CARYAPĀDA (cont.)

KIRANAGAMA
part 3
Katu śrāvam yathā prakāram kauṅśinām pariṇatayet 11
dvādaśāṅgula vistirnām ca dandaśaṁ taddvikaṁ bhavet 1
aṣṭaṅgaṁ kāraṇavā rajjunaṁhāvaṁ sodaśāṅgihā 11
gokṣeśakaṁ sarkaṁ tāṭha bālbajaṁ āśmāntakaṁ tītāva 1
aṣṭaṅgulaṁ dhāyi kāṇyaṁ svanítambāpāramanatah 11
aṣṭaṅgulaṁ kāraṇāyā kāṇyaṁ grānti vibhājitaṁ 1
Katuṁ grāntiṁ karṣitaṁ tu kauṅśinām tāvānī kāntaṁ 11

Then, having finished the morning ablutions as
prescribed earlier, one should wear a strip of cloth
(kauṅśina) over the privates. Kauṅśina is to be
twelve angulas in breadth and six hastas in length.
The cord to be girt round the hips (for the purpose of
wearing kauṅśina) should have been made of eight or
sixteen strings. Or, it can be made of cow-hair,
dhātha and grasses like bālbaja and āśmāntaka. The
kārṣitaṁ is to be eight angulas more than the
circumference of the hip and loins. Its thickness should
be about one angula. It should be prepared so as to
be without any knot. Beginning the cord around the
hip, one should knot it exactly on the hip.
The strip of cloth should be worn through the cord, three part of it being pendant, in

15-16

Kartavyam sukravastriam va kasyayam va bhaveddesham ||
sandhyam kirti pranardhyayet - puspahato ghrani guno yo ||
vidhiyannamya tam paicat - pathedva syayadehi ||
siuraasastiamathanyam va samanyam svanaam ca yat ||

One should wear, according to his stage, either a pure white garment or reddish linen cloth in a fitting manner. After finishing his sandhya worship, and he should meditate for some time. Then taking flowers in his hands he should go to his preceptor's house. There, having prostrated before the preceptor as enjoined in the scriptures, he should study or listen to the Siragamas or other common scriptures dealing with the nature of Lord Sri...
The preceptor's yogapitha (pedestal) should be thirty-six angulas in length and four angulas in breadth. It should have been decorated with variegated figures of leaves and creepers. On the four sides of the pedestal, for about a length of hasta, it should have been marked with proper symbols and likewise its corners, also should have been beautifully engraved. The outer surface of the pedestal should have been majestically adorned with the figures of the conch-shell and lotuses. Or the yogapitha of the preceptor can be made as having of greater size also, its length being forty-four angulas and breadth being six angulas. Even in such construction, the pedestal should be decorated as prescribed before.
Whenever doubt arises, he should raise it with all perseverance. Obstruction in the form of doubt during the course of the preceptor’s instructions is never not prohibited. But it should be expressed only on obtaining the permission of the preceptor. After finishing the studv, the disciple, releasing himself for a while, should salute his preceptor and supplicate to him seeking his forgiveness.

24-25

Uttayoktam ca saṁcintya madhyānasamayottaram|
svasaṁtyā samuyādvāpi cintaye tvā patihattadā||

Jñātivat tuṁkamāsau praśat - prajñamekām ghatādikih |
tītīya-sarvanām ektaa namāvartya gurum śivam ||

After the noon-time, leaving the preceptor’s house, after the noon-time, the disciple should ruminate on those instructions put forth by the preceptor; depending on his mental vigour, he can listen to, or ponder over, or study the scriptural injunctions and truths. An intelligent disciple can acquire one part of the knowledge of the preceptor by knowing the procedure of scriptural studies and abiding by those rules. The disciple should do
The sandhya-worship for the third time (i.e. during the evening) and he should worship his preceptor and Lord Siva.

26-30

Gurusvapat - yaṣṭaṁ jñāṇaṁ bhrūtale
janatrāmnā na vaṁśam na veśam
naśakṣhata naṁ kasya kātakākyā jñāṇāṁ
jaṇakākyāṁ saṁśayaṁ karṇamāśca jaṭāḥ
vijayāṇāṁ bhojāṇāṁ na pāncādi- amāṇyāṁ
jaṭācchā kaṇakaśākyādyah kārtavyāśaṁ saṁśacitaṁ
vani tatva kāla-jñānaṁ - padavatādi - bhūdātāṁ
kṣetrikā suvarṇitāṁ kriyā tathātaṁ mūrdhajena lu
yatāḥ saṁvyaghātā yatāḥ tasya jātāṁstvānāṁ
upadhi bhavetvānāṁ bhūra rakṣāprayātātāṁ

The preceptor should sleep in the yāṣṭam or in some other auspicious place. (Now I address myself to explain about the wearing of matted hair). The preceptor can wear the braided hair forming a coil on the top of his head. Those who are with shaved head should not wear the matted hair. There are various patterns in braiding the locks of hair (jata) which are beneficient and auspicious. Nākasphuta, kātaka, jaṇaka, (cin that of circular form) - these are the varieties of jatas.
These kinds of jatas are formed by partitioning the locks of hair into fifteen, thirteen, eleven, nine, five, etc., parts. There are some other kinds of jata known as kanaka, etc., which may be formed according to one's desire but in a manner set forth in the scriptures. The locks of hair may be divided into fifty, or thirty-six, or thirty-eight, or twenty-eight, or eighty-one, or fourteen parts according to one's own convenience. Staying in a sacred place one should wear jata by yoking the locks of hair with it. It is enjoined in this scripture that one another, if by a person who wears jata, by some way or other violate the rules and get debased because of bad conduct, etc., then the auspicious jata will be become bereft of its divinity and sanctity. Even the sacred place where he stays becomes defiled. Therefore he should, by all means, be protective of its sanctity.

31 - 35

pratassangribhyo gantavyam shasmapatimapadandakama
shosmadharaah prakatavya drakha-mrda-ghetikasubhkha
anyahayamatah kanyas-subhah castraangalochayarh
caiturangalavistirnana madhye tatvadriham bravet
Early in the morning, one should come out of his residence, having taken with him Bhrmsa (vibhuti), kausina and danda. A proper casket should be made for the purpose of placing Bhrmsa. They can be made of clay. A small earthen casket should be made so as to be strong and shining. The casket may be 14 long. Fourteen angulas in length, fourteen angula in height and four angulas in breadth. A small pedestal (support) is to be attached at its centre. Gr, the Bhrmsa-samputa may be made even with alabaks height being equal to eight angulas. Its topmost surface must be so in a well-formed circular shape comparable to the lip of a cocoa-nut fruit. This top surface should be 8.5 cm four angulas in height. Its thickness may be equal to three ten angulas and or ten yavakas. Its neck part should be made
around the casket, its height being four angulas. In order to avoid breakages, a strip should be fitted around the top, its thickness being equal to that of a little finger. Its upper surface, with an extent of twelve angulas should be formed elegantly and commanded compaginated to the casket. Thus an account of the construction of Bhrama-sampala was vividly explained to you.

36-36(a)

na deva samichau marge Siivre-guru samichau
uddhulanami prakantayam nacasadthe mahita
uddhaivaivam ghashi gachchhavaraityaganakulam
syata dhityathava pascat bhajanartham tapasvinu
shivajatanam prakantyam tadgunyadat sammatam

Blemmings of Bhrama should not be done, in the vicinity of Lord Siva (i.e. Sivalinga), nor in a path-way, nor in the vicinity of sacrificial fire and preceptor. It should not be done even in a desecrated place. Having blemmmed himself with Bhrama according to the prescribed rules, he should go to the preceptor's house.
his mind deeply engrossed in śravana and adhyāyana.

Having listened to or recited the holy scriptures, on the permission of his preceptor, he should proceed to wander for alms to be utilised as food for the ascetics.

38(4) 41

anadhyāyena rājena triyakamādhikām kriyam 1

evam diré hi vitāṅkṣatiadvayāhyātaṁ mayā tava

guṇapraṇāsanayuktā va jagārajanātasaṁspī 1

guṇapraṇāsanayuktāna dhanājanānātasaṁspī kriyam 1

evam kalatāprānayaśtiṣṭaṁ caṁstastaddvayorūpaṁ 1

sasthāmicchati va śrotum pujāhino yathā kriyam 1

dato vāgīśvarāṁśtvā loma pāsāvadhāraṇam 1

citi sūmat- kim evaṁ kriyāme maheśvaraṁ ca niyātāṁ 1

Samaya-cāramadhiḥ pratījānam pataleḥ 1

During the days, which are unfit for the study of holy scriptures, the daily duties become supernumerary.

Thus, the important observances to be daily followed are explained to you by me. These are to be observed according to the directions of his preceptor and engaged in japa and arcanā. On the direction of his
Engaging himself in earning wealth, he can observe these courses. Thus the rules regarding the customary observances to be followed by samayi and putraka are declared to you as it. These rules are applicable for all times (past, present and future) and these are told to you as explained in the Scriptures. Since samayi or putraka becomes is not in a position to do the worship of sivalinga, if he is very much intent on hearing the instructions of the scriptures he should worship Vajiswarin. With the grace of Vajiswarin he becomes fit for and the study of holy scriptures.

This is the chapter on the rules of daily observances the first of the carya-section of the Kiranagama mahatanka.
ATHA SARASVATI PUJÃ VIDHIH

(Given - the chapter on the worship of Í± Sarasvati)

Gaurah -

vágísvarí pújanaṁ deva ceditam nirditam tasyá 1

tasyá dhyānani paran mudrām mantrasiddhīni tadāva me 11

Gaua -

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

2-4(a)

Bhagavan -

pújä vágísvarí devi mandalo vaktasamjnah 1

tika-raśmatanakam madhyadesāvājīte 11

kāṇyam dvārañjñāyānabham kannakaśāñkitaṁ puram 1

orṣṭham ratnaṁ rajāk kasturjñi caturān tathā 11

śuktam podaśivasaham taddradbhāye satnavajyutah 11
The Lord said:

The worship of Vājīśvarī (Śrīśvarī) devī is to be performed in a particular design (motif) called vaktīṁ mandala. A square should be drawn, each side being three hastas in length and its middle portion being replete with lotus-design (usually, eight-petalled lotus). The two entrances (dvārās) of the square (one, let in the south and another in the north) should be well designed and two diagonal axes to be drawn in such a way as to appear like beautiful ears. The lips-design should be formed with peda gem-powder and likewise two feet with the same substance. The lotus-face of the goddess is to be formed in white colour. All other space should be coloured with red white and red powder.

* A picture of the mandala

48 - 6

krtī tiṁcāttādāt-pitām ūt vāsādēna salindunān
ramiśkatī nāmaśukhiśti mūrtim Śrīmundhvalo yajat
ārāmāntṣayavisārgam ca paṁcāṅgam syat-salindukam
sadakṣarana kartavya yatiṣṭha यस्य vāhanādikāḥ
vidhiṣayānāṁ samīryaḥ dikṣatvāṁ samīryojayet
Having drawn the particular mandala in this manner, the aspirant should contemplate \( \text{pīthaśakti} \) (\( \text{ādhāraśakti} \)) at the centre of the mandala accompanied with mulamantra adorned with bindu. Then contemplate on the figure of Viṣṇu and transmit the power on the pitaka accompanied with the Hamsa mantras. Five angamantras are to be formed beginning with the first long swara and ending with viṣarga. All these mantras are in combination with bindu. As regards to the rituals, all the activities like invocation (\( \text{śavāhā} \)) are to done with mulamantra formed of six syllables.

Four angamantras are to be chanted in the four sub-quarters and the fifth one, namely aṣṭa-mantra, is to be contemplated around all directions.

7-8

gandhapusṭādinā śṛṣṭiṣaya \( \text{tato} \) mudrām prādaśayet \( \text{dva} \)u hastau samhitau kartara parāparaniyo jītām

orientāñavavattau lakṣānau tathā \( \text{sa} \)h kanyāśiddhayam \( \text{kṛtvā} \)vivekām prasātā hryaṃ mudrayaṃ jvalini mātā
Vagisvari should be meditated upon as of having four arms, white complexion, four beneficent hands each one holding asva-sūla, sculpture, abhaya mūdra, and varada mūdra, and as of having three eyes.

10-12(a)

juhuyāt pāyasam sajjam gulakhandayutānīstilam
kṣijñān guggulumāram u sakkajam satomeva vā u
huta chaikyam punahcha ladbhuṣajñānam jopet punah
dvādaśair sahasrām samābhinnapavrke rājām
huta jnte varada jnāyam pujaya jāyate tada u

As regard to Romakriya, the aspirant should offer oblations like pāyasam, ajīva, black sesame seeds mixed with pieces of molasses, each piece being as much as guggulu. This may be done thousand or hundred times. As explained before, at the end of Romakriya, the aspirant should do ekākāraṇā. Then, obtaining the gracious permission of its devata (mentally) he should do japa, reciting the particular mantra twelve thousand times. On its completion
If japa (i.e. completion of 10,000 japa) he should do 400
Krama using the jangdas got from asvattha tree. At
the end of this krama, the deity becomes pleased
enough to grant boons.

