

मातृका भेद तन्त्रम्

MĀTRIKĀBHĒDATĀNTRAM

A System of Study of Transformation of Matter



मातृका भेद तन्त्रम्

EDITOR-Dr. B. CHAKRAVARTI

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MĀTRKĀ-BHEDA TANTRAM

(A Book on the Ancient Indian Chemistry)

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PROLOGUE

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Among the scriptures of the Hindu Religion, "Tantra-Śāstra" is a prominent branch. In this branch the aspirant considers the Supreme as 'Ādya Sakti' (primordial energy). There are about 64 principal texts. Most of them are collections of question answer sessions between Śiva and Pārvatī. The part where goddess Pārvatī's questions have been answered by Lord Śiva is grouped as the "Āgama"—while the part where Lord Śiva's questions have been answered by goddess Pārvatī is grouped as the "Nigama" aspects.

The Tantra-Śāstra, offers three types of differing practice-paths : 'Pasvacara, Viracara and Divyacara'. These paths are according to the nature of the aspirants i.e. 'Tamasik, Rajasic or Sattvik' types.

The "Matrkā-bheda Tantraṃ" covers Āgama aspects through fourteen chapters.

The first chapter opens with disclosure of alchemy methodology that was in practice in Pauranic era by way of processing of Silver, as well as conversion of spiritual liquor into Milk.

The second chapter—discusses the process of conception in the mother's womb.

The third chapter analyses the interlinked "Sexual Union" with spiritual union (Yoga), if appreciated in proper spirit.

The fourth chapter handles the relationship between spiritual liquor consumption and salvation. The associated effect of "Dravya-guna" (basil leaf, conch shell, or human skull etc.) has also been indicated, whose association enhances the efficacy of the former.

The fifth chapter has been dedicated also towards alchemy (preparation of Mercury Ash). It has also been elaborated in the ninth chapter including its pitfalls during adoption of faulty steps.

The sixth chapter indicates—how people could be saved from serious diseases, saddest sorrows, extreme poverty, distraction etc.

The seventh chapter leads towards worship of Tripurā-Sundarī, through the corresponding "bīṭa-mantras".

The eighth chapter considers how Pārada (Mercury) could be identified with Lord Śiva, being his symbol (icon).

The ninth chapter discusses the process of making mercury ash and the rituals and worship connected with it.

The tenth chapter lands into the subtle aspect of "Sound in Brahma". It connects how from a point source of infinite density—a finite ever expanding Universe came into being, which has a close approach of modern science i.e. well accepted "Big-Bang" theory.

The eleventh chapter discusses the process of dedication of temple, well etc.

The twelfth chapter considers the aspect of images or representative symbols of Gods and Goddesses, including the aspects of "yantra" (Geometric Diagram).

The Penultimate chapter ravel on the efficacy of Rosarys stringed of different materials like beads of Tulasī-plant-stem, Conch-shells, Quartz balls, or Lotus seeds, Rudrākṣa etc.

The ultimate chapter discloses the "Paśvācāra", "Vīrācāra" or "Divyācāra" practices by aspirants having Tāmasic, Rājasic or Sāttvic characteristics and their order of attainment towards salvation.

The presentation is lucid, foot notes are highly indicative and have added value. Similarities in respect of modern scientific hypothesis has given a more convincing exposure on a text rarely discussed in the light of modern flow of thoughts.



INTRODUCTION

Is *Tantra* a science or an occult? How does it reach the Truth? There is difference of opinion among the scholars and the devotees in answering these questions. Similarly there is difference of opinion about the interpretations of word *Mātrkā* in the name *Mātrkā-Bheda Tantram*.

The various Spiritual devotees try to achieve the truth in Various ways some—by satisfying the senses (Pravṛttimarga) and others by extirpating the senses (Nivṛttimārga). Here the *Tantra* differs from the Yoga.

The Tantra and the Yoga

The *Tantra* deals with the physical aspects, the enjoyment of life through our senses while the yoga deals with extirpation of all sense perceptions and enjoyments. Patañjali defines Yoga as—*Yagaścitta Vṛtti Nirodhaḥ*.

In the Tantras, which deal with yoga, Śakti is identified with the Kuṇḍalinī or the energy that lies coiled at the base of the spine until brought up through the body by yogic disciplines. The Tantras also stress the efficacy of *yantras* and *maṇḍalas* (ritual diagrams) and of *mantras* (mystic syllables or formulas). Among the most of Spiritual Śākta Tantras are the (i) *Kularnava* which treats of "left hand" practices, such as ritual union of the aspirant with his śakti (consort) (ii) the *Kulacuḍāmaṇi* which discusses other rituals and (iii) the *Sāradātīlaka* which deals almost exclusively with magic. The *Mātrkā-Bheda-Tantram* deals more with *matter* e.g. how to transform *base metals* to *high value metals* like gold and silver. Tantra in contrast to Yoga, brings about a fulfilment of instincts and desires through which one realises the goal of life, i.e. the powers of the *Śiva-Śakti*. Thus the Tantras explore and search for ways to overcome old age, infirmity and death which impede the enjoyment of life. Tantras also try to find means to alleviate poverty by transforming base metals to high value metals. The *Mātrkā bheda Tantram*, although written in the format of the *Tantra* i.e. Goddess Pārvatī, the *Mother Goddess* and chief of the Seven *Mātrkā*s asking and Lord Maheśvara answering her questions is basically a treatise of chemistry and medicine etc.

A temple wall of architecture of the Saptā-Mātrkā is found along with Gaṇeśa and Virabhadra on the northern wall of Jagamohana of Paraśurāmeśwar temple (Bhubaneswar). Its date is 7th century AD. They are Cāmuṇḍā, Vārāhī, Indrānī, Vaiṣṇavī, Kaumārī Māheśvarī Brahmīnī flanked by Virabhadra and Gaṇeśa, who represent the children of the mother deities (Mātrkā)s. These Mātrkā figures are four—handed. Cāmuṇḍā has a lily bud and a *bija puraka* in her two right hands and a long trident and vase in the two left hands. Her mount (Vāhana) owl is seen on the pedestal. Cāmuṇḍā is terrific in form with the drooping breasts, sunken belly and bulging eyes. Vārāhī has a lotus and fish in her right hands and a kevara and a vase in the left. Vaiṣṇavī holds a śaṅkha and cakra and a vase in her hands.*

Matrka also means, in another context, the alphabet (Varnamālā) out of which the *bija-mantras* or the esoteric sound seed-syllables are formed, which this *Tantra* also uses for transforming the base-metals to high-value ones. In fact, the entire creation follows from *Parā Vāk* or supra-sound (big bang?) as the modern science also now admits.

Age of the Tantras

Although the truth is one and the same, the method of realisation and teaching varies from age to age. *Tantra-Sastra* is held to be the most suitable Śāstra of our times i.e. the *Kalīera*, which started immediately after the Mahābhārata war, in 3102 B.C. The *Kulārṇava Tantra* says, 'a suitable Sastra is given to each age or *Yuga* : *Śruti* to *Satya*, *Smṛti* to *Tretā*, *Purāna* to *Dvāpara* and the *Tantra* to *Kalī*'.

Kṛte śrutyukta mārگاḥ syāt tretāyām smṛti sambhavaḥ ।

Dvāpare tupurāṇoktaḥ Kalāvā gama sammataḥ.

Śruti is the divine revelation. It is the original and the highest source of *dharma*, the *Rṣis* are only *seers* and not *authors* of the *Śrutis*. Similarly, the *Tantras* come from either the mouth of Lord Śiva or Goddess Pārvati in the form of conversation between them.

Āgama and the Nigama

The *Tantras* are very often referred to as *Āgamas* and *Nigamas*. An *Āgama* is so called because it proceeds (*āgacchati*) from the mouth of *Sambhu* (*Śiva*) and goes to *Girijā* (*Pārvatī*) being approved by *Vāsudeva* (*Viṣṇu*) a *Nigama* is so called because it emanates (*nirgacchati*) from the mouth of *Girijā* to enter the ear of *Giriśa* (*Śiva*), being approved by *Vāsudeva*. Thus a *Tantra* is called an *Āgama* where questions are put by *Pārvatī* as disciple and answers to these are given by *Śiva* as preceptor, and a *Nigama* where *Pārvatī* herself is the teacher. The *Mātrkā-Bheda-Tantram* is an *Āgama*.

Contents of the Tantras

The *Tantras* are so many encyclopaedias of knowledge, which deals with all matters from the doctrine of the origin of the world to the laws which govern kings and the societies which the kings have been divinely appointed to rule, medicines to overcome decay and death and other sciences in general. The *Tantras* describe of the supreme being, the creation and destruction of the universe, classification of creatures and the origin and worship of the gods, the heavenly bodies, different worlds and hells, man and woman, *cakra* (centres) of the human body, *dharma*, *āśramas* and the sacraments, *mantra*, *yantra* (magic diagrams on which to worship), various forms of spiritual training, *japa*, *vrata*, worship external and internal, medicine, science and many such things.

Tantra does not admit difference of caste, creed—it is for all people.

The *Gautamīya Tantra* aptly remarks that people of all castes, men or women, whatever the case may be, may have access to the Tantric rituals and may be initiated in the *Sādhanā* of the *Tantra*.

Sādhanā has its own history and it has varied with race and creed. The Hindu has everything regarding *sādhanā* in the *Tantra* which, on this account, is called the *Sādhanā*

Sāstra. *Sādhanā* includes in itself both worship (*Pujā*) and all its rituals. The *Tantra* is thus a practical or *pratyakṣa śāstra* as it affords the direct proof of experience. Thus in the spiritual sphere, the necessity of the *Tantra* must be admitted on all hands. The study of the *Vedānta* may produce intellectual giants formulating philosophical theories but practically it has no value if it is not accompanied by *sādhanā*. *Carcā* must be accompanied by *caryā*.

Mere sastric discursive speculation can not secure the knowledge and vision for liberation. Both theory and practice are of utmost importance to reach the Highest Goal. They should go together. 'Where as other śāstras are concerned with speculation only, the Tantras with their chemistry and art of medicine are parctical, self evident and prove themselves at every step.

The *Tantra* is the repository of esoteric belief and practices, particularly those relating to *yoga* and *mantra-tattva*, which is one of the most peculiar, and at the same time, most profound aspects of Hindu teaching. Being the repository of this spiritual science its other name is the *mantra-śāstra*.

We shall discuss the nature of the *mantras*, the *bījas* and the sound at large and its place and in modern science and cosmology later.

Even the *matter* of modern science, which the *vaiśeṣikas* categorise as one of the *Padārthas*, to imply that '*matter*' is inseparably associated with *Pada* i.e. word or sound and to meaning (*artha*).

Tantra and the Science—the two different views of the same Reality.

Instead of considering '*Science*' and '*Trantra*' as binaries we should consider them as two *darsanas* (points of view), We call the schools of thought or philosophies as '*darśanas*' a term derived from the verb '*dr̥s*', meaning 'to see' i.e. perspectives or 'points of view'. The *attitude* should be not to establish only *one's own perspective and oppose every other*, but *to seek the central truth*.

Science, apparently deals with *Matter*. The *Māṭṛkā-bheda Tantram* also deals with matter. What, then, is the meaning of the word *Matter* as seen by science and by other different schools of thought? Philosophers often tend to see *matter* as what is opposite to *spirit*. However, a real scientific mind does not see them as opposites. A scientific eye observes and tries to comprehend what it sees. A scientific observer tries to comprehend what it sees. A scientic observer tries to look at a thing viz a cow and first focuses his attention on details—the shape of its head, its body, the length of its tail and 'so on—and after having observed the details, puts them together to define the thing and to 'comprehend' it as a cow. Thus, an analysis is followed by a synthesis. In the course of these steps or reasoning, the scientist implies that the thing observed is in front of him, different from him and of thus having observe several diverse things comes to the conclusion that 'what composes the different things' can be reduced to one genetic term "*matter*—the substance of all things. He has no idea of *mixing himself* as one with the *things he sees*. Matter is what he observes. The *Vaiśeṣika* philosopher teaches a pupil to differentiate the *Tat padārtha* (the objects he sees) and the *Tvam padāratha* (the disciple who is the seer).

The real nature of *padartha* or *Matrka* or the *substance*

In Western philosophy *matter* has always been defined as the 'expanded, divisible, impenetrable substance perceived by the senses'. What we see, touch or experience by other senses are the divided aspects of what underlies the substance or visible things. The word '*substance*' comes from latin prefix '*sub*' which means '*below*' and verb '*stare*' which means '*stays*' i.e. 'the Substance means that which stays below or *underlies* a phenomena. Most ancient philosophers proclaim this *substance* as *universal*, i.e. present in the whole universe.

Descartes, who commenced the modern age in European philosophy, thought that the pioneer matter is *space*, and all bodies are geometrical divisions of space. But this division cannot continue indefinitely, and at some point, there must be an end, where matter cannot be divided any more. We then, have the atom. (from the Greek *atomos*, un-divided). The modern chemist knows how to break down the molecules, and through logical reasoning he arrives at indivisible units : the atoms. But none has seen an atom. Its existence is based only on reasoning. The atomic structure is only a hypothesis. And for centuries, the 'atom' has remained the unit of matter, and people imagined it as the smallest 'unit of substance'.

Thereafter Niels Bohr had broken down atom into its pieces and reduced these to a nucleus and a number of electrons. To facilitate our understanding, Niels Bohr gave the analogy of a solar system; yet we still see it as a *compact thing*. This is because of the *illusion* generated by the *vision and touch* of this *material earth* as *solid and compact* while soiar system is not so. It will be appaent if we consider the distance from the Earth to the Sun, or to the other planets, Pluto and beyond. The solar system, in reality, is 95% void, with only very small planets or fragments thereof floating in it. The same is true of the atom. The nucleus is already small, and the electron has an electrical charge – but no dimension and no mass. It is not 'matter', only activity perhaps, that is what forms the fundamental basis of Buddha's doctrine of the void – *śūnyatā* which permeates the solid things. This also illustrates the dual perspectives of reality of the science and the Tantra beautifully.

If we take a glass of water and look through it, it appears as transparent; we do not see anything in it. This is because water is homogeneous. Now, if we take a straw and blow in the water we will see bubbles in it. This is because the spaces filled by the air, are different from water. Thus the heterogeneity. If we add some soapy substance to the water the bubbles will persist, and as we blow they will be more and more numerous finally filling the glass. Thus, we have transformed water into compact matter, and we cannot see through the glass any more, for this matter is more opaque. If we analyse the facts we will recognise that at first pure or homogenous water looked void, and now that it is filled with air, it appears dense. It may be relevant to note that *air* in Latin is '*spiritus*'. The real *substance* is therefore homogeneous and invisible. When it is called *matter*, It is *filled with spirit*. To use sanskrit terms, when the '*mūlaprakṛti*' is filled with '*puruṣa*'. It becomes '*prakṛti*'. The conclusion is that; what we call the densest matter is the most filled with spirit, i.e. the most void.

Cosmology in western science, Tantric sciences and different schools of philosophy

From the view of *matter* presented above, we derive the current scientific view of the creation of the world and its expansion into space (*gati*). According to the *Big Bang* (Mahā nināda) theory of the western science, there was an explosion which projected pieces of matter farther and farther away from each other. The universe, as we observe it today, is the result of expansion (*gati*), which has not yet stopped. 'Black holes' are universes which either have not yet exploded, or have come from the expanded state back to the homogeneous (*gati rahita*) state. The Tantrika may call it *Kālī*, *Karālī*, *Manojabā*.

But further research proves that the creation did not initially begin with the *Big Bang* (Mahā nināda). In retracing the expansion of the universe, the scientists surprisingly found that the volume of the universe at that instant was not zero, but positive. This means that before the Big Bang there existed either *something*—one unique thing, which then exploded into parts, or *something*—held together in a compact mass—which was projected by the expansion. One can draw from this calculation is that the *Big Bang* is not an act of '*creation*', but of *expression* of the Primordial cause of the world (*Mahat*) of placing the constituent elements where they are destined to be.

The Hindus think that during the pralaya, the period of rest between two '*manvantaras*', the universe is not dissolved but only '*deorganized*' and the constitutive elements are kept in a simple state, to be reshaped according to the plan for the new '*manvantara*'. when the vibration sweeps along, touching with its swift wing the whole universe. According to the Sāṃkhya view of the universe, creation is the union of '*Puruṣa*' and '*Prakṛti*'. This union is rather a cooperation which produces '*Mahat*', the cosmic Mind, which is the real creator. The names of the '*tanmātras*'—hearing, touch, vision, taste and smell, have to be interpreted at the cosmic level. The term '*tanmātra*' means, 'the measure of that', and means the various modes of differentiation in which '*Mahat*' will be active.

Then there is '*vikāra*' or transformation not only the five ways of perception and the five means of action, but more importantly, the five 'bhūta's or elements ākāśa, air, fire, water and earth. In a small treatise by Śaṅkarācārya entitled '*Pañcikaṛaṇa*', the five fold making (of the substance of the universe), we are told about the complex work of creation.

If we take one of the cycles in Nature, say, the carbon cycle, we see that (CO₂) is absorbed from air and transformed into carbohydrates by the leaves, then transformed to the plant and accumulated in the fruits; these are eaten by animals, human beings eat plants and animals. The work done in the digestive tract is also known. Then the work of the micro-organism of the soil : carbohydrates are used for respiration, for synthesis of proteins, then degraded in the soil. Thus we can notice that though the chemical combinations change, yet the elements are always, eternally, the same. The elements are much greater than we generally think : they are permanent, but we change.

We have earlier said that the Tantras like the *Mātrkā-Bheda-Tantram* embody the scientific knowledge in upgradation of low-value metals to high – value ones. In this Tantra, *Mātrkā* means 'matter', which should be understood in the light of the above discussion in its cosmic nature.

Recently, I received a newspaper clipping from a friend, Dr G P Sandilya, which reports that a few scientists like Vic Viola from the Indiana University in Bloomington have claimed in the Physical Review Letters that the nuclei gets extra neutrons and protons and become heavy metals like gold and platinum when it is changed from liquid to vapour state. The newspaper report from the Telegraph (know how) dated 25th February 2002 is reproduced below.

True alchemy

Atomic nuclei behave so similarly to liquids that they actually boil, find researchers. They smashed nuclei with high-energy pion particles and found blobs of the nuclei growing larger with increased energy of the pions. Eventually, the nuclei changed from liquid to vapour with the extra energy. It explains the formation of heavy metals like gold, platinum and uranium inside the supernovae. The nuclei gets extra neutrons and protons when they are in vapour state, report Vic Viola and his colleagues from the Indiana University.

Here perhaps, chemistry is widening its area to metachemistry. We have also given illustration of some instruments by which our ancient chemists used to apply heat to metals to transform them from solid to other states in their Rasalaya or laboratory at the back cover of this book.

In the ancient Indian Tantras, Physics often widened its area to metaphysics. In addition to the application of heat, there were application of *mantras* and *bījas* or sound syllables in the tantrika process of transforming the matter. Did these sound syllables (*bījas*) merely add some decibels to the chemical compounds consisting of mercury, sulphur and other metals, salts and vegetables?

We have to collaborate with metallurgists, metaphysicians and the Ayurveda-Śāstries for promoting an inter- disciplinary experiment and researching in ancient Indian science, including Acoustics (*Sabda-Tattva*). The ancient Indian Scientists considered the different modes of origin of sound e.g. *Samyogaja* (conjunction of the drum and the stick), *bibhāgaja* (breaking the stick) and *śabdaja* (by producing another sound). They also examined the categorising sound as *substance (dravya)* as held by the *Mīmāṃsakas* or sound as *quality (guṇa) of the Ākāśa* as held by the *Naiyāyikas*. The *Mīmāṃsaka* view of sound as *Nāda*, as *quality of air (vāyu)*, the physical basis of audible sound and the *Naiyayika* view of the sound as wave (*śabda-pravāha*) which has for its substrate the *Akāśa* mutually differ from each other. Vacaspati misra's analogy of sound as the waves in water (*vīci-taraṅganyāya*) and his rival Udyotakara's analogy of sound as an infinite number of circles in all directions (*Kadamba-Koraka-Nyāya*) also consider sound differently as their analogies demonstrate.

The Bijas the potent mystic Sound Syllables

The *Bijas* are potent mystic syllable sounds uttered for achieving some occult power or to bring about some changes in the people, flora, fauna, matter (elementary and mixed) or chemical compound and the environment. Thus the *bijas* basically constitute sounds. The phenomenon of sound is studied scientifically under physics and also under *Philosophy*

Science studies 'sound' empirically through observation and experiment. Experiment consists in artificial reproduction of an event or a process several times to make it possible to measure, analyse and demonstrate for the learners and researchers and others interested as required. The scientists deal with particular process or specific events in order to generalise universal scientific laws or principles involved in it.

The philosophy on the other hand, studies the concept of sound and not a particular occurrence or event of sound and analyse the concept of sound rationally and study its cosmology, ontology and technology and ideas and opinions about *sound* held by different scholars and schools of Philosophy all over the world and sound as understood universally. Thus the philosophers deal more with concepts rather than with particular events and instead of *experiment* they take recourse to *analogy* and constructive and *cosmological understanding* as they do not deal with particular events (in artificially controlled condition which are called experiments), but deal with holistic system and try to understand a phenomenon through its inter-relation with other phenomena or systems.

The Tantras, however, do not only study but apply the seed syllables (*bījas*) to conjure up the images and icons potent in their mystic syllables to produce effects on human mind or a chemical compound or flora, fauna, matters elementary, mixed or chemical compound or environment at large and bring about desirable changes in the individuals as well as the cosmos at large.

There are various types of sound :-

1. Some generated by nature like thunder, water-falls, rains, wind etc. These sounds do not have meaning.
2. Some created by animals like the chirping of birds, roaring of lions, barking of dogs etc. intended to express their feelings of fear or pleasure or an aggressive disposition to an enemy, or invitation to a friend.
3. Some animals like men, however, make meaningful sounds intentionally to create desired impact on fellow men, animals and the environment like calling the cattle home, or teaching a new subject to a pupil, singing a love song to the beloved, Kṛṣṇa playing of the flute to Rādhā, he used to communicate his invitation to his mate, does this sound have meaning like *vaikharaṭ* words?
4. Apart from the sound of such musical instruments, which are designed to produce notes of concord, there are sounds which result from defects in machines and instruments, which are accidental and undesigned by men, over which he does not have immediate control.
5. Some sounds made by men to induce mystic images in the mind which may be articulate or may be a product of extra-sensory thinking i.e. subvocal talking of mind.

Sound or (Śabda) is understood by physics as a perception or a quality known through the auditory organ. The Tantra, however, admits of *ultra sound* which exists beyond the perception of ordinary human auditory organ. Śabda is considered to be synonymous with

catitanya or consciousness in the *Vākya Padīya* written by Bhartṛhari, who states that the 'articulate sound' is called *vaikharī* (*Vākya padīya*, Kāṇḍa I. Śloka 142) which again is of two kinds (a) *prasiddha Sādhubhāva*, where sound is encased in the phonetic rules and (b) *bhraṣṭa sanskāra* — i.e. those sounds which can not be analysed by phonetic rules, for example, the sound of percussion, string instruments, explosion etc.

While the scientist classifies the sound of instrumental music like the *percussion* as *Bhraṣṭa Sanskāra*, because this cannot be brought under the phonetic rules or grammatical system, but is it devoid of any meaning all together? Do not the *rāgas* evoke love, anger and other different emotions like the different words? *Words* achieve them through their meanings or imparted implications to the mind but what does the sound of music impart? And what do the *bījas* impart? How do these influence the mind or any material compound?

Can we measure the emotions produced by the sound of music accurately by any science? as we do in case of physical effects of sound like the "doppler effect" at physical level? Similarly the sound of *bīja mantras* uttered by a Tantric may conjure or evoke some divine image in the mind in a metaphysical (Īāntrika) way or if uttered for bringing change in a chemical compound the *bīja mantra* may elevate such compound in a meta-chemical way, which, perhaps, can not be measured like the physical effect of sounds like the doppler effect of a train steaming off from a station by the empirical physics of our class rooms.

The *Vākya padīya* view of *śabda* as eternal Brahman, which never loses anything and becomes *akṣara* is the Tantrika view. The categorisation of sound according to its locus into *parā*, *paśyanti*, *madhyamā* and *Vaikharī*, as described by *Nageśabhaṭṭa* in *Śaiva Siddhānta*, may be considered for understanding the nature and effect of the *bījas* mentioned in the *Māṭṛkābheda Tantram* :

Parā Vāṅgmūlā Cakrasthā paśyantī nābhi samsthitā
Hṛdisthā madhyamā jñeyā vaikharī kaṅṭhadeśagā.

Thus the Tantra leads us to understand the cosmos by leading us from physics to Meta-physics from physical sound to cosmic sound. (*Vāk Brahman*).

The Cosmic Sound (*Vāk Brahman*) :

At the beginning, the Great Cosmic Entity (*Mahat*) becomes conscious, pulsates and vibrates resulting in emergence of time (*Kālam*) which emerges as a force and splits itself with a 'big bang' and manifests itself into the *energy* which further splits into *particles* causing the existence the all pervasive space.

Thus sound turned into light (*Citra-jyoti*). This light depicts various forms of phenomena.

Sā prasūyate kuṇḍalinī śabda brahmayā vibhuḥ

Śaktim tato dhvanistasmannāda stasmān nirodhikā ॥

and manifests into the sounds, uttered or expressed as letters (*varṇa*).

Māṭṛka as Varṇamālā

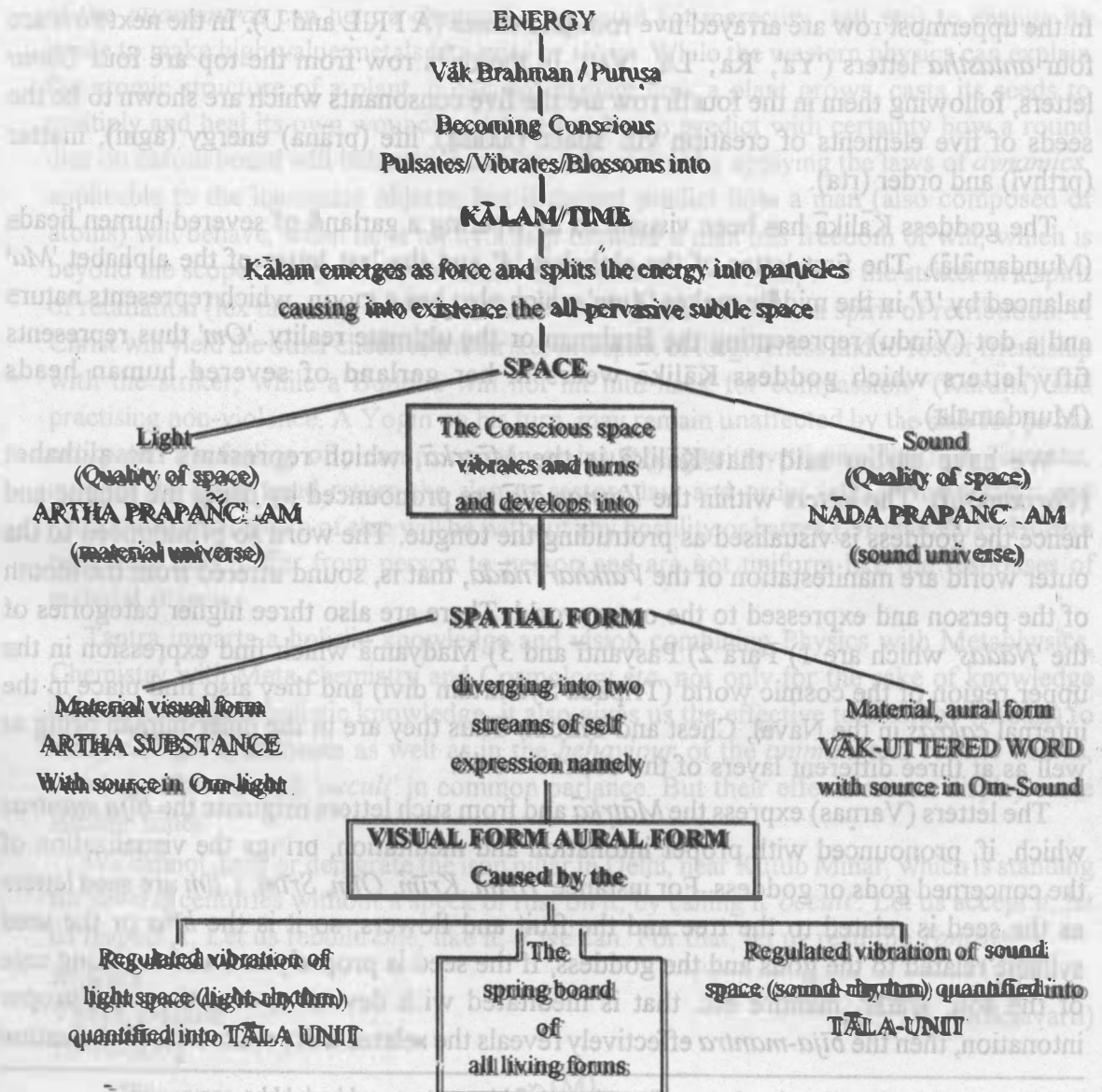
Varṇa means that which expresses or reveals (*Vyajyate iti varṇah*). *Varṇa* or letter expresses the Cosmology, Ontology and Teleology of the world. All vowels in Sanskrit alphabets beginning from 'A' and all consonents beginning from 'Ka' to 'Ma' are called

letters or Akṣaras (Akṣararupinī) Mātrka or Kālikā, the goddess of creation. The Gīta calls the Akṣaras as the absolute Parama Brahma (Akṣaram Paramam Brahma).

Abhinavagupta (700 AD), in his book *Tantrasāra*, describes a polyphylectic origin of creation out of five fundamental sound seeds – 'A' 'I' 'R' 'L' and 'U'. Out of these phoemes 'I' 'r' and 'l' are seeds of three states of energy (*prāṇa*). *Rkāra* is the seed of fire (*agni*) *Lkāra* is the seed of matter (*prthvī*) and *Ḷkāra* is the phoneme for vital energy (life). Out of these evolve *ta-varga*, *ra-varga* and *ca-varga*, respectively. *Ṭa-Varga* consists of junk phonemes, having their origins from agnibīja, they are burnt seeds, hence incapable of creating any words. *Ta-Varga*, on the other hand, consists of seeds responsible for the forces of new creation and *Ca-varga* creation of conscious life (*cit*). The process involves

THE PROCESS OF MANIFESTATION

of the Cosmic sound into Energy and energy into particles & space



the materialization of fire (tejas). When energy (Tejas) is dead (mṛta) it becomes *matter*. The state in between is *Murchita* (bioenergy).* The root words, of course, is 'A', the seed sound of space (*Akāśa*). Out of the word (Om̐kara) which split into five principal seed phonemes (a. i. ṛ. ḷ. u) three seeds (i. ṛ. ḷ) evolve three states of energy (prāṇa). The Phoneme *Akāra* gives rise to space or *Ākāśa*. It may be noted that the account of creation through the process of materialization of energy is first described in the Vedas and latter on the same is described in the Tantras. The Following table describes the genealogical relationship between different elements of the evolutionary tree.

A	I	Ṛ	ḷ	U
	ya	Ra	La	Va
Ha	Sa	Sa	Sa	
Ka	Ca	Ta	Ta	Pa

In the uppermost row are arrayed five root phonemes (A I Ṛ ḷ and U). In the next row are four *antastha* letters ('Ya', 'Ra', 'La', 'Va'). In the third row from the top are four *Uṣma* letters, following them in the fourth row are the five consonants which are shown to be the seeds of five elements of creation viz. space (*akāśa*), life (*prāṇa*) energy (*agni*), matter (*prthvī*) and order (*ṛta*).

The goddess *Kālikā* has been visualized as wearing a garland of severed human heads (*Muṇḍamālā*). The first letter of the alphabet 'A' and the last letter of the alphabet 'Ma' balanced by 'U' in the middle makes 'Aum' which also has a moon, which represents nature and a dot (Vindu) representing the Brahman or the ultimate reality. 'Om' thus represents fifty letters which goddess *Kālikā* wears in her garland of severed human heads (*Muṇḍamālā*).

We have earlier said that *Kālikā* is the *Mātrikā*, which represents the alphabet (*Varnamālā*). The letters within the *Varnamālā* are pronounced by using the tongue and hence the goddess is visualised as protruding the tongue. The word so pronounced to the outer world are manifestation of the *Vaikharī nāda*, that is, sound uttered from the mouth of the person and expressed to the outer world. There are also three higher categories of the '*Nādas*' which are 1) *Parā* 2) *Paśyantī* and 3) *Madyamā* which find expression in the upper region of the cosmic world (*Tripāda Syāmrtam divi*) and they also find place in the internal *cakras* in the Navel, Chest and Throat. Thus they are in the inner-human being as well as at three different layers of the cosmic world.

The letters (*Varnas*) express the *Mātrikā* and from such letters originate the *bīja mantras* which, if, pronounced with proper intonation and meditation, brings the visualization of the concerned gods or goddess. For instance '*Hṛīm*, '*Krīm*, '*Oīm*, '*Sṛīm*, '*Clīm* are seed letters as the seed is related to the tree and the fruit and flowers, so it is the *bīja* or the seed syllable related to the gods and the goddess, If the seed is properly sown after taking care of the soil, water, manure etc. that is meditated with devotion, attention and proper intonation, then the *bīja-mantra* effectively reveals the related deity makes the visualization

* The *Manusamhita* describes the plants as "*antaḥsamjñā bhavantyete sukhaduḥkha-samanvitā*".

of the god or goddess by the devotee or achievement of any other material aspiration, he desires, possible.

The analysis of the seed mantras reveals the knowledge of letter (Varna-jñāna). Every letter (varṇa) is a name and represents the deity who is invoked by it. The *mantra* (esoteric words) or names are silently repeated or even muttered to invoke the deities. This is called *Japa* in Sanskrit. The sage Patañjali says, 'Tajjapastadaratha-bhāvanam'. That is *japa* means visualisation of the appearance of the deity and appreciation of his greatness and grace. *Hrim* is the seed - syllable of māyā and goddess Śakti. *Hrīm* or *Krīm* is the seed - syllable of Dakṣiṇā Kālī. *Hūm* is the seed syllable for destruction, *Raṁ* the seed syllable for fire. *Oim* is the seed - syllable of Saraswati, Śiva and the Sun-god. Thus by analysing the *bīja mantras* we get the space, energy, motion, sound, Nāda and Vindu (creator god), which this Tantra has used so frequently in describing the chemical processes of upgrading base metals into higher grade metals and in other chemical processes.

The western science divides knowledge into departmental pigeon holes, where 'Physics' cannot understand how the sound of music can help the growth of a plant or how the sound of the *bījamantras* can help a chemical compound (of mercury, salt etc) to change its grade to make high-value metals like *gold* or *silver*. While the western physics can explain the atomic structure of a plant, it can not explain how a plant grows, casts its seeds to multiply and heal its own wounds and injuries. It can predict with certainty how a round disc on carom board will behave when hit by the striker by applying the laws of *dynamics*, applicable to the inanimate objects, but it cannot predict how a man (also composed of atoms) will behave, when he is hit by a slap because a man has freedom of will, which is beyond the scope of physics. A Common man will return two slaps to the striker in a spirit of retaliation (lex talionis), A Moses will ~~once~~ slap the striker in a spirit of retribution. A Christ will yield the other cheek to the striker in a spirit of forgiveness and to foster friendship with the striker, while a Buddha will not hit him back for compassion (Karuṇā) and practising non-violence. A Yogin on his turn, may remain unaffected by the slap for he has extirpated the feeling of pleasure or pain or insult (yogic cittavṛtti nirodhaḥ). A *Tāntrika*, may, on the other hand, return the slap to restore law and order (ṛta) in the society and nature. But such return of slap will be without any hostility or hatred (Drohahāva). Human responses thus, differ from person to person and are not uniform like the responses of material objects.

Tantra imparts a holistic knowledge and vision combining Physics with Metaphysics, Chemistry with Meta-chemistry and Cosmology etc. not only for the sake of knowledge but based on such holistic knowledge, it also gives us the effective technology (rituals) to bring *change* in elements as well as in the *behaviour* of the *animals* and *cosmic* beings, which is often termed '*occult*' in common parlance. But their effects are on display since ancient times.

We cannot deny or denigrate the iron pillar in Delhi, near Kutub Minar, which is standing for several centuries without a speck of rust on it, by calling it '*occult*'. Let us accept it, let us respect it. Let us rebuild one, like it, if we can. For that, let us read the *Tantras*.

Kolkata

Vijayā Daśamī

15-10-2002

(Dr. B. Chakravarti)

PRATHAMAḤ PAṬALAḤ (The First Chapter) MATṚKĀBHEDA TANTRAM

Once Goddess Caṇḍikā, seated on the top of the Kailāsh (mountain), bedecked with various precious gems and jewels, started a discussion with Lord Bhairava¹ on different topics. (śloka-1)

Caṇḍikā asked—'O Lord! The worship of the Goddess Tripurā has to be done with gold and jewels, but in this present Kali era (Kaliyuga); gold, silver, are rarely available and the jewels have got hidden underground. (śloka-2)

Oh Lord of Gods! Please explain how gold, silver and other precious metals can be obtained. It has not been mentioned in any book of Tantra. Oh Merciful God! Kindly tell me in details how the precious metals and jewels may be obtained. (śloka-3-4)

Śaṅkara said, 'O Goddess, listen to me as I am explaining how these jewels etc. can be obtained. Mercury (quick silver) is my semen or energy (Vīrya) and with the help of that metal together with salt of sea and white² sambal² various types of high-value metals may be prepared. Now, listen to the method of preparation or purification of Sambal. (śloka-5-6)

One should worship the Goddess named Siddha Kālikā following Chinese Tantra or one may worship the Goddess named Dakṣiṇā Kālikā following the instruction of Kālikāntara. The worshipper is to continue the worship and chanting (in silence) of prayers for a week.

If the recitation in silence or 'japa' required to be done one time in Satyayuga, it should be doubled in Tretāyuga and trebled in Dvāpara yuga and quadruplicated in Kaliyuga. (śloka-7-8)

■ The process of preparing silver :

Now, two 'tolās'³ of sambal should be collected carefully and the three bīja-mantras kliṃ, ḥṛm, kliṃ should be enchanted on the sambal (as mentioned before) for one hundred and eight times. (śloka-9)

Eighty tolās⁴ of milk from black cow only are to be collected and purified by chanting (in silence) of mantras one hundred and eight times.

