

॥ श्रीगुरुचरणकमलेभ्यो नमः ॥

SHRI KULARNAVA TANTRA

With Verse Translation

SANSKRIT-ENGLISH TRANSLATION, VERSE-BY-VERSE TRANSLATION
AND WORD-TO-WORD DICTIONARY (SPECIAL EDITION)



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श्रीश्रीकुलार्णवतन्त्रम्

Kulārṇava Tantra
The Ūrdhvāmnāya Tantra · Fifth Khaṇḍa

ŚLOKA · IAST · ENGLISH TRANSLATION · WORD BY WORD

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॥ श्रीः ॥

Introduction



THE BOOK

The Kulārṇava is the foremost scripture of the Kaula school of Tantra. It is cast, as most Tantras are, as a dialogue: on the peak of Kailāsa the Goddess asks Śiva how the countless souls, born and dying in a hollow and dreadful saṃsāra, may be set free; the seventeen ullāsas that follow are his answer. The word *ullāsa* means a “shining forth,” a burst of joy — the chapters of a work are its successive illuminations — and *kulārṇava* is “the ocean of the Kula.”

Its colophons call the text we have the fifth khaṇḍa, named the Ūrdhvāmnāya Tantra, of a work of one hundred and twenty-five thousand verses. The other khaṇḍas, if they ever existed, have not come down to us. What survives is 2,058 verses in seventeen ullāsas, and it is this whole that is printed here. The text is quoted by name in Tantric digests from the medieval period onward and is one of the most widely cited authorities on the guru, initiation, and the Kaula rite. We do not attempt to date it here.

WHAT IT TEACHES

The first ullāsa is a sustained meditation on the human condition — the rarity of a human birth, the tigriss of old age, life draining like water from a cracked pot, the counterfeits of liberation practised by ritualists, ascetics, and disputants — and ends with the secret the rest of the work unfolds: that without the Kula-dharma there is no liberation.

The second and third ullāsas make the case for the Kula path. Śiva ranks the paths in an ascending ladder — the Vedas, the Vaiṣṇava, Śaiva, Dakṣiṇa, Vāma, and Siddhānta ways, and above them the Kaula — and states the school’s distinctive claim outright:

elsewhere the yogin is no enjoyer and the enjoyer no yogin, but the Kaula unites enjoyment and yoga. The fourth ullāsa gives the Prāsāda-Parā mantra that presides over the Ūrdhvāmnāya and the “great sixfold” nyāsa. Ullāsas five to eight are the rite: the Kula substances and their consecration, the worship of Vaṭuka and the Śakti, the Bhairavī-cakra. Ullāsas nine to eleven describe the Kula-yogin, the days of worship, and the rules of conduct. Ullāsas twelve to fourteen — perhaps the most quoted pages in all Tantric literature — treat the guru: devotion to his pādukā, the marks of a true guru and a fit disciple, how each is to test the other, and the seven kinds of dīkṣā. Fifteen and sixteen cover japa and puraścaraṇa, the faults of mantras and their purification, and the kāmya rites. The seventeenth closes the work by explaining, one by one, what its own terms mean.

Readers should know that the Kulārṇava itself insists, repeatedly and in the strongest terms, that its rites are not to be undertaken from a book. The text is emphatic that knowledge comes only from the mouth of the guru, that the substances of the rite taken outside it are the great sin of the Smṛtis, and that “if drink alone gave attainment, every drunkard would be a siddha.” We print the text whole, as it stands, because that is what a scripture deserves; we do not present it as a manual of practice.

THIS EDITION

The Sanskrit is printed whole, in its received reading, with the traditional verse numbering that later translations and the citations on OccultGuide.com also follow. Our task has been to transmit the text, not to emend it: where a different reading might be argued, we have kept the received one. The one change made throughout is orthographic — older printings double the consonant after a *repha* (सर्व, कर्म, धर्म), an old scribal convention, and we set these in the modern single-consonant spelling (सर्व, कर्म, धर्म). Nothing else in the Sanskrit has been altered.

The translation is our own, made afresh from the Sanskrit for this edition. Where the text speaks in the coded *uddhāra* style — giving a mantra by describing its letters rather than uttering it — we have translated what it says and not decoded it, as the text intends.

HOW TO READ THE PAGE

Each verse is set in four layers.

The **śloka** in Devanagari, with its number in the margin, is the received text.

The **transliteration** beneath it follows the International Alphabet of Sanskrit Transliteration (IAST): *ā*, *ī*, *ū* are long vowels; *ṛ* is the vowel in *Kṛṣṇa*; *ś* and *ṣ* are both roughly the English *sh*; *ṁ* nasalises the preceding vowel; *ḥ* is a light breath. The single and double bars mark the half-verse and the verse.

The **translation** aims to be faithful first and readable second, keeping the verse's own order of ideas where English allows it. Words the Sanskrit implies but does not state are supplied without brackets when their omission would leave the English incomplete.

The **word-by-word** line splits the verse into its phrases in chant order, with a short gloss under each. It is a reader's aid to the Sanskrit, not a second translation: it resolves sandhi and hyphenates compounds so that the words may be seen, and the glosses are deliberately brief. A reader with a little Sanskrit will find it the most useful line on the page; a reader with none may safely ignore it.

A note of the speaker — *Śrī Devī uvāca*, *Īśvara uvāca* — is printed wherever the dialogue changes hands, and each ullāsa ends with its own colophon, which is part of the received text and is translated like any other passage.

ACKNOWLEDGEMENT

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॥ श्रीः ॥

अथ प्रथमोल्लासः

The Condition of Embodied Souls

On the peak of Kailāsa Pārvatī puts the question that frames the whole Tantra: the countless souls in their many bodies are born and die in a hollow and dreadful saṃsāra, soiled by every sorrow, and none of them is ever happy — by what means is a soul set free? Śiva answers that there is one partless Śiva, of the nature of the supreme Brahman, self-luminous, changeless and without a second, and that the individual souls are portions of him, like sparks in a fire, divided off by beginningless ignorance, by the limiting conditions of the womb, and by their own merits and sins. They climb through the eighty-four lakh forms — the unmoving, worms, water-born, birds, beasts, men, the righteous, the gods — and only in a human body, won after thousands of births, is knowledge of the Truth possible; the one who wins it and does not carry himself across is a slayer of his own self. The body is therefore to be guarded as the vessel of every human goal, but guarded for the sake of dharma, dharma for the sake of knowledge, and knowledge for the sake of meditation. A long sequence of images then presses home the urgency: old age waits like a tigress, life drains like water from a cracked pot, the world drinks the wine of delusion and does not fear; riches are a dream, youth a flower, life a flash of lightning; Death enters children, the young, the old and the unborn alike, and even Brahmā, Viṣṇu and Maheśa run towards dissolution. Attachment is named the root of every fault — the tie to wife, wealth and kin is a binding without bonds, a poison in sweetness — and the company of the good and discrimination are the two eyes without which a man is blind. Śiva then turns on every counterfeit of liberation: ritualists lost in the elaborations of sacrifice, ascetics who dry the body, naked wanderers, ash-smearers, forest-dwellers, river-bathers, reciters and disputants, and asks of each whether donkeys, deer, frogs, parrots and pigs are thereby yogins too. Scripture cannot dispel delusion any more than talk of a lamp dispels darkness; the wise man takes its essence as a swan takes milk from water and then lays it aside, for liberation comes from knowledge alone, and that knowledge — beyond both duality and non-duality, hinging on the two words "mine" and "not mine" — is had only

from the mouth of the guru. As long as desire, restlessness, striving and body-identification remain there can be no talk of the Truth; austerity, vows and pilgrimage last only until it is found. The chapter closes with the secret that the rest of the work will unfold: without the Kula-dharma there is no liberation.

कैलासशिखरासीनं देवदेवं जगद्गुरुम् ।
पप्रच्छेशं परानन्दं पार्वती परमेश्वरम् ॥ १॥

१

*kailāsaśikharāsīnaṃ devadevaṃ jagadgurum |
papraccheśaṃ parānandaṃ pārvatī parameśvaram ||*

Pārvatī questioned the Supreme Lord — the god of gods, the teacher of the world, supreme bliss itself — as he sat on the peak of Kailāsa.

WORD BY WORD कैलासशिखरासीनं — seated on the peak of Kailāsa · देवदेवं जगद्गुरुम् — the god of gods, the teacher of the world · पप्रच्छेशं परानन्दं — questioned the Lord, supreme bliss · पार्वती परमेश्वरम् — Pārvatī [asked] the Supreme Lord

— श्रीदेव्युवाच —

भगवन् देवदेवेश पञ्चक्रतुविधायक ।
सर्वज्ञ भक्तिसुलभ शरणागतवत्सल ॥ २॥

२

*bhagavan devadeveśa pañcakratuvidhāyaka |
sarvajña bhaktisulabha śaraṇāgatavatsala ||*

"O Bhagavān, lord of the gods of gods, ordainer of the five acts, all-knowing, easily won by devotion, tender to those who come to you for refuge —

WORD BY WORD भगवन् देवदेवेश — O Bhagavān, lord of the gods of gods · पञ्चक्रतुविधायक — ordainer of the five acts · सर्वज्ञ भक्तिसुलभ — all-knowing, easily won by devotion · शरणागतवत्सल — tender to those who take refuge

कुलेश परमेशान करुणामृतवारिधे ।
असारे घोरसंसारे सर्वदुःखमलीमसाः ॥ ३॥

३

*kuleśa parameśāna karuṇāmṛtavāridhe |
asāre ghorasaṃsāre sarvaduḥkhamalīmasāḥ ||*

O lord of the Kula, supreme ruler, ocean of the nectar of compassion! In this hollow and dreadful round of existence, soiled by every kind of sorrow,

WORD BY WORD कुलेश परमेशान — O lord of the Kula, supreme ruler · करुणामृतवारिधे — ocean of the nectar of compassion · असारे घोरसंसारे — in this hollow, dreadful saṃsāra · सर्वदुःखमलीमसाः — soiled by every sorrow

नानाविधशरीरस्था अनन्ता जीवराशयः ।
जायन्ते च म्रियन्ते च तेषां मोक्षो न विद्यते ॥ ४॥

४

*nānāvidhaśarīrasthā anantā jīvarāśayaḥ |
jāyante ca mriyante ca teṣāṃ mokṣo na vidyate ||*

the countless multitudes of souls, dwelling in bodies of many kinds, are born and die again — and for them there is no release.

WORD BY WORD नानाविधशरीरस्था — dwelling in bodies of many kinds · अनन्ता जीवराशयः — the countless multitudes of souls · जायन्ते च म्रियन्ते च — are born and die · तेषां मोक्षो न विद्यते — for them there is no liberation

सदा दुःखातुरा देव न सुखी विद्यते क्वचित् ।
केनोपायेन देवेश मुच्यते वद मे प्रभो ॥ ५॥

५

*sadā duḥkhātūrā deva na sukhī vidyate kvacit |
kenopāyena deveśa mucyate vada me prabho ||*

Ever afflicted by sorrow, O god, no one anywhere is happy. By what means, O lord of gods, is one set free? Tell me, O master."

WORD BY WORD सदा दुःखातुरा देव — ever afflicted by sorrow, O god · न सुखी विद्यते क्वचित् — no one anywhere is happy · केनोपायेन देवेश — by what means, O lord of gods · मुच्यते वद मे प्रभो — is one freed? tell me, O master

— श्रीईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण संसाराद् मुच्यते नरः ॥ ६॥

६

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa saṃsārād mucyate naraḥ ||

"Listen, O Devī, I shall tell you what you ask of me. By merely hearing it a man is freed from the round of existence.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall tell · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · संसाराद् मुच्यते नरः — a man is freed from saṃsāra

अस्ति देवि परब्रह्मस्वरूपो निष्कलः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोऽद्वयः ॥ ७॥

७

asti devi parabrahmasvarūpo niṣkalaḥ śivaḥ |
sarvajñaḥ sarvakartā ca sarveśo nirmalo'dvayaḥ ||

There is, O Devī, Śiva — partless, of the very nature of the supreme Brahman, all-knowing, the doer of all, lord of all, stainless, without a second;

WORD BY WORD अस्ति देवि — there is, O Devī · परब्रह्मस्वरूपो निष्कलः शिवः — Śiva, partless, of the nature of the supreme Brahman · सर्वज्ञः सर्वकर्ता च — all-knowing and all-doing · सर्वेशो निर्मलोऽद्वयः — lord of all, stainless, without a second

स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात् परः ।
निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः ॥ ८॥

८

svayaṃ jyotiranādyanto nirvikāraḥ parāt paraḥ |
nirguṇaḥ saccidānandastadaṃśā jīvasaṃjñakāḥ ||

self-luminous, without beginning or end, changeless, higher than the highest, beyond the qualities, being-consciousness-bliss. Portions of him are what are called the individual souls.

WORD BY WORD स्वयं ज्योतिरनाद्यन्तो — self-luminous, without beginning or end · निर्विकारः परात् परः — changeless, higher than the highest · निर्गुणः सच्चिदानन्दः — beyond qualities, being-consciousness-bliss · तदंशा जीवसंज्ञकाः — portions of him are what are called souls

अनाद्यविद्योपहिता यथाग्नौ विस्फुलिङ्गकाः ।
गर्भाद्युपाधिसंभिन्नाः कर्मभिः करणादिभिः ॥ ९॥

९

anādyavidyopahitā yathāgnau visphuliṅgakāḥ |
garbhādyupādhisambhinnāḥ karmabhiḥ karaṇādibhiḥ ||

Conditioned by beginningless ignorance — like sparks within a fire — they are divided off by the limiting conditions of the womb and so forth, by their deeds and by their organs,

WORD BY WORD अनाद्यविद्योपहिता — conditioned by beginningless ignorance · यथाग्नौ विस्फुलिङ्गकाः — like sparks in a fire · गर्भाद्युपाधिसंभिन्नाः — separated by the limiting conditions of the womb and the rest · कर्मभिः करणादिभिः — by their deeds, by their organs and so on

सर्वदुःखप्रदैः स्वीयपुण्यपापैर्नियन्त्रिताः ।
तत्तज्जातियुतं देहम् आयुर्भोगञ्च कर्मजम् ॥ १०॥

१०

sarvaduḥkhapradaiḥ svīyapuṇyapāpairniyantritaḥ |
tattajjātiyutaṁ deham āyurbhogañca karmajam ||

bound fast by their own merits and sins, which bring every sorrow. A body of this or that species, and a lifespan and experiences born of karma —

WORD BY WORD सर्वदुःखप्रदैः — which bring every sorrow · स्वीयपुण्यपापैर्नियन्त्रिताः — bound by their own merit and sin · तत्तज्जातियुतं देहम् — a body belonging to this or that species · आयुर्भोगञ्च कर्मजम् — and a lifespan and experience born of karma

प्रतिजन्म प्रपद्यन्ते मानुषा मूढचेतसः ।
सूक्ष्मलिङ्गशरीरन्तदामोक्षादक्षयं प्रिये ॥ ११॥

११

pratijanma prapadyante mānuṣā mūḍhacetasaḥ |
sūkṣmalīṅgaśarīrantadāmokṣādakṣayaṁ priye ||

these, birth after birth, men of deluded mind take on. That subtle body, the liṅga-śarīra, does not perish until liberation, O beloved.

WORD BY WORD प्रतिजन्म प्रपद्यन्ते — they take on, birth after birth · मानुषा मूढचेतसः — men of deluded mind · सूक्ष्मलिङ्गशरीरन्तत् — that subtle liṅga-body · आमोक्षादक्षयं प्रिये — is imperishable until liberation, O beloved

स्थावराः क्रिमयश्चाब्जाः पक्षिणः पशवो नराः।
धार्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम् ॥ १२ ॥

१२

sthāvarāḥ krimayaścābjāḥ pakṣiṇaḥ paśavo narāḥ |
dhārmikāstrīdaśāstadvanmokṣiṇaśca yathākramam ||

The unmoving things, worms, the water-born, birds, beasts, men, the righteous, the gods, and likewise the liberated — such is the ascending order.

WORD BY WORD स्थावराः क्रिमयश्चाब्जाः — the unmoving, worms, the water-born · पक्षिणः पशवो नराः — birds, beasts, men · धार्मिकास्त्रिदशास्तद्वत् — the righteous, the gods, likewise · मोक्षिणश्च यथाक्रमम् — and the liberated — in due order

चतुर्विधशरीराणि धृत्वा धृत्वा सहस्रशः ।
सुकृतान्मानवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात् ॥ १३ ॥

१३

caturvidhaśarīrāṇi dhṛtvā dhṛtvā sahasraśaḥ |
sukṛtānmānavo bhūtvā jñānī cenmokṣamāpnuyāt ||

Having borne, thousands of times over, bodies of the four kinds, one becomes a man through good deeds — and if he then attains knowledge, he attains liberation.

WORD BY WORD चतुर्विधशरीराणि — bodies of the four kinds · धृत्वा धृत्वा सहस्रशः — having borne again and again, thousands of times · सुकृतान्मानवो भूत्वा — becoming a man through good deeds · ज्ञानी चेन्मोक्षमाप्नुयात् — if he attains knowledge, he attains liberation

चतुरशीतिलक्षेषु शरीरेषु शरीरिणाम् ।
न मानुष्यं विनान्यत्र तत्त्वज्ञानन्तु लभ्यते ॥ १४ ॥

१४

caturaśītilakṣeṣu śarīreṣu śarīriṇām |
na mānuṣyaṃ vinānyatra tattvajñānantu labhyate ||

Among the eighty-four lakh bodies of embodied beings, nowhere but in the human state is knowledge of the Truth obtained.

WORD BY WORD चतुरशीतिलक्षेषु — among the eighty-four lakh · शरीरेषु शरीरिणाम् — of bodies of embodied beings · न मानुष्यं विनान्यत्र — nowhere except in the human state · तत्त्वज्ञानन्तु लभ्यते — is knowledge of the Truth obtained

अत्र जन्मसहस्रेषु सहस्रैरपि पार्वति ।

कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ॥ १५ ॥

१५

*atra janmasahasreṣu sahasrairapi pārvati |
kadācillabhate janturmānuṣyaṁ puṇyasañcayāt ||*

Here, O Pārvatī, only after thousands upon thousands of births does a creature at some point obtain a human birth, through the store of merit it has gathered.

WORD BY WORD अत्र जन्मसहस्रेषु — here, in thousands of births · सहस्रैरपि पार्वति — even in thousands of thousands, O Pārvatī · कदाचिल्लभते जन्तुः — only sometimes does a creature obtain · मानुष्यं पुण्यसञ्चयात् — the human state, through a store of merit

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम् ।

यस्तारयति नात्मानं तस्मात् पापतरोऽत्र कः ॥ १६ ॥

१६

*sopānabhūtaṁ mokṣasya mānuṣyaṁ prāpya durlabham |
yastārayati nātmānaṁ tasmāt pāpataro'tra kaḥ ||*

Having obtained the hard-won human state, the stairway to liberation, the one who does not carry himself across — who in this world is more sinful than he?

WORD BY WORD सोपानभूतं मोक्षस्य — which is the stairway to liberation · मानुष्यं प्राप्य दुर्लभम् — having obtained the human state, hard to win · यस्तारयति नात्मानं — one who does not carry himself across · तस्मात् पापतरोऽत्र कः — who here is more sinful than he?

ततश्चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम् ।

न वेत्यात्महितं यस्तु स भवेत् आत्मघातकः ॥ १७ ॥

१७

*tataścāpyuttamaṁ janma labdhvā cendriyasauṣṭhavam |
na vettyātmahitaṁ yastu sa bhavet ātmaghātakaḥ ||*

And one who, having further gained an excellent birth and sound senses, does not know what is good for himself — he is a slayer of his own self.

WORD BY WORD ततश्चाप्युत्तमं जन्म लब्ध्वा — and having gained, further, an excellent birth · चेन्द्रियसौष्ठवम् — and soundness of the senses · न वेत्यात्महितं यस्तु — one who does not know his own good · स भवेत् आत्मघातकः — he is a slayer of his own self

विना देहेन कस्यापि पुरुषार्थो न विद्यते ।
तस्माद्देहधनं प्राप्य पुण्यकर्माणि साधयेत् ॥ १८ ॥

१८

vinā dehena kasyāpi puruṣārtho na vidyate |
tasmāddehadhanam prāpya puṇyakarmāṇi sādhayet ||

Without the body none of the human goals can be attained by anyone. Therefore, having obtained the wealth that is a body, one should accomplish meritorious deeds.

WORD BY WORD विना देहेन कस्यापि — without the body, for no one · पुरुषार्थो न विद्यते — is any human goal possible · तस्माद्देहधनं प्राप्य — therefore, having obtained the wealth of a body · पुण्यकर्माणि साधयेत् — one should accomplish meritorious deeds

रक्षेत् सर्वात्मनात्मानम् आत्मा सर्वस्य भाजनम् ।
रक्षणे यत्नमातिष्ठेत् यावत्तत्त्वं न पश्यति ॥ १९ ॥

१९

rakṣet sarvātmanātmānam ātmā sarvasya bhājanam |
rakṣaṇe yatnamātiṣṭhet yāvattattvaṁ na paśyati ||

One should guard the self by every means, for the self is the vessel of all things; one should keep up the effort of guarding it as long as one has not seen the Truth.

WORD BY WORD रक्षेत् सर्वात्मनात्मानम् — one should guard oneself by every means · आत्मा सर्वस्य भाजनम् — the self is the vessel of everything · रक्षणे यत्नमातिष्ठेत् — one should make effort in guarding it · यावत्तत्त्वं न पश्यति — so long as one has not seen the Truth

पुनर्ग्रामाः पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम् ।
पुनः शुभाशुभं कर्म न शरीरं पुनः पुनः ॥ २० ॥

२०

punargrāmāḥ punaḥ kṣetraṁ punarvittaṁ punargṛham |
punaḥ śubhāśubhaṁ karma na śarīraṁ punaḥ punaḥ ||

Villages may come again, fields again, wealth again, a house again, good and bad deeds again — but not this body, again and again.

WORD BY WORD पुनर्ग्रामाः पुनः क्षेत्रं — villages again, fields again · पुनर्वित्तं पुनर्गृहम् — wealth again, a house again · पुनः शुभाशुभं कर्म — good and bad deeds again · न शरीरं पुनः पुनः — but not the body, again and again

शरीररक्षणायासः क्रियते सर्वदा जनैः ।
नहीच्छन्ति तनुत्यागमपि कुष्ठादिरोगतः ॥ २१ ॥

२१

śarīrarakṣaṇāyāsaḥ kriyate sarvadā janaiḥ |
nahicchanti tanutyāgamapi kuṣṭhādirogataḥ ||

People are always at pains to protect the body; they do not wish to give it up even when stricken with leprosy and such diseases.

WORD BY WORD शरीररक्षणायासः — the effort of protecting the body · क्रियते सर्वदा जनैः — is always made by people · नहीच्छन्ति तनुत्यागम् — they do not wish to give up the body · अपि कुष्ठादिरोगतः — even when [stricken] by leprosy and such diseases

तद्गोपितं स्याद् यत्नेन धर्मो ज्ञानार्थमेव च ।
ज्ञानञ्च ध्यानयोगार्थं सोऽचिरात् परिमुच्यते ॥ २२ ॥

२२

tadgopitaṁ syād yatnena dharmo jñānārthameva ca |
jñānañca dhyānayogārthaṁ so'cirāt parimucyate ||

It should be carefully protected — and dharma [practised] for the sake of knowledge alone, and knowledge for the sake of the yoga of meditation; then one is soon wholly freed.

WORD BY WORD तद्गोपितं स्याद् यत्नेन — it should be carefully protected · धर्मो ज्ञानार्थमेव च — and dharma, for the sake of knowledge alone · ज्ञानञ्च ध्यानयोगार्थं — and knowledge for the sake of the yoga of meditation · सोऽचिरात् परिमुच्यते — then he is soon wholly freed

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत् ।
कोऽन्यो हितकरस्तस्मादात्मानं तारयिष्यति ॥ २३ ॥

२३

ātmaiva yadi nātmānamahitebhyo nivārayet |
ko'nyo hitakarastasmādātmānaṁ tārayiṣyati ||

If one does not oneself hold oneself back from what is harmful, what other well-wisher, greater than oneself, will carry one across?

WORD BY WORD आत्मैव यदि नात्मानम् — if the self itself does not [restrain] the self · अहितेभ्यो निवारयेत् — from what is harmful · कोऽन्यो हितकरस्तस्मात् — who else, a better well-wisher than that · आत्मानं तारयिष्यति — will carry the self across?

इहैव नरकव्याधेश्चिकित्सां न करोति यः ।
गत्वा निरौषधं स्थानं व्याधिस्थः किं करिष्यति ॥ २४ ॥

२४

*ihaiva narakavyādheścikitsāṃ na karoti yaḥ |
gatvā nirauṣadhaṃ sthānaṃ vyādhisthaḥ kiṃ kariṣyati ||*

One who does not, here and now, treat the disease that leads to hell — what will he do, sick as he is, once he has gone to a place where there is no medicine?

WORD BY WORD इहैव नरकव्याधेः — here itself, of the disease that is hell · चिकित्सां न करोति यः — one who does not undertake the cure · गत्वा निरौषधं स्थानं — having gone to a place without medicine · व्याधिस्थः किं करिष्यति — what will the sick man do?

सनाद्भवने को वा कूपं खनति दुर्मतिः ।
यावत्तिष्ठति देहोऽयं तावत्तत्त्वं समभ्यसेत् ॥ २५ ॥

२५

*sanādbhavane ko vā kūpaṃ khanati durmatih |
yāvattiṣṭhati deho'yaṃ tāvattattvaṃ samabhyaset ||*

What fool digs a well when the house is ... [on fire]? As long as this body lasts, so long should one practise the contemplation of the Truth.

WORD BY WORD सनाद्भवने को वा — who indeed, in a ... house · कूपं खनति दुर्मतिः — digs a well — what fool? · यावत्तिष्ठति देहोऽयं — as long as this body lasts · तावत्तत्त्वं समभ्यसेत् — so long should one practise [contemplation of] the Truth

व्याघ्रीवास्ते जरा चायुर्याति भिन्नघटाम्बुवत् ।
निघ्नन्ति रिपुवद्रोगास्तस्माच्छ्रेयः समाचरेत् ॥ २६ ॥

२६

*vyāghrivāste jarā cāyuryāti bhinnaghaṭāmbuvat |
nighnanti ripuvadrogāstasmācchreyaḥ samācaret ||*

Old age lies in wait like a tigress; life runs out like water from a cracked pot; diseases strike like enemies — therefore one should pursue the highest good.

WORD BY WORD व्याघ्रीवास्ते जरा — old age waits like a tigress · चायुर्याति भिन्नघटाम्बुवत् — and life runs out like water from a cracked pot · निघ्नन्ति रिपुवद्रोगाः — diseases strike like enemies · तस्माच्छ्रेयः समाचरेत् — therefore one should pursue the highest good

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः ।
यावन्नेन्द्रियवैकल्यं तावच्छ्रेयः समाचरेत् ॥ २७ ॥

२७

yāvannāśrayate duḥkhaṃ yāvannāyānti cāpadaḥ |
yāvannendriyavaikalyaṃ tāvacchreyaḥ samācaret ||

As long as sorrow has not taken hold, as long as calamities have not come, as long as the senses are not impaired — so long should one pursue the highest good.

WORD BY WORD यावन्नाश्रयते दुःखं — as long as sorrow has not settled in · यावन्नायान्ति चापदः — as long as calamities have not come · यावन्नेन्द्रियवैकल्यं — as long as the senses are not impaired · तावच्छ्रेयः समाचरेत् — so long should one pursue the highest good

कालो न ज्ञायते नानाकार्यैः संसारसम्भवैः ।
सुखदुःखरतो जन्तुर्न वेत्ति हितमात्मनः ॥ २८ ॥

२८

kālo na jñāyate nānākāryaiḥ saṃsārasambhavaiḥ |
sukhaduḥkharato janturna veti hitamātmanaḥ ||

Time goes unnoticed amid the many tasks that worldly life breeds; the creature engrossed in pleasure and pain does not know its own good.

WORD BY WORD कालो न ज्ञायते — time is not noticed · नानाकार्यैः संसारसम्भवैः — amid the many tasks that saṃsāra breeds · सुखदुःखरतो जन्तुः — the creature engrossed in pleasure and pain · न वेत्ति हितमात्मनः — does not know its own good

जडानार्तान्मृतानापद्गतान् दृष्ट्वाऽतिदुःखितान् ।
लोको मोहसुरां पीत्वा न विभेति कदाचन ॥ २९ ॥

२९

jaḍānārtānmṛtānāpadgatān dr̥ṣṭvā'tiduḥkhitān |
loko mohasuraṃ pītvā na vibheti kadācana ||

Though it sees the senseless, the afflicted, the dead, and those fallen into calamity and deep misery, the world, drunk on the wine of delusion, is never afraid.

WORD BY WORD जडानार्तान्मृतान् — the senseless, the afflicted, the dead · आपद्गतान् दृष्ट्वाऽतिदुःखितान् — having seen those fallen into calamity, deeply miserable · लोको मोहसुरां पीत्वा — the world, having drunk the wine of delusion · न विभेति कदाचन — is never afraid

सम्पदः स्वप्नसङ्काशा यौवनं कुसुमोपमम् ।
तडिच्चञ्चलमायुश्च कस्य स्याज्जानतो धृतिः ॥ ३० ॥

३०

sampadaḥ svapnaśaṅkāśā yauvanaṁ kusumopamam |
taḍiccañcalamāyusca kasya syājñānato dhṛtiḥ ||

Riches are like a dream, youth is like a flower, life is as fickle as lightning — who that knows this could remain at ease?

WORD BY WORD सम्पदः स्वप्नसङ्काशा — riches are like a dream · यौवनं कुसुमोपमम् — youth is like a flower · तडिच्चञ्चलमायुश्च — and life is fickle as lightning · कस्य स्याज्जानतो धृतिः — who that knows this could stay complacent?

शतं जीवितमत्यल्पं निद्रा स्यादर्द्धहारिणी ।
बाल्यरोगजरादुःखैर्द्ध तदपि निष्फलम् ॥ ३१ ॥

३१

śataṁ jīvitamatyalpaṁ nidrā syādarḍḍahārīṇī |
bālyarogajarāduḥkhairarddhaṁ tadapi niṣphalam ||

A life of a hundred years is very little; sleep takes half of it away, and the other half too is wasted on childhood, disease, old age and sorrow.

WORD BY WORD शतं जीवितमत्यल्पं — a life of a hundred [years] is very little · निद्रा स्यादर्द्धहारिणी — sleep takes away half of it · बाल्यरोगजरादुःखैः — with childhood, disease, old age and sorrow · अर्द्ध तदपि निष्फलम् — even the [other] half is fruitless

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

३२

prārabdhavye nirudvego jāgartavye suṣuptakaḥ |
viśvastavyo bhayasthāne ghātakaiḥ kiṁ na hanyate ||

Unconcerned about what he ought to begin, fast asleep where he ought to be awake, trusting where there is danger — how should such a man not be struck down by his slayers?

WORD BY WORD प्रारब्धव्ये निरुद्वेगो — unconcerned about what must be begun · जागर्तव्ये सुषुप्तकः — fast asleep where he should be awake · विश्वस्तव्यो भयस्थाने — trusting in a place of danger · घातकैः किं न हन्यते — why would he not be struck down by killers?

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

३३

toyaphenasame dehe jīve śakunivat sthite |
anitye'priyasamsāre katham tiṣṭhanti nirbhayāḥ ||

With the body like foam on water and the soul perched in it like a bird, how do people remain unafraid in this impermanent and unlovely world?

WORD BY WORD तोयफेनसमे देहे — the body being like foam on water · जीवे शकुनिवत् स्थिते — the soul perched in it like a bird · अनित्येऽप्रियसंसारे — in this impermanent, unlovely saṃsāra · कथं तिष्ठन्ति निर्भयाः — how do they remain unafraid?

अहिते हितबुद्धिः स्यादध्रुवे ध्रुवचिन्तकः ।
अनर्थे चार्थविज्ञानी स्वमृत्युं यो न वेत्ति च ॥ ३४ ॥

३४

ahite hitabuddhiḥ syādadhruve dhruvacintakaḥ |
anarthe cārthavijñānī svamṛtyuṃ yo na veti ca ||

He takes the harmful for good, thinks the fleeting lasting, sees worth in the worthless, and does not know his own death —

WORD BY WORD अहिते हितबुद्धिः स्यात् — he takes the harmful for good · अध्रुवे ध्रुवचिन्तकः — thinks the unstable stable · अनर्थे चार्थविज्ञानी — sees value in the worthless · स्वमृत्युं यो न वेत्ति च — and does not know his own death

पश्यन्नपि न पश्येत् स शृण्वन्नपि न बुध्यति ।
पठन्नपि न जानाति तव मायाविमोहितः ॥ ३५ ॥

३५

paśyannapi na paśyet sa śṛṇvannapi na budhyati |
paṭhannapi na jānāti tava māyāvimohitaḥ ||

though he sees he does not see, though he hears he does not understand, though he reads he does not know — bewildered by your māyā.

WORD BY WORD पश्यन्नपि न पश्येत् सः — though seeing, he does not see · शृण्वन्नपि न बुध्यति — though hearing, he does not understand · पठन्नपि न जानाति — though reading, he does not know · तव मायाविमोहितः — bewildered by your māyā

सन्निमज्जज्जगदिदं गम्भीरे कालसागरे ।
मृत्युरोगजराग्राहे न किञ्चिदपि बुध्यति ॥ ३६ ॥

३६

sannimajjajjagadidaṃ gambhīre kālasāgare |
mṛtyurogajarāgrāhe na kiñcidapi budhyati ||

This world is sinking in the deep ocean of Time, whose crocodiles are death, disease and old age — and it understands nothing at all.

WORD BY WORD सन्निमज्जज्जगदिदं — this world is sinking · गम्भीरे कालसागरे — in the deep ocean of Time · मृत्युरोगजराग्राहे — [an ocean] whose crocodiles are death, disease and old age · न किञ्चिदपि बुध्यति — and it understands nothing at all

प्रतिक्षणमयं कायो जीर्यमाणो न लक्ष्यते ।
आमकुम्भ इवाम्भःस्थो विशीर्णो नैव भाव्यते ॥ ३७ ॥

३७

pratikṣaṇamayam kāyo jīryamāṇo na lakṣyate |
āmakumbha ivāmbhaḥstho viśīrṇo naiva bhāv्यate ||

Every moment this body is wearing away, though it is not noticed; like an unbaked pot standing in water, its dissolution is never perceived.

WORD BY WORD प्रतिक्षणमयं कायो — this body, every moment · जीर्यमाणो न लक्ष्यते — is decaying, though it is not noticed · आमकुम्भ इवाम्भःस्थो — like an unbaked pot standing in water · विशीर्णो नैव भाव्यते — its dissolving is not perceived

युज्यते वेष्टनं वायोराकाशस्य च खण्डनम् ।
ग्रथनञ्च तरङ्गाणामास्था नायुषि युज्यते ॥ ३८ ॥

३८

yujyate veṣṭanam vāyorākāśasya ca khaṇḍanam |
grathananñca taraṅgāṇāmāsthā nāyūṣi yujyate ||

One might wrap up the wind, or cut space into pieces, or string the waves together — but reliance upon life is not possible.

WORD BY WORD युज्यते वेष्टनं वायोः — it may be possible to wrap up the wind · आकाशस्य च खण्डनम् — or to cut space into pieces · ग्रथनञ्च तरङ्गाणाम् — or to string waves together · आस्था नायुषि युज्यते — but reliance on life is not possible

पृथिवी दह्यते येन मेरुश्चापि विशीर्यते ।
शुष्यते सागरजलं शरीरे देवि का कथा ॥ ३९ ॥

३९

pr̥thivī dahyate yena meruścāpi viśīryate |
śuṣyate sāgarajalam śarīre devī kā kathā ||

That [Time] by which the earth is burnt, by which even Meru crumbles and the waters of the ocean dry up — what, O Devī, is there to say of the body?

WORD BY WORD पृथिवी दह्यते येन — that by which the earth is burnt · मेरुश्चापि विशीर्यते — and even Meru crumbles · शुष्यते सागरजलं — the ocean's water dries up · शरीरे देवि का कथा — of the body, O Devī, what is there to say?

अपत्यं मे कलत्रं मे धनं मे बान्धवश्च मे ।
लपन्तमिति मर्त्यं हि हन्ति कालवृको बलात् ॥ ४० ॥

४०

apatyaṃ me kalatraṃ me dhanaṃ me bāndhavaśca me |
lapantamiti martyaṃ hi hanti kālavṛko balāt ||

"My children, my wife, my wealth, my kinsmen" — the mortal who prattles thus, the wolf of Time seizes and slays.

WORD BY WORD अपत्यं मे कलत्रं मे — my children, my wife · धनं मे बान्धवश्च मे — my wealth, my kinsmen · लपन्तमिति मर्त्यं हि — the mortal who prattles thus · हन्ति कालवृको बलात् — the wolf of Time kills by force

इदं कृतमिदं कार्यमिदमन्यत् कृताकृतम् ।
एवमीहासमायुक्तं मृत्युरत्ति जनं प्रिये ॥ ४१ ॥

४१

idaṃ kṛtamidaṃ kāryamidamanyat kṛtākṛtam |
evamīhāsamāyuktaṃ mṛtyuratti janaṃ priye ||

"This is done, this must be done, this other is half-done" — a man thus caught up in his strivings, O beloved, Death devours.

WORD BY WORD इदं कृतमिदं कार्यम् — this is done, this is to be done · इदमन्यत् कृताकृतम् — this other is half done · एवमीहासमायुक्तं — a man thus caught up in striving · मृत्युरत्ति जनं प्रिये — Death devours, O beloved

श्वःकार्यमद्य कर्तव्यं पूर्वाह्ने चापराह्निकम् ।

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

४२

śvaḥkāryamadya kartavyaṃ pūrvāhṇe cāparāhnikam |
na hi pratikṣate mṛtyuḥ kṛtaṃ vā'sya na vā kṛtam ||

Tomorrow's task should be done today, and the afternoon's in the morning — for Death does not wait to see whether a man's work is done or not.

WORD BY WORD श्वःकार्यमद्य कर्तव्यं — tomorrow's task should be done today · पूर्वाह्ने चापराह्निकम् — and the afternoon's in the forenoon · न हि प्रतीक्षते मृत्युः — for Death does not wait · कृतं वाऽस्य न वा कृतम् — whether his work is done or not

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम् ।

मृत्युशत्रुमभिज्ञोऽसि आयान्तं किं न पश्यसि ॥ ४३॥

४३

jarādarśitapanthānaṃ pracaṇḍavyādhisainikam |
mṛtyuśatrumabhijño'si āyāntaṃ kiṃ na paśyasi ||

You know the enemy Death, whose way is shown him by old age and whose soldiers are fierce diseases — why do you not see him coming?

WORD BY WORD जरादर्शितपन्थानं — whose path is shown by old age · प्रचण्डव्याधिसैनिकम् — whose soldiers are fierce diseases · मृत्युशत्रुमभिज्ञोऽसि — you know the enemy Death · आयान्तं किं न पश्यसि — why do you not see him coming?

आशा सूचीविनिर्भिन्नं सिक्तं विषयसर्पिषा ।

रागद्वेषानले पक्वं मृत्युरश्नाति मानवम् ॥ ४४॥

४४

āśā sūcīvinirbhinnaṃ siktaṃ viṣayasarpīṣā |
rāgadveṣānale pakvaṃ mṛtyuraśnāti mānavam ||

Skewered on the needle of hope, basted with the ghee of sense-pleasures, roasted in the fire of passion and hatred — so Death eats the man.

WORD BY WORD आशा सूचीविनिर्भिन्नं — pierced through by the needle of hope · सिक्तं विषयसर्पिषा — basted with the ghee of sense-objects · रागद्वेषानले पक्वं — roasted in the fire of passion and hatred · मृत्युरश्नाति मानवम् — Death eats the man

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि ।
सर्वान् संविशते मृत्युरेवम्भूतमिदं जगत् ॥ ४५॥

४५

*bālāṃśca yauvanasthāṃśca vṛddhān garbhagatānapi |
sarvān saṃviśate mṛtyurevambhūtamidaṃ jagat ||*

Children, those in their youth, the old, even those still in the womb
— Death enters into them all. Such is this world.

WORD BY WORD बालांश्च यौवनस्थांश्च — children and those in their youth · वृद्धान्
गर्भगतानपि — the old, even those in the womb · सर्वान् संविशते मृत्युः — Death enters into
them all · एवम्भूतमिदं जगत् — such is this world

ब्रह्मविष्णुमहेशादिदेवता भूतजातयः ।
नाशमेवानुधावन्ति तस्माच्छ्रेयः समाचरेत् ॥ ४६॥

४६

*brahmaviṣṇumaheśādiidevatā bhūtajātayaḥ |
nāśamevānūdāhvanti tasmācchreyaḥ samācaret ||*

The gods Brahmā, Viṣṇu, Maheśa and the rest, and every class of be-
ing, run only towards destruction — therefore one should pursue
the highest good.

WORD BY WORD ब्रह्मविष्णुमहेशादिदेवता — the gods Brahmā, Viṣṇu, Maheśa and the
rest · भूतजातयः — [and all] the classes of beings · नाशमेवानुधावन्ति — run only towards
destruction · तस्माच्छ्रेयः समाचरेत् — therefore one should pursue the highest good

स्वस्ववर्णाश्रमाचारलङ्घनाद् दुष्प्रतिग्रहात् ।
परस्त्रीधनलोभाच्च नृणामायुःक्षयो भवेत् ॥ ४७॥

४७

*svasvavarṇāśramācārалаṅghanād duṣpratigrahāt |
parastrīdhanalobhācca nṛṇāmāyuhksayo bhavet ||*

By transgressing the conduct of one's own varṇa and āśrama, by ac-
cepting improper gifts, and by coveting another's wife or wealth,
the life of men is shortened.

WORD BY WORD स्वस्ववर्णाश्रमाचारलङ्घनाद् — from transgressing the conduct of one's
own varṇa and āśrama · दुष्प्रतिग्रहात् — from accepting improper gifts · परस्त्रीधनलोभाच्च
— and from coveting another's wife and wealth · नृणामायुःक्षयो भवेत् — the life of men is
shortened

वेदशास्त्राद्यनभ्यासात्तथैव गुर्वनर्चनात् ।
नृणामायुःक्षयो भूयादिन्द्रियाणामनिग्रहात् ॥ ४८ ॥

४८

*vedaśāstrādyanabhyāsāttathaiva gurvanarcanāt |
nṛṇāmāyuhkṣayo bhūyādindriyāṇāmanigrahāt ||*

From neglecting the study of the Veda and śāstras, likewise from failing to honour the guru, and from not restraining the senses, the life of men is shortened.

WORD BY WORD वेदशास्त्राद्यनभ्यासात् — from not studying the Veda, the śāstras and the rest · तथैव गुर्वनर्चनात् — likewise from not honouring the guru · नृणामायुःक्षयो भूयात् — the life of men is shortened · इन्द्रियाणामनिग्रहात् — and from not restraining the senses

व्याधिराधिर्विषं शस्त्रं ना सर्पः पशवो मृगाः ।
मरणं येन निर्दिष्टं तेन गच्छन्ति जन्तवः ॥ ४९ ॥

४९

*vyādhirādhirviṣaṃ śastraṃ nā sarpaḥ paśavo mṛgāḥ |
maraṇaṃ yena nirdiṣṭaṃ tena gacchanti jantavaḥ ||*

Disease, mental anguish, poison, weapons, a man, a serpent, cattle, wild beasts — by whichever of these their death has been appointed, by that do creatures depart.

WORD BY WORD व्याधिराधिर्विषं शस्त्रं — disease, anguish, poison, weapon · ना सर्पः पशवो मृगाः — a man, a serpent, cattle, wild beasts · मरणं येन निर्दिष्टं — by whichever [of these] death has been appointed · तेन गच्छन्ति जन्तवः — by that do creatures go

जीवस्तृणजलौकेव देहाद्देहान्तरं व्रजेत् ।
सम्प्राप्य परमंशेन देहं त्यजति पूर्वजम् ॥ ५० ॥

५०

*jīvastrṇajalaukeva dehāddehāntaraṃ vrajet |
sampṛāpya paramaṃśena dehaṃ tyajati pūrvajam ||*

Like a leech on a blade of grass, the soul passes from one body to another: having taken hold of the next with one part of itself, it lets go of the earlier body.

WORD BY WORD जीवस्तृणजलौकेव — the soul, like a leech on a blade of grass · देहाद्देहान्तरं व्रजेत् — passes from one body to another · सम्प्राप्य परमंशेन — having reached the next by a part [of itself] · देहं त्यजति पूर्वजम् — it abandons the earlier body

बाल्ययौवनवृद्धत्वं यथा देहान्तरादिकम् ।
तथा देहान्तरप्राप्तिर्गृहाद्गृहमिवागतः ॥ ५१॥

५१

bālyayauvanavṛddhatvaṃ yathā dehāntarādikam |
tathā dehāntaraprāptirgrhādgṛhamivāgataḥ ||

Just as childhood, youth and old age are like successive bodies, so is the taking on of a new body — like a man who has moved from one house to another.

WORD BY WORD बाल्ययौवनवृद्धत्वं — childhood, youth, old age · यथा देहान्तरादिकम् — just as [these are] other bodies and so on · तथा देहान्तरप्राप्तिः — so is the taking on of another body · गृहाद्गृहमिवागतः — like one who has gone from house to house

जनाः कृत्वेह कर्माणि सुखदुःखानि भुञ्जते ।
परत्राज्ञानिनो देवि यान्त्यायान्ति पुनः पुनः ॥ ५२॥

५२

janāḥ kṛtveha karmāṇi sukhaduḥkhāni bhuñjate |
paratrājñānino devi yāntyāyānti punaḥ punaḥ ||

Having done their deeds here, people reap pleasures and pains hereafter; the ignorant, O Devī, go and come back again and again.

WORD BY WORD जनाः कृत्वेह कर्माणि — people, having done deeds here · सुखदुःखानि भुञ्जते — experience pleasures and pains · परत्राज्ञानिनो देवि — in the hereafter, the ignorant, O Devī · यान्त्यायान्ति पुनः पुनः — go and come again and again

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ।
सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ॥ ५३॥

५३

iha yat kriyate karma tat paratropabhujiyate |
siktamūlasya vṛkṣasya phalaṃ śākhāsu drśyate ||

Whatever deed is done here is reaped in the hereafter: the fruit of a tree watered at its root is seen upon its branches.

WORD BY WORD इह यत् क्रियते कर्म — whatever deed is done here · तत् परत्रोपभुज्यते — that is enjoyed in the hereafter · सिक्तमूलस्य वृक्षस्य — of a tree watered at the root · फलं शाखासु दृश्यते — the fruit is seen on the branches

दारिद्र्यदुःखरोगाश्च बन्धनव्यसनानि च ।

आत्मापराधवृक्षस्य फलान्येतानि देहिनाम् ॥ ५४ ॥

५४

dāridryaduḥkharogāśca bandhanavyasanāni ca |
ātmāparādhavṛkṣasya phalānyetāni dehinām ||

Poverty, sorrow, disease, bondage and misfortune — these are, for embodied beings, the fruits of the tree of their own offences.

WORD BY WORD दारिद्र्यदुःखरोगाश्च — poverty, sorrow, and diseases · बन्धनव्यसनानि च — bondage and misfortunes · आत्मापराधवृक्षस्य — of the tree of one's own offences · फलान्येतानि देहिनाम् — these are the fruits, for embodied beings

निःसङ्ग एव मोक्षः स्याद्दोषाः सर्वे च सङ्गजाः ।

तस्मात् सङ्गं परित्यज्य तत्त्वनिष्ठः सुखी भवेत् ।

५५

सङ्गाच्च चलते ज्ञानी चावश्यं किमुताल्पवित् ॥ ५५ ॥

niḥsaṅga eva mokṣaḥ syāddoṣāḥ sarve ca saṅgajāḥ |
tasmāt saṅgaṃ parityajya tattvaniṣṭhaḥ sukhi bhavet |
saṅgācca calate jñānī cāvaśyaṃ kimutālpavit ||

Liberation lies only in freedom from attachment, and all faults are born of attachment; therefore, abandoning attachment, one who is fixed on the Truth becomes happy. Even the wise are surely shaken by attachment — how much more the man of little knowledge!

WORD BY WORD निःसङ्ग एव मोक्षः स्यात् — liberation is only in non-attachment · दोषाः सर्वे च सङ्गजाः — and all faults are born of attachment · तस्मात् सङ्गं परित्यज्य — therefore, abandoning attachment · तत्त्वनिष्ठः सुखी भवेत् — one fixed on the Truth becomes happy · सङ्गाच्च चलते ज्ञानी — even the wise man is shaken by attachment · चावश्यं किमुताल्पवित् — surely — how much more one of little knowledge

सङ्गः सर्वात्मना त्याज्यः स चेत्त्यक्तुं न शक्यते ।
सङ्गिः सह स कर्तव्यः सतां सङ्गो हि भेषजम् ॥ ५६ ॥

५६

saṅgaḥ sarvātmanā tyājyaḥ sa cettyaktuṃ na śakyate |
sadbhīḥ saha sa kartavyaḥ satāṃ saṅgo hi bheṣajam ||

Attachment should be given up altogether; if it cannot be given up, it should be formed with the good — for the company of the good is a medicine.

WORD BY WORD सङ्गः सर्वात्मना त्याज्यः — attachment should be given up entirely · स चेत्त्यक्तुं न शक्यते — if it cannot be given up · सङ्गिः सह स कर्तव्यः — it should be formed with the good · सतां सङ्गो हि भेषजम् — for the company of the good is a medicine

सत्सङ्गश्च विवेकश्च निर्मलं नयनद्वयम् ।
यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गगः ॥ ५७ ॥

५७

satsaṅgaśca vivekaśca nirmalaṃ nayanadvayam |
yasya nāsti naraḥ so'ndhaḥ kathaṃ na syādamārgagaḥ ||

The company of the good and discrimination are a pair of clear eyes; the man who lacks them is blind — how should he not stray from the path?

WORD BY WORD सत्सङ्गश्च विवेकश्च — the company of the good and discrimination · निर्मलं नयनद्वयम् — are two clear eyes · यस्य नास्ति नरः सोऽन्धः — the man who lacks them is blind · कथं न स्यादमार्गगः — how would he not go astray?

यावतः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान् ।
तावन्तोऽस्य विशन्त्येते हृदये शोकशङ्कुवः ॥ ५८ ॥

५८

yāvataḥ kurute jantuḥ sambandhānmanasaḥ priyān |
tāvanto'sya viśantyeṭe hṛdaye śokaśaṅkavaḥ ||

As many ties as a creature forms that are dear to its heart, so many spikes of grief are driven into that heart.

WORD BY WORD यावतः कुरुते जन्तुः — as many as a creature makes · सम्बन्धान्मनसः प्रियान् — ties dear to its heart · तौवन्तोऽस्य विशन्त्येते — so many enter · हृदये शोकशङ्कुवः — his heart as spikes of grief

स्वदेहमपि जीवोऽयं त्यक्त्वा याति कुलेश्वरि ।

स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना ॥ ५९ ॥

५९

svadehamapi jīvo'yaṃ tyaktvā yāti kuleśvari |
strīmātrpitrputrādisambandhaḥ kena hetunā ||

This soul departs abandoning even its own body, O mistress of the Kula — on what ground, then, its tie to wife, mother, father, sons and the rest?

WORD BY WORD स्वदेहमपि जीवोऽयं — even its own body, this soul · त्यक्त्वा याति कुलेश्वरि — abandons and departs, O mistress of the Kula · स्त्रीमातृपितृपुत्रादि — wife, mother, father, sons and the rest · सम्बन्धः केन हेतुना — [what then is] the tie [to them] — on what ground?

दुःखमूलो हि संसारः स यस्यास्ति स दुःखितः ।

तस्य त्यागः कृतो येन स सुखी नापरः प्रिये ॥ ६० ॥

६०

duḥkhamūlo hi saṃsāraḥ sa yasyāsti sa duḥkhiṭaḥ |
tasya tyāgaḥ kṛto yena sa sukhī nāparaḥ priye ||

Worldly existence is rooted in sorrow: whoever holds to it is miserable; he who has renounced it is happy, O beloved, and no one else.

WORD BY WORD दुःखमूलो हि संसारः — saṃsāra is rooted in sorrow · स यस्यास्ति स दुःखितः — whoever has it is miserable · तस्य त्यागः कृतो येन — one who has renounced it · स सुखी नापरः प्रिये — he is happy, and no other, O beloved

प्रभवं सर्वदुःखानामाश्रयं सकलापदाम् ।

आलयं सर्वपापानां संसारं वर्जयेत् प्रिये ॥ ६१ ॥

६१

prabhavaṃ sarvaduḥkhānāmāśrayaṃ sakalāpadām |
ālayaṃ sarvapāpānāṃ saṃsāraṃ varjayet priye ||

The source of all sorrows, the abode of every calamity, the home of all sins — one should shun worldly existence, O beloved.

WORD BY WORD प्रभवं सर्वदुःखानाम् — the source of all sorrows · आश्रयं सकलापदाम् — the abode of every calamity · आलयं सर्वपापानां — the home of all sins · संसारं वर्जयेत् प्रिये — one should shun saṃsāra, O beloved

अबन्धबन्धनं घोरं मिश्रीकृतमहाविषम् ।
अशस्त्रखण्डनं देवि संसारासक्तचेतसाम् ॥ ६२ ॥

६२

*abandhabandhanam ghoram miśrīkṛtamahāviṣam |
aśastrakhaṇḍanam devī saṁsārāsaktacetasām ||*

For those whose minds cling to it, worldly existence is a dreadful binding without bonds, a deadly poison mixed into sweetness, O Devī, a cutting without any blade.

WORD BY WORD अबन्धबन्धनं घोरं — a dreadful binding without bonds · मिश्रीकृतमहाविषम् — a great poison mixed in [with sweetness] · अशस्त्रखण्डनं देवि — a cutting without a blade, O Devī · संसारासक्तचेतसाम् — for those whose minds cling to saṁsāra

आदिमध्यावसानेषु सर्वं दुःखमिदं यतः ।
तस्मात् सन्त्यज्य संसारं तत्त्वनिष्ठः सुखी भवेत् ॥ ६३ ॥

६३

*ādimadhyāvasāneṣu sarvaṁ duḥkhamidaṁ yataḥ |
tasmāt santyajya saṁsāraṁ tattvaniṣṭhaḥ sukṁi bhavet ||*

Since all of it, in beginning, middle and end, is sorrow — therefore, wholly renouncing worldly existence, one who is fixed on the Truth becomes happy.

WORD BY WORD आदिमध्यावसानेषु — in its beginning, middle and end · सर्वं दुःखमिदं यतः — since all this is sorrow · तस्मात् सन्त्यज्य संसारं — therefore, wholly renouncing saṁsāra · तत्त्वनिष्ठः सुखी भवेत् — one fixed on the Truth becomes happy

लौहदारुमयैः पाशैर्दृढबन्धोऽपि मुच्यते ।
स्त्रीधनादिषु संसक्तो मुच्यते न कदाचन ॥ ६४ ॥

६४

*lauhadārumayaiḥ pāśairdṛḍhabandho'pi mucyate |
strīdhanādiṣu saṁsakto mucyate na kadācana ||*

Even one bound fast in fetters of iron and wood is released; but one attached to wife, wealth and the rest is never released.

WORD BY WORD लौहदारुमयैः पाशैः — from fetters of iron and wood · दृढबन्धोऽपि मुच्यते — even one bound fast is released · स्त्रीधनादिषु संसक्तः — one attached to wife, wealth and the rest · मुच्यते न कदाचन — is never released

कुटुम्बचिन्तायुक्तस्य श्रुतशीलादयो गुणाः ।
अपक्वकुम्भजलवत् नश्यन्त्यङ्गेन केवलम् ॥ ६५॥

६५

*kuṭumbacintāyuktasya śrutaśīlādayo guṇāḥ |
apakvakumbhajalavat naśyantyāṅgena kevalam ||*

For one absorbed in worry for his family, the virtues of learning, good character and the rest perish — like water in an unbaked pot — and the body with them.

WORD BY WORD कुटुम्बचिन्तायुक्तस्य — of one absorbed in worry for his family · श्रुतशीलादयो गुणाः — the virtues of learning, good character and the rest · अपक्वकुम्भजलवत् — like water in an unbaked pot · नश्यन्त्यङ्गेन केवलम् — perish, along with the body itself

वञ्चितशेषचित्तैस्तैर्नित्यं लोको विनाशितः ।
हा हन्त विषयाहारैर्देहस्थेन्द्रियतस्करैः ॥ ६६॥

६६

*vañcitāśeṣacittaistairnityaṃ loko vināśitaḥ |
hā hanta viṣayāhāirdehasthendriyataskaraiḥ ||*

Alas, alas! The world is forever being ruined by the thieves that dwell in the body — the senses — who feed on sense-objects and cheat the whole mind.

WORD BY WORD वञ्चितशेषचित्तैस्तैः — by those [thieves] who cheat the whole mind · नित्यं लोको विनाशितः — the world is ever being ruined · हा हन्त विषयाहारैः — alas, alas — feeding on sense-objects · देहस्थेन्द्रियतस्करैः — by the thieves that are the senses dwelling in the body

मांसलुब्धो यथा मत्स्यो लौहशङ्कुं न पश्यति ।
सुखलुब्धस्तथा देही यमबाधां न पश्यति ॥ ६७॥

६७

*māṃsalubdhō yathā matsyo lauhaśaṅkuṃ na paśyati |
sukhalubdhastathā dehī yamabādhāṃ na paśyati ||*

As a fish greedy for the bait does not see the iron hook, so the embodied soul, greedy for pleasure, does not see the torment of Yama.

WORD BY WORD मांसलुब्धो यथा मत्स्यो — as a fish greedy for flesh · लौहशङ्कुं न पश्यति — does not see the iron hook · सुखलुब्धस्तथा देही — so the embodied one, greedy for pleasure · यमबाधां न पश्यति — does not see the torment of Yama

हिताहितं न जानन्तो नित्यमुन्मार्गगामिनः ।
कुक्षिपूरणनिष्ठा ये तेऽबुधा नारकाः प्रिये ॥ ६८ ॥

६८

hitāhitaṃ na jānanto nityamunmārgagāmināḥ |
kuṣṭhipūraṇaniṣṭhā ye te'budhā nārakāḥ priye ||

Not knowing good from harm, forever on the wrong road, those bent only on filling the belly — they are fools bound for hell, O beloved.

WORD BY WORD हिताहितं न जानन्तः — not knowing what is good and what is harmful · नित्यमुन्मार्गगामिनः — ever walking the wrong path · कुक्षिपूरणनिष्ठा ये — those bent only on filling the belly · तेऽबुधा नारकाः प्रिये — they are fools, bound for hell, O beloved

निद्रादिमैथुनाहाराः सर्वेषां प्राणिनां समाः ।
ज्ञानवान् मानवः प्रोक्तो ज्ञानहीनः पशुः प्रिये ॥ ६९ ॥

६९

nidrādimaithunāhārāḥ sarveṣāṃ prāṇināṃ samāḥ |
jñānavān mānavaḥ prokto jñānahīnaḥ paśuḥ priye ||

Sleep, mating, eating and the like are common to all creatures; it is the one with knowledge who is called a man — the one without knowledge is a beast, O beloved.

WORD BY WORD निद्रादिमैथुनाहाराः — sleep and the rest, mating, eating · सर्वेषां प्राणिनां समाः — are common to all creatures · ज्ञानवान् मानवः प्रोक्तः — the one who has knowledge is called a man · ज्ञानहीनः पशुः प्रिये — one without knowledge is a beast, O beloved

प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे रवौ ।
रात्रौ मदननिद्राभ्यां बाध्यन्ते मानवाः प्रिये ॥ ७० ॥

७०

prabhāte malamūtrābhyāṃ kṣuttrṛḍbhyāṃ madhyage ravau |
rātrau madananidrābhyāṃ bādhyante mānavāḥ priye ||

In the morning men are harried by excrement and urine, at midday by hunger and thirst, at night by lust and sleep, O beloved.

WORD BY WORD प्रभाते मलमूत्राभ्यां — in the morning by excrement and urine · क्षुत्तृड्भ्यां मध्यगे रवौ — by hunger and thirst when the sun is high · रात्रौ मदननिद्राभ्यां — at night by lust and sleep · बाध्यन्ते मानवाः प्रिये — men are harried, O beloved

स्वदेहधर्मदारादिनिरताः सर्वजन्तवः ।

जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः ॥ ७१ ॥

७१

*svadehadharmadārādiniratāḥ sarvajantavaḥ |
jāyante ca mriyante ca hā hantājñānamohitāḥ ||*

Devoted to their own bodies, their duties, their wives and the rest, all creatures are born and die — alas, alas, deluded by ignorance!

WORD BY WORD स्वदेहधर्मदारादि — their own body, duties, wives and the rest · निरताः सर्वजन्तवः — all creatures are devoted to · जायन्ते च म्रियन्ते च — they are born and they die · हा हन्ताज्ञानमोहिताः — alas, alas — deluded by ignorance

स्वस्ववर्णाश्रमाचारनिरताः सर्वमानवाः ।

न जानन्ति परं तत्त्वं मूढा नश्यन्ति पार्वति ॥ ७२ ॥

७२

*svasvavarṇāśramācāraniratāḥ sarvamānavāḥ |
na jānanti paraṃ tattvaṃ mūḍhā naśyanti pārvati ||*

All men are devoted to the observances of their own varṇa and āśrama, yet they do not know the supreme Truth — the fools perish, O Pārvati.

WORD BY WORD स्वस्ववर्णाश्रमाचार — the conduct of their own varṇa and āśrama · निरताः सर्वमानवाः — all men are devoted to · न जानन्ति परं तत्त्वं — they do not know the supreme Truth · मूढा नश्यन्ति पार्वति — the fools perish, O Pārvati

क्रियायासपराः केचित् क्रतुचर्यादि संयुताः ।

अज्ञानसंयुतात्मानः सञ्चरन्ति प्रतारकाः ॥ ७३ ॥

७३

*kriyāyāsaparāḥ kecit kratucaryādi saṃyutāḥ |
ajñānasam̐yutātmānaḥ sañcaranti pratārakāḥ ||*

Some, given over to the toil of ritual, busy with sacrifices, observances and the like, their minds joined to ignorance, go about as deceivers.

WORD BY WORD क्रियायासपराः केचित् — some are given over to the toil of rites · क्रतुचर्यादि संयुताः — engaged in sacrifices, observances and the like · अज्ञानसंयुतात्मानः — their selves joined to ignorance · सञ्चरन्ति प्रतारकाः — they go about as deceivers

नाममात्रेण सन्तुष्टाः कर्मकाण्डरता नराः ।
मन्त्रोच्चारणहोमाद्यैर्भ्रामिताः क्रतुविस्तरैः ॥ ७४ ॥

७४

nāmamātreṇa santuṣṭāḥ karmakāṇḍaratā narāḥ |
mantroccāraṇahomādyairbhrāmitāḥ kratuvistaraiḥ ||

Content with the mere name, men devoted to the ritual portion of the Veda are led astray by the recitation of mantras, the fire-offerings and the whole elaborate apparatus of sacrifice.

WORD BY WORD नाममात्रेण सन्तुष्टाः — content with the mere name · कर्मकाण्डरता नराः — men devoted to the ritual portion [of the Veda] · मन्त्रोच्चारणहोमाद्यैः — by the recitation of mantras, fire-offerings and so on · भ्रामिताः क्रतुविस्तरैः — are led astray by the elaborations of sacrifice

एकभक्तोपवासाद्यैर्नियमैः कायशोषणैः ।
मूढाः परोक्षमिच्छन्ति तव मायाविमोहिताः ॥ ७५ ॥

७५

ekabhaktopavāsādyairniyamaiḥ kāyaśoṣaṇaiḥ |
mūḍhāḥ parokṣamicchanti tava māyāvimohitāḥ ||

By eating once a day, by fasts and such observances that wither the body, fools bewildered by your māyā seek what lies beyond their sight.

WORD BY WORD एकभक्तोपवासाद्यैः — by one meal a day, fasts and the like · नियमैः कायशोषणैः — by observances that dry up the body · मूढाः परोक्षमिच्छन्ति — fools seek what is beyond sight · तव मायाविमोहिताः — bewildered by your māyā

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम् ।
वल्मीकताडनादेवि मृतः किन्नु महोरगः ॥ ७६ ॥

७६

dehadanḍanamātreṇa kā muktiravivekinām |
valmikatāḍanāḍdevi mṛtaḥ kinnu mahoragaḥ ||

What liberation can the undiscerning gain by merely tormenting the body? Is the great serpent killed, O Devī, by beating the anthill?

WORD BY WORD देहदण्डनमात्रेण — by merely tormenting the body · का मुक्तिरविवेकिनाम् — what liberation is there for the undiscerning? · वल्मीकताडनादेवि — by beating the anthill, O Devī · मृतः किन्नु महोरगः — is the great serpent killed?

धनाहारार्जने युक्ता दाम्भिका वेषधारिणः ।
भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि ॥ ७७ ॥

७७

ghanāhārārjane yuktā dāmbhikā veṣadhārīṇaḥ |
bhramanti jñānivalloke bhrāmayanti janānapi ||

Busy earning wealth and food, hypocrites in the garb of holiness roam the world posing as men of knowledge, and lead others astray as well.

WORD BY WORD धनाहारार्जने युक्ताः — busy earning wealth and food · दाम्भिका वेषधारिणः — hypocrites wearing the garb · भ्रमन्ति ज्ञानिवल्लोके — they roam the world as if wise · भ्रामयन्ति जनानपि — and lead people astray as well

सांसारिकसुखासक्तं ब्रह्मज्ञोऽस्मीति वादिनम् ।
कर्मब्रह्मोभयभ्रष्टं तं त्यजेदन्त्यजं यथा ॥ ७८ ॥

७८

sāṃsārikasukhāsaktaṃ brahmajño'smīti vādinam |
karmabrahmobhayabhraṣṭaṃ taṃ tyajedantyaajaṃ yathā ||

One who clings to worldly pleasures yet declares "I am a knower of Brahman" — fallen from both ritual and Brahman — should be shunned like an outcaste.

WORD BY WORD सांसारिकसुखासक्तं — attached to worldly pleasures · ब्रह्मज्ञोऽस्मीति वादिनम् — saying "I am a knower of Brahman" · कर्मब्रह्मोभयभ्रष्टं — fallen from both — rites and Brahman · तं त्यजेदन्त्यजं यथा — one should shun him like an outcaste

गृहारण्यसमा लोके गतव्रीडा दिगम्बराः ।
चरन्ति गर्दभाद्याश्च योगिनस्ते भवन्ति किम् ॥ ७९ ॥

७९

gṛhāraṇyasamā loke gatavṛīḍā digambarāḥ |
caranti gardabhādyāśca yoginaste bhavanti kim ||

Donkeys and such creatures too roam the world treating house and forest alike, shameless and naked — do they thereby become yogins?

WORD BY WORD गृहारण्यसमा लोके — [treating] house and forest alike in the world · गतव्रीडा दिगम्बराः — shameless, sky-clad · चरन्ति गर्दभाद्याश्च — donkeys and the like also roam thus · योगिनस्ते भवन्ति किम् — do they become yogins?

मृद्भस्मप्रक्षणाद् देवि मुक्ताः स्युर्यदि मानवाः ।
मृद्भस्मवासिनो ग्राम्याः किं ते मुक्ता भवन्ति हि ॥ ८० ॥

८०

mṛdbhasmamrakṣaṇāḍ devi muktāḥ syuryadi mānavāḥ |
mṛdbhasmavāsino grāmyāḥ kiṃ te muktā bhavanti hi ||

If men were liberated by smearing themselves with earth and ashes, O Devī, then would not the village beasts that live in dust and ash be liberated too?

WORD BY WORD मृद्भस्मप्रक्षणाद् देवि — by smearing with earth and ashes, O Devī · मुक्ताः स्युर्यदि मानवाः — if men became liberated · मृद्भस्मवासिनो ग्राम्याः — village [animals] that live in dust and ashes · किं ते मुक्ता भवन्ति हि — would they too not be liberated?

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

८१

tṛṇaparṇōdakāhārāḥ satataṃ vanavāsinaḥ |
harinādimṛgā devi yoginaste bhavanti kim ||

Feeding on grass, leaves and water, ever dwelling in the forest — the deer and other wild creatures, O Devī, do they become yogins?

WORD BY WORD तृणपर्णोदकाहाराः — feeding on grass, leaves and water · सततं वनवासिनः — ever dwelling in the forest · हरिणादिमृगा देवि — the deer and other wild creatures, O Devī · योगिनस्ते भवन्ति किम् — do they become yogins?

आजन्ममरणान्तञ्च गङ्गादितटिनीस्थिताः ।
मण्डूकमत्स्यप्रमुखा व्रतिनस्ते भवन्ति किम् ॥ ८२ ॥

८२

ājanmamaraṇāntaṇca gaṅgāditaṭinīsthitāḥ |
maṇḍūkamatsyapramukhā vratinaste bhavanti kim ||

Frogs, fish and the like, who dwell from birth to death in the Gaṅgā and other rivers — do they become keepers of holy vows?

WORD BY WORD आजन्ममरणान्तञ्च — from birth until death · गङ्गादितटिनीस्थिताः — dwelling in the Gaṅgā and other rivers · मण्डूकमत्स्यप्रमुखाः — frogs, fish and the like · व्रतिनस्ते भवन्ति किम् — do they become keepers of vows?

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

८३

*vadanti hṛdayānandaṃ paṭhanti śukasārikāḥ |
janānāṃ purato devi vibudhāḥ kiṃ bhavanti hi ||*

Parrots and mynas speak sweetly and recite before people, O Devī — do they thereby become learned?

WORD BY WORD वदन्ति हृदयानन्दं — they speak what delights the heart · पठन्ति शुकसारिकाः — parrots and mynas recite · जनानां पुरतो देवि — before people, O Devī · विबुधाः किं भवन्ति हि — do they become learned?

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

८४

*pāravatāḥ śilāhārāḥ parameśvari cātakāḥ |
na pibanti mahītoyaṃ yoginaste bhavanti kiṃ ||*

Pigeons live on stones, O supreme Goddess, and cātaka birds never drink water from the earth — do they become yogins?

WORD BY WORD पारावताः शिलाहाराः — pigeons feed on stones · परमेश्वरि चातकाः — O supreme Goddess, the cātaka birds · न पिबन्ति महीतोयं — do not drink water from the earth · योगिनस्ते भवन्ति किम् — do they become yogins?

शीतवातातपसहा भक्ष्याभक्ष्यसमाः प्रिये ।
तिष्ठन्ति शूकराद्याश्च योगिनस्ते भवन्ति किम् ॥ ८५ ॥

८५

*śītavātātapasahā bhakṣyābhakṣyasamāḥ priye |
tiṣṭhanti śūkarādyāśca yoginaste bhavanti kiṃ ||*

Pigs and such creatures too endure cold, wind and heat, and make no distinction between clean and unclean food, O beloved — do they become yogins?

WORD BY WORD शीतवातातपसहाः — enduring cold, wind and heat · भक्ष्याभक्ष्यसमाः प्रिये — indifferent to what is fit or unfit to eat, O beloved · तिष्ठन्ति शूकराद्याश्च — pigs and the like also live thus · योगिनस्ते भवन्ति किम् — do they become yogins?

तस्मादित्यादिकं कर्म लोकवञ्चनकारकम् ।
मोक्षस्य कारणं साक्षात्तत्त्वज्ञानं कुलेश्वरि ॥ ८६ ॥

८६

tasmādityādikaṃ karma lokavañcanakārakam |
mokṣasya kāraṇaṃ sākṣāttattvajñānaṃ kuleśvari ||

Therefore such practices as these merely deceive the world; the direct cause of liberation, O mistress of the Kula, is knowledge of the Truth.

WORD BY WORD तस्मादित्यादिकं कर्म — therefore such practices as these · लोकवञ्चनकारकम् — are a deception of the world · मोक्षस्य कारणं साक्षात् — the direct cause of liberation · तत्त्वज्ञानं कुलेश्वरि — is knowledge of the Truth, O mistress of the Kula

षड्दर्शनमहाकूपे पतिताः पशवः प्रिये ।
परमार्थं न जानन्ति पशुपाशनियन्त्रिताः ॥ ८७ ॥

८७

ṣaḍdarśanamahākūpe patitāḥ paśavaḥ priye |
paramārthaṃ na jānanti paśupāṣanīyantritāḥ ||

Fallen into the great well of the six philosophies, O beloved, the beast-souls, held fast by the fetters of the beast, do not know the highest truth.

WORD BY WORD षड्दर्शनमहाकूपे — into the great well of the six philosophies · पतिताः पशवः प्रिये — the beasts have fallen, O beloved · परमार्थं न जानन्ति — they do not know the highest truth · पशुपाशनियन्त्रिताः — bound by the fetters of the beast

वेदशास्त्राण्वि घोरे ताड्यमाना इतस्ततः ।
कालोर्मिग्राहग्रस्ताश्च तिष्ठन्ति हि कुतार्किकाः ॥ ८८ ॥

८८

vedaśāstrāṇvighore tāḍyamānā itastataḥ |
kāloirmigrāhagrastāśca tiṣṭhanti hi kutārkikāḥ ||

Tossed this way and that in the dreadful ocean of the Veda and the śāstras, seized by the crocodile amid the waves of Time — there the false logicians remain.

WORD BY WORD वेदशास्त्राण्वि घोरे — in the dreadful ocean of the Veda and śāstras · ताड्यमाना इतस्ततः — tossed this way and that · कालोर्मिग्राहग्रस्ताश्च — seized by the crocodile of the waves of Time · तिष्ठन्ति हि कुतार्किकाः — there the bad logicians remain

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः ।

विडम्बकस्य तस्यापि तत् सर्वं काकभाषितम् ॥ ८९ ॥

८९

vedāgamapurāṇajñāḥ paramārthaṃ na veti yaḥ |
viḍambakasya tasyāpi tat sarvaṃ kākabhāṣitam ||

One who knows the Vedas, Āgamas and Purāṇas but does not know the highest truth — all that learning of that mere mimic is the cawing of crows.

WORD BY WORD वेदागमपुराणज्ञः — one who knows the Vedas, Āgamas and Purāṇas · परमार्थं न वेत्ति यः — but does not know the highest truth · विडम्बकस्य तस्यापि — of that mere mimic, too · तत् सर्वं काकभाषितम् — all of it is the cawing of crows

इदं ज्ञानमिदं ज्ञेयमिति चिन्तासमाकुलाः ।

पठन्त्यहर्निशं देवि परतत्त्वपराङ्मुखाः ॥ ९० ॥

९०

idaṃ jñānamidaṃ jñeyamiti cintāsamākulāḥ |
paṭhantyaharniśaṃ devī paratattvaparaṅmukhāḥ ||

"This is knowledge, this is what must be known" — so, harried by anxious thought, they read day and night, O Devī, with their faces turned away from the supreme Truth.

WORD BY WORD इदं ज्ञानमिदं ज्ञेयम् — "this is knowledge, this is to be known" · इति चिन्तासमाकुलाः — thus troubled by anxious thought · पठन्त्यहर्निशं देवि — they read day and night, O Devī · परतत्त्वपराङ्मुखाः — their faces turned away from the supreme Truth

वाक्यच्छन्दोनिबन्धेन काव्यालङ्कारशोभिना ।

चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः ॥ ९१ ॥

९१

vākyacchandonibandhena kāvyālaṅkāraśobhinā |
cintayā duḥkhitā mūḍhāstīṣṭhanti vyākulendriyāḥ ||

With their compositions of sentences and metres, bright with poetic figures, the fools remain distressed with worry, their senses in turmoil.

WORD BY WORD वाक्यच्छन्दोनिबन्धेन — with compositions of sentences and metres · काव्यालङ्कारशोभिना — adorned with poetic figures · चिन्तया दुःखिता मूढाः — the fools, distressed with worry · तिष्ठन्ति व्याकुलेन्द्रियाः — remain with their senses agitated

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति चान्यथा ।
अन्यथा शास्त्रसद्भावो व्याख्यां कुर्वन्ति चान्यथा ॥ ९२॥

९२

anyathā paramaṃ tattvaṃ janāḥ klišyanti cānyathā |
anyathā śāstrasadbhāvo vyākhyāṃ kurvanti cānyathā ||

The supreme Truth is one thing, and people toil after another; the true purport of the scriptures is one thing, and they expound another.

WORD BY WORD अन्यथा परमं तत्त्वं — the supreme Truth is one thing · जनाः क्लिश्यन्ति चान्यथा — and people toil after another · अन्यथा शास्त्रसद्भावो — the real purport of the scriptures is one thing · व्याख्यां कुर्वन्ति चान्यथा — and they expound another

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति हि ।
अहङ्कारहताः केचिदुपदेशविवर्जिताः ॥ ९३॥

९३

kathayantyunmanībhāvaṃ svayaṃ nānubhavanti hi |
ahaṅkārahatāḥ kecidupadeśavivarjitāḥ ||

They talk of the state beyond mind, yet never experience it themselves; some, undone by egoism, have never received true instruction.

WORD BY WORD कथयन्त्युन्मनीभावं — they speak of the state beyond mind · स्वयं नानुभवन्ति हि — yet they do not experience it themselves · अहङ्कारहताः केचित् — some, struck down by egoism · उपदेशविवर्जिताः — are devoid of [true] instruction

पठन्ति वेदशास्त्राणि विवदन्ति परस्परम् ।
न जानन्ति परं तत्त्वं दर्वी पाकरसं यथा ॥ ९४॥

९४

paṭhanti vedaśāstrāṇi vivadanti parasparam |
na jānanti paraṃ tattvaṃ darvī pākarasaṃ yathā ||

They read the Vedas and the śāstras and dispute with one another, but they do not know the supreme Truth — as a ladle knows nothing of the taste of the food.

WORD BY WORD पठन्ति वेदशास्त्राणि — they read the Vedas and śāstras · विवदन्ति परस्परम् — they dispute with one another · न जानन्ति परं तत्त्वं — they do not know the supreme Truth · दर्वी पाकरसं यथा — as a ladle [knows not] the taste of the food

शिरो वहति पुष्पाणि गन्धं जानाति नासिका ।
पठन्ति वेदशास्त्राणि दुर्लभो भाववेदकः ॥ ९५॥

९५

śiro vahati puṣpāṇi gandhaṃ jānāti nāsikā |
paṭhanti vedaśāstrāṇi durlabho bhāvavedakaḥ ||

The head carries the flowers, but it is the nose that knows their fragrance; many read the Vedas and śāstras, but rare is the one who knows their inner meaning.

WORD BY WORD शिरो वहति पुष्पाणि — the head carries the flowers · गन्धं जानाति नासिका — it is the nose that knows the fragrance · पठन्ति वेदशास्त्राणि — [many] read the Vedas and śāstras · दुर्लभो भाववेदकः — rare is one who knows their meaning

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति ।
गोपः कक्षगतं छागं कूपे पश्यति दुर्मतिः ॥ ९६॥

९६

tattvamātmasthamajñātvā mūḍhaḥ śāstreṣu muhyati |
gopaḥ kaksagataṃ chāgaṃ kūpe paśyati dūrmatiḥ ||

Not knowing the Truth that dwells within the self, the fool is lost among the scriptures — like the dull goatherd who, with the goat under his arm, peers into the well for it.

WORD BY WORD तत्त्वमात्मस्थमज्ञात्वा — not knowing the Truth that abides in the self · मूढः शास्त्रेषु मुह्यति — the fool is bewildered among the scriptures · गोपः कक्षगतं छागं — the goatherd, with the goat under his arm · कूपे पश्यति दुर्मतिः — the dullard looks for it in the well

संसारमोहनाशाय शाब्दबोधो न हि क्षमः ।
न निवर्तेत तिमिरं कदाचिदीपवार्तया ॥ ९७॥

९७

saṃsāramohanāśāya śābdabodho na hi kṣamaḥ |
na nivarteta timiraṃ kadācidīpavārtayā ||

Knowledge that is only of words cannot destroy the delusion of worldly existence; darkness is never dispelled by talk of a lamp.

WORD BY WORD संसारमोहनाशाय — for destroying the delusion of saṃsāra · शाब्दबोधो न हि क्षमः — verbal knowledge is not able · न निवर्तेत तिमिरं — darkness does not depart · कदाचिदीपवार्तया — ever, by talking about a lamp

प्रज्ञाहीनस्य पठनम् अन्धस्यादर्शदर्शनम् ।
देवि प्रज्ञावतः शास्त्रं तत्त्वज्ञानस्य कारणम् ॥ ९८ ॥

९८

prajñāhīnasya paṭhanam andhasyādarśadarśanam |
devi prajñāvataḥ śāstram tattvajñānasya kāraṇam ||

The reading of one without insight is a blind man's looking into a mirror; but for one who has insight, O Devī, scripture is a cause of the knowledge of the Truth.

WORD BY WORD प्रज्ञाहीनस्य पठनम् — the reading of one without insight · अन्धस्यादर्शदर्शनम् — is a blind man's looking in a mirror · देवि प्रज्ञावतः शास्त्रं — O Devī, for one with insight, scripture · तत्त्वज्ञानस्य कारणम् — is a cause of the knowledge of Truth

अग्रतः पृष्ठतः केचित् पार्श्वयोरपि केचन ।
तत्त्वमीदृक् तादृगिति विवदन्ति परस्परम् ।
सद्विद्यादानशूराद्यैर्गुणैर्विख्यातमानवाः ॥ ९९ ॥

९९

agrataḥ pṛṣṭhataḥ kecit pārśvayorapi kecana |
tattvamīdṛk tādṛgiti vivadanti parasparam |
sadvidyādānaśūradyaigūṇairvikhyātamanavāḥ ||

Some in front, some behind, some on either side — "the Truth is like this", "it is like that" — so men famed for their virtues, their learning, charity, valour and the rest, dispute with one another.

WORD BY WORD अग्रतः पृष्ठतः केचित् — some in front, some behind · पार्श्वयोरपि केचन — and some at the two sides · तत्त्वमीदृक् तादृगिति — "the Truth is like this, like that" · विवदन्ति परस्परम् — they dispute with one another · सद्विद्यादानशूराद्यैः — by their good learning, charity, valour and so on · गुणैर्विख्यातमानवाः — men famed for their virtues

प्रत्यक्षग्रहणं नास्ति वार्तया ग्रहणं कुतः ।

एवं ये शास्त्रसम्मूढास्ते दूरस्था न संशयः ॥ १०० ॥

१००

*pratyakṣagrahaṇaṁ nāsti vārtayā grahaṇaṁ kutaḥ |
evaṁ ye śāstrasammūḍhāste dūrasthā na saṁśayaḥ ||*

They have no direct apprehension — how then could they apprehend it by hearsay? Those thus bewildered by the scriptures stand far from the Truth; of this there is no doubt.

WORD BY WORD प्रत्यक्षग्रहणं नास्ति — there is no direct apprehension · वार्तया ग्रहणं कुतः — how could there be apprehension by hearsay? · एवं ये शास्त्रसम्मूढाः — those who are thus bewildered by scriptures · ते दूरस्था न संशयः — they stand far off [from the Truth], without doubt

इदं ज्ञानमिदं ज्ञेयं सर्वतः श्रोतुमिच्छति ।

देवि वर्षसहस्रायुः शास्त्रान्तं नैव गच्छति ॥ १०१ ॥

१०१

*idaṁ jñānamidaṁ jñeyaṁ sarvataḥ śrotumicchati |
devī varṣasahasrāyuh śāstrāntaṁ naiva gacchati ||*

"This is knowledge, this is to be known" — one wishes to hear it all from every quarter; but even with a life of a thousand years, O Devī, one never reaches the end of the scriptures.

WORD BY WORD इदं ज्ञानमिदं ज्ञेयं — "this is knowledge, this is to be known" · सर्वतः श्रोतुमिच्छति — one wishes to hear it all from every side · देवि वर्षसहस्रायुः — O Devī, even with a life of a thousand years · शास्त्रान्तं नैव गच्छति — one never reaches the end of the scriptures

वेदाद्यनेकशास्त्राणि स्वल्पायुर्विघ्नकोटयः ।
तस्मात् सारं विजानीयात् क्षीरं हंस इवाम्भसः ॥ १०२ ॥

१०२

*vedādyanekasāstrāṇi svalpāyurvighnakōṭayaḥ |
tasmāt sārāṃ vijānīyāt kṣīraṃ haṃsa ivāmbhasaḥ ||*

The Veda and the countless other scriptures are many; life is short and obstacles are without number. Therefore one should take the essence — as the swan takes milk from water.

WORD BY WORD वेदाद्यनेकशास्त्राणि — the Veda and the many other scriptures · स्वल्पायुर्विघ्नकोटयः — life is short and obstacles are crores · तस्मात् सारं विजानीयात् — therefore one should discern the essence · क्षीरं हंस इवाम्भसः — as the swan [takes] milk from water

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

१०३

*abhyasya sarvasāstrāṇi tattvaṃ jñātvā hi buddhimān |
palālamiva dhānyārthī sarvasāstraṃ parityajet ||*

Having studied all the scriptures and having known the Truth, the wise man should leave all the scriptures behind — as one who wants the grain discards the straw.

WORD BY WORD अभ्यस्य सर्वशास्त्राणि — having studied all the scriptures · तत्त्वं ज्ञात्वा हि बुद्धिमान् — and having known the Truth, the wise man · पलालमिव धान्यार्थी — like one who wants grain [discards] the straw · सर्वशास्त्रं परित्यजेत् — should leave all the scriptures behind

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

१०४

*yathāmṛtena tṛptasya nāhāreṇa prayojanam |
tattvajñasya tathā devī na śāstreṇa prayojanam ||*

As one who is satisfied with nectar has no need of food, so the knower of the Truth, O Devī, has no need of scripture.

WORD BY WORD यथामृतेन तृप्तस्य — as for one satisfied with nectar · नाहारेण प्रयोजनम् — there is no need for food · तत्त्वज्ञस्य तथा देवि — so for the knower of the Truth, O Devī · न शास्त्रेण प्रयोजनम् — there is no need for scripture

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

१०५

*na vedādhyaṇānānmuktirna śāstraṇaṭhanādapi |
jñānādeva hi muktiḥ syānnānyathā vīravandite ||*

Liberation does not come from study of the Veda, nor from reading the śāstras; liberation comes from knowledge alone and not otherwise, O you whom the heroes adore.

WORD BY WORD न वेदाध्ययनान्मुक्तिः — liberation is not from Vedic study · न शास्त्रपठनादपि — nor from reading the śāstras · ज्ञानादेव हि मुक्तिः स्यात् — liberation is from knowledge alone · नान्यथा वीरवन्दिते — not otherwise, O you whom heroes adore

नाश्रमाः कारणं मुक्तेर्दर्शनानि न कारणम् ।
तथैव सर्वशास्त्राणि ज्ञानमेव हि कारणम् ॥ १०६॥

१०६

*nāśramāḥ kāraṇaṃ mukterdarśanāni na kāraṇam |
tathaiva sarvaśāstrāṇi jñānameva hi kāraṇam ||*

The stages of life are not the cause of liberation, nor are the philosophies, nor likewise all the scriptures — knowledge alone is the cause.

WORD BY WORD नाश्रमाः कारणं मुक्तेः — the āśramas are not the cause of liberation · दर्शनानि न कारणम् — nor are the philosophies the cause · तथैव सर्वशास्त्राणि — likewise not all the scriptures · ज्ञानमेव हि कारणम् — knowledge alone is the cause

मुक्तिदा गुरुवागेका विद्याः सर्वा विडम्बकाः ।
काष्ठभारश्रमादस्मादेकं सज्जीवनं परम् ॥ १०७॥

१०७

*muktidā guruvāgekā vidyāḥ sarvā viḍambakāḥ |
kāṣṭhabhāraśramādasmdādekam sañjīvanaṃ param ||*

The guru's word alone gives liberation; all other learning is mere mimicry. Out of this whole weary toil of carrying loads of wood, that one thing is the supreme reviving herb.

WORD BY WORD मुक्तिदा गुरुवागेका — the guru's word alone gives liberation · विद्याः सर्वा विडम्बकाः — all [other] learning is mere mimicry · काष्ठभारश्रमादस्मात् — out of this toil of carrying loads of wood · एकं सज्जीवनं परम् — the one supreme reviving [herb]

अद्वैतन्तु शिवेनोक्तं क्रियायासविवर्जितम् ।
गुरुवक्त्रेण लभ्येत नान्यथागमकोटिभिः ॥ १०८ ॥

१०८

advaitantu śivenoktaṃ kriyāyāsavivarjitam |
guruvaktreṇa labhyeta nānyathāgamakoṭibhiḥ ||

Non-duality, free of the toil of ritual, has been taught by Śiva; it is obtained from the mouth of the guru and in no other way — not even through crores of scriptures.

WORD BY WORD अद्वैतन्तु शिवेनोक्तं — non-duality has been taught by Śiva · क्रियायासविवर्जितम् — free of the toil of rites · गुरुवक्त्रेण लभ्येत — it is obtained from the mouth of the guru · नान्यथागमकोटिभिः — not otherwise, even by crores of scriptures

आगमोत्थं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते ।
शब्दब्रह्मागममयं परं ब्रह्म विवेकजम् ॥ १०९ ॥

१०९

āgamotthaṃ vivekotthaṃ dvidhā jñānaṃ pracakṣate |
śabdabrahmāgamamayaṃ paraṃ brahma vivekajam ||

Knowledge is declared to be of two kinds: that which arises from scripture and that which arises from discrimination. The scriptural is the Brahman of words; that born of discrimination is the supreme Brahman.

WORD BY WORD आगमोत्थं विवेकोत्थं — arising from scripture, arising from discrimination · द्विधा ज्ञानं प्रचक्षते — knowledge is declared to be twofold · शब्दब्रह्मागममयं — that made of scripture is the Brahman of words · परं ब्रह्म विवेकजम् — that born of discrimination is the supreme Brahman

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे ।
मम तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम् ॥ ११० ॥

११०

advaitaṃ kecidicchanti dvaitamicchanti cāpare |
mama tattvaṃ na jānanti dvaitādvaitavivarjitam ||

Some hold to non-duality, others hold to duality; they do not know my Truth, which is free of both duality and non-duality.

WORD BY WORD अद्वैतं केचिदिच्छन्ति — some hold to non-duality · द्वैतमिच्छन्ति चापरे — and others hold to duality · मम तत्त्वं न जानन्ति — they do not know my Truth · द्वैताद्वैतविवर्जितम् — free from both duality and non-duality

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

१११

*dve pade bandhamokṣāya mameti nirmameti ca |
mameti bādhyate janturna mameti vimucyate ||*

Two words lead to bondage and to release: "mine" and "not mine".
By "mine" the creature is bound; by "not mine" it is set free.

WORD BY WORD द्वे पदे बन्धमोक्षाय — two words [lead] to bondage and release · ममेति निर्ममेति च — "mine" and "not mine" · ममेति बाध्यते जन्तुः — by "mine" the creature is bound · न ममेति विमुच्यते — by "not mine" it is set free

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

११२

*tat karma yanna bandhāya vidyā sā yā vimuktaye |
āyāsāyāparaṁ karma vidyānyā śilpanaipuṇam ||*

That alone is action which does not bind; that alone is knowledge which liberates. All other action is mere toil; all other knowledge is mere skill in a craft.

WORD BY WORD तत् कर्म यन्न बन्धाय — that is action which does not lead to bondage · विद्या सा या विमुक्तये — that is knowledge which leads to release · आयासायापरं कर्म — other action is mere toil · विद्यान्या शिल्पनैपुणम् — other knowledge is mere skill in a craft

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

११३

*yāvat kāmādi dīpyeta yāvat saṁsāravāsanā |
yāvadindriyacāpalyaṁ tāvattattvakathā kutaḥ ||*

As long as desire and the other passions blaze, as long as the longing for worldly life remains, as long as the senses are restless — how can there be any talk of the Truth?

WORD BY WORD यावत् कामादि दीप्येत — as long as desire and the rest blaze · यावत् संसारवासना — as long as there is longing for saṁsāra · यावदिन्द्रियचापल्यं — as long as the senses are restless · तावत्तत्त्वकथा कुतः — so long, how can there be talk of the Truth?

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

११४

yāvat prayatnavego'sti yāvat saṅkalpakalpanā |
yāvanna manasaḥ sthairyam tāvattattvakathā kutaḥ ||

As long as there is the rush of striving, as long as there is the weaving of plans and resolves, as long as the mind is not steady — how can there be any talk of the Truth?

WORD BY WORD यावत् प्रयत्नवेगोऽस्ति — as long as there is the rush of striving · यावत् सङ्कल्पकल्पना — as long as there is the weaving of resolves · यावन्न मनसः स्थैर्यं — as long as the mind is not steady · तावत्तत्त्वकथा कुतः — so long, how can there be talk of the Truth?

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

११५

yāvaddehābhimānaśca mamatā yāvadasti hi |
yāvanna gurukāruṇyam tāvattattvakathā kutaḥ ||

As long as there is identification with the body, as long as there is the sense of "mine", as long as the guru's grace has not come — how can there be any talk of the Truth?

WORD BY WORD यावद्देहाभिमानश्च — as long as there is identification with the body · ममता यावदस्ति हि — as long as there is the sense of "mine" · यावन्न गुरुकारुण्यं — as long as there is no grace of the guru · तावत्तत्त्वकथा कुतः — so long, how can there be talk of the Truth?

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

११६

*tāvattapo vratam tīrtham japahomārcanādikam |
vedaśāstrāgamakathā yāvattattvaṃ na vindate ||*

Austerity, vows, pilgrimage, japa, fire-offerings, worship and the rest, and discourse on the Veda, the śāstras and the Āgamas — these last only as long as one has not found the Truth.

WORD BY WORD तावत्तपो व्रतं तीर्थं — so long [are there] austerity, vows, pilgrimage · जपहोमार्चनादिकम् — japa, fire-offerings, worship and the rest · वेदशास्त्रागमकथा — and discourse on Veda, śāstra and Āgama · यावत्तत्त्वं न विन्दते — as long as one has not found the Truth

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
तत्त्वनिष्ठो भवेद्देवि यदीच्छेन्मोक्षमात्मनः ॥ ११७ ॥

११७

*tasmāt sarvaprayatnena sarvāvasthāsu sarvadā |
tattvaniṣṭho bhaveddevi yadicchenmokṣamātmanah ||*

Therefore, with every effort, in every condition and at all times, one should be fixed upon the Truth, O Devī, if one desires one's own liberation.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore, with every effort · सर्वावस्थासु सर्वदा — in all conditions, at all times · तत्त्वनिष्ठो भवेद्देवि — one should be fixed on the Truth, O Devī · यदीच्छेन्मोक्षमात्मनः — if one desires one's own liberation

धर्मज्ञानसुपुष्पस्य स्वर्गलोकफलस्य च ।
तापत्रयार्तिसन्तप्तश्छायां मोक्षतरोः श्रयेत् ॥ ११८ ॥

११८

*dharmajñānasupuṣpasya svargalokaphalasya ca |
tāpatrayārtisantaptaśchāyāṃ mokṣataroḥ śrayet ||*

One scorched by the pain of the three afflictions should take shelter in the shade of the tree of liberation, whose fair flowers are dharma and knowledge and whose fruit is the world of heaven.

WORD BY WORD धर्मज्ञानसुपुष्पस्य — whose fair flowers are dharma and knowledge · स्वर्गलोकफलस्य च — and whose fruit is the world of heaven · तापत्रयार्तिसन्तप्तः — one scorched by the pain of the three afflictions · छायां मोक्षतरोः श्रयेत् — should take shelter in the shade of the tree of liberation

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

११९

*bahunātra kimuktena rahasyaṃ śṛṇu pārvati |
kuladharmamṛte muktirnāsti satyaṃ na saṃśayaḥ ||*

What use is there in saying more? Hear the secret, O Pārvati: without the Kula-dharma there is no liberation. This is the truth; there is no doubt of it.

WORD BY WORD बहुनात्र किमुक्तेन — what use here of saying much? · रहस्यं शृणु पार्वति — hear the secret, O Pārvati · कुलधर्ममृते मुक्तिः — without the Kula-dharma, liberation · नास्ति सत्यं न संशयः — is not — this is true, there is no doubt

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

१२०

*tasmādvadāmi tattvante vijñāya śrīgurormukhāt |
sukhena mucyate devi ghorasaṃsārabandhanāt ||*

Therefore I tell you the Truth: having learnt it from the mouth of the blessed guru, one is easily freed, O Devī, from the bondage of this dreadful world.

WORD BY WORD तस्माद्दामि तत्त्वन्ते — therefore I tell you the Truth · विज्ञाय श्रीगुरोर्मुखात् — having learnt it from the mouth of the blessed guru · सुखेन मुच्यते देवि — one is easily freed, O Devī · घोरसंसारबन्धनात् — from the bondage of dreadful saṃsāra

इति ते कथिता काचिज्जीवजातिस्थितिः प्रिये ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १२१ ॥

१२१

*iti te kathitā kācijjīvajātisthitiḥ priye |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||*

Thus, O beloved, the condition of the classes of souls has been told to you in some measure and in brief, O mistress of the Kula. What more do you wish to hear?"

WORD BY WORD इति ते कथिता काचित् — thus has been told to you, in some measure · जीवजातिस्थितिः प्रिये — the condition of the classes of souls, O beloved · समासेन कुलेशानि — in brief, O mistress of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलाण्वि महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे ऊर्ध्वाग्न्यायतन्त्रे
जीवस्थितिकथनं नाम प्रथम उल्लासः ॥१॥

Thus ends the first ullāsa, called "The Account of the Condition of Souls," in the Ūrdhvāmnāya Tantra, the fifth khaṇḍa of the glorious Kulārṇava — the great secret, the best of the best of all Āgamas, the work of a hundred and twenty-five thousand verses.

॥ श्रीः ॥

अथ द्वितीयोल्लासः

The Greatness of the Kula-dharma

Pārvatī asks Śiva to reveal the Kula-dharma he only hinted at, and to declare the greatness of the Ūrdhvāmnāya. Śiva agrees, though it is a secret never told even to Brahmā, Viṣṇu or Guha, handed down through his own five faces and to be given only to a devoted disciple. He sets out the famous ascending ladder of paths — the Vedas, then the Vaiṣṇava, Śaiva, Dakṣiṇa, Vāma and Siddhānta ways, and above them all the Kaula, than which there is nothing higher — and says he churned the Kula-dharma out of the ocean of Veda and Āgama with the rod of knowledge. A long run of comparisons follows: all doctrines enter the Kula as rivers enter the sea and as every footprint fits inside an elephant's; iron is no match for gold, nor a firefly for the sun; other paths give liberation after long practice, the Kaula at once. Its distinctive claim is stated outright: the yogin is no enjoyer and the enjoyer no yogin, but the Kaula unites enjoyment and yoga, so that in it enjoyment becomes yoga, sin becomes merit and saṃsāra becomes liberation. Śiva then describes how Kula-knowledge dawns — from practice in former births, from mantras that have purified the mind, from worn-away sins, from the pleasure of Śiva and Śakti, from firm devotion to guru, scripture and the Kaula community — and lays down that it must never be given to the unfit, on pain of the deities' curse and the Yoginīs' wrath. Those who abandon it are like a man who leaves the sweet rice in his own house to beg, throws away the jewel in his hand for distant glass, or runs from a lake after a mirage; the devotee, by contrast, vows to serve the Goddess though kinsmen revile him, wife and sons leave him and kings punish him, never forsaking the Kula out of greed, anger, desire or fear. The one who lives outside the Kula merely breathes like a blacksmith's bellows; the Kaula who does not worship lives like a crow; but a knower of the Kula, even a dog-cooker, surpasses a brāhmaṇa. Śiva insists that the six philosophies are his own limbs and the Kula their common body, that the Kula's authority rests on visible results, and that he himself decried it — and spoke the scriptures of the bound in another form — only to keep it from the unworthy. The chapter closes by confronting the counterfeit Kaulas who reduce the path to wine, meat and women

without lineage or discipline: if drink alone gave attainment every drunkard would be a siddha. The Kula way is harder than walking a sword's edge; wine taken outside the rite is the great sin of the Smṛtis, expiations are prescribed even for its touch, killing without the rite is reckoned across eight kinds of slayer and three kinds of killing, while with the rite even the slaying of a cow or brāhmaṇa leaves no stain. Vedic pratikas are cited as proof, and Śiva declares that all the Kula scriptures are his own utterance, authoritative and beyond argument.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि सर्वजीवदयानिधे ।

कुलधर्मस्त्वया देव सूचितो न प्रकाशितः ॥ १॥

१

*kuleśa śrotumicchāmi sarvajīvadayanidhe |
kuladharmastvayā deva sūcito na prakāśitaḥ ||*

"O lord of the Kula, treasury of compassion for all beings, I wish to hear: the Kula-dharma, O god, has been hinted at by you but not revealed.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O lord of the Kula, I wish to hear · सर्वजीवदयानिधे — O treasury of compassion for all beings · कुलधर्मस्त्वया देव — the Kula-dharma, by you, O god · सूचितो न प्रकाशितः — has been hinted at, not revealed

तस्य धर्मस्य माहात्म्यं सर्वधर्मोत्तमस्य च ।

ऊर्ध्वाम्नायस्य माहात्म्यं तन्मतं वद मे प्रभो ।

२

वद मे परमेशान यदि तेऽस्ति कृपा मयि ॥ २॥

*tasya dharmasya māhātmyaṃ sarvadharmottamasya ca |
ūrdhvāmnāyasya māhātmyaṃ tanmataṃ vada me prabho |
vada me parameśāna yadi te'sti kṛpā mayi ||*

Tell me, O master, the greatness of that dharma, the best of all dharmas, the greatness of the Ūrdhvāmnāya and its doctrine — tell me, O supreme lord, if you have any grace toward me."

WORD BY WORD तस्य धर्मस्य माहात्म्यं — the greatness of that dharma · सर्वधर्मोत्तमस्य च — the best of all dharmas · ऊर्ध्वाम्नायस्य माहात्म्यं — the greatness of the Ūrdhvāmnāya · तन्मतं वद मे प्रभो — tell me its doctrine, O master · वद मे परमेशान — tell me, O supreme lord · यदि तेऽस्ति कृपा मयि — if you have grace toward me

— श्रीईश्वर उवाच —

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

३

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa yoginīnāṃ priyo bhavet ||

"Listen, O Devī, I shall tell you what you ask of me. By merely hearing it one becomes dear to the Yoginīs.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall tell · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · योगिनीनां प्रियो भवेत् — one becomes dear to the Yoginīs

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

४

brahmaviṣṇuguhādīnāṃ na mayā kathitaṃ purā |
kathayāmi tava snehāt śṛṇuṣvaikāgramānasā ||

Never before have I told it, not to Brahmā, Viṣṇu, Guha or the rest; I tell it out of love for you — listen with a one-pointed mind.

WORD BY WORD ब्रह्मविष्णुगुहादीनां — to Brahmā, Viṣṇu, Guha and the rest · न मया कथितं पुरा — it was never told by me before · कथयामि तव स्नेहात् — I tell it out of love for you · शृणुष्वैकाग्रमानसा — listen with a one-pointed mind

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

५

pāramparyakramāyātaṃ pañcavaktreṣu saṁsthitaṃ |
akathyaṃ paramārthena tathāpi kathayāmi te ||

Handed down in unbroken succession, abiding in my five faces, in truth not to be spoken — yet I tell it to you.

WORD BY WORD पारम्पर्यक्रमायातं — come down by the order of succession · पञ्चवक्त्रेषु संस्थितम् — abiding in the five faces · अकथ्यं परमार्थेन — in truth not to be told · तथापि कथयामि ते — yet I tell it to you

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

६

*tvayāpi gopitavyaṃ hi na deyaṃ yasya kasyacit |
deyaṃ bhaktāya śiṣyāya anyathā patanaṃ bhavet ||*

You too must keep it secret; it is not to be given to just anyone. It may be given to a devoted disciple — otherwise there is a fall.

WORD BY WORD त्वयापि गोपितव्यं हि — by you too it must be kept secret · न देयं यस्य कस्यचित् — not to be given to just anyone · देयं भक्ताय शिष्याय — it may be given to a devoted disciple · अन्यथा पतनं भवेत् — otherwise there is a fall

सर्वेभ्यश्चोत्तमा वेदा वेदेभ्यो वैष्णवं परम् ।
वैष्णवादुत्तमं शैवं शैवाद्दक्षिणमुत्तमम् ॥ ७॥

७

*sarvebhyaścottamā vedā vedebhyo vaiṣṇavaṃ param |
vaiṣṇvāduttamaṃ śaivaṃ śaivāddakṣiṇamuttamam ||*

The Vedas are higher than all else; higher than the Vedas is the Vaiṣṇava way; higher than the Vaiṣṇava, the Śaiva; higher than the Śaiva, the Dakṣiṇa;

WORD BY WORD सर्वेभ्यश्चोत्तमा वेदा — the Vedas are higher than all · वेदेभ्यो वैष्णवं परम् — higher than the Vedas is the Vaiṣṇava · वैष्णवादुत्तमं शैवं — higher than the Vaiṣṇava, the Śaiva · शैवाद्दक्षिणमुत्तमम् — higher than the Śaiva, the Dakṣiṇa

दक्षिणादुत्तमं वामं वामात् सिद्धान्तमुत्तमम् ।
सिद्धान्तादुत्तमं कौलं कौलात् परतरं न हि ॥ ८॥

८

*dakṣiṇāduttamaṃ vāmaṃ vāmāt siddhāntamuttamam |
siddhāntāduttamaṃ kaulaṃ kaulāt parataraṃ na hi ||*

higher than the Dakṣiṇa, the Vāma; higher than the Vāma, the Siddhānta; higher than the Siddhānta, the Kaula — and there is nothing higher than the Kaula.

WORD BY WORD दक्षिणादुत्तमं वामं — higher than the Dakṣiṇa, the Vāma · वामात् सिद्धान्तमुत्तमम् — higher than the Vāma, the Siddhānta · सिद्धान्तादुत्तमं कौलं — higher than the Siddhānta, the Kaula · कौलात् परतरं न हि — and there is nothing higher than the Kaula

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

९

guhyāḍ guhyataraṃ devī sārāt sāraṃ parāt param |
sākṣāt śivapradam devī karṇākarnigataṃ kulam ||

More secret than the secret, O Devī, the essence of the essence, higher than the highest, bestowing Śiva-hood directly — such is the Kula, passed from ear to ear.

WORD BY WORD गुह्याद् गुह्यतरं देवि — more secret than the secret, O Devī · सारात् सारं परात् परम् — the essence of the essence, higher than the highest · साक्षात् शिवप्रदं देवि — directly bestowing Śiva, O Devī · कर्णाकर्णिगतं कुलम् — the Kula, passed from ear to ear

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

१०

mathitvā jñānadaṇḍena vedāgamamahārṇavam |
sārajñena mayā devī kuladharmāḥ samuddhṛtaḥ ||

Churning the great ocean of Veda and Āgama with the rod of knowledge, I, who know the essence, O Devī, drew out the Kula-dharma.

WORD BY WORD मथित्वा ज्ञानदण्डेन — having churned with the rod of knowledge · वेदागममहार्णवम् — the great ocean of Veda and Āgama · सारज्ञेन मया देवि — by me, who know the essence, O Devī · कुलधर्मः समुद्धृतः — the Kula-dharma was drawn out

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

११

ekataḥ sakalā dharmā yajñatīrthavratādayaḥ |
ekataḥ kuladharmascha tatra kaulo'dhikaḥ priye ||

On one side all the dharmas — sacrifices, pilgrimages, vows and the rest; on the other, the Kula-dharma alone: and there the Kaula outweighs them, O beloved.

WORD BY WORD एकतः सकला धर्मा — on one side, all the dharmas · यज्ञतीर्थव्रतादयः — sacrifices, pilgrimages, vows and the rest · एकतः कुलधर्मश्च — on the other, the Kula-dharma · तत्र कौलोऽधिकः प्रिये — and there the Kaula outweighs, O beloved

प्रविशन्ति यथा नद्यः समुद्रम् ऋजुवक्रगाः ।
तथैव समयाः सर्वे प्रविष्टाः कुलमेव हि ॥ १२ ॥

१२

*praviśanti yathā nadyaḥ samudram ṛjuvakraḡāḥ |
tathaiva samayāḥ sarve praviṣṭāḥ kulameva hi ||*

As rivers, whether they run straight or winding, all enter the ocean, so all the other doctrines have entered into the Kula alone.

WORD BY WORD प्रविशन्ति यथा नद्यः — as rivers enter · समुद्रम् ऋजुवक्रगाः — the ocean, whether they run straight or winding · तथैव समयाः सर्वे — so all the [other] doctrines · प्रविष्टाः कुलमेव हि — have entered into the Kula alone

यथा हस्तिपदे लीनं सर्वप्राणिपदं भवेत् ।
दर्शनानि च सर्वाणि कुल एव तथा प्रिये ॥ १३ ॥

१३

*yathā hastipade līnaṁ sarvapraṇipadaṁ bhavet |
darśanāni ca sarvāṇi kula eva tathā priye ||*

As the footprints of all creatures are contained within the footprint of the elephant, so, O beloved, are all the philosophies contained within the Kula.

WORD BY WORD यथा हस्तिपदे लीनं — as, contained in the elephant's footprint · सर्वप्राणिपदं भवेत् — is the footprint of every creature · दर्शनानि च सर्वाणि — so all the philosophies · कुल एव तथा प्रिये — are within the Kula alone, O beloved

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

१४

*yadā jāmbūnadānājya सदृशं lauhamasti cet |
tadā ca kuladharmeṇa samayo'nyaḥ samo bhavet ||*

If ever iron could be the equal of Jambū-river gold, then might some other doctrine be the equal of the Kula-dharma.

WORD BY WORD यदा जाम्बूनदानाज्य — if ever with gold from the Jambū river · सदृशं लौहमस्ति चेत् — iron could be equal · तदा च कुलधर्मेण — then with the Kula-dharma · समयोऽन्यः समो भवेत् — another doctrine might be equal

यथामरतरङ्गिण्या न समाः सकलापगाः ।

तथैव समयाः सर्वे कुलधर्मेण नो समाः ॥ १५॥

१५

yathāmaratarāṅgiṇyā na samāḥ sakalāpagāḥ |
tathaiva samayāḥ sarve kuladharmeṇa no samāḥ ||

As no river is the equal of the heavenly Gaṅgā, so no doctrine is the equal of the Kula-dharma.

WORD BY WORD यथामरतरङ्गिण्या — as with the river of the immortals [Gaṅgā] · न समाः सकलापगाः — no other rivers are equal · तथैव समयाः सर्वे — so all the [other] doctrines · कुलधर्मेण नो समाः — are not equal to the Kula-dharma

मेरुसर्षपयोर्यद्वत् सूर्यखद्योतयोर्यथा ।

तथान्यसमयस्यापि कुलस्य महदन्तरम् ॥ १६॥

१६

merusarṣapayoryadvat sūryakhadyotayoryathā |
tathānyasamayasyāpi kulasya mahadantaram ||

As between Meru and a mustard seed, as between the sun and a firefly — so vast is the difference between any other doctrine and the Kula.

WORD BY WORD मेरुसर्षपयोर्यद्वत् — as between Meru and a mustard seed · सूर्यखद्योतयोर्यथा — as between the sun and a firefly · तथान्यसमयस्यापि — so between any other doctrine · कुलस्य महदन्तरम् — and the Kula there is a vast difference

अस्ति चेत्त्वत्समा नारी मत्समः पुरुषोऽस्ति चेत् ।

कुलेन समधर्मस्तु तथापि न कदाचन ॥ १७॥

१७

asti cettvatsamā nārī matsamaḥ puruṣo'sti cet |
kulena samadharmastu tathāpi na kadācana ||

Were there a woman equal to you, were there a man equal to me — even so, there would never be a dharma equal to the Kula.

WORD BY WORD अस्ति चेत्त्वत्समा नारी — if there were a woman equal to you · मत्समः पुरुषोऽस्ति चेत् — if there were a man equal to me · कुलेन समधर्मस्तु — still a dharma equal to the Kula · तथापि न कदाचन — there would never be

कुलधर्मं हि नो वेत्ति योऽन्यधर्मेण दुर्मतिः ।

बद्धः संसारपाशेन सोऽन्यजानां प्रियो भवेत् ॥ १८ ॥

१८

*kulādharmam hi no vetti yo'nyadharmeṇa durmatih |
baddhaḥ saṃsārapāśena so'ntyajānāṃ priyo bhavet ||*

The fool who does not know the Kula-dharma and follows some other dharma, bound by the noose of worldly existence, becomes a favourite of the outcastes.

WORD BY WORD कुलधर्मं हि नो वेत्ति — one who does not know the Kula-dharma · योऽन्यधर्मेण दुर्मतिः — the fool [who goes] by another dharma · बद्धः संसारपाशेन — bound by the noose of saṃsāra · सोऽन्यजानां प्रियो भवेत् — he becomes a favourite of the outcastes

यो वा कुलाधिकं धर्ममज्ञानाद्वदति प्रिये ।

ब्रह्महत्याधिकं पापं स प्राप्नोति न संशयः ॥ १९ ॥

१९

*yo vā kulādhikam dharmamajñānādvadati priye |
brahmahatyādhikam pāpaṃ sa prāpnoti na saṃśayaḥ ||*

And one who out of ignorance, O beloved, declares some dharma higher than the Kula incurs a sin greater than the killing of a brāhmaṇa — of this there is no doubt.

WORD BY WORD यो वा कुलाधिकं धर्मम् — or one who [claims] a dharma above the Kula · अज्ञानाद्वदति प्रिये — speaks so out of ignorance, O beloved · ब्रह्महत्याधिकं पापं — a sin greater than the killing of a brāhmaṇa · स प्राप्नोति न संशयः — he incurs, without doubt

कुलधर्मप्रवहणं समारुह्य नरोत्तमः ।

स्वर्गाद्वीपान्तविभवं मोक्षरत्नं समश्नुते ॥ २० ॥

२०

*kuladharmapravahaṇam samāruhya narottamaḥ |
svargādvīpāntavibhavaṃ mokṣaratnaṃ samaśnute ||*

Boarding the vessel of the Kula-dharma, the best of men gains the splendour of heaven and of the farthest isles, and attains the jewel of liberation.

WORD BY WORD कुलधर्मप्रवहणं — the vessel of the Kula-dharma · समारुह्य नरोत्तमः — having boarded, the best of men · स्वर्गाद्वीपान्तविभवं — [gains] the splendour of heaven and the farthest isles · मोक्षरत्नं समश्नुते — and attains the jewel of liberation

दर्शनेषु च सर्वेषु चिराभ्यासेन मानवाः ।

मोक्षं लभन्ते कौले तु सद्य एव न संशयः ॥ २१॥

२१

*darśaneṣu ca sarveṣu cirābhyāseṇa mānavāḥ |
mokṣaṃ labhante kaule tu sadya eva na saṁśayaḥ ||*

In all the other philosophies men obtain liberation only by long practice; in the Kaula they obtain it at once — of this there is no doubt.

WORD BY WORD दर्शनेषु च सर्वेषु — in all the [other] philosophies · चिराभ्यासेन मानवाः — men, by long practice · मोक्षं लभन्ते कौले तु — obtain liberation — but in the Kaula · सद्य एव न संशयः — at once, without doubt

बहुनात्र किमुक्तेन शृणु मत्प्राणवल्लभे ।

न कौलसमधर्मोऽस्ति त्वां शपे कुलनायिके ॥ २२॥

२२

*bahunātra kimuktena śṛṇu matprāṇavallabhe |
na kaulasamādharmo'sti tvāṃ śape kulanāyike ||*

What use is there in saying more? Hear, O beloved of my life: there is no dharma equal to the Kaula — I swear it by you, O mistress of the Kula.

WORD BY WORD बहुनात्र किमुक्तेन — what use here of saying much? · शृणु मत्प्राणवल्लभे — hear, O beloved of my life · न कौलसमधर्मोऽस्ति — there is no dharma equal to the Kaula · त्वां शपे कुलनायिके — I swear it by you, O mistress of the Kula

योगी चेन्नैव भोगी स्याद्भोगी चेन्नैव योगवित् ।

भोगयोगात्मकं कौलं तस्मात् सर्वाधिकं प्रिये ॥ २३॥

२३

*yogī cennaiva bhogī syādbhogī cennaiva yogavit |
bhogayogātmakaṃ kaulaṃ tasmāt sarvādhikaṃ priye ||*

A yogin is no enjoyer, and an enjoyer knows no yoga; but the Kaula is by its nature both enjoyment and yoga — therefore, O beloved, it surpasses all.

WORD BY WORD योगी चेन्नैव भोगी स्यात् — if one is a yogin, one is not an enjoyer · भोगी चेन्नैव योगवित् — if an enjoyer, one knows no yoga · भोगयोगात्मकं कौलं — the Kaula is by nature both enjoyment and yoga · तस्मात् सर्वाधिकं प्रिये — therefore it surpasses all, O beloved

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

२४

*bhogo yogāyate sākṣāt pātaṇ sukṛtāyate |
mokṣāyate ca saṁsāraḥ kuladharme kuleśvari ||*

In the Kula-dharma, O mistress of the Kula, enjoyment becomes yoga itself, sin becomes merit, and worldly existence becomes liberation.

WORD BY WORD भोगो योगायते साक्षात् — enjoyment becomes yoga directly · पातकं सुकृतायते — sin becomes merit · मोक्षायते च संसारः — and saṁsāra becomes liberation · कुलधर्मे कुलेश्वरि — in the Kula-dharma, O mistress of the Kula

ब्रह्मेन्द्राच्युतरुद्रादिदेवतामुनिपुङ्गवाः ।
कुलधर्मपरा देवि मानुषेषु च का कथा ॥ २५ ॥

२५

*brahmendrācyutaruḍrādidevatāmuniṣṇavāḥ |
kuladharmaparā devī mānuṣeṣu ca kā kathā ||*

Brahmā, Indra, Acyuta, Rudra and the other gods, and the foremost sages, are all devoted to the Kula-dharma, O Devī — what then is there to say of men?

WORD BY WORD ब्रह्मेन्द्राच्युतरुद्रादि — Brahmā, Indra, Acyuta, Rudra and the rest · देवतामुनिपुङ्गवाः — the gods and the foremost sages · कुलधर्मपरा देवि — are devoted to the Kula-dharma, O Devī · मानुषेषु च का कथा — what then to say of men?

विहाय सर्वधर्माश्च नानागुरुमतानि च ।
कुलमेव विजानीयाद्यदीच्छेत् सिद्धिमात्मनः ॥ २६ ॥

२६

*vihāya sarvadharmāṁśca nānāgurumatāni ca |
kulameva vijānīyādyadicchet siddhimātmanaḥ ||*

Leaving aside all other dharmas and the doctrines of the many teachers, one should know the Kula alone, if one desires one's own attainment.

WORD BY WORD विहाय सर्वधर्माश्च — leaving aside all dharmas · नानागुरुमतानि च — and the doctrines of the many teachers · कुलमेव विजानीयात् — one should know the Kula alone · यदीच्छेत् सिद्धिमात्मनः — if one desires one's own attainment

पूर्वजन्मकृताभ्यासात् कुलज्ञानं प्रकाशते ।
स्वप्नोत्थितप्रत्ययवदुपदेशादिकं विना ॥ २७ ॥

२७

*pūrvajanmakṛtābhyāsāt kulajñānaṃ prakāśate |
svapnotthitapratyayavadupadeśādikaṃ vinā ||*

From practice done in a former birth, Kula-knowledge shines forth of itself, without instruction or the like — like the recollection of one who has woken from a dream.

WORD BY WORD पूर्वजन्मकृताभ्यासात् — from practice done in a former birth · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth · स्वप्नोत्थितप्रत्ययवत् — like the recollection of one woken from a dream · उपदेशादिकं विना — without instruction or the like

जन्मान्तरसहस्रेषु या बुद्धिर्विहिता नृणाम् ।
तामेव लभते जन्तुरुपदेशो निरर्थकः ॥ २८ ॥

२८

*janmāntarasahasreṣu yā buddhirvihitā nṛṇām |
tāmeva labhate janturupadeśo nirarthakaḥ ||*

The understanding laid down in a man through thousands of former births — that alone does he obtain; instruction by itself is of no use.

WORD BY WORD जन्मान्तरसहस्रेषु — through thousands of other births · या बुद्धिर्विहिता नृणाम् — the understanding that has been laid down in men · तामेव लभते जन्तुः — that alone does the creature obtain · उपदेशो निरर्थकः — instruction is [otherwise] useless

शैववैष्णवदौर्गाकगाणपत्येन्दुसम्भवैः ।
मन्त्रैर्विशुद्धचित्तस्य कुलज्ञानं प्रकाशते ॥ २९ ॥

२९

*śaivavaiṣṇavaurgārkagāṇapatyendusambhavaiḥ |
mantrairviśuddhacittasya kulajñānaṃ prakāśate ||*

For one whose mind has been purified by the mantras of Śiva, Viṣṇu, Durgā, the Sun, Gaṇapati and the Moon, Kula-knowledge shines forth.

WORD BY WORD शैववैष्णवदौर्गाक — Śaiva, Vaiṣṇava, Durgā-, Sun- · गाणपत्येन्दुसम्भवैः — Gaṇapati- and Moon-born · मन्त्रैर्विशुद्धचित्तस्य — for one whose mind is purified by these mantras · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

सर्वधर्माश्च देवेशि पुनरावर्तकाः स्मृताः ।

कुलधर्मस्थिता ये च ते सर्वेऽप्यनिवर्तकाः ॥ ३० ॥

३०

*sarvadharmāśca deveśi punarāvartakāḥ smṛtāḥ |
kuladharmasthitā ye ca te sarve'pyanivartakāḥ ||*

All other dharmas, O queen of the gods, are held to bring one back again; but those who stand in the Kula-dharma — every one of them — never return.

WORD BY WORD सर्वधर्माश्च देवेशि — all dharmas, O queen of the gods · पुनरावर्तकाः स्मृताः — are held to bring one back again · कुलधर्मस्थिता ये च — but those who stand in the Kula-dharma · ते सर्वेऽप्यनिवर्तकाः — they all never return

पुराकृततपोदानयज्ञतीर्थजपव्रतैः ।

क्षीणां हसां नृणां देवि कुलज्ञानं प्रकाशते ॥ ३१ ॥

३१

*purākṛtatapodānayaññatīrthajapavrataiḥ |
kṣiṇāṃhasāṃ nṛṇāṃ devi kulajñānaṃ prakāśate ||*

For men whose sins have been worn away by austerity, charity, sacrifice, pilgrimage, japa and vows performed of old, O Devī, Kula-knowledge shines forth.

WORD BY WORD पुराकृततपोदान — austerity and charity done of old · यज्ञतीर्थजपव्रतैः — sacrifices, pilgrimages, japa and vows · क्षीणां हसां नृणां देवि — for men whose sins are worn away, O Devī · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

त्वमहं देवि कल्याणि यस्य तुष्टावुभावपि ।

देवतागुरुभक्त्या च कुलज्ञानं प्रकाशते ॥ ३२ ॥

३२

*tvamahaṃ devi kalyāṇi yasya tuṣṭāvubhāvapi |
devatāgurubhaktyā ca kulajñānaṃ prakāśate ||*

For the one with whom we are both pleased, O auspicious Devī, you and I, and through devotion to deity and guru, Kula-knowledge shines forth.

WORD BY WORD त्वमहं देवि कल्याणि — you and I, O auspicious Devī · यस्य तुष्टावुभावपि — with whom we are both pleased · देवतागुरुभक्त्या च — and by devotion to deity and guru · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

शुद्धचित्तस्य शान्तस्य कर्मिणो गुरुसेविनः ।
अतिभक्तस्य गुह्यस्य कुलज्ञानं प्रकाशते ॥ ३३ ॥

३३

śuddhacittasya śāntasya karmiṇo gurusevinaḥ |
atibhaktasya guhyasya kulajñānaṃ prakāśate ||

For one who is pure in mind and tranquil, diligent in his rites, serving the guru, deeply devoted and discreet, Kula-knowledge shines forth.

WORD BY WORD शुद्धचित्तस्य शान्तस्य — of one pure in mind and tranquil · कर्मिणो गुरुसेविनः — diligent in rites, serving the guru · अतिभक्तस्य गुह्यस्य — deeply devoted, discreet · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

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

३४

śrīgurau kulaśāstreṣu kaulikeṣu kulāśraye |
yasya bhaktirḍṛḍhā tasya kulajñānaṃ prakāśate ||

For one whose devotion is firm toward the blessed guru, the Kula scriptures, the Kaulikas and the refuge of the Kula, Kula-knowledge shines forth.

WORD BY WORD श्रीगुरौ कुलशास्त्रेषु — toward the blessed guru, the Kula scriptures · कौलिकेषु कुलाश्रये — toward the Kaulikas and the Kula refuge · यस्य भक्तिर्दृढा तस्य — whose devotion is firm, for him · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

श्रद्धा विनयहर्षाद्यैः सदाचारदृढव्रतैः ।
गुर्वाज्ञापालकैर्धर्मैः कुलज्ञानमवाप्यते ॥ ३५ ॥

३५

śraddhā vinayaharṣādyaiḥ sadācārāḍṛḍhavrataiḥ |
gurvājñāpālakairdharmaḥ kulajñānamavāpyate ||

By faith, humility, gladness and the like, by good conduct and firm vows, by observances that keep the guru's command, Kula-knowledge is attained.

WORD BY WORD श्रद्धा विनयहर्षाद्यैः — by faith, humility, gladness and the rest · सदाचारदृढव्रतैः — by good conduct and firm vows · गुर्वाज्ञापालकैर्धर्मैः — by observances that keep the guru's command · कुलज्ञानमवाप्यते — Kula-knowledge is attained

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

३६

anarhe kulavijñānaṃ na tiṣṭhati kadācana |
tasmāt parīkṣya vaktavyaṃ kulajñānaṃ mayoditam ||

In one who is unworthy, Kula-knowledge never abides; therefore the Kula-knowledge I have declared should be spoken only after the hearer is tested.

WORD BY WORD अनर्हे कुलविज्ञानं — in one unworthy, Kula-knowledge · न तिष्ठति कदाचन — never abides · तस्मात् परीक्ष्य वक्तव्यं — therefore it should be spoken only after testing · कुलज्ञानं मयोदितम् — the Kula-knowledge I have declared

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

३७

na brūyāt kuladharmaṃ tamayogye kulaśāsanam |
ājñābhāṅgañca yaḥ kuryāddevatāśāpamāpnuyāt ||

One should not tell that Kula-dharma, the Kula teaching, to one who is unfit; one who breaks this command incurs the curse of the deities.

WORD BY WORD न ब्रूयात् कुलधर्मं तम् — one should not tell that Kula-dharma · अयोग्ये कुलशासनम् — the Kula teaching, to the unfit · आज्ञाभङ्गञ्च यः कुर्यात् — one who breaks this command · देवताशापमाप्नुयात् — incurs the curse of the deities

आराध्य समयाचारं कुलज्ञानं वदेद्यदि ।
स गुरुश्चापि शिष्यश्च योगिनीनां भवेत् पशुः ॥ ३८ ॥

३८

ārādhya samayācāraṃ kulajñānaṃ vadedyadi |
sa guruścāpi śiṣyaśca yoginīnāṃ bhavet paśuḥ ||

If one speaks the Kula-knowledge while still honouring the conventional observances, both that guru and that disciple become the prey of the Yoginis.

WORD BY WORD आराध्य समयाचारं — having honoured the conventional [Vedic] observance · कुलज्ञानं वदेद्यदि — if one then speaks the Kula-knowledge · स गुरुश्चापि शिष्यश्च — both that guru and that disciple · योगिनीनां भवेत् पशुः — become the prey of the Yoginis

बोधयित्वा गुरुः शिष्यं कुलज्ञानं प्रकाशयेत् ।
लभेते तावुभौ साक्षाद्योगिनीवीरमेलनम् ॥ ३९ ॥

३९

*bodhayitvā guruḥ śiṣyaṃ kulajñānaṃ prakāśayet |
labhete tāvubhau sāksādyoginivīramelanam ||*

Having first awakened the disciple, the guru should reveal the Kula-knowledge; then both of them directly obtain the meeting of the Yoginīs and the Viras.

WORD BY WORD बोधयित्वा गुरुः शिष्यं — having awakened the disciple, the guru · कुलज्ञानं प्रकाशयेत् — should reveal the Kula-knowledge · लभेते तावुभौ साक्षात् — the two of them directly obtain · योगिनीवीरमेलनम् — the meeting of the Yoginīs and Viras

अनायासेन संसारसागरं यस्तितीर्षति ।
कुलधर्ममिमं ज्ञात्वा मुच्यते नात्र संशयः ॥ ४० ॥

४०

*anāyāsena saṃsārasāgaraṃ yastitīrṣati |
kuladharmamimaṃ jñātvā mucyate nātra saṃśayaḥ ||*

Whoever wishes to cross the ocean of worldly existence without struggle, having known this Kula-dharma is set free — of this there is no doubt.

WORD BY WORD अनायासेन संसार — without effort, the [ocean of] saṃsāra · सागरं यस्तितीर्षति — whoever wishes to cross the ocean · कुलधर्ममिमं ज्ञात्वा — having known this Kula-dharma · मुच्यते नात्र संशयः — is freed — of this there is no doubt

कुलधर्ममहामार्गगन्ता मुक्तिपुरीं व्रजेत् ।
अचिरान्नात्र सन्देहस्तस्मात् कौलं समाश्रयेत् ॥ ४१ ॥

४१

*kuladharmamahāmārgagantā muktipurīṃ vrajet |
acirānnātra sandehastasmāt kaulaṃ samāśrayet ||*

One who travels the great road of the Kula-dharma soon reaches the city of liberation — there is no doubt of it; therefore one should take refuge in the Kaula.

WORD BY WORD कुलधर्ममहामार्ग — the great road of the Kula-dharma · गन्ता मुक्तिपुरीं व्रजेत् — one who travels it reaches the city of liberation · अचिरान्नात्र सन्देहः — soon, without doubt · तस्मात् कौलं समाश्रयेत् — therefore one should take refuge in the Kaula

कुलशास्त्रमनादृत्य पशुशास्त्राणि योऽभ्यसेत् ।
स्वगृहे पायसं त्यक्त्वा भिक्षामटति पार्वति ॥ ४२ ॥

४२

*kulaśāstramanādṛtya paśuśāstrāṇi yo'bhyaset |
svagr̥he pāyaśaṃ tyaktvā bhikṣāmaṭati pārvatī ||*

One who disregards the Kula scripture and studies the scriptures of the bound — he leaves the sweet rice in his own house and wanders about begging, O Pārvatī.

WORD BY WORD कुलशास्त्रमनादृत्य — disregarding the Kula scripture · पशुशास्त्राणि योऽभ्यसेत् — one who studies the scriptures of the paśus · स्वगृहे पायसं त्यक्त्वा — leaving the sweet rice in his own house · भिक्षामटति पार्वति — he wanders begging, O Pārvatī

विहाय कुलधर्मं यः परधर्मपरो भवेत् ।
करस्थं रत्नमुत्सृज्य दूरस्थं काचमीहते ॥ ४३ ॥

४३

*vihāya kuladharmam yaḥ paradharmaparo bhavet |
karasthaṃ ratnamutsṛjya dūrasthaṃ kācamīhate ||*

One who abandons the Kula-dharma and devotes himself to another throws away the jewel in his hand and longs for a piece of glass far off.

WORD BY WORD विहाय कुलधर्मं यः — one who abandons the Kula-dharma · परधर्मपरो भवेत् — and devotes himself to another dharma · करस्थं रत्नमुत्सृज्य — throwing away the jewel in his hand · दूरस्थं काचमीहते — he longs for a piece of glass far away

संत्यज्य कुलमन्त्राणि पशुमन्त्राणि यो जपेत् ।
स धान्यराशिमुत्सृज्य पांसुराशिं जिघृक्षति ॥ ४४ ॥

४४

*saṃtyajya kulamantrāṇi paśumantrāṇi yo japet |
sa dhānyarāśimutsṛjya pāṃsurāśiṃ jighr̥kṣati ||*

One who gives up the Kula mantras and recites the mantras of the bound abandons a heap of grain and reaches for a heap of dust.

WORD BY WORD संत्यज्य कुलमन्त्राणि — giving up the Kula mantras · पशुमन्त्राणि यो जपेत् — one who recites the mantras of the paśus · स धान्यराशिमुत्सृज्य — he, abandoning a heap of grain · पांसुराशिं जिघृक्षति — wishes to grasp a heap of dust

कुलान्वयं समुत्सृज्य योऽन्यमन्वयमीक्षते ।
तडागादिव तृष्णार्तो मृगतृष्णां प्रधावति ॥ ४५॥

४५

kulānvayaṃ samutsṛjya yo'nyamanvayamīkṣate |
taḍāgādiva tṛṣṇārto mṛgatṛṣṇāṃ pradhāvati ||

One who forsakes the Kula lineage and looks to another is like a man tormented by thirst who turns from a lake and runs after a mirage.

WORD BY WORD कुलान्वयं समुत्सृज्य — forsaking the Kula lineage · योऽन्यमन्वयमीक्षते — one who looks to another lineage · तडागादिव तृष्णार्तः — like a man tormented by thirst who [turns] from a lake · मृगतृष्णां प्रधावति — and runs after a mirage

यथेन्द्राजालजा मायाः क्षणमेव सुखावहाः ।
श्रीकौलादन्यसमयास्तादृशाः कुलनायिके ॥ ४६॥

४६

yathendrājālaajā māyāḥ kṣaṇameva sukhāvahāḥ |
śrīkaulādanysamayāstādrśāḥ kulānāyike ||

As the illusions of a conjuror bring pleasure for only a moment, so are all doctrines other than the blessed Kaula, O mistress of the Kula.

WORD BY WORD यथेन्द्रजालजा मायाः — as the illusions born of a conjuror's art · क्षणमेव सुखावहाः — bring pleasure for but a moment · श्रीकौलादन्यसमयाः — so the doctrines other than the blessed Kaula · तादृशाः कुलनायिके — are of that kind, O mistress of the Kula

कुलधर्ममजानन् यः संसारान्मोक्षमिच्छति ।
पारावारमपारं स पाणिभ्यां तर्तुमिच्छति ॥ ४७॥

४७

kuladharmamajānan yaḥ saṃsārānmokṣamicchati |
pārāvāramapāraṃ sa paṇibhyāṃ tartumicchati ||

One who desires liberation from worldly existence without knowing the Kula-dharma wishes to cross the shoreless ocean with his bare hands.

WORD BY WORD कुलधर्ममजानन् यः — one who, not knowing the Kula-dharma · संसारान्मोक्षमिच्छति — desires liberation from saṃsāra · पारावारमपारं स — he, the shoreless ocean · पाणिभ्यां तर्तुमिच्छति — wishes to cross with his two hands

यो वान्यदर्शनेभ्यश्च भुक्तिं मुक्तिञ्च काङ्क्षति ।
स्वप्नलब्धधनेनैव धनवान् स भवेत्तदा ॥ ४८ ॥

४८

*yo vānyadarśanebhyaśca bhuktiṃ muktiṃcā kāṅkṣati |
svapnalabdhadhanenaiva dhanavān sa bhavettadā ||*

And one who hopes for enjoyment and liberation from other philosophies — he might as well become rich on wealth gained in a dream.

WORD BY WORD यो वान्यदर्शनेभ्यश्च — and one who from other philosophies · भुक्तिं मुक्तिञ्च काङ्क्षति — hopes for enjoyment and liberation · स्वप्नलब्धधनेनैव — with wealth gained in a dream · धनवान् स भवेत्तदा — he would then be a rich man

शुक्तौ रजतविभ्रान्तिर्यथा जायेत पार्वति ।
तथान्यसमयेभ्यश्च भुक्तिर्मुक्तिः प्रकाशते ॥ ४९ ॥

४९

*śuktau rajatavibhrāntiriyathā jāyeta pārvati |
tathānyasamayebyaśca bhuktirmuktiḥ prakāśate ||*

As the delusion of silver arises in a mother-of-pearl shell, O Pārvatī, so do enjoyment and liberation merely appear to come from the other doctrines.

WORD BY WORD शुक्तौ रजतविभ्रान्तिः — the delusion of silver in a mother-of-pearl shell · यथा जायेत पार्वति — as it arises, O Pārvatī · तथान्यसमयेभ्यश्च — so from the other doctrines · भुक्तिर्मुक्तिः प्रकाशते — enjoyment and liberation [merely] appear

सर्वकर्मविहीनोऽपि वर्णाश्रमविवर्जितः ।
कुलनिष्ठः कुलेशानि भुक्तिमुक्त्योः स भाजनम् ॥ ५० ॥

५०

*sarvakarmavīhīno'pi varṇāśramavivarjitaḥ |
kulaniṣṭhaḥ kuleśāni bhuktimuktyoḥ sa bhājanam ||*

Even one devoid of all rites, standing outside varṇa and āśrama, if he stands firm in the Kula, O mistress of the Kula, is a vessel of both enjoyment and liberation.

WORD BY WORD सर्वकर्मविहीनोऽपि — even one devoid of all rites · वर्णाश्रमविवर्जितः — outside varṇa and āśrama · कुलनिष्ठः कुलेशानि — if he stands firm in the Kula, O mistress of the Kula · भुक्तिमुक्त्योः स भाजनम् — he is a vessel of enjoyment and liberation

कुलज्ञानविहीनोऽपि कुलभक्त्याश्रयो भवेत् ।
सोऽपि सद्गतिमाप्नोति किमुतास्य परायणः ॥ ५१ ॥

५१

*kulajñānavihīno'pi kulabhaktyāśrayo bhavet |
so'pi sadgatimāpnoti kimutāsyā parāyaṇaḥ ||*

Even one without Kula-knowledge, if he takes refuge in devotion to the Kula, attains a good end — how much more the one wholly devoted to it!

WORD BY WORD कुलज्ञानविहीनोऽपि — even one without Kula-knowledge · कुलभक्त्याश्रयो भवेत् — if he takes refuge in devotion to the Kula · सोऽपि सद्गतिमाप्नोति — he too attains a good end · किमुतास्य परायणः — how much more one devoted to it!

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

५२

*kuladharmo hato hanti rakṣito rakṣati priye |
pūjitaḥ pūjayatyāśu tasmātaṁ na parityajet ||*

The Kula-dharma, when struck at, strikes back; when protected, it protects, O beloved; when honoured, it quickly honours in return — therefore one should never forsake it.

WORD BY WORD कुलधर्मो हतो हन्ति — the Kula-dharma, when struck, strikes back · रक्षितो रक्षति प्रिये — when protected, it protects, O beloved · पूजितः पूजयत्याशु — when honoured, it quickly honours · तस्मात्तं न परित्यजेत् — therefore one should never forsake it

निन्दन्तु बान्धवाः सर्वे त्यजन्तु स्त्रीसुतादयः ।
जना हसन्तु मां दृष्ट्वा राजानो दण्डयन्तु वा ॥ ५३ ॥

५३

*nindantu bāndhavāḥ sarve tyajantu strīsutādayaḥ |
janā hasantu māṁ dṛṣṭvā rājāno daṇḍayantu vā ||*

"Let all my kinsmen revile me, let wife, sons and the rest abandon me, let people laugh when they see me, or let kings punish me —

WORD BY WORD निन्दन्तु बान्धवाः सर्वे — let all my kinsmen revile me · त्यजन्तु स्त्रीसुतादयः — let wife, sons and the rest abandon me · जना हसन्तु मां दृष्ट्वा — let people laugh at the sight of me · राजानो दण्डयन्तु वा — or let kings punish me

सेवे सेवे पुनः सेवे त्वामेव परदेवते ।
त्वद्धर्मं नैव मुञ्चामि मनोवाक्कायकर्मभिः ॥ ५४ ॥

५४

*seve seve punaḥ seve tvāmeva paradevate |
tvaddharmaṁ naiva muñcāmi manovākkāyakarmabhiḥ ||*

I serve, I serve, again I serve you alone, O supreme deity; your dharma I shall never abandon, in thought, word, body or deed."

WORD BY WORD सेवे सेवे पुनः सेवे — I serve, I serve, I serve again · त्वामेव परदेवते — you alone, O supreme deity · त्वद्धर्मं नैव मुञ्चामि — your dharma I shall never abandon · मनोवाक्कायकर्मभिः — in thought, word, body or deed

एवमापद्गतस्यापि यस्य भक्तिः सुनिश्चला ।
स तु सम्पूज्यते देवैरमुत्र स शिवो भवेत् ॥ ५५ ॥

५५

*evamāpadgatasyāpi yasya bhaktiḥ suniścalā |
sa tu sampūjyate devairamutra sa śivo bhavet ||*

One whose devotion remains thus unwavering even in calamity is honoured by the gods, and in the hereafter he becomes Śiva.

WORD BY WORD एवमापद्गतस्यापि — even of one fallen into calamity · यस्य भक्तिः सुनिश्चला — whose devotion is thus unwavering · स तु सम्पूज्यते देवैः — he is honoured by the gods · अमुत्र स शिवो भवेत् — and in the hereafter he becomes Śiva

रोगदारिद्र्यदुःखाद्यैः पीडितोऽप्यनिशं शिवे ।
यस्त्वामुपास्ते भक्त्या स नरः सद्गतिमाप्नुयात् ॥ ५६ ॥

५६

*rogadāridryaduhkhādyaiḥ piḍito'pyaniśaṁ śive |
yastvāmupāste bhaktyā sa naraḥ sadgatimāpnuyāt ||*

Though afflicted day and night by disease, poverty, sorrow and the rest, O Śivā, the man who worships you with devotion attains a good end.

WORD BY WORD रोगदारिद्र्यदुःखाद्यैः — by disease, poverty, sorrow and the rest · पीडितोऽप्यनिशं शिवे — though afflicted day and night, O Śivā · यस्त्वामुपास्ते भक्त्या — one who worships you with devotion · स नरः सद्गतिमाप्नुयात् — that man attains a good end

जनाः स्तुवन्तु निन्दन्तु लक्ष्मीर्गच्छतु तिष्ठतु ।
मृतिरद्य युगान्ते वा कुलं नैव परित्यजेत् ॥ ५७ ॥

५७

janāḥ stuvantu nindantu lakṣmīrgacchatu tiṣṭhatu |
mṛtiradya yugānte vā kulaṃ naiva parityajet ||

Let people praise or revile, let fortune go or stay, let death come to-day or at the end of the age — one should never forsake the Kula.

WORD BY WORD जनाः स्तुवन्तु निन्दन्तु — let people praise or revile · लक्ष्मीर्गच्छतु तिष्ठतु — let fortune go or stay · मृतिरद्य युगान्ते वा — let death come today or at the end of the age · कुलं नैव परित्यजेत् — one should never forsake the Kula

नापि लोभान्न च क्रोधान्न द्वेषान्न च मत्सरात् ।
न कामान्न भयाद्वापि कुलधर्मं परित्यजेत् ॥ ५८ ॥

५८

nāpi lobhānna ca krodhānna dveṣānna ca matsarāt |
na kāmānna bhayādvāpi kuladharmam parityajet ||

Neither from greed nor anger, neither from hatred nor envy, neither from desire nor from fear, should one forsake the Kula-dharma.

WORD BY WORD नापि लोभान्न च क्रोधात् — neither from greed nor from anger · न द्वेषान्न च मत्सरात् — nor from hatred nor from envy · न कामान्न भयाद्वापि — neither from desire nor from fear · कुलधर्मं परित्यजेत् — should one forsake the Kula-dharma

यो जन्तुर्नार्चयेत्त्वान्तु कुलधर्मसमाश्रितः ।
क्लिश्यते जातमात्रेण भूतारिणात्मशत्रुणा ॥ ५९ ॥

५९

yo janturnārcayettvāntu kuladharmasamāśritaḥ |
kliśyate jātamātreṇa bhūtāriṇātmaśatruṇā ||

The creature who, though he has taken refuge in the Kula-dharma, does not worship you, is tormented from the moment of his birth by the enemy of all beings — the enemy that is his own self.

WORD BY WORD यो जन्तुर्नार्चयेत्त्वान्तु — the creature who does not worship you · कुलधर्मसमाश्रितः — though he has taken refuge in the Kula-dharma · क्लिश्यते जातमात्रेण — is tormented from the moment of birth · भूतारिणात्मशत्रुणा — by the enemy of beings, the enemy that is his own self

पुलाका इव धान्येषु पतङ्गा इव जन्तुषु ।
बुद्बुदा इव तोयेषु ये कौलविमुखा हि ते ॥ ६० ॥

६०

pulākā iva dhānyeṣu pataṅgā iva jantuṣu |
budbudā iva toyeṣu ye kaulavimukhā hi te ||

Like empty husks among the grain, like moths among living creatures, like bubbles on water — such are those who turn away from the Kaula.

WORD BY WORD पुलाका इव धान्येषु — like empty husks among grain · पतङ्गा इव जन्तुषु — like moths among creatures · बुद्बुदा इव तोयेषु — like bubbles on water · ये कौलविमुखा हि ते — are those who turn their backs on the Kaula

तरवोऽपि हि जीवन्ति जीवन्ति मृगपक्षिणः ।
स जीवति मनो यस्य कुलधर्मे व्यवस्थितम् ॥ ६१ ॥

६१

taravo'pi hi jīvanti jīvanti mṛgapakṣiṇaḥ |
sa jīvati mano yasya kuladharme vyavasthitam ||

Even trees live, beasts and birds live; but he truly lives whose mind is settled in the Kula-dharma.

WORD BY WORD तरवोऽपि हि जीवन्ति — even trees live · जीवन्ति मृगपक्षिणः — beasts and birds live · स जीवति मनो यस्य — he truly lives whose mind · कुलधर्मे व्यवस्थितम् — is settled in the Kula-dharma

कुलधर्मविहीनस्य दिनान्यायान्ति यान्ति च ।
स लोहकारभस्त्रेव श्वसन्नपि न जीवति ॥ ६२ ॥

६२

kuladharmavihīnasya dinānyaāyānti yānti ca |
sa lohakārabhastreva śvasannapi na jīvati ||

For one devoid of the Kula-dharma the days come and go; like a blacksmith's bellows he breathes, but does not live.

WORD BY WORD कुलधर्मविहीनस्य — of one devoid of the Kula-dharma · दिनान्यायान्ति यान्ति च — the days come and go · स लोहकारभस्त्रेव — he, like a blacksmith's bellows · श्वसन्नपि न जीवति — though he breathes, does not live

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
कुलेश्वरि कुलाज्ञस्य तत् पशोरिव जीवितम् ॥ ६३ ॥

६३

*gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā |
kuleśvari kulājñasya tat paśoriva jīvitam ||*

Walking or standing, waking or sleeping, O mistress of the Kula — the life of one ignorant of the Kula is the life of a beast.

WORD BY WORD गच्छतस्तिष्ठतो वापि — whether walking or standing · जाग्रतः स्वपतोऽपि वा — waking or sleeping · कुलेश्वरि कुलाज्ञस्य — O mistress of the Kula, of one ignorant of the Kula · तत् पशोरिव जीवितम् — the life is like that of a beast

विद्वानपि च मूर्खोऽसौ धार्मिको वाप्यधार्मिकः ।
व्रतस्थोऽप्यव्रतस्थो वा यः कौलविमुखो जनः ॥ ६४ ॥

६४

*vidvānapi ca mūrkho'sau dhārmiko vāpyadhārmikaḥ |
vratastho'pyavratastho vā yaḥ kaulavimukho janaḥ ||*

Though learned he is a fool, though righteous he is unrighteous, though he keeps vows he keeps none — the man who turns away from the Kaula.

WORD BY WORD विद्वानपि च मूर्खोऽसौ — though learned, he is a fool · धार्मिको वाप्यधार्मिकः — though righteous, unrighteous · व्रतस्थोऽप्यव्रतस्थो वा — though keeping vows, as if keeping none · यः कौलविमुखो जनः — the man who turns his back on the Kaula

जातास्त एव जगति जन्तवः साधु जीविनः ।
कुलधर्मपरा देवि शेषाश्च द्वारगर्दभाः ॥ ६५ ॥

६५

*jātāsta eva jagati jantavaḥ sādhu jīvināḥ |
kuladharmaparā devi śeṣāśca dvāragardabhāḥ ||*

They alone are truly born into this world and live well, O Devī, who are devoted to the Kula-dharma; the rest are donkeys tied at the door.

WORD BY WORD जातास्त एव जगति — they alone are truly born in this world · जन्तवः साधु जीविनः — the creatures who live well · कुलधर्मपरा देवि — who are devoted to the Kula-dharma, O Devī · शेषाश्च द्वारगर्दभाः — the rest are donkeys at the door

स पुमानुच्यते सद्भिः कुलधर्मपरायणः ।
अपरस्तु परं सत्यमस्थिकूटत्वचावृतः ॥ ६६ ॥

६६

*sa pumānucyate sadbhiḥ kuladharmaparāyaṇaḥ |
aparastu paraṁ satyamasthikūṭatvacāvṛtaḥ ||*

The good call him a man who is devoted to the Kula-dharma; the other — this is the plain truth — is a heap of bones wrapped in skin.

WORD BY WORD स पुमानुच्यते सद्भिः — he is called a man by the good · कुलधर्मपरायणः — who is devoted to the Kula-dharma · अपरस्तु परं सत्यम् — the other is — this is the plain truth · अस्थिकूटत्वचावृतः — a heap of bones wrapped in skin

चतुर्वेदी कुलाज्ञानी श्वपचादधमः प्रिये ।
श्वपचोऽपि कुलज्ञानी ब्राह्मणादतिरिच्यते ॥ ६७ ॥

६७

*caturvedī kulājñānī śvapacādadhamaḥ priye |
śvapaco'pi kulajñānī brāhmaṇādatiricyate ||*

A master of the four Vedas who is ignorant of the Kula is lower than a dog-cooker, O beloved; and a dog-cooker who knows the Kula surpasses a brāhmaṇa.

WORD BY WORD चतुर्वेदी कुलाज्ञानी — a master of the four Vedas ignorant of the Kula · श्वपचादधमः प्रिये — is lower than a dog-cooker, O beloved · श्वपचोऽपि कुलज्ञानी — even a dog-cooker who knows the Kula · ब्राह्मणादतिरिच्यते — surpasses a brāhmaṇa

गुरुकारुण्ययुक्तस्तु दीक्षानिर्धूतपातकः ।
कुलपूजारतो देवि सोऽयं कौलो न चेतारः ॥ ६८ ॥

६८

*gurukāruṇyayuktastu dīkṣānirdhūtapātakāḥ |
kulapūjārato devi so'yaṁ kauḷo na cetaraḥ ||*

One endowed with the guru's compassion, whose sins have been shaken off by initiation, who delights in the Kula worship, O Devī — he is the Kaula, and no other.

WORD BY WORD गुरुकारुण्ययुक्तस्तु — one endowed with the guru's compassion · दीक्षानिर्धूतपातकः — whose sins are shaken off by initiation · कुलपूजारतो देवि — who delights in Kula worship, O Devī · सोऽयं कौलो न चेतारः — he is the Kaula, and no other

यः कौलिकः कुलज्ञानं न पश्यति न विन्दति ।
न पूजयति धिक् तस्य तत् काकस्येव जीवितम् ॥ ६९ ॥

६९

*yaḥ kaulikaḥ kulajñānaṃ na paśyati na vindati |
na pūjayati dhik tasya tat kākasyeva jīvitam ||*

The Kaulika who neither sees nor finds the Kula-knowledge, nor worships — shame on him; his life is like the life of a crow.

WORD BY WORD यः कौलिकः कुलज्ञानं — the Kaulika who the Kula-knowledge · न पश्यति न विन्दति — neither sees nor finds · न पूजयति धिक् तस्य — nor worships — shame on him · तत् काकस्येव जीवितम् — his life is like a crow's

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

७०

*te dhanyāḥ puṇyakarmāṇaste santaste ca yoginaḥ |
yeṣāṃ bhāgyavaśādevi kulajñānaṃ prakāśate ||*

They are blessed, they are of meritorious deeds, they are the good, they are the yogins — those in whom, by good fortune, O Devī, Kula-knowledge shines forth.

WORD BY WORD ते धन्याः पुण्यकर्माणः — they are blessed, of meritorious deeds · ते सन्तस्ते च योगिनः — they are the good, they the yogins · येषां भाग्यवशादेवि — in whom, by good fortune, O Devī · कुलज्ञानं प्रकाशते — Kula-knowledge shines forth

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

७१

*te vandyāste mahātmānaḥ kṛtārthāste narottamāḥ |
yeṣāmutpadyate citte kulajñānaṃ mayoditam ||*

They are to be revered, they are great souls, they have fulfilled their purpose, they are the best of men — those in whose minds the Kula-knowledge I have declared arises.

WORD BY WORD ते वन्द्यास्ते महात्मानः — they are to be revered, they are great souls · कृतार्थास्ते नरोत्तमाः — they have fulfilled their purpose, they are the best of men · येषामुत्पद्यते चित्ते — in whose minds arises · कुलज्ञानं मयोदितम् — the Kula-knowledge I have declared

सर्वप्रकाशगमनं सर्वतीर्थागहनम् ।
यत् सर्वयज्ञाचरणं कुलधर्मप्रवेशनम् ॥ ७२ ॥

७२

*sarvaprakāśagamanam sarvatīrthāvagāhanam |
yat sarvayajñācaraṇaṁ kuladharmapraveśanam ||*

Going to every holy place, bathing in every tirtha, performing every sacrifice — all this is contained in entering the Kula-dharma.

WORD BY WORD सर्वप्रकाशगमनं — going to every holy place · सर्वतीर्थागहनम् — bathing in every tirtha · यत् सर्वयज्ञाचरणं — performing every sacrifice · कुलधर्मप्रवेशनम् — [all this is] entering the Kula-dharma

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

७३

*praviśanti kulaṁ dharmaṁ ye vai sukṛtino narāḥ |
te punarjananīgarbhaṁ na viśanti kadācana ||*

The men of good deeds who enter the Kula-dharma never again enter a mother's womb.

WORD BY WORD प्रविशन्ति कुलं धर्मं — they who enter the Kula-dharma · ये वै सुकृतिनो नराः — the men of good deeds · ते पुनर्जननीगर्भं — they, a mother's womb again · न विशन्ति कदाचन — never enter

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

७४

*prasaṅgenāpi yaḥ kaścit kulaṁ kulamitīrayet |
kulaṁ tatpāvanaṁ devi bhavati tvadanugrahāt |
kulajñānasya kuleśāni nānyadharmaiḥ prayojanam ||*

Whoever, even by chance, utters "Kula, Kula" — that Kula is purifying for him, O Devī, by your grace. For one who has Kula-knowledge, O mistress of the Kula, there is no need of any other dharma.

WORD BY WORD प्रसङ्गेनापि यः कश्चित् — whoever, even by chance · कुलं कुलमितीरयेत् — utters "Kula, Kula" · कुलं तत्पावनं देवि — that Kula is purifying, O Devī · भवति त्वदनुग्रहात् — it becomes so by your grace · कुलज्ञानस्य कुलेशानि — for one with Kula-knowledge, O mistress of the Kula · नान्यधर्मैः प्रयोजनम् — there is no need of other dharmas

कुलेशि कुलनिष्ठानां कौलिकानां महात्मनाम् ।

ददामि परमं ज्ञानं चान्तकाले न संशयः ॥ ७५॥

७५

*kuleśi kulaniṣṭhānāṃ kaulikānāṃ mahātmanām |
dadāmi paramaṃ jñānaṃ cāntakāle na saṃśayaḥ ||*

O mistress of the Kula, to the great-souled Kaulikas who stand firm in the Kula I give the supreme knowledge at the hour of death — of this there is no doubt.

WORD BY WORD कुलेशि कुलनिष्ठानां — O mistress of the Kula, to those firm in the Kula · कौलिकानां महात्मनाम् — the great-souled Kaulikas · ददामि परमं ज्ञानं — I give the supreme knowledge · चान्तकाले न संशयः — at the hour of death, without doubt

चिरायासाल्पफलदं काङ्क्षन्ते समयं जनाः ।

सुखेन सर्वफलदं कुलं कोऽपि त्यजत्यहो ॥ ७६॥

७६

*cirāyāsālpaphaladaṃ kāṅkṣante samayaṃ janāḥ |
sukhena sarvaphaladaṃ kulaṃ ko'pi tyajatyaho ||*

People long for a doctrine that gives little fruit for long toil, while the Kula, which gives every fruit with ease — alas, someone abandons it!

WORD BY WORD चिरायासाल्पफलदं — giving little fruit for long toil · काङ्क्षन्ते समयं जनाः — people long for such a doctrine · सुखेन सर्वफलदं — giving every fruit with ease · कुलं कोऽपि त्यजत्यहो — the Kula — and someone abandons it, alas!

कुलज्ञो हि च सर्वज्ञो वेदशास्त्रोज्झितोऽपि वा ।

वेदशास्त्रागमज्ञोऽपि कुलाज्ञस्त्वज्ञ एव हि ॥ ७७॥

७७

*kulajño hi ca sarvajño vedaśāstrojjhito'pi vā |
vedaśāstrāgamajño'pi kulājñastvajña eva hi ||*

The knower of the Kula knows all, even if he has set aside the Veda and the śāstras; but one who knows Veda, śāstra and Āgama yet is ignorant of the Kula is truly ignorant.

WORD BY WORD कुलज्ञो हि च सर्वज्ञो — the knower of the Kula is a knower of all · वेदशास्त्रोज्झितोऽपि वा — even if he has left aside Veda and śāstra · वेदशास्त्रागमज्ञोऽपि — even one who knows Veda, śāstra and Āgama · कुलाज्ञस्त्वज्ञ एव हि — if ignorant of the Kula, is ignorant indeed

जानन्ति कुलमाहात्म्यं त्वद्भक्ता एव नापरे ।
चकोरा एव जानन्ति नान्ये चन्द्रगतां रुचिम् ॥ ७८ ॥

७८

*jānanti kulamāhātmyaṃ tvadbhaktā eva nāpare |
cakorā eva jānanti nānye candragatāṃ rucim ||*

Only your devotees know the greatness of the Kula, and no one else — just as only the cakora birds, and no others, know the sweetness that is in the moon.

WORD BY WORD जानन्ति कुलमाहात्म्यं — they know the greatness of the Kula · त्वद्भक्ता एव नापरे — your devotees alone, no others · चकोरा एव जानन्ति — only the cakora birds know · नान्ये चन्द्रगतां रुचिम् — no others, the sweetness in the moon

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

७९

*kulajñā eva tuṣyanti śrutvā kulakathāṃ priye |
svalpā nadyo vivarddhante jyotsnayā kiṃ samudravat ||*

Only the knowers of the Kula rejoice on hearing talk of the Kula, O beloved — do small rivers swell at the moonlight as the ocean does?

WORD BY WORD कुलज्ञा एव तुष्यन्ति — only the knowers of the Kula rejoice · श्रुत्वा कुलकथां प्रिये — on hearing talk of the Kula, O beloved · स्वल्पा नद्यो विवर्द्धन्ते — do small rivers swell · ज्योत्स्नया किं समुद्रवत् — at the moonlight, as the ocean does?

नान्यधर्ममवेक्षन्ते कौलिकाः सारवेदिनः ।
भृङ्गाः पुष्पान्तरं लुब्धा मन्दारामोदसेविनः ॥ ८० ॥

८०

*nānyadharmamavekṣante kaulikāḥ sāravedinaḥ |
bhṛṅgāḥ puṣpāntaraṃ lubdhā mandārāmodasevinaḥ ||*

The Kaulikas who know the essence do not look at other dharmas — do bees that have savoured the fragrance of the mandāra crave another flower?

WORD BY WORD नान्यधर्ममवेक्षन्ते — they do not look at other dharmas · कौलिकाः सारवेदिनः — the Kaulikas who know the essence · भृङ्गाः पुष्पान्तरं लुब्धाः — do bees crave another flower · मन्दारामोदसेविनः — once they have savoured the fragrance of the mandāra

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

८१

mānayante hi sārājñāḥ kuladharmam na cetare |
śivaḥ śirasi dhatte'bjam saimhikeyo gīlatyaho ||

Those who know the essence honour the Kula-dharma; others do not. Śiva bears the moon upon his head — Rāhu, alas, swallows it.

WORD BY WORD मानयन्ते हि सारज्ञाः — the knowers of the essence honour · कुलधर्मं न चेतरे — the Kula-dharma; others do not · शिवः शिरसि धत्तेऽब्जं — Śiva bears the moon on his head · सैहिकेयो गिलत्यहो — Rāhu swallows it — alas!

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

८२

abhiññā eva jānanti nābhijñāḥ kuladarśanam |
jalamiśrapayaḥpānam bakaḥ kiṃ veti haṁsavat ||

Only the discerning know the Kula view; the undiscerning do not — does the crane know how to drink the milk out of milk-and-water, as the swan does?

WORD BY WORD अभिज्ञा एव जानन्ति — only the discerning know · नाभिज्ञाः कुलदर्शनम् — the undiscerning do not know the Kula view · जलमिश्रपयःपानं — drinking milk mixed with water · बकः किं वेत्ति हंसवत् — does the crane know how, like the swan?

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

८३

śivaśaktimayo loko loke kaulam pratiṣṭhitam |
tasmāt sarvādhikam kaulam sarvasādhāraṇam katham ||

The world is made of Śiva and Śakti, and the Kaula is established in the world; therefore the Kaula surpasses all — how could it be something common to everyone?

WORD BY WORD शिवशक्तिमयो लोको — the world is made of Śiva and Śakti · लोके कौलं प्रतिष्ठितम् — in the world the Kaula is established · तस्मात् सर्वाधिकं कौलं — therefore the Kaula surpasses all · सर्वसाधारणं कथम् — how could it be common to all?

षड्दर्शनानि मेऽङ्गानि पादौ कुक्षिः करौ शिरः ।
तेषु भेदन्तु यः कुर्यान्ममाङ्गं छेदयेत्तु सः ॥ ८४ ॥

८४

ṣaḍdarśanāni me'ṅgāni pādau kukṣiḥ karau śiraḥ |
teṣu bhedantu yaḥ kuryānmamāṅgaṃ cchedayettu saḥ ||

The six philosophies are my limbs — feet, belly, hands and head; one who sets them against each other cuts off a limb of my own body.

WORD BY WORD षड्दर्शनानि मेऽङ्गानि — the six philosophies are my limbs · पादौ कुक्षिः करौ शिरः — feet, belly, hands, head · तेषु भेदन्तु यः कुर्यात् — one who makes a division among them · ममाङ्गं छेदयेत्तु सः — he cuts off a limb of mine

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

८५

etānyeva kulasyāpi ṣaḍaṅgāni bhavanti hi |
tasmādvēdātmakaṃ śāstraṃ viddhi kaulātmakaṃ priye ||

These very same are the six limbs of the Kula as well; therefore, O beloved, know the scripture whose self is the Veda to be of the same self as the Kaula.

WORD BY WORD एतान्येव कुलस्यापि — these very same, of the Kula too · षडङ्गानि भवन्ति हि — are the six limbs · तस्माद्वेदात्मकं शास्त्रं — therefore the scripture whose self is the Veda · विद्धि कौलात्मकं प्रिये — know to be of the self of the Kaula, O beloved

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

८६

darśaneṣvakhileṣveva phaladaṃ caikadaivatam |
bhuktimuktiṣṭipradaṃ nṛṇāṃ kule'smin daivataṃ priye ||

In every one of the philosophies it is a single deity who gives the fruit, who bestows enjoyment and liberation on men — and that deity, O beloved, is in this Kula.

WORD BY WORD दर्शनिष्वखिलेष्वेव — in every one of the philosophies · फलदं चैकदैवतम् — the fruit-giver is one deity · भुक्तिमुक्तिप्रदं नृणां — who gives men enjoyment and liberation · कुलेऽस्मिन् दैवतं प्रिये — that deity is in this Kula, O beloved

लोकधर्मविरुद्धञ्च सिद्धयोगीश्वरि प्रिये ।

८७

कुलं प्रमाणतां याति प्रत्यक्षफलदं यतः ॥ ८७ ॥

*lokadharmaviruddhañca siddhayogīśvari priye |
kulaṁ pramāṇatāṁ yāti pratyakṣaphaladaṁ yataḥ ||*

Though it runs contrary to worldly dharma, O beloved, mistress of the Siddhas and yogins, the Kula holds authority, because its fruit is seen directly.

WORD BY WORD लोकधर्मविरुद्धञ्च — though contrary to worldly dharma · सिद्धयोगीश्वरि प्रिये — O beloved, mistress of the Siddhas and yogins · कुलं प्रमाणतां याति — the Kula attains authority · प्रत्यक्षफलदं यतः — since it yields visible fruit

प्रत्यक्षञ्च प्रमाणाय सर्वेषां प्राणिनां प्रिये ।

८८

उपलब्धिबलात्तस्य हताः सर्वे कुतार्किकाः ॥ ८८ ॥

*pratyakṣaṇca pramāṇāya sarveṣāṁ prāṇināṁ priye |
upalabdhibalāttasya hatāḥ sarve kutārkikāḥ ||*

Direct perception is the authority for all living beings, O beloved; by the force of the Kula's being actually experienced, all the false logicians are defeated.

WORD BY WORD प्रत्यक्षञ्च प्रमाणाय — and direct perception is the [true] authority · सर्वेषां प्राणिनां प्रिये — for all living beings, O beloved · उपलब्धिबलात्तस्य — by the force of its being actually experienced · हताः सर्वे कुतार्किकाः — all the false logicians are defeated

परोक्षं को नु जानीते कस्य किं वा भविष्यति ।

८९

यद्वा प्रत्यक्षफलदं तदेवोत्तमदर्शनम् ॥ ८९ ॥

*parokṣaṁ ko nu jānīte kasya kiṁ vā bhaviṣyati |
yadvā pratyakṣaphaladaṁ tadevottamadarśanam ||*

Who indeed knows the unseen — what will befall whom? That which yields fruit before one's eyes, that alone is the best philosophy.

WORD BY WORD परोक्षं को नु जानीते — who indeed knows the unseen? · कस्य किं वा भविष्यति — what will happen to whom? · यद्वा प्रत्यक्षफलदं — that which yields visible fruit · तदेवोत्तमदर्शनम् — that alone is the best philosophy

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

९०

kuladharmamimaṃ jñātvā mucyante sarvamānavāḥ |
iti matvā maheshāni mayā kaulaṃ vigarhitam ||

"Knowing this Kula-dharma, all men would be freed" — thinking so,
O great Goddess, I myself have decried the Kaula.

WORD BY WORD कुलधर्ममिमं ज्ञात्वा — knowing this Kula-dharma · मुच्यन्ते सर्वमानवाः — all men would be freed · इति मत्वा महेशानि — thinking this, O great Goddess · मया कौलं विगर्हितम् — the Kaula has been decried by me

त्वत्कारुण्यविहीनानां कुलज्ञानविरोधिनाम् ।
पशूनामनभिज्ञानां कुलधर्मो विगर्हितः ॥ ९१॥

९१

vatkāruṇyavihīnānāṃ kulajñānavirodhinām |
paśūnāmanabhijñānāṃ kuladharmo vigarhitaḥ ||

For those without your compassion, who are hostile to the Kula-
knowledge — for the bound and the undiscerning — the Kula-dhar-
ma has been decried.

WORD BY WORD त्वत्कारुण्यविहीनानां — for those without your compassion · कुलज्ञानविरोधिनाम् — who are hostile to the Kula-
knowledge · पशूनामनभिज्ञानां — for the bound, the undiscerning · कुलधर्मो विगर्हितः — the Kula-dharma has been decried

यस्य जन्मान्तरे पापकर्मबन्धोऽधिको भवेत् ।
न तस्य गुरुकारुण्यं कुलज्ञानं न जायते ॥ ९२॥

९२

yasya janmāntare pāpakarmabandho'dhiko bhavet |
na tasya gurukāruṇyaṃ kulajñānaṃ na jāyate ||

For one who bears a heavy bond of sinful deeds from a former birth,
the guru's compassion does not come, and Kula-knowledge does not
arise.

WORD BY WORD यस्य जन्मान्तरे — one who, in a former birth · पापकर्मबन्धोऽधिको भवेत् — has a heavy bond of sinful deeds · न तस्य गुरुकारुण्यं — for him there is no compassion of the guru · कुलज्ञानं न जायते — and Kula-knowledge does not arise

यथान्धा नैव पश्यन्ति सूर्यं सर्वप्रकाशकम् ।
तथा कुलं न जानन्ति तव मायाविमोहिताः ॥ ९३ ॥

९३

yathāndhā naiva paśyanti sūryaṃ sarvaprakāśakam |
tathā kulaṃ na jānanti tava māvāvimohitāḥ ||

As the blind do not see the sun that illumines everything, so those bewildered by your māvā do not know the Kula.

WORD BY WORD यथान्धा नैव पश्यन्ति — as the blind do not see · सूर्यं सर्वप्रकाशकम् — the sun that illumines all · तथा कुलं न जानन्ति — so they do not know the Kula · तव मायाविमोहिताः — bewildered by your māvā

शैववैष्णवसौरादिदर्शनान्यपि भक्तितः ।
भजन्ते मानवा नित्यं वृथायासफलानि च ॥ ९४ ॥

९४

śaivavaiṣṇavasaurādidarśanānyapi bhaktitāḥ |
bhajante mānavā nityaṃ vrthāyāsaphalāni ca ||

Men constantly follow, even with devotion, the Śaiva, Vaiṣṇava, Saura and other philosophies, whose only fruit is wasted toil.

WORD BY WORD शैववैष्णवसौरादि — Śaiva, Vaiṣṇava, Saura and the rest · दर्शनान्यपि भक्तितः — the philosophies, even with devotion · भजन्ते मानवा नित्यं — men ever follow · वृथायासफलानि च — whose fruit is fruitless toil

वेदशास्त्रागमैः प्रोक्तं भोगमोक्षैकसाधनम् ।
मूढा निन्दन्ति हा हन्त मत्प्रियं तव दर्शनम् ॥ ९५ ॥

९५

vedaśāstrāgamaiḥ proktaṃ bhogamokṣaikaśādhanaṃ |
mūḍhā nindanti hā hanta matpriyaṃ tava darśanam ||

Declared by Veda, śāstra and Āgama as the one means to both enjoyment and liberation — your philosophy, dear to me — alas, alas, the fools revile it.

WORD BY WORD वेदशास्त्रागमैः प्रोक्तं — declared by Veda, śāstra and Āgama · भोगमोक्षैकसाधनम् — the one means to enjoyment and liberation · मूढा निन्दन्ति हा हन्त — fools revile — alas, alas · मत्प्रियं तव दर्शनम् — your philosophy, dear to me

भ्रामिता हि मया देवि पशवः शास्त्रकोटिषु ।
कुलधर्मं न जानन्ति वृथा ज्ञानाभिमानिनः ॥ ९६ ॥

९६

*bhrāmitā hi mayā devi paśavaḥ śāstrakoṭiṣu |
kuladharmam na jānanti vṛthā jñānābhimāninaḥ ||*

It is I, O Devī, who have led the bound astray among crores of scriptures; vainly proud of their knowledge, they do not know the Kula-dharma.

WORD BY WORD भ्रामिता हि मया देवि — they have been led astray by me, O Devī · पशवः शास्त्रकोटिषु — the bound, among crores of scriptures · कुलधर्मं न जानन्ति — they do not know the Kula-dharma · वृथा ज्ञानाभिमानिनः — vainly proud of their knowledge

पशुशास्त्राणि सर्वाणि मयैव कथितानि हि ।
मूर्त्यन्तरन्तु गत्वैव मोहनाय दुरात्मनाम् ॥ ९७ ॥

९७

*paśuśāstrāṇi sarvāṇi mayaiva kathitāni hi |
mūrtyantarantu gatvaiva mohanāya durātmanām ||*

All the scriptures of the bound were spoken by me alone — taking on another form, for the deluding of the wicked.

WORD BY WORD पशुशास्त्राणि सर्वाणि — all the scriptures of the bound · मयैव कथितानि हि — were spoken by me alone · मूर्त्यन्तरन्तु गत्वैव — having taken on another form · मोहनाय दुरात्मनाम् — for the deluding of the wicked

महापापवशान्नृणां तेषु वाञ्छाभिजायते ।
तेषाञ्च सद्गतिर्नास्ति कल्पकोटिशतैरपि ॥ ९८ ॥

९८

*mahāpāpavaśānnṛṇāṃ teṣu vāñchābhijāyate |
teṣāñca sadgatirnāsti kalpakotiśatairapi ||*

Under the sway of great sin men come to long for those scriptures; and for them there is no good end, even in hundreds of crores of kalpas.

WORD BY WORD महापापवशान्नृणां — under the sway of great sin, for men · तेषु वाञ्छाभिजायते — a longing for those [scriptures] arises · तेषाञ्च सद्गतिर्नास्ति — and for them there is no good end · कल्पकोटिशतैरपि — even in hundreds of crores of kalpas

प्रेर्यमाणोऽपि पापात्मा कुले नैव प्रवर्तते ।
वार्यमाणोऽपि पुण्यात्मा कुलमेवाभिलम्बते ॥ ९९ ॥

९९

preryamāṇo'pi pāpātmā kule naiva pravartate |
vāryamāṇo'pi puṇyātmā kulamevābhilambate ||

Even when urged, the sinful soul will not enter upon the Kula; even when held back, the virtuous soul clings to the Kula alone.

WORD BY WORD प्रेर्यमाणोऽपि पापात्मा — even when urged, the sinful soul · कुले नैव प्रवर्तते — does not enter upon the Kula · वार्यमाणोऽपि पुण्यात्मा — even when held back, the virtuous soul · कुलमेवाभिलम्बते — clings to the Kula alone

कुलधर्मेण देवत्वं देवाः सम्प्रतिपेदिरे ।
मुनियोगीश्वराद्याश्च सुसिद्धिं परमां गताः ॥ १०० ॥

१००

kuladharmeṇa devatvaṁ devāḥ sampratipedire |
muniyogīśvarādyāśca susiddhiṁ paramāṁ gatāḥ ||

Through the Kula-dharma the gods attained their godhood, and the sages, the lords of yoga and the rest reached supreme attainment.

WORD BY WORD कुलधर्मेण देवत्वं — through the Kula-dharma, godhood · देवाः सम्प्रतिपेदिरे — the gods attained · मुनियोगीश्वराद्याश्च — and the sages, the lords of yoga and the rest · सुसिद्धिं परमां गताः — reached supreme attainment

पशुव्रतादिनिरताः सुलभा दाम्भिका भुवि ।
ये कौलमेव सेवन्ते ते महान्तोऽति दुर्लभाः ॥ १०१ ॥

१०१

paśuvratādiniratāḥ sulabhā dāmbhikā bhuvi |
ye kaulameva sevante te mahānto'ti durlabhāḥ ||

Hypocrites devoted to the vows of the bound are easily found on earth; those great ones who serve the Kaula alone are very rare.

WORD BY WORD पशुव्रतादिनिरताः — devoted to the vows of the bound and the like · सुलभा दाम्भिका भुवि — hypocrites are easily found on earth · ये कौलमेव सेवन्ते — those who serve the Kaula alone · ते महान्तोऽति दुर्लभाः — those great ones are very rare

मानवा बहवः सन्ति मिथ्यातत्त्वार्थवेदिनः ।
दुर्लभोऽयं महेशानि कुलतत्त्वविशारदः ॥ १०२ ॥

१०२

*mānavā bahavaḥ santi mithyātattvārthavedinaḥ |
durlabho'yaṁ maheśāni kulatattvaviśāradah ||*

There are many men who know a false truth; rare, O great Goddess, is the one who is versed in the truth of the Kula.

WORD BY WORD मानवा बहवः सन्ति — there are many men · मिथ्यातत्त्वार्थवेदिनः — who know a false truth · दुर्लभोऽयं महेशानि — rare is this one, O great Goddess · कुलतत्त्वविशारदः — who is versed in the truth of the Kula

यथा रोगातुराः केचिन्मानवाः कुलनायिके ।
दिव्यौषधं न सेवन्ते महाव्याधिविनाशनम् ॥ १०३ ॥

१०३

*yathā rogāturāḥ kecinmānavāḥ kulānāyike |
divyauṣadhaṁ na sevante mahāvvyādhivināśanam ||*

As some sick men, O mistress of the Kula, will not take the divine medicine that destroys their grave disease,

WORD BY WORD यथा रोगातुराः केचित् — as some who are sick · मानवाः कुलनायिके — men, O mistress of the Kula · दिव्यौषधं न सेवन्ते — do not take the divine medicine · महाव्याधिविनाशनम् — that destroys the great disease

तद्व्याधिवर्द्धनापथ्यं कुर्वन्ति हि कुभेषजम् ।
तथैव जन्ममरणकृतं सांसारिकीं क्रियाम् ॥ १०४ ॥

१०४

*tadvvyādhivarddhanāpathyaṁ kurvanti hi kubheṣajam |
tathaiva janmamaraṇakṛtaṁ sāmśārikiṁ kriyām ||*

but take the bad remedy, the unwholesome thing that feeds the disease — so likewise worldly activity, which makes for birth and death,

WORD BY WORD तद्व्याधिवर्द्धनापथ्यं — the unwholesome thing that feeds that disease · कुर्वन्ति हि कुभेषजम् — they take, the bad remedy · तथैव जन्ममरणकृतं — so likewise what makes for birth and death · सांसारिकीं क्रियाम् — worldly activity

समाचरन्ति सततं त्वत्कारुण्यविवर्जिताः ।

न भजन्ते कुलं धर्मं भवबन्धविमोचनम् ॥ १०५ ॥

१०५

samācaranti satataṁ tvatkāruṇyavivarjitāḥ |
na bhajante kulam dharmam bhavabandhavimocanam ||

those deprived of your compassion practise constantly, and do not follow the Kula-dharma that releases from the bondage of existence.

WORD BY WORD समाचरन्ति सततं — they practise constantly · त्वत्कारुण्यविवर्जिताः — those deprived of your compassion · न भजन्ते कुलं धर्मं — they do not follow the Kula-dharma · भवबन्धविमोचनम् — that releases from the bondage of existence

यथा चारण्यजातास्तु मरीचादीन् वणिग्जनान् ।

मोहतो मानवाः प्रीत्या याचन्ते कुलनायिके ॥ १०६ ॥

१०६

yathā cāraṇyajātāṁstu marīcādīn vaṇigjanān |
mohato mānavāḥ prītyā yācante kulanāyike ||

As men, out of delusion, eagerly beg merchants for pepper and such things that grow in the forest, O mistress of the Kula,

WORD BY WORD यथा चारण्यजातास्तु — as, things grown in the forest · मरीचादीन् वणिग्जनान् — pepper and the like, from merchants · मोहतो मानवाः प्रीत्या — men out of delusion, eagerly · याचन्ते कुलनायिके — beg for, O mistress of the Kula

अनर्घ्याणि च रत्नानि न याचन्ते हि केचन ।

तथैव पशुशास्त्राणि कर्मपाशफलानि च ॥ १०७ ॥

१०७

anarghyāṇi ca ratnāni na yācante hi kecana |
tathaiva paśuśāstrāṇi karmapāśaphalāni ca ||

while no one begs for priceless jewels — so likewise it is the scriptures of the bound, whose fruit is the noose of karma,

WORD BY WORD अनर्घ्याणि च रत्नानि — but priceless jewels · न याचन्ते हि केचन — no one begs for · तथैव पशुशास्त्राणि — so likewise the scriptures of the bound · कर्मपाशफलानि च — whose fruit is the noose of karma

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

१०८

*iti prcchanti mūrkhāste tava māyāvimohitāḥ |
kuladharmam na prcchanti bhuktimuktiphalapradam ||*

that those fools, bewildered by your mājā, ask about; they do not ask about the Kula-dharma, which bears enjoyment and liberation as its fruit.

WORD BY WORD इति पृच्छन्ति मूर्खास्ते — that those fools ask about · तव मायाविमोहिताः — bewildered by your mājā · कुलधर्मं न पृच्छन्ति — they do not ask about the Kula-dharma · भुक्तिमुक्तिफलप्रदम् — which yields enjoyment and liberation as its fruit

कस्तूरीं कर्दमधिया कर्पूरं लवणेच्छया ।
शार्करं शर्कराभ्रान्त्या मणिं काचमनीषया ॥ १०९ ॥

१०९

*kastūrīm kardamadhiyā karpūram lavaṇecchayā |
śārkaram śarkarābhrāntyā maṇim kācamaniṣayā ||*

Taking musk for mud, camphor for salt, a lump of sugar for gravel, a gem for a piece of glass —

WORD BY WORD कस्तूरीं कर्दमधिया — [taking] musk for mud · कर्पूरं लवणेच्छया — camphor for salt · शार्करं शर्कराभ्रान्त्या — a sugar-lump for gravel · मणिं काचमनीषया — a gem for glass

यथादृष्टं न मन्यन्ते करस्थमपि पामराः ।
तथा कौलं न जानन्ति त्वत्प्रसादविवर्जिताः ॥ ११० ॥

११०

*yathādṛṣṭam na manyante karasthamapi pamarāḥ |
tathā kaulam na jānanti tvatprasādavivarjitāḥ ||*

the wretches do not credit what they plainly see, though it lies in their own hand; so those without your grace do not know the Kaula.

WORD BY WORD यथादृष्टं न मन्यन्ते — they do not credit what they plainly see · करस्थमपि पामराः — though it is in their very hand, the wretches · तथा कौलं न जानन्ति — so they do not know the Kaula · त्वत्प्रसादविवर्जिताः — those without your grace

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

१११

*aho mohasya māhātmyaṁ tvaṇmāyājanitasya ca |
kimajñānapi deveśi mohayedamarānapi ||*

Ah, the power of the delusion born of your māyā! Not only the ignorant, O queen of the gods — it bewilders even the immortals.

WORD BY WORD अहो मोहस्य माहात्म्यं — ah, the power of delusion · त्वन्मायाजनितस्य च — born of your māyā · किमज्ञानपि देवेशि — not only the ignorant, O queen of gods · मोहयेदमरानपि — it bewilders even the immortals

पेयं मद्यं पलं खाद्यं समालोक्य प्रियामुखम् ।
इत्येवाचरणं जाप्यं परिप्राप्यं परम्पदम् ॥ ११२ ॥

११२

*peyaṁ madyaṁ palaṁ khādyāṁ samālokyā priyāmukham |
ityevācaraṇaṁ jāpyaṁ pariprāpyaṁ parampadam ||*

"Wine is to be drunk, flesh eaten, the beloved's face gazed upon — that is the practice, that the recitation, that the way to the supreme state" —

WORD BY WORD पेयं मद्यं पलं खाद्यं — wine is to be drunk, flesh to be eaten · समालोक्य प्रियामुखम् — gazing on the beloved's face · इत्येवाचरणं जाप्यं — "this is the practice, this the recitation" · परिप्राप्यं परम्पदम् — "the supreme state is to be reached"

गुरुकारुण्यसंलभ्यमीदृशं कुलदर्शनम् ।
त्वद्भक्ता एव जानन्ति नेतरे भुक्तिमुक्तिदम् ॥ ११३ ॥

११३

*gurukāruṇyasamlabhyamīdṛśaṁ kuladarśanam |
tvadbhaktā eva jānanti netare bhuktimuktidam ||*

such is the Kula view, obtainable only through the guru's compassion; only your devotees know it, which bestows enjoyment and liberation — no others.

WORD BY WORD गुरुकारुण्यसंलभ्यम् — obtainable through the guru's compassion · ईदृशं कुलदर्शनम् — such is the Kula view · त्वद्भक्ता एव जानन्ति — only your devotees know it · नेतरे भुक्तिमुक्तिदम् — no others — it bestows enjoyment and liberation

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

११४

*gurūpadeśarahitā mahānta iti kecana |
mohayanti janān sarvān svayaṃ pūrvavimohitāḥ ||*

Some, lacking the guru's instruction yet posing as great, delude all the people — they who are themselves already deluded.

WORD BY WORD गुरुपदेशरहिताः — lacking the guru's instruction · महान्त इति केचन — some [who pose] as great · मोहयन्ति जनान् सर्वान् — delude all people · स्वयं पूर्वविमोहिताः — themselves already deluded

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

११५

*durācāraparāḥ kecidvācayanti ca pamarāḥ |
katham bhūto bhavet svāmī sevakāḥ syustathāvidhāḥ ||*

Some wretches, given to evil conduct, expound the teaching; and as the master is, so are the servants.

WORD BY WORD दुराचारपराः केचित् — some given to evil conduct · वाचयन्ति च पामराः — the wretches, expound [the texts] · कथं भूतो भवेत् स्वामी — as the master is · सेवकाः स्युस्तथाविधाः — so are the servants

बहवः कौलिकं धर्मं मिथ्याज्ञानविडम्बकाः ।
स्वबुद्ध्या कल्पयन्तीत्यं पारम्पर्यविवर्जिताः ॥ ११६ ॥

११६

*bahavaḥ kaulikaṃ dharmam mithyājñānaviḍambakāḥ |
svabuddhyā kalpayantīttam pāraṃparyavivarjitāḥ ||*

Many, mimics with false knowledge and cut off from the line of succession, invent a Kaulika dharma by their own wits, like this:

WORD BY WORD बहवः कौलिकं धर्मं — many, the Kaulika dharma · मिथ्याज्ञानविडम्बकाः — mimics with false knowledge · स्वबुद्ध्या कल्पयन्तीत्यं — invent thus by their own wits · पारम्पर्यविवर्जिताः — cut off from the line of succession

मद्यपानेन मनुजो यदि सिद्धिं लभेत वै ।

मद्यपानरताः सर्वे सिद्धिं गच्छन्तु पामराः ॥ ११७ ॥

११७

madyapānena manuḥ yadi siddhiṃ labheta vai |
madyapānaratāḥ sarve siddhiṃ gacchantu pamarāḥ ||

If a man could gain attainment by drinking wine, then every wretch given to drink would reach attainment.

WORD BY WORD मद्यपानेन मनुजो — if by drinking wine a man · यदि सिद्धिं लभेत वै — could gain attainment · मद्यपानरताः सर्वे — then all who are given to drink · सिद्धिं गच्छन्तु पामराः — those wretches, would reach attainment

मांसभक्षणमात्रेण यदि पुण्या गतिर्भवेत् ।

लोके मांसाशिनः सर्वे पुण्यभाजो भवन्ति हि ॥ ११८ ॥

११८

māṃsabhakṣaṇamātreṇa yadi puṇyā gatiṃ bhavet |
loke māṃsāśinaḥ sarve puṇyabhājo bhavanti hi ||

If a holy end were reached by merely eating flesh, then every flesh-eater in the world would be a sharer in merit.

WORD BY WORD मांसभक्षणमात्रेण — by merely eating flesh · यदि पुण्या गतिर्भवेत् — if a holy end were reached · लोके मांसाशिनः सर्वे — then all the flesh-eaters in the world · पुण्यभाजो भवन्ति हि — would be sharers in merit

शक्तिसम्भोगमात्रेण यदि मोक्षो भवेत वै ।

सर्वेऽपि जन्तवो लोके मुक्ताः स्युः स्त्रीनिषेवनात् ॥ ११९ ॥

११९

śaktisambhogamātreṇa yadi mokṣo bhaveta vai |
sarve'pi jantavo loke muktāḥ syuḥ strīniṣevanāt ||

If liberation came about by mere union with a woman, then every creature in the world would be freed by consorting with women.

WORD BY WORD शक्तिसम्भोगमात्रेण — by mere union with a woman · यदि मोक्षो भवेत वै — if liberation came about · सर्वेऽपि जन्तवो लोके — then all creatures in the world · मुक्ताः स्युः स्त्रीनिषेवनात् — would be freed by consorting with women

कुलमार्गो महादेवि न मया निन्दितः क्वचित् ।
आचाररहिता येऽत्र निन्दितास्ते न चेतरे ॥ १२० ॥

१२०

*kulamārgo mahādevi na mayā ninditaḥ kvacit |
ācārarahitā ye'tra ninditāste na cetare ||*

The Kula path, O great Goddess, has never been condemned by me; it is those on it who lack the proper conduct who are condemned, and no others.

WORD BY WORD कुलमार्गो महादेवि — the Kula path, O great Goddess · न मया निन्दितः क्वचित् — has never been condemned by me · आचाररहिता येऽत्र — those here who are without [proper] conduct · निन्दितास्ते न चेतरे — they are condemned, not the others

अन्यथा कौलिके धर्मे आचारः कथितो मया ।
विचरन्त्यन्यथा देवि मूढाः पण्डितमानिनः ॥ १२१ ॥

१२१

*anyathā kaulike dharme ācāraḥ kathito mayā |
vicarantyananyathā devī mūḍhāḥ paṇḍitamāninaḥ ||*

The conduct of the Kaulika dharma was taught by me in one way, and in another way, O Devī, do these fools who fancy themselves learned behave.

WORD BY WORD अन्यथा कौलिके धर्मे — the conduct in the Kaulika dharma · आचारः कथितो मया — was taught by me one way · विचरन्त्यन्यथा देवि — and they behave another way, O Devī · मूढाः पण्डितमानिनः — the fools who fancy themselves learned

कृपाणधारागमनात् व्याघ्रकण्ठावलम्बनात् ।
भुजङ्गधारणान्नूनमशक्यं कुलवर्तनम् ॥ १२२ ॥

१२२

*kṛpāṇadhārāgamanāt vyāghraṇṭhāvalambanāt |
bhujāṅgadhāraṇānnūnamaśakyaṃ kulavartanam ||*

Harder than walking the edge of a sword, than hanging from a tiger's neck, than holding a serpent — such, surely, is living by the Kula.

WORD BY WORD कृपाणधारागमनात् — than walking a sword's edge · व्याघ्रकण्ठावलम्बनात् — than hanging from a tiger's neck · भुजङ्गधारणान्नूनमशक्यं — than holding a serpent, surely · अशक्यं कुलवर्तनम् — harder is living the Kula way

वृथा पानन्तु देवेशि सुरापानं तदुच्यते ।
तन्महापातकं ज्ञेयं वेदादिषु निरूपितम् ॥ १२३ ॥

१२३

*vrthā pānantu deveśi surāpānaṃ taducyate |
tanmahāpātaṃ jñeyaṃ vedādiṣu nirūpitam ||*

Drinking for no [ritual] purpose, O queen of the gods — that is what is called "drinking liquor"; that is to be known as the great sin set out in the Veda and the other scriptures.

WORD BY WORD वृथा पानन्तु देवेशि — drinking for no purpose, O queen of gods · सुरापानं तदुच्यते — that is what is called "drinking liquor" · तन्महापातकं ज्ञेयं — that is to be known as a great sin · वेदादिषु निरूपितम् — as set out in the Veda and the rest

अनाग्नेयमनालोक्यमस्पृश्यज्वाप्यपेयकम् ।
मद्यं मांसं पशूनान्तु कौलिकानां महाफलम् ॥ १२४ ॥

१२४

*anāghreyamanālokyamasprśyañcāpyapeyakam |
madyaṃ māṃsaṃ paśūnāntu kaulikānāṃ mahāphalam ||*

Not to be smelt, not to be looked at, not to be touched, not to be drunk — such are wine and flesh for the bound; for the Kaulikas they bear great fruit.

WORD BY WORD अनाग्नेयमनालोक्यम् — not to be smelt, not to be looked at · अस्पृश्यज्वाप्यपेयकम् — not to be touched, and not to be drunk · मद्यं मांसं पशूनान्तु — wine and flesh, for the bound · कौलिकानां महाफलम् — for Kaulikas, of great fruit

अमेध्यानि द्विजातीनां मद्यान्येकादशैव तु ।
द्वादशन्तु महामद्यं सर्वेषामुत्तमोत्तमम् ॥ १२५ ॥

१२५

*amedhyāni dvijātīnāṃ madyānyekādaśaiva tu |
dvādaśantu mahāmadyaṃ sarveṣāmuttamottamam ||*

Eleven kinds of wine are impure for the twice-born; but the twelfth, the great wine, is for all the best of the best.

WORD BY WORD अमेध्यानि द्विजातीनां — impure for the twice-born · मद्यान्येकादशैव तु — are the eleven [kinds of] wines · द्वादशन्तु महामद्यं — but the twelfth, the great wine · सर्वेषामुत्तमोत्तमम् — is for all the best of the best

सुरा वै मलमन्नानां पाप्मा तु मलमुच्यते ।
तस्माद्ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिबेत् ॥ १२६ ॥

१२६

*surā vai malamannānāṃ pāpmā tu malamucyate |
tasmādbrahmaṇarājanyau vaiśyaśca na surāṃ pibet ||*

"Liquor is the refuse of foods, and sin is called refuse; therefore the brāhmaṇa, the kṣatriya and the vaiśya should not drink liquor."

WORD BY WORD सुरा वै मलमन्नानां — liquor is the refuse of foods · पाप्मा तु मलमुच्यते — and sin is called refuse · तस्माद्ब्राह्मणराजन्यौ — therefore the brāhmaṇa and the kṣatriya · वैश्यश्च न सुरां पिबेत् — and the vaiśya should not drink liquor

सुरादर्शनमात्रेण कुर्यात् सूर्यावलोकनम् ।
तत्समाग्राणमात्रेण प्राणायामत्रयं चरेत् ॥ १२७ ॥

१२७

*surādarśanamātreṇa kuryāt sūryāvalokanam |
tatsamāgrāṇamātreṇa prāṇāyāmatrayaṃ caret ||*

At the mere sight of liquor one should look upon the sun; at the mere smell of it, one should perform three prāṇāyāmas.

WORD BY WORD सुरादर्शनमात्रेण — at the mere sight of liquor · कुर्यात् सूर्यावलोकनम् — one should look at the sun · तत्समाग्राणमात्रेण — at merely smelling it · प्राणायामत्रयं चरेत् — one should perform three prāṇāyāmas

आजानुभ्यां भवेन्मग्नो जले चोपवसेदहः ।
ऊर्ध्वं नाभेस्त्रिरात्रन्तु मद्यस्य स्पर्शने विधिः ॥ १२८ ॥

१२८

*ājānubhyāṃ bhavenmagno jale copavasedahaḥ |
ūrdhvaṃ nābhestrirātrantu madhyasya sparśane vidhiḥ ||*

One should stand immersed to the knees in water and fast for a day; if it has touched above the navel, for three nights — such is the rule for contact with wine.

WORD BY WORD आजानुभ्यां भवेन्मग्नो — one should stand immersed up to the knees · जले चोपवसेदहः — in water, and fast for a day · ऊर्ध्वं नाभेस्त्रिरात्रन्तु — [if touched] above the navel, three nights · मद्यस्य स्पर्शने विधिः — such is the rule for touching wine

सुरापाने कामकृते ज्वलन्तीं तां विनिक्षिपेत् ।
मुखे तया विनिर्दग्धे ततः शुद्धिमवाप्नुयात् ॥ १२९ ॥

१२९

surāpāne kāmakṛte jvalantīṃ tāṃ vinikṣipet |
mukhe tayā vinirdagdhe tataḥ śuddhimavāpnuyāt ||

For liquor drunk wilfully, one should pour it blazing into the mouth; being burnt by it, one thereby attains purity.

WORD BY WORD सुरापाने कामकृते — for drinking liquor done out of desire · ज्वलन्तीं तां विनिक्षिपेत् — one should pour it, blazing · मुखे तया विनिर्दग्धे — into the mouth; when burnt by it · ततः शुद्धिमवाप्नुयात् — one thereby attains purity

मद्यस्पर्शादिदोषस्य प्रायश्चित्तविधिः स्मृतः ।
अविधानेन यो हन्यादात्मार्थं प्राणिनः प्रिये ॥ १३० ॥

१३०

madyasparśādidoṣasya prāyaścittavidhiḥ smṛtaḥ |
avidhānena yo hanyādātmārthaṃ prāṇinaḥ priye ||

Such is the rule of expiation laid down for the fault of touching wine and the like. As for one who kills living beings for his own sake, without the rite, O beloved —

WORD BY WORD मद्यस्पर्शादिदोषस्य — for the fault of touching wine and the like · प्रायश्चित्तविधिः स्मृतः — the rule of expiation has been stated · अविधानेन यो हन्यात् — one who kills without the rite · आत्मार्थं प्राणिनः प्रिये — living beings for his own sake, O beloved

निवसेन्नरके घोरे दिनानि पशुरोमभिः ।
स मृतोऽपि दुराचारस्तिर्यग्योनिषु जायते ॥ १३१ ॥

१३१

nivasennarake ghore dināni paśuromabhiḥ |
sa mṛto'pi durācārastiryagyonīṣu jāyate ||

he dwells in a dreadful hell for as many days as the beast had hairs, and after that death the evil-doer is born again in animal wombs.

WORD BY WORD निवसेन्नरके घोरे — he dwells in a dreadful hell · दिनानि पशुरोमभिः — for as many days as the beast has hairs · स मृतोऽपि दुराचारः — and when he dies, that evil-doer · तिर्यग्योनिषु जायते — is born among the animals

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

१३२

anumantā viśvasitā nihantā krayavikrayī |
saṁskartā copahartā ca khāditā'ṣṭau ca ghātakāḥ ||

The one who consents, the one who wins the animal's trust, the killer, the buyer, the seller, the dresser, the server, and the eater — these are the eight slayers.

WORD BY WORD अनुमन्ता विश्वसिता — the one who consents, the one who gains its trust · निहन्ता क्रयविक्रयी — the killer, the buyer and seller · संस्कर्ता चोपहर्ता च — the dresser, the server · खादिताऽष्टौ च घातकाः — and the eater — the eight slayers

धनैर्विक्रयिको हन्ति खादिता चोपभोगतः ।
घातको वधबन्धाभ्यां इत्येष त्रिविधो वधः ॥ १३३ ॥

१३३

dhanairvikrayiko hanti khāditā copabhogataḥ |
ghātako vadhabandhābhyāṁ ityeṣa trividho vadhaḥ ||

The seller kills for money, the eater by enjoying it, the slayer by slaughter and binding — thus killing is of three kinds.

WORD BY WORD धनैर्विक्रयिको हन्ति — the seller kills for money · खादिता चोपभोगतः — the eater by his enjoyment · घातको वधबन्धाभ्यां — the slayer by slaughter and binding · इत्येष त्रिविधो वधः — thus killing is of three kinds

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

१३४

māṁsasandarśanaṁ kṛtvā surādarśanavaccaret |
tasmādaavidhinā māṁsaṁ madyaṁ na sevate kvacit ||

Having looked upon flesh, one should act as on seeing liquor; therefore one never partakes of flesh or wine without the rite.

WORD BY WORD मांससन्दर्शनं कृत्वा — having looked upon flesh · सुरादर्शनवच्चरेत् — one should act as on seeing liquor · तस्मादविधिना मांसं — therefore flesh without the rite · मद्यं न सेवते क्वचित् — and wine, one never partakes of

विधिना सेव्यते देवि तरसा त्वं प्रसीदसि ।
नाशयत्यपरिज्ञानात् सत्यमेव वरानने ॥ १३५॥

१३५

vidhinā sevyate devi tarasā tvam prasīdasi |
nāśayatyaparijñānāt satyameva varānane ||

Partaken of according to the rite, O Devī, it swiftly pleases you; taken without understanding, it destroys — this is the very truth, O fair-faced one.

WORD BY WORD विधिना सेव्यते देवि — when partaken of with the rite, O Devī · तरसा त्वं प्रसीदसि — you are swiftly pleased · नाशयत्यपरिज्ञानात् — [taken] without understanding, it destroys · सत्यमेव वरानने — this is the very truth, O fair-faced one

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

१३६

trṇam vāpyavidhānena chedayenna kadācana |
vidhinā gām dvijaṃ vāpi hatvā pāpairna lipyate ||

Without the rite one should never cut even a blade of grass; with the rite, one who slays even a cow or a brāhmaṇa is not stained by sin.

WORD BY WORD तृणं वाप्यविधानेन — even a blade of grass, without the rite · छेदयेन्न कदाचन — one should never cut · विधिना गां द्विजं वापि — with the rite, even a cow or a brāhmaṇa · हत्वा पापैर्न लिप्यते — having slain, one is not stained by sin

बहुनात्र किमुक्तेन सारमेकं शृणु प्रिये ।
जीवन्मुक्तिसुखोपायं कुलशास्त्रेषु गोपितम् ॥ १३७॥

१३७

bahunātra kimuktena sāramekaṃ śṛṇu priye |
jīvanmuktisukhopāyaṃ kulaśāstreṣu gopitam ||

What use is there in saying more? Hear the one essence, O beloved: the means to the bliss of liberation while living lies hidden in the Kula scriptures.

WORD BY WORD बहुनात्र किमुक्तेन — what use here of saying much? · सारमेकं शृणु प्रिये — hear the one essence, O beloved · जीवन्मुक्तिसुखोपायं — the means to the bliss of liberation-in-life · कुलशास्त्रेषु गोपितम् — hidden in the Kula scriptures

यन्मुमुक्षोः फलं देवि कनकस्येव सौरभम् ।
कुलज्ञेऽप्यूर्ध्वविख्याते ज्ञानं तत्तदनुत्तमम् ॥ १३८ ॥

१३८

*yanmumukṣoḥ phalaṃ devī kanakasyeva saurabham |
kulajñe'pyūrdhvavikhyāte jñānaṃ tattadanuttamam ||*

For one who seeks release, O Devī, the fruit is like fragrance in gold; and even in a knower of the Kula famed on high, that knowledge is unsurpassed.

WORD BY WORD यन्मुमुक्षोः फलं देवि — the fruit for one who seeks release, O Devī · कनकस्येव सौरभम् — is like fragrance in gold · कुलज्ञेऽप्यूर्ध्वविख्याते — even in a knower of the Kula famed on high · ज्ञानं तत्तदनुत्तमम् — that knowledge is unsurpassed

कुलशास्त्राणि सर्वाणि मयैवोक्तानि पार्वति ।
प्रमाणानि न सन्देहो न हन्तव्यानि हेतुभिः ॥ १३९ ॥

१३९

*kulaśāstrāṇi sarvāṇi mayaiivoktāni pārvati |
pramāṇāni na sandeho na hantavyāni hetubhiḥ ||*

All the Kula scriptures were spoken by me alone, O Pārvati; they are authoritative beyond doubt, and are not to be struck down by arguments.

WORD BY WORD कुलशास्त्राणि सर्वाणि — all the Kula scriptures · मयैवोक्तानि पार्वति — were spoken by me alone, O Pārvati · प्रमाणानि न सन्देहो — they are authoritative, without doubt · न हन्तव्यानि हेतुभिः — and are not to be struck down by arguments

देवताभ्यः पितृभ्यश्च मधु वाता ऋतायते ।
स्वादिष्ठया मदिष्ठया क्षीरं सर्पिर्मधूदकम् ॥ १४० ॥

१४०

*devatābhyaḥ pitṛbhyaśca madhu vātā ṛtāyate |
svādiṣṭhayā madiṣṭhayā kṣīraṃ sarpirmadhūdakam ||*

"To the gods and to the fathers", "the winds blow honey for the righteous", "with the sweetest, the most intoxicating", "milk, ghee, honey and water" —

WORD BY WORD देवताभ्यः पितृभ्यश्च — "to the gods and to the fathers" · मधु वाता ऋतायते — "the winds blow honey for the righteous" · स्वादिष्ठया मदिष्ठया — "with the sweetest, the most intoxicating" · क्षीरं सर्पिर्मधूदकम् — "milk, ghee, honey, water"

हिरण्यपावाः खादिश्च अबध्नन् पुरुषं पशुम् ।
दीक्षामुपेयादित्याद्याः प्रमाणं श्रुतयः प्रिये ॥ १४१ ॥

१४१

*hiranyapāvāḥ khādiśca abadhnan puruṣaṃ paśum |
dīkṣāmupeyādityādyāḥ pramāṇaṃ śrutayaḥ priye ||*

"the gold-purifying", "khādi-", "they bound the Man as the sacrificial beast", "one should undergo initiation" and the rest — these Vedic texts, O beloved, are the authority.

WORD BY WORD हिरण्यपावाः खादिश्च — "the gold-purifying" and "khādi-" · अबध्नन् पुरुषं पशुम् — "they bound the Man as the sacrificial beast" · दीक्षामुपेयादित्याद्याः — "one should undergo initiation" and the like · प्रमाणं श्रुतयः प्रिये — these Vedic texts are the authority, O beloved

इत्येतत् कथितं किञ्चित् कुलमाहात्म्यमम्बिके ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १४२ ॥

१४२

*ityetat kathitaṃ kiñcit kulamāhātmyamambike |
samāśena kuleśāni kiṃ bhūyaḥ śrotumicchasi ||*

Thus the greatness of the Kula has been told to you in some measure, O Ambikā, and in brief, O mistress of the Kula. What more do you wish to hear?"

WORD BY WORD इत्येतत् कथितं किञ्चित् — thus this has been told in some measure · कुलमाहात्म्यमम्बिके — the greatness of the Kula, O Ambikā · समासेन कुलेशानि — in brief, O mistress of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वान्मायतन्त्रे कुलमाहात्म्यकथनं नाम द्वितीय उल्लासः ॥२॥

Thus ends the second ullāsa, called "The Account of the Greatness of the Kula," in the Ūrdhvāmnāya Tantra, the fifth khaṇḍa of the glorious Kulārṇava — the door to nirvāṇa and liberation, the great secret, the best of the best of all Āgamas, the work of a hundred and twenty-five thousand verses.

॥ श्रीः ॥

अथ तृतीयोल्लासः

The Ūrdhvāmnāya and the Prāsāda-Parā Mantra

Pārvatī asks to hear of the Ūrdhvāmnāya and its mantra, the best of the best of all dharmas. Śiva ranks the levels of secrecy — Veda, śāstra and Purāṇa may be published, the Śaiva and Śākta Āgamas are secret, the Kula scriptures secret beyond secret, and this teaching the secret of those — and explains that five āmnāyas issued from his five faces: eastern, western, southern, northern and upper. The four are each a path to liberation, and whoever knows even one is freed, but the upper stands above them as Śiva's own nature, raising up what lies below, served only by the higher worlds, and yielding fruit beyond all the rest. A run of similes places it as Viṣṇu among gods, the sun among lights, Kāśī among tīrthas, Meru among mountains, gold among metals, the head among the limbs, musk among fragrances. It cannot be won by Vedas, Purāṇas, sacrifice, austerity or crores of vows, but only from the mouth of the guru, whom the seeker must search out; the one who knows it is himself the true guru, the seer, the yogin, Śiva — his mother is blessed, his ancestors freed, his mere presence brings prosperity and rain for ten yojanas. Śiva then maps the four lower āmnāyas onto creation, maintenance, dissolution and grace and onto the yogas of mantra, devotion, action and knowledge, counts their saṅketas (24, 25, 32, 36), and says the Ūrdhvāmnāya has none, being beyond rite. The second half turns to the Prāsāda-Parā mantra that presides over it, the supreme form of Śiva and Śakti together. It moves as the breath in every creature from Śiva down to the worm; the whole moving and unmoving world is stitched together by it and no more different from it than the breeze from the fan — as the sprout is in the seed, oil in sesame, heat in fire, ghee in milk, the tree in the banyan seed, so the cosmos abides in this mantra, and other mantras without it are food without salt. Its knower, though a dog-cooker, can install a deity; his every act becomes austerity and japa; the fourteen worlds abide in his body; gods and demons salute him; walking, standing, waking or sleeping, the mantra never fails. Every pair in the world — Śacī and Indra, Agni and Soma, bindu and nāda, Prakṛti and Puruṣa, word and meaning, injunction and prohibition — is Śiva and Śakti, so the mantra is the self of all, formless yet with

rites, beyond qualities yet with them. A litany declares it the supreme knowledge, austerity, meditation, initiation, japa, vow, sacrifice, goal and secret, and graded fruits are set out for reciting it 108, 200, 300, 400 and 500 times — release from the five great sins, from all sins of countless births, the merit of all rites and tīrthas, the eight siddhis at one's door, the fourfold liberation, and beyond that a fruit Śiva says he cannot describe. The chapter closes with the maxims that nothing surpasses the guru, Śiva, the Veda, the Kaula view, Kula-knowledge, and liberation, and that all this is a mustard seed beside the mountain of the mantra's true greatness.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि सर्वधर्मोत्तमोत्तमम् ।
ऊर्ध्वान्मायञ्च तन्मन्त्रं माहात्म्यं वद मे प्रभो ॥ १॥

१

*kuleśa śrotumicchāmi sarvadharmottamottamam |
ūrdhvāmnāyañca tanmantram mātmyam vada me prabho ||*

"O lord of the Kula, I wish to hear of the best of the best of all dharmas — the Ūrdhvāmnāya and its mantra. Tell me their greatness, O master."

WORD BY WORD कुलेश श्रोतुमिच्छामि — O lord of the Kula, I wish to hear · सर्वधर्मोत्तमोत्तमम् — the best of the best of all dharmas · ऊर्ध्वान्मायञ्च तन्मन्त्रं — the Ūrdhvāmnāya and its mantra · माहात्म्यं वद मे प्रभो — tell me their greatness, O master

— श्रीईश्वर उवाच —

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

२

*śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa devatā suprasīdati ||*

"Listen, O Devī, I shall tell you what you ask of me. By merely hearing it the deity is well pleased.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall tell · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · देवता सुप्रसीदति — the deity is well pleased

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

३

*na kadācinmayā proktamitaḥ pūrvaṃ kuleśvari |
kathayāmi tava snehādūrdhvāmnāyaṃ śṛṇu priye ||*

Never before this have I spoken it, O mistress of the Kula; I tell it out of love for you — hear the Ūrdhvāmnāya, O beloved.

WORD BY WORD न कदाचिन्मया प्रोक्तम् — never has it been spoken by me · इतः पूर्वं कुलेश्वरि — before this, O mistress of the Kula · कथयामि तव स्नेहात् — I tell it out of love for you · ऊर्ध्वाम्नायं शृणु प्रिये — hear the Ūrdhvāmnāya, O beloved

वेदशास्त्रपुराणानि प्रकाश्यानि कुलेश्वरि ।
शैवशाक्तागमाः सर्वे रहस्याः परिकीर्तिताः ॥ ४॥

४

*vedaśāstrapurāṇāni prakāśyāni kuleśvari |
śaivaśāktāgamāḥ sarve rahasyāḥ parikīrtitāḥ ||*

The Vedas, śāstras and Purāṇas may be made public, O mistress of the Kula; all the Śaiva and Śākta Āgamas are declared secret.

WORD BY WORD वेदशास्त्रपुराणानि — the Vedas, śāstras and Purāṇas · प्रकाश्यानि कुलेश्वरि — are to be made public, O mistress of the Kula · शैवशाक्तागमाः सर्वे — all the Śaiva and Śākta Āgamas · रहस्याः परिकीर्तिताः — are declared secret

रहस्यातिरहस्यानि कुलशास्त्राणि पार्वति ।
रहस्यातिरहस्यानां रहस्यमिदमम्बिके ॥ ५॥

५

*rahasyātirahasyāni kulaśāstrāṇi pārvati |
rahasyātirahasyānāṃ rahasyamidamambike ||*

The Kula scriptures are secret beyond secret, O Pārvati; and of those secret beyond secret, this is the secret, O Ambikā.

WORD BY WORD रहस्यातिरहस्यानि — secret beyond secret · कुलशास्त्राणि पार्वति — are the Kula scriptures, O Pārvati · रहस्यातिरहस्यानां — and of those secret beyond secret · रहस्यमिदमम्बिके — this is the secret, O Ambikā

ऊर्ध्वाम्नायस्य तत्त्वं हि पूर्णब्रह्मात्मकं परम् ।
सुगोपितं मया यत्नादिदानीन्तु प्रकाशयते ॥ ६॥

६

*ūrdhvāmnāyasya tattvaṃ hi pūrṇabrahmātmakaṃ param |
sugopitaṃ mayā yatnādidānintu prakāśyate ||*

The truth of the Ūrdhvāmnāya is supreme, of the nature of the full Brahman; carefully hidden by me until now, it is now revealed.

WORD BY WORD ऊर्ध्वाम्नायस्य तत्त्वं हि — the truth of the Ūrdhvāmnāya · पूर्णब्रह्मात्मकं परम् — is of the nature of the full Brahman, supreme · सुगोपितं मया यत्नात् — carefully hidden by me · इदानीन्तु प्रकाशयते — now it is revealed

मम पञ्चमुखेभ्यश्च पञ्चाम्नायाः समुद्गताः ।
पूर्वश्च पश्चिमश्चैव दक्षिणश्चोत्तरस्तथा ।
ऊर्ध्वाम्नायश्च पञ्चैते मोक्षमार्गाः प्रकीर्तिताः ॥ ७॥

७

*mama pañcamukhebhyaśca pañcāmnāyāḥ samudgatāḥ |
pūrvaśca paścimaścaiva dakṣiṇaścottarastathā |
ūrdhvāmnāyaśca pañcaite mokṣamārgāḥ prakīrtitāḥ ||*

From my five mouths the five āmnāyas came forth — the eastern, the western, the southern, the northern, and the upper. These five are declared to be paths to liberation.

WORD BY WORD मम पञ्चमुखेभ्यश्च — from my five mouths · पञ्चाम्नायाः समुद्गताः — the five āmnāyas came forth · पूर्वश्च पश्चिमश्चैव — the eastern and the western · दक्षिणश्चोत्तरस्तथा — the southern and the northern · ऊर्ध्वाम्नायश्च पञ्चैते — and the upper — these five · मोक्षमार्गाः प्रकीर्तिताः — are declared paths to liberation

आम्नाया बहवः सन्ति नोर्ध्वाम्नायेन ते समाः ।
सत्यमेतद्वारोहे नात्र कार्या विचारणा ॥ ८॥

८

*āmnāyā bahavaḥ santi nordhvāmnāyena te samāḥ |
satyametaadvārōhe nātra kāryā vicāraṇā ||*

There are many āmnāyas, but none is equal to the Ūrdhvāmnāya. This is the truth, O fair-hipped one; there is no room for doubt.

WORD BY WORD आम्नाया बहवः सन्ति — there are many āmnāyas · नोर्ध्वाम्नायेन ते समाः — they are not equal to the Ūrdhvāmnāya · सत्यमेतद्वारोहे — this is true, O fair-hipped one · नात्र कार्या विचारणा — there is no room for doubt here

आम्नाया बहवो गुप्ताश्चतुराम्नायभेदजाः ।
अस्मिंस्तन्त्रे समाख्याताः पूर्वं ते कुलनायिके ॥ ९ ॥

९

*āmnāyā bahavo guptāścaturāmnāyabhedajāḥ |
asmiṁstantre samākhyātāḥ pūrvam te kulānayike ||*

Many secret āmnāyas, born as divisions of the four, have been set out earlier in this Tantra, O mistress of the Kula.