Tab - 16½

Sivasyradaksinebhae Satami japtiv cieve dive
pujante tyas bhavenmedha chhayatok pratyham sad
udgirantri Susabdaughami chhayet atmanukham param
pratyhami jalaparkatwa Satami japtiva ghatam talha
naranatavacoyo grahahe saisaramjivake
bhavedayam viwdhi kurnam savignagunmedbhaya
vagisi pujanami khyatam savakamarta sadhanam
nass khyam kascittarkaya jnata bhaktim punanyatva
gatracehla talha siddhimmultamani khecaradikam
lada khyatanomi kalya japtaya sadhakena tu
Citi simat-kiranaka mohaanta cayapade sarasvati pujavidhihritiyah pafab
Sadhaka who is entitled to do sivalinga-pujya
should do the japa of sadhyamantra pertaining to
Vagisvari, meditating upon her and invoking on the
southern petal of padmavana. The recitation may
be done hundred times. Because of his daily worship
performed in the prescribed manner, the aspirant becomes
ever endowed with supreme knowledge. The sadhaka
can may even meditate on the deity as if it is
directly facing himself and pouring forth streams of
auspicious words. He may do japa hundred times
daily, placing—or touching the water or ghee for with the
ring-finger (anāmika). On taking this enchanted and
consecrated water or ghee the aspirant would be favoured
with word-power. During the time of lunar eclipse he
can do this process using the clarified butter. The
aspirant becomes exceedingly powerful like the preceptor
by performing the worship of Vagiśvarī following the
rules enjoined here.

Thus the worship of Vagiśvarī which is efficacious
in accomplishing the desired fruits is told to be you.
Since this is a sacred vidyā one, it should not to be
told to anyone. Only on ascertaining one's intense devotion
and diligence it may be divulged to him. Through
the worship of Vagiśvarī in this manner one can
achieve the greatest accomplishments such as aerial flight etc.
After finishing the daily worship, the sadhaka should
go round for alms and then should do japa.
ATHA BIKŚĀṬANA-VIDHIH

(Then, the chapter on the procedure of going about for alms)

Ganudah:

bhūṣānam trayā dviśa sūcitam neditam mama
katham vai kutila vai grahyam vadāndhaka-nivāshana

Ganudā

O, Lord! Anadvilator of āhāra Andhākāśa!

The (as one of the ritualistic conduct of a celibate) the actuality of going out for alms was hinted at earlier. But it was not explained to me vividly. How and whence should one receive alms? Kindly explain to me.
The Lord said:

The vessel meant for receiving alms should inevitably have been made of copper or brass or any other metal, its interior space should be about 8 angulas and its height by about 12 angulas. Having sprinkled (the consecrated water) on it with the hydya mantra, he should take a cakra nalam staff which should be more or less equal to his own height and with a thickness of one angula, having 10 or 12 joints through its whole length. By having done the nyasa of astra mantra on the staff and hydya mantra on the vessel, he should set out for alms, reciting hymns on Lord Siva, or let him recite the great astra mantra or the mantras belonging pertaining to Ganesvara, or Gau, or Vajzvali or Mrityunjaya.
Excluding the houses belonging to the lowest caste (apart from the principal four castes), one may get alms from the people of four castes. When he is setting out for alms, let him not salute anyone; let him not spit on the ground; nor let him not do any contemptible acts. Let him abandon the materials. Get an alms which have fallen down from the vessel or those strewn over the ground. Let him not stand before a house for a long time. On being called back, let him not turn and come back when he is on his wandering.

O, Gauḍa! one should go about for alms on each day, observing strict silence. It is proclaimed in the scriptures that that which comes down to into the vessel of its own accord without begging for, can be accepted as alms.
kanalbhikṣuṣaṁ tārā kāyaḥ bahudaiśasirī na va 1
lādā pākassayam kāyarṣṭiṣṭiṣaṁ va śuddhāya yadi 11
bhiṣamāṇiṣṭiṣaṁ tāmena śīrṣāya śīrṣāṁ rīte vaṁ 11
prākālaṁ hariṭaṁ āvādhi punaraccā canāpūrah 11
bhīdāi samipanaṁ tām dādācchāvīya gurave punah 11
bhigayām tu tālaṁ kāyaṁ tryasvaroḷiḥśīnantaḥ 11
tenāmaṁ tām karatāśu tadbhūtvā myṛtyujītvāva 11
maunamāśūya bhūtvāḥ mahāyānaṁ nacātyamavirodhahe 11
vidhāneṣa jahediṣṭe devam myṛtyuharam param 11
sauvamārgavānistakḥ paramāyavānaṇāyāt 11
( iti sūtraṁ kīrana khye mahatantre canāpūdebhaviṣayatava vidhi-
ṛṣṭrīyaḥ patahah 1)

If not in this manner, one can undertake
what is known as kanalbhikṣaṁ. Nothing can be
accepted from bahudaiśasirī. The alms can be
accepted by himself or by women who have been
initiated or consecrated. Having collected alms and placing it
on a pure and even ground, and having purified
his hands and legs, he should do ācāmara in a
manner as explained before. Sprinkling over the alms
with hydaya mantra, he should offer it to the Lord.
and then to the preceptor. Then consecrating it with Mṛtyunjaya mantra, let him make away with the alms. Through the consecration made with the mantra of Mṛtyunjaya, the food becomes possessed of the quality of necliar. By consuming the consecrated meal he emerges as a conqueror of the god of death. Without entertaining any ill-feeling like enmity, anger, etc., and observing strict silence, he should take the meals. He who does the incantation of mantra pertaining to Lord Mṛtyunjaya according to the scriptural injunctions, the getting himself disentangled from all kinds of hindrances and fettering factors attains everlasting longevity.

(This is the chapter on the procedure of going about for alms, the third of the caṇḍapada of the Kinnariyāgama mahātāntika.)
Atha Mrtyunjaya Puja Vidhih

(Cf. 406. The rules on the worship of Lord Mrtyunjaya.

Gauda

Mrtyunjayastrastra dava suciito nudit mama

Tasya medhimm phani dhyanaami homamamtradarikami rada

Gauda.

O, Lord, the worship of Lord Mrtyunjaya was indicated earlier. But it has not been elaborately told to me. Kindly explain to me about the mudra, mandala, dhyana, homa, mantra etc. pertaining to Lord Mrtyunjaya.
Bhagavan -

deva yo mityujipujyo man†ape kalasa kvarye
ksetram ka†a†uitam sutam k†ita† tatpita†taya†t
l†adantar†ami vil†hagam syakt tad†hramo bhagato bhavet
pa†cim†asuyam tada k†yam i†ayam tacak†v†avan†akam
pit†habjam k†yasidd†syam n†ult†o jang†aya bhavet
madhye nive†ayet k††am ti†yar†anta †apau†adham

The Lord said:

Lord My†j†k†aya is to be worshipped is a mandala
known as Kalasa. For the construction of such a mandala,
first one should make the flour-soaked cord to fall
down diagonally and draw a square enclosure.
Then taking the three-fourth of the cord and revolving it
he should construct a circular figure inside the square.
An entrance is to be marked along the western line of
the square. The whole area of the square is to be
coloured with white powder. For the purpose of accomplishing
the desired end, a pedestal is to be formed in
the form of lotus. The Lord is to be conceived of as
having a definite figure. Exactly at the centre of mandala, he should do the nyāsa of kūtaarasa(1)
associated with the three-syllabulated mantra. This particular mantra
is to be recited in japa and for the preparation of herbal medic
5-7a

prayāṇāṁ brahmaṁ so jñate vaṣadantam niyojayet 1
vidhyāvaṅgāṁ samyujya dīkṣāvahāni yo jñayet punah 2
kuṇyajaphāṁ sahasram ti homastadadbhavedihā 3
jukṣayāt kṣirādyājyāṁ madhyantarāṁ punánām 4
pāyasaṁ kṣirāvṛkṣāya samitaḥ prādeśācamitā 5

The last syllables of brahma mantra and aniga mantras are to be combined with 'brahā'. Four anigas are to be worshipped in the intermediate directions and astra is to be worshipped around all the directions. Japa and homas are to be done 1000 times. For making oblations, milk, dūva, ghee, fresh honey, pāyasa etc. one to be used. For the purpose of homas, jaggāta should have been got from the gomesic trees like nyagrodha, udumbaka, asvalīka, madhūka etc., their length being equal to prādeśā.
Dhyāṇam tasya sitaṁ kāyam śītaśeṣam caṁkūṭham 
kapalāśūpaśradam ecyamānam sudhālauhūr 
kapuraṣodadidhāṅgam sitaṇḍam sitāṁkāram

One should meditate on Lord Mṛtyunjaya
as having white complexion, endowed with coolness,
four arms, holding skull, trident, gesture of boon-giving
and of protection, small drops of nectar scattered over
his divine body. His limbs smeared with the powder of
(crude) camphor, adorned with white flower and
apparelled in white garment.
Having meditated upon the Lord who shines forth in all purity, the aspirant should gesticulate mudra pertaining to him. Placing the right palm on the left palm and clenching the fist, the fingers are to be stretched out so as to present a form of kalasa. This mudra is known as kalasa mudra. These libations are to be offered 108 times.

* A Diagram
Then contemplating on Mṛtyunjaya, Bṛhamahuli is to be offered. Thus the worship of the Lord should be repeated daily. He who does the worship of Lord Mṛtyunjaya is blessed with healthy life, prosperity, growth, wealth, longevity, etc. Preceeded by this kind of yāga (worship), the aspirant should prepare a special kind of elixir (herbal medicament) of using medicinal herbs. Besides this daily, he should study the Scriptures in which the powers and power of Lord Mṛtyunjaya are enshrined and expounded, leaving those inauspicious days. G. Gaṇḍa!

The worship of Lord Mṛtyunjaya thus has been explained to you.

(This is the chapter on the worship of Lord Mṛtyunjaya, the fifth of the Caya-pāda of the Kiranāgama Mahā-tantra.)
ATHA ANADHYÄYA VIDHIH

(From the chapter on the intermission of the study of holy scriptures)

Gamuda -

anadhyästraīya dëva suicitò nodito mama!
kesuvä shchyayanami kàyam kesiuvä hassa nañjate"

Gamuda -

O Lord, your auspicious days in which the study of scriptures should not be undertaken were indicated earlier. But they have not been mentioned in detailed vividly. In which days the study of the Holy Scriptures should be undertaken? And in which days the study of the Scriptures is prohibited?
Bhagavan—

pūnā niḥāṣatiṁ pūta ca sattī pitaṁ pariṇāma ca
iti hi saṅkṣayaṁ kartavyaś ca saṅkarṣayante hi na hi
yatipatā ca saṅkrāntau tiṣṭhakṣaṇāyaṁ ca saṁśāndaṁ
sandhyāsvāsāṁ niṁbhāyaṁ ca uṣṇaṁ ānē pārtho
divālaṁ āsena siddhaṁ mātē mahāti rājanī
tān okaṁkariṇāṁ ca dhūmakaṁ pradaṁśāṁ

Full-moon days, the 9th and the 14th days of lunar
fortnights, the 8th day of the first lunar fortnight and
likewise the 4th day and the first day of the lunar fortnights—
These days not fit for the study of Holy Scriptures.
Likewise, the yatipata yoga, saṅkrānti, the 7th, 8th
and the 9th days of the second lunar fortnight
(kaṅkākṣa). The time during which morning, noon
and evening prayers are done (sandhya), the time
during which loud noise or thunder occurs, during the
time of fire-accident in some direction, when an
ascetic attains the final beatitude and when the
ruler of a country dies; when a star or meteor falls down
and when a comet (dhumaketa) is seen in the sky—
The study of Holy Scriptures is to be avoided.
nīhāreti ca kalavānṇa  śrota, kālaśākhumāndukamārjāre cantara kṣīṛa
anadhīya bhavati ca triśatām dānapāyārā
caṇḍāṅkagrehaṁ tadvat- tatha caitrātasve khaṁ.

On the day which occurrence of heavy fog or a tempestuous
whirlwind, or forcible wind, untimely occurrence of
heavy downpour or rain, whenever a lizard, or
chameleon, or hedgehog, frog, cat and such other
being creatures intrude between the preceptor and disciple
— the study of the holy scriptures is to be avoided.
During the time of lunar and solar eclipses, and
during the time of great festivals like Caitrotsava etc.
the study of the scriptures is to avoided for three day
continuous days, engaging himself in offering gifts
and performing worship.
Here are other circumstances occurring as momentary intermission for the study of the scriptures. O, Yavuda! now listen to these momentary intermissions, with concentrated mind when the ascetics assemble together in a place, when an elephant or a horse dies, when the drums noise forth for the sake of a dead person, when the trumpets sound aloud on account of war, when the crying noise of a woman is heard in the near surrounding place, when one happens to have a vision of a king or a cruel person or other persons like artisans etc., when a friend or some other close relatives arrive home from distant
country or place and during similar occasions, the study of the scriptures is to be postponed for a short period. During the time of purificatory festival (pārvitotsava) one should avoid the study for five continuous days. On all these days which are unfit for the study of the scriptures, one should diligently engage himself in devinical activities like ānmārtha puja etc.

