



(Text in Nagari Script with an English Translation)

Text Edited and Translated into English by

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#### PREFACE

The Dāmara Tantra is being presented for the first time with its Text in Devanāgarī and an English Translation. It was initially published long ago in the Bangalā script and that edition has been the sole source for the preparation of the present edition. The Pangalā edition contains full Text in Sanskrit but the matter in the Appendix I is only in Fangalā language and no Sansrit original has either been given or referred to. Therefore, in the present edition I have given only a Translation of the Bangalā material.

As far as the subject matter of the Tantra is concerned there is a lot of similarity between the earlier partions of this Tantra and the Bhūta-Dāmara Tantra also published only in Bangalā script so far. However, as the Tantra proceeds the matter starts differing to the extent sufficient enough to give it its individual identity.

This Tantra is unique from many points of views. It contains elaborate material on the Sarkarmas out of which the topic of Subjugation (Vaśīkaraṇa) has received a specially comprehensive treatment. It also contains numerous other useful subjects, such as making wealth and stock of foodgrains inexhaustible, many prescriptions for the improvement of crops, for driving away many obstacles, such as, parasites, posts and and insects from the house and making life prosperous. It sepecially mentions elaborately the uses of parasite plants growing on certain trees. Such plants have been mentioned as possessing special powers of bestowing prosperity on human beings and curing various diseases. They show their results without any mantra-sādhanā and hence deserve special attention

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for research and validation of the assertions about their such powers. If they really possess the powers ascribed to them they can be of immense benefit for mankind even in the present day world.

In spite of numerous such useful prescriptions it is very unfortunate that majority of modern Indians label the Tantras as full of superficial rituals which may have no use. However, without practicing any of the Sadhanas it is unscientific to brand them as such by persons who claim to be scientific in their out-look. There are numerous examples of ascetics and Tantrikas even today who have achieved various Siddhis (supernatural powers) on the basis of their rigorous Sādhanā. To brand such Tāntrikas as fakes or tricksters just because they may not be in a position to demonstrate the mechanics of powers of performing miracles because their such capabilities have been acquired not on the basis of some scientific experiments or theories but on the basis of Sadhana which can develop the intrinsic powers of the Sādhaka, There may not be a theory about the acquisition of these powers except a gradual attainment by rigorous ritualistic and abstract Sadhana. Therefore what is needed today is to perform various Sadhanas with faith and see whether they yield positive results or not. because no scientific tool can be applied for such validation. Moreover, it is repeatedly mentioned in the Tantras that a sceptic approach to Sādhanā makes the Sādhanā an exercise in futility. For any success one should approach it only with extreme faith and without reason. Utter surrender is the only way of achieving success in Sadhana. Moreover, there are numerous prescriptions in Tantras which can succeed even without any Sadhana or Mantra-japa. To start with scientists can take up such topics at the outset for study and validation. Preface v

The effects of Herbs and Roots can also be easily tested, provided they are obtained according to methods prescribed in the present and other Tantras

I have undertaken to present this Tantra, hitherto regarded as secret of secrets, with its English translation so that it may become accessible to scientists and they may be able to verify and validate some of its claims which do not involve elaborate rituls or Mantra-sādhanā. The section on the science of serpents, prescriptions for the cure of serpent-poison and the power of parasite plants deserve special attention. Many prescriptions under Satkarmas which do not need mantra-japa can also be taken for such studies. Even where mantras are involved, they too can he scientifically studied in various stages, such as we can take up the veey fact about the nature of the effectiveness of mantras themselves and whether they really bring about any intrinsic change in the human psyche and on activation do they bestow certain powers on the Sādhakas.

I shall feel my labour amply rewarded if the present Tantra in its translated form is able to attract the attention of the inquisitives and they are able to derive some benefits from its prescriptions. Later on, I propose to bring out some more Tantras regarded as secret, with translations so that they may become accessible to the scientific readers.

-RKR

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a world and though the house

a some solution

( Text with English Translation ) Aum Salutation to Krodhabhairava

व्योमवक्त्रं महाकायं प्रलयाग्निसमप्रभम्। अभेद्यभेदकं स्तौमि भूतडामरनामकम्॥१॥

I bow down to the Unmatta Bhairava named Bhūta Dāmara, Who is skybodied, immense in form, shining like the Fire of Pralaya (Dissolution) and the Differentiator of Undifferentiated.

त्रैलोक्याधिपति रौद्रं सुरसिद्धनमस्कृतम् । उन्मत्तभैरवं नत्वा पृच्छत्युन्मत्तभैरवी ॥ २॥

Bowing down to Unmatta Bhairaya Who is the Lord of worlds, Horrible in Form and worshipped by the Cods and the Siddhas, the Unmatta Bhairayī asked:

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भैरव्युवाचः

कथं यक्षा नरा नागाः किन्नरा प्रमथादयः। जम्बूद्वीपे कलौ सिद्धिं यच्छन्त्येतावराङ्गनाः॥३॥

Bhairavī said: O Bhairava! In what way in this Kaliyuga the Yakṣas, men, serpents, Kinnaras, Pramathas and the women etc residents of Jambūdvīpa can obtain the various Siddhis?

येऽन्ये पापरता मिथ्यात्रादिनः शीलवर्जिताः। सालस्या ये नरास्तेभ्यः साहाय्यं कुरतः स्वयम् ॥ ४॥

How can all these men who are embedded in sin, falsehood, devoid of morality and lethargic, can help themselves?

कैनोपायेन नश्यन्ति कलौदुष्टाघराशयः। लभ्यन्ते सिद्धयः सर्वा मोक्षपद्धतयः शुभाः। सिद्धयोऽप्यनिमाद्याश्च महापातक नाशिकाः॥५॥

How can the sins generated by Faliyuga can be destroyed? How can one obtain all the Anima etc. eight Siddhis which are destroyers of sins and also what are the auspicious and desirable methods for obtaining Emancipation?

अन्यात्राशनतः पापमन्यस्त्रीगमनाहिजम् । कथं नश्यन्ति देवेश हेलया नरकंतमः॥६॥

O Devesa! How can the sins arising out of taking feed with low castes, resorting to other's women and the torture of darkest of Hells be destroyed?

दूरादागः कामार्ता बलादालिङ्गयन्तिकम्। ब्रह्मेशशकप्रमुखा मारिता वा कथं प्रभो। प्रनः केन प्रकारेण मृजा जीवन्ति निर्जराः॥७॥

O Lord! How can the passion of a person living away be so agitated that coming from the distance he voluptuously embraces his beloved, and how even the Brahmā etc. Cods could be liquidated? Also, how can a dead person become alive and healthy and immortal?

उन्मत्तभैरव उवाच
कोधाधीशं व्योमवक्त्रं वज्जपाणिं सुरान्तिकम् ।
वक्ष्ये नत्वा ततस्तत्र भपति भूतडामरम् ॥ ॥॥

Unmatta Bhairava said : I, the Lord of Anger, Sky bodied, holding the Vajra in My hands the Destroyer of even the Cods, Lord of the Earth and called by the name Bhūtad mara, may after bowing down, will speak to \ou 8

तव स्नेहान्महादेवि कथ्यतेऽकथ्यमद्भुतम्। यत्सुरैर्हुर्लभं स्वर्गे मत्ये मत्येमुमुक्षुभिः। नागलोके तथा नागैस्तच्छृणुष्व मम प्रिये।

#### यस्य ज्ञानं विना क्वापि नारीणां निग्रहोभवेत्। यक्षिणो नैव गच्छन्ति सिद्धिमिष्टां श्रृणुष्व तत्॥ ६॥

Out of love for You I will disclose those wonderful facts to You which are not worth disclosing to anyone. O My Beloved! Listen from Me the facts which are rare even for the Gods in Heaven, men and seekers of Emancipation in this world and Nāgas in the Nāgaloka. Without the knowledge of these facts neither women could be emancipated nor the Yakṣiṇīs obtain the desired fruits. Please therefore listen to them.

अयातः सम्प्रवक्ष्यामि सुगोप्य भनुमृत्तमम्। स्रानामथ भनानां मारणं येन सिद्धति॥१०॥

Now I describe the extremely secret of the Mantras with which even the death of the Gods and the Bhūtas too could be effected.

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विषं वज्रजालेन हनयुग्मं ततः परम्।
सर्वभूतान् ततः कूर्चमन्त्रान्तं मनुमीरितम्॥
अस्य विज्ञान मात्रेण क्रोधेशाद्रोमकूपतः।
वज्जज्वानाः प्रजायन्ते शुष्यन्ति प्रमयादयः।
बह्येशालक्ष्यम्या नीताः सूर्यमशासनम् ॥११-१२॥

The Mantra is: Aum viṣam vajrajālena han han sarvabhūtān hum phat. By activation of this Mantra is born from the pores of the hairs of the Frodhabhairava the flame of thunderbolt with which the Pramathas etc become parched and Brahmā-Indra etc principal Cods too become subject to the reign of Yama (That is even these principal and otherwise immortal Cods also are subjected to Death )

विज्ञानाकिषणी मन्त्रं भाषतेऽतोऽतिविस्मिता । तारंब्रह्म मुखेत्रोक्ता खरयुग्माष्टमीरितम्॥ अस्य भाषितमात्रेण वज्जद्माणाविनिसृताः॥ मृतसञ्जीवनी विद्या मृतप्राणा प्रदायिनी।

#### भूतानां दूरितव्वंसो भवेदस्य प्रभावतः ॥ १३-१४॥

I describe to you the very astonishing Mantra named Vijnānākarṣiṇī. It runs thus: Aum Vajramukhe sara sara phaṭ. Mere pronunciation of this Mantra destroys the fear of thunderbolt. This is the veritable Mṛṭyuñjaya Vidyā from which dead persons could again be brought to life and all the misfortunes and calamities of men are destroyed.

ततोनृणां हितार्थाय प्रमथाशुपकारकम् ।
कोधराजः पुनः प्राह मृतसङ्जीवनीमनुम् ॥ १५ ॥
पञ्चरिमं समुद्धत्य संघट्टेतिद्विधापदम् ।
मृतानिति पदं पश्चाज्जीवयाग्निवधः समृतः ॥
अस्यभाषित मात्रेण मृज्ञिताभूतदेवताः ।
स्तम्भिता वेपमानाश्च उत्तिष्ठत्यति विह्वलम् ॥ १६ ॥

Thereafter, for the benefit of men and Pramathas, Lord Krodharāja again tells the Mṛtasanjīvanī Mantra, which runs thus: Aun Sanighaṭṭa Sanighaṭṭa mṛtam jīvaya svāhā. By, a mere pronunciation of this Mantra all the Bhūta-Devatās swoon, are stunned, and when arise are completely paralysed in mind.

उन्मत्तभैरव्युवाच भगवान् ! सुन्दरी मन्त्रसाधनं वद मे प्रभो । मन्त्रोद्धारं तथा मुदारर्चनं जपपद्धातम् ॥ १७॥

Unmattabhairavī said: O Lord, O Cod! Tell me about the practice of Sundarī Mantra, its extrication, its Mudrās, its worship and the method of its Japa.

उन्मत्तभैरव उवाच
एक वृक्षे देवगेहे वने वक्षधरालगे।
निम्नगासङ्गमे वापिपतृभूम्यावयापिवा।
सिद्धधन्तिभूतभूतिन्यो नृणामिष्ट फलप्रदाः॥१०॥

Unmattabhairava said: Taking his seat (Āsana) in a temple, in a forest, in a Śiva-temple, on the confluence of a river, or in a cremation ground, if one worships then the

Bhūtas and the Bhūtinīs etc. are pleased and men obtain their desired fruits.

उन्मत्तभैरव्युवाच कालवबत्र महाभीम प्रमथेश त्रिलोचन । ब्रह्मादि मारणं ब्रह्मि यदि तुब्टोऽसिभैरव॥ १६॥

Unmattabhairavī said: O Kālavaktra (Form of Death),
Mahābhīma (Great în Form), O Pramatheśa, O Trilocana
(Three-eyed)! If you are satisfied with me, then O Bhairava!
tell me the method of causing the Death of Gods like
Brahmā etc.

उन्मत्त भैरव उवा च अथातः संप्रवक्ष्यामि असाध्यं येन सिद्धति।

Unmattabhairava said: Now I am telling the Māraṇa Mantra (Mantra for Eradication) from which even the impossible becomes possible

मारणं ब्रह्ममुख्यानां भूतप्रत्यय कारकम् । पालेयं हत्युगमञ्च सर्वं मारय मारय । वज्जज्वालेन कूर्चास्त्रमर्यमन्त्र्यसुरान्तकः ॥ विश्वत्सहस्रजपेन वज्जज्वाला कुलादिशः । अदूरे बहुशस्त्रस्योच्चाराद् ब्रह्माजशङ्कराः॥ श्वास्त्रयोक्तिकादेवा यक्षगन्धर्वकित्रराः । एषांस्त्रियो विनाशत्वं खण्डखण्ड समागताः।

The Mantra runs thus: Aum hana hana sarvam māraya māraya vajrajālena hum phat. This Mantra is the veritable destroyer of all the Devatās. By performing its thirty thousand Japa all the cardinal points of the compass become unstable by the flame of the thunderbolt; all the weapons are agitated and Brahmā, Mahādeva, Viṣṇu, Indra etc. Gods, Yakṣas, Gandharvas, Kinnaras along with their ladies all perish into pieces and fall destroyed.

बोधिसत्त्रं मुहुः प्राहुर्विस्मिताः सर्वदेवताः॥

प्रणिपत्य सकृद्देवानस्माकं निग्रहं कुरु ॥ वयंसिद्धित्रयच्छामो जम्बूद्धीपे कलौयुगे । दु:शोलपापयुक्तेभ्येऽन्यथा जहि सुरान्तक । तथेत्युक्ता वज्जपाणिभाषितेभूतिनीमनुं ॥ २०॥

When the Bhūtinī mantra, the destoyer of immortal, sinners and the Gods, was so declared by Vajrapāṇi then the Cods were surprised. They saluted the Lord and said: "Kindly be merciful on us. In this Kaliyuga we want our fulfilment in Jambūdvīpa."

प्रालेयं श्रीशशीदेव्या अनादि श्रीतिलोत्तमा । सनादीं श्रीमनुस्मृत्य युक्तं कान्वन मालया ॥ विषं श्रीवमंसंयुक्तमाभाष्य कुलहारिणी । तारं वर्मसमायुक्तांरत्नमालेति पन्धमी ॥ तां स इति रम्भाष्यां विषं श्रीमुर्वेशी परा । अनादि बीजमाभाष्य भूषणीत्युक्ताष्सरसः कमात् । कोधं नत्वा प्रवक्तारं यथा संसिद्धिसाधनम् ॥ २१ ॥

Aum Śrīm Tilottamā, Śrīm hrīm Kāncanamālā. Aum Śrīm Hum Kulahārimī. Aum hum Ratnamālā, Aum hum Rambhā Aum Śrīm Urvaśīm, Aum Ramābhūṣimī.

With Salutation to Krodhabhairava I have told you all these Bhūtinī Mantras,

अथषट्कमाणा माहेन्द्रादिनिर्णयः
स्तम्भनं मोहनव्यैत वशीकरणमुत्तमम् ।
माहेन्द्र वारणे चेव कर्त्तव्यमिह सिद्धिदम् ॥
विद्वेषोच्चाटनं विद्विवायुयोगेन कारयेत् ॥
ज्येष्ठा चैवोत्तराषाढा अमुराधा च रोहिणी ॥
माहेन्द्रमण्डलस्था च प्रोक्त कर्मप्रसिद्धिदा ।
स्यादुत्तरपदा मूला ऋक्षे शत्तभिषा तथा
पूर्वभाद्रपदावलेषा ज्ञेया वारुणम्ह्यगाः ।
पूर्वाषाढा ततः कर्मसिद्धिदाशम्भुना स्मृता ।
स्वाती हस्तामृगशिरा आर्द्रा चोत्तरफल्गुनी ।

पुष्या पुनर्वसु बह्निमण्लडस्था प्रकीरिता॥ अध्विनी भरणी चित्रा धनिष्ठा श्रवणा मघा। विद्याखा कृत्तिका पूर्वफल्गुनी रेवती तथा। वायुमण्डलमध्यस्था तत्तत्कर्मप्रसिद्धिदा॥ इति षट्कर्मणां माहेन्द्रादिननिर्णयः।

Determination of Mahendradi Yoga in Satkarmas

Stambhana and Māraṇa should be practiced when the Farth I lement is on the rise and Vassikarana when the Water Hement is on the rise. Vidvesana should be practiced when the Fire Element is on the rise. Uuccatana should be practiced when the wind Flement is on the rise. Jyestha, Uttarasadha, Anuradha and Rohini are the lunar mansions auspicious for the practices said to be performed when the Farth Flement is on the rise. Uttarabhadrapada, Mula, Satabhisa Puryabhadrapada and Aślesa are the lunar mansions favourable for the practices said to be performed during the reign of Water Flement Purvāsādhā, Svātī, Mrgaśirā, Ārdrā Uttarāphālgunī, Pusya and Punarvasu are the lunar mansions favourable for the practices said to be performed during the reign of the I ire Hement, Asvinī, Bharanī, Citrā Dhanisthā, Śravana Maghā, Viśākhā, Krittikā, Purvāphālgunī and Revatiī are the lunar mansions favourable to the practices said to be performed during the reign of Wind I lement. Therefore all the practices should be performed only after the determination of their favourable lunar mansions.

Find of the chapter on the determination of the Māhendra etc. Yogas for the Saṭkarmas

अथ षट्कमंणि अंगुलिनिर्णयः

शान्तिक पौष्टिके चैव अभिचारिककर्माणि॥ तर्जन्यादिसमारूढं कुर्याद्यत्नात् क्रमः सुधीः।

## तत्रांगुष्ठसमारूढं सर्वकर्म शुभेरतः ॥ इति षट्कर्मणि अंगुलिनिर्णयः समाप्त ।

Determination of the use of the Fingers in the Satkarmas

In the Rituals of Śānti (Pacification) the use of Tarjanī finger, in the Pauṣṭika rituals the use of Madhyamā and the Aṅguṣṭha, and in the Māraṇa (Liquidation) etc. the use of Anāmikā and the Aṅguṣṭha are said to be auspicious.

End of the chapter on determination of the use of fingers in the Satkarmas.

#### अय सूलकाग्रहण विधि: विधिमन्त्रसमायुक्तमीषधं सफलं भवेत् । विधिमन्त्रविहीनन्तु काष्ठवद्भेषजं भवेत् ॥

Method for procuring the Roots and Herbs

The Oṣadhīs (Roots and Herbs) are effective and fruitful only when they are procured according to rules and with proper Mantras. When procured unmethodically and without Mantras the Oṣadhīs remain only pieces of wood and they have never been found to be fruitful.

#### वल्मीककूपरथ्यातरुतलदेवायतनःभशानेषु । जाता विधिना विहिताप्यौषधयः सिद्धिदा न स्युः॥

All the Oṣadhīs growing on an anthill, well, roadside, beneath a tree, in a temple or on the cremation ground, even if obtained according to the prescribed method, have never been known to be effective.

## जलजीर्णमग्निकविलतमकालजातं कृमिभक्ष्यभूतव्यशरीरम्। न्यूनं तथाधिकया द्रव्यमद्रव्यं जगुभिषजः॥

Osadhīs with defects like those decomposed due to water, burnt by fire, growing out of season, or worm-eaten etc. should

not be used. Oṣadhīs should also not be taken in either more or less in quantity than actually needed.

भूतादियुक्तमभ्यच्यं गिरीशं प्रात्तरियतैः । श्रद्धेश्वासितैर्वाप संग्राह्यं सर्वमौष्यम् ॥

After leaving his bed in the morning the Sādhaka should clean his body by purification of the Elements (Bhūtaśuddhi). and worship Śiva along with His Bhūtas, Only after performing these rites should he proceed to collect the Oṣadhīs with due respect deep faith and observing complete fast.

इत्येवं सर्वभूलानां विधिमन्त्रश्च कथ्यते । आदौ वृक्षमूलं गत्वा तदन्ते चाभिमन्त्रयेत् ॥ ॐ वेतालाश्च पिशाचाश्च राक्षसाश्च सरीसृपाः। अपसर्पन्तु ते सर्व वृक्षादस्माच्छिवाज्ञया ॥

Now the methods and rules are being described according to which one should procure the Roots and Herbs. Firstly, before going near the root of the concerned tree or plant one should recite the Mantra: "Aum Vetālāśca piśācāśca rākṣaṣāśca, sarīṣrpaḥ. Apasarpantu te sarve vṛkṣādasmacchivājñayā."

#### ततो नतिः

ॐ नमस्तेऽमृतसम्भूते बलवीर्यंविविद्धिनि । बलमायुश्च मे देहि पापान्मे त्राहि दूरतः ॥ ततः खननम्

येन त्वां खनते ब्रह्मायेन त्वां खनते भृगु । येन इन्द्रोऽथ वरुणो येन त्वामुपचकमे । तेनाहं खनियष्यामि मन्त्रपूतेन पाणिना ॥ मा ते पाते मानिपाति मा ते तेजोऽन्यथाभवेत्। अत्रैव तिष्ठ कल्याणि मम कार्यकरी भव ॥ ॐ हीं क्ष्मीं स्वाहा। अनेन मूलिकां छेदयेत्।

Then bowing down should say: "Aum namaste'mṛtasa-mbhūte balavīryavivardhinī. Balamāyuśca me dehi pāpānme trāhi dūrataḥ. "That is 'O born out of Amṛta (Nectar) and

strengthener of strength and vogour! Give me strength and life and destroy my sins'. Reciting thus the Sādhaka should bow down and salute the tree. Then reciting this Mantra: "Yena tvām khanate Brahmā yena tvām khanate Bhṛgu Yena Indro'tha Varuṇo yena tvāmupacakrame. Tenāham Khaniṣyāmi mantrapūtena pāṇinā. Mā te pāte mānipāti mā te tejo' nyathābhavet. Atraiva tiṣṭha kalyāṇi māma kāryakarī bhava." the Sādhaka should dig out the root of the tree and then reciting this mantra "Aum hrīm kṣraum svāhā" he should cut the root.

इत्येवं सर्वविद्यानां षट्कर्साणां सुसिद्धये ॥ कथितञ्चात्र यत्नेन मूलिकाग्रहणं शुभम् । इतिमूलिकाग्रहणविधिः

Thus has been described the method and procedure for the procurement of the roots and herbs for Ṣaṭkarmas and the Sādhanā of all other mantras.

Find of the description of the procedure for procuring the roots and herbs.

#### CHAPTER ONE

वथ वज्ञोकरणविधि.

Method of Vasīkaraņa (Subjugation)

#### अत्र सर्वजनवशीकरणम्

Now the methods for Vasīkaraņa of all types of persons are being described:

वर्णानामुत्तमः वर्णमठन्तस्यस्तथेव च । ॐकार शिरसा चापि ॐकार सिरसन्तथा॥ अधोभागे च रेफऋ दत्ता मन्त्रं समुद्धरेत् । निरामिषात्रभोक्ता च जमन्यो मन्त्र एव च ॥ म्रों ड्रों

#### मुरो। सकाबात् सम्प्राप्य जपेत् पञ्चयतं सुधीः । पुत्रो वा नृपतिक्चैव मित्राणि बन्धुवान्धवाः । विद्योभवन्ति मन्त्रेण सिद्धयोग उदाहृतः ॥ १ ॥

The appropriate mantra as could be extricated from the Text is "Mroin Droin." Obtaining this mantra from his Guru one should perform its five hundred Japas. Even by doing this much a Sādhaka can Captivate persons, be they sons friends, kings or their relations. This is called a Siddha Yoga (A perfect formula).

#### ''ॐ नमः कटविकट घोररूपिणी स्वाहा।'' सप्ताभिमन्त्रितं चान्नं मुङ्क्ते सप्तग्रासं यदि। प्रत्यहं यस्य नाम्ना तु वशीभवति स ध्रुवम्॥२॥

The Sādhaka should recite this mantra daily: "Auin namah kaṭavikaṭa ghorarūpiṇī svāhā." If the Sādhaka consecrates seven morsels of grains and pronouncing the name of the person to be captivated, eats those grains then that person would certainly be captivated.

#### ''ॐ वश्यमुखीराजमुखी स्वाहा ।'' वशीभवन्ति सर्वे तु सप्ताभिक्षालिते मुखे । सर्वेषु वश्यमन्त्रेषु मन्त्रराजमिदं स्मृतम् ॥ ३॥

Any person can be captivated by such a Sādhaka who washes his mouth seven times daily with this mantra: "Aum vasyamukhī rājamukhī svāhā."

ॐ चामुण्डे जय जय स्तम्भय स्तम्भय मोहय मोहय सर्व सत्त्वान् नमा स्वाहा।

मन्त्रेण मन्त्रितं पुष्पं यस्मै कस्मै प्रदीयते। राजा वा राज पुत्रो वा वशीभवित निश्चितम् ॥ ४॥

Flowers should be consecrated with this mantra: "Aum Cāmuṇḍc jaya jaya stambhaya stambhaya mohaya mohaya sarva satvān namaḥ svāhā."

Whomsoever such a consecrated flower is given, be he a

king or the son of a king, he would definitely be captivated. 4

ॐ नमः कोदण्डशरिवजालिनी मालिनी सर्वलोकवशङ्करी स्वाहा । अष्टोत्तरसहस्रन्तु जप्त्वा मन्त्रं प्रयत्नतः । अपामार्गस्य मूलं वै गोरोचनासमन्वितम् । संपिष्य तिलकं धृत्वा त्रिलोकं वशमान्येत् ॥ ५॥

"Auni namah kodandaśara-vijālinī mālinī sarvaloka vaśamkarī svāhā"—with sincere efforts one should perform one thousand and eight Japas of this mantra and then pounding together the roots of Apāmārga and Gorocana should put a Tilaka on his forehead with the recitation of the said mantra. Sādhaka can thus captivate persons of all the three worlds. 5

बष्टम्यामसिते पक्षे निराहारो जितेन्द्रियः । चतुर्दश्यां बिलः दत्त्वा दण्डोत्पलं समाचरेत् ॥ संपिष्य ताम्बूले कृत्वा यस्मै कस्मै प्रदीयते । सहस्रं मन्त्रितं मन्त्रेर्वशीभवति निश्चितम् ॥

मन्त्रो यथा-ॐ नमो भगवती मातङ्गेश्वरि सर्वेमुखरङ्के सर्वेषां महामाये मातङ्गे कुमारिके लह लह जिह्ने सर्वलोकेवशङ्करी स्वाहा

11 5 11

Mantra for this charm runs thus: "Auin namo Bhagawatī Mātaṅgeśvari sarvamukharañje sarveśāin mahāmāye mātaṅge kumārike laha laha jihve sarvalokavaśainkarī svāhā".

On the eighth or the foutcenth day of dark fortnight Sādhaka, observing continence and fasting should dig up the root of Dandotpala and pound it. Thereafter consecrating the pounded root-paste a thousand times with the above mantra (Aum namo Bhagavatī, etc.) he should place a portion of it in betel and give it to any person to chew. Thus the person who chews the betel would be captivated.

दण्डोत्पल मूलं नीत्वा कट्योबद्धा प्रयत्नतः । मन्त्रमुच्चार्य पूर्वोक्तं नारीं गच्छति यो नरः । सा वश्यं वद्यगा नित्यं दासीवत् नात्र संदायः ॥ ७ ॥ Taking the root of Dandotpala a Sādhaka should bind it carefully to his waist and then repeating the above mantra (see para 6 above) if he goes to a woman then that woman would be captivated like a slave.

द्वेतापराजितामूलं ग्रहणे चन्द्रकस्य च।
सहस्रं मन्त्रितं तत् तु संपिष्य नेत्रमञ्जयेत्।
लोकत्रयं वशीकुर्यात् सत्यं सत्यं वदाम्यहम्॥
मन्त्रो यथा-ॐ वक्रिकरणे शिवेरक्ष भये मायाह्यामृतं कुरु कुरु
स्वाहा

Mantra for this charm runs thus : 'Aum vakrakirane Sive rakşa bhaye māyāhyāmṛtam kuru kuru svāhā.''

At the time of a lunar cclipse a Sādhaka should obtain the root of Śvetāparājitā and consecrating it one thousand times with the above mantra (See para 7 above) pound the root. Now, if the Sādhaka applies the paste to his eyes he will captivate all the people of the three worlds.

#### इवेतापराजितामूलं गोरोचनासमन्वितम् । पूर्ववत मन्त्रितं तेन तिलकं वज्ञीकारकम ॥ ६॥

Pounding Gorocana and the root of Śvetāparājitā a Sādhaka should consecrate the paste so obtained with the Mantra in the aforesaid manner (See para 8 above). Applying a Tilaka of this paste captivates the persons of all the three worlds.

### रवेतापराजितामूलं कृत्वा ताम्बूलमध्यगम्। पूर्ववत् मन्त्रितं यस्मै दीयते स वशीभवेत्॥ १०॥

Enclose the root of Śvetāparājitā in a betel and consecrate the betel with the aforesaid Mantra ( See para 8 above ). Now whomsoever this betel is given for chewing he will be captivated.

नासानेत्रमलं पादमलं गुवाकिमिश्रितम् । मन्त्रितं दीयते यस्मे वशीभवति निश्चितम् ॥ मन्त्रो यथा-ॐ पिङ्गलायै नमः॥११॥ Obtaining the impurities of the nose, eye and sole of the feet a Sādhaka should pound them together with the seeds of Guvāka and then consecrate the paste with the Mantra: "Auni pingalāyai namaḥ." Whomsoever this mixture is given to drink with water, he will definitely become captivated.

