

Sāttvata Saṃhitā : An Annotated Translation, chapter 14 and 15

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Chapter 14

0.1. This chapter mainly describes how to compensate for faults committed in the course of daily [*nitya*] and periodical worship [*naimittika*]. It is clearly the obligation of the worshipper to perform these two types of worship in the proper manner. But through no deliberate cause or some deficiency in the offering materials, he may sometimes be at fault. [st. 1-2]

0.2. If we analyse the causes of such errors in detail, we discover the following; the case of deficiency in the offering materials, even though the worshipper is not mean in his gifts; the case of breaking *kṛcchra*-penance for want of the strength to continue; the case of daily worship not being performed due to disease, such as fever etc.; the case of his being unable to accomplish the *Cāturmāsya-vrata* because of his dependent state.

In these cases there is a suitable way to compensate for the faults.

[st. 3-6ab]

1.1. The atonement for the fault resulting from deficiency in the offering materials. There are three kinds of the offering materials: those for courtesy [*aupacārika*], those to be offered in touch [*sāṃsparsika*] and the edible ones [*ābhyavahārika*]. If any of those is

lacking, one can avoid committing a fault by offering other materials. Piling up offerings to the very top of the bowl [*mātrā-vitta*] can compensate for the faults caused by deficiency in the *sāṃsparśika*; food soaked in clarified butter, the *ābhyavahārika*; seeds, the *aupacārika*. [st. 6cd-7]

1.2. The atonement compensating for the breaking of penances. The *Cāturmāsya-vrata* can compensate for the fault caused by the breaking of the *vratas* of *kṛcchra*, *cāndrāyaṇa* and so forth. [st. 8]

1.3. The atonement compensating for the breaking of daily worship. It is the *pratisara* that compensates for this. This *pratisara*, also known as *pavitra*, is the twisted cord usually worn round the neck as an amulet. It is made of string, dyed in various colours and shines like a pearl-necklace. [st. 9]

2.1. The period of the *pavitrāropaṇa*. There are three kinds of periods for this ritual. The lowest one, known as the lunar period, begins from the fifteenth day of the month of *Āṣāḍha* and ends on the day of full moon of the month of *Kārttika*. The second one, known as the solar one, begins with the time when the sun enters the Constellation of Cancer [*karkaṭa*] and ends on the day when it has had its fill of the Constellation of the Balance [*tulā*]. The third and the greatest period begins on the eleventh day of the white half of the month of *Āṣāḍha* and ends on the eleventh day of the white half of the month of *Kārttika*. The last one is known as the best period for the performance of the *Cāturmāsya-vrata*. [st. 10-14ab]

On any of these three days—the day of full-moon, the eleventh day or the day of *saṃkrānti*, during that period, one should duly perform the ritual of the *pavitrāropaṇa* along with fasting.

[st. 14cd-15]

2.2. The manner of the *pavitrāropaṇa*. On the tenth day one should

worship the four places, i.e. a water-vessel, a *maṇḍala*, a fire and an image, (or an image only, according to the commentary, p. 275) and offer oblation in the fire. At the night-fall, one should invoke the Lord of gods and offer incense preceded by *arghya*.

2.3. Dying the threads in various colours. After invoking the deity, one should dye the *pratisara* which is made up of many white threads, into various colours. It is also decorated with many golden flowers complete with stalks, and with many gems, or with many beautiful flowers made of silver. [st. 16-20]

2.4. Setting up a new vessel in front of the Lord and surrounding the temple. One should scent a new-vessel, cover it, worship it with the recitation of *om* and set it in front of the Lord. Thereafter one should surround the outside of the temple and the inside of the sacrificial hall [*yāga-mandira*] with four white threads four times.

[st. 21-22]

2.5. Invitation of the *Viṣṇu*-worshippers. Then one should invite the assembly of the *Viṣṇu*-worshippers who are intent on the *pañca-kāla* and a group of the ascetics who are engaged in the Six Acts. Then one should ask them to approach. [st. 23-24]

2.6. The ritual on the eleventh day. After daily worship, one should perform a special worship from ablution to fire-offering. Then one should keep vigil throughout this night. The rituals to be performed for these two days belong to the preliminary consecration [*adhivāsa*].