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

(This is the chapter on the investiture of sacred thread, the sixth of the cayāpāda of the Kinnaragama mohatmā.)
ATHA PAVITRĀROHANA VIDHIH

(After the chapter on the investiture of sacred thread.)

Ganudā-

pavitrārohanam dava śucitam neditam mama,
kinalhām va kăthām kāryam kada va vade śarīkara II

Ganudā-

O, Lord, investiture of garland made of threads for the sake of purification was indicated earlier. But it has not been explained with details. For what purpose and in which manner and under what circumstances are the sacred threads in garland and sacred threads are offered to the deities? Kindly explain to me about these matters.
The Lord said -

The festival of purification occurs in four ways -
yearly, monthly, obligatory and as a part of daily worship.

These arise defects and violations in the activities concerned with a temple. These aberrations take place primarily in four ways - defects in yearly functions, defects in monthly functions, daily defects in obligatory functions and defects in the functions and in the functions that are allied to the main functions. So many defects take place in other ways also.

As an expiatory rite for these aberrations, the purificatory function takes place. "O, Lord, violation of the established rules has, somehow, taken place. Because of this transgression I fear very much. (Since you are the Internal Absolute Ruler), violation has been committed by me as directed by you. In the same way, may I be kindled and directed by you to do this penitential purificatory festival in order to make the sacred place benefic of evil consequences arising out of violations." Thus supplicating to the Lord, the preceptor should garland the icons with the sacred thread.
The proper time for Parivrittsava is either the month of Āśādha or Śrāvana or any other suitable month which is to be decided according to the circumstances. On the 7th day or the 13th day of bright lunar fortnight, having completed the daily overt worship of Śiva, the preceptor should invoke and appeal to the Lord: "O, God, Sankara now I proceed (with your grace) to worship you in the early morning. Kindly bless us with your divine presence." Thus supplicating to the Lord, the preceptor should offer the sacred threads to the Lord on that morning.
He should take the sacred threads, especially spun by the virgins belonging to the caste of druja (initiated people). If this kind of pauria is not available, he should take the available thread and make it fit for investiture by consecrating activity like proskara etc. Paurua is to be prepared by twisting the three threads into one cord and knitting these such cords into one. Pauria-garland is to be made in this way, knowing the nature of icons and the varieties of paurias. To begin with, the preceptor should take 10 pauria-cords and making 10 knots in each pauria, he should offer them to Siva Lingas which are of nine kinds like gyeśṭhalinga etc.
The number of knots should be as many as the number of threads which constitute the pratiha. The length of pratiha may be 16 angulas or it may be equal to the height of daraliinga (which is to be garlanded); if not, its length may be 8 angulas or 4 angulas. He can make the pratiha even according to the materials available. The pratiha should be offered and made to hang down so as to enliven and heighten the splendid and beautiful appearance of the idol. Pratiha are to be smeared with gocana (yellow orpiment) and all the knots should have been anointed with red-coloured mineral (cāhā) like sindhura etc.
ganbhagahasthita deva gandhadhupasamagādikāh
bhaiṣajinaṁśaṁdhaṁśaṁyādhaṁśaṁ būjyo mulaṇḍhalādikāh
myṛdharmacāntakāśṭhānaṁc ādhyā deva pañtiṇake
pascādanyadine kāryam savaśūṭavivarjitaṁ
adhivāsepī tatkāryam duṭiyāṁśaṁ uśesate

The image of Śivalinga which is installed in its sanctum sanctorum, should be worshipped with necessary paraphernalia like gandha, flowers etc. The preceptor should offer garlands, varieties of viśĪctals, glistening with oil, bulbous roots, fruits etc. After offering clay (for purification), bhasma, sticks to be used as lōm-brush etc., the preceptor should offer jāṭhā. The removal of jāṭhā is to be done on the f next day. Investiture of its sacred thread may be done during the time of adhitāsā but preferably it may be done in a specific way during the second day.
Clay, kṛṣṇa, tooth-sticks, pavitra—are all these to be offered in the order of mention with kṛṣṇa mantra, gayatri mantra, Āitāī mantra and Śiva mantra respectively. The patron, who instigates and makes arrangements for pūjā, should feed the devotees with special kinds of foods, curd, ghee etc., depending on his ability and wealth. For all deities, pavitra made of 30 threads is best suited.
The upper limit for pañchotsava is the 9th day of the bright lunar fortnight occurring in the month of Karthika. This festival may last for 15 days or 10 days or even 5 days. Nobody should go out of the city or village (except pañchotsava takes place) until the festival gets consummated. (Both internal and external) purity is to maintained up to the arrival of the final stage of pañchotsava. At least, it is to be maintained for 5 or 3 days or for one day. During these days, feeding of devotees, and exuberant offerings of gifts in an exalted manner would effect lustre and auspiciousness to the sacred pla
ATHA SIVACARYĀ-ĀCĀRA VIDHIH

(Then the chapter on the proper etiquette of Sivacārya)

Gandha

sivacarasaṃyuktair vidhih kāryastavyoditaḥ
drāstas tattvasaṃ visesāṃ pada śrīkanā

Gandha -

O, Lord! It was told by you that all the climical activities are to be carried out by those qualified persons associated with edified with auspicious conducts and observances. O what nature is an ācārya?

What O, Lord Śrīkanā! What are their specific conducts? Kindly explain to me about these malle
The Lord said:

On the 8th and 14th days of bright and dark lunar fortnights, the ācārya should worship lord Siva with intense care and abundant materials. He should take meal only in the night of those particular days; or, he can take it during the last quarter of its day-time. On other auspicious days also, he should observe these rules. A preceptor should sacrifice loving affection towards ascetics and anchorites; he should have ability to ward off fearness occurring to these high-souled sages. He should be kind towards all creatures; strictly adhering to the path of truth and being devoid of fierceness in mind, he should not commit fraud or falsehood to his preceptor or to his chosen deity. He should be not be polluted by committing violations. He should not go out of his residence without taking with him a staff or any other accompaniment.
Apart from these rules pertaining to preceptors, there are some general rules with regard to the initiates. Those who belong to the group of samayi, should always wear Rosaries and bracelets made of rudraksha beads endowed with specific features (as told in the Scriptures); they should be uncut and strong. Rosaries are to be worn around the neck, on arms and tuft; or, they can wear bright rudraksha which is with one face or 4 faces. Those who belong to the group of putaka should wear rosaries made of sphatika; sadhaka should wear what is known as sanitaka-ghanti; the preceptor should wear the ghanti made of gold or silver. For a preceptor, the number of threads strings may be 5, 9 or 7 or 5 or even 3.
The Sacred Thread (upavita) should consist of three cords, each cord made of three strings, and it is to be provided with a knot with threefold windings or twistings. This kind of upavita is best suited for brahmans. For other three castes like ksatriya etc., the Sacred Thread should consist of three cords, two cords and one cord respectively. They should wear the Sacred Thread only during the time of ritualistic worship. They should not wear it often the worship of deity is completed. The initials belonging to the three castes beginning with ksatriya are to grow designated with mantra, nama and gana respectively.
Duiras are to be initiated into particular mantras in such a way that they should recite them up to the point of siva-bhuta, associated with the complete range of adhivas. Wearing of jata and besmearing of bhasma are enjoined for brahmans, wearing of three-lined bhasma and sikha (tuft) are enjoined for other three castes like kshatriya etc. The invocational sacred thread may be done for the initiates of a particular caste by its preceptor belonging to that particular caste or by its preceptor belonging to the caste superior to that particular caste.
The preceptor should instruct on the following rules and conduct to his disciples: "On seeing a linga whose top is without any leaf or flower, you should never go unmindful. Adoring it with leaf or flower, you should prostrate before it. A linga with ardent devotion. You should not disdain any indigent and lonely person, weak person afflicted with difficult and fear and those who are caught up in bad circumstances. You should help the cause plunged into mine. Knowing the well-behaved nature and etiquette of the disciple, the preceptor may explain the meanings meaning of the scriptures. Thus, the modes of conduct concerning the preceptor and disciples have been stated to you briefly.

(This is the chapter on the rules of etiquette of the precept. The seventh of the cariyāpāda of the Kīramagama mahaṭānta.)
ATHA ĀŚRAMA- ĀCĀRYA VIDHIH

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

Gaurūdha-

madhye varnacaturkasya guṇativam kasya tadvada!
sa ca pratojha nāḍdhānte śivaśat-savaṃcatakah
śnusāmaṭhoditaḥ bandhūrupanam yada bhavet
yada tōṣam bhaved dikṣā tadāhūk putraṇādikam
antyagajascopasannante tadā śṛṣṭyaḥ katham punah
yada tasya na dikṣā vyāmna guṇissavaṃcatakah

Gaurūdha-

G, Lord, among the people of four castes, to whom does the preceptorship belong? It is declared in the Scriptures that the preceptor, like Lord Siva, is capable of accomplishing release for all kinds of beings. A preceptor does not get defiled on the approach of his or her mother or other related persons. Besides, on getting initiation, they are being called by the names Amaya, putakā or sādhaka. But how does there arise pollution on the approach of a person of low caste (antyāya). If it be said that since he is not an initiated one there arises pollution, then it is to be held that the preceptor is not a redeemer of all beings.
Bhagavân -
catuvarnādivānānāṁ - ācāryatvamahditam 1
brahmanādi-catuṣṭ三亚 dvija nāgahamānāmāḥ 11
ksatriyādīhitayam paccat- ksatriyo dūksayet-guruḥ 1
vaisyādīhitayam vaisyāsūrāsuddhiḥram tu dūksayet 11
anugrahamugādiṁ kartaṁ kintu bhavataḥ 1
yadāsthiṁ śrūbhāvena mantraḥ kūvanyāurugaham 11
yadyujyate/yajajyasya dūksa kinteśa manasi 1
kāmānānti samāsāpanāṁ kamāni teṣu kēlapsyāt 11

The Lord said:

Preceptorship is enjoined for the qualified persons belonging to all the four castes. (But there is the following difference): A brahmin preceptor is entitled to bestowed grace unto to give initiation) for all the four castes. A ksatriya preceptor has the privilege of giving initiation to the three castes beginning from ksatriya; A vaisya preceptor has the privilege of initiating the disciples belonging to the two castes vaisya and śūdra. A śūdra preceptor can give initiation to the qualified persons of his own caste only. The initiation given to snuya etc. is an accomplished ritual. The recitation of mantras into which they have been initiated exhibit their power with regard to the spiritual perfection of those initiated. But the initiation given to an anyyāga is only figurative. Since all the necessary allied activities like homas etc. have not been done
Having realised their intense devotion, even if a preceptor out of his avarsickness gives initiation only on the basis of devotion and not on the basis of spiritual perfection, there certainly occurs serious violation of the established rules. So a preceptor is to be careful enough in giving initiation. Thus, initiation is to be given by the preceptors belonging to all the four castes. But even then, conduct and behaviours pertaining to the four stages like celibacy etc. are to be strictly observed. These regulations have been revealed through the scriptures by Lord Siva Himself for the sake of Brahmans etc.
The four orders of religious life are - student - recluse - hermit and ascetic. The first three are entitled to hold gārahapatya-fire. Other two kinds of fire are to be kept by those who strictly follow the rules and conducts pertaining to the four stages of religious life. Among the preceptors who belong to the stage of brhmacarya and grhastha, the latter one is eligible for both enjoyment and release and the first one is eligible for means only.

The preceptors belonging to grhastha-stage should daily engage himself in japa, worship, japa, soma, apanikṣaya, dhyāna etc. at least for a short period. They Exposition of the Scriptures, keeping up of sacrificial fire, protection of virtues, realisation of the knowledge - section of the scriptures, initiation and all other religious activities are to be undertaken by the preceptors belonging to grhastha stage. They should protect the virtues and conduct ordained for the grhastha - order of life.
Gauḍa

catunjāśālamāpanaṁ vartanavā kīdāśmi bhavet

etat- kramat- samācaśva sandehoṣtna mama shrītah

Gauḍa -

what are

O, Lord! With regard to the functions and means of

subsistence pertaining to the four stages of life? What are

the specific modes of leading life with regard to these four orders?

kindly explain to me in due order.