WORD BY WORD आम्नाया बहवो गुप्ताः — many āmnāyas are secret · चतुराम्नायभेदजाः — born as divisions of the four āmnāyas · अस्मिंस्तन्त्रे समाख्याताः — they have been set out in this Tantra · पूर्वं ते कुलनायिके — earlier, O mistress of the Kula

चतुराम्नायवेत्तारो बहवः सन्ति कामिनि ।
ऊर्ध्वाम्नायस्य तत्त्वज्ञा विरला वीरवन्दिते ॥ १० ॥

१०

*caturāmnāyavettāro bahavaḥ santi kāmīni |
ūrdhvāmnāyasya tattvajñā viralā vīravandite ||*

Knowers of the four āmnāyas are many, O lovely one; knowers of the truth of the Ūrdhvāmnāya are rare, O you whom the heroes adore.

WORD BY WORD चतुराम्नायवेत्तारो — knowers of the four āmnāyas · बहवः सन्ति कामिनि — are many, O lovely one · ऊर्ध्वाम्नायस्य तत्त्वज्ञा — knowers of the truth of the Ūrdhvāmnāya · विरला वीरवन्दिते — are rare, O you whom heroes adore

यावन्तः पांसवो भूमेस्तावन्तः समुदीरिताः ।
एकैकाम्नायजा मन्त्रा भुक्तिमुक्तिफलप्रदाः ॥ ११ ॥

११

*yāvantaḥ pāṁsavo bhūmestāvantaḥ samudīritāḥ |
ekaikāmnāyajā mantrā bhuktimuktiphalaḥ ||*

As many as are the grains of dust on the earth, so many are the mantras declared to be born of each āmnāya, bestowing enjoyment and liberation.

WORD BY WORD यावन्तः पांसवो भूमेः — as many as are the grains of dust on the earth · तावन्तः समुदीरिताः — so many are declared · एकैकाम्नायजा मन्त्रा — the mantras born of each āmnāya · भुक्तिमुक्तिफलप्रदाः — bestowing enjoyment and liberation

उपमन्त्राश्च तावन्तः सारदाः समुदीरिताः ।
मयैव कथितास्ते तु लोकानुग्रहकाङ्क्षया ॥ १२ ॥

१२

upamantrāśca tāvantaḥ sāradaḥ samudīritāḥ |
mayaiva kathitāste tu lokānugrahakāṅkṣayā ||

And as many secondary mantras are declared, each giving its essence; all these were spoken by me alone, out of the wish to favour the world.

WORD BY WORD उपमन्त्राश्च तावन्तः — and as many secondary mantras · सारदाः समुदीरिताः — are declared, giving the essence · मयैव कथितास्ते तु — they were spoken by me alone · लोकानुग्रहकाङ्क्षया — out of the wish to favour the world

सर्वेषामपि मन्त्राणां देवतास्तत्फलप्रदाः ।
आवयोरंशसम्भूताः समुद्दिष्टाः शुचिस्मिते ॥ १३ ॥

१३

sarveṣāmapī mantrāṇāṃ devatāstatphalapradāḥ |
āvayoraṁśasambhūtāḥ samuddiṣṭāḥ śucismite ||

The deities of all the mantras, who give their fruit, are born as portions of us two — so they are declared, O you of the pure smile.

WORD BY WORD सर्वेषामपि मन्त्राणां — of all the mantras · देवतास्तत्फलप्रदाः — the deities give their fruit · आवयोरंशसम्भूताः — they are born as portions of us two · समुद्दिष्टाः शुचिस्मिते — so they are declared, O you of the pure smile

सर्वमन्त्रानहं वेद्मि नान्यो जानाति कश्चन ।
मत्प्रसादेन यः कश्चिद्वेत्ति मानवकोटिषु ॥ १४ ॥

१४

sarvamantrānaḥaṃ vedmi nānyo jānāti kaścana |
matprasādena yaḥ kaścidveti mānavakoṭiṣu ||

I know all the mantras; no one else knows them. By my grace one man among crores may come to know them.

WORD BY WORD सर्वमन्त्रानहं वेद्मि — I know all the mantras · नान्यो जानाति कश्चन — no one else knows them · मत्प्रसादेन यः कश्चित् — by my grace someone · वेत्ति मानवकोटिषु — among crores of men, knows

एकाम्नायञ्च यो वेत्ति स मुक्तो नात्र संशयः ।
किं पुनश्चतुराम्नायवेत्ता साक्षाच्छिवो भवेत् ॥ १५ ॥

१५

*ekāmnāyañca yo vetti sa mukto nātra saṁśayaḥ |
kiṁ punaścaturāmnāyavettā sākṣācchivo bhavet ||*

One who knows even a single āmnāya is liberated, without doubt; how much more the knower of all four — he becomes Śiva himself.

WORD BY WORD एकाम्नायञ्च यो वेत्ति — one who knows a single āmnāya · स मुक्तो नात्र संशयः — he is liberated, without doubt · किं पुनश्चतुराम्नायवेत्ता — how much more the knower of the four āmnāyas · साक्षाच्छिवो भवेत् — he becomes Śiva himself

चतुराम्नायविज्ञानादूर्ध्वाम्नायः परः प्रिये ।
तस्मात्तदेव जानीयाद् यदीच्छेत् सिद्धिमात्मनः ॥ १६ ॥

१६

*caturāmnāyavijñānādūrdhvāmnāyaḥ paraḥ priye |
tasmāttadeva jānīyād yadīcchet siddhimātmanah ||*

Higher than the knowledge of the four āmnāyas is the Ūrdhvāmnāya, O beloved; therefore one should know that alone, if one desires one's own attainment.

WORD BY WORD चतुराम्नायविज्ञानात् — than the knowledge of the four āmnāyas · ऊर्ध्वाम्नायः परः प्रिये — the Ūrdhvāmnāya is higher, O beloved · तस्मात्तदेव जानीयात् — therefore one should know that alone · यदीच्छेत् सिद्धिमात्मनः — if one desires one's own attainment

ऊर्ध्वत्वात् सर्वधर्माणामूर्ध्वाम्नायः प्रशस्यते ।
ऊर्ध्वं नयत्यधःस्थञ्च ऊर्ध्वाम्नाय इतीरितः ॥ १७ ॥

१७

*ūrdhvatvāt sarvadharmāṇāmūrdhvāmnāyaḥ praśasyate |
ūrdhvaṁ nayatyadhaḥsthañca ūrdhvāmnāya itiritah ||*

Because it stands above all dharmas the Ūrdhvāmnāya is praised, and because it raises up what lies below, it is called the "upper" āmnāya.

WORD BY WORD ऊर्ध्वत्वात् सर्वधर्माणाम् — because it is above all dharmas · ऊर्ध्वाम्नायः प्रशस्यते — the Ūrdhvāmnāya is praised · ऊर्ध्वं नयत्यधःस्थञ्च — it raises up what lies below · ऊर्ध्वाम्नाय इतीरितः — hence it is called Ūrdhvāmnāya

ऊर्ध्वतत्त्वात् कुलेशानि ध्वस्तसंसारसागरात् ।
ऊर्ध्वलोकैकसेव्यत्वादूर्ध्वाम्नाय इति स्मृतः ॥ १८ ॥

१८

*ūrdhvatattvāt kuleśāni dhvastasaṃsārasāgarāt |
ūrdhvalokaikasevyatvādūrdhvāmnāya iti smṛtaḥ ||*

Because its truth is the highest, O mistress of the Kula, because it has demolished the ocean of saṃsāra, and because it is served only by the higher worlds, it is remembered as the Ūrdhvāmnāya.

WORD BY WORD ऊर्ध्वतत्त्वात् कुलेशानि — because its truth is the highest, O mistress of the Kula · ध्वस्तसंसारसागरात् — because it has demolished the ocean of saṃsāra · ऊर्ध्वलोकैकसेव्यत्वात् — because it is served only by the upper worlds · ऊर्ध्वाम्नाय इति स्मृतः — it is remembered as the Ūrdhvāmnāya

तस्माद्देवेशि जानीहि साक्षान्मोक्षैकसाधनम् ।
सर्वाम्नायाधिकफलमूर्ध्वाम्नायं परात् परम् ॥ १९ ॥

१९

*tasmāddeveśi jānīhi sāksānmokṣaikasāadhanam |
sarvāmnāyādhikaphalamūrdhvāmnāyaṃ parāt param ||*

Therefore, O queen of the gods, know the Ūrdhvāmnāya — the direct and sole means to liberation, bearing fruit beyond all āmnāyas, higher than the highest.

WORD BY WORD तस्माद्देवेशि जानीहि — therefore, O queen of gods, know · साक्षान्मोक्षैकसाधनम् — the direct and sole means to liberation · सर्वाम्नायाधिकफलम् — bearing fruit beyond all āmnāyas · ऊर्ध्वाम्नायं परात् परम् — the Ūrdhvāmnāya, higher than the highest

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

२०

*sarvalokeṣu sarvebhyo hyahaṃ pūjyo yathā priye |
āmnāyeṣu ca sarveṣu ūrdhvāmnāyastathā śive ||*

As I am to be worshipped above all in all the worlds, O beloved, so is the Ūrdhvāmnāya among all the āmnāyas, O Śivā.

WORD BY WORD सर्वलोकेषु सर्वेभ्यो — in all the worlds, above all · ह्यहं पूज्यो यथा प्रिये — as I am to be worshipped, O beloved · आम्नायेषु च सर्वेषु — so among all the āmnāyas · ऊर्ध्वाम्नायस्तथा शिवे — is the Ūrdhvāmnāya, O Śivā

देवतानां यथा विष्णुर्ज्योतिषां भास्करो यथा ।
तीर्थनान्तु यथा काशी स्वर्नदी सरितां यथा ॥ २१ ॥

२१

devatānām yathā viṣṇurjyotiṣām bhāskaro yathā |
tīrthānāntu yathā kāśī svarnadī saritām yathā ||

As Viṣṇu among the gods, as the sun among lights, as Kāśī among holy places, as the heavenly Gaṅgā among rivers,

WORD BY WORD देवतानां यथा विष्णुः — as Viṣṇu among the gods · ज्योतिषां भास्करो यथा — as the sun among lights · तीर्थनान्तु यथा काशी — as Kāśī among holy places · स्वर्नदी सरितां यथा — as the heavenly river among rivers

पर्वतानां यथा मेरुस्तरूणां चन्दनं यथा ।
अश्वमेधः क्रतूनाञ्च पाषाणानां यथा मणिः ॥ २२ ॥

२२

parvatānām yathā merustarūṇām candanaṃ yathā |
aśvamedhaḥ kratūnāñca pāṣāṇānām yathā maṇiḥ ||

as Meru among mountains, as sandal among trees, as the horse-sacrifice among rites, as the gem among stones,

WORD BY WORD पर्वतानां यथा मेरुः — as Meru among mountains · तरूणां चन्दनं यथा — as sandal among trees · अश्वमेधः क्रतूनाञ्च — the horse-sacrifice among rites · पाषाणानां यथा मणिः — as the gem among stones

यथा रसानां माधुर्यं धातूनां काञ्चनं यथा ।
चतुष्पदां यथा धेनुर्यथा हंसस्तु पक्षिणाम् ॥ २३ ॥

२३

yathā rasānām mādhyam dhātūnām kāñcanaṃ yathā |
catuṣpadām yathā dhenuryathā haṃsastu pakṣiṇām ||

as sweetness among flavours, as gold among metals, as the cow among four-footed beasts, as the swan among birds,

WORD BY WORD यथा रसानां माधुर्यं — as sweetness among flavours · धातूनां काञ्चनं यथा — as gold among metals · चतुष्पदां यथा धेनुः — as the cow among four-footed beasts · यथा हंसस्तु पक्षिणाम् — as the swan among birds

आश्रमाणां यथा भिक्षुर्वर्णानां ब्राह्मणो यथा ।
मनुष्याणां यथा राजाऽवयवानां यथा शिरः ॥ २४ ॥

२४

āśramāṇāṃ yathā bhikṣurvarṇānāṃ brāhmaṇo yathā |
manuṣyāṇāṃ yathā rājā'vayavānāṃ yathā śiraḥ ||

as the renunciant among the stages of life, as the brāhmaṇa among the classes, as the king among men, as the head among the limbs,

WORD BY WORD आश्रमाणां यथा भिक्षुः — as the renunciant among the āśramas · वर्णानां ब्राह्मणो यथा — as the brāhmaṇa among the varṇas · मनुष्याणां यथा राजा — as the king among men · अवयवानां यथा शिरः — as the head among the limbs

आमोदानाञ्च कस्तूरी यथा काञ्चीपुरी पुराम् ।
तथैव सर्वधर्माणामूर्ध्वाम्नायोऽधिकः प्रिये ॥ २५ ॥

२५

āmodānāñca kastūrī yathā kāñcīpurī purām |
tathaiva sarvadharmāṇāmūrdhvämnāyo'dhikaḥ priye ||

as musk among fragrances, as Kāñcī among cities — so among all dharmas, O beloved, the Ūrdhvāmnāya is supreme.

WORD BY WORD आमोदानाञ्च कस्तूरी — as musk among fragrances · यथा काञ्चीपुरी पुराम् — as Kāñcī among cities · तथैव सर्वधर्माणाम् — so among all dharmas · ऊर्ध्वाम्नायोऽधिकः प्रिये — the Ūrdhvāmnāya is supreme, O beloved

नानाजन्मार्जितापारपुण्यकर्मफलोदयात् ।
ऊर्ध्वाम्नायं विजानीयान्नान्यथा वीरवन्दिते ॥ २६ ॥

२६

nānājanmārjitāpārapuṇyakarmaphalodayāt |
ūrdhvämnāyaṃ vijāniyānnānyathā vīravandīte ||

Only from the ripening of boundless merit gathered over many births does one come to know the Ūrdhvāmnāya — not otherwise, O you whom the heroes adore.

WORD BY WORD नानाजन्मार्जितापार — gathered over many births, boundless · पुण्यकर्मफलोदयात् — from the ripening of the fruit of such merit · ऊर्ध्वाम्नायं विजानीयात् — one comes to know the Ūrdhvāmnāya · नान्यथा वीरवन्दिते — not otherwise, O you whom heroes adore

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

२७

dhanyo manuṣyalakṣeṣu jānāti kuladarśanam |
teṣāṃ lakṣeṣu yaḥ kaścīdūrdhvāmnāyaṃ pravetti ca ||

Blessed is the one among lakhs of men who knows the Kula view;
and among lakhs of those, the one who truly knows the
Ūrdhvāmnāya.

WORD BY WORD धन्यो मनुष्यलक्षेषु — blessed is he who, among lakhs of men · जानाति
कुलदर्शनम् — knows the Kula view · तेषां लक्षेषु यः कश्चित् — and among lakhs of those,
whoever · ऊर्ध्वाम्नायं प्रवेत्ति च — truly knows the Ūrdhvāmnāya

न वेदैर्नागमैः शास्त्रैर्न पुराणैः सुविस्तरैः ।
न यज्ञैर्न तपोभिर्वा न तीर्थव्रतकोटिभिः ॥ २८ ॥

२८

na vedairnāgamaiḥ śāstrairna purāṇaiḥ suvistaraiḥ |
na yajñairna tapobhīrvā na tīrthavratakoṭibhiḥ ||

Not by the Vedas, nor the Āgamas, nor the śāstras, nor the lengthy
Purāṇas; not by sacrifices nor austerities, nor by crores of pilgrim-
ages and vows;

WORD BY WORD न वेदैर्नागमैः शास्त्रैः — not by the Vedas, nor by Āgamas, nor by
śāstras · न पुराणैः सुविस्तरैः — nor by the lengthy Purāṇas · न यज्ञैर्न तपोभिर्वा — not by
sacrifices nor by austerities · न तीर्थव्रतकोटिभिः — nor by crores of pilgrimages and
vows

नान्यैरुपायैर्देवेशि मन्त्रौषधिपुरःसरैः ।
आम्नायो ज्ञायते चोर्ध्वः श्रीमद्गुरुमुखं विना ॥ २९ ॥

२९

nānyairupāyairdeveśi mantrauṣadhipuraḥsaraiḥ |
āmnāyo jñāyate cordhvaḥ śrīmadgurumukhaṃ vinā ||

nor by any other means, O queen of the gods — mantras, herbs and
the like — is the upper āmnāya known, apart from the mouth of the
blessed guru.

WORD BY WORD नान्यैरुपायैर्देवेशि — nor by other means, O queen of
gods · मन्त्रौषधिपुरःसरैः — mantras, herbs and the like · आम्नायो ज्ञायते चोर्ध्वः — is the upper
āmnāya known · श्रीमद्गुरुमुखं विना — without the mouth of the blessed guru

तमेवान्वेषयेत्तत्र सर्वज्ञं करुणानिधिम् ।

सर्वलक्षणसम्पन्नम् ऊर्ध्वाम्नायार्थकोविदम् ।

३०

तस्माद्देवेशि जानीयादूर्ध्वाम्नायं कुलेश्वरि ॥ ३०॥

*tamevānveṣayettatra sarvajñaṃ karuṇānidhim |
sarvalakṣaṇasampannam ūrdhvāmnāyārthakovidam |
tasmāddeveṣi jānīyādūrdhvāmnāyaṃ kuleśvari ||*

Him alone should one seek out — the all-knowing treasury of compassion, endowed with every mark, skilled in the meaning of the Ūrdhvāmnāya; from him, O queen of the gods, mistress of the Kula, one should learn the Ūrdhvāmnāya.

WORD BY WORD तमेवान्वेषयेत्तत्र — him alone one should seek out there · सर्वज्ञं करुणानिधिम् — the all-knowing treasury of compassion · सर्वलक्षणसम्पन्नम् — endowed with every mark · ऊर्ध्वाम्नायार्थकोविदम् — skilled in the meaning of the Ūrdhvāmnāya · तस्माद्देवेशि जानीयात् — from him, O queen of gods, one should learn · ऊर्ध्वाम्नायं कुलेश्वरि — the Ūrdhvāmnāya, O mistress of the Kula

आम्नायं यो नरो देवि विजानाति च तत्त्वतः ।

लभते काङ्क्षितां सिद्धिं सत्यं सत्यं वरानने ॥ ३१॥

३१

*āmnāyaṃ yo naro devi vijānāti ca tattvataḥ |
labhate kāṅkṣitāṃ siddhiṃ satyaṃ satyaṃ varānane ||*

The man who knows the āmnāya in truth, O Devī, obtains the attainment he desires — truly, truly, O fair-faced one.

WORD BY WORD आम्नायं यो नरो देवि — the man who, O Devī, the āmnāya · विजानाति च तत्त्वतः — knows in truth · लभते काङ्क्षितां सिद्धिं — obtains the attainment he desires · सत्यं सत्यं वरानने — truly, truly, O fair-faced one

ऊर्ध्वाम्नायं विजानाति यः सम्यक् श्रीगुरोर्मुखात् ।
शास्त्रमार्गेण स नरो जीवन्मुक्तो न संशयः ॥ ३२ ॥

३२

*ūrdhvāmnāyaṃ vijānāti yaḥ samyak śrīgurormukhāt |
śāstramārgeṇa sa naro jīvanmukto na saṁśayaḥ ||*

One who knows the Ūrdhvāmnāya rightly, from the mouth of the blessed guru and by the way of scripture — that man is liberated while yet living, without doubt.

WORD BY WORD ऊर्ध्वाम्नायं विजानाति — one who knows the Ūrdhvāmnāya · यः सम्यक् श्रीगुरोर्मुखात् — rightly, from the mouth of the blessed guru · शास्त्रमार्गेण स नरो — by the way of scripture, that man · जीवन्मुक्तो न संशयः — is liberated while living, without doubt

आम्नायमीदृशं देवि विजानाति च तत्त्वतः ।
स वन्द्यः सद्गुरुः सोऽर्च्यः स दैवज्ञः स मान्त्रिकः ।
स सेव्यः स च संस्तुत्यः स द्रष्टव्यः स सात्त्विकः ॥ ३३ ॥

३३

*āmnāyamīdṛśaṃ devī vijānāti ca tattvataḥ |
sa vandyāḥ sadguruḥ so'rcyāḥ sa daivajñāḥ sa māntrikaḥ |
sa sevyaḥ sa ca saṁstutyaḥ sa draṣṭavyaḥ sa sāttvikaḥ ||*

One who knows such an āmnāya in truth, O Devī — he is to be revered, he is a true guru, he is to be worshipped; he is the seer, he is the master of mantra; he is to be served, praised and beheld; he is the pure one.

WORD BY WORD आम्नायमीदृशं देवि — such an āmnāya, O Devī · विजानाति च तत्त्वतः — one who knows in truth · स वन्द्यः सद्गुरुः सोऽर्च्यः — he is to be revered, he is a true guru, he is to be worshipped · स दैवज्ञः स मान्त्रिकः — he is the seer, he the master of mantra · स सेव्यः स च संस्तुत्यः — he is to be served, he is to be praised · स द्रष्टव्यः स सात्त्विकः — he is to be beheld, he is the pure one

स व्रती स तपस्वी च सोऽनुष्ठाता स पूजकः ।

स वेदागमशास्त्रादिसर्वविद्याविशारदः ॥ ३४ ॥

३४

sa vratī sa tapasvī ca so'nuṣṭhātā sa pūjakaḥ |
sa vedāgamaśāstrādisarvavidyāviśāraḍaḥ ||

He is the keeper of vows, he is the ascetic, he is the performer of rites, he is the worshipper; he is the master of every branch of knowledge — Veda, Āgama, śāstra and the rest.

WORD BY WORD स व्रती स तपस्वी च — he is the keeper of vows, he the ascetic · सोऽनुष्ठाता स पूजकः — he the performer of rites, he the worshipper · स वेदागमशास्त्रादि — he, in Veda, Āgama, śāstra and the rest · सर्वविद्याविशारदः — is the master of every branch of knowledge

स आचार्यः स मतिमान् स यतिः स च कौलिकः ।

स यज्वा स च पूतात्मा स जापी स च साधकः ॥ ३५ ॥

३५

sa ācāryaḥ sa matimān sa yatiḥ sa ca kaulikaḥ |
sa yajvā sa ca pūtātmā sa jāpī sa ca sādhaḥ ||

He is the ācārya, he is the wise one, he is the ascetic, he is the Kaulika; he is the sacrificer, he is the pure-souled, he is the reciter, he is the sādha.

WORD BY WORD स आचार्यः स मतिमान् — he is the ācārya, he the wise · स यतिः स च कौलिकः — he the ascetic, he the Kaulika · स यज्वा स च पूतात्मा — he the sacrificer, he the pure-souled · स जापी स च साधकः — he the reciter, he the sādha

स योगी स कृतार्थस्तु स वीरः स च उत्तमः ।

स पुण्यात्मा स सर्वज्ञः स मुक्तः स शिवः प्रिये ॥ ३६ ॥

३६

sa yogī sa kṛtārthastu sa vīraḥ sa ca uttamaḥ |
sa puṇyātmā sa sarvajñaḥ sa muktaḥ sa śivaḥ priye ||

He is the yogin, he has fulfilled his purpose, he is the hero, he is the best; he is the virtuous, he is the all-knowing, he is the liberated — he is Śiva, O beloved.

WORD BY WORD स योगी स कृतार्थस्तु — he is the yogin, he has fulfilled his purpose · स वीरः स च उत्तमः — he is the hero, he the best · स पुण्यात्मा स सर्वज्ञः — he is the virtuous, he the all-knowing · स मुक्तः स शिवः प्रिये — he is the liberated, he is Śiva, O beloved

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

३७

tatkulaṃ pāvanam devi dhanyā tajjananī smṛtā |
tatpitā ca kṛtārthaḥ syānmuktāstatpitarāḥ priye |
puṇyāstadvaṃśajāḥ sarve pūtāstanmitrabāndhavāḥ ||

His family is purified, O Devī; his mother is held blessed; his father has fulfilled his purpose; his ancestors are liberated, O beloved; all born of his line are virtuous; his friends and kinsmen are purified.

WORD BY WORD तत्कुलं पावनं देवि — his family is purified, O Devī · धन्या तज्जननी स्मृता — his mother is held blessed · तत्पिता च कृतार्थः स्यात् — his father has fulfilled his purpose · मुक्तास्तत्पितरः प्रिये — his ancestors are liberated, O beloved · पुण्यास्तद्वंशजाः सर्वे — all born of his line are virtuous · पूतास्तन्मित्रबान्धवाः — his friends and kinsmen are purified

बहुनेह किमुक्तेन चोर्ध्वाम्नायपरस्य च ।
 स्मरणं कीर्तनं वापि दर्शनं वन्दनं तथा ।
 सम्भाषणञ्च कुरुते राजसूयाधिकं फलम् ॥ ३८ ॥

३८

bahuneha kimuktena cordhvāmnāyaparasya ca |
smaṇam kīrtanam vāpi darśanam vandanam tathā |
sambhāṣaṇaṇca kurute rājasūyādhikam phalam ||

What use is there in saying more? Remembering one devoted to the Ūrdhvāmnāya, praising him, seeing him, saluting him or conversing with him yields fruit greater than the Rājasūya sacrifice.

WORD BY WORD बहुनेह किमुक्तेन — what use here of saying much? · चोर्ध्वाम्नायपरस्य च — of one devoted to the Ūrdhvāmnāya · स्मरणं कीर्तनं वापि — remembering him, or praising him · दर्शनं वन्दनं तथा — seeing him, saluting him · सम्भाषणञ्च कुरुते — and conversing with him yields · राजसूयाधिकं फलम् — fruit greater than the Rājasūya

स यत्र वसते देवि तत्र श्रीर्विजयो भवेत् ।
अनामयं सुभिक्षञ्च सुवृष्टिर्निरुपद्रवम् ॥ ३९ ॥

३९

sa yatra vasate devi tatra śrīrvijayo bhavet |
anāmayam subhikṣaṇṇa suvṛṣṭirnipadravam ||

Where he dwells, O Devī, there are prosperity and victory, health and plenty, good rains and freedom from calamity.

WORD BY WORD स यत्र वसते देवि — where he dwells, O Devī · तत्र श्रीर्विजयो भवेत् — there is prosperity and victory · अनामयं सुभिक्षञ्च — health and plenty · सुवृष्टिर्निरुपद्रवम् — good rains and freedom from calamity

तस्माद् गुरुप्रसादेन ऊर्ध्वाम्नायं नरोत्तमः ।
यो वेत्ति तत्त्वतो देवि स मे प्रियतमो भवेत् ॥ ४० ॥

४०

tasmād guruprasādena ūrdhvāmnāyaṁ narottamaḥ |
yo veti tattvato devi sa me priyatamo bhavet ||

Therefore the best of men who, by the guru's grace, knows the Ūrdhvāmnāya in truth, O Devī — he is most dear to me.

WORD BY WORD तस्माद् गुरुप्रसादेन — therefore, by the guru's grace · ऊर्ध्वाम्नायं नरोत्तमः — the Ūrdhvāmnāya, the best of men · यो वेत्ति तत्त्वतो देवि — who knows in truth, O Devī · स मे प्रियतमो भवेत् — he is most dear to me

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

४१

pūrvāmnāyaḥ sṛṣṭirūpaḥ sthitirūpaśca dakṣiṇaḥ |
saṁhāraḥ paścimo devi uttaro'nugraho bhavet ||

The eastern āmnāya is of the form of creation, the southern of maintenance; the western is dissolution, O Devī, and the northern is grace.

WORD BY WORD पूर्वाम्नायः सृष्टिरूपः — the eastern āmnāya is of the form of creation · स्थितिरूपश्च दक्षिणः — the southern of maintenance · संहारः पश्चिमो देवि — the western is dissolution, O Devī · उत्तरोऽनुग्रहो भवेत् — the northern is grace

मन्त्रयोगं विदुः पूर्वं भक्तियोगञ्च दक्षिणम् ।

पश्चिमं कर्मयोगञ्च ज्ञानयोगं तथोत्तरम् ॥ ४२ ॥

४२

mantrayogaṃ viduḥ pūrvaṃ bhaktiyogaṅca dakṣiṇam |
paścimaṃ karmayogaṅca jñānayogaṃ tathottaram ||

They know the eastern as the yoga of mantra, the southern as the yoga of devotion, the western as the yoga of action, and the northern as the yoga of knowledge.

WORD BY WORD मन्त्रयोगं विदुः पूर्वं — they know the eastern as mantra-yoga · भक्तियोगञ्च दक्षिणम् — and the southern as bhakti-yoga · पश्चिमं कर्मयोगञ्च — the western as karma-yoga · ज्ञानयोगं तथोत्तरम् — and the northern as jñāna-yoga

पूर्वाम्नायस्य सङ्केताश्चतुर्विंशतिरीरिताः ।

दक्षिणाम्नायसङ्केताः पञ्चविंशतिरीरिताः ॥ ४३ ॥

४३

pūrvāmnāyasya saṅketāścaturviṃśatirīritāḥ |
dakṣiṇāmnāyasaṅketāḥ pañcaviṃśatirīritāḥ ||

The saṅketas of the eastern āmnāya are declared to be twenty-four; those of the southern āmnāya, twenty-five;

WORD BY WORD पूर्वाम्नायस्य सङ्केताः — the saṅketas of the eastern āmnāya · चतुर्विंशतिरीरिताः — are declared to be twenty-four · दक्षिणाम्नायसङ्केताः — the saṅketas of the southern āmnāya · पञ्चविंशतिरीरिताः — are declared to be twenty-five

पश्चिमांम्नायसङ्केता द्वात्रिंशत् समुदाहृताः ।

विदुः षट्त्रिंशदाम्नाये सङ्केताः श्रीमदुत्तरे ॥ ४४ ॥

४४

paścimāmnāyasaṅketā dvātriṃśat samudāhṛtāḥ |
viduḥ ṣaṭtriṃśadāmnāye saṅketāḥ śrīmaduttare ||

the saṅketas of the western āmnāya are stated to be thirty-two; and in the blessed northern āmnāya they know thirty-six saṅketas.

WORD BY WORD पश्चिमांम्नायसङ्केता — the saṅketas of the western āmnāya · द्वात्रिंशत् समुदाहृताः — are stated to be thirty-two · विदुः षट्त्रिंशदाम्नाये — they know thirty-six in the āmnāya · सङ्केताः श्रीमदुत्तरे — saṅketas, in the blessed northern

ऊर्ध्वाम्नायस्य चैतानि न सन्ति कुलनायिके ।
साक्षाच्छिवस्वरूपत्वान्न किञ्चित् कर्म विद्यते ॥ ४५॥

४५

*ūrdhvāmnāyasya caitāni na santi kulanāyike |
sākṣācchivasvarūpatvānna kiñcit karma vidyate ||*

But for the Ūrdhvāmnāya, O mistress of the Kula, there are none of these; because it is Śiva's own nature directly, there is no rite whatever in it.

WORD BY WORD ऊर्ध्वाम्नायस्य चैतानि — but for the Ūrdhvāmnāya these · न सन्ति कुलनायिके — do not exist, O mistress of the Kula · साक्षाच्छिवस्वरूपत्वात् — because it is Śiva's own nature directly · न किञ्चित् कर्म विद्यते — there is no rite whatever

ऊर्ध्वाम्नायस्य माहात्म्यमहं वेद्मि न चापरः ।
मत्स्नेहात्त्वञ्च जानासि सत्यमेतद्वरानने ॥ ४६॥

४६

*ūrdhvāmnāyasya mātmyamaham vedmi na cāparaḥ |
matsnehāttvañca jānāsi satyametaadvarānane ||*

The greatness of the Ūrdhvāmnāya I know, and no one else; you too know it, through my love. This is the truth, O fair-faced one.

WORD BY WORD ऊर्ध्वाम्नायस्य माहात्म्यम् — the greatness of the Ūrdhvāmnāya · अहं वेद्मि न चापरः — I know, and no other · मत्स्नेहात्त्वञ्च जानासि — and you know it through my love · सत्यमेतद्वरानने — this is true, O fair-faced one

ऊर्ध्वाम्नायस्य माहात्म्यमिति ते कथितं मया ।
समासेन कुलेशानि मन्त्रमाहात्म्यमुच्यते ॥ ४७॥

४७

*ūrdhvāmnāyasya mātmyamiti te kathitaṁ mayā |
samāsenā kuleśāni mantramāhātmyamucyate ||*

Thus the greatness of the Ūrdhvāmnāya has been told to you by me in brief, O mistress of the Kula; now the greatness of the mantra is told.

WORD BY WORD ऊर्ध्वाम्नायस्य माहात्म्यम् — the greatness of the Ūrdhvāmnāya · इति ते कथितं मया — thus has been told to you by me · समासेन कुलेशानि — in brief, O mistress of the Kula · मन्त्रमाहात्म्यमुच्यते — [now] the greatness of the mantra is told

इतः पूर्वं मया नोक्तं यस्य कस्यापि पार्वति ।
तद्वदामि तव स्नेहाच्छृणु मत्प्राणवल्लभे ॥ ४८ ॥

४८

*itaḥ pūrvaṃ mayā noktaṃ yasya kasyāpi pārvati |
tadvadāmi tava snehācchṛṇu matprāṇavallabhe ||*

Before this I have told it to no one whatever, O Pārvatī; I tell it out of love for you — listen, O beloved of my life.

WORD BY WORD इतः पूर्वं मया नोक्तं — before this it was not told by me · यस्य कस्यापि पार्वति — to anyone whatever, O Pārvatī · तद्वदामि तव स्नेहात् — I tell it out of love for you · शृणु मत्प्राणवल्लभे — listen, O beloved of my life

श्रीप्रासादपरामन्त्रमूर्ध्वाम्नायमधिष्ठितम् ।
आवयोः परमाकारं यो वेत्ति स स्वयं शिवः ॥ ४९ ॥

४९

*śrīprāsādaparāmantramūrdhvämnāyamadhiṣṭhitam |
āvayoḥ paramākāraṃ yo vetti sa svayaṃ śivaḥ ||*

The blessed Prāsāda-Parā mantra that presides over the Ūrdhvämnāya is the supreme form of us two; one who knows it is Śiva himself.

WORD BY WORD श्रीप्रासादपरामन्त्रम् — the blessed Prāsāda-Parā mantra · ऊर्ध्वाम्नायमधिष्ठितम् — that presides over the Ūrdhvämnāya · आवयोः परमाकारं — the supreme form of us two · यो वेत्ति स स्वयं शिवः — one who knows it is Śiva himself

शिवादिक्रिमिपर्यन्तं प्राणिनां प्राणवर्त्मना ।
निश्वासोच्छ्वासरूपेण मन्त्रोऽयं वर्तते प्रिये ॥ ५० ॥

५०

*śivādikrimiparyantaṃ prāṇināṃ prāṇavartmanā |
niśvāsocchvāsarūpeṇa mantro'yaṃ vartate priye ||*

In all living beings, from Śiva down to the worm, this mantra abides along the path of the breath, in the form of the out-breath and the in-breath, O beloved.

WORD BY WORD शिवादिक्रिमिपर्यन्तं — from Śiva down to the worm · प्राणिनां प्राणवर्त्मना — in living beings, by the path of the breath · निश्वासोच्छ्वासरूपेण — in the form of exhalation and inhalation · मन्त्रोऽयं वर्तते प्रिये — this mantra abides, O beloved

अनिलेन विना मेघो यथाकाशे न वेष्टते ।
 पराप्रसादमन्त्रेण विना लोकस्तथा प्रिये ॥ ५१ ॥

५१

anilena vinā megho yathākāśe na veṣṭate |
parāprasādamantreṇa vinā lokastathā priye ||

As a cloud does not move in the sky without the wind, so, O beloved, the world does not move without the Parā-Prāsāda mantra.

WORD BY WORD अनिलेन विना मेघो — without the wind a cloud · यथाकाशे न वेष्टते — does not move in the sky · पराप्रसादमन्त्रेण — so without the Parā-Prāsāda mantra · विना लोकस्तथा प्रिये — the world [does not move], O beloved

पराप्रासादमन्त्रेण स्यूतमेतच्चराचरम् ।
 अभिन्नं तत्त्वतो देवि तालवृन्ते यथानिलः ॥ ५२ ॥

५२

parāprāsādamantreṇa syūtametaccarācaram |
abhinnam tattvato devī tālavṛnte yathānīlaḥ ||

This whole moving and unmoving world is stitched together by the Parā-Prāsāda mantra and is in truth not different from it, O Devī — as the breeze is not different from the palm-leaf fan.

WORD BY WORD पराप्रासादमन्त्रेण — by the Parā-Prāsāda mantra · स्यूतमेतच्चराचरम् — this moving and unmoving world is stitched together · अभिन्नं तत्त्वतो देवि — not different from it in truth, O Devī · तालवृन्ते यथानिलः — as the breeze from the palm-leaf fan

बीजेऽङ्कुरस्तिले तैलमगनावुष्णं रवौ प्रभा ।
 चन्द्रे ज्योत्स्नाऽनलः काष्ठे पुष्पे गन्धो जले द्रवः ॥ ५३ ॥

५३

bīje'ṅkurastile tailamagnāvuṣṇaṃ ravau prabhā |
candre jyotsnā'nalaḥ kāṣṭhe puṣpe gandho jale dravaḥ ||

As the sprout is in the seed, the oil in the sesame, heat in fire, light in the sun, moonlight in the moon, fire in wood, fragrance in the flower, fluidity in water,

WORD BY WORD बीजेऽङ्कुरस्तिले तैलम् — the sprout in the seed, the oil in the sesame · अगनावुष्णं रवौ प्रभा — heat in fire, light in the sun · चन्द्रे ज्योत्स्नाऽनलः काष्ठे — moonlight in the moon, fire in wood · पुष्पे गन्धो जले द्रवः — fragrance in the flower, fluidity in water

शब्दे चार्थः शिवे शक्तिः क्षीरे सर्पिः फले रुचिः ।
शर्करायाञ्च माधुर्यं घनसारे च शीतलम् ॥ ५४ ॥

५४

śabde cārthaḥ śive śaktiḥ kṣīre sarpiḥ phale ruciḥ |
śarkarāyāñca mādhyuryaṁ ghanasāre ca śītaḥ ||

meaning in the word, Śakti in Śiva, ghee in milk, flavour in fruit, sweetness in sugar, coolness in camphor,

WORD BY WORD शब्दे चार्थः शिवे शक्तिः — meaning in the word, Śakti in Śiva · क्षीरे सर्पिः फले रुचिः — ghee in milk, flavour in fruit · शर्करायाञ्च माधुर्यं — sweetness in sugar · घनसारे च शीतलम् — and coolness in camphor

निग्रहानुग्रहो मन्त्रे प्रतिमायाञ्च देवता ।
दर्पणे प्रतिबिम्बञ्च समीरे चलनं यथा ।

५५

पराप्रसादमन्त्रेऽपि प्रपञ्चोऽयं तथा स्थितः ॥ ५५ ॥

nigrahānugraho mantre pratimāyāñca devatā |
darpaṇe pratibimbañca samīre calanaṁ yathā |
parāprasādamantre'pi prapañco'yaṁ tathā sthitaḥ ||

punishment and grace in the mantra, the deity in the image, the reflection in the mirror, motion in the wind — so does this whole manifest world abide in the Parā-Prāsāda mantra.

WORD BY WORD निग्रहानुग्रहो मन्त्रे — punishment and grace in the mantra · प्रतिमायाञ्च देवता — the deity in the image · दर्पणे प्रतिबिम्बञ्च — the reflection in the mirror · समीरे चलनं यथा — motion in the wind · पराप्रसादमन्त्रेऽपि — so in the Parā-Prāsāda mantra too · प्रपञ्चोऽयं तथा स्थितः — this manifest world abides

वटबीजे यथा वृक्षः सूक्ष्मरूपेण तिष्ठति ।
पराप्रासादमन्त्रेऽस्मिन् ब्रह्माण्डोऽपि तथा स्थितः ॥ ५६ ॥

५६

vaṭabīje yathā vṛkṣaḥ sūkṣmarūpeṇa tiṣṭhati |
parāprāsādamantre'smin brahmāṇḍo'pi tathā sthitaḥ ||

As the tree abides in subtle form within the banyan seed, so does the whole cosmic egg abide within this Parā-Prāsāda mantra.

WORD BY WORD वटबीजे यथा वृक्षः — as in the banyan seed the tree · सूक्ष्मरूपेण तिष्ठति — abides in subtle form · पराप्रासादमन्त्रेऽस्मिन् — so in this Parā-Prāsāda mantra · ब्रह्माण्डोऽपि तथा स्थितः — the whole cosmic egg abides

सुपक्वेषु पदार्थेषु सुरसेषु कुलेश्वरि ।
लवणेन विना स्वादु यथा भोक्तुर्न जायते ॥ ५७ ॥

५७

supakveṣu padārtheṣu suraseṣu kuleśvari |
lavaṇena vinā svādu yathā bhokturna jāyate ||

As even in well-cooked, well-flavoured dishes no taste arises for the eater without salt, O mistress of the Kula,

WORD BY WORD सुपक्वेषु पदार्थेषु — in well-cooked dishes · सुरसेषु कुलेश्वरि — well-flavoured, O mistress of the Kula · लवणेन विना स्वादु — without salt, taste · यथा भोक्तुर्न जायते — does not arise for the eater

पराप्रासादमन्त्रेण ये वा मन्त्रा न सङ्गताः ।
ते फलं न प्रयच्छन्ति मन्त्रशक्तिविवर्जिताः ॥ ५८ ॥

५८

parāprāsādamantraṇa ye vā mantrā na saṅgatāḥ |
te phalaṁ na prayacchanti mantraśaktivivarjitāḥ ||

so the mantras that are not joined with the Parā-Prāsāda mantra yield no fruit, being devoid of mantra-power.

WORD BY WORD पराप्रासादमन्त्रेण — with the Parā-Prāsāda mantra · ये वा मन्त्रा न सङ्गताः — the mantras that are not joined · ते फलं न प्रयच्छन्ति — they do not yield fruit · मन्त्रशक्तिविवर्जिताः — being devoid of mantra-power

श्रीप्रासादपरामन्त्रो गोपनीयः प्रयत्नतः ॥ ५९ ॥

५९

śrīprāsādaparāmantro gopaniyaḥ prayatnataḥ ||

The blessed Prāsāda-Parā mantra is to be guarded with the utmost care.

WORD BY WORD श्रीप्रासादपरामन्त्रो — the blessed Prāsāda-Parā mantra · गोपनीयः प्रयत्नतः — is to be guarded with care

विचार्याहं पुराणार्थान् दर्शनाम्नायभेदजान् ।
समग्रान् वेदम्यहं मन्त्रान् शास्त्राणि विविधानि च ॥ ६० ॥

६०

*vicāryāhaṃ purāṇārthān darśanāmnāyabhedajān |
samaḡrān vedmyahaṃ mantrān śāstrāṇi vividhāni ca ||*

Having examined the teachings of the Purāṇas, born of the divisions of the philosophies and āmnāyas, I know all the mantras and the various scriptures.

WORD BY WORD विचार्याहं पुराणार्थान् — having examined the teachings of the Purāṇas · दर्शनाम्नायभेदजान् — born of the divisions of philosophies and āmnāyas · समग्रान् वेदम्यहं मन्त्रान् — I know all the mantras · शास्त्राणि विविधानि च — and the various scriptures

सहस्राक्षादयो देवाः शास्त्रेषु विविधेषु च ।
भ्रमन्ति तेषु मूढास्ते तव मायाविमोहिताः ॥ ६१ ॥

६१

*sahasrākṣādayo devāḥ śāstreṣu vividheṣu ca |
bhramanti teṣu mūḍhāste tava māvāvimohitāḥ ||*

Even the gods, the thousand-eyed Indra and the rest, wander bewildered among the various scriptures, deluded by your māyā.

WORD BY WORD सहस्राक्षादयो देवाः — the gods, Indra and the rest · शास्त्रेषु विविधेषु च — among the various scriptures · भ्रमन्ति तेषु मूढास्ते — wander bewildered · तव मायाविमोहिताः — deluded by your māyā

जायन्ते च म्रियन्ते च संसारक्लेशभागिनः ।

श्रीप्रासादपरामन्त्रं न गायन्तः कुलेश्वरि ।

६२

न लभन्ते हि मोक्षं ते तव मायाविमोहिताः ॥ ६२ ॥

*jāyante ca mriyante ca saṃsārakleśabhāgināḥ |
śrīprāsādaparāmantraṃ na gāyantaḥ kuleśvari |
na labhante hi mokṣaṃ te tava māvāvimohitāḥ ||*

They are born and they die, sharers in the misery of saṃsāra; not reciting the blessed Prāsāda-Parā mantra, O mistress of the Kula, they do not obtain liberation, deluded by your māvā.

WORD BY WORD जायन्ते च म्रियन्ते च — they are born and they die · संसारक्लेशभागिनः — sharers in the misery of saṃsāra · श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · न गायन्तः कुलेश्वरि — not reciting, O mistress of the Kula · न लभन्ते हि मोक्षं ते — they do not obtain liberation · तव मायाविमोहिताः — deluded by your māvā

मद्रूपे श्रीगुरौ यस्य दृढा भक्तिः प्रजायते ।

श्रीप्रासादपरामन्त्रं स ज्ञात्वा परिमुच्यते ॥ ६३ ॥

६३

*madrūpe śrīgurau yasya dṛḍhā bhaktiḥ prajāyate |
śrīprāsādaparāmantraṃ sa jñātvā parimucyate ||*

One in whom firm devotion arises toward the blessed guru, who is my own form, knows the blessed Prāsāda-Parā mantra and is wholly freed.

WORD BY WORD मद्रूपे श्रीगुरौ यस्य — in the blessed guru, who is my form, one whose · दृढा भक्तिः प्रजायते — firm devotion arises · श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · स ज्ञात्वा परिमुच्यते — having known it, he is wholly freed

पूर्वजन्मसहस्रेषु शैवादिसमयोद्यतान् ।
चतुराम्नायजान् मन्त्रान् गुर्वाज्ञां यो भजिष्यति ॥ ६४ ॥

६४

pūrvajanmasahasreṣu śaivādisamayodyatān |
caturāmnāyajān mantrān gurvājñāṃ yo bhajiṣyati ||

One who through thousands of former births has served the mantras born of the four āmnāyas, arisen in the Śaiva and other doctrines, and the guru's command —

WORD BY WORD पूर्वजन्मसहस्रेषु — in thousands of former births · शैवादिसमयोद्यतान् — arisen in the Śaiva and other doctrines · चतुराम्नायजान् मन्त्रान् — the mantras born of the four āmnāyas · गुर्वाज्ञां यो भजिष्यति — [and] the guru's command, one who has served

स पापकञ्चुकान्मुक्तः शुद्धात्मा गुरुवत्सलः ।
श्रीप्रासादपरामन्त्रं विजानाति न चान्यथा ॥ ६५ ॥

६५

sa pāpakañcukānmuktaḥ śuddhātmā guruvatsalaḥ |
śrīprāsādaparāmantram vijānāti na cānyathā ||

he, freed from the sheath of sin, pure of soul and devoted to the guru, comes to know the blessed Prāsāda-Parā mantra — and not otherwise.

WORD BY WORD स पापकञ्चुकान्मुक्तः — he, freed from the sheath of sin · शुद्धात्मा गुरुवत्सलः — pure of soul, devoted to the guru · श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · विजानाति न चान्यथा — comes to know — not otherwise

सब्रह्मविष्णुरुद्राश्च शक्रादिसुरपुङ्गवाः ।
वसुरुद्रार्कदिक्पाला मनुचन्द्रादयः प्रिये ॥ ६६ ॥

६६

sabrahmaviṣṇurudrāśca śakrādisurapuṅgavāḥ |
vasurudrārkaḍikpālā manucandrādayaḥ priye ||

Brahmā, Viṣṇu and Rudra, Indra and the other foremost gods, the Vasus, Rudras, Ādityas and the guardians of the quarters, the Manus, the Moon and the rest, O beloved,

WORD BY WORD सब्रह्मविष्णुरुद्राश्च — Brahmā, Viṣṇu and Rudra · शक्रादिसुरपुङ्गवाः — Indra and the other foremost gods · वसुरुद्रार्कदिक्पाला — the Vasus, Rudras, Ādityas and the guardians of the quarters · मनुचन्द्रादयः प्रिये — the Manus, the Moon and the rest, O beloved

मार्कण्डेयादिमुनयो वशिष्ठादिमुनीश्वराः ।
सनकाद्याश्च योगीशा जीवन्मुक्ताः शुकादयः ॥ ६७ ॥

६७

*mārkaṇḍeyādimunayo vaśiṣṭhādimuniśvarāḥ |
sanakādyāśca yogīśā jīvanmuktāḥ śukādayaḥ ||*

the sages Mārkaṇḍeya and the rest, the lords of sages Vaśiṣṭha and the rest, the masters of yoga Sanaka and the rest, the living-liberated Śuka and the rest,

WORD BY WORD मार्कण्डेयादिमुनयो — the sages, Mārkaṇḍeya and the rest · वशिष्ठादिमुनीश्वराः — the lords of sages, Vaśiṣṭha and the rest · सनकाद्याश्च योगीशा — the masters of yoga, Sanaka and the rest · जीवन्मुक्ताः शुकादयः — the living-liberated, Śuka and the rest

यक्षकिन्नरगन्धर्वाः सिद्धविद्याधरादयः ।
श्रीप्रासादपरामन्त्रप्रभवज्वामितं फलम् ।
प्राप्य मन्त्रमिमं पुण्यं जपन्त्यद्यापि पार्वति ॥ ६८ ॥

६८

*yakṣakinnaragandharvāḥ siddhavidyādhārādayaḥ |
śrīprāsādaparāmantraprabhavañcāmitaṃ phalam |
prāpya mantramimaṃ puṇyaṃ japantyaḍyāpi pārvati ||*

yakṣas, kinnaras, gandharvas, siddhas, vidyādharas and the rest — having obtained this holy mantra and the boundless fruit that springs from the blessed Prāsāda-Parā mantra, they recite it even to this day, O Pārvati.

WORD BY WORD यक्षकिन्नरगन्धर्वाः — yakṣas, kinnaras, gandharvas · सिद्धविद्याधरादयः — siddhas, vidyādharas and the rest · श्रीप्रासादपरामन्त्र — from the blessed Prāsāda-Parā mantra · प्रभवज्वामितं फलम् — the boundless fruit that springs · प्राप्य मन्त्रमिमं पुण्यं — having obtained this holy mantra · जपन्त्यद्यापि पार्वति — they recite it even today, O Pārvati

सामर्थ्यं पूज्यता विद्या तेजः सौख्यमरोगिता ।
राज्यं स्वर्गञ्च मोक्षञ्च पराप्रासादजापिनः ॥ ६९ ॥

६९

sāmarthyam pūjyatā vidyā tejah saukhyamarogitā |
rājyaṃ svargaṇca mokṣaṇca parāprāsādajāpinah ||

Power, honour, learning, splendour, happiness, health, kingship, heaven and liberation belong to the reciter of the Parā-Prāsāda.

WORD BY WORD सामर्थ्यं पूज्यता विद्या — power, honour, learning · तेजः सौख्यमरोगिता — splendour, happiness, health · राज्यं स्वर्गञ्च मोक्षञ्च — kingship, heaven and liberation · पराप्रासादजापिनः — belong to the reciter of the Parā-Prāsāda

ब्रह्मेन्द्ररुद्रविष्णूनामपि दूरायते पदम् ।
सर्वकर्मविहीनोऽपि पराप्रासादमन्त्रवित् ।
सुखेन यां गतिं याति न तां सर्वेऽपि धार्मिकाः ॥ ७० ॥

७०

brahmendrarudraviṣṇūnāmapī dūrāyate padam |
sarvakarmavīhīno'pī parāprāsādamantravit |
sukhena yāṃ gatiṃ yāti na tāṃ sarve'pī dhārmikāḥ ||

Even the station of Brahmā, Indra, Rudra and Viṣṇu is left far behind; the knower of the Parā-Prāsāda mantra, though devoid of all rites, reaches with ease a state that all the righteous together cannot reach.

WORD BY WORD ब्रह्मेन्द्ररुद्रविष्णूनाम् — of Brahmā, Indra, Rudra and Viṣṇu · अपि दूरायते पदम् — even the station is left far behind · सर्वकर्मविहीनोऽपि — even one devoid of all rites · पराप्रासादमन्त्रवित् — the knower of the Parā-Prāsāda mantra · सुखेन यां गतिं याति — the state he reaches with ease · न तां सर्वेऽपि धार्मिकाः — not all the righteous together reach

तस्य चिन्तामणिः कामधेनुः कल्पतरुगृहे ।
कुबेरः किङ्करः साक्षात् पराप्रासादजापिनः ॥ ७१ ॥

७१

tasya cintāmaṇiḥ kāmadhenuḥ kalpatarugrhe |
kuberaḥ kiṅkaraḥ sāksāt parāprāsādajāpinaḥ ||

For the reciter of the Parā-Prāsāda the wish-jewel, the wish-cow and the wish-tree are in his own house, and Kubera himself is his servant.

WORD BY WORD तस्य चिन्तामणिः कामधेनुः — for him the wish-jewel, the wish-cow · कल्पतरुगृहे — the wish-tree are in his house · कुबेरः किङ्करः साक्षात् — Kubera is his very servant · पराप्रासादजापिनः — for the reciter of the Parā-Prāsāda

यथा दिव्यमणिस्पर्शाल्लौहो भवति काञ्चनम् ।
पराप्रासादजापाच्च पशुः पशुपतिर्भवित् ॥ ७२ ॥

७२

yathā divyamaniḥsparsāllauho bhavati kāñcanam |
parāprāsādajāpācca paśuḥ paśupatirbhavet ||

As iron becomes gold by the touch of the divine gem, so by reciting the Parā-Prāsāda the bound creature becomes Paśupati, the Lord of all bound creatures.

WORD BY WORD यथा दिव्यमणिस्पर्शात् — as by the touch of the divine gem · लौहो भवति काञ्चनम् — iron becomes gold · पराप्रासादजापाच्च — so by reciting the Parā-Prāsāda · पशुः पशुपतिर्भवित् — the bound one becomes the Lord of the bound

श्रीप्रासादपरामन्त्रं यो विजानाति तत्त्वतः ।
स मां त्वाञ्च विजानाति चावयोरप्यतिप्रियः ॥ ७३ ॥

७३

śrīprāsādaparāmantram yo vijānāti tattvataḥ |
sa māṃ tvāñca vijānāti cāvayorapyatipriyaḥ ||

One who knows the blessed Prāsāda-Parā mantra in truth knows both me and you, and is exceedingly dear to us both.

WORD BY WORD श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · यो विजानाति तत्त्वतः — one who knows in truth · स मां त्वाञ्च विजानाति — he knows me and you · चावयोरप्यतिप्रियः — and is exceedingly dear to us both

पराप्रासादमन्त्रज्ञः श्वपचोऽपि हि पार्वति ।
देवतास्थापने शक्तः प्रतिमादौ न संशयः ॥ ७४ ॥

७४

*parāprāsādamantrajñāḥ śvapaco'pi hi pārvati |
devatāsthāpane śaktaḥ pratimātau na saṁśayaḥ ||*

The knower of the Parā-Prāsāda mantra, even if he be a dog-cooker, O Pārvatī, is able to install the deity in an image and the like — of this there is no doubt.

WORD BY WORD पराप्रासादमन्त्रज्ञः — the knower of the Parā-Prāsāda mantra · श्वपचोऽपि हि पार्वति — even if a dog-cooker, O Pārvatī · देवतास्थापने शक्तः — is able to install the deity · प्रतिमादौ न संशयः — in an image and the like, without doubt

मन्त्रमात्रन्तु यो वेत्ति पराप्रासादसंज्ञकम् ।
श्वपचोऽपि हि मुच्येत किं पुनस्तद्विधानवित् ॥ ७५ ॥

७५

*mantramātrantu yo vetti parāprāsādasamjñakam |
śvapaco'pi hi mucyeta kiṁ punastadvīdhānavit ||*

One who knows merely the mantra called Parā-Prāsāda, even a dog-cooker, would be freed — how much more one who knows its rite.

WORD BY WORD मन्त्रमात्रन्तु यो वेत्ति — one who knows merely the mantra · पराप्रासादसंज्ञकम् — called Parā-Prāsāda · श्वपचोऽपि हि मुच्येत — even a dog-cooker would be freed · किं पुनस्तद्विधानवित् — how much more one who knows its rite

पराप्रासादमन्त्रज्ञो यत् करोति यदिच्छति ।
यद्ब्रूते तन्महेशानि तपो ध्यानं जपो भवेत् ॥ ७६ ॥

७६

*parāprāsādamantrajño yat karoti yadicchati |
yadbrūte tanmaheśāni tapo dhyānam japo bhavet ||*

Whatever the knower of the Parā-Prāsāda mantra does, whatever he wishes, whatever he says, O great Goddess — that becomes austerity, meditation and japa.

WORD BY WORD पराप्रासादमन्त्रज्ञो — the knower of the Parā-Prāsāda mantra · यत् करोति यदिच्छति — whatever he does, whatever he wishes · यद्ब्रूते तन्महेशानि — whatever he says, O great Goddess · तपो ध्यानं जपो भवेत् — becomes austerity, meditation and japa

दीक्षापूर्वं महेशानि पारम्पर्यसमन्वितम् ।

पराप्रासादमन्त्रं यो वेत्ति सोऽहं न संशयः ॥ ७७ ॥

७७

dikṣāpūrvaṃ mahēśāni pāramparyasamanvitaṃ |
parāprāsādamantraṃ yo vetti so'haṃ na saṃśayaḥ ||

One who knows the Parā-Prāsāda mantra through initiation and in the line of succession, O great Goddess — he is I myself, without doubt.

WORD BY WORD दीक्षापूर्वं महेशानि — preceded by initiation, O great Goddess · पारम्पर्यसमन्वितम् — and accompanied by the line of succession · पराप्रासादमन्त्रं यो — one who the Parā-Prāsāda mantra · वेत्ति सोऽहं न संशयः — knows — he is I, without doubt

चराचरसमेतानि भुवनानि चतुर्दश ।

पराप्रासादमन्त्रज्ञदेहे तिष्ठन्ति नित्यशः ॥ ७८ ॥

७८

carācarasametāni bhuvanāni caturdaśa |
parāprāsādamantrajñadehe tiṣṭhanti nityaśaḥ ||

The fourteen worlds, with all that moves and does not move in them, abide forever within the body of the knower of the Parā-Prāsāda mantra.

WORD BY WORD चराचरसमेतानि — together with all that moves and does not · भुवनानि चतुर्दश — the fourteen worlds · पराप्रासादमन्त्रज्ञ — of the knower of the Parā-Prāsāda mantra · देहे तिष्ठन्ति नित्यशः — abide ever in the body

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति भामिनि ।

दिव्यक्षेत्रं समुद्दिष्टं समन्ताद्दशयोजनम् ॥ ७९ ॥

७९

parāprāsādamantrajño yatra tiṣṭhati bhāmini |
divyakṣetraṃ samuddiṣṭaṃ samantāddāśayojanam ||

Wherever the knower of the Parā-Prāsāda mantra stays, O radiant one, is declared a divine field for ten yojanas all around.

WORD BY WORD पराप्रासादमन्त्रज्ञो — the knower of the Parā-Prāsāda mantra · यत्र तिष्ठति भामिनि — wherever he stays, O radiant one · दिव्यक्षेत्रं समुद्दिष्टं — is declared a divine field · समन्ताद्दशयोजनम् — for ten yojanas all around

पराप्रासादमन्त्रार्थतत्त्वज्ञं कुलनायिके ।

सुरासुराश्च वन्दन्ते किं पुनर्मानवादयः ॥ ८० ॥

८०

*parāprāsādamantrārthatattvajñam kulanāyike |
surāsuraśca vandante kiṃ punarmānavādayaḥ ||*

Gods and demons alike salute the one who knows the truth of the Parā-Prāsāda mantra's meaning, O mistress of the Kula — how much more men and the rest.

WORD BY WORD पराप्रासादमन्त्रार्थ — of the meaning of the Parā-Prāsāda mantra · तत्त्वज्ञं कुलनायिके — one who knows the truth, O mistress of the Kula · सुरासुराश्च वन्दन्ते — gods and demons salute · किं पुनर्मानवादयः — how much more men and the rest

पराप्रासादमन्त्रज्ञो यत्र तिष्ठति पार्वति ।

सिद्धक्षेत्रं मदीयं वा मुनिदेवगणैः सह ॥ ८१ ॥

८१

*parāprāsādamantrajño yatra tiṣṭhati pārvati |
siddhakṣetraṃ madīyaṃ vā munidevagaṇaiḥ saha ||*

Wherever the knower of the Parā-Prāsāda mantra stays, O Pārvati, that is a field of the Siddhas, or my own, with the hosts of sages and gods.

WORD BY WORD पराप्रासादमन्त्रज्ञो — the knower of the Parā-Prāsāda mantra · यत्र तिष्ठति पार्वति — wherever he stays, O Pārvati · सिद्धक्षेत्रं मदीयं वा — is a field of the Siddhas, or my own · मुनिदेवगणैः सह — together with the hosts of sages and gods

शैववैष्णवदौर्गाकगाणपत्येन्दुसम्भवान् ।

सर्वमन्त्रान् स जानाति पराप्रासादमन्त्रवित् ॥ ८२ ॥

८२

*śaivavaiṣṇavadaurgārkagāṇapatyendusambhavan |
sarvamantrān sa jñāti parāprāsādamantravit ||*

The knower of the Parā-Prāsāda mantra knows all the mantras — those born of Śiva, Viṣṇu, Durgā, the Sun, Gaṇapati and the Moon.

WORD BY WORD शैववैष्णवदौर्गाक — Śaiva, Vaiṣṇava, Durgā-, Sun- · गाणपत्येन्दुसम्भवान् — Gaṇapati- and Moon-born · सर्वमन्त्रान् स जानाति — all these mantras he knows · पराप्रासादमन्त्रवित् — the knower of the Parā-Prāsāda mantra

श्रीप्रासादपरामन्त्रो जिह्वाग्रे यस्य वर्तते ।
तस्य दर्शनमात्रेण श्वपचोऽपि विमुच्यते ॥ ८३ ॥

८३

śrīprāsādaparāmanthro jihvāgre yasya vartate |
tasya darśanamātreṇa śvapaco'pi vimucyate ||

One on whose tongue-tip the blessed Prāsāda-Parā mantra abides —
by merely seeing him even a dog-cooker is freed.

WORD BY WORD श्रीप्रासादपरामन्त्रो — the blessed Prāsāda-Parā mantra · जिह्वाग्रे यस्य वर्तते
— on whose tongue-tip it abides · तस्य दर्शनमात्रेण — by merely seeing him · श्वपचोऽपि
विमुच्यते — even a dog-cooker is freed

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

८४

brāhmaṇo vā'ntyajo vāpi śucirvāpyaśuciḥ priye |
parāprāsādajāpi yaḥ sa mukto nātra saṁśayaḥ ||

Whether brāhmaṇa or outcaste, pure or impure, O beloved — one
who recites the Parā-Prāsāda is liberated; of this there is no doubt.

WORD BY WORD ब्राह्मणो वाऽन्त्यजो वापि — whether brāhmaṇa or outcaste · शुचिर्वाप्यशुचिः
प्रिये — pure or impure, O beloved · पराप्रासादजापी यः — one who recites the Parā-
Prāsāda · स मुक्तो नात्र संशयः — he is liberated — of this there is no doubt

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

८५

gacchatastiṣṭhato vāpi jāgrataḥ svapato'pi vā |
parāprāsādamanthro'yaṁ deveśi na ca niṣphalaḥ ||

Walking or standing, waking or sleeping — this Parā-Prāsāda
mantra, O queen of the gods, is never without fruit.

WORD BY WORD गच्छतस्तिष्ठतो वापि — whether walking or standing · जाग्रतः स्वपतोऽपि वा
— waking or sleeping · पराप्रासादमन्त्रोऽयं — this Parā-Prāsāda mantra · देवेशि न च निष्फलः
— O queen of gods, is never fruitless

चिरेणैकैकफलदा मन्त्राः सन्ति सहस्रशः ।

कुलेशि मन्त्रराजोऽयं शीघ्रं सर्वफलप्रदः ॥ ८६ ॥

८६

cireṇaikaikaphaladā mantrāḥ santi sahasraśaḥ |
kuleśi mantrarājo'yaṃ śīghraṃ sarvaphalapradah ||

There are mantras by the thousand that give a single fruit each, and slowly; but this king of mantras, O mistress of the Kula, swiftly gives every fruit.

WORD BY WORD चिरेणैकैकफलदा — giving one fruit each, after long delay · मन्त्राः सन्ति सहस्रशः — there are mantras by the thousand · कुलेशि मन्त्रराजोऽयं — O mistress of the Kula, this king of mantras · शीघ्रं सर्वफलप्रदः — swiftly gives every fruit

पराप्रासादमन्त्रोऽयं सर्वमन्त्रोत्तमोत्तमः ।

ज्ञानतोऽज्ञानतो वापि भजतां कामदो मनुः ॥ ८७ ॥

८७

parāprāsādamantro'yaṃ sarvamantrottamottamaḥ |
jñānato'jñānato vāpi bhajatāṃ kāmado manuḥ ||

This Parā-Prāsāda mantra is the best of the best of all mantras; whether used knowingly or unknowingly, it grants the wishes of those who take it up.

WORD BY WORD पराप्रासादमन्त्रोऽयं — this Parā-Prāsāda mantra · सर्वमन्त्रोत्तमोत्तमः — is the best of the best of all mantras · ज्ञानतोऽज्ञानतो वापि — whether knowingly or unknowingly · भजतां कामदो मनुः — the mantra grants the wishes of those who use it

शचीन्द्रौ रोहिणीचन्द्रौ स्वाहाग्नी च प्रभारवी ।

लक्ष्मीनारायणौ वाणीधातारौ रात्रिवासरौ ॥ ८८ ॥

८८

śacīndrau rohiṇīcandrau svāhāgnī ca prabhāravī |
lakṣmīnārāyaṇau vāṇīdhātārau rātrivāsarau ||

Śacī and Indra, Rohiṇī and the Moon, Svāhā and Fire, Radiance and the Sun, Lakṣmī and Nārāyaṇa, Vāṇī and Brahmā, night and day,

WORD BY WORD शचीन्द्रौ रोहिणीचन्द्रौ — Śacī and Indra, Rohiṇī and the Moon · स्वाहाग्नी च प्रभारवी — Svāhā and Fire, Radiance and the Sun · लक्ष्मीनारायणौ — Lakṣmī and Nārāyaṇa · वाणीधातारौ रात्रिवासरौ — Vāṇī and Brahmā, night and day

अग्नीषोमौ बिन्दुनादौ देवि प्रकृतिपूरुषौ ।
आधाराधेयनामानौ भोगमोक्षौ कुलेश्वरि ॥ ८९ ॥

८९

agnīṣomau bindunāḍau devī prakṛtipūruṣau |
ādharādheyanaṁānau bhogamokṣau kuleśvari ||

Agni and Soma, bindu and nāḍa, O Devī, Prakṛti and Puruṣa, what is called the support and the supported, enjoyment and liberation, O mistress of the Kula,

WORD BY WORD अग्नीषोमौ बिन्दुनादौ — Agni and Soma, bindu and nāḍa · देवि प्रकृतिपूरुषौ — O Devī, Prakṛti and Puruṣa · आधाराधेयनामानौ — what is called support and supported · भोगमोक्षौ कुलेश्वरि — enjoyment and liberation, O mistress of the Kula

प्राणापानौ च वागर्थौ प्रिये विधिनिषेधकौ ।
सुखदुःखादि यद् द्वन्द्वं दृश्यते श्रूयते मया ।
सर्वलोकेषु तत् सर्वमावामेव न संशयः ॥ ९० ॥

९०

prāṇāpānau ca vāgarthau priye vidhiniṣedhakau |
sukhaduḥkhādi yad dvandvaṁ dṛśyate śrūyate mayā |
sarvalokeṣu tat sarvamāvāmeva na saṁśayaḥ ||

prāṇa and apāna, word and meaning, O beloved, injunction and prohibition — whatever pair I see or hear of in all the worlds, pleasure and pain and the rest — all of it is we two alone; of this there is no doubt.

WORD BY WORD प्राणापानौ च वागर्थौ — prāṇa and apāna, word and meaning · प्रिये विधिनिषेधकौ — O beloved, injunction and prohibition · सुखदुःखादि यद् द्वन्द्वं — whatever pair — pleasure and pain and the rest · दृश्यते श्रूयते मया — is seen or heard by me · सर्वलोकेषु तत् सर्वम् — in all the worlds, all of it · आवामेव न संशयः — is we two alone, without doubt

पुंस्त्रीरूपाणि सर्वाणि चावयोरंशकानि हि ।
पराप्रासादमन्त्रोऽयं तस्मात् सर्वात्मको भवेत् ॥ ९१ ॥

९१

*pumstrīrūpāṇi sarvāṇi cāvayoraṁśakāni hi |
parāprāsādamantro'yaṁ tasmāt sarvātmako bhavet ||*

All forms, male and female, are portions of us two; therefore this Parā-Prāsāda mantra is the self of all.

WORD BY WORD पुंस्त्रीरूपाणि सर्वाणि — all forms, male and female · चावयोरंशकानि हि — are portions of us two · पराप्रासादमन्त्रोऽयं — this Parā-Prāsāda mantra · तस्मात् सर्वात्मको भवेत् — is therefore the self of all

अरूपं भावनागम्यं परं ब्रह्म कुलेश्वरि ।
निष्कलं निर्मलं नित्यं निर्गुणं व्योमसन्निभम् ॥ ९२ ॥

९२

*arūpaṁ bhāvanāgamyam paraṁ brahma kuleśvari |
niṣkalaṁ nirmalaṁ nityam nirguṇam vyomasannibham ||*

The supreme Brahman, O mistress of the Kula — formless, reached only by contemplation, partless, stainless, eternal, beyond the qualities, like the sky,

WORD BY WORD अरूपं भावनागम्यं — formless, reached by contemplation · परं ब्रह्म कुलेश्वरि — the supreme Brahman, O mistress of the Kula · निष्कलं निर्मलं नित्यं — partless, stainless, eternal · निर्गुणं व्योमसन्निभम् — beyond qualities, like the sky

अनन्तमव्ययं तत्त्वं मनोवाचामगोचरम् ।
पराप्रासादमन्त्रार्थसन्धानात् सम्प्रकाशते ॥ ९३ ॥

९३

*anantamavyayaṁ tattvaṁ manovācāmagocaram |
parāprāsādamantrārthasandhānāt samprakāśate ||*

the infinite, imperishable Reality beyond the reach of mind and speech — shines forth through union with the meaning of the Parā-Prāsāda mantra.

WORD BY WORD अनन्तमव्ययं तत्त्वं — the infinite, imperishable Reality · मनोवाचामगोचरम् — beyond the reach of mind and speech · पराप्रासादमन्त्रार्थ — of the meaning of the Parā-Prāsāda mantra · सन्धानात् सम्प्रकाशते — by the joining, shines forth

तस्मान्मन्त्रमिदं देवि पराप्रासादसंज्ञकम् ।
परतत्त्वस्वरूपत्वात् सच्चिदानन्दलक्षणात् ॥ ९४ ॥

९४

*tasmānmantramidaṃ devi parāprāsādasamjñakam |
paratattvasvarūpatvāt saccidānandalakṣaṇāt ||*

Therefore this mantra called Parā-Prāsāda, O Devī — because its nature is the supreme Reality, because its mark is being-consciousness-bliss,

WORD BY WORD तस्मान्मन्त्रमिदं देवि — therefore this mantra, O Devī · पराप्रासादसंज्ञकम् — called Parā-Prāsāda · परतत्त्वस्वरूपत्वात् — because its nature is the supreme Reality · सच्चिदानन्दलक्षणात् — because its mark is being-consciousness-bliss

शिवशक्तिमयत्वाच्च भुक्तिमुक्तिप्रदानतः ।
सकर्मापि च निष्कर्म सगुणञ्चापि निर्गुणम् ॥ ९५ ॥

९५

*śivaśaktimayatvācca bhuktimuktiṣṭhānataḥ |
sakarmāpi ca niṣkarma saguṇaṇcāpi nirguṇam ||*

because it is made of Śiva and Śakti, and because it bestows enjoyment and liberation — is with rites and yet without rites, with qualities and yet without qualities.

WORD BY WORD शिवशक्तिमयत्वाच्च — because it is made of Śiva and Śakti · भुक्तिमुक्तिप्रदानतः — because it bestows enjoyment and liberation · सकर्मापि च निष्कर्म — [is] with rites yet without rites · सगुणञ्चापि निर्गुणम् — with qualities yet without qualities

श्रीप्रासादपरामन्त्रं सर्वमन्त्रशिरोमणि ।
जपन् भुक्तिञ्च मुक्तिञ्च लभते नात्र संशयः ॥ ९६ ॥

९६

*śrīprāsādaparāmantram sarvamantraśiromaṇi |
japān bhuktiṇca muktiṇca labhate nātra saṃśayaḥ ||*

Reciting the blessed Prāsāda-Parā mantra, the crest-jewel of all mantras, one obtains both enjoyment and liberation — of this there is no doubt.

WORD BY WORD श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · सर्वमन्त्रशिरोमणि — the crest-jewel of all mantras · जपन् भुक्तिञ्च मुक्तिञ्च — reciting it, enjoyment and liberation · लभते नात्र संशयः — one obtains — of this there is no doubt

बहुनात्र किमुक्तेन सर्वसारं शृणु प्रिये ।
श्रीप्रासादपरामन्त्रसमं मन्त्रं न विद्यते ॥ ९७ ॥

९७

bahunātra kimuktena sarvasāraṃ śṛṇu priye |
śrīprāsādaparāmantrasamaṃ mantraṃ na vidyate ||

What use is there in saying more? Hear the essence of all, O beloved:
there is no mantra equal to the blessed Prāsāda-Parā mantra.

WORD BY WORD बहुनात्र किमुक्तेन — what use here of saying much? · सर्वसारं शृणु प्रिये —
hear the essence of all, O beloved · श्रीप्रासादपरामन्त्र — to the blessed Prāsāda-Parā
mantra · समं मन्त्रं न विद्यते — there is no mantra equal

इदमेव परं ज्ञानमिदमेव परं तपः ।
इदमेव परं ध्यानमिदमेव परार्चनम् ॥ ९८ ॥

९८

idameva paraṃ jñānamidameva paraṃ tapaḥ |
idameva paraṃ dhyānamidameva parārcanam ||

This alone is the supreme knowledge, this alone the supreme aus-
terity, this alone the supreme meditation, this alone the supreme
worship;

WORD BY WORD इदमेव परं ज्ञानम् — this alone is the supreme knowledge · इदमेव परं तपः
— this alone the supreme austerity · इदमेव परं ध्यानम् — this alone the supreme
meditation · इदमेव परार्चनम् — this alone the supreme worship

इदमेव परा दीक्षा इदमेव परो जपः ।
इदमेव परं तत्त्वमिदमेव परं व्रतम् ॥ ९९ ॥

९९

idameva parā dikṣā idameva paro japaḥ |
idameva paraṃ tattvamidameva paraṃ vratam ||

this alone is the supreme initiation, this alone the supreme japa,
this alone the supreme Reality, this alone the supreme vow;

WORD BY WORD इदमेव परा दीक्षा — this alone is the supreme initiation · इदमेव परो जपः
— this alone the supreme japa · इदमेव परं तत्त्वम् — this alone the supreme Reality · इदमेव
परं व्रतम् — this alone the supreme vow

इदमेव परो यज्ञ इदमेव परात् परम् ।
इदमेव परं श्रेय इदमेव परं फलम् ॥ १०० ॥

१००

*idameva paro yajña idameva parāt param |
idameva paraṃ śreya idameva paraṃ phalam ||*

this alone is the supreme sacrifice, this alone is higher than the highest, this alone the supreme good, this alone the supreme fruit;

WORD BY WORD इदमेव परो यज्ञ — this alone is the supreme sacrifice · इदमेव परात् परम् — this alone is higher than the highest · इदमेव परं श्रेय — this alone the supreme good · इदमेव परं फलम् — this alone the supreme fruit

इदमेव परं ब्रह्म इदमेव परा गतिः ।
इदमेव परं गुह्यं सत्यं सत्यं न संशयः ।
इति मत्वा मनुवरं तन्निष्ठः स्यात् सदा प्रिये ॥ १०१ ॥

१०१

*idameva paraṃ brahma idameva parā gatiḥ |
idameva paraṃ guhyaṃ satyaṃ satyaṃ na saṃśayaḥ |
iti matvā manuvaram tanniṣṭhaḥ syāt sadā priye ||*

this alone is the supreme Brahman, this alone the supreme goal, this alone the supreme secret — truly, truly, without doubt. Knowing this, O beloved, one should ever be devoted to this best of mantras.

WORD BY WORD इदमेव परं ब्रह्म — this alone is the supreme Brahman · इदमेव परा गतिः — this alone the supreme goal · इदमेव परं गुह्यं — this alone the supreme secret · सत्यं सत्यं न संशयः — truly, truly, without doubt · इति मत्वा मनुवरं — knowing this, the best of mantras · तन्निष्ठः स्यात् सदा प्रिये — one should ever be devoted to it, O beloved

आगमोक्तेन विधिना क्रमपूजापुरःसरम् ।

श्रीप्रासादपरामन्त्रं शतमष्टोत्तरं जपेत् ।

१०२

मुच्यते ब्रह्महत्यादिमहापापैश्च पञ्चभिः ॥ १०२ ॥

āgamoktena vidhinā kramapūjāpuraḥsaram |
śrīprāsādaparāmantram śatamaṣṭottaram jayet |
mucyate brahmahatyādimahāpāpaiśca pañcabhiḥ ||

By the rite declared in the Āgamas, preceded by the ordered worship, one should recite the blessed Prāsāda-Parā mantra a hundred and eight times; one is thereby freed from the five great sins, brāhmaṇa-murder and the rest.

WORD BY WORD आगमोक्तेन विधिना — by the rite declared in the Āgamas · क्रमपूजापुरःसरम् — preceded by the ordered worship · श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · शतमष्टोत्तरं जपेत् — one should recite a hundred and eight times · मुच्यते ब्रह्महत्यादि — one is freed from brāhmaṇa-murder and the rest · महापापैश्च पञ्चभिः — the five great sins

द्विशतं यो जपेद्देवि श्रीप्रासादपरामनुम् ।

चतुरशीतिलक्षांशधारणाचरितैरपि ॥ १०३ ॥

१०३

dviśataṃ yo japeddevi śrīprāsādaparāmanum |
caturaśītilakṣāṃśadhāraṇācaritairapi ||

One who recites the blessed Prāsāda-Parā mantra two hundred times, O Devī — even from sins done while bearing bodies in the eighty-four lakh forms,

WORD BY WORD द्विशतं यो जपेद्देवि — one who recites two hundred times, O Devī · श्रीप्रासादपरामनुम् — the blessed Prāsāda-Parā mantra · चतुरशीतिलक्षांश — in the eighty-four lakh · धारणाचरितैरपि — [sins] done while bearing [those bodies]

स्वयोनिजाङ्गचरितैरसंख्यजननार्जितैः ।

वार्द्धके यौवने बाल्ये जाग्रत्स्वप्नसुषुप्तिषु ॥ १०४ ॥

१०४

*svayonijāṅgacaritairasaṁkhyajanānārjitaiḥ |
vārdhake yauvane bālye jāgratsvapnasuṣuptiṣu ||*

done with the limbs of the body born of the womb, earned over countless births, in old age, youth and childhood, in waking, dream and deep sleep,

WORD BY WORD स्वयोनिजाङ्गचरितैः — done with the limbs born of one's own womb · असंख्यजननार्जितैः — earned over countless births · वार्द्धके यौवने बाल्ये — in old age, youth and childhood · जाग्रत्स्वप्नसुषुप्तिषु — in waking, dream and deep sleep

कर्मणा मनसा वाचा ज्ञानाज्ञानकृतैरपि ।

महापातकसङ्घैश्च ह्युपपातककोटिभिः ।

१०५

मुच्यते नात्र सन्देहः सत्यमेतद्वरानने ॥ १०५ ॥

*karmanā manasā vācā jñānājñānakṛtairapi |
mahāpātakasaṅghaiśca hyupapātakakoṭibhiḥ |
mucyate nātra sandehaḥ satyametaḍvarānane ||*

by deed, mind or speech, knowingly or unknowingly — from the hosts of great sins and from crores of lesser sins one is freed; there is no doubt of it. This is the truth, O fair-faced one.

WORD BY WORD कर्मणा मनसा वाचा — by deed, by mind, by speech · ज्ञानाज्ञानकृतैरपि — done knowingly or unknowingly · महापातकसङ्घैश्च — from the hosts of great sins · ह्युपपातककोटिभिः — and from crores of lesser sins · मुच्यते नात्र सन्देहः — one is freed — there is no doubt · सत्यमेतद्वरानने — this is the truth, O fair-faced one

त्रिशतं यो जपेद्देवि श्रीप्रासादपरामनुम् ।
सर्वक्रतुषु यत् पुण्यं सर्वदानेषु यत् फलम् ॥ १०६ ॥

१०६

*triśataṃ yo japeddevi śrīprāsādaparāmanum |
sarvakratuṣu yat puṇyaṃ sarvādāneṣu yat phalam ||*

One who recites the blessed Prāsāda-Parā mantra three hundred times, O Devī — the merit that lies in all sacrifices, the fruit that lies in all gifts,

WORD BY WORD त्रिशतं यो जपेद्देवि — one who recites three hundred times, O Devī · श्रीप्रासादपरामनुम् — the blessed Prāsāda-Parā mantra · सर्वक्रतुषु यत् पुण्यं — the merit that is in all sacrifices · सर्वदानेषु यत् फलम् — the fruit that is in all gifts

सर्वव्रतेषु यत् पुण्यं सर्वतीर्थेषु यत् फलम् ।
तत् फलं लभते देवि नात्र कार्या विचारणा ॥ १०७ ॥

१०७

*sarvavrateṣu yat puṇyaṃ sarvatīrtheṣu yat phalam |
tat phalaṃ labhate devi nātra kāryā vicāraṇā ||*

the merit in all vows, the fruit in all pilgrimages — that fruit he obtains, O Devī; there is no room for doubt.

WORD BY WORD सर्वव्रतेषु यत् पुण्यं — the merit that is in all vows · सर्वतीर्थेषु यत् फलम् — the fruit that is in all pilgrimages · तत् फलं लभते देवि — that fruit he obtains, O Devī · नात्र कार्या विचारणा — there is no room for doubt here

चतुःशतं जपेद् यस्तु श्रीप्रासादपरामनुम् ।

सदा तस्य गृहद्वारे ह्यणिमाद्यष्टसिद्धयः ।

१०८

सेवन्ते नात्र सन्देहः सर्वसिद्धिसमन्विताः ॥ १०८ ॥

*cataṁśataṁ japed yastu śrīprāsādaparāmanum |
sadā tasya gṛhadvāre hyaṇimādyasṭasiddhayaḥ |
sevante nātra sandehaḥ sarvasiddhisamanvitāḥ ||*

One who recites the blessed Prāsāda-Parā mantra four hundred times — the eight attainments, aṇimā and the rest, together with every other attainment, wait forever at the door of his house; there is no doubt of it.

WORD BY WORD चतुःशतं जपेद् यस्तु — one who recites four hundred times · श्रीप्रासादपरामनुम् — the blessed Prāsāda-Parā mantra · सदा तस्य गृहद्वारे — ever at the door of his house · ह्यणिमाद्यष्टसिद्धयः — the eight attainments, aṇimā and the rest · सेवन्ते नात्र सन्देहः — wait upon him — there is no doubt · सर्वसिद्धिसमन्विताः — together with every attainment

यद् यन्मनोऽभिलषितं तत्तत् प्राप्नोत्यसंशयः ।

धर्मार्थकाममोक्षाश्च साक्षात्तस्य करे स्थिताः ॥ १०९ ॥

१०९

*yad yanmano'bhilaṣitaṁ tattat prāpnotyasaṁśayaḥ |
dharmārthakāmamokṣāśca sākṣāttasya kare sthitāḥ ||*

Whatever his mind desires, that he obtains without doubt; dharma, wealth, pleasure and liberation rest visibly in his hand.

WORD BY WORD यद् यन्मनोऽभिलषितं — whatever the mind desires · तत्तत् प्राप्नोत्यसंशयः — that he obtains, without doubt · धर्मार्थकाममोक्षाश्च — dharma, wealth, pleasure and liberation · साक्षात्तस्य करे स्थिताः — rest visibly in his hand

सालोक्यप्रमुखां देवि लभेन्मुक्तिं चतुर्विधाम् ।
सत्यमेतन्न सन्देहः साधकः कुलनायिके ॥ ११० ॥

११०

sālokyapramukhāṃ devī labhenmuktiṃ caturvidhām |
satyametanna sandehaḥ sādhaḥ kulānāyike ||

The sādhaḥ obtains the fourfold liberation beginning with sālokya, O Devī, mistress of the Kula — this is true, there is no doubt.

WORD BY WORD सालोक्यप्रमुखां देवि — beginning with sālokya, O Devī · लभेन्मुक्तिं चतुर्विधाम् — he obtains the fourfold liberation · सत्यमेतन्न सन्देहः — this is true, there is no doubt · साधकः कुलनायिके — the sādhaḥ, O mistress of the Kula

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

१११

japet pañcaśataṃ yastu śrīprāsādaparāmanum |
tatphalaṃ naiva śaknōmi kathitum kulānāyike ||

One who recites the blessed Prāsāda-Parā mantra five hundred times — its fruit I am not able to tell, O mistress of the Kula.

WORD BY WORD जपेत् पञ्चशतं यस्तु — one who recites five hundred times · श्रीप्रासादपरामनुम् — the blessed Prāsāda-Parā mantra · तत्फलं नैव शक्नोमि — its fruit I am not able · कथितुं कुलनायिके — to tell, O mistress of the Kula

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
श्रीप्रासादपरामन्त्रं जपेद् भुक्तिविमुक्तये ॥ ११२ ॥

११२

tasmāt sarvaprayatnena sarvāvasthāsu sarvadā |
śrīprāsādaparāmantram japēd bhuktivimuktaye ||

Therefore with every effort, in every condition and at all times, one should recite the blessed Prāsāda-Parā mantra, for enjoyment and for release.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · सर्वावस्थासु सर्वदा — in all conditions, at all times · श्रीप्रासादपरामन्त्रं — the blessed Prāsāda-Parā mantra · जपेद् भुक्तिविमुक्तये — one should recite, for enjoyment and release

नास्ति गुर्वधिकं तत्त्वं न शिवाधिकदैवतम् ।
न हि वेदाधिका विद्या न कौलसमदर्शनम् ॥ ११३ ॥

११३

*nāsti gurvadhikaṃ tattvaṃ na śivādhikadaivatam |
na hi vedādhikā vidyā na kaulasamadarsanam ||*

There is no truth higher than the guru, no deity higher than Śiva, no learning higher than the Veda, no philosophy equal to the Kaula;

WORD BY WORD नास्ति गुर्वधिकं तत्त्वं — there is no truth higher than the guru · न शिवाधिकदैवतम् — no deity higher than Śiva · न हि वेदाधिका विद्या — no learning higher than the Veda · न कौलसमदर्शनम् — no philosophy equal to the Kaula

न कुलादधिकं ज्ञानं न ज्ञानादधिकं सुखम् ।
नाष्टाङ्गादधिका पूजा न हि मोक्षाधिकं फलम् ।
इदं सत्यमिदं सत्यं सत्यं सत्यं न संशयः ॥ ११४ ॥

११४

*na kulādadhikaṃ jñānaṃ na jñānādadhikaṃ sukham |
nāṣṭāṅgādadhikā pūjā na hi mokṣādhikaṃ phalam |
idaṃ satyamidaṃ satyaṃ satyaṃ satyaṃ na saṃśayaḥ ||*

no knowledge higher than the Kula, no happiness higher than knowledge, no worship higher than the eightfold, no fruit higher than liberation. This is true, this is true — truly, truly, without doubt.

WORD BY WORD न कुलादधिकं ज्ञानं — no knowledge higher than the Kula · न ज्ञानादधिकं सुखम् — no happiness higher than knowledge · नाष्टाङ्गादधिका पूजा — no worship higher than the eightfold · न हि मोक्षाधिकं फलम् — no fruit higher than liberation · इदं सत्यमिदं सत्यं — this is true, this is true · सत्यं सत्यं न संशयः — truly, truly, without doubt

श्रीप्रासादपरामन्त्रमाहात्म्यमिह वर्णितुम् ।
न शक्नोमि वरारोहे कल्पकोटिशतैरपि ॥ ११५ ॥

११५

śrīprāsādaparāmantramāhātmyamiha varṇitum |
na śaknōmi varārohe kalpakotiśatairapi ||

To describe here the greatness of the blessed Prāsāda-Parā mantra I am not able, O fair-hipped one, even in hundreds of crores of kalpas.

WORD BY WORD श्रीप्रासादपरामन्त्र — of the blessed Prāsāda-Parā mantra · माहात्म्यमिह वर्णितुम् — to describe the greatness here · न शक्नोमि वरारोहे — I am not able, O fair-hipped one · कल्पकोटिशतैरपि — even in hundreds of crores of kalpas

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

११६

girau sarṣapamātrantu sāgare vālukā yathā |
tathā ca mantramāhātmyaṃ kiñcittē kathitaṃ mayā ||

As a mustard seed against a mountain, as a grain of sand against the ocean — so much, a little, of the greatness of the mantra has been told to you by me.

WORD BY WORD गिरौ सर्षपमात्रन्तु — a mustard seed against a mountain · सागरे वालुका यथा — a grain of sand against the ocean · तथा च मन्त्रमाहात्म्यं — so much of the mantra's greatness · किञ्चित्ते कथितं मया — a little has been told to you by me

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

११७

ūrdhvāmnāyasya māhātmyaṃ śrīprāsādaparāmanoḥ |
iti te kathitaṃ devī kiṃ bhūyaḥ śrotumicchasi ||

Thus the greatness of the Ūrdhvāmnāya and of the blessed Prāsāda-Parā mantra has been told to you, O Devī. What more do you wish to hear?"

WORD BY WORD ऊर्ध्वाम्नायस्य माहात्म्यं — the greatness of the Ūrdhvāmnāya · श्रीप्रासादपरामनोः — and of the blessed Prāsāda-Parā mantra · इति ते कथितं देवि — thus has been told to you, O Devī · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वागमनायतन्त्रे श्रीप्रासादपरामन्त्रकथनं नाम तृतीय उल्लासः ॥

Thus ends the third ullāsa, called "The Account of the Blessed Prāsāda-Parā Mantra," in the Ūrdhvāmnāya Tantra, the fifth khaṇḍa of the glorious Kulārṇava — the door to nirvāṇa and liberation, the great secret, the best of the best of all Āgamas, the work of a hundred and twenty-five thousand verses.

॥ श्रीः ॥

अथ चतुर्थोल्लासः

The Mantra and the Mahāṣoḍhā Nyāsa

Pārvatī asks for the Prāsāda-Parā mantra itself, with its nyāsa and meditation. Śiva gives the mantra only in the coded uddhāra style — "endless, moon, world, with moon and bindu" — and then explains its two names by etymology: it is prāsāda because it is light and bliss, gives visible fruit, subdues the mind, quiets old sins, removes the pain of those who take refuge and swiftly brings grace; it is parā because it is the supreme Reality, reveals the supreme Self, yields supreme bliss and lordship and stands beyond all mantras. The daily order follows: rising at dawn, contemplation of guru and deity, the morning purifications, sandhyā, the worship at the door, the seat, the gurus, Gaṇapati and Kṣetrapāla, the sun, prāṇāyāma, the binding of the quarters and the mātṛkā and bhūta-lipi nyāsas; then the seer, metre and deity of the mantra, its seed, power and pin, the six limbs and the Brahma-mantra nyāsas. The body of the chapter is the Mahāṣoḍhā, the "great sixfold nyāsa" never before revealed: (1) prapañca-nyāsa, placing sixteen categories of the manifest world with sixteen Lakṣmīs on the vowels, twenty-five divisions of time with twenty-five forms of the Goddess on the stop-consonants, and the elements, organs and winds with ten Sarasvatīs on the remaining letters, every unit prefixed by the three tāras aiṃ hrīm śrīm and the root mantra; (2) bhuvana-nyāsa, the fourteen worlds from Atala to Satyaloka laid from feet to brahmarandhra with their guardian Yoginīs; (3) mūrṭi-nyāsa, sixteen Viṣṇus, twelve Rudras and ten Brahmās with their Śaktis placed on head, face, limbs and the five faces; (4) mantra-nyāsa, the alphabet in sixteen groups counted from one lakh to sixteen lakhs of mantras, each with its presiding deity, set at the stations from mūlādhāra up through bindu, nāda and unmanī; (5) daivata-nyāsa, pairs of letters assigned to classes of beings — Yoginīs, tapasvins, gods, rākṣasas, siddhas, gandharvas, yakṣas, kinaras, nāgas, pitṛs, bhairavas — with their consorts, laid from the toes to the head; and (6) mātṛkā-nyāsa, the eight Mothers with the eight Bhairavas and the eight cārī-goddesses of sky, earth, netherworld, quarters, mountain, forest and water, set on the cakras from mūlādhāra to brahmarandhra. Then comes the dhyāna: on the Isle of Gems

in the ocean of nectar, in a jewelled pavilion within a grove of wish-trees, Śiva seated in a triangle on a lotus on a nine-jewelled throne, radiant as ten thousand suns, sixteen years old, three-eyed and moon-crested, half Ambikā, holding cup, cin-mudrā, trident and book — or the male or female form alone, or the partless being-consciousness-bliss. The ten mudrās are shown, the mantra recited, the guru recalled on the crown in a longer-metre verse. The chapter ends with the fruits: the mantrin becomes Śiva himself, the gods bow to him, the ground he stands on is holy for ten yojanas, spirits dare not look at him, whoever he salutes dies within six months — and the warning that this "cage of thunderbolt" is to be given only to a son or a disciple.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि श्रीप्रासादपरामनुम् ।

मन्त्रराजं वदेशान न्यासध्यानादिभिः सह ॥ १॥

१

kuleśa śrotumicchāmi śrīprāsādaparāmanum |
mantrarājaṃ vadeśāna nyāsadhyanādibhiḥ saha ||

"O lord of the Kula, I wish to hear the blessed Prāsāda-Parā mantra. Tell me, O Lord, the king of mantras, together with its nyāsa, its meditation and the rest."

WORD BY WORD कुलेश श्रोतुमिच्छामि — O lord of the Kula, I wish to hear · श्रीप्रासादपरामनुम् — the blessed Prāsāda-Parā mantra · मन्त्रराजं वदेशान — tell me the king of mantras, O Lord · न्यासध्यानादिभिः सह — together with its nyāsa, meditation and the rest

— श्रीईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण शिवाकारः प्रजायते ॥ २॥

२

śṛṇu devi pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa śivākāraḥ prajāyate ||

"Listen, O Devī, I shall tell you what you ask of me. By merely hearing it one takes on the form of Śiva.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall tell · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · शिवाकारः प्रजायते — one takes on the form of Śiva

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

३

itaḥ pūrvaṃ mayā nokto mantro'yaṃ yasya kasyacit |
tava snehādvadāmyadya śṛṇu matprāṇavallabhe ||

Before this I have not spoken this mantra to anyone whatever; out of love for you I tell it today — listen, O beloved of my life.

WORD BY WORD इतः पूर्वं मया नोक्तो — before this it was not spoken by me · मन्त्रोऽयं यस्य कस्यचित् — this mantra, to anyone whatever · तव स्नेहाद्वदाम्यद्य — out of love for you I tell it today · शृणु मत्प्राणवल्लभे — listen, O beloved of my life

अनन्तचन्द्रभुवनमिन्दुबिन्दुयुगान्वितः ।
श्रीप्रासादपरामन्त्रो भुक्तिमुक्तिफलप्रदः ॥ ४ ॥

४

anantacandrabhuvanamindubinduyugānvitaḥ |
śrīprāsādaparāmanthro bhuktimuktiphalaṇpradaḥ ||

"Endless", "moon", "world", joined with the pair of moon and bindu — such is the blessed Prāsāda-Parā mantra, bestowing enjoyment and liberation.

WORD BY WORD अनन्तचन्द्रभुवनम् — endless, the moon, the world · इन्दुबिन्दुयुगान्वितः — joined with the pair of moon and bindu · श्रीप्रासादपरामन्त्रो — the blessed Prāsāda-Parā mantra · भुक्तिमुक्तिफलप्रदः — bestows enjoyment and liberation

पराप्रासादमन्त्रस्तु सादिरुक्तः कुलेश्वरि ।
प्रकाशानन्दरूपत्वात् प्रत्यक्षफलदानतः ॥ ५ ॥

५

parāprāsādamantrastu sādiruktaḥ kuleśvari |
prakāśānandarūpatvāt pratyakṣaphaladānataḥ ||

The Parā-Prāsāda mantra, O mistress of the Kula, is so named from its parts: because its nature is light and bliss (pra-), because it gives visible fruit (pra-),

WORD BY WORD पराप्रासादमन्त्रस्तु — the Parā-Prāsāda mantra · सादिरुक्तः कुलेश्वरि — is said [to be so called] with its beginning, O mistress of the Kula · प्रकाशानन्दरूपत्वात् — because its nature is light and bliss · प्रत्यक्षफलदानतः — because it gives visible fruit

प्रसन्नचित्तवश्यत्वात् प्रसिद्धार्थनिरूपणात् ।

प्राक्तनाघप्रशमनात् प्रपन्नार्तिविनाशनात् ।

६

प्रसादकरणाच्छीघ्रं प्रासादमनुरीरितः ॥ ६॥

*prasannacittavaśyatvāt prasiddhārthanirūpaṇāt |
prāktanāghapraśamanāt prapannārtivināśanāt |
prasādakaraṇācchīghraṁ prāsādamanurīritaḥ ||*

because it subdues the mind into serenity, because it sets forth the well-known goal, because it quiets the sins of former lives, because it destroys the pain of those who take refuge, and because it swiftly brings grace — it is called the Prāsāda mantra.

WORD BY WORD प्रसन्नचित्तवश्यत्वात् — because it subdues the mind into serenity · प्रसिद्धार्थनिरूपणात् — because it sets forth the well-known goal · प्राक्तनाघप्रशमनात् — because it quiets sins of former [lives] · प्रपन्नार्तिविनाशनात् — because it destroys the pain of those who take refuge · प्रसादकरणाच्छीघ्रं — because it swiftly brings grace · प्रासादमनुरीरितः — it is called the Prāsāda mantra

परतत्त्वस्वरूपत्वात् परमात्मप्रकाशनात् ।

परमानन्दजननात् परधर्मनिदर्शनात् ॥ ७॥

७

*paratattvasvarūpatvāt paramātmaprakāśanāt |
paramānandajananaṁ paradharmanidarśanāt ||*

Because its nature is the supreme Reality, because it reveals the supreme Self, because it gives birth to supreme bliss, because it shows the supreme dharma,

WORD BY WORD परतत्त्वस्वरूपत्वात् — because its nature is the supreme Reality · परमात्मप्रकाशनात् — because it reveals the supreme Self · परमानन्दजननात् — because it gives birth to supreme bliss · परधर्मनिदर्शनात् — because it shows the supreme dharma

परोक्षफलदानाच्च परमैश्वर्यकारणात् ।
परत्वात् सर्वमन्त्राणां परामन्त्र इतीरितः ॥ ८॥

८

*parokṣaphaladānācca paramaiśvaryaakāraṇāt |
paratvāt sarvamantrāṇām parāmantra itīritaḥ ||*

because it gives fruit beyond sight, because it is the cause of supreme lordship, and because it is beyond all mantras — it is called the Parā mantra.

WORD BY WORD परोक्षफलदानाच्च — and because it gives fruit beyond sight · परमैश्वर्यकारणात् — because it causes supreme lordship · परत्वात् सर्वमन्त्राणां — because it is beyond all mantras · परामन्त्र इतीरितः — it is called the Parā mantra

कुलमन्त्रमिदं देवि न्यासं शृणु वदामि ते ।
आदौ प्रातः समुत्थाय गुरुदेवानुचिन्तनम् ॥ ९॥

९

*kulamantramidaṁ devi nyāsaṁ śṛṇu vadāmi te |
ādau prātaḥ samutthāya gurudevānucintanam ||*

Hear the nyāsa of this Kula mantra, O Devī; I tell it to you. First, rising at dawn, the contemplation of guru and deity;

WORD BY WORD कुलमन्त्रमिदं देवि — this Kula mantra, O Devī · न्यासं शृणु वदामि ते — hear its nyāsa, I tell it to you · आदौ प्रातः समुत्थाय — first, rising at dawn · गुरुदेवानुचिन्तनम् — the contemplation of guru and deity

कन्दमूले मनः कृत्वा कुर्याद्विष्णुमूत्रमोचनम् ।
शौचास्यशोधनं स्नानं सन्ध्यातर्पणमाचरेत् ॥ १०॥

१०

*kandamūle manaḥ kṛtvā kuryādvīṣṇumūtramocanam |
śaucāsyasodhanam snānam sandhyātarpṇamācaret ||*

fixing the mind at the root of the bulb, one should relieve bowels and bladder; then cleansing, rinsing the mouth, bathing, and the performance of sandhyā and the water-offerings;

WORD BY WORD कन्दमूले मनः कृत्वा — fixing the mind on the root of the bulb · कुर्याद्विष्णुमूत्रमोचनम् — one should void bowels and bladder · शौचास्यशोधनं स्नानं — cleansing, mouth-washing, bathing · सन्ध्यातर्पणमाचरेत् — one should perform sandhyā and tarpaṇa

एकान्ते द्वारयजनं विघ्नत्रयनिवारणम् ।
पूजास्थानप्रवेशश्च तथासनोपवेशनम् ॥ ११ ॥

११

ekānte dvārayajanaṁ vighnatrayanivāraṇam |
pūjāsthānapraveśaśca tathāsanopaveśanam ||

in a solitary place, the worship at the door, the warding-off of the three kinds of obstacle, the entry into the place of worship, and the taking of one's seat;

WORD BY WORD एकान्ते द्वारयजनं — in a solitary place, the worship of the door · विघ्नत्रयनिवारणम् — the warding-off of the three obstacles · पूजास्थानप्रवेशश्च — entering the place of worship · तथासनोपवेशनम् — and taking one's seat

देवीपूजागृहध्यानं शिवादिगुरुवन्दनम् ।
आसनं गणपक्षेत्रपालवन्दनमीश्वरि ॥ १२ ॥

१२

devīpūjāgrhadhyānaṁ śivādiguruvandanam |
āsaṇaṁ gaṇapakṣetrapālavandanamīśvari ||

meditation on the Devī's house of worship, salutation to the line of gurus beginning with Śiva, the [purification of the] seat, and salutation to Gaṇapati and Kṣetrapāla, O Goddess;

WORD BY WORD देवीपूजागृहध्यानं — meditation on the Devī's house of worship · शिवादिगुरुवन्दनम् — salutation to the gurus beginning with Śiva · आसनं गणपक्षेत्रपाल — the seat; Gaṇapati and Kṣetrapāla · वन्दनमीश्वरि — salutation, O Goddess

पादुकास्मरणञ्चैव दिननाथार्चनं प्रिये ।
कराङ्गशोधनं प्राणायामः स्वब्रह्मरन्ध्रके ॥ १३ ॥

१३

pādukāsmaraṇaṇcaiva dinanāthārcaṇaṁ priye |
karāṅgaśodhanaṁ prāṇāyāmaḥ svabrahmarandhrake ||

the remembrance of the guru's pādukā, the worship of the sun, O beloved, the purification of hands and limbs, and prāṇāyāma [with the breath led] to one's own brahmarandhra;

WORD BY WORD पादुकास्मरणञ्चैव — and the remembrance of the pādukā · दिननाथार्चनं प्रिये — the worship of the lord of day, O beloved · कराङ्गशोधनं — purification of hands and limbs · प्राणायामः स्वब्रह्मरन्ध्रके — prāṇāyāma in one's own brahmarandhra

दिग्बन्धनञ्चाङ्गयुग्मं विधियुक्ताञ्च मातृकाम् ।
दशप्रकारभूताख्यां लिपिं कमठसंज्ञकाम् ॥ १४ ॥

१४

digbandhanañcāṅgayugmaṃ vidhiyuktāñca mātṛkām |
daśaprakārabhūtākhyāṃ lipiṃ kamaṭhasaṃjñakām ||

the binding of the quarters, the pair of limb-nyāsas, the mātṛkā-nyāsa with its rite, the tenfold bhūta-lipi, and the lipi called kamaṭha.

WORD BY WORD दिग्बन्धनञ्चाङ्गयुग्मं — the binding of the quarters, the pair of limb-nyāsas · विधियुक्ताञ्च मातृकाम् — and the mātṛkā with its rite · दशप्रकारभूताख्यां — the ten kinds called bhūta-[lipi] · लिपिं कमठसंज्ञकाम् — and the lipi called kamaṭha

ऋषिरस्य परः शम्भुश्छन्दश्चाव्यक्तपूर्विका ।
गायत्री देवता चात्र सर्वमन्त्रेश्वरी परा ॥ १५ ॥

१५

ṛṣirasya paraḥ śambhuśchandaścāvyaktapūrvikā |
gāyatrī devatā cātra sarvamantreśvarī parā ||

Its seer is the supreme Śambhu; its metre is the Avyakta-gāyatrī; and its deity is Parā, the mistress of all mantras.

WORD BY WORD ऋषिरस्य परः शम्भुः — its seer is the supreme Śambhu · छन्दश्चाव्यक्तपूर्विका — its metre is the one preceded by "unmanifest" · गायत्री देवता चात्र — [avyakta-]gāyatrī; and the deity here · सर्वमन्त्रेश्वरी परा — is Parā, mistress of all mantras

दीर्घत्रययुतं मूलं बीजं शक्तिश्च कीलकम् ।
षड्दीर्घयुक्तमूलेन षडङ्गानि च पार्वति ॥ १६ ॥

१६

dīrghatrayayutaṃ mūlaṃ bijam śaktiśca kīlakam |
ṣaḍdīrghayuktamūlena ṣaḍaṅgāni ca pārvatī ||

The root joined with the three long vowels gives the seed, the power and the pin; with the root joined to the six long vowels the six limb-nyāsas are formed, O Pārvatī.

WORD BY WORD दीर्घत्रययुतं मूलं — the root joined with the three long [vowels] · बीजं शक्तिश्च कीलकम् — is the seed, the power, and the pin · षड्दीर्घयुक्तमूलेन — with the root joined to the six long [vowels] · षडङ्गानि च पार्वति — the six limbs [are formed], O Pārvatī

ईशतत्पुरुषाघोरसद्योजातात्मनस्तथा ।

पञ्चाङ्गुलिषु विन्यस्य मूर्तिं वक्त्रेषु विन्यसेत् ॥ १७ ॥

१७

*īśatatpuruṣāghorasadyojātātmanastathā |
pañcāṅguliṣu vinyasya mūrṭiṃ vaktreṣu vinyaset ||*

Having placed Īśāna, Tatpuruṣa, Aghora, Sadyojāta and the rest on the five fingers, one should place the [same] form on the five faces.

WORD BY WORD ईशतत्पुरुषाघोर — Īśāna, Tatpuruṣa, Aghora · सद्योजातात्मनस्तथा — Sadyojāta and [Vāmadeva], the selves · पञ्चाङ्गुलिषु विन्यस्य — having placed on the five fingers · मूर्तिं वक्त्रेषु विन्यसेत् — one should place the form on the faces

पञ्चसु ब्रह्मणि तथैवाङ्गविन्यासमाचरेत् ।

आधारशक्तिमारभ्य पीठमन्त्रान्तमम्बिके ॥ १८ ॥

१८

*pañcasu brahmaṇi tathaiṅgavinyāsamācaret |
ādhāraśaktimārabhya pīṭhamantrāntamambike ||*

Likewise one should perform the limb-nyāsa with the five Brahmantras, and [the pīṭha-nyāsa] from the supporting power up to the end of the pīṭha mantras, O Ambikā.

WORD BY WORD पञ्चसु ब्रह्मणि तथैव — likewise in the five Brahma[mantras] · अङ्गविन्यासमाचरेत् — one should perform the limb-nyāsa · आधारशक्तिमारभ्य — beginning with the supporting power · पीठमन्त्रान्तमम्बिके — up to the end of the pīṭha mantras, O Ambikā

अल्पषोढां कुलेशानि कुर्यात् पूर्वोक्तवर्त्मना ।

महाषोढाह्वयं न्यासं ततः कुर्यात् समाहितः ।

१९

वक्ष्यमाणेन विधिना देवताभावसिद्धये ॥ १९ ॥

alpaṣoḍhāṃ kuleśāni kuryāt pūrvoktavartmanā |
mahāṣoḍhāhvayaṃ nyāsaṃ tataḥ kuryāt samāhitaḥ |
vakṣyamāṇena vidhinā devatābhāvasiddhaye ||

The lesser Ṣoḍhā, O mistress of the Kula, one should perform in the way stated before; then, composed, one should perform the nyāsa called Mahāṣoḍhā by the rite about to be told, for attaining identity with the deity.

WORD BY WORD अल्पषोढां कुलेशानि — the lesser Ṣoḍhā, O mistress of the Kula · कुर्यात् पूर्वोक्तवर्त्मना — one should perform by the way stated before · महाषोढाह्वयं न्यासं — the nyāsa called Mahāṣoḍhā · ततः कुर्यात् समाहितः — then one should perform, composed · वक्ष्यमाणेन विधिना — by the rite about to be told · देवताभावसिद्धये — for attaining identity with the deity

यस्य कस्यापि नैवोक्तं तव स्नेहाद्वदाम्यहम् ।

प्रपञ्चो भुवनं मूर्तिर्मन्त्रदेवतमातरः ।

२०

महाषोढाह्वयो न्यासः सर्वन्यासोत्तमोत्तमः ॥ २० ॥

yasya kasyāpi naivoktaṃ tava snehādvadāmyaham |
prapañco bhuvaṇaṃ mūrtirmantradevatamātaraḥ |
mahāṣoḍhāhvayo nyāsaḥ sarvaṇyāsottamottamaḥ ||

Never told to anyone whatever, I tell it out of love for you. The manifest world, the worlds, the forms, the mantras, the deities and the Mothers — these six make the nyāsa called Mahāṣoḍhā, the best of the best of all nyāsas.

WORD BY WORD यस्य कस्यापि नैवोक्तं — never told to anyone whatever · तव स्नेहाद्वदाम्यहम् — out of love for you I tell it · प्रपञ्चो भुवनं मूर्तिः — the manifest world, the worlds, the forms · मन्त्रदेवतमातरः — the mantras, the deities, the Mothers · महाषोढाह्वयो न्यासः — [these six make] the nyāsa called Mahāṣoḍhā · सर्वन्यासोत्तमोत्तमः — the best of the best of all nyāsas

तत्रादौ परमेशानि प्रपञ्चन्यास उच्यते ।
प्रपञ्चद्वीपजलधिरिपत्तनपीठकाः ॥ २१ ॥

२१

tatrādaṁ paramēśāni prapañcanyāsa ucyate |
prapañcadvīpajaladhigiripattanapīṭhakāḥ ||

Among these, O supreme Goddess, the prapañca-nyāsa is told first. The manifest world, the continents, the oceans, the mountains, the cities, the pīṭhas,

WORD BY WORD तत्रादौ परमेशानि — among these, first, O supreme Goddess · प्रपञ्चन्यास उच्यते — the prapañca-nyāsa is told · प्रपञ्चद्वीपजलधि — the manifest world, continents, oceans · गिरिपत्तनपीठकाः — mountains, cities, pīṭhas

क्षेत्रं वनाश्रमगुहानदीचत्वरकोद्भिदः ।
स्वेदाण्डजजरायुजा इत्युक्तास्ते हि षोडश ॥ २२ ॥

२२

kṣetram vanāśramaguhānādīcatvarakodbhidaḥ |
svedāṇḍajajarāyujā ityuktāste hi ṣoḍaśa ||

the sacred fields, forests, hermitages, caves, rivers, crossroads, plants, and the sweat-born, egg-born and womb-born creatures — these are the sixteen declared.

WORD BY WORD क्षेत्रं वनाश्रमगुहा — sacred fields, forests, hermitages, caves · नदीचत्वरकोद्भिदः — rivers, crossroads, plants · स्वेदाण्डजजरायुजा — sweat-born, egg-born, womb-born · इत्युक्तास्ते हि षोडश — these are the sixteen declared

श्रीर्माया कमला विष्णुवल्लभा पद्मधारिणी ।
समुद्रतनया लोकमाता कमलवासिनी ॥ २३ ॥

२३

śrīrmāyā kamalā viṣṇuvallabhā padmadhārīṇī |
samudratanayā lokamātā kamalavāsīnī ||

Śrī, Māyā, Kamalā, Viṣṇuvallabhā, Padmadhārīṇī, Samudratanayā, Lokamātā, Kamalavāsīnī,

WORD BY WORD श्रीर्माया कमला — Śrī, Māyā, Kamalā · विष्णुवल्लभा पद्मधारिणी — Viṣṇuvallabhā, Padmadhārīṇī · समुद्रतनया लोकमाता — Samudratanayā, Lokamātā · कमलवासिनी — Kamalavāsīnī

इन्दिरा मा रमा पद्मा तथा नारायणप्रिया ।

सिद्धलक्ष्मी राजलक्ष्मीर्महालक्ष्मीरितीरिताः ।

२४

शक्तयस्तु प्रपञ्चानां स्वराणामधिदेवताः ॥ २४ ॥

indirā mā ramā padmā tathā nārāyaṇapriyā |
siddhalakṣmī rājalakṣmīrmahālakṣmīritiritāḥ |
śaktayastu prapañcāṇāṃ svarāṇāmadhidevatāḥ ||

Indirā, Mā, Ramā, Padmā, Nārāyaṇapriyā, Siddhalakṣmī, Rājalakṣmī, Mahālakṣmī — so they are named: the Śaktis of the sixteen prapañcas, the presiding deities of the vowels.

WORD BY WORD इन्दिरा मा रमा पद्मा — Indirā, Mā, Ramā, Padmā · तथा नारायणप्रिया — and Nārāyaṇapriyā · सिद्धलक्ष्मी राजलक्ष्मीः — Siddhalakṣmī, Rājalakṣmī · महालक्ष्मीरितीरिताः — Mahālakṣmī — so they are named · शक्तयस्तु प्रपञ्चानां — these are the Śaktis of the [sixteen] prapañcas · स्वराणामधिदेवताः — the presiding deities of the vowels

लवस्त्रुटिः कला काष्ठा निमेषः श्वास एव हि ।

घटिका च मुहूर्तश्च प्रहरो दिवसस्तथा ॥ २५ ॥

२५

lavastruṭiḥ kalā kāṣṭhā nimeṣaḥ śvāsa eva hi |
ghaṭikā ca muhūrtaśca praharo divasastathā ||

Lava, truṭi, kalā, kāṣṭhā, nimeṣa, the breath, ghaṭikā, muhūrta, prahara, the day,

WORD BY WORD लवस्त्रुटिः कला काष्ठा — lava, truṭi, kalā, kāṣṭhā · निमेषः श्वास एव हि — nimeṣa and breath · घटिका च मुहूर्तश्च — ghaṭikā and muhūrta · प्रहरो दिवसस्तथा — prahara and day

सन्ध्या रात्रिस्तिथिश्चैव वारो नक्षत्रमेव च ।
योगश्च करणं पक्षौ मासो राशिर्ऋतुस्तथा ॥ २६ ॥

२६

sandhyā rātristithiścaiva vāro nakṣatrameva ca |
yogaśca karaṇaṃ pakṣau māso rāśirṛtustathā ||

twilight, night, the lunar day, the weekday, the nakṣatra, the yoga, the karaṇa, the two fortnights, the month, the zodiac sign, the season,

WORD BY WORD सन्ध्या रात्रिस्तिथिश्चैव — twilight, night, and the tithi · वारो नक्षत्रमेव च — the weekday and the nakṣatra · योगश्च करणं पक्षौ — yoga, karaṇa, the two fortnights · मासो राशिर्ऋतुस्तथा — the month, the sign, the season

अयनं वत्सरयुगप्रलयाः पञ्चविंशतिः ।
एतेषां स्थाननियमो हृदयान्तः समीरितः ॥ २७ ॥

२७

ayanaṃ vatsarayugapralayāḥ pañcaviṃśatiḥ |
eteṣāṃ sthānanīyamo hṛdayāntaḥ samīritaḥ ||

the half-year, the year, the yuga and the dissolution — twenty-five [divisions of time]. The rule of their placement is declared to be within the heart.

WORD BY WORD अयनं वत्सरयुग — the half-year, the year, the yuga · प्रलयाः पञ्चविंशतिः — and dissolution — twenty-five · एतेषां स्थाननियमो — the rule of their placement · हृदयान्तः समीरितः — is declared to be within the heart

आर्योमा चण्डिका दुर्गा शिवाऽपर्णाऽम्बिका सती ।
ईश्वरी शाम्भवीशानी पार्वती सर्वमङ्गला ॥ २८ ॥

२८

āryomā caṇḍikā durgā śivā'parṇā'mbikā satī |
īśvarī śāmbhaviśānī pārvatī sarvamaṅgalā ||

Āryā, Umā, Caṇḍikā, Durgā, Śivā, Aparṇā, Ambikā, Satī, Īśvarī, Śāmbhavi, Īśānī, Pārvatī, Sarvamaṅgalā,

WORD BY WORD आर्योमा चण्डिका दुर्गा — Āryā, Umā, Caṇḍikā, Durgā · शिवाऽपर्णाऽम्बिका सती — Śivā, Aparṇā, Ambikā, Satī · ईश्वरी शाम्भवीशानी — Īśvarī, Śāmbhavi, Īśānī · पार्वती सर्वमङ्गला — Pārvatī, Sarvamaṅgalā

दाक्षायणी हैमवती महामाया महेश्वरी ।
मृडानी चैव रुद्राणी सर्वाणी परमेश्वरी ॥ २९ ॥

२९

dākṣāyaṇī haimavatī mahāmāyā maheśvarī |
mṛḍānī caiva rudrāṇī sarvāṇī parameśvarī ||

Dākṣāyaṇī, Haimavatī, Mahāmāyā, Maheśvarī, Mṛḍānī, Rudrāṇī, Śarvāṇī, Parameśvarī,

WORD BY WORD दाक्षायणी हैमवती — Dākṣāyaṇī, Haimavatī · महामाया महेश्वरी —
Mahāmāyā, Maheśvarī · मृडानी चैव रुद्राणी — Mṛḍānī and Rudrāṇī · सर्वाणी परमेश्वरी —
Śarvāṇī, Parameśvarī

काली कात्यायनी गौरी भवानीति समीरिता ।
शक्तयः स्युर्लवादीनां स्पर्शानामधिदेवताः ।
एतासां स्थाननियमो हृदयान्तः समीरितः ॥ ३० ॥

३०

kālī kātyāyaṇī gaurī bhavānīti samīritā |
śaktayaḥ syurlavādināṃ sparśānāmadhidevatāḥ |
etāsāṃ sthānananiyamo hṛdayāntaḥ samīritaḥ ||

Kālī, Kātyāyaṇī, Gaurī, Bhavānī — so they are named: the Śaktis of lava and the other divisions of time, the presiding deities of the twenty-five stop-consonants. The rule of their placement too is declared to be within the heart.

WORD BY WORD काली कात्यायनी गौरी — Kālī, Kātyāyaṇī, Gaurī · भवानीति समीरिता —
Bhavānī — so they are named · शक्तयः स्युर्लवादीनां — they are the Śaktis of lava and the
rest · स्पर्शानामधिदेवताः — the presiding deities of the consonants ka to ma · एतासां
स्थाननियमो — the rule of their placement · हृदयान्तः समीरितः — is declared to be within
the heart

पञ्चभूतानि तन्मात्रं ज्ञानकर्मेन्द्रियाणि च ।
गुणान्तःकरणावस्था ध्यायेद्दोषान् दशानिलान् ॥ ३१ ॥

३१

pañcabhūtāni tanmātraṃ jñānakarmendriyāṇi ca |
guṇāntaḥkaraṇāvasthā dhyāyeddoṣān daśānilān ||

The five elements, the five subtle elements, the organs of knowledge and of action, the guṇas, the inner organ, the states, the humours and the ten winds one should contemplate —

WORD BY WORD पञ्चभूतानि तन्मात्रं — the five elements, the subtle elements · ज्ञानकर्मेन्द्रियाणि च — the organs of knowledge and of action · गुणान्तःकरणावस्था — the guṇas, the inner organ, the states · ध्यायेद्दोषान् दशानिलान् — one should contemplate the humours and the ten winds

ब्राह्मी वागीश्वरी वाणी सावित्री च सरस्वती ।
गायत्री वाक्प्रदा पश्चात् सारदा भारती प्रिये ।
विद्यात्मिका पञ्चभूतव्यापकानामधीश्वराः ॥ ३२ ॥

३२

brāhmī vāgīśvarī vāṇī sāvitrī ca sarasvatī |
gāyatrī vākpradā paścāt sārādā bhārati priye |
vidyātmikā pañcabhūtavyāpakānāmādhiśvarāḥ ||

Brāhmī, Vāgīśvarī, Vāṇī, Sāvitrī, Sarasvatī, Gāyatrī, Vākpradā, then Sārādā, Bhārati, O beloved, and Vidyātmikā — these are the mistresses of the five elements and the other pervading [principles].

WORD BY WORD ब्राह्मी वागीश्वरी वाणी — Brāhmī, Vāgīśvarī, Vāṇī · सावित्री च सरस्वती — Sāvitrī and Sarasvatī · गायत्री वाक्प्रदा पश्चात् — Gāyatrī, Vākpradā, then · सारदा भारती प्रिये — Sārādā, Bhārati, O beloved · विद्यात्मिका पञ्चभूत — Vidyātmikā — of the five elements · व्यापकानामधीश्वराः — and the rest, the pervaders, these are the mistresses

वाग्भवं भुवनेशीञ्च लक्ष्मीबीजं त्रितारकम् ।
त्रितारमूलविद्यान्ते मातृकाक्षरतः परम् ॥ ३३ ॥

३३

vāgbhavaṃ bhuvaneśiñca lakṣmībījaṃ tritāarakam |
tritāramūlavidyānte mātṛkākṣarataḥ param ||

The Vāgbhava, the Bhuvaneśi and the Lakṣmī seeds are the "three tāras"; after the three tāras and the root vidyā, then the mātṛkā letter,

WORD BY WORD वाग्भवं भुवनेशीञ्च — the Vāgbhava, the Bhuvaneśi [seed] · लक्ष्मीबीजं त्रितारकम् — and the Lakṣmī seed — the "three tāras" · त्रितारमूलविद्यान्ते — after the three tāras and the root vidyā · मातृकाक्षरतः परम् — then the letter of the mātṛkā

वदेत् प्रपञ्चरूपायै श्रियै नम इति क्रमात् ।
प्रपञ्चादिभिरायोज्य वर्णान् शक्तीर्नियोजयेत् ।
मातृकान्याससम्प्रोक्तस्थानेष्वेवं न्यसेत् प्रिये ॥ ३४ ॥

३४

vadet prapañcarūpāyai śriyai nama iti kramāt |
prapañcādibhirāyojya varṇān śaktīrniyojayet |
mātṛkānyāsasamproktasthāneṣvevaṃ nyaset priye ||

and one should say "to her who has the form of the prapañca, to Śrī, obeisance" — in order. Joining each with its prapañca and the rest, one should assign the letters and the Śaktis, placing them thus at the places declared for the mātṛkā-nyāsa, O beloved.

WORD BY WORD वदेत् प्रपञ्चरूपायै — one should say "to her who has the form of the prapañca" · श्रियै नम इति क्रमात् — "to Śrī, obeisance" — in order · प्रपञ्चादिभिरायोज्य — having joined [each] with the prapañca and the rest · वर्णान् शक्तीर्नियोजयेत् — one should assign the letters and the Śaktis · मातृकान्याससम्प्रोक्त — at the places declared for the mātṛkā-nyāsa · स्थानेष्वेवं न्यसेत् प्रिये — thus one should place them, O beloved

त्रितारमूलसकलप्रपञ्चादिस्वरूपतः ।

आर्ये पराम्बादेव्यै नम उक्त्वा व्यापकं न्यसेत् ॥ ३५॥

३५

*tritāramūlasakalaprapañcādisvarūpataḥ |
ārye parāmbādevyai nama uktvā vyāpakam nyaset ||*

Then, saying the three tāras, the root, "in the form of the whole prapañca and the rest, to the noble Parāmbā Devī, obeisance", one should perform the pervasive nyāsa.

WORD BY WORD त्रितारमूलसकल — the three tāras, the root, the whole · प्रपञ्चादिस्वरूपतः — "in the form of the prapañca and the rest" · आर्ये पराम्बादेव्यै — "to the noble Parāmbā Devī" · नम उक्त्वा व्यापकं न्यसेत् — saying "obeisance", one should do the pervasive nyāsa

प्रपञ्चन्यास एव स्याद् भुवनन्यास उच्यते ।

त्रितारमूलमन्त्रान्ते अं आं इं अतलं वदेत् ॥ ३६॥

३६

*prapañcanyāsa eva syād bhuvananyāsa ucyate |
tritāramūlamantrānte am ām im atalam vadet ||*

So much is the prapañca-nyāsa; now the bhuvana-nyāsa is told. After the three tāras and the root mantra one should say "am ām im, Atala",

WORD BY WORD प्रपञ्चन्यास एव स्यात् — so much is the prapañca-nyāsa · भुवनन्यास उच्यते — [now] the bhuvana-nyāsa is told · त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · अं आं इं अतलं वदेत् — one should say "am ām im, Atala"

लोकञ्च निलयञ्चैव शतकोटिपदं ततः ।

गुह्याद्या योगिनी मूलदेवतान्तं वदेत् प्रिये ॥ ३७॥

३७

*lokañca nilayañcaiva śatakoṭipadam tataḥ |
guhyādyā yoginī mūladevatāntam vadet priye ||*

then "world", "abode", then the word "hundred crores", then the Yoginī Guhyā, and so on up to "root deity", O beloved;

WORD BY WORD लोकञ्च निलयञ्चैव — "world" and "abode" · शतकोटिपदं ततः — then the word "hundred crores" · गुह्याद्या योगिनी — the Yoginī called Guhyā · मूलदेवतान्तं वदेत् प्रिये — up to "root deity", one should say, O beloved

वदेदाधारशक्त्यम्बादेव्यै च पादयोर्न्यसेत् ।

ई उं ऊं वितलं गुह्यतरं चानन्तसंज्ञकम् ।

३८

शेषञ्च पूर्ववत् प्रोच्य गुल्फयोर्देवि विन्यसेत् ॥ ३८ ॥

vadedādhāraśaktymbādevyai ca pādayorñyaset |
īm uṃ ūṃ vitalaṃ guhyataraṃ cānantasaṃjñakam |
śeṣaṇca pūrvavat procya gulphayordevi vinyaset ||

one should say "to Ādhāraśakti-ambā Devī" and place it on the feet. "Īm uṃ ūṃ, Vitala, more secret, the one named Ananta" — saying the rest as before, one should place it on the ankles, O Devī.

WORD BY WORD वदेदाधारशक्त्यम्बा — one should say "Ādhāraśakti-ambā" · देव्यै च पादयोर्न्यसेत् — "to the Devī", and place it on the feet · ई उं ऊं वितलं — "īm uṃ ūṃ, Vitala" · गुह्यतरं चानन्तसंज्ञकम् — "more secret", and the one named Ananta · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · गुल्फयोर्देवि विन्यसेत् — one should place it on the ankles, O Devī

ॐ ॐ लं सुतलज्वातिगुह्यं चाचिन्त्यसंज्ञकम् ।

शेषञ्च पूर्ववत् प्रोच्य जङ्घयोर्विन्यसेत् प्रिये ॥ ३९ ॥

३९

ṛṃ ṛṃ ḷṃ sutalañcātiguhyam cācintyaṣaṃjñakam |
śeṣaṇca pūrvavat procya jaṅghayorvinyaset priye ||

"Ṛṃ ṛṃ ḷṃ, Sutala, most secret, the one named Acintya" — saying the rest as before, one should place it on the shanks, O beloved.

WORD BY WORD ॐ ॐ लं सुतलज्वा — "ṛṃ ṛṃ ḷṃ, Sutala" · अतिगुह्यं चाचिन्त्यसंज्ञकम् — "most secret", and the one named Acintya · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · जङ्घयोर्विन्यसेत् प्रिये — one should place it on the shanks, O beloved

लृं एं ऐं महातलञ्च महागुह्यं पदं ततः ।
शेषञ्च पूर्ववत् प्रोच्य देवि जान्वोः प्रविन्यसेत् ॥ ४० ॥

४०

lṛṃ eṃ aīṃ mahātalañca mahāguhyaṃ padaṃ tataḥ |
śeṣaṇca pūrvavat procya devi jānvoḥ pravinyaset ||

"lṛṃ eṃ aīṃ, Mahātala, greatly secret" — saying the rest as before, O Devī, one should place it on the knees.

WORD BY WORD लृं एं ऐं महातलञ्च — "lṛṃ eṃ aīṃ, Mahātala" · महागुह्यं पदं ततः — then the word "greatly secret" · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · देवि जान्वोः प्रविन्यसेत् — O Devī, one should place it on the knees

ओं औं तलातलं देवि परं गुह्याभिधानकम् ।
शेषञ्च पूर्ववत् प्रोच्य ऊर्वोर्देवेशि विन्यसेत् ॥ ४१ ॥

४१

oṃ auṃ talātalaṃ devi paraṃ guhyābhidhānakam |
śeṣaṇca pūrvavat procya ūrvordeveśi vinyaset ||

"Oṃ auṃ, Talātala, supreme, the one named Guhya" — saying the rest as before, one should place it on the thighs, O queen of the gods.

WORD BY WORD ओं औं तलातलं देवि — "oṃ auṃ, Talātala", O Devī · परं गुह्याभिधानकम् — "supreme", the one named Guhya · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · ऊर्वोर्देवेशि विन्यसेत् — one should place it on the thighs, O queen of gods

अं अः रसातलञ्चैव रहस्यं ज्ञानसंज्ञकम् ।
शेषञ्च पूर्ववत् प्रोच्य गुह्यदेशे प्रविन्यसेत् ॥ ४२ ॥

४२

aṃ aḥ rasātalañcaiva rahasyaṃ jñānasaṃjñakam |
śeṣaṇca pūrvavat procya guhyadeśe pravinyaset ||

"Aṃ aḥ, Rasātala, secret, the one named Jñāna" — saying the rest as before, one should place it on the secret part.

WORD BY WORD अं अः रसातलञ्चैव — "aṃ aḥ, Rasātala" · रहस्यं ज्ञानसंज्ञकम् — "secret", the one named Jñāna · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · गुह्यदेशे प्रविन्यसेत् — one should place it on the secret part

कवर्गेणापि पातालं लोकेति निलयेति च ।

शेषञ्च पूर्ववत् प्रोच्य मूलाधारे तु विन्यसेत् ॥ ४३ ॥

४३

kavargeṇāpi pātālaṃ loketi nilayeti ca |
śeṣaṇca pūrvavat procya mūlādhāre tu vinyaset ||

With the ka-group, "Pātāla", "world", "abode" — saying the rest as before, one should place it in the mūlādhāra.

WORD BY WORD कवर्गेणापि पातालं — with the ka-group, "Pātāla" · लोकेति निलयेति च — "world" and "abode" · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · मूलाधारे तु विन्यसेत् — one should place it in the mūlādhāra

चवर्गं भूतलज्येति रहस्यं डाकिनीमपि ।

शेषञ्च पूर्ववत् प्रोच्य स्वाधिष्ठाने न्यसेत् प्रिये ॥ ४४ ॥

४४

cavargaṃ bhūtalañceti rahasyaṃ ḍākinīmapi |
śeṣaṇca pūrvavat procya svādhiṣṭhāne nyaset priye ||

The ca-group, "Bhūtala", "secret", and Ḍākinī — saying the rest as before, one should place it in the svādhiṣṭhāna, O beloved.

WORD BY WORD चवर्गं भूतलज्येति — the ca-group, "Bhūtala" · रहस्यं डाकिनीमपि — "secret", and Ḍākinī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · स्वाधिष्ठाने न्यसेत् प्रिये — one should place it in the svādhiṣṭhāna, O beloved

टवर्गेण भुवो लोकं रहस्यं राकिणीमपि ।

शेषञ्च पूर्ववत् प्रोच्य नाभौ च विन्यसेत् प्रिये ॥ ४५ ॥

४५

ṭavargeṇa bhuvo lokaṃ rahasyaṃ rākiṇīmapi |
śeṣaṇca pūrvavat procya nābhau ca vinyaset priye ||

With the ṭa-group, "Bhuvarloka", "secret", and Rākiṇī — saying the rest as before, one should place it on the navel, O beloved.

WORD BY WORD टवर्गेण भुवो लोकं — with the ṭa-group, "Bhuvarloka" · रहस्यं राकिणीमपि — "secret", and Rākiṇī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · नाभौ च विन्यसेत् प्रिये — one should place it on the navel, O beloved

तवर्गं स्वश्च परमरहस्यं लाकिनीमपि ।

शेषञ्च पूर्ववत् प्रोच्य हृदये विन्यसेत् प्रिये ॥ ४६॥

४६

tavargaṃ svaśca paramarahasyaṃ lākinīmapi |
śeṣaṇca pūrvavat procya hṛdaye vinyaset priye ||

The ta-group, "Svar", "supremely secret", and Lākinī — saying the rest as before, one should place it on the heart, O beloved.

WORD BY WORD तवर्गं स्वश्च — the ta-group, "Svar" · परमरहस्यं लाकिनीमपि — "supremely secret", and Lākinī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · हृदये विन्यसेत् प्रिये — one should place it on the heart, O beloved

पवर्गञ्च महर्लोकं रहस्यं काकिनीमपि ।

शेषञ्च पूर्ववत् प्रोच्य तालुमूले न्यसेत् प्रिये ॥ ४७॥

४७

pavargaṇca maharlokaṃ rahasyaṃ kākinīmapi |
śeṣaṇca pūrvavat procya tālumūle nyaset priye ||

The pa-group, "Maharloka", "secret", and Kākinī — saying the rest as before, one should place it at the root of the palate, O beloved.

WORD BY WORD पवर्गञ्च महर्लोकं — the pa-group, "Maharloka" · रहस्यं काकिनीमपि — "secret", and Kākinī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · तालुमूले न्यसेत् प्रिये — one should place it at the root of the palate, O beloved

यवर्गञ्च जनो गुप्ततरञ्च शाकिनीमपि ।

शेषञ्च पूर्ववत् प्रोच्य आज्ञायाञ्च न्यसेत् प्रिये ॥ ४८॥

४८

yavargaṇca jano guptataraṇca śākinīmapi |
śeṣaṇca pūrvavat procya ājñāyāṇca nyaset priye ||

The ya-group, "Janaloka", "more hidden", and Śākinī — saying the rest as before, one should place it in the ājñā, O beloved.

WORD BY WORD यवर्गञ्च जनो — the ya-group, "Jana[loka]" · गुप्ततरञ्च शाकिनीमपि — "more hidden", and Śākinī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · आज्ञायाञ्च न्यसेत् प्रिये — one should place it in the ājñā, O beloved

शवर्गञ्च तपश्चातिगुह्यञ्च हाकिनीमपि ।
शेषञ्च पूर्ववत् प्रोच्य ललाटे विन्यसेत् प्रिये ॥ ४९ ॥

४९

*śavargañca tapaścātiguhyañca hākinīmapi |
śeṣañca pūrvavat procya lalāṭe vinyaset priye ||*

The śa-group, "Tapoloka", "most secret", and Hākinī — saying the rest as before, one should place it on the forehead, O beloved.

WORD BY WORD शवर्गञ्च तपश्च — the śa-group, "Tapas" · अतिगुह्यञ्च हाकिनीमपि — "most secret", and Hākinī · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · ललाटे विन्यसेत् प्रिये — one should place it on the forehead, O beloved

लं क्षं सत्यं महागुह्यं यक्षिणीमपि च प्रिये ।
शेषञ्च पूर्ववत् प्रोच्य ब्रह्मरन्ध्रे च विन्यसेत् ॥ ५० ॥

५०

*laṃ kṣaṃ satyaṃ mahāguhyaṃ yakṣiṇīmapi ca priye |
śeṣañca pūrvavat procya brahmarandhre ca vinyaset ||*

"Laṃ kṣaṃ, Satyaloka, greatly secret" and Yakṣiṇī, O beloved — saying the rest as before, one should place it in the brahmarandhra.

WORD BY WORD लं क्षं सत्यं महागुह्यं — "laṃ kṣaṃ, Satya, greatly secret" · यक्षिणीमपि च प्रिये — and Yakṣiṇī, O beloved · शेषञ्च पूर्ववत् प्रोच्य — saying the rest as before · ब्रह्मरन्ध्रे च विन्यसेत् — one should place it in the brahmarandhra

त्रितारमूलमन्त्रान्ते चतुर्दशभुवं वदेत् ।
नाधिपायै श्रीपरायै देव्यै च व्यापकं न्यसेत् ॥ ५१ ॥

५१

*tritāramūlamantrānte caturdaśabhuvam vadet |
nādhīpāyai śrīparāyai devyai ca vyāpakam nyaset ||*

After the three tāras and the root mantra one should say "to the mistress of the fourteen worlds, to the blessed Parā Devī", and perform the pervasive nyāsa.

WORD BY WORD त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · चतुर्दशभुवं वदेत् — one should say "the fourteen worlds" · नाधिपायै श्रीपरायै — "to the mistress [of them], to the blessed Parā" · देव्यै च व्यापकं न्यसेत् — "to the Devī" — and do the pervasive nyāsa

कृत्वैवं भुवनन्यासं मूर्तिन्यासमथाचरेत् ।
केशवनारायणमाधवगोविन्दविष्णवः ॥ ५२ ॥

५२

kṛtvaivaṃ bhuvananyāsaṃ mūrtinyāsamathācaret |
keśavanārāyaṇamādhvagovindaviṣṇavaḥ ||

Having thus done the bhuvana-nyāsa, one should then perform the mūrti-nyāsa. Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu,

WORD BY WORD कृत्वैवं भुवनन्यासं — having thus done the bhuvana-nyāsa · मूर्तिन्यासमथाचरेत् — one should then perform the mūrti-nyāsa · केशवनारायणमाधव — Keśava, Nārāyaṇa, Mādhava · गोविन्दविष्णवः — Govinda, Viṣṇu

मधुसूदनसंज्ञश्च स्यात्त्रिविक्रमवामनौ ।
श्रीधरश्च हृषीकेशः पद्मनाभो दामोदरः ।
वासुदेवः सङ्कर्षणः प्रद्युम्नश्चानिरुद्धकः ॥ ५३ ॥

५३

madhusūdanasaṃjñascha syāttrivikramavāmanau |
śrīdharaśca hṛṣīkeśaḥ padmanābho dāmodaraḥ |
vāsudevaḥ saṅkarṣaṇaḥ pradyumnaścāniruddhakaḥ ||

Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha [are the sixteen forms of the vowels].

WORD BY WORD मधुसूदनसंज्ञश्च — the one named Madhusūdana · स्यात्त्रिविक्रमवामनौ — Trivikrama and Vāmana · श्रीधरश्च हृषीकेशः — Śrīdhara and Hṛṣīkeśa · पद्मनाभो दामोदरः — Padmanābha, Dāmodara · वासुदेवः सङ्कर्षणः — Vāsudeva, Saṅkarṣaṇa · प्रद्युम्नश्चानिरुद्धकः — Pradyumna and Aniruddha

अक्षोल्केन्द्राणी चेशानी चोग्रोर्ध्वनयना तथा ।
ऋद्धिश्च रूपिणी लूका नूनदोषैकनायिका ॥ ५४ ॥

५४

akṣolkendrāṇi ceśāni cogroṛdhvanayanā tathā |
ṛddhiśca rūpiṇī lūkā nūnadoṣaikanāyikā ||

Akṣolkā, Indrāṇī, Īśānī, Ugrā, Ūrdhvanayanā, Ṛddhi, Rūpiṇī, Lūkā, Nūnadoṣaikanāyikā,

WORD BY WORD अक्षोल्केन्द्राणी चेशानी — Akṣolkā, Indrāṇī, Īśānī · चोग्रोर्ध्वनयना तथा — Ugrā, Ūrdhvanayanā · ऋद्धिश्च रूपिणी लूका — Ṛddhi, Rūpiṇī, Lūkā · नूनदोषैकनायिका — Nūnadoṣaikanāyikā

ऐङ्कारिणी चौघवती सर्वकामाञ्जनप्रभा ।
अस्थिमालाधरा चेति सम्प्रोक्ताः स्वरदेवताः ॥ ५५॥

५५

*aiṅkāriṇī caughavatī sarvakāmāñjanaprabhā |
asthimālādhārā ceti samproktāḥ svaradevatāḥ ||*

Aiṅkāriṇī, Oghavatī, Sarvakāmā, Añjanaprabhā, Asthimālādhārā — thus are declared the deities of the vowels.

WORD BY WORD ऐङ्कारिणी चौघवती — Aiṅkāriṇī, Oghavatī · सर्वकामाञ्जनप्रभा — Sarvakāmā, Añjanaprabhā · अस्थिमालाधरा चेति — Asthimālādhārā — thus · सम्प्रोक्ताः स्वरदेवताः — are declared the deities of the vowels

भवः शर्वोऽथ रुद्रश्च पशुपतिश्चोग्र एव च ।
महादेवस्तथा भीम ईशस्तत्पुरुषाह्वयः ।
अघोरसद्योजातौ च वामदेव इतीरिताः ॥ ५६॥

५६

*bhavaḥ śarvo'tha rudraśca paśupatiścogra eva ca |
mahādevastathā bhīma īśastatpuruṣāhvayaḥ |
aghorasadyojātau ca vāmadeva itiritāḥ ||*

Bhava, Śarva, Rudra, Paśupati, Ugra, Mahādeva, Bhīma, Īśa, Tatpuruṣa, Aghora, Sadyojāta and Vāmadeva — so they are named [the twelve forms of ka to ṇa].

WORD BY WORD भवः शर्वोऽथ रुद्रश्च — Bhava, Śarva, Rudra · पशुपतिश्चोग्र एव च — Paśupati and Ugra · महादेवस्तथा भीम — Mahādeva, Bhīma · ईशस्तत्पुरुषाह्वयः — Īśa, the one called Tatpuruṣa · अघोरसद्योजातौ च — Aghora and Sadyojāta · वामदेव इतीरिताः — and Vāmadeva — so they are named

करभद्रा खगचला गरिमादिफलप्रदा ।
घण्टाधरोग्रनयना चन्द्रधर्त्री ततः परम् ।

५७

छन्दोमयी जगत्स्थाना ज्वलत्तारा ततः परम् ॥ ५७ ॥

karabhadrā khagacalā garimādīphalapradā |
ghaṇṭādharogranayanā candradhartrī tataḥ param |
chandomayī jagatsthānā jvalattārā tataḥ param ||

Karabhadrā, Khagacalā, Garimādīphalapradā, Ghaṇṭādharā, Ugranayanā, then Candradhartrī, Chandomayī, Jagatsthānā, then Jvalattārā,

WORD BY WORD करभद्रा खगचला — Karabhadrā, Khagacalā · गरिमादिफलप्रदा — Garimādīphalapradā · घण्टाधरोग्रनयना — Ghaṇṭādharā, Ugranayanā · चन्द्रधर्त्री ततः परम् — then Candradhartrī · छन्दोमयी जगत्स्थाना — Chandomayī, Jagatsthānā · ज्वलत्तारा ततः परम् — then Jvalattārā

ज्ञानदा च टङ्कधरा धृतिर्द्वादश ईरिताः ।
कभादीनां ठडान्तानां वर्णानां देवतास्त्विमाः ॥ ५८ ॥

५८

jñānadā ca ṭaṅkadharā dhṛtirdvādaśa īritāḥ |
kabhādinām ṭhaḍāntānām varṇānām devatāstvimāḥ ||

Jñānadā, Ṭaṅkadharā and Dhṛti — twelve are named: these are the deities of the letters from ka and kha up to ṭha and ḍa.

WORD BY WORD ज्ञानदा च टङ्कधरा — Jñānadā and Ṭaṅkadharā · धृतिर्द्वादश ईरिताः — Dhṛti — twelve are named · कभादीनां ठडान्तानां — of ka, kha and the rest up to ṭha and ḍa · वर्णानां देवतास्त्विमाः — these are the deities of the letters

ब्रह्मा प्रजापतिर्वेधाः परमेष्ठी पितामहः ।

विधाता च विरिञ्चिश्च स्रष्टा च चतुराननः ।

५९

हिरण्यगर्भ इत्युक्ताः क्रमाद् ब्रह्मादयो दश ॥ ५९॥

brahmā prajāpatiṛvedhāḥ parameṣṭhī pitāmahaḥ |
vidhātā ca viriñciśca sraṣṭā ca caturānanaḥ |
hiraṇyagarbha ityuktāḥ kramād brahmādayo daśa ||

Brahmā, Prajāpati, Vedhas, Parameṣṭhī, Pitāmaha, Vidhātā, Viriñci, Sraṣṭā, Caturānana and Hiraṇyagarbha — so are named, in order, the ten beginning with Brahmā [the forms of ḍha to ma].

WORD BY WORD ब्रह्मा प्रजापतिर्वेधाः — Brahmā, Prajāpati, Vedhas · परमेष्ठी पितामहः — Parameṣṭhī, Pitāmaha · विधाता च विरिञ्चिश्च — Vidhātā and Viriñci · स्रष्टा च चतुराननः — Sraṣṭā and Caturānana · हिरण्यगर्भ इत्युक्ताः — Hiraṇyagarbha — so are named · क्रमाद् ब्रह्मादयो दश — in order, the ten beginning with Brahmā

यक्षिणी रज्जिनी लक्ष्मीर्वज्रिणी शशिधारिणी ।

षडाधारलया सर्वनायिका हसितानना ।

६०

ललिता च क्षमा चेति प्रोक्ता याद्यण्दिवताः ॥ ६०॥

yakṣiṇī rañjini lakṣmīrvajriṇī śaśidhāriṇī |
ṣaḍādhāralayā sarvanāyikā hasitānanā |
lalitā ca kṣamā ceti proktā yādyarṇadevatāḥ ||

Yakṣiṇī, Rañjini, Lakṣmī, Vajriṇī, Śaśidhāriṇī, Ṣaḍādhāralayā, Sarvanāyikā, Hasitānanā, Lalitā and Kṣamā — thus are declared the deities of the letters from ya onward.

WORD BY WORD यक्षिणी रज्जिनी — Yakṣiṇī, Rañjini · लक्ष्मीर्वज्रिणी शशिधारिणी — Lakṣmī, Vajriṇī, Śaśidhāriṇī · षडाधारलया सर्वनायिका — Ṣaḍādhāralayā, Sarvanāyikā · हसितानना — Hasitānanā · ललिता च क्षमा चेति — Lalitā and Kṣamā — thus · प्रोक्ता याद्यण्दिवताः — are declared the deities of the letters from ya

त्रितारमूलमन्त्रान्ते स्वरान् विष्णून् सशक्तिकान् ।
चतुर्थ्या नमसा युक्तान् मस्तके चानने न्यसेत् ॥ ६१ ॥

६१

*tritāramūlamantrānte svarān viṣṇūn saśaktikān |
caturthyā namasā yuktān mastake cānane nyaset ||*

After the three tāras and the root mantra, one should place the vowels — as the Viṣṇu-forms with their Śaktis, in the dative with "obeisance" — on the head and the face,

WORD BY WORD त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · स्वरान् विष्णून् सशक्तिकान् — the vowels, [as] the Viṣṇus with their Śaktis · चतुर्थ्या नमसा युक्तान् — joined with the dative and "obeisance" · मस्तके चानने न्यसेत् — one should place on the head and the face

सस्कन्धपार्श्वकट्यूरुजानुजङ्घापदेषु च ।
दक्षादिवामपर्यन्तं विन्यसेत् परमेश्वरि ॥ ६२ ॥

६२

*saskandhapārśvakaṭyūrujānujaṅghāpadeṣu ca |
dakṣādivāmaparyantaṁ vinyaset paramēśvari ||*

and on the shoulders, sides, hips, thighs, knees, shanks and feet, from the right side through to the left, O supreme Goddess.

WORD BY WORD सस्कन्धपार्श्वकट्यूरु — with shoulders, sides, hips, thighs · जानुजङ्घापदेषु च — knees, shanks and feet · दक्षादिवामपर्यन्तं — from the right side through to the left · विन्यसेत् परमेश्वरि — one should place them, O supreme Goddess

कभाद्यर्णयुतान् मन्त्री भवादीन् शक्तिसंयुतान् ।

पादपार्श्वबाहुकण्ठपञ्चवक्त्रेषु विन्यसेत् ।

६३

दशाधारेषु ब्रह्मादीन् यादिशक्तियुतान्यसेत् ॥ ६३ ॥

kabhādyarṇayutān mantrī bhavādīn śaktisaṃyutān |
pādapārśvabhūkaṇṭhapañcavaktreṣu vinyaset |
daśādhāreṣu brahmādīn yādiśaktiyutānnyaset ||

The mantrin should place Bhava and the rest, joined with the letters from ka and bha and with their Śaktis, on the feet, sides, arms, throat and five faces; and Brahmā and the rest, joined with the Śaktis from ya, on the ten supports.

WORD BY WORD कभाद्यर्णयुतान् मन्त्री — the mantrin [places] Bhava and the rest joined with the letters ka, bha ... · भवादीन् शक्तिसंयुतान् — together with their Śaktis · पादपार्श्वबाहुकण्ठ — on feet, sides, arms, throat · पञ्चवक्त्रेषु विन्यसेत् — and the five faces · दशाधारेषु ब्रह्मादीन् — on the ten supports, Brahmā and the rest · यादिशक्तियुतान्यसेत् — joined with the Śaktis from ya, one should place

त्रितारमूलमन्त्रान्ते श्रीत्रिमूर्त्यम्बिकां वदेत् ।

आर्ये पराम्बादेव्यै च नमसा व्यापकं न्यसेत् ।

६४

मूर्तिन्यासं विधायेत्थं मन्त्रन्यासं समाचरेत् ॥ ६४ ॥

tritāramūlamāntrānte śrītrimūrtiyambikāṃ vadet |
ārye parāmbādevyai ca namasā vyāpakam nyaset |
mūrtinyāsaṃ vidhāyetthaṃ mantranyāsaṃ samācaret ||

After the three tāras and the root mantra one should say "to the blessed Ambikā of the three forms, to the noble Parāmbā Devī, obeisance" and do the pervasive nyāsa. Having thus done the mūrti-nyāsa, one should perform the mantra-nyāsa.

WORD BY WORD त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · श्रीत्रिमूर्त्यम्बिकां वदेत् — one should say "the blessed Ambikā of the three forms" · आर्ये पराम्बादेव्यै च — "to the noble Parāmbā Devī" · नमसा व्यापकं न्यसेत् — with "obeisance", do the pervasive nyāsa · मूर्तिन्यासं विधायेत्थं — having thus done the mūrti-nyāsa · मन्त्रन्यासं समाचरेत् — one should perform the mantra-nyāsa

त्रितारमूलं अं आं इं एकलक्षञ्च कोटि च ।

भेदश्च प्रणवाद्येकाक्षरात्माखिलमन्त्रतः ॥ ६५॥

६५

*tritāramūlaṃ aṃ āṃ iṃ ekalakṣaṇca koṭi ca |
bhedaśca praṇavādyekākṣarātmākhilamantrataḥ ||*

The three tāras, the root, "aṃ āṃ iṃ", "one lakh and a crore", "division", "of the nature of all the single-syllable mantras beginning with the praṇava",

WORD BY WORD त्रितारमूलं अं आं इं — the three tāras, the root, "aṃ āṃ iṃ" · एकलक्षञ्च कोटि च — "one lakh" and "crore" · भेदश्च प्रणवाद्येकाक्षर — "division", "the single-syllable [mantras] beginning with the praṇava" · आत्माखिलमन्त्रतः — "of the nature of all mantras"

ततोऽधिदेवतायै स्यात् सकलञ्च फलप्रदाम् ।

आर्ये तथैककूटेश्वर्यम्बादेव्यै नमो वदेत् ॥ ६६॥

६६

*tato'dhidevatāyai syāt sakalaṇca phalapradām |
ārye tathaikakūṭeśvāryambādevyai namo vadet ||*

then "to the presiding deity, giver of every fruit, noble one, mistress of the single kūṭa, to Ambā Devī, obeisance" — so one should say.

WORD BY WORD ततोऽधिदेवतायै स्यात् — then "to the presiding deity" · सकलञ्च फलप्रदाम् — "and the giver of every fruit" · आर्ये तथैककूटेश्वरी — "noble one", then "mistress of the single kūṭa" · अम्बादेव्यै नमो वदेत् — "to Ambā Devī, obeisance" — one should say

ई उं ऊं आदि हंसादि द्विकूटं पूर्ववत् परम् ।

ऋं ऋं लं आदि वह्न्यादि त्रिकूटं पूर्ववत् परम् ॥ ६७॥

६७

*iṃ uṃ ūṃ ādi haṃsādi dvikūṭaṃ pūrvavat param |
ṛṃ ṛṃ ṛṃ ādi vahnnyādi trikūṭaṃ pūrvavat param ||*

"Īṃ uṃ ūṃ", "Haṃsa and the rest", "two-kūṭa" — the rest as before; "ṛṃ ṛṃ ṛṃ", "Vahni and the rest", "three-kūṭa" — the rest as before;

WORD BY WORD ई उं ऊं आदि हंसादि — "iṃ uṃ ūṃ" and so on, "Haṃsa" and so on · द्विकूटं पूर्ववत् परम् — "two-kūṭa", the rest as before · ऋं ऋं लं आदि वह्न्यादि — "ṛṃ ṛṃ ṛṃ" and so on, "Vahni" and so on · त्रिकूटं पूर्ववत् परम् — "three-kūṭa", the rest as before

लृं एं ऐं चतुर्लक्षं चन्द्रादि पूर्ववत् परम् ।
ओं औं अं अः पञ्चलक्षं सूर्यादि पूर्ववत् परम् ॥ ६८ ॥

६८

lṛṇ em aiṃ caturlakṣaṃ caṇḍrādi pūrvavat param |
oṃ auṃ aṃ aḥ pañcalakṣaṃ sūryādi pūrvavat param ||

"lṛṇ em aiṃ", "four lakhs", "Candra and the rest" — the rest as before;
"oṃ auṃ aṃ aḥ", "five lakhs", "Sūrya and the rest" — the rest as before;

WORD BY WORD लृं एं ऐं चतुर्लक्षं — "lṛṇ em aiṃ", "four lakhs" · चन्द्रादि पूर्ववत् परम् — "Candra and the rest", the rest as before · ओं औं अं अः पञ्चलक्षं — "oṃ auṃ aṃ aḥ", "five lakhs" · सूर्यादि पूर्ववत् परम् — "Sūrya and the rest", the rest as before

कं खं गं चैव षड्लक्षं स्कन्दादि पूर्ववत् परम् ।
घं ङं चं सप्तलक्षं गणेशादि पूर्ववत् परम् ॥ ६९ ॥

६९

kaṃ khaṃ gaṃ caiva ṣaḍlakṣaṃ skandādi pūrvavat param |
ghaṃ ṅaṃ chaṃ sapṭalakṣaṃ gaṇeśādi pūrvavat param ||

"kaṃ khaṃ gaṃ", "six lakhs", "Skanda and the rest" — the rest as before;
"ghaṃ ṅaṃ chaṃ", "seven lakhs", "Gaṇeśa and the rest" — the rest as before;

WORD BY WORD कं खं गं चैव षड्लक्षं — "kaṃ khaṃ gaṃ", "six lakhs" · स्कन्दादि पूर्ववत् परम् — "Skanda and the rest", the rest as before · घं ङं चं सप्तलक्षं — "ghaṃ ṅaṃ chaṃ", "seven lakhs" · गणेशादि पूर्ववत् परम् — "Gaṇeśa and the rest", the rest as before

छं जं झं अष्टलक्षं वटुकादि पूर्ववत् परम् ।
जं टं ठं नवलक्षञ्च ब्रह्मादि पूर्ववत् परम् ॥ ७० ॥

७०

chaṃ jaṃ jhaṃ aṣṭalakṣaṃ vaṭukādi pūrvavat param |
ñaṃ ṭaṃ ṭhaṃ naṇalakṣaṇca brahmādi pūrvavat param ||

"chaṃ jaṃ jhaṃ", "eight lakhs", "Vaṭuka and the rest" — the rest as before;
"ñaṃ ṭaṃ ṭhaṃ", "nine lakhs", "Brahmā and the rest" — the rest as before;

WORD BY WORD छं जं झं अष्टलक्षं — "chaṃ jaṃ jhaṃ", "eight lakhs" · वटुकादि पूर्ववत् परम् — "Vaṭuka and the rest", the rest as before · जं टं ठं नवलक्षञ्च — "ñaṃ ṭaṃ ṭhaṃ", "nine lakhs" · ब्रह्मादि पूर्ववत् परम् — "Brahmā and the rest", the rest as before

डं ढं णं दशलक्षञ्च विष्णवादि पूर्ववत् परम् ।
तं थं दं एकादशलक्षं रुद्रादि पूर्ववत् परम् ॥ ७१ ॥

७१

ḍaṃ ḍhaṃ ṇaṃ daśalakṣaṇca viṣṇvādi pūrvavat param |
taṃ thaṃ daṃ ekādaśalakṣaṇa rudrādi pūrvavat param ||

"ḍaṃ ḍhaṃ ṇaṃ", "ten lakhs", "Viṣṇu and the rest" — the rest as before; "taṃ thaṃ daṃ", "eleven lakhs", "Rudra and the rest" — the rest as before;

WORD BY WORD डं ढं णं दशलक्षञ्च — "ḍaṃ ḍhaṃ ṇaṃ", "ten lakhs" · विष्णवादि पूर्ववत् परम् — "Viṣṇu and the rest", the rest as before · तं थं दं एकादशलक्षं — "taṃ thaṃ daṃ", "eleven lakhs" · रुद्रादि पूर्ववत् परम् — "Rudra and the rest", the rest as before

धं नं पं द्वादशलक्षं वाण्यादि पूर्ववत् परम् ।
फं बं भं त्रयोदशलक्षं लक्ष्म्यादि पूर्ववत् परम् ॥ ७२ ॥

७२

dhaṃ naṃ paṃ dvādaśalakṣaṇa vāṇyādi pūrvavat param |
phaṃ baṃ bhaṃ trayodaśalakṣaṇa lakṣmīyādi pūrvavat param ||

"dhaṃ naṃ paṃ", "twelve lakhs", "Vāṇī and the rest" — the rest as before; "phaṃ baṃ bhaṃ", "thirteen lakhs", "Lakṣmī and the rest" — the rest as before;

WORD BY WORD धं नं पं द्वादशलक्षं — "dhaṃ naṃ paṃ", "twelve lakhs" · वाण्यादि पूर्ववत् परम् — "Vāṇī and the rest", the rest as before · फं बं भं त्रयोदशलक्षं — "phaṃ baṃ bhaṃ", "thirteen lakhs" · लक्ष्म्यादि पूर्ववत् परम् — "Lakṣmī and the rest", the rest as before

मं यं रं चतुर्दशलक्षं गौर्यादि पूर्ववत् परम् ।

लं वं शं पञ्चदशलक्षं दुर्गादि पूर्ववत् परम् ।

७३

षं सं हं लं क्षं षोडशलक्षं त्रिपुरादि च षोडश ॥ ७३॥

*maṃ yaṃ raṃ caturdaśalakṣaṃ gauryādi pūrvavat param |
laṃ vaṃ śaṃ pañcadaśalakṣaṃ durgādi pūrvavat param |
ṣaṃ saṃ haṃ laṃ kṣaṃ ṣoḍaśalakṣaṃ tripurādi ca ṣoḍaśa ||*

"maṃ yaṃ raṃ", "fourteen lakhs", "Gaurī and the rest" — the rest as before; "laṃ vaṃ śaṃ", "fifteen lakhs", "Durgā and the rest" — the rest as before; "ṣaṃ saṃ haṃ laṃ kṣaṃ", "sixteen lakhs", "Tripurā and the rest" — sixteen [groups in all].

WORD BY WORD मं यं रं चतुर्दशलक्षं — "maṃ yaṃ raṃ", "fourteen lakhs" · गौर्यादि पूर्ववत् परम् — "Gaurī and the rest", the rest as before · लं वं शं पञ्चदशलक्षं — "laṃ vaṃ śaṃ", "fifteen lakhs" · दुर्गादि पूर्ववत् परम् — "Durgā and the rest", the rest as before · षं सं हं लं क्षं षोडशलक्षं — "ṣaṃ saṃ haṃ laṃ kṣaṃ", "sixteen lakhs" · त्रिपुरादि च षोडश — "Tripurā and the rest" — sixteen

अक्षरात्माखिलमन्त्राधिदेवतायै सकलं ततः ।

७४

तथा फलप्रदायै च षोडश कूटेश्वरी पुनः ॥ ७४॥

*akṣarātmākhilamantrādhidevatāyai sakalaṃ tataḥ |
tathā phalapradāyai ca ṣoḍaśa kūṭeśvarī punaḥ ||*

"To the presiding deity of all the mantras that are of the nature of the letters", then "the whole", "to the giver of fruit", then "mistress of the sixteen kūṭas" again,

WORD BY WORD अक्षरात्माखिलमन्त्र — "of the nature of the letters, of all mantras" · अधिदेवतायै सकलं ततः — "to the presiding deity", then "the whole" · तथा फलप्रदायै च — "and to the giver of fruit" · षोडश कूटेश्वरी पुनः — "sixteen", "mistress of the kūṭas" again

अम्बादेव्यै नमः प्रोक्तो मन्त्रन्यासो महेश्वरि ।
आधारलिङ्गयोर्नाभिहृत्कण्ठे नेत्रयोरपि ॥ ७५ ॥

७५

ambādevyai namaḥ prokto mantranyāso maheśvari |
ādhāralinggayornābhihṛtkanṭhe netrayorapi ||

"to Ambā Devī, obeisance" — thus, O great Goddess, is the mantra-nyāsa declared. [Its places are] the mūlādhāra, the liṅga, the navel, the heart, the throat, the two eyes,

WORD BY WORD अम्बादेव्यै नमः प्रोक्तो — "to Ambā Devī, obeisance" — thus is declared · मन्त्रन्यासो महेश्वरि — the mantra-nyāsa, O great Goddess · आधारलिङ्गयोर्नाभि — on the mūlādhāra, the liṅga, the navel · हृत्कण्ठे नेत्रयोरपि — the heart, the throat, and the two eyes

निबोधिकायामर्द्धेन्दौ बिन्दौ चैव कलापदे ।
उन्मन्यां विष्णुवक्त्रे च नादे नादान्त एव च ।
ध्रुवमण्डलदेशे च विन्यसेत् कुलनायिके ॥ ७६ ॥

७६

nibodhikāyāmarḍhendau bindau caiva kalāpade |
unmanyāṃ viṣṇuvaktre ca nāde nādānta eva ca |
dhruvamaṇḍaladeśe ca vinyaset kulanāyike ||

nibodhikā, the half-moon, the bindu, the station of kalā, unmanī, the mouth of Viṣṇu, nāda, nādānta and the region of the pole-circle — there one should place them, O mistress of the Kula.

WORD BY WORD निबोधिकायामर्द्धेन्दौ — at nibodhikā, at the half-moon · बिन्दौ चैव कलापदे — at the bindu and at the station of kalā · उन्मन्यां विष्णुवक्त्रे च — at unmanī, at the mouth of Viṣṇu · नादे नादान्त एव च — at nāda and at nādānta · ध्रुवमण्डलदेशे च — and at the region of the pole-circle · विन्यसेत् कुलनायिके — one should place them, O mistress of the Kula

त्रितारमूलमन्त्रान्ते सर्वमन्त्रात्मिकापदम् ।
आर्ये पराम्बादेव्यै च हृदये व्यापकं न्यसेत् ॥ ७७ ॥

७७

*tritāramūlamantrānte sarvamantrātmikāpadam |
ārye parāmbādevyai ca hṛdaye vyāpakam nyaset ||*

After the three tāras and the root mantra, [saying] "she who is the self of all mantras, to the noble Parāmbā Devī", one should do the pervasive nyāsa on the heart.

WORD BY WORD त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · सर्वमन्त्रात्मिकापदम् — the word "she who is the self of all mantras" · आर्ये पराम्बादेव्यै च — "to the noble Parāmbā Devī" · हृदये व्यापकं न्यसेत् — on the heart, one should do the pervasive nyāsa

मन्त्रन्यासं विधायेत्थं दैवतन्यासमाचरेत् ।
त्रितारमूलमन्त्रान्ते अं आं सहस्रकोटि च ॥ ७८ ॥

७८

*mantranyāsam vidhāyetthaṁ daivatanyāsamācaret |
tritāramūlamantrānte aṁ āṁ sahasrakoti ca ||*

Having thus done the mantra-nyāsa, one should perform the daivata-nyāsa. After the three tāras and the root mantra, "aṁ āṁ", "a thousand crores",

WORD BY WORD मन्त्रन्यासं विधायेत्थं — having thus done the mantra-nyāsa · दैवतन्यासमाचरेत् — one should perform the daivata-nyāsa · त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · अं आं सहस्रकोटि च — "aṁ āṁ", "a thousand crores"

योगिनीकुलशब्दान्ते सेवितायै पदं वदेत् ।
निवृत्त्यम्बापदं देव्यै नम इत्युच्चरेत् प्रिये ॥ ७९ ॥

७९

*yoginīkulaśabdānte sevītāyai padaṁ vadet |
nivṛttyambāpadaṁ devyai nama ityuccaret priye ||*

after the words "Yoginī-kula" one should say "to her who is served", then "Nivṛtti-ambā Devī, obeisance" — so one should utter, O beloved.

WORD BY WORD योगिनीकुलशब्दान्ते — after the words "Yoginī-kula" · सेवितायै पदं वदेत् — one should say the word "to her who is served" · निवृत्त्यम्बापदं — the word "Nivṛtti-ambā" · देव्यै नम इत्युच्चरेत् प्रिये — "to the Devī, obeisance" — one should utter, O beloved

इं ई योगिनीप्रतिष्ठां शेषं पूर्ववदुच्येत् ।

उं ऊं तपस्विद्याञ्च शेषं पूर्ववदुच्येत् ॥ ८० ॥

८०

im īm yoginīpratiṣṭhāṃ śeṣaṃ pūrvavaduccaret |
um ūm tapasvividyañca śeṣaṃ pūrvavaduccaret ||

"im īm", the Yoginī Pratiṣṭhā — the rest as before; "um ūm", Tapasvin and Vidyā — the rest as before;

WORD BY WORD इं ई योगिनीप्रतिष्ठां — "im īm", the Yoginī Pratiṣṭhā · शेषं पूर्ववदुच्येत् — the rest one should utter as before · उं ऊं तपस्विद्याञ्च — "um ūm", Tapasvin and Vidyā · शेषं पूर्ववदुच्येत् — the rest one should utter as before

ऋं ऋं शान्तं तथा शान्तिं शेषं पूर्ववदुच्येत् ।

लं लं मुनिं शान्त्यतीतां शेषं पूर्ववदुच्येत् ॥ ८१ ॥

८१

ṛm ṛm śāntaṃ tathā śāntiṃ śeṣaṃ pūrvavaduccaret |
ḷm ḷm munim śāntyatītāṃ śeṣaṃ pūrvavaduccaret ||

"ṛm ṛm", Śānta and Śānti — the rest as before; "ḷm ḷm", Muni and Śāntyatītā — the rest as before;

WORD BY WORD ऋं ऋं शान्तं तथा शान्तिं — "ṛm ṛm", Śānta and Śānti · शेषं पूर्ववदुच्येत् — the rest one should utter as before · लं लं मुनिं शान्त्यतीतां — "ḷm ḷm", Muni and Śāntyatītā · शेषं पूर्ववदुच्येत् — the rest one should utter as before

एं ऐं देवञ्च हल्लेखां शेषं पूर्ववदुच्येत् ।

ओं औं राक्षसशब्दान्ते गगनां पूर्ववत् परम् ।

८२

अं अः विद्याधरं रक्तां शेषं पूर्ववदुच्येत् ॥ ८२ ॥

eṃ aiṃ devaṃ hṛllekhāṃ śeṣaṃ pūrvavaduccaret |
oṃ auṃ rākṣasaśabdānte gaganāṃ pūrvavat param |
aṃ aḥ vidyādharaṃ raktāṃ śeṣaṃ pūrvavaduccaret ||

"eṃ aiṃ", Deva and Hṛllekhā — the rest as before; "oṃ auṃ", after the word "Rākṣasa", Gaganā — the rest as before; "aṃ aḥ", Vidyādhara and Raktā — the rest as before;

WORD BY WORD ऐं ऐं देवञ्च हल्लेखां — "eṃ aiṃ", Deva and Hṛllekhā · शेषं पूर्ववदुच्येत् — the rest one should utter as before · औं औं राक्षसशब्दान्ते गगनां — "oṃ auṃ", after the word "Rākṣasa", Gaganā · पूर्ववत् परम् — the rest as before · अं अः विद्याधरं रक्तां — "aṃ aḥ", Vidyādhara and Raktā · शेषं पूर्ववदुच्येत् — the rest one should utter as before

कं खं सिद्धिमहोच्छुष्मां शेषं पूर्ववदुच्चरेत् ।
गं घं साध्यकरालाञ्च शेषं पूर्ववदुच्चरेत् ॥ ८३ ॥

८३

kaṁ khaṁ siddhimahocchuṣmāṁ śeṣaṁ pūrvavaduccaret |
gaṁ ghaṁ sādhyakarālāñca śeṣaṁ pūrvavaduccaret ||

"kaṁ khaṁ", Siddhi and Mahocchuṣmā — the rest as before; "gaṁ ghaṁ", Sādhya and Karālā — the rest as before;

WORD BY WORD कं खं सिद्धिमहोच्छुष्मां — "kaṁ khaṁ", Siddhi and Mahocchuṣmā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before · गं घं साध्यकरालाञ्च — "gaṁ ghaṁ", Sādhya and Karālā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

ङं चं साप्सरसं जयां शेषं पूर्ववदुच्चरेत् ।
छं जं गन्धर्वविजयां शेषं पूर्ववदुच्चरेत् ॥ ८४ ॥

८४

ṅaṁ caṁ sāpasaraṁ jayāṁ śeṣaṁ pūrvavaduccaret |
chaṁ jaṁ gandharvavijayāṁ śeṣaṁ pūrvavaduccaret ||

"ṅaṁ caṁ", Apsaras and Jayā — the rest as before; "chaṁ jaṁ", Gandharva and Vijayā — the rest as before;

WORD BY WORD ङं चं साप्सरसं जयां — "ṅaṁ caṁ", Apsaras and Jayā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before · छं जं गन्धर्वविजयां — "chaṁ jaṁ", Gandharva and Vijayā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

झं जं गुह्यकशब्दान्ते अजितां शेषं पूर्ववत् परम् ।
टं ठं यक्षापराजितां शेषं पूर्ववदुच्चरेत् ॥ ८५ ॥

८५

jhaṁ ṅaṁ guhyakaśabdānte ajitāṁ śeṣaṁ pūrvavat param |
ṭaṁ ṭhaṁ yakṣāparājitāṁ śeṣaṁ pūrvavaduccaret ||

"jhaṁ ṅaṁ", after the word "Guhyaka", Ajitā — the rest as before; "ṭaṁ ṭhaṁ", Yakṣa and Aparājitā — the rest as before;

WORD BY WORD झं जं गुह्यकशब्दान्ते — "jhaṁ ṅaṁ", after the word "Guhyaka" · अजितां शेषं पूर्ववत् परम् — Ajitā — the rest as before · टं ठं यक्षापराजितां — "ṭaṁ ṭhaṁ", Yakṣa and Aparājitā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

डं ढं किन्नरवामाञ्च शेषं पूर्ववदुच्येत् ।

णं तं पन्नगज्येष्ठाञ्च शेषं पूर्ववदुच्येत् ॥ ८६ ॥

८६

ḍaṃ ḍhaṃ kinnaravāmāñca śeṣaṃ pūrvavaduccaret |
ṇaṃ taṃ pannagajyeṣṭhāñca śeṣaṃ pūrvavaduccaret ||

"ḍaṃ ḍhaṃ", Kinnara and Vāmā — the rest as before; "ṇaṃ taṃ", Pannaga and Jyeṣṭhā — the rest as before;

WORD BY WORD डं ढं किन्नरवामाञ्च — "ḍaṃ ḍhaṃ", Kinnara and Vāmā · शेषं पूर्ववदुच्येत् — the rest one should utter as before · णं तं पन्नगज्येष्ठाञ्च — "ṇaṃ taṃ", Pannaga and Jyeṣṭhā · शेषं पूर्ववदुच्येत् — the rest one should utter as before

थं दं च पितृरौद्राम्बां शेषं पूर्ववदुच्येत् ।

धं नं गणेशमायाञ्च शेषं पूर्ववदुच्येत् ॥ ८७ ॥

८७

thaṃ daṃ ca pitṛraudrāmbāṃ śeṣaṃ pūrvavaduccaret |
dhaṃ naṃ gaṇeśamāyāñca śeṣaṃ pūrvavaduccaret ||

"thaṃ daṃ", Piṭṛ and Raudrāmbā — the rest as before; "dhaṃ naṃ", Gaṇeśa and Māyā — the rest as before;

WORD BY WORD थं दं च पितृरौद्राम्बां — "thaṃ daṃ", Piṭṛ and Raudrāmbā · शेषं पूर्ववदुच्येत् — the rest one should utter as before · धं नं गणेशमायाञ्च — "dhaṃ naṃ", Gaṇeśa and Māyā · शेषं पूर्ववदुच्येत् — the rest one should utter as before

पं फं भैरवशब्दान्ते कुण्डलीं पूर्ववत् परम् ।

बं भं वटुककालीञ्च शेषं पूर्ववदुच्येत् ॥ ८८ ॥

८८

paṃ phaṃ bhairavaśabdānte kuṇḍalīṃ pūrvavat param |
baṃ bhaṃ vaṭukakālīñca śeṣaṃ pūrvavaduccaret ||

"paṃ phaṃ", after the word "Bhairava", Kuṇḍalī — the rest as before; "baṃ bhaṃ", Vaṭuka and Kālī — the rest as before;

WORD BY WORD पं फं भैरवशब्दान्ते — "paṃ phaṃ", after the word "Bhairava" · कुण्डलीं पूर्ववत् परम् — Kuṇḍalī — the rest as before · बं भं वटुककालीञ्च — "baṃ bhaṃ", Vaṭuka and Kālī · शेषं पूर्ववदुच्येत् — the rest one should utter as before

मं यं क्षेत्रेशशब्दान्ते कालरात्रिञ्च पूर्ववत् ।

रं लं प्रमथभगवतीं शेषं पूर्ववदुच्चरेत् ॥ ८९ ॥

८९

maṃ yaṃ kṣetreśaśabdānte kālarātriñca pūrvavat |
raṃ laṃ pramathabhagavatīṃ śeṣaṃ pūrvavaduccaret ||

"maṃ yaṃ", after the word "Kṣetreśa", Kālarātri — as before; "raṃ laṃ", Pramatha and Bhagavati — the rest as before;

WORD BY WORD मं यं क्षेत्रेशशब्दान्ते — "maṃ yaṃ", after the word
"Kṣetreśa" · कालरात्रिञ्च पूर्ववत् — Kālarātri — as before · रं लं प्रमथभगवतीं — "raṃ laṃ",
Pramatha and Bhagavati · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

वं शं ब्रह्मसर्वेश्वरीं शेषं पूर्ववदुच्चरेत् ।

षं सं विष्णुञ्च सर्वज्ञां शेषं पूर्ववदुच्चरेत् ॥ ९० ॥

९०

vaṃ śaṃ brahmasarveśvarīṃ śeṣaṃ pūrvavaduccaret |
ṣaṃ saṃ viṣṇuñca sarvajñāṃ śeṣaṃ pūrvavaduccaret ||

"vaṃ śaṃ", Brahmā and Sarveśvarī — the rest as before; "ṣaṃ saṃ", Viṣṇu and Sarvajñā — the rest as before;

WORD BY WORD वं शं ब्रह्मसर्वेश्वरीं — "vaṃ śaṃ", Brahmā and Sarveśvarī · शेषं पूर्ववदुच्चरेत्
— the rest one should utter as before · षं सं विष्णुञ्च सर्वज्ञां — "ṣaṃ saṃ", Viṣṇu and
Sarvajñā · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

हं लं रुद्रसर्वकर्त्रीं शेषं पूर्ववदुच्चरेत् ।

क्षं चराचरशक्तिञ्च शेषं पूर्ववदुच्चरेत् ॥ ९१ ॥

९१

haṃ laṃ rudrasarvakartrīṃ śeṣaṃ pūrvavaduccaret |
kṣaṃ carācaraśaktiñca śeṣaṃ pūrvavaduccaret ||

"haṃ laṃ", Rudra and Sarvakartrī — the rest as before; "kṣaṃ", Carācara and Śakti — the rest as before.

WORD BY WORD हं लं रुद्रसर्वकर्त्रीं — "haṃ laṃ", Rudra and Sarvakartrī · शेषं पूर्ववदुच्चरेत्
— the rest one should utter as before · क्षं चराचरशक्तिञ्च — "kṣaṃ", Carācara and
Śakti · शेषं पूर्ववदुच्चरेत् — the rest one should utter as before

अङ्गुष्ठगुल्फजङ्घासु जानूरुकटिपाश्वके ।
स्तनकक्षकरस्कन्धकर्णमूर्द्धस्वपि क्रमात् ॥ ९२ ॥

९२

*aṅguṣṭhagulphajāṅghāsu jānūrukaṭipārśvake |
stanakakṣakaraskandhakarṇamūrdhasvapi kramāt ||*

On the big toes, ankles, shanks, knees, thighs, hips, sides, breasts, armpits, hands, shoulders, ears and head, in order,

WORD BY WORD अङ्गुष्ठगुल्फजङ्घासु — on the big toes, ankles, shanks · जानूरुकटिपाश्वके — knees, thighs, hips, sides · स्तनकक्षकरस्कन्ध — breasts, armpits, hands, shoulders · कर्णमूर्द्धस्वपि क्रमात् — ears and head — in order

दक्षभागादिवामान्तं विन्यसेत् कुलनायिके ।
त्रितारमूलमन्त्रान्ते सर्वदेवात्मिकां पदम् ॥ ९३ ॥

९३

*dakṣabhāgādivāmāntaṃ vinyaset kulanāyike |
tritāramūlamantrānte sarvadevātmikāṃ padam ||*

from the right side through to the left, one should place them, O mistress of the Kula. After the three tāras and the root mantra, [say-
ing] "she who is the self of all the gods,

WORD BY WORD दक्षभागादिवामान्तं — from the right side through to the left · विन्यसेत् कुलनायिके — one should place them, O mistress of the Kula · त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · सर्वदेवात्मिकां पदम् — the word "she who is the self of all the gods"

आर्ये पराम्बादेव्यै च हृदये व्यापकं न्यसेत् ।
देवन्यासं विधायेत्यं मातृकान्यासमाचरेत् ॥ ९४ ॥

९४

*ārye parāmbādevyai ca hṛdaye vyāpakaṃ nyaset |
devanyāsaṃ vidhāyetthaṃ mātṛkānyāsamācaret ||*

to the noble Parāmbā Devī", one should do the pervasive nyāsa on the heart. Having thus done the deva-nyāsa, one should perform the mātṛkā-nyāsa.

WORD BY WORD आर्ये पराम्बादेव्यै च — "to the noble Parāmbā Devī" · हृदये व्यापकं न्यसेत् — on the heart, one should do the pervasive nyāsa · देवन्यासं विधायेत्यं — having thus done the deva-nyāsa · मातृकान्यासमाचरेत् — one should perform the mātṛkā-nyāsa

त्रितारमूलमन्त्रान्ते कवर्गानन्तकोटिभू ।
चरीकुलसेवितायै आं क्षां हि मङ्गलापदम् ॥ ९५॥

९५

*tritāramūlamantrānte kavargānantakoṭibhū |
carīkulasevitāyai āṃ kṣāṃ hi maṅgalāpadam ||*

After the three tāras and the root mantra: the ka-group, "to her who is served by the Kula of endless crores of earth-goers", "āṃ kṣāṃ", the word "Maṅgalā",

WORD BY WORD त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · कवर्गानन्तकोटिभू — the ka-group, "endless crores of earth-" · चरीकुलसेवितायै — "goers, to her served by the Kula" · आं क्षां हि मङ्गलापदम् — "āṃ kṣāṃ", the word "Maṅgalā"

अम्बादेव्यै नमो ब्रूयादां क्षां ब्रह्माण्यतः परम् ।
अम्बादेव्यै ततोऽनन्तकोटिभूतं कुलं वदेत् ॥ ९६॥

९६

*ambādevyai namo brūyādāṃ kṣāṃ brahmāṇyataḥ param |
ambādevyai tato'nantakoṭibhūtaṃ kulaṃ vadet ||*

one should say "to Ambā Devī, obeisance"; then "āṃ kṣāṃ, Brahmāṇī, to Ambā Devī"; then one should say "the Kula of endless crores of bhūtas",

WORD BY WORD अम्बादेव्यै नमो ब्रूयात् — one should say "to Ambā Devī, obeisance" · आं क्षां ब्रह्माण्यतः परम् — then "āṃ kṣāṃ, Brahmāṇī" · अम्बादेव्यै ततोऽनन्त — "to Ambā Devī", then "endless" · कोटिभूतं कुलं वदेत् — one should say "the Kula of crores of bhūtas"

सहिताय ततो मङ्गलनाथाय अं क्षं वदेत् ।
अं क्षं असिताङ्गभैरवनाथाय नम उच्चरेत् ॥ ९७॥

९७

*sahitāya tato maṅgalanāthāya aṃ kṣaṃ vadet |
aṃ kṣaṃ asitāṅgabhairavanāthāya nama uccaret ||*

"together with", then "to Maṅgalanātha", "aṃ kṣaṃ"; then "aṃ kṣaṃ, to Asitāṅga-Bhairava-nātha, obeisance" — so one should utter.

WORD BY WORD सहिताय ततो मङ्गलनाथाय — "together with", then "to Maṅgalanātha" · अं क्षं वदेत् — one should say "aṃ kṣaṃ" · अं क्षं असिताङ्गभैरवनाथाय — "aṃ kṣaṃ, to Asitāṅga-Bhairava-nātha" · नम उच्चरेत् — one should utter "obeisance"

चवर्गं खेचरीं ईं लां चर्चिकाञ्च महेश्वरीम् ।
वेतालं इं लं चर्चिकं रुं शेषञ्च पूर्ववत् ॥ ९८ ॥

९८

cavargaṃ khecarīm īṃ lāṃ carcikāñca maheśvarīm |
vetālaṃ īṃ laṃ carcikāṃ ruruṃ śeṣaṇca pūrvavat ||

The ca-group, Khecarī, "īṃ lāṃ", Carcikā and Māheśvarī; Vetāla, "īṃ laṃ", Carcika, Ruru — and the rest as before.

WORD BY WORD चवर्गं खेचरीं ईं लां — the ca-group, Khecarī, "īṃ lāṃ" · चर्चिकाञ्च महेश्वरीम् — Carcikā and Māheśvarī · वेतालं इं लं चर्चिकं रुं — Vetāla, "īṃ laṃ", Carcika, Ruru · शेषञ्च पूर्ववत् — and the rest as before

टवर्गं पातालचरीं ऊं हां योगेश्वरीं वदेत् ।
कौमारीञ्च पिशाचञ्च उं हं योगेशचण्डकौ ॥ ९९ ॥

९९

ṭavargaṃ pātālacarīm ūṃ hāṃ yogeśvarīm vadet |
kaumārīñca piśācañca uṃ haṃ yogeśacaṇḍakau ||

The ṭa-group, Pātālacarī, "ūṃ hāṃ", Yogeśvarī, Kaumārī; and Piśāca, "uṃ haṃ", Yogeśa and Caṇḍa.

WORD BY WORD टवर्गं पातालचरीं — the ṭa-group, Pātālacarī · ऊं हां योगेश्वरीं वदेत् — "ūṃ hāṃ", one should say Yogeśvarī · कौमारीञ्च पिशाचञ्च — Kaumārī, and Piśāca · उं हं योगेशचण्डकौ — "uṃ haṃ", Yogeśa and Caṇḍa

तवर्गं दिक्चरीं ऋं सां हरसिद्धाञ्च वैष्णवीम् ।
अपस्मारं ऋं सं हरसिद्धक्रोधादिपूर्ववत् ॥ १०० ॥

१००

tavargaṃ dikcarīm ṛṃ sām harasiddhāñca vaiṣṇavīm |
apasmāraṃ ṛṃ saṃ harasiddhakrodhādipūrvavat ||

The ta-group, Dikcarī, "ṛṃ sām", Harasiddhā and Vaiṣṇavī; Apasmāra, "ṛṃ saṃ", Harasiddha, Krodha — and the rest as before.

WORD BY WORD तवर्गं दिक्चरीं ऋं सां — the ta-group, Dikcarī, "ṛṃ sām" · हरसिद्धाञ्च वैष्णवीम् — Harasiddhā and Vaiṣṇavī · अपस्मारं ऋं सं — Apasmāra, "ṛṃ saṃ" · हरसिद्धक्रोधादिपूर्ववत् — Harasiddha, Krodha and the rest as before

पवर्ग सहचरीं लृ षां भट्टिकां वाह्यतः परम् ।
ब्रह्मराक्षसकं लृ षं भट्टोन्मत्तादि पूर्ववत् ॥ १०१ ॥

१०१

pavargaṃ saḥacarīṃ ṛṇ śāṃ bhaṭṭikāṃ vāhyataḥ param |
brahmarākṣasakaṃ ṛṇ śaṃ bhaṭṭonmattādi pūrvavat ||

The pa-group, Sahacarī, "Ṛṇ śāṃ", Bhaṭṭikā, then Vārāhī; Brahmarākṣasa, "Ṛṇ śaṃ", Bhaṭṭa, Unmatta — and the rest as before.

WORD BY WORD पवर्ग सहचरीं लृ षां — the pa-group, Sahacarī, "Ṛṇ śāṃ" · भट्टिकां वाह्यतः परम् — Bhaṭṭikā, then "Vāhyā" [Vārāhī] · ब्रह्मराक्षसकं लृ षं — Brahmarākṣasa, "Ṛṇ śaṃ" · भट्टोन्मत्तादि पूर्ववत् — Bhaṭṭa, Unmatta and the rest as before

यवर्ग स्याद्विरचरीं ऐं शां किलकिलेति च ।
इन्द्राणीं चेटकं ऐं शं किलिः कापालिकस्तथा ॥ १०२ ॥

१०२

yavargaṃ syādgiricarīṃ aiṃ śāṃ kilakileti ca |
indrāṇiṃ ceṭakaṃ eṃ śaṃ kiliḥ kāpālikastathā ||

The ya-group is Giricarī, "aiṃ śāṃ", Kilakilā, Indrāṇī; Ceṭaka, "eṃ śaṃ", Kili and Kāpālika.

WORD BY WORD यवर्ग स्याद्विरचरीं — the ya-group is Giricarī · ऐं शां किलकिलेति च — "aiṃ śāṃ", and Kilakilā · इन्द्राणीं चेटकं ऐं शं — Indrāṇī; Ceṭaka, "eṃ śaṃ" · किलिः कापालिकस्तथा — Kili and Kāpālika

शवर्ग स्यात् वनचरीं औं वां कालादिरात्रि च ।
चामुण्डां प्रेतं औं वं च कालरात्रिश्च भीषणः ॥ १०३ ॥

१०३

śavargaṃ syāt vanacarīṃ auṃ vāṃ kālādirātri ca |
cāmuṇḍāṃ pretaṃ oṃ vaṃ ca kālārātriśca bhīṣaṇaḥ ||

The śa-group is Vanacarī, "auṃ vāṃ", Kālārātri, Cāmuṇḍā; Preta, "oṃ vaṃ", Kālārātri and Bhīṣaṇa.

WORD BY WORD शवर्ग स्यात् वनचरीं — the śa-group is Vanacarī · औं वां कालादिरात्रि च — "auṃ vāṃ", and Kālārātri · चामुण्डां प्रेतं औं वं च — Cāmuṇḍā; Preta, "oṃ vaṃ" · कालरात्रिश्च भीषणः — Kālārātri and Bhīṣaṇa

लं क्षं जलचरीं अः लां वदेत् पश्चाच्च भीषणाम् ।
महालक्ष्मीं शाकिनीश्च अं लं पश्चाच्च भीषणम् ॥ १०४ ॥

१०४

laṃ kṣaṃ jalacarīṃ aḥ lāṃ vadet paścācca bhīṣaṇām |
mahālakṣmīṃ śākinīśca aṃ laṃ paścācca bhīṣaṇam ||

"laṃ kṣaṃ", Jalacarī, "aḥ lāṃ", and then Bhīṣaṇā, Mahālakṣmī and Śākinī; "aṃ laṃ", and then Bhīṣaṇa,

WORD BY WORD लं क्षं जलचरीं अः लां — "laṃ kṣaṃ", Jalacarī, "aḥ lāṃ" · वदेत् पश्चाच्च भीषणाम् — one should say, and then Bhīṣaṇā · महालक्ष्मीं शाकिनीश्च — Mahālakṣmī and Śākinī · अं लं पश्चाच्च भीषणम् — "aṃ laṃ", and then Bhīṣaṇa

संहारभैरवज्यैव शेषं पूर्ववदुच्यरेत् ।
मूलाधारलिङ्गनाभिष्वनाहतविशुद्धयोः ॥ १०५ ॥

१०५

saṃhārabhairavañcaiva śeṣaṃ pūrvavaduccaret |
mūlādhāralinganābhiṣvanāhataviśuddhayaḥ ||

and Saṃhāra-Bhairava — the rest as before. In the mūlādhāra, the liṅga, the navel, the anāhata, the viśuddha,

WORD BY WORD संहारभैरवज्यैव — and Saṃhāra-Bhairava · शेषं पूर्ववदुच्यरेत् — the rest one should utter as before · मूलाधारलिङ्गनाभिषु — in the mūlādhāra, liṅga, navel · अनाहतविशुद्धयोः — in the anāhata and the viśuddha

आज्ञाभालतलब्रह्मरन्ध्रेष्वेवं प्रविन्यसेत् ।
त्रितारमूलमन्त्रान्ते मातृभैरवशब्दतः ॥ १०६ ॥

१०६

ājñābhālatatabrahmarandhreṣvevaṃ pravinyaset |
tritāramūlamantrānte mātṛbhairavaśabdataḥ ||

the ājñā, the forehead and the brahmarandhra — thus one should place them. After the three tāras and the root mantra, after the words "Mātṛ" and "Bhairava",

WORD BY WORD आज्ञाभालतलब्रह्मरन्ध्रेषु — in the ājñā, the forehead, and the brahmarandhra · एवं प्रविन्यसेत् — thus one should place them · त्रितारमूलमन्त्रान्ते — after the three tāras and the root mantra · मातृभैरवशब्दतः — after the words "Mātṛ" and "Bhairava"

अधिपायै पराम्बादेव्यै नमो व्यापकं न्यसेत् ।
मातृन्यासं महेशानि कुर्यादिवं समाहितः ॥ १०७ ॥

१०७

*adhipāyai parāmbādevyai namo vyāpakaṃ nyaset |
mātrnyāsaṃ maheśāni kuryādevaṃ samāhitaḥ ||*

"to their mistress, to Parāmbā Devī, obeisance" — one should do the pervasive nyāsa. Thus, O great Goddess, composed, one should perform the mātr-nyāsa.

WORD BY WORD अधिपायै पराम्बादेव्यै — "to the mistress [of them], to Parāmbā Devī" · नमो व्यापकं न्यसेत् — "obeisance" — one should do the pervasive nyāsa · मातृन्यासं महेशानि — the mātr-nyāsa, O great Goddess · कुर्यादिवं समाहितः — one should perform thus, composed

एवं न्यस्ततनुर्देवि ध्यायेद्देवमनन्यधीः ।
अमृतार्णवमध्योद्यन्मणिद्वीपे सुशोभिते ॥ १०८ ॥

१०८

*evaṃ nyastatanurdevi dhyāyeddevamananyadhīḥ |
amṛtārṇavamadhyodyanmaṇīdvīpe suśobhite ||*

With the body thus laid out, O Devī, one should meditate with undivided mind on the god — on the resplendent Isle of Gems rising in the midst of the ocean of nectar,

WORD BY WORD एवं न्यस्ततनुर्देवि — with the body thus laid out, O Devī · ध्यायेद्देवमनन्यधीः — one should meditate on the god with undivided mind · अमृतार्णवमध्योद्यन् — rising in the midst of the ocean of nectar · मणिद्वीपे सुशोभिते — on the resplendent Isle of Gems

कल्पवृक्षवनान्तःस्थमणिमाणिक्यमण्डपे ।
नवरत्नमयश्रीमत्सिंहासनगतेऽम्बुजे ॥ १०९ ॥

१०९

*kalpavṛkṣavanāntaḥsthamaṇimaṇikyamaṇḍape |
navaratnamayaśrīmatsiṃhāsanagate'mbuje ||*

within a grove of wish-trees, in a pavilion of gems and rubies, on a lotus set upon a glorious lion-throne made of the nine jewels,

WORD BY WORD कल्पवृक्षवनान्तःस्थ — set within a grove of wish-trees · मणिमाणिक्यमण्डपे — in a pavilion of gems and rubies · नवरत्नमयश्रीमत् — of the nine jewels, glorious · सिंहासनगतेऽम्बुजे — on a lotus set upon a lion-throne

त्रिकोणान्तःसमासीनं चन्द्रसूर्यायुतप्रभम् ।
अर्द्धाम्बिकासमायुक्तं प्रविभक्तविभूषणम् ॥ ११० ॥

११०

trikoṇāntaḥsamāsīnaṃ candrasūryāyutaprabham |
arddhāmbikāsamāyuktaṃ pravibhaktavibhūṣaṇam ||

seated within the triangle, radiant as ten thousand suns and moons,
joined with Ambikā as his half, his ornaments divided between the
two halves,

WORD BY WORD त्रिकोणान्तःसमासीनं — seated within the triangle · चन्द्रसूर्यायुतप्रभम् —
with the radiance of ten thousand suns and moons · अर्द्धाम्बिकासमायुक्तं — joined with
Ambikā as his half · प्रविभक्तविभूषणम् — his ornaments divided [between the two
halves]

कोटिकन्दर्पलावण्यं सदा षोडशवार्षिकम् ।
मन्दस्मितमुखाम्भोजं त्रिनेत्रं चन्द्रशेखरम् ॥ १११ ॥

१११

koṭikandarpalāvanyaṃ sadā ṣoḍaśavārṣikam |
mandasmitamukhāmbhojaṃ trinetraṃ candrasekharam ||

with the beauty of a crore of Love-gods, ever sixteen years old, his
lotus-face gently smiling, three-eyed, crested with the moon,

WORD BY WORD कोटिकन्दर्पलावण्यं — with the beauty of a crore of Love-gods · सदा
षोडशवार्षिकम् — ever sixteen years old · मन्दस्मितमुखाम्भोजं — his lotus-face gently
smiling · त्रिनेत्रं चन्द्रशेखरम् — three-eyed, moon-crested

दिव्याम्बरस्रगालेपं दिव्याभरणभूषितम् ।
पानपात्रञ्च चिन्मुद्रां त्रिशूलं पुस्तकं करैः ॥ ११२ ॥

११२

divyāmbarasragālepaṃ divyābharaṇabhūṣitam |
pānapātrañca cinmudrāṃ triśūlaṃ pustakaṃ karaiḥ ||

with divine garments, garlands and unguents, adorned with divine
ornaments, holding in his hands the drinking-cup, the gesture of
consciousness, the trident and the book,

WORD BY WORD दिव्याम्बरस्रगालेपं — with divine garments, garlands and
unguents · दिव्याभरणभूषितम् — adorned with divine ornaments · पानपात्रञ्च चिन्मुद्रां — the
drinking-cup, the gesture of consciousness · त्रिशूलं पुस्तकं करैः — the trident, the book
— in his hands

विद्यासंसिद्धिं बिभ्राणां सदानन्दमुखेक्षणम् ।

महाषोढोदिताशेषदेवतागणसेवितम् ॥ ११३ ॥

११३

*vidyāsaṁsiddhiṁ bibhrāṇāṁ sadānandamukhekṣaṇam |
mahāṣoḍhoditāśeṣadevatāgaṇasevitam ||*

bearing the perfection of all knowledge, with a face and glance of everlasting bliss, served by all the hosts of deities declared in the Mahāṣoḍhā.

WORD BY WORD विद्यासंसिद्धिं बिभ्राणां — bearing the perfection of all knowledge · सदानन्दमुखेक्षणम् — with face and glance of everlasting bliss · महाषोढोदिताशेष — declared in the Mahāṣoḍhā, all · देवतागणसेवितम् — the hosts of deities serve him

एवं चित्ताम्बुजे ध्यायेदर्द्धनारीश्वरं शिवम् ।

पुंरूपं वा स्मरेद्देवि स्त्रीरूपं वा विचिन्तयेत् ॥ ११४ ॥

११४

*evaṁ cittāmbuje dhyāyedarḍhanārīśvaraṁ śivam |
puṁrūpaṁ vā smareddevi strīrūpaṁ vā vicintayet ||*

Thus one should meditate in the lotus of the mind on Śiva as Ardhanārīśvara; or one may recall the male form alone, O Devī, or contemplate the female form alone.

WORD BY WORD एवं चित्ताम्बुजे ध्यायेत् — thus one should meditate in the lotus of the mind · अर्द्धनारीश्वरं शिवम् — on Śiva as the Lord who is half woman · पुंरूपं वा स्मरेद्देवि — or one may recall the male form, O Devī · स्त्रीरूपं वा विचिन्तयेत् — or contemplate the female form

अथवा निष्कलं ध्यायेत् सच्चिदानन्दलक्षणम् ।
सर्वतेजोमयं देवि सचराचरविग्रहम् ॥ ११५॥

११५

*athavā niṣkalaṃ dhyāyet saccidānandalakṣaṇam |
sarvatejomayaṃ devī sacarācaravigrahaṃ ||*

Or one should meditate on the partless — marked by being, consciousness and bliss, made of all light, O Devī, whose body is all that moves and does not move.

WORD BY WORD अथवा निष्कलं ध्यायेत् — or one should meditate on the partless · सच्चिदानन्दलक्षणम् — marked by being, consciousness and bliss · सर्वतेजोमयं देवि — made of all light, O Devī · सचराचरविग्रहम् — whose body is all that moves and does not

ततः सन्दर्शयेन्मुद्रादशकं परमेश्वरि ।
योनिं लिङ्गञ्च सुरभिं हेतिमुद्राचतुष्टयम् ॥ ११६॥

११६

*tataḥ sandarśayenmudrādaśakaṃ parameśvari |
yonim liṅgañca surabhiṃ hetimudrācatuṣṭayam ||*

Then one should display the ten mudrās, O supreme Goddess: the yoni, the liṅga, the surabhi, the four weapon-mudrās,

WORD BY WORD ततः सन्दर्शयेत् — then one should display · मुद्रादशकं परमेश्वरि — the ten mudrās, O supreme Goddess · योनिं लिङ्गञ्च सुरभिं — the yoni, the liṅga, the surabhi · हेतिमुद्राचतुष्टयम् — and the four weapon-mudrās

वनमालां महामुद्रां नभोमुद्रामिति क्रमात् ।

यथाशक्ति मन्त्रमूलं जपेत् श्रीपादुकामपि ।

११७

मूर्ध्नि सज्जिन्तयेद्देवि श्रीगुरुं शिवरूपिणम् ॥ ११७ ॥

vanamālāṃ mahāmudrāṃ nabhomudrāṃ kramāt |
yathāśakti mantramūlaṃ japet śrīpādukāmapī |
mūrdhni sañcintayeddevi śrīguruṃ śivarūpiṇam ||

the vanamālā, the mahāmudrā and the nabhomudrā — in that order. According to one's ability one should recite the root mantra and the blessed pādukā mantra too, and contemplate on the crown, O Devī, the blessed guru in the form of Śiva —

WORD BY WORD वनमालां महामुद्रां — the vanamālā, the mahāmudrā · नभोमुद्रामिति क्रमात् — and the nabhomudrā — in order · यथाशक्ति मन्त्रमूलं — according to one's ability the root mantra · जपेत् श्रीपादुकामपि — one should recite, and the blessed pādukā too · मूर्ध्नि सज्जिन्तयेद्देवि — on the crown one should contemplate, O Devī · श्रीगुरुं शिवरूपिणम् — the blessed guru in the form of Śiva

सहस्रदलपङ्कजे सकलशीतरश्मिप्रभम्
वराभयकराम्बुजं विमलगन्धपुष्पाम्बरम् ।

११८

प्रसन्नवदनेक्षणं सकलदेवतारूपिणम्
स्मरेत् शिरसि हंसगं तदभिधानपूर्वं गुरुम् ॥ ११८ ॥

*sahasradalapaṅkaje sakalaśītarasmiṣṭrabham |
varābhayaṅkarambujam vimalagandhapuṣṭpāmbaram |
prasannavadanekṣaṇam sakaladevatārūpiṇam |
smaret śirasi haṁsagaṁ tadabhidhānapūrvam gurum ||*

in the thousand-petalled lotus, radiant as the full moon, his lotus-hands granting boons and safety, with pure unguents, flowers and garments, of serene face and glance, in whom every deity takes form — one should recall the guru upon the head, seated on the haṁsa, with his name spoken first.

WORD BY WORD सहस्रदलपङ्कजे — in the thousand-petalled lotus · सकलशीतरश्मिप्रभम् — radiant as the full moon · वराभयकराम्बुजं — his lotus-hands granting boons and safety · विमलगन्धपुष्पाम्बरम् — with pure unguents, flowers and garments · प्रसन्नवदनेक्षणं — of serene face and glance · सकलदेवतारूपिणम् — in whom every deity takes form · स्मरेत् शिरसि हंसगं — one should recall on the head, seated on the haṁsa · तदभिधानपूर्वं गुरुम् — the guru, preceded by his name

एवं न्यासे कृते देवि साक्षात् परशिवो भवेत् ।

११९

मन्त्री नैवात्र सन्देहो निग्रहानुग्रहक्षमः ॥ ११९ ॥

*evaṁ nyāse kṛte devi sāksāt paraśivo bhavet |
mantrī naivātra sandeho nigraḥānugrahaḥkṣamaḥ ||*

When nyāsa is thus done, O Devī, the mantrin becomes the supreme Śiva himself, able to punish and to bless — of this there is no doubt.

WORD BY WORD एवं न्यासे कृते देवि — when nyāsa is thus done, O Devī · साक्षात् परशिवो भवेत् — one becomes the supreme Śiva himself · मन्त्री नैवात्र सन्देहो — the mantrin — there is no doubt of it · निग्रहानुग्रहक्षमः — able to punish and to bless

महाषोढाह्वयं न्यासं यः करोति दिने दिने ।

देवाः सर्वे नमस्यन्ति तं नमामि न संशयः ॥ १२० ॥

१२०

mahāṣoḍhāhvayaṃ nyāsaṃ yaḥ karoti dine dine |
devāḥ sarve namasyanti taṃ namāmi na saṃśayaḥ ||

One who performs the nyāsa called Mahāṣoḍhā day after day — all the gods bow to him, and I too bow to him; of this there is no doubt.

WORD BY WORD महाषोढाह्वयं न्यासं — the nyāsa called Mahāṣoḍhā · यः करोति दिने दिने — one who performs day after day · देवाः सर्वे नमस्यन्ति — all the gods bow to him · तं नमामि न संशयः — I too bow to him, without doubt

महाषोढाह्वयं न्यासं करोति यत्र पार्वति ।

दिव्यक्षेत्रं समुद्दिष्टं समन्ताद्दशयोजनम् ॥ १२१ ॥

१२१

mahāṣoḍhāhvayaṃ nyāsaṃ karoti yatra pārvati |
divyakṣetraṃ samuddiṣṭaṃ samantāddaśayojanam ||

Wherever one performs the nyāsa called Mahāṣoḍhā, O Pārvatī, that place is declared a divine field for ten yojanas all around.

WORD BY WORD महाषोढाह्वयं न्यासं — the nyāsa called Mahāṣoḍhā · करोति यत्र पार्वति — wherever one performs, O Pārvatī · दिव्यक्षेत्रं समुद्दिष्टं — is declared a divine field · समन्ताद्दशयोजनम् — for ten yojanas all around

कृत्वा न्यासमिमं देवि यत्र गच्छति मानवः ।

तत्र स्याद्विजयो लाभः सम्मानः पौरुषं प्रिये ॥ १२२ ॥

१२२

kṛtvā nyāsamimaṃ devi yatra gacchati mānavaḥ |
tatra syādvijayo lābhaḥ sammānaḥ pauruṣaṃ priye ||

Having done this nyāsa, O Devī, wherever a man goes, there are victory, gain, honour and manly power, O beloved.

WORD BY WORD कृत्वा न्यासमिमं देवि — having done this nyāsa, O Devī · यत्र गच्छति मानवः — wherever a man goes · तत्र स्याद्विजयो लाभः — there is victory, gain · सम्मानः पौरुषं प्रिये — honour and manly power, O beloved

महाषोढाकृतन्यासस्तेन यो वन्द्यते शिवे ।
षण्मासान्मृत्युमाप्नोति यदि त्राता शिवः स्वयम् ॥ १२३ ॥

१२३

mahāṣoḍhākṛtanyāstena yo vandyate śive |
ṣaṇmāsānmṛtyumāpnoti yadi trātā śivaḥ svayam ||

Whoever is saluted by one who has done the Mahāṣoḍhā nyāsa, O Śivā, meets death within six months — even if Śiva himself were his protector.

WORD BY WORD महाषोढाकृतन्यासः — one who has done the Mahāṣoḍhā nyāsa · तेन यो वन्द्यते शिवे — whoever is saluted by him, O Śivā · षण्मासान्मृत्युमाप्नोति — meets death within six months · यदि त्राता शिवः स्वयम् — even if Śiva himself were his protector

वज्रपञ्जरनामानमेतं न्यासं करोति यः ।
दिव्यन्तरीक्षभूशैलजलारण्यनिवासिनः ॥ १२४ ॥

१२४

vajrapañjaranāmānametaṃ nyāsaṃ karoti yaḥ |
divyantarīkṣabhūśailajalāraṇyanivāsinaḥ ||

One who performs this nyāsa, named the "cage of thunderbolt" — the dwellers in heaven, the sky, the earth, the mountains, the waters and the forests,

WORD BY WORD वज्रपञ्जरनामानम् — named the "cage of thunderbolt" · एतं न्यासं करोति यः — one who performs this nyāsa · दिव्यन्तरीक्षभूशैल — dwellers in heaven, the sky, the earth, the mountains · जलारण्यनिवासिनः — the waters and the forests

प्रचण्डभूतवेतालदेवरक्षोग्रहादयः ।
भयग्रस्तेन मनसा नेक्षन्ते तं कुलेश्वरि ॥ १२५ ॥

१२५

pracaṇḍabhūtavetāladevarakṣograhādayaḥ |
bhayaagrastena manasā nekṣante taṃ kuleśvari ||

the fierce bhūtas, vetālas, gods, rākṣasas, seizing spirits and the rest — with fear-stricken minds do not dare even look at him, O mistress of the Kula.

WORD BY WORD प्रचण्डभूतवेताल — fierce bhūtas, vetālas · देवरक्षोग्रहादयः — gods, rākṣasas, seizing spirits and the rest · भयग्रस्तेन मनसा — with fear-stricken minds · नेक्षन्ते तं कुलेश्वरि — do not [dare] look at him, O mistress of the Kula

महाषोढाकृतन्यासं ब्रह्मविष्णुशिवादयः ।
देवाः सर्वे नमस्यन्ति ऋषयोऽपि मुनीश्वराः ॥ १२६ ॥

१२६

*mahāṣoḍhākṛtanyāsaṁ brahmaviṣṇuśivādayaḥ |
devāḥ sarve namasyanti ṛṣayo'pi munīśvarāḥ ||*

To one who has done the Mahāṣoḍhā nyāsa all the gods bow — Brahṁā, Viṣṇu, Śiva and the rest — and the seers and the lords of sages as well.

WORD BY WORD महाषोढाकृतन्यासं — one who has done the Mahāṣoḍhā nyāsa · ब्रह्मविष्णुशिवादयः — Brahṁā, Viṣṇu, Śiva and the rest · देवाः सर्वे नमस्यन्ति — all the gods bow to him · ऋषयोऽपि मुनीश्वराः — and the seers and lords of sages too

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

१२७

*bahunoktena kiṁ devi nyāsametaṁ mama priyam |
nāputrāya vadeddevi nāśiṣyāya prakāśayet ||*

What use is there in saying more, O Devī? This nyāsa is dear to me. One should not tell it to one who is not a son, nor reveal it to one who is not a disciple.

WORD BY WORD बहुनोक्तेन किं देवि — what use in saying much, O Devī · न्यासमेतं मम प्रियम् — this nyāsa is dear to me · नापुत्राय वदेदेवि — one should not tell it to one who is not a son, O Devī · नाशिष्याय प्रकाशयेत् — nor reveal it to one who is not a disciple

आज्ञासिद्धिमवाप्नोति तस्मान्न्यासं समाचरेत् ।

अस्मात् परतरा रक्षा देवताभावसिद्धिदा ।

१२८

लोके नास्ति न सन्देहः सत्यं सत्यं वरानने ॥ १२८ ॥

*ājñāsiddhimavāpnoti tasmānnyāsaṃ samācaret |
asmāt paratarā rakṣā devatābhāvasiddhidā |
loke nāsti na sandehaḥ satyaṃ satyaṃ varānane ||*

By it one attains the power of command; therefore one should perform this nyāsa. There is no protection in the world greater than this, which gives identity with the deity — of this there is no doubt; truly, truly, O fair-faced one.

WORD BY WORD आज्ञासिद्धिमवाप्नोति — one attains the power of command · तस्मान्न्यासं समाचरेत् — therefore one should perform the nyāsa · अस्मात् परतरा रक्षा — a protection greater than this · देवताभावसिद्धिदा — which gives identity with the deity · लोके नास्ति न सन्देहः — does not exist in the world, without doubt · सत्यं सत्यं वरानने — truly, truly, O fair-faced one

ऊर्ध्वाग्नायप्रवेशश्च पराप्रासादचिन्तनम् ।

महाषोढापरिज्ञानं नाल्पस्य तपसः फलम् ॥ १२९ ॥

१२९

*ūrdhvāgnāyapraveśaśca parāprāsādacintanam |
mahāṣoḍhāparijñānaṃ nālpasya tapasaḥ phalam ||*

Entry into the Ūrdhvāgnāya, contemplation of the Parā-Prāsāda, and full knowledge of the Mahāṣoḍhā — these are not the fruit of any small austerity.

WORD BY WORD ऊर्ध्वाग्नायप्रवेशश्च — entry into the Ūrdhvāgnāya · पराप्रासादचिन्तनम् — contemplation of the Parā-Prāsāda · महाषोढापरिज्ञानं — full knowledge of the Mahāṣoḍhā · नाल्पस्य तपसः फलम् — is not the fruit of small austerity

इति ते कथितं देवि मन्त्रोद्धारादिकं प्रिये ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३० ॥

१३०

*iti te kathitaṃ devī mantroddhārādikaṃ priye |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||*

Thus, O Devī, the extraction of the mantra and the rest has been told to you in brief, O beloved, mistress of the Kula. What more do you wish to hear?"

WORD BY WORD इति ते कथितं देवि — thus has been told to you, O Devī · मन्त्रोद्धारादिकं प्रिये — the extraction of the mantra and the rest, O beloved · समासेन कुलेशानि — in brief, O mistress of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलार्णवि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे महाषोढाकथनं नाम चतुर्थ उल्लासः ॥४॥

*Thus ends the fourth ullāsa, called "The Account of the Mahāṣoḍhā," in the
Ūrdhvāmnāya Tantra, the fifth khaṇḍa of the glorious Kulārṇava — the
door to nirvāṇa and liberation, the great secret, the best of the best of all
Āgamas, the work of a hundred and twenty-five thousand verses.*

॥ श्रीः ॥

अथ पञ्चमोल्लासः

Ullāsa Five — The Kula Substances



Īśvara describes the vessels, wines, meats and other Kula substances, the rules and sanctions governing their use, and finally their inner meaning as the five mudrās of yoga.

— श्रीदेव्युवाच —

कुलेशाधारपात्राणां पिशितानाञ्च लक्षणम् ।

कुलद्रव्यस्य निर्माणं भेदं माहात्म्यमेव च ॥ १॥

१

*kuleśādhārapātrāṇāṃ piśītānāñca lakṣaṇam |
kuladravyasya nirmāṇaṃ bhedaṃ mātmyameva ca ||*

"O lord of the Kula — the characteristics of the vessels and their stands and of the meats, the making of the Kula substance, its kinds and its greatness,

WORD BY WORD कुलेशाधारपात्राणां — O lord of the Kula, of the supporting vessels · पिशितानाञ्च लक्षणम् — and of the meats, the characteristics · कुलद्रव्यस्य निर्माणं — the making of the Kula substance · भेदं माहात्म्यमेव च — its kinds and its greatness

अविधानेन यत् पापं सविधानेन यत् फलम् ।

तत् सर्वं श्रोतुमिच्छामि वद मे करुणानिधे ॥ २॥

२

*avidhānena yat pāpaṃ savidhānena yat phalam |
tat sarvaṃ śrotumicchāmi vada me karuṇānidhe ||*

the sin of using it without the rite and the fruit of using it with the rite — all this I wish to hear. Tell me, O treasury of compassion."

WORD BY WORD अविधानेन यत् पापं — the sin from using it without the rite · सविधानेन यत् फलम् — the fruit from using it with the rite · तत् सर्वं श्रोतुमिच्छामि — all this I wish to hear · वद मे करुणानिधे — tell me, O treasury of compassion

— ईश्वर उवाच —

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

३

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa tridaśaiḥ samatām vrajet ||

"Listen, O Devī, I shall tell you what you ask of me. By merely hearing it one becomes the equal of the gods.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall tell · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · त्रिदशैः समतां व्रजेत् — one attains equality with the gods

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

४

ādhāreṇa vinā bhraṃśo na ca tṛpyanti mātaraḥ |
tasmādvividhivadādhāraṃ kalpayet kulānāyike ||

Without the stand there is a fall, and the Mothers are not satisfied; therefore, O mistress of the Kula, one should prepare the stand according to rule.