[st. 25-26ab]

2.7. The ritual on the twelfth day. At the dawn of that day, one should worship the chief god and adorn Him with the *pavitra*. This is the main part of the ritual, but the text does not describe it in detail. JS (21. 52-67) describes that this should be done at the four places: in the water vessel, on the *maṇḍala*, the image and the fire.

[st. 26cd-27]

2.8. Worship of the four Brahmins, *brahmacārin*, ascetics and the *guru*, all of whom belong to the *Pāñcarātra*-sect. After expressing one's will to the Lord, one should worship such people. Then one should provide them with food, beg pardon for the faults during that ritual, follow these departing guests and eat the remaining food like *naivedya* etc. for one's own worship [*svānuyāga*]. [st. 28-32ab]

2.9. Abandoning the *pavitra* [*pavitra-visarjana*]. On the thirteenth day, one should abandon the *pavitra*. On each day during the ritual, one takes away the flowers used there as long as they have not withered. But on the fourth day alone, one abandons the *pratisara*, after performing the worship of the performers [*kāripūjana*].

[st. 32cd-34ab]

21.10. The fruit of that ritual.

[st. 34cd-ef]

CHAPTER FOURTEEN

Nārada said,

1. “O best sages, the Plough-weaponed god asked *Viṣṇu* how to complete daily [*nitya*] and periodical [*naimittika*] worship.”

Samkarṣaṇa asked,

2-3. “O God with the lotus-like eye, now I would like to know to right (the wrongs) which have been committed through innocent breaking (of the everyday *vrata*)⁽¹⁾ and deficiency in the offering materials by those⁽²⁾ who take thought of the daily worship, with the minds purified by loyalty as long as they may live.”

(the cause of the faults and the way to atone them)

The Venerable Highest God answered,

4-7. “In the case of deficiency in the offering materials which does not result from a greedy mind ; in the case of the breaking of strict penance [*kṛcchra*] etc. for want of the strength to continue ; in the case of daily worship not being performed due to such disease-faults as fever etc. ; in the case of his being unable to accomplish the vow of *Cāturmāsya* because he is not free to do so.⁽³⁾ ; (in such cases), O High-minded god, listen to the suitable ways⁽⁴⁾ set down (in the sacred scriptures).

Piling up offerings to the very top of the bowl [*mātrā-vitta*] can compensate for (the faults caused by deficiency) in the ingredients to be offered in touch [*sāṃsparsika*].

Food soaked in clarified butter (can compensate for the faults caused by deficiency in the ingredients) known as the agreeable ones [*ābhyavahārika*].

Seeds are determined (to compensate for the faults caused by deficiency in) the ingredients for courtesy [*aupacārika*].⁽⁵⁾

(the atonement compensating for the breaking of penances)

8. The religious vow of the *Cāturmāsya-vrata*⁽⁶⁾ which the particular worship is attached to, can compensate for (faults caused by breaking) of the *vrata* of *kṛcchra*, *cāndrāyaṇa* and so forth.⁽⁷⁾

(the atonement compensating for the breaking of daily worship)

9. A *pratisara*⁽⁸⁾ which is made of strings,⁽⁹⁾ (dyed) various coloured and shining like a pearl-necklace,⁽¹⁰⁾ always pacifies (the fault caused by) the breaking of the daily worship of devotees.⁽¹¹⁾

(the period of the *pratisara*)

10–11ab. One should perform this (*pratisara*) on an auspicious day during four months.

Form the fifteenth day [i.e: the day of the full-moon] of the month of *Āṣāḍha* until (the day of the full-moon) in the month of *Kārttika* is the lowest⁽¹²⁾ period of the moon.

11cd–12ab. The second period which runs from the time that the sun enters the Constellation of Cancer [*karkaṭa*] until it has had its fill of the Constellation of the Balance [*tulā*]⁽¹³⁾ consists of eight two week periods and is known as the middle one of the sun.⁽¹⁴⁾

12cd–13ab. Know this period from the eleventh day until the end,⁽¹⁵⁾ which is characterised as (the ordinary) *Cāturmāsya* (–period), to belong to *Viṣṇu*, and to be the best of all and grant all perfection.

