

TRIPURĀ  TALLIKĀ

SARVĀNANDA TARAṄGINĪ

“Waves of an all Encompassing Bliss”

❁ *The Story of Sarvānanda Ṭhākura* ❁

BY ŚIVANĀTHA BHATṬĀCĀRYA



Translation by Adaityananda Sarasvatī

Part 1: The Story of Sarvānanda | Part 2: Teachings from the Tantras

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- JULY 2024 -

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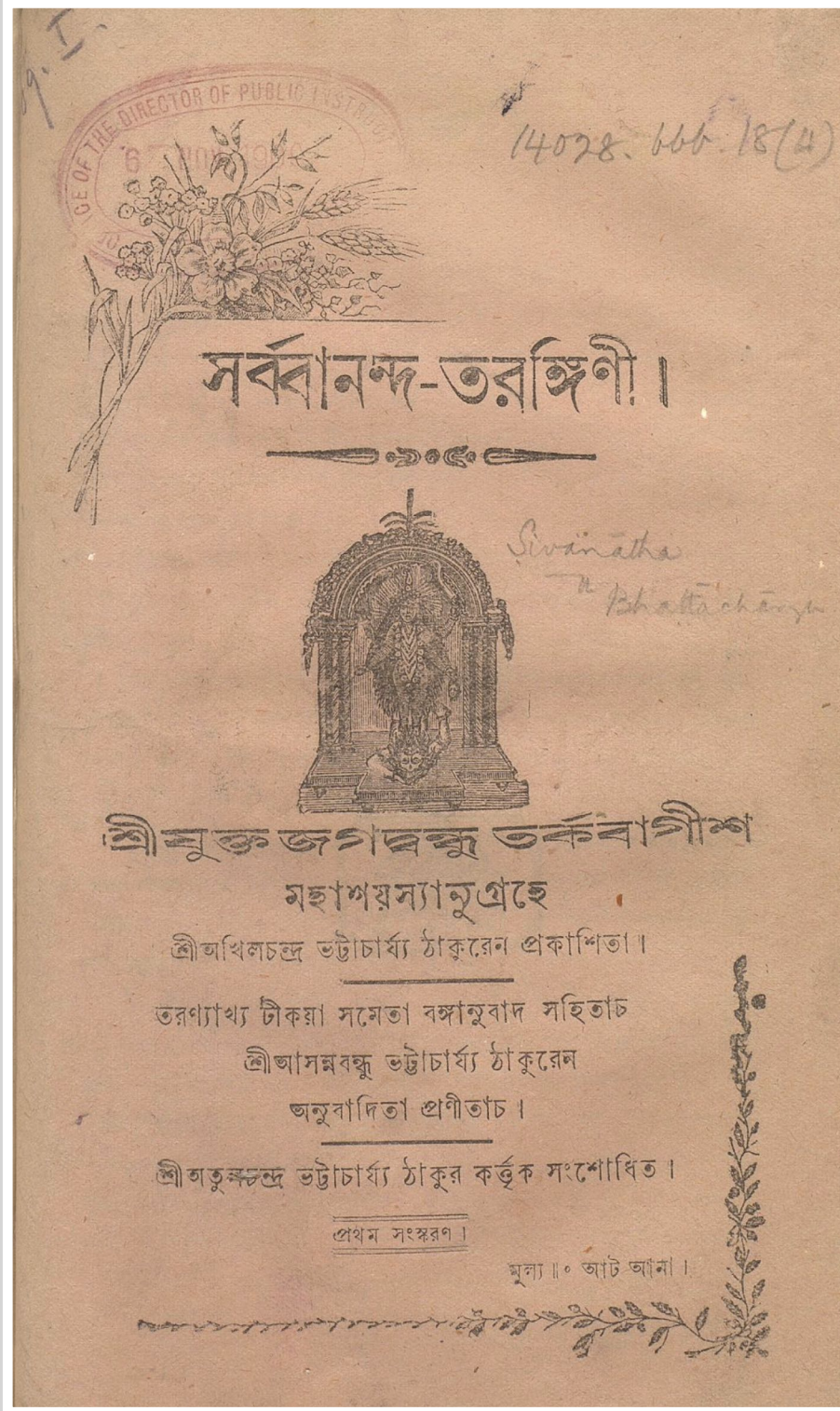
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Sarvānanda Tarāṅgiṇī
(written by Sarvānanda's son Śivanātha Bhaṭṭācārya).

Biography of Sarvānanda along with account of Saiva Tantric doctrines and rites, in dialogue form. Sanskrit text, with a Sanskrit commentary in Bengali script and a Bengali translation by Asanna-bandhu Bhaṭṭācārya Thākura. Edited by Atula-chandra Bhaṭṭācārya. pp. 86. [Comillah, 1909.]

INTRODUCTION



Sarvānanda Ṭhākura (15th-16th cent. CE) remains a relatively unknown figure beyond Bengal, nonetheless he plays a pivotal role in the broader Tantric tradition according to which he is first person to realize the *siddhis* of the 10 Mahāvīdyās (*sarvavidyā*)¹. Despite being completely illiterate, he attained spiritual enlightenment through the blessings of the Divine Mother by reciting a mantra while seated on the corpse of his servant Pūrṇānanda. Sarvānanda and his descendants are also known by the name *Sarvavidyā*, as all forms of the Mother were revealed to him. His legacy continues to be revered, and his descendants maintain a substantial following throughout Bengal to this day.

Several key texts - *Sarvollāsa Tantra*, *Navāvāraṇa Pūjā Paddhati*, and *Tripurā Arcana Dīpikā*, are attributed to him, with the last two highlighting his connection to the Śrī Vidyā tradition. His profound experiences and contributions were recognized by Arthur Avalon² and depicted in Robert Svoboda's "*Aghora*"³. Dr. Alexis Sanderson mentions that the earliest dateable evidence of the ten Mahāvīdyās known to him "is to be found in the Śakta *Sarvollāsatāntra* compiled by Sarvānandanātha."⁴

Sarvānanda's life and spiritual accomplishments are chronicled in the *Sarvānanda Taraṅgiṇī*, in the form of a dialogue between a *daṇḍī sannyaṣi* from Kāśī and the King/zamindar (landowner) of Mehār region (present day Bangladesh). This work, penned by his son Śivanātha, not only details Sarvānanda's miraculous story of liberation but also devotes time to discussion of key tantric concepts contained in *Sarvollāsa* and *Jñānārṇava* tantras. Furthermore, *Sarvānanda Taraṅgiṇī* contains six rare stotras spontaneously recited at pivotal moments of the story by its key characters.

Tripurā Tallikā has acquired a rare 1909 first edition⁵ of this seminal work, which contains the main text in Sanskrit, scripted in Bengali alongside a commentary, and a narrative retelling of the main story in Bengali. This publication marks the first time the *Sarvānanda Taraṅgiṇī* has been translated into English, offering readers a unique glimpse into the life of this remarkable saint. In preparing this book, the text, originally in Bengali script, underwent transcription and corrections to align with proper Sanskrit spellings. Various textual errors were identified, including a missing word from the *Daṇḍyāṣṭakam* and other minor issues. Corrections were made where necessary without specific annotations, except where the changes significantly affected the meaning or were speculative, especially considering that only one manuscript was available for reference.

¹ Sri Sri Kalibari Temple in Mehār region of Bangladesh where Sarvānanda attained his *siddhis* became a place of pilgrimage to the people of Bengal and an annual festival is held there to commemorate his attainment on Makar Saṅkrānti (January 14th).

² Shakti and Shakti, Sir Arthur Avalon (ch. 13).

³ Aghora: At the Left Hand of God, Svoboda, Robert E (pp. 71-3).

⁴ Atharvavedins in Tantric Territory, Alexis Sanderson - "In *Sarvollāsatāntra* 3.10-29 he cites a passage from the *Jñānaviṇya*, a text with the form of scripture, that teaches the creation of Mahākālī (= Dakṣiṇakālī), Tārīṇī (= Tārā), and Ṣoḍaśī (= Tripurā) and that the last is the first of a set of eight of whom the others are the remaining seven of the set of ten Mahāvīdyās."

⁵ The book was edited by Atulacandra Bhaṭṭācāryya Ṭhākura and the Bengali translation completed by Āsannabandhu Bhaṭṭācāryya Ṭhākura.

BRIEF SYNOPSIS OF THE SARVĀNANDA’S STORY



In Mehār, King Dāsa meets Daṇḍiśvāmī, a *sannyāsin* from Vārāṇasī on a pilgrimage following a distressing incident. The hermit shared how he had seen a Bengali Brahmin in Kāśī engaging in alcohol and meat consumption, leading the *sannyāsis* to condemn him. This event caused the hermits to perceive impurities in their own food, leaving them famished and driving them to seek sanctity in other holy sites. The King, upon hearing this tale, realized that the Brahmin in question was Sarvānanda, his esteemed Guru. He cautioned Daṇḍiśvāmī against criticizing Sarvānanda, highlighting his revered spiritual status and the divine favor he enjoyed of being considered a son by the Goddess herself.

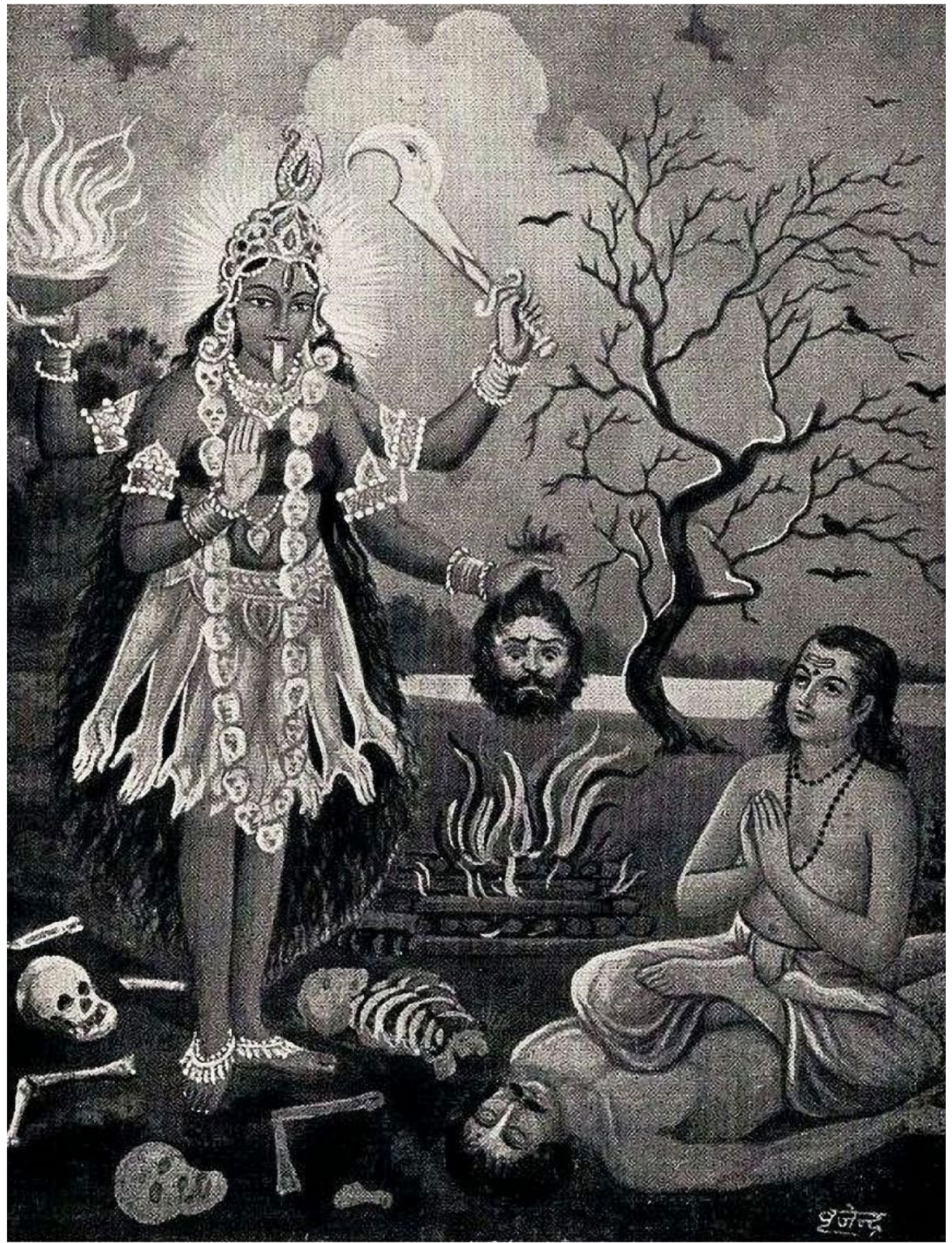
The King then shared the story of Vāsudeva, a sage who, after performing severe austerities at Kāmākhyā pīṭham and receiving a promise of divine liberation from the Goddess, reincarnated as his own grandson, Sarvānanda, destined to achieve the vision of the ten great wisdom goddesses in Mehār.

Sarvānanda, naive and detached from worldly knowledge, was ridiculed in a royal assembly for mistaking the new moon day for the full moon day, prompting him to go to the forest to collect palm leaves for writing to further his education. There he met Lord Śiva, disguised as an *avadhūta*, who instructed him to chant a powerful mantra under a Jīna tree, seated on a corpse, on a Friday at the end of the month of *Pauṣa*, on a moonless night to summon the Universal Mother and gain spiritual perfection, *siddhi*.

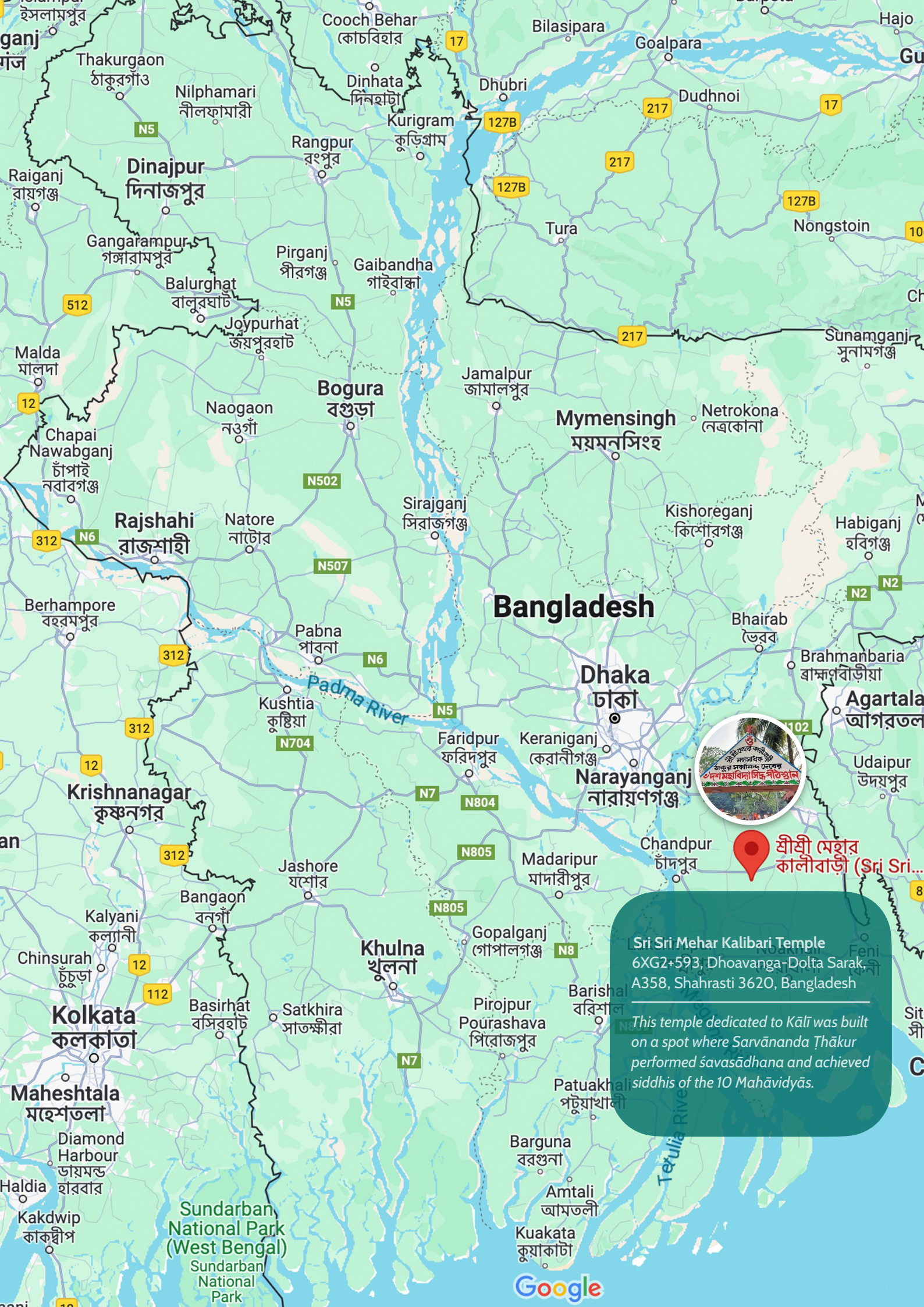
After receiving the divine mantra, Sarvānanda was overcome with ecstasy, wandering home while singing of his profound experience. His servant Pūrṇānanda, hearing the instructions from him and finding him in a state of bliss, led him later that night to the holy site above the *Mātaṅgeśvara Liṅga*, established by the sage Mātaṅga, which he had heard about with Vāsudeva (Sarvānanda's grandfather and previous incarnation). There, Pūrṇānanda with the power of yoga left his body to aid Sarvānanda by serving as the corpse seat for the ritual. Following his servant's guidance, Sarvānandanātha chanted intensely atop his body, culminating in a divine encounter where the Divine Mother resurrected Pūrṇānanda and revealed her ten forms.