14b. 15

Bhagavān-

brahmacāri divākā pravāṁ bhautika naiṣṭikā j parah

bhautikāyānāmangataṁ yāgapiṁ māсутāle

nivātanaṁ kathāṁ cīryāt- kṣcchāpiṁ māсутānaṁ krāntihāveta

The Lord said -

brahmacāri is said to be of two kinds - bhautika and

naiṣṭikā. Bhautika is one who passes on to other three orders

successively preceded by yajñā. In the same way as a vedic

sacrifice takes place preceded by kyckha, so also other three

stages occur to him preceded by celestacy.
Naiṣṭhika is one who wears girdles of dārkara, holds a cane-staff, appears with jata or shaven-head and sustains his life on alms. He should always maintain (bodily and mental) purity; should always reside in the house of his preceptor; he should not engage himself in unnecessary dispute or wrong arguments; he should take bath three times a day; should be bereft of wrath and anger; always evincing forbearance, he should observe various vows.
A house-holder should engage himself in meditation, worship, japa, kona, worship of chosen deities, and providing hospitality to his guests; honouring the ancestors belonging to his spouse and to himself. These are the functions assigned to a house-holder. Agni-knya, subsisting his life on fruits, roots, etc., reporting on the barren ground, not willing to accept offerings and gifts, taking baths three times a day, maintaining celibacy, keeping his mind detached of evil thoughts and feelings complete subjugation of all senses—these are the functions assigned to a—var those who are in the stage of vanaprastha.
G. gandha! desisting from all kinds of undertakings, always residing at the bottom of tree, impartial outlook towards all things, not to be affected by pleasure or pain, maintaining both the mental and body physical purity, keeping himself absorbed in meditation, keeping his mind free of likes and dislikes - these are the specified conducts to be observed by ascetics. All these conducts have been explained to you according to the Agamic Scriptures in which four other divisions of gocana are also declared.

(This is the chapter on the four orders of religious life and preceptorship, the eighth of the caryapada of the Kiranagama mahatanka.)
ATHA GOCARA VIDHIH

(When the chapter on the divisions of gocara)

G

Gaudah

catuṣko gocaraṁ añti śūcito nirditastravā i

tavya bhedam samacarvā prathāchārtisamanvitaṁ

Gauḍa -

"O, Lord, four kinds of gocara were pointed out earlier. But they have not been told in a detailed manner. Kindly explain to me about different kinds of gocara and the internal sub-divisions pertaining to each kind of gocara."
The Lord Said -

Siva, Sishta, Jyoti and Savitram - these are the four kinds of gocarna which is also known as kula and whose specific features are declared in the Agamic Scriptures. All these divisions symbolized with their specific modes and ways of life come under Siva group which classified into nine. These four kinds of gocarna or jati came into existence according to the different states assumed by Lord Siva. Siva gocarna had its origin from the subtle tattva known as Siva tattva; Sishta gocarna came into existence from sakti-tattva which is contiguous to siva-tattva; Jyoti gocarna got manifested from bhuva tattva and Sani tattva gocarna evolved out from nada tattva.
Because of their successive manifestation, gradation or hierarchy is seen between the gocaras. Contextualising the same way as the well-built features of physical body gain predominance according to their functions and natures, so also these differences between the divisions of gocara exist. Nādi cakra, knowledge of the nature of the soul etc. are the essential concerns of Śiva gocara; Śrīka gocara is characterised by hṛdaya, śrīka and other pleasant and familiar marks as explained in the scriptures; Śyāṭi gocara is the concerned with the fettered and the fettering exists. Knowledge of all sections combined together is to be—primal concern of Śāṅka gocara. In the same way as there
exist, seeming difference between Siva and Sakti. so also
there exist differences between the gocaras with regard to
the performance of religious austerities. There are some
more differences which take place on the basis of their
prominent scriptures - differences being general and distinct.
Initiations are to be done by the preceptors according to
these general and special characteristics. Each gocara
gets differentiated into four, each division having its
own functions and conduct. Now listen to these
internal classifications.
Prajapatya mahipala, kāpota and graṅṭhi are the four divisions told by me with regard to Suva gocara.

Kutila, Vetalā, Uṛtya and Hamśā - these are the four divisions belonging to Sinha gocara. Dhṛtarāṣṭra, Baka, Kanika and Gopala - these are the four divisions belonging to Śyuti gocara. Kutila, Kutika, Māthara, Gulioka and Dandin - these are the four classes belonging to Savitra gocara. Now listen to the way of leading life pertaining to each class.
Non-violence, offering services to the preceptor, study of holy scriptures, getting purified very often, control of mind, perseverance in treading the path of truth, avoiding theft,—these are to be observed by those belonging to the class of Prājāpatya. Mahāpālaś are those who protect and nourish the earth by annihilating the animosity and by their activities who bring out calmness and quiescence and cessation of hostility by their proper undertakings. Kāpotaś are those who sustain their life by collecting the grains like rice etc. that have been sown over the ground like pigeons and lead their life only by this act of collecting the grains. Graminikā are those who very often collect the materials offered or presented to them and who bundle the materials together for their own sake, and leave them for the sake of deities. They are supposed to be of three kinds.
Kutikas are those who live in cottages and huts, constructed by the side of rivers or wells and who hold swords with them and who are endowed with virility and valour. Vetalas are those who, having resorted to watery places, live with their spouses and subsist their life on the available materials and who are possessed of great energy.

Vrityas are those who diligently offer homas, who maintain purity, who offer services for the sake of country's welfare, who are fond of reciting hymns and discussing legendary stories with ardent devotion, who are always delegated in settling out for alms, who are endowed with the supreme knowledge of the Savgamas, who practice both the Vedic and Agamic rituals and who are learned persons endowed with self-evolved audition.
Dhrtarāṣṭrās are those who maintain celibacy and truth and who sustain their life by making use of available materials and who enwrap the world by their valor and weapons. Rākṣas are those who go about secretly (not willing to display their spiritual power) and who often observe vows, being guided by spiritual knowledge and who are virtuous and who fix their motive only on the spiritual upliftment and perfection. Kānikās are those aspirants who, having resorted to watery places like lake, river, prefer to live in banks and caves decorating themselves, us in amorous ways with garlands etc and who are richly endowed with prominent and powerful accomplishments (śiddhis). Gopālas are those aspirants who live along with their cows and make use of panigagam.
Kaccanācāndrayaṇādāyivāsa kṣaṇavantī svarakam punah
kundimāṭaśuno yatā kūṭikāśti mātāḥ parah
kūṭiṇa kūśāyim patriṃ mātāḥ ye yugmādhiḥ
brahmāṇītyantāsūddhā mātharāste pradoṣitaḥ
guṇamāṭharamāṇābhik- gūlikābhikāṭāṭābhik
kondhamālaḥ phalotthābhik- gūlikābhikāṭāṭābhik
vāndhayaṇī svarakam dohām gūlikāṭastra sādhakāḥ
svadehadrāndaradyutā nanā virāṣane rataḥ
dandīnāvānābhik khyātāsāmāṇyaśca viśeṣāḥ
kūṭiṇa utamayāni yāgam viśamaksastāda bhavet

(iti sūmata- kīrinākhyē mahatamko cāpyāpa
gocarandhīrināmaḥ pataḥ)

Kūṭikās are those who observe fast during the
days kṛchṣṇa, caṇḍāyana etc and who take meals daily
as much as kūnti (kṛṣṇo-loṭus-saṣṭa). Mātharās are those
who, being live in monastery as a house-holders
having constructed a kūśa-figure in the form
of their spouses and who lead their life by going about
for alms and who maintain best purity. Gūlikās are
those who nourish their bodies by taking meals as much as
a mouthful or by taking eight small balls of meals or by
taking bullcows roots, fruits etc which are as small as pearls
or be small balls. Dandikās are those who aspirants
who chastising their own bodies and fond of
seating themselves in virāsana posture. The internal
classifications of gorasa are thereby expounded to you
along with their general and specific characteristics.
Aspirants belonging to all these sections should perform
a particular yāga which is of the nature of vratā and should
consummate the yāga by dedicating the symbols and
instruments used by them during the course of yāga.

(This is the chapter on the divisions of gorasa, the
ninth of the Cavyāpada of the Kiranāgama Mahatmya.)
ATHA URTESVARAYAGA VIDHIH

(Then, on the performance of UrtesVARayaga)

Gawdha.

UrtesVARayastato yagassucito notistavr
dhām kathā punaryathā mantra vidhayostā tathā vada

Gawda -

O, Lord, you have mentioned about Urtesvara and
the yāga pertaining to Him. But the way of performing this
yāga has not been explained by you. How is it performed?
What are the mantras to be employed? What are the specific
rules? Kindly explain to me about all these matters.

2-4

Bhagavān -

UrtesVARayastathā puṣpa tānāi puṣpāṁsakāṁ punām
kṣīrā taddārakāṁbhagāh kṣetram caidaśaṁvāntam
bhāvanākaravināśena puṣpādām tadbhendam punam
puramadhye s bjamāśvetām liṅkhaṁpitam piṇwāgam

Bhīśman keṣavaṁ keṣavāvīśena raktanāpi tathātaram

pāṇḍaram paścimāṁ padmāṁ cairdwānam liṅkhaṁpuram
The Lord said:

Viatéstanas are five in number and therefore the mandala designed for the purpose should consist of five sections. Having constructed a square design, one should divide it into ten equal parts by reticulating the surface with flour-soaked thread. By outlining out the intermediate lines in a particular manner, five lotus designs are to be constructed. The lotus design in the centre of the mandala is to be coloured with white powder. The lotus which is in the direction of east should be coloured with yellow powder; that which is in the south should be coloured with black powder; that which is in the north should be coloured with red powder; and that which is in the west is to be coloured with yellowish white powder. The mandala is to be embellished with four entrances (one in each direction).
The cord to be used for articulating the mandala, and drawing circulars should have been very well knitted with three coloured strings, it should have been consecrated with mantras like Pinda mantra, Mula mantra, Netra mantra, Siddha mantra, Anjana mantra etc.

The Panchama mantra (i.e Isana) is to be differentiated by the addition of a third letter. The pedestal which is to be offered at the centre of each lotus should be shown as a circular motif, drawn in such a manner as to present a splendid look. The mantra for Murti-ryasa can be formed by the combination of Hindu and the third letter. So of the Brahma mantras and Anige mantras are to be formed by the combination of the third letter. So the Brahma mantras are designed with the addition of short vowels and Anige mantras are designed with the addition of long vowels.
The ritualistic activities like bathing, worshipping etc. are to be done with hydya mantra; combining the 5th, 3rd, 1st, first and the second vowels with pinda mantras, aksara nyasa is to be done as before and all other activities are to be administered to with the employment of these mantras. Materials like ganaha, flower etc. are to be used in a manner corresponding to the form of mantras and letters.
Siva-mula-mantra is to be recited 108 times - mula mantra taken according to its classification (varieties of prasästra).

The aspirant should offer homas 108 or 100 times using sesamum and ghee. Finally, having pleased the Lord with his oblations he should dedicate his urata-observance to Vrataśvara - Jata, bhrasma, danda, kaupīna and samyata are the five implements to be used by the aspirant during uratayāga and he should offer these five to the respective Vrataśvara in due order. Having meditated upon the Lord (Vrataśvara) he should offer these articles having consecrated them three times with kusa and akṣata. Having dedicated his urata, the aspirant should do urata mandana with yrata mantra.
jata-ratanaḥam kanyām yaśāvasaśthiterbhavet
āśritaṁ lingātmahām tu [atīrāpi vidhimaśvan]
lingākaṁ kamalaṁ bījāṁ sthāpinī muṇḍalāṁ kamat
muṇḍāṁ caturā kramaṇāvā kuryaṁtehām viṣarjanam
evam samāsathā prakrami urtejanāṁ tu pūjanam
 kartavyam desākānam paraśādhvanam khaga
(iti svimat kiranākke mahātanthra caiva pāda
 urataśvarayogavidyādhaśamanah patale)

Then he should remove the matted hair (jata) and
covering it with a cloth, he should approach a
sādhu tāmav naśeśa śivalinga and execute the
necessary activities as enjoined in the Scriptures. Linga
mudra, kamala mudra, pīthā mudra, sthāpinī mudra
and muṇḍalā mudra are to be gesticulated by him
respectively to five uratadvāras. Then he should
perform the aśi activity called viṣarjana. Thus,
the uratadvāga has been succinctly told to you, G. Ganaṇa,
this yāga is to be performed by the preceptor also
during the process of adhiva drīḍa of another kind.

(C This is the chapter on the performance of Uratadvāga Yāga,
the tenth of the Cāyāpāda of the Kīranāgama Mahātanthra)
ATHA Ācārya Varjyāvarjyā Vidhiḥ

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

Gauḍākha-

dvāvacāryau samākhyaśau pūrṇātmakāraṣādhaṇau
tayovanajavanaṃ vā vastu kātī bhūhi Sāṅkara

Gauḍākha-

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

A preceptor who intends to accomplish his purposeful acts should never have a ill-fed mind and deluded mind. He should avoid smearing of unguents and other fragrant substances like turmeric powder etc; he should not be submissive or attached towards women; listening to music, playing of instruments or dancing - all these are to be avoided by him. Except during the time when he is in the company of devotees who are adorned with the specific insignia of Siva, let him be unmindful of music, dance etc. Let him relinquish intoxicating drinks, contemptible and polluting things, vehicles and weapons. Maintaining an unstained celibacy let him be calm-minded and virtuous, he should abstain himself from worldly perseverance. Let him also relinquish the things mentioned earlier.
He is capable of achieving all kinds of accomplishments and deemed to be the most supreme aspirant if he never violates the rules prescribed in the scriptures. Upanisads ordained for naiṣṭhika are always difficult to be practiced, but those of Śrāvaka are supposed to be easy and practicable. While observing the Upanisads pertaining to a celibate, he should execute all the activities ordained to him in a manner which does not contradict the scriptural injunctions. Having an intercourse with the spouse of his preceptiv, covetousness, spoiling the merit of his religious observances by his own bad conduct—all these are to be avoided by a celibate. While observing Upanisads, a house-holder should avoid shaving, anointing his body with oily substances, decorating himself with garlands etc., applying paste and other auspicious cosmetics. He should quench his lascivious passion and never wish for dalliance with women. He should also avoid delicious food agreeable to his taste.
gṛhaśe gṛhini-yogat- samyuto-dvāhita bhavet ||
caturvramā prajataśpi gṛhāyā hṛṣkatamāśpi va ||
kṛṣṇa tākṣīya śātmīya savamā vidhirodita ||

She becomes a house-holder on getting married with a house.