13cd–14ab. When the (best) period cannot be obtained because of some obstacles, one should accomplish (this) during the other (two) periods along with *cāndrāyaṇa* and so forth.

14cd–15. On any of three days which are characterized by the day full-moon etc.⁽¹⁶⁾ as told previously during these (three types) of periods, he should duly perform the ritual of *pratisara* which compensates for (any faults) in the ritual worship [*yāga*] accompanied by fasting after (performing) worship [*kriyā*].

the manner of offering the *pavitra*).

16. On the tenth day⁽¹⁷⁾ one should worship the four places: ⁽¹⁸⁾⁽¹⁹⁾ the water-vessel, a *maṇḍala*, a fire and an image or an image alone and offer oblation in the fire. Then at nightfall, one should invoke the Lord of gods and offer incense preceded by *arghya*.⁽²⁰⁾

17-18ab. 'You, the imperishable God, be always pleased with the objects of enjoyment which are congenial bliss [*ānanda*]. I, also being satisfied, will worship you with devotion for my own perfection.'

18cd-19. Saying thus, one should offer a perfume used to scent breath etc. and Acacia Catechu [*danta-dhāvana*].

Then after worshipping (the deity), one should dye one *pratisara* made up of an assembly of white threads, or many (*pratisaras*) which are similar to that (single one), with fragrant (materials) like saffron etc, so that it (or they) have a good appearance, according to one's capacity.⁽²¹⁾

20. (This *pratisara*) should be decorated with golden flowers which are also decorated with various gems and still have their stalks attached, or with beautiful (flowers) made of silver.

21. When a new vessel has been scented, one should cover it with a covering, worship it with the recitation of *om*⁽²²⁾ and set it in front of the Lord.

22. One should surround the outside of a temple or the inside of a house known as the sacrificial (hall) [*yāga-mandira*] with four⁽²³⁾ white threads four times.⁽²⁴⁾

23. Then one should invite a group of the *Viṣṇu*-worshippers who are intent on the duty to be performed during the five divisions of the day [*pañca-kāla*],⁽²⁵⁾ and a group of ascetics who worship *Viṣṇu* and are engaged in the Six Acts.⁽²⁶⁾

24. ‘Tomorrow before your eyes, I will worship the Lord devotedly. With the intention to give me a favour, please draw near.’

25–26ab. Thereafter, on the eleventh day, he, who is intent on *japa* and praising, should perform a portion of the special worship [*kriyā-kāṇḍa*]⁽²⁷⁾ from ablution to fire-offering.

Staying in front of the one to be propitiated [i.e. the deity], one should keep vigil throughout this night.⁽²⁸⁾

26cd–27. At the dawn (of the twelfth day), one should worship again the chief of gods according to the rule, should adorn (the *mantra*-deity) up to His head⁽²⁹⁾ with the same ornament [i.e. *pavitra-samarpaṇa*],⁽³⁰⁾ reciting *om*.

Through many appropriate (rituals), (this worshipper) who has joined the hallowed palms of his hands together, should speak to (the deity) as follows ;

28–29. ‘Neither from my haughtiness nor delusion, have I ever abandoned my religious worship. O Lord of all, only you know everything, while staying in my heart.

O the Highest Lord, for your gratification alone, I have performed this religious worship, for this purpose to the best of my power, without any design upon this (worship).’

30. Saying thus, with one’s mind in a state of total surrender to the God [*bhagavat-prapatti*], one should worship the four (worshippers), *brahmacārin*, ascetics and the preceptor (all of whom) belong to the *Pāñcarātra*, with as much in the way of clothes, money and finally *pratisara* as possible.

31–32ab. Then one should propitiate them with various purified foods, beg pardon (for one’s errors in this ritual), follow these departing guests and eat food such as *naivedya* and so forth.⁽³¹⁾

(abandoning the *pratisara*)

32cd. On the next day [i.e. thirteenth day], one should abandon (the *pratisara*) in due order.⁽³³⁾

33. Or one should take away flowers etc. and give them away on each day as long as they have not withered. On the fourth day, one should abandon (this *pratisara*) at its own appropriate time after (performing) the particular worship⁽³³⁾ to the performers.