WORD BY WORD आधारेण विना भ्रंशो — without the stand there is a fall · न च तृप्यन्ति मातरः — and the Mothers are not satisfied · तस्माद्विधिवदाधारं — therefore, according to rule, the stand · कल्पयेत् कुलनायिके — one should prepare, O mistress of the Kula

आधारं त्रिपदं प्राहुः षट्पदं वा चतुष्पदम् ।
अथवा वर्तुलाकारं कुयदिवि मनोहरम् ॥ ५॥

५

ādhāraṃ tripadaṃ prāhuḥ ṣaṭpadaṃ vā catuspadaṃ |
athavā vartulākāraṃ kuryāddevi manoharam ||

They call the stand three-footed, six-footed or four-footed, or round in shape; one should make it beautiful, O Devī.

WORD BY WORD आधारं त्रिपदं प्राहुः — they call the stand three-footed · षट्पदं वा चतुष्पदम् — or six-footed or four-footed · अथवा वर्तुलाकारं — or round in shape · कुयदिवि मनोहरम् — one should make it beautiful, O Devī

स्वर्णरौप्यशिलाकूर्मकपालालाबुमृण्मयम् ।
नारिकेलशङ्खताम्रमुक्ताशुक्तिसमुद्भवम् ॥ ६ ॥

६

*svaṇṇaraupyāśilākūrmakapālālābumṛṇmayam |
nārikelaśaṅkhatāmramuktāśuktisamudbhavam ||*

Of gold, silver, stone, tortoise-shell, skull, gourd or clay; of coconut, conch, copper or pearl-oyster shell,

WORD BY WORD स्वर्णरौप्यशिलाकूर्म — gold, silver, stone, tortoise-shell · कपालालाबुमृण्मयम् — skull, gourd, clay · नारिकेलशङ्खताम्र — coconut, conch, copper · मुक्ताशुक्तिसमुद्भवम् — pearl-oyster shell

पुण्यवृक्षसमुद्भूतं पात्रं कुर्याद्विचक्षणः ।
अतिसूक्ष्ममतिस्थूलं छिन्नं भिन्नञ्च वर्जयेत् ॥ ७ ॥

७

*puṇyavṛkṣasamudbhūtaṃ pātraṃ kuryādvicakṣaṇaḥ |
atisūkṣmamatisthūlaṃ chinnaṃ bhinnāñca varjayet ||*

or made from the wood of a sacred tree — so should the wise man make the vessel; one too small or too large, cracked or broken, should be avoided.

WORD BY WORD पुण्यवृक्षसमुद्भूतं — made from a sacred tree · पात्रं कुर्याद्विचक्षणः — the wise man should make the vessel · अतिसूक्ष्ममतिस्थूलं — too small, too large · छिन्नं भिन्नञ्च वर्जयेत् — cracked or broken — one should avoid

सुवर्णरौप्यताम्राणि सर्वसिद्धकराणि च ।
शान्तिके च शिलापात्रं स्तम्भने चैव मृण्मयम् ॥ ८ ॥

८

*suvaṇṇaraupyatāmrāṇi sarvasiddhakarāṇi ca |
śāntike ca śilāpātraṃ stambhane caiva mṛṇmayam ||*

Vessels of gold, silver and copper bring every attainment; the stone vessel is for rites of pacification, the clay one for immobilising;

WORD BY WORD सुवर्णरौप्यताम्राणि — gold, silver and copper ones · सर्वसिद्धकराणि च — bring every attainment · शान्तिके च शिलापात्रं — for pacification, the stone vessel · स्तम्भने चैव मृण्मयम् — for immobilising, the clay one

नारिकेलञ्च वश्ये स्यादभिचारे च कूर्मजम् ।
शङ्खं ज्ञानप्रदं शुक्तिर्देवीप्रीतिप्रदायिनी ॥ ९ ॥

९

nārikelañca vaśye syādabhicāre ca kūrmajam |
śaṅkhaṃ jñānapradaṃ śuktirdevīpṛitipradāyini ||

the coconut is for subjugation and the tortoise-shell for hostile rites;
the conch gives knowledge, and the oyster-shell wins the Devi's
favour.

WORD BY WORD नारिकेलञ्च वश्ये स्यात् — the coconut is for subjugation · अभिचारे च
कूर्मजम् — and the tortoise-shell for sorcery · शङ्खं ज्ञानप्रदं — the conch gives
knowledge · शुक्तिर्देवीप्रीतिप्रदायिनी — the oyster-shell gives the Devi's favour

कपालालाबुपात्राणि योगसिद्धिकराणि च ।
पुण्यवृक्षजपात्राणि सर्वपापहराणि च ।
उक्तेष्वेतेषु देवेशि पात्रमेकं प्रकल्पयेत् ॥ १० ॥

१०

kapālālābupātrāṇi yogasiddhikarāṇi ca |
punyaṣṭṛakṣajapātrāṇi sarvapāpaharāṇi ca |
ukteṣveteṣu deveśi pātramekaṃ prakalpayet ||

Skull and gourd vessels bring success in yoga; vessels of sacred
wood remove all sins. From among these that have been declared, O
queen of the gods, one should choose a single vessel.

WORD BY WORD कपालालाबुपात्राणि — skull and gourd vessels · योगसिद्धिकराणि च —
bring success in yoga · पुण्यवृक्षजपात्राणि — vessels of sacred wood · सर्वपापहराणि च —
remove all sins · उक्तेष्वेतेषु देवेशि — among those declared, O queen of gods · पात्रमेकं
प्रकल्पयेत् — one should choose one vessel

कुलद्रव्यं प्रवक्ष्यामि शृणु देवि समाहिता ।
अम्भसां द्वादशप्रस्थं प्रस्थाद्धं तक्रमेव च ॥ ११ ॥

११

kuladravyaṃ pravakṣyāmi śṛṇu devī samāhitā |
ambhasāṃ dvādaśaprasthaṃ prasthārdham takrameva ca ||

I shall tell of the Kula substance; listen, O Devī, with attention.
Twelve prasthas of water, half a prastha of buttermilk,

WORD BY WORD कुलद्रव्यं प्रवक्ष्यामि — I shall tell of the Kula substance · शृणु देवि समाहिता — listen, O Devī, with attention · अम्भसां द्वादशप्रस्थं — twelve prasthas of water · प्रस्थाद्धं तक्रमेव च — and half a prastha of buttermilk

तण्डुलानां चतुःप्रस्थं द्विप्रस्थञ्च तथान्धसाम् ।
मुष्टिमात्राङ्कुरैः सार्द्धम् एकस्मिन् योजयेद् घटे ॥ १२ ॥

१२

taṇḍulānāṃ catuḥprasthaṃ dviprasthañca tathāndhasām |
muṣṭimātrāṅkuraiḥ sārddham ekasmin yojayed ghaṭe ||

four prasthas of rice and two of cooked rice, together with a handful
of sprouted grain — one should combine these in a single pot,

WORD BY WORD तण्डुलानां चतुःप्रस्थं — four prasthas of rice · द्विप्रस्थञ्च तथान्धसाम् — and two prasthas of cooked rice · मुष्टिमात्राङ्कुरैः सार्द्धम् — together with a handful of sprouts · एकस्मिन् योजयेद् घटे — one should combine in a single pot

शीतादिरहिते स्थाने स्थापयेद्विसद्वयम् ।
तस्मादग्निं समारोप्य जम्बालसदृशं पचेत् ॥ १३ ॥

१३

śītādirahite sthāne sthāpayeddivasadvayam |
tasmādagniṃ samāropya jambālasadṛśaṃ pacet ||

keep it for two days in a place free of cold, then set it on the fire and
cook it to the consistency of mud.

WORD BY WORD शीतादिरहिते स्थाने — in a place free of cold and the like · स्थापयेद्विसद्वयम् — one should keep it for two days · तस्मादग्निं समारोप्य — then, setting it on the fire · जम्बालसदृशं पचेत् — one should cook it to the consistency of mud

अवरोप्य पुनः शीतामवस्थां प्रापयेत्ततः ।
पादोनप्रस्थकैः पिष्ट्वा हस्ताभ्यां मेलयेत् सुधीः ॥ १४ ॥

१४

avaropya punaḥ śītānavasthāṃ prāpayettataḥ |
pādonaprasthakaiḥ piṣṭvā hastābhyāṃ melayet sudhīḥ ||

Taking it down, one should let it cool again; then, grinding in three-quarters of a prastha [of the ferment], the wise man should mix it with his hands.

WORD BY WORD अवरोप्य पुनः शीताम् — taking it down, again to a cool · अवस्थां प्रापयेत्ततः — condition one should then bring it · पादोनप्रस्थकैः पिष्ट्वा — grinding with three-quarters of a prastha · हस्ताभ्यां मेलयेत् सुधीः — the wise man should mix it with his hands

प्रस्थाद्धान् तण्डुलान् वाप्यपरेद्युस्तत् समुद्धरेत् ।
सम्यक् समर्ध तन्नेन पाकमालोड्य मेलयेत् ।
एषा पैष्टीति विख्याता पूजिता देवदानवैः ॥ १५ ॥

१५

prasthārdhān taṇḍulān vāpyaparedyustat samuddharet |
samyak saṃmardya tannaṇa pākamāloḍya melayet |
eṣā paiṣṭīti vikhyātā pūjitā devadānavaiḥ ||

Or [add] half a prastha of rice; the next day one should take it out, knead it well with buttermilk and blend in the cooked mass. This is the liquor renowned as paiṣṭī, honoured by gods and demons alike.

WORD BY WORD प्रस्थाद्धान् तण्डुलान् वापि — or half a prastha of rice · अपरेद्युस्तत् समुद्धरेत् — the next day one should take it out · सम्यक् समर्ध तन्नेन — kneading it well with buttermilk · पाकमालोड्य मेलयेत् — stirring the cooked mass, one should blend it · एषा पैष्टीति विख्याता — this is renowned as paiṣṭī · पूजिता देवदानवैः — honoured by gods and demons

गौडी च श्वेतबर्बुरजम्बुत्वक्साधिताम्भसाम् ।
दशप्रस्थं कुलेशानि धातकीकुसुमं शुभम् ॥ १६ ॥

१६

gauḍī ca śvetabarbura jambutvakśādhitāmbhasām |
daśaprasthaṁ kuleśāni dhātakīkusumaṁ śubham ||

Gauḍī: in ten prasthas of water prepared with the bark of white babul and jambu, O mistress of the Kula, fine dhātakī flowers,

WORD BY WORD गौडी च श्वेतबर्बुर — gauḍī: of white babul · जम्बुत्वक्साधिताम्भसाम् — and jambu bark, in prepared water · दशप्रस्थं कुलेशानि — ten prasthas, O mistress of the Kula · धातकीकुसुमं शुभम् — [with] fine dhātakī flowers

नारिकेलप्रसूनं वा चैकप्रस्थं विनिक्षिपेत् ।
हरीतकी चाक्षफलं वसुनिष्कप्रमाणतः ॥ १७ ॥

१७

nārikelaprasūnaṁ vā caikaprasthaṁ vinikṣipet |
harītakī cākṣaphalaṁ vasuniṣkapramāṇataḥ ||

or coconut flower, one prastha, one should put in; harītakī and bibhītaka to the measure of eight niṣkas;

WORD BY WORD नारिकेलप्रसूनं वा — or coconut flower · चैकप्रस्थं विनिक्षिपेत् — one prastha, one should put in · हरीतकी चाक्षफलं — harītakī and bibhītaka · वसुनिष्कप्रमाणतः — to the measure of eight niṣkas

वह्निं त्रिकटुकज्यापि निष्कमात्रं क्षिपेत् पृथक् ।
अशीतिगुडसम्मिश्रमेकस्मिन् योजयेद् घटे ॥ १८ ॥

१८

vahniṁ trikaṭukañcāpi niṣkamātraṁ kṣipet prthak |
aśītiguḍasammiśramekasmin yojayed ghaṭe ||

ciraviḍa and the three pungents, a niṣka of each, added separately; mixed with eighty palas of raw sugar, one should combine all in a single pot.

WORD BY WORD वह्निं त्रिकटुकज्यापि — ciraviḍa and the three pungents · निष्कमात्रं क्षिपेत् पृथक् — one should add a niṣka of each separately · अशीतिगुडसम्मिश्रम् — mixed with eighty [palas] of raw sugar · एकस्मिन् योजयेद् घटे — one should combine in a single pot

करेण भ्रामयेत् सम्यगनुलोमविलोमतः ।
अष्टोत्तरशतावृत्त्या त्रिसन्ध्यं प्रतिवासरम् ॥ १९ ॥

१९

*kareṇa bhrāmayet samyaganulomavilomataḥ |
aṣṭottaraśatāvṛtṭyā trisandhyam prativāsaram ||*

One should stir it well by hand, clockwise and anticlockwise, a hundred and eight turns at each of the three junctures of the day, every day.

WORD BY WORD करेण भ्रामयेत् सम्यक् — one should stir it well by hand · अनुलोमविलोमतः — clockwise and anticlockwise · अष्टोत्तरशतावृत्त्या — a hundred and eight turns · त्रिसन्ध्यं प्रतिवासरम् — at the three junctures, every day

द्वादशाहेन पाकः स्यात् पालयेत्तत्रयोदशे ।
एषा गौडीति कथिता शिवसायुज्यहेतुकी ॥ २० ॥

२०

*dvādaśāhena pākaḥ syāt pālayettatrayodaśe |
eṣā gauḍīti kathitā śivasāyujyāhetukī ||*

In twelve days it is matured, and on the thirteenth one should tend it. This is what is called gauḍī, the cause of union with Śiva.

WORD BY WORD द्वादशाहेन पाकः स्यात् — in twelve days it is matured · पालयेत्तत्रयोदशे — one should tend it on the thirteenth · एषा गौडीति कथिता — this is called gauḍī · शिवसायुज्यहेतुकी — the cause of union with Śiva

द्विगुणं मकरन्दस्य वारि संयोजयेद् घटे ।

द्वादशाहेन पाकः स्याच्छेषमन्यत् पुरोक्तवत् ।

२१

एषा माध्वी समुद्दिष्टा देवताप्रीतिकारिणी ॥ २१॥

*dviguṇaṃ makarandasya vāri saṃyojayed ghaṭe |
dvādaśāhena pākaḥ syāccheṣamanyat puroktavat |
eṣā mādhvī samuddiṣṭā devatāprītikārīṇī ||*

One should add to the pot twice as much water as honey; in twelve days it is matured, and all the rest is as stated before. This is declared to be mādhvī, which pleases the deities.

WORD BY WORD द्विगुणं मकरन्दस्य — twice as much as the honey · वारि संयोजयेद् घटे — water one should add in the pot · द्वादशाहेन पाकः स्यात् — in twelve days it is matured · शेषमन्यत् पुरोक्तवत् — all the rest as stated before · एषा माध्वी समुद्दिष्टा — this is declared to be mādhvī · देवताप्रीतिकारिणी — which pleases the deities

एका शुण्ठी द्विवह्निश्च मरीचत्रितयं तथा ।

धातकी च चतुष्कं स्यात् पञ्च पुष्पाणि षण्मधु ॥ २२॥

२२

*ekā śuṇṭhī dvivahniśca marīcatritayaṃ tathā |
dhātakī ca catuṣkaṃ syāt pañca puṣpāṇi ṣaṇmadhu ||*

One part dry ginger, two of citraka, three of black pepper, four of dhātakī, five of flowers, six of honey,

WORD BY WORD एका शुण्ठी द्विवह्निश्च — one part dry ginger, two of citraka · मरीचत्रितयं तथा — three of black pepper · धातकी च चतुष्कं स्यात् — four of dhātakī · पञ्च पुष्पाणि षण्मधु — five of flowers, six of honey

अशीतिगुडसम्मिश्रं शेषमन्यत् पुरोक्तवत् ।

इदं मनोहरं द्रव्यं योगिनीपानमुत्तमम् ॥ २३॥

२३

*aśitiguḍasammiśraṃ śeṣamanyat puroktavat |
idaṃ manoharaṃ dravyaṃ yoginīpānamuttamam ||*

mixed with eighty of raw sugar, the rest as stated before — this delightful substance is the finest drink of the Yoginīs.

WORD BY WORD अशीतिगुडसम्मिश्रं — mixed with eighty of raw sugar · शेषमन्यत् पुरोक्तवत् — all the rest as stated before · इदं मनोहरं द्रव्यं — this delightful substance · योगिनीपानमुत्तमम् — is the finest drink of the Yoginīs

सार्द्धेन्दुपलकं दध्नो माहिषं प्रस्थमात्रकम् ।
मोचापक्वशतज्यापि योगोऽयं मदिरा शुभा ॥ २४ ॥

२४

*sārdhendupalakam daghno māhiṣaṁ prasthamātrakam |
mocāpakvaśatañcāpi yogo'yaṁ madirā śubhā ||*

A pala and a half of curd, a prastha of buffalo [milk], and a hundred ripe plantains — this preparation is a fine wine.

WORD BY WORD सार्द्धेन्दुपलकं दध्नो — a pala and a half of curd · माहिषं प्रस्थमात्रकम् — of buffalo, a prastha in measure · मोचापक्वशतज्यापि — and a hundred ripe plantains · योगोऽयं मदिरा शुभा — this preparation is a fine wine

तं मेलयित्वा संयोज्य सान्द्रे वंशपुटे पचेत् ।
चत्वारिंशद्दिनान्यष्टौ पङ्के पङ्कजसम्भवे ॥ २५ ॥

२५

*taṁ melayitvā saṁyojya sāndre vaṁśapuṭe pacet |
catvāriṁśaddinānyaṣṭau paṅke paṅkajasambhaye ||*

Having mixed and combined it, one should let it mature in a close-woven bamboo basket for forty-eight days in the mud where lotuses grow;

WORD BY WORD तं मेलयित्वा संयोज्य — having mixed and combined it · सान्द्रे वंशपुटे पचेत् — one should cook it in a close-woven bamboo basket · चत्वारिंशद्दिनान्यष्टौ — forty-eight days · पङ्के पङ्कजसम्भवे — in the mud where lotuses grow

निधायोद्धृत्य किरणैः सौरैः सम्यग् विशोषयेत् ।
यदा च कठिनीभावस्तदा संगृह्य मानवः ॥ २६ ॥

२६

*nidhāyoddhṛtya kiraṇaiḥ sauraiḥ samyag viśoṣayet |
yadā ca kaṭhinībhāvastadā saṁgrhya mānavaḥ ||*

having buried it and taken it out, one should dry it well in the rays of the sun; and when it has hardened, a man should gather it up.

WORD BY WORD निधायोद्धृत्य किरणैः — having buried and taken it out, by the rays · सौरैः सम्यग् विशोषयेत् — of the sun one should dry it well · यदा च कठिनीभावः — and when it has hardened · तदा संगृह्य मानवः — then a man should gather it

गुञ्जाफलप्रमाणन्तु जलैः सम्मिलितं शुभम् ।
आत्मेच्छं पूरयेत् पात्रं परमानन्दं परम् ॥ २७ ॥

२७

guñjāphalapramāṇantu jalaiḥ sammilitaṁ śubham |
ātmeccham pūrayet pātraṁ paramānandam param ||

The measure of a guñjā berry mixed with water is excellent; one should fill the vessel as one wishes — it gives the highest, supreme bliss.

WORD BY WORD गुञ्जाफलप्रमाणन्तु — the measure of a guñjā berry · जलैः सम्मिलितं शुभम् — mixed with water is excellent · आत्मेच्छं पूरयेत् पात्रं — one should fill the vessel as one wishes · परमानन्दं परम् — it gives supreme bliss, the highest

एतदप्युत्तमं द्रव्यं सर्वदेवप्रियं प्रिये ।
एतानि मदहेतूनि मद्यान्यन्यानि कारयेत् ॥ २८ ॥

२८

etadapyuttamaṁ dravyaṁ sarvadevapriyaṁ priye |
etāni madahetūni madyānyanyāni kārayet ||

This too is an excellent substance, dear to all the gods, O beloved. These intoxicating drinks, and other wines besides, one may have prepared:

WORD BY WORD एतदप्युत्तमं द्रव्यं — this too is an excellent substance · सर्वदेवप्रियं प्रिये — dear to all the gods, O beloved · एतानि मदहेतूनि — these intoxicating [drinks] · मद्यान्यन्यानि कारयेत् — and other wines one may have made

पानसं द्राक्षमाधूकं खार्जूरं तालमैक्षवम् ।
मधूत्थं शीधु माध्वीकं मैरेयं नारिकेलजम् ॥ २९ ॥

२९

pānasaṁ drākṣamādhūkaṁ khārjūraṁ tālamaikṣavam |
mādhūtthaṁ śīdhu mādhwikaṁ maireyaṁ nārikelajam ||

of jackfruit, grape, mahua, date, palmyra, sugarcane, honey, śīdhu, mādhwika, maireya, and of coconut —

WORD BY WORD पानसं द्राक्षमाधूकं — of jackfruit, of grape, of mahua · खार्जूरं तालमैक्षवम् — of date, of palmyra, of sugarcane · मधूत्थं शीधु माध्वीकं — of honey, śīdhu, mādhwika · मैरेयं नारिकेलजम् — maireya, and of coconut

मद्यान्येकादशैतानि भुक्तिमुक्तिकराणि च ।

द्वादशन्तु सुरा मद्यं सर्वेषामुत्तमं प्रिये ॥ ३० ॥

३०

madyānyekādaśaitāni bhuktimuktikarāṇi ca |
dvādaśantu surā madyaṃ sarveṣāmuttamaṃ priye ||

these eleven wines bring enjoyment and liberation; but the twelfth, surā, is the best of them all, O beloved.

WORD BY WORD मद्यान्येकादशैतानि — these eleven wines · भुक्तिमुक्तिकराणि च — bring enjoyment and liberation · द्वादशन्तु सुरा मद्यं — the twelfth, surā · सर्वेषामुत्तमं प्रिये — is the best of them all, O beloved

पैष्टी गौडी च माध्वी च विज्ञेया त्रिविधा सुरा ।

सर्वसिद्धिकरी पैष्टी गौडी भोगप्रदायिनी ॥ ३१ ॥

३१

paiṣṭī gauḍī ca mādhvī ca vijñeyā trividhā surā |
sarvasiddhikarī paiṣṭī gauḍī bhogapradāyini ||

Surā is to be known as threefold: paiṣṭī, gauḍī and mādhvī. Paiṣṭī brings every attainment, gauḍī gives enjoyment,

WORD BY WORD पैष्टी गौडी च माध्वी च — paiṣṭī, gauḍī and mādhvī · विज्ञेया त्रिविधा सुरा — surā is to be known as threefold · सर्वसिद्धिकरी पैष्टी — paiṣṭī brings every attainment · गौडी भोगप्रदायिनी — gauḍī gives enjoyment

माध्वी मुक्तिकरी ज्ञेया सुरा स्यादेवताप्रिया ।

विद्याप्रदैक्षवी ज्ञेया द्राक्षी राज्यप्रदा भवेत् ॥ ३२ ॥

३२

mādhvī muktikarī jñeyā surā syāddevatāpriyā |
vidyāpradaikṣavī jñeyā drākṣī rājyapradā bhavet ||

and mādhvī is known to bring liberation; surā is dear to the deities. The cane-liquor is known to give learning, the grape-wine gives kingship;

WORD BY WORD माध्वी मुक्तिकरी ज्ञेया — mādhvī is known to bring liberation · सुरा स्यादेवताप्रिया — surā is dear to the deities · विद्याप्रदैक्षवी ज्ञेया — the cane-liquor is known to give learning · द्राक्षी राज्यप्रदा भवेत् — the grape-wine gives kingship

तालजा स्तम्भने शस्ता खार्जूरी रिपुनाशिनी ।
नारिकेलभवा श्रीदा पानसी च शुभप्रदा ॥ ३३ ॥

३३

*tārajā stambhane śastā khārjūrī ripunāśinī |
nārikelabhavā śrīdā pānasī ca śubhapradā ||*

the palmyra one is praised for rites of immobilising, the date one destroys enemies, the coconut one gives prosperity, and the jackfruit one gives good fortune;

WORD BY WORD तालजा स्तम्भने शस्ता — the palmyra one is praised for immobilising · खार्जूरी रिपुनाशिनी — the date one destroys enemies · नारिकेलभवा श्रीदा — the coconut one gives prosperity · पानसी च शुभप्रदा — and the jackfruit one gives good fortune

मधूकजा ज्ञानकरी माध्वीकी रोगनाशिनी ।
मैरेयाख्या कुलेशानि सर्वदा पापहारिणी ॥ ३४ ॥

३४

*madhūkajā jñānakarī mādhvīkī roganāśinī |
maireyākhyā kuleśāni sarvadā pāpahāriṇī ||*

the mahua one gives knowledge, the mādhvika destroys disease, and the one called maireya, O mistress of the Kula, ever removes sin.

WORD BY WORD मधूकजा ज्ञानकरी — the mahua one gives knowledge · माध्वीकी रोगनाशिनी — the mādhvika destroys disease · मैरेयाख्या कुलेशानि — the one called maireya, O mistress of the Kula · सर्वदा पापहारिणी — ever removes sin

क्षीरवृक्षसमुद्भूतं मद्यं वल्कलसम्भवम् ।
मधुपुष्पसमुद्भूतम् आसवं तण्डुलोद्भवम् ॥ ३५ ॥

३५

*kṣīravṛkṣasamudbhūtaṁ madyaṁ valkalasambhavam |
madhupuṣpasamudbhūtaṁ āsavaṁ taṇḍulodbhavam ||*

Wine made from a milk-tree, wine from bark, wine made from honey-flowers, and the āsava made from rice —

WORD BY WORD क्षीरवृक्षसमुद्भूतं — made from a milk-tree · मद्यं वल्कलसम्भवम् — wine from bark · मधुपुष्पसमुद्भूतम् — made from honey-flowers · आसवं तण्डुलोद्भवम् — and the āsava made from rice

यस्यानन्दो निर्विकार आमोदश्च मनोहरः ।

मद्यं तदुत्तमं देवि देवानां प्रीतिदायकम् ॥ ३६ ॥

३६

yasyānando nirvikāra āmodaśca manoharaḥ |
madyaṁ taduttamaṁ devi devānāṁ prītidāyakaṁ ||

the wine whose exhilaration is free of disturbance and whose fragrance is delightful — that is the best, O Devī, giving pleasure to the gods.

WORD BY WORD यस्यानन्दो निर्विकार — whose joy is without disturbance · आमोदश्च मनोहरः — and whose fragrance is delightful · मद्यं तदुत्तमं देवि — that wine is the best, O Devī · देवानां प्रीतिदायकम् — which gives pleasure to the gods

आत्मेच्छं पूरयेत् पात्रं परमानन्दवर्द्धनम् ।

एतदामोदकं द्रव्यं सर्वदेवप्रियं प्रिये ॥ ३७ ॥

३७

ātmecchaṁ pūrayet pātraṁ paramānandavarddhanam |
etadāmodakaṁ dravyaṁ sarvadevapriyaṁ priye ||

One should fill the vessel as one wishes; it increases supreme bliss. This fragrant substance is dear to all the gods, O beloved.

WORD BY WORD आत्मेच्छं पूरयेत् पात्रं — one should fill the vessel as one wishes · परमानन्दवर्द्धनम् — it increases supreme bliss · एतदामोदकं द्रव्यं — this fragrant substance · सर्वदेवप्रियं प्रिये — is dear to all the gods, O beloved

सुरादर्शनमात्रेण सर्वपापैः प्रमुच्यते ।

तद्रन्धाघ्राणमात्रेण शतक्रतुफलं लभेत् ॥ ३८ ॥

३८

surādarśanamātreṇa sarvapāpaiḥ pramucyate |
tadgandhāghrāṇamātreṇa śatakratuphalaṁ labhet ||

By the mere sight of surā one is freed from all sins; by merely smelling its fragrance one obtains the fruit of a hundred sacrifices;

WORD BY WORD सुरादर्शनमात्रेण — by the mere sight of surā · सर्वपापैः प्रमुच्यते — one is freed from all sins · तद्रन्धाघ्राणमात्रेण — by merely smelling its fragrance · शतक्रतुफलं लभेत् — one obtains the fruit of a hundred sacrifices

मद्यस्पर्शनिमात्रेण तीर्थकोटिफलं लभेत् ।
देवि तत्पानतः साक्षाल्लभेन्मुक्तिं चतुर्विधाम् ॥ ३९ ॥

३९

madyasparśanamātreṇa tīrthakoṭīphalaṃ labhet |
devi tatpānataḥ sāksāllabhenmuktiṃ caturvidhām ||

by merely touching the wine one obtains the fruit of a crore of tīrthas; and from drinking it, O Devī, one directly obtains the four-fold liberation.

WORD BY WORD मद्यस्पर्शनिमात्रेण — by merely touching the wine · तीर्थकोटिफलं लभेत् — one obtains the fruit of a crore of tīrthas · देवि तत्पानतः साक्षात् — O Devī, from drinking it, directly · लभेन्मुक्तिं चतुर्विधाम् — one obtains the fourfold liberation

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

४०

icchāśaktiḥ surāmode jñānaśaktiśca tadrase |
tatsvāde ca kriyāśaktistadullāse parā sthitā ||

The power of will is in surā's fragrance, the power of knowledge in its taste, the power of action in its savouring — and in its exhilaration abides Parā, the supreme.

WORD BY WORD इच्छाशक्तिः सुरामोदे — the power of will is in surā's fragrance · ज्ञानशक्तिश्च तद्रसे — the power of knowledge in its taste · तत्स्वादे च क्रियाशक्तिः — the power of action in its savouring · तदुल्लासे परा स्थिता — and in its exhilaration abides Parā

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

४१

madirā brahmagāḥ proktāḥ cittasodhanasāadhanāḥ |
tāsāmekāṃ samāhṛtya pūjākarma samācaret ||

Wines are declared to lead to Brahman, being means of purifying the mind; taking one of them, one should perform the rite of worship.

WORD BY WORD मदिरा ब्रह्मगाः प्रोक्ताः — wines are declared to reach Brahman · चित्तशोधनसाधनाः — means of purifying the mind · तासामेकां समाहृत्य — taking one of them · पूजाकर्म समाचरेत् — one should perform the rite of worship

मत्स्यमांसादिविजयां चाष्टगन्धैः सुमिश्रिताम् ।

संमर्द्य वटिकां कृत्वा संगृह्याथ विचक्षणः ।

४२

मद्याभावे तु वटिकां जले संयुज्य तर्पयेत् ॥ ४२ ॥

matsyamāṃsādivijayāṃ cāṣṭagandhaiḥ sumiśritām |
saṃmardya vaṭikāṃ kṛtvā saṃgrhyātha vicakṣaṇaḥ |
madyābhāve tu vaṭikāṃ jale saṃyujya tarpayet ||

Fish, meat and the rest with vijayā, well mixed with the eight fragrances, the wise man should grind and form into a pellet and keep; in the absence of wine, he should dissolve the pellet in water and make the offering with that.

WORD BY WORD मत्स्यमांसादिविजयां — fish, meat and the rest, [with] vijayā · चाष्टगन्धैः सुमिश्रिताम् — well mixed with the eight fragrances · संमर्द्य वटिकां कृत्वा — having ground and made a pellet · संगृह्याथ विचक्षणः — the wise man, having kept it · मद्याभावे तु वटिकां — in the absence of wine, the pellet · जले संयुज्य तर्पयेत् — one should dissolve in water and offer

गुडमिश्रेण तक्रेण तर्पयेत् मधुभाजिना ।

सौवीरेणाथवा कुर्यादित् कर्म न लोपयेत् ।

४३

प्रमादाद् यदि लुप्येत देवताशापमाप्नुयात् ॥ ४३ ॥

guḍamiśreṇa takreṇa tarpayet madhubhājina |
sauvīreṇāthavā kuryādetat karma na lopayet |
pramādād yadi lupyeta devatāśāpamāpnuyāt ||

One may offer with buttermilk mixed with raw sugar, or with honey, or with sour gruel — but this rite must not be omitted; if through negligence it is omitted, one incurs the curse of the deities.

WORD BY WORD गुडमिश्रेण तक्रेण — with buttermilk mixed with raw sugar · तर्पयेत् मधुभाजिना — one should offer, or with honey · सौवीरेणाथवा कुर्यात् — or with sour gruel one should do it · एतत् कर्म न लोपयेत् — this rite must not be omitted · प्रमादाद् यदि लुप्येत — if through negligence it is omitted · देवताशापमाप्नुयात् — one incurs the curse of the deities

मांसन्तु त्रिविधं प्रोक्तं खभूजलचरं प्रिये ।

यथासम्भवमप्येकं तर्पणार्थं प्रकल्पयेत् ।

४४

मांसदर्शनमात्रेण सुरादर्शनवत् फलम् ॥ ४४ ॥

*māṃsantu trividhaṃ proktaṃ khabhūjalacaram priye |
yathāsambhavamapyekaṃ tarpaṇārthaṃ prakalpayet |
māṃsadarśanamātreṇa surādarśanavat phalam ||*

Meat is declared to be threefold, O beloved — of creatures of the air, the earth and the water; whichever one is obtainable one should prepare for the offering. By the mere sight of meat the fruit is the same as from the sight of surā.

WORD BY WORD मांसन्तु त्रिविधं प्रोक्तं — meat is declared to be threefold · खभूजलचरं प्रिये — of creatures of the air, the earth and the water, O beloved · यथासम्भवमप्येकं — whichever one is obtainable · तर्पणार्थं प्रकल्पयेत् — one should prepare for the offering · मांसदर्शनमात्रेण — by the mere sight of meat · सुरादर्शनवत् फलम् — the fruit is as from the sight of surā

पितृदैवतयज्ञेषु वैधर्हिंसा विधीयते ।

आत्मार्थं प्राणिनां हिंसा कदाचिन्नोदिता प्रिये ॥ ४५ ॥

४५

*pitṛdaivatayajñeṣu vaidhahimsā vidhīyate |
ātmārthaṃ prāṇināṃ hiṃsā kadācinnoditā priye ||*

In the sacrifices to the fathers and the gods, the killing prescribed by rule is ordained; the killing of creatures for one's own sake has never been enjoined, O beloved.

WORD BY WORD पितृदैवतयज्ञेषु — in the sacrifices to the fathers and the gods · वैधर्हिंसा विधीयते — the killing prescribed by rule is ordained · आत्मार्थं प्राणिनां हिंसा — the killing of creatures for one's own sake · कदाचिन्नोदिता प्रिये — has never been enjoined, O beloved

अनिमित्तं तृणं वापि छेदयेन्न कदाचन ।

देवतार्थं द्विजार्थं वा हत्वा पापैर्न लिप्यते ॥ ४६ ॥

४६

*animittaṃ tṛṇaṃ vāpi chedayenna kadācana |
devatārthaṃ dvijārthaṃ vā hatvā pāpairna līpyate ||*

Without cause one should never cut even a blade of grass; but having killed for the sake of the deity or of a brāhmaṇa, one is not stained by sin.

WORD BY WORD अनिमित्तं तृणं वापि — without cause, even a blade of grass · छेदयेन्न कदाचन — one should never cut · देवतार्थं द्विजार्थं वा — for the deity or for a brāhmaṇa · हत्वा पापैर्न लिप्यते — having killed, one is not stained by sin

मामनादृत्य यत् पुण्यं पापं स्यात् प्रतिभाषतः ।

मन्निमित्तं चरेत् पापं पुण्यं भवति शाम्भवि ॥ ४७ ॥

४७

*māmanādr̥tya yat puṇyaṃ pāpaṃ syāt pratibhāṣataḥ |
mannimittaṃ caret pāpaṃ puṇyaṃ bhavati śāmbhavi ||*

Merit done in disregard of me becomes sin — this is plainly said; and sin done for my sake becomes merit, O Śāmbhavi.

WORD BY WORD मामनादृत्य यत् पुण्यं — merit done in disregard of me · पापं स्यात् प्रतिभाषतः — becomes sin — this is plainly said · मन्निमित्तं चरेत् पापं — sin done for my sake · पुण्यं भवति शाम्भवि — becomes merit, O Śāmbhavi

यैरेव पतनं द्रव्यैः सिद्धिस्तैरेव चोदिता ।

श्रीकौलदर्शने चापि भैरवेण महात्मना ॥ ४८ ॥

४८

*yaireva patanaṃ dravyaiḥ siddhistaireva coditā |
śrīkauladarśane cāpi bhairaveṇa mahātmanā ||*

The very substances by which there is a fall — by those same substances attainment is enjoined, in the blessed Kaula view too, by the great-souled Bhairava.

WORD BY WORD यैरेव पतनं द्रव्यैः — the very substances by which there is a fall · सिद्धिस्तैरेव चोदिता — by those same, attainment is enjoined · श्रीकौलदर्शने चापि — in the blessed Kaula view too · भैरवेण महात्मना — by the great-souled Bhairava

मत्कर्म कुर्वतां पुंसः कर्मलोपो भवेन्नहि ।
तत्कर्म ते प्रकुर्वन्ति सप्तकोटिमुनीश्वराः ॥ ४९ ॥

४९

matkarma kurvatām puṁsaḥ karmalopo bhavennahi |
tatkarma te prakurvanti saptakoṭimuniśvārāḥ ||

For a man who performs my rites there is no lapse of the rite; the seven crores of lords of sages perform that very rite.

WORD BY WORD मत्कर्म कुर्वतां पुंसः — for a man who performs my rites · कर्मलोपो भवेन्नहि — there is no lapse of the rite · तत्कर्म ते प्रकुर्वन्ति — that rite they perform · सप्तकोटिमुनीश्वराः — the seven crores of lords of sages

हन्यान्मन्त्रेण चानेन त्वभिमन्त्र्य पशुं प्रिये ।
गन्धपुष्पाक्षतैः पूज्य चान्यथा नरकं व्रजेत् ॥ ५० ॥

५०

hanyānmantraṇa cānena tvabhimantrya paśuṁ priye |
gandhapuṣpākṣataiḥ pūjya cānyathā narakam vrajet ||

One should slay the beast only after consecrating it with this mantra, O beloved, and worshipping it with scents, flowers and unbroken grains; otherwise one goes to hell.

WORD BY WORD हन्यान्मन्त्रेण चानेन — one should slay with this mantra · त्वभिमन्त्र्य पशुं प्रिये — having consecrated the beast, O beloved · गन्धपुष्पाक्षतैः पूज्य — having worshipped it with scents, flowers and grains · चान्यथा नरकं व्रजेत् — otherwise one goes to hell

शिवोत्कृत्तमिदं पिण्डमतस्त्वं शिवतां गतः ।
तद्बुध्यस्व पशो त्वं हि मा शिवस्त्वं शिवोऽसि हि ॥ ५१ ॥

५१

śivotkṛttamidaṁ piṇḍamatastvaṁ śivatām gataḥ |
tadbudhyasva paśo tvaṁ hi mā śivastvaṁ śivo'si hi ||

"This body has been cut off by Śiva; therefore you have attained Śiva-hood. Know this, O beast: do not fear — you are Śiva, you are indeed Śiva."

WORD BY WORD शिवोत्कृत्तमिदं पिण्डम् — "this body was cut off by Śiva" · अतस्त्वं शिवतां गतः — "therefore you have attained Śiva-hood" · तद्बुध्यस्व पशो त्वं हि — "know this, O beast — you indeed" · मा शिवस्त्वं शिवोऽसि हि — "do not [fear], you are Śiva, you are Śiva"

ब्रह्मा स्यात् पलले विष्णुगन्धे रुद्रश्च तद्रसे ।
परमात्मा तदानन्दे तस्मात् सेव्यमिदं प्रिये ॥ ५२ ॥

५२

*brahmā syāt palale viṣṇugandhe rudraśca tadrase |
paramātmā tadānande tasmāt sevyaṃidaṃ priye ||*

Brahmā is in the flesh, Viṣṇu in its smell, Rudra in its taste, and the supreme Self in its bliss; therefore, O beloved, it is to be partaken of.

WORD BY WORD ब्रह्मा स्यात् पलले — Brahmā is in the flesh · विष्णुगन्धे रुद्रश्च तद्रसे — Viṣṇu in its smell, Rudra in its taste · परमात्मा तदानन्दे — the supreme Self in its bliss · तस्मात् सेव्यमिदं प्रिये — therefore it is to be partaken of, O beloved

मांसाभावे तु लशुनं सार्द्रकं नागरन्तु वा ।
आदाय पूजयेद्देवि चान्यथा निष्फलं भवेत् ॥ ५३ ॥

५३

*māṃsābhāve tu laśunaṃ sārdrakaṃ nāgarantu vā |
ādāya pūjayeddevi cānyathā niṣphalaṃ bhavet ||*

In the absence of meat one should take garlic, fresh ginger or dry ginger and worship with that, O Devī; otherwise the worship is fruitless.

WORD BY WORD मांसाभावे तु लशुनं — in the absence of meat, garlic · सार्द्रकं नागरन्तु वा — fresh ginger, or dry ginger · आदाय पूजयेद्देवि — taking these one should worship, O Devī · चान्यथा निष्फलं भवेत् — otherwise it is fruitless

मत्स्यमांसविहीनेन मद्येनापि न तर्पयेत् ।
न कुर्यान्मत्स्यमांसाभ्यां विना द्रव्येण पूजनम् ॥ ५४ ॥

५४

*matsyamāṃsavihinena madyenāpi na tarpayet |
na kuryānmatsyamāṃsābhyāṃ vinā dravyeṇa pūjanam ||*

One should not make the offering even with wine if fish and meat are lacking; one should not perform the worship with the substance without fish and meat.

WORD BY WORD मत्स्यमांसविहीनेन — without fish and meat · मद्येनापि न तर्पयेत् — one should not offer even with wine · न कुर्यान्मत्स्यमांसाभ्यां — one should not, without fish and meat · विना द्रव्येण पूजनम् — perform the worship with the substance

पिशितं तिलमात्रन्तु तिलाद्धमपि बिन्दुना ।
सकृत्तर्पणमात्रेण कोटियज्ञफलं लभेत् ॥ ५५॥

५५

piṣitaṃ tilamātrantu tilārdhamapi bindunā |
sakṛttarpaṇamātreṇa koṭiyajñaphalaṃ labhet ||

Meat the size of a sesame seed, or even half of one, with a single drop — by one offering of these, one obtains the fruit of a crore of sacrifices.

WORD BY WORD पिशितं तिलमात्रन्तु — meat the size of a sesame seed · तिलाद्धमपि बिन्दुना — or even half a sesame, with a drop · सकृत्तर्पणमात्रेण — by a single offering · कोटियज्ञफलं लभेत् — one obtains the fruit of a crore of sacrifices

कुलपूजासमं नास्ति पुण्यमन्यज्जगत्त्रये ।
तस्माद् यः पूजयेद्भक्त्या भुक्तिमुक्त्योः स भाजनम् ॥ ५६॥

५६

kulapūjāsamaṃ nāsti puṇyamanyajjagattraye |
tasmād yaḥ pūjayedbhaktyā bhuktimuktyoḥ sa bhājanam ||

There is no other merit in the three worlds equal to the Kula worship; therefore one who worships with devotion is a vessel of both enjoyment and liberation.

WORD BY WORD कुलपूजासमं नास्ति — there is nothing equal to Kula worship · पुण्यमन्यज्जगत्त्रये — no other merit in the three worlds · तस्माद् यः पूजयेद्भक्त्या — therefore one who worships with devotion · भुक्तिमुक्त्योः स भाजनम् — is a vessel of enjoyment and liberation

अनधीतोऽप्यशास्त्रज्ञो गुरुभक्तो दृढव्रतः ।
कुलपूजारतो यस्तु स मे प्रियतमो भवेत् ॥ ५७॥

५७

anadhīto'pyaśāstrajño gurubhakto dṛḍhavrataḥ |
kulapūjārato yastu sa me priyatamo bhavet ||

Though unlearned and ignorant of the scriptures, one who is devoted to the guru, firm in his vows and delights in the Kula worship — he is most dear to me.

WORD BY WORD अनधीतोऽप्यशास्त्रज्ञो — though unlearned and ignorant of the scriptures · गुरुभक्तो दृढव्रतः — devoted to the guru, firm in vows · कुलपूजारतो यस्तु — one who delights in Kula worship · स मे प्रियतमो भवेत् — he is most dear to me

चतुर्णामपि वर्णानामाश्रमाणामपीश्वरि ।
पुंस्त्रीनपुंसकानान्तु पूजितेष्टफलप्रदा ॥ ५८ ॥

५८

caturṇāmapi varṇānāmāśramāṇāmapīśvari |
pumstrīnapuṃsakānāntu pūjiteṣṭaphalapradā ||

To all four varṇas and all the āśramas, O Goddess, to men, women and eunuchs alike — when worshipped, you give the desired fruit.

WORD BY WORD चतुर्णामपि वर्णानाम् — of all four varṇas · आश्रमाणामपीश्वरि — and of all the āśramas, O Goddess · पुंस्त्रीनपुंसकानान्तु — of men, women and eunuchs · पूजितेष्टफलप्रदा — when worshipped, you give the desired fruit

इहामुत्र फलं दद्याः पूजिता सुवधूरिव ।
अपूजिता त्वं देवेशि दुःखदा कुवधूरिव ॥ ५९ ॥

५९

ihāmutra phalaṃ dadyāḥ pūjitā suvadhūriva |
apūjitā tvam deveśi duḥkhadā kuvadhūriva ||

Worshipped, you give fruit here and hereafter, like a good wife; unworshipped, O queen of the gods, you bring sorrow, like a bad wife.

WORD BY WORD इहामुत्र फलं दद्याः — here and hereafter you would give fruit · पूजिता सुवधूरिव — when worshipped, like a good wife · अपूजिता त्वं देवेशि — unworshipped, you, O queen of gods · दुःखदा कुवधूरिव — bring sorrow, like a bad wife

कुलपूजां विना यस्तु करोत्येवं सुदुर्मतिः ।
स याति नरकं घोरमेकविंशतिभिः कुलैः ॥ ६० ॥

६०

kulapūjāṃ vinā yastu karotyevaṃ sudurmatih |
sa yāti narakam ghoramekaviṃśatibhiḥ kulaiḥ ||

The utter fool who acts thus without the Kula worship goes to a dreadful hell, together with twenty-one generations of his family.

WORD BY WORD कुलपूजां विना यस्तु — one who, without the Kula worship · करोत्येवं सुदुर्मतिः — the utter fool, acts thus · स याति नरकं घोरम् — he goes to a dreadful hell · एकविंशतिभिः कुलैः — with twenty-one generations of his family

तस्मात् सर्वप्रयत्नेन कुलपूजारतो भवेत् ।
लभते सर्वसिद्धींश्च नात्र कार्या विचारणा ॥ ६१॥

६१

*tasmāt sarvaprayatnena kulapūjārato bhavet |
labhate sarvasiddhīmśca nātra kāryā vicāraṇā ||*

Therefore with every effort one should be devoted to the Kula worship; one obtains all attainments — there is no room for doubt.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · कुलपूजारतो भवेत् — one should be devoted to the Kula worship · लभते सर्वसिद्धींश्च — one obtains all attainments · नात्र कार्या विचारणा — there is no room for doubt here

आराधनासमर्थश्चेद्दद्यादर्चनसाधनम् ।
यो दातुं नैव शक्नोति कुर्यादर्चनदर्शनम् ॥ ६२॥

६२

*ārādhanaśamarthaśceddadyādarcanasāadhanam |
yo dātum naiva śaknoti kuryādarcanadarśanam ||*

If one is unable to perform the worship oneself, one should give the materials for it; one who cannot even give should at least behold the worship.

WORD BY WORD आराधनासमर्थश्चेत् — if unable to perform the worship · दद्यादर्चनसाधनम् — one should give the materials of worship · यो दातुं नैव शक्नोति — one who cannot even give · कुर्यादर्चनदर्शनम् — should at least behold the worship

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

६३

*samyak śatakratūn kṛtvā yat phalaṁ samavāpnuyāt |
tat phalaṁ samavāpnoti sakṛt kṛtvā kramārcanam ||*

The fruit one would obtain by rightly performing a hundred sacrifices — that fruit one obtains by performing the ordered worship once.

WORD BY WORD सम्यक् शतक्रतून् कृत्वा — having rightly performed a hundred sacrifices · यत् फलं समवाप्नुयात् — the fruit one would obtain · तत् फलं समवाप्नोति — that fruit one obtains · सकृत् कृत्वा क्रमार्चनम् — by performing the ordered worship once

महाषोडशदानानि कृत्वा यच्च फलं लभेत् ।
तत् फलं समवाप्नोति कृत्वा श्रीचक्रदर्शनम् ॥ ६४ ॥

६४

*mahāṣoḍaśadānāni kṛtvā yacca phalaṃ labhet |
tat phalaṃ samavāpnoti kṛtvā śrīcakradarśanam ||*

The fruit one would obtain by making the sixteen great gifts — that fruit one obtains by beholding the Śrīcakra.

WORD BY WORD महाषोडशदानानि — the sixteen great gifts · कृत्वा च यच्च फलं लभेत् — having made, the fruit one would obtain · तत् फलं समवाप्नोति — that fruit one obtains · कृत्वा श्रीचक्रदर्शनम् — by beholding the Śrīcakra

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

६५

*sārdḍhatrikotiṭīrtheṣu snātvā yat phalamāpnuyāt |
tat phalaṃ labhate devī sakṛt kṛtvā kramārcanam ||*

The fruit one would obtain by bathing in three and a half crores of tīrthas — that fruit one obtains, O Devī, by performing the ordered worship once.

WORD BY WORD सार्द्धत्रिकोटितीर्थेषु — in three and a half crores of tīrthas · स्नात्वा यत् फलमाप्नुयात् — the fruit one would obtain by bathing · तत् फलं लभते देवि — that fruit one obtains, O Devī · सकृत् कृत्वा क्रमार्चनम् — by performing the ordered worship once

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

६६

*bahunoktena kiṃ devī yathābhaktyā dadāti yaḥ |
kulācāryāya pūjārthaṃ kuladravyaṃ sa dharmavit ||*

What use is there in saying more, O Devī? One who, according to his devotion, gives the Kula substance to the Kula teacher for the worship — he is the one who knows dharma.

WORD BY WORD बहुनोक्तेन किं देवि — what use in saying much, O Devī · यथाभक्त्या ददाति यः — one who gives, according to his devotion · कुलाचार्याय पूजार्थं — to the Kula teacher, for the worship · कुलद्रव्यं स धर्मवित् — the Kula substance — he knows dharma

शैवे वा वैष्णवे शाक्ते सौरे सुगतदर्शने ।
बौद्धे पाशुपते सांख्ये व्रते कुलमुखे तथा ॥ ६७ ॥

६७

*śaive vā vaiṣṇave śakte saure sugataadarśane |
bauddhe pāśupate sām̐khye vrate kulamukhe tathā ||*

In the Śaiva, Vaiṣṇava, Śākta, Saura or Sugata view, in the Bauddha, Pāśupata or Sām̐khya, in the vow-based and the Kula-facing,

WORD BY WORD शैवे वा वैष्णवे शाक्ते — in the Śaiva, Vaiṣṇava or Śākta · सौरे सुगतदर्शने — in the Saura or the Sugata view · बौद्धे पाशुपते सांख्ये — in the Bauddha, Pāśupata or Sām̐khya · व्रते कुलमुखे तथा — in the vow, and the Kula-facing

सदक्षवामसिद्धान्ते वैदिकादिषु पार्वति ।
विनाऽलिपिशिताभ्यान्तु पूजनं निष्फलं भवेत् ॥ ६८ ॥

६८

*sadaṣṣavāmasiddhānte vaidikādiṣu pārvati |
vinā'lipiśitābhyāntu pūjanaṁ niṣphalaṁ bhavet ||*

in the Dakṣiṇa, Vāma and Siddhānta, in the Vedic and the rest, O Pārvati — without wine and meat, worship is fruitless.

WORD BY WORD सदक्षवामसिद्धान्ते — in the Dakṣiṇa, Vāma and Siddhānta · वैदिकादिषु पार्वति — in the Vedic and the rest, O Pārvati · विनाऽलिपिशिताभ्यान्तु — without wine and meat · पूजनं निष्फलं भवेत् — worship is fruitless

कुलद्रव्यैर्विना कुर्याज्जपयज्ञतपोव्रतम् ।
निष्फलं तद्भवेद्देवि भस्मनीव यथा हुतम् ॥ ६९ ॥

६९

*kuladravyairvinā kuryāj̐japayajñatapovratam |
niṣphalaṁ tadbhaveddevi bhasmanīva yathā hutam ||*

If one performs japa, sacrifice, austerity or vow without the Kula substances, it is fruitless, O Devī — like an oblation poured into ashes.

WORD BY WORD कुलद्रव्यैर्विना कुर्यात् — if one performs without the Kula substances · जपयज्ञतपोव्रतम् — japa, sacrifice, austerity or vow · निष्फलं तद्भवेद्देवि — it is fruitless, O Devī · भस्मनीव यथा हुतम् — like an oblation poured into ashes

यथैवान्तश्चरा राज्ञः प्रियाः स्युर्न बहिश्चराः ।
तथान्तर्याग्निष्ठा ये ते प्रिया देवि नापरे ॥ ७० ॥

७०

yathāivāntaścarā rājñāḥ priyāḥ syurna bahiścarāḥ |
tathāntaryāganiṣṭhā ye te priyā devī nāpare ||

As a king's inner attendants are his favourites and not those who serve outside, so those devoted to the inner sacrifice are dear to me, O Devī, and no others.

WORD BY WORD यथैवान्तश्चरा राज्ञः — as the king's inner attendants · प्रियाः स्युर्न बहिश्चराः — are his favourites, not those outside · तथान्तर्याग्निष्ठा ये — so those devoted to the inner sacrifice · ते प्रिया देवि नापरे — they are dear, O Devī, and no others

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

७१

samarpayanti ye bhaktyā āvābhyāṃ piśitāsavam |
utpādayanti cānandaṃ matpriyāḥ kaulikāśca te ||

Those who with devotion offer meat and liquor to us two and produce bliss — they are dear to me, and they are the true Kaulikas.

WORD BY WORD समर्पयन्ति ये भक्त्या — those who offer with devotion · आवाभ्यां पिशितासवम् — to us two the meat and the liquor · उत्पादयन्ति चानन्दं — and produce bliss · मत्प्रियाः कौलिकाश्च ते — they are dear to me, and they are the Kaulikas

आवयोः परमाकारं सच्चिदानन्दलक्षणम् ।
कुलद्रव्योपभोगेन परिस्फुरति नान्यथा ॥ ७२ ॥

७२

āvayoḥ paramākāraṃ saccidānandalakṣaṇam |
kuladravyopabhogena parisphurati nānyathā ||

Our supreme form, marked by being, consciousness and bliss, shines forth through the enjoyment of the Kula substances — and not otherwise.

WORD BY WORD आवयोः परमाकारं — our supreme form · सच्चिदानन्दलक्षणम् — marked by being, consciousness and bliss · कुलद्रव्योपभोगेन — through the enjoyment of the Kula substances · परिस्फुरति नान्यथा — shines forth — not otherwise

अन्तःस्थानुभवोल्लासो मनोवाचामगोचरः ।
कुलद्रव्योपभोगेन जायते नान्यथा प्रिये ॥ ७३ ॥

७३

antaḥsthānubhavollāso manovācāmagocaraḥ |
kuladravyopabhogena jāyate nānyathā priye ||

The surge of inner experience, beyond the reach of mind and speech, arises through the enjoyment of the Kula substances — not otherwise, O beloved.

WORD BY WORD अन्तःस्थानुभवोल्लासो — the surge of inner experience · मनोवाचामगोचरः — beyond the reach of mind and speech · कुलद्रव्योपभोगेन — through the enjoyment of the Kula substances · जायते नान्यथा प्रिये — arises — not otherwise, O beloved

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

७४

sevite ca kuladravye kulatattvārthadarśanaḥ |
jāyate bhairavāveśaḥ sarvatra samadarśanaḥ ||

When the Kula substance is partaken of, one who sees the meaning of the Kula truth becomes possessed by Bhairava and sees the same everywhere.

WORD BY WORD सेविते च कुलद्रव्ये — when the Kula substance is partaken of · कुलतत्त्वार्थदर्शनः — one who sees the meaning of the Kula truth · जायते भैरवावेशः — becomes possessed by Bhairava · सर्वत्र समदर्शनः — seeing the same everywhere

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

७५

tamaḥparivṛtaṁ veśma yathā dīpena dṛśyate |
tathā māyāvṛto hyātmā dravyapānena dṛśyate ||

As a house wrapped in darkness is seen by a lamp, so the self covered by māyā is seen by drinking the substance.

WORD BY WORD तमःपरिवृतं वेश्म — a house wrapped in darkness · यथा दीपेन दृश्यते — as it is seen by a lamp · तथा मायावृतो ह्यात्मा — so the self covered by māyā · द्रव्यपानेन दृश्यते — is seen by drinking the substance

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

७६

*mantrapūtaṃ kuladravyaṃ gurudevārpitaṃ priye |
ye pibanti janāsteṣāṃ stanyapānaṃ na vidyate ||*

Those who drink the Kula substance purified by mantra and offered to guru and deity, O beloved — for them there is no more drinking at a mother's breast.

WORD BY WORD मन्त्रपूतं कुलद्रव्यं — the Kula substance purified by mantra · गुरुदेवार्पितं प्रिये — offered to guru and deity, O beloved · ये पिबन्ति जनास्तेषां — those people who drink it — for them · स्तन्यपानं न विद्यते — there is no more drinking at the breast

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

७७

*madyantu bhairavo devo madyaṃ śaktiḥ samīritā |
aho bhoktā ca madyasya mohayedamarānapi ||*

Wine is the god Bhairava, and wine is declared to be Śakti; ah, the enjoyer of wine would bewilder even the immortals.

WORD BY WORD मद्यन्तु भैरवो देवो — wine is the god Bhairava · मद्यं शक्तिः समीरिता — wine is declared to be Śakti · अहो भोक्ता च मद्यस्य — ah, the enjoyer of wine · मोहयेदमरानपि — would bewilder even the immortals

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

७८

*tanmaireyaṃ naraḥ pītvā yo na vikurute priye |
madbhyānaikaparo bhūtvā sa muktaḥ sa ca kaulikaḥ ||*

The man who, having drunk that liquor, is not altered, O beloved, but becomes wholly intent on meditation on me — he is liberated, and he is the true Kaulika.

WORD BY WORD तन्मैरेयं नरः पीत्वा — having drunk that liquor, the man · यो न विकुरुते प्रिये — who is not altered, O beloved · मद्भ्यानाकपरो भूत्वा — becoming wholly intent on meditation on me · स मुक्तः स च कौलिकः — he is liberated, and he is the Kaulika

सुरा शक्तिः शिवो मांसं तद्भोक्ता भैरवः स्वयम् ।
तयोरैक्यसमुत्पन्न आनन्दो मोक्ष उच्यते ॥ ७९ ॥

७९

surā śaktiḥ śivo māṃsaṃ tadbhoktā bhairavaḥ svayam |
tayoraikyasamutpanna ānando mokṣa ucyate ||

Surā is Śakti, the meat is Śiva, and their enjoyer is Bhairava himself; the bliss that arises from the union of the two is called liberation.

WORD BY WORD सुरा शक्तिः शिवो मांसं — surā is Śakti, Śiva is the meat · तद्भोक्ता भैरवः स्वयम् — their enjoyer is Bhairava himself · तयोरैक्यसमुत्पन्न — arising from the union of the two · आनन्दो मोक्ष उच्यते — the bliss is called liberation

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

८०

ānandaṃ brahmaṇo rūpaṃ tacca dehe vyavasthitam |
tasyābhivyāñjakaṃ madyaṃ yogibhistena pīyate ||

Bliss is the form of Brahman, and it abides in the body; wine is its manifest — therefore it is drunk by the yogins.

WORD BY WORD आनन्दं ब्रह्मणो रूपं — bliss is the form of Brahman · तच्च देहे व्यवस्थितम् — and it abides in the body · तस्याभिव्यञ्जकं मद्यं — wine is its manifest · योगिभिस्तेन पीयते — therefore it is drunk by yogins

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

८१

kuṇḍī kambukapālāni madhupūrṇāni bibhrataḥ |
kiṃ na paśyati loko'yaṃ brahmaviṣṇu-maheśvarān ||

Does this world not see Brahmā, Viṣṇu and Maheśvara bearing the water-pot, the conch and the skull-cup filled with wine?

WORD BY WORD कुण्डी कम्बुकपालानि — the water-pot, the conch and the skull-cups · मधुपूर्णानि बिभ्रतः — bearing them filled with wine · किं न पश्यति लोकोऽयं — does this world not see · ब्रह्मविष्णुमहेश्वरान् — Brahmā, Viṣṇu and Maheśvara

निःशङ्को निर्भयो वीरो निर्लज्जो निष्कुतूहलः ।
निर्णीतवेदशास्त्रार्थो वरदां वारुणीं पिबेत् ॥ ८२ ॥

८२

*niḥśaṅko nirbhayo vīro nirlajjo niṣkutūhalaḥ |
nirṇītavedaśāstrārtho varadāṃ vāruṇīm pibet ||*

Free of doubt, fearless, without shame and without idle curiosity, having settled the meaning of the Veda and the śāstras — such a hero should drink the boon-giving vāruṇī.

WORD BY WORD निःशङ्को निर्भयो वीरो — free of doubt, fearless, the hero · निर्लज्जो निष्कुतूहलः — without shame, without idle curiosity · निर्णीतवेदशास्त्रार्थो — having settled the meaning of Veda and śāstra · वरदां वारुणीं पिबेत् — should drink the boon-giving vāruṇī

मन्त्रसंस्कारसंशुद्धामृतपानेन पार्वति ।
जायते देवताभावो भवबन्धविमोचकः ॥ ८३ ॥

८३

*mantrasaṃskārasaṃśuddhāmṛtapānena pārvati |
jāyate devatābhāvo bhavabandhavimocakaḥ ||*

By drinking the nectar purified by the consecration of mantra, O Pārvati, the state of the deity arises, which releases one from the bondage of existence.

WORD BY WORD मन्त्रसंस्कारसंशुद्ध- — purified by the consecration of mantra · अमृतपानेन पार्वति — by drinking that nectar, O Pārvati · जायते देवताभावो — the state of the deity arises · भवबन्धविमोचकः — which releases from the bondage of existence

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

८४

*brāhmaṇasya sadā peyaṃ kṣatriyasya raṇāgame |
golambhane tu vaiśyasya śūdrasyāntyēṣṭikarmaṇi ||*

For the brāhmaṇa it is always to be drunk; for the kṣatriya at the onset of battle; for the vaiśya at the acquisition of cattle; for the śūdra at the funeral rite.

WORD BY WORD ब्राह्मणस्य सदा पेयं — for the brāhmaṇa it is always to be drunk · क्षत्रियस्य रणागमे — for the kṣatriya at the onset of battle · गोलम्बने तु वैश्यस्य — for the vaiśya at the acquisition of cattle · शूद्रस्यान्त्येष्टिकर्मणि — for the śūdra at the funeral rite

देवान् पितृन् समभ्यर्च्य देवि शास्त्रोक्तवर्त्मना ।
गुरुं स्मरन् पिबन्मद्यं खादन् मांसं न दोषभाक् ॥ ८५ ॥

८५

*devān pitṛn samabhyarcya devī śāstroktavartmanā |
guruṃ smaran pibanmadyaṃ khādan māṃsaṃ na doṣabhāk ||*

Having worshipped the gods and the fathers by the path laid down in the śāstra, O Devī, one who drinks wine and eats meat while remembering the guru incurs no fault.

WORD BY WORD देवान् पितृन् समभ्यर्च्य — having worshipped the gods and the fathers · देवि शास्त्रोक्तवर्त्मना — O Devī, by the path laid down in the śāstra · गुरुं स्मरन् पिबन्मद्यं — remembering the guru, drinking wine · खादन् मांसं न दोषभाक् — eating meat, one incurs no fault

तृप्त्यर्थं पितृदेवानां ब्रह्मध्यानस्थिराय च ।
सेवेत मधुमांसानि तृष्णया चेत् स पातकी ॥ ८६ ॥

८६

*trptyartham pitṛdevānām brahmadhyānasthirāya ca |
seveta madhumāṁsāni tṛṣṇayā cet sa pātakī ||*

One should partake of wine and meat for the satisfaction of the fathers and the gods and for steadiness in meditation on Brahman; if one does so out of craving, he is a sinner.

WORD BY WORD तृप्त्यर्थं पितृदेवानां — for the satisfaction of the fathers and gods · ब्रह्मध्यानस्थिराय च — and for steadiness in meditation on Brahman · सेवेत मधुमांसानि — one should partake of wine and meat · तृष्णया चेत् स पातकी — if out of craving, he is a sinner

मन्त्रार्थस्फुरणार्थाय मनसः स्थैर्यहेतवे ।
भवपाशनिवृत्त्यर्थं मधुपानं समाचरेत् ॥ ८७ ॥

८७

*mantrārthasphuraṇārthāya manasaḥ sthairyahetave |
bhavapāśanivṛttyartham madhupānam samācaret ||*

For the flashing forth of the mantra's meaning, for steadiness of mind, and for release from the noose of existence, one should practise the drinking of wine.

WORD BY WORD मन्त्रार्थस्फुरणार्थाय — for the flashing forth of the mantra's meaning · मनसः स्थैर्यहेतवे — for the sake of steadiness of mind · भवपाशनिवृत्त्यर्थं — for release from the noose of existence · मधुपानं समाचरेत् — one should practise the drinking of wine

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

८८

seveta svasukhārthaṃ yo madyādīni sa pātakī |
prāśayeddevatāprītyai svābhilāṣavivarjitaḥ ||

One who partakes of wine and the rest for his own pleasure is a sinner; one should consume them to please the deity, free of one's own desire.

WORD BY WORD सेवेत स्वसुखार्थं यो — one who partakes for his own pleasure · मद्यादीनि स पातकी — of wine and the rest — he is a sinner · प्राशयेद्देवताप्रीत्यै — one should consume it to please the deity · स्वाभिलाषविवर्जितः — free of his own desire

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

८९

matsyamāṃsasurādīnāṃ mādakānāṃ niṣevaṇam |
yāgakālaṃ vinānyatra dūṣaṇaṃ kathitaṃ priye ||

The partaking of intoxicants — fish, meat, surā and the rest — at any time other than the sacrifice is declared a fault, O beloved.

WORD BY WORD मत्स्यमांससुरादीनां — of fish, meat, surā and the rest · मादकानां निषेवणम् — the partaking of intoxicants · यागकालं विनान्यत्र — other than at the time of the sacrifice · दूषणं कथितं प्रिये — is declared a fault, O beloved

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

९०

yathā kratuṣu viprāṇāṃ somapānaṃ vidhīyate |
madyapānaṃ tathā kāryaṃ samaye bhogamokṣadam ||

As the drinking of soma is ordained for brāhmaṇas in the sacrifices, so should the drinking of wine be done at the proper time — it gives both enjoyment and liberation.

WORD BY WORD यथा क्रतुषु विप्राणां — as in the sacrifices, for brāhmaṇas · सोमपानं विधीयते — the drinking of soma is ordained · मद्यपानं तथा कार्यं — so should the drinking of wine be done · समये भोगमोक्षदम् — at the proper time, giving enjoyment and liberation

श्रीगुरोः कुलशास्त्रेभ्यः सम्यग्विज्ञाय वासनाम् ।
पञ्चमुद्रा निषेवेत चान्यथा पतितो भवेत् ॥ ९१ ॥

९१

śrīguroḥ kulaśāstrebyaḥ samyagvijñāya vāsanām |
pañcamudrā niṣeveta cānyathā patito bhavet ||

Having rightly understood their inner sense from the blessed guru and the Kula scriptures, one should partake of the five mudrās; otherwise one becomes fallen.

WORD BY WORD श्रीगुरोः कुलशास्त्रेभ्यः — from the blessed guru and the Kula scriptures · सम्यग्विज्ञाय वासनाम् — having rightly understood the inner sense · पञ्चमुद्रा निषेवेत — one should partake of the five mudrās · चान्यथा पतितो भवेत् — otherwise one becomes fallen

आवृत्तिं गुरुपङ्क्तिञ्च वटुकादीन् पूज्य यः ।
वीरोऽप्यत्र वृथा पानी देवताशापमाप्नुयात् ॥ ९२ ॥

९२

āvṛttiṃ gurupaṅktiñca vaṭukādīna pūjya yaḥ |
vīro'pyatra vṛthā pānī devatāśāpamāpnuyāt ||

One who drinks without worshipping the āvṛtti, the line of gurus, Vaṭuka and the rest — even if a hero, he drinks in vain and incurs the curse of the deities.

WORD BY WORD आवृत्तिं गुरुपङ्क्तिञ्च — the āvṛtti and the line of gurus · वटुकादीन् पूज्य यः — Vaṭuka and the rest — one who does not worship · वीरोऽप्यत्र वृथा पानी — even a hero, drinking in vain here · देवताशापमाप्नुयात् — incurs the curse of the deities

अयष्ट्वा भैरवं देवमकृत्वा मन्त्रतर्पणम् ।
पशुपानविधौ पीत्वा वीरोऽपि नरकं व्रजेत् ॥ ९३ ॥

९३

ayaṣṭvā bhairavaṃ devamakṛtvā mantratarpaṇam |
paśupānavidhau pītvā vīro'pi narakaṃ vrajet ||

Without worshipping the god Bhairava and without making the mantra-offering, drinking in the manner of a paśu — even a hero goes to hell.

WORD BY WORD अयष्ट्वा भैरवं देवम् — without worshipping the god Bhairava · अकृत्वा मन्त्रतर्पणम् — without making the offering to the mantra · पशुपानविधौ पीत्वा — drinking in the manner of a paśu · वीरोऽपि नरकं व्रजेत् — even a hero goes to hell

अज्ञात्वा कौलिकाचारमयष्ट्वा गुरुपादुकाम् ।
योऽस्मिन् शास्त्रे प्रवर्तेत तं त्वं पीडयसि ध्रुवम् ॥ ९४ ॥

९४

ajñātvā kaulikācāramayaṣṭvā gurupādukām |
yo'smin śāstre pravarteta taṁ tvaṁ pīdayasi dhruvam ||

One who engages in this scripture without knowing the Kaulika conduct and without having worshipped the guru's sandals — him you surely afflict.

WORD BY WORD अज्ञात्वा कौलिकाचारम् — not knowing the Kaulika conduct · अयष्ट्वा गुरुपादुकाम् — not having worshipped the guru's sandals · योऽस्मिन् शास्त्रे प्रवर्तेत — one who engages in this scripture · तं त्वं पीडयसि ध्रुवम् — him you surely afflict

कौलज्ञाने ह्यसिद्धो यस्तदद्रव्यं भोक्तुमिच्छति ।
स महापातकी ज्ञेयः सर्वधर्मबहिष्कृतः ॥ ९५ ॥

९५

kaulajñāne hyasiddho yastadravyaṁ bhoktumicchati |
sa mahāpātakī jñeyaḥ sarvadharmabahiṣkṛtaḥ ||

One not accomplished in Kaula knowledge who wishes to enjoy that substance is to be known as a great sinner, cast out from every dharma.

WORD BY WORD कौलज्ञाने ह्यसिद्धो यः — one not accomplished in Kaula knowledge · तदद्रव्यं भोक्तुमिच्छति — who wishes to enjoy that substance · स महापातकी ज्ञेयः — he is to be known as a great sinner · सर्वधर्मबहिष्कृतः — cast out from every dharma

समयाचारहीनस्य स्वैरवृत्तेर्दुरात्मनः ।

न सिद्धयः कुलभ्रंशस्तत्संसर्गं न कारयेत् ॥ ९६ ॥

९६

*samayācārahīnasya svairavṛtterdurātmanah |
na siddhayaḥ kulabhraṁśastatsamsargaṁ na kārayet ||*

For the wicked-souled and wilful one devoid of the conduct of the rules there are no attainments, only fall from the Kula; one should not keep his company.

WORD BY WORD समयाचारहीनस्य — for one devoid of the conduct of the rules · स्वैरवृत्तेर्दुरात्मनः — the wilful one, the wicked-souled · न सिद्धयः कुलभ्रंशः — there are no attainments, but fall from the Kula · तत्संसर्गं न कारयेत् — one should not keep his company

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

स सिद्धिमिह नाप्नोति परत्र न परां गतिम् ॥ ९७ ॥

९७

*yaḥ śāstravidhimutsṛjya vartate kāmakārataḥ |
sa siddhimiha nāpnoti paratra na parāṁ gatim ||*

One who abandons the rule of the śāstra and acts at his own whim attains no accomplishment here, nor the highest goal hereafter.

WORD BY WORD यः शास्त्रविधिमुत्सृज्य — one who, abandoning the rule of the śāstra · वर्तते कामकारतः — acts at his own whim · स सिद्धिमिह नाप्नोति — he attains no accomplishment here · परत्र न परां गतिम् — nor the highest goal hereafter

स्वेच्छया रममाणो यो दीक्षासंस्कारवर्जितः ।

न तस्य सद्गतिः क्वापि तपस्तीर्थव्रतादिभिः ॥ ९८ ॥

९८

*svecchayā ramamāṇo yo dīkṣāsaṁskāravarjitah |
na tasya sadgatiḥ kvāpi tapastīrthavratādibhiḥ ||*

One who disports at his own will, lacking the consecration of initiation — for him there is no good end anywhere, not by austerities, pilgrimages, vows or the like.

WORD BY WORD स्वेच्छया रममाणो यो — one who disports at his own will · दीक्षासंस्कारवर्जितः — lacking the consecration of initiation · न तस्य सद्गतिः क्वापि — for him there is no good end anywhere · तपस्तीर्थव्रतादिभिः — by austerities, tīrthas, vows and the like

असंस्कृतं पिबेद्द्रव्यं बलात्कारेण मैथुनम् ।
स्वप्रियेण हतं मांसं रौरवं नरकं व्रजेत् ॥ ९९ ॥

९९

*asaṃskṛtaṃ pibeddravyaṃ balātkāreṇa maithunam |
svapriyeṇa hataṃ māṃsaṃ rauravaṃ narakam vrajet ||*

If one drinks the substance unconsecrated, has union by force, or eats meat killed for one's own pleasure, one goes to the hell Raurava.

WORD BY WORD असंस्कृतं पिबेद्द्रव्यं — if one drinks unconsecrated substance · बलात्कारेण मैथुनम् — union by force · स्वप्रियेण हतं मांसं — meat killed for one's own pleasure · रौरवं नरकं व्रजेत् — one goes to the hell Raurava

कौलाः पशुव्रतस्थाश्चेत् पक्षद्वयविडम्बकाः ।
केशसंख्या स्मृता यावत्तावत्तिष्ठन्ति रौरवे ॥ १०० ॥

१००

*kaulāḥ paśuvratasthāścet pakṣadvayaṇḍambakāḥ |
keśasaṃkhyā smṛtā yāvattāvattiṣṭhanti raurave ||*

If Kaulas abide by the vow of paśus, they make a mockery of both sides; for as many years as their hairs are reckoned, so long do they remain in Raurava.

WORD BY WORD कौलाः पशुव्रतस्थाश्चेत् — if Kaulas abide in the vow of paśus · पक्षद्वयविडम्बकाः — they mock both sides · केशसंख्या स्मृता यावत् — as many as the hairs are reckoned · तावत्तिष्ठन्ति रौरवे — so long do they remain in Raurava

कुलद्रव्याणि सेवेत योऽन्यदर्शनमाश्रितः ।
तदङ्गरोमसंख्यातं भूतयोनिषु जायते ॥ १०१ ॥

१०१

*kuladravyāṇi seveta yo'nyadarśanamāśritaḥ |
tadaṅgaromasamkhyātaṃ bhūtayoniṣu jāyate ||*

One who has resorted to another view and yet partakes of the Kula substances is born in the wombs of spirits as many times as there are hairs on his body.

WORD BY WORD कुलद्रव्याणि सेवेत — partakes of the Kula substances · योऽन्यदर्शनमाश्रितः — one who has resorted to another view · तदङ्गरोमसंख्यातं — as many as the hairs on his body · भूतयोनिषु जायते — he is born in the wombs of spirits

मदप्रच्छादितात्मा च न किञ्चिदपि वेत्ति च ।
न ध्यानं न तपो नार्चा न धर्मो न च सत्क्रिया ॥ १०२ ॥

१०२

madapracchādītātmā ca na kiñcidapi vetti ca |
na dhyānaṃ na tapo nārcā na dharmo na ca satkriyā ||

One whose self is clouded by intoxication knows nothing at all — no meditation, no austerity, no worship, no dharma, no righteous act,

WORD BY WORD मदप्रच्छादितात्मा च — one whose self is clouded by intoxication · न किञ्चिदपि वेत्ति च — knows nothing at all · न ध्यानं न तपो नार्चा — no meditation, no austerity, no worship · न धर्मो न च सत्क्रिया — no dharma, no righteous act

न दैवं न गुरुर्नात्मविचारो न स कौलिकः ।
केवलं विषयासक्तः पतत्येव न संशयः ॥ १०३ ॥

१०३

na daivaṃ na gururnātmavicāro na sa kaulikaḥ |
kevalaṃ viṣayāsaktaḥ patatyeva na saṃśayaḥ ||

no deity, no guru, no self-inquiry — he is no Kaulika; merely attached to sense-objects, he surely falls, there is no doubt.

WORD BY WORD न दैवं न गुरुर्न — no deity, no guru, no · आत्मविचारो न स कौलिकः — self-inquiry — he is no Kaulika · केवलं विषयासक्तः — merely attached to sense-objects · पतत्येव न संशयः — he surely falls, there is no doubt

मद्यासक्तो न पूजार्थी मांसाशी स्त्रीनिषेवकः ।
कौलोपदेशहीनो यः सोऽक्षयं नरकं व्रजेत् ॥ १०४ ॥

१०४

madhyāsakto na pūjārthī māṃsāśī strīniṣevakaḥ |
kaulopadeśahīno yaḥ so'kṣayaṃ narakam vrajet ||

Addicted to wine and not seeking worship, a meat-eater and a frequenter of women, one devoid of the Kaula teaching — he goes to an unending hell.

WORD BY WORD मद्यासक्तो न पूजार्थी — addicted to wine, not seeking worship · मांसाशी स्त्रीनिषेवकः — a meat-eater, a frequenter of women · कौलोपदेशहीनो यः — one devoid of the Kaula teaching · सोऽक्षयं नरकं व्रजेत् — he goes to an unending hell

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

१०५

*asaṃskārī tu yo nau syāt pañca mudrā niṣevate |
kuleśi brahmaṇiṣṭho'pi nindyatāmadhigacchati ||*

One who partakes of the five mudrās without consecration to us two, O Kuleśī — even if established in Brahman — comes to be reviled.

WORD BY WORD असंस्कारी तु यो नौ स्यात् — one who is unconsecrated with respect to us two · पञ्च मुद्रा निषेवते — and partakes of the five mudrās · कुलेशि ब्रह्मनिष्ठोऽपि — O Kuleśī, even if established in Brahman · निन्द्यतामधिगच्छति — he comes to be reviled

लिङ्गत्रयविशेषज्ञः षडाधारविभेदकः ।
पीठस्थानानि चागत्य महापद्मवनं व्रजेत् ॥ १०६ ॥

१०६

*liṅgatrayavišeṣajñaḥ ṣaḍādhāravibhedakaḥ |
pīṭhasthānāni cāgatya mahāpadmavanaṃ vrajet ||*

One who knows the distinction of the three liṅgas and pierces the six supports, having reached the seats of the pīṭhas, goes to the forest of the great lotus.

WORD BY WORD लिङ्गत्रयविशेषज्ञः — one who knows the distinction of the three liṅgas · षडाधारविभेदकः — who pierces the six supports · पीठस्थानानि चागत्य — having reached the seats of the pīṭhas · महापद्मवनं व्रजेत् — he goes to the forest of the great lotus

आमूलाधारमाब्रह्मरन्ध्रं गत्वा पुनः पुनः ।
चिच्चन्द्रकुण्डलीशक्तिसामरस्यसुखोदयः ॥ १०७ ॥

१०७

*āmūlādhāramābrahmarandhraṃ gatvā punaḥ punaḥ |
ciccandrakuṇḍalīśaktisāmarasyasukhodayaḥ ||*

Going again and again from the mūlādhāra up to the brahmarandhra, the bliss that rises from the oneness of the Kuṇḍalī Śakti with the moon of consciousness —

WORD BY WORD आमूलाधारमाब्रह्मरन्ध्रं — from the mūlādhāra up to the brahmarandhra · गत्वा पुनः पुनः — going again and again · चिच्चन्द्रकुण्डलीशक्ति- — of the moon of consciousness and the Kuṇḍalī Śakti · सामरस्यसुखोदयः — the rising of the bliss of oneness

व्योमपङ्कजनिष्यन्दसुधापानरतो नरः ।
सुधापानमिदं प्रोक्तमितरे मद्यपायिनः ॥ १०८ ॥

१०८

*vyomapaṅkajanisyanḍasudhāpānarato naraḥ |
sudhāpānamidaṃ proktamitare madypāyinaḥ ||*

the man devoted to drinking the nectar that trickles from the lotus of the void — this is declared the true drinking of nectar; the others are mere wine-drinkers.

WORD BY WORD व्योमपङ्कजनिष्यन्द- — of the trickle from the lotus of the void · सुधापानरतो नरः — the man devoted to drinking that nectar · सुधापानमिदं प्रोक्तम् — this is declared the drinking of nectar · इतरे मद्यपायिनः — the others are mere wine-drinkers

पुण्यापुण्यपशुं हत्वा ज्ञानखड्गेन योगवित् ।
परे लयं नयेच्चित्तं पलाशी स निगद्यते ॥ १०९॥

१०९

*punyaṁpunyaśaṣuṁ hatvā jñānakhaḍgena yogavit |
pare layaṁ nayeccittaṁ palāśi sa nigadyate ||*

The knower of yoga who slays the beast of merit and demerit with the sword of knowledge and leads the mind to dissolution in the Supreme — he is called the true meat-eater.

WORD BY WORD पुण्यापुण्यपशुं हत्वा — having slain the beast of merit and demerit · ज्ञानखड्गेन योगवित् — with the sword of knowledge, the knower of yoga · परे लयं नयेच्चित्तं — leads the mind to dissolution in the Supreme · पलाशी स निगद्यते — he is called the meat-eater

मनसा चेन्द्रियगणं संयम्यात्मनि योजयेत् ।
मत्स्याशी स भवेद्देवि शेषाः स्युः प्राणिहिंसकाः ॥ ११०॥

११०

*manasā cendriyagaṇaṁ saṁyamyaātmani yojayet |
matsyāśi sa bhaveddevi śeṣāḥ syuḥ prāṇihimsakāḥ ||*

One who restrains the host of senses along with the mind and joins them to the Self — he is the true fish-eater, O Devī; the rest are but killers of creatures.

WORD BY WORD मनसा चेन्द्रियगणं — the host of senses, with the mind · संयम्यात्मनि योजयेत् — having restrained, one joins to the Self · मत्स्याशी स भवेद्देवि — he is the fish-eater, O Devī · शेषाः स्युः प्राणिहिंसकाः — the rest are but killers of creatures

अप्रबुद्धा पशोः शक्तिः प्रबुद्धा कौलिकस्य च ।
शक्तिं तां सेवयेत् यस्तु स भवेत् शक्तिसेवकः ॥ १११॥

१११

*aprabuddhā paśoḥ śaktiḥ prabuddhā kaulikasya ca |
śaktiṁ tāṁ sevayet yastu sa bhavet śaktisevakah ||*

The paśu's Śakti is unawakened, the Kaulika's is awakened; one who serves that awakened Śakti — he is the true servant of Śakti.

WORD BY WORD अप्रबुद्धा पशोः शक्तिः — the paśu's Śakti is unawakened · प्रबुद्धा कौलिकस्य च — and the Kaulika's is awakened · शक्तिं तां सेवयेत् यस्तु — one who serves that Śakti · स भवेत् शक्तिसेवकः — he is the true servant of Śakti

पराशक्त्यात्ममिथुनसंयोगानन्दनिर्भरः ।

य आस्ते मैथुनं तत् स्यादपरे स्त्रीनिषेवकाः ॥ ११२ ॥

११२

*parāśaktyātmamithunasamyogānandanirbharah |
ya āste maithunaṁ tat syādapare strīniṣevakāḥ ||*

One who abides filled with the bliss of the union of the pair, the supreme Śakti and the Self — that is true maithuna; the others are mere frequenters of women.

WORD BY WORD पराशक्त्यात्ममिथुन- of the pair, the supreme Śakti and the Self · संयोगानन्दनिर्भरः — filled with the bliss of their union · य आस्ते मैथुनं तत् स्यात् — one who abides thus — that is maithuna · अपरे स्त्रीनिषेवकाः — the others are mere frequenters of women

इत्यादि पञ्चमुद्राणां वासनां कुलनायिके ।

ज्ञात्वा गुरुमुखाद्देवि यः सेवेत स मुच्यते ॥ ११३ ॥

११३

*ityādi pañcamudrāṇāṁ vāsanāṁ kulānāyike |
jñātvā gurumukhāddēvi yaḥ seveta sa mucyate ||*

Having learnt from the guru's mouth the inner sense of the five mudrās, thus and so on, O mistress of the Kula — one who partakes with that knowledge is liberated, O Devī.

WORD BY WORD इत्यादि पञ्चमुद्राणां — the inner sense of the five mudrās, thus and so on · वासनां कुलनायिके — O mistress of the Kula · ज्ञात्वा गुरुमुखाद्देवि — having learnt from the guru's mouth, O Devī · यः सेवेत स मुच्यते — one who partakes is liberated

इति ते कथितं देवि कुलद्रव्यादिलक्षणम् ।

समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ ११४ ॥

११४

*iti te kathitaṁ devī kuladravyādīlakṣaṇam |
samāseṇa kuleśāni kiṁ bhūyaḥ śrotumicchasi ||*

Thus, O Devī, I have told you in brief the characteristics of the Kula substances and the rest, O queen of the Kula; what more do you wish to hear?

WORD BY WORD इति ते कथितं देवि — thus I have told you, O Devī · कुलद्रव्यादिलक्षणम् — the characteristics of the Kula substances and the rest · समासेन कुलेशानि — in brief, O queen of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे कुलमाहात्म्यकथनं नाम पञ्चम उल्लासः ॥

*Thus ends the fifth Ullāsa, called the Declaration of the Greatness of the
Kula, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious
Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best
of all Āgamas, the work of a lakh and a quarter verses.*

॥ श्रीः ॥

अथ षष्ठोल्लासः

Ullāsa Six — The Consecration of the Substances

Īśvara describes the qualified worshipper, the fivefold purification, the maṇḍala and vessels, the kalās and mantras that consecrate the wine, the guru-lines, the invocation of the Goddess, the yantra, and the rules of offering.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि पूजकस्य च लक्षणम् ।

कुलद्रव्यादिसंस्कारमर्चनं वद मे प्रभो ॥ १॥

१

*kuleśa śrotumicchāmi pūjakasya ca lakṣaṇam |
kuladravyādīsaṃskāramarcanam vada me prabho ||*

O Lord of the Kula, I wish to hear the marks of the worshipper, the consecration of the Kula substances and the rest, and the worship; tell me, O Lord.

WORD BY WORD कुलेश — O Lord of the Kula · श्रोतुमिच्छामि — I wish to hear · पूजकस्य च लक्षणम् — the marks of the worshipper · कुलद्रव्यादिसंस्कारम् — the consecration of the Kula substances and the rest · अर्चनं वद मे प्रभो — and the worship — tell me, O Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण स्तूयते देवदानवैः ॥ २॥

२

*śṛṇu devī pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa stūyate devadānavaiḥ ||*

Listen, O Devī, I shall declare what you ask of me; by merely hearing it one is praised by gods and demons alike.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · स्तूयते देवदानवैः — one is praised by gods and demons

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

३

*nirastapātakā yatra mānavāḥ puṇyakarmiṇaḥ |
kulajñānasusampannā bhajante ye dṛḍhavrataḥ ||*

Men of meritorious deeds whose sins are cast off, well endowed with Kula knowledge, firm in their vows — such are they who worship there.

WORD BY WORD निरस्तपातका यत्र — where, with sins cast off · मानवाः पुण्यकर्मिणः — men of meritorious deeds · कुलज्ञानसुसम्पन्ना — well endowed with Kula knowledge · भजन्ते ये दृढव्रताः — those firm in vows who worship

पूर्णाभिषेकसहितो वेदशास्त्रार्थतत्त्ववित् ।
देवतागुरुभक्तस्तु नियतात्मार्चयेत् प्रिये ॥ ४॥

४

*pūrṇābhiṣekasahito vedaśāstrārthatattvavit |
devatāgurubhaktastu niyatātmārcayet priye ||*

One who has received the full abhiṣeka, who knows the truth of the meaning of the Veda and the śāstras, devoted to deity and guru and self-controlled — he should worship, O beloved.

WORD BY WORD पूर्णाभिषेकसहितो — one who has received the full abhiṣeka · वेदशास्त्रार्थतत्त्ववित् — who knows the truth of the meaning of Veda and śāstra · देवतागुरुभक्तस्तु — devoted to deity and guru · नियतात्मार्चयेत् प्रिये — self-controlled — he should worship, O beloved

कुलागमरहस्यज्ञो देवताराधनोत्सुकः ।
गुरुपदेशसंयुक्तः पूजयेत् कुलनायिके ॥ ५॥

५

kulāgamarahasyajñō devatārāḍhanotsukaḥ |
gurūpadeśasaṃyuktaḥ pūjayet kulanāyike ||

Knowing the secret of the Kula āgamas, eager for the worship of the deity, possessed of the guru's instruction — such a one should worship, O mistress of the Kula.

WORD BY WORD कुलागमरहस्यज्ञो — knowing the secret of the Kula āgamas · देवताराधनोत्सुकः — eager for the worship of the deity · गुरुपदेशसंयुक्तः — possessed of the guru's instruction · पूजयेत् कुलनायिके — he should worship, O mistress of the Kula

शुद्धात्मा चातिसंहृष्टः क्रोधलौल्यविवर्जितः ।
पशुव्रतादिविमुखः सुमुखस्तु यजेत् प्रिये ॥ ६॥

६

śuddhātmā cātisaṃhṛṣṭaḥ krodhalaulyaivivarjitaḥ |
paśuvratādivimukhaḥ sumukhastu yajet priye ||

Pure of self and greatly joyful, free of anger and greed, averse to the vows of paśus and the like, of fair countenance — he should worship, O beloved.

WORD BY WORD शुद्धात्मा चातिसंहृष्टः — pure of self and greatly joyful · क्रोधलौल्यविवर्जितः — free of anger and greed · पशुव्रतादिविमुखः — averse to the vows of paśus and the like · सुमुखस्तु यजेत् प्रिये — of fair countenance — he should worship, O beloved

यदा पुंसः कृतार्थस्य कालेन बहुना प्रिये ।
मत्प्रसादेन भूयाच्च दृढभक्तिसमागमः ॥ ७॥

७

yadā puṃsaḥ kṛtārthasya kālena bahunā priye |
matprasādena bhūyācca dṛḍhabhaktisamāgamaḥ ||

When, after a long time, O beloved, by my grace there comes to a man who has attained his end the arrival of firm devotion —

WORD BY WORD यदा पुंसः कृतार्थस्य — when, for a man who has attained his end · कालेन बहुना प्रिये — after a long time, O beloved · मत्प्रसादेन भूयाच्च — by my grace there comes · दृढभक्तिसमागमः — the arrival of firm devotion

तदर्थं तर्पणं कुर्याद् द्रव्यैः श्रीभैरवोदितैः ।
गुरूपदेशविधिना चान्यथा पतनं भवेत् ॥ ८ ॥

८

tadartham tarpaṇam kuryād dravyaiḥ śrībhairavoditaiḥ |
gurūpadeśavidhinā cānyathā patanam bhavet ||

for that end he should make the offering with the substances declared by Śrī Bhairava, by the rule of the guru's instruction; otherwise there is a fall.

WORD BY WORD तदर्थं तर्पणं कुर्याद् — for that end he should make the offering · द्रव्यैः श्रीभैरवोदितैः — with the substances declared by Śrī Bhairava · गुरूपदेशविधिना — by the rule of the guru's instruction · चान्यथा पतनं भवेत् — otherwise there is a fall

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

९

mantrayogena deveśi kuryāt śrīcakrapūjanam |
tadahantu tvayā sārḍham gṛhṇāmi svayamādarāt ||

By the union of mantras, O queen of the gods, he should perform the worship of the Śrīcakra; that worship I myself, together with you, accept with regard.

WORD BY WORD मन्त्रयोगेन देवेशि — by the union of mantras, O queen of gods · कुर्यात् श्रीचक्रपूजनम् — he should perform the worship of the Śrīcakra · तदहन्तु त्वया सार्धं — that I, together with you · गृह्णामि स्वयमादरात् — accept myself, with regard

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

१०

bhairavo'hamiti jñānāt sarvajñādiguṇānvitah |
iti saṁcintya yogīndraḥ kulapūjārato bhavet ||

"Through the knowledge that I am Bhairava, I am endowed with omniscience and the other qualities" — reflecting thus, the lord of yogins should be devoted to the Kula worship.

WORD BY WORD भैरवोऽहमिति ज्ञानात् — from the knowledge "I am Bhairava" · सर्वज्ञादिगुणान्वितः — endowed with omniscience and the other qualities · इति संचिन्त्य योगीन्द्रः — reflecting thus, the lord of yogins · कुलपूजारतो भवेत् — should be devoted to the Kula worship

इत्यादिलक्षणोपेतः कौलिको नियतव्रतः ।

यस्त्वां समर्चयेद्देवि भुक्तिमुक्तयोः स भाजनम् ॥ ११ ॥

११

*ityādilakṣaṇopetaḥ kauliko niyatavrataḥ |
yastvāṃ samarcayeddevi bhuktimuktyoḥ sa bhājanam ||*

The Kaulika endowed with these and like marks, steadfast in his vow, who worships you well, O Devī — he is a vessel of both enjoyment and liberation.

WORD BY WORD इत्यादिलक्षणोपेतः — endowed with these and like marks · कौलिको नियतव्रतः — the Kaulika, steadfast in his vow · यस्त्वां समर्चयेद्देवि — who worships you well, O Devī · भुक्तिमुक्तयोः स भाजनम् — he is a vessel of enjoyment and liberation

एकान्ते विजनेऽरण्ये देशे बाधाविवर्जिते ।

सुखासने समासीनः प्राङ्मुखो वाप्युदङ्मुखः ॥ १२ ॥

१२

*ekānte vijane'raṇye deśe bādhāvivarjite |
sukhāsane samāśīnaḥ prāṇmukho vāpyudaṇmukhaḥ ||*

In a solitary, unpeopled forest, in a place free of disturbance, seated in a comfortable posture facing east or north,

WORD BY WORD एकान्ते विजनेऽरण्ये — in a solitary, unpeopled forest · देशे बाधाविवर्जिते — in a place free of disturbance · सुखासने समासीनः — seated in a comfortable posture · प्राङ्मुखो वाप्युदङ्मुखः — facing east or north

अमृताब्धौ मणिद्वीपे कल्पवृक्षतरोस्तले ।

रत्नप्राकारसन्दीप्तं स्मरेन्माणिक्यमण्डपम् ॥ १३ ॥

१३

*amṛtābdhau maṇidvīpe kalpavṛkṣatarostale |
ratnaprākārasandīptaṃ smarenmāṇikyamaṇḍapam ||*

one should call to mind, in the ocean of nectar on the isle of gems beneath the wish-fulfilling tree, the pavilion of rubies blazing with ramparts of jewels,

WORD BY WORD अमृताब्धौ मणिद्वीपे — in the ocean of nectar, on the isle of gems · कल्पवृक्षतरोस्तले — beneath the wish-fulfilling tree · रत्नप्राकारसन्दीप्तं — blazing with ramparts of jewels · स्मरेन्माणिक्यमण्डपम् — one should call to mind the pavilion of rubies

पुष्पमालावितानाढ्यं प्रच्छन्नपटसंवृतम् ।
कर्पूरदीपभास्वन्तं धूपामोदसुगन्धिकम् ॥ १४ ॥

१४

puṣṣamālāvitānāḍhyaṃ pracchannapaṭasaṃvṛtam |
karpūradīpabhāsvantaṃ dhūpāmodasugandhikam ||

rich with canopies of flower-garlands, enclosed by concealing curtains, shining with camphor lamps and fragrant with the scent of incense.

WORD BY WORD पुष्पमालावितानाढ्यं — rich with canopies of flower-garlands · प्रच्छन्नपटसंवृतम् — enclosed by concealing curtains · कर्पूरदीपभास्वन्तं — shining with camphor lamps · धूपामोदसुगन्धिकम् — fragrant with the scent of incense

तन्मण्डपस्थमात्मानं ध्यात्वाऽनाकुलचेतसा ।
श्रीगुरोराज्ञया देवि कुलपूजां समाचरेत् ॥ १५ ॥

१५

tanmaṇḍapasthamātmānaṃ dhyātvā'nākulacetasā |
śrīgurorājñayā devī kulapūjāṃ samācaret ||

Having meditated with untroubled mind on oneself as seated in that pavilion, one should perform the Kula worship by the command of the blessed guru, O Devī.

WORD BY WORD तन्मण्डपस्थमात्मानं — oneself as seated in that pavilion · ध्यात्वाऽनाकुलचेतसा — having meditated with untroubled mind · श्रीगुरोराज्ञया देवि — by the command of the blessed guru, O Devī · कुलपूजां समाचरेत् — one should perform the Kula worship

आत्मस्थानमनुद्रव्यदेवशुद्धिस्तु पञ्चमी ।
यावन्न कुरुते मन्त्री तावदेवार्चनं कुतः ॥ १६ ॥

१६

ātmasthānamanudrav்யadevaśuddhistu pañcamī |
yāvanna kurute mantri tāvaddevārcanaṃ kutaḥ ||

The purification of self, place, mantra and substance, with that of the deity as the fifth — so long as the mantrin does not perform these, how can there be worship of the deity?

WORD BY WORD आत्मस्थानमनुद्रव्य- — of self, place, mantra, substance · देवशुद्धिस्तु पञ्चमी — and the purification of the deity as the fifth · यावन्न कुरुते मन्त्री — so long as the mantrin does not perform · तावदेवार्चनं कुतः — how can there be worship of the deity

सुस्नानभूतसंशुद्धिप्राणायामादिभिः प्रिये ।
षडङ्गाद्यखिलन्यासैरात्मशुद्धिः समीरिता ॥ १७ ॥

१७

susnānabhūtaśuddhiprāṇāyāmādibhiḥ priye |
ṣaḍaṅgādyakhilanyāśairātmaśuddhiḥ samiritā ||

By proper bathing, purification of the elements, prāṇāyāma and the rest, O beloved, and by all the nyāśas beginning with that of the six limbs, the purification of self is declared.

WORD BY WORD सुस्नानभूतसंशुद्धिः — by proper bathing, purification of the elements · प्राणायामादिभिः प्रिये — prāṇāyāma and the rest, O beloved · षडङ्गाद्यखिलन्यासैः — by all the nyāśas beginning with the six limbs · आत्मशुद्धिः समीरिता — the purification of self is declared

सम्मार्जनानुलेपाद्यैर्दर्पणोदरवत्कृतम् ।
वितानधूपदीपादिपुष्पमालोपशोभितम् ।
पञ्चवर्णरजश्चित्रं स्थानशुद्धिरिति रिता ॥ १८ ॥

१८

sammārjanānulepādyairdarpaṇodaravatkṛtam |
vitānadhūpadīpādipuṣṣamālopaśobhitam |
pañcavarṇarajaścitraṁ sthānaśuddhiritiritā ||

Made like the face of a mirror by sweeping, smearing and the like, adorned with canopy, incense, lamps, flower-garlands and the rest, patterned with powders of five colours — this is called the purification of place.

WORD BY WORD सम्मार्जनानुलेपाद्यैः — by sweeping, smearing and the like · दर्पणोदरवत्कृतम् — made like the face of a mirror · वितानधूपदीपादि- — with canopy, incense, lamps and the rest · पुष्पमालोपशोभितम् — adorned with flower-garlands · पञ्चवर्णरजश्चित्रं — patterned with powders of five colours · स्थानशुद्धिरिति रिता — this is called the purification of place

ग्रथित्वा मातृकावर्णैर्मूलमन्त्राक्षराणि च ।
क्रमोत्क्रमाद् द्विरावृत्त्या मन्त्रशुद्धिरितीरिता ॥ १९ ॥

१९

grathitvā mātṛkāvarṇairmūlamantrākṣarāṇi ca |
kramotkramāḍ dvirāvṛtṭyā mantraśuddhiritiritā ||

Having interwoven the syllables of the root mantra with the letters of the mātṛkā, in direct and reverse order, twice over — this is called the purification of the mantra.

WORD BY WORD ग्रथित्वा मातृकावर्णैः — having interwoven with the letters of the mātṛkā · मूलमन्त्राक्षराणि च — the syllables of the root mantra · क्रमोत्क्रमाद् द्विरावृत्त्या — in direct and reverse order, twice over · मन्त्रशुद्धिरितीरिता — this is called the purification of the mantra

पूजाद्रव्याणि संप्रोक्ष्य मूलास्त्राद्विर्विधानवित् ।
दर्शयेद्धेनुमुद्राञ्च द्रव्यशुद्धिरितीरिता ॥ २० ॥

२०

pūjādravyāṇi saṃprokṣya mūlāstrādbhirvidhānavit |
darśayeddhenumudrāñca dravyaśuddhiritiritā ||

The knower of rule, having sprinkled the materials of worship with water consecrated by the root and astra mantras, should show the dhenu-mudrā — this is called the purification of the substances.

WORD BY WORD पूजाद्रव्याणि संप्रोक्ष्य — having sprinkled the materials of worship · मूलास्त्राद्विर्विधानवित् — with water of the root and astra mantras, the knower of rule · दर्शयेद्धेनुमुद्राञ्च — and should show the dhenu-mudrā · द्रव्यशुद्धिरितीरिता — this is called the purification of the substances

पीठे देवं प्रतिष्ठाप्य सकलीकृत्य मन्त्रवित् ।

मूलमन्त्रेण दीप्तात्मा न्यासद्रव्योदकेन च ।

२१

त्रिवारं प्रोक्षयेद्विद्वान् देवशुद्धिरितीरिता ॥ २१ ॥

*pīṭhe devaṃ pratiṣṭhāpya sakalikṛtya mantravit |
mūlamantreṇa dīptātmā nyāsadavyodakena ca |
trivāraṃ prokṣayedvidvān devaśuddhiritirita ||*

Having established the deity on the seat and given it a body, the knower of mantra with self ablaze should sprinkle it thrice with the root mantra and with the water of the nyāsa-substance — this is called the purification of the deity.

WORD BY WORD पीठे देवं प्रतिष्ठाप्य — having established the deity on the seat · सकलीकृत्य मन्त्रवित् — having given it a body, the knower of mantra · मूलमन्त्रेण दीप्तात्मा — with the root mantra, with self ablaze · न्यासद्रव्योदकेन च — and with the water of the nyāsa-substance · त्रिवारं प्रोक्षयेद्विद्वान् — the wise one should sprinkle thrice · देवशुद्धिरितीरिता — this is called the purification of the deity

पञ्चशुद्धिं विधायेत्थं पश्चाद् यजनमाचरेत् ।

सा पूजा सफला प्रोक्ता चान्यथा निष्फला भवेत् ॥ २२ ॥

२२

*pañcaśuddhiṃ vidhāyetthaṃ paścād yajanaṃ ācaret |
sā pūjā saṃphalā proktā cānyathā niṣphalā bhavet ||*

Having performed the fivefold purification thus, one should afterwards perform the worship; that worship is declared fruitful, and otherwise it is fruitless.

WORD BY WORD पञ्चशुद्धिं विधायेत्थं — having performed the fivefold purification thus · पश्चाद् यजनमाचरेत् — afterwards one should perform the worship · सा पूजा सफला प्रोक्ता — that worship is declared fruitful · चान्यथा निष्फला भवेत् — otherwise it is fruitless

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

२३

maṇḍalena vinā pūjā niṣphalā kathitā priye |
tasmānmaṇḍalamālikhya vidhivattatra pūjayet ||

Worship without a maṇḍala is declared fruitless, O beloved; therefore, having drawn the maṇḍala, one should worship there according to rule.

WORD BY WORD मण्डलेन विना पूजा — worship without a maṇḍala · निष्फला कथिता प्रिये — is declared fruitless, O beloved · तस्मान्मण्डलमालिख्य — therefore having drawn the maṇḍala · विधिवत्तत्र पूजयेत् — one should worship there according to rule

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

२४

akhaṇḍamaṇḍalākāraṃ viśvaṃ vyāpya vyavasthitam |
trailokyam maṇḍitaṃ yena maṇḍalaṃ tat sadā śivam ||

Abiding in the form of an unbroken circle, pervading the universe, that by which the three worlds are adorned — that maṇḍala is ever Śiva.

WORD BY WORD अखण्डमण्डलाकारं — of the form of an unbroken circle · विश्वं व्याप्य व्यवस्थितम् — abiding, pervading the universe · त्रैलोक्यं मण्डितं येन — by which the three worlds are adorned · मण्डलं तत् सदा शिवम् — that maṇḍala is ever Śiva

उड्डीयानां चतुरस्रं कामरूपञ्च वर्तुलम् ।
जालन्धरञ्च चन्द्रार्धं त्र्यस्रः पूर्णगिरिर्भवेत् ॥ २५॥

२५

uḍḍiyanāṃ caturasraṃ kāmārūpañca vartulam |
jālandharañca candrārdhaṃ tryasraḥ pūrṇagirirbhavet ||

Uḍḍiyanā is square, Kāmārūpa circular, Jālandhara a half-moon, and Pūrṇagiri is a triangle.

WORD BY WORD उड्डीयानं चतुरस्रं — Uḍḍiyanā is square · कामरूपञ्च वर्तुलम् — and Kāmārūpa circular · जालन्धरञ्च चन्द्रार्धं — Jālandhara a half-moon · त्र्यस्रः पूर्णगिरिर्भवेत् — Pūrṇagiri a triangle

अभ्यर्च्य मण्डलं पश्चादाधारान् स्थापयेत् क्रमात् ।
सामान्यश्रीगुरुभोगबलिपात्राणि पञ्चधा ॥ २६ ॥

२६

*abhyarcya maṇḍalaṃ paścādādhārān sthāpayet kramāt |
sāmānyaśrīgurubhogabalipātrāṇi pañcadhā ||*

Having worshipped the maṇḍala, one should afterwards set the supports in order, and the vessels fivefold: the common vessel, the Śrī-guru vessel, the bhoga vessel and the bali vessels.

WORD BY WORD अभ्यर्च्य मण्डलं पश्चाद् — having worshipped the maṇḍala, afterwards · आधारान् स्थापयेत् क्रमात् — one should set the supports in order · सामान्यश्रीगुरुभोग- — the common, the Śrī-guru, the bhoga · बलिपात्राणि पञ्चधा — and the bali vessels — fivefold

द्विपात्रं वा त्रिपात्रं वा एकपात्रं न कारयेत् ।
स्वदक्षिणादिवामान्तं स्थाप्याभ्यर्च्यासवेन तु ॥ २७ ॥

२७

*dvipātraṃ vā tripātraṃ vā ekapātraṃ na kārayet |
svadaakṣiṇādivāmāntaṃ sthāpyābhyarcyāsavena tu ||*

Either two vessels or three — one should not use a single vessel; having placed them from one's right to the left and worshipped them, with liquor

WORD BY WORD द्विपात्रं वा त्रिपात्रं वा — either two vessels or three · एकपात्रं न कारयेत् — one should not use a single vessel · स्वदक्षिणादिवामान्तं — from one's right to the left · स्थाप्याभ्यर्च्यासवेन तु — having placed and worshipped, with liquor

संपूर्य मूलमन्त्रेण कुलेश्वरि विनिधानवित् ।
तत्र माषप्रमाणन्तु मत्स्यं मांसं विनिक्षिपेत् ॥ २८ ॥

२८

*saṃpūrya mūlamantreṇa kuleśvari vinidhānavit |
tatra māṣapramāṇantu matsyaṃ māṃsaṃ vinikṣipet ||*

the knower of rule should fill them with the root mantra, O Kuleśvari, and drop into them fish and meat of the size of a bean.

WORD BY WORD संपूर्य मूलमन्त्रेण — having filled with the root mantra · कुलेश्वरि विनिधानवित् — O Kuleśvari, the knower of rule · तत्र माषप्रमाणन्तु — into it, the size of a bean · मत्स्यं मांसं विनिक्षिपेत् — fish and meat he should drop

नष्टैः पर्युषितोच्छिष्टैर्दुर्गन्धैर्गन्धवर्जितैः ।

हेतुभिः परपात्रस्थैस्तर्पितं निष्फलं भवेत् ॥ २९॥

२९

*naṣṭaiḥ paryuṣitocchiṣṭairdurgandhairgandhavarjitaiḥ |
hetubhiḥ parapātrasthaistarpitaṃ niṣphalaṃ bhavet ||*

With wines that are spoiled, stale or left over, foul-smelling or scentless, or kept in another's vessel, the offering becomes fruitless.

WORD BY WORD नष्टैः पर्युषितोच्छिष्टैः — with spoiled, stale or left-over · दुर्गन्धैर्गन्धवर्जितैः — foul-smelling or scentless · हेतुभिः परपात्रस्थैः — wines kept in another's vessel · तर्पितं निष्फलं भवेत् — the offering becomes fruitless

न पूरयेत्तु पात्राणि अप्रियैस्तैः कुलेश्वरि ।

स्वादिष्ठैश्च मदिष्ठैश्च द्रव्यैरमृतसन्निभैः ।

मनोहरैर्महेशानि तर्पणं सफलं भवेत् ॥ ३०॥

३०

*na pūrayettu pātrāṇi apriyāistaiḥ kuleśvari |
svādiṣṭhaiśca madiṣṭhaiśca dravyairamṛtasannibhaiḥ |
manoharairmaheśāni tarpaṇaṃ saphalaṃ bhavet ||*

One should not fill the vessels with those unpleasing ones, O Kuleśvari; with the most delicious and most heady substances, like nectar and delightful, O great Goddess, the offering becomes fruitful.

WORD BY WORD न पूरयेत्तु पात्राणि — one should not fill the vessels · अप्रियैस्तैः कुलेश्वरि — with those unpleasing ones, O Kuleśvari · स्वादिष्ठैश्च मदिष्ठैश्च — with the most delicious and most heady · द्रव्यैरमृतसन्निभैः — substances like nectar · मनोहरैर्महेशानि — delightful ones, O great Goddess · तर्पणं सफलं भवेत् — the offering becomes fruitful

असंस्कृता सुरा पापकलहव्याधिदुःखदा ।
आयुःश्रीकीर्तिसौभाग्यधनधान्यविनाशिनी ॥ ३१ ॥

३१

*asamskṛtā surā pāpakalahavyādhiduḥkhadā |
āyuhśrīkirtisaubhāgyadhanadhānyavināśinī ||*

Unconsecrated surā brings sin, quarrel, disease and sorrow; it destroys life, fortune, fame, good luck, wealth and grain.

WORD BY WORD असंस्कृता सुरा — unconsecrated surā · पापकलहव्याधिदुःखदा — brings sin, quarrel, disease and sorrow · आयुःश्रीकीर्तिसौभाग्य- — of life, fortune, fame, good luck · धनधान्यविनाशिनी — wealth and grain — the destroyer

तस्मात् संस्कृत्य विधिवत् कुलद्रव्यं ततोऽर्चयेत् ।
अन्यथा नरकं याति दाता भोक्ता न संशयः ॥ ३२ ॥

३२

*tasmāt saṃskṛtya vidhivat kuladravyaṃ tato'rcayet |
anyathā narakam yāti dātā bhoktā na saṃśayaḥ ||*

Therefore, having consecrated the Kula substance according to rule, one should then worship; otherwise both the giver and the partaker go to hell, without doubt.

WORD BY WORD तस्मात् संस्कृत्य विधिवत् — therefore, having consecrated according to rule · कुलद्रव्यं ततोऽर्चयेत् — the Kula substance, one should then worship · अन्यथा नरकं याति — otherwise one goes to hell · दाता भोक्ता न संशयः — giver and partaker both, no doubt

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

३३

*vinā dravyādivāseṇa na japenna smaret priye |
ye smaranti narā mūḍhāsteṣāṃ duḥkhaṃ pade pade ||*

Without the perfuming by the substance and the rest one should neither recite nor remember, O beloved; the fools who do so — for them there is sorrow at every step.

WORD BY WORD विना द्रव्यादिवासेन — without the perfuming by the substance and the rest · न जपेन्न स्मरेत् प्रिये — one should neither recite nor remember, O beloved · ये स्मरन्ति नरा मूढाः — the fools who remember [without it] · तेषां दुःखं पदे पदे — for them there is sorrow at every step

नासवेन विना मन्त्रो न मन्त्रेण विनासवः ।
परस्परविरोधित्वात् कथं पूजा विधीयते ॥ ३४ ॥

३४

*nāsavena vinā mantra na mantreṇa vināśavaḥ |
parasparavirodhitvāt katham pūjā vidhīyate ||*

There is no mantra without liquor and no liquor without mantra; since the two are mutually opposed, how is the worship to be performed?

WORD BY WORD नासवेन विना मन्त्रो — there is no mantra without liquor · न मन्त्रेण विनासवः — no liquor without mantra · परस्परविरोधित्वात् — because of their mutual opposition · कथं पूजा विधीयते — how is the worship to be performed

तत्संशयनिवृत्तिञ्च ज्ञात्वा गुरुमुखात् प्रिये ।
वीक्षणं प्रोक्षणं ध्यानं मन्त्रमुद्राविशोधनम् ।
द्रव्यं तर्पणयोग्यं स्याद्देवताप्रीतिकारकम् ॥ ३५ ॥

३५

*tatsaṁśayanivṛttiñca jñātvā gurumukhāt priye |
vikṣaṇaṁ prokṣaṇaṁ dhyānaṁ mantramudrāviśodhanam |
dravyaṁ tarpaṇayogyaṁ syāddevatāprītikārakam ||*

Having learnt from the guru's mouth the removal of that doubt, O beloved — by gazing, sprinkling, meditation, and purification by mantra and mudrā the substance becomes fit for offering and pleasing to the deity.

WORD BY WORD तत्संशयनिवृत्तिञ्च — the removal of that doubt · ज्ञात्वा गुरुमुखात् प्रिये — having learnt from the guru's mouth, O beloved · वीक्षणं प्रोक्षणं ध्यानं — gazing, sprinkling, meditation · मन्त्रमुद्राविशोधनम् — purification by mantra and mudrā · द्रव्यं तर्पणयोग्यं स्यात् — the substance becomes fit for offering · देवताप्रीतिकारकम् — pleasing to the deity

अग्निसूर्येन्दुब्रह्मेन्द्रविष्णुरुद्रसदाशिवैः ।

चतुर्विंशतिमन्त्रैः स्यान्मद्यञ्चैव परामृतम् ॥ ३६ ॥

३६

*agnisūryendubrahmēndraviṣṇurudrasadāśivaiḥ |
caturviṃśatimantraiḥ syānmadyañcaiva parāmṛtam ||*

By the twenty-four mantras of Agni, Sūrya, Indu, Brahmā, Indra, Viṣṇu, Rudra and Sadāśiva, wine becomes the supreme nectar.

WORD BY WORD अग्निसूर्येन्दुब्रह्मेन्द्र- — Agni, Sūrya, Indu, Brahmā,
Indra · विष्णुरुद्रसदाशिवैः — Viṣṇu, Rudra and Sadāśiva · चतुर्विंशतिमन्त्रैः स्यात् — by the
twenty-four mantras · मद्यञ्चैव परामृतम् — wine becomes the supreme nectar

अमृता मानदा पूषा तुष्टिः पुष्टीरतिर्धृतिः ।

शशिनी चन्द्रिका कान्तिर्ज्योत्स्ना श्रीः प्रीतिरङ्गदा ॥ ३७ ॥

३७

*amṛtā mānadā pūṣā tuṣṭiḥ puṣṭīratirdhṛtiḥ |
śaśinī candrikā kāntirjyotsnā śrīḥ prītiṛaṅgadā ||*

Amṛtā, Mānadā, Pūṣā, Tuṣṭi, Puṣṭi, Rati, Dhṛti, Śaśinī, Candrikā, Kānti, Jyotsnā, Śrī, Prīti, Aṅgadā,

WORD BY WORD अमृता मानदा पूषा — Amṛtā, Mānadā, Pūṣā · तुष्टिः पुष्टीरतिर्धृतिः — Tuṣṭi,
Puṣṭi, Rati, Dhṛti · शशिनी चन्द्रिका कान्तिः — Śaśinī, Candrikā, Kānti · ज्योत्स्ना श्रीः प्रीतिरङ्गदा
— Jyotsnā, Śrī, Prīti, Aṅgadā

पूर्णा पूर्णामृता चेति कथिताः कुलनायिके ।

सौम्याः कामप्रदायिन्यः षोडश स्वरजाः कलाः ॥ ३८ ॥

३८

*pūrṇā pūrṇāmṛtā ceti kathitāḥ kulanāyike |
saumyāḥ kāmpradāyinyāḥ ṣoḍaśa svarajāḥ kalāḥ ||*

Pūrṇā and Pūrṇāmṛtā — thus are declared, O mistress of the Kula, the sixteen lunar kalās born of the vowels, granters of desires.

WORD BY WORD पूर्णा पूर्णामृता चेति — Pūrṇā and Pūrṇāmṛtā — thus · कथिताः कुलनायिके
— are declared, O mistress of the Kula · सौम्याः कामप्रदायिन्यः — the lunar ones, granters
of desires · षोडश स्वरजाः कलाः — the sixteen kalās born of the vowels

तपनी तापिनी धूम्रा मरीचिज्वालिनी रुचिः ।

सुषुम्ना भोगदा विश्वा रोधिनी धारिणी क्षमा ।

३९

कभाद्या वसुदाः सौराष्ट्रान्ता द्वादशेरिताः ॥ ३९ ॥

tapanī tāpinī dhūmrā marīcirjvālīnī ruciḥ |
suṣumnā bhogadā viśvā rodhinī dhāriṇī kṣamā |
kabhādyā vasudāḥ saurāṣṭhādāntā dvādaśeritāḥ ||

Tapanī, Tāpinī, Dhūmrā, Marīci, Jvālīnī, Ruci, Suṣumnā, Bhogadā, Viśvā, Rodhinī, Dhāriṇī, Kṣamā — the twelve solar kalās, givers of wealth, are declared, from ka and bha down to ṭha and ḍa.

WORD BY WORD तपनी तापिनी धूमा — Tapanī, Tāpinī, Dhūmrā · मरीचिज्वालिनी रुचिः — Marīci, Jvālīnī, Ruci · सुषुम्ना भोगदा विश्वा — Suṣumnā, Bhogadā, Viśvā · रोधिनी धारिणी क्षमा — Rodhinī, Dhāriṇī, Kṣamā · कभाद्या वसुदाः — beginning with ka and bha, givers of wealth · सौराष्ट्रान्ता द्वादशेरिताः — the twelve solar ones ending with ṭha and ḍa are declared

धूम्रार्चिरूष्मा ज्वलिनी ज्वालिनी विस्फुलिङ्गिनी ।

सुश्रीः सुरूपा कपिला हव्यकव्यवहे अपि ।

४०

आग्नेया यादिवर्णाद्या दश धर्मप्रदाः कलाः ॥ ४० ॥

dhūmrārcirūṣmā jvalinī jvālīnī visphulinginī |
suśrīḥ surūpā kapilā havyakavyavahe api |
āgneyā yādivarṇādyā daśa dharmapradāḥ kalāḥ ||

Dhūmrārci, Ūṣmā, Jvalinī, Jvālīnī, Visphulinginī, Suśrī, Surūpā, Kapilā, Havyavahā and Kavyavahā — the ten fiery kalās from the letter ya onward, givers of dharma.

WORD BY WORD धूम्रार्चिरूष्मा ज्वलिनी — Dhūmrārci, Ūṣmā, Jvalinī · ज्वालिनी विस्फुलिङ्गिनी — Jvālīnī, Visphulinginī · सुश्रीः सुरूपा कपिला — Suśrī, Surūpā, Kapilā · हव्यकव्यवहे अपि — Havyavahā and Kavyavahā too · आग्नेया यादिवर्णाद्या — the fiery ones, from the letter ya onward · दश धर्मप्रदाः कलाः — the ten kalās, givers of dharma

सृष्टिर्मेधा स्मृतिर्ऋद्धिः कान्तिर्लक्ष्मीर्द्युतिः स्थिरा ।

स्थितिः सिद्धिरिति प्रोक्ताः कचवर्गकला दश ।

४१

अकारप्रभवा ब्रह्मजाताः स्युः सृष्टये कलाः ॥ ४१ ॥

sṛṣṭirmedhā smṛtirṛddhiḥ kāntirlakṣmīrdyutiḥ sthirā |
sthitiḥ siddhiriti proktāḥ kacavargakalā daśa |
akāraprabhavā brahmajātāḥ syuḥ sṛṣṭaye kalāḥ ||

Sṛṣṭi, Medhā, Smṛti, Ṛddhi, Kānti, Lakṣmī, Dyuti, Sthirā, Sthiti, Siddhi — thus are declared the ten kalās of the ka and ca groups; born of the letter a and sprung from Brahmā, they are the kalās for creation.

WORD BY WORD सृष्टिर्मेधा स्मृतिर्ऋद्धिः — Sṛṣṭi, Medhā, Smṛti, Ṛddhi · कान्तिर्लक्ष्मीर्द्युतिः स्थिरा — Kānti, Lakṣmī, Dyuti, Sthirā · स्थितिः सिद्धिरिति प्रोक्ताः — Sthiti, Siddhi — thus are declared · कचवर्गकला दश — the ten kalās of the ka and ca groups · अकारप्रभवा ब्रह्मजाताः — born of the letter a, sprung from Brahmā · स्युः सृष्टये कलाः — they are the kalās for creation

जरा च पालिनी शान्तिरीश्वरी रतिकामिके ।

वरदाह्लादिनीप्रीतिदीर्घाः स्युष्टतवर्गजाः ।

४२

उकारप्रभवा विष्णुजाताः स्युः स्थितये कलाः ॥ ४२ ॥

jarā ca pālīnī śāntirīśvarī ratikāmike |
varadāhlādinīprītidīrghāḥ syuṣṭatavargajāḥ |
ukāraprabhavā viṣṇujātāḥ syuḥ sthitaye kalāḥ ||

Jarā, Pālīnī, Śānti, Īśvarī, Rati, Kāmikā, Varadā, Āhlādinī, Prīti, Dīrghā — born of the ṭa and ta groups; born of the letter u and sprung from Viṣṇu, they are the kalās for maintenance.

WORD BY WORD जरा च पालिनी शान्तिः — Jarā, Pālīnī, Śānti · ईश्वरी रतिकामिके — Īśvarī, Rati, Kāmikā · वरदाह्लादिनीप्रीति- — Varadā, Āhlādinī, Prīti · दीर्घाः स्युष्टतवर्गजाः — Dīrghā — born of the ṭa and ta groups · उकारप्रभवा विष्णुजाताः — born of the letter u, sprung from Viṣṇu · स्युः स्थितये कलाः — they are the kalās for maintenance

तीक्ष्णा रौद्री भया निद्रा तन्द्रा क्षुत् क्रोधिनी क्रिया ।

उत्कारी मृत्युरित्युक्ता पयवर्गकला दश ।

४३

मकारप्रभवा रुद्रजाताः संहृतये कलाः ॥ ४३ ॥

tikṣṇā raudrī bhayā nidrā tandrā kṣut krodhinī kriyā |
utkāri mṛtyurityuktā payavargakalā daśa |
makāraprabhavā rudrajātāḥ saṁhṛtaye kalāḥ ||

Tikṣṇā, Raudrī, Bhayā, Nidrā, Tandrā, Kṣut, Krodhinī, Kriyā, Utkārī, Mṛtyu — thus are named the ten kalās of the pa and ya groups; born of the letter ma and sprung from Rudra, they are the kalās for dissolution.

WORD BY WORD तीक्ष्णा रौद्री भया निद्रा — Tikṣṇā, Raudrī, Bhayā, Nidrā · तन्द्रा क्षुत् क्रोधिनी क्रिया — Tandrā, Kṣut, Krodhinī, Kriyā · उत्कारी मृत्युरित्युक्ता — Utkārī, Mṛtyu — thus are named · पयवर्गकला दश — the ten kalās of the pa and ya groups · मकारप्रभवा रुद्रजाताः — born of the letter ma, sprung from Rudra · संहृतये कलाः — the kalās for dissolution

षवर्गगाश्चतस्रः स्युः पीता श्वेतारुणासिताः ।

कलाश्चेश्वरसज्जातास्तिरोधानाय बिन्दुजाः ॥ ४४ ॥

४४

ṣavargagāścataśraḥ syuḥ pītā śvetāruṇāsītāḥ |
kalāścēśvarasañjātāstirodhānāya bindujāḥ ||

Four belong to the śa group — Pītā, Śvetā, Aruṇā and Asitā — the kalās sprung from Īśvara, born of the bindu, for concealment.

WORD BY WORD षवर्गगाश्चतस्रः स्युः — four belong to the śa group · पीता श्वेतारुणासिताः — Pītā, Śvetā, Aruṇā, Asitā · कलाश्चेश्वरसज्जाताः — the kalās sprung from Īśvara · तिरोधानाय बिन्दुजाः — born of the bindu, for concealment

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।
इन्धिका दीपिका चापि रेचिका मोचिका परा ॥ ४५॥

४५

*nivṛttiśca pratiṣṭhā ca vidyā śāntistathaiva ca |
indhikā dīpikā cāpi recikā mocikā parā ||*

Nivṛtti, Pratiṣṭhā, Vidyā and Śānti likewise, Indhikā, Dīpikā, Recikā, Mocikā, Parā,

WORD BY WORD निवृत्तिश्च प्रतिष्ठा च — Nivṛtti and Pratiṣṭhā · विद्या शान्तिस्तथैव च — Vidyā and Śānti likewise · इन्धिका दीपिका चापि — Indhikā and Dīpikā too · रेचिका मोचिका परा — Recikā, Mocikā, Parā

सूक्ष्मा सूक्ष्मामृता ज्ञानाऽमृता चाप्यायिनी तथा ।
व्यापिनी व्योमरूपा च षोडश स्वरजाः कलाः ।
सदाशिवभवा नादादनुग्रहकलाः क्रमात् ॥ ४६॥

४६

*sūkṣmā sūkṣmāmṛtā jñānā'mṛtā cāpyāyinī tathā |
vyāpinī vyomarūpā ca ṣoḍaśa svarajāḥ kalāḥ |
sadāśivabhavā nādādanugrahakalāḥ kramāt ||*

Sūkṣmā, Sūkṣmāmṛtā, Jñānāmṛtā and Āpyāyinī likewise, Vyāpinī and Vyomarūpā — the sixteen kalās born of the vowels, sprung from Sadāśiva out of the nāda, the kalās of grace, in order.

WORD BY WORD सूक्ष्मा सूक्ष्मामृता — Sūkṣmā, Sūkṣmāmṛtā · ज्ञानाऽमृता चाप्यायिनी तथा — Jñānāmṛtā and Āpyāyinī likewise · व्यापिनी व्योमरूपा च — Vyāpinī and Vyomarūpā · षोडश स्वरजाः कलाः — the sixteen kalās born of the vowels · सदाशिवभवा नादाद् — sprung from Sadāśiva, from the nāda · अनुग्रहकलाः क्रमात् — the kalās of grace, in order

प्रथमं प्रकृतेर्हंसःप्रतद्विष्णुरनन्तरम् ।

त्र्यम्बकन्तु तृतीयं स्याच्चतुर्थस्तत्पदादिकः ॥ ४७ ॥

४७

*prathamam prakṛterhaṁsaḥpratadvīṣṇuranantaram |
tryambakantu tṛtīyaṁ syāccaturthastatpadādīkaḥ ||*

The first is "Prakṛter haṁsaḥ", next "Pratad viṣṇuḥ"; the third is the Tryambaka, and the fourth begins with "Tat".

WORD BY WORD प्रथमं प्रकृतेर्हंसः — the first: "Prakṛter haṁsaḥ" · प्रतद्विष्णुरनन्तरम् — next "Pratadvīṣṇuḥ" · त्र्यम्बकन्तु तृतीयं स्यात् — the third is the Tryambaka · चतुर्थस्तत्पदादिकः — the fourth begins with "Tat"

विष्णुर्योनिं कल्पयतु पञ्चमः कल्पनामनुः ।

चतुर्नवतिमन्त्रात्मदेवताभावसिद्धिदाः ॥ ४८ ॥

४८

*viṣṇuryoniṁ kalpayatu pañcamaḥ kalpanāmanuḥ |
caturnavatimantrātmadevatābhāvasiddhidāḥ ||*

"May Viṣṇu prepare the womb" is the fifth, the mantra of preparation; these, consisting of ninety-four mantras, give attainment of the state of the deity.

WORD BY WORD विष्णुर्योनिं कल्पयतु — "May Viṣṇu prepare the womb" · पञ्चमः कल्पनामनुः — the fifth, the mantra of preparation · चतुर्नवतिमन्त्रात्म- — consisting of ninety-four mantras · देवताभावसिद्धिदाः — they give attainment of the state of the deity

मन्त्रजापश्च संप्रोक्त आत्मस्तवश्च पञ्चभिः ।

अत्र ये पञ्च संप्रोक्ता मन्त्रास्ते कुलनायिके ॥ ४९ ॥

४९

*mantrajāpaśca saṁprokta ātmastavaśca pañcabhiḥ |
atra ye pañca saṁproktā mantrāste kulānāyike ||*

The recitation of the mantras is enjoined, and the praise of self with the five; the five mantras declared here are these, O mistress of the Kula:

WORD BY WORD मन्त्रजापश्च संप्रोक्त — and the recitation of the mantras is enjoined · आत्मस्तवश्च पञ्चभिः — and the praise of self, with the five · अत्र ये पञ्च संप्रोक्ता — the five that are declared here · मन्त्रास्ते कुलनायिके — those mantras, O mistress of the Kula

अखण्डैकरसानन्दाकरे परसुधात्मनि ।

स्वच्छन्दस्फुरणामत्र निधेह्यकुलरूपिणि ॥ ५० ॥

५०

*akhaṇḍaīkarasānandākare parasudhātmani |
svacchandaspuraṇāmatra nidhehyakularūpiṇi ||*

"O mine of unbroken, single-flavoured bliss, O self of supreme nectar, bestow here a spontaneous flashing-forth, O you of Akula form!"

WORD BY WORD अखण्डैकरसानन्दाकरे — O mine of unbroken, single-flavoured bliss · परसुधात्मनि — O self of supreme nectar · स्वच्छन्दस्फुरणामत्र — a spontaneous flashing-forth here · निधेह्यकुलरूपिणि — bestow, O you of Akula form

अकुलस्थामृताकारे सिद्धिज्ञानकरे परे ।

अमृतत्वं विधेह्यस्मिन् वस्तुनि क्लिन्नरूपिणि ॥ ५१ ॥

५१

*akulasthāmṛtākāre siddhijñānakare pare |
amṛtatvaṁ vidhehyasmin vastuni klinnarūpiṇi ||*

"O form of nectar abiding in Akula, O supreme maker of attainment and knowledge, bestow immortality upon this substance, O you of moist form!"

WORD BY WORD अकुलस्थामृताकारे — O form of nectar abiding in Akula · सिद्धिज्ञानकरे परे — O supreme maker of attainment and knowledge · अमृतत्वं विधेह्यस्मिन् — bestow immortality upon this · वस्तुनि क्लिन्नरूपिणि — substance, O you of moist form

तद्रूपेणैकरस्यञ्च कृत्वार्घ्यं तत्स्वरूपिणि ।

भूत्वा परामृताकारं मयि चित्सफुरणं कुरु ॥ ५२ ॥

५२

*tadrūpeṇaīkarasyaṅca kṛtvārghyaṁ tatsvarūpiṇi |
bhūtvā parāmṛtākāraṁ mayi citsphuraṇaṁ kuru ||*

"Having made the arghya one in flavour with that form, O you whose nature is that, having become the form of supreme nectar, produce in me the flashing-forth of consciousness!"

WORD BY WORD तद्रूपेणैकरस्यञ्च — and oneness of flavour with that form · कृत्वार्घ्यं तत्स्वरूपिणि — having made the arghya, O you whose nature is that · भूत्वा परामृताकारं — having become the form of supreme nectar · मयि चित्सफुरणं कुरु — produce in me the flashing of consciousness

वाग्भवं पार्श्वगं भूमिः पुष्टिरिन्दुसमन्विता ।

स्थितिश्च पावकानुग्रहार्थेन्दुसमलङ्कृता ॥ ५३ ॥

५३

vāgbhavaṃ pāśvagaṃ bhūmiḥ puṣṭirindusamanvitā |
sthitiśca pāvakānugrahārthenḍusamalaṅkṛtā ||

The Vāgbhava with the lateral letter, earth, Puṣṭi joined with the moon, Sthiti with fire and Anugraha adorned with the half-moon,

WORD BY WORD वाग्भवं पार्श्वगं भूमिः — the Vāgbhava, with the lateral, earth · पुष्टिरिन्दुसमन्विता — Puṣṭi joined with the moon · स्थितिश्च पावकानुग्रह- — Sthiti, fire, Anugraha · अर्थेन्दुसमलङ्कृता — adorned with the half-moon

स्थिरेन्धिकेन्दुसंयुक्ता श्वेता बिन्दुयुगान्विता ।

तथामृते पदं ब्रूयात्तत्पश्चादमृतोद्भवे ॥ ५४ ॥

५४

sthirendhikendusaṃyuktā śvetā binduyugānvitā |
tathāmṛte padaṃ brūyāttatpascādamṛtodbhave ||

Sthirā, Indhikā joined with the moon, Śvetā with a pair of bindus; then one should say the word "amṛte", and after that "amṛtodbhave",

WORD BY WORD स्थिरेन्धिकेन्दुसंयुक्ता — Sthirā, Indhikā joined with the moon · श्वेता बिन्दुयुगान्विता — Śvetā with a pair of bindus · तथामृते पदं ब्रूयात् — then one should say the word "amṛte" · तत्पश्चादमृतोद्भवे — after that "amṛtodbhave"

तथामृतेश्वरीत्युक्त्वा पश्चादमृतवर्षिणि ।

अमृतं स्रावयद् द्वन्द्वं द्विठान्तो द्रव्यशुद्धिकृत् ।

५५

अमृतेशीमनुः प्रोक्तः पञ्चत्रिंशद्विरक्षरैः ॥ ५५॥

tathāmṛteśvarītyuktvā paścādamṛtavarṣiṇi |
amṛtaṁ srāvayaḍ dvandvaṁ dviṭhānto dravyaśuddhikṛt |
amṛteśīmanuḥ proktaḥ pañcatriṁśadbhirakṣaraiḥ ||

then having said "amṛteśvari", afterwards "amṛtavarṣiṇi", "amṛtaṁ srāvaya" twice, and ending with the double ṭha (svāhā) — this purifies the substance: the Amṛteśī mantra is declared, of thirty-five syllables.

WORD BY WORD तथामृतेश्वरीत्युक्त्वा — then having said "amṛteśvari" · पश्चादमृतवर्षिणि — afterwards "amṛtavarṣiṇi" · अमृतं स्रावयद् द्वन्द्वं — "amṛtaṁ srāvaya" twice · द्विठान्तो द्रव्यशुद्धिकृत् — ending with the double ṭha — it purifies the substance · अमृतेशीमनुः प्रोक्तः — the Amṛteśī mantra is declared · पञ्चत्रिंशद्विरक्षरैः — with thirty-five syllables

वाग्भवं वदयुग्मञ्च वाग्वादिनीति वाग्भवम् ।

कामराजं ततः क्लिन्ने क्लेदिनि क्लेदयेति च ॥ ५६॥

५६

vāgbhavaṁ vadayugmañca vāgvādinīti vāgbhavam |
kāmarājaṁ tataḥ klinne kledini kledayeti ca ||

The Vāgbhava, "vada vada", "vāgvādinī", then the Vāgbhava; the Kāmarāja, then "klinne kledini kledaya",

WORD BY WORD वाग्भवं वदयुग्मञ्च — the Vāgbhava, and "vada" twice · वाग्वादिनीति वाग्भवम् — "vāgvādinī", then the Vāgbhava · कामराजं ततः क्लिन्ने — the Kāmarāja, then "klinne" · क्लेदिनि क्लेदयेति च — "kledini", and "kledaya"

महामोक्षं कुरुयुग्मं कामराजमतः परम् ।
तार्तीयं मोक्षशब्दान्ते कुरुयुग्मं वदेत्ततः ॥ ५७ ॥

५७

mahāmokṣaṃ kuruyugmaṃ kāmārājamataḥ param |
tārtīyaṃ mokṣaśabdānte kuruyugmaṃ vadettataḥ ||

"mahāmokṣaṃ kuru kuru", the Kāmarāja after that; the third bija, and after the word "mokṣa" one should then say "kuru kuru";

WORD BY WORD महामोक्षं कुरुयुग्मं — "mahāmokṣaṃ kuru kuru" · कामराजमतः परम् — the Kāmarāja after that · तार्तीयं मोक्षशब्दान्ते — the third bija, and after the word "mokṣa" · कुरुयुग्मं वदेत्ततः — one should then say "kuru kuru"

स्यात् प्रासादपरा चान्तेसप्तत्रिंशद्विरक्षरैः ।
दीपनीमनुरित्युक्तः सर्वसिद्धिकरः प्रिये ॥ ५८ ॥

५८

syāt prāsādaparā cāntesaptatrimśadbhirakṣaraiḥ |
dīpanīmanurityuktaḥ sarvasiddhikaraḥ priye ||

and at the end comes the Prāsāda-parā — with thirty-seven syllables this is called the Dīpanī mantra, giver of all attainments, O beloved.

WORD BY WORD स्यात् प्रासादपरा चान्ते — at the end comes the Prāsāda-parā · सप्तत्रिंशद्विरक्षरैः — with thirty-seven syllables · दीपनीमनुरित्युक्तः — this is called the Dīpanī mantra · सर्वसिद्धिकरः प्रिये — giver of all attainments, O beloved

एताः कला मातृकाज्याप्यख[ण्डेन्द्रा]ण्डैकादिकान् मनून् ।
अमृतेशीं दीपनीञ्च मूलमन्त्रमपि क्रमात् ॥ ५९ ॥

५९

etāḥ kalā mātṛkāñcāpyakha[ṇḍendvā]ṇḍaikādikān manūn |
amṛteśiṃ dīpanīñca mūlamantramapi kramāt ||

These kalās and the mātṛkā, and the mantras beginning with the Akhaṇḍa[indu] and the single-syllable ones, the Amṛteśī, the Dīpanī and the root mantra, in order —

WORD BY WORD एताः कला मातृकाज्य — these kalās and the mātṛkā · अप्यख[ण्डेन्द्रा]ण्डैकादिकान् मनून् — and the mantras beginning with the Akhaṇḍa and the Ekāra · अमृतेशीं दीपनीञ्च — the Amṛteśī and the Dīpanī · मूलमन्त्रमपि क्रमात् — and the root mantra, in order

एकद्वित्रिचतुःपञ्च द्विचतुर्वारमम्बिके ।
संस्मृत्याभ्यर्च्य पात्रन्तु पूजयेद्देनुमुद्रया ॥ ६० ॥

६०

*ekadvitricatuḥpañca dvicaturvāramambike |
saṁsmṛtyābhyarcya pātrantu pūjayeddhenumudrayā ||*

one, two, three, four, five, two and four times respectively, O Ambikā — having recalled these and worshipped the vessel, one should worship it with the dhenu-mudrā.

WORD BY WORD एकद्वित्रिचतुःपञ्च — one, two, three, four, five · द्विचतुर्वारमम्बिके — two and four times, O Ambikā · संस्मृत्याभ्यर्च्य पात्रन्तु — having recalled and worshipped the vessel · पूजयेद्देनुमुद्रया — one should worship with the dhenu-mudrā

ब्रह्माण्डखण्डसम्भूतमशेषरससम्भृतम् ।
आपूरितं महापात्रं पीयूषरसमावह ॥ ६१ ॥

६१

*brahmāṇḍakhaṇḍasambhūtamaśeṣarasasambhṛtam |
āpūritam mahāpātram pīyūṣarasamāvaha ||*

"Arisen from a fragment of the cosmic egg, filled with every savour, this great vessel filled full — bring the essence of nectar!"

WORD BY WORD ब्रह्माण्डखण्डसम्भूतम् — arisen from a fragment of the cosmic egg · अशेषरससम्भृतम् — filled with every savour · आपूरितं महापात्रं — the great vessel, filled full · पीयूषरसमावह — bring the essence of nectar

शुद्धद्रव्येण तेनापि गन्धपुष्पाक्षतैरपि ।
न्यासोक्तसर्वमन्त्रैश्चाप्यात्मानं पूजयेत् प्रिये ॥ ६२ ॥

६२

*śuddhadravyeṇa tenāpi gandhapuṣpākṣatairapi |
nyāsoktasarvamantraiścāpyātmānaṁ pūjayet priye ||*

With that purified substance too, with scents, flowers and unbroken grains, and with all the mantras stated for nyāsa, one should worship oneself, O beloved.

WORD BY WORD शुद्धद्रव्येण तेनापि — with that purified substance too · गन्धपुष्पाक्षतैरपि — and with scents, flowers and grains · न्यासोक्तसर्वमन्त्रैश्च — and with all the mantras stated for nyāsa · अप्यात्मानं पूजयेत् प्रिये — one should worship oneself, O beloved

मूर्ध्नि श्रीगुरुपङ्क्तीश्च मूलाधारे च पादुकाम् ।
दिव्यौघे चादिनाथश्च तच्छक्तिश्च सदाशिवः ॥ ६३ ॥

६३

mūrdhni śrīgurupaṅktiśca mūlādhāre ca pādukām |
divyauḡhe cādināthaśca tacchaktiśca sadāśivaḥ ||

On the head the lines of blessed gurus, and in the mūlādhāra the sandals; in the divine current: Ādinātha and his Śakti, Sadāśiva

WORD BY WORD मूर्ध्नि श्रीगुरुपङ्क्तीश्च — on the head, the lines of blessed gurus · मूलाधारे च पादुकाम् — and in the mūlādhāra, the sandals · दिव्यौघे चादिनाथश्च — in the divine current, Ādinātha · तच्छक्तिश्च सदाशिवः — his Śakti, and Sadāśiva

तत्पत्नी चेश्वरस्तस्य भार्या रुद्रश्च तद्वधूः ।
विष्णुश्च तत्प्रिया ब्रह्मा तत्कान्ता द्वादशेरिताः ॥ ६४ ॥

६४

tatpatnī ceśvarastasya bhāryā rudraśca tadvadhūḥ |
viṣṇuśca tatpriyā brahmā tatkāntā dvādaśeritāḥ ||

and his consort, Īśvara and his wife, Rudra and his bride, Viṣṇu and his beloved, Brahmā and his beloved — twelve are declared.

WORD BY WORD तत्पत्नी चेश्वरस्तस्य — and his consort, Īśvara and his · भार्या रुद्रश्च तद्वधूः — wife, Rudra and his bride · विष्णुश्च तत्प्रिया ब्रह्मा — Viṣṇu and his beloved, Brahmā · तत्कान्ता द्वादशेरिताः — and his beloved — twelve are declared

सिद्धौघे सनकश्चैव सनन्दश्च सनातनः ।
सनत्कुमारश्च सनत्सुजातश्च ऋभुक्षजः ॥ ६५ ॥

६५

siddhaughe sanakaścaiva sanandaśca sanātanaḥ |
sanatkumāraśca sanatsujātaśca ṛbhukṣajaḥ ||

In the current of siddhas: Sanaka, Sananda, Sanātana, Sanatkumāra, Sanatsujāta, Ṛbhukṣaja,

WORD BY WORD सिद्धौघे सनकश्चैव — in the current of siddhas: Sanaka · सनन्दश्च सनातनः — Sananda and Sanātana · सनत्कुमारश्च — Sanatkumāra · सनत्सुजातश्च ऋभुक्षजः — Sanatsujāta and Ṛbhukṣaja

दत्तात्रेयो रैवतको वामदेवस्ततः परम् ।
ततो व्यासः शुकश्चैव एकादश समीरिताः ॥ ६६॥

६६

*dattātreyo raivatako vāmadevastataḥ param |
tato vyāsaḥ śukaścaiva ekādaśa samīritāḥ ||*

Dattātreyā, Raivataka, then Vāmadeva, then Vyāsa and Śuka — eleven are declared.

WORD BY WORD दत्तात्रेयो रैवतको — Dattātreyā, Raivataka · वामदेवस्ततः परम् — then Vāmadeva · ततो व्यासः शुकश्चैव — then Vyāsa and Śuka · एकादश समीरिताः — eleven are declared

मानवौघे नृसिंहश्च महेशो भास्करस्तथा ।
महेन्द्रो माधवो विष्णुः षडेते च प्रकीर्तिताः ॥ ६७॥

६७

*mānavaughe nṛsiṃhaśca maheśo bhāskarastathā |
mahendro mādhave viṣṇuḥ ṣaḍete ca prakīrtitāḥ ||*

In the human current: Nṛsiṃha, Maheśa, Bhāskara, Mahendra, Mādhava and Viṣṇu — these six are proclaimed.

WORD BY WORD मानवौघे नृसिंहश्च — in the human current: Nṛsiṃha · महेशो भास्करस्तथा — Maheśa and Bhāskara · महेन्द्रो माधवो विष्णुः — Mahendra, Mādhava, Viṣṇu · षडेते च प्रकीर्तिताः — these six are proclaimed

नमोऽन्ते योजयेद्देवि दिव्यौघे परमं शिवम् ।
महाशिवञ्च सिद्धौघे मानवौघे सदाशिवम् ॥ ६८॥

६८

*namo'nte yojayeddevi divyauḡhe paramaṃ śivam |
mahāśivañca siddhauḡhe mānavauḡhe sadāśivam ||*

One should add "namaḥ" at the end, O Devī — with Parama Śiva in the divine current, Mahāśiva in the siddha current, and Sadāśiva in the human current.

WORD BY WORD नमोऽन्ते योजयेद्देवि — one should add "namaḥ" at the end, O Devī · दिव्यौघे परमं शिवम् — in the divine current, Parama Śiva · महाशिवञ्च सिद्धौघे — Mahāśiva in the siddha current · मानवौघे सदाशिवम् — Sadāśiva in the human current

ततः पीठं समभ्यर्च्य देवीमावाहयेत् प्रिये ।

महापद्मवनान्तःस्थे कारणानन्दविग्रहे ।

६९

सर्वभूतहिते मातरेह्येहि परमेश्वरि ॥ ६९ ॥

tataḥ pīṭhaṃ samabhyarcya devīmāvāhayet priye |
mahāpadmavanāntaḥsthe kāraṇānandavigrahe |
sarvabhūtahite mātarehyehi paramēśvari ||

Then, having worshipped the seat, one should invoke the Devī, O beloved: "O you who dwell within the forest of the great lotus, O embodiment of the bliss of the Cause, O Mother, benefactress of all beings — come, come, O supreme Goddess!"

WORD BY WORD ततः पीठं समभ्यर्च्य — then, having worshipped the seat · देवीमावाहयेत् प्रिये — one should invoke the Devī, O beloved · महापद्मवनान्तःस्थे — O you who dwell within the forest of the great lotus · कारणानन्दविग्रहे — O embodiment of the bliss of the Cause · सर्वभूतहिते मातः — O Mother, benefactress of all beings · एह्येहि परमेश्वरि — come, come, O supreme Goddess

देवेशि भक्तिसुलभे सर्वावरणसंयुते ।

यावत्त्वां पूजयामीह तावत्त्वं सुस्थिरा भव ॥ ७० ॥

७०

deveśi bhaktisulabhe sarvāvaraṇasaṃyute |
yāvattvaṃ pūjayāmīha tāvattvaṃ susthira bhava ||

"O queen of the gods, easily won by devotion, joined with all your retinue — as long as I worship you here, so long remain firmly present!"

WORD BY WORD देवेशि भक्तिसुलभे — O queen of gods, easily won by devotion · सर्वावरणसंयुते — joined with all your retinue · यावत्त्वां पूजयामीह — as long as I worship you here · तावत्त्वं सुस्थिरा भव — so long remain firmly present

मन्त्रेणानेन चावाह्य यजेद्देवीमनन्यधीः ।

ध्यात्वा मुद्रां प्रदर्शयर्चेत् गन्धपुष्पाक्षतादिभिः ॥ ७१ ॥

७१

mantrēṇānena cāvāhya yajeddevīmananyadhīḥ |

dhyātvā mudrāṃ pradarśyārcet gandhapuṣṭākṣatādibhiḥ ||

Having invoked her with this mantra, one should worship the Devī with undivided mind; having meditated and shown the mudrā, one should worship with scents, flowers, unbroken grains and the rest.

WORD BY WORD मन्त्रेणानेन चावाह्य — having invoked with this mantra · यजेद्देवीमनन्यधीः — one should worship the Devī with undivided mind · ध्यात्वा मुद्रां प्रदर्शयर्चेत् — having meditated and shown the mudrā, one should worship · गन्धपुष्पाक्षतादिभिः — with scents, flowers, grains and the rest

चिन्मयस्याप्रमेयस्य निर्गुणस्याशरीरिणः ।

साधकानां हितार्थाय ब्रह्मणो रूपकल्पना ॥ ७२ ॥

७२

cinmayasyāprameyasya nirguṇasyāśarīriṇaḥ |

sādhakānāṃ hitārthāya brahmaṇo rūpakalpanā ||

For the benefit of the practitioners a form is imagined for Brahman, who is pure consciousness, immeasurable, without qualities and bodiless.

WORD BY WORD चिन्मयस्याप्रमेयस्य — of the one who is consciousness, immeasurable · निर्गुणस्याशरीरिणः — without qualities, bodiless · साधकानां हितार्थाय — for the benefit of the practitioners · ब्रह्मणो रूपकल्पना — the imagining of a form for Brahman

लिङ्गस्थण्डिलवह्न्यम्बुसूर्पकुड्यपटेषु च ।

मण्डले फलके मूर्ध्नि हृदि वा दश कीर्तिताः ॥ ७३ ॥

७३

liṅgasthaṇḍilavahnyambusūrpakuḍyapaṭeṣu ca |

maṇḍale phalake mūrdhni hṛdi vā daśa kirtitāḥ ||

The liṅga, the altar, fire, water, the winnowing-fan, a wall, a cloth, the maṇḍala, a board, the head or the heart — ten are proclaimed.

WORD BY WORD लिङ्गस्थण्डिलवह्न्यम्बु- — the liṅga, the altar, fire, water · सूर्पकुड्यपटेषु च — the winnowing-fan, a wall and a cloth · मण्डले फलके मूर्ध्नि — the maṇḍala, a board, the head · हृदि वा दश कीर्तिताः — or the heart — ten are proclaimed

एषु स्थानेषु देवेशि यजन्ति परमां शिवाम् ।
अरूपां रूपिणीं कृत्वा कर्मकाण्डरता नराः ॥ ७४ ॥

७४

*eṣu sthāneṣu deveśi yajanti paramām śivām |
arūpām rūpiṇīm kṛtvā karmakāṇḍaratā narāḥ ||*

In these places, O queen of the gods, men devoted to the path of rites worship the supreme Śivā, having given form to the formless.

WORD BY WORD एषु स्थानेषु देवेशि — in these places, O queen of gods · यजन्ति परमां शिवाम् — they worship the supreme Śivā · अरूपां रूपिणीं कृत्वा — having made the formless one to have form · कर्मकाण्डरता नराः — men devoted to the path of rites

गवां सर्वाङ्गजं क्षीरं स्रवेत् स्तनमुखाद् यथा ।
तथा सर्वगतो देवः प्रतिमादिषु राजते ॥ ७५ ॥

७५

*gavāṃ sarvāṅgajaṃ kṣīraṃ sravet stanamukhād yathā |
tathā sarvagato devaḥ pratimādiṣu rājate ||*

As the milk born of every limb of the cow flows only from the udder, so the all-pervading God shines forth in images and the like.

WORD BY WORD गवां सर्वाङ्गजं क्षीरं — the milk born of every limb of the cow · स्रवेत् स्तनमुखाद् यथा — flows from the mouth of the udder · तथा सर्वगतो देवः — so the all-pervading God · प्रतिमादिषु राजते — shines forth in images and the like

आभिरूप्याच्च बिम्बस्य पूजायाश्च विशेषतः ।
साधकस्य च विश्वासात् सन्निधौ देवता भवेत् ॥ ७६ ॥

७६

*ābhirūpyācca bimbasya pūjāyāśca viśeṣataḥ |
sādhakasya ca viśvāsāt sannidhau devatā bhavet ||*

From the beauty of the image, and especially from the worship, and from the faith of the practitioner, the deity comes to be present.

WORD BY WORD आभिरूप्याच्च बिम्बस्य — from the beauty of the image · पूजायाश्च विशेषतः — and especially from the worship · साधकस्य च विश्वासात् — and from the faith of the practitioner · सन्निधौ देवता भवेत् — the deity comes to be present

गवां सर्पिः शरीरस्थं न करोत्यङ्गपोषणम् ।
स्वकर्मरचितं दत्तं पुनस्तामेव पोषयेत् ॥ ७७ ॥

७७

*gavāṃ sarpiḥ śarīrasthaṃ na karotyāṅgapoṣaṇam |
svakarmaracitaṃ dattaṃ punastāmeva poṣayet ||*

The ghee present in the body of cows does not nourish their limbs; but prepared by one's own labour and given back, it nourishes that very cow.

WORD BY WORD गवां सर्पिः शरीरस्थं — the ghee present in the body of cows · न करोत्यङ्गपोषणम् — does not nourish their limbs · स्वकर्मरचितं दत्तं — but prepared by one's own labour and given · पुनस्तामेव पोषयेत् — it nourishes that very cow again

एवं सर्वशरीरस्था सर्पिर्वत् परमेश्वरी ।
विना चोपासनां देवि न ददाति फलं नृणाम् ॥ ७८ ॥

७८

*evaṃ sarvaśarīrasthā sarpirvat parameśvarī |
vinā copāsanāṃ devī na dadāti phalaṃ nṛṇām ||*

So the supreme Goddess, present in every body like ghee, does not give fruit to men without worship, O Devī.

WORD BY WORD एवं सर्वशरीरस्था — so, present in every body · सर्पिर्वत् परमेश्वरी — like ghee, the supreme Goddess · विना चोपासनां देवि — without worship, O Devī · न ददाति फलं नृणाम् — does not give fruit to men

सकलीकृत्य तत्प्राणान् समुद्दीप्येन्द्रियाणि च ।
प्रतिष्ठाप्यार्चयेद्देवि चान्यथा निष्फलं भवेत् ॥ ७९ ॥

७९

*sakalīkṛtya tatprāṇān samuddīpyendriyāṇi ca |
pratiṣṭhāpyārcayeddevi cānyathā niṣphalaṃ bhavet ||*

Having given the image a body and its vital breaths, having kindled its senses and established it, one should worship, O Devī; otherwise it is fruitless.

WORD BY WORD सकलीकृत्य तत्प्राणान् — having given it a body and its vital breaths · समुद्दीप्येन्द्रियाणि च — and having kindled its senses · प्रतिष्ठाप्यार्चयेद्देवि — having established it, one should worship, O Devī · चान्यथा निष्फलं भवेत् — otherwise it is fruitless

मन्त्रहीनं क्रियाहीनं विधिहीनञ्च यद् भवेत् ।
क्षमया साधयेत् सर्वं हीनमङ्गं पदं तथा ॥ ८० ॥

८०

mantrahīnaṃ kriyāhīnaṃ vidhihīnañca yad bhavet |
kṣamayā sādhayet sarvaṃ hīnamaṅgaṃ padaṃ tathā ||

Whatever is lacking in mantra, rite or rule — all of it, and likewise a missing limb or word, one should make good by asking forgiveness.

WORD BY WORD मन्त्रहीनं क्रियाहीनं — lacking in mantra, lacking in rite · विधिहीनञ्च यद् भवेत् — and whatever is lacking in rule · क्षमया साधयेत् सर्वं — one should make good all by [asking] forgiveness · हीनमङ्गं पदं तथा — a missing limb and a missing word likewise

नियमादतिरेकेण यद् यत् कर्म करोति यः ।
न किञ्चिदप्यस्य फलं सिध्यति क्रमदोषतः ॥ ८१ ॥

८१

niyamādatirekeṇa yad yat karma karoti yaḥ |
na kiñcidapyasya phalaṃ sidhyati kramadoṣataḥ ||

Whatever rite one performs in excess of the rule, no fruit at all of it is accomplished, owing to the fault in order.

WORD BY WORD नियमादतिरेकेण — in excess of the rule · यद् यत् कर्म करोति यः — whatever rite one performs · न किञ्चिदप्यस्य फलं — no fruit at all of it · सिध्यति क्रमदोषतः — is accomplished, owing to the fault of order

न्यूनातिरिक्तकर्माणि न फलन्ति कदाचन ।
यथाविधि कृतानीह सत्कर्माणि फलन्ति हि ॥ ८२ ॥

८२

nyūnātiriktakarmāṇi na phalanti kadācana |
yathāvidhi kṛtānīha satkarmāṇi phalanti hi ||

Rites deficient or excessive never bear fruit; good rites performed according to rule indeed bear fruit.

WORD BY WORD न्यूनातिरिक्तकर्माणि — rites deficient or excessive · न फलन्ति कदाचन — never bear fruit · यथाविधि कृतानीह — performed here according to rule · सत्कर्माणि फलन्ति हि — good rites indeed bear fruit

तद्विधानकृतं कर्म जपहोमार्चनादिषु ।
देवताप्रीतिदं भूयाद् भुक्तिमुक्तिफलप्रदम् ॥ ८३ ॥

८३

*tadvidhānakṛtaṃ karma japahomārcanādiṣu |
devatāpṛitidaṃ bhūyād bhuktimuktiphalapradam ||*

A rite done according to its rule — in japa, homa, worship and the rest — becomes pleasing to the deity and gives the fruit of enjoyment and liberation.

WORD BY WORD तद्विधानकृतं कर्म — a rite done according to its rule · जपहोमार्चनादिषु — in japa, homa, worship and the rest · देवताप्रीतिदं भूयाद् — becomes pleasing to the deity · भुक्तिमुक्तिफलप्रदम् — and gives the fruit of enjoyment and liberation

देवस्य मन्त्ररूपस्य मन्त्रव्याप्तिमजानताम् ।
कृतार्चनादिकां सर्वं व्यर्थं भवति शाम्भवि ॥ ८४ ॥

८४

*devasya mantrarūpasya mantravyāptimajānatām |
kṛtārcanādikāṃ sarvaṃ vyarthaṃ bhavati śāmbhavi ||*

For those who do not know the mantra-pervasion of the God whose form is mantra, all the worship and the rest they perform becomes vain, O Śāmbhavi.

WORD BY WORD देवस्य मन्त्ररूपस्य — of the God whose form is mantra · मन्त्रव्याप्तिमजानताम् — for those not knowing the pervasion of the mantra · कृतार्चनादिकां सर्वं — all the worship and the rest performed · व्यर्थं भवति शाम्भवि — becomes vain, O Śāmbhavi

यन्त्रं मन्त्रमयं प्रोक्तं देवता मन्त्ररूपिणी ।
यन्त्रे सा पूजिता देवि सहसैव प्रसीदति ॥ ८५ ॥

८५

*yantraṃ mantramayaṃ proktaṃ devatā mantrarūpiṇī |
yantre sā pūjitā devi sahasaiva prasīdati ||*

The yantra is declared to consist of mantra, and the deity has the form of mantra; worshipped in the yantra, O Devī, she is at once gracious.

WORD BY WORD यन्त्रं मन्त्रमयं प्रोक्तं — the yantra is declared to consist of mantra · देवता मन्त्ररूपिणी — the deity has the form of mantra · यन्त्रे सा पूजिता देवि — worshipped in the yantra, O Devī · सहसैव प्रसीदति — she is at once gracious

कामक्रोधादिदोषोत्थसर्वदुःखनियन्त्रणात् ।
यन्त्रमित्याहुरेतस्मिन् देवः प्रीणाति पूजितः ॥ ८६ ॥

८६

*kāmakrodhādidoṣoṭthasarvaduḥkhanīyantraṇāt |
yantramityāhuretasmin devaḥ prīṇāti pūjitaḥ ||*

Because it restrains (niyantraṇa) all the sorrow arising from the faults of desire, anger and the rest, they call it yantra; worshipped in it, the God is pleased.

WORD BY WORD कामक्रोधादिदोषोत्थ- — arising from the faults of desire, anger and the rest · सर्वदुःखनियन्त्रणात् — because of the restraining of all sorrow · यन्त्रमित्याहुरेतस्मिन् — they call it yantra; in it · देवः प्रीणाति पूजितः — the God, worshipped, is pleased

शरीरमिव जीवस्य दीपस्य स्नेहवत् प्रिये ।
सर्वेषामपि देवानां तथा यन्त्रं प्रतिष्ठितम् ॥ ८७ ॥

८७

*śarīramiva jīvasya dīpasya snehavat priye |
sarveṣāmapī devānāṃ tathā yantraṃ pratiṣṭhitam ||*

As the body is to the soul, as oil is to the lamp, O beloved, so is the yantra established as the seat of all the gods.

WORD BY WORD शरीरमिव जीवस्य — as the body is to the soul · दीपस्य स्नेहवत् प्रिये — as oil is to the lamp, O beloved · सर्वेषामपि देवानां — of all the gods · तथा यन्त्रं प्रतिष्ठितम् — so is the yantra established

तस्माद् यन्त्रं लिखित्वा वा ध्यात्वा सावृतिकं शिवम् ।
ज्ञात्वा गुरुमुखात् सर्वं पूजयेद्विधिना प्रिये ॥ ८८ ॥

८८

*tasmāḍ yantraṃ likhitvā vā dhyātvā sāvṛtikaṃ śivam |
jñātvā gurumukhāt sarvaṃ pūjayedvidhinā priye ||*

Therefore, having drawn the yantra or meditated on Śiva with his retinue, having learnt all from the guru's mouth, one should worship according to rule, O beloved.

WORD BY WORD तस्माद् यन्त्रं लिखित्वा वा — therefore, having drawn the yantra · ध्यात्वा सावृतिकं शिवम् — or having meditated on Śiva with his retinue · ज्ञात्वा गुरुमुखात् सर्वं — having learnt all from the guru's mouth · पूजयेद्विधिना प्रिये — one should worship according to rule, O beloved

एकपीठे पृथक्पूजां विना यन्त्रं करोति यः ।

८९

अङ्गाङ्गित्वं परित्यज्य देवताशापमाप्नुयात् ॥ ८९ ॥

*ekapīṭhe prṥhakpūjāṃ vinā yantram karoti yaḥ |
aṅgāṅgitvaṃ parityajya devatāśāpamāpnuyāt ||*

One who performs separate worship on a single seat without a yantra, abandoning the relation of limb and limbed, incurs the curse of the deities.

WORD BY WORD एकपीठे पृथक्पूजां — separate worship on a single seat · विना यन्त्रं करोति यः — one who performs without a yantra · अङ्गाङ्गित्वं परित्यज्य — abandoning the relation of limb and limbed · देवताशापमाप्नुयात् — incurs the curse of the deities

एकपीठे कुलेशानि स्वे स्वे यन्त्रे पृथक्पृथक् ।

९०

यजेदावरणोपेता देवतास्तद्विधानतः ॥ ९० ॥

*ekapīṭhe kuleśāni sve sve yantre prṥhakprṥhak |
yajedāvaraṇopetā devatāstadvidhānataḥ ||*

On a single seat, O queen of the Kula, one should worship the deities each in its own yantra, separately, together with their retinues, according to their rule.

WORD BY WORD एकपीठे कुलेशानि — on a single seat, O queen of the Kula · स्वे स्वे यन्त्रे पृथक्पृथक् — each in its own yantra, separately · यजेदावरणोपेता — one should worship, together with their retinues · देवतास्तद्विधानतः — the deities, according to their rule

आवाह्य देवतामेकां पूजयेदन्यदेवताम् ।

९१

उभाभ्यां लभते पापं मन्त्री चञ्चलमानसः ॥ ९१ ॥

*āvāhya devatāmekāṃ pūjayedan̐yadevatām |
ubhābhyāṃ labhate pāpaṃ mantrī cañcalamānasaḥ ||*

If, having invoked one deity, the mantrin of fickle mind worships another, he gains sin from both.

WORD BY WORD आवाह्य देवतामेकां — having invoked one deity · पूजयेदन्यदेवताम् — if one worships another deity · उभाभ्यां लभते पापं — one gains sin from both · मन्त्री चञ्चलमानसः — the mantrin of fickle mind

इत्यादिलक्षणं ज्ञात्वा गुरुतः शास्त्रतः प्रिये ।
विधिनाभ्यर्चयेत् सम्यग्देवता सुप्रसीदति ॥ ९२ ॥

९२

*ityādilakṣaṇaṃ jñātvā gurutaḥ śāstrataḥ priye |
vidhinābhyarçayet samyagdevatā suprasīdati ||*

Having learnt these and like rules from the guru and from the śāstra, O beloved, one should worship rightly according to rule; then the deity is well pleased.

WORD BY WORD इत्यादिलक्षणं ज्ञात्वा — having learnt these and like rules · गुरुतः शास्त्रतः प्रिये — from the guru and from the śāstra, O beloved · विधिनाभ्यर्चयेत् सम्यग् — one should worship rightly according to rule · देवता सुप्रसीदति — the deity is well pleased

षोडशैरुपचारैस्तु साङ्गं सावरणं शिवम् ।
पूजयेन्मूलमन्त्रेण गन्धपुष्पाक्षतादिभिः ॥ ९३ ॥

९३

*ṣoḍaśairupacāraistu sāṅgaṃ sāvaraṇaṃ śivam |
pūjāyenmūlamantreṇa gandhapuṣṭpākṣatādibhiḥ ||*

With the sixteen services one should worship Śiva with his limbs and retinue, with the root mantra and with scents, flowers, unbroken grains and the rest.

WORD BY WORD षोडशैरुपचारैस्तु — with the sixteen services · साङ्गं सावरणं शिवम् — Śiva with his limbs and retinue · पूजयेन्मूलमन्त्रेण — one should worship with the root mantra · गन्धपुष्पाक्षतादिभिः — with scents, flowers, grains and the rest

महाषोढोदिताशेषपरिवारांश्च शाम्भवि ।
प्रणवादिनमोऽन्तेन तत्तन्नाम्ना समर्चयेत् ॥ ९४ ॥

९४

*mahāṣoḍhoditāśeṣaparivārāṃśca śāmbhavi |
praṇavādinamo'ntena tattannāmnā samarçayet ||*

All the attendants declared in the Mahāṣoḍhā, O Śāmbhavi, one should worship each by its own name, with praṇava at the start and namaḥ at the end.

WORD BY WORD महाषोढोदिताशेष- — declared in the Mahāṣoḍhā, all · परिवारांश्च शाम्भवि — the attendants, O Śāmbhavi · प्रणवादिनमोऽन्तेन — with praṇava at the start and namaḥ at the end · तत्तन्नाम्ना समर्चयेत् — one should worship each by its own name

आगमोक्तेन मार्गेण तर्पयेदलिबिन्दुभिः ।

अङ्गुष्ठानामिकाभ्याञ्च नखे निःसृतमूर्ध्वतः ।

९५

स्वपात्रस्पन्दनिस्यन्दं विधिवत् कुलनायिके ॥ ९५ ॥

āgamoktena mārgēṇa tarpayedalibindubhiḥ |
aṅguṣṭhānāmikābhyāñca nakhe niḥsṛtamūrdhvataḥ |
svapātraspandanīsyandaṁ vidhivat kulanāyike ||

By the path declared in the āgama one should offer with drops of wine, with thumb and ring-finger, let out upward at the nail — the trickle from the stirring of one's own vessel, according to rule, O mistress of the Kula.

WORD BY WORD आगमोक्तेन मार्गेण — by the path declared in the āgama · तर्पयेदलिबिन्दुभिः — one should offer with drops of wine · अङ्गुष्ठानामिकाभ्याञ्च — with thumb and ring-finger · नखे निःसृतमूर्ध्वतः — let out upward at the nail · स्वपात्रस्पन्दनिस्यन्दं — the trickle from the stirring of one's own vessel · विधिवत् कुलनायिके — according to rule, O mistress of the Kula

सकृत्तर्पणमुत्सृज्य जप्त्वा मूलञ्च पादुकाम् ।

अन्तःशक्तिं समुत्थाप्य तर्पयेद्देहदेवताः ॥ ९६ ॥

९६

sakṛttarpaṇamutsṛjya japtvā mūlañca pādukām |
antaḥśaktiṁ samutthāpya tarpayeddehadevatāḥ ||

Having let go a single offering and recited the root mantra and the pādukā, having raised the inner Śakti, one should offer to the deities of the body.

WORD BY WORD सकृत्तर्पणमुत्सृज्य — having let go a single offering · जप्त्वा मूलञ्च पादुकाम् — having recited the root mantra and the pādukā · अन्तःशक्तिं समुत्थाप्य — having raised the inner Śakti · तर्पयेद्देहदेवताः — one should offer to the deities of the body

अङ्गुष्ठो भैरवो देवो मध्यमा चण्डिका प्रिये ।
मध्यमाङ्गुष्ठयोगेन तर्पयेत् कुलसन्ततिम् ॥ ९७ ॥

९७

*aṅguṣṭho bhairavo devo madhyamā caṇḍikā priye |
madhyamāṅguṣṭhayogena tarpayet kulasantatiṃ ||*

The thumb is the god Bhairava and the middle finger is Caṇḍikā, O beloved; by the joining of middle finger and thumb one should offer to the Kula lineage.

WORD BY WORD अङ्गुष्ठो भैरवो देवो — the thumb is the god Bhairava · मध्यमा चण्डिका प्रिये — the middle finger is Caṇḍikā, O beloved · मध्यमाङ्गुष्ठयोगेन — by the joining of middle finger and thumb · तर्पयेत् कुलसन्ततिम् — one should offer to the Kula lineage

अङ्गुष्ठानामिकाभ्याञ्च वश्यकर्मणि तर्पयेत् ।
तर्जन्यङ्गुष्ठयोगेन तर्पयेदभिचारके ।
कनिष्ठाङ्गुष्ठयोगेन स्तम्भने तर्पयेत् प्रिये ॥ ९८ ॥

९८

*aṅguṣṭhānāmikābhyāñca vaśyakarmaṇi tarpayet |
tarjanyaṅguṣṭhayogena tarpayedabhicārake |
kaniṣṭhāṅguṣṭhayogena stambhane tarpayet priye ||*

With thumb and ring-finger one should offer in the rite of subjugation; by joining forefinger and thumb in sorcery; by joining little finger and thumb in the rite of paralysing, O beloved.

WORD BY WORD अङ्गुष्ठानामिकाभ्याञ्च — with thumb and ring-finger · वश्यकर्मणि तर्पयेत् — one should offer in the rite of subjugation · तर्जन्यङ्गुष्ठयोगेन — by joining forefinger and thumb · तर्पयेदभिचारके — one should offer in sorcery · कनिष्ठाङ्गुष्ठयोगेन — by joining little finger and thumb · स्तम्भने तर्पयेत् प्रिये — one should offer in paralysing, O beloved

एवं सन्तर्प्य देवेशि कुलद्रव्यैर्यथाविधि ।

देवतापुरतो देवि गुरुपङ्क्तींश्च पूजयेत् ।

९९

पङ्क्तित्रयक्रमेणाथ ज्ञात्वा सम्यगनन्यधीः ॥ ९९ ॥

*evaṃ santarpya deveśi kuladravyairyathāvidhi |
devatāpurato devi gurupaṅktiśca pūjayet |
paṅktitrayakrameṇātha jñātvā samyagananyadhīḥ ||*

Having thus offered with the Kula substances according to rule, O queen of the gods, one should worship the lines of gurus before the deity, O Devī, in the order of the three lines, having rightly learnt it, with undivided mind.

WORD BY WORD एवं सन्तर्प्य देवेशि — having thus offered, O queen of gods · कुलद्रव्यैर्यथाविधि — with the Kula substances according to rule · देवतापुरतो देवि — before the deity, O Devī · गुरुपङ्क्तींश्च पूजयेत् — one should worship the lines of gurus · पङ्क्तित्रयक्रमेणाथ — in the order of the three lines · ज्ञात्वा सम्यगनन्यधीः — having rightly learnt it, with undivided mind

कराभ्यां चिन्मुद्रां समधुनृकपालञ्च दधतीं
द्रुतस्वर्णप्रख्यामरुणकुसुमालेपवसनाम् ।

१००

कृपापूर्णापाङ्गीमरुणनयनामम्बरजटा-
मुपेतां सिद्धौघैर्यजतु गुरुपङ्क्तिं क्रमगतिम् ॥ १०० ॥

karābhyāṃ cinmudrāṃ samadhunṛkapālañca dadhatīm |
drutasvarṇaprakhyāmaruṇakusumālepavasanām |
krpāpūrṇāpāṅgīmaruṇanayanāmambarajāṭā- |
mupetām siddhaughairyajatu gurupaṅktiṃ kramagatiṃ ||

Bearing in her two hands the cin-mudrā and a human skull filled with wine, resplendent as molten gold, with red flowers, unguent and garment, her side-glances full of compassion, her eyes reddened, wearing matted locks that reach the sky — let one worship the line of gurus in due order, together with the currents of siddhas.

WORD BY WORD कराभ्यां चिन्मुद्रां — in her two hands the cin-mudrā · समधुनृकपालञ्च दधतीं — and a human skull filled with wine, bearing · द्रुतस्वर्णप्रख्याम् — resplendent as molten gold · अरुणकुसुमालेपवसनाम् — with red flowers, unguent and garment · कृपापूर्णापाङ्गीम् — with side-glances full of compassion · अरुणनयनाम् — with reddened eyes · अम्बरजटामुपेतां — wearing matted locks reaching the sky · सिद्धौघैर्यजतु — let one worship, together with the currents of siddhas · गुरुपङ्क्तिं क्रमगतिम् — the line of gurus, in due order

एवं संपूज्य धूपञ्च दीपं नैवेद्यमेव च ।
आसवं पिशितोपेतं भक्ष्याणि विविधानि च ।

१०१

कदल्यादिफलान्येव ताम्बूलञ्च समर्पयेत् ॥ १०१ ॥

evaṃ saṃpūjya dhūpañca dīpaṃ naivedyameva ca |
āsavaṃ piśitopetaṃ bhakṣyāṇi vividhāni ca |
kadalyādīphalānyeva tāmbūlañca samarpayet ||

Having thus worshipped, one should offer incense, lamp and food-offering, liquor together with meat, various eatables, fruits such as plantains, and betel.

WORD BY WORD एवं संपूज्य धूपञ्च — having thus worshipped, incense · दीपं नैवेद्यमेव च — lamp and food-offering · आसवं पिशितोपेतं — liquor together with meat · भक्ष्याणि विविधानि च — and various eatables · कदल्यादिफलान्येव — fruits such as plantains · ताम्बूलञ्च समर्पयेत् — and betel — one should offer

इति ते कथितं देवि कुलाचारस्य लक्षणम् ।
द्रव्यसंस्कारशुद्ध्यादि किमन्यत् श्रोतुमिच्छसि ॥ १०२ ॥

१०२

iti te kathitaṃ devi kulācārasya lakṣaṇam |
dravyasaṃskāraśuddhyādi kimanyat śrotumicchasi ||

Thus, O Devī, I have told you the characteristics of the Kula conduct, the consecration and purification of the substances and the rest; what else do you wish to hear?

WORD BY WORD इति ते कथितं देवि — thus I have told you, O Devī · कुलाचारस्य लक्षणम् — the characteristics of the Kula conduct · द्रव्यसंस्कारशुद्ध्यादि — the consecration and purification of the substances and the rest · किमन्यत् श्रोतुमिच्छसि — what else do you wish to hear



इति श्रीकुलार्णवि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे द्रव्यसंस्कारविधानकथनं नाम षष्ठ उल्लासः ॥ ६ ॥

Thus ends the sixth Ullāsa, called the Declaration of the Rule for Consecrating the Substances, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ सप्तमोल्लासः

Ullāsa Seven — The Worship of Vaṭuka and the Śakti



Īśvara gives the bali mantras of Vaṭuka, the Yoginīs, the Bhūtas, the Kṣetrapāla and Rājarājeśvara, the Kula lamps, the marks of a fit and unfit Śakti, the mantra of surrender, the Ucchiṣṭa-Mātaṅgī remnant rite, the guru's giving of the three tattvas, and the rules and grades of drinking.

— श्रीदेव्युवाच —

कुलेश वटुकादीनां बलिञ्च शक्तिलक्षणम् ।
तद्द्रव्यस्यैव स्वीकारं वद मे करुणानिधे ॥ १ ॥

१

kuleśa vaṭukādīnāṃ baliñca śaktilakṣaṇam |
taddravyasyaiva svikāraṃ vada me karuṇānidhe ||

O Lord of the Kula, tell me the bali of Vaṭuka and the rest, the marks of the Śakti, and the partaking of that substance, O ocean of compassion.

WORD BY WORD कुलेश वटुकादीनां — O Lord of the Kula, of Vaṭuka and the rest · बलिञ्च शक्तिलक्षणम् — the bali, and the marks of the Śakti · तद्द्रव्यस्यैव स्वीकारं — and the partaking of that substance · वद मे करुणानिधे — tell me, O ocean of compassion

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण तत्त्वज्ञानं प्रकाशते ॥ २ ॥

२

śṛṇu devī pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa tattvajñānaṃ prakāśate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it, knowledge of the truth shines forth.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · तत्त्वज्ञानं प्रकाशते — knowledge of the truth shines forth

यावन्नो वटुके दद्यात्तावन्नैव कुलेश्वरि ।
तृप्यन्ति देवताः सर्वाः स्मरणाद् यजनादपि ॥ ३॥

३

yāvanno vaṭuke dadyāttāvannaiva kuleśvari |
trpyanti devatāḥ sarvāḥ smaraṇād yajanaādapi ||

So long as one does not give to Vaṭuka, O Kuleśvarī, so long are the deities not at all satisfied — neither by remembrance nor even by worship.

WORD BY WORD यावन्नो वटुके दद्यात् — so long as one does not give to Vaṭuka · तावन्नैव कुलेश्वरि — so long, O Kuleśvarī, not at all · तृप्यन्ति देवताः सर्वाः — are all the deities satisfied · स्मरणाद् यजनादपि — by remembrance or even by worship

वटुकादीन् यजेत्तस्माद् गन्धपुष्पासवामिषैः ।
तत्तन्मन्त्रविधानेन देवता प्रीतिमाप्नुयात् ॥ ४॥

४

vaṭukādīn yajettasmād gandhapuṣpāsavāmiṣaiḥ |
tattanmantravidhānena devatā pritimāpnuyāt ||

Therefore one should worship Vaṭuka and the rest with scents, flowers, liquor and meat, by the rule of each one's mantra; thus the deity attains satisfaction.

WORD BY WORD वटुकादीन् यजेत्तस्माद् — therefore one should worship Vaṭuka and the rest · गन्धपुष्पासवामिषैः — with scents, flowers, liquor and meat · तत्तन्मन्त्रविधानेन — by the rule of each one's mantra · देवता प्रीतिमाप्नुयात् — the deity attains satisfaction

यत्किञ्चिद्द्रव्यसंघातं पूजार्थं भोगहेतुना ।
आनीतं दीयते भक्त्या क्षेत्रपेभ्यः कुलेश्वरि ॥ ५॥

५

yatkiñciddravyasaṃghātaṃ pūjārthaṃ bhogahetunā |
ānītaṃ dīyate bhaktyā kṣetrapebhyaḥ kuleśvari ||

Whatever collection of substances is brought for worship and for enjoyment is given with devotion to the Kṣetrapālas, O Kuleśvarī.

WORD BY WORD यत्किञ्चिद्द्रव्यसंघातं — whatever collection of substances · पूजार्थं भोगहेतुना — for worship, for the sake of enjoyment · आनीतं दीयते भक्त्या — is brought, is given with devotion · क्षेत्रपेभ्यः कुलेश्वरि — to the Kṣetrapālas, O Kuleśvarī

वटुकमन्त्रान् वक्ष्यामि शृणुष्व कुलनायिके ।

यैः समर्चितमात्रेण सर्वे नश्यन्त्युपद्रवाः ॥ ६॥

६

*vaṭukamantrān vakṣyāmi śṛṇuṣva kulanāyike |
yaiḥ samarcitamātreṇa sarve naśyantyupadravāḥ ||*

I shall declare the mantras of Vaṭuka — listen, O mistress of the Kula — by merely worshipping with which all afflictions perish.

WORD BY WORD वटुकमन्त्रान् वक्ष्यामि — I shall declare the mantras of Vaṭuka · शृणुष्व कुलनायिके — listen, O mistress of the Kula · यैः समर्चितमात्रेण — by merely worshipping with which · सर्वे नश्यन्त्युपद्रवाः — all afflictions perish

तारत्रयं ततो देवीपुत्रेति वटुकेति च ।

नाथेति कपिलजटाभारभास्वरपिङ्गल ॥ ७॥

७

*tāratrayaṃ tato devīputreti vaṭuketi ca |
nātheti kapilajaṭābhārabhāsvarapiṅgala ||*

The three tāras, then "devīputra", "vaṭuka", "nātha", "kapilajaṭābhārabhāsvarapiṅgala",

WORD BY WORD तारत्रयं ततो — the three tāras, then · देवीपुत्रेति वटुकेति च — "devīputra", and "vaṭuka" · नाथेति — "nātha" · कपिलजटाभारभास्वरपिङ्गल — "kapilajaṭābhārabhāsvarapiṅgala"

त्रिनेत्रेति पदं पश्चाज्ज्वालामुखपदं ततः ।

इमां पूजां बलिं गृह्णद्वयं पावकवल्लभा ।

८

उक्तो वटुकमन्त्रोऽयं चतुश्चत्वारिंशदक्षरैः ॥ ८॥

*trinetreṭi padaṃ paścājjvālāmukhapadaṃ tataḥ |
imāṃ pūjāṃ baliṃ gr̥ṇadvayaṃ pāvakavallabhā |
ukto vaṭukamantro'yaṃ catuṣcatvāriṃśadakṣaraiḥ ||*

then the word "trinetra", then "jvālāmukha", "imāṃ pūjāṃ baliṃ gr̥ṇa gr̥ṇa", and "pāvakavallabha" — this Vaṭuka mantra is declared, of forty-four syllables.

WORD BY WORD त्रिनेत्रेति पदं पश्चात् — then the word "trinetra" · ज्वालामुखपदं ततः — then the word "jvālāmukha" · इमां पूजां बलिं गृह्णद्वयं — "imāṃ pūjāṃ baliṃ gr̥ṇa gr̥ṇa" · पावकवल्लभा — and "pāvakavallabha" · उक्तो वटुकमन्त्रोऽयं — this Vaṭuka mantra is declared · चतुश्चत्वारिंशदक्षरैः — with forty-four syllables

बलिदानेन सन्तुष्टो वटुकः सर्वसिद्धिदः ।
शान्तिं करोतु मे नित्यं भूतवेतालसेवितः ॥ ९ ॥

९

*balidānena santuṣṭo vaṭukaḥ sarvasiddhidaḥ |
śāntiṃ karotu me nityaṃ bhūtavetālasevitaḥ ||*

"May Vaṭuka, giver of all attainments, attended by bhūtas and vetālas, satisfied by this offering of bali, ever grant me peace."

WORD BY WORD बलिदानेन सन्तुष्टो — satisfied by the offering of bali · वटुकः सर्वसिद्धिदः — Vaṭuka, giver of all attainments · शान्तिं करोतु मे नित्यं — may he ever grant me peace · भूतवेतालसेवितः — attended by bhūtas and vetālas

तारत्रयं ततः सर्वयोगिनीभ्यः पदं वदेत् ।
तत्पश्चात् सर्वभूतेभ्यः सर्वभूताधिवर्ति च ॥ १० ॥

१०

*tāratrayaṃ tataḥ sarvayoginībhyaḥ padaṃ vadet |
tatpaścāt sarvabhūtebhyaḥ sarvabhūtādhivarti ca ||*

The three tāras, then one should say "sarvayoginībhyaḥ", after that "sarvabhūtebhyaḥ" and "sarvabhūtādhivarti",

WORD BY WORD तारत्रयं ततः — the three tāras, then · सर्वयोगिनीभ्यः पदं वदेत् — one should say the word "sarvayoginībhyaḥ" · तत्पश्चात् सर्वभूतेभ्यः — after that "sarvabhūtebhyaḥ" · सर्वभूताधिवर्ति च — and "sarvabhūtādhivarti"

पदं ताभ्यो डाकिनीभ्यः शाकिनीभ्यः पदं वदेत् ।
त्रैलोक्येति पदं चैव वासिनीभ्य इमां वदेत् ॥ ११ ॥

११

*padam tābhyo ḍākinībhyaḥ śākinībhyaḥ padam vadet |
trailokyeti padam caiva vāsinībhya imāṃ vadet ||*

the word "tābhyaḥ", "ḍākinībhyaḥ śākinībhyaḥ", and "trailokya-vāsinībhyaḥ imāṃ",

WORD BY WORD पदं ताभ्यो — the word "tābhyaḥ" · डाकिनीभ्यः शाकिनीभ्यः पदं वदेत् — one should say "ḍākinībhyaḥ śākinībhyaḥ" · त्रैलोक्येति पदं चैव — and the word "trailokya" · वासिनीभ्य इमां वदेत् — "vāsinībhyaḥ imāṃ" one should say

पूजां बलिं गृह्युगमं स्वाहान्तो योगिनीमनुः ।
कथितोऽयं महेशानि मन्त्रः पञ्चाशदक्षरः ॥ १२ ॥

१२

*pūjām baliṃ gr̥hṇayugmaṃ svāhānto yoginīmanuḥ |
kathito'yaṃ maheśāni mantraḥ pañcāśadakṣaraḥ ||*

"pūjām baliṃ gr̥hṇa gr̥hṇa", ending in svāhā — this is the Yoginī mantra, O great Goddess, a mantra of fifty syllables.

WORD BY WORD पूजां बलिं गृह्युगमं — "pūjām baliṃ gr̥hṇa gr̥hṇa" · स्वाहान्तो योगिनीमनुः — ending in svāhā — the Yoginī mantra · कथितोऽयं महेशानि — this is declared, O great Goddess · मन्त्रः पञ्चाशदक्षरः — a mantra of fifty syllables

या काचिद् योगिनी रौद्रा सौम्या घोरतरा परा ।
खेचरी भूचरी व्योमचरी प्रीतास्तु मे सदा ॥ १३ ॥

१३

*yā kācid yoginī raudrā saumyā ghoratarā parā |
khecari bhūcarī vyomacarī prītāstu me sadā ||*

"Whatever Yoginī there be — fierce, gentle, most terrible or supreme, sky-going, earth-going or ether-going — may they ever be pleased with me."

WORD BY WORD या काचिद् योगिनी — whatever Yoginī there be · रौद्रा सौम्या घोरतरा परा — fierce, gentle, most terrible or supreme · खेचरी भूचरी व्योमचरी — sky-going, earth-going, ether-going · प्रीतास्तु मे सदा — may they ever be pleased with me

तारत्रयं वदेत् सर्वभूतेभ्यः सर्व एव हि ।
पश्चाद् भूतपतिभ्यो हृद्युक्तः सप्तदशाक्षरः ॥ १४ ॥

१४

*tāratrayaṃ vadet sarvabhūtebhyaḥ sarva eva hi |
paścād bhūtapatibhyo hṛdyuktaḥ saptaśākṣaraḥ ||*

One should say the three tāras, "sarvabhūtebhyaḥ" — all of them — then "bhūtapatibhyaḥ", joined with the heart-mantra: seventeen syllables.

WORD BY WORD तारत्रयं वदेत् — one should say the three tāras · सर्वभूतेभ्यः सर्व एव हि — "sarvabhūtebhyaḥ", all of them indeed · पश्चाद् भूतपतिभ्यो — then "bhūtapatibhyaḥ" · हृद्युक्तः सप्तदशाक्षरः — joined with the heart (namaḥ) — seventeen syllables

भूता ये विविधाकारा दिव्या भौमान्तरिक्षगाः ।
पातालसंस्था ये केचिच्छिवयोगेन भाविताः ॥ १५॥

१५

bhūtā ye vividhākārā divyā bhaumāntarikṣagāḥ |
pātālasaṁsthā ye kecicchivayogena bhāvitāḥ ||

"The spirits of manifold forms — celestial, terrestrial, of the mid-region, and whatever dwell in the netherworld — sanctified by union with Śiva,

WORD BY WORD भूता ये विविधाकारा — the spirits of manifold forms · दिव्या भौमान्तरिक्षगाः — celestial, terrestrial and of the mid-region · पातालसंस्था ये केचित् — and whatever dwell in the netherworld · शिवयोगेन भाविताः — sanctified by union with Śiva

ध्रुवाद्याः सत्यसन्धाश्च इन्द्राद्याः स्वर्व्यवस्थिताः ।
तृप्यन्तु प्रीतमनसः प्रतिगृह्णन्त्विमं बलिम् ॥ १६॥

१६

dhruvādyāḥ satyasandhāśca indrādyāḥ svarvyavasthitāḥ |
tṛpyantu prītamanasaḥ pratigrhṇantvimaṁ balim ||

Dhruva and the rest true to their word, Indra and the rest established in heaven — may they be satisfied and glad of heart, and accept this bali."

WORD BY WORD ध्रुवाद्याः सत्यसन्धाश्च — Dhruva and the rest, true to their word · इन्द्राद्याः स्वर्व्यवस्थिताः — Indra and the rest, established in heaven · तृप्यन्तु प्रीतमनसः — may they be satisfied, glad of heart · प्रतिगृह्णन्त्विमं बलिम् — may they accept this bali

तारत्रयं वदेद्देहियुग्मं देवीपदं वदेत् ।

पुत्राय वटुकनाथाय पश्चादुच्छिष्टहारिणे ।

१७

सर्वविघ्नान् पदं पश्चात् नाशयद्वितयं तथा ॥ १७ ॥

tāratrayaṃ vadeddehiyugmaṃ devīpadaṃ vadet |
putrāya vaṭukanāthāya paścāducchiṣṭahāriṇe |
sarvaviḡhnān padaṃ paścāt nāśayadvitayaṃ tathā ||

One should say the three tāras, "dehi dehi", the word "devi", "putrāya vaṭukanāthāya", then "ucchiṣṭahāriṇe", then "sarvaviḡhnān" and "nāśaya nāśaya",

WORD BY WORD तारत्रयं वदेद् — one should say the three tāras · देहियुग्मं देवीपदं वदेत् — "dehi dehi", then the word "devi" · पुत्राय वटुकनाथाय — "putrāya vaṭukanāthāya" · पश्चादुच्छिष्टहारिणे — then "ucchiṣṭahāriṇe" · सर्वविघ्नान् पदं पश्चात् — then the word "sarvaviḡhnān" · नाशयद्वितयं तथा — and "nāśaya nāśaya"

गृह्युग्मं रुरुपदं क्षेत्रपालपदं ततः ।

सर्वोपचारसहितामिमां पूजां बलिं वदेत् ।

१८

गृह् गृह् द्विठान्तोऽयं क्षेत्रपालमनुः प्रिये ॥ १८ ॥

gr̥hṇayugmaṃ rurupadaṃ kṣetrapālapadaṃ tataḥ |
sarvopacārasahitāmimāṃ pūjāṃ baliṃ vadet |
gr̥hṇa gr̥hṇa dviṭhānto'yaṃ kṣetrapālamanuḥ priye ||

"gr̥hṇa gr̥hṇa", the word "ruru", then "kṣetrapāla", "sarvopacārasahitām imāṃ pūjāṃ baliṃ", "gr̥hṇa gr̥hṇa", ending with the double ṭha (svāhā) — this is the Kṣetrapāla mantra, O beloved,

WORD BY WORD गृह्युग्मं रुरुपदं — "gr̥hṇa gr̥hṇa", the word "ruru" · क्षेत्रपालपदं ततः — then the word "kṣetrapāla" · सर्वोपचारसहिताम् — "sarvopacārasahitām" · इमां पूजां बलिं वदेत् — "imāṃ pūjāṃ baliṃ" one should say · गृह् गृह् द्विठान्तोऽयं — "gr̥hṇa gr̥hṇa", ending with the double ṭha · क्षेत्रपालमनुः प्रिये — this is the Kṣetrapāla mantra, O beloved

चतुःषष्ट्यक्षरैः प्रोक्तः सर्वसिद्धिप्रदायकः ।
 योऽस्मिन् क्षेत्रे निवासी च क्षेत्रपालस्य किङ्करः ।
 प्रीतोऽयं बलिदानेन सर्वरक्षां करोतु मे ॥ १९ ॥

१९

catuṣṣaṣṭyakṣaraiḥ proktaḥ sarvasiddhipradāyakaḥ |
yo'smin kṣetre nivāśi ca kṣetrapālasya kiṅkaraḥ |
prīto'yaṁ balidānena sarvarakṣāṁ karotu me ||

declared with sixty-four syllables, bestower of all attainments.
 "Whoever dwells in this field as a servant of the Kṣetrapāla —
 pleased by this offering of bali, may he grant me every protection."

WORD BY WORD चतुःषष्ट्यक्षरैः प्रोक्तः — declared with sixty-four
 syllables · सर्वसिद्धिप्रदायकः — bestower of all attainments · योऽस्मिन् क्षेत्रे निवासी च —
 whoever dwells in this field · क्षेत्रपालस्य किङ्करः — a servant of the Kṣetrapāla · प्रीतोऽयं
 बलिदानेन — pleased by this offering of bali · सर्वरक्षां करोतु मे — may he grant me every
 protection

तारत्रयं वदेत्तारं श्रीप्रासादपरामनुः ।
 हां हीं ह्रूञ्च युगज्वादौ भैरवाधिष्ठिताय च ॥ २० ॥

२०

tāratrayaṁ vadettāraṁ śrīprāsādaparāmanuḥ |
hrāṁ hrīṁ hrūñca yugañcādau bhairavādhiṣṭhitāya ca ||

One should say the three tāras, the tāra, the Śrī-Prāsāda-parā
 mantra, "hrāṁ hrīṁ hrūṁ" twice at the start, and
 "bhairavādhiṣṭhitāya",

WORD BY WORD तारत्रयं वदेत्तारं — one should say the three tāras, the
 tāra · श्रीप्रासादपरामनुः — the Śrī-Prāsāda-parā mantra · हां हीं ह्रूञ्च युगज्वादौ — "hrāṁ hrīṁ
 hrūṁ" twice at the start · भैरवाधिष्ठिताय च — and "bhairavādhiṣṭhitāya"

अक्षोभ्यानन्दतः पश्चाद्दृढयाभीष्टदः परम् ।
सिद्धार्थपदमाभाष्य पश्चादवतरद्वयम् ॥ २१ ॥

२१

akṣobhyānandataḥ paścāddhṛdayābhiṣṭadaḥ param |
siddhārthapadamābhāṣya paścādavataradvayam ||

then "akṣobhyānanda", then "hṛdayābhiṣṭada"; having spoken the word "siddhārtha", then "avatara avatara",

WORD BY WORD अक्षोभ्यानन्दतः पश्चात् — then "akṣobhyānanda" · हृदयाभीष्टदः परम् — then "hṛdayābhiṣṭada" · सिद्धार्थपदमाभाष्य — having spoken the word "siddhārtha" · पश्चादवतरद्वयम् — then "avatara avatara"

क्षेत्रपालपदं पश्चात् महाशान्त पदं ततः ।
मातृपुत्रपदं पश्चात् कुलपुत्रपदं तथा ॥ २२ ॥

२२

kṣetrapālapadam paścāt mahāśānta padam tataḥ |
mātrputrapadam paścāt kulaputrapadam tathā ||

then the word "kṣetrapāla", then "mahāśānta", then "mātrputra" and "kulaputra",

WORD BY WORD क्षेत्रपालपदं पश्चात् — then the word "kṣetrapāla" · महाशान्त पदं ततः — then the word "mahāśānta" · मातृपुत्रपदं पश्चात् — then the word "mātrputra" · कुलपुत्रपदं तथा — and the word "kulaputra"

सिद्धिपुत्रपदं चास्मिन् स्थानाधिपपदं ततः ।
ग्रामाधिपतयेऽस्मिन् स्याद्देशाधिपतये ततः ॥ २३ ॥

२३

siddhiputrapadam cāsmiṇ sthānādhipapadam tataḥ |
grāmādhipataye'smin syāddeśādhipataye tataḥ ||

and "siddhiputra", then "sthānādhipa", then "grāmādhipataye asmin", then "deśādhipataye",

WORD BY WORD सिद्धिपुत्रपदं चास्मिन् — and the word "siddhiputra" here · स्थानाधिपपदं ततः — then the word "sthānādhipa" · ग्रामाधिपतयेऽस्मिन् स्यात् — then "grāmādhipataye asmin" · देशाधिपतये ततः — then "deśādhipataye"

वदेद् वटुकनाथेति देवीपुत्रपदं ततः ।

मेघनादपदं पश्चात् प्रचण्डोग्रपदं वदेत् ॥ २४ ॥

२४

*vaded vaṭukanātheti devīputrapadaṃ tataḥ |
meghanādapadaṃ paścāt pracaṇḍograpadaṃ vadet ||*

one should say "vaṭukanātha", then "devīputra", then "meghanāda", then "pracaṇḍogra",

WORD BY WORD वदेद् वटुकनाथेति — one should say "vaṭukanātha" · देवीपुत्रपदं ततः — then the word "devīputra" · मेघनादपदं पश्चात् — then the word "meghanāda" · प्रचण्डोग्रपदं वदेत् — one should say "pracaṇḍogra"

कपालीति पदं पश्चाद्भीषणेति पदं वदेत् ।

स्यात् सर्वविघ्नाधिपतये इमां पूजां बलिं वदेत् ॥ २५ ॥

२५

*kapāliti padaṃ paścādbhīṣaṇeti padaṃ vadet |
syāt sarvaviḥgnādhīpataye imāṃ pūjāṃ baliṃ vadet ||*

then "kapālī", then "bhīṣaṇa", then "sarvaviḥgnādhīpataye imāṃ pūjāṃ baliṃ",

WORD BY WORD कपालीति पदं पश्चाद् — then the word "kapālī" · भीषणेति पदं वदेत् — one should say the word "bhīṣaṇa" · स्यात् सर्वविघ्नाधिपतये — then "sarvaviḥgnādhīpataye" · इमां पूजां बलिं वदेत् — one should say "imāṃ pūjāṃ baliṃ"

गृह्ण गृह्ण कुरुद्वन्द्वं मम दूरययुग्मकम् ।

ज्वलयुक्प्रज्वलयुगं सर्वविघ्नानीतीरयेत् ॥ २६ ॥

२६

*gr̥hṇa gr̥hṇa kuru dvandvaṃ mama dūrayayugmakam |
jvalayukprajvalayugaṃ sarvaviḥgnānītirayet ||*

"gr̥hṇa gr̥hṇa kuru kuru", "mama dūraya dūraya", "jvala jvala prajvala prajvala", then "sarvaviḥgnān",

WORD BY WORD गृह्ण गृह्ण कुरुद्वन्द्वं — "gr̥hṇa gr̥hṇa kuru kuru" · मम दूरययुग्मकम् — "mama dūraya dūraya" · ज्वलयुक्प्रज्वलयुगं — "jvala jvala prajvala prajvala" · सर्वविघ्नानीतीरयेत् — one should say "sarvaviḥgnān"

नाशयद्वितयं क्षां क्षं पश्चाद् बुद्धिमितीरयेत् ।
क्षेत्रपालाय वौषट् हूं षष्ठ्युत्तरशताक्षरः ॥ २७ ॥

२७

*nāśayadvitayam kṣāṃ kṣaṃ paścād buddhimitīrayet |
kṣetrapālāya vauṣaṭ hrūṃ ṣaṣṭyuttaraśataākṣarah ||*

"nāśaya nāśaya kṣāṃ kṣaṃ", then "buddhim", "kṣetrapālāya vauṣaṭ hrūṃ" — one hundred and sixty syllables.

WORD BY WORD नाशयद्वितयं क्षां क्षं — "nāśaya nāśaya kṣāṃ kṣaṃ" · पश्चाद् बुद्धिमितीरयेत् — then one should say "buddhim" · क्षेत्रपालाय वौषट् हूं — "kṣetrapālāya vauṣaṭ hrūṃ" · षष्ठ्युत्तरशताक्षरः — one hundred and sixty syllables

तारत्रयं वदेत् पश्चादमुक क्षेत्रपाल च ।
राजराजेश्वर इमां पूजां बलिमतः परम् ।
गृह्युगमं द्विठान्तोऽयमष्टाविंशाक्षरो मनुः ॥ २८ ॥

२८

*tāratrayam vadet paścādamuka kṣetrapāla ca |
rājarājeśvara imāṃ pūjāṃ balimataḥ param |
gr̥hṇayugmaṃ dviṭhānto'yamaṣṭāvīmśākṣaro manuḥ ||*

One should say the three tāras, then the name, "kṣetrapāla", "rājarājeśvara", then "imāṃ pūjāṃ baliṃ gr̥hṇa gr̥hṇa", ending with svāhā — a mantra of twenty-eight syllables.

WORD BY WORD तारत्रयं वदेत् पश्चात् — one should say the three tāras, then · अमुक क्षेत्रपाल च — "amuka" (the name) and "kṣetrapāla" · राजराजेश्वर — "rājarājeśvara" · इमां पूजां बलिमतः परम् — then "imāṃ pūjāṃ baliṃ" · गृह्युगमं द्विठान्तोऽयम् — "gr̥hṇa gr̥hṇa", ending with the double ṭha · अष्टाविंशाक्षरो मनुः — a mantra of twenty-eight syllables

अनेन बलिदानेन वटुवंशसमन्वितः ।
राजराजेश्वरो देवो मे प्रसीदतु सर्वदा ॥ २९ ॥

२९

*anena balidānena vaṭuvamśasamanvitaḥ |
rājarājeśvaro devo me prasīdatu sarvadā ||*

"By this offering of bali may the god Rājarājeśvara, together with the lineage of Vaṭus, ever be gracious to me."

WORD BY WORD अनेन बलिदानेन — by this offering of bali · वटुवंशसमन्वितः — together with the lineage of Vaṭus · राजराजेश्वरो देवो — the god Rājarājeśvara · मे प्रसीदतु सर्वदा — may he ever be gracious to me

पश्चिमे वटुकं देवमुत्तरे योगिनीबलिम् ।

पूर्वे भूतबलिं दद्यात् क्षेत्रपालञ्च दक्षिणे ।

३०

राजराजेश्वरं मध्ये पूजयेत् कुलनायिके ॥ ३० ॥

paścime vaṭukaṃ devamuttare yoginībalim |
pūrve bhūtabaliṃ dadyāt kṣetrapālañca dakṣiṇe |
rājarājeśvaraṃ madhye pūjayet kulānāyike ||

In the west one should give to the god Vaṭuka, in the north the bali to the Yoginīs, in the east the bali to the bhūtas, and to the Kṣetrapāla in the south; and one should worship Rājarājeśvara in the centre, O mistress of the Kula.

WORD BY WORD पश्चिमे वटुकं देवम् — in the west, the god Vaṭuka · उत्तरे योगिनीबलिम् — in the north, the bali to the Yoginīs · पूर्वे भूतबलिं दद्यात् — in the east one should give the bali to the bhūtas · क्षेत्रपालञ्च दक्षिणे — and to the Kṣetrapāla in the south · राजराजेश्वरं मध्ये — Rājarājeśvara in the centre · पूजयेत् कुलनायिके — one should worship, O mistress of the Kula

अङ्गुष्ठानामिकाभ्याञ्च वटुकस्य बलिः स्मृतः ।

३१

तर्जनीमध्यमानामिकाङ्गुष्ठैर्योगिनीबलिः ॥ ३१ ॥

aṅguṣṭhānāmikābhyāñca vaṭukasya baliḥ smṛtaḥ |
tarjanīmadyamānāmikāṅguṣṭhairyoginībaliḥ ||

With thumb and ring-finger the bali of Vaṭuka is prescribed; with forefinger, middle finger, ring-finger and thumb, the bali to the Yoginīs.

WORD BY WORD अङ्गुष्ठानामिकाभ्याञ्च — with thumb and ring-finger · वटुकस्य बलिः स्मृतः — the bali of Vaṭuka is prescribed · तर्जनीमध्यमानामिकाङ्गुष्ठैः — with forefinger, middle finger, ring-finger and thumb · योगिनीबलिः — the bali to the Yoginīs

अङ्गुलीभिश्च सर्वाभिरुक्तो भूतबलिः प्रिये ।

अङ्गुष्ठतर्जनीभ्याञ्च क्षेत्रपालबलिर्भवेत् ।

३२

अङ्गुष्ठमध्यमाभ्याञ्च राजराजेश्वरस्य च ॥ ३२ ॥

*aṅgulībhiṣca sarvābhirukto bhūtabaliḥ priye |
aṅguṣṭhatarjanībhyāñca kṣetrapālabalirbhavet |
aṅguṣṭhamadhyamābhyāñca rājarājeśvarasya ca ||*

With all the fingers the bhūta-bali is declared, O beloved; with thumb and forefinger is the bali to the Kṣetrapāla; and with thumb and middle finger that of Rājarājeśvara.

WORD BY WORD अङ्गुलीभिश्च सर्वाभिः — with all the fingers · उक्तो भूतबलिः प्रिये — the bhūta-bali is declared, O beloved · अङ्गुष्ठतर्जनीभ्याञ्च — with thumb and forefinger · क्षेत्रपालबलिर्भवेत् — is the bali to the Kṣetrapāla · अङ्गुष्ठमध्यमाभ्याञ्च — with thumb and middle finger · राजराजेश्वरस्य च — that of Rājarājeśvara

वटुकादीन् समर्च्येवं कुलदीपान् प्रदर्शयेत् ।

ईषद्रक्तसुपिष्टेन चतुरङ्गुलिमानतः ॥ ३३ ॥

३३

*vaṭukādīn samarcyaivaṃ kuladīpān pradarśayet |
īṣadraktasupiṣṭena caturaṅgulimānataḥ ||*

Having thus worshipped Vaṭuka and the rest, one should display the Kula lamps — made of well-ground dough tinged red, four fingers in measure,

WORD BY WORD वटुकादीन् समर्च्येवं — having thus worshipped Vaṭuka and the rest · कुलदीपान् प्रदर्शयेत् — one should display the Kula lamps · ईषद्रक्तसुपिष्टेन — with well-ground dough tinged red · चतुरङ्गुलिमानतः — of four fingers' measure

दीपान् डमरुकाकारान् त्रिकोणानतिशोभनान् ।
कर्षाज्यग्राहिणः कुर्यान्नव सप्ताथ पञ्च वा ॥ ३४ ॥

३४

dīpān ḍamarukākārān trikoṇānatisobhanān |
karṣājyagrāhiṇaḥ kuryānnava saptātha pañca vā ||

lamps shaped like a ḍamaru, triangular and most beautiful; one should make them to hold a karṣa of ghee — nine, seven or five of them.

WORD BY WORD दीपान् डमरुकाकारान् — lamps shaped like a ḍamaru · त्रिकोणानतिशोभनान् — triangular, most beautiful · कर्षाज्यग्राहिणः कुर्यात् — one should make them to hold a karṣa of ghee · नव सप्ताथ पञ्च वा — nine, seven or five

अन्तस्तेजो बहिस्तेज एकीकृत्यामितप्रभान् ।
त्रिधा देव्युपरि भ्राम्य कुलदीपान् निवेदयेत् ॥ ३५ ॥

३५

antastejo bahisteja ekīkṛtyāmitaprabhān |
tridhā devyupari bhrāmya kulādīpān nivedayet ||

Having made the inner light and the outer light one, waving the lamps of boundless radiance thrice over the Devī, one should offer the Kula lamps.

WORD BY WORD अन्तस्तेजो बहिस्तेज — the inner light and the outer light · एकीकृत्यामितप्रभान् — having made one, of boundless radiance · त्रिधा देव्युपरि भ्राम्य — having waved them thrice over the Devī · कुलदीपान् निवेदयेत् — one should offer the Kula lamps

समस्तचक्रचक्रेषि देवेशि सकलात्मिके ।

आरत्रिकमिदं देवि गृहाण मम सिद्धये ।

३६

कुलदीपान् प्रदर्शयथ शक्तिपूजां समाचरेत् ॥ ३६ ॥

*samastacakracakreṣi deveṣi sakalātmike |
āratrikamidaṁ devi grhāṇa mama siddhaye |
kuladīpān pradarsyātha śaktipūjāṁ samācaret ||*

"O ruler of the cakra of all cakras, O queen of the gods, O self of all — accept this āratika, O Devī, for my attainment." Having displayed the Kula lamps, one should then perform the worship of the Śakti.

WORD BY WORD समस्तचक्रचक्रेषि — O ruler of the cakra of all cakras · देवेशि सकलात्मिके — O queen of gods, O self of all · आरत्रिकमिदं देवि — this āratika, O Devī · गृहाण मम सिद्धये — accept for my attainment · कुलदीपान् प्रदर्शयथ — having displayed the Kula lamps · शक्तिपूजां समाचरेत् — one should perform the worship of the Śakti

स्वशक्तिं वीरशक्तिं वा दीक्षितां गुरुमार्गतः ।

पाययित्वा चरेत् पानमिति शास्त्रस्य निश्चयः ॥ ३७ ॥

३७

*svaśaktiṁ vīraśaktiṁ vā dīkṣitāṁ gurumārgataḥ |
pāyayitvā caret pānamiti śāstrasya niścayaḥ ||*

Having first made one's own Śakti or a hero's Śakti — initiated by the path of the guru — drink, one should drink oneself; this is the settled view of the śāstra.

WORD BY WORD स्वशक्तिं वीरशक्तिं वा — one's own Śakti or a hero's Śakti · दीक्षितां गुरुमार्गतः — initiated by the path of the guru · पाययित्वा चरेत् पानम् — having made her drink, one should drink · इति शास्त्रस्य निश्चयः — this is the settled view of the śāstra

अदीक्षितां स्त्रियं कुर्यात् सद्यः संस्कारमम्बिके ।
मन्त्रदीक्षाविधानेन शुद्धा भवति नान्यथा ॥ ३८ ॥

३८

adīkṣitāṃ striyaṃ kuryāt sadyaḥ saṃskāramambike |
mantradīkṣāvidhānena śuddhā bhavati nānyathā ||

To an uninitiated woman one should give immediate consecration, O Ambikā; by the rule of mantra-initiation she becomes pure, and not otherwise.

WORD BY WORD अदीक्षितां स्त्रियं कुर्यात् — an uninitiated woman one should give · सद्यः संस्कारमम्बिके — immediate consecration, O Ambikā · मन्त्रदीक्षाविधानेन — by the rule of mantra-initiation · शुद्धा भवति नान्यथा — she becomes pure, not otherwise

तस्मात् सुलक्षणां शक्तिं गन्धपुष्पाक्षतादिभिः ।
अभ्यर्च्य देवताबुद्ध्या भोगपात्रं निवेदयेत् ॥ ३९ ॥

३९

tasmāt sulakṣaṇāṃ śaktiṃ gandhapuṣpākṣatādibhiḥ |
abhyarcya devatābuddhyā bhogapātraṃ nivedayet ||

Therefore, having worshipped the Śakti of good marks with scents, flowers, unbroken grains and the rest, with the sense that she is the deity, one should offer her the bhoga vessel.

WORD BY WORD तस्मात् सुलक्षणां शक्तिं — therefore the Śakti of good marks · गन्धपुष्पाक्षतादिभिः — with scents, flowers, grains and the rest · अभ्यर्च्य देवताबुद्ध्या — having worshipped with the sense that she is the deity · भोगपात्रं निवेदयेत् — one should offer her the bhoga vessel

तदन्ते कन्यकाश्चापि प्रमदाश्च मनोहराः ।
सम्पूज्य देवताबुद्ध्या दद्यात् पात्रं पृथक् पृथक् ॥ ४० ॥

४०

tadante kanyakāścāpi pramadāśca manoharāḥ |
sampūjya devatābuddhyā dadyāt pātraṃ prthak prthak ||

After that, having worshipped maidens and lovely young women too with the sense that they are the deity, one should give a vessel to each separately.

WORD BY WORD तदन्ते कन्यकाश्चापि — after that, maidens too · प्रमदाश्च मनोहराः — and lovely young women · सम्पूज्य देवताबुद्ध्या — having worshipped with the sense of the deity · दद्यात् पात्रं पृथक् पृथक् — one should give a vessel to each separately

अनिवेद्य तु यः शक्त्यै कुलद्रव्यं निषेवते ।
पूजितं निष्फलं तस्य देवता न प्रसीदति ॥ ४१ ॥

४१

*anivedya tu yaḥ śaktyai kuladravyaṃ niṣevate |
pūjitaṃ niṣphalaṃ tasya devatā na prasīdati ||*

One who partakes of the Kula substance without first offering it to the Śakti — his worship is fruitless and the deity is not pleased.