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

The house-holder gets lifted up in his stage on his union with house-mistress. People belonging to the four principal castes are entitled to enter into the stage of house-holder. When the house-holder stage is to be attained by a person, he should do all the rituals and rites as prescribed to his own caste.
Those who belong to Kṣatriya caste are entitled to marry women belonging to their own caste and of other two castes (Vaiśya and Śūdra) and those who belong to Vaiśya caste can marry the women belonging to their own caste and Śūdra caste. Śūdras are entitled to marry the women of their own caste. Women who are to be married should, irrespective of castes, should follow the prescribed conduct and observances with all perseverance. For kings and dīvājas, procedure of marriage (i.e. entering into house-holdship) exists in a different manner. According to this different rule, if one can marry a woman who strictly follows the rules of conduct and observances ordained to his particular caste.
gaudah -
coditam urátametasya duśtyasya yathāsukham
na ca prakāśasya tva nyātto uratimā śīye kim
śrīvamāṇamānānāca sāstotra c pūrṇasa pāthyate

Gauḍa -
Observances applicable and congenial to those who belong to the second order (namely, House-Holders) were so far told by you. But observances and conduct belonging to ascetics or anchorites who can attain deliverance from the transmigration of birth and death have not been specifically told. Moreover, all these rules pertaining to the four orders of religious life have been set forth in the scriptures. But the question is the validity of the scriptural statements established?
Bhagavan-
Sivam cedham kanyam tatpramanaamahasthitam
dhitikari jahasthitam no cettadayalha tatham
yadi-naiva dhitastatta laśmaddiksyai-dyaih punā
hahukalagata gehe dritya syātaśuchāyudhī
durablemi tu. dikkasyat. tona sthitvah sthita
draftau deu delikārthau tathā sanyau bhinnaceditau.

The Lord said:
Since all these Scriptures have been revealed by
Lord Siva, therefore, it is to be held that they are
authoritative. Scriptures revealed by the Lord set forth
the rules for the sake of correctness and steadfastness
of conduct. If this sort of authority does not exist for the
Scriptures, there would arise varied and confused
ways of leading life. If these regulative or obligatory
religious conduct are not duly observed by the
initiates, then they should again be initiated. In the
same as a house, is built, and on becoming dilapidated due to
on account of negligence, gets renovated by the application
mortar etc. for the second time, so also, the those who fail to
adhere to the religious conduct should be purified through
initialion. This rule is applicable for alike for the
two kinds of preceptors.
19-21 (a)  

Sāladānām na kīcītyat- jñātinām ca kriyā śākhā  
aṅgāśākāraśākṣyādvyāsaṁ yena yassacchāya 11  
samyamās samyamo gāmyād-brahmacāryāḥ kāśyopāk 11  
phalāmatvādhaśvam yatṣyān-mañḍrāścā niṣāpaksinaḥ 11  
vijnato s nakadā yasmāt- dvijāntyāja vidvāsanāt 1

There does not arise any sort of censure or breach of 
morality in case of the young or the old or the 
ascetics as far as the ritualistic activities are concerned. These activities can be attended to 
by them according to their physical and mental 
vigour or can be disregarded according to their 
state. There is no difference in the meritorious 
fruits arising out of words with regard to 
celebrated and house-holders, whether they be 
restraint or non-restraint. This is so because 
the employment of mantras are of same nature. Mantras 
are, it is always held, always unmindful of previous 
actions. Since the good or evil effects of previous actions have already taken place through their births in higher or 
lower castes, it is maintained that mantras do not 
seek for the effects of previous actions.
But religious observances are different from mantras. One can attain specific achievements through the religious observances (carya) of distinct kind. These religious observances are to be practiced by the aspirants before initiation. Even then, one can attain the supreme kind of spiritual purity only through initiation. Therefore, religious observances have been set forth only for the sake of establishment of good order. If this state of existence good order fails to exist, then there will not be any kind of morality and righteousness. To accomplish mental purity and control of senses, these religious observances have been set forth for the aspirant. The aspirant gets enlightened and gains supreme knowledge through religious observances and attained initiation. Through the knowledge of supreme kind he attains moksha.
For the naisika-type of preceptor, strict control of senses is a must. But for the preceptor who is in the order of House-Holder, restraint is not ordained need not be observed by him in a rigid manner. Some experiences of worldly pleasures can be undertaken by him. Since there does exist equality in perfection and in knowledge as far as these two kinds of preceptors are concerned, there is no equality in their preceptorship also. But religious observances carried out without knowledge do not
ATHA ĀŚŪCA VIDHIH
(then, on defilement and purification)

Gaṇudeh -
Grahaste jñāṇa-yogat- tācchistaṁ sūtakam yada |
dvijādīnaṁ yada yacca yādṛśaṁ ca vada prakṣo |

Gaṇude - a house-holder
Then a house-holder who is leading his life
of the second order associated with house-mistress.
More occurs at some times defilement such as tācchistaṁ
and sūtaka. O, Lord, kindly explain to me the
procedures to be observed by brahmin etc in order to
be attain purity from such sorts of pollutions.
Bhagavan—

viprasuddhiḥdāsāhena ksatriye dvādasāḥkalah

dasāpancaśāhikāḥaccavaiśye śūdrasya māsatah

svadharma svakriyāniśto jñāni mānasamāyuteḥ

śuddhyāt (atmanāt—jñānānityahāhāntato) snyatha

The Lord said—

As when pollution occurs, brahmins attain purity in course of ten days, ksatriyas in twelve days, vaisyas in fifteen days, śūdras in one month.

Sages and ascetics who are devoted to their own duties and functions and who strictly observe rules attain purity even at the moment of occurrence of pollution because of their supreme knowledge. Apart from these, there occurs impurity on account of daily breaches or omissions.
pathak-pakah prakśamartyas-tadyogam varjyam sadā
tadyogad-dosasamibandho vede pranto nyatā na hi
advaitāṣṭi yathā lokā cittastāḥ sāṣṭi vāsanā
tadyogān-mitgahanissyat-tadyuktastatsmo bhavet

On account of daily breaches, activities like dressing and cooking are to be done separately, until the removal of pollution. It is proclaimed in the Vedas that there occur defects in one's own religious duties on account of daily breaches. Even though one adheres strictly to the religious bindings in any uniform manner, these kinds of daily breaches may take place on account of his mental dispositions depending on the circumstances. Those who become involved in these kinds of daily breaches, should perform the penultimate rites ordained for them.
For the mother who has given birth to a child, activities concerned with sātaka are to be done according to the Vedic rules. Rules pertaining to the foods to be accepted and prohibited should never be transgressed by the people.
Gauda

Bhavayabhaksiya-vidhau jate bhayaścittam tu tatāh kim tācchistaśa śūtaka prāpte valāduddhāvane gāthā
gauda

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

13-17

Bhagavān

aśtakayāṁ bhūtanavane bhaktā vāmaśataṁ jāpet 1
ānapraśāna-nirvāma bhaktā vāstraśataṁ jāpet 11
cūdhrvate śa godāne vivāche na ca d ājakā 1
caitārthakāṁnam bhaktā tu jāpeedhayām tu pūrṇaśā 11
payādīpu kulaśvānām bhaktavyāṁ pāramām matiḥ
drādāsaikādāśāche tu bhaktā 1 ghrasatāhā 1
bhajo mānam navata ṣūdhānam na kādācana 1
śaucā 1 śa ca samāyuktaśūdṛā ye sa madhyapāśvābhā 1
śraddhyānāpānā bhaktā bhujyāsahatānyā jā 1
leṣānāmām prakartavyam śrāna cchuddhihāditā 11
The Lord said:

"If one takes food on the prohibited days such as aṣṭaka, pumāsvāna, he should recite uṣṇa mantra 100 times. If the same kind of violation takes place on the days of añnapāsāṇa and nīgrama, he should recite vaṭṭha mantra 100 times. There is no defect if he takes food during the days of cādāvāta, jatāṇa and viṣṭha. If he takes food on cāturthi day, he should recite gṛhyā mantra 100 times. It is permissible and it is also edifying. Taking meals on during the days of pākayajña, kriṣṭa, etc. is not prohibited, since it gives purification to the body.

Food can be accepted from the people belonging to the first three castes. One should not accept food from the fourth clan. Food can be accepted from the people belonging to the fourth caste if they are observing the rules of saucha and ācamana, if they do not drink liquor and wine. If they are considered to be meritorious and who are delighted in meditating upon Rudra, food can be accepted. Even those people of such conduct should not accept food from the lowest castes (cātvyajña). But uncooked and unblasted raw grains and vegetables can be accepted from them. Removal of impurity caused by their nearness or touch can be effected by taking baths."
Through intense devotion and good conduct one can be freed from three kinds of attachment - personal, verbal and mental. During the circumstances of miseries and misfortunes, if one is forced to take meals from an antyaja, he should recite aghora mantra for 1000 times. If food has been taken unknowingly from an antyaja, he should recite aghora mantra for 500 times. If one takes meals on the days of installation of tātāka (pond) or garden and icons etc., he should recite tāna mantra for 500 times.
dvāveṣas śramino bhūjanu dvau ca bhūjanau śhitāvakī ī
atāpi hūkatām jāptvā paścamasya viśuddhyatī ī
bhūktraśya kṣīrināṁ śthāna sahasram talaṅkajapet ī
ākāmato yāpedarāhaṁ tatsuṣvam kāmata jayet ī
ākāmato kāmato bhūktraṁ tantraṁnāṁśvavārya ca ī
kartaṅgāṁ sāthasamīśiddham ālavaṁ gurūkāṣitam ī
mahāpatakā jāpītāṁ prayācitām bhavāyet ī
śamāṇya patakanāṁtvā bhadvāṣṭāḥ kramamādiṣeṣ ī
Citi śiṣṭaṁś kiranākhye mahātantra śavyāpade
āśucavīdhi śeṣadāsaḥ pataleḥ ī

Vānapratikṣaḥ and Śvam yālo ś ālītyaṁ ālaṁ yuṣmāmaḥ viśuddhyatī ī
offering of food. But if one accepts food from them, he gets
deplorable. For, the sāma y puṣkikālaṁ, he should recite Śaṁya mantra
for 300 times. If one accepts the meals from the people
belonging to other religions, he should recite Śaṁya mantra
1000 times. If this has been done unknowingly, he should
recite the mantra for 500 times. But if this has been done
willingly, he should recite five brahma mantras collectively.
If foods have been accepted knowingly or unknowingly from the prohibited places then he should consult with the qualified persons as well-versed in the scriptures and do the penitential rites as enjoined in the scriptures. Or, let him do the expiatory rites as directed by his preceptor. If great heinous sins have been committed, expiatory rites are to be done in an elaborated manner. The preceptor should also instruct on proper atonements, knowing the nature of minor eaten sins committed by a person.

(This is the chapter on defilement and purification,
the twelfth of the Cavyapada of the Kinaragama mahatanka.)
ATHA MAHĀPĀTAKĀDI PRAYĀŚCITTA VIDHIH

then on the performance of penitential rites for heinous sins

Gauda-

Vīśeṣa-pātakānyahā samānyāni mūlani kim?
priyāścittam tu yatpātām kasya va kāḍām vada?

Gauda-

O, Lord, which kinds of sins are considered to be heinous? And which sorts of sins are held to be minor? What are the penitential activities are to be undertaken? In which manner they are to be executed? Kindly explain to me all these matters.
The Lord said:

There are five kinds of heinous sins - the first one is killing of a brahmin; the second one is drinking of spirituous liquor; the third one is carelessness; the fourth one is defiling one's own teacher's wife; and the fifth one is committing all these four kinds of sins which are committed collectively.

If a brahmin is killed by one unintentionally, the sinner should recite Sadya mantra sitting in a cow-shed.