When the worship is accomplished thus, then everlasting perfection and (the rewards) which the minds of the propitiators have been always wishing, will be achieved.”

NOTES

1. This is the wrong caused by unconsciously breaking the daily vow and so on [*abuddhi-pūrvakād āhnika-vratādi-lopād ity arthaḥ*]. See the commentary (p. 272).
2. The commentary (p. 272) states that they are *Bhāgavata*-devotees.
3. Cf. JS 21.1-2.
4. This suitable method is known as expiation [*prāyaścitta*].
5. According to the commentary (p. 273), the offering ingredients [*bhoga*] are divided into three kinds: those for courtesy [*aupacārika*], those to be offered in touch [*sāṃsparśika*] and edible ones [*ābhyavahārika*].
Aupacārika is represented by an umbrella, a chowrie and so on; *sāṃsparśika*, by flowers, incense etc.; and *ābhyavahārika* is known as agreeable things [*hṛdayaṅgama*]. If any wrong results from a deficiency in any of these three ingredients, one can compensate for this by offering *mātrā-vitta* for *sāṃsparśika*, food soaked in clarified butter for *ābhyavahārika* and seeds for *aupacārika*. Of them, *mātrā-vitta* is explained as piling up gold, rice [*śāli*], *taṇḍula* or sesame to the very top of a bowl. And seeds also should be piled up to the very top of a bowl. This is the ritual known as *mātrārpaṇa*.
6. *Cāturmāsya* *tu* should be emended to *cāturmāsya*, because the commentary (p. 273) gives ‘-*cāturmāsya* *saṃyamah*.’ Concerning this *vrata*, see 8. 141cd-162.
7. *Kṛcchra* is the penance of eating sacrificial food for three days only by

- day and eating nothing at night, then by eating at night only for three days, for three more days by not begging for food from others and for three days by observing a complete fast. *Cāndrāyaṇa* is generally defined as follows; On the first day of the bright half of the month only one morsel of food [*grāsa* or *piṇḍa*] is taken, on the second *tithi* two and so on; on the full-moon [*paurṇamāsī*] 15 morsels are taken; then on the first of dark half 14 morsels one being reduced on each succeeding day. So on the 14th of the dark half only one morsel is eaten and on the *amāvāsyā* there is a complete fast. Vide Kane, vol. 4, p. 132, 135.
8. This is also called *pavitra*. JS (21.1-120ab) states this *pavitrāroḥaṇa* in detail.
9. JS (21.8) states that it should be of cotton or silk.
10. This means that it has many knots. See the commentary (p. 278). Cf. JS 21. 13-15.
11. Cf. JS 21. 3cd-4ab.
kriyā-japārcanādīnām luṭṭānām sādhakasya ca. (3cd)
pavitrāroḥaṇād vipra ṛte nānyā bhaved gatiḥ, (JS 21. 4ab)
- If a worshipper commits a sin from lack of *mantra*-repetition [*japa*], act of worship [*kriyā*] or offering ingredients [*dravya*], he should compensate for this sin by performing *kr̥cchra*, *cāndrāyaṇa* and so on. Then in order to accomplish *kr̥cchra*, *cāndrāyaṇa* etc., *Cāturmāsya-vrata* is recommended. Again in order to accomplish this *vrata*, *pavitrāroḥaṇa* is recommended. But this *vrata* is included in the daily worship, so the text states the daily worship, not the name of this *vrata*. See the commentary (p. 273).
12. *Antima* should be translated as 'the lowest', according to the commentary (p. 274) which gives it as *adhama*.
13. There are three readings for the Sanskrit phrase '-*tulābhogaḥṣayāvadhī*'. The first is 'until the sun finishes its enjoyment with the Constellation of Libra' [*tulādhīṣṭhāna-bhogāvasāna-paryantam*]. The second is 'until the end (or reaping) of offering materials [*bhoga*, e.g. *sāli*-rice, *vrihi*-rice etc.] in the month of the Constellation Libra. The third is 'until the limit of the expansion of the Constellation of Libra' [*tulā-māsasya-ābhogo vistāras tad-avasāna-paryantam*]. See the commentary (p. 274).
14. JS (21.5) enumerates the Constellation of Cancer [*karkaṭa*], of Leo [*siṃha*], of Virgo [*kanyā*] and of Libra [*tulā*].