WORD BY WORD अनिवेद्य तु यः शक्त्यै — one who, without offering to the Śakti · कुलद्रव्यं निषेवते — partakes of the Kula substance · पूजितं निष्फलं तस्य — his worship is fruitless · देवता न प्रसीदति — the deity is not pleased

चण्डाली चर्मकारी च मागधी पुक्कसी तथा ।
श्वपची खट्टकी चैव कैवर्ती वैश्ययोषितः ॥ ४२ ॥

४२

*caṇḍālī carmakārī ca māgadhī pukkāsī tathā |
śvapacī khaṭṭakī caiva kaivartī vaiśyayoṣitaḥ ||*

The Caṇḍālī, the tanner's wife, the Māgadhī, the Pukkāsī, the dog-cooker, the butcher's wife, the fisherwoman and the vaiśya woman —

WORD BY WORD चण्डाली चर्मकारी च — the Caṇḍālī and the tanner's wife · मागधी पुक्कसी तथा — the Māgadhī and the Pukkāsī · श्वपची खट्टकी चैव — the dog-cooker and the butcher's wife · कैवर्ती वैश्ययोषितः — the fisherwoman and the vaiśya woman

कुलाष्टकमिदं प्रोक्तमकुलाष्टकमुच्यते ।
कन्दुकी शौण्डिकी चैव शस्त्रजीवी च रञ्जकी ॥ ४३ ॥

४३

*kulāṣṭakamidaṃ proktamakulāṣṭakamucyate |
kandukī śauṇḍikī caiva śastrajīvī ca rañjakī ||*

this is declared the Kula octad. Now the non-Kula octad is told: the ball-player, the vintner's wife, the armourer's wife, the dyer's wife,

WORD BY WORD कुलाष्टकमिदं प्रोक्तम् — this is declared the Kula octad · अकुलाष्टकमुच्यते — the non-Kula octad is now told · कन्दुकी शौण्डिकी चैव — the ball-player and the vintner's wife · शस्त्रजीवी च रञ्जकी — the armourer's wife and the dyer's wife

गायकी रजकी शिल्पी कौलिकी च तथाष्टमी ।
तन्त्रमन्त्रसमायुक्ता समयाचारपालिका ॥ ४४ ॥

४४

gāyakī rajakī śilpī kaulikī ca tathāṣṭamī |
tantramāntrasamayuktā samayācārapālikā ||

the singer, the washerwoman, the artisan's wife, and the weaver's wife as the eighth. One endowed with tantra and mantra, who keeps the conduct of the rules,

WORD BY WORD गायकी रजकी शिल्पी — the singer, the washerwoman, the artisan's wife · कौलिकी च तथाष्टमी — and the weaver's wife as the eighth · तन्त्रमन्त्रसमायुक्ता — one endowed with tantra and mantra · समयाचारपालिका — who keeps the conduct of the rules

कुमारी च व्रतस्था च योगमुद्राधरापि वा ।
पूजाकाले स्वतः प्राप्ता सा ज्ञेया सहजा बुधैः ॥ ४५ ॥

४५

kumārī ca vratasthā ca yogamudrādhārāpi vā |
pūjākāle svataḥ prāptā sā jñeyā sahajā budhaiḥ ||

a maiden, one under a vow, or one who bears the yoga-mudrā, who comes of herself at the time of worship — she is to be known by the wise as the sahajā (natural) Śakti.

WORD BY WORD कुमारी च व्रतस्था च — a maiden, or one under a vow · योगमुद्राधरापि वा — or one who bears the yoga-mudrā · पूजाकाले स्वतः प्राप्ता — who comes of herself at the time of worship · सा ज्ञेया सहजा बुधैः — she is to be known by the wise as the sahajā

उक्तजात्यङ्गनाभावे चातुर्वर्ण्याङ्गनां यजेत् ।
सुरूपा तरुणी शान्ता कुलाचारयुता शुचिः ॥ ४६ ॥

४६

*uktajātyaṅganābhāve cāturvarṇyāṅganām yajet |
surūpā taruṇī śāntā kulācārayutā śuciḥ ||*

In the absence of a woman of the stated castes one should worship a woman of the four varṇas — beautiful, young, tranquil, following the Kula conduct, pure,

WORD BY WORD उक्तजात्यङ्गनाभावे — in the absence of a woman of the stated castes · चातुर्वर्ण्याङ्गनां यजेत् — one should worship a woman of the four varṇas · सुरूपा तरुणी शान्ता — beautiful, young, tranquil · कुलाचारयुता शुचिः — following the Kula conduct, pure

शङ्काहीना भक्तियुक्ता गूढा शास्त्रोपजीविनी ।
अलोलुपा सुशीला च स्मितास्या प्रियवादिनी ॥ ४७ ॥

४७

*śaṅkāhīnā bhaktiyuktā gūḍhā śāstropajīvinī |
alolupā suśīlā ca smitāsyā priyavādīnī ||*

free of doubt, full of devotion, discreet, living by the śāstra, not greedy, of good character, smiling of face and speaking kindly,

WORD BY WORD शङ्काहीना भक्तियुक्ता — free of doubt, full of devotion · गूढा शास्त्रोपजीविनी — discreet, living by the śāstra · अलोलुपा सुशीला च — not greedy, of good character · स्मितास्या प्रियवादिनी — smiling of face, speaking kindly

गुरुदैवतसम्भक्ता सुचित्ता कौलिकप्रिया ।

विमत्सरा विशेषज्ञा देवताराधनोत्सुका ।

४८

मनोहरा सदाचारा शक्तिरेषा सुलक्षणा ॥ ४८ ॥

*gurudaivatasambhaktā sucittā kaulikapriyā |
vimatsarā viśeṣajñā devatārāḍhanotsukā |
manoharā sadācārā śaktireṣā sulakṣaṇā ||*

devoted to guru and deity, of good mind, dear to Kaulikas, without envy, discerning, eager for the worship of the deity, charming and of good conduct — this is the Śakti of good marks.

WORD BY WORD गुरुदैवतसम्भक्ता — devoted to guru and deity · सुचित्ता कौलिकप्रिया — of good mind, dear to Kaulikas · विमत्सरा विशेषज्ञा — without envy, discerning · देवताराधनोत्सुका — eager for the worship of the deity · मनोहरा सदाचारा — charming, of good conduct · शक्तिरेषा सुलक्षणा — this is the Śakti of good marks

दुष्टोग्रा कर्कशा क्रूरा दुःखिता कुलदूषणी ।

दुराचारा पराधीना भीता लुब्धातुराऽलसा ॥ ४९ ॥

४९

*duṣṭogrā karkaśā krūrā duḥkhitā kuladūṣaṇī |
durācārā parādhīnā bhītā lubdhāturā'lasā ||*

Wicked, violent, harsh, cruel, miserable, a defiler of the Kula, of bad conduct, dependent on another, fearful, greedy, sickly, lazy,

WORD BY WORD दुष्टोग्रा कर्कशा क्रूरा — wicked, violent, harsh, cruel · दुःखिता कुलदूषणी — miserable, a defiler of the Kula · दुराचारा पराधीना — of bad conduct, dependent on another · भीता लुब्धातुराऽलसा — fearful, greedy, sickly, lazy

निद्रासक्तातिदुर्मेधा हीनाङ्गी व्याधिपीडिता ।
दुर्गन्धा कुत्सिता मूढा वृद्धोन्मत्ता रहस्यभित् ॥ ५० ॥

५०

nidrāsaktātīdurmedhā hīnāṅgī vyādhipīḍitā |
durgandhā kutsitā mūḍhā vṛddhonmattā rahasyabhit ||

given to sleep, very dull-witted, with a defective limb, afflicted by disease, foul-smelling, contemptible, stupid, old, mad, a betrayer of secrets,

WORD BY WORD निद्रासक्तातिदुर्मेधा — given to sleep, very dull-witted · हीनाङ्गी व्याधिपीडिता — with a defective limb, afflicted by disease · दुर्गन्धा कुत्सिता मूढा — foul-smelling, contemptible, stupid · वृद्धोन्मत्ता रहस्यभित् — old, mad, a betrayer of secrets

कुतर्का कुत्सितालापा निर्लज्जा कलहप्रिया ।
विरूपोन्मार्गगा स्तब्धा पङ्ग्वन्धविकृतानना ।
ईदृशीं मन्त्रयुक्ताञ्च शक्तिं यागे विवर्जयेत् ॥ ५१ ॥

५१

kutarkā kutsitālāpā nirlajjā kalahapriyā |
virūponmārgagā stabdhā paṅgvandhavikṛtānā |
īdṛśīṃ mantrayuktāñca śaktiṃ yāge vivarjayet ||

given to quibbling and vile talk, shameless, fond of quarrel, ugly, straying from the path, obstinate, lame, blind or of deformed face — such a one, even if initiated with a mantra, one should shun as Śakti in the rite.

WORD BY WORD कुतर्का कुत्सितालापा — given to quibbling and vile talk · निर्लज्जा कलहप्रिया — shameless, fond of quarrel · विरूपोन्मार्गगा स्तब्धा — ugly, straying from the path, obstinate · पङ्ग्वन्धविकृतानना — lame, blind, of deformed face · ईदृशीं मन्त्रयुक्ताञ्च — such a one, even if she has a mantra · शक्तिं यागे विवर्जयेत् — one should shun as Śakti in the rite

ततोऽर्चनादिकं सर्वं मन्त्रोदकपुरःसरम् ।
इतः पूर्वादिमनुना मन्त्री देव्यै समर्पयेत् ॥ ५२ ॥

५२

tato'rcanādikaṃ sarvaṃ mantrodakapuraḥsaram |
itaḥ pūrvādimanunā mantrī devyai samarpayet ||

Then the mantrin should offer to the Devī all the worship and the rest, preceded by mantra-water, with the mantra beginning "itaḥ pūrvam".

WORD BY WORD ततोऽर्चनादिकं सर्वं — then all the worship and the rest · मन्त्रोदकपुरःसरम् — preceded by mantra-water · इतः पूर्वादिमनुना — with the mantra beginning "itaḥ pūrvam" · मन्त्री देव्यै समर्पयेत् — the mantrin should offer to the Devī

तारत्रयमितः पूर्वं प्राणबुद्धी ततः परम् ।
देहधर्माधिकारतो जाग्रत्स्वप्नसुषुप्तिषु ॥ ५३ ॥

५३

tāratrayamitaḥ pūrvam prāṇabuddhī tataḥ param |
dehadharmādhikārato jāgratsvapnasuṣuptiṣu ||

The three tāras, "itaḥ pūrvam prāṇa-buddhi-dehadharmādhikārataḥ jāgrat-svapna-suṣuptiṣu",

WORD BY WORD तारत्रयमितः पूर्वं — the three tāras, "itaḥ pūrvam" · प्राणबुद्धी ततः परम् — then "prāṇa-buddhi" · देहधर्माधिकारतो — "dehadharmādhikārataḥ" · जाग्रत्स्वप्नसुषुप्तिषु — "jāgratsvapnasuṣuptiṣu"

मनसा चेतसा वाचा कर्मणा तत्परं वदेत् ।
हस्ताभ्याञ्च ततः पद्भ्यामुदरेण ततः परम् ॥ ५४ ॥

५४

manasā cetasā vācā karmaṇā tatparaṃ vadet |
hastābhyāñca tataḥ padbhyāmudareṇa tataḥ param ||

"manasā cetasā vācā", then "karmaṇā", "hastābhyāṃ", then "padbhyām", then "udareṇa",

WORD BY WORD मनसा चेतसा वाचा — "manasā cetasā vācā" · कर्मणा तत्परं वदेत् — one should then say "karmaṇā" · हस्ताभ्याञ्च ततः पद्भ्याम् — "hastābhyāṃ", then "padbhyām" · उदरेण ततः परम् — then "udareṇa"

शिश्ना च यत् स्मृतं पश्चाद् यदुक्तं यत् कृतं वदेत् ।

तत् सर्वं गुरवे चान्ते मत्समर्पितमस्त्विति ।

५५

स्वाहान्तो मनुरित्युक्तस्त्रिसप्तत्यक्षरः प्रिये ॥ ५५ ॥

*śiśnā ca yat smṛtaṁ paścād yaduktaṁ yat kṛtaṁ vadet |
tat sarvaṁ gurave cānte matsamarpitamastviti |
svāhānto manurityuktastrisaptatyakṣaraḥ priye ||*

"śiśnā", then "yat smṛtaṁ yad uktaṁ yat kṛtaṁ tat sarvaṁ", and at the end "gurave mat-samarpitam astu", ending in svāhā — this mantra of seventy-three syllables is declared, O beloved.

WORD BY WORD शिश्ना च यत् स्मृतं पश्चाद् — "śiśnā", then "yat smṛtaṁ" · यदुक्तं यत् कृतं वदेत् — one should say "yad uktaṁ yat kṛtaṁ" · तत् सर्वं गुरवे चान्ते — "tat sarvaṁ", and at the end "gurave" · मत्समर्पितमस्त्विति — "mat-samarpitam astu" · स्वाहान्तो मनुरित्युक्तः — ending in svāhā — this mantra is declared · त्रिसप्तत्यक्षरः प्रिये — of seventy-three syllables, O beloved

ज्ञानतोऽज्ञानतो वापि यन्मया क्रियते शिवे ।

तव कृत्यमिदं सर्वमिति ज्ञात्वा क्षमस्व मे ॥ ५६ ॥

५६

*jñānato'jñānato vāpi yanmayā kriyate śive |
tava kṛtyamidaṁ sarvamiti jñātvā kṣamasva me ||*

"Whatever is done by me, knowingly or unknowingly, O Śivā — all this is your doing; knowing this, forgive me."

WORD BY WORD ज्ञानतोऽज्ञानतो वापि — knowingly or unknowingly · यन्मया क्रियते शिवे — whatever is done by me, O Śivā · तव कृत्यमिदं सर्वम् — all this is your doing · इति ज्ञात्वा क्षमस्व मे — knowing this, forgive me

एवं सम्प्रार्थ्य देवेशि स्तुत्वा नत्वा च भक्तितः ।

प्रधानदेवतामूर्तौ परिवारान् समर्चयेत् ।

५७

एवं सावरणां देवीं चिन्तयेत् स्वहृदम्बुजे ॥ ५७ ॥

evaṃ samprārthya deveśi stutvā natvā ca bhaktitah |
pradhānadevatāmūrtau parivārān samarcayet |
evaṃ sāvaraṇāṃ devīṃ cintayet svahr̥dambuje ||

Having thus prayed, O queen of the gods, praised and bowed with devotion, one should worship the attendants in the image of the principal deity, and thus contemplate the Devī with her retinue in the lotus of one's heart.

WORD BY WORD एवं सम्प्रार्थ्य देवेशि — having thus prayed, O queen of gods · स्तुत्वा नत्वा च भक्तितः — having praised and bowed with devotion · प्रधानदेवतामूर्तौ — in the image of the principal deity · परिवारान् समर्चयेत् — one should worship the attendants · एवं सावरणां देवीं — thus the Devī with her retinue · चिन्तयेत् स्वहृदम्बुजे — one should contemplate in the lotus of one's heart

शेषिकाये समर्प्यात्ममूलमन्त्रेण शोधयेत् ।

स्याद्वाग्भवं हृदुच्छिष्टचाण्डालि तदनन्तरम् ॥ ५८ ॥

५८

śeṣikāye samarpyātmamūlamantreṇa śodhayet |
syādvāgbhavaṃ hr̥ducchiṣṭacāṇḍālī tadanantaram ||

Having offered to the Śeṣikā, one should purify with one's root mantra: the Vāgbhava, then the heart-mantra, "ucchiṣṭacāṇḍālī",

WORD BY WORD शेषिकायै समर्प्य — having offered to the Śeṣikā · आत्ममूलमन्त्रेण शोधयेत् — one should purify with one's root mantra · स्याद्वाग्भवं — the Vāgbhava · हृदुच्छिष्टचाण्डालि तदनन्तरम् — then "hr̥d (namaḥ) ucchiṣṭacāṇḍālī"

वदेन्मातङ्गि सर्वन्ते वश्यङ्कुरुयुगन्ततः ।
एकविंशतिवर्णैश्च शेषिकामनुरीरितः ॥ ५९ ॥

५९

*vadenmātaṅgi sarvante vaśyaṅkuruyugantataḥ |
ekaviṁśativarṇaiśca śeṣikāmanurīritaḥ ||*

one should say "mātaṅgi", then "sarva", then "vaśyaṅ kuru kuru" — with twenty-one letters the Śeṣikā mantra is declared.

WORD BY WORD वदेन्मातङ्गि सर्वन्ते — one should say "mātaṅgi", then "sarva" · वश्यङ्कुरुयुगन्ततः — then "vaśyaṅ kuru kuru" · एकविंशतिवर्णैश्च — with twenty-one letters · शेषिकामनुरीरितः — the Śeṣikā mantra is declared

मन्त्रेणानेन निर्माल्यं शेषिकायै समर्पयेत् ।
देवीमुच्छिष्टमातङ्गीं ध्यायेत् त्रैलोक्यमोहिनीम् ॥ ६० ॥

६०

*mantrēṇānena nirmālyaṃ śeṣikāyai samarpayet |
devīmucchiṣṭamātaṅgīṃ dhyāyet trailokyamohinīm ||*

With this mantra one should offer the remnant to the Śeṣikā, meditating on the Devī Ucchiṣṭa-Mātaṅgī, the enchantress of the three worlds:

WORD BY WORD मन्त्रेणानेन निर्माल्यं — with this mantra the remnant · शेषिकायै समर्पयेत् — one should offer to the Śeṣikā · देवीमुच्छिष्टमातङ्गीं — the Devī Ucchiṣṭa-Mātaṅgī · ध्यायेत् त्रैलोक्यमोहिनीम् — one should meditate on, the enchantress of the three worlds

वीणावाद्यविनोदगीतनिरतां नीलांशुकोल्लासिनीं
 बिम्बोष्ठीं नवयावकाद्र्चरणामाकीर्णकिशालकाम् ।
 मृदङ्गीं सितशङ्खकुण्डलधरां माणिक्यभूषोज्ज्वलां
 मातङ्गीं प्रणतोऽस्मि सुस्मितमुखीं देवीं शुक्श्यामलाम् ॥ ६१ ॥

६१

vīṇāvādyavinodagītaniratāṃ nīlāṃśukollāsinīm |
bimbaṣṭhīm navayāvakādracaraṇāmākīrṇakeśālakām |
mṛdvaṅgīm sitaśaṅkhakuṇḍaladharāṃ māṇikyabhūṣojjvalām |
mātaṅgīm praṇato'smi susmitamukhīm devīm śukaśyāmalām ||

"I bow to Mātaṅgī — delighting in song and the play of the vīṇā, radiant in a blue garment, her lips like the bimba fruit, her feet moist with fresh lac, her hair flowing loose, of tender limbs, wearing earrings of white conch, resplendent with ruby ornaments, the sweetly-smiling Devī, dark-green as a parrot."

WORD BY WORD वीणावाद्यविनोदगीतनिरतां — delighting in song and the play of the vīṇā · नीलांशुकोल्लासिनीं — radiant in a blue garment · बिम्बोष्ठीं — with lips like the bimba fruit · नवयावकाद्र्चरणाम् — her feet moist with fresh lac · आकीर्णकिशालकाम् — her hair and locks flowing loose · मृदङ्गीं — of tender limbs · सितशङ्खकुण्डलधरां — wearing earrings of white conch · माणिक्यभूषोज्ज्वलां — resplendent with ruby ornaments · मातङ्गीं प्रणतोऽस्मि — I bow to Mātaṅgī · सुस्मितमुखीं देवीं शुक्श्यामलाम् — the sweetly-smiling Devī, dark as a parrot

ततः श्रीगुरुरूपाय साक्षात् परशिवाय च ।
 कराभ्यां पात्रमुद्धृत्य सद्वितीयं समर्पयेत् ॥ ६२ ॥

६२

tataḥ śrīgururūpāya sākṣāt paraśivāya ca |
karābhyāṃ pātramuddhṛtya sadvītiyaṃ samarpayet ||

Then, having raised the vessel with both hands, one should offer it with its companion (the meat) to the one in the form of the blessed guru, the supreme Śiva in person.

WORD BY WORD ततः श्रीगुरुरूपाय — then to the one in the form of the blessed guru · साक्षात् परशिवाय च — the supreme Śiva in person · कराभ्यां पात्रमुद्धृत्य — having raised the vessel with both hands · सद्वितीयं समर्पयेत् — one should offer it with its companion

स्वसम्प्रदायसंयुक्तैर्वीरैश्च सह पूजयेत् ।
अन्योन्यवन्दनं कृत्वा पिबेत्तदनुज्ञया ॥ ६३ ॥

६३

*svasampradāyasamyuktairvīraiśca saha pūjayet |
anyonyavandanam kṛtvā pibettattadanujñayā ||*

One should worship together with heroes of one's own lineage, and having saluted one another, drink with each one's leave.

WORD BY WORD स्वसम्प्रदायसंयुक्तैः — belonging to one's own lineage · वीरैश्च सह पूजयेत् — together with heroes one should worship · अन्योन्यवन्दनं कृत्वा — having saluted one another · पिबेत्तदनुज्ञया — one should drink with each one's leave

सव्येनोद्धृत्य पात्रन्तु मुद्रां कृत्वाऽपसव्यतः ।
यथाविधि द्वितीयेन गृह्णीयान्मन्त्रमुच्चरन् ॥ ६४ ॥

६४

*savyenoddhṛtya pātrantu mudrāṃ kṛtvā'pasavyataḥ |
yathāvidhi dvitīyena grhṇīyānmantramuccaran ||*

Having raised the vessel with the left hand and made the mudrā with the right, one should take it with the second hand according to rule, uttering the mantra.

WORD BY WORD सव्येनोद्धृत्य पात्रन्तु — having raised the vessel with the left · मुद्रां कृत्वाऽपसव्यतः — having made the mudrā with the right · यथाविधि द्वितीयेन — according to rule, with the second (hand) · गृह्णीयान्मन्त्रमुच्चरन् — one should take it, uttering the mantra

पिशितं माषमात्रन्तु द्रव्यं चुल्लुकसम्मितम् ।
आत्मदेहत्रयं तत्त्वं त्रयेणाथ विशोधयेत् ॥ ६५ ॥

६५

*piśitam māṣamātrantu dravyaṃ cullukasammitam |
ātmadehatrayaṃ tattvaṃ trayeṇātha viśodhayet ||*

Meat of the size of a bean, the substance measuring a mouthful — with this triad one should purify the three bodies of the self through the tattvas.

WORD BY WORD पिशितं माषमात्रन्तु — meat of the size of a bean · द्रव्यं चुल्लुकसम्मितम् — the substance measuring a mouthful · आत्मदेहत्रयं तत्त्वं — the three bodies of the self, the tattva · त्रयेणाथ विशोधयेत् — one should purify with the triad

तरुणोल्लाससहितः प्रसन्नवदनेक्षणः ।

गुरुः शिष्यान् समाहूय दद्यात्तत्त्वत्रयं प्रिये ॥ ६६॥

६६

*taruṇollāsasahitaḥ prasannavadanekṣaṇaḥ |
guruḥ śiṣyān samāhūya dadyāttattvatrayaṁ priye ||*

The guru, with the freshness of exhilaration and serene face and eyes, having called the disciples, should give them the three tattvas, O beloved.

WORD BY WORD तरुणोल्लाससहितः — with the freshness of exhilaration · प्रसन्नवदनेक्षणः — with serene face and eyes · गुरुः शिष्यान् समाहूय — the guru, having called the disciples · दद्यात्तत्त्वत्रयं प्रिये — should give the three tattvas, O beloved

शिष्योपायनमादाय शुद्धात्मा कुसुमादिकम् ।

यथाशक्ति निवेद्याथ वित्तशाठ्यविवर्जितः ॥ ६७॥

६७

*śiṣyopāyanamādāya śuddhātmā kusumādikam |
yathāśakti nivedyātha vittaśāṭhyavivarjitaḥ ||*

The disciple, pure of self, having taken a gift of flowers and the like and offered it according to his means, free of stinginess with his wealth,

WORD BY WORD शिष्योपायनमादाय — the disciple, having taken a gift · शुद्धात्मा कुसुमादिकम् — pure of self, flowers and the like · यथाशक्ति निवेद्याथ — having offered according to his means · वित्तशाठ्यविवर्जितः — free of stinginess with wealth

प्रणम्य बहिरष्टाङ्गं प्रविश्यान्तः शनैः प्रिये ।

समर्प्योपायनं भक्त्या शिवाय गुरुरूपिणे ॥ ६८॥

६८

*praṇamya bahiraṣṭāṅgaṁ praviśyāntaḥ śanaiḥ priye |
samarpyopāyanaṁ bhaktyā śivāya gururūpiṇe ||*

having bowed outside with eight limbs and entered within slowly, O beloved, having offered the gift with devotion to Śiva in the form of the guru,

WORD BY WORD प्रणम्य बहिरष्टाङ्गं — having bowed outside with eight limbs · प्रविश्यान्तः शनैः प्रिये — having entered within slowly, O beloved · समर्प्योपायनं भक्त्या — having offered the gift with devotion · शिवाय गुरुरूपिणे — to Śiva in the form of the guru

ग्रथिताङ्गुष्ठकौ कृत्वा करौ सक्ताग्रतर्जनी ।
जानुभ्यामवनिं गत्वा पञ्चाङ्गं प्रणमेद् गुरुम् ॥ ६९ ॥

६९

grathitāṅguṣṭhakau kṛtvā karau saktāgratarjani |
jānubhyāmavaniṁ gatvā pañcāṅgaṁ praṇamed gurum ||

having interlocked the thumbs, the hands with forefingers touching at the tips, having gone to the ground on both knees, one should bow to the guru with five limbs.

WORD BY WORD ग्रथिताङ्गुष्ठकौ कृत्वा — having interlocked the thumbs · करौ सक्ताग्रतर्जनी — the hands with forefingers touching at the tips · जानुभ्यामवनिं गत्वा — having gone to the ground on both knees · पञ्चाङ्गं प्रणमेद् गुरुम् — one should bow to the guru with five limbs

वामाङ्गुष्ठानामिकाभ्यां दक्षहस्तप्रसारितम् ।
स्पृष्ट्वा विशुद्धहृदय ईषदानतमस्तकः ॥ ७० ॥

७०

vāmāṅguṣṭhānāmikābhyām dakṣahastaprasāritam |
spṛṣṭvā viśuddhahṛdaya īṣadānatamastakaḥ ||

Having touched with the left thumb and ring-finger the extended right hand, pure of heart, with head slightly bowed —

WORD BY WORD वामाङ्गुष्ठानामिकाभ्यां — with the left thumb and ring-finger · दक्षहस्तप्रसारितम् — the right hand extended · स्पृष्ट्वा विशुद्धहृदय — having touched, pure of heart · ईषदानतमस्तकः — with head slightly bowed

वामाङ्गुष्ठानामिकाभ्यां शिष्याय श्रीगुरुः प्रिये ।
प्रकृत्याद्यैः पृथिव्यन्तैश्चतुर्विंशतिभिः प्रिये ॥ ७१ ॥

७१

vāmāṅguṣṭhānāmikābhyām śiṣyāya śrīguruḥ priye |
prakṛtyādyaiḥ pṛthivyantaiścaturviṁśatibhiḥ priye ||

the blessed guru gives to the disciple with the left thumb and ring-finger, O beloved: with the twenty-four tattvas from prakṛti down to earth,

WORD BY WORD वामाङ्गुष्ठानामिकाभ्यां — with the left thumb and ring-finger · शिष्याय श्रीगुरुः प्रिये — the blessed guru to the disciple, O beloved · प्रकृत्याद्यैः पृथिव्यन्तैः — with those from prakṛti down to earth · चतुर्विंशतिभिः प्रिये — the twenty-four, O beloved

स्वरैरशुद्धतत्त्वैश्च वाग्भवेन कुलेश्वरि ।
संयुक्तेनात्मतत्त्वेन स्थूलदेहं विशोधयेत् ॥ ७२ ॥

७२

svarairasuddhatattvaiśca vāgbhavana kuleśvari |
saṁyuktenātmataṭṭvena sthūladehaṁ viśodhayet ||

with the vowels, the impure tattvas and the Vāgbhava, O Kuleśvarī, joined with the ātma-tattva, one should purify the gross body.

WORD BY WORD स्वरैरशुद्धतत्त्वैश्च — with the vowels, the impure tattvas · वाग्भवेन कुलेश्वरि — and the Vāgbhava, O Kuleśvarī · संयुक्तेनात्मतत्त्वेन — joined with the ātma-tattva · स्थूलदेहं विशोधयेत् — one should purify the gross body

मायादिपुरुषान्तैश्च शुद्धाशुद्धैश्च सप्तभिः ।
तत्त्वैः स्पर्शाह्वयैर्वर्णैः कामराजेन मन्त्रवित् ।
युक्तेन विद्यातत्त्वेन सूक्ष्मदेहं विशोधयेत् ॥ ७३ ॥

७३

māyādīpuruṣāntaiśca śuddhāśuddhaiśca saptabhiḥ |
tattvaiḥ sparśāhvayairvarṇaiḥ kāmārājena mantravit |
yuktena vidyātaṭṭvena sūkṣmadehaṁ viśodhayet ||

With the seven pure-impure tattvas from māyā down to puruṣa, with the consonant letters and the Kāmarāja, joined with the vidyā-tattva, the knower of mantra should purify the subtle body.

WORD BY WORD मायादिपुरुषान्तैश्च — with those from māyā down to puruṣa · शुद्धाशुद्धैश्च सप्तभिः — the seven pure-impure ones · तत्त्वैः स्पर्शाह्वयैर्वर्णैः — the tattvas, with the letters called consonants · कामराजेन मन्त्रवित् — and the Kāmarāja, the knower of mantra · युक्तेन विद्यातत्त्वेन — joined with the vidyā-tattva · सूक्ष्मदेहं विशोधयेत् — should purify the subtle body

शुद्धैः शिवादिविद्यान्तैः पञ्चतत्त्वैश्च व्यापकैः ।

परया शिवतत्त्वेन परं देहं विशोधयेत् ॥ ७४ ॥

७४

*śuddhaiḥ śivādividyāntaiḥ pañcatattvaiśca vyāpakaiḥ |
parayā śivatattvena paraṁ dehaṁ viśodhayet ||*

With the five pure and pervading tattvas from Śiva down to vidyā, with Parā and the śiva-tattva, one should purify the supreme body.

WORD BY WORD शुद्धैः शिवादिविद्यान्तैः — with the pure ones from Śiva down to vidyā · पञ्चतत्त्वैश्च व्यापकैः — the five pervading tattvas · परया शिवतत्त्वेन — with Parā and the śiva-tattva · परं देहं विशोधयेत् — one should purify the supreme body

षट्त्रिंशत्तत्त्वसहितमालिन्या बालया प्रिये ।

सर्वतत्त्वाश्रयं बीजं सर्वतत्त्वैर्विशोधयेत् ॥ ७५ ॥

७५

*ṣaṭtriṁśattattvasahitamālīnyā bālayā priye |
sarvatattvāśrayaṁ bījaṁ sarvatattvairviśodhayet ||*

Together with the thirty-six tattvas, with Mālīnī and Bālā, O beloved, one should purify with all the tattvas the bija that is the ground of all tattvas.

WORD BY WORD षट्त्रिंशत्तत्त्वसहितम् — together with the thirty-six tattvas · मालिन्या बालया प्रिये — with Mālīnī and Bālā, O beloved · सर्वतत्त्वाश्रयं बीजं — the bīja that is the ground of all tattvas · सर्वतत्त्वैर्विशोधयेत् — one should purify with all the tattvas

शोधयेति पदं दद्यात् सद्वितीयमलिं गुरुः ।

चुल्लुकं गुरुणा दत्तं शोधयामीति चोच्चरन् ।

७६

भक्त्या चावनतः शिष्यो निःशब्दं त्रिः पिबेदलिम् ॥ ७६ ॥

*śodhayeti padaṃ dadyāt sadvitiyamaliṃ guruḥ |
cullukaṃ guruṇā dattaṃ śodhayāmiti coccaran |
bhaktyā cāvanataḥ śiṣyo niḥśabdaṃ triḥ pibedalim ||*

The guru should add the word "śodhaya" and give the wine with its companion; the disciple, bowed with devotion, uttering "śodhayāmi", should drink in silence the mouthful given by the guru, thrice.

WORD BY WORD शोधयेति पदं दद्यात् — the guru should add the word "śodhaya" · सद्वितीयमलिं गुरुः — [and give] the wine with its companion · चुल्लुकं गुरुणा दत्तं — the mouthful given by the guru · शोधयामीति चोच्चरन् — uttering "śodhayāmi" · भक्त्या चावनतः शिष्यो — the disciple, bowed with devotion · निःशब्दं त्रिः पिबेदलिम् — should drink the wine thrice in silence

पाणिभ्यां संस्पृशेदेहं सर्वतत्त्वं समुच्चरन् ।

शिरःप्रभृतिपादान्तं शुद्धं देहं विचिन्तयेत् ॥ ७७ ॥

७७

*pāṇibhyāṃ saṃsprśeddehaṃ sarvatattvaṃ samuccaran |
śiraḥprabhṛtipādāntaṃ śuddhaṃ dehaṃ vicintayet ||*

One should touch the body with both hands, uttering all the tattvas, and contemplate the body as pure from head to foot.

WORD BY WORD पाणिभ्यां संस्पृशेदेहं — one should touch the body with both hands · सर्वतत्त्वं समुच्चरन् — uttering all the tattvas · शिरःप्रभृतिपादान्तं — from head to foot · शुद्धं देहं विचिन्तयेत् — one should contemplate the body as pure

स्थूलान्तमात्मतत्त्वं स्यात् सूक्ष्मं विद्यान्तगोचरम् ।

परान्तं शिवतत्त्वं स्यादिति तत्त्वत्रयं जगत् ॥ ७८ ॥

७८

*sthūlāntamātmattvaṃ syāt sūkṣmaṃ vidyāntagocaram |
parāntaṃ śivatattvaṃ syāditi tattvatrayaṃ jagat ||*

The ātma-tattva extends to the gross, the subtle lies within the range of the vidyā-tattva, and the śiva-tattva extends to the supreme — thus the world is the three tattvas.

WORD BY WORD स्थूलान्तमात्मतत्त्वं स्यात् — the ātma-tattva extends to the gross · सूक्ष्मं विद्यान्तगोचरम् — the subtle is within the range of the vidyā-tattva · परान्तं शिवतत्त्वं स्यात् — the śiva-tattva extends to the supreme · इति तत्त्वत्रयं जगत् — thus the world is the three tattvas

एवं तत्त्वत्रयज्ञानं गुरोर्ज्ञात्वा य आचरेत् ।

स जीवन्नेव मुक्तः स्यादिति शङ्करभाषितम् ॥ ७९ ॥

७९

*evaṃ tattvatrayajñānaṃ gurorjñātvā ya ācaret |
sa jivanneva muktaḥ syāditi śaṅkarabhāṣitam ||*

One who learns from the guru this knowledge of the three tattvas and practises it — he is liberated even while living; this is spoken by Śaṅkara.

WORD BY WORD एवं तत्त्वत्रयज्ञानं — thus the knowledge of the three tattvas · गुरोर्ज्ञात्वा य आचरेत् — one who learns from the guru and practises · स जीवन्नेव मुक्तः स्यात् — he is liberated even while living · इति शङ्करभाषितम् — this is spoken by Śaṅkara

ततः स्वीकृत्य च गुरुः शिष्येभ्यः शेषदो भवेत् ।
आदाय गुरुणा दत्तं सद्वितीयासवं पिबेत् ॥ ८० ॥

८०

tataḥ svīkṛtya ca guruḥ śiṣyebhyaḥ śeṣado bhavet |
ādāya guruṇā dattaṁ sadvitiyāsavaṁ pibet ||

Then the guru, having partaken, should give the remainder to the disciples; having taken what the guru gives, one should drink the liquor with its companion.

WORD BY WORD ततः स्वीकृत्य च गुरुः — then the guru, having partaken · शिष्येभ्यः शेषदो भवेत् — should give the remainder to the disciples · आदाय गुरुणा दत्तं — having taken what the guru gives · सद्वितीयासवं पिबेत् — one should drink the liquor with its companion

श्रीगुरुज्येष्ठपूज्यानां पुरतः कुलनायिके ।
नोपविश्य पिबेन्मद्यं इति शास्त्रस्य निर्णयः ॥ ८१ ॥

८१

śrīgurujyeṣṭhapūjyānāṁ purataḥ kulanāyike |
nopaviśya pibenmadyaṁ iti śāstrasya nirṇayaḥ ||

One should not drink wine seated in front of the blessed guru, elders and the venerable, O mistress of the Kula; this is the ruling of the śāstra.

WORD BY WORD श्रीगुरुज्येष्ठपूज्यानां — of the blessed guru, elders and the venerable · पुरतः कुलनायिके — in front, O mistress of the Kula · नोपविश्य पिबेन्मद्यं — one should not drink wine sitting down · इति शास्त्रस्य निर्णयः — this is the ruling of the śāstra

प्राणभेदफलोल्लासप्रणामस्थितिलक्षणम् ।
अविज्ञायाचरेद् यस्तु स भवेदापदाम्पदम् ॥ ८२ ॥

८२

*prāṇabhedaphalollāsapraṇāmasthitilakṣaṇam |
avijñāyācared yastu sa bhavedāpadāmpadam ||*

One who practises without knowing the distinctions of prāṇa, the fruit, the exhilaration, and the marks of salutation and posture — he becomes a seat of calamities.

WORD BY WORD प्राणभेदफलोल्लास- — the distinctions of prāṇa, the fruit, the exhilaration · प्रणामस्थितिलक्षणम् — the marks of salutation and posture · अविज्ञायाचरेद् यस्तु — one who practises without knowing these · स भवेदापदाम्पदम् — he becomes a seat of calamities

निर्मन्त्रं न पिबेन्मद्यं प्रायश्चित्तं विधीयते ।
तस्मान्मन्त्रविधानेन कर्तव्यं कुलनायिके ॥ ८३ ॥

८३

*nirmantraṃ na pibenmadyaṃ prāyaścittaṃ vidhīyate |
tasmānmantravidhānena kartavyaṃ kulanāyike ||*

One should not drink wine without mantra — expiation is ordained for that; therefore it is to be done by the rule of the mantra, O mistress of the Kula.

WORD BY WORD निर्मन्त्रं न पिबेन्मद्यं — one should not drink wine without mantra · प्रायश्चित्तं विधीयते — expiation is ordained · तस्मान्मन्त्रविधानेन — therefore by the rule of the mantra · कर्तव्यं कुलनायिके — it is to be done, O mistress of the Kula

इदं पवित्रममृतं पिबामि भवभेषजम् ।
पशुपाशसमुच्छेदकारणं भैरवोदितम् ॥ ८४ ॥

८४

*idaṃ pavitramamṛtaṃ pibāmi bhavabheṣajam |
paśupāśasamucchedakāraṇaṃ bhairavoditam ||*

"I drink this pure nectar, the medicine for worldly existence, the cause of the cutting of the paśu's bonds, declared by Bhairava.

WORD BY WORD इदं पवित्रममृतं — this pure nectar · पिबामि भवभेषजम् — I drink, the medicine for worldly existence · पशुपाशसमुच्छेद- — of cutting the bonds of the paśu · कारणं भैरवोदितम् — the cause, declared by Bhairava

चित्ते स्वातन्त्र्यसारत्वात्तदानन्दमयात्मनः ।

तन्मयत्वाच्च भावानां भावाश्चान्तर्हिता रसे ॥ ८५॥

८५

*citte svātantryasārātvāttadānandamayātmanah |
tanmayatvācca bhāvānām bhāvāścāntarhitā rase ||*

Because freedom is the essence in consciousness, of the self that consists of that bliss, and because all things consist of that, things are hidden within the savour;

WORD BY WORD चित्ते स्वातन्त्र्यसारत्वात् — because freedom is the essence in consciousness · तदानन्दमयात्मनः — of the self that consists of that bliss · तन्मयत्वाच्च भावानां — and because all things consist of that · भावाश्चान्तर्हिता रसे — things are hidden within the savour

सुषुम्नान्तं विकाशाय सुरसस्तेन पीयते ।

तस्मादिमां सुरां देवीं पूर्णोऽहं त्वां पिबाम्यहम् ॥ ८६॥

८६

*suṣumnāntaṁ vikāśāya surasastena pīyate |
tasmādimām surām devīm pūrṇo'haṁ tvām pibāmyaham ||*

therefore the fine savour is drunk for the unfolding up to the end of suṣumnā. Therefore, this surā, the Goddess — I, being full, drink you."

WORD BY WORD सुषुम्नान्तं विकाशाय — for the unfolding up to the end of suṣumnā · सुरसस्तेन पीयते — therefore the fine savour is drunk · तस्मादिमां सुरां देवीं — therefore this surā, the Goddess · पूर्णोऽहं त्वां पिबाम्यहम् — I, being full, drink you

मन्त्रेणानेन देवेशि मूलमन्त्रेण मन्त्रवित् ।

अनाकुलमनाः कुर्यादलिपानं शनैः शनैः ॥ ८७ ॥

८७

mantrēṇānena deveśi mūlamantreṇa mantravit |
anākulamanāḥ kuryādalipānaṃ śanaiḥ śanaiḥ ||

With this mantra, O queen of the gods, and with the root mantra, the knower of mantra should with untroubled mind perform the drinking of wine, slowly, slowly.

WORD BY WORD मन्त्रेणानेन देवेशि — with this mantra, O queen of gods · मूलमन्त्रेण मन्त्रवित् — and with the root mantra, the knower of mantra · अनाकुलमनाः कुर्याद् — with untroubled mind should perform · अलिपानं शनैः शनैः — the drinking of wine, slowly, slowly

स्वात्ममूलत्रिकोणस्थे कोटिसूर्यसमप्रभे ।

कुण्डल्याकृतिचिद्रूपे हुनेद् द्रव्यं समन्त्रकम् ॥ ८८ ॥

८८

svātmamūlatrīkoṇasthe koṭisūryasamaprabhe |
kuṇḍalyākṛtichidrūpe huned dravyaṃ samantrakam ||

Into the fire of consciousness shaped as Kuṇḍalī, abiding in the triangle at the root of one's self, with the radiance of a crore of suns, one should offer the substance with mantra.

WORD BY WORD स्वात्ममूलत्रिकोणस्थे — abiding in the triangle at the root of one's self · कोटिसूर्यसमप्रभे — with the radiance of a crore of suns · कुण्डल्याकृतिचिद्रूपे — in the form of consciousness shaped as Kuṇḍalī · हुनेद् द्रव्यं समन्त्रकम् — one should offer the substance with mantra

अहन्तापात्रभरितमिदन्तापरमामृतम् ।

पराहन्तामये वह्नौ होमस्वीकारलक्षणम् ॥ ८९ ॥

८९

*ahantāpātrabharitamidantāparamāmṛtam |
parāhantāmaye vahnau homasvīkārakṣaṇam ||*

The supreme nectar of this-ness, filling the vessel of I-ness, offered into the fire consisting of supreme I-ness — this is the mark of its acceptance as oblation.

WORD BY WORD अहन्तापात्रभरितम् — filled in the vessel of I-ness · इदन्तापरमामृतम् — the supreme nectar of this-ness · पराहन्तामये वह्नौ — in the fire consisting of supreme I-ness · होमस्वीकारलक्षणम् — the mark of the acceptance as oblation

गुरुदैवतमन्त्राणामैक्यं सञ्चिन्तयेद्विया ।

यावदुल्लासपर्यन्तमुपदेशे पिबेन्मधु ॥ ९० ॥

९०

*gurudaivatamantrāṇāmaikyaṃ sañcintayeddhīyā |
yāvadullāsaparyantamupadeśe pibenmadhu ||*

One should contemplate with the intellect the oneness of guru, deity and mantra, and drink wine as instructed up to the limit of exhilaration.

WORD BY WORD गुरुदैवतमन्त्राणाम् — of guru, deity and mantra · ऐक्यं सञ्चिन्तयेद्विया — one should contemplate the oneness with the intellect · यावदुल्लासपर्यन्तम् — up to the limit of exhilaration · उपदेशे पिबेन्मधु — one should drink wine as instructed

चुल्लनं सिद्धिदं प्रोक्तं दीपो ज्ञानप्रदायकः ।

पानात् परपदप्राप्तिः कौले त्रयमितीरितम् ॥ ९१ ॥

९१

*cullanaṃ siddhidam proktaṃ dīpo jñānapradāyakaḥ |
pānāt parapadaprāptiḥ kaule trayamitīritam ||*

The mouthful is declared to give attainment, the lamp bestows knowledge, and from drinking comes the attainment of the supreme state — in the Kaula way this triad is declared.

WORD BY WORD चुल्लनं सिद्धिदं प्रोक्तं — the mouthful is declared to give attainment · दीपो ज्ञानप्रदायकः — the lamp bestows knowledge · पानात् परपदप्राप्तिः — from drinking, attainment of the supreme state · कौले त्रयमितीरितम् — in the Kaula way this triad is declared

भोजनान्ते विषं मद्यं मद्यान्ते भोजनं विषम् ।
अमृतं तद्विजानीयाद् यदन्नं सुरया सह ॥ ९२ ॥

९२

bhojanānte viṣaṃ madyaṃ madyānte bhojanaṃ viṣam |
amṛtaṃ tadvijānīyād yadannaṃ surayā saha ||

Wine after a meal is poison, and a meal after wine is poison; one should know that to be nectar — the food taken together with surā.

WORD BY WORD भोजनान्ते विषं मद्यं — wine after a meal is poison · मद्यान्ते भोजनं विषम् — a meal after wine is poison · अमृतं तद्विजानीयाद् — one should know that to be nectar · यदन्नं सुरया सह — the food taken together with surā

चर्वणेन युतं पानममृतं कथितं प्रिये ।
चर्वणेन विना पानं केवलं विषवर्द्धनं ॥ ९३ ॥

९३

carvaṇena yutaṃ pānamamṛtaṃ kathitaṃ priye |
carvaṇena vinā pānaṃ kevalaṃ viṣavardhanaṃ ||

Drinking joined with chewing is called nectar, O beloved; drinking without chewing is merely an increase of poison.

WORD BY WORD चर्वणेन युतं पानम् — drinking joined with chewing · अमृतं कथितं प्रिये — is called nectar, O beloved · चर्वणेन विना पानं — drinking without chewing · केवलं विषवर्द्धनं — is merely an increase of poison

पानञ्च त्रिविधं प्रोक्तं दिव्यवीरपशुक्रमात् ।
दिव्यं देव्यग्रतः पानं वीरं मुद्रासने कृतम् ॥ ९४ ॥

९४

pānañca trividhaṃ proktaṃ divyavīrapaśukramāt |
divyaṃ devyagrataḥ pānaṃ vīraṃ mudrāsane kṛtaṃ ||

Drinking is declared threefold — divine, heroic and paśu, in that order: divine is drinking before the Devī, heroic is that done in the mudrā-posture,

WORD BY WORD पानञ्च त्रिविधं प्रोक्तं — drinking is declared threefold · दिव्यवीरपशुक्रमात् — in the order divine, heroic, paśu · दिव्यं देव्यग्रतः पानं — divine is drinking before the Devī · वीरं मुद्रासने कृतम् — heroic is that done in the mudrā-posture

स्वेच्छया पशुवत्पीतं पशुपानमितीरितम् ॥ ९५ ॥

९५

svēcchayā paśuvatpītaṃ paśupānamitīritam ||

and that drunk at will, like a paśu, is called paśu-drinking.

WORD BY WORD स्वेच्छया पशुवत्पीतं — drunk at will, like a paśu · पशुपानमितीरितम् — is called paśu-drinking

भुक्तिमुक्तिप्रदं दिव्यं वीरं भुक्तिप्रदं भवेत् ।

९६

पशुपानं नरकदं प्रोक्तं पानफलं प्रिये ॥ ९६ ॥

*bhuktimuktipradaṃ divyaṃ vīraṃ bhuktipradaṃ bhavet |
paśupānaṃ narakadaṃ proktaṃ pānaphalaṃ priye ||*

The divine gives enjoyment and liberation, the heroic gives enjoyment, and paśu-drinking leads to hell — thus the fruit of drinking is declared, O beloved.

WORD BY WORD भुक्तिमुक्तिप्रदं दिव्यं — the divine gives enjoyment and liberation · वीरं भुक्तिप्रदं भवेत् — the heroic gives enjoyment · पशुपानं नरकदं — paśu-drinking leads to hell · प्रोक्तं पानफलं प्रिये — the fruit of drinking is declared, O beloved

दृष्टिमानसवाक्काये यावन्नो भवति भ्रमः ।

९७

तावत् पानं प्रकुर्वीत पशुपानमतः परम् ॥ ९७ ॥

*dr̥ṣṭimānasavākkāye yāvanṇo bhavati bhramaḥ |
tāvat pānaṃ prakurvīta paśupānamataḥ param ||*

So long as there is no confusion in sight, mind, speech or body, so long one may drink; beyond that it is paśu-drinking.

WORD BY WORD दृष्टिमानसवाक्काये — in sight, mind, speech and body · यावन्नो भवति भ्रमः — so long as there is no confusion · तावत् पानं प्रकुर्वीत — so long one may drink · पशुपानमतः परम् — beyond that it is paśu-drinking

यावन्नेन्द्रियवैकल्यं यावन्नो मुखवैकृतम् ।
तावदेव पिबेन्मद्यमन्यथा पतनं भवेत् ॥ ९८ ॥

९८

yāvannendriyavaikalyaṃ yāvanno mukhavaikṛtam |
tāvaḍeva pibenmadyamanyathā patanaṃ bhavet ||

So long as there is no impairment of the senses and no distortion of the face, only so long should one drink wine; otherwise there is a fall.

WORD BY WORD यावन्नेन्द्रियवैकल्यं — so long as there is no impairment of the senses · यावन्नो मुखवैकृतम् — so long as there is no distortion of the face · तौवदेव पिबेन्मद्यम् — only so long should one drink wine · अन्यथा पतनं भवेत् — otherwise there is a fall

पूर्णाभिषेकयुक्तानां पानं देवि निगद्यते ।
कराभ्यां पात्रमुद्धृत्य स्मरेन्मूलञ्च पादुकाम् ।
आगलान्तं पिबेद्द्रव्यं स मुक्तो नात्र संशयः ॥ ९९ ॥

९९

pūrṇābhiṣekayuktānaṃ pānaṃ devī nigadyate |
karābhyāṃ pātramuddhṛtya smarenmūlañca pādukām |
āgalāntaṃ pibeddravyaṃ sa mukto nātra saṃśayaḥ ||

For those who have the full abhiṣeka, O Devī, drinking is declared thus: having raised the vessel with both hands and recalled the root mantra and the pādukā, one should drink the substance up to the throat — he is liberated, there is no doubt of it.

WORD BY WORD पूर्णाभिषेकयुक्तानां — for those who have the full abhiṣeka · पानं देवि निगद्यते — drinking is declared, O Devī · कराभ्यां पात्रमुद्धृत्य — having raised the vessel with both hands · स्मरेन्मूलञ्च पादुकाम् — one should recall the root mantra and the pādukā · आगलान्तं पिबेद्द्रव्यं — one should drink the substance up to the throat · स मुक्तो नात्र संशयः — he is liberated, there is no doubt of it

पीत्वा पीत्वा पुनः पीत्वा यावत् पतति भूतले ।
उत्थाय च पुनः पीत्वा पुनर्जन्म न विद्यते ॥ १०० ॥

१००

*pītvā pītvā punaḥ pītvā yāvat patati bhūtale |
utthāya ca punaḥ pītvā punarjanma na vidyate ||*

Drinking, drinking, drinking again until one falls to the ground, and rising and drinking again — there is no rebirth.

WORD BY WORD पीत्वा पीत्वा पुनः पीत्वा — drinking, drinking, drinking again · यावत् पतति भूतले — until one falls to the ground · उत्थाय च पुनः पीत्वा — and rising and drinking again · पुनर्जन्म न विद्यते — there is no rebirth

आनन्दान्तृप्यते देवी मूर्च्छया भैरवः स्वयम् ।
वमनात् सर्वदेवाश्च तस्मात्त्रिविधमाचरेत् ॥ १०१ ॥

१०१

*ānandāntṛpyate devī mūrccayā bhairavaḥ svayam |
vamanāt sarvadevāśca tasmātrividhamācaret ||*

By the bliss the Devī is satisfied, by the swoon Bhairava himself, and by the vomiting all the gods; therefore one should practise the threefold.

WORD BY WORD आनन्दान्तृप्यते देवी — by the bliss the Devī is satisfied · मूर्च्छया भैरवः स्वयम् — by the swoon, Bhairava himself · वमनात् सर्वदेवाश्च — by the vomiting, all the gods · तस्मात्त्रिविधमाचरेत् — therefore one should practise the threefold

दिव्यपानरतानां वै यत् सुखं कुलयोगिनाम् ।
तत् सुखं सार्वभौमस्य नृपस्यापि न विद्यते ॥ १०२ ॥

१०२

*divyapānaratānām vai yat sukhaṁ kulayoginām |
tat sukhaṁ sārvaḥmaṁsya nṛpasyāpi na vidyate ||*

The happiness of the Kula yogins devoted to divine drinking — that happiness does not exist even for an emperor, even for a king.

WORD BY WORD दिव्यपानरतानां वै — of those devoted to divine drinking · यत् सुखं कुलयोगिनाम् — the happiness of the Kula yogins · तत् सुखं सार्वभौमस्य — that happiness, even for an emperor · नृपस्यापि न विद्यते — even for a king, does not exist

यत् सुखं कुलनिष्ठानां कुलद्रव्यनिषेवनात् ।
तत् सौख्यमेव मोक्षः स्यात् सत्यमेव वरानने ॥ १०३ ॥

१०३

yat sukhaṃ kulaniṣṭhānāṃ kuladravyaniṣevanāt |
tat saukhyameva mokṣaḥ syāt satyameva varānane ||

The happiness that those established in the Kula have from partaking of the Kula substances — that happiness itself is liberation, truly, O fair-faced one.

WORD BY WORD यत् सुखं कुलनिष्ठानां — the happiness of those established in the Kula · कुलद्रव्यनिषेवनात् — from partaking of the Kula substances · तत् सौख्यमेव मोक्षः स्यात् — that happiness itself is liberation · सत्यमेव वरानने — truly, O fair-faced one

इति ते कथितं किञ्चित् वटुशक्त्यादिपूजनम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १०४ ॥

१०४

iti te kathitaṃ kiñcit vaṭuśaktyādipūjanam |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||

Thus I have told you something, in brief, of the worship of Vaṭu, the Śakti and the rest, O queen of the Kula; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus I have told you something · वटुशक्त्यादिपूजनम् — of the worship of Vaṭu, the Śakti and the rest · समासेन कुलेशानि — in brief, O queen of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे वटुकशक्त्यादिपूजनं नाम सप्तम उल्लासः ॥

Thus ends the seventh Ullāsa, called the Worship of Vaṭuka, the Śakti and the Rest, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथाष्टमोल्लासः

Ullāsa Eight — The Seven Ullāsas and the Bhairavī-cakra

Īśvara describes the seven stages of ullāsa, with whom vessels may and may not be shared, the dismissal-bali and the hymn of peace, the ecstatic behaviour of the Bhairavī-cakra, the Śāmbhavī mudrā, and the abolition of caste within the circle.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।
उल्लासभेदं देवेश द्रव्यपात्रादिसङ्गमम् ॥ १॥

१

kuleśa śrotumicchāmi karuṇāmṛtavāridhe |
ullāsabhedam deveśa dravyapātrādisaṅgamam ||

O Lord of the Kula, ocean of the nectar of compassion, I wish to hear the kinds of ullāsa, O lord of the gods, and the sharing of substances, vessels and the rest,

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · करुणामृतवारिधे — O ocean of the nectar of compassion · उल्लासभेदं देवेश — the kinds of ullāsa, O lord of gods · द्रव्यपात्रादिसङ्गमम् — the sharing of substances, vessels and the rest

रत्युद्वासनकालञ्च श्रीचक्रस्थितिमेव च ।
चेष्टां कौलिकशक्तीनां वद मे परमेश्वर ॥ २॥

२

ratyudvāsanakālāñca śrīcakrasthitimeva ca |
ceṣṭāṃ kaulikaśaktīnāṃ vada me parameśvara ||

the time for the dismissal of the rite, the ordering of the Śrīcakra, and the behaviour of the Kaulika Śaktis — tell me, O supreme Lord.

WORD BY WORD रत्युद्वासनकालञ्च — the time for the dismissal of the rite · श्रीचक्रस्थितिमेव च — and the ordering of the Śrīcakra · चेष्टां कौलिकशक्तीनां — the behaviour of the Kaulika Śaktis · वद मे परमेश्वर — tell me, O supreme Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण जायते दिव्यभावना ॥ ३॥

३

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa jāyate divyabhāvanā ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it the divine disposition arises.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · जायते दिव्यभावना — the divine disposition arises

आरम्भस्तरुणश्चैव यौवनं प्रौढमेव च ।
तदन्तश्चोन्मनाश्चैव ततोल्लासश्च सप्तमः ॥ ४॥

४

ārambhastaruṇaścaiva yauvanaṃ prauḍhameva ca |
tadantaśconmanāścaiva tatollāsaśca saptamaḥ ||

Ārambha (beginning), taruṇa (youthful), yauvana (prime), prauḍha (mature), tadanta (its end), unmanā (beyond mind), and the seventh, the ullāsa beyond that.

WORD BY WORD आरम्भस्तरुणश्चैव — ārambha, and taruṇa · यौवनं प्रौढमेव च — yauvana and prauḍha · तदन्तश्चोन्मनाश्चैव — tadanta and unmanā · ततोल्लासश्च सप्तमः — and the seventh, the ullāsa beyond

तत्त्वत्रयं स्यादारम्भः कथितः कुलनायिके ।
कथितस्तरुणोल्लासस्तरुणं सुखमम्बिके ॥ ५॥

५

tattvatrayaṃ syādārambhaḥ kathitaḥ kulanāyike |
kathitastaruṇollāstaruṇaṃ sukhamaṃbika ||

The three tattvas (given by the guru) are the ārambha — so it is declared, O mistress of the Kula; the taruṇa ullāsa is declared as the fresh pleasure, O Ambikā.

WORD BY WORD तत्त्वत्रयं स्यादारम्भः — the three tattvas are the ārambha · कथितः कुलनायिके — so it is declared, O mistress of the Kula · कथितस्तरुणोल्लासः — the taruṇa ullāsa is declared · तरुणं सुखमम्बिके — as the fresh pleasure, O Ambikā

यौवनं मनसः सम्यगुल्लासः सुस्थितिः प्रिये ।
स्खलनं दृङ्मनोवाचां प्रौढमित्यभिधीयते ॥ ६ ॥

६

*yauvanaṃ manasaḥ samyagullāsaḥ susthitiḥ priye |
skhalanaṃ dṛṇmanovācāṃ prauḍhamityabhidhīyate ||*

Yauvana is the full exhilaration of the mind, a state of well-being, O beloved; the faltering of sight, mind and speech is called prauḍha.

WORD BY WORD यौवनं मनसः सम्यगुल्लासः — yauvana is the full exhilaration of the mind · सुस्थितिः प्रिये — a state of well-being, O beloved · स्खलनं दृङ्मनोवाचां — faltering of sight, mind and speech · प्रौढमित्यभिधीयते — is called prauḍha

समुल्लासपरे चक्रे य इच्छेत् पात्रमेलनम् ।
अर्वाक् प्रौढसमुल्लासं नैव कुर्यात् कदाचन ।
यथाधिकारं तत्रापि कर्तव्यं पात्रमेलनम् ॥ ७ ॥

७

*samullāsapare cakre ya icchet pātramelanam |
arvāk prauḍhasamullāsaṃ naiva kuryāt kadācana |
yathādhikāraṃ tatrāpi kartavyaṃ pātramelanam ||*

One who in a cakra given to full exhilaration wishes the mingling of vessels should never do it before the full exhilaration of prauḍha; and even there the mingling of vessels is to be done according to one's standing.

WORD BY WORD समुल्लासपरे चक्रे — in a cakra given to full exhilaration · य इच्छेत् पात्रमेलनम् — one who wishes the mingling of vessels · अर्वाक् प्रौढसमुल्लासं — before the full exhilaration of prauḍha · नैव कुर्यात् कदाचन — should never do it · यथाधिकारं तत्रापि — even there, according to one's standing · कर्तव्यं पात्रमेलनम् — the mingling of vessels is to be done

अदीक्षितैरनाचारैस्तन्त्रज्ञदैवतैः ।

दूषकैः समयभ्रष्टैर्न कुर्याद् द्रव्यसङ्गतिम् ॥ ८ ॥

८

*adīkṣitairanācārairatantrajñadaivataiḥ |
dūṣakaiḥ samayaabhraṣṭairna kuryād dravyasaṅgatim ||*

With the uninitiated, those without conduct, those who know neither tantra nor deity, with defilers and those fallen from the rules, one should not share the substance.

WORD BY WORD अदीक्षितैरनाचारैः — with the uninitiated, those without conduct · अतन्त्रज्ञदैवतैः — those who know neither tantra nor deity · दूषकैः समयभ्रष्टैः — with defilers, those fallen from the rules · न कुर्याद् द्रव्यसङ्गतिम् — one should not share the substance

अभिज्ञं मन्यमानैश्च प्रपञ्चव्रतधारिभिः ।

पशुभिः क्षुद्रकर्मस्थैर्न कुर्याद् द्रव्यसङ्गतिम् ॥ ९ ॥

९

*abhiññam manyamānaiśca prapañcavratadhāribhiḥ |
paśubhiḥ kṣudrakarmasthairna kuryād dravyasaṅgatim ||*

With those who think themselves knowing, those who keep vows for show, and paśus engaged in petty rites, one should not share the substance.

WORD BY WORD अभिज्ञं मन्यमानैश्च — with those who think themselves knowing · प्रपञ्चव्रतधारिभिः — those who keep vows for show · पशुभिः क्षुद्रकर्मस्थैः — with paśus engaged in petty rites · न कुर्याद् द्रव्यसङ्गतिम् — one should not share the substance

स्त्रीद्विष्टैर्गुरुभिः शप्तैर्भक्तिहीनैर्दुरात्मभिः ।

कुलोपदेशहीनैश्च न कुर्याद् द्रव्यसङ्गतिम् ॥ १० ॥

१०

*strīdvīṣṭairgurubhiḥ śaptairbhaktihīnairdūrātmabhiḥ |
kulopadeśahīnaiśca na kuryād dravyasaṅgatiṃ ||*

With those hated by women, cursed by gurus, devoid of devotion, wicked-souled, and those without the Kula teaching, one should not share the substance.

WORD BY WORD स्त्रीद्विष्टैर्गुरुभिः शप्तैः — with those hated by women, cursed by gurus · भक्तिहीनैर्दुरात्मभिः — devoid of devotion, wicked-souled · कुलोपदेशहीनैश्च — and those without the Kula teaching · न कुर्याद् द्रव्यसङ्गतिम् — one should not share the substance

पदवाक्यप्रमाणज्ञाः श्रुतिस्मृत्यर्थवेदिनः ।

कुलधर्मानभिज्ञाश्चेत्तत्सङ्गं परिवर्जयेत् ॥ ११ ॥

११

*padavākyaapramāṇajñāḥ śrutismṛtyarthavedinaḥ |
kuladharmānabhijñāścettatsaṅgaṃ parivarjayet ||*

Even knowers of grammar, logic and epistemology, knowers of the meaning of śruti and smṛti — if they are ignorant of the Kula dharma, one should shun their company.

WORD BY WORD पदवाक्यप्रमाणज्ञाः — knowers of grammar, logic and epistemology · श्रुतिस्मृत्यर्थवेदिनः — knowers of the meaning of śruti and smṛti · कुलधर्मानभिज्ञाश्चेत् — if they are ignorant of the Kula dharma · तत्सङ्गं परिवर्जयेत् — one should shun their company

सत्कुले च प्रसूता वा वृद्धाश्चाचारवर्तिनः ।

त्वत्पूजाविमुखाः स्युश्चेत्तत्संसर्गं परित्यजेत् ॥ १२ ॥

१२

*satkule ca prasūtā vā vṛddhāścācāravartināḥ |
tvatpūjāvimukhāḥ syuścettatsaṃsargaṃ parityajet ||*

Even those born in a good family, elders following right conduct — if they are averse to your worship, one should give up their company.

WORD BY WORD सत्कुले च प्रसूता वा — born in a good family · वृद्धाश्चाचारवर्तिनः — elders, following right conduct · त्वत्पूजाविमुखाः स्युश्चेत् — if they are averse to your worship · तत्संसर्गं परित्यजेत् — one should give up their company

स्त्रीपुत्रमित्रबन्धूनां स्निग्धानामपि पार्वति ।
कुलाचारानभिज्ञानां सङ्गतिं वर्जयेत्त्रिये ॥ १३ ॥

१३

strīputramitrabandhūnām snigdhānāmapī pārvati |
kulācārānabhiññānām saṅgatiṃ varjayettriye ||

Even of wife, sons, friends and kin, however affectionate, O Pārvati — if they are ignorant of the Kula conduct, one should avoid their company, O beloved.

WORD BY WORD स्त्रीपुत्रमित्रबन्धूनां — of wife, sons, friends and kin · स्निग्धानामपि पार्वति — even though affectionate, O Pārvati · कुलाचारानभिज्ञानां — ignorant of the Kula conduct · सङ्गतिं वर्जयेत्त्रिये — one should avoid the company, O beloved

अदृष्टपौरुषाणाञ्च देशान्तरनिवासिनाम् ।
विना सङ्केतयोगेन न कुर्याद् द्रव्यसङ्गतिम् ॥ १४ ॥

१४

adr̥ṣṭapauruṣāṇāñca deśāntaranivāsīnām |
vinā saṅketayogena na kuryād dravyasaṅgatiṃ ||

With those whose worth has not been seen and with dwellers in another land, one should not share the substance without the exchange of the secret sign.

WORD BY WORD अदृष्टपौरुषाणाञ्च — of those whose worth has not been seen · देशान्तरनिवासिनाम् — dwellers in another land · विना सङ्केतयोगेन — without the exchange of the sign · न कुर्याद् द्रव्यसङ्गतिम् — one should not share the substance

एकपात्रं न कुर्वीत यदि साक्षात् कुलेश्वरः ।
मन्त्राः पराङ्मुखा यान्ति विघ्नश्चैव पदे पदे ॥ १५ ॥

१५

ekapātraṃ na kurvīta yadi sākṣāt kuleśvaraḥ |
mantrāḥ parāṅmukhā yānti vighnaścaiva pade pade ||

One should not use a single vessel, even if the other be the Lord of the Kula himself; the mantras turn their faces away, and there is obstruction at every step.

WORD BY WORD एकपात्रं न कुर्वीत — one should not use a single vessel · यदि साक्षात् कुलेश्वरः — even if he be the Lord of the Kula himself · मन्त्राः पराङ्मुखा यान्ति — the mantras turn their faces away · विघ्नश्चैव पदे पदे — and there is obstruction at every step

स्वपात्रस्थितहेतुञ्च न दद्याद्भैरवाय च ।

यदि दद्यात्कुलेशानि देवताशापमाप्नुयात् ॥ १६ ॥

१६

svapātrasthitahetuñca na dadyādbhairavāya ca |
yadi dadyātkuleśāni devatāśāpamāpnuyāt ||

The wine standing in one's own vessel one should not give even to Bhairava; if one gives it, O queen of the Kula, one incurs the curse of the deities.

WORD BY WORD स्वपात्रस्थितहेतुञ्च — the wine standing in one's own vessel · न दद्याद्भैरवाय च — one should not give even to Bhairava · यदि दद्यात्कुलेशानि — if one gives, O queen of the Kula · देवताशापमाप्नुयात् — one incurs the curse of the deities

आसनं भोजनं पात्रमम्बरं शयनादिकम् ।

अनभिज्ञैरनर्हैश्च सङ्गमं नैव कारयेत् ॥ १७ ॥

१७

āsanaṃ bhojanaṃ pātramambaram śayanādikam |
anabhijñairanarhaiśca saṅgamaṃ naiva kārayet ||

Seat, food, vessel, garment, bed and the like — one should never share them with the ignorant and the unworthy.

WORD BY WORD आसनं भोजनं पात्रम् — seat, food, vessel · अम्बरं शयनादिकम् — garment, bed and the like · अनभिज्ञैरनर्हैश्च — with the ignorant and the unworthy · सङ्गमं नैव कारयेत् — one should never share

स्रोतोभेदेन वा कुर्यात्कौलिकः पात्रमेलनम् ।

पूर्वदक्षिणयोरैक्यमुदक्पश्चिमयोस्तथा ॥ १८ ॥

१८

srotobhedena vā kuryātkaulikaḥ pātramelanam |
pūrvadakṣiṇayoraikyamudakpaścimayostathā ||

Or the Kaulika should do the mingling of vessels according to the division of streams: the eastern and southern are one, likewise the northern and western.

WORD BY WORD स्रोतोभेदेन वा कुर्यात् — or according to the division of streams · कौलिकः पात्रमेलनम् — the Kaulika should do the mingling of vessels · पूर्वदक्षिणयोरैक्यम् — the eastern and southern are one · उदक्पश्चिमयोस्तथा — likewise the northern and western

तस्मिन् क्रमार्चनपरैर्वीरैः स्वसदृशैरपि ।
कामिनीभिश्च तत्कुर्यात् स्रोतसाञ्च चतुष्टये ॥ १९ ॥

१९

tasmin kramārcanaparairvīraiḥ svasadrśairapi |
kāminībhiṣca tatkuryāt srotasāñca catuṣṭaye ||

There one should do it with heroes devoted to the ordered worship who are one's equals, and with the women — even across all four streams.

WORD BY WORD तस्मिन् क्रमार्चनपरैः — there, with those devoted to the ordered worship · वीरैः स्वसदृशैरपि — with heroes who are one's equals · कामिनीभिश्च तत्कुर्यात् — and with the women, one should do it · स्रोतसाञ्च चतुष्टये — even across the four streams

योगिभिर्योगिनीभिश्च प्रदत्तं पूर्णपात्रकम् ।
स्वमातृपादुकामूलमन्त्रजप्तं पिबेत्प्रिये ॥ २० ॥

२०

yogibhiryoginībhiṣca pradattaṃ pūrṇapātrakam |
svamātrpādukāmūlamantrajaptaṃ pibetpriye ||

A full vessel given by yogins and yoginīs one should drink, O beloved, having consecrated it with one's own Mātṛ-pādukā and root mantra.

WORD BY WORD योगिभिर्योगिनीभिश्च — by yogins and yoginīs · प्रदत्तं पूर्णपात्रकम् — a full vessel given · स्वमातृपादुकामूलमन्त्रजप्तं — consecrated with one's own Mātṛ-pādukā and root mantra · पिबेत्प्रिये — one should drink, O beloved

क्वचित् यदृच्छया प्राप्तमलिपात्रन्तु भक्तितः ।
आदाय पूर्ववज्जप्त्वा पिबेदेवि गुरुं स्मरन् ॥ २१ ॥

२१

kvacit yadṛccayā prāptamalipātrantu bhaktitaḥ |
ādāya pūrvavajjaptvā pibeddevi guruṃ smaran ||

A vessel of wine obtained somewhere by chance, one should take with devotion, consecrate as before, and drink, O Devī, remembering the guru.

WORD BY WORD क्वचित् यदृच्छया प्राप्तम् — somewhere obtained by chance · अलिपात्रन्तु भक्तितः — a vessel of wine, with devotion · आदाय पूर्ववज्जप्त्वा — having taken it and consecrated as before · पिबेदेवि गुरुं स्मरन् — one should drink, O Devī, remembering the guru

गुरुशक्तिसुतानाञ्च गुरुज्येष्ठकनिष्ठयोः ।
स्वज्येष्ठस्यापि चोच्छिष्टं खादेन्नान्यस्य पार्वति ॥ २२ ॥

२२

guruśaktisutānāñca guruḥjyeṣṭhakaniṣṭhayoḥ |
svajyeṣṭhasyāpi cocchiṣṭaṃ khādenñānyasya pārvati ||

One may eat the leavings of the guru, his Śakti and his sons, of the guru's seniors and juniors, and of one's own senior — but not of any other, O Pārvati.

WORD BY WORD गुरुशक्तिसुतानाञ्च — of the guru, his Śakti and his sons · गुरुज्येष्ठकनिष्ठयोः — of the guru's seniors and juniors · स्वज्येष्ठस्यापि चोच्छिष्टं — and the leavings of one's own senior · खादेन्नान्यस्य पार्वति — one may eat — not another's, O Pārvati

शक्त्युच्छिष्टं पिबेद् द्रव्यं वीरोच्छिष्टञ्च चर्वणम् ।
आत्मोच्छिष्टं न दातव्यं परकीयं न भक्षयेत् ॥ २३ ॥

२३

śaktyucchiṣṭaṃ pibed dravyaṃ vīrocchiṣṭaṇca carvaṇam |
ātmocchiṣṭaṃ na dātavyaṃ parakīyaṃ na bhakṣayet ||

One may drink the substance left by the Śakti and eat what is left by a hero; one's own leavings must not be given, nor another's eaten.

WORD BY WORD शक्त्युच्छिष्टं पिबेद् द्रव्यं — one may drink the substance left by the Śakti · वीरोच्छिष्टञ्च चर्वणम् — and eat what is left by a hero · आत्मोच्छिष्टं न दातव्यं — one's own leavings must not be given · परकीयं न भक्षयेत् — nor another's eaten

उच्छिष्टं भक्षयेत् स्त्रीणां ताभ्यो नोच्छिष्टमर्पयेत् ।
चक्रमध्येऽपि देवेशि अन्यथा पतनं भवेत् ॥ २४ ॥

२४

*ucchiṣṭaṃ bhakṣayet strīṇāṃ tābhyo nocchiṣṭamarpayet |
cakramadhye'pi deveśi anyathā patanaṃ bhavet ||*

One may eat the leavings of women but should not offer them one's own leavings, even within the cakra, O queen of the gods; otherwise there is a fall.

WORD BY WORD उच्छिष्टं भक्षयेत् स्त्रीणां — one may eat the leavings of women · ताभ्यो नोच्छिष्टमर्पयेत् — but should not offer them one's leavings · चक्रमध्येऽपि देवेशि — even within the cakra, O queen of gods · अन्यथा पतनं भवेत् — otherwise there is a fall

कनिष्ठानां स्वशिष्याणां दद्यादुच्छिष्टमम्बिके ।
दद्यात् स्नेहेन योऽन्येभ्यः स भवेदापदाम्पदम् ॥ २५ ॥

२५

*kaniṣṭhānāṃ svaśiṣyāṇāṃ dadyāducchiṣṭamambike |
dadyāt snehena yo'nyeḥbhyāḥ sa bhavedāpadāmpadam ||*

To juniors and one's own disciples one may give one's leavings, O Ambikā; one who gives them to others out of affection becomes a seat of calamities.

WORD BY WORD कनिष्ठानां स्वशिष्याणां — to juniors and one's own disciples · दद्यादुच्छिष्टमम्बिके — one may give one's leavings, O Ambikā · दद्यात् स्नेहेन योऽन्येभ्यः — one who gives them to others out of affection · स भवेदापदाम्पदम् — he becomes a seat of calamities

आसवोच्छिष्टपात्रन्तु यो वा गृह्णाति मोहतः ।
स्नेहाल्लोभात् भयाद्वापि देवताशापमाप्नुयात् ॥ २६ ॥

२६

*āsavocchiṣṭapātrantu yo vā grhṇāti mohataḥ |
snehāllobhāt bhayādvāpi devatāśāpamāpnuyāt ||*

One who through delusion, affection, greed or fear takes a vessel of leftover liquor incurs the curse of the deities.

WORD BY WORD आसवोच्छिष्टपात्रन्तु — a vessel of leftover liquor · यो वा गृह्णाति मोहतः — one who takes through delusion · स्नेहाल्लोभात् भयाद्वापि — out of affection, greed or fear · देवताशापमाप्नुयात् — incurs the curse of the deities

प्रौढोल्लासे कुलेशानि कुर्याद्वलिविसर्जनम् ।
पूजागृहाद्वहिः कुर्यात्त्रिकोणे तु गृहान्तरे ॥ २७ ॥

२७

*prauḍhollāse kuleśāni kuryādbalivisarjanam |
pūjāgrhādvahīḥ kuryāttrikōṇe tu grhāntare ||*

In the prauḍha ullāsa, O queen of the Kula, one should perform the dismissal-bali — outside the worship-room, in a triangle within another room.

WORD BY WORD प्रौढोल्लासे कुलेशानि — in the prauḍha ullāsa, O queen of the Kula · कुर्याद्वलिविसर्जनम् — one should perform the dismissal-bali · पूजागृहाद्वहिः कुर्यात् — one should do it outside the worship-room · त्रिकोणे तु गृहान्तरे — in a triangle within another room

गन्धपुष्पाक्षतैः पूज्य ध्यायेदुच्छिष्टभैरवम् ।
गदात्रिशूलडमरुपात्रहस्तं त्रिलोचनम् ।
कृष्णाभं भैरवं ध्यायेत् सर्वविघ्ननिवारणम् ॥ २८ ॥

२८

*gandhapuṣpākṣataiḥ pūjya dhyāyeducchiṣṭabhairavam |
gadātriśūlāḍamarupātrahastam trilocanam |
kṛṣṇābhaṁ bhairavam dhyāyet sarvaviḡṇanivāraṇam ||*

Having worshipped with scents, flowers and unbroken grains, one should meditate on Ucchiṣṭa-Bhairava — three-eyed, dark in hue, with mace, trident, ḍamaru and bowl in his hands, the remover of all obstacles.

WORD BY WORD गन्धपुष्पाक्षतैः पूज्य — having worshipped with scents, flowers and grains · ध्यायेदुच्छिष्टभैरवम् — one should meditate on Ucchiṣṭa-Bhairava · गदात्रिशूलडमरुपात्रहस्तं — with mace, trident, ḍamaru and bowl in his hands · त्रिलोचनम् — three-eyed · कृष्णाभं भैरवं ध्यायेत् — one should meditate on Bhairava, dark in hue · सर्वविघ्ननिवारणम् — the remover of all obstacles

तारत्रयं समुच्चार्य पश्चादुच्छिष्टभैरवम् ।
एहियुग्मं बलिं गृह्युग्मं फट् च द्विठान्तकः ॥ २९ ॥

२९

tāratrayaṃ samuccāryaṃ paścāducchiṣṭabhairavam |
ehiyugmaṃ baliṃ gr̥h̥ṇayugmaṃ phaṭ ca dvīṭhāntakaḥ ||

Having uttered the three tāras, then "ucchiṣṭabhairava ehi ehi baliṃ gr̥h̥ṇa gr̥h̥ṇa phaṭ", ending with svāhā —

WORD BY WORD तारत्रयं समुच्चार्य — having uttered the three tāras · पश्चादुच्छिष्टभैरवम् — then "ucchiṣṭabhairava" · एहियुग्मं बलिं गृह्युग्मं — "ehi ehi baliṃ gr̥h̥ṇa gr̥h̥ṇa" · फट् च द्विठान्तकः — "phaṭ", and ending with the double ṭha

बल्युद्वासनमन्त्रोऽयं द्वाविंशतिभिरक्षरैः ।
शान्तिस्तवं पठेत्पश्चात्तर्पयेदलिबिन्दुभिः ॥ ३० ॥

३०

balyudvāsanamantro'yaṃ dvāviṃśatibhirakṣaraiḥ |
śāntistavaṃ paṭhetpaścāttarpayedalibindubhiḥ ||

this is the mantra for dismissing the bali, of twenty-two syllables. Afterwards one should recite the hymn of peace and offer drops of wine.

WORD BY WORD बल्युद्वासनमन्त्रोऽयं — this is the mantra for dismissing the bali · द्वाविंशतिभिरक्षरैः — of twenty-two syllables · शान्तिस्तवं पठेत्पश्चात् — afterwards one should recite the hymn of peace · तर्पयेदलिबिन्दुभिः — and offer drops of wine

यजन्ति देव्यो हरपादपङ्कजम्

प्रसन्नधामामृतमोक्षदायकम् ।

अनन्तसिद्धान्तमयप्रबोधकं

नमामि चाष्टाष्टकयोगिनीगणम् ॥ ३१ ॥

३१

*yajanti devyo harapādapaṅkajam |
prasannadhāmāmṛtamokṣadāyakam |
anantasiddhāntamayaprabodhakaṁ |
namāmi cāṣṭāṣṭakayoginīgaṇam ||*

"The goddesses worship the lotus-feet of Hara, the abode of grace, bestower of nectar and liberation, awakener of the endless siddhānta; I bow to the host of the sixty-four Yoginīs."

WORD BY WORD यजन्ति देव्यो हरपादपङ्कजम् — the goddesses worship the lotus-feet of Hara · प्रसन्नधामामृतमोक्षदायकम् — the abode of grace, bestower of nectar and liberation · अनन्तसिद्धान्तमयप्रबोधकं — awakener of the endless siddhānta · नमामि चाष्टाष्टकयोगिनीगणम् — I bow to the host of the sixty-four Yoginīs

योगिनीचक्रमध्यस्थं मातृमण्डलवेष्टितम् ।

नमामि शिरसा नाथं भैरवं भैरवीप्रियम् ॥ ३२ ॥

३२

*yoginīcakramadhyasthaṁ mātṛmaṇḍalaveṣṭitam |
namāmi śirasā nāthaṁ bhairavaṁ bhairavīpriyam ||*

"I bow my head to the Lord Bhairava, beloved of Bhairavī, standing in the midst of the Yoginī-cakra, surrounded by the circle of the Mothers."

WORD BY WORD योगिनीचक्रमध्यस्थं — standing in the midst of the Yoginī-cakra · मातृमण्डलवेष्टितम् — surrounded by the circle of Mothers · नमामि शिरसा नाथं — I bow my head to the Lord · भैरवं भैरवीप्रियम् — Bhairava, beloved of Bhairavī

अनादिघोरसंसारध्वान्तैकध्वंसकारिणे ।

नमः श्रीनाथवैद्याय कुलौषधिविधायिने ॥ ३३ ॥

३३

*anādiḡhorasaṃsāradhvāntaikadhvaṃsakāriṇe |
namaḥ śrīnāthavaidyāya kulauṣadhidhāyīne ||*

"Homage to the blessed Lord-physician who prescribes the Kula medicine, the sole destroyer of the darkness of the beginningless, dreadful saṃsāra."

WORD BY WORD अनादिघोरसंसार- — of the beginningless dreadful saṃsāra · ध्वान्तैकध्वंसकारिणे — the sole destroyer of the darkness · नमः श्रीनाथवैद्याय — homage to the blessed Lord-physician · कुलौषधिविधायिने — who prescribes the Kula medicine

आपदो दुरितं रोगाः समयाचारलङ्घनात् ।

ये ते सर्वे व्यपोहन्तु दिव्यचक्रस्य मेलनात् ॥ ३४ ॥

३४

*āpado duriṭaṃ rogāḥ samayācāralaṅghanāt |
ye te sarve vyapohantu divyacakrasya melanāt ||*

"Whatever calamities, sin and diseases arise from transgression of the rules of conduct — may all those be dispelled through the gathering of the divine cakra."

WORD BY WORD आपदो दुरितं रोगाः — calamities, sin, diseases · समयाचारलङ्घनात् — arising from transgression of the rules of conduct · ये ते सर्वे व्यपोहन्तु — may all those be dispelled · दिव्यचक्रस्य मेलनात् — through the gathering of the divine cakra

आयुरारोग्यमैश्वर्यं कीर्तिर्लाभः सुखं जयः ।

कान्तिर्मनोहरा चास्तु पान्तु सर्वाश्च देवताः ॥ ३५ ॥

३५

*āyurārogyamaīśvaryaṃ kīrtirlābhaḥ sukhaṃ jayaḥ |
kāntirmanoharā cāstu pāntu sarvāśca devatāḥ ||*

"May there be life, health, lordship, fame, gain, happiness, victory and charming beauty; and may all the deities protect."

WORD BY WORD आयुरारोग्यमैश्वर्यं — life, health, lordship · कीर्तिर्लाभः सुखं जयः — fame, gain, happiness, victory · कान्तिर्मनोहरा चास्तु — and charming beauty — may these be · पान्तु सर्वाश्च देवताः — and may all the deities protect

सम्पूजकानां प्रतिपालकानां
यतीन्द्रयोगीन्द्रतपोधनानाम् ।
देशस्य राष्ट्रस्य कुलस्य राज्ञः
करोतु शान्तिं भगवान् कुलेशः ॥ ३६ ॥

३६

sampūjakānāṃ pratipālakānāṃ |
yatīndrayogīndratapodhanānām |
deśasya rāṣṭrasya kulasya rājñāḥ |
karotu śāntiṃ bhagavān kuleśaḥ ||

"May the blessed Lord of the Kula grant peace to the worshippers and the protectors, to the great ascetics, great yogins and men of austerity, to the land, the realm, the family and the king."

WORD BY WORD सम्पूजकानां प्रतिपालकानां — of the worshippers, of the protectors · यतीन्द्रयोगीन्द्रतपोधनानाम् — of the great ascetics, great yogins and men of austerity · देशस्य राष्ट्रस्य कुलस्य राज्ञः — of the land, the realm, the family and the king · करोतु शान्तिं भगवान् कुलेशः — may the blessed Lord of the Kula grant peace

नन्दन्तु साधककुलाद्वयदर्शका ये
 सिंहासनाद्युषितशाक्तमहान्वया ये ।
 नन्दन्तु सर्वकुलकौलरताः परे ये
 चान्ये विशेषपदभेदकशाम्भवा ये ॥ ३७ ॥

३७

nandantu sādhakakulādvayadarśakā ye |
siṃhāsanādyuṣitaśāktamahānvayā ye |
nandantu sarvakulakaularatāḥ pare ye |
cānye viśeṣapadabhedakaśāmbhavā ye ||

"May they rejoice — the sādhakas who see the Kula non-duality, those of the great Śākta lineages seated on the lion-throne and the rest; may they rejoice — the supreme ones devoted to all the Kula and Kaula ways, and the other Śāmbhavas who discern the distinctions of the special states."

WORD BY WORD नन्दन्तु साधककुलाद्वयदर्शका ये — may they rejoice — the sādhakas who see the Kula non-duality · सिंहासनाद्युषितशाक्तमहान्वया ये — those of the great Śākta lineages seated on the lion-throne and the rest · नन्दन्तु सर्वकुलकौलरताः परे ये — may they rejoice — the supreme ones devoted to all the Kula and Kaula ways · चान्ये विशेषपदभेदकशाम्भवा ये — and the other Śāmbhavas who discern the distinctions of the special states

नन्दन्तु सिद्धगुरवस्तदनुक्रमज्ञा
ज्येष्ठान्वया समयिनो वटुकाः कुमार्यः ।

ये योगिनीप्रवरवीरकुले प्रसूता

नन्दन्तु भूमिपतिगोद्विजसाधुलोकाः ॥ ३८ ॥

३८

nandantu siddhaguravastadanukramajñā |
jyeṣṭhānvayā samayino vaṭukāḥ kumāryaḥ |
ye yoginīpravaravīrakule prasūtā |
nandantu bhūmipatigodvijasādhulokāḥ ||

"May the siddha-gurus rejoice, the knowers of that succession, the senior lineages, the samayins, the Vaṭukas and the maidens, those born in the family of the foremost Yoginīs and heroes; may kings, cows, brāhmaṇas and the good rejoice."

WORD BY WORD नन्दन्तु सिद्धगुरवस्तदनुक्रमज्ञा — may the siddha-gurus rejoice, the knowers of that succession · ज्येष्ठान्वया समयिनो वटुकाः कुमार्यः — the senior lineages, the samayins, the Vaṭukas, the maidens · ये योगिनीप्रवरवीरकुले प्रसूता — those born in the family of the foremost Yoginīs and heroes · नन्दन्तु भूमिपतिगोद्विजसाधुलोकाः — may kings, cows, brāhmaṇas and the good rejoice

नन्दन्तु नीतिनिपुणा निरवद्यनिष्ठा

निर्मत्सरा निरुपमा निरुपद्रवाश्च ।

नित्यं निरञ्जनरता गुरवो निरीहाः

३९

शान्ताश्च शान्तमनसो हृतशोकशङ्काः ॥ ३९ ॥

nandantu nītinipuṇā niravadyaniṣṭhā |

nirmatsarā nirupamā nirupadravāśca |

nityaṃ nirañjanaratā guravo nīrihāḥ |

śāntāśca śāntamanaso hṛtaśokaśaṅkāḥ ||

"May they rejoice — the skilled in policy, of blameless devotion, without envy, without equal, without affliction; the gurus ever devoted to the Stainless, free of desire, tranquil, of tranquil mind, rid of sorrow and doubt."

WORD BY WORD नन्दन्तु नीतिनिपुणा निरवद्यनिष्ठा — may they rejoice — the skilled in policy, of blameless devotion · निर्मत्सरा निरुपमा निरुपद्रवाश्च — without envy, without equal, without affliction · नित्यं निरञ्जनरता गुरवो निरीहाः — the gurus ever devoted to the Stainless, free of desire · शान्ताश्च शान्तमनसो हृतशोकशङ्काः — tranquil, of tranquil mind, rid of sorrow and doubt

नन्दन्तु योगनिरताः कुलयोगयुक्ता
 ह्याचार्यसामयिकसाधकपुत्रकाश्च ।
 गावो द्विजा युवतयो यतयः कुमार्यो
 धर्मे चरन्तु निरता गुरुभक्तलोकाः ॥ ४०॥

४०

nandantu yoganiratāḥ kulayogayuktā |
hyācāryasāmayikasādhakaputrakāśca |
gāvo dvijā yuvatayo yatayaḥ kumāryo |
dharme carantu niratā gurubhaktalokāḥ ||

"May they rejoice — those devoted to yoga, joined to the Kula yoga, the ācāryas, samayins, sādhakas and putrakas; may cows, brāhmaṇas, young women, ascetics, maidens and the devotees of the guru walk devoted in dharma."

WORD BY WORD नन्दन्तु योगनिरताः कुलयोगयुक्ता — may they rejoice — those devoted to yoga, joined to the Kula yoga · ह्याचार्यसामयिकसाधकपुत्रकाश्च — the ācāryas, samayins, sādhakas and putrakas · गावो द्विजा युवतयो यतयः कुमार्यो — cows, brāhmaṇas, young women, ascetics, maidens · धर्मे चरन्तु निरता गुरुभक्तलोकाः — may the devotees of the guru walk devoted in dharma

नन्दन्तु साधककुला ह्यलमात्मनिष्ठाः
 शापाः पतन्तु समयद्विषि योगिनीनाम् ।
 सा शाम्भवी स्फुरतु कापि ममाप्यवस्था
 यस्यां गुरोश्चरणपङ्कजमेव सत्यम् ॥ ४१ ॥

४१

nandantu sādhakakulā hyalamātmaniṣṭhāḥ |
śāpāḥ patantu samayadvīṣi yoginīnām |
sā śāmbhavī sphuratu kāpi mamāpyavasthā |
yasyāṃ guroścaraṇapaṅkajameva satyam ||

"May the families of sādhakas rejoice, wholly established in the Self; may the curses of the Yoginīs fall on the hater of the rules; may that ineffable Śāmbhavī state flash forth in me too, in which the lotus-feet of the guru alone are real."

WORD BY WORD नन्दन्तु साधककुला ह्यलमात्मनिष्ठाः — may the families of sādhakas rejoice, wholly established in the Self · शापाः पतन्तु समयद्विषि योगिनीनाम् — may the curses of the Yoginīs fall on the hater of the rules · सा शाम्भवी स्फुरतु कापि ममाप्यवस्था — may that ineffable Śāmbhavī state flash forth in me too · यस्यां गुरोश्चरणपङ्कजमेव सत्यम् — in which the lotus-feet of the guru alone are real

याश्चक्रक्रमभूमिकावसतयो नाडीषु याः संस्थिता
याः कायोद्गतरोमकूपनिलया याः संस्थिता धातुषु ।

४२

उच्छ्वासोर्मिरुत्तरङ्गनिलया निश्वासवासाश्च या
स्ता देव्यो रिपुपक्षभक्षणरता नन्दन्तु कौलार्चिताः ॥ ४२ ॥

*yāścakrakramabhūmikāvasatayo nāḍīṣu yāḥ saṁsthitā |
yāḥ kāyodgataromakūpanilayā yāḥ saṁsthitā dhātuṣu |
ucchvāsormimaruttaraṅganilayā niśvāsavāsāśca yā |
stā devyo ripupakṣabhakṣaṇaratā nandantu kaulārcitāḥ ||*

"Those who dwell in the stages of the cakra-order, those established in the nāḍis, those abiding in the hair-pores of the body and in the bodily elements, those abiding in the waves of the out-breath and the breeze, and those dwelling in the in-breath — may those goddesses, who delight in devouring the enemy's side, rejoice, worshipped by the Kaulas."

WORD BY WORD याश्चक्रक्रमभूमिकावसतयो — those who dwell in the stages of the cakra-order · नाडीषु याः संस्थिता — those established in the nāḍis · याः कायोद्गतरोमकूपनिलया — those abiding in the hair-pores of the body · याः संस्थिता धातुषु — those established in the bodily elements · उच्छ्वासोर्मिरुत्तरङ्गनिलया — those abiding in the waves of the out-breath and the breeze · निश्वासवासाश्च याः — and those dwelling in the in-breath · ता देव्यो रिपुपक्षभक्षणरता — those goddesses who delight in devouring the enemy's side · नन्दन्तु कौलार्चिताः — may they rejoice, worshipped by the Kaulas

या देव्यः कुलसम्भवाः क्षितिगता या देवतास्तोयगा
या नित्यं प्रथितप्रभाः शिखिगता या मातरिश्चालयाः ।

४३

या व्योमाहितमण्डलामृतमया याः सर्वगाः सर्वदा
स्ताः सर्वाः कुलमार्गपालनपराः शान्तिं प्रयच्छन्तु मे ॥ ४३ ॥

*yā devyaḥ kulasambhavāḥ kṣitigatā yā devatāstoyagā |
yā nityaṃ prathitaprabhāḥ śikhigatā yā mātariśvālayāḥ |
yā vyomāhitamaṇḍalāmṛtamayā yāḥ sarvagāḥ sarvadā |
stāḥ sarvāḥ kulamārgapālanaparāḥ śāntiṃ prayacchantu me ||*

"The goddesses born of the Kula who dwell in the earth, the deities in the waters, those of ever-renowned radiance in fire, those whose abode is the wind, those made of nectar in the circle set in the sky, those who go everywhere and always — may all of them, intent on guarding the Kula path, grant me peace."

WORD BY WORD या देव्यः कुलसम्भवाः क्षितिगता — the goddesses born of the Kula who dwell in the earth · या देवतास्तोयगा — the deities in the waters · या नित्यं प्रथितप्रभाः शिखिगता — those of ever-renowned radiance in fire · या मातरिश्चालयाः — those whose abode is the wind · या व्योमाहितमण्डलामृतमया — those made of nectar, in the circle set in the sky · याः सर्वगाः सर्वदा — those who go everywhere, always · ताः सर्वाः कुलमार्गपालनपराः — may all of them, intent on guarding the Kula path · शान्तिं प्रयच्छन्तु मे — grant me peace

ऊर्ध्वे ब्रह्माण्डतो वा दिवि गगनतले भूतले वा तले वा
पाताले वानले वा सलिलपवनयोर्यत्र कुत्र स्थिता वा ।

४४

क्षेत्रे पीठोपपीठादिषु च कृतपदा धूपदीपादिकेन
प्रीता देव्यः सदा नः शुभबलिविधिना पान्तु वीरेन्द्रवन्द्याः ॥ ४४ ॥

*ūrdhve brahmāṇḍato vā divi gaganatale bhūtale vā tale vā |
pātāle vānale vā salilapavanayoryatra kutra sthitā vā |
kṣetre pīṭhopapīṭhādiṣu ca kṛtapadā dhūpadipādikena |
prītā devyaḥ sadā naḥ śubhabalividhinā pāntu virendravandyaḥ ||*

"Above, beyond the cosmic egg, in heaven, in the vault of the sky, on earth or below, in the netherworld or in fire, in water or wind, wherever they abide, who have set foot in the sacred fields, the pīṭhas, upapīṭhas and the rest — may the goddesses revered by the chief heroes, pleased by incense, lamps and the rest and by this auspicious bali rite, ever protect us."

WORD BY WORD ऊर्ध्वे ब्रह्माण्डतो वा — above, beyond the cosmic egg · दिवि गगनतले भूतले वा तले वा — in heaven, in the vault of the sky, on earth or below · पाताले वानले वा — in the netherworld or in fire · सलिलपवनयोर्यत्र कुत्र स्थिता वा — in water or wind, wherever they abide · क्षेत्रे पीठोपपीठादिषु च कृतपदा — who have set foot in the sacred fields, the pīṭhas, upapīṭhas and the rest · धूपदीपादिकेन — with incense, lamps and the rest · प्रीता देव्यः सदा नः — may the goddesses, pleased, ever · शुभबलिविधिना पान्तु वीरेन्द्रवन्द्याः — protect us by this auspicious bali rite — they who are revered by the chief heroes

ब्रह्मा श्रीः शेषदुर्गागुहवटुकगणा भैरवाः क्षेत्रपाद्या
वेतालादित्यरुद्रग्रहवसुमनुसिद्धाप्सरोगुह्यकाद्याः ।

४५

भूता गन्धर्वविद्याधरऋषिपितृयक्षासुराः किन्नराद्या
योगीशाश्चरणाः किम्पुरुषमुनिवराश्चक्रगाः पान्तु सर्वे ॥ ४५ ॥

*brahmā śrīḥ śeṣadurgāguhavaṭukagaṇā bhairavāḥ kṣetrapādyā |
vetālādityaruḍragrahavasumanusiddhāpsaroguhyakādyāḥ |
bhūtā gandharvavidyādharaṣipitryakṣāsuraḥ kinnarādyā |
yogīśāścāraṇāḥ kimpuruṣamunivarāścakragāḥ pāntu sarve ||*

"Brahmā, Śrī, Śeṣa, Durgā, Guha, Vaṭuka and the gaṇas, the Bhairavas, the Kṣetrapālas and the rest, Vetālas, Ādityas, Rudras, planets, Vasus, Manus, Siddhas, Apsarases, Guhyakas and the rest, Bhūtas, Gandharvas, Vidyādharas, ṛṣis, fathers, Yakṣas, Asuras, Kinnaras and the rest, lords of yoga, Cāraṇas, Kimpuruṣas and great sages — may all who stand in the cakra protect."

WORD BY WORD ब्रह्मा श्रीः शेषदुर्गागुहवटुकगणा — Brahmā, Śrī, Śeṣa, Durgā, Guha, Vaṭuka and the gaṇas · भैरवाः क्षेत्रपाद्या — the Bhairavas, the Kṣetrapālas and the rest · वेतालादित्यरुद्रग्रहवसुमनुसिद्धाप्सरोगुह्यकाद्याः — Vetālas, Ādityas, Rudras, planets, Vasus, Manus, Siddhas, Apsarases, Guhyakas and the rest · भूता गन्धर्वविद्याधरऋषिपितृयक्षासुराः किन्नराद्या — Bhūtas, Gandharvas, Vidyādharas, ṛṣis, fathers, Yakṣas, Asuras, Kinnaras and the rest · योगीशाश्चरणाः किम्पुरुषमुनिवराश्चक्रगाः पान्तु सर्वे — lords of yoga, Cāraṇas, Kimpuruṣas and great sages — may all who stand in the cakra protect

देहस्थाखिलदेवता गजमुखाः क्षेत्राधिपा भैरवा
योगिन्यो वटुकाश्च यक्षपितरो भूताः पिशाचा ग्रहाः ।

४६

अन्ये भूचरखेचरा दिशिचरा वेतालकाश्चेटका-
स्तृप्यन्तां कुलपुत्रकस्य पिबतः पानं सदीपञ्चरुम् ॥ ४६ ॥

dehasthākhiladevatā gajamukhāḥ kṣetrādhīpā bhairavā |
yoginyo vaṭukāśca yakṣapitaro bhūtāḥ piśācā grahāḥ |
anye bhūcarakhecarā diśicarā vetālakāśceṭakā- |
strīpyantāṃ kulaputrakasya pibataḥ pānaṃ sadīpañcarum ||

"All the deities dwelling in the body, the elephant-faced ones, the lords of the field, the Bhairavas, the Yoginīs, the Vaṭukas, the Yakṣas and fathers, Bhūtas, Piśācas and planets, and the others that move on earth, in the sky and in the quarters, the Vetālas and Ceṭakas — may they be satisfied as the son of the Kula drinks, with the lamp and the oblation."

WORD BY WORD देहस्थाखिलदेवता गजमुखाः — all the deities dwelling in the body, the elephant-faced ones · क्षेत्राधिपा भैरवा — the lords of the field, the Bhairavas · योगिन्यो वटुकाश्च यक्षपितरो — the Yoginīs, the Vaṭukas, the Yakṣas and fathers · भूताः पिशाचा ग्रहाः — Bhūtas, Piśācas, planets · अन्ये भूचरखेचरा दिशिचरा — others that move on earth, in the sky and in the quarters · वेतालकाश्चेटकाः — Vetālas and Ceṭakas · तृप्यन्तां कुलपुत्रकस्य पिबतः — may they be satisfied as the son of the Kula drinks · पानं सदीपञ्चरुम् — the drink with the lamp and the oblation

सत्यञ्चेद् गुरुवाक्यमेव पितरो देवाश्च चेद् योगिनी
 प्रीता चेत् परदेवता यदि भवेद्वेदाः प्रमाणं हि चेत् ।
 शाक्तेयं यदि दर्शनं भवति चेदाज्ञाप्यमोघापि चेत्
 सत्यञ्चापि च कौलधर्मपरमं स्यान्मे जयः सर्वदा ॥ ४७ ॥

४७

*satyañced guruvākyaṁeva pitaro devāśca ced yoginī |
 prītā cet paradevatā yadi bhavedvedāḥ pramāṇaṁ hi cet |
 śākṭeyaṁ yadi darśanaṁ bhavati cedāññāpyamoghāpi cet |
 satyañcāpi ca kauladharmaparamaṁ syānme jayaḥ sarvadā ||*

"If the guru's word alone is true, if the fathers and the gods exist, if the Yoginī is pleased, if the supreme deity exists, if the Vedas are authority, if the Śākta view is real and the command is indeed unfailing, and if the Kaula dharma is true and supreme — may victory be mine always."

WORD BY WORD सत्यञ्चेद् गुरुवाक्यमेव — if the guru's word alone is true · पितरो देवाश्च चेद् — if the fathers and the gods are · योगिनी प्रीता चेत् — if the Yoginī is pleased · परदेवता यदि भवेद् — if the supreme deity exists · वेदाः प्रमाणं हि चेत् — if the Vedas are authority · शाक्तेयं यदि दर्शनं भवति — if the Śākta view is real · चेदाज्ञाप्यमोघापि चेत् — and if the command is indeed unfailing · सत्यञ्चापि च कौलधर्मपरमं — and if the Kaula dharma is true and supreme · स्यान्मे जयः सर्वदा — may victory be mine always

नन्दन्तु साधकाः सर्वे नश्यन्तु कुलदूषकाः ।
 अन्तःस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥ ४८ ॥

४८

*nandantu sādhakāḥ sarve naśyantu kuladūṣakāḥ |
 antaḥsthā śāmbhavī me'stu prasanno'stu guruḥ sadā ||*

"May all the sādhakas rejoice; may the defilers of the Kula perish; may the Śāmbhavī state abide within me; may the guru be ever gracious."

WORD BY WORD नन्दन्तु साधकाः सर्वे — may all the sādhakas rejoice · नश्यन्तु कुलदूषकाः — may the defilers of the Kula perish · अन्तःस्था शाम्भवी मेऽस्तु — may the Śāmbhavī (state) abide within me · प्रसन्नोऽस्तु गुरुः सदा — may the guru be ever gracious

यद्येषा भैरवी देवी यदि भैरवशासनम् ।

यद्येष कुलधर्मः स्यात्तदा नश्यन्तु दूषकाः ॥ ४९॥

४९

yadyeṣā bhairavī devī yadi bhairavaśāsanam |
yadyeṣa kuladharmāḥ syāttadā naśyantu dūṣakāḥ ||

"If this is the goddess Bhairavī, if this is the teaching of Bhairava, if this is the Kula dharma — then may the defilers perish."

WORD BY WORD यद्येषा भैरवी देवी — if this is the goddess Bhairavī · यदि भैरवशासनम् — if this is the teaching of Bhairava · यद्येष कुलधर्मः स्यात् — if this is the Kula dharma · तदा नश्यन्तु दूषकाः — then may the defilers perish

यासामाज्ञाप्रभावेण स्थापितं भुवनत्रयम् ।

नमस्ताभ्यः समस्ताभ्यो योगिनीभ्यो निरन्तरम् ॥ ५०॥

५०

yāsāmājñāprabhāveṇa sthāpitaṁ bhuvanatrayam |
namastābhyaḥ samastābhyo yoginībhyo nirantaram ||

"Homage unceasingly to all the Yoginīs, by the power of whose command the three worlds are established."

WORD BY WORD यासामाज्ञाप्रभावेण — by the power of whose command · स्थापितं भुवनत्रयम् — the three worlds are established · नमस्ताभ्यः समस्ताभ्यो — homage to all of them · योगिनीभ्यो निरन्तरम् — to the Yoginīs, unceasingly

पिबन्तु मातरः सर्वाः पिबन्तु कुलसत्तमाः ।

पिबन्तु भैरवाः सर्वे मम देहे व्यवस्थिताः ॥ ५१॥

५१

pibantu mātaraḥ sarvāḥ pibantu kulasattamāḥ |
pibantu bhairavāḥ sarve mama dehe vyavasthitāḥ ||

"May all the Mothers drink, may the best of the Kula drink, may all the Bhairavas drink — they who are established in my body."

WORD BY WORD पिबन्तु मातरः सर्वाः — may all the Mothers drink · पिबन्तु कुलसत्तमाः — may the best of the Kula drink · पिबन्तु भैरवाः सर्वे — may all the Bhairavas drink · मम देहे व्यवस्थिताः — who are established in my body

तृप्यन्तु मातरः सर्वाः समुद्राः सगणाधिपाः ।
योगिन्यः क्षेत्रपालाश्च मम देहे व्यवस्थिताः ॥ ५२ ॥

५२

tṛpyantu mātaraḥ sarvāḥ samudrāḥ sagaṇādhīpāḥ |
yogīnyāḥ kṣetrapālāśca mama dehe vyavasthitāḥ ||

"May all the Mothers be satisfied, the oceans with the lords of the gaṇas, the Yoginīs and the Kṣetrapālas — established in my body."

WORD BY WORD तृप्यन्तु मातरः सर्वाः — may all the Mothers be satisfied · समुद्राः
सगणाधिपाः — the oceans, with the lords of the gaṇas · योगिन्यः क्षेत्रपालाश्च — the Yoginīs
and the Kṣetrapālas · मम देहे व्यवस्थिताः — established in my body

शिवाद्यवनिपर्यन्तं ब्रह्मादिस्तम्बसंयुतम् ।
कालाग्न्यादिशिवान्तञ्च जगद् यज्ञेन तृप्यतु ॥ ५३ ॥

५३

śivādyavaniparyantaṁ brahmādistambasamyutam |
kālāgnyādiśivāntaṁ jagad yajñena tṛpyatu ||

"From Śiva down to the earth, from Brahmā down to a tuft of grass, from the fire of time up to Śiva — may the universe be satisfied by this sacrifice."

WORD BY WORD शिवाद्यवनिपर्यन्तं — from Śiva down to the earth · ब्रह्मादिस्तम्बसंयुतम् —
from Brahmā down to a tuft of grass · कालाग्न्यादिशिवान्तञ्च — from the fire of time up to
Śiva · जगद् यज्ञेन तृप्यतु — may the universe be satisfied by this sacrifice

द्वारस्था मणिमण्डपस्य परितः श्रीनन्दने कानने
 शून्यागारविहारकन्दरमठे व्योम्नि श्मशाने स्थिताः ।
 कूपस्थानगताश्चतुष्पथगताः सन्देशसंस्थाश्च ये
 पङ्क्तार्थावहकेतुमानकुसुमात् गृह्णन्तु ते पान्तु च ॥ ५४ ॥

५४

*dvārasthā maṇimaṇḍapasya paritaḥ śrīnandane kānane |
 śūṇyāgāravihārakandaramaṭhe vyomni śmaśāne sthitāḥ |
 kūpasthānagatāścatuspathagatāḥ sandeśasamsthāśca ye |
 paṅkārthāvahaketumānakusumāt grhṇantu te pāntu ca ||*

"Those at the doors and all around the jewelled pavilion, in the blessed Nandana grove, in empty houses, monasteries, caves and hermitages, in the sky and in the cremation ground, at wells and at crossroads, and those who stand at the boundaries — may they accept this offering and protect."

WORD BY WORD द्वारस्था मणिमण्डपस्य परितः — those at the doors and around the jewelled pavilion · श्रीनन्दने कानने — in the blessed Nandana grove · शून्यागारविहारकन्दरमठे — in empty houses, monasteries, caves and hermitages · व्योम्नि श्मशाने स्थिताः — in the sky and in the cremation ground · कूपस्थानगताश्चतुष्पथगताः — those at wells and at crossroads · सन्देशसंस्थाश्च ये — and those who stand at the boundaries · पङ्क्तार्थावहकेतुमानकुसुमात् — from the flowers ... (obscure) · गृह्णन्तु ते पान्तु च — may they accept and protect

पठित्वाभ्यर्चनापात्रं समुद्धृत्य गुरुः प्रिये ।
 ततो दद्यात् स्वशिष्याय प्रसादं कुलनायिके ॥ ५५ ॥

५५

*paṭhitvābhyarcanāpātraṁ samuddhṛtya guruḥ priye |
 tato dadyāt svasiṣyāya prasādaṁ kulānāyike ||*

Having recited this, the guru should raise the vessel of worship, O beloved, and then give it to his disciple as grace, O mistress of the Kula.

WORD BY WORD पठित्वाभ्यर्चनापात्रं — having recited, the vessel of worship · समुद्धृत्य गुरुः प्रिये — having raised, the guru, O beloved · ततो दद्यात् स्वशिष्याय — should then give to his disciple · प्रसादं कुलनायिके — as grace, O mistress of the Kula

स्वाभीष्टचेष्टाचरणं प्रौढान्तः परिकीर्तितः ।

प्रौढान्तोल्लासितादेवि मुदिते योगिमण्डले ।

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योगिनीमण्डले चैव क्रमादानन्दमुच्यते ॥ ५६॥

*svābhīṣṭaceṣṭācaraṇaṃ prauḍhāntaḥ parikīrtitaḥ |
prauḍhāntollāsītāddevī mudite yogimaṇḍale |
yoginīmaṇḍale caiva kramādānandamucyate ||*

Acting according to one's own desire is proclaimed the prauḍhānta (end of prauḍha); when, from exhilaration in the prauḍhānta, O Devī, the circle of yogins and the circle of yoginīs is glad, in due course it is called ānanda.

WORD BY WORD स्वाभीष्टचेष्टाचरणं — acting according to one's own desire · प्रौढान्तः परिकीर्तितः — is proclaimed the prauḍhānta · प्रौढान्तोल्लासितादेवि — from being exhilarated in the prauḍhānta, O Devī · मुदिते योगिमण्डले — when the circle of yogins is glad · योगिनीमण्डले चैव — and the circle of yoginīs · क्रमादानन्दमुच्यते — in due course, it is called ānanda

तदारूढेषु वीरेषु कार्याकार्यं न विद्यते ।

इच्छैव शास्त्रसम्पत्तिरित्याज्ञा परमेश्वरि ॥ ५७॥

५७

*tadārūḍheṣu vīreṣu kāryākāryaṃ na vidyate |
icchaiva śāstrasampattirityājñā parameśvari ||*

For heroes who have ascended to that state there is no "to be done" or "not to be done"; will itself is the fulfilment of the śāstra — this is the command, O supreme Goddess.

WORD BY WORD तदारूढेषु वीरेषु — for heroes who have ascended to that · कार्याकार्यं न विद्यते — there is no "to be done" or "not to be done" · इच्छैव शास्त्रसम्पत्तिः — will itself is the fulfilment of the śāstra · इत्याज्ञा परमेश्वरि — this is the command, O supreme Goddess

तत्र यद् यत् कृतं कर्म शुभं वा यदि वाऽशुभम् ।
तत्सर्वं देवताप्रीत्यै जायते सुरसुन्दरि ॥ ५८ ॥

५८

tatra yad yat kṛtaṃ karma śubhaṃ vā yadi vā śubham |
tatsarvaṃ devatāprītyai jāyate surasundari ||

There, whatever deed is done, good or bad, all of it comes to be for the pleasure of the deity, O beauty among the gods.

WORD BY WORD तत्र यद् यत् कृतं कर्म — there, whatever deed is done · शुभं वा यदि वाऽशुभम् — good or bad · तत्सर्वं देवताप्रीत्यै — all that is for the pleasure of the deity · जायते सुरसुन्दरि — it comes to be, O beauty among the gods

जल्पो जपफलं तन्द्रा समाधिरभिजायते ।
विक्रिया पूजनं देवि उदितं भैरवीबलिः ॥ ५९ ॥

५९

jalpo japaphalaṃ tandrā samādhirabhi jāyate |
vikriyā pūjanaṃ devi uḍitaṃ bhairavibaliḥ ||

Chatter has the fruit of japa, drowsiness becomes samādhi, agitation is worship, O Devī, and vomiting is the bali to Bhairavi;

WORD BY WORD जल्पो जपफलं — chatter has the fruit of japa · तन्द्रा समाधिरभिजायते — drowsiness becomes samādhi · विक्रिया पूजनं देवि — agitation is worship, O Devī · उदितं भैरवीबलिः — vomiting is the bali to Bhairavi

मुक्तिः स्याच्छक्तिसंयोगः स्तोत्रं तत्कालभाषितम् ।
न्यासोऽवयवसंस्पर्शो भोजनं हवनक्रिया ॥ ६० ॥

६०

muktiḥ syācchaktisaṃyogaḥ stotraṃ tatkālabhāṣitam |
nyāso'vayavaśaṃsparśo bhojanaṃ havanakriyā ||

union with the Śakti is liberation, what is spoken at that time is a hymn, touching the limbs is nyāsa, and eating is the rite of oblation;

WORD BY WORD मुक्तिः स्याच्छक्तिसंयोगः — union with the Śakti is liberation · स्तोत्रं तत्कालभाषितम् — what is spoken at that time is a hymn · न्यासोऽवयवसंस्पर्शो — touching the limbs is nyāsa · भोजनं हवनक्रिया — eating is the rite of oblation

वीक्षणं ध्यानमीशानि शयनं वन्दनं भवेत् ।
तदुल्लासे कृता नाना या चेष्टा सा च सत्क्रिया ।
कार्याकार्यविचारन्तु यः करोति स पातकी ॥ ६१॥

६१

vīkṣaṇaṃ dhyānamīśāni śayanaṃ vandanaṃ bhavet |
tadullāse kṛtā nānā yā ceṣṭā sā ca satkriyā |
kāryākāryavicārantu yaḥ karoti sa pātakī ||

gazing is meditation, O Goddess, lying down is prostration. In that ullāsa the various acts that are done are all righteous action; but one who weighs "to be done" against "not to be done" is a sinner.

WORD BY WORD वीक्षणं ध्यानमीशानि — gazing is meditation, O Goddess · शयनं वन्दनं भवेत् — lying down is prostration · तदुल्लासे कृता नाना — in that ullāsa the various · या चेष्टा सा च सत्क्रिया — acts that are done are all righteous action · कार्याकार्यविचारन्तु — but the weighing of "to be done" and "not to be done" · यः करोति स पातकी — one who makes it is a sinner

एतच्चक्रगता वीरा विज्ञेयाः परयोगिनः ।
येनाप्नुवन्ति मनुजाः साक्षाद्भैरवरूपताम् ॥ ६२॥

६२

etaccakragatā virā vijñeyāḥ parayogināḥ |
yenāpnuvanti manuḥjāḥ sākṣādbhairavarūpatām ||

The heroes in this cakra are to be known as supreme yogins; by this men attain the very form of Bhairava.

WORD BY WORD एतच्चक्रगता वीरा — the heroes in this cakra · विज्ञेयाः परयोगिनः — are to be known as supreme yogins · येनाप्नुवन्ति मनुजाः — by which men attain · साक्षाद्भैरवरूपताम् — the very form of Bhairava

सम्मोदः परमानन्दः पतनं ज्ञानवर्द्धनम् ।
वेणुवीणादिवाद्यञ्च कवितारचनादिकम् ॥ ६३ ॥

६३

*sammōdaḥ paramānandaḥ patanaṁ jñānavarddhanam |
veṇuvīṇādivādyañca kavitāracaṇādikam ||*

Gladness is supreme bliss, falling is the increase of knowledge; playing flute, vīṇā and the like, composing poetry and the like,

WORD BY WORD सम्मोदः परमानन्दः — gladness is supreme bliss · पतनं ज्ञानवर्द्धनम् — falling is the increase of knowledge · वेणुवीणादिवाद्यञ्च — playing flute, vīṇā and the like · कवितारचनादिकम् — composing poetry and the like

रोदनं भाषणं पातः समुत्थानं विजृम्भनम् ।
गमनं विक्रिया देवि योग इत्यभिधीयते ॥ ६४ ॥

६४

*rodanaṁ bhāṣaṇaṁ pātaḥ samutthānaṁ vijṛmbhanaṁ |
gamaṇaṁ vikriyā devī yoga ityabhidhiyate ||*

weeping, talking, falling, rising up, yawning, walking about, agitation, O Devī — all this is called yoga.

WORD BY WORD रोदनं भाषणं पातः — weeping, talking, falling · समुत्थानं विजृम्भनम् — rising up, yawning · गमनं विक्रिया देवि — walking about, agitation, O Devī · योग इत्यभिधीयते — all this is called yoga

चक्रेऽस्मिन् योगिनो वीरा योगिन्यो मदमन्थराः ।
समाचरन्ति देवेशि यथोल्लासं मनोगतम् ॥ ६५ ॥

६५

*cakre'smin yogino vīrā yoginyo madamantharāḥ |
samācaranti deveśi yathollāsaṁ manogatam ||*

In this cakra the yogins, the heroes and the yoginīs, languid with intoxication, behave, O queen of the gods, according to the exhilaration in their minds.

WORD BY WORD चक्रेऽस्मिन् योगिनो वीरा — in this cakra the yogins, the heroes · योगिन्यो मदमन्थराः — and the yoginīs, languid with intoxication · समाचरन्ति देवेशि — behave, O queen of gods · यथोल्लासं मनोगतम् — according to the exhilaration that is in their minds

शनैः पृच्छन्ति पार्श्वस्थान् विस्मृत्यात्मविवक्षितम् ।
निधाय वदने पात्रं निर्विण्णा निवसन्ति च ॥ ६६ ॥

६६

śanaiḥ prcchanti pāśvasthān viśmrtyātmavivakṣitam |
nīdhāya vadane pātram nirviṇṇā nivasanti ca ||

They softly ask those beside them, having forgotten what they themselves meant to say; holding the vessel at the mouth, they remain listless.

WORD BY WORD शनैः पृच्छन्ति पार्श्वस्थान् — they softly ask those beside them · विस्मृत्यात्मविवक्षितम् — having forgotten what they meant to say · निधाय वदने पात्रं — holding the vessel at the mouth · निर्विण्णा निवसन्ति च — they remain, listless

मत्ता स्वपुरुषं मत्वा कान्तान्यमवलम्बते ।
तथैव पुरुषश्चापि प्रौढान्तोल्लाससंयुतः ॥ ६७ ॥

६७

mattā svapuruṣaṁ matvā kāntānyamavalambate |
tathaiva puruṣaścāpi prauḍhāntollāsaśanyutaḥ ||

The intoxicated woman, taking him for her own man, clings to another lover; and likewise the man too, filled with the exhilaration of prauḍhānta,

WORD BY WORD मत्ता स्वपुरुषं मत्वा — the intoxicated woman, taking him for her own man · कान्तान्यमवलम्बते — clings to another lover · तथैव पुरुषश्चापि — and likewise the man too · प्रौढान्तोल्लाससंयुतः — filled with the exhilaration of prauḍhānta

पुरुषः पुरुषं मोहादालिङ्ग्यनाङ्गनाम् ।
पृच्छति स्वपतिं मुग्धा कस्त्वं काहम् इमे च के ॥ ६८ ॥

६८

puruṣaḥ puruṣaṁ mohādāliṅgyanāṅganām |
prcchati svapatiṁ mugdhā kastvaṁ kāham ime ca ke ||

a man through delusion embraces a man, thinking him a woman; the bewildered woman asks her own husband: "Who are you? Who am I? And who are these?"

WORD BY WORD पुरुषः पुरुषं मोहाद् — a man, through delusion, a man · अलिङ्ग्यनाङ्गनाम् — embraces, thinking her a woman · पृच्छति स्वपतिं मुग्धा — the bewildered woman asks her own husband · कस्त्वं काहम् इमे च के — "who are you, who am I, and who are these?"

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अज्ञानकरतालान्तमस्पष्टाक्षरगीतकम् ।
प्रस्खलत्पदविन्यासं नृत्यन्ति कुलशक्तयः ॥ ७२ ॥

७२

ajñānakaratālāntamaspaṣṭākṣaragītakam |
praskhalatpadavinyāsaṃ nṛtyanti kulaśaktayaḥ ||

With unknowing hand-clapping, singing songs of indistinct syllables, with stumbling steps, the Kula Śaktis dance.

WORD BY WORD अज्ञानकरतालान्तम् — ending in unknowing hand-clapping · अस्पष्टाक्षरगीतकम् — a song of indistinct syllables · प्रस्खलत्पदविन्यासं — with stumbling placement of feet · नृत्यन्ति कुलशक्तयः — the Kula Śaktis dance

योगिनो मदमत्ताश्च पतन्ति प्रमदोरसि ।
मदाकुलाश्च योगिन्यः पतन्ति पुरुषोपरि ॥ ७३ ॥

७३

yogino madamattāśca patanti pramadorasi |
madākulāśca yoginyaḥ patanti puruṣopari ||

The yogins, drunk with intoxication, fall on the breasts of the women; and the yoginīs, dazed with intoxication, fall upon the men.

WORD BY WORD योगिनो मदमत्ताश्च — the yogins, drunk with intoxication · पतन्ति प्रमदोरसि — fall on the breasts of the women · मदाकुलाश्च योगिन्यः — and the yoginīs, dazed with intoxication · पतन्ति पुरुषोपरि — fall upon the men

मनोरथसुखं पूर्णं कुर्वन्ति च परस्परम् ।
इत्यादिविविधां चेष्टां कुर्वन्ति कुलनायिके ॥ ७४ ॥

७४

manorathasukhaṃ pūrṇaṃ kurvanti ca parasparam |
ityādivividhāṃ ceṣṭāṃ kurvanti kulānāyike ||

They give one another the full happiness of their heart's desire; such and other various behaviour they perform, O mistress of the Kula.

WORD BY WORD मनोरथसुखं पूर्णं — the full happiness of their heart's desire · कुर्वन्ति च परस्परम् — they give to one another · इत्यादिविविधां चेष्टां — such and other various behaviour · कुर्वन्ति कुलनायिके — they perform, O mistress of the Kula

विकृतिं मनसो हित्वा यदोल्लासः प्रवर्तते ।
तदा तु देवताभावं भजन्ते योगिपुङ्गवाः ॥ ७५ ॥

७५

*vikṛtiṃ manaso hitvā yadollāsaḥ pravartate |
tadā tu devatābhāvaṃ bhajante yogipuṅgavāḥ ||*

When the exhilaration proceeds with the distortion of the mind left behind, then the foremost yogins attain the state of the deity.

WORD BY WORD विकृतिं मनसो हित्वा — having left behind the distortion of the mind · यदोल्लासः प्रवर्तते — when the exhilaration proceeds · तदा तु देवताभावं — then the state of the deity · भजन्ते योगिपुङ्गवाः — the foremost yogins attain

कौलिकान् भैरवावेशान् यो वा निन्दति मूढधीः ।
तं नाशयन्त्यसन्देहं योगिन्यः कुलनायिके ॥ ७६ ॥

७६

*kaulikān bhairavāveśān yo vā nindati mūḍhadhīḥ |
taṃ nāśayantyasandehaṃ yoginyaḥ kulanāyike ||*

The fool who reviles the Kaulikas possessed by Bhairava — him the Yoginīs destroy without doubt, O mistress of the Kula.

WORD BY WORD कौलिकान् भैरवावेशान् — the Kaulikas possessed by Bhairava · यो वा निन्दति मूढधीः — the fool who reviles them · तं नाशयन्त्यसन्देहं — him they destroy without doubt · योगिन्यः कुलनायिके — the Yoginīs, O mistress of the Kula

न निन्देन्न हसेत् क्वापि चक्रे मधुमदालसान् ।
एतच्चक्रगतां वार्तां बहिर्नैव प्रकाशयेत् ॥ ७७ ॥

७७

*na nindenna haset kvāpi cakre madhumadālasān |
etaccakragatāṃ vārtāṃ bahirnaiva prakāśayet ||*

One should never revile nor laugh at those in the cakra who are languid with wine; and what passes in this cakra one should never disclose outside.

WORD BY WORD न निन्देन्न हसेत् क्वापि — one should never revile nor laugh at · चक्रे मधुमदालसान् — those in the cakra languid with wine · एतच्चक्रगतां वार्तां — what passes in this cakra · बहिर्नैव प्रकाशयेत् — one should never disclose outside

तेभ्यो द्रोहं न कुर्वीत नाहितञ्च समाचरेत् ।
भक्त्या सत्कारयेदेतान् गोपयेच्च प्रयत्नतः ॥ ७८ ॥

७८

tebhyo drohaṃ na kurvīta nāhitañca samācaret |
bhaktiā satkārayedetān gopayeccha prayatnataḥ ||

One should not do them injury nor act against their good; one should honour them with devotion and guard them carefully.

WORD BY WORD तेभ्यो द्रोहं न कुर्वीत — one should not do them injury · नाहितञ्च समाचरेत् — nor act against their good · भक्त्या सत्कारयेदेतान् — one should honour them with devotion · गोपयेच्च प्रयत्नतः — and guard them carefully

चक्रे मदाकुलान् दृष्ट्वा चिन्तयेद्देवताधिया ।
मोदते वन्दते भक्त्या स गच्छेत् योगिनीपदम् ॥ ७९ ॥

७९

cakre madākulān dṛṣṭvā cintayeddevatādhīyā |
modate vandate bhaktiā sa gacchet yoginīpadam ||

Seeing those in the cakra dazed with intoxication, one should regard them as deities; one who rejoices and salutes them with devotion goes to the state of the Yoginīs.

WORD BY WORD चक्रे मदाकुलान् दृष्ट्वा — seeing those in the cakra dazed with intoxication · चिन्तयेद्देवताधिया — one should regard them as deities · मोदते वन्दते भक्त्या — one who rejoices and salutes with devotion · स गच्छेत् योगिनीपदम् — he goes to the state of the Yoginīs

पश्येदेवम्विधं चक्रं यो भक्त्या कौलिकः प्रिये ।
व्रततीर्थतपोदानयज्ञकोटिफलं लभेत् ॥ ८० ॥

८०

paśyedeavamvidhaṃ cakraṃ yo bhaktiā kaulikaḥ priye |
vratatīrthatapodānayaññakoṭiphalaṃ labhet ||

The Kaulika who beholds such a cakra with devotion, O beloved, obtains the fruit of a crore of vows, pilgrimages, austerities, gifts and sacrifices.

WORD BY WORD पश्येदेवम्विधं चक्रं — one who beholds such a cakra · यो भक्त्या कौलिकः प्रिये — with devotion, the Kaulika, O beloved · व्रततीर्थतपोदान- — of vows, pilgrimages, austerities, gifts · यज्ञकोटिफलं लभेत् — and sacrifices — he obtains the fruit of a crore

उन्मनाः पतनोत्थाने मूर्च्छना च मुहुर्मुहुः ।

उन्मनाख्यतदुल्लासे चक्रे वीरसमर्चिते ॥ ८१ ॥

८१

unmanāḥ patanotthāne mūrccchanā ca muhurmuḥuḥ |
unmanākhyatadullāse cakre vīrasamarcite ||

Unmanā (beyond mind) is falling and rising and swooning again and again — in that ullāsa called unmanā, in the cakra worshipped by heroes.

WORD BY WORD उन्मनाः पतनोत्थाने — unmanā: falling and rising · मूर्च्छना च मुहुर्मुहुः — and swooning again and again · उन्मनाख्यतदुल्लासे — in that ullāsa called unmanā · चक्रे वीरसमर्चिते — in the cakra worshipped by heroes

चिरं संविदधाते तौ यौ हि कर्मपराक्षरौ ।

परं ब्रह्मानुसन्धानाकाङ्क्षिणौ कुलनायिके ॥ ८२ ॥

८२

ciraṁ saṁvidadhāte tau yau hi karmaparākṣarau |
paraṁ brahmānusandhānākāṅkṣiṇau kulānyike ||

Long do those two abide in consciousness who are the imperishable ones beyond action, longing for union with the supreme Brahman, O mistress of the Kula.

WORD BY WORD चिरं संविदधाते तौ — long do those two abide in consciousness · यौ हि कर्मपराक्षरौ — who are the imperishable ones beyond action · परं ब्रह्मानुसन्धानाकाङ्क्षिणौ — longing for union with the supreme Brahman · कुलनायिके — O mistress of the Kula

देहेन्द्रियाणामवशः समवस्था निगद्यते ।

समवस्थामिधे तस्मिन् ततोल्लासे समं भवेत् ॥ ८३ ॥

८३

dehendriyāṇāmavaśaḥ samavasthā nigadyate |
samavasthāmidhe tasmin tatollāse samaṁ bhavet ||

Loss of control over body and senses is called sāmavasthā (the even state); in that ullāsa called samavasthā, the ullāsa beyond, one becomes even.

WORD BY WORD देहेन्द्रियाणामवशः — loss of control over body and senses · समवस्था निगद्यते — is called samavasthā · समवस्थामिधे तस्मिन् — in that ullāsa called samavasthā · ततोल्लासे समं भवेत् — the ullāsa beyond, one becomes even

परामन्त्रस्वरूपोऽसौ जायते मूर्च्छना परा ।
मूर्च्छनासन्निकर्षो हि मूलमुक्तेः परं विदुः ॥ ८४ ॥

८४

parāmantrasvarūpo'sau jāyate mūrccchanā parā |
mūrccchanāsannikarṣo hi mūlamukteḥ paraṃ viduḥ ||

He becomes of the form of the supreme mantra, and the supreme swoon arises; the approach of that swoon they know as the supreme root of liberation.

WORD BY WORD परामन्त्रस्वरूपोऽसौ — he becomes of the form of the supreme mantra · जायते मूर्च्छना परा — the supreme swoon arises · मूर्च्छनासन्निकर्षो हि — the approach of the swoon indeed · मूलमुक्तेः परं विदुः — they know as the supreme root of liberation

अन्तर्लक्ष्यो बहिर्दृष्टिर्निमेषोन्मेषवर्जितः ।
एषा तु शाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ८५ ॥

८५

antarlakṣyo bahirdṛṣṭirnimēṣonmeṣavarjitaḥ |
eṣā tu śāmbhavī mudrā sarvatantreṣu gopitā ||

The aim within, the gaze without, free of the closing and opening of the eyes — this is the Śāmbhavī mudrā, kept secret in all the tantras.

WORD BY WORD अन्तर्लक्ष्यो बहिर्दृष्टिः — the aim within, the gaze without · निमेषोन्मेषवर्जितः — free of closing and opening of the eyes · एषा तु शाम्भवी मुद्रा — this is the Śāmbhavī mudrā · सर्वतन्त्रेषु गोपिता — kept secret in all the tantras

सर्वोत्तीर्णा सदाऽहन्ता सामरस्यसमाकृतिः ।
अनयोल्लासिनो वीराः शिवा एव न संशयः ॥ ८६ ॥

८६

sarvottirṇā sadā'hantā sāmaraśyasamākṛtiḥ |
anayollāsino virāḥ śivā eva na saṃśayaḥ ||

The ever-transcendent I-ness, of the form of oneness — heroes exhilarated by this are Śiva himself; there is no doubt.

WORD BY WORD सर्वोत्तीर्णा सदाऽहन्ता — the ever-transcendent I-ness · सामरस्यसमाकृतिः — of the form of oneness · अनयोल्लासिनो वीराः — heroes exhilarated by this · शिवा एव न संशयः — are Śiva himself, there is no doubt

नराः किमपि जानन्ति स्वात्मध्यानपरायणाः ।
तदा यत्परमं सौख्यमिति वक्तुं न शक्यते ॥ ८७ ॥

८७

*narāḥ kimapi jānanti svātmadhyānaparāyaṇāḥ |
tadā yatparamaṁ saukhyamiti vaktuṁ na śakyate ||*

Men absorbed in meditation on their own Self know something ineffable; the supreme happiness that then arises cannot be put into words.

WORD BY WORD नराः किमपि जानन्ति — men know something [ineffable] · स्वात्मध्यानपरायणाः — absorbed in meditation on their own Self · तदा यत्परमं सौख्यम् — then, the supreme happiness that is · इति वक्तुं न शक्यते — cannot be put into words

स्वयमेवानुभूयन्ते शर्कराः क्षीरपानवत् ।
ईदृशं तादृशं सौख्यमिति वक्तुं न शक्यते ।
दृश्यते पुलकाद्यैर्यत् तद्ब्रह्मध्यानमुच्यते ॥ ८८ ॥

८८

*svayamevānubhūyante śarkarāḥ kṣīrapānavat |
īdṛśaṁ tādṛśaṁ saukhyamiti vaktuṁ na śakyate |
drśyate pulakādyairyat tadbrahmadhyānamucyate ||*

They are experienced only by oneself, like sugar or the taste of milk; one cannot say "the happiness is like this or like that". What shows itself through horripilation and the like — that is called meditation on Brahman.

WORD BY WORD स्वयमेवानुभूयन्ते — they are experienced only by oneself · शर्कराः क्षीरपानवत् — like sugar, or the drinking of milk · ईदृशं तादृशं सौख्यम् — "the happiness is like this or like that" · इति वक्तुं न शक्यते — cannot be said · दृश्यते पुलकाद्यैर्यत् — what is seen through horripilation and the like · तद्ब्रह्मध्यानमुच्यते — that is called meditation on Brahman

यत्सुखं विद्यते ध्याने देवावेशकरं परम् ।
कथितुं नैव शक्नोमि प्रबुद्धस्तत्समाहितः ॥ ८९ ॥

८९

yatsukhaṃ vidyate dhyāne devāveśakaraṃ param |
kathitum naiva śaknōmi prabuddhastatsamāhitaḥ ||

The supreme happiness that is in meditation, bringing possession by the deity — even I cannot tell it; only the awakened one absorbed in it knows.

WORD BY WORD यत्सुखं विद्यते ध्याने — the happiness that is in meditation · देवावेशकरं परम् — supreme, bringing possession by the deity · कथितुं नैव शक्नोमि — I am not able to tell it · प्रबुद्धस्तत्समाहितः — the awakened one absorbed in it [alone knows]

ब्रह्मध्यानपरानन्दपराः सुकृतिनो नराः ।
क्षणेऽप्यन्तर्हिते तस्मिन् शोचयन्ति हतप्रभाः ॥ ९० ॥

९०

brahmadhyānaparānandaparāḥ sukṛtino narāḥ |
kṣaṇe'pyantarhite tasmin śocayanti hataprabhāḥ ||

Men of merit devoted to the supreme bliss of meditation on Brahman — when it is lost even for a moment, they grieve, their radiance gone.

WORD BY WORD ब्रह्मध्यानपरानन्दपराः — devoted to the supreme bliss of meditation on Brahman · सुकृतिनो नराः — men of merit · क्षणेऽप्यन्तर्हिते तस्मिन् — when it is lost even for a moment · शोचयन्ति हतप्रभाः — they grieve, their radiance gone

सप्तमोल्लासयुक्तानां त्वद्भक्तानां महाफलम् ।

अष्टौ त्रिकालज्ञानोत्थाः प्रत्ययाश्च कुलेश्वरि ।

९१

अष्टावस्थाश्च कम्पाद्या जायन्ते नात्र संशयः ॥ ९१ ॥

saptamollāsayuktānāṃ tvadbhaktānāṃ mahāphalam |
aṣṭau trikālaññānotthāḥ pratyayāśca kuleśvari |
aṣṭāvasthāśca kampādyā jāyante nātra saṁśayaḥ ||

For your devotees who have the seventh ullāsa the fruit is great: the eight certainties arising from knowledge of the three times, O Kuleśvari, and the eight states beginning with trembling arise — there is no doubt of it.

WORD BY WORD सप्तमोल्लासयुक्तानां — for those who have the seventh ullāsa · त्वद्भक्तानां महाफलम् — your devotees, the great fruit · अष्टौ त्रिकालज्ञानोत्थाः — eight [signs] arising from knowledge of the three times · प्रत्ययाश्च कुलेश्वरि — and the certainties, O Kuleśvari · अष्टावस्थाश्च कम्पाद्या — and the eight states beginning with trembling · जायन्ते नात्र संशयः — arise, there is no doubt of it

बहुनात्र किमुक्तेन अणिमाद्यष्टसिद्धयः ।

प्रतीहारिपदं प्राप्ताः सेवन्ते मन्दिरं चिरम् ॥ ९२ ॥

९२

bahunātra kimuktena aṇimādyasṭasiddhayaḥ |
pratīhāripadam prāptāḥ sevante mandiraṃ ciraṃ ||

What use is much said here? The eight siddhis beginning with aṇimā, having attained the rank of door-keepers, long wait upon his house.

WORD BY WORD बहुनात्र किमुक्तेन — what use is much said here · अणिमाद्यष्टसिद्धयः — the eight siddhis beginning with aṇimā · प्रतीहारिपदं प्राप्ताः — having attained the rank of door-keepers · सेवन्ते मन्दिरं चिरम् — long wait upon his house

ये गुणाः परमेशस्य पञ्चवक्त्रतनोः शुभाः ।
ते गुणाः कुलतत्त्वज्ञे तत्त्वज्ञानसमाहृताः ॥ ९३ ॥

९३

ye guṇāḥ parameśasya pañcavaktratanoh śubhāḥ |
te guṇāḥ kulatattvajñe tattvajñānasamāhṛtāḥ ||

The auspicious qualities of the supreme Lord whose body has five faces — those qualities are in the knower of the Kula truth, gathered there by the knowledge of the truth.

WORD BY WORD ये गुणाः परमेशस्य — the qualities of the supreme Lord · पञ्चवक्त्रतनोः शुभाः — the auspicious ones, of him whose body has five faces · ते गुणाः कुलतत्त्वज्ञे — those qualities are in the knower of the Kula truth · तत्त्वज्ञानसमाहृताः — gathered by the knowledge of the truth

आरम्भस्तरुणश्चैव यौवनं प्रौढमेव च ।
तदन्तो जाग्रदित्युक्तश्चोन्मनाः स्वप्न उच्यते ॥ ९४ ॥

९४

ārambhastaruṇaścaiva yauvanaṁ prauḍhameva ca |
tadanto jāgradityuktaśchonmanāḥ svapna ucyate ||

Ārambha, taruṇa, yauvana, prauḍha and tadanta — these are called the waking state; unmanā is called the dream state;

WORD BY WORD आरम्भस्तरुणश्चैव — ārambha and taruṇa · यौवनं प्रौढमेव च — yauvana and prauḍha · तदन्तो जाग्रदित्युक्तः — tadanta — these are called the waking state · चोन्मनाः स्वप्न उच्यते — and unmanā is called the dream state

अनवस्था सुषुप्तिः स्यादवस्थात्रयसंयुता ।
सप्तोल्लासञ्च यो वेत्ति स मुक्तः स च कौलिकः ॥ ९५ ॥

९५

anavasthā suṣuptiḥ syādavasthātrayasamyutā |
saptollāsañca yo vetti sa muktaḥ sa ca kaulikaḥ ||

and anavasthā (the stateless) is deep sleep — thus joined with the three states. One who knows the seven ullāsas — he is liberated, and he is the true Kaulika.

WORD BY WORD अनवस्था सुषुप्तिः स्याद् — anavasthā is deep sleep · अवस्थात्रयसंयुता — joined with the three states · सप्तोल्लासञ्च यो वेत्ति — one who knows the seven ullāsas · स मुक्तः स च कौलिकः — he is liberated, and he is the Kaulika

प्रवृत्ते भैरवीचक्रे सर्वे वर्णा द्विजातयः ।

निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥ ९६ ॥

९६

pravṛtte bhairavīcakre sarve varṇā dvijātayaḥ |
nivṛtte bhairavīcakre sarve varṇāḥ prthak prthak ||

When the Bhairavī-cakra has begun, all castes are twice-born; when the Bhairavī-cakra has ended, all castes are separate again.

WORD BY WORD प्रवृत्ते भैरवीचक्रे — when the Bhairavī-cakra has begun · सर्वे वर्णा द्विजातयः — all castes are twice-born · निवृत्ते भैरवीचक्रे — when the Bhairavī-cakra has ended · सर्वे वर्णाः पृथक् पृथक् — all castes are separate again

स्त्री वाथ पुरुषः षण्डश्चण्डालो वा द्विजोत्तमः ।

चक्रेऽस्मिन्नैव भेदोऽस्ति सर्वे शिवसमाः स्मृताः ॥ ९७ ॥

९७

strī vātha puruṣaḥ ṣaṇḍaścaṇḍālo vā dvijottamaḥ |
cakre'sminnaiva bhedo'sti sarve śivasamāḥ smṛtāḥ ||

Woman, man or eunuch, caṇḍāla or best of brāhmaṇas — in this cakra there is no distinction; all are held equal to Śiva.

WORD BY WORD स्त्री वाथ पुरुषः षण्डः — woman, man or eunuch · चण्डालो वा द्विजोत्तमः — caṇḍāla or best of brāhmaṇas · चक्रेऽस्मिन्नैव भेदोऽस्ति — in this cakra there is no distinction · सर्वे शिवसमाः स्मृताः — all are held equal to Śiva

नागरि निर्झराद्यम्बु गङ्गां प्राप्य यथैकताम् ।

याति श्रीचक्रमध्येऽपि चैकत्वं सर्वमानवाः ॥ ९८ ॥

९८

nāgari nirjharādyambu gaṅgāṃ prāpya yathaikatām |
yāti śricakramadhye'pi caikatvaṃ sarvamānavāḥ ||

As the waters of streams and the rest, reaching the Gaṅgā, attain oneness, so in the midst of the Śricakra too all men attain oneness.

WORD BY WORD नागरि निर्झराद्यम्बु — O city-born one, as the waters of streams and the rest · गङ्गां प्राप्य यथैकताम् — reaching the Gaṅgā, attain oneness · याति श्रीचक्रमध्येऽपि — so in the midst of the Śricakra too · चैकत्वं सर्वमानवाः — all men attain oneness

क्षीरेण सहितं तोयं क्षीरमेव यथा भवेत् ।
तथा श्रीचक्रमध्ये तु जातिभेदो न विद्यते ॥ ९९ ॥

९९

*kṣīreṇa sahitaṁ toyaṁ kṣīrameva yathā bhavet |
tathā śrīcakramadhye tu jātibhedo na vidyate ||*

As water mixed with milk becomes milk itself, so in the midst of the Śrīcakra there is no distinction of caste.

WORD BY WORD क्षीरेण सहितं तोयं — water mixed with milk · क्षीरमेव यथा भवेत् — becomes milk itself · तथा श्रीचक्रमध्ये तु — so in the midst of the Śrīcakra · जातिभेदो न विद्यते — there is no distinction of caste

स्वर्गादिपुण्यलोकेषु देवादन्यद् यथा नहि ।
तथैव चक्रमध्येऽपि देवताः सर्वमानवाः ॥ १०० ॥

१००

*svargādīpūṇyalokeṣu devādanyad yathā nahi |
tathaiva cakramadhye'pi devatāḥ sarvamānavāḥ ||*

As in heaven and the other worlds of merit there is nothing other than gods, so in the midst of the cakra too all men are deities.

WORD BY WORD स्वर्गादिपुण्यलोकेषु — in heaven and the other worlds of merit · देवादन्यद् यथा नहि — as there is nothing other than gods · तथैव चक्रमध्येऽपि — so in the midst of the cakra too · देवताः सर्वमानवाः — all men are deities

जातिभेदो न चक्रेऽस्मिन् सर्वे शिवसमाः स्मृताः ।
वेदेऽपि स्थितमेवं हि सर्वे हि ब्रह्म चाब्रवीत् ॥ १०१ ॥

१०१

*jātibhedo na cakre'smin sarve śivasamāḥ smṛtāḥ |
vede'pi sthītamevaṁ hi sarve hi brahma cābravīt ||*

There is no distinction of caste in this cakra; all are held equal to Śiva. So it stands even in the Veda, for it declared that all indeed is Brahman.

WORD BY WORD जातिभेदो न चक्रेऽस्मिन् — there is no distinction of caste in this cakra · सर्वे शिवसमाः स्मृताः — all are held equal to Śiva · वेदेऽपि स्थितमेवं हि — so it stands even in the Veda · सर्वे हि ब्रह्म चाब्रवीत् — for it declared that all is Brahman

बहुनात्र किमुक्तेन चक्रमध्ये कुलेश्वरि ।
मद्रूपा पुरुषाः सर्वे त्वद्रूपाः प्रमदाः प्रिये ॥ १०२ ॥

१०२

*bahunātra kimuktena cakramadhye kuleśvari |
madrūpā puruṣāḥ sarve tvadrūpāḥ pramadāḥ priye ||*

What use is much said here? In the midst of the cakra, O Kuleśvarī, all the men are of my form and the women are of your form, O beloved.

WORD BY WORD बहुनात्र किमुक्तेन — what use is much said here · चक्रमध्ये कुलेश्वरि — in the midst of the cakra, O Kuleśvarī · मद्रूपा पुरुषाः सर्वे — all the men are of my form · त्वद्रूपाः प्रमदाः प्रिये — the women are of your form, O beloved

चक्रमध्ये तु मूढात्मा जातिभेदं करोति यः ।
तं भक्षयन्ति योगिन्यस्त्वां शपे कुलनायिके ॥ १०३ ॥

१०३

*cakramadhye tu mūḍhātmā jātibhedam karoti yaḥ |
taṁ bhakṣayanti yoginyastvām śape kulanāyike ||*

The fool who makes distinction of caste in the midst of the cakra — him the Yoginīs devour; I swear it by you, O mistress of the Kula.

WORD BY WORD चक्रमध्ये तु मूढात्मा — the fool who, in the midst of the cakra · जातिभेदं करोति यः — makes distinction of caste · तं भक्षयन्ति योगिन्यः — him the Yoginīs devour · त्वां शपे कुलनायिके — I swear it by you, O mistress of the Kula

स्त्रीणामन्यतमं स्थानं पुंसामन्यतमं पृथक् ।
अथवा मिथुनं कृत्वा क्रमात्समुपवेशयेत् ॥ १०४ ॥

१०४

*strīṇāmanyatamaṁ sthānaṁ puṁsāmanyatamaṁ prthak |
athavā mithunaṁ kṛtvā kramātsamupaveśayet ||*

One place for the women and another, separate, for the men — or, forming couples, one should seat them in order,

WORD BY WORD स्त्रीणामन्यतमं स्थानं — one place for the women · पुंसामन्यतमं पृथक् — another, separate, for the men · अथवा मिथुनं कृत्वा — or, forming couples · क्रमात्समुपवेशयेत् — one should seat them in order

पङ्क्त्याकारेण वा सम्यक् चक्राकारेण वा प्रिये ।
शिवशक्तिधिया सर्वे चक्रमध्ये समर्चयेत् ॥ १०५ ॥

१०५

*pañktyākāreṇa vā samyak cakrākāreṇa vā priye |
śivaśaktidhiyā sarve cakramadhye samarcayet ||*

either properly in the form of a row or in the form of a circle, O beloved; regarding all as Śiva and Śakti, one should worship them in the midst of the cakra.

WORD BY WORD पङ्क्त्याकारेण वा सम्यक् — either properly in the form of a row · चक्राकारेण वा प्रिये — or in the form of a circle, O beloved · शिवशक्तिधिया सर्वे — regarding all as Śiva and Śakti · चक्रमध्ये समर्चयेत् — one should worship them in the midst of the cakra

अविभक्तौ यथा आवां लक्ष्मीनारायणौ यथा ।
यथा वाणीविधातारौ तथा वीरः सशक्तिकः ॥ १०६ ॥

१०६

*avibhaktau yathā āvāṃ lakṣmīnārāyaṇau yathā |
yathā vāṇīvidhātārau tathā vīraḥ saśaktikaḥ ||*

As we two are undivided, as Lakṣmī and Nārāyaṇa, as Vāṇī and the Creator — so is the hero with his Śakti.

WORD BY WORD अविभक्तौ यथा आवां — as we two are undivided · लक्ष्मीनारायणौ यथा — as Lakṣmī and Nārāyaṇa · यथा वाणीविधातारौ — as Vāṇī and the Creator · तथा वीरः सशक्तिकः — so is the hero with his Śakti

मधुकुम्भसहस्रैस्तु मांसभारशतैरपि ।
न तुष्यामि वरारोहे भगलिङ्गामृतं विना ॥ १०७ ॥

१०७

*madhukumbhasahasraistu māṃsabhāraśatairapi |
na tuṣyāmi varārohe bhagalingāmṛtaṃ vinā ||*

By a thousand jars of wine or a hundred loads of meat I am not satisfied, O fair-hipped one, without the nectar of yoni and liṅga.

WORD BY WORD मधुकुम्भसहस्रैस्तु — by a thousand jars of wine · मांसभारशतैरपि — or by a hundred loads of meat · न तुष्यामि वरारोहे — I am not satisfied, O fair-hipped one · भगलिङ्गामृतं विना — without the nectar of yoni and liṅga

न चक्राङ्कं न पद्माङ्कं न वज्राङ्कमिदं जगत् ।
 लिङ्गाङ्कञ्च भगाङ्कञ्च तस्माच्छक्तिशिवात्मकम् ॥ १०८ ॥

१०८

na cakrāṅkaṃ na padmāṅkaṃ na vajrāṅkamidaṃ jagat |
liṅgāṅkañca bhagāṅkañca tasmācchaktiśivātmakam ||

This world is not marked by the discus, nor by the lotus, nor by the thunderbolt; it is marked by the liṅga and by the yoni — therefore it consists of Śakti and Śiva.

WORD BY WORD न चक्राङ्कं न पद्माङ्कं — not marked by the discus, nor by the lotus · न वज्राङ्कमिदं जगत् — nor by the thunderbolt is this world · लिङ्गाङ्कञ्च भगाङ्कञ्च — it is marked by the liṅga and by the yoni · तस्माच्छक्तिशिवात्मकम् — therefore it consists of Śakti and Śiva

शिवशक्तिसमायोगो यस्मिन् काले प्रजायते ।
 सा सन्ध्या कुलनिष्ठानां समाधिः स विधीयते ॥ १०९ ॥

१०९

śivaśaktisamāyogo yasmin kāle prajāyate |
sā sandhyā kulaniṣṭhānāṃ samādhiḥ sa vidhīyate ||

The time at which the union of Śiva and Śakti takes place — that is the sandhyā of those established in the Kula, and that is ordained as their samādhi.

WORD BY WORD शिवशक्तिसमायोगो — the union of Śiva and Śakti · यस्मिन् काले प्रजायते — at the time when it takes place · सा सन्ध्या कुलनिष्ठानां — that is the sandhyā of those established in the Kula · समाधिः स विधीयते — and that is ordained as their samādhi

कामुको न स्त्रियं गच्छेद् यदीच्छन्तीमदीक्षिताम् ।
सद्यः संस्कारसंशुद्धां विहितत्वात् स्त्रियं व्रजेत् ॥ ११० ॥

११०

kāmuko na striyaṃ gacched yadīcchantīmādīkṣitām |
sadyaḥ saṃskārasaṃśuddhāṃ vihitatvāt striyaṃ vrajet ||

The lustful man should not go to a woman who, though willing, is uninitiated; being so ordained, he may go to a woman purified by immediate consecration.

WORD BY WORD कामुको न स्त्रियं गच्छेद् — the lustful man should not go to a woman · यदीच्छन्तीमदीक्षिताम् — who, though willing, is uninitiated · सद्यः संस्कारसंशुद्धां — purified by immediate consecration · विहितत्वात् स्त्रियं व्रजेत् — being so ordained, he may go to the woman

इति तत्त्वत्रयोल्लासपानभेदादि चोदितम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १११ ॥

१११

iti tattvatrayollāsapānabhedādi coditam |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||

Thus the three tattvas, the ullāsas, the kinds of drinking and the rest have been declared in brief, O queen of the Kula; what more do you wish to hear?

WORD BY WORD इति तत्त्वत्रयोल्लास- — thus the three tattvas, the ullāsas · पानभेदादि चोदितम् — the kinds of drinking and the rest have been declared · समासेन कुलेशानि — in brief, O queen of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षणग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे तत्त्वत्रितयपानादिभेदकथनं नामाष्टम उल्लासः ॥ ८ ॥

Thus ends the eighth Ullāsa, called the Declaration of the Three Tattvas and the Kinds of Drinking, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ नवमोल्लासः

Ullāsa Nine — Yoga and the Marks of the Kula-yogin

Īśvara teaches gross and subtle dhyāna, samādhi and the state of the jīvanmukta, then describes the Kula-yogin who wanders unrecognised, for whom the forbidden becomes permitted. He extols the worship of Kula-knowers as worship of himself, the fruit of feeding and honouring them, and closes with when ritual action must be kept and when the knower may lay it down.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि योगं योगीशलक्षणम् ।

कुलभक्त्यार्चनफलं वद मे करुणानिधे ॥ १॥

१

*kuleśa śrotumicchāmi yogaṃ yogīśalakṣaṇam |
kulabhaktyārcanaphalaṃ vada me karuṇānidhe ||*

O Lord of the Kula, I wish to hear of yoga and the marks of the lord of yogins, and the fruit of worshipping the devotees of the Kula — tell me, O treasury of compassion.

WORD BY WORD कुलेश — O Lord of the Kula · श्रोतुमिच्छामि — I wish to hear · योगं — yoga · योगीशलक्षणम् — the marks of the lord of yogins · कुलभक्त्यार्चनफलं — the fruit of worshipping the Kula-devotees · वद मे — tell me · करुणानिधे — O treasury of compassion

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

तस्य श्रवणमात्रेण योगः साक्षात् प्रकाशते ॥ २॥

२

śṛṇu devi pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa yogaḥ sāksāt prakāśate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it yoga is directly revealed.

WORD BY WORD शृणु देवि — listen, O Devī · प्रवक्ष्यामि — I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · योगः — yoga · साक्षात् प्रकाशते — is directly revealed

ध्यानन्तु द्विविधं प्रोक्तं स्थूलसूक्ष्मप्रभेदतः ।

साकारं स्थूलमित्याहुर्निराकारन्तु सूक्ष्मकम् ॥ ३॥

३

dhyānantu dvividhaṃ proktaṃ sthūlasūkṣmaprabhedataḥ |
sākāraṃ sthūlamityāhurnirākārantu sūkṣmakam ||

Meditation (dhyāna) is declared to be twofold, by the division into gross and subtle: the gross, they say, is that with form (sākāra), and the subtle is the formless (nirākāra).

WORD BY WORD ध्यानन्तु — meditation, moreover · द्विविधं प्रोक्तं — is declared twofold · स्थूलसूक्ष्मप्रभेदतः — by the division into gross and subtle · साकारं — with form · स्थूलमित्याहुः — they call the gross · निराकारन्तु — and the formless · सूक्ष्मकम् — the subtle

स्थिरार्थं मनसः केचित् स्थूलध्यानं प्रचक्षते ।
स्थूलेऽपि निश्चलं चेतो भवेत् सूक्ष्मेऽपि निश्चलम् ॥ ४॥

४

sthirārthaṃ manasaḥ kecit sthūladhyānaṃ pracakṣate |
sthūle'pi niścalaṃ ceto bhavet sūkṣme'pi niścalam ||

Some prescribe gross meditation for the steadying of the mind: the mind that becomes unmoving in the gross becomes unmoving in the subtle too.

WORD BY WORD स्थिरार्थं मनसः — for the steadying of the mind · केचित् — some · स्थूलध्यानं प्रचक्षते — prescribe gross meditation · स्थूलेऽपि — even in the gross · निश्चलं चेतो भवेत् — the mind may become unmoving · सूक्ष्मेऽपि निश्चलम् — and unmoving in the subtle too

करपादोदरास्यादिरहितं परमेश्वरम् ।
सर्वतेजोमयं ध्यायेत् सच्चिदानन्दनिष्कलम् ॥ ५॥

५

karapādodarāsyādirahitaṃ parameśvaram |
sarvatejomayaṃ dhyāyet saccidānandaniṣkalam ||

One should meditate on the supreme Lord as devoid of hands, feet, belly, mouth and the rest, consisting of all radiance, being-consciousness-bliss, without parts.

WORD BY WORD करपादोदरास्यादिरहितं — devoid of hands, feet, belly, mouth and the rest · परमेश्वरम् — the supreme Lord · सर्वतेजोमयं — consisting of all radiance · ध्यायेत् — one should meditate on · सच्चिदानन्दनिष्कलम् — being-consciousness-bliss, without parts

नोदेति नास्तमभ्येति न वृद्धिं याति न क्षयम् ।
स्वयं विभात्यथान्यानि भासयन् साधनं विना ॥ ६॥

६

nodeti nāstamabhyeti na vṛddhiṃ yāti na kṣayam |
svayaṃ vibhātyathānyāni bhāsayan sādhanam vinā ||

It neither rises nor sets, neither grows nor decays; it shines by itself and illumines other things without any instrument.

WORD BY WORD नोदेति — it does not rise · नास्तमभ्येति — it does not set · न वृद्धिं याति — it does not grow · न क्षयम् — nor decay · स्वयं विभाति — it shines by itself · अथान्यानि भासयन् — and illumines other things · साधनं विना — without any instrument

अनन्तं गतभारूपं सत्तामात्रमगोचरम् ।
मनसा मात्रसम्वेद्यं तज्ज्ञानं ब्रह्मसंज्ञितम् ॥ ७ ॥

७

anantaṃ gatabhārūpaṃ sattāmātramagocaram |
manasā mātrasamvedyaṃ tajjñānaṃ brahmasaṃjñitam ||

Infinite, beyond the form of light, pure being, beyond the reach of the senses, to be known by the mind alone — that knowledge is called Brahman.

WORD BY WORD अनन्तं — infinite · गतभारूपं — beyond the form of light · सत्तामात्रम् — pure being · अगोचरम् — beyond the senses · मनसा मात्रसम्वेद्यं — to be known by the mind alone · तज्ज्ञानं — that knowledge · ब्रह्मसंज्ञितम् — is called Brahman

प्रणष्टवायुसञ्चारः पाषाण इव निश्चलः ।
परजीवैकधामज्ञो योगी योगविदुच्यते ॥ ८ ॥

८

praṇaṣṭavāyusañcāraḥ pāṣāṇa iva niścalaḥ |
parajīvaikadhāmajño yogī yogaviducyate ||

With the movement of breath wholly ceased, unmoving like a stone, knowing the single abode of the supreme and the jīva — such a yogin is called a knower of yoga.

WORD BY WORD प्रणष्टवायुसञ्चारः — with the movement of breath wholly ceased · पाषाण इव निश्चलः — unmoving like a stone · परजीवैकधामज्ञः — knowing the one abode of the supreme and the jīva · योगी — the yogin · योगविदुच्यते — is called a knower of yoga

यदत्र नात्र निर्भासः स्तिमितोदधिवत् स्थितम् ।
स्वरूपशून्यं तद्भ्यानं समाधिरभिधीयते ॥ ९ ॥

९

yadatra nātra nirbhāsaḥ stimitodadhivat sthitam |
svarūpaśūnyaṃ tadbhyaṇaṃ samādhirabhidhiyate ||

Where there is no appearance of "this" or "that", abiding like a stilled ocean, void even of one's own form — that meditation is called samādhi.

WORD BY WORD यदत्र नात्र — where there is neither "here" nor "not here" · निर्भासः — no appearance · स्तिमितोदधिवत् स्थितम् — abiding like a stilled ocean · स्वरूपशून्यं — void of one's own form · तद्भ्यानं — that meditation · समाधिरभिधीयते — is called samādhi

न किञ्चिच्चिन्तनादेव स्वयं तत्त्वं प्रकाशते ।
स्वयं प्रकाशिते तत्त्वे तत्क्षणात्तन्मयो भवेत् ॥ १० ॥

१०

*na kiñciccintanādeva svayaṃ tattvaṃ prakāśate |
svayaṃ prakāśite tattve tatksaṇāttanmayo bhavet ||*

Only by thinking of nothing at all does the Reality shine forth by itself; when the Reality has shone forth by itself, at that very instant one becomes one with it.

WORD BY WORD न किञ्चिच्चिन्तनादेव — only by thinking of nothing at all · स्वयं तत्त्वं प्रकाशते — the Reality shines forth by itself · स्वयं प्रकाशिते तत्त्वे — when the Reality has shone forth by itself · तत्क्षणात् — at that very instant · तन्मयो भवेत् — one becomes that

स्वप्नजाग्रदवस्थायां सुप्तवत् योऽवतिष्ठते ।
निश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ ११ ॥

११

*svapnajāgradavasthāyāṃ suptavat yo'vatiṣṭhate |
niśvāsochhvāsahīnaśca niścitaṃ mukta eva saḥ ||*

He who in the states of dream and waking remains as if asleep, and is without in-breath and out-breath — he assuredly is liberated.

WORD BY WORD स्वप्नजाग्रदवस्थायां — in the states of dream and waking · सुप्तवत् योऽवतिष्ठते — he who remains as if asleep · निश्वासोच्छ्वासहीनश्च — and is without in-breath and out-breath · निश्चितं — assuredly · मुक्त एव सः — he is liberated indeed

निष्पन्दकरणग्रामः स्वात्मलीनमनोऽनिलः ।
य आस्ते मृतवत्साक्षात् जीवन्मुक्तः स उच्यते ॥ १२ ॥

१२

*niṣpandakaraṇagrāmaḥ svātmalīnamano'nilaḥ |
ya āste mṛtavatsākṣāt jīvanmuktaḥ sa ucyate ||*

He who abides with the whole group of senses motionless, with mind and breath dissolved in his own Self, just like one dead — he is called liberated while living (jīvanmukta).

WORD BY WORD निष्पन्दकरणग्रामः — with the whole group of senses motionless · स्वात्मलीनमनोऽनिलः — with mind and breath dissolved in his own Self · य आस्ते — he who abides · मृतवत्साक्षात् — just like one dead · जीवन्मुक्तः स उच्यते — he is called liberated while living

न शृणोति न चाग्राति न स्पृशति न पश्यति ।
न जानाति सुखं दुःखं न सङ्कल्पयते मनः ॥ १३ ॥

१३

*na śṛṇoti na cāghrāti na sprśati na paśyati |
na jānāti sukhaṃ duḥkhaṃ na saṅkalpayate manaḥ ||*

He does not hear, nor smell, nor touch, nor see; he does not know pleasure or pain; his mind forms no intention.

WORD BY WORD न शृणोति — he does not hear · न चाग्राति — nor smell · न स्पृशति — nor touch · न पश्यति — nor see · न जानाति — he does not know · सुखं दुःखं — pleasure or pain · न सङ्कल्पयते मनः — his mind forms no intention

न चापि किञ्चिज्जानाति न च बुध्यति काष्ठवत् ।
एवं शिवे विलीनात्मा समाधिस्थ इहोच्यते ॥ १४ ॥

१४

*na cāpi kiñcijjānāti na ca budhyati kāṣṭhavat |
evaṃ śive vilīnātmā samādhistha ihocyate ||*

Nor does he know anything at all, nor is he aware, like a log; thus, with his self dissolved in Śiva, he is here called established in samādhi.

WORD BY WORD न चापि किञ्चिज्जानाति — nor does he know anything at all · न च बुध्यति — nor is he aware · काष्ठवत् — like a log · एवं — thus · शिवे विलीनात्मा — with his self dissolved in Śiva · समाधिस्थ इहोच्यते — he is here called established in samādhi

यथा जले जलं क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।
अविशेषो भवेत्तद्वज्जीवात्मपरमात्मनोः ॥ १५ ॥

१५

*yathā jale jalaṃ kṣiptaṃ kṣīre kṣīraṃ ghr̥te ghr̥tam |
aviśeṣo bhavettadvajjivātmaparamātmanoḥ ||*

As water poured into water, milk into milk, ghee into ghee become indistinguishable, so it is with the individual self and the supreme Self.

WORD BY WORD यथा — as · जले जलं क्षिप्तं — water poured into water · क्षीरे क्षीरं — milk into milk · घृते घृतम् — ghee into ghee · अविशेषो भवेत् — becomes without distinction · तद्वत् — so · जीवात्मपरमात्मनोः — of the individual self and the supreme Self

यथा ध्यानस्य सामर्थ्यात् कीटोऽपि भ्रमरायते ।
तथा समाधिसामर्थ्याद् ब्रह्मभूतो भवेन्नरः ॥ १६ ॥

१६

yathā dhyānasya sāmāthyāt kīṭo'pi bhramarāyate |
tathā samādisāmāthyād brahmabhūto bhavennarah ||

As by the power of meditation even a worm becomes a bee, so by the power of samādhi a man becomes Brahman.

WORD BY WORD यथा — as · ध्यानस्य सामर्थ्यात् — by the power of meditation · कीटोऽपि भ्रमरायते — even a worm becomes a bee · तथा — so · समाधिसामर्थ्यात् — by the power of samādhi · ब्रह्मभूतो भवेन्नरः — a man becomes Brahman

क्षीरोद्धृतं घृतं यद्वत्तत्र क्षिप्तं न पूर्ववत् ।
पृथक्कृतो गुणेभ्यः स्यादात्मा तद्वदिहोच्यते ॥ १७ ॥

१७

kṣīroddhṛtaṁ ghṛtaṁ yadvattatra kṣiptaṁ na pūrvavat |
prthakkrto guṇebhyaḥ syādātmā tadvadihocyate ||

As ghee drawn out of milk, when thrown back into it, is not as before, so the Self, once separated from the guṇas, is declared to be here.

WORD BY WORD क्षीरोद्धृतं घृतं — ghee drawn out of milk · यद्वत् — as · तत्र क्षिप्तं — thrown back into it · न पूर्ववत् — is not as before · पृथक्कृतो गुणेभ्यः — separated from the guṇas · स्यादात्मा — the Self is · तद्वदिहोच्यते — so it is declared here

यथा गाढान्धकारस्थो न किञ्चिदिह पश्यति ।
अलक्ष्यञ्च तथा योगी प्रपञ्चं नैव पश्यति ॥ १८ ॥

१८

yathā gāḍhāndhakārastho na kiñcidiha paśyati |
alakṣyañca tathā yogī prapañcam naiva paśyati ||

As one standing in dense darkness sees nothing here, so the yogin, himself unnoticed, does not see the world at all.

WORD BY WORD यथा — as · गाढान्धकारस्थः — one standing in dense darkness · न किञ्चिदिह पश्यति — sees nothing here · अलक्ष्यञ्च — and unnoticed · तथा योगी — so the yogin · प्रपञ्चं नैव पश्यति — does not see the world at all

यथा निमीलने काले प्रपञ्चं नैव पश्यति ।
तथैवोन्मीलनेऽपि स्यादेतद्ब्रह्मानस्य लक्षणम् ॥ १९ ॥

१९

yathā nimīlane kāle prapañcam naiva paśyati |
tathaivonmīlane'pi syādetaddhyānasya lakṣaṇam ||

As one does not see the world when the eyes are closed, so it should be even when they are open — this is the mark of meditation.

WORD BY WORD यथा — as · निमीलने काले — at the time of closing the eyes · प्रपञ्चं नैव पश्यति — one does not see the world · तथैव — just so · उन्मीलनेऽपि स्यात् — it should be even when the eyes are open · एतद्ब्रह्मानस्य लक्षणम् — this is the mark of meditation

जनः स्वदेहकण्डूतिं विजानाति यथा तथा ।
परं ब्रह्मस्वरूपी च वेत्ति विश्वविचेष्टितम् ॥ २० ॥

२०

janaḥ svadehakaṇḍūtiṃ vijānāti yathā tathā |
paraṃ brahmasvarūpi ca vetti viśvaviceṣṭitam ||

As a person knows the itch of his own body, so one who has become the supreme Brahman knows the workings of the universe.

WORD BY WORD जनः — a person · स्वदेहकण्डूतिं — the itch of his own body · विजानाति यथा — as he knows · तथा — so · परं ब्रह्मस्वरूपी च — one who has become the supreme Brahman · वेत्ति — knows · विश्वविचेष्टितम् — the workings of the universe

विदिते परमे तत्त्वे वर्णातीते ह्यविक्रिये ।
किङ्करत्वं हि गच्छन्ति मन्त्रा मन्त्राधिपैः सह ॥ २१ ॥

२१

vidīte parame tattve varṇātīte hyavikriye |
kiṅkaratvaṃ hi gacchanti mantrā mantrādhīpaiḥ saha ||

When the supreme Reality, beyond the letters and changeless, is known, the mantras together with the lords of mantras become his servants.

WORD BY WORD विदिते परमे तत्त्वे — when the supreme Reality is known · वर्णातीते — beyond the letters · ह्यविक्रिये — and changeless · किङ्करत्वं हि गच्छन्ति — become servants indeed · मन्त्राः — the mantras · मन्त्राधिपैः सह — along with the lords of mantras

आत्मैकभावनिष्ठस्य या या चेष्टा तदर्चनम् ।
यो यो जल्पः स सन्मन्त्रस्तद्ध्यानं यन्निरीक्षणम् ॥ २२ ॥

२२

ātmaikabhāvaniṣṭhasya yā yā ceṣṭā tadarcanam |
yo yo jalpaḥ sa sanmantrastaddhyānaṁ yannirikṣaṇam ||

For one established in the single state of the Self, whatever action he does is worship, whatever he speaks is the true mantra, and whatever he looks upon is meditation.

WORD BY WORD आत्मैकभावनिष्ठस्य — of one established in the single state of the Self · या या चेष्टा — whatever action · तदर्चनम् — that is worship · यो यो जल्पः — whatever speech · स सन्मन्त्रः — that is the true mantra · तद्ध्यानं — that is meditation · यन्निरीक्षणम् — whatever he looks upon

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ २३ ॥

२३

dehābhimāne galite vijñāte paramātmni |
yatra yatra mano yāti tatra tatra samādhayaḥ ||

When identification with the body has melted away and the supreme Self is realised, wherever the mind goes, there are samādhis.

WORD BY WORD देहाभिमाने गलिते — when identification with the body has melted away · विज्ञाते परमात्मनि — when the supreme Self is realised · यत्र यत्र मनो याति — wherever the mind goes · तत्र तत्र समाधयः — there are samādhis

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परात्मनि ॥ २४ ॥

२४

bhidyate hṛdayagranthiśchidyante sarvasaṁśayaḥ |
kṣīyante cāsya karmāṇi tasmin dṛṣṭe parātmni ||

The knot of the heart is cut, all doubts are severed, and his karmas waste away, when that supreme Self is seen.

WORD BY WORD भिद्यते हृदयग्रन्थिः — the knot of the heart is cut · छिद्यन्ते सर्वसंशयाः — all doubts are severed · क्षीयन्ते चास्य कर्माणि — and his karmas waste away · तस्मिन् दृष्टे परात्मनि — when that supreme Self is seen

योगीन्द्रेण यदा प्राप्तं निर्मलं परमं पदम् ।
देवासुरपदं यत्तत्प्राप्तञ्चापि न गृह्यते ॥ २५ ॥

२५

*yogīndreṇa yadā prāptaṃ nirmalaṃ paramaṃ padam |
devāsuraṇaṃ yattatprāptañcāpi na gr̥hyate ||*

When the lord of yogins has attained the stainless supreme state, the rank of gods and asuras, even if attained, is not accepted by him.

WORD BY WORD योगीन्द्रेण — by the lord of yogins · यदा प्राप्तं — when is attained · निर्मलं परमं पदम् — the stainless supreme state · देवासुरपदं — the rank of gods and asuras · यत् — which · तत्प्राप्तञ्चापि — even though attained · न गृह्यते — is not accepted

यः पश्येत् सर्वगं शान्तमानन्दात्मकमव्ययम् ।
तस्य किञ्चिदनालभ्यं ज्ञातव्यञ्चावशिष्यते ॥ २६ ॥

२६

*yaḥ paśyet sarvagaṃ śāntamānandātmakamavyayam |
tasya kiñcidanālabhyaṃ jñātavyaṇcāvaśiṣyate ||*

He who sees the all-pervading, tranquil, blissful, imperishable one — for him nothing unattained, nothing still to be known, remains.

WORD BY WORD यः पश्येत् — he who sees · सर्वगं — the all-pervading · शान्तम् — the tranquil · आनन्दात्मकम् — of the nature of bliss · अव्ययम् — the imperishable · तस्य — for him · किञ्चित् — anything · अनालभ्यं — unattained · ज्ञातव्यञ्च — or to be known · अवशिष्यते — remains

सम्प्राप्ते ज्ञानविज्ञाने ज्ञेये च हृदि संस्थिते ।
लब्धे शान्तिपदे देवि न योगो नैव धारणा ॥ २७ ॥

२७

samprāpte jñānavijñāne jñeये ca hṛdi samsthite |
labdhe śāntipade devī na yogo naiva dhāraṇā ||

When knowledge and realisation are attained and the object of knowledge is established in the heart, when the state of peace is gained, O Devī, there is no yoga and no dhāraṇā.

WORD BY WORD सम्प्राप्ते ज्ञानविज्ञाने — when knowledge and realisation are attained · ज्ञेये च हृदि संस्थिते — and the object of knowledge is established in the heart · लब्धे शान्तिपदे — when the state of peace is gained · देवि — O Devī · न योगो — there is no yoga · नैव धारणा — nor any dhāraṇā

परे ब्रह्मणि विज्ञाते समस्तैर्नियमैरलम् ।
तालवृन्तेन किं कार्यं लब्धे मलयमारुते ॥ २८ ॥

२८

pare brahmaṇi vijñāte samastairniyamairalam |
tālavarṇtena kiṃ kāryaṃ labdhe malayamārute ||

When the supreme Brahman is realised, enough of all the rules: what use is a palm-leaf fan when the breeze from Malaya is blowing?

WORD BY WORD परे ब्रह्मणि विज्ञाते — when the supreme Brahman is realised · समस्तैर्नियमैरलम् — enough of all the rules · तालवृन्तेन — with a palm-leaf fan · किं कार्यं — what use · लब्धे मलयमारुते — when the Malaya breeze is obtained

आसिकाबन्धनं नास्ति नासिकाबन्धनं न हि ।
न यमो नियमो नास्ति स्वयमोमिति पश्यताम् ॥ २९ ॥

२९

āsikābandhanaṃ nāsti nāsikābandhanaṃ na hi |
na yamo niyamo nāsti svayamomiti paśyatām ||

There is no binding of the seat, no binding of the nostrils, no yama and no niyama for those who see "I myself am Om".

WORD BY WORD आसिकाबन्धनं नास्ति — there is no binding of the seat · नासिकाबन्धनं न हि — no binding of the nostrils · न यमो — no yama · नियमो नास्ति — no niyama · स्वयमोमिति — "I myself am Om" · पश्यताम् — for those who see

न पद्मासनतो योगो न नासाग्रनिरीक्षणम् ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ॥ ३० ॥

३०

*na padmāsanato yogo na nāsāgranirīkṣaṇam |
aikyaṁ jīvātmanorāhuryogaṁ yogaviśāradaḥ ||*

Yoga does not come from the lotus posture, nor is it gazing at the tip of the nose; the adepts in yoga call yoga the oneness of the jīva and the Self.

WORD BY WORD न पद्मासनतो योगो — yoga is not from the lotus posture · न नासाग्रनिरीक्षणम् — nor is it gazing at the tip of the nose · ऐक्यं जीवात्मनोः — the oneness of the jīva and the Self · आहुर्योगं — they call yoga · योगविशारदाः — the adepts in yoga

ध्यायतां क्षणमात्रं हि श्रद्धया परमन्त्विह ।
यद्भवेत् सुमहत् पुण्यं तस्यान्तो नैव गण्यते ॥ ३१ ॥

३१

*dhyāyatāṁ kṣaṇamātraṁ hi śraddhayā paramantviha |
yadbhavet sumahat puṇyaṁ tasyānto naiva gaṇyate ||*

For those who here meditate with faith on the Supreme even for a single moment, the very great merit that arises has no reckonable end.

WORD BY WORD ध्यायतां — for those who meditate · क्षणमात्रं हि — even for a single moment · श्रद्धया — with faith · परमन्त्विह — on the Supreme here · यद्भवेत् सुमहत् पुण्यं — the very great merit that arises · तस्यान्तो नैव गण्यते — its end cannot be reckoned

क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिन्तनम् ।
स सर्वं पातकं हन्यात्तमः सूर्योदयो यथा ॥ ३२ ॥

३२

*kṣaṇaṁ brahmāhamasmīti yaḥ kuryādātmacintanam |
sa sarvaṁ pātakaṁ hanyāttamaḥ sūryodayo yathā ||*

He who for a moment contemplates the Self as "I am Brahman" destroys all sin, as the rising sun destroys darkness.

WORD BY WORD क्षणं — for a moment · ब्रह्माहमस्मीति — "I am Brahman" · यः कुर्यादात्मचिन्तनम् — he who contemplates the Self thus · स सर्वं पातकं हन्यात् — he destroys all sin · तमः सूर्योदयो यथा — as sunrise destroys darkness

व्रतक्रतुतपस्तीर्थदानदेवार्चनादिषु ।

यत् फलं कोटिगुणितं तदवाप्नोति तत्त्ववित् ॥ ३३ ॥

३३

*vratakratutapastīrthadānadevārcanādiṣu |
yat phalaṃ koṭiguṇitaṃ tadavāpnōti tattvavit ||*

Whatever fruit lies in vows, sacrifices, austerities, pilgrimages, gifts, worship of the gods and the like — the knower of Reality obtains that multiplied ten million times.

WORD BY WORD व्रतक्रतुतपस्तीर्थदानदेवार्चनादिषु — in vows, sacrifices, austerities, pilgrimages, gifts, worship of the gods and the like · यत् फलं — whatever fruit · कोटिगुणितं — multiplied ten million times · तदवाप्नोति — that he obtains · तत्त्ववित् — the knower of Reality

उत्तमा सहजावस्था मध्यमा ध्यानधारणा ।

जपस्तुतिः स्यादधमा होमपूजाऽधमाधमा ॥ ३४ ॥

३४

*uttamā sahajāvasthā madhyamā dhyānadhāraṇā |
japastutiḥ syādadhama homapūjā'dhamādhama ||*

The highest is the natural state (sahajāvasthā); the middling is meditation and dhāraṇā; japa and hymns of praise are inferior; homa and pūjā are the lowest of the low.

WORD BY WORD उत्तमा सहजावस्था — the highest is the natural state · मध्यमा ध्यानधारणा — the middling is meditation and dhāraṇā · जपस्तुतिः स्यादधमा — japa and praise are inferior · होमपूजाऽधमाधमा — homa and pūjā are the lowest of the low

उत्तमा तत्त्वचिन्ता स्याज्जपचिन्ता तु मध्यमा ।
शास्त्रचिन्ताऽधमा ज्ञेया लोकचिन्ताऽधमाधमा ॥ ३५ ॥

३५

uttamā tattvacintā syājjapacintā tu madhyamā |
śāstracintā'dhamā jñeyā lokacintā'dhamādhama ||

Contemplation of Reality is the highest; attention to japa is middling; attention to scripture is to be known as inferior; worldly concern is the lowest of the low.

WORD BY WORD उत्तमा तत्त्वचिन्ता स्यात् — contemplation of Reality is the highest · जपचिन्ता तु मध्यमा — attention to japa is middling · शास्त्रचिन्ताऽधमा ज्ञेया — attention to scripture is to be known as inferior · लोकचिन्ताऽधमाधमा — worldly concern is the lowest of the low

पूजाकोटिसमं स्तोत्रं स्तोत्रकोटिसमो जपः ।
जपकोटिसमं ध्यानं ध्यानकोटिसमो लयः ॥ ३६ ॥

३६

pūjākoṭisamaṁ stotraṁ stotrakoṭisamo japaḥ |
japakoṭisamaṁ dhyānaṁ dhyānaṁkoṭisamo layaḥ ||

A hymn equals ten million pūjās; japa equals ten million hymns; meditation equals ten million japas; absorption (laya) equals ten million meditations.

WORD BY WORD पूजाकोटिसमं स्तोत्रं — a hymn equals ten million pūjās · स्तोत्रकोटिसमो जपः — japa equals ten million hymns · जपकोटिसमं ध्यानं — meditation equals ten million japas · ध्यानकोटिसमो लयः — absorption equals ten million meditations

न हि ध्यानात् परो मन्त्रो न देवस्त्वात्मनः परः ।
नानुसन्धात् परा पूजा न हि तृप्तेः परं फलम् ॥ ३७ ॥

३७

na hi dhyānāt paro mantra na devastvātmanah paraḥ |
nānusan dhāt parā pūjā na hi tṛpteḥ paraṁ phalam ||

There is no mantra higher than meditation, no god higher than the Self, no worship higher than inward pursuit (anusandhāna), and no fruit higher than contentment.

WORD BY WORD न हि ध्यानात् परो मन्त्रो — there is no mantra higher than meditation · न देवस्त्वात्मनः परः — no god higher than the Self · नानुसन्धात् परा पूजा — no worship higher than inward pursuit · न हि तृप्तेः परं फलम् — no fruit higher than contentment

अक्रियैव परा पूजा मौनमेव परो जपः ।
अचिन्तेव परं ध्यानमनिच्छैव परं फलम् ॥ ३८ ॥

३८

akriyaiva parā pūjā maunameva paro japaḥ |
acinteva paraṁ dhyānamanicchaiva paraṁ phalam ||

Non-action alone is the highest worship; silence alone is the highest japa; non-thinking alone is the highest meditation; desirelessness alone is the highest fruit.

WORD BY WORD अक्रियैव परा पूजा — non-action alone is the highest worship · मौनमेव परो जपः — silence alone is the highest japa · अचिन्तेव परं ध्यानम् — non-thinking alone is the highest meditation · अनिच्छैव परं फलम् — desirelessness alone is the highest fruit

मन्त्रोदकैर्विना सन्ध्यां पूजाहोमैर्विना तपः ।
उपचारैर्विना पूजां योगी नित्यं समाचरेत् ॥ ३९ ॥

३९

mantradakairvinā sandhyāṁ pūjāhomairvinā tapaḥ |
upacārairvinā pūjāṁ yogī nityaṁ samācaret ||

The yogin should always perform sandhyā without mantras and water, austerity without pūjā and homa, and worship without offerings.

WORD BY WORD मन्त्रोदकैर्विना सन्ध्यां — sandhyā without mantras and water · पूजाहोमैर्विना तपः — austerity without pūjā and homa · उपचारैर्विना पूजां — worship without offerings · योगी नित्यं समाचरेत् — the yogin should always perform

निःसङ्गश्च विसङ्गश्च निस्तीर्णोपाधिवासनः ।
निजस्वरूपनिर्मग्नः स योगी परतत्त्ववित् ॥ ४० ॥

४०

*niḥsaṅgaśca viśaṅgaśca nistīrṇopādhivāsanah |
nijasvarūpanirmagnaḥ sa yogī paratattvavit ||*

Free of attachment and free of company, having crossed beyond the latent tendencies of limiting adjuncts, plunged into his own nature — that yogin is a knower of the supreme Reality.

WORD BY WORD निःसङ्गश्च — free of attachment · विसङ्गश्च — free of company · निस्तीर्णोपाधिवासनः — having crossed beyond the latent tendencies of limiting adjuncts · निजस्वरूपनिर्मग्नः — plunged into his own nature · स योगी परतत्त्ववित् — that yogin is a knower of the supreme Reality

देहो देवालयो देवि जीवो देवः सदाशिवः ।
त्यजेदज्ञाननिर्माल्यं सोऽहम्भावेन पूजयेत् ॥ ४१ ॥

४१

*deho devālayo devi jīvo devaḥ sadāśivaḥ |
tyajedaññānanirmālyam so'hambhāvena pūjayet ||*

The body is the temple, O Devī; the jīva is the god Sadāśiva. One should cast off the stale offerings of ignorance and worship with the attitude "He am I" (so'ham).

WORD BY WORD देहो देवालयो देवि — the body is the temple, O Devī · जीवो देवः सदाशिवः — the jīva is the god Sadāśiva · त्यजेदज्ञाननिर्माल्यं — one should cast off the stale offerings of ignorance · सोऽहम्भावेन पूजयेत् — and worship with the attitude "He am I"

जीवः शिवः शिवो जीवः स जीवः केवलः शिवः ।
पाशबद्धः स्मृतो जीवः पाशमुक्तः सदाशिवः ॥ ४२ ॥

४२

*jīvaḥ śivaḥ śivo jīvaḥ sa jīvaḥ kevalaḥ śivaḥ |
pāśabaddhaḥ smṛto jīvaḥ pāśamuktaḥ sadāśivaḥ ||*

The jīva is Śiva, Śiva is the jīva; that jīva is Śiva alone. Bound by the fetters he is called jīva; freed from the fetters he is Sadāśiva.

WORD BY WORD जीवः शिवः — the jīva is Śiva · शिवो जीवः — Śiva is the jīva · स जीवः केवलः शिवः — that jīva is Śiva alone · पाशबद्धः स्मृतो जीवः — bound by fetters he is called jīva · पाशमुक्तः सदाशिवः — freed from fetters he is Sadāśiva

तुषेण बद्धो व्रीहिः स्यात्तुषाभावे हि तण्डुलः ।
कर्मबद्धः स्मृतो जीवः कर्ममुक्तः सदाशिवः ॥ ४३ ॥

४३

tuṣeṇa baddho vṛīhiḥ syāttuṣābhāve hi taṇḍulaḥ |
karmabaddhaḥ smṛto jīvaḥ karmamuktaḥ sadāśivaḥ ||

Covered by the husk it is paddy; without the husk it is rice. Bound by karma he is called jīva; freed from karma he is Sadāśiva.

WORD BY WORD तुषेण बद्धो व्रीहिः स्यात् — covered by the husk it is paddy · तुषाभावे हि तण्डुलः — without the husk it is rice · कर्मबद्धः स्मृतो जीवः — bound by karma he is called jīva · कर्ममुक्तः सदाशिवः — freed from karma he is Sadāśiva

अग्नौ तिष्ठति विप्राणां हृदि देवो मनीषिणाम् ।
प्रतिमास्वप्रबुद्धानां सर्वत्र विदितात्मनाम् ॥ ४४ ॥

४४

agnau tiṣṭhati viprāṇāṃ hṛdi devo maṇiṣiṇām |
pratimāsvaprabuddhānāṃ sarvatra viditātmanām ||

For brāhmaṇas the god abides in the fire, for the wise in the heart, for the unawakened in images, and for those who know the Self, everywhere.

WORD BY WORD अग्नौ तिष्ठति — abides in the fire · विप्राणां — for brāhmaṇas · हृदि — in the heart · देवो — the god · मनीषिणाम् — for the wise · प्रतिमासु — in images · अप्रबुद्धानां — for the unawakened · सर्वत्र — everywhere · विदितात्मनाम् — for those who know the Self

यो निन्दास्तुतिशीतोष्णसुखदुःखारिबन्धुषु ।
सम आस्ते स योगीन्द्रो हर्षाहर्षविवर्जितः ॥ ४५ ॥

४५

yo nindāstutiśītoṣṇasukhaduḥkṛāribandhuṣu |
sama āste sa yogīndro harṣāharṣavivarjitaḥ ||

He who remains equal amid blame and praise, cold and heat, pleasure and pain, foe and kinsman — he, free of elation and dejection, is the lord of yogins.

WORD BY WORD यो — he who · निन्दास्तुतिशीतोष्णसुखदुःखारिबन्धुषु — amid blame and praise, cold and heat, pleasure and pain, foe and kinsman · सम आस्ते — remains equal · स योगीन्द्रो — he is the lord of yogins · हर्षाहर्षविवर्जितः — free of elation and dejection

निस्पृहो नित्यसन्तुष्टः समदर्शी जितेन्द्रियः ।
आस्ते देहे प्रवासीव योगी परमतत्त्ववित् ॥ ४६ ॥

४६

nispṛho nityasantuṣṭaḥ samadarśi jiteन्द्रियाḥ |
āste dehe pravāsiva yogī paramatattvavit ||

Desireless, ever content, seeing all as equal, with senses conquered, the yogin who knows the supreme Reality dwells in the body like a traveller abroad.

WORD BY WORD निस्पृहो — desireless · नित्यसन्तुष्टः — ever content · समदर्शी — seeing all as equal · जितेन्द्रियः — with senses conquered · आस्ते देहे प्रवासीव — dwells in the body like a traveller abroad · योगी परमतत्त्ववित् — the yogin who knows the supreme Reality

निःसङ्कल्पो निर्विकल्पो निर्लिप्तोपाधिवासनः ।
निजस्वरूपनिर्मग्नः स योगी परतत्त्ववित् ॥ ४७ ॥

४७

niḥsaṅkalpo nirvikalpo nirliptopādhivāsanah |
nijasvarūpanirmagnaḥ sa yogī paratattvavit ||

Free of intention, free of mental construction, untouched by the latent tendencies of limiting adjuncts, plunged into his own nature — that yogin is a knower of the supreme Reality.

WORD BY WORD निःसङ्कल्पो — free of intention · निर्विकल्पो — free of mental construction · निर्लिप्तोपाधिवासनः — untouched by the latent tendencies of limiting adjuncts · निजस्वरूपनिर्मग्नः — plunged into his own nature · स योगी परतत्त्ववित् — that yogin is a knower of the supreme Reality

यथा पङ्ग्वन्धबधिरक्लीबोन्मत्तजडादयः ।
निवसन्ति कुलेशानि तथा योगी च तत्त्ववित् ॥ ४८ ॥

४८

yathā paṅgvandhabadhiraklībonmattajadādayaḥ |
nivasanti kuleśāni tathā yogī ca tattvavit ||

As the lame, the blind, the deaf, the impotent, the mad, the dull and the like live, O mistress of the Kula, so too lives the yogin who knows Reality.

WORD BY WORD यथा — as · पङ्ग्वन्धबधिरक्लीबोन्मत्तजडादयः — the lame, blind, deaf, impotent, mad, dull and the like · निवसन्ति — live · कुलेशानि — O mistress of the Kula · तथा योगी च तत्त्ववित् — so too lives the yogin who knows Reality

पञ्चमुद्रासमुत्पन्नपरमानन्दनिर्भरः ।

य आस्ते स तु योगीन्द्रः पश्यत्यात्मानमात्मनि ॥ ४९॥

४९

*pañcamudrāsamutpannaparamānandanirbharah |
ya āste sa tu yogīndrah paśyatyātmānamātmāni ||*

He who abides filled with the supreme bliss arising from the five mudrās — he is the lord of yogins; he sees the Self in the Self.

WORD BY WORD पञ्चमुद्रासमुत्पन्नपरमानन्दनिर्भरः — filled with the supreme bliss arising from the five mudrās · य आस्ते — he who abides · स तु योगीन्द्रः — he is the lord of yogins · पश्यत्यात्मानमात्मनि — he sees the Self in the Self

अलिमांसाङ्गनासङ्गे यत् सुखं जायते प्रिये ।

तदेव मोक्षो विदुषामबुधानान्तु पातकम् ॥ ५०॥

५०

*alimāṃsāṅganāsaṅge yat sukhaṃ jāyate priye |
tadeva mokṣo viduṣāmabudhānāntu pātakam ||*

The pleasure that arises in union with wine, meat and woman, O beloved — that itself is liberation for the wise, but for the ignorant it is sin.

WORD BY WORD अलिमांसाङ्गनासङ्गे — in union with wine, meat and woman · यत् सुखं जायते — the pleasure that arises · प्रिये — O beloved · तदेव मोक्षो विदुषाम् — that itself is liberation for the wise · अबुधानान्तु पातकम् — but for the ignorant it is sin

सदा मांसासवोल्लासी सदा चरणचिन्तकः ।

सदा संशयहीनो यः कुलयोगी स उच्यते ॥ ५१॥

५१

*sadā māṃsāsavollāsī sadā caraṇacintakah |
sadā saṃśayahīno yaḥ kulayogī sa ucyate ||*

Ever exhilarated by meat and wine, ever meditating on the feet (of the guru), ever free of doubt — he is called a Kula-yogin.

WORD BY WORD सदा मांसासवोल्लासी — ever exhilarated by meat and wine · सदा चरणचिन्तकः — ever meditating on the (guru's) feet · सदा संशयहीनो यः — ever free of doubt · कुलयोगी स उच्यते — he is called a Kula-yogin

पिबन्मद्यं पलं खादन् स्वेच्छाचारपरायणः ।
अहं तदनयोरैक्यं भावयन्निवसेत् सुखी ॥ ५२ ॥

५२

pibanmadyaṃ palaṃ khādan svecchācāraparāyaṇaḥ |
ahaṃ tadanayoraikyam bhāvayannivaset sukhī ||

Drinking wine, eating meat, devoted to acting at his own will, contemplating the oneness of "I", "That" and these two, he lives in happiness.

WORD BY WORD पिबन्मद्यं — drinking wine · पलं खादन् — eating meat · स्वेच्छाचारपरायणः — devoted to acting at his own will · अहं तदनयोरैक्यं — the oneness of "I", "that" and these two · भावयन् — contemplating · निवसेत् सुखी — he lives in happiness

आमिषासवसौरभ्यहीनं यस्य मुखं भवेत् ।
प्रायश्चित्ती स वर्ज्यश्च पशुरेव न संशयः ॥ ५३ ॥

५३

āmiṣāsavasaurabhyahīnaṃ yasya mukhaṃ bhavet |
prāyaścittī sa varjyaśca paśureva na saṃśayaḥ ||

He whose mouth is without the fragrance of meat and wine must do penance and is to be shunned; he is a paśu indeed, no doubt.

WORD BY WORD आमिषासवसौरभ्यहीनं — without the fragrance of meat and wine · यस्य मुखं भवेत् — whose mouth is · प्रायश्चित्ती स — he must do penance · वर्ज्यश्च — and is to be shunned · पशुरेव न संशयः — he is a paśu indeed, no doubt

यावदासवगन्धः स्यात् पशुः पशुपतिः स्वयम् ।
विनालिमांसगन्धेन साक्षात् पशुपतिः पशुः ॥ ५४ ॥

५४

yāvadaśavagandhaḥ syāt paśuḥ paśupatiḥ svayam |
vinālimāṃsagandhena sāksāt paśupatiḥ paśuḥ ||

As long as the smell of wine remains, the paśu is Paśupati himself; without the smell of wine and meat, Paśupati himself is a paśu.

WORD BY WORD यावदासवगन्धः स्यात् — as long as the smell of wine remains · पशुः पशुपतिः स्वयम् — the paśu is Paśupati himself · विनालिमांसगन्धेन — without the smell of wine and meat · साक्षात् पशुपतिः पशुः — Paśupati himself is a paśu

लोके निकृष्टमुत्कृष्टं लोकोत्कृष्टं निकृष्टकम् ।
कुलमार्गं समुद्दिष्टं भैरवेण महात्मना ॥ ५५॥

५५

*loke nikṛṣṭamutkṛṣṭaṃ lokotkṛṣṭaṃ nikṛṣṭakam |
kulamārgaṃ samuddiṣṭaṃ bhairaveṇa mahātmanā ||*

What is low in the world is high, and what is high in the world is low — such is the Kula path taught by the great-souled Bhairava.

WORD BY WORD लोके निकृष्टम् — what is low in the world · उत्कृष्टं — is high · लोकोत्कृष्टं निकृष्टकम् — what is high in the world is low · कुलमार्गं — the Kula path · समुद्दिष्टं — has been taught · भैरवेण महात्मना — by the great-souled Bhairava

अनाचारः सदाचारस्त्वकार्यं कार्यमुत्तमम् ।
असत्यमपि सत्यं स्यात् कौलिकानां कुलेश्वरि ॥ ५६॥

५६

*anācāraḥ sadācārastvakāryaṃ kāryamuttamam |
asatyamapi satyaṃ syāt kaulikānāṃ kuleśvari ||*

Misconduct is good conduct, what should not be done is the highest duty, even untruth is truth — for the Kaulikas, O mistress of the Kula.

WORD BY WORD अनाचारः सदाचारः — misconduct is good conduct · अकार्यं कार्यमुत्तमम् — what should not be done is the highest duty · असत्यमपि सत्यं स्यात् — even untruth is truth · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

अपेयमपि पेयं स्यादभक्ष्यं भक्ष्यमेव च ।
अगम्यमपि गम्यं स्यात् कौलिकानां कुलेश्वरि ॥ ५७॥

५७

*apeyamapi peyaṃ syādabhakṣyaṃ bhakṣyameva ca |
agamyamapi gamyaṃ syāt kaulikānāṃ kuleśvari ||*

Even the undrinkable is drinkable, the inedible is edible, even the forbidden woman is approachable — for the Kaulikas, O mistress of the Kula.

WORD BY WORD अपेयमपि पेयं स्यात् — even the undrinkable is drinkable · अभक्ष्यं भक्ष्यमेव च — the inedible is edible · अगम्यमपि गम्यं स्यात् — even the forbidden woman is approachable · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

न विधिर्न निषेधः स्यान्न पुण्यं न च पातकम् ।
न स्वर्गो नैव नरकं कौलिकानां कुलेश्वरि ॥ ५८ ॥

५८

*na vidhirna niṣedhaḥ syānna puṇyaṃ na ca pātakaṃ |
na svargo naiva narakam kaulikānām kuleśvari ||*

There is neither injunction nor prohibition, neither merit nor sin, neither heaven nor hell — for the Kaulikas, O mistress of the Kula.

WORD BY WORD न विधिर्न निषेधः स्यात् — there is neither injunction nor prohibition · न पुण्यं न च पातकम् — neither merit nor sin · न स्वर्गो नैव नरकं — neither heaven nor hell · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

अनभिज्ञा अभिज्ञन्ति दरिद्रा धनयन्ति च ।
विनष्टा अपि वर्द्धन्ते कौलिकाः कुलनायिके ॥ ५९ ॥

५९

*anabhijñā abhijñanti daridrā dhanayanti ca |
vinaṣṭā api varddhante kaulikāḥ kulanāyike ||*

The ignorant become knowers, the poor become rich, even the ruined prosper — such are the Kaulikas, O leader of the Kula.

WORD BY WORD अनभिज्ञा अभिज्ञन्ति — the ignorant become knowers · दरिद्रा धनयन्ति च — and the poor become rich · विनष्टा अपि वर्द्धन्ते — even the ruined prosper · कौलिकाः कुलनायिके — the Kaulikas, O leader of the Kula

रिपवश्चापि मित्रन्ति साक्षाद्वासन्ति भूमिपाः ।
बान्धवन्ति जनाः सर्वे कौलिकानां कुलेश्वरि ॥ ६० ॥

६०

*ripavaścāpi mitranti sākṣāddāsanti bhūmipāḥ |
bāndhavanti janāḥ sarve kaulikānām kuleśvari ||*

Even enemies become friends, kings become servants in person, all people become kinsmen — for the Kaulikas, O mistress of the Kula.

WORD BY WORD रिपवश्चापि मित्रन्ति — even enemies become friends · साक्षाद्वासन्ति भूमिपाः — kings become servants in person · बान्धवन्ति जनाः सर्वे — all people become kinsmen · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

विमुखाः सुमुखाः सर्वे गर्विताः प्रणयन्ति च ।

बाधकाः साधकायन्ते कौलिकानां कुलेश्वरि ॥ ६१ ॥

६१

*vimukhāḥ sumukhāḥ sarve garvitāḥ praṇayanti ca |
bādhakāḥ sādhakāyante kaulikānāṃ kuleśvari ||*

All the hostile become favourable, the proud bow down, obstructors become helpers — for the Kaulikas, O mistress of the Kula.

WORD BY WORD विमुखाः सुमुखाः सर्वे — all the hostile become favourable · गर्विताः प्रणयन्ति च — and the proud bow down · बाधकाः साधकायन्ते — obstructors become helpers · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

निर्गुणाः सगुणायन्ते अकुलं सुकुलायते ।

अधर्माश्चापि धर्मन्ति कौलिकानां कुलेश्वरि ॥ ६२ ॥

६२

*nirguṇāḥ saguṇāyante akulaṃ sukulāyate |
adharmāścāpi dharmanti kaulikānāṃ kuleśvari ||*

The worthless become worthy, the low-born become well-born, even wrongs become right — for the Kaulikas, O mistress of the Kula.

WORD BY WORD निर्गुणाः सगुणायन्ते — the worthless become worthy · अकुलं सुकुलायते — the low-born become well-born · अधर्माश्चापि धर्मन्ति — even wrongs become right · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

मृत्युर्वैद्यायते देवि साक्षात् स्वर्गायते गृहम् ।

पुण्यायन्तेऽङ्गनासङ्गाः कौलिकानां कुलेश्वरि ॥ ६३ ॥

६३

*mṛtyurvaidyāyate devi sāksāt svargāyate gṛham |
puṇyāyante'ṅganāsaṅgāḥ kaulikānāṃ kuleśvari ||*

Death becomes a physician, O Devī, the home becomes heaven itself, unions with women become merit — for the Kaulikas, O mistress of the Kula.

WORD BY WORD मृत्युर्वैद्यायते देवि — death becomes a physician, O Devī · साक्षात् स्वर्गायते गृहम् — the home becomes heaven itself · पुण्यायन्तेऽङ्गनासङ्गाः — unions with women become merit · कौलिकानां कुलेश्वरि — for the Kaulikas, O mistress of the Kula

बहुनात्र किमुक्तेन कुलयोगीश्वराः प्रिये ।
सदा सङ्कल्पसिद्धाः स्युर्नात्र कार्या विचारणा ॥ ६४ ॥

६४

bahunātra kimuktena kulayogīśvarāḥ priye |
sadā saṅkalpasiddhāḥ syurnātra kār्या vicāraṇā ||

What use of saying much here? The lords of Kula-yogins, O beloved, always have their intentions fulfilled; no deliberation is needed on this.

WORD BY WORD बहुनात्र किमुक्तेन — what use of saying much here · कुलयोगीश्वराः प्रिये — the lords of Kula-yogins, O beloved · सदा सङ्कल्पसिद्धाः स्युः — always have their intentions fulfilled · नात्र कार्या विचारणा — no deliberation is needed on this

येन केनापि वेशेन येन केनाप्यलक्षितः ।
यत्र कुत्राश्रमे तिष्ठेत् कुलयोगी कुलेश्वरि ॥ ६५ ॥

६५

yena kenāpi veśena yena kenāpyalakṣitaḥ |
yatra kutrāśrame tiṣṭhet kulayogī kuleśvari ||

In whatever guise, unrecognised by anyone whatsoever, the Kula-yogin may abide in whatever āśrama he pleases, O mistress of the Kula.

WORD BY WORD येन केनापि वेशेन — in whatever guise · येन केनाप्यलक्षितः — unrecognised by anyone whatsoever · यत्र कुत्राश्रमे तिष्ठेत् — he may abide in whatever āśrama · कुलयोगी कुलेश्वरि — the Kula-yogin, O mistress of the Kula

योगिनो विविधैर्वेशैर्नराणां हितकारिणः ।
भ्रमन्ति पृथिवीमेतामविज्ञातस्वरूपिणः ॥ ६६ ॥

६६

yogino vividhairveśairnarāṇāṃ hitakāriṇaḥ |
bhramanti prthivīmetānavijñātasvarūpiṇaḥ ||

Yogins in various guises, doing good to men, wander this earth with their true nature unknown.

WORD BY WORD योगिनो — yogins · विविधैर्वेशैः — in various guises · नराणां हितकारिणः — doing good to men · भ्रमन्ति पृथिवीमेताम् — wander this earth · अविज्ञातस्वरूपिणः — their true nature unknown

सकृन्नैवात्मविज्ञानं क्षपयन्ति कुलेश्वरि ।
उन्मत्तमूकजडवन्निवसेल्लोकमध्यतः ॥ ६७ ॥

६७

*sakṛnnaivātmavijñānaṃ kṣapayanti kuleśvari |
unmattamūkajaḍavannivasellokamadhyataḥ ||*

Not even once do they let slip the knowledge of the Self, O mistress of the Kula; he should live in the midst of people like a madman, a mute or a dullard.

WORD BY WORD सकृन्नैव — not even once · आत्मविज्ञानं — knowledge of the Self · क्षपयन्ति — they let slip · कुलेश्वरि — O mistress of the Kula · उन्मत्तमूकजडवत् — like a madman, a mute, a dullard · निवसेल्लोकमध्यतः — he should live in the midst of people

अलक्ष्यो हि यथा लोके व्योम्नि चन्द्रार्कयोगतः ।
नक्षत्राणां ग्रहाणाञ्च तथा वृत्तन्तु योगिनाम् ॥ ६८ ॥

६८

*alakṣyo hi yathā loke vyomni candrārkaḥyogataḥ |
nakṣatrāṇāṃ grahāṇāñca tathā vṛttantu yoginām ||*

As in the world the movement of constellations and planets in the sky through conjunction with the moon and sun is not perceived, so is the conduct of yogins.

WORD BY WORD अलक्ष्यो हि यथा लोके — as in the world it is not perceived · व्योम्नि — in the sky · चन्द्रार्कयोगतः — from conjunction with the moon and sun · नक्षत्राणां ग्रहाणाञ्च — of the constellations and planets · तथा वृत्तन्तु योगिनाम् — so is the conduct of yogins

आकाशे पक्षिणां देवि जलेऽपि जलचारिणाम् ।
यथा गतिर्न दृश्येत तथा वृत्तं हि योगिनाम् ॥ ६९ ॥

६९

*ākāśe pakṣiṇāṃ devī jale'pi jalacāriṇām |
yathā gatiṛna dṛśyeta tathā vṛttaṃ hi yoginām ||*

As the track of birds in the sky, O Devī, and of water-creatures in the water is not seen, so indeed is the course of yogins.

WORD BY WORD आकाशे पक्षिणां देवि — of birds in the sky, O Devī · जलेऽपि जलचारिणाम् — and of water-creatures in the water · यथा गतिर्न दृश्येत — as the track is not seen · तथा वृत्तं हि योगिनाम् — so indeed is the course of yogins

असन्त इव भाषन्ते चरन्त्यज्ञा इव प्रिये ।
पामरा इव दृश्यन्ते कुलयोग विशारदाः ॥ ७० ॥

७०

asanta iva bhāṣante carantyaññā iva priye |
pāmarā iva dṛśyante kulayoga viśārādāḥ ||

They speak like the wicked, they behave like the ignorant, O beloved, they appear like the vulgar — the adepts in Kula-yoga.

WORD BY WORD असन्त इव भाषन्ते — they speak like the wicked · चरन्त्यज्ञा इव — they behave like the ignorant · प्रिये — O beloved · पामरा इव दृश्यन्ते — they appear like the vulgar · कुलयोग विशारदाः — the adepts in Kula-yoga

जना यथावमन्यन्ते गच्छेयुर्नैव सङ्गतिम् ।
न किञ्चिदपि भाषन्ते तथा योगी प्रवर्तते ॥ ७१ ॥

७१

janā yathāvamanyante gaccheyurṇaiva saṅgatiṃ |
na kiñcidapi bhāṣante tathā yogī pravartate ||

The yogin conducts himself in such a way that people despise him, seek no company with him, and speak nothing at all to him.

WORD BY WORD जना यथावमन्यन्ते — so that people despise him · गच्छेयुर्नैव सङ्गतिम् — and seek no company with him · न किञ्चिदपि भाषन्ते — and speak nothing at all to him · तथा योगी प्रवर्तते — so the yogin conducts himself

मुक्तोऽपि बालवत् क्रीडेत् कुलेशो जडवच्चरेत् ।
वदेदुन्मत्तवद्विद्वान् कुलयोगी महेश्वरि ॥ ७२ ॥

७२

mukto'pi bālavat kṛīḍet kuleśo jaḍavaccaret |
vadedunmattavadvidvān kulayogī maheśvari ||

Though liberated, the Kula master should play like a child, act like a dullard; the learned Kula-yogin should speak like a madman, O Maheśvarī.

WORD BY WORD मुक्तोऽपि — though liberated · बालवत् क्रीडेत् — he should play like a child · कुलेशो — the Kula master · जडवच्चरेत् — he should act like a dullard · वदेदुन्मत्तवद्विद्वान् — the learned one should speak like a madman · कुलयोगी महेश्वरि — the Kula-yogin, O Maheśvarī

यथा हसति लोकोऽयं जुगुप्सति च कुत्सति ।
विलोक्य दूरतो याति तथा योगी प्रवर्तते ॥ ७३ ॥

७३

yathā hasati loko'yaṃ jugupsati ca kutsati |
vilokya dūrato yāti tathā yogī pravartate ||

The yogin conducts himself in such a way that this world laughs at him, loathes and reviles him, and on seeing him goes far away.

WORD BY WORD यथा हसति लोकोऽयं — so that this world laughs · जुगुप्सति च कुत्सति — loathes and reviles · विलोक्य दूरतो याति — and on seeing him goes far away · तथा योगी प्रवर्तते — so the yogin conducts himself

क्वचिच्छिष्टः क्वचिद्भ्रष्टः क्वचिद् भूतपिशाचवत् ।
नानावेशधरो योगी विचरेज्जगतीतले ॥ ७४ ॥

७४

kvacichhiṣṭaḥ kvacidbhraṣṭaḥ kvacid bhūtapīśācavat |
nānāveśadharo yogī vicarejjagatītale ||

Sometimes cultured, sometimes fallen, sometimes like a ghost or goblin — the yogin, wearing many guises, wanders over the face of the earth.

WORD BY WORD क्वचिच्छिष्टः — sometimes cultured · क्वचिद्भ्रष्टः — sometimes fallen · क्वचिद् भूतपिशाचवत् — sometimes like a ghost or goblin · नानावेशधरो योगी — the yogin wearing many guises · विचरेज्जगतीतले — wanders over the face of the earth

योगी लोकोपकाराय भोगान् भुङ्क्ते न काङ्क्षया ।
अनुगृह्णन् जनान् सर्वान् क्रीडेच्च पृथिवीतले ॥ ७५ ॥

७५

yogī lokopakārāya bhogān bhuṅkte na kāṅkṣayā |
anugṛhṇan janān sarvān kṛīḍeccha pṛthivītale ||

The yogin enjoys pleasures for the benefit of the world, not out of craving; bestowing grace on all people, he plays upon the earth.

WORD BY WORD योगी लोकोपकाराय — the yogin, for the benefit of the world · भोगान् भुङ्क्ते — enjoys pleasures · न काङ्क्षया — not out of craving · अनुगृह्णन् जनान् सर्वान् — bestowing grace on all people · क्रीडेच्च पृथिवीतले — he plays upon the earth

सर्वशोषी यथा सूर्यः सर्वभोगी यथाऽनलः ।
योगी भुक्त्वाखिलान् भोगान् तथा पापैर्न लिप्यते ॥ ७६ ॥

७६

sarvaśoṣī yathā sūryaḥ sarvabhogī yathā'nalaḥ |
yogī bhuktvākhilān bhogān tathā pāpairna līpyate ||

As the sun that dries up everything and the fire that consumes everything, so the yogin, having enjoyed all pleasures, is not stained by sins.

WORD BY WORD सर्वशोषी यथा सूर्यः — as the sun that dries up everything · सर्वभोगी यथाऽनलः — as the fire that consumes everything · योगी भुक्त्वाखिलान् भोगान् — the yogin, having enjoyed all pleasures · तथा पापैर्न लिप्यते — is likewise not stained by sins

सर्वस्पर्शी यथा वायुर्यथाकाशश्च सर्वगः ।
सर्वे यथा नदीस्नातास्तथा योगी सदा शुचिः ॥ ७७ ॥

७७

sarvasparśī yathā vāyuryathākāśaśca sarvagaḥ |
sarve yathā nadīsnātāstathā yogī sadā śuciḥ ||

As the wind that touches everything, as the all-pervading space, as all who have bathed in the river — so the yogin is always pure.

WORD BY WORD सर्वस्पर्शी यथा वायुः — as the wind that touches everything · यथाकाशश्च सर्वगः — as the all-pervading space · सर्वे यथा नदीस्नाताः — as all who have bathed in the river · तथा योगी सदा शुचिः — so the yogin is always pure

यथा ग्रामगतं तोयं नदीयुक्तं भवेच्छुचि ।
तथा म्लेच्छगृहान्नादि योगिहस्तार्पितं शुचि ॥ ७८ ॥

७८

yathā grāmagataṁ toyaṁ nadiyuktaṁ bhavēcchuci |
tathā mlecchagrāhānnādi yogihastārpitaṁ śuci ||

As village water becomes pure on joining a river, so food and the like from a mleccha's house, placed in a yogin's hand, is pure.

WORD BY WORD यथा ग्रामगतं तोयं — as village water · नदीयुक्तं भवेच्छुचि — becomes pure on joining a river · तथा म्लेच्छगृहान्नादि — so food and the like from a mleccha's house · योगिहस्तार्पितं शुचि — placed in a yogin's hand is pure

यथाऽऽचरन्ति देवेशि कुलज्ञानविशारदाः ।
तदेव विदुषां मान्यमात्मनो हितकाङ्क्षिणाम् ॥ ७९ ॥

७९

yathā"caranti deveśi kulajñānaviśārādāḥ |
tadeva viduṣāṃ mānyamātmano hitakāṅkṣiṇām ||

As the adepts in Kula-knowledge conduct themselves, O mistress of gods, that alone is to be honoured by the wise who desire their own good.

WORD BY WORD यथाऽऽचरन्ति देवेशि — as they conduct themselves, O mistress of gods · कुलज्ञानविशारदाः — the adepts in Kula-knowledge · तदेव विदुषां मान्यम् — that alone is to be honoured by the wise · आत्मनो हितकाङ्क्षिणाम् — who desire their own good

यस्मिंश्चरन्ति योगीशाः सा मार्गः परमो मतः ।
यस्यामुदेति सूर्यो हि पूर्वाशा सा निगद्यते ॥ ८० ॥

८०

yasmiṃścaranti yogīśāḥ sā mārgaḥ paramo mataḥ |
yasyāmuḍeti sūryo hi pūrvāśā sā nigadyate ||

That in which the lords of yogins walk is held to be the supreme path; the quarter in which the sun rises is called the east.

WORD BY WORD यस्मिंश्चरन्ति योगीशाः — that in which the lords of yogins walk · सा मार्गः परमो मतः — is held to be the supreme path · यस्यामुदेति सूर्यो हि — the quarter in which the sun rises · पूर्वाशा सा निगद्यते — is called the east

यत्र यत्र गजो याति तत्र मार्गो यथा भवेत् ।
कुलयोगी चरेद् यत्र स स मार्गः कुलेश्वरि ॥ ८१ ॥

८१

yatra yatra gajo yāti tatra mārgo yathā bhavet |
kulayogī cared yatra sa sa mārgaḥ kuleśvari ||

As wherever an elephant goes there is a path, so wherever the Kula-yogin walks, that is the path, O mistress of the Kula.

WORD BY WORD यत्र यत्र गजो याति — wherever an elephant goes · तत्र मार्गो यथा भवेत् — there is a path · कुलयोगी चरेद् यत्र — wherever the Kula-yogin walks · स स मार्गः कुलेश्वरि — that is the path, O mistress of the Kula

नदीं वक्रामृजुं कर्तुं निरोद्धुं तत्प्रवाहकम् ।
स्वेच्छाविहारिणं शान्तं को वा वारयितुं क्षमः ॥ ८२ ॥

८२

*nadīm vakrāmṛjūṃ kartuṃ niroddhuṃ tatpravāhakam |
svecchāvihārīṇaṃ śāntaṃ ko vā vārayituṃ kṣamaḥ ||*

Who is able to make a winding river straight, to stop its current, or to restrain the tranquil one who roams at his own will?