The sambal (already collected) should be covered with a piece of red cloth and is to be dipped into that milk and slightly heated. Afterwards, the same milk is to be boiled for one 'danda' (twenty four minutes). When the quantity of milk reduces to half of the initial amount boiling, in before, then the 'sambal' already inserted into it is to be taken out and then the same is to be put into water. (śloka-10-12)

Now the newly formed material is to be examined. If smoke does not come out of it, even after putting it into fire, it should be taken out and the nine-lettered sacred mantra should be chanted (in silence) on it. (śloka-13)

1. 'Bhairava' is a heroic, fearless and rough form of companion of 'Śiva', the god of destruction. He was born out of one of the cracked parts of the Śhiva's head.
2. 'Sambal' or 'Sambar' is a kind of white salt (a common salt mixed with salts of other metals) available in the region of the same name. It may refer to a region around the Sambar Lake of Rajasthan in India. In this region and other dry semi-desert regions around, sea water had been flowing long ago. Due to drying, water of these lakes (and also rare ditches) in these region are extremely salty and slightly reddish in colour. It becomes white where completely dried. The salt is chemically common salt (Chiefly sodium chloride, also contains Potassium chloride) and other chlorides, esp. rich in Magnesium as chloride salt, also mixed with phosphate and sulphate impurities.
3. Comparisons of these weights and western measuring system 4 dhan = 1 rati, 6 rati = 1 ana, 8 rati = 1 masa 16 ana = 12 masa = 1 bhari / tala = 180 grains, 480 grains = 1 ounce, 12 ounce = 1 pound.
4. tala see footnote 3 above.

One and a half *tolā* of pure copper is to be brought and put to fire. When the copper is heated and glows like fire, the copper is to be taken out and one 'rati'¹ of the compound, already prepared with 'sambal', should be added to that heated copper and as a result the copper will surely be transformed into silver. There is no about it. (śloka-14-15)

■ **How spirituous liquor is converted into milk :**

Pārvatī asked—"O Lord, Śaṅkara! O the benefactor of the universe! kindly tell me, how wine haq becomes (odorless like) milk." (śloka-16)

Śaṅkara explained (the process of transformation) thiś :

Collect '**Sohāgā**' (Borax) weighing four **tolās** and put it into fire and fry them to borax scraps. Grind eight **tolās** of **mango blossoms** and mix it the that heated **borax**. (śloka-17-18)

Now **chant** 'Hṛim' and the mantra of Mahāmāyā on it. If one mixes one **peel** made out of the above mentioned preparation with wine of spiritual liquor, it will immediately be transformed into milk. It is sure as certain. (śloka-19)

Caṇḍikā said again, 'If you have any affection for me, kindly explain me how can the odour of wine be removed, Śiva replied! An efficient or accomplished Tāntric (follower of Tantra) utter odour-removing mantra 'hṛim', which has the effiacy to remove scent, when chanted for one hundred and eight times, the bad or stinking smell of the liquor will surely disappear. (śloka-20-22)

Here ends the First Paṭalaḥ of the **Māṭṛkā-bheda Tantram** composed as the conversation between Hara (Śiva) and Pārvatī.



1. rati ibid.

DVITĪYAH PAṬALAH (The Second Chapter)

Goddess Pārvatī told- 'O Īśana, O the all knowing! you are the knower of all facts and truths. Kindly tell me how a son will be born on account of our mutual enjoyments? Where does the semen exist? O Lord preceptor! I am very much nervous. Hence, kindly redeem me from such a confused condition of mind' (by making me aware of the above; Secret. (śloka-3)

Śiva explained- 'A lotus like juncture named 'Maṇipura' (place filled with jems and jewells exists in the spinal cord and the (nerve) filaments of the spinal cord connected with another lotus like structure or spot at the level of the navel region. The whole system of this (nerve) filaments had three bends and is filled with semen fully and it is extened upto 'sahasrāra' towards the upper limit. From that 'sahasrāra', the two breasts get their power of growth gradually. The middle part of the system is in the spinal cord like a cricle and its lower limit goes upto the pudendum.' (śloka-4-7)

Oh Charming-bodied lady! Pumping of penis within it (pudendum or female genitals) gives such a great pleasure which is incomparable in the universe. (śloka-8)

Now I am narrating the navel zone which is like a lotus. Please listen to it. The middle part of the navel which is like the endocarp of a lotus is the container of the semen. That lotus like system remains always filled with semen. There are eight petal like structures on its outside boundary and round it is another structure with four corners and there are four entrances on it. The colour of that structure is golden and there is a circle around the whole structure of the lotus. A flower with three petals and a stalk is grown on the petals of the lotus-structure as soon as that flower blooms, blood is seen outside it. If the semen of a man enters into that lotus in such a condition by means of pumping of penis into it, only then an off-spring grows there. A girl child is born, if the quantity of blood of woman is more than the semen of a male. If the condition becomes opposite, a male child is born. If the quantity of blood and semen are equal then a hermaphrodite is born.² (śloka-9-14)

The characteristics of that flower is being narrated: 'As soon as the flower gets the semen within it, it begins to develop day by day. After ten months of its growth, the flower with its petals slip off and the child comes out.'³ (śloka-15-16)

The Goddess asked- 'Whether any worm or germ causes life risk, as they are organisms different from the host individuals. Then how the fetus, despite being different the individual, does not destroy the mother. (śloka-17)

Śankara answered- 'O sweet tongue! The excellence of that flower is beyond description'⁴.

Inside that flower there are thousands of holes or pores (innumerable spaces) where an off-spring can grow. The off-spring grows inside such spaces within the flowers, where foam appears, even if many off-springs grow there and the flower begins to develop into a greater size, the woman does not feel any trouble inside the womb, no disturbing germ or worm grows there. (śloka-18-19)

1. The descriptions here contains scientific description corroborated by the science of Anatomy. For instance, the fibres refer to nerve or the tube-like structures of a particular hollow organ. The thrice bent structure full of semen refers to vas and the seminal vesicle, controlled by the aforesaid nerve-fibres.

Please read the footnotes in chapter three and chapter fourteen also regarding this matter.

2. Here reproductive physiology is described. Blood out of blossoming flower refers to menstruation.

3. Here the flower refers to the placenta.

4. The placenta acts as foeto-meternal barrier, preventing mixing of their blood and thus prevents any cross-reaction.

O my better half, let us enjoy (the sex) carefully so that a son will be born to us, whose name will be Gaṇeśa.

Oh, The Supreme Goddess! by the grace of that particular son the deity named Gaṇeśa, the chain of creation and all works within this creation will remain safe and free from troubles. (śloka-20-21)

Listening this call, the Goddess lost her control of herself due to extreme erotic lust, embraced Śiva and became completely united with him to turn into a single one being. (śloka-22)

Here ends the 'Dvitiya Paṭalaḥ (second chapter) of Māṭṛkābheda Tantraṃ containing conversation between Hara (Śiva) and Gaurī (Goddess Durgā).



TRITĪYAH PAṬALAH (The Third Chapter)

Goddess said—'I have heard everywhere, O Lord, that 'sexual union' causes satisfaction of the organs (organs of sense and action). But how do you say that salvation can be achieved by it. (śloka-1)

Śankarā said, such 'union' can give 'yoga' (spiritual advancement), 'Kulasādhana' (a particular path of aspiration in 'Tantra' which is neither family life nor monkhood but involves characteristics of both) by being a family-life leading person in external attitude but non-attachment of a monk achieved internally or mentally; it gives birth to the survivors; it gives success (both mundane and spiritual) and salvation.

So always enjoy unions and consume things as you like. Do rituals as you like (along with that). Listen more how to go on with 'union'. (śloka-2-3)

In the power or energy which lies as a sleeping snake at 'Mulādhāra' (see 14th chapter and related footnotes also, for detailed comprehension) is the seat of the 'jivātman'. He is the cause of desire (for union), but the real self (Ātman) remains indifferent to every thing. That 'Kuṇḍalinī' (the sleeping snake lying in coil) is the one, which gets attached and so can be attributed (three main types of good or bad) characteristics, but the (real) self remains unattached. (śloka-4-5)

One who experiences pleasure is not the real self (Ātman), but she is the Kuṇḍalinī śakti, who has the capacity for sense awareness and who is like the power of the Sun, the Moon and the Fire. (śloka-6)

That power resides throughout the whole body from the 'Mulādhāra' (see 14th chapter) to all the sense organs. It is to him, that the purified fishes and meat (and other food-stuff and consumable articles) are dedicated. (śloka-7)

Anybody may always consume any article thinking that he or she is offering it to the 'Kuṇḍalinī' only (and not consuming himself or herself) and chanting the 'mantra' (sacred declaration)—'I am offering it to the Kuṇḍalinī'. (śloka-8)

Oh, the Supreme Goddess! If any person, remaining conscious, behave like this, he or she will attain 'Brahman' or the real Self. There is no doubt about it. (śloka-9)

The others, who, without complete realization, thinks in this way, also, can get success in any aspired work occasionally but not continuously. One may turn to be a very pious and respectable man with many supernatural powers within his or her control. If an enemy offers the most dangerous poison to such a person, it turns into 'amṛta' (the nectar giving eternal life) as soon as the person consumes it. Anything consumed after having it purified by the 'mantra' (as in 'Śloka' 8 above) turns into 'amṛta'. I have turned 'Kālakūṭa' (poison) that came out of 'Samudramanṭhana' into 'amṛta' by this process. The ultimate expression of existence, the 'Kuṇḍalinī', who resided in 'Mulādhāra' like a coiled sleeping snake is herself full of deadly poison.² (śloka-10-15)

1. 'Kālakūṭa' is a very dangerous venom that came out of the mouth of Vāsuki—the king of the snakes, when he was used as the rope (to roll the stick) for 'Samudramanṭhana' or the stirring of sea, done by Gods and Demons together, to get various valuable articles and amṛta out of sea. While after a long stirring, when many valuable things were already obtained, Vāsuki became tired and venom was ejected from its mouth. The venom was so strong that it would destroy the whole creation, and Śiva drank the whole of it to save the creation.

2. As the 'Mulādhāra' is the collective subconscious and unconscious (containing all the mental beats of present and past lives), it is compared with a sleeping snake (as the memory stays in a dormant state here) and as it is full of all previous experiences which contained histories due to unfulfilled or partially fulfilled desires that led earlier and will lead in future to newer desires and resultant works, and clashes and unhappiness throughout in course of that, it is said to have contained venom like deadly poison.

This is how one should consume things. Don't expose it in front of ones who are beast-like in nature. (śloka-16)

Devī said—'Oh Lord! Oh the personified existence of both path of attachment and path of non-attachment! Now please tell me about different kinds of homakuṇḍas'. (śloka-17)

Śiva said—'At outside (on the surface of the body), at the level of 'Maṅipura' (see 14th chapter) the beautiful lotus named navel is situated. It has ten petals and a stalk. Inside it there is a rare (or important) pit. It is of four types and an icon of desire.² A Brāhmaṇa (one dealing with knowledge, learning and spirituality) can use (for 'homa') any type of pit. A 'Kṣatriya' (one who deals with administration, material worries and a fighter or hero) should use a round pit, a 'Vaiśya' (one who deals with money; a businessman, industrialist or a farmer) should use a semicircular pit and a 'Śudra' (a labourer) should use a triangular pit. Oh the Supreme Goddess! such a pit is decorated (or attached) with three nerves. (śloka-18-21)

The upper one of them reaches the 'Sahasrāra' to be filled with the ultimately desired 'amṛta'³. The middle one resides at the lotus at the level of navel region and the lower one reaches upto the genitalia and it conveys a lot of happiness.⁴ This type of pit is said of clearly in all 'Tantra's.⁵ (śloka-22-23)

By such type of 'homa' one can attain identity with 'Brahman' or self. The 'homa' of a Brāhmaṇa should contain offerings made four times, that of a 'Kṣatriya', three times, of 'Vaiśya', two times and of 'Śudra', one time. Deliverence is also of four types. A Brāhmaṇa gets ultimate salvation (attains the real or purest self and so does not have rebirth after death), a 'Kṣatriya' gets 'Sāyujya' or keen association with the feeling of God or self, a 'Vaiśya' gets 'Sarupya' or association or identification with the expressed form (s) (of God or existence), and a 'Śudra' gets 'Sālokya' or contiguity of existence. (śloka-24-26)

Oh Goddess, admired by all Gods! In external (or physically or actually practised in ritual) 'homa', such are the external pits. A good aspirant should particularly obey the specifications of the types of Kuṇḍas. (śloka-27)

By this type of external 'homa', one will be successful in achieving a desired objective (if not anything else). But through a 'homa' with inner understanding and knowledge, one will undoubtedly attain the ultimate salvation (irrespective of any caste or other divisions). (śloka-28)

Oh dear! That I have just told is the summary of all 'Tantra's. Don't speak them out in front of the ones with beast-like nature. I remind you, darling!' (śloka-29)

Goddess said—'In all Tantras it is said that consumption of alcohol is a most pious job. No specification of caste regarding this has been prescribed, even. Please tell in details about it.'

Śaṅkara said, 'O Pārvatī! A Brāhmaṇa can perform any type of 'yajña' (a particular kind of ritual of sacrifice, in which 'homa' or sacrifice is done). But in 'yajña' named 'Sautrāmaṇi'

1. Pit for 'homa'—a ritual of sacrifice—for some divine one—performed by offering into the fire. The fire is meant to carry the offerings to the one whom the offerings are meant for.
 2. Here it may also indicate genitalia, which is just a little below the navel.
 3. Here it possibly indicates an ultimately desired consummation that gives extreme happiness.
 4. The things told here are scientifically (anatomically) feasible upto a great extent. Any control of a sensory or motor function of an organ is through a pathway which can be divided into 2 fibres (at least) and three nodal points: the uppermost being at brain and the lowermost at the concerned organ, the middle one resides at a particular point of spinal cord, and this corresponds the level of navel region in case of genitalia.
 5. Here genitalia is said to be the pit (esp. the female genitalia). So the 'homa' is a particular aspiration through sexual consummation which is said of in the Tantra. 'Homa' using female genitals as 'Kunda' is practised among many traditional African and Amerindian people also.

and in 'Kula' path of aspiration ('Kulācāra' or 'Kulasādhanā) all the four castes have equal rights. (śloka-30-31)

A Brāhmaṇa can attain salvation or turn to be identical with Śiva by virtue of alcoholism. (śloka-32-33)

Just like water mixing with water, fire with fire, space inside a broken pitcher with outer space and air with air,¹ by virtue of consuming alcohol² a Brahmin³ merges with 'Paramātman' (or the Existence or real Self). (śloka-34-35)

Those of other castes like 'Kṣatriya' etc. also gets deliverences like 'sāyujya' etc. accordingly. A woman also turns divine by consuming alcohol (śloka-36)

Power lies (partially dormant) in the body like fire a burning thin rope.³ Aspiration should be used as large rope and worship as fuel. When they are connected, the fire will grow on gradually (i.e. power will increase). That knowledge (due to increased power) cannot be achieved without alcohol. So a Brāhmaṇa (by nature) should always consume alcohol. But one can't be called Brāhmaṇa only if one chants (in silence) mantras. One with the knowledge of Brahman is called 'Brāhmaṇa' (Brahmin). (śloka-37-39)

Aṃṛta is symbolised as Brahman in Vedas, but for one performing 'Kula' aspiration, alcohol is symbolised as Brahma. It is named 'Surā' because as soon as it is consumed, one achieves divinity 'Suratva'. (śloka-40)

A Brāhmaṇa should purify the alcohol by chanting (in silence) three 'mantras' which removes a curse of a Brāhmaṇa. Thus alcohol becomes identical with Brahman. (śloka-42)

Like fire glowing promptly with addition of 'habhiḥ' (a fatty fuel), with elimination of impurity, alcohol turns to be one giving deliverence. (śloka-42)

That is why a Brāhmaṇa should drink it. He who does such is a Brāhmaṇa, a person well versed in the Vedas, a keeper of (virtuous) fire, an initiated person. He himself is the personification of all virtues. Do I need to say any thing more? (śloka-43-44)

This path of salvation should not be expressed to those who have nature like beasts. It is prohibited. Expression of it will cause harm. So don't do otherwise. (śloka-45)

Here ends the third pāṭalāḥ of Māṭṛkābheda Tantram.



1. This is an excellent and most near-perfect analogy showing how salvation occurs and external coats gets destroyed to reveal the real self which is consciously being throughout the whole existence and in one perspective, creation. But in case of one having attachments, in spite of getting relief of ones external most physical coat by means of death, mental coat, owing to its attachments, gets attracted to the things it is attached to (i.e. the things thought of, i.e. desired items) and again turns to obtain a physical coat, i.e., a new body through rebirth, using which as a tool, the mental coat likes to fulfil those desires.
2. Alcohol consumption or any drug of addiction causes a mental satiety and helps to concentrate. In such a condition, one can better appreciate the things he or she is most of the time concerned to and so more primarily bearing in his or her mind, as alcohol relieves higher inhibitions. So one attracted chiefly to aspiration may enrich one's concentration to feel results of one's aspiration. But one thinking of mundane desires will get more attracted and attached to the things of desire. In addition, one who can concentrate of one's own, need not consume alcohol. But such a person with spontaneous concentration is rare.
3. Here caste is mentioned of in perspective of the older system where it does not mean a caste by birth but by the trade or profession and attitudes of the person.

CHATURTHA PAṬĀLAḤ (The Fourth Chapter)

Śri Caṇḍī said, "O The God of gods! I have heard that by taking the spiritual liquor offered to Śiva, one gets the highest salvation, but I have also heard from the Vedas, Purāṇas and from your lips as well that the remains of offerings and the spiritual liquor dedicated to Lord Śiva are not to be taken. So, being an ascetic, why are you telling a lie ? (why are you making two contrary statements. (śloka-1-2)

Śaṅkara replied, 'Well, Listen to me attentively. I shall explain to you in detail.' (śloka-3)

'A creature is to travel eighty four lacs (84 million) of births before attaining the stage of salvation. So, if anyone attains supreme knowledge before-time, then he will be relieved from the cycle of births and deaths without completing the full span of the cycle of births and rebirths as destined to every creature. (śloka-4-5)

That was the reason why I did not disclose the secret of the fact to you. How a man or creature will attain salvation without completing the full cycle of journey as destined ?' (śloka-6)

A man attains heaven by enjoying the remains of offerings given to Śiva while he enjoys or attains salvation by enjoying the spiritual liquor offered to Śiva. (śloka-7)

Even the greatest sinner, a caṇḍāla i.e., an outcaste becomes relieved or attains freedom (salvation) and identifies himself with Śiva by taking the remains of offering made to him (Śiva). This conclusion can never be otherwise. (śloka-8)

Even a man who commits the highest crime gets knowledge or wisdom by drinking spiritual liquor and attain final emancipation in the long run.² For attaining such wisdom there is no distinction of castes or creeds. (śloka-9)

O the Supreme goddess—All castes get salvation by the culture or knowledge. That is why I have taken a hidden path. (I have not disclosed the secret openly). (śloka-10)

O the Supreme deity, if the intention of the speaker is to hide or conceal a fact, he utters generally in a round-about way or in a satirical way. So, it can not be said that 'a lie has been told by me'. (śloka-11)

O Goddess 'Spiritual liquor is the absolute case of salvation. Highest salvation can not be attained without drinking spiritual liquor'.³ (śloka-12)

Caṇḍikā said—O The Protector! If a wise man dies on the bank of the Ganges, he attains salvation. But the spirituous liquor, which is not even easily attainable by gods, is superior to the water of the Ganges.

1. A creature's destiny in the 'birth-death' cycle. The potential force that causes rebirth after death is the collection of unfulfilled of desires that are present in the thought process of the mind [The outermost coat (in absence of body) of the spirit after death.] Opposite ideas are naturally present in the world. Those who are yet to become free from desire naturally get attracted to the thoughts that stimulate desires. One who has achieved salvation is free from emotions. So he does not bother about any purity or impurity, attachment or detachment, acceptance or non-acceptance. But others will have to learn (to attain such neutral state) only by realising the consequences of attachments.
2. Alternative meaning : One may attain salvation only by gaining the knowledge, even after committing a lot of crime and consuming alcohol a lot.
3. Intended meaning is that the elation achieved by alcohol may cause a lay man to appreciate what ecstasy is. But one who has realised the consequences (such a person is rare) need not necessarily consume alcohol.

(The spiritual liquor is not easily available whereas the water of the Ganges is not such. Hence the superiority of that liquor). (śloka-13)

Mahādeva (Śiva) narrated—O Goddess, the spirituous liquor is identified with goddess and she is thought to be full with the knowledge of Brahma and she is the Goddess who is worshipped by gods. The spiritual quality of the water of the Ganges is equal to only one sixteenth part of that spirituous liquor. (śloka-14)

The spiritual quality of Tulasī (a basil plant or leaf) is one hundredth part of that spirituous liquor. A man who wants to attain salvation need not go to any place of pilgrimage. (śloka-15)

Like rosary made of great conch shells or skull bones, spiritual liquor always bestows salvation.¹ (śloka-16)

O Goddess! without a great conch (or skull bones) chanting of mantras is not successful. Similarly without spirituous liquor, knowledge or salvation is not attained. (śloka-17)

A garland made of great conch (or human skull) is identified with spirit of God or Brahman. Don't allow its contact with a Śālagrāma (a natural fossil taken to be the icon of Nārāyaṇa, the supreme God) or with basil leaf (Tulasī) or with the water of the Ganges. If such contact happens, it will be transformed into wood i.e. become useless. (śloka-18)

Devī said, 'O Supreme Lord! The water of the Ganges and the spirituous liquor are both liquid. Why then the spiritual liquor iconing the root cause to purified the garlands while they turn into mere pieces of wood i.e. useless when they come in contact with the water of the Ganges? (śloka-19-20)

Śaṅkara replied, 'There is no doubt that spirituous liquor gives salvation to all castes whereas the water of the Ganges uplifts one to the heaven., In the spirituous liquor called 'Kāraṇa' or the root cause; the supreme expression reflecting the supreme knowledge, supreme form, and the Consort of Time named Mahākālī (i.e. space or Pṛthvīmātā) is manifested. It is she who is expressed containing all waves, in form of light, sound or whatever it be, and scripted as fifty letters and so mahāśaṅkha i.e., great conch or human skull is attributed to be her seat. (śloka-21-23)

It is mixed with the water of the Ganges, its quality gets diluted in it. As fire in the grass, coming in contact with a piece of wood, burn in immediately, similarly it also attains the quality of the water of the Ganges. A garland of bones or conch shell coming in contact with the water

1. Between the two meanings, 'human skull' seems to be more acceptable, as it has great importance and used veriedly in different rituals in the practice of 'Tantra'.
2. The supreme Goddess is the expressed omnipresent. So all forms and waves, physical or mental, in the entire time scale is contained in her. Thus she is the personified form of the knowledge and wisdom. The alphabet of Sanskrit and major Sanskrit based languages contain mostly fifty letters (one or two more or less in some cases). Thus she is named 'the fifty letters (i.e., alphabet) personified' (Pāñcāśatvarṇarupinī) denoting to have contained all knowledges—as written expression of any knowledge is obviously made of alphabets.

'Varṇa' means letter, colour, variety of expression etc. Thus the phrase also may mean the personified form of all waves, sounds, light, colours or expression, which is also true as explained earlier.

Absolute and its expression i.e., relativity, in the form of creation to mental and physical waves, ultimately turning to various forms of energy and matter and their relation to knowledge, language and expression (mental waves in internal world or cyberspace of creatures) is discussed in some more details at the beginning in "Opinions About the Māṭṛkābheda Tantra—The views of a physician" and also in notes on Tenth and Fourteenth chapter.

of the Ganges turns into pieces of wood only. ¹ The Śālagrāma and Tulsī plant also meet the same fate. (śloka-24-26)

The great sages who chant psalms touching the rosary made of 'Mahāsāṁkha' (great conch or skull bone) get surely the eight fold success. Such a sage identifies himself with Śaṅkara. A person who holds the Ganges on his head ² need not bathe in the water of the Ganges. (śloka-27)

A person devoted to 'Mahāsāṁkha' gets the result of visiting all the places of pilgrimage: (like Kāśī, Kāmākhyā, Prayāg, Haridvār, Gangotrī, Vadrīkā, Gangā Sāgar Saṅgama etc.) (śloka-28-29)

O beloved, I narrated to you all the secret and sacred facts. Don't disclose it even at the cost of your life to the people who behave like animals. (śloka-30)

Here ends the Fourth Patalah of Matrkābheda Tantram a conversation between Hara and Gaurī.



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- 1 'Turning to wood' actually means turning into substance which seems to be wood due to similarity of physical quality, by chemical weathering.
 - 2 'Śiva' or 'Śaṅkara' has held the river Ganges on his head while she (river Ganges) descended from heaven, to control her speed and thus protect the earth from flood.

PAÑCAMA PAṬALAḤ (The Fifth Chapter)

Caṇḍikā told, O Śāṅkara 'If you are kind towards me then please tell me how the ash of mercury (Pāradabhaṣma) is prepared. I want to learn it from you. (śloka-1)

Śāṅkara replied, O Pārvatī, in the preparation of it, one may face difference types of disasters. So, before proceeding to actual process, one is to perform rituals to overcome them, with the help of an efficient Brāhmaṇa (Priest). (śloka-2)

Initially the performer will have to welcome the priest as per rule. The priest is to get sixteen earthen Śivaliṅgas (the phallic symbol of Śiva) prepared and should adore them with sixteen types of materials of worships. He should offer *madhuparkas'* (a-mixture of honey, curd, sugar, ghee, and water) which can be eaten or enjoyed. (śloka-3-4)

The ablution of Mahādeva (Śiva) should be performed with 'Pañcāmṛta' (a collection of five sweet things) and with pure water. He should offer a pair of clothes fit for male ones. He should offer a seat measuring four-fingers made of silver and also ornaments suitable for male. (śloka-5-6)

The performer is to offer gifts of sandal paste, lac-dye and he should burn six types of incense (gandha) again and again and should offer lamps lighted with ghee (a fatty substance made from cow milk) for the welfare of himself. He should also offer various types of food, like delicious fruits, sweets made of rice (Pāyasa) and water mixed with *siddhi* (a herbal preparation from cannabis). (śloka-7-9)

He should chant (in silence) the 'Mahā Mantra' (Supreme prayer) formed with six letters for a thousand and eight times. Hence, a serious aspirant can surely attain success or accomplishment by performing such adoration. (śloka-10)

O Supreme Goddess! One is to worship the wealth-bestower/Goddess of Wealth with sixteen types of offerings and after such worship for twelve days one is to chant (in silence) the mantras (formulae) for attaining wealth for ten thousand times and he is to perform sacrifice on fire (yajña) for a period of one tenth times of the former. If any one is unable to perform the sacrifice (yajña), he should chant (in silence) the 'mantra' two times of the former. If the Goddess of wealth be propitious, then no purpose will remain unrealised. (śloka-11-13)

Kuvera, The Lord of wealth, will give him riches every day. There is no wonder for such a person to prepare mercury-ash! Such a person will have to offer a lot of gifts to his preceptor according to his capacity. By performing such worship along with 'Japa' (mental uttering of *bījas*) a worshipper will surely attain success. (śloka-14-15)

Goddess Caṇḍikā told, "O Lord kindly tell me the process of burning mercury to make its ash. Tell me how mercury could be burnt into ash with one attempt." (śloka-16)

Lord Śāṅkara narrated—(The process of making mercury ash): O Goddess! Place mercury on a slab of stone, chant (in silence) the 'all adorable mantra consisting of nine letters' for one hundred and eight times on that mercury (placed on the stone).

Afterwards, the mercury will be placed on a piece of cloth dyed with 'Svayambhūpuṣpa' and bind the same carefully with two earthen pots separately with the help of threads coloured with svayambhūpuṣpa. (śloka-19)

Then the pots will be anointed with earth and power of paddy and then the pots will be sundried. Again the pot is to be anointed there after and dried on fire. But these pots should not be put on-to fire on the eighth or ninth day of the Moon (aṣṭamī or navamī) during night. (Śloka-20-22)

○ the supreme Goddess! Otherwise (i.e., Other process of making mercury-ash) the mercury should be placed in an earthen-pot after purifying it carefully with juice of **Nāgavallī** (a king of plant or its flower). Then the same is to be washed or purified again with the juice of **Ghṛtakumārī** (Aloevera; one kind of succulent medicinal plant with thick stem and fleshy leaves). By being washed in such a way, the mercury may, in course of time, be transformed into small hard globules. (śloka-23)

If such things happen (if it turns in to globules), collect 'Dhutura' fruits. Make holes on them. Put those globules, black basil leaves and 'Ghṛtakumārī' in the holes and burn them in fire. Mercury ash will be produced. This mercury ash may turn into gold if the goddess of wealth delivers her blessings. But the things turn lustreless, if worship is nor performed. (śloka-24-26)

Caṇḍikā asked, "○ Lord! What is a **Svayambhū** flower? Please explain to me about the **Kuṇḍaī**, **Gola**, **Sva**, **Vajra** and the **Sarvakālobdhava** flowers." (śloka-27)

Śaṅkara explained—'The blood which oozes, when an un-married girl begins her first menstruation, is called '**Svayambhūpuṣpa**'. The blood which comes out from a girl born of a man other than the husband of her mother despite the husband being alive, is called '**Kuṇḍapuṣpa**'; brings success everywhere. The first blood of a virgin born of a woman and man other than husband after the death of her husband, is called '**Golapuṣpa**'. By such blood even gods can be controlled or satisfied. The first blood (natural menstruation) of a married virgin is called '**Svapūṣpa**'. Such blood helps to give rise to all sorts of pleasing or pleasant feelings and performance. Post coital bleeding of a married girl is named as '**Vajrapūṣpa**'. A natural menstruation of married girl in every month, is called a '**puṣpa**' or flower of '**Sarva-kālobdhava**' **puṣpa** (a flower which blooms all the time). (śloka-28-33)

The preparation (mercury-ash) should be placed in fire for seven **praharas** i.e., 21 hours and then it is to be placed in a vessel or a jar made of gold and the '**Prasāda**' **mantra** (prayer) '**Haum**' should be chanted (in silence) on it. A person, who chants such mantras will get success. ○ Goddess! My statement will never turn false. (śloka-34-35)

This mantra is to be uttered for a thousand and eight times and is to be (accompanied) with worship of earthen **liṅga** (Symbol) of Śiva. (Śloka-36)

Then an experiment is to be made. Listen to the process or experiment.

Place pure copper weighing one '**Tolā**' in an earthen pot which is to be put on to fire. In course of time, the copper will be melted. Add one '**rati**' (measurement of weight) of the already prepared ash into it. The same will immediately by transformed into gold.. It is sure and certain. (śloka-37-38)

If any one eats that ash weighing one 'rati' he will be free of all diseases and will become extremely handsome like the God of Love. His desires will be consumated and he will attain a long life. Such a man will never lose his virility and vigour even after enjoying hundreds of women. It increases the strength a lot. (śloka-37-40)

Such a man will never die even if bitten by a poisonous snake. His wealth and prosperity will excel as those of **Kubera**, the God of wealth. In the art of music he will be as efficient as the famous Gandharva named **Tumbura**. In charitable activities he will be equal to Indra. He will become a king of Yogins like Mahādeva and indomitable like a Rākṣaṣā. (śloka-41-42)

Such a man will be extraordinarily strong and energetic. He will be great courageous, generous, compassionate, kind-hearted, and straight-forward person who will always remain engaged in the welfare of all creatures. What else can I say? Such a person is identical with Gaṇapati and will be the leader of all human beings. (śloka-43)

Here ends the Fifth Patalāḥ of **Maṭṛkābheda Tantram** a conversation between Hara and Pārvatī.



SAṢṬHA PAṬALAḤ (The Sixth Chapter)

Caṇḍikā said, "Oh the all knowing one, you are quite conversant with all facts. Kindly tell me how people could be saved from serious diseases, great sorrows, extreme poverty, different types of difficulties, destructions, downfall of the kingdom, imprisonment, evil influence of the stars and planets, harrasments and oppressions." (śloka-1-3)

Śaṅkara replied, "Oh lucky one! Listen to the answers of your questions from me. Kālikā, the prime of mother Nature is known as Cāmuṇḍā. Through her worship with mantras prescribed for her, all work in the world become successful." (śloka-4-5)

Caṇḍikā asked- "Oh the Supreme Lord! Rāhu is well known as an ōut-caste or Caṇḍāla. But I have a doubt in my mind how the time is considered auspicious when the Rāhu (the shadow) touches the Sun or the Moon. Hence, first of all please clarify this matter to me." (śloka 6-7)

Śaṅkara explained, "Oh, listen to me! The eclipse is a very good occasion. It is of the three kinds, relating to the Sun, Moon or fire respectively. On the forehead of Śakti (Durgā) fire exists, in her left eyes glows the Moon and in her right eye the Sunshine."

These three types of eclipses originate differently at the time of union of Śiva with Pārvatī. (śloka-8-10)

When the left eye of Pārvatī is kissed by Śiva, the lunar eclipse occurs. At the time of kissing of right eye the solar eclipse takes place and at the time of his kissing the fore-head the fire-eclipse is generated. But as the fire is the hidden energy of Śiva hence fire eclipse can not be seen outwardly. Rāhu, Śiva and Śakti are considered to be three qualities. The union of Śiva and Śakti causes eclipse. The time when Śiva and Śakti unites is thought to be an auspicious hour pervaded with divinity or bliss¹. Hence, during such a situation the assessment or judgement of zodiac should not be considered, but when the eclipse is calculated by some particular positions of celestial bodies, but not observed actually², one should judge the zodiac situations etc. (for assessment of auspicious date and time). (śloka-11-15)

1. Śiva, is a form of the Supreme God and Śakti is the Supreme Goddess. They are respectively the ultimate maleness (i.e., cause or originator and hence, collection of entire male principles); and the ultimate female principles (i.e., cause or originator and, hence, collection of entire female or femaleness). Absolute, the ultimate homogeneity of all expressions (physical or mental) - waveless and expressionless (for these disturb homogeneity) - 'Brahman', turns into another form called 'Relativity' or 'Māyā', the supreme Goddess, i.e., the expressed non-homogeneous, wavy form of the Universe-physical and mental (i.e., cyberspace)-or in other words, the whole creation or nature. Male quality is the consciousness (operator consciousness) behind this existence and transformation, present only as witness, or in other words, as concept in theory. So all involving, caring caressing and maintenance activities and attitude gets attributed to the making of female and all indifferent, inert, inquisitive and penetrating or invading attitude to the making of male. (Here it must be mentioned that, every creature, male, female, bisexual or asexual, contains some male qualities and some female qualities in the physical and mental levels, the proportion of which varies). Due to the fact that these two are complimentary to each other, they get attracted to each other for union in body, mind, nature and ultimately in spirit, to turn into the Absolute. So their union causes them turn into 'Advaita Brahman' (to the unique Absolute) from 'Dvaita' (Duality) state.

The Moon has a lot of effect on human life. But its light is soothing, it is beautiful. So it is associated with emotions and femaleness. Femaleness is associated with left side-the passive state (may be because of the fact that left hand is the less active hand for most people and female sex is taken to be the second sex for the accepting and submissive nature of female towards male who is demanding and encroaching and so taken to be the first sex but this discussion is out of the scope of current topic).

The sun is also very important in our life. Its lights is more harsh and scorching (which is understood particularly in Tropical countries.) whereas moonlight is always soothing and devoid of heat. So sun is associated with maleness and therefore with right side-The active state.

2. It may point towards the eclipse of other planets, which are difficult to observe for they seem to be small star-like forms from Earth.

In one ancient method of calculation in Indian Astronomy, due to passage of time, some errors have crept in. So time of eclipse is not always calculated correctly according to this method. This line may indicate to that fact, otherwise.

By the union of Śiva and Śakti, the whole world becomes full with supreme power.³ It is not necessary for any one to specify or count the month, fortnight, solar or lunar day for that particular period. As soon as an eclipse is observed one is to start prayer and worship throughout the period and that is the best method of attaining success or salvation.⁴ (śloka-16-17)

All activities performed in that specific period surely give results manyfold. I have already explained about it. (śloka-18)

Only out of my great affection for you I have narrated these secret matters to you. Such secrets should not be disclosed to people having the conduct or behaviour of animals (i.e., irrational behaviour). This is the fact known by Brahmā and Viṣṇu with lot of effort. O Pārvatī! Please conceal the fact as mentioned above just as you guard and maintain the secrecy of your own genitals. (śloka-19-20)

Caṇḍikā then asked, 'O Compassionate one, kindly tell me the rules and mantras by which the Goddess Cāmuṇḍā can be propitiated. (śloka-21)

Śaṅkara replied, "O, Listen to the mantras of Cāmuṇḍā from me. Realising this mantra one can get relief from the bondage of rebirth."

When one Kurcabīja is added after two Kālibījas, the mantras of Cāmuṇḍā (i.e., Kṛim, Kṛim, Hum) having three syllables will be formed. The mantra Kṛim, Kṛim, Hum is as auspicious as the actual form of goddess Kālikā. (śloka-22-23)

The Goddess Kālikā is to be worshipped with sixteen types of offerings for full one week. After finishing the worship, mantras should be chanted (in silence) for three thousand times. At night, the goddess is to be worshipped by five items mentioned for Tāntric rituals, (i.e., fishes, meat, alcohol, fried rice and sex) and mantras to be chanted (in silence) with kulaśakti (female co-worshipper). A seat should be offered as spacious as capable of constructing of a 'yantra' (machine)⁵ on it.

Madhuparka (a mixture of honey, curd, sugar, milk and water) fit for eating should be offered to her. Clothes suitable for wearing by young women are to be offered as gifts. Such gifts will create welfare of all. With various types of ornaments the goddess should be decorated. Various types of gifts or offerings together with other suitable things as non-vegetarian food, sweet dishes etc. are to be offered to her. She should be worshipped with earnest devotion. At the end, performance of sacrifice (into fire) should be conducted. Besides, everyday at the beginning and at the closure of the day, performances of sacrifice into fire (homa) should be done. After the completion of the worshipping one may offer the sacrifice of animals. Through, such worship he will get riches, children and in matter he will be victorious or even in the judgement of a king he will win by getting the king's favour. Crowned with success, such a man, can pass his life in this world as the son of Goddess, Kālikā, By worshipping her in the above mentioned process, the worshipper will be free from all sorts of diseases. His

3. Explained in the first footnote on Slokas 11-15 of this chapter.

4. As symbolized by union of Siva and Sakti, the time of eclipse is very auspicious and hence, very much appropriate for prayer and worship. So the time is worthy of utilization in that way. Being a symbolic manifestation of union of Siva and Sakti into Absolute, the time is so auspicious that any work during this period is said to have paid a manyfold result. So success of work or salvation by worship or prayer during this period only is said of here.