15. This is the period from the 11th day of the white half of the month of *Āṣāḍha* until the 11th day of the white half of the month of *Kārttika*.
16. These are the day of full-moon, the 11th day or a day of *saṃkrānti*. See the commentary (p. 274).
17. Cf. JS. 21.6.
18. This means that one should correctly worship (the God) in a water-vessel [*kumbha*], on a *maṇḍala*, in a fire or on an image. But PS (12. 478-79) states that one should worship Him only on an image. See the commentary (p. 275).
19. If a worshipper cannot perform this preliminary consecration [*adhivāsa*] for these two days [i.e. on the 10th and 11th day], he may perform it on the 11th day only. If he cannot do it on the 11th day, this *adhivāsa* may be done instantly. Before this *adhivāsa*, it is ordained in other texts to offer sprouts [*aṅkurārpaṇa*] and fencing for protection against evil [*rakṣābandhana*].

*pūrvam daśamy-ekādaśyoḥ kuryāt karmādhivāsanam,
ekādaśyāṃ vānukalpe adhvāsanam ācaret.* (167)

*sadyo 'dhivāsam dvādaśyāṃ kuryād vā śakty-abhāvataḥ,
adhivāsa-dināt pūrva-dine kṛtvāṅkurārpaṇam.* (168)

*adhivāsa-dine kuryād rakṣā-bandham ca deśikāḥ,
adhivāsādikaṃ sarvaṃ śṛṇudhvaṃ muni-puṅgavāḥ.* (IS 14. 169)

PS (12. 475) states that one should perform this *aṅkura*-offering on the 7th day.

20. On the day of *adhivāsa*, after worshipping the deity on the four places, the worshipper should invoke the Lord of gods. On that occasion, he should offer the sacred thread [*pavitra*] one by one.

*praṇamya deva-deveṣaṃ tatas tv ekaṃ pavitrakam,
dahanāpyāya-saṃsuddham prokṣitam cārghya-vāriṇā.* (180)

*vāsitaṃ gandha-dhūpābhyāṃ catuḥ-sthāna-sthitasya ca,
nivedya ca kramenaiva dhūpaṃ datvārghya-pūrvakam.* (IS 14. 181)

Cf. PS 12. 261-62.

21. Cf. JS 21. 15-16.
22. *Tad-guṇa* means here 'four fold.' See the commentary (p. 278). Cf. PS 12. 269-70. JS 21.10.
23. At the dawn of the 12th day, he should perform the daily worship and

- the worship of the four places. Then he should offer the *pavitra*, and then offer *havis* etc. Thereafter he should say the prayer. See the commentary (p. 278).
24. Cf. JS. 21. 45-46.
25. These are *abhigamana*, *upādāna*, *ijyā*, *svādhyāya* and *yoga*. Cf. S. Gupta (1972) p. 89, fn. 1.
26. Concerning the Six Acts [*ṣaṭ-karmāṇi*], see Sajukta Gupta, Dirk Jan Hoens, Teun Goudriaan, *Hindu Tantrism*, Handbuch der Orientalistik, Leiden/Köln 1979, p. 35.
27. JS (21. 29-37) states that after the daily worship, one should perform the special worship in the manner of *dikṣā*.
28. Cf. JS 21. 49-50.
29. Cf. JS 21. 55.
mantram sandhāya tat-sūtram sūtre mantram tathaiva ca,
ekikṛtyātmanā sārddham dadyād vai mantra-mūrdhani.
30. JS (21. 52-67) states in detail the ritual of the *pavitrāropana* in the four places.
31. Cf. JS 21. 76-100. Concerning the *kāri-pradāna*, see 6.74 and its commentary (p. 75).
32. This is known as *svānuyāga*.
33. Other texts state that before abandoning the *pratisara*, one should take it aside on the places like the *maṇḍala* etc. until the 11th day of the white half of the month of *Kārttika*. Vide IS 14. 250-51 ; PS 12. 446-47 ; JS 21. 101-02.
34. This is the worship of the performers [*kāri-pūjana*]. See the commentary (p. 278).