WORD BY WORD नदीं वक्रामृजुं कर्तुं — to make a winding river straight · निरोद्धुं तत्प्रवाहकम् — to stop its current · स्वेच्छाविहारिणं शान्तं — the tranquil one who roams at will · को वा वारयितुं क्षमः — who is able to restrain

यद्वन्मन्त्रबलोपेतः क्रीडनीयैर्न दृश्यते ।
तद्वन्न दृश्यते ज्ञानी क्रीडन्निन्द्रियपन्नगैः ॥ ८३ ॥

८३

*yadvanmantrabalopetaḥ kṛīḍanīyairna dṛśyate |
tadvanna dṛśyate jñāni kṛīḍannindriyapannagaiḥ ||*

As one endowed with the power of mantra is not harmed by the snakes he plays with, so the knower, playing with the serpents of the senses, is not harmed.

WORD BY WORD यद्वन्मन्त्रबलोपेतः — as one endowed with the power of mantra · क्रीडनीयैर्न दृश्यते — is not harmed by the snakes he plays with · तद्वन्न दृश्यते ज्ञानी — so the knower is not harmed · क्रीडन्निन्द्रियपन्नगैः — playing with the serpents of the senses

निवृत्तदुःखसन्तुष्टा निर्द्वन्द्वा गतमत्सराः ।
कुलज्ञानरताः शान्तास्त्वद्भक्तास्ते च कौलिकाः ॥ ८४ ॥

८४

*nivṛttaduḥkhasantuṣṭā nirdvandvā gatamatsarāḥ |
kulajñānaratāḥ śāntāstvadbhaktāste ca kaulikāḥ ||*

Content, their sorrows ended, free of the pairs of opposites, free of envy, devoted to Kula-knowledge, tranquil, your devotees — they are the Kaulikas.

WORD BY WORD निवृत्तदुःखसन्तुष्टाः — content, their sorrows ended · निर्द्वन्द्वाः — free of the pairs of opposites · गतमत्सराः — free of envy · कुलज्ञानरताः — devoted to Kula-knowledge · शान्ताः — tranquil · त्वद्भक्ताः — your devotees · ते च कौलिकाः — they are the Kaulikas

अमदक्रोधदम्भाशाहङ्काराः सत्यवादिनः ।

कौलिकेन्द्रा ह्यचपला ये नेन्द्रियवशानुगाः ॥ ८५ ॥

८५

amadakrodhadambhāśāhaṅkārah satyavādinaḥ |
kaulikendrā hyacapalā ye nendriyavaśānugāḥ ||

Free of intoxication, anger, hypocrisy, craving and egoism, truthful, unwavering, not following the sway of the senses — such are the foremost Kaulikas.

WORD BY WORD अमदक्रोधदम्भाशाहङ्काराः — free of intoxication, anger, hypocrisy, craving and egoism · सत्यवादिनः — truthful · कौलिकेन्द्राः — the foremost Kaulikas · ह्यचपलाः — unwavering · ये नेन्द्रियवशानुगाः — who do not follow the sway of the senses

कीर्त्यमाने कुले येषां रोमाञ्चो गद्गदस्वरः ।

आनन्दाश्रु पतेदेवि कथिताः कौलिकोत्तमाः ॥ ८६ ॥

८६

kiṛtyamāne kule yeṣāṃ romāñcho gadgadasvaraḥ |
ānandāśru pateddevi kathitāḥ kaulikottamāḥ ||

Those in whom, when the Kula is being praised, there arise horripilation, a choked voice, and tears of joy, O Devī — they are declared the best of Kaulikas.

WORD BY WORD कीर्त्यमाने कुले — when the Kula is being praised · येषां — in whom · रोमाञ्चो — horripilation · गद्गदस्वरः — a choked voice · आनन्दाश्रु पतेदेवि — tears of joy fall, O Devī · कथिताः कौलिकोत्तमाः — they are declared the best of Kaulikas

सर्वधर्माधिको लोके कुलधर्मः शिवोदितः ।

इति ते निश्चितधियः प्रोक्तास्ते कौलिकोत्तमाः ॥ ८७ ॥

८७

sarvadharmādhiko loke kuladharmāḥ śivoditaḥ |
iti te niścitadhiyaḥ proktāste kaulikottamāḥ ||

"The Kula-dharma declared by Śiva is superior to all dharmas in the world" — those whose minds are settled thus are declared the best of Kaulikas.

WORD BY WORD सर्वधर्माधिको लोके — superior to all dharmas in the world · कुलधर्मः शिवोदितः — is the Kula-dharma declared by Śiva · इति ते निश्चितधियः — those whose minds are settled thus · प्रोक्तास्ते कौलिकोत्तमाः — they are declared the best of Kaulikas

यो भवेत् कुलतत्त्वज्ञः कुलशास्त्रविशारदः ।
कुलार्चनरतः स स्यात् कौलिको नापरः प्रिये ॥ ८८ ॥

८८

*yo bhavet kulatattvajñaḥ kulaśāstraviśāradah |
kulārcanarataḥ sa syāt kauliko nāparaḥ priye ||*

He who knows the Kula-reality, is an adept in Kula-scripture, and is devoted to Kula-worship — he is a Kaulika, no other, O beloved.

WORD BY WORD यो भवेत् कुलतत्त्वज्ञः — he who knows the Kula-reality · कुलशास्त्रविशारदः — is an adept in Kula-scripture · कुलार्चनरतः — devoted to Kula-worship · स स्यात् कौलिको — he is a Kaulika · नापरः प्रिये — no other, O beloved

कुलभक्तान् कुलज्ञानान् कुलाचारकुलव्रतान् ।
प्रीतो भवति यो दृष्ट्वा कौलिकः स च मे प्रियः ॥ ८९ ॥

८९

*kulabhaktān kulajñānān kulācāraḥ kulavratān |
prīto bhavati yo dṛṣṭvā kaulikaḥ sa ca me priyaḥ ||*

He who is pleased on seeing Kula-devotees, Kula-knowers, and those who keep Kula-conduct and Kula-vows — he is a Kaulika, and he is dear to me.

WORD BY WORD कुलभक्तान् — Kula-devotees · कुलज्ञानान् — Kula-knowers · कुलाचारकुलव्रतान् — those who keep Kula-conduct and Kula-vows · प्रीतो भवति यो दृष्ट्वा — he who is pleased on seeing · कौलिकः स च मे प्रियः — he is a Kaulika and dear to me

तत्त्वत्रयश्रीचरणमूलमन्त्रार्थतत्त्ववित् ।
देवतागुरुभक्ताश्च कौलिकः स्याच्च दीक्षया ॥ ९० ॥

९०

*tattvatrayaśrīcaraṇamūlamantrārthatattvavit |
devatāgurubhaktāśca kaulikaḥ syācca dīkṣayā ||*

Knowing the truth of the three tattvas, the blessed feet, and the meaning of the root mantra, devoted to the deity and the guru — through dīkṣā he becomes a Kaulika.

WORD BY WORD तत्त्वत्रयश्रीचरणमूलमन्त्रार्थतत्त्ववित् — knowing the truth of the three tattvas, the blessed feet and the meaning of the root mantra · देवतागुरुभक्ताश्च — devoted to the deity and the guru · कौलिकः स्याच्च दीक्षया — he becomes a Kaulika through dīkṣā

दुर्लभं सर्वलोकेषु कुलाचार्यस्य दर्शनम् ।
सुपाकेनैव पुण्यानां लभ्यते नान्यथा प्रिये ॥ ९१ ॥

९१

*durlabhaṃ sarvalokeṣu kulācāryasya darśanam |
supākenaiva puṇyānāṃ labhyate nānyathā priye ||*

Rare in all the worlds is the sight of a Kula-ācārya; it is obtained only through the full ripening of merits, not otherwise, O beloved.

WORD BY WORD दुर्लभं सर्वलोकेषु — rare in all the worlds · कुलाचार्यस्य दर्शनम् — is the sight of a Kula-ācārya · सुपाकेनैव पुण्यानां — only through the full ripening of merits · लभ्यते — it is obtained · नान्यथा प्रिये — not otherwise, O beloved

संस्मृतः कीर्तितो दृष्टो वन्दिनो भाषितोऽपि वा ।
पुनाति कुलधर्मिष्ठश्चाण्डालोऽपि यदृच्छया ॥ ९२ ॥

९२

*saṁsmṛtaḥ kīrtito dṛṣṭo vandino bhāṣīto'pi vā |
punāti kuladharmiṣṭhaścāṇḍālo'pi yadṛcchayā ||*

Remembered, praised, seen, saluted, or even spoken to by chance, one steadfast in Kula-dharma purifies — even if he be a caṇḍāla.

WORD BY WORD संस्मृतः — remembered · कीर्तितो — praised · दृष्टो — seen · वन्दिनो — saluted · भाषितोऽपि वा — or even spoken to · पुनाति — purifies · कुलधर्मिष्ठः — one steadfast in Kula-dharma · चाण्डालोऽपि — even if a caṇḍāla · यदृच्छया — by chance

सर्वज्ञो वापि मूर्खो वाप्युत्तमो वाऽधमोऽपि वा ।
यत्र देवि कुलज्ञानी तत्राहज्य त्वया सह ॥ ९३ ॥

९३

*sarvajña vāpi mūrkho vāpyuttamo vā'dhamo'pi vā |
yatra devī kulajñānī tatrāhañca tvayā saha ||*

Whether all-knowing or a fool, whether the highest or the lowest — wherever there is a Kula-knower, O Devī, there am I, together with you.

WORD BY WORD सर्वज्ञो वापि — whether all-knowing · मूर्खो वा — or a fool · अप्युत्तमो वा — whether the highest · अधमोऽपि वा — or even the lowest · यत्र देवि कुलज्ञानी — wherever, O Devī, there is a Kula-knower · तत्राहज्य त्वया सह — there am I with you

नाहं वसामि कैलासे न मेरौ न च मन्दिरे ।

कुलज्ञा यत्र तिष्ठन्ति तत्र तिष्ठामि भामिनि ॥ ९४ ॥

९४

*nāhaṃ vasāmi kailāse na merau na ca mandire |
kulajñā yatra tiṣṭhanti tatra tiṣṭhāmi bhāmini ||*

I do not dwell on Kailāsa, nor on Meru, nor on Mandara; where the Kula-knowers abide, there I abide, O radiant one.

WORD BY WORD नाहं वसामि कैलासे — I do not dwell on Kailāsa · न मेरौ — nor on Meru · न च मन्दिरे — nor on Mandara · कुलज्ञा यत्र तिष्ठन्ति — where the Kula-knowers abide · तत्र तिष्ठामि भामिनि — there I abide, O radiant one

सुदूरमपि गन्तव्यं यत्र माहेश्वरो जनः ।

द्रष्टव्यञ्च प्रयत्नेन तत्र सन्निहितो ह्यहम् ॥ ९५ ॥

९५

*sūdūramapi gantavyaṃ yatra māheśvaro janaḥ |
draṣṭavyaṅca prayatnena tatra sannihito hyaham ||*

One should go even very far to where a devotee of Maheśvara is, and see him with effort, for there I am present.

WORD BY WORD सुदूरमपि गन्तव्यं — one should go even very far · यत्र माहेश्वरो जनः — where a devotee of Maheśvara is · द्रष्टव्यञ्च प्रयत्नेन — and he should be seen with effort · तत्र सन्निहितो ह्यहम् — for there I am present

अतिदूरस्थितो वापि द्रष्टव्यः कुलदेशिकः ।

समीपे वर्तमानोऽपि न द्रष्टव्यः पशुः प्रिये ॥ ९६ ॥

९६

*atidūrasthito vāpi draṣṭavyaḥ kuladeśikaḥ |
samīpe vartamāno'pi na draṣṭavyaḥ paśuḥ priye ||*

Even if he stands very far away, the Kula-guru is to be seen; even if he is present nearby, a paśu is not to be seen, O beloved.

WORD BY WORD अतिदूरस्थितो वापि — even if standing very far away · द्रष्टव्यः कुलदेशिकः — the Kula-guru is to be seen · समीपे वर्तमानोऽपि — even if present nearby · न द्रष्टव्यः पशुः प्रिये — a paśu is not to be seen, O beloved

कुलज्ञानी वसेद् यत्र स देशः पुण्यभाक् ततः ।
दर्शनादर्चनात्तस्य त्रिसप्तकुलमुद्धरेत् ॥ ९७ ॥

९७

*kulajñānī vased yatra sa deśaḥ puṇyabhāk tataḥ |
darśanādarcanāttasya trisaptakulamuddharet ||*

Where a Kula-knower dwells, that land thereby shares in merit; by seeing and worshipping him one uplifts twenty-one generations of one's family.

WORD BY WORD कुलज्ञानी वसेद् यत्र — where a Kula-knower dwells · स देशः पुण्यभाक् ततः — that land thereby shares in merit · दर्शनादर्चनात्तस्य — by seeing and worshipping him · त्रिसप्तकुलमुद्धरेत् — one uplifts twenty-one generations of one's family

कुलज्ञानिनमालोक्य स्वसन्तानगृहे स्थितम् ।
शंसन्ति पितरस्तस्य यास्यामः परमां गतिम् ॥ ९८ ॥

९८

*kulajñāninamālokyā svasantānagrhe sthitam |
śaṃsanti pitarastasya yāsyāmaḥ paramāṃ gatim ||*

Seeing a Kula-knower standing in the house of their descendants, his ancestors proclaim: "We shall go to the supreme goal."

WORD BY WORD कुलज्ञानिनमालोक्य — seeing a Kula-knower · स्वसन्तानगृहे स्थितम् — standing in the house of their descendants · शंसन्ति पितरस्तस्य — his ancestors proclaim · यास्यामः परमां गतिम् — "we shall go to the supreme goal"

समाश्वसन्ति पितरः सुवृष्टिमिव कर्षकाः ।
योऽस्मत्कुलेषु पुत्रो वा पौत्रो वा कौलिको भवेत् ॥ ९९ ॥

९९

*samāśvasanti pitarāḥ suvṛṣṭimiva karṣakāḥ |
yo'smatkuleṣu putro vā pautro vā kauliko bhavet ||*

The ancestors take heart, as farmers at a good rain: "In our family a son or a grandson has become a Kaulika."

WORD BY WORD समाश्वसन्ति पितरः — the ancestors take heart · सुवृष्टिमिव कर्षकाः — as farmers at a good rain · योऽस्मत्कुलेषु — "in our family" · पुत्रो वा पौत्रो वा — "a son or grandson" · कौलिको भवेत् — "has become a Kaulika"

स धन्यः खलु लोकेऽस्मिन् पुरुषः क्षीणकल्मषः ।
यत्समीपं समायान्ति कुलाचार्या मुदा प्रिये ॥ १०० ॥

१००

*sa dhanyaḥ khalu loke'smin puruṣaḥ kṣīṇakalmaṣaḥ |
yatsamīpaṃ samāyānti kulācāryā mudā priye ||*

He indeed is blessed in this world, the man whose sins have wasted away, to whom Kula-ācāryas come with delight, O beloved.

WORD BY WORD स धन्यः खलु लोकेऽस्मिन् — he indeed is blessed in this world · पुरुषः क्षीणकल्मषः — the man whose sins have wasted away · यत्समीपं समायान्ति — to whom come · कुलाचार्या मुदा प्रिये — Kula-ācāryas with delight, O beloved

कौलिकेन्द्रे समायाते कौलिकावसथं प्रति ।
समायान्ति मुदा देवि योगिन्यो योगिभिः सह ॥ १०१ ॥

१०१

*kaulikendre samāyāte kaulikāvasatham prati |
samāyānti mudā devi yoginyo yogibhiḥ saha ||*

When a foremost Kaulika has come to the dwelling of a Kaulika, there come with delight, O Devī, the Yoginis together with the Yogins.

WORD BY WORD कौलिकेन्द्रे समायाते — when a foremost Kaulika has come · कौलिकावसथं प्रति — to the dwelling of a Kaulika · समायान्ति मुदा देवि — there come with delight, O Devī · योगिन्यो योगिभिः सह — the Yoginis together with the Yogins

प्रविश्य कुलयोगीन्द्रं भजन्ते पितृदेवताः ।
तस्मात् सम्पूजयेद्भक्त्या कुलज्ञानपरायणान् ॥ १०२ ॥

१०२

*praviśya kulayogīndraṃ bhajante pitṛdevatāḥ |
tasmāt sampūjayedbhaktyā kulajñānaparāyaṇān ||*

Having entered, the ancestors and gods attend upon the lord of Kula-yogins; therefore one should worship with devotion those devoted to Kula-knowledge.

WORD BY WORD प्रविश्य — having entered · कुलयोगीन्द्रं — the lord of Kula-yogins · भजन्ते — attend upon · पितृदेवताः — the ancestors and gods · तस्मात् — therefore · सम्पूजयेद्भक्त्या — one should worship with devotion · कुलज्ञानपरायणान् — those devoted to Kula-knowledge

अभ्यर्चयित्वा त्वां देवि त्वद्भक्तान्नार्चयन्ति ये ।
पापिष्ठास्त्वत्प्रसादस्य भाजनं न भवन्ति ते ॥ १०३ ॥

१०३

*abhyarcayitvā tvāṃ devī tvadbhaktānnārcayanti ye |
pāpiṣṭhāstvatprasādasya bhājanam na bhavanti te ||*

Those who, having worshipped you, O Devī, do not worship your devotees — they are most sinful and are not fit recipients of your grace.

WORD BY WORD अभ्यर्चयित्वा त्वां देवि — having worshipped you, O
Devī · त्वद्भक्तान्नार्चयन्ति ये — those who do not worship your devotees · पापिष्ठाः — most
sinful · त्वत्प्रसादस्य — of your grace · भाजनं न भवन्ति ते — they are not fit recipients

नैवेद्यं पुरतो न्यस्तं दर्शनात् स्वीकृतं त्वया ।
रसान् भक्तस्य जिह्वाग्रादश्रामि कमलेक्षणे ॥ १०४ ॥

१०४

*naivedyam purato nyastam darśanāt svīkṛtam tvayā |
rasān bhaktasya jihvāgrādaśnāmi kamalekṣaṇe ||*

The food-offering placed before you is accepted by you through your glance; but I eat its flavours from the tip of the devotee's tongue, O lotus-eyed one.

WORD BY WORD नैवेद्यं पुरतो न्यस्तं — the food-offering placed before you · दर्शनात् स्वीकृतं
त्वया — is accepted by you through your glance · रसान् भक्तस्य — the flavours of the
devotee · जिह्वाग्रादश्रामि — I eat from the tip of his tongue · कमलेक्षणे — O lotus-eyed one

त्वद्भक्तपूजनाद्देवि पूजितोऽहं न संशयः ।
तस्मान्मम प्रियाकाङ्क्षी त्वद्भक्तानेव पूजयेत् ॥ १०५ ॥

१०५

*tvadbhaktapūjanāddevi pūjito'haṃ na saṃśayaḥ |
tasmānmama priyākāṅkṣī tvadbhaktāneva pūjayet ||*

By the worship of your devotees, O Devī, I am worshipped, no doubt; therefore one who desires my pleasure should worship your devotees alone.

WORD BY WORD त्वद्भक्तपूजनाद्देवि — by the worship of your devotees, O Devī · पूजितोऽहं
न संशयः — I am worshipped, no doubt · तस्मान्मम प्रियाकाङ्क्षी — therefore one who
desires my pleasure · त्वद्भक्तानेव पूजयेत् — should worship your devotees alone

यत् कृतं कुलनिष्ठानां तद्देवानां कृतं भवेत् ।
सुराः कुलप्रियाः सर्वे तस्मात् कौलिकमर्चयेत् ॥ १०६ ॥

१०६

*yat kṛtaṁ kulaniṣṭhānāṁ taddevānāṁ kṛtaṁ bhavet |
surāḥ kulapriyāḥ sarve tasmāt kaulikamarcayet ||*

What is done for those steadfast in the Kula is done for the gods; all the gods love the Kula; therefore one should worship the Kaulika.

WORD BY WORD यत् कृतं कुलनिष्ठानां — what is done for those steadfast in the Kula · तद्देवानां कृतं भवेत् — that is done for the gods · सुराः कुलप्रियाः सर्वे — all the gods love the Kula · तस्मात् कौलिकमर्चयेत् — therefore one should worship the Kaulika

न तुष्याम्यहमन्यत्र तथा भक्त्या सुपूजितः ।
कौलिकेन्द्रेऽर्चिते सम्यक् यथा तुष्यामि पार्वति ॥ १०७ ॥

१०७

*na tuṣyāmyahamanyatra tathā bhaktyā supūjitaḥ |
kaulikendre'rcite samyak yathā tuṣyāmi pārvati ||*

I am not so pleased when well worshipped with devotion elsewhere, O Pārvati, as I am pleased when a foremost Kaulika is properly worshipped.

WORD BY WORD न तुष्याम्यहमन्यत्र — I am not so pleased elsewhere · तथा भक्त्या सुपूजितः — when well worshipped with devotion · कौलिकेन्द्रेऽर्चिते सम्यक् — as when a foremost Kaulika is properly worshipped · यथा तुष्यामि पार्वति — as I am then pleased, O Pārvati

यत् फलं कौलिकेन्द्राणां पूजया लभते प्रिये ।
तत् फलं नाप्नुयात्तीर्थतपोदानमखरतैः ॥ १०८ ॥

१०८

*yat phalaṁ kaulikendrāṇāṁ pūjayā labhate priye |
tat phalaṁ nāpnuyāttīrthatapodānamakhavrataiḥ ||*

The fruit one obtains by worshipping the foremost Kaulikas, O beloved — that fruit one would not obtain by pilgrimages, austerities, gifts, sacrifices and vows.

WORD BY WORD यत् फलं — the fruit that · कौलिकेन्द्राणां पूजया — by worshipping the foremost Kaulikas · लभते प्रिये — one obtains, O beloved · तत् फलं नाप्नुयात् — that fruit one would not obtain · तीर्थतपोदानमखरतैः — by pilgrimages, austerities, gifts, sacrifices and vows

दत्तमिष्टं हुतं तप्तं पूजितं जप्तमम्बिके ।
कौलिकस्य भवेद्व्यर्थं कुलज्ञं योऽवमानयेत् ॥ १०९ ॥

१०९

dattamiṣṭaṃ hutaṃ taptaṃ pūjitaṃ japtamambike |
kaulikasya bhavedvyaṛthaṃ kulajñaṃ yo'vamānayet ||

Whatever is given, sacrificed, offered in fire, practised as austerity, worshipped and recited, O Ambikā, becomes fruitless for a Kaulika who insults a Kula-knower.

WORD BY WORD दत्तमिष्टं हुतं तप्तं — what is given, sacrificed, offered in fire, practised as austerity · पूजितं जप्तमम्बिके — worshipped and recited, O Ambikā · कौलिकस्य भवेद्व्यर्थं — becomes fruitless for a Kaulika · कुलज्ञं योऽवमानयेत् — who insults a Kula-knower

श्मशानं तद् गृहं देवि स पापी श्वपचाधमः ।
यः प्रविश्य कुलं धर्मं कुलाचारं न वेत्ति चेत् ॥ ११० ॥

११०

śmaśānaṃ tad grhaṃ devi sa pāpī śvapacādhamaḥ |
yaḥ praviśya kulaṃ dharmaṃ kulācāraṃ na veti cet ||

That house is a cremation ground, O Devī, and he is a sinner lower than a dog-cooker, who, having entered the Kula, does not know its dharma and its Kula-conduct.

WORD BY WORD श्मशानं तद् गृहं देवि — that house is a cremation ground, O Devī · स पापी श्वपचाधमः — he is a sinner, lower than a dog-cooker · यः प्रविश्य कुलं — who, having entered the Kula · धर्मं कुलाचारं — the dharma, the Kula-conduct · न वेत्ति चेत् — does not know

कुलनिष्ठान् परित्यज्य यच्चान्यस्मै प्रदीयते ।
तद्दानं निष्फलं देवि दाता च नरकं व्रजेत् ॥ १११ ॥

१११

kulaniṣṭhān parityajya yaccānyasmai pradīyate |
taddānaṃ niṣphalaṃ devi dātā ca narakam vrajet ||

What is given to another, passing over those steadfast in the Kula — that gift is fruitless, O Devī, and the giver goes to hell.

WORD BY WORD कुलनिष्ठान् परित्यज्य — passing over those steadfast in the Kula · यच्चान्यस्मै प्रदीयते — what is given to another · तद्दानं निष्फलं देवि — that gift is fruitless, O Devī · दाता च नरकं व्रजेत् — and the giver goes to hell

भिन्नभाण्डे जलं यद्वत् शिलायामुप्तबीजवत् ।
भस्मनीव हुतं हव्यं तद्वद्दानमकौलिके ॥ ११२ ॥

११२

*bhinnabhāṇḍe jalam yadvat śilāyāmupstabījavat |
bhasmanīva hutam havyam tadvaddānamakaulike ||*

As water in a broken pot, as seed sown on a rock, as an oblation poured into ashes — so is a gift to a non-Kaulika.

WORD BY WORD भिन्नभाण्डे जलं यद्वत् — as water in a broken pot · शिलायामुप्तबीजवत् — as seed sown on a rock · भस्मनीव हुतं हव्यं — as an oblation poured into ashes · तद्वद्दानमकौलिके — so is a gift to a non-Kaulika

यथाशक्त्या तु यत् किञ्चिद् यो दद्यात् कुलयोगिने ।
विशेषतिथिषु प्रीत्या तत्फलं नैव वर्ण्यते ॥ ११३ ॥

११३

*yathāśaktyā tu yat kiñcid yo dadyāt kulayogine |
viśeṣatithiṣu prītyā tatphalam naiva varṇyate ||*

Whatever little one gives to a Kula-yogin according to one's means, with love, on special tithis — its fruit cannot be described.

WORD BY WORD यथाशक्त्या तु — according to one's means · यत् किञ्चिद् — whatever little · यो दद्यात् कुलयोगिने — one gives to a Kula-yogin · विशेषतिथिषु प्रीत्या — with love on special tithis · तत्फलं नैव वर्ण्यते — its fruit cannot be described

यो देवि स्वयमाहूय कुलज्ञानान् शुभे दिने ।
अभ्यर्च्य देवताबुद्ध्या गन्धपुष्पाक्षतादिभिः ॥ ११४ ॥

११४

*yo devi svayamāhūya kulajñānān śubhe dine |
abhyarcya devatābuddhyā gandhapuṣpākṣatādibhiḥ ||*

He who, O Devī, himself invites Kula-knowers on an auspicious day and worships them with the conviction that they are deities, with sandal, flowers, unbroken rice and the like,

WORD BY WORD यो देवि — he who, O Devī · स्वयमाहूय — himself inviting · कुलज्ञानान् शुभे दिने — Kula-knowers on an auspicious day · अभ्यर्च्य देवताबुद्ध्या — worshipping them with the conviction that they are deities · गन्धपुष्पाक्षतादिभिः — with sandal, flowers, unbroken rice and the like

मादिभिः पञ्चमुद्राभिः सद्भक्त्या परितोषयेत् ।

तेषु तुष्टेष्वहं तुष्टस्तुष्टाः स्युः सर्वदेवताः ॥ ११५ ॥

११५

mādibhiḥ pañcamudrābhiḥ sadbhaktiā paritoṣayet |
teṣu tuṣṭeṣvahaṃ tuṣṭastuṣṭāḥ syuḥ sarvadevatāḥ ||

and satisfies them with true devotion with the five mudrās beginning with "ma" — when they are satisfied, I am satisfied, and all the gods are satisfied.

WORD BY WORD मादिभिः पञ्चमुद्राभिः — with the five mudrās beginning with "ma" · सद्भक्त्या परितोषयेत् — satisfies them with true devotion · तेषु तुष्टेषु — when they are satisfied · अहं तुष्टः — I am satisfied · तुष्टाः स्युः सर्वदेवताः — and all the gods are satisfied

भगिनीं वा सुतां भार्या यो दद्यात् कुलयोगिने ।

मधुमत्ताय देवेशि तस्य पुण्यं न गण्यते ॥ ११६ ॥

११६

bhaginiṃ vā sutāṃ bhāryāṃ yo dadyāt kulayogine |
madhumattāya deveśi tasya puṇyaṃ na gaṇyate ||

He who gives a sister, a daughter or a wife to a Kula-yogin intoxicated with wine, O mistress of gods — his merit cannot be reckoned.

WORD BY WORD भगिनीं वा सुतां भार्या — a sister, a daughter or a wife · यो दद्यात् कुलयोगिने — he who gives to a Kula-yogin · मधुमत्ताय — intoxicated with wine · देवेशि — O mistress of gods · तस्य पुण्यं न गण्यते — his merit cannot be reckoned

अनिखातविनिक्षिप्तमप्रयत्नेन वर्द्धितम् ।

परलोकस्य पाथेयं वीरचक्रेऽर्पितं मधु ॥ ११७ ॥

११७

anikhātavinikṣiptamaprayatnena varddhitam |
paralokasya pātheyaṃ vīracakre'rpitaṃ madhu ||

Not buried, not deposited, yet increased without effort — the wine offered in the Vīra-cakra is provision for the journey to the next world.

WORD BY WORD अनिखातविनिक्षिप्तम् — not buried, not deposited · अप्रयत्नेन वर्द्धितम् — increased without effort · परलोकस्य पाथेयं — provision for the journey to the next world · वीरचक्रेऽर्पितं मधु — is the wine offered in the Vīra-cakra

पापाचारसमायुक्तं सर्वलोकबहिष्कृतम् ।
जायते हि कुलद्रव्यं कुलयोगीश्वरार्पितम् ॥ ११८ ॥

११८

*pāpācārasamāyuktaṁ sarvalokabahiṣkṛtaṁ |
jāyate hi kuladravyaṁ kulayogīśvarārpiṭam ||*

Even that which is tainted by sinful conduct and cast out by all the world becomes Kula-substance when offered to a lord of Kula-yogins.

WORD BY WORD पापाचारसमायुक्तं — tainted by sinful conduct · सर्वलोकबहिष्कृतम् — cast out by all the world · जायते हि कुलद्रव्यं — the Kula-substance becomes · कुलयोगीश्वरार्पितम् — when offered to a lord of Kula-yogins

यस्मिन् देशे वसेत् वीरः कुलपूजारतः प्रिये ।
सोऽपि देशो भवेत् पूतः किं पुनस्तत्पुरस्थिताः ॥ ११९ ॥

११९

*yasmin deśe vaset vīraḥ kulapūjārataḥ priye |
so'pi deśo bhavet pūtaḥ kiṁ punastatpurasthitāḥ ||*

The land in which a Vīra devoted to Kula-worship dwells, O beloved — even that land becomes purified; how much more those who stand in his presence!

WORD BY WORD यस्मिन् देशे वसेत् वीरः — the land in which a Vīra dwells · कुलपूजारतः प्रिये — devoted to Kula-worship, O beloved · सोऽपि देशो भवेत् पूतः — even that land becomes purified · किं पुनस्तत्पुरस्थिताः — how much more those who stand before him

कौलिकेन्द्रे सकृद्भुक्ते पुण्यं कोटिगुणं भवेत् ।
किं पुनर्बहुभिर्भुक्तैस्तत् पुण्यं नैव गण्यते ॥ १२० ॥

१२०

*kaulikendre sakṛdbhukte puṇyaṁ koṭiguṇaṁ bhavet |
kiṁ punarbahubhirbhuktaistat puṇyaṁ naiva gaṇyate ||*

When a foremost Kaulika has once been fed, the merit is ten-million-fold; how much more when many have been fed — that merit cannot be reckoned.

WORD BY WORD कौलिकेन्द्रे सकृद्भुक्ते — when a foremost Kaulika has once been fed · पुण्यं कोटिगुणं भवेत् — the merit is ten-million-fold · किं पुनर्बहुभिर्भुक्तैः — how much more when many have been fed · तत् पुण्यं नैव गण्यते — that merit cannot be reckoned

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
कुलधर्मरतो भूयात् कुलज्ञानिनमर्चयेत् ॥ १२१ ॥

१२१

*tasmāt sarvaprayatnena sarvāvasthāsu sarvadā |
kuladharmarato bhūyāt kulajñāninamarcayet ||*

Therefore with every effort, in all conditions and always, one should be devoted to the Kula-dharma and worship the Kula-knower.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · सर्वावस्थासु सर्वदा — in all conditions, always · कुलधर्मरतो भूयात् — one should be devoted to the Kula-dharma · कुलज्ञानिनमर्चयेत् — and worship the Kula-knower

ज्ञानिनोऽज्ञानिनो वापि यावत् देहस्य धारणा ।
तावद्वर्णाश्रमाचारः कर्तव्यः कर्ममुक्तये ॥ १२२ ॥

१२२

*jñānino'jñānino vāpi yāvat dehasya dhāraṇā |
tāvadvarṇāśramācāraḥ kartavyaḥ karmamuktaye ||*

Whether one is a knower or a non-knower, as long as the body is borne, so long the conduct of varṇa and āśrama is to be performed, for release from karma.

WORD BY WORD ज्ञानिनोऽज्ञानिनो वापि — whether of a knower or a non-knower · यावत् देहस्य धारणा — as long as the body is borne · तавद्वर्णाश्रमाचारः — so long the conduct of varṇa and āśrama · कर्तव्यः — is to be performed · कर्ममुक्तये — for release from karma

कर्मणोन्मूलितेऽज्ञाने ज्ञानेन शिवतां व्रजेत् ।
शिवे तेनैव मुक्तिः स्यादतः कर्म समाचरेत् ॥ १२३ ॥

१२३

*karmaṇonmūlite'jñāne jñānena śivatāṃ vrajet |
śive tenaiva muktiḥ syādataḥ karma samācaret ||*

When ignorance is uprooted by action, by knowledge one attains Śiva-hood; in Śiva, by that alone is liberation; therefore one should perform action.

WORD BY WORD कर्मणा — by action · उन्मूलितेऽज्ञाने — when ignorance is uprooted · ज्ञानेन शिवतां व्रजेत् — by knowledge one attains Śiva-hood · शिवे — in Śiva · तेनैव मुक्तिः स्यात् — by that alone is liberation · अतः कर्म समाचरेत् — therefore one should perform action

कुर्यादनिन्द्यकर्माणि नित्यकर्माणि वा चरेत् ।
कर्ममुक्तः सुखाकाङ्क्षी कर्मनिष्ठः सुखं व्रजेत् ॥ १२४ ॥

१२४

kuryādanindyakarmāṇi nityakarmāṇi vā caret |
karmamuktaḥ sukhākaṅkṣī karmaṇiṣṭhaḥ sukhaṁ vrajet ||

One should do blameless actions, or perform the daily rites; one released from karma who desires happiness attains happiness by being steadfast in action.

WORD BY WORD कुर्यादनिन्द्यकर्माणि — one should do blameless actions · नित्यकर्माणि वा चरेत् — or perform the daily rites · कर्ममुक्तः — one released from karma · सुखाकाङ्क्षी — who desires happiness · कर्मनिष्ठः — steadfast in action · सुखं व्रजेत् — attains happiness

सर्वकर्माणि संत्यक्तुं न शक्यं देहधारिणा ।
त्यजेत् कर्मफलं यो वा स त्यागीत्यभिधीयते ॥ १२५ ॥

१२५

sarvakarmāṇi saṁtyaktuṁ na śakyaṁ dehadhārīṇā |
tyajet karmaphalaṁ yo vā sa tyāgītyabhidhīyate ||

To renounce all actions is not possible for one who bears a body; but he who renounces the fruit of action is called a renouncer.

WORD BY WORD सर्वकर्माणि संत्यक्तुं — to renounce all actions · न शक्यं देहधारिणा — is not possible for one who bears a body · त्यजेत् कर्मफलं यो वा — but he who renounces the fruit of action · स त्यागीत्यभिधीयते — he is called a renouncer

स्वकार्येषु प्रवर्तन्ते करणानीति चिन्तयेत् ।
अहम्भावमपास्यैव यः कुर्यात् स न लिप्यते ॥ १२६ ॥

१२६

svakāryeṣu pravartante karaṇānīti cintayet |
ahambhāvamapāśyaiva yaḥ kuryāt sa na lipyate ||

"The organs engage in their own functions" — so one should think; he who acts having cast off the sense of "I" is not stained.

WORD BY WORD स्वकार्येषु प्रवर्तन्ते — engage in their own functions · करणानीति चिन्तयेत् — "the organs" — so one should think · अहम्भावमपास्यैव — having cast off the sense of "I" · यः कुर्यात् — he who acts · स न लिप्यते — he is not stained

क्रियमाणानि कर्माणि ज्ञानप्राप्तेरनन्तरम् ।

न च स्पृशन्ति तत्त्वज्ञं जलं पद्मदलं यथा ॥ १२७ ॥

१२७

*kriyamāṇāni karmāṇi jñānaprāpteranantaram |
na ca sprśanti tattvajñaṃ jalaṃ padmadalaṃ yathā ||*

Actions performed after the attainment of knowledge do not touch the knower of Reality, as water does not touch a lotus leaf.

WORD BY WORD क्रियमाणानि कर्माणि — actions performed · ज्ञानप्राप्तेरनन्तरम् — after the attainment of knowledge · न च स्पृशन्ति तत्त्वज्ञं — do not touch the knower of Reality · जलं पद्मदलं यथा — as water does not touch a lotus leaf

तन्निष्ठस्य च कर्माणि पुण्यापुण्यानि संक्षयम् ।

प्रयान्ति नैव लिप्यन्ते क्रियमाणानि वा पुनः ॥ १२८ ॥

१२८

*tanniṣṭhasya ca karmāṇi puṇyāpuṇyāni saṁkṣayam |
prayānti naiva lipyante kriyamāṇāni vā punaḥ ||*

The actions of one established in That, meritorious and unmeritorious, go to destruction; nor do those that he continues to perform stain him.

WORD BY WORD तन्निष्ठस्य च कर्माणि — the actions of one established in That · पुण्यापुण्यानि — meritorious and unmeritorious · संक्षयं प्रयान्ति — go to destruction · नैव लिप्यन्ते — they do not stain · क्रियमाणानि वा पुनः — nor those being done again

उत्पन्नसहजानन्दतत्त्वज्ञानरतः प्रिये ।

संत्यक्तसर्वसङ्कल्पः स विद्वान् कर्म सन्त्यजेत् ॥ १२९ ॥

१२९

*utpannasahajānandatattvajñānarataḥ priye |
saṁtyaktasarvasaṅkalpaḥ sa vidvān karma santyajet ||*

Delighting in the knowledge of Reality with its arisen natural bliss, O beloved, having renounced all intentions — that wise one may renounce action.

WORD BY WORD उत्पन्नसहजानन्दतत्त्वज्ञानरतः — delighting in the knowledge of Reality with its arisen natural bliss · प्रिये — O beloved · संत्यक्तसर्वसङ्कल्पः — having renounced all intentions · स विद्वान् कर्म सन्त्यजेत् — that wise one may renounce action

वृथैव यैः परित्यक्तं कर्मकाण्डमपण्डितैः ।

पाषण्डाः पण्डितम्मन्यास्ते यान्ति नरकं प्रिये ॥ १३० ॥

१३०

vr̥thaiva yaiḥ parityaktaṁ karmakāṇḍamapaṇḍitaiḥ |
pāṣaṇḍāḥ paṇḍitammanyāste yānti narakaṁ priye ||

The unlearned who vainly abandon the domain of ritual action are heretics who think themselves learned; they go to hell, O beloved.

WORD BY WORD वृथैव यैः परित्यक्तं — by whom is vainly abandoned · कर्मकाण्डमपण्डितैः — the domain of ritual action, by the unlearned · पाषण्डाः — heretics · पण्डितम्मन्याः — thinking themselves learned · ते यान्ति नरकं प्रिये — they go to hell, O beloved

फलं प्राप्य यथा वृक्षः पुष्पं त्यजति निस्पृहः ।

तत्त्वं प्राप्य तथा योगी त्यजेत् कर्मपरिग्रहम् ॥ १३१ ॥

१३१

phalaṁ prāpya yathā vṛkṣaḥ puṣpaṁ tyajati nispr̥haḥ |
tattvaṁ prāpya tathā yogī tyajet karma-parigrahaṁ ||

As a tree, having obtained its fruit, sheds its flower without regret, so the yogin, having attained Reality, should give up his hold on action.

WORD BY WORD फलं प्राप्य यथा वृक्षः — as a tree, having obtained its fruit · पुष्पं त्यजति निस्पृहः — sheds its flower without regret · तत्त्वं प्राप्य तथा योगी — so the yogin, having attained Reality · त्यजेत् कर्मपरिग्रहम् — should give up his hold on action

अश्वमेधायुतेनापि ब्रह्महत्यायुतेन च ।

पुण्यपापैर्न लिप्यन्ते येषां ब्रह्म हृदि स्थितम् ॥ १३२ ॥

१३२

aśvamedhāyutenāpi brahmahatyāyutena ca |
puṇyapāpairna lipyante yeṣāṁ brahma hṛdi sthitam ||

Those in whose heart Brahman abides are not stained by merit or sin — not even by ten thousand horse-sacrifices or ten thousand brāhmaṇa-murders.

WORD BY WORD अश्वमेधायुतेनापि — even by ten thousand horse-sacrifices · ब्रह्महत्यायुतेन च — or by ten thousand brāhmaṇa-murders · पुण्यपापैर्न लिप्यन्ते — they are not stained by merit or sin · येषां ब्रह्म हृदि स्थितम् — those in whose heart Brahman abides

पृथिव्यां यानि कर्माणि जिह्वोपस्थनिमित्ततः ।
जिह्वोपस्थपरित्यागी कर्मणा किं करिष्यति ॥ १३३ ॥

१३३

prthivyāṃ yāni karmāṇi jihvopasthanimittataḥ |
jihvopasthapharityāgī karmaṇā kiṃ kariṣyati ||

Whatever actions there are on earth arise from the tongue and the genitals; one who has renounced tongue and genitals — what will he do with action?

WORD BY WORD पृथिव्यां यानि कर्माणि — whatever actions on earth · जिह्वोपस्थनिमित्ततः — arise from the tongue and the genitals · जिह्वोपस्थपरित्यागी — one who has renounced tongue and genitals · कर्मणा किं करिष्यति — what will he do with action

इति ते कथितं किञ्चित् योगं योगीशलक्षणम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३४ ॥

१३४

iti te kathitaṃ kiñcit yogaṃ yogīśalakṣaṇam |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||

Thus something has been told to you in brief, O mistress of the Kula, of yoga and the marks of the lord of yogins; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · योगं योगीशलक्षणम् — of yoga and the marks of the lord of yogins · समासेन कुलेशानि — in brief, O mistress of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षणग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे योगसंस्थापनकथनं नाम नवम उल्लासः ॥

Thus ends the ninth Ullāsa, called the Declaration of the Establishment of Yoga, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ दशमोल्लासः

Ullāsa Ten — Worship on Special Days

Īśvara names the five parvans and the other special days on which the cakra must be held, then lays out the seasonal rites: the nine-kumārī worship of Āśvina, the Friday worship of a Śakti, the worship of the nine divine couples at the saṃkrāntis, the month-long sun, moon and lamp observances of Vaiśākha, Māgha and Kārtika, the worship of the eight eights and the fifty couples, the dūtī-yāga and the triad. He closes with the praise of Kula-worship above all rites, the Yoginīs and Bhairavas who guard the Kula, the sixfold anugraha, and the iconography of the six Ḍākinīs.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि विशेषदिवसार्चनम् ।

तत्सपर्याफलं देव वद मे परमेश्वर ॥ १॥

१

kuleśa śrotumicchāmi viśeṣadivasārcanam |
tatsaparyāphalaṃ deva vada me parameśvara ||

O Lord of the Kula, I wish to hear of the worship on special days and the fruit of that worship, O god; tell me, O supreme Lord.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · विशेषदिवसार्चनम् — the worship on special days · तत्सपर्याफलं देव — and the fruit of that worship, O god · वद मे परमेश्वर — tell me, O supreme Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण सर्वपापैः प्रमुच्यते ॥ २॥

२

śṛṇu devi pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa sarvapāpaiḥ pramucyate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it one is freed from all sins.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · सर्वपापैः प्रमुच्यते — one is freed from all sins

उत्तमा नित्यपूजा स्यात् मध्यमं पर्वपूजनम् ।
मासपूजाऽधमा देवि मासादूर्ध्वं पशुर्भवेत् ॥ ३॥

३

uttamā nityapūjā syāt madhyamaṃ parvapūjanam |
māsapūjā'dhamā devi māsādūrdhvaṃ paśurbhavet ||

Daily worship is the best, worship on the parvan days is middling, monthly worship is the lowest, O Devī; one who lets more than a month pass becomes a paśu.

WORD BY WORD उत्तमा नित्यपूजा स्यात् — daily worship is the best · मध्यमं पर्वपूजनम् — worship on the parvan days is middling · मासपूजाऽधमा देवि — monthly worship is the lowest, O Devī · मासादूर्ध्वं पशुर्भवेत् — beyond a month one becomes a paśu

विहितैर्मादिभिर्द्रव्यैर्मासादूर्ध्वं समर्चनम् ।
पशोर्भूयः प्रवेशेच्छा यदि स्याद्दीक्षयेत् पुनः ॥ ४॥

४

vihitairmādibhirdravayairmāsādūrdhvaṃ samarcanam |
paśorbhūyaḥ praveśecchā yadi syāddīkṣayet punaḥ ||

If, after more than a month without worship with the prescribed substances beginning with M, the paśu wishes to enter again, he should be initiated anew.

WORD BY WORD विहितैर्मादिभिर्द्रव्यैः — with the prescribed substances beginning with M · मासादूर्ध्वं समर्चनम् — worship after more than a month · पशोर्भूयः प्रवेशेच्छा — if the paśu again desires to enter · यदि स्याद्दीक्षयेत् पुनः — then he should be initiated again

मद्यं मांसञ्च मत्स्यश्च मुद्रा मैथुनमेव च ।
मकारपञ्चकं देवि देवताप्रीतिकारकम् ॥ ५॥

५

*madyaṃ māmśaṅca matsyaśca mudrā maithunameva ca |
makārapañcakam devi devatāprītikārakam ||*

Wine, meat, fish, mudrā and sexual union — these five M-kāras, O Devī, bring delight to the deity.

WORD BY WORD मद्यं मांसञ्च मत्स्यश्च — wine, meat and fish · मुद्रा मैथुनमेव च — mudrā and sexual union · मकारपञ्चकं देवि — the five M-kāras, O Devī · देवताप्रीतिकारकम् — bring delight to the deity

मादिपञ्चकर्मिणानि देवताप्रीतये सुधीः ।
यथाविधि निषेवेत तृष्णया चेत् स पातकी ॥ ६॥

६

*māḍipañcakarmiṣāni devatāprītaye sudhīḥ |
yathāvidhi niṣeveta tṛṣṇayā cet sa pātakī ||*

The wise one should partake of the pentad beginning with M, O Īśānī, according to rule and for the delight of the deity; if he does so out of craving, he is a sinner.

WORD BY WORD मादिपञ्चकम् ईशानि — the pentad beginning with M, O Īśānī · देवताप्रीतये सुधीः — the wise one, for the delight of the deity · यथाविधि निषेवेत — should partake according to rule · तृष्णया चेत् स पातकी — if out of craving, he is a sinner

कृष्णाष्टमीचतुर्दश्यावमावास्याथ पूर्णिमा ।
संक्रान्तिः पञ्च पर्वाणि तेषु पुण्यदिनेषु च ॥ ७॥

७

*kṛṣṇāṣṭmīcaturdaśyāvamāvāsyaṭha pūrṇimā |
saṁkrāntiḥ pañca parvāṇi teṣu puṇyadīneṣu ca ||*

The dark eighth and fourteenth, the new moon, the full moon and the saṁkrānti are the five parvans; on those holy days,

WORD BY WORD कृष्णाष्टमी — the dark eighth · चतुर्दश्या — and fourteenth · अमावास्याथ पूर्णिमा — the new moon and the full moon · संक्रान्तिः पञ्च पर्वाणि — the saṁkrānti — these are the five parvans · तेषु पुण्यदिनेषु च — and on those holy days

गुरुजन्मदिने प्राप्ते तद्गुरोस्तद्गुरोरपि ।
मानवौघादिपुंसाञ्च स्वजन्मदिवसे तथा ॥ ८ ॥

८

*gurujanmadine prāpte tadgurostadgurorapi |
mānavauḡhādipuṃsāñca svajanmadivase tathā ||*

when the birthday of the guru, of his guru and of his guru's guru arrives, of the men of the Mānava and other oghas, and likewise on one's own birthday,

WORD BY WORD गुरुजन्मदिने प्राप्ते — when the birthday of the guru arrives · तद्गुरोस्तद्गुरोरपि — of his guru and of his guru's guru too · मानवौघादिपुंसाञ्च — and of the men of the Mānava and other oghas · स्वजन्मदिवसे तथा — and likewise on one's own birthday

सम्पत्तौ च यजेल्लाभे तपोदीक्षाव्रतोत्सवे ।
पीठोपगमने वीरपीठे स्वजनदर्शने ॥ ९ ॥

९

*sampattaū ca yajellābhe tapodīkṣāvratotsave |
pīṭhopagamane vīrapīṭhe svajanadarśane ||*

one should worship on gaining wealth, on any gain, at a festival of tapas, dikṣā or vrata, on arriving at a pīṭha, at a vīra-pīṭha, on meeting one's own people,

WORD BY WORD सम्पत्तौ च यजेल्लाभे — one should worship on gaining wealth, on a gain · तपोदीक्षाव्रतोत्सवे — at the festival of tapas, dikṣā or vrata · पीठोपगमने — on arriving at a pīṭha · वीरपीठे स्वजनदर्शने — at a vīra-pīṭha, on seeing one's own people

देशिकागमने पुण्यतीर्थदैवतदर्शने ।
एवमादिषु देवेशि विशेषदिवसेषु च ॥ १० ॥

१०

*deśikāgamane puṇyatīrthadaivataadarśane |
evamādiṣu deveśi viśeṣadivaseṣu ca ||*

on the coming of the guru, on seeing a holy tīrtha or a deity — on these and similar special days, O mistress of the gods.

WORD BY WORD देशिकागमने — on the coming of the guru · पुण्यतीर्थदैवतदर्शने — on seeing a holy tīrtha or a deity · एवमादिषु देवेशि — on these and similar, O mistress of gods · विशेषदिवसेषु च — special days

यथाधनं यथाश्रद्धं यथाद्रव्यं यथोचितम् ।
यथाकालं यथादेशं तथा पूजां समाचरेत् ॥ ११ ॥

११

*yathāadhanam yathāśraddham yathādravyam yathocitam |
yathākālam yathādeśam tathā pūjām samācaret ||*

According to one's wealth, faith and substances, as is fitting, according to time and place — so should one perform the worship.

WORD BY WORD यथाधनं यथाश्रद्धं — according to wealth, according to faith · यथाद्रव्यं यथोचितम् — according to the substances, as is fitting · यथाकालं यथादेशं — according to time and place · तथा पूजां समाचरेत् — so should one perform the worship

आचार्येण विधानेन कारयेच्चक्रपूजनम् ।
स्वयं वा पूजयेद्देवि बिन्दुपूजापुरःसरम् ॥ १२ ॥

१२

*ācāryeṇa vidhānena kārayeccakrapūjanam |
svayam vā pūjayeddevi bindupūjāpuraḥsaram ||*

One should have the cakra-worship performed by the ācārya according to rule, or worship oneself, O Devī, preceded by the bindu-worship.

WORD BY WORD आचार्येण विधानेन — through the ācārya, by rule · कारयेच्चक्रपूजनम् — one should have the cakra-worship performed · स्वयं वा पूजयेद्देवि — or worship oneself, O Devī · बिन्दुपूजापुरःसरम् — preceded by the bindu-worship

स ते लोकमवाप्नोति पुनरावृत्तिवर्जितम् ।
अकुर्वन् कौलिको मोहादेवताशापमाप्नुयात् ॥ १३ ॥

१३

*sa te lokamavāpnoti punarāvṛttivarjitam |
akurvan kauliko mohāddevatāśāpamāpnuyāt ||*

He attains your world, free from return; a Kaulika who out of delusion does not do it incurs the curse of the deity.

WORD BY WORD स ते लोकमवाप्नोति — he attains your world · पुनरावृत्तिवर्जितम् — free from return · अकुर्वन् कौलिको मोहात् — a Kaulika who out of delusion does not do it · देवताशापमाप्नुयात् — incurs the curse of the deity

मासे वापि त्रिमासे वा षण्मासे वत्सरेऽपि वा ।
श्रीगुरुं पूजयेद्भक्त्याऽप्राप्ते तत्स्त्रीसुतादिकान् ॥ १४ ॥

१४

māse vāpi trimāse vā ṣaṇmāse vatsare'pi vā |
śrīgurum pūjayedbhaktyā'prāpte tatstrīsutādikān ||

Every month, or every three months, or every six months, or even yearly, one should worship the Śrī Guru with devotion; if he is not to be had, his wife, sons and the rest.

WORD BY WORD मासे वापि त्रिमासे वा — every month, or every three months · षण्मासे वत्सरेऽपि वा — every six months, or even yearly · श्रीगुरुं पूजयेद्भक्त्या — one should worship the Śrī Guru with devotion · अप्राप्ते तत्स्त्रीसुतादिकान् — if he is not to be had, his wife, sons and the rest

तदभावे कुलज्ञञ्च तच्छिष्यं वान्ययोगिनम् ।
सन्तोषयेत् कुलद्रव्यैः कुलपूजापुरःसरम् ॥ १५ ॥

१५

tadabhāve kulajñāñca tacchiṣyaṃ vānyayoginam |
santoṣayet kuladravyaiḥ kulapūjāpuraḥsaram ||

In their absence one should gratify a knower of the Kula, or his disciple, or another yogin, with the Kula substances, preceded by the Kula-worship.

WORD BY WORD तदभावे कुलज्ञञ्च — in their absence, one who knows the Kula · तच्छिष्यं वान्ययोगिनम् — or his disciple, or another yogin · सन्तोषयेत् कुलद्रव्यैः — one should gratify with the Kula substances · कुलपूजापुरःसरम् — preceded by the Kula-worship

रोगेष्वपत्सु दोषेषु दुःसङ्गे दुर्निमित्तके ।
पूजयेद् योगिनीवृन्दं देवि तद्दोषशान्तये ॥ १६ ॥

१६

*rogeṣvāpatsu doṣeṣu duḥsaṅge durnimittake |
pūjayed yoginīvr̥ndaṃ devī taddoṣaśāntaye ||*

In illness, calamity, faults, bad company or on an ill omen, one should worship the host of Yoginīs, O Devī, for the pacifying of that evil.

WORD BY WORD रोगेष्वपत्सु दोषेषु — in illness, calamities, faults · दुःसङ्गे दुर्निमित्तके — in bad company, on an ill omen · पूजयेद् योगिनीवृन्दं — one should worship the host of Yoginīs · देवि तद्दोषशान्तये — O Devī, for the pacifying of that evil

यत्रैकाम्नायतत्त्वज्ञः कुलाचार्यः कुलेश्वरि ।
कौलिकास्त्रिचतुःपञ्च शक्तयश्च तथा प्रिये ॥ १७ ॥

१७

*yatraikāmnāyatattvajñaḥ kulācāryaḥ kuleśvari |
kaulikāstricatuhpañca śaktayaśca tathā priye ||*

Where there is a Kula-ācārya who knows the truth of one āmnāya, O mistress of the Kula, and three, four or five Kaulikas and likewise Śaktis, O beloved,

WORD BY WORD यत्र — where · एकाम्नायतत्त्वज्ञः — a knower of the truth of one āmnāya · कुलाचार्यः कुलेश्वरि — a Kula-ācārya, O mistress of the Kula · कौलिकास्त्रिचतुःपञ्च — three, four or five Kaulikas · शक्तयश्च तथा प्रिये — and likewise Śaktis, O beloved

पृथग्वा पूजयेद्देवि मिथुनाकारतोऽपि वा ।

गन्धपुष्पाक्षताद्यैस्तु देवेशि समलङ्कृताः ।

१८

भक्ष्यभोज्यादिपिशितैः पदार्थैः षड्रसान्वितैः ॥ १८ ॥

*prthagvā pūjayeddevi mithunākārato'pi vā |
gandhapuṣpākṣatādyaiṣtu deveśi samalaṅkṛtāḥ |
bhakṣyabhojyādipiṣitaiḥ padārthaiḥ ṣaḍrasānvitaiḥ ||*

one should worship them, O Devī, separately or in the form of couples, well adorned with sandal, flowers, unbroken rice and the rest, O mistress of the gods, with foods to chew and to eat, meat, and dishes of the six flavours.

WORD BY WORD पृथग्वा पूजयेद्देवि — one should worship them separately, O Devī · मिथुनाकारतोऽपि वा — or in the form of couples · गन्धपुष्पाक्षताद्यैस्तु — with sandal, flowers, unbroken rice and the rest · देवेशि समलङ्कृताः — well adorned, O mistress of gods · भक्ष्यभोज्यादिपिशितैः — with foods to chew and to eat, meat · पदार्थैः षड्रसान्वितैः — and dishes of the six flavours

प्रौढोल्लासेन सहिता यदि ता निवसन्ति च ।

तच्छ्रीचक्रमिति प्रोक्तं वृन्दज्यापि तदुच्यते ॥ १९ ॥

१९

*prauḍhollāseṇa sahītā yadi tā nivasanti ca |
tacchrīcakramiti proktaṁ vṛndañcāpi taducyate ||*

If they abide there endowed with the prauḍha ullāsa, that is called the Śrīcakra, and it is also called the vṛnda (host).

WORD BY WORD प्रौढोल्लासेन सहिता — endowed with the prauḍha ullāsa · यदि ता निवसन्ति च — if they abide · तच्छ्रीचक्रमिति प्रोक्तं — that is called the Śrīcakra · वृन्दज्यापि तदुच्यते — and it is also called the vṛnda

कुर्यान्नवकुमारीणां पूजामाश्विनमासके ।
प्रातर्निमन्त्रयेद्भक्त्या साधकः शुद्धमानसः ॥ २०॥

२०

kuryānnavakumārīṇāṃ pūjāmāśvinamāsaḥ |
prātarnimantrayedbhaktyā sādhaḥaḥ śuddhamānasaḥ ||

One should perform the worship of the nine kumārīs in the month of Āśvina; in the morning the sādhaḥa, pure of mind, should invite them with devotion.

WORD BY WORD कुर्यान्नवकुमारीणां पूजाम् — one should perform the worship of the nine kumārīs · आश्विनमासके — in the month of Āśvina · प्रातर्निमन्त्रयेद्भक्त्या — in the morning one should invite them with devotion · साधकः शुद्धमानसः — the sādhaḥa, pure of mind

मनोहरामेकवर्षी बालाज्य शुभलक्षणाम् ।
मन्त्री स्नात्वाथ शुद्धात्मा कुर्यादिव क्रमार्चनम् ॥ २१॥

२१

manoharāmekavarṣī bālājya śubhalakṣaṇām |
mantrī snātvātha śuddhātmā kuryāddevi kramārcanam ||

A lovely girl of one year, bearing auspicious marks — the mantrin, having bathed and pure in self, should perform the krama-worship, O Devī.

WORD BY WORD मनोहरामेकवर्षी बालाज्य — a lovely girl of one year · शुभलक्षणाम् — of auspicious marks · मन्त्री स्नात्वाथ शुद्धात्मा — the mantrin, having bathed, pure in self · कुर्यादिव क्रमार्चनम् — should perform the krama-worship, O Devī

अभ्यङ्गस्नानशुद्धान्तां पूजासदनमानयेत् ।
देवतासन्निधौ बालामुपवेश्य समर्चयेत् ॥ २२॥

२२

abhyāṅgasnānaśuddhāntāṃ pūjāsadanamānayet |
devatāsannidhau bālāmupaveśya samarcayet ||

Having had her purified by an oil bath, one should bring her to the house of worship, seat the girl in the presence of the deity and worship her.

WORD BY WORD अभ्यङ्गस्नानशुद्धान्तां — purified within by an oil bath · पूजासदनमानयेत् — one should bring her to the house of worship · देवतासन्निधौ बालाम् — the girl, in the presence of the deity · उपवेश्य समर्चयेत् — having seated her, one should worship her

गन्धपुष्पादिभिर्धूपैर्दीपैश्च कुलदीपकैः ।

भोग्यभोज्यान्नपानाद्यैः क्षीराज्यमधुमांसकैः ।

२३

कदलीनारिकेलादिफलैस्तां परितोषयेत् ॥ २३ ॥

gandhapuṣpādibhirdhūpairdīpaiśca kuladīpakaiḥ |
bhogyabhojyānnapānādyaiḥ kṣīrājyamadhumāmsakaiḥ |
kadalīnārikelādīphalaistāṃ paritoṣayet ||

With sandal, flowers and the rest, with incense, lamps and the Kula-lamps, with delicacies, food, rice and drink, with milk, ghee, honey and meat, with plantain, coconut and other fruits one should gratify her.

WORD BY WORD गन्धपुष्पादिभिः — with sandal, flowers and the rest · धूपैर्दीपैश्च कुलदीपकैः — with incense, lamps and the Kula-lamps · भोग्यभोज्यान्नपानाद्यैः — with delicacies, food, rice and drink · क्षीराज्यमधुमांसकैः — with milk, ghee, honey and meat · कदलीनारिकेलादिफलैः — with plantain, coconut and other fruits · तां परितोषयेत् — one should gratify her

सशक्तिकः स्वयं देवि प्रौढान्तोल्लाससंयुतः ।

यथाशक्ति जपेदेकोत्तरवृद्ध्याऽथवा मनुम् ॥ २४ ॥

२४

saśaktikaḥ svayaṃ devī prauḍhāntollāsaśamyutaḥ |
yathāśakti japedekottaravṛddhyā'thavā manum ||

Himself with his Śakti, O Devī, endowed with ullāsa up to the prauḍha stage, he should repeat the mantra according to his capacity, or with an increase of one each day.

WORD BY WORD सशक्तिकः स्वयं देवि — himself together with his Śakti, O Devī · प्रौढान्तोल्लाससंयुतः — endowed with ullāsa up to prauḍha · यथाशक्ति जपेत् — he should repeat according to his capacity · एकोत्तरवृद्ध्याऽथवा मनुम् — or the mantra with an increase of one each time

बालामलङ्कृतां पश्यन् चिन्तयेत् स्वेष्टदेवताम् ।
ततस्तां देवताबुद्ध्या नमस्कृत्य विसर्जयेत् ॥ २५ ॥

२५

*bālāmalaṅkṛtāṃ paśyan cintayet sveṣṭadevatām |
tatastāṃ devatābuddhyā namaskṛtya visarjayet ||*

Gazing on the adorned girl he should meditate on his chosen deity; then, regarding her as the deity, he should bow to her and dismiss her.

WORD BY WORD बालामलङ्कृतां पश्यन् — gazing on the adorned girl · चिन्तयेत् स्वेष्टदेवताम् — he should meditate on his chosen deity · ततस्तां देवताबुद्ध्या — then, regarding her as the deity · नमस्कृत्य विसर्जयेत् — having bowed to her, he should dismiss her

द्वितीयायां द्विवर्षान्तामेकवर्षाञ्च पूजयेत् ।
एवं तिथौ कुमारीञ्च यजेत् पूर्वदिनार्चिताम् ॥ २६ ॥

२६

*dvitīyāyāṃ dvivarsāntāmekavarṣāñca pūjayet |
evaṃ tithau kumārīñca yajet pūrvadinārcitām ||*

On the second day one should worship a girl of up to two years together with the one-year-old; thus on each tithi one should worship a kumārī along with the one worshipped the day before.

WORD BY WORD द्वितीयायां — on the second day · द्विवर्षान्तामेकवर्षाञ्च पूजयेत् — one should worship one of up to two years and the one-year-old · एवं तिथौ कुमारीञ्च — so on each tithi the kumārī · यजेत् पूर्वदिनार्चिताम् — one should worship along with the one worshipped the day before

नवम्यामेकवर्षादिनववर्षान्तकन्यकाः ।

बाला शुद्धा च ललिता मालिनी च वसुन्धरा ।

२७

सरस्वती रमा गौरी दुर्गा च नव कीर्तिताः ॥ २७॥

*navamyāmekavarṣādīnavavarṣāntakanyakāḥ |
bālā śuddhā ca lalitā mālinī ca vasundharā |
sarasvatī ramā gaurī durgā ca nava kīrtitāḥ ||*

On the ninth, girls from one year up to nine: Bālā, Śuddhā, Lalitā, Mālinī, Vasundharā, Sarasvatī, Ramā, Gaurī and Durgā — these nine are declared.

WORD BY WORD नवम्याम् — on the ninth · एकवर्षादिनववर्षान्तकन्यकाः — girls from one year up to nine years · बाला शुद्धा च ललिता — Bālā, Śuddhā and Lalitā · मालिनी च वसुन्धरा — Mālinī and Vasundharā · सरस्वती रमा गौरी — Sarasvatī, Ramā, Gaurī · दुर्गा च नव कीर्तिताः — and Durgā — the nine are declared

त्रिताराद्यैर्नमोऽन्तैश्च देवतापदपश्चिमैः ।

नामभिश्च चतुर्थ्यन्तैः पूजयेत्ताः पृथक् पृथक् ॥ २८॥

२८

*tritārādyairnamo'ntaiśca devatāpadapaścimaiḥ |
nāmaभिश्च caturthyantaiḥ pūjayettāḥ prthak prthak ||*

One should worship them one by one with their names in the dative, beginning with the tritārā, ending in namaḥ, with the word devatā placed last.

WORD BY WORD त्रिताराद्यैः — beginning with the tritārā · नमोऽन्तैश्च — and ending in namaḥ · देवतापदपश्चिमैः — with the word devatā placed last · नामभिश्च चतुर्थ्यन्तैः — and with the names in the dative · पूजयेत्ताः पृथक् पृथक् — one should worship them one by one

वटुकं पञ्चवर्षञ्च नववर्षं गणेश्वरम् ।

गन्धपुष्पाम्बराकल्पैर्यथाविभवविस्तैः ॥ २९ ॥

२९

*vaṭukaṃ pañcavarṣaṇca navavarṣaṃ gaṇeśvaram |
gandhapuṣpāmbārākalpairyathā vibhāvavistaraiḥ ||*

A Vaṭuka of five years and a Gaṇeśvara of nine, with sandal, flowers, garments and ornaments in extent according to one's means,

WORD BY WORD वटुकं पञ्चवर्षञ्च — a Vaṭuka of five years · नववर्षं गणेश्वरम् — and a Gaṇeśvara of nine years · गन्धपुष्पाम्बराकल्पैः — with sandal, flowers, garments and ornaments · यथाविभवविस्तैः — in extent according to one's means

अभ्यर्च्य देवताबुद्ध्या पदार्थैः परितोषयेत् ।

स्वकार्यफलसिद्ध्यर्थं वित्तशाठ्यविवर्जितः ॥ ३० ॥

३०

*abhyarcya devatābuddhyā padārthaiḥ paritoṣayet |
svakāryaphalasiddhyartham vittaśāṭhyavivarjitah ||*

having worshipped them regarding them as the deity, one should gratify them with the dishes for the accomplishment of one's own aim, free from stinginess with wealth.

WORD BY WORD अभ्यर्च्य देवताबुद्ध्या — having worshipped them as the deity · पदार्थैः परितोषयेत् — one should gratify them with the dishes · स्वकार्यफलसिद्ध्यर्थं — for the accomplishment of the fruit of one's own aim · वित्तशाठ्यविवर्जितः — free from stinginess with wealth

नवरात्रं जपेदेकोत्तरवृद्ध्या क्रमेण च ।

नवरात्रकृतां पूजां देवि देव्यै समर्पयेत् ॥ ३१ ॥

३१

*navarātram japedekottaravṛddhyā krameṇa ca |
navarātrakṛtāṃ pūjāṃ devī devyai samarpayet ||*

For the nine nights one should repeat the mantra with an increase of one each day, in order, and offer the worship done during the nine nights to the Goddess, O Devī.

WORD BY WORD नवरात्रं जपेत् — for the nine nights one should repeat · एकोत्तरवृद्ध्या क्रमेण च — with an increase of one, in order · नवरात्रकृतां पूजां — the worship done during the nine nights · देवि देव्यै समर्पयेत् — O Devī, one should offer to the Goddess

ताम्बूलं दक्षिणां दत्त्वा कुमारीस्ता विसर्जयेत् ।
एवं नवकुमारीणामर्चनं प्रतिवत्सरम् ॥ ३२ ॥

३२

*tāmbūlaṃ dakṣiṇāṃ dattvā kumārīstā visarjayet |
evaṃ navakumārīṇāmārcanaṃ prativatsaram ||*

Having given betel and a fee, one should dismiss those kumārīs.
Whoever thus performs the worship of the nine kumārīs every year

WORD BY WORD ताम्बूलं दक्षिणां दत्त्वा — having given betel and a fee · कुमारीस्ता विसर्जयेत् — one should dismiss those kumārīs · एवं नवकुमारीणामर्चनं — thus the worship of the nine kumārīs · प्रतिवत्सरम् — every year

यः करोति स पुण्यात्मा देवताप्रीतिमाप्नुयात् ।
मनोऽभिलाषं सम्प्राप्य निवसेत्तव सन्निधौ ॥ ३३ ॥

३३

*yaḥ karoti sa puṇyātmā devatāprītimāpnuyāt |
mano'bhilāṣaṃ samprāpya nivasettava sannidhau ||*

— that meritorious one obtains the delight of the deity; having
gained his heart's desire he dwells in your presence.

WORD BY WORD यः करोति स पुण्यात्मा — he who does it, that meritorious
one · देवताप्रीतिमाप्नुयात् — obtains the delight of the deity · मनोऽभिलाषं सम्प्राप्य — having
gained his heart's desire · निवसेत्तव सन्निधौ — he dwells in your presence

अथवा यौवनारूढाः प्रमदा नव पार्वति ।
मनोज्ञाः पूजयेद्भक्त्या नवरात्रिषु मन्त्रवित् ॥ ३४ ॥

३४

*athavā yauvanārūḍhāḥ pramadā nava pārvati |
manojñāḥ pūjayēdbhaktyā navarātriṣu mantravit ||*

Or else the knower of mantra should worship with devotion nine
lovely young women in the bloom of youth, O Pārvati, on the nine
nights:

WORD BY WORD अथवा यौवनारूढाः — or else, in the bloom of youth · प्रमदा नव पार्वति —
nine young women, O Pārvati · मनोज्ञाः पूजयेद्भक्त्या — lovely ones, one should worship
with devotion · नवरात्रिषु मन्त्रवित् — on the nine nights, the knower of mantra

हल्लेखां गगनां रक्तां महोच्छुष्मां करालिकाम् ।

इच्छां ज्ञानां क्रियां दुर्गां वटुकञ्च गणेश्वरम् ।

३५

पूर्ववत् पूर्वमद्याद्यैः पदार्थैः परितोषयेत् ॥ ३५॥

hṛllekhāṃ gaganāṃ raktāṃ mahocchuṣmāṃ karālikām |
icchāṃ jñānāṃ kriyāṃ durgāṃ vaṭukaṇca gaṇeśvaram |
pūrvavat pūrvamadyādyaiḥ padārthaiḥ paritoṣayet ||

Hṛllekhā, Gaganā, Raktā, Mahocchuṣmā, Karālikā, Icchā, Jñānā, Kriyā, Durgā, and Vaṭuka and Gaṇeśvara — as before, one should gratify them with the dishes, wine and the rest mentioned before.

WORD BY WORD हल्लेखां गगनां रक्तां — Hṛllekhā, Gaganā, Raktā · महोच्छुष्मां करालिकाम् — Mahocchuṣmā, Karālikā · इच्छां ज्ञानां क्रियां दुर्गां — Icchā, Jñānā, Kriyā, Durgā · वटुकञ्च गणेश्वरम् — and Vaṭuka and Gaṇeśvara · पूर्ववत् पूर्वमद्याद्यैः — as before, with the wine and the rest mentioned before · पदार्थैः परितोषयेत् — one should gratify them with the dishes

प्रौढान्तोल्लाससंयुक्ताः सन्तुष्टा यदि ताः प्रिये ।

३६

साधकस्तुष्टिमासाद्य निवसेत्तव सन्निधौ ॥ ३६॥

prauḍhāntollāsasaṃyuktāḥ santuṣṭā yadi tāḥ priye |
sādhakastuṣṭimāsādy nivasettava sannidhau ||

If they, endowed with ullāsa up to the prauḍha stage, are gratified, O beloved, the sādhaika attains satisfaction and dwells in your presence.

WORD BY WORD प्रौढान्तोल्लाससंयुक्ताः — endowed with ullāsa up to prauḍha · सन्तुष्टा यदि ताः प्रिये — if they are gratified, O beloved · साधकस्तुष्टिमासाद्य — the sādhaika, attaining satisfaction · निवसेत्तव सन्निधौ — dwells in your presence

एवं यः पूजयेद्देवि प्रतिवर्षं यतव्रतः ।
षण्मासे वा त्रिमासे वा मासे मासेऽथवा प्रिये ॥ ३७ ॥

३७

evaṃ yaḥ pūjayeddevi prativarṣaṃ yatavrataḥ |
ṣaṇmāse vā trimāse vā māse māse'thavā priye ||

He who, steadfast in his vow, thus worships every year, O Devī, or every six months, or every three months, or month after month, O beloved,

WORD BY WORD एवं यः पूजयेद्देवि — he who thus worships, O Devī · प्रतिवर्षं यतव्रतः — every year, steadfast in his vow · षण्मासे वा त्रिमासे वा — or every six months, or three months · मासे मासेऽथवा प्रिये — or month after month, O beloved

तिस्रो वा पञ्च वा सप्त पूजयेद्देवताधिया ।
सर्वैश्वर्यसमृद्धात्मा स भवेदावयोः प्रियः ॥ ३८ ॥

३८

tisro vā pañca vā sapta pūjayeddevatādhiyā |
sarvaiśvaryaśamṛddhātmā sa bhavedāvayoḥ priyaḥ ||

worshipping three, five or seven of them as the deity — he becomes rich in all lordship and dear to us both.

WORD BY WORD तिस्रो वा पञ्च वा सप्त — three, or five, or seven · पूजयेद्देवताधिया — worships regarding them as the deity · सर्वैश्वर्यसमृद्धात्मा — rich in all lordship · स भवेदावयोः प्रियः — he becomes dear to us both

भृगुवारे कुलेशानि कान्तामारूढयौवनाम् ।
सर्वलक्षणसम्पन्नमनुकूलां मनोरमाम् ॥ ३९ ॥

३९

bhṛguvāre kuleśāni kāntāmārūḍhayauvanām |
sarvalakṣaṇasampannāmanukūlāṃ manoramām ||

On a Friday, O mistress of the Kula, a beloved woman in the bloom of youth, endowed with all auspicious marks, favourable and delightful,

WORD BY WORD भृगुवारे कुलेशानि — on a Friday, O mistress of the Kula · कान्तामारूढयौवनाम् — a beloved woman in the bloom of youth · सर्वलक्षणसम्पन्नम् — endowed with all marks · अनुकूलां मनोरमाम् — favourable, delightful

कुलाकुलाष्टकां देवि निमन्त्र्याह्वय पुष्पिणीम् ।
अभ्यङ्गस्नानशुद्धाङ्गीमासने चोपवेशयेत् ॥ ४०॥

४०

*kulākulāṣṭakāṃ devī nimantryāhvaya puṣpiṇīm |
abhyāṅgasnānaśuddhāṅgīmāsane copaveśayet ||*

belonging to the eightfold Kula or Akula, one in her flowers, O Devī — having invited and called her, her limbs purified by an oil bath, one should seat her on a seat.

WORD BY WORD कुलाकुलाष्टकां देवि — of the eightfold Kula or Akula, O Devī · निमन्त्र्याह्वय पुष्पिणीम् — having invited and called her, one in her flowers · अभ्यङ्गस्नानशुद्धाङ्गीम् — her limbs purified by an oil bath · आसने चोपवेशयेत् — one should seat her on a seat

गन्धपुष्पाम्बराकल्पैरलङ्कृत्य विधानवित् ।
आत्मानं गन्धपुष्पाद्यैरलङ्कुर्यात् कुलेश्वरि ॥ ४१॥

४१

*gandhapuṣpāmbarākalpairalaṅkṛtya vidhānavit |
ātmānaṃ gandhapuṣpādyairalaṅkuryāt kuleśvari ||*

Having adorned her with sandal, flowers, garments and ornaments, the knower of the rite should adorn himself with sandal, flowers and the rest, O mistress of the Kula.

WORD BY WORD गन्धपुष्पाम्बराकल्पैः — with sandal, flowers, garments and ornaments · अलङ्कृत्य विधानवित् — having adorned her, the knower of the rite · आत्मानं गन्धपुष्पाद्यैः — himself with sandal, flowers and the rest · अलङ्कुर्यात् कुलेश्वरि — he should adorn, O mistress of the Kula

आवाह्य देवतां तस्यां यजेन्न्यासक्रमेण च ।

कृत्वा क्रमार्चनं धूपदीपाञ्च कुलदीपकान् ॥ ४२ ॥

४२

*āvāhya devatām tasyām yajennyāsakrameṇa ca |
kṛtvā kramārcanaṁ dhūpadīpāñca kuladīpakān ||*

Having invoked the deity into her, one should worship with the sequence of nyāsa; having done the krama-worship, the incense, lamps and Kula-lamps

WORD BY WORD आवाह्य देवतां तस्यां — having invoked the deity into her · यजेन्न्यासक्रमेण च — one should worship with the sequence of nyāsa · कृत्वा क्रमार्चनं — having done the krama-worship · धूपदीपाञ्च कुलदीपकान् — incense, lamps and the Kula-lamps

प्रदर्श्य देवताबुद्ध्या पदार्थैः षड्रसान्वितैः ।

मांसादिभक्ष्यभोज्याद्यैस्तोषयेद्देवि भक्तितः ॥ ४३ ॥

४३

*pradarśya devatābuddhyā padārthaiḥ ṣaḍrasānvitaiḥ |
māṃsādibhakṣyabhojyādyaiḥstōṣayeddevi bhaktitah ||*

he should show, and, regarding her as the deity, gratify her with devotion, O Devī, with dishes of the six flavours, with meat and foods to chew and to eat.

WORD BY WORD प्रदर्श्य देवताबुद्ध्या — having shown, regarding her as the deity · पदार्थैः षड्रसान्वितैः — with dishes of the six flavours · मांसादिभक्ष्यभोज्याद्यैः — with meat and foods to chew and to eat · तोषयेद्देवि भक्तितः — one should gratify her with devotion, O Devī

प्रौढान्तोल्लाससहितां तां प्रपश्यन् जपेन्मनुम् ।

यौवनोल्लाससहितः स्वयं तद्भयानतत्परः ॥ ४४ ॥

४४

*prauḍhāntollāsasahitām tāṁ prapaśyan japeṇmanum |
yauvanollāsasahitaḥ svayaṁ taddhyānatatparaḥ ||*

Gazing on her, who is endowed with ullāsa up to the prauḍha stage, he himself in the yauvana ullāsa and intent on meditating on her, should repeat the mantra

WORD BY WORD प्रौढान्तोल्लाससहितां — endowed with ullāsa up to prauḍha · तां प्रपश्यन् जपेन्मनुम् — gazing on her, he should repeat the mantra · यौवनोल्लाससहितः स्वयं — himself in the yauvana ullāsa · तद्भयानतत्परः — intent on meditating on her

निर्विकारेण चित्तेन ह्यष्टोत्तरसहस्रकम् ।
जपादिकं समर्प्यथ तया सह निशां नयेत् ॥ ४५॥

४५

*nirvikāreṇa cittena hyaṣṭottarasahasrakam |
japādikaṁ samarpyātha tayā saha niśāṁ nayet ||*

one thousand and eight times with an unperturbed mind; then, having offered up the japa and the rest, he should pass the night with her.

WORD BY WORD निर्विकारेण चित्तेन — with an unperturbed mind · ह्यष्टोत्तरसहस्रकम् — one thousand and eight times · जपादिकं समर्प्यथ — then having offered the japa and the rest · तया सह निशां नयेत् — he should pass the night with her

त्रिपञ्चसप्तनवसु भृगुवारेषु यः प्रिये ।
पूजयेद्विधिनाऽनेन तस्य पुण्यं न गण्यते ॥ ४६॥

४६

*tripañcasaptanavasū bhṛguvāreṣu yaḥ priye |
pūjayedvidhinā'nena tasya puṇyaṁ na gaṇyate ||*

Whoever worships by this rite on three, five, seven or nine Fridays, O beloved — his merit cannot be counted.

WORD BY WORD त्रिपञ्चसप्तनवसु — on three, five, seven or nine · भृगुवारेषु यः प्रिये — Fridays, whoever, O beloved · पूजयेद्विधिनाऽनेन — worships by this rite · तस्य पुण्यं न गण्यते — his merit cannot be counted

चतुःपीठार्चनफलं स प्राप्नोति कुलेश्वरि ।
यद् यत् स्वमनसोऽभीष्टं तत्तदाप्नोत्यसंशयम् ॥ ४७॥

४७

*catuḥpīṭhārcanaphalaṁ sa prāpnoti kuleśvari |
yad yat svamanaso'bhiṣṭaṁ tattadāpnotyasamśayam ||*

He obtains the fruit of worshipping the four pīṭhas, O mistress of the Kula; whatever his own mind desires, that he obtains without doubt.

WORD BY WORD चतुःपीठार्चनफलं — the fruit of worshipping the four pīṭhas · स प्राप्नोति कुलेश्वरि — he obtains, O mistress of the Kula · यद् यत् स्वमनसोऽभीष्टं — whatever his own mind desires · तत्तदाप्नोत्यसंशयम् — that he obtains, without doubt

नवम्यां वार्चयेदेवं विधानेन विधानवित् ।
स्तोत्रैः संपूजयेत् सर्वैर्महदैश्वर्यमाप्नुयात् ॥ ४८ ॥

४८

*navamyām vārcayedevaṃ vidhānena vidhānavit |
stotraih saṃpūjayet sarvairmahadaiśvaramāpnuyāt ||*

Or on the ninth day the knower of the rite should worship thus by the rite; one should worship with all the hymns, and obtain great lordship.

WORD BY WORD नवम्यां वार्चयेदेवं — or on the ninth one should worship thus · विधानेन विधानवित् — by the rite, the knower of the rite · स्तोत्रैः संपूजयेत् सर्वैः — one should worship with all hymns · महदैश्वर्यमाप्नुयात् — one obtains great lordship

कुर्यात् कर्कटके वापि मकरे मिथुनार्चनम् ।
तुलायां सिंहमेषे वा सर्वसंक्रान्तिषु प्रिये ॥ ४९ ॥

४९

*kuryāt karkāṭake vāpi makare mithunārcanam |
tulāyām siṃhameṣe vā sarvasaṃkrāntiṣu priye ||*

One should perform the worship of the couples at the sun's entry into Karkāṭa, Makara, Tulā, Siṃha or Meṣa — on all the saṃkrāntis, O beloved.

WORD BY WORD कुर्यात् कर्कटके वापि — one should perform in Karkāṭa · मकरे मिथुनार्चनम् — or in Makara the worship of the couples · तुलायां सिंहमेषे वा — in Tulā, or in Siṃha or Meṣa · सर्वसंक्रान्तिषु प्रिये — on all the saṃkrāntis, O beloved

गौरीशिवौ रमाविष्णू वाणीसरसिजासनौ ।
शचीन्द्रौ रोहिणीचन्द्रौ स्वाहाग्नी च प्रभारवी ॥ ५० ॥

५०

*gaurīśivau ramāviṣṇū vāṇīśarasijāsanaū |
śacīndrau rohiṇīcandrau svāhāgnī ca prabhāravī ||*

Gaurī and Śiva, Ramā and Viṣṇu, Vāṇī and the Lotus-seated (Brahmā), Śacī and Indra, Rohiṇī and Candra, Svāhā and Agni, Prabhā and Ravi,

WORD BY WORD गौरीशिवौ रमाविष्णू — Gaurī and Śiva, Ramā and Viṣṇu · वाणीसरसिजासनौ — Vāṇī and the Lotus-seated · शचीन्द्रौ रोहिणीचन्द्रौ — Śacī and Indra, Rohiṇī and Candra · स्वाहाग्नी च प्रभारवी — Svāhā and Agni, Prabhā and Ravi

भद्रकालीवीरभद्रौ भैरवीभैरवावपि ।

मिथुनानि नवाभ्यर्च्य पूर्वोक्तेनैव वर्त्मना ॥ ५१ ॥

५१

*bhadrakālīvirabhadrau bhairavībhairavāvapi |
mithunāni navābhyarcya pūrvoktenaiva vartmanā ||*

Bhadrakālī and Virabhadra, and Bhairavī and Bhairava — having worshipped these nine couples by the way stated before,

WORD BY WORD भद्रकालीवीरभद्रौ — Bhadrakālī and Virabhadra · भैरवीभैरवावपि — and Bhairavī and Bhairava · मिथुनानि नवाभ्यर्च्य — having worshipped the nine couples · पूर्वोक्तेनैव वर्त्मना — by the way stated before

त्रितारादिनमोऽन्तेन तत्तन्नाम्ना विधानवित् ।

गन्धपुष्पादिभिः पूज्य मद्याद्यैः परितोषयेत् ॥ ५२ ॥

५२

*tritārādinamo'ntena tattannāmnā vidhānavit |
gandhapuṣpādibhiḥ pūjya madyādyaiḥ paritoṣayet ||*

the knower of the rite, having worshipped each with its own name, beginning with the tritārā and ending in namaḥ, with sandal, flowers and the rest, should gratify them with wine and the rest.

WORD BY WORD त्रितारादिनमोऽन्तेन — beginning with the tritārā and ending in namaḥ · तत्तन्नाम्ना विधानवित् — with each one's name, the knower of the rite · गन्धपुष्पादिभिः पूज्य — having worshipped with sandal, flowers and the rest · मद्याद्यैः परितोषयेत् — one should gratify them with wine and the rest

प्रौढान्तोल्लासयुक्तानि कुर्वीत मिथुनानि च ।

एवं कृते न सन्देहस्तुष्टा मिथुनदेवताः ।

५३

अनुगृह्णन्ति तं देवि प्रयच्छन्ति मनोरथम् ॥ ५३ ॥

*prauḍhāntollāsayuktāni kurvīta mithunāni ca |
evaṃ kṛte na sandehastuṣṭā mithunadevatāḥ |
anugrṇanti taṃ devī prayacchanti manoratham ||*

One should bring the couples to ullāsa up to the prauḍha stage; this being done, there is no doubt — the couple-deities, gratified, favour him, O Devī, and grant his heart's desire.

WORD BY WORD प्रौढान्तोल्लासयुक्तानि — endowed with ullāsa up to prauḍha · कुर्वीत मिथुनानि च — one should make the couples · एवं कृते न सन्देहः — this being done, there is no doubt · तुष्टा मिथुनदेवताः — the couple-deities, gratified · अनुगृह्णन्ति तं देवि — favour him, O Devī · प्रयच्छन्ति मनोरथम् — and grant his heart's desire

प्रतिवर्षन्तु यः कुर्यात् सभक्त्या मिथुनार्चनम् ।

तव लोके स निवसेत् सर्वैश्वर्यसमन्वितः ॥ ५४ ॥

५४

*prativarṣantu yaḥ kuryāt sabhaktiā mithunārcanam |
tava loke sa nivaset sarvaiśvāryasamanvitaḥ ||*

Whoever performs the worship of the couples every year with devotion dwells in your world, endowed with all lordship.

WORD BY WORD प्रतिवर्षन्तु यः कुर्यात् — whoever performs every year · सभक्त्या मिथुनार्चनम् — with devotion the worship of the couples · तव लोके स निवसेत् — he dwells in your world · सर्वैश्वर्यसमन्वितः — endowed with all lordship

अथ वैशाखमासस्य शुक्लप्रतिपदीश्वरि ।
ब्राह्मे मुहूर्ते उत्थाय स्नानं सन्ध्यामुपास्य च ॥ ५५॥

५५

atha vaiśākhamāsasya śuklapratipadiśvari |
brāhme muhūrte utthāya snānaṁ sandhyāmupāsya ca ||

Now, on the first day of the bright fortnight of the month of Vaiśākha, O Īśvarī, rising in the Brāhma muhūrta, having performed the bath and the sandhyā,

WORD BY WORD अथ वैशाखमासस्य — now, of the month of Vaiśākha · शुक्लप्रतिपदीश्वरि — on the first day of the bright fortnight, O Īśvarī · ब्राह्मे मुहूर्ते उत्थाय — rising in the Brāhma muhūrta · स्नानं सन्ध्यामुपास्य च — having performed the bath and the sandhyā

मनोज्ञे रहसि स्थाने पूर्वाशाभिमुखस्थितः ।
आत्मानं गन्धपुष्पाद्यैरलङ्कृत्य विधानवित् ॥ ५६॥

५६

manojñe rahasi sthāne pūrvāśābhimukhasthitaḥ |
ātmānaṁ gandhapuṣpādyairalaṅkṛtya vidhānavit ||

in a pleasant secluded place, facing east, the knower of the rite, having adorned himself with sandal, flowers and the rest,

WORD BY WORD मनोज्ञे रहसि स्थाने — in a pleasant secluded place · पूर्वाशाभिमुखस्थितः — standing facing east · आत्मानं गन्धपुष्पाद्यैः — himself with sandal, flowers and the rest · अलङ्कृत्य विधानवित् — having adorned, the knower of the rite

कृत्वा पुरोदितन्यासान् देवताभावमास्थितः ।
किञ्चिदभ्युदिते सूर्ये मण्डले स्वेष्टदेवताम् ॥ ५७॥

५७

kṛtvā puroditanyāsān devatābhāvamāsthitaḥ |
kiñcidabhyudite sūrye maṇḍale sveṣṭadevatām ||

having performed the nyāśas stated before, established in the state of the deity, when the sun has just risen, he should meditate on his chosen deity in the disc

WORD BY WORD कृत्वा पुरोदितन्यासान् — having performed the nyāśas stated before · देवताभावमास्थितः — established in the state of the deity · किञ्चिदभ्युदिते सूर्ये — when the sun has just risen · मण्डले स्वेष्टदेवताम् — his chosen deity in the disc

ध्यात्वा सावरणां सम्यक् पूजयेद्विधिना प्रिये ।

षोडशैरुपचारैस्तु चक्रपूजापुरःसरम् ॥ ५८ ॥

५८

dhyātvā sāvaraṇāṃ samyak pūjayedvidhinā priye |
ṣoḍaśairupacāraistu cakrapūjāpuraḥsaram ||

together with her retinue, and worship her by rule, O beloved, with the sixteen services, preceded by the cakra-worship.

WORD BY WORD ध्यात्वा सावरणां सम्यक् — having meditated on her fully, with her retinue · पूजयेद्विधिना प्रिये — he should worship by rule, O beloved · षोडशैरुपचारैस्तु — with the sixteen services · चक्रपूजापुरःसरम् — preceded by the cakra-worship

कुलदीपान् प्रदर्शयथ शिवाय गुरुरूपिणे ।

मत्स्यमांसादि विधिवद्भक्ष्यभोज्यसमन्वितम् ॥ ५९ ॥

५९

kuladīpān pradarśayātha śivāya gururūpiṇe |
matsyamāṃsādi vidhivadbhakṣyabhojyasamanvitam ||

Then, having shown the Kula-lamps, he should offer by rule to Śiva in the form of the guru the arghya of fish, meat and the rest together with foods to chew and to eat,

WORD BY WORD कुलदीपान् प्रदर्शयथ — then having shown the Kula-lamps · शिवाय गुरुरूपिणे — to Śiva in the form of the guru · मत्स्यमांसादि विधिवत् — fish, meat and the rest, by rule · भक्ष्यभोज्यसमन्वितम् — together with foods to chew and to eat

अर्घ्यं निवेद्य तच्छेषं स्वयं भक्त्या पिबेत् प्रिये ।

यौवनोल्लाससहितो निर्विकारेण चेतसा ॥ ६० ॥

६०

arghyaṃ nivedya taccheṣaṃ svayaṃ bhaktyā pibet priye |
yauvanollāsasahito nirvikāreṇa cetasā ||

and, having offered the arghya, himself drink its remainder with devotion, O beloved, in the yauvana ullāsa, with an unperturbed mind.

WORD BY WORD अर्घ्यं निवेद्य तच्छेषं — having offered the arghya, its remainder · स्वयं भक्त्या पिबेत् प्रिये — he should himself drink with devotion, O beloved · यौवनोल्लाससहितो — in the yauvana ullāsa · निर्विकारेण चेतसा — with an unperturbed mind

ध्यायंस्तन्मण्डलं देवीमष्टोत्तरसहस्रकम् ।

जप्त्वा समर्प्य तत्पूजां देवताञ्च समुद्धरेत् ॥ ६१ ॥

६१

*dhyāyaṁstanmaṇḍalaṁ devīmaṣṭottarasahasrakam |
japtvā samarpya tatpūjāṁ devatāñca samuddharet ||*

Meditating on the Devī in that disc, having repeated the mantra one thousand and eight times and offered up that worship, he should lift up the deity.

WORD BY WORD ध्यायंस्तन्मण्डलं देवीम् — meditating on the Devī in that disc · अष्टोत्तरसहस्रकम् — one thousand and eight times · जप्त्वा समर्प्य तत्पूजां — having repeated, having offered up that worship · देवताञ्च समुद्धरेत् — he should lift up the deity

एवं शुक्लप्रतिपदं समारभ्य दिने दिने ।

कुर्याज्जपार्चनं कृष्णचतुर्दश्यन्तमम्बिके ॥ ६२ ॥

६२

*evaṁ śuklapratipadaṁ samārabhya dine dine |
kuryājapārcanaṁ kṛṣṇacaturdaśyantamambike ||*

Thus, beginning from the first day of the bright fortnight, he should perform japa and worship day by day up to the dark fourteenth, O Ambikā.

WORD BY WORD एवं शुक्लप्रतिपदं समारभ्य — thus, beginning from the first of the bright fortnight · दिने दिने — day by day · कुर्याज्जपार्चनं — he should perform japa and worship · कृष्णचतुर्दश्यन्तमम्बिके — up to the dark fourteenth, O Ambikā

अमावस्यादिने देवि पूजयेच्छक्तिकौलिकान् ।

त्रिपञ्चसप्तनव वा वित्तलोभविवर्जितः ॥ ६३ ॥

६३

*amāvasyādine devī pūjayecchaktikaulikān |
tripañcasaptanava vā vittalobhavivarjitaḥ ||*

On the day of the new moon, O Devī, he should worship three, five, seven or nine Śaktis and Kaulikas, free from greed for wealth.

WORD BY WORD अमावस्यादिने देवि — on the day of the new moon, O Devī · पूजयेच्छक्तिकौलिकान् — he should worship the Śaktis and Kaulikas · त्रिपञ्चसप्तनव वा — three, five, seven or nine · वित्तलोभविवर्जितः — free from greed for wealth

एवं यो मासमात्रन्तु कुर्यात् सूर्योदयार्चनम् ।
देवता तस्य सन्तुष्टा ददाति फलमीप्सितम् ॥ ६४ ॥

६४

evaṃ yo māsamātrantu kuryāt sūryodayārcanam |
devatā tasya santuṣṭā dadāti phalamīpsitam ||

Whoever thus performs the sunrise worship for a single month — the deity, gratified with him, grants the desired fruit.

WORD BY WORD एवं यो मासमात्रन्तु — whoever thus for a single month · कुर्यात् सूर्योदयार्चनम् — performs the worship at sunrise · देवता तस्य सन्तुष्टा — the deity, gratified with him · ददाति फलमीप्सितम् — grants the desired fruit

मध्याह्ने चार्चयेद्देवं सायाह्ने चार्चयेत् प्रिये ।
स तु तत्फलमाप्नोति योगिनीनां प्रियो भवेत् ॥ ६५ ॥

६५

madhyāhne cārcayedevaṃ sâyāhne cārcayet priye |
sa tu tatphalamāpnoti yoginīnām priyo bhavet ||

And if he worships the deity at midday and worships at evening, O beloved, he obtains that fruit and becomes dear to the Yoginīs.

WORD BY WORD मध्याह्ने चार्चयेद्देवं — and if he worships the deity at midday · सायाह्ने चार्चयेत् प्रिये — and worships at evening, O beloved · स तु तत्फलमाप्नोति — he obtains that fruit · योगिनीनां प्रियो भवेत् — and becomes dear to the Yoginīs

त्रिसन्ध्यं योऽर्चयेद्देवं मासमात्रं विधानवित् ।
काङ्क्षितां लभते सिद्धिं देववद् विचरेद् भुवि ॥ ६६ ॥

६६

trisaṇḍhyaṃ yo'rcaayedevaṃ māsamātraṃ vidhānavit |
kāṅkṣitāṃ labhate siddhiṃ devavad vicared bhuvi ||

Whoever, knowing the rite, thus worships at the three sandhyās for a single month obtains the siddhi he longs for and moves on earth like a god.

WORD BY WORD त्रिसन्ध्यं योऽर्चयेद्देवं — whoever thus worships at the three sandhyās · मासमात्रं विधानवित् — for a single month, knowing the rite · काङ्क्षितां लभते सिद्धिं — obtains the siddhi he longs for · देववद् विचरेद् भुवि — and moves on earth like a god

माघशुक्लप्रतिपदि दिवाहारविवर्जितः ।

स्नात्वा शुक्लाम्बरधरः सायं सन्ध्यामुपास्य च ॥ ६७ ॥

६७

*māghaśuklapratipadi divāhāravivarjitaḥ |
snātvā śuklāambaradharaḥ sāyaṃ sandhyāmupāsya ca ||*

On the first day of the bright fortnight of Māgha, abstaining from food by day, having bathed, wearing white garments, and having performed the evening sandhyā,

WORD BY WORD माघशुक्लप्रतिपदि — on the first of the bright fortnight of Māgha · दिवाहारविवर्जितः — abstaining from food by day · स्नात्वा शुक्लाम्बरधरः — having bathed, wearing white garments · सायं सन्ध्यामुपास्य च — and having performed the evening sandhyā

सूर्यार्चनोक्तमार्गेण सर्वद्रव्यसमन्वितः ।

यौवनोल्लाससहितश्चन्द्रस्थां देवतां स्मरन् ॥ ६८ ॥

६८

*sūryārcanoktamārgeṇa sarvadravyasamanvitaḥ |
yauvanollāsasahitaścandrasthāṃ devatāṃ smaran ||*

by the way stated for the sunrise worship, provided with all the substances, in the yauvana ullāsa, remembering the deity abiding in the moon,

WORD BY WORD सूर्यार्चनोक्तमार्गेण — by the way stated for the sun-worship · सर्वद्रव्यसमन्वितः — provided with all the substances · यौवनोल्लाससहितः — in the yauvana ullāsa · चन्द्रस्थां देवतां स्मरन् — remembering the deity abiding in the moon

चन्द्रास्तमयपर्यन्तं जपेन्मन्त्रमनन्यधीः ।

एवं प्रतिदिनं शुक्लचतुर्दश्यन्तमर्चयेत् ॥ ६९ ॥

६९

*candrāstamayaparyantaṃ japeṇmantramanyadhīḥ |
evaṃ pratidinaṃ śuklacaturdaśyantamarçayet ||*

he should repeat the mantra with undivided mind until the setting of the moon; thus he should worship every day up to the bright fourteenth.

WORD BY WORD चन्द्रास्तमयपर्यन्तं — until the setting of the moon · जपेन्मन्त्रमनन्यधीः — he should repeat the mantra with undivided mind · एवं प्रतिदिनं — thus every day · शुक्लचतुर्दश्यन्तमर्चयेत् — he should worship up to the bright fourteenth

पौर्णमास्यां यथाशक्त्या पूजयेच्छक्तिकौलिकान् ।
एवं यः कुरुते भक्त्या शुक्लपक्षार्चनं प्रिये ॥ ७० ॥

७०

*paurṇamāsyām yathāśaktyā pūjayecchaktikaulikān |
evaṃ yaḥ kurute bhaktyā śuklapakṣārcanam priye ||*

On the full moon he should worship the Śaktis and Kaulikas according to his capacity. Whoever thus performs the bright-fortnight worship with devotion, O beloved,

WORD BY WORD पौर्णमास्यां यथाशक्त्या — on the full moon, according to capacity · पूजयेच्छक्तिकौलिकान् — he should worship the Śaktis and Kaulikas · एवं यः कुरुते भक्त्या — whoever thus with devotion performs · शुक्लपक्षार्चनं प्रिये — the bright-fortnight worship, O beloved

सर्वपापविशुद्धात्मा सर्वैश्वर्यसमन्वितः ।
सर्वलोकैकसंपूज्यः शिववन्निवसेद् भुवि ॥ ७१ ॥

७१

*sarvāpāviśuddhātmā sarvaiśvāryasamanvitaḥ |
sarvalokaikasaṃpūjyaḥ śivavannivaseḍ bhuvi ||*

his self purified of all sins, endowed with all lordship, the one honoured by all the worlds, he dwells on earth like Śiva.

WORD BY WORD सर्वपापविशुद्धात्मा — his self purified of all sins · सर्वैश्वर्यसमन्वितः — endowed with all lordship · सर्वलोकैकसंपूज्यः — the one to be honoured by all the worlds · शिववन्निवसेद् भुवि — he dwells on earth like Śiva

शुक्लपक्षेऽर्चनं यद्वत्तद्वत् पक्षे सिते तरे ।
यः करोति विधानेन सर्वान् कामान् समश्नुते ॥ ७२ ॥

७२

*śuklapakṣe'rcanam yadvattadvat pakṣe sitetare |
yaḥ karoti vidhānena sarvān kāmān samaśnute ||*

Whoever performs by rule in the dark fortnight the same worship as in the bright fortnight enjoys all desires.

WORD BY WORD शुक्लपक्षेऽर्चनं यद्वत् — as the worship in the bright fortnight · तद्वत् पक्षे सिते तरे — so in the fortnight other than the bright · यः करोति विधानेन — whoever performs by rule · सर्वान् कामान् समश्नुते — enjoys all desires

इह भुक्त्वाऽखिलान् भोगान् देववत् प्रियदर्शनः ।
योगिनीवीरमेलनं लभते नात्र संशयः ॥ ७३ ॥

७३

iha bhuktvā'khilān bhogān devavat priyadarśanaḥ |
yoginīvīramelanam labhate nātra saṁśayaḥ ||

Having enjoyed all pleasures here, lovely to behold like a god, he obtains the union with the Yoginīs and Vīras — there is no doubt of it.

WORD BY WORD इह भुक्त्वाऽखिलान् भोगान् — having enjoyed all pleasures here · देववत् प्रियदर्शनः — lovely to behold like a god · योगिनीवीरमेलनं — the union with the Yoginīs and Vīras · लभते नात्र संशयः — he obtains, no doubt of it

अथ कार्तिकमासस्य शुक्लप्रतिपदीश्वरि ।
स्नात्वाचम्य विशुद्धात्मा न्यासान् कृत्वा पुरोदितान् ॥ ७४ ॥

७४

atha kārtikamāsasya śuklapratipadīśvari |
snātvācamya viśuddhātmā nyāsān kṛtvā puroditān ||

Now, on the first day of the bright fortnight of the month of Kārtika, O Īśvarī, having bathed and sipped water, pure in self, having performed the nyāsas stated before,

WORD BY WORD अथ कार्तिकमासस्य — now, of the month of Kārtika · शुक्लप्रतिपदीश्वरि — on the first of the bright fortnight, O Īśvarī · स्नात्वाचम्य विशुद्धात्मा — having bathed and sipped water, pure in self · न्यासान् कृत्वा पुरोदितान् — having performed the nyāsas stated before

प्रसुप्ते जीवलोके तु मुदितात्मा महानिशि ।
पूर्वार्चनोक्तविधिना सर्वद्रव्यसमन्वितः ॥ ७५ ॥

७५

prasupte jīvaloke tu muditātmā mahāniśi |
pūrvārcanoktavidhinā sarvadravyasamanvitaḥ ||

when the world of the living is asleep, glad at heart in the dead of night, by the rite stated for the earlier worship, provided with all the substances,

WORD BY WORD प्रसुप्ते जीवलोके तु — when the world of the living is asleep · मुदितात्मा महानिशि — glad at heart, in the dead of night · पूर्वार्चनोक्तविधिना — by the rite stated for the earlier worship · सर्वद्रव्यसमन्वितः — provided with all the substances

आज्येनानामिकास्थूलवर्तिं प्रज्वाल्य पार्वति ।
पञ्चवर्णरजश्चित्रवसुपत्रसरोरुहे ॥ ७६ ॥

७६

*ājyenānāmikāsthūlavartim prajvālya pārvati |
pañcavarṇarajaścitravasupatrasaroruhe ||*

having kindled with ghee a wick as thick as the ring-finger, O Pārvati, on an eight-petalled lotus painted with powders of five colours,

WORD BY WORD आज्येन — with ghee · अनामिकास्थूलवर्ति — a wick as thick as the ring-finger · प्रज्वाल्य पार्वति — having kindled, O Pārvati · पञ्चवर्णरजश्चित्र — painted with powders of five colours · वसुपत्रसरोरुहे — on an eight-petalled lotus

मधुपूर्णे च कलसे कांस्यपात्रे मनोहरे ।
दीपं संस्थाप्य पुरत उत्तराभिमुखस्थितः ॥ ७७ ॥

७७

*madhupūrṇe ca kalase kāmśyapātre manohare |
dīpaṃ saṁsthāpya purata uttarābhimukhasthitaḥ ||*

having set the lamp before him on a jar full of honey in a lovely bell-metal vessel, facing north,

WORD BY WORD मधुपूर्णे च कलसे — on a jar full of honey · कांस्यपात्रे मनोहरे — in a lovely bell-metal vessel · दीपं संस्थाप्य पुरतः — having set the lamp before him · उत्तराभिमुखस्थितः — standing facing north

दीपे सावरणां देवीं ध्यात्वा विधिवदर्चयेत् ।
यौवनोल्लाससहितो दीपस्थां देवतां स्मरन् ॥ ७८ ॥

७८

*dīpe sāvaraṇāṃ devīm dhyātvā vidhivadarçayet |
yauvanollāśasahito dīpasthāṃ devatāṃ smaran ||*

having meditated on the Devī with her retinue in the lamp, he should worship by rule; in the yauvana ullāsa, remembering the deity abiding in the lamp,

WORD BY WORD दीपे सावरणां देवीं — the Devī with her retinue in the lamp · ध्यात्वा विधिवदर्चयेत् — having meditated, he should worship by rule · यौवनोल्लाससहितो — in the yauvana ullāsa · दीपस्थां देवतां स्मरन् — remembering the deity abiding in the lamp

अष्टोत्तरसहस्रन्तु जपेन्मन्त्रमनन्यधीः ।

एवं समर्चयेत् कृष्णचतुर्दश्यन्तमम्बिके ॥ ७९ ॥

७९

*aṣṭottarasahasrantu japeṇmantramamananyadhīḥ |
evaṃ samarcayet kṛṣṇacaturdaśyantamambike ||*

he should repeat the mantra one thousand and eight times with undivided mind; thus he should worship up to the dark fourteenth, O Ambikā.

WORD BY WORD अष्टोत्तरसहस्रन्तु — one thousand and eight times · जपेन्मन्त्रमनन्यधीः — he should repeat the mantra with undivided mind · एवं समर्चयेत् — thus he should worship · कृष्णचतुर्दश्यन्तमम्बिके — up to the dark fourteenth, O Ambikā

अमावास्यादिने भक्त्या पूजयेच्छक्तिकौलिकान् ।

एवं कृते कुलेशानि देवता प्रीतिमाप्नुयात् ॥ ८० ॥

८०

*amāvāsyādine bhaktyā pūjayecchaktikaulikān |
evaṃ kṛte kuleśāni devatā prītimāpnuyāt ||*

On the day of the new moon he should worship the Śaktis and Kaulikas with devotion; this being done, O mistress of the Kula, the deity is delighted.

WORD BY WORD अमावास्यादिने भक्त्या — on the day of the new moon, with devotion · पूजयेच्छक्तिकौलिकान् — he should worship the Śaktis and Kaulikas · एवं कृते कुलेशानि — this being done, O mistress of the Kula · देवता प्रीतिमाप्नुयात् — the deity is delighted

सर्वकामसमृद्धात्मा सर्वैश्वर्यसमन्वितः ।

सर्वलोकैकसम्मान्यः सञ्चरेत् स यथासुखम् ॥ ८१ ॥

८१

*sarvakāmasamṛddhātmā sarvaiśvāryasamanvitaḥ |
sarvalokaikāsammānyaḥ sañcaret sa yathāsukham ||*

Rich in all desires, endowed with all lordship, the one honoured by all the worlds, he moves about at his ease.

WORD BY WORD सर्वकामसमृद्धात्मा — rich in all desires · सर्वैश्वर्यसमन्वितः — endowed with all lordship · सर्वलोकैकसम्मान्यः — the one honoured by all the worlds · सञ्चरेत् स यथासुखम् — he moves about at his ease

अष्टाष्टकार्चनं कुर्यात् शक्तश्चेदेकवासरे ।

अथवाष्टाष्टदिवसेष्वथ द्व्यष्टदिनेषु च ।

८२

द्वात्रिंशद्विवसेष्वेवं चतुःषष्टिदिनेषु च ॥ ८२ ॥

*aṣṭāṣṭakārcanam kuryāt śaktaścedekavāsare |
athavāṣṭāṣṭadivaseṣvatha dvyaṣṭadīneṣu ca |
dvātriṃśaddivaseṣvevaṃ catuṣṣaṣṭidīneṣu ca ||*

One should perform the worship of the eight eights in a single day, if able; or over eight-times-eight days, or over sixteen days, or over thirty-two days, or over sixty-four days.

WORD BY WORD अष्टाष्टकार्चनं कुर्यात् — one should perform the worship of the eight eights · शक्तश्चेदेकवासरे — if able, in a single day · अथवाष्टाष्टदिवसेषु — or over eight-times-eight days · अथ द्व्यष्टदिनेषु च — or over sixteen days · द्वात्रिंशद्विवसेष्वेवं — or over thirty-two days · चतुःषष्टिदिनेषु च — and over sixty-four days

गुरुणा कारयेद्देवि क्रमज्ञेनापरेण वा ।

८३

क्रमज्ञश्चेत् स्वयं कुर्याद्वित्तशाठ्यविवर्जितः ॥ ८३ ॥

*guruṇā kārayeddevi kramajñenāpareṇa vā |
kramajñaścet svayaṃ kuryādvittaśāṭhyavivarjitaḥ ||*

One should have it done by the guru, O Devī, or by another who knows the krama; if he himself knows the krama he should do it himself, free from stinginess with wealth.

WORD BY WORD गुरुणा कारयेद्देवि — one should have it done by the guru, O Devī · क्रमज्ञेनापरेण वा — or by another who knows the krama · क्रमज्ञश्चेत् स्वयं कुर्यात् — if he knows the krama he should do it himself · वित्तशाठ्यविवर्जितः — free from stinginess with wealth

मूलाष्टकन्तु ब्रह्माद्याश्चासिताङ्गादिभैरवाः ।
मङ्गलाद्यैश्च मिथुनैरष्टभिः शब्दिताः प्रिये ॥ ८४ ॥

८४

mūlāṣṭakantu brahmādyāścāsitaṅgādibhairavāḥ |
maṅgalādyaiśca mithunairāṣṭabhiḥ śabditāḥ priye ||

The root eight are Brahmā and the others and the Bhairavas beginning with Asitaṅga; with their consorts beginning with Maṅgalā they are called the eight couples, O beloved.

WORD BY WORD मूलाष्टकन्तु — the root eight · ब्रह्माद्याः — Brahmā and the others · असिताङ्गादिभैरवाः — the Bhairavas beginning with Asitaṅga · मङ्गलाद्यैश्च मिथुनैः — with the couples beginning with Maṅgalā · अष्टभिः शब्दिताः प्रिये — are called the eight, O beloved

मूलाष्टकोद्भवानीति प्रसिद्धानि कुलागमे ।
अक्षोभ्यादिचतुःषष्टिमिथुनानि समर्चयेत् ॥ ८५ ॥

८५

mūlāṣṭakodbhavanīti prasiddhāni kulāgame |
akṣobhyādicatuṣṣaṣṭimithunāni samarcayet ||

Famed in the Kula scripture as "sprung from the root eight" are the sixty-four couples beginning with Akṣobhya; these one should worship

WORD BY WORD मूलाष्टकोद्भवानीति — as "sprung from the root eight" · प्रसिद्धानि कुलागमे — they are famed in the Kula scripture · अक्षोभ्यादिचतुःषष्टिमिथुनानि — the sixty-four couples beginning with Akṣobhya · समर्चयेत् — one should worship

पूर्वोक्तेन विधानेन यथाविभवविस्तरम् ।
क्रमलोपं न कुर्वीत स्वेष्टकार्यार्थसिद्धये ॥ ८६ ॥

८६

pūrvoktena vidhānena yathā vibhāvavistaram |
kramalopam na kurvīta sveṣṭakāryārthasiddhaye ||

by the rite stated before, in extent according to one's means; one should not omit any step of the krama, for the accomplishment of one's own desired aim.

WORD BY WORD पूर्वोक्तेन विधानेन — by the rite stated before · यथाविभवविस्तरम् — in extent according to one's means · क्रमलोपं न कुर्वीत — one should not omit any step of the krama · स्वेष्टकार्यार्थसिद्धये — for the accomplishment of one's own desired aim

गन्धपुष्पाक्षताद्यैश्च मत्स्यमांसासवादिभिः ।

भक्ष्यभोज्यादिभिर्नानापदार्थैः षड्रसान्वितैः ।

८७

सम्यक् सन्तोषयेद्देवि मिथुनान्यतिभक्तितः ॥ ८७ ॥

gandhapuṣpākṣatādyaiśca matsyamāṃsāsavādibhiḥ |
bhakṣyabhojyādibhirnānāpadārthaiḥ ṣaḍrasānvitaiḥ |
samyak santoṣayeddevi mithunānyatibhaktitāḥ ||

With sandal, flowers, unbroken rice and the rest, with fish, meat, spirits and the rest, with foods to chew and to eat and many dishes of the six flavours, one should fully gratify the couples with great devotion, O Devī.

WORD BY WORD गन्धपुष्पाक्षताद्यैश्च — with sandal, flowers, unbroken rice and the rest · मत्स्यमांसासवादिभिः — with fish, meat, spirits and the rest · भक्ष्यभोज्यादिभिः — with foods to chew and to eat · नानापदार्थैः षड्रसान्वितैः — with many dishes of the six flavours · सम्यक् सन्तोषयेद्देवि — one should fully gratify, O Devī · मिथुनान्यतिभक्तितः — the couples, with great devotion

प्रौढान्तोल्लासपर्यन्तं कुर्यात् श्रीचक्रमम्बिके ।

एवं यः कुरुते देवि सकृदष्टाष्टकार्चनम् ॥ ८८ ॥

८८

prauḍhāntollāsaparyantaṁ kuryāt śrīcakramambike |
evaṁ yaḥ kurute devī sakṛdaṣṭāṣṭakārcanam ||

One should conduct the Śrīcakra up to the limit of the prauḍha ullāsa, O Ambikā. Whoever thus performs the worship of the eight eights even once, O Devī,

WORD BY WORD प्रौढान्तोल्लासपर्यन्तं — up to the limit of the prauḍha ullāsa · कुर्यात् श्रीचक्रमम्बिके — one should conduct the Śrīcakra, O Ambikā · एवं यः कुरुते देवि — whoever thus performs, O Devī · सकृदष्टाष्टकार्चनम् — even once the worship of the eight eights

ब्रह्मविष्णुमहेशादिदेवताभिः स पूज्यते ।

किं पुनर्मनिवाद्यैश्च साक्षात् शिव इवापरः ॥ ८९ ॥

८९

*brahmaviṣṇumahēśādidevatābhiḥ sa pūjyate |
kiṃ punarmānavādyaiśca sāksāt śiva ivāparaḥ ||*

he is honoured by the deities Brahmā, Viṣṇu, Maheśa and the rest — how much more by men and others — like a second Śiva in person.

WORD BY WORD ब्रह्मविष्णुमहेशादिदेवताभिः — by the deities Brahmā, Viṣṇu, Maheśa and the rest · स पूज्यते — he is honoured · किं पुनर्मनिवाद्यैश्च — how much more by men and others · साक्षात् शिव इवापरः — like a second Śiva in person

यदर्चनाच्चतुःषष्टियोगिनीगणसंस्तुतः ।

पुनरावृत्तिरहितो निवसेत्तव सन्निधौ ॥ ९० ॥

९०

*yadarcanāccatuḥṣaṣṭiyoginīganaśamstutaḥ |
punarāvṛttirahito nivasettava sannidhau ||*

By worshipping it he is praised by the host of the sixty-four Yoginīs and, free from return, dwells in your presence.

WORD BY WORD यदर्चनात् — by worshipping which · चतुःषष्टियोगिनीगणसंस्तुतः — praised by the host of the sixty-four Yoginīs · पुनरावृत्तिरहितो — free from return · निवसेत्तव सन्निधौ — he dwells in your presence

समस्तदेवताप्रीतिकारणं परमेश्वरि ।

अस्मात् परतरा पूजा नास्ति सत्यं न संशयः ॥ ९१ ॥

९१

*samastadevatāprītikāraṇaṃ paramēśvari |
asmāt paratarā pūjā nāsti satyaṃ na saṃśayaḥ ||*

It is the cause of the delight of all the deities, O supreme Īśvarī; there is no worship higher than this — truly, there is no doubt.

WORD BY WORD समस्तदेवताप्रीतिकारणं — the cause of the delight of all deities · परमेश्वरि — O supreme Īśvarī · अस्मात् परतरा पूजा नास्ति — there is no worship higher than this · सत्यं न संशयः — truly, there is no doubt

पश्येदेवम्विधं चक्रं यो भक्त्याष्टाष्टकं प्रिये ।
यज्ञदानतपस्तीर्थव्रतकोटिफलं लभेत् ॥ ९२ ॥

९२

*paśyedeṣamvidhaṃ cakraṃ yo bhaktyāṣṭāṣṭakaṃ priye |
yajñādānatapastīrthavratakoṭiphalaṃ labhet ||*

Whoever beholds with devotion such a cakra of the eight eights, O beloved, obtains the fruit of a crore of sacrifices, gifts, austerities, pilgrimages and vows.

WORD BY WORD पश्येदेवम्विधं चक्रं — whoever beholds such a cakra · यो भक्त्याष्टाष्टकं प्रिये — of the eight eights with devotion, O beloved · यज्ञदानतपस्तीर्थव्रत — of sacrifice, gifts, austerity, pilgrimage, vows · कोटिफलं लभेत् — he obtains the fruit of a crore

राजा यः कारयेद्देवि भक्त्याष्टाष्टकपूजनम् ।
चतुःसागरपर्यन्तां महीं शास्ति न संशयः ॥ ९३ ॥

९३

*rājā yaḥ kārayeddevi bhaktyāṣṭāṣṭakapūjanam |
catuḥsāgaraparyantāṃ mahīṃ śāsti na saṁśayaḥ ||*

A king who with devotion has the worship of the eight eights performed, O Devī, rules the earth bounded by the four oceans — there is no doubt.

WORD BY WORD राजा यः कारयेद्देवि — a king who has performed, O Devī · भक्त्याष्टाष्टकपूजनम् — with devotion the worship of the eight eights · चतुःसागरपर्यन्तां — bounded by the four oceans · महीं शास्ति न संशयः — rules the earth, no doubt

श्रीकण्ठादीनि पञ्चाशन्मिथुनानि समर्चयेत् ।
पूर्वोक्तेन विधानेन कुलेश्वरि विधानवित् ॥ ९४ ॥

९४

*śrīkaṇṭhādīni pañcāśanmithunāni samarcayet |
pūrvoktena vidhānena kuleśvari vidhānavit ||*

The knower of the rite should worship the fifty couples beginning with Śrīkaṇṭha by the rite stated before, O mistress of the Kula,

WORD BY WORD श्रीकण्ठादीनि — beginning with Śrīkaṇṭha · पञ्चाशन्मिथुनानि समर्चयेत् — one should worship the fifty couples · पूर्वोक्तेन विधानेन — by the rite stated before · कुलेश्वरि विधानवित् — O mistress of the Kula, the knower of the rite

स्वकार्यफलसिद्ध्यर्थं वित्तशाठ्यविवर्जितः ।
 प्रौढान्तोल्लासयुक्तानि मिथुनानि समर्चयेत् ॥ ९५॥

९५

*svakāryaphalasiddhyartham vittaśāṭhyavivarjitaḥ |
 prauḍhāntollāsayuktāni mithunāni samarcayet ||*

for the accomplishment of one's own aim, free from stinginess with wealth; one should worship the couples brought to ullāsa up to the prauḍha stage.

WORD BY WORD स्वकार्यफलसिद्ध्यर्थं — for the accomplishment of one's own aim · वित्तशाठ्यविवर्जितः — free from stinginess with wealth · प्रौढान्तोल्लासयुक्तानि — endowed with ullāsa up to prauḍha · मिथुनानि समर्चयेत् — one should worship the couples

सन्तुष्टानि प्रयच्छन्ति साधकायेप्सितं फलम् ।
 अव्याहताज्ञः सर्वत्र पूज्यते देववत् प्रिये ।
 तव लोके वसेद्देवि ब्रह्मादिसुरसंस्तुतः ॥ ९६॥

९६

*santuṣṭāni prayacchanti sādhakāyepsitaṃ phalam |
 avyāhatājñāḥ sarvatra pūjyate devavat priye |
 tava loke vaseddevi brahmādisurasaṁstutaḥ ||*

Gratified, they grant the sādha the desired fruit; his command unobstructed everywhere, he is honoured like a god, O beloved; he dwells in your world, O Devī, praised by the gods beginning with Brahmā.

WORD BY WORD सन्तुष्टानि प्रयच्छन्ति — gratified, they grant · साधकायेप्सितं फलम् — to the sādha the desired fruit · अव्याहताज्ञः सर्वत्र — his command unobstructed everywhere · पूज्यते देववत् प्रिये — he is honoured like a god, O beloved · तव लोके वसेद्देवि — he dwells in your world, O Devī · ब्रह्मादिसुरसंस्तुतः — praised by the gods beginning with Brahmā

केशवादि गणेशादि कामादि मिथुनानि च ।
श्रीकण्ठादि समभ्यर्च्य तत्फलं लभते ध्रुवम् ॥ ९७ ॥

९७

keśavādi gaṇeśādi kāmādi mithunāni ca |
śrīkaṇṭhādi samabhyarcya tatphalaṃ labhate dhruvam ||

Having worshipped the couples beginning with Keśava, with Gaṇeśa, with Kāma and with Śrīkaṇṭha, one surely obtains that fruit.

WORD BY WORD केशवादि गणेशादि — beginning with Keśava, with Gaṇeśa · कामादि मिथुनानि च — and the couples beginning with Kāma · श्रीकण्ठादि समभ्यर्च्य — having worshipped those beginning with Śrīkaṇṭha · तत्फलं लभते ध्रुवम् — one surely obtains that fruit

अनुग्रहन्तु यः कुर्यात् डाकिन्यादिसमर्चने ।
मासे मासेऽथवा वर्षे स्वजन्मदिवसे प्रिये ॥ ९८ ॥

९८

anugrahantu yaḥ kuryāt ḍākinyādisamarcane |
māse māse'thavā varṣe svajanmadivase priye ||

Whoever performs the anugraha (rite of grace) in the worship of Ḍākinī and the others, month by month, or yearly, or on his own birthday, O beloved,

WORD BY WORD अनुग्रहन्तु यः कुर्यात् — whoever performs the anugraha · डाकिन्यादिसमर्चने — in the worship of Ḍākinī and the others · मासे मासेऽथवा वर्षे — month by month, or yearly · स्वजन्मदिवसे प्रिये — or on his own birthday, O beloved

पूर्वोक्तेन विधानेन यथाविभवविस्तरम् ।
प्रौढान्तोल्लासपर्यन्तं तोषयेत्तद्विधानवित् ॥ ९९ ॥

९९

pūrvoktena vidhānena yathāvivbhavavistaram |
prauḍhāntollāsaparyantaṃ toṣayetadvidhānavit ||

by the rite stated before, in extent according to one's means, the knower of the rite should gratify them up to the limit of the prauḍha ullāsa —

WORD BY WORD पूर्वोक्तेन विधानेन — by the rite stated before · यथाविभवविस्तरम् — in extent according to one's means · प्रौढान्तोल्लासपर्यन्तं — up to the limit of the prauḍha ullāsa · तोषयेत्तद्विधानवित् — the knower of the rite should gratify them

कुर्वन्त्यनुग्रहं देवि सन्तुष्टाः सर्वदेवताः ।
सर्वोपद्रवरहितः सर्वैश्वर्यसमन्वितः ॥ १०० ॥

१००

*kurvantyanugrahaṃ devi santuṣṭāḥ sarvadevatāḥ |
sarvopadravarahitaḥ sarvaiśvaryasamanvitaḥ ||*

all the deities, gratified, bestow grace, O Devī; free from all afflictions, endowed with all lordship,

WORD BY WORD कुर्वन्त्यनुग्रहं देवि — they bestow grace, O Devī · सन्तुष्टाः सर्वदेवताः — all the deities, gratified · सर्वोपद्रवरहितः — free from all afflictions · सर्वैश्वर्यसमन्वितः — endowed with all lordship

लोकेऽस्मिन् संस्तुतः सर्वैः स जीवेच्छरदां शतम् ।
देहान्ते समवाप्नोति तव लोकं न संशयः ॥ १०१ ॥

१०१

*loke'smin saṁstutaḥ sarvaiḥ sa jīveccharadāṃ śatam |
dehānte samavāpnoti tava lokaṃ na saṁśayaḥ ||*

praised by all in this world, he lives a hundred autumns; at the end of the body he attains your world — there is no doubt.

WORD BY WORD लोकेऽस्मिन् संस्तुतः सर्वैः — praised by all in this world · स जीवेच्छरदां शतम् — he lives a hundred autumns · देहान्ते समवाप्नोति — at the end of the body he attains · तव लोकं न संशयः — your world, no doubt

दूतीयागन्तु यः कुर्यात् पूर्वोक्तविधिना प्रिये ।
निर्विकल्पेन चित्तेन नवशक्तिसमन्वितः ॥ १०२ ॥

१०२

*dūtīyāgantū yaḥ kuryāt pūrvoktavidhinā priye |
nirvikalpena cittena navaśaktisamanvitaḥ ||*

Whoever performs the dūti-yāga by the rite stated before, O beloved, with a mind free of doubt, together with nine Śaktis,

WORD BY WORD दूतीयागन्तु यः कुर्यात् — whoever performs the dūti-yāga · पूर्वोक्तविधिना प्रिये — by the rite stated before, O beloved · निर्विकल्पेन चित्तेन — with a mind free of doubt · नवशक्तिसमन्वितः — together with nine Śaktis

वर्षे वर्षे चतुःषष्टिपीठार्चनफलं लभेत् ।
आज्ञासिद्धिर्भवेत्तस्य देवताप्रीतिमाप्नुयात् ॥ १०३ ॥

१०३

*varṣe varṣe catuṣṣaṣṭipīṭhārcanaphalaṃ labhet |
ājñāsiddhirbhavettasya devatāprītimāpnuyāt ||*

year after year, obtains the fruit of worshipping the sixty-four pīṭhas; his command becomes effective and he obtains the delight of the deity.

WORD BY WORD वर्षे वर्षे — year after year · चतुःषष्टिपीठार्चनफलं लभेत् — obtains the fruit of worshipping the sixty-four pīṭhas · आज्ञासिद्धिर्भवेत्तस्य — his command becomes effective · देवताप्रीतिमाप्नुयात् — he obtains the delight of the deity

त्रिकपूजान्तु यः कुर्यादिच्छाज्ञानक्रियात्मिकाम् ।
आगमोक्तेन विधिना पूर्ववत्तद्विधानवित् ॥ १०४ ॥

१०४

*trikapūjāntu yaḥ kuryādicchājñānakriyātmikām |
āgamoktena vidhinā pūrvavattadvidhānavit ||*

Whoever, knowing that rite, performs the worship of the triad consisting of Icchā, Jñāna and Kriyā by the rite stated in the Āgama, as before,

WORD BY WORD त्रिकपूजान्तु यः कुर्यात् — whoever performs the worship of the triad · इच्छाज्ञानक्रियात्मिकाम् — consisting of Icchā, Jñāna and Kriyā · आगमोक्तेन विधिना — by the rite stated in the Āgama · पूर्ववत्तद्विधानवित् — as before, the knower of that rite

पदार्थैस्तोषयेत् सम्यक् यथाविभवविस्तरम् ।

सन्तुष्टा देवतास्तिः सर्वकर्मफलप्रदाः ।

१०५

देवेशि साधकाभीष्टं प्रयच्छन्ति न संशयः ॥ १०५॥

*padārthaistoṣayet samyak yathā vibhāvavistaram |
santuṣṭā devatāstisraḥ sarvakarmaphalapradāḥ |
deveśi sādhakābhiṣṭaṃ prayacchanti na saṁśayaḥ ||*

and fully gratifies them with the dishes in extent according to his means — the three deities, gratified, who grant the fruit of all rites, grant the sādha his desire, O mistress of the gods, there is no doubt.

WORD BY WORD पदार्थैस्तोषयेत् सम्यक् — should fully gratify them with the dishes · यथाविभवविस्तरम् — in extent according to one's means · सन्तुष्टा देवतास्तिः — the three deities, gratified · सर्वकर्मफलप्रदाः — who grant the fruit of all rites · देवेशि साधकाभीष्टं — O mistress of gods, the sādha's desire · प्रयच्छन्ति न संशयः — grant, no doubt

इत्यादिदेवतापूजां विशेषदिवसेषु यः ।

करोति शास्त्रविधिना स भवेदावयोः प्रियः ॥ १०६॥

१०६

*ityādi devatāpūjāṃ viśeṣadivaseṣu yaḥ |
karoti śāstravidhinā sa bhavedāvayoḥ priyaḥ ||*

Whoever performs the worship of these and other deities on the special days by the rule of the scripture becomes dear to us both.

WORD BY WORD इत्यादिदेवतापूजां — the worship of these and other deities · विशेषदिवसेषु यः — whoever on the special days · करोति शास्त्रविधिना — performs by the rule of the scripture · स भवेदावयोः प्रियः — he becomes dear to us both

श्रीचक्रं कौलिको मोहाद्विशेषदिवसेषु यः ।
न करोति समर्थः सन् स भवेद् योगिनीपशुः ॥ १०७ ॥

१०७

*śrīcakraṃ kauliko mohādvīśeṣadivaseṣu yaḥ |
na karoti samarthaḥ san sa bhaved yoginīpaśuḥ ||*

A Kaulika who out of delusion does not perform the Śrīcakra on the special days though able becomes the victim of the Yoginīs.

WORD BY WORD श्रीचक्रं कौलिको मोहात् — the Śrīcakra, a Kaulika who out of delusion · विशेषदिवसेषु यः — on the special days · न करोति समर्थः सन् — does not perform though able · स भवेद् योगिनीपशुः — he becomes the victim of the Yoginīs

कुलपूजां विना चक्रे नाधिकारः कथञ्चन ।
कुलपूजां सुनियतं यः करोति स कौलिकः ॥ १०८ ॥

१०८

*kulapūjāṃ vinā cakre nādhikāraḥ kathañcana |
kulapūjāṃ suniyataṃ yaḥ karoti sa kaulikaḥ ||*

Without the Kula-worship there is no entitlement whatsoever in the cakra; he who performs the Kula-worship regularly is a Kaulika.

WORD BY WORD कुलपूजां विना चक्रे — without the Kula-worship, in the cakra · नाधिकारः कथञ्चन — there is no entitlement whatsoever · कुलपूजां सुनियतं — the Kula-worship, well regulated · यः करोति स कौलिकः — he who performs it is a Kaulika

विना मन्त्रेण पूजा चेद्देवता न प्रसीदति ।
कुलपूजां सुनियतं यः करोति हि कौलिकः ।
कुलेशि सर्वदाप्नोति योगिनीवीरमेलनम् ॥ १०९ ॥

१०९

*vinā mantreṇa pūjā ceddevatā na prasīdati |
kulapūjāṃ suniyataṃ yaḥ karoti hi kaulikaḥ |
kuleśi sarvadāpnoti yoginīvīramelanam ||*

If worship is without mantra the deity is not pleased; the Kaulika who performs the Kula-worship regularly, O mistress of the Kula, always obtains the union with the Yoginīs and Vīras.

WORD BY WORD विना मन्त्रेण पूजा चेत् — if worship is without mantra · देवता न प्रसीदति — the deity is not pleased · कुलपूजां सुनियतं — the Kula-worship, well regulated · यः करोति हि कौलिकः — the Kaulika who performs it · कुलेशि सर्वदाप्नोति — O mistress of the Kula, always obtains · योगिनीवीरमेलनम् — the union with the Yoginīs and Vīras

नीचोऽपि वा सकृद्भक्त्या कारयेद् यः कुलार्चनम् ।
स सद्गतिमवाप्नोति किमुतान्ये द्विजातयः ॥ ११० ॥

११०

*nīco'pi vā sakṛdbhaktiā kārayed yaḥ kulārcanam |
sa sadgatimavāpnoti kimutānye dvijātayaḥ ||*

Even a lowly man who once with devotion has the Kula-worship performed attains a good destiny — how much more the twice-born and others.

WORD BY WORD नीचोऽपि वा सकृद्भक्त्या — even a lowly man, once, with devotion · कारयेद् यः कुलार्चनम् — who has the Kula-worship performed · स सद्गतिमवाप्नोति — he attains a good destiny · किमुतान्ये द्विजातयः — how much more the twice-born and others

तस्मात् सर्वप्रयत्नेन सर्वावस्थासु सर्वदा ।
कुलपूजारतो भूयादभीष्टफलसिद्धये ॥ १११ ॥

१११

*tasmāt sarvaprayatnena sarvāvasthāsu sarvadā |
kulapūjārato bhūyādabhiṣṭaphalasiddhaye ||*

Therefore with every effort, in all conditions and always, one should be devoted to the Kula-worship for the accomplishment of the desired fruit.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · सर्वावस्थासु सर्वदा — in all conditions, always · कुलपूजारतो भूयात् — one should be devoted to the Kula-worship · अभीष्टफलसिद्धये — for the accomplishment of the desired fruit

कुलपूजाधिको यज्ञः कुलपूजाधिकं व्रतम् ।
कुलपूजाधिकं तीर्थं कुलपूजाधिकं तपः ॥ ११२ ॥

११२

*kulapūjādhiko yajñaḥ kulapūjādhikaṃ vratam |
kulapūjādhikaṃ tīrthaṃ kulapūjādhikaṃ tapaḥ ||*

Kula-worship surpasses sacrifice, Kula-worship surpasses vows, Kula-worship surpasses pilgrimage, Kula-worship surpasses austerity.

WORD BY WORD कुलपूजाधिको यज्ञः — sacrifice is surpassed by Kula-worship · कुलपूजाधिकं व्रतम् — vows are surpassed by Kula-worship · कुलपूजाधिकं तीर्थं — pilgrimage is surpassed by Kula-worship · कुलपूजाधिकं तपः — austerity is surpassed by Kula-worship

कुलपूजाधिकं दानं कुलपूजाधिका क्रिया ।
कुलपूजाधिकं ज्ञानं कुलपूजाधिकं सुखम् ॥ ११३ ॥

११३

*kulapūjādhikaṃ dānaṃ kulapūjādhikā kriyā |
kulapūjādhikaṃ jñānaṃ kulapūjādhikaṃ sukham ||*

Kula-worship surpasses giving, Kula-worship surpasses ritual action, Kula-worship surpasses knowledge, Kula-worship surpasses happiness.

WORD BY WORD कुलपूजाधिकं दानं — giving is surpassed by Kula-worship · कुलपूजाधिका क्रिया — ritual action is surpassed by Kula-worship · कुलपूजाधिकं ज्ञानं — knowledge is surpassed by Kula-worship · कुलपूजाधिकं सुखम् — happiness is surpassed by Kula-worship

कुलपूजाधिको धर्मः कुलपूजाधिकं फलम् ।
कुलपूजाधिकं ध्यानं कुलपूजाधिकं महः ॥ ११४ ॥

११४

*kulapūjādhiko dharmaḥ kulapūjādhikaṃ phalam |
kulapūjādhikaṃ dhyānaṃ kulapūjādhikaṃ mahaḥ ||*

Kula-worship surpasses dharma, Kula-worship surpasses fruit,
Kula-worship surpasses meditation, Kula-worship surpasses splendour.

WORD BY WORD कुलपूजाधिको धर्मः — dharma is surpassed by Kula-worship · कुलपूजाधिकं फलम् — fruit is surpassed by Kula-worship · कुलपूजाधिकं ध्यानं — meditation is surpassed by Kula-worship · कुलपूजाधिकं महः — splendour is surpassed by Kula-worship

कुलपूजाधिको योगः कुलपूजाधिका गतिः ।
कुलपूजाधिकं भाग्यं कुलपूजाधिकाऽर्चना ॥ ११५ ॥

११५

*kulapūjādhiko yogaḥ kulapūjādhikā gatiḥ |
kulapūjādhikaṃ bhāgyaṃ kulapūjādhikārcanā ||*

Kula-worship surpasses yoga, Kula-worship surpasses destiny, Kula-worship surpasses fortune, Kula-worship surpasses all other worship.

WORD BY WORD कुलपूजाधिको योगः — yoga is surpassed by Kula-worship · कुलपूजाधिका गतिः — destiny is surpassed by Kula-worship · कुलपूजाधिकं भाग्यं — fortune is surpassed by Kula-worship · कुलपूजाधिकाऽर्चना — worship is surpassed by Kula-worship

नास्ति नास्ति पुनर्नास्ति त्वां शपे कुलनायिके ।
बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति ॥ ११६ ॥

११६

*nāsti nāsti punarnāsti tvāṃ śape kulanāyike |
bahunātra kimuktena rahasyaṃ śṛṇu pārvatī ||*

There is none, none, again none (higher) — I swear it to you, O mistress of the Kula. What use of saying much here? Hear the secret, O Pārvatī.

WORD BY WORD नास्ति नास्ति पुनर्नास्ति — there is none, none, again none · त्वां शपे कुलनायिके — I swear to you, O mistress of the Kula · बहुनात्र किमुक्तेन — what use of saying much here · रहस्यं शृणु पार्वति — hear the secret, O Pārvatī

वेदशास्त्रोक्तमार्गेण कुलपूजां करोति यः ।
 तत्समीपे स्थितं मां त्वां विद्धि नान्यत्र भाविनि ।
 इदं सत्यमिदं सत्यं सत्यं सत्यं न संशयः ॥ ११७ ॥

११७

vedaśāstroktamārgeṇa kulapūjāṃ karoti yaḥ |
tatsamīpe sthitaṃ mām tvāṃ viddhi nānyatra bhāvinī |
idaṃ satyamidaṃ satyaṃ satyaṃ satyaṃ na saṃśayaḥ ||

Whoever performs the Kula-worship by the way declared in the Vedas and śāstras — know that I, and you too, stand near him and nowhere else, O lady. This is true, this is true, true, true, there is no doubt.

WORD BY WORD वेदशास्त्रोक्तमार्गेण — by the way declared in the Vedas and śāstras · कुलपूजां करोति यः — whoever performs the Kula-worship · तत्समीपे स्थितं मां — me as standing near him · त्वां विद्धि नान्यत्र भाविनि — know, and you too, not elsewhere, O lady · इदं सत्यमिदं सत्यं — this is true, this is true · सत्यं सत्यं न संशयः — true, true, there is no doubt

खभूमिदिग्जलगिरिवनसर्वचराः प्रिये ।
 सहस्रकोटियोगिन्यस्तावन्तो भैरवा अपि ।
 नियुक्ता हि मया देवि कुलसंरक्षणाय च ॥ ११८ ॥

११८

khabhūmidigjalagirivanasarvacarāḥ priye |
sahasrakōṭiyoginyastāvanto bhairavā api |
nīyuktā hi mayā devī kulasaṃrakṣaṇāya ca ||

A thousand crore Yoginīs moving everywhere in sky, earth, the quarters, water, mountain and forest, O beloved, and as many Bhairavas, have been appointed by me, O Devī, for the protection of the Kula.

WORD BY WORD खभूमिदिग्जलगिरिवन — in sky, earth, the quarters, water, mountain and forest · सर्वचराः प्रिये — moving everywhere, O beloved · सहस्रकोटियोगिन्यः — a thousand crore Yoginīs · तावन्तो भैरवा अपि — and as many Bhairavas · नियुक्ता हि मया देवि — have been appointed by me, O Devī · कुलसंरक्षणाय च — for the protection of the Kula

दिवसे दिवसे सर्वे पार्वति मुदिताननाः ।
साधकानेव वीक्षन्ते स्वस्वपूजनलिप्सया ॥ ११९ ॥

११९

divase divase sarve pārvati muditānāḥ |
sādhakāneva vīkṣante svasvapūjanalipsayā ||

Day after day all of them, O Pārvatī, with glad faces look only for the sādhakas, eager each for his own worship.

WORD BY WORD दिवसे दिवसे सर्वे — day after day, all of them · पार्वति मुदिताननाः — O Pārvatī, with glad faces · साधकानेव वीक्षन्ते — look only for the sādhakas · स्वस्वपूजनलिप्सया — eager each for his own worship

अपूजितास्तु निघ्नन्ति पालयन्ति सुपूजिताः ।
गुरुभक्तान् सदाचारान् गुह्यधर्मान् सदाशिवान् ॥ १२० ॥

१२०

apūjitāstu nighnanti pālayanti supūjitāḥ |
gurubhaktān sadācārān guhyadharmān sadāśivān ||

Unworshipped, they strike down; well worshipped, they protect those devoted to the guru, of good conduct, keepers of the secret dharma, ever auspicious.

WORD BY WORD अपूजितास्तु निघ्नन्ति — unworshipped, they strike down · पालयन्ति सुपूजिताः — well worshipped, they protect · गुरुभक्तान् सदाचारान् — those devoted to the guru, of good conduct · गुह्यधर्मान् सदाशिवान् — keepers of the secret dharma, ever auspicious

भक्तिहीनान् दुराचारान् नाशयन्ति प्रकाशकान् ।
श्रीचक्रे संस्मरेत्तस्माद् योगिनीभैरवान् प्रिये ॥ १२१ ॥

१२१

bhaktihīnān durācārān nāśayanti prakāśakān |
śrīcakre saṁsmarettasmād yoginībhairavān priye ||

Those devoid of devotion, of evil conduct, and those who divulge the secret they destroy; therefore in the Śrīcakra one should remember the Yoginīs and Bhairavas, O beloved.

WORD BY WORD भक्तिहीनान् दुराचारान् — those devoid of devotion, of evil conduct · नाशयन्ति प्रकाशकान् — and those who divulge, they destroy · श्रीचक्रे संस्मरेत्तस्मात् — therefore in the Śrīcakra one should remember · योगिनीभैरवान् प्रिये — the Yoginīs and Bhairavas, O beloved

न स्मरेद् यदि मूढात्मा योगिनीनां भवेत् पशुः ।
तस्मात् श्रीचक्रमध्ये तु संस्मरेत् सर्वदेवताः ॥ १२२ ॥

१२२

na smared yadi mūḍhātmā yoginīnām bhavet paśuḥ |
tasmāt śrīcakramadhye tu saṁsmaret sarvadevatāḥ ||

If the deluded one does not remember them, he becomes the victim of the Yoginīs; therefore in the midst of the Śrīcakra one should remember all the deities.

WORD BY WORD न स्मरेद् यदि मूढात्मा — if the deluded one does not remember · योगिनीनां भवेत् पशुः — he becomes the victim of the Yoginīs · तस्मात् श्रीचक्रमध्ये तु — therefore in the midst of the Śrīcakra · संस्मरेत् सर्वदेवताः — one should remember all the deities

अनुगृह्णन्ति देवेशि साधकान् नात्र संशयः ।
अनुग्रहन्तु वक्ष्यामि शृणु देवि यथाक्रमम् ॥ १२३ ॥

१२३

anugrṇṇanti deveśi sādhakān nātra saṁśayaḥ |
anugrahanantu vakṣyāmi śṛṇu devī yathākramam ||

They bestow grace on the sādhakas, O mistress of the gods, there is no doubt of it. Now I shall declare the anugraha; hear, O Devī, in due order.

WORD BY WORD अनुगृह्णन्ति देवेशि — they bestow grace, O mistress of gods · साधकान् नात्र संशयः — on the sādhakas, no doubt of it · अनुग्रहन्तु वक्ष्यामि — now I shall declare the anugraha · शृणु देवि यथाक्रमम् — hear, O Devī, in due order

आत्मनोऽनुग्रहार्थं वा परार्थं श्रेष्ठमुत्तमम् ।
शुचिद्रव्यसमायुक्तं चक्रपूजासमन्वितम् ॥ १२४ ॥

१२४

ātmano'nugrahārthaṁ vā parārthaṁ śreṣṭhamuttamam |
śucidrav yasamāyuktaṁ cakrapūjāsamanvitaṁ ||

For grace to oneself or to another — the best and highest rite, furnished with pure substances, together with the cakra-worship —

WORD BY WORD आत्मनोऽनुग्रहार्थं वा — for grace to oneself · परार्थं श्रेष्ठमुत्तमम् — or for another — the best, the highest · शुचिद्रव्यसमायुक्तं — furnished with pure substances · चक्रपूजासमन्वितम् — together with the cakra-worship

सर्वेषां दक्षिणां दत्त्वा होमपात्रं पृथक् पृथक् ।
प्रपूजयेच्च वर्णस्थाः सर्वाभरणभूषिताः ॥ १२५ ॥

१२५

sarveṣāṃ dakṣiṇāṃ dattvā homapātraṃ prthak prthak |
prapūjayeccha varṇasthāḥ sarvābharanabhūṣitāḥ ||

having given a fee to all and a homa-vessel to each separately, one should worship them, established in their classes, adorned with all ornaments,

WORD BY WORD सर्वेषां दक्षिणां दत्त्वा — having given a fee to all · होमपात्रं पृथक् पृथक् — and a homa-vessel to each separately · प्रपूजयेच्च वर्णस्थाः — one should worship them, established in their classes · सर्वाभरणभूषिताः — adorned with all ornaments

हर्षानन्दस्वयंयुक्ताः प्रसन्नाश्च पृथक् पृथक् ।
पायसाज्यौदनैर्युक्तैर्नैवेद्यैर्भक्तिसंयुतैः ॥ १२६ ॥

१२६

harṣānandasvayaṃyuktāḥ prasannāśca prthak prthak |
pāyasājyauḍanairyuktairnaivedyairbhaktisaṃyutaiḥ ||

themselves filled with joy and bliss and gracious, each separately, with offerings of milk-rice, ghee and boiled rice joined with devotion.

WORD BY WORD हर्षानन्दस्वयंयुक्ताः — themselves filled with joy and bliss · प्रसन्नाश्च पृथक् पृथक् — and gracious, each separately · पायसाज्यौदनैर्युक्तैः — with milk-rice, ghee and boiled rice · नैवेद्यैर्भक्तिसंयुतैः — with offerings joined with devotion

गन्धपुष्पादिभिः सम्यगर्चयित्वा गणेश्वरम् ।
हसख फ्रे हसौ [हसौ] डां डी डमलवरयूं ततः ॥ १२७ ॥

१२७

gandhapuṣpādibhiḥ samyagarçayitvā gaṇeśvaram |
hasakha phreṃ hesauṃ [hsauṃ] ḍāṃ ḍīṃ ḍamalavarayūṃ tataḥ ||

Having fully worshipped Gaṇeśvara with sandal, flowers and the rest — hasakha phreṃ hesauṃ [hsauṃ] ḍāṃ ḍīṃ ḍamalavarayūṃ, then

WORD BY WORD गन्धपुष्पादिभिः सम्यक् — fully with sandal, flowers and the rest · अर्चयित्वा गणेश्वरम् — having worshipped Gaṇeśvara · हसख फ्रे हसौ [हसौ] — hasakha phreṃ hesauṃ [hsauṃ] · डां डी डमलवरयूं ततः — ḍāṃ ḍīṃ ḍamalavarayūṃ, then

श्रीपादुकां हेसौ [ह्सौ] मिति च हसखफ्रेण पुटन्ततः ।

सङ्कल्प्य मनसोऽभीष्टं मधुरत्रितयः प्रिये ॥ १२८ ॥

१२८

śrīpādukāṃ hesau [hsau] miti ca hasakhaphreṇ puṭantataḥ |
saṅkalpya manaso'bhiṣṭaṃ madhuratritayaḥ priye ||

Śrīpādukā and hesau [hsau] — thus, enclosed by hasakhaphreṇ; then, having resolved on the heart's desire, with the three sweets, O beloved,

WORD BY WORD श्रीपादुकां — Śrīpādukā · हेसौ [ह्सौ] मिति च — and hesau [hsau] — thus · हसखफ्रेण पुटन्ततः — enclosed by hasakhaphreṇ, then · सङ्कल्प्य मनसोऽभीष्टं — having resolved on the heart's desire · मधुरत्रितयः प्रिये — with the three sweets, O beloved

गन्धपुष्पादिभिः सम्यगर्चयित्वा पृथक् पृथक् ।

पूजयित्वेप्सितान् कामान् प्रार्थयेत् कमलानने ॥ १२९ ॥

१२९

gandhapuṣpādibhiḥ samyagarcayitvā prthak prthak |
pūjayitvepsitān kāmān prārthayet kamalānane ||

having fully worshipped each separately with sandal, flowers and the rest, one should, having worshipped, pray for the desired aims, O lotus-faced one.

WORD BY WORD गन्धपुष्पादिभिः सम्यक् — fully with sandal, flowers and the rest · अर्चयित्वा पृथक् पृथक् — having worshipped each separately · पूजयित्वेप्सितान् कामान् — having worshipped, the desired aims · प्रार्थयेत् कमलानने — one should pray for, O lotus-faced

ईप्सितानि च सर्वाणि साधको लभते वरम् ।

आत्मनश्च परस्यापि रक्षार्थं पूजयेत् प्रिये ॥ १३० ॥

१३०

īpsitāni ca sarvāṇi sādḥako labhate varam |
ātmanaśca parasyāpi rakṣārthaṃ pūjayet priye ||

And the sādḥaka obtains as a boon all that he desires. One should worship for the protection of oneself and of another too, O beloved,

WORD BY WORD ईप्सितानि च सर्वाणि — and all that is desired · साधको लभते वरम् — the sādḥaka obtains as a boon · आत्मनश्च परस्यापि — of oneself and of another too · रक्षार्थं पूजयेत् प्रिये — one should worship for the protection, O beloved

रोगाणां नाशनार्थञ्च यथात्र पुत्रसिद्धये ।
वश्यकं मङ्गलार्थञ्च धर्मकर्मार्थसिद्धये ॥ १३१ ॥

१३१

rogāṇāṃ nāśanārthaṇca yathātra putrasiddhaye |
vaśyārthaṃ maṅgalārthaṇca dharmakarmārthasiddhaye ||

for the destruction of diseases, likewise for obtaining a son, for subjugation, for welfare, and for the accomplishment of dharma, ritual and wealth.

WORD BY WORD रोगाणां नाशनार्थञ्च — for the destruction of diseases · यथात्र पुत्रसिद्धये — likewise here for obtaining a son · वश्यकं मङ्गलार्थञ्च — for subjugation and for welfare · धर्मकर्मार्थसिद्धये — for the accomplishment of dharma, ritual and wealth

सप्ताहं पूजयेद्देवि चतुर्दशदिनानि च ।
एकविंशदिनान्यत्र लभते चेप्सितं फलम् ॥ १३२ ॥

१३२

saptāhaṃ pūjayeddevi caturdaśadināni ca |
ekaviṃśadinānyatra labhate cepsitaṃ phalam ||

One should worship for seven days, O Devī, or for fourteen days, or for twenty-one days, and one obtains the desired fruit.

WORD BY WORD सप्ताहं पूजयेद्देवि — one should worship for seven days, O Devī · चतुर्दशदिनानि च — or for fourteen days · एकविंशदिनान्यत्र — or twenty-one days here · लभते चेप्सितं फलम् — and obtains the desired fruit

दक्षिणाञ्च पृथग् दद्याद्वस्त्रभूषाङ्गुरीयकम् ।
कुलाष्टकसमायुक्तं चतुःषष्टिसमन्वितम् ॥ १३३ ॥

१३३

dakṣiṇāṇca prthag dadyādvastrabhūṣaṅguriyakam |
kulāṣṭakasamāyuktaṃ catuṣṣaṣṭisamanvitam ||

And one should give to each separately a fee — garments, ornaments and a ring — the rite being joined with the Kula-eight and accompanied by the sixty-four.

WORD BY WORD दक्षिणाञ्च पृथग् दद्यात् — and one should give a fee to each separately · वस्त्रभूषाङ्गुरीयकम् — garments, ornaments and a ring · कुलाष्टकसमायुक्तं — joined with the Kula-eight · चतुःषष्टिसमन्वितम् — and accompanied by the sixty-four

अर्चितञ्च प्रयत्नेन सिद्धिर्भवत्यनेकशः ।
वित्तशाठ्यं न कुर्वीत यदीच्छेत् सिद्धिमात्मनः ॥ १३४ ॥

१३४

*arcitañca prayatnena siddhirbhavatyanekaśaḥ |
vittaśāṭhyaṃ na kurvīta yadīcchet siddhimātmanah ||*

When it is worshipped with effort, siddhi comes in many ways; one should not be stingy with wealth if one desires siddhi for oneself.

WORD BY WORD अर्चितञ्च प्रयत्नेन — and worshipped with effort · सिद्धिर्भवत्यनेकशः — siddhi comes in many ways · वित्तशाठ्यं न कुर्वीत — one should not be stingy with wealth · यदीच्छेत् सिद्धिमात्मनः — if one desires siddhi for oneself

एवं षट्कं समाख्यातमनुग्रहं वरानने ।
अर्चितव्यं प्रयत्नेन साधकैः स्वेष्टसिद्धये ॥ १३५ ॥

१३५

*evaṃ ṣaṭkaṃ samākhyātamanugrahaṃ varānane |
arcitavyaṃ prayatnena sādhakaiḥ sveṣṭasiddhaye ||*

Thus the sixfold anugraha is declared, O fair-faced one; it is to be worshipped with effort by sādhakas for the accomplishment of their desires.

WORD BY WORD एवं षट्कं समाख्यातम् — thus the sixfold is declared · अनुग्रहं वरानने — the anugraha, O fair-faced one · अर्चितव्यं प्रयत्नेन — it is to be worshipped with effort · साधकैः स्वेष्टसिद्धये — by sādhakas for the accomplishment of their desires

ध्यात्वैव पूजयेदेता डाकिन्याद्या वरानने ।
संपूज्य सप्तमीं देवीं पूजयेत् सर्वसिद्धये ॥ १३६ ॥

१३६

*dhyātvaiva pūjayedetā ḍākinīyādyā varānane |
saṃpūjya saptamīṃ devīṃ pūjayet sarvasiddhaye ||*

One should worship these — Ḍākinī and the others, O fair-faced one — only after meditating on them; having worshipped the seventh Devī, one should worship for all siddhi.

WORD BY WORD ध्यात्वैव पूजयेदेता — one should worship these after meditating · डाकिन्याद्या वरानने — Ḍākinī and the others, O fair-faced one · संपूज्य सप्तमीं देवीं — having worshipped the seventh Devī · पूजयेत् सर्वसिद्धये — one should worship for all siddhi

शक्तिदेहसमुत्पन्नं शक्तिनिर्माल्यभोजने ।

स्ववर्गेण समायुक्ता दत्तनिर्माल्यमित्यपि ।

१३७

प्रतिगृह्युगं स्वाहा इति निर्माल्यसर्जनम् ॥ १३७ ॥

*śaktidehasamutpannaṃ śaktinirmālyabhojane |
svavargeṇa samāyuktā dattanirmālyamityapi |
pratigr̥hṇayugaṃ svāhā iti nirmālyasarjanam ||*

In the eating of the Śakti's nirmālya, sprung from the body of the Śakti: "joined with her own class, the nirmālya has been given" — thus too; "pratigr̥hṇa pratigr̥hṇa svāhā" — thus is the offering of the nirmālya.

WORD BY WORD शक्तिदेहसमुत्पन्नं — sprung from the body of the Śakti · शक्तिनिर्माल्यभोजने — in the eating of the Śakti's nirmālya · स्ववर्गेण समायुक्ता — joined with her own class · दत्तनिर्माल्यमित्यपि — "the nirmālya has been given" — thus too · प्रतिगृह्युगं स्वाहा — "pratigr̥hṇa" twice, svāhā · इति निर्माल्यसर्जनम् — thus is the offering of the nirmālya

डाकिनी सर्पवदना वित्तजा ज्वलनप्रभा ।

कमण्डलुं कर्तृकाञ्च धारयन्ती वरप्रदा ॥ १३८ ॥

१३८

*ḍākinī sarpavadanā vittajā jvalanaprabhā |
kamaṇḍaluṃ kartṛkāñca dhārayantī varapradā ||*

Ḍākinī is serpent-faced, born of wealth, radiant as fire, holding a water-pot and a knife, a granter of boons.

WORD BY WORD डाकिनी सर्पवदना — Ḍākinī, serpent-faced · वित्तजा ज्वलनप्रभा — born of wealth, radiant as fire · कमण्डलुं कर्तृकाञ्च — a water-pot and a knife · धारयन्ती वरप्रदा — holding, granter of boons

उलूकवदना देवी राकिणी नीलसन्निभा ।
खड्गखेटकसंयुक्ता सर्वालङ्कारभूषिता ॥ १३९ ॥

१३९

*ulūkavadanā devī rākiṇī nīlasannibhā |
khaḍgakhēṭakasamyuktā sarvālaṅkārabhūṣitā ||*

The goddess Rākiṇī is owl-faced, dark blue in hue, bearing sword and shield, adorned with every ornament.

WORD BY WORD उलूकवदना देवी — the goddess owl-faced · राकिणी नीलसन्निभा — Rākiṇī, dark blue in hue · खड्गखेटकसंयुक्ता — bearing sword and shield · सर्वालङ्कारभूषिता — adorned with every ornament

लाकिनी श्रीकपालाढ्या पाशांकुशधरा सती ।
पाटलीपुष्पसङ्काशा सर्वाभरणभूषिता ॥ १४० ॥

१४०

*lākinī śrīkapālāḍhyā pāśāṅkuśadharā satī |
pāṭalīpuṣpasāṅkāśā sarvābharanabhūṣitā ||*

Lākinī is rich with the auspicious skull, the chaste one holding noose and goad, the colour of the pāṭalī flower, adorned with all ornaments.

WORD BY WORD लाकिनी श्रीकपालाढ्या — Lākinī, rich with the auspicious skull · पाशांकुशधरा सती — the chaste one holding noose and goad · पाटलीपुष्पसङ्काशा — the colour of the pāṭalī flower · सर्वाभरणभूषिता — adorned with all ornaments

काकिनी हयवक्त्रा च माणिक्यसदृशप्रभा ।
त्रिमुखी मुण्डसंयुक्ता सिद्धिदा सर्वशोभना ॥ १४१ ॥

१४१

*kākinī hayavaktrā ca māṇikyasadr̥śaprabhā |
trimukhī muṇḍasamyuktā siddhidā sarvaśobhanā ||*

And Kākinī is horse-faced, with lustre like a ruby, three-faced, bearing a severed head, a granter of siddhi, all-beautiful.

WORD BY WORD काकिनी हयवक्त्रा च — and Kākinī, horse-faced · माणिक्यसदृशप्रभा — with lustre like a ruby · त्रिमुखी मुण्डसंयुक्ता — three-faced, bearing a severed head · सिद्धिदा सर्वशोभना — granter of siddhi, all-beautiful

शाकिनी त्वञ्जनप्रख्या मार्जारास्या सुशोभना ।
कुलिशञ्च तथा दण्डं धारयन्ती शुचिस्मिता ॥ १४२ ॥

१४२

śākinī tvañjanaprakhyā mārjārāsyā suśobhanā |
kuliśaṅca tathā daṇḍaṁ dhārayantī śucismitā ||

Śākinī is dark as collyrium, cat-faced, very beautiful, holding a thunderbolt and a staff, with a bright smile.

WORD BY WORD शाकिनी त्वञ्जनप्रख्या — Śākinī, dark as collyrium · मार्जारास्या सुशोभना — cat-faced, very beautiful · कुलिशञ्च तथा दण्डं — a thunderbolt and a staff · धारयन्ती शुचिस्मिता — holding, with a bright smile

हाकिनी ऋक्षवदना नीलनीरदसन्निभा ।
कपालशूलहस्ता च खेटकैरुपशोभिता ।
एकद्वित्रिचतुःपञ्चषण्मुखी सरभाभया ॥ १४३ ॥

१४३

hākinī ṛkṣavadanā nīlanīradasannibhā |
kapālaśūlahastā ca khetakairupaśobhitā |
ekadvitricatuḥpañṣaṣṇmukhī sarabhābhayā ||

Hākinī is bear-faced, like a dark rain-cloud, skull and trident in hand, graced with shields, with one, two, three, four, five or six faces, with a radiant lustre.

WORD BY WORD हाकिनी ऋक्षवदना — Hākinī, bear-faced · नीलनीरदसन्निभा — like a dark rain-cloud · कपालशूलहस्ता च — skull and trident in hand · खेटकैरुपशोभिता — graced with shields · एकद्वित्रिचतुःपञ्चषण्मुखी — with one, two, three, four, five or six faces · सरभाभया — with a radiant lustre

इति ते कथितं किञ्चिद्विशेषदिवसार्चनम् ।
समासेन कुलेशानि किम्भूयः श्रोतुमिच्छसि ॥ १४४ ॥

१४४

iti te kathitaṁ kiñcidviśeṣadivasārcanam |
samāseṇa kuleśāni kimbhūyaḥ śrotumicchasi ||

Thus something of the worship on special days has been told to you in brief, O mistress of the Kula; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · विशेषदिवसार्चनम् — of the worship on special days · समासेन कुलेशानि — in brief, O mistress of the Kula · किम्भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलार्णवि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे विशेषदिवसार्चनं नाम दशम उल्लासः ॥ १० ॥

*Thus ends the tenth Ullāsa, called the Worship on Special Days, in the
Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gate-
way to nirvāṇa and liberation, the great secret, the best of all Āgamas, the
work of a lakh and a quarter verses.*

॥ श्रीः ॥

अथैकादशोल्लासः

Ullāsa Eleven — The Kula Conduct



Īśvara lays down the rules of Kula conduct: precedence among initiates, when and how to worship, the etiquette of the vessel in the cakra, secrecy before paśus, reverence for the guru, his women and the Kula scriptures, honour for women and the Kula trees, the five great sins, the fate of the reviler and the Kaulika who forsakes conduct, and expiation through the guru.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि सर्वलोकैकपूजित ।

कुलाचारक्रमं देव वद मे करुणानिधे ॥ १॥

१

kuleśa śrotumicchāmi sarvalokaikapūjita |
kulācārakramaṃ deva vada me karuṇānidhe ||

O Lord of the Kula, you alone worshipped by all the worlds, I wish to hear the order of the Kula conduct; tell it to me, O god, treasury of compassion.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · सर्वलोकैकपूजित — O you alone worshipped by all the worlds · कुलाचारक्रमं देव — the order of the Kula conduct, O god · वद मे करुणानिधे — tell me, O treasury of compassion

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण पशुपाशैः प्रमुच्यते ॥ २ ॥

२

śṛṇu devi pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa paśupāśaiḥ pramucyate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it one is released from the fetters of the paśu.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · पशुपाशैः प्रमुच्यते — one is released from the fetters of the paśu

यदि चेदीक्षितो ज्येष्ठः कुलपूजादिवर्जितः ।
तत्कनिष्ठः क्रमज्ञश्चेत् कुलपूजां समाचरेत् ॥ ३ ॥

३

yadi ceddikṣito jyeṣṭhaḥ kulapūjādivarjitah |
tatkaniṣṭhaḥ kramajñaścet kulapūjāṃ samācaret ||

If the senior initiate is without the Kula worship and the rest, and his junior knows the krama, then the junior should perform the Kula worship.

WORD BY WORD यदि चेदीक्षितो ज्येष्ठः — if the senior initiate · कुलपूजादिवर्जितः — is without the Kula worship and the rest · तत्कनिष्ठः क्रमज्ञश्चेत् — and his junior knows the krama · कुलपूजां समाचरेत् — he should perform the Kula worship

तत्समीपं ततो गत्वा नमस्कृत्य गुरुं यथा ।
तस्मै निवेद्य तत्सर्वं शेषं भुञ्जीत पार्वति ॥ ४ ॥

४

tatsamīpaṃ tato gatvā namaskṛtya guruṃ yathā |
tasmai nivedya tatsarvaṃ śeṣaṃ bhuñjīta pārvatī ||

Then going near him and bowing as to a guru, he should offer all of it to him and partake of the remainder, O Pārvatī.

WORD BY WORD तत्समीपं ततो गत्वा — then going near him · नमस्कृत्य गुरुं यथा — bowing as to a guru · तस्मै निवेद्य तत्सर्वं — offering all of it to him · शेषं भुञ्जीत पार्वति — he should partake of the remainder, O Pārvatī

पूजामध्ये गुरौ ज्येष्ठे पूज्ये वापि समागते ।
नत्वा ब्रूयात् स्थितं शिष्टमाचरेत्तदनुज्ञया ॥ ५॥

५

*pūjāmadhye gurau jyeṣṭhe pūjye vāpi samāgate |
natvā brūyāt sthitam śiṣṭamācarettadanujñayā ||*

If in the midst of worship the guru, a senior or a venerable one arrives, he should bow, tell him what stage has been reached, and perform the rest with his leave.

WORD BY WORD पूजामध्ये — in the midst of worship · गुरौ ज्येष्ठे पूज्ये वापि समागते — when the guru, a senior or a venerable one arrives · नत्वा ब्रूयात् स्थितं — bowing, he should tell what stage has been reached · शिष्टमाचरेत्तदनुज्ञया — and perform the rest with his leave

ज्येष्ठस्य च कनिष्ठस्य शिष्यावेकत्र संस्थितौ ।
तत्र पूर्ववदाचारः कथितः कुलनायिके ॥ ६॥

६

*jyeṣṭhasya ca kaniṣṭhasya śiṣyāvekatra saṁsthitau |
tatra pūrvavadācāraḥ kathitaḥ kulānāyike ||*

When the disciples of a senior and of a junior are together, the conduct there is as declared before, O leader of the Kula.

WORD BY WORD ज्येष्ठस्य च कनिष्ठस्य — of a senior and of a junior · शिष्यावेकत्र संस्थितौ — when the two disciples are together · तत्र पूर्ववदाचारः — there the conduct is as before · कथितः कुलनायिके — declared, O leader of the Kula

अज्ञातकौलिके प्राप्ते पौर्वापर्यन्तु चिन्तयेत् ।
स्मृत्वा स्वस्य गुरुं देवि स्वस्य मार्गेण तर्पयेत् ॥ ७॥

७

*ajñātakaulike prāpte paurvāparyantu cintayet |
smṛtvā svasya guruṁ devī svasya mārgēṇa tarpayet ||*

When an unknown Kaulika arrives one should consider precedence; remembering one's own guru, O Devī, one should offer tarpaṇa by one's own path.

WORD BY WORD अज्ञातकौलिके प्राप्ते — when an unknown Kaulika arrives · पौर्वापर्यन्तु चिन्तयेत् — one should consider precedence · स्मृत्वा स्वस्य गुरुं देवि — remembering one's own guru, O Devī · स्वस्य मार्गेण तर्पयेत् — one should offer tarpaṇa by one's own path

नित्यार्चनं दिने कुर्याद्रात्रौ नैमित्तिकार्चनम् ।
उभयोः काम्यकर्माणि चेति शास्त्रस्य निर्णयः ॥ ८॥

८

*nityārcaṇaṃ dīne kuryādrātrau naimittikārcaṇaṃ |
ubhayoḥ kām्यakarmāṇi ceti śāstrasya nirṇayaḥ ||*

The daily worship one should do by day, the occasional worship at night, and the rites of desire at both — this is the ruling of the śāstra.

WORD BY WORD नित्यार्चनं दिने कुर्यात् — the daily worship one should do by day · रात्रौ नैमित्तिकार्चनम् — the occasional worship at night · उभयोः काम्यकर्माणि — the rites of desire at both · चेति शास्त्रस्य निर्णयः — this is the ruling of the śāstra

अस्नात्वाऽनासनस्थो वा भुक्त्वा वा प्रलपन्नपि ।
गन्धपुष्पाक्षताकल्पवस्त्राद्यैरनलङ्कृतः ।
अविन्यस्तशरीरो वा कुलपूजां न चाचरेत् ॥ ९॥

९

*asnātvā'nāsanastho vā bhuktvā vā pralapannapi |
gandhapuṣpākṣatākālpavastrādyairanalaṅkṛtaḥ |
avinyastaśarīro vā kulapūjāṃ na cācaret ||*

Unbathed, not seated on an āsana, having eaten, or chattering, not adorned with scent, flowers, unbroken rice, ornaments, garments and so on, or without nyāsa performed on the body — one should not perform the Kula worship.

WORD BY WORD अस्नात्वाऽनासनस्थो वा — unbathed, or not seated on an āsana · भुक्त्वा वा प्रलपन्नपि — having eaten, or while chattering · गन्धपुष्पाक्षताकल्पवस्त्राद्यैः — with scent, flowers, unbroken rice, ornaments, garments and so on · अनलङ्कृतः — not adorned · अविन्यस्तशरीरो वा — or without nyāsa performed on the body · कुलपूजां न चाचरेत् — one should not perform the Kula worship

विना मन्त्रेण या पूजा विना मांसेन तर्पणम् ।
विना शक्त्या तु यत्पानं निष्फलं कथितं प्रिये ॥ १० ॥

१०

vinā mantreṇa yā pūjā vinā māṃsena tarpaṇam |
vinā śaktyā tu yatpānaṃ niṣphalaṃ kathitaṃ priye ||

Worship without mantra, tarpaṇa without meat, and drinking without a Śakti — these are declared fruitless, O beloved.

WORD BY WORD विना मन्त्रेण या पूजा — worship without mantra · विना मांसेन तर्पणम् — tarpaṇa without meat · विना शक्त्या तु यत्पानं — and drinking without a Śakti · निष्फलं कथितं प्रिये — is declared fruitless, O beloved

श्रीचक्रमेको वा कुयदिकपात्रन्तु नार्चयेत् ।
नार्चयेदेकहस्तेन न पिबेदेकपाणिना ॥ ११ ॥

११

śrīcakrameko vā kuryādekapātrantu nārcayet |
nārcayedekahastena na pibedekapāṇinā ||

One may perform the Śrīcakra alone, but one should not worship with a single vessel; one should not worship with one hand, nor drink with one hand.

WORD BY WORD श्रीचक्रमेको वा कुर्यात् — one may perform the Śrīcakra alone · एकपात्रन्तु नार्चयेत् — but one should not worship with a single vessel · नार्चयेदेकहस्तेन — one should not worship with one hand · न पिबेदेकपाणिना — nor drink with one hand

मत्स्यमांसासवैर्देवि नार्चयेत् पशुसन्निधौ ।
प्रणम्य प्रविशेच्चक्रं विनिर्गच्छेत्प्रणम्य च ॥ १२ ॥

१२

matsyamāṃsāsavairdevi nārcayet paśusannidhau |
praṇamya praviśeccakraṃ vinirgacchetpraṇamya ca ||

One should not worship with fish, meat and wine in the presence of a paśu, O Devī; one should enter the cakra after bowing and leave it after bowing.

WORD BY WORD मत्स्यमांसासवैर्देवि — with fish, meat and wine, O Devī · नार्चयेत् पशुसन्निधौ — one should not worship in the presence of a paśu · प्रणम्य प्रविशेच्चक्रं — one should enter the cakra after bowing · विनिर्गच्छेत्प्रणम्य च — and leave it after bowing

श्रीचक्रे नासने तिष्ठेन्न च वीरासने प्रिये ।

श्रीचक्रदर्शने देवि नेत्रयोः पापनाशनम् ।

१३

तन्नास्ति चेद्ब्रणद्वन्द्वं कौलिकस्याक्षियुग्मकम् ॥ १३ ॥

śrīcakre nāsane tiṣṭhenna ca vīrāsane priye |
śrīcakradarśane devī netrayoḥ pāpanāśanam |
tannāsti cedvraṇadvandvaṃ kaulikasyākṣiyugmakam ||

In the Śrīcakra one should not sit on a seat, nor in vīrāsana, O beloved. On seeing the Śrīcakra, O Devī, the sins of the eyes are destroyed; if that is not so, a Kaulika's pair of eyes is but a pair of sores.

WORD BY WORD श्रीचक्रे नासने तिष्ठेत् — in the Śrīcakra one should not sit on a seat · न च वीरासने प्रिये — nor in vīrāsana, O beloved · श्रीचक्रदर्शने देवि — on seeing the Śrīcakra, O Devī · नेत्रयोः पापनाशनम् — the sins of the eyes are destroyed · तन्नास्ति चेत् — if that is not so · ब्रणद्वन्द्वं कौलिकस्याक्षियुग्मकम् — the pair of eyes of a Kaulika is a pair of sores

अनाचारान् सदाचारान् चक्रस्थान् शक्तिकौलिकान् ।

शिवगौरीधिया देवि भावयेन्नावमानयेत् ॥ १४ ॥

१४

anācārān sadācārān cakrasthān śaktikaulikān |
śivagaurīdhiyā devī bhāvayennāvamānayet ||

Those of ill conduct and those of good conduct, the Śaktis and Kaulikas present in the cakra, one should regard with the thought of Śiva and Gaurī, O Devī, and not slight them.

WORD BY WORD अनाचारान् सदाचारान् — those of ill conduct and those of good conduct · चक्रस्थान् शक्तिकौलिकान् — the Śaktis and Kaulikas present in the cakra · शिवगौरीधिया देवि — with the thought of Śiva and Gaurī, O Devī · भावयेन्नावमानयेत् — one should regard, and not slight them

कुलाचार्यगृहं गत्वा भक्त्या पापविशुद्धये ।
याचेदमृतञ्चात्रञ्च तदभावे जलं पिबेत् ॥ १५ ॥

१५

*kulācāryagrhaṃ gatvā bhaktyā pāpaviśuddhaye |
yācedamṛtañcānnañca tadabhāve jalaṃ pibet ||*

Going to the house of the Kula ācārya with devotion, for purification from sin, one should ask for the nectar and food; in their absence one should drink water.

WORD BY WORD कुलाचार्यगृहं गत्वा — going to the house of the Kula ācārya · भक्त्या पापविशुद्धये — with devotion, for purification from sin · याचेदमृतञ्चात्रञ्च — one should ask for the nectar and food · तदभावे जलं पिबेत् — in their absence one should drink water

कुलाचार्येण तच्छक्त्या दत्तं पात्रञ्च भक्तितः ।
नमस्कृत्य तु गृहीयादन्यथा नरकं व्रजेत् ॥ १६ ॥

१६

*kulācāryeṇa tacchaktyā dattaṃ pātrañca bhaktitaḥ |
namaskṛtya tu gṛhīyādanyathā narakam vrajet ||*

The vessel given with devotion by the Kula ācārya or his Śakti one should receive after bowing; otherwise one goes to hell.

WORD BY WORD कुलाचार्येण तच्छक्त्या — by the Kula ācārya or his Śakti · दत्तं पात्रञ्च भक्तितः — the vessel given with devotion · नमस्कृत्य तु गृहीयात् — one should receive after bowing · अन्यथा नरकं व्रजेत् — otherwise one goes to hell

अस्नात्वा वाप्यभक्त्या वा लोभाद्वापि कुलेश्वरि ।
यः सेवेत कुलद्रव्यं दारिद्र्यं समवाप्नुयात् ॥ १७ ॥

१७

*asnātvā vāpyabhaktyā vā lobhādvāpi kuleśvari |
yaḥ seveta kuladravyaṃ dāridryaṃ samavāpnuyāt ||*

One who partakes of the Kula substance unbathed, without devotion, or out of greed, O queen of the Kula, attains poverty.

WORD BY WORD अस्नात्वा वाप्यभक्त्या वा — unbathed, or without devotion · लोभाद्वापि कुलेश्वरि — or out of greed, O queen of the Kula · यः सेवेत कुलद्रव्यं — one who partakes of the Kula substance · दारिद्र्यं समवाप्नुयात् — attains poverty

उष्णीषी कञ्चुकी नग्नो मुक्तकेशो गणावृतः ।
व्यग्रो रुष्टो विवादी च न सेवेत कुलामृतम् ॥ १८ ॥

१८

*uṣṇīṣī kañcukī nagno muktakeśo gaṇāvṛtaḥ |
vyagro ruṣṭo vivādī ca na seveta kulāmṛtam ||*

Turbaned, jacketed, naked, with loosened hair, surrounded by a crowd, distracted, angry, or quarrelling — one should not partake of the Kula nectar.

WORD BY WORD उष्णीषी कञ्चुकी नग्नो — turbaned, jacketed, naked · मुक्तकेशो गणावृतः — with loosened hair, surrounded by a crowd · व्यग्रो रुष्टो विवादी च — distracted, angry, or quarrelling · न सेवेत कुलामृतम् — one should not partake of the Kula nectar

योगामृतेन निष्ठीवान्मद्यभाण्डपरिभ्रमात् ।
ऊर्ध्वनालेन पानाच्च देवताशापमाप्नुयात् ॥ १९ ॥

१९

*yogāmṛtena niṣṭhīvānmadyabhāṇḍaparibhramāt |
ūrdhvanālena pānācca devatāśāpamāpnuyāt ||*

From spitting out the yoga-nectar, from passing the wine-jar around, and from drinking through a raised tube, one incurs the curse of the deities.

WORD BY WORD योगामृतेन निष्ठीवात् — from spitting out the yoga-nectar · मद्यभाण्डपरिभ्रमात् — from passing the wine-jar around · ऊर्ध्वनालेन पानाच्च — and from drinking through a raised tube · देवताशापमाप्नुयात् — one incurs the curse of the deities

एकासने निविष्टस्तु भुञ्जानस्त्वेकभाजने ।
एकपात्रे पिबेद्द्रव्यं ते यान्ति नरकं प्रिये ॥ २० ॥

२०

*ekāsane niviṣṭastu bhuñjānastvekabhājane |
ekapātre pibeddravyaṁ te yānti narakaṁ priye ||*

Those who sit on one seat, eat from one dish, and drink the substance from one vessel — they go to hell, O beloved.

WORD BY WORD एकासने निविष्टस्तु — seated on one seat · भुञ्जानस्त्वेकभाजने — eating from one dish · एकपात्रे पिबेद्द्रव्यं — drinking the substance from one vessel · ते यान्ति नरकं प्रिये — they go to hell, O beloved

यः सेवेत कुलद्रव्यमेकग्रामे स्थिते गुरौ ।

तत्कुलज्ञे च तत्पुत्रे स्वज्येष्ठे कुलदेशिके ।

२१

विनानुज्ञां महेशानि सोऽक्षयं नरकं व्रजेत् ॥ २१॥

*yaḥ seveta kuladravyamekagrāme sthite gurau |
tatkulajñe ca tatputre svajyeṣṭhe kuladeśike |
vinānujñāṃ mahēśāni so'kṣayaṃ narakam vrajet ||*

One who partakes of the Kula substance without leave when the guru, or one who knows his lineage, or the guru's son, or one's own senior, or a Kula teacher is in the same village — he goes to an unending hell, O great Queen.

WORD BY WORD यः सेवेत कुलद्रव्यम् — one who partakes of the Kula substance · एकग्रामे स्थिते गुरौ — when the guru is in the same village · तत्कुलज्ञे च तत्पुत्रे — or one who knows his lineage, or his son · स्वज्येष्ठे कुलदेशिके — or one's own senior, or a Kula teacher · विनानुज्ञां महेशानि — without their leave, O great Queen · सोऽक्षयं नरकं व्रजेत् — he goes to an unending hell

उच्छिष्टो न स्पृशेच्चक्रे कुलद्रव्याणि पार्वति ।

बहिःप्रक्षाल्य च करौ कुलद्रव्याणि दापयेत् ॥ २२॥

२२

*ucchiṣṭo na sprṣeccakre kuladravyāṇi pārvati |
bahiḥprakṣālya ca karau kuladravyāṇi dāpayet ||*

One whose mouth is unclean should not touch the Kula substances in the cakra, O Pārvati; having washed the hands outside, one should have the Kula substances given.

WORD BY WORD उच्छिष्टो न स्पृशेच्चक्रे — one with unclean mouth should not touch, in the cakra · कुलद्रव्याणि पार्वति — the Kula substances, O Pārvati · बहिःप्रक्षाल्य च करौ — having washed the hands outside · कुलद्रव्याणि दापयेत् — one should have the Kula substances given

मद्यभाण्डं समुद्धृत्य न पात्रं पूरयेत् प्रिये ।
भोगपात्रं सुराकुण्डे निक्षिपेन्न कदाचन ॥ २३ ॥

२३

*madyabhāṇḍaṃ samuddhṛtya na pātraṃ pūrayet priye |
bhogapātraṃ surākuṇḍe niṣipenna kadācana ||*

One should not fill the vessel by lifting up the wine-jar, O beloved;
one should never dip the drinking-vessel into the wine-basin.

WORD BY WORD मद्यभाण्डं समुद्धृत्य — lifting up the wine-jar · न पात्रं पूरयेत् प्रिये — one should not fill the vessel, O beloved · भोगपात्रं सुराकुण्डे — the drinking-vessel into the wine-basin · निक्षिपेन्न कदाचन — one should never dip

चक्रमध्ये शुचिधिया करप्रक्षालनादिकम् ।
यः करोति हि मूढात्मा स भवेदापदाम्पदम् ॥ २४ ॥

२४

*cakramadhye śuciḍhiyā karapraṁkṣālānādikam |
yaḥ karoti hi mūḍhātmā sa bhavedāpadāmpadam ||*

The fool who, thinking it purity, washes his hands and the like in
the midst of the cakra becomes the abode of calamities.

WORD BY WORD चक्रमध्ये शुचिधिया — in the midst of the cakra, thinking it purity · करप्रक्षालनादिकम् — washing of the hands and the like · यः करोति हि मूढात्मा — the fool who does it · स भवेदापदाम्पदम् — becomes the abode of calamities

निष्ठीवनं मलं मूत्रमधोवायुविसर्जनम् ।
श्रीचक्रमध्ये यः कुर्यात् स भवेद् योगिनीपशुः ॥ २५ ॥

२५

*niṣṭhivanam malaṃ mūtramadhovāyuvīsarjanam |
śrīcakramadhye yaḥ kuryāt sa bhaved yoginīpaśuḥ ||*

One who spits, passes excrement or urine, or breaks wind in the
midst of the Śrīcakra becomes a victim of the Yoginīs.

WORD BY WORD निष्ठीवनं मलं मूत्रम् — spitting, excrement, urine · अधोवायुविसर्जनम् — breaking wind · श्रीचक्रमध्ये यः कुर्यात् — one who does these in the midst of the Śrīcakra · स भवेद् योगिनीपशुः — becomes a paśu of the Yoginīs

चक्रमध्ये घटे भग्ने पात्रे च पतिते भुवि ।
दीपनाशे च शान्त्यर्थं श्रीचक्रं कारयेत् प्रिये ॥ २६ ॥

२६

*cakramadhye ghaṭe bhagne pātre ca patite bhuvi |
dīpanāśe ca śāntyarthaṃ śrīcakraṃ kārayet priye ||*

If in the cakra a jar breaks, a vessel falls to the ground, or the lamp goes out, one should have a Śrīcakra performed for pacification, O beloved.

WORD BY WORD चक्रमध्ये घटे भग्ने — if in the cakra a jar breaks · पात्रे च पतिते भुवि — or a vessel falls to the ground · दीपनाशे च शान्त्यर्थं — or the lamp goes out, for pacification · श्रीचक्रं कारयेत् प्रिये — one should have a Śrīcakra performed, O beloved

मत्ता जपन्ति ध्यायन्ति स्तुवन्ति प्रणमन्ति च ।
बोधयन्ति च पृच्छन्ति नन्दन्ति ज्ञानिनः प्रिये ॥ २७ ॥

२७

*mattā japanti dhyāyanti stuvanti praṇamanti ca |
bodhayanti ca prcchanti nandanti jñāninaḥ priye ||*

Intoxicated, the knowers recite, meditate, praise, bow, instruct, inquire and rejoice, O beloved.

WORD BY WORD मत्ता जपन्ति ध्यायन्ति — intoxicated, they recite and meditate · स्तुवन्ति प्रणमन्ति च — praise and bow · बोधयन्ति च पृच्छन्ति — instruct and inquire · नन्दन्ति ज्ञानिनः प्रिये — and rejoice — such are the knowers, O beloved

मत्ता भ्रमन्ति गर्जन्ति हसन्ति विवदन्ति च ।
रुदन्ति स्त्रियमिच्छन्ति निन्दन्त्यज्ञानिनः प्रिये ॥ २८ ॥

२८

*mattā bhramanti garjanti hasanti vivadanti ca |
rudanti striyamicchanti nindantyaññāninaḥ priye ||*

Intoxicated, the ignorant wander, roar, laugh, quarrel, weep, lust after women and revile, O beloved.

WORD BY WORD मत्ता भ्रमन्ति गर्जन्ति — intoxicated, they wander and roar · हसन्ति विवदन्ति च — laugh and quarrel · रुदन्ति स्त्रियमिच्छन्ति — weep and lust after women · निन्दन्त्यज्ञानिनः प्रिये — and revile — such are the ignorant, O beloved

परिहासं प्रलापञ्च वितण्डां बहुभाषितम् ।
औदासीन्यं भयं क्रोधं चक्रमध्ये विवर्जयेत् ॥ २९ ॥

२९

*parihāsaṃ pralāpañca vitaṇḍāṃ bahubhāṣitam |
audāsīnyaṃ bhayaṃ krodhaṃ cakramadhye vivarjayet ||*

Jesting, babbling, cavilling, much talking, indifference, fear and anger one should avoid in the midst of the cakra.

WORD BY WORD परिहासं प्रलापञ्च — jesting and babbling · वितण्डां बहुभाषितम् — cavilling and much talking · औदासीन्यं भयं क्रोधं — indifference, fear, anger · चक्रमध्ये विवर्जयेत् — one should avoid in the midst of the cakra

पात्रहस्तो महादेवि न भ्रमेच्चक्रमध्यतः ।
पूर्णपात्रं करे कृत्वा न तिष्ठेत्तु चिरं प्रिये ॥ ३० ॥

३०

*pātrahasto mahādevi na bhrameccakramadhyataḥ |
pūrṇapātraṃ kare kṛtvā na tiṣṭhettu ciraṃ priye ||*

With vessel in hand one should not wander about the cakra, O great Devi; holding a full vessel in hand one should not stay long, O beloved.

WORD BY WORD पात्रहस्तो महादेवि — with vessel in hand, O great Devi · न भ्रमेच्चक्रमध्यतः — one should not wander about the cakra · पूर्णपात्रं करे कृत्वा — holding a full vessel in hand · न तिष्ठेत्तु चिरं प्रिये — one should not stay long, O beloved

नालपेत् पात्रहस्तः सन् न भिन्द्यात् पात्रमम्बिके ।
पादाभ्यां न स्पृशेत् पात्रं न बिन्दुं पातयेदधः ॥ ३१ ॥

३१

*nālapet pātrahastaḥ san na bhindyāt pātramambike |
pādābhyāṃ na spr̥šet pātraṃ na binduṃ pātayedadhaḥ ||*

One should not talk while holding the vessel, nor break the vessel, O Ambikā; one should not touch the vessel with the feet, nor let a drop fall down.

WORD BY WORD नालपेत् पात्रहस्तः सन् — one should not talk while holding the vessel · न भिन्द्यात् पात्रमम्बिके — one should not break the vessel, O Ambikā · पादाभ्यां न स्पृशेत् पात्रं — one should not touch the vessel with the feet · न बिन्दुं पातयेदधः — nor let a drop fall down

नैकहस्तेन दातव्यं न मुद्रावर्जितं प्रिये ।

पात्रं न चालयेत् स्थानान्न कुर्यात् पात्रसङ्करम् ॥ ३२ ॥

३२

*naikahastena dātavyaṃ na mudrāvarjitaṃ priye |
pātraṃ na cālayeta sthānānna kuryāt pātrasaṅkaram ||*

It should not be given with one hand, nor without the mudrā, O beloved; one should not move the vessel from its place, nor mix up the vessels.

WORD BY WORD नैकहस्तेन दातव्यं — it should not be given with one hand · न मुद्रावर्जितं प्रिये — nor without the mudrā, O beloved · पात्रं न चालयेत् स्थानात् — one should not move the vessel from its place · न कुर्यात् पात्रसङ्करम् — nor mix up the vessels

सशब्दं न पिबेन्मद्यं तथैव न च पूरयेत् ।

नान्योन्यं ताडयेत्पात्रं तथा न पातयेदधः ॥ ३३ ॥

३३

*śaśabdaṃ na pibenmadyaṃ tathaiva na ca pūrayet |
nānyonyaṃ tāḍayetpātraṃ tathā na pātayedadhaḥ ||*

One should not drink wine noisily, nor likewise fill it noisily; one should not knock vessel against vessel, nor let it fall down.

WORD BY WORD सशब्दं न पिबेन्मद्यं — one should not drink wine noisily · तथैव न च पूरयेत् — nor likewise fill it noisily · नान्योन्यं ताडयेत्पात्रं — one should not knock vessel against vessel · तथा न पातयेदधः — nor let it fall down

साधारं नोद्धरेत् पात्रमनाधारे न निक्षिपेत् ।

रिक्तपात्रं न कुर्वीत न पात्रं भ्रामयेत् प्रिये ॥ ३४ ॥

३४

*sādhāraṃ noddharet pātramanādhāre na niṣipet |
riktapātraṃ na kurvīta na pātraṃ bhrāmayet priye ||*

One should not lift the vessel with its stand, nor set it down without a stand; one should not leave the vessel empty, nor swing it about, O beloved.

WORD BY WORD साधारं नोद्धरेत् पात्रम् — one should not lift the vessel with its stand · अनाधारे न निक्षिपेत् — nor set it down without a stand · रिक्तपात्रं न कुर्वीत — one should not leave the vessel empty · न पात्रं भ्रामयेत् प्रिये — nor swing the vessel about, O beloved

न पात्रं लङ्घयेद्धीमान् पात्रं नोत्पातयेत् प्रिये ।
प्रक्षाल्य गोपयेत् पात्रमित्याज्ञा परमेश्वरि ॥ ३५॥

३५

*na pātram laṅghayeddhīmān pātram notpātayet priye |
prakṣālya gopayet pātramityājñā paramēśvari ||*

The wise one should not step over the vessel, nor toss it up, O beloved; having washed it, one should keep the vessel hidden — such is the command, O supreme Queen.

WORD BY WORD न पात्रं लङ्घयेद्धीमान् — the wise one should not step over the vessel · पात्रं नोत्पातयेत् प्रिये — nor toss the vessel up, O beloved · प्रक्षाल्य गोपयेत् पात्रम् — having washed it, one should keep the vessel hidden · इत्याज्ञा परमेश्वरि — such is the command, O supreme Queen

यदा सन्दीपितोल्लासः कौलिकः पशुमीक्षते ।
पठेद्वा पशुशास्त्राणि सङ्गच्छेद्वा पशुस्त्रियम् ॥ ३६॥

३६

*yadā sandīpitollāsaḥ kaulikaḥ paśumikṣate |
paṭhedvā paśuśāstrāṇi saṅgacchedvā paśustriyam ||*

When a Kaulika, his ullāsa kindled, looks at a paśu, or reads the paśu scriptures, or unites with a paśu woman,

WORD BY WORD यदा सन्दीपितोल्लासः — when, his ullāsa kindled · कौलिकः पशुमीक्षते — a Kaulika looks at a paśu · पठेद्वा पशुशास्त्राणि — or reads the paśu scriptures · सङ्गच्छेद्वा पशुस्त्रियम् — or unites with a paśu woman

कुर्यात् पशुप्रसङ्गं वा पशुकार्याणि वा चरेत् ।
धर्मार्थायुर्यशःपुण्यमर्थसौख्यादि नश्यति ॥ ३७॥

३७

*kuryāt paśuprasaṅgaṃ vā paśukāryāṇi vā caret |
dharmārthāyuryaśaḥpunyamarthasaukhyādi naśyati ||*

or engages in talk with a paśu, or does the deeds of a paśu — his dharma, wealth, life, fame, merit, prosperity, happiness and the rest perish.

WORD BY WORD कुर्यात् पशुप्रसङ्गं वा — or engages in talk with a paśu · पशुकार्याणि वा चरेत् — or does the deeds of a paśu · धर्मार्थायुर्यशःपुण्यम् — dharma, wealth, life, fame, merit · अर्थसौख्यादि नश्यति — prosperity, happiness and the rest perish

श्रीचक्रस्थं कुलद्रव्यं यः पशुभ्यः प्रयच्छति ।
स्नेहाल्लोभाद्भयाद्वापि स भवेद् योगिनीपशुः ॥ ३८ ॥

३८

*śrīcakrasthaṃ kuladravyaṃ yaḥ paśubhyaḥ prayacchati |
snehāllobhādbhayādvāpi sa bhaved yoginīpaśuḥ ||*

One who gives the Kula substance placed in the Śrīcakra to paśus, out of affection, greed or fear, becomes a victim of the Yoginīs.

WORD BY WORD श्रीचक्रस्थं कुलद्रव्यं — the Kula substance placed in the Śrīcakra · यः पशुभ्यः प्रयच्छति — one who gives it to paśus · स्नेहाल्लोभाद्भयाद्वापि — out of affection, greed or fear · स भवेद् योगिनीपशुः — he becomes a victim of the Yoginīs

रिपुणापि न कर्तव्यो वाग्वादश्चक्रमध्यतः ।
पितृमातृसमं पश्येत्तेनोक्तं परुषं सहेत् ॥ ३९ ॥

३९

*ripuṇāpi na kartavyo vāgvādaścakramadhyataḥ |
pitṛmāṭṛsamaṃ paśyettēnoktaṃ paruṣaṃ sahet ||*

Not even with an enemy should one wrangle in the midst of the cakra; one should regard him as father and mother and bear the harsh words he speaks.

WORD BY WORD रिपुणापि न कर्तव्यो — not even with an enemy should be made · वाग्वादश्चक्रमध्यतः — a war of words in the midst of the cakra · पितृमातृसमं पश्येत् — one should regard him as father and mother · तेनोक्तं परुषं सहेत् — and bear the harsh words he speaks

यथास्त्रीपुत्रमित्रादि दृष्ट्वा चेतः प्रहृष्यति ।
तथा चेत् कौलिकान् दृष्ट्वा स भवेद् योगिनीप्रियः ॥ ४० ॥

४०

*yathāstṛīputramitrādi dṛṣṭvā cetāḥ prahṛṣyati |
tathā cet kauḷikān dṛṣṭvā sa bhaved yoginīpriyaḥ ||*

If, as the heart rejoices on seeing wife, sons, friends and the rest, it likewise rejoices on seeing Kaulikas, he becomes beloved of the Yoginīs.

WORD BY WORD यथास्त्रीपुत्रमित्रादि दृष्ट्वा — as on seeing wife, sons, friends and the rest · चेतः प्रहृष्यति — the heart rejoices · तथा चेत् कौलिकान् दृष्ट्वा — if likewise on seeing Kaulikas · स भवेद् योगिनीप्रियः — he becomes beloved of the Yoginīs

ब्रह्मादिस्तम्बपर्यन्तं यस्य मे गुरुसन्ततिः ।

यस्य मे सर्वशिष्यस्य को न पूज्यो महीतले ।

४१

इति निश्चितबुद्धिर्यः स भवेदावयोः प्रियः ॥ ४१ ॥

brahmādistambaparyantaṃ yasya me gurusantatiḥ |
yasya me sarvaśiṣyasya ko na pūjyo mahītale |
iti niścītabuddhiryaḥ sa bhavedāvayoḥ priyaḥ ||

"From Brahmā down to a tuft of grass extends my lineage of gurus; since I am the disciple of all, who on earth is not to be revered?" — one whose mind is thus resolved becomes dear to us both.

WORD BY WORD ब्रह्मादिस्तम्बपर्यन्तं — from Brahmā down to a tuft of grass · यस्य मे गुरुसन्ततिः — my lineage of gurus extends to it · यस्य मे सर्वशिष्यस्य — since I am the disciple of all · को न पूज्यो महीतले — who on earth is not to be revered · इति निश्चितबुद्धिर्यः — one whose mind is thus resolved · स भवेदावयोः प्रियः — he becomes dear to us both

अहं गुरुरहं ज्येष्ठस्त्वहं वेद्मीति गर्वितः ।

अहमेव गतिर्येषां कौलिका न भवन्ति ते ॥ ४२ ॥

४२

ahaṃ gururahaṃ jyeṣṭhastvahaṃ vedmīti garvitaḥ |
ahameva gatiṛyeṣāṃ kaulikā na bhavanti te ||

"I am the guru, I am the senior, I know" — those who are thus puffed up, for whom "I alone am the refuge", are not Kaulikas.

WORD BY WORD अहं गुरुरहं ज्येष्ठः — "I am the guru, I am the senior" · त्वहं वेद्मीति गर्वितः — "I know" — thus puffed up · अहमेव गतिर्येषां — those for whom "I alone am the refuge" · कौलिका न भवन्ति ते — they are not Kaulikas

श्रीगुरुं कुलशास्त्राणि पूजास्थानानि यानि च ।
भक्त्या श्रीपूर्वकं देवि प्रणम्य परिकीर्तयेत् ॥ ४३ ॥

४३

*śrīguruṃ kulaśāstrāṇi pūjāsthānāni yāni ca |
bhaktyā śrīpūrvakaṃ devī praṇamya parikīrtayet ||*

The Śrī Guru, the Kula scriptures, and whatever places of worship there are, one should name with devotion, prefixing "Śrī" and bowing, O Devī.

WORD BY WORD श्रीगुरुं कुलशास्त्राणि — the Śrī Guru, the Kula scriptures · पूजास्थानानि यानि च — and whatever places of worship there are · भक्त्या श्रीपूर्वकं देवि — with devotion, prefixing "Śrī", O Devī · प्रणम्य परिकीर्तयेत् — one should bow and name them

गुरुं नाम्ना न भाषेत जपकालादृते प्रिये ।
श्रीनाथ देव स्वामीति विवादे साधने वदेत् ॥ ४४ ॥

४४

*guruṃ nāmnā na bhāṣeta japakālādr̥te priye |
śrīnātha deva svāmīti vivāde sādhanē vadet ||*

One should not speak of the guru by name except at the time of japa, O beloved; in debate and in sādhana one should call him "Śrīnātha", "Deva" or "Svāmin".

WORD BY WORD गुरुं नाम्ना न भाषेत — one should not speak of the guru by name · जपकालादृते प्रिये — except at the time of japa, O beloved · श्रीनाथ देव स्वामीति — as "Śrīnātha", "Deva", "Svāmin" · विवादे साधने वदेत् — one should call him in debate and in sādhana

श्रीगुरोः पादुकां मुद्रां मूलमन्त्रं स्वपादुकाम् ।
शिष्यादन्यस्य देवेशि न वदेद् यस्य कस्यचित् ॥ ४५॥

४५

śrīguroḥ pādukāṃ mudrāṃ mūlamantram svapādukām |
śiṣyādanyasya deveśi na vaded yasya kasyacit ||

The Śrī Guru's pādukā, the mudrā, the root mantra and one's own pādukā one should not tell to anyone other than a disciple, whoever he be, O queen of gods.

WORD BY WORD श्रीगुरोः पादुकां मुद्रां — the Śrī Guru's pādukā, the mudrā · मूलमन्त्रं स्वपादुकाम् — the root mantra, one's own pādukā · शिष्यादन्यस्य देवेशि — to anyone other than a disciple, O queen of gods · न वदेद् यस्य कस्यचित् — one should not tell, whoever he be

पारम्पर्यागमाम्नायं मन्त्राचारादिकं प्रिये ।
सर्वं गुरुमुखाल्लब्धं सफलं स्यान्न चान्यथा ॥ ४६॥

४६

pāramparyāgamāmnāyaṃ mantrācārādikam priye |
sarvaṃ gurumukhāllabhaṃ saphalaṃ syānna cānyathā ||

The āgama and āmnāya of the lineage, mantra, conduct and the rest, O beloved — all of it bears fruit when obtained from the guru's mouth, and not otherwise.

WORD BY WORD पारम्पर्यागमाम्नायं — the āgama and āmnāya of the lineage · मन्त्राचारादिकं प्रिये — mantra, conduct and the rest, O beloved · सर्वं गुरुमुखाल्लब्धं — all of it, obtained from the guru's mouth · सफलं स्यान्न चान्यथा — bears fruit, and not otherwise

श्रीशास्त्राश्रयमूलञ्च पुस्तकं न वदेत् प्रिये ।
नित्यं समर्चयेद्भक्त्या पशुहस्ते न निक्षिपेत् ॥ ४७ ॥

४७

*śrīśāstrāśrayamūlañca pustakaṃ na vadet priye |
nityaṃ samarcayedbhaktyā paśuhaste na niṣipet ||*

The Śrī scripture that is one's root and refuge one should not call "a book", O beloved; one should always worship it with devotion and not put it into the hand of a paśu.

WORD BY WORD श्रीशास्त्राश्रयमूलञ्च — the Śrī scripture that is the root and refuge · पुस्तकं न वदेत् प्रिये — one should not call it "a book", O beloved · नित्यं समर्चयेद्भक्त्या — one should always worship it with devotion · पशुहस्ते न निक्षिपेत् — and not put it into the hand of a paśu

स्वदारवन्निषेवेत कुलशास्त्राणि पार्वति ।
पशुशास्त्राणि सर्वाणि वर्जयेत् परदारवत् ॥ ४८ ॥

४८

*svadāravanniṣeveta kulaśāstrāṇi pārvati |
paśuśāstrāṇi sarvāṇi varjayet paradāravat ||*

One should attend to the Kula scriptures as to one's own wife, O Pārvati, and shun all the paśu scriptures as another's wife.

WORD BY WORD स्वदारवन्निषेवेत — one should attend to as to one's own wife · कुलशास्त्राणि पार्वति — the Kula scriptures, O Pārvati · पशुशास्त्राणि सर्वाणि — all the paśu scriptures · वर्जयेत् परदारवत् — one should shun as another's wife

स्वचर्मस्थं यथा क्षीरमपेयं स्याद् द्विजोत्तमैः ।
तथा पशुमुखाद्धर्मो न श्रोतव्यो हि कौलिकैः ॥ ४९ ॥

४९

*svacarmasthaṃ yathā kṣīramapeyaṃ syāḍ dvijottamaiḥ |
tathā paśumukhāddharmo na śrotavyo hi kaulikaiḥ ||*

As milk kept in a dog's skin is not to be drunk by the best of the twice-born, so dharma from the mouth of a paśu is not to be heard by Kaulikas.

WORD BY WORD स्वचर्मस्थं यथा क्षीरम् — as milk kept in a dog's skin · अपेयं स्याद् द्विजोत्तमैः — is not to be drunk by the best of twice-born · तथा पशुमुखाद्धर्मो — so dharma from the mouth of a paśu · न श्रोतव्यो हि कौलिकैः — is not to be heard by Kaulikas

यः शृणोति कुलाचारं यथाशास्त्रञ्च यो वदेत् ।
तावुभौ गच्छतः साक्षाद् योगिनीवीरमेलनम् ॥ ५० ॥

५०

*yaḥ śṛṇoti kulācāraṃ yathāśāstrañca yo vadet |
tāvubhau gacchataḥ sāksād yoginīvīramelanam ||*

One who hears the Kula conduct and one who expounds it according to the śāstra — both of them go directly to the assembly of Yoginīs and Vīras.

WORD BY WORD यः शृणोति कुलाचारं — one who hears the Kula conduct · यथाशास्त्रञ्च यो वदेत् — and one who expounds it according to the śāstra · तौ गच्छतः साक्षात् — both of them go directly · योगिनीवीरमेलनम् — to the assembly of Yoginīs and Vīras

अश्रद्धधाना ये चात्र कुलधर्मे कुलेश्वरि ।
नरकान्नो निवर्तन्ते यावदाहूतसंप्लवम् ॥ ५१ ॥

५१

*aśraddadhānā ye cātra kuladharme kuleśvari |
narakānno nivartante yāvadāhūtasamplavam ||*

Those who have no faith in this Kula dharma, O queen of the Kula, do not return from hell until the final dissolution.

WORD BY WORD अश्रद्धधाना ये चात्र — those who have no faith here · कुलधर्मे कुलेश्वरि — in the Kula dharma, O queen of the Kula · नरकान्नो निवर्तन्ते — do not return from hell · यावदाहूतसंप्लवम् — until the final dissolution

ऊढा धृता तथा क्रीता मूल्येन च समाहृता ।

सकृत् कामरता वापि पञ्चधा गुरुयोषितः ।

५२

अलङ्घ्याः पूजनीयाः स्युर्गुरुवद्गुरुयोषितः ॥ ५२ ॥

ūḍhā dhṛtā tathā kṛitā mūlyena ca samāhṛtā |
sakṛt kāmaraṭā vāpi pañcadhā guruyoṣitaḥ |
alaṅghyāḥ pūjanīyāḥ syurguruvadguruyoṣitaḥ ||

Married, kept, bought, procured for a price, or enjoyed but once — fivefold are the guru's women; the guru's women are not to be transgressed but revered like the guru himself.

WORD BY WORD ऊढा धृता तथा क्रीता — married, kept, likewise bought · मूल्येन च समाहृता — and procured for a price · सकृत् कामरता वापि — or one enjoyed but once · पञ्चधा गुरुयोषितः — fivefold are the guru's women · अलङ्घ्याः पूजनीयाः स्युः — they are not to be transgressed but revered · गुरुवद्गुरुयोषितः — the guru's women, like the guru himself

गुरुशक्तिं वीरभार्या कुमारीं व्रतधारिणीम् ।

व्यङ्गाङ्गीं विकृताङ्गीञ्च कुब्जामपि न कामयेत् ॥ ५३ ॥

५३

guruśaktiṃ vīrabhāryāṃ kumārīṃ vrata dhārīṇīm |
vyāṅgāṅgīṃ vikṛtāṅgīñca kubjāmapī na kāmayet ||

The guru's Śakti, a Vīra's wife, a maiden, a woman under a vow, one maimed, one deformed, or even a hunchback — one should not desire.

WORD BY WORD गुरुशक्तिं वीरभार्या — the guru's Śakti, a Vīra's wife · कुमारीं व्रतधारिणीम् — a maiden, a woman under a vow · व्यङ्गाङ्गीं विकृताङ्गीञ्च — one maimed, one deformed · कुब्जामपि न कामयेत् — or even a hunchback — one should not desire

सुताञ्च भगिनीं पौत्रीं स्नुषां वापि प्रियामपि ।

न कामयेद् गुरोरग्रे कुर्यान्नान्योन्यसंग्रहम् ॥ ५४ ॥

५४

*sutāñca bhaginīm pauṭrīm snuṣāṃ vāpi priyāmapī |
na kāmayed guroragre kuryānnānyonyasaṃgraham ||*

A daughter, sister, granddaughter or daughter-in-law, even if beloved, one should not desire before the guru, nor engage in mutual embrace.

WORD BY WORD सुताञ्च भगिनीं पौत्रीं — a daughter, sister, granddaughter · स्नुषां वापि प्रियामपि — or daughter-in-law, even if beloved · न कामयेद् गुरोरग्रे — one should not desire before the guru · कुर्यान्नान्योन्यसंग्रहम् — nor engage in mutual embrace

कृष्णांशुकां कृष्णवर्णां कुमारीञ्च कृशोदरीम् ।

मनोहरां यौवनस्थामर्चयेद्देवताधिया ॥ ५५ ॥

५५

*kṛṣṇāṃśukāṃ kṛṣṇavarṇāṃ kumārīñca kṛśodarīm |
manoharāṃ yauvanasthāmarcayeddevatādhiyā ||*

A dark-robed, dark-complexioned, slender-waisted, charming maiden in her youth one should worship with the thought of the deity.

WORD BY WORD कृष्णांशुकां कृष्णवर्णां — dark-robed, dark-complexioned · कुमारीञ्च कृशोदरीम् — a maiden, slender-waisted · मनोहरां यौवनस्थाम् — charming, in her youth · अर्चयेद्देवताधिया — one should worship with the thought of the deity

एकदापि न सेवेत बलेन कुलयोगिनीम् ।

चक्रमध्ये स्वयं क्षुब्धां कामयेत् कुलसुन्दरि ॥ ५६ ॥

५६

*ekadāpi na seveta balena kulayoginīm |
cakramadhye svayaṃ kṣubdhāṃ kāmayet kulasundari ||*

Not even once should one enjoy a Kula Yoginī by force; in the cakra one may desire her who is herself aroused, O beauty of the Kula.

WORD BY WORD एकदापि न सेवेत — not even once should one enjoy · बलेन कुलयोगिनीम् — a Kula Yoginī by force · चक्रमध्ये स्वयं क्षुब्धां — in the cakra, one herself aroused · कामयेत् कुलसुन्दरि — one may desire, O beauty of the Kula

आममांसं सुराकुम्भं मत्तेभं सिद्धिलिङ्गिनम् ।
सहकारमशोकञ्च क्रीडालोलाः कुमारिकाः ॥ ५७ ॥

५७

āmamāṃsaṃ surākumbhaṃ mattebhaṃ siddhilinginam |
sahakāramaśokañca kṛīḍālolāḥ kumārikāḥ ||

Raw meat, a jar of wine, a rutting elephant, one bearing the marks of siddhi, a mango tree, an aśoka, girls at play,

WORD BY WORD आममांसं सुराकुम्भं — raw meat, a jar of wine · मत्तेभं सिद्धिलिङ्गिनम् — a rutting elephant, one bearing the marks of siddhi · सहकारमशोकञ्च — a mango tree and an aśoka · क्रीडालोलाः कुमारिकाः — girls at play

एकवृक्षं श्मशानञ्च समूहं योषितामपि ।
नारीञ्च रक्तवसनां दृष्ट्वा वन्देत भक्तितः ॥ ५८ ॥

५८

ekavṛkṣaṃ śmaśānañca samūhaṃ yoṣitāmapi |
nārīñca raktavasanaṃ dṛṣṭvā vandeta bhaktitaḥ ||

a solitary tree, a cremation ground, a gathering of women, and a woman in red garments — on seeing these one should salute them with devotion.

WORD BY WORD एकवृक्षं श्मशानञ्च — a solitary tree, a cremation ground · समूहं योषितामपि — and a gathering of women · नारीञ्च रक्तवसनां — and a woman in red garments · दृष्ट्वा वन्देत भक्तितः — on seeing these one should salute them with devotion

गुरुशक्तिसुतज्येष्ठकनिष्ठान् कुलदेशिकान् ।
कुलदर्शनशास्त्राणि कुलद्रव्याणि कौलिकान् ॥ ५९ ॥

५९

guruśaktisutajyeṣṭhakaniṣṭhān kuladeśikān |
kuladarśanaśāstrāṇi kuladravyāṇi kaulikān ||

The guru's Śakti, son, seniors and juniors, the Kula teachers, the scriptures of the Kula doctrine, the Kula substances, the Kaulikas,

WORD BY WORD गुरुशक्तिसुतज्येष्ठकनिष्ठान् — the guru's Śakti, son, seniors and juniors · कुलदेशिकान् — the Kula teachers · कुलदर्शनशास्त्राणि — the scriptures of the Kula doctrine · कुलद्रव्याणि कौलिकान् — the Kula substances, the Kaulikas

प्रेरकान् सूचकांश्चापि वाचकान् दर्शकांस्तथा ।
शिक्षकान् बोधकान् योगी योगिनीसिद्धिरूपकान् ॥ ६० ॥

६०

prerakān sūcakāṃścāpi vācakān darśakāṃstathā |
śikṣakān bodhakān yogī yoginīsiddhirūpakān ||

those who prompt, point out, expound, show, train and awaken —
the yogī regards them all as forms of the Yoginīs and Siddhas;

WORD BY WORD प्रेरकान् सूचकांश्चापि — those who prompt and those who point
out · वाचकान् दर्शकांस्तथा — those who expound and those who show · शिक्षकान् बोधकान्
योगी — those who train and those who awaken — the yogī · योगिनीसिद्धिरूपकान् — regards
them as forms of the Yoginīs and Siddhas

कन्यां कुमारिकां नग्नमुन्मत्तां वापि योषितम् ।
न निन्देन्न जुगुप्सेत न हसेन्नावमानयेत् ॥ ६१ ॥

६१

kanyāṃ kumārikāṃ nagnāmunmattāṃ vāpi yoṣitam |
na nindenna jugupseta na hasennāvamānayet ||

a girl, a maiden, a naked or a mad woman — one should not revile,
loathe, laugh at or slight any of them.

WORD BY WORD कन्यां कुमारिकां — a girl, a maiden · नग्नमुन्मत्तां वापि योषितम् — a naked
or mad woman · न निन्देन्न जुगुप्सेत — one should not revile, nor loathe · न हसेन्नावमानयेत् —
nor laugh at, nor slight

नाप्रियं नानृतं ब्रूयात् कस्यापि कुलयोगिनः ।
कुरूपा चेति कृष्णेति न वदेत् कुलयोषितम् ॥ ६२ ॥

६२

nāpriyaṃ nānṛtaṃ brūyāt kasyāpi kulayogināḥ |
kurūpā ceti kṛṣṇeti na vadet kulayoṣitam ||

One should speak nothing unpleasant or untrue to any Kula yogī;
one should not call a Kula woman "ugly" or "dark".

WORD BY WORD नाप्रियं नानृतं ब्रूयात् — one should speak nothing unpleasant or
untrue · कस्यापि कुलयोगिनः — to any Kula yogī · कुरूपा चेति कृष्णेति — "ugly" or "dark" · न
वदेत् कुलयोषितम् — one should not call a Kula woman

परीक्षयेन्न भक्तानां वीराणाञ्च कृताकृतम् ।
न पश्येद्वनितां नग्नमुन्मत्तां प्रकटस्तनीम् ॥ ६३ ॥

६३

*parīkṣayenna bhaktānāṃ vīrāṇāñca kṛtākṛtam |
na paśyedvanitāṃ nagnāmunmattāṃ prakṛtaṣtanīm ||*

One should not scrutinise the doings and omissions of devotees and Viras; one should not gaze at a woman who is naked, mad, or with breasts exposed.