5. 'Machine' or 'Yantra' here indicates a small tool or a semantic diagram (of complex Geometrical forms with similar concentric and intersecting polygons of different sizes) for worship. It is very important in Tantra. It denotes a sign of a particular object, tool or body-part worshipped for its particular merit. Often associated with pudendum (female external genitalia) for it is important in Tantra by virtue of its capacity of union and creation.

desires will be fulfilled and he will be successful in every sphere of life. Such a worshipper will be relieved even from imprisonment or bondage by the grace of the Goddess. O the supreme Goddess! Such a form of worship is considered to be of highest grade and extremely difficult. O Goddess! on account of my extreme affection for you, I have expressed this secret to you. (śloka-24-35)

O the Supreme Goddess (there is another way of her worship). The worshipper will have to read out the Caṇḍī (The sacred Book on Goddess Caṇḍī) regularly. The Goddess Caṇḍikā is to be worshipped by him with scented flowers, incense, lamp, scents and eatable of 'Tantra'. She should be worshipped with five items (as mentioned before). At first she is to be worshipped with the utterance of 'Sūkta' (mantras) already uttered by sages and seers by giving necessary offerings. The seekers having the knowledge of scriptures should bring those five items and purify them. (śloka-36-38)

Offering sacred water properly, the worshipper is to accumulate it in a vessel or container used for this purpose. The Pīṭha Devatā or god of the seat should be worshipped after completing the bathing ceremony with offerings and water. With 'Praṇava' and Māyā, Jayā, Sukṣmā, Vīśuddhā, Nandinī, Suprabhā, Vijayā, Sarvasiddhidā (the eight associates of Goddess) should be worshipped. Then the lion in the seat is to be worshipped by uttering the mantra 'Vajranakhadanṣṭrāyudhāya huṃ phaṭ namaḥ (meaning 'Salutation to him who has his weapons-thunderbolt, nails, teeth etc.). Afterwards the row (group) of preceptors are to be worshipped and meditation should be performed. Then the worshipper is to finish his performance of 'Pañcamudrā' like 'āvāhana' and 'jīvanyāsa' etc. After that he is to be worshipped with a mantra having six parts and then the family (pariwār) will be worshipped. (śloka-39-43)

1. It is an important ritual representing a very much essential part of the conceptual aspects of Hindu worship. Here we are going to explain the concepts behind the ceremonial worship of Hindu deities :

Hindu deities are not a few discrete ones with imaginary lifeless icons thought to be reigning over particular subjects or objects. They are actually personified symbols of some activities or qualities and their images or every part or organ of them are the perfect symbolic representations of the ultimate accuracy and highest excellence of the concerned activity or quality. The deities are all, in fact, parts of Supreme God and thus, are personified forms of the concerned qualities or activities (which are attributed to the concerned deity and said to be of his or her domain) of the omnipresent Supreme Existence of 'Brahma' (entire expressions of Absolute).

A ceremonial worship is divided into two parts, the Tonic and the Vedic which includes ceremonial sacrifice in fire mode in the ceremonial firepit temporarily built for this purpose. The Tonic part, again, is divided into two parts. The first part is the yogic practice based on the aforesaid philosophical concept. The second part is an expression of love and devotion towards the deity (who is a personified form), where he or she is taken to be an adorable living one and all natural acts that are practised when such a guest actually comes (like welcome ceremony, offering seats for, refreshments, bath, meal, drinking water, valuable gifts, clothes, bed for rest, refreshment once again and farewell ceremony etc.) acted by the devotee.

In the part of yogic practice, the worshipper identifies his or her self with 'Brahma', the Supreme or absolute, by 'Prāṇāyāmo' (control of psyche to enhance and concentrate its power for greater realization of the creation and the history of cause and effect cycle keeping up and coinciding with death-rebirth cycle of all creatures as manifested and disintegrated parts of the Supreme Expression, as well as one's own past history and present position within that cluster separately and distinctly. This identification is true, as the manifestation of 'Brahma' is the totality of entire expression and everyone is a part of it. We seem to have different entities because the absolute truth is masked from our knowledge by relativity (the variety of nature or varied expression of the absolute) and the memory (the inner knowledge) of past intergrity has been lying in the subconscious mind. (Of course, the process of 'Prāṇāyāmo' is a laborious and tenacious one, and one who has not successfully achieved to be capable of the practice must try and imagine this identity). On identifying the Supreme in one's self, one must concentrate on the concerned quality or activity of the expression of the Supreme (On one which is attributed to the deity being worshipped), understand its entire aspect completely and aspirate the whole idea of it from deep inside the mind of the self and project it outside on the icon, assuming it is taking the concrete form of the deity. Then life is thought to be attributed into the icon throughout all its body parts by touching them in particular fashion, performing particular rituals and uttering particular 'Mantras' (hymns). Other collection of ideas like knowledge, motherly power, sacred places etc. are also attributed in the same manner (of course only those which are related to the concerned deities are only attributed). This process is called attribution or 'Nyāso'. Attribution of life is the process called 'Jīvonyāso'.

Then Śaṅkhanidhi, Padmanidhi, Brahmā and others, Indras and Vajras are to be worshipped by mantras starting with praṇavas (The 'Aum' mantra) and sending with 'namaḥ'. Then he is to perform the worship of Goddess again with five items as said above. (śloka-44-45)

After performing 'Prāṇāyāma' thinking an union with preceptor, mantra and presiding deity together', the original mantra is to be uttered hundred times. (śloka-46)

Now the worshipper is to collect items like spiritual liquor after finishing the performance of necessary 'praṇāyāma' again. The liquor is to be offered to goddess and then taken by himself. Then worshipper will have to start to read out Caṇḍī. At the end of each glorious chapter, the seeker or aspirant will take spiritual liquor once more. Thus, he will continue to read out the Caṇḍī by taking the liquor time to time. (śloka-47-48)

After the completion of the chanting of Caṇḍī, he will again chant (in silence) the 'Navākṣara' Mantra (the mantra having nine syllables) hundred times in a reverse way. (śloka-49)

○ Goddess, by fortune! If any one gets the association of Sakti² by fortune³, he will be able to grasp the tactice of attaning all kinds of success (Siddhi)⁴ immediately. (śloka-50)

○ the Great Goddess! If the Caṇḍī is read out in the above mentioned way, the splendid result of such a chanting is beyond my power to describe because a person or god having hundreds of mouths is incapable to explain it. So how can I be able to explain it with māy five mouths only? If such a process of chanting is done once only, even the knowledge of Supreme will seem to be useless to the worshipper. Attainment of peace in every sphere of life, to such a worshipper is of course very natural. (śloka-51-53)

The worship of Caṇḍī will be performed at first with sixteen kinds of offerings and at the second time with five items as mentioned above.

1. The presiding deity of the mantra here is the one who is worshipped here with the concerned 'mantra'. The 'mantra' consists of the main 'bījo' or root syllable, the sound of which identifies with the concerned deity, i.e. symbolizes or is phonetically equivalent with the concerned quality or activity, of the Supreme Expression of Absolute. So the deity and 'mantra' is identical. The ideal 'Guru' or preceptor-teacher is one who achieved success or perfection in the concerned mode of aspiration. So he or she identifies himself or herself with the Supreme; and his or her soul, after a lot of purification, has turned to be one which can be identified with the Supreme or its forms. So this soul is also identical with the 'mantra' and the deity. A disciple or new aspirator must try to think his or her own soul identical with these three.

2. Śakti may mean female co-aspirator or power or capacity.

3. Anything good or bad, is achieved by 'karma' or aspiration in present life or in the previous lives. This is obvious scientifically as the whole creation is the manifestation of Supreme in the form of waves and later ones of them take forms as an algebraic summation of results of the mutual action-reaction of the previous ones, as every action (here, beat) has an equal and opposite reaction. The difference of effects in different persons in response to some type of actions, as so often seen in worldly life is due to the fact that there is effect of other actions of present and previous lives mingling and the algebraic summation comes in effect. The lack of understanding of the whole of this, cause one to think of fortune which is actually the summation of all the previous 'Karma's yet to yield an effect.

However one uncertainty still remains (which is also scientifically accepted in the form of uncertainty principle). The effect varies within a range and not precisely measured upto a specific point. This variation is actually the will of the ultimate manifestation of the Supreme or 'Māyā' (so it is said 'Māyā' oghotanoghotanopatiyas⁷ or the supreme can do anything at its will, which is apparently out of law) or the relativity. This is called the will of God or his discretion or consideration or grace.

So both 'Karma' and God's discretion or grant is the cause of any bit of resultant change from the existing. This can be substantiated by an example stated by Sri Romokrisno, the great religious and philosophical teacher of India of the 19th century, whose parables are well known through out the country. Suppose, a cow is held by a rope with a post. It can graze and eat grass anywhere within a circular area having a radius equal to the length of the rope and surrounding the pole. This is the area which is attributed to it as its legitimate attribution or possession. But if it eats up all the grass within that area and cries for more, the owner will loosen the tie and fasten the rope allowing a larger length of it to remain free.

4. the word written here (Siddhi) means either any type of success or being succeeded to achieve some extraordinary (and usually supernatural; it is said to be of eight categories) power.

However, this success is either worldly or for the upliftment of the soul. It needs mentioning that any amount of power, will not ultimately lead to the Supreme, i.e., the truth and the goodness, if it is used for mundane gain and not for the upliftment of the soul.

The process of chanting of Caṇḍī as described by me so long will give rise to a result which is sixteen times more than that of the result one attains by the chanting of the Caṇḍī thousand times. (śloka-54-55)

Now the way or process of meditation which is to be performed by the worshipper before reading Caṇḍī will be described by me. (śloka-56)

'The protector or saviour of the world having nine crores of images, the image of wealth and success personified, the assassinator of Śumbha and Niśumbha, destroyer of demons namely Dhumarākṣa, Caṇḍa, Muṇḍa and Raktabīja, the destroyer of the demons 'Mahiṣāsura, Madhukaitabha and others is Goddess Caṇḍī. May she save me.' O the one adorned by me brave! This is the mantra of her meditation. (śloka-57-58)

Now listen to the rare mantra in the three worlds. The mantra such as auṃ, aiṃ, kliṃ, hliṃ, ḥriṃ, kliṃ namaḥ is formed by the addition of the syllables or letters representing 'praṇava', vagbhāva, māyā, kāmavīja, sthiramaya, kāmavīja and namaḥ.¹ Before reading out or chanting the Caṇḍī, this highly significant mantra having nine letters should be muttered hundred times and after the completion of the reading, this mantra should again be uttered for hundred times in a reverse form. Now, I shall narrate the rare mantra named 'Rṣichanda'. Kindly listen to it. (śloka-59-61)

In this 'Saptaśati mahāstotra' meaning great hymn consisting of seven hundred ślokas, the seer is the sage, Medhātithi, the mantras are Gāyatrī, Anuṣṭubh, Vṛ̥ḥaṇī, Pañkti, Trṣṭubh and Jagati. Devatā or seated deities are Mahākālī, Mahālakṣmī, Mahāsarasvatī. The symbolic mantras 'Aiṃ, Ḥriṃ and Kṛ̣ṅg, are the seeds, 'Kṣṛaṃ' is Śakti i.e., energy. These mantras are being applied for the attainment of the desired object of the seeker of aspirant. (śloka-62)

The placement of six parts² of the body (Sadāṅganyāsa) are to be done with 'praṇava' (mantra). These are the rules of chanting the Caṇḍī as I have just described to you. Beginning with the words Sāvāriṇī, SūryaTanayati' upto the words 'Sāvāriṇībhavita manu' should be read. The reading is to be neither more nor less. (śloka-63-64)

The Caṇḍī is to read everyday thrice for three days. Debilitating diseases, extreme sadness, terrible political disturbance, various types of other diseases, destruction of kingdoms, frightening atmosphere, unnatural condition or situation of the stars of planets, killing of Brāhmaṇas and other such sinful activities will surely be stopped. What else can I say? By chanting of Caṇḍī in such a process people will get peace in every sphere of life. They will be free from all sorts of apprehensions and their physical appearance will be like that of the Kandarpa, i.e., god of Love. (śloka-65-68)

O The great Goddess! If any one does not get the result inspite of worshipping in the process as mentioned then he will have to repeat the chanting and worshipping again which will surely be helpful for him to get the desired result. (śloka-69)

Here ends the chapter VI of the conversation between Hara and Pārvatī in the Tantra named 'Maṭṛkābheda Tantraṃ'.



1. 'īja' are monosyllabic sounds, simple or compound, and their scripted forms. Each of them represent a particular action or quality which the concerning one is symbolising or signifying metaphorically (due to inner similarity of idea), and thus representing the deity of the concerned quality or action. The words stated here stand for some quality or action (e.g., praṇava—the whole of Supreme or the rejuvenating, vagbhava—the personified wisdom, maya-expression or relativity, kamavīja—inner drive or libido, sthiramaya—'maya concentrated or fixed). Each of these ones have a particular and specific vīja'.

2. The phrase 'six parts' means the whole of something.

SAPTAMA PĀTALAḤ (The Seventh Chapter)

Śri Śiva told—'I am telling now the best mantra by which Goddess Tripurā is to be worshipped and the knowledge of that mantra protects the worshipper from rebirth. (śloka-1)

O Goddess, there are three forms of Goddess Tripurā. Of them, two forms I have already explained. About Tripurā Vālā and Tripurā-Bhairavī I have already narrated in the Tantra named 'Nityā'. Now, I shall narrate you about Tripurā-Sundarī. Please listen to it. (śloka-2)

Devī replied, "O Lord! I have learnt the powerful mantra of Goddess Tripurā in the Vāmakeśvara Yāmala. Now, kindly tell me the method or way of worship beginning right from the duties to be performed since morning." (śloka-3)

Śiva answered, "A worshipper who is well versed in the knowledge of mantra (sacred prayer) should worship the Goddess Tripurā Sundarī¹ at the lotus at cerebrum², having a thousand petals on the tops, along with the utterance of prayer for meditation. I have described the method of meditation of respected 'preceptor' in the Tantra named 'Gupta Sādhana' (A Tantra where the process of secret prayer has been described). Listen to the 'mantra' of the respected preceptor (or teacher). (śloka-4-5)

Aim, Hṛim, Śrim Ha, Sa, Kha, Phrem (Prayer or mantra for worshipping the preceptor), Ha, sa, Kṣa, Ma, La, Va, Ra, Yum, Ānanda Bhairavāya, Vaṣaṭ, (prayer for the worship of Ānanda Bhairava) Ha, Sa, Kṣa, Ma, La, Va, Ra, Yim Sudhādevyai Vaṣaṭ (prayer for worshipping the hidden energy [śakti] of Ānanda Bhairava) Aim, Hṛim, Śrim, Amukānandanathaśripadukām pūjayāmi namaḥ, '(meaning I am offering my salutation and worship to the wooden sandles of [pādukā] the preceptor [the name of the preceptor-teacher is to be uttered in place of 'amukānanda']). Aim, Hṛim, Śrim, Hsauḥ tadātmakam samarpayāmi', (meaning I am offering myself to Aim etc.). This is the rule or process of worship. (śloka-6-10)

Then the aṣṭākṣara (eight-syllabic) mantra 'Aim Hṛim Śrim Ha Sa Kha Phrem Hsau' is to be uttered for one hundred and eight times and after finishing the same, salutation should be offered with folded arms. (śloka-11)

The Goddess said, 'Oh Lord! I want to hear at present the prayer and mystical syllable for worshipping 'guru' and the prayer of 'guru' (a preceptor-teacher).

Now kindly explain to me the prayer of a female preceptor and the mystical syllable ('kavac') for worshipping her. The knowledge of such adoration will protect one from rebirth. (śloka-12-13)

Śiva replied, Oh Goddess! I am just narrating the highly secret prayer, listening to which a worshipper gets relief from the bondage of births in this world. (śloka-14)

Salute to Thee, Oh Supreme Goddess of all Gods, the knowledge of Gods Personified, salute for ever. (śloka-15)

You are a stick of collyrium of knowledge for a blind due to the darkness of ignorance, causing a gain of sight, salute to Thee for ever. (śloka-16)

1. 'Tripurā' or 'Tripurā-sundarī' is one of the ten other forms of Goddess 'Pārvatī' and is taken to be one of the ten main forms of Supreme Goddess and an expression or form of the entire wisdom, i.e., a 'mahāvidyā'.

2. Lotus at cerebrum is a place or position of cerebrum of brain. There are seven such positions in central nervous system (brain and spinal cord) as stated in 'Rājayoga'. Some discussions of these and their function and needs are stated in 'Opinions About the Mātrkābheda Tantram—Views of a Physician' and footnotes of 12th and 14th chapter.

Oh mother, thou deliver salvation from the bondage of the world. Oh thou omnipotent server of knowledge and salvation, salute to thee for ever. (śloka-17)

Thou art the power of Supreme God and always worshipped by Gods. Oh Server of Knowledge Forever, salute to thee. (śloka-18)

You are the eternal bliss at the great lotus at cerebrum. Oh the server of ultimate salvation! Salute to thee for ever. (śloka-19)

You are the power of 'Brahmā', 'Viṣṇu' and 'Śiva' personified, you are the three basic qualities personified, salute to thee for ever. (śloka-20)

You are the power of action and turbulence, your eyes are rotating always. You are the power of the Sun, the Moon and Fire. You are always adoring the Supreme God who is identical to thee. Salute to thee for ever. (śloka-21)

You can deliver salvation during our worldly life. You can deliver any termination like identity with 'Brahmā', 'Viṣṇu', 'Śiva' even. You can serve knowledge of any kind. Salute to thee for ever. (śloka-22)

Success will surely be obtained if the part of the prayer of female-preceptor starting from 'namaste Deva Devesī' upto 'śaktirūpiguroḥ stotraṁ samāptaṁ' is uttered with utmost devotion. The person who reads the prayer every morning after worshipping his 'guru' becomes blessed and becomes as if like the son of Goddess. (śloka-23-24)

Śaṅkara said, 'Oh the Goddess of Gods!' The citing of the hymn is finished. Now listen to the mystical syllables which readily identifies the words with form. (śloka-25)

It starts with the words, 'Strīguroḥ kavasyāsaya' and is finished with 'Strīguroḥ-Kavacam Samāptaṁ'. Now tell me what else you want to listen to. On account of my affection for you I have described or disclosed everything to you. (śloka-26-45)

Uttering the symbolic prayer-'Kūrcavīja' and 'Pranāmantra' (i.e., the hymn relating to the substance of life) by the expression 'huṁ', 'Haṁ' and 'Sah' one is to practice 'Pūra' 'Kumbhaka' and 'Recaka'² and thus travel in the 'Kuṇḍalinī-cakra' within. After chanting (in silence) the prayer for one hundred and eight times, the worshipper is to bow down to the Goddess-Guru. Then after taking a bath, the worshipper is to observe the rites relating to the above mystical syllables and hymns at three particular times of the day. (śloka-46-47)

Tell me how to meditate in the (three) 'sandhyā's (the three junctural times of the day, i.e., morning, midday and evening). Tell me particularly about 'Śrividya' (the 'Vidyā' or 'Mahāvidyā' call 'Sī') (explained in footnote on 'śloka 4-5'). (śloka-48)

Devī said, 'O God! Kindly explain the mode of such prayer and kindly tell me about the speciality relating to the knowledge of wealth and learning. Śiva replied—'Meditation of three beautiful goddesses is to be performed with their symbolic formula. In the morning the symbolic goddess is to be worshipped with the word 'aiṁ', at noon with 'kṛiṁ' and in the afternoon she should be worshipped with the mantra 'hrīṁ'. During worship the mantras of meditation should be pronounced as explained before. The worshipper is to meditate on the symbol 'aiṁ' as a goddess with white complexion like that of the moon and 'hrīṁ' as a goddess with blood-red colour. In the

1. This is actually a style of writing. All the Tantra literatures are written in the form of either question of 'Pārvatī' and answer of 'Śiva' or vice-versa.

2. These are parts of 'prāṇāyama'. 'Pūra' refers to entry (of idea, and practised by inhalation), 'Kumbhaka' refers to stasis (or persistence and assimilation of idea, practised by holding of breath inside) and 'recaka' refers to elimination (of bad) or impure ideas or qualities, practised by exhalation). These three together forms a complete cycle of 'prāṇāyama'.

morning she should be worshipped as goddess with white complexion, at noon with blue complexion and in the evening as blood-red colour. (śloka-49-52)

Oh the Great Goddess! This is the mode of prayer and meditation. Having worshipped The God Śiva, after that wise man will worship the other gods. Afterwards, the worship of the Goddess Tripurā, the giver of salvation will be performed. The Goddess Tripurā, the highest goddess of great learning, is extremely chaste and virtuous. She does not accept any worship before the worship of her husband. Hence, one is to worship the symbol of Śiva before starting any type of worship. (śloka-53-55)

Śiva, who is to be worshipped with mantras having five letters, and Śiva who has five faces will have to be worshipped with great care at first, and then the worship of Goddess Tripurā will be started. (śloka-56)

The Goddess enquired the form of Mahādeva's worship.² (śloka-57)

Śiva said that the aspirant gets different results by worshipping a god in different forms. Śiva said, 'one is to worship Śiva in different forms, such as earthen, stone, gold, silver, copper, bell-metal, mercury, water, rock-crystal or quartz or emerald. If necessary, the icon of the symbol of Śiva, can be made of iron, ash, sand or even cow-dung in order to worship him. I have described the method of worship of Śiva in the Tantra named Toḍala. (śloka-58-60)

Oh Goddess, a symbol of Śiva is not to be worshipped without necessary purification. I am just narrating the method or process of purification. (śloka-61)

The symbol of Śiva made of gold or silver is to be placed in a gold vessel. Thereafter it is to be replaced in milk for three days and gold 'Kālarudra' is to be worshipped with sixteen types of offering uttering the mantra of Tryambaka (Śiva having three eyes). One is to worship Pārvatī on the altar. (śloka-62-63)

Taking out the liṅga of the symbol of Śiva from milk, it is to be placed into the water of the Ganges. It would be purified then according to the rules of the Vedas. (śloka-64)

Caṇḍikā enquired, 'Oh the God of the Gods! Tell me, what will be the measurement of the symbol of Śiva? Kindly tell me if any distinction exists between the symbol made of earth and stone. (śloka-65)

Śiva replied-'One or two talās of earth must have to be taken. Don't change the quantity as suggested, in any way. (śloka-66)

Oh The Supreme Goddess, in case of stone, the most fruitful is an liṅga measuring like the size of a thumb or the size of Himādri. (Which are of three types—the best measuring a thousand palas, the medium—measuring five hundred palas, the least—measuring two hundred and fifth palas—as described in Matsya Purāṇam—chapter 86.) (śloka-67)

The larger the symbol of Śiva and Rudrākṣa, the better they are. Worshipping such a symbol and wearing such a 'Rudrākṣa' causes a lot of achievements. (śloka-68-69)

Here ends the 7th Patala of Hara-Pārvatī's conversation in Mātṛkābheda Tantram.



AṢṬAMA PAṬALAḤ (The Eighth Chapter)

The Goddess told—"Oh Lord! kindly listen to me. Oh, the Supreme Bliss! Oh the representative of high or low births! Oh the adorable one by all aspirants! I am not aware of any saviour other than you. O the great God, mercury, assumed to be the semen of Śiva is taken to be identical with the symbol¹ (liṅga) of Śiva. There is no doubt about it. Similarly among stone representations of gods, the discus of Goddess Lakṣmī and Nārāyaṇa is the supreme or highest. It is also doubtless. (śloka-1-2)

No other matter can be compared in quality with that of one hundredth of mercury. Hence, the Great God, the semen of Śiva, thought to be mercury, is also Śiva himself. O Lord! kindly tell me how this mercury can be transformed to an liṅga of the symbol of Śiva.³ (śloka-3)

Śiva replied—"Oh The Supreme Goddess, there is a lustrous symbol of mina on the top of the Kailāśa mountain and the symbol of Viśveśwara at Kāśi is one 16th part of that original. Among the stony icon of gods, the wheel or discus of Lakṣmi and Nārāyaṇa is the greatest. Similarly, mercury, the semen of Śiva is the symbol representing Śiva himself (or his genital organ itself). There is no doubt in it. Lakṣmī and Nārāyaṇa are not equal to even one fraction of the hundredth part of the mercury of Śiva.

In the word 'Pārada' (mercury), 'P' is the personification of Viṣṇu, 'ākāra' (the sign of 'a'), is a sign of Kālikā, 'ra' is Śiva and 'da' is the personification of Brahmā. Hence, 'pārada' is the representation of Brahmā, Viṣṇu and Śiva. (śloka-4-7)

The person who worships the symbol made of 'pārada' becomes identical with Śiva himself. Oh Goddess, he is blessed, he is wise and he is the knower of facts. He becomes the realiser of Brahmā and becomes wealthy. He is worshipped by all as a king. He becomes the possessor of different kinds of power like subtleness etc., and becomes an aspirant of highest order. (śloka-8-9)

The women are generally fickle minded. They cannot conceal secrets. Hence, O Pārvatī, you should give up your intention. The Goddess replied—"Oh The Lord of great mercy! Oh Saviour! If you have any soft feelings towards me, kindly narrate it! How can one get salvation without your words? Where lies honesty in the world except on you. (śloka-10-11)

Śiva told—"Pārada, i.e., mercury is the semen of Śiva. Don't hurt it in any way. It may cause the destruction of wealth, death of one's son, disease or even death of oneself as well. (śloka-12)

The Goddess replied—"Oh the saviour! Such harms may indeed take place. There is no doubt about it. Kindly narrate the process for removing those obstacles. (śloka-13)

Śiva began to say—"Oh Pārvatī! As in the making of the symbol of Śiva one is to face various types of hinderances, so the worshipper is to perform ceremonies relating to peace and averting or evil by the recitation of mantras etc. The aspirant is to worship twelve earthen symbols of Śiva with sixteen varieties of offerings. A pair of white silken clothes or any other type of white clothes suitable for wearing only by man should be offered. Madhuparaka (a mixture of honey, sugar, crud, milk etc.) fit for eating should be also offered. Ornaments are also to be given according to capacity. That

1. The word 'liṅgo' is used here. It means 'a sign'. It also refers to external genitalia, especially that of a mole one, and particularly penis (external genitalia is, of course, a sign—a sign of the sexuality of the individual). The word 'liṅgo' also means a symbolic icon of Śiva. The symbol was originally taken from statues of penis or that of penis and pudendum (female external genitalia) in a state of coitus—as if seen from inside the female body—which were the icons for phallic worship. However, this is the unique symbol of Śiva at present, whether or not associated with a phallic concept. (of course, at present, in many cases this association is not present; but still accepted in 'Tantra' and cults of phallic worship).

symbol of Śiva should be worshipped with great care with leaves of Vilva tree (marmelos tree). (śloka-14-17)

According to the method of Tantra named Toḍala, for the worship of each symbol the recitation of divine names should be done for then thousand times. At first the recitation of mantra with five letters should be uttered for one hundred and eight times. After the completion of worshipping, the recitation of 'Prasāda' mantra (hymn) should be done. After finishing the ceremony 'dakṣiṇā' (offering of cash and kind to priest) a self-restricted worshipper is to take haviṣya (food made of boiled purified rice with ghee [a fatty food made of milk] and devoid of any spices or salt) and observe proper abstinence. However, betel nut and fish need not be given up by a worshipper. In this form of worship fish and betel nut are considered as 'haviṣya', i.e. food fit to be eaten during the days of fast. One the Supreme God! The sacrifice into fire (homa) should be done for one tenth part or one hundredth part. The dakṣiṇā (the remuneration for sacrifice) should be offered. There will be no disturbance or obstacle in the sacrifice if a worshipper follows the above mentioned process. Next day the mercury (pārada) is to be brought and the recitation of nine words of mantra such as 'ham', Ḳṣam, Kam, Yam, Yam, Yam, Ham, Ham, Ham, should be uttered on it. (śloka-18-23)

On the Supreme Goddess. This recitation should be uttered on medicine. If this recitation is uttered over the mercury for hundred and eight times, there is no doubt that the mercury together with the medicine will be congealed or hardened.² (śloka-24-25)

Next day the ceremonialist is to be accepted ceremoniously according to the capacity of the performer of the worship. The performer of the worship will have to offer two gold ear-rings of the design of campaka flowers, very beautiful square-type gold necklace, two gold bangles, white bangles, white ring and gold ring to the ceremonialist. He should offer a pair of clothes, one of linen and the other, of yellow colour. Then meditation of Śiva is to be performed. (śloka-26-27)

Oh Pārvaī! Now I am narrating the process of making the symbol of Śiva. At first, that mercury will have to be kept on a stone and it should be mixed up with the sap of leaves of 'jhinti' and the mixture is to be pressed well by a piece of stone until it takes the form of mud. If it is hardened enough for preparing the symbol, it should be moulded and the soft form is to be hardened thereafter. That mud-like substance should be heated with fire of cowdung by placing it on a cloth containing 'Svapuşpa' and as a result it will be hardened. (śloka-28-32)

If necessary that mud like substance of the symbol is to be hardened as much time as required in that process before or after moulding. This process will have to be repeated until the expected form is not obtained. If the medicine is not added the whole substance will be burnt into ashes. There is no doubt about it. (śloka-33-34)

Here ends the eighth chapter or Paṭala of Māṭṛkābheda Tantram in the conversation of Hara and Gauṛī.



2. This may refer to the process of amalgamation, and thus is very much possible to possess some scientific basis. Mercury itself is a liquid metal but when it is mixed with another metal by chemical process to produce a mixed metal, the mixture is hard or solid and is called an amalgamate and the process is called amalgamation.

NAVAMA PAṬALAḤ (The Ninth Chapter)

Mahādeva said, 'Oh The Goddess of Gods! Listen to the process of making mercury-ash. At first the ceremonialist should be entertained duly following the rules and regulations of worship. He should be offered pearl-earrings plated with gold for both ears. Two bangles and rings and two 'Taḍanka' (a kind of armllets) made of gold and one beautiful square shaped gold neckllace should be given. (śloka-1-3)

A pair of fine clothes woven with jute thread suitable for welcome session and clothes for general use and helmets made of yellow clothes should be given. (śloka-4)

Having accepted him thus or adorned him in that manner, it is to be thought that the ceremonialist has become now fit for his activities. He is to be thought identical with Śiva, and a self having three qualities of Sattva, rajas and Tamas.¹ (śloka-5)

Next day the ceremony for peace and other necessary rites of welfare should be performed with marmelos leaves made of pure gold (i.e., shaped like marmelos leaves). Twelve earthen icons of symbol of Śiva should be worshipped and recitation of mystic syllables is to be uttered thousand times. During worship a pair of clothes made of jute-thread and various types of ornaments along with edible 'madhuparka' should be offered among the sixteen types of offerings that are required to be offered. Every symbol of Śiva should be installed on a seat of gold before worshipping. Aftern the completion of worship, mystical recitation is to be uttered for one hundred and eitht times. (śloka-6-9)

After that the recitation of 'mahāmantra', having six letters, for ten thousand times and one thousand number of sacrifices should be performed. (śloka-10)

Now, listen to the rules and regulations of 'Homa' (sacrifice in fire). 'Homa' should be performed in a levelled and square piece of ground filled with sand or it should

1. 'Sattva', 'rajas' and 'tomas' ore three main and basic types of human choacter. 'Sattva' (nearly translated as purity) is characterised by holiness, truthfulness, detachment, indifference and absence of interference (which is expressed by inertness due to unwillingness to change onything around [This may sound peculiar to the diligent, work-worshipping people or society. But it should be tried to have an understanding about the essence of this fact by deep insight that as any object or fact has both good and bod qualities intermingled in different quantities, the target should be to go beyond this environment in the feelings of one's inner self to the ultimate and not falling into another changed situation containing a mixture of a different good and yet just another bod.]) Thus 'Sattva' is the best type of the three. 'Rojas' (nearly best translated as vivacious activity and attochment) is the medium of the three, because a person with such character hove attachments a lot and thus gets attached to all good and bod of the works and possessions they hove and think to hove permanently owned by themselves and thus ore very much prone to face all the consequences, obviously both good as well as bod (as these two ore mixed in their objects of attachments) and also much more prone to go wrong-way whenever any losing (of possession) is feared (which often happens, naturally, as things to be possessed ore limited and desire [to own or consumote] is unlimited). Thus it is inferior to 'Sattva', but better than, 'Tomas', as a man with 'Rojas' achieves, in proper, just and sustainable way of diligence and hard work and not any lazy, cutshort, unjust way directly deceiving or harming others. Thus they develop a sense of proper way and truth and tend to achieve o mental turn which gives o faint light of the philosophy of life and raises the quarry of it, which leads to the path of the ultimate truth. (It should be mentioned that any mundane gain is at the cost of loss of someone or something other [animate or inonimote, whatever it may be, but of course on essential part of the whole nature or expression]. The quantity of harm caused to others may vary within o wide range, and on achievement which is token to be just, according to the lows and customs of the concerned society [These lows and customs, again, very from civilization to civilization ond oge to age, within on acceptable range of legal rationality] is somewhat meritobly acceptable to hove been attained with minimum [the definition of which is, again subjective] harm to others for the bore necessity [another subjectively chongoble ideo] of one's livelihood [in respect to the era and civilized habits.]) Tomas (nearly best translated as laziness and darkness of ignorance [c'he to lock of wisdom, i.e., light of true knowledge-that of the truth of life leading to ultimate truth]) is the inferiormost of the three and is characterised by inertness out of lack of power and will of deligence. One with 'Tomas' likes to hove lazy, easy going, lusty life and often may toke unjust and harmful ways, at times amounting to criminal offences even, to achieve cutshort ways of success for indiscriminate, superfluous enjoyment, chieilly of most superficial and primitive desires. Actually dull, distracted, arrogant hooligans and criminals ore among those who hove this particular quality.

be done into a pit. The measurement of that land or 'kuṇḍa' (pit) will be thirty-two fingers both in length and breadth but the upper portion ('grivā' or neck) of the pit or kuṇḍa will be a distance covered by sixteen fingers both in length and breadth. (śloka-11-12)

Oh the Supreme Goddess! Over that, on the altar, a pitcher made of gold or cooper measuring thirty-four fingers covered with a pair of clothes made of jute-thread is to be installed. Then sacrifice (homa) is to be performed with marmelos leaves smeared with three-types of honey on it. A devotee will surely get his expected result by performing sacrifice in such a manner. (śloka-13-15)

Gifts is to be offered according to the capacity of the performer. Daṅṣiṇa should be given in the form of gold or money valuing double the gold. (śloka-16)

Oh the Great Goddess, a sacrifice devoid of daṅṣiṇa (i.e., gift) does not produce the expected result or salvation is not obtained by such sacrifice. Hence, gifts should be offered according to capacity of the performer of sacrifice. (śloka-17)

Oh beautiful lady! A newly born piglet is to be brought and should be fed one 'tolā' of mercury with great care. Then it is to be fed with one 'tolā' of its mother's milk. Then again the same process as described above is to be repeated. Then it is to be brought and its nine main openings of the body are to be closed with thread. (śloka-18-20)

Afterwards, the recitation of 'helki' mantra is to be uttered for hundred and eight times. Oh Goddess of God, a pit measuring the size of an elephant is to be dug. That pit is to be filled with cakes made of cowdung and the piglet is to be put into it and burnt with great care. That pit is not to be touched as long as the fire will be burning there. When the pit will become cool that burnt materials is to be brought out carefully and the all revealing 'Viśveśware' mantra is to be recited for hundred and eight times. Let me describe it—kindly listen to me carefully. (śloka-21-22)

Then the mercury weighing one 'tolā' is to be taken and it is to be painted on a bowl made of copper. Then powdered sulphur weighing one and a half 'tolā' is to be taken and by covering the bowl with that powdered substance, the bowl is to be heated with great care gradually on dull fire. (śloka-25-26)

When the burning takes place, black particle will be seen from outside. That is the proper time for taking out the material burnt inside. That black particles weighing one 'rati' taken with warm water will surely cure diseases like leprosy etc.¹ At the time of taking such medicine eating of fish must be avoided.² (śloka-27-28)

1. The sulphides (of metals) are generally black. The black particles mentioned here to have been formed are most possibly that of a sulphide of mercury, which is formed by combustion or oxidation of mercury with sulphur, just as described in aforesaid process. Sulphur or its compounds are known to have cured (and still used in the treatment of) leprosy, just as indicated here. So the description is quite compatible with science. Even, latest medical science uses sulphur containing drugs (sulfones, i.e., Dapsone or diamino-diphenyl-sulfone (and its derivatives)—o double molecule of o sulfonamide prototype, par amino benzene-sulfonamide or $H_2N-\langle \bigcirc \rangle-SO_2NH_2$ with N substitution) [and other sulphur containing drugs including proper sulfonamides, also, in some cases] [All these acts by inhibition of PABA incorporation into folic acid] as the most important, most active and most commonly used drugs against leprosy, and daily doses of such drugs are included even in all the latest regimes of both single and multidrug therapy, essentially as mainstay of treatment of leprosy. Surprisingly, it is well-known from the ancient Indian literatures and documents of indigenous medical system, Ayurveda, that sulphur containing chemicals derived from plants (like cālamogrā) and minerals or hot spring waters were precisely known to have had the power to heal leprosy.)

2. Animals (like fish) contain high amount and quality of protein, which contains different amino acids including sulphur containing ones. Excess of sulphur in body (that of medicine and that of food) might cause toxic reaction in body.

Oh the Goddess of Gods! A family holder having a son or sons should not perform such preparation of ash of mercury. If he does so, his son will die on the day, his wealth will be spoiled on the second day, his energy will be lost on the third day, his house will be destructed on the fourth day and he will fall ill and die on the fifth day. (śloka-29-30)

Oh the Great Goddess, that is the reason why a person who knows mantras should perform 'svāstyayana' i.e., worshipping for his own welfare four times more as stated early.

Here ends the Ninth Paṭala of the conversation between Hara and Pārvatī is the Tantra named **Maṭṛkābheda Tantraṃ**.



DASAMA PAṬALAḤ (The Tenth Chapter)

The Goddess told—'Oh Lord! The teacher-preceptor is a human being, the mantra or hymns are formed of waves (e.g., sound wave) a deity has his or her image as described about his or her form in the concerning mantra for his or her meditation. Kindly tell me how all these three things are unified.'

Śiva replied—'The devotee or aspirant comes to know about the great mantras and ways for spiritual progress in course of aspiration for a particular deity from their spiritual preceptor. For an energetic seed (bīja) one can become capable to imagine a form of it. Oh beloved! The forms of deities also emerges out from such seeds or mystic syllables. According to the advice of preceptor, the form of deities can be assumed to have different forms also.' Oh Goddess, meditation can be successful by the feeling of oneness of the teacher-preceptor, the seed and the deity. That's why it is said that these three are the same. (śloka-1-4)

The Goddess enquired, 'Oh the Great God! Forms or shapes of things previously seen can be imagined but how can the form of the unseen one be imagined in meditation? (śloka-5)

Śiva replied, Oh Goddess! The method how the meditation of a formless can be possible I have explained in the mantra of meditation as 'Sound is Brahmā'.² Similarly, if any psalm for meditation is uttered with full devotion the real form will invariably be visible in mind's eye. (śloka-6-7)

The Goddess asked, 'Oh Śankara (another name of Śiva)! What are the words or sentences or utterances to please the Goddess to be cited at the time of sacrifice of animals? (śloka-8)

Śiva replied. 'At the time of sacrificing a deer, a buffalo or a camel, the word 'beast' or 'animal' should not be pronounced (in the mantra).