Following this miracle, one winter, the King gave Sarvānanda a valuable shawl, which the sage then gifted to a prostitute he met on his way home. This act led to public criticism of his character. The next day, Sarvānanda, angered by this, sent his nephew, Ṣaḍānanda, to retrieve an equivalent shawl from his wife. Despite his urgent requests, she moved on to other tasks and didn't respond. In a miraculous response, the divine hand of the Goddess emerged from the doorway and handed Ṣaḍānanda a shawl identical to the one given away.

The two identical garments, one given to a courtesan and another received from the Goddess, caused astonishment when presented in the assembly; none could tell them apart. Disillusioned by the treatment he received, Sarvānanda decided to leave Mehār along with his servant Pūrṇānanda and his nephew Ṣaḍānanda. Before departing, he pronounced a curse: his own family line in Mehār would end in the 22nd generation, and that of the King would cease in the 15th generation. Sarvānanda with his companions settled in Senhaṭṭa, where he led a righteous life, remarried, and had a child. Then, renouncing the householder stage of life, he moved to Vārāṇasī, becoming an *Avadhūta*, accompanied by Pūrṇānanda and Ṣaḍānanda. The story concludes here, without providing additional details about subsequent events.



Goddess Kālī and Sarvānanda Thākura
Hindu Print Kalyan (Hindi magazine) Gita Press, Gorakhpur.



শ্রীশ্রী মেহর কালীবাড়ী (Sri Sri...)

Sri Sri Mehar Kalibari Temple
6XG2+593, Dhoavanga-Dolta Sarak,
A358, Shahrasti 3620, Bangladesh

This temple dedicated to Kālī was built on a spot where Sarvānanda Thākur performed śavasādhana and achieved siddhis of the 10 Mahāvidyās.

Bangladesh

Dhaka
ঢাকা

Narayanganj
নারায়ণগঞ্জ

Dinajpur
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Rajshahi
রাজশাহী

Bogura
বগুড়া

Khulna
খুলনা

Kolkata
কলকাতা

Maheshtala
মহেশতলা

Sundarban National Park
(West Bengal)
Sundarban National Park

TABLE OF CONTENTS



PART 1: THE STORY OF SARVĀNANDA	9
[vv. 01-17] Praise of the Guru	10
[vv. 18-28] The King & the Daṇḍī	12
[vv. 29-37] The Story of Vāsudeva.....	14
[vv. 38-40] The Grave Mistake.....	16
[vv. 41-48] Meeting the Mysterious Avadhūta	16
[vv. 49-52] Śava Sādhana	18
[vv. 53-55] The Appearance of Devī	19
[vv. 56-78] Sarvānanda Praises the Goddess.....	20
[vv. 79-83] Devī Offers to Grant a Boon	25
[vv. 84-88] Pūrṇānanda Praises the Goddess.....	26
[vv. 89-90] Request to see the 10 Forms of Devī.....	27
[vv. 91-99] Ādyāstotraṃ (The Praise of the Foremost).....	27
[vv. 100-102] Tārāstotraṃ (The Praise of Tārā).....	29
[vv. 103-105] Pūrṇānanda Asks for a Boon	30
[vv. 106] Benefits of Reciting the Hymn	31
[vv. 107-108] Conclusion of the Story about the Siddhis.....	31
[vv. 109-112] Sarvānanda's Story post Attaining Siddhis.....	31
[vv. 113-120] The Story of the Shawl.....	32
[vv. 121-130] Śaḍānanda Praises the Goddess.....	33
[vv. 131-138] Sarvānanda Decides to Leave Mehār.....	35
[vv. 139] Śivanātha Praises Sarvānanda	36
[vv. 140-144] Sarvānanda Blesses His Family.....	36
[vv. 145-147] Trip to Senahaṭṭa & Vārāṇasī	37
PART 2: TEACHINGS FROM THE TANTRAS	38
[vv. 148-164] Jñānārṇava Tantra On Dispositions, Conduct & Wine	39
[vv. 165-222] Sarvollāsa Tantra On Ācaras, Worship & 5 M's.....	41
[223] Concluding Verse.....	50
[vv. 1-8] Daṇḍyāṣṭakam (Eight Verses composed by the Daṇḍī)	51

PART I:

The Story of Sarvānanda

[VV. 01-17] PRAISE OF THE GURU

- 1 **natvā śrīgurupādābjaṃ tanoti gurukiṅkaraḥ |**
śrīsarvānandanāthasya sarvānanda-taraṅgiṇīṃ ||
 Bowing to the revered lotus feet of the Guru, this servant of the Guru puts forth the '*Sarvānanda Taraṅgiṇī*' of Śrī Sarvānanda Nātha.
- 2 **sthūlaṃ sūkṣmaṃ tathā tejastrividhaṃ śivabhāṣitaṃ |**
brahmarandhre guruṃ sūkṣmaṃ sarvakāraṇakāraṇaṃ ||
 The Guru, who has been explained by Śiva in three forms - the gross, subtle, and luminous (*tejas*), is the subtle cause of all causes residing in the Opening of Brahma (i.e. the *brahmarandhra* in the crown chakra).
- 3 **śivaśaktyātmakaṃ brahma haṃsa ityakṣaradvayaṃ |**
tadrūpaṃ yogibhirdhyeyaṃ candre pakṣadvayaṃ yathā ||
 [The Guru] is the Absolute Brahman possessing the nature of both Śiva and Śakti, and the two syllables "*haṃsaḥ*". His form is to be meditated upon by yogis, like the two phases (waxing and waning) in the moon⁶.
- 4 **brahmānandaṃ paramasukhadaṃ kevalaṃ jñānamūrtiṃ |**
dvandvātītaṃ gaganasadrśaṃ tattvamasyādi lakṣyaṃ ||
 [The Guru is] Brahman, bliss, the supreme giver of happiness, absolute and the embodiment of knowledge. He transcends duality, his appearance is like the sky, expressed by the declarations beginning with "You are that!" (*tat tvam asi*, i.e. the four *Mahāvākya*-s).
- 5 **ekaṃ nityaṃ vimalamacalaṃ sarvadā sākṣibhūtaṃ |**
bhāvātītaṃ triguṇarahitaṃ sadguruṃ taṃ namāmi ||
 I bow to the True Guru (*sadguru*) who is one, eternal, immaculate, and unmoving. He is ever-present as the witness and is beyond states of being/existence and devoid of the three qualities.
- 6 **nityaṃ śuddhaṃ nirābhāṣaṃ nirvikāraṃ nirañjanaṃ |**
nityabodhacidānandaṃ guruṃ brahma namāmyahaṃ |
 I bow to the Guru, the Absolute Brahman, who is eternal, pure, without manifestation, changeless, stainless, and the bliss of the eternally awakened consciousness.
- 7 **hṛdyambuḥpi tadbimbaṃ tejorūpaṃ sanātanaṃ |**
svabimbaṃ svayamālokya so'haṃ so'haṃ punaḥ punaḥ |
 In the lotus of the heart, the Guru's image is reflected and shines with eternal radiance. The deluded soul, seeing this image as its own reflection, repeatedly declares, "I am him, I am him" (*so'ham so'ham*).

⁶ The analogy being, just as one moon has two phases, a bright one and a dark one, so the Guru as the Absolute Brahman has two aspects, Śiva and Śakti as also "*Ham*" and "*Saḥ*"

8 **tadā haṃso haṃsa iti sahasrāṇyekaṣaṭīṃśatīṃ |
ṣaṭ śatāni divārātrau bhrānto jīvaḥ svayaṃ jayet ||**

Thus, that same deluded soul, on its own would recite the mantra “*haṃsaḥ, haṃsaḥ*”, 21,600 times during the day and night⁷.

9 **haṃsaḥ sohamiti jñātvā sohaṃ vyañjanahīnataḥ |
oṃkāravypitaṃ sarvaṃ trailokyam sacarācaram ||**

Thus having known that the statement “I am he” (*soham*) is the mantra “*haṃsaḥ*”, then from “*soham*” without its consonants [comes forth “*om*”]⁸. The entire three worlds, consisting of all that is moving and non-moving, are pervaded by the sound of this syllable ‘*om*’.

10 **vadāmi tat paraṃbrahma vācyarūpaṃ tamīśvaraṃ |
nādabindukalātītaṃ tasmai śrīguruve namaḥ ||**

I speak of that Supreme Brahman, the Lord whose form is expressible [by the syllable “*om*”], transcending *nāda* (sound), *bindu* (point), and *kalā* (aspect). To that revered Guru, I offer my salutations.

11 **hṛdyambuḥ karṇikāmadhyasaṃsthāṃ
siṃhāsane saṃsthitadivyaṃ mūrtiṃ |
dhyāyēdguruṃ candrakalāvataṃsaṃ
saccitsukhābhīṣṭavarapradānaṃ ||**

In the lotus of the heart, centered within the pericarp and seated on a lion throne, one should meditate on the divine form of the Guru. Adorned with a crescent moon, he grants the essence of existence (*sat*), consciousness (*cit*), and bliss (*sukha*, or *ānanda*), bestowing the seeker's desired boon.

12 **śvetāmbaram śvetavilepayuktaṃ
muktāphalābhūṣitadivyaṃ mūrtiṃ |
vāmāṅgapīṭhasthitadivyaśaktiṃ
mandasmitaṃ pūrṇakṛpānidhānaṃ ||**

[The Guru] is adorned in white garments and anointed with white paste (i.e. sandalwood), with a divine form ornamented with pearls, and his divine energy (Śakti) seated on his left side, with his gentle smile, he is a storehouse full of compassion.

13 **ānandamānandakaram prasannaṃ
jñānasvarūpaṃ nijabodhayuktaṃ |
yogīndramiḍyaṃ bhavarogavaidyaṃ
śrīmadguruṃ nityamaḥaṃ bhajāmi ||**

I perpetually worship the revered Guru, who is blissful and the source of bliss, serene, embodying knowledge, endowed with the consciousness of his own Self, the

⁷ The implication being, the deluded soul naturally proclaims its own existence by continuously saying in its heart “I am him, I am him”, from identifying with the reflection of the Guru's (Brahman's) image in the heart. The statement in sanskrit is “*soham soham*”, but being said continuously, this is the same as saying *haṃsaḥ* (which with sandhi becomes *haṃso*) “...[*so*]haṃsohaṃso[*ham*]...”

⁸ For this we must remember that the anusvāra “*m*” is counted with the vowels, and consonants in sanskrit have an intrinsic “*a*”. So the consonants in *soham* will be “*s*” and “*ha*”, leaving only “*o*” and “*m*”, i.e. “*om*”.

King of yogis, worshipful and the healer of the disease of worldly existence.

- 14 **sthūlaṃ mantrapradaṃ vādyam pūjanīyam dvibāhukaṃ
yadājñayā sūkṣmatejorūpaṃ yugmaṃ prakāśitaṃ |**

The gross form [of the Guru] is the bestower of mantras, worthy of praise and worship, he has two arms (i.e. the human form), by his command both the subtle and radiant forms are revealed.

- 15 **sthūlo bahiryo hi manupradātā jñānapradātā kaluṣāpaharttā
mohāndhanāśe jagadekabhānustrayodaśavyaktaḡaiḡ prayuktaḡ |**

He who is the gross [form of the Guru], indeed is the bestower of the mantra, the bestower of knowledge and the remover of impurities. For destroying the darkness of delusion, he is the one sun for the whole world, endowed with thirteen manifest qualities.

- 16 **śrīsarvānandanātho'sau vaṅge mehārasaṃjñake
taptvāpaśyat padāmbhojaṃ bhavānyāḡ parameśvaraḡ |**

In Bengal, in a place known as Mehār, Śrī Sarvānandanātha, performing austerities beheld the lotus feet of Bhavānī. He is the Supreme Lord.

- 17 **vyakto yena kṛtaḡ kāśyāṃ vīrācāraḡ suguhyakaḡ |
tadvṛttam kathayāmyadya natvā tadvamaśajān gurūn |**

He who revealed the highly secretive practice of *Vīrācāra* in Kāśī, today I narrate his deeds after bowing down to the gurus of his lineage.

[VV. 18-28] THE KING & THE DAṆḌĪ

- 18 **dāsākyo nāma rājābhūnmehāre rājyapālakaḡ |
śrīmān yaśasvī dharmātmā sveṣṭabhaktiparāyaṅaḡ ||**

There was a King named Dāsa in Mehār, who protected his realm. He was respectable, renowned, righteous, and fully devoted to his chosen deity.

- 19 **ekadā daṅḡināṃ svāmī hitvā vārāṅasiṃ purīm |
tīrthaparyaṅanārthāya mehāre so'pyupasthitaḡ |**

Once, a svāmī of the *daṅḡī* order left the city of Vārāṅasi to embark on a pilgrimage, eventually arriving at Mehār.

- 20 **dāsastaṃ daṅḡinaṃ dṛṣṭvā bhaktyā natvā padāmbujam |
apṛcchadbhaktibhāvena tasyāgamanakāraṅam ||**

Seeing the staff bearing ascetic, King Dāsa, with devotion, bowed down to his lotus feet and with deep reverence inquired about the reason for his arrival.

- 21 **rājovāca |
adya me saphalat janma adya me saphalā kriyā |
anāyāsena yat prāptaṃ vāñchātītaṃ padāmbujam ||**

The King said – “Today my birth has borne fruit, and my actions are fruitful as well. Easily, I have attained those lotus feet, which are beyond desire.”

- 22 **bhagavan sarvadharmajña sarvaśāstraviśārada |
avimuktapurīm tyaktvā kathamanyatra gacchasi ||**
Oh Lord, knower of all *dharmas*, expert in all scriptures, how is it that you have left the ever-unforsaken city [Avimukta, another name for Vārāṇasi], and are going somewhere else?
- 23 **śrīdaṇḍyuvāca |
avadhūto durācāro madhumāṃsapralubdhakaḥ |
viharet sarvadā kāśyāṃ vaṅgajo vipranandanaḥ ||**
Śrī Daṇḍī said – “An *avadhūta* of improper conduct, attached to alcohol and meat, is always roaming about at pleasure in Kāśī. He is the son of a Brahmin and born in Bengal.”
- 24 **vedācārātaṃ madyamāṃsamatsyāśinaṃ sadā |
dṛṣṭvā taṃ tāḍayāmāsma durācārātaṃ vayam ||**
Seeing him indifferent to Vedic conduct and constantly consuming alcohol, meat, and fish, we rebuked him for his engagement in improper behavior.
- 25 **taddināvadhi cāsmākaṃ peyaṃ bhojyādikañca yat |
madhumāṃsaṃ prapaśyāmastena tyaktvā purīmamum ||
vayañca daṇḍinaḥ sarve bhogārttāstīrthagāminaḥ |
tīrtha-paryatanārthāya gacchāmi candraśekharam ||**
From that day onwards, everything we consumed, whether drink or food, appeared to us as alcohol and meat. Consequently, we abandoned the city. All of us, staff-bearing ascetics troubled by our sustenance, embarked on pilgrimages. I am now journeying to Candraśekhara for the purpose of visiting sacred sites.
- 26 **iti śrutvā vacastasya bhaktyā gadgadayā girā |
praṇamya sahasā bhūmau rājā vacanamabravīt ||**
Hearing his words, the King, with a voice choked in devotion, immediately prostrated on the ground and spoke these words.
- 27 **rājovāca |
mā ninda paramānandaṃ madgurum taṃ maheśvaram |
śrīdevyāḥ kṛpayāviṣṭaḥ sarvakarttā sa sarvagaḥ ||**
The King said – “Do not criticize the Supreme Bliss! He is my Guru, the great Lord Maheśvara, imbued with the grace of the auspicious Goddess. He is the doer of all and is omnipresent.”
- 28 **kālikādyāṃ mahāvidyāṃ vīkṣitaḥ san varānvitaḥ |
mahādevyāḥ pratijñāyāḥ sa tasya niyataḥ sutāḥ ||**
Having perceived the Mahāvidyās beginning with Kālikā, he is endowed with boons/blessings and by the promise of Mahādevī, the Great Goddess, herself, he is Her devoted son.

[VV. 29-37] THE STORY OF VĀSUDEVA

29 śrīdaṇḍyuvāca |

kathaṃ siddhiḥ kṛtā tena tapo vā kiṃ kṛtaṃ mahat |
 pratyakṣā vā kathaṃ bhūtāḥ kālyādi jagadambikāḥ |
 tadvasva mahārāja gatastvaṃ vetsi tattvataḥ ||

Śrīdaṇḍi said – "How was success (*siddhi*) achieved by him? What great austerity did he perform? How did Kālī and the other [Daśa Mahavidyās], Mothers of the World, become directly perceivable by him? Please tell me, O great King, as you have lived with him and know the truth"

30 rājovāca |

aho madgurumāhātmyaṃ mayā vaktuṃ na śakyate |
 bhogārttā daṇḍino yūyam ataḥ kiñcinnigadyate ||

The King said – "Alas, the greatness of my Guru cannot possibly be expressed by me, and you are a staff-bearing ascetic, troubled by your sustenance [i.e. due to aversion from seeing all food and drink as meat and alcohol], thus only a portion is explained [in the story that follows]."

31 rājovāca |

pūrvasthalī samāsīno vāsudevo mahāmatiḥ |
 daivavāṇyabhavattasya gaṅgāyāṃ japakarmani ||

The King said – "In Pūrvasthalī, an eastern region, resided a man named Vāsudeva of great intellect. During his recitation of mantras (japa) by the Ganges, a divine voice [spoke to him]."

bhaviṣyati bhavadvaṃśe vaṅge mehāra-saṃjñake |
 sthiro bhava dvijaśreṣṭha tvam mām kalayasīchayā ||

[The divine voice said:] "O best among the twice-born, in the future, you will be [born] in your own family line, in the land of Bengal at a place named Mehār. Be firm as you are worshipping me with desire/longing."