If liquor has been taken by one unknowingly, he should recite Vastra mantra sitting in a Siva temple.
If these sins have been committed openly and intentionally, the sinner should recite the mantras for one lakh of times. If they have been committed secretly but unintentionally, the sinner should recite for 1000 times for the sake of purification. If they have been done secretly but willingly, he should recite the mantras for 20,000 times. If they have been done openly but unintentionally, for that also the sinner should recite the mantras for 20,000 times. For the heinous intentionally committed, against his preceptor, there is no possibility of atonement. However, due to the grace of the preceptor,
sacrifice is to be performed preceded by kucchraya
g as directed by the preceptor. There is no other way of
atonement for the heinous crime of gandhara. The
higher standard of brahmin, ksatriya and vaisya
get reduced to a lower standard on the accumulation
of three heinous crimes.
madyāfānam yadā Śūdra dīśite svapākam bhavet  
svavṛttitrīdāyataśasya dṛṣṭāttra nā jāyate  
niyāmāṅgkora jāparṣya kāntavyam saṅkalpikam  
gununāgamananam yacca ca tuṃkānām api tāsamam  
gunūdhre śūḍrake tasmāt tattālañam bhavat  
kāśithāti pārthimani griya tejodnavam vinā khaga  
sadyojaśatāśchuddhikākāmāt kūrti yadeśa  
pancavimsatikā jāpaḥ kāntavyakāmataḥsatam  

If an initiated Śūdra drinks liquor, there does not occur  
defilement only in an insignificant manner. Since  
drinking of liquor is not prohibited for that caste, then  
does not occur great defect. But even then he is  
supposed to recite Āghora mantra augmented by  
religious observances. For all the four castes, the  
heinous crime of defiling one’s own teacher’s wife bears  
the same evil effect. Commitment of śūḍrake  
against preceptor is as sinful as the commitment of  
Śūdrake. Surely, one goes down to the world of  
nakaras on the commitment of Āghora.  
It is enounced in the scriptures that if the materials
9. Those which belong to the gross element of water, like ghee, salt, sugar etc have been coveted intentionally or unintentionally. Varna mantra is to be recited for 2500 times. 

9. Those belonging to the gross element of fire such as vestes, made of lead or tin, or bell-metal, brass, etc and cows have been taken stolen intentionally or unintentionally, gheru mantra is to be recited for 2500 times. 

9. Those belonging to the gross element of air such as sandal, flower etc, and women, animals such as dog, camel, elephant, horse etc have been coveted. Vatra mantra is to be recited for 2500 times. On doing the sin of coveting land, linga, scripture, one should recite Isana mantra for 2500 times. To atone the sin of eating the prohibited foods, guhya mantra is to be recited for 100 times. If this has been done unintentionally, vama mantra is to be recited, omitting the first syllable om.
Sanikare savaphaṁāṁ kramāt-brahmāṁi vā jāpet
yāṁ tāṁś traṁakāmakṣāvāṁ - ekam vā ss vantāyet-varam u
nirmālya bhakṣane jāte aghoramayutāṁ jāpet
aghoraṁ tu na cānyaṁṇa kāmādyāgaṁviśuddhyati
rajasvalā na sambhāṣye ś kāmād-guhyāsātāṁ jāpet
kāmāt-paṁcaśātāṁ tadvat-parāṁ nirmāλya laṅghane

On the commingling of all these sins one should recite
brahma mantras in due order. If these sins have been done
unintentionally, the sinner should recite proper mantras
knowing the intensity of and nature of each sin. If one
eats nirmālya (which is to offered only to caṇḍesvara)
he should recite aghora mantra for 10,000 times. If this
kind of violation has been done willingly, atonement
is possible only through the intense recital of aghora mantra.
He should also perform kṛcchra yāga. There is no other
kind of atonement for such a crime. The initiated person
should not converse with a woman who is in her periodical
course. If the violation of this rule takes place unintentionally,
guhyā mantra is to be recited for 100 times. If it has been done
intentionally, this mantra is to be recited for 500 times.
One should recite for a greater number of times if violation of
the rule pertaining to nirmālya takes place.
nindam pramanakah ktaiva kumasyanyatamasya va i
japeditam tada suddhayai yatamekaantu yuntratah

dasandham tisastadawak bhavet smaranajapacechukah i
tadurdhavan pracakam yavacchatani naktani vidhiyate ii
tadurdhavanupavarasya tivathamayutam japat
jnaatvivam tadbalam jnanam jati bhaktim sehisut tam
etan vicarya tat dadyat guru va laghu va suvayam
tadavagyam pracatavayam aha va gumabhatis tii
nikristajate samyoge kalpariyam yatkrodham ii

(cita suutra kiranakhye mahatatanty cauyapada
mahapatakam prayaascittaridhistrayosaih patalah i)

Y due to negligence or carelessness one happens to
speak evil of siva or other gods, for the sake of
atonement, he, having a perfect control over his senses,
should d recite Isana mantra for 100 times. If
defilement occurs during day time, one should d recite
pancama (i.e. Isana) mantra for 300 times, for the sake of
spiritual purity. If it occurs further during night time,
pancama is to be recited for 100 times. In the further
occurrence of sinful deeds he should observe fast for three consecutive nights and recite the mantra for 10,000 times. Thus knowing the intensity of sinful deeds one should do penitential rites ordained for them in an elaborate or simple manner. He should observe the specific modes of conduct particularised to his own caste with devotion and forbearance. Moreover, in order to extirpate the evil effects arising out of mingling with the people of outcaste or lowest caste, one should do expiatory rites as directed by the preceptor.

(This is the chapter on the performance of penitential rites for heinous crimes, the thirteenth of the caturpada of the Kiranagama mahatanka.)
ATHA UPAHATAKADINAM KRCHHACARANYAPRAYASICITTAVIDI

(When on the performance of Kṛcchra and expiations for minor crimes)

gauḍaḥ -

nikṣaṭajātā samiyoge kāmakāmat- keta rati

prayaścittam bhavat: tatkīm: uddha lokākhilāsaya
gauḍa -

O, Lord, protector of all the worlds! When the defilement of intermingling with low castes occurs willingly or unwillingly, what are the penitential rites to be observed? These may kindly be elucidated.
The Lord said:

If a cow has been killed unintentionally in a cow-shed or in a house the sinner should give away all the vessels and other possessions belonging to him as and should observe the vratā known as kyczhā. Then only he can attain purity. If one has eaten the prohibited foods intentionally, he must observe what is known as tapta-kyczhā for the sake of purity. On taking meals or during the prohibited days, and on eating prohibited foods, he must observe kyczhā vratā or ati-kyczhā vratā in order to be delivered from the impurity of sin. If not in this manner, he shall
observe a kind of fast known as parāka. or, after giving away liberally the substances like hūmanīc etc., leather articles and iron vessels, he should recite aghora mantra for 5000 times in three consecutive days.
yada bhaktva hyakamadva kriya ghram japat tyakam
kamadevi durganam karma sakshyogadvini nmitam
akamadva sa samyogat ca ndrayanam vidhistah
bahudavasika yogasamjatah kamato jap va

Tada ca ndrayanam karya va virina kevalena
praninmattane pape sataguna japacchhe
kamakamke vajpi ghrasya dasamipaka

Samyak vicarya tam jnata dacyuddhah punahhitam

When one has taken the prohibited foods during prohibited days unintentionally, he should recite aghora mantra seated on the skin of deer for three consecutive days. If he has eaten even for only once intentionally, he should do the same kind of expiatory rite two times more than the previous one. Or he shall observe Candaayana Vata to expiate the defilement. For the defilement caused occurred on contact with bahudavasika intentionally, he must observe Candaayana Vata and taking ceremonial bath as explained in the scriptures. If one has done injuries to animals and creatures, he should recite aghora mantra for 100 times. If one has done injuries to animals intentionally or unintentionally, he should offer the materials, their weight being equal to ten naphkas to Aghora Deva. He should henceforth be kind towards all beings.
Various kinds of vrata like kṛṣṇa, tāpta-kṛṣṇa, atikṛṣṇa, pārāka, cāndrayāna etc. have been mentioned earlier. Kindly explain to me the process by which these vrata are to be observed.

The Lord said—

Taking meals only once for three consecutive days, eating for three days only those things which are offered to him without begging for, taking meals only during night for three days and subsisting only on air for three days — all these vrata are the aspects of kṛṣṇa vrata, otherwise known as brājāpatya vrata.
Taking hot water for three days, milk for three days, warm ghee for three days and fasting for three days (not even drinking water) — these are the aspects of taPtakṛcchra vata. Drinking only milk only, its quantity being three palas a day, for twenty-one days — is known as ati kṛcchra vata. Observing fast for twelve consecutive days (keeping himself without taking any kind of food or drink) is known as parāka.
The process of increasing a mouthful of food day by day during the first lunar fortnight and decreasing a mouthful of food day by day to during the second lunar fortnight is known as cāndrayāna-vata. Instead of taking solid food, if one takes water in this manner, then it is another type of cāndrayāna, which is the nature of water. Taking bath at the occasion needs, one should do japa, either in his house or outside his house. (say, in temple and sacred places). Bathing, reciting and eating—all these are to be done according to the procedures declared in the scriptures.

(Ch. 15 is the chapter on the performance of kṛcchra and expiatory for minor crimes. The fourteenth of the cāyāpāda of its Kiraṇāgama mahatānta.)
ATHA ĀCĀRYA-DIŚNĀNA BHOKANA VIDHIH
(Then on the rules pertaining to bath and food
with regard to preceptor, etc.)

Gauda-

geke śnānāmi kāthām kāyam bhūvidnatam 1
śāstraśtam bhokanām kāyam dīkaśitaśatakam vada 2

Gauda-

Śrīvatsa - Since the procedure of taking bath in tanks etc. has been
already been explained,

What is the procedure of taking bath inside the house?

and outside the house? What is the procedure of
taking meals to be adopted by the initiates as
declared in the scriptures? Kindly elucidate these matters.
A small quantity of flour (or green pulse) is to be mixed with turmeric and other fragrant unguents. One should knead them to make a paste. Smearing the paste over his body, a householder should take bath inside his house. This kind of bath is supposed to be auspicious.

Anointment of flour paste shall be done even by those who belong to the group of gocana and ascetics. Those who belong to these two groups should, besides anointing of this paste, also take bath with amalaka-water. This kind of bath will induce softness to the body.

Or the ascetics may take bath with amalaka-water only, avoiding the homam or flour-paste. If, however, a house-holder can take bath inside his house even in a manner prescribed for the ceremonial bath.
kintu tatra viśeṣoṣyaṃ kartavyam dehamāṇjanam.

miyam prakṣipya tadbhānde śāṇyam tācchivatūṭhavat

viṣam smātyaṛya samihārāḥ kāyassvabhūḥ pūrvavat

bhikṣāvāḥ vīdhāyante dharm kauśeyajñivalam

kāśyamalavā śūlam gṝṭhākṣaraṇadīti punah

yāvacaḥvārcaṇam tāvāt- gṝhīnām niyamo bhavet

sauvā daśamāḥ kāyo urātīmāṁ sauca pūrvavat

bhaktavyam cedāstānāṁ kāta pithe dīme dīme

but while taking bath inside the house, some specific activities are to be done. But a small quantity of clay (collected from sacred places) is to be put into the water collected in a vessel for the purpose of bath. The initiate should mentally chant the mantra, thereby making it as Śivārṇītha. Other activities are the same as prescribed earlier. After taking bath, he should draw back into his own heart those mantras, the power of which has been transmitted into the water from the left-over inside the vessel.

Hemat.
Having taken bath outside the house, the initiated house-holder, if he is a wealthy person, shall wear a lustrous silken cloth. It is said that he can also wear linen cloth or white garment.

Then the house-holder should observe the necessary religious austerities until his daily worship of Siva gets consummated. Viśitsa (ascetics) should have a perfect control over senses and should maintain purity augmented by Sāvita (purification activities).

After finishing the daily worship, the preceptor and other initiates should take meals sitting on the pedestals designed in various manners according to the standard of initiates and the preceptor.
The pedestal of the preceptor should have been embellished with various kinds of designs and carvings. The pedestal should be 26 angular in length or 30 angular in length. For sādhakaś and patakaś pedestals, they should have a measurement of 28 angular, and for samayi—24 angular. All these pedestals of different measurements should have been decorated with carvings of four lines, three lines, two lines and one line respectively. The outer or upper surface of the pedestal (of preceptor) should have been made
so as to appear glossy like yogapittha. The breadth of each pedestal should be half of its length, with a thickness about one third of its breadth. jātās (border design) should have been carved in triangular forms. The base (short leg) of the pitthā may be in triangular or rectangular form. All its four legs should be strong and with equal height.
The preceptor should take meals, being east-faced.

Facing the direction of west, putraka should eat; facing the direction of south, sadhaka should take meals; and being north-faced, samayi should eat the foods, with the exclusion of sadhaka, all other three persons should strictly adhere to this injunction. At lunch, sadhaka shall take meals, facing other directions also.