1. Forms of deities are metaphorized according to the acts or qualities the particular concerning deity or deities preside over. A person's deity of aspiration (and chiefly worshipping) is selected and advised by 'Guru' (the preceptor-teacher) according to his or her mental inclination. They are the best judges of their mental aspects. So they can select the form which a disciple should chiefly worship and aspire for.

2. Meditation means well-sustained full concentration over an object or idea that can be felt by any of the senses through one or more of the sense organs, working organs or mind. This sustained concentration reveals to feeling the whole of the truth behind and the whole truth about such an object or idea, leading to assimilation of it.

'Sound is Brahmā' is a very important saying of the philosophy of the Hindu religion. Let us describe how it comes to be the truth. Brahmā (Absolute) is expressed as waves (as described before in the previous chapter). First thought waves are formed in the form of 'I' or 'I exist'. There is the very start of duality—the Absolute inert 'I' (concept of Creation Operator) and the very thought—the actively caressing one (caressing i.e., carrying on with the thought) and creation further proceeds to coarser and more coarser direction. Mental waves concentrate to form particles out of nothingness. Time frame is assumed to have started (actually everything is relative, for, in the absolute, time collapses, i.e., any moment is any and all time, or in other words, both absolute and relative exist together or they are the two forms of the same one as seem from different view-points) as soon as thought wave started to have existed, and it in turn started empty space formation and expansion out of zero dimensioned point-existence having infinite density (as all, or whole existence is dormant within that thought) and in the empty space-causation particles (i.e., of physical energy and later physical energy concentrating into matter) started to generate out of nothingness or empty space—as nothingness or zero splitted into positive and negative, i.e., particle and antiparticle. However, the whole sequence beginning from creation of thought waves occurs in such a quick succession within a very minute and negligible fraction of a second that practically the three (time, space and causation) seem to start together at the same moment, the moment of Big Bang, the point of onset of a universe. From that very moment, space and particular waves (or wave-particle duality) start to expand or spread in all directions from that point in wavy patterns (as they expand in form of waves) to form a universe. All types of waves are formed, including all types of energy waves like light, heat, sound, radiowaves or all electromagnetic and other forms of waves. Hence the name 'Big Bang' came, indicating a great explosion and emission of huge energy in form of light, sound and other forms of energy. That was the first and ultimate creation of energy-waves. While considering sound, the entire and enormous sound it was. In fact, in early universe, the energy level was so high that all forms of waves were identical and could be felt as of some measurements but of different forms only by different sense organs, were a creature with sense organs existing then. That waves still can be detected as the universe is (However, no creature could have existed in that environment) infinitely expanding,

Oh the Supreme Goddess! A person having his sense of animality³ but with the knowledge of mantra will have to offer goat, lion or tiger uttering the word 'animal' or 'beast' after the names of these animals before sacrificing them to the Goddess. If anyone is to offer a buffalo, he should sacrifice it but should not eat its meat. By doing so he will obtain the results of the sacrifice at least one tenth part of the whole if not full. (śloka-9-11)

The people who are followers of divinity³ or who are the worshippers of valour³ if sacrifice of a buffalo to the Goddess will surely be successful and will get full benefit of sacrifice. (śloka-12)

Oh Goddess, a worship not be performed without sacrificing animals. Even if it becomes possible for the worshipper he is to make such sacrifice everyday in order to get attainment of the regular worship.

Oh the Supreme Goddess! If a poor man performs such worship he is to sacrifice at least one animal in a year. Otherwise he will not get any result even after worshipping throughout his life. (śloka-13-15)

and therefore so is the waves, and waves from some very distant parts of it is always at any event (a point of space-time four dimensional formation)-i.e., at any definite place and any particular time in past, present or future, detectable, as from those distant events of universe some specific amount of waves is just reaching at the event of our consideration. (It is just like the fact that light emitted in ancient past of thousands or millions of years ago from a very distant place of thousands or millions light-year away [a light-year is a length that light can travel in a year, and the speed of light wave or electromagnetic wave, the highest possible speed in normal or natural physical aspect of any universe, is 0.3 million kilometers per second] will just reach us at present moment.) However, due to expansion at a certain speed, those waves are so much red-shifted (red shift is the reddening or increase of wave-length of light of any celestial object that is moving away from us, due to Doppler effect [change of wave-length due to relative velocity of the generator of the wave and the observer-the change equals to the algebraic sum of the actual wave-length and relative velocity of the generator and the observer, i.e., shift or approximation, meaning negative shift, of the two]) that they are detected as background microwave radiation, which has been scientifically detected and proved to be the same in all directions throughout the (this) universe. This is due to equal distribution (of amount), at equal speed (or upto equal distributed at same time) of energy in all directions from a point source, while the point itself expands equally with time in all directions infinitely to form any point of the universe. (Any wave emitted from a point source spreads equally with time in all directions, and gradually loses intensity, so that nature of the wave or wave-length remains same, and intensity at any point on a possible sphere centering that source is always the same. But as the point itself expands equally in all directions, intensity remains the same everywhere, also). So this spread is said to be like 'Kadambakoroka'-or like a flower named 'Kadmaba' (having a spherical core with perpendicular pollen sticks of identical lengths on it, growing equally and equidistantly distributed all over it, thus pointing all directions and the tips are all on a spherical surface around and concentric with the core) in Hindu religious scriptures including 'Tantra'. The above theory of creation is compatible with science, and its physical part, as described above, is just the explanation of 'Big Bang' theory (at the moment of creation, i.e., expression of Absolute) as described by Stephen Hawking and widely and almost unanimously accepted with overwhelming enthusiasm by the leading scientists of the day.

So initial physical expression of Absolute in the form of waves-the whole of it, can be taken as the whole physical expression or form, or body of the relative or 'Maya'-the expressed existence, the whole expression of Absolute. So it is said, sound is Brahma. The expression of Brahma is the sum total of waves.

So we get, a part of mental waves concentrated or transformed into physical waves and again another dual existence (of mental and physical world, or the internal and the external) in the tree of duality branched out. The physical waves gradually concentrated more and more into particles, energy, matter, atom, molecule, element, compound, macromolecule, organic matter and advent of life was seen in it and gradually living cells and afterwards unicellular and multicellular organisms of different types were formed. As if life (the mental coat of existence) pervaded the physical one, or life has formed its suitable seat to stay on, suitable home to enter and live in for considerable duration comfortably-in order to divide itself in parts for getting the bliss of existence and fullness (through variety) and rediscover itself by raising philosophical questions and getting the ultimate answer in its best expression among human being, in course of evolution.

As described in Psychology (first by Freud), all our past experience, that are totally or partially forgotten, are stored in subconscious mind. Hindu religious philosophy (as in Advaito, Viśiṣṭādvaito, Bedānta, Yoga, i.e., Rājyogo and Tantra) refers to the anatomical site-of storage of all memory, of present and all past lives, that are partially or completely forgotten-to be the 'Mulādhāra' (the main storage site) which is actually a triangular area at the base of spinal cord and vertebral column (filum terminale-More about it is available in discussions on Satacrahbhedā). As all experience (of the soul) are stored here, the experience of creation must have been stored also. So one may reactivate any memory by psychic exercises-basically methods of concentration-as described in religious literatures of aforesaid branches or concepts of Hinduism.

It is actually described, in the process of 'Satacrahbhedā' that when one can lift one's concentrations to the higher cakras (nodal places of spinal cord)-one can hear uniform, homogeneous, harmonic sound (music of the Gods or of the place of Visnu, the God of persistence of creation, or the Persistence Operator)-probably the memory of the 'Bag Bang'-which may sound as that of musical instruments, thunder, conch, distant waterfalls, rustle of leaves etc. The aspirants who can achieve such states actually experiences that to be true.

Oh Goddess Caṇḍikā! In Kaliyuga (the present/current age of vice) sacrifice of animals is considered as great sacrifice. In Kaliyuga the performance of other ancient sacrifices like Aśvamedha is not in vogue. Hence, by sacrificing other animals a performer will get the result of Aśvamedha sacrifice. The remains of sacrifice (relating to edible things or meat) are to be eaten. This should not be disobeyed at any cost. (śloka-16-17)

By eating the remains of offerings of sacrifice anybody attains some part of the result of sacrifice. There is no doubt about it. If due to diversion, one fails to take the remains of sacrifice, one will not get the result. Oh Goddess! How can something not accepted by self can be offered Goddess ? (śloka-18-19)

The great Tantra identical with Brahma has come out from my lips. If any one hears even a letter of it, (he or she) becomes free from all sins. (śloka-20)

If any one hears even a 'paṭala' (chapter) with earnest devotion, he need not perform any meditation or worship. What is the use of taking holy bath in a place of pilgrimage to such a person ? (śloka-21)

If any one hears the whole Tantra identical with Brahma in the form of sound (Sound-Brahma), he will invariably become a divine being with purity and holiness only by virtue of this listening to the Tantra. (śloka-22)

Oh the Goddess of Gods! The result obtained from learning the four Vedas with Vedāngas having six parts is not equal even to the sixteenth part of that of knowing this Tantra. This Tantra is identical with Brahma. It is the essence of all essence. It is the best of greatest of all the greatest ones. (śloka-23-24)

Here ends the Tenth Paṭala of the Tantra named (Māṭṛkābheda Tantraṃ).



In Hinduism, 'Om' sound or the mystic syllable 'Om' (came from 'a-u-m-'a' being the syllabic form or sound representation of creation and its God, 'u' of stasis of persistence or existence and its God and 'm', of destruction and its God) represents this 'Sound-Brahma'. It is the ultimate psalm, the ultimate mystic syllable, the mystic syllable for Absolute or 'Brahma', is accepted by all paths or philosophies or cults of Hinduism and accompany many hymns or other mystic syllables for other gods (or forms of that Absolute). 'A' is a guttural sound, 'u' is pronounced in frontal parts of the mouth cavity and 'm' is a labial one and also a nasal one. Thus 'Om' covers all the places of pronounciation and contains all of them, and thus, all speech within it. Thus it refers to every expressed thing, the totality of which is the expressed form of Absolute. (The word, 'Amen' perhaps come from 'Om').

It has also a greater significance. It actually sounds like a continuous flow of a single, harmonic, monotonous sound—indicating one cycle of wave, or of creation. Thus, as said before, it sounds like a strike of a bell or a musical instrument, and so is the audible form of 'Sound Brahma'.

2. These are three characters or characteristic stages of human aspiration, as described in Tantra, and a person can get uplifted to the higher one or ones of these three, only if wishes and properly aspirates for it. Animality, valour and divinity are somewhat comparable with 'tamās', 'rajas' and 'sattva'—as described before. One with animality therefore, has obviously some inner bad qualities like lust, anger, greed, etc. But such a person, if has or comes to have any mental inclination towards truth or God, and therefore follows the primary rites described in religious inscriptions properly, achieves the valour. In this state, the aspirant has to undergo tough schedule of aspiration, which includes a lot of practices that requires restraint, abstinence and infirrence towards good or bad, attraction or distraction, sorrow or happiness. Most of the tough and apparently ridiculous Tantric rites are for persons of this category. Such rites includes variety of rituals involving erotism, fear and all human instincts with a goal to get rid of them not by avoidance but by desensitization and insight into the esence of them. In divinity, an aspirant develops deep love and craving for God and may or may not perform some or any rites or any work at all. Then everything is equal to him or her and such a person looks for or feels God by all and any of his or her performances or non-performance. He or she is free to move at his or her will.

EKĀDAŚA PAṬALAḤ (The Eleventh Chapter)

Śrī Caṇḍikā enquired, "Oh the Supreme Lord if any one wants to dedicate a temple or any building as gift to the goddess what are the process of worship he is to undergo ? What is the process and result of making of such a gift ? (śloka-1)

Oh the Great god (Mahādeva) kindly narrate to me the rules and regulations, if any one wants to dedicate a well or pond as gift to the Goddess. Kindly tell me what will be the result of such gifts. (śloka-2)

Śaṅkara replied, 'Oh Goddess listen to the process how one should dedicate a building to the Goddess'.

A square alter is to be prepared on the west of the building. The alter should be covered with a piece of cloth. Oh the Great Goddess! In case of scarcity of cloth the alter may be covered with grass as well. (śloka-3-4)

Two pitchers are to be installed and covered with linen cloths. One pair of linen cloths is to be kept on each of the pitchers. (śloka-5)

The worship of the Goddess is to be performed on the pitcher placed in the north-east direction and the worship of Fire-God is to be done in the pitcher placed in the south east quarter. The deity of one's own worship (Iṣṭadevatā)¹ is to be worshipped either with offerings of sixty four or thirty two kinds of materials. (śloka-6-7)

Afterwards the sacrificial ceremony is to be done with great care. The 'Kuśaṇḍikā' ceremony is to be performed according to vedic rules. (śloka-8)

Oh Goddess of Lords! Sacrifice should be performed with marmelous leaves smeared with three types of honey on them for a thousand times. But, at least, no less than hundred sacrifices should be done. (śloka-9)

At last the concluding ceremony of ultimate sacrifice is to be done before muttering of the mantra of dedication uttering the mantras saying 'today' and citing the date, lunar-phase etc. and quoting the name of solar month along with the name and family lineage of the worshipper and then also uttering the mantra 'dharmārtha-kāma praptaye (meaning in order to achieve the things of desires, money and religious goal)'. Then the original mantra should be uttered and ultimately to be said 'to the deity...(the name of the deity) I pay my homage and offer this well or pond' just before bestowing the offerings of devotion. After completing the performance, gifts should be offered to the preceptor. The preceptor will make the performer of the sacrifice bathe with the water of the pitcher. (śloka-10-12)

The holy remedial water of peace (i.e., giving peace) is to be sprinkled by the preceptor with the mantra 'surastvam abhiṣīcantu' etc. So he should be adorned at first. (śloka-13)

1. One who is performing aspiration according to the line of 'Bhakti' (love-properly mixed with respect) and starts from belief in dualism and actually is aspiring for one deity (one particular expression of actions or qualities of Supreme expressions) is said to have accepted or accept that deity as his or her 'Iṣṭadevatā' (Deity of his or her own worship). His or her main religious practices are oriented to that deity. It does not mean he or she never worships other deities. In fact, worship of some particular deities are a must in some rites including at the time of worship of another deity. He or she also worships the other deities in those cases with proper respect. It's like a comparison told by ŚrīRāmakṛiṣṇa- 'A wife loves and does her duties for all relatives of her husband like father-in-law, mother-in-law, brother-in-law, sister-in-law etc. But she knows her husband to be the nearest, and all others get due love, respect and duties due to the relation with the husband. This husband is comparable with 'Iṣṭadevatā'.

Two earrings of gold having the shape of campaka flower should be offered and a square locket of gold for the necklace should also be dedicated. (śloka-14)

Crown or turban is to be offered and he is to be garlanded with floral garlands. For arms, armllets are to be offered, for wrists, bangles; rings for fingers and precious clothes should also be offered as well to the preceptor and having decorated with all those things offered, a preceptor is thought to become fit for performing the ceremony. (śloka-15-16)

The preceptor or his son should be adored with great care. Such an adorable preceptor need not appoint other junior or subordinate helpers for performing different rites. (śloka-17)

There is no need of adorning the God Brahmā, because adoring the preceptor is sufficient in such form of worship. Oh the great goddess! Bhairava¹ is the servant of a teacher-preceptor i.e., Guru. There is no doubt about it. (śloka-18)

The preceptor is to be satisfied with such type of clothes as the offerer himself would have liked to put on. Taking the permission or order of the preceptor, a Brāhmaṇa himself may be the performer of sacrifice. (śloka-19)

Oh Goddess the altar of sacrifice should be purified uttering the 'māyābīja' (the seed of relativity) with the mantra 'ādhārasāktaye namaḥ' meaning 'salute to the power of Matrix. (śloka-20)

The pair of pitchers is to be worshipped with the mantra-'bhūrasī' etc. The headwear of he Goddess is to be decorated with uttering the mantra relating to 'astrā' (weapon), together with the original prayer. (śloka-21)

Don't utter or use the mantras as stated in vedas or 'smṛtiśāstras' (describing ancient stories). Oh, the Supreme Goddess! The dedication or offering of well etc. is also to be made following the above mentioned form or process of worship. All mantras are the same as that of dedication of a mansion or building as in this case also. Only exception is that, the utterance of the 'Kūpa' or well word is to be made, instead of the word 'prāsāda' or mansion and a stick is to be inserted into the earth there. (śloka-22)

The length of the stick which should be inserted in the middle would be four lengths of hand (2 yards). (śloka-23)

Having uttered the original mantra and the word 'svāhā' the prayer as 'yaśthim prothayāmi' (I am inserting the stick into the ground) is to be pronounced. In that particular well, a cow should not be allowed to step into or bathe, which would hinder the attainment of the result of such a dedication or sacrifice. (śloka-24-26)

To the preceptor, gift in the form of gold, silver and coral are to be offered. After the performance of that ceremony the preceptor will bathe the person performing the sacrifice by the water of the pitcher and will sprinkle the holy remedial water of peace on him. (śloka-27)

This is the process in which the dedication of wells is performed. For dedication of small or large ponds or wells, the same rules of worshipping are to be observed.

This is the process in which the dedication of wells is performed. For dedication of small or large ponds or wells, the same rules of worshipping are to be observed.

1. Bhairava is a male expression pious by valoured nature in 'Tantra'. It may be a human aspirator, a Deity or an expression of 'Śiva'.

A 'guru' or Preceptor-teacher is highly respected. He is taken to be 'God', for 'God' is 'Absolute' and everyone being a part of it has an inner craving for it and thus God is the knowledge within the 'Guru'. Guru as a more enlightenend or expressed part of that, as if on behalf of 'God' removes the covering to reveal that knowledge within.

If lakes, ponds, or tanks etc. can be dedicated in such ways as gifts with utmost devotion to the Great Goddess, then the performer will reside in Kailāsa, the place of Śiva and Pārvatī, forever along with paternal and maternal ancestors upto the seventh ancestral generation. He will be identified with god and will be free from the bondage of life. There is no doubt about it. (śloka-28-31)

Such a performer of sacrifice will obtain the result a hundred-thousand fold that of one thousand 'Aśvamedha Sacrifice' or one hundred of 'Vājapeya sacrifice'. (śloka-32)

Oh the Supreme Goddess! Such a sacrifice will give the performer a result a hundred-thousand fold of that can be obtained by the dedication of gold amounting to the volume of the very high 'sumeru' mountain.

Oh the Goddess of Gods! Such a performer will get the reward of piety a hundred-thousand fold that of the reward which the performer of sacrifice gets by dedicating as gifts of the whole world consisting of seven islands abounding with crops to a vastly learned Brāhmin. (śloka-33-34)

The observe or performer will obtain reward of piety a hundred-thousand fold that of any vow (vrata attended with gifts or dedications or any gift given according to Vedic rites. (śloka-35)

Goddess Caṇḍikā told-'It is doubtless that one becomes an adorable one, by holding a holy thread. Please explain to me the rule of the performance for wearing the same'. (śloka-36)

Sānkara answered, 'Oh the lady having a beautiful face listen to the measurement of sacred thread. Those who perform rites according to 'R̥gveda' are to wear holy threads that would go downwards upto a level between breasts and navel. (śloka-37)

Oh The daughter of Mountain (Himālayas). For the followers of the Yayurveda, the length of the holy thread is very Peculiar: They wear sacred threads—the length of which will go down upto an armpit. Any thread other than this length is not to be used by them ever. (śloka-38)

Oh beautiful one! The followers of Sāmaveda may use three types of sacred threads. The length of one kind of such thread will have to start from either the level of base of brain (at the position of 'Brahmarandhra') or the neck and reach upto the navel or touching the navel will go winding upto vertebral column. (śloka-39-40)

Oh the Supreme Goddess! The other type will start from the neck and go upto the right thumb. (śloka-41)

The followers of Sāmaveda may also wear the type of threads similar to that of the followers of Yayurveda, otherwise. The followers of Athrvaveda will wear the sacred threads just like the followers of Sāmaveda. A follower of Athrvaveda may also wear a sacred thread from in between the eyebrow (the site of 'Ājñāchakra' upto the navel). (śloka-42-43)

The person who wears a sacred thread without knowing or following the above mentioned rules of using the thread will be considered as an outcast (or candāla) eventhough he may be compared with Vyāsa for his qualities. (śloka-44)

Here ends the eleventh pataha of the Mātrkābheda Tantram relates to the conversation of Hara and Gaurī.



1. 'Brohomorandhra' is a foramen of the base of the brain. It may indicate the foramen magnum, the biggest foramen at the base of the skull through which the spinal cord passes to join with brain, i.e., the level corresponds to the upper level of neck. However, there can be controversy about it. Actually 'Brohomorandhra' narrated in the theory of 'Satcakrabheda' must be different from it, being higher up the brain, at the level of cerebral hemispheres, to be specific. Perhaps some lack of specific comparative knowledge of physical anatomy and transcendental feelings out of meditation led to relating 'Brohomorandhra' to level of foramen magnum.

DVĀDAŚA PAṬALAḤ (The Twelfth Chapter)

Śāṅkara narrated—'Now, I shall explain the images or representative symbols on which worship can be performed. This description is found very rarely. Worshipping can be performed on stone representation of Viṣṇu, jewels, yantra' i.e., diagrammatic or instrumental representation of organs especially of genital system), icons, pot, water, book, the river Gangā, the icon of symbol of the phallic emblem of Śiva as well as products of genital organs (*Yantra Puṣpa*). These are the things or places suitable for worshipping the deities. In the worship of stone representation of Viṣṇu (Śālagrāmaśilā) or in the worship of jewels one would obtain the results of worship which would be a hundred times more than the ordinary worship. In the worship of jewels one would obtain the result of a worship which would become a hundred times more than the ordinary worship. In the worship 'Yantra' it is mentioned that the result of worship becomes a hundred-thousand fold. Oh lady with beautiful eyes! even in the worship of icons, the result becomes a hundred thousand fold. Worshipping in a pitcher, the result becomes one time more than the ordinary worship. It is also mentioned that the result is obtained for one time more if any one worships in water. (śloka-1-3)

If any one worships placing books (as deities) he will obtain the result thousand times more than that of the ordinary worship. In the worship of the Gangā, similar type of result is obtained. The worship of the symbol of Śiva made by *materials other than earth* gives eternal result.

Oh the Supreme Goddess! All kinds of attainments are obtained by worshipping the Goddess on the drawing of genitals. The symbol or sign of 'Yantra' diagram must not be drawn when worship is performed on stone representation of Viṣṇu i.e., Śālagrāma Śilā. (śloka-4-5)

Oh the Great Goddess! In worshipping on jewels or on icons even, 'Yantra' (diagram) should not be drawn. A pitcher should be placed in front of the icon carefully, and worship of the whole family of the deity in icon is to be performed. On the open end of that pitcher itself, the worship of the deities located on the 'Yantra' should be performed. The pot or ghata, on which the worship is to be performed should be thought of as the *wish-yielding tree*. (śloka-6-8)

If any aspirant worships the deity on a *Yoni-Yantra* i.e., a pudendum (female genitalia of a real female person) then the image of female deity or an icon of that, should never be made or placed there, even by mistake. (śloka-9)

Oh dear! If any icon of the deity is placed, no yantra or diagram is to be used there or drawn. If by mistake such a situation arises, the worship should be performed twice (i.e., once on the icon and once again on the 'Yantra'). (śloka-10)

A wise person, in such a situation performs, his worship twice, offers sacrifice doubly, chants the necessary mantras twice and sacrifice into fire (homa) is also to be performed doubly. Otherwise, the performance of worship, offering, sacrifice or everything will be fruitless. Hence, when an icon is worshipped 'Yantra' is not to be drawn. (śloka-11-12)

1. 'Yantra' literally means 'a tool. In *Tantra* this word signifies mechanical part of something, i.e., particularly organ of the body used for creation, i.e., birth in particular, or genital organs (especially female genitalia, for it is female that conceives), in other words. It also widely represents actual or representatives models in geometrical forms especially multiple triangles or pictures of the same, denoting creative power of the nature and its femaleness and also the process of creation of any type.

Oh dear! I have just now described the objects of which a devotee or aspirant could worship and these are the objects (ādhāra or the base matrix) which are not always very easy to obtain.

Now, I shall tell you the characteristics of the 'liṅga'² of Śiva. (Śivaliṅga). (śloka-13)

The worship of an earthen 'liṅga' (of Śiva) gives the aspirant full benefit (or full attainment) of his worship (*Sarvasiddhiḥ*).

The worship on a stone 'liṅga' gives rise to double of the attainments. (śloka-14)

It is known that the worship in a 'liṅga' of Śiva, made of gold, destroy the enemies of the aspirant. By the worship in a silver 'liṅga', one gets results four times more than that obtained by the worship of Śiva in earthen one and on one achieves all sorts of success and supernatural powers. (śloka-15)

By the worship of Śiva on a 'liṅga' made of copper, one attains good nutrition and healthy alimentary system. By the worship of Śiva in an 'liṅga' of bellmetal, one can save or accumulate wealth. I have already described the result of worship of Śiva in a mercury made symbol. (śloka-16)

By the worship of Śiva on a symbol, made of mud of the river Gaṅgā, one attains results a hundred-thousandfold of that of other ordinary 'liṅga'. By the worship of lord Śiva in a symbol made of lac, one becomes free from diseases. By the worship of Śiva in a symbol made of rock-crystal (quartz) or emerald, one attains success in all spheres. (śloka-17)

Thus by worshipping on a 'liṅga' made of iron, the enemies of the worshipper are destroyed and by worship offered towards a symbol made of ash, one attains success in the fulfilment of amorous desires, by worship in a 'liṅga' made of sand, one attains all his wills; worshipping on a symbol made of cowdung, causes one's enemies to get ruined. (śloka-18)

By the worship of symbol made of gold, one attains the four aims of human life—(i.e., values of honesty, wealth, fulfilment of desires and deliverance). The degree of attainments vary according to the various types of materials which the 'liṅga' are to be made of. (śloka-19)

Oh Goddess! One can become the God incarnate of the four aims of life by worshipping Lord Śiva. The 'liṅga' of Śiva made of gold, as already mentioned, gives better results than those of the symbols made of other materials. (śloka-20)

By the worship of Lord Śiva, people become prosperous with eight types of supernatural powers. A man who worships Śiva himself becomes identical with Nārāyaṇa. (śloka-21)

Oh Goddess! By the worship of Śiva, all other gods, who resides in or incarnates in Heaven, Earth and Hell, are also worshipped only through the worship of Śiva. (śloka-22)

Worship of Śiva even with a small part of torn *marmelos leaf* (*bilvapatra*) gives results a hundred-thousandfold of that obtained by any worship with thousand flowers made of gold. (śloka-23)

Besides, if Śiva is worshiped with a piece measuring one-thousandth part of one single *marmelos leaf*, it gives result more than that one cannot attain by the worship of Śiva with an amount of gold stretching as high as the mountain named Sumeru. No question arises about purity or impurity while one worships Śiva with *marmelos leaves*. If Śiva is worshipped with *marmelos leaves* in any way or form, the worshiper obtains attainments and he himself gets converted into a form of Śiva. (śloka-24-25)

2. 'Liṅga' means a symbol, particularly a symbol of Śiva. Here the different types of such a symbol actually signifies a model of that symbol taken to be a religious emblem.

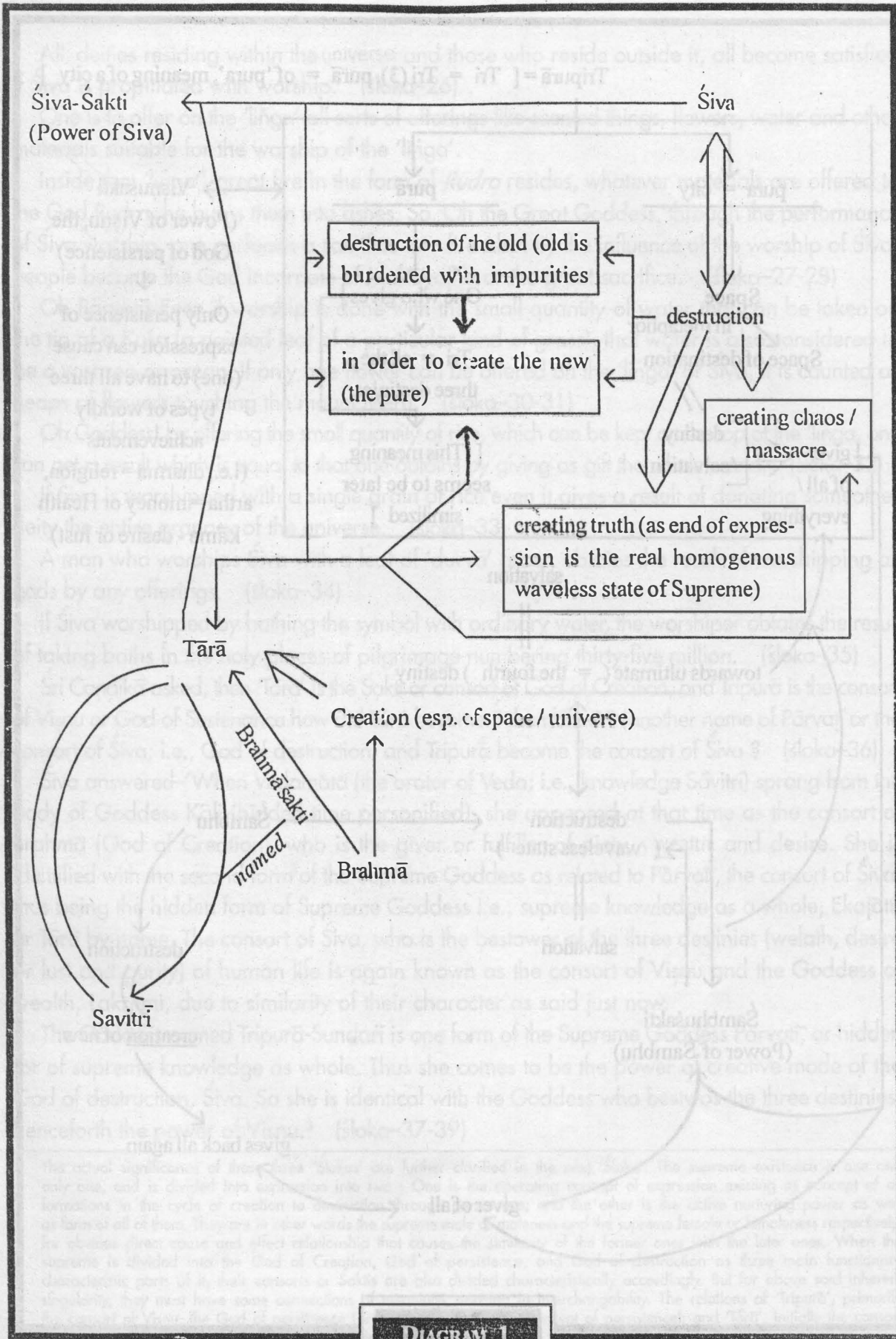
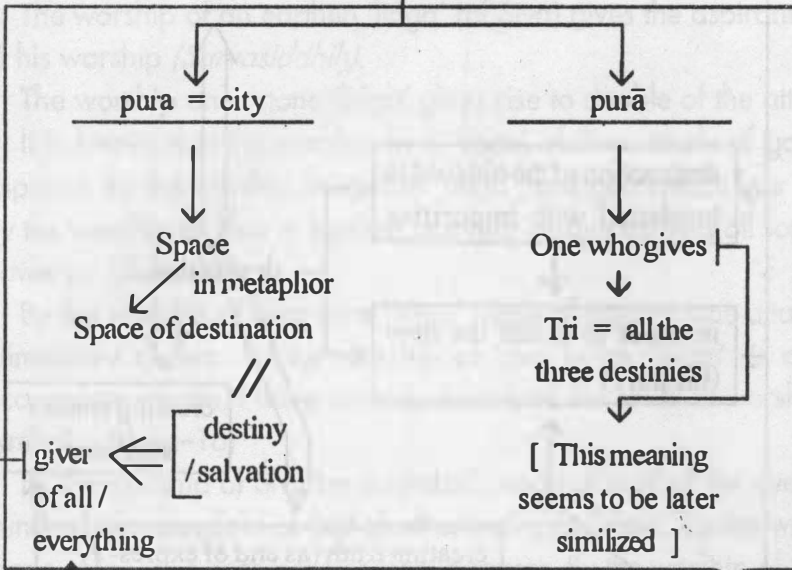


DIAGRAM 1

Tripurā = [Tri = Tri (3), purā = of 'pura', meaning of a city]



↔ Viṣṇuśakti
 (Power of Viṣṇu, the God of persistence)
 ↓
 Only persistence of expression can cause (one) to have all three types of worldly achievements (i.e., dharma = religion, artha = money or Health, kāma - desire or lust)

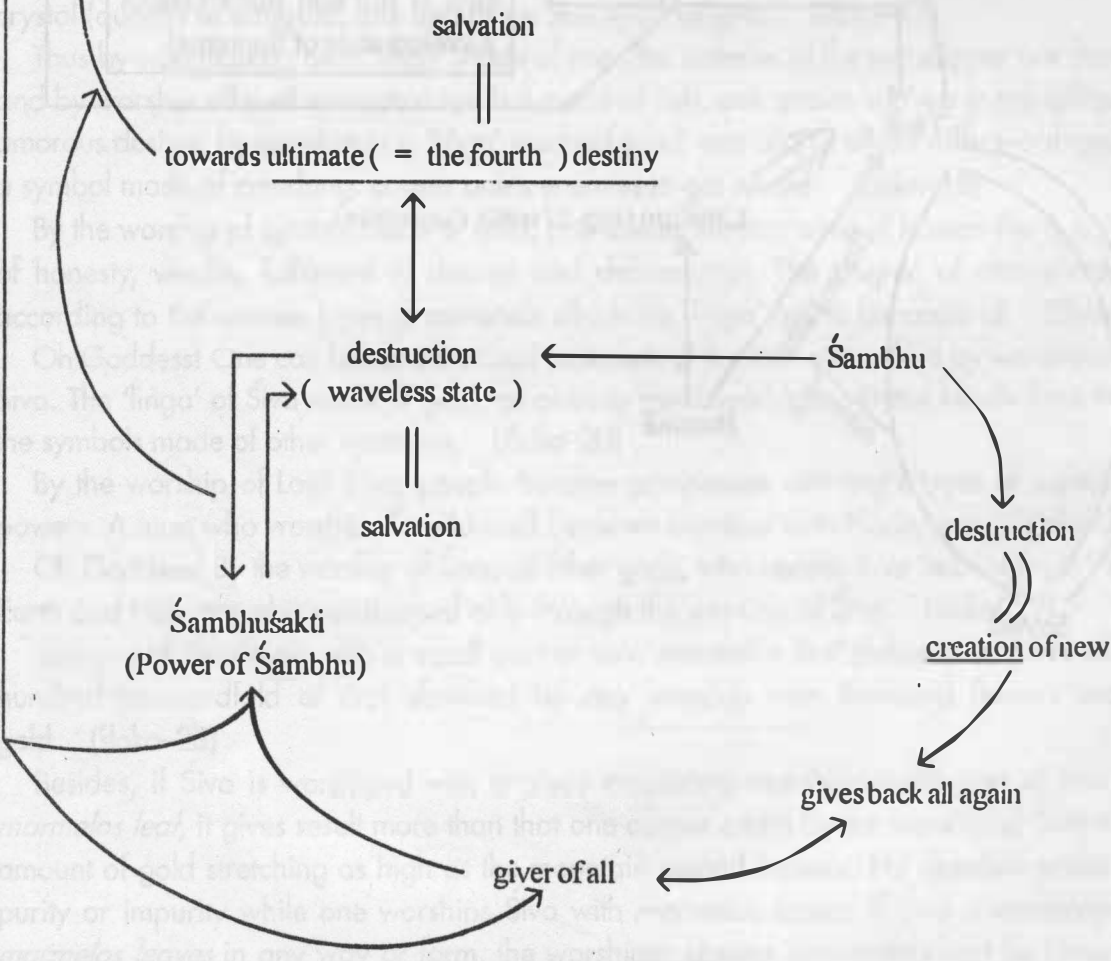


DIAGRAM 2

All deities residing within the universe and those who reside outside it, all become satisfied if Śiva is propitiated with worship. (śloka-26)

One is to offer on the 'liṅga' all sorts of offerings like scented things, flowers, water and other materials suitable for the worship of the 'liṅga'.

Inside that 'liṅga', great fire in the form of *Rudra* resides, whatever materials are offered to the God *Rudra*, he burns them into ashes. So, Oh the Great Goddess, through the performance of Śiva worship, one performs a sacrifice into fire also. By the influence of the worship of Śiva, people become the God incarnate of *Mahāyañña* or the great sacrifice. (śloka-27-29)

Oh *Pārvatī*! Even if worship is done with the small quantity of water that can be taken on the tip of a *Kuśa* (a pointed leaf of a particular kind of grass), that water is also considered to be a vast sea or ocean. If only one flower can be offered on the 'liṅga' of Śiva, it is counted as heaps of flowers touching the mount *Meru*. (śloka-30-31)

Oh Goddess! by offering the small quantity of rice, which can be kept on the top of the 'liṅga, one can get a result which is equal to that one obtains by giving as gift the whole world. (śloka-32)

If Śiva is worshipped with a single grain of rice even it gives a result of donating some other deity the entire granary of the universe. (śloka-33)

A man who worships Śiva with a leaf of 'durvā' grass, obtains the result of worshipping all gods by any offerings. (śloka-34)

If Śiva worshipped by bathing the symbol with ordinary water, the worshiper obtains the result of taking baths in the holy places of pilgrimage numbering thirty-five million. (śloka-35)

Śrī *Caṅḍikā* asked, then *Tārā* is the Śakti or consort of God of Creation, and *Tripurā* is the consort of *Viṣṇu* or God of Sustenance how did *Tārā* become *Śākambharī*? (another name of *Pārvatī* or the consort of Śiva; i.e., God of destruction) and *Tripurā* become the consort of Śiva? (śloka-36)

Śiva answered—'When *Vedamātā* (the orator of *Veda*; i.e., knowledge *Sāvitrī*) sprang from the body of Goddess *Kālī* (hidden time personified), she appeared at that time as the consort of *Brahmā* (God of Creation), who is the giver or fulfiller of piety, wealth and desire. She is identified with the second form of the Supreme Goddess as related to *Pārvatī*, the consort of Śiva, thus being the hidden form of Supreme Goddess i.e., supreme knowledge as a whole, *Ekajātā* or *Tārā* by name. The consort of Śiva, who is the bestower of the three destinies (wealth, desire or lust and purity) of human life is again known as the consort of *Viṣṇu* and the Goddess of wealth, *Lakṣmī*, due to similarity of their character as said just now.