32 vaṅge gantumanāḥ so'pi rāḍhadeśamajījahat |
 ānīto nija mehāre dāsairārādhya yatnataḥ ||

With his mind set on going, he left for region of Rāḍha Deśa in Bengal. He was brought to our Mehār, and was diligently worshipped by the Dāsa [Lineage]⁹.

33 sa evāsau sarvavidyaḥ sarvakarmasu sukṣamaḥ |
 ātmajātmajasambhūtastaptvā lābhavaraṃ śubham ||

He is indeed the knower of all knowledge, subtle in all his actions. He is born from his own son's son (grandson), and after performing austerities, he attained the auspicious boon.

34 daṇḍyuvāca |

aṃccham tamasau bhūyaḥ kathaṃ syādātmaajātmajaḥ |
 kenaivogreṇa tapasā pratyakṣā sā sanātani ||

⁹ The lineage of kings to which the speaker belongs.

Daṇḍī said – “I ask, how could he be reborn from his own grandson? What intense austerity allowed him to directly perceive Sanātānī, the Eternal Goddess?”

**varam vā kiṃ dadau tasmai bhavānī bhavatāriṇī |
tatsarvaṃ śrotumicchāmi vistareṇa vadasva tat ||**

"What boon did Bhavānī, the savior from worldly existence, bestow upon him? I wish to hear all these details; please explain them fully."

35 **rājovāca |
kāmakhyāṃ sa samāsādya vāsudevo mahāmatīḥ |
nīrapatraphalānnaṅca tyaktvā cotkramayogataḥ ||**

The King said – “The highly intelligent Vāsudeva, upon reaching Kāmākhyā, renounced food, fruits, leaves, and water, engaging in Utkrama Yoga¹⁰.”

**mahotkaṣastapastepe devīdarśanakāmyayā |
dayāyuktā parāvidyā svapne vāṇīm vadedimām ||**

"He undertook extremely severe austerities motivated by the desire to see the Goddess. Moved by compassion, the Supreme Knowledge (Vidyā, i.e. the Goddess) appeared to him in a dream and spoke."

36 **śrīdevyuvāca
utkaṣṭenaiva tapasā tvaṃ mām kalayasi kṣamaḥ |
mātaṅgamuninā pūrvam bhavānyā mantrasiddhaye ||
saṃsthāpitaṃ mahāliṅgamaparakāśyaṃ kalau yuge |
tasyopari śavārūḍhāt siddhiṃ yāsyasi bhūtale ||
mehārākhye vaṅgadeśe jīnamūle niśārdhake |
śavārūḍhāttatra siddhiḥ svaputrānte bhaviṣyati ||**

The Auspicious Goddess said – “With exceedingly intense austerities, you are worshipping me patiently. Previously, by Mātaṅga Muni for the accomplishment (siddhi) of the mantra of Bhavānī, a great liṅgam, not revealed in the Kālī Yuga, was established. Upon it, mounted on a corpse, you will attain *siddhi* on earth (i.e. in this world). In Mehār, in the land of Bengal, at the base of an ancient (jīna) tree at midnight, *siddhi*, accomplished by being mounted on a corpse, will be achieved during your grandson’s time.”

37 **iti śrutvā vaco devyā vāsudevo vicakṣaṇaḥ |
pūrṇānandaṃ svabhṛtyaṃ tadvākyamuktavā mahāmatīḥ ||**

Having heard the words of the Goddess, the wise and great-minded Vāsudeva, communicated them to his servant Pūrṇānanda.

**svaputrājjananākāṅkṣī vāsudevo'tyajadvapuḥ |
acirādvāsudevo'sau sutaśambhoḥ suto'bhavat ||**

Vāsudeva, now desiring to be born from his own son, gave up his body. After a short time, Vāsudeva became the son of his own son Śambhu (i.e. Śambhunatha).

¹⁰ The yoga by which one transcends their body.

[VV. 38-40] THE GRAVE MISTAKE

- 38 **sabhāyāmekadā so'trāpyamāvasyadine śubhe |
avadat paurṇamāsyādya śrutvāpyupahasedbudhaḥ ||**
Once, Sarvānanda was in the assembly [of my court], on an auspicious new moon day, and he proclaimed it to be the full moon day. Any learned person having heard him, would laugh.
- 39 **śrutvā vākyaṃ tu kṣubdho'ham tatsute śivanāthake |
avadam tadviśeṣaṅca niṣedhaṃ punarāgame ||**
Having heard his words, I became agitated and spoke with his son Śivanātha, tell him that Sarvānanda specifically is prohibited from returning [to my assembly].
- 40 **śivanātho'pi tacchrutvā vadanmātrpadāmbuje |
tato vivekajaniṭaḥ sarvānando mahāmatiḥ ||
bhrātrpatnisutādyaiśca bhartsitaḥ san punaḥ punaḥ |
jñānākāṅkṣī mahāduḥkhī gṛhaṃ tyaktvā vanaṃ yayau ||**
Upon hearing this, Śivanātha, spoke [relating what happened] while at his mother's lotus feet. Then, born of discernment, Sarvānanda, of great intellect, who was being repeatedly scolded by his brothers, wife, children and others, desiring knowledge and greatly distressed, abandoned his home and went into the forest.

[VV. 41-48] MEETING THE MYSTERIOUS AVADHŪTA

- 41 **ato'sau lekhanākāṅkṣī patrāharaṇakāmyayā |
āruhya tālavṛkṣāgre sarpamekaṃ dadarśa saḥ ||**
Then, Sarvānanda, desiring to write, wanted to collect the leaves of a palm tree. Having ascended to the top of the palm tree, he saw a snake there.
- 42 **kupitaṃ tatkṣaṇāt dṛṣṭvā balādākṛṣya tacchiraḥ |
balyāṃ dhrṣṭvā śiraśchitvā kṣipenmuṇḍaṃ mahītale |
purato muṇḍamālokya sannyāsī kṛpayā abravīt ||**
The moment he saw the enraged serpent, he forcefully grabbed and pulled its head. Having overpowered the serpent, he decapitated it and cast its head onto the ground. Observing the snake's head before him, a *sannyāsī* [who happened to be standing below] spoke with compassion.
- 43 **mahābalo mahābuddhirmahāsahasavān budhaḥ |
kastvaṃ kathaṅca vṛkṣāgre kiṃvā sādhanamicchasi |
sarvaṃ sampādayāmyadya hyāgaccha vatsa sannidhau ||**
You, who are immensely strong, highly intelligent, greatly courageous, and learned, who are you and how are you atop this tree? What do you wish to accomplish? I will provide everything for you today. Please come [down here] to my presence, O child.

44 **iti sannyāsino vākyamākarnya vṛkṣa-saṁsthita |**
sarvānandaḥ śanaīḥ paśyan bhītiyuktaḥ samantataḥ ||¹¹

Hearing the words of the ascetic, Sarvānanda, who was situated in the tree, slowly looked down, and was filled with fear from all sides [from what he saw].

dakṣiṇasyāṁ diśi sthāne bhūmiṣṭhaṁ devarūpiṇaṁ |
vibhūtibhūṣaṇaṁ śāntaṁ jaṭamaṇḍitamastakaṁ ||

[He saw,] residing in the southern direction, [the ascetic] seated on the ground, possessing the form of a god, adorned with vibhūti (sacred ash), serene, with matted hair on his head.

hāsyānanaṁ mahākāyamāraktanayanadvayaṁ |
kusumbhakusumābhāsāṁ vasaṇaṁ paridhāyinaṁ ||

His face was smiling, his body of great stature, with two red eyes, dressed in garments and resembling flowers of saffron.

avadhūtantaṁlokya sarvānandaḥ subuddhimān |
tālavṛkṣāt samāgatya snānaṁ kṛtvāsu sa dvijaḥ ||

Having seen the *avadhūta* ascetic, the extremely wise Sarvānanda came down from the palm tree. He, a twice-born, quickly bathed [before addressing the the ascetic].

praṇamecchirasā bhūmau bhaktimāmstasya sammukhe |
devatārūpadhāritvācchiṣyānugrahakāraṇāt |
karuṇāmayadehatvāddeśikaṁ tvāṁ namāmyahaṁ ||

Full of devotion, Sarvānanda bowed his head to the ground in front of [the avadhūta ascetic] and said – “I bow to you as the Guru, for you have the form of a god, are the cause of grace to disciples and your body itself is composed of compassion.”

natvaivaṁ sannidhau tasya sarvānando dvijottamaḥ |
avadadavadhūtaṁ taṁ praṇamyātmanivedanam ||

Sarvānanda, the best of the twice-borns, having bowed down in the presence of the avadhūta ascetic, spoke to him, and having made salutations, announced himself.

45 **śrīsarvānanda uvāca |**
śrīsarvānanda śarmāhaṁ vāsudevasutātmajaḥ |
putro'haṁ śambhunāthasya mūrkhohaṁ parameśvara ||

Śrī Sarvānanda said – “I am Śrī Sarvānanda Śarma, the grandson of Vāsudeva. I am the son of Śambhunātha. Oh Supreme Lord, I am a fool.”

¹¹ The preceding verse, as shown below from the source text, seems redundant and out of place since its content is already covered in the following verse. To maintain consistency within the narrative, it has been removed. Subsequent verses were renumbered.

śrutvāgatya sanmukhataḥ praṇanāma svabhaktitaḥ |
avadadavadhūtaṁ taṁ praṇamyātmanivedanam |
amāyāṁ paurṇamāstyuktā rājāgre'viduṣā mayā || 44 ||

Having heard and approached [the renunciate], [Sarvānanda] respectfully bowed before him with devotion. [Sarvānanda] then spoke to that avadhūta ascetic, offering obeisance to him and announcing himself, said "I, who am not wise, had proclaimed that the new moon is the full moon, in front of the King."

sabhāyāmekadā rājño mūrkho'haṃ tasya sannidhau |
 amāyāṃ paurṇamāsyuktvā hyāgate'smin gṛhe mama ||
 krodhoktai rājavākyena bhrātrādyairbhartsito hyaham |
 vidyārthī lekhanākāṅkṣī patrārthaṃ vṛkṣamāsthitaḥ ||

Once, in the assembly of the King, I was a fool in his presence. I had spoken that it was the full moon day on the new moon day, and thus returning to my own home by the angry words of the King's speech and I was scolded by my brothers and other family members. So, for the purpose of learning and driven by a desire to write, I climbed this tree to gather leaves for writing.

46 avadhūta uvāca |
 kiṃ vidyopārjanaiḥ kāryaṃ lipyā vā kiṃ prayojanam |
 mantraṃ dadāmi te vatsa! sarvasiddhipradāyakam ||

The Avadhūta said – “What will you accomplish by learning [various kinds of] knowledge or by writing? O child! I will give you a mantra that bestows all accomplishments (*siddhi*).”

47 mantramuktṛvā śrutau tasya sannyāsī bhaktavatsalaḥ |
 antardhānaṃ babhuvāsau likhitvā vakṣasīritam ||

The *sannyāsī* ascetic, compassionate to the devoted, spoke the mantra which was heard by Sarvānanda, and after he inscribed [the following] instruction into Sarvānanda's heart [lit. chest], he then vanished.

48 mehāre jīnamūle vividhatamayute pauṣamāsasya cānte
 śukre rātryardhabhāge tribhuvanajananī cāprakāśā prakāśā |
 dhyāyan tāṃ yogagamyāṃ śavaḥṛdi praviśannuktamantraprajāpāt
 sarvāsāpūrṇakāmāmana itavaradā suprasannā bhavet sā ||

In Mehar, at the base of the ancient (jīna) tree, shrouded in darkness as the month of Pauṣa draws to a close, at midnight on a Friday, the Mother of the Three Worlds, both hidden and revealed, dark and luminous, resides. Meditate on Her, attainable through yoga, while you are seated upon a corpse. Recite the mantra I have given you, and She, most gracious, will fulfill all desires and grant your wishes.

[VV. 49-52] ŚAVA SĀDHANA

49 prāpya brahmamanuṃ tapo'nvitatanurharṣāt praphullānana
 vyastatrastamastadhīndriyagaṇānandāsavavyākulaḥ |
 sarvānanda varo vrajennijapure sānandamāndolayan
 uktvā bhr̥tyavare'paṭhat sukavitāṃ hṛtsthāṃ punaḥ kiṅkare ||

Having attained the mantra of Brahman, with a body endowed with the power of austerities (i.e. from his previous births) and his face smiling due to his joy, Sarvānanda, disordered by the nectar of bliss, and with his mind and all his senses quivering with excitement, returned to his own city, blessed and absorbed in the intoxication of bliss. Having spoken to the best of his servants [Pūrṇānanda], he recited to that servant again that most excellent poetic verse residing in his heart.

50 śrutvā hr̥ṣṭamanāḥ so'pi gopayamstat prayatnataḥ |
 sadyastatkānanam prāpya mātaṅgeśoparisthitaḥ ||
 sarvānandāya vidhivaddattvā sāhasamuttamaḥ |
 uktavān śṛṇu he vatsa mābhīrurbhava suvrata ||
 mama pṛṣṭhe copaviśyā svamanostvaḥ japamkuru |
 yato devyā varam prāpya vidyāpūrṇo bhaviṣyasi ||
 varam varayahītyukte vadeḥ suvaradāḥ prati |
 na jāne kiṃ varam grāhyaḥ yato bhṛtyavaśī hyaḥam ||

Having heard the instructions with a joyful heart, Pūrṇānanda diligently kept the secret. Quickly arriving at that forest, positioned above the concealed *śivaliṅga* named Mātaṅgeśa (which had been established by the sage Mātaṅga Muni), he made a bold and supreme offering to Sarvānanda as prescribed by ritual. He then advised, “Listen, my dear child, uphold your excellent vows fearlessly. Sit on my back and begin your mantra recitation. Once you receive a boon from the Goddess, you will be endowed with wisdom. When the Goddess offers, ‘Choose your boon,’ respond to Her, the Supreme Bestower of Boons, by saying, ‘I don't know which boon to ask, as I am under the control of my servant.’”

51 uktvaitat kiṅkaraśreṣṭho mahāyogabalena ca |
 dehāt prāṇam pṛthakkṛtvā nirālambamavasthitaḥ ||

After saying this, [Pūrṇānanda] the foremost of servants, by the great power of Yoga, separated his life force from his body and remained near without any support [i.e. in his astral form].

52 liṅgopari śavārūḍhaḥ sarvānando mahāmatih |
 prajapet svamanuḥ bhaktyā niścinto nirbhayo yataḥ ||

Sarvānanda, of great wisdom, mounted on the corpse [of Pūrṇānanda] above the *śivaliṅga*, recited the mantra given to him with devotion, self-controlled and free from worry and fear.

[VV. 53-55] THE APPEARANCE OF DEVĪ

53 atha tanniśīthakāle svakīyahṛdayāmbujāt |
 niḥṣṛtya tejaḥ paramaḥ candrasūryāgnibhiḥ plutam |

Then, at midnight, from his own heart-lotus, there emanated a supreme radiance, which was inundated by the combined luminosity of the moon, sun, and fire.

vyāpitaḥ tadvanaḥ sarvamayaḥ piṇḍāgnivattada |
 apaśyattejaso gāḍhāt śreṣṭhaviśvaḥ sunirmalam ||

It enveloped the entire forest, it was composed of everything and contained a mass/ball of fire. Due to being closely connected to/entering into that fiery light, he saw the highest universe, completely free of any blemish.

śanairālokanāttatra prāpaśyaddṛṣṭigocare |
 gurūpadiṣṭam yaddhyānaḥ cintitaḥ cetasā mudā ||

Gradually, as he gazed, he saw within his field of vision the form that his Guru had instructed him to meditate upon with full awareness and joy.

54 **tanmūr̥tiḥ paramār̥upā mahatī bhaktavatsalā |**
īṣaddhāsyāmbujamukhī nīlendīvaralocanā ||

Her image, is the supreme form, great in stature and affectionate toward devotees. She has a slight smile on Her lotus-like face, and Her eyes are like blue lotuses.

sadā dayādrahṛdayā sādhakābhīṣṭasiddhidā |
bhaktānāṃ kuśalākāṅkṣī śāntvānāṃ śāntidāyinī ||

She grants the attainment (*siddhi*) desired by Her worshippers, due to Her heart which is always soft with compassion. She desires the well-being of Her devotees and bestows peace to those who are tranquil.

japākusumasaṅkāśā candrakoṭṭisūśītalā |
padmānanā padmahastā candrasūryāgnilocanā ||

She resembles the hibiscus flower and excellently cool like millions of moons. She has a lotus face and lotus hands (or a lotus in Her hand) and Her eyes are the sun, moon, and fire.

trailokyajanānī nityā dharmār̥thakāmamokṣadā |
sarvānandakarī sā tu sarvānandamuvāca ha ||

She is the eternal mother of the three worlds and grants righteousness, wealth, enjoyment, and liberation. She is Sarvānandakarī, bestower of bliss to all, and She spoke to Sarvānanda thus.

55 **śrīdevyuvāca |**
vatsa! tvam vṛṇu vāñchitaṃ jhaṭiti bho rātriḥ kṣayaṃ gacchati,
śrīmadbhūtapateḥ pradhānanagarī śūnyā babhuvādhunā |
adyārabhya mama tvameva niyataḥ putraḥ pratijñā kṛtā
yasmin yanmanasi tvameva kuruṣe sampādaniyaṃ mayā ||

The Divine Mother said – "Dear child! Quickly choose your desired boon, as the night is swiftly fading. [Kāśī], the chief city of Śiva, the Lord of Spirits, now lies empty. From today, you are assuredly my committed son. Whatever you decide or wherever you are, I will ensure your intentions are fulfilled."