WORD BY WORD परीक्षयेन्न भक्तानां — one should not scrutinise the devotees' · वीराणाञ्च कृताकृतम् — and the Viras' doings and omissions · न पश्येद्वनितां — one should not gaze at a woman · नग्नमुन्मत्तां प्रकटस्तनीम् — naked, mad, or with breasts exposed

दिवसे न रमेन्नारीं तद्योनिं नैव वीक्षयेत् ।
या काचिदङ्गना लोके सा मातृकुलसम्भवा ॥ ६४ ॥

६४

*divase na ramennārīṃ tadyoniṃ naiva vīkṣayet |
yā kācidaṅganā loke sā mātṛkulasambhavā ||*

One should not make love to a woman by day, nor look upon her yoni; whatever woman there is in the world, she is born of the family of the Mothers.

WORD BY WORD दिवसे न रमेन्नारीं — one should not make love to a woman by day · तद्योनिं नैव वीक्षयेत् — nor look upon her yoni · या काचिदङ्गना लोके — whatever woman there is in the world · सा मातृकुलसम्भवा — she is born of the family of the Mothers

कुप्यन्ति कुलयोगिन्यो वनितानां व्यतिक्रमात् ।

स्त्रियं शतापराधाञ्चेत् पुष्पेणापि न ताडयेत् ।

६५

दोषान्न गणयेत् स्त्रीणां गुणानेव प्रकाशयेत् ॥ ६५॥

*kupyanti kulayoginyo vanitānām vyatikramāt |
striyaṃ śatāparādhāñcet puṣpeṇāpi na tāḍayet |
doṣānna gaṇayet strīṇāṃ guṇāneva prakāśayet ||*

The Kula Yoginīs grow angry at an offence against women. A woman, even if guilty of a hundred offences, one should not strike even with a flower; one should not count the faults of women but proclaim only their virtues.

WORD BY WORD कुप्यन्ति कुलयोगिन्यो — the Kula Yoginīs grow angry · वनितानां व्यतिक्रमात् — at an offence against women · स्त्रियं शतापराधाञ्चेत् — a woman, even if guilty of a hundred offences · पुष्पेणापि न ताडयेत् — one should not strike even with a flower · दोषान्न गणयेत् स्त्रीणां — one should not count the faults of women · गुणानेव प्रकाशयेत् — one should proclaim only their virtues

तिष्ठन्ति कुलयोगिन्यः कुलवृक्षेषु सर्वदा ।

तत्पत्रेषु न भोक्तव्यमर्चयेत्तु विशेषतः ॥ ६६॥

६६

*tiṣṭhanti kulayoginyaḥ kulavṛkṣeṣu sarvadā |
tatpatreṣu na bhoktavyamarçayettu viśeṣataḥ ||*

The Kula Yoginīs always dwell in the Kula trees; one should not eat off their leaves but should worship them especially.

WORD BY WORD तिष्ठन्ति कुलयोगिन्यः — the Kula Yoginīs dwell · कुलवृक्षेषु सर्वदा — in the Kula trees always · तत्पत्रेषु न भोक्तव्यम् — one should not eat off their leaves · अर्चयेत्तु विशेषतः — but should worship them especially

न स्वपेत् कुलवृक्षाधो न चोपद्रवमाचरेत् ।
दृष्ट्वा भक्त्या नमस्कुर्याच्छेदयेन्न कदाचन ॥ ६७॥

६७

*na svapet kulavṛkṣādho na copadravamācaret |
dṛṣṭvā bhaktyā namaskuryācchedayenna kadācana ||*

One should not sleep beneath a Kula tree, nor do it any harm; on seeing it one should bow with devotion and never cut it.

WORD BY WORD न स्वपेत् कुलवृक्षाधो — one should not sleep beneath a Kula tree · न चोपद्रवमाचरेत् — nor do it any harm · दृष्ट्वा भक्त्या नमस्कुर्यात् — on seeing it one should bow with devotion · छेदयेन्न कदाचन — and never cut it

श्लेष्मातकं करञ्जाख्यं निम्बाश्वत्थकदम्बकाः ।
बिल्ववटोदुम्बराश्च तिन्तिडी नवमी स्मृता ॥ ६८॥

६८

*śleṣmātakam karañjākhyam nimbāśvatthakadambakāḥ |
bilvavaṭoḍumbarāśca tintiḍī navamī smṛtā ||*

The śleṣmātika, the karañja, nimba, aśvattha, kadamba, bilva, vaṭa and uḍumbara, and the tamarind is remembered as the ninth.

WORD BY WORD श्लेष्मातकं करञ्जाख्यं — the śleṣmātika, the one called karañja · निम्बाश्वत्थकदम्बकाः — nimba, aśvattha, kadamba · बिल्ववटोदुम्बराश्च — bilva, vaṭa and uḍumbara · तिन्तिडी नवमी स्मृता — and the tamarind is remembered as the ninth

प्रायश्चित्तं भृगोः पातं सन्न्यासं व्रतधारणम् ।
तीर्थयात्राभिगमनं कौलः पञ्च विवर्जयेत् ॥ ६९॥

६९

*prāyaścittam bhṛgoḥ pātaṁ sannyāsaṁ vratadhāraṇam |
tīrthayātrābhigamanam kaulaḥ pañca vivarjayet ||*

Expiation, leaping from a cliff, renunciation, undertaking vows and going on pilgrimage — a Kaula should avoid these five.

WORD BY WORD प्रायश्चित्तं भृगोः पातं — expiation, leaping from a cliff · सन्न्यासं व्रतधारणम् — renunciation, undertaking vows · तीर्थयात्राभिगमनं — going on pilgrimage · कौलः पञ्च विवर्जयेत् — a Kaula should avoid these five

वीरहत्या वृथापानं वीरपत्नीनिषेवणम् ।

वीरद्रव्यापहरणम् तत्संयोगश्च पञ्चमः ।

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महापातकमित्युक्तं कौलिकानां कुलान्वये ॥ ७० ॥

*vīrahatyā vṛthāpānaṃ vīrapatnīniṣevaṇam |
vīradravyāpaharaṇam tatsaṃyogaśca pañcamah |
mahāpātakamityuktaṃ kaulikānāṃ kulānvaye ||*

Killing a Vira, drinking in vain, enjoying a Vira's wife, stealing a Vira's substance, and association with such offenders as the fifth — these are called the great sins of Kaulikas in the Kula lineage.

WORD BY WORD वीरहत्या वृथापानं — killing a Vira, drinking in vain · वीरपत्नीनिषेवणम् — enjoying a Vira's wife · वीरद्रव्यापहरणम् — stealing a Vira's substance · तत्संयोगश्च पञ्चमः — and association with such — the fifth · महापातकमित्युक्तं — these are called the great sins · कौलिकानां कुलान्वये — of Kaulikas in the Kula lineage

शैवे तत्त्वपरिज्ञानं गारुडे विषभक्षणम् ।

ज्योतिषे ग्रहणं सारं कौलेऽनुग्रहनिग्रहौ ॥ ७१ ॥

७१

*śaive tattvaparijñānaṃ gāruḍe viṣabhakṣaṇam |
jyotiṣe grahaṇaṃ sāraṃ kaule'nugrahanigrahau ||*

In the Śaiva teaching the essence is knowledge of the tattvas, in the Gāruḍa the eating of poison, in astrology the eclipse, and in the Kaula, grace and punishment.

WORD BY WORD शैवे तत्त्वपरिज्ञानं — in the Śaiva teaching, knowledge of the tattvas · गारुडे विषभक्षणम् — in the Gāruḍa, the eating of poison · ज्योतिषे ग्रहणं सारं — in astrology, the eclipse is the essence · कौलेऽनुग्रहनिग्रहौ — in the Kaula, grace and punishment

देवतागुरुशास्त्राणां सिद्धाचारविडम्बकाः ।
विद्याचौरो गुरुद्रोही ब्रह्मराक्षसतां व्रजेत् ॥ ७२ ॥

७२

devatāguruśāstrāṇāṃ siddhācāraviḍambakāḥ |
vidyācauro gurudrohi brahmarākṣasatāṃ vrajet ||

Those who mock the established conduct of deity, guru and scripture, the thief of knowledge and the betrayer of the guru — such a one becomes a brahmarākṣasa.

WORD BY WORD देवतागुरुशास्त्राणां — of deity, guru and scripture · सिद्धाचारविडम्बकाः — those who mock the established conduct · विद्याचौरो गुरुद्रोही — the thief of knowledge, the betrayer of the guru · ब्रह्मराक्षसतां व्रजेत् — becomes a brahmarākṣasa

गुरुवाक्यं हतं कृत्वा वीरान् निर्भर्त्स्य च प्रिये ।
गुरुं हुङ्कृत्य तुङ्कृत्य वीरं निर्जित्य वादतः ।
विकल्प्य कुलशास्त्राणि भवन्ति ब्रह्मराक्षसाः ॥ ७३ ॥

७३

guruvākyaṃ hataṃ kṛtvā vīrān nirbhartsya ca priye |
guruṃ huṅkṛtya tuṅkṛtya vīraṃ nirjitya vādataḥ |
vikalpya kulśāstrāṇi bhavanti brahmarākṣasāḥ ||

Setting at naught the guru's word and rebuking Vīras, O beloved, grunting and snorting at the guru, defeating a Vīra in debate, raising doubts about the Kula scriptures — such men become brahmarākṣasas.

WORD BY WORD गुरुवाक्यं हतं कृत्वा — setting at naught the guru's word · वीरान् निर्भर्त्स्य च प्रिये — and rebuking Vīras, O beloved · गुरुं हुङ्कृत्य तुङ्कृत्य — grunting and snorting at the guru · वीरं निर्जित्य वादतः — defeating a Vīra in debate · विकल्प्य कुलशास्त्राणि — raising doubts about the Kula scriptures · भवन्ति ब्रह्मराक्षसाः — they become brahmarākṣasas

एकाक्षरप्रदातारं यो गुरुञ्चावमानयेत् ।
श्वानं योनिशतं गत्वा चण्डालत्वमवाप्नुयात् ॥ ७४ ॥

७४

*ekākṣarapradātāraṃ yo guruñcāvamānayet |
śvānaṃ yoniśataṃ gatvā caṇḍālatvamavāpnuyāt ||*

One who slights a guru who has given even one syllable, after passing through a hundred births as a dog, attains the state of a caṇḍāla.

WORD BY WORD एकाक्षरप्रदातारं — the giver of even one syllable · यो गुरुञ्चावमानयेत् — one who slights such a guru · श्वानं योनिशतं गत्वा — after passing through a hundred births as a dog · चण्डालत्वमवाप्नुयात् — attains the state of a caṇḍāla

मातरं पितरं भार्या भ्रातरं बान्धवं सुतम् ।
कुलनिन्दाकरं देवि हन्यादेवाविचारयन् ॥ ७५ ॥

७५

*mātaraṃ pitaraṃ bhāryāṃ bhrātaraṃ bāndhavaṃ sutam |
kulanindākaraṃ devi hanyādevāvicārayan ||*

Mother, father, wife, brother, kinsman or son — one who reviles the Kula, O Devī, one should slay without hesitation.

WORD BY WORD मातरं पितरं भार्या — mother, father, wife · भ्रातरं बान्धवं सुतम् — brother, kinsman, son · कुलनिन्दाकरं देवि — one who reviles the Kula, O Devī · हन्यादेवाविचारयन् — one should slay without hesitation

गुर्वर्थं देवतार्थं वा कौलिकार्थं कुलेश्वरि ।
कुलागमार्थमथवा कुलधर्मार्थमेव वा ॥ ७६ ॥

७६

*gurvarthaṃ devatārthaṃ vā kaulikārthaṃ kuleśvari |
kulāgamārthamathavā kuladharmārthameva vā ||*

For the sake of the guru or of the deity, for the sake of a Kaulika, O queen of the Kula, or for the sake of the Kula āgama or the Kula dharma,

WORD BY WORD गुर्वर्थं देवतार्थं वा — for the sake of the guru or of the deity · कौलिकार्थं कुलेश्वरि — for the sake of a Kaulika, O queen of the Kula · कुलागमार्थमथवा — or for the sake of the Kula āgama · कुलधर्मार्थमेव वा — or for the sake of the Kula dharma

देवि निन्दाकरं हत्वा बाधितः स्वयमेव वा ।
यस्त्यजेद्दुस्त्यजप्राणान् स परे लीयते शिवे ॥ ७७ ॥

७७

*devi nindākaraṃ hatvā bādhiṭaḥ svayameva vā |
yastyajeddustyajapṛāṇān sa pare liyate śive ||*

O Devī, one who, having slain the reviler or being himself oppressed, gives up the life so hard to give up — he is absorbed in the supreme Śiva.

WORD BY WORD देवि निन्दाकरं हत्वा — O Devī, having slain the reviler · बाधितः स्वयमेव वा — or being himself oppressed · यस्त्यजेद्दुस्त्यजप्राणान् — one who gives up the life so hard to give up · स परे लीयते शिवे — is absorbed in the supreme Śiva

एकस्मिन्निधनं यत्र प्रापिते दुष्टचारिणि ।
बहूनां भवति क्षेमं पुण्यं तस्य वधे भवेत् ॥ ७८ ॥

७८

*ekasminnidhanaṃ yatra prāpīte duṣṭacāriṇi |
bahūnāṃ bhavati kṣemaṃ puṇyaṃ tasya vadhe bhavet ||*

Where the welfare of many comes about through the death of one evildoer, there is merit in slaying him.

WORD BY WORD एकस्मिन्निधनं यत्र — where, by the death of one · प्रापिते दुष्टचारिणि — evildoer being brought about · बहूनां भवति क्षेमं — the welfare of many comes to be · पुण्यं तस्य वधे भवेत् — in slaying him there is merit

श्रीचक्रकृतवृत्तान्तं शुभं वा यदि वाऽशुभम् ।
कदाचिन्नैव वक्तव्यमित्याज्ञा परमेश्वरि ॥ ७९ ॥

७९

*śrīcakrakṛtavṛttāntaṃ śubhaṃ vā yadi vā'śubham |
kadācinnaiṇa vaktavyamityājñā paramaśvari ||*

What has happened in the Śrīcakra, whether good or ill, should never be told — such is the command, O supreme Queen.

WORD BY WORD श्रीचक्रकृतवृत्तान्तं — what has happened in the Śrīcakra · शुभं वा यदि वाऽशुभम् — whether good or ill · कदाचिन्नैव वक्तव्यम् — should never be told · इत्याज्ञा परमेश्वरि — such is the command, O supreme Queen

कुलधर्मप्रसङ्गञ्च पशूनां पुरतः प्रिये ।
कदाचिन्नैव कुर्वीत शूद्राग्रे वेदपाठवत् ॥ ८० ॥

८०

*kuladharmaprasaṅgañca paśūnāṃ purataḥ priye |
kadācinnaiḥ kurvīta śūdrāgre vedapāṭhavat ||*

One should never talk of the Kula dharma before paśus, O beloved, just as the Veda is not recited before a śūdra.

WORD BY WORD कुलधर्मप्रसङ्गञ्च — talk of the Kula dharma · पशूनां पुरतः प्रिये — before paśus, O beloved · कदाचिन्नैव कुर्वीत — one should never make · शूद्राग्रे वेदपाठवत् — as the Veda is not recited before a śūdra

पीठक्षेत्रागमाम्नायं तद्विद्याचारकौलिकान् ।
कुलद्रव्यादिकं देवि न वदेत् पशुसन्निधौ ॥ ८१ ॥

८१

*pīṭhakṣetrāgamāmnāyaṃ tadvidyācārakaulikān |
kuladravyādikaṃ devi na vadet paśusannidhau ||*

The pīṭhas, kṣetras, āgamas and āmnāyas, their vidyās, conduct and the Kaulikas, the Kula substances and the rest, O Devī — one should not speak of these in the presence of a paśu.

WORD BY WORD पीठक्षेत्रागमाम्नायं — the pīṭhas, kṣetras, āgamas and āmnāyas · तद्विद्याचारकौलिकान् — their vidyās, conduct and the Kaulikas · कुलद्रव्यादिकं देवि — the Kula substances and the rest, O Devī · न वदेत् पशुसन्निधौ — one should not speak of in the presence of a paśu

यथा रक्षति चौरैर्भ्यो धनधान्यादिकं प्रिये ।
कुलधर्मं तथा देवि पशुभ्यः परिरक्षयेत् ॥ ८२ ॥

८२

*yathā rakṣati caurebhyo dhanadhānyādikaṃ priye |
kuladharmam tathā devi paśubhyaḥ parirakṣayet ||*

As one guards wealth, grain and the rest from thieves, O beloved, so should one guard the Kula dharma from paśus, O Devī.

WORD BY WORD यथा रक्षति चौरैर्भ्यो — as one guards from thieves · धनधान्यादिकं प्रिये — wealth, grain and the rest, O beloved · कुलधर्मं तथा देवि — so the Kula dharma, O Devī · पशुभ्यः परिरक्षयेत् — one should guard from paśus

अन्तः कौलो बहिः शैवो जनमध्ये तु वैष्णवः ।
कौलं सुगोपयेद्देवि नारिकेलफलाम्बुवत् ॥ ८३ ॥

८३

antaḥ kaulo bahiḥ śaivo janamadhye tu vaiṣṇavaḥ |
kaulaṁ sugopayeddevi nārikelaphalāmbuvat ||

Inwardly a Kaula, outwardly a Śaiva, and among people a Vaiṣṇava — one should hide the Kaula well, O Devī, like the water within a coconut.

WORD BY WORD अन्तः कौलो बहिः शैवो — inwardly a Kaula, outwardly a Śaiva · जनमध्ये तु वैष्णवः — and among people a Vaiṣṇava · कौलं सुगोपयेद्देवि — one should hide the Kaula well, O Devī · नारिकेलफलाम्बुवत् — like the water within a coconut

कुलधर्मादिकं सर्वं सर्वावस्थासु सर्वदा ।
गोपयेच्च प्रयत्नेन जननीजारगर्भवत् ॥ ८४ ॥

८४

kuladharmādikaṁ sarvaṁ sarvāvasthāsu sarvadā |
gopayecca prayatnena jananijāragarbhavat ||

The Kula dharma and all the rest one should hide with care in all conditions, always, like a mother her pregnancy by a lover.

WORD BY WORD कुलधर्मादिकं सर्वं — the Kula dharma and all the rest · सर्वावस्थासु सर्वदा — in all conditions, always · गोपयेच्च प्रयत्नेन — one should hide with care · जननीजारगर्भवत् — like a mother her pregnancy by a lover

वेदशास्त्रपुराणानि स्पष्टानि गणिका इव ।
इयन्तु शाम्भवी विद्या गुप्ता कुलवधूरिव ॥ ८५ ॥

८५

vedaśāstrapurāṇāni spaṣṭhāni gaṇikā iva |
iṃyantu śāmbhāvī vidyā guptā kulavadhūriva ||

The Vedas, śāstras and Purāṇas are open like a courtesan; but this Śāmbhāvī vidyā is hidden like a bride of good family.

WORD BY WORD वेदशास्त्रपुराणानि — the Vedas, śāstras and Purāṇas · स्पष्टानि गणिका इव — are open, like a courtesan · इयन्तु शाम्भवी विद्या — but this Śāmbhāvī vidyā · गुप्ता कुलवधूरिव — is hidden, like a bride of good family

सुगुप्तकौलिकाचारमनुगृह्णन्ति देवताः ।
वाञ्छासिद्धिं प्रयच्छन्ति नाशयन्ति प्रकाशकान् ॥ ८६ ॥

८६

suguptakaulikācāramanugrṇanti devatāḥ |
vāñchāsiddhiṃ prayacchanti nāśayanti prakāśakān ||

The deities favour one whose Kaulika conduct is well hidden and grant the fulfilment of his wishes; those who reveal it they destroy.

WORD BY WORD सुगुप्तकौलिकाचारम् — one whose Kaulika conduct is well hidden · अनुगृह्णन्ति देवताः — the deities favour · वाञ्छासिद्धिं प्रयच्छन्ति — they grant the fulfilment of wishes · नाशयन्ति प्रकाशकान् — and destroy those who reveal

कुलेशि कुलशास्त्रज्ञाः कुलपूजापरायणाः ।
ये त्वां रहसि सेवन्ते ते तिष्ठन्ति तवान्तिके ॥ ८७ ॥

८७

kuleśi kulaśāstrajñāḥ kulapūjāparāyaṇāḥ |
ye tvāṃ rahasi sevante te tiṣṭhanti tavāntike ||

O queen of the Kula, those who know the Kula scriptures and are devoted to the Kula worship, who serve you in secret — they abide in your presence.

WORD BY WORD कुलेशि कुलशास्त्रज्ञाः — O queen of the Kula, those who know the Kula scriptures · कुलपूजापरायणाः — devoted to the Kula worship · ये त्वां रहसि सेवन्ते — who serve you in secret · ते तिष्ठन्ति तवान्तिके — they abide in your presence

गुरुं प्रकाशयेद्दीमान् मन्त्रं यत्नेन गोपयेत् ।
अप्रकाशप्रकाशाभ्यां नश्यतः सम्पदायुषी ॥ ८८ ॥

८८

guruṃ prakāśayeddhīmān mantraṃ yatnena gopayet |
aprakāśaparakāśābhyāṃ naśyataḥ sampadāyusi ||

The wise one should make the guru known and hide the mantra with care; by hiding the one and revealing the other, wealth and life perish.

WORD BY WORD गुरुं प्रकाशयेद्दीमान् — the wise one should make the guru known · मन्त्रं यत्नेन गोपयेत् — and hide the mantra with care · अप्रकाशप्रकाशाभ्यां — by hiding the one and revealing the other · नश्यतः सम्पदायुषी — wealth and life perish

सर्वाचारपरिभ्रष्टः कुलाचारं समाश्रयेत् ।
कुलाचारपरिभ्रष्टो रौरवं नरकं व्रजेत् ॥ ८९ ॥

८९

*sarvācāraparibhraṣṭaḥ kulācāraṃ samāśrayet |
kulācāraparibhraṣṭo rauravaṃ narakam vrajet ||*

One fallen from every other conduct should take refuge in the Kula conduct; one fallen from the Kula conduct goes to the Raurava hell.

WORD BY WORD सर्वाचारपरिभ्रष्टः — one fallen from every other conduct · कुलाचारं समाश्रयेत् — should take refuge in the Kula conduct · कुलाचारपरिभ्रष्टो — one fallen from the Kula conduct · रौरवं नरकं व्रजेत् — goes to the Raurava hell

शास्त्रेषु निष्कृतिर्दृष्टा महापातकिनामपि ।
कुलभ्रष्टस्य देवेशि न दृष्टा निष्कृतिः क्वचित् ॥ ९० ॥

९०

*śāstreṣu niṣkṛtirḍrṣṭā mahāpātakināmapi |
kulabhraṣṭasya deveśi na ḍrṣṭā niṣkṛtiḥ kvacit ||*

In the śāstras an expiation is seen even for the greatest sinners; for one fallen from the Kula, O queen of gods, no expiation is seen anywhere.

WORD BY WORD शास्त्रेषु निष्कृतिर्दृष्टा — in the śāstras an expiation is seen · महापातकिनामपि — even for the greatest sinners · कुलभ्रष्टस्य देवेशि — for one fallen from the Kula, O queen of gods · न दृष्टा निष्कृतिः क्वचित् — no expiation is seen anywhere

कुलधर्मं समाश्रित्य आचारं यो न पालयेत् ।
यथेच्छचारिणस्तस्य महापातकिनः प्रिये ॥ ९१ ॥

९१

*kuladharmaṃ samāśritya ācāraṃ yo na pālayet |
yatheccchacāriṇastasya mahāpātakinaḥ priye ||*

One who, having taken refuge in the Kula dharma, does not keep its conduct — for him who acts as he pleases, a great sinner, O beloved,

WORD BY WORD कुलधर्मं समाश्रित्य — having taken refuge in the Kula dharma · आचारं यो न पालयेत् — one who does not keep its conduct · यथेच्छचारिणस्तस्य — for him who acts as he pleases · महापातकिनः प्रिये — a great sinner, O beloved

आपदो दुरितं रोगा दारिद्र्यं कलहो भयम् ।
योगिनीनां प्रकोपश्च स्खलितानि पदे पदे ॥ ९२ ॥

९२

āpado duritaṃ rogā dāridryaṃ kalaho bhayaṃ |
yoginīnāṃ prakopaśca skhalitāni pade pade ||

there are calamities, misfortune, diseases, poverty, strife, fear, the wrath of the Yoginis and stumblings at every step.

WORD BY WORD आपदो दुरितं रोगा — calamities, misfortune, diseases · दारिद्र्यं कलहो भयम् — poverty, strife, fear · योगिनीनां प्रकोपश्च — the wrath of the Yoginis · स्खलितानि पदे पदे — and stumblings at every step

भ्रंशमानः प्रनष्टश्च तेजोहीनोऽतिदुर्मतिः ।
निन्दितः सर्वविद्विष्टो विह्वलः सङ्गवर्जितः ।
देशाद्देशान्तरं याति कार्यहानिश्च सर्वदा ॥ ९३ ॥

९३

bhraṃśamānaḥ pranaṣṭaśca tejahīno'tidurmatih |
ninditaḥ sarvavidviṣṭo vihvalaḥ saṅgavarjitaḥ |
deśāddeśāntaraṃ yāti kāryahāniśca sarvadā ||

Falling, ruined, bereft of lustre, utterly evil-minded, reviled, hated by all, distraught, shunned by company — he wanders from land to land and his undertakings always fail.

WORD BY WORD भ्रंशमानः प्रनष्टश्च — falling, ruined · तेजोहीनोऽतिदुर्मतिः — bereft of lustre, utterly evil-minded · निन्दितः सर्वविद्विष्टो — reviled, hated by all · विह्वलः सङ्गवर्जितः — distraught, shunned by company · देशाद्देशान्तरं याति — he wanders from land to land · कार्यहानिश्च सर्वदा — and his undertakings always fail

तत्रापि कुलमार्गस्थाः शाकिन्यः कुलपालिकाः ।
भक्षयन्ति पुरा तासां वरो दत्तो मयेव तु ॥ ९४ ॥

९४

*tatrāpi kulamārgasthāḥ śākinyaḥ kulapālikāḥ |
bhakṣayanti purā tāsāṃ varo datto mayeva tu ||*

And there too the Śākinīs who stand on the Kula path, the guardians of the Kula, devour him; for of old that boon was granted them by me myself.

WORD BY WORD तत्रापि कुलमार्गस्थाः — and there too, those who stand on the Kula path · शाकिन्यः कुलपालिकाः — the Śākinīs, guardians of the Kula · भक्षयन्ति — devour him · पुरा तासां वरो दत्तो मयेव तु — for of old that boon was granted them by me myself

तस्मादाचारवान् देवि योगिनीनां प्रियो भवेत् ।
नाशयन्ति चतुर्वेदाननाचाराः कुलेश्वरि ॥ ९५ ॥

९५

*tasmādācāravān devi yoginīnāṃ priyo bhavet |
nāśayanti caturvedānanācārāḥ kuleśvari ||*

Therefore, O Devī, one of good conduct becomes dear to the Yoginīs; even knowers of the four Vedas they destroy if their conduct is bad, O queen of the Kula.

WORD BY WORD तस्मादाचारवान् देवि — therefore, O Devī, one of good conduct · योगिनीनां प्रियो भवेत् — becomes dear to the Yoginīs · नाशयन्ति चतुर्वेदान् — they destroy even one who knows the four Vedas · अनाचाराः कुलेश्वरि — if his conduct is bad, O queen of the Kula

पादुकामात्रसारज्ञः सदाचारेषु यन्त्रितः ।

सदाचारेण देवत्वं योगिनीवीरमेलनम् ।

९६

सम्प्राप्नुवन्ति तिर्यक्त्वं कौलिकास्तद्विपर्ययात् ॥ ९६ ॥

pādukāmātrasārajñāḥ sadācāreṣu yantritaḥ |

sadācāreṇa devatvaṃ yoginīviramelanam |

samprāpnuvanti tiryaktvaṃ kaulikāstadviparyayāt ||

One who knows the essence of the pādukā alone and is bound to good conduct — by good conduct Kaulikas attain divinity and the assembly of Yoginīs and Vīras; by its opposite they attain the state of beasts.

WORD BY WORD पादुकामात्रसारज्ञः — one who knows the essence of the pādukā alone · सदाचारेषु यन्त्रितः — bound to good conduct · सदाचारेण देवत्वं — by good conduct, divinity · योगिनीवीरमेलनम् — and the assembly of Yoginīs and Vīras · सम्प्राप्नुवन्ति — they attain · तिर्यक्त्वं कौलिकास्तद्विपर्ययात् — Kaulikas attain the state of beasts by its opposite

आज्ञासिद्धमिदं कौलमनाचाराद्विनश्यति ।

आचारपालनात् सत्यमाज्ञासिद्धिर्भविष्यति ॥ ९७ ॥

९७

ājñāsiddhamidaṃ kaulamanācārādvinaśyati |

ācārapālanāt satyamājñāsiddhirbhaviṣyati ||

This Kaula is established by command; it perishes through bad conduct. By keeping the conduct, truly, the perfection of the command will come.

WORD BY WORD आज्ञासिद्धमिदं कौलम् — this Kaula is established by command · अनाचाराद्विनश्यति — it perishes through bad conduct · आचारपालनात् सत्यम् — by keeping the conduct, truly · आज्ञासिद्धिर्भविष्यति — the perfection of the command will come

नाभिषेको न मन्त्रो वा न शास्त्रपठनादिकम् ।
कारणं कुलधर्मस्य सदाचारः कुलेश्वरि ॥ ९८ ॥

९८

*nābhiṣeko na mantra vā na śāstrapaṭhanādikam |
kāraṇaṃ kuladharmasya sadācāraḥ kuleśvari ||*

Neither consecration, nor mantra, nor recitation of scripture and the rest is the cause of the Kula dharma, but good conduct, O queen of the Kula.

WORD BY WORD नाभिषेको न मन्त्रो वा — not consecration, nor mantra · न शास्त्रपठनादिकम् — nor recitation of scripture and the rest · कारणं कुलधर्मस्य — is the cause of the Kula dharma · सदाचारः कुलेश्वरि — but good conduct, O queen of the Kula

बाला श्रीपादुकातत्त्वत्रयाचारादिवासनाः ।
यो वेत्ति समयी स स्यात् कौलिकश्चापि शाम्भवि ॥ ९९ ॥

९९

*bālā śrīpādukātattvatrayācārādivāsanāḥ |
yo veti samayī sa syāt kaulikaścāpi śāmbhavi ||*

One who knows the Bālā, the Śrī pādukā, the three tattvas, the conduct and the other impressions — he is a samayin and a Kaulika too, O Śāmbhavi.

WORD BY WORD बाला श्रीपादुकातत्त्वत्रयाचारादिवासनाः — the Bālā, the Śrī pādukā, the three tattvas, the conduct and the other impressions · यो वेत्ति समयी स स्यात् — one who knows them is a samayin · कौलिकश्चापि शाम्भवि — and a Kaulika too, O Śāmbhavi

तावन्न कौलिको देवि यावन्न समयीकृतः ।
देहपाते विमोक्षः स्यात् समयाचारपालनात् ॥ १०० ॥

१००

*tāvanna kauliko devi yāvanna samayīkṛtaḥ |
dehapaṭe vimokṣaḥ syāt samayācārapālanaṭ ||*

One is not a Kaulika, O Devī, until he has been made a samayin; from keeping the samaya conduct there is liberation at the fall of the body.

WORD BY WORD तавन्न कौलिको देवि — one is not a Kaulika, O Devī · यावन्न समयीकृतः — until he has been made a samayin · देहपाते विमोक्षः स्यात् — at the fall of the body there is liberation · समयाचारपालनात् — from keeping the samaya conduct

संस्कारेण विहीनत्वाद् गुरुवाक्यस्य लङ्घनात् ।
आचारवर्जनाद्देवि कौलिकः पतितो भवेत् ॥ १०१ ॥

१०१

*saṃskāreṇa vihīnatvāḍ guruvākyasya laṅghanāt |
ācāravarjanāḍdevi kaulikaḥ patito bhavet ||*

Through lack of the saṃskāra, through transgressing the guru's word, and through abandoning the conduct, O Devī, a Kaulika becomes fallen.

WORD BY WORD संस्कारेण विहीनत्वात् — through lack of the saṃskāra · गुरुवाक्यस्य लङ्घनात् — through transgressing the guru's word · आचारवर्जनाद्देवि — through abandoning the conduct, O Devī · कौलिकः पतितो भवेत् — a Kaulika becomes fallen

नित्यं नैमित्तिकं द्रव्यं मन्त्रयन्त्रादिलोपनम् ।
अनर्हपशुदुःसङ्गमन्त्रसाङ्कर्यसम्भवम् ॥ १०२ ॥

१०२

*nityaṃ naimittikaṃ dravyaṃ mantrayantrādilopanam |
anarhapaśuduḥsaṅgamantrasāṅkaryasambhavam ||*

Omission of the daily and occasional substance, of mantra, yantra and the rest, the bad company of the unworthy and of paśus, and what arises from the mixing of mantras,

WORD BY WORD नित्यं नैमित्तिकं द्रव्यं — the daily and the occasional substance · मन्त्रयन्त्रादिलोपनम् — omission of mantra, yantra and the rest · अनर्हपशुदुःसङ्ग — bad company of the unworthy and of paśus · मन्त्रसाङ्कर्यसम्भवम् — and what arises from the mixing of mantras

गुप्तप्रकटसम्भूतं ज्ञानाज्ञानकृतं प्रिये ।
एवमादिषु दोषेषु पापस्य गुरुलाघवम् ॥ १०३ ॥

१०३

*guptaprakaṭasambhūtaṃ jñānājñānakṛtaṃ priye |
evamādiṣu doṣeṣu pāpasya gurulāghavam ||*

arising in secret or in the open, done knowingly or unknowingly, O beloved — in such faults as these the sin is graver or lighter.

WORD BY WORD गुप्तप्रकटसम्भूतं — arising in secret or in the open · ज्ञानाज्ञानकृतं प्रिये — done knowingly or unknowingly, O beloved · एवमादिषु दोषेषु — in such faults as these · पापस्य गुरुलाघवम् — the sin is graver or lighter

देशं कालं वयो वित्तं सम्यग् ज्ञात्वा यथाविधि ।
प्रायश्चित्तं गुरुर्दद्यात् सर्वपापविशुद्धये ॥ १०४ ॥

१०४

deśaṃ kālaṃ vayo vittaṃ samyag jñātvā yathāvidhi |
prāyaścittaṃ gururdadyāt sarvapāpaviśuddhaye ||

Having rightly considered place, time, age and means, the guru should prescribe the expiation according to rule, for purification from all sin.

WORD BY WORD देशं कालं वयो वित्तं — place, time, age, means · सम्यग् ज्ञात्वा यथाविधि — having rightly considered, according to rule · प्रायश्चित्तं गुरुर्दद्यात् — the guru should prescribe the expiation · सर्वपापविशुद्धये — for purification from all sin

शिष्योऽपि गुरुणाऽऽज्ञप्तं प्रायश्चित्तं समाचरेत् ।
अथवा सर्वपापानां गुरुनामजपः स्मृतः ॥ १०५ ॥

१०५

śiṣyo'pi guruṇā'jñaptaṃ prāyaścittaṃ samācaret |
athavā sarvapāpānāṃ gurunāmajapaḥ smṛtaḥ ||

The disciple too should perform the expiation enjoined by the guru; or else, for all sins, japa of the guru's name is prescribed.

WORD BY WORD शिष्योऽपि गुरुणाऽऽज्ञप्तं — the disciple too, as enjoined by the guru · प्रायश्चित्तं समाचरेत् — should perform the expiation · अथवा सर्वपापानां — or else, for all sins · गुरुनामजपः स्मृतः — japa of the guru's name is prescribed

जाम्बूनदस्य कलुषं परिशुद्धं यथाग्निना ।
अनाचारस्य मालिन्यं प्रायश्चित्ताग्निना दहेत् ॥ १०६ ॥

१०६

jāmbūnadasya kaluṣaṃ pariśuddhaṃ yathāgninā |
anācārasya mālinyaṃ prāyaścittāgninā dahet ||

As the dross of gold is purified by fire, so should one burn the stain of bad conduct with the fire of expiation.

WORD BY WORD जाम्बूनदस्य कलुषं — the dross of gold · परिशुद्धं यथाग्निना — is purified by fire · अनाचारस्य मालिन्यं — so the stain of bad conduct · प्रायश्चित्ताग्निना दहेत् — one should burn with the fire of expiation

बहुनात्र किमुक्तेन रहस्यं शृणु पार्वति ।
वर्णाश्रमाणां सर्वेषामाचारः सद्गतिप्रदः ॥ १०७ ॥

१०७

*bahunātra kimuktena rahasyaṃ śṛṇu pārvati |
varṇāśramāṇāṃ sarveṣāmācāraḥ sadgatipradaḥ ||*

What use of saying much here? Hear the secret, O Pārvati: for all the varṇas and āśramas, conduct is what bestows the good end.

WORD BY WORD बहुनात्र किमुक्तेन — what use of saying much here · रहस्यं शृणु पार्वति — hear the secret, O Pārvati · वर्णाश्रमाणां सर्वेषाम् — for all the varṇas and āśramas · आचारः सद्गतिप्रदः — conduct is what bestows the good end

गुरुस्त्रिवारमाचारं कथयेच्च कुलेश्वरि ।
न गृह्णाति हि शिष्यश्चेत्तदा पापं गुरोर्न हि ॥ १०८ ॥

१०८

*gurustrivāramācāraṃ kathayecca kuleśvari |
na grhṇāti hi śiṣyaścettadā pāpaṃ gurorna hi ||*

The guru should declare the conduct three times, O queen of the Kula; if the disciple does not take it, then the sin is not the guru's.

WORD BY WORD गुरुस्त्रिवारमाचारं — the guru, three times, the conduct · कथयेच्च कुलेश्वरि — should declare, O queen of the Kula · न गृह्णाति हि शिष्यश्चेत् — if the disciple does not take it · तदा पापं गुरोर्न हि — then the sin is not the guru's

मन्त्रिदोषश्च राजानं जायादोषः पतिं यथा ।
तथा प्राप्नोत्यसन्देहं शिष्यपापं गुरुं प्रिये ॥ १०९ ॥

१०९

*mantridoṣaśca rājānaṃ jāyādoṣaḥ patiṃ yathā |
tathā prāpnotyasandehaṃ śiṣyapāpaṃ guruṃ priye ||*

As the minister's fault reaches the king and the wife's fault the husband, so without doubt the disciple's sin reaches the guru, O beloved.

WORD BY WORD मन्त्रिदोषश्च राजानं — as the minister's fault reaches the king · जायादोषः पतिं यथा — and the wife's fault the husband · तथा प्राप्नोत्यसन्देहं — so, without doubt, reaches · शिष्यपापं गुरुं प्रिये — the disciple's sin the guru, O beloved

इति ते कथितं किञ्चित् समासेन कुलेश्वरि ।
कुलाचारविधिं देवि किम्भूयः श्रोतुमिच्छसि ॥ ११० ॥

११०

*iti te kathitaṃ kiñcit samāseṇa kuleśvari |
kulācāravidhiṃ devī kimbhūyaḥ śrotumicchasi ||*

Thus something of the rule of Kula conduct has been told to you in brief, O queen of the Kula; what more do you wish to hear, O Devī?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · समासेन कुलेश्वरि — in brief, O queen of the Kula · कुलाचारविधिं देवि — of the rule of Kula conduct, O Devī · किम्भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वान्मायतन्त्रे कुलाचारकथनं नाम एकादश उल्लासः ॥ ११ ॥

*Thus ends the eleventh Ullāsa, called the Declaration of the Kula Conduct,
in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava,
the gateway to nirvāṇa and liberation, the great secret, the best of all
Āgamas, the work of a lakh and a quarter verses.*

॥ श्रीः ॥

अथ द्वादशोल्लासः

Ullāsa Twelve — The Pādukā and Devotion to the Guru

Īśvara extols the remembrance of the guru's pādukā above every gift, vow and sacrifice, declares the guru the root of meditation, worship, mantra and liberation, and lays down the disciple's conduct in detail: the fourfold service, the offences against the guru and their fruits, what may not be done in his presence, the etiquette of seats, prostrations and circumambulation, the schedule of visits by distance, and the four kinds of senior.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि पादुका भक्तिलक्षणम् ।

आचारमपि देवेश वद मे करुणानिधे ॥ १॥

१

*kuleśa śrotumicchāmi pādukā bhaktilakṣaṇam |
ācāramapi deveśa vada me karuṇānidhe ||*

O Lord of the Kula, I wish to hear the marks of devotion to the pādukā, and the conduct too, O lord of the gods — tell me, O treasury of compassion.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · पादुकाभक्तिलक्षणम् — the marks of devotion to the pādukā · आचारमपि देवेश — and the conduct too, O lord of gods · वद मे करुणानिधे — tell me, O treasury of compassion

— ईश्वर उवाच —

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

२

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa bhaktirāśu prajāyate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it devotion swiftly arises.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · भक्तिराशु प्रजायते — devotion swiftly arises

वाग्भवा मूलवलये शूद्राद्याः करणीकृताः ।
एवं कुलार्णवे ज्ञानं पादुकायां प्रतिष्ठितम् ॥ ३॥

३

vāgbhavā mūlavalaye śūdrādyāḥ karaṇīkṛtāḥ |
evaṃ kulārṇave jñānaṃ pādukāyaṃ pratiṣṭhitam ||

The Vāgbhava (bija) in the root-circle — the Śūdras and the rest are made its instruments; thus in the Kulārṇava the knowledge is established in the pādukā.

WORD BY WORD वाग्भवा मूलवलये — the Vāgbhava (bija) in the root-circle · शूद्राद्याः करणीकृताः — the Śūdras and the rest are made its instruments · एवं कुलार्णवे ज्ञानं — thus in the Kulārṇava the knowledge · पादुकायां प्रतिष्ठितम् — is established in the pādukā

कोटिकोटिमहादानात् कोटिकोटिमहाव्रतात् ।
कोटिकोटिमहायज्ञात् परा श्रीपादुकास्मृतिः ॥ ४॥

४

koṭikoṭimahādānāt koṭikoṭimahāvratāt |
koṭikoṭimahāyajñāt parā śrīpādukāsmṛtiḥ ||

Higher than crores upon crores of great gifts, than crores upon crores of great vows, than crores upon crores of great sacrifices, is the remembrance of the Śrī-pādukā.

WORD BY WORD कोटिकोटिमहादानात् — than crores upon crores of great gifts · कोटिकोटिमहाव्रतात् — than crores upon crores of great vows · कोटिकोटिमहायज्ञात् — than crores upon crores of great sacrifices · परा श्रीपादुकास्मृतिः — higher is the remembrance of the Śrī-pādukā

कोटिकोटिमन्त्रजापात् कोटितीर्थावगाहनात् ।
कोटिदेवार्चनादेवि परा श्रीपादुकास्मृतिः ॥ ५॥

५

*koṭikoṭimantrajāpāt koṭitīrthāvagāhanāt |
koṭidevārcanādevi parā śrīpādukāsmṛtiḥ ||*

Higher than crores upon crores of mantra-japa, than bathing in a crore of tīrthas, than the worship of a crore of gods, O Devī, is the remembrance of the Śrī-pādukā.

WORD BY WORD कोटिकोटिमन्त्रजापात् — than crores upon crores of mantra-japa · कोटितीर्थावगाहनात् — than bathing in a crore of tīrthas · कोटिदेवार्चनादेवि — than the worship of a crore of gods, O Devī · परा श्रीपादुकास्मृतिः — higher is the remembrance of the Śrī-pādukā

महारोगे महोत्पाते महादोषे महाभये ।
महापदि महापापे स्मृता रक्षति पादुका ॥ ६॥

६

*mahāroge mahotpāte mahādoṣe mahābhaye |
mahāpadi mahāpāpe smṛtā rakṣati pādukā ||*

In great disease, in great calamity, in great fault, in great fear, in great misfortune, in great sin — the pādukā, when remembered, protects.

WORD BY WORD महारोगे महोत्पाते — in great disease, in great calamity · महादोषे महाभये — in great fault, in great fear · महापदि महापापे — in great misfortune, in great sin · स्मृता रक्षति पादुका — the pādukā, remembered, protects

दुराचारे दुरालापे दुःसङ्गे दुष्प्रतिग्रहे ।
दुराचारे च दुर्बुद्धौ स्मृता रक्षति पादुका ॥ ७॥

७

*durācāre durālāpe duḥsaṅge duṣpratigrahe |
durācāre ca durbuddhau smṛtā rakṣati pādukā ||*

In wrong conduct, in wrong speech, in evil company, in wrongful acceptance of gifts, in wrong conduct and in evil thought — the pādukā, when remembered, protects.

WORD BY WORD दुराचारे दुरालापे — in wrong conduct, in wrong speech · दुःसङ्गे दुष्प्रतिग्रहे — in evil company, in wrongful acceptance of gifts · दुराचारे च दुर्बुद्धौ — in wrong conduct and in evil thought · स्मृता रक्षति पादुका — the pādukā, remembered, protects

तेनाधीतं स्मृतं ज्ञातम् इष्टं दत्तञ्च पूजितम् ।
जिह्वाग्रे वर्तते यस्य सदा श्रीपादुकास्मृतिः ॥ ८ ॥

८

*tenādhītaṃ smṛtaṃ jñātaṃ iṣṭaṃ dattañca pūjitaṃ |
jihvāgre vartate yasya sadā śrīpādukāsmṛtiḥ ||*

He on the tip of whose tongue the remembrance of the Śrī-pādukā always abides — by him all has been studied, remembered, known, sacrificed, given and worshipped.

WORD BY WORD तेनाधीतं स्मृतं ज्ञातम् — by him has been studied, remembered, known · इष्टं दत्तञ्च पूजितम् — sacrificed, given and worshipped · जिह्वाग्रे वर्तते यस्य — on the tip of whose tongue abides · सदा श्रीपादुकास्मृतिः — always the remembrance of the Śrī-pādukā

सकृत् श्रीपादुकां देवि यो वा जपति भक्तितः ।
स सर्वपापरहितः प्राप्नोति परमां गतिम् ॥ ९ ॥

९

*sakṛt śrīpādukāṃ devī yo vā japati bhaktiḥ |
sa sarvapāparahitaḥ prāpnoti paramāṃ gatim ||*

Whoever, O Devī, even once repeats the Śrī-pādukā with devotion — he, freed of all sins, attains the supreme goal.

WORD BY WORD सकृत् श्रीपादुकां देवि — once the Śrī-pādukā, O Devī · यो वा जपति भक्तितः — whoever repeats with devotion · स सर्वपापरहितः — he, freed of all sins · प्राप्नोति परमां गतिम् — attains the supreme goal

शुचिर्वाप्यशुचिर्वापि भक्त्या स्मरति पादुकाम् ।
अनायासेन धर्मार्थकाममोक्षान् लभते सः ॥ १० ॥

१०

*śucirvāpyaśucirvāpi bhaktyā smarati pādukām |
anāyāseṇa dharmārthakāmamokṣān labhate saḥ ||*

Whether pure or impure, one who remembers the pādukā with devotion obtains without effort dharma, artha, kāma and mokṣa.

WORD BY WORD शुचिर्वाप्यशुचिर्वापि — whether pure or impure · भक्त्या स्मरति पादुकाम् — one remembers the pādukā with devotion · अनायासेन — without effort · धर्मार्थकाममोक्षान् — dharma, artha, kāma and mokṣa · लभते सः — he obtains

श्रीनाथचरणाम्भोजं यस्यां दिशि विराजते ।
तस्यां दिशि नमस्कुर्यात् भक्त्या प्रतिदिनं प्रिये ॥ ११ ॥

११

śrīnāthacaraṇāmbhojaṃ yasyāṃ diśi virājate |
tasyāṃ diśi namaskuryāt bhaktyā pratidinam priye ||

In whichever direction the lotus feet of the Śrī-nātha shine, in that direction one should bow with devotion every day, O beloved.

WORD BY WORD श्रीनाथचरणाम्भोजं — the lotus feet of the Śrī-nātha · यस्यां दिशि विराजते — in whichever direction shine · तस्यां दिशि नमस्कुर्यात् — in that direction one should bow · भक्त्या प्रतिदिनं प्रिये — with devotion every day, O beloved

न पादुकापरो मन्त्रो न देवः श्रीगुरोः परः ।
न हि शाक्तात् परा दीक्षा न पुण्यं कुलपूजनात् ॥ १२ ॥

१२

na pādukāparo mantra na devaḥ śrīguroḥ paraḥ |
na hi śāktāt parā dīkṣā na puṇyam kulapūjanāt ||

There is no mantra higher than the pādukā, no god higher than the Śrī-guru, no dīkṣā higher than the Śākta, no merit beyond the worship of the Kula.

WORD BY WORD न पादुकापरो मन्त्रो — there is no mantra higher than the pādukā · न देवः श्रीगुरोः परः — no god higher than the Śrī-guru · न हि शाक्तात् परा दीक्षा — no dīkṣā higher than the Śākta · न पुण्यं कुलपूजनात् — no merit beyond the worship of the Kula

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥ १३ ॥

१३

dhyānamūlaṃ gurormūrtiḥ pūjāmūlaṃ guroḥ padam |
mantramūlaṃ gurorvākyaṃ mokṣamūlaṃ guroḥ kṛpā ||

The root of meditation is the form of the guru, the root of worship is the foot of the guru, the root of mantra is the word of the guru, the root of liberation is the grace of the guru.

WORD BY WORD ध्यानमूलं गुरोर्मूर्तिः — the root of meditation is the form of the guru · पूजामूलं गुरोः पदम् — the root of worship is the foot of the guru · मन्त्रमूलं गुरोर्वाक्यं — the root of mantra is the word of the guru · मोक्षमूलं गुरोः कृपा — the root of liberation is the grace of the guru

गुरुमूलाः क्रियाः सर्वा लोकेऽस्मिन् कुलनायिके ।
तस्मात् सेव्यो गुरुर्नित्यं सिद्ध्यर्थं भक्तिसंयुतैः ॥ १४ ॥

१४

gurumūlāḥ kriyāḥ sarvā loke'smin kulanāyike |
tasmāt sevyo gururnityaṁ siddhyarthaṁ bhaktisaṁyutaiḥ ||

All rites in this world have the guru as their root, O mistress of the Kula; therefore the guru is always to be served, for the sake of siddhi, by those endowed with devotion.

WORD BY WORD गुरुमूलाः क्रियाः सर्वा — all rites have the guru as their root · लोकेऽस्मिन् कुलनायिके — in this world, O mistress of the Kula · तस्मात् सेव्यो गुरुर्नित्यं — therefore the guru is always to be served · सिद्ध्यर्थं भक्तिसंयुतैः — for the sake of siddhi, by those endowed with devotion

तावदार्तिर्भयं शोको लोभमोहभ्रमादयः ।
यावन्नायाति शरणं श्रीगुरुं भक्तवत्सलम् ॥ १५ ॥

१५

tāvadārtirbhayaṁ śoko lobhamohabhramādayaḥ |
yāvannāyāti śaraṇaṁ śrīguruṁ bhaktavatsalam ||

So long there is affliction, fear, grief, greed, delusion, confusion and the rest, as long as one does not come for refuge to the Śrī-guru, who is tender to his devotees.

WORD BY WORD तावदार्तिर्भयं शोको — so long there is affliction, fear, grief · लोभमोहभ्रमादयः — greed, delusion, confusion and the rest · यावन्नायाति शरणं — as long as one does not come for refuge · श्रीगुरुं भक्तवत्सलम् — to the Śrī-guru, who is tender to his devotees

तावद् भ्रमन्ति संसारे सर्वदुःखमलीमसाः ।
न भवेत् सद्गुरौ भक्तिर्यावद्देवेशि देहिनाम् ॥ १६॥

१६

tāvaḍ bhramanti saṃsāre sarvaḍuḥkhamalīmasāḥ |
na bhavet sadgurau bhaktiryāvaḍdeveṣi dehinām ||

So long do embodied beings wander in saṃsāra, stained by every sorrow, O queen of the gods, as long as they have no devotion to the true guru.

WORD BY WORD तावद् भ्रमन्ति संसारे — so long they wander in saṃsāra · सर्वदुःखमलीमसाः — stained by every sorrow · न भवेत् सद्गुरौ भक्तिः — there is no devotion to the true guru · यावद्देवेशि देहिनाम् — as long as, O queen of gods, for embodied beings

सर्वसिद्धिफलोपेतो मन्त्रः शुध्यति शोभनः ।
गुरुप्रसादमूलोऽयं परतत्त्वमहाक्रमः ॥ १७॥

१७

sarvasiddhiphalopeto mantraḥ śudhyati śobhanaḥ |
guruprasādamūlo'yaṃ paratattvamahākramaḥ ||

The auspicious mantra, endowed with the fruit of all siddhis, becomes pure; this great krama of the supreme tattva has the grace of the guru as its root.

WORD BY WORD सर्वसिद्धिफलोपेतो — endowed with the fruit of all siddhis · मन्त्रः शुध्यति शोभनः — the auspicious mantra becomes pure · गुरुप्रसादमूलोऽयं — this, whose root is the grace of the guru · परतत्त्वमहाक्रमः — is the great krama of the supreme tattva

यथा ददाति सन्तुष्टः प्रसन्नो वरदो मनुम् ।
तथा भक्त्या धनैः प्राणैर्गुरुं यत्नेन तोषयेत् ॥ १८॥

१८

yathā dadāti santuṣṭaḥ prasanno varado manum |
tathā bhaktyā dhanaiḥ prāṇairguruṃ yatnena toṣayet ||

So that, well pleased, gracious and boon-giving, he may give the mantra, one should carefully gratify the guru with devotion, with wealth, with one's very life.

WORD BY WORD यथा ददाति सन्तुष्टः — so that, well pleased, he gives · प्रसन्नो वरदो मनुम् — gracious, boon-giving, the mantra · तथा भक्त्या धनैः प्राणैः — so with devotion, with wealth, with life-breaths · गुरुं यत्नेन तोषयेत् — one should carefully gratify the guru

यदा दद्यात् स्वशिष्याय स्वात्मानं देशिकोत्तमः ।
तदा मुक्तो भवेच्छिष्यस्ततो नास्ति पुनर्भवः ॥ १९ ॥

१९

yadā dadyāt svaśiṣyāya svātmānaṁ deśikottamaḥ |
tadā mukto bhavecchiṣyastato nāsti punarbhavaḥ ||

When the best of teachers gives his own self to his disciple, then the disciple becomes liberated; thereafter there is no rebirth.

WORD BY WORD यदा दद्यात् स्वशिष्याय — when he gives to his own disciple · स्वात्मानं देशिकोत्तमः — his own self, the best of teachers · तदा मुक्तो भवेच्छिष्यः — then the disciple becomes liberated · ततो नास्ति पुनर्भवः — thereafter there is no rebirth

तावदाराधयेच्छिष्यः प्रसन्नोऽसौ यदा भवेत् ।
गुरौ प्रसन्ने शिष्यस्य सद्यः पापक्षयो भवेत् ॥ २० ॥

२०

tāvadārādhayecchiṣyaḥ prasanno'sau yadā bhavet |
gurau prasanne śiṣyasya sadyaḥ pāpakṣayo bhavet ||

The disciple should propitiate him until he becomes gracious; when the guru is gracious, the disciple's sins are at once destroyed.

WORD BY WORD तавदाराधयेच्छिष्यः — so long should the disciple propitiate · प्रसन्नोऽसौ यदा भवेत् — until he becomes gracious · गुरौ प्रसन्ने शिष्यस्य — when the guru is gracious, the disciple's · सद्यः पापक्षयो भवेत् — sins are at once destroyed

मनसापि न काङ्क्षन्ते यान् कामाननुजीविनः ।
सम्पादयन्ति तान् सर्वान् स्वामिनो भक्तवत्सलाः ॥ २१ ॥

२१

manasāpi na kāṅkṣante yān kāmānanujīvināḥ |
sampādayanti tān sarvān svāmīno bhaktavatsalāḥ ||

Masters who are tender to their devotees fulfil all those desires which their dependants do not even desire in mind.

WORD BY WORD मनसापि न काङ्क्षन्ते — do not desire even in mind · यान् कामाननुजीविनः — the desires which dependants · सम्पादयन्ति तान् सर्वान् — fulfil all those · स्वामिनो भक्तवत्सलाः — masters who are tender to their devotees

ब्रह्मविष्णुमहेशादिदेवतामुनियोगिनः ।
कुर्वन्त्यनुग्रहं तुष्टा गुरौ तुष्टे न संशयः ॥ २२ ॥

२२

*brahmaviṣṇumaheśāḍidevatāmuniyoginaḥ |
kurvantyanugrahaṁ tuṣṭā gurau tuṣṭe na saṁśayaḥ ||*

When the guru is pleased, Brahmā, Viṣṇu, Maheśa and the other gods, sages and yogins are pleased and bestow grace — of this there is no doubt.

WORD BY WORD ब्रह्मविष्णुमहेशादि- — Brahmā, Viṣṇu, Maheśa and the rest · देवतामुनियोगिनः — gods, sages and yogins · कुर्वन्त्यनुग्रहं तुष्टा — being pleased, bestow grace · गुरौ तुष्टे न संशयः — when the guru is pleased — no doubt

भक्त्या तुष्टेन गुरुणा यः प्रदिष्टः कृपालुना ।
कर्ममुक्तो भवेच्छिष्यो भुक्तिमुक्त्योः स भाजनम् ॥ २३ ॥

२३

*bhaktyā tuṣṭeṇa guruṇā yaḥ pradiṣṭaḥ kṛpālunā |
karmamukto bhavecchiṣyo bhuktimuktyoḥ sa bhājanam ||*

The disciple who is instructed by a compassionate guru pleased through his devotion becomes freed from karma; he is a vessel of both enjoyment and liberation.

WORD BY WORD भक्त्या तुष्टेन गुरुणा — by a guru pleased through devotion · यः प्रदिष्टः कृपालुना — he who is instructed, by the compassionate one · कर्ममुक्तो भवेच्छिष्यो — the disciple becomes freed from karma · भुक्तिमुक्त्योः स भाजनम् — he is a vessel of enjoyment and liberation

शिष्येणापि तथा कार्यं यथा सन्तोषितो गुरुः ।
प्रियं कुर्याच्च देवेशि मनोवाक्कायकर्मभिः ॥ २४ ॥

२४

*śiṣyeṇāpi tathā kāryaṁ yathā santoṣito guruḥ |
priyaṁ kuryācca deveśi manovākkāyakarmabhiḥ ||*

The disciple too should act so that the guru is gratified, and should do what is dear to him, O queen of the gods, by acts of mind, speech and body.

WORD BY WORD शिष्येणापि तथा कार्यं — the disciple too should act so · यथा सन्तोषितो गुरुः — that the guru is gratified · प्रियं कुर्याच्च देवेशि — and he should do what is dear, O queen of gods · मनोवाक्कायकर्मभिः — by acts of mind, speech and body

यदि तुष्टेन गुरुणात्मशिष्यो यत्र कुत्रचित् ।
मुक्तोऽसीति समादिष्टः सोऽपि मुक्तिं व्रजेत् प्रिये ॥ २५ ॥

२५

*yadi tuṣṭena guruṇātmaśiṣyo yatra kutracit |
mukto'sīti samādiṣṭaḥ so'pi muktiṁ vrajet priye ||*

If a pleased guru tells his own disciple, wherever he may be, "you are liberated", he too attains liberation, O beloved.

WORD BY WORD यदि तुष्टेन गुरुणा — if by a pleased guru · आत्मशिष्यो यत्र कुत्रचित् — his own disciple, anywhere whatever · मुक्तोऽसीति समादिष्टः — is told "you are liberated" · सोऽपि मुक्तिं व्रजेत् प्रिये — he too attains liberation, O beloved

अथवा निष्प्रपञ्चेन धाम्ना केनचिदीश्वरः ।
करोति गुरुरूपेण पशुपाशविमोचनम् ॥ २६ ॥

२६

*athavā niṣprapañcena dhāmnā kenacidiśvaraḥ |
karoti gururūpeṇa paśupāśavimocanam ||*

Or else Īśvara, in the form of the guru, by some power beyond all manifestation, effects the release of the paśu from his bonds.

WORD BY WORD अथवा निष्प्रपञ्चेन — or else, by a non-manifold · धाम्ना केनचिदीश्वरः — by some (inexpressible) power, Īśvara · करोति गुरुरूपेण — effects, in the form of the guru · पशुपाशविमोचनम् — the release of the paśu from his bonds

न मे प्रियश्चतुर्वेदी मद्भक्तः श्वपचोऽपि वा ।
तस्मै देयं ततो ग्राह्यं स तु पूज्यो ह्यहं यथा ॥ २७ ॥

२७

*na me priyaścaturvedī madbhaktaḥ śvapaco'pi vā |
tasmai deyaṁ tato grāhyaṁ sa tu pūjyo hyaḥam yathā ||*

A knower of the four Vedas is not (so) dear to me; my devotee, even if an outcaste, is: to him should be given, from him should be received, and he is to be worshipped just as I am.

WORD BY WORD न मे प्रियश्चतुर्वेदी — not dear to me is the knower of four Vedas · मद्भक्तः श्वपचोऽपि वा — my devotee, even a dog-cooker (outcaste) · तस्मै देयं ततो ग्राह्यं — to him should be given, from him taken · स तु पूज्यो ह्यहं यथा — he is to be worshipped just as I am

विप्रः षड्गुणयुक्तश्चेदभक्तो न प्रशस्यते ।
 म्लेच्छोऽपि गुणहीनोऽपि भक्तिमान् शिष्य उच्यते ॥ २८ ॥

२८

viprah ṣaḍguṇayuktaścedabhakto na praśasyate |
mleccho'pi guṇahīno'pi bhaktimān śiṣya ucyate ||

A brāhmaṇa, even endowed with the six qualities, is not praised if he is without devotion; even a mleccha, even one devoid of qualities, if devoted, is called a disciple.

WORD BY WORD विप्रः षड्गुणयुक्तश्चेत् — a brāhmaṇa, even endowed with the six qualities · अभक्तो न प्रशस्यते — if without devotion, is not praised · म्लेच्छोऽपि गुणहीनोऽपि — even a mleccha, even one devoid of qualities · भक्तिमान् शिष्य उच्यते — if devoted, is called a disciple

गुरुभक्तिविहीनस्य तपो विद्या कुलं व्रतम् ।
 सर्वं नश्यति तत्रैव भूषणं लोकरञ्जनम् ॥ २९ ॥

२९

gurubhaktivihīnasya tapo vidyā kulam vratam |
sarvaṃ naśyati tatraiva bhūṣaṇaṃ lokarañjanam ||

For one devoid of devotion to the guru, austerity, learning, family and vow all perish right there — a mere ornament that pleases the world.

WORD BY WORD गुरुभक्तिविहीनस्य — of one devoid of devotion to the guru · तपो विद्या कुलं व्रतम् — austerity, learning, family, vow · सर्वं नश्यति तत्रैव — all perishes right there · भूषणं लोकरञ्जनम् — an ornament (merely) pleasing to the world

गुरुभक्त्यग्निना सम्यग्दग्धदुर्मतिकल्मषः ।
श्वपचोऽपि परैः पूज्यो विद्वानपि न नास्तिकः ॥ ३० ॥

३०

gurubhaktyagninā samyagdagdhadurmatikalmaṣaḥ |
śvapaco'pi paraiḥ pūjyo vidvānapi na nāstikaḥ ||

Even an outcaste whose stain of evil thought has been fully burnt by the fire of devotion to the guru is to be worshipped by others — not a nāstika, even if learned.

WORD BY WORD गुरुभक्त्यग्निना — by the fire of devotion to the guru · सम्यग्दग्धदुर्मतिकल्मषः — the stain of evil thought fully burnt · श्वपचोऽपि परैः पूज्यो — even an outcaste is to be worshipped by others · विद्वानपि न नास्तिकः — not a nāstika, even if learned

धर्मार्थकामैः किन्तस्य मोक्ष एव करे स्थितः ।
सर्वार्थैः श्रीगुरौ देवि यस्य भक्तिः सदा स्थिरा ॥ ३१ ॥

३१

dharmārthakāmaiḥ kintasya mokṣa eva kare sthitaḥ |
sarvārthaiḥ śrīgurau devī yasya bhaktiḥ sadā sthira ||

What has he to do with dharma, artha and kāma? Liberation itself stands in his hand — he, O Devī, whose devotion to the Śrī-guru, with all his goods, is ever steady.

WORD BY WORD धर्मार्थकामैः किन्तस्य — what has he to do with dharma, artha and kāma · मोक्ष एव करे स्थितः — liberation itself stands in his hand · सर्वार्थैः श्रीगुरौ देवि — for the Śrī-guru with all his goods, O Devī · यस्य भक्तिः सदा स्थिरा — whose devotion is ever steady

स शिवो गुरुरूपेण भुक्तिमुक्तिप्रदो मम ।
इति भक्त्या स्मरेद् यस्तु तस्य सिद्धिरदूरतः ॥ ३२ ॥

३२

*sa śivo gururūpeṇa bhuktimuktiprado mama |
iti bhaktyā smared yastu tasya siddhiradūrataḥ ||*

"He is Śiva, in the form of the guru, giver of enjoyment and liberation to me" — whoever remembers thus with devotion, for him *siddhi* is not far.

WORD BY WORD स शिवो गुरुरूपेण — he is Śiva, in the form of the guru · भुक्तिमुक्तिप्रदो मम — giver of enjoyment and liberation to me · इति भक्त्या स्मरेद् यस्तु — whoever remembers thus with devotion · तस्य सिद्धिरदूरतः — for him *siddhi* is not far

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्य ते कथिता ह्यर्थाः प्रकाशन्ते कुलेश्वरि ॥ ३३ ॥

३३

*yasya deve parā bhaktiryathā deve tathā gurau |
tasya te kathitā hyarthāḥ prakāśante kuleśvari ||*

He who has supreme devotion to God, and as to God so to the guru — to him these matters that have been told shine forth, O Lady of the Kula.

WORD BY WORD यस्य देवे परा भक्तिः — he who has supreme devotion to God · यथा देवे तथा गुरौ — as to God, so to the guru · तस्य ते कथिता ह्यर्थाः — to him these matters that have been told · प्रकाशन्ते कुलेश्वरि — shine forth, O Lady of the Kula

नारायणे महादेवे मातापित्रोश्च राजनि ।
भक्तिर्यथा महादेवि तथा कार्या निजे गुरौ ॥ ३४ ॥

३४

*nārāyaṇe mahādeva mātāpitrośca rājani |
bhaktiryathā mahādevi tathā kāryā nije gurau ||*

As devotion is shown to Nārāyaṇa, to Mahādeva, to mother and father and to the king, O great Goddess, so it is to be shown to one's own guru.

WORD BY WORD नारायणे महादेवे — to Nārāyaṇa, to Mahādeva · मातापित्रोश्च राजनि — to mother and father, and to the king · भक्तिर्यथा महादेवि — as devotion is, O great Goddess · तथा कार्या निजे गुरौ — so it is to be shown to one's own guru

लक्ष्मीनारायणौ वाणीधातारौ गिरिजाशिवौ ।
श्रीगुरुं गुरुपत्नीञ्च पितराविति चिन्तयेत् ॥ ३५ ॥

३५

lakṣmīnārāyaṇau vāṇīdhātārau girijāśivau |
śrīguruṃ gurupatnīṅca pitarāviti cintayet ||

One should regard the Śrī-guru and the guru's wife as one's parents — as Lakṣmī and Nārāyaṇa, as Vāṇī and Dhātṛ, as Girijā and Śiva.

WORD BY WORD लक्ष्मीनारायणौ — Lakṣmī and Nārāyaṇa · वाणीधातारौ — Vāṇī and Dhātṛ (Sarasvatī and Brahmā) · गिरिजाशिवौ — Girijā and Śiva · श्रीगुरुं गुरुपत्नीञ्च — the Śrī-guru and the guru's wife · पितराविति चिन्तयेत् — one should regard as one's parents

गुरुभक्त्या यथा देवि प्राप्यन्ते सर्वसिद्धयः ।
यज्ञदानतपस्तीर्थव्रताद्यैर्न तथा प्रिये ॥ ३६ ॥

३६

gurubhaktiā yathā devi prāpyante sarvasiddhayaḥ |
yajñadānatapastīrthavratādyairna tathā priye ||

As all siddhis are obtained by devotion to the guru, O Devī, they are not so obtained by sacrifice, gift, austerity, tīrtha, vow and the rest, O beloved.

WORD BY WORD गुरुभक्त्या यथा देवि — as by devotion to the guru, O Devī · प्राप्यन्ते सर्वसिद्धयः — all siddhis are obtained · यज्ञदानतपस्तीर्थव्रताद्यैः — by sacrifice, gift, austerity, tīrtha, vow and the rest · न तथा प्रिये — not so, O beloved

श्रीगुरौ निश्चला भक्तिर्वर्द्धते हि यथा यथा ।
तथा तथास्य विज्ञानं वर्द्धते कुलनायिके ॥ ३७ ॥

३७

śrīgurau niścālā bhaktirvarddhate hi yathā yathā |
tathā tathāsya vijñānaṃ varddhate kulānāyike ||

As steady devotion to the Śrī-guru grows and grows, so does his understanding grow, O mistress of the Kula.

WORD BY WORD श्रीगुरौ निश्चला भक्तिः — steady devotion to the Śrī-guru · वर्द्धते हि यथा यथा — as it grows and grows · तथा तथास्य विज्ञानं — so and so his understanding · वर्द्धते कुलनायिके — grows, O mistress of the Kula

किं तीर्थाद्यैर्महायासैः किं व्रतैः कायशोषणैः ।
निर्व्याजसेवा देवेशि भक्तिरेषा हि सद्गुरोः ॥ ३८ ॥

३८

*kiṃ tīrthādyairmahāyāsaiḥ kiṃ vrataiḥ kāyaśoṣaṇaiḥ |
nirvyājasevā deveśi bhaktireṣā hi sadguroḥ ||*

What use are tīrthas and the like, with their great toil? What use are vows that wither the body? Guileless service, O queen of the gods — this is devotion to the true guru.

WORD BY WORD किं तीर्थाद्यैर्महायासैः — what use of tīrthas and the like, with great toil · किं व्रतैः कायशोषणैः — what use of vows that wither the body · निर्व्याजसेवा देवेशि — guileless service, O queen of gods · भक्तिरेषा हि सद्गुरोः — this is devotion to the true guru

कायाक्लेशेन महता तपसा वापि यत् फलम् ।
तत् फलं लभते देवि सुखेन गुरुसेवया ॥ ३९ ॥

३९

*kāyākleśena mahatā tapasā vāpi yat phalam |
tat phalaṃ labhate devī sukhena gurusevayā ||*

The fruit that comes by great bodily mortification or by austerity — that fruit one obtains with ease, O Devī, by service to the guru.

WORD BY WORD कायाक्लेशेन महता — by great bodily mortification · तपसा वापि यत् फलम् — or by austerity, the fruit that (comes) · तत् फलं लभते देवि — that fruit one obtains, O Devī · सुखेन गुरुसेवया — with ease, by service to the guru

भोगमोक्षार्थिनां ब्रह्मविष्ण्वीशपदकाङ्क्षिणाम् ।
भक्तिरेव गुरौ देवि नान्यः पन्था इति श्रुतिः ॥ ४० ॥

४०

*bhogamokṣārthināṃ brahmaviṣṇvīśapadakāṅkṣiṇām |
bhaktireva gurau devī nānyaḥ panthā iti śrutiḥ ||*

For those seeking enjoyment and liberation, for those longing for the station of Brahmā, Viṣṇu or Īśa, devotion to the guru alone is the way, O Devī; there is no other path — so says Śruti.

WORD BY WORD भोगमोक्षार्थिनां — for those seeking enjoyment and liberation · ब्रह्मविष्ण्वीशपदकाङ्क्षिणाम् — for those longing for the station of Brahmā, Viṣṇu or Īśa · भक्तिरेव गुरौ देवि — devotion to the guru alone, O Devī · नान्यः पन्था इति श्रुतिः — there is no other path — so says Śruti

अशुभानि च कर्माणि महापातकजानि च ।
भक्तिः क्षणेन दहति तूलराशिमिवानलः ॥ ४१ ॥

४१

*aśubhāni ca karmāṇi mahāpātakajāni ca |
bhaktiḥ kṣaṇena dahati tūlarāśimivānalaḥ ||*

Inauspicious deeds, and those born of great sins, devotion burns in an instant, as fire burns a heap of cotton.

WORD BY WORD अशुभानि च कर्माणि — and inauspicious deeds · महापातकजानि च — and those born of great sins · भक्तिः क्षणेन दहति — devotion burns in an instant · तूलराशिमिवानलः — as fire a heap of cotton

विश्वासाय नमस्तस्मै सर्वसिद्धिप्रदायिने ।
येन मृद्धारुदृषदः फलन्त्यविफलं फलम् ॥ ४२ ॥

४२

*viśvāsāya namastasmai sarvasiddhipradāyine |
yena mṛddārudṛṣadaḥ phalantyaaviphalam phalam ||*

Obeisance to that faith, bestower of all siddhis, by which clay, wood and stone yield an unfailing fruit.

WORD BY WORD विश्वासाय नमस्तस्मै — obeisance to that faith · सर्वसिद्धिप्रदायिने — bestower of all siddhis · येन मृद्धारुदृषदः — by which clay, wood and stone · फलन्त्यविफलं फलम् — yield an unfailing fruit

न योगो न तपो नार्चाक्रमः कोऽपि प्रलीयते ।
अमाये कुलमार्गेऽस्मिन् भक्तिरेव विशिष्यते ॥ ४३ ॥

४३

*na yogo na tapo nārcākramaḥ ko'pi praliyate |
amāye kulamārge'smin bhaktireva viśiṣyate ||*

Neither yoga, nor austerity, nor any sequence of worship avails; in this Kula path free of māyā, devotion alone is pre-eminent.

WORD BY WORD न योगो न तपो — neither yoga nor austerity · नार्चाक्रमः कोऽपि — nor any sequence of worship · प्रलीयते — is absorbed (avails) · अमाये कुलमार्गेऽस्मिन् — in this Kula path free of māyā · भक्तिरेव विशिष्यते — devotion alone is pre-eminent

साक्षाद् गुरुमये देवि सर्वस्मिन् भुवनान्तरे ।
किन्नु भक्तिमतां क्षेत्रे मन्त्रः केषां न सिध्यति ॥ ४४ ॥

४४

*sākṣāḍ gurumaye devī sarvasmin bhuvanāntare |
kinnu bhaktimatāṃ kṣetre mantraḥ keśāṃ na sidhyati ||*

When all the interior of the worlds is manifestly pervaded by the guru, O Devī, how then, in the field of the devoted, could the mantra fail for anyone?

WORD BY WORD साक्षाद् गुरुमये देवि — manifestly pervaded by the guru, O Devī · सर्वस्मिन् भुवनान्तरे — in all the interior of the worlds · किन्नु भक्तिमतां क्षेत्रे — how then, in the field of the devoted · मन्त्रः केषां न सिध्यति — for whom would the mantra not succeed

गुरौ मनुष्यबुद्धिञ्च मन्त्रे चाक्षरबुद्धिकम् ।
प्रतिमासु शिलाबुद्धिं कुर्वाणो नरकं व्रजेत् ॥ ४५ ॥

४५

*gaurau manuṣyabuddhiñca mantre cākṣarabuddhikam |
pratimāsu śilābuddhiṃ kurvāṇo narakaṃ vrajet ||*

One who entertains the notion of a mere human in the guru, of mere letters in the mantra, of mere stone in the images, goes to hell.

WORD BY WORD गुरौ मनुष्यबुद्धिञ्च — the notion of a human in the guru · मन्त्रे चाक्षरबुद्धिकम् — and the notion of mere letters in the mantra · प्रतिमासु शिलाबुद्धिं — the notion of stone in the images · कुर्वाणो नरकं व्रजेत् — one who entertains goes to hell

गुरुं न मर्त्यं बुध्येत यदि बुध्येत तस्य हि ।
न कदाचिद्भवेत् सिद्धिर्मन्त्रैर्वा देवतार्चनैः ॥ ४६ ॥

४६

*guruṃ na martyaṃ budhyeta yadi budhyeta tasya hi |
na kadācidbhavet siddhirmantrairvā devatārcanaiḥ ||*

One should not think the guru a mortal; if one so thinks, for him there is never siddhi, whether by mantras or by worship of the deities.

WORD BY WORD गुरुं न मर्त्यं बुध्येत — one should not think the guru a mortal · यदि बुध्येत तस्य हि — if one so thinks, for him indeed · न कदाचिद्भवेत् सिद्धिः — there is never siddhi · मन्त्रैर्वा देवतार्चनैः — by mantras or by worship of deities

श्रीगुरुं प्राकृतैः सार्द्धं ये स्मरन्ति वदन्ति च ।
तेषां हि सुकृतं सर्वं पातकं भवति प्रिये ॥ ४७ ॥

४७

śrīguruṃ prākṛtaiḥ sārddhaṃ ye smaranti vadanti ca |
teṣāṃ hi sukrtaṃ sarvaṃ pātakaṃ bhavati priye ||

Those who remember and speak of the Śrī-guru as on a level with common men — all their merit becomes sin, O beloved.

WORD BY WORD श्रीगुरुं प्राकृतैः सार्द्धं — the Śrī-guru together with common men · ये स्मरन्ति वदन्ति च — those who remember and speak of · तेषां हि सुकृतं सर्वं — all their merit · पातकं भवति प्रिये — becomes sin, O beloved

जन्महेतू हि पितरौ पूजनीयौ प्रयत्नतः ।
गुरुर्विशेषतः पूज्यो धर्माधर्मप्रदर्शकः ॥ ४८ ॥

४८

janmahetū hi pitarau pūjanīyau prayatnataḥ |
gururviśeṣataḥ pūjyo dharmādharmapradarśakaḥ ||

The parents, the cause of one's birth, are to be honoured with care; the guru, the revealer of dharma and adharma, is especially to be honoured.

WORD BY WORD जन्महेतू हि पितरौ — the parents, the cause of birth · पूजनीयौ प्रयत्नतः — are to be honoured with care · गुरुर्विशेषतः पूज्यो — the guru is especially to be honoured · धर्माधर्मप्रदर्शकः — the revealer of dharma and adharma

गुरुः पिता गुरुर्माता गुरुर्देवो महेश्वरः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ॥ ४९ ॥

४९

guruḥ pitā gururmātā gururdevo maheśvaraḥ |
śive ruṣṭe guruśtrātā gurau ruṣṭe na kaścana ||

The guru is father, the guru is mother, the guru is God Maheśvara; when Śiva is angered the guru is the saviour, but when the guru is angered there is no one.

WORD BY WORD गुरुः पिता गुरुर्माता — the guru is father, the guru is mother · गुरुर्देवो महेश्वरः — the guru is God, Maheśvara · शिवे रुष्टे गुरुस्त्राता — when Śiva is angered, the guru is the saviour · गुरौ रुष्टे न कश्चन — when the guru is angered, there is no one

गुरोर्हितं हि कर्तव्यं मनोवाक्कायकर्मभिः ।
अहिताचरणाद्देवि विष्ठायां जायते क्रिमिः ॥ ५०॥

५०

*gurorhitam hi kartavyam manovākkāyakarmabhiḥ |
ahitācaraṇāddevi viṣṭhāyāṃ jāyate krimiḥ ||*

The guru's good is to be done by acts of mind, speech and body; by acting against his good, O Devī, one is born a worm in excrement.

WORD BY WORD गुरोर्हितं हि कर्तव्यं — the guru's good is to be done · मनोवाक्कायकर्मभिः — by acts of mind, speech and body · अहिताचरणाद्देवि — by acting against his good, O Devī · विष्ठायां जायते क्रिमिः — one is born a worm in excrement

शरीरवित्तप्राणैश्च श्रीगुरुं वञ्चयन्ति ये ।
क्रिमिकीटपतङ्गत्वं प्राप्नुवन्ति न संशयः ॥ ५१॥

५१

*śarīravittaprāṇaiśca śrīguruṃ vañcayanti ye |
krimikīṭapataṅgatvaṃ prāpnuvanti na saṁśayaḥ ||*

Those who cheat the Śrī-guru of body, wealth or life-breaths attain the state of worms, insects and moths — of this there is no doubt.

WORD BY WORD शरीरवित्तप्राणैश्च — with body, wealth and life-breaths · श्रीगुरुं वञ्चयन्ति ये — those who cheat the Śrī-guru · क्रिमिकीटपतङ्गत्वं — the state of worms, insects and moths · प्राप्नुवन्ति न संशयः — they attain — no doubt

मन्त्रत्यागाद्भवेन्मृत्युर्गुरुत्यागादरिद्रता ।
गुरुमन्त्रपरित्यागाद्गौरवं नरकं व्रजेत् ॥ ५२॥

५२

*mantratyaḡādbhavenmrtyurgurutyāḡāddaridrata |
gurumantraparityāḡādrauravaṃ narakam vrajet ||*

From abandoning the mantra comes death; from abandoning the guru, poverty; from abandoning both guru and mantra one goes to the Raurava hell.

WORD BY WORD मन्त्रत्यागाद्भवेन्मृत्युः — from abandoning the mantra comes death · गुरुत्यागादरिद्रता — from abandoning the guru, poverty · गुरुमन्त्रपरित्यागात् — from abandoning both guru and mantra · गौरवं नरकं व्रजेत् — one goes to the Raurava hell

गुर्वर्थं धारयेद्देहं तदर्थं धनमर्जयेत् ।
निजप्राणान् परित्यज्य गुरुकार्यं समाचरेत् ॥ ५३ ॥

५३

*gurvarthaṃ dhārayeddehaṃ tadarthaṃ dhanamarjayet |
niḥjapṛāṇān parityajya gurukāryaṃ samācaret ||*

For the guru's sake one should keep the body, for his sake earn wealth; giving up one's own life, one should carry out the guru's work.

WORD BY WORD गुर्वर्थं धारयेद्देहं — for the guru's sake one should keep the body · तदर्थं धनमर्जयेत् — for his sake earn wealth · निजप्राणान् परित्यज्य — giving up one's own life-breaths · गुरुकार्यं समाचरेत् — one should carry out the guru's work

गुरुक्तं परुषं वाक्यमाशिषं परिचिन्तयेत् ।
तेन सन्ताडितो वापि प्रसादमिति संस्मरेत् ॥ ५४ ॥

५४

*guruktaṃ paruṣaṃ vākya māśiṣaṃ paricintayet |
tena santāḍito vāpi prasādamiti saṁsmaret ||*

A harsh word spoken by the guru one should regard as a blessing; even when beaten by him, one should remember it as grace.

WORD BY WORD गुरुक्तं परुषं वाक्यं — a harsh word spoken by the guru · आशिषं परिचिन्तयेत् — one should regard as a blessing · तेन सन्ताडितो वापि — even when beaten by him · प्रसादमिति संस्मरेत् — one should remember it as grace

भोग्यभोज्यानि वस्तूनि गुरुवे च समर्पयेत् ।
तच्छेषमिति सञ्चिन्त्य चानुभूयात् कुलेश्वरि ॥ ५५ ॥

५५

*bhogyabhojyāni vastūni guruve ca samarpayet |
taccheṣamiti sañcintya cānubhūyāt kuleśvari ||*

Things for enjoyment and for eating one should offer to the guru, and enjoy them regarding them as his remnant, O Lady of the Kula.

WORD BY WORD भोग्यभोज्यानि वस्तूनि — things for enjoyment and for eating · गुरुवे च समर्पयेत् — one should offer to the guru · तच्छेषमिति सञ्चिन्त्य — regarding (them) as his remnant · चानुभूयात् कुलेश्वरि — one should enjoy them, O Lady of the Kula

गुर्वग्रे न तपः कुर्यान्नोपवासव्रतादिकम् ।
तीर्थयात्रां न कुर्याच्च न स्नायादात्मशुद्धये ॥ ५६ ॥

५६

gurvagre na tapaḥ kuryānnopavāsavratādikam |
tīrthayātrāṃ na kuryācca na snāyādātmaśuddhaye ||

In the guru's presence one should not perform austerity, nor fasting, vows and the like; nor should one undertake pilgrimage, nor bathe for one's own purification.

WORD BY WORD गुर्वग्रे न तपः कुर्यात् — before the guru one should not perform austerity · नोपवासव्रतादिकम् — nor fasting, vows and the like · तीर्थयात्रां न कुर्याच्च — nor should one undertake pilgrimage · न स्नायादात्मशुद्धये — nor bathe for one's own purification

न नियोगं गुरोः कुर्यात् युष्मदा नैव भाषयेत् ।
ऋणदानं तथाऽऽदानं वस्तूनां क्रयविक्रयम् ।
न कुर्याद् गुरुभिः सार्द्धं शिष्यो भूत्वा कथञ्चन ॥ ५७ ॥

५७

na niyogaṃ guroḥ kuryāt yuṣmadā naiva bhāṣayet |
ṛṇadānaṃ tathā''dānaṃ vastūnāṃ krayavikrayam |
na kuryād gurubhiḥ sārddhaṃ śiṣyo bhūtvā kathañcana ||

One should not give orders to the guru, nor address him with the familiar "you"; lending and borrowing, buying and selling of goods — having become a disciple one should in no way do these with the gurus.

WORD BY WORD न नियोगं गुरोः कुर्यात् — one should not give orders to the guru · युष्मदा नैव भाषयेत् — nor address him with "you" (tvam) · ऋणदानं तथाऽऽदानं — lending and likewise borrowing · वस्तूनां क्रयविक्रयम् — buying and selling of goods · न कुर्याद् गुरुभिः सार्द्धं — one should not do with the gurus · शिष्यो भूत्वा कथञ्चन — having become a disciple, in any way

न कुर्यान्नास्तिकैर्वादं सम्भाषणमपीश्वरि ।
विलोक्य दूरतो गच्छेन्नासीत सह तैः क्वचित् ॥ ५८ ॥

५८

*na kuryānnāstikairvādaṃ sambhāṣaṇamapīśvari |
vilokya dūrato gacchennāsīta saha taiḥ kvacit ||*

One should not debate with nāstikas, nor even converse with them, O Īśvari; seeing them one should go far away, and never sit with them.

WORD BY WORD न कुर्यान्नास्तिकैर्वादं — one should not debate with nāstikas · सम्भाषणमपीश्वरि — nor even converse, O Īśvari · विलोक्य दूरतो गच्छेत् — seeing them, one should go far away · नासीत सह तैः क्वचित् — nor ever sit with them

गुरौ सन्निहिते यस्तु पूजयेदन्यमम्बिके ।
स याति नरकं घोरं सा पूजा निष्फला भवेत् ॥ ५९ ॥

५९

*gurau sannihite yastu pūjayedanyamambike |
sa yāti narakaṃ ghoraṃ sā pūjā niṣphalā bhavet ||*

He who, when the guru is present, worships another, O Ambikā, goes to a dreadful hell, and that worship is fruitless.

WORD BY WORD गुरौ सन्निहिते यस्तु — he who, when the guru is present · पूजयेदन्यमम्बिके — worships another, O Ambikā · स याति नरकं घोरं — he goes to a dreadful hell · सा पूजा निष्फला भवेत् — and that worship is fruitless

शिरसा न वहेद्भारं गुरुपादाब्जधारिणा ।
तदाज्ञया तु कर्तव्यमाज्ञारूपो गुरुः स्मृतः ॥ ६० ॥

६०

*śirasā na vatedbhāraṃ gurupādābjadhārīṇā |
tadāññayā tu kartavyamājñārūpo guruḥ smṛtaḥ ||*

One should not carry a load on the head that bears the guru's lotus feet; but at his command it may be done, for the guru is held to be command itself.

WORD BY WORD शिरसा न वहेद्भारं — one should not carry a load on the head · गुरुपादाब्जधारिणा — (the head) that bears the guru's lotus feet · तदाज्ञया तु कर्तव्यम् — but at his command it may be done · आज्ञारूपो गुरुः स्मृतः — the guru is held to be command itself

मन्त्रागमाद्यमन्यत्र श्रुतं तस्मै निवेदयेत् ।
गुर्वाज्ञया तु गृहीयात्तन्निषिद्धं विवर्जयेत् ॥ ६१ ॥

६१

mantrāgamādyamanyatra śrutam tasmai nivedayet |
gurvājñayā tu grhīyāttanniṣiddham vivarjayet ||

Mantra, āgama and the like heard elsewhere one should report to the guru; with his permission one may accept it, and what he forbids one should shun.

WORD BY WORD मन्त्रागमाद्यमन्यत्र — mantra, āgama and the like, elsewhere · श्रुतं तस्मै निवेदयेत् — heard, one should report to him · गुर्वाज्ञया तु गृहीयात् — with the guru's permission one may accept it · तन्निषिद्धं विवर्जयेत् — what he forbids one should shun

स्वशास्त्रोक्तं रहस्यार्थं न वदेद् यस्य कस्यचित् ।
यदि ब्रूयात् स समयाच्युत एव न संशयः ॥ ६२ ॥

६२

svaśāstroktam rahasyārtham na vaded yasya kasyacit |
yadi brūyāt sa samayāccyuta eva na saṁśayaḥ ||

The secret meaning taught in one's own śāstra one should not tell to just anyone; if one tells it, he has surely fallen from the samaya — of this there is no doubt.

WORD BY WORD स्वशास्त्रोक्तं रहस्यार्थं — the secret meaning taught in one's own śāstra · न वदेद् यस्य कस्यचित् — one should not tell to just anyone · यदि ब्रूयात् — if one tells it · स समयाच्युत एव — he has surely fallen from the samaya · न संशयः — no doubt

अद्वैतं भावयेन्नित्यं न द्वैतं गुरुणा सह ।
आत्मवत् सर्वभूतेभ्यो हितं कुर्यात् कुलेश्वरि ॥ ६३ ॥

६३

advaitam bhāvayennityam na dvaitam guruṇā saha |
ātmavat sarvabhūtebhyo hitam kuryāt kuleśvari ||

One should always contemplate non-duality with the guru, never duality; and one should do good to all beings as to oneself, O Lady of the Kula.

WORD BY WORD अद्वैतं भावयेन्नित्यं — one should always contemplate non-duality · न द्वैतं गुरुणा सह — not duality, with the guru · आत्मवत् सर्वभूतेभ्यो — as for oneself, for all beings · हितं कुर्यात् कुलेश्वरि — one should do good, O Lady of the Kula

आत्मार्यमानसद्भावैः शुश्रूषा स्याच्चतुर्विधा ।
शुश्रूषया धिया देवि शिष्यः सन्तोषयेद् गुरुम् ॥ ६४ ॥

६४

ātmārthamānasadbhāvaiḥ śuśrūṣā syāccaturvidhā |
śuśrūṣayā dhiyā devī śiṣyaḥ santoṣayed gurum ||

Service is fourfold — with one's self, one's goods, one's mind and sincere feeling; by service and by understanding, O Devī, the disciple should gratify the guru.

WORD BY WORD आत्मार्यमानसद्भावैः — with self, goods, mind and sincere feeling · शुश्रूषा स्याच्चतुर्विधा — service is fourfold · शुश्रूषया धिया देवि — by service and by understanding, O Devī · शिष्यः सन्तोषयेद् गुरुम् — the disciple should gratify the guru

पदे पदेऽश्वमेधस्य फलं प्राप्नोत्यसंशयः ।
शुश्रूषणपरो यस्तु गुरुदेवमहात्मनाम् ॥ ६५ ॥

६५

pade pade'svamedhasya phalaṁ prāpnotyasaṁśayaḥ |
śuśrūṣaṇaparo yastu gurudevamahātmanām ||

He who is intent on serving the guru, the gods and the great souls obtains at every step the fruit of an Aśvamedha, without doubt.

WORD BY WORD पदे पदेऽश्वमेधस्य — at every step, of an Aśvamedha · फलं प्राप्नोत्यसंशयः — the fruit he obtains, without doubt · शुश्रूषणपरो यस्तु — he who is intent on serving · गुरुदेवमहात्मनाम् — the guru, the gods and the great souls

केवलं गुरुशुश्रूषा त्वत्कृपाकारिणी प्रिये ।
सद्भक्तिसहिता चेत् सा सर्वकामफलप्रदा ॥ ६६ ॥

६६

kevalaṁ gurusuśrūṣā tvatkrpākārīṇī priye |
sadbhaktisahitā cet sā sarvakāmaphalapradā ||

Service to the guru alone brings about your grace, O beloved; if it is joined with true devotion, it grants the fruit of all desires.

WORD BY WORD केवलं गुरुशुश्रूषा — service to the guru alone · त्वत्कृपाकारिणी प्रिये — brings about your grace, O beloved · सद्भक्तिसहिता चेत् सा — if it is joined with true devotion · सर्वकामफलप्रदा — it grants the fruit of all desires

क्षीयन्ते सर्वपापानि वर्द्धन्ते पुण्यराशयः ।
सिध्यन्ति सर्वकार्याणि गुरुशुश्रूषया प्रिये ॥ ६७ ॥

६७

kṣīyante sarvapāpāni varḍdhante puṇyarāśayaḥ |
śidhyanti sarvakāryāṇi guruśuśrūṣayā priye ||

All sins are destroyed, heaps of merit increase, all undertakings succeed — by service to the guru, O beloved.

WORD BY WORD क्षीयन्ते सर्वपापानि — all sins are destroyed · वर्द्धन्ते पुण्यराशयः — heaps of merit increase · सिध्यन्ति सर्वकार्याणि — all undertakings succeed · गुरुशुश्रूषया प्रिये — by service to the guru, O beloved

यद् यदात्महितं वस्तु तत्तद्धितमुपाचरेत् ।
गुरुदेवार्चको यस्तु तस्य पुण्यं न गण्यते ॥ ६८ ॥

६८

yad yadātmahitaṁ vastu tattaddhitamupācaret |
gurudevārcako yastu tasya puṇyaṁ na gaṇyate ||

Whatever thing is good for oneself, that very good he should render (to the guru); he who worships the guru as God — his merit cannot be counted.

WORD BY WORD यद् यदात्महितं वस्तु — whatever thing is good for oneself · तत्तद्धितमुपाचरेत् — that very good he should do (for the guru) · गुरुदेवार्चको यस्तु — he who worships the guru as God · तस्य पुण्यं न गण्यते — his merit cannot be counted

भक्त्या वित्तानुसारेण गुरुमुद्दिश्य यत् कृतम् ।
अल्पे महति वा तुल्यं पुण्यमाढ्यदरिद्रयोः ॥ ६९ ॥

६९

bhaktiā vittānusāreṇa gurumuddiśya yat kṛtam |
alpe mahati vā tulyaṁ puṇyamāḍhyadaridrayoḥ ||

What is done for the guru with devotion, according to one's means, whether small or great — the merit of the rich man and of the poor man is equal.

WORD BY WORD भक्त्या वित्तानुसारेण — with devotion, according to one's means · गुरुमुद्दिश्य यत् कृतम् — what is done for the guru · अल्पे महति वा — whether small or great · तुल्यं पुण्यमाढ्यदरिद्रयोः — the merit of rich and poor is equal

सर्वस्वमपि यो दद्याद् गुरौ भक्तिविवर्जितः ।
शिष्यो न फलमाप्नोति भक्तिरेव हि कारणम् ॥ ७० ॥

७०

sarvasvamapi yo dadyād gurau bhaktivivarjitaḥ |
śiṣyo na phalamāpnoti bhaktireva hi kāraṇam ||

Even a disciple who gives his all to the guru but without devotion obtains no fruit; devotion alone is the cause.

WORD BY WORD सर्वस्वमपि यो दद्याद् — even one who gives his all · गुरौ भक्तिविवर्जितः — to the guru, without devotion · शिष्यो न फलमाप्नोति — that disciple obtains no fruit · भक्तिरेव हि कारणम् — devotion alone is the cause

यस्मिन् द्रव्ये गुरोरस्ति स्पृहा नानुभवेत्तु तत् ।
अवश्यं यदि वाञ्छा स्यादनुभूयात्तदाज्ञया ॥ ७१ ॥

७१

yasmin dravye gurorasti sprhā nānubhavettu tat |
avaśyaṃ yadi vāñchā syādanubhūyāttadājñayā ||

A thing which the guru desires one should not enjoy oneself; if one must needs desire it, one may enjoy it with his permission.

WORD BY WORD यस्मिन् द्रव्ये गुरोरस्ति स्पृहा — the thing for which the guru has a wish · नानुभवेत्तु तत् — one should not enjoy that · अवश्यं यदि वाञ्छा स्यात् — if one must needs desire it · अनुभूयात्तदाज्ञया — one may enjoy it with his permission

यस्तिलार्द्धं तदर्द्धं वा गुरुस्वमुपजीवति ।
लोभान्मोहात् स पच्येत नरके च त्रिसप्तके ॥ ७२ ॥

७२

yastilārdham tadardham vā gurusvamupajīvati |
lobhānmohāt sa pacyeta narake ca trisaptake ||

He who, through greed or delusion, lives off even half a sesame seed of the guru's property, or half of that, is cooked in hell for twenty-one (births).

WORD BY WORD यस्तिलार्द्धं तदर्द्धं वा — he who half a sesame seed, or half of that · गुरुस्वमुपजीवति — lives off the guru's property · लोभान्मोहात् स पच्येत — through greed or delusion, he is cooked · नरके च त्रिसप्तके — in hell for twenty-one (births)

अत्यल्पं हि गुरोर्द्रव्यमदत्तं स्वीकरोति यः ।
स तिर्यग्योनिमापन्नः क्रव्यादैर्भक्ष्यते प्रिये ॥ ७३ ॥

७३

*atyalpaṃ hi gurordravyamadattaṃ svīkaroti yaḥ |
sa tiryagyonimāpannaḥ kravyādairbhakṣyate priye ||*

He who takes even a very small thing of the guru's without its being given falls into an animal womb and is devoured by carnivores, O beloved.

WORD BY WORD अत्यल्पं हि गुरोर्द्रव्यम् — even a very small thing of the guru's · अदत्तं स्वीकरोति यः — he who takes without its being given · स तिर्यग्योनिमापन्नः — he, fallen into an animal womb · क्रव्यादैर्भक्ष्यते प्रिये — is devoured by carnivores, O beloved

गुरुद्रव्याभिलाषी च गुरुस्त्रीगमनोत्सुकः ।
पतितस्य क्षुल्लकस्य प्रायश्चित्तं न विद्यते ॥ ७४ ॥

७४

*gurudravyābhilāṣī ca gurustrīgamanotsukaḥ |
patitasya kṣullakasya prāyaścittaṃ na vidyate ||*

One who covets the guru's property, one eager to approach the guru's wife — for such a fallen wretch there is no expiation.

WORD BY WORD गुरुद्रव्याभिलाषी च — one who covets the guru's property · गुरुस्त्रीगमनोत्सुकः — one eager to approach the guru's wife · पतितस्य क्षुल्लकस्य — for such a fallen wretch · प्रायश्चित्तं न विद्यते — there is no expiation

आज्ञाभङ्गोऽर्थहरणं गुरोरप्रियवर्तनम् ।
गुरुद्रोहमिदं प्राहुर्यः करोति स पातकी ॥ ७५ ॥

७५

*ājñābhāṅgo'rthaharaṇaṃ gurorapriyavartanam |
gurudrohamidaṃ prāhuryaḥ karoti sa pātakī ||*

Breaking his command, seizing his goods, behaving disagreeably to the guru — this they call treachery to the guru; he who does it is a sinner.

WORD BY WORD आज्ञाभङ्गोऽर्थहरणं — breaking his command, seizing his goods · गुरोरप्रियवर्तनम् — behaving disagreeably to the guru · गुरुद्रोहमिदं प्राहुः — this they call treachery to the guru · यः करोति स पातकी — he who does it is a sinner

स्वद्रव्यविनियोगञ्च नानिवेद्य गुरौ चरेत् ।
अनिवेद्य तु यः कुर्यात् स भवेद् ब्रह्मघातकः ॥ ७६ ॥

७६

*svadravyavinīyogañca nānivedya gurau caret |
anivedya tu yaḥ kuryāt sa bhaved brahmaghātakaḥ ||*

One should not dispose of one's own property without informing the guru; he who does so without informing him becomes (as guilty as) a slayer of a brāhmaṇa.

WORD BY WORD स्वद्रव्यविनियोगञ्च — the disposal of one's own property · नानिवेद्य गुरौ चरेत् — one should not do without informing the guru · अनिवेद्य तु यः कुर्यात् — he who does it without informing · स भवेद् ब्रह्मघातकः — becomes a slayer of a brāhmaṇa

गुरोः स्थानं सम्प्रदायं तद्धर्मं यो विनाशयेत् ।
गुरुभिः स बहिष्कार्यो दण्ड्यो वध्यः स घातकैः ॥ ७७ ॥

७७

*guroḥ sthānaṃ sampradāyaṃ taddharmaṃ yo vināśayet |
gurubhiḥ sa bahiṣkāryo daṇḍyo vadhyah sa ghātakaiḥ ||*

He who destroys the guru's seat, his lineage or his dharma is to be expelled by the gurus, punished, and slain by executioners.

WORD BY WORD गुरोः स्थानं सम्प्रदायं — the guru's seat, his lineage · तद्धर्मं यो विनाशयेत् — and his dharma — he who destroys · गुरुभिः स बहिष्कार्यो — is to be expelled by the gurus · दण्ड्यो वध्यः स घातकैः — punished and slain by executioners

गुरुकोपाद्विनाशः स्याद् गुरुद्रोहात्तु पातकम् ।
विस्मृत्युर्गुरुनिन्दायां गुर्वनिष्टान्महापदः ॥ ७८ ॥

७८

*gurukopādvinaśaḥ syād gurudrohāttu pātakam |
vismṛtyurgurunindāyāṃ gurvaniṣṭānmahāpadaḥ ||*

From the guru's anger comes ruin, from treachery to the guru sin, from reviling the guru death, from harming the guru great calamities.

WORD BY WORD गुरुकोपाद्विनाशः स्याद् — from the guru's anger comes ruin · गुरुद्रोहात्तु पातकम् — from treachery to the guru, sin · विस्मृत्युर्गुरुनिन्दायां — (untimely) death from reviling the guru · गुर्वनिष्टान्महापदः — from harming the guru, great calamities

जीवेदग्निप्रविष्टो वा नरः पीतविषोऽपि वा ।

मृत्युहस्तगतो वापि नापराधकरो गुरोः ॥ ७९ ॥

७९

jīvedagnipraviṣṭo vā naraḥ pītaviṣo'pi vā |
mṛtyuhastagato vāpi nāparādhakaro guroḥ ||

A man who has entered fire may live, or one who has drunk poison, or one fallen into the hands of death — but not one who has offended the guru.

WORD BY WORD जीवेदग्निप्रविष्टो वा — one who has entered fire may live · नरः पीतविषोऽपि वा — or a man who has drunk poison · मृत्युहस्तगतो वापि — or one fallen into the hands of death · नापराधकरो गुरोः — but not one who has offended the guru

यत्र श्रीगुरुनिन्दा स्यात् पिधाय श्रवणेऽम्बिके ।

सद्यस्तस्माद्विनिष्क्रामेत् पुनर्न श्रवणं यथा ।

८०

गुरोर्नाम स्मरेत् पश्चात् श्रवणे सा प्रतिक्रिया ॥ ८० ॥

yatra śrīgurunindā syāt pidhāya śravaṇe'mbike |
sadyastasmādviniṣkrāmet punarna śravaṇaṁ yathā |
gurornāma smaret paścāt śravaṇe sā pratikriyā ||

Where there is reviling of the Śrī-guru, one should cover the ears, O Ambikā, and at once go out from there so that one hears no more; afterwards one should remember the guru's name — that is the remedy for having heard.

WORD BY WORD यत्र श्रीगुरुनिन्दा स्यात् — where there is reviling of the Śrī-guru · पिधाय श्रवणेऽम्बिके — covering the ears, O Ambikā · सद्यस्तस्माद्विनिष्क्रामेत् — one should at once go out from there · पुनर्न श्रवणं यथा — so that one hears no more · गुरोर्नाम स्मरेत् पश्चात् — afterwards one should remember the guru's name · श्रवणे सा प्रतिक्रिया — that is the remedy for having heard

गुरुमित्रसुहृद्दासीदासाद्यान् नावमानयेत् ।
न निन्देदस्य समयान् वेदशास्त्रागमादिकान् ॥ ८१ ॥

८१

gurumitrasuhṛddāsīdāsādyān nāvamānayet |
na nindedasya samayān vedaśāstrāgamādikān ||

One should not slight the guru's friends, well-wishers, maidservants, servants and the rest, nor revile his rules, his Veda, śāstra, āgama and the rest.

WORD BY WORD गुरुमित्रसुहृद्दासीदासाद्यान् — the guru's friends, well-wishers, maidservants, servants and the rest · नावमानयेत् — one should not slight · न निन्देदस्य समयान् — one should not revile his rules · वेदशास्त्रागमादिकान् — his Veda, śāstra, āgama and the rest

गुरोः श्रीपादुकाभूषा गुरुनामस्मृतिर्जपः ।
गुर्वाज्ञाकरणं कृत्यं शुश्रूषा भजनं गुरोः ॥ ८२ ॥

८२

guroḥ śrīpādukābhūṣā gurunāmasmṛtirjapaḥ |
gurvājñākaraṇaṁ kṛtyaṁ śuśrūṣā bhajanaṁ guroḥ ||

The guru's Śrī-pādukā is one's ornament, remembrance of the guru's name is japa, carrying out the guru's command is one's duty, service is the worship of the guru.

WORD BY WORD गुरोः श्रीपादुकाभूषा — the Śrī-pādukā of the guru is one's ornament · गुरुनामस्मृतिर्जपः — remembrance of the guru's name is japa · गुर्वाज्ञाकरणं कृत्यं — doing the guru's command is one's duty · शुश्रूषा भजनं गुरोः — service is the worship of the guru

विविक्षुर्देशिकावासं शान्तचित्तोऽतिभक्तिमान् ।

वाहनं पादुकां छत्रं चामरं व्यजनादिकम् ।

८३

ताम्बूलं कज्जलं वेशमुत्सृज्य प्रविशेच्छनैः ॥ ८३ ॥

vivikṣurdeśikāvāsaṃ śāntacitto'tibhaktimān |
vāhanaṃ pādukāṃ chatraṃ cāmaraṃ vyajanādikam |
tāmbūlaṃ kajjalaṃ veśamutsrjya praviśecchanaiḥ ||

Wishing to enter the teacher's dwelling, with calm mind and great devotion, one should put aside vehicle, sandals, parasol, chowrie, fan and the like, betel, collyrium and finery, and enter slowly.

WORD BY WORD विविक्षुर्देशिकावासं — wishing to enter the teacher's dwelling · शान्तचित्तोऽतिभक्तिमान् — with calm mind and great devotion · वाहनं पादुकां छत्रं — vehicle, sandals, parasol · चामरं व्यजनादिकम् — chowrie, fan and the like · ताम्बूलं कज्जलं वेशम् — betel, collyrium, finery · उत्सृज्य प्रविशेच्छनैः — having put aside, one should enter slowly

पादुकामासनं वस्त्रं वाहनं छत्रचामरे ।

८४

दृष्ट्वा गुरोर्नमस्कुर्यान्नात्मभोगाय कामयेत् ॥ ८४ ॥

pādukāmāsaṇaṃ vastraṃ vāhanaṃ chatracāmare |
dṛṣṭvā gurornamaskuryānnātmabhogāya kāmayet ||

Seeing the guru's sandals, seat, garment, vehicle, parasol and chowrie, one should bow to them, and not desire them for one's own use.

WORD BY WORD पादुकामासनं वस्त्रं — sandals, seat, garment · वाहनं छत्रचामरे — vehicle, parasol and chowrie · दृष्ट्वा गुरोर्नमस्कुर्यात् — of the guru — seeing them one should bow · नात्मभोगाय कामयेत् — and not desire them for one's own use

पादप्रक्षालनं स्नानमभ्यङ्गं दन्तधावनम् ।
मूत्रं निष्ठीवनं क्षौरं शयनं स्त्रीनिषेवनम् ॥ ८५॥

८५

*pādaprakṣālanam snānamabhyāṅgam dantadhāvanam |
mūtram niṣṭhivanam kṣauram śayanam strīniṣevanam ||*

Washing the feet, bathing, anointing, cleaning the teeth, urinating, spitting, shaving, lying down, intercourse with a woman,

WORD BY WORD पादप्रक्षालनं स्नानम् — washing the feet, bathing · अभ्यङ्गं दन्तधावनम् — anointing, cleaning the teeth · मूत्रं निष्ठीवनं क्षौरं — urinating, spitting, shaving · शयनं स्त्रीनिषेवनम् — lying down, intercourse with a woman

वीरासनं सुदुर्वाक्यं शासनं हास्यरोदनम् ।
केशमोचनमुष्णीषं कञ्चुकं नग्नतां तथा ॥ ८६॥

८६

*vīrāsanaṁ sudurvākyaṁ śāsanam hāsyarodanam |
keśamocanamuṣṇīṣaṁ kañcukaṁ nagnatām tathā ||*

sitting in vīrāsana, very harsh speech, giving orders, laughing and weeping, loosening the hair, wearing a turban or a jacket, and likewise nakedness,

WORD BY WORD वीरासनं सुदुर्वाक्यं — sitting in vīrāsana, very harsh speech · शासनं हास्यरोदनम् — giving orders, laughing and weeping · केशमोचनमुष्णीषं — loosening the hair, wearing a turban · कञ्चुकं नग्नतां तथा — a jacket, and likewise nakedness

पादप्रसारणं वादं कलहं दूषणं प्रिये ।
अङ्गभङ्गाङ्गवाद्यादिकरास्फालनधूननम् ॥ ८७॥

८७

*pādaprasāraṇam vādam kalahaṁ dūṣaṇam priye |
aṅgabhaṅgāṅgavādyādikarāsphālanadhūnanam ||*

stretching out the feet, debate, quarrel, fault-finding, O beloved, stretching the limbs, drumming on the limbs and the like, clapping and shaking the hands,

WORD BY WORD पादप्रसारणं वादं — stretching out the feet, debate · कलहं दूषणं प्रिये — quarrel, fault-finding, O beloved · अङ्गभङ्गाङ्गवाद्यादि- — stretching the limbs, drumming on the limbs and so on · करास्फालनधूननम् — clapping the hands and shaking them

द्यूतकौतुकमल्लादियुद्धनृत्यादि चाम्बिके ।

गुरुयोगिमहासिद्धिपीठक्षेत्राश्रमेषु च ।

८८

नाचरेदाचरेन्मोहाद्देवताशापमाप्नुयात् ॥ ८८ ॥

*dyūtakautukamallādiyuddhanṛtyādi cāmbike |
guruyogimahāsiddhipīṭhakṣetrāśrameṣu ca |
nācaredācarenmohāddevatāśāpamāpnuyāt ||*

gambling, sport, wrestling and the like, fighting, dancing and the like, O Ambikā — one should not do these in the pīṭhas, sacred fields and āśramas of the guru, of yogins and of the great siddhas; if out of delusion one does, one incurs the curse of the deities.

WORD BY WORD द्यूतकौतुकमल्लादि- — gambling, sport, wrestling and so on · युद्धनृत्यादि चाम्बिके — fighting, dancing and so on, O Ambikā · गुरुयोगिमहासिद्धि- — of the guru, of yogins, of the great siddhas · पीठक्षेत्राश्रमेषु च — in the pīṭhas, sacred fields and āśramas · नाचरेत् — one should not do · आचरेन्मोहात् — if one does out of delusion · देवताशापमाप्नुयात् — one incurs the curse of the deities

उपचारेण सन्तिष्ठेद् गुर्वग्रे नेच्छया विशेत् ।

मुखावलोक्य सेवेत तदुक्तञ्च समाचरेत् ॥ ८९ ॥

८९

*upacāreṇa santiṣṭhed gurvagre necchayā višet |
mukhāvalokī seveta taduktañca samācaret ||*

One should stand with due respect before the guru, and not enter at one's own will; one should serve him watching his face, and do what he says.

WORD BY WORD उपचारेण सन्तिष्ठेद् — one should stand with due respect · गुर्वग्रे — before the guru · नेच्छया विशेत् — one should not enter at one's own will · मुखावलोक्य सेवेत — one should serve, watching his face · तदुक्तञ्च समाचरेत् — and do what he says

गुरुक्तानुक्तकार्येषु नोपेक्षां कारयेत् प्रिये ।

शिरसा यद्गुरुर्ब्रूयात् कार्यमविशङ्कया ॥ ९० ॥

९०

gurūktānuktakāryeṣu nopekṣāṃ kārayet priye |
śirasā yadgururbṛūyāttat kāryamaviśaṅkayā ||

In tasks spoken or unspoken by the guru one should show no neglect, O beloved; whatever the guru says one should accept with bowed head and do without hesitation.

WORD BY WORD गुरुक्तानुक्तकार्येषु — in tasks spoken or unspoken by the guru · नोपेक्षां कारयेत् प्रिये — one should show no neglect, O beloved · शिरसा यद्गुरुर्ब्रूयात् — whatever the guru says, (accept) with the head · तत् कार्यमविशङ्कया — that is to be done without hesitation

निग्रहेऽनुग्रहे वापि गुरुः सर्वस्य कारणम् ।

निर्गतं यद्गुरोर्वक्त्रात् सर्वं शास्त्रं तदुच्यते ॥ ९१ ॥

९१

nigrahe'nugrahe vāpi guruḥ sarvasya kāraṇam |
nirgataṃ yadgurorvaktṛāt sarvaṃ śāstraṃ taducyate ||

In punishment or in grace, the guru is the cause of everything; whatever comes forth from the guru's mouth, all that is called śāstra.

WORD BY WORD निग्रहेऽनुग्रहे वापि — in punishment or in grace · गुरुः सर्वस्य कारणम् — the guru is the cause of everything · निर्गतं यद्गुरोर्वक्त्रात् — whatever comes forth from the guru's mouth · सर्वं शास्त्रं तदुच्यते — all that is called śāstra

गुरुकार्ये स्वयं शक्तो नापरं प्रेषयेत् प्रिये ।

बहुभृत्यपरैर्भृत्यैः सहितोऽप्यतिभक्तिमान् ॥ ९२ ॥

९२

gurukārye svayaṃ śakto nāparaṃ preṣayet priye |
bahubhṛtyaparairbhṛtyaiḥ sahito'pyatibhaktimān ||

When able himself to do the guru's work one should not send another, O beloved; even if attended by many servants and servants' servants, one of great devotion (does it himself).

WORD BY WORD गुरुकार्ये स्वयं शक्तो — able himself to do the guru's work · नापरं प्रेषयेत् प्रिये — one should not send another, O beloved · बहुभृत्यपरैर्भृत्यैः — with many servants and servants' servants · सहितोऽप्यतिभक्तिमान् — even if attended, one of great devotion

गच्छंस्तिष्ठन् स्वपन् जाग्रज्जपन् जुह्वत् प्रपूजयेत् ।
गुर्वाज्ञामेव कुर्वीत तदगतेनान्तरात्मना ॥ ९३ ॥

९३

*gaccham̐stiṣṭhan svapan jāgrajjapan juhvat prapūjayet |
gurvājñāmeva kurvīta tadagatenāntarātmanā ||*

Walking, standing, sleeping, waking, doing japa, offering oblation or worshipping, one should do only the guru's command, with the inner self fixed on him.

WORD BY WORD गच्छंस्तिष्ठन् स्वपन् जाग्रत् — walking, standing, sleeping, waking · जपन् जुह्वत् प्रपूजयेत् — doing japa, offering oblation, worshipping · गुर्वाज्ञामेव कुर्वीत — one should do only the guru's command · तदगतेनान्तरात्मना — with the inner self fixed on him

अभिमानो न कर्तव्यो जातिविद्याधनादिभिः ।
सर्वदा सेवयेत् नित्यं शिष्यः श्रीगुरुसन्निधौ ॥ ९४ ॥

९४

*abhimāno na kartavyo jātividyādhanādibhiḥ |
sarvadā sevayet nityaṁ śiṣyaḥ śrīgurusannidhau ||*

Pride is not to be entertained on account of caste, learning, wealth and the like; the disciple should always and constantly serve in the presence of the Śrī-guru.

WORD BY WORD अभिमानो न कर्तव्यो — pride is not to be entertained · जातिविद्याधनादिभिः — on account of caste, learning, wealth and the like · सर्वदा सेवयेत् नित्यं — one should always, constantly serve · शिष्यः श्रीगुरुसन्निधौ — the disciple, in the presence of the Śrī-guru

कामक्रोधपरित्यागी विनीतः स्तुतिभक्तिमान् ।
देवि भूम्यासने तिष्ठेद् गुरुकार्यं समाचरेत् ॥ ९५ ॥

९५

kāmakrodhaparitāgī vinītaḥ stutibhaktimān |
devi bhūmyāsane tiṣṭhed gurukāryaṁ samācaret ||

Having given up desire and anger, humble, full of praise and devotion, O Devī, he should sit on the ground and carry out the guru's work.

WORD BY WORD कामक्रोधपरित्यागी — having given up desire and anger · विनीतः स्तुतिभक्तिमान् — humble, full of praise and devotion · देवि भूम्यासने तिष्ठेद् — O Devī, he should sit on the ground · गुरुकार्यं समाचरेत् — and carry out the guru's work

स्वकार्यमन्यकार्यं वा शिष्यः स्वगुरुचित्तवित् ।
गुरुपार्श्वगतो नम्रः प्रसन्नवदनो भवेत् ॥ ९६ ॥

९६

svakāryamanyakāryaṁ vā śiṣyaḥ svagurucittavit |
gurupārśvagato namraḥ prasannavaḍano bhavet ||

Whether on his own task or another's, the disciple, knowing his guru's mind, should be humble and of cheerful countenance when at the guru's side.

WORD BY WORD स्वकार्यमन्यकार्यं वा — whether his own task or another's · शिष्यः स्वगुरुचित्तवित् — the disciple, knowing his guru's mind · गुरुपार्श्वगतो नम्रः — at the guru's side, humble · प्रसन्नवदनो भवेत् — should be of cheerful countenance

सामान्यतो निषिद्धञ्च तद्गुरोरीदि सन्निधौ ।
आचरेत्तस्य सर्वस्य दोषः कोटिगुणो भवेत् ॥ ९७ ॥

९७

sāmānyato niṣiddhañca tadguroryadi sannidhau |
ācārettasya sarvasya doṣaḥ koṭiguṇo bhavet ||

If one does in the guru's presence what is forbidden in general, the fault of all that becomes a crore-fold.

WORD BY WORD सामान्यतो निषिद्धञ्च — what is forbidden in general · तद्गुरोरीदि सन्निधौ — if that, in the guru's presence · आचरेत्तस्य सर्वस्य — one does — of all that · दोषः कोटिगुणो भवेत् — the fault becomes a crore-fold

अनादृत्य गुरोर्वक्त्यं शृणुयाद् यः पराङ्मुखः ।
अहितं वा हितं वापि रौरवं नरकं व्रजेत् ॥ ९८ ॥

९८

*anāḍṛtya gurorvākyaṃ śṛṇuyād yaḥ parāṇmukhaḥ |
ahitaṃ vā hitaṃ vāpi rauravaṃ narakam vrajet ||*

He who listens to the guru's word with disregard and face turned away, whether it be unwelcome or welcome, goes to the Raurava hell.

WORD BY WORD अनादृत्य गुरोर्वक्त्यं — disregarding the guru's word · शृणुयाद् यः पराङ्मुखः — he who listens with face turned away · अहितं वा हितं वापि — whether it be unwelcome or welcome · रौरवं नरकं व्रजेत् — goes to the Raurava hell

गोब्राह्मणवधं कृत्वा यत् पापं समवाप्नुयात् ।
तत् पापं समवाप्नोति गुर्वग्रेऽनृतभाषणात् ॥ ९९ ॥

९९

*gobrāhmaṇavadhaṃ kṛtvā yat pāpaṃ samavāpnuyāt |
tat pāpaṃ samavāpnoti gurvagre'nṛtabhāṣanāt ||*

The sin one would incur by killing a cow or a brāhmaṇa — that sin one incurs by speaking falsehood before the guru.

WORD BY WORD गोब्राह्मणवधं कृत्वा — having killed a cow or a brāhmaṇa · यत् पापं समवाप्नुयात् — the sin one would incur · तत् पापं समवाप्नोति — that sin one incurs · गुर्वग्रेऽनृतभाषणात् — by speaking falsehood before the guru

स्थानान्तरगते चार्ये व्यसने विषमे स्थिते ।
श्रीगुरुं न त्यजेत् क्वापि तदादिष्टो व्रजेत् प्रिये ॥ १०० ॥

१००

*sthānāntaragate cārye vyasane viṣame sthite |
śrīguruṃ na tyajet kvāpi tadādiṣṭo vrajet priye ||*

When the ācārya has gone to another place, or is in distress or in dire straits, one should never abandon the Śrī-guru; only when ordered by him should one go, O beloved.

WORD BY WORD स्थानान्तरगते चार्ये — when the ācārya has gone to another place · व्यसने विषमे स्थिते — or is in distress or in dire straits · श्रीगुरुं न त्यजेत् क्वापि — one should never abandon the Śrī-guru · तदादिष्टो व्रजेत् प्रिये — only when ordered by him should one go, O beloved

अधः स्थिते गुरावूर्ध्वे न तिष्ठेत् कदाचन ।

न गच्छेदग्रतस्तस्य न तिष्ठेदुत्थिते गुरौ ॥ १०१ ॥

१०१

*adhaḥ sthite gurāvūrdhve na tiṣṭheta kadācana |
na gacchedagratastasya na tiṣṭhedutthite gurau ||*

When the guru is seated below, one should never stand above; one should not walk in front of him, nor remain seated when the guru has risen.

WORD BY WORD अधः स्थिते गुरौ — when the guru is seated below · ऊर्ध्वे न तिष्ठेत् कदाचन — one should never stand above · न गच्छेदग्रतस्तस्य — one should not walk in front of him · न तिष्ठेदुत्थिते गुरौ — nor remain (seated) when the guru has risen

शक्तिच्छायां सुरच्छायां गुरुच्छायां न लङ्घयेत् ।

न तेषु कुर्यात् स्वच्छायां न स्वपेद् गुरुसन्निधौ ॥ १०२ ॥

१०२

*śakticchāyāṃ suracchāyāṃ gurucchāyāṃ na laṅghayet |
na teṣu kuryāt svacchāyāṃ na svaped gurusannidhau ||*

One should not step over the shadow of a Śakti, of a god or of the guru, nor cast one's own shadow upon them, nor sleep in the guru's presence.

WORD BY WORD शक्तिच्छायां सुरच्छायां — the shadow of a Śakti, the shadow of a god · गुरुच्छायां न लङ्घयेत् — the shadow of the guru — one should not step over · न तेषु कुर्यात् स्वच्छायां — one should not cast one's own shadow on them · न स्वपेद् गुरुसन्निधौ — nor sleep in the guru's presence

भाषणं पाठनं गानं भोजनं शयनादिकम् ।

अनादिष्टो न कुर्वीत न चावन्दनपूर्वकम् ॥ १०३ ॥

१०३

*bhāṣaṇaṃ pāṭhanaṃ gānaṃ bhojanaṃ śayanādikam |
anādiṣṭo na kurvīta na cāvandanapūrvakam ||*

Speaking, reciting, singing, eating, lying down and the like one should not do unbidden, nor without first saluting.

WORD BY WORD भाषणं पाठनं गानं — speaking, reciting, singing · भोजनं शयनादिकम् — eating, lying down and the like · अनादिष्टो न कुर्वीत — one should not do unbidden · न चावन्दनपूर्वकम् — nor without first saluting

ब्रह्महत्याशतं कुर्यात् गुर्वाज्ञापरिपालनात् ।
विना गुर्वाज्ञया शिष्यो विश्वसेन्नान्यशासनात् ॥ १०४ ॥

१०४

*brahmahatyāśataṃ kuryāt gurvājñāparipālanāt |
vinā gurvājñayā śiṣyo viśvasennānyaśāsanāt ||*

In obedience to the guru's command one may even commit a hundred brāhmaṇa-slayings; without the guru's command the disciple should not trust another's instruction.

WORD BY WORD ब्रह्महत्याशतं कुर्यात् — one may commit a hundred brāhmaṇa-slayings · गुर्वाज्ञापरिपालनात् — in obedience to the guru's command · विना गुर्वाज्ञया शिष्यो — without the guru's command, the disciple · विश्वसेन्नान्यशासनात् — should not trust another's instruction

सर्वं गुर्वाज्ञया कुर्यान्न निन्देत्तत्त्रियं प्रिये ।
भक्त्या प्रणम्य चोत्तिष्ठेत् कृताञ्जलिपुटः प्रिये ॥ १०५ ॥

१०५

*sarvaṃ gurvājñayā kuryānna nindettatstriyaṃ priye |
bhaktyā praṇamya cottiṣṭhet kṛtāñjalipuṭaḥ priye ||*

One should do everything by the guru's command, and not revile his wife, O beloved; one should bow with devotion and rise with folded hands, O beloved.

WORD BY WORD सर्वं गुर्वाज्ञया कुर्यात् — one should do everything by the guru's command · न निन्देत्तत्त्रियं प्रिये — one should not revile his wife, O beloved · भक्त्या प्रणम्य चोत्तिष्ठेत् — one should bow with devotion and rise · कृताञ्जलिपुटः प्रिये — with hands folded, O beloved

पश्चात्पदेन निर्गच्छेन्नमस्कृत्य गुरोर्गृहात् ।
एकासने नोपविशेद् गुरुणा तत्समैः सह ॥ १०६ ॥

१०६

*paścātpadena nirgacchennamaskṛtya gurorgrhāt |
ekāsane nopaviśed guruṇā tatsamaiḥ saha ||*

After bowing, one should go out of the guru's house stepping backwards; one should not sit on the same seat with the guru or with his equals.

WORD BY WORD पश्चात्पदेन निर्गच्छेत् — one should go out stepping backwards · नमस्कृत्य गुरोर्गृहात् — after bowing, from the guru's house · एकासने नोपविशेद् — one should not sit on one seat · गुरुणा तत्समैः सह — with the guru or with his equals

न विशेदासने देवि देवतागुरुसन्निधौ ।
गुरोः सिंहासनं देयं ज्येष्ठानामुत्तमासनम् ।
देश्यासनं कनिष्ठानामितरेषां समासनम् ॥ १०७ ॥

१०७

*na viśedāsane devi devatāgurusannidhau |
guroḥ siṃhāsanam deyaṃ jyeṣṭhānāmuttamāsanam |
deśyāsanam kaniṣṭhānāmitareṣāṃ samāsanam ||*

One should not take a seat, O Devī, in the presence of the deity or the guru; to the guru a throne is to be given, to the seniors an excellent seat, to the juniors an ordinary seat, and to the others an equal seat.

WORD BY WORD न विशेदासने देवि — one should not take a seat, O Devī · देवतागुरुसन्निधौ — in the presence of the deity or the guru · गुरोः सिंहासनं देयं — to the guru a throne is to be given · ज्येष्ठानामुत्तमासनम् — to the seniors an excellent seat · देश्यासनं कनिष्ठानाम् — a local (ordinary) seat to the juniors · इतरेषां समासनम् — an equal seat to the others

जातिविद्याधनाढ्यो वा दूरे दृष्ट्वा गुरुं मुदा ।
दण्डप्रणामं कृत्वैकं त्रिः प्रदक्षिणमाचरेत् ॥ १०८ ॥

१०८

jātividyāḍhanāḍhyo vā dūre dṛṣṭvā guruṃ mudā |
daṇḍapraṇāmaṃ kṛtvaikaṃ triḥ pradakṣiṇamācaret ||

Even one rich in caste, learning or wealth, seeing the guru from afar, should joyfully make one full prostration and circumambulate him thrice.

WORD BY WORD जातिविद्याधनाढ्यो वा — even one rich in caste, learning or wealth · दूरे दृष्ट्वा गुरुं मुदा — seeing the guru from afar, joyfully · दण्डप्रणामं कृत्वैकं — making one full prostration · त्रिः प्रदक्षिणमाचरेत् — should circumambulate him thrice

ततस्त्रिः षड् द्वादश वा ज्येष्ठादिष्वेकमेव वा ।
गुरुप्रगुरुयोगेन वन्देत प्रगुरुं प्रिये ॥ १०९ ॥

१०९

tatastriḥ ṣaḍ dvādaśa vā jyeṣṭhādiṣvekameva vā |
gurupraguruyogena vandeta praguruṃ priye ||

Then (one should bow) thrice, six or twelve times, or just once to the seniors and the rest; when guru and grand-guru are together, one should salute the grand-guru, O beloved.

WORD BY WORD ततस्त्रिः षड् द्वादश वा — then thrice, six or twelve times · ज्येष्ठादिष्वेकमेव वा — or just once to the seniors and the rest · गुरुप्रगुरुयोगेन — when guru and grand-guru are together · वन्देत प्रगुरुं प्रिये — one should salute the grand-guru, O beloved

ततो नमेद् गुरुं वापि गुर्वाज्ञां न विचारयेत् ।
प्रगुरोः सन्निधौ शिष्यः स्वगुरुं मनसा नमेत् ॥ ११० ॥

११०

tato named guruṃ vāpi gurvājñāṃ na vicārayet |
praguroḥ sannidhau śiṣyaḥ svaguruṃ manasā namet ||

Then one may bow to the guru too; one should not question the guru's command. In the presence of the grand-guru the disciple should bow to his own guru in mind.

WORD BY WORD ततो नमेद् गुरुं वापि — then one may bow to the guru too · गुर्वाज्ञां न विचारयेत् — one should not question the guru's command · प्रगुरोः सन्निधौ शिष्यः — in the presence of the grand-guru the disciple · स्वगुरुं मनसा नमेत् — should bow to his own guru in mind

गुरुबुद्ध्या नमेत् सर्वं दैवतं तृणमेव वा ।
न नमेद्देवबुद्ध्या तु प्रतिमां लौहमृण्मयीम् ॥ १११ ॥

१११

*gurubuddhyā namet sarvaṃ daivatam tṛṇameva vā |
na nameddevabuddhyā tu pratimāṃ lauhamṛṇmayīm ||*

With the thought of the guru one should bow to every deity, or even to a blade of grass; but one should not bow with the thought of God to an image of metal or clay.

WORD BY WORD गुरुबुद्ध्या नमेत् — with the thought of the guru one should bow · सर्वं दैवतं तृणमेव वा — to every deity, or even to a blade of grass · न नमेद्देवबुद्ध्या तु — but one should not bow with the thought of God · प्रतिमां लौहमृण्मयीम् — to an image of metal or clay

गुरोः प्रणामत्रितयं ज्येष्ठानामेक एव च ।
पूज्यानामञ्जलिस्तद्वदन्येषां वाक्यवन्दनम् ॥ ११२ ॥

११२

*guroḥ praṇāmatritayaṃ jyeṣṭhānāmeka eva ca |
pūjyānāmañjalistadvadanyeṣāṃ vākya vandanaṃ ||*

To the guru three prostrations, to the seniors just one, likewise to the venerable folded hands, and to others a verbal greeting.

WORD BY WORD गुरोः प्रणामत्रितयं — to the guru three prostrations · ज्येष्ठानामेक एव च — and to the seniors just one · पूज्यानामञ्जलिस्तद्वत् — likewise to the venerable, folded hands · अन्येषां वाक्यवन्दनम् — to others, a verbal greeting

देवान् गुरुन् कुलाचार्यान् ज्ञानवृद्धान् तपोधनान् ।
विद्याधिकान् स्वधर्मस्थान् प्रणमेत् कुलनायिके ॥ ११३ ॥

११३

*devān gurūn kulācāryān jñānavṛddhān tapodhanān |
vidyādhikān svadharmasthān praṇamet kulānāyike ||*

One should bow to gods, gurus, Kula-ācāryas, those grown old in knowledge, those rich in austerity, those superior in learning and those firm in their own dharma, O mistress of the Kula.

WORD BY WORD देवान् गुरुन् कुलाचार्यान् — gods, gurus, Kula-ācāryas · ज्ञानवृद्धान् तपोधनान् — those grown old in knowledge, those rich in austerity · विद्याधिकान् स्वधर्मस्थान् — those superior in learning, those firm in their own dharma · प्रणमेत् कुलनायिके — one should bow to, O mistress of the Kula

स्त्रीद्विष्टं गुरुभिः शप्तं पाषण्डं पण्डितं शठम् ।
विकर्माणं कृतघ्नज्यानाश्रमिणञ्च नो नमेत् ॥ ११४ ॥

११४

strīdviṣṭaṃ gurubhiḥ śaptaṃ pāṣaṇḍaṃ paṇḍitaṃ śaṭham |
vikarmāṇaṃ kṛtaghnañcānāśramaṇaṇca no namet ||

One should not bow to one hated by women, one cursed by gurus, a heretic, a pedant, a rogue, an evil-doer, an ingrate, or one who belongs to no āśrama.

WORD BY WORD स्त्रीद्विष्टं गुरुभिः शप्तं — one hated by women, one cursed by gurus · पाषण्डं पण्डितं शठम् — a heretic, a pedant, a rogue · विकर्माणं कृतघ्नञ्च — an evil-doer and an ingrate · अनाश्रमिणञ्च नो नमेत् — and one outside the āśramas — one should not bow to

अनिवेद्य गुरोर्भुङ्क्ते यस्त्वेकग्रामसंस्थितः ।
अमेध्यं तद्भवेदन्नं शूकरो जायते मृतः ॥ ११५ ॥

११५

anivedya gurorbhukte yastvekagrāmasamsthitaḥ |
amedhyaṃ tadbhavedannaṃ śūkaro jāyate mṛtaḥ ||

He who lives in the same village and eats without offering to the guru — that food becomes impure, and when dead he is born a pig.

WORD BY WORD अनिवेद्य गुरोर्भुङ्क्ते — eats without offering to the guru · यस्त्वेकग्रामसंस्थितः — he who lives in the same village · अमेध्यं तद्भवेदन्नं — that food becomes impure · शूकरो जायते मृतः — and when dead he is born a pig

एकग्रामस्थितः शिष्यस्त्रिसन्ध्यं प्रणमेद् गुरुम् ।
क्रोशमात्रस्थितः शिष्यो गुरुं प्रतिदिनं नमेत् ॥ ११६ ॥

११६

ekagrāmasthitaḥ śiṣyastrisandhyaṃ praṇamed gurum |
krośamātrasthitaḥ śiṣyo guruṃ pratidinam namet ||

A disciple living in the same village should bow to the guru at the three sandhyās; a disciple living a krośa away should bow to the guru every day.

WORD BY WORD एकग्रामस्थितः शिष्यः — a disciple living in the same village · त्रिसन्ध्यं प्रणमेद् गुरुम् — should bow to the guru at the three sandhyās · क्रोशमात्रस्थितः शिष्यो — a disciple living a krośa away · गुरुं प्रतिदिनं नमेत् — should bow to the guru every day

अर्द्धयोजनगः शिष्यः प्रणमेत् पञ्चपर्वसु ।
एकयोजनमारम्य योजनद्वादशावधि ॥ ११७ ॥

११७

*arddhayojanagaḥ śiṣyaḥ praṇamet pañcaparvasu |
ekayojanamāramya yojanadvādaśāvadhi ||*

A disciple half a yojana away should bow on the five parvans; from one yojana up to twelve yojanas,

WORD BY WORD अर्द्धयोजनगः शिष्यः — a disciple half a yojana away · प्रणमेत् पञ्चपर्वसु — should bow on the five parvans · एकयोजनमारम्य — beginning from one yojana · योजनद्वादशावधि — up to twelve yojanas

तत्संख्यादिवसैर्मसैः श्रीगुरुं प्रणमेत् प्रिये ।
दूरदेशस्थितः शिष्यो भक्त्या तत्सन्निधिं गतः ॥ ११८ ॥

११८

*tatsaṁkhyādivasairmāsaiḥ śrīgurum praṇamet priye |
dūradeśasthitaḥ śiṣyo bhaktyā tatsannidhiṁ gataḥ ||*

one should bow to the Śrī-guru after that many days or months, O beloved. A disciple living in a distant land, having come with devotion into his presence,

WORD BY WORD तत्संख्यादिवसैर्मसैः — after that many days or months · श्रीगुरुं प्रणमेत् प्रिये — one should bow to the Śrī-guru, O beloved · दूरदेशस्थितः शिष्यो — a disciple living in a distant land · भक्त्या तत्सन्निधिं गतः — having come with devotion into his presence

तत्र योजनसंख्योक्तमासेन प्रणमेद् गुरुम् ।
अतिदूरगतः शिष्यो यदिच्छा स्यात्तदा व्रजेत् ॥ ११९ ॥

११९

*tatra yojanasaṁkhyoktamāsenā praṇamed gurum |
atidūragataḥ śiṣyo yadicchā syāttadā vrajet ||*

should there bow to the guru in the months corresponding to the stated count of yojanas; a disciple gone very far away should go whenever he wishes.

WORD BY WORD तत्र योजनसंख्योक्त- — there, by the stated count of yojanas · मासेन प्रणमेद् गुरुम् — in (as many) months should bow to the guru · अतिदूरगतः शिष्यो — a disciple gone very far away · यदिच्छा स्यात्तदा व्रजेत् — should go whenever he wishes

रिक्तहस्तश्च नोपेयाद्राजानं देवतां गुरुम् ।
फलपुष्पाम्बरादीनि यथाशक्त्या समर्पयेत् ॥ १२० ॥

१२०

*riktahastaśca nopeyādrājānaṃ devatāṃ gurum |
phalapuṣpāmbarādīni yathāśaktyā samarpayet ||*

One should not approach a king, a deity or the guru empty-handed; one should offer fruit, flowers, cloth and the like according to one's means.

WORD BY WORD रिक्तहस्तश्च नोपेयात् — one should not approach empty-handed · राजानं देवतां गुरुम् — a king, a deity or the guru · फलपुष्पाम्बरादीनि — fruit, flowers, cloth and the like · यथाशक्त्या समर्पयेत् — one should offer according to one's means

एवं यो न चरेद्देवि ब्रह्मराक्षसतां व्रजेत् ।
गुरुशक्तिश्च तत्पुत्रो ज्येष्ठभ्राता गुरुः स्मृतः ॥ १२१ ॥

१२१

*evaṃ yo na careddevi brahmarākṣasatāṃ vrajet |
guruśaktiśca tatputro jyeṣṭhabhrātā guruḥ smṛtaḥ ||*

He who does not act thus, O Devī, becomes a brahmarākṣasa. The guru's Śakti, his son and his elder brother are held to be guru.

WORD BY WORD एवं यो न चरेद्देवि — he who does not act thus, O Devī · ब्रह्मराक्षसतां व्रजेत् — becomes a brahmarākṣasa · गुरुशक्तिश्च तत्पुत्रो — the guru's Śakti and his son · ज्येष्ठभ्राता गुरुः स्मृतः — and elder brother are held to be guru

आत्मविच्च कनीयांसं पुत्रवत् परिपालयेत् ।

कुलाचार्यस्य देवेशि गुरुज्येष्ठकनिष्ठयोः ।

१२२

गुरुकल्पस्य कुर्वीत प्रणामं स्वगुरोर्यथा ॥ १२२ ॥

*ātmavicca kaniyāṃsaṃ putravat paripālayet |
kulācāryasya deveśi gurujyeṣṭhakaniṣṭhayoḥ |
gurukalpasya kurvīta praṇāmaṃ svaguroryathā ||*

And the knower of the Self should cherish the younger one like a son. To the Kula-ācārya, O queen of the gods, to the guru's elder and younger (brothers), and to one who ranks as guru, one should make obeisance as to one's own guru.

WORD BY WORD आत्मविच्च कनीयांसं — and the knower of the Self, the younger one · पुत्रवत् परिपालयेत् — should cherish like a son · कुलाचार्यस्य देवेशि — of the Kula-ācārya, O queen of gods · गुरुज्येष्ठकनिष्ठयोः — of the guru's elder and younger (brothers) · गुरुकल्पस्य कुर्वीत — and of one like the guru, one should make · प्रणामं स्वगुरोर्यथा — obeisance as to one's own guru

यागज्येष्ठः क्रमज्येष्ठः कुलज्येष्ठस्तृतीयकः ।

गुरुज्येष्ठसुतो देवि इति ज्येष्ठचतुष्टयम् ॥ १२३ ॥

१२३

*yāgajyeṣṭhaḥ kramajyeṣṭhaḥ kulajyeṣṭhastṛtiyakāḥ |
gurujyeṣṭhasuto devi iti jyeṣṭhacatuṣṭayam ||*

Senior in sacrifice, senior in the krama, senior in the Kula as the third, and the eldest son of the guru, O Devī — these are the four kinds of senior.

WORD BY WORD यागज्येष्ठः क्रमज्येष्ठः — senior in sacrifice, senior in the krama · कुलज्येष्ठस्तृतीयकः — senior in the Kula, the third · गुरुज्येष्ठसुतो देवि — the eldest son of the guru, O Devī · इति ज्येष्ठचतुष्टयम् — these are the four seniors

यागज्येष्ठाभिवादेन क्रमिकाष्टाङ्गयोगतः ।

गुरुश्च कुलवृक्षश्च वन्दनीयौ विधानतः ॥ १२४ ॥

१२४

*yāgajyeṣṭhābhivādena kramikāṣṭāṅgayogataḥ |
guruśca kulavṛkṣaśca vandanīyau vidhānataḥ ||*

With the salutation due to the senior in sacrifice, through the eight-fold yoga of the krama, the guru and the Kula-tree are to be saluted according to rule.

WORD BY WORD यागज्येष्ठाभिवादेन — by the salutation of the senior in sacrifice · क्रमिकाष्टाङ्गयोगतः — through the eightfold yoga of the krama · गुरुश्च कुलवृक्षश्च — the guru and the Kula-tree · वन्दनीयौ विधानतः — are to be saluted according to rule

पितृमात्रादिसर्वेषु पूज्यकोटिषु बन्धुषु ।

अभ्युत्थानप्रणामाद्यैरव्यक्तो दोषभागबहिः ॥ १२५ ॥

१२५

*pitṛmātrādisarveṣu pūjyakotiṣu bandhuṣu |
abhyutthānapraṇāmādyairavyakto doṣabhāgbahiḥ ||*

Among father, mother and all the kinsmen who count as venerable, one who has not (yet) manifested himself (as ācārya) incurs no fault outside by rising to greet them, bowing and the like.

WORD BY WORD पितृमात्रादिसर्वेषु — among father, mother and all · पूज्यकोटिषु बन्धुषु — the kinsmen who count as venerable · अभ्युत्थानप्रणामाद्यैः — by rising to greet, bowing and the like · अव्यक्तो दोषभागबहिः — one not (yet) manifest (as ācārya) incurs no fault outside

यदा त्वाचार्यरूपेण चात्मानं सम्प्रकाशयेत् ।

अभ्युत्थानप्रणामाद्यैर्दोषभाक् स भवेत्तदा ॥ १२६ ॥

१२६

*yadā tvācāryarūpeṇa cātmanāṃ samprakāśayet |
abhyutthānapraṇāmādyairdoṣabhāk sa bhavettadā ||*

But when he manifests himself in the form of an ācārya, then by rising to greet (others), bowing and the like he incurs fault.

WORD BY WORD यदा त्वाचार्यरूपेण — but when in the form of an ācārya · चात्मानं सम्प्रकाशयेत् — he manifests himself · अभ्युत्थानप्रणामाद्यैः — by rising to greet, bowing and the like · दोषभाक् स भवेत्तदा — he then incurs fault

पतिर्भूत्वा पशुभ्यश्च प्रणामं यः करिष्यति ।
स महापशुरित्युक्तो देवताशापमाप्नुयात् ॥ १२७ ॥

१२७

patirbhūtvā paśubhyaśca praṇāmaṃ yaḥ kariṣyati |
sa mahāpaśurityukto devatāśāpamāpnuyāt ||

He who, having become a lord (pati), makes obeisance to paśus is called a great paśu and incurs the curse of the deities.

WORD BY WORD पतिर्भूत्वा पशुभ्यश्च — having become a lord, to paśus · प्रणामं यः करिष्यति — he who will make obeisance · स महापशुरित्युक्तो — he is called a great paśu · देवताशापमाप्नुयात् — and incurs the curse of the deities

यो गुरुस्थानकं प्राप्तः पादुकापरिसंख्यया ।
गुरुवत् स तु मन्तव्यो ज्येष्ठैर्वन्द्यो न च प्रिये ॥ १२८ ॥

१२८

yo gurusthānakam prāptaḥ pādūkāparisaṃkhyayā |
guruvat sa tu mantavyo jyeṣṭhairvandyo na ca priye ||

He who has attained the guru's station by the count of the pādūkā is to be regarded as guru, but is not to be saluted by the seniors, O beloved.

WORD BY WORD यो गुरुस्थानकं प्राप्तः — he who has attained the guru's station · पादुकापरिसंख्यया — by the count of the pādūkā · गुरुवत् स तु मन्तव्यो — he is to be regarded as guru · ज्येष्ठैर्वन्द्यो न च प्रिये — but not to be saluted by the seniors, O beloved

इति ते कथितं किञ्चित् पादुकाभक्तिलक्षणम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १२९ ॥

१२९

iti te kathitaṃ kiñcit pādūkābhaktilakṣaṇam |
samāseṇa kuleśāni kiṃ bhūyaḥ śrotumicchasi ||

Thus something of the marks of devotion to the pādūkā has been told to you in brief, O Lady of the Kula; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · पादुकाभक्तिलक्षणम् — of the marks of devotion to the pādūkā · समासेन कुलेशानि — in brief, O Lady of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे पादुकाकथनं नाम द्वादश उल्लासः ॥ १२ ॥

Thus ends the twelfth Ullāsa, called the Declaration of the Pādukā, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ त्रयोदशोल्लासः

Ullāsa Thirteen — The Marks of Guru and Disciple

Īśvara lists the faults for which a guru must reject a disciple and the virtues of the disciple he should accept, then describes the true guru: his outward marks, his knowledge of the adhvas, tattvas, mudrās, bonds and levels of speech, and his identity with Śiva. He closes with the rarity of the real guru, the primacy of tattva-knowledge over all ritual, the six kinds of guru, and when a disciple may leave one guru for another.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।
वक्तुमर्हसि देवेश लक्षणं गुरुशिष्ययोः ॥ १ ॥

१

kuleśa śrotumicchāmi karuṇāmṛtavāridhe |
vaktumarhasi deveśa lakṣaṇaṃ guruśiṣyayoḥ ||

O Lord of the Kula, ocean of the nectar of compassion, I wish to hear; O lord of the gods, be pleased to tell the characteristics of the guru and the disciple.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · करुणामृतवारिधे — O ocean of the nectar of compassion · वक्तुमर्हसि देवेश — you should tell, O lord of gods · लक्षणं गुरुशिष्ययोः — the characteristics of guru and disciple

— ईश्वर उवाच —

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

२

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa gurubhāvaḥ prajāyate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it the disposition of the guru arises.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · गुरुभावः प्रजायते — the disposition of the guru arises

दुष्टवंशोद्भवं दुष्टं गुणहीनं विरूपिणम् ।
परशिष्यञ्च पाषण्डं षण्डं पण्डितमानिनम् ॥ ३॥

३

duṣṭavaṃśodbhavaṃ duṣṭaṃ guṇahīnaṃ virūpiṇam |
paraśiṣyañca pāṣaṇḍaṃ ṣaṇḍaṃ paṇḍitamāninam ||

One born of a wicked lineage, wicked, devoid of virtues, deformed, the disciple of another, a heretic, a eunuch, one who fancies himself learned,

WORD BY WORD दुष्टवंशोद्भवं — born of a wicked lineage · दुष्टं — wicked · गुणहीनं — devoid of virtues · विरूपिणम् — deformed · परशिष्यञ्च — and the disciple of another · पाषण्डं — a heretic · षण्डं — a eunuch · पण्डितमानिनम् — one who fancies himself learned

हीनाधिकविकाराङ्गं विकलावयवान्वितम् ।
पङ्गुमन्धञ्च बधिरं मलिनं व्याधिपीडितम् ॥ ४॥

४

hīnādhikavikārāṅgaṃ vikalāvayavānvitam |
paṅgumandhañca badhiraṃ malinaṃ vyāधिpīḍitam ||

one whose limbs are deficient, excessive or deformed, whose members are defective, lame, blind and deaf, filthy, afflicted by disease,

WORD BY WORD हीनाधिकविकाराङ्गं — with limbs deficient, excessive or deformed · विकलावयवान्वितम् — possessed of defective members · पङ्गुमन्धञ्च बधिरं — lame, blind and deaf · मलिनं — filthy · व्याधिपीडितम् — afflicted by disease

उत्सृष्टं दुर्मुखञ्चापि स्वेच्छावेशधरं प्रिये ।
दुर्विकाराङ्गचेष्टादिगतिभाषणवीक्षणम् ॥ ५॥

५

*utsṛṣṭaṃ durmukhañcāpi svecchāveśadharaṃ priye |
durvikārāṅgaceṣṭādīgatibhāṣaṇavīkṣaṇam ||*

an outcast, foul-mouthed too, dressing as he pleases, O beloved,
whose limbs, gestures, gait, speech and glance are all ill-formed,

WORD BY WORD उत्सृष्टं — an outcast · दुर्मुखञ्चापि — and also foul-
mouthed · स्वेच्छावेशधरं — dressing as he pleases · प्रिये — O
beloved · दुर्विकाराङ्गचेष्टादिगतिभाषणवीक्षणम् — whose limbs, gestures, gait, speech and
glance are ill-formed

निद्रातन्द्राजडालस्यधूतादिव्यसनान्वितम् ।
कपाटकुड्यस्तम्भादौ तिरोहिततनुं सदा ।
अन्तर्भक्तिकरं क्षुद्रं बाह्यभक्तिविवर्जितम् ॥ ६॥

६

*nīdrātandrājaḍālasadyūṭādivyasanānvitam |
kapāṭakuḍyastambhādau tirohitatanuṃ sadā |
antarbhaktikaraṃ kṣudraṃ bāhyabhaktivivarjitam ||*

given to the vices of sleep, drowsiness, dullness, sloth, gambling
and the like, always hiding himself behind doors, walls, pillars and
such, feigning inner devotion, petty, devoid of outward devotion,

WORD BY WORD निद्रातन्द्राजडालस्यधूतादिव्यसनान्वितम् — given to the vices of sleep,
drowsiness, dullness, sloth, gambling and the like · कपाटकुड्यस्तम्भादौ — behind doors,
walls, pillars and such · तिरोहिततनुं सदा — always hiding his body · अन्तर्भक्तिकरं —
showing devotion inwardly only · क्षुद्रं — petty · बाह्यभक्तिविवर्जितम् — devoid of outward
devotion

व्यलीकवादिनं स्तब्धं प्रोषितं प्रेषकं शठम् ।
धनस्त्रीशुद्धिरहितं निषेधविधिवर्जितम् ॥ ७ ॥

७

*vyalikavādinam stabdham proṣitam preṣakam śaṭham |
dhanasrīśuddhirahitaṁ niṣedhavidhivarjitam ||*

a speaker of falsehood, stiff-necked, absent, one who sends others in his stead, a cheat, impure in matters of money and women, heedless of prohibition and injunction,

WORD BY WORD व्यलीकवादिनं — a speaker of falsehood · स्तब्धं — stiff-necked · प्रोषितं — one who stays away · प्रेषकं — one who sends others in his stead · शठम् — a cheat · धनस्त्रीशुद्धिरहितं — impure in matters of money and women · निषेधविधिवर्जितम् — heedless of prohibition and injunction

रहस्यभेदकं वापि देवि कार्यविनाशकम् ।
मार्जारबकवृत्तिञ्च रन्ध्रान्वेषणतत्परम् ॥ ८ ॥

८

*rahasyabhedakam vāpi devi kāryavināśakam |
mārjārabakavṛttiñca randhrānveṣaṇatatparam ||*

or a betrayer of secrets, O Devī, a wrecker of undertakings, behaving like a cat or a heron, intent on seeking out weak points,

WORD BY WORD रहस्यभेदकं वापि — or a betrayer of secrets · देवि — O Devī · कार्यविनाशकम् — a wrecker of undertakings · मार्जारबकवृत्तिञ्च — behaving like a cat or a heron · रन्ध्रान्वेषणतत्परम् — intent on seeking out weak points

मायाविनं कृतघ्नञ्च प्रच्छन्नान्तरदायकम् ।
विश्वासघातकं स्वामिद्रोहिणं पापकारिणम् ॥ ९ ॥

९

*māyāvinam kṛtaghnañca pracchannāntaradāyakam |
viśvāsaghātakam svāmidrohiṇam pāpakāriṇam ||*

deceitful and ungrateful, concealing his true intent, a betrayer of trust, treacherous to his master, a doer of sin,

WORD BY WORD मायाविनं — deceitful · कृतघ्नञ्च — and ungrateful · प्रच्छन्नान्तरदायकम् — concealing his true intent · विश्वासघातकं — a betrayer of trust · स्वामिद्रोहिणं — treacherous to his master · पापकारिणम् — a doer of sin

अविश्वासकरं संशयात्मकं सिद्ध्यकाङ्क्षिणम् ।
आततायिनमादित्सुं कोपितं कूटसाक्षिणम् ॥ १० ॥

१०

aviśvāsakaraṁ saṁśayaātmakaṁ siddhyakāṅkṣiṇam |
ātatāyinaṁ āditsuṁ kopitaṁ kūṭasākṣiṇam ||

untrustworthy, of a doubting nature, not desiring siddhi, violent, grasping, irascible, a false witness,

WORD BY WORD अविश्वासकरं — untrustworthy · संशयात्मकं — of doubting nature · सिद्ध्यकाङ्क्षिणम् — not desiring siddhi · आततायिनम् — violent · आदित्सुं — grasping · कोपितं — irascible · कूटसाक्षिणम् — a false witness

सर्वप्रतारकं देवि सर्वोत्कृष्टाभिमानिनम् ।
असत्यं निष्ठुरासक्तं ग्राम्यादिबहुभाषिणम् ॥ ११ ॥

११

sarvapatāraṁ devī sarvotkṛṣṭābhimāninaṁ |
asatyam niṣṭhurasaktaṁ grāmyādibahubhāṣiṇam ||

a deceiver of all, O Devī, conceited that he excels everyone, untruthful, addicted to harshness, babbling much vulgar talk,

WORD BY WORD सर्वप्रतारकं — a deceiver of all · देवि — O Devī · सर्वोत्कृष्टाभिमानिनम् — conceited that he excels all · असत्यं — untruthful · निष्ठुरासक्तं — addicted to harshness · ग्राम्यादिबहुभाषिणम् — babbling much vulgar talk

दुर्विचारकुतर्कादिकारकं कलहप्रियम् ।
वृथाक्षेपकरं मूर्खं चपलं वाग्विडम्बकम् ॥ १२ ॥

१२

durvicāraṁ kutarkādikāraṁ kalahapriyam |
vṛthākṣepakaraṁ mūrkhāṁ capalaṁ vāgviḍambakam ||

given to evil thoughts, sophistry and the like, fond of quarrel, casting needless reproach, foolish, fickle, a mocker in speech,

WORD BY WORD दुर्विचारकुतर्कादिकारकं — given to evil thoughts, sophistry and the like · कलहप्रियम् — fond of quarrel · वृथाक्षेपकरं — casting needless reproach · मूर्खं — foolish · चपलं — fickle · वाग्विडम्बकम् — a mocker in speech

परोक्षे दूषणकरं प्रत्यक्षे प्रियवादिनम् ।

वाग्ब्रह्मवादिनं विद्याचौरमात्मप्रशंसकम् ॥ १३ ॥

१३

parokṣe dūṣaṇakaraṁ pratyakṣe priyavādinam |
vāgbrahmavādinam vidyācauramātmaprasaṁsakam ||

reviling behind one's back and speaking sweetly to one's face, a talker of Brahman in words only, a thief of knowledge, a praiser of himself,

WORD BY WORD परोक्षे दूषणकरं — reviling behind one's back · प्रत्यक्षे प्रियवादिनम् — speaking sweetly to one's face · वाग्ब्रह्मवादिनं — a talker of Brahman in words only · विद्याचौरम् — a thief of knowledge · आत्मप्रशंसकम् — a praiser of himself

गुणासहिष्णुमहितमार्तं क्रोधनमम्बिके ।

वाचालं दुर्जनसखं सर्वलोकविगर्हितम् ॥ १४ ॥

१४

guṇāsahiṣṇumahitamārtaṁ krodhanamambike |
vācālaṁ durjanasakhaṁ sarvalokavigarhitam ||

intolerant of merit, malevolent, distressed, wrathful, O Ambikā, garrulous, a friend of the wicked, censured by all people,

WORD BY WORD गुणासहिष्णुम् — intolerant of merit · अहितम् — malevolent · आर्तं — distressed · क्रोधनम् — wrathful · अम्बिके — O Ambikā · वाचालं — garrulous · दुर्जनसखं — a friend of the wicked · सर्वलोकविगर्हितम् — censured by all people

पिशुनं परसन्ताप्यं सम्विदप्रणयं प्रिये ।

स्वक्लेशवादिनं स्वामिद्रोहिणं स्वात्मवञ्चकम् ॥ १५ ॥

१५

piśunaṁ parasantāpyaṁ samvidapraṇayaṁ priye |
svakleśavādinam svāmidrohiṇaṁ svātmavañcakam ||

a slanderer, tormenting others, without affection for the fellowship, O beloved, forever speaking of his own troubles, treacherous to his master, a cheater of his own self,

WORD BY WORD पिशुनं — a slanderer · परसन्ताप्यं — tormenting others · सम्विदप्रणयं — without affection for the fellowship · प्रिये — O beloved · स्वक्लेशवादिनं — forever speaking of his own troubles · स्वामिद्रोहिणं — treacherous to his master · स्वात्मवञ्चकम् — a cheater of his own self

जिह्वोपस्थपरं देवि तस्करं पशुचेष्टितम् ।
अकारणद्वेषहासक्लेशक्रोधादिकारिणम् ॥ १६ ॥

१६

*jihvopasthaparaṃ devi taskaraṃ paśučeṣṭitam |
akāraṇadvēṣahāśakleśakrodhādikāriṇam ||*

devoted to tongue and genitals, O Devī, a thief, behaving like a beast, given to causeless hatred, laughter, vexation, anger and the like,

WORD BY WORD जिह्वोपस्थपरं — devoted to tongue and genitals · देवि — O Devī · तस्करं — a thief · पशुचेष्टितम् — behaving like a beast · अकारणद्वेषहासक्लेशक्रोधादिकारिणम् — given to causeless hatred, laughter, vexation, anger and the like

अतिहासमकर्माणं मर्मन्तिपरिहासकम् ।
कामुकञ्चातिनिर्लज्जं मिथ्यादुश्चेष्टसूचकम् ॥ १७ ॥

१७

*atihāsamakarmāṇaṃ marmāntaparihāśakam |
kāmukañcātinirlajjaṃ mithyāduścheṣṭasūcakam ||*

laughing excessively, idle, jesting so as to wound, lustful and utterly shameless, betraying false and evil designs,

WORD BY WORD अतिहासम् — laughing excessively · अकर्माणं — idle · मर्मन्तिपरिहासकम् — jesting to the point of wounding · कामुकञ्च — and lustful · अतिनिर्लज्जं — utterly shameless · मिथ्यादुश्चेष्टसूचकम् — betraying false and evil designs

असूयामदमात्सर्यदम्भाहङ्कारसंयुतम् ।
ईर्ष्यापारुष्यपैशुन्यकार्पण्यक्रोधमानसम् ॥ १८ ॥

१८

*asūyāmadamātsaryadambhāhaṅkārasaṃyutam |
īrṣyāpāruṣyapaiśunya-kāraṇyakraodhamānasam ||*

full of envy, intoxication, jealousy, hypocrisy and egotism, whose mind is set on spite, cruelty, slander, meanness and anger,

WORD BY WORD असूयामदमात्सर्यदम्भाहङ्कारसंयुतम् — full of envy, intoxication, jealousy, hypocrisy and egotism · ईर्ष्यापारुष्यपैशुन्यकार्पण्यक्रोधमानसम् — whose mind is set on spite, cruelty, slander, meanness and anger

अधीरं दुःखिनं भीरुमशक्तस्तवमातुरम् ।
अप्रबुद्धमतिं मन्दं मूढं चिन्ताकुलं विटम् ॥ १९ ॥

१९

*adhīraṃ duḥkhinaṃ bhīrumaśaktastavamāturam |
aprabuddhamatiṃ mandam mūḍhaṃ cintākulaṃ viṭam ||*

unsteady, miserable, timid, incapable of praise, sickly, of unawakened mind, dull, deluded, tormented by worry, a libertine,

WORD BY WORD अधीरं — unsteady · दुःखिनं — miserable · भीरुम् — timid · अशक्तस्तवम् — incapable of praise · आतुरम् — sickly · अप्रबुद्धमतिं — of unawakened mind · मन्दं — dull · मूढं — deluded · चिन्ताकुलं — tormented by worry · विटम् — a libertine

तृष्णालोभयुतं दीनमतुष्टं सर्वयाचकम् ।
बह्वाशिनं कपटिनं भ्रामकं कुटिलं प्रिये ॥ २० ॥

२०

*tṛṣṇālobhayutaṃ dinamatuṣṭaṃ sarvayācakaṃ |
bahvāśinaṃ kapaṭinaṃ bhrāmakaṃ kuṭilaṃ priye ||*

full of craving and greed, wretched, discontented, begging from everyone, a glutton, fraudulent, misleading, crooked, O beloved,

WORD BY WORD तृष्णालोभयुतं — full of craving and greed · दीनम् — wretched · अतुष्टं — discontented · सर्वयाचकम् — begging from everyone · बह्वाशिनं — a glutton · कपटिनं — fraudulent · भ्रामकं — misleading · कुटिलं — crooked · प्रिये — O beloved

भक्तिश्रद्धादयाशान्तिधर्माचारविवर्जितम् ।
मातापितृगुरुप्राज्ञसद्वचोहास्यकारकम् ॥ २१ ॥

२१

*bhaktiśraddhādayāśāntidharmācāravarjitaṃ |
mātapitṛguruprājñasadvacohāsyakāraṇam ||*

devoid of devotion, faith, compassion, peace, dharma and good conduct, mocking the good words of mother, father, guru and the wise,

WORD BY WORD भक्तिश्रद्धादयाशान्तिधर्माचारविवर्जितम् — devoid of devotion, faith, compassion, peace, dharma and good conduct · मातापितृगुरुप्राज्ञसद्वचोहास्यकारकम् — mocking the good words of mother, father, guru and the wise

कुलद्रव्यादिबीभत्सं गुरुसेवाभिमानिनम् ।

स्त्रीद्विष्टं समयभ्रष्टं गुरुशप्तं कुलेश्वरि ।

२२

इत्यादिदुर्गुणोपेतं गुरुः शिष्यं विवर्जयेत् ॥ २२ ॥

kuladravyādibībhatsaṃ gurusevābhimāninam |
strīdviṣṭaṃ samayabhraṣṭaṃ guruśaptaṃ kuleśvari |
ityādidurguṇopetaṃ guruḥ śiṣyaṃ vivarjayet ||

disgusted by the kula substances and the rest, proud of his service to the guru, hating women, fallen from the samaya, cursed by a guru, O Kuleśvarī — a disciple possessed of such evil qualities the guru should reject.

WORD BY WORD कुलद्रव्यादिबीभत्सं — disgusted by the kula substances and the rest · गुरुसेवाभिमानिनम् — proud of his service to the guru · स्त्रीद्विष्टं — hating women · समयभ्रष्टं — fallen from the samaya · गुरुशप्तं — cursed by a guru · कुलेश्वरि — O Kuleśvarī · इत्यादिदुर्गुणोपेतं — possessed of such evil qualities · गुरुः शिष्यं विवर्जयेत् — the guru should reject such a disciple

सच्छिष्यन्तु कुलेशानि शुभलक्षणसंयुतम् ।

समाधिसाधनोपेतं गुणशीलसमन्वितम् ॥ २३ ॥

२३

sacchiṣyantu kuleśāni śubhalakṣaṇasaṃyutam |
samādhisāadhanopetaṃ guṇaśīlasamanvitam ||

But a good disciple, O Kuleśānī, is one endowed with auspicious marks, possessed of samādhī and sādhanā, endowed with virtue and good character,

WORD BY WORD सच्छिष्यन्तु — but a good disciple · कुलेशानि — O Kuleśānī · शुभलक्षणसंयुतम् — endowed with auspicious marks · समाधिसाधनोपेतं — possessed of samādhī and sādhanā · गुणशीलसमन्वितम् — endowed with virtue and good character

स्वच्छदेहाम्बरं प्राज्ञं धार्मिकं शुद्धमानसम् ।
दृढव्रतं सदाचारं श्रद्धाभक्तिसमन्वितम् ॥ २४ ॥

२४

*svacchadehāmbaraṃ prājñaṃ dhārmikaṃ śuddhamānasam |
dṛḍhavrataṃ sadācāraṃ śraddhābhaktisamanvitam ||*

clean in body and dress, wise, righteous, pure of mind, firm in
vows, of good conduct, endowed with faith and devotion,

WORD BY WORD स्वच्छदेहाम्बरं — clean in body and dress · प्राज्ञं — wise · धार्मिकं —
righteous · शुद्धमानसम् — pure of mind · दृढव्रतं — firm in vows · सदाचारं — of good
conduct · श्रद्धाभक्तिसमन्वितम् — endowed with faith and devotion

दक्षमल्पाशिनं गूढचित्तं निर्व्याजसेवकम् ।
विमृश्यकारिणं वीरं मनोदारिद्र्यवर्जितम् ॥ २५ ॥

२५

*dakṣamalpāśinaṃ gūḍhacittaṃ nirvyājasevakam |
vimṛśyakāriṇaṃ vīraṃ manodāridṛyavarjitam ||*

skilful, eating little, of guarded mind, serving without guile, acting
after reflection, heroic, free from poverty of mind,

WORD BY WORD दक्षम् — skilful · अल्पाशिनं — eating little · गूढचित्तं — of guarded
mind · निर्व्याजसेवकम् — serving without guile · विमृश्यकारिणं — acting after
reflection · वीरं — heroic · मनोदारिद्र्यवर्जितम् — free from poverty of mind

सर्वकार्यातिकुशलं स्वच्छं सर्वोपकारिणम् ।
कृतज्ञं पापभीतञ्च साधुसज्जनसम्मतम् ॥ २६ ॥

२६

*sarvakāryātikuśalaṃ svacchaṃ sarvopakāriṇam |
kṛtajñaṃ pāpabhītaṃ sādhusajjanasammatam ||*

highly skilled in every task, clean, helpful to all, grateful and afraid
of sin, esteemed by the good and the virtuous,

WORD BY WORD सर्वकार्यातिकुशलं — highly skilled in every task · स्वच्छं —
clean · सर्वोपकारिणम् — helpful to all · कृतज्ञं — grateful · पापभीतञ्च — and afraid of
sin · साधुसज्जनसम्मतम् — esteemed by the good and the virtuous

आस्तिकं दानशीलञ्च सर्वभूतहिते रतम् ।
विश्वासविनयोपेतं धनदेहाद्यवञ्चकम् ॥ २७ ॥

२७

āstikaṃ dānaśīlañca sarvabhūtahite ratam |
viśvāsavinayopetaṃ dhanadehādyavañchakam ||

a believer and charitable, devoted to the good of all beings, possessed of trust and humility, not withholding wealth, body and the rest,

WORD BY WORD आस्तिकं — a believer · दानशीलञ्च — and charitable · सर्वभूतहिते रतम् — devoted to the good of all beings · विश्वासविनयोपेतं — possessed of trust and humility · धनदेहाद्यवञ्चकम् — not withholding wealth, body and the rest

असाध्यसाधकं शूरमुत्साहबलसंयुतम् ।
अनुकूलक्रियायुक्तमप्रमत्तं विचक्षणम् ॥ २८ ॥

२८

asādhyaśādhakaṃ śūramutsāhabalasamyutam |
anukūlakriyāyuktamapramattaṃ vicakṣaṇam ||

accomplishing the impossible, brave, full of energy and strength, engaged in agreeable action, vigilant, discerning,

WORD BY WORD असाध्यसाधकं — accomplishing the impossible · शूरम् — brave · उत्साहबलसंयुतम् — full of energy and strength · अनुकूलक्रियायुक्तम् — engaged in agreeable action · अप्रमत्तं — vigilant · विचक्षणम् — discerning

हितसत्यमितस्मेरभाषणं मुक्तदूषणम् ।
सकृदुक्तगृहीतार्थं चतुरं बुद्धिविस्तरम् ॥ २९ ॥

२९

hitasatyamitasmerabhāṣaṇaṃ muktadūṣaṇam |
sakṛduktagr̥hītārthaṃ caturaṃ buddhivistaram ||

speaking what is kind, true, measured and with a smile, free of fault, grasping the meaning when told once, clever, of broad intelligence,

WORD BY WORD हितसत्यमितस्मेरभाषणं — speaking what is kind, true, measured and with a smile · मुक्तदूषणम् — free of fault · सकृदुक्तगृहीतार्थं — grasping the meaning when told once · चतुरं — clever · बुद्धिविस्तरम् — of broad intelligence

स्वस्तुतौ परनिन्दायां विमुखं सुमुखं प्रिये ।
जितेन्द्रियं सुसन्तुष्टं धीमन्तं ब्रह्मचारिणम् ॥ ३० ॥

३०

*svastutau paranindāyām vimukhaṁ sumukhaṁ priye |
jitendriyaṁ susantuṣṭaṁ dhīmantaṁ brahmacāriṇam ||*

averse to self-praise and to blaming others, of pleasant face, O beloved, with senses conquered, well contented, intelligent, celibate,

WORD BY WORD स्वस्तुतौ परनिन्दायां — from self-praise and blaming others · विमुखं —
averse · सुमुखं — of pleasant face · प्रिये — O beloved · जितेन्द्रियं — with senses
conquered · सुसन्तुष्टं — well contented · धीमन्तं — intelligent · ब्रह्मचारिणम् — celibate

त्यक्ताधिव्याधिचापल्यदुःखभ्रान्तिमसंशयम् ।
गुरुध्यानस्तुतिकथादेवार्चावन्दनोत्सुकम् ॥ ३१ ॥

३१

*tyaktādhivyādhicāpalyaduḥkhabhrāntimasamśayam |
gurudhyānastutikathādevārcāvandanaotsukam ||*

having abandoned anxiety, disease, fickleness, sorrow and confusion, free of doubt, eager for meditation on the guru, his praise and his stories, for worship of the deity and for salutation,

WORD BY WORD त्यक्ताधिव्याधिचापल्यदुःखभ्रान्तिम् — having abandoned anxiety, disease,
fickleness, sorrow and confusion · असंशयम् — free of
doubt · गुरुध्यानस्तुतिकथादेवार्चावन्दनोत्सुकम् — eager for meditation on the guru, his praise
and his stories, for worship of the deity and for salutation

गुरुदैवतसम्भक्तं कामिनीपूजकं परम् ।
नित्यं गुरुसमीपस्थं गुरुसन्तोषकारकम् ॥ ३२ ॥

३२

*gurudaivatasambhaktaṁ kāmīnīpūjakaṁ param |
nityaṁ gurusamīpasthaṁ gurusantoṣakārakam ||*

fully devoted to guru and deity, a devout worshipper of women, always staying near the guru, giving satisfaction to the guru,

WORD BY WORD गुरुदैवतसम्भक्तं — fully devoted to guru and deity · कामिनीपूजकं परम् —
a devout worshipper of women · नित्यं गुरुसमीपस्थं — always staying near the
guru · गुरुसन्तोषकारकम् — giving satisfaction to the guru

मनोवाक्तनुभिर्नित्यं परिचर्यासमुद्यतम् ।
गुर्वाज्ञापालकं देवि गुरुकीर्तिप्रकाशकम् ॥ ३३ ॥

३३

manovāktanubhīrṇityaṃ paricaryāsamudyatam |
gurvājñāpālakaṃ devī gurukīrtiprakāśakam ||

ever ready to serve with mind, speech and body, obedient to the guru's command, O Devī, proclaiming the guru's fame,

WORD BY WORD मनोवाक्तनुभिर्नित्यं — with mind, speech and body
always · परिचर्यासमुद्यतम् — ready for service · गुर्वाज्ञापालकं — obedient to the guru's
command · देवि — O Devī · गुरुकीर्तिप्रकाशकम् — proclaiming the guru's fame

गुरुवाक्यप्रमाणज्ञं गुरुशुश्रूषणे रतम् ।
चित्तानुवर्तिनं प्रेष्यकारिणं कुलनायिके ॥ ३४ ॥

३४

guruvākyapramāṇajñaṃ gurusūśrūṣaṇe ratam |
cittānuvartinaṃ preṣyakāriṇaṃ kulanāyike ||

holding the guru's word as authority, devoted to attending on the guru, following his wishes, doing what he is bidden, O Mistress of the Kula,

WORD BY WORD गुरुवाक्यप्रमाणज्ञं — holding the guru's word as authority · गुरुशुश्रूषणे
रतम् — devoted to attending on the guru · चित्तानुवर्तिनं — following his wishes · प्रेष्यकारिणं
— doing what he is bidden · कुलनायिके — O Mistress of the Kula

जातिमानधने गर्ववर्जितं गुरुसन्निधौ ।
निरपेक्षं गुरुद्रव्ये तत्प्रसादाभिकाङ्क्षिणम् ॥ ३५ ॥

३५

jātimānadhane garvavarjitaṃ gurusannidhau |
nirapekṣaṃ gurudravye tatprasādābhikāṅkṣiṇam ||

free from pride of caste, honour and wealth in the guru's presence, without expectation regarding the guru's property, longing for his grace,

WORD BY WORD जातिमानधने — in caste, honour and wealth · गर्ववर्जितं — free from
pride · गुरुसन्निधौ — in the guru's presence · निरपेक्षं गुरुद्रव्ये — without expectation
regarding the guru's property · तत्प्रसादाभिकाङ्क्षिणम् — longing for his grace

कुलधर्मकथायोगियोगिनीकौलिकप्रियम् ।
कुलार्चनादिनिरतं कुलद्रव्याजुगुप्सकम् ॥ ३६ ॥

३६

kulādharmakathāyogiyoginīkaulikapriyam |
kulārcanādinirataṁ kulādravyājugupsakam ||

fond of kula-dharma and its stories, of yogins, yoginīs and Kaulikas, devoted to kula worship and the rest, not disgusted by the kula substances,

WORD BY WORD कुलधर्मकथायोगियोगिनीकौलिकप्रियम् — fond of kula-dharma, its stories, yogins, yoginīs and Kaulikas · कुलार्चनादिनिरतं — devoted to kula worship and the rest · कुलद्रव्याजुगुप्सकम् — not disgusted by the kula substances

जपध्यानादिनिरतं मोक्षमार्गाभिकाङ्क्षिणम् ।
कुलशास्त्रप्रियं देवि पशुशास्त्रपराङ्मुखम् ।
इत्यादिलक्षणोपेतं गुरुः शिष्यं परिग्रहेत् ॥ ३७ ॥

३७

japadhyānādinirataṁ mokṣamārgābhikāṅkṣiṇam |
kulaśāstrapriyaṁ devī paśuśāstraparāṇmukham |
ityādīlakṣaṇopetaṁ guruḥ śiṣyaṁ parigrahet ||

devoted to japa, meditation and the rest, longing for the path of liberation, fond of the kula scriptures, O Devī, turned away from the scriptures of the paśus — a disciple possessed of such characteristics the guru should accept.

WORD BY WORD जपध्यानादिनिरतं — devoted to japa, meditation and the rest · मोक्षमार्गाभिकाङ्क्षिणम् — longing for the path of liberation · कुलशास्त्रप्रियं — fond of the kula scriptures · देवि — O Devī · पशुशास्त्रपराङ्मुखम् — turned away from the scriptures of the paśus · इत्यादिलक्षणोपेतं — possessed of such characteristics · गुरुः शिष्यं परिग्रहेत् — the guru should accept such a disciple

श्रीगुरुः परमेशानि शुद्धवेशो मनोहरः ।
सर्वलक्षणसम्पन्नः सर्ववियवशोभितः ॥ ३८ ॥

३८

*śrīguruḥ parameśāni śuddhaveśo manoharaḥ |
sarvalakṣaṇasampannaḥ sarvāvayavaśobhitaḥ ||*

The venerable guru, O supreme Mistress, is of clean attire, charming, endowed with all auspicious marks, graceful in every limb,

WORD BY WORD श्रीगुरुः — the venerable guru · परमेशानि — O supreme Mistress · शुद्धवेशः — of clean attire · मनोहरः — charming · सर्वलक्षणसम्पन्नः — endowed with all auspicious marks · सर्ववियवशोभितः — graceful in every limb

सर्वागमार्थतत्त्वज्ञः सर्वमन्त्रविधानवित् ।
लोकसम्मोहनकरो देववत् प्रियदर्शनः ॥ ३९ ॥

३९

*sarvāgamārthatattvajñaḥ sarvamantravidhānavit |
lokasammohanakaro devavat priyadarśanaḥ ||*

knowing the essential meaning of all Āgamas, knowing the procedure of all mantras, enchanting the world, pleasing to behold like a god,

WORD BY WORD सर्वागमार्थतत्त्वज्ञः — knowing the essential meaning of all Āgamas · सर्वमन्त्रविधानवित् — knowing the procedure of all mantras · लोकसम्मोहनकरः — enchanting the world · देववत् प्रियदर्शनः — pleasing to behold like a god

सुमुखः सुलभः स्वच्छो भ्रमसंशयनाशकः ।
इङ्गिताकारवित् प्राज्ञ ऊहापोहविदुज्ज्वलः ॥ ४० ॥

४०

*sumukhaḥ sulabhaḥ svaccho bhramasaṁśayanāśakaḥ |
iṅgitākāravit prājña ūhāpohavidujjvalaḥ ||*

of pleasant countenance, easy of access, clean, a destroyer of confusion and doubt, reading gestures and expressions, wise, skilled in reasoning for and against, radiant,

WORD BY WORD सुमुखः — of pleasant countenance · सुलभः — easy of access · स्वच्छः — clean · भ्रमसंशयनाशकः — destroyer of confusion and doubt · इङ्गिताकारवित् — reading gestures and expressions · प्राज्ञः — wise · ऊहापोहवित् — skilled in reasoning for and against · उज्ज्वलः — radiant

अन्तर्लक्ष्यो बहिर्दृष्टिः सर्वज्ञो देशकालवित् ।
आज्ञासिद्धिस्त्रिकालज्ञो निग्रहानुग्रहक्षमः ॥ ४१ ॥

४१

*antarlakṣyo bahirdṛṣṭiḥ sarvajña deśakālavit |
ājñāsiddhistrikālajña nigrahānugrahakṣamaḥ ||*

with aim turned within and gaze turned without, all-knowing, knowing place and time, whose command is effective, knowing the three times, able both to punish and to bless,

WORD BY WORD अन्तर्लक्ष्यः — with aim turned within · बहिर्दृष्टिः — with gaze turned without · सर्वज्ञः — all-knowing · देशकालवित् — knowing place and time · आज्ञासिद्धिः — whose command is effective · त्रिकालज्ञः — knowing the three times · निग्रहानुग्रहक्षमः — able to punish and to bless

वेधको बोधकः शान्तः सर्वजीवदयापरः ।
स्वाधीनेन्द्रियसञ्चारषड्वर्गविजयक्षमः ॥ ४२ ॥

४२

*vedhako bodhakaḥ śāntaḥ sarvajīvadayaparaḥ |
svādhīnendriyasañcāraṣaḍvargaviyakṣamaḥ ||*

the piercer, the awakener, tranquil, compassionate to all living beings, with the movement of his senses under his control, able to conquer the six enemies,

WORD BY WORD वेधकः — the piercer · बोधकः — the awakener · शान्तः — tranquil · सर्वजीवदयापरः — compassionate to all living beings · स्वाधीनेन्द्रियसञ्चारः — with the movement of his senses under his control · षड्वर्गविजयक्षमः — able to conquer the six enemies

अग्रगण्योऽतिगम्भीरः पात्रापात्रविशेषवित् ।
शिवविष्णुसमः साधुर्मन्ददर्शनदूषकः ॥ ४३ ॥

४३

*agragaṇyo'tigambhīraḥ pātrāpātraviśeṣavit |
śivaviṣṇusaṃmaḥ sādhurmandadarśanadūṣakaḥ ||*

foremost, very profound, discerning the fit from the unfit, equal to Śiva and Viṣṇu, virtuous, a censurer of dull views,

WORD BY WORD अग्रगण्यः — foremost · अतिगम्भीरः — very profound · पात्रापात्रविशेषवित् — discerning the fit from the unfit · शिवविष्णुसमः — equal to Śiva and Viṣṇu · साधुः — virtuous · मन्ददर्शनदूषकः — a censurer of dull views

निर्मलो नित्यसन्तुष्टः स्वतन्त्रो मन्त्रशक्तिमान् ।
सद्भक्तवत्सलो धीरः कृपालुः स्मितपूर्णवाक् ॥ ४४ ॥

४४

nirmalo nityasantuṣṭaḥ svatanthro mantrasāktimān |
sadbhaktavatsalo dhīraḥ kṛpāluḥ smitapūrṇavāk ||

stainless, ever content, independent, possessed of mantra-śakti,
fond of true devotees, steadfast, gracious, whose speech is full of
smiles,

WORD BY WORD निर्मलः — stainless · नित्यसन्तुष्टः — ever content · स्वतन्त्रः —
independent · मन्त्रशक्तिमान् — possessed of mantra-śakti · सद्भक्तवत्सलः — fond of true
devotees · धीरः — steadfast · कृपालुः — gracious · स्मितपूर्णवाक् — whose speech is full of
smiles

भक्तप्रियः सदोदारो गम्भीरः शिष्टसाधकः ।
स्वेष्टदेवगुरुज्येष्ठवनितापूजनोत्सुकः ॥ ४५ ॥

४५

bhaktapriyaḥ sadodāro gambhīraḥ śiṣṭasādhakaḥ |
sveṣṭadevagurujyēṣṭhavanitāpūjanotsukaḥ ||

dear to devotees, ever generous, profound, one who brings the dis-
ciplined to attainment, eager to worship his chosen deity, the guru,
elders and women,

WORD BY WORD भक्तप्रियः — dear to devotees · सदोदारः — ever generous · गम्भीरः —
profound · शिष्टसाधकः — an accomplisher of the
disciplined · स्वेष्टदेवगुरुज्येष्ठवनितापूजनोत्सुकः — eager to worship his chosen deity, the
guru, elders and women

नित्ये नैमित्तिके काम्ये रतः कर्मण्यनिन्दिते ।
रागद्वेषभयक्लेशदम्भाहङ्कारवर्जितः ॥ ४६ ॥

४६

nitye naimittike kām्यe rataḥ karmanyānindite |
rāgadveṣabhayaśleśadambhāhāṅkāravarjitāḥ ||

devoted to blameless rites, obligatory, occasional and optional, free
from passion, hatred, fear, affliction, hypocrisy and egotism,

WORD BY WORD नित्ये नैमित्तिके काम्ये — in obligatory, occasional and optional · रतः
कर्मण्यनिन्दिते — devoted to blameless rites · रागद्वेषभयक्लेशदम्भाहङ्कारवर्जितः — free from
passion, hatred, fear, affliction, hypocrisy and egotism

स्वविद्यानुष्ठानरतो धर्मादीनामुपार्जकः ।

४७

यदृच्छालाभसन्तुष्टो गुणदोषविभेदकः ॥ ४७ ॥

*svavidyānuṣṭhānarato dharmādīnāmupārjakaḥ |
yadṛcchālābhasantuṣṭo guṇadoṣavibhedakaḥ ||*

devoted to the practice of his own vidyā, an acquirer of dharma and the other aims of life, content with what comes unsought, distinguishing merit from fault,

WORD BY WORD स्वविद्यानुष्ठानरतः — devoted to the practice of his own vidyā · धर्मादीनामुपार्जकः — an acquirer of dharma and the other aims · यदृच्छालाभसन्तुष्टः — content with what comes unsought · गुणदोषविभेदकः — distinguishing merit from fault

स्त्रीधनादिष्वनासक्तो दुःसङ्गव्यसनादिषु ।

४८

सर्वाहम्भावसंयुक्तो निर्द्वन्द्वो नियतव्रतः ॥ ४८ ॥

*strīdhanādīṣvanāsakto duḥsaṅgavyasanādīṣu |
sarvāhambhāvasaṃyukto nirdvandvo niyatavrataḥ ||*

unattached to women, wealth and the like, to bad company, vices and the like, possessed of the sense that he is all, beyond the pairs of opposites, fixed in his vows,

WORD BY WORD स्त्रीधनादिषु — to women, wealth and the like · अनासक्तः — unattached · दुःसङ्गव्यसनादिषु — to bad company, vices and the like · सर्वाहम्भावसंयुक्तः — possessed of the sense that he is all · निर्द्वन्द्वः — beyond the pairs of opposites · नियतव्रतः — fixed in his vows

अलोलुपो ह्यसङ्कल्पपक्षपाती विचक्षणः ।

४९

वित्तविद्यादिभिर्मन्त्रयन्त्रतन्त्राद्यविक्रयी ॥ ४९ ॥

*alolupo hyasaṅkalpapakṣapātī vicakṣaṇaḥ |
vittavidyādibhirmantrayantratantrādyavikrayī ||*

not covetous, partial to freedom from resolves, discerning, not selling mantra, yantra, tantra and the rest for money, learning or anything else,

WORD BY WORD अलोलुपः — not covetous · हि — indeed · असङ्कल्पपक्षपाती — partial to freedom from resolves · विचक्षणः — discerning · वित्तविद्यादिभिः — for money, learning and the like · मन्त्रयन्त्रतन्त्राद्यविक्रयी — not selling mantra, yantra, tantra and the rest

निःसङ्गो निर्विकल्पश्च निर्णीतार्थोऽतिधार्मिकः ।

तुल्यनिन्दास्तुतिर्मौनो निरपेक्षो निरामयः ।

५०

इत्यादिलक्षणोपेतः श्रीगुरुः कथितः प्रिये ॥ ५०॥

*niḥsaṅgo nirvikalpaśca nirṇītārtho'tidhārmikaḥ |
tulyanindāstutirmauno nirapekṣo nirāmayah |
ityādilakṣaṇopetaḥ śrīguruḥ kathitaḥ priye ||*

without attachment and without mental constructs, of settled understanding, exceedingly righteous, equal to blame and praise, silent, without expectation, free from disease — one possessed of such characteristics is declared the venerable guru, O beloved.

WORD BY WORD निःसङ्गः — without attachment · निर्विकल्पश्च — and without mental constructs · निर्णीतार्थः — of settled understanding · अतिधार्मिकः — exceedingly righteous · तुल्यनिन्दास्तुतिः — equal to blame and praise · मौनः — silent · निरपेक्षः — without expectation · निरामयः — free from disease · इत्यादिलक्षणोपेतः — possessed of such characteristics · श्रीगुरुः कथितः प्रिये — is the venerable guru declared, O beloved

यः शिवः सर्वगः सूक्ष्मश्चोन्मना निष्कलोऽव्ययः ।

व्योमाकारो ह्यजोऽनन्तः स कथं पूज्यते प्रिये ॥ ५१॥

५१

*yaḥ śivaḥ sarvagaḥ sūkṣmaścho'nmānā niṣkalo'vyayaḥ |
vyomākāro hyajo'nantaḥ sa katham pūjyate priye ||*

He who is Śiva — all-pervading, subtle, beyond mind, without parts, imperishable, of the form of space, unborn and infinite — how is he to be worshipped, O beloved?

WORD BY WORD यः शिवः — he who is Śiva · सर्वगः — all-pervading · सूक्ष्मश्च — and subtle · उन्मनाः — beyond mind · निष्कलः — without parts · अव्ययः — imperishable · व्योमाकारः — of the form of space · हि अजोऽनन्तः — indeed unborn and infinite · स कथं पूज्यते प्रिये — how is he to be worshipped, O beloved

अत एव शिवः साक्षाद्गुरुरूपं समाश्रितः ।
भक्त्या सम्पूजितो देवि भुक्तिं मुक्तिं प्रयच्छति ॥ ५२ ॥

५२

*ata eva śivaḥ sākṣādgururūpaṁ samāśritaḥ |
bhaktyā sampūjito devī bhuktiṁ muktiṁ prayacchati ||*

For this very reason Śiva himself has assumed the form of the guru; worshipped with devotion, O Devī, he bestows enjoyment and liberation.

WORD BY WORD अत एव — for this very reason · शिवः साक्षात् — Śiva himself · गुरु रूपं समाश्रितः — has taken refuge in the form of the guru · भक्त्या सम्पूजितः — worshipped with devotion · देवि — O Devī · भुक्तिं मुक्तिं प्रयच्छति — he bestows enjoyment and liberation

शिवोऽहं नाकृतिर्देवि नरदृग्गोचरो नहि ।
तस्मात् श्रीगुरुरूपेण शिष्यान् रक्षति धार्मिकान् ॥ ५३ ॥

५३

*śivo'haṁ nākṛtirdevī naraḍṛggocaro nahi |
tasmāt śrīgururūpeṇa śiṣyān rakṣati dhārmikān ||*

I am Śiva, formless, O Devī, not within the range of human sight; therefore in the form of the venerable guru he protects righteous disciples.

WORD BY WORD शिवोऽहं — I am Śiva · नाकृतिः — without form · देवि — O Devī · नरदृग्गोचरो नहि — not within the range of human sight · तस्मात् — therefore · श्रीगुरुरूपेण — in the form of the venerable guru · शिष्यान् रक्षति धार्मिकान् — he protects righteous disciples

मनुष्यचर्मणा बद्धः साक्षात् परशिवः स्वयम् ।
सच्छिष्यानुग्रहार्थाय गूढं पर्यटति क्षितौ ॥ ५४ ॥

५४

*manuṣyacarmaṇā baddhaḥ sākṣāt paraśivaḥ svayam |
sacchīṣyānugrahārthāya gūḍhaṁ paryatati kṣitau ||*

Bound in human skin, the supreme Śiva himself in person wanders the earth in disguise for the sake of favouring good disciples.

WORD BY WORD मनुष्यचर्मणा बद्धः — bound in human skin · साक्षात् परशिवः स्वयम् — the supreme Śiva himself in person · सच्छिष्यानुग्रहार्थाय — for the sake of favouring good disciples · गूढं पर्यटति क्षितौ — wanders the earth in disguise

सद्भक्तरक्षणायैव निराकारोऽपि साकृतिः ।
शिवः कृपानिधिलोके संसारीव हि चेष्टते ॥ ५५॥

५५

sadbhaktarakṣaṇāyaiva nirākāro'pi sākṛtiḥ |
śivaḥ kṛpānidhirloke saṁsārīva hi ceṣṭate ||

Solely to protect true devotees, Śiva, the treasury of grace, though formless assumes a form and behaves in the world as if he were a worldly man.

WORD BY WORD सद्भक्तरक्षणायैव — solely to protect true devotees · निराकारोऽपि — though formless · साकृतिः — assumes a form · शिवः कृपानिधिः — Śiva, the treasury of grace · लोके — in the world · संसारीव हि चेष्टते — behaves as if a worldly man

ललाटलोचनं चान्द्रीं कलामपि च दोर्दयम् ।
अन्तर्धाय च वर्तेयं गुरुरूपो महीतले ॥ ५६॥

५६

lalāṭalocaṇaṁ cāndrīm kalāmapi ca dorddayam |
antardhāya ca varteyaṁ gururūpo mahītale ||

Having concealed the eye on my forehead, the digit of the moon and the pair of my arms, I abide on the earth in the form of the guru.

WORD BY WORD ललाटलोचनं — the eye on the forehead · चान्द्रीं कलाम् — the digit of the moon · अपि च दोर्दयम् — and also the pair of arms · अन्तर्धाय — having concealed · च वर्तेयं — I abide · गुरुरूपः — in the form of the guru · महीतले — on the surface of the earth

अत्रिनेत्रः शिवः साक्षादचतुर्बाहुरच्युतः ।
अचतुर्वदनो ब्रह्मा श्रीगुरुः कथितः प्रिये ॥ ५७॥

५७

atrinetraḥ śivaḥ sāṅśādacaturbāhuracyutaḥ |
acaturvadano brahmā śrīguruḥ kathitaḥ priye ||

Śiva himself without his third eye, Viṣṇu without his four arms, Brahmā without his four faces — such is the venerable guru declared, O beloved.

WORD BY WORD अत्रिनेत्रः शिवः साक्षात् — Śiva himself without his third eye · अचतुर्बाहुः अच्युतः — Viṣṇu without his four arms · अचतुर्वदनो ब्रह्मा — Brahmā without his four faces · श्रीगुरुः कथितः प्रिये — is the venerable guru declared, O beloved

नरवद्दृश्यते लोके श्रीगुरुः पापकर्मणा ।
शिववद् दृश्यते लोके भवानि पुण्यकर्मणा ॥ ५८ ॥

५८

naravadṛśyate loka śrīguruḥ pāpakarmaṇā |
śivavad ḍṛśyate loka bhavāni puṇyakarmaṇā ||

The venerable guru is seen in the world as a man by one of sinful deeds, and as Śiva, O Bhavāni, by one of meritorious deeds.

WORD BY WORD नरवद्दृश्यते लोके — is seen in the world as a man · श्रीगुरुः — the venerable guru · पापकर्मणा — by one of sinful deeds · शिववद् दृश्यते लोके — is seen in the world as Śiva · भवानि — O Bhavāni · पुण्यकर्मणा — by one of meritorious deeds

श्रीगुरुं परमं तत्त्वं तिष्ठन्तं चक्षुरग्रतः ।
मन्दभाग्या न पश्यन्ति ह्यन्धाः सूर्यमिवोदितम् ॥ ५९ ॥

५९

śrīguruṃ paramaṃ tattvaṃ tiṣṭhantaṃ cakṣuragrataḥ |
mandabhāgyā na paśyanti hyandhāḥ sūryamivoditam ||

The unfortunate do not see the venerable guru, the supreme reality, standing before their very eyes, as the blind do not see the risen sun.

WORD BY WORD श्रीगुरुं परमं तत्त्वं — the venerable guru, the supreme reality · तिष्ठन्तं चक्षुरग्रतः — standing before their eyes · मन्दभाग्या न पश्यन्ति — the unfortunate do not see · हि अन्धाः सूर्यमिवोदितम् — as the blind do not see the risen sun

गुरुः सदाशिवः साक्षात् सत्यमेव न संशयः ।
शिव एव गुरुर्नो चेद्भुक्तिं मुक्तिं ददाति कः ॥ ६० ॥

६०

guruḥ sadāśivaḥ sāksāt satyameva na saṃśayaḥ |
śiva eva gururno cedbhuktiṃ muktiṃ dadāti kaḥ ||

The guru is Sadāśiva himself; this is the truth, there is no doubt. If the guru were not Śiva himself, who would give enjoyment and liberation?

WORD BY WORD गुरुः सदाशिवः साक्षात् — the guru is Sadāśiva himself · सत्यमेव न संशयः — this is the truth, there is no doubt · शिव एव गुरुर्नो चेत् — if the guru were not Śiva himself · भुक्तिं मुक्तिं ददाति कः — who would give enjoyment and liberation

सदाशिवस्य देवस्य श्रीगुरोरपि पार्वति ।
उभयोरन्तरं नास्ति यः करोति स पातकी ॥ ६१॥

६१

sadāśīvasya devasya śrīgūrorapi pārvati |
ubhayorantaram nāsti yaḥ karoti sa pātakī ||

Between the god Sadāśiva and the venerable guru, O Pārvati, there is no difference; he who makes a difference between the two is a sinner.

WORD BY WORD सदाशिवस्य देवस्य — between the god Sadāśiva · श्रीगुरोरपि — and the venerable guru · पार्वति — O Pārvati · उभयोरन्तरं नास्ति — there is no difference between the two · यः करोति स पातकी — he who makes one is a sinner

देशिकाकृतिमास्थाय पशोः पाशानशेषतः ।
छित्त्वा परं पदं देवि नयत्येनमतो गुरुः ॥ ६२॥

६२

deśikākṛtimāsthāya paśoḥ pāśānaśeṣataḥ |
chittvā paraṃ padaṃ devī nayatyenamato guruḥ ||

Having assumed the form of the preceptor and cut away all the bonds of the paśu, he leads him to the supreme state, O Devī; hence he is called guru.

WORD BY WORD देशिकाकृतिमास्थाय — having assumed the form of the preceptor · पशोः पाशान् अशेषतः — all the bonds of the paśu · छित्त्वा — having cut · परं पदं देवि — to the supreme state, O Devī · नयत्येनम् — leads him · अतो गुरुः — hence he is the guru

सर्वानुग्रहकर्तृत्वादीश्वरः करुणानिधिः ।
आचार्यरूपमास्थाय दीक्षया मोक्षयेत् पशून् ॥ ६३॥

६३

sarvānugrahakartṛtvādiśvaraḥ karuṇānidhiḥ |
ācāryarūpamāsthāya dīkṣayā mokṣayet paśūn ||

Because he bestows grace on all, the Lord, the treasury of compassion, having assumed the form of the ācārya, liberates the paśus by dīkṣā.

WORD BY WORD सर्वानुग्रहकर्तृत्वात् — because he bestows grace on all · ईश्वरः करुणानिधिः — the Lord, treasury of compassion · आचार्यरूपमास्थाय — having assumed the form of the ācārya · दीक्षया मोक्षयेत् पशून् — liberates the paśus by dīkṣā

यथा घटश्च कलसः कुम्भश्चैकार्थवाचकः ।

तथा देवश्च मन्त्रश्च गुरुश्चैकार्थ उच्यते ॥ ६४ ॥

६४

yathā ghaṭaśca kalasaḥ kumbhaścaikārthavācakaḥ |
tathā devaśca mantraśca guruścaikārtha ucyate ||

As ghaṭa, kalaśa and kumbha all denote one and the same thing (a pot), so deity, mantra and guru are said to be one and the same.

WORD BY WORD यथा घटश्च कलसः कुम्भश्च — as ghaṭa, kalaśa and kumbha · एकार्थवाचकः — denote one and the same thing · तथा देवश्च मन्त्रश्च गुरुश्च — so deity, mantra and guru · एकार्थ उच्यते — are said to be one and the same

यथा देवस्तथा मन्त्रो यथा मन्त्रस्तथा गुरुः ।

देवमन्त्रगुरुणाञ्च पूजया सदृशं फलम् ॥ ६५ ॥

६५

yathā devastathā mantro yathā mantrastathā guruḥ |
devamantragurūṇāñca pūjayā sadṛśaṃ phalam ||

As is the deity, so is the mantra; as is the mantra, so is the guru; the fruit of worshipping deity, mantra and guru is the same.

WORD BY WORD यथा देवस्तथा मन्त्रः — as is the deity, so is the mantra · यथा मन्त्रस्तथा गुरुः — as is the mantra, so is the guru · देवमन्त्रगुरुणाञ्च — and of deity, mantra and guru · पूजया सदृशं फलम् — the fruit of worship is the same

शिवरूपं समास्थाय पूजां गृह्णामि पार्वति ।

गुरुरूपं समादाय भवपाशान्निकृन्तये ॥ ६६ ॥

६६

śivarūpaṃ samāsthāya pūjāṃ grhṇāmi pārvati |
gururūpaṃ samādāya bhavapāśānnikṛntaye ||

Having assumed the form of Śiva I accept worship, O Pārvati; having taken the form of the guru I cut the bonds of worldly existence.

WORD BY WORD शिवरूपं समास्थाय — having assumed the form of Śiva · पूजां गृह्णामि — I accept worship · पार्वति — O Pārvati · गुरुरूपं समादाय — having taken the form of the guru · भवपाशान् निकृन्तये — I cut the bonds of existence

सिद्धान्तसारवेत्ताहं बीजोऽहमिति बोधकृत् ।
अविच्छिन्नः सदा हृष्टहृदयो गुरुरुच्यते ॥ ६७॥

६७

*siddhāntasāravettāhaṃ bījo'hamiti bodhakṛt |
avicchinnaḥ sadā hṛṣṭahṛdayo gururucyate ||*

One who awakens the understanding "I am the knower of the essence of the doctrine, I am the seed", unbroken, ever glad of heart — he is called guru.

WORD BY WORD सिद्धान्तसारवेत्ताहं — I am the knower of the essence of the doctrine · बीजोऽहम् — I am the seed · इति बोधकृत् — one who awakens thus · अविच्छिन्नः — unbroken · सदा हृष्टहृदयः — ever glad of heart · गुरुरुच्यते — is called guru

यो विलङ्घ्याश्रमान् वर्णानात्मन्येव स्थितः सदा ।
ज्योतिर्वर्णाश्रमी योगी स गुरुः कथितः प्रिये ॥ ६८॥

६८

*yo vilaṅghyāśramān varṇānātmanyeva sthitaḥ sadā |
jyotirvarṇāśramī yogī sa guruḥ kathitaḥ priye ||*

He who, having transcended the āśramas and varṇas, abides always in the Self alone — a yogin whose varṇa and āśrama is the Light itself — he is declared the guru, O beloved.

WORD BY WORD यो विलङ्घ्य आश्रमान् वर्णान् — he who, having transcended the āśramas and varṇas · आत्मन्येव स्थितः सदा — abides always in the Self alone · ज्योतिर्वर्णाश्रमी योगी — a yogin whose varṇa and āśrama is the Light · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

नवाधारं षडध्वानं षोडशाधारनिर्णयम् ।

यो जानाति विधानेन स गुरुः कथितः प्रिये ॥ ६९॥

६९

navādhāraṃ ṣaḍadhvānaṃ ṣoḍaśādhāranirṇayam |
yo jānāti vidhānena sa guruḥ kathitaḥ priye ||

He who knows according to rule the nine ādhāras, the six adhvas and the determination of the sixteen ādhāras — he is declared the guru, O beloved.

WORD BY WORD नवाधारं — the nine ādhāras · षडध्वानं — the six adhvas · षोडशाधारनिर्णयम् — the determination of the sixteen ādhāras · यो जानाति विधानेन — he who knows according to rule · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

दृश्यं विना स्थिरा दृष्टिर्मनश्चालम्बनं विना ।

विनायासं स्थिरो वायुर्यस्य स्यात् स गुरुः प्रिये ॥ ७०॥

७०

dṛśyaṃ vinā sthirā dṛṣṭirmanāścālabhanam vinā |
vināyāsaṃ sthīro vāyuryasya syāt sa guruḥ priye ||

He whose gaze is steady without an object, whose mind is without a support, whose breath is steady without effort — he is the guru, O beloved.

WORD BY WORD दृश्यं विना स्थिरा दृष्टिः — whose gaze is steady without an object · मनश्चालम्बनं विना — and whose mind is without a support · विनायासं स्थिरो वायुः — whose breath is steady without effort · यस्य स्यात् — whoever has these · स गुरुः प्रिये — he is the guru, O beloved

यत्तु संवित्तिजननं परानन्दसमुद्भवम् ।
तत्तत्त्वं विदितं येन स गुरुः कुलनायिके ॥ ७१ ॥

७१

yattu saṁvittijananam parānandasamudbhavam |
tattattvaṁ viditaṁ yena sa guruḥ kulanāyike ||

That which generates consciousness and springs from supreme bliss — he by whom that reality is known is the guru, O Mistress of the Kula.

WORD BY WORD यत्तु संवित्तिजननं — that which generates consciousness · परानन्दसमुद्भवम् — which springs from supreme bliss · तत्तत्त्वं विदितं येन — by whom that reality is known · स गुरुः कुलनायिके — he is the guru, O Mistress of the Kula

भूतभव्यौ तन्त्रमन्त्रौ वेत्ति यः शाक्तशाम्भवम् ।
वेधज्य षड्विधं देवि स हि वेधकरो गुरुः ॥ ७२ ॥

७२

bhūtabhavyau tantrammantrau vetti yaḥ śāktaśāmbhavam |
vedhañca ṣaḍvidhaṁ devī sa hi vedhakaro guruḥ ||

He who knows tantra and mantra, past and future, the Śākta and the Śāmbhava, and the sixfold vedha (piercing), O Devī — he indeed is the guru who pierces.

WORD BY WORD भूतभव्यौ तन्त्रमन्त्रौ — tantra and mantra, past and future · वेत्ति यः — he who knows · शाक्तशाम्भवम् — the Śākta and the Śāmbhava · वेधज्य षड्विधं — and the sixfold piercing · देवि — O Devī · स हि वेधकरो गुरुः — he indeed is the guru who pierces

पदमन्त्रकलायन्त्रसतत्त्वतद्गुणाह्वयम् ।
शोधयेद् यः षडध्वानं स गुरुः कथितः प्रिये ॥ ७३ ॥

७३

padamantrakalāyantrasatattvatadguṇāhvayam |
śodhayed yaḥ ṣaḍadhvānaṁ sa guruḥ kathitaḥ priye ||

He who purifies the six adhvans, named pada, mantra, kalā, yantra, tattva and its guṇa — he is declared the guru, O beloved.

WORD BY WORD पदमन्त्रकलायन्त्रसतत्त्वतद्गुणाह्वयम् — called pada, mantra, kalā, yantra, tattva and its guṇa · शोधयेद् यः षडध्वानं — he who purifies the six adhvans · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

वेधं पदं विरोधञ्च ग्रहणं मोक्षणं तथा ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७४ ॥

७४

*vedhaṃ padaṃ virodhañca grahaṇaṃ mokṣaṇaṃ tathā |
yo vā samyagvijānāti sa guruḥ kathitaḥ priye ||*

Piercing, station, obstruction, seizing and releasing — whoever knows these rightly is declared the guru, O beloved.

WORD BY WORD वेधं पदं विरोधञ्च — piercing, station, obstruction · ग्रहणं मोक्षणं तथा — seizing and releasing · यो वा सम्यग्विजानाति — whoever knows these rightly · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

जाग्रत् स्वप्नः सुषुप्तिश्च तुरीयं तदतीतकम् ।

यो वेत्ति पञ्चकं देवि स गुरुः कथितः प्रिये ॥ ७५ ॥

७५

*jāgrat svapnaḥ suṣuptiśca turīyaṃ tadatītakam |
yo vetti pañcakaṃ devī sa guruḥ kathitaḥ priye ||*

Waking, dream, deep sleep, the fourth and that beyond it — he who knows this pentad, O Devī, is declared the guru, O beloved.

WORD BY WORD जाग्रत् स्वप्नः सुषुप्तिश्च — waking, dream and deep sleep · तुरीयं तदतीतकम् — the fourth and that beyond it · यो वेत्ति पञ्चकं — he who knows this pentad · देवि — O Devī · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

पिण्डं पदं तथा रूपं रूपातीतं चतुष्टयम् ।

यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७६ ॥

७६

*piṇḍaṃ padaṃ tathā rūpaṃ rūpātītaṃ catuṣṭayam |
yo vā samyagvijānāti sa guruḥ kathitaḥ priye ||*

Piṇḍa, pada, rūpa and rūpātīta — this tetrad whoever knows rightly is declared the guru, O beloved.

WORD BY WORD पिण्डं पदं तथा रूपं — piṇḍa, pada and rūpa · रूपातीतं चतुष्टयम् — and rūpātīta, the tetrad · यो वा सम्यग्विजानाति — whoever knows these rightly · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

यो वा पराञ्च पश्यन्तीं मध्यमां वैखरीमपि ।
चतुष्टयं विजानाति स गुरुः कथितः प्रिये ॥ ७७ ॥

७७

*yo vā parāñca paśyantīṃ madhyamāṃ vaikhariṃapi |
catuṣṭayaṃ vijānāti sa guruḥ kathitaḥ priye ||*

Whoever knows the tetrad of Parā, Paśyanti, Madhyamā and Vaikhari (the four levels of speech) is declared the guru, O beloved.

WORD BY WORD यो वा पराञ्च पश्यन्तीं — whoever the Parā and the Paśyanti · मध्यमां वैखरीमपि — the Madhyamā and the Vaikhari too · चतुष्टयं विजानाति — knows this tetrad · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

आत्मविद्याशिवसर्वमिति तत्त्वचतुष्टयम् ।
यो वेत्ति परमेशानि स गुरुर्नापरः प्रिये ॥ ७८ ॥

७८

*ātmavidyāśivasarvamiti tattvacatuṣṭayam |
yo vetti parameśāni sa gururnāparaḥ priye ||*

Ātman, Vidyā, Śiva and Sarva — he who knows this tetrad of tattvas, O supreme Mistress, is the guru and none other, O beloved.

WORD BY WORD आत्मविद्याशिवसर्वम् — Ātman, Vidyā, Śiva and Sarva · इति तत्त्वचतुष्टयम् — this tetrad of tattvas · यो वेत्ति — he who knows · परमेशानि — O supreme Mistress · स गुरुर्नापरः प्रिये — he is the guru and none other, O beloved

पाशच्छेदं वेधदीक्षां पशुग्रहणमेव च ।
त्रिविधं यो विजानाति स गुरुः परमो मतः ॥ ७९ ॥

७९

*pāśacchedaṃ vedhadīkṣāṃ paśugrahaṇameva ca |
trividhaṃ yo vijānāti sa guruḥ paramo mataḥ ||*

The cutting of bonds, the dīkṣā by piercing, and the taking hold of the paśu — he who knows this triad is held to be the supreme guru.

WORD BY WORD पाशच्छेदं — the cutting of bonds · वेधदीक्षां — the dīkṣā by piercing · पशुग्रहणमेव च — and the taking hold of the paśu · त्रिविधं यो विजानाति — he who knows this triad · स गुरुः परमो मतः — he is held to be the supreme guru

पदं पाशं पशुनाञ्च रहस्यार्थं विधानतः ।
यो जानाति वरारोहे स गुरुः कथितः प्रिये ॥ ८०॥

८०

*padam pāṣaṁ paśunāñca rahasyārthaṁ vidhānataḥ |
yo jñāti varārohe sa guruḥ kathitaḥ priye ||*

He who knows according to rule the station and the bond of the paśus and the secret meaning, O fair-hipped one, is declared the guru, O beloved.

WORD BY WORD पदं पाशं पशुनाञ्च — the station and the bond of the paśus · रहस्यार्थं विधानतः — and the secret meaning, according to rule · यो जानाति — he who knows · वरारोहे — O fair-hipped one · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

चक्रसङ्केतकं मन्त्रं पूजासङ्केतकं तथा ।
त्रितयं यो विजानाति स गुरुः कथितः प्रिये ॥ ८१॥

८१

*cakrasaṅketakaṁ mantraṁ pūjāsaṅketakaṁ tathā |
tritayaṁ yo vijānāti sa guruḥ kathitaḥ priye ||*

The convention of the cakra, the mantra, and the convention of worship — he who knows this triad is declared the guru, O beloved.

WORD BY WORD चक्रसङ्केतकं — the convention of the cakra · मन्त्रं — the mantra · पूजासङ्केतकं तथा — and the convention of worship · त्रितयं यो विजानाति — he who knows this triad · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

वाणेतस्वयम्भवाख्यलिङ्गत्रितयसंस्थितिम् ।
तत्त्वतो यो विजानाति स गुरुः कथितः प्रिये ॥ ८२॥

८२

*vāṇetarasvayambhvākhyaliṅgātritayasamsthitiṁ |
tattvato yo vijānāti sa guruḥ kathitaḥ priye ||*

He who knows in truth the disposition of the three liṅgas called Bāṇa, Itara and Svayambhū is declared the guru, O beloved.

WORD BY WORD वाणेतस्वयम्भवाख्यलिङ्गत्रितयसंस्थितिम् — the disposition of the three liṅgas called Bāṇa, Itara and Svayambhū · तत्त्वतो यो विजानाति — he who knows in truth · स गुरुः कथितः प्रिये — he is declared the guru, O beloved

आणवं कर्मणज्जैव मायीयज्ज मलत्रयम् ।
यो विशोधयितुं शक्तः स गुरुः परमो मतः ॥ ८३ ॥

८३

*āṇavaṃ kārmaṇañcaiva māyīyañca malatrayam |
yo viśodhayitum śaktaḥ sa guruḥ paramo mataḥ ||*

He who is able to purify the three malas — āṇava, kārma and māyīya — is held to be the supreme guru.

WORD BY WORD आणवं कर्मणज्जैव — the āṇava and the kārma · मायीयज्ज — and the māyīya · मलत्रयम् — the three impurities · यो विशोधयितुं शक्तः — he who is able to purify · स गुरुः परमो मतः — he is held to be the supreme guru

आरक्तशुक्लमिश्रा[कृष्णा]ख्यचरणत्रयवासनाम् ।
यो जानाति महादेवि स गुरुः परमो मतः ॥ ८४ ॥

८४

*ārakṭaśuklamiśrā[kṛṣṇā]khyacaraṇatrayavāsanaṃ |
yo jānāti mahādevi sa guruḥ paramo mataḥ ||*

He who knows the impression of the three caraṇas called red, white, mixed [and black], O great Goddess, is held to be the supreme guru.

WORD BY WORD आरक्तशुक्लमिश्रा[कृष्णा]ख्य — called red, white, mixed [and black] · चरणत्रयवासनाम् — the impression of the three caraṇas · यो जानाति — he who knows · महादेवि — O great Goddess · स गुरुः परमो मतः — he is held to be the supreme guru

महामुद्रां नभोमुद्रां उड्डीयानं जलन्धरम् ।
मूलबन्धज्ज यो वेत्ति स गुरुः परमो मतः ॥ ८५ ॥

८५

*mahāmudrāṃ nabhomudrāṃ uḍḍīyānaṃ jalandharam |
mūlabandhañca yo vetti sa guruḥ paramo mataḥ ||*

He who knows the mahāmudrā, the nabhomudrā, the uḍḍīyāna, the jālandhara and the mūlabandha is held to be the supreme guru.

WORD BY WORD महामुद्रां — the mahāmudrā · नभोमुद्रां — the nabhomudrā (khecari) · उड्डीयानं — the uḍḍīyāna · जलन्धरम् — the jālandhara · मूलबन्धज्ज — and the mūlabandha · यो वेत्ति — he who knows · स गुरुः परमो मतः — he is held to be the supreme guru

शिवादिक्षितिपर्यन्तं षट्त्रिंशत्तत्त्वनिर्णयम् ।
यो विजानाति तत्त्वेन स गुरुः परमो मतः ॥ ८६ ॥

८६

*śivādikṣitiparyantaṃ ṣaṭtriṃśattattvanirṇayam |
yo vijānāti tattvena sa guruḥ paramo mataḥ ||*

He who knows in truth the determination of the thirty-six tattvas from Śiva down to earth is held to be the supreme guru.