इन्दीवरमूलं पिट्ठा गोरोचनसमन्वितम् । सहस्रं मन्त्रितं तत् तु तेनाञ्चयेनेत्रयुग्मकम् ॥ सर्वेषां प्रिय प्रवासी त्रिलोकं वशमानयेत् ॥ मन्त्रन्तु पूर्वेवत् ॥१२॥

The root of Indivara (blue lotus) should be pounded together with Corocana. This paste then should be consecrated a thousand times with the aforesaid mantra (see para 11 above). Thereafter if the Sādhaka applies this paste in his eyes he becomes beloved of all persons and the three worlds become his captive.

रोहिण्यां वटवन्दाकं संगृह्य धारयेत् करे। वहयं करोति सकलं विश्वामित्रेण भाषितम् ॥१३॥ इति सवंजनवशीकरण समाप्त॥

If the Sādhaka obtains a parasite plant growing on the Vata tree during the lunar mansion of Rohinī and holds it in his hand then every one will become his captive—so has been declared by the sage Viśvāmitra.

End of the section dealing with the captivation of all persons.

अय राजवशोकरणम्
ॐ ह्रीं सः अमुकं मे वशमानय स्वाहा ।
पूर्वमेव सहस्रं जप्त्वा ततोऽनेन मन्त्रेण सप्ताभिमिन्त्रितं कुंकुमचन्दनगोरोचनकपूरकृतं तिलकं कुर्यात् ॥ १ ॥
इतिराजवशोकरणम्

Captivation of the Kings
After performing one thousand japas of the Mantra: 'Aum

hrīm saḥ amukam (Substitute Amukam with the name of the person intended to be captivated) me vaśamānaya svāhā." The Sādhaka should then consecrate seven times with this mantra Kumkuma, Candana, Corocana and camphor mixed together and apply a tilak of this mixture. This will captivate the Kings.

I'nd of the section on Captivation of Kings.

अथ दुष्टास्त्री वशीकरणम् काकजङ्घा वचा कुछं शुक्तशोणितमित्रितम्। तद्धस्ते भोजने बाला श्मशाने रोदते सदा॥ ॐ नमो भगवते रुद्रायॐ चामुण्डे अमुकीं मे वशमानय स्वाहा

Captivation of a wicked lady

Kākajanghā, Vaca and Kuṣṭha should be mixed with one's own semen and blood. Then, if all these things together are given in the hands of a woman or she is made to drink them with water along with the recitation of the Mantra: "Auin namo bhagavate rudrāya auin cāmuṇḍe amukīm ( substitute the word amukīm with the name of the person to be captivated) me vasamānaya svāhā", then that woman will become a life-long slave of her husband, and even after the death of the husband lament and keep roaming in the cremation ground in search of her deceased husband.

कृष्णधूस्तुरजं पुष्पं पुष्पं संगृह्य यत्नतः।
भरण्यां फलमानो विशाखायां घाखास्तथा।
हस्तायां पत्रमागृह्य मूलायां मूलमेव च।
समं गोरोचनं दत्त्वा समं कपूरकुंकुमो॥
तिलकं तेन कृत्वा तु कुलटां वशमानभेत्॥२॥

One should obtain with effort the flower of black Dhattūra in the lunar mansion of Puṣya, its fruit in the lunar mansion of Bharaṇī, its twigs in the lunar mansion of Viśākhā, leaves in

the lunar mansion of Hasta and its root in the lunar mansion of Mūla. Then taking equal parts of camphor, Kuinkuma and Corocana, should pound them together with the various parts of the Dhattūra mentioned earlier. One who applies a Tilaka of this paste on his forehead captivates his wife even if she is of a very bad character.

प्रातमुंबन्तु प्रक्षात्य सप्तवाराभिमन्त्रितम् । यस्य नाम्ना विवेत्तीयं सा स्त्री वश्या भवेद्घृवम् । ॐ नमः क्षिप्रकर्मणि अमुकीं मे वशमानय स्वाहा ॥ ३॥

Rising up in the morning a Sādhaka should wash his mouth. Then taking the name of his wife if he drinks water with the recitation of the mantra: "Aum namah ksiprakarmani amukīm (substitute amukīm with the name of the person to be captivated) me vasamānaya svāhā", then his wife would definitely become his captive.

कृष्णापराजितामूलं ताम्बूलेन समायुतम्। अवस्याये स्त्रिये दद्यात्वस्या भवति नान्यथा॥ ॐ ह्रं स्वाहा॥४॥

Enclose the root of Kṛṣṇāprājitā in a betel leaf and consecrate it with the mantra: "Aum hrūm svāhā". If this consecrated betel is given even to a wicked woman she will definitely be captivated This charm never fails.

स्वनाम सहितं पत्नीनाम् उच्चार्य यत्नतः। सप्ताभिमन्त्रितं पुष्पं भार्याये प्रददेद्यदि। वशी भवति सा भार्या नात्र कार्या विचारणा॥ ॐ हं स्वाहा॥ ४॥

If a Sādhaka pronounces his name along with the name of his wife and consecrates a flower seven times with the mantra "Auṁ hrūṁ svāhā" and then gives that flower in the hands of his wife she will definitely be captivated.

पानीयस्याञ्जलीन सप्त दत्त्वा विद्यामिमां जपेत्।

सालङ्कारो नरः कन्यां लभते नात्र संशयः ॥ ॐ विश्वावसुर्नाम गन्धवंः कन्यानामाधिपतिः सुरूपो सालङ्कारो देहि मे मनन्तस्मै विश्ववसवे स्वाहा ॥ ६ ॥

Reciting the mantra: "Aum viśvāvasurnāma gandharvaḥ kanyānāmādhipatiḥ surūpām sālamkārām dehi me manantasmai viśvavasave svāhā," a Sādhaka who offers seven añjalis (cavity formed by joining both the hands) of water, gets a virgin girl fully decorated with fine garments and ornaments.

गोरोचनकुंकुमाभ्यां भूर्जे यस्याः नामाभिलिख्य घृत मधुमध्ये स्था-पयेत् सा वश्या भवति ॥ ७ ॥

If a Sādhaka writes the name of a woman with Gorocana and Kumkuma on Bhojapatra and places it in Ghee and honey, then that woman would be captivated.

विशाखायान्तु वन्दाकं मङ्गलस्य समाचरेत्। हस्ते बढा तु कुष्ठते वशता वरयोषिताम्॥ ॐ पाते वच्चाय स्वाहा। आनेनाभिमन्त्रव बढ्धेत्॥ ५॥ इति दृष्टास्त्री वशीकरणम्।

Obtaining the root of Dāru Haridrā in the Lunar mansion of Viśākhā a Sādhaka should Consecrate it with the mantra "Aum pāte vairāya svāhā." If this consecrated root is tied to the left hand of even a wicked woman she will become a captive of her husband.

End of the section on the captivation of a wicked woman

अथ पति वशीकरणम् ।
पञ्चाङ्गं दाहिमं पिष्टा गौरसर्षपसंयुतम् ।
सप्ताभिमन्त्रितं तेन योनिलेपात् पतिर्वशः॥
ॐ काममालिनी पति मे वशमानय ठः ठः उक्तयोगानं सप्ताभिमन्त्रितेन सिद्धिः॥१॥

#### Captivation of the Husband

Taking the Pañcāṅga ( five organs ) of the Pomegranate tree (viz. its root, bark, leaves, fruit and flower) and pounding them thgether with white mustard a Sādhaka should consecrate the paste seven times with the mantra "Aum Kamamalinī patim me vasamānaya ṭhaḥ ṭhaḥ." Applying this paste to the vagina of a woman will captivate her husband.

गोरोचनानलदकुंकुमभाविताया: । तस्याः सदैव कुरुते तिलकं वशोत्वम् । वात्स्यायनेन बहुधा प्रमदाजनानां । सौभाग्यकृत्यसमये प्रकटीकृतोऽसौ ॥ २ ॥

For the benefit of married ladies the sage Vātsyāyana says that Gorocana and the root of Venāra should be soaked in Kumkuma. Thereafter application of this paste as Tilak on the forehead by a lady will coptivate her husband.

सम्भोगशेषसमय निजकान्तमेडू वा कामिनी स्पृशित वामपादाम्बुजेन । तस्याः पतिः सपदि विन्दति दासभावं गोणीसुतेन कथितः किल योगराजः ॥ ३॥ इति पति वशोकरणम्।

A lady who at the end of cohabitation with her husband touches his medhra (penis) with her left foot, captivates him like a slave. This king of charms has been disclosed by the son of Gonī.

Attraction

अय आकर्षण प्रकरणम् चतुर्थवर्णमाकृष्य दितीयवर्णसंस्थितम् । कृत्वा त्रिविधहाहान्तं तदन्ते हे दितीयकम् ॥ अं कारं शिरसं कृत्वा प्रत्यक्षर प्रजापनम् । सहस्रार्द्धस्य जपेन फलं भवति शास्त्रतम् ॥

#### मन्त्रः झां झां झां ही हां ही हैं। मानुषासुरदेवाश्च सयक्षोरगराक्षसाः । स्थावराजञ्जमारचैव आकृष्टान्तेवराञ्जने॥१॥

The mantra after its extrication from the text runs thus: Jhām Jhām hām hām hām hem hem". Men, Gods, Yakṣas, Nāgas, Rākṣasas and all the moving and static organisms are attracted by this mantra Tive hundred 'apas of the mantra activates after which it could be used for charms 1

गृहीत्वामर्जुनवन्दाकमश्लेषायां प्रयत्नतः । अजमूत्रेण संपिष्य निक्षिपेत् अस्य मस्तके ॥ नारी वा पुरुषो वापि सुतो वा पशुरेव च । आकृष्टः स्वयमायाति सस्यं सहयं वदाम्यहम् ॥ २ ॥

The Sādhaka should bring the root of Arjuna tree in the lunar mansion of Āśleṣā and pound it with the urine of a goat. If this paste is thrown on the forehead of a man or a woman or even an animal then they will dafinitely by attracted. 2

#### सूर्यावर्त्तस्य मूलन्तु पञ्चम्यां ग्राह्येद्नुधः। ताम्बूलेन समं दद्यात् स्वमायासि भक्षणात्॥३॥ इति आकर्षणम्।

Taking the root of Sūryāvarta on the fifth day of a fortnight and enclosing it within a betel leaf if given to a woman then that woman will be attracted to the extent that she will herself come to the Sādhaka-there is no doubt about it.

Fnd of the Section on Attraction

#### अथ सीमाग्यविधानम् पुष्योद्धृत्य सिताकंस्य मूलं वामेतरे भुजे। वद्धा सीमाग्यमाप्नोति दुर्भगापि न संशयः॥१॥

Methods for obtaining prosperity

Taking the root of Sitārka in the lunar mansion of Puṣya and wearing it on the left arm brings ample prosperity.

रक्तं निक्तः कमूलन्तु सामग्रम्ते समुब्रुनम् ।

### क्षोद्रेः पिट्ठा वटी कुर्यात्तिलकं शुभमञ्जलम् ॥ २॥

Digging out the roots of Raktacita and Cittārka at the time of a lunar eclipse and pounding them with some honey one should make pills out of the paste so obtained. Now rubbing this pill in water and applying its tilak on the forehead is auspicious and brings prosperity.

#### गोरोचनाकुंकुमाभ्यां भूर्जपत्रे यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सद्यः सौभाग्यं भवति ॥ ३ ॥

Writing the name of some person with Gorocana and Kuinkuma on a Bhūrjapatra and then putting that Bhūrjapatra in honey brings immediate prosperity to the person whose name has been so written on it

#### कुंकुमागोरोचनालक्तेन यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सोभाग्यं भवति ॥ ४॥

Writing the name of a person on a Bhūrjapatra with Kuinkuma, Gorocana and Alaktaka (a kind of red paint used for colouring the feet etc.) and putting that Bhūrjapatra in honey brings prosperity to the person whose name has been so written.

#### कुंकुमालक्तकाभ्यां बिल्वपत्रे यस्य नाम संलिख्य मधुमध्ये स्थापयेत् सप्ताहात् स सीभाग्यवान भवति ॥ ५ ॥ इति सौभाग्यविधानम ।

Writing the name of a person with Kunkuma and Alaktaka on a Bilvapatra and putting that Bilvapatra in honey brings prosperity within seven days to the person whose name has been so written.

5

Ind of the section on obtaining prosperity

अय देहरञ्जनविधानम् सत्राञ्जरागः पुरुषेण कार्यः स्त्रियामपि सम्भोगसुखाय गात्रे। तस्मादहं गन्धविधानमादो

### विलासिनः सर्वमुदीरयामि ॥ १ ॥

Unguents

Be they men or women, if they have to indulge in worldly pleasures unguents and cosmetics are a must for them. Therefore for the increment of the pleasures of luxurious and amorous people perfemes are now being described.

#### कदम्बपत्रं लोध्रव्य अर्जुनकुसुमानि च। पिष्ठा तल्लेपनाच्येव दुर्गन्धं नाज्येद् ध्रुवम् ॥ २॥

Leaves of Kadamba Lodhra and flowers of Arjuna should all be pounded together. Thereafter application of this unguent destroys bad odour of the body.

#### दाडिम्बबल्कलं लोधं पद्मपुष्प तथा मधु। निम्बपत्रव्य संपिष्य तल्लेपो गन्धनाशकः॥ ३॥

The upper skin of pomegranate, Lodhra, lotus-flowers, honey and leaves if Nīma should all be pounded together. The application of this unguent destroys bad odour of the body.

#### चन्दनं तेजपत्रन्च बाला चोशोरमूलकम्। अगुरु वदरी बीजं सम्मर्श केश्वरै: सह॥ मर्दनादिचरेणैव दूर्गन्धं नाशयेद् ध्रुवम्॥४॥

Sandal, Tejapatra Bālā, root of Ušīra, Aguru Badarībīja and Nāgakesara should all be pounded together. This unguent immediately destroys the bad odour of the body.

#### सप्तपर्णत्वचं लोधं निम्बपत्रं तथाभया। सम्बद्ध लेपनाच्चैव दुर्गन्धं हरते ध्रुवम् ॥ ॥ ॥ इति देहरञ्जनविधानम्।

Bark of Saptaparna, Lodhra, leaves of Nīma and Abhaya should all be pounded together. This unguent definitely destroys the bad odour of the body,

End of the section on Unguents

अथ मुखरञ्जन-विधानम् पिष्पलोच्चणंमादाय घृतमधुसमन्वितम् ।

#### प्रभाते भक्षणाच्येव सुगन्धो जायते मुखे॥ १॥ Oral perfumes

If the powder of Pippalī, ghṛta and honey is mixed together and eaten daily in the mornig it will destroy the bad odour of the mouth.

मुरामांसी वचा कुडं नागकेसरमेव च। संचूण्यं रमणी या च प्राते वा सन्ध्यायामिष। लिह्यात् तस्या मुखं शीघ्रं भवेत् कर्प्रवासितम्॥ २॥

Murāmānsī, Vaca, Kustha and Nāgakesara should all be pounded together in the form of a powder. The mouth of a woman who takes this powder daily in the morning and evening becomes as fragrant as camphor.

#### आम्रास्थि पद्ममूलश्व विद्वा मधुसमन्वितम्। मुखे घृत्वा चिरेणैव सुगन्धो जायते महान्॥३॥ इति मुखः झन-विधानम्

Seed of mango fruit and the root of lotus should be pound together. Mixed with honey when this paste is placed in the mouth it immediately produces pleasant fragrance.

End of the section on oral perfumes

अथ मुखब्रणनाशविधानम् मर्दितं मरिचं नीत्वा गोरोचनसमन्वितम् । ज्ञेपनात्मुखजातस्तु व्रणश्च संविनश्यति ॥ १ ॥

Destruction of erruptions of the mouth

Mixing Gorocana with Marica powder, putting it in the mouth and retaining it there for some time soon destroys all the erruptions of the mouth.

तिलं सम्मद्यंदुःचेन गौरसर्षप संयुतम् । तल्लेपाद् विरेणंव मुख्यणं विनश्यति ॥ २ ॥ इति मुख्यणनाच-विधानम् ।

Tila, milk and Śveta Sarsapa should be pound together.

Putting this paste in the mouth destroys all the erruptions and wounds of the mouth,

I'nd of the section on destruction of erruptions of the Mouth.

अयके शकु ज्लोकरणविधानम्

स्रगान्धधूपाम्बर भूषणानां न बोभते जुनल शिरोष्हाणाम्। यस्मादतो मूर्जजरागसेवां कृर्याद्यथैवाञ्चनभूषणानाम्॥१॥

Methods for Blackening the Hairs.

All such persons whose hairs of the head may heve become white, should blacken them; otherwise none of the cosmetics and unguents would extend lustre and beauty to their personalities.

त्रिफला लोहचूर्णश्च इक्षुभृङ्गरसस्तथा । कृष्णमृत्तिकया सार्द्धं भाण्डे मार्सं निरोधयेत् । तहलेपादञ्जते केशान् चतुर्मासं स्थिरो भवेत् ॥ २॥

Triphalā, iron powder, Ikṣurasa and Bhṛṇgarājarasa in equal quantities and half of the total quantity of these substances black clay be collected and then put in a vessel for one month Thereafter, the medicinal potion so formed if applied to the white hairs will make them black within four months.

#### लौहिकट्टं जवापुष्पं पिट्टा धात्रीफलं समम्। त्रिदिनं लेपयेत् शोर्षं त्रिमासं केशरञ्जनम्॥३॥ इति केशरञ्जन विधानम्

Impurity of iron, Japā-puṣpa, and Āmalakī taken in equal quantities be pound together. This paste if applied to the white hairs for three days will blacken them within three months—there is no doubt about it.

End of the section on methods for blackening white hairs.

अय यूक-लिख्यादि विनाशिवधानम् विडङ्गगन्धोत्पलं कल्कयोगात् गोमूत्र सिद्धं कटुतैलमेतत्। अभ्यञ्जयोगेन शिरोश्हाणां यूकादिलिख्य प्रचयं निहन्ति॥ १॥ इति यूक-लिख्यादि विनाशिविधानम्।

Destruction of Lice etc.

Vidanga, sulphur and cow's urine should all be cooked in mustard oil. If the medicine so prepared is applied to the hairs it will destroy all the lice etc.

Ind of the section on the destruction of Lice etc.

अथ इन्द्रलुप्तनिवारण विधि। जवापुष्पं समानीय कृष्णगोमूत्रसंगुतम् । हढाभवन्ति केशाश्च तल्लेपात्रात्र संशयः॥ (॥

Cure of Baldness

Japā-puṣpa and urine of a black cow should be mixed together and the medicine so formed be applied to the scalp. This streng hens the root of the hairs—there is no doubt about it.

कुंकुमं मरिचन्दैव गृहीरवातु समं समम्। कटुतैलेन पम्वन्तु विम्बपुष्परसान्वितम्। तल्लेपादिचरेणैव इन्द्रलुप्तं विनाशनम्॥२॥

Kunkuma and Marica in equal quantities be cooked in mustard oil. Thereafter mixing the juice of Bimba flowers one should apply it to his scalp. This will soon destroy baldness.

गुजा। फछन्तु संपिष्य कृत्वा मधुसमन्वितम्। तल्लेपादिवरेणेव इन्द्रलुप्तं विनदयति॥३॥

Guñjāphala and honey pounded together and applied to the scalp destroys baldness.

जातिपुष्यं तथा मूलं पिप्पली द्विगुणं तथा।

#### पिट्टा कृष्णगोमूत्रेण दीयते प्रलेपो यदि। पक्षाद्वासप्ताहाद्वापि इन्द्रलुप्तं विनश्यति॥४॥ इति इन्द्रलुप्तनिवारण विधि:।

Jāti-puṣpa and Jāti mūla in equal quantities and double the quantity of these Pippali should be pound together in the urine of a black cow. If this paste is applied to the scalp for one week or one fortnight it will destroy baldness altogether. 4

Ind of the section on curing baldness

#### CHAPTER TWO

# ॥ अथ स्तम्भनम् ॥

#### तत्र शत्रुमुखस्तम्भनम्

मेघनादस्य मूलन्तु मुखस्यं तारवेष्टितम् । परवादी भवेन्मूकोऽधवा याति दिगन्तरम् । इवेत गुझोित्यतं मूलं मुखस्यं परतुण्डजित् ॥

अ हीं रक्ष चामुण्डे तुरु तुरु अमुकं मे वशमानय स्वाहा। अयं चामुण्डा मन्त्रः। अनेन उक्तयोगिसिद्धिः॥ १॥

#### PARALYSING

On the first instance in this section methods for paralysing the mouth of the Enemy:

I irst of all the Sādhka should activate the Cāmuṇḍā Mantra through its Japa, Mantra runs thus: "Aun hrīm rakṣa Cāmuṇḍe turu turu amukam (Substitute the word amukam with the name of the person to be paralysed) me vaśamānaya svāhā." This is the Cāmuṇḍā mantra which fructifies this charm After thus activating this mantra a Sādhaka should consecrate the root of Palāśa tree with this mantra and hold that root in his mouth

with the recitation of Aum. This will either paralyse the mouth of the enemy or transfer him to some other place. Putting the root of Śvetaguñjā in the mouth in the same manner paralyses the voice of the enemy. All these charms should be performed only after activating the Cāmuṇḍā mantra.

#### पुष्याके मधुबन्दाकं गृहीत्वा प्रक्षिपेद् बुधः। सभामध्ये च सर्वेषां मुखस्तम्भः प्रजायते॥ २॥

Pluck the parasite plant growing on the Liquorice Creeper in the lunar mansion of Pusya. If it is thrown amidst a council of persons then mouth of all the persons present there would be paralysed.

अर्कपत्रे हरितालरसेन यस्य नामाभिलिख्य उद्यानमध्ये ईशानकोणे स्थापयेत तस्य मुखबन्धनस्तम्भनं भवति ॥ ३ ॥

# इति मुखम्तम्भनम्

Whomsoever name is written on the Arkapatra with the juice of Haritāla and then that leaf buried in the north-east corner of some garden then the mouth of that person whose name is written on the Arkapatra would be paralysed.

End of the section on Paralysing the Mouth.

#### अय नौकास्तम्भनम् तरण्यां क्षीरीकाष्ठस्य कीलं पञ्जागुलं क्षिपेत्। नौका मध्ये तदा नौकास्तम्भनं जायते ध्रुवम्॥१॥ इति नौकास्तम्भनम्

#### Paralysing a Boat

If in the lunar mansion of Bharanī five-finger long nail of the wood of some Kṣīrī tree (Commonly Nyagrodha or Ficus Indica, Udumbara or Ficus Glomerata, Aśvattha or Ficus Religiosa-and Madhūka or Basia Latifolia are known as Kṣīrī vṛkṣas or trees which emit milk-like suhstance when their twig or leaf is broken or the trunk punched) is thrown in a boat it will paralyse the boat.

Fnd of the section on paralysing a boat

अय अग्निस्तम्भनम्
जल्वा जटों नरो देवीं तारं महिषमिद्नीम्।
जिद्धारमध्ये तु प्रविष्ठोऽसौ न दह्यति।
मन्त्रो यथा—ॐ हीं महिषमिद्नी लह लह हल कठ कठ
स्तम्भय स्तम्भय अग्नि स्वाहा॥१॥

Extinguishing Fire

Mantra for this charm is "Aum hrīm Mahiśamardinī laha laha hala hala kaṭha kaṭha stambhaya stambhaya agnim svāhā." After a ten thousand Japas of this Mahiśamardinī mantra one does not burn himself even if he enters a fire of burning embers of Khadira wood.

कुमारीरसकं पिष्ट्वा लिप्तहस्तो नरो भवेत्। दीप्ताञ्जारैस्तप्तनीहैर्मन्त्रयुक्तेर्न दह्यति॥ मन्त्रस्तु पूर्ववत्॥२॥ इति अग्निस्तम्भनम

If the Sādhaka soaks his hands with the juice of Kumārī (Ghṛtakumārī) and reciting the aforesaid Mahisamardinī mantra picks up a burning ember or hot iron in his hands he would not be burnt.

Ind of the section on extinguishing the Fire.

अथ शुक्रस्तम्भनम् इन्द्रवारुणिकामूलं पुष्ये नग्नः समुद्धरेत् । कूटत्रयौर्गवां क्षीरैः। संपिष्य गोलकीकृतम् । छायाशुष्कं स्थितश्वास्ये वीर्यस्तम्भकरं परम् ॥ १ ॥

Retention of Semen

The Sadhaka, being fully naked, dig out the root of Indravaruna and pound it with Trikatu and cow's milk and then make pills out of this paste. These pills should be dried in shade. By putting this pill in his mouth a Sādhaka will be able to retain his semen

### नीलीमूलं इमज्ञानस्यं कट्यां बद्धा तु वीर्ध्यृक्॥ २॥

If the Sādhaka ties to his waist the root of Nīlī plant growing in a cremation ground, he would be able to retain his semen.

#### रक्तापामार्गमूलन्तु सोमवारे निमन्त्रगेत्। भौमे प्रातः समुद्धत्य कट्यां बद्धा तु वीर्यधृक्॥३॥ इति शुकस्तम्भनम्।

First of all a Sādhaka should invite the root of Raktāpāmārga on a Monday and then on the morning of Tuesday he should dig out the same root. If he ties the root so obtained to his waist he would retain his semen.

Ind of the section on retention of semen.

#### वय बलाधानम् तत्र श्रीमन्मदनमोदकः

त्रेलोक्यविजयापत्रं सजीवं घृतभण्जितम् ।
तिकटुत्रिफलाकुष्ठं भृङ्गं सेन्धवधान्यकम् ॥
शाठीतालीशपत्रन्य कट्फलं नागकेश्वरम् ।
अजमोदां यमानीन्त्र यष्टीमधूकमेव च ॥
मेथी जीरकपत्रन्य गृहीत्वा समभागतः ।
यावन्त्येतानि चूर्णानि तावदेव तदौषधम् ॥
समे शिलातले पिट्टा चूर्णयेदिति चिक्कणम् ।
तावदेव सिता देया यावदायाति बन्धनम् ॥
घृतेन मधुना मिश्रं मोदकं परिकल्पयेत् ।
घृतमण्जितिलचूर्णं मोदकोपरि विन्यसेत् ॥
त्रिसुगन्धि समायुक्तं कपूरेणाधिवासितम् ।
स्थापयेद्घृतभाण्डे तु श्रीमन्मदनमोदकम् ॥
सक्षयेत् प्रातक्थाय वावक्लेमामयापहम् ।

प्रवृद्धमिन कुरुते मन्दमिन्व दीपयेत्॥
कृषानामितिरूक्षाणां स्नेहनं स्थौल्यकारणम् ।
कास्य संवैशूल्यकं आमवातिन्वारणम् ॥
सर्वरोगहरं ह्येतत् संग्रह ग्रहणीहरम् ।
एतस्य सत्ताभ्यासात् वृद्धोऽपि तरुणायते ॥
ब्रह्मणः प्रमुखात् श्रुत्वा वासुदेवो जगत्पतिः ॥
एष कामस्य वृद्धयथं नारदेन प्रकाशितः ।
येन लक्ष्मौ ध्रुवं स्त्रीणां रेमे स यदुनन्दनम् ॥ १॥
इति बलाधानम् ।

#### On Acquiring Vigour

In this connection first of all the Śrīmanmadanamodaka: Trailokyavijayā patra and its seed should be fried in Chrta Then Trikatu, Triphalā Kustha Bhringarāja, Saindhavalavaņa, Dhaniyā, Śaṭhī Tālīśapatra Kaṭphala Nāgakesara, Jīrā, yamānī, Yaṣṭimadhu, Methī, and Tejapatra should all be taken in equal parts, and pounded on a stone slab to form a fine powder. Then Sugar equal in quantity to this powder should be mixed in the powder. Everything should then be cooked in Ghṛṭa and honey in such a manner and to such a viscosity that Modaka round sweet balls ) could be made out of it. Then one should prepare round sweet balls of about 8 māśās each in weight. Tila powder fried in Chṛṭa powdered cardamom, crystal sugar, powdered Tejapatra and comphor etc. should be stuck over each sweet ball (Modaka) to extend flavour to it.

This is called Madana Modaka It should be stored in a vessel in which formerly Ghṛta may have been kept. It should be taken at the rate of one modaka every moring with water. Its medicinal qualities are said to be infinite It cures all diseases caused by the imbalance of the three humours viz., Wind, Phlegm and Cough. It increases appetite and creates appetite in those who have lost their appetite due to some

reason. It makes the body of lean and thin persons healthy, muscular, strong and vigorous. It makes coarse bodies of men lustrous and smooth; cures all kinds of diseases of cough and relieves pain Even it cures dysentery and constipation of bowels with flatulence and intumescence. In short, a constant use of this modaka makes even old persons like youths. Lord af the Worlds Vāsudeva and Brahmā etc. Gods, after hearing about this great medicine urged upon Devarṣi Nārada to propagate it all around as the best medicine for increasing the general health and sexual vigour, which Nārada gladly did

Fnd of the section on acquiring vigour.