[VV. 56-78] SARVĀNANDA PRAISES THE GODDESS

56 **iti devyā vacaḥ śrutvā sarvānando mahāmatīḥ |**
śavāsanāt samukhāya stotraṃ kuryādvicakṣaṇaḥ ||

Upon hearing the words of the Goddess, Sarvānanda, of great intellect, performed an eloquent hymn of praise from his seat on the corpse.

57 **śrīsarvānanda uvāca stotraṃ |¹²**
yā bhūtān vinipātya mohajaladhau saṃnartayantī svayaṃ |
yanmāyā parimohitā hariharabrahmādayo jñāninaḥ ||
yasya īśadanugrahāt karagataṃ yadyogigamyam phalaṃ |
tucchaṃ yatpadasevināṃ hariharabrahmatvamasyai namaḥ ||

¹² In the source text, the numbering unexpectedly restarts at this point. For clarity and ease of reference, we maintained consistent numbering throughout the text.

The Hymn of Praise Spoken by Sarvānanda,

She who plunges beings into the ocean of delusion, orchestrating their dance herself; whose Māyā deludes even wise beings such as Brahma, Viṣṇu, and Śiva. From the slightest favor of hers, the fruit obtained by yogis would be in the palm of one's hand. To those who serve Her feet, even in a trifling manner, the esteemed states of Brahma, Viṣṇu, and Śiva are bestowed. To Her, I bow.

58 **vedo na yatpāramupaiti mātā
naivāgamo na pramathādhipaśca |
kasmānnaḥ kṣīṇamatistavāmba
tadrūpasambhāvanatatarāḥ syām ||**

O Mother! The Vedas cannot fathom Your extent, neither can the Āgamas, nor even Śiva, the lord of spirits. How then can someone with as feeble an intellect as I devote myself entirely to the realization of Your form?

59 **yattejaso maṇḍalamadhyasaṁsthāḥ
harādayaḥ koṭidivākarābhāḥ |
vibhānti pūrṇendusamīpasamsthāḥ
tārā yathā vyomatale'pyajarāḥ ||**

Śiva and other gods, resembling millions of suns, are situated in the middle of the sphere/region of Your light, shining like the stars situated near to the full moon on an obstructed [night] in the sky.

60 **yā jīvarūpā paramātmarūpā
yā puṁsvarūpā ca kalatrarūpā |
yā kāmamagnā paribhagnakāmā
tasmai namastubhyamanantamūrtyai ||**

She is the one who is in the form of all living beings and the Supreme Soul. The one who is neither male nor female in nature, who is immersed in love (*kāma*) and yet transcends love (*kāma*), I offer my salutations to She of infinite form.

61 **tvameva viṣṇuścaturānanastvaṁ
tvameva śarvaḥ pavanastvameva |
tvameva sūryaḥ śaśalāñchanastvaṁ
tvameva sauristridaśāstvameva ||**

You are indeed Viṣṇu, and Brahmā with four faces; You are Śiva, the destroyer, and also the wind. You are both the sun and the moon. You are Yama [or Saturn], the lord of death, and indeed, all the divine gods.

62 **tvam bhūtalasthākhilayajñakartrī
tvam nākasamsthākhilayajñabhoktrī |
tvameva tuṣṭākhilamuktidātrī
tvameva ruṣṭā trijagannihantrī ||**

You reside on the earth, the performer of all sacrifices.
You are in the heavens, the enjoyer of all sacrifices.
When pleased, You are the grantor of all liberation.
When angered, You are the destroyer of the three worlds.

- 63 **samsāro'yamasāra eva satataṃ duḥkhaprado dehinām |**
kintu jñānabhṛtāñca mātaraṇiśaṃ jñānāgnisantānakṛt ||
yo'yaṃ tvaccaraṇāmbujadvayakṛpā yasmin paśau jāyate |
sārātsāratarāḥ samastasukhado jñānāgnisamvarddhanāḥ ||

This worldly existence, devoid of essence, only constantly brings sorrow to the embodied. Yet, for those endowed with wisdom, O Mother, the eternal fire of knowledge is always kindled. In one who receives the grace of Your twin lotus feet—even if they possess an animal-like nature (uninitiated, *paśu*)—the quintessence of all essence emerges, bestowing universal bliss and fueling the blazing fire of wisdom.

- 64 **nahi svecchāsādhye janani sukhaduḥkhe khalu nṛṇām |**
bhvetāṃ yaddurge patati nara icchāviraḥite ||
ato nāhaṃ kartā harirapi jagatpālanaparo |
maheśo brahmāpi triguṇajanane tvam hi nitarām ||

Oh Mother! People's joy and suffering are certainly not controllable by their own free will. A person falls into a difficulty by no desire/free will of their own. Hence, it is not me that is the doer, nor Viṣṇu, dedicated to protecting the world, neither is it Śiva or Brahma, Oh Mother of the three qualities (*guṇa*-s), it is indeed, entirely You.

When a person falls into the abyss of desirelessness, it is You who are at play. Therefore, I am not the doer, nor is Hari (Viṣṇu) solely responsible for the maintenance of the world. Even Maheśa (Śiva) and Brahmā, involved in the creation influenced by the three qualities (*triguṇa*), are ultimately under Your sway.

- 65 **tvam sarvaśaktirjagatām duhitṛi |**
tvam sarvamātā sakalasya dhātṛi ||
tvam vedarūpākhilavedavācyā |
tvam sarvagopyā sakalaprakāśyā ||

You are all power/all-powerful (*śakti*), the daughter of the universe.
 You are the mother of all, the sustainer of everything.
 You are the form of the Vedas, the essence of all that's spoken in the Vedas.
 You are to be kept secret by all, yet also, to be revealed to all.

- 66 **tvameva haṃsaḥ paramo yatīnām |**
tvam vaiṣṇavānām puruṣaḥ pradhānam ||
tvam kaulikānām paramā hi śakti |
tvameva teṣāmapi divyabhaktiḥ ||

You are the supreme swan (*haṃsaḥ*) for ascetics.
 For the devotees of Viṣṇu, You are the foremost soul (*puruṣa*).
 For the Kaulas, You are the ultimate power (*śakti*),
 Indeed, You are also the divine devotion (*bhakti*) for them.

- 67 **ye yogino munigaṇāḥ parihṛtya sarvaṃ**
dhyāyanti mātaraṇiśaṃ tava pādapadmaṃ |
te'pi tvadīyacaraṇaṃ yugakoṭikalpam
nālokayanti kimaho laghujīvinastat ||

Those yogis and sages who forsake all to meditate incessantly on Your lotus feet, O Mother, do not behold Your feet even after countless eons. Then how could short-lived beings like us possibly see Your feet?

68 **jñātvāpi tat tava padāmbujasevanārtha
yadveginah pariyanasya ca muktireva |
saṃsārasāgarataristava pādapadmaṃ
nānyadvadanti guravaḥ śrutayautathānye ||**

Even knowing so, one seeks to serve Your lotus feet, which alone are the liberation for the people attending on them, even if they are hasty and agitated. Your lotus feet are the boat that takes us across the ocean of *saṃsāra*. The Gurus speak of nothing else, and in the same way neither do the scriptures.

69 **bādhante khalu tāvadeva ripavaḥ pāpāni duṣṭagrahāḥ
yāvanna vrajati kṣaṇāñca hṛdayaṃ matistadiye gate |
yāte tatra hṛdi prayānti sakhitāmete samastāḥ punaḥ
tasmātte'pi na duḥkhadā na sukhadā mähātmyametadbhava ||**

Indeed, the enemies, sins, and malevolent planets only torment until the heart and mind do not turn towards Your abode for even a moment. Once they reach that place in the heart, all these become friendly again. Therefore, they are neither givers of sorrow nor of happiness. Such is Your greatness, O Divine Mother.

70 **kiṃvā ratnasahasramaṇḍitagavīlakṣasya dānodbhavaih
puṇyaiścāpi tathāśvamedhanivahaiḥ kāśyādivāsairapi |
kiṃvā koṭisahasrakalpapakalitairedhyānaistathā yogataḥ
mātastvampādapaṅkaje yadi manaḥ svalpañca viśrāmyati ||**

Oh Mother, if the mind can rest for just a moment at Your lotus feet, what could be gained by the merits arising for giving in charity one hundred thousand cows ornamented with thousands of jewels? Or also by that merit obtained from the *aśvamedha* sacrifice? Or by residing in Kāśī or other holy places? Or even by the meditation of yoga, performed for billions of eons?

71 **vyartham tvatpādasevino'tulamahaiśvaryārthamudveginah
teṣāṃ tattu vininditaṃ yata iti tvam rājarājeśvarī |
kintvetannahi dūṣaṇaṃ khalu nṛṇāṃ tvanmāyayā mohitāḥ
brahmaśrīhariśaṅkaraprabhṛtayo vyartham samudveginah ||**

Those devoted to Your feet aimless, as they have no purpose to achieve, [while others] are anxious and agitated due to seeking unparalleled power and wealth. These qualities of theirs [of being aimless and anxious], which are criticized in them, originate from You, O Rājarājeśvarī, Sovereign of Sovereigns. Thus, it is not solely their fault as they are deluded by Your *māyā*; as even are the foremost of beings like Brahma, Viṣṇu, and Śiva, who are also aimless [as they have no aim but to serve your feet] and agitated [due to their seeking your power for their respective works of creation, maintenance and dissolution].

72 **bhāvyaṃ nedṛśamuttamāṃ tanubhūtāṃ yadvānmanodurgāṃ |
matvātmā namitaḥ svayaṃ parimitaṃ tadrūpamāsāditaṃ |
tacca śrīharipadmajatrinyanairagrāhyatejo'bhavat |
tasmāttatparamaṃ parātparataram sambhāvayāmo vayaṃ ||**

There will never be anything similar to this highest form of yours, which is difficult for speech and mind to reach. The soul having known [only] the limited form of yours which is reached, bows down. That light that which even Brahma, Viṣṇu and Śiva could not grasp. Therefore, we deeply contemplate that Supreme [form] which

is higher than the highest.

- 73 **īśādyāḥ paricārakāḥ suvimalaṃ pādyañca mūlaṃ jalaṃ |
cāryaṃ tanmanasaḥ sudhācamanake gandhaśca tattvaṃparaṃ |
puṣpāñdriyarāśayo bahuvidho dhūpaśca vāyustathā |
tejoḍipamidaṃ parānnamadane brahmāñḍapūrṇaṃ tathā ||**

Deities beginning with Īśa (Śiva) are the attendants, the excellently pristine primal waters are the water for washing Her feet, while the disciplined conduct of the mind is the mouth-purifying water. The scent [offered] is the supreme reality. The rays of the senses are the multitude of various flowers. Air itself is incense, fire is the lamp, and the entirety of the universe (*brahmāñḍa*) is the supreme food offering.

- 74 **peyaścāmṛtasāgaraḥ sulalitaṃ māṃsañca tulyaṃ gireḥ
chatrañcāmaradarpaṇe śaśimaruttīkṣāṃśavaḥ śobhitāḥ |
ghaṇṭāñhatajadhvanirviracitācānyāni cānyaistathā
tāmbulaṃ paricārikāvīracitaṃ gandhāktatanmañḍalaṃ ||**

The water offered for drinking is the ocean of nectar, the wonderful meat is equal to a mountain. The splendid umbrella, fly whisk and mirror are the moon, the wind and the sun respectively. The bell is the heart chakra (*anāhata*) which resonates with the unstruck sound, and similarly, other offerings correspond to other similar elements. All the regions of the world (or Her own mañḍala) become smeared with the juice from the betel leaves [she chews], which Her attendants had prepared.

- 75 **vādyāñcāmṛtamuttamaṃ bahuvidhaṃ yogīndracetoharaṃ
nṛtyaṃgītamapīḍṛṣaṃ sulalitaṃ gandharvakanyādibhiḥ |
mañcādhaḥsthitapadmajatrīnayanastotraṃ vibhinnādhvagaṃ
ucchiṣṭāṃśakabhairavādīkṛtīnāmānandakolāhalaḥ ||**

The nectar like music, excellent and varied, captivating the minds of the greatest yogis, charmingly played by Gandharva maidens and other celestial beings. Equally enchanting are their dances and songs. Beneath Her throne, Brahma and Śiva offer hymns of praise, each from different spiritual paths [of realization]. Bhairava and other deities, partaking in the remnants of the offerings the Goddess has consumed [*ucchiṣṭa*], revel in blissful uproar .

- 76 **ūrdhvāt saṃsavaduttamāmṛtarasaiḥ saṃsicyamānāmuhuḥ
vidyābhirdaśabhiḥ karasthakalāsairānandakolāhalaḥ |
pūjādravyasagraśīghranayanavyagrasamastasakhī
dṛṣṭvā kautukapūrṇitāmabhayadāṃ tanmañḍale saṃsthitāṃ ||**

The Goddess's female companions, witnessing Her presence in the *mañḍala*—filled with impatience yet bestowing fearlessness—become frantic. Quickly, they gather all the worship materials and continuously sprinkle the highest nectar from above, holding ceremonial pots. Their actions being accompanied by uproars of bliss and the Ten Vidyās (*Daśa Mahāvīdyā* Mantras).

- 77 **ityādyaiḥ pariśobhitāṃ smitamukhīmālokayantīm parām
tanmurtiṃ kiyadīkṣaṇena sahasā śaśvajjalantīm parām |
dhyaṭuṃ kiṃ kṣamatāmupaiti vidhivaddevaḥ sa yogīśvaro'p-
-yasmākaṃ sutarām tathā puruṣatā nāstyeva nāstyeva ca || 21 ||**

Adorned with these and other attributes, appearing with a smiling face, She reveals

Her supreme form, but how much of it could even be beheld by the eyes, as it is perpetually radiant and intensely blazing? Is the God Śiva, the Lord of Yogis, capable of meditating on her properly? For us mere mortals, it is certainly not possible, not possible at all!

- 78 **yadyetena ca tena ca trinayani dhyeyaṃ na rūpaṃ tathā |
tanmatvā viramo bhavenna jagatāṃ kenāpi duḥkhakṣayaḥ ||
kintu tvatpadasevanāya ca sadā yeṣāṃ dṛḍhaṃ mānaṣaṃ |
te muktā nigamāgamaīḥ śrutigaṇairgītantaṃ me dṛḍhaṃ ||**

If by various means, O Three-Eyed Goddess, Your form still cannot be meditated upon, one should not cease trying, for who other than You can alleviate the world's suffering? For even though [they cannot mediate upon you properly], if they are always determined in their hearts to serve Your feet, then they are in truth liberated. This truth is sung by the Vedas, Nigamas, and Āgamas, and it is also my firm belief.

[VV. 79-83] DEVĪ OFFERS TO GRANT A BOON

- 79 **śrīdevyuvāca |
vatsa tvam parimuñca muñca madhuraṃ stotraṃ cidānandajaṃ |
puṇyāpuṇyaharā varābhayakarā niṣkāmadā kāmādā ||
vyastā'haṃ nijanāthasaṅgavirahāt pūrṇānīśīthādhunā |
yattvaṃ vāñchasi taṃ varam sukūśalaṃ deyaṃ śubhaṃ niścitaṃ ||**

The Divine Goddess said – “Dear child! Relinquish and let go of this sweet hymn born of the bliss of consciousness, which removes both sins and virtues (i.e. good and bad karma), dispels fears and grants boons, as also bestows the state of desirelessness and fulfills desires. Now the night is complete and I am hurried due to my separation from my husband. Whatever excellent and auspicious boon you choose will be granted without a doubt.

- 80 **śrī sarvānanda uvāca |
mātaḥ kiṃ varamaparaṃ yāce sarvaṃ sampāditamiti satyaṃ |
yattvaccaraṇāmbujamatiguhyaṃ dṛṣṭaṃ vidhīharamurahaṃ juṣṭaṃ ||**

Śrī Sarvānanda said – “O Mother, what other boon can I ask for when everything has already been accomplished? This is the truth. Your lotus feet, which are extremely secret and cherished even by Brahma, Vishnu, and Śiva, have been seen by me.”

- 81 **yadi varamaparaṃ māta deyaṃ tannahi jāne parahṛdayasthaṃ |
yo'yaṃ purataḥ suptodāsaḥ tanmatamaparaṃ varamabhideyaṃ ||**

“If there is any other boon to grant, O Mother, I am unaware, for it resides in another's heart. The servant lying inert before me—let his desire be the other boon You grant.”

- 82 **śrīdevyuvāca |
uttiṣṭha vatsa mukto'si yoganidrāt parityaja |
paśyame paramaṃ rūpaṃ yathepsitaṃ varam vṛṇu ||**

The Divine Goddess said – “Arise, dear child, you are liberated! Abandon your yogic sleep. Behold my supreme form and choose your desired boon.”

- 83 **uktvā śirasi pādābjasparśāt pūrṇaḥ sacetanaḥ ||**
ḍṣṭa devīpadāmbhojaṃ stotraṃ kuryādyaṭhepsitam ||

After the Goddess spoke this, [Pūrṇānanda] became fully conscious and fulfilled from the touch of Her lotus feet upon his head. He beheld the Goddess's lotus feet and composed a hymn of praise as he wished.