The preceptor should use golden vessel; sadhaka—silver vessel; putraka—copper vessel; and samayi—metallic vessel. If golden or silver vessels are not available, copper vessels may be used by them. One should not place the food in brass vessels. If the copper vessel also is not available, brass vessel can be taken after purifying it and consecrating it with the sankalpa agniva mantra.
Or not metallic vessels, platter or shallow dish.
leaves of lotus-plant, leaves of trees like lemon, fig, plantain, madhuca and sandal etc., leaf of blue-lotus plant — any one of these shall be used according to the circumstances and availability.
Mutilated or broken leaves should always be avoided.
So also, leaves of castor-oil plant, kusa, sun-plant and paisaca trees should be avoided.
After placing a suitable vessel or leaf on a consecrated ground, food is to be served. One should begin to eat after doing the prescriptive activity known as āpośana. He should consecrate the food by reciting brahmākṣara and trujambaka mantra (or Mṛtyunjaya mantra). He should take a small quantity of food five times as in offering of āhutis into pāñcāgni, reciting the mantras of pāṇa, apana, uṣṇa, udāna, and samāna. Then drawing strict silence sādhaka, putraka and samayi should eat the food. The kṛṣṇitāt, suiting himself majestically, like a lord, should take the meal.
Edible green leaves should not be relinquished.

But garlic, alabaka (bottle-green), fish, flesh, etc. are to be avoided. Eating these things is contrary to their religious observances and conduct guests. Only the food that has been served in the vessel or leaf should be consumed. One should not take the food with his own hands and serve to himself. The food mutually touched or consumed and that polluted by drops of saliva and the food licked by vicious animals such as dogs etc. are to be avoided. The vessels which have lost their purity due to uchista should be cleansed then and there according to the procedure declared in the scriptures.
Having eaten the food in the prescribed manner, one should sprinkle water drops on his left toe. Sprinkling of water is to be done by making the water drops to trickle down through the thumb of the right hand, stretching it downwards. Then he should illuminate his ānātattva by reciting the mantra of ēkāma, which begins with pranava and ends with namah. After finishing Dhojana, the person should be moving about slowly for a while and then take rest sealing himself on another pitha.
The pedestal to be used for taking seat should be with a well-built structure furnished with four legs. It should be like a throne having a length of one hasta. Its height should be one fourth of a hasta. Mātrikas are to be fashioned on its surface within an extent equal to one by eight parts of its breadth. Cast the upper surface of it is to be furnished with upādhāna (cushion) which should be with a well-formed structure, its height being eight angulas. On its centre is a soft skin of deer or tiger embellished with lotus or circular or rectangular design. The legs of the throne should be constructed in a splendid manner. The upper and lower sections of its legs...
should be large and in their middle portion should be thin. They should be with equal thickness and height. Thus the special kind of pitha to be used by the preceptor has been as told to you.
Others should be seated as directed by the preceptor.

Sitting on the throne-like pēṭha, the preceptor shall converse with those who have come over there from distant places. They should speak to the preceptor abiding by the rules ordained for maintaining submissiveness and discipline. Then, about the mode of sleeping. One shall sleep on the bed, placing his head either in east or in south. The bed of the preceptor should be four fathoms in length and two feet wide.
The bed of the preceptor should be four kasta in length and two kasta in breadth. Upanāha also should be of same length and breadth, its height (or thickness) being twelve angulas. This kind of bed is for the preceptor in the order of house-holder. He, who is an ascetic, should sleep resorting himself to vātapa (thatched shed). Thus the procedure of taking meal, mentioned earlier, has now been elaborately told to you. Foods polluted by impure contact and lickings should be utterly abandoned.

(Close is the chapter on the rules pertaining to bath and food with regard to the preceptor etc., the fourteenth of the cāyāpāda of the Kīranāgama mahātattva.)
ATHA UCCHIŚTAŚPARŚA VIDHIH

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

gaurah

parasyocchita-samsarpo yadisyādaṁ tatra kim
pārasuddhinapi prakta noca tāṁca vara prabho

Gaurah-

O Lord! If there occurs any sort of defilement because of the touch of impure beings, then how does purity get effected? Purification of vessels was hinted at earlier, but it has not been vividly explained. Kindly explain to me about purification of things.
The Lord said:

If any initiated person is defiled by the initiated person of his own caste, he can attain purity by doing ácamana. If he is defiled by a non-initiated person of his own caste, then, in addition to ácamana, he should recite Trāṇa mantra (200 times). If any person, who has been initiated just before (a fortnight or a month) gets polluted, purification can be effected as before (by doing ácamana). If he is defiled by the approach of a non-initiated person, he should take bath and do japa of instructed mantra 200 times.
On the same way there arises pollution for the initiates (of higher standard) on the approach of persons who have been given the initiation of lower degree. For the sake of purification, the defiled person should do japa for 300 times, observing fast. If the initiated person gets defiled by his adversaries, whether they are so initiated or not, he should do japa for 500 times. O, Gaurā! If he is stained by others, he should do japa, by minimizing the previous number of incantation by the three-fourth. The initiated persons belonging to the four castes like brahmin etc., should do japa of purusa mantra, aghora mantra, vāma mantra and sadyojata mantra respectively.
On defilement, let him do japa of this particular mantra for 10,000 times. Without any deliberation or discernment, the japa of Tāṇa mantra should be done by them. On defilement caused by the contact of an outcaste (candāla), let him do japa of aghora mantra 10,000 times preceded by kṛcchā yaga. Having known the nature of defilement, expiatory activities should be undertaken by the polluted persons.
Then, listen to the purification of vessels when they get stained. Vessels made of gold, silver etc. are to be purified through sprinkling of water. Vessels (or any other objects) made of cow-husk, racee etc can be purified by cleaning with husk or chaff. The brass vessels can be purified with ashes; the copper vessels can be purified with some substances like tamarind etc. For the purification of vessels contaminated by last-overs, the following procedure is to be observed as laid by us. Vessels meant for common purpose can be purified by sprinkling pure water over them. If the vessels used for kitchen activities get polluted, let them be abandoned. Vessels made of earth, banneloo etc. can be purified by rubbing them with cow-dung and water; wooden and metal vessels are to be purified with water.
Garments made of leather, ropes etc are purified with kshama and water; vessels meant for water-storage can be purified by fayagnikaranā. Materials like grass, faggots etc collected for the purpose of yāga can be purified by śraimālana (of arghya water); the ground is to be purified by scrapping (ullexhāna) and smearing with cow-dung. Gartham or Naktam vessels are meant for to be used for sapindī and āśuca
should be abandoned on pollution. The vessels placed on nirmālya (remains of offerings to a deity) can be purified with dhātra. Other articles are to be purified as before. Ordinary garments can be purified with wakti. Votaries of Saivism should follow the rules of purification as explained in the scriptures and as declared by the preceptor. Purificatory rules are essentially to be observed; otherwise there will occur downfall (on account of which they may find a place in nārakas). Abnormalities that occur daily are to be averted for. On observance of these expectatory rules, violations do not become productive of evil effects.

(This the chapter on the rules of purification of leftovers, the sixteenth of the caṇḍāla and the kinārāgama mahatantiya.)
ATHA NITYAHÄNI-PRÄYÄŚCITTA VIDHI!

(then, the rules on atonements for daily offenses)

Ganadeh,
nityahaniyadā devā praYaścittantu tatthā kim ā
annam kākādibhūjagānam tada tatnāpi kim bhavet Ā

Ganade-

What are the penental rites for offenses
that take place daily? When food gets polluted
eaten over by cows, etc., what are to be done as atonement?
Kindly tell me about these expiatory rites.
The Lord said:

When there occurs violation or deprivation in what is to be accomplished daily, persons belonging to the group of brāhmaṇa (i.e., initiated persons) have to do japa of śadyogīta mantra 100 times. On the occurrence of deprivation in daily activities, the preceptor should do the japa of Īśāna mantra 100 times. If defilement occurs on account of sahādāvāsika, he has to observe a fast. Essentially he has to do japa of Īśāna mantra 1000 times with all diligence, when he gets diseased.
4-6

निन्यो देशिकायत्र बहुदाइवसिकः किय! नास्ति यदास युदे दी तु जप्लिष्ठ दुःखिन्याति निमिना।

दुर्भाय तस्य दात्त्यम् कर्मलयलादित्यम् सा सहस्र याया वा बाल्यसहस्निणि दीने जपह।

कर्तव्यो धोरासमिज्ञास्य जपह कार्यो यथार्थतेताह।

अथ एस कार्यावरो यथा तदावयम् चरवेद-क्षङ्गः।

Gy, the preceptor, who is not diseased gets defiled on account of his activities concerned with bahudainvasika purification can get consummated in three days by doing japa 20,000 times; or to ward off the impurity, japa should be done at 20,000 times without observing a fast. If one is precipitated by circumstances to do japa rashly 5000 times a day, then, for having done so, he should do japa of agnimitra in a manner as instructed by the preceptor.
The food licked or scraped by dog, cow, etc., if it is a smaller quantity, is to be abandoned by the preceptor. But if the food is about to a measure of droma or 'adha, it is licked by them, it should not be thrown out. Having taken a mouthful of it and thrown away, he should sprinkle over the remaining food with the vāma mantra. The eatables or victuals, scraped by dogs and cows, get purified by sprinkling and doing japa of sadyojāta mantra 100 times. The food lapped or licked by a lizard, chameleon, snake, frog etc. is productive of Yaśashvā- diseases; likewise, the food licked by cat, mongoose (ichneumon) will be a cause for diseases like asthma. If it is somehow taken by a person, he should take 1 bali and do japa 100 times and take panḍaraṁya along with ghee.
It was told by you that release is accomplished through initiation. But, for what purpose these expiatory rites have been ordained? If it be said that these are for those who get polluted with impurity, then what is the effect of initiation? (Initiation becomes futile)

The Lord said:

As far as cultivation is concerned, greatest effects are achieved by employing various means. Likewise, the greatest
result is achieved by the preacher and virtuous persons by strictly observing to the prescribed rules for doing expiatory rites. If the activities concerned with cultivation are done without knowing their significance and so in a disregarded manner they become suppressed and infringing not yielding its good effects. So also, even though the beatitude of excellent kind can be accomplished through dīkṣā, it is to be guarded and protected by the ēśi rite acts like penatential rites and purificatory rites without doing which dīkṣā becomes impaired and ineffective. In the same way as the seed thrown into the ground begins to sprout and getting nourished by water, manure etc., yields fruits on maturation, so also dīkṣā, getting energized by penatential activities, yields the final beatitude.
alavā saṅhit ainmantraṁ pāsasayadhādikāṁ kṣānāt
mucyate manthasāmanthyaṁ vihādhāvat- kriyā na sā 11
tasmat-latapratipattayam phalamatiśdhamam param 1
niyuktāste āpi kṣaṃti karma yaddveśabhūtavaṁ 11
tatkalīkāni bhīrssiddhaścāntāṁ yasthitivaṁśthīṁ
sawahā nāsti tadvāsti manthaiyamanta prasāddhyate 11

(iti sūrot- kriyānāṁ ye māhātante caṇḍapāde
nīyakāniśrayasyaśca itiādhvam saṅtāsāha pataḥ)

Quick deliverance from the perturbances of bonds is
affected through dīrśā when it is protected by incantation
of mantra and finally one gets release on account of dīrśā,
the aspirant gets disentangled because of the power of mantras.
Liberations are always opposed to the power of mantras. If
they are not atoned for, dīrśā becomes futile. Therefore,
supreme results are gained through expiatory rites. Each
activity of an aspirant is accomplished by mantras which are
directed by Mantraśīvam. Mantraśīvam execute the will of
Lord like the actors who appear in various disguises
according to the circumstances. By their active power, they
accomplish the desired ends of an aspirant. There is nothing in
the world which is not to be accomplished by the practicing mantras.

Citti is the chapter on the rules of atonements, the
seventeenth of the Caṇḍapāda of the Kīranaśaṁkha māhātantra.)
ATHA ŚAIṆAVRATAŚCARANA VIDHIH

(Then, the rules for observing Śaiva vrata)

gaurādh-

sādharāk putrako vā śpi samayi vā śthe desikah

anyadesagata hyete sambhāryāstū katham vada

Gaurādha-

O, Lord, what are the suitable vrataś to be observed by samayi or putraka or sādharā or desika on returning from distant lands? How are they to be practised? Kindly explain to me.
ग्रहिता स्मारक हरि \[ स्वाधीन गर्भी च । \]

(\textit{Cita śūnatāśa, Kriyākaṇhye maaṁatante caayāpade,}
\textit{sāvāvratāśa, caanaa vidhiraśtādasaah patahaah.)}

\textit{This instruction of mantra is to be undertaken by him only after knowing his modes of conduct. Instruction on mantras should have been preceded by proper consecutary rites (sāmiskāras). For the three initial belonging to the group of śādaka, putraka and samajī should be instructed on three, ten kala mantras, two kala mantras, and one kala mantra pertaining to sadyojāta respectively. The preceptor and divākṣa (initial person) should touch the thumb with little finger, forefinger with middle finger, and ring finger with the thumb in due order, during the japa of vachā, aghora, viṇa and sadyojāta mantras respectively. After the completion}
one year the preceptor should teach them Śārīra mantra. Then these mantra have a particular order of instruction. These rules are to be observed by the votaries of the Śaiva path according to their own scriptural declarations. Those who observe these rules according to their capacity and will of mind attain everlasting beneficial results.