#### अय कृष्णकेश शुक्लीकरणम् वज्रीक्षीरेण सप्ताहं तच्छेपं भावपेत्तिलम् । तत्तैललिप्ताः केशाश्च शक्लाः स्युनित्र संशय ॥ १॥

On whitening Black Hairs

Tila should be kept soaked in the milk of Vajrī tree for one week. At the end of one week if the oil extricated out of that Tila is rubbed in the hairs then even the blackest of the hairs would turn white—there is no doubt about it.

# अजाक्षीरेण सप्ताहं भावमेदभयाफलम् । तच्चूर्णं सह तैलेन लेपात् शुक्ला भवन्ति हि ॥ २॥

Soak for one week the Abhayā fruit in goats milk. Then drying these fruits after this period they should be ground to powder. Now using this powder with oil would make black hairs white.

# कुष्ठामलकाचूर्णन्तु वज्जीक्षीरेण सप्तथा। भावयेत्तस्य लेपेन शुक्लतां यान्ति मूर्द्धजाः॥३॥ इतिकृष्णकेणशुक्लीकरणम्

Taking equal parts of Kustha and Āmalaki powder they should be soaked in milk of Vajrī tree for one week. Thereafter application of this powder to the hairs would make them white.

Fnd of the section on whitening the black hairs.

अथनिद्रालुकरणविधिः

#### गुवाकं खादित्वा तस्याविष्ठष्टं विवरं कृत्वा सम्ब्रोथयेत् तत्र प्रसावयेत तस्यवाटिकां य वायाति तस्यानने निद्रा भवति ॥ १ ॥

Inducement of Sleep

Taking a Guvāka fruit one should eat a part of it and bury the remaining part in a hole made on a road. Keep that place sprinkled with water. Now, whoever passes that way will fall into deep sleep—there is no doubt about it.

नीलोत्पलं समरिचं नागकेशरमूलकम् । घृष्येत्तदञ्जयेर्च्चक्षुनिद्रामाप्नोत्यसंशयः॥ २॥

l lue lotus, Marica and root of Nāgakesara should rubbed together to form a paste. Application of this paste to the eyes would induce sleep.

काकजङ्घा जटा निद्रां जनयेत् शिरिस स्थिता । मूलं वा काकमाच्यास्च कृष्णायास्तद्गुणं स्मृतम् ॥ ३॥ इति निद्रालुकरणविधिः

Holding the root or the hairy fibres of Kākajanghā on the head induce immediate sleep. Roots of Kākamācī or black Aparājitā also have the same property—that is holding either of them on the head induces sleep.

Ind of the section on Inducement of sleep.

अथ जयप्रकर्णम्

आद्रीयां वटबन्दाकं हस्तेबद्धापराजितः । तद्वृक्षे च्युतबन्दाकं गृहीत्वा धारयेत् करे । संग्रामे जयमाप्नोति जयां स्मृत्वा जयी तथा ॥ १॥

Obtaining Victory

A person would remain invincible in any battle or any controversy if he obtains a twig of some parasite plant growing on a Vata tree or on a mango tree in the lunar mansion of Ārdrā and ties it or holds it in his hands.

कृतिका च विशाखा च भौमवारेण संयुता।

#### तहिने घटितं वस्त्रं संग्रामे जयदायकम् ॥ २ ॥

There will be no doubt about a victory in a battle if the Sādhaka purchases a new garment on a Tuesday falling in the lunar mansions of Viśākhā or Kṛṭṭtikā and proceeds to the battlefield after putting on that garment.

करे सुदर्शनामूलं बद्धा राजकुलेजयी । जयामूलं राजकुले मुखस्यश्व जयप्रदम् ॥३॥ इति जयप्रकरणम्

Keeping the root of Sudarsanā tied to the hands brings victory in Royal families. If the root of the plant Jayā is tied similarly it will also bring the same result.

Ind of the section on obtaining victory
अथ ईश्वरादीनां कोधोपगमन प्रकरणम्।
कण्टकेन तालपने न म भिलिख्य कहमें स्थापयेत् कुपितः प्रसन्नो
भवति॥१॥

Pacifying the anger of Isvara and others.

Whatever person's name is written on a palm-leaf with a thorn and then that leaf buried in mire or dirt will become pleased with the Sādhaka even though he may have been angry with him earlier.

गोरोजना भूर्जे यस्य नाम समालिख्य पयोमध्ये स्थापयेत् कुपितः प्रसन्नो भवति ॥ २॥

Whomsoever name is written on a Bhūrjapatra with Gorocana and then that Bhūrjapatra submerged in milk becomes pleased with the Sādhaka even though earlier he may have been angry with him.

ॐ चान्ते प्रशान्ते सर्वकृद्धोपशमिन स्वाहा । अनेन मन्त्रेण त्रिसप्तवारजपेन मुखं मार्जपेत् ॥३॥ इति कोधोपशमनप्रकरणम्

At the time of a pacifying ritual in order to obtain Siddhis or success without doubt the Sādhaka should recite the

mantra: "Aum Śānte praśānte sarvakruddhopaśamani svāhā," twentyone times and then wash his mouth.

Fnd of the section on pacifying the anger

अथलोमपातनम् अध्यक्षा अध्यक्ष

एकः प्रदेयो हरितालभागः
पश्च प्रदेयो जलजस्य भागाः ।
ब्रह्मतरोभंस्म स एव पश्च
प्रोक्ताश्च भागाः कदलीजलार्दाः॥
समत्य सप्ताहक भावियत्वा
कृत्वा स्मरागार विलेपनश्च
रोमाणि सर्वाणि विलासिनीनां
पनर्नरोहन्ति कदाचिदेव ॥१॥

On Depilation

One part of the powder of Haritāla, five parts of Śańkhabhasma and five parts of powder of the wood of Pākara tree should be mixed together and soaked in the juice of Banana tree for seven days. Thereafter, the paste can be applied to the place from where the hair has to be removed—this will remove the hair.

पलाजभस्मान्विततालच्लें रम्भाम्बु मिश्रेः परिलिप्य भूयः॥ कन्दपंगेहे मृगलोवनानां रोमाणि रोहन्ति कदापिनैव॥२॥

Powder of the wood of Palāśa tree and powder of Haritāla should be mixed together and made a paste in the juice of Banana tree Applying this paste repeatedly on the place of hairs would successfully remove the hairs.

रम्भा जलैः सप्तदिनं विभाव्य तस्मानि कम्बोर्मसृणानि पश्चात्। तालेन युक्तानि विलेपनानि

#### लोमानि निर्मुलयति क्षणेन ॥ ३ ॥

Śamkha-bhasma should be soaked in the juice of Banana tree for one week; then Haritāla powder be mixed with it and the entire paste be thoroughly kneaded. This paste when applied to the places of hairs would depilate.

#### तालकं शङ्खचूर्णन्व मिख्यष्टाभस्मिकिशुकम् । समभागं प्रलेपेन रोमलण्डनमृत्तमम् ॥ ४॥

Equal parts of Haritāla powder, Śainkha-bhasma, Manjiṣṭhā-bhasma and powder of the Kiinśuka wood should be mixed well with the help of water. This paste when applied to the place of hairs would remove them.

#### शङ्ख तालं यवंगुञ्जं काश्चिकैः पेषयेत् सदा। लेपनात् पतन्ति लोमानि पक्वपत्रमिव दुमात्। लेपनात् हन्ति केशांश्च कटुतैलैर्मनः शिला॥ ४॥

I qual parts of powders of Śainkha, Haritāla, Barley and Guñjāphala should be mixed well with the solution of curd. The paste if applied to the hairs would make them fall like the leaves of a dry tree. Mixing Manaḥśila in mustard oil and applying it to the hairs would also yield similar results.

#### तालकं शङ्खचूर्णन्तु पिट्टा च क्षारतोयकैः। तेन लिप्नां कचा घर्मे स्थिते गच्छति तस्क्षणात्॥६॥

Śamkha-bhasma and Haritāla powder should be ground in saline water to make a fine paste. This paste when applied to the head or any other part of the body would instantly remove its hairs.

#### पूग वृक्षस्य पत्रोत्यद्रव्यैः पिट्टाय गन्धकम्। तेन लिप्त्वा स्थिते घर्मे रोमलण्डनमुत्तमम्॥७॥ इति लोमशासनम्

A paste of sulphur should be made in the juice of the betel-nut tree This paste when applied to the hairy parts would remove the hairs.

Lnd of the section on Depilation.

#### अय बन्धन मोचनं निगडादिभञ्जन आ मार्गशीर्वस्य पूर्णिमायां शिखिमूलं समुद्धरेत्। बन्धनानम् च्यते तेन शिखाबद्धो न संशयः॥ १॥

Freedom from Fetters or Bondage

Taking the root of Śikhi plant on the Pūrnimā (Full moon night) of Mārgaśīrsa (tenth month of the Hindu Calendar) and consecrating it one hundred and eight times with the following mantra and then fastening it with the Śikha (tuft of hair at the crown of the head) will give freedom from Bondage or Fetters. Writing the Bīja mantra one lac times (1,00,000) also provides freedom from Bondage.

मन्त्र-3% नमः कमलिपङ्गिले रुद्रहृदयाङ्गे वेताल ताल अस्थिधारिणि तिष्ठ तिष्ठ सर सर सर्वान् मोहय मोहय भगवति शिलाये तिमिरे महामाये स्वाहा । अष्टोत्तरशतं शिलायां पूर्वोक्तमौषधं बन्धवेत्तेन सिद्धिः । लक्षं वर्णं ककारन्त्र लिखेद्बन्धनमोचनम् ॥ १ ॥

Mantra for the above formula: 'Aum namah kamalpingale rudrahṛdayāṅge vetāla tāla asthidhāriṇī tiṣtha tiṣtha sara sara sarvān mohaya mohaya Bhagavati shikhāye timire mahāmāye svāhā.''

# हस्तार्केसिन्धुवारस्य मूलं चोत्तरगं हरेत्। स्पर्शनं बन्धविच्छेदं कृष्ठते शीद्यमाष्टतः॥२॥

When there is a Sunday in the lunar mansion of Hasta then one should on that day dig out the northern side root of the Sindhuvāra plant Mere touch of this root will immediately provide freedom from bondage.

# ॐ हुं ॐ आय आय चि चिटि चिटि हो ला बज्जनिदक कालिका

Consecrate one fistful of white mustard and three flowers of Javākusuma with the mantra "Aum hum aum āya āya eim ciţi ciţi hām lā vajranandika kālikā svāhā." Thereafter open the first gate of the prison house and the rest of the gates will

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open automatically.

मांसी रक्तोप्तलं तुल्यं कृकलासे च भोजयेत्। तन्मलेगुंटिकास्पर्शातदा बन्धं तिनत्यलम्॥४॥ इति बन्धनमोचनं निगडादिभञ्जनन्व।

Take equal quantities of Jaṭāmānisī and red lotus and feed them to a chameleon. Then obtaining the excreta of that chameleon make a pill out of it. Mere touch of this pill will provide freedom from Bondage.

End of the section on securing freedom from Bondage.

अय नष्टपुष्पपुष्पितकरणम् ज्योतिष्मती कोमलपत्रमग्नो भृष्टं जवायाः कुसुमञ्ज पिष्टम्। गृहाम्बुना पीतिमदं युवत्याः करोति पुष्पं स्मरमन्दिरस्य॥१॥

Restarting the Menses when it may have stopped prematurely

First of all bake green and delicate leaves of Jyoti; matī (Mālakāngunī) in fire, and then pound them with Japākusuma. If the woman, whose menses have stopped prematurely, takes this paste with a few days old water or with Kānji (churned curd), her menses would start again. 1

दुर्वादलं तण्डुलतुल्यभागं निष्ठिप्रव्य तिष्ठं परिपाचितन्त्रः। तद्भक्षयित्वा वनिता प्रनष्टं पूष्पं लभते स्व बलानुरूपमः॥ २॥

Taking equal quantities of Dūrvā grass and rice, pound them together to make a paste Baking this paste on fire and taking it regularly would restore the menses which may have stopped prematurely, to the extent of the full strength of the woman.

# पारावरुषूरीषञ्च मधुना संपिवेत्ततः। रजस्वला भवेत्रारो मूलदेवेन भाषितम्॥३॥

Taking the exercta of a pigeon with honey restores the menses of a woman whose menses may have stopped prematurely. This formula has been described by Mūladeva.

#### ववायं गुडच्युषणजं तिलभागी कृतं पिवेत् । ववायं रक्तभवे गुल्मे नष्टपुष्पे च योजयेत् ॥ ४ ॥ इतिनष्टपुष्पपुष्पितकरणम् ।

Decoction of Trikatu, jaggery and powder of Tila should be taken together. This will restore the prematurely stopped menses of a woman. This decoction is also useful in the disease called Raktagulma.

End of the section on Restarting the Menses.

#### अय अतिरजोनिनारणम् धात्रीश्व पथ्याश्व रसाञ्चनश्च कृत्वा विचूर्णं सजलं नितम् । अत्यन्तरक्तोत्थितमुग्रवेगं निवारयेत् सेतु मिवाम्बुपूरम् ॥ १ ॥

Curing the Excessive flow of the Menses

Dhātrī, Harītaki and Rasānjana should be powdered and mixed together. Taking this powder with water will stop even such menstrual flows which may be flowing like a stream

# दे, जुत्वचा मिश्रिततण्डुलेन विधाय पिष्टं विनियोजनीयम् । कन्दपगेहे मृगलोचनाया रक्त निहन्त्याशु हठेन योगः ॥ २॥

Rice mixed up with its plant should be pounded together to form a good paste. Application of this paste on the vagina will stop excessive flow of the menstrual fluid 2

# अपामागंस्य मूलन्तु हढपूगेन भक्षयेत्। रक्तस्रावं निहन्त्याशु सुखीभवति सुन्दरी॥३॥

Cne should eat one Guvāka (betel nut) with Apāmārga This will stop even the most obstinate of the menstrual flows,

This must be tried and experienced to be believed.

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#### चन्दनं क्षीरसंयुक्तं सघृतं पाययेद्धिषक्। धर्करामधुसंयुक्तमसृतस्राविनाधानम् ॥४॥ इति अतिरजोनिवारणम्।

Candan, Kṣīra, Ghṛta, Sugar, Honey should all be taken in equal quantities and mixed together. Taking this medicine would definitely subdue the menstrual flow.

End of the section on the excessive flow of the menses.

#### अय बन्ध्याया गर्भधारणप्रकरणम् जन्मवन्ध्या काकवन्ध्या मृतवत्सा ववचित् प्रियः। तासां पुत्रोदयार्थन्त्र शम्भुना सूचितं पुरा॥१॥

Making a Sterile woman pregnant

Sterile women are of three kinds. (i) Janmavandhyā, (ii) Kākavandhyā, and (iii) Mṛṭavatsā. All these can become pregnant and produce children. For this purpose Lord Śiva has, in the past, described certain methods which are as follows:

अथ जन्मबन्ध्याचिकित्सा समूलपत्रां सपीक्षीं रिववारे समुद्धरेत्। एकवर्णा गवीक्षीरैः कन्याहस्तेन पेषयेत्॥ ऋतुकाले पिवेद्बन्ध्या पलाद्धं तिह्मे दिने। स्रीरह्माल्यन्नमुद्गञ्च लघ्वाहारं प्रदापयेत्॥ एवं सप्तदिनं कृत्वा बन्ध्या भवति पुत्रिणी। उद्देगं भयशोकञ्च व्यायामञ्च विवर्जयेत्॥ बनञ्जं भयशोकञ्च दिवानिद्धाः विवर्जयेत्। न कर्म कारयेत् किञ्चद्वर्जयेन्छीतमात्तपम्॥ न त्या परमां सेवां कारयेत्पूर्ववत् क्रियाम्॥ पितसञ्जादगर्भलाभो नात्र कार्या विचारणा॥१॥

Cure of Janmavandhyā or Sterile since birth

One should dig out the plant known as Sarpākṣī with its roots and leaves on a Sunday. This should then be pounded

by one hand by a virgin girl along with the milk of a one coloured cow. This medicine should be started to be taken at the rate of 1/2 pala daily from the first day of the menstrual season and continued for seven days. During these seven days when the medicine is being taken the woman should take only light food, such as, milk, rice and moonga etc., and try to be free from emotions, fear, sorrow, exercise, cohabitation with her husband, sleeping during the daytime works which need exertion, excessive heat and cold. The lady observing these rules can get a child by cohabitation with her husband.

एकमेव तु रुद्राक्षं सर्पाक्षीकर्षमात्रकम्। पूर्ववञ्च गवां क्षीरैः ऋतुकाले प्रदापयेत्॥ व महागणेश मन्त्रेण रक्षां तस्याश्च कारयेत्॥२॥ ॐ ददन्महागणपते रक्षामृतं मत्सुतं देहि॥२॥

Only one piece of Rudrākṣa and one Karṣa of Sarpākṣī should be cooked together and pounded in the milk of one coloured cow This, taken during the menstrual period would make even a sterile woman conceive.

During the period of taking this medicine the following Canesa mantra should be recited faithfully. Canesa Mantra:
"Aum dadanmahāganapate rakṣāmṛtam matsutam dehi."

पत्रमेकं पलाशस्य गिंभणी-पयसान्त्रितम्। पीत्वा तु लभते पुत्रं रूपवन्तं न संशयः॥ पथ्यमुक्तं यथापूर्वं तद्वत् सप्तदिनाविध॥३॥

Pound one Palasa leaf with the milk of a lady who has a child. By taking this medicine a sterile woman would also conceive and produce a beautiful child. However she should follow all the rules and strictures prescribed in the paragraph 1 above.

देवदानीयमूलन्तु ग्राहयेत् पुष्यभास्करे।

#### निष्कवयं पिवेत् क्षीरैः पूर्ववत कमयोगतः॥ बन्ध्यापि लभते पुत्रं देयं पष्टयं यथा पुरा॥४॥

Dig out the root of Devadānī plant on a Sunday in the lunar mansion of Puṣya. This should be pounded with milk and three niṣka of this paste be taken regularly. This will provide a son even to a Janmavandhyā But during the treatment all the rules laid down under the paragraph 1 above should be scrupulously followed.

# तुरङ्गगन्ध्याघृतवारिसिद्धं साज्यं पयः स्नानदिने च पीत्वा। प्राप्नोति गभँ विषयं चरन्ती बन्व्यापि पुत्रं पुरुषप्रसङ्गात्॥ घृतन्तु शयन समये पेयम्॥ ॥॥

On the day of bathing after the menstrual cycle the lady should soak Aśvagandhā in Ghṛta and water. Thereafter this Aśvagandhā should be taken with Chṛta and milk After this if she cohabits with her husband she will definitely get a child, but at the time of retiring she should drink a little Ghṛta again.

#### कृष्णापराजितामूलं अजाक्षीरेण संपिवेत्। ऋतुस्नाता त्रिधा या तु बन्ध्या गर्भधरा भवेत्॥ ६॥

After the menstrual bath the lady should take the root of kṛṣṇāparājitā and pound it with Goat's milk. By taking this paste even a sterile woman would obtain a child.

#### सिपप्ली केशरशृङ्गवेरं क्षुद्रोषणं गव्यघृतेन पीतम् । बन्ध्यापि पुत्रं लभते हुठेन योगोत्तमोऽयं मुनिभिः प्रदिष्टः ॥७॥ इति जन्मबन्ध्याचिकित्सा

Taking Pippali, Kesara, Sṛngabera, and a little of black pepper and pound them tgoether in the Ghṛta of cow. Taking this paste would make a sterile woman conceive and obtain a son. This is the greatest medicine and has been described by great Munīs and Sages.

End of the section on curing a Janma-vandhyā

#### अथ काकबन्ध्याचिकित्सा पूर्वं पुत्रवती भूत्वा पश्चान्नो सृयते यदि । काकबन्ध्या च सा ज्ञेया चिकित्सास्याश्च कथ्यते ॥ १ ॥

Treatment of Kakavandhya

A lady who after giving birth to the first child does not conceive again is called a kāka-vandhyā. Now the treatment of such a lady is being described.

विष्णुकान्तां समूलान्तु पिष्ट्वा दुग्धेन माहिषे । महिषो नवनीतेन ऋतुकाले च मक्षयेत् । गभं सा लभते नारी काकबन्ध्या सुशोभनम् ॥ २॥

Picking up a Visnukrāntā plant along with its root and then pound it in a she-buffalo's butter during the Rtu-kāla (period of menses). This will make a Kāka-vandhyā to cenceive again. The rules and routines which have been laid down in paragraph 1 of the previous section (On Janmavandhyā) should also be observed here for a week.

अश्वगन्धीयमूलन्तु ग्राहयेत् पुष्यभास्करे । योजयेन्महिषोक्षीरैः पलाद्धं भक्षयेत् सदा । सप्ताहाल्लभत गर्भं काकबन्ध्या न संशयः ॥ ३॥ इति काकबन्ध्याचिकित्सा

On a Sunday of the lunar mansion of Puṣya dig out the root of a Aśvagandhā plant and pound it with she buffalo's milk. This paste if taken half a pala in quantity for seven days will make the kāka-vandhyā conceive again.

Fnd of the section on the treatment of Kaka-vandhya

अथ मृतवत्सा चिकित्सा गभंसञ्जातमात्रेण पक्षान्मासाञ्च वत्सरात्। च्रियते दित्रिवर्षाद्वा यस्याः सा मृतवित्सका ॥ १ ॥

Treatment of Mrta-vatsa

A lady whose child either immediately after birth or after a fortnight or after a month or a year, two years or three years dies and such a state continues repeatedly then that lady is called a Mṛṭavatsā. Now the treatment of such a lady is being described.

#### या बीजपुरहुममूलमेकः क्षीरेण सिद्धं हिविषा विमिश्रम् । ऋतौ निपीय स्वपति प्रयाति दीर्घायुषं स तनयत्प्रसूते ॥२॥ इति मृतवःसाचिकिःसा

Digging out the root of a pomegranate tree soak it in milk, then mix Ghrta in it Taking this medicine during Rtu-Kāla and after the bath when the menstrual period is over if a lady cohabits with her husband then if she conceives the child born to her will be blessed with a longer life.

End of the section on treatment of a Mrtavatsa.

#### अय गर्भरक्षाविधिः

तत्र प्रथम मासे

अकस्मात् प्रथमे मासे गर्भे भवति बेदना । गोक्षीरैः पाययेत्तुल्यं पद्मकेशरचन्दनम् ॥ पलमात्रं पिबेन्नारी त्यहं गर्भस्थिरो भवेत् ॥ १ ॥

Protection of the Foetus in the Womb

During the first month :

If there is a semblance of labour pain during the first month of pregnancy there may be a possibility of abortion. In such a case Padma-kesara and Sandal in equal quantities should be pounded in milk, Taking four Tolas of this medicine daily would remove every doubt of abortion.

तत्र दिसीय मासे

नीलोत्पलं मृणालञ्च यष्टिः ककंटमृज्जिकाः। गोक्षीरैस्तु द्वितीयेऽपि पीत्वा धम्यति वेदना॥ २॥

Second Month:

Petals of blue lotus, Yasti-madhu and Karkatasrngī should all be pounded in cow's milk. Taking this medicine removes all doubts of abortion during the second month of pregnancy. 2 तत्र तृतीय मासे

श्रीखण्डश्व वचा कुष्ठं मृणालं पद्मकेशरम् । पीबेत् शीतोदकं पिष्ठं तृतीये वेदनावती ॥ ३ ॥

Third Month:

Sandal-wood, Fustha, Mṛṇāla and Padma-kesar should be pounded in cold water. Taking this medicine removes all possibilities of a labour pain during the third month.

तत्र चतुर्थमासे

नीलोत्पलं मृणालानि गोक्षुरव्य कशेष्कम्। तूर्यमासे गवां क्षीरैः पिवेत् सा चाति वेदना॥ ४॥

Tourth Month:

Petals of blue lotus, Mṛṇāla, Gokṣura and Kaseruka should all be pounded in Cow's milk. Taking this medicine would remove any possibility of a labour pain.

तत्र पञ्चम मासे

पुनर्नवाञ्च काकोलीं तगरं नीलमुत्पलम्। गोक्षीरं पञ्चमे मासि गर्भक्लेशहरं पिवेत्॥ ४॥

Fifth Month:

Punarnavā, Kākoli, flower of Tagara and petals of blue lotus should all be pounded together and taken with cow's milk, will pacify the labour pain of the fifth month.

तत्र पष्ट मासे

सिता कपित्थमज्जा च शीततोयेन पेषयेत्। पष्टे मासि गवां क्षीरै: पिवेत् क्लेश निवृत्तये॥ ६॥

Sixth Month :

Honey, sugar and Kapittha-majjā pounded in cold water and taken with cow's milk pacifies the labour pain of the sixth month.

समममास

करोरुं पौष्करं मूलं शृक्षाटं नीलमुत्पलम्। पिट्टा च सप्तमे मासिः सीरैः पीत्वा प्रशास्यति॥७॥ Seventh Month:

Kaśeruka, Puṣkara-mūla, Sṛnjāṭa and petals of blue lotus powdered together and taken with cow's milk pacifies the labour pain of the seventh month.

अष्टम मासे

यष्टि पद्माख्यकां मुस्तां कशेष गजिपप्तिम्। नीलोत्पलं गवां क्षीरै। पिवेदष्टममासके॥ ८॥

Eighth Month:

Yasti-madhu, stem of lotus, Mustā, Kaśeruka Gajapippalī and the petals of blue lotus pounded together and taken with cow's milk pacifies the labour pain of the eighth month.

नवम मासे

विशालाबीजकनकोलं मधुना सह लेहयैत्। वेदना नवमे मासि शान्तिमाप्नोति नान्यथा॥ ६॥

Ninth Month:

Viśālā-bija and Kakkola pounded together and taken with sugar and honey pacifies the labour pain of the ninth month. 9

दशम मासे

शर्करा गोस्तनीववाथैः सक्षीद्रं नीळमुत्पलम् । पायमेद्द्यमे मासि गवां क्षीरैः प्रशान्तमे ॥ अथवा शुष्टिसंसिद्धं गोक्षीरैर्दशमे पिवेत् । अथवा मध्कं दारुगिष्ठं क्षीरेण संपिवेत् ॥ १०॥

Tenth Month:

Sugar, grape-juice honey and petals of blus lotus pounded together and taken with milk pacifies the labour pain of the tenth month. Also Sunthī cooked in cow's milk produces similar effect Or Yaṣṭi-madhu, Devadāru and Śuṇṭhī cooked in milk and then taking that milk pacifies the labour pain of the tenth month.

धान्याञ्चनं सावरयष्टिकारुयं त्र्यहं निपीतं प्रमदा हठन । सप्ताहमात्रं विनियोज्य नारी स्तब्धाति गर्भं चलितं न चित्रम् ॥११॥ Dhania, Rasānjana, Lodhra and Yasti-madhu be pounded together and boiled on gentle heat. Then filtering the essence and taking the Kvātha for three days or one week would remove the severest of the labour pains.

#### कुलालहस्तोद्भवकर्षमस्य बस्तीपयः क्षोद्रयुतस्य मात्रम् । गर्भचपृति णूलमयी निवार्यं करोति गर्भं प्रकृतं हठेन ॥१२॥

The clay sticking to a potter's hand, she-goat's milk and honey mixed up and taken would pacify even a severe labour pain—there is no doubt about it.

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### करोरुशृङ्गाटकजीरकानि पयोधनैरण्डशतावरीभिः। सिद्धं पयः शर्करया विमिश्रं संस्थापयेद्गर्भमृटीत्य श्लम्॥१३॥

Kaścruka, Sringāṭa, Payoghana (water lump of Mothā). castor seeds Śatāwarī should all be cooked in milk; with sugar added to it and taken will stabilize an unstable foetus.

### कुवलयकन्दं सितलं पीत्वा क्षीरेण मधुना वनिता। मुक्तिगुरुनरदोषेश्चलितं गर्भं संस्थापयेदाशु ॥ १४ ॥ इति गर्भरक्षाविधि ।

The root of lotus should be pounded with black Tila.

Taking this paste with honey and milk; also stabilizes the foetus.

I'nd of the section on protection of foetus

#### अय पुखप्रसवयोगः श्वेतं पुनर्नवामूलं चूर्णं योनो प्रवेशयेत् । क्षणात्प्रस्यते नारी गर्भेणाति प्रपीडिते ॥ १ ॥

Prescriptions for Painless Delivery (Painless Child birth)

N'aking a powder of the root of the Śveta-punarnavā and introducing it into the vagina of the woman under labour pain would immediately help a painless child-birth.

उत्तराभिमुखं ग्राह्यं श्वेतगुञ्जीयमूलकम्। कट्यां बध्वा विमुक्तवा गर्भं पुत्रन्तु तत्सणात्॥२॥ Face north and dig out that root of Śveta-gunjā which may be going to the north direction Binding this root to the waist of a pregnant woman would cause an immediate and painless child-birth

#### वासकस्य तु मूलन्तु चोत्तरस्यं समुद्धरेत्। कट्यां वध्वा सप्तसूत्रेः सखं नारी प्रसूयते॥३॥

Dig out that root of Vāsaka plant which may be going to the north side and tie it with seven threads to the waist of a woman under labour pain. This will cause a painless delivery.

> उत्तरे च समालोड्य व्वेतगुञ्जाफलीयकम् । सुखप्रसवमाप्नोति तत्क्षणात्रात्र संशयः । योनि वा लेपयेत्तन सा सुखेन प्रसूपते । सहदेव्यश्च मूलन्तु कटिस्थ प्रसवेतसुखम् ॥ ४॥

Take that fruit of Śveta-guñjā which may be growing on the northern side of the plant and tag it to the hairs of pregnant woman. This will cause a painless delivery. Or making a paste of the same fruit and applying the paste on the vagina of the pregnant woman would also cause a painless delivery. Binding the root of Sahadevī plant to the waist of a pregnant woman would also cause a painless delivery.