Chapter 15

0.1. This chapter deals with ablution [*avabhṛta*] of the *pavitraka* at the end of the ritual known as *pavitrāropana* in the previous chapter. [st. 1]

1.1. The time and the place of ablution. On the next day or the fourth day or the seventh day, one should perform the ablution of the *mantra*-(god) at a holy place [*tīrtha*], at the confluence of rivers, in the river flowing into the sea, a natural pond or at a deep lake.

[st. 2-3ab]

1.2. The purpose of ablution. This should be done for the joy of the Highest God, the pacification of one's own sufferings, the joy of gods, satisfaction of ancestors, refreshment of *bhūtas*, the welfare of living creatures, pacification of any calamities which have struck the region and for the well-being of cows and Brahmins. [st. 3cd-5ab]

1.3. The recommended form of *kuśa*-grass. It should be the type with many blades [*śākhā*], roots, an unbroken top and without any blooms. [st. 5cd-6]

1.4. Visualization of each part of this grass as being presided by the God. There are three forms of the Highest God: the *para*, the subtle and the gross form. It is stated that the Highest God evolves into the gross form and that each form superintends each part of the *kuśa*-grass as follows;

each part of <i>kuśa</i> grass	the Highest God in three states
its root	<i>Oṃ</i> [<i>para</i>]
its middle stem	<i>Adhyakṣa</i> [subtle]
its top blade	<i>pumṣ-tattva</i> , <i>haṃsa</i> [gross]

[st. 7-9]

1.5. Twenty-four categories. One should tie blades which express

twenty-four categories downwards, five by five. They are as follows ;

(four) : *citta* [*manas*], *buddhi*, *ahaṃkāra*, *avyakta* [*prakṛti*].

(five *jñānendriyas*) : *śrotra*, *tvac*, *rasanā*, *cakṣus*, *ghrāṇa*.

(five *karmendriyas*) : *vāc*, *pāni*, *pada*, *vāyu*, *upastha*.

(five *tanmātras*) : *śabda*, *sparśa*, *rūpa*, *rasa*, *gandha*.

(five *bhūtas*) : *ākāśa*, *vāyu*, *tejas ap*, *pṛthivī*.

If we add the *pumstattva*, or *jīvātman*, we can enumerate twenty-five categories. [st. 10–12]

1.6. Tying the other blades to form a float. One should tie the other remaining blades to form a float, as far as these blades stretch out [*samuttāna*], except the mass of their tips. [st. 13–15]

1.7. Prayer. After preparation of the *pavitraka* and worship of it, one should say (this prayer) as follows ;

“O Venerable god, only you are the holy place [*tīrtha*]. Only you are the highest sanctuary [*āyatana*]. I truly know that everything is superintended by you alone. So today, desirous of your favour, I am accomplishing on this *pavitraka* any ritual worship which gives purity, and which is indicated by you.” [st. 16–19ab]

2.1. Ablution. One should place this *pavitraka* on a vessel made of leaves, or on a carriage of Brahman [*brahma-yāna*]. One should bring it near a holy place [*tīrtha*], accompanied by the recitation of the *Vedas*, the singing of songs, the playing of musical instruments [*dhvani*], the sound of a conch-shell being blown and recitation of an auspicious *mantra*. Then one should place this vehicle on a bank of the river of that holy place, so that it faces to the east. Taking this *pavitraka* on the palm of one’s left hand and holding it with one’s right hand on its middle part, one should plunge oneself into water and sink down with this *pavitraka*. [st. 19cd–23ab]

2.2. All the holy places come together near this river. At this time,

all the holy places of the three worlds will swiftly come together on the water where the *mantra*-deity stays even for a moment for the sake of protection. How much more for the water where *Adhokṣaja* takes a bath in order to grant a favour to all, when asked by an adept.

[st. 23cd-26ab]

2.3. The rewards of bathing the *pavitraka* for relatives living far away. If a wise man who knows the truth, goes to a holy place in this manner, and bathes the *pavitraka* for his relatives, friends etc., from the grace of the *mantra*-lord, they will easily obtain the same result as from their own bathing in the river without delay. One may perform the ablution of a single *pavitraka* or of many for other relatives who live far away from this place. But it is indispensable for the worshipper to visualize this *pavitraka* being presided over by the Lord in three states as stated in 1.4.