The Goddess named *Tripurā-Sundarī* is one form of the Supreme Goddess *Pārvatī*, or hidden form of supreme knowledge as whole. Thus she comes to be the power of creative mode of the God of destruction, Śiva. So she is identical with the Goddess who bestows the three destinies, henceforth the power of *Viṣṇu*.³ (śloka-37-39)

3. The actual significance of these three 'Ślokas' are further clarified in the next 'Śloka'. The supreme existence is one and only one, and is divided into expression into two : One is the operating concept of expression existing as concept of all formations in the cycle of creation to destruction through persistence; and the other is the active nurturing power as well as form of all of them. They are in other words the supreme male or maleness and the supreme female or femaleness respectively, for obvious direct cause and effect relationship that causes the similarity of the former ones with the later ones. When the supreme is divided into the God of Creation, God of persistence, and God of destruction as three main functional characteristic parts of it, their consorts or Śaktis are also divided characteristically accordingly. But for above said inherent singularity, they must have some connections of meanings resulting in interchangability. The relations of *Tripurā*, primarily the consort of *Viṣṇu*, the God of persistence (preserver) (or operating concept of persistence); and *Tārā*, initially the consort of *Brahmā* the God of Creation (or operating concept of creation); with *Sambhu* or Śiva, the God of Destruction (or operating concept of 'Destruction) and hence identification of Goddess *Tripurā*, *Tārā* each as one of the ten 'Mahāvidyās' (see note on chapter 7-ślokas 4-5) is shown in the following schematic diagram :-

Mahāśakti or the Great Female principle (Mahāprakṛti) is one but her different names pertain to one and the same Goddess. Similarly the *Male principle* is, in fact, one and unique and the same without any differentiation. Its different names (Brahmā, Viṣṇu, Śiva) merely create different images. (śloka-40)

Caṇḍikā asked—'As soon as an aspirant is initiated with the mantra he becomes absorbed or identifies himself with the God or Goddess to be worshiped. If it be so, how does he become sick or mad? (śloka-41)

Śrī Śāṅkara told, 'one may turn mad due to uttering a wrong 'mantra', forgetting a 'mantra' or mistakenly changing a 'mantra'.

In fact no disease appears in the body in commission of such mistakes. Oh Goddess! I am explaining it in details. Please do listen to it, attentively. (śloka-42)

Eight types of such mistakes are possible. Namely, (i) Uttering 'mantra' without devotion, (ii) wrong use of letters in the words of *mantra*, or (iii) omission of letters, (iv) unnecessary breaking of words, (v) mistake in the pronunciation of short or long vowels, telling the *mantra* in public *in reality* or *in dream* are the eight varieties of improper use of a *mantra*. (śloka-43)

If a man is devoid of devotion, he cannot attain success even in course of hundred crores (ten millions) of creation-destruction cycles. Any doubt about the justification of *mantra* causes of madness. (śloka-44)

If letters slip, during the pronunciation of *mantra*, the intelligence of the performer goes away, again if a joint letter is not completely or distinctly pronounced the performer may die. By uttering a *long vowel* in a *shorter* form, the performer falls sick whereas by the utterance of a *short vowel* in a *longer* form, the performer loses his wealth. (śloka-45)

If the mantra is disclosed to others, the discloser dies. Oh Pārvaṭī, I shall now narrate what happens if a 'mantra' is disclosed in dreams. Please listen to it. The power of the mantra of Goddess Kālikā and Tārā are like that burning fire. (śloka-46)

So listen to what happens if a *god* in disguise of a Brāhmaṇa, comes and cordially asks the devotee to disclose the 'mantra' even in a dream and on disclosure, the *God* takes away the power of mantra from him. By such action a sort of burning sensation occurs in the body of the aspirant. That burning sensation does not subside by bathing in water or by taking medicine. Such a person always acts as a mad man. Everything in front of his eyes seems to be an illusion. Such a person will die either within a year or within three years. (śloka-47-49)

Śrī Caṇḍikā said—I have heard from you about the effects of mistakes relating to mantra. So, Oh Lord, kindly, tell me how one can save himself from these harmful influences, if by chance any such mistake happens. (śloka-50)

Śāṅkars said, Oh Goddess! If any one lacks his proper devotion, he will surely attain success in the long run by repeated chanting of japas (prayer) in enhanced number, sacrifice and laborious work (for mankind). (śloka-51)

If any letter is incorrect in a word of *mantra*, the aspirant should get it corrected and repronounced very cautiously by his preceptor or the preceptor's son. In respect of omission of letters in a mantra also the aspirant should take the same process as mentioned above. (śloka-52-53)

Oh the lady with beautiful face! The fault on account of the dropping of letters from words or *mantra* may be pacified by uttering of Japas one-hundred thousand times without making and break

during recitation, just after the completion of the ritual named Satcakrabheda⁴ accompanied by 'Yonimudrā'⁵ conducted by the preceptor. (śloka-54)

If any fault arises in the utterance of *mantra* relating to the pronunciation of short or long vowels, the aspirant should get the *mantras* uttered correctly by the preceptor a hundred thousand times and should hear it thrice. By such a process, there is no doubt that the aspirant will get a relief or get remedy from the effects of the wrong pronunciation of short or long vowels. (śloka-55)

When *mantra* is disclosed to others, the aspirant should get it uttered by his preceptor or his son in the process of Japas for *four lakhs* of times and get either of them perform sacrifice (homa) for one tenth times of the 'japas and perform tarpana', thereafter. If by performing such rites, the performer does not get consolation of mind then the preceptor should perform 'japas' four times more than the previous prayers Japa etc. for the redemption of his disciple. (śloka-56-58)

If the aspirant dies still he will get salvation and he will be free from the fault of disclosing the *mantra* wrongly. There is no doubt about it. (śloka-59)

Oh Pārvatī! In case of disclosure of '*mantra*' in dreams, in the same process (as above) 'japa' for four lakhs, sacrifice and its one-tenth of 'tarpana' is to be done in a *cremation ground*. (śloka-60-61)

Even if by performing such rites following the above mentioned process, the aspirant does not get his peace of mind, then he will have to perform the above mentioned *japas* four times more along with worship. (śloka-62)

4. 'Satcakrabheda' is an important and most scientific spiritual process described of and practised in 'yoga' (especially in 'Rājayoga'), in 'Advaita', 'Viśiṣṭādvaita' and 'Tantra' and not only in Hinduism but also amongst the 'Yogins' of Buddhism, Jainism and other oriental religions throughout Asia (as traced in Indonesia) and also in the Hopi-Indians of Central America. It is a process of gaining higher psychic powers to understand and reveal the internal nature (of mind) more and more vastly to be able to and appreciate the purest form of existence (in its expressed form), the omnipresent consciousness present throughout the whole creation.

It is a gradual process of understanding through withdrawal of consciousness from outwards to inwards or the *external to internal*, and from lower centres of central nervous system at more and more caudal (lower) parts of spinal cord to more and more higher centres rising cranially upto higher centres through upper parts of spinal cord and lower parts of brain and ultimately reaching the highest centres of cerebrum, by means of relocating the concentration which is in general (i.e., in sub-human creatures or non-aspiring human beings) focussed chiefly to outer and lower points or centres of sensation. In the spinal cord and brain (together as a unit called central nervous system), there are seven such centres described. They are also called lotuses due to their similarities of shape with the flower.

The lower-most is called the 'Mulādhāra' or the main container being the literal meaning. It is a triangular one at the level of lowermost part of the vertebral column and have four petals. It is the chief container of each and every forgotten mental waves that occurred in present or previous lives. It is the seat of the unconscious and sub-conscious mind.

The second one is the 'Svādhiṣṭhāna' or 'seat of the self'. It is at the level of the mean-point of the third centre Manipura (described later) and the 'Mulādhāra'. It controls instinct and libido and have six petals.

The third one is the 'Manipura' (the place of jewels) or the novel region. It is at the level of the novel and has ten petals. It controls hunger, food intake, olimentation and satiety.

The fourth one is the 'Anāhata' or unhurt, situated at the level of heart, having twelve petals and controls respiration, circulation and such vital functions.

The fifth one is the 'Viśuddha' or pure, situated at the level of throat, having sixteen petals and controls voice.

The sixth one is the 'Ajñā' or order or obedience. It is situated at the midbrain corresponding to a point in between the two eyebrows. It is two petalled. Here one can feel the essence of 'Advaita' (i.e., on being capable to lift and concentrate one's mind at this centre) but has the remains of the feel of individuality of self.

The last one is 'Sohorāra', situated at cerebrum (especially pre-frontal lobe), having a thousand (or numerous) petals and here one becomes identified with 'Poromātan', i.e., the last remains of individuality of self gets dissolved.

The upliftment of one's self or 'Jivātman' or the coated identity of 'ātmā' that is expressed in a individual, from its seat at 'Mulādhāra' (as the 'Jivātman' is only the collection of all the mental waves of present and previous lives) is to be done through the central canal of 'Suṣumnā' or spinal cord. This process is described as 'Satcakrabheda'.

5. 'Mudrās' or figures are different particular postures, especially of hands and fingers, signifying particular natural forms or signals. 'Yonimudrā' is one such as is intended to denote female external genitals. It indicates any creation.

The aspirant is to go to the cremation ground either on a *Saturday* or on *Tuesday*. He should perform the worship of the *Goddess* either for seven days or for four days. (śloka-63)

(The Lord added) now, I shall disclose to you the process of worship in a cremation ground which you should listened at entirely.

At first, welcomed the Goddess should be with gold, silver and clothes. A throne, made of gold, measuring four fingers should be offered to her alongwith. Madhuparka which can be taken as food. (śloka-64-65)

Such clothes should be offered to her as can satisfy even a queen. She is to be decorated with appropriate ornaments of different varieties. (śloka-66)

Offerings made of various types of presents, delicious edibles, non-vegetarian food, rice, molasses, mutton, spiritual liquer, sweet dish (pāyas) with milk as well as various types of pan cakes or sweet-meats are also to be dedicated. (śloka-67)

If there is no devotee to take the 'prasādas', it should be immersed into water.⁶ Having finished the worship of Goddess in such a manner, the worship of Śiva is to be performed. (śloka-68)

A number of twenty one 'liṅga's of Śiva is to be worshipped with one hundred and eight leaves of marmalos tree anointed with sandal paṣṭe and with sixteen varieties of offerings. (śloka-69)

Oh the lady with beautiful face! In worshipping every 'liṅga', chanting (in silence) of 'japa' is to be made for twenty eight thousands of times and at the end of worship, a sacrifice (*homa*) with fire is to be made with one thousand *marmalos leaves*. By performing worship in such a way, a worshipper will get peace of mind and he will get a long life. It is sure to happen. (śloka-70)

Here ends the Twelfth Pāṭala of conversation between Hara and Pārvatī i.e., end of Twelfth Chapter of 'Maṭṛkābheda Tantram'.



6. Any thing pure or offered (to God) or gifted, in Hindu belief should not be misused. The excess parts of remains, therefore, should be immersed in water to avoid misuse. They lose their divine connection or blessed nature, after immersion and thus misuse of such things are prevented.

TRAYODAŚAḤ PAṬALAḤ (The Thirteenth Chapter)

ŚrīCaṇḍikā told—'Oh Lord! Oh The Lord of Universe! Oh The best of all the best (or Supreme)! Oh all Blissful! I want to here the process of chanting 'japas' with the garland. Kindly mention the specific types of rosarya useful for 'japas' (repeated uttering of particular mystic words attributed to different specific deities) of different deities.' (śloka-1)

Śrī Śānkara answered—The rosarya of basil plant stem (Tulasī) is required for muttering the names of Viṣṇu, but for the worship of Gaṇeśa one is to use the rosarya of *ivory*. In the worship of goddess Kālikā, the rosarya of 'rudrākṣa' is required. (śloka-2)

A person who is well versed in *mantras* should chant 'japa' of Tārādevi, with the help of rosarys made of 'Mahāśānkha'. All Goddesses namely Mahāvīdyā can be worshipped with chanting of mantras with the help of rosarys made of 'Mahāśānkha'.² (śloka-3)

Suddenly The Goddess Mahāsiddhi taking a garland named Mahāsamiḥa, meaning an enormous conch sits on such a conch which is actually the seat of all other Goddess of learning. (śloka-4)

By chanting with rosary made of rock crystal (quartz) or coral may also be used for all Gods. Rosarys made of gold or silver are also used for chanting for *mantras* or *japas* for all gods. (śloka-5)

Oh beloved! The chanting of japas for Goddess Kālikā and Tripurā Sundarī should be done on rosarys made of 'rudrākṣha' (a type of seed). For chanting mantras for Bhairavī, a rosary made of conch or a rosary made of the seeds of lotus is necessary. (śloka-6)

For the 'japa' of Dhūmāvātī, the rosary made of thorn apple (dhūtura) grown on cremation ground are necessary. Oh beloved! This is the detailed rules for use of garlands during 'japa'. (śloka-7)

Now, I shall describe to you how the knots of rosary are applied. Oh beloved! Kindly listen to it attentively. The process of making knots in rosary in a skillful way leads to the attainment of all desired results. (śloka-8)

Oh beloved! If an extra knot is given, while weaving the rosary, it gives a better result. Oh The Supreme Goddess! In a rosary in which there are even fifty one knots, one extra knot is required. (śloka-9)

This knot of a rosary is known as 'Brahmagranthi' meaning the tightest knot, where the bend of threads should be applied two times and a half. Otherwise the thread of the rosary may be arranged like the beautiful magical knot like a rounded snake where the bend of the thread will be one round and one fourth of the second round. (śloka-10)

1. 'Japa' is the process of repeated uninterrupted uttering or chanting or thinking the seed name or 'bija' of a particular deity. It is a very good process of aspiration, especially in 'Bhaktiyoga', and suits anybody ranging from a beginner, novice or ignorant person to a well advanced aspirant. Constant repetition of the name modifies the mental waves to direct the mind towards Divinity and uninterrupted repetition of the name causes deep concentration towards the Deity and helps to understand the Deities divine personality and leads one to advancement.

The particular number of 'japa' to be done is determined by the aspirant himself or preceptor-teacher, and the number should be increased gradually, in course of advancement. To calculate the number, a garland made of particular number of some particular kind of article (seed or stone etc.) is used. One bead is rotated after end of each 'japa'. (mental chanting of the mystic "mantra").

The kind of article used to make the rosary is different for different deities and has some relation with the characteristic of the Deity.

2. 'Mahāśānkha' literally means an enormous conch. However, the other meaning (which is meant in most cases) is a human skull. This meaning is always meant, especially in 'tantra' for its greater association with 'Sakti' (power or energy). The 'human head' is the source of intelligence (the best and the most important material or mundane power) of the best and most intelligent (and so most powerful) creature. Use of it is also associated with courage, and with Sakti (for courage is an important power and also because Mūlōśakti—the main power-Mohāmāyā or expressed consciousness or relativity is the one and unique body of expressed creation; so in her, there is no fear as fear generates from secondness—as fear means an awful sense of being hurt by some other, i.e., second entity other than the 'self').

Oh The Supreme Goddess! In the stringing of different types of rosary for all the gods, the know should be either in the form of 'Brahmagranthi' or Nāgapāsagranthi (special types of knot) along with an extra-knot.

Oh beloved! at the time of stringing or making the rosary or its knots, the utterance of original mantra or 'praṇava' should be performed. Oh The Supreme Deity! after making the knots, the two ends of the thread should be joined by making at the juncture one beautiful round shaped pebble or globule. (śloka-11-13)

On that globule a pole is to be made with a knot. Rosary are to be made following the above mentioned process and they are to be kept secret. (śloka-14)

At the time of chanting with the help of rosary, any movement, shaking or sound should not be made. It will be an indication of great danger, if the rosary falls from the hand or if it gets torn in any way. (śloka-15)

By the movement of the rosary, the success of the aspirant is hampered and by the shaking of it the aspirant has to experience great trouble. If sound is made out of the rosary, the aspirant suffers from diseases and if the rosary falls from hand, it causes the death of the aspirant. (śloka-16)

If the thread of the rosary gets torn, it also causes death of the aspirant. So while chanting 'Japas' the aspirant must be very much conscious and cautious, so that, there does not arise any sound or movement or the rosary does not fall from the hand. If any such thing happens accidentally, the aspirant should perform necessary remedial rites for the same. (śloka-17)

For the fault of movement of the rosary-if 'japas' are chanted, one should attain his desired attainments. In such cases, the defaulter should invite his 'guru' i.e., preceptor and placing a 'pitcher' ('ghara') he should worship his tutelary deity (the deity for whose pleasure he is aspiring and doing 'japa') along with thirty two kinds of offerings. After that he is to offer sacrifice into fire one hundred and eight times with *marmelos leaves*. (śloka-18-19)

Oh beautiful lady ! In case of any shaking of the rosary during 'japa', the defaulter is to perform sacrifice duly on fire, with marmelos leaves having painted honey on its three parts.

Oh Caṇḍikā ! If sound is made during the chanting of Japa, the wise people should also perform such remedial worships (as mentioned above). (śloka-20)

If the rosary falls from the hand, or if the thread gets torn, the aspirant is to perform the worship known as purascarāṇa. At the beginning and ending the 'japa' the aspirant is to worship the deity with sixteen types of offerings. (śloka-21)

The defaulter should chant 'japa' everyday and he should offer sacrifice everyday as well. He should complete the remedial solemn rites to avert calamity according to the rules of five fold 'rituals of wellbeing'. (śloka-22)

Oh, The Supreme Goddess! If a poor man does any wrong during his 'japa', (with rosary) he is to perform a 'solemn worship' before and after the utterance of the *mantra* for a ten thousand times. (śloka-23)

At last he should perform sacrifice into fire for the remedy of all kinds of afflictions or obstructions of life. He is to take bath with the water of the pitcher and should have the fresh rosary from the hands of his preceptor. Having done the above mentioned rites, a defaulter will be free from the effects or clutches of afflictions. (śloka-24-25)

Thus ends the Thirteenth Patala of the conversation of Hara and Pārvatī in 'Māṭṛkābheda Tantram'.



CATURDAŚAH PAṬALAH (The Fourteenth Chapter)

Śrī Caṇḍikā told, 'As soon as one is initiated with mantra his soul at once become absorbed within the Kuṇḍalinī like a wick of lamp. (śloka-1)

Though Kuṇḍalinī resides inside the body, still she is considered one of the tutelary deities. It is she who herself feels all our experiences (good or bad) residing in the body. If it be so, then what is the necessity of being so much anxious for the aspirant? Oh the great God! If I am your lovely, then please tell me the answer of my query. (śloka-2)

Śrī Śankara replied—Oh Goddess! The feeling of an aspirant is of three types, in the three different states of progress namely divine, heroic and beastly (or brutal). As Kuṇḍalinī experiences the happiness or sadness of the body, an aspirant having a divine state of mind remains completely indifferent to such enjoyments or sorrows. (śloka-3)

Oh the Goddess appreciated by heroes! An aspirant having a heroic or fearless state of consciousness has his 'Kuṇḍalinī' extended up to the forepart of the tongue. (i.e., such an aspirant is not indifferent towards enjoyments or sorrows).

An aspirant having a brutal spirit of mind enjoys the offerings (prasāda) to God or Goddess (after the ceremony is completed) himself (as then the offerings are considered as favour of God or Goddess) only to please the Goddess. An aspirant with a heroic and fearless attitude of mind identifies himself with that deity and thinks that if he enjoys, it will be an enjoyment of God Himself (as he himself is a manifestation of God), whereas an aspirant having a beastly state of mind thinks himself and Gods to be of different identity and wants to please God by consuming the offerings turned in favour of God after the ceremony is over. These are the three varieties or enjoyments occurred based on the state of minds of the aspirants. (śloka-4)

The divine attitude of mind of a Brāhmaṇa aspirant always helps to proceed towards the path of eternal bliss. A Brāhmaṇa aspirant, having a heroic or fearless attitude of mind also proceeds towards salvation. There is no doubt about it. (śloka-5)

An aspirant belonged to the Kṣatriya caste having a heroic or fearless attitude of mind also attains salvation or identifies him with the divine. Such people attain 'sājuiya' 'Mukti' (keen association with the Supreme), whereas the Brāhmaṇa attains eternal salvation.² But an aspirant having his beastly attitude of mind despite having enjoyed the offered materials as in favour of God or Goddess, with utter devotion, though reaches the heaven by the grace of

1. 'Everyone has the divine self within himself or herself—but coated to be perceived as the individual self. Due to the coats (of collection of previous actions and desires), people have the desires (to taste different things through different organs) and so has to work. Actually this coated self (coated 'paramātmān') is the 'jivātman' and its power is the 'Kuṇḍalinī'. As this is actually the divine self, but only coated, so one is naturally divine. But the goal is to feel or reveal that divine self. One who has been able to do that does his or her works indifferently, and feels inside his or her mind that one who tastes (good or bad of anything and everything) is the 'Kuṇḍalinī' or the 'coats' only, and can split his or her pure self (to be indifferent observer of the coats tasting) from the coats. But one who never aspired for divinity or yet to reach it feels the good or bad to be tasted by his or her self and gets attached and be happy or sorrowful.

One who achieved such (as said above) divinity is one of divine state, one who is aspiring bravely but yet to achieve, is a heroic one and one yet to start or just started or going to start (and identifies the divine self with the coats and gets attached) are beastly ones.

2. Here the mention of castes are not to indicate the changed caste system (i.e., caste by birth) of later ages, but it denotes its true essence, where caste is determined by one's own work or inner nature.

One who is a 'Kṣatriya' by nature obviously cannot attain divinity (because faults like excess belief in capacity of individual self i.e., the coats of pure self, and attachment towards achievements [of the individual self] is inherent in such a person) and therefore cannot attain the extreme salvation.

Supreme Goddess but does not attain eternal bliss.³ He has to experience the cycle of rebirth and death. (śloka-6-7)

There is no doubt that an aspirant having divinity and an aspirant having heroism and fearlessness attain the knowledge of truth and it is doubtless that both of them attain eternal salvation in the long run. (śloka-8)

Oh Goddess! It is certain that an aspirant who enjoys the offerings given to Gods as favour of Gods given to Gods is having a beastly attitude of mind and has no rights to get eternal salvation (unless gradually lifted to either of the other two states). Such an aspirant does not get salvation, he will fall into the cycle of death and have rebirth. (śloka-9-10)

Śrī Caṇḍikā told—Oh The Supreme God! Kindly explain to me the characteristic of an aspirant having divine attitude or heroic and fearless attitude that deliver eternal salvation.” (śloka-11)

Śrī Śāṅkara replied—In this entire universe everything is Brahma. The spiritual liquor also is nothing but a tutelary goddess identified with Bṛhmi. But the liquor has lost its glory on account of course, or the liquor has been thought as an object of blame. The spiritual liquor is transformed into nectar (or is out of its curse of blame) as soon as the influence of course is removed. As soon as the liquor is offered to Goddess, it has lost its own identity and becomes identical with the Goddess herself. One should meditate on the 'Kuṇḍalinī' as extending form from navel region upto the fore part of tongue. As soon as the curse-free liquor is poured into the mouth of the 'Kuṇḍalinī' of the aspirant he becomes the lord of knowledge. As 'Kuṇḍalinī' resides inside the body, so, the aspirant is to imagine the existence of his tutelary deity in the body of his wife (his better half) as well, and he should imagine (or think) the offered liquor to be identified with his tutelary deity and pour the liquor into the mouth of himself and his wife also as if pouring it into the 'Kuṇḍalinī' herself. (śloka-12-15)

Oh the lady having a beautiful face! By the touch of the mouth of his wife even the remains of his own meal will become purest. The aspirant must take the liquor from the mouth of his better half by considering that to be like nectar and should think himself identical with his beloved. (śloka-16)

In the knowledge of Brahman, there is no discrimination of judgement as regards the remains of meal. The water or the river Gaṅgā, is most sacred and considered as a very pure form of Brahman. So it cannot be profaned by any means. O Goddess! listen to me as I am narrating—People get salvation by taking bath in the water of the Gaṅgā. During the time of their taking a complete bath, they should plunge their whole body is completely into water.

Oh Pārvaṇī! Thus it is not censorious or defamatory, even if anyone touches the water which is considered as supreme bliss or Nārāyaṇa with feet. One who is observed in the Supreme soul, sees everything as Brahman and finds no discrimination (between right and wrong) (So he or she does not consider anything impure and takes everything to be a form of Brahma). (śloka-17-20)

3. Eternal bliss or eternal salvation is understanding of the purest self, i.e., the whole truth of creation, i.e., God and therefore being free from any attachments of outer coats and as a result, being not further attached to (and thus becoming free from) rebirth cycle after death.

But heaven is a place (for mental coat) or state where one who is not free from attachment, gets attached to results of (or gets results of) good deeds in life, after death; and after the attainment of the result is over, is bound to have rebirth, as the individual is not free from death and rebirth cycle.

Oh Goddess! These are the characteristics of a divine and heroic aspirant as I have narrated to you. O beloved! The description of the glory of such aspirant has been given in the Tantra named 'Vīra'. (śloka-21)

Oh Goddess! Let me tell you (a unique) characteristic of a female aspirant of heroic or diving nature. Such a female aspirant is best initiated by her spouse. (or in other word, a female aspirant who is the disciple as well as co-aspirant of the preceptor-teacher is the best).⁴ (śloka-22)

In different stages of aspiration, she is called 'Kūlaśakti' (a female aspirant of 'Kūla' style), 'Kāminī; (a female aspirant with desires), 'Navaśakti' (a newly initiated aspirant), 'Kumārī' (a virgin) etc. All such types of aspirants should worship her preceptor-teacher with utmost devotion by dedicating her own body (for conjugal purpose). (śloka-23)

Otherwise, punishment of the own body will result only, to be certain. Such a lady won't have a husband and will be involved in adultery for seven future lives. (śloka-24)

Here ends the 'Caturdaśa Paṭalaḥ' of 'Maṭṛkābheda Tantraṃ'.



4. "Bamacara" in Tantra is a way of aspiration in conjugal life through gradual understanding of value of relationship, physical and mental and thus feeling the great male-female duality of creation. So spouse is the best preceptor-teacher.

मातृकाभेदतन्त्रम्

ORIGINAL SANSKRIT TEXT

प्रथमः पटलः

ॐ नमो देव्यै

कैलासशिखरे रम्ये नानारत्नोपशोभिते ।

प्रच्छ परया भक्त्या भैरवं परमेश्वरम् ॥ १ ॥

श्रीदेव्युवाच—

त्रिपुरापूजनं नाथ स्वर्णरत्नैर्विशेषतः ।

कलिकाले स्वर्णरूप्यं गुप्तभावं तथा मणिम् [ः] ॥ २ ॥

केनोपायेन देवेश स्वर्णरूप्यादि लभ्यते ।

तद् वदस्व विशेषेण मया रत्नादिकं भवेत् ॥ ३ ॥

यत्नोक्तं सर्वतन्त्रेषु तद् वदस्व दयानिधे ॥ ४ ॥

श्रीशङ्कर उवाच—

शृणु देवि प्रवक्ष्यामि यथा रत्नादिकं भवेत् ।

मत्तजसा पारदेन किं रत्नं न हि लभ्यते ॥ ५ ॥

तथा सामुद्रकेणैव मुशुभ्रलवणेन च ।

सम्बलस्य प्रकारं हि शृणु देवि प्रयत्नतः ॥ ६ ॥

चीनतन्त्रानुसारेण पूजयेत् सिद्धकालिकाम् ।

अथवा पूजयेद् देवीं दक्षिणां कालिकां पराम् ।

कालीतन्त्रोक्तविधिना सप्ताहं जपपूजनम् ॥ ७ ॥

सत्ये चैकन्तु त्रेतायां द्विगुणं द्वापरे त्रयम् ।

एवं सर्वत्र जानीयाच्चतुर्गुणजपः कलौ ॥ ८ ॥

आनीय बहुयत्नेन सम्बलं तालकद्वयम् ।

वसुराद्यं शिवं चाद्यं मायाविन्दुविभूषितम् ।

बीजत्रयं चाष्टशतं प्रजपेत् सम्बलोपरि ॥ ९ ॥

अशीर्तितालकं मानं कृष्णधेनुसमुद्भवम् ।

दुग्धमानीय यत्नेन चाष्टोत्तरशतं जपेत् ॥ १० ॥
 वस्त्रयुक्तं सूत्रेण दुग्धमध्ये विनिक्षिपेत् ।
 उत्तापं जनयेद्धीमान् मन्दमन्देन वह्निना ॥ ११ ॥
 विन्दु वेदान्तपर्यन्तमर्द्धशोषं भवेद् यदा ।
 तदैवोत्तोल्य तद्द्रव्यं तोयमध्ये विनिक्षिपेत् ॥ १२ ॥
 ततः परीक्षा कर्त्तव्या प्रदद्यात् पात्रकोपरि ।
 निर्धूमं पात्रके द्रव्यं दृष्ट्वा उत्थाप्य यत्नतः ॥ १३ ॥
 तत्रैव प्रजपेन्मन्त्रं सर्व्ववन्द्यनवात्मकम् ।
 आनीय बहुयत्नेन शुद्धं ताम्रं मनोहरम् ॥ १४ ॥
 साद्धेन तोलकं ताम्रं वह्निमध्ये विनिक्षिपेत् ।
 यथा वह्निस्तथा ताम्रं दृष्ट्वा उत्थाप्य यत्नतः ॥ १५ ॥
 गुञ्जाप्रमाणं तद्द्रव्यं तत्क्षणाद् यदि योजयेत् ।
 सत्यं सत्यं हि गिरिजे रौप्यं भवति निश्चितम् ॥ १६ ॥

श्रीचण्डिकोवाच—

कारणं दुग्धरूपं वा केन रूपेण शङ्कर ।

तत्प्रकारं महादेव कृपया वद शङ्कर ॥ १७ ॥

श्रीशङ्कर उवाच—

टङ्कनम् आनयेद्धीमान् तोलकन्तु चतुष्टयम् ।

वह्नियोगेन गिरिजे लाजरूपञ्चकारह ॥ १८ ॥

आम्रगुष्पं तद्विगुणं पिष्ट्वा मिलनमाचरेत् ।

तस्योपरि जपेन्मन्त्रं महामायां हि चण्डिके ॥ १९ ॥

एतत् तु गुटिकां कृत्वा मेलनं कारयेद् यदि ।

तदैव दुग्धरूपं स्यात् सत्यं सत्यं हि शैलजे ॥ २० ॥

श्रीचण्डिकोवाच—

गन्धहीनं भवेन्मद्यं केनोपायेन शङ्कर ।

तत् सर्व्वं श्रोतुमिच्छामि यदि स्नेहोऽस्ति मां प्रति ॥ २१ ॥

श्रीशङ्कर उवाच—

शिवं वह्निसमारूढं वामनेत्रविभूषितम् ।

विन्दुनादसमायुक्तं गन्धर्मादाय संलिखेत् ॥ २२ ॥

उह्यतां पदमुच्चार्य चाष्टोत्तरशतं यदि ।

प्रजपेत् साधकश्रेष्ठो दुर्गन्धादिविनाशनम् ॥ २३ ॥

इति श्रीमातृकाभेदतन्त्रे शिवपार्वतीसंवादे प्रथमः पटलः ॥ १ ॥

द्वितीयः पटलः

वद ईशान सर्वज्ञ सर्वतत्त्वविदां वर ।
यत् त्वया कथितं नाथ मम सङ्गे विहारतः ॥ १ ॥
कथं वा जायते पुत्रः शुक्रस्य कुत्र संस्थितिः ।
वर्द्धमानं सदा लिङ्गं प्रवेशो वा कथं भवेत् ॥ २ ॥
भीतियुक्ता ह्यहं नाथ त्वाहि मां दुःखसङ्कटात् ॥ ३ ॥

पीण्डु उवाच—

मणिपूरं महापद्मं सुपुष्णामध्यसंस्थितम् ।
तस्य नालेन देवेशि नाभिपद्मं मनोहरम् ॥ ४ ॥
वक्रत्रयसमायुक्तं सदा शुक्रविभूषितम् ।
उद्धुं नालं सहस्रारे अतः शुक्रविभूषितम् ॥ ५ ॥
तस्मादेव स्तनद्वन्द्वं वर्द्धमानं दिने दिने ॥ ६ ॥
मध्यनालं सुपुष्णान्तं वृन्ताकारं सुशीतिलम् ।
आयोन्यग्र-मधोनालं सदानन्दमयि शिवं ॥ ७ ॥
शृणु चार्वाङ्गि सुभगे तन्मध्ये लिङ्गताडनात् ।
यद्रूपं परमानन्दं तन्नास्ति भुवनत्रये ॥ ८ ॥
नाभिपद्मन्तु यद्रूपं तच्छृणुष्व समाहितः (ता) ।
विन्दुस्थानं मध्यदेशे सदा पद्मविराजितम् ॥ ९ ॥
बाह्यदेशे चाष्टपद्मं चतुरस्रं तु तद्वहिः ।
चतुर्द्वारसमायुक्तं सुवर्णाभं सवृत्तकम् ॥ १० ॥
तत्पत्रेण भवेत् पुष्पं वृन्तयुक्तं त्रिपत्रकम् ।
प्रफुल्ले तु त्रिपत्रारे बाह्ये रुधिरदर्शनम् ॥ ११ ॥
एतन्मध्ये महेशानि यदि स्याल्लिङ्गताडनम् ।
पद्ममध्ये गते शुक्रे सन्ततिस्तेन जायते ॥ १२ ॥
पुरुषस्य तु यच्छुक्रं शक्तं रक्ताधिको भवेत् ।
तदा कन्या भवेद्वि विपरीतः पुमान् भवेत् ॥ १३ ॥
उभयोस्तुत्यशुकेण क्लीवं भवति निश्चितम् ॥ १४ ॥
शृणु चार्वाङ्गि सुभगे पुष्पमाहात्म्यमुत्तमम् ।
मध्ये तच्छुक्रसंयोगे वर्द्धते तद् दिने दिने ।

एवं दिङ्माससंप्राप्ते तत् पुष्पं वृन्तसंयुतम् ॥ १५ ॥

श्रीशेष्युषाच

गलिते परमेशानि व्यक्तो भवति सन्ततिः ॥ १६ ॥

किञ्चिद्रोगादिसम्भूते कृमिकीटादिसम्भवे ।

श्रीगङ्गा उवाच

तस्माज्जीवं प्रणश्यन्ति सा नारी जीव्यते कथम् ॥१७॥

अस्य पुष्पस्य माहात्म्यं किं वक्तुं शक्यते मया ।

विन्दुस्थानं सहस्रन्तु पुष्पमध्ये प्रियंवदे ॥ १८ ॥

बुद्बुदा यत्र तिष्ठन्ति तत्रैव सन्ततिर्भवेत् ।

एवंक्रमेण देवेश सहस्रं सन्ततिर्यदि ।

वर्द्धमानं महापुष्पं पीडा किञ्चिन्न जायते ॥ १९ ॥

मया सार्द्धं महेशानि विहारं कुरु यत्नतः ।

विहारे यो भवेत् पुलो गणेशः स च कीर्तितः ॥ २० ॥

अपरे परमेशानि तव पुलप्रसादतः ।

पृथिव्यां जायते सृष्टिर्निर्विघ्नेन यथोचितम् ॥ २१ ॥

एतच् श्रुत्वा ततो देवी मदनानलविह्वला ।

शिवेनालिङ्गिता देवी शिवाकारेण वै तदा ॥ २२ ॥

इति श्रीमातृकाभेदतन्त्रे शिवपार्वतीसंवादे द्वितीयः पटलः ॥ २ ॥

तृतीयः पटलः

श्रीशेष्युषाच—

सर्वत्राहं श्रुता नाथ भोगं चेन्द्रियपुष्टिदम् ।

भोगेन मोक्षमाप्नोति कथं वदसि योगभृत् ॥ १ ॥

श्रीगङ्गा उवाच—

भोगेन लभते योगं भोगेन कुलसाधनम् ।

भोगेन सिद्धिमाप्नोति भोगेन मोक्षमाप्नुयात् ॥ २ ॥

तस्माद् भोगं सदा कार्य्यं बाह्यपूजा यथेच्छया ।

भोजनस्य विधानं यत् तच्छृणुष्व प्रियंवदे ॥ ३ ॥

मूलाधारे तु या शक्तिर्भुजगाकाररूपिणी ।
जीवात्मा परमेशानि तन्मध्ये वर्त्तते सदा ॥ ४ ॥
भोजनेच्छा भवेत् तस्मान्निर्लिप्तो जीवसंज्ञकः ।
मैत्र साक्षाद् गुणमयीर्निर्गुणो जीव उच्यते ॥ ५ ॥
जगत्स्य भोजनं देवि भ्रान्तिरेव न संशयः ।
गुणयुक्ता कुण्डलिनी चन्द्रसूर्याग्निरूपिणी ॥ ६ ॥
मूलाधाराच्च तां देवीमाजिह्वान्तां विभावयेत् ।
शोधितान् मतस्यमांसादीन् सम्मुखे स्थापयेद् बुधः ॥ ७ ॥
मूलमन्त्रं समुच्चार्य जुहोमि कुण्डलीमुखे ।
अनेन मनुना देवि प्रतिग्रासं समाहरेत् ॥ ८ ॥
प्रतिग्रासं परेशानि एवं कुर्याद्विचक्षणः ।
तदैव ब्रह्मरूपोऽसौ सत्यं सत्यं सुरेश्वरि ॥ ९ ॥
भुज्यते कुण्डली देवी इति चिन्तापरो हि यः ।
मन्त्रसिद्धिर्भवेत्तस्य ज्ञानसिद्धिर्न चान्यथा ॥ १० ॥
एवं कृते ब्रह्मरूपः शिवरूपः स्वयं हरिः ।
योगसिद्धिर्भवेत्तस्य चाष्टसिद्धिर्भविष्यति ॥ ११ ॥
शत्रुभिर्दीयते यत् तु कृत्स्नं दारुणं विषम् ।
भक्षणं तत्क्षणे देवि ह्यमृतं नाल संशयः ॥ १२ ॥
मन्त्रेण शोधितं द्रव्यं भक्षणादमृतं भवेत् ।
यदैव कालकूटन्तु समुद्रमथने प्रिये ॥ १३ ॥
तदा चानेन मनुना तत्क्षणात् खादितं मया ॥ १४ ॥
सर्पाकारा कुण्डलिनी या देवी परमा कला ।
भुज्यते सर्परूपेण तत्रैव^३ दारुणं विषम् ॥ १५ ॥
इति ते कथितं कान्ते भोजनस्य विधानकम् ।
एतत् सर्वं महेशानि गोप्तव्यं पशुसङ्कटे ॥ १६ ॥