#### अपामार्गस्य मूलन्तु ग्राहगेच्चतुरंगुलम्। नारी प्रवेशगेद्योनी तत्सणात्सा प्रसूयते॥ ५॥

Dig out an almost 4 finger-length of the root of Apāmārga plant As soon as this root is introduced into the vagina of a pregnant woman she will immediately give birth to a child. 5

#### तायन लाञ्जलीमूलं पिट्टा योनौ प्रवेशयेत्। नाभिन्ध लेपयेत्तेन क्षणात् प्रस्यते सुखम् ॥ ६॥

Pound the root of Langala plant in water. Introducing this paste a little into the vagina of the pregnant woman and

applying a little on her navel will effect an immediate delivery.

#### गुआतरोमूंलयुगं विधानाहुत्पाट्य पुष्ये च रवी निबद्धम् । कटितटे मूर्ढंनि नीलसूत्रेः शीघ्रं प्रसूनि क्रितेऽङ्गनायाः ॥७॥

Digging out two roots of Gunjā tree on a Sunday of the lunar mansion of Puṣya, bind one to the waist of the pregnant woman and the other on her head. This will cause immediate delivery.

समातुलुङ्गं मधूकस्य चूर्णं मध्वाज्यमिश्रं प्रमदा निपीय। व्यथाविहीनं प्रसवं हठेन प्राप्नोति नैवात्र विकल्पबुद्धिः॥ अत्र मातुलंगस्य मूलं योज्यं न तु फलं। क्वाययेद्वा पेयम्॥ ८॥

Make a powder of Mātulunga and Yasti-madhu. Taking this powder mixed with Ghṛta and honey will cause an immediate and painless delivery. I rinking the Kvātha of the root of Mātulung mixed with sugar and Ghṛta will also produce similar effect.

# दशमूलीश्रुतं तोयं घृतसैन्धवसंयुतम्। णूलातुरा पिवेदाशु सुखं नारी प्रसूयते॥ ६॥

Take water in which for sometime Daśamūlī may have been soaked. Then if a pregnant woman takes this water mixed with Ghita and Saindhava salt she will have an immediate and painless delivery.

# ॐ मन्मय वाहिनी लम्बोदरं मुख मुख स्वाहा। अनेन मन्त्रेण जलं सुतप्तं पातुं प्रदेशं शुचिना नरेण। तोगाभियानात्म्वलु गर्भवत्या प्रस्यते शोद्यतरं सुखेन ॥१०॥

Water should be well heated up with this mantra: "Aum manmatha vāhinī lambodaram munca munca svāhā."

Now taking this heated water along with the recitation of the same mantra a pregnant woman will have an immediate and painless delivery.

#### सं ॐ हां नमस्त्रमूर्त्ये। सनेनैव तु मन्त्रेण जप्तव्यं सूतिकागृहे। सखप्रसवमाप्नोति सा पुत्रं लभते ध्रुवम्॥११॥

Recitation of the mantra "Am Aum hām namastrimūrtaye" in the labour room will cause a painless delivery to the pregnant woman; the child so born will definitely be a male child—there is no doubt about it.

Fnd of the section on painless delivery

अय भूतप्रहादिनिवारणम्
विल्वमूलं देवदारु गोशुङ्गञ्च प्रियंगुच ।
मार्जारस्य मलं कुछं वंशत्वग्गजमूत्रकैः ॥
पिष्ट्रा धूपो निहन्याशु ग्रहभूतजरादयः ।
राकिनीराक्षसाः प्रता पिशाचा ब्रह्मराक्षसाः ।
ऐकाहिको द्वचहिकश्च ज्वरो नश्यति तत्क्षणात् ॥
ॐ द्रावितं तापे ठंठः स्वाहा ।
अभैन ध्पं दद्यात् ॥ १ ॥
Warding off the ill-effects of the Planets and

Warding off the ill-effects of the Planets and Evil Spirits

Pound together Devadāru, Gośrngī Priyangu, root of Bilva tree excreta of a cat, Kuṣṭha, bark of Vainsa tree and urine of an elephant. Give an incense of this paste in the labour room and to the body of the new born infant. Also recite the mantra: "Aum drāvitam tāpan tham thah svāhā." This will destroy the ill-effects of planets and evil spirits and pacify the fevers etc. if any. Śākinī, Rākṣasas, Preta Piśāca and Brahma-rākṣasas all run far away by this ritualistic practice and fevers etc. diseases rlso immediately subside

# श्रीवासं सैन्धवं कुष्ठं वचा तैलं घृतं वसा। धूपो बालगृहे देयो ग्रहराक्षमणान्तये॥ २॥

Giving incense in the house continuously with Sandal, Saindhava salt, Kuṣṭha, Vaca oil, Ghṛta and fat pacifies the effects of planets and the Rākṣasas etc. retreat far away.

शिरीषितम्बयोः पात्रं गोश्रुङ्गस्य त्वसा वता । वंशत्वक् शिखिपुरुख्य कम्बुना च समं घृतम् ॥ धूपो बालग्रहान् हन्ति एतन्मन्त्रेण मन्त्रितः । ॐ द्रुतं मुश्व मुश्व उड्डामरेश्वर बाज्ञापयित स्वाहा । धूपत्रयाणामेष मन्त्रः ॥ ३ ॥

Give incense with all these: Śirīsa, leaves of Nīma tree, bark of Gośriga, Vaca, bark of Vainśa, Śikhipuccha, Kambu and Ghṛta. While giving the incense recite the mantra: "Aum drutam muñca muñca Uddāmareśvara ājnāpayati svāhā." This ritual would ward off all the ill effects of planets from the infant.

#### पुनर्नवानिम्बपत्र सर्पप घृतैविरचित्तो धूपः। गभिण्या बालानां सततं रक्षाकरः कथितः॥४॥

If incense is given with Punarnava, leaves of Nīma, mustard and Chṛta, there will be no ill effect on either the mother or the child.

#### दाडिमस्य च बन्दाकं ज्येष्ठा ऋक्षे समुद्धरेत्। द्वारबन्धे च बालानां सर्वग्रहनिवारणम्॥ ॥॥॥

Snatching any parasite plant growing on a pomegranate tree and hanging it on the door of the room in which the infant may be living would drive away all kinds of planetary ill-effects.

#### पुष्यार्के श्वेतगुञ्जाया सूलमुद्धृत्य धारयेत्। बालानां कण्ठदेशे तु डाकिनी भयनाशनम्॥६॥

Digging out the root of Sveta-guñjā tree on a Sunday in the lunar mansion of Puṣya and binding it around the neck of the infant destroys the fear from Dākinīs.

श्वेतापराजितापत्रं जयापत्रं द्वयोरसम् । नस्यं कुर्यात्पलायन्ते डाकिनीदानवादयः ॥ ७ ॥ Mixing the juice of the leaves of Śvetāparājitā and Jayantī and then introducing a few drops of this mixture in the nose of the infant will drive away the Dākinīs and other Demons.

नरिसहस्य वीजन्तु सक्नुदुच्चरितं हरेत्। डािकनीप्रेत भूतानि तम सूर्योदये यथा।

ॐ नमो नरसिंहाय हिरण्यकशिषुवक्षास्थल विदारणाय त्रिभुवन-व्यापकाय भूतप्रेत पिशाच डाकिनीकुलोत्मूलनाय स्तम्भोद्भवाय समस्त-दोषान् हर हर विसर विसर पच पच हन हन कम्पय कम्पय मथ मथ हीं हीं हों फट फट ठ: ठ: एहोहि इड आजापयामि स्वाहा इति।

Proper pronunciation of Narasimha Bīja: "Aum namo Narasimhāya Hiraņyakasipuvakṣaḥsthala vidāraṇāya tribhuvan vyāpikāya bhūta-preta-piśāca dākinā kulonmūlanāya stambhodbhavāya samasta doṣān hara har visara visara paca paca han han kampaya kampaya matha matha hrīm hrīm hrīm phaṭ phaṭ ṭhaḥ ṭhaḥ ehyehi rudra ajñāpayāmi svāhā."

A person well-versed in the ritualistic practices if with a concentrated mind recites this Narasimha Bīja only once then all the evil spirits mentioned above either residing in the body of the infant or in his room, would vanish like darkness at sunrise.

नर्सिंह मन्त्र । ॐ ॐ ह्रों ह्रीं ह्र. हुः फट् स्वाहा ।

The Narasimha Mantra runs thus : Aum Aum hrīm hrīm hraḥ hraḥ phaṭ svāhā.''

अनन सर्वपमाभमन्त्रितं कृत्वा रोगिणं प्रहारयेत्तदा सर्वे ग्रहाः पलायन्ते॥ =॥

Consecrating mustard seeds with this Narasimha Mantra and striking the patient with such consecrated mustard seeds would drive away all kinds of planetary etc. ill effects.

अयं दुभंगाकरणम् ज्येष्ठा नक्षत्रे निम्बबन्दाकं यस्या अगे दीयते सा दुभंगा भवति ॥१॥

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#### Inflicting Misfortune

Snatch a parasite plant growing on a Nīma tree. If this plant is thrown on any woman she will suffer from misfortune.

#### अथ कलहकरणम्

विशाखायां निम्बवृक्षस्योत्तरमूलं विवस्त्रो विमुखीभूयात् उत्पाट्य मुखेन यस्य चाले प्रक्षिपेत्तस्य प्रत्यहं कलहो भवति । दूरीकृते तु तद्वृक्षे भद्रं भवति ॥ १ ॥

#### Creating Strife

Being naked and eyes closed snatch with the mouth a portion of such a root of Nīma tree which may be growing on its northern side. If this root is thrown in a person's house there will begin a constant strife. If the root is taken out and thrown away normality will prevail again.

ब्रह्मदण्डी समूला च काकमाचीसमन्त्रितः। जाती पुष्प रसैः पिट्टा सप्तरात्रं पुनः पुनः॥ एष धूपः प्रदातस्यः शत्रुगोत्रस्य मध्यतः। यथागोत्रं समाद्याति पितापुत्रैः समः कलिः॥ २॥

Brahmadandī plant with its root and Kākamācī should be pounded together repeatedly in the juice of Jātīpuṣpa. Incense of this paste should then be given amidst the enemies of the Sādhaka As many of them would inhale this incense would immediately enter into strife This can create strife between a father and his sons.

#### अथ रक्षाविधिः

कादिद्विरवसनाश्व अक्षरं स्वरभूषितम्। ईकारेणापि संयोज्य अधोरेङ्ककयान्वितम्। ॐकारं शिरसं कृत्वा जप्तव्यं सिद्धिमिच्छता। ॐकीं ह्रीं जीं। केचित्तः ॐकीं जीं क्षीं। संयमनमन्त्रोऽयः श्वतार्द्वजपमात्रतः। अशेषारिष्टनाशः स्यादित्याह पूरसूदनम्॥१॥

#### Method of Protection

The extrication of Samyamana mantra from the text is as follows: "Aum krīm hrīm thrīm" or "Aum krīm thrīm kṣrīm". These are Samyamana mantras. Fifty recitation with devotion and faith of this mantra destroys all the adversities. Lord Mahādeva Himself always speaks very high about this mantra.

कपरं चपरं चैव टपरं तपरन्तथा।
पपरं वणंमाकृष्य ईकारेणसुपूजितम्॥
अधोरेकसमायुक्तं ॐ कारिकारसं तथा।
ॐ हीं स्त्रीं स्त्रीं स्त्रीं प्रीं हीं।
अद्धया तु महामन्त्रं ये जपन्ति सदा हृदि।
सर्वथा तस्य पुसः स्यात् सर्वारिष्ठ विनाधनम्।
हस्तेन रक्त पुष्पेण प्रथितया मालिकया।
अभिमन्त्र्य शतेनापि ददाहेग्यै सदानधे।
यावज्जीवं सुखं तस्य सर्वनाभो दिने दिने।
न गहेऽनिष्टपातः स्याल्लिखित्वा स्थापने गृहे॥२॥

A person who with cocentration, devotion and faith regularly recites this Mahā-mantra "Aum hrīm thrīm chrīm thrīm thrīm frīm hrīm" obtains all the well-being and all his adversities are destroyed. One who himself makes a garland of red flowers and then consecrating the garland hundred times with the above mantra, offers it to the Devī, obtains lifelong peace and comfort. All the desires of such a devotee are fulfilled and in any house where this Mahāmantra is preserved, that house always remains free of calamities and unpleasantness.

अक्षराणामन्त्यवर्णं लिखित्वा पञ्चधानचे। अधोरेफ समायुक्तमोङ्कारिकारसं तथा॥ ईकारेण च सम्पूज्य अन्ते फडसरान्वितम्। ॐ क्ष्रीं क्ष्रीं क्ष्रीं क्ष्रीं फट्॥ मन्त्रोऽयं मम इवश्व ध्यानं जपं तथैव च।
सदा स्यात्तद्गेहे क्षेमं सहस्राद्धंस्य जपनात्।
त्रैलोक्ये तत्समो नास्ति नित्यं फलमवाप्नुयात्॥
नित्यं सम्पद्यते वासः पत्न्या पुत्रेण बान्धवैः।
ज्ञातिभिः सज्जनैश्चापि शत्रुभिश्च विवर्जितः।
अन्यजन्मसुखी प्राणी शृणु देवी महाफलम्॥३॥

Mahādeva said to Pārvatī: The mantra "Aum kṣrīm kṣrīm kṣrīm kṣrīm kṣrīm phaṭ", is my I orm and in fact, it is my Dhyāna and Japa. There is always welfare and prosperity in the house of the person who performs the Japa of this Mantra five hundred times No one in the three worlds can equal such a person and every minute he obtains the fulfilment of his desires. In this Loka (world) remaining without an enemy and always surrounded with wives, sons, brothers, friends and other fraternal beings after death he obtains the best of comfort in another world.

क्वेताकं मूलं पुष्याकं समुद्धृत्य विधारयेत्। बाहुभ्यो धारणात्तस्य तृनिष्ठानि विशेषतः॥ तद्श्वीन नक्यन्ति डाकिनीप्रेसदानवाः। तद्ध्येन पलायन्ते प्रेताद्या दूरतो ध्रुवम्॥४॥

Digging out the root of Śvetārka on a Sunday of the lunar mansion of Puṣya and wearing it on the arms destroys all adversities. The Dākinīs, Pretas and Demons etc. run away by a mere sight of such a person. Giving incense of the said root drives away evil spirits.

पूर्वभाद्रपदे ऋक्षे बन्दाकन्तु शिरीषजम्। संगृह्य शिरसि क्षिप्ते अभयं भवति ध्रुवम् ॥ ४॥

Collecting the parasite plant growing on a Sirisa tree in the lunar mansion of Pūrva-bhādrapad and throwing it on the forehead of some person makes him devoid of fear from any quarter.

5

#### अध गृहक्लेशनिवारणम् तक्रपिष्टेन तालेन लेपमेत् पुत्रिकाकृताम्। तामाद्राय गृहाद्याति मक्षिका नात्र संशयः॥१॥

Driving away parasites, pests and insects from the house

Found Haritāla with Takra, apply the paste all over the body of some puppet and then place that puppet some where in the house. By merely seeing such a puppet all the houseflies, being afraid of its smell, will run away from the house

#### द्वेतार्कदुग्धकुल्माषं तिलचूर्णसमन्वितम् । अर्कपत्रेषु विन्यस्तं मूषिकान्तकरं गृहे॥२॥

Mix Kulmaşa and powder of Tila in the milk of the Svetarka tree and then apply the paste on the leaf of Arka tree. If such a treated leaf is kept in a house there will be no mice there,

तालकं छागविन्मूत्रं पलाण्डुं सह पेशयेत्। आलिप्य मूर्षिकं तेन जीवितञ्च विसर्जयेत्। तं हङ्गा च गृहं स्यक्त्वा पलायन्ते हि मूर्षिकाः॥ ३॥

Pound together Haritāla, excreta and urine of a she-goat and onion. Applying this paste on the body of a mouse leave it alive. Seeing this mouse all other mice will leave the house altogether.

गन्धकं हरितालव्य ब्राह्मी विकटुकं समम्। छागलीमूत्रं पिष्टा लिप्तं मूचन्तु पूर्ववत्॥४॥

Pound equal parts of sulphur, Haritala, Brāhmī and Trikatu in the urine of a goat. Apply as before this paste on the body of a mouse and leave it. All other mice of the house, seeing that treated mouse would run away.

4

मधायां वश्नकं क्षेत्रे स्थापयेन्मधुकोद्भवम् । मक्षिकामूबिकाणाश्व जायते तुण्डवन्धनम् ॥ ५॥

Dig out the root of Arka-vṛkṣa in the lunar mansion of

Maghā, mix it with yaṣṭi-madhu and place the mixture in the field of crops. This will shut the mouth of all the creatures such as flies and mice etc who destroy or eat away the grains.

#### रोहिषतृणपुष्पन्तु वत्तिमध्ये निवेशयेत्। तदीपदर्जनादेव क्षिप्रं नरुयन्ति मस्कूणाः॥६॥

The twigs and flowers of Rohisa tree be enclosed in a wick and then that wick burnt in a lamp. Mere sight of this lamp will destroy all the small insects.

#### सोमराजस्य वृक्षस्य पल्लवाग्रेण वित्तकाम्। कृत्वा दीपं प्रकुर्वीत मत्कुणश्च विनव्यति॥७॥

Making a wick of the frontal portion of the leaves of Somarājī tree it should be burnt in a lamp This will, as before, destroy all the smaller insects.

## अर्कतूलमयीं वर्त्ति भावयेत्तावकेन च। दीपं तत्कदुतैलेन निःशेषा यान्ति मत्कुणाः॥ ८॥

Making a wick of the cotton of Arka fruit burn it in the bitter oil of Arka itself. This will destroy all kinds of flies and nice etc.

> अर्जुनस्य फलं पुष्पं लाक्षा श्रीवासगुग्गुलुम् । श्वेतापराजितामूनं भन्नातकविडङ्गकम् ॥ धूपं सर्जरसोपेतं प्रदेयं गृहमध्यतः । सर्वाश्च मत्कुणामूषा गन्धाद्यान्ति दिशोदशः॥ ६॥

Flowers and fruits of Arjuna tree, Lākṣā, Sandal, Cuggulu, root of Śvetāparājitā, Phallātaka and Biḍaṅga should all be mixed together and reduced to powder and then juice of Sarja be added to it. Giving incense of this compound in the house will make snakes mice, small insects and flies leave the house and run away in all directions.

गुडबीवासभरलात विडङ्गं त्रिफलायुतम् । लाक्षारसोऽर्कपुष्पञ्च धूपोवृश्चिकसर्पहृत् ॥ १०॥ Jaggery, Sandal, Bhallataka, Biclanga Triphalā and fruit of Arka should all be powdered and mixed with the resin of Lākṣā. Giving incense of this mixture to the house will destroy all the snakes and scorpions infesting the house.

#### सर्वरसकत्कमेदोऽजुंनमूलमध्वकं केतकनखिद्धः। एतैधूंपो रचितः कीटभुजगमशकमिकादिहरः॥ ११॥

Sarvarasa (saline solution of the resin of Lākṣā), fat, root of Arjuna tree, Jhiṇṭī (Maruvaka), root of Ketakī and Nakhaviddhā should all be mixed together. Wherever incense of this mixture is given there will be no snakes, mice, slies and other insects.

Descripting and a second

#### CHAPTER THREE

#### अथ उच्चाटनविधि:

मञ्जलवारं रात्री वमशानाञ्जार कृष्णवस्त्रेण कृत्वा रक्तसूत्रेण सम्वेष्ट्य यस्य गृहे परिक्षिपेत् सप्ताहाभ्यन्तरे तस्योच्चाटनं भवति ॥१॥ Creation of Aversion

On the night of a Tuesday obtaining a piece of coal of funeral pyre from the Cremation ground in a black cloth. binding it with a red thread and throwing it in the house of an enemy will cause a complete Aversion in him—there is no doubt about it.

पश्चागुलं वित्रकस्य कील ग्राह्यं पुनर्वसौ । सप्ताभिमन्त्रितं गेहे खनेदुच्चाटनं भवेत् ॥ मन्त्रस्तु : ॐ लोहितमुखे स्वाहा । अस्याष्टोत्तर**हस्र ज**पेन पुरश्चरणम् ॥ २ ॥

Make a five finger length of nail of the wood of Citraka tree in the lunar mansion of Punarvasū and consecrate it seven times with the mantra "Aum lohitamukhe svāhā." In whatever

house this consecrated nail is buried there will be complete aversion in the members. However, before using the mantra it should first be awakened by one thousand and eight Japas. 2

ख्यातमौडुम्बरं कीलं मन्त्रितं चतुरंगुलम् । तं यस्य निखनेद्गृहे तस्य चीच्चाटनं भवेत् ॥ सन्त्रस्तु : ॐ शिनि शिनि स्वाहा ॥ ३ ॥

Taking a four finger long piece of wood of Udumbara tree one should consecrate it with the mantra "Aum Śini Śini svāhā." In a house where this consecrated piece of wood is buried there will be aversion among the members of that house—there is no doubt about it.

भरण्यामंगुलेकन्तु उलूकस्यास्थिकीलकम् । सप्ताभिमन्त्रितं यस्य निखन्योच्चाटनं भवेत् ॥

भन्त्रस्तु: ॐ दह दह लह लह स्वाहा॥४॥

Taking one finger length of an owl's bone in the lunar mansion of Bharaṇī oonsecrate it seven times with the mantra "Aum daha daha laha laha svāhā." Wherever this consecrated bone is burried there will be aversion in the members of the house.

काकोलूकस्य पसास्तु हुत्वा ह्यष्टाधिकं शतम्। यन्नाम्ना मन्त्रयोगेन समस्तोच्चाटनं भवेत्॥

मन्त्रस्तु : ॐ नमो भगवते रुद्राय हुं देष्ट्राकरालाय अमुकं सपुत्र-बान्धवै: सह हन हन दह दह पच पच शीघ्रं उच्चाटय उच्चाटय हुं फट् स्वाहा ठ: ठ: ॥ ४॥

In whomsoever name one hundred eight oblations of the feathers of crow and owl are poured in the fire with the recitation of the following mantra he with his entire family and relations would develop complete aversion. The mantra is "Aum namo bhagawate rudrāya hum damstrākarālāya amukam (In place of Amukam substitute the name of the person whose aversion is intended) saputra bāndhayaih saha han han daha

daha paca paca sīghram uccāṭaya uccāṭaya hum phaṭ svāhā ṭhaḥ ''

लेपयेत्काकिपत्तेन कीलमंगुलसम्भवम् । निखनैद्यस्य भवने तस्य चोच्चाटनं भवेत्॥

मन्त्रस्तु : ॐ हीं दण्डिन् दण्डिन् महादण्डिन् नमोऽस्तुते ठः ठः

Apply the bile of a crow on a nail of one finger in length and consecrate it with the mantra "Aum hrīm dandin dandin mahadandin namo'stute thah thah." In any house where this consecrated nail will be buried there will be complete aversion among the members of the house.

मृतकस्य पुरुषस्य निर्मालयं चैलमेव च। प्रेतालये समागृह्य यस्य गेहे निधापयेत्। अष्टम्याञ्च चतुर्दस्यां तथैवोच्चाटनं भवेत्॥ छद्वतेन गान्ति॥ ७॥

Bringing from the Cremation ground a piece of the shroud of some corpse and the garlands laid on that corpse on the eighth or fourteenth day of a fortnight and burying them in a house will create aversion among all the members of that house. Taking out these things from the house would restore normalcy and peace again.

रवेत लाञ्जलिकासूलं स्थापयेद्यस्य वेश्मिति । निखन्य तु भवेत्तस्य सद्य उच्चाटनं ध्वम् ॥ ६॥

Taking the root of Śveta-lāngalikā and burying it in a house would cause aversion in the members of that house—there is absolutely no doubt about it.

CHAPTER FOUR

अथ विद्वेषणविधि।

एकहस्तेकाकपक्षमुलूकस्य तथा परे । मन्त्रियत्वा मिलित्वाग्रं कृष्णसूत्रेण बन्धगेत् । अञ्जलिन्द्र जले चैव तर्पयेद्धस्तपक्षकेः ।

# एवं सप्तदिनं कुर्यादष्टोत्तरशतं जपेत्। विद्वेषो जायते तत्र महाकौतुकमद्भुतम्॥१॥

Dissension

Taking a crow's feather in one hand and an owl's feather in another one should recite the Mantra of Mahābhairava. Then putting both the feathers together in front of himself the Sādhaka should bind them with a black thread. Now, reciting the names of the persons between whom dissension is desired the Sādhaka, holding the two tied feathers in his hand perform Tarpaṇa (pouring water oblations). Doing so for one week and then reciting the Mahābhairava mantra (see below) one hundred and eight times will cause dissension between the desired persons.

मार्जारमूषिकोविष्ठा साध्य पुत्तिकां कृता । नीलवस्त्रेण सम्वेष्ट्य मन्त्रयित्वा शतेन च । विद्वेषो जायते तत्र भ्रातरौ ततपुत्रको ॥

मन्त्रस्तु : ॐ नमो महाभैरवाय क्मशानवासिन्यै अमुकामुकयोविदेषं

कुर कुर के फट ॥ २॥

Taking the excreta of cats and mice the Sādhaka should prepare two puppets and wrap them with blue cloth. Now, reciting the names of persons between whom dissension is desired, the Sādhaka should recite the Mahābhairava mantra one hundred and eight times. This will cause serious dissension between the intended persons. Not only this, it will create dissension even between father and sons or between two real brothers.

The Mahābhairava mantra for the above rituals runs thus: 'Aum namo Mahābhairavāya śmaśānavāsinyai amukāmukayorvidveṣam kuru kuru krum phat.''

एकहरते काकपक्षमुलूकस्य तथापरे। दभीण धारयेखरनात् त्रिसम्नाहं जलाञ्जलिम्।

रक्ताश्वमयपूष्पैक मन्त्रयुक्तं जलाञ्जलम। नित्य निश्य प्रदातव्यमष्टीत्तरसहस्रकम्॥ परस्परं भवेदद्वेषः सिद्धियाग उदाहृतः। ॐ नमः कटोटनी प्रमोटनीकी गौरी गौरी अमुकस्य अमुकेन सह काकोलकादिवत् कृष कर स्वाहा ॥ ३॥ इति विदेषणविधि

Holding carefully with I usa grass a feather of a crow in one hand and a feather of an owl in another, the Sadhaka should pronounce the names of the persons between whom dissension is desired, offer one thousand eight oblations of water by joining both hands and putting red Karavīra flower in each oblation, and also recite this mantra every time: "Auin namah katotanī pramotanīkī gauri gaurī amnkasya amukena ( here substitute the names of the persons between whom dissension is intended ) saha kākolūkādivat kuru svāhā." 3

> End of the section on Dissension अय व्याधिकरणं तमिवारणञ्च

ॐ अमुकं हुन हुन स्वाहा । अनेन मन्त्रेण कटुतैलोक्तं त्रिकटु ज्हयात तदा शत्रविधरो भवति ॥ १ ॥

Inflicting and also curing Diseases.

Reciting the mantra "Aum amukam ( here substitute the name of the person against whom the ritual is intended ) han han svaha," if the Sadhaka offers oblations of bitter oil mixed with Trikatu in fire his enemy would become deaf.

> भल्लातकरसे गुञ्जां क्यादितसूच्णितम। क्षिपेद गात्रे भवेत् कृष्टं सिताक्षीरैः पूनः सूधी ॥ २॥

Gunjā should be powdered with Bhallataka juice. Now, on whose face this powder will be thrown he will develop leprosy. But if sugar, honey and milk mixed together is rubbed on his face he will be normal again. 2

वानरीफललोमानि विषं भल्लातिचत्रकम् ।
गुज्जायुतं क्षिपेद् गात्रे स्याल्लूताबेदनान्विता ॥
उद्यीरचन्दनञ्चेव प्रियंगुरक्तचन्दनम् ।
तगरं पेषयेत तोयैर्लेपाल्लूता विनागनम् ॥ ३ ॥

Vānarīphala (a kind of creeper whose fruits have hair-like fibres on their outer body. Locally called Alkuśīra) Viśvā, Bhallātaka, Citraka and Gunjā if mixed together and thrown on the body of an enemy he will develop Luta (a kind of cutaneous disease said to be produced by the moisture of a spider. It resembles to the cutaneous erruptions known as harpies, causing severe pain to the victim. But pounding Uśīra, sandal, Priyangu, red Sandal and Tagar in water and applying it to the body of the victim would cure his disease. 3

# शूकरपयतैललेपेन पानेन श्वेतकुष्ठहृत। ताम्बुले इन्द्रगोपश्च दत्त्वास्ये श्वेतकुष्ठकृत्॥ ४॥

A pigs milk and oil whether applied to the body or drunk orally cures white leprosy. Giving a person the insect known as Indragopa wrapped in a betel leaf would also create white leprosy.

करवीरार्द्रकाष्ठेन तदावाय सुचूर्णयेत्। खाने पानेऽर्पयेद्यस्य तस्य चक्षुः प्रणक्यति॥ ॥॥

Moist wood of Karavīra tree should be reduced to powder. If this powder, either wrapped in a betel leaf or in any other form, is given to a person to eat then that person would become blind.