WORD BY WORD शिवादिक्षितिपर्यन्तं — from Śiva down to earth · षट्त्रिंशत्तत्त्वनिर्णयम् — the determination of the thirty-six tattvas · यो विजानाति तत्त्वेन — he who knows in truth · स गुरुः परमो मतः — he is held to be the supreme guru

अन्तर्यागं बहिर्यागं कलाज्ञानस्थितिं प्रिये ।
बाधामन्त्रविधानञ्च यो वेत्ति स गुरुः प्रिये ॥ ८७ ॥

८७

*antaryāgaṃ bahiryāgaṃ kalājñānasthitiṃ priye |
bādhāmantravidhānaṃ yo vetti sa guruḥ priye ||*

Inner worship and outer worship, the state of the knowledge of the kalās, O beloved, and the procedure of mantras against obstruction — he who knows these is the guru, O beloved.

WORD BY WORD अन्तर्यागं बहिर्यागं — inner worship and outer worship · कलाज्ञानस्थितिं — the state of the knowledge of the kalās · प्रिये — O beloved · बाधामन्त्रविधानञ्च — and the procedure of mantras against obstruction · यो वेत्ति — he who knows · स गुरुः प्रिये — he is the guru, O beloved

पिण्डब्रह्माण्डयोरैक्यं स्थितिं यो वेत्ति तत्त्वतः ।
शिरास्थिरोमसंख्यादि स गुरुर्नापरः प्रिये ॥ ८८ ॥

८८

*piṇḍabrahmāṇḍayoraikyam sthitiṃ yo vetti tattvataḥ |
śirāsthīromasaṃkhyādi sa gururnāparaḥ priye ||*

He who knows in truth the identity of the body and the universe and its arrangement, and the number of veins, bones, hairs and so on — he is the guru and none other, O beloved.

WORD BY WORD पिण्डब्रह्माण्डयोरैक्यं — the identity of the microcosm and the macrocosm · स्थितिं यो वेत्ति तत्त्वतः — he who knows its arrangement in truth · शिरास्थिरोमसंख्यादि — and the number of veins, bones, hairs and so on · स गुरुर्नापरः प्रिये — he is the guru and none other, O beloved

पद्मादिचतुरशीतिनानासनविचक्षणः ।

यमाद्यष्टाङ्गयोगज्ञः स गुरुः परमो मतः ॥ ८९ ॥

८९

*padmādicaturaśītinānāsanavicakṣaṇaḥ |
yamādyasṭāṅgayogajñaḥ sa guruḥ paramo mataḥ ||*

One skilled in the eighty-four various āsanās beginning with the lotus, who knows the eight-limbed yoga beginning with yama — he is held to be the supreme guru.

WORD BY WORD पद्मादिचतुरशीतिनानासनविचक्षणः — skilled in the eighty-four various āsanās beginning with padma · यमाद्यष्टाङ्गयोगज्ञः — knowing the eight-limbed yoga beginning with yama · स गुरुः परमो मतः — he is held to be the supreme guru

घृणा शङ्का भयं लज्जा जुगुप्सा चेति पञ्चमी ।

कुलं शीलं तथा जातिरष्टौ पाशाः प्रकीर्तिताः ॥ ९० ॥

९०

*ghṛṇā śaṅkā bhayaṃ lajjā jugupsā ceti pañcamī |
kulaṃ śīlaṃ tathā jātiraṣṭau pāśāḥ prakīrtitāḥ ||*

Disgust, doubt, fear, shame, loathing the fifth, family, conduct and caste — these are proclaimed the eight bonds.

WORD BY WORD घृणा शङ्का भयं लज्जा — disgust, doubt, fear, shame · जुगुप्सा चेति पञ्चमी — and loathing the fifth · कुलं शीलं तथा जातिः — family, conduct and caste · अष्टौ पाशाः प्रकीर्तिताः — these are proclaimed the eight bonds

पाशबद्धः पशुर्ज्ञेयः पाशमुक्तो महेश्वरः ।

तस्मात् पाशहरो यस्तु स गुरुः परमो मतः ॥ ९१ ॥

९१

*pāśabaddhaḥ paśurjñeyaḥ pāśamukto maheśvaraḥ |
tasmāt pāśaharo yastu sa guruḥ paramo mataḥ ||*

One bound by the bonds is to be known as a paśu; one freed from the bonds is Maheśvara. Therefore he who removes the bonds is held to be the supreme guru.

WORD BY WORD पाशबद्धः पशुर्ज्ञेयः — one bound by the bonds is to be known as a paśu · पाशमुक्तो महेश्वरः — one freed from the bonds is Maheśvara · तस्मात् पाशहरो यस्तु — therefore he who removes the bonds · स गुरुः परमो मतः — he is held to be the supreme guru

बन्धनं योनिमुद्राया मन्त्रचैतन्यदर्शनम् ।

यन्त्रमन्त्रस्वरूपञ्च यो वेत्ति स गुरुः प्रिये ॥ ९२ ॥

९२

*bandhanaṃ yonimudrāyā mantracaitanyadarśanam |
yantramantrasvarūpañca yo vetti sa guruḥ priye ||*

The binding of the yonimudrā, the vision of the consciousness of the mantra, and the true nature of yantra and mantra — he who knows these is the guru, O beloved.

WORD BY WORD बन्धनं योनिमुद्रायाः — the binding of the yonimudrā · मन्त्रचैतन्यदर्शनम् — the vision of the consciousness of the mantra · यन्त्रमन्त्रस्वरूपञ्च — and the true nature of yantra and mantra · यो वेत्ति — he who knows · स गुरुः प्रिये — he is the guru, O beloved

विनिक्षिप्तां गतायातां संक्लिष्टां संविनीतकाम् ।

चतुर्विधां मनोऽवस्थां यो वेत्ति स गुरुः प्रिये ॥ ९३ ॥

९३

*vinikṣiptāṃ gatāyātāṃ saṅkṣiptāṃ saṁvinītakām |
caturvidhāṃ mano'vasthāṃ yo vetti sa guruḥ priye ||*

Cast down, going and coming, afflicted, well-disciplined — he who knows this fourfold state of the mind is the guru, O beloved.

WORD BY WORD विनिक्षिप्तां — cast down · गतायातां — going and coming · संक्लिष्टां — afflicted · संविनीतकाम् — well-disciplined · चतुर्विधां मनोऽवस्थां — the fourfold state of mind · यो वेत्ति — he who knows · स गुरुः प्रिये — he is the guru, O beloved

मूलादिब्रह्मरन्ध्रान्तसप्ताम्भोजदलेषु यः ।

जीवाचारफलं वेत्ति स गुरुर्नापरः प्रिये ॥ ९४ ॥

९४

*mūlādibrahmarandhrāntasaptāmbhojadaleṣu yaḥ |
jīvācāraphalaṃ vetti sa gururnāparaḥ priye ||*

He who knows the conduct and fruit of the jīva in the petals of the seven lotuses from the mūlādhāra to the brahmarandhra — he is the guru and none other, O beloved.

WORD BY WORD मूलादिब्रह्मरन्ध्रान्तसप्ताम्भोजदलेषु — in the petals of the seven lotuses from the mūla to the brahmarandhra · यः — he who · जीवाचारफलं वेत्ति — knows the conduct and fruit of the jīva · स गुरुर्नापरः प्रिये — he is the guru and none other, O beloved

शिवादिगुरुपर्यन्तं पारम्पर्यक्रमेण यः ।

अवाप्ततत्त्वसम्भारः स गुरुर्नापरः प्रिये ॥ ९५॥

९५

*śivādiguruparyantaṁ pāramparyakrameṇa yaḥ |
avāptatattvasambhāraḥ sa gururnāparaḥ priye ||*

He who has received the full store of the tattva in the order of the lineage from Śiva down to his own guru — he is the guru and none other, O beloved.

WORD BY WORD शिवादिगुरुपर्यन्तं — from Śiva down to his own guru · पारम्पर्यक्रमेण यः — he who, in the order of the lineage · अवाप्ततत्त्वसम्भारः — has received the full store of the tattva · स गुरुर्नापरः प्रिये — he is the guru and none other, O beloved

येन वा दर्शिते तत्त्वे तत्क्षणात्तन्मयो भवेत् ।

मन्यते मुक्तमात्मानं स गुरुर्नापरः प्रिये ॥ ९६॥

९६

*yena vā darśite tattve tatkṣaṇāttanmayo bhavet |
manyate muktamātmānaṁ sa gururnāparaḥ priye ||*

He by whom the reality being shown, one at that very instant becomes absorbed in it and considers himself liberated — he is the guru and none other, O beloved.

WORD BY WORD येन वा दर्शिते तत्त्वे — when the reality is shown by whom · तत्क्षणात् तन्मयो भवेत् — one becomes at that instant absorbed in it · मन्यते मुक्तमात्मानं — and considers himself liberated · स गुरुर्नापरः प्रिये — he is the guru and none other, O beloved

ये दत्त्वा सहजानन्दं हरन्तीन्द्रियजं सुखम् ।
सेव्यास्ते गुरवः शिष्यैरन्ये त्याज्याः प्रतारकाः ॥ ९७ ॥

९७

*ye dattvā sahajānandaṃ harantīndriyajam sukham |
sevyāste guravaḥ śiṣyairanye tyājyāḥ pratārakāḥ ||*

Those who give the innate bliss and take away the pleasure born of the senses — those gurus are to be served by disciples; the others, deceivers, are to be abandoned.

WORD BY WORD ये दत्त्वा सहजानन्दं — those who, having given the innate bliss · हरन्ति इन्द्रियजं सुखम् — take away the pleasure born of the senses · सेव्यास्ते गुरवः शिष्यैः — those gurus are to be served by disciples · अन्ये त्याज्याः प्रतारकाः — the others, deceivers, are to be abandoned

संसारभयभीतस्य शिष्यस्य गुरुरादरात् ।
व्रतोपवासनियमैर्नियन्ता स गुरुर्मतः ॥ ९८ ॥

९८

*saṃsārabhayabhītasya śiṣyasya gururādarāt |
vratopavāsaniyamairniyantā sa gururmataḥ ||*

He who with care controls, by vows, fasts and restraints, a disciple frightened by the fear of saṃsāra — he is held to be the guru.

WORD BY WORD संसारभयभीतस्य शिष्यस्य — of a disciple frightened by the fear of saṃsāra · गुरुः आदरात् — the guru, with care · व्रतोपवासनियमैः — by vows, fasts and restraints · नियन्ता — the controller · स गुरुर्मतः — he is held to be the guru

यः प्रसन्नः क्षणार्द्धेन मोक्षलक्ष्मीं प्रयच्छति ।
दुर्लभं तं विजानीयाद् गुरुं संसारतारकम् ॥ ९९ ॥

९९

*yaḥ prasannaḥ kṣaṇārdhena mokṣalakṣmīṃ prayacchati |
durlabhaṃ taṃ vijānīyād guruṃ saṃsāratāraṇam ||*

He who, when pleased, in half a moment bestows the fortune of liberation — one should know him as the rare guru who carries across saṃsāra.

WORD BY WORD यः प्रसन्नः क्षणार्द्धेन — he who, when pleased, in half a moment · मोक्षलक्ष्मीं प्रयच्छति — bestows the fortune of liberation · दुर्लभं तं विजानीयात् — one should know him as rare · गुरुं संसारतारकम् — the guru who carries across saṃsāra

यः क्षणेनात्मसामर्थ्यं स्वशिष्याय ददाति हि ।
क्रियायासादिरहितं स गुरुर्देवदुर्लभः ॥ १०० ॥

१००

*yaḥ kṣaṇenātmāsāmarthyam svaśiṣyāya dadāti hi |
kriyāyāsādirahitaṁ sa gururdevadurlabhaḥ ||*

He who in an instant gives his own power to his disciple, without rites, exertion and the like — that guru is rare even among the gods.

WORD BY WORD यः क्षणेन आत्मसामर्थ्यं — he who in an instant his own power · स्वशिष्याय ददाति हि — gives indeed to his disciple · क्रियायासादिरहितं — without rites, exertion and the like · स गुरुर्देवदुर्लभः — that guru is rare even among gods

यः सद्यः प्रत्ययकरं सुलभञ्चात्मसौख्यदम् ।
ज्ञानोपदेशं कुरुते स गुरुर्देवदुर्लभः ॥ १०१ ॥

१०१

*yaḥ sadyaḥ pratyayakaram sulabhañcātmasaukhyadam |
jñānopadeśaṁ kurute sa gururdevadurlabhaḥ ||*

He who gives a teaching of knowledge that produces immediate conviction, is easy, and confers the bliss of the Self — that guru is rare even among the gods.

WORD BY WORD यः सद्यः प्रत्ययकरं — he who, producing immediate conviction · सुलभञ्च — easy · आत्मसौख्यदम् — and giving the bliss of the Self · ज्ञानोपदेशं कुरुते — gives the teaching of knowledge · स गुरुर्देवदुर्लभः — that guru is rare even among gods

द्वीपाद् द्वीपान्तरं देवि सञ्चरेद्यथा तथा ।
यो दद्यात् स गुरुर्ज्ञानमभ्यासादिविवर्जितम् ॥ १०२ ॥

१०२

*dvīpād dvīpāntaraṁ devī sañcaredyathā tathā |
yo dadyāt sa gururjñānamabhyāsādivivarjitam ||*

As one passes from one island to another, O Devī, so he who gives knowledge without practice and the like — he is the guru.

WORD BY WORD द्वीपाद् द्वीपान्तरं — from one island to another · देवि — O Devī · सञ्चरेद्यथा तथा — as one may cross over, so · यो दद्यात् स गुरुः — he who gives is the guru · ज्ञानम् — knowledge · अभ्यासादिविवर्जितम् — without practice and the like

क्षुधितस्य यथा तृप्तिराहारादाशु जायते ।
तथोपदेशमात्रेण ज्ञानदो दुर्लभो गुरुः ॥ १०३ ॥

१०३

*kṣudhitasya yathā tṛptirāhārādāśu jāyate |
tathopadeśamātreṇa jñānado durlabho guruḥ ||*

As satisfaction arises at once from food for a hungry man, so the guru who gives knowledge by mere instruction is rare.

WORD BY WORD क्षुधितस्य यथा तृप्तिः — as for a hungry man satisfaction · आहारात् आशु जायते — arises at once from food · तथा उपदेशमात्रेण — so by mere instruction · ज्ञानदः — the giver of knowledge · दुर्लभो गुरुः — is the rare guru

गुरवो बहवः सन्ति दीपवच्च गृहे गृहे ।
दुर्लभोऽयं गुरुर्देवि सूर्यवत् सर्वदीपकः ॥ १०४ ॥

१०४

*guravo bahavaḥ santi dīpavacca gr̥he gr̥he |
durlabho'yaṁ gururdevi sūryavat sarvadīpakaḥ ||*

Gurus are many, like lamps in house after house; rare, O Devī, is the guru who like the sun illumines all.

WORD BY WORD गुरवो बहवः सन्ति — gurus are many · दीपवच्च गृहे गृहे — like lamps in house after house · दुर्लभोऽयं गुरुर्देवि — rare is this guru, O Devī · सूर्यवत् सर्वदीपकः — who like the sun illumines all

गुरवो बहवः सन्ति वेदशास्त्रादिपारगाः ।
दुर्लभोऽयं गुरुर्देवि परतत्त्वार्थपारगः ॥ १०५ ॥

१०५

*guravo bahavaḥ santi vedaśāstrādīpāragāḥ |
durlabho'yaṁ gururdevi paratattvārthapāragaḥ ||*

Gurus are many who have mastered the Vedas, śāstras and the rest; rare, O Devī, is the guru who has mastered the meaning of the supreme reality.

WORD BY WORD गुरवो बहवः सन्ति — gurus are many · वेदशास्त्रादिपारगाः — who have mastered the Vedas, śāstras and the rest · दुर्लभोऽयं गुरुर्देवि — rare is this guru, O Devī · परतत्त्वार्थपारगः — who has mastered the meaning of the supreme reality

गुरवो बहवः सन्ति आत्मनोऽन्यप्रदा भुवि ।
दुर्लभोऽयं गुरुर्देवि लोकेष्वात्मप्रकाशकः ॥ १०६ ॥

१०६

guravo bahavaḥ santi ātmano'nyapradā bhuvi |
durlabho'yaṃ gururdevi lokeṣvātmaprakāśakaḥ ||

Gurus are many on earth who give what is other than the Self; rare, O Devī, is the guru who reveals the Self in the worlds.

WORD BY WORD गुरवो बहवः सन्ति — gurus are many · आत्मनोऽन्यप्रदा भुवि — on earth who give other than the Self · दुर्लभोऽयं गुरुर्देवि — rare is this guru, O Devī · लोकेषु आत्मप्रकाशकः — who reveals the Self in the worlds

गुरवो बहवः सन्ति कुमन्त्रौषधिवेदिनः ।
निगमागमशास्त्रोक्तमन्त्रज्ञो दुर्लभो भुवि ॥ १०७ ॥

१०७

guravo bahavaḥ santi kumantrauṣadhivedināḥ |
nigamāgamaśāstrostamantrajñaḥ durlabho bhuvi ||

Gurus are many who know base spells and herbs; rare on earth is one who knows the mantras taught in the Nigamas, Āgamas and śāstras.

WORD BY WORD गुरवो बहवः सन्ति — gurus are many · कुमन्त्रौषधिवेदिनः — who know base spells and herbs · निगमागमशास्त्रोक्तमन्त्रज्ञः — one who knows the mantras taught in the Nigamas, Āgamas and śāstras · दुर्लभो भुवि — is rare on earth

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभोऽयं गुरुर्देवि शिष्यदुःखापहारकः ॥ १०८ ॥

१०८

guravo bahavaḥ santi śiṣyavittāpahārakāḥ |
durlabho'yaṃ gururdevi śiṣyaduḥkhāpahārakaḥ ||

Gurus are many who rob disciples of their wealth; rare, O Devī, is the guru who takes away the sorrow of disciples.

WORD BY WORD गुरवो बहवः सन्ति — gurus are many · शिष्यवित्तापहारकाः — who rob disciples of their wealth · दुर्लभोऽयं गुरुर्देवि — rare is this guru, O Devī · शिष्यदुःखापहारकः — who takes away the sorrow of disciples

वर्णाश्रमकुलाचारनिरता बहवो भुवि ।
सर्वसङ्कल्पहीनो यः स गुरुर्देवि दुर्लभः ॥ १०९ ॥

१०९

*varṇāśramakulācāraniratā bahavo bhuvi |
sarvasaṅkalpahīno yaḥ sa gururdevi durlabhaḥ ||*

Many on earth are devoted to the conduct of varṇa, āśrama and family; he who is free of all resolves — that guru, O Devī, is rare.

WORD BY WORD वर्णाश्रमकुलाचारनिरताः — devoted to the conduct of varṇa, āśrama and family · बहवो भुवि — many on earth · सर्वसङ्कल्पहीनो यः — he who is free of all resolves · स गुरुर्देवि दुर्लभः — that guru, O Devī, is rare

गुरोर्यस्यैव सम्पर्कात् परानन्दोऽभिजायते ।
गुरुं तमेव वृणुयान्नापरं मतिमान्नरः ॥ ११० ॥

११०

*guroryasyaiva samparkāt parānando'bhi jāyate |
guruṃ tameva vṛṇuyānnāparaṃ matimānnaraḥ ||*

The guru from contact with whom alone supreme bliss arises — that guru alone should a wise man choose, and no other.

WORD BY WORD गुरोर्यस्यैव सम्पर्कात् — from contact with which guru alone · परानन्दोऽभिजायते — supreme bliss arises · गुरुं तमेव वृणुयात् — that guru alone one should choose · नापरं — no other · मतिमान् नरः — a wise man

यस्यानुभवपर्यन्तं बुद्धिस्तत्र प्रवर्तते ।
तस्यालोकनमात्रेण मुच्यते नात्र संशयः ॥ १११ ॥

१११

*yasyānubhavaparyantaṃ buddhistatra pravartate |
tasyālokanamātreṇa mucyate nātra saṁśayaḥ ||*

He whose intellect proceeds as far as direct experience — by merely beholding him one is liberated; there is no doubt in this.

WORD BY WORD यस्यानुभवपर्यन्तं — up to the limit of whose experience · बुद्धिस्तत्र प्रवर्तते — the intellect proceeds there · तस्यालोकनमात्रेण — by merely beholding him · मुच्यते — one is liberated · नात्र संशयः — there is no doubt in this

शङ्कया भक्षितं सर्वं त्रैलोक्यं सचराचरम् ।

सा शङ्का भक्षिता येन स गुरुर्देवि दुर्लभः ॥ ११२ ॥

११२

śaṅkayā bhakṣitaṃ sarvaṃ trailokyam sacarācaram |
sā śaṅkā bhakṣitā yena sa gururdevi durlabhaḥ ||

By doubt the whole triple world, with all that moves and does not move, is devoured; he by whom that doubt has been devoured — that guru, O Devī, is rare.

WORD BY WORD शङ्कया भक्षितं सर्वं — by doubt is devoured all · त्रैलोक्यं सचराचरम् — the three worlds with all that moves and does not move · सा शङ्का भक्षिता येन — he by whom that doubt has been devoured · स गुरुर्देवि दुर्लभः — that guru, O Devī, is rare

यथा वह्निसमीपस्थं नवनीतं विलीयते ।

तथा पापं विलीयते सदाचार्यसमीपतः ॥ ११३ ॥

११३

yathā vahnisamīpasthaṃ navanītaṃ vilīyate |
tathā pāpaṃ vilīyate sadācāryasamīpataḥ ||

As butter placed near fire melts, so sin melts away in the presence of a true ācārya.

WORD BY WORD यथा वह्निसमीपस्थं — as placed near fire · नवनीतं विलीयते — butter melts · तथा पापं विलीयते — so sin melts away · सदाचार्यसमीपतः — in the presence of a true ācārya

यथा दीप्तानलः काष्ठं शुष्कमार्द्रञ्च निर्दहेत् ।

तथा गुरुकटाक्षस्तु शिष्यपापं दहेत् क्षणात् ॥ ११४ ॥

११४

yathā dīptānalaḥ kāṣṭhaṃ śuṣkamārdrañca nirdahet |
tathā gurukaṭākṣastu śiṣyapāpaṃ dahet kṣaṇāt ||

As a blazing fire burns up wood dry and wet alike, so the guru's side-long glance burns the disciple's sin in an instant.

WORD BY WORD यथा दीप्तानलः — as a blazing fire · काष्ठं शुष्कम् आर्द्रञ्च निर्दहेत् — burns up wood dry and wet alike · तथा गुरुकटाक्षस्तु — so the guru's sidelong glance · शिष्यपापं दहेत् क्षणात् — burns the disciple's sin in an instant

यथा महानिलोद्धूतं तूलं दशदिशो व्रजेत् ।
तथैव गुरुकारुण्यात् पापराशिः पलायते ॥ ११५॥

११५

yathā mahāniloddhūtaṃ tūlaṃ daśadiśo vrajat |
tathaiva gurukāruṇyāt pāparāśiḥ palāyate ||

As cotton tossed by a great wind flies to the ten directions, so by the guru's compassion the heap of sins flees away.

WORD BY WORD यथा महानिलोद्धूतं — as tossed by a great wind · तूलं दशदिशो व्रजेत् — cotton flies to the ten directions · तथैव गुरुकारुण्यात् — so by the guru's compassion · पापराशिः पलायते — the heap of sins flees

दीपदर्शनमात्रेण प्रणश्यति तमो यथा ।
सद्गुरोर्दर्शनादेवि तथाऽज्ञानं विनश्यति ॥ ११६॥

११६

dīpadarśanamātreṇa praṇasyati tamo yathā |
sadgurordarśanāddevi tathā'jñānaṃ vinaśyati ||

As darkness perishes at the mere sight of a lamp, so, O Devī, ignorance is destroyed by the sight of the true guru.

WORD BY WORD दीपदर्शनमात्रेण — by the mere sight of a lamp · प्रणश्यति तमो यथा — as darkness perishes · सद्गुरोर्दर्शनात् देवि — by the sight of the true guru, O Devī · तथा अज्ञानं विनश्यति — so ignorance is destroyed

सर्वलक्षणसम्पन्नो वेदशास्त्रविधानवित् ।
सर्वोपायविधानज्ञस्तत्त्वज्ञानी गुरुः स हि ॥ ११७॥

११७

sarvalakṣaṇasampanno vedaśāstravidhānavit |
sarvopāyavidhānajñastattvajñānī guruḥ sa hi ||

Endowed with all the marks, knowing the procedures of Veda and śāstra, knowing the procedure of every means, a knower of the tattva — he indeed is the guru.

WORD BY WORD सर्वलक्षणसम्पन्नः — endowed with all the marks · वेदशास्त्रविधानवित् — knowing the procedures of Veda and śāstra · सर्वोपायविधानज्ञः — knowing the procedure of every means · तत्त्वज्ञानी — a knower of the tattva · गुरुः स हि — he indeed is the guru

पूजाहोमाश्रमाचारतपस्तीर्थव्रतादिकम् ।
मन्त्रागमादिविज्ञानं तत्त्वहीनस्य निष्फलम् ॥ ११८ ॥

११८

*pūjāhomāśramācāratapastīrthavratādikam |
mantrāgamādivijñānaṁ tattvahīnasya niṣphalam ||*

Worship, homa, the conduct of the āśramas, austerity, pilgrimage, vows and the rest, and knowledge of mantra, Āgama and the rest — all is fruitless for one devoid of the tattva.

WORD BY WORD पूजाहोमाश्रमाचारतपस्तीर्थव्रतादिकम् — worship, homa, the conduct of the āśramas, austerity, pilgrimage, vows and the rest · मन्त्रागमादिविज्ञानं — knowledge of mantra, Āgama and the rest · तत्त्वहीनस्य निष्फलम् — is fruitless for one devoid of the tattva

स्वयं वेद्ये परे तत्त्वे स्वात्मानं वेत्ति निश्चलः ।
आत्मनोऽनुग्रहो नास्ति परस्यानुग्रहः कथम् ॥ ११९ ॥

११९

*svayaṁ vedye pare tattve svātmānaṁ vetti niścalaḥ |
ātmano'nugraho nāsti parasyānugrahaḥ katham ||*

If one does not know his own self, unmoving, in the supreme reality that is to be known by oneself, there is no grace for himself — how then could there be grace for another?

WORD BY WORD स्वयं वेद्ये परे तत्त्वे — in the supreme reality that is to be known by oneself · स्वात्मानं वेत्ति निश्चलः — he who, unmoving, does not know his own self · आत्मनोऽनुग्रहो नास्ति — there is no grace for himself · परस्यानुग्रहः कथम् — how can there be grace for another

षट्प्रकारं मनोरूपं प्रत्यक्षं स्वतनुस्थितम् ।
यो न जानाति चान्यस्य कथं मोक्षं ददात्यसौ ॥ १२० ॥

१२०

ṣaṭprakāraṃ manorūpaṃ pratyakṣaṃ svatanusthitam |
yo na jānāti cānyasya kathaṃ mokṣaṃ dadātyasau ||

He who does not know the sixfold form of the mind, directly present and seated in his own body — how can he give liberation to another?

WORD BY WORD षट्प्रकारं मनोरूपं — the sixfold form of the mind · प्रत्यक्षं स्वतनुस्थितम् — directly present, seated in one's own body · यो न जानाति — he who does not know · च अन्यस्य — of another · कथं मोक्षं ददात्यसौ — how can he give liberation

सर्वलक्षणहीनोऽपि तत्त्वज्ञानी गुरुः स्मृतः ।
तस्मात्तत्त्वविदेवेह मुक्तो मोचक एव च ॥ १२१ ॥

१२१

sarvalakṣaṇahīno'pi tattvajñānī guruḥ smṛtaḥ |
tasmāttattvavideveha mukto mocaka eva ca ||

Even if devoid of all the marks, a knower of the tattva is held to be the guru; therefore only the knower of the tattva is here both liberated and a liberator.

WORD BY WORD सर्वलक्षणहीनोऽपि — even if devoid of all the marks · तत्त्वज्ञानी गुरुः स्मृतः — a knower of the tattva is held to be the guru · तस्मात् तत्त्वविदेव इह — therefore only the knower of the tattva here · मुक्तो मोचक एव च — is liberated and a liberator

यस्तत्त्वविन्महेशानि स पशुं बोधयत्यपि ।
तत्त्वहीनात् कुतोऽध्यात्मतत्त्वज्ञानपरिग्रहः ॥ १२२ ॥

१२२

yastattvavinmaheśāni sa paśuṃ bodhayatyapi |
tattvahīnāt kuto'dhyātmatattvajñānaparigrahaḥ ||

He who knows the tattva, O great Mistress, can awaken even a paśu; from one devoid of the tattva, whence could come the reception of the knowledge of the reality of the Self?

WORD BY WORD यस्तत्त्ववित् — he who knows the tattva · महेशानि — O great Mistress · स पशुं बोधयत्यपि — he can awaken even a paśu · तत्त्वहीनात् कुतः — from one devoid of the tattva, whence · अध्यात्मतत्त्वज्ञानपरिग्रहः — the reception of the knowledge of the reality of the Self

तत्त्वज्ञैरुपदिष्टा ये तत्त्वाज्ञस्ते न संशयः ।

पशुभिश्चोपदिष्टा ये देवि ते पशवः स्मृताः ॥ १२३ ॥

१२३

tattvajñairupadiṣṭā ye tattvājñaste na saṁśayaḥ |
paśubhiṣcopadiṣṭā ye devī te paśavaḥ smṛtāḥ ||

Those instructed by knowers of the tattva are themselves knowers of the tattva, no doubt; and those instructed by paśus, O Devī, are held to be paśus.

WORD BY WORD तत्त्वज्ञैरुपदिष्टा ये — those instructed by knowers of the tattva · तत्त्वाज्ञस्ते न संशयः — they are knowers of the tattva, no doubt · पशुभिश्चोपदिष्टा ये — and those instructed by paśus · देवि — O Devī · ते पशवः स्मृताः — they are held to be paśus

विद्धस्तु वेधयेद्देवि नाविद्धो वेधको भवेत् ।

मुक्तस्तु मोचयेद् बद्धं न मुक्तो मोचकः कथम् ॥ १२४ ॥

१२४

viddhastu vedhayeddevī nāviddho vedhako bhavet |
muktastu mocayed baddhaṁ na mukto mocakaḥ katham ||

Only one who has been pierced can pierce, O Devī; one unpierced cannot be a piercer. Only the liberated can liberate the bound; how can one not liberated be a liberator?

WORD BY WORD विद्धस्तु वेधयेद् देवि — only one who has been pierced can pierce, O Devī · नाविद्धो वेधको भवेत् — one unpierced cannot be a piercer · मुक्तस्तु मोचयेद् बद्धं — only the liberated can liberate the bound · न मुक्तो मोचकः कथम् — how can one not liberated be a liberator

अभिज्ञश्चोद्धरेन्मूर्खं न मूर्खो मूर्खमुद्धरेत् ।

शिलां सन्तारयेन्नौहि किं शिला तारयेच्छिलाम् ॥ १२५ ॥

१२५

abhijñāścoddharenmūrkhaṁ na mūrkho mūrkhmuddharet |
śilāṁ santārayennaurhi kiṁ śilā tārayecchilām ||

The knowing one may uplift the fool; a fool cannot uplift a fool. A boat may carry a stone across; can a stone carry a stone across?

WORD BY WORD अभिज्ञश्च उद्धरेन्मूर्खं — the knowing one may uplift the fool · न मूर्खो मूर्खमुद्धरेत् — a fool cannot uplift a fool · शिलां सन्तारयेन्नौहि — a boat may carry a stone across · किं शिला तारयेच्छिलाम् — can a stone carry a stone across

तत्त्वहीनं गुरुं लब्ध्वा केवलं भवतत्परः ।
इहामुत्र फलं किञ्चित् स नरो नाप्नुयात् प्रिये ॥ १२६ ॥

१२६

tattvahīnaṃ guruṃ labdhvā kevalaṃ bhavatatparaḥ |
iḥāmutra phalaṃ kiñcit sa naro nāpnuyāt priye ||

Having obtained a guru devoid of the tattva, one intent only on worldly existence, that man obtains no fruit whatever here or hereafter, O beloved.

WORD BY WORD तत्त्वहीनं गुरुं लब्ध्वा — having obtained a guru devoid of the tattva · केवलं भवतत्परः — intent only on worldly existence · इहामुत्र फलं किञ्चित् — any fruit here or hereafter · स नरो नाप्नुयात् — that man does not obtain · प्रिये — O beloved

शैवे गुरुत्रयं प्रोक्तं वैष्णवे गुरुपञ्चकम् ।
वेदशास्त्रेषु शतशो गुरुरेकः कुलान्वये ॥ १२७ ॥

१२७

śaive gurutrayaṃ proktaṃ vaiṣṇave gurupañcakam |
vedaśāstreṣu śataśo gururekaḥ kulānvaye ||

In the Śaiva tradition three gurus are declared, in the Vaiṣṇava five, in the Vedas and śāstras hundreds; in the Kula lineage the guru is one.

WORD BY WORD शैवे गुरुत्रयं प्रोक्तं — in the Śaiva tradition three gurus are declared · वैष्णवे गुरुपञ्चकम् — in the Vaiṣṇava, five gurus · वेदशास्त्रेषु शतशः — in the Vedas and śāstras, hundreds · गुरुरेकः कुलान्वये — in the Kula lineage the guru is one

प्रेरकः सूचकश्चैव वाचको दर्शकस्तथा ।
शिक्षको बोधकश्चैव षडेते गुरवः स्मृताः ॥ १२८ ॥

१२८

prerakaḥ sūcakaścaiva vācako darśakastathā |
śikṣako bodhakaścaiva ṣaḍete guravaḥ smṛtāḥ ||

The impeller, the indicator, the expounder, the revealer, the instructor and the awakener — these six are held to be gurus.

WORD BY WORD प्रेरकः — the impeller · सूचकश्चैव — and the indicator · वाचकः — the expounder · दर्शकस्तथा — and the revealer · शिक्षकः — the instructor · बोधकश्चैव — and the awakener · षडेते गुरवः स्मृताः — these six are held to be gurus

पञ्चैते कार्यभूताः स्युः कारणं बोधको भवेत् ।

पूर्णाभिषेककर्ता यो गुरुस्तस्यैव पादुका ।

१२९

पूजनीया महेशानि बहुत्वेऽपि न संशयः ॥ १२९ ॥

*pañcaite kāryabhūtāḥ syuḥ kāraṇaṃ bodhako bhavet |
pūrṇābhiṣekakartā yo gurustasyaiva pādukā |
pūjanīyā maheśāni bahutve'pi na saṁśayaḥ ||*

These five are effects; the awakener is the cause. The guru who performs the full abhiṣeka — his sandals alone are to be worshipped, O great Mistress, even where the gurus are many; there is no doubt.

WORD BY WORD पञ्चैते कार्यभूताः स्युः — these five are effects · कारणं बोधको भवेत् — the awakener is the cause · पूर्णाभिषेककर्ता यो गुरुः — the guru who performs the full abhiṣeka · तस्यैव पादुका — his sandals alone · पूजनीया महेशानि — are to be worshipped, O great Mistress · बहुत्वेऽपि न संशयः — even where there are many, no doubt

श्रीगुरुं लक्षणोपेतं संशयच्छेदकारकम् ।

१३०

लब्ध्वा ज्ञानप्रदं देवि न गुर्वन्तरमाश्रयेत् ॥ १३० ॥

*śrīguruṃ lakṣaṇopetaṃ saṁśayacchedakāraṇam |
labdhvā jñānapradaṃ devī na gurvāntaramāśrayet ||*

Having obtained a venerable guru possessed of the marks, who cuts away doubt and bestows knowledge, O Devī, one should not resort to another guru.

WORD BY WORD श्रीगुरुं लक्षणोपेतं — the venerable guru possessed of the marks · संशयच्छेदकारकम् — who cuts away doubt · लब्ध्वा ज्ञानप्रदं — having obtained one who bestows knowledge · देवि — O Devī · न गुर्वन्तरमाश्रयेत् — one should not resort to another guru

अनभिज्ञं गुरुं प्राप्य सदा संशयकारकम् ।
गुर्वन्तरन्तु गत्वा स नैतद्दोषेण लिप्यते ॥ १३१ ॥

१३१

*anabhijñam guruṃ prāpya sadā saṁśayakāraṇam |
gurvantarantu gatvā sa naitaddoṣeṇa lipyate ||*

Having got an ignorant guru who always causes doubt, if one goes to another guru he is not tainted by this fault.

WORD BY WORD अनभिज्ञं गुरुं प्राप्य — having got an ignorant guru · सदा संशयकारकम् — who always causes doubt · गुर्वन्तरन्तु गत्वा — if he goes to another guru · स नैतद्दोषेण लिप्यते — he is not tainted by this fault

मधुलुब्धो यथा भृङ्गः पुष्पात् पुष्पान्तरं व्रजेत् ।
ज्ञानलुब्धस्तथा शिष्यः गुरोर्गुर्वन्तरं व्रजेत् ॥ १३२ ॥

१३२

*madhulubdho yathā bhr̥ṅgaḥ puṣpāt puṣpāntaraṃ vrajet |
jñānalubdhastathā śiṣyaḥ gurorgurvantarāṃ vrajet ||*

As a bee greedy for honey goes from flower to flower, so a disciple greedy for knowledge may go from one guru to another.

WORD BY WORD मधुलुब्धो यथा भृङ्गः — as a bee greedy for honey · पुष्पात् पुष्पान्तरं व्रजेत् — goes from flower to flower · ज्ञानलुब्धस्तथा शिष्यः — so a disciple greedy for knowledge · गुरोर्गुर्वन्तरं व्रजेत् — may go from one guru to another

इति ते कथितं किञ्चिल्लक्षणं गुरुशिष्ययोः ।
समासेन कुलेशानि किम्भूयः श्रोतुमिच्छसि ॥ १३३ ॥

१३३

*iti te kathitaṃ kiñcillakṣaṇaṃ guruśiṣyayoḥ |
samāseṇa kuleśāni kimbhūyaḥ śrotumicchasi ||*

Thus something of the characteristics of the guru and the disciple has been told to you in brief, O Kuleśāni; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · लक्षणं गुरुशिष्ययोः — the characteristics of guru and disciple · समासेन — in brief · कुलेशानि — O Kuleśāni · किम्भूयः श्रोतुमिच्छसि — what more do you wish to hear



इति श्रीकुलार्णवि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे गुरुशिष्यलक्षणं नाम त्रयोदशोल्लासः ॥ १३ ॥

Thus ends the thirteenth Ullāsa, called the Marks of Guru and Disciple, in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ चतुर्दशोल्लासः

*Ullāsa Fourteen — The Testing of Guru and Disciple and the
Kinds of Dikṣā*



Īśvara explains why guru and disciple must test one another before instruction, the signs of a fit disciple and a fit guru, the three grades of disciples, the sevenfold dikṣā (kriyā, varṇa, kalā, sparśa, vāk, dṛk and manas) with the vedha-dikṣā and its six states, the abhiṣekas from samayin to ācārya, and the power of dikṣā to abolish caste and burn away sin.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि परीक्षां गुरुशिष्ययोः ।

उपदेशक्रमं दीक्षाभेदांश्च वद मे प्रभो ॥ १॥

१

*kuleśa śrotumicchāmi parikṣāṃ guruśiṣyayoḥ |
upadeśakramaṃ dīkṣābhedaṃśca vada me prabho ||*

O Lord of the Kula, I wish to hear of the testing of guru and disciple, the order of instruction and the kinds of dikṣā — tell me, O Lord.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · परीक्षां गुरुशिष्ययोः — the testing of guru and disciple · उपदेशक्रमं — the order of instruction · दीक्षाभेदांश्च — and the kinds of dikṣā · वद मे प्रभो — tell me, O Lord

— ईश्वर उवाच —

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

२

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa cittaśuddhiḥ prajāyate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it purity of mind arises.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · चित्तशुद्धिः प्रजायते — purity of mind arises

विना दीक्षां न मोक्षः स्यात्तदुक्तं शिवशासने ।
सा च न स्याद्विनाचार्यमित्याचार्यपरम्परा ॥ ३॥

३

vinā dīkṣāṃ na mokṣaḥ syāttaduktaṃ śivaśāsane |
sā ca na syādvinaścāryamityācāryaparamparā ||

Without dīkṣā there is no liberation — so it is said in Śiva's teaching; and dīkṣā cannot be had without an ācārya — hence the lineage of ācāryas.

WORD BY WORD विना दीक्षां — without dīkṣā · न मोक्षः स्यात् — there is no liberation · तदुक्तं शिवशासने — so it is said in Śiva's teaching · सा च न स्यात् — and it cannot be · विना आचार्यम् — without an ācārya · इति आचार्यपरम्परा — hence the lineage of ācāryas

तस्मात् सिद्धान्तं सम्प्राप्य सम्प्रदायादिहेतुभिः ।
अन्तरेणोपदेष्टारं मन्त्राः स्युर्निष्फला यतः ॥ ४ ॥

४

*tasmāt siddhāntaṁ samprāpya sampradāyādihetubhiḥ |
antareṇopadeṣṭāraṁ mantrāḥ syurniṣphalā yataḥ ||*

Therefore one should obtain the settled doctrine through tradition and the other means, for without an instructor mantras become fruitless.

WORD BY WORD तस्मात् — therefore · सिद्धान्तं सम्प्राप्य — having obtained the settled doctrine · सम्प्रदायादिहेतुभिः — through the means of tradition and the rest · अन्तरेण उपदेष्टारं — without an instructor · मन्त्राः स्युः निष्फलाः यतः — because mantras become fruitless

देवास्तमेव शंसन्ति पारम्पर्यप्रवर्तकम् ।
गुरुं मन्त्रागमाभिज्ञं समयाचारपालकम् ॥ ५ ॥

५

*devāstameva śaṁsanti pāramparyapravartakam |
guruṁ mantrāgamābhijñāṁ samayācārapālakam ||*

The gods praise that guru alone who carries on the lineage, who is versed in mantra and Āgama, and who keeps the samaya-conduct.

WORD BY WORD देवाः तम् एव शंसन्ति — the gods praise him alone · पारम्पर्यप्रवर्तकम् — the one who carries on the lineage · गुरुं मन्त्रागमाभिज्ञं — the guru versed in mantra and Āgama · समयाचारपालकम् — the keeper of the samaya-conduct

गुरुः शिष्याधिकारार्थं विरक्तोऽपि शिवाज्ञया ।
किञ्चित्कालं विधायेत्थं स्वशिष्याय समर्पयेत् ॥ ६ ॥

६

*guruḥ śiṣyādhikārārthaṁ virakto'pi śivājñayā |
kiñcitkālaṁ vidhāyetthaṁ svaśiṣyāya samarpayet ||*

The guru, though detached, should by Śiva's command practise thus for some time for the sake of the disciple's authority, and then hand it over to his own disciple.

WORD BY WORD गुरुः — the guru · शिष्याधिकारार्थं — for the sake of the disciple's authority · विरक्तः अपि — though detached · शिवाज्ञया — by Śiva's command · किञ्चित्कालं विधाय — having practised for some time · इत्थं — thus · स्वशिष्याय समर्पयेत् — should hand over to his own disciple

तस्यार्पिताधिकारस्य योगः साक्षात् परे शिवे ।
देहान्ते शाश्वती मुक्तिरिति शङ्करभाषितम् ॥ ७ ॥

७

*tasyārpitādhikārasya yogaḥ sākṣāt pare śive |
dehānte śāśvatī muktiriti śaṅkarabhāṣitam ||*

For him who has handed over his authority there is direct union with supreme Śiva, and at the end of the body everlasting liberation — so has Śaṅkara said.

WORD BY WORD तस्य अर्पिताधिकारस्य — for him who has handed over his authority · योगः साक्षात् परे शिवे — there is direct union with supreme Śiva · देहान्ते शाश्वती मुक्तिः — at the end of the body, everlasting liberation · इति शङ्करभाषितम् — so has Śaṅkara said

तस्मात् सर्वप्रयत्नेन साक्षात्परशिवोदितम् ।
सम्प्रदायमविच्छिन्नं सदा कुर्यात् गुरुः प्रिये ॥ ८ ॥

८

*tasmāt sarvaprayatnena sākṣātparaśivoditam |
sampradāyamavicchinnaṁ sadā kuryāt guruḥ priye ||*

Therefore, O beloved, the guru should with every effort always maintain unbroken the tradition declared directly by supreme Śiva.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · साक्षात् परशिवोदितम् — declared directly by supreme Śiva · सम्प्रदायम् अविच्छिन्नं — the unbroken tradition · सदा कुर्यात् गुरुः प्रिये — the guru should always maintain, O beloved

शक्तिसिद्धिसुसिद्ध्यर्थं परीक्ष्य विधिवद् गुरुः ।
पश्चादुपदिशेन्मन्त्रमन्यथा निष्फलं भवेत् ॥ ९ ॥

९

*śaktisiddhisusiddhyartham parīkṣya vidhivād guruḥ |
paścādupaśiṣenmantramanyathā niṣphalaṁ bhavet ||*

For the full attainment of the siddhi of Śakti the guru should test the disciple according to rule and only afterwards impart the mantra; otherwise it becomes fruitless.

WORD BY WORD शक्तिसिद्धिसुसिद्ध्यर्थं — for the full attainment of the siddhi of Śakti · परीक्ष्य विधिवद् गुरुः — the guru, having tested according to rule · पश्चाद् उपदिशेत् मन्त्रम् — should afterwards impart the mantra · अन्यथा निष्फलं भवेत् — otherwise it becomes fruitless

अन्यायेन तु यो दद्याद् गृह्णात्यन्यायतश्च यः ।
ददता गृह्णता देवि कुलशापो भविष्यति ॥ १० ॥

१०

anyāyena tu yo dadyād grhṇātyanyāyataśca yaḥ |
dadatā grhṇatā devī kulaśāpo bhaviṣyati ||

But he who gives improperly and he who receives improperly — for both giver and receiver, O Devī, there will be the curse of the Kula.

WORD BY WORD अन्यायेन तु यः दद्यात् — but he who gives improperly · गृह्णाति अन्यायतः च यः — and he who receives improperly · ददता गृह्णता देवि — for the giver and the receiver, O Devī · कुलशापः भविष्यति — there will be the curse of the Kula

गुरुशिष्यावुभौ मोहादपरीक्ष्य परस्परम् ।
उपदेशं ददद् गृह्णन् प्राप्नुयातां पिशाचताम् ॥ ११ ॥

११

guruśiṣyāvubhau mohādaparīkṣya parasparam |
upadeśaṃ dadad grhṇan prāpnuyātām piśācatām ||

Guru and disciple who, out of delusion, give and receive instruction without testing one another would both become piśācas.

WORD BY WORD गुरुशिष्यौ उभौ — both guru and disciple · मोहात् — out of delusion · अपरीक्ष्य परस्परम् — without testing one another · उपदेशं ददद् गृह्णन् — giving and receiving instruction · प्राप्नुयातां पिशाचताम् — would both attain the state of piśācas

अशास्त्रीयोपदेशञ्च यो गृह्णाति ददाति हि ।
भुञ्जाते तावुभौ घोरान्नरकानेकविंशतिम् ॥ १२ ॥

१२

aśāstriyopadeśaṅca yo grhṇāti dadāti hi |
bhuñjāte tāvubhau ghorānnarakānekaviṁśatim ||

He who receives and he who gives instruction not sanctioned by the scriptures — those two both experience the twenty-one terrible hells.

WORD BY WORD अशास्त्रीयोपदेशं च — and unscriptural instruction · यः गृह्णाति ददाति हि — he who receives or gives · भुञ्जाते तौ उभौ — those two both experience · घोरान् नरकान् एकविंशतिम् — the twenty-one terrible hells

असंस्कृतोपदेशञ्च यः करोति स पातकी ।
विनश्यति च तन्मन्त्रं सैकते शालिबीजवत् ॥ १३ ॥

१३

*asaṃskṛtopadeśaṇca yaḥ karoti sa pātakī |
vināśyati ca tanmantram saikate śālibijavat ||*

He who gives instruction to one who has not been consecrated is a sinner, and that mantra perishes like rice-seed sown on sand.

WORD BY WORD असंस्कृतोपदेशं च — and instruction to one unconsecrated · यः करोति स पातकी — he who gives it is a sinner · विनश्यति च तन्मन्त्रं — and that mantra perishes · सैकते शालिबीजवत् — like rice-seed on sand

अनर्हे मन्त्रविज्ञानं न तिष्ठति कदाचन ।
तस्मात् परीक्ष्य कर्तव्यमन्यथा निष्फलं भवेत् ॥ १४ ॥

१४

*anarhe mantravijñānaṃ na tiṣṭhati kadācana |
tasmāt parīkṣya kartavyamanyathā niṣphalaṃ bhavet ||*

The knowledge of mantra never abides in one who is unworthy; therefore it must be imparted only after testing, otherwise it becomes fruitless.

WORD BY WORD अनर्हे — in one unworthy · मन्त्रविज्ञानं — the knowledge of mantra · न तिष्ठति कदाचन — never abides · तस्मात् परीक्ष्य कर्तव्यम् — therefore it must be done after testing · अन्यथा निष्फलं भवेत् — otherwise it becomes fruitless

कृत्वा समयदीक्षाञ्च दत्त्वा समयपादुकाम् ।
सन्निधायात्मनः शिष्यं वदेन्मन्त्रं न चान्यथा ॥ १५ ॥

१५

*kṛtvā samayadīkṣāṇca dattvā samayapādukām |
sannidhāyātmanaḥ śiṣyaṃ vadenmantram na cānyathā ||*

Having performed the samaya-dīkṣā and given the samaya-pādukā, having brought the disciple into his own presence, he should speak the mantra — and not otherwise.

WORD BY WORD कृत्वा समयदीक्षां च — having performed the samaya-dīkṣā · दत्त्वा समयपादुकाम् — and given the samaya-pādukā · सन्निधाय आत्मनः शिष्यं — having brought the disciple into his presence · वदेत् मन्त्रं — he should speak the mantra · न च अन्यथा — and not otherwise

सच्छिष्यायातिभक्ताय यज्ज्ञानमुपदिश्यते ।
तज्ज्ञानं तत्तु शास्त्रार्थं तद्विदध्यादखण्डितम् ॥ १६ ॥

१६

*sacchiṣyāyātibhaktāya yajñānamupadiśyate |
tajiñānaṃ tattu śāstrārthaṃ tadvidadhyādakhaṇḍitam ||*

The knowledge that is imparted to a good and deeply devoted disciple — that knowledge and the meaning of the scripture he should establish in him unbroken.

WORD BY WORD सच्छिष्याय अतिभक्ताय — to a good and deeply devoted disciple · यत् ज्ञानम् उपदिश्यते — the knowledge that is imparted · तत् ज्ञानं तत्तु शास्त्रार्थं — that knowledge and the meaning of the scripture · तत् विदध्यात् अखण्डितम् — he should establish unbroken

असच्छिष्येष्वभक्तेषु यज्ज्ञानमुपदिश्यते ।
तत् प्रयात्यपवित्रत्वं गोक्षीरं श्वघृतादिव ॥ १७ ॥

१७

*asacchiṣyeṣvabhakteṣu yajñānamupadiśyate |
tat prayātyapavitratvaṃ gokṣīraṃ śvagḥṛtādiva ||*

The knowledge imparted to bad and undevoted disciples becomes impure, like cow's milk touched by dog's ghee.

WORD BY WORD असच्छिष्येषु अभक्तेषु — to bad and undevoted disciples · यत् ज्ञानम् उपदिश्यते — the knowledge that is imparted · तत् प्रयाति अपवित्रत्वं — that becomes impure · गोक्षीरं श्वघृतात् इव — like cow's milk from dog's ghee

धनेच्छाभयलोभाद्यैरयोग्यं यदि दीक्षयेत् ।
देवताशापमाप्नोति कृतञ्च निष्फलं भवेत् ॥ १८ ॥

१८

*dhanecchābhaya lobhādyairayogyam yadi dīkṣayet |
devatāśāpamāpnoti kṛtañca niṣphalaṃ bhavet ||*

If out of desire for wealth, fear, greed and the like he initiates an unfit person, he incurs the curse of the deity and what is done becomes fruitless.

WORD BY WORD धनेच्छाभयलोभाद्यैः — from desire for wealth, fear, greed and the like · अयोग्यं यदि दीक्षयेत् — if he initiates an unfit person · देवताशापम् आप्नोति — he incurs the curse of the deity · कृतं च निष्फलं भवेत् — and what is done becomes fruitless

ज्ञानेन क्रियया वापि गुरुः शिष्यं परीक्षयेत् ।
संवत्सरं तदर्द्धं वा तदर्द्धं वा प्रयत्नतः ॥ १९ ॥

१९

jñānena kriyayā vāpi guruḥ śiṣyaṃ parīkṣayet |
saṁvatsaraṃ tadardhaṃ vā tadardhaṃ vā prayatnataḥ ||

By knowledge or by action the guru should test the disciple with care — for a year, or half of that, or half of that again.

WORD BY WORD ज्ञानेन क्रियया वापि — by knowledge or by action · गुरुः शिष्यं परीक्षयेत् — the guru should test the disciple · संवत्सरं — for a year · तदर्द्धं वा — or half of that · तदर्द्धं वा — or half of that again · प्रयत्नतः — with care

उत्तमांश्चाधमे कुर्यान्नीचानुत्तमकर्मणि ।
प्राणद्रव्यप्रणामाद्यैरादेशैश्च स्वयं समैः ॥ २० ॥

२०

uttamāṁścādhame kuryānnīcānuttamakarmaṇi |
prāṇadravyapraṇāmādyairādeśaiśca svayaṃ samaiḥ ||

He should set the high-born to low tasks and the low-born to high ones, by demands touching life, wealth, obeisance and the rest, and by commands he himself gives to all alike,

WORD BY WORD उत्तमान् च अधमे कुर्यात् — he should set the high-born to low work · नीचान् उत्तमकर्मणि — and the low-born to high work · प्राणद्रव्यप्रणामाद्यैः — by demands touching life, wealth, obeisance and the rest · आदेशैः च स्वयं समैः — and by commands given by himself equally

तत्कर्मसूचकैर्वाक्यैर्मायाभिः क्रूरचेष्टितैः ।
पक्षपातैरुदासीनैरनेकैश्च मुहुर्मुहुः ॥ २१ ॥

२१

tatkarmasūcakairvākyaairmāyābhiḥ krūraceṣṭitaiḥ |
pakṣapātairudāsīnairanekaiśca muhurmuḥuḥ ||

by words hinting at the task, by feints, by harsh behaviour, by partiality and by indifference, and by many other means again and again.

WORD BY WORD तत्कर्मसूचकैः वाक्यैः — by words hinting at that task · मायाभिः — by feints · क्रूरचेष्टितैः — by harsh behaviour · पक्षपातैः उदासीनैः — by partiality and by indifference · अनेकैः च मुहुर्मुहुः — and by many other means, again and again

आकृष्टस्ताडितो वापि यो विषादं न याति च ।
गुरुः कृपां करोतीति मुदा सञ्चिन्तयेत् सदा ॥ २२ ॥

२२

ākṛṣṭastāḍīto vāpi yo viṣādaṃ na yāti ca |
guruḥ kṛpāṃ karotīti mudā sañcintayet sadā ||

He who, though dragged about or beaten, does not fall into despair but always thinks with joy, "the guru is showing me grace" —

WORD BY WORD आकृष्टः ताडितः वापि — though dragged or beaten · यः विषादं न याति च — he who does not fall into despair · गुरुः कृपां करोति इति — "the guru is showing grace" · मुदा सञ्चिन्तयेत् सदा — he should always think with joy

श्रीगुरोः स्मरणे चापि कीर्तनं दशनिऽपि च ।
वन्दने परिचर्यायामाह्वाने प्रेषणे प्रिये ॥ २३ ॥

२३

śrīguroḥ smaraṇe cāpi kīrtanaṃ darśane'pi ca |
vandane paricaryāyāmāhvāne preṣaṇe priye ||

those in whom, at the remembrance of the Śrī-guru, at praising him, at seeing him, at saluting him, at serving him, at being called or sent by him, O beloved,

WORD BY WORD श्रीगुरोः स्मरणे चापि — at the remembrance of the Śrī-guru · कीर्तनं दशनिऽपि च — at praising him, at seeing him · वन्दने परिचर्यायाम् — at saluting him, at serving him · आह्वाने प्रेषणे प्रिये — at being called or sent, O beloved

आनन्दकम्परोमाञ्चस्वरनेत्रादिविक्रियाः ।
येषां स्युस्तेऽत्र योग्याश्च दीक्षासंस्कारकर्मणि ॥ २४ ॥

२४

ānandakamparomāñcasvaranetrādivikriyāḥ |
yeṣāṃ syuste'tra yogyāśca dīkṣāsaṃskāra karmaṇi ||

there arise bliss, trembling, horripilation, changes of voice and eyes and the rest — they are the ones fit for the rite of consecration by dīkṣā.

WORD BY WORD आनन्दकम्परोमाञ्च- — bliss, trembling, horripilation · स्वरनेत्रादिविक्रियाः — changes of voice, eyes and the rest · येषां स्युः — in whom these arise · ते अत्र योग्याः च — they are here the fit ones · दीक्षासंस्कारकर्मणि — for the rite of consecration by dīkṣā

शिष्योऽपि लक्षणैरेतैः कुर्याद् गुरुपरीक्षणम् ।

आनन्दाद्यैर्जपस्तोत्रध्यानहोमार्चनादिषु ॥ २५ ॥

२५

śiṣyo'pi lakṣaṇairetaiḥ kuryād guruparīkṣaṇam |
ānandādyairjapastotraḍhyānahomārcanādiṣu ||

The disciple too should test the guru by these signs — by bliss and the rest shown in japa, hymns, meditation, homa, worship and so on.

WORD BY WORD शिष्यः अपि — the disciple too · लक्षणैः एतैः — by these signs · कुर्यात् गुरुपरीक्षणम् — should test the guru · आनन्दाद्यैः — by bliss and the rest · जपस्तोत्रध्यानहोमार्चनादिषु — in japa, hymn, meditation, homa, worship and the rest

ज्ञानोपदेशसामर्थ्यं मन्त्रसिद्धिमपीश्वरि ।

वेधकत्वं परिज्ञाय शिष्यो भूयान्न चान्यथा ॥ २६ ॥

२६

jñānopadeśasāmarthyam mantrasiddhimapiśvari |
vedhakatvam pariñāya śiṣyo bhūyāna cānyathā ||

Having ascertained his capacity to impart knowledge, his mantra-siddhi, O Īśvarī, and his power of piercing (vedha), one should become his disciple — and not otherwise.

WORD BY WORD ज्ञानोपदेशसामर्थ्यं — the capacity to impart knowledge · मन्त्रसिद्धिम् अपि ईश्वरि — and mantra-siddhi too, O Īśvarī · वेधकत्वं परिज्ञाय — having ascertained his power of piercing · शिष्यः भूयात् — one should become a disciple · न च अन्यथा — and not otherwise

आदिमध्यावसानेषु योग्याः शक्तिनिपातिताः ।

अधमा मध्यमाः श्रेष्ठाः शिष्या देवि प्रकीर्तिताः ॥ २७ ॥

२७

ādimadhyāvasāneṣu yogyāḥ śaktinipātītāḥ |
adhamā madhyamāḥ śreṣṭhāḥ śiṣyā devī prakīrtitāḥ ||

Those on whom Śakti descends at the beginning, in the middle or at the end are the fit ones; disciples are declared, O Devī, to be lowest, middling and best.

WORD BY WORD आदिमध्यावसानेषु — at the beginning, middle and end · योग्याः शक्तिनिपातिताः — fit ones on whom Śakti has descended · अधमाः मध्यमाः श्रेष्ठाः — lowest, middling and best · शिष्याः देवि प्रकीर्तिताः — disciples are declared, O Devī

आदौ भक्तिर्भवेदेवि दीक्षार्थं समुदन्ति ये ।
पुनर्विपुलहृष्टास्ते आदियोग्या इतीरिताः ॥ २८ ॥

२८

*āḍau bhaktirbhaveddevi dīkṣārthaṃ samudanti ye |
punarvipulahṛṣṭāste ādiyogyā itiritāḥ ||*

Those in whom devotion arises at first, O Devī, who rise up eager for dīkṣā and are then greatly delighted — they are called "fit at the beginning".

WORD BY WORD आदौ भक्तिः भवेत् देवि — at first there is devotion, O Devī · दीक्षार्थं समुदन्ति ये — those who rise up eager for dīkṣā · पुनः विपुलहृष्टाः ते — and are then greatly delighted · आदियोग्याः इति ईरिताः — they are called fit-at-the-beginning

दीक्षासमयसम्प्राप्ता ज्ञानविज्ञानवर्जिताः ।
भक्त्या प्रध्वस्तपर्याया मध्ययोग्याश्च ते स्मृताः ॥ २९ ॥

२९

*dīkṣāsamayasamprāptā jñānavijñānavarjitāḥ |
bhaktyā pradhvastaparyāyā madhyayogyāśca te smṛtāḥ ||*

Those who, having come to the time of dīkṣā devoid of knowledge and discernment, have their (worldly) course destroyed by devotion — they are held to be "fit in the middle".

WORD BY WORD दीक्षासमयसम्प्राप्ताः — those who have come to the time of dīkṣā · ज्ञानविज्ञानवर्जिताः — devoid of knowledge and discernment · भक्त्या प्रध्वस्तपर्यायाः — whose (worldly) course is destroyed by devotion · मध्ययोग्याः च ते स्मृताः — they are held to be fit-in-the-middle

आदौ भक्तिविहीना ये मध्यभक्तास्तु ये नराः ।

अन्तप्रवृद्धभक्ताश्च अन्तयोग्या भवन्ति ते ।

३०

उत्तमज्ञानसंज्ञाश्चेत्युपदेशस्त्रिधा प्रिये ॥ ३० ॥

*ādau bhaktivihinā ye madhyabhaktāstu ye narāḥ |
antapravṛddhabhaktāśca antayogyā bhavanti te |
uttamajñānasaṁjñāścetyupadeśastriḍhā priye ||*

Those men who lack devotion at first, are devoted in the middle, and whose devotion grows great at the end — they are "fit at the end", and are also termed those of highest knowledge; thus, O beloved, instruction is threefold.

WORD BY WORD आदौ भक्तिविहीनाः ये — those without devotion at first · मध्यभक्ताः तु ये नराः — and men devoted in the middle · अन्तप्रवृद्धभक्ताः च — whose devotion grows great at the end · अन्तयोग्याः भवन्ति ते — they are fit-at-the-end · उत्तमज्ञानसंज्ञाः च — and those termed of highest knowledge · इति उपदेशः त्रिधा प्रिये — thus instruction is threefold, O beloved

यथा पिपीलिका मन्दमन्दं वृक्षाग्रं फलम् ।

चिरेणाप्नोति कर्मोपदेशश्चापि तथा स्मृतः ॥ ३१ ॥

३१

*yathā pipīlikā mandamandaṁ vṛkṣāgraṁ phalaṁ |
cireṇāpnoti karmopadeśaścāpi tathā smṛtaḥ ||*

As an ant very slowly, after a long time, reaches the fruit at the top of a tree, so too is the instruction through action (karma) held to be.

WORD BY WORD यथा पिपीलिका — as an ant · मन्दमन्दं — very slowly · वृक्षाग्रं फलम् — the fruit at the top of a tree · चिरेण आप्नोति — reaches after a long time · कर्मोपदेशः चापि तथा स्मृतः — so too is the instruction through action held to be

यथा कपिश्च शाखायां शाखामुल्लङ्घ्य यत्नतः ।
फलं प्राप्नोति धर्मस्य चोपदेशस्तथा प्रिये ॥ ३२ ॥

३२

*yathā kapiśca śākhāyām śākhāmullaṅghya yatnataḥ |
phalaṃ prāpnoti dharmasya copadeśastathā priye ||*

As a monkey, leaping with effort from branch to branch, reaches the fruit, so is the instruction through dharma, O beloved.

WORD BY WORD यथा कपिः च — as a monkey · शाखायां शाखाम् उल्लङ्घ्य — leaping from branch to branch · यत्नतः फलं प्राप्नोति — with effort reaches the fruit · धर्मस्य च उपदेशः तथा प्रिये — so is the instruction through dharma, O beloved

यथा वियद्गमः शीघ्रं फल एव निषीदति ।
तथा ज्ञानोपदेशश्च कथितः कुलनायिके ॥ ३३ ॥

३३

*yathā viyadgamaḥ śīghraṃ phala eva niṣīdati |
tathā jñānopadeśaśca kathitaḥ kulānāyike ||*

As a bird flying through the sky swiftly alights right upon the fruit, so is the instruction through knowledge declared to be, O Mistress of the Kula.

WORD BY WORD यथा वियद्गमः — as a sky-goer (bird) · शीघ्रं फले एव निषीदति — swiftly alights right on the fruit · तथा ज्ञानोपदेशः च — so is the instruction through knowledge · कथितः कुलनायिके — declared, O Mistress of the Kula

स्पर्शाख्या देवि दृक्संज्ञा मानसाख्या महेश्वरि ।
क्रियायासादिरहिता देवि दीक्षा त्रिधा स्मृता ॥ ३४ ॥

३४

*sparśākhyā devī dṛkṣaṃjñā mānasākhyā maheśvari |
kriyāyāsādirahitā devī dikṣā tridhā smṛtā ||*

Called "touch", termed "sight", and called "mental", O Maheśvarī — free from ritual, exertion and the like, O Devī, dikṣā is held to be threefold.

WORD BY WORD स्पर्शाख्या देवि — called "touch", O Devī · दृक्संज्ञा — termed "sight" · मानसाख्या महेश्वरि — called "mental", O Maheśvarī · क्रियायासादिरहिता — free from ritual, exertion and the like · देवि दीक्षा त्रिधा स्मृता — O Devī, dikṣā is held to be threefold

यथा पक्षी स्वपक्षाभ्यां शिशून् संवर्द्धयेच्छनैः ।

स्पर्शदीक्षोपदेशश्च तादृशः कथितः प्रिये ॥ ३५ ॥

३५

yathā pakṣī svapakṣābhyāṃ śiśūn saṁvarddhayecchanaiḥ |
sparśadīkṣopadeśaśca tādṛśaḥ kathitaḥ priye ||

As a bird gradually rears its young with its own wings, such is the instruction by touch-dīkṣā declared to be, O beloved.

WORD BY WORD यथा पक्षी — as a bird · स्वपक्षाभ्यां — with its own wings · शिशून् संवर्द्धयेत् शनैः — gradually rears its young · स्पर्शदीक्षोपदेशः च — the instruction by touch-dīkṣā · तादृशः कथितः प्रिये — is declared to be like that, O beloved

स्वापत्यानि यथा मत्स्यो वीक्षणेनैव पोषयेत् ।

दृग्भ्यां दीक्षोपदेशश्च तादृशः परमेश्वरि ॥ ३६ ॥

३६

svāpatyāni yathā matsyo vīkṣaṇenaiva poṣayet |
dṛgbhyāṃ dīkṣopadeśaśca tādṛśaḥ paramēśvari ||

As a fish nourishes its offspring by its gaze alone, such is the instruction by dīkṣā through the eyes, O supreme Īśvarī.

WORD BY WORD स्वापत्यानि यथा मत्स्यः — as a fish its own offspring · वीक्षणेनैव पोषयेत् — nourishes by its gaze alone · दृग्भ्यां दीक्षोपदेशः च — the instruction by dīkṣā through the eyes · तादृशः परमेश्वरि — is like that, O supreme Īśvarī

यथा कूर्मः स्वतनयान् ध्यानमात्रेण पोषयेत् ।

वेधदीक्षोपदेशश्च मानसः स्यात् तथाविधः ॥ ३७ ॥

३७

yathā kūrmaḥ svatanayān dhyānamātreṇa poṣayet |
vedhadīkṣopadeśaśca mānasaḥ syāt tathāvidhaḥ ||

As a tortoise nourishes its young by mere contemplation, so is the mental instruction by vedha-dīkṣā (dīkṣā by piercing).

WORD BY WORD यथा कूर्मः स्वतनयान् — as a tortoise its own young · ध्यानमात्रेण पोषयेत् — nourishes by mere contemplation · वेधदीक्षोपदेशः च — the instruction by vedha-dīkṣā · मानसः स्यात् तथाविधः — being mental, is of that kind

शक्तिपातानुसारेण शिष्योऽनुग्रहमर्हति ।
यत्र शक्तिर्न पतति तत्र सिद्धिर्न जायते ॥ ३८ ॥

३८

*śaktipātānusāreṇa śiṣyo'nugrahamarhati |
yatra śaktirna patati tatra siddhirna jāyate ||*

According to the descent of Śakti (śaktipāta) the disciple deserves grace; where Śakti does not descend, there siddhi does not arise.

WORD BY WORD शक्तिपातानुसारेण — according to the descent of Śakti · शिष्यः अनुग्रहम् अर्हति — the disciple deserves grace · यत्र शक्तिः न पतति — where Śakti does not descend · तत्र सिद्धिः न जायते — there siddhi does not arise

क्रियावर्णकलास्पर्शवाग्दृङ्मानससंज्ञया ।
दीक्षा मोक्षप्रदा देवि सप्तधा परिकीर्तिता ॥ ३९ ॥

३९

*kriyāvarṇakalāsparśavāgdr̥ṇmānasasaṃjñayā |
dīkṣā mokṣapradā devī saptadhā parikīrtitā ||*

Under the names of ritual (kriyā), letters (varṇa), kalās, touch, speech, sight and mind, O Devī, dīkṣā, the giver of liberation, is declared to be sevenfold.

WORD BY WORD क्रियावर्णकलास्पर्श- — ritual, letters, kalās, touch · वाग्दृङ्मानससंज्ञया — speech, sight and mind — by these names · दीक्षा मोक्षप्रदा देवि — dīkṣā, the giver of liberation, O Devī · सप्तधा परिकीर्तिता — is declared to be sevenfold

समयाख्या विशेषा च साधिका पुत्रिकाहया ।
वेधका पूर्णसंज्ञा चाचार्या निर्वाणसंज्ञिका ॥ ४० ॥

४०

*samayākhyā viśeṣā ca sādḥikā putrikāhvayā |
vedhakā pūrṇasaṃjñā cācāryā nirvāṇasaṃjñikā ||*

(The grades are) that called samaya, viśeṣā, sādḥikā, that named putrikā, vedhakā, that termed pūrṇā, ācāryā, and that termed nirvāṇa.

WORD BY WORD समयाख्या — called samaya · विशेषा च — and viśeṣā · साधिका — sādḥikā · पुत्रिकाहया — named putrikā · वेधका — vedhakā · पूर्णसंज्ञा च — and that termed pūrṇā · आचार्या — ācāryā · निर्वाणसंज्ञिका — termed nirvāṇa

क्रियादीक्षाष्टधा प्रोक्ता कुण्डमण्डपपूर्विका ।

कलसादिसमायुक्ता कर्तव्या गुरुणा बहिः ।

४१

देवेशि देहशुद्ध्यर्थं पूर्वोक्तविधिनाचरेत् ॥ ४१ ॥

*kriyādikṣāṣṭadhā proktā kuṇḍamaṇḍapapūrvikā |
kalasādisamāyuktā kartavyā guruṇā bahiḥ |
deveśi dehaśuddhyartham pūrvoktavidhinācaret ||*

Kriyā-dikṣā is declared eightfold; preceded by the fire-pit and pavilion and furnished with the jar and the rest, it is to be performed outwardly by the guru; O Lady of the gods, for the purification of the body he should perform it by the rule stated before.

WORD BY WORD क्रियादीक्षा अष्टधा प्रोक्ता — kriyā-dikṣā is declared eightfold · कुण्डमण्डपपूर्विका — preceded by the fire-pit and pavilion · कलसादिसमायुक्ता — furnished with the jar and the rest · कर्तव्या गुरुणा बहिः — to be performed by the guru outwardly · देवेशि — O Lady of the gods · देहशुद्ध्यर्थं — for the purification of the body · पूर्वोक्तविधिना आचरेत् — he should perform it by the rule stated before

वर्णदीक्षा त्रिधा प्रोक्ता द्विचत्वारिंशदक्षरैः ।

पञ्चाशद्वर्णैर्वा देवि द्विषष्टिलिपिभिस्तु वा ॥ ४२ ॥

४२

*varṇadikṣā tridhā proktā dvicativāriṁśadakṣaraiḥ |
pañcāśadvārṇairvā devī dviṣaṣṭilipibhistu vā ||*

Varṇa-dikṣā (dikṣā by the letters) is declared threefold: with forty-two letters, or with fifty letters, O Devī, or with sixty-two written signs.

WORD BY WORD वर्णदीक्षा त्रिधा प्रोक्ता — varṇa-dikṣā is declared threefold · द्विचत्वारिंशदक्षरैः — with forty-two letters · पञ्चाशद्वर्णैः वा देवि — or with fifty letters, O Devī · द्विषष्टिलिपिभिः तु वा — or with sixty-two written signs

वर्णान् शिष्यतनौ न्यस्य प्रतिलोमेन संहरेत् ।
परमात्मनि संयोज्य तच्चैतन्यं गुरुः प्रिये ॥ ४३ ॥

४३

*varṇān śiṣyatanaū nyasya pratilomena saṁharet |
paramātmāni saṁyojya taccaitanyaṁ guruḥ priye ||*

Having placed the letters on the disciple's body, the guru should withdraw them in reverse order, uniting that consciousness with the supreme Self, O beloved.

WORD BY WORD वर्णान् शिष्यतनौ न्यस्य — having placed the letters on the disciple's body · प्रतिलोमेन संहरेत् — he should withdraw them in reverse order · परमात्मनि संयोज्य — uniting them with the supreme Self · तत् चैतन्यं गुरुः प्रिये — the guru (unites) that consciousness, O beloved

तस्मादुत्पाद्य तान् वर्णान् न्यसेच्छिष्यतनौ पुनः ।
सृष्टिक्रमेण विधिना चैतन्यञ्च प्रयोजयेत् ॥ ४४ ॥

४४

*tasmādupādya tān varṇān nyasecchiṣyatanaū punaḥ |
sṛṣṭīkrameṇa vidhinā caitanyaṁca prayojayet ||*

Then, generating those letters again, he should place them once more on the disciple's body in the order of creation according to rule, and set consciousness to work in him.

WORD BY WORD तस्मात् उत्पाद्य तान् वर्णान् — then, generating those letters again · न्यसेत् शिष्यतनौ पुनः — he should place them once more on the disciple's body · सृष्टिक्रमेण विधिना — by the rule of the order of creation · चैतन्यं च प्रयोजयेत् — and set consciousness to work

जायते देवताभावः परानन्दमयः शिशोः ।
एषा वर्णमयी प्रोक्ता दीक्षा पाशहरा प्रिये ॥ ४५॥

४५

*jāyate devatābhāvaḥ parānandamayaḥ śiśoḥ |
eṣā varṇamayī proktā dīkṣā pāśaharā priye ||*

In the pupil there arises the state of divinity, full of supreme bliss; this is called the dīkṣā made of letters, the remover of bonds, O beloved.

WORD BY WORD जायते देवताभावः — the state of divinity arises · परानन्दमयः शिशोः — full of supreme bliss, in the pupil · एषा वर्णमयी प्रोक्ता — this is called the dīkṣā made of letters · दीक्षा पाशहरा प्रिये — the dīkṣā that removes the bonds, O beloved

कलादीक्षा त्रिधा ज्ञेया कर्तव्या विधिवत् प्रिये ।
निवृत्तिर्जानुपर्यन्तं तलादारभ्य संस्थिता ॥ ४६॥

४६

*kalādīkṣā tridhā jñeyā kartavyā vidhivat priye |
nivṛttirjānuparyantaṁ talādārabhya saṁsthitā ||*

Kalā-dīkṣā is to be known as threefold and to be done according to rule, O beloved. (The kalā) Nivṛtti abides from the soles up to the knees;

WORD BY WORD कलादीक्षा त्रिधा ज्ञेया — kalā-dīkṣā is to be known as threefold · कर्तव्या विधिवत् प्रिये — to be done according to rule, O beloved · निवृत्तिः — Nivṛtti · जानुपर्यन्तं — up to the knees · तलात् आरभ्य संस्थिता — abides, beginning from the soles

जानुनोर्नाभिपर्यन्तं प्रतिष्ठा तिष्ठति प्रिये ।
नाभेः कण्ठावधि व्याप्ता विद्या शान्तिस्ततः परम् ॥ ४७॥

४७

*jānunornābhiparyantaṁ pratiṣṭhā tiṣṭhati priye |
nābheḥ kaṇṭhāvadhi vyāptā vidyā śāntistataḥ param ||*

from the knees up to the navel abides Pratiṣṭhā, O beloved; Vidyā pervades from the navel to the throat; and beyond that Śānti,

WORD BY WORD जानुनोः नाभिपर्यन्तं — from the knees up to the navel · प्रतिष्ठा तिष्ठति प्रिये — Pratiṣṭhā abides, O beloved · नाभेः कण्ठावधि व्याप्ता विद्या — Vidyā pervades from the navel to the throat · शान्तिः ततः परम् — Śānti beyond that

कण्ठाललाटपर्यन्तं व्याप्ता तस्माच्छिरोऽवधि ।
शान्त्यतीता कला चैषा कलाव्याप्तिरिति रिता ॥ ४८ ॥

४८

kaṇṭhāllalāṭaparyantaṃ vyāptā tasmācchiro'vadhi |
śāntyatitā kalā caiṣā kalāvyāptiritiritā ||

pervading from the throat to the forehead; and from there up to the crown is the kalā Śāntyatitā — this is called the pervasion of the kalās.

WORD BY WORD कण्ठात् ललाटपर्यन्तं व्याप्ता — pervading from the throat to the forehead · तस्मात् शिरोऽवधि — from there up to the crown · शान्त्यतीता कला च एषा — is this kalā Śāntyatitā · कलाव्याप्तिः इति ईरिता — this is called the pervasion of the kalās

संहारक्रमयोगेन स्थानात् स्थानान्तरं प्रिये ।
संयोज्य विधिवत् सम्यग्विधिवेत्ता शिरोऽवधि ॥ ४९ ॥

४९

saṃhārakramayogena sthānāt sthānāntaraṃ priye |
saṃyojya vidhivat samyagvidhivettā śiro'vadhi ||

The knower of the rule, by the method of the order of withdrawal, rightly joins them according to rule from one seat to the next, O beloved, up to the crown.

WORD BY WORD संहारक्रमयोगेन — by the method of the order of withdrawal · स्थानात् स्थानान्तरं प्रिये — from one seat to the next, O beloved · संयोज्य विधिवत् सम्यक् — joining them rightly according to rule · विधिवेत्ता शिरोऽवधि — the knower of the rule, up to the crown

इयं प्रोक्ता कुलेशानि दिव्यभावप्रदायिनी ।
अष्टत्रिंशत्कलाभिर्वा पञ्चाशद्विरथापि वा ॥ ५० ॥

५०

īyaṃ proktā kuleśāni divyabhāvapradāyini |
aṣṭatrinṣaṭkalābhirvā pañcāśadbhirathāpi vā ||

This, O Mistress of the Kula, is declared to be the giver of the divine disposition — either with thirty-eight kalās or else with fifty.

WORD BY WORD इयं प्रोक्ता कुलेशानि — this is declared, O Mistress of the Kula · दिव्यभावप्रदायिनी — the giver of the divine disposition · अष्टत्रिंशत्कलाभिः वा — either with thirty-eight kalās · पञ्चाशद्विः अथापि वा — or else with fifty

तत्त्वन्यासक्रमेणैव सृष्टिसंहारमार्गतः ।

ज्ञात्वा गुरुमुखादेवि शिष्ये संयोज्य वेधयेत् ॥ ५१॥

५१

tattvanyāsakrameṇaiva sṛṣṭisaṃhāramārgataḥ |
jñātvā gurumukhāddevi śiṣye saṃyojya vedhayet ||

By the very order of the tattva-nyāsa, along the path of creation and withdrawal, having learnt it from the guru's mouth, O Devī, he should join it in the disciple and pierce him.

WORD BY WORD तत्त्वन्यासक्रमेण एव — by the very order of the tattva-nyāsa · सृष्टिसंहारमार्गतः — along the path of creation and withdrawal · ज्ञात्वा गुरुमुखात् देवि — having learnt it from the guru's mouth, O Devī · शिष्ये संयोज्य वेधयेत् — he should join it in the disciple and pierce him

जायते देवताभावो योगिनीवीरमेलनम् ।

कलादीक्षा समुद्दिष्टा पशुपाशापहारिणी ॥ ५२॥

५२

jāyate devatābhāvo yoginīviramelanam |
kalādikṣā samuddiṣṭā paśupāśāpahāriṇī ||

The state of divinity arises, and the meeting of Yoginīs and Viras; kalā-dikṣā is described as the remover of the bonds of the paśu.

WORD BY WORD जायते देवताभावः — the state of divinity arises · योगिनीवीरमेलनम् — the meeting of Yoginīs and Viras · कलादीक्षा समुद्दिष्टा — kalā-dikṣā is described · पशुपाशापहारिणी — as removing the bonds of the paśu

हस्ते शिवं गुरुं ध्यात्वा जपेन्मूलाङ्गमालिनीम् ।

गुरुः स्पृशेच्छिष्यतनुं स्पर्शदीक्षा भवेदियम् ॥ ५३॥

५३

haste śivaṃ guruṃ dhyātvā japenmūlāṅgamālīnīm |
guruḥ spr̥śecchiṣyatanuṃ sparśadikṣā bhavediyam ||

Meditating on the guru as Śiva in his hand, he should recite the mūla-mantra, its limbs and the Mālinī; then the guru should touch the disciple's body — this is touch-dikṣā (sparśa-dikṣā).

WORD BY WORD हस्ते शिवं गुरुं ध्यात्वा — meditating on the guru as Śiva in his hand · जपेत् मूलाङ्गमालिनीम् — he should recite the mūla-mantra, the aṅgas and the Mālinī · गुरुः स्पृशेत् शिष्यतनुं — the guru should touch the disciple's body · स्पर्शदीक्षा भवेत् इयम् — this is touch-dikṣā

चित्तं तत्त्वे समाधाय परतत्त्वोपबृंहितान् ।
उच्चरेत् संहतान्मन्त्रान् वाग्दीक्षेति निगद्यते ॥ ५४ ॥

५४

*cittaṁ tattve samādhāya paratattvopabr̥ṁhitān |
uccaret saṁhatānmantrān vāgdikṣeti nigadyate ||*

Fixing the mind on the tattva, he should utter the mantras gathered together and swelled with the supreme tattva — this is called speech-dikṣā (vāg-dikṣā).

WORD BY WORD चित्तं तत्त्वे समाधाय — fixing the mind on the tattva · परतत्त्वोपबृंहितान् — swelled with the supreme tattva · उच्चरेत् संहतान् मन्त्रान् — he should utter the mantras gathered together · वाग्दीक्षा इति निगद्यते — this is called speech-dikṣā

निमील्य नयने ध्यात्वा परतत्त्वप्रसन्नधीः ।
सम्यक् पश्येद्गुरुः शिष्यं दृग्दीक्षा च भवेत् प्रिये ॥ ५५ ॥

५५

*nimīlya nayane dhyātvā paratattvaprasannadhīḥ |
samyak paśyedguruḥ śiṣyaṁ dṛgdikṣā ca bhavet priye ||*

Closing his eyes and meditating, his mind serene in the supreme tattva, the guru should then gaze fully upon the disciple — that is sight-dikṣā (dṛg-dikṣā), O beloved.

WORD BY WORD निमील्य नयने ध्यात्वा — closing the eyes and meditating · परतत्त्वप्रसन्नधीः — his mind serene in the supreme tattva · सम्यक् पश्येत् गुरुः शिष्यं — the guru should gaze fully upon the disciple · दृग्दीक्षा च भवेत् प्रिये — and that is sight-dikṣā, O beloved

गुरोरालोकमात्रेण भाषणात् स्पर्शनादपि ।
सद्यः सज्जायते ज्ञानं सा दीक्षा शाम्भवी मता ॥ ५६ ॥

५६

*gurorāloka mātreṇa bhāṣaṇāt sparśanādapi |
sadyaḥ sañjāyate jñānaṁ sā dikṣā śāmbhavī matā ||*

When by the mere look of the guru, by his speech or even by his touch knowledge arises at once — that dikṣā is held to be Śāmbhavī.

WORD BY WORD गुरोः आलोकमात्रेण — by the mere look of the guru · भाषणात् स्पर्शनात् अपि — by his speech, or even by his touch · सद्यः सज्जायते ज्ञानं — knowledge arises at once · सा दीक्षा शाम्भवी मता — that dikṣā is held to be Śāmbhavī

मनोदीक्षा द्विधा प्रोक्ता तीव्रा तीव्रतरापि च ।
अध्वानं षड्विधं ज्ञात्वा शिष्यदेहे स्मरन् प्रिये ॥ ५७ ॥

५७

*manodikṣā dvidhā proktā tivrā tivratarāpi ca |
adhvanam ṣaḍvidham jñātvā śiṣyadehe smaran priye ||*

Mind-dikṣā (mano-dikṣā) is declared twofold: intense (tivrā) and more intense (tivratarā). Knowing the sixfold path (adhvan) and calling it to mind in the disciple's body, O beloved,

WORD BY WORD मनोदीक्षा द्विधा प्रोक्ता — mind-dikṣā is declared twofold · तीव्रा तीव्रतरा अपि च — intense and more intense · अध्वानं षड्विधं ज्ञात्वा — knowing the sixfold path · शिष्यदेहे स्मरन् प्रिये — calling it to mind in the disciple's body, O beloved

कल्पयेद्भुवनं तत्त्वं कलां वर्णं पदं मनुम् ।
आजानुनाभिहृत्कण्ठतालुमूर्द्धान्तमम्बिके ॥ ५८ ॥

५८

*kalpayedbhuvanam tattvaṃ kalāṃ varṇaṃ padaṃ manum |
ājānunābhihṛtkaṇṭhātālumūrdhāntamambike ||*

he should conceive the worlds, the tattvas, the kalās, the letters, the words and the mantras from the knees through navel, heart, throat and palate up to the crown, O Ambikā.

WORD BY WORD कल्पयेत् भुवनं तत्त्वं — he should conceive the worlds, the tattvas · कलां वर्णं पदं मनुम् — the kalās, the letters, the words and the mantras · आजानुनाभिहृत्कण्ठ- — from the knees, navel, heart, throat · तालुमूर्द्धान्तम् अम्बिके — palate up to the crown, O Ambikā

गुरुपदिष्टमार्गेण वेधं कुर्याद्विचक्षणः ।

पाशयुक्तः क्षणाच्छिष्यश्छिन्नपाशस्तदा भवेत् ।

५९

एषा मुक्तिप्रदा प्रोक्ता तीव्रदीक्षा कुलेश्वरि ॥ ५९ ॥

*gurūpadiṣṭamārgeṇa vedhaṃ kuryādvicakṣaṇaḥ |
pāśayuktaḥ kṣaṇācchiṣyaśchinnapāśastadā bhavet |
eṣā muktīpradā proktā tīvrādīkṣā kuleśvari ||*

The discerning one should perform the piercing by the path taught by the guru; the disciple bound by fetters then has his fetters cut in an instant. This is declared the intense dīkṣā (tīvra-dīkṣā), the giver of liberation, O Mistress of the Kula.

WORD BY WORD गुरुपदिष्टमार्गेण — by the path taught by the guru · वेधं कुर्यात् विचक्षणः — the discerning one should perform the piercing · पाशयुक्तः क्षणात् शिष्यः — the disciple bound by fetters, in an instant · छिन्नपाशः तदा भवेत् — then has his fetters cut · एषा मुक्तिप्रदा प्रोक्ता — this is declared the giver of liberation · तीव्रदीक्षा कुलेश्वरि — the intense dīkṣā, O Mistress of the Kula

देवि तीव्रतरा चापि गुरुणा स्मृतमात्रतः ।

सम्यक् संवेधिनः शिष्यश्छिन्नपापस्तदा भवेत् ॥ ६० ॥

६०

*devi tīvratarā cāpi guruṇā smṛtamātrataḥ |
samyak saṃvedhinaḥ śiṣyaśchinnapāpastadā bhavet ||*

O Devī, in the more intense one (tīvratarā), by the mere remembrance of a guru who pierces perfectly, the disciple is then freed of sin.

WORD BY WORD देवि तीव्रतरा चापि — O Devī, and the more intense one · गुरुणा स्मृतमात्रतः — by the guru's mere remembrance · सम्यक् संवेधिनः — of one who pierces perfectly · शिष्यः छिन्नपापः तदा भवेत् — the disciple is then freed of sin

वाह्यव्यापारनिर्मुक्तो भूमौ पतति तत्क्षणात् ।
सञ्जातदिव्यभावोऽसौ सर्वं जानाति शाम्भवि ॥ ६१ ॥

६१

*vāhyavyāpāranirmukto bhūmau patati tatkṣaṇāt |
sañjātadīvyabhāvo'sau sarvaṃ jānāti śāmbhavi ||*

Freed from outward activity he falls to the ground that very instant;
the divine disposition having arisen in him, he knows everything, O
Śāmbhavi.

WORD BY WORD वाह्यव्यापारनिर्मुक्तः — freed from outward activity · भूमौ पतति तत्क्षणात्
— he falls to the ground that instant · सञ्जातदिव्यभावः असौ — he in whom the divine
disposition has arisen · सर्वं जानाति शाम्भवि — knows everything, O Śāmbhavi

यदस्ति वेधकाले तत् स्वयमेवानुभूयते ।
प्रबुद्धः सन् न शक्नोति तत् सुखं वक्तुमीश्वरि ॥ ६२ ॥

६२

*yadasti vedhakāle tat svayamevānubhūyate |
prabuddhaḥ san na śaknoti tat sukhaṃ vaktumīśvari ||*

What there is at the time of piercing is experienced by oneself
alone; when he awakens he cannot describe that bliss, O Īśvari.

WORD BY WORD यत् अस्ति वेधकाले — what there is at the time of piercing · तत् स्वयम्
एव अनुभूयते — that is experienced by oneself · प्रबुद्धः सन् — when awakened · न शक्नोति
तत् सुखं वक्तुम् ईश्वरि — he cannot describe that bliss, O Īśvari

वेधविद्धः शिवः साक्षान्न पुनर्जन्मभाग् भवेत् ।

एषा तीव्रतरा दीक्षा भवबन्धविमोचनी ।

६३

शिवभावप्रदा साक्षात् त्वां शपे कुलनायिके ॥ ६३ ॥

vedhaviddhaḥ śivaḥ sākṣānna punarjanmabhāg bhavet |
eṣā tivratarā dīkṣā bhavabandhavimocanī |
śivabhāvapradā sākṣāt tvāṃ śape kulanāyike ||

Pierced by vedha he is Śiva himself and does not partake of rebirth. This is the more intense dīkṣā, releasing from the bonds of existence and directly bestowing the state of Śiva — I swear it to you, O Mistress of the Kula.

WORD BY WORD वेधविद्धः शिवः साक्षात् — pierced by vedha he is Śiva himself · न पुनर्जन्मभाक् भवेत् — he does not partake of rebirth · एषा तीव्रतरा दीक्षा — this is the more intense dīkṣā · भवबन्धविमोचनी — releasing from the bonds of existence · शिवभावप्रदा साक्षात् — directly bestowing the state of Śiva · त्वां शपे कुलनायिके — I swear to you, O Mistress of the Kula

आनन्दश्चैव कम्पश्चोद्भवो घूर्णा कुलेश्वरि ।

निद्रा मूर्च्छा च वेधस्य षडवस्थाः प्रकीर्तिताः ॥ ६४ ॥

६४

ānandaścaiva kampaścodbhavo ghūrṇā kuleśvari |
nīdrā mūrccā ca vedhasya ṣaḍavasthāḥ prakīrtitāḥ ||

Bliss, trembling, rising up, reeling, O Mistress of the Kula, sleep and swoon — these are declared the six states of piercing (vedha).

WORD BY WORD आनन्दः च एव — bliss · कम्पः च — trembling · उद्भवः — rising up · घूर्णा कुलेश्वरि — reeling, O Mistress of the Kula · निद्रा मूर्च्छा च — sleep and swoon · वेधस्य षडवस्थाः प्रकीर्तिताः — are declared the six states of piercing

दृश्यन्ते षड्गुणा ह्येते वेधकाले कुलेश्वरि ।
वेधितो यत्र कुत्रापि तिष्ठेन्मुक्तो न संशयः ॥ ६५॥

६५

*dr̥śyante ṣaḍguṇā hyete vedhakāle kuleśvari |
vedhito yatra kutrāpi tiṣṭhenmukto na saṁśayaḥ ||*

These six qualities are seen at the time of piercing, O Mistress of the Kula; wherever the pierced one may dwell, he is liberated — there is no doubt.

WORD BY WORD दृश्यन्ते षड्गुणाः हि एते — these six qualities are seen · वेधकाले कुलेश्वरि — at the time of piercing, O Mistress of the Kula · वेधितः यत्र कुत्रापि तिष्ठेत् — wherever the pierced one may dwell · मुक्तः न संशयः — he is liberated, no doubt

वेधदीक्षाकरो लोके श्रीगुरुर्दुर्लभः प्रिये ।
शिष्योऽपि दुर्लभस्तादृक् पुण्ययोगेन लभ्यते ।
न दद्याद् यस्य कस्यापि इत्याज्ञा परमेश्वरि ॥ ६६॥

६६

*vedhadikṣākaro loke śrīgururdurlabhaḥ priye |
śiṣyo'pi durlabhastādṛk puṇyayogena labhyate |
na dadyād yasya kasyāpi ityājñā parameśvari ||*

A Śrī-guru who gives vedha-dīkṣā is hard to find in this world, O beloved; such a disciple too is hard to find and is found only through a conjunction of merit. One should not give it to just anyone — this is the command, O supreme Īśvarī.

WORD BY WORD वेधदीक्षाकरः लोके — one who gives vedha-dīkṣā, in this world · श्रीगुरुः दुर्लभः प्रिये — such a Śrī-guru is hard to find, O beloved · शिष्यः अपि दुर्लभः तादृक् — such a disciple too is hard to find · पुण्ययोगेन लभ्यते — he is found through a conjunction of merit · न दद्यात् यस्य कस्यापि — one should not give it to just anyone · इति आज्ञा परमेश्वरि — this is the command, O supreme Īśvarī

कुलद्रव्यैः समभ्यर्च्य कुलचक्रं विधानतः ।
शिष्याय दर्शयेद्देवि दीक्षैषा कौलिकी स्मृता ॥ ६७ ॥

६७

kuladravyaiḥ samabhyarcya kulacakraṁ vidhānataḥ |
śiṣyāya darśayeddevi dīkṣaiṣā kaulikī smṛtā ||

Having worshipped the Kula-cakra with the Kula substances according to the ordinance, he should show it to the disciple, O Devī — this dīkṣā is held to be the Kaulikī.

WORD BY WORD कुलद्रव्यैः समभ्यर्च्य — having worshipped with the Kula substances · कुलचक्रं विधानतः — the Kula-cakra according to the ordinance · शिष्याय दर्शयेत् देवि — he should show it to the disciple, O Devī · दीक्षा एषा कौलिकी स्मृता — this dīkṣā is held to be Kaulikī

कुलद्रव्यं मुखे पूर्य पञ्चगव्यामृतान्वितम् ।
अभिषिञ्चेद् गुरुः शिष्यं गण्डूषाख्या समीरिता ॥ ६८ ॥

६८

kuladravyaṁ mukhe pūrya pañcagavyāmṛtānvitam |
abhiṣiñced guruḥ śiṣyaṁ gaṇḍūṣākhyā samīritā ||

Filling his mouth with the Kula substance mixed with the pañcagavya and amṛta, the guru should sprinkle the disciple with it — this is called the gaṇḍūṣā (mouthful) abhiṣeka.

WORD BY WORD कुलद्रव्यं मुखे पूर्य — filling the mouth with the Kula substance · पञ्चगव्यामृतान्वितम् — mixed with the pañcagavya and amṛta · अभिषिञ्चेत् गुरुः शिष्यं — the guru should sprinkle the disciple · गण्डूषाख्या समीरिता — this is called the gaṇḍūṣā (mouthful)

सजीवमीनयुक्तेन सुरया पूरितेन च ।

पञ्चामृतैः सुसम्पूर्णशङ्खेन कलसेन वा ।

६९

अभिषेकं ततः कुर्याद्बाह्ये तत् कथितं प्रिये ॥ ६९॥

*sajīvamīnayuktena surayā pūritena ca |
pañcāmṛtaiḥ susampūrṇaśaṅkhena kalasena vā |
abhiṣekaṁ tataḥ kuryādbāhye tat kathitaṁ priye ||*

With a conch or a jar containing a live fish, filled with wine and well filled with the five nectars, he should then perform the abhiṣeka — that is called the outer one, O beloved.

WORD BY WORD सजीवमीनयुक्तेन — containing a live fish · सुरया पूरितेन च — and filled with wine · पञ्चामृतैः सुसम्पूर्ण — well filled with the five nectars · शङ्खेन कलसेन वा — with a conch or a jar · अभिषेकं ततः कुर्यात् — he should then perform the abhiṣeka · बाह्ये तत् कथितं प्रिये — that is said to be the outer one, O beloved

मीनस्तु लम्बिका देवि वक्त्रं कलस उच्यते ।

पञ्चगव्यामृतापूर्णं शिष्यं तेनाभिषेचयेत् ॥ ७०॥

७०

*mīnastu lambikā devī vaktraṁ kalasa ucyate |
pañcagavyāmṛtāpūrṇaṁ śiṣyaṁ tenābhiṣecayet ||*

The fish is the lambikā (uvula), O Devī, and the mouth is called the jar; filled with the pañcagavya and amṛta, with that he should sprinkle the disciple.

WORD BY WORD मीनः तु लम्बिका देवि — the fish is the uvula (lambikā), O Devī · वक्त्रं कलसः उच्यते — the mouth is called the jar · पञ्चगव्यामृतापूर्णं — filled with the pañcagavya and amṛta · शिष्यं तेन अभिषेचयेत् — with that he should sprinkle the disciple

अयं सिद्धाभिषेकः स्यादाचार्यस्यापि पार्वति ।
त्रिकालं दन्तकाष्ठञ्च पुष्पाञ्जलिरपि प्रिये ॥ ७१ ॥

७१

ayaṃ siddhābhiṣekaḥ syādācāryasyāpi pārvati |
trikālaṃ dantakāṣṭhaṇṇa puṣpāñjalirapi priye ||

This is the siddha-abhiṣeka, even for an ācārya, O Pārvati; (there are also) the tooth-stick at the three times and the handful of flowers, O beloved.

WORD BY WORD अयं सिद्धाभिषेकः स्यात् — this is the siddha-abhiṣeka · आचार्यस्य अपि पार्वति — even for an ācārya, O Pārvati · त्रिकालं दन्तकाष्ठं च — at the three times, the tooth-stick · पुष्पाञ्जलिः अपि प्रिये — and the handful of flowers too, O beloved

शङ्खे वेदकलान्यासस्तज्ज्ञानञ्चाष्टधा भवेत् ।
समयी दन्तकाष्ठेन साधकः कुसुमाञ्जलिः ॥ ७२ ॥

७२

śaṅkhe vedakalānyāśastajjñānañcāṣṭadhā bhavet |
amayī dantakāṣṭhena sādhaḥ kuṣumāñjaliḥ ||

The nyāsa of the four kalās upon the conch — and that knowledge becomes eightfold: the samayin (is made) by the tooth-stick, the sādha by the handful of flowers,

WORD BY WORD शङ्खे वेदकलान्यासः — the nyāsa of the four kalās on the conch · तत् ज्ञानं च अष्टधा भवेत् — and that knowledge becomes eightfold · समयी दन्तकाष्ठेन — the samayin by the tooth-stick · साधकः कुसुमाञ्जलिः — the sādha by the handful of flowers

पुत्रं शङ्खाभिषेकेण बोधको वेधसंज्ञया ।
पूर्णाभिषेकेणाचार्यः पञ्चावस्थाः प्रकीर्तिताः ॥ ७३ ॥

७३

putraṃ śaṅkhābhiṣekeṇa bodhako vedhasaṃjñayā |
pūrṇābhiṣekeṇācāryaḥ pañcāvasthāḥ prakīrtitāḥ ||

the putraka by the conch-abhiṣeka, the bodhaka by what is termed vedha, and the ācārya by the full abhiṣeka — thus the five states are declared.

WORD BY WORD पुत्रं शङ्खाभिषेकेण — the putraka by the conch-abhiṣeka · बोधकः वेधसंज्ञया — the bodhaka by what is termed vedha · पूर्णाभिषेकेण आचार्यः — the ācārya by the full abhiṣeka · पञ्चावस्थाः प्रकीर्तिताः — the five states are declared

कुलाचारैकनिरता गुरुभक्ता दृढव्रताः ।
पूर्णाभिषेकपूता ये ते मुक्ताश्चेह जन्मनि ॥ ७४ ॥

७४

kulācāraikaniratā gurubhaktā dṛḍhavrataḥ |
pūrṇābhiṣekapūta ye te muktāścheha janmani ||

Those wholly devoted to the Kula conduct, devoted to the guru, firm in their vows, and purified by the full abhiṣeka — they are liberated in this very birth.

WORD BY WORD कुलाचारैकनिरताः — wholly devoted to the Kula conduct · गुरुभक्ताः दृढव्रताः — devoted to the guru, firm in their vows · पूर्णाभिषेकपूताः ये — those purified by the full abhiṣeka · ते मुक्ताः च इह जन्मनि — they are liberated in this very birth

पूर्णाभिषेकपूता ये मृताश्च कुलनायिके ।
पुनर्लब्धवोत्तमं जन्म गुरुणा शिवरूपिणा ॥ ७५ ॥

७५

pūrṇābhiṣekapūta ye mṛtāśca kulanāyike |
punarlabdhvottamaṁ janma guruṇā śivarūpiṇā ||

Those purified by the full abhiṣeka who have died, O Mistress of the Kula, obtain again an excellent birth and, by a guru who is Śiva in form,

WORD BY WORD पूर्णाभिषेकपूताः ये — those purified by the full abhiṣeka · मृताः च कुलनायिके — who have died, O Mistress of the Kula · पुनः लब्ध्वा उत्तमं जन्म — having obtained again an excellent birth · गुरुणा शिवरूपिणा — (are purified) by a guru of the form of Śiva

शुद्धाः पूर्णाभिषेकेण शिवसायुज्यदायिना ।
तेन मुक्तिं व्रजेयुस्ते शाम्भवी वाचमब्रवीत् ॥ ७६ ॥

७६

śuddhāḥ pūrṇābhiṣekeṇa śivasāyujyadāyinā |
tena muktiṁ vrajeyuste śāmbhavī vācamavravīt ||

are purified by the full abhiṣeka which grants union (sāyujya) with Śiva; by that they go to liberation — so Śāmbhavī spoke.

WORD BY WORD शुद्धाः पूर्णाभिषेकेण — purified by the full abhiṣeka · शिवसायुज्यदायिना — which grants union with Śiva · तेन मुक्तिं व्रजेयुः ते — by that they go to liberation · शाम्भवी वाचमब्रवीत् — Śāmbhavī spoke this word

पूर्णा[दीक्षा]भिषेकहीनो यः कौलिको म्रियते यदि ।
पिशाचत्वमवाप्नोति यावदाहूतसंप्लवम् ॥ ७७ ॥

७७

pūrṇā[dikṣā]bhiṣekahīno yaḥ kauliko mriyate yadi |
piśācatvamavāpnoti yāvadāhūtasamplavam ||

If a Kaulika who lacks the full [dikṣā-]abhiṣeka dies, he attains the state of a piśāca until the dissolution of all beings.

WORD BY WORD पूर्णा[दीक्षा]भिषेकहीनः यः — he who lacks the full
[dikṣā-]abhiṣeka · कौलिकः म्रियते यदि — if a Kaulika dies (thus) · पिशाचत्वम् अवाप्नोति — he
attains the state of a piśāca · यावत् आहूतसंप्लवम् — until the dissolution of all

दीक्षा च द्विविधा प्रोक्ता बाह्याभ्यन्तरभेदतः ।
क्रियादीक्षा भवेद्बाह्या वेधाख्याभ्यन्तरी मता ॥ ७८ ॥

७८

dīkṣā ca dvividhā proktā bāhyābhyantarabhedataḥ |
kriyādīkṣā bhavedbāhyā vedhākhyābhyantārī matā ||

And dikṣā is declared twofold by the division of outer and inner: kriyā-dīkṣā is the outer, and that called vedha is held to be the inner.

WORD BY WORD दीक्षा च द्विविधा प्रोक्ता — and dikṣā is declared twofold · बाह्याभ्यन्तरभेदतः
— by the division of outer and inner · क्रियादीक्षा भवेत् बाह्या — kriyā-dīkṣā is the
outer · वेधाख्या आभ्यन्तरी मता — that called vedha is held to be the inner

अन्तः शुद्धिर्बहिः शुद्धिर्द्विविधा परिकीर्तिता ।
अन्तरा च क्रियाशुद्धिर्बहिः शुद्धिश्च दीक्षया ॥ ७९ ॥

७९

antaḥ śuddhirbahiḥ śuddhirdvividhā parikīrtitā |
antarā ca kriyāśuddhirbahiḥ śuddhiśca dikṣayā ||

Purity is declared twofold — inner purity and outer purity: within, purity through ritual, and outer purity through dikṣā.

WORD BY WORD अन्तःशुद्धिः बहिःशुद्धिः — inner purity and outer purity · द्विविधा परिकीर्तिता
— are declared as twofold · अन्तरा च क्रियाशुद्धिः — and within, purity through
ritual · बहिःशुद्धिः च दीक्षया — and outer purity through dikṣā

दीक्षया मोक्षदीपेन चण्डालोऽपि विमुच्यते ।
आभ्यां विना कुलेशानि कौलिको नैव मुच्यते ॥ ८० ॥

८०

dīkṣayā mokṣadīpena caṇḍālo'pi vimucyate |
ābhyāṃ vinā kuleśāni kauliko naiva mucyate ||

By dīkṣā, the lamp of liberation, even a caṇḍāla is freed; without these two, O Mistress of the Kula, a Kaulika is not freed at all.

WORD BY WORD दीक्षया मोक्षदीपेन — by dīkṣā, the lamp of liberation · चण्डालः अपि विमुच्यते — even a caṇḍāla is freed · आभ्यां विना कुलेशानि — without these two, O Mistress of the Kula · कौलिकः न एव मुच्यते — a Kaulika is not freed at all

शरीरस्य न संस्कारो जायते न च कर्मणः ।
आत्मनः कारयेद्दीक्षामनादिकुलकुण्डलीम् ॥ ८१ ॥

८१

śarīrasya na saṃskāro jāyate na ca karmaṇaḥ |
ātmanaḥ kārayed dīkṣāmanādikulakuṇḍalīm ||

Consecration does not arise for the body, nor for action; one should have dīkṣā performed for the Self — the beginningless Kula-Kuṇḍalī.

WORD BY WORD शरीरस्य न संस्कारः जायते — no consecration arises of the body · न च कर्मणः — nor of action · आत्मनः कारयेत् दीक्षाम् — one should have dīkṣā performed for the Self · अनादिकुलकुण्डलीम् — the beginningless Kula-Kuṇḍalī

दीक्षा ह्येताः कर्मसाम्ये भिन्नार्थप्रतिपादिकाः ।
अभिसन्धानतो देवि देशिकोत्तमशिष्ययोः ॥ ८२ ॥

८२

dīkṣā hyetāḥ karmasāmye bhinnārthapratipādikāḥ |
abhisandhānato devi deśikottamaśiṣyayoḥ ||

These dīkṣās, though alike in ritual, bring about different results according to the intention, O Devī, of the best of gurus and of the disciple.

WORD BY WORD दीक्षाः हि एताः — these dīkṣās indeed · कर्मसाम्ये — though alike in ritual · भिन्नार्थप्रतिपादिकाः — bring about different results · अभिसन्धानतः देवि — according to the intention, O Devī · देशिकोत्तमशिष्ययोः — of the best of gurus and the disciple

मन्त्रौषधेर्यथा हन्याद्विषशक्तिं कुलेश्वरि ।
पशुपाशं तथा छिन्द्यादीक्षया मन्त्रवित् क्षणात् ॥ ८३ ॥

८३

mantrauṣadheriyathā hanyādvīṣaśaktiṃ kuleśvari |
paśupāśaṃ tathā chindyāddīkṣayā mantravit kṣaṇāt ||

As by mantra and herb one destroys the power of poison, O Mistress of the Kula, so the knower of mantra cuts the bonds of the paśu by dīkṣā in an instant.

WORD BY WORD मन्त्रौषधेः यथा हन्यात् — as by mantra and herb one destroys · विषशक्तिं कुलेश्वरि — the power of poison, O Mistress of the Kula · पशुपाशं तथा छिन्द्यात् — so one cuts the bonds of the paśu · दीक्षया मन्त्रवित् क्षणात् — by dīkṣā, the knower of mantra, in an instant

अस्मात् प्रवितताद्वन्धात् परसंस्थानबोधकात् ।
दीक्षैव मोक्षयेत् पूर्वं दिव्यं धाम नयत्यपि ॥ ८४ ॥

८४

asmāt pravitatādvandhāt paraśaṃsthānabodhakāt |
dīkṣaiva mokṣayet pūrvam divyaṃ dhāma nayatyapi ||

From this far-spread bondage dīkṣā alone first releases, revealing the supreme abode, and also leads to the divine abode.

WORD BY WORD अस्मात् प्रवितताद्वन्धात् — from this far-spread bondage · परसंस्थानबोधकात् — which reveals the supreme abode · दीक्षा एव मोक्षयेत् पूर्वं — dīkṣā alone first releases · दिव्यं धाम नयति अपि — and also leads to the divine abode

उपपातकलक्षाणि महापातककोटिशः ।
क्षणाद्दहति देवेशि दीक्षा हि विधिना कृता ॥ ८५ ॥

८५

upapātakalakṣāṇi mahāpātakakoṭīśaḥ |
kṣaṇāddahati deveśi dīkṣā hi vidhinā kṛtā ||

Lakhs of minor sins and crores of great sins dīkṣā performed according to rule burns up in an instant, O Lady of the gods.

WORD BY WORD उपपातकलक्षाणि — lakhs of minor sins · महापातककोटिशः — crores of great sins · क्षणाद् दहति देवेशि — burns up in an instant, O Lady of the gods · दीक्षा हि विधिना कृता — dīkṣā performed according to rule

यया चोन्मीलितात्मानो भवन्ति पशवः शिवाः ।
सा दीक्षा ह्युदिता देवि पशुपाशविमोचिका ॥ ८६ ॥

८६

yayā conmilitātāmāno bhavanti paśavaḥ śivāḥ |
sā dīkṣā hyuditā devī paśupāśavimocikā ||

That by which paśus, their Self unveiled, become Śivas — that dīkṣā, O Devī, is declared the releaser from the bonds of the paśu.

WORD BY WORD यया च उन्मीलितात्मानः — by which, with the Self unveiled · भवन्ति पशवः शिवाः — paśus become Śivas · सा दीक्षा हि उदिता देवि — that dīkṣā is declared, O Devī · पशुपाशविमोचिका — the releaser from the bonds of the paśu

यया दीक्षितमात्रेण जायन्ते प्रत्ययाः प्रिये ।
सा दीक्षा मोक्षदा ज्ञेया शेषास्तु जनसेविकाः ॥ ८७ ॥

८७

yayā dīkṣitamātreṇa jāyante pratyayāḥ priye |
sā dīkṣā mokṣadā jñeyā śeṣāstu janasevikāḥ ||

That by which, upon mere initiation, signs of conviction arise, O beloved — that dīkṣā is to be known as liberating; the rest merely serve the common people.

WORD BY WORD यया दीक्षितमात्रेण — by which, upon mere initiation · जायन्ते प्रत्ययाः प्रिये — signs of conviction arise, O beloved · सा दीक्षा मोक्षदा ज्ञेया — that dīkṣā is to be known as liberating · शेषाः तु जनसेविकाः — the rest merely serve the people

उपासनाशतेनापि यां विना नैव सिध्यति ।
तां दीक्षामाश्रयेद् यत्नात् श्रीगुरोर्मन्त्रसिद्धये ॥ ८८ ॥

८८

upāsanāśatenāpi yām vinā naiva sidhyati |
tām dīkṣāmāśrayed yatnāt śrīgurormantrasiddhaye ||

That without which nothing succeeds even by a hundred acts of worship — one should carefully resort to that dīkṣā from the Śrī-guru for the sake of mantra-siddhi.

WORD BY WORD उपासनाशतेन अपि — even by a hundred acts of worship · यां विना न एव सिध्यति — without which nothing succeeds · तां दीक्षाम् आश्रयेत् यत्नात् — one should carefully resort to that dīkṣā · श्रीगुरोः मन्त्रसिद्धये — from the Śrī-guru, for mantra-siddhi

रसेन्द्रेण यथा विद्धमयः सुवर्णतां व्रजेत् ।

दीक्षाविद्धस्तथा ह्यात्मा शिवत्वं लभते प्रिये ॥ ८९ ॥

८९

rasendreṇa yathā viddhamayaḥ suvarṇatām vrajet |
dīkṣāviddhastathā hyātmā śivatvaṃ labhate priye ||

As iron pierced by mercury turns to gold, so the Self pierced by dīkṣā attains Śiva-hood, O beloved.

WORD BY WORD रसेन्द्रेण यथा विद्धम् — as, pierced by mercury · अयः सुवर्णतां व्रजेत् — iron turns to gold · दीक्षाविद्धः तथा हि आत्मा — so the Self pierced by dīkṣā · शिवत्वं लभते प्रिये — attains Śiva-hood, O beloved

दीक्षाग्निदग्धकर्मासौ मायाविच्छिन्नबन्धनः ।

गतः परां ज्ञानकाष्ठां निर्बीजस्तु शिवो भवेत् ॥ ९० ॥

९०

dīkṣāgnidagdhakarmāsau māyāvicchinnabandhanaḥ |
gataḥ parāṃ jñānakāṣṭhāṃ nirbījastu śivo bhavet ||

He whose karma is burnt by the fire of dīkṣā, whose bonds of māyā are severed, having reached the utmost limit of knowledge, becomes seedless — Śiva himself.

WORD BY WORD दीक्षाग्निदग्धकर्मा असौ — he whose karma is burnt by the fire of dīkṣā · मायाविच्छिन्नबन्धनः — whose bonds of māyā are severed · गतः परां ज्ञानकाष्ठां — having reached the utmost limit of knowledge · निर्बीजः तु शिवः भवेत् — seedless, he becomes Śiva

गतं शूद्रस्य शूद्रत्वं विप्रस्यापि च विप्रता ।

दीक्षासंस्कारसम्पन्ने जातिभेदो न विद्यते ॥ ९१ ॥

९१

gataṃ śūdrasya śūdratvaṃ viprasypī ca vipratā |
dīkṣāsaṃskārasampanne jātibhedo na vidyate ||

Gone is the śūdra-hood of the śūdra and the brahmin-hood of the brahmin; in one endowed with the consecration of dīkṣā there is no distinction of caste.

WORD BY WORD गतं शूद्रस्य शूद्रत्वं — gone is the śūdra-hood of the śūdra · विप्रस्य अपि च विप्रता — and the brahmin-hood of the brahmin · दीक्षासंस्कारसम्पन्ने — in one endowed with the consecration of dīkṣā · जातिभेदः न विद्यते — there is no distinction of caste

शिवलिङ्गे शिला बुद्धिं कुर्वन् यत् पापमश्रुते ।
दीक्षितश्चापि पूर्वत्वस्मृत्या तत् पापमाप्नुयात् ॥ ९२ ॥

९२

*śivaliṅge śilā buddhiṃ kurvan yat pāpamaśnute |
dikṣitaścāpi pūrvatvasmrtyā tat pāpamāpnuyāt ||*

The sin one incurs by regarding a Śiva-liṅga as a mere stone — that same sin would one incur by recalling an initiated person's former state.

WORD BY WORD शिवलिङ्गे शिलाबुद्धिं कुर्वन् — regarding a Śiva-liṅga as a stone · यत् पापम् अश्रुते — the sin one incurs · दीक्षितः च अपि — an initiated person too · पूर्वत्वस्मृत्या — by recalling his former state · तत् पापम् आप्नुयात् — would incur that same sin

दार्वाश्मलौहमृदत्नजातिलिङ्गप्रतिष्ठितम् ।
यथोच्यते तथा शुद्धाः सर्ववर्णास्तु दीक्षिताः ॥ ९३ ॥

९३

*dārvaśmalauhamṛdratnajātīliṅgapraṭiṣṭhitam |
yathocyate tathā śuddhāḥ sarvavarṇāstu dikṣitāḥ ||*

As a liṅga once installed is called (Śiva) whatever its material — wood, stone, iron, clay or gem — so initiated persons of all castes are pure.

WORD BY WORD दार्वाश्मलौहमृदत्न- — of wood, stone, iron, clay or gem · जातिलिङ्गप्रतिष्ठितम् — a liṅga installed, whatever its kind · यथा उच्यते — as it is called (Śiva) · तथा शुद्धाः — so are pure · सर्ववर्णाः तु दीक्षिताः — initiated persons of all castes

येन पूजितमात्रेण चाब्रह्मभुवनान्तिकम् ।
पूजितं तेन सर्वं स्याद्दीक्षितेन न संशयः ॥ ९४ ॥

९४

*yena pūjitamātreṇa cābrahmabhuvanāntikam |
pūjitaṃ tena sarvaṃ syāddikṣitena na saṃśayaḥ ||*

By merely worshipping the initiated, everything up to the world of Brahmā is worshipped by him — there is no doubt.

WORD BY WORD येन पूजितमात्रेण — by merely worshipping whom · च आब्रह्मभुवनान्तिकम् — all up to the world of Brahmā · पूजितं तेन सर्वं स्यात् — everything is worshipped by him · दीक्षितेन न संशयः — by the initiated — no doubt

दीक्षितस्य न कार्यं स्यात्तपोभिर्नियमव्रतैः ।
न तीर्थक्षेत्रगमनैर्न च शरीरयन्त्रणैः ॥ ९५ ॥

९५

*dīkṣitasya na kāryaṃ syāttapobhirniyamavrataiḥ |
na tīrthakṣetragamanairna ca śarīrayantraṇaiḥ ||*

The initiated has no need of austerities, restraints and vows, nor of journeys to tīrthas and sacred sites, nor of mortifications of the body.

WORD BY WORD दीक्षितस्य न कार्यं स्यात् — the initiated has no need · तपोभिः नियमव्रतैः — of austerities, restraints and vows · न तीर्थक्षेत्रगमनैः — nor of journeys to tīrthas and sacred sites · न च शरीरयन्त्रणैः — nor of mortifications of the body

अदीक्षिता ये कुर्वन्ति जपपूजादिकाः क्रियाः ।
न फलन्ति प्रिये तेषां शिलायामुप्तबीजवत् ॥ ९६ ॥

९६

*adīkṣitā ye kurvanti japapūjādikāḥ kriyāḥ |
na phalanti priye teṣāṃ śilāyāmuprabijavat ||*

The rites such as japa and pūjā that the uninitiated perform bear no fruit for them, O beloved, like seed sown upon a rock.

WORD BY WORD अदीक्षिताः ये कुर्वन्ति — the uninitiated who perform · जपपूजादिकाः क्रियाः — rites such as japa and pūjā · न फलन्ति प्रिये तेषां — these bear no fruit for them, O beloved · शिलायाम् उप्तबीजवत् — like seed sown on a rock

देवि दीक्षाविहीनस्य न सिद्धिर्न च सद्गतिः ।
तस्मात् सर्वप्रयत्नेन गुरुणा दीक्षितो भवेत् ॥ ९७ ॥

९७

*devi dīkṣāvihīnasya na siddhirna ca sadgatiḥ |
tasmāt sarvaprayatnena guruṇā dīkṣito bhavet ||*

O Devī, for one without dīkṣā there is neither siddhi nor a good destiny; therefore one should with every effort be initiated by a guru.

WORD BY WORD देवि दीक्षाविहीनस्य — O Devī, for one without dīkṣā · न सिद्धिः न च सद्गतिः — there is neither siddhi nor a good destiny · तस्मात् सर्वप्रयत्नेन — therefore with every effort · गुरुणा दीक्षितः भवेत् — one should be initiated by a guru

द्विजो यो दीक्षितः पश्चादन्त्यजः पूर्वदीक्षितः ।
द्विजः कनिष्ठः स ज्येष्ठ इति शास्त्रार्थनिर्णयः ॥ ९८ ॥

९८

*dvijo yo dīkṣitaḥ paścādantyaajāḥ pūrvadīkṣitaḥ |
dvijaḥ kaniṣṭhaḥ sa jyeṣṭha iti śāstrārthanirṇayaḥ ||*

A twice-born who is initiated later and an outcaste who was initiated earlier — the twice-born is the junior and the other the senior; this is the settled meaning of the scriptures.

WORD BY WORD द्विजः यः दीक्षितः पश्चात् — a twice-born who is initiated later · अन्त्यजः पूर्वदीक्षितः — an outcaste who was initiated earlier · द्विजः कनिष्ठः स ज्येष्ठः — the twice-born is the junior, the other the senior · इति शास्त्रार्थनिर्णयः — this is the settled meaning of the scriptures

गुरुशक्तिसुतानाञ्च यो वा स्यात् पूर्वदीक्षितः ।
गुरुवत्तेन ते पूज्या नावमान्याः कथञ्चन ॥ ९९ ॥

९९

*guruśaktisutānāñca yo vā syāt pūrvadīkṣitaḥ |
guruvattena te pūjyā nāvamānyāḥ kathañcana ||*

Whoever among the guru's Śakti and sons was initiated earlier — they are therefore to be honoured like the guru and never in any way slighted.

WORD BY WORD गुरुशक्तिसुतानां च — among the guru's Śakti and sons · यः वा स्यात् पूर्वदीक्षितः — whoever was initiated earlier · गुरुवत् तेन ते पूज्याः — they are therefore to be honoured like the guru · न अवमान्याः कथञ्चन — and never to be slighted

शिष्यो दीक्षितमात्रश्चेद् यदि स्वर्गं गतो गुरुः ।
एकसन्तानकेनैव पूर्णसंस्कारमाचरेत् ॥ १०० ॥

१००

*śiṣyo dīkṣitamātraśced yadi svargaṃ gato guruḥ |
ekasantānakenaiva pūrṇasaṃskāramācaret ||*

If the disciple has only just been initiated and the guru has gone to heaven, he should have the full consecration performed by one of the same lineage alone.

WORD BY WORD शिष्यः दीक्षितमात्रः चेत् — if the disciple has only just been initiated · यदि स्वर्गं गतः गुरुः — and the guru has gone to heaven · एकसन्तानकेन एव — by one of the same lineage alone · पूर्णसंस्कारम् आचरेत् — he should have the full consecration performed

दर्शनेषु च सर्वेषु गुरुणा ज्ञानशालिना ।
दीक्षितो यस्तु विधिना स मुक्तो नापरः प्रिये ॥ १०१ ॥

१०१

*darśaneṣu ca sarveṣu guruṇā jñānaśālinā |
dīkṣito yastu vidhinā sa mukto nāparaḥ priye ||*

And in all the systems, he who is initiated according to rule by a guru endowed with knowledge — he is liberated, and no other, O beloved.

WORD BY WORD दर्शनेषु च सर्वेषु — and in all the systems · गुरुणा ज्ञानशालिना — by a guru endowed with knowledge · दीक्षितः यः तु विधिना — he who is initiated according to rule · स मुक्तः न अपरः प्रिये — he is liberated, no other, O beloved

अधिवासनपूर्वन्तु चक्रपूजापुरःसरम् ।
दीक्षया शोधयेच्छिष्यमन्यथा निष्फलं भवेत् ॥ १०२ ॥

१०२

*adhivāsanapūrvantu cakrapūjāpuraḥsaram |
dīkṣayā śodhayecchiṣyamanyathā niṣphalaṃ bhavet ||*

Preceded by the adhvāsana and with the cakra-pūjā first, he should purify the disciple by dīkṣā; otherwise it becomes fruitless.

WORD BY WORD अधिवासनपूर्वं तु — preceded by the adhvāsana · चक्रपूजापुरःसरम् — with the cakra-pūjā first · दीक्षया शोधयेत् शिष्यम् — he should purify the disciple by dīkṣā · अन्यथा निष्फलं भवेत् — otherwise it becomes fruitless

शूद्रसङ्करजातीनामादिशुद्धिर्विधीयते ।

पादोदकप्रदानाद्यैः कुर्यात् पापविमोचनम् ॥ १०३ ॥

१०३

*śūdrasaṅkarajātināmādiśuddhirvidhīyate |
pādodakapradānādyaiḥ kuryāt pāpavimocanam ||*

For śūdras and those of mixed caste a preliminary purification is prescribed: by the giving of foot-water and the like he should effect their release from sin.

WORD BY WORD शूद्रसङ्करजातीनाम् — for śūdras and those of mixed caste · आदिशुद्धिः विधीयते — a preliminary purification is prescribed · पादोदकप्रदानाद्यैः — by the giving of foot-water and the like · कुर्यात् पापविमोचनम् — he should effect release from sin

एकाब्देन द्विजो योग्यः क्षत्रियो वत्सरद्वयात् ।

वैश्यो योग्यस्त्रिभिर्वर्षैश्चतुर्भिः शूद्र एव च ॥ १०४ ॥

१०४

*ekābdena dvijo yogyaḥ kṣatriyo vatsaradvayāt |
vaiśyo yogyastribhirvarṣaiścaturbhiḥ śūdra eva ca ||*

A brahmin becomes fit in one year, a kṣatriya after two years, a vaiśya is fit after three years, and a śūdra after four.

WORD BY WORD एकाब्देन द्विजः योग्यः — a brahmin becomes fit in one year · क्षत्रियः वत्सरद्वयात् — a kṣatriya after two years · वैश्यः योग्यः त्रिभिः वर्षैः — a vaiśya is fit after three years · चतुर्भिः शूद्रः एव च — and a śūdra after four

विधवायाः सुतादेशात् कन्यायाः पितुराज्ञया ।

नाधिकारः स्वतो नार्या भार्याया भर्तुराज्ञया ॥ १०५ ॥

१०५

*vidhavāyāḥ sutādeśāt kanyāyāḥ piturājñayā |
nādhikāraḥ svato nāryā bhāryāyā bharturājñayā ||*

For a widow it is by her son's direction, for a maiden by her father's permission, for a wife by her husband's permission — a woman has no authority of her own.

WORD BY WORD विधवायाः सुतादेशात् — for a widow, by her son's direction · कन्यायाः पितुः आज्ञया — for a maiden, by her father's permission · न अधिकारः स्वतः नार्याः — a woman has no authority on her own · भार्यायाः भर्तुः आज्ञया — for a wife, by her husband's permission

स्याद्वेदाध्ययने शूद्रो नाधिकारी यथा प्रिये ।
तथैवादीक्षितश्चापि नाधिकारी कुलेश्वरि ॥ १०६ ॥

१०६

*syādvēdādhyayane śūdro nādhikārī yathā priye |
tathaivādikṣitaścāpi nādhikārī kuleśvari ||*

As a śūdra has no authority in the study of the Veda, O beloved, so too the uninitiated has no authority (in the Kula), O Mistress of the Kula.

WORD BY WORD स्यात् वेदाध्ययने शूद्रः — as a śūdra, in the study of the Veda · न अधिकारी यथा प्रिये — has no authority, O beloved · तथा एव अदीक्षितः च अपि — so too the uninitiated · न अधिकारी कुलेश्वरि — has no authority, O Mistress of the Kula

श्रीगुरुं गुरुपत्नीञ्च तत्पुत्रं शक्तिकौलिकान् ।
दीक्षितस्तोषयेद्देवि यथाविभवविस्तरम् ॥ १०७ ॥

१०७

*śrīguruṃ gurupatnīñca tatputraṃ śaktikaulikān |
dikṣitastoṣayeddevi yathāvibhavavistaram ||*

The initiated should gratify the Śrī-guru, the guru's wife, his son, the Śaktis and the Kaulikas, O Devī, to the full extent of his means.

WORD BY WORD श्रीगुरुं गुरुपत्नीं च — the Śrī-guru and the guru's wife · तत्पुत्रं शक्तिकौलिकान् — his son, the Śaktis and the Kaulikas · दीक्षितः तोषयेत् देवि — the initiated should gratify, O Devī · यथाविभवविस्तरम् — to the full extent of his means

इति ते कथितं किञ्चित् परीक्षा गुरुशिष्ययोः ।
दीक्षाभेदादिकं देवि किम्भूयः श्रोतुमिच्छसि ॥ १०८ ॥

१०८

*iti te kathitaṃ kiñcit parikṣā guruśiṣyayoḥ |
dikṣābhedādikaṃ devī kimbhūyaḥ śrotumicchasi ||*

Thus something has been told to you of the testing of guru and disciple, the kinds of dikṣā and the rest, O Devī; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · परीक्षा गुरुशिष्ययोः — the testing of guru and disciple · दीक्षाभेदादिकं देवि — the kinds of dikṣā and the rest, O Devī · किं भूयः श्रोतुम् इच्छसि — what more do you wish to hear?



इति श्रीकुलार्णवि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे गुरुशिष्यपरीक्षाकथनं नाम चतुर्दश उल्लासः ॥

*Thus ends the fourteenth Ullāsa, called the Declaration of the Testing of
Guru and Disciple, in the Ūrdhvāmnāya Tantra, the fifth section of the glo-
rious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret,
the best of all Āgamas, the work of a lakh and a quarter verses.*

॥ श्रीः ॥

अथ पञ्चदशोल्लासः

Ullāsa Fifteen — Puraścaraṇa and the Rules of Japa

Īśvara teaches puraścaraṇa: the five limbs of the rite, the places and seats fit for japa, the prāṇāyāma sequence with its seed-syllables, the akṣamālā and the counting fingers, the three grades of japa, mantra-caitanya and the signs of an awakened mantra, the sixty faults of mantras and the ten saṃskāras that remove them, the food of the mantrin, the siddha-sādhya-susiddha-ari reckoning with its nakṣatra and rāśi mnemonics, the mantras exempt from that test, and the conduct and virtues of the reciter.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि पुरश्चरणलक्षणम् ।

स्थानाहारादिभेदञ्च वद मे परमेश्वर ॥ १॥

१

*kuleśa śrotumicchāmi puraścaraṇalakṣaṇam |**sthānāhārādibhedañca vada me parameśvara ||*

O Lord of the Kula, I wish to hear the characteristics of puraścaraṇa, and the distinctions of place, food and the rest — tell me, O supreme Lord.

WORD BY WORD कुलेश — O Lord of the Kula · श्रोतुमिच्छामि — I wish to hear · पुरश्चरणलक्षणम् — the characteristics of puraścaraṇa · स्थानाहारादिभेदञ्च — and the distinctions of place, food and the rest · वद मे — tell me · परमेश्वर — O supreme Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण मन्त्रतत्त्वं प्रकाशते ॥ २ ॥

२

śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa mantratattvaṃ prakāśate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it the essence of mantra shines forth.

WORD BY WORD शृणु देवि — listen, O Devī · प्रवक्ष्यामि — I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · मन्त्रतत्त्वं — the essence of mantra · प्रकाशते — shines forth

जपयज्ञात् परो यज्ञो नापरोऽस्तीह कश्चन ।
तस्माज्जपेन धर्मार्थकाममोक्षांश्च साधयेत् ॥ ३ ॥

३

japayajñāt paro yajño nāparo'stiha kaścana |
tasmājjapena dharmārthakāmamokṣāṃśca sādhayet ||

There is no sacrifice at all in this world higher than the sacrifice of japa; therefore by japa one should accomplish dharma, artha, kâma and mokṣa.

WORD BY WORD जपयज्ञात् परोः — higher than the sacrifice of japa · यज्ञः — a sacrifice · नापरोऽस्तीह — there is no other here · कश्चन — any at all · तस्माज्जपेन — therefore by japa · धर्मार्थकाममोक्षांश्च — dharma, artha, kâma and mokṣa · साधयेत् — one should accomplish

सर्वपादान् परित्यज्य मन्त्रपादं समभ्यसेत् ।
अप्रमादाद् भवेत् सिद्धिः प्रमादादशुभं फलम् ॥ ४॥

४

*sarvapādān parityajya mantrapādaṃ samabhyaset |
apramādād bhavet siddhiḥ pramādādaśubhaṃ phalam ||*

Abandoning all other paths, one should diligently practise the path of mantra; from non-negligence comes siddhi, from negligence an inauspicious result.

WORD BY WORD सर्वपादान् परित्यज्य — abandoning all other paths · मन्त्रपादं — the path of mantra · समभ्यसेत् — one should practise diligently · अप्रमादाद् भवेत् सिद्धिः — from non-negligence comes siddhi · प्रमादादशुभं फलम् — from negligence, an inauspicious result

भोगापवर्गसङ्कल्पकल्पव्रतशुभो जपः ।
जपध्यानमयं योगं तस्माद्देवि समाचरेत् ॥ ५॥

५

*bhogāpavargasaṅkalpakalpavratasubho japaḥ |
japadhyānamayaṃ yogaṃ tasmāddevi samācaret ||*

Japa is auspicious as a wish-fulfilling vow for whatever one resolves upon, enjoyment or liberation; therefore, O Devī, one should practise the yoga consisting of japa and meditation.

WORD BY WORD भोगापवर्गसङ्कल्पकल्पव्रतशुभः — auspicious as a wish-fulfilling vow for the resolve of enjoyment and liberation · जपः — japa · जपध्यानमयं योगं — the yoga consisting of japa and meditation · तस्माद्देवि — therefore, O Devī · समाचरेत् — one should practise

आब्रह्मबीजदोषाश्च नियमातिक्रमोद्भवाः ।

ज्ञानाज्ञानकृताः सर्वं प्रणश्यन्ति जपात् प्रिये ॥ ६॥

६

ābrahmabijadoṣāśca niyamātikramodbhavāḥ |
jñānājñānakṛtāḥ sarvaṃ praṇaśyanti japāt priye ||

The faults from Brahmā down to the seed, arising from transgression of the rules, done knowingly or unknowingly — all perish through japa, O beloved.

WORD BY WORD आब्रह्मबीजदोषाश्च — and the faults down from Brahmā to the seed · नियमातिक्रमोद्भवाः — arising from transgression of the rules · ज्ञानाज्ञानकृताः — done knowingly or unknowingly · सर्वं — all · प्रणश्यन्ति — perish · जपात् प्रिये — through japa, O beloved

संसारे दुःखभूयिष्ठे यदीच्छेत् सिद्धिमात्मनः ।

पञ्चाङ्गोपासनेनैव मन्त्रजापी व्रजेत् सुखम् ॥ ७॥

७

saṃsāre duḥkhabhūyiṣṭhe yadīcchet siddhimātmanah |
pañcāṅgopāsanenaiva mantrajāpī vrajet sukham ||

If one desires siddhi for oneself in this world abounding in suffering — by the five-limbed worship alone the reciter of mantra attains happiness.

WORD BY WORD संसारे दुःखभूयिष्ठे — in this world abounding in suffering · यदीच्छेत् — if one desires · सिद्धिमात्मनः — siddhi for oneself · पञ्चाङ्गोपासनेनैव — by the five-limbed worship alone · मन्त्रजापी — the reciter of mantra · व्रजेत् सुखम् — attains happiness

पूजा त्रैकालिकी नित्यं जपस्तर्पणमेव च ।

होमो ब्राह्मणभुक्तिश्च पुरश्चरणमुच्यते ॥ ८॥

८

pūjā traikālikī nityaṃ japastarpaṇameva ca |
homo brāhmaṇabhuktiśca puraścaraṇamucyate ||

Daily worship at the three junctures, japa, tarpaṇa, homa, and the feeding of brāhmaṇas — this is called puraścaraṇa.

WORD BY WORD पूजा त्रैकालिकी नित्यं — daily worship at the three times · जपः — japa · तर्पणमेव च — and tarpaṇa · होमः — homa · ब्राह्मणभुक्तिश्च — and the feeding of brāhmaṇas · पुरश्चरणमुच्यते — is called puraścaraṇa

यद् यदङ्गं विहीयेत तत्संख्याद्विगुणो जपः ।
कुर्याद् द्वित्रिचतुःपञ्चसंख्यां वा साधकः प्रिये ॥ ९ ॥

9

yad yadaṅgaṃ vihiyeta tatsaṃkhyādviguṇo japaḥ |
kuryād dvitricatuhṣaṅgasaṃkhyāṃ vā sādha kaḥ priye ||

Whatever limb is omitted, the sādḥaka should perform japa of double its number, or two, three, four or five times the number, O beloved.

WORD BY WORD यद् यदङ्गं विहीयेत – whatever limb is omitted • तत्संख्याद्विगुणः जपः – japa double its number • कुर्याद् – one should perform • द्वित्रिचतुःपञ्चसंख्यां वा – or two, three, four or five times the number • साधकः प्रिये – the sādḥaka, O beloved

कुर्वीत चाङ्गसिद्ध्यर्थं तदशक्तौ स भक्तितः ।
तच्चेदङ्गं विहीयेत मन्त्री नेष्टमवाप्नुयात् ॥ १०॥

୨୦

*kurvīta cāṅgasiddhyarthaṃ tadaśaktau sa bhaktitaḥ |
taccedaṅgaṃ vihiyeta mantrī neṣṭamavāpnuyāt ||*

One should perform it with devotion for the accomplishment of the limbs when one is unable to do them; if that limb is omitted, the mantrin does not obtain what he desires.

WORD BY WORD कुर्वीत – one should perform · चाङ्गसिद्ध्यर्थ – for the accomplishment of the limbs · तदशक्तौ – when unable to do so · स भक्तितः – that with devotion · तच्चेदङ्गं विहीयेत – if that limb is omitted · मन्त्री – the mantrin · नेष्टमवाप्नुयात् – does not obtain what is desired

अन्नैश्चतुर्विधैर्देवि पदार्थैः षड्रसान्वितैः ।
सुभोजितेषु विप्रेषु सर्वं हि सफलं भवेत् ॥ ११ ॥

୨୨

annaiścaturvidhairdevi padārthaiḥ śaḍrasānvitaiḥ |
subhojiteṣu vipreṣu sarvaṃ hi saphalaṃ bhavet ||

When brāhmaṇas have been well fed, O Devī, with the four kinds of food and dishes endowed with the six flavours, everything indeed becomes fruitful.

WORD BY WORD अन्नश्चतुर्विधैर्देवि – with the four kinds of food, O Devī · पदार्थः षड्रसान्वितैः – with dishes endowed with the six flavours · सुभोजितेषु विप्रेषु – when brāhmaṇas have been well fed · सर्वं हि सफलं भवेत् – everything indeed becomes fruitful

सम्यक्सिद्धैकमन्त्रस्य पञ्चाङ्गोपासनेन च ।
सर्वमन्त्राश्च सिध्यन्ति त्वत्प्रसादात् कुलेश्वरि ॥ १२ ॥

१२

samyaksiddhaikamantrasya pañcāṅgopāsanena ca |
sarvamantrāśca sidhyanti tvatprasādāt kuleśvari ||

For one whose single mantra is fully perfected through the five-limbed worship, all mantras become perfected by your grace, O Kuleśvari.

WORD BY WORD सम्यक्सिद्धैकमन्त्रस्य — of one whose single mantra is fully perfected · पञ्चाङ्गोपासनेन च — and by the five-limbed worship · सर्वमन्त्राश्च सिध्यन्ति — all mantras become perfected · त्वत्प्रसादात् — by your grace · कुलेश्वरि — O Kuleśvari

उपदेशस्य सामर्थ्यात् श्रीगुरोश्च प्रसादतः ।
मन्त्रप्रभावाद्भक्त्या च मन्त्रसिद्धिः प्रजायते ॥ १३ ॥

१३

upadeśasya sāmartyāt śrīgurośca prasādāt |
mantraprabhāvādbhaktyā ca mantrasiddhiḥ prajāyate ||

From the power of the instruction, from the grace of the Śrī Guru, from the potency of the mantra and from devotion, mantra-siddhi arises.

WORD BY WORD उपदेशस्य सामर्थ्यात् — from the power of the instruction · श्रीगुरोश्च प्रसादतः — and from the grace of the Śrī Guru · मन्त्रप्रभावाद् — from the potency of the mantra · भक्त्या च — and from devotion · मन्त्रसिद्धिः प्रजायते — mantra-siddhi arises

सिद्धमन्त्राद् गुरोर्लब्धो मन्त्रो यः सिद्धिभाग्भवेत् ।
पूर्वजन्मकृताभ्यासान्मन्त्रो वा शीघ्रसिद्धिदः ॥ १४ ॥

१४

siddhamantrād gurorlabdho mantrō yaḥ siddhibhāgbhavet |
pūrvajanmakṛtābhyāsānmantrō vā śīghrasiddhidah ||

A mantra received from a guru whose mantra is perfected partakes of siddhi; or a mantra practised in a previous birth gives swift siddhi.

WORD BY WORD सिद्धमन्त्राद् गुरोः — from a guru whose mantra is perfected · लब्धः मन्त्रः यः — the mantra that is received · सिद्धिभाग्भवेत् — partakes of siddhi · पूर्वजन्मकृताभ्यासात् — from practice done in a previous birth · मन्त्रः वा — or a mantra · शीघ्रसिद्धिदः — gives swift siddhi

दीक्षापूर्वं कुलेशानि पारम्पर्यक्रमागतम् ।
न्यायलब्धश्च यो मन्त्रः स च सिद्धो न संशयः ॥ १५॥

१५

*dīkṣāpūrvam kuleśāni pāramparyakramāgatam |
nyāyalabdhāśca yo mantraḥ sa ca siddho na saṁśayaḥ ||*

O Mistress of the Kula, the mantra preceded by dīkṣā, come down through the succession of the lineage and rightly obtained — that is perfected, no doubt.

WORD BY WORD दीक्षापूर्वं — preceded by dīkṣā · कुलेशानि — O Mistress of the Kula · पारम्पर्यक्रमागतम् — come down through the sequence of lineage · न्यायलब्धश्च यः मन्त्रः — and the mantra that is rightly obtained · स च सिद्धः — that is perfected · न संशयः — no doubt

मासमात्रं जपेन्मन्त्रं भूतलिप्या तु संपुटम् ।
क्रमोत्क्रमात् सहस्रन्तु तस्य सिद्धो भवेन्मनुः ॥ १६॥

१६

*māsamātram japenmantram bhūtalipyā tu saṁpuṭam |
kramotkramāt sahasrantu tasya siddho bhavenmanuḥ ||*

For a month only one should recite the mantra a thousand times, enclosed in the bhūtalipi in direct and reverse order; his mantra becomes perfected.

WORD BY WORD मासमात्रं — for a month only · जपेन्मन्त्रं — one should recite the mantra · भूतलिप्या तु संपुटम् — enclosed in the bhūtalipi · क्रमोत्क्रमात् — in direct and reverse order · सहस्रन्तु — a thousand times · तस्य — his · सिद्धः भवेन्मनुः — mantra becomes perfected

त्रिषष्ट्यक्षरसंयुक्तमातृकाक्षरसंपुटम् ।

१७

मण्डलं पूजयेन्मन्त्रं मातृकावर्णमुच्चरन् ॥ १७ ॥

*triṣaṣṭyakṣarasamyuktamātrkākṣarasamputam |
maṇḍalam pūjāyēnmantram mātṛkāvarṇamuccaran ||*

Uttering the letters of the mātṛkā, one should worship the maṇḍala with the mantra enclosed in the mātṛkā letters joined with its sixty-three letters.

WORD BY WORD त्रिषष्ट्यक्षरसंयुक्तमातृकाक्षरसंपुटम् — enclosed in the letters of the mātṛkā joined with its sixty-three letters · मण्डलं पूजयेत् — one should worship the maṇḍala · मन्त्रं — the mantra · मातृकावर्णमुच्चरन् — uttering the letters of the mātṛkā

मातृकाजपमात्रेण मन्त्राणां कोटिकोटयः ।

१८

जपिताः स्युर्न सन्देहो यतः सर्वं तदुद्भवम् ॥ १८ ॥

*mātṛkājapamātreṇa mantrāṇāṃ koṭikoṭayaḥ |
japitāḥ syurna sandeho yataḥ sarvaṃ tadudbhavam ||*

By the mere japa of the mātṛkā, crores of crores of mantras are recited, no doubt, since everything arises from it.

WORD BY WORD मातृकाजपमात्रेण — by the mere japa of the mātṛkā · मन्त्राणां कोटिकोटयः — crores of crores of mantras · जपिताः स्युः — are recited · न सन्देहः — no doubt · यतः — since · सर्वं तदुद्भवम् — everything arises from it

अनेककोटिमन्त्राणि चित्ताकुलकराणि च ।

१९

मन्त्रं गुरुकृपाप्राप्तमेकं स्यात् सर्वसिद्धिदम् ॥ १९ ॥

*anekakoṭimantrāṇi cittākulakarāṇi ca |
mantram gurukṛpāprāptamekaṃ syāt sarvasiddhidam ||*

Many crores of mantras only bewilder the mind; one mantra obtained by the grace of the guru gives all siddhis.

WORD BY WORD अनेककोटिमन्त्राणि — many crores of mantras · चित्ताकुलकराणि च — only bewilder the mind · मन्त्रं गुरुकृपाप्राप्तमेकं — one mantra obtained by the guru's grace · स्यात् सर्वसिद्धिदम् — gives all siddhis

यदृच्छया श्रुतं मन्त्रं दृष्टेनापि छलेन च ।

पत्रे स्थितं वा चाध्याप्य तज्जपः स्यादनर्थकृत् ॥ २०॥

२०

*yadr̥ccayā śrutaṃ mantraṃ dṛṣṭenāpi chalenā ca |
patre sthitaṃ vā cādhyāpya tajjapaḥ syādanarthakṛt ||*

A mantra heard by chance, or seen, or got by deceit, or found written on a leaf, or learnt by having it taught — its japa brings harm.

WORD BY WORD यदृच्छया श्रुतं मन्त्रं — a mantra heard by chance · दृष्टेनापि — or seen · छलेन च — or by deceit · पत्रे स्थितं वा — or found on a leaf · चाध्याप्य — or by having it taught · तज्जपः — its japa · स्यादनर्थकृत् — brings harm

पुस्तके लिखितान्मन्त्रान् विलोक्य प्रजपन्ति ये ।

ब्रह्महत्यासमं तेषां पातकं व्याधिदुःखदम् ॥ २१॥

२१

*pustake likhitānmantrān vilokya prajapanti ye |
brahmahatyāsamaṃ teṣāṃ pātakaṃ vyādhidukḥkadam ||*

Those who recite mantras looking at them written in a book — their sin is equal to the killing of a brāhmaṇa, and brings disease and sorrow.

WORD BY WORD पुस्तके लिखितान्मन्त्रान् — mantras written in a book · विलोक्य — looking at · प्रजपन्ति ये — those who recite · ब्रह्महत्यासमं — equal to the killing of a brāhmaṇa · तेषां पातकं — their sin · व्याधिदुःखदम् — bringing disease and sorrow

पुण्यक्षेत्रं नदीतीरं गुहा पर्वतमस्तकम् ।

तीर्थप्रदेशाः सिन्धूनां सङ्गमः पावनं वनम् ॥ २२॥

२२

*puṇyakṣetraṃ naditīraṃ guhā parvatamastakam |
tīrthapradeśāḥ sindhūnāṃ saṅgamaḥ pāvanaṃ vanam ||*

A holy field, a river bank, a cave, a mountain top, places of pilgrimage, the confluence of rivers, a pure forest,

WORD BY WORD पुण्यक्षेत्रं — a holy field · नदीतीरं — a river bank · गुहा — a cave · पर्वतमस्तकम् — a mountain top · तीर्थप्रदेशाः — places of pilgrimage · सिन्धूनां सङ्गमः — the confluence of rivers · पावनं वनम् — a pure forest

उद्यानानि विविक्तानि विल्वमूलं तटं गिरेः ।

देवतायतनं कूलं समुद्रस्य निजं गृहम् ॥ २३ ॥

२३

*udyānāni viviktāni vilvamūlaṃ taṭaṃ gireḥ |
devatāyatanaṃ kūlaṃ samudrasya nijam gṛham ||*

secluded gardens, the foot of a bilva tree, the slope of a hill, a temple of a deity, the shore of the ocean, one's own house —

WORD BY WORD उद्यानानि विविक्तानि — secluded gardens · विल्वमूलं — the foot of a bilva tree · तटं गिरेः — the slope of a hill · देवतायतनं — a temple of a deity · कूलं समुद्रस्य — the shore of the ocean · निजं गृहम् — one's own house

साधनेषु प्रशस्तानि स्थानान्येतानि मन्त्रिणाम् ।

अथवा निवसेत्तत्र यत्र चित्तं प्रसीदति ॥ २४ ॥

२४

*sādhaneṣu praśastāni sthānānyetāni mantriṇām |
athavā nivasettatra yatra cittam prasīdati ||*

these are the places commended for the sādhanas of mantrins; or else one should dwell wherever the mind is at peace.

WORD BY WORD साधनेषु प्रशस्तानि — commended for sādhanas · स्थानान्येतानि — these places · मन्त्रिणाम् — for mantrins · अथवा — or else · निवसेत्तत्र — one should dwell there · यत्र चित्तं प्रसीदति — where the mind is at peace

सूर्यस्याग्नेर्गुरोरिन्दोर्दीपस्य च जलस्य च ।

गोविप्रकुलवृक्षाणां सन्निधौ शस्यते जपः ॥ २५ ॥

२५

*sūryasyāgnergurorindordīpasya ca jalasya ca |
goviprakulavr̥kṣāṇām sannidhau śasyate japaḥ ||*

Japa is commended in the presence of the sun, fire, the guru, the moon, a lamp, water, cows, brāhmaṇas and kula trees.

WORD BY WORD सूर्यस्य — of the sun · अग्नेः — of fire · गुरोः — of the guru · इन्दोः — of the moon · दीपस्य च — and of a lamp · जलस्य च — and of water · गोविप्रकुलवृक्षाणां — of cows, brāhmaṇas and kula trees · सन्निधौ — in the presence · शस्यते जपः — japa is commended

गृहे शतगुणं विद्याद् गोष्ठे लक्षगुणं भवेत् ।
कोटिर्देवालये पुण्यमनन्तं शिवसन्निधौ ॥ २६ ॥

२६

*gr̥he śatagaṇaṃ vidyād goṣṭhe lakṣagaṇaṃ bhavet |
koṭirdevālaye puṇyamanantaṃ śivasannidhau ||*

Know it to be a hundredfold in a house, a lakh-fold in a cowshed, a crore-fold in a temple, and of endless merit in the presence of Śiva.

WORD BY WORD गृहे शतगुणं विद्याद् — know it to be a hundredfold in a house · गोष्ठे लक्षगुणं भवेत् — in a cowshed it is a lakh-fold · कोटिर्देवालये — a crore-fold in a temple · पुण्यमनन्तं — the merit is endless · शिवसन्निधौ — in the presence of Śiva

म्लेच्छदुष्टमृगव्यालशङ्कातङ्कविवर्जितः ।
एकान्तपावने निन्दारहिते भक्तिसंयुते ॥ २७ ॥

२७

*mlecchaduṣṭamṛgavyālaśaṅkātaṅkavivarjitaḥ |
ekāntapāvane nindārahite bhaktisaṃyute ||*

Free from the fear and dread of mlecchas, wicked men, wild beasts and snakes, in a secluded pure place without censure and endowed with devotion,

WORD BY WORD म्लेच्छदुष्टमृगव्यालशङ्कातङ्कविवर्जितः — free from the fear and dread of mlecchas, wicked men, beasts and snakes · एकान्तपावने — in a secluded and pure place · निन्दारहिते — free from censure · भक्तिसंयुते — endowed with devotion

स्वदेशे धार्मिके देशे सुभिक्षे निरुपद्रवे ।
राजभक्तजनस्थाने निवसेत्तापसाश्रये ॥ २८ ॥

२८

*svadeśe dhārmike deśe subhikṣe nirupadrave |
rājabhaktajanasthāne nivasettāpasāśraye ||*

in one's own country, in a righteous land where food is plentiful and there is no disturbance, in a place whose people are loyal to the king, one should dwell in a hermitage of ascetics.

WORD BY WORD स्वदेशे — in one's own country · धार्मिके देशे — in a righteous land · सुभिक्षे — where food is plentiful · निरुपद्रवे — free from disturbance · राजभक्तजनस्थाने — in a place whose people are loyal to the king · निवसेत् — one should dwell · तापसाश्रये — in a hermitage of ascetics

राजानः सचिवा राज्ञां पुरुषाः प्रभवो जनाः ।
चरन्ति येन मार्गेण न वसेत्तत्र मन्त्रवित् ॥ २९ ॥

२९

*rājānaḥ sacivā rājñāṃ puruṣāḥ prabhavo janāḥ |
caranti yena mārgēṇa na vasettatra mantravit ||*

By whatever road kings, ministers of kings, their men and powerful people move — there the knower of mantra should not dwell.

WORD BY WORD राजानः — kings · सचिवा राज्ञां — ministers of kings · पुरुषाः — their men · प्रभवः जनाः — powerful people · चरन्ति येन मार्गेण — by whatever road they move · न वसेत्तत्र — one should not dwell there · मन्त्रवित् — the knower of mantra

जीर्णदिवालयोद्यानगृहवृक्षतलेषु च ।
नदीतडागकूपेषु भूच्छिद्रादिषु नो वसेत् ॥ ३० ॥

३०

*jīrṇadevālayodyānagrḥavrṣṭataleṣu ca |
nadītaḍāgakūpeṣu bhūcchidrādiṣu no vaset ||*

One should not dwell in a ruined temple, garden or house, under a tree, at rivers, ponds or wells, or in holes in the ground and the like.

WORD BY WORD जीर्णदिवालयोद्यानगृहवृक्षतलेषु च — in a ruined temple, garden or house, or under a tree · नदीतडागकूपेषु — at rivers, ponds and wells · भूच्छिद्रादिषु — in holes in the ground and the like · नो वसेत् — one should not dwell

दीपनाथमयष्ट्वा यो जपपूजादिकं चरेत् ।
तत्फलं गृह्यते तेन तस्यायासः फलं भवेत् ॥ ३१ ॥

३१

*dīpanāthamayaṣṭvā yo japapūjādikaṃ caret |
tatphalaṃ grhyate tena tasyāyāsaḥ phalaṃ bhavet ||*

Whoever performs japa, worship and the rest without having worshipped the Lord of the Lamp — its fruit is taken by that one; his only fruit is the labour.

WORD BY WORD दीपनाथमयष्ट्वा — without having worshipped the lord of the lamp · यः — who · जपपूजादिकं चरेत् — performs japa, worship and the rest · तत्फलं गृह्यते तेन — its fruit is taken by him · तस्यायासः फलं भवेत् — his only fruit is the labour

वंशाश्मधरणीदारुतृणपल्लवनिर्मितम् ।
वर्जयेदासनं धीमान् दारिद्र्यव्याधिदुःखदम् ॥ ३२ ॥

३२

vaṃśāśmadharaṇīdārutṛṇapallavanirmitam |
varjayedāsanam dhīmān dāridryavyādhidukḥkhamam ||

The wise one should avoid a seat made of bamboo, stone, bare earth, wood, grass or leaves, which brings poverty, disease and sorrow.

WORD BY WORD वंशाश्मधरणीदारुतृणपल्लवनिर्मितम् — made of bamboo, stone, bare earth, wood, grass or leaves · वर्जयेदासनं — one should avoid such a seat · धीमान् — the wise one · दारिद्र्यव्याधिदुःखदम् — which brings poverty, disease and sorrow

तूलकम्बलवस्त्राणां सिंहव्याघ्रमृगाजिनम् ।
कल्पयेदासनं धीमान् सौभाग्यज्ञानवृद्धिदम् ॥ ३३ ॥

३३

tūlakambalavastrāṇāṃ siṃhavyāghramṛgājinaṃ |
kalpayedāsanam dhīmān saubhāgyajñānavṛddhidam ||

The wise one should make a seat of cotton, wool or cloth, or of the skin of a lion, tiger or deer, which increases good fortune and knowledge.

WORD BY WORD तूलकम्बलवस्त्राणां — of cotton, wool or cloth · सिंहव्याघ्रमृगाजिनम् — the skin of a lion, tiger or deer · कल्पयेदासनं — one should make a seat · धीमान् — the wise one · सौभाग्यज्ञानवृद्धिदम् — which increases good fortune and knowledge

पद्मस्वस्तिकवीरादिष्वासनेषूपविश्य च ।
जपार्चनादिकं कुर्यादन्यथा निष्फलं भवेत् ॥ ३४ ॥

३४

padmasvastikavīrādiṣvāsaneṣūpaviśya ca |
japārcanādikaṃ kuryādanyathā niṣphalaṃ bhavet ||

Having sat in the padma, svastika, vīra or another posture, one should perform japa, worship and the rest; otherwise it becomes fruitless.

WORD BY WORD पद्मस्वस्तिकवीरादिषु — in padma, svastika, vīra and the other · आसनेषूपविश्य च — having sat in the postures · जपार्चनादिकं कुर्याद् — one should perform japa, worship and the rest · अन्यथा — otherwise · निष्फलं भवेत् — it becomes fruitless

द्वादशावर्तयन् बुद्ध्या प्रणवन्तु त्रिमात्रकम् ।
मुञ्चेत् पिङ्गलाया वायुमन्तःस्थं रेचको भवेत् ॥ ३५ ॥

३५

*dvādaśāvartayan buddhyā praṇavantu trimātrakam |
muñcet piṅgalāyā vāyumantaḥsthaṁ recako bhavet ||*

Mentally repeating the praṇava of three mātṛās twelve times, one should release the breath held within through the piṅgalā: this is recaka.

WORD BY WORD द्वादशावर्तयन् — repeating twelve times · बुद्ध्या — mentally · प्रणवन्तु त्रिमात्रकम् — the praṇava of three mātṛās · मुञ्चेत् पिङ्गलाया — one should release through the piṅgalā · वायुमन्तःस्थं — the breath held within · रेचकः भवेत् — this is recaka

षोडशावर्तयन् तारं पूरयेद् बाह्यमारुतम् ।
शनकैरिडया बद्ध्वा पूरकं परिकीर्तितम् ॥ ३६ ॥

३६

*ṣoḍaśāvartayan tāraṁ pūrayed bāhyamārutam |
śanakairiḍayā baddhvā pūrakaṁ parikīrtitam ||*

Repeating the tāra sixteen times, one should slowly draw in the outer air through the iḍā and hold it: this is declared to be pūraka.

WORD BY WORD षोडशावर्तयन् तारं — repeating the tāra sixteen times · पूरयेद् बाह्यमारुतम् — one should draw in the outer air · शनकैरिडया — slowly through the iḍā · बद्ध्वा — holding · पूरकं परिकीर्तितम् — this is declared to be pūraka

द्वादशावर्तयन् तारं वायुं मध्ये च कुम्भयेत् ।
शोषयेद्वायुबीजेन देहशोषणमीरितम् ॥ ३७ ॥

३७

*dvādaśāvartayan tāraṁ vāyuṁ madhye ca kumbhayet |
śoṣayedvāyubījena dehaśoṣaṇamīritam ||*

Repeating the tāra twelve times, one should hold the breath in the middle and dry (the body) with the seed of wind: this is called the drying of the body.

WORD BY WORD द्वादशावर्तयन् तारं — repeating the tāra twelve times · वायुं मध्ये च कुम्भयेत् — one should hold the breath in the middle · शोषयेद्वायुबीजेन — one should dry with the seed of wind · देहशोषणमीरितम् — this is called the drying of the body

पुनश्च पूर्ववद्वायुं विरेच्यापूर्य कुम्भयेत् ।
दहेत् दहनबीजेन देहदाहनमीरितम् ॥ ३८ ॥

३८

*punaśca pūrvavadvāyum virecyāpūrya kumbhayet |
dahet dahanabijena dehadāhanamīritam ||*

Again as before, having exhaled, inhaled and retained the breath, one should burn (the body) with the seed of fire: this is called the burning of the body.

WORD BY WORD पुनश्च पूर्ववद् — again as before · वायुं विरेच्य — having exhaled the breath · आपूर्य — having inhaled · कुम्भयेत् — one should retain · दहेत् दहनबीजेन — one should burn with the seed of fire · देहदाहनमीरितम् — this is called the burning of the body

पुनश्च पूर्ववद्वायुं विरेच्यापूर्य कुम्भयेत् ।
शिवकुण्डलिनीयोगस्यन्दनामृतधारया ।

३९

आपादमस्तकं देवि प्लावयेत् प्लावनं भवेत् ॥ ३९ ॥

*punaśca pūrvavadvāyum virecyāpūrya kumbhayet |
śivakuṇḍalinīyogasyandanāmṛtadhārāyā |
āpādamastakam devī plāvayet plāvanam bhavet ||*

Again as before, having exhaled, inhaled and retained the breath, one should flood (the body) from foot to head, O Devī, with the stream of nectar flowing from the union of Śiva and Kuṇḍalinī: this is the flooding.

WORD BY WORD पुनश्च पूर्ववद् — again as before · वायुं विरेच्य — having exhaled the breath · आपूर्य — having inhaled · कुम्भयेत् — one should retain · शिवकुण्डलिनीयोगस्यन्दनामृतधारया — with the stream of nectar flowing from the union of Śiva and Kuṇḍalinī · आपादमस्तकं देवि — from foot to head, O Devī · प्लावयेत् — one should flood · प्लावनं भवेत् — this is the flooding

जपध्यानं विनाऽगर्भः सगर्भस्तद्विपर्ययात् ।
अगर्भाद् गर्भसंयुक्तः प्राणायामः शताधिकः ॥ ४० ॥

४०

*japadhyānaṃ vinā'garbhaḥ sagarbhasṭadviparyayāt |
agarbhāḍ garbhasamyuktaḥ prāṇāyāmaḥ śatādhikaḥ ||*

Without japa and meditation it is agarbha; by the reverse of that it is sagarbha. Prāṇāyāma joined with garbha is a hundred times greater than agarbha.

WORD BY WORD जपध्यानं विना — without japa and meditation · अगर्भः — it is agarbha · सगर्भः — sagarbha · तद्विपर्ययात् — by the reverse of that · अगर्भाद् — than agarbha · गर्भसंयुक्तः प्राणायामः — prāṇāyāma joined with garbha · शताधिकः — is a hundred times greater

तपांसि तीर्थयात्राद्या मखदानव्रतादयः ।
प्राणायामस्य तस्यैते कलां नार्हन्ति षोडशीम् ॥ ४१ ॥

४१

*tapāṃsi tīrthayātrādyā makhadānavratādayaḥ |
prāṇāyāmasya tasyaite kalāṃ nārhanṭi ṣoḍaśīm ||*

Austerities, pilgrimages and the like, sacrifices, gifts, vows and the rest — these are not worth a sixteenth part of that prāṇāyāma.

WORD BY WORD तपांसि — austerities · तीर्थयात्राद्याः — pilgrimages and the like · मखदानव्रतादयः — sacrifices, gifts, vows and the rest · प्राणायामस्य तस्य — of that prāṇāyāma · एते — these · कलां नार्हन्ति षोडशीम् — are not worth a sixteenth part

मानसं वाचिकं पापं कायिकं वापि यत् कृतम् ।
तत् सर्वं निदहेच्छीघ्रं प्राणायामत्रयं शिवे ॥ ४२ ॥

४२

*mānasaṃ vācikaṃ pāpaṃ kāyikaṃ vāpi yat kṛtam |
tat sarvaṃ nirdahecchighraṃ prāṇāyāmatrayaṃ śive ||*

Whatever sin has been done by mind, speech or body — three prāṇāyāmas swiftly burn all that away, O Śivā.

WORD BY WORD मानसं वाचिकं पापं — sin of mind and speech · कायिकं वापि — or of body · यत् कृतम् — whatever has been done · तत् सर्वं निदहेच्छीघ्रं — all that is swiftly burnt away · प्राणायामत्रयं — by three prāṇāyāmas · शिवे — O Śivā

दह्यते ध्मार्यमानानां धातूनाञ्च यथा मलम् ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य संयमात् ॥ ४३॥

४३

*dahyate dhmāryamānānām dhātūnāñca yathā malam |
tathendriyāṇām dahyante doṣāḥ prāṇasya saṁyamāt ||*

As the dross of metals being smelted is burnt away, so the faults of the senses are burnt away by restraint of the breath.

WORD BY WORD दह्यते — is burnt away · ध्मार्यमानानां धातूनाञ्च — of metals being smelted · यथा मलम् — as the dross · तथेन्द्रियाणां — so of the senses · दह्यन्ते दोषाः — the faults are burnt away · प्राणस्य संयमात् — by restraint of the breath

प्राणायामैर्विशुद्धात्मा यद् यत् कर्म करोति हि ।
तत्तत् फलत्यसन्देहस्त्वप्रयत्नेन वा कृतम् ॥ ४४॥

४४

*prāṇāyāmairviśuddhātmā yad yat karma karoti hi |
tattat phalatyasandehastvaprayatnena vā kṛtam ||*

One whose self is purified by prāṇāyāmas — whatever act he does bears fruit without doubt, even if done without effort.

WORD BY WORD प्राणायामैर्विशुद्धात्मा — one whose self is purified by prāṇāyāmas · यद् यत् कर्म करोति हि — whatever act he does · तत्तत् फलति — that bears fruit · असन्देहः — without doubt · तु अप्रयत्नेन वा कृतम् — even if done without effort

आगमोक्तेन मार्गेणाभ्यासं नित्यं करोति यः ।
देवताभावमाप्नोति मन्त्रसिद्धिः प्रजायते ॥ ४५॥

४५

*āgamoktena mārgēṇābhyāsaṁ nityaṁ karoti yaḥ |
devatābhāvamāpnoti mantrasiddhiḥ prajāyate ||*

Whoever practises daily by the path declared in the Āgamas attains the state of the deity, and mantra-siddhi arises.

WORD BY WORD आगमोक्तेन मार्गेण — by the path declared in the Āgamas · अभ्यासं नित्यं करोति यः — who practises daily · देवताभावमाप्नोति — attains the state of the deity · मन्त्रसिद्धिः प्रजायते — mantra-siddhi arises

यो न्यासकवचच्छन्दो मन्त्रं जपति तं प्रिये ।

विघ्ना दृष्ट्वा पलायन्ते सिंहं दृष्ट्वा यथा गजाः ॥ ४६ ॥

४६

*yo nyāsakavacacchando mantram japati tam priye |
vighnā drṣṭvā palāyante siṃhaṃ drṣṭvā yathā gajāḥ ||*

Whoever recites the mantra with nyāsa, kavaca and chandas — obstacles flee at the sight of him, O beloved, as elephants at the sight of a lion.

WORD BY WORD यः — who · न्यासकवचच्छन्दः — with nyāsa, kavaca and chandas · मन्त्रं जपति — recites the mantra · तं प्रिये — him, O beloved · विघ्ना दृष्ट्वा पलायन्ते — obstacles flee at the sight of · सिंहं दृष्ट्वा यथा गजाः — as elephants at the sight of a lion

अकृत्वा न्यासजालं यो मूढात्मा प्रजपेन्मनुम् ।

वाध्यते सर्वविघ्नैश्च व्याघ्रैर्मृगशिशुर्यथा ॥ ४७ ॥

४७

*akṛtvā nyāsajālaṃ yo mūḍhātmā prajapenmanum |
vādyate sarvavighnaiśca vyāghrairmṛgaśisuryathā ||*

The fool who recites the mantra without performing the web of nyāsas is harassed by all obstacles, as a fawn by tigers.

WORD BY WORD अकृत्वा न्यासजालं — without performing the web of nyāsas · यः मूढात्मा — the fool who · प्रजपेन्मनुम् — recites the mantra · वाध्यते सर्वविघ्नैश्च — is harassed by all obstacles · व्याघ्रैर्मृगशिशुर्यथा — as a fawn by tigers

अक्षमाला द्विधा प्रोक्ता कल्पिताऽकल्पितेति च ।

कल्पिता मणिभिः कृप्ता मातृका स्यादकल्पिता ॥ ४८ ॥

४८

*akṣamālā dvidhā proktā kalpitā'kalpiteti ca |
kalpitā maṇibhiḥ kṛptā mātṛkā syādakalpitā ||*

The akṣamālā is said to be twofold, kalpitā (constructed) and akalpitā (unconstructed); the kalpitā is formed of beads, the mātṛkā is the akalpitā.

WORD BY WORD अक्षमाला द्विधा प्रोक्ता — the akṣamālā is said to be twofold · कल्पिता अकल्पिता इति च — as kalpitā and akalpitā · कल्पिता मणिभिः कृप्ता — the kalpitā is formed of beads · मातृका स्यादकल्पिता — the mātṛkā is the akalpitā

आदिक्षान्ताक्षवर्णत्वादक्षमालेति कीर्तिता ।
 अनुलोमविलोमाभ्यां गणयेन्मन्त्रवित्तमः ॥ ४९ ॥

४९

*ādikṣāntākṣavarṇatvādakṣamāleti kīrtitā |
 anulomavilomābhyāṃ gaṇayenmantravittamaḥ ||*

Because it consists of the letters (akṣa) from a to kṣa, it is called akṣamālā; the best knower of mantra should count it in direct and reverse order.

WORD BY WORD आदिक्षान्ताक्षवर्णत्वात् — because it consists of the letters (akṣa) from a to kṣa · अक्षमालेति कीर्तिता — it is called akṣamālā · अनुलोमविलोमाभ्यां — in direct and reverse order · गणयेत् — one should count · मन्त्रवित्तमः — the best knower of mantra

एकैकमङ्गुलीभिः स्याद्रेखाभिर्दशधा फलम् ।
 मणिभिः शतसाहस्रं माणिक्याऽनन्तमुच्यते ॥ ५० ॥

५०

*ekaikamaṅgulībhiḥ syādrekhābhirdaśadhā phalam |
 maṇibhiḥ śatasāhasraṃ māṇikyā'nantamucyate ||*

With the fingers the fruit is single, with the finger-lines tenfold, with beads a hundred thousandfold, and with rubies it is said to be endless.

WORD BY WORD एकैकं — single · अङ्गुलीभिः स्यात् — the fruit is with the fingers · रेखाभिः दशधा फलम् — tenfold with the finger-lines · मणिभिः शतसाहस्रं — a hundred thousandfold with beads · माणिक्यात् अनन्तमुच्यते — with rubies it is said to be endless

त्रिंशद्भिः स्याद्भनं पुष्टिः सप्तविंशतिभिर्भवेत् ।

पञ्चविंशतिभिर्मोक्षं पञ्चदश्याभिचारके ।

५१

पञ्चाशद्भिः कुलेशानि सर्वसिद्धिरुदीरिता ॥ ५१ ॥

*triṁśadbhiḥ syāddhanaṁ puṣṭiḥ saptaviṁśatibhirbhavet |
pañcaviṁśatibhirmokṣaṁ pañcadaśyābhicārake |
pañcāśadbhiḥ kuleśāni sarvasiddhirudīritā ||*

With thirty beads comes wealth, with twenty-seven nourishment, with twenty-five liberation, fifteen in abhicāra; with fifty, O Mistress of the Kula, all siddhis are declared.

WORD BY WORD त्रिंशद्भिः स्याद्भनं — with thirty (beads) comes wealth · पुष्टिः सप्तविंशतिभिर्भवेत् — with twenty-seven comes nourishment · पञ्चविंशतिभिर्मोक्षं — with twenty-five, liberation · पञ्चदश्याभिचारके — fifteen in abhicāra · पञ्चाशद्भिः कुलेशानि — with fifty, O Mistress of the Kula · सर्वसिद्धिरुदीरिता — all siddhis are declared

अङ्गुष्ठेन च मोक्षः स्यात्तर्जनी शत्रुनाशिनी ।

मध्यमां धनदां विद्यात् शान्तिकर्मण्यनामिका ।

५२

कनिष्ठा स्तम्भन्याकर्षण्यङ्गुली सुप्रकीर्तिता ॥ ५२ ॥

*aṅguṣṭhena ca mokṣaḥ syāttarjanī śatrunāśinī |
madhyamāṁ dhanadāṁ vidyāt śāntikarmaṇyanāmikā |
kaniṣṭhā stambhanyākṛṣṇaṅgūlī suprakīrtitā ||*

With the thumb comes liberation, the forefinger destroys enemies, know the middle finger to give wealth, the ring finger is for rites of pacification, and the little finger is well declared to paralyse and attract.

WORD BY WORD अङ्गुष्ठेन च मोक्षः स्यात् — with the thumb comes liberation · तर्जनी शत्रुनाशिनी — the forefinger destroys enemies · मध्यमां धनदां विद्यात् — know the middle finger to give wealth · शान्तिकर्मणि अनामिका — the ring finger in rites of pacification · कनिष्ठा — the little finger · स्तम्भनी आकर्षणी — paralyses and attracts · अङ्गुली सुप्रकीर्तिता — the finger is well declared

एतज्जपिष्यामीत्यादौ सङ्कल्प्य मन्त्रवित्तमः ।
स्थिरासनो जपित्वाऽथ देव्यै सोदकमर्पयेत् ॥ ५३ ॥

५३

etajjapiṣyāmītyādau saṅkalpya mantravittamaḥ |
sthirāsano japitvā'tha devyai sodakamarpayet ||

Having first resolved "I shall recite this much", the best knower of mantra, seated firmly, should recite and then offer it with water to the Devī.

WORD BY WORD एतज्जपिष्यामि इति — "I shall recite this much" · आदौ सङ्कल्प्य — having first resolved · मन्त्रवित्तमः — the best knower of mantra · स्थिरासनः — seated firmly · जपित्वा अथ — having recited · देव्यै — to the Devī · सोदकमर्पयेत् — should offer it with water

उच्चैर्जपोऽधमः प्रोक्त उपांशुर्मध्यमः स्मृतः ।
उत्तमो मानसो देवि त्रिविधः कथितो जपः ॥ ५४ ॥

५४

uccairjapo'dhamaḥ prokta upāṁśurmadhyamaḥ smṛtaḥ |
uttamo mānaso devi trividhaḥ kathito japaḥ ||

Loud japa is said to be the lowest, whispered japa is held to be middling, mental japa is the highest, O Devī; thus japa is declared to be threefold.

WORD BY WORD उच्चैर्जपः अधमः प्रोक्तः — loud japa is said to be the lowest · उपांशुर्मध्यमः स्मृतः — whispered japa is held to be middling · उत्तमः मानसः देवि — mental japa is the highest, O Devī · त्रिविधः कथितः जपः — japa is declared to be threefold

अतिह्रस्वो व्याधिहेतुरतिदीर्घस्तपःक्षयः ।
अक्षराक्षरसंयुक्तो यो मन्त्रः स न सिध्यति ॥ ५५ ॥

५५

atihrasvo vyādhīheturatidīrghastapaḥkṣayaḥ |
akṣarākṣarasamyukto yo mantraḥ sa na sidhyati ||

Too short, it causes disease; too long, it wastes one's tapas; the mantra recited with its letters run into one another does not succeed.

WORD BY WORD अतिह्रस्वः व्याधिहेतुः — too short causes disease · अतिदीर्घः तपःक्षयः — too long wastes one's tapas · अक्षराक्षरसंयुक्तः — with letters run into letters · यः मन्त्रः — the mantra which · स न सिध्यति — does not succeed

मनसा यः स्मरेत् स्तोत्रं वचसा वा मनुं जपेत् ।
उभयं निष्फलं देवि भिन्नभाण्डोदकं यथा ॥ ५६ ॥

५६

manasā yaḥ smaret stotraṁ vacasā vā manuṁ japet |
ubhayaṁ niṣphalaṁ devī bhinnabhāṇḍodakaṁ yathā ||

Whoever recites a hymn mentally, or a mantra aloud — both are fruitless, O Devī, like water in a cracked pot.

WORD BY WORD मनसा यः स्मरेत् स्तोत्रं — who recites a hymn mentally · वचसा वा मनुं जपेत् — or recites a mantra aloud · उभयं निष्फलं देवि — both are fruitless, O Devī · भिन्नभाण्डोदकं यथा — like water in a cracked pot

जातसूतकमादौ स्यात्तदन्ते मृतसूतकम् ।
सूतकद्वयसंयुक्तो यो मन्त्रः स न सिध्यति ॥ ५७ ॥

५७

jātasūtakamādau syāttadante mṛtasūtakam |
sūtakadvayasanyukto yo mantraḥ sa na sidhyati ||

At the beginning there is the impurity of birth, at its end the impurity of death; the mantra joined with these two impurities does not succeed.

WORD BY WORD जातसूतकमादौ स्यात् — at the beginning there is the impurity of birth · तदन्ते मृतसूतकम् — at its end the impurity of death · सूतकद्वयसंयुक्तः — joined with the two impurities · यः मन्त्रः — the mantra which · स न सिध्यति — does not succeed

आद्यन्तरहितं कृत्वा मन्त्रमावर्तयेद्भिया ।
सूतकद्वयनिर्मुक्तो यो मन्त्रः सर्वसिद्धिदः ॥ ५८ ॥

५८

ādyantarahitaṁ kṛtvā mantraṁāvartayeddhīyā |
sūtakadvayanirmukto yo mantraḥ sarvasiddhidaḥ ||

Having made it without beginning and end, one should repeat the mantra with the mind; the mantra freed from the two impurities gives all siddhis.

WORD BY WORD आद्यन्तरहितं कृत्वा — having made it without beginning and end · मन्त्रमावर्तयेत् — one should repeat the mantra · धिया — with the mind · सूतकद्वयनिर्मुक्तः — freed from the two impurities · यः मन्त्रः — the mantra which · सर्वसिद्धिदः — gives all siddhis

मन्त्रार्थं मन्त्रचैतन्यं योनिमुद्रां न वेत्ति यः ।
शतकोटिजपेनापि तस्य सिद्धिर्न जायते ॥ ५९॥

५९

mantrārthaṃ mantracaitanyaṃ yonimudrāṃ na veti yaḥ |
śatakoṭijapenāpi tasya siddhirna jāyate ||

Whoever does not know the meaning of the mantra, the consciousness of the mantra and the yoni-mudrā — for him siddhi does not arise even with a hundred crore recitations.

WORD BY WORD मन्त्रार्थं — the meaning of the mantra · मन्त्रचैतन्यं — the consciousness of the mantra · योनिमुद्रां — the yoni-mudrā · न वेत्ति यः — who does not know · शतकोटिजपेनापि — even with a hundred crore recitations · तस्य सिद्धिर्न जायते — siddhi does not arise for him

सुप्तबीजाश्च ये मन्त्रा न दास्यन्ति फलं प्रिये ।
मन्त्राश्चैतन्यसहिताः सर्वसिद्धिकराः स्मृताः ॥ ६०॥

६०

suptabijāśca ye mantrā na dāsyanti phalaṃ priye |
mantrāścaitanyaśahitāḥ sarvasiddhikarāḥ smṛtāḥ ||

Mantras whose seed is asleep will not give fruit, O beloved; mantras endowed with consciousness are held to bring all siddhis.

WORD BY WORD सुप्तबीजाश्च ये मन्त्राः — mantras whose seed is asleep · न दास्यन्ति फलं प्रिये — will not give fruit, O beloved · मन्त्राश्चैतन्यसहिताः — mantras endowed with consciousness · सर्वसिद्धिकराः स्मृताः — are held to bring all siddhis

चैतन्यरहिता मन्त्राः प्रोक्ता वर्णास्तु केवलम् ।
फलं नैव प्रयच्छन्ति लक्षकोटिजपादपि ॥ ६१॥

६१

caitanyarahitā mantrāḥ proktā varṇāstu kevalam |
phalaṃ naiva prayacchanti lakṣakoṭijapādapi ||

Mantras devoid of consciousness are said to be mere letters; they give no fruit at all, even with a lakh of crores of recitations.

WORD BY WORD चैतन्यरहिता मन्त्राः — mantras devoid of consciousness · प्रोक्ता वर्णास्तु केवलम् — are said to be mere letters · फलं नैव प्रयच्छन्ति — they give no fruit at all · लक्षकोटिजपादपि — even with a lakh of crores of recitations

मन्त्रोच्चारे कृते यादृक् स्वरूपं प्रथमं भवेत् ।
शतैः सहस्रैर्लक्षैर्वा कोटिजापेन तत् फलम् ॥ ६२ ॥

६२

mantroccāre kṛte yādṛk svarūpaṃ prathamam bhavet |
śataiḥ sahasrairlakṣairvā koṭijāpena tat phalam ||

Whatever form arises at the first uttering of the mantra — that is the fruit of hundreds, thousands, lakhs or a crore of recitations.

WORD BY WORD मन्त्रोच्चारे कृते — when the mantra is uttered · यादृक् स्वरूपं प्रथमं भवेत् — whatever form arises at first · शतैः सहस्रैर्लक्षैर्वा — by hundreds, thousands or lakhs · कोटिजापेन — by a crore of recitations · तत् फलम् — that is the fruit

हृत्कण्ठग्रन्थिभेदश्च सर्वावयववर्द्धनम् ।
आनन्दाश्रु च पुलको देहावेशः कुलेश्वरि ।
गद्गदोक्तिश्च सहसा जायते नात्र संशयः ॥ ६३ ॥

६३

hṛtkaṇṭhagranthibhedaśca sarvāvayavavarāddhanam |
ānandāśru ca pulako dehāveśaḥ kuleśvari |
gadgadoktiśca sahasā jāyate nātra saṃśayaḥ ||

The piercing of the knots of heart and throat, the swelling of all the limbs, tears of bliss, horripilation, possession of the body, O Kuleśvari, and faltering speech arise suddenly — there is no doubt in this.

WORD BY WORD हृत्कण्ठग्रन्थिभेदश्च — the piercing of the knots of heart and throat · सर्वावयववर्द्धनम् — the swelling of all the limbs · आनन्दाश्रु च — and tears of bliss · पुलकः — horripilation · देहावेशः — possession of the body · कुलेश्वरि — O Kuleśvari · गद्गदोक्तिश्च — and faltering speech · सहसा जायते — arise suddenly · नात्र संशयः — there is no doubt in this

सकृदुच्चरितेऽप्येवं मन्त्रे चैतन्यसंयुते ।

दृश्यन्ते प्रत्यया यत्र पारम्पर्यं तदुच्यते ॥ ६४ ॥

६४

sakṛduccarite'pyevaṃ mantre caitanyasaṃyute |
dr̥śyante pratyayā yatra pāramparaṃ taducyate ||

Where such signs are seen even when a mantra endowed with consciousness is uttered once — that is called (true) lineage.

WORD BY WORD सकृदुच्चरिते अपि — even when uttered once · एवं — thus · मन्त्रे चैतन्यसंयुते — in a mantra endowed with consciousness · दृश्यन्ते प्रत्यया यत्र — where the signs are seen · पारम्पर्यं तदुच्यते — that is called the lineage

रुद्धः कूटाक्षरो मुग्धो बद्धः क्रुद्धश्च भेदितः ।

बालः कुमारो युवकः प्रौढो वृद्धश्च गर्वितः ॥ ६५ ॥

६५

ruddhaḥ kūṭākṣaro mugdho baddhaḥ kruddhaśca bheditaḥ |
bālaḥ kumāro yuvakaḥ prauḍho vṛddhaśca garvitaḥ ||

Obstructed, of tangled letters, bewildered, bound, angry, split, child, youth, young man, mature, old, proud,

WORD BY WORD रुद्धः — obstructed · कूटाक्षरः — of tangled letters · मुग्धः — bewildered · बद्धः — bound · क्रुद्धश्च — and angry · भेदितः — split · बालः — child · कुमारः — youth · युवकः — young man · प्रौढः — mature · वृद्धश्च — and old · गर्वितः — proud

स्तम्भितो मूर्च्छितो मत्तः कीलितः खण्डितः शठः ।

मन्दः पराङ्मुखश्छिन्नो बधिरोऽन्धस्त्वचेतनः ॥ ६६ ॥

६६

stambhito mūrccchito mattaḥ kīlitaḥ khaṇḍitaḥ śaṭhaḥ |
mandaḥ parāṇmukhaśchinno badhiro'ndhastvacetanaḥ ||

paralysed, swooned, intoxicated, nailed, broken, deceitful, dull, averted, cut, deaf, blind, unconscious,

WORD BY WORD स्तम्भितः — paralysed · मूर्च्छितः — swooned · मत्तः — intoxicated · कीलितः — nailed · खण्डितः — broken · शठः — deceitful · मन्दः — dull · पराङ्मुखः — averted · छिन्नः — cut · बधिरः — deaf · अन्धः — blind · तु अचेतनः — and unconscious

किङ्करः क्षुधितः स्तब्धः स्थानभ्रष्टञ्च पीडितः ।
निःस्नेहो विकलो ध्वस्तो निर्जीवः खण्डितारिकः ॥ ६७ ॥

६७

kinkaraḥ kṣudhitaḥ stabdhaḥ sthānabhraṣṭaṇca pīḍitaḥ |
niḥsneho vikalo dhvasto nirjīvaḥ khaṇḍitārikaḥ ||

servant, hungry, stunned, fallen from its place, afflicted, loveless,
impaired, ruined, lifeless, with broken enemy,

WORD BY WORD किङ्करः — servant · क्षुधितः — hungry · स्तब्धः — stunned · स्थानभ्रष्टञ्च —
and fallen from its place · पीडितः — afflicted · निःस्नेहः — loveless · विकलः —
impaired · ध्वस्तः — ruined · निर्जीवः — lifeless · खण्डितारिकः — with broken enemy

सुप्तस्तिरस्कृतो नीचो मलिनश्च दुरासदः ।
निःसत्त्वो निर्जितो दग्धश्चपलश्च भयङ्करः ॥ ६८ ॥

६८

suptastiraskṛto nīco malinaśca durāsadaḥ |
niḥsattvo nirjito dagdhaścapalaśca bhayaṅkaraḥ ||

asleep, despised, low, stained, unapproachable, without strength,
vanquished, burnt, fickle, terrifying,

WORD BY WORD सुप्तः — asleep · तिरस्कृतः — despised · नीचः — low · मलिनश्च — and
stained · दुरासदः — unapproachable · निःसत्त्वः — without strength · निर्जितः —
vanquished · दग्धः — burnt · चपलश्च — and fickle · भयङ्करः — terrifying

निस्त्रिंशो निन्दितः क्रूरः फलहीनो निकृन्तनः ।
निर्वीर्यो भ्रमितो शप्त ऋणक्लिष्टोऽङ्गहीनकः ।
जडो रिपुरुदासीनो लज्जितो मोहितोऽलसः ॥ ६९ ॥

६९

nistrimśo ninditaḥ krūraḥ phalahīno nikṛntanaḥ |
nirvīryo bhramito śapta ṛṇakliṣṭo'ṅgahīnakaḥ |
jaḍo ripurudāsīno lajjito mohito'lasaḥ ||

merciless, censured, cruel, fruitless, cutting, powerless, confused,
cursed, afflicted by debt, lacking a limb, inert, enemy, indifferent,
ashamed, deluded, lazy —

WORD BY WORD निस्त्रिंशः — merciless · निन्दितः — censured · क्रूरः — cruel · फलहीनः —
fruitless · निकृन्तनः — cutting · निर्वीर्यः — powerless · भ्रमितः — confused · शप्त —
cursed · ऋणक्लिष्टः — afflicted by debt · अङ्गहीनकः — lacking a limb · जडः — inert · रिपुः —
enemy · उदासीनः — indifferent · लज्जितः — ashamed · मोहितः — deluded · अलसः — lazy

षष्ट्येतान् मन्त्रदोषांश्च योऽज्ञात्वा प्रजपेन्मनुम् ।
सिद्धिर्न जायते तस्य लक्षकोटिजपादपि ॥ ७० ॥

७०

ṣaṣṭyetaṅ mantra-doṣāṃśca yo'jñātvā prajapenmanum |
siddhirna jāyate tasya lakṣakoṭijapādapi ||

Whoever recites the mantra without knowing these sixty faults of mantras — for him siddhi does not arise, even with a lakh of crores of recitations.

WORD BY WORD षष्टि एतान् मन्त्रदोषांश्च — these sixty faults of mantras · यः अज्ञात्वा — who, not knowing · प्रजपेन्मनुम् — recites the mantra · सिद्धिर्न जायते तस्य — siddhi does not arise for him · लक्षकोटिजपादपि — even with a lakh of crores of recitations

कथ्यन्ते दश संस्कारा मन्त्रदोषहराः प्रिये ।
जननं जीवनं पश्चात्ताडनं बोधनं ततः ॥ ७१ ॥

७१

kathyante daśa saṃskārā mantradoṣaharāḥ priye |
jananaṃ jīvanaṃ paścāttāḍanaṃ bodhanaṃ tataḥ ||

The ten saṃskāras which remove the faults of mantras are declared, O beloved: janana (birth), jīvana (enlivening), then tāḍana (beating), then bodhana (awakening),

WORD BY WORD कथ्यन्ते — are declared · दश संस्काराः — the ten saṃskāras · मन्त्रदोषहराः प्रिये — which remove the faults of mantras, O beloved · जननं — janana (birth) · जीवनं — jīvana (enlivening) · पश्चात्ताडनं — then tāḍana (beating) · बोधनं ततः — then bodhana (awakening)

अभिषेकोऽथ विमलीकरणाप्यायने तथा ।
तर्पणं दीपनं गुप्तिः संस्काराः कुलनायिके ॥ ७२ ॥

७२

abhiṣeko'tha vimalikaraṇāpyāyane tathā |
tarpaṇaṃ dīpaṇaṃ guptiḥ saṃskārāḥ kulanāyike ||

then abhiṣeka (consecration), vimalikaraṇa (purification) and āpyāyana (nourishing), tarpaṇa (satiation), dīpaṇa (illumining), gupti (concealment) — these are the saṃskāras, O Leader of the Kula.

WORD BY WORD अभिषेकः अथ — then abhiṣeka (consecration) · विमलीकरण आप्यायने तथा — vimalikaraṇa (purification) and āpyāyana (nourishing) · तर्पणं — tarpaṇa (satiation) · दीपनं — dīpaṇa (illumining) · गुप्तिः — gupti (concealment) · संस्काराः कुलनायिके — these are the saṃskāras, O Leader of the Kula

शाणोल्लोढानि शस्त्राणि यथा स्युर्निशितानि वै ।
मन्त्राश्च स्फूर्तिमायान्ति संस्कारैर्दशभिस्तथा ॥ ७३ ॥

७३

śāṇolloḍhāni śastrāṇi yathā syurniśītāni vai |
mantrāśca sphūrtimāyānti saṃskārairdaśabhistathā ||

As weapons whetted on a grindstone become sharp, so mantras attain vitality through the ten saṃskāras.

WORD BY WORD शाणोल्लोढानि शस्त्राणि — weapons whetted on a grindstone · यथा स्युः निशितानि वै — as they become sharp · मन्त्राश्च स्फूर्तिमायान्ति — so mantras attain vitality · संस्कारैर्दशभिः तथा — through the ten saṃskāras

भक्ष्यं हविष्यं शाकादि विहितानि फलान्यपि ।
मूलं शक्तुं यवानाज्य शस्तान्येतानि मन्त्रिणाम् ॥ ७४ ॥

७४

bhakṣyaṃ haviṣyaṃ śākādi vihitāni phalānyapi |
mūlaṃ śaktuṃ yavānāñca śastānyetāni mantriṇām ||

Eatables, sacrificial food, vegetables and the like, the permitted fruits, roots, and the meal of barley — these are commended for mantrins.

WORD BY WORD भक्ष्यं हविष्यं — eatables, sacrificial food · शाकादि — vegetables and the like · विहितानि फलान्यपि — and the permitted fruits · मूलं — roots · शक्तुं — barley-meal · यवानाज्य — and of barley · शस्तान्येतानि मन्त्रिणाम् — these are commended for mantrins

यस्यान्नपानपुष्टाङ्गः कुरुते धर्मसञ्चयम् ।
अन्नदातुः फलं चार्द्धं कर्तुश्चार्द्धं न संशयः ॥ ७५ ॥

७५

yasyānnapānapuṣṭāṅgaḥ kurute dharmasañcayam |
annadātuḥ phalaṃ cārdḍhaṃ kartuṣcārdḍhaṃ na saṃśayaḥ ||

When one, nourished in body by another's food and drink, accumulates dharma, half the fruit is the food-giver's and half the doer's, no doubt.

WORD BY WORD यस्य अन्नपानपुष्टाङ्गः — nourished in body by whose food and drink · कुरुते धर्मसञ्चयम् — one accumulates dharma · अन्नदातुः फलं च अर्द्धं — half the fruit is the food-giver's · कर्तुश्च अर्द्धं — and half the doer's · न संशयः — no doubt

तस्मात् सर्वप्रयत्नेन परान्नं वर्जयेत् सुधीः ।
पुरश्चरणकाले च काम्यकर्मस्वपीश्वरि ॥ ७६ ॥

७६

tasmāt sarvaprayatnena parānnaṃ varjayet sudhīḥ |
puraścaraṇakāle ca kām्यakarmasvapīśvari ||

Therefore, with every effort, the wise should avoid another's food during puraścaraṇa and also in rites for desired ends, O Īśvarī.

WORD BY WORD तस्मात् सर्वप्रयत्नेन — therefore with every effort · परान्नं वर्जयेत् सुधीः — the wise should avoid another's food · पुरश्चरणकाले च — during puraścaraṇa · काम्यकर्मसु अपि — and in rites for desired ends · ईश्वरि — O Īśvarī

जिह्वा दग्धा परान्नेन करौ दग्धौ प्रतिग्रहात् ।
मनो दग्धं परस्त्रीभिः कार्यसिद्धिः कथं भवेत् ॥ ७७ ॥

७७

*jihvā dagdhā parānnena karau dagdhau pratigrahāt |
mano dagdham parastrībhiḥ kāryasiddhiḥ katham bhavet ||*

The tongue is burnt by another's food, the hands are burnt by accepting gifts, the mind is burnt by others' wives — how can the work succeed?

WORD BY WORD जिह्वा दग्धा परान्नेन — the tongue is burnt by another's food · करौ दग्धौ प्रतिग्रहात् — the hands are burnt by accepting gifts · मनः दग्धं परस्त्रीभिः — the mind is burnt by others' wives · कार्यसिद्धिः कथं भवेत् — how can the work succeed?

इन्द्राग्निरुद्रग्रहदृग्वेदार्कदिक्षडष्टसु ।
षोडशमनुबाणाब्धितिथित्रयोदशस्वपि ॥ ७८ ॥

७८

*indrāgnirudragrahadṛgvedārkadikṣaḍaṣṭasu |
ṣoḍaśamanubāṇābhitithitrayodaśasvapi ||*

In (the squares numbered) fourteen (Indra), three (fire), eleven (Rudra), nine (planets), two (eyes), four (Vedas), twelve (suns), ten (directions), six, eight, sixteen, fourteen (Manus), five (arrows), seven (oceans), fifteen (tithis) and thirteen,

WORD BY WORD इन्द्र — Indra (14) · अग्नि — fire (3) · रुद्र — Rudra (11) · ग्रह — planets (9) · दृक् — eyes (2) · वेद — Vedas (4) · अर्क — suns (12) · दिक् — directions (10) · षट् — six · अष्टसु — in eight · षोडश — sixteen · मनु — Manus (14) · बाण — arrows (5) · अब्धि — oceans (7) · तिथि — tithis (15) · त्रयोदशसु अपि — and in thirteen

लिखेत् षोडशकोष्ठेषु मातृकार्णान् विचक्षणः ।

७९

स्वनामाद्यक्षराद् यावन्मन्त्राद्यक्षरदर्शनम् ॥ ७९ ॥

*likhet ṣoḍaśakoṣṭheṣu mātṛkārṇān vicakṣaṇaḥ |
svanāmādyakṣarād yāvanmantrādyakṣaradarśanam ||*

the discerning one should write the letters of the mātṛkā in the sixteen cells, (and count) from the first letter of one's own name up to the first letter of the mantra.

WORD BY WORD लिखेत् षोडशकोष्ठेषु — one should write in the sixteen cells · मातृकार्णान् — the letters of the mātṛkā · विचक्षणः — the discerning one · स्वनामाद्यक्षराद् — from the first letter of one's own name · यावत् मन्त्राद्यक्षरदर्शनम् — up to the sight of the first letter of the mantra

सिद्धादीन् कल्पयेन्मन्त्री कुर्यात् साध्यादिभिः पुनः ।

८०

चतुश्चतुर्विभागेन सिद्धादीन् गणयेत् पुनः ॥ ८० ॥

*siddhādīn kalpayenmantrī kuryāt sādhyādibhiḥ punaḥ |
catuṣcaturvibhāgena siddhādīn gaṇayet punaḥ ||*

The mantrin should assign siddha and the rest, and again do so with sādhya and the rest; by division into groups of four one should again count siddha and the rest.

WORD BY WORD सिद्धादीन् कल्पयेत् मन्त्री — the mantrin should assign siddha and the rest · कुर्यात् साध्यादिभिः पुनः — and again with sādhya and the rest · चतुश्चतुर्विभागेन — by division into fours · सिद्धादीन् गणयेत् पुनः — one should again count siddha and the rest

सिद्धसिद्धो जपात् सिद्धो द्विगुणात् सिद्धसाध्यकः ।
सिद्धसुसिद्धोऽर्द्धजपात् सिद्धारिहन्ति बान्धवान् ॥ ८१ ॥

८१

siddhasiddho japāt siddho dviguṇāt siddhasādhyaḥ |
siddhasusiddho'rddhajapāt siddhārihanti bāndhavān ||

Siddha-siddha is perfected by the prescribed japa, siddha-sādhya by double, siddha-susiddha by half the japa; siddha-ari kills one's kinsmen.

WORD BY WORD सिद्धसिद्धः — siddha-siddha · जपात् सिद्धः — is perfected by the (prescribed) japa · द्विगुणात् — by double · सिद्धसाध्यकः — siddha-sādhya · सिद्धसुसिद्धः अर्द्धजपात् — siddha-susiddha by half the japa · सिद्धारिः — siddha-ari · हन्ति बान्धवान् — kills one's kinsmen

साध्यसिद्धोऽतिसंक्लेशात् साध्यसाध्यो निरर्थकः ।
साध्यसुसिद्धो भजनात् साध्यारिहन्ति गोत्रजान् ॥ ८२ ॥

८२

sādhya-siddho'tisaṃkleśāt sādhyasādhya nirarthakaḥ |
sādhya-susiddho bhajanāt sādhyārihanti gotrajān ||

Sādhya-siddha is perfected through great hardship, sādhyasādhya is useless, sādhyasusiddha is perfected through worship; sādhyas-ari kills one's clansmen.

WORD BY WORD साध्यसिद्धः — sādhyasiddha · अतिसंक्लेशात् — through great hardship · साध्यसाध्यः निरर्थकः — sādhyasādhya is useless · साध्यसुसिद्धः भजनात् — sādhyasusiddha through worship · साध्यारिः — sādhyas-ari · हन्ति गोत्रजान् — kills one's clansmen

सुसिद्धसिद्धोऽर्द्धजपात्तत्साध्यस्तु यथोक्ततः ।
तत्सुसिद्धो ग्रहादेव सुसिद्धारिः स्वगोत्रहा ॥ ८३ ॥

८३

susiddhasiddho'rddhajapāttatsādhyastu yathoktataḥ |
tatsusiddho grahādeva susiddhāriḥ svagotrāḥ ||

Susiddha-siddha is perfected by half the japa, its sādhyā by the japa as prescribed, its susiddha by mere reception; susiddha-ari kills one's own clan.

WORD BY WORD सुसिद्धसिद्धः — susiddha-siddha · अर्द्धजपात् — by half the japa · तत्साध्यस्तु — and its sādhyā · यथोक्ततः — by the japa as prescribed · तत्सुसिद्धः — its susiddha · ग्रहादेव — by mere reception · सुसिद्धारिः — susiddha-ari · स्वगोत्रहा — kills one's own clan

अरिसिद्धः सुतं हन्यादरिसाध्यस्तु योषितम् ।
तत्सुसिद्धः कुलं हन्ति स्वात्मानं हन्ति तद्रिपुः ॥ ८४ ॥

८४

arisiddhaḥ sutam hanyādarisādhyastu yoṣitam |
tatsusiddhaḥ kulam hanti svātmānam hanti tadrīpuḥ ||

Ari-siddha kills the son, ari-sādhyā the wife, its susiddha kills the family, and its ari kills oneself.

WORD BY WORD अरिसिद्धः — ari-siddha · सुतं हन्यात् — kills the son · अरिसाध्यस्तु योषितम् — ari-sādhyā the wife · तत्सुसिद्धः कुलं हन्ति — its susiddha kills the family · स्वात्मानं हन्ति तद्रिपुः — its ari kills oneself

सिद्धार्णा बान्धवाः प्रोक्ताः साध्यास्ते सेवकाः स्मृताः ।
सुसिद्धाः पोषका ज्ञेयाः शत्रवो घातकाः स्मृताः ॥ ८५ ॥

८५

siddhārṇā bāndhavāḥ proktāḥ sādhyāste sevakāḥ smṛtāḥ |
susiddhāḥ poṣakā jñeyāḥ śatravo ghātakāḥ smṛtāḥ ||

The siddha letters are called kinsmen, the sādhyā ones are held to be servants, the susiddha are to be known as nourishers, and the enemy letters are held to be slayers.

WORD BY WORD सिद्धार्णाः — the siddha letters · बान्धवाः प्रोक्ताः — are called kinsmen · साध्याः ते सेवकाः स्मृताः — the sādhyā ones are held to be servants · सुसिद्धाः पोषकाः ज्ञेयाः — the susiddha are to be known as nourishers · शत्रवः घातकाः स्मृताः — the ari ones are held to be slayers

बान्धवा नववार्णकाः स्युर्द्विषड्दश सेवकाः ।

वह्निरुद्रसुताश्चैव द्वादशाः पोषकाः स्मृताः ॥ ८६ ॥

८६

*bāndhavā navavārṇakāḥ syurdviṣaḍdaśa sevakāḥ |
vahnirudrasutāścaiva dvādaśāḥ poṣakāḥ smṛtāḥ ||*

The kinsmen are the letters of the nine, the servants those of two, six and ten; the letters of three, eleven and the sons, and of twelve, are held to be nourishers.

WORD BY WORD बान्धवाः — the kinsmen · नववार्णकाः स्युः — are the nine-letter group · द्विषड्दश सेवकाः — the two, six and ten are servants · वह्निरुद्रसुताश्चैव — the three, eleven and the sons · द्वादशाः — the twelve · पोषकाः स्मृताः — are held to be nourishers

प्रापलाभो पटु प्राह्यं रुद्रस्याद्रिरुरुः करम् ।

लोक लोप पटु प्रायः खलौ घो भेषु भेदिताः ।

८७

वर्णाः क्रमात् स्वरान्तौ तु रेवत्यंशगतौ तदा ॥ ८७ ॥

*prāpalābho paṭu prāhyaṃ rudrasyādrirurūḥ karam |
loka lopa paṭu prāyaḥ khalau gho bheṣu bheditāḥ |
varṇāḥ kramāt svarāntau tu revatyamśagatau tadā ||*

"Prāpa-lābho paṭu prāhyaṃ rudrasyādrirurūḥ karam; loka lopa paṭu prāyaḥ khalau gho" — the letters are divided among the nakṣatras in this order, and the two ending with the vowels then fall to the portion of Revatī.

WORD BY WORD प्रापलाभो — prāpa-lābho · पटु — paṭu · प्राह्यं — prāhyaṃ · रुद्रस्याद्रिरुरुः — rudrasyādrirurūḥ · करम् — karam · लोक — loka · लोप — lopa · पटु — paṭu · प्रायः — prāyaḥ · खलौ — khalau · घो — gho · भेषु — bheṣu · भेदिताः — are divided · वर्णाः क्रमात् — the letters, in order · स्वरान्तौ तु — ending with the vowels · रेवत्यंशगतौ तदा — then fall to the portion of Revatī

जन्म सम्पद् विपत् क्षेम प्रत्यरिः साधको वधः ।

मित्रं परममित्रञ्च जन्मादीनि पुनः पुनः ॥ ८८ ॥

८८

*janma sampad vipat kṣema pratyariḥ sādhaḥ vadhaḥ |
mitraṃ paramamitrañca janmādinī punaḥ punaḥ ||*

Janma (birth), sampad (prosperity), vipat (misfortune), kṣema (welfare), pratyari (adversary), sādhaḥ (accomplisher), vadha (death), mitra (friend) and parama-mitra (best friend) — janma and the rest again and again.

WORD BY WORD जन्म — janma (birth) · सम्पद् — sampad (prosperity) · विपत् — vipat (misfortune) · क्षेम — kṣema (welfare) · प्रत्यरिः — pratyari (adversary) · साधकः — sādhaḥ (accomplisher) · वधः — vadha (death) · मित्रं — mitra (friend) · परममित्रञ्च — and parama-mitra (best friend) · जन्मादीनि पुनः पुनः — janma and the rest again and again

वालं गौरं खुरं शोणं शमीशोभेति राशिषु ।

क्रमेण भेदिता वर्णाः कन्यायां शादयः स्मृता ॥ ८९ ॥

८९

*vālaṃ gauram khuraṃ śoṇam śamīśobheti rāśiṣu |
krameṇa bheditā varṇāḥ kanyāyāṃ śādayaḥ smṛtā ||*

"Vālaṃ gauram khuraṃ śoṇam śamīśobha" — by this the letters are divided in order among the zodiacal signs; śa and the following letters are held to belong to Virgo.

WORD BY WORD वालं — vālaṃ · गौरं — gauram · खुरं — khuraṃ · शोणं — śoṇam · शमीशोभेति — śamīśobheti · राशिषु — among the zodiacal signs · क्रमेण भेदिताः वर्णाः — the letters are divided in order · कन्यायां — in Virgo · शादयः स्मृताः — śa and the following are held to be

लग्नो धनं भ्रातृबन्धुपुत्रशत्रुकलत्रकाः ।

मरणं धर्मकर्मय व्यया द्वादश राशयः ॥ ९० ॥

९०

*lagno dhanam bhrātṛbandhuputraśatrukalatṛakāḥ |
maraṇam dharmakarmāya vyayā dvādaśa rāśayaḥ ||*

Ascendant, wealth, brothers, kin, sons, enemies, wife, death, dharma, karma, income and expenditure — these are the twelve signs (houses).

WORD BY WORD लग्नः — the ascendant · धनं — wealth · भ्रातृ — brothers · बन्धु — kin · पुत्र — sons · शत्रु — enemies · कलत्रकाः — wife · मरणं — death · धर्म — dharma · कर्म — karma · आय — income · व्ययाः — expenditure · द्वादश राशयः — the twelve signs (houses)

स्वराशेर्मन्त्रराश्यन्तं गणनीयं विचक्षणैः ।

अज्ञाते राशिनक्षत्रे नामाद्यक्षरराशितः ॥ ९१ ॥

९१

*svarāśermantrarāśyantaṁ gaṇanīyaṁ vicakṣaṇaiḥ |
ajñāte rāśinakṣatre nāmādyakṣararāśitaḥ ||*

The discerning should count from one's own sign up to the sign of the mantra; when the sign and nakṣatra are unknown, from the sign of the first letter of the name.

WORD BY WORD स्वराशेः — from one's own sign · मन्त्रराश्यन्तं — up to the sign of the mantra · गणनीयं — it should be counted · विचक्षणैः — by the discerning · अज्ञाते राशिनक्षत्रे — when the sign and nakṣatra are unknown · नामाद्यक्षरराशितः — from the sign of the first letter of the name

नामाद्यक्षरमारभ्य यावन्मन्त्रादिमाक्षरम् ।

त्रिधा कृत्वा स्वरैर्भिन्नात्तदन्यद्विपरीतकम् ॥ ९२ ॥

९२

nāmādyakṣaramārabhya yāvanmantrādimākṣaram |
tridhā kṛtvā svaraibhindyāttadanyadviparītakam ||

Beginning from the first letter of the name up to the first letter of the mantra, having divided into three, one should divide by the vowels; the other count is the reverse.

WORD BY WORD नामाद्यक्षरमारभ्य — beginning from the first letter of the name · यावन्मन्त्रादिमाक्षरम् — up to the first letter of the mantra · त्रिधा कृत्वा — having divided into three · स्वरैः भिन्नात् — one should divide by the vowels · तदन्यत् विपरीतकम् — the other (count) is the reverse

कृत्वाधिकमृणं ज्ञेयं ऋणी चेन्मन्त्रवित्तमः ।

स्वयमृणी चेत्तन्मन्त्रं जपेत्पूर्वमृणी यतः ॥ ९३ ॥

९३

kṛtvādhikamṛṇaṃ jñeyaṃ ṛṇī cenmantravittamaḥ |
svayamṛṇī cettanmantram japetpūrvamṛṇī yataḥ ||

Having done so, the excess is to be known as debt; if the mantra is the debtor, the best knower of mantra (should not take it); if one is oneself the debtor, one should recite that mantra, since one was the debtor from before.

WORD BY WORD कृत्वा — having done so · अधिकं ऋणं ज्ञेयं — the excess is to be known as debt · ऋणी चेत् — if in debt · मन्त्रवित्तमः — the best knower of mantra · स्वयमृणी चेत् — if one is oneself the debtor · तन्मन्त्रं जपेत् — one should recite that mantra · पूर्वमृणी यतः — since one was the debtor before

पञ्च ह्रस्वाः पञ्च दीर्घा बिन्द्वन्ताः सन्धिसम्भवाः ।

९४

कादयः पञ्चशः षक्षसहान्ताश्च प्रकीर्तिताः ॥ ९४ ॥

pañca hrasvāḥ pañca dīrghā bindvantāḥ sandhisambhavāḥ |
kādayaḥ pañcaśaḥ śakṣasahāntāśca prakīrtitāḥ ||

Five short vowels, five long, those ending with bindu, those born of sandhi, then ka and the following in fives, and those ending with ṣa, kṣa, sa and ha — thus are (the letters) declared.

WORD BY WORD पञ्च ह्रस्वाः — five short (vowels) · पञ्च दीर्घाः — five long · बिन्द्वन्ताः — ending with bindu · सन्धिसम्भवाः — those born of sandhi · कादयः पञ्चशः — ka and the following, in fives · षक्षसहान्ताश्च — and those ending with ṣa, kṣa, sa and ha · प्रकीर्तिताः — are declared

वाय्वग्निभूजलाकाशाः पञ्चाशल्लिपयः क्रमात् ।

९५

महीसलिलयोर्मित्रमनिलानलयोरपि ।

शात्रवं वैपरीत्येन मैत्रं सर्वत्र चापरम् ॥ ९५ ॥

vāyvagñibhūjalākāśāḥ pañcāśallipayaḥ kramāt |
māhīsālilayormitramanilānalayorapi |
śātravaṃ vaiparityena maitraṃ sarvatra cāparam ||

Wind, fire, earth, water and ether — the fifty letters in order belong to these. Earth and water are friends, so too wind and fire; by the reverse there is enmity, and the other (ether) is friendly everywhere.

WORD BY WORD वायु अग्नि भू जल आकाशाः — wind, fire, earth, water and ether · पञ्चाशल्लिपयः क्रमात् — the fifty letters in order · महीसलिलयोः मित्रम् — earth and water are friends · अनिलानलयोरपि — so too wind and fire · शात्रवं वैपरीत्येन — enmity by the reverse · मैत्रं सर्वत्र चापरम् — and the other (ether) is friendly everywhere

परस्परविरुद्धानां वर्णानां यत्र सङ्गतिः ।

वर्जयेत्तादृशं मन्त्रं नाशकृत्तत् कुलेश्वरि ॥ ९६॥

९६

*parasparaviruddhānāṃ varṇānāṃ yatra saṅgatiḥ |
varjayettādr̥śaṃ mantram nāśakṛttat kuleśvari ||*

Where there is a conjunction of mutually hostile letters, one should avoid such a mantra; it brings destruction, O Kuleśvarī.

WORD BY WORD परस्परविरुद्धानां वर्णानां — of mutually hostile letters · यत्र सङ्गतिः — where there is a conjunction · वर्जयेत्तादृशं मन्त्रं — one should avoid such a mantra · नाशकृत्तत् — it brings destruction · कुलेश्वरि — O Kuleśvari

एकाक्षरे तथा कूटे त्रैपुरे मन्त्रनायिके ।

स्त्रीदत्ते स्वप्नलब्धे च सिद्धादीन्नैव शोधयेत् ॥ ९७॥

९७

*ekākṣare tathā kūṭe traipure mantranāyike |
strīdatte svapnalabdhe ca siddhādinnaiva śodhayet ||*

In a single-syllable mantra, likewise in a kūṭa mantra, in the Traipura mantra, O Mistress of mantras, in one given by a woman and in one obtained in a dream, one need not test for siddha and the rest.

WORD BY WORD एकाक्षरे — in a single-syllable mantra · तथा कूटे — likewise in a kūṭa mantra · त्रैपुरे — in the Traipura mantra · मन्त्रनायिके — O Mistress of mantras · स्त्रीदत्ते — in one given by a woman · स्वप्नलब्धे च — and in one obtained in a dream · सिद्धादीन्नैव शोधयेत् — one need not test siddha and the rest

मन्त्रसिद्धोपदिष्टेषु चतुराम्नायजेषु च ।

मालामन्त्रेषु देवेशि सिद्धादीन्नैव शोधयेत् ॥ ९८ ॥

९८

*mantrasiddhopadiṣṭeṣu caturāmnāyajeṣu ca |
mālāmantreṣu deveśi siddhādīnnaiva śodhayet ||*

In mantras taught by one who has perfected them, in those born of the four āmnāyas, and in mālā-mantras, O Mistress of gods, one need not test for siddha and the rest.

WORD BY WORD मन्त्रसिद्धोपदिष्टेषु — in those taught by one who has perfected the mantra · चतुराम्नायजेषु — and in those born of the four āmnāyas · मालामन्त्रेषु — in mālā-mantras · देवेशि — O Mistress of gods · सिद्धादीन्नैव शोधयेत् — one need not test siddha and the rest

नृसिंहार्कवराहाणां प्रासादप्रणवस्य च ।

सपिण्डाक्षरमन्त्राणां सिद्धादीन्नैव शोधयेत् ॥ ९९ ॥

९९

*nṛsiṃhārkavarāhāṇāṃ prāsādapraṇavasya ca |
sapinḍākṣaramantrāṇāṃ siddhādīnnaiva śodhayet ||*

For the mantras of Nṛsiṃha, the Sun and Varāha, for the Prāsāda and the Praṇava, and for mantras with piṇḍa-syllables, one need not test for siddha and the rest.