श्रीदेव्युवाच-

श्रीशिव उवाच-

शृणु नाथ परानन्द परापरकुलात्मक ।

वद मे परमेशान होमकुण्डन्तु कीदृशम् ॥ १७ ॥

मणिपूरस्य बाह्ये तु नाभिपद्मं मनोहरम् ।

अष्टपत्रं तथा वृत्तं तन्मध्ये कुण्डदुर्लभम् ॥ १८ ॥

चतुरस्रादिकं देवि तत् कुण्डं कामरूपकम् ।

सर्वकुण्डस्य देवेशि विप्रः कर्त्ता विधीयते ॥ १९ ॥

वर्तुलं बाहुजातस्य वैश्यस्य चार्द्धचन्द्रकम् ॥ २० ॥

त्रिकोणं पादजातस्य होमकुण्डं सुरेश्वरि ।

एवं कुण्डं महेशानि नाललयविभूषितम् ॥ २१ ॥

उर्द्धनालं सहस्रारे परामृतविभूषितम् ।

मध्यनालं नाभिपद्मे मूलाधारे च सुन्दरि ॥ २२ ॥

आलिङ्गाग्रमधोनालं सैदानन्दमयं शिवे ।

होमकुण्डमिदं देवि सर्वतन्त्रे परिष्कृतम् ॥ २३ ॥

येन होमप्रसादेन साक्षाद्ब्रह्ममयो भवेत् ।

विप्रस्य चाहुतिर्होमं विज्ञातव्यं चतुष्टयम् ॥ २४ ॥

सर्पाकारा कुण्डलिनी या देवी परमा कला ।

भुज्यते सर्परूपेण तत्रैव दारुणं विपम् ॥ २५ ॥

इति ते कथितं कान्ते भोजनस्य विधानकम् ।

एतत् सर्वं महेशानि गोप्तव्यं पशुसङ्कटे ॥ २६ ॥

क्षत्रियस्य त्वयं देवि वैश्यस्य चाहुतिद्वयम् ।

शूद्रस्यैकाहुतिर्देवि मुक्तिश्चापि चतुर्विधा ॥ २७ ॥

महामोक्षं ब्राह्मणस्य सायुज्यं क्षत्रियस्य च ।

सारूप्यञ्चोरुजातस्य सालोक्यं शूद्रजातिषु ॥ २८ ॥

बाह्यकुण्डं बाह्यहोमे एवं हि सुरवन्दिते ।

जातिभेदे कुण्डभेदं कुर्यात् साधकसत्तमः ॥ २९ ॥

बाह्यहोमे काम्यसिद्धिर्भविष्यति न संशयः ।

ज्ञानहोमे मोक्षसिद्धिर्लभते नात्र संशयः ॥ ३० ॥

इति ते कथितं कान्तं तन्त्राणां सारमुत्तमम् ।

न वक्तव्यं पशोरग्रे शपथो मे त्वयि प्रिये ॥ ३१ ॥

श्रीदेव्युवाच—

मद्यपाने महापुण्यं सर्वतन्त्रे श्रुतं मया ।

श्रीशङ्कर उवाच—

जातिभेदं न कथितमिदानीं तत् प्रकाशय ॥ ३० ॥

सर्वयज्ञाधिपो विप्रः संशयो नास्ति पार्व्वति ।

सौत्तामण्यां कुलाचारे चत्वारो ब्राह्मणादयः ॥३१॥

ब्राह्मणस्य महामोक्षं मद्यपाने प्रियंवदे ।

ब्राह्मणः परमेशानि यदि पानादिकञ्चरेत् ॥ ३२ ॥

तत्क्षणा -च्छिवरूपोऽसौ सत्यं सत्यं हि शैलजे ॥३३॥

तोये तोयं यथा लीनं यथा तेजसि तेजसम् ।

घटे भस्मे यथाऽऽकाशं वायौ वायुर्यथा प्रिये ॥ ३४ ॥

तथैव मद्यपानेन ब्राह्मणो ब्रह्मणि प्रिये ।

लीयते नाऽत्र सन्देहः परमात्मनि शैलजे ॥ ३५ ॥

सायुज्यादि महामोक्षं नियुक्तं क्षत्रियादिषु ।

सा नारी मानवी मद्यपाने देवी न संशयः ॥ ३६ ॥

सूक्ष्मसूत्रे यथा वह्निर्देहमध्ये तथा शिवा ।

तपोरूपं बृहत् सूत्रं पूजारूपं तथा हरिः ॥ ३७ ॥

संयुक्तं कुरुते यत्र बद्धमानो महाङ्कुशः ।

मद्यपानं विना देवि तज्ज्ञानं न हि लभ्यते ।

अत एव हि विप्रेण मद्यपानं सदा चरेत् ॥ ३८ ॥

वेदमाताजपेनैव ब्राह्मणो न हि शैलजं ।

ब्रह्मज्ञानं यदा देवि तदा ब्राह्मण उच्यते ॥ ३९ ॥

देवानाममृतं ब्रह्म तदियं लोकिकी सुरा ।

सुरत्वं भोगमात्रेण सुरा तेन प्रकीर्त्तिता ॥ ४० ॥

मन्त्रतयं सदा पाठ्य ब्रह्मशापादिमोचनम् ।

प्रकुर्यात्तु द्विजेनैव तदा ब्रह्ममयी सुरा ॥ ४१ ॥

हविरारापमात्रेण वह्निर्देवो यथा भवेत् ।

शापमाचनमात्रेण सुरा मुक्तिप्रदायिनी ॥ ४२ ॥

अत एव हि देवाश्च ब्राह्मणः पानमाचरेत् ।

स ब्राह्मणः स वेदज्ञः सोऽग्निहोत्री स दीक्षितः ॥४३॥

बहु किं कथ्यते देवि स एव त्रिगुणात्मकः ॥ ४४ ॥

मुक्तिमार्गमिदं देवि गोप्तव्यं पशुसङ्कटे ।

प्रकाशात् कार्यहानिः स्यान् निन्दनीयो न चान्यथा ॥४५॥

इति श्रीमातृकाभद्रतन्त्रे हरगोरोसंवादे तृतीयः पटलः ॥ ३ ॥

कारणेन महामोक्षं निर्म्माल्येन शिवस्य च ।

श्रुतं वेदे पुराणे च तव वक्त्रे सुरेश्वर ॥ १ ॥

अग्राह्यं तव निर्म्माल्यमग्राह्यं कारणं विभो ।

मृषा वाक्यं महादेव कथं वदास योगभृत् ॥ २ ॥

शृणु देवि प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि ।

नत्तत् सर्वं प्रवक्ष्यामि सावधानावधारय ॥ ३ ॥

चतुरशीतलक्षेषु यौनगतिं तथैव गिह

भ्रमणं कुरुते जीवस्ततो मोक्षस्य भाजनम् ॥ ४ ॥

एतन्मध्ये महाज्ञानं यदि स्याद् वीरवन्दिते ।

तदा मोक्षमवाप्नोति भ्रमणं केन वा भवेत् ॥ ५ ॥

अत एव महेशानि गुप्तभावमथाकृतम् ।

यस्य जन्म न पूर्णत्वं स कथं मोक्षभाजनम् ।

यस्य पापाधिकं देवि स कथं स्वर्गभाजनम् ॥ ६ ॥

अत एव महेशानि गुप्तभावं मया कृतम् ।

निर्म्माल्येन भवेत् स्वर्गं निर्वाणं सुरया भवेत् ॥ ७ ॥

पापयुक्तो हि चाण्डालो निर्म्माल्यं गृह्यते यदा ।

तदा मोक्षमवाप्नोति शिवरूपी न चान्यथा ॥ ८ ॥

महापातकयुक्तोऽपि कारणं प्रपिबद् यदि ।

ज्ञानान्मुक्तिर्भवेत् सत्यं जातिभेदादिकं न हि ॥ ९ ॥

सर्वजातिषु निर्वाणं ज्ञानेन परमेश्वरि ।

अत एव महेशानि गुप्तभावं मया कृतम् ॥ १० ॥

गुप्तभावार्थं यद्वाक्यं परिहासार्थमेव च ।

तदर्थमेव तद् वाक्यं न मिथ्या परमेश्वरि ॥ ११ ॥

निर्वाणविषदेवि मद्यं परमकारणम् ।

मद्यपानं विना देवि महामोक्षो न लभ्यते ॥ १२ ॥

गङ्गायां ज्ञानतो मोक्षं तथैव प्रियते यदि ।

गङ्गायाश्चाधिकं नाथ कारणं परदुर्लभम् ॥ १३ ॥

श्रीशङ्कर उवाच—

पूर्णब्रह्ममयी देवि सुरादेवी न चान्यथा ।
 तस्याश्च षोडशांशैका या गङ्गा सुरपूजिता ॥ १४ ॥
 तथैव तुलसी देवी शतांशैका सुरेश्वरी ।
 विमोक्षार्थी च यो मर्त्यस्तीर्थसेवां न चाचरेत् ॥ १५ ॥
 यथैव मालिकामध्ये महाशङ्खं विमोक्षदम् ।
 तथैव कारणं देवि सदा मोक्षप्रदायकम् ॥ १६ ॥
 कारणेन विना देवि मोक्षज्ञानादिकं न हि ।
 महाशङ्खं विना देवि न मन्त्रः सिद्धिदायकः ॥ १७ ॥
 साक्षाद् ब्रह्ममयी माला महाशङ्खाख्यया पुनः ।
 शिलायन्त्रे च वृन्दायां गङ्गायां सुरपूजिते ।
 नैव स्पृशेन्महाशङ्खं स्पर्शनात् काष्ठवद् भवेत् ॥ १८ ॥

श्रीचण्डिकावाच—

गङ्गा तु कारणं वारि मद्यं परमकारणम् ।
 कारणस्पर्शमात्रेण मालाः शुद्धा भवन्ति हि ॥ १९ ॥
 गङ्गास्पर्शेन देवेश काष्ठवन्मालिका कथम् ।
 वद मे परमेशान इति मे संशयो हृदि ॥ २० ॥

श्रीशङ्कर उवाच—

कारणं देवदेवेशि मोक्षदं सर्वजातिषु ।
 तथा स्वर्गादिजनकं गङ्गातोयं न संशयः ॥ २१ ॥
 कारणे निवसेद् देवि महाकाली परा कला ।
 महाविद्या वसेन्नित्यं सुरायां परमेश्वरि ॥ २२ ॥
 महाशङ्खे वसेन्नित्यं पञ्चाशद्वर्णरूपिणी ।
 महाविद्या वसेन्नित्यं महाशङ्खे च सर्वदा ॥ २३ ॥
 गङ्गास्पर्शनमात्रेण गङ्गायां लीयते प्रिये ।
 काष्ठस्पर्शनमात्रेण काष्ठे बृह्मिस्तृणे यथा ॥ २४ ॥
 गङ्गास्पर्शं तथा देवि गङ्गायां लीयते प्रिये ।
 तत्क्षणे च महाशङ्खः काष्ठवन्नात्र संशयः ॥ २५ ॥
 शिलायन्त्रे तुलस्यादौ तथैव परमेश्वरि ॥ २६ ॥
 महाशङ्खाख्यमालायां यो जपेत् साधकोत्तमः ।

अष्टसिद्धिः करे तस्य स एव शम्भुरव्ययः ।
 मौलौ गङ्गा स्थिता यस्य गङ्गास्नानेन तस्य किम् ॥ २७ ॥
 वाराणसी कामरूपं हारद्वारं प्रयागकम् ।
 गण्डकीं वदरिकां देवि गङ्गासागरसङ्गमम् ॥ २८ ॥
 यस्य भक्तिर्महाशङ्के तस्य दर्शनमावतः ।
 तीर्थस्नानफलं सर्वं लभते नालं संशयः ॥ २९ ॥
 इति ते कथितं कान्ते सर्वं परमदुर्लभम् ।
 न वक्तव्यं पशोरग्रे प्राणान्ते परमेश्वरि ॥ ३० ॥

इति श्रीमातृकाभेदतन्त्रे १हरगौरीसंवादे चतुर्थः पटलः ॥ ४ ॥

श्रावणिकावाच—

पञ्चमः पटलः

पारदं भस्मनिर्माणं केनोपायेन शङ्कर ।

तदहं श्रोतुमिच्छामि यदि तेऽस्ति कृपा मयि ॥ १ ॥

श्रावणिक उवाच—

पारदे भस्मनिर्माणे नानाविधानि पाठ्विति ।

अत एव हि तत्रादौ शान्तिं कुर्याद् द्विजोत्तमः ॥ २ ॥

वरयेत् कर्मकर्तारं वक्ष्यमाणविधानतः ।

पूजयेत् षोडशं लिङ्गं पार्थिवं पर्वतात्मजे ॥ ३ ॥

षोडशेनोपचारेण तोडलोक्तविधानतः ।

भोगयोग्यं प्रदातव्यं मधुपर्कं सुरेश्वरि ॥ ४ ॥

पञ्चामृतेन देवेशं स्नापयेच्छुद्धवारिणा ।

पुरुषस्य यथायोग्यं युग्मवस्त्रं निवेदयेत् ॥ ५ ॥

चतुरङ्गुलिविस्तारं रौप्यनिर्माणपीठकम् ।

अलङ्कारं यथायोग्यं पुरुषस्य निवेदयेत् ॥ ६ ॥

अलक्तकयुतं वापि दद्यान्मलयजं शिवे ।

षडङ्गवृषं देवेशि प्रदद्याच्च पुनः पुनः ॥ ७ ॥

घृतयुक्तं तथा दीपं दद्यात् कल्याणहेतवे ।

नैवेद्यं विविधं रम्यं नानाफलसमन्वितम् ॥ ८ ॥

शर्करासंयुतं कृत्वा पायसं विनिवेदयेत् ।

दद्यात् तोयं महेशानि विजयासंयुतं प्रिये ॥ ९ ॥

षडक्षरं महामन्त्रं गजान्तकसहस्रकम् ।

प्रजपेत् साधकश्रेष्ठस्ततः सिद्धो भवेद् ध्रुवम् ॥ १० ॥

अथवा परमेशानि धनदां धनदायिनीम् ।

पूजयेद् बहुवलेन षोडशेनोपचारतः ॥ ११ ॥

द्वादशाहं यजेद् धीमान् दिक्सहस्रं ततो जपेत् ।

तद्दशांशं महेशानि होमं कुर्याद्विचक्षणः ॥ १२ ॥

होमकर्माद्यशक्तश्चेद् द्विगुणं जपमाचरेत् ।

यदि प्रीता भवेत् सा हि तदा किं वा न सिध्यति ॥ १३ ॥

प्रत्यहं परमेशानि कुवेरो दीयते वसु ।

भस्मनिर्माणकं देवि विचिलं तस्य किं शिवे ॥ १४ ॥

गुरवे दक्षिणां दद्याद् यथाविभवविस्तरैः ।

श्रीचण्डिकोवाच—

ततः सिद्धो भवेन्मन्त्री नाल कार्या विचारणा ॥ १३ ॥

विधानं देवदेवेश भस्मनिर्माणकर्म्मणि ।

श्रीशङ्कर उवाच—

सकृत्कृते येन रूपे भस्मसाज्जायते विभो ॥ १६ ॥

आनीय पारदं देवि स्थापयेत् प्रस्तरोपरि ।

तस्योपरि जपेन्मन्त्रं सर्व्ववन्द्यनवात्मकम् ॥ १७ ॥

साष्टसहस्रं देवेशि प्रजपेत् साधकाग्रणीः ।

स्वयम्भुपुष्पसंयुक्ते वंस्ते चारुणसन्निभे ॥ १८ ॥

संस्थाप्य पारदं देवि मृत्पालयुगले शिवे ।

पुष्पयुक्तेन सूत्रेण बध्नीयाद् बहुयत्नतः ॥ १९ ॥

भुक्तिधाराजलेनैव धान्यस्य परमेश्वरि ।

लेपयेद् बहुयत्नेन रौद्रे शुष्कञ्च कारयेत् ॥ २० ॥

पुत्रश्च लेपयेद् धीमान् ततो बहौ विनिक्षिपेत् ।

अष्टमीनवमीरात्रौ क्षिपेन्नैव सुरेश्वरि ॥ २१ ॥

अथवा परमेशानि मृत्पाले स्थापयेद्रसम् ।

बह्नीरसेन तद्द्रव्यं शोधयेद् बहुयत्नतः ॥ २२ ॥

घृतनारीरसेनैव तथैव शोधनश्चरेत् ।

एवं कृते तु गुटिकां यदि स्याद् दृढबन्धनम् ॥ २३ ॥

धुस्तूरञ्च समानीय मध्ये शून्यञ्च कारयेत् ।

कृष्णाख्यतुलसीयोगे तथा घृतकुमारिका ॥ २४ ॥

एवं कृते बह्नीयोगे भस्मसाज्जायते किल ।

भस्मयोगे भवेत् स्वर्णं धनदायाः प्रसादतः ॥ २५ ॥

विवर्णं जायते द्रव्यं यदि पूजां न चाचरेत् ॥ २६ ॥

श्रीचण्डिकोवाच—

स्वयम्भु कीटशं नाथ कुण्डगोलन्तु कीटशम् ।

स्वपुष्पं कीटशं नाथ वज्रपुष्पन्तु कीटशम् ।

सर्व्वकालोद्भवं नाथ कीटशं वद शङ्कर ॥ २७ ॥

श्रीशङ्कर उवाच—

विवाहरहिता कन्या प्रथमं पुष्पसंयुता ।

तच्छोणितं महेशानि स्वयम्भु नात्र संशयः ॥ २८ ॥

भर्त्तरि विद्यमाने तु या कन्या चान्यजा शिवे ।

तदुद्भवं कुण्डपुष्पं सर्वकार्यार्थसाधकम् ॥ २९ ॥

मृते भर्त्तरि देवेशि या कन्या अन्यजा शिवे ।

तदुद्भवं गोलपुष्पं देववभ्यर्करं परम् ॥ ३० ॥

विवाहितायाः कन्यायाः प्रथमे ऋतुसम्भवे ।

तच्छोणितं महेशानि स्वपुष्पं सर्वमोहनम् ॥ ३१ ॥

विवाहितायाः कन्यायाः पुरुषस्य च ताडनात् ।

यदि पुष्पं समुद्भूतं वज्रं तत् परिकीर्तितम् ॥ ३२ ॥

विवाहितायाः कन्यायाः प्रतिमासं च यद् भवेत् ।

सर्वकालोद्भवं पुष्पं कथितं वीरवन्दिते ॥ ३३ ॥

सप्तक्रोशं वह्निमध्ये स्थापयेद् बहुयत्नतः ।

तत उत्थाय तद् द्रव्यं स्वर्णपात्रे निधाय च ॥ ३४ ॥

प्रजपत् परमेशानि प्रासादाख्यं महामनुम् ।

ततः सिद्धो भवेन्मन्त्री नान्यथा मम भाषितम् ॥ ३५ ॥

एतन्मन्त्रं महेशानि गजान्तकसहस्रकम् ।

जपित्वा पूजयेत् पश्चात् पार्थिवं शिवलिङ्गकम् ॥ ३६ ॥

ततः परीक्षा कर्त्तव्या शृणु मत्प्राणवल्लभे ।

शुद्धताम्रं वह्निमध्ये मृत्पात्रे तोलकं मितम् ॥ ३७ ॥

द्रवीभूते च ताम्रे च गुञ्जामानं क्षिपेद् यदि ।

तत्क्षणे परमेशानि स्वर्णं भवति निश्चितम् ॥ ३८ ॥

गुञ्जाप्रमाणं तद् द्रव्यं भोजनं कुरुते यदि ।

सर्वरोगपरित्यक्तो जायते मदनोपमः ।

मन्त्रसिद्धिर्भवेत्तस्य जायते चिरजाविता ॥ ३९ ॥

प्रत्यहं परमेशानि शतनारीं रमेद् यदि ।

वीर्य्यादिरहितं न स्यात् तेजोवृद्धिकरं परम् ॥ ४० ॥

मरणं नैव पश्यामि यदि ध्यानयुतो भवेत् ।
तस्य वित्तं विलोक्यैव कुबेरोऽपि तिरस्कृतः ॥ ४१ ॥
गानेन तुम्बुरुः साक्षाद् दानेन वासवो यथा ।
महेश इव योगीन्द्रो निष्कर्तिरिव दुर्धरः ॥ ४२ ॥
महाबलो महावीर्यो महासाहसिकः शुचिः ।
महास्वच्छो दयावांश्च सर्वप्राणिहिते रतः ।
बहु किं कथ्यते देवि स एव गणनायकः ॥ ४३ ॥

इति श्रीमातृकाभेदतन्त्रे हरगौरीसंवादे पञ्चमः पटलः ॥ ५ ॥

पष्टः पटलः

श्रीचण्डिकावाच

वद ईशान सर्वज्ञ सर्वतत्त्वविदां वर ।

महारोगे महादुःखे महादारिद्र्यसङ्कटे ॥ १ ॥

नानाव्याधिगते वापि नानापीडादिसङ्कटे ।

राज्यनाशे राजभये कारागारगते पुनः ॥ २ ॥

राजदण्डे च देवेश तथा च ग्रहपीडिते ।

केनोपायेन देवेश मुच्यते वद शङ्कर ॥ ३ ॥

श्रीशङ्कर उवाच

शृणु चार्वङ्गि सुभगे यन्मां त्वं परिपृच्छसि ।

तत्तत् सर्वं प्रवक्ष्यामि सावधानावधारय ॥ ४ ॥

या चाद्या परमा विद्यां चामुण्डा कालिका परा ।

तस्याः प्रयोगमालेख किं न सिध्यति भूतले ॥ ५ ॥

श्रीचण्डिकावाच

राहुश्चाण्डालो विख्यातः सर्वत्र परमेश्वर ।

पुण्यकालः कथं देव तस्य स्पर्शं दिवाकरे ॥ ६ ॥

निशाकरे तथा नाथ इति मे संशयो हृदि ।

कथयस्व परानन्द पश्चादन्यत् प्रकाशय ॥ ७ ॥

श्रीशङ्कर उवाच

शृणु चार्वङ्गि सुभगे ग्रहणञ्चोत्तमोत्तमम् ।

ग्रहणं त्रिविधं देवि चन्द्रसूर्याग्निसंयुतम् ॥ ८ ॥

शक्तेर्ललाटके नेत्रे वह्निस्तिष्ठति सर्वदा ।

वामनेत्रे तथा चन्द्रो दक्षे सूर्यः प्रतिष्ठितः ॥ ९ ॥

शम्भुनाथेन देवेशि रमणं क्रियते यदा ।

तदैव ग्रहणं देवि शक्तियुक्तो यदा शिवः ॥ १० ॥

वामनेत्रे चुम्बने तु शशाङ्कग्रहणं तदा ।

दक्षनेत्रे चुम्बने च भास्करग्रहणं तदा ॥ ११ ॥

ललाटे चुम्बने चाग्निग्रहणं परमेश्वरि ।

शिववीर्यं यतो वह्निरतोऽष्टभ्यः सुरेश्वरि ॥ १२ ॥

राहुः शिवः समाख्यातद्विगुणा शक्तिरीरिता ।

शिवशक्त्योः समायोगो ग्रहणं परमेश्वरि ॥ १३ ॥

शिवशक्तिसमायोगः कालं ब्रह्ममयं प्रिये ।

अत एव महेशानि राश्यादीन् न विचारयेत् ॥ १४ ॥

तिथिनक्षत्र योगेन यद्योगं परमेश्वरि ।

तदैव परमेशानि राश्यादिगणनञ्चरेत् ॥ १५ ॥

शिवशक्तिस्पायोगात् सर्वं ब्रह्ममयं जगत् ।

मासपक्षतिथीनाञ्च नोच्चार्यं परमेश्वरि ॥ १६ ॥

दृष्टिमात्रेण जप्तव्यं तदा सिद्धिर्भवेद् ध्रुवम् ।

तत्कालं परमं कालं विज्ञेयं वीरवन्दिते ॥ १७ ॥

तत्र यद्यत् कृतं सर्वमनन्तफलमोरितम् ।

पुरैव कथितं सर्वं बहु किं कथ्यतेऽधुना ॥ १८ ॥

एतत् सुगुप्तभेदं हि तव स्नेहात् प्रकाशितम् ।

न वक्तव्यं पशोरग्रे न वक्तव्यं सुरेश्वरि ॥ १९ ॥

एतत्तत्त्वं प्रयत्नेन ब्रह्मा जानाति माधवः ।

प्रगोप्तव्यं प्रयत्नेन स्वयोनिरिव शैलजे ॥ २० ॥

श्रीचण्डिकावाच

चामुण्डाया महामन्त्रं कीदृशं परमेश्वर ।

आराधनं कीदृशं वा तद् वदस्व दयानिधे ॥ २१ ॥

श्रीशङ्कर उवाच

शृणु चावर्षि सुभगे चामुण्डामन्त्रमुत्तमम् ।

यस्य विज्ञानमात्रेण पुनर्जन्म न विद्यते ॥ २२ ॥

कालीबीजयुगं देवि कूर्चवीजं ततः परम् ।

त्र्यक्षरी परमा विद्या चामुण्डा कालिका स्वयम् ॥ २३ ॥

सप्ताहं पूजयेद् देवीमुपचारैश्च षोडशैः ।

पूजान्ते प्रजपेन्मन्त्रं त्रिसहस्रं वरानने ॥ २४ ॥

रात्रौ तु पञ्चतत्त्वेन पूजयेत् परमेश्वरीम् ।

तथा रात्रौ जपेन्मन्त्रं कुलशक्तिसमन्वितम् ॥ २५ ॥

यन्त्रनिर्माणयोग्यं हि पीठं दद्यात् सुविस्तरम् ।

भोगयोग्यं प्रदातव्यं मधुपर्कं यथोचितम् ॥ २६ ॥

शक्तैर्यथा विधेयं स्याद् युवत्याः परमेश्वरि ।

तथा वस्त्रं प्रदातव्यं सर्वकल्याणहेतवे ॥ २७ ॥

अलङ्कारं यथायोग्यं तत्र तत्र नियोजयेत् ।

नैवेद्यं विविधं रम्यं नानाद्रव्यसमन्वितम् ॥ २८ ॥

सामिषान्नं प्रदातव्यं परमान्नं सशर्करम् ।

पूजयेत् परया भक्त्या बलिदानं ततः परम् ॥ २९ ॥

प्रत्यहं परमेशानि चाद्यन्ते वा वलिं हरेत् ।

साङ्गे जाते महेशानि चाथवा चलिमाहरेत् ॥ ३० ॥

एवं कृते महासिद्धिं लभते नात्र संशयः ।

धनार्थी धनमाप्नोति पुत्रार्थी पुत्रवान् भवेत् ॥ ३१ ॥

विवादे जयमाप्नोति राजद्वारे जयी भवेत् ।

सर्वत्र विजयी भूत्वा देवीपुत्र इव क्षितौ ॥ ३२ ॥

रोगेभ्यो घोररूपेभ्यः पूजयित्वा प्रमुच्यते ।

इच्छासिद्धिर्भवेत् तस्य सर्वसिद्धिर्न चान्यथा ॥ ३३ ॥

कारागारगते देवि मुच्यते नात्र संशयः ।

प्रयोगं परमेशानि सारं परमदुर्लभम् ॥ ३४ ॥

अतिलेहेन देवेशि तव स्थाने प्रकाशितम् ।

अथवा परमेशानि पठेच्चण्डिकां सनातनीम् ॥ ३५ ॥

पूजयेच्चण्डिकां देवीं सुगन्धिपुष्पसंयुतैः ।

धूपदीपेन गन्धेन नैवेद्येन सुरेश्वरि ॥ ३६ ॥

अवश्यं पञ्चतत्त्वेन पूजयेच्चण्डिकां पराम् ॥ ३७ ॥

आदावृष्यादि-सूक्तेन चार्घ्यान्ते परमेश्वरि ।

पञ्चतत्त्वं समानीय शोधयेच्छास्त्रवित्तमः ॥ ३८ ॥

तर्पणञ्च ततः कृत्वा चार्घ्यपाले विनित्तिपेत् ।

अर्घ्योदकेन संप्रोक्ष्य पूजयेत् पीठदेवताम् ॥ ३९ ॥

प्रणवञ्च समुद्धृत्य मायावीजं ततः परम् ।

प्रभां मायां जयां सूक्ष्मां विशुद्धां नन्दिनीं तथा ॥ ४० ॥

सुप्रभां विजयां सर्वसिद्धिदां परिपूजयेत् ।

वज्रनखदंष्ट्रायुधाय हूं फडित्यन्ततस्ततः ॥ ४१ ॥

नमोऽन्तेन तु देवेशि आसनञ्च समर्चयेत् ।

गुरुपङ्क्तिं पूजयित्वा पुनर्घ्यानं समाचरेत् ॥ ४२ ॥

आवाहनं ततो मुद्रां जीवन्यासं प्रपूजनम् ।

षडङ्गेन तु सम्पूज्य परिवारान् प्रपूजयेत् ॥ ४३ ॥

शङ्खनिधिं पद्मनिधिं तथा ब्राह्म्यादिकं यजेत् ।

इन्द्रादींश्चैव वज्रादीन् पूजयेत् साधकोत्तमः ॥ ४४ ॥

प्रणवादिनमोजन्तेन पूजयेत् साधकोत्तमः ।
 पुनर्देवीं महेशानि पञ्चतत्त्वेन पूजयेत् ॥ ४५ ॥
 प्राणायामं ततः कृत्वा गुरुमन्त्रैश्च देवताम् ।
 ऐक्यं विभाव्य देवेशि मूलमन्त्रं जपेच्चतम् ॥ ४६ ॥
 प्राणायामं ततः कृत्वा कारणादीन् समाहरेत् ।
 तस्यै दत्त्वा स्वयं पीत्वा पठेच्चण्ड्रीं सुरेश्वरि ॥ ४७ ॥
 साङ्गे जाते तु माहात्म्ये पुनः पानं समाचरेत् ।
 ततस्तु प्रपठेद् धीमान् क्रमेण पानमाचरेत् ॥ ४८ ॥
 समाप्ते तु विलोमेन पुनर्मन्त्रं शतं जपेत् ।
 यदि भाग्यवशाद् देवि शक्तियोगं लभेत्तरः ॥ ४९ ॥
 तत्क्षणे हि विजानीयात् सर्वसिद्धिः क्वरे स्थिता ।
 एवं कृत्वा महेशानि यदि पाठं समाचरेत् ॥ ५० ॥
 माहात्म्यं तस्य पाठस्य किं वक्तुं शक्यते मया ।
 शतवक्तुं यदि भवेत् तदा वक्तुं न शक्यते ॥ ५१ ॥
 पञ्चवक्त्रेण देवेशि किं वक्तुं शक्यतेऽधुना ।
 सकृत् पाठेन देवेशि किं पुनर्ब्रह्म केवलम् ॥ ५२ ॥
 अवश्यं लभते शान्तिं सर्वत्र परमेश्वरि ।
 यदि शान्तिं न लभते मम वाक्यं मृषा तदा ॥ ५३ ॥
 षोडशेनोपचारेण प्रथमं पूजनञ्चरेत् ।
 द्वितीये पञ्चतत्त्वेन पूजयेच्चण्डिकां प्रिये ॥ ५४ ॥
 सहस्रावृत्तिपाठेन यत् फलं लभते नरः ।
 सकृत् पाठस्य देवेशि कलां नाहति षोडशीम् ॥ ५५ ॥
 ध्यानमस्याः प्रवक्ष्यामि यथा ध्यात्वा पठेन्नरः ॥ ५६ ॥
 ॐ वा चण्डी मधुकैटभादिदैत्यदलनी या माहिपोन्मादिना
 या धूम्रेक्षणचण्डमुण्डमथनी या रक्तबीजाशनी ।
 शक्तिः शुम्भनिशुम्भदैत्यदलनी या सिद्धिलक्ष्मीपरा
 सा देवी नवकोटिमूर्तिसहिता मां पातु विश्वेश्वरी ॥ ५७ ॥
 ध्यानमेतच्चण्डिकायाः शृणुष्व वीरवन्दिते ॥ ५८ ॥
 शृणु मन्त्रं प्रवक्ष्यामि लैलोक्येषु च दुर्लभम् ।

वेदाद्यं वाग्भवं मायां कामबीजं ततः परम् ॥ ५६ ॥

स्थिरमायां महामायां कामबीजं ततो नमः ।

नवाक्षरं महामन्त्रं जपेदादौ शतं प्रिये ॥ ६० ॥

विपरीतं महामन्त्रं पाठान्ते तु शतं जपेत् ।

शृणु देवि प्रवक्ष्यामि ऋषिच्छन्दः सुदुर्लभम् ॥ ६१ ॥

ॐ सप्तशतीमहास्तोत्रस्य मेधातिथिर्च्चर्षिर्गायत्र्यनुष्क-
बृहतीपङ्क्तित्रिष्टुब्जगल्य श्छन्दांसि महाकालीमहालक्ष्मीर्महा-
सरस्वतीदेवता-स्तवकं, ऐं ह्रीं क्लीं बीजानि क्षौं शक्तिः
ध्रुवामुक्ककामसिद्धयर्थे विनियोगः ॥ ६२ ॥

प्रणवेन महेशानि षडङ्गन्यासमाचरेत् ।

इति ते कथितं कान्ते चण्डीपाठस्य लक्षणम् ॥ ६३ ॥

सावर्णिः सूर्य्य इत्यादि सावर्णिर्भविता मनुः ।

एतन्मात्रं पठेद्देवि किञ्चिन्न्यूनाधिकं न हि ॥ ६४ ॥

आरक्ष्यं पठेद्देवि संजप्यं तु दिनत्रयम् ॥ ६५ ॥

महारोगे महादुःखे राजपीडादिदारुणे ।

नानाव्याधिगते वापि राज्यनाशे तथा भये ॥ ६६ ॥

ग्रहपीडादिसंजाते ब्रह्महत्यादिपातके ।

एवं पाठेन देवेशि मुच्यते नात्र संशयः ॥ ६७ ॥

बहु किं कथ्यते देवि सर्वशान्तिं लभेत्ररः ।

सर्वशङ्काविनिर्मुक्तो जायते मदनोपमः ॥ ६८ ॥

एवं कृते महेशानि युदि सिद्धिर्न जायते ।

पुनस्तोनैव कर्त्तव्यं ततः सिद्धो भवेद् ध्रुवम् ॥ ६९ ॥

इति श्रीमातृकाभेदतन्त्रे हरपार्वतीसंवादे षष्ठः पटलः ॥ ६ ॥

सप्तमः पटलः

श्रीशिव उवाच—

अथातः संप्रवक्ष्यामि विपुरामन्त्रमुत्तमम् ।

यस्य विज्ञानमात्रेण पुनर्जन्म न विद्यते ॥ १ ॥

त्रिपुरा त्रिविधा देवि बाला प्रोक्ता पुरा शिवे ।

तथैव भैरवी देवी नित्यातन्त्रे मयोदिता ।

इदानीं, सुन्दरीं देवीं शृणु पार्वति सादरम् ॥ २ ॥

श्रीदेव्युवाच—

महामन्त्रं श्रुत नाथ वामकेश्वरयामले ।

प्रातःकृत्यादि देवेश शाराधनकर्म वद ॥ ३ ॥

श्रीशिव उवाच—

प्रातरुत्थाय मन्त्रज्ञः सहस्रारे निजं गुरुम् ।

पूर्वोक्तध्यानमुच्चार्य पूजयेद् बहुयत्नतः ॥ ४ ॥

तथा च श्रीगुरोर्ध्यानं गुप्तसाधनतन्त्रके ।

कथितञ्च मया पूर्वं मन्त्रं शृणु वरानने ॥ ५ ॥

वाम्बोजञ्च महामायां विष्णुशक्तिं समुच्चरेत् ।

हसस्वफे तथानन्दभैरवस्य मनुं ततः ॥ ६ ॥

तस्य शकेर्मनुं पश्चात् ततश्चैवं हसौः स्मृतः ।

श्रीगुरोश्च तथा शकेर्मन्त्रमेतत् सुरेश्वरि ॥ ७ ॥

श्रीगुरोरोरानन्दनाथान्ते अथातः शक्तिरीरिता ।

वाग्बीजादीन् समुच्चार्य अमुकानन्दनाथ च ॥ ८ ॥

श्रीपादुकां समुच्चार्य पूजयामि नमस्ततः ।

वाम्बोजञ्च शम्भुपर्णी तदुत्तरे हरिप्रियाम् ॥ ९ ॥

भूतबीजं समुच्चार्य प्रवदेच्च तदात्मकम् ।

समर्पयामि देवेशि पूजाविधिरिति प्रिये ॥ १० ॥

ततश्चाष्टाक्षरं मन्त्रमष्टोत्तरशतं जपेत् ।

जपं समर्पयित्वा तु नमोदञ्जलिना प्रिये ॥ ११ ॥

श्रीदेव्युवाच—

स्तुतिञ्च कवचं नाथ श्रोतुमिच्छामि साम्प्रतम् ।

श्रीगुरोः कवचं स्तोत्रं त्वया प्रोक्तं पुरा प्रभो ॥ १२ ॥

इदानीं स्त्रीगुरोः स्तोत्रं कवचं मयि कथयताम् ।

यस्य विज्ञानमात्रेण पुनर्जन्म न विद्यते ॥ १३ ॥

श्रीशिव उवाच-

श्रृणु देवि प्रवक्ष्यामि स्तोत्रं परमगोपनम् ।

यस्य श्रवणमालेण संसारान्मुच्यते नरः ॥ १४ ॥

नमस्ते देवदेवेशि नमस्ते हरपूजिते ।

ब्रह्मविद्यास्वरूपायै तस्यै नित्यं नमो नमः ॥ १५ ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

यया चक्षुस्मीलितं तस्यै नित्यं नमो नमः ॥ १६ ॥

भवबन्धनपारस्य तारिणीं जननीं परा ।

ज्ञानदा मोक्षदा नित्या तस्यै नित्यं नमो नमः ॥ १७ ॥

श्रीनाथत्रामभागस्था सदा या सुरपूजिता ।

सदा विज्ञानदात्री च तस्यै नित्यं नमो नमः ॥ १८ ॥

सहस्रारे महापद्म सदानन्दस्वरूपिणी ।

महामोक्षप्रदा देवी तस्यै नित्यं नमो नमः ॥ १९ ॥

ब्रह्मविष्णुस्वरूपा च महारुद्रस्वरूपिणी ।

विगुणात्मस्वरूपा च तस्यै नित्यं नमो नमः ॥ २० ॥

चन्द्रसूर्याग्निरूपा च सदाऽऽघूर्णितलोचना ।

स्वनाथञ्च समालिङ्ग्य तस्यै नित्यं नमो नमः ॥ २१ ॥

ब्रह्मविष्णुशिवत्वादि-जीवन्मुक्तिप्रदायिनी ।

ज्ञानविज्ञानदात्री च तस्यै नित्यं नमो नमः ॥ २२ ॥

इदं स्तोत्रं महेशानि यः पठेद् भक्तिसंयुतः ।

स सिद्धिं लभते नित्यं सत्यं सत्यं न संशयः ॥ २३ ॥

प्रातःकाले पठेद् अस्तु गुरुपूजापुरःसरम् ।

स एव धन्यो लोकाऽस्मिन् देवीपुत्र इव क्षितौ ॥ २४ ॥

(इति श्रीमहादेवकामेदतः श्रुतबोधमोक्षप्रदायिनीश्रीशिवोवाचः)