अनेन निम्बपत्रं कटुतैलेन साध्यस्य नाम गृहीत्वा जुहुयात् स चाशु कुज्वरेण गृह्यते ॥

अनेन लवणाहुतिमष्टसहस्रं जुहुयात् स शूलेन कुज्वरेण गृद्धते ॥६॥
If eight thousand oblations are given in fire with Nīma
leaves mixed with some bitter oil with the recitation of the

mantra "Auin Cāmuṇḍe hana hana daha daha paca paca Amukam (substitute the name of the victim here) gṛḥṇa gṛḥṇa svāhā" then the victim will immediately suffer from a serious type of fever.

#### तालकं घूर्तबीजन्त घनचूर्णन्तु भक्षणे। दत्तं मलो भवेच्छत्रु सिताक्षीरै: पुन: सुखी॥ ७॥

If an enemy is made to cat a fine powder of Haritāla and Dhūrtabīja mixed together he will atonce become mad. But, if sweetened milk is given to him he will regain normalcy. 7

#### गोवृतं सैन्धवं तुल्यं वराहस्य पित्तकम् । अजाक्षीरेण तद्योज्यं पानेनोन्मत्तनागनम् ॥ ८ ॥

If equal parts of cow's Chrta, aindhava salt and bile of a pig mixed in goats milk is given to an insane person his insanity would be cured

#### CHAPTER FIVE

#### अथ मारणविधिः

नरास्थिकीलकं पुष्पे गृहियाच्चतुरंगुलम्। लिखनेत् गृहे यावत्तावत्तस्य कुलक्षयः॥ मन्त्रस्तुः ॐ हीं फट्स्वाहा। सहस्रजपात् सिद्धिः॥१॥

Māraņa or Liquidation

Obtain a four finger length of human bone in the lunar mansion of Pusya. As long as this bone would be kept buried in a house so long the members of that house would be gradually liquidated. However, one should perform this ritual only after one thousand Japa of the mantra "Aum hrīm phat svāhā."

ॐ सुरेश्वराय स्वाहा । अनेन मन्त्रेणसर्पास्थ्यंगुलमात्रन्तु चार्वलेषायां रिपोर्गृहे निखनेत् सप्तधा जप्तं मारयेद्रिपुसन्ततिम् ॥ २॥ One finger length of a serpent's bone if consecrated seven times with the mantra "Aum Surcsvarāya svāhā" and buried in the house of an enemy in the lunar mansion of Āsleṣā then the children of that enemy would be liquidated.

अश्वास्थिकीलमिश्वनां निखनेच्चतुरंगुलम् । शृत्रुतृहे निहन्त्याशु कुटुम्बं वैरिणौ कुले । मन्त्रन्तु : हुं हुं फट् स्वाहा । सप्ताभिमन्त्रितेन सिद्धिः ॥ ३ ॥

Consecrating seven times four finger length of a bone of horse with the mantra: "Hum Hum phat svāhā", if it is buried in the house of an enemy in the lunar mansion of Aśvinī then the entire family of that enemy would be liquidated.

ॐ डं डां डों डुं हूं डें डों डों डं ड: अमकं गृह्ण गृह्ण हुं हुं ठ: ठ: । अनेन नरास्थिकीलकं सहस्राभिमन्त्रितं चितामध्ये निखनेत् स ज्वरेण नश्यति।

अतेन मन्त्रेण मनुष्यास्थिकीलकं सहस्राभिमन्त्रितं यस्य गृहे निखने-द्यस्य नाम्ना वमकाने वा निखनेसस्य नाकाः स्यात् ॥ ४॥

बाद्रीयां निम्बबन्दाकं शत्रोः शयनमन्दिरे । निबनेनिम्नयते शत्रुरुद्धते च पुनः सुधी ॥ तथा शिरीषबन्दाकं पूर्वोक्तेनोडुना हरेत् । शत्रोगेंहे स्थापयिस्ता रिपोर्नाशो भविष्यति ॥ ४ ॥

Burying a parasite plant growing on a Nīma tree in the lunar mansion of Ārdrā in the bedroom of the enemy would

cause his death, but as soon as the plant is dug out the dead would regain consciousness.

Also keeping a parasite plant of Śirisa tree in the lunar mansion of Ārdrā in the house of an eney would cause his death.

कृष्णवृषभरक्तेन गङ्गामृत्तिकया सह। तिलकं भालदेशे च कृत्वा सम्भाषयेत्तृयम्। विद्धः स्यात्तत्क्षणादेव प्रोञ्छिते च शुभं भवेत्॥ ६॥

Applying a Tilaka on his forehead with the blood of a black bull mixed with the clay of the river Canges whomsoever a Sādhaka talks, that person would immediately be struck down. However, as soon as the Tilaka is rubbed off, the victim will regain his health.

कृष्ण च्छागाश्वपादस्य खुरस्यं रोमकं हरेत्। कृष्ण कुनकुटकाकस्य ग्राह्यं पक्षचतुष्टयम्॥ सर्वं दग्ध्वा तु भाण्डास्तस्तद्भुस्म जलसंयुतम्। ललाटे तिलकं कृत्वा वामहस्तकनिष्ठया। यं शिरो नम्यते तस्य वेधो भवति निश्चितम्॥ ७॥

Obtain the hairs of the hoof of a goat and a horse and four feathers each of a black cock and a crow and reduce all these things to ash by burning them together. Now, mix water in this ash and put a Tilaka on the forehead with the little finger of the left hand. With this Tilaka on his forehead whomsoever the Sādhaka would bow down to salute that person would immediately be struck down.

वामदन्तं कुलीरस्य अधीभागस्य चाहरेत्। राराग्रे फलकं कुर्यान्धनुद्ध चितिजेन्धनै:। गवां शिरौ गुणं कृत्वा शत्रुं कुर्याच्च मृण्मयम्। तद्वज्जातेन वाणेन स्त्रियते तत्क्षणाद्विष्।॥ =॥

Take the left side tooth of the lower jaw of a crab and make it the head of an arrow. Make a bow of the wood of a

funeral pyre and the bowstring out of the vein of an animal (?). The enemy should be made out of clay. Now, as soon as an arrow is shot from the bow so made on the clay-enemy the real enemy would immeditately die—there is no doubt about it.

रिपुविष्ठां वृश्चिकञ्च खनित्वा तु विनिक्षिपेत् । आच्छाद्यवरवणेनाय तत्पृष्ठे मृत्तिकां क्षिपेत् । भ्रियते मलरोधेन उद्घृतेन पुनः सुधी ॥ १ ॥ इति मारण विधि समाप्त

Take the excreta of the enemy and a scorpion and putting these two things in a clay pot cover its mouth with clay. As soon as this pot is buried in a hole in the ground the bowels of the enemy would be choked and he would not be able to pass his stool, and may ultimately die. However, taking the buried pot out and throwing its contents would make the enemy normal again.

Fnd of the section on methods for liquidation

#### क्षय अश्वमारणम् कृष्णजीरकचूर्णेन अञ्जिलाश्वो न पश्यति । तकेण सालयेच्चक्षुः सुस्थो भवति घोटकः ॥ १०॥

Liquidation of Horses

Application of the powder of black Jīraka in the eyes of the horse will make him blind but washing the eyes with Takra will make him normal again.

ब्राणे छुछुन्दरीचूणं दत्ते पतित घोटकः। सुस्यश्चन्दनपानेन नाशयान्तु न संशयः॥११॥

Dry a dead musk-rat and then reduce it to powder. Making a horse smell this powder would make it fall on the ground. However, mixing sandal-paste in a little water and putting this water in the nose of the horse would make it healthy again. 1-1

#### अश्वास्थिकीलमित्र्यां कुर्यात् सप्तांगुलं पुनः। निखनेदश्वशालायां मारयस्येव घोटकान्॥ मन्त्रस्तः ॐ पच पच स्वाहा॥१२॥

If a seven finger length of a horses's bone in the lunar mansion of Asvinī is buried in the stable of horses no horse would enter the stable. But before doing so the Sādhaka should perform Japa of the mantra "Aum paca paca svāhā."

अथ रजकस्य वस्त्रनाशविधिः

ग्राहमेत् पूर्वंफलगुन्यां जातीकाष्ठस्य कीलकम् । अष्टांगुलप्रमाणन्तु निखन्याद्राजकं गृहे । शताभिमन्त्रितं तेन तस्य वस्त्राणि नाद्ययेत् । ॐ कृम्भं स्वाहा ॥ १ ॥

Destroying the stock of clothings of a Washerman

. Take an eight finger length of wood of Jātī tree in the lunar mansion of Purvā-phalgunī, consecrate it one hundred times with the mantra "Aum Kumbham svāhā" and bury it in the house of the washerman. This will destory all the stock of clothings in his house.

अय धीवरस्य मत्स्यनाशविधिः संग्राह्य पूर्वफलगुन्यां वदरीकाष्ठकीलकम् । अष्टांगुलव्य निखनेन्नाश्ययेद्धीवरे गृहे॥ मन्त्रस्तुः ॐ जले स्वाहा॥१॥

Method for destroying the fishes of a fisherman

Take an eight finger length of wood of Badarī tree in the lunar mansion of Purva-phalgunī and bury it in the fisherman's house with the recitation of the Mantra "Auin Jale svāhā." This will destroy not only the fishes of the house but all the fishes of his water-pond if he owns any.

कृतिकायामकं काष्ठः कीलकं अंगुलं क्षिपेत्। शक्रीविषि तडागादी मत्स्यस्तत्र विनश्यति॥२॥ Take one finger length of wood of Ark tree in the lunar mansion of Kṛttikā and throw it in the pond of the enemy. This will destroy all the fishes of the reservoir.

अय तैलिकस्य तैलनाशविधः
मधुकाष्ठकीलकन्तु चित्रायां चतुरंगुलम्।
निखनेत्तेलशालायां तैलं तत्र विनश्यति॥
अ दह दह स्वाहा। अनेन मन्त्रेण सहस्रजपः॥१॥

Method of destroying the oil-stock

of an oil merchant

Reciting one thousand times the mantra "Aum daha daha svāhā," take four finger length of Yaṣṭimadhu and bury it in the house of the oil merchant in the lunar mansion of Citrā. This will destroy the entire stock of his Oil.

भल्लातकाछं चित्रायां निखमेत्तेलिके गृहै। अष्टांगूलं तदा तत्र ग्राहको नहि गच्छति॥२॥

If an eight finger length of wood of Bhallataka tree is buried in the lunar mansion of Citra in the house of the Oil-merchant no purchaser or customer would ever come to that merchant.

अय दुग्धनाशविधिः निक्षिपेदनुराधायां जम्बूकाष्ठस्य कीलकम् । अष्टांगुलं गोपगेह गोदुग्धं परिणश्यति ॥ १॥

Method of destroying Milk

Throwing an eight finger length of wood of Jambū tree in in the lunar mansion of Anurādhā in the house of a milk man will destroy his entire stock of milk.

अथ घाकनाशविधिः गन्धकं चूर्णितं तत्र निक्षिपेज्जलमिश्रितम् । नव्यस्ति सर्वेशाकानि शेषाण्यस्पबलानि च ॥ १ ॥

Method for the destruction of Crops.

Mixing sulphur powder in water and throwing it in the

field of an enemy would destory all the crop of that field. If however, some crop escapes destruction it will have no healthy growth.

अथ ताम्बूलनाशविषि। ॐ नवीगुलं पूगकाष्ठकीलकं निक्षिपेद् गृहे। ताम्बूलिकस्य क्षेत्रे वा ऋक्षे शतिभषाह्वये। तदा तस्य च ताम्बूलं नाशयेत्याशु निश्चितम्॥१॥

Method for the destruction of betel-leaves

Taking a nine finger-length of wood of betel-nut tree in the lunar mansion of Satabhisa and throwing it either in the house or field of the betel-leaf-seller would destroy his entire stock—there is no doubt about it.

# अथ मदिरानाशनिधः पोडशांगुलकं कीलं कृत्तिकाया सितार्कजम्। शौण्डिकस्य गृहे क्षिप्तं मदिरां नाशायत्यलम्॥ १॥ इति मारणम

Method for the destruction of Wine

Taking sixteen finger-length of wood of Svetārka tree in the lunar mansion of Kṛttikā and throwing it in the house of of a person who either manufactures wine or sells it, will destroy all the stock of wine in whatever stage of production it may be.

Fnd of the Section on Liquidation

अथ काम्यसिद्धिः

पुष्पाकें तु समागृह्य मूलं श्वेतार्कसम्भवम् । अंगुष्ठ प्रतिमा तस्य प्रतिमान्तु प्रपूजयेत् । गणनायस्वरूपान्तु भक्त्या रक्ताश्वमारजैः । कुसुमैश्चापि गन्धाद्यहंविष्पाची जितेन्द्रियः । पूजयेद्वाममन्त्रेश्च तद्वीजानि नमोऽन्तकैः । यान् यान् प्राथंयते कामान् मासैकेन तु तान् लभेत् । प्रत्येकं काम्यसिद्धर्थं मासमेकं प्रपूजयेत् । गणेशबीजमाह : पश्चान्तकं ॐ अन्तरीक्षाय स्वाहा । अनेन पूजरेत् ॥ ॐ हीं पूर्वदयात् ॐ हीं फट् स्वाहा ।

अनेन मन्त्रेण रक्ताश्वमारपुष्पाणि वृतक्षौद्रयुत्तानि जुहुयात् । वांछितं ददाति । ॐ ह्रीं श्रीं मानसे सिद्धि करि हीं नमः । अनेन मन्त्रेण रक्त-कुसुममेकं जप्त्वा नित्यं क्षिपेत् । एवं लक्षं जपेत् । ततो भगवती वनदा अष्टगुण नामेकगुणं ददाति ॥ १ ॥

इति कामसिद्धि।

#### Fulfilment of Desires

Take one finger length of the root of Svetarka tree on a Sunday of the lunar mansion of Pusya and make an idol of Ganesa of the size of the thumb. Thereafter sbjugating the senses, eating only sacrificial food and with devotion the Sādhaka should worship that idol with the Bījamantra, red Karavīra flowers and fragrances. By doing so whatever be the desire of the Sadhaka that will be fulfilled within one month. But for the fulfilment of each desire the Sadhaka should worship the idol daily for one month The worship should, as indicated above, be done with the Bīja-mantra "Aum Antarīkṣāya svāhā." Thereafter with the mantra "Auin hrīm pūrvadayāt auin hrīm phat svaha," the Sadhaka should perform Homa ( offer oblations in the sacrificial fire ) with red Faravīra flowers mixed with Chrta and honey. Worshipping only in this manner the Cod pleases and fulfills the desires. Apart from this a Sādhaka should offer red Karavīra flowers to the God with the recitation of the mantra "Aum hrīm Śrīm mīnase siddhikarī hrīm namah." In this manner offering one lac (1,00,000) flowers reciting the mantra everytime a flower is offered. Thus the boon-giver Goddess Bhagawatī is pleased and fulfills all the desires of the Sādhaka.

End of the section on Fulfilment of Wishes

#### अथ वाविसद्धिः

कृत्तिकायां स्नुहीवृक्षवन्दाकः धारयेत् करे।
वाक्ष्यसिद्धभेवेत्तस्य महाश्चर्यमिदं स्मृतम्॥
अनेन ग्राहयेत् स्वातीनक्षत्रे वदरीभवम्।
बन्दाकं तत्करे घृत्वा यद्वस्तु प्रार्थ्यते जनैः॥
तत्क्षणात् प्राप्यते सर्वं मन्त्रमन्त्रैव कथ्यते।
ॐ अन्तरीक्षाय स्वाहा। अनेन ग्राहयेत्॥१॥

Supernatural perfection of Speech

Wearing on the hands the parasite plant growing on Snuhī tree in the lunar mansion of Kṛttikā with the recitation of the mantra: "Aum Antarīkṣāya svāhā," provides supernatural perfection of Speech—this is an extraordinary miracle.

Wearing on the hands the parasite plant growing on the Badarī tree in the lunar mansion of Svātī with the recitation of the same mantra (See para 1 above) the Sādhaka gets any and everything which he desires.

# सय धनधान्यादीनामक्षयप्रकरणम् बन्दाकन्तु मचाऋके बहुवारकवृक्षजम्। धान्यागारे प्रदातव्यमक्षयं भवति ध्रुवम्॥१॥

Making wealth and food-grains inexhaustible

Collecting the parasite plant growing on the Bahuvāraka tree in the lunar mansion of Maghā and keeping it in the granary makes it definitely inexhaustible.

# शेफालिकाया बन्दाकं हस्तयान्व समुद्धरेत्। धान्यमध्ये तु संस्थाप्यं तद्धान्यमक्षयं भवेत्॥ २॥

Taking a parasite plant growing on the Śephālikā tree in the lunar mansion of Hasta and placing it in the granary will make the stock of grains inexhaustible.

> भरण्यां कुशबन्दाकं गृहीत्वा स्यापयेद्बुधः । सम्पूर्णं धनधान्यान्त्यत्य करोत्यक्षयं ध्रुवम् ॥ ३ ॥

Taking a parasite plant growing on Kuşa trèe in the lunar

mansion of Bharanī, if a wise man puts it in his granary then all his wealth and foodgrains would definitely become inexhaustible.

उडुम्बरस्य बन्दाकं रोहिण्यां ग्राहयेद् बुधः । स्थापयेत् सिक्वतार्थान्त्य सदा भवति चाक्षयम् ॥ ॐ नमो धनदाय स्वाहा । मन्त्रेण मन्त्रितं कृत्वा मन्त्रं तत्रैव कथ्यते ॥ ४ ॥

A wise man taking a parasite plant growing on the Udumbara tree in the lunar mansion of Rohinī, consecrating it with the mantra "Aum namo Dhanadāya svāhā" and again reciting this very mantra puts that parasite plant in his treasury, his wealth would become inexhaustible,

4

# अय किन्नरीकरणम् जातीपत्रं कणां लाजा मातुलुङ्गदलं मधु। पलं लेह्यं भवेन्नादः किन्नराधिक एव च ॥ १॥

Method for making the Voice melodious

Leaves of Jātī tree, Kaṇā, Lājā, the leaves of Matulunga and Madhu (honey) should all be ground together. Taking one pala of this medicine daily will make the voice even more melodious than Kinnaras (a kind of Demi-gods who are said to possess a very melodious voice).

# शुण्ठी च शक्ररा चैव क्षोद्रेण सह संयुता। कोक्लिस्वर एव स्याद् गुटिकाभुक्तिमावतः॥ २॥

Sugar and honey should be mixed with the powder of Sunthī and then pills be made out of this mixture. Taking a pill daily will make the voice sweeter than that of a Cuckoo. 2

# निर्गुण्डीमूलचूर्णन्तु तिलतैलेन यो लिहेत्। कण्ठशुद्धिभवेत्तस्य किन्नरैः सह गीयते ॥३॥

Mixing the powder of Nirgundi in Til oil and taking it daily would enable the Sādhaka to sing along with the Kinnaras

# विभीतकं कणा शुण्ठी सैन्धवं त्वक् समं समम्। गोमूत्रेण पिबेत् कर्षं किन्नरैः सह गीयते ॥ ४॥

Take Baherā, Kaṇā, Śuṇṭhī, Saindhava salt and Tvaka (Dalcīnī) in equal quantities and mix them with a cow's urine. Taking 2 tolas of this mixture daily makes the voice so melodious that the Sādhaka can sing with the Kinnaras. 4

#### अथ चक्षुव्य प्रकरणम्

ब्बेतपुननंवामूलं घृतपिष्ठं सदाख्रयेत् । जलस्रावं निहन्त्याशुतनमूलव्य निशायुतम् । अञ्जने नेत्ररोगाणि न भवन्ति कदाचन ॥ १॥

Treatment of Fyes

Root of white Punarnavā should be ground in Ghṛta. Daily application of this as collyrium to the eyes will cure the diseases of excessive water discharge from the eyes. The same root ground with Haridrā and its application to the eyes as a collyrium will cure the eyes of pains if any.

#### धम्बूकम्बा वराटम्बा दःधं शुक्कं विचूणितम्। अञ्जयेश्ववनीतेन हन्ति पूष्पं चिरन्तनम्॥ २॥

Sambukambā or Varāṭambā should be dried, burnt and then reduced to a fine powder. Mixing this powder in pure butter and then applying it as a collyrium to the eyes cures even white spots in the black portion of the eyes.

#### वर्षाकाले काकमाची समूला तैलपाचिता। खादयेत् स मासतश्चक्षु गृधहिष्टभंदेत् समम्॥३॥

Taking in the rainy season a Kākamācī plant with its roots cook it in oil. Taking this oil for a month makes the eyesight as sharp as that of a vulture.

#### जयन्ती चाभयावाय पिट्टा स्तन्यै निशन्धहृत्। शोणितं चर्मकोषन्त्र मांसवृद्धिन्त नाशयेत्॥४॥

Pound Harītaki or seed of Jayantī in the milk of a woman's breast. Application of this as collyrium to the eyes

cures diseases like night blindness, discharge of blood from the eyes and overgrowth of flesh around the eyes. 4

हरीतकी वचा कुछं पिष्पली मरिचान च।
विभीतकस्य मण्जा च शङ्कानाभिन्मंनःशिला।
सर्वसमेत् समं इत्वा छागीक्षीरेण पेषयेत्।
नाशयेत्तिमिरं कण्डुं पटलान्यर्बुदानि च।
अधिकानि च मांसानि यश्च रात्री न पश्यित॥
अपि दिवाषिकं पुष्पं मासेनैकेन नाशयेत्।
बिटश्चन्द्रोदया नाम नृणां दृष्टि प्रसादिनी।
छायागुष्का विदकार्या नाम चन्द्रोदयाविदि॥ ४॥

Harītakī, Vaca, Kuṣṭha, Pippalī, Marica, core of Vibhītaka, Śaṃkhanābhi and Manaḥśilā should all be taken in equal quantities and pounded in a goats milk and pills made out of this paste. These pills be dried in shade. This is called Candrodayā pill. Using these pills as a collyrium and applied to the eyes cures the eyesight, itching, partial blindness. cataract excessive growth of flesh around the eyes and night blindness. If this great medicine is used for one month continuously it destroys even two year old white spot of the eye. In short, this Candrodayā pill sharpens the eyesight and keeps the eye free of diseases.

A person who, discarding unhealthy food in the evening takes Triphalā powder mixed with Ghṛta and honey, becomes free of every kind of disease of the eye.

विधरतानाणनकीटविनाशनं श्रुति
शक्तिवृद्धिकरणन्तः
दशमूलकषायेणतेलप्रस्थं विपाचयेत् ।
एतत् कल्कं प्रदायैव वाधिये परमीषधम् ॥ १ ॥

Curing deafness and improving the

power of hearing the bland of the

Cook well the Kwatha of Dasamula with its one fourth

quantity of oil. During the process of cooking add a little more of Dasamula. The medicine which is prepared thus destroys deafness

Dasamūla consists of ten herbs, viz., Trikaṇṭaka, both kinds of Bṛhatīs, Pṛthaparṇī Vidārīgandha Bilva, Agnimantha, Tuṇṭuka, Paṭala and Kasmarī.

# मनःशिलापामागे । मूलं चूर्णमधुष्लुतम् । भक्षयेत् कर्षमात्रन्त् विधरत्वप्रशान्तये ॥ २॥

The powder of Manal.silā and the root of Apāmārga mixed with honey if taken 2 Tolas daily will cure deafness. 2

#### लगुनामलकं तालं पिट्वा तैले चतुर्गुणे। तैलाच्चतुर्गुणं क्षीरं पाच्यं तैलावशेषितम्। तत्तेलं निक्षिपेत् कर्णे विधरंश्व विनाधयेत्॥३॥

Taking equal quantities of Garlic, Āmalakī, Haritāla with four times oil should be pounded together. Then all these should be cooked in a pot with milk taken four times of oil. When all the milk is burnt up and only oil remains then the pot should be removed from the fire. Introducing a few drops of this oil daily in the ears cures deafness.

#### दन्तेन चर्वभेन्मूलं नन्द्यावर्त्तपलाशयो:। तन्नाली पूरिते कर्णे ध्रुवं गोमक्षिकां व्रजेत्॥ ४॥

Tagara and the root of Palāśa tree should be chewed. Thereafter either the chewed residue or its juice if dropped in the ear will destroy any insect which may have crept in the ear.

# नीलीवध्नरसे तैनं सिद्धं काञ्जिकसंयुतम्। कदुःचपूरणात् कर्णे निःशेषक्रमिनाशनः॥ ५॥

The juice of Nīlībradhna should be cooked in oil and mixed with Kānjī. Introducing a few drops of this juice when it is tepid will destroy all kinds of insects which may be there in the ear.

#### वराहोत्थेन तेलेन लेपात् कण विवर्द्धयेत्। चर्मचटकरक्तेन लेपात कर्ण विवर्द्धयेत॥६॥

Rubbing either a pig's oil or blood of Carmacataka to the car increases its size.

#### अश्वगन्धा वचा कुछं गजपिष्पलिका समम्। महिषीनवनीतेन लेपात् कर्ण विवर्द्धयेत्॥७॥

Taking equal parts Asvagandhā, Vaca, Kuṣṭha and Cajapippalī they should all be reduced to a fine powder. Rubbing the ear with this powder mixed with a buffalo's butter increases the hearing power.

#### सिद्धार्थं वृहती चैवद्धपामार्गं समं समम्। छागक्षीरैः प्रलेपोऽयं कर्णपाली विवर्द्धयेत्॥ ॥॥

Pounding together equal quantities of Siddhartha, Brhatī and Apāmarga and then mixing in this paste the milk of a goat, if rubbed on the ear, will increase the lobes of the ears.

# अय दन्तह्ढीकरणम्

# ताम्रपात्रे सणपाच्यमभयाचूर्णकं मधु । पिट्टा च गुटिका कार्या दन्तेर्धार्या क्रिमि हरेत् ॥ १ ॥

Strengthening the Dentures

Cook for a few seconds the powder of Harītaki and honey in a copper vessel. Thereafter pounding them well prepare pills out of the paste. Keeping this pill in the mouth destroys all the germs of the teeth.

# दन्तधीयं स्नुहीमूलं किमिनाशं करोत्पलम् । कासीसं घृतसम्पन्तं धार्यं दन्ते व्यथापहम् ॥ २॥

Putting in the mouth the root of Snuhī plant destroys dental germs. Cooking Kāśīsa with Ghṛta and then putting it in the mouth cures toothache.

जातीकोलकपत्रं वा चवंगेत् प्रातगरियतः।
स्थिताः स्युक्षालिता दन्तास्तरकाष्ठेदंन्तभावनात् ॥ ३ ॥

Chewing the leaves of Jātī tree or Nolaka tree after getting up in the morning and using the thin twig of the same tree for cleaning the teeth makes even loose teeth fixed again.

उद्धृतदन्तस्थिरकरं कायं बकुलचवंणात्। बकुलस्य च बीजन्तु पिट्टा चोब्लेन वारिणा। मुखे च धारयेद्धीमान् दन्तदाद्ध्यंकरं परम्॥ ४॥

Even a tooth which needs extraction can be made healthy and firm again by chewing the Bakula fruit Pound the seeds of Bakula fruit boil them in pure water. Now, gargling with this water when it is tepid also makes teeth firm 4

बकुलस्य त्वचं क्वायमुब्णं वक्त्रेण धारयेत्। हढाः स्युश्चलिता दन्ताः सप्ताहान्नात्र संशयः॥ ५॥

Boil the bark of Bakula tree in water and hold that water in the mouth when it is bearably warm. Doing so for seven days will make even loose teeth firm again.

#### सर्वविद्या

ब्राह्मणः व्वेतवणस्ति क्षत्रियाः रक्तवर्णकाः । वैश्यस्तु पीतवर्णा स्युः कृष्णवर्णास्तु शूद्रकः ॥ १॥

Science of Serpents

White snakes are known as Brāhmaņas red are Kṣatriyas; yellow are Vaiṣyas and the black are Śūdras.

> अनन्तः कुलिरश्चीव वासुकीः शङ्खपालकः । तक्षकश्च महापदा कर्कोटः पदा एव च । कुलनागाष्टकं ह्येतत् तेषां चिह्नं शिवोदितम् ॥ २॥

There are eight families of Serpents viz. Ananta, Kulīka, Vāsukī, Śamkhapālaka, Takṣaka, Mahāpadma, Karkoṭaka and Padma. The different characteristics of these eight kinds of serpents as described by Lord Śiva, are as follows:

श्वेतपद्यमनन्तस्य मूर्द्धं पृष्ठे च हत्यते । शङ्कं शेषस्य शिरसि वासुकेः पृष्ठे उत्पलम् । विनेत्राष्ट्रस्तु ककोंटस्तक्षकः शशकािष्ट्रतः ।
जलिश्यल वन्द्रार्द्धं शङ्ख्यालस्य मूर्द्धान ।
राजवर्तुं ममो विन्दुर्महापद्मस्य पृष्ठतः ।
पद्मपृष्ठं च हश्यन्ते सुरक्ताः पश्च विन्दयः ।
एवं योवेत्ति जात्यादीन् नाम चिह्नं शिवोदितम् ॥
तस्य मन्त्रीषधान्येव सिद्धधन्ते नान्यथा पुनः ।
दूरतस्तस्य सर्पद्याः पतन्ति गरुडे यथा ।
व्यालख्या नाम तिन्वह्नं शिवेनोक्तं यथा पुरा ॥ ३ ॥

Ananta has a white lotus mark on his head and back, Kulīka has a mark of Conchshell on his head; Vāsukī has a lotus on his back; Karkoṭa has a mark like three eyes on his breast; Takṣaka has the outline of a hare on his body; Śaṅkhapāla has a Taiśūla and crescent sign on his head; Mahāpadma has on his back the dots of various colours; and the serpent named Padma has five red dots on his back In this manner a person who can identify the names and species of serpents on the basis of the characteristic marks described by Lord Mahādeva, his mantra and medicines become successful and the serpents on just seeing such a man run away from him.