[VV. 84-88] PŪRṆĀNANDA PRAISES THE GODDESS

- 84 **śrīpūrṇānanda uvāca |**
udyacchāradapūrṇacandranakhare mañjīrasaṃśīñjite
brahmādyañjalitarpitaiḥ sukusumairākte'tirakte pade |
yannetrālimadhuvratairnipatitaṃ tenaiva siddhiṃ varam
kiṃ na syādaparaṃ varam trinayani prārthyaṃ tvadīye pade ||

Śrī Pūrṇānanda said – “O You, whose nails gleam like the rising full moon of the autumn, whose feet resound with tinkling anklets, adorned with the finest flowers presented by Brahmā and other gods, deeply red-colored, which are sought after by the noblest among bees, through You alone the boon of perfection (*siddhi*) is granted. O Three-Eyed Goddess, there is in no way another boon to be asked for at Your feet.”

- 85 **yāṃ paśyanti na yoginaściratarattaptvā parāṇāṃ parāṃ**
sūkṣmāt brahmamayīm sadāśivatanuṃ brahmeśaviṣṇustutām |
tām tvāṃ sevakavatsalāṃ yadi punaḥ paśyāmi sākṣādahaṃ
manye prāktanamutkaṭena tapasā sampāditaṃ pādayoḥ ||

Yogis having performed austerities for an exceedingly long time do not see You, the supreme of the supremes, as You are extremely subtle, composed of the absolute Brahman and existing as the body of Sadāśiva, and praised by Brahmā, Viṣṇu and Śiva. If I, once again, directly behold You, who is kind to Your servants, I think it must be accomplishment of my immense austerities in previous lives, performed at Your feet.

- 86 **āpo bhūrjvalano nabhaśca pavanaḥ sattvādayaste guṇāḥ**
utpannāstvayi viśvamātari punaḥ sākṣādgatāyāṃ sati |
sūkṣmāyāṃ tvayi sūkṣmatā vidhimime gacchanti cennityaśaḥ
tvam brahmaprakṛtirgirīśacaraṇaprāmāṇyamatyutkaṭam ||

The elements - water, earth, fire, ether, and air, as well as the [three] qualities beginning with *sattva*, arise within You, Oh Universal Mother, and again You exist in visible/gross form as the reality. All of these also eternally reside in their subtle state within Your subtle form. You are the Nature (*Prakṛti*) of Brahman, this is confirmed beyond all measure by Your feet [standing] on [the body] of Śiva.

- 87 **tvaddhyānārpitacetasā tava padadvandvārcane ye ratāḥ**
tvannāmasmaraṇe parātparatare nirmālyapādodake |
nirdhutākhillakalmaśaḥ kaliyuge bhuktveha bhogān parān
yāntyante paramāṃ gatim munigaṇairyallabhyate sāttvikaiḥ ||

Those with their consciousness offered in meditation to You, who are devoted to the worship of the pair of Your feet and remembering Your name, as also to the remains of the water offered to Your feet, which are higher than the highest, they have shaken off every sin and stain in the Dark Age of *Kali Yuga*, and having enjoyed here in this world the greatest enjoyments, they go in the end to the supreme

abode, which is obtained by the multitude of virtuous sages.

- 88 **mūlāṃ tvāṃ prakṛtiṃ vadanti munayaścātmānamanye janāḥ
kecittadvayameva mūlamiti tān dhīrān na manyāmahe |
ātmā nityaguṇodayo'pi bhagavān jīvo yayā mohitaḥ
saṃsāre bhramasaṅkule nipatitāḥ paśyanti kiṃ tena tat ||**

Many sages declare You as *Prakṛti*, the primal nature, to be the root [of existence], while others believe it to be *Atma*, the soul. Some consider both to be the root of existence. But those who are so convinced [of these perspectives], we do not regard them as wise. The soul (*Atma*), as also the eternal producer of the qualities (i.e. the primal nature), the Lord Bhagavān and the individual soul, are deluded/enchanted by You. How can those fallen into this cycle of existence called *Samsara*, filled with confusion and error, perceive that [origin of existence]?

[VV. 89-90] REQUEST TO SEE THE 10 FORMS OF DEVĪ

- 89 **rūpaṃ te vimalaṃ munīndrasakalairdhyāyet paraṃ niṣphalaṃ
mātarmāṃpratidarśyate svakṛpayā dhanyo'smi manye'pyaham |
kintu tvatpadapaṅkaje suvimale caikaṃ varaṃ prārthitaṃ
yadyānte karuṇāvayordaśavidhaṃ rūpaṃ varaṃ darśaya ||**

Even if Your immaculate form would be meditated upon by the greatest of sages, ultimately it would be fruitless. Oh Mother! If out of compassion You reveal yourself to me, I am blessed and also honored. However, there is one boon that I pray for at Your excellently pristine lotus feet, and that is if finally by the grace of those two [feet] that You reveal Your highest ten-fold form.

- 90 **rājovāca |
tataśca paramā vidyā bhaktasyānugrahāya vai |
svarūpaṃ darśayāmāsa kālyādidaśarūpakaṃ ||**

The King said – “Then, the Goddess who is the Supreme Knowledge (*Vidyā*), for the sake of giving grace to the devoted, revealed Her true form, encompassing ten manifestations beginning with *Kālī*.”

[VV. 91-99] ĀDYĀSTOTRAṂ (THE PRAISE OF THE FOREMOST)

- 91 **śrī sarvānanda uvāca |
ghanākārākārā ripurudhiradhārāñcitamukhī
galadveṇībhārā galalalitahārā haravadhūḥ |
udārā durvārāsuraṅavihārā surasamā
mayā mehāre sā bhuvanajanāni darśanamitā |**

Śrī Sarvānanda said – “Her form has the appearance of a dark rain cloud, Her face adorned with streams of enemy blood, with a mass of flowing hair, wearing a lovely necklace on Her neck, She is the consort of Hara (Śiva). She is noble/generous and unable to be restrained, roaming about at pleasure even amongst the multitude of demons (*asura*), though [in disposition] She is like the gods (*sura*). In the region of Mehāra, the vision of Her, the mother of the universe, has been obtained by me.”

- 92 **pūrṇa uvāca |**
vidhātrāderambā suratarunitambāmbujamukhī
surambhāstambhorūḥ stanatulitakumbhāñjananibhā |
jagattārā sārā ravitanayakārābhayaharā
mayā mehāre sā bhuvanajanāni darśanamitā ||

Pūrṇānanda said – “The Mother of Brahma and others, with a lotus-like face and hips like the wish-fulfilling tree, has thighs like pillars and excellent plantain trees and breasts akin to pots dark in color like collyrium. She, who ferries us across this world, is the essence and removes the fear created by Yama (God of Death). In the region of Mehāra, the vision of Her, the Mother of the Universe, has been obtained by me.”

- 93 **sarva uvāca |**
asuraraktagalitavaktracaladalaktarāḡiṇī
dharāṇīlptakuṭīlamuktacikuranaktakāriṇī
kalitakhaṇḍavikṛtacaṇḍadanujamuṇḍamālinī
vigatavastranīśītaśastrakuṇapamastadhāriṇī ||

Śrī Sarvānanda said – “Her quivering face dripping with the blood of the demons, looks as if dyed red with lac. She has the moon in her loose and tangled hair, which is smeared with earth [as it reaches to the ground]. Adorned with a garland of severed heads and limbs of ferocious demons, she stands unclothed, wielding sharp weapons, holding a severed head.”

- 94 **pūrṇaḥ |**
suratakarmaviditamarmagiriśaśarmadāyini
hyakhilasavyamananalabhyabhuvanabhavyakāriṇī |
amṛtavṛṣṭibhavikariṣṭiparamasṛṣṭidāyini
praṇataviṣṇuḡgiriśajiṣṇubhavakariṣṇutāriṇī ||

Pūrṇānanda said – “She gives bliss to Śiva, knowing the sensitive parts of his body in the activity of amorous pleasure. She bestows the world with blessings, attainable by the meditations of the Left-Handed [Path] (i.e. Vāmācāra) and all [other paths as well]. She showers divine nectar, creating supreme happiness and prosperity. She is the primary creator. Tāriṇī, the savior, to whom Viṣṇu, Śiva, Indra, and Brahma bow down.”

- 95 **sarvaḥ |**
nataśubhaṅkarī śavaśirodharā
ripubhayaṅkarī raṇadigambarā |
jaladharadyutiḥ samaranādinī
madavimohitādviradagāminī ||

Sarvānanda said – “She who blesses those who bow down, holding a corpse's head, instills fear in her enemies, and is clothed in the directions [naked] on the battle-field. She is resplendent like a dark rain cloud and roars in battle, moving with the majestic gait of an elephant in musth.”

- 96 **pūrṇaḥ |**
nīśītaśāyākāsuravidāriṇī
himagiridhvajācalanivāsini |
bhavasaritharī giriśakāminī
caraṇanūpuradhvanivinodinī ||

Pūrṇānanda said – “You, who destroy demons piercing them with sharp arrows, dwell in the mountains, bearing the Himalayas as your flag. Beloved of Śiva, the mountain dweller, you ferry us across the river of existence. You delight [the world] with the sound of the anklets on Your feet.”

- 97 sarvaḥ |
 jagadupadravavrajavibhāvārī
 śatadivākarā paramasundarī |
 anibhṛtajvalatkuṭīlakuntalā
 śavakarāvalīdhṛtakāṭisthalā ||

Sarvānanda said – “She is the night (i.e. the end) for the multitude of misfortunes of the world, yet resembles a hundred suns, the supreme beauty. Her wavy hair blazes intensely, and She wears a garland of severed arms from corpses around Her hips.”

- 98 pūrṇaḥ |
 devadanujādiraṇabhīmarasanojjvalā
 bhīmataradaityakarabandhakaṭimekhalā |
 kaṇṭhagaladasranaramuṇḍacayamālinī
 saiva mama cetasi vibhāti kulakāminī ||

Pūrṇānanda said – “Her tongue blazes fiercely in the battle between the gods and the demons, who are the children of *Danu* and others. The [severed] arms of extremely fierce demons are bound as a girdle around Her hips. She wears a garland made of a multitude of human heads, which have blood oozing from their necks. May She alone, the beauty of the *Kula* [path], shine in my heart.”

- 99 sarvaḥ |
 savyakarasāyakasurārikulaghātini
 kalpaghanarāvaravaghorataranādinī |
 devapaśunāthaśavavakṣasi virājite
 dehi tava pādayugaṃ bhaktimatihīnake ||

Sarvānanda said – “With arrows in Her left hand, She annihilates the hordes of the gods' enemies. Oh You, who roar more terrifyingly than thunderclouds at the end of time, resplendent on the chest of the corpse of Lord Śiva, the lord of animals (*paśunātha*), O Goddess, grant me Your two feet, even though I lack devotion and wisdom.”

[VV. 100-102] TĀRĀSTOTRAM (THE PRAISE OF TĀRĀ)

atha tārāstotram |

Now begins the hymn in praise of Tārā.

- 100 sarvaḥ |
 śatakoṭīdivākarakāntiyutam
 vidhiviṣṇuśiromaṇiratnadhṛtam |
 caladujjvalanūpuragānayuktaṃ
 jagadīśvari tāriṇi te caraṇam ||

Sarvānanda said – “With the brilliance of hundreds of millions of suns, adorned with the crown jewels of Brahmā and Viṣṇu, and wearing a multitude of anklets, flashing as

they move – these are Your feet, oh master of the world, Goddess Tāriṇī.”

101 **pūrṇaḥ |**
viṣayānalatāpitātāpaharam
vidhiśaurimaheśavidhānakaram |
śivaśaktimayaṃ bhayanāśakaram
jagadīśvari tāriṇi te caraṇam ||

Pūrṇānanda said – “Removing the suffering of those burned by the fire of the objects of the senses, orchestrating the actions of Vidhi (Brahmā), Śauri (Viṣṇu), and Maheśa (Śiva), embodying both Śiva and Śakti and destroying all fear – these are Your feet, oh master of the world, Goddess Tāriṇī.”

102 **sarvaḥ |**
kusumākaraśekharadhūsaritam
madamattamadhuvrataguñjaritam |
jagadudbhavapālanāśakaram
jagadīśvari tāriṇi te caraṇam ||

Sarvānanda said – “Turned white¹³ by the wreath of flowers worn as a crown by the Spring [deity], resonating with the humming of bees intoxicated by its nectar and the cause of the creation, maintenance, and destruction of the world – these are Your feet, oh master of the world, Goddess Tāriṇī.”

[VV. 103-105] PŪRṆĀNANDA ASKS FOR A BOON

103 **pūrṇaḥ |**
mātastvannijadāsādāsatanayaḥ sūdraḥ punā yācate
sarvānandakulasya bhaktiracalā tvatpādapadme sadā |
mantrō'yaṃ ciramastu māstu riputācakre jagattāriṇi
brahma tvaccaraṇāravindayugalaṃ paśyāmi yat sevayā ||

Pūrṇānanda said – “O Mother! I am the servant of Your servant, Your child, and a *sūdra*, I earnestly implore that unwavering devotion to Your lotus feet perpetually dwell within the lineage of Śrī Sarvānanda. May this mantra [bestowed upon Śrī Sarvānanda] endure long and not fall among those hostile [to this lineage]. The pair of Your lotus feet which I have seen by means of service are the Absolute Brahman.”

104 **mātastvannijadāśāśambhutanayaḥ sarvo'tikharvo'bhavat**
vidyābhiḥ sakalābhireṣa tanayo durge samāsādyatām |
yadvā bhūpatisaṃsadi praṇihitā kuhvāmaho pūrṇimā
tattādṛk kuru pūrṇacandranakharairācchādya sarvaṃ jagat ||

“O Mother! Your own servant, the son of Śambhunātha, Śrī Sarvānanda, is exceedingly humble. O Durgā! This son of yours has mastered every form of knowledge (*Vidyā*). Since, in the assembly of the King, he declared a new moon day as the full moon day, then may it be as he declared, enveloping the entire world with the lu-

¹³ The word *dhūsaritam* seems to mean to turn grey, according to the commentary it means *pāṇḍuvarṇikṛtam* (made white in color). Since the flowers that the Spring [deity] wears on his head are unlikely to be grey, I have followed the commentary here. Alternatively it may mean that the dust of Her two feet make the chaplet worn by the Spring grey.

minous glow of the full moon emanating from Your toenails.”

- 105 **vaṃśe'smin trijagannivāsajanani tvatpādasandarśinaḥ
krodhāhaṅkṛtidurjayeṇa manasā nindanti hiṃsanti ye |
teṣāṃṛddhikulakṣayo bhavatu te śiṣyāḥ samṛddhā bhavan-
-tvetēṣāṃ vipadāṃ kadācidapi te dṛṣṭirna bhūyāt punaḥ ||**

“O Mother of all the residents of the three worlds, those in the lineage of the one who has seen Your feet (i.e., Śrī Sarvānanda), who, with minds uncontrollable due to anger and ego, harm and insult others—may their prosperity and family be destroyed. However, let their disciples thrive and never again face any calamity.”

[VV. 106] BENEFITS OF RECITING THE HYMN

- 106 **sarvānandavinirmitaṃ stavamidam yaiḥ paṭhyate śruyate
bhaktyā bhaktirapi tvadīyacaraṇe teṣāṃ vidheyā parā |
etanme varamuttamaṃ yadi varaṃ māstavādīye pade
brahmādipraṇatipraṇamramukuṭāgrācchāditāgrasthale ||**

Those who, with devotion, recite or hear this hymn crafted by Sarvānanda, may supreme devotion to Your feet be bestowed on them. Oh Mother, this is the most excellent boon [which I ask], if there is indeed a boon to be granted [when one is already at] Your feet, which are the foremost place, shaded by the crest of the crowns of Brahma and other gods, bowing there in reverence.

[VV. 107-108] CONCLUSION OF THE STORY ABOUT THE SIDDHIS

- 107 **rājovāca |
stotre bhagavatī tuṣṭā tābhyāṃ dattā varaṃ tadā |
nakhenduṃ darśayitvā sā gatā śrīśivasannidhau ||**

The King said – “Upon completion of the hymn, the Divine Goddess Bhagavatī, pleased, granted them boons, and after revealing the [full] moon from Her toenails, departed to the presence of the Auspicious Lord Śiva.”

- 108 **ityuktaṃ siddhivṛttāntaṃ sarvānandena yat kṛtaṃ |
nīdanācchivanindā syādato mā nīda taṃ budha ||**

Thus has been recounted the deeds of Śrī Sarvānanda, by which he obtained perfection (*siddhi*). Criticizing him would essentially be criticizing Śiva himself. Therefore, O wise one, do not criticize him.

[VV. 109-112] SARVĀNANDA’S STORY POST ATTAINING SIDDHIS

- 109 **bhūyo'pṛcchattato daṇḍī rājānaṃ kulanandanam |
nirjane yatkr̥tā siddhiḥ kathaṃ tajjñāyate vada ||**

The Daṇḍī renunciate once again inquired of the King, who brought joy to his lineage, “Please explain how his perfection (siddhi), obtained in a secluded place, became known?”

- 110 **rājovāca |**
matpurasthā janāḥ sarve'paśyaṃstaṃ tattriyāmake |
śaśahīnaṃ pūrṇacandraṃ vismitāḥ puravāsinaḥ ||
 The King said – “That night, all the people in my city witnessed a full moon, but without the usual mark of a hare (i.e. the dark spot of the moon). The townspeople were astounded.”
- 111 **śubhaṃ vāpyaśubhaṃ vāpi hyetadāścaryavīkṣaṇāt ||**
na jāne daivakarmedaṃ niścitaṃ paṇḍitairdvijaiḥ ||
 Whether this astonishing sight is auspicious or inauspicious, I do not know, but the learned scholars and twice-born are sure it was an act of fate/the divine.
- 112 **śrī sarvānandanātho'pi sadānandaḥ sthiraḥ sadā |**
mukavadviharedatra nisprhaḥ śāntamānasaḥ ||
 Śrī Sarvānandanātha, always blissful and ever steadfast, remained silent roaming about at pleasure here, free from desires, with a peaceful mind.