[st. 26cd-31ab]

3.1. A festive procession, *yātrotsava*. On the next day after the bathing has been thus accomplished, one should put this deity who resides on the *pavitraka* on the honoured vehicle and duly worship it. After giving food to the worshippers, one should perform a festival called a festive procession, accompanied by dancing, singing and the playing of musical instruments. Afterwards, a vigil should be kept. This festive procession should be done with devotion, for one, two or three nights.

[st. 31cd-33]

4.1. The reward of this ritual is to acquire the highest perfection.

[st. 34]

CHAPTER FIFTEEN

(ablution of the deity, *avabhṛta*)⁽¹⁾

The Venerable Highest God said,

1. “After performing the atonement-worship (compensating for errors) in the ascetics, donation, vows, ordained daily worship and (caused by the deficiency in) the objects of enjoyment of every worship,

2-3ab. on the next day or the fourth day or the seventh day, one should perform the ablution of the *mantra*-(god) to be worshipped in the following places : at a holy place, at the confluence of rivers, in a river flowing into the sea, a natural pond or at a deep lake.

3cd-5ab. For the joy of the Highest God, the pacification of one’s own sufferings, the joy of gods, satisfaction of ancestors, refreshment of *bhūtas*, the welfare of living creatures, pacification of any calamities which have struck the region and for the well-being of cows and Brahmins, (this ablution should be performed).

(preparation of *kuśa*-grasses)

5cd-6. First of all, one should hold a *darbha*-grass⁽²⁾ with many blades [*śākhā*], roots, an unbroken top and without any blooms, while facing to the east from this (place) and uttering *om*.

(visualization of each part of this grass as being pervaded by the deity)

Then one should let its roots be presided over [*adhiṣṭhita*] by this (*om*) as before.

7-8ab. One should propitiate the middle stalk which remains bent down and should visualize (this place) being pervaded by this magnanimous *mantra*-Lord.

Understand this is the evolved [*vivarta*] highest *ātman*, known as

Adhyakṣa.⁽³⁾

8cd-9. The highest blade with many hollows is the most excellent of blades. That category of spirit [*pumstattva*, i.e. *jīvātman*] along with such attributes as smallness [*aṇiman*] etc., may be distributed on this blade. (The *mantra*) which is significant in this (*pumstattva*), joined by *ham* and *sa*, and consists of two stages [*pada*], should be provided with (this blade).⁽⁴⁾⁽⁵⁾

10-11ab. One should tie four outer blades to face downwards, which (represent) four (categories) from *citta* to *avyakta*, (reciting) (the *mantras*) which contain their own name [*pada*], begin with *om* and end with *namas*.⁽⁶⁾ (These four categories) are omnipresent and characterized as the subtle ones.

11cd-12. In the same way, one should tie (five blades representing) five (categories) like *śrotra* and the rest,⁽⁷⁾ reciting each of their names.

Then (one should tie) the (five blades representing) *karmendriyas*,⁽⁸⁾ the (five blades representing) the five *tanmātras*⁽⁹⁾ and then the (five blades representing) the five *bhūtas* up to the earth.⁽¹⁰⁾

13-14. One should tie the other remaining blades to form a float, as far as these blades stretch out [*samuttāna*], but avoiding the mass of their tips.

(But) one should tie them from a little above (that part) so that they can not loosen. One should arrange in this way a multitude of as many blades as the number of categories [i.e. twenty-five].

15. The breaking of a single blade of many, will render (this *pavitrika*) false. So one should bind them firmly.

(prayer, *prārthanā*)

16-17ab. Firstly one should prepare the *pavitrika* which is made of a cluster of *kuśa*-grass in that way. Then one should duly aim at

meditation on the *mantra* (-deity). Worshipping Him with *arghya*, flowers etc. and adorning Him, one should say (this prayer) as follows;

17cd-19ab. 'O Venerable god, only you are the holy place [*tīrtha*]. Only you are the highest sanctuary [*āyatana*]. I truly know that everything is superintended by you alone. So today, desirous of your favour, I am accomplishing on this (*pavitraka*) any