ज्ञेयोदशिषो दंशो भुजञ्जानां भिषम्वरैः। भीतोन्मतः धुधातंत्र्य साकान्तो विषदिपतः। साहारेन्छुः सरोषश्च स्वस्थानपरिरक्षणे। नवमो वैरिसन्धानो दशमः कालसंज्ञकः॥४॥

Serpent-bites also have been declared to be of ten kinds, i. e. Bhīta (fearful), Unmatta (frantic), Kṣudhārta (hungry), Ākrānta (overrun or tormented), Viśa-darpita (pride of poison), Āhārecchā (desirous of food), Roṣayukta (angry), Sva-sthāna-parirakṣaka (protecting his living place), Vairisandhāna (for taking revenge) and Kāla (Death).

उद्याने जीणंकूषे च वटशुङ्काटचत्वरे। शुष्कवृक्षे रमशाने च प्लक्षम्लेच्छातशिग्रके॥ देवतायतनागारे तथा च शाकवृक्षके। एषु स्थानेषु ये दृष्टास्ते न जीवन्ति मानवाः॥ ५॥

A person bitten by a snake in these places, i e. garden, delapidated well, Vaṭa-vṛṣṣa, dry tree, cremation ground, Plakṣa tree, Śigru tree, temple, and vegetable plants, will definitely die.

भूमध्ये चाधरेमूब्ति जंघे नेत्रे भ्रुवोस्तया। ग्रीवाचिबुककण्ठेषु करमध्ये च तालुके॥ स्तनयोः स्कन्धयोः कुक्षौ लिङ्गवृषणनाभिषु। मर्मसन्धिषु सर्वत्र सर्पदब्टो न जीवति॥६॥

Between the eyebrows, Iips, forehead, thighs, eyes, on the neck, cheeks, throat, middle of the hand, palate, breasts, the shoulders, belly, penis, testicles, navel, and vital joints are the places where if a person is bitten by a snake will never survive.

रवी भौमे शनेवरि सर्पदष्टो न जीवति। अष्टमी पञ्चमी पूर्णा अमावस्या चतुर्दशी। अञ्भास्तिथयः प्रोक्ता सर्पदष्टविनाशिकाः॥ ७॥

A person bitten by snakes on Sundays, Tuesday and Saturday never survives. Astamī, Pancamī, Pūrnimā, Amāvasyā and Caturdasī have been said to be inauspicious days of the fortnight and a person bitten on these days definitely dies. 7

## कृतिका श्रवणा मूला विशाखा भरणी तथा। पूर्वास्तिस्रस्तया चित्राश्लेषा दशे न जीवति ॥ द ॥

Kṛttikā, Śravaṇa, Mūla, Viśākhā, Bharaṇī, Purvāṣāḍhā, Purvāphālgunī, Purva-bhādrapadā, Citrā and Aśvinī are the lunar mansion in which a person bitten by a snake will have no hope for survival.

#### मध्याह्निसन्धयोदचैवह्यद्वंरात्रे तिर्घारयमे । कालवेला वारवेला सपंदशे न जीवति॥ ६॥

Mid-day, morning and evening, midnight and later part of the night have been said to be the times of death and attack. Therefore a person bitten by a snake in these times can never be sayed.

## सर्पस्य तालुकामध्ये दन्तो योऽ'कु शसित्रमः। विमुखित विषं घोरं तेनायं कालसंज्ञकः॥१०॥

Hook-like teeth which are situated in the palate of the snakes discharge deadly poison which is called Kāla (Death personified).

# चकाकृतिश्च वा दंशः पक्वजम्बूफलाकृतिः। स्नीलः क्वेतरक्तो वा त्रिदशोऽपि न जीवति॥११॥

If the place of snake-bite looks like a discus or ripe Jambū fruit or blue or white or red then even the Gods cannot save the victim.

# वेदना दंशमूले वा नष्टदंशोऽथवा भवेत्। तत्क्षणात्तीव्रदाहश्च सोऽपि कालेन भक्षितः॥ १२॥

If at the bitten spot there is intense pain or the mark of the bite is not visible, or if there is intense burning sensation then one should conclude that the victim will definitely be devoured by Death.

# सेचनादुदकेनाथ छीतलेन मुहुर्मुहुः । रोमान्द्रो न भवेद्यस्य तं विद्यात् कालभक्षितम् ॥ १३ ॥

If by repeatedly throwing cold water on the body of a victim of snake bite there is no sensation of thrill of the hairs—that is the body-hairs of the victim do not become erect when cold water is thrown on him, then he should be treated as devoured by Death.

स्रवेन्मूत्रं पुरीषं वा हुच्छूलं छदिदाहकृत्। सानुनासिकया वाक्यं सन्धिभेदमधापि वा।

#### ताम्राभं नेत्रयुगलं अथवा काकनीलकम् । वियोगोदेवदष्टाख्य स्तं विद्यात् कालपार्श्वगम् ॥ १४ ॥

The symptoms of a possible death of snake-bitten person are as follows: Discharge of urine and faeces, pain in the heart, nausea, buring sensation in the body, nasal voice, pain in the joints and the colour of eyes either copper-like or blue.

सोमं सूर्यं तथा दीमं न पश्यति च तारकम्। दर्पणे सिलले वा घृततेलेऽथवा मुखम्। न पश्येदीक्ष्यमाणोऽपि कालदक्षो न संशयः॥१४॥

If the eyes of a victim of snake bite are unable to see sun, moon or stars, or unable to see his own image in a mirror, still water, Ghṛta or oil, then it should be concluded that he has been bitten by Kāla himself.

ज्ञाता कालमकाल च पश्चाद्भेषजामाचरेत्। सपदंशे विषं नास्ति कालदष्टो न जीवति। तस्य तत्रापि कर्त्तव्यं चिकित्सा जीवनाविध। रसदिव्योषधीनाच्च प्रभावात् कालजिद्भवेत्॥ १६॥

Only after ascertaining the above symptoms of a snakebitten person should the doctor start his treatment. If the poison has pervaded in the entire body then the death is definite. Yet, so long a snake-bitten person is alive, it is necessary to continue the treatment because sometimes even the Kāla (personified Death) is defeated by certain divine medicines (Divyauṣadhi).

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# सर्पविषोजि कथनम् व्वेतापराजितामूलं देवदानीयमूलकम् । वादिणा पेषितं नस्यं कालदष्टोऽपि जीवति ॥ १॥

Description of medicines against serpent-poison

Pound the roots of Svetāparājitā and Devadānī in water.

Introducing a few drops of this medicine into the nose of the victim of snake-bite may save him.

दिधमधुनवनीतं पिप्पलीशुङ्गवेरम् । मिरिचमपि च कुष्ठं चाष्टमं सैन्धवन्ता। यदि दशति सारोषस्तक्षको वासुकिर्वा। यमसदनगतः स्यादानमैत्तत्क्षणेन ॥ २॥

Curd, honey, butter, Pippalī, Srngavera, Marica, Kustha, and Saindhava salt --taking these eight medicines together would bring the victim from the abode of God of Death, even if he has been bitten by an angry Takṣaka or Vāsukī.

# कटुकी मुखलीमूलं पीत्वा तोयैविषापहा। वृश्चिकावीरणामूलं लेपात् सर्पविषापहम्॥३॥

Mixing Kutakī and the powder of the root of Muśalī and taking it with water destroys the serpent-poison. The roots of Vrścika and Vīraṇa should be pounded together and the paste applied at the place of the snake-bite. This will destroy the effect of the poison.

# सोमराजीबीनचूर्णं सक्तद्गोमूत्रभावितम् । चराचरविषघ्नन्तं मृतसङ्घीवनं पिवेत्॥४॥

Dissolving the powder of the seed of Somarājī in the urine of a cow becomes a Mṛṭasañjīvanī (which can save from the clutches of death) and it can destroy all the poisons originating either from movable or immovable sources.

4

# गोमूत्रेनंरमूत्रेवि पुराणेन वृतेन वा। हरिद्रा पानमात्रेण विषं हन्ति चराचरम् । दशवर्षात् परं सर्पिः पुराणमितिकथ्यते ॥ ५ ॥

Mix Haridrā with the urine either of a cow or of a man, or with old Ghṛta. This will destory all the poisons originating either from movable or immovable sources. Old Ghṛta is the one which may be older than ten years or more.

# गोक्षीरैः रजनीं क्वाध्यं पिवेत सर्वविषावस्य ॥ ६॥

If the poison has pervaded the entire body then the victim of snake-bite should be made to drink cow's milk and Haridra Kwatha which is said to be the destroyer of all types of poisons.

## गोसीरैः रजनीकुष्ठं क्वाध्यमानं विषापहम् । हरिद्राकुष्ठमध्वाज्यं भुक्तं सर्वविषापहम् ॥ ७ ॥

Drinking the Kwātha of Haridrā, Kuṣṭha and cow's milk destroys the poison. Taking Haridrā, Kuṣṭha, honey and Ghṛta mixed together destroys all kinds of poisons.

#### कटुको जम्बुमूलम्बा तकाध्नैवी पिवेडजलै: । तत्सणाद्वमयेच्छोझं विषयोगाद्विमूच्यते ॥ ६॥

If the poison has spread all over the body then the fruit or root of Jambū tree should be pounded with Takra and water and drunk. The patient will immediately vomit. The process should be repeated till the vomitted liquid becomes clear Thus the patient may soon become healthy.

## कुंकुमालक्तकं लोध्रः शिला चैवायरोचना । गुटिकालेपनाद्धन्ति विषं स्थावरजङ्गमम् ॥ ६ ॥

Kumkuma, Alaktaka, Lodhra, Manaḥśilā and Gorocana should all be pounded together and pills made out of this paste. When poison has entered the body then these pills reduced to paste again be applied to the body of the victim This will destroy the poison originating either from movable or immovable source.

पिप्पली मरिचं कुछं गृहधूमं मनः शिलाम्। तालकं सर्षपाः स्वेता गवां क्षीरेण लोडयेत्॥ गृटिकाञ्जननस्येन पानाभ्यञ्जनलेपनात्। तक्षकेनापि दष्टस्य निविषी कुस्ते क्षणात्॥ १०॥ Pippalī, Marica, Kuṣṭha, Gṛhadhūma, Manaḥśilā Haritāla and white mustard should all be well pounded together in cow's milk. Later on, using the paste as a collyrium, nasal drop and as unguent for rubbing over the body will cure the victim even if he has been bitten by a deadly serpent like. Takṣaka.

अपराजितामूलन्तु घृतेन त्वगातं विषम्। पयसा रक्तगं हन्ति मांसगं कुछचूरंतः। अस्थिगं रजनीयुक्तं मेदोगं काकलीयुतम्॥ मज्जागं पिष्पलीयुक्तं चण्डालीकन्दसंयुतम्। जुक्रगं हन्ति लोहितं तस्माद्देयापराजिता॥११॥

The root of Aparājitā taken with Ghṛta cures the poison if it is confined to skin. Root of Aparājitā taken with milk cures the poison if it has reached the blood. This very medicine taken with different herbs will cure the victim if the poison has reached different parts of his body, viz., (i) taken with powder of Kuṣṭha cures the poison of the flesh (ii) taken with Haridrā cures the poison of the bones; iii) taken with Kākalī cures the poison of the fat; (iv. taken with Pippalī cures the poison of the marrow; and (v) taken with the Gāṇḍālīkanda cures the poison of the semen. If the poison has pervaded into the body then the root of Aparājitā should be used.

#### अत्यन्त विषरोगात्तीम् जलमध्ये विनिक्षिपेत् ॥१२॥

If a snake-bitten person is in a very serious condition then he should be thrown into the water.

#### मसुरं निम्बवत्राभ्या सादेन्मेवगते रवो। अन्दमेकं न भीति: स्यादिवात्तंस्य न संख्यः ॥१३॥

Beginning from the day the sun is in the Zodiac sign of Meşa (Aries) if Masūra and leaves of Nīma are taken for one year then there will be no fear from the poison of any kind.

# मसुरं निम्बपत्राभ्यां योशीत मेषगते रवी। अतिरोषान्वितस्तस्य तक्षकः किं करिष्यति ॥ १४॥

#### इति सपंविषनिवारणविधिः

Even an extremely angry Takṣaka can do no harm to a person who takes Masūra and leaves of Nīma tree in the month of Vaiśākha.

and of the section on the methods for the cure of serpent-poison.

#### स्य वृश्चिकविषनाशनम् शिरीषबीजंगोमेदं दाडिमस्य च मूलकम्। अर्कक्षीरयुतं हन्ति भूपोवृश्चिकजं विषम्॥१॥

Destruction of the poiosn of Scorpions

Śirīśa-bīja, cow's fat, root of pomegranate tree and milk of an Arka tree should all be mixed together. Giving incense of this mixture at the place of the sting of the scorpion destroys the poison.

# हिंगुलजललेपेन वृश्चिकोत्यं विषं हरेत्॥२॥

Rubbing Hingula mixed in water at the place of the sting destroys the poison.

#### कार्पासमूलं चिंवत्वा विषजित् कर्णभूत्कृते ॥ ३ ॥

Chewing the root of Kārpāsa one should blow into the ear of the person stung by a scorpion. This will relieve the effect of the poison.

#### सिक्यकं सप्तथा भाव्यं स्नुह्यकंपयसात्तपे। तत्तमं बह्मिना स्पृष्टं दंशस्थाने विषं हरेत्॥ ४॥

Taking wax dissolve it seven times in the milks of Snuhi and Arka tree. Later on if this heated a little and applied to the place of sting will destroy the poison of a scorpion.

पुत्रजीव फलन्मज्जां पलाशोत्थं करज्जकम्। मज्जां तोयैः प्रलेपोयं हन्ति वृश्चिकजं विषम् ॥ ५॥ The marrow of the fruits of Putrajīva, Palāśa and Karañja should be pounded in water and rubbed at the place of the sting of a scorpion will destroy the poison.

> बकुलत्वचबीजं वा निष्पीडण दंशनस्थले। प्रलेपाद्वृश्चिकविष नाशनश्वाभिमन्त्रितम्। ॐ झं हुं यं जं छं वं बं लं क्षं ए ऐ ओ औ हं हः॥६॥

Pounding marrow of the seed of Bakula and consecrating it with the mantra "Aum jham hum yam ñam ham vam bam lam kṣam e ai o au ham hah" apply it at the place of the sting. This will definitely destroy the poison of the scorpion.

हां हों मं चं ॐ इति मन्त्रेण ओलवृन्तमिमन्त्र्य तेन मार्जनाद्-वृश्चिकविषनाशो भवति । शिवेन भाषितो योगो नावहेलनीयोह्ययम् ॥ ७॥

इति वृश्चिकविषनाशनम्

Consecrate the Olavinta (?) with the mantra "Hām hrīm mam cam aum" and then several times sweep the place of the sting. This will destroy the poison of the scorpion. The method has been revealed by Lord Siva and hence no doubt should be expressed adout its efficacy.

End of the section on the methods for the destruction of the poison of scorpions अथ क्क्रविष्तिवारणविधि

गुडं तैलाकंद्र्यश्व लेपाच्छ्नोविषं हरेत् ॥ १ ॥
Methods for Curing Dog's poison

Jaggery, oil and milk of Arka tree should all be mixed together and rubbed at the place of the dog's bite. This will destroy the poison.

उन्मत्तशुनोर्दष्टानां कुमारोदलसैन्धवम् । सुलोब्जं बन्धयेत् पिष्टं त्रिदिनान्ते सुखावहम् ॥ २ ॥ इति कुकुरविषनिवारणविधिः If a rabid dog has bitten then the leaves of Ghṛtakumārī and Saindhava salt pounded together and heated a little, should be applied at the place of the bite and bandaged. Doing so for three days will destroy the effect of the poison.

Ind of the section no the cure of dog-bite.

#### व्य विविधजान्तवविषिनवारणम् शृद्धिमत्स्य विषं स्वेदात् किश्विदघृतसमन्वितम् ॥ १ ॥

Curing the poisons of various other animals

If the horned fish stings then rubbing a little Ghṛta at the place of sting and heating mildly on fire would relieve the pain.

#### निषाद्वारुनिषा चैव मिल्लिष्ठा नागकेशरम्। एषां लेपो निहन्त्याशु विषं लूतादिसम्भवम् ॥ २ ॥

Haridrā, Dāru-haridrā, Manjiṣṭhā and Nāgakesara should all be pounded together and rubbed at the place of the sting will destroy the spider's poison.

करञ्जवीजसिद्धार्थं तिलेलेंपो विषापहः।
एरण्डतेललेपो वा सर्वकीटविषापहः॥३॥
इति विषप्रकरणम

Karañjabīja, Siddhārtha and Tila pounded together and rubbed at the place of the sting destroys the poison of all the various minor insects. Adding castor oil to this formula makes it more effective—that is it destroys the poisons of all kinds of insects.

Fnd of the Chapter on Poisons

CHAPTER SIX

वय यक्षिणीसाधनम् साधारण विधिः

सर्वेषां यक्षिणीनान्तु ध्यानं कुर्यात् समाहितः । भगिनीमातृपुत्रस्त्रीकपतुल्यं यथेप्सितम् । भोज्यं निरामिषं चायं वज्यं ताम्बूलभक्षणम् ॥ जपविद्याजिनादौ च प्रातः स्नात्वा न कं स्पृशेत् । नित्यकृत्यन्त्र कृत्वा तु स्याने निर्जनके जपेत् । यावत् प्रत्यक्षतो यान्ति यक्षिण्यो वांख्यिप्रदाः ॥ १ ॥

General rituals:

According to one's own desire the Yakṣiṇīs should be addressed as sister, mother, or daughter-in-law and meditated upon with concentration. For this Sādhanā one should abstain from betel chewing and take only vegetarian food. After taking his bath in the morning a Sādhaka should not touch anybody and with pure mind he should go to a desolate place, finish his daily routine and then taking his seat on a pure leather-seat start the Japa of the Yakṣiṇī mantra. As long as the Yakṣiṇī does not appear to award the desired boon, so long the the Sādhaka should continue his Japa. By so doing the Yakṣiṇī would appear in person-there is no doubt about it 1

विभ्रमायक्षिणीसाधनम्

जपेल्लक्षद्वयं मन्त्रं इमछाने निर्भयो मनुम्। दर्जाकं गुग्गुलुं साज्यं हुत्वा तुष्यति विश्रमा ॥ ॐ ह्रीं विश्रमरूपे विश्रमं क्ष्य कुष्य एह्योहि भगवति स्वाहा ॥१॥ Sādhanā of Vibhramā Yakṣiṇī

The Sādhaka should fearlessly and with concentrated mind sitting in a desolate cremation ground perform two lac (2,00,000) Japa of the mantra "Aum hrīm Vibhramarūpe Vibhramam kuru kuru ehyehi Bhagawati svāhā". After completing the required number of Japas Homa should be performed one tenth of the Japa (i. e. 20,000) with Guggula mixed with Ghṛta. Thus this Yakṣiṇī is pleased.

रतित्रियासाधनम् षञ्जलिप्तपटे देवीं गौरवर्णां नृतीत्पलम् । सर्वालङ्कारिणीं दिग्यं समालिख्याचंयेततः । जातीपुष्पैः सोपचारैः सहस्रकं ततो जपेत्। विसन्ध्यां सप्तरात्रस्तु ततो रात्रिषु निर्जपेत्। अर्द्धरात्रगते देवी समागत्य प्रयच्छति। पञ्जविकाति दिनानान् प्रत्यहं तोषिता सती॥

#### ॐ ह्वीं रितिप्रिये स्वाहा ॥ १ ॥

Sādhanā of Ratipriyā

First of all on a piece of cloth in which Sainkha is usually wrapped, an image of the Devi should be drawn as follows: Her Form representing the entire world. All Her body and organs should be beautiful, wearing all kinds of ornaments and adorned with blue lotus. This Form of the Devī should be worshipped with various Upacāras and Jatī flowers. After finishing the worship the Sādhaka should, meditating upon the aforesaid form of Devī, perform one thousand Japa of the mantra: "Aum hrīm ratipriye svāhā." For full one week in all the three Sandhyās i. e. morning, mid day and evenings and after one week in a desolate place in the night the Sādhaka should regularly perform one thousand Japas of the said mantra. By so doing the Devī pleases and after midnight appears before the Sādhaka and gives him Twentyfive Cold Coins and continues to give the same number of coins ever after.

वटयां चणी साधनम् त्रिपये तु बटस्याने रात्री मन्त्रं जपेच्छ्चिः।

ात्रपथ तु बटस्थान रात्रा मन्त्र जपच्छाचः। लक्षत्रयं ततः सिद्धा देवी च वटयक्षिणी। वस्त्रालङ्कारकं दिग्यं रसं सर्वरसायनम्। दिग्याञ्चनञ्च सा तुष्टा साधकाय प्रयच्छति॥

ॐ ह्वीं भीं बटवासिनि यक्षकुल प्रसूते बटयक्षिणि एह्योहि स्वाहा॥१॥

Sādhanā of Vaṭa-Yakṣiṇī

In the night at a crossing where three roads meet ('Tripatha) or under a Vata tree the Sādhaka, with pure and concentrated

mind perform three lac (3,00,000) Japas of the mantra: "Aum hrīm śrīm Vaṭavāsini Vakṣkula prasūte Vaṭa-Vakṣinī chyehi svāhā." By so doing the levī pleases and pleased she gives to the Sādhaka divine clothings and ornaments, all kinds of chemicals, medicines, all kinds of food manterial and divine collyrium.

चन्द्रदवासाधनम्

बटवृक्षं समारु लक्षमेकं जपेन्मनुम्। ततः सप्ताभिमन्त्रेण काञ्जिकैः क्षालयेन्मुखम्। मासत्रयं जपेद्रात्रौ वरं यच्छति यक्षिणी। रसं रसायनं दिव्यं क्षुद्रकर्म ह्यनेकथा। सिद्धानि सर्वकार्याण नान्यथा शङ्करोऽत्रवीत्।

ॐ नमश्चन्द्राद्यावा कर्णकारथ स्वाहा। अथवा ॐ नमः भगवते रुद्राय चण्डवेगिने स्वाहा। मन्त्रद्वयस्यैक एव सिद्धिहेतु॥१॥

Sādhanā of Candravā

In the night climbing up a Vața tree the Sādhaka should perform one lac (1,00 000) Japa of any of the two mantras mentioned herein: 1. "Auin namascandradyāvā karṇakāratha svāhā": 2. "Auin namaḥ Bhagawate Rudrāya Caṇḍavegine svāhā." After the Japa is over the Sādhaka should wash his mouth with kāṇṇī duly consecrated seven times. I oing so for three months the Yakṣiṇī pleases and gives boon to the Sādhaka. She also gives various medicines and chemicals, food materials and also fulfills all the desires and other works—there is no doubt about it. Lord Śiva Himself has said so.

चन्द्रिकासाधनम्

शुक्लपक्षे जपेतावद् यावहश्यते चन्द्रमाः। प्रतिपत्पूर्वपूर्णान्तं नवलक्षमिदं जपेत्॥ समृतं चन्द्रिकादत्तं पीरवा जीवोऽमरो भवेत्। ॐ ह्वीं चन्द्रिके हंसः कीं क्लीं स्वाहा॥१॥

Sādhanā of Candrikā

The Sādhaka should begin the Japa of the mantra "Aum

hrīm Candrike hamsaḥ krīm klīm svāhā" from the Pratipadā till the end of the lighted fortnight. As long as the moon is visible in the sky so long he should keep on performig the Japa. Doing so he should complete nine lac (9,00,000) Japas upto the Pūrņīmā Tithi. By doing the Sādhanā in this manner the Candrikā Devī pleases and gives nectar to the Sādhaka drinking which he becomes immortal.

महाभया साधनम्
नरास्थिनिर्मिता माला गले पाणौ च कर्णयोः ।
धारयेजजपमालाञ्च ताहशीञ्च श्मधानतः ।
लक्षमेकं जपेन्मन्त्रं साधको निर्भयः शुन्तः ।
ततो महाभया यक्षी दद्यादेव रसायनम् ।
तस्य भक्षणमात्रेण सर्वरत्नानि चालयेत् ।
वन्नीपित्तिनिर्मृक्तिश्चरजीवी भवेन्नरः ।
ॐ कीं महाभये वलीं स्वाहा ॥१॥

Sādhanā of Mahābhayā

Putting on garlands made up of human bones in his neck, hands and ears and also using Rosary also of the same material the Sādhaka becoming pure and fearless in mind, should go alone to a desolate cremation ground and perform one lac (1,00,000) Japa of the Abhayā Yakṣiṇī mantra running thus Auni krīm Mahābhaye klīm svāhā." Ty so doing the Mahābhayā Yakṣiṇī pleases with the Sādhaka and gives him a chemical By eating this chemical the Sādhāka becomes capable of moving or obtaining all types of jewels and gold according to his will He also becoming free of old age and senility, obtains immortality.

Fnd of the section on the Yakşinī Sādhanā.

वशीकरणतन्त्रम् अपामार्गस्य कीलग्तु मूलमुश्सार्य त्र्यंगुलम्। सप्ताभिमन्त्रितं यस्य गृहे क्षिप्त्वा वशीभवेत्॥ ॐ मदनकामदेवाय फट् स्वाहा । शतमष्टोत्तरं जप्तवा पूर्वमेवाभवन्नरः । सिद्धो भवति तत्सत्यं तिलकं कुछते वशम् ॥ १ ॥ Subjugation Tantra

Digging out the root of Apāmārga take a piece of three finger length out of it and consecrate with the mantra "Aun Madana Kāmadevāya phaṭ svāhā." In whomsoever house this consecrated piece of the root is thrown, he will be subjugated. However, in order to activate the mantra its 108 Japas are necessary before its use for the purpose of Subjugation. Also the Sādhaka should put on a Tilak of Apāmārga root on his forehehd because only then he will succeed in his aim.

स्वयम्भू कुसुमं वस्त्रे गृहीत्वा त्रिपथे दहेत्। श्विभीमस्य वारे वा तद्भुस्मितिलकं कृतम्। वशं नयित राजानामन्यलोकेषु का कथा॥

ॐ नमो भैरवीतरे आज्ञाकाले कमलमुखे राजमोहने प्रजावशीकरणे स्त्रीपुरुष रञ्जनि लाकवश्यमोहनि में सोऽहं ॐ गुरुप्रसादेन॥२॥

The Sādhaka should collect in a piece of cloth some self-growing flowers (flowers which may not have been grown by anyone). Then on a Saturday or a Tuesday he should burn that cloth containing the flowers on a Tripatha (a crossing where three roads meet) and collect the ashes. Putting on a Tilaka of this ash on his forehead the Sādhaka can subjugate even a king, what to say of an ordinary person. However, all the aforesaid rituals should be performed with the recitation of the mantra "Aum namo Bhairavītare ājnākāle Kamalamukhe rājamohane prajāvaśīkaraņe strī-puruṣa-ranjani lokavaśyamohani me so'ham aum guruprasādane."

रात्री कृष्णचतुर्दस्यां लाञ्जलीमूलमुढरेत्। श्वेतच्छामलिका गर्भे शय्यायां नरतेलकम। स्रोहतालकसंयुक्तं तिलकं सर्ववस्यकृत्॥३॥ On the night of Caturdasī of the dark fortnight dig out the root of Lāṅgalī tree. Besides, take Nara-taila (\*) honey and Haritāla. Mixing all these apply a Tilaka on the forehead. Thus the Sādhaka can subjugate the entire world.

अजमोदस्य मूलेन तुरगीगर्भशय्याया । हरितालञ्च संपिष्य गुटिका मुखमध्यगा । यद् यस्माद्याचते वस्तुतद्वदेव ददात्यसी ।

अस्मकर्णेश्वरि दुवंले आइकेशिकजटाकलापे । चक्कार फेत्कारिणि स्वाहा ॥ ४ ॥

Pounding together the root of Ajamoda tree and Haritāla make pills out of the paste. Putting one pill in the mouth whomsoever the Sādhaka asks for anything that person will give that thing to him. However, all these rituals should be performed with the mantra: "Aum asmakarņešvari durbale āikešikajaṭākalāpe. Cakkāra phetkāriṇi svāhā."

बटपत्रं मयूरिशलया तुल्यं तिलकं लोकवश्यकृत्। विष्णुकान्ता भृज्जराजं रोणनं सहदेविका। श्वेतापराजितामूलं कन्याहस्ते प्रलेपयेत्। वारिणा तिलकं कुर्यात् सर्वलोकवशाङ्करम्॥ प्र॥

Taking equal quantities of leaves of Vata tree and the tail feathers of a peacock if the Sādhaka puts on a Tilak on his forehead he can subjugate the entire world. Also taking Viṣṇukrāntā. Bhṛṅgarāja, Gorocana, Sahadevikā root of Svetāparājitā, all be pounded together. Then this paste should be applied to the hands of a virgin girl and wrapped with a cloth. Now if the Sādhaka puts on a Tilaka of the water dripping out of the cloth wrapped around the virgin girl he can subjugate the entire world.