[VV. 113-120] THE STORY OF THE SHAWL

- 113 **prāleyavāraṇārthāya cānte katipaye dine |**
deyaṃ tasmai paṭaikaṃ tu bahumūlyaṅca rāṅkavam ||
 After a few days, a very valuable cloth made from the hair of deer was given to him [Sarvānanda][by the King] for protection against the cold.
- 114 **sarvānando'pi veśyāyai dukūlaṃ harṣato'dadat |**
kukarmāṇaṃ tu tat jñātvā ninditā mitrakādayaḥ ||
 Sarvānanda, however, out of joy gave that fine cloth to a courtesan. On learning of this improper act, his friends and others criticized him.
- 115 **śrutvaitaṃ paramānandaḥ kopādarūṇalocanaḥ |**
gṛhiṇyāstatsvarūpaṃ hi dukūlaṃ tūrṇamānaya ||
 Upon hearing this, the supremely blissful one (i.e. Sarvānanda), with eyes red in anger, spoke saying that a fine cloth of the same kind, should be brought immediately from his wife.
- 116 **bhāgineyaḥ ṣaḍānandastat śrutvā prayayau gṛhaṃ ||**
punaḥ punarmātulānītyuktvā vastraṃ pradehi tat ||
 Ṣaḍānanda, his nephew, after hearing this, went home. Repeatedly asked, “Aunty, please give the cloth.”
- 117 **kāryāntaragatā sā'pi pratyuttaravivarjitā |**
roṣādbhīto mātulasya dehi vastraṃ punaḥ punaḥ ||
 She [however] went to attend to another task and did not provide a reply. Afraid due to the anger [of his uncle] the nephew repeatedly urged Her to give the cloth.
- 118 **āgatā tāriṇī tatra varadā bhaktavatsalā |**
gṛhāddhastam viniḥsārya tatsvarūpaṃ paṭaṃ dadau ||
 The Goddess Tāriṇī, who bestows boons and is affectionate to Her devotees, ap-

peared there. She took a cloth of the same kind from the home and handed it to him.

119 **koṭisūryāgnicandrābhā dīpyate nakhacandrake |
hemaratnādighaṭitaṃ kaṅkaṇaṃ karaśobhitaṃ ||**

Her full-moon-like nails shone with the radiance of millions of suns, fires, and moons. Her hands were adorned with bracelets made of gold and precious gems.

120 **taṃ vilokya ṣaḍānando vismitonmattatāṃ gataḥ |
stotraṃ kuryādbahuvidhaṃ bhaktibhāvena bhāvitaḥ ||**

Seeing this, Ṣaḍānanda was overwhelmed with astonishment. He began reciting various hymns in Her praise, composed with deep devotion.

{VV. 121-130} ṢAḌĀNANDA PRAISES THE GODDESS

121 **ṣaḍānanda uvāca |
tvamīśvarī pūrṇaśaśāṅkarūpā
mehāradeśe kila saṃpratiṣṭhā |
rājñah subhāgyātīśayaprakāśā
dhanyāḥ samastāḥ puravāsīlokāḥ ||**

Ṣaḍānanda said - "You the Empress, with the form of the full moon, are now certainly well-established in the region of Mehāra. Your abundant illumination is now the good fortune of the King and all the people who live in this city are blessed!"

122 **kuhvāṃ prakāśaṃ nakharasya tejas-
tattejasīndūrahitaḥ kalaṅkaiḥ |
ahañca dhanyāḥ karamīkṣitaḥ san
yattat kṛpayā mayi citprasannā |**

"The light of Your nails illuminates the new moon day, and within their light a full moon appears devoid of any blemishes. I am truly blessed to have seen Your hand, a result of Your compassion for me and the pleasure You felt in Your heart [at my actions]."

123 **dhyātvā tu tadrūpamaharñīsaṃ te
brahmādiyogīndragaṇāḥ suśaktāḥ |
śaktā aśaktāstava rūpamāne
kiṃ staumi nitye jaḍadhīryato'ham |**

"Meditating on Your form day and night, the greatest Yogis, including Brahmā and others, possess great capability, and [while] they are capable of describing Your form, they are [yet] incapable of describing it [fully]. O Eternal Goddess! Given my dull intellect, how can I possibly sing Your praises?"

124 **tvam viśvamātā jagataḥ prasūtā
tvam viśvakartrī bahudhaikadhātrī |
tvam viśvamūlā karuṇānidhānā
tvam viśvadhātā ca vidhervidhātā ||**

"You are the Mother of the universe, who has given birth to the world. You are the creator of the universe, manifesting in many ways yet singularly upholding it. You are the root of the universe, the storehouse of compassion. You are the creator of the universe and also the creator of the creator, Brahmā."

125 **tvam sarvakartrī sakalasya hartrī
tvam sarvabhartā paramā parātmā |
tvam sarvabuddhiḥ kila cittaśuddhiḥ
tvam sarvamuktā sakaleṣu yuktā ||**

You are the creator and the destroyer of everything. You are the sustainer of everything, the supreme, the transcendent self. You are the intelligence in all, and indeed the purity of consciousness. You are liberated from everything yet connected to everything.

126-7 **rājovāca |
tatrāgatyāgamācāryaḥ sarvānandasya sodaraḥ |
apṛchhadvṛttam kiṃ vatsa stutiṃ kasya karoṣi vā ||
śūnyāgāre paṭam kena dattam te purataḥ sthitam |
tadvadasva ṣaḍānanda kathamunmatta bhāṣase ||**

The King said – “Upon arriving there, Āgamācārya, the brother of Sarvānanda, asked, ‘Child, what are you doing and whose praise are you singing? Who gave you this cloth, laying before you, in this empty house? Explain this, Ṣaḍānanda, why are you speaking as if you have gone mad?’”

128-29 **ṣaḍānanda uvāca |
yo nīlācalaśailasindhubadarīgaṅgābhdhivārāṇasī-
kāmakhyāsu vapurjahau bhagavatīpādāmbujam prāptaye |
so'yaṃ śambhumahātmanastanubhavo mehārapīṭhasthale
devīm mānuṣacakṣuṣā daśavidhāmīkṣām pracakre kalau ||**

Ṣaḍānanda said – “He who has given up his body [in different lives] at the Nīlācala mountain, the river Sindhu, Badarī, the place where the Gaṅgā meets the ocean, Vārāṇasī and Kāmākhyā and obtained the lotus feet of the Divine Goddess Bhagavatī, is the son of the great soul Śambhu Nātha residing in the sacred place (*pīṭha*) of Mehāra. In this Age of Darkness, Kali Yuga, he saw, with his own human eyes¹⁴, the Goddess in Her ten forms.”

**yasyāḥ pādanakhāgrasomakiraṇaiḥ kuhvāmbhūt pūrṇimā
dṛṣṭvā taṃ karamuttamaṃ narapatiryanmāyayā mohitaḥ |
yasyā iṣadanugrahāt karatalaṃ paśyāmi vastrāvṛtaṃ
tasyā aṅghriyugasya vīkṣaṇavidhau madbuddhirunmattatām ||**

“By the rays of the moon on the tips of whose toe-nails the new moon day became a full moon day, having seen the supreme hand of Her by whose *Māyā* the King of men is deluded, by a small part of whose grace I see the cloth enclosed in the palm of Her hand, in beholding Her feet my intellect is in a state of madness.”

130 **rājovāca |
ityādi bahulaṃ vyaktaṃ ṣaḍānandena yatkr̥taṃ |
asmābhijñāpitaṃ sarvaṃ mayā proktaṃ viśeṣakaṃ ||**

The King said – “The many things specified by Ṣaḍānanda have been made known

¹⁴ That he saw Her "with his own human eyes" is to say, it was not just a spiritual vision, but rather the Goddess appeared there in visible form, hence she could also be seen by Pūrṇānanda. This can be contrasted to other spiritual visions, like in the Bhagavad Gītā, where Arjuna is first given divine eyes, so that he can see Kṛṣṇa's universal form (rather than his form manifesting visibly to everyone present).

to me. I have spoken all of it in detail.”

[VV. 131-138] SARVĀNANDA DECIDES TO LEAVE MEHĀR

- 131 **paṭau dvau vīkṣiṇaḥ sarve vismitā bhramasaṅkulāḥ |**
maddattaṃ naiva jānāmi vastrayugmaṃ samaṃ yataḥ ||
 Seeing the two cloths, everyone present was filled with wonder mixed with confusion. I myself do not know which is the cloth I gave, as both appear identical.
- 132-3 **sarvānandastadante'pi pūrṇānandenasaṃyutaḥ |**
bhāgineyaṣaḍānandasahito gantumudyataḥ ||
 Following this [incident], Sarvānanda, accompanied by Pūrṇānanda and his nephew Ṣaḍānanda, prepared to leave.
- śāpaṃ dattvā dāsavaṃśe bāṇacandrapramāṇake |**
madvaṃśe yugmayugme ca māne vaṃśalayo bhavet ||
 He (Sarvānanda) gave a curse saying “There will be the destruction of the family in the Dāsa lineage (i.e. the King’s lineage) in the *Bāṇacandra* (15th) generation and in my own lineage in the 22nd generation¹⁵.”
- 134 **śrutvā tu vallabhādevī kātarā bahuduḥkhitā |**
rakṣa rakṣa mahādeva dāsīm prati kṛpām kuru ||
 Upon hearing this, Vallabhādevī [the wife of Sarvānanda] became frightened and extremely distressed, exclaiming – “Protect, protect, Great Lord (*Mahādeva*)! Show mercy to this servant!”
- 135 **stotraṃ dhyānaṃ na jānāmi vāmā'haṃ prāṇavallabha |**
dayālustvaṃ kṛpāyukto mām pāhi bhavasaṅkaṭāt ||
 “I am a woman and do not know any hymns or meditations, O beloved of my life! O merciful one, endowed with compassion, protect me from the dangers of existence.”
- 136 **śivanāthāya tanmantraṃ yanmantraṃ śivabhāṣitaṃ |**
dattvā tu parameśāna mām pāhi bhavasaṅkaṭāt ||
 “That mantra which was spoken by Śiva, give that mantra to [our son] Śivanātha, O Supreme Lord, and protect me from the dangers of existence.”
- 137 **tadante śivanāthasya karṇe mantraṃ dadenmudā |**
vallabhāyai varam dattvā acirān muktibhāvinī ||
 Finally, with joy the mantra was given [by whispering it] into the ear of Śivanātha, after bestowing the boon to Vallabhādevī, who shortly thereafter attained liberation.

¹⁵ Here the names indicating the generations seem to both be code words for numbers: *bāṇacandra* for the King's lineage and *yugmayugma* for Sarvānanda's. It is also possible the *Bāṇacandra* is a proper name, it is not clear. The commentary, which unfortunately doesn't give its reasoning, gives 15th as the meaning of *bāṇacandra* and 22 for *yugmayugma*. From the sanskrit number system, *bāṇacandra* may be: arrow (5) + moon (16) = 21, and *yugmayugma*: a pair of twos (22). However, other sources consulted agree with the 15th and the 22nd.

138 śivanāthastadante'pi śrīguroścaraṇāmbuje |
sprṣṭvā stotraṃ bahuvīdhaṃ sveṣṭavidyāprasiddhaye ||

Subsequently, Śivanātha touching the lotus feet of his Guru (his own father, Sarvānanda), composed hymns of praise in many ways in order to accomplish his own *Vidyā* (mantra/knowledge).

[VV. 139] ŚIVANĀTHA PRAISES SARVĀNANDA

139 tvamekaṃ namāmi tvamekaṃ smarāmi
tvamekaṃ paraṃ brahmarūpaṃ bhajāmi |
namaste paraṃ brahma hṛtpadmavāsī
namaste paraṃ brahma cidbimbakāśī |
namaste paraṃ brahma rūpaikabhāsī
namaste kṛpākto gurutvaprakāśī |

I bow to you alone. I remember you alone. I worship and praise you alone as the form of the supreme Brahman. Salutations to the supreme Brahman residing in the heart's lotus. Salutations to the supreme Brahman, who appears in the reflection of the mirror of consciousness. Salutations to the supreme Brahman, who shines as the one form. Salutations to you, the compassionate one, who illuminates the nature of the Guru.

nirākārāya nityāya saḡuṇāya cidātmane |
sādhakābhīṣṭadānāya pāhi māṃ bhavasāgarāt ||

[Salutations] to the formless, eternal, with qualities, the consciousness of the Self, who bestows upon the worshipper their desire. Protect me from the ocean of existence.

[VV. 140-144] SARVĀNANDA BLESSES HIS FAMILY

140 svātmajasya stavenāpi tuṣṭo'bhūt parameśvaraḥ |
varam dadāmi he vatsa śṛṇu svasthīramānasah ||

The Supreme Lord [Sarvānanda] who was satisfied by the hymn of his own son, said – “Oh Child! I indeed bestow the boon to you, listen with your mind steadfast within yourself.”

141 svātmavidyā mantrarūpā gururūpeṇa bhāṣitā |
puruṣaikādaśaṃ yāvat hṛtpadmeṣu vyavasthitā ||

The knowledge of your own Self, in the form of the mantra, has been spoken through the form of the Guru. It will reside in heart lotus [of our lineage] up to the 11th person.

142 vīrācāra kṛto yo hi śaktimārgānusārataḥ |
sveṣṭavidyā hṛdambhoje pratyakṣā bhavati dhruvaṃ ||

The one who engages in the mode of worship of the hero (*Vīrācāra*), following the path of Śakti, will constantly have this, our chosen *Vidyā* (mantra/knowledge), clearly perceivable in the lotus of his heart.

143 **tadante bhaktimārgēṇa svapne siddhirbhaviṣyati |
vīrācāraṃ vinā vidyā prasannā naiva jāyate ||**

At the end, through the path of devotion, success will come in a dream. Without the practice of *Vīrācāra*, She the *Vidyā* (mantra/knowledge) does not become pleased.

144 **dvāviṃśatau tu pūrṇe tu puruṣe śrṇu matsuta |
nigūḍhā paramāvidyā punarvyaktā nivartitā ||**

Listen my child, during the entire time of the 22nd generation [in our lineage], this supreme *Vidyā* (mantra/knowledge) will be hidden, but [afterwards] will again become revealed and return.

[VV. 145-147] TRIP TO SENHAṬṬA & VĀRĀṆASĪ

145 **uktaitat kulanātho'sau senahaṭṭaṃ yayau mudā |
asṛjat satsutaṃ tatra kṛtvā dāraparigrahaṃ ||**

This was spoken by the Master of the Kula Path (Sarvānanda), who joyfully went to Senahaṭṭa. There, he accepted a wife, who bore him a virtuous son (Śivānanda).

146-7 **ciraṃ sthitvā tu pañcāśadvayo'bde paramēśvaraḥ |
santyajya svāśramācāraṃ gatvā vārāṇasīm purīm ||**

After residing there for a long time, in his 52nd year, he the Supreme Lord (*paramēśvara*), abandoning the practices of his own stage of life, went to the city of Vārāṇasī.

**avadhūtavadācāramācaratyadhunā mudā |
pūrṇānandaśaḍānandau bhṛtyau dvau sāvadhūtakau ||**

Now, with joy, he adopts the conduct of an *Avadhūta* renunciate. Pūrṇānanda and Śaḍānanda, as his two servants, also became *Avadhūtas*.

PART 2:

Teachings from the Tantras

[VV. 148-164] JÑĀNĀRṆAVA TANTRA ON DISPOSITIONS, CONDUCT & WINE

- 148 **śrīdaṇḍyuvāca |**
vedāderninditaṃ madyaṃ kathaṃ pībati paṇḍitaḥ |
tadvadasva mahārāja śrotumicchāmi tattvataḥ ||
 The Daṇḍi renunciate said – “How does a learned person drink alcohol, which is condemned by the Vedas and other scriptures? O great King, I wish to hear the truth about this.”
- 149 **rājovāca |**
jñānārṇave śivoktaṃ yaṃ tacchṛṇuṣa mahāmate ||
 The King replied – “O wise one, listen to what Śiva has spoken in the *Jñānārṇava Tantra*.”
- 150 **vṛthā pānaṃ yaḥ kurute surāpānaṃ taducyate |**
sa mahāpātakī caiva vedādiṣu nirūpitaṃ ||
 It is said that he who drinks alcohol without purpose, is determined to be a major sinner in the Vedas and other scriptures.
- 151 **ata eva hi viprendro vṛthā pānaṃ na cācaret |**
vṛthā pānaṃ mahāpāpaṃ sarvaśāstrasya sammatam ||
 Hence, indeed the best among the learned should not indulge in drinking without a purpose. Purposeless drinking is a great sin, as agreed upon by all scriptures.
- 152 **jñānasya kāraṇaṃ madyaṃ madyaṃ jñānasya nāśanaṃ |**
vāyunā jvalito'gniśca vāyunā layavān bhavet ||
 Alcohol can be the cause of knowledge, and the destruction of knowledge. Just as fire kindled by air, can also be extinguished by it.
- 153 **devatārthe pibenmadyaṃ svānandārthe pibedyadi |**
tatpānaṃ kāraṇaṃ pāpaṃ¹⁶ tadanyadviśabhakṣaṇaṃ ||
 If one drinks alcohol for the sake of a deity, it is permissible, but if one drinks for one's own bliss, then such drinking becomes the cause of sin. Any other reason for consuming it is akin to consuming poison.
- 154 **ye naiva viśakhaṇḍena mriyante sarvajantavaḥ |**
te naiva viśakhaṇḍena viśaṃ nāśayate bhiṣak ||
 All those people who do not die by consuming a fraction of poison, for them that is not a fraction of poison, but a medicine which destroys poison.
- 155 **jñānasya kāraṇaṃ madyaṃ jñānaṃ mukteśca kāraṇaṃ |**
muktyākāṅkṣī pibenmadyaṃ tadanyaṃ pātakī bhavet ||
 Alcohol is a cause of knowledge, and knowledge is a cause of liberation. Those who seek liberation may drink alcohol; others would be considered sinful.