(This is the chapter on the rules of observing Śaiva-rājas the eighteenth of the Canḍālakṣaṇa of the Kīranāgama mahatātra.)
Atha Sadhaka Vrata Jj Carana Vidhih

(Then, the chapter on the rules of observing Sadhaka vratas)

Gaudah-

Samayi-sutadesacapi desikasya maheswara
Esami vittisaasanakhyaata Sadhakasya Brihati ma

Gauuda-

O Lord, so far it was clearly explained about the vowed observances of samayi, puthaka and desika were clearly explained. O great Lord, now kindly explain to me about the observances to be practised by Sadhaka.
The Lord said:

A sadhaka should be virtuous and courageous; he should have mental nayan to endure trials and difficulties; he should have a perfect knowledge of mantras. He should have a supreme self-perfection; he should be invincible endowed with the highest kind of ecstacy; he should possess an equanimity of mind to cast an equal look over pitcher, stone and gold; he should be zealously active; he should have an intense desire or doing homas, always being delighted in japa, dhyana etc; he should be skilful enough to effect the removal of hindrances; he should have an acuity in observing uratas; he should have an impartial outlook; he should always maintain purity. Such a sadhaka, having gone into the forest with his consort, should begin his observance of uratas. If he is to go to the forest without any accompaniment, at least he should take with him a vessel (kamandalu).
Having consecrated the water poured into the vessel with aghora mantra, he should expose it (show it) to the sun. Then he should (mentally) offer it to Lord Siva and to his preceptor, accompanied with the sound of the bell. After offering it as nivedana, he should place it on the grass stream over the ground with ladyojata mantra. On the sprinkling of water on it with siva-mula-mantra, the water poured into the kamandalu vessel becomes possessed of purity. Other materials which are impure and defiled should be purified according to the procedure explained before. In this way purification is to be done by the sadhaka and by the other three kinds of sages also.
Now listen to the shape of kamandalu vessel which was mentioned previously. The vessel should be 5 angular in breadth and 12 angular in length. Its neck part should be 4 2 angular in breadth and 4 angular in length. Its circular shape is to be constructed with a diameter of 4 angular. An aperture is to be provided with at its middle portion, with a thickness of one angular. Around its shape a girdle is to be provided with its breadth being 2 angular. The girdle is to be constructed in such a way as to present a pleasant look with proportions and appropriate measurements. It may be adorned with sala or tambaka. Having taken a kamandalu of these specific lineaments, he should commence his vrat.
Majestically adorned with the crown of jata, he should hold the trident and kastiaviga. The kastiaviga should be pure, furnished with the triple-eyed half-skull. The sādhaka, adorned with tiger-skin and appearing with serene tranquility, is to observe the most auspicious vrata known as raudra vrata. By observing this kind of vrata one can attain purity comparable to Siva's impeccable nature. For the sake of attainment...
The most excellent result, this vrata is to be observed for a period of six months; for an intermediate result, this is to be observed for four months; and for an insignificant result, this is to be observed for three months. There is another kind of Raudra vrata which is not so significant one as the earlier. To observe this kind of vrata, one should again become energized with mantra kelas. For the same accomplishment, according to the rules as enjoined in the Scriptures, mantravrata is not to be observed by a sadhaka. As the commencement of this Raudra vrata is to be preceded by a specific yaga, so also its deliverance (vrata-moksa) also is to be preceded by the specific yaga. Even by the preceptory, propitious vrata are to be observed as explained before.

(This is the chapter on the rules pertaining to the practice of Sadhaka vrata, the nineteenth of the Carapanda of the Krsnaagama mahatantira)
O, Lord, you have stated about the urātas to be observed by a preceptor for the sake of his own spiritual enlightenment. What kindly explain to me the specified procedures with all details. Also, the nature of incantation was stated earlier, but it has not been vividly explained to me. Under what circumstances and in which manner guruvrata is to be observed.
The Lord said:

The beneficient vrata is to be observed by its preceptor and not by others. Reposing on the Lawson ground (not using any other objects of comfort) for three fortnights, he should take cama (cooked food) once for oblation during night. He should wear the girdle of damaka, ajina and akasaubha. Taking bath three times a day, he should always maintain purity, wearing a pavitra-ring in his ring-finger (Canamika). Having done the incantation of mula-Brasida-mantra he should offer homas 108 or 100 times. He should recite mula mantra for 1000 times, taking pancaarya continuously for three nights. By doing so, the preceptor who observes this type of vrata becomes exceedingly purified.
If the vrata (one who observes the periodical religious of conduct) is a house-holder, the above rules are applicable. But if he is an ascetic, the aforementioned observances only form part of his complete etiquette. Perfect calmness (tranquility) can be gained through complete severance of bonds. This kind of ineffable calmness is achieved by those who maintain forbearance. Other kinds of accomplishment, meant for the benefit of others, get effected only through their power of incantation of mantras. By their vratas, release is possible for them in a simpler way.
Sādhakena japaḥ kāyakha
kritvā smārami yathā viśhi
mahaīmaśāne tirtha vā vane vā girigahvare
vijāne vā janākīnne samitpaśpadakānviṭe
sthāne kriyā japaḥ kāyakha
kritvā lingaparigrahah

Incantation of japa is to be done by a sādhaka after he has taken a bath according to the rules enjoined in the Scriptures. He can undertake the specific mode of japa either in the burial ground (or place of cremation) or near watery places or in a forest or in thickets, mountain-caves and in secluded places. He can do japa in a place which is very often frequented by people using jaggols, flowers, water etc. Incantation should be done only after taking a bath or after doing the worship of Śrīlinga.
He can do japa, subsisting his body on leaves, roots, fruits, food or alms etc. he should do japa, having a perfect control over his senses. For the sake of achieving the excellent kind of accomplishments, he should do japa 10,000 times. After finishing his japa for the specified number of times, he should do one three lakhs of kamas using trikā, tuṇadhura and raktānna. The most supreme kind of result shall be achieved by him by observing vrataś for forty-five days. To achieve the results of intermediate kind, he should do japa for five laksy g.limes, and do kamas for fifty thousand limes and observe vrataś for
ten days. For the achievement of lower type of effects, yapa should be done for one hundred thousand times, Roman for 10 ten thousand times, and observe vata for one day.

...more details...

...what comes after...
Now, listen to the nature of the effects of uttama, madhyama, and adhama siddhis. On account of the most excellent type of accomplishment one can attain the most powerful lordship by which he can make both the visible and invisible worlds to follow his commands. Due to the effect of intermediate accomplishment, he shall be endowed with all kinds of wealth. Due to the lowest kind of accomplishment, one can attain the magical powers like causing attraction (vaśikaranā), causing enmity (vartāpā), causing suppression of human faculties (stambhāna) etc. By strictly adhering to the prescribed rules of japa, beyond doubt, one can attain these benefits. If one is very much intent on the attainment of the uttama-siddhi he should avoid sexual intercourse or any other delightful enjoyments. He should always abide by the specific rules taught to him by his preceptor. Only through his intense vigil he can achieve the supreme powers.
ultama siddhaye yasti madhyamasa syta maya
katham ta devadevase yaḥ prontah kṣudrasiddhayah

Gauḍa-

The beneficial effects of the supreme and mediate accomplishments were so far heard by me. O, Lord of Lords! now kindly explain to me about the nature of those specified as belonging to the group of trivial accomplishments.

Bhagavat-

Kumbhāt-putāntagō deva satunāma-samanītakah
krita pratāpana kṣaddhak kūrdadhak kundasanaṁśtitakah
asya astvaysyamimākānumena kyṣṇadhyanābhāvamānītakah
apindraguptām tacchatvām yamavesaṁ nayet-ṛṣaṁ

The Lord said:

The mantra-syllable known as Kumbhata is to be joined with the last syllable of the enemy's name. Having an intense wrath in and being in the crematorium, sitting by the side of the pit and casting a cruel look one should offer homas making use of bones, blood, jagdā, pithā and seeds of Nimba tree. Deeply meditating on the black-coloured figure of Yama, the god of death, by doing so he can make his enemy enter into the abode of Yama even if he is kept protected by Indra.
Rumathā-dravyasya madhyasthaḥ kudakaḥ dveśyā samanvitaḥ 11
dveśakratā-siddhāraṇyāsāt- viruddham jāta-rasālīkāh 11
mohat- rāhigati kunde kradaścukti kārasanāt 11
kāmadvamapi śūnāmū tātikṣyantā- dveśatām nayet 1
rumāriṇādyanta saṁkṛddhasādhyāgatra samanvitaḥ 11
śūnāmū stambhayate śīhramī saṁyami vai pāneśāncayān 11
padantām vāyūvijñām syāt- śrīvaśyāsanām śīvādikam 11
kākolīkādalaṁ hromāt- uccāta karāvam param 1
kunde vāyūya samjña ca dhūmradhāyānāccāsanānāt 11
pravyagotra saṁyuktaṁ yojanānāṁ satam nayet 1
om namo madhyamo deva sādhyā tāntro vārmanādikāt 11

The mantra-syllable is to be placed between the name
and sādhyā (i.e. the effect that is to be accomplished); then with
intense wrath and enmity he should repeatedly offer three
making use of the hairs of inimical animals. By doing so
he can create enmity even between the persons intimately
associated with each other. He should offer these materials
into the fire-pit. He does—hair. By doing so he can effect
enmity between husband and wife, even though they are so
affectionate as Kāma and Rati. By placing 'hum'
in the beginning and at the end of mantra and
pronouncing the desired effect (sādhyā) added with enemy's gatha and name. He can effect very quickly a state of immobility to the troops and armies assembled like birds. A particular mantra is to be formed by placing vāyu bija in the beginning 'phat' at the end and enemy's name and sādhyā in the middle. By doing japa of this particular mantra for three consecutive days and doing homas making use of the feathers of crows, owl etc in the fire-pit formed in the direction of north-west and meditating on the smoky-coloured form of the deity (vāya) and seated himself in carāsana the sādhnā can effect the magical power known as uccātana. Seating himself in carāsana and meditating upon the smoky-coloured image of the deity (vāya) one should recite the mantra beginning with 'om name'; other words of the mantra should be in the following order: name of the victim, name of the deity, desired effect (sādhyā). By doing japa of this particular mantra as instructed in the scriptures he can effect uccātana.
In order to effect 'akarasana' the mantra-pallava known as 'hrim' is to be placed in the beginning and at the end. One should do the japa of this mantra and offer homas in the fire-altar formed in the direction of west and making use of the faggots gear from khadira etc. By doing so he will attract the ladies and make them to be in his mansion even though they are kept in the place of Brahma.
Varunāṇa is added to the particular mantra, with all certainty the desired effect result can be affected very quickly. On doing Rama's making use of dūrva soaked with milk, the aspirant becomes efficacious in bringing forth nourishment, wealth (puṣṭi). Engaging himself in meditation, seating himself in the direction of south-east and doing japa of the mantra designed for the particular purpose, adding the seed letter of fire to the last syllable of the mantra, he can set the things, blazing of fire, on the desired place or objects. Keeping the same form of mantra, he should combine vāstu-biṣa and viṣaṇu to it. The addition of rāmaḥ and the fourth svara, the mantra can be recited without seed-letter or with bunch of seed-letter. Through the grace of Lord Śiva, he should add hindu with the letter pertaining to earth, water and wind. Meditating simultaneously on the prescribed forms of earth, water and wind he should do japa by doing so he becomes endowed with viṣaṇu as the result of which he never get affected by poisonous beings or substances. Through the employment of the mantra with viṣaṇu and by doing japa 108 times, he shall be able to fulfill all kinds of the most beneficent activities.
These activities are done without layadhānā etc., one can achieve the desired accomplishments within seven nights (days). By strict adherence to the prescribed rules, one can achieve the auspicious results even if he is not qualified and perfect through the prior practices. Now I explain to you the means of greater achievements which are not known by those plunged into the worldly life. A person who is proficient enough in affecting all these kinds of seer magical powers mentioned before, incinerates all the evil effects of his residual karma completely; such a person (or preceptor) is always to be honored like Lord Shiva who shines forth like...
cintāmanī, in bestowing His grace upon His devotees.

In the same way as a soul is capable of experiencing the mundane life when it becomes embodied, so also Lord Śiva (Śambhu), considering the intense devotion of the devotees, does the needful, assuming various forms designed by mantra kalaś. He who meditates upon daily upon His form of white complexion attains the power of composing poems, reality, life, supreme spiritual knowledge, kindness, heartlessness, blessed life and fame.
ghee, honey, triphala etc. He who is desirous of achieving great wealth should offer oblations of triphala, lotus, black sesame. Thus various kinds of performance with regard to the kṣudra-siddhis have been explained to you according to the scriptural declarations.

To one who wishes to achieve the power of employing mantras for the sake of desired accomplishments, he can attain that power through the worship of Sivalinga.

( This is the chapter on the rules of gunuvratācarana, the twelfth of the caryapida of the Kīrāṇāgama mahātantra.)