रक्ताश्वमारपुष्पञ्च कुष्ठञ्च श्वेतसर्षणम्। श्वेताकंमूलं तगरं श्वेतगुजा च नावणी।

# कृष्णाष्टम्या पुष्यायुक्तं चतुर्दश्या तथाविधम् । पेषयेत् कण्यकाहस्ते तिलकं वश्यकारकम् ॥ ६ ॥

Collect flowers of Raktāśmāra, Kustha, Śveta-sarṣapa, root of Śvetārka, Tagara, Śveta-gunjā and Vārunī on the Aṣṭamī or Caturdaśī of the dark fortnight in the lunar mansion of Puṣya and pound them together. Putting on a Tilaka of this paste on his forehead from the hands of a virgin girl the Sādhaka can subjugate everybody.

अपामार्गस्य मूलन्तु पेषपेद्रोचनेन तु। ललाटे तिलकं कृत्वा वशीकुर्याज्जगत्त्रयम्॥

ॐ नमो वरजालिनी सर्वलोकवशङ्करी स्वाहा। अयं मन्त्र उक्तयो-गानां। अश्वोत्तरसहस्रजपात् सिद्धि॥ ७॥

Root of Apāmārga and Gorocana should be pounded together. Putting on a Tilak of the paste on his forehead a Sādhaka can subjugate all the three worlds. However, the ritual should be performed with the recitation of the mantra after activating it. The mantra runs thus: "Aumanamo varajālinī sarvalokavaśamkarī svāhā." This mantra is activated by its one thousand and eight Japas.

# उलूकचक्षुरादाय गोरोचनसमन्वितम्। वारिणासह दातव्यं पानादृश्यकरं परम्॥ ८॥

Bring the eyes of an owl and mix Gorocana with it.
Whomsoever this mixture is given to drink that person will be subjugated.

उल्कस्य तु कणौ दी चटकस्य विलोचनम्। तच्चूणै तिलके पाने भक्षणे गन्धपुष्पयो।॥ क्षिपेदा मस्तके यस्य स वश्यो जायते चिरान्॥ १॥

Fars of an owl and both the eyes of a Cataka (a bird) should be reduced together to a fine powder. Putting on a Tilaka of this powder one can subjugate the whole world.

Giving this powder to someone with either some food or water, or mixing it with some fragrance or flower to be inhaled by someone will subjugate that person. The same powder offerred to someone for Tilaka will also subjugate that person 9

मासं ग्राह्ममुल्कस्य कुंकुमागुरुवन्दनम्। गोरोवनसमं पिष्टं भक्षे पाने जगद्वशम्॥ स्त्रियो वा पुरुषो वापि सहस्रजपनाद्भवेत्॥ ॐ हीं हीं हुः हः फट् नमः॥१०॥

An owl's flesh, with equal quantities of Kuinkuma, Agaru, Sandal and Gorocana pounded together and offerred for either eating or drinking will subjugate anyone either a man or a woman. This ritual should de performed with the mantra mentioned in the Text after activating it by a thousand Japa. The mantra runs thus: "Auin hrīm hrīm hraḥ hraḥ phaṇ namaḥ."

कृतोपवासो गृत्लीयात् समूलाश्वेन्द्रवाष्ठणीम् । उत्तराभिमुखेनैव कुट्टयेत्तदुद्दले । तस्करकं त्रिकटुं तुरुयमजामूत्रेण पेषयेत् । छायाशुष्कां वटीं कुर्यात् सा वटी रक्तचन्दनम् । घृष्ट्वायस्वांगुली लिप्त्वा तया पृष्टे जगद्दशम् ॥ ११ ॥

Observing fast on the previous day one should dig up the Indravāruṇī plant with its root. Thereafter facing north pound this root and plant in a mortar with pestle. Then mixing in it equal quantities of Marica, Pippali and Śuṇṭhī pound everything and then making pills out of the paste dry the pills in shade. Thereafter rub one of the pills with sandal to make a paste. Applying this paste in his finger whomsoever the Sādhaka touches with that finger will be subjugated. It can subjugate everybody in the world.

सा वटी देवदारुख तुलख सितवन्दन। जले घृष्ट्वा विलेपाय दत्तं यस्य भवेद्रशः॥ १२॥ Taking the aforesaid pill (See paragraph 11 above) and Eevadāru and white Sandal in equal quantities these should be rubbed together with water. Whomsoever this paste is given for application in his body will be subjugated.

सा बटी रोचनं तुल्यं कृत्वा तोयेन पेषयेत्। जनेन तिलकं कृत्वा सर्वत्र विजयी भवेत्॥

ॐ नमः शकी इन्द्राणी सर्वशक्द्वरी सर्वार्थसाधिनी स्वाहा। अस्य सहस्रे जप्ते पूर्वयोगसिद्धिः॥ १३॥

Taking the aforesaid pill (See paragraph 11 above) and Corocana in equal parts should be rubbed with water. Putting on a Tilaka of this paste the Sadhaka can obtain victory everywhere. However, all the rituals should be performed with the mantra mentioned in the Text after duly activating it by one thousand Japa. The mantra runs thus: "Aum namah Sacī Indrāṇī Sarvava-śaṃkarī sarvārthas dhinī svāhā".

कृष्णपक्षचतुर्दश्यामष्टम्यां वा उपोषितः। बिल दत्त्वा समुद्धस्य सहदेवीं सुचूर्णयेत्। ताम्बूलेन तु तच्चूर्णं योज्यं वश्यकरं परम्॥ १४॥

The Sādhaka should observe fast either on Astamī or Caturdaśī of the dark fortnight and offer oblations to the Devatā Thereafter dig out Sahadevī plant and reduce it to powder. Whemsoever this powder is given in a betel for eating, he will be subjugated.

रोचनासहदेवीभ्यां तिलको वक्यकारकः। मनःश्विला च तन्मूलमञ्जयेत् सर्ववक्यकृत्॥ १५॥

Pounding Corocana and Sahadevī together and applying a Tilaka of this paste a Sādhaka can subjugate everyone. Pounding Manaḥśilā and the root of Sahadevī plant together and using the paste as a collyrium a Sādhaka can subjugate anyone in the world.

सप्ताहं ताम्बूलस्यान्तः सहदेवीं प्रयोजयेत्।

## ाज वश्यमवाष्नोति सर्वलोकेषुकाकया॥ १६॥

Using for one week Sahadevī enclosed in betel subjugates even the kings, then what to say of common people.

#### काकजङ्घा वचा कुछं विल्वपत्रव्य कुंकुमम्। स्वरक्तसंयुतं भाले तिलकं दारवश्यकृत्॥१७॥

Kākajanghā, Vaca, Kustha, Bilvapatra and Kumkuma pounded together and mixed with one's own blood, if used for a Tilaka will subjugate women.

#### काकजङ्घा वचा कुछं शुक्रशोणितसंयुतम्। दत्तो सा भोजने बाला श्रयाने रूदतेसदा॥ १८॥

Kākajanghā, Vaca, Kuṣṭha mixed with semen and bloed if given to a girl to eat she will be subjugated to the extent that if her beloved who had subjugated her dies she will keep on lamenting for him even in the cremation grounds.

## कलविञ्जिशिरस्तुल्यं श्वेतार्कस्य च मूलकम्। मिञ्जिष्ठालदिरं पाने दत्ते कान्तां वहां नयेत्॥ १६॥

Brain of Caṭaka (a bird), root of Śvetārka, Mañjiṣṭhā and Khadir mixed together if given to a woman to drink she will be subjugated.

## सर्पत्वाबीजपूरव्व तैलमेरण्डजं समम्। येग्वातासोऽकृतद्धूपो रतिकाले प्रपूजयेत्॥२०॥

I qual parts of snake-skin, wood of pomegranate and castor oil should be mixed together. Giving incense of this mixture at the time of sexual intercourse subjugates the woman.

# अधिन्यां ग्राहमेढीमान पालाशस्य च मध्नकम्। करे दत्वा भजेद्यान्तु नायिका वश्या भवेत्॥ २१॥

Digging out the root of Palāsa tree in the lunar mansion of Asvinī and binding it in the hand a Sādhaka can subjugate any woman he desires.

# उडुम्बरस्य ब्रध्नन्तु मृगशीर्षे समाहरेत्। हस्ते बद्धा स्पृशेत् कन्यां सा वश्या भवतिक्षणात्॥ २२॥

Digging out the root of Udumbara tree in the lunar mansion of Mṛgaśīrṣa and binding it in the hand a Sādhaka can subjugate any lady whom he touches.

#### शिरीषस्य धनिष्ठायां बध्नमादाय बन्धयेत्। करे वा धातकीवधनं स्वाती रामां वशं नयेत्॥ २३॥

Digging out the root of Śirīsa tree in the lunar mansion of Dhanisthā, or the root of Dhātakī tree in the lunar mansion of Svātī and binding either of them in the hand a Sādhaka can subjugate women.

# अधिन्या ग्राह्येद्धीमान् पलाशस्यच वध्नकम् । करे बद्धा स्पृशेद्धान्तु नायिका सा वशाभवेत् ॥ २४ ॥

Digging out the root of Palāśa tree in lunar mansion of Aśvinī and binding it in his hand a Sādhaka can subjugate any woman he touches,

# रेवत्या वटश्रुङ्गञ्च हस्ते बद्धा वशं नमेत्। मूले वा बदरीव्रध्न भोजने स्त्री वधा भवेत्॥ २५॥

Taking the sheath or calyx of a young bud of Vata tree in the lunar mansion of Revatī and binding it in the hand a Sādhaka can subjugate any woman. Digging out the root of Badarī tree in the lunar mansion of Mūla and making a woman to eat it subjugates that woman.

#### स्वर्णे तारपुष्पमूलं घृद्वा स्पृष्टे स्त्रियो वशाः । एतान् सर्वं प्रयोगांश्च चण्डमन्त्रेण योजयेत् ॥ शतमशोत्तरं जप्त्वा ततः सिद्धो भवत्यलम् ॥ २६ ॥

Pound the root of Tārapuṣpa tree. Any woman who is touched with this paste is subjugated All the above experiments should be performed with an activated Canda Mantra. This

mantra is activated by its one hundred and eight Japas. (For Canda mantra see paragraph 58 below).

मार्गशीर्षे तु पूर्णायां शिखिमूलं समुद्धरेत्।

मन्त्रेण दापयेत् स्त्रीणां भोजने स्त्री वशं करम्॥

मन्त्रेण चण्डमन्त्रेण॥ २७॥

Dig out the root of Apāmārga on the full moon night of the lunar mansion of Margaśīrṣa. Any woman who is made to eat this root with Caṇḍa mantra becomes subjugated. 27

#### रवेतगुञ्जाभवं मन्त्रे मूलं पन्त्रमलान्वितम्। भक्षे पाने च दातव्यं वश्यो वामावशङ्करम्॥ २८॥

Take the root of Śveta-gunjā and five impurities, i. e. impurity of tongue, teeth, eyes, ear and nose. If a woman is made to eat these substances together with the recitation of the Canda mantra she will be subjugated.

प्रातः स्वदन्तं प्रक्षात्य सप्तवाराभिमन्त्रितम्। यस्य नाम्ना पिबेत्तोयं सा वामा वश्या भवेत्। ॐ नमः क्षिप्रं कामिनीं अमुकीं मे वशमानय हुं फट् स्वाहा ॥२६॥

In the morning after washing the teeth if the Sādhaka drinks water seven times, each time consecrating it with the mantra "Aum namah kṣipram kāminīm amukīm (substitute the name of the woman in place of the word amukīm") me vaśamānaya hum phat svāhā", he can subjugate the woman whose name has been substituted in the mantra.

नागपुष्पं प्रयंगुन्त तगरं पद्मकेशरम् । वचामांसी समानीय चूर्णयेन्मन्त्रवित्तमः॥ स्वाञ्जस्तु धूपयेत्तेन भजन्ते कामवत् स्त्रियः।

ॐ मूलि मूलि महामूलि रक्ष रक्ष सर्वसत्क्षेत्रयेभ्योपरेभ्यः स्वाहा। ॥ ३० ॥

Flower of Nāgakesar, Priyangu, wood of Tagara, Padmakesara, Vaca and Jaṭāmainsī should all be reduced

together to powder. Reciting the mantra "Auin muli muli muli mahāmuli rakṣa rakṣa sarvasatkṣetrayebhyoparebhyaḥ svāhā" if the Sādhaka rubs the powder in his body then the woman treating him as Kāmadeva (God of Love) will become his subjugate.

जिह्वामलं दन्तमलं नासाकर्णमलं तथा। सुरापाने प्रदातन्यं वशीकरणमद्भुतम्॥

ॐ नमः सवाये नमः सवान्ये च अमुकीं मे वशमानय स्वाहा ॥३१॥

Mixing the impurities of tongue, teeth, nose and ear in the wine with the recitation of the mantra "Aum namaḥ savāyai namaḥ savānyai ca amukīm ( substitute amukīm with the name of the person desired to be subjugated ) me vasamānaya svāhā" and then making the desired person drink that wine would snbjugate him.

वाचाटकस्य मन्त्रेण पुष्पं सप्ताभिमन्त्रितम्। फलं वा दीयते यस्या सम्यग्वस्यकरं परम्। ॐ नमो बाचाट पथ पथ हिटि द्रावहि स्वाहा॥ ३२॥

Consecrating seven times flower or fruit of Sahadevī with the Vācāṭaka mantra "Aum namo vācāṭa patha patha hiṭi drāvahi svāhā" and giving that flower or fruit to the desired woman would definitely subjugate her,

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अपामार्गस्य मध्ये तु चतुरंगुलकीलकम्। सप्ताभिमन्तितं पाद्यं क्षिपेद्वेश्यागृहे वद्या। अ द्राविणी स्वाहा अ हिमले स्वाहा ॥ ३३॥

Take a four finger length of wood from the central part of Apāmārga plant and consecrating it seven times with the mantra "Aum drāviņī svāhā Aum hamile svāhā", throw it into the house of a prostitute and she will be subjugated.

छलूकनेत्रमांसञ्ज चन्दनन्त्रैव रोघनम्। कुंकुमं मस्यतेलञ्ज देहाभ्याञ्जा बनाः स्त्रियः। ॐ ही ही प्लं प्लं कट् नमः॥३४॥ An owl's flesh and eyes, Rakta-candana, Gorocana, Kumkuma and fish oil should all be mixed together and rubbed in one's own body with the recitation of the mantra "Aum hrīm hrīm plam plam phat namah." This will definitely subjugate any woman.

विधिना कृकलासस्य पादं संगृह्य दक्षिणम् । देष्टने रतिकाले तु मुखस्यं नायिका वशाः । तस्यैव वामनेत्रेण सधुतैलेन चाञ्जयेत् । यां पश्यति नरो मात्तां वामा स तस्क्षणाहको ।

मन्त्रस्तु: ॐ आनन्द ब्रह्म स्वाहा ॐ हीं वलीं प्लां कालि कपालि स्वाहा॥३५॥

Taking the right leg of a Kṛkalāsa and putting it in his mouth if a Sādhaka does intercourse with a woman then that woman will be subjugated. Also taking the left eye of a Kṛkalāsa, honey and oil mix them together. Applying this collyrium in his eyes a Sādhaka can subjugate a woman by merely seeing her. All these experiments, however, should-be done with the mantra "Auṁ ānanda brahma svāhā, Auṁ hrīṁ klīṁ plāṁ kāli kapāli svāhā."

तस्यैव दक्षनेत्रश्च सौनीरं मधुना सह। अञ्चिताक्षस्य सा वस्या यास्त्री रूपगविता। अपूजिताय स्वाहा॥ ३६॥

Mixing together the right eye of a Kṛkalāsa Kāṇji and honey and applying it as a collyrium in the eyes the Sādhaka can subjugate merely by seeing even a lady proud of her beauty. This experiment should be done with the mantra: "Aum pūjitāya svāhā."

त्रिसम्ध्यन्तु जपेन्मन्त्रं मन्मथस्य जतं शतम् । सप्राहात् कामिनी वश्या मोहयत्येव दर्शनात् । ३% नमः कामदेवाय सहकल सहदेश सहवम सहालिमे वह्ने धुनन्

# जनं मम दर्शनं उत्कण्ठितं कुर कुर दक्षदण्डधर कुसुमं वाणेन हन हन स्वाहा ॥ ९७ ॥

Perform in each of the three midpoints (i.e. morning, mid-day and evening) daily one hundred Japa of the Manmatha mantra "Auni namaḥ Kāmadevāya sahakala sahadeśa sahaṣama sahāli me vahne dhunan janam mama darśanam utakaṇṭhitam kuru kuru dakṣdaṇḍadhara Kusumam vāṇena hana hana svāhā." By regularly doing so for one week the Sādhaka can subjugate a woman by his mere appearance. 37

#### कामाक्रान्तेन चित्तेन नाम्ना मन्त्रं जपेन्निशि । अवश्यं कुरुते वश्यं प्रसन्नो विश्वचेटकः । ॐ सहवल्लीं बल्लीं करवल्लीं कामपिशाच अमुकीं कामं ग्राह्ये स्वप्तेन मम रूपेण नखेर्विदारय द्रावय स्वेदेन बन्धन श्रीं फट् ॥३८॥

With a passionate mind the Sādhaka, taking the name of the desired woman should perform Japa of the following mantra in the night. This will definitely subjugate the desired woman. The mantra runs thus: "Aum sahavallīm vallīm karavallīm kāmapiśāca amukīm (substitute amukīm with the name of the desired woman) kāmam grāhaya swapnena mama rūpena nakhairvidāraya drāvaya swedena bandhana śrīm phat." 38

# चण्डमन्त्रेण होमानि वदयार्थे कारयेत् सुधीः। पूर्वमेवायुते जप्ते सिद्धि स्याद्वदयकारकः ॥ ३६॥

In the Homa etc. for subjugation one should always use the Canda mantra (See paragraph 58 below). Prior to its use ten thousand (10,000) Japa of this mantra is necessary to activate it. By so doing the Sādhaka will definitely be successful.

#### लवणे तिलसंयुक्तं क्षीरमध्वाज्य संयुत्तम्। सप्ताहाद्रपहीनोऽपि वशीकुर्यात्तिलोत्तमाम्॥ ४०॥

Performing Homa for one week with salt, Tila, milk, honey

and Ghrta mixed together, even an ugly person can subjugate a woman as beautiful as Tillottamā (a Divine nymph). 40

#### राजिका लवणं क्षीरमध्वाज्यैर्मिश्चतं हुतम् । सप्ताहेन वर्शं याति या रामा रूपगविता॥ ४१॥

Performing Homa for one week with mustard, salt, milk, honey and Ghṛta mixed together one can subjugate even a woman proud of her beauty.

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अष्टोत्तरकातं काष्टमेरण्डं चतुरंगुलम्। लवणं कटुतैलन्ब त्रिभिरेकत्र होमपेत्। अष्टोत्तरकातं हुत्वा यन्नाम्ना सा वक्षा भवेत्॥ ४२॥

Perform one hundred eight Homas of four finger length pieces of the wood of Castor oil plant, mustard oil and salt all mixed together with the accompaniment of the mantra given below in the paragraph 43. By so doing the Sādhaka will subjugate the person whose name he substitutes in the mantra. (For the mantra see Sloka 43 below).

# महानिम्बस्य पुष्पाणि घृतेन सह होमयेत्। सप्तरात्रे वशं याति यदि रामा मनोरमा॥

# ॐ हीं रक्तचामुण्डे तुरु तुरु अमुकीं मे वशमानय स्वाहा ॥४३॥

Performing for seven nights one hundred and eight Homas daily with flowers of Mahānimba and Ghṛta mixed together and reciting alongside the following mantra a Sādhaka can subjugate any woman whose name is substituted in the mantra. The mantra for this and for the paragraph 42 runs thus: "Aum hrīm rakta Gāmuṇḍe turu turu Amukīm (substitute the word Amukīm with the name of the desired person) me vasamānaya svāhā."

गोमुण्डिवतये चुल्ली कृत्वा प्रश्नान्तर मुण्डके । पात्रे घालिन्तु तल्लाजां चूर्णयेत्तद्वहिर्गतान् । पात्रस्थन्तु पृथक् चूर्णं मूष्टिन सिप्ते वसाः स्वियः ।

# अन्तगंतेन चूणन क्षिप्तं वहयं निवर्त्तते। सिद्धियोगो ह्यलं ख्यातो विना मन्त्रेण सिद्धिदः॥ ४४॥

Obtaining three skulls of cows make a fireplace with them. Then take a human skull and using it as a pot bake in it paddy to convert it into parched rice. In this process carefully keep separately whatever grains jump out of the pot and reduce them to powder. Those remaining in the pot should be kept separately and also reduced to powder separately. Thereafter if the powder of parched rice which had jumped out of the pot, is applied to the forehead of a woman she will be subjugated. This charm will end when the powder of those parched rice which had remained in the pot, is applied to the forehead of that woman. This charm succeeds even without any mantra.

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गर्दभस्य शिरो मञ्जा पूरयेन्नरपात्रके।
भृङ्गराजस्य सभीव्या विता कार्पाससम्भवा।
सम्वारन्तु सा शुद्धा मञ्जा पात्रे प्रदीयते।
कञ्जलं नरपात्रे तु शनिवारे समुद्धरेत्॥
तेनाञ्जयेद्वशीकुर्यात् कामिनीन्तु विलोकनात्॥ ४५॥

Fill human skull with the marrow of the skull of an ass. Now boil it with the juice of Bhṛṅgarāja for one week so that the entire marrow of the ass dries up. Then using a wick of cotton burn it on a Saturday in the same human skull in which the marrow of the skull of the ass was kept and collect the soot as collyrium from that wick in another human skull. Using this collyrium in the eyes a Sādhaka can subjugate any woman he happens to see.

# शिला तालं स्ववीयंश्व अङ्कोलतैलमिश्रितम् । गजगण्ड मेदोन्मिश्रं तिलकं स्त्रीवशङ्करम् ॥ ४६ ॥

Take Manaḥśilā, Haritāla, own semen and the oil of Amkola fruit and mix them all with the fat of the temple of an

elephant. By applying Tilaka of this paste a Sādhaka can subjugate any woman.

## मनः शिला प्रियंगुन्ध नागकेशररोचनम् । अञ्जिताक्षो नरो रामां वशीकुर्यान्मनोरमाम् ॥ ४७ ॥

Manaḥśilā, Priyangu, flowers of Nāgakesar and Gorocana should all be mixed together and reduced to a paste, Applying the paste as a collyrium in his eyes a Sādhaka can subjugate any woman whom he desires.

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## प्रियंगुन्त वचा पत्रं रोचना रक्तचन्दनम्। अज्ञिताको नरो रामां हङ्गा मोहयति ध्रुवम्॥ ४८॥

Priyangu, Vaca, Tejapatra, Gorocana and Rakta-candana should all be mixed together. Making a collyrium of this mixture and applying it in his eyes a Sādhaka can definitely subjugate any woman whom he sees.

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# सोमराजीरवेर्मूलं मूलं वा चक्रमर्द्धजम्। कटिस्थं नरनार्यो वा परस्परवशङ्करम्॥ ४६॥

Wearing on the waist Somarājī and the root of Arka tree or the root of Cakramardda will subjugate both men and women.

## कृष्णाष्टमीचतुर्दंदयां पीतध्रस्तुरमूलकम् । हेमतारपुटिकुष्ठं देवदार समं समम् । चूणं स्त्रीणां शिराक्षिप्तं पुंसोवाय वशङ्करम् ॥ ५०॥

Taking a root of Pītadhustura dug out either on Astami or a Caturdaśī of a dark fortnight, Devadāru and Kustha in equal quantities and reduce them together into a fine powder. Throwing this powder on the forehead of either a man or a woman will subjugate.

#### जलेन सह घृष्ट्वा तु सीधामलकमञ्जयेत्। तिलके वा कृते वस्यं कुर्यात् स्त्रीमण्डलं क्षणात् ॥५१॥

Rubbing with water the root of Amalakī tree and applying

this paste as collyrium in the eyes or wearing its Tilaka on the forehead, a Sādhaka can immediately subjugate a man or a woman.

इन्द्रवारुणिकामूलं पुष्पे लग्नः समुद्धरेत्। कटुत्रयैगंवां क्षीरैः विष्ट्रा तद्वटीकाकृतम्। चन्दनेन समायुक्तं तिलकं स्त्रीवशङ्करम्॥ ५२॥

Being naked dig out the root of Indravārunī in the lunar mansion of Puṣya. Now pound together this root with Marica. Pippalī and Śunṭhī in cow's milk and make pills out of the paste. Rubbing this pill with Rakta-Candana and wearing a Tilaka of this paste on the forehead a Sādhaka can subjugate women.

# वर्वटीव्रध्तकं स्वात्यां वदयिस्त्वनुराधया। व्रध्नं वा धारयेद्धस्ते पृथक् स्त्रीवश्यकारको ॥ ५३॥

Dig out the root of Varvați în the lunar mansion of Svātī and the root of Badari în the lunar mansion of Anurādhā. Wearing these as amulets on his arm a Sādhaka can subjugate women.

ऊध्वंपुष्पी अधःपुष्पी लज्जालुगिरिकणिका। सप्ताहं भावयेच्छुके पश्चाङ्गमलसंयुते। खाने पाने प्रदातव्यं नारीवश्यकरं परम्॥ ५३॥

Bringing the flowers of Urdhvapuṣpī, Adhaḥpuṣpī, Lajjālū and Girikarnikā the Sādhaka should soak them in his own semen. Thereafter the five impurities (viz impurities of eye, tongue, teeth, ear and nose) should be mixed with the flowers soaked in semen. Now, whichever woman is made to cat or drink these things together, will be subjugated.

श्वेताकं लाञ्जली वचा लज्जानी विषमुष्टिका।
तुल्यं तुल्यं प्रचूणीय दक्षः श्वानपयःस्तुते॥
धुस्तुरफलमध्यस्थमेकीकृत्य प्रयोजयेत्।
कामबाणमिदं ख्यातं भोजने स्त्रीवशङ्करम्॥

#### उक्तानां सर्वयोगानां चण्डमन्त्रेण मन्त्रयेत्। सिच्यन्ति नात्र सन्देहः पूर्वमेवायुते किल ॥ ४५ ॥

Śvetārka, Lāṅgalī, Vaca, Laj jālū, should all be reduced to powder in equal quantities and mixed with the milk of a bitch. Thereafter put this medicine enclosed in the fruit of Dhattūra. Thus this medicine becomes like the arrow of Cupid. Whichever woman is made to eat this midicine she will be subjugated. In all the above formula the Caṇḍa Mantra should be used (See paragraph 58 for Caṇḍa Mantra). On the first instance the Caṇḍa mantra should be activated by its ten thousand Japa and only then it should be used for any charm.

कुंकुमं चन्दनश्चव रोचनं (शिशिमिश्चितम्। गवां क्षीरेण तिलकं राजवश्यकरं परम्॥ ॐ वलीं सः अमुकं मे वशं कुरु कुरु स्वाहा। पूर्ववदेव सहस्रं जप्त्वा ततोऽनेन मन्त्रेण मन्त्रितं पूर्ववत्तिलकं कुर्यात्॥ ५६॥

Kumkuma, Rakta Candana, Gorocana, and camphor taken in equal parts should be mixed in cow's milk. Apply Tilaka of this material and it will subjugate even the king. However, before performing this experiment the Sādhaka should perform a thousand Japa of the mantra "Aum klīm saḥ Amukam (Substitute Amukam with the name of the desired person) me vasam kuru kuru Svāhā." After this required number of Japa is over the Sādhaka before applying the said Tilaka should seven times consecrate the material of Tilaka.

चक्रमदंस्य मूलन्तु हस्तर्क्षेतु समुद्धरेत्। राजद्वारे भवेत् पूज्यो हस्ते बद्धा च वादजित्॥ ॐ सुदर्शनाय हुं फट् स्वाहा। पूर्ववदेव सहस्रेजपे सिद्धिः॥५७॥

Dig out the root of Cakramardda in the lunar mansion of Hasta. Wearing this root on his hand a Sādhaka receives respect at the court of a King and obtains success in controversies. However, before performing this experiment the Sādhaka should perform one thousand Japa of the mantra "Aum Sudarsanāya hum phat svāhā." He should then perform the experiment with the activated mantra.

पूर्वमेवायुतं जप्त्वा चण्डमन्त्रस्य ॥सिद्धये । ततो ह्यौषधयोगाय कुरु सप्ताभिमन्त्रितम् । सिध्यन्ते सर्वकर्माणि पूर्वमेव प्रभावतः ॥

ॐ हीं रक्तचामुण्डे कुरु कुरु अमुकं मे वशमानय स्वाहा। अयं चण्डमन्त्रं सर्वसिद्धोभवति॥ ५८॥

Canda Mantra:

The Canda Mantra is activated by its ten thousand Japa. Thereafter every experiment will be successful if it is performed after consecrating it seven times with the activated Canda Mantra. The mantra runs thus: "Aum hrīm Raktacāmunde kuru kuru Amukam me Vasamānaya svāhā." This is the Canda mantra which makes everything successful.