¹⁶ The text redundantly reads "*pānaṃ*" here. Without commentary, "*pāpaṃ*" seems more appropriate.

- 156 **haṃsamāheśvare |**
gaṅgā tu kāraṇaṃ vāri madyaṃ paramakāraṇaṃ |
śodhitañcedaśuddhañcet svargaṃ narakadāyakaṃ ||
 In [text named] *Haṃsa-Maheśvara* – Gaṅgā water a cause (i.e. *kāraṇa*, a name for intoxicating drink), but alcohol is the supreme cause, and if it is purified, it leads to heaven; if impure, it sends one to hell.
- 157 **janmādau parameśāni bahupuṇyārjitena ca |**
muktyarthe kāraṇaṃ pānaṃ jñānārthe'pi maheśvari ||
 Oh Supreme Goddess! By accumulating immense merit in many lives, One drinks the cause (i.e. alcohol) for the sake of liberation and also for knowledge, Oh Great Goddess.
- 158 **rājovāca |**
bhāvācāraviśeṣeṇa cādhikārī prajāyate |
nādhikārī pibedmadyaṃ duḥkhaṃ narakadāyakaṃ ||
 The King said – “Those practicing a specific disposition have authority [to perform this practice] (*adhikārī*). Those who do not have the authority, if they drink alcohol, find sorrow and are led to hell.”
- 159 **śrīdaṇḍyuvāca |**
bhāvaṃ kiñca kimācāramadhikārī nirūpaṇaṃ |
tadvadasva mahārāja śrotumicchāmi tattvataḥ ||
 The respected Daṇḍī renunciate said – “What disposition and which mode of conduct determines one's authority [in this practice]? Please explain that, Oh great King, I wish to hear it in truth.”
- 160 **rājovāca |**
tantrāntare śrīdevyuvāca |
deveśa prāṇanātheśa pārvatīprānavallabha |
ṣaḍācāraṃ caturbhāvaṃ kaulajñānañca kiṃ vada ||
 The King replied – “In another scripture, the Divine Goddess said – ‘Oh Lord of the gods, Lord of life, dear to Pārvatī as Her own life, what are the sixfold modes of conduct, the four dispositions, and the knowledge of the Kaula tradition? Please tell’”
- 161 **śrīśiva uvāca |**
paśvācārastrīdhā jñeyo vīrācārastrīdhā śive |
pauruṣasya ca śāktasya caturdhā bhāvasaṃyutaṃ ||
 Śrī Śiva said – “The conduct of animals/the bond (*paśu-ācāra*) should be understood as three-fold, and the conduct of a hero (*vīrācāra*) is likewise three-fold. The dispositions of masculine and the power of Śakti (or feminine) are combined in four ways.”
- 162 **paśubhāvayutāḥ kaulā vaidyavaiṣṇavaśaivakāḥ |**
vīrabhāvayutāḥ kaulāḥ siddhānto vāmadakṣiṇau ||
 “Followers of the Kaula path connected with the *paśu* disposition are followers of the Vedas, Viṣṇu and Śiva. Followers of the Kaula path connected with the *vīra* disposition follow the *Siddhānta*, *Vāma* and *Dakṣiṇa* doctrines.”

- 163 **paśuśca dvividho devi sabhāvaśca vibhāvakaḥ |**
vīraśca dvividho devi vibhāvaśca sabhāvakaḥ ||
 “O Devī, the *paśu* is of two types: having a [normal] disposition or a special disposition. Likewise, the *vīra* is of the same two kinds: having a special disposition or a normal disposition.”
- 164 **evaṃ caturvidhā bhāvāḥ pañcama divyabhāvakaḥ |**
sarve kaulapathālabhā nadyādīnāṃ samudravat ||
 “Thus, there are the four types of dispositions, and the fifth is the divine (*divya*) disposition. All of these who take the Kaula path as their support are like various rivers and other flowing waters that all reach the ocean.”

[VV. 165-222] SARVOLLĀSA TANTRA ON ĀCARAS, WORSHIP & 5 M'S

- 165 **śrīdaṇḍyuvāca |**
lakṣaṇaṃ bhāvasaṃyuktaṃ ṣaḍācāraṇca yadvada |
viśeṣeṇa mahārāja śrotumicchāmi tattvataḥ ||
 The respected Daṇḍī renunciate said – “O great King, I desire to hear the truth in detail about the characteristics of the dispositions along with the six modes of conduct.”
- 166 **rājovāca |**
bahutantre bahumataṃ vividhaṃ śivabhāṣitaṃ |
teṣāmuddhṛtyayatnena śrīnāthena yathoditaṃ ||
 The King said – “There are many *tantras* and many doctrines, variously spoken by Śiva. Out of those, the teachings presented by the respected lord, Śrī Nātha (i.e. Śrī Sarvānanda) extracted with effort are invaluable.”
- 167 **śrīsarvollāsake granthe tasmāduddhṛtyayatnataḥ |**
kiñcidvakṣyāmi yatsāraṃ sāvadhāno'vadhāvaya ||
 In the scripture called *Śrī Sarvollāsaka* [*Sarvollāsa Tantra*], I will impart some of its essence, which I have extracted with effort. Listen attentively and carefully.

// PAŚU OF NORMAL DISPOSITION //

- 168 **atha sabhāvapaśuḥ |**
sādhakāḥ puṃsadevānāṃ sabhāvapaśavaḥ smṛtāḥ |
sādhakāḥ śaktidevyāśca bhāvatrāyayutāḥ smṛtāḥ ||
 Now, the *paśu* who has a [normal] disposition:
 Worshippers of the male gods are known to be *paśus* who have a [normal] disposition. Worshippers of the goddess Śakti are known to employ three dispositions.
- 169 **atha vedācāraḥ |**
samayācāre śrīśiva uvāca |
vedoktena yajeddevaṃ kāmasaṅkalpapūrvakam |
ya eva vaidikācāraḥ paśvācāraḥ sa eva hi ||
 Now, the mode of conduct of the Vedas:
 In the practice according to the rules (*samaya*), Śrī Śiva said – “One should worship

the god as prescribed in the Vedas, having made the resolve (*saṅkalpa*) for what they desire first. One who follows the mode of conduct of the Vedas indeed follows the mode of conduct of the *paśu*.”

170 **na matsyabhojanaṃ devi na striyaṃ manasā smaret |
paradravye na lobhaḥ syāt na bhogaṃ manasā smaret ||**

“O Goddess, he should not consume fish, nor even contemplate of a woman with their mind. He should not be greedy for others' wealth and should not even mentally contemplate enjoyments.”

171 **atha vaiṣṇavācāraḥ |
sarvadharmān parityajya iṣṭabhaktiśca jāyate |
sa eva vaiṣṇavācāraḥ kāmasaṅkalpavarjitaḥ ||**

Now the mode of conduct of the followers of Viṣṇu:

Abandoning all duties, devotion to their beloved deity arises, that itself is the mode of conduct for the followers of Viṣṇu, for them making a resolve (*saṅkalpa*) for [particular] desires is prohibited.

172 **samayācāre |
vaiṣṇavaḥ paśubhāvena pūjayet parameśvaraṃ ||**

In the mode of conduct concerning rules (*samaya*):

A follower of Viṣṇu should worship the supreme lord with the disposition of a *paśu*.

173 **picchilāyām |
gurorājñāṃ samādāya śuddhāntaḥ karaṇo naraḥ |
sveṣṭadevaṃ stavan bhāvyaṃ manyadevaṃ na pūjayet ||**

In the *Picchilā* it is written:

Having received the command of the guru, one who is internally pure should perform worship and hymns of praise to their chosen deity, but should not worship other gods.

174 **asya samādhiḥ |
anyadevaṃ sveṣṭadaivarūpaṃ jñātvā kriyāñcaret |
darpaṇeṣu yathā viśvaṃ tathānyadevarūpakaṃ ||**

The *Samādhi* of this (previous rule):

Having known the other deities to be forms of one's chosen divinity, one should engage in their worship. Just as the universe reflected in many mirrors, in the same way he should consider the form of other deities (i.e. mirrors reflecting the chosen deity).

175 **ekadevaṃ vinā devi nāsti devo mahītale |
ekasūryaṃ vinā sūryo nāstīha jagati yathā ||**

O Goddess, if we exclude the one deity, there is no other deity at all on this earth. Just as there is no other sun in this world if we exclude the one sun.

176 **bahupātre sthite toyē bahusūryaṃ yathā priye |**
bahubhāve tathā devo bahurūpeṇa dṛśyate ||

O beloved, just as there [appear to be] many suns situated in the water of many vessels [due to the sun's reflection], in the same way, the deity is seen as if existing many times with many forms.

177 **vaiṣṇavo viṣṇubhaktaśca viṣṇvātmātmā yadā bhavet |**
tadā dhyaṇaṃ sadā kāryaṃ vaiṣṇavīm paramāṃ śivāṃ |

When a follower of Viṣṇu (*vaiṣṇava*) has devotion to Viṣṇu and their soul is in the soul of Viṣṇu, then they should always meditate and worship the supreme Vaiṣṇavī (the Śakti of Viṣṇu) [who is also called] Śivā (the Śakti of Śivā).

178 **atha śaivācāraḥ |**
paśvācārasya yaccheṣaṃ śāktācārasya pūrvakam |
śaivācāramidaṃ proktaṃ paśvācāreṇa pūjayet ||

Now the mode of conduct of the followers of Śiva:

What remains from the mode of conduct of the *paśu* and precedes the mode of conduct of a follower of Śakti, that is declared as *Śaivācāra*, the mode of conduct of the followers of Śiva, and its worship should be performed with the mode of conduct of the *paśu*.

179 **prasādaṃ tryambakādiṅca tāntrikaṃ hi maheśvari |**
vīrācāreṇa sampūjya pañcatattvena śāṅkari ||

O Great Goddess! The favor of Tryambaka, the three-eyed one and others deities is found in the Tantric way, by worshiping with *Vīrācāra*, the mode of conduct of the heroes, and using the five principles (i.e. the five M's), Oh Śāṅkari.

180 **samayācāre |**
aṣṭāṅgayogasamyukto yajeddevaṃ vidhānataḥ |
yāvajjñānaṃ samādhiḥ syāt tāvacchaivaṃ pracakṣate |

In the practice of *Samayācāra*, the mode of conduct according to rules:

One should worship the deity according to the rules, combined with the eight-limbed yoga. As far as wisdom and meditative absorption go, that far is called the path of Śiva.

181 **śaivo'pi śivabhaktaśca śivātmātmā yadā bhavet |**
tadā dhyaṇaṃ sadā kāryaṃ śivaṃ śāntaṃ jaganmayaṃ |

When a Śaiva, a follower of Śiva, is devoted to Śiva, and their soul is in the soul of Śiva, then they should always meditate on and worship Śiva, who is peaceful and is composed of the entire world.

// PAŚU OF SPECIAL DISPOSITION //

182 **iti sabhāva paśuḥ |**
atha vibhāva paśuḥ |
śāktācāre |
anukalpairyajeddevīm vedamārgēṇa sādhaḥ |
paśvācāramidaṃ proktaṃ vibhāvasya matam śive |

Thus ends the section on the *Paśu* with normal disposition.

Now the section on the *Paśu* of special disposition.

In the mode of conduct of a Śākta, a follower of the Goddess:

The practitioner should worship the Goddess with appropriate substitutes (for the 5 M's), following the path of the Vedas. Oh Goddess Śivā! This is said to be the mode of conduct of the *paśu* whose doctrine is the special disposition.

- 183 **bhāva cuḍāmaṇau |**
gokṣīraṃ vahninā pācyam kharjurasarasam priye |
guḍam tasya madyatulyam tāmbulaṃ cūrṇasaṃyuktam |

In the Bhāva Cuḍāmaṇi it is written: O beloved! Milk of the cow cooked with fire, the delightful juice of the date palm along with jaggery, betel leaf mixed with aromatic ground powder is equivalent to alcohol [as an offering].

- 184 **vyañjanaṃ lavaṇairyuktaṃ āmānnaṃ ghṛtasamṃyutam |**
madyānukalpaṃ parame śarkaram gavyasaṃyutam ||

Oh Supreme Goddess, spices together with salt, plain rice together with ghee and sugar together with cow's milk, are a permitted substitute for alcohol.

- 185 **kharjurasarasañcaiva śarkaram parameśvari |**
mahiṣodbhavaṃ madyatulyam vibhāvasya paśoḥ śive ||

Oh Supreme Empress, the delicious juice of the date palm, sugar and buffalo's milk are equal to [the offering] of alcohol for a *paśu* with the special disposition, Oh Goddess Śivā.

- 186 **māmsānukalpaṃ |**
godhumaṃ lohitaṃ cārdraṃ tilaṃ svetaṃ maheśvari |
śaraptaṅkavrīhiṇāñca lohitaṃ vrīhiṇaṃ śive |
kuṣmāṇḍam māmsavajjñeyaṃ vibhāvasya mataṃ paśoḥ ||

The substitutes for meat:

Oh Great Goddess Śivā, wheat, fresh red ginger, white sesame, the rice grown in the dirt of autumn, red rice and the pumpkin-gourd are known as the substitutes for meat for the *paśu* following the doctrine of the special disposition.

- 187 **matsyānukalpaṃ |**
nārikelaṃ śrīphalañca dhātrīphalaṃ harītakī |
dugdhañcet parameśāni paśormatsyaṃ hi kalpanam |
vibhāvasya tu grāhyaitān sabhāvasya kadācana ||

The substitutes for fish:

Oh Supreme Empress, coconut, śrīphala (the fruit of the bilva tree), dhātrī fruit (indian gooseberry), harītakī, and some milk, is the substitute for fish for the *paśu*. The *paśu* of special disposition should [always] use these, and the *paśu* of normal disposition should sometimes use them.

- 188 **paśunām maithunaṃ nāsti cintanaṃ parikalpitam |**
sahasrāre mahāpadme śivaśaktisamanvitam ||

For the *paśus* there is no sexual union, neither contemplated or imagined. Instead,

within the *sahasrāra*, the great thousand petaled lotus [one is to contemplate] Śiva together with Śakti.

189 **pañcatattvaṃ vinā devī devīmantraṃ vṛthā bhavet |
vedoktena yajeddevīm vibhāvasya matam paśoḥ ||**

Without the five principles [i.e. five M's], the Goddess's mantra would be fruitless [hence the need for substitutes]. The *paśu* of special disposition should worship the Goddess as prescribed in the Vedas.

// *VĪRA* OF SPECIAL DISPOSITION //

190 **atha vibhāvavīraḥ picchilāyām |
na karoti mahādevi prakṛtyācārasaṃśayam |
mānasaikavibhāvena pañcatattvena pūjayet ||**

Now, the *Vīra* of special disposition as stated in the *Picchilā*:

Oh Great Goddess, one should not doubt that mode of behavior which is natural, and should worship only mentally with the understanding of the five principles [i.e. the five M's].

191-2 **athavā cānukalpairvā pūjayet parameśvarīm |
anukalpairyajeddevīm tantramārgānusārataḥ ||
vīrācāramidaṃ proktaṃ vibhāvasya matam śive |
mānasaiḥ pañcatattvaiśca pūjāṃ kuryācca mānasaiḥ |
pañcatattvasyānukalpairbāhye devīm prapūjayet ||**

Or, one might worship the Supreme Goddess using substitutes. The Goddess might also be worshipped using substitutes, according to the path of the Tantras. This *Vīrācāra*, mode of conduct of the hero, is spoken for those following the doctrine of the special disposition. Oh Goddess Śivā, one should mentally perform worship with mental offerings of the five principles (i.e. the five M's) and should perform external worship to the Goddess using the substitutes for the five principles.

193 **pañcatattvaṃ vīratantre |
madyaṃ māṃsaṃ tathā matsyaṃ mudrāṃ maithunameva ca |
pañcatattvamidaṃ proktaṃ śāktānāṃ sukhāmokṣadam ||**

The five principles in the *Vīra Tanta*:

Alcohol (*madya*), meat (*māṃsa*), fish (*matsya*), *mudrā* (esoteric gestures/parched grains¹⁷), and sexual union (*maithuna*) – these the five principles which are stated to be the means to both happiness and liberation for the Śāktas, the followers of the Goddess.

194 **madyānukalpaṃ picchilāyāt |
nārīkelodakaṃ kāṃsye takraṃ guḍasamanvitaṃ |
ārdrakaṃ guḍasaṃyuktaṃ siddhānnadugdhadugdhaḥ |
madyānukalpaṃ parame caturvargaphalapradam ||**

The substitute for alcohol given in the *Picchilā*:

¹⁷ The interpretation of *Mudrā* as one of the five M's varies. Primarily it is taken to be parched grains, a female partner or esoteric gestures.

Oh Supreme Goddess, the water of a coconut in a brass vessel, buttermilk with a third part of water together with jaggery, fresh ginger mixed with jaggery, cooked and prepared rice with fresh milk, these are the substitutes for alcohol, which bestow the fruit of the four aims of life (*Dharma, Artha, Kāma, Mokṣa*).

- 195 **niruttare |**
brāhmaṇo vīrabhāvena surāṃ pītvā japedmanum |
tadabhāve'pi gokṣīraṃ dvijo dadyād yuge yuge ||

In the *Niruttara* [*Tantra*]:

A Brāhmaṇa with the *vīra* disposition having drunk alcohol should then perform recitation of the mantra, but when this is not possible, that twice-born should always offer cow's milk [instead in worship].