श्रीशङ्कर उवाच-

स्तोत्रं समाप्तं त्रैशिकं कवचं श्रृणु सादरम् ।

यस्य श्रवणमालेण श्लागीशतमतां व्रजेत् ॥ २५ ॥

स्त्रीगुणैः कवचास्यास्य सदाशिव ऋषिः स्मृतः ।

तदाद्या देवता प्रोक्ता चतुर्वर्गफलप्रदा ॥ २६ ॥

ह्रीं ङं जं मे शिरः पातु तदाख्यातं ललाटकम् ।

ह्रीं ङं जं चक्षुषोः पातु सर्वाङ्गं मे सदाऽवतु ॥ २७ ॥

ऐं बीजं मे मुखं पातु हीं जह्वां परिरक्षतु ।
 श्रीं बीजं स्कन्धदेशं मे वाग्भवं मे भुजद्वयम् ॥ २५ ॥
 हकारं मे दक्षभुजं क्षकारं वामहस्तकम् ।
 क्षमणौ तदधः पातु लकारं हृदयं मम ॥ २६ ॥
 रकारं पृष्ठदेशञ्च रकारं दक्षपार्श्वकम् ।
 जूङ्कारं वामपार्श्वे तु सकारं मेरुमेव तु ॥ ३० ॥
 मकारं चाङ्गुलीः पातु लकारं मे नखोपरि ।
 वकारं मे नितम्बञ्च रकारं जानुयुग्मकम् ॥ ३१ ॥
 यीः कारं पादयुगलं ह्रसौः सर्वाङ्गमेव तु ।
 ह्रसौलिङ्गञ्च लोमञ्च केशञ्च परिरक्षतु ॥ ३२ ॥
 ऐं बीजं पातु पूर्वे तु हीं बीजं दक्षिणेऽवतु ।
 श्रीं बीजं पश्चिमे पातु उत्तरे भूतसम्भवम् ॥ ३३ ॥
 श्रीं पातु चाग्निकोणे च तदाख्यां नैऋतेऽवतु ।
 देव्यम्बा पातु वायव्यां शम्भोः श्रीपादुकां तथा ॥ ३४ ॥
 पूजयामि तथा चाङ्घ्रिं नमश्चाधः सदाऽवतु ।
 इति ते कथितं कान्ते कवचं परमाद्भुतम् ॥ ३५ ॥
 गुस्मन्तं जपित्वा तु कवचं प्रपठेद् यदि ।
 स सिद्धः सगणः सोऽपि शिवः साक्षान्न संशयः ॥ ३६ ॥
 पूजाकाले पठेद् यस्तु कवचं मन्त्रविग्रहम् ।
 पूजाफलं भवेत् तस्य सत्यं सत्यं सुरेश्वरि ॥ ३७ ॥
 तिसन्ध्यं यः पठेद् देवि स सिद्धो नात्र संशयः ॥ ३८ ॥
 भूर्जं विलिख्य गुटिकां स्वर्णस्थां धारयेद् यदि ।
 तस्य दर्शनमात्रेण वादिनो निष्प्रभां गताः ॥ ३९ ॥
 विवादे जयमाप्नोति रणे च निऋतिरिव ।
 सभायां जयमाप्नोति मम तुल्यो न संशयः ॥ ४० ॥
 सहस्रारे भावयं स्तां त्रिसन्ध्यं प्रपठेद् यदि ।
 स एव सिद्धो लोकेशो निर्वाणपदमीहते ॥ ४१ ॥
 समस्तमङ्गलं नाम कवचं परमाद्भुतम् ।
 यस्मै कस्मै न दातव्यं न प्रकाशयं कदाचन ॥ ४२ ॥

देयं शिष्याय शान्ताय चान्यथा पतनं भवेत् ।

अभक्तेभ्योऽपि देवेशि पुत्रेभ्योऽपि न दर्शयेत् ॥ ४३ ॥

इदं कवचमज्ञात्वा दशविद्याञ्च यो जपेत् ।

स नाप्नोति फलं तस्य परे च नरकं व्रजेत् ॥ ४४ ॥

(इति मातृकामेदतन्त्रे सर्वतन्त्रोत्तमोत्तमे इरगौरीसंवादे
श्रीगुरोः कवचं समाप्तम् ॥)

समाप्तं कवचं देवि किमन्यच् छ्रोतुमिच्छसि ।

तव स्नेहानुबन्धेन किं मया न प्रकाशितम् ॥ ४५ ॥

कूर्चर्वीजं समुच्चार्य्य प्राणमन्त्रं ततः प्रिये ।

अनेन वायुयोगेन कुण्डलीचक्रसञ्चरेत् ॥ ४६ ॥

अष्टोत्तरशतं मूलमन्त्रं जप्त्वा नमेत् सुधीः ।

स्नानकर्म ततः कृत्वा सन्ध्यां कुर्यात् पुरोदिताम् ॥ ४७ ॥

श्रीदेव्युवाच-

सन्ध्यायाः कीदृशं ध्यानं वद मे परमेश्वर ।

श्रीशिव उवाच-

श्रीविद्याविषये नाथ विशेषो मयि कथ्यताम् ॥ ४८ ॥

ध्यायेच्च सुन्दरीं देवीं त्रिविधां बीजरूपिणीम् ।

प्रभाते वाग्भवां देवीं मध्याह्ने मदनात्मिकाम् ॥ ४९ ॥

सायाह्ने शक्तिरूपाञ्च त्रिविधां बिन्दुरूपिणीम् ।

पूजाकाले महादेवीं ध्यानानुरूपिणीं शिवाम् ॥ ५० ॥

वाग्भवेनेन्दुसदृशां शुक्लवर्णां विचिन्तयेत् ।

शक्तिबीजं स्वर्णवर्णं रक्तवर्णां विभावयेत् ॥ ५१ ॥

प्रभाते शुक्लवर्णाभां मध्याह्ने नीलसन्निभाम् ।

सायाह्ने रक्तवर्णाभां भावयेत् साधकोत्तमः ॥ ५२ ॥

एवं ध्यात्वा महेशानि सन्ध्यां कुर्याद् विचक्षणः ।

शिवपूजां ततः कृत्वा पूजयेत् परदेवताम् ॥ ५३ ॥

ततस्तु पूजयेद्देवीं त्रिपुरां मोक्षदायिनीम् ।

त्रिपुरा परमा विद्या महाविद्या पतिव्रता ॥ ५४ ॥

पतिपूजां विना पूजां न गृह्णाति कदाचन ।

अत एव महेशानि आदौ लिङ्गं प्रपूजयेत् ॥ ५५ ॥

पञ्चाक्षरं पञ्चवक्त्रं पूजयेद् बहुयत्नतः ।

ततस्तु पूजयेद् देवीं त्रिपुरां मोक्षदायिनीम् ॥ ५६ ॥

श्रीदेव्युवाच— किमाधारे यजेच्छुम्भुं कृष्णा वद शङ्कर ।

आधारभेदे देवेश साधकः फलभाग भवेत् ॥ ५७ ॥

श्रीगङ्गा उवाच— पूजयेत् पार्थिवे लिङ्गे पाषाणे लिङ्गे तथा ।

स्वर्णलिङ्गेऽथवा देवि रौप्ये ताभ्रे च कांस्यके ॥ ५८ ॥

पारदे वाऽथ गङ्गायां स्फाटिके मारकतेऽपि वा ।

कार्यभेदे लौहलिङ्गे भस्मनिर्माणलिङ्गे ॥ ५९ ॥

चालुकानिर्मिते लिङ्गे गोमये वाऽथ पूजयेत् ।

पार्थिवे पूजनं देवि तोडलाख्ये मयोदितम् ॥ ६० ॥

संस्कारेण विना देवि पाषाणादौ न पूजयेत् ।

संस्कारञ्च प्रवक्ष्यामि विशेष इह यद् भवेत् ॥ ६१ ॥

रौप्यञ्च स्वर्णलिङ्गञ्च स्वर्णपात्रे निधाय च ।

तस्मादुत्तोत्य तं लिङ्गं दुग्धमध्ये दिनत्रयम् ॥ ६२ ॥

त्र्यम्बकेण स्थापयित्वा कालरुद्रं प्रपूजयेत् ।

षोडशेनोपचारेण वेद्यान्तु पार्वतीं यजेत् ॥ ६३ ॥

तस्मादुत्तोत्य तं लिङ्गं गङ्गातोये दिनत्रयम् ।

ततो वेदोक्तविधिना संस्कारमाचरेत् सुधीः ॥ ६४ ॥

श्रीचण्डिकोवाच— लिङ्गप्रमाणं देवेश कथयस्व मयि प्रभो ।

पार्थिवे च शिलादौ च विशेषो यदि वा भवेत् ॥ ६५ ॥

श्रीशिव उवाच— मृत्तिकातोलकं ग्राह्यमथवा तोलकद्वयम् ।

एतदन्यं न कर्तव्यं कदाचिदपि पार्वतीति ॥ ६६ ॥

शिलादौ परमेशानि स्थूलञ्च फलदायकम् ।

अङ्गुष्ठमानं देवेशि यद्वा हेमाद्रिमानकम् ॥ ६७ ॥

एवंक्रमेण देवेशि फलं बहुविधं लभेत् ।

स्थूलात् स्थूलतरं लिङ्गं रुद्राक्षं पद्मञ्चरि ॥ ६८ ॥

पूजनाद् धारणाद्देवि फलं बहुविधं स्मृतम् ॥ ६९ ॥

इति श्रीमातृकाभेदतन्त्रे हरपार्वतीसंवादे सप्तमः पटलः ॥ ७ ॥

श्रीदेव्युवाच—

अष्टमः पटलः

शृणु नाथ परानन्द परापरकुलात्मक ।

त्वां विना त्राणकर्ता च मम ज्ञाने न वर्तते ॥ १ ॥

पूर्णलिङ्गं महेशान शिवबीजं न चान्यथा ।

शिलामध्ये तथा चक्रं लक्ष्मीनारायणं परम् ॥ २ ॥

पारदस्य शतांशैकं मम ज्ञाने न वर्तते ।

शिवबीजं महादेव शिवरूपं न चान्यथा ।

लिङ्गरूपं कथं देव तद् वदस्व मयि प्रभो ॥ ३ ॥

श्रीशिव उवाच—

यथा ज्योतिर्मयं लिङ्गं कैलासशिखरे मम ।

तस्यैव षोडशांशैकः कार्भ्यां विश्वेश्वरः स्थितः ॥ ४ ॥

पूर्णलिङ्गं महेशानि शिवबीजं न चान्यथा ।

शिलामध्ये तथा चक्रं लक्ष्मीनारायणं परम् ॥ ५ ॥

पारदस्य शतांशैकं लक्ष्मीनारायणं न हि ।

पकारं विष्णुरूपञ्च आकारं कालिका तथा ॥ ६ ॥

रेफं शिवं दकारञ्च ब्रह्मरूपं न चान्यथा ।

पारदं परमेशानि ब्रह्मविष्णुशिवात्मकम् ॥ ७ ॥

यो यजेत् पारदं लिङ्गं स एव शम्भुरव्ययः ।

स एव धन्यो देवेशि स ज्ञानी स तु तत्त्ववित् ॥ ८ ॥

स ब्रह्मवेत्ता स धनी स राजा भुवि पूजितः ।

अणिमादिविभूतीनामीश्वरः साधकोत्तमः ॥ ९ ॥

स्त्रियः स्वभावचपला गोपितुं न हि शक्यते ।

श्रीदेव्युवाच—

अत एव हि देवेशि विरता भव पार्व्वति ॥ १० ॥

कथयस्व कृपानाथ करुणा यदि वर्तते ।

श्रीशिव उवाच—

तव वाक्यं विना देव क्व मुक्तिः क्व च साधुता ॥ ११ ॥

पारदं शिवबीजं हि ताडनं न हि कारयेत् ।

ताडनाङ्घ्रिनाशः स्यात् ताडनात् सुतहीनता ।

ताडनाद्रोगयुक्तः स्यात् ताडनान्मरणं भवेत् ॥ १२ ॥

श्रीदेव्युवाच—

एतद्विघ्नादिकं नाथ सत्यमेव न संशयः ।

विघ्नादिरहितं नाथ कथयस्व दयानिधे ॥ १३ ॥

श्रागिव उवाच

पारदे शिवनिर्माणे नानाविधं यतः शिवे ।

अत एव हि तत्रादौ शान्ति-स्वस्त्ययनञ्चरेत् ॥ १४ ॥

द्वादशं पार्थिवं लिङ्गमुपचारैश्च षोडशैः ।

पट्टादिसूत्रनिर्माणं रचितं शुक्लमेव वा ॥ १५ ॥

पुरुषस्य यथायोग्यं युग्मवस्त्रं निवेदयेत् ।

भोगयोग्यं प्रदातव्यं मधुपर्कं सुरेश्वरि ॥ १६ ॥

अलङ्कारं यथाशक्ति दद्यात् कल्याणहेतवे ।

पूजयेद् बहुयत्नेन विल्वपत्रेण पार्वति ॥ १७ ॥

तोडलोक्तेन विधिना प्रत्येकेनायुतं जपेत् ।

आदौ पश्चात्तरं मन्त्रमष्टोत्तरशतं जपेत् ॥ १८ ॥

पूजान्ते प्रजपेत् पश्चात् प्रासादाख्यं महामनुम् ।

दक्षिणान्तं समाचर्य हविष्याशी जितेन्द्रियः ॥ १९ ॥

ताम्बूलञ्च तथा मत्स्यं वर्जयेन्न कदाचन ।

अस्मिंस्तन्त्रे हविष्यान्नं ताम्बूलं मीनमुत्तमम् ॥२०॥

होमयेत् परमेशानि दशांशं वा शतांशकम् ।

होमस्य दक्षिणा कार्य्या तदा विघ्नैर्न लिप्यते ॥ २१ ॥

ततः परस्मिन् दिवसे पारदमानयंद् बुधः ।

तस्योपरि जपेन्मन्त्रं सर्व्ववन्द्यनवात्मकम् ॥ २२ ॥

व्योमर्वाजं शिवान्तञ्च वर्गाद्यं बिन्दुमस्तकम् ।

वायुर्वाजं च त्रितयं त्रितयं त्र्यम्बकं प्रिये ॥ २३ ॥

इमं मन्त्रं महेशानि प्रजपेदौपधोपरि ।

पारदे प्रजपेन्मन्त्रमष्टोत्तरशतं यदि ॥ २४ ॥

तदेवौषधयोगेन बद्धो भवति नान्यथा ॥ २५ ॥

ततः परस्मिन् दिवसे शृणु मत्प्राणवल्लभे ।

वरयेत् कर्मकर्तारं यथोक्तविभवावधि ॥ २६ ॥

सुवर्णं चम्पकाकारं कर्णयुग्मे निवेदयेत् ।

चतुष्कोणयुतं स्वर्णं ग्रीवायां सुमनोहरम् ॥ २७ ॥

हस्तद्वये महेशानि दद्याद् वलययुग्मकम् ।

वलयं शुक्लवर्णञ्च अङ्गरीयं तथैव च ॥ २८ ॥

ऊर्मिं दद्यात् पीतवस्त्रं क्षौमवस्त्रयुगं शिवे ।

॥ १७ ॥ एवं कृत्वा महेशानि शिवरूपं विचिन्तयेत् ॥ २६ ॥

अथातः संप्रवक्ष्यामि विधानं शृणु पार्वति ।

प्रस्तरे चैव संस्थाप्य भ्रिण्टीपत्रसेन च ।

प्रस्तरेण समालोड्य कुर्यात् कर्दमवत् प्रिये ॥ ३० ॥

निर्म्माणयोग्यं तत्रैव यदि स्यात् सुरमुन्दरि ।

तदा निर्माय तं लिङ्गं पुनर्दृढतरं चरेत् ॥ ३१ ॥

स्वपुष्पसंयुते वस्त्रे अङ्गारे च करीषके ।

किञ्चिदुष्णं प्रकर्त्तव्यं यतो दृढतरो भवेत् ॥ ३२ ॥

ततो निर्माय तं लिङ्गं पुनर्दृढतरं चरेत् ।

स्वपुष्पसंयुते वस्त्रे स्थापयेत् पार्थिवे पुनः ॥ ३३ ॥

॥ ३४ ॥ किञ्चिदुष्णं प्रकर्त्तव्यं यावद् दृढतरो भवेत् ।

विना ह्यौषधयोगेन भस्मो भवति नान्यथा ॥ ३४ ॥

इति श्रीमातृकाभेदतन्त्रे हनुगौरीसंवादेऽष्टमः पटलः ॥ ६ ॥

श्रीशिव उवाच—

नवमः पटलः

भस्मप्रकारं देवेशि शृणु मत्प्राणवल्लभे ।
कर्त्तारं वरयेदादौ यथोक्तविभवावधि ॥ १ ॥
सुवर्णं मौक्तिकयुतं कर्णयुग्मे निवेदयेत् ।
हस्तयुग्मे च वलयं अङ्गुरीयं तथैव च ॥ २ ॥
ताडद्वयं बाहुयुग्मे शुद्धकाञ्चननिर्मितम् ।
ग्रीवायां दापयेत् स्वर्णं चतुष्कोणं मनोरमम् ॥ ३ ॥
वस्त्रयुग्मं पट्सूत्रनिर्मितञ्च सुशोभनम् ।
उष्णीषं शुक्लवर्णञ्च उष्णीषं पीतवाससम् ॥ ४ ॥
एवं हि वरयेद् देवि कर्मयोग्यं विचिन्तयेत् ।
चिन्तयेच्छिवरूपञ्च चिन्तयेत् त्रिगुणात्मकम् ॥ ५ ॥
ततः परस्मिन् दिवसे शान्तिस्वस्त्ययनञ्चरेत् ।
निर्मितं शुद्धस्वर्णेन विल्वपत्रेण सुन्दरि ॥ ६ ॥
सहस्रसङ्ख्यया देवि पार्थिवं द्वादशं यजेत् ।
षोडशेनोपचारेण पटवस्त्रयुगेन च ॥ ७ ॥
अलङ्कारविचित्रैश्च पूजयेत् परमेश्वरम् ।
भोगयोग्यं प्रदातव्यं मधुपर्कं निवेदयेत् ॥ ८ ॥
स्वर्णासनेन संस्थाप्य प्रत्येकं पूजनञ्चरेत् ।
पूजान्ते प्रजपेन्मन्त्रमष्टोत्तरशतं सुधीः ॥ ९ ॥
पडञ्जरं महामन्त्रं प्रासादाख्यं मनुं ततः ।
दिक्सहस्रं जपेन्मन्त्रं तदशांशं हुनेत् प्रिये ॥ १० ॥
होमस्य द्रव्यं देवेशि शृणु मत्प्राणवल्लभे ।
वालुकानिर्मिते वापि कुण्डे वा परमेश्वरि ॥ ११ ॥
द्वाविंशदङ्गुलिमानं विस्तृतं तत्समं प्रिये ।
षोडशाङ्गुलिमानं हि कुण्डं कुर्यात् सुलक्षणम् ॥ १२ ॥
तदूर्ध्वं परमेशानि वेदनेलाङ्गुलिं शिवे ।
एवं हि स्वर्णकुम्भञ्च ताम्रकुम्भासमर्थिना ॥ १३ ॥
एतदन्यतरं कुम्भं स्थापयेद् वेदिकोपरि ।
पटवस्त्रेण युग्मेन संवेष्ट्य बहुयत्नतः ॥ १४ ॥

होमयेद् विल्वपत्रेण यथोक्तेन सुरेश्वरि ।
 तिमध्वक्तेन विधिना ततः सिद्धो भवेद् ध्रुवम् ॥ १५ ॥
 ततस्तु दक्षिणा कार्या यथोक्तविभवावधि ।
 सर्वद्रव्यमयं मूल्यं द्विगुणं वा प्रदापयेत् ॥ १६ ॥
 दक्षिणाविहीना यज्ञाः सिद्धिदा न च मोक्षदाः ।
 अत एव महेशानि दक्षिणा विभवावधि ॥ १७ ॥
 वराहवत्समानीय जन्ममात्रेऽपि सुन्दरि ।
 पारदं तोलकं मानं भक्षयेद् बहुयत्नतः ॥ १८ ॥
 पुनस्तोलकमानं हि मातृदुग्धं ततः परम् ।
 पुनश्च भक्षयेद् धीमांस्ततो दुग्धन्तु भक्षयेत् ॥ १९ ॥
 ततश्च वत्समानीय नवद्वारं प्रयत्नतः ।
 सूत्रयोगेण देवेशि बद्धं कुर्यात् प्रयत्नतः ॥ २० ॥
 ततश्च हेलकीमन्त्रमष्टोत्तरशतं जपेत् ।
 गजप्रमाणं देवेशि दीर्घप्रस्थन्तु खातकम् ॥ २१ ॥
 करीषकेण देवेशि पूर्णं कुर्याद्विचक्षणः ।
 तन्मध्ये स्थापयेद् वत्सं सन्दहेद् बहुयत्नतः ॥ २२ ॥
 वह्निस्थिते महेशानि न स्पृशेत् कुण्डमुत्तमम् ।
 कुण्डे सुशीतले जात उत्थाप्य बहुयत्नतः ॥ २३ ॥
 सर्वप्रकाशकं मन्त्रमष्टोत्तरशतं जपेत् ।
 विश्वेश्वरं प्रवक्ष्यामि शृणु पावर्षति सादरम् ॥ २४ ॥
 पारदं तोलकं मानं ताम्रपात्रे तु लेपयेत् ।
 चूर्णं कुर्यान्महेशानि गन्धकं सार्द्धतोलकम् ॥ २५ ॥
 समाच्छ्राय प्रयत्नेन चूर्णेन परमेश्वरि ।
 सन्दहेद् बहुयत्नेन मन्दमन्देन वह्निना ॥ २६ ॥
 कृष्णवर्णं रेणुयुतं दृष्ट्वा उत्थाप्य सुन्दरि ।
 रत्तिप्रमाणं तद् द्रव्यं भक्षयेद् यदि सुन्दरि ॥ २७ ॥
 सत्यं सत्यं सर्वकुण्ठं भक्षणान्नाशमाप्नुयात् ।
 अनुपानमुष्णतोयं मत्स्यादीन् परिवर्जयेत् ॥ २८ ॥

एवं प्रयोगं देवेशि न कुर्यात् पुत्रवान् गृही ।
प्रथमे दिवसे पुत्रान् द्वितीये दिवसे धनम् ॥ २६ ॥
तृतीये दिवसे शक्तिं चतुर्थे दिवसे गृहम् ।
पञ्चमे दिवसे रोगं नाशं तु जायते ध्रुवम् ॥ ३० ॥
॥ २ ॥ अत एव महेशानि आत्मस्वस्त्ययनञ्चरेत् ।
पूर्वोक्तविधिना मन्त्री चतुर्गुणं समाचरेत् ॥ ३१ ॥

इति श्रीमातृकाभेदतन्त्रे हरगौरीसंवादे नवमः पटलः ॥ ६ ॥

श्रीदेव्युवाच— नराकृतिं गुरुं नाथ मन्त्रं वर्णात्मकं तथा ।

ध्यानानुरूपिणं देवमेकत्वं वा कथं वद ॥ १ ॥

श्रीशिव उवाच— गुरुवक्तॄन्महामन्त्रो लभ्यते साधकोत्तमैः ।

यद्येको जायते वीर्यस्तस्य मूर्तिर्भवेद् ध्रुवम् ॥ २ ॥

देवतायाः शरीरञ्च बीजादुत्पद्यते प्रिये ।

गुरोराज्ञानुसारेण चान्यमूर्तिस्तु जायते ॥ ३ ॥

गुर्वादिभावनाद् देवि भविसिद्धिः प्रजायते ।

अत एव महेशानि चैकत्वं परिकथ्यते ॥ ४ ॥

श्रीदेव्युवाच— यच्चाक्षुषं महादेव तदाकारं विचिन्तयत् ।

अचाक्षुषे महादेव ध्यानं वा कीदृशं भवेत् ॥ ५ ॥

श्रीशिव उवाच— शब्दब्रह्ममयं देवि मम वक्तॄद्विनिर्गतम् ।

आकाररहिते देवि यथा ध्यानादिकं भवेत् ॥ ६ ॥

तथैवोच्चारणेनैव भक्तियुक्तेन चेतसा ।

सत्यं सत्यं महेशानि प्रत्यक्षं नात्र संशयः ॥ ७ ॥

श्रीदेव्युवाच— पशुप्रदाने वाक्यं तु कीदृशं वद शङ्कर ।

येन वाक्येन देवेश देवी तुष्टा भवत्यपि ॥ ८ ॥

श्रीशिव उवाच— मृगे महिषे चोष्ट्रे च पशुशब्दं न योजयेत् ।

झागले च तथा सिंहे व्याघ्रे च परमेश्वरि ॥ ९ ॥

पशुशब्दं योजयित्वा महादेव्यै निवेदयेत् ।

पशुभावस्थितो मन्त्री महिषो दीयते यदि ॥ १० ॥

बलिदानं प्रकर्त्तव्यं न मांसं भक्षयेन्नरः ।

सम्यक् फलं न लभते दशांशं लभते प्रिये ॥ ११ ॥

महिषादि प्रदातव्यं दिव्यवीरमते स्थितः ।

स एव सिद्धिमाप्नोति फलं सम्यक् प्रियंवदे ॥ १२ ॥

पशुदानं विना देवि पूजयेन्न कदाचन ।

तथा च नित्यपूजायां यदि शक्तो भवेन्नरः ॥ १३ ॥

केवलं बलिदानेन सिद्धो भवति नान्यथा ।

निर्धनः परमेशानि यदि पूजादिकञ्चरत् ॥ १४ ॥

वत्सरान्ते प्रदातव्यं बलिमेकं सुरेश्वरि ।

अन्यथा नैव सिद्धिः स्यादाजन्म पूजनादपि ॥ १५ ॥

वलिदानं महायज्ञं कलिकाले च चण्डिके ।
 अश्वमेधादिकं यज्ञं कलौ नास्ति सुरेश्वरि ॥ १६ ॥
 केवलं वलिदानेन चाश्वमेधफलं भवेत् ।
 यज्ञावशेषं यद् द्रव्यं भोजनीयं न चान्यथा ॥ १७ ॥
 यज्ञावशेषभोगेन स यज्ञी नात्र संशयः ।
 न भक्षेद् यदि मोहेन न यज्ञफलभाग् भवेत् ॥ १८ ॥
 त्याज्यं द्रव्यं कथं देवि महादेव्यै निवेदयेत् ।
 ब्रह्मरूपं महातन्त्रं मम वक्त्राद्भिर्निर्गतम् ॥ १९ ॥
 स पूतः सर्वपापेभ्यो यदि चैकाक्षरं श्रुतम् ।
 महाभक्तियुतो भूत्वा शृणोति पटलं यदि ॥ २० ॥
 किं तस्य ध्यानपूजायां तीर्थस्नानेन तस्य किम् ।
 शब्दब्रह्ममयं ज्ञात्वा समस्तं यदि चण्डिके ॥ २१ ॥
 केवलं श्रवणेनैव स सिद्धो नात्र संशयः ।
 अष्टादशपुराणानां श्रवणेनैव यत् फलम् ॥ २२ ॥
 चतुर्वेदेन साङ्गेन श्रवणेनैव यत् फलम् ।
 अस्य तन्त्रस्य देवेशि कलीं नार्हन्ति षोडशीम् ॥ २३ ॥
 ब्रह्मरूपमिदं तन्त्रं सारात् सारं परात् परम् ॥ २४ ॥
 इति श्रीमातृकाभेदतन्त्रे हरगौरीसंवादे दशमः पटलः ॥ १० ॥

॥ ११ ॥ प्रासादं मण्डपं वापि यदि देव्यै निवेदयेत् ।
विधानं तस्य माहात्म्यं वद मे परमेश्वर ॥ १ ॥
॥ १२ ॥ कूपादिकं महादेव यदि देव्यै निवेदयेत् ।
विधानं तस्य माहात्म्यं वद मे परमेश्वर ॥ २ ॥

श्रीशङ्कर उवाच—

शृणु देवि प्रवक्ष्यामि येन प्रासादमुत्सृजेत् ।
तस्यैव पश्चिमे भागे वेदिकां चतुरस्रकाम् ॥ ३ ॥
प्रकुर्याद् बहुयलेन वस्त्रेण वेष्टनञ्चरेत् ।
तदभावे महेशानि तृणेनैव च वेष्टयेत् ॥ ४ ॥
कुम्भयुग्मं स्थापयित्वा क्षौमवस्त्रेण वेष्टयेत् ।
युग्मं युग्मं क्षौमवस्त्रं कुम्भयुग्मे नियोजयेत् ॥ ५ ॥
ईशकुम्भे यजेद्देवीमाग्नेय्यामग्निदैवतम् ।
चतुःषष्ट्युपचारेण पूजयेदिष्टदेवताम् ॥ ६ ॥
अभावे पूजयेद् देवीं तदूर्ध्वेन प्रयत्नतः ।
अथवा परमेशानि यथाशक्त्युपचारतः ॥ ७ ॥
पूजयेद् बहुयलेन ततो होमादिकञ्चरेत् ।
आगमोक्तेन विधिना कुर्यात् तत्र कुशण्डिकाम् ॥ ८ ॥
लिमध्वक्तेन देवेशि विल्वपलेण होमयेत् ।
सहस्रं होमयेन्मन्त्री शतन्यूनं न कारयेत् ॥ ९ ॥
पूर्णाहुतिं ततो दत्त्वा ततो वाक्यं समाचरेत् ।
अद्येत्यादि समुच्चार्य्य सौरमासं समुच्चरेत् ॥ १० ॥
तिथिगोलं चामुकोऽहं धर्मार्थकाममेव वा ।
प्राप्तये परमेशानि ततो मूलं समुच्चरेत् ॥ ११ ॥
देवतायै नमः पश्चाद् दक्षिणां दापयेद् गुरौ ।
कुम्भतोयेन देवेशि स्नापयेद् यजमानकम् ॥ १२ ॥
सुरास्त्वादीन् समुच्चार्य्य शान्तिं कुर्यात् ततो गुरुः ।

सवर्वादौ गुल्देवस्य वरणं कारयेत् सुधीः ॥ १३ ॥
 सुवर्णं चम्पकाकारं कर्णयुग्मे निवेदयेत् ।
 चतुष्कोणयुतं स्वर्णं ग्रीवायां परियोजयेत् ॥ १४ ॥
 उष्णीषश्च ततो दद्यात् कण्ठे मालां नियोजयेत् ।
 ताडयुग्मं ततो वाहौ वस्त्रं मणिवन्धके ॥ १५ ॥
 अङ्गुल्यामङ्गुरी देया द्विव्यवस्त्रं नियोजयेत् ।
 एवं हि वरणं कृत्वा कर्मयोग्यं विचिन्तयेत् ॥ १६ ॥
 गुरुं वा गुरुपुत्रं वा वरयेद् यत्नतः सुधीः ।
 सदस्यं न हि कर्तव्यं तन्वधारं न तत्र वै ॥ १७ ॥
 ब्रह्माणं न हि कर्तव्यं केवलं वरयेद् गुल्मम् ।
 गुरोर्भृत्यो महेशानि भैरवो नाव संशयः ॥ १८ ॥
 स्वयं परिधानेन वाससा तोषयेत् स्वयम् ।
 स्वयं होता भवेद् विप्रो गुरोराज्ञानुसारतः ॥ १९ ॥
 मायावीजं समुच्चार्य आधारशक्तये नमः ।
 अनेन मनुना देवि वेदिसंस्कारमाचरेत् ॥ २० ॥
 भूरसीत्यादिमन्त्रेण घट -युग्माभिर्मन्त्रितम् ।
 अस्वान्तैर्नैव मूलेन उष्णीषं परियोजयेत् ॥ २१ ॥
 वेदोक्तञ्चैव स्पृत्युक्तं मन्त्रं न योजयेत् सुधीः ।
 एवं कृपादिदानेषु कर्तव्यं परमेश्वरि ॥ २२ ॥
 अन्यत् सर्व्वं समानं हि प्रासादादिस्थले पुनः ।
 कृपादियोजनं कुर्यात् यद्विप्रोतनमाचरेत् ॥ २३ ॥
 चतुर्हस्तप्रमाणञ्च मध्यभागे तु प्रोतनम् ।
 मूलमन्त्रं समुच्चार्य ततो वह्निवध्नं न्यसेत् ॥ २४ ॥
 ततो यद्विं समुच्चार्य पोतयामि वदेत् सुधीः ।
 तव सन्तरणं धेनुं नैव कुर्याद्विचक्षणः ॥ २५ ॥
 धेनुसन्तरणेनैव फलहानिः प्रजायते ।
 स्वर्णं रूथ्यं प्रवालञ्च दक्षिणां परियोजयेत् ॥ २६ ॥
 क्षापयित्वा कुम्भतोयैः शान्तिं कुर्यात् ततो गुरुः ॥ २७ ॥

अनेनैव विधानेन कृपाद्युत्सर्गमाचरेत् ।
 वापीकूपतडागादि ह्यनेनोत्सर्गमाचरेत् ॥ २८ ॥
 दीर्घिकाश्च पुष्करिणीं ह्यनेनैव जलाशयम् ।
 उत्सृज्य परया भक्त्या महादेव्यै प्रयत्नतः ॥ २९ ॥
 पुरुषं सप्तमं कान्ते पितृवंशे च मातरि ।
 सप्तमं पुरुषं कान्ते मातृवंशे समं प्रिये ॥ ३० ॥
 कैलासे निवसेन्नित्यं देव्या वरप्रसादतः ।
 स्वयं देवस्वरूपश्च जीवन्मुक्तो न संशयः ॥ ३१ ॥
 अश्वमेधसहस्रेण वाजपेयशतेन च ।
 यत् फलं लभते देवि तस्माल्लक्षगुणं भवेत् ॥ ३२ ॥
 मेस्तुल्यं सुवर्णन्तु ब्राह्मणे वेदपारगे ।
 दत्त्वा यत् फलमाप्नोति तस्माल्लक्षगुणं भवेत् ॥ ३३ ॥
 पूर्णशस्येन देवेशि सप्तद्वीपां वसुन्धराम् ।
 प्रदद्याद् बहुयत्नेन ब्राह्मणे वेदपारगे ॥
 तस्माल्लक्षगुणं पुण्यमनेन परमेश्वरि ॥ ३४ ॥
 सदाक्षिणं व्रतं सर्वं दानं यद्वेदसम्मतम् ।
 तस्माल्लक्षगुणं पुण्यमनेन परमेश्वरि ॥ ३५ ॥
 यज्ञसूत्रधारणं भूपूज्यो नात्र संशयः ।
 इदानीं यज्ञसूत्रस्य विधानं मयि कथ्यताम् ॥ ३६ ॥
 यज्ञसूत्रस्य यन्मानं तच्छृणुष्व वरानने ।
 ऋग्वेदी धारयेत् सूत्रं नाभेरुद्धं स्तनादधः ॥ ३७ ॥
 यजुषां सूत्रमानं हि आश्चर्य्यं शैलजे परम् ।
 बाहुमूलप्रमाणेन यज्ञसूत्रं द्विजातिभिः ।
 धारणीयं प्रयत्नेन नान्यद् दैर्घ्यं कदाचन ॥ ३८ ॥
 सामगस्य यज्ञसूत्रं त्रिविधं वरवर्णिनि ।
 ब्रह्मरन्धान्नाभिदेशपर्य्यन्तं यज्ञसूत्रकम् ॥ ३९ ॥
 अथवापि च ग्रीवायामारोप्य नाभि संस्पृशेत् ।
 तस्मात् पृष्ठान्मेरुदण्डपर्य्यन्तं यज्ञसूत्रकम् ॥ ४० ॥

श्रीचण्डिकावाच-

श्रीशङ्कर उवाच-

अथवा परमेशानि प्रकारान्तरकं शृणु ।
 ग्रीवाया दक्षिणाङ्गुष्ठपर्यन्तं यज्ञसूत्रकम् ॥ ४१ ॥
 अथवा धारयेत् सूत्रं यत्नेन यजुषां मतम् ।
 अथवा धारयेत् सूत्रं सामगस्य प्रमाणतः ॥ ४२ ॥
 अथर्वो धारयेद् यज्ञसूत्रं परममोहनम् ।
 आज्ञाचक्रान्नाभिदेशपर्यन्तं यज्ञसूत्रकम् ॥ ४३ ॥
 एतत् सङ्केतमज्ञात्वा यः कुर्यात् सूत्रधारणम् ।
 स चण्डालसमो देवि यदि व्याससमो भवेत् ॥ ४४ ॥

इति श्रीमातृकाभेदतन्त्रे हरगौरीसंवादे एकादशः पटलः ॥ ११ ॥

द्वादशः पटलः

श्रीगङ्गा उवाच—

अथातः संप्रवक्ष्यामि पूजाधारं सुदुर्लभम् ।
शालग्रामे मणौ यन्त्रे प्रतिमायां घटे जले ॥ १ ॥
पुस्तिकायाश्च गङ्गायां शिवलिङ्गे प्रसूनके ।
शालग्रामे शतगुणं मणौ तद्वत् फलं लभेत् ॥ २ ॥
यन्त्रे लक्षगुणं पुण्यं मूर्तेर्लो लक्षं सुलोचने ।
घटे चैकगुणं पुण्यं जले चैकगुणं प्रिये ॥ ३ ॥
पुस्तिकायां सहस्रन्तु गङ्गायां तत्समं फलम् ।
शिवलिङ्गे ह्यनन्तं हि विना पार्थिवलिङ्गे ॥ ४ ॥
पुष्पयन्त्रे महेशानि पूजनात् सर्वसिद्धिभाक् ।
शालग्रामे च पूजायां न लिखेद् यन्त्रमुत्तमम् ॥ ५ ॥
मणौ स्थिते महेशानि न लिखेद् यन्त्रमुत्तमम् ।
प्रतिमायाश्च पूजायां न लिखेद् यन्त्रमुत्तमम् ॥ ६ ॥
प्रतिमायाश्च पुरतो घटं संस्थाप्य यत्नतः ।
परिवारान् यजेत् तत्र घटे तु परमेश्वरि ॥ ७ ॥
यन्त्राधिष्ठातृदेवांश्च घटे यन्त्रे प्रपूजयेत् ।
समस्तदेवतारूपं घटन्तु परिचिन्तयेत् ।
सुरद्रुमस्वरूपोऽयं घटो हि परमेश्वरि ॥ ८ ॥
जन्मस्थानं महायन्त्रं यदि कुर्यात् तु साधकः ।
तत्र मूर्तिं न कुर्यात् तु कदाचिदपि मोहतः ॥ ९ ॥
यदि मूर्तिं प्रकुर्यात् तु तत्र यन्त्रं न कारयेत् ।
यदि कुर्यात् तु मोहेन यजेद् वारद्वयं प्रिये ॥ १० ॥
द्विगुणं पूजनं तत्र द्विगुणं वलिदानकम् ।
द्विगुणं प्रजपेन्मन्त्रं द्विगुणं होमयेत् सुधीः ॥ ११ ॥
अन्यथा विफला पूजा विफलं वलिदानकम् ।
सर्वं हि विफलं यस्मात् तस्माद् यन्त्रं न कारयेत् ॥ १२ ॥
इति ते कथितं कान्ते पूजाधारं सुदुर्लभम् ॥ १३ ॥
अथातः संप्रवक्ष्यामि शिवलिङ्गस्य लक्षणम् ।
पार्थिवे शिवपूजायां सर्वसिद्धियुतो भवेत् ॥ १४ ॥