मिश्चिष्ठा कुंकुमञ्चैव अजमोदा कुमारिका। चितभस्म स्वरक्तञ्च स्वरेतेन च भावयेत्। पुढ्ये च वटिकां कृत्वा भक्ष्ये पाने च दापयेत्। स्पृष्टे वा राजवश्यं स्याच्चण्डमन्त्रप्रभावतः॥ ४६॥

A Sādhaka should collect Manjisthā Kumkuma, Ajamoda, Ghṛtakumārī, ash of a pyre and own blood and together soak them all in his own semen. In the lunar mansion of Puṣya make pills out of the total material. Whoever is made to eat this pill with his food or drink it with water, he will definitely be snbjugated. If the king is made to touch this pill he will also be subjugated due to the influence of the Caṇḍa mantra.

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व्वेतापराजितामूलं चन्द्रग्रहणे समुद्धृतम्। प्रभुतां भोजने देयं चण्डमन्त्राद्वराष्ट्ररम्॥ ६०॥

Sādhaka should dig out the root of Śvetāparājitā on the occasion of a lunar eclipse and feed it to his master. Thus, due to the influence of the Caṇḍa mantra that naster will be subjugated.

#### उत्तरायां समादाय प्रातश्वस्थन्न इनकम्। करे बढातु सर्वत्र राजद्वारे जयावहम्॥ ६१॥

In the morning of the lunar mansions of Uttaraphalguni or Uttaraşadha or Uttarabhadrapada digging out the root of Asvattha tree and wearing it on his hand the Sadhaka will be victorious at every place including the court of the king. 61

## धात्रीव्रष्तं भरण्यान्तु विशाखामास्रव्रध्नकम्। पूर्वफलगुनीनक्षत्रे ग्राह्यं दाडिम्बव्रध्नकम्। करे बद्धा भवेद्वश्यो यदि राजा पुरन्दरम्॥ ६२॥

The roots of Āmalakī, Mango and Pomegrante should be dug out respectively in the lunar mansions of Bharaṇī, Viśākhā and Pārvāphālgunī. If the Sādhaka wears them on his arm he can subjugate even the Cods like Indra.

# अश्लेषायाः गृहीत्वा तु नागकेशर ब्रह्मकम्। करे बद्धा भवेद्दश्यो यो राजा पृथिवीपतिः॥ ६३॥

Digging out the root of Nāgakeśar in the lunar mansion of Āśleṣā and wearing it on the arm a Sādhaka can subjugate the Lord of Farth, the Emperor.

#### निघृष्याङ्कोलतेलेन रक्तमण्डलमूलकम् । सप्ताभिमन्त्रितं कृत्वा तिलकं राजवश्यकृत्। उक्तयोगानां चण्डमन्त्रेण सिद्धिः॥६४॥

Rubbing Rakta Candana in the oil of Ainkola and consecrating it seven times with the Canda mantra, if a Sādhaka puts on its Tilaka on his forehead he can subjugate even a king. All the charms and experiments described above should be practiced only after activating the Canda mantra ( See para 58 above ).

## होमयेत् कटुतैलेन रक्तवन्दनराजिका। सहस्राहुतिमात्रेण राजानां वशमानयेत्॥ ६५॥ इति वशीकरणः समाप्तः

If the Sadhaka pours in the sacrificial fire one thousand oblations of Rakta Candana and white mustard mixed with bitter oil he can immediately subjugate the king.

End of the chapter on Subjugation.

सथ साकर्षणम् आकर्षण विधानानि कथयामि संक्षेपतः। यहष्टं त्रेपुरे तन्त्रे तहष्टं भूतडामरे॥१॥ ATTRACTION

Now I describe the method of Attraction in brief. This topic has been identically described in Tripurā Tantra and the Bhūta Lāmara.

स्रोकारे मन्त्रयेत् पाशं क्रींकारे चांकुशं तथा। त्रिगुणं वामगं पाशं दक्षिणे ज्वलितांकुशम्। सन्धायेत् स्वफरे मन्त्री ततो मन्त्रमिमं जपेत्।

ॐ हीं रक्तचामुण्डे तुरु तुरु अमुकी आकर्षय हीं स्वाहा। अस्य मन्त्रस्य पूर्वमेवायुतजपे सिद्धिः॥

Consecrate a Pāśa with the Ām mantra and Amkuśa with the Krom mantra. Thereafter taking tripple Pāśa in the left hand and a burning Amkuśa in the right hand the Sādhaka should perform Japa of the mantra "Aum hrīm Rakta Cāmuṇḍe turu turu Amukīm Ākarṣaya hrīm svāhā" This mantra should first be activated by performing its ten thousand Japas.

# अथवा निजमन्त्रस्तु गु६वक्त्रात् समागतम्। पूर्वमेवायुतम् जप्स्वा तेनैवाकर्षणं भवेत्॥२॥

Or obtaining one's own desired mantra from the mouth of Guru and performing its ten thousand Japa can also be useful for Attraction.

ध्यात्वा साध्यश्व मिलनमात्मानं देवतानिभम्। ध्यायेत् साध्यगले पाशं शिशोजविलतमं कुशम्। विसन्ध्यन्त जपादेव दिनानामेकविशति। ध्याने मन्त्रे यन्त्रे च जैलोक्याकर्षणं भवेत॥३॥

A Sādhaka should imagine the person to be attracted as a person of a weak soul and then in his own mind meditate upon the God Thereafter it should be imagined that there is Pāśa in the neck of the person to be attracted and burning Ainkuśa on his head. Imagining them the Sādhaka should perform the Japa of the Mantra in all the three Sandhyās i. e. morning, mid day and evening. Thus imagning and performing Japa for twentyone days regularly the Sādhaka can attract the three world.

रक्तवस्त्रे लिखेद्यन्त्रं लाक्षया रक्तचन्दनै। । पूज्य रिद्धत्तरोमूंले लिखनेद्धरणीतले । त्रिसप्ताहं सदा सिन्धेत प्रातस्तण्डुलोदकै। । दूरादाकर्षयेत्रारी यदि स्यात् निगडान्विता ॥ ४ ॥

Write the Yantra on a red cloth with Lākṣārasa and Raktacandana and worship the God on this Yantra. Thereafter bury this Yantra under a tree and pour rice-water on it daily in the three Sandhyās, i. c. morning, mid-day, and evening. Irrigating this for three weeks the Sādhaka can attract a woman even if she is in chains in a far off place.

पूर्वोक्तैरीषधिर्यन्त्र रक्तवस्त्रे लिखेत् सदा। वेष्टियेद्रक्तसूत्रेण जपेद्धचायेच्च पूर्ववत् ॥ तद्यन्त्र पूजयेन्मन्त्री निगले स्वान्तरे ततः। बद्धमाकर्षयेद्यस्त् निगडैः प्रतिपीडितम्॥ ४॥

Write the aforesaid Yantra on a red cloth with Lākṣārasa and Rakta-candana and then tie that cloth with a red string. Thereafter perform Dhyāna, worship and mantra-japa as

before. By so doing even a person in chains will be attracted to the Sādhaka.

पूर्वोक्तैरीवधैर्यन्तं पूजियत्वा क्षिपेत् । नागवल्ली दलैर्यत्तज्जपेश्ध्यायेच्च पूर्ववत् । त्रिसप्ताहे दिने प्राप्ते सम्यगाकर्षणं भवेत् ॥ ६ ॥

Draw a Yantra on a betel leaf with Lākṣārasa and Rakta Candana. Perform Dhyāna worship and mantra-japa as before. Thus doing for three weeks a Sādhaka can soon attract a person.

पूर्वोक्तेरीषधैर्यन्त्रं पूजयेन्मन्त्रसंयुतम् । वेष्टयेत् पद्मसूत्रेश्च निक्षिपेत् कलसातरो । तत्रैव पूजयेन्नित्यं सा सदाकर्षणं भवेत् । पूर्ववद्यानमन्त्रेण खम्भुदेवेन भाषितम् ॥ ७ ॥

Writing the aforesaid Yantra on a betel leaf with the same materials as before. Then tie the Yantra with a string of Lotusstalk and put it in the Kalasa (ceremonial pot filled with water). Thereafter worship this Kalasa Worshipping thus for one month a Sādhaka can attract anyone. Here worship has to be done of the Camundā Yantra and Rakta Camundā. 7

आश्लेषायां समादाय अर्जुनदयाथ द्रध्तकम् । अजामूत्रेण सम्पिष्य स्त्रीणां शिरसि निक्षिपेत् । पुरुषस्य पशुनाश्व क्षिपेदाकर्षणं भवेत् ॥ ५॥

Bring the root of Arjuna tree in the lunar mansion of Aslesa and pound it in the urine of a goat. If this medicine is thrown on the head of a woman she will be attracted. Throwing, similarly, this medicine on the head of a man or even an animal will attract them also.

जलोका नीलसपंश्व शोषियत्वा हरेत् क्षिते । जम्बीर काष्टेस्तच्चूणं धूपादाकषंणं भवेत् ॥ ६॥

Kill a leech and a black serpent, dry them and reduce

them together to powder. Thereafter giving incense of this powder on a fire produced by the Jambīra wood, will attract people.

साध्यया वामपादस्थां मृत्तिकामाहरेत् क्षितौ । कृकलासस्य एक्तेन प्रतिमां कारयेत् सुधीः । साध्यनामाक्षरं तस्यास्तद्रक्तेविलिखेद्वृदि । सूत्रस्थाने च निखनेत् सदा तत्रैव सूत्रयेत् ॥ आकर्षयेत्तां नारीं शतयोजन संस्थितम् ॥ चतुर्लक्षमिते जप्ते घुं घुन्तो नामः चेटकम् । यत्र पुष्पफलादीनां करोत्याकर्षणं ध्रुवम् ।

ॐ वुं बुंता आकृष्टिकत्तां सृष्टिपुरी अमुकीं वरो हीं ॥ १०॥

Bring the clay where the person to be attracted may have put his left foot. Thereupon mixing in that clay the blood of a Kṛkalāsa the Sādhaka should make an idol and on its chest write the name of the person to be attracted with the blood of a Kṛkalāsa. Thereafter this idol should be buried at a place where people generally urinate and then the Sādhaka should also urinate on the spot. By so doing even a woman living thousands of miles away will come to the Sādhaka. However this charm should be practiced only with the Japa of the mantra: "Aum ghum ghum tā ākṛṣṭikartā sṛṣṭi [purī Amukim ( substitute Amukīm with the name of the desired person ) varo hrīm hrīm".

इति कामी रती ग्राह्यी भ्रमरी यत्नतो बुधेः।
भिन्नी कृत्वा दहेती तु चितिकाष्ठेस्तयैः पुनः।
बस्त्रेण बेट्येद्धस्म पृयक् तत्पटोलाह्यम।
तयोरेवमजाशृङ्ग हढं बढा परिक्षिपेत्।
यदा याति तु सा मेषौ तत्पृथयवन्धयेद् बुधः।
तद्धस्म शिरसि न्यस्तं क्षणादाक्षपंयेत् स्त्रियम्।
अपरं रक्षयेद्धस्ते यदि नायाति कामिनी।

#### ॐ कृष्णवत्त्राय स्वाहा इमं मन्त्रं पूर्वमेवायुतं जल्बा उक्त योगेनाम-भिमन्त्रेण सिद्धि ॥ ११ ॥

#### नानाविध रोगोपशमनम्

Bring two bumble-bees who may be in the process of intercourse, burn them separately in fire and collect their ashes also separately. After that wrap the two ashes in two pieces of cloth to make two small bundles. Now one of the bundles be tied securely to the horn of a she-goat and set the she goat free. Keep the other bundle with you. Now to whomsoever that goat would go he will come attracted to the Sādhaka. If no success is obtained in the first attempt then tie that bundle which is with you to the horn of another she-goat and leave it. There will be definite attraction in this second attempt. However, before doing this experiment perform ten thousand Japa of the mantra: "Aum Kṛṣṇavartāya svāhā", and then consecrate the ashes with this activated mantra. 11

#### नानाविध रोगोपशमनम् सर्वज्वर निवारणम् अपामार्गस्य मूलव्य कन्यका सूत्रवन्धने। जवरहन्यात् अचिरेण शिव वावयं न संशयः॥१॥

Cure of various diseases

Dig out the root of Apāmārga and get it tied to the arm of the patient by an unmarried girl This will soon cure the fever of the patient. So has been said by Lord Śiva and hence there can be no doubt about it.

# रक्तवाट्यामूलं अर्कवारैः कदलीसूत्रैः। शय्यायां दापयेत् सर्वज्वतं हरेत्॥२॥

Tie the root of Raktawāṭyā with the fibre of a Banāna tree and place it on the bed of the patient. This will cure all kinds of fevers of the patient.

# उदरीशेग प्रधमनम् नागेश्वर मूलं मधुना सह पानादुरीरोगं नश्यति ॥ १ ॥

Cure of the Diseases of the Stomach

Rub the root of Nagesvara with honey and make the patient to drink it. This will cure his various stomach diseases.

1

अथ नयन रञ्जनम् दीपं कृत्वा ताम्र पात्रे कज्जलं पात्रयेदथ । गन्यं घृतेन चालोडघ चक्षुषी अथरञ्जयेत् । पूर्वे च यादृशं दृष्टं तादृशन्त प्रपश्यते ॥ १॥

Restoring the eyesight

Light a lamp in a copper pot and collect soot for collyrium from it. Mixing this collyrium in the Ghrta of a cow and applying it to the eyes will restore the eyesight as before.

#### अन्य प्रकारम् पुनर्नवा घृतं भवेच्चक्षुस्तेजःकरं भवेत् ॥ २ ॥

Other Cures

Eating the Juice of Punarnava mixed with Ghita sharpens the eyesight.

अय सर्वरोग हरणम्
ॐ कीं क्षं सं सं सः ।
अनेन गोघृतं शतमष्टीतरं जप्त्वा पिवेत् ।
मासेक पनमात्रं सर्वरोगहरणं मधु पिवेत् ।
क्षीरं पिवेत् दृष्टिकरणम् ।
काशस्य नाशनं पलमात्रेण ।
शूलं नाश्यति तण्डुनोदकं पिवेत् ।
वार्द्धवय नाशयति सर्वव्याधि निर्मुक्तो ।
भवति पलितवजितस्य ।
अपरं पिवेत् अक्ष रोगं नाशयति ॥ १॥

Charms for the Cure of all kinds of Diseases

Drink the cow's Ghrta after performing one hundred and

eight Japas of the Mantra: "Aum krīm sam sah." One pala of Ghṛta should be taken for one month and after it honey should be taken. This will destroy all kinds of diseases. If drinking this Ghṛta is followed by drinking milk for one month regularly the eyesight will sharpen. This will also cure Cough. If this Ghṛta is taken with rice-water it will cure pain. Taking this Ghṛta with juice of the root of Punarnavā the effect of old age will be destroyed. Taking it with sugarcane juice one may become free of various kinds of diseases, gain strength and good health. Taking this Ghṛta before and after the sugarcane juice destroys even certain uncurable diseases.

अथ बामरक्तोवशमनम्

सागरेर कूले उपजिल शूल आरे पीउ पीउ पानी अमुकेर बुचिलाम रक्तशूल छाडानि धर्मेर आजा'' इति पठित्वा जलं पेयम ॥ १॥

Charms for curing Dysentery

"Sagarera kūle upajil śūla, Āre pio pio pānī, Amuker ghucilām raktaśūla. Chārani Dharmer ājňā." Reciting this Mantra one should drink water. This will cure Dysentery. (Substitute the word 'Amuker' of the mantra with the name of the person who is suffering).

अय अतिसार जलपडा।

श्रीमहादेव उवाच :

गङ्गा यमुना तीर्षे पानि, ये कहिलो काहिनी, से खाइलो पानि— आइजो होइते दूर होइलो

# अमुकेर वस्ट्या तुलानि, सिद्धि गुरु श्री रामेर आज्ञा,॥ १॥

Charm for curing Diarrhea

Sri Mahādeva said :

"Gangā Yamunā tīrthera pānī; ye kahilo kāhini, se khāilo pānī; Āija hoite dūra hoilo amukera bandhyā tūlāni; Siddha guru Śrīrāmera Ājñā." Drinking water consecrated with the above mantra will cure the Diarrhea of the patient. (Substitute the name of the patient in place of the word Amuker of the mantra.

#### APPENDIX I

(The Bangalā version of the Tantra contains material of the Appendix only in Bangalā language and no Sanskrit source has heen referred to. Therefore only a translation of the Bangalā version has been given here).

Mantra-sādhana of Alaktaraśī:

The Sādhanā of Alaktaraśī mantra is very astonishing. One who is able to complete this Sādhanā can answer all the curiosities of people. If a question is asked in a language which the Sādhaka knows then he can reply that question in the language—there is no doubt about it. Just as this subject is very difficult so is this Sādhanā also equally difficult and hence it has to be described in full. Without Sādhanā no one can obtain success in any field. Various Sādhanās which show result even after simple rituals but to those who have no faith in such things everything appears misleading

Take a stone (some precious stone like a Mani) and paint it with Alaktaka upto two finger-length. Thereafter make a puppet with the mantra "Aum ranjane sindure sindure uttaraya namah svaha." It is a rule to perform the Japa of this mantra only three time. Then supposing the aforesaid Mani-stone as a Sivaling the Sādhaka should worship it with proper Upacāras, After that catching a crow on a Saturday or Tuesday when there may be Amāvasyā soak the Lingam painted with Alaktaka in the blood of that crow. While the blood of the crow is being collected the Sādhaka should thrice speak the mantra "Aum īšāne Sonitam pratigrhyatām āšaya pūra pūra svāhā." After this consecration ritual is over the Sādhaka should, taking the stone-lingam, proceed to the cremation ground and

perform one thousand Japa of the name of Śiva. Then at the cremation ground make a Vedi of sand for the purpose of Homa and perform Homa on it. At the time of Homa Sādhaka can use Palāśa leaves instead of Bilvapatras and coconut oil intead of Ghṛta. The mantra for Homa is nothing but the name of Śiva (Aum namaḥ Śivāya).

After finishing the Homa colour the bottom of the stone lingam with the ash of the Homa and then bring that stone-home. Now, if someone asks some question get that question written on a piece of blank paper, put that paper on the lingain and cover it with flowers. The Sādhaka should now worship the stone Śiva-lingain with Śodaśopacāra. After the Pūjā and Home is finished according to the rules the Sādhaka should throw away the flowers placed on the paper containing the question, take the paper, fold it and hand over to the questioner The questioner will be surprised to find his question on one side of the paper and its answer on the other side. If there is a disturbance in the worship of Śiva there will be no possibility of obtaining any success in the experiment.

#### BHŪTA-SĀDHANĀ

( Which bestows all Success )

If this Sādhanā becomes successful the Sādhaka can perform all sorts of supernatural deeds. It will be described later what a Sādhaka can do if this Sādhanā is successful. At present the mothod of the Sādhanā is being described.

Whatever the Bhūta a Sādhaka selects for his Sādhanā he will have to altogether leave smoking, drinking wine and cohabitation with women. He should always try to live with a pious mind. If the Sādhaka is a nonvegetarian then he should allow one month to lapse between the date he had taken non-

vegetarian food and the date of the beginning of Sādhanā. After this one month has passed the Sādhaka should manage to prepare the Āsana (seat) in rhe following manner:

He should try to get a dead infant from the womb of a woman who may have been struck to death by a lightning. The Sadhaka should then for one month continuously dry the body of the infant under the sun and also keep on stroking it to make it flat. Thus after one month the dead body of the infant would become suitable for a seat and there will be no bad odour left in it. When the seat is thus ready, the Sādhaka should on a Amavasya proceed to a cremation ground with it, take seat on that Asana of the treated dead body of the infant and begin the worship of the Divine Mother Kali. Her name should be pronounced as "Aum Smasanakalike Candikayai namah". After the daily Japa of the name of Kālī the Sādhaka should perform Homa and then rub the ash of Homa in his body. Thus he should keep on doing with concentrated mind. In the process the Sādhaka will see numerous horrible sights, such as, lions, serpents, bears and various carnivora besides other ghastly apparitions. If the Sadhaka happens to fear from these sights he will not only be unsuccessful in his Sādhanā but also may become deaf, dumb or loose some of his bodily organs. Therefore throughout the Sadhana he should remain fearless and in no case answer any of the questions put to him by the apparitions. After some time he will see that a person whose hairs of the head are standing erect, whose body is besmeared with foul-smelling decomposed flesh, who is wearing Sindura in her hairs and for chead, who is extremely horrible in appearance and half nake I, appear before him. Seeing such a Form the Sadhaka should say, "Tistha mama pujā grhyatām" ( Please sit down and accept my worship ).

After saying so he should in his mind keep on repeating 'Aum Cāmuṇḍe Śmaśānakālike raktavarṇā trinayanā. Bhūtādi Pretādi saṅgā mhārata parāyaṇā. Prasīda Prasīda Devī Bhutyāstava mamakān. Sarva siddhi sarvattra dehi me. Aum hrīm hrīm lrīm lrīm svāhā."

In this manner he should keep on repeating the mantra. Ultimately that horrible Devī will say, "What is your request" Then the Sādhaka should reply, "My only request is that you may always remain with me and fulfil all my desires." Then that Devī will repeatedly try to dissuade the Sādhaka to make some other request but the Sādhaka should steadfastly stick to his original request and keep on repeating the same.

Ultimately the Mūrtī of Kālī will give two things to the Sādhaka out of which if he will bring one thing in contact with fire the Devi will immediately appear before him and fulfil his desire; while the Sadhaka should keep the other thing always with him so that no other evil may torment him.

In this manner, giving two things in the hands of the Sādhaka the Devī will disappear.

وسيدي والمنتشقال

THE END

#### APPENDIX II

Abhayā - Andropogon Muricatum

Agnimantha - Premna Spinosa

Aguru - Acquilaria Agallocha

Ajamodā - Pimpinella Invalucrata

Alaktaka - Red juice or Lac ( See Lākṣā )

Āmalakī — Emblic Myrobalan

Angustha - Thumb

Aņimā - One of the eight supernatural Attainments, which gives Sādhaka power to assume a very tiny form

Apāmārga - Achyranthes Aspera. Rakta - Its red variety

Aparājitā - Clitoria Ternatea (It is Śveta or white and Kṛṣṇa or black)

Arjuna - Terminalia Arjuna

Aśvagandhā - Physalis Flexuosa

Badarī - Jujube ( Mucuna Pruritus ) -bija - seed

Baherā - Terminalia Balerica

Bahuvāraka — Cordia Myxa

Bakula - Mimusops Elengi

Bhojapatra (also written Bhurjapatra) – Betuta bhojapatra

Bhallataka - Smecarpus Anacardium

Bhrigarāja - Wedelia Calendulacea

Bhūtaśuddhi - Purification of Elements of the body

Bidanga - Embelia ribes

Bilva - Aegle marmelos ( -patra - leaves )

Bimba - Coccinia indica

Brahmadandī - Lamprahoenium mirocephelum

Brahma-rākṣasa — Evil spirit of a dead Brahmin

Brāhmī - Herpestis monniera

Brhatīs - Solanum indicum

Candana - Sandal

Carmacataka - An insect ( a cricket )

Cataka - Sparrow

Citraka - Plumbago Zeylani

Dākinī - An evil demi-goddess

Dandotpala - See Sahadevi

Dāru-haridrā - Berberis aristata

Daśamūlī – A kind of Tonic medicine prepared from ten roots, viz. Trikantaka, both Brhatis, Prthakparnī, Vidārigandhā, Bilva, Agnimantha, Tuntuka, Patala, and Kaśmarī. See all these names at their proper alphabetical places.

Devadānī - Andropogon serratus

Devadāru - Pinus deodara

Dhātrī - See Amalakī

Dhattūra - Datura stramonium

Dhurtabija - Seed of the above

Dūrvā - Cynodon dactylon

Gajapippalī - Seindapsus officinalis

Ghṛtakumārī - Aloc indica

Corocana - A bright yellow orpiment used for Tilaka etc

Goksura - Tribulus lanuginosus

Gośrngi - Acacia arabica

Grhadhuma - Smoke of the kitchen which lingers in the spider's webs.

Guvāka - Betel-nut

Haridrā - Circuma longa

Harītikā - Terminalia chebula

Iksurasa - Juice of sugar-cane

Indivara - Blue lotus

Jambū — Eugenia Jambolana Japā-puṣpa (kusuma) — Flower of Hiṅgula plant ( China

rose )

Jaṭāmāmsī - Valeriana Jatamamsi

Jātipuṣpa – Jasminum grandifloram

Jayā - See Japā

Jayantī - Fachynomene sesban or Sesbania aculeatia

Jhintī ( Maruvaka )-Barlaria costata or B. prionitis

Jīraka - Seed of Cuminum Cyminum

Jyotismatī - Cardiospermun halicacbum

Kadamba - Anthocephalus Kadamba

Kākajanghā – Leea hirta

Kākali - A kind of grape without stone

Kākamācī - Solanum indicum

Kakkola - Coculus indicus

Kākolī - See Kakkola

Kambu - Physalis flexuosa

Kaṇā - See Jīraka

Kānjī - Churned curd

Karañja - Pangamia glabra

Karavīra - Nerium odorum

Kārpāsa - Cotton plant

Kaseruka - Scirpus Kysoor

Kāsīsa - Green sulphate of iron

Kāśmarī - Gmelina arborea

Katphala - Myrica sapida

Kesara - Saffron

Ketakī - Pandanus odoratissimus

Pudina loure ilem

Khadira - Acacia Catechu

Kimsuka - Butea frondosa

Kolaka - Piper chaba

Ksīra - Milk

Kulmāṣa - Sour gruel (prepared by the spontaneous fermentation of the juice of fruits).

Kumkuma - Crocus Sativus

Kustha - Sauseria auriculata

Kuṭakī - Picrorrhiza kurroa

Kwātha - A Decoction of any herb

Lākṣā (lac) - a kind of red dye ( obtained from the cochineal or a similar insect ).

Lāngalī - Methonia superba ( Sveta-langali is white L. )

Lodhra - Symplocos Racemosa

Madhyamā - Middle finger

Manjistha - Rubia cordifolia

Manahsilā - Red arsenic

Marica Piper nigrum

Masūra - Vicialens or Frvum lens

Mātuluṅga - Citrus medica

Methī - Trigonella foenum graecum

Mṛṇāla - Andropogon muriculatum

Mūnga - A pulse

Murāmāmsī - Anethum graveolens

Musalī - Curculigo orchioides

Musta - Cyperus rotundus

Nāgakesara - Mesua ferrea

Nakhaviddhā - Myrtus communis

Nīlī - Indigofera tinctoria

Nīma - Azadirachta indica

Nirgundī - Vitex negundo

Olvrnta - Amorphophallus companulatus

Padma-kesara - Filaments of Lotus

Pākara - Ficus lacor

Palāśa - Butea frondosa

Pippalī - Piper longum

Piśaca - A class of evil spirit

Plaksa - Thespesia populnea

Patala - Cassia or Senna esculenta

Preta - A class of evil spirit

Priyangu - Agalia odoratissima

Prthuparnī - Leaves of Hingula plant.

Punarnava - Boerhevia Diffusa (Sveta - white)

Puskara-mūla - Costus speciosus

Putrajīva - Nagera putrajiva

Rākṣasa - A class of demons

Raktāsmāra - Red Nerium odorum

Rasanjana - Aglaia Roxburghiane

Rohisa - Andropogon schoenanthus

Rudrāksa - Hacocarpus janitrus

Sahadevī - Sonchus aruenois

Śākinī - A class of evil demi-goddess

Saindhava - Rock salt

Śainkha-bhasma - Ash of conchshell

Śańkhanābhi - A fragrant material ( perhaps a kind of shell )

Sarja - Shorea Robusta

Sarpākṣī - I leocarpus ganitrus

Śatāvarī - Asparagus racemosa

Śathī - Circuma gedoaria

Śephālikā - Nyctanthes arbortristis

Siddhārtha - Cruciferae sinapis

Śigru - Moringa pterygosperma

Śikhi (-puspa) - Tail of a peacock

Sindhuvāra - Vitex negundo

Śirisa - Acacia sirissa

Sitārka - White Calotrovis gigantea

Snuhī - Euphorbia antiquorum

Somarājī - Vernonia anthelminthica

Srngabera - Typha angustifolia

Sṛñjāṭa - Trap bispinosa

Sudarśanā - Coculus tomentosus

Suryāvarta - Scindapsus officinalis

Śvetaparna – Pistica stratioles

Tāliśapatra - Trigonella foenum gracum

Tarjanī - Index finger

Tejapātra - Cinnamomum tamala

Tila - Sesamum indicum

Trikatu - Three bitter things, i. c. Pippalī, Marica, and ginger

Triphalā - Three fruits ( Terminalia chebula, Terminalia bellerica and Phyllanthus embilica )

Tuntuka - Calosanthes indica

Tvaka (Dalacīnī) - Cinnamomum Zyeylanicum

Usīra - Andropogon Muricatus

Vaca - Turdus salica

Vajrī - Carpopogon pruriens

Vainsa - Bambusa arundinacea

Vānarīphala - Jacca aspera

Vāruņī - A kind of liquor

Vața - Ficus indica

Vidanga ( also Bidanga ) - Embelia ribes

Vidārīgandhā - Phascolus vulgaris

Venāra, Vīraņa - Root of Andropogon muricatum

Viśālā - Basella cordifolia

Vāsaka - Gendarussa vulgaris

Vrścika - Borhavia Procumbens

Visnukrāntā - Clitoria ternatea

Viśvā - Sec Śatāvarī

Yamānī - Ligusticum ajwan or Carum copticum

Yastimadhu - Glycyrhiza glabra

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