- 196 **tāmbulaṃ tāmrakuṭāñca tvaritā tāḍitā tathā |**
ahiphenah kharjuraso dhusturaṃ samvidā tathā |
ete caṣṭau surāḥ proktāḥ sādhakānandadāyakāḥ ||

Betel leaf, [water from] a copper pot, *gāñjā*⁸, palm sap, snake venom, date palm juice, thorn apple, and *bhāṅg* (cannabis) these eight are called alcohol and bestow bliss to the worshipper.

- 197 **māmsa |**
lavaṇādrakapinnākatilagodhūma māśakāḥ |
laśunañca maheśāni māmsapratidinidhiḥ smṛtaḥ ||

[The substitute for] Meat:

Oh Great Empress, salt, ginger, flour of oil seeds(?)¹⁹, sesame seed, wheat, *māśaka* beans and garlic are known as the substitutes for meat.

- 198 **matsyānukalpaṃ |**
matsyābhāve dagdhadravyaṃ cānukalpaṃ yuge yuge ||

The substitute for fish:

In the absence of fish, charred or burnt substances are the substitute, serving as a substitute across the ages.

- 199 **mudrānukalpaṃ |**
mudrābhāve'pi caṇakaṃ bharjitat parameśvari ||

The substitute for *Mudrā*:

Oh Supreme Goddess, in the absence of *mudrā*, fried/roasted chickpeas are offered.

- 200-I **sādhakaḥ kulaniṣṭhaśca yadi yoniṃ na pūjayet |**
kruddhā bhagavatī tasya niṣphalaṃ japapūjanaṃ |

If worshipper devoted to the Kula Path does not worship the womb (*yoni*), the Divine Goddess Bhagavatī becomes angered, and his mantra recitation and worship

¹⁸ Several words of this verse are unclear in meaning, the translation given here follows the explanation of the commentary.

¹⁹ Several words in this verse seem to be corrupted, and my translation is only a best attempt - in particular - *pimmāka* as flour of oil seeds is very uncertain.

become fruitless.

yonyabhāve maheśāni yonirūpā'parājitā |
 hayāripuṣpamadyasthaśivaliṅgena pārvati |
 maithunaṃ jāyate tena śaktyabhāve'pi pārvati |
 karavīre kṣīpedgandhaṃ kusitaṃ yonipuṣpake |
 tasmādudhrīyatattvañca tarpayet paradevatām |

Oh Great Goddess Pārvatī, in the absence of a womb (*yoni*) [to worship], an *Aparājitā* flower is the form of the womb with the *śivaliṅga* placed in the middle [in the form of] a *Hayāri* flower. Oh Pārvatī, with this [as a substitute] sexual union can be offered in the absence of a Śakti. Placing sandal paste which is off-white in color on the *Karavīra* flower which represents the womb, by this the principle [of sexual union] would be offered to the Supreme Divinity.

// VĪRA OF NORMAL DISPOSITION //

202-3 **atha sabhāva vīraḥ**

Now the *Vīra* with a normal disposition:

madyaṃ māṃsaṃ tathā matsyaṃ mudrāñca maithunaṃ priye |
 pañcatattvena saṃpūjya ātmānaṃ devatām śive ||

Oh Beloved, alcohol, meat, fish, *mudrā* (parched grains/esoteric gestures), and sexual union, with these five principles, one worships there own Self as the Deity, Oh Goddess Śivā.

pañcamīm pañcatattvena pūjayejjagadambikām |
 vīrācāridaṃ proktaṃ sādhakasyāpi bījakaṃ ||
 vīraśca dvividho devi vāmadakṣiṇabhedataḥ ||

On the fifth lunar day, one should worship the mother of the worlds with these five principles. This is called *vīrācāra*, the mode of conduct of the heroes, and the very seed of the [*vīra*] worshipper. Oh Goddess, the path of *vīra* has two divisions - the left (*vāma*) and the right (*dakṣiṇā*).

// DAKṢIṆĀCĀRA //

204 **atha dakṣiṇācārasya bhāvaḥ |**
 svadharmanirato vīraḥ śivo bhūtvā yajet parām |
 sa eva dakṣiṇācāraḥ sarvatantreṣu gopitaḥ ||

Now, the disposition of *Dakṣiṇācāra* (the mode of conduct of the Right):

A *Vīra*, fully devoted to his own duty (*dharmā*), having become Śiva worships She who is supreme. He indeed follows *Dakṣiṇācāra*, the mode of conduct of the Right [path], which is concealed in all the Tantras.

// VĀMĀCĀRA //

205 **atha vāmācārī vīraḥ |**
 svapuṣpaiḥ pañcatattvaiśca pūjayet kulayoṣitām |

vāmācāraḥ sa vijñeyo vāmo²⁰ bhūtvā yajet parāṃ ||

Now, the *Vīra* following *Vāmācāra* (the mode of conduct of the Left):

He should worship a woman of the Kula path with his own flowers and the five principles. This is to be known as *Vāmācāra*, the mode of conduct of the Left, where the worshipper having become *Vāma[deva]*, the God of Love, should worship She who is Supreme.

206 **sarvajātyadhamo devi śvapaco nātra saṃśayaḥ |
śvapaco'pi kulajñānī dvijasyāpyadhiko bhavet ||**

The lowest among all the classes, Oh Goddess, is the outcaste, in this there is no doubt. However, if an outcaste possesses the knowledge of the Kula, then he would be greater than a twice-born.

// *SIDDHĀNTĀCARA* //

207 **samayācāre siddhāntācāraḥ |
ātmanam devatām matvā yajedevaṃ vidhānataḥ |
sadānandaḥ sadāśāntaḥ siddhāntācāralakṣaṇaḥ ||**

The *Siddhāntācara*, the mode of conduct of the established doctrine in the rules of conduct:

Understanding one's own self to be the deity, one should worship accordingly. Eternal bliss and perpetual peace characterize the follower of *Siddhāntācāra*, the mode of conduct of the established doctrine.

208 **manyante ye svamātmānam vibhinnaṃ parameśvarāt |
na te paśyanti taṃ devaṃ vṛthā teṣāṃ pariśramaḥ ||**

Those who believe that their own Self is separate from the Supreme Lord cannot see the deity. Their efforts are in vain.

209 **ātmasthāṃ devatām tyaktvā bahirdevaṃ vicintayet |
karasthāṃ kaustubhaṃ tyaktvā bhramate kācatṛṣṇayā ||**

One who would abandon the deity situated within one's own self and contemplate the deity outside is akin to a person abandoning the most valuable Kaustabha Gem which is in his hand and wandering about with a desire for a mere glass bead.

210 **ātmaśaktiṃ varārohe dehe yā jaḍitā sthitā |
vaśīkartuṃ na śaknoti bāhyaśaktistu kā kathā ||**

Oh elegant Goddess, the power of the Self [Ātma Śakti] lies dormant within the body. As such, how and by what external power [Bāhya Śakti] could it possibly be controlled?²¹

²⁰ The available text reads “*vāmā bhūtvā*” meaning having become a beautiful woman, this meaning seems difficult to reconcile with offering of the five M's which includes *Maithuṇa*/Sexual Union. We are attempting to check this with other sources and will confirm in a later edition.

²¹ There are some grammatical difficulties with this verse, the translation is only an attempt to find the meaning.

// DIVYĀCĀRA //

- 211 **atha divyācārah |**
yanmārgiṇā bhavet kaulo divyo'bhut tena mārgiṇā |
ubhayorekabhāvena bhāvātītamayo bhavet ||

Now the *Divyācāra*, the divine mode of conduct:

That path which allows one to become a Kaula worshipper is the path that allows one to become divine. There is only one disposition for both [of the Kaula and the Divya] by which one goes beyond all dispositions.

- 212 **divyānāṅca jagat divyaṃ kaulānāṃ divyavarjitaṃ |**
divyastu devavatprāyo vīraścoddhatamānasah ||

For those who are divine (*divya*) the world is divine. The Kaula worshipper has abandoned notions of divinity. The divine (*divya*) worshipper goes about like a god. The heroic (*vīra*) worshipper goes about with a haughty/elevated mind.

- 213 **divyo devāgrataḥ pānaṃ vīro mudrāsamanvitaḥ |**
kaulānāṃ niyamo nāsti niṣedhasya vidheḥ śive ||

The divine (*divya*) worshipper drinks in front of the multitudes of gods, while the heroic (*vīra*) worshipper is accompanied with *mudrā*, esoteric gestures (possibly his *śakti*) [in front of them]. O Goddess Śivā, the Kaula worshipper is not bound by the restrictions of conventional rules.

- 214 **divyānāṅca tathā jñeyaṃ muktimātraṃ vibhedakaṃ |**
divyānāṃ tejasi bhāve bhāvātītaṃ prakāśitaṃ ||

In this way, liberation alone is the sole distinction known to the divine (*divya*) worshippers. In the light of the disposition of the divine (*divya*) worshippers, the state beyond all dispositions is illuminated.

- 215 **tejaḥ syāt paramāṅuśca sarvavyāpi nirañjanaṃ |**
yadvarṇā devatāḥ sarvāḥ tattejaḥpuñjapūritaṃ ||

The light is the supreme atomic existence, stainless and pervading everywhere. The forms of all the gods are filled with that mass of light.

- 216 **tejomayaṃ jagat sarvaṃ vibhāvamūrtikalpanaṃ ||**

The entire world is made of this light as is the contemplation of the divine forms that appear.

// KAULĀCĀRA //

- 217 **atha kaulācārah |**
nirdvandvamānaso bhūtvā sadā kāmakaḥ |
idaṃ vīrakulaṃ devi jñeyaṃ ramaṃ manoharam ||

Now, *Kaulācāra*, the mode of conduct of the Kaula worshipper:

One whose mind has become free from all dualities and their body eternally the *kāmakaḥ*, power/aspect of love, is to be known as a *Vīrakula*, a heroic Kula worshipper, enjoyably beautiful and captivatingly attractive.

- 218 nirdvandvasya bhāvaḥ |
dvandvātīto bhavedeka eko bhāvātītaḥ śive |
prakāśavākyam nirdvandvamekaṃ hrasvaṃ dīrghakaṃ ||

The disposition of non-duality:

Having transcended duality, he becomes one, beyond all dispositions. Oh Goddess Śivā, the word of illumination is non-dual, singular, both short and long.

- 219 sarvebhyāścottamā vedā vedebhyo vaiṣṇavottamaḥ |
vaiṣṇavāduttamaḥ śaivaḥ śaivācca śākta uttamaḥ ||

Among all, the Vedas are supreme, and among the Vedas, the Vaiṣṇava is superior. Among the Vaiṣṇavas, the Śaiva is superior, and among the Śaivas, the Śakta is superior.

- 220 śāktaśca dvividho devi vāmadakṣiṇabhedataḥ |
dakṣiṇāduttamo vāmo vāmāt siddhānta uttamaḥ |
siddhāntāduttamaḥ kaulaḥ kaulāt parataro nahi |
kaulācāraṃ sarvabijam kaulācāramayaṃ jagat |
kaulācāraḥ bhāvamātraṃ kaulaṃ hi bhāvavarjitaṃ ||

The Śāktas, worshippers of Śakti, are of two kinds, Oh Goddess, due to the divisions of the *Vāma*, the Left and *Dakṣiṇa*, the Right. *Vāma* is superior to the *Dakṣiṇa*, and the *Siddhānta* is superior to the *Vāma*. The Kaula is superior to the *Siddhānta*, and there is nothing higher than the Kaula. *Kaulācāra*, the mode of conduct of the Kaula, is the seed of everything, the world is composed of *Kaulācāra*. *Kaulācāra* is merely reality/disposition (*bhāva*) and the Kaula is beyond any disposition (*bhāva*).

- 221 bhāvātītaṃ hi kaulaṃ syāttadanyadbhāvasaṃyutaḥ ||

Kaula indeed is beyond any disposition, while all the others are joined to some disposition.

- 222 paśubhāve śaktimantraṃ rogaśokabhayānakaṃ |
vīrabhāve'pi tanmantraṃ sukhamokṣapradam nṛṇāṃ ||

In the disposition of the *paśu*, the mantra of Śakti becomes a source of disease, sorrow, and terrifying fear, but in disposition of a *vīra*, that same very mantra grants happiness and liberation to human beings.

[223] CONCLUDING VERSE

- 223 ata eva hi śāktānāṃ surāpānaṃ praśastakaṃ |
kathaṃ nindasi bho daṇḍin vicārya śaraṇam vraja ||

Therefore, the drinking of alcohol is considered proper for the followers of the Goddess (Śāktas). How can you, O Daṇḍī, criticize it? Reflect upon this and take refuge!

////////////////////

iti śrīsarvānanda-bhaṭṭācāryātmaja-śrīśivanātha-
bhaṭṭācārya-viracitā sarvānanda-taraṅgiṇī samāptā ||

This marks the conclusion of the ‘*Sarvānanda Taraṅgiṇī*’ composed by Śrī Sarvānanda Bhaṭṭācārya’s own son, Śrī Śivanātha Bhaṭṭācārya.

[VV. 1-8] DAṆḌYĀṢṬAKAṂ²² (EIGHT VERSES COMPOSED BY THE DAṆḌĪ)

1 **sadā śuddhabuddhaṃ parajñānarādhyaṃ
guṇādhāramādyam guruṃ viśvavandyam |
jvaladdhemavarṇaṃ śaraccandravaktraṃ
paramānandamagnaṃ bhaje sarvavidyaṃ ||**

I always worship *Sarvavidya* (i.e. *Sarvānanda*, possessor of all esoteric knowledge or *Vidyā-s*), eternally pure and wise, revered for transcendent knowledge, the source of all qualities, the beginning of everything, the Guru venerated by the world, glowing with the color of molten gold, his face shining like the autumn moon, deeply immersed in supreme bliss.

2 **sarojākṣijvālaṃ mahāśaṅkhamālaṃ
bhavānyāṃśajātaṃ svaśaktyā sametaṃ |
samantādyatīnāṃ stutaṃ smeravaktaṃ
mahādevatulyaṃ bhaje sarvavidyaṃ ||**

I worship *Sarvavidya*, adorned with luminous lotus-like eyes and a skull garland, born as an aspect of the Goddess Bhavānī, along with his own Śakti, praised by hermits all around him, always smiling, and equal to *Mahādeva*.

3 **yadajñānato jñānamajñānatulyaṃ
yatīnāṃ yato'bhūnmanogranthibhedaḥ |
yadālokanālocanaṃ syāt pavitraṃ
bhaje taṃ sadānanditaṃ sarvavidyaṃ ||**

Due to being ignorant of him, knowledge itself would be the same as ignorance, he is the self-control of the ascetics, cutting the knots of the mind. From gazing upon him, the eyes become pure, I worship him, the perpetually blissful *Sarvavidya*.

4 **yadambhojavaktācchubhāṃ sādhuvaṇīm
vadannāvike prādurāsīdbhavānī |
tamekaṃ mahāpūruṣaṃ śuddharūpaṃ
cidānandamagnaṃ bhaje sarvavidyaṃ |**

From his lotus like mouth came forth excellent and auspicious [hymns of] praise, saying "Oh Goddess who steers the ship [across the ocean of existence] (i.e. Tāriṇī)", Bhavānī manifested before him. I worship that one great pure being, deeply immersed in the consciousness and bliss, *Sarvavidya*.

5 **samuddhṛtyabāhūvadan vāravāraṃ
vadāmi tvamīśaḥ tvamīśaḥ tvamīśaḥ |
kalau muktimārgaprabodhārtha eṣa
tvadīyāvatāraḥ pradīptapracāraḥ |**

Holding my hands high, I fervently call out again and again, "You are my lord! You are my lord! You are my lord!" In the Kālī Yuga, your incarnation and its illuminating mode of conduct are solely for the purpose teaching the path of liberation.

²² The text of the *Daṇḍyāṣṭakaṃ* given in the source text is generally in good condition, with the exception of several corrupted words and a missing word. We have made an effort to restore these words to their most likely meanings.

- 6 **bhavantaṃ bhajanto janā bhāgyavantaḥ
svakarmakṣamāḥ svaḥpadaṃ prāpnuvantaḥ |
ahaṃ mānuṣastvāṃ na jānāmi tattvaṃ
tvamaśmān bhavadbhaktiyuktān kurusva |**

Those people who worship you are fortunate; exhausting their own karma, they attain their heavenly abode. I, being a mere human, do not know your true nature; please let us be filled with devotion to you.

- 7 **pratiṣṭhā gariṣṭhā śrutā sarvaloke
mṛto jīvito dāsa eṣo'pyayatnāt |
amāyāṃ yadā prādurāsicchaśāṅkas-
tvadanyānyabhūtaṃ na te sādhyamasti |**

You are widely renowned and esteemed, you [and your deeds] have been heard all over the world - Your servant [Purnānanda], even having died, still lived! [You could] make the full moon appear on the day of the new moon, so then there is nothing else which is impossible for you!

- 8 **iti sarvavidyāṣṭakaṃ sanmukhoktaṃ
paṭhet prātarutthāya śuddhāntarātmā |
bhavettasya tuṣṭo guruḥ sarvadarśī
sadā pādapadmāgratattvaprakāśī |**

If one recites this *Sarvavidyāṣṭakam*, which was spoken with truth, upon rising in the morning, with his inner self pure, the all-seeing Guru, eternally illuminating the ultimate truth with his lotus feet, would be pleased with them.

iti daṇḍyaṣṭakaṃ stotraṃ samāptaṃ ||

Thus, the hymn known as *Daṇḍyaṣṭakam* is completed.



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