WORD BY WORD नृसिंहार्कवराहाणां — of Nṛsiṃha, the Sun and Varāha · प्रासादप्रणवस्य च — and of the Prāsāda and the Praṇava · सपिण्डाक्षरमन्त्राणां — of mantras with piṇḍa-syllables · सिद्धादीन्नैव शोधयेत् — one need not test siddha and the rest

मनोऽन्यत्र शिवोऽन्यत्र शक्तिरन्यत्र मारुतः ।
न सिध्यति वरारोहे लक्षकोटिजपादपि ॥ १०० ॥

१००

*mano'nyatra śivo'nyatra śaktiranyatra mārutaḥ |
na sidhyati varārohe lakṣakoṭijapādapi ||*

The mind elsewhere, Śiva elsewhere, Śakti elsewhere, the breath elsewhere — it does not succeed, O fair-hipped one, even with a lakh of crores of recitations.

WORD BY WORD मनः अन्यत्र — the mind elsewhere · शिवः अन्यत्र — Śiva elsewhere · शक्तिः अन्यत्र — Śakti elsewhere · मारुतः — the breath (elsewhere) · न सिध्यति — it does not succeed · वरारोहे — O fair-hipped one · लक्षकोटिजपादपि — even with a lakh of crores of recitations

वादार्थं पठ्यते विद्या परार्थं क्रियते जपः ।
ख्यात्यर्थं दीयते दानं कथं सिद्धिर्वरानने ॥ १०१ ॥

१०१

*vādārthaṃ paṭhyate vidyā parārthaṃ kriyate japaḥ |
khyātyarthaṃ dīyate dānaṃ kathaṃ siddhirvarānane ||*

Knowledge is studied for the sake of debate, japa is done for the sake of others, gifts are given for the sake of fame — how can there be siddhi, O fair-faced one?

WORD BY WORD वादार्थं पठ्यते विद्या — knowledge is studied for the sake of debate · परार्थं क्रियते जपः — japa is done for the sake of others · ख्यात्यर्थं दीयते दानं — gifts are given for the sake of fame · कथं सिद्धिः — how can there be siddhi · वरानने — O fair-faced one

धनार्थं गम्यते तीर्थं दम्भार्थं क्रियते तपः ।
कार्यार्थं देवतापूजा कथं सिद्धिर्नु जायते ॥ १०२ ॥

१०२

dhanārthaṃ gamyate tīrthaṃ dambhārthaṃ kriyate tapaḥ |
kāryārthe devatāpūjā kathaṃ siddhirnu jāyate ||

Pilgrimage is made for the sake of wealth, austerity is done for the sake of show, the deity is worshipped for the sake of some end — how indeed can siddhi arise?

WORD BY WORD धनार्थं गम्यते तीर्थं — pilgrimage is made for the sake of wealth · दम्भार्थं क्रियते तपः — austerity is done for the sake of show · कार्यार्थं देवतापूजा — worship of the deity for the sake of some end · कथं सिद्धिर्नु जायते — how indeed can siddhi arise?

अमेध्येन तु देहेन न्यासं देवार्चनं जपम् ।
होमं कुर्वन्ति चेन्मूढास्तत् सर्वं निष्फलं भवेत् ॥ १०३ ॥

१०३

amedhyena tu deheṇa nyāsaṃ devārcanaṃ japam |
homaṃ kurvanti cenmūḍhāstat sarvaṃ niṣphalaṃ bhavet ||

If fools perform nyāsa, worship of the deity, japa and homa with an impure body, all that becomes fruitless.

WORD BY WORD अमेध्येन तु देहेन — with an impure body · न्यासं — nyāsa · देवार्चनं — worship of the deity · जपम् — japa · होमं — homa · कुर्वन्ति चेन्मूढाः — if fools perform · तत् सर्वं निष्फलं भवेत् — all that becomes fruitless

विण्मूत्रत्यागशेषादियुक्तः कर्म करोति यः ।
जपार्चनादिकं सर्वमपवित्रं भवेत् प्रिये ॥ १०४ ॥

१०४

viṇmūtratyaḡaśeṣādiyuktaḥ karma karoti yaḥ |
japārcanādikaṃ sarvamapavitraṃ bhavet priye ||

Whoever performs a rite with the remains of passing stool and urine and the like upon him — all his japa, worship and the rest becomes impure, O beloved.

WORD BY WORD विण्मूत्रत्यागशेषादियुक्तः — with the remains of passing stool and urine and the like upon him · कर्म करोति यः — who performs a rite · जपार्चनादिकं सर्वम् — all his japa, worship and the rest · अपवित्रं भवेत् प्रिये — becomes impure, O beloved

मलिनाम्बरकेशादिमुखदौर्गन्धसंयुतः ।

यो जपेत्तं दहत्याशु देवता सुजुगुप्सिता ॥ १०५ ॥

१०५

*malināmbarakeśādīmukhadaurgandhasaṃyutaḥ |
yo japettaṃ dahatyāśu devatā sujugupsitā ||*

Whoever recites with soiled clothes, hair and the like and with a foul-smelling mouth — the deity, greatly disgusted, swiftly burns him.

WORD BY WORD मलिनाम्बरकेशादि — with soiled clothes, hair and the like · मुखदौर्गन्धसंयुतः — and with a foul-smelling mouth · यः जपेत् — whoever recites · तं दहत्याशु — swiftly burns him · देवता सुजुगुप्सिता — the deity, greatly disgusted

आलस्यं जृम्भणं निद्रां क्षुतं निष्ठीवनं भयम् ।

नीचाङ्गस्पर्शनं कोपं जपकाले विवर्जयेत् ॥ १०६ ॥

१०६

*ālasyaṃ jṛmbhaṇaṃ nidrāṃ kṣutaṃ niṣṭhīvanaṃ bhayaṃ |
nīcāṅgasparśanaṃ kopaṃ japakāle vivarjayet ||*

Sloth, yawning, sleep, sneezing, spitting, fear, touching the lower limbs and anger — these one should avoid during japa.

WORD BY WORD आलस्यं — sloth · जृम्भणं — yawning · निद्रां — sleep · क्षुतं — sneezing · निष्ठीवनं — spitting · भयम् — fear · नीचाङ्गस्पर्शनं — touching the lower limbs · कोपं — anger · जपकाले विवर्जयेत् — one should avoid during japa

अत्याहारः प्रलापश्च प्रजल्पो नियमाग्रहः ।

अन्यासङ्गश्च लौल्यञ्च षड्भिर्मन्त्रो न सिध्यति ॥ १०७ ॥

१०७

*atyāhāraḥ pralāpaśca prajalpo niyamāgrahaḥ |
anyāsaṅgaśca laulyaṅca ṣaḍbhirmantra na sidhyati ||*

Overeating, prattling, gossip, obstinacy about rules, attachment to other things and greed — by these six the mantra does not succeed.

WORD BY WORD अत्याहारः — overeating · प्रलापश्च — and prattling · प्रजल्पः — gossip · नियमाग्रहः — obstinacy about rules · अन्यासङ्गश्च — and attachment to other things · लौल्यञ्च — and greed · षड्भिर्मन्त्रः न सिध्यति — by these six the mantra does not succeed

उष्णीशी कञ्चुकी नग्नो मुक्तकेशो गणावृतः ।
अपवित्रोत्तरीयश्चाशुचिर्गच्छंश्च नो जपेत् ॥ १०८ ॥

१०८

*uṣṇīśī kañcukī nagno muktakeśo gaṇāvṛtaḥ |
apavitrottariyaścāśucirgacchaṁśca no japet ||*

One should not recite wearing a turban or a jacket, naked, with loosened hair, surrounded by a crowd, with an impure upper cloth, unclean, or while walking.

WORD BY WORD उष्णीशी — wearing a turban · कञ्चुकी — wearing a jacket · नग्नः — naked · मुक्तकेशः — with loosened hair · गणावृतः — surrounded by a crowd · अपवित्रोत्तरीयश्च — with an impure upper cloth · अशुचिः — unclean · गच्छंश्च — and while walking · नो जपेत् — one should not recite

जाड्यं दुःखं तृणच्छेदं विवादं वा मनोरथम् ।
बहिस्तु देहवायुञ्च जपकाले विवर्जयेत् ॥ १०९ ॥

१०९

*jāḍyaṁ duḥkhaṁ tṛṇacchedaṁ vivādaṁ vā manoratham |
bahistu dehavāyuñca japakāle vivarjayet ||*

Dullness, sorrow, plucking grass, quarrelling, daydreaming, and letting the bodily winds out — these one should avoid during japa.

WORD BY WORD जाड्यं — dullness · दुःखं — sorrow · तृणच्छेदं — plucking grass · विवादं वा — or quarrelling · मनोरथम् — daydreaming · बहिस्तु देहवायुञ्च — and letting the bodily winds out · जपकाले विवर्जयेत् — one should avoid during japa

शान्तः शुचिर्मिताहारो भूशायी भक्तिमान् वशी ।
निर्द्वन्द्वः स्थिरधीमौनी संयतात्मा जपेत् प्रिये ॥ ११० ॥

११०

*śāntaḥ śucirmitāhāro bhūśāyī bhaktimān vaśī |
nirdvandvaḥ sthiraadhīrmaunī saṁyatātmā japet priye ||*

Calm, pure, of moderate diet, sleeping on the ground, devout, self-controlled, free from the pairs of opposites, of steady mind, silent, with restrained self — thus should one recite, O beloved.

WORD BY WORD शान्तः — calm · शुचिः — pure · मिताहारः — of moderate diet · भूशायी — sleeping on the ground · भक्तिमान् — devout · वशी — self-controlled · निर्द्वन्द्वः — free from the pairs of opposites · स्थिरधीः — of steady mind · मौनी — silent · संयतात्मा — with restrained self · जपेत् प्रिये — one should recite, O beloved

विश्वासास्तिक्यकरुणाश्रद्धानियमनिश्चयैः ।
सन्तोषौत्सुक्यधर्मादिगुणैर्युक्तो जपेन्नरः ॥ १११ ॥

१११

*viśvāsāstikyakarunaśraddhānīyamaniścayaiḥ |
santoṣautsukyadharmādiguṇairyukto japennaraḥ ||*

Endowed with trust, faith in the sacred, compassion, reverence, discipline, resolve, contentment, eagerness, dharma and the other virtues, a man should recite.

WORD BY WORD विश्वास — trust · आस्तिक्य — faith in the sacred · करुणा — compassion · श्रद्धा — reverence · नियम — discipline · निश्चयैः — and resolve · सन्तोष — contentment · औत्सुक्य — eagerness · धर्मादिगुणैः — dharma and the other virtues · युक्तः जपेन्नरः — endowed with these a man should recite

सुगन्धिपुष्पाभरणवस्त्रादिभिरलङ्कृतः ।
तस्य हस्तगता सिद्धिर्नान्यस्य जपकोटितः ॥ ११२ ॥

११२

*sugandhipuṣpābharaṇavastrāḍibhiralāṅkṛtaḥ |
tasya hastagatā siddhirnānyasya japakoṭitaḥ ||*

Adorned with fragrant flowers, ornaments, clothes and the like — siddhi is in his hand, not another's, even by a crore of recitations.

WORD BY WORD सुगन्धिपुष्पाभरणवस्त्रादिभिः — with fragrant flowers, ornaments, clothes and the like · अलङ्कृतः — adorned · तस्य हस्तगता सिद्धिः — siddhi is in his hand · नान्यस्य — not another's · जपकोटितः — even by a crore of recitations

तन्निष्ठस्तद्गतप्राणस्तच्चित्तस्तत्परायणः ।
तत्पदार्थानुसन्धानं कुर्वन् मन्त्रं जपेत् प्रिये ॥ ११३ ॥

११३

*tanniṣṭhastadgataprāṇastaccittastatparāyaṇaḥ |
tatpadārthānusandhānaṁ kurvan mantraṁ japet priye ||*

Devoted to it, with life-breath gone into it, mind fixed on it, wholly given to it, contemplating the meaning of its words — thus should one recite the mantra, O beloved.

WORD BY WORD तन्निष्ठः — devoted to it · तद्गतप्राणः — with life-breath gone into it · तच्चित्तः — with mind on it · तत्परायणः — wholly given to it · तत्पदार्थानुसन्धानं कुर्वन् — contemplating the meaning of its words · मन्त्रं जपेत् प्रिये — one should recite the mantra, O beloved

जपात् श्रान्तः पुनर्ध्यायेद्भ्यानात् श्रान्तः पुनर्जपेत् ।
जपध्यानादियुक्तस्य क्षिप्रं मन्त्रः प्रसिध्यति ॥ ११४ ॥

११४

*japāt śrāntaḥ punardhyāyēddhyānāt śrāntaḥ punarjapet |
japadhyānādiyuktasya kṣipraṁ mantraḥ prasidhyati ||*

Tired of japa, one should meditate again; tired of meditation, one should recite again; for one joined to japa, meditation and the rest, the mantra is swiftly perfected.

WORD BY WORD जपात् श्रान्तः — tired of japa · पुनर्ध्यायेत् — one should meditate again · ध्यानात् श्रान्तः — tired of meditation · पुनर्जपेत् — one should recite again · जपध्यानादियुक्तस्य — for one joined to japa, meditation and the rest · क्षिप्रं मन्त्रः प्रसिध्यति — the mantra is swiftly perfected

इति ते कथितं किञ्चित् पुरश्चरणलक्षणम् ।
समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ ११५ ॥

११५

*iti te kathitaṁ kiñcit puraścaraṇalakṣaṇam |
samāseṇa kuleśāni kiṁ bhūyaḥ śrotumicchasi ||*

Thus something of the characteristics of puraścaraṇa has been told to you in brief, O Mistress of the Kula; what more do you wish to hear?

WORD BY WORD इति ते कथितं किञ्चित् — thus something has been told to you · पुरश्चरणलक्षणम् — of the characteristics of puraścaraṇa · समासेन — in brief · कुलेशानि — O Mistress of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you wish to hear?



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षणग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे पुरश्चरणादिकथनं नाम पञ्चदश उल्लासः ॥ १५ ॥

Thus ends the fifteenth Ullāsa, called the Declaration of Puraścaraṇa and the Rest, in the Ūrdhvamnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.

॥ श्रीः ॥

अथ षोडशोल्लासः

Ullāsa Sixteen — The Kāmya Rites and the Six Acts

Īśvara sets out the kāmya rites of the Parā-Prāsāda mantra: the preliminary lakh-japa with homa and tarpaṇa, the long list of matters a mantrin must know before undertaking the six acts, the grammar of mantra-endings, materials and places for each rite, the sāttvika, rājasa and tāmasa meditations on the seed with their fruits, the yantra and jar-abhiṣeka, the pacifying, subjugating and destructive homas, and the effigy rite for killing.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि करुणामृतवारिधे ।

काम्यकर्मविधानञ्च वद मे परमेश्वर ॥ १॥

१

*kuleśa śrotumicchāmi karuṇāmṛtavāridhe |
kāmyakarmavidhānañca vada me paramēśvara ||*

O Lord of the Kula, ocean of the nectar of compassion, I wish to hear the procedure of the kāmya rites (rites performed for a desired end); tell me, O supreme Lord.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · करुणामृतवारिधे — O ocean of the nectar of compassion · काम्यकर्मविधानञ्च — and the procedure of the optional (kāmya) rites · वद मे परमेश्वर — tell me, O supreme Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण प्रयोगनिपुणो भवेत् ॥ २ ॥

२

*śṛṇu devi pravakṣyāmi yanmām tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa prayoganipuṇo bhavet ||*

Listen, O Devī, I shall declare what you ask of me; by merely hearing it one becomes skilled in prayoga (the ritual application of mantras).

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · प्रयोगनिपुणो भवेत् — one becomes skilled in the rites of application (prayoga)

मन्त्री विशुद्धहृदयः पूर्वोक्तनियमान्वितः ।
श्रीप्रासादपरामन्त्रं तत्त्वलक्षं जपेत् प्रिये ॥ ३ ॥

३

*mantrī viśuddhahṛdayaḥ pūrvoktanīyamānvitah |
śrīprāsādaparāmantram tattvalakṣaṃ japet priye ||*

The mantrin, of purified heart and observing the rules stated earlier, should repeat the Śrī Prāsāda-Parā mantra a lakh of times for each tattva, O beloved.

WORD BY WORD मन्त्री — the mantrin · विशुद्धहृदयः — of purified heart · पूर्वोक्तनियमान्वितः — observing the rules stated before · श्रीप्रासादपरामन्त्रं — the Śrī Prāsāda-Parā mantra · तत्त्वलक्षं — a lakh for each tattva (i.e. lakhs to the number of the tattvas) · जपेत् प्रिये — should repeat, O beloved

दशांशं जुहुयाद्देवि संस्कृते हव्यवाहने ।

दशांशं तर्पयेद्गुधैः सलिलैः शालितण्डुलैः ॥ ४॥

४

daśāṁśaṁ juhuyāddēvi saṁskṛte havyavāhane |
daśāṁśaṁ tarpayeddugdhaiḥ salilaiḥ śālitaṇḍulaiḥ ||

He should offer a tenth part (of the japa) as oblations into the duly consecrated fire, O Devī, and make libation (tarpaṇa) of a tenth part with milk, water and śāli-rice grains.

WORD BY WORD दशांशं जुहुयाद्देवि — he should offer a tenth part in the fire, O Devī · संस्कृते हव्यवाहने — in the duly consecrated fire · दशांशं तर्पयेद् — he should make libation of a tenth part · गुधैः सलिलैः शालितण्डुलैः — with milk, water and rice grains

गन्धपुष्पाक्षताकल्पधनवस्त्रादिभिः प्रिये ।

भक्ष्यभोज्यान्नपानाद्यैर्हव्यद्रव्यैर्मनोहरैः ॥ ५॥

५

gandhapuṣṭpākṣatākālpadhanavastrādibhiḥ priye |
bhakṣyabhojyānnapānādyairhavyadravyairmanoharaiḥ ||

With perfumes, flowers, unbroken rice, ornaments, wealth, cloth and the rest, O beloved, with edibles and dishes, food, drink and the like, with charming offering-substances,

WORD BY WORD गन्धपुष्पाक्षताकल्पधनवस्त्रादिभिः — with perfumes, flowers, unbroken rice, ornaments, wealth, cloth and the rest · प्रिये — O beloved · भक्ष्यभोज्यान्नपानाद्यैः — with things to chew and to eat, food, drink and the like · हव्यद्रव्यैर्मनोहरैः — with charming offering-substances

तोषयेद् योगिनीचक्रं यथाविभवविस्तरम् ।

एवं न्यासजपध्यानसहोमार्चनतर्पणः ॥ ६॥

६

*toṣayed yoginīcakram yathā vibhāvavistaram |
evaṃ nyāsa-japa-dhyāna-sahomārcanatarpaṇaḥ ||*

he should gratify the circle of Yoginīs with all the amplitude his means allow. Thus, having performed nyāsa, japa and dhyāna together with homa, worship and tarpaṇa,

WORD BY WORD तोषयेद् योगिनीचक्रं — he should gratify the circle of Yoginīs · यथाविभवविस्तरम् — with all the amplitude his means allow · एवं — thus · न्यासजपध्यानसहोमार्चनतर्पणः — with nyāsa, japa, dhyāna, together with homa, worship and tarpaṇa

मन्त्री सिद्धमनुर्देवि साक्षात् परशिवो भवेत् ।

ततः स्वमनसोऽभीष्टान् प्रयोगान् कुलनायिके ॥ ७॥

७

*mantrī siddhamanurdevi sāksāt paraśivo bhavet |
tataḥ svamanaso'bhīṣṭān prayogān kulānāyike ||*

the mantrin whose mantra is perfected, O Devī, becomes the supreme Śiva in person. Then, O Mistress of the Kula, the rites his own heart desires

WORD BY WORD मन्त्री सिद्धमनुर्देवि — the mantrin whose mantra is perfected, O Devī · साक्षात् परशिवो भवेत् — becomes the supreme Śiva in person · ततः — then · स्वमनसोऽभीष्टान् प्रयोगान् — the applications his own mind desires · कुलनायिके — O Mistress of the Kula

मन्त्रेणानेन मतिमान् साधयेद् भुक्तिमुक्तये ।
 सिद्धमन्त्रस्य सिध्यन्ति षट् कर्माणि न संशयः ।
 नैव सिध्यन्त्यसिद्धस्य देवताशापमाप्नुयात् ॥ ८ ॥

८

mantreṇānena matimān sādhaṇyēd bhuktimuktaye |
siddhamantrasya sidhyanti ṣaṭ karmāṇi na saṁśayaḥ |
naiva sidhyantyasiddhasya devatāśāpamāpnuyāt ||

the wise one should accomplish with this mantra, for enjoyment and liberation. For one whose mantra is perfected the six rites succeed without doubt; for one unperfected they do not succeed at all, and he incurs the curse of the deity.

WORD BY WORD मन्त्रेणानेन मतिमान् — the wise one, with this mantra · साधयेद् भुक्तिमुक्तये — should accomplish, for enjoyment and liberation · सिद्धमन्त्रस्य सिध्यन्ति — for one whose mantra is perfected there succeed · षट् कर्माणि न संशयः — the six rites, without doubt · नैव सिध्यन्त्यसिद्धस्य — they do not succeed for one unperfected · देवताशापमाप्नुयात् — he incurs the curse of the deity

काम्यप्रयोगकर्तृणां परलोको न विद्यते ।
 प्रयोगसिद्धिरेवैषां फलमन्यन्न तु प्रिये ॥ ९ ॥

९

kāmyaprayogakartṛṇām paraloko na vidyate |
prayogasiddhirevaiṣāṃ phalamanyanna tu priye ||

For those who perform kāmya rites there is no world beyond; the success of the rite alone is their fruit and nothing else, O beloved.

WORD BY WORD काम्यप्रयोगकर्तृणां — for performers of rites for desired ends · परलोको न विद्यते — there is no other world · प्रयोगसिद्धिरेवैषां — the success of the rite alone is theirs · फलमन्यन्न तु प्रिये — and no other fruit, O beloved

एकस्यापि विधानस्य न कुत्रापि फलद्वयम् ।
देवेशि दृश्यते तस्मान्निष्कामो देवतां यजेत् ॥ १० ॥

१०

*ekasyāpi vidhānasya na kutrāpi phaladvayam |
deveśi dṛśyate tasmānniṣkāmo devatām yajet ||*

Nowhere is a twofold fruit seen from any one rite, O Queen of the gods; therefore one should worship the deity free of desire.

WORD BY WORD एकस्यापि विधानस्य — of even a single rite · न कुत्रापि फलद्वयम् — nowhere is there a double fruit · देवेशि दृश्यते — is seen, O Queen of gods · तस्मान्निष्कामो देवतां यजेत् — therefore one should worship the deity without desire

होमतर्पणमन्त्राद्यैर्न्यासध्यानविशेषकैः ।
आत्मनश्च परस्यापि षट् कर्माणि समाचरेत् ॥ ११ ॥

११

*homatarpaṇamantrādyairnyāsadhyānaviśeṣakaiḥ |
ātmaśca parasyāpi ṣaṭ karmāṇi samācaret ||*

With homa, tarpaṇa, mantra and the rest, and with the particular nyāsas and dhyānas, one should perform the six rites for oneself and for another.

WORD BY WORD होमतर्पणमन्त्राद्यैः — with homa, tarpaṇa, mantra and the rest · न्यासध्यानविशेषकैः — with the particular nyāsas and dhyānas · आत्मनश्च परस्यापि — for oneself and also for another · षट् कर्माणि समाचरेत् — one should perform the six rites

प्रयोगान्ते चक्रपूजां विधिनैव समाचरेत् ।
लक्षमेकं जपेन्मन्त्रं न्यासध्यानसमन्वितः ॥ १२ ॥

१२

*prayogānte cakrapūjām vidhinaiva samācaret |
lakṣamekaṁ japenmantram nyāsadhyānasamanvitaḥ ||*

At the end of the rite he should perform the cakra-pūjā according to rule, and repeat the mantra one lakh of times with nyāsa and dhyāna,

WORD BY WORD प्रयोगान्ते — at the end of the rite · चक्रपूजां विधिनैव समाचरेत् — he should perform the cakra-pūjā according to rule · लक्षमेकं जपेन्मन्त्रं — he should repeat the mantra one lakh of times · न्यासध्यानसमन्वितः — with nyāsa and dhyāna

प्रयोगदोषशान्त्यर्थमात्मरक्षार्थमेव च ।

न चेत् फलं न चाप्नोति देवताशापमाप्नुयात् ॥ १३ ॥

१३

*prayogadoṣaśāntyarthamātmarakṣāsthameva ca |
na cet phalaṃ na cāpnoti devatāśāpamāpnuyāt ||*

to appease the faults of the rite and for his own protection. If he does not, he obtains no fruit and incurs the curse of the deity.

WORD BY WORD प्रयोगदोषशान्त्यर्थम् — to appease the faults of the rite · आत्मरक्षार्थमेव च — and for his own protection · न चेत् — if not · फलं न चाप्नोति — he does not obtain the fruit · देवताशापमाप्नुयात् — and incurs the curse of the deity

तिथिवारञ्च नक्षत्रं योगमासर्तुपक्षकम् ।

दीपेशं कुलचक्राणि ज्ञात्वा कर्माणि साधयेत् ॥ १४ ॥

१४

*tithivāraṇca nakṣatraṃ yogamāśartupakṣakam |
dīpeśaṃ kulacakrāṇi jñātvā karmāṇi sādhayet ||*

Having learnt the tithi, weekday and nakṣatra, the yoga, month, season and fortnight, the lord of the lamp (dīpeśa) and the Kula-cakras, one should accomplish the rites.

WORD BY WORD तिथिवारञ्च नक्षत्रं — the lunar day, weekday and asterism · योगमासर्तुपक्षकम् — the yoga, month, season and fortnight · दीपेशं कुलचक्राणि — the lord of the lamp and the Kula-cakras · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

ऋषिच्छन्दोदेवताङ्गन्यासध्यानार्चनादिकम् ।

बीजं शक्तिं कीलकञ्च ज्ञात्वा मन्त्राणि साधयेत् ॥ १५ ॥

१५

*ṛṣicchandodevatāṅganyāśadhyānārcanādikam |
bījaṃ śaktiṃ kilakaṇca jñātvā mantrāṇi sādhayet ||*

Having learnt the ṛṣi, metre and deity, the aṅga-nyāsa, dhyāna and worship and the rest, the bīja, śakti and kilaka, one should perfect the mantras.

WORD BY WORD ऋषिच्छन्दोदेवताङ्गन्यासध्यानार्चनादिकम् — the seer, metre, deity, limb-nyāsa, dhyāna, worship and so on · बीजं शक्तिं कीलकञ्च — the seed, the śakti and the kilaka · ज्ञात्वा मन्त्राणि साधयेत् — having known, one should perfect the mantras

पुत्रबान्धवदाराश्च राशिवर्णानुकूलता ।
भूतमैत्रीं तथोद्यन्तं ज्ञात्वा मन्त्राणि साधयेत् ॥ १६ ॥

१६

*putrabāndhavadārāśca rāśivarṇānukūlatā |
bhūtamaitrīṃ tathodyantaṃ jñātvā mantrāṇi sādhayet ||*

Having learnt (the mantra's) sons, kinsmen and wives, the favourableness of the zodiac sign and letter, the friendship of the elements and its rising, one should perfect the mantras.

WORD BY WORD पुत्रबान्धवदाराश्च — sons, kinsmen and wives · राशिवर्णानुकूलता — the favourableness of zodiac sign and letter · भूतमैत्रीं — the friendship of the elements · तथोद्यन्तं — and the rising (of the mantra) · ज्ञात्वा मन्त्राणि साधयेत् — having known, one should perfect the mantras

मन्त्रविद्याऽभेदरूपं निद्राञ्च बोधरूपकम् ।
स्त्रीपुंनपुंसकादींश्च ज्ञात्वा कर्माणि साधयेत् ॥ १७ ॥

१७

*mantravidyā'bhedarūpaṃ nidrāñca bodharūpakam |
strīpuṃnapuṃsakādīṃśca jñātvā karmāṇi sādhayet ||*

Having learnt the identity of form of mantra and vidyā, the sleeping and the waking (state of mantras), and the feminine, masculine, neuter and other classes, one should accomplish the rites.

WORD BY WORD मन्त्रविद्याऽभेदरूपं — the non-difference in form of mantra and vidyā · निद्राञ्च बोधरूपकम् — the sleeping and the waking form · स्त्रीपुंनपुंसकादींश्च — the feminine, masculine, neuter and other classes · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

स्वरवर्णपदद्वित्वं विदुश्चैतन्यसूतकम् ।
ह्रस्वदीर्घप्लुतादींश्च ज्ञात्वा मन्त्राणि साधयेत् ॥ १८ ॥

१८

svavarṇapadadvitvaṃ viduṣcāitanyasūtakam |
hrasvādīrghaplutādīṃśca jñātvā mantrāṇi sādhayet ||

The wise know the doubling of vowel, consonant and word, the enlivening and the defilement (of a mantra); having learnt the short, long, prolated and other measures, one should perfect the mantras.

WORD BY WORD स्वरवर्णपदद्वित्वं — the doubling of vowel, consonant and word · विदुश्चैतन्यसूतकम् — the wise know the awakening (caitanya) and the impurity (sūtake) · ह्रस्वदीर्घप्लुतादींश्च — the short, long, prolated and other (measures) · ज्ञात्वा मन्त्राणि साधयेत् — having known, one should perfect the mantras

पञ्चशुद्ध्यासनप्राणायामन्यासाक्षमालिकाः ।
दोषसंस्कारमुद्रादीन् ज्ञात्वा कर्माणि साधयेत् ॥ १९ ॥

१९

pañcaśuddhyāsanaprāṇāyāmanyāsākṣamālikāḥ |
doṣasaṃskāramudrādīn jñātvā karmāṇi sādhayet ||

Having learnt the five purifications, the seat, prāṇāyāma, nyāsa and rosary, the faults, the consecrations, the mudrās and the rest, one should accomplish the rites.

WORD BY WORD पञ्चशुद्ध्यासनप्राणायामन्यासाक्षमालिकाः — the five purifications, seat, prāṇāyāma, nyāsa and rosary · दोषसंस्कारमुद्रादीन् — the faults, consecrations, mudrās and the rest · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

तथैवासनदिग्बन्धनाडीबन्धादिसङ्गतिम् ।
देवताकालमुद्रादि ज्ञात्वा कर्माणि साधयेत् ॥ २०॥

२०

*tathaivāsanadigbandhanāḍibandhādisaṅgatim |
devatākālamudrādi jñātvā karmāṇi sādhayet ||*

Likewise, having learnt the fitting together of seat, the binding of the quarters, the binding of the channels and the rest, the deity, the time, the mudrās and so on, one should accomplish the rites.

WORD BY WORD तथैवासनदिग्बन्धनाडीबन्धादिसङ्गतिम् — likewise the fitting of seat, binding of the quarters, binding of the channels and the rest · देवताकालमुद्रादि — the deity, the time, the mudrās and so on · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

साध्यसाधककर्माणि लेखनीद्रव्यपञ्चकम् ।
स्थानं यन्त्रं प्रमाणञ्च ज्ञात्वा कर्माणि साधयेत् ॥ २१॥

२१

*sādhyasādhakakarmāṇi lekhanīdravyapañcakam |
sthānaṃ yantraṃ pramāṇaṇṇica jñātvā karmāṇi sādhayet ||*

Having learnt the acts proper to the object (sādhya) and to the practitioner (sādhaka), the five items of pen and materials, the place, the yantra and the measure, one should accomplish the rites.

WORD BY WORD साध्यसाधककर्माणि — the acts of the object and the practitioner · लेखनीद्रव्यपञ्चकम् — the five things of the pen and substances · स्थानं यन्त्रं प्रमाणञ्च — the place, the yantra and the measure · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

उत्पत्तिवासनावर्णमूर्तिसंस्कारसंस्थितम् ।
कुण्डद्रव्यप्रमाणादीन् ज्ञात्वा होमं समाचरेत् ॥ २२ ॥

२२

*utpattivāsanāvarṇamūrtisaṃskārasaṃsthitam |
kuṇḍadravyapramāṇādīn jñātvā homaṃ samācaret ||*

Having learnt the origin, the underlying intent (vāsanā), the colour, the form, the consecration and the disposition (of the fire), the fire-pit, the substances, the measure and the rest, one should perform the homa.

WORD BY WORD उत्पत्तिवासनावर्णमूर्तिसंस्कारसंस्थितम् — the origin, the vāsanā, the colour, the form, the consecration and the disposition · कुण्डद्रव्यप्रमाणादीन् — the fire-pit, the substances, the measure and the rest · ज्ञात्वा होमं समाचरेत् — having known, one should perform the homa

अग्निप्रभां धूम्रवर्णध्वनिगन्धशिखाकृतीः ।
शुभचेष्टादिकं ज्ञात्वा कल्पयेत्तु शुभाशुभम् ॥ २३ ॥

२३

*agniprabhāṃ dhūmravarṇadhvanigandhaśikhākṛtīḥ |
śubhaceṣṭādikaṃ jñātvā kalpayettu śubhāśubham ||*

Having observed the lustre of the fire, the colour of the smoke, the sound, the smell and the shapes of the flame, the auspicious movements and the rest, one should determine what is good and ill.

WORD BY WORD अग्निप्रभां — the lustre of the fire · धूम्रवर्णध्वनिगन्धशिखाकृतीः — the smoke-colour, sound, smell and shapes of the flame · शुभचेष्टादिकं ज्ञात्वा — having known the auspicious movements and the rest · कल्पयेत्तु शुभाशुभम् — one should determine good and ill

मन्त्रतत्त्वानुसन्धानदेहावेशादिलक्षणम् ।
मन्त्रोच्चारणभेदञ्च ज्ञात्वा कर्माणि साधयेत् ॥ २४ ॥

२४

mantratattvānusandhānadehāveśādīlakṣaṇam |
mantrōccāraṇabhedañca jñātvā karmāṇi sādhayet ||

Having learnt the marks of contemplating the essence of the mantra, of its entering the body (āveśa) and so on, and the kinds of utterance of the mantra, one should accomplish the rites.

WORD BY WORD मन्त्रतत्त्वानुसन्धानदेहावेशादिलक्षणम् — the marks of contemplation of the mantra's essence, of possession of the body and the rest · मन्त्रोच्चारणभेदञ्च — and the kinds of utterance of the mantra · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

मण्डलं कलसद्रव्यशुद्धिं गन्धाष्टकादिकम् ।
दीक्षानामप्रदानादि ज्ञात्वा दीक्षां समाचरेत् ॥ २५ ॥

२५

maṇḍalaṁ kalasadravyaśuddhiṁ gandhāṣṭakādikam |
dīkṣānāmapradānādi jñātvā dīkṣāṁ samācaret ||

Having learnt the maṇḍala, the purification of the jar and of the substances, the eight perfumes and the rest, initiation, the bestowal of the name and so on, one should perform dīkṣā.

WORD BY WORD मण्डलं — the maṇḍala · कलसद्रव्यशुद्धिं — the purification of the jar and the substances · गन्धाष्टकादिकम् — the eight perfumes and the rest · दीक्षानामप्रदानादि — initiation, the giving of the name and so on · ज्ञात्वा दीक्षां समाचरेत् — having known, one should perform initiation

नित्यं नैमित्तिकं काम्यं नियमं नाम वासनाम् ।
 पूजाधारणयन्त्रादि ज्ञात्वा कर्माणि साधयेत् ॥ २६ ॥

२६

nityaṃ naimittikaṃ kāmyaṃ niyamaṃ nāma vāsanām |
pūjādhāraṇayantrādi jñātvā karmāṇi sādhayet ||

Having learnt the obligatory, the occasional and the optional (rites), the rule, the name and the inner intent, the worship, the wearing of amulets, the yantras and the rest, one should accomplish the rites.

WORD BY WORD नित्यं नैमित्तिकं काम्यं — the obligatory, the occasional and the optional · नियमं नाम वासनाम् — the rule, the name and the inner intent · पूजाधारणयन्त्रादि — the worship, the wearing (of amulets), the yantra and the rest · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

पूजागृहप्रवेशादिकुलपूजकलक्षणम् ।
 कुलद्रव्यादिशुद्धिञ्च ज्ञात्वा पूजां समाचरेत् ॥ २७ ॥

२७

pūjāgṛhapraveśādikulapūjakalakṣaṇam |
kuladravyādisuddhiñca jñātvā pūjāṃ samācaret ||

Having learnt the entering of the house of worship and the rest, the marks of the Kula worshipper, and the purification of the Kula substances and so on, one should perform the pūjā.

WORD BY WORD पूजागृहप्रवेशादि — the entering of the house of worship and the rest · कुलपूजकलक्षणम् — the marks of the Kula worshipper · कुलद्रव्यादिशुद्धिञ्च — and the purification of the Kula substances and the rest · ज्ञात्वा पूजां समाचरेत् — having known, one should perform the worship

अन्तर्यागं बहिर्यागं घटार्घ्यस्थापनादिकम् ।
पञ्चपुष्पाञ्जलिं देवि ज्ञात्वा कर्माणि साधयेत् ॥ २८ ॥

२८

*antaryāgaṃ bahiryāgaṃ ghaṭārghyasthāpanādikam |
pañcapuṣpāñjaliṃ devī jñātvā karmāṇi sādhayet ||*

Having learnt the inner sacrifice and the outer sacrifice, the setting up of the jar and the arghya and the rest, and the five handfuls of flowers, O Devī, one should accomplish the rites.

WORD BY WORD अन्तर्यागं — the inner sacrifice and the outer sacrifice · घटार्घ्यस्थापनादिकम् — the setting up of the jar and the arghya and the rest · पञ्चपुष्पाञ्जलिं देवि — the five handfuls of flowers, O Devī · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

पात्राधारालिपिशितं कलामुद्राध्वमेलनम् ।
वटुकादिबलिं देवि ज्ञात्वा कर्माणि साधयेत् ॥ २९ ॥

२९

*pātrādhārālipiśitam kalāmudrādhvamelanam |
vaṭukādibalim devī jñātvā karmāṇi sādhayet ||*

Having learnt the vessel and its stand, the wine and the meat, the kalās, the mudrās and the joining of the paths, and the bali to Vaṭuka and the others, O Devī, one should accomplish the rites.

WORD BY WORD पात्राधारालिपिशितं — the vessel, its stand, wine and meat · कलामुद्राध्वमेलनम् — the kalās, the mudrās and the union of the paths (adhvan) · वटुकादिबलिं देवि — the bali to Vaṭuka and the others, O Devī · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

कुलाकुलाख्यसहजशक्तिभेदञ्च लक्षणम् ।

शुभलक्षणसंयुक्तं स्त्रीसंस्कारार्चनादिकम् ।

३०

देवि सम्भोगकालञ्च ज्ञात्वा शक्तिं परिग्रहेत् ॥ ३० ॥

*kulākulākhyasahajaśaktibhedañca lakṣaṇam |
śubhalakṣaṇasaṃyuktaṃ strīsaṃskārārcanādikam |
devī sambhogakālañca jñātvā śaktiṃ parigrahet ||*

Having learnt the distinction of the Śaktis called kula, akula and sahaja and their marks, the consecration and worship of a woman endowed with auspicious marks and the rest, and the time of union, O Devī, one should take a Śakti.

WORD BY WORD कुलाकुलाख्यसहजशक्तिभेदञ्च — the distinction of the Śaktis called kula, akula and sahaja · लक्षणम् — and their marks · शुभलक्षणसंयुक्तं — endowed with auspicious marks · स्त्रीसंस्कारार्चनादिकम् — the consecration and worship of the woman and the rest · देवि सम्भोगकालञ्च — and the time of union, O Devī · ज्ञात्वा शक्तिं परिग्रहेत् — having known, one should take a Śakti

पानभेदं फलोल्लासप्रमाणं स्थितिलक्षणम् ।

तत्त्वत्रयस्य स्वीकारं ज्ञात्वा कुलसुधां पिबेत् ॥ ३१ ॥

३१

*pānabhedaṃ phalollāsapramāṇaṃ sthītilakṣaṇam |
tattvatrayasya svīkāraṃ jñātvā kulasudhāṃ pibet ||*

Having learnt the kinds of drinking, the fruit, the ullāsa and the measure, the marks of the (proper) state, and the acceptance of the three tattvas, one should drink the Kula nectar.

WORD BY WORD पानभेदं — the kinds of drinking · फलोल्लासप्रमाणं — the fruit, the ullāsa and the measure · स्थितिलक्षणम् — the marks of the (proper) state · तत्त्वत्रयस्य स्वीकारं — the acceptance of the three tattvas · ज्ञात्वा कुलसुधां पिबेत् — having known, one should drink the Kula nectar

चक्रप्रवेशं प्रणतिं स्थितिं निर्गमनं प्रिये ।
योगिनीभोगचेष्टादि ज्ञात्वा भवति कौलिकः ॥ ३२ ॥

३२

*cakrapraveśaṃ praṇatiṃ sthitiṃ nirgamaṇaṃ priye |
yoginībhogaceṣṭhādi jñātvā bhavati kaulikāḥ ||*

Having learnt the entering of the cakra, the obeisance, the staying and the going out, O beloved, the enjoyment and the behaviour of the Yoginīs and the rest, one becomes a Kaulika.

WORD BY WORD चक्रप्रवेशं — entering the cakra · प्रणतिं स्थितिं निर्गमनं — the obeisance, the staying and the going out · प्रिये — O beloved · योगिनीभोगचेष्टादि — the enjoyment and behaviour of the Yoginīs and the rest · ज्ञात्वा भवति कौलिकः — having known, one becomes a Kaulika

रत्युल्लासनकालञ्च कुलदीपनिवेदनम् ।
शान्तिस्तवादिपठनं ज्ञात्वा स्यात् कुलदेशिकाः ॥ ३३ ॥

३३

*ratyullāśanakālañca kuladīpanivedanam |
śāntistavādipāṭhanam jñātvā syāt kuladeśikāḥ ||*

Having learnt the time of the rousing of rati, the offering of the Kula lamp, and the recitation of the śānti-stava and the rest, they become Kula teachers.

WORD BY WORD रत्युल्लासनकालञ्च — the time of the rousing of rati · कुलदीपनिवेदनम् — the offering of the Kula lamp · शान्तिस्तवादिपठनं — the recitation of the hymn of peace and the rest · ज्ञात्वा स्यात् कुलदेशिकाः — having known, they become Kula teachers

मिथुनानुग्रहाष्टपुष्पिणीकन्यकार्चनाम् ।
विशेषतिथिपूजाञ्च ज्ञात्वा कर्माणि साधयेत् ॥ ३४ ॥

३४

*mithunānugrahāṣṭāṣṭapūṣṭiṇīkanyākārcanām |
viśeṣatithipūjāñca jñātvā karmāṇi sādhayet ||*

Having learnt the favouring of the couple, the worship of the eight-times-eight menstruating women and maidens, and the worship on special tithis, one should accomplish the rites.

WORD BY WORD मिथुनानुग्रहाष्टपुष्पिणीकन्यकार्चनाम् — the favouring of the couple, the worship of the sixty-four (eight-times-eight) menstruating women and maidens · विशेषतिथिपूजाञ्च — and the worship on special tithis · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

आम्नायभेदं सङ्केतं पुष्पसङ्कोचमेव च ।
ओजस्त्रयं सम्प्रदायं ज्ञात्वा कर्माणि साधयेत् ॥ ३५ ॥

३५

*āmnāyabhedam saṅketam puṣṭasaṅkocameva ca |
ojastrayaṁ sampradāyaṁ jñātvā karmāṇi sādhayet ||*

Having learnt the divisions of the āmnāyas, the secret signs, the contraction of the flower, the triple ojas and the tradition, one should accomplish the rites.

WORD BY WORD आम्नायभेदं सङ्केतं — the divisions of the āmnāyas and the secret signs · पुष्पसङ्कोचमेव च — and the "contraction of the flower" · ओजस्त्रयं सम्प्रदायं — the triple ojas and the tradition · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

श्रौतविद्याकुलाचारं मनुभेदञ्च पादुकाम् ।
चरणत्रितयं देवि ज्ञात्वा कर्माणि साधयेत् ॥ ३६ ॥

३६

*śrautavidyākulācāraṃ manubhedañca pādukām |
caraṇatritayaṃ devī jñātvā karmāṇi sādhayet ||*

Having learnt the Vedic lore and the Kula conduct, the kinds of mantra and the pādukā, and the triad of caraṇas, O Devī, one should accomplish the rites.

WORD BY WORD श्रौतविद्याकुलाचारं — the Vedic lore and the Kula conduct · मनुभेदञ्च पादुकाम् — the kinds of mantra and the pādukā · चरणत्रितयं देवि — the triad of feet (caraṇa), O Devī · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

स्वाधिकस्य समन्यूनकौलिकाराधनक्रमम् ।
सिद्धमुद्राधरार्चादि ज्ञात्वा कर्माणि साधयेत् ॥ ३७ ॥

३७

*svādhikasya samanyūnakaulikārāḍhanakramam |
siddhamudrāḍharārcādi jñātvā karmāṇi sādhayet ||*

Having learnt the order of honouring Kaulikas superior, equal and inferior to oneself, the worship of the bearers of the siddha-mudrā and the rest, one should accomplish the rites.

WORD BY WORD स्वाधिकस्य समन्यूनकौलिकाराधनक्रमम् — the order of honouring Kaulikas superior, equal and inferior to oneself · सिद्धमुद्राधरार्चादि — the worship of the bearers of the siddha-mudrā and the rest · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

गुर्वग्निप्रेतसंस्कारमन्त्येष्टिं दिग्बलिक्रमम् ।
मोक्षदीपविधानादि ज्ञात्वा कर्माणि साधयेत् ॥ ३८ ॥

३८

*gurvagnipretasaṃskāramantyeṣṭiṃ digbalikramam |
mokṣādīpavidhānādi jñātvā karmāṇi sādhayet ||*

Having learnt the rites for the guru, the fire and the dead, the funeral rite and the order of bali to the quarters, the ordinance of the lamp of liberation and the rest, one should accomplish the rites.

WORD BY WORD गुर्वग्निप्रेतसंस्कारम् — the rites for the guru, the fire and the dead · अन्त्येष्टिं दिग्बलिक्रमम् — the funeral rite and the order of bali to the quarters · मोक्षदीपविधानादि — the ordinance of the lamp of liberation and the rest · ज्ञात्वा कर्माणि साधयेत् — having known, one should accomplish the rites

इत्याद्याः कथिताः किञ्चिद्विशेषाः कुलनायिके ।
सर्वेषामेव मन्त्राणां विधिः साधारणक्रमः ॥ ३९ ॥

३९

*ityādyāḥ kathitāḥ kiñcidviśeṣāḥ kulanāyike |
sarveṣāmeva mantrāṇāṃ vidhiḥ sādharmaṇakramaḥ ||*

These and other particulars have been briefly declared, O Mistress of the Kula; for all mantras the rule is this common order.

WORD BY WORD इत्याद्याः कथिताः — these and the like have been declared · किञ्चिद्विशेषाः कुलनायिके — some of the particulars, O Mistress of the Kula · सर्वेषामेव मन्त्राणां — of all mantras · विधिः साधारणक्रमः — the rule is the common order

मन्त्राः पुरुषदेवाः स्युर्विद्याः स्त्रीदेवताः प्रिये ।

मन्त्राः पुंसो हुंफडन्ताः प्राणे चरति दक्षिणे ।

४०

प्रबुध्यन्तेऽग्निजायान्ता विद्याः स्त्रीदेवताः प्रिये ॥ ४०॥

mantrāḥ puruṣadevāḥ syurvidyāḥ strīdevatāḥ priye |
mantrāḥ puṁso huṁphaḍantāḥ prāṇe carati dakṣiṇe |
prabudhyante'gnijāyāntā vidyāḥ strīdevatāḥ priye ||

Mantras have male deities, vidyās female deities, O beloved. Masculine mantras end in huṁ and phaṭ and awaken when the breath moves in the right nostril; vidyās, ending in svāhā, have female deities, O beloved;

WORD BY WORD मन्त्राः पुरुषदेवाः — mantras have male deities · स्युर्विद्याः स्त्रीदेवताः प्रिये — vidyās have female deities, O beloved · मन्त्राः पुंसो हुंफडन्ताः — masculine mantras end in huṁ and phaṭ · प्राणे चरति दक्षिणे — when the breath moves in the right · प्रबुध्यन्ते — they awaken · अग्निजायान्ता विद्याः — vidyās ending in svāhā (the wife of Agni) · स्त्रीदेवताः प्रिये — have female deities, O beloved

वामे प्राणे प्रबुध्यन्ते नमोऽन्ताः स्युर्नपुंसकाः ।

नाडीद्वयगते प्राणे सर्वे बोधं प्रयान्ति च ॥ ४१॥

४१

vāme prāṇe prabudhyante namo'ntāḥ syurnapuṁsakāḥ |
nāḍīdvayagate prāṇe sarve bodhaṁ prayānti ca ||

they awaken when the breath is in the left nostril. Those ending in namaḥ are neuter; when the breath moves in both channels, all of them attain awakening.

WORD BY WORD वामे प्राणे प्रबुध्यन्ते — they awaken when the breath is in the left · नमोऽन्ताः स्युर्नपुंसकाः — those ending in namaḥ are neuter · नाडीद्वयगते प्राणे — when the breath moves in both channels · सर्वे बोधं प्रयान्ति च — all attain awakening

शान्तिके मनवः सौम्या भूयिष्ठेन्द्रमृताक्षराः ।

स्वाहान्ताः स्युर्वियत्प्रायाश्चाग्नेयाः क्रूरकर्मसु ॥ ४२ ॥

४२

*śāntike manavaḥ saumyā bhūyiṣṭhendvamṛtākṣarāḥ |
svāhāntāḥ syurvīyatprāyāścāgneyāḥ krūrakarmasu ||*

For pacification the mantras are gentle, abounding in lunar and nectar letters, ending in svāhā; those abounding in ether and fiery letters are for the cruel rites.

WORD BY WORD शान्तिके मनवः सौम्याः — for pacification the mantras are gentle · भूयिष्ठेन्द्रमृताक्षराः — abounding in lunar and nectar letters · स्वाहान्ताः स्युः — they end in svāhā · वियत्प्रायाश्चाग्नेयाः — those abounding in ether (ha) and fiery letters · क्रूरकर्मसु — are for cruel rites

फट् च पुष्टौ वषट् वश्ये हुंफट् चैव तु मारणे ।

स्तम्भने च नमः प्रोक्तं स्वाहा शान्तिकपौष्टिके ॥ ४३ ॥

४३

*phaṭ ca puṣṭau vṣaṭ vaśye huṃphaṭ caiva tu māraṇe |
stambhane ca namaḥ proktaṃ svāhā śāntikapauṣṭike ||*

Phaṭ in the rite of nourishing, vṣaṭ in subjugation, huṃ phaṭ in killing; in paralysing namaḥ is enjoined, and svāhā in the rites of pacifying and nourishing.

WORD BY WORD फट् च पुष्टौ — phaṭ in nourishing · वषट् वश्ये — vṣaṭ in subjugation · हुंफट् चैव तु मारणे — and huṃ phaṭ in killing · स्तम्भने च नमः प्रोक्तं — in paralysing, namaḥ is enjoined · स्वाहा शान्तिकपौष्टिके — svāhā in pacifying and nourishing

होमतर्पणयोः स्वाहा न्यासपूजनयोर्नमः ।
मन्त्रान्ते योजयेन्मन्त्री जपकाले यथास्थितम् ॥ ४४ ॥

४४

homatarpaṇayoḥ svāhā nyāsapūjanayornamaḥ |
mantrānte yojayenmantri japakāle yathāsthitam ||

Svāhā in homa and tarpaṇa, namaḥ in nyāsa and worship: the mantrin should append these at the end of the mantra, and at the time of japa use it as it stands.

WORD BY WORD होमतर्पणयोः स्वाहा — svāhā in homa and tarpaṇa · न्यासपूजनयोर्नमः — namaḥ in nyāsa and worship · मन्त्रान्ते योजयेन्मन्त्री — the mantrin should append at the end of the mantra · जपकाले यथास्थितम् — at the time of japa, as it stands

शान्तिके राजतं ताम्रं भूर्जपत्रन्तु वश्यके ।
सर्वकार्येषु सौवर्णं क्रूरे स्यात् प्रेतकर्पटम् ॥ ४५ ॥

४५

śāntike rājataṁ tāmraṁ bhūrjapatrantu vaśyake |
sarvakāryeṣu sauvarṇaṁ krūre syāt pretakarpaṭam ||

Silver and copper for pacification, birch-bark for subjugation, gold for all works; for cruel rites a cloth from a corpse.

WORD BY WORD शान्तिके राजतं ताम्रं — silver and copper in pacification · भूर्जपत्रन्तु वश्यके — birch-bark in subjugation · सर्वकार्येषु सौवर्णं — gold in all works · क्रूरे स्यात् प्रेतकर्पटम् — in cruel rites a corpse-cloth

त्रिगन्धं शान्तिके प्रोक्तं पञ्चगन्धञ्च वश्यके ।
सर्वकार्येष्वष्टगन्धं क्रूरे चाष्टविषाणि च ॥ ४६ ॥

४६

trigandhaṁ śāntike proktaṁ pañcagandhañca vaśyake |
sarvakāryeṣvaṣṭagandhaṁ krūre cāṣṭaviṣāṇi ca ||

The three perfumes are enjoined in pacification, the five perfumes in subjugation, the eight perfumes in all works, and in cruel rites the eight poisons.

WORD BY WORD त्रिगन्धं शान्तिके प्रोक्तं — the three perfumes are enjoined in pacification · पञ्चगन्धञ्च वश्यके — the five perfumes in subjugation · सर्वकार्येष्वष्टगन्धं — the eight perfumes in all works · क्रूरे चाष्टविषाणि च — and in cruel rites the eight poisons

शान्तिके लेखनी दूर्वा वश्यादौ शिखिपुच्छिका ।
हेम्ना तु सर्वकार्याणि क्रूरे स्यात् काकपुच्छिका ॥ ४७॥

४७

śāntike lekhanī dūrvā vaśyādaū śikhipucchikā |
hemnā tu sarvakāryāṇi krūre syāt kākapucchikā ||

For pacification the pen is a blade of dūrvā grass, for subjugation and the like a peacock-feather, for all works one of gold, and for cruel rites a crow-feather.

WORD BY WORD शान्तिके लेखनी दूर्वा — in pacification the pen is dūrvā grass · वश्यादौ शिखिपुच्छिका — in subjugation and the like a peacock-feather · हेम्ना तु सर्वकार्याणि — with gold all works · क्रूरे स्यात् काकपुच्छिका — in cruel rites a crow-feather

स्वगृहे शान्तिकर्म स्याद्वश्याद्यं चण्डिकालये ।
सर्वकार्यं देवगृहे श्मशाने क्रूरकर्म च ॥ ४८॥

४८

svagrhe śāntikarma syādvashyādyaṃ caṇḍikālaye |
sarvakāryaṃ devagrhe śmaśāne krūrakarma ca ||

Pacification is done in one's own house, subjugation and the like in a temple of Caṇḍikā, all works in a temple of the gods, and cruel rites in the cremation ground.

WORD BY WORD स्वगृहे शान्तिकर्म स्यात् — pacification is done in one's own house · वश्याद्यं चण्डिकालये — subjugation and the like in a temple of Caṇḍikā · सर्वकार्यं देवगृहे — all works in a temple of the gods · श्मशाने क्रूरकर्म च — and cruel rites in the cremation ground

लक्षणान्येवमादीनि ज्ञात्वा गुरुमुखात् प्रिये ।
सर्वकर्माणि कुर्वीत मन्त्री तत्तत्फलाप्तये ॥ ४९ ॥

४९

*lakṣaṇānyevamādīni jñātvā gurumukhāt priye |
sarvakarmāṇi kurvīta mantri tattatphalāptaye ||*

Having learnt these and similar characteristics from the mouth of the guru, O beloved, the mantrin should perform all the rites for the attainment of their respective fruits.

WORD BY WORD लक्षणान्येवमादीनि — these and similar characteristics · ज्ञात्वा गुरुमुखात् प्रिये — having learnt from the mouth of the guru, O beloved · सर्वकर्माणि कुर्वीत — one should perform all rites · मन्त्री तत्तत्फलाप्तये — the mantrin, for obtaining their respective fruits

मूले प्रासादबीजज्य तरुणादित्यसन्निभम् ।
उत्तमाङ्गे पराबीजं चन्द्रायुतसमप्रभम् ॥ ५० ॥

५०

*mūle prāsādabījañca taruṇādityasannibham |
uttamāṅge parābījaṃ candrāyutasamaprabham ||*

At the root (the mūlādhāra) the Prāsāda seed like the young sun; on the head the Parā seed with the radiance of ten thousand moons;

WORD BY WORD मूले प्रासादबीजज्य — at the root, the Prāsāda seed · तरुणादित्यसन्निभम् — like the young sun · उत्तमाङ्गे पराबीजं — on the head, the Parā seed · चन्द्रायुतसमप्रभम् — with the radiance of ten thousand moons

परस्परजनस्पर्शजनितानन्दनिर्भरः ।
मूलादिब्रह्मरन्धान्तं अनवच्छिन्नरूपिभिः ॥ ५१ ॥

५१

*parasparajanasparsajanitānandanirbharah |
mūlādibrahmarandhrāntaṃ anavacchinnarūpibhiḥ ||*

full of the bliss born of the mutual touching of the two, (he should contemplate himself) from the root to the brahmarandhra, with unbroken streams

WORD BY WORD परस्परजनस्पर्शजनितानन्दनिर्भरः — full of the bliss born of their mutual touching · मूलादिब्रह्मरन्धान्तं — from the root up to the brahmarandhra · अनवच्छिन्नरूपिभिः — with unbroken streams

परामृतरसासेकैः सिक्तमापादमस्तकम् ।

आत्मानं भावयेन्नित्यं स भवेदजरामरः ॥ ५२ ॥

५२

parāmṛtarasāsekaiḥ siktamāpādamastakam |
ātmānaṁ bhāvayennityaṁ sa bhavedajarāmarah ||

of the supreme nectar-essence, drenched from foot to head — he who constantly contemplates himself thus becomes free of old age and death.

WORD BY WORD परामृतरसासेकैः — with showers of the supreme nectar-essence · सिक्तमापादमस्तकम् — drenched from foot to head · आत्मानं भावयेन्नित्यं — he should constantly contemplate himself · स भवेदजरामरः — he becomes free of old age and death

एवं ध्यात्वा कुलेशानि सर्वकर्माणि साधयेत् ।

सिध्यन्ति तरसा देवि नात्र कार्या विचारणा ॥ ५३ ॥

५३

evaṁ dhyātvā kuleśāni sarvakarmāṇi sādhayet |
sidhyanti tarasā devi nātra kāryā vicāraṇā ||

Having meditated thus, O Queen of the Kula, one should accomplish all the rites; they succeed swiftly, O Devī — no doubt is to be entertained in this.

WORD BY WORD एवं ध्यात्वा कुलेशानि — having meditated thus, O Queen of the Kula · सर्वकर्माणि साधयेत् — one should accomplish all rites · सिध्यन्ति तरसा देवि — they succeed swiftly, O Devī · नात्र कार्या विचारणा — no doubt is to be entertained in this

ध्यानभेदं प्रवक्ष्यामि सर्वसिद्धिकरं प्रिये ।
ईप्सितं लभते येन पूजाहोमादिकं विना ॥ ५४ ॥

५४

dhyānabhedam pravakṣyāmi sarvasiddhikaram priye |
īpsitam labhate yena pūjāhomādikam vinā ||

I shall declare the kinds of meditation that bring every accomplishment, O beloved, by which one obtains what one desires without worship, homa and the rest.

WORD BY WORD ध्यानभेदं प्रवक्ष्यामि — I shall declare the kinds of meditation · सर्वसिद्धिकरं प्रिये — bringing all accomplishments, O beloved · ईप्सितं लभते येन — by which one obtains what is desired · पूजाहोमादिकं विना — without worship, homa and the rest

स्थाने मनोहरे देवि साधकः स्थिरमानसः ।
स्थितो मृद्वासने ध्यायेद् गुरुवन्दनपूर्वकम् ॥ ५५ ॥

५५

sthāne manohare devi sādhaḥ sthiramānasaḥ |
sthito mṛdvāsane dhyāyed guruvandanapūrvakam ||

In a charming place, O Devī, the sādhaḥ, steady of mind and seated on a soft seat, should meditate, having first saluted the guru:

WORD BY WORD स्थाने मनोहरे देवि — in a charming place, O Devī · साधकः स्थिरमानसः — the sādhaḥ, steady of mind · स्थितो मृद्वासने — seated on a soft seat · ध्यायेद् गुरुवन्दनपूर्वकम् — should meditate, after saluting the guru

मस्तकस्थितसम्पूर्णचन्द्रमण्डलमध्यगम् ।
श्रीप्रासादपराबीजं षोडशस्वरसंयुतम् ॥ ५६ ॥

५६

mastakasthitasampūrṇacandramañḍalamadhyagam |
śrīprāsādaparābijam ṣoḍaśasvarasanyutam ||

the Śrī Prāsāda-Parā seed, joined with the sixteen vowels, in the middle of the full moon-disc situated on the head,

WORD BY WORD मस्तकस्थितसम्पूर्णचन्द्रमण्डलमध्यगम् — in the middle of the full moon-disc situated on the head · श्रीप्रासादपराबीजं — the Śrī Prāsāda-Parā seed · षोडशस्वरसंयुतम् — joined with the sixteen vowels

शुद्धस्फटिककपूरकुन्देन्दुधवलं प्रिये ।

सच्चन्द्रबिम्बसञ्जातसुधाप्लावितविग्रहम् ॥ ५७ ॥

५७

*śuddhasphaṭikakarpūrakundendudhavalam priye |
saccandrabimbasañjātasudhāplāvitavigraham ||*

white as pure crystal, camphor, jasmine and the moon, O beloved,
his own body flooded with the nectar streaming from that moon-
orb —

WORD BY WORD शुद्धस्फटिककपूरकुन्देन्दुधवलं प्रिये — white as pure crystal, camphor,
jasmine and the moon, O beloved · सच्चन्द्रबिम्बसञ्जातसुधाप्लावितविग्रहम् — his body
flooded with the nectar born of that moon-orb

आत्मानं भावयेन्नित्यं निश्चलेनान्तरात्मना ।

सर्वारिष्टं विलीयेत शुभश्रीपुष्टिकारकम् ॥ ५८ ॥

५८

*ātmānaṁ bhāvayennityaṁ niścalenāntarātmanā |
sarvāriṣṭaṁ vilīyeta śubhaśrīpuṣṭikārakam ||*

he should constantly contemplate himself thus with an unwavering
inner mind. Every calamity dissolves; it brings welfare, prosperity
and nourishment.

WORD BY WORD आत्मानं भावयेन्नित्यं — he should constantly contemplate
himself · निश्चलेनान्तरात्मना — with an unwavering inner self · सर्वारिष्टं विलीयेत — every
calamity dissolves · शुभश्रीपुष्टिकारकम् — it brings welfare, prosperity and nourishment

श्रीप्रासादपरामन्त्रमष्टोत्तरसहस्रकम् ।

तरुणोल्लाससहितो मण्डलं पूजयेत् प्रिये ॥ ५९ ॥

५९

*śrīprāsādaparāmantram aṣṭottarasahasrakam |
taruṇollāsasahito maṇḍalam pūjayet priye ||*

(Repeating) the Śrī Prāsāda-Parā mantra one thousand and eight
times, in the taruṇa ullāsa, he should worship for a maṇḍala of forty
days, O beloved.

WORD BY WORD श्रीप्रासादपरामन्त्रम् — the Śrī Prāsāda-Parā mantra · अष्टोत्तरसहस्रकम् —
one thousand and eight times · तरुणोल्लाससहितो — in the taruṇa ullāsa · मण्डलं पूजयेत्
प्रिये — he should worship for a maṇḍala (forty days), O beloved

अपमृत्युमहारोगजरामरणजं भयम् ।

ग्रहापस्मारवेतालभूतोन्मादादिजं भयम् ॥ ६०॥

६०

apamṛtyumahārogaḥ jarā maraṇajam bhayam |
grahāpasmāravetālabhūtonmādādījam bhayam ||

The fear born of untimely death, great disease, old age and death, the fear born of planetary seizure, epilepsy, vetālas, bhūtas, madness and the rest —

WORD BY WORD अपमृत्युमहारोगजरामरणजं भयम् — the fear born of untimely death, great disease, old age and death · ग्रहापस्मारवेतालभूतोन्मादादिजं भयम् — the fear born of seizure, epilepsy, vetālas, bhūtas, madness and the rest

जित्वाधिव्याधिरहितः पुत्रपौत्रसमन्वितः ।

जीवेद्वर्षशतं साग्रं पूजितः सर्वमानवः ॥ ६१॥

६१

jitvādhivyādhirahitaḥ putrapautrasamanvitaḥ |
jīvedvarṣaśataṁ sāgraṁ pūjitaḥ sarvamānavaḥ ||

having conquered these, free of ills of mind and body, with sons and grandsons, he lives a full hundred years, honoured by all men.

WORD BY WORD जित्वा — having conquered · आधिव्याधिरहितः — free of mental and bodily ills · पुत्रपौत्रसमन्वितः — with sons and grandsons · जीवेद्वर्षशतं साग्रं — he lives a full hundred years · पूजितः सर्वमानवैः — honoured by all men

अश्रुतं बुध्यते शास्त्रं कविता निर्मला भवेत् ।

चिन्मयो जायते साक्षान्नात्र कार्या विचारणा ॥ ६२॥

६२

aśrutaṁ budhyate śāstraṁ kavita nirmalā bhavet |
cinmayo jāyate sāṁśānnātra kāryā vicāraṇā ||

He understands scripture he has never heard, his poetry becomes stainless, he becomes in very person made of consciousness — no doubt is to be entertained in this.

WORD BY WORD अश्रुतं बुध्यते शास्त्रं — he understands scripture never heard · कविता निर्मला भवेत् — his poetry becomes stainless · चिन्मयो जायते साक्षात् — he becomes in person made of consciousness · नात्र कार्या विचारणा — no doubt is to be entertained in this

ज्वरोन्मादादिरोगेषु जपेच्छिरसि चिन्तयन् ।

शूलवातव्रणग्रन्थिमूत्रकृच्छ्रादिसम्भवे ।

६३

तत्तत्स्थानेषु देवेशि पूर्ववच्चिन्तयन् जपेत् ॥ ६३॥

jvaronmādādirogeṣu japeccchirasi cintayan |
śūlavātavraṇagranthimūtrakṛcchrādisambhave |
tattatsthāneṣu deveśi pūrvavaccintayan japet ||

In fever, madness and other diseases he should repeat the mantra contemplating it in the head; when colic, wind, wounds, tumours, strangury and the like arise, O Queen of the gods, he should repeat it contemplating it as before in those respective places.

WORD BY WORD ज्वरोन्मादादिरोगेषु — in fever, madness and other diseases · जपेच्छिरसि चिन्तयन् — he should repeat, contemplating it in the head · शूलवातव्रणग्रन्थिमूत्रकृच्छ्रादिसम्भवे — when colic, wind, wounds, tumours, strangury and the like arise · तत्तत्स्थानेषु देवेशि — in those respective places, O Queen of gods · पूर्ववच्चिन्तयन् जपेत् — he should repeat, contemplating it as before

महारोगेषु जातेषु सर्वाङ्गेषु विचिन्तयेत् ।

तत्क्षणाच्छान्तिमायान्ति रोगाः सर्वे न संशयः ॥ ६४॥

६४

mahārogeṣu jāteṣu sarvāṅgeṣu vicintayet |
tatkṣaṇācchāntimāyānti rogāḥ sarve na saṁśayaḥ ||

When great diseases have arisen he should contemplate it in all the limbs; that very instant all the diseases subside, without doubt.

WORD BY WORD महारोगेषु जातेषु — when great diseases have arisen · सर्वाङ्गेषु विचिन्तयेत् — he should contemplate it in all the limbs · तत्क्षणाच्छान्तिमायान्ति — that very instant they come to rest · रोगाः सर्वे न संशयः — all the diseases, without doubt

दशेन्द्रियेषु यो ध्यायेल्लभेदिन्द्रियसौष्ठवम् ।
यत्र बीजं स्मरेत्तत्र तत्फलं भवति ध्रुवम् ॥ ६५॥

६५

*daśendriyeṣu yo dhyāyellabhedindriyasauṣṭhavam |
yatra bījaṁ smarettatra tatphalaṁ bhavati dhruvam ||*

He who meditates on it in the ten senses obtains soundness of the senses; wherever he remembers the seed, there its fruit surely comes.

WORD BY WORD दशेन्द्रियेषु यो ध्यायेत् — he who meditates on it in the ten senses · लभेदिन्द्रियसौष्ठवम् — obtains soundness of the senses · यत्र बीजं स्मरेत् — wherever he remembers the seed · तत्र तत्फलं भवति ध्रुवम् — there its fruit surely comes

सदा यश्चिन्तयेन्मूर्ध्नि स भवेदजरामरः ।
सर्वरोगप्रहरणं विद्यारोग्यप्रदं प्रिये ॥ ६६॥

६६

*sadā yaścintayenmūrdhni sa bhavedajarāmarah |
sarvarogapraharaṇaṁ vidyārogyapraḍaṁ priye ||*

He who constantly contemplates it in the crown becomes free of old age and death; it destroys all disease and bestows learning and health, O beloved.

WORD BY WORD सदा यश्चिन्तयेन्मूर्ध्नि — he who constantly contemplates it in the crown · स भवेदजरामरः — he becomes free of old age and death · सर्वरोगप्रहरणं — it destroys all disease · विद्यारोग्यप्रदं प्रिये — it bestows learning and health, O beloved

अस्मात् परतरध्यानं नास्ति सत्यं न संशयः ।
सात्त्विकध्यानजं देवि फलमेतदुदीरितम् ॥ ६७॥

६७

*asmāt parataradhyānaṁ nāsti satyaṁ na saṁśayaḥ |
sāttvikadhyānaṁ devi phalametadudīritam ||*

There is no meditation higher than this — truly, without doubt. This, O Devī, has been declared as the fruit born of the sāttvika meditation.

WORD BY WORD अस्मात् परतरध्यानं — a meditation higher than this · नास्ति सत्यं न संशयः — there is none — truly, without doubt · सात्त्विकध्यानजं देवि — born of the sāttvika meditation, O Devī · फलमेतदुदीरितम् — this fruit has been declared

शान्तिकर्माणि सर्वाणि विधिनानेन कारयेत् ।
विधिनानेन देवेशि सौभाग्यमतुलं भवेत् ॥ ६८ ॥

६८

śāntikarmāṇi sarvāṇi vidhinānena kārayet |
vidhinānena deveśi saubhāgyamatulaṁ bhavet ||

All rites of pacification one should perform by this method; by this method, O Queen of the gods, unequalled good fortune comes.

WORD BY WORD शान्तिकर्माणि सर्वाणि — all rites of pacification · विधिनानेन कारयेत् — one should perform by this method · विधिनानेन देवेशि — by this method, O Queen of gods · सौभाग्यमतुलं भवेत् — unequalled good fortune comes

द्वादशाधारपद्मेषु द्वादशस्वरसंयुतम् ।
बीजं सञ्चिन्तयेद् यस्तु स भवेदजरामरः ॥ ६९ ॥

६९

dvādaśādhārapadmeṣu dvādaśasvarasamyutam |
bījaṁ sañcintayed yastu sa bhavedajaramaraḥ ||

He who contemplates the seed joined with the twelve vowels in the twelve lotus-supports becomes free of old age and death.

WORD BY WORD द्वादशाधारपद्मेषु — in the twelve lotus-supports · द्वादशस्वरसंयुतम् — joined with the twelve vowels · बीजं सञ्चिन्तयेद् यस्तु — he who contemplates the seed · स भवेदजरामरः — he becomes free of old age and death

षडाधारेषु षड्दीर्घयुक्तं बीजं विचिन्तयेत् ।
षडाधारस्थदेवीभिः पूज्यते कुलनायिके ॥ ७० ॥

७०

ṣaḍādhāreṣu ṣaḍdīrghayuktaṁ bījaṁ vicintayet |
ṣaḍādhārasthadevībhiḥ pūjyate kulanāyike ||

He should contemplate in the six supports (cakras) the seed joined with the six long vowels; he is then worshipped by the goddesses dwelling in the six supports, O Mistress of the Kula.

WORD BY WORD षडाधारेषु — in the six supports · षड्दीर्घयुक्तं बीजं — the seed joined with the six long vowels · विचिन्तयेत् — he should contemplate · षडाधारस्थदेवीभिः — by the goddesses dwelling in the six supports · पूज्यते कुलनायिके — he is worshipped, O Mistress of the Kula

हृत्पद्मकर्णिकामध्ये सूर्यमण्डलसंस्थितम् ।
पराप्रासादबीजन्तु तरुणारुणसन्निभम् ॥ ७१ ॥

७१

hṛtpadmakarnikāmadhye sūryamaṇḍalasamsthitam |
parāprāsādabijantu taruṇāruṇasannibham ||

In the middle of the pericarp of the heart-lotus, placed within the sun-disc, the Parā-Prāsāda seed like the young rising sun,

WORD BY WORD हृत्पद्मकर्णिकामध्ये — in the middle of the pericarp of the heart-lotus · सूर्यमण्डलसंस्थितम् — placed in the sun-disc · पराप्रासादबीजन्तु — the Parā-Prāsāda seed · तरुणारुणसन्निभम् — like the young dawn-sun

जवाबन्धूकसिन्दूरपद्मरागप्रभोज्ज्वलम् ।
पञ्चविंशतिभिः स्पर्शाक्षरैः संवीतमम्बिके ॥ ७२ ॥

७२

javābandhūkasindūrapadmarāgaprabhojjvalam |
pañcaviṁśatibhiḥ sparśākṣaraiḥ saṁvītamambike ||

blazing with the lustre of hibiscus, bandhūka flower, vermilion and ruby, encircled by the twenty-five stop-consonants, O Mother,

WORD BY WORD जवाबन्धूकसिन्दूरपद्मरागप्रभोज्ज्वलम् — blazing with the lustre of hibiscus, bandhūka, vermilion and ruby · पञ्चविंशतिभिः स्पर्शाक्षरैः — with the twenty-five stop-consonants · संवीतमम्बिके — encircled, O Mother

तत्प्रभापटलच्छायाव्यक्तीकृतजगत्त्रयम् ।
आत्मानञ्च स्मरेद्देवि निश्चलेनान्तरात्मना ॥ ७३ ॥

७३

tatprabhāpaṭalacchāyāvyyaktīkṛtajagattrayam |
ātmānañca smareddevi niścalenāntarātmanā ||

the three worlds made manifest by the sheen of the mass of its lustre — and (so) he should contemplate himself, O Devī, with an unwavering inner mind.

WORD BY WORD तत्प्रभापटलच्छायाव्यक्तीकृतजगत्त्रयम् — the three worlds made manifest by the sheen of the mass of its lustre · आत्मानञ्च स्मरेद्देवि — and he should contemplate himself, O Devī · निश्चलेनान्तरात्मना — with an unwavering inner self

पराप्रासादबीजन्तु तरुणोल्लाससंयुतः ।
अष्टोत्तरसहस्रन्तु मण्डलं प्रजपेत् सुधीः ॥ ७४ ॥

७४

parāprāsādabījantu taruṇollāsaśamyutaḥ |
aṣṭottarasahasraṇtu maṇḍalaṃ prajapet sudhīḥ ||

The wise one, in the taruṇa ullāsa, should repeat the Parā-Prāsāda seed one thousand and eight times daily for a maṇḍala (forty days).

WORD BY WORD पराप्रासादबीजन्तु — the Parā-Prāsāda seed · तरुणोल्लाससंयुतः — in the taruṇa ullāsa · अष्टोत्तरसहस्रन्तु — one thousand and eight times · मण्डलं प्रजपेत् सुधीः — the wise one should repeat for a maṇḍala

देवदानवगन्धर्वसिद्धकिन्नरगुह्यकान् ।
विद्याधरान्मुनीन् यक्षान् नागानप्सरसः स्त्रियः ॥ ७५ ॥

७५

devadānavagandharvasiddhakinnaraguhyakān |
vidyādharaṇmunīn yakṣān nāgānapsarasaḥ striyaḥ ||

Gods, dānavas, gandharvas, siddhas, kinnaras and guhyakas, vidyādharas, sages, yakṣas, nāgas, apsarasas and women,

WORD BY WORD देवदानवगन्धर्वसिद्धकिन्नरगुह्यकान् — gods, dānavas, gandharvas, siddhas, kinnaras and guhyakas · विद्याधरान्मुनीन् यक्षान् — vidyādharas, sages, yakṣas · नागानप्सरसः स्त्रियः — nāgas, apsarasas, women

सिंहव्याघ्रोरगेन्द्रादीनन्यान् दुष्टमृगानपि ।
वश्यान् करोत्यसन्देहं किं पुनर्मानवादिकान् ॥ ७६ ॥

७६

siṃhavyāghroragendrādīnanyān duṣṭamṛgānapi |
vaśyān karotyasandehaṃ kiṃ punarmānavādikān ||

lions, tigers, lords of serpents and the like, and other savage beasts too, he brings under his control without doubt — how much more men and the like!

WORD BY WORD सिंहव्याघ्रोरगेन्द्रादीन् — lions, tigers, lords of serpents and the like · अन्यान् दुष्टमृगानपि — and other savage beasts too · वश्यान् करोत्यसन्देहं — he makes subject, without doubt · किं पुनर्मानवादिकान् — how much more men and the like

महदैश्वर्यमाप्नोति स्वर्गभोगादिकं प्रिये ।
यस्य मूर्ध्नि स्मरन् जप्यात् स वश्यो जायते हठात् ॥ ७७ ॥

७७

mahadaiśvaryamāpnoti svargabhogādikaṃ priye |
yaśya mūrdhni smaran japyāt sa vaśyo jāyate haṭhāt ||

He obtains great lordship, the enjoyments of heaven and the rest, O beloved; whoever it is on whose head he remembers it while repeating, that one becomes subject to him perforce.

WORD BY WORD महदैश्वर्यमाप्नोति — he obtains great lordship · स्वर्गभोगादिकं प्रिये — the enjoyments of heaven and the rest, O beloved · यस्य मूर्ध्नि स्मरन् जप्यात् — on whose head he remembers it while repeating · स वश्यो जायते हठात् — that one becomes subject perforce

राजसध्यानजं देवि फलमेतदुदीरितम् ।
वश्यकर्माणि सर्वाणि विधिनानेन कारयेत् ॥ ७८ ॥

७८

rājasadhyānajaṃ devī phalametadudīritam |
vaśyakarmāṇi sarvāṇi vidhinānena kārayet ||

This, O Devī, has been declared as the fruit born of the rājasa meditation; all rites of subjugation one should perform by this method.

WORD BY WORD राजसध्यानजं देवि — born of the rājasa meditation, O Devī · फलमेतदुदीरितम् — this fruit has been declared · वश्यकर्माणि सर्वाणि — all rites of subjugation · विधिनानेन कारयेत् — one should perform by this method

सर्ववश्यकरं देवि सर्वैश्वर्यफलप्रदम् ।
अस्मात् परतरं ध्यानं नास्ति सत्यं न संशयः ॥ ७९ ॥

७९

sarvavaśyakaraṃ devī sarvaiśvarya-phalapradam |
asmāt parataraṃ dhyānaṃ nāsti satyaṃ na saṃśayaḥ ||

It subjugates all, O Devī, and bestows the fruit of all lordship; there is no meditation higher than this — truly, without doubt.

WORD BY WORD सर्ववश्यकरं देवि — subjugating all, O Devī · सर्वैश्वर्यफलप्रदम् — bestowing the fruit of all lordship · अस्मात् परतरं ध्यानं — a meditation higher than this · नास्ति सत्यं न संशयः — there is none — truly, without doubt

लिखेत्रिकोणं षट्कोणं अष्टारञ्च महीपुरम् ।
मूलमन्त्रं लिखेन्मध्ये साध्यनामसमन्वितम् ॥ ८० ॥

८०

likhettrikoṇaṃ ṣaṭkoṇaṃ aṣṭārañca mahīpuram |
mūlamantraṃ likhenmadhye sādhyanaṃ samanvitaṃ ||

One should draw a triangle, a hexagon, an eight-petalled lotus and the earth-square, and write the root mantra in the middle together with the name of the person aimed at.

WORD BY WORD लिखेत्रिकोणं षट्कोणं — one should draw a triangle, a hexagon · अष्टारञ्च महीपुरम् — an eight-spoked (lotus) and the earth-enclosure · मूलमन्त्रं लिखेन्मध्ये — one should write the root mantra in the middle · साध्यनामसमन्वितम् — together with the name of the object

षट्कोणेषु षडङ्गानि विलिखेत् परमेश्वरि ।
केशरेषु स्वरानष्टौ वर्गान् पत्रेषु पार्वति ॥ ८१ ॥

८१

ṣaṭkoṇeṣu ṣaḍaṅgāni vilikhet parameśvari |
keśareṣu svarāṇaṣṭau vargān patreṣu pārvati ||

In the six corners one should write the six limbs, O supreme Queen; in the filaments the eight vowels, and on the petals the letter-groups, O Pārvati.

WORD BY WORD षट्कोणेषु षडङ्गानि — in the six corners the six limbs · विलिखेत् परमेश्वरि — one should write, O supreme Queen · केशरेषु स्वरानष्टौ — in the filaments the eight vowels · वर्गान् पत्रेषु पार्वति — the (eight) letter-groups on the petals, O Pārvati

भूगृहस्य चतुष्कोणे विलिखेन्मूलमम्बिके ।
पञ्चवर्णरजोभिश्च शुभं दृष्टिमनोहरम् ॥ ८२ ॥

८२

*bhūgr̥hasya catuṣkoṇe vilikhenmūlamambike |
pañcavarṇarajobhiṣca śubhaṃ dṛṣṭīmanoharam ||*

In the four corners of the earth-square one should write the root mantra, O Mother, with powders of five colours, auspicious and charming to the eye.

WORD BY WORD भूगृहस्य चतुष्कोणे — in the four corners of the earth-house · विलिखेन्मूलमम्बिके — one should write the root (mantra), O Mother · पञ्चवर्णरजोभिश्च — with powders of five colours · शुभं दृष्टिमनोहरम् — auspicious and charming to the eye

एवं यन्त्रं समालिख्य विधिवन्मन्त्रवित्तमः ।
एकत्रिषड्वसुचतुःकलसान् स्थापयेत् प्रिये ॥ ८३ ॥

८३

*evaṃ yantraṃ samālikhya vidhivanmantravittamaḥ |
ekatriṣaḍvasucatuḥkalasān sthāpayet priye ||*

Having thus drawn the yantra according to rule, the best of mantra-knowers should set up jars — one, three, six, eight and four, O beloved,

WORD BY WORD एवं यन्त्रं समालिख्य — having drawn the yantra thus · विधिवन्मन्त्रवित्तमः — duly, the best knower of mantras · एकत्रिषड्वसुचतुःकलसान् — one, three, six, eight and four jars · स्थापयेत् प्रिये — he should set up, O beloved

मध्यादिचतुरसान्तं द्वात्रिंशत् कलसान् प्रिये ।
अथवाष्टादशेशानि सप्त वा दश वा प्रिये ॥ ८४ ॥

८४

*madhyādicaturasrāntaṃ dvātriṃśat kalasān priye |
athavāṣṭādaśeśāni sapta vā daśa vā priye ||*

from the centre to the outer square thirty-two jars in all, O beloved; or else eighteen, O Queen, or seven, or ten, O beloved,

WORD BY WORD मध्यादिचतुरसान्तं — from the centre to the outer square · द्वात्रिंशत् कलसान् प्रिये — thirty-two jars, O beloved · अथवाष्टादशेशानि — or else eighteen, O Queen · सप्त वा दश वा प्रिये — or seven or ten, O beloved

चतुरो वाप्यथैकं वा कुर्यात् साधकसत्तमः ।
अस्थिरक्तशिरातन्तुमृण्मांसं रुधिरं जलम् ॥ ८५॥

८५

*caturō vāpyathaikaṃ vā kuryāt sādhakasattamaḥ |
asthiraktaśīrātantumṛṇmāṃsaṃ rudhiraṃ jalam ||*

or four, or even one, the best of sādhakas should make. Bone, blood, veins, sinew, clay, flesh, gore, water,

WORD BY WORD चतुरो वाप्यथैकं वा — or four, or even one · कुर्यात् साधकसत्तमः — the best of sādhakas should make · अस्थिरक्तशिरातन्तुमृण्मांसं — bone, blood, veins, sinew, clay, flesh · रुधिरं जलम् — gore, water

चर्मवस्त्रशिलाकूर्मनारिकेलफलं शिरः ।
मन्त्रप्राणसमायुक्तां यजेत् कलसदेवताम् ॥ ८६॥

८६

*carmavastraśilākūrmanārikelaphalaṃ śiraḥ |
mantraprāṇasamāyuktāṃ yajet kalasadevatām ||*

skin, cloth, stone, tortoise, coconut and head (are the jar's limbs): he should worship the deity of the jar endowed with mantra and life-breath.

WORD BY WORD चर्मवस्त्रशिलाकूर्मनारिकेलफलं शिरः — skin, cloth, stone, tortoise, coconut fruit, head · मन्त्रप्राणसमायुक्तां — endowed with mantra and life-breath · यजेत् कलसदेवताम् — he should worship the deity of the jar

सावित्रीनापराङ्गानि मातरो भैरवान्विताः ।
विदिक्षु गुरुविघ्नेशदुर्गाक्षेत्रपतीन् प्रिये ॥ ८७॥

८७

*sāvitṛināparāṅgāni mātaro bhairavānvitāḥ |
vidikṣu guruvighneśadurgākṣetrapatīn priye ||*

Sāvitṛī and the limbs of the Parā mantra, the Mothers together with the Bhairavas, and in the intermediate quarters the guru, Vighneśa, Durgā and the Lord of the Field, O beloved —

WORD BY WORD सावित्रीनापराङ्गानि — Sāvitṛī and the limbs of the Parā (mantra) · मातरो भैरवान्विताः — the Mothers together with the Bhairavas · विदिक्षु — in the intermediate quarters · गुरुविघ्नेशदुर्गाक्षेत्रपतीन् प्रिये — the guru, Vighneśa, Durgā and the Kṣetrapati, O beloved

कलसेषु समभ्यर्च्य विधिवन्मन्त्रवित्तमः ।
अभिषिञ्चेत् प्रियं शिष्यं सर्वपापप्रशान्तये ॥ ८८ ॥

८८

kalaseṣu samabhyarcya vidhivanmantravittamaḥ |
abhiṣiñcet priyaṁ śiṣyaṁ sarvapāpaprāśāntaye ||

having duly worshipped these in the jars, the best of mantra-knowers should sprinkle (abhiṣeka) the beloved disciple for the pacifying of all sins.

WORD BY WORD कलसेषु समभ्यर्च्य — having worshipped in the jars · विधिवन्मन्त्रवित्तमः — duly, the best knower of mantras · अभिषिञ्चेत् प्रियं शिष्यं — he should sprinkle the beloved disciple · सर्वपापप्रशान्तये — for the pacifying of all sins

आयुः श्रीकान्तिसौभाग्यविद्यारोग्यादिकं भवेत् ।
राजाभिषिक्तो लभते चतुःसागरगां महीम् ॥ ८९ ॥

८९

āyuh śrīkāntisaubhāgyavidyārōgyādikaṁ bhavet |
rājābhiṣikto labhate catuḥsāgaragāṁ mahīm ||

Long life, prosperity, beauty, good fortune, learning, health and the rest come. A king so sprinkled obtains the earth bounded by the four oceans;

WORD BY WORD आयुःश्रीकान्तिसौभाग्यविद्यारोग्यादिकं भवेत् — long life, prosperity, beauty, good fortune, learning, health and the rest come · राजाभिषिक्तो लभते — a king so sprinkled obtains · चतुःसागरगां महीम् — the earth bounded by the four oceans

अकिञ्चनोऽभिषिक्तश्च महदैश्वर्यमाप्नुयात् ।
वन्ध्याभिषिक्ता लभते पुत्रं सर्वगुणान्वितम् ॥ ९० ॥

९०

akiñcano'bhīṣiktaśca mahadaiśvaryaṁāpnuyāt |
vandhyābhiṣiktā labhate putraṁ sarvagūṇānvitam ||

a pauper sprinkled obtains great wealth; a barren woman sprinkled obtains a son endowed with every virtue.

WORD BY WORD अकिञ्चनोऽभिषिक्तश्च — and a pauper sprinkled · महदैश्वर्यमाप्नुयात् — obtains great wealth · वन्ध्याभिषिक्ता लभते — a barren woman sprinkled obtains · पुत्रं सर्वगुणान्वितम् — a son endowed with every virtue

भूतापमृत्युरोगाद्या विनश्यन्ति न संशयः ।
त्रिलौहे वापि भूर्जे वा लिखित्वा यन्त्रमुत्तमम् ॥ ९१ ॥

९१

bhūtāpamṛtyurogādyā vinaśyanti na saṁśayaḥ |
trilauhe vāpi bhūrje vā likhitvā yantramuttamam ||

Bhūtas, untimely death, disease and the rest are destroyed, without doubt. Having written this excellent yantra on the three metals or on birch-bark,

WORD BY WORD भूतापमृत्युरोगाद्याः — bhūtas, untimely death, disease and the rest · विनश्यन्ति न संशयः — are destroyed, without doubt · त्रिलौहे वापि भूर्जे वा — on the three metals or on birch-bark · लिखित्वा यन्त्रमुत्तमम् — having written the excellent yantra

विधृतं बाहुना देवि सर्वरक्षाकरं भवेत् ।
आयुरारोग्यमैश्वर्यं विद्यालाभं यशो जयम् ॥ ९२ ॥

९२

vidhṛtaṁ bāhunā devī sarvarakṣākaraṁ bhavet |
āyurārogyamaiśvaryaṁ vidyālabhaṁ yaśo jayam ||

worn on the arm, O Devī, it affords every protection: long life, health, lordship, gain of learning, fame, victory —

WORD BY WORD विधृतं बाहुना देवि — worn on the arm, O Devī · सर्वरक्षाकरं भवेत् — it affords every protection · आयुरारोग्यमैश्वर्यं — long life, health, lordship · विद्यालाभं यशो जयम् — gain of learning, fame, victory

यद् यत् स्वमनसोऽभीष्टं तत्तदाप्रोत्यसंशयः ।
खड्गवश्यं वयःस्तम्भं यक्षिण्यञ्जनपादुकाम् ॥ ९३ ॥

९३

yad yat svamanaso'bhīṣṭaṁ tattadāpnotyasaṁśayaḥ |
khaḍgavaśyaṁ vayaḥstambhaṁ yakṣiṇyañjanapādūkām ||

whatever his own mind desires, that he obtains without doubt: mastery of the sword, arrest of ageing, the yakṣiṇī, the magic collyrium, the (flying) sandals,

WORD BY WORD यद् यत् स्वमनसोऽभीष्टं — whatever his own mind desires · तत्तदाप्रोत्यसंशयः — that he obtains, without doubt · खड्गवश्यं वयःस्तम्भं — sword-mastery, arrest of age · यक्षिण्यञ्जनपादुकाम् — the yakṣiṇī, the collyrium, the sandals

अणिमाद्यष्टसिद्ध्यादि महारसरसायनम् ।
सञ्जीवयोगगुटिकाप्रमुखाखिलसिद्धयः ॥ ९४ ॥

९४

*aṇimādyasṭhasiddhyādi mahārasarasāyanam |
sañjīvayogaguṭikāpramukhākhilasiddhayaḥ ||*

the eight siddhis beginning with aṇimā and the rest, the great elixir and alchemy, and all the siddhis headed by the reviving yoga and the magic pill

WORD BY WORD अणिमाद्यष्टसिद्ध्यादि — the eight siddhis beginning with aṇimā and the rest · महारसरसायनम् — the great elixir and alchemy · सञ्जीवयोगगुटिकाप्रमुखाखिलसिद्धयः — all the siddhis headed by the reviving yoga and the magic pill

पराप्रासादमन्त्रज्ञैर्दृश्यन्ते नात्र संशयः ।
षट् कर्माणि प्रयुञ्जीत नान्यथा भवति प्रिये ॥ ९५ ॥

९५

*parāprāsādamantrajñairdṛśyante nātra saṁśayaḥ |
ṣaṭ karmāṇi prayuñjīta nānyathā bhavati priye ||*

are witnessed by the knowers of the Parā-Prāsāda mantra — no doubt in this. (With it) one should employ the six rites; otherwise they do not succeed, O beloved.

WORD BY WORD पराप्रासादमन्त्रज्ञैः — by the knowers of the Parā-Prāsāda mantra · दृश्यन्ते नात्र संशयः — are seen; no doubt in this · षट् कर्माणि प्रयुञ्जीत — one should employ the six rites · नान्यथा भवति प्रिये — otherwise it does not come about, O beloved

पीतद्रव्यैर्हरिद्राद्यैः समित्पत्रफलादिभिः ।
जुहुयात् पूर्ववन्मन्त्री देवताध्यानतत्परः ॥ ९६ ॥

९६

*pītradrvyairharidrādyaiḥ samitpatraphalādibhiḥ |
juhuyāt pūrvavanmantrī devatādhyānatatparaḥ ||*

With yellow substances such as turmeric, with fuel-sticks, leaves, fruits and the rest, the mantrin, intent on meditation of the deity, should offer oblations as before.

WORD BY WORD पीतद्रव्यैर्हरिद्राद्यैः — with yellow substances, turmeric and the like · समित्पत्रफलादिभिः — with fuel-sticks, leaves, fruits and the rest · जुहुयात् पूर्ववन्मन्त्री — the mantrin should offer as before · देवताध्यानतत्परः — intent on meditation of the deity

वाक्श्रोत्रगतिदृक्सेनानदीग्रहरिपून् प्रिये ।
नानादुष्टमृगान् देवि स्तम्भयेन्नात्र संशयः ॥ ९७ ॥

९७

*vākśrotragatidṛkṣenānādīgraharipūn priye |
nānāduṣṭamṛgān devi stambhayennātra saṁśayaḥ ||*

Speech, hearing, movement, sight, armies, rivers, planets and enemies, O beloved, and the various savage beasts, O Devī, he paralyses — no doubt in this.

WORD BY WORD वाक्श्रोत्रगतिदृक्सेनानदीग्रहरिपून् प्रिये — speech, hearing, movement, sight, armies, rivers, planets and enemies, O beloved · नानादुष्टमृगान् देवि — the various savage beasts, O Devī · स्तम्भयेन्नात्र संशयः — he paralyses; no doubt in this

ग्रहवेगादिदुष्टानां विनाशनकरं प्रिये ।
अस्मात् परतरं ध्यानं नास्ति सत्यं न संशयः ॥ ९८ ॥

९८

*grahavegādiduṣṭānāṁ vināśanakaraṁ priye |
asmāt parataraṁ dhyānaṁ nāsti satyaṁ na saṁśayaḥ ||*

It destroys evils such as planetary onsets, O beloved; there is no meditation higher than this — truly, without doubt.

WORD BY WORD ग्रहवेगादिदुष्टानां — of evils such as planetary onsets · विनाशनकरं प्रिये — it is the destroyer, O beloved · अस्मात् परतरं ध्यानं — a meditation higher than this · नास्ति सत्यं न संशयः — there is none — truly, without doubt

तामसध्यानजं देवि फलमेतदुदीरितम् ।
दुष्टमारणकर्माणि विधिनानेन साधयेत् ॥ ९९ ॥

९९

*tāmasadhyānajaṁ devi phalametadudīritam |
duṣṭamāraṇakarmāṇi vidhinānena sādhayet ||*

This, O Devī, has been declared as the fruit born of the tāmasa meditation; the rites of killing the wicked one should accomplish by this method.

WORD BY WORD तामसध्यानजं देवि — born of the tāmasa meditation, O Devī · फलमेतदुदीरितम् — this fruit has been declared · दुष्टमारणकर्माणि — the rites of killing the wicked · विधिनानेन साधयेत् — one should accomplish by this method

इत्यादि ध्यानभेदेन ज्ञात्वा गुरुमुखात् प्रिये ।
षट् कर्माणि प्रयुञ्जीत नान्यथा वीरवन्दिते ॥ १०० ॥

१००

ityādi dhyānabhedena jñātvā gurumukhāt priye |
ṣaṭ karmāṇi prayuñjīta nānyathā vīravandite ||

Having learnt from the mouth of the guru these and other kinds of meditation, O beloved, one should employ the six rites; not otherwise, O you honoured by heroes.

WORD BY WORD इत्यादि ध्यानभेदेन — by these and other kinds of meditation · ज्ञात्वा गुरुमुखात् प्रिये — having learnt from the mouth of the guru, O beloved · षट् कर्माणि प्रयुञ्जीत — one should employ the six rites · नान्यथा वीरवन्दिते — not otherwise, O you honoured by heroes

खदिरश्चेतमन्दारसितभानुसमिद्वरैः ।
पलाशोडुम्बराश्वत्थप्लक्षापामार्गसत्वचैः ॥ १०१ ॥

१०१

khadiraśvetamandārasitabhānusamidvaraiḥ |
palāśoḍumbarāśvatthaplakṣāpāmārgasatvacaiḥ ||

With excellent fuel-sticks of khadira, white mandāra and white arka, with palāśa, uḍumbara, aśvattha, plakṣa and apāmārga together with their bark,

WORD BY WORD खदिरश्चेतमन्दारसितभानुसमिद्वरैः — with excellent fuel-sticks of khadira, white mandāra and white arka · पलाशोडुम्बराश्वत्थप्लक्षापामार्गसत्वचैः — with palāśa, uḍumbara, aśvattha, plakṣa and apāmārga with their bark

नन्दावर्तसिताम्भोजहयारिकुसुमादिभिः ।
सितैरन्यैः शुभैर्द्रव्यैः समित्पत्रफलान्तरैः ॥ १०२ ॥

१०२

nandyāvartasitāmbhojahayārikusumādibhiḥ |
sitairanyaiḥ śubhairdravyaiḥ samitpatraphalāntaraiḥ ||

with nandyāvarta, white lotus, oleander and other flowers, with other white and auspicious substances, with other fuel-sticks, leaves and fruits,

WORD BY WORD नन्दावर्तसिताम्भोजहयारिकुसुमादिभिः — with nandyāvarta, white lotus, hayāri (oleander) and other flowers · सितैरन्यैः शुभैर्द्रव्यैः — with other white auspicious substances · समित्पत्रफलान्तरैः — with other fuel-sticks, leaves and fruits

भक्ष्यैश्च पायसैर्दूर्वासहितैस्तिलतण्डुलैः ।
मधुरत्रयसंयुक्तैर्मन्त्रवित् कुलनायिके ॥ १०३ ॥

१०३

*bhakṣyaishca pāyasairdūrvāsaḥitaistilataṇḍulaiḥ |
madhuratrayasaṃyuktairmantravit kulanāyike ||*

with edibles and milk-rice, with sesame and rice grains together with dūrvā grass, all mixed with the three sweets — the knower of mantras, O Mistress of the Kula,

WORD BY WORD भक्ष्यैश्च पायसैः — with edibles and milk-rice · दूर्वासहितैस्तिलतण्डुलैः — with sesame and rice grains together with dūrvā grass · मधुरत्रयसंयुक्तैः — mixed with the three sweets · मन्त्रवित् कुलनायिके — the knower of mantras, O Mistress of the Kula

एकेन वाथ सर्वैर्वा तत्कार्यगुरुलाघवम् ।
ज्ञात्वा देवि सहस्रन्तु जुहुयादथ पञ्च वा ॥ १०४ ॥

१०४

*ekena vātha sarvairvā tatkāryagurulāghavam |
jñātvā devī sahasrantu juhuyādatha pañca vā ||*

with one of these or with all, having judged the weight or lightness of the task, O Devī, should offer a thousand oblations, or five thousand,

WORD BY WORD एकेन वाथ सर्वैर्वा — with one or with all · तत्कार्यगुरुलाघवम् — the weight or lightness of the task · ज्ञात्वा देवि — having judged, O Devī · सहस्रन्तु जुहुयादथ पञ्च वा — should offer a thousand, or five (thousand)

अयुतं नियुतं वापि प्रयुतं वा कुलेश्वरि ।
तत्तत्कर्मोदिते कुण्डे संस्कृते हव्यवाहने ॥ १०५ ॥

१०५

*ayutaṃ niyutaṃ vāpi prayutaṃ vā kuleśvari |
tattatkarmōdite kuṇḍe saṃskṛte havyavāhane ||*

or ten thousand, a hundred thousand, or a million, O Queen of the Kula, in the fire-pit prescribed for the respective rite, in the consecrated fire.

WORD BY WORD अयुतं नियुतं वापि — ten thousand, or a hundred thousand · प्रयुतं वा कुलेश्वरि — or a million, O Queen of the Kula · तत्तत्कर्मोदिते कुण्डे — in the fire-pit prescribed for the respective rite · संस्कृते हव्यवाहने — in the consecrated fire

आवाह्य देवतामस्मिन् ध्यात्वा सावरणां प्रिये ।
विधिवज्जुहुयाद्देवि तद्गतेनान्तरात्मना ॥ १०६ ॥

१०६

*āvāhya devatāmasmin dhyātvā sāvaraṇāṃ priye |
vidhivajjuhuyāddevi tadgatenāntarātmanā ||*

Having invoked the deity into that fire and meditated on her together with her retinue, O beloved, he should duly offer oblations, O Devī, with his inner self absorbed in her.

WORD BY WORD आवाह्य देवतामस्मिन् — having invoked the deity into it · ध्यात्वा सावरणां प्रिये — having meditated on her with her retinue, O beloved · विधिवज्जुहुयाद्देवि — he should offer duly, O Devī · तद्गतेनान्तरात्मना — with his inner self absorbed in her

सर्वरोगव्रणोन्मादापस्मारोत्पातयक्ष्मजम् ।
सर्वदुःखप्रशमनं तत्क्षणान्नात्र संशयः ॥ १०७ ॥

१०७

*sarvarogavraṇonmādāpasmārotpātayakṣmajam |
sarvaduḥkhopraśamanam tatkṣaṇānnātra saṁśayaḥ ||*

All suffering born of every disease, of wounds, madness, epilepsy, portents and consumption is quelled that very instant — no doubt in this.

WORD BY WORD सर्वरोगव्रणोन्मादापस्मारोत्पातयक्ष्मजम् — born of all diseases, wounds, madness, epilepsy, portents and consumption · सर्वदुःखप्रशमनं — the quelling of all suffering · तत्क्षणान्नात्र संशयः — that very instant; no doubt in this

अनेन सर्वशान्तिञ्च ज्ञानं विद्यां लभेत् प्रिये ।
कदम्बाशोकवकुलपुन्नागाम्रमधूकजैः ॥ १०८ ॥

१०८

*anena sarvaśāntiñca jñānaṃ vidyāṃ labhet priye |
kadambāśokavakulapunnāgāmramadhūkajaiḥ ||*

By this one obtains all peace, knowledge and learning, O beloved. With flowers of kadamba, aśoka, bakula, punnāga, mango and madhūka,

WORD BY WORD अनेन सर्वशान्तिञ्च — by this, all peace · ज्ञानं विद्यां लभेत् प्रिये — knowledge and learning one obtains, O beloved · कदम्बाशोकवकुलपुन्नागाम्रमधूकजैः — with (flowers) of kadamba, aśoka, bakula, punnāga, mango and madhūka

चम्पकद्वयपालाशपाटलश्रीकपित्थकैः ।

मालतीमल्लिकाजातिबन्धूकारुणपङ्कजैः ॥ १०९ ॥

१०९

campakaḍvayapālāśapāṭalaśrīkapitthakaiḥ |
mālatīmallikājātibandhūkāruṇapaṅkajaiḥ ||

with the two kinds of campaka, palāśa, pāṭala, bilva and wood-apple, with mālatī, mallikā, jāti, bandhūka and red lotus,

WORD BY WORD चम्पकद्वयपालाशपाटलश्रीकपित्थकैः — with the two campakas, palāśa, pāṭala, bilva and kapittha · मालतीमल्लिकाजातिबन्धूकारुणपङ्कजैः — with mālatī, mallikā, jāti, bandhūka and red lotus

कल्हारारुणमन्दारयूथिकुन्दजवादिभिः ।

सनारिकेलकदलीद्राक्षेक्षुपृथुकैरपि ॥ ११० ॥

११०

kalhārāruṇamandārayūthikundajavādibhiḥ |
sanārikelakadalīdrākṣeṣuprthukairapi ||

with kalhāra lily, red mandāra, yūthikā, kunda, hibiscus and the rest, and also with coconut, plantain, grapes, sugar-cane and flattened rice,

WORD BY WORD कल्हारारुणमन्दारयूथिकुन्दजवादिभिः — with kalhāra, red mandāra, yūthikā, kunda, hibiscus and the rest · सनारिकेलकदलीद्राक्षेक्षुपृथुकैरपि — and also with coconut, plantain, grapes, sugar-cane and flattened rice

चन्दनागुरुकूपूरोचनाकुङ्कुमादिभिः ।

रक्तैरन्यैः शुभद्रव्यैः समिद्धतफलोद्भवैः ॥ १११ ॥

१११

candanāgurukarpūrarocanākumādibhiḥ |
raktairanyaiḥ śubhadravyaiḥ samidghṛtaphalodbhavaiḥ ||

with sandal, aloe, camphor, gorocanā, saffron and the rest, and with other red auspicious substances, fuel-sticks, ghee and fruits,

WORD BY WORD चन्दनागुरुकूपूरोचनाकुङ्कुमादिभिः — with sandal, aloe, camphor, gorocanā, saffron and the rest · रक्तैरन्यैः शुभद्रव्यैः — with other red auspicious substances · समिद्धतफलोद्भवैः — arising from fuel-sticks, ghee and fruits

पूर्ववज्जुहुयादेवि विधिवन्मन्त्रवित्तमः ।

महीपतींश्च पुरुषान् कान्ता यौवनगर्विताः ॥ ११२ ॥

११२

*pūrvavajjuhuyādevi vidhivanmantravittamaḥ |
mahīpatiṃśca puruṣān kāntā yauvanagarvitāḥ ||*

the best of mantra-knowers should duly offer oblations as before, O Devī. Kings and men, women proud of their youth,

WORD BY WORD पूर्ववज्जुहुयादेवि — he should offer as before, O Devī · विधिवन्मन्त्रवित्तमः — duly, the best knower of mantras · महीपतींश्च पुरुषान् — kings and men · कान्ता यौवनगर्विताः — women proud of their youth

सिंहान् मत्तान् तथा व्याघ्रान् मृगान् दुष्टान् गजानपि ।

सिद्धदेवाप्सरोयक्षगन्धर्ववनितास्तथा ।

११३

देवानपि कुलेशानि वशयेन्नात्र संशयः ॥ ११३ ॥

*siṃhān mattān tathā vyāghrān mṛgān duṣṭān gajānapi |
siddhadevāpsaroyakṣagandharvavanitāstathā |
devānapi kuleśāni vaśayennātra saṃśayaḥ ||*

lions, maddened beasts, tigers, savage animals and elephants too, the women of siddhas, gods, apsaras, yakṣas and gandharvas, and even the gods, O Queen of the Kula, he subjugates — no doubt in this.

WORD BY WORD सिंहान् मत्तान् तथा व्याघ्रान् — lions, rutting (elephants), tigers likewise · मृगान् दुष्टान् गजानपि — savage beasts and elephants too · सिद्धदेवाप्सरोयक्षगन्धर्ववनितास्तथा — and the women of siddhas, gods, apsaras, yakṣas and gandharvas · देवानपि कुलेशानि — even the gods, O Queen of the Kula · वशयेन्नात्र संशयः — he subjugates; no doubt in this

वाजीलवणहोमेन स्त्रियमाकर्षयेद् ध्रुवम् ।
विधिनानेन देवेशि सौभाग्यमुत्तमं लभेत् ॥ ११४ ॥

११४

*vājilavaṇahomena striyamākṛṣayed dhruvam |
vidhinānena deveśi saubhāgyamuttamaṁ labhet ||*

By a homa of vājī (Ricin / horse-herb) and salt he surely attracts a woman; by this method, O Queen of the gods, one obtains the highest good fortune.

WORD BY WORD वाजीलवणहोमेन — by a homa of vājī and salt · स्त्रियमाकर्षयेद् ध्रुवम् — he surely attracts a woman · विधिनानेन देवेशि — by this method, O Queen of gods · सौभाग्यमुत्तमं लभेत् — one obtains the highest good fortune

बहुनात्र किमुक्तेन त्रिषु लोकेषु मन्त्रिणाम् ।
अनेन मन्त्रराजेन नासाध्यं विद्यते क्वचित् ॥ ११५ ॥

११५

*bahunātra kimuktena triṣu lokeṣu mantriṇām |
anena mantrarājena nāsādhyaṁ vidyate kvacit ||*

What use of saying more here? For mantrins in the three worlds nothing anywhere is unattainable by this king of mantras.

WORD BY WORD बहुनात्र किमुक्तेन — what use of saying much here · त्रिषु लोकेषु मन्त्रिणाम् — for mantrins in the three worlds · अनेन मन्त्रराजेन — by this king of mantras · नासाध्यं विद्यते क्वचित् — nothing is unattainable anywhere

ऊर्ध्वाम्नायैकनिष्णातः पराप्रासादमन्त्रवित् ।
कुलार्णवार्थतत्त्वज्ञो जीवन्मुक्तः कुलेश्वरि ॥ ११६ ॥

११६

*ūrdhvāmnāyāikaniṣṇātaḥ parāprāsādamantravit |
kulārṇavārthatattvajñaḥ jīvanmuktaḥ kuleśvari ||*

He who is wholly versed in the Ūrdhvāmnāya, who knows the Parā-Prāsāda mantra and the essential meaning of the Kulārṇava, is liberated while living, O Queen of the Kula.

WORD BY WORD ऊर्ध्वाम्नायैकनिष्णातः — wholly versed in the Ūrdhvāmnāya · पराप्रासादमन्त्रवित् — the knower of the Parā-Prāsāda mantra · कुलार्णवार्थतत्त्वज्ञो — knowing the essential meaning of the Kulārṇava · जीवन्मुक्तः कुलेश्वरि — is liberated while living, O Queen of the Kula

सुतीर्थे वाप्यतीर्थे वा जलमध्येऽपि वा वसन् ।
पराप्रासादमन्त्रज्ञो मुक्त एव न संशयः ॥ ११७ ॥

११७

sutīrthe vāpyatīrthe vā jalamadhye'pi vā vasan |
parāprāsādamantrajño mukta eva na saṁśayaḥ ||

Whether dwelling at a holy tīrtha or at no tīrtha, or even in the midst of water, the knower of the Parā-Prāsāda mantra is liberated indeed, without doubt.

WORD BY WORD सुतीर्थे वाप्यतीर्थे वा — at a good tīrtha or at no tīrtha · जलमध्येऽपि वा वसन् — or even dwelling in the midst of water · पराप्रासादमन्त्रज्ञो — the knower of the Parā-Prāsāda mantra · मुक्त एव न संशयः — is liberated indeed, without doubt

दिक्पीठक्षेत्रमुद्रादिवृक्षवल्लीमठादिकाः ।
पूरभैरवदेव्यश्च ऊर्ध्वाम्नायस्य पार्वति ॥ ११८ ॥

११८

dikpīṭhakṣetramudrādivṛkṣavallīmāṭhādikāḥ |
pūrabhairavadevyas̥ca ūrdhvāmnāyasya pārvati ||

The quarters, seats, fields, mudrās and so on, the trees, creepers, monasteries and the rest, and the Bhairavas and Devīs of the sacred city belong to the Ūrdhvāmnāya, O Pārvati.

WORD BY WORD दिक्पीठक्षेत्रमुद्रादिवृक्षवल्लीमठादिकाः — the quarters, seats, fields, mudrās and so on, trees, creepers, monasteries and the rest · पूरभैरवदेव्यश्च — and the Bhairavas and Devīs of the city (pūra) · ऊर्ध्वाम्नायस्य पार्वति — belong to the Ūrdhvāmnāya, O Pārvati

निम्बकारस्करोन्मत्तकण्टकीविप्रदन्तिभिः ।
अस्थिकण्टकवृक्षाद्यैर्द्रव्यैरशुभसाधनैः ॥ ११९ ॥

११९

nimbakāraskaronmattakaṇṭakīvipradantibhiḥ |
asthikaṇṭakavṛkṣādyairdravyairasubhasāadhanaiḥ ||

With neem, kāraskara, datura, thorny plants and the "brahmin-tooth" plant, with bone, thorn-trees and the like, with substances that are the means of ill,

WORD BY WORD निम्बकारस्करोन्मत्तकण्टकीविप्रदन्तिभिः — with neem, kāraskara (nux-vomica), datura, thorny plants and viṣṇukrāntā · अस्थिकण्टकवृक्षाद्यैः — with bone, thorn-trees and the like · द्रव्यैरशुभसाधनैः — with substances that are means of ill

वटुकैः कृष्णवर्णैश्च समित्पत्रफलान्तरैः ।

गृहधूमचिताङ्गारत्रिकट्वम्लचिताञ्जनैः ॥ १२० ॥

१२०

vaṭukaiḥ kṛṣṇavarṇaiśca samitpatraphalāntaraiḥ |
grhadhūmacitāṅgāratrikaṭvamlacitāñjanaiḥ ||

with black vaṭukas, with other fuel-sticks, leaves and fruits, with house-soot, charcoal from a pyre, the three pungents, sour things and pyre-collyrium,

WORD BY WORD वटुकैः कृष्णवर्णैश्च — with black vaṭukas (?) · समित्पत्रफलान्तरैः — with other fuel-sticks, leaves and fruits · गृहधूमचिताङ्गारत्रिकट्वम्लचिताञ्जनैः — with house-soot, pyre-charcoal, the three pungents, sour things and pyre-collyrium

उन्मत्तरससंसिक्तैः पिष्ट्वा सम्यक् प्रसेचितैः ।

साध्यपादरजोभिश्च चिताभस्मसमन्वितैः ॥ १२१ ॥

१२१

unmattarasasamsiktaiḥ piṣṭvā samyak prasacitaiḥ |
sādhypādarajobhiśca citābhasmasamanvitaiḥ ||

soaked in the juice of datura, ground and thoroughly sprinkled, with dust from the victim's feet, mixed with the ash of a pyre —

WORD BY WORD उन्मत्तरससंसिक्तैः — soaked in the juice of datura · पिष्ट्वा सम्यक् प्रसेचितैः — ground and thoroughly sprinkled · साध्यपादरजोभिश्च — with dust from the victim's feet · चिताभस्मसमन्वितैः — mixed with pyre-ash

साध्यप्रतिकृतिं कुर्यादिकनक्षत्रवृक्षजाम् ।

सम्यक्प्रतिष्ठितप्राणां कुण्डस्योपरि लम्बयेत् ॥ १२२ ॥

१२२

sādhypratikṛtiṃ kuryādekanakṣatравṛkṣajām |
samyakpratiṣṭhitapṛāṇāṃ kuṇḍasyopari lambayet ||

he should make an effigy of the victim from the wood of a tree of the same nakṣatra, and having duly installed the life-breath in it, hang it above the fire-pit.

WORD BY WORD साध्यप्रतिकृतिं कुर्यात् — he should make an effigy of the victim · एकनक्षत्रवृक्षजाम् — made from a tree of the same nakṣatra · सम्यक्प्रतिष्ठितप्राणां — with life-breath duly installed · कुण्डस्योपरि लम्बयेत् — he should hang it above the fire-pit

खनेत्तप्रतिमां मन्त्री कुण्डस्याधो यथाविधि ।

मलीमसेन मनसा चोग्रदृष्टिर्मर्षणः ॥ १२३ ॥

१२३

*khanettatpratimāṃ mantrī kuṇḍasyādho yathāvidhi |
malīmasena manasā cogradṛṣṭīrmaṛṣaṇaḥ ||*

The mantrin should bury that image beneath the fire-pit according to rule, with a darkened mind, fierce of gaze and unforgiving.

WORD BY WORD खनेत्तप्रतिमां मन्त्री — the mantrin should bury that image · कुण्डस्याधो यथाविधि — beneath the fire-pit according to rule · मलीमसेन मनसा — with a darkened mind · चोग्रदृष्टिर्मर्षणः — fierce of gaze and unforgiving

चितानले विषतरु सप्तकाष्ठसमेधिते ।

तद्द्रव्यैर्जुह्यादेवि विधिवन्मन्त्रवित्तमः ॥ १२४ ॥

१२४

*citānale viṣataru sapṭakāṣṭhasamedhite |
taddravyairjuhuyāddevi vidhivanmantravittamaḥ ||*

In a fire taken from a pyre, kindled with seven sticks of a poison-tree, the best of mantra-knowers should duly offer those substances, O Devī.

WORD BY WORD चितानले — in a fire from the pyre · विषतरुसप्तकाष्ठसमेधिते — kindled with seven sticks of a poison-tree · तद्द्रव्यैर्जुह्यादेवि — he should offer with those substances, O Devī · विधिवन्मन्त्रवित्तमः — duly, the best knower of mantras

कुर्याद्विद्वेषणोच्चाटमारणानि न संशयः ।

शान्तिके सात्त्विकं देवि श्वेतवर्णं विचिन्तयेत् ॥ १२५ ॥

१२५

*kuryādvīdveṣaṇocchāṭamāraṇāni na saṁśayaḥ |
śāntike sāttvikaṃ devī śvetavarṇaṃ vicintayet ||*

He accomplishes causing enmity, eradication and killing, without doubt. In pacification, O Devī, one should contemplate the sāttvika (form of the seed) as white in colour;

WORD BY WORD कुर्याद्विद्वेषणोच्चाटमारणानि — he accomplishes causing enmity, eradication and killing · न संशयः — without doubt · शान्तिके सात्त्विकं देवि — in pacification, the sāttvika, O Devī · श्वेतवर्णं विचिन्तयेत् — one should contemplate as white in colour

वश्ये तु राजसं देवि रक्तवर्णं विचिन्तयेत् ।
तामसं क्रूरकार्येषु कृष्णवर्णं विचिन्तयेत् ॥ १२६ ॥

१२६

vaśye tu rājasam devi raktavarṇam vicintayet |
tāmasam krūrakāryeṣu kṛṣṇavarṇam vicintayet ||

in subjugation, O Devī, one should contemplate the rājasa as red; in cruel works the tāmasa as black.

WORD BY WORD वश्ये तु राजसं देवि — in subjugation the rājasa, O Devī · रक्तवर्णं विचिन्तयेत् — one should contemplate as red · तामसं क्रूरकार्येषु — the tāmasa in cruel works · कृष्णवर्णं विचिन्तयेत् — one should contemplate as black

आत्मरक्षां पुरा कृत्वा पश्चात् कर्माणि साधयेत् ।
योऽन्यथा कुरुते मोहात् स भवेद्देवतापशुः ॥ १२७ ॥

१२७

ātmarakṣāṃ purā kṛtvā paścāt karmāṇi sādhayet |
yo'nyathā kurute mohāt sa bhaveddevatāpaśuḥ ||

Having first secured his own protection, afterwards he should accomplish the rites; he who from delusion does otherwise becomes the sacrificial beast of the deity.

WORD BY WORD आत्मरक्षां पुरा कृत्वा — having first made his own protection · पश्चात् कर्माणि साधयेत् — afterwards he should accomplish the rites · योऽन्यथा कुरुते मोहात् — he who from delusion does otherwise · स भवेद्देवतापशुः — becomes the beast (prey) of the deity

तस्मादेवि महाषोढान्यासं पूजां बलिं सुधीः ।
कृत्वा कर्माणि कुर्वीत नान्यथा वीरवन्दिते ॥ १२८ ॥

१२८

tasmāddevi mahāṣoḍhānyāsam pūjāṃ baliṃ sudhīḥ |
kṛtvā karmāṇi kurvīta nānyathā vīravandite ||

Therefore, O Devī, the wise one should perform the rites only after performing the mahā-ṣoḍhā-nyāsa, the worship and the bali; not otherwise, O you honoured by heroes.

WORD BY WORD तस्मादेवि — therefore, O Devī · महाषोढान्यासं पूजां बलिं — the mahā-ṣoḍhā-nyāsa, the worship and the bali · सुधीः कृत्वा — the wise one, having performed · कर्माणि कुर्वीत — should perform the rites · नान्यथा वीरवन्दिते — not otherwise, O you honoured by heroes

मूलाधारसरोजान्तर्वह्निमध्यगतं प्रिये ।

पराप्रासादबीजं तत् कल्पान्ताग्निसमप्रभम् ॥ १२९ ॥

१२९

*mūlādhārasarojāntarvahnimadhyagataṃ priye |
parāprāsādadibijam tat kalpāntāgnisamaprabham ||*

Within the lotus of the mūlādhāra, placed in the midst of fire, O beloved, that Parā-Prāsāda seed blazing like the fire at the end of the aeon,

WORD BY WORD मूलाधारसरोजान्तः — within the lotus of the mūlādhāra · वह्निमध्यगतं प्रिये — placed in the midst of fire, O beloved · पराप्रासादबीजं तत् — that Parā-Prāsāda seed · कल्पान्ताग्निसमप्रभम् — with the blaze of the fire at the end of the aeon

प्रतिलोमसु संवीतं दशभिव्यापकाक्षरैः ।

स्वयं कालानलसमः सर्वभूतभयङ्करः ॥ १३० ॥

१३०

*pratilomasu saṃvītaṃ daśabhirvyāpakākṣaraiḥ |
svayaṃ kālānālasamaḥ sarvabhūtabhayaṅkaraḥ ||*

encircled in reverse order by the ten pervading letters (ya to kṣa) — himself become like the fire of Time, terrifying to all beings,

WORD BY WORD प्रतिलोमसु संवीतं — encircled in reverse order · दशभिव्यापकाक्षरैः — by the ten pervading letters · स्वयं कालानलसमः — himself like the fire of Time · सर्वभूतभयङ्करः — terrifying to all beings

दक्षिणाशामुखो भूत्वात्युग्रदृष्टिमलीमसः ।

यौवनोल्लाससहितः पराप्रासादसंज्ञकम् ॥ १३१ ॥

१३१

*dakṣiṇāśāmukho bhūtvātyugradṛṣṭimalīmasaḥ |
yauvanollāsasahitaḥ parāprāsādasamjñakam ||*

facing the south, with a most fierce gaze and a darkened mind, in the yauvana ullāsa, the mantra named Parā-Prāsāda

WORD BY WORD दक्षिणाशामुखो भूत्वा — facing the southern quarter · अत्युग्रदृष्टिमलीमसः — with a most fierce gaze and darkened (mind) · यौवनोल्लाससहितः — in the yauvana ullāsa · पराप्रासादसंज्ञकम् — the (mantra) named Parā-Prāsāda

मन्त्रं मण्डलकं जप्यादष्टोत्तरसहस्रकम् ।
अनिष्टकारिणः सत्त्वान् कलहायासकारिणः ॥ १३२ ॥

१३२

mantram maṇḍalakam japyādaṣṭottarasahasrakam |
aniṣṭakāriṇaḥ sattvān kalahāyāsakāriṇaḥ ||

he should repeat one thousand and eight times daily for a maṇḍala.
Beings that work harm, that cause strife and trouble,

WORD BY WORD मन्त्रं मण्डलकं जप्यात् — he should repeat the mantra for a
maṇḍala · अष्टोत्तरसहस्रकम् — one thousand and eight times · अनिष्टकारिणः सत्त्वान् — beings
that work harm · कलहायासकारिणः — that cause strife and trouble

वृथा द्वेषकरान् क्रूरान् सपर्याविघ्नकारिणः ।
भूतोपग्रहवेतालान् पिशाचान् यक्षराक्षसान् ॥ १३३ ॥

१३३

vrthā dveṣakarān krūrān saparyāvighnakāriṇaḥ |
bhūtopagrahvetālān piśācān yakṣarākṣasān ||

the cruel who hate without cause, those who obstruct the worship,
bhūtas, seizing spirits and vetālas, piśācas, yakṣas and rākṣasas,

WORD BY WORD वृथा द्वेषकरान् क्रूरान् — the cruel who hate without
cause · सपर्याविघ्नकारिणः — who obstruct the worship · भूतोपग्रहवेतालान् — bhūtas, seizing
spirits, vetālas · पिशाचान् यक्षराक्षसान् — piśācas, yakṣas and rākṣasas

इत्यादिदुष्टजन्तूँश्च सदा क्लेशकरान् परान् ।
तद्वह्निमध्यपतितान्निर्दग्धाँश्च चिन्तयेत् ।
क्षणेन नाशमायान्ति शलभा इव पावके ॥ १३४ ॥

१३४

ityādiduṣṭajantūṃśca sadā kleśakarān parān |
tadvahnimadhyapatitānnirdagdhāṃśca cintayet |
kṣaṇena nāśamāyānti śalabhā iva pāvake ||

these and other such wicked creatures and constant tormentors he
should contemplate as fallen into the midst of that fire and burnt to
ashes; in an instant they come to destruction like moths in a flame.

WORD BY WORD इत्यादिदुष्टजन्तूँश्च — and such wicked creatures · सदा क्लेशकरान् परान् —
and other constant tormentors · तद्वह्निमध्यपतितान् — fallen into the midst of that
fire · निर्दग्धाँश्च चिन्तयेत् — and burnt up, he should contemplate · क्षणेन नाशमायान्ति — in an
instant they come to destruction · शलभा इव पावके — like moths in a flame

यस्य मूर्ध्नि स्मरेद्वीजं स मृत्युमधिगच्छति ।
 ध्यानेनानेन देवेशि कालादीनपि नाशयेत् ॥ १३५॥

१३५

yasya mūrdhni smaredbījaṃ sa mṛtyumadhiḡacchati |
dhyānenānena deveśi kālādinapi nāśayet ||

On whose head he remembers the seed, that one goes to his death;
 by this meditation, O Queen of the gods, he can destroy even Time
 itself and the rest.

WORD BY WORD यस्य मूर्ध्नि स्मरेद्वीजं — on whose head he remembers the seed · स
 मृत्युमधिगच्छति — that one goes to death · ध्यानेनानेन देवेशि — by this meditation, O Queen
 of gods · कालादीनपि नाशयेत् — he can destroy even Time and the rest

इति ते कथितः किञ्चित् काम्यकर्मविधिः प्रिये ।
 समासेन कुलेशानि किं भूयः श्रोतुमिच्छसि ॥ १३६॥

१३६

iti te kathitaḥ kiñcit kām̐yakarmavidhiḥ priye |
samāseṇa kuḷeśāni kiṃ bhūyaḥ śrotumicchasi ||

Thus, O beloved, the procedure of the kām̐ya rites has been told to
 you briefly and in summary, O Queen of the Kula; what more do you
 wish to hear?

WORD BY WORD इति ते कथितः किञ्चित् — thus has been told to you in
 brief · काम्यकर्मविधिः प्रिये — the procedure of the kām̐ya rites, O beloved · समासेन
 कुलेशानि — in summary, O Queen of the Kula · किं भूयः श्रोतुमिच्छसि — what more do you
 wish to hear?



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
 ऊर्ध्वाग्न्यायतन्त्रे काम्यकर्मविधानं नाम षोडश उल्लासः ॥ १६ ॥

*Thus ends the sixteenth Ullāsa, called the Ordinance of the Kām̐ya Rites, in
 the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the
 gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas,
 the work of a lakh and a quarter verses.*

॥ श्रीः ॥

अथ सप्तदशोल्लासः

Ullāsa Seventeen — The Meaning of the Kula Terms

The closing ullāsa. After a salutation to the guru, Īśvara gives the etymological sense (nirukti) of the Kula terms one by one — guru, ācārya, deśika, svāmī, yogī, avadhūta, vīra, kaulika, sādha, śiṣya, yoginī, śakti, pādukā, japa, stotra, dhyāna, Veda, Purāṇa, śāstra, Āgama, dikṣā, abhiṣeka, mantra, nyāsa, mudrā, maṇḍala, madya, māṃsa, pūjā, the upacāras and the rest — then the technical terms of ritual (āvāhana, sthāpana, sakalikṛti, arghya, madhuparka), and ends with the injunctions for guarding the Kulārṇava and the fruit of hearing the Ūrdhvāmnāya before the Śricakra.

— श्रीदेव्युवाच —

कुलेश श्रोतुमिच्छामि गुरुनामादिवासनाम् ।

तत्त्वं कुलपदार्थानां वद मे परमेश्वर ॥ १॥

१

kuleśa śrotumicchāmi gurunāmādivāsanām |
tattvaṃ kulapadārthānāṃ vada me parameśvara ||

O Lord of the Kula, I wish to hear the inner sense of the name "guru" and the other terms — the true meaning of the words of the Kula; tell me, O supreme Lord.

WORD BY WORD कुलेश श्रोतुमिच्छामि — O Lord of the Kula, I wish to hear · गुरुनामादिवासनाम् — the inner sense (vāsanā) of the name "guru" and the rest · तत्त्वं कुलपदार्थानां — the true meaning of the Kula terms · वद मे परमेश्वर — tell me, O supreme Lord

— ईश्वर उवाच —

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।
तस्य श्रवणमात्रेण कुलज्ञानं प्रकाशते ॥ २ ॥

२

śṛṇu devi pravakṣyāmi yanmāṃ tvaṃ paripṛcchasi |
tasya śravaṇamātreṇa kulajñānaṃ prakāśate ||

Listen, O Devī, I shall declare what you ask of me; by merely hearing it the knowledge of the Kula shines forth.

WORD BY WORD शृणु देवि प्रवक्ष्यामि — listen, O Devī, I shall declare · यन्मां त्वं परिपृच्छसि — what you ask of me · तस्य श्रवणमात्रेण — by merely hearing it · कुलज्ञानं प्रकाशते — the knowledge of the Kula shines forth

नमस्ते नाथ भगवन् शिवाय गुरुरूपिणे ।
विद्यावतारसंसिद्धयै स्वीकृतानेकविग्रह ॥ ३ ॥

३

namaste nātha bhagavan śivāya gururūpiṇe |
vidyāvatārasaṃsiddhyai svīkṛtānekavigraha ||

Obeisance to you, O Lord, O Blessed One — to Śiva in the form of the guru, who, for the accomplishment of the descent of vidyā, have assumed many bodies;

WORD BY WORD नमस्ते नाथ भगवन् — obeisance to you, O Lord, O Blessed One · शिवाय गुरुरूपिणे — to Śiva in the form of the guru · विद्यावतारसंसिद्धयै — for the accomplishment of the descent of vidyā · स्वीकृतानेकविग्रह — O you who have assumed many bodies

नारायणस्वरूपाय परमात्मस्वरूपिणे ।
सर्वाज्ञानतमोभेदभानवे चिद्धनाय च ॥ ४ ॥

४

nārāyaṇasvarūpāya paramātmavarūpiṇe |
sarvājñānatamobhedabhānave cidghanāya ca ||

to him whose own form is Nārāyaṇa, whose form is the supreme Self, the sun that pierces the darkness of all ignorance, the mass of pure consciousness;

WORD BY WORD नारायणस्वरूपाय — to him whose own form is Nārāyaṇa · परमात्मस्वरूपिणे — to him whose form is the supreme Self · सर्वाज्ञानतमोभेदभानवे — to the sun that pierces the darkness of all ignorance · चिद्धनाय च — and to the mass of consciousness

सर्वज्ञाय दयाकृप्तविग्रहाय शिवात्मने ।
परत्रेह च भक्तानां भव्यानां भावदायिने ॥ ५॥

५

sarvajñāya dayākṛptavigrahāya śivātmane |
paratreha ca bhaktānāṃ bhavyānāṃ bhāvadāyine ||

to the omniscient one, whose body is fashioned of compassion, whose self is Śiva, the giver of the true disposition, here and hereafter, to worthy devotees.

WORD BY WORD सर्वज्ञाय — to the omniscient · दयाकृप्तविग्रहाय — to him whose body is fashioned of compassion · शिवात्मने — to him whose self is Śiva · परत्रेह च — in the next world and here · भक्तानां भव्यानां — to the devotees who are worthy · भावदायिने — to the giver of the true disposition (bhāva)

पुरस्तात् पार्श्वयोः पृष्ठे नमः कुर्यामुपर्यधः ।
सदा सच्चित्तरूपेण विधेहि तव दासताम् ॥ ६॥

६

purastāt pārśvayoḥ pṛṣṭhe namaḥ kuryāmuparyadhaḥ |
sadā saccittarūpeṇa vidhehi tava dāsatām ||

In front, at both sides, behind, above and below I make obeisance; grant that I be always your servant, with a pure mind.

WORD BY WORD पुरस्तात् पार्श्वयोः पृष्ठे — in front, at both sides, behind · नमः कुर्याम् — I make obeisance · उपर्यधः — above and below · सदा सच्चित्तरूपेण — always, in the form of pure mind · विधेहि तव दासताम् — grant me servitude to you

गुशब्दस्त्वन्धकारः स्यात् रुशब्दस्तन्निरोधकः ।
अन्धकारनिरोधत्वात् गुरुरित्यभिधीयते ॥ ७॥

७

guśabdstvāndhakāraḥ syāt ruśabdstannirodhakaḥ |
andhakāranirodhatvāt gururityabhidhiyate ||

The syllable "gu" is darkness and the syllable "ru" is what dispels it; because he dispels the darkness he is called guru.

WORD BY WORD गुशब्दस्तु — the syllable "gu" · अन्धकारः स्यात् — means darkness · रुशब्दस्तन्निरोधकः — the syllable "ru" is its dispeller · अन्धकारनिरोधत्वात् — because he dispels the darkness · गुरुरित्यभिधीयते — he is called guru

गकारः सिद्धदः प्रोक्तो रेफः पापस्य दाहकः ।
उकारो विष्णुरित्युक्तस्त्रितयात्मा गुरुः परः ॥ ८ ॥

८

gakāraḥ siddhadaḥ prokto rephaḥ pāpasya dāhakaḥ |
ukāro viṣṇurityuktastritayātmā guruḥ paraḥ ||

The letter "ga" is declared to be the giver of siddhi, the "r" the burner of sin, the letter "u" is said to be Viṣṇu; the supreme guru is the self of these three.

WORD BY WORD गकारः सिद्धदः प्रोक्तः — the letter "ga" is declared the giver of siddhi · रेफः पापस्य दाहकः — the "r" is the burner of sin · उकारो विष्णुरित्युक्तः — the letter "u" is said to be Viṣṇu · त्रितयात्मा गुरुः परः — the supreme guru is the self of these three

गकारो ज्ञानसम्पत्ती रेफस्तत्र प्रकाशकः ।
उकारः शिवतादात्म्यं गुरुरित्यभिधीयते ॥ ९ ॥

९

gakāro jñānasampattī rephastatra prakāśakaḥ |
ukāraḥ śivatādātmyaṃ gururityabhidhīyate ||

The letter "ga" is the wealth of knowledge, the "r" is what illumines it, the letter "u" is identity with Śiva — therefore he is called guru.

WORD BY WORD गकारो ज्ञानसम्पत्ती — the letter "ga" is the wealth of knowledge · रेफस्तत्र प्रकाशकः — the "r" is what illumines it · उकारः शिवतादात्म्यं — the letter "u" is identity with Śiva · गुरुरित्यभिधीयते — (hence) he is called guru

गुह्यागमात्मतत्त्वान्धनद्धानां बोधनादपि ।
रुद्रादिदेवरूपत्वाद् गुरुरित्यभिधीयते ॥ १० ॥

१०

guhyāgamātmatattvāndhanaddhānāṃ bodhanādapi |
rudrāḍidevarūpatvāḍ gururityabhidhīyate ||

Because he awakens those who are blind and bound with regard to the secret Āgama and the truth of the Self, and because he has the form of Rudra and the other gods, he is called guru.

WORD BY WORD गुह्यागमात्मतत्त्वान्ध- — to those blinded regarding the secret Āgama and the truth of the Self · नद्धानां बोधनादपि — and to those bound — because of awakening them · रुद्रादिदेवरूपत्वाद् — because he has the form of the gods Rudra and the rest · गुरुरित्यभिधीयते — he is called guru

स्वयमाचरते शिष्यानाचारे स्थापयत्यपि ।
आचिनोतीह शास्त्रार्थानाचार्यस्तेन कथ्यते ॥ ११ ॥

११

svayamācarate śiṣyānācāre sthāpayatyapi |
ācinotiha śāstrārthānācāryastena kathyate ||

He himself practises (ācarate) and also establishes disciples in right conduct (ācāra); he gathers (ācinoti) the meanings of the scriptures — therefore he is called ācārya.

WORD BY WORD स्वयमाचरते — he himself practises · शिष्यानाचारे स्थापयत्यपि — and also establishes disciples in right conduct · आचिनोतीह शास्त्रार्थान् — he gathers here the meanings of the scriptures · आचार्यस्तेन कथ्यते — therefore he is called ācārya

चराचरसमासन्नमध्यापयति यः स्वयम् ।
यमादियोगसिद्धत्वादाचार्य इति कथ्यते ॥ १२ ॥

१२

carācarasamāsannamadhyāpayati yaḥ svayam |
yamādiyogasiddhatvādācārya iti kathyate ||

He who himself teaches all that is near him, moving and unmoving, and who is accomplished in the yoga of yama and the other limbs, is called ācārya.

WORD BY WORD चराचरसमासन्नम् — (all that is) close at hand, moving and unmoving · अध्यापयति यः स्वयम् — he who himself teaches · यमादियोगसिद्धत्वात् — because he is accomplished in yoga beginning with yama · आचार्य इति कथ्यते — he is called ācārya

आत्मभावप्रदानात्तु रागद्वेषादिवर्जनात् ।
ध्यानैकनिष्ठचित्तत्वादाराध्य इति कथ्यते ॥ १३ ॥

१३

*ātmabhāvapradānāttu rāga dveṣādivarjanāt |
dhyānaikaniṣṭhacittatvādārādhyā iti kathyate ||*

Because he bestows the disposition of the Self, because he has abandoned passion, hatred and the rest, and because his mind is fixed solely on meditation, he is called ārādhyā, the one to be worshipped.

WORD BY WORD आत्मभावप्रदानात्तु — because he bestows the disposition of the Self · रागद्वेषादिवर्जनात् — because he has abandoned passion, hatred and the rest · ध्यानैकनिष्ठचित्तत्वात् — because his mind is fixed solely on meditation · आराध्य इति कथ्यते — he is called ārādhyā (to be worshipped)

देवतारूपधारित्वाच्छिष्यानुग्रहकारणात् ।
करुणामयमूर्तित्वाद्देशिकः कथितः प्रिये ॥ १४ ॥

१४

*devatārūpadhāritvācchīṣyānugrahakāraṇāt |
karuṇāmayamūrtitvāddeśikaḥ kathitaḥ priye ||*

Because he bears the form of the deity, because he is the cause of grace to disciples, and because his form is made of compassion, he is called deśika, O beloved.

WORD BY WORD देवतारूपधारित्वात् — because he bears the form of the deity · शिष्यानुग्रहकारणात् — because he is the cause of grace to disciples · करुणामयमूर्तित्वात् — because his form is made of compassion · देशिकः कथितः प्रिये — he is called deśika, O beloved

स्वान्तःशान्तिसमुन्मीलत्परतत्त्वार्थचिन्तनात् ।
मिथ्याज्ञानविहीनत्वात् स्वामीति कथितः प्रिये ॥ १५॥

१५

*svāntaḥśāntisamunmīlatparatattvārthacintanāt |
mithyājñānavihīnatvāt svāmīti kathitaḥ priye ||*

Because he contemplates the meaning of the supreme reality that unfolds through the peace within his own heart, and because he is free of false knowledge, he is called svāmī, O beloved.

WORD BY WORD स्वान्तःशान्तिसमुन्मीलत् — unfolding through the peace within his own heart · परतत्त्वार्थचिन्तनात् — because he contemplates the meaning of the supreme reality · मिथ्याज्ञानविहीनत्वात् — because he is free of false knowledge · स्वामीति कथितः प्रिये — he is called svāmī, O beloved

मनोदोषादिदूरत्वाद्धेतुवादादिवर्जनात् ।
श्वादिप्राणिषु सादृश्याद् रम्यत्वाच्च महेश्वरः ॥ १६॥

१६

*manodoṣādidūratvāddhetuvādādivarjanāt |
śvādiprāṇiṣu sādṛśyād ramyatvācca mahēśvaraḥ ||*

Because he is far from the faults of the mind and the rest, because he has abandoned sophistry and the like, because he sees sameness in all creatures down to dogs, and because he is delightful, he is Maheśvara.

WORD BY WORD मनोदोषादिदूरत्वात् — because he is far from the faults of the mind and the rest · हेतुवादादिवर्जनात् — because he has abandoned sophistry (hetuvāda) and the like · श्वादिप्राणिषु सादृश्यात् — because he sees sameness in creatures, dogs and the rest · रम्यत्वाच्च महेश्वरः — and because he is delightful, he is Maheśvara

श्रीमोक्षज्ञानदातृत्वान्नादब्रह्मात्मबोधनात् ।
स्थगिताज्ञानचिह्नत्वात् श्रीनाथः कथितः प्रिये ॥ १७ ॥

१७

śrīmokṣajñānadātṛtvānnādabrahmātmabodhanāt |
sthagitājñānaciḥnatvāt śrīnāthaḥ kathitaḥ priye ||

Because he bestows the knowledge of prosperity (śrī) and of liberation, because he awakens one to the Self that is the nāda-brahman, and because he has covered over every mark of ignorance, he is called Śrīnātha, O beloved.

WORD BY WORD श्रीमोक्षज्ञानदातृत्वात् — because he bestows the knowledge of śrī and of liberation · नादब्रह्मात्मबोधनात् — because he awakens one to the Self that is nāda-brahman · स्थगिताज्ञानचिह्नत्वात् — because he has covered over the marks of ignorance · श्रीनाथः कथितः प्रिये — he is called Śrīnātha, O beloved

देशकालाविरोधेन वर्तमानात् कुलागमे ।
वशीकृतजगज्जीवादेव इत्यभिधीयते ॥ १८ ॥

१८

deśakālāvirodhena vartamānāt kulāgame |
vaśīkṛtajagajjīvādeva ityabhidhīyate ||

Because he abides in the Kula Āgama without conflict with place and time, and because he has brought the beings of the world under his control, he is called deva.

WORD BY WORD देशकालाविरोधेन — without conflict with place and time · वर्तमानात् कुलागमे — because he abides in the Kula Āgama · वशीकृतजगज्जीवात् — because he has brought under control the beings of the world · देव इत्यभिधीयते — he is called deva

भवपाशप्रशमनात् टङ्करेन्दुकशेखरात् ।
रक्षणात् कमनीयत्वात् भट्टारक इतीरितः ॥ १९ ॥

१९

bhavapāśapraśamanāt ṭaṅkārendukaśekharaṭ |
rakṣaṇāt kamanīyatvāt bhaṭṭāraka itīritaḥ ||

Because he quells the bonds of worldly existence, because his crest bears the twanging bow and the moon, because he protects and because he is lovely, he is called Bhaṭṭāraka.

WORD BY WORD भवपाशप्रशमनात् — because he quells the bonds of worldly existence · टङ्करेन्दुकशेखरात् — because his crest bears the twanging bow and the moon · रक्षणात् कमनीयत्वात् — because he protects and is lovely · भट्टारक इतीरितः — he is called Bhaṭṭāraka

प्रगुप्तागमवेदान्तरहस्यार्थविभावनात् ।
भुक्तिमुक्तिप्रदानाच्च प्रभुरित्यभिधीयते ॥ २० ॥

२०

praguptāgamavedāntarahasyārthavibhāvanāt |
bhuktimuktipradānācca prabhurityabhidhīyate ||

Because he makes manifest the secret meaning of the well-hidden Āgama and Vedānta, and because he grants both enjoyment and liberation, he is called prabhu.

WORD BY WORD प्रगुप्तागमवेदान्त- — of the well-hidden Āgama and Vedānta · रहस्यार्थविभावनात् — because he makes manifest the secret meaning · भुक्तिमुक्तिप्रदानाच्च — and because he grants enjoyment and liberation · प्रभुरित्यभिधीयते — he is called prabhu

योनिमुद्रानुसन्धानात् प्रस्फुरन्मन्त्रवैभवात् ।
गीर्वाणगणपूज्यत्वाद् योगीति कथितः प्रिये ॥ २१ ॥

२१

*yonimudrānusandhānāt prasphuranmantravaibhavāt |
gīrvāṇagaṇapūjyadvād yogīti kathitaḥ priye ||*

Because he practises the yoni-mudrā, because the glory of the mantra flashes forth in him, and because he is worthy of worship by the hosts of gods, he is called yogī, O beloved.

WORD BY WORD योनिमुद्रानुसन्धानात् — because he practises the yoni-mudrā · प्रस्फुरन्मन्त्रवैभवात् — because the glory of the mantra flashes forth in him · गीर्वाणगणपूज्यत्वात् — because he is to be worshipped by the hosts of gods · योगीति कथितः प्रिये — he is called yogī, O beloved

सङ्गदुःखपरित्यागात् यत्र कुत्राश्रमाश्रयात् ।
मिथ आत्मनिबन्धत्वात् संयमीत्यभिधीयते ॥ २२ ॥

२२

*saṅgaduḥkhaparityāgāt yatra kutrāśramāśrayāt |
mitha ātmanibandhatvāt saṁyamītyabhidhīyate ||*

Because he has abandoned attachment and sorrow, because he takes shelter in any hermitage whatever, and because he binds himself inwardly to the Self, he is called saṁyamī.

WORD BY WORD सङ्गदुःखपरित्यागात् — because he has abandoned attachment and sorrow · यत्र कुत्राश्रमाश्रयात् — because he takes shelter in any hermitage whatever · मिथ आत्मनिबन्धत्वात् — because he binds himself inwardly to the Self · संयमीत्यभिधीयते — he is called saṁyamī

तत्त्वस्वरूपमननात् परिवादादिवर्जितात् ।
स्वीकारात् शुभकार्याणां तपस्वीत्यभिधीयते ॥ २३ ॥

२३

tattvasvarūpamananāt parivādādivarjitāt |
svikārāt śubhakāryāṇām tapasvītyabhidhīyate ||

Because he reflects on the essential nature of reality, because he is free of slander and the like, and because he undertakes auspicious works, he is called *tapasvī*.

WORD BY WORD तत्त्वस्वरूपमननात् — because he reflects on the essential nature of reality · परिवादादिवर्जितात् — because he is free of slander and the like · स्वीकारात् शुभकार्याणां — because he undertakes auspicious works · तपस्वीत्यभिधीयते — he is called *tapasvī*

अक्षरत्वाद्वरेण्यत्वाद्धूतसंसारबन्धनात् ।
तत्त्वमस्यर्थसिद्धत्वात् अवधूतोऽभिधीयते ॥ २४ ॥

२४

akṣaratvādvareṇyatvāddhūtasamsārabandhanāt |
tattvamasyarthasiddhatvāt avadhūto'bhidhīyate ||

Because he is imperishable (*a-kṣara*), worthy of choice (*va-reṇya*), has shaken off (*dhū-ta*) the bonds of *samsāra*, and has realised the meaning of "tat tvam asi", he is called *avadhūta*.

WORD BY WORD अक्षरत्वात् — because he is imperishable · वरेण्यत्वात् — because he is worthy of choice · धूतसंसारबन्धनात् — because he has shaken off the bonds of *samsāra* · तत्त्वमस्यर्थसिद्धत्वात् — because he has realised the meaning of "tat tvam asi" · अवधूतोऽभिधीयते — he is called *avadhūta*

वीतरागमदक्लेशकोपमात्सर्यमोहतः ।
रजस्तमोविदूरत्वाद्धीर इत्यभिधीयते ॥ २५॥

२५

*vītarāgamadakleśakopamātsaryamohataḥ |
rajastamovidūratvādvīra ityabhidhiyate ||*

Because passion, pride, affliction, anger, envy and delusion have departed from him, and because he is far from rajas and tamas, he is called vīra.

WORD BY WORD वीतरागमदक्लेशकोपमात्सर्यमोहतः — because passion, pride, affliction, anger, envy and delusion have departed · रजस्तमोविदूरत्वात् — because he is far from rajas and tamas · वीर इत्यभिधीयते — he is called vīra

कुलं गोत्रं समाख्यातं तच्च शक्तिशिवोद्भवम् ।
येन मोक्ष इति ज्ञानं कौलिकः सोऽभिधीयते ॥ २६॥

२६

*kulaṃ gotraṃ samākhyātaṃ tacca śaktiśivodbhavam |
yena mokṣa iti jñānaṃ kaulikaḥ so'bhidhiyate ||*

Kula is declared to be the lineage, and that arises from Śakti and Śiva; he who has the knowledge that liberation comes through it is called kaulika.

WORD BY WORD कुलं गोत्रं समाख्यातं — kula is declared to be the lineage (gotra) · तच्च शक्तिशिवोद्भवम् — and that arises from Śakti and Śiva · येन मोक्ष इति ज्ञानं — he who knows that liberation comes through it · कौलिकः सोऽभिधीयते — is called kaulika

अकुलं शिव इत्युक्तं कुलं शक्तिः प्रकीर्तिता ।
कुलाकुलानुसन्धानान्निपुणाः कौलिकाः प्रिये ॥ २७॥

२७

*akulaṃ śiva ityuktaṃ kulaṃ śaktiḥ prakīrtitā |
kulākulānusandhānānnipuṇāḥ kaulikāḥ priye ||*

Akula is said to be Śiva and kula is declared to be Śakti; those adept in the union of kula and akula are kaulikas, O beloved.

WORD BY WORD अकुलं शिव इत्युक्तं — akula is said to be Śiva · कुलं शक्तिः प्रकीर्तिता — kula is declared to be Śakti · कुलाकुलानुसन्धानात् — through the union of kula and akula · निपुणाः कौलिकाः प्रिये — the adept are kaulikas, O beloved

सारसंग्रहणाच्चैव धर्ममार्गप्रवर्तनात् ।
करणग्रामनियमात् साधकः सोऽभिधीयते ॥ २८ ॥

२८

*sārasaṁgrahaṇāccaiva dharmamārgapravartanāt |
karaṇagrāmanīyamāt sādhaḥ so'bhidhīyate ||*

Because he gathers the essence, because he sets the path of dharma in motion, and because he restrains the host of the senses, he is called sādhaḥ.

WORD BY WORD सारसंग्रहणाच्चैव — because he gathers the essence · धर्ममार्गप्रवर्तनात् — because he sets the path of dharma in motion · करणग्रामनियमात् — because he restrains the host of the senses · साधकः सोऽभिधीयते — he is called sādhaḥ

भजनात् परया भक्त्या मनोवाक्कायकर्मभिः ।
तरत्यखिलदुःखानि तस्माद्भक्त इतीरितः ॥ २९ ॥

२९

*bhajanāt parayā bhaktyā manovākkāyakarmabhiḥ |
taratyakhiladuḥkhāni tasmādbhakta itīritaḥ ||*

By worship with supreme devotion, through acts of mind, speech and body, he crosses over all sorrows; therefore he is called bhakta.

WORD BY WORD भजनात् परया भक्त्या — by worship with supreme devotion · मनोवाक्कायकर्मभिः — with acts of mind, speech and body · तरत्यखिलदुःखानि — he crosses over all sorrows · तस्माद्भक्त इतीरितः — therefore he is called bhakta

शरीरमर्थं प्राणांश्च सद्गुरुभ्यो निवेद्य यः ।
गुरुभ्यः शिक्षते योगं शिष्य इत्यभिधीयते ॥ ३० ॥

३०

*śarīramarthaṁ prāṇāṁśca sadgurubhyo nivedya yaḥ |
gurubhyaḥ śikṣate yogaṁ śiṣya ityabhidhīyate ||*

He who, having offered body, wealth and life-breaths to the true gurus, learns yoga from the gurus, is called śiṣya.

WORD BY WORD शरीरमर्थं प्राणांश्च — body, wealth and life-breaths · सद्गुरुभ्यो निवेद्य यः — he who, having offered them to the true gurus · गुरुभ्यः शिक्षते योगं — learns yoga from the gurus · शिष्य इत्यभिधीयते — is called śiṣya

योनिमुद्रानुसन्धानात् गिरिजापादसेवनात् ।
 निर्लीनोपाधिविभवाद् योगिनीत्यभिधीयते ॥ ३१ ॥

३१

yonimudrānusandhānāt girijāpādasevanāt |
nirliṇopādhivibhavād yoginītyabhidhīyate ||

Because of the practice of the yoni-mudrā, because of service at the feet of Girijā, and because the whole array of limiting adjuncts has dissolved, she is called yoginī.

WORD BY WORD योनिमुद्रानुसन्धानात् — because of the practice of the yoni-mudrā · गिरिजापादसेवनात् — because of service at the feet of Girijā · निर्लीनोपाधिविभवात् — because the array of limiting adjuncts has dissolved · योगिनीत्यभिधीयते — she is called yoginī

शतकोटिमहादिव्ययोगिनीप्रीतिकारणात् ।
 तीव्रमुक्तिप्रदानाच्च शक्तिरित्यभिधीयते ॥ ३२ ॥

३२

śatakoṭimahādivyayoginīprītikāraṇāt |
tīvramuktīpradānācca śaktirityabhidhīyate ||

Because she is the cause of delight to a hundred crores of great divine yoginīs, and because she grants swift liberation, she is called śakti.

WORD BY WORD शतकोटिमहादिव्य- — of a hundred crores of great divine · योगिनीप्रीतिकारणात् — because she is the cause of the delight of the yoginīs · तीव्रमुक्तिप्रदानाच्च — and because she grants swift liberation · शक्तिरित्यभिधीयते — she is called śakti

पालनादुरितच्छेदात् कामितार्थस्य वर्द्धनात् ।
पादुकेति समाख्याता मम तत्त्वं तव प्रिये ॥ ३३ ॥

३३

*pālanādduritacchedāt kāmītārthasya varddhanāt |
pāduketi samākhyātā mama tattvaṃ tava priye ||*

Because they protect, cut off sin and increase what is desired, they are called pādukā (the sandals); this is my truth (told) to you, O beloved.

WORD BY WORD पालनात् — because they protect (pā-) · दुरितच्छेदात् — because they cut off sin (du-) · कामितार्थस्य वर्द्धनात् — because they increase the desired object (ka-) · पादुकेति समाख्याता — they are called pādukā · मम तत्त्वं तव प्रिये — this is my truth for you, O beloved

जन्मान्तरसहस्रेषु कृतपापप्रणाशनात् ।
परदेवप्रकाशाच्च जप इत्यभिधीयते ॥ ३४ ॥

३४

*janmāntarasahasreṣu kṛtapāpaprāṇāśanāt |
paraḍevaprakāśācca japa ityabhidhiyate ||*

Because it destroys the sins committed in thousands of other births, and because it reveals the supreme deity, it is called japa.

WORD BY WORD जन्मान्तरसहस्रेषु — in thousands of other births · कृतपापप्रणाशनात् — because it destroys the sins committed (ja-) · परदेवप्रकाशाच्च — and because it reveals the supreme deity (pa-) · जप इत्यभिधीयते — it is called japa

स्तोकस्तोकेन मनसः परमप्रीतिकारणात् ।
स्तोतृसन्तारणाद्देवि स्तोत्रमित्यभिधीयते ॥ ३५ ॥

३५

*stokastokena manasaḥ paramapṛitikāraṇāt |
stotrāntārāṇāddevi stotraṃ ityabhidhiyate ||*

Because little by little it causes supreme delight to the mind, and because it carries the one who praises across, O Devī, it is called stotra.

WORD BY WORD स्तोकस्तोकेन — little by little · मनसः परमप्रीतिकारणात् — because it causes supreme delight to the mind (sto-) · स्तोतृसन्तारणाद्देवि — because it carries the praiser across, O Devī (-tra) · स्तोत्रमित्यभिधीयते — it is called stotra

यावदिन्द्रियसन्तापं मनसा संनियम्य च ।
स्वान्तेनाभीष्टदेवस्य चिन्तनं ध्यानमुच्यते ॥ ३६ ॥

३६

yāvadindriyasantāpaṃ manasā saṁniyamya ca |
svāntenābhiṣṭadevasya cintanaṃ dhyānamucyate ||

Having restrained by the mind all the fever of the senses, the contemplation of the desired deity within one's own heart is called dhyāna.

WORD BY WORD यावदिन्द्रियसन्तापं — all the fever of the senses · मनसा संनियम्य च — having restrained by the mind · स्वान्तेनाभीष्टदेवस्य — with one's own heart, of the desired deity · चिन्तनं ध्यानमुच्यते — contemplation is called dhyāna

चरितार्थविकाशाच्च रक्षणादपि पार्वति ।
नरनारीस्वरूपाच्च चरणं कथितं प्रिये ॥ ३७ ॥

३७

caritārthavikāśācca rakṣaṇādapi pārvati |
naranārīsvarūpācca caraṇaṃ kathitaṃ priye ||

Because it unfolds the fulfilled aim, because it protects, O Pārvati, and because it has the form of man and woman, it is called caraṇa (the foot), O beloved.

WORD BY WORD चरितार्थविकाशाच्च — because it unfolds the fulfilled aim (cari-) · रक्षणादपि पार्वति — and because it protects, O Pārvati · नरनारीस्वरूपाच्च — and because it has the form of man and woman (nara-nārī) · चरणं कथितं प्रिये — it is called caraṇa, O beloved

वेदिताऽखिलशास्त्रार्थसद्धर्मार्थनिरूपणात् ।
दर्शनानां प्रमाणत्वाद्देद इत्यभिधीयते ॥ ३८ ॥

३८

*veditā'khilāśāstrārthasaddharmārthanirūpaṇāt |
darśanānām pramāṇatvādvēda ityabhidhiyate ||*

Because, known through all the meanings of the scriptures, it determines the meaning of true dharma, and because it is the authority for the philosophical systems, it is called Veda.

WORD BY WORD वेदिताऽखिलशास्त्रार्थ- — known through all the meanings of the scriptures · सद्धर्मार्थनिरूपणात् — because it determines the meaning of true dharma · दर्शनानां प्रमाणत्वात् — because it is the authority for the philosophical systems · वेद इत्यभिधीयते — it is called Veda

पुण्यपापादिकथनाद्राक्षसादिनिवारणात् ।
नवभक्त्यादिजननात् पुराण इति कथ्यते ॥ ३९ ॥

३९

*puṇyapāpādikathanādrākṣasādinivāraṇāt |
navabhaktyādiḥjananāt purāṇa iti kathyate ||*

Because it tells of merit, sin and the rest, because it wards off rākṣasas and the like, and because it generates the ninefold devotion, it is called Purāṇa.

WORD BY WORD पुण्यपापादिकथनात् — because it tells of merit, sin and the rest (pu-) · राक्षसादिनिवारणात् — because it wards off rākṣasas and the like (rā-) · नवभक्त्यादिजननात् — because it generates the nine kinds of devotion (na-) · पुराण इति कथ्यते — it is called Purāṇa

शासनादनिशं देवि वर्णाश्रमनिवासिनाम् ।
तारणात् सर्वपापेभ्यः शास्त्रमित्यभिधीयते ॥ ४० ॥

४०

*śāsanādaniśaṃ devi varṇāśramanivāsinām |
tāraṇāt sarvapāpebhyaḥ śāstramityabhidhīyate ||*

Because it constantly governs those who dwell in the varṇas and āśramas, O Devī, and because it delivers them from all sins, it is called śāstra.

WORD BY WORD शासनादनिशं देवि — because it constantly governs, O Devī
(śās-) · वर्णाश्रमनिवासिनाम् — those who dwell in the varṇas and āśramas · तारणात्
सर्वपापेभ्यः — because it delivers from all sins (-tra) · शास्त्रमित्यभिधीयते — it is called
śāstra

स्मरणोत्सुकनिष्ठानां धर्माधर्मनिरूपणात् ।
तिमिरोत्पाटनाद्देवि स्मृतिरित्यभिधीयते ॥ ४१ ॥

४१

*smaraṇotsukaniṣṭhānāṃ dharmādharmānirūpaṇāt |
timirotpāṭanāddevi smṛtiritiyabhidhīyate ||*

Because it determines dharma and adharma for those devoted and eager to remember, and because it uproots darkness, O Devī, it is called Smṛti.

WORD BY WORD स्मरणोत्सुकनिष्ठानां — for those devoted and eager to
remember · धर्माधर्मनिरूपणात् — because it determines dharma and
adharma · तिमिरोत्पाटनाद्देवि — because it uproots darkness, O Devī · स्मृतिरित्यभिधीयते — it
is called Smṛti

इष्टधर्मादिकथनात्तिमिराज्ञानभञ्जनात् ।

हरणात् सर्वदुःखानां इतिहास इति स्मृतः ॥ ४२ ॥

४२

*iṣṭadharmādikathanāttimirājñānabhañjanāt |
haraṇāt sarvaduḥkhānām itihāsa iti smṛtaḥ ||*

Because it tells of desired dharma and the rest, because it shatters the darkness of ignorance, and because it removes all sorrows, it is known as itihāsa.

WORD BY WORD इष्टधर्मादिकथनात् — because it tells of desired dharma and the rest (i-) · तिमिराज्ञानभञ्जनात् — because it shatters the darkness of ignorance (ti-) · हरणात् सर्वदुःखानां — because it removes all sorrows (hā-) · इतिहास इति स्मृतः — it is known as itihāsa

आचारकथनाद्दिव्यगतिप्राप्तिनिदानतः ।

महात्मतत्त्वकथनादागमः कथितः प्रिये ॥ ४३ ॥

४३

*ācārakathanāddivya-gatiprāptinidānataḥ |
mahātmatattvakathanādāgamaḥ kathitaḥ priye ||*

Because it tells of right conduct, because it is the cause of attaining the divine state, and because it tells of the truth of the great Self, it is called Āgama, O beloved.

WORD BY WORD आचारकथनात् — because it tells of right conduct (ā-) · दिव्यगतिप्राप्तिनिदानतः — because it is the cause of attaining the divine state (ga-) · महात्मतत्त्वकथनात् — because it tells of the truth of the great Self (ma-) · आगमः कथितः प्रिये — it is called Āgama, O beloved

शाकिनीगणपूज्यत्वात्तारणाद्भववारिधे ।
परादिशक्तिसान्निध्याच्छाक्त इत्यभिधीयते ॥ ४४ ॥

४४

śākinīgaṇapūjyātvāttāraṇādbhavavāridhe |
parādiśaktisānnidhyācchākta ityabhidhīyate ||

Because he is worshipped by the hosts of śākinīs, because he delivers from the ocean of existence, and because Parā and the other śaktis are near him, he is called śākta.

WORD BY WORD शाकिनीगणपूज्यत्वात् — because he is worshipped by the hosts of śākinīs (śā-) · तारणाद्भववारिधेः — because he delivers from the ocean of existence · परादिशक्तिसान्निध्यात् — because of the nearness of Parā and the other śaktis · शाक्त इत्यभिधीयते — he is called śākta

कौमारादिनिरोधत्वात् लयजन्मादिभञ्जनात् ।
अशेषकुलसम्बन्धात् कौल इत्यभिधीयते ॥ ४५ ॥

४५

kaumārādinirodhatvāt layajanmāḍibhañjanāt |
aśeṣakulasambandhāt kaula ityabhidhīyate ||

Because he restrains youth and the other states, because he shatters dissolution, birth and the rest, and because he is connected with the entire kula, he is called kaula.

WORD BY WORD कौमारादिनिरोधत्वात् — because he restrains the (states of) youth and the rest (kau-) · लयजन्मादिभञ्जनात् — because he shatters dissolution, birth and the rest (la-) · अशेषकुलसम्बन्धात् — because he is connected with the whole kula · कौल इत्यभिधीयते — he is called kaula

पाशच्छेदकरादेवि रञ्जनात् परतेजसः ।
यतिभिश्चिन्त्यमानत्वात् पारम्पर्यमितीरितम् ॥ ४६ ॥

४६

*pāśacchedakarāddevi rañjanāt paratejasah |
yatibhiścintyamānatvāt pāramparyamitīritam ||*

Because it cuts the bonds, O Devī, because it colours one with the supreme radiance, and because it is contemplated by ascetics, it is called pāramparya, the lineage-tradition.

WORD BY WORD पाशच्छेदकरादेवि — because it cuts the bonds, O Devī (pā-) · रञ्जनात् परतेजसः — because it colours (one) with the supreme radiance (ra-) · यतिभिश्चिन्त्यमानत्वात् — because it is contemplated by ascetics · पारम्पर्यमितीरितम् — it is called pāramparya (lineage-tradition)

संसारसारभूतत्वात् प्रकाशानन्ददानतः ।
यशः सौभाग्यकरणात् सम्प्रदाय इतीरितः ॥ ४७ ॥

४७

*saṃsārasārabhūtatvāt prakāśānandadānataḥ |
yaśaḥ saubhāgyakaraṇāt sampradāya itīritaḥ ||*

Because it is the essence of saṃsāra, because it gives the bliss of illumination, and because it produces fame and good fortune, it is called sampradāya.

WORD BY WORD संसारसारभूतत्वात् — because it is the essence of saṃsāra (saṃ-) · प्रकाशानन्ददानतः — because it gives the bliss of illumination (pra-) · यशः सौभाग्यकरणात् — because it produces fame and good fortune · सम्प्रदाय इतीरितः — it is called sampradāya

आदित्वात् सर्वमार्गाणां मनोल्लासप्रवर्द्धनात् ।
यज्ञादिधर्महेतुत्वादाम्नाय इति कीर्तितः ॥ ४८ ॥

४८

*āditvāt sarvamārgāṇaṃ manollāsapravarddhanāt |
yajñādidharmahetutvādāmnāya iti kīrtitaḥ ||*

Because it is the beginning of all paths, because it increases the delight of the mind, and because it is the cause of the dharma of sacrifice and the rest, it is called āmnāya.

WORD BY WORD आदित्वात् सर्वमार्गाणां — because it is the beginning of all paths
(ā-) · मनोल्लासप्रवर्द्धनात् — because it increases the delight of the mind
(mna-) · यज्ञादिधर्महेतुत्वात् — because it is the cause of dharma such as sacrifice
(ya-) · आम्नाय इति कीर्तितः — it is called āmnāya

श्रुतानेकमहामन्त्रयन्त्रतन्त्रादिदैवतात् ।
श्रुतौ यदनविच्छिन्नाच्छ्रौत इत्यभिधीयते ॥ ४९ ॥

४९

*śrutānekamahāmantrayantratantrādaivatāt |
śrutau yadanavicchinnācchrauta ityabhidhīyate ||*

Because of the deities of the many great mantras, yantras, tantras and the rest that have been heard, and because it is unbroken in the Śruti, it is called śrauta.

WORD BY WORD श्रुतानेकमहामन्त्र- — of the many great mantras that have been
heard · यन्त्रतन्त्रादिदैवतात् — because of the deities of yantra, tantra and the rest · श्रुतौ
यदनविच्छिन्नात् — because it is unbroken in the Śruti · श्रौत इत्यभिधीयते — it is called śrauta

आम्नायतत्त्वरूपत्वाच्चातुर्यार्थनिरूपणात् ।
रागद्वेषादिशमनादाचार इति कीर्त्यते ॥ ५० ॥

५०

*āmnāyatattvarūpatvāccāturyārthanirūpaṇāt |
rāgadveṣādīśamanādācāra iti kīrtyate ||*

Because it embodies the truth of the āmnāya, because it determines the meaning of skilfulness, and because it quiets passion, hatred and the rest, it is called ācāra.

WORD BY WORD आम्नायतत्त्वरूपत्वात् — because it embodies the truth of the āmnāya (ā-) · चातुर्यार्थनिरूपणात् — because it determines the meaning of skilfulness (cā-) · रागद्वेषादिशमनात् — because it quiets passion, hatred and the rest (ra-) · आचार इति कीर्त्यते — it is called ācāra

दिव्यभावप्रदानाच्च क्षालनात् कल्मषस्य च ।
दीक्षेति कथिता सद्भिर्भवबन्धविमोचनात् ॥ ५१ ॥

५१

*divyabhāvapradānācca kṣālanāt kalmaṣasya ca |
dīkṣeti kathitā sadbhirbhavabandhavimocanāt ||*

Because it bestows the divine disposition and washes away impurity, and because it releases from the bonds of existence, it is called dīkṣā by the good.

WORD BY WORD दिव्यभावप्रदानाच्च — because it bestows the divine disposition (dī-) · क्षालनात् कल्मषस्य च — and because it washes away impurity (kṣā-) · दीक्षेति कथिता सद्भिः — it is called dīkṣā by the good · भवबन्धविमोचनात् — because it releases from the bonds of existence

अहम्भावहराद्भीतिमथनात् सेचनादपि ।

कम्पानन्दादिजननादभिषेक इति स्मृतः ॥ ५२ ॥

५२

*aḥambhāvaharādbhītimathanāt secanādapi |
kampānandāḍījananādabhiṣeka iti smṛtaḥ ||*

Because it removes the sense of "I", churns away fear, sprinkles, and produces trembling, bliss and the rest, it is known as abhiṣeka.

WORD BY WORD अहम्भावहरात् — because it removes the sense of "I" (a-) · भीतिमथनात् — because it churns away fear (bhī-) · सेचनादपि — and because it sprinkles (ṣe-) · कम्पानन्दादिजननात् — because it produces trembling, bliss and the rest (ka-) · अभिषेक इति स्मृतः — it is known as abhiṣeka

उल्बणत्वात् परत्वाच्च देवताप्रीतिदानतः ।

शक्तिपातनिमित्तादप्युपदेश इति स्मृतः ॥ ५३ ॥

५३

*ulbaṇatvāt paratvācca devatāprītidānataḥ |
śaktipātanimittādapyupadeśa iti smṛtaḥ ||*

Because it is intense and supreme, because it gives delight to the deity, and because it is the occasion of the descent of śakti, it is known as upadeśa.

WORD BY WORD उल्बणत्वात् परत्वाच्च — because it is intense (u-) and supreme (pa-) · देवताप्रीतिदानतः — because it gives delight to the deity (de-) · शक्तिपातनिमित्तादपि — and because it is the occasion of the descent of śakti (śa-) · उपदेश इति स्मृतः — it is known as upadeśa

मननात्तत्त्वरूपस्य देवस्यामिततेजसः ।

त्रायते सर्वभयतस्तस्मान्मन्त्र इतीरितः ॥ ५४ ॥

५४

*mananāttattvarūpasya devasyāmitatejasah |
trāyate sarvabhayatastasmānmantra itīritaḥ ||*

Through reflection on the deity of boundless radiance whose form is reality, it protects from every fear; therefore it is called mantra.

WORD BY WORD मननात्तत्त्वरूपस्य — through reflection (manana) on him whose form is reality · देवस्यामिततेजसः — the deity of boundless radiance · त्रायते सर्वभयतः — it protects (trā-) from every fear · तस्मान्मन्त्र इतीरितः — therefore it is called mantra

देहमास्थाय भक्तानां वरदानाच्च पार्वति ।
तापत्रयादिशमनाद्देवता परिकीर्तिता ॥ ५५॥

५५

dehamāsthāya bhaktānām varadānācca pārvati |
tāpatrayādīśamanāddevatā parikīrtitā ||

Because, having taken on a body, she grants boons to devotees, O Pārvati, and because she quiets the three afflictions and the rest, she is called devatā.

WORD BY WORD देहमास्थाय — having taken on a body (de-) · भक्तानां वरदानाच्च पार्वति — because she grants boons to devotees, O Pārvati (va-) · तापत्रयादिशमनात् — because she quiets the three afflictions and the rest (tā-) · देवता परिकीर्तिता — she is called devatā

न्यायोपार्जितवित्तानामङ्गेषु विनिवेशनात् ।
सर्वरक्षाकरादेवि न्यास इत्यभिधीयते ॥ ५६॥

५६

nyāyopārjitavittānāmaṅgeṣu viniveśanāt |
sarvarakṣākarādevi nyāsa ityabhidhīyate ||

Because of the placing upon the limbs of the wealth rightly acquired, and because it gives all protection, O Devī, it is called nyāsa.

WORD BY WORD न्यायोपार्जितवित्तानाम् — of wealth (i.e. mantras) rightly acquired (nyā-) · अङ्गेषु विनिवेशनात् — because of placing it on the limbs · सर्वरक्षाकरादेवि — because it gives all protection, O Devī · न्यास इत्यभिधीयते — it is called nyāsa

मुदं कुर्वन्ति देवानां मनांसि द्रावयन्ति च ।
तस्मान्मुद्रा इति ख्याता दर्शितव्याः कुलेश्वरि ॥ ५७॥

५७

mudaṁ kurvanti devānām manāṁsi drāvayanti ca |
tasmānmudrā iti khyātā darśitavyāḥ kuleśvari ||

They give joy to the gods and melt their minds; therefore they are known as mudrā, and they are to be displayed, O Mistress of the Kula.

WORD BY WORD मुदं कुर्वन्ति देवानां — they give joy (mud) to the gods · मनांसि द्रावयन्ति च — and melt (drā-) their minds · तस्मान्मुद्रा इति ख्याता — therefore they are known as mudrā · दर्शितव्याः कुलेश्वरि — they are to be displayed, O Mistress of the Kula

अनन्तफलदानाच्च क्षपिताशेषकल्मषात् ।
मातृकात्मतया लाभकरणादक्षमालिका ॥ ५८ ॥

५८

anantaphaladānācca kṣapitāśeṣakalmaṣāt |
mātrkātmatayā lābhakaraṇādakṣamālikā ||

Because it gives endless fruit, destroys all impurity, is by nature the mātrkā and produces gain, it is called akṣamālikā (the rosary).

WORD BY WORD अनन्तफलदानाच्च — because it gives endless fruit

(a-) · क्षपिताशेषकल्मषात् — because it destroys all impurity (kṣa-) · मातृकात्मतया — because it is by nature the mātrkā (mā-) · लाभकरणात् — because it produces gain (lā-) · अक्षमालिका — (it is called) akṣamālikā

मङ्गलत्वाच्च डाकिन्या योगिनीगणसंश्रयात् ।
ललितत्वाच्च देवेशि मण्डलं परिकीर्तितम् ॥ ५९ ॥

५९

maṅgalatvācca ḍākinīyā yoginīgaṇasaṁśrayāt |
lalitatvācca deveśi maṇḍalaṁ parikīrtitam ||

Because it is auspicious, because it is the resort of the ḍākinī and the host of yoginīs, and because it is lovely, O Mistress of the gods, it is called maṇḍala.

WORD BY WORD मङ्गलत्वाच्च — because it is auspicious (maṅ-) · डाकिन्या

योगिनीगणसंश्रयात् — because it is the resort of the ḍākinī and the host of yoginīs (ḍa-) · ललितत्वाच्च देवेशि — and because it is lovely, O Mistress of gods (lā-) · मण्डलं परिकीर्तितम् — it is called maṇḍala

कमलासनरूपत्वल्लघुतत्त्वादिनाशनात् ।
शमितापारपापाच्च कलशः परिकीर्तितः ॥ ६० ॥

६०

*kamalāsanarūpatvāllaghutattvādināśanāt |
śamitāpārapāpacca kalaśaḥ parikīrtitaḥ ||*

Because it has the form of the lotus seat, because it destroys the lower tattvas and the rest, and because it quiets boundless sin, it is called kalaśa.

WORD BY WORD कमलासनरूपत्वात् — because it has the form of the lotus seat (ka-) · लघुतत्त्वादिनाशनात् — because it destroys the lower tattvas and the rest (la-) · शमितापारपापाच्च — and because it quiets boundless sin (śa-) · कलशः परिकीर्तितः — it is called kalaśa

यमभूतादिसर्वेभ्यो भयेभ्योऽपि कुलेश्वरि ।
त्रायते सततञ्चैव तस्माद् यन्त्रमितीरितम् ॥ ६१ ॥

६१

*yamabhūtādisarvebhyo bhayebhyo'pi kuleśvari |
trāyate satatañcaiva tasmād yantramitīritam ||*

It always protects from Yama, the bhūtas and all the rest, and from all fears, O Mistress of the Kula; therefore it is called yantra.

WORD BY WORD यमभूतादिसर्वेभ्यो — from Yama, bhūtas and all the rest · भयेभ्योऽपि कुलेश्वरि — and from all fears, O Mistress of the Kula · त्रायते सततञ्चैव — it always protects (trā-) · तस्माद् यन्त्रमितीरितम् — therefore it is called yantra

आत्मसिद्धिप्रदानाच्च सर्वरोगनिवारणात् ।
नवसिद्धिप्रदानाच्च आसनं कथितं प्रिये ॥ ६२ ॥

६२

*ātmāsiddhipradānācca sarvaroganivāraṇāt |
navasiddhipradānācca āsanam kathitam priye ||*

Because it grants the accomplishment of the Self, because it wards off all disease, and because it grants the nine siddhis, it is called āsana, O beloved.

WORD BY WORD आत्मसिद्धिप्रदानाच्च — because it grants the accomplishment of the Self (ā-) · सर्वरोगनिवारणात् — because it wards off all disease · नवसिद्धिप्रदानाच्च — and because it grants the nine siddhis · आसनं कथितं प्रिये — it is called āsana, O beloved

मायाजालादिशमनान्मोक्षमार्गनिरूपणात् ।
अष्टदुःखादिविरहान् मद्यमित्यभिधीयते ॥ ६३ ॥

६३

*māyājālādīśamanānmokṣamārganirūpaṇāt |
aṣṭaduḥkhādivirahān madyamityabhidhīyate ||*

Because it quiets the net of māyā and the rest, because it shows the path of liberation, and because it frees from the eight sorrows and the rest, it is called madya.

WORD BY WORD मायाजालादिशमनात् — because it quiets the net of māyā and the rest (mā-) · मोक्षमार्गनिरूपणात् — because it shows the path of liberation · अष्टदुःखादिविरहात् — because it frees from the eight sorrows and the rest · मद्यमित्यभिधीयते — it is called madya (wine)

महादानार्थरूपत्वाद् यागभूम्येककारणात् ।
मद्भावननादेवि मद्यमित्यभिधीयते ॥ ६४ ॥

६४

*mahādānārtharūpatvāḍ yāgabhūmyekakāraṇāt |
madbhāvajananāḍdevi madyamityabhidhīyate ||*

Because it embodies the aim of the great gift, because it is the sole cause of the ground of sacrifice, and because it produces my own disposition, O Devī, it is called madya.

WORD BY WORD महादानार्थरूपत्वात् — because it embodies the aim of the great gift (ma-) · यागभूम्येककारणात् — because it is the sole cause of the ground of sacrifice (ya-) · मद्भावननादेवि — because it produces my disposition, O Devī · मद्यमित्यभिधीयते — it is called madya

सुमनसः सेवितत्वाद् राज्यदत्वात् सदा प्रिये ।
सुराकारप्रदानत्वात् सुरेति परिकीर्तिता ॥ ६५॥

६५

*sumanasah sevitatvād rājyadatvāt sadā priye |
surākārapradānatvāt sureti parikīrtitā ||*

Because it is partaken of by the good-minded, because it always gives kingship, O beloved, and because it bestows the form of a god, it is called surā.

WORD BY WORD सुमनसः सेवितत्वात् — because it is partaken of by the good-minded (su-) · राज्यदत्वात् सदा प्रिये — because it always gives kingship, O beloved (rā-) · सुराकारप्रदानत्वात् — because it bestows the form of a god (sura) · सुरेति परिकीर्तिता — it is called surā

अमृतांशुस्वरूपत्वान्मृत्युभीतिनिवारणात् ।
तत्त्वप्रकाशहेतुत्वादमृतं कथितं प्रिये ॥ ६६॥

६६

*amṛtāṁśusvarūpatvānmṛtyubhītinivāraṇāt |
tattvapraśāśhetutvādamṛtaṁ kathitaṁ priye ||*

Because it has the nature of the nectar-rayed moon, because it wards off the fear of death, and because it is the cause of the illumination of reality, it is called amṛta, O beloved.

WORD BY WORD अमृतांशुस्वरूपत्वात् — because it has the nature of the moon (a-mṛta-) · मृत्युभीतिनिवारणात् — because it wards off the fear of death (mr-) · तत्त्वप्रकाशहेतुत्वात् — because it is the cause of the illumination of reality (ta-) · अमृतं कथितं प्रिये — it is called amṛta, O beloved

पानाङ्गविश्वरूपत्वात्रिचतुष्ककलाश्रयात् ।
पतितत्राणनादेवि पात्रमित्यभिधीयते ॥ ६७ ॥

६७

*pānāṅgaviśvarūpatvātricituṣkakalāśrayāt |
patitatrāṇanāddevi pātramityabhidhīyate ||*

Because it embodies the whole of the limbs of drinking, because it is the seat of the three and the four kalās, and because it saves the fallen, O Devī, it is called pātra.

WORD BY WORD पानाङ्गविश्वरूपत्वात् — because it embodies the whole of the limbs of drinking (pā-) · त्रिचतुष्ककलाश्रयात् — because it is the seat of the three and the four kalās (tra-) · पतितत्राणनादेवि — because it saves the fallen, O Devī · पात्रमित्यभिधीयते — it is called pātra (the vessel)

आशुशुक्षणिरूपत्वाद्घातृदेवप्रियादपि ।
रक्षणादपि चाधेयस्याधारं तु विदुर्बुधाः ॥ ६८ ॥

६८

*āśuśukṣaṇirūpatvāddhātṛdevapriyādapi |
rakṣaṇādapi cādheyasyādhāraṃ tu vidurbudhāḥ ||*

Because it has the nature of fire, because it is dear to the god Dhātṛ, and because it protects what is placed in it, the wise know it as ādhāra, the support.

WORD BY WORD आशुशुक्षणिरूपत्वात् — because it has the nature of fire (ā-) · घातृदेवप्रियादपि — because it is dear to the god Dhātṛ (dhā-) · रक्षणादपि चाधेयस्य — and because it protects what is placed in it (ra-) · आधारं तु विदुर्बुधाः — the wise know it as ādhāra (the support)

माङ्गल्यजननादेवि संविदानन्ददानतः ।

सर्वदेवप्रियत्वाच्च मांस इत्यभिधीयते ॥ ६९ ॥

६९

*māṅgalyajananaādevi saṁvidānandadānataḥ |
sarvadevapriyatvācca māṁsa ityabhidhīyate ||*

Because it produces auspiciousness, O Devī, because it gives the bliss of consciousness, and because it is dear to all the gods, it is called māṁsa.

WORD BY WORD माङ्गल्यजननादेवि — because it produces auspiciousness, O Devī (mām-) · संविदानन्ददानतः — because it gives the bliss of consciousness (saṁ-) · सर्वदेवप्रियत्वाच्च — and because it is dear to all the gods · मांस इत्यभिधीयते — it is called māṁsa (flesh)

पूर्वजन्मानुशमनाज्जन्ममृत्युनिवारणात् ।

सम्पूर्णफलदानाच्च पूजेति कथिता प्रिये ॥ ७० ॥

७०

*pūrvajanmānuśamanājjanmamṛtyunivāraṇāt |
sampūrṇaphaladānācca pūjeti kathitā priye ||*

Because it quiets the effects of previous births, because it wards off birth and death, and because it gives complete fruit, it is called pūjā, O beloved.

WORD BY WORD पूर्वजन्मानुशमनात् — because it quiets previous births (pū-) · जन्ममृत्युनिवारणात् — because it wards off birth and death (jā-) · सम्पूर्णफलदानाच्च — and because it gives complete fruit · पूजेति कथिता प्रिये — it is called pūjā, O beloved

अभीष्टफलदानाच्च चतुर्वर्गफलाश्रयात् ।

नन्दनात् सर्वदेवानामर्चनं समुदाहृतम् ॥ ७१ ॥

७१

*abhiṣṭaphaladānācca caturvargaphalāśrayāt |
nandanāt sarvadevānāmārcanaṁ samudāhṛtam ||*

Because it gives the desired fruit, because it is the seat of the fruits of the four aims of life, and because it gladdens all the gods, it is called arcana.

WORD BY WORD अभीष्टफलदानाच्च — because it gives the desired fruit (a-) · चतुर्वर्गफलाश्रयात् — because it is the seat of the fruits of the four aims (ca-) · नन्दनात् सर्वदेवानाम् — because it gladdens all the gods (na-) · अर्चनं समुदाहृतम् — it is called arcana

तत्त्वात्मकस्य देवस्य परिवारवृतस्य च ।
नवानन्दप्रजननान्तर्पणं समुदाहृतम् ॥ ७२ ॥

७२

*tattvātmakasya devasya parivāravṛtasya ca |
navānandaprajananāntarṇaṇaṃ samudāhṛtam ||*

Because it generates new bliss for the deity whose nature is the tattvas and who is surrounded by his retinue, it is called tarpaṇa.

WORD BY WORD तत्त्वात्मकस्य देवस्य — of the deity whose nature is the tattvas
(ta-) · परिवारवृतस्य च — and who is surrounded by his retinue (pa-) · नवानन्दप्रजननात् —
because it generates new bliss (na-) · तर्पणं समुदाहृतम् — it is called tarpaṇa

गम्भीरापारदौर्भाग्यक्लेशनाशनकारणात् ।
धर्मज्ञानप्रदानाच्च गन्ध इत्यभिधीयते ॥ ७३ ॥

७३

*gambhīrāpāradaurbhāgyakleśanāśanakāraṇāt |
dharmajñānapradānācca gandha ityabhidhīyate ||*

Because it is the cause of the destruction of the affliction of deep and boundless misfortune, and because it bestows dharma and knowledge, it is called gandha.

WORD BY WORD गम्भीरापारदौर्भाग्य- — of deep and boundless
misfortune · क्लेशनाशनकारणात् — because it is the cause of the destruction of the
affliction (ga-) · धर्मज्ञानप्रदानाच्च — and because it bestows dharma and knowledge
(dha-) · गन्ध इत्यभिधीयते — it is called gandha (fragrance)

आघ्राणनप्रजननान् मोक्षमार्गप्रदर्शनात् ।
दग्धदुःखादिदमनादामोद इति कथ्यते ॥ ७४ ॥

७४

*āghrāṇanaprajananān mokṣamārgapradarśanāt |
dagdhaduḥkhādīdamanādāmoda iti kathyate ||*

Because it produces smelling, because it shows the path of liberation, and because it subdues sorrow and the rest, burning them out, it is called āmoda.

WORD BY WORD आघ्राणनप्रजननात् — because it produces smelling (ā-) · मोक्षमार्गप्रदर्शनात्
— because it shows the path of liberation (mo-) · दग्धदुःखादिदमनात् — because it subdues
burnt-out sorrow and the rest (da-) · आमोद इति कथ्यते — it is called āmoda (perfume)

अन्नदानात् कुलेशानि क्षपिताशेषकल्मषात् ।
तादात्म्यकरणादेवि अक्षताः परिकीर्तिताः ॥ ७५ ॥

७५

*annadānāt kuleśāni kṣapitāśeṣakalmaṣāt |
tādātmayakaraṇādēvi akṣatāḥ parikīrtitāḥ ||*

Because they give food, O Mistress of the Kula, because they destroy all impurity, and because they produce identity, O Devī, they are called akṣata.

WORD BY WORD अन्नदानात् कुलेशानि — because they give food, O Mistress of the Kula (a-) · क्षपिताशेषकल्मषात् — because they destroy all impurity (kṣa-) · तादात्म्यकरणादेवि — because they produce identity, O Devī (tā-) · अक्षताः परिकीर्तिताः — they are called akṣata (unbroken grains)

पुण्यसंवर्द्धनाच्चापि पापौघपरिहारतः ।
पुष्कलार्थप्रदानाच्च पुष्पमित्यभिधीयते ॥ ७६ ॥

७६

*punyaśaṃvaddhanāccāpi pāpaughaparihārataḥ |
puṣkalārthapradānācca puṣpamityabhidhīyate ||*

Because it increases merit, because it removes the mass of sin, and because it bestows abundant wealth, it is called puṣpa.

WORD BY WORD पुण्यसंवर्द्धनाच्चापि — because it increases merit (pu-) · पापौघपरिहारतः — because it removes the mass of sin (pa-) · पुष्कलार्थप्रदानाच्च — and because it bestows abundant wealth (puṣ-) · पुष्पमित्यभिधीयते — it is called puṣpa (flower)

धूताशेषमहादोषपूतिगन्धप्रभावतः ।
परमानन्दजननाद्धूप इत्यभिधीयते ॥ ७७ ॥

७७

*dhūtāśeṣamahādoṣapūtigandhaprabhāvataḥ |
paramānandajananaḍdhūpa ityabhidhīyate ||*

Because through its power it shakes off every great fault and foul smell, and because it produces supreme bliss, it is called dhūpa.

WORD BY WORD धूताशेषमहादोष- — having shaken off all great faults (dhū-) · पूतिगन्धप्रभावतः — through its power over foul smells (pū-) · परमानन्दजननात् — because it produces supreme bliss (pa-) · धूप इत्यभिधीयते — it is called dhūpa (incense)

दीर्घज्ञानमहाध्वान्ताहङ्कारपरिवर्जनात् ।

परतत्त्वप्रकाशाच्च दीप इत्यभिधीयते ॥ ७८ ॥

७८

*dīrghājñānamahādhvāntāhaṅkāraparivarjanāt |
paratattvaparakāśācca dīpa ityabhidhīyate ||*

Because it removes the ego born of the great darkness of long-standing ignorance, and because it illumines the supreme reality, it is called dīpa.

WORD BY WORD दीर्घज्ञानमहाध्वान्ता- — of the great darkness of long-standing ignorance (dī-) · हङ्कारपरिवर्जनात् — because it removes the ego (-pa) · परतत्त्वप्रकाशाच्च — and because it illumines the supreme reality · दीप इत्यभिधीयते — it is called dīpa (lamp)

मोहध्वान्तप्रशमनात् क्षयार्तिविनिवारणात् ।

दिव्यरूपप्रदानाच्च परतत्त्वप्रकाशनात् ।

७९

ख्यातो मोक्षो दीप इति मोक्षमार्गैकसाधनः ॥ ७९ ॥

*mohadhvāntapraśamanāt kṣayārtivinivāraṇāt |
divyarūpapradānācca paratattvaparakāśanāt |
khyāto mokṣo dīpa iti mokṣamārgaikasādhanaḥ ||*

Because it dispels the darkness of delusion, wards off decay and pain, bestows a divine form and illumines the supreme reality, it is known as the lamp that is liberation, the sole means to the path of liberation.

WORD BY WORD मोहध्वान्तप्रशमनात् — because it dispels the darkness of delusion · क्षयार्तिविनिवारणात् — because it wards off decay and pain · दिव्यरूपप्रदानाच्च — because it bestows a divine form · परतत्त्वप्रकाशनात् — because it illumines the supreme reality · ख्यातो मोक्षो दीप इति — it is known as "the lamp that is liberation" · मोक्षमार्गैकसाधनः — the sole means to the path of liberation

चतुर्विधं कुलेशानि द्रव्यञ्च षड्रसान्वितम् ।
निवेदनाद्भवेत्तृप्तिर्नैवेद्यं समुदाहृतम् ॥ ८० ॥

८०

*caturvidhaṃ kuleśāni dravyaṅca ṣaḍrasānvitam |
nivedanādbhavettṛptirnaivedyaṃ samudāhṛtam ||*

The fourfold substance endowed with the six flavours, O Mistress of the Kula — because through its offering there is satisfaction, it is called naivedya.

WORD BY WORD चतुर्विधं कुलेशानि — fourfold, O Mistress of the Kula · द्रव्यञ्च षड्रसान्वितम् — the substance endowed with the six flavours · निवेदनाद्भवेत्तृप्तिः — because through its offering there is satisfaction · नैवेद्यं समुदाहृतम् — it is called naivedya

बहुप्रकारविचरद् भूतौघप्रीतिकारणात् ।
लिप्तपापप्रशमनाद् बलिरित्यभिधीयते ॥ ८१ ॥

८१

*bahuprakāravicarad bhūtaughapṛitikāraṇāt |
liptapāpaprāśamanād balirit்யabhidhiyate ||*

Because it is the cause of delight to the host of bhūtas that wander in many ways, and because it quiets the sin that clings, it is called bali.

WORD BY WORD बहुप्रकारविचरद् — wandering in many ways · भूतौघप्रीतिकारणात् — because it is the cause of delight to the host of bhūtas · लिप्तपापप्रशमनात् — because it quiets the sin that clings (li-) · बलिरित्यभिधीयते — it is called bali

तत्त्वत्रयविशुद्धिः स्यात्त्वत्सेवामात्रतः प्रिये ।
तत्त्वप्रकाशहेतुत्वात्तत्त्वत्रयमितीरितम् ॥ ८२ ॥

८२

*tattvatrayaviśuddhiḥ syāttvatsevāmātrataḥ priye |
tattvapraśāśahetutvāttattvatrayamitīritam ||*

Purification of the three tattvas comes about merely through serving you, O beloved; because it is the cause of the illumination of reality, it is called the tattva-traya.

WORD BY WORD तत्त्वत्रयविशुद्धिः स्यात् — purification of the three tattvas comes about · त्वत्सेवामात्रतः प्रिये — merely through serving you, O beloved · तत्त्वप्रकाशहेतुत्वात् — because it is the cause of the illumination of reality · तत्त्वत्रयमितीरितम् — it is called the tattva-traya

चतुर्वर्गफलावापात् लुण्ठिताज्ञानबन्धनात् ।
कल्याणधर्ममूलत्वाच्चलुकं कथितं प्रिये ॥ ८३ ॥

८३

*caturvargaphalāvāpāt luṇṭhitājñānabandhanāt |
kalyāṇadharmamūlatvāccalukaṁ kathitaṁ priye ||*

Because it yields the fruits of the four aims of life, because it plunders the bonds of ignorance, and because it is the root of auspicious dharma, it is called caluka, O beloved.

WORD BY WORD चतुर्वर्गफलावापात् — because it yields the fruits of the four aims (ca-) · लुण्ठिताज्ञानबन्धनात् — because it plunders the bonds of ignorance (lu-) · कल्याणधर्ममूलत्वात् — because it is the root of auspicious dharma (ka-) · चलुकं कथितं प्रिये — it is called caluka (the palmful), O beloved

प्रकाशानन्दजननात् सामरस्यप्रदानतः ।
दर्शनात् परतत्त्वस्य प्रसाद इति कथ्यते ॥ ८४ ॥

८४

*prakāśānandajananaṭ sāmasyapradānataḥ |
darśanāt paratattvasya prasāda iti kathyate ||*

Because it produces the bliss of illumination, because it bestows sāmarasya (equal savour), and because of the vision of the supreme reality, it is called prasāda.

WORD BY WORD प्रकाशानन्दजननात् — because it produces the bliss of illumination (pra-) · सामरस्यप्रदानतः — because it bestows sāmarasya (sā-) · दर्शनात् परतत्त्वस्य — because of the vision of the supreme reality (da-) · प्रसाद इति कथ्यते — it is called prasāda

पाशसञ्छेदनादेवि नरकस्य निवारणात् ।
पावनात् परमेशानि पानमित्यभिधीयते ॥ ८५ ॥

८५

*pāśasañchedanāddevi narakasya nivāraṇāt |
pāvanāt paramēśāni pānamityabhidhīyate ||*

Because it cuts through the bonds, O Devī, because it wards off hell, and because it purifies, O supreme Mistress, it is called pāna.

WORD BY WORD पाशसञ्छेदनादेवि — because it cuts through the bonds, O Devī (pā-) · नरकस्य निवारणात् — because it wards off hell (na-) · पावनात् परमेशानि — because it purifies, O supreme Mistress · पानमित्यभिधीयते — it is called pāna (drinking)

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ।
समीपसेवा विधिवत् उपास्तिरिति कथ्यते ॥ ८६ ॥

८६

*karmaṇā manasā vācā sarvāvasthāsu sarvadā |
samīpasevā vidhivat upāstīriti kathyate ||*

Service close at hand, according to rule, by deed, mind and speech, in all states and at all times, is called upāsti.

WORD BY WORD कर्मणा मनसा वाचा — by deed, mind and speech · सर्वावस्थासु सर्वदा — in all states, at all times · समीपसेवा विधिवत् — service close by, according to rule (upa-) · उपास्तिरिति कथ्यते — is called upāsti (worship)

पञ्चाङ्गोपासनेनेष्टदेवता प्रीतिदानतः ।
पुरश्चरति भक्तस्य तत् पुरश्चरणं प्रिये ॥ ८७ ॥

८७

*pañcāṅgopāsaneneṣṭadevatā prītidānataḥ |
puraścaraṭi bhaktasya tat puraścaraṇaṁ priye ||*

Because through the fivefold worship it gives delight to the chosen deity and goes before the devotee, it is puraścaraṇa, O beloved.

WORD BY WORD पञ्चाङ्गोपासनेन — through the fivefold worship · इष्टदेवता प्रीतिदानतः — because it gives delight to the chosen deity · पुरश्चरति भक्तस्य — it goes before the devotee · तत् पुरश्चरणं प्रिये — that is puraścaraṇa, O beloved

आवाहनादिकर्माणि षोडश द्वादशावधि ।
विधिनाचरणं प्रोक्तं उपहारमिति स्मृतम् ॥ ८८ ॥

८८

*āvāhanādikarmāṇi ṣoḍaśa dvādaśāvadhi |
vidhinācaraṇaṁ proktaṁ upahāramiti smṛtam ||*

The performance, according to rule, of the rites beginning with invocation — sixteen, or as few as twelve — is known as upahāra.

WORD BY WORD आवाहनादिकर्माणि — the rites beginning with invocation · षोडश द्वादशावधि — sixteen, or as few as twelve · विधिनाचरणं प्रोक्तं — their performance according to rule · उपहारमिति स्मृतम् — is known as upahāra

सम्पूज्य सावृतिं देवं षोडशैरुपचारकैः ।

स्वस्थानप्रेषणं प्रोक्तं मृद्व्वासनमिति प्रिये ॥ ८९ ॥

८९

*sampūjya sāvṛtiṃ devaṃ ṣoḍaśairupacārakaiḥ |
svasthānapreṣaṇaṃ proktaṃ mṛdvāsanamiti priye ||*

Having worshipped the deity with his surrounding retinue with the sixteen services, the sending back to his own place is declared to be mṛdvāsana (the dismissal), O beloved.

WORD BY WORD सम्पूज्य सावृतिं देवं — having worshipped the deity with his retinue (āvṛti) · षोडशैरुपचारकैः — with the sixteen services · स्वस्थानप्रेषणं प्रोक्तं — the sending back to his own place is declared · मृद्व्वासनमिति प्रिये — to be mṛdvāsana, O beloved

देवं पूजार्थमाह्वानमावाहनमिति स्मृतम् ।

आसने सन्निवेशः स्यात् स्थापनं कुलनायिके ॥ ९० ॥

९०

*devaṃ pūjārthamāhvānamāvāhanamiti smṛtam |
āsane sanniveśaḥ syāt sthāpanaṃ kulānāyike ||*

The summoning of the deity for worship is known as āvāhana; the settling of him upon the seat is sthāpana, O Leader of the Kula.

WORD BY WORD देवं पूजार्थमाह्वानम् — the summoning of the deity for worship · आवाहनमिति स्मृतम् — is known as āvāhana · आसने सन्निवेशः स्यात् — the settling on the seat · स्थापनं कुलनायिके — is sthāpana, O Leader of the Kula

अन्योन्यसम्मुखाकारः सन्निधापनमीरितम् ।

यत्र कुत्राप्यचलनं सन्निरोधनमीरितम् ॥ ९१ ॥

९१

*anyonyasammukhākāraḥ sannidhāpanamīritam |
yatra kutrāpyacalanaṃ sannirodhanamīritam ||*

The state of facing one another is called sannidhāpana; his not moving anywhere at all is called sannirodhana.

WORD BY WORD अन्योन्यसम्मुखाकारः — the state of facing one another · सन्निधापनमीरितम् — is called sannidhāpana · यत्र कुत्राप्यचलनं — not moving anywhere at all · सन्निरोधनमीरितम् — is called sannirodhana

देवताङ्गे षडङ्गानां न्यासः स्यात् सकलीकृतिः ।

आच्छादनं समुद्दिष्टमवगुण्ठनमीरितम् ॥ ९२ ॥

९२

*devatāṅge ṣaḍaṅgānāṃ nyāsaḥ syāt sakalīkṛtiḥ |
ācchādanam samuddiṣṭamavaguṇṭhanamīritam ||*

The nyāsa of the six limbs upon the body of the deity is sakalīkṛti; the covering is taught to be avaguṇṭhana.

WORD BY WORD देवताङ्गे षडङ्गानां — of the six limbs upon the body of the deity · न्यासः स्यात् सकलीकृतिः — the nyāsa is sakalīkṛti · आच्छादनं समुद्दिष्टम् — the covering is taught · अवगुण्ठनमीरितम् — to be avaguṇṭhana

दर्शनं धेनुमुद्राया अमृतीकरणं प्रिये ।

क्षमस्वेत्यञ्जलिर्देवि परमीकरणं प्रिये ।

९३

स्वागतं कुशलप्रश्नं निगदेद्देवताग्रतः ॥ ९३ ॥

*darśanam dhenumudrāyā amṛtikaraṇam priye |
kṣamasvetyañjalirdevi paramīkaraṇam priye |
svāgataṃ kuśalapraśnaṃ nigadeddevatāgrataḥ ||*

The showing of the dhenu-mudrā is amṛtikaraṇa, O beloved; the añjali with "forgive me", O Devī, is paramīkaraṇa, O beloved; the welcome and the inquiry after well-being one should utter before the deity.

WORD BY WORD दर्शनं धेनुमुद्रायाः — the showing of the dhenu-mudrā · अमृतीकरणं प्रिये — is amṛtikaraṇa, O beloved · क्षमस्वेत्यञ्जलिर्देवि — the añjali with "forgive me", O Devī · परमीकरणं प्रिये — is paramīkaraṇa, O beloved · स्वागतं कुशलप्रश्नं — the welcome and the inquiry after well-being · निगदेद्देवताग्रतः — one should utter before the deity

पाद्यं श्यामाकदूर्वाब्जविष्णुक्रान्ताभिरुच्यते ।
जातालवङ्गकक्कोलैरुक्तमाचमनीयकम् ॥ ९४ ॥

९४

*pādyam śyāmākadūrvābjaviṣṇukrāntābhirucyate |
jātālavaṅgakakkolairuktamācamanīyakam ||*

Pādyā is declared to be with śyāmāka grass, dūrvā, lotus and viṣṇukrāntā; the water for sipping (ācamaniya) is taught to be with nutmeg, clove and kakkola.

WORD BY WORD पाद्यं — pādyā (water for the feet) · श्यामाकदूर्वाब्जविष्णुक्रान्ताभिः — with śyāmāka grass, dūrvā, lotus and viṣṇukrāntā · उच्यते — is declared · जातालवङ्गकक्कोलैः — with nutmeg, clove and kakkola · उक्तमाचमनीयकम् — the water for sipping is taught

अखिलाघप्रशमनार्द्धनपुत्रविवर्द्धनात् ।
अनर्घफलदानाच्च अर्घ्यमित्यभिधीयते ॥ ९५ ॥

९५

*akhilāghaprasamanārdhanaputravivarddhanāt |
anarghaphaladānācca arghyamityabhidhīyate ||*

Because it quiets all sin, because it increases wealth and sons, and because it gives priceless fruit, it is called arghya.

WORD BY WORD अखिलाघप्रशमनात् — because it quiets all sin (a-) · अर्द्धनपुत्रविवर्द्धनात् — because it increases wealth and sons (-rgha) · अनर्घफलदानाच्च — and because it gives priceless fruit · अर्घ्यमित्यभिधीयते — it is called arghya

सिद्धार्थमक्षतज्वैव कुशाग्रं तिलमेव च ।
यवं गन्धः फलं पुष्पमष्टाङ्गार्घ्यं प्रकीर्तितम् ॥ ९६ ॥

९६

*siddhārthamakṣatañcaiva kuśāgraṃ tilameva ca |
yavaṃ gandhaḥ phalaṃ puṣpamaṣṭāṅgārghyaṃ prakīrtitam ||*

White mustard, unbroken grain, kuśa-tips, sesame, barley, fragrance, fruit and flower are declared to be the eightfold arghya.

WORD BY WORD सिद्धार्थमक्षतज्वैव — white mustard and unbroken grain · कुशाग्रं तिलमेव च — kuśa-tips and sesame · यवं गन्धः फलं पुष्पम् — barley, fragrance, fruit and flower · अष्टाङ्गार्घ्यं प्रकीर्तितम् — are declared the eightfold arghya

मध्वाज्यदधिभिः प्रोक्तो मधुपर्कः कुलेश्वरि ।
देहप्रक्षालनं स्नानं सुगन्धिसलिलैः सह ॥ ९७ ॥

९७

*madhvājyadadhibhiḥ prokto madhuparkaḥ kuleśvari |
dehaprakṣālaṇaṁ snānaṁ sugandhisalilaiḥ saha ||*

Madhuparka, O Mistress of the Kula, is declared to be with honey, ghee and curd; the washing of the body with fragrant waters is snāna.

WORD BY WORD मध्वाज्यदधिभिः प्रोक्तः — declared to be with honey, ghee and curd · मधुपर्कः कुलेश्वरि — madhuparka, O Mistress of the Kula · देहप्रक्षालनं स्नानं — the washing of the body is snāna · सुगन्धिसलिलैः सह — together with fragrant waters

चन्द्रचन्दनकस्तूरीकालागुरुभिरुच्यते ।
अष्टाङ्गप्रणिपातन्तु कथितं वन्दनं प्रिये ॥ ९८ ॥

९८

*candracandanakastūrikālāgurubhirucyate |
aṣṭāṅgapraṇipātantu kathitaṁ vandanam priye ||*

(The anointing) is declared to be with camphor, sandal, musk and black aloes; the eight-limbed prostration is called vandana, O beloved.

WORD BY WORD चन्द्रचन्दनकस्तूरीकालागुरुभिः — with camphor, sandal, musk and black aloes · उच्यते — (the anointing) is declared · अष्टाङ्गप्रणिपातन्तु — the eight-limbed prostration · कथितं वन्दनं प्रिये — is called vandana, O beloved

एतच्चराचरं सर्वं क्षेत्रमित्यभिधीयते ।
तत् क्षेत्रं पालितं येन क्षेत्रपालः स उच्यते ॥ ९९ ॥

९९

*etaccarācaram sarvaṁ kṣetramityabhidhīyate |
tat kṣetraṁ pālitaṁ yena kṣetrapālaḥ sa ucyate ||*

All this, moving and unmoving, is called kṣetra; he by whom that field is guarded is called Kṣetrapāla.

WORD BY WORD एतच्चराचरं सर्वं — all this, moving and unmoving · क्षेत्रमित्यभिधीयते — is called kṣetra (the field) · तत् क्षेत्रं पालितं येन — he by whom that field is guarded · क्षेत्रपालः स उच्यते — is called Kṣetrapāla

इति ते कथिता किञ्चिद् गुरुनामादिवासना ।
समासेन महेशानि यो जानाति स पूजकः ॥ १०० ॥

१००

iti te kathitā kiñcid gurunāmādivāsanaḥ |
samāseṇa mahēśāni yo jānāti sa pūjakaḥ ||

Thus the inner sense of the name "guru" and the rest has been told to you in part and in brief, O great Mistress; he who knows it is a true worshipper.

WORD BY WORD इति ते कथिता किञ्चिद् — thus has been told to you in part · गुरुनामादिवासना — the inner sense of the name "guru" and the rest · समासेन महेशानि — in brief, O great Mistress · यो जानाति स पूजकः — he who knows it is a (true) worshipper

रहस्यातिरहस्यानां रहस्योऽयं महेश्वरि ।
ऊर्ध्वाम्नायोऽयमाख्यातः समासेन न विस्तरात् ॥ १०१ ॥

१०१

rahasyātirahasyānāṃ rahasyo'yaṃ mahēśvari |
ūrdhvāmnāyo'yamākhyātaḥ samāseṇa na vistarāt ||

This is the secret of secrets and of the most secret, O great Mistress; this Ūrdhvāmnāya has been declared in brief, not at length.

WORD BY WORD रहस्यातिरहस्यानां — of secrets and the most secret · रहस्योऽयं महेश्वरि — this is the secret, O great Mistress · ऊर्ध्वाम्नायोऽयमाख्यातः — this Ūrdhvāmnāya has been declared · समासेन न विस्तरात् — in brief, not at length

कुलार्णवमिदं शास्त्रं योगिनीनां हृदि स्थितम् ।
प्रकाशितं मया चाद्य गोपनीयं प्रयत्नतः ॥ १०२ ॥

१०२

kulārṇavamidaṃ śāstraṃ yoginīnāṃ hṛdi sthitam |
prakāśitaṃ mayā cādyā gopaniyaṃ prayatnataḥ ||

This scripture, the Kulārṇava, abiding in the hearts of the yoginīs, has today been revealed by me; it is to be guarded with care.

WORD BY WORD कुलार्णवमिदं शास्त्रं — this scripture, the Kulārṇava · योगिनीनां हृदि स्थितम् — abiding in the hearts of the yoginīs · प्रकाशितं मया चाद्य — has today been revealed by me · गोपनीयं प्रयत्नतः — it is to be guarded with care

पुस्तकञ्च महेशानि पशुगेहे न निक्षिपेत् ।

न दद्यात् पशुहस्ते च न पठेत् पशुसन्निधौ ।

१०३

न पठेदासवोल्लासं ग्रन्थं भूमौ न निक्षिपेत् ॥ १०३ ॥

pustakañca maheśāni paśugehe na niṣipet |
na dadyāt paśuhaste ca na paṭhet paśusannidhau |
na paṭhedāsavollāsaṁ granthaṁ bhūmau na niṣipet ||

And the book, O great Mistress, one should not leave in the house of a paśu, nor give into the hand of a paśu, nor read in the presence of a paśu; one should not read it in the exhilaration of wine, nor put the book down on the ground.

WORD BY WORD पुस्तकञ्च महेशानि — and the book, O great Mistress · पशुगेहे न निक्षिपेत् — one should not leave in the house of a paśu · न दद्यात् पशुहस्ते च — nor give into the hand of a paśu · न पठेत् पशुसन्निधौ — nor read in the presence of a paśu · न पठेदासवोल्लासं — one should not read it in the exhilaration of wine · ग्रन्थं भूमौ न निक्षिपेत् — nor put the book down on the ground

नित्यं सम्पूजयेद्भक्त्या जानीयाद् गुरुवक्त्रतः ।

नापुत्राय प्रवक्तव्यं नाशिष्याय कदाचन ॥ १०४ ॥

१०४

nityaṁ sampūjayedbhaktyā jānīyād guruvaktrataḥ |
nāputrāya pravaktavyaṁ nāśiṣyāya kadācana ||

One should always worship it with devotion and learn it from the mouth of the guru; it is not to be declared to one who is not a son, nor ever to one who is not a disciple.

WORD BY WORD नित्यं सम्पूजयेद्भक्त्या — one should always worship it with devotion · जानीयाद् गुरुवक्त्रतः — one should learn it from the mouth of the guru · नापुत्राय प्रवक्तव्यं — it is not to be declared to one who is not a son · नाशिष्याय कदाचन — nor ever to one who is not a disciple

स्नेहाल्लोभाद्भयादुक्त्वा सोऽचिरान्नश्यति ध्रुवम् ।
देवि यद्विद्यते प्राज्ञे तत्तत् किञ्चिन्मयोदितम् ॥ १०५ ॥

१०५

*snehāllobhādbhayāduktvā so'cirānnaśyati dhruvam |
devi yadvidyate prājñe tattat kiñcinmayoditam ||*

Having told it out of affection, greed or fear, he surely perishes before long. O Devī, whatever exists in the wise, of all that something has been spoken by me.

WORD BY WORD स्नेहाल्लोभाद्भयादुक्त्वा — having told it out of affection, greed or fear · सोऽचिरान्नश्यति ध्रुवम् — he surely perishes before long · देवि यद्विद्यते प्राज्ञे — O Devī, whatever exists in the wise · तत्तत् किञ्चिन्मयोदितम् — of that something has been spoken by me

साधकानां हितार्थाय भुक्तिमुक्तिफलेषिणाम् ।
यश्चोर्ध्वाम्नायमाहात्म्यं पठेत् श्रीचक्रसन्निधौ ॥ १०६ ॥

१०६

*sādhakānāṃ hitārthāya bhuktimuktiphaleṣiṇām |
yaścordhvāmnāyamāhātmyaṃ paṭhet śrīcakrasannidhau ||*

For the good of sādhakas who desire the fruits of enjoyment and liberation — he who recites the greatness of the Ūrdhvāmnāya in the presence of the Śrīcakra,

WORD BY WORD साधकानां हितार्थाय — for the good of sādhakas · भुक्तिमुक्तिफलेषिणाम् — who desire the fruits of enjoyment and liberation · यश्चोर्ध्वाम्नायमाहात्म्यं — and he who the greatness of the Ūrdhvāmnāya · पठेत् श्रीचक्रसन्निधौ — recites in the presence of the Śrīcakra

भक्त्या परमया देवि यः शृणोति स कौलिकः ।
व्रतं स्नानं तपस्तीर्थं यज्ञदेवार्चनादिषु ॥ १०७ ॥

१०७

bhaktiā paramayā devī yaḥ śṛṇoti sa kaulikaḥ |
vrataṁ snānaṁ tapastīrthaṁ yajñādevārcanādiṣu ||

and he who hears it with supreme devotion, O Devī, is a kaulika. Whatever fruit there is in vows, bathing, austerity, pilgrimage, sacrifice, worship of the gods and the rest —

WORD BY WORD भक्त्या परमया देवि — with supreme devotion, O Devī · यः शृणोति स कौलिकः — he who hears it is a kaulika · व्रतं स्नानं तपस्तीर्थं — vows, bathing, austerity, pilgrimage · यज्ञदेवार्चनादिषु — in sacrifice, worship of the gods and the rest

तत् फलं कोटिगुणितं लभते नात्र संशयः ।
त्वत्सन्निधौ सन्निवसेन्नात्र कार्या विचारणा ॥ १०८ ॥

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tat phalaṁ koṭiguṇitaṁ labhate nātra saṁśayaḥ |
tvatsannidhau sannivasennātra kāryā vicāraṇā ||

that fruit he obtains multiplied a crore times; of this there is no doubt. He dwells in your presence; no deliberation is to be made about this.

WORD BY WORD तत् फलं कोटिगुणितं — that fruit multiplied a crore times · लभते नात्र संशयः — he obtains; of this there is no doubt · त्वत्सन्निधौ सन्निवसेत् — he dwells in your presence · नात्र कार्या विचारणा — no deliberation is to be made here



इति श्रीकुलाण्वि निर्वाणमोक्षद्वारे महारहस्ये सर्वागमोत्तमोत्तमे सपादलक्षग्रन्थे पञ्चमखण्डे
ऊर्ध्वाम्नायतन्त्रे सप्तदश उल्लासः ॥

Thus ends the seventeenth Ullāsa in the Ūrdhvāmnāya Tantra, the fifth section of the glorious Kulārṇava, the gateway to nirvāṇa and liberation, the great secret, the best of all Āgamas, the work of a lakh and a quarter verses.