पाषाणे शिवपूजायां द्विगुणं फलमीरितम् ।
 स्वर्णलिङ्गे च पूजायां शतूणां नाशनं मतम् ॥ १५ ॥
 सर्वसिद्धीश्वरो रौप्ये फलं तस्माच्चतुर्गुणम् ।
 ताम्रे पुष्टिं विजानीयात् कांस्ये च धन सञ्चयम् ॥ १६ ॥
 पारदस्य च माहात्म्यं पुरैव कथितं मया ।
 गङ्गायाञ्च लक्षगुणं लाक्षायां रोगवान् भवेत् ॥ १७ ॥
 स्फाटिके सर्वसिद्धिः स्यात् तथा मारकते प्रिये ।
 लौहलिङ्गे रिपोर्नाशं कामदं भस्मलिङ्गके ॥ १८ ॥
 बालुकायां काम्यसिद्धिर्गोमये रिपुहिंसनम् ।
 सर्वलिङ्गस्य माहात्म्यं धर्मार्थकाममोक्षदम् ॥ १९ ॥
 आधारभेदे यत् पुण्यं चाधिकं कथितं तु ते ।
 अतिरिक्तफलान्येतदाधारस्य सुलोचने ॥ २० ॥
 शिवस्य पूजनाद् देवि चतुर्वर्गाधिपो भवेत् ।
 अष्टैश्वर्ययुतो मर्त्यः शम्भुनाथस्य पूजनात् ॥ २१ ॥
 स्वयं नारायणः प्राक्ता यदि शम्भुं प्रपूजयेत् ।
 स्वर्गं मर्त्ये च पाताले ये देवाः संस्थिताः सदा ।
 तेषां पूजा भवेद् देवि शम्भुनाथस्य पूजनात् ॥ २२ ॥
 स्वर्णपुष्पसहस्रेण यत् फलं लभते नरः ।
 तस्माल्लक्षगुणं पुण्यं भग्नैकविल्वपत्रके ॥ २३ ॥
 भग्नैकविल्वपत्रस्य सहस्रं केन भागतः ।
 मेस्तुल्यसुवर्णेन तत् फलं न हि लभ्यते ॥ २४ ॥
 शुद्धाशुद्धविचारोऽपि नास्ति तच्छिवपूजने ।
 येन तेन प्रकारेण विल्वपत्रैः प्रपूजनात् ।
 सर्वसिद्धियुतो भूत्वा स नरः सिद्ध एव हि ॥ २५ ॥
 ब्रह्माण्डमध्ये ये देवास्तद् बाह्ये ष्याश्च देवताः ।
 ते सर्वे तृप्तिमायान्ति केवलं शिवपूजनात् ॥ २६ ॥
 पुष्पं गन्धं जलं द्रव्यं लिङ्गोपरि नियोजयेत् ।
 लिङ्गमध्ये महाबहिः सैव रुद्रः प्रकीर्तितः ॥ २७ ॥

रुद्रोपरि क्षिपेद् यत्तु तदेव भस्मतां गतः ॥ २८ ॥

साक्षाद्धोमो महेशानि शिवस्य पूजनाद् भवेत् ।

महायज्ञेश्वरो मर्त्यः शिवस्य पूजनाद् भवेत् ॥ २९ ॥

कुशाग्रमानं यत् तोयं ततोयेन यजेद् यदि ।

सत्यं सत्यं हि गिरिजे तज्जलं सागरोपमम् ॥ ३० ॥

पुष्पञ्च मेरुसदृशं लिङ्गोपरि नियोजनात् ।

लिङ्गस्य मस्तके देवि यदन्नं परितिष्ठति ॥ ३१ ॥

तदन्नस्य च दानेन क्षितिदानफलं लभेत् ॥ ३२ ॥

एकेन तण्डुलेनैव यदि लिङ्गं प्रपूजयेत् ।

ब्रह्माण्डपात्रसंपूर्ण- मन्नदानफलं लभेत् ॥ ३३ ॥

एकया दूर्वया वापि षोडशैश्चलिङ्गकम् ।

सर्वदेवस्य शीर्षे तु चार्घदानफलं लभेत् ॥ ३४ ॥

सामान्यतोयमानीय यदि स्नानान्महेश्वरम् ।

सार्द्धलिङ्गोत्थित्थस्य स्नानस्य फलभाग् भवेत् ॥ ३५ ॥

श्रीवण्डिकोवाच—

तारिणी ब्रह्मणः शक्तिस्त्रिपुरा वैष्णवी परा ।

कथं शाकम्भरी तारा त्रिपुरा शाम्भवी कथम् ॥ ३६ ॥

काली- देहाद् यदा जाता सात्रित्री वेदमातृका ।

त्रिवर्गदात्री सा देवी ब्रह्मणः शक्तिरेव च ॥ ३७ ॥

गुप्तरूपा महाविद्या शैवी सैकजटा परा ।

तस्माल्लक्ष्मीवैष्णवी या त्रिवर्गदायिनी शिवा ॥ ३८ ॥

गुप्तरूपा महाविद्या श्रीमत्त्रिपुरसुन्दरी ।

शाम्भवी परमा माया त्रिपुरा मोक्षदायिनी ॥ ३९ ॥

एकैव हि महाविद्या नाममात्रं पृथक् पृथक् ।

तथैव पुरुषश्चैको नाममात्रविभेदकः ॥ ४० ॥

श्रीवण्डिकोवाच—

मन्त्रधारणमात्रेण तदात्मा तन्मयो भवेत् ।

कथं वा वातुलः सोऽपि कथं वा रोगवान् भवेत् ॥ ४१ ॥

श्रीशङ्कर उवाच—

मन्त्रच्छन्नाद् वातुलत्वं रोगो देहे न जायते ।

मन्त्रच्छन्नं प्रवक्ष्यामि शृणु देवि समाहिता ॥ ४२ ॥

अभक्तिश्चाक्षरे भ्रान्तिर्लुप्तश्छिन्नस्तथैव च ।
ह्रस्वो दीर्घश्च कथनं स्वप्ने तु चाष्टधा स्मृतः ॥ ४३ ॥
अभक्त्या नैव सिद्धिः स्यात् कल्पकोटिशतैरपि ।
एवंमन्त्रश्चान्यथा वा चेति भ्रान्त्या च वातुलः ॥ ४४ ॥
लुप्तवर्णो बुद्धिनाशश्छिन्ने नाशो भवेत् क्लि ।
ह्रस्वोच्चारे व्याधियुक्तो दीर्घजापे वसुक्षयः ॥ ४५ ॥
कथने मृत्युमाप्नोति स्वप्नेऽपि शृणु शैलजे ।
कालिकायाश्च ताराया मन्त्रोऽपि ज्वलदग्निवत् ॥ ४६ ॥
त्रिप्ररूपेण देवेन प्रेमभावेन चेतसा ।
यदि मन्त्रं हरेद् देवि शृणु साधकलक्षणम् ॥ ४७ ॥
सर्वङ्गि वै भवेज्ज्वाला देहमध्ये विशेषतः ।
तोये शैल्यं न जायेत तथैवौषधसेवने ॥ ४८ ॥
सदा वातुलवत् सर्वं प्रत्यक्षे स्वप्नवद्भवेत् ।

वर्षमध्ये विवर्षे वा मृत्युस्तस्य न संशयः ॥ ४९ ॥
मन्त्रच्छिन्नं चाष्टविधं तव वक्ताच्छ्रुतं मया ।

यदि देवाद् भवेद् देव तस्योपायं वदस्व मे ॥ ५० ॥

श्रीगण्डु उवाच—

बहुजापात् तथा होमात् कायक्लेशादिविस्तरात् ।
यदि भक्तिर्भवेद् देवि तस्य सिद्धिरदूरतः ॥ ५१ ॥

गुरुणा तत्सुतेनैव साधकेन वरानने ।
अक्षरे दूषणं हित्वा पुनर्मन्त्रं प्रकाशयेत् ॥ ५२ ॥

गुरुणा तत्सुतेनैव साधकेन समाहितः ।
लुप्तवर्णं समुत्थाप्य पुनर्मन्त्रं प्रकाशयेत् ॥ ५३ ॥

चक्रभेदेन षट्कोणं तथैव योनिमुद्रया ।
एकोच्चारे जपेन्मन्त्रं लक्ष्मिकं वरानने ।
गुर्वीदिना महेशानि छिन्नदोषनिष्कृन्तनम् ॥ ५४ ॥

गुरुणा लक्षजापेन तन्मन्त्रं श्रावयेत् त्रिधा ।
दूषणं ह्रस्वदीर्घस्य शान्तिश्चाल न संशयः ॥ ५५ ॥
गुरुणा तत्सुतेनैव साधकेनैव शैलजे ।

उक्तमार्गेण देवेशि जपेच्छन्नचतुष्टयम् ॥ ५६ ॥
 तद्दशांशं हुनेत् पश्चात् तर्पणादि समाचरेत् ५७ ॥
 ततोऽपि यदि नैवाभूत् साधकः स्थिरमानसः ।
 चतुर्गुणं हि कर्तव्यं शिष्यस्य मुक्तिहेतवे ॥ ५८ ॥
 यदि मृत्युर्भवेत् तस्य तथापि मुक्तिभाग् भवेत् ।
 कथनस्य दोषशान्तिर्भवत्येव न संशयः ॥ ५९ ॥
 स्वप्नेऽपि मन्त्रकथने श्मशाने चैव शैलजे ।
 उक्तमार्गेण देवेशि जपेच्छन्नं चतुष्टयम् ॥ ६० ॥
 तद्दशांशं हुनेत् पश्चात् तर्पणादि समाचरेत् ।
 ततोऽपि यदि नैवाभूत् साधकः स्थिरमानसः ॥ ६१ ॥
 चतुर्गुणं हि कर्तव्यं पूर्वोक्तं पूजनञ्चरेत् ।
 कुजे वा शनिवारे वा प्रथमे गमनञ्चरेत् ।
 सप्ताहं वा यजेद् देवीं तुरीयं वादिनं यजेत् ॥ ६२ ॥
 श्मशानसाधनं वक्ष्ये शृंगु चैकाग्रचेतसा ।
 स्वर्णं रौप्यं तथा वस्त्रं दत्त्वा वरणमाचरेत् ॥ ६३ ॥
 स्वर्णपीठं प्रदातव्यं चतुरङ्गुलिविस्तृतम् ।
 भोगयोग्यं प्रदातव्यं मधुपर्कं यथोदितम् ॥ ६४ ॥
 राजपत्नी येन तुष्टा तोषयेत् तेन वाससा ।
 अलङ्कारं यथायोग्यं तत्र तत्र नियोजयेत् ॥ ६५ ॥
 नैवेद्यं विविधं रम्यं नानाद्रव्यसमन्वितम् ।
 सामिधान्नं गुडं छगं सुरापिष्टकपायसम् ॥ ६६ ॥
 भोग्यद्रव्यं जले दद्याद् यदि भोक्ता न तिष्ठति ।
 एवं पूजां समाप्यादौ शिवपूजां समाचरेत् ॥ ६७ ॥
 षोडशैरुपचारैश्च लिङ्गानाञ्चैकविंशतिम् ।
 अष्टोत्तरशतं नैव विल्वपत्रैः सचन्दनैः ॥ ६८ ॥
 प्रत्येकं पूजयेन्मन्त्रं गजान्तकसहस्रकम् ।
 सहस्रं होमयेत् पश्चाद् विल्वपत्रैर्वरानने ॥ ६९ ॥
 एवं कृते लभेच्छान्तिं दीर्घायुर्नाल संशयः ॥ ७० ॥

इति श्रीमातृकामेदन्त्रे हरगौरीसंवादे द्वादशः पटलः । १२ ॥

त्रयोदशः पटलः

श्रीचण्डिकोवाच—

शृणु नाथ परानन्द परापरजगतपते ।

इदानीं श्रोतुमिच्छामि मालायाः कीदृशो जपः ।

का माला कस्य देवस्य तद् वदस्व समाहितः ॥ १ ॥

श्रीशङ्कर उवाच—

वैष्णवे तुलसीमाला गजदन्तैर्गणेश्वरे ।

कालिकाया महामन्त्रं जपेद् रुद्राक्षमालया ॥ २ ॥

तारायाश्च जपेन्मन्त्री महाशङ्खाख्यमालया ।

महाशङ्खाख्यमालायां सर्वां विद्यां जपेत् सुधीः ॥ ३ ॥

अकस्माद् वै महासिद्धर्महाशङ्खाख्यमालया ।

तथैव सकला विद्या महाशङ्खे वसन्तु सदा ॥ ४ ॥

स्फाटिकी सर्वदेवस्य प्रवालैः सकलां जपेत् ।

स्वर्णरौप्यसमुद्भूतां सर्वदेवेषु योजिताम् ॥ ५ ॥

कालिकायाश्च सुन्दर्या रुद्राक्षैः प्रजपेत् सदा ।

भैरव्याः प्रजपेन्मन्त्री शङ्खपद्माख्यया प्रिये ॥ ६ ॥

श्मशाने धुस्तुरैर्मालां जपेद् धूमावतीविधौ ।

इति ते कथितं कान्ते महामालाविनिर्णयम् ॥ ७ ॥

अथ ग्रन्थिं प्रवक्ष्यामि शृणु कान्ते समाहिता ।

येन माला सुसिद्धा च नृणां सर्वफलप्रदा ॥ ८ ॥

मालायाश्चाधिका कान्ते ग्रन्थिश्चैका फलप्रदा ।

एकपञ्चाशिकायाश्च मालायां परमेश्वरि ॥ ९ ॥

ब्रह्मग्रन्थियुतां मालां सार्द्धद्वितयवेष्टिताम् ।

सपादवेष्टनं देवि नागपाशं मनोहरम् ॥ १० ॥

सर्वदेवस्य मालायां सर्वत्र परमेश्वरि ।

ब्रह्मग्रन्थिं विधायेत्थं नागपाशमथापि वा ॥ ११ ॥

मालायां त्वधिकां देवि दैकां ग्रन्थिं प्रदापयेत् ।

मूलेन ग्रथितं कुर्यात् प्रणवेनाथवा प्रिये ॥ १२ ॥

ग्रन्थिमध्ये च गुटिकां कुर्यादतिमनोहराम् ।
 सूत्रद्वयं महेशानि मिलनं कारयेत् ततः ॥ १३ ॥
 मेरुञ्च ग्रथनं कुर्यात् तदूर्ध्वं ग्रन्थिसंयुतम् ।
 एवं मालां विनिर्माय गोपयेद् बहुयत्नतः ॥ १४ ॥
 कम्पनं धूननं शब्दं नैव तत्र प्रकाशयेत् ।
 करभ्रष्टं तथा छिन्नं महाविघ्नस्य कारणम् ॥ १५ ॥
 कम्पने सिद्धिहानिः स्याद् धूननं बहुदुःखदम् ।
 शब्दे जाते भवेद्रोगः करभ्रष्टाद्विनाशकृत् ॥ १६ ॥
 छिन्नसूत्रे भवेन्मृत्युस्तस्माद् यत्नपरो भवेत् ।
 एवं ज्ञात्वा महेशानि शान्तिस्वस्त्ययनं चरेत् ॥ १७ ॥
 कम्पने यो जपेन्मन्त्रं यदि सिद्धिं प्रयच्छति ।
 यत्नेन गुरुमानीय द्वाविंशदुपचारतः ॥ १८ ॥
 कुम्भस्थापनकं कृत्वा पूजयेदिष्टदेवताम् ।
 ततो हुनेद् विल्वपत्रैरष्टोत्तरशताहुतिम् ॥ १९ ॥
 त्रिमध्वक्तेन विधिना धूननेऽपि च सुन्दरि ।
 सशब्दे जपने चण्डि ह्येवं कुर्याद् विचक्षणः ॥ २० ॥
 करभ्रष्टे तथा छिन्ने पुरश्चरणमाचरेत् ।
 जपाद्यन्ते यजेद् देवीं षोडशैरुपचारकैः ॥ २१ ॥
 प्रत्यहं प्रजपेन्मन्त्रं प्रत्यहं बलिदानकम् ।
 पञ्चाङ्गस्य प्रमाणेन सर्वकर्म समापयेत् ॥ २२ ॥
 दरिद्रः परमेशानि यदि विघ्नपरायणः ।
 आद्यन्ते महतीं पूजां दिक्सहस्रं जपेन्मनुम् ॥ २३ ॥
 सहस्रं कं हुनेत् पश्चात् सर्वविघ्नस्य शान्तये ।
 कुम्भतोयैः स्नापयित्वा पुनर्मालां प्रदापयेत् ॥ २४ ॥
 अनेनैव विधानेन विघ्नजालैर्न लिप्यते ॥ २५ ॥

इति श्रीमातृकाभैदतन्त्रे हरगौरीसंवादे त्रयोदशः पटलः ॥ १३ ॥

चतुर्दशः पटलः

श्रीचण्डिकोवाच—

मन्त्रधारणमात्रेण तत्क्षणे तन्मयो भवेत् ।
जीवात्मा कुण्डलीमध्ये प्रदीपकलिका यथा ॥ १ ॥
निजेष्टदेवतारूपा देहसंस्था च कुण्डली ।
भुज्यते सैव देहस्था का चिन्ता साधकस्य च ।
तन्मे ब्रूहि महादेव यद्यहं तव वल्लभा ॥ २ ॥

श्रीशङ्कर उवाच—

भोगस्तु त्रिविधो देवि दिव्यवीरपशुक्रमात् ।
निर्लिप्तो दिव्यभावस्थः कुण्डली भुज्यते यदि ॥ ३ ॥
आजिह्वान्ता कुण्डलिनी वीरस्य वीरवन्दिते ।
महादेव्याः प्रीतये च प्रसादं भुज्यते पशुः ॥ ४ ॥
द्विजातेर्दिव्यभावश्च सदा निर्वाणदायकः ।
विप्रो वीरश्च निर्वाणी भवत्येव न संशयः ॥ ५ ॥
सायुर्ज्यादि महामोक्षं नियुक्तं क्षत्रियादिषु ।
पशुना भक्तियुक्तेन प्रसादं भुज्यते यदि ॥-६-॥
स्वर्गभोगी भवत्येव मरणे नाधिकारिता ।
जन्मान्तरमवाप्नोति महादेव्याः प्रसादतः ॥-७-॥
दिव्यवीरमते दृष्टिर्जायते नात्र संशयः ।
दिव्यवीरप्रसादेन निर्वाणी नात्र संशयः ॥ ८ ॥
प्रसादभोगी यो देवि स पशुर्नात्र संशयः ।
मरणे नाधिकारोऽस्ति पशुभावस्थितस्य च ॥ ९ ॥
नैव मुक्तिर्भवेत् तस्य जन्म नः प्रोति निश्चितम् ॥१०॥

श्रीचण्डिकोवाच—

वद मे परमेशान दिव्यवीरस्य लक्षणम् ।

श्रीशङ्कर उवाच—

यत् कृते दिव्यवीरस्य महामुक्तिर्भविष्यति ॥ ११ ॥
साक्षाद् ब्रह्ममयी देवी चाभिशाता च वारुणी ।
शापमोचनमात्रेण ब्रह्मरूपा सुधा परा ॥ १२ ॥
निवेदानान्महादेव्यै तत्तद् देवी भवेत् किल ।
मूलाधारात् कुण्डलिनीमाजिह्वान्तां विभावयेत् ॥१३॥

तन्मुखे दानमात्रेण ज्ञानवान् साधको भवेत् ।

यथैव कुण्डली देवी देहमध्ये व्यवस्थिता ॥ १४ ॥

तथैव वारुणीं ध्यायेत् कलाङ्गे स्वेष्टदेवताम् ।

कुण्डल्या समभावेन शक्तिवक्त्रे प्रदापयेत् ॥ १५ ॥

आत्मोच्छ्रष्टं महापूतं तन्मुखात् परमामृतम् ।

अवश्यमेव गृह्णीयात् तादात्म्येन वरानने ॥ १६ ॥

उत्सृष्टादिविचारोऽपि कदाचिन्नास्ति ब्रह्मणि ।

गङ्गातोयं परं ब्रह्म प्रसादं कस्य तद् वद ॥ १७ ॥

गङ्गासागरतोयं वा प्रसादं कस्य वा भवेत् ।

शृणु देवि प्रवक्ष्यामि तज्जले स्नानमात्रतः ॥ १८ ॥

मुक्तिभागी भवेन्मर्त्यः स्नानावगाहनात् किल ।

पादादिमस्तकान्तं वै स्नानकाले प्रमज्जति ॥ १९ ॥

पादस्पर्शो न दोषाय परंब्रह्मणि शैलजे ।

परमात्मनि लीने च तथैव परमेश्वरि ॥ २० ॥

इति ते कथितं देवि दिव्यवीरस्य लक्षणम् ।

वीरतन्त्रे च कथितं माहात्म्यं प्राणवल्लभे ॥ २१ ॥

शृणु देवि प्रवक्ष्यामि साधिकायाश्च लक्षणम् ।

दिव्यशक्तिर्वीरशक्तिर्गुरुशक्तिस्तथा परा ॥ २२ ॥

कुलशक्तिः कामिनी च नवशक्तिः कुमारिका ।

श्रीगुरुं पूजयेद् भक्त्या स्वदेहदानपूर्वकम् ॥ २३ ॥

अन्यथा तु स्वदेहस्य निग्रहो जायते ध्रुवम् ॥

सप्तजन्मनि सा देवी पुक्कसी पतिवर्जिता ॥ २४* ॥

शिवं मत्वा स्वकान्तश्च पूजासाधनमाचरेत् ।

कदाचिन्न यजेच्चान्यं पुरुषं परमेश्वरि ॥ २५ ॥

अन्यस्य यजनाच्चण्डि सर्वनाशो भवेद् ध्रुवम् ।

कान्तस्यायुर्विहीनत्वं विपत्तिश्च पदे पदे ॥ २६ ॥

धननाशो भवेन्नित्यं देव्याः क्रोधश्च जायते ।

अवश्यं पूजयेन्नित्यं गुरुदेवं सनातनम् ॥ २७ ॥

भद्राभद्रविचारञ्च या करोति गुरुस्थले ।
 तस्या मन्त्रं क्रोधयुक्तं विपत्तिश्च पदे पदे ॥ २८ ॥
 वरं जनमुखान्निन्दा वरं प्राणान् परित्यजेत् ।
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 सत्यं सत्यं पुनः सत्यं काशी सा नाल संशयः ॥ ३१ ॥
 अभक्त्या परमेशानि यदि धारणमाचरेत् ।
 जपपूजादिकं तस्याः सन्दहेत् तेन तेजसा ॥ ३२ ॥

श्रीवण्डिकोवाच—

सपत्नीकं यजेद् देवं गुरुं निर्वाणदायकम् ।
 तस्य सङ्गं परित्यज्य कथमात्मनियोजनम् ॥ ३३ ॥

श्रीशङ्कर उवाच—

शृणु देवि प्रवक्ष्यामि गुरोराज्ञानुसारतः ।
 धारयेत् तेजसं भक्त्या स्वयं लिप्साविवर्जिता ॥ ३४ ॥
 गुरुपत्न्याश्चात्मजश्च श्रीगुरो रात्मजो यतः ।
 गुरुपत्नी गुरुः साक्षाद् गुरुपुत्रो न संशयः ॥ ३५ ॥
 एकस्य पूजनात् कान्त उभयोः पूजनं भवेत् ।
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 एकं गुरुमुतं कान्ते पूजने या सदा रता ।
 अन्यं गुरुमुतं कान्ते पूजयेन्न कदाचन ॥ ३७ ॥
 वीरं वा दिव्यमूर्तिं वा कदाचिन्न हि पूजयेत् ।
 एकस्य पूजनाद् देवि महासिद्धीश्वरो भवेत् ॥ ३८ ॥
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 तस्याः समस्तं विफलं ध्यानादि-जप-पूजनम् ॥ ३९ ॥
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सुन्दरं यौवनोन्मत्तं गुरुतुल्यं जितेन्द्रियम् ।

॥ प्राणान्तेऽपि च कर्त्तव्यं पूजनं मोक्षदायकम् ॥ ४१ ॥

नो यजेद् यदि मोहेन सैव पापमयी भवेत् ॥ ४२ ॥

इति श्रीमातृकाभेदतन्त्रे हरगौरीसंवादे चतुर्दशः पटलः ॥ १४ ॥

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OPINIONS ABOUT THE MATRKA-BHEDA TANTRAM

(A Book on the Ancient Indian Chemistry)

The Views of a Physicist

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The Indian ancient treatises, specially those which deal with the nature of the universe, phenomena and the related cause and effects, were generally referred to as 'Vijñāna' by the ancient sages, e.g. 'Vastuvijñāns', 'Sūryavijñānas', 'Brahmavijñāna' etc. Tantra, inter alia, discusses in detail the applied aspects of the theories of these Vijñānas. The accepted English word for "Vijñāna" is Science. However, as the term *science* generally refers to the *Western Science* and as the Fundamental approach and content of *Western Science* is completely different from those of 'Vijñāna', we shall refer of 'Vijñāna' as *Ancient Science*. The noticeable difference of the *Ancient Science* from the *Modern Science*, which developed from *Western Philosophy*, is that the former is holistic—in the sense that both the *fundamental elements* of creation, namely *matter* and *Consciousness* are the *elements* as well as the *subjects of analysis*. As a result the propositions and theories are apparently subjective but, in fact, more realistic, for the reality is subjective. In recent times, because of increased awareness and subsequent studies in various related fields, the need for re-evaluation of the ancient theories is being felt. The results and the propositions of western science, being generally transparent, objective and testable through experimentation, are unhesitatingly accepted throughout the world. The aforesaid re-evaluation, if done in conformity with the paradigm of Western Science, is likely to gain a worldwide respect for the ancient concepts.

Besides such an evaluation has its academic worth. Firstly some of the concepts and propositions found in these ancient treatise are now considered fundamentally to be quite in conformity with the theories and concepts of Western Sciences which are derived through sophisticated and refined experiments and mathematical formalism.

This is interesting since there is no evidence of the existence in ancient India of the kind of refinement and sophistication of instruments necessary for conducting such experiments and without which such derivations are not possible within the reductionist approach of modern science. This indicates that the holistic approach, i.e. the approach where matter and consciousness is taken together in the paradigm of science, together with the use of natural phenomena of different kind analogously, possibly, in lieu of conducted experiments, to gather data, is at least, equally competent in understanding reality. In this context re-examination of ancient findings in the light of Western Science would be useful.

Secondly, there are certain happenings about which common belief, personal evidences and witnesses exist and which have corroborations from the ancient sciences. Yet there exists scepticism about these in the minds of people simply because they fall outside the scope of the *Western Sciences*.

I believe that a detailed study of certain chapters of the "Māṭṛkā-bheda Tantram" would be a step towards clearing such confusions. The first, fifth and the ninth chapters of this *Tantra* contain processes which are similar, in some respects, to the processes discussed under Chemistry. Some consider this to be a treatise equivalently under the broad spectrum of material sciences. Two kinds of interactions can be discerned in the processes described in this *Tantra*. One is objective wherein we apparently find chemical reactions between different materials. The other is that all these processes are occurring under the environment of mind-matter interaction—a sort of spiritual ambience. The first one may be evaluated within the realm of Western Science. The only problem is that here the truth can not be assessed in its totality. On the other hand, it is said that through chanting of mantras, meticulous adherence to some rituals and worship of deities, a spiritual atmosphere is created which is necessary for the expected results. Some believe that a perfect chanting of mantras create specific vibrations in air which is a purely physical process and only these have effects on the materials processed. This appears to be a superficial reaction. Whether such purely physical processes or the enhanced spiritual power (psychic power) due to the chanting induces a mind-matter interaction is important, is a matter of serious extensive investigations. All these are speculative. However, the actions of mind of matter have recently become subject matter of scientific investigation under the broad discipline of *Para-Psychology*.

It must be understood that evaluation of theories of ancient science in the light of *Western Science* is very complex and difficult. It would need a multi-disciplinary approach, one has to consider all Western Sciences which deals with matter-matter-

interaction (physics, chemistry, biology etc.) mind-mind interaction (psychology) mind-body interaction (chemical medicine and neurophysiology, which deals with psychosomatic affairs) as well as mind-matter interactions (para-psychology). Of all these, Para-Psychology is only a very recent development. This is not all. One has to have an open mind in accepting a certain dose of subjectivity in the paradigm for analysis. Self and consciousness play an important role in the discourses in *ancient sciences*. Some new concepts need to be involved to introduce some objectivity, at least some publicness, in the methodology for analysis. This seems to be the most daunting task ahead.



OPINIONS ABOUT THE MATRKA-DHEDA TANTRAM

(A Book on the Ancient Indian Chemistry)

The Views of a Physician

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At the moment when this book has been just on the verge of publication, a report came out in a leading Bengali daily newspaper with a heading like this : "Tantraguru" executive teaching management. The news was about an executive officer of Government of Assam (a state of India), Mr. Prem Saran, a scholar in Chemical Engineering, Management, Indology, Anthropology and Tantric Studies, as well as his model based on 'Tantra' meant for practice of the Government Officers in order to enhance their capability to run the governance and increase the capacity of planning and development.

The model is going to be published in the website of Assam Government. Many executive officers of Governments of Assam, Andhra Pradesh and Sikim had already been trained according to this model and Governments of Delhi, Tamilnadu and West Bengal have also invited Mr. Saran to teach their executives his method. It was taught in different private companies and educational institutes also.

The objective of this model, according to Mr. Saran, was management by right brain. He explained, left brain is meant for supplying of arguement or analysis and the right one, for imagination or synthesis. In his 'Kuṇḍaliṇī model' it is required to imagine a tube passing through our body which changes colour at different visceral levels. Before programming the mind, he advises that one should assume the mind to be like a blackboard.

Let us discuss his model. He rightly followed the methods of Tantra. He told of 'Ṣatcakrabheda', starting from 'Kuṇḍaliṇī' through the central tube of spinal cord and informed of different colours (representation of different levels of wave lengths and ideas) at different 'cakra's.

'Tantra' religion offeres a systematized classification of religious aspiration. 't āmācāra' of 'Tantra' is concerned with aspiration through conjugal life-leading of male and female in order to feel the ultimate union of maleness and femaleness present through out the creation leading to Absolute 'Brahma'. Ṣatcakrabheda' is the yogic process for it. It is done through the central canal of spinal cord as described before. There are two other nerve routes through spinal cord. The left one, 'lḍā', represents softness and female and the right one, 'Piṅgalā' sternness and male. The left cerebral hemisphere, dominant one in most persons

BIBLIOGRAPHY

- Rasaratnākara.: A Buddhist Tantric text, composed by Siddha Nāgārjuna. It describes different chemical methods in connection with the metals; method said to convert other metals into gold and silver; purification of these metals; Extraction of the metals, such as zinc, mercury and copper from their ores. It describes the preparation of crystalline red sulphide of Mercury (Svarṇa sindura or makara-dhvaja), a medicament which is still used by Ayurvedic physicians in India. It also mentioned names of more than dozens of variety of Yantra (apparatus) for carrying out various physico chemical processes, such as distillation, sublimation, extraction, calcinations, digestion, evaporation, filtration, fumigation, fusion, pulverization, heating by steam, heating by sand and so on. Some of these Yantras have been illustrated on the back cover of this book.
- Rasa-hṛidya: A Buddhist Tantra Text by Govinda Bhagavata in 9th or 10th Century AD, describes the method of purification of mercury so as to get rid of impurities of lead and tin.
- Siddha Yoga: Written by Vrnda, circa 1000 AD is a medico alchemical treatise which describes amongst other things, a preparation called Pārpati – Tāmaram in which sulphur, copper and pyrites are pounded together with mercury and roasted in a closed crucible and the product thus obtained was taken with honey. It also describes copper compounds in the preparation of collyrium.
- Chakradatta: by Chakrapani, it is another Âyurvedic tantric treatise, which mentions a method of purification and use of *mercury*
- Rāsarnava kalpa : Circa eleventh century AD is a Brāhmanical work. It essentially deals With transmutation of baser metals with the help of mercury into gold and silver which can bring about material property and rejuvenation of the body, longevity and cure of disease. It describes plant products in detail which are used in bringing about transmutation of metals.

Rasārṇava: Authorship unknown. It is a saiva tantra belonging to the twelfth century AD. and is composed in the form of dialogue between Bhairava (Śiva) and his consort Parvati. It describes mercury as of divine origin, being the seed of Śiva. A combination of mercury and mica is said to be destructive of death and poverty. It is also said to be able to convert other metals into gold. Acarya Praphulla Chandra Roy, edited this book along with Pandit Harish Chandra Kaviratana because he considered it an important book on chemistry.

The Asiatic Society Calcutta published in second edition, 1985.

Rasendrachudāmaṇi: It is a Buddhist tantra by Somadeva probably composed in the 12th or 13th Century AD. Among the chemical processes it describes are a test for killed iron, a method of obtaining Antimony from Stibnite, a method of making alloy of copper, tin, zinc and lead, using mercury in process.

Rasapraprakāsha Sudhākara: It is a Buddhist Tantra by Yasodhara probably written during the thirteenth century. It quotes Nāgārjuna, Somadeva and Rasārṇava tantra.

Rasakalpa: It is a Śaiva tantra supposed to be part and parcel of Rudrayāmala tantra. It belongs to the thirteenth century. It describes metals, minerals and process of "killing" them with the help of different apparatus.

Rasaratna-samuccaya: Written by Vāgbhata, it belongs to the thirteenth century AD. The Rasaratna-samuccaya is a typical text book of medicinal chemistry of the period. It collects together and describes the current knowledge available about the subject at the time. It's author was a worshipper of Śaiva – Pārvati, though the prayer at the beginning of his book is Buddhistic in nature.

Rasa- rāja lakṣmi: Written by Rameswara Bhatta, it describes rasas and uparasas. This treatise was compiled in the latter part of the fourteenth century.

Rasa-nakṣatra-malikā: Written by Mathansinha, physician to the king of Mālvā, It belongs to a period earlier than 1500 AD. There are several prescriptions given in it in which mineral preparations predominate. Use of opium is also mentioned.

Rasaratnākara : It was composed by Siddha Nityanātha, son of Pravati. Who

acknowledges his indebtedness to earlier tantric treatises like Rasārṇava, but claims to update this book by excluding drugs which then became difficult to procure and included products of new experiments.

Rasasāra : Written by Govindāchārya, circa thirteenth century AD, it is a comprehensive but purely chemical work dealing with eighteen operations of mercury. The author, a devoted Hindu, begins the work with adoration of Śiva and Viṣṇu. He himself states that his work is based on the earlier standard works and experience of adepts and that he is indebted to the Buddhists of Tibet for the knowledge of certain processes.

Rasendra-sārasamgraha : Written by Gopalkṛṣṇa, it lays great stress on the therapeutic efficacy of mineral preparations. Dhatu-ratnamalā by Devadatta of Gujārāt, composed about the fourteenth century, also describes the processes of killing metals and minerals.

Rasakaumudi : It was written by Gyānchandra. This book and the Rasapradīpa, both belonging to a period between the fifteen and sixteen centuries, They describe, besides other things, opium and mineral acids.

Dhatukriyā : Composed between 1500-1600 AD, is in the form of a dialogue between Śiva and Pārvati. For sulphuric acid, the word used is *dahajala* (literally, burning water). The treatise mentions country of the *phirangas* and Ruma, the Arabic name for Constantinople (Istambul). It mentions that copper is found in Nepal, Kamatupa (Assam), Bengal, the country of the *mlecchhas*, Ruma and the country of the *phirangas*. Zinc is found in Kamboja (Cambodia), Ruma (Istambul) and Balkh.

In addition to the texts mentioned above there are many other Sanskrit texts like the Rasasanketa-Kalika by Cāmuṇḍā

Rasendrachintamaṇi by Chāmunda, *Lohapaddhati* by Sureśvara, *Kankaligrantā* by Narasimha Shotri, *Rasamuktāvali* by Devanath, *Rasapaddhati* by Bindu Pandit, *Rasāmṛta* of Narasimha, *Rasamangal* of Gahanānda Muni, *Rasārājaś ankara* by Ramkrishna. There are other works whose authorship is not known; they are *Kailasha Kārakaram*, *Gandhaka Kalpa*, *Pārada Kalpa*, *Dhatumārana*, *Dhāturatnamalā*, *Dhātuśuddhi-Prakarana*, *Jāranamārananādi*, *Tamrbhasamavidhi*, etc.

We may conclude our bibliography by mentioning some Tibetan Bon and Buddhist Tantrics for exchange of ideas and artifacts between the Tantrics and the scientists of Himalayas and the plains of India.

- Pre Buddhist Bon Tantra : A. The previous compendium of Blazing Sūtras Immaculate and Glorious (hdus-pa-rin-pochedri-ma-med pa gzibrjid rab- tuhbar bahi mlo) or simply ' The Glorious ' (gzibrjid).
- B.. The medium versions is gZermig available in two volumes, and
- C. The mDo-hdus in one volume is the shortest one.

Rasa-Siddhiśāstra : Dhātu-vādaśāstra or Dhātu-vādaśastroddrti, Sarveśvara-rasāyana and Dhātuvāda, are all contained in the Tanjur and mention other different alchemical processes. Dhātuvāda describes methods of turning base metals into silver and gold. Sarveśvara-rasāyana describes methods of purifying mercury, tin, silver and gold, and making a preparation of metals which can heal all sorts of diseases and make an old man virtually young.

Besides the above Sanskrit and Tibetan texts, there are a number of texts in Tamil, Telugu, Kannada, Malayalam, Bengali, Marathi, Oriya and Gujrati.

Tanjur (Stan-gyur) and Kanjur (Kang-ghur): It is divided into two main classes:

Rgyud, corresponds to the Sanskrit tantra, and Mdo or Do, corresponds to the Sanskrit Sūtra (science and literature). About five volumes of Tanjur are devoted to medicine while some others to astronomy or astrology. Among other things, the Tibetan Mdo contains a work on preparing quick silver, which it describes as the most powerful agent for subduing every sickness and improving the vigour of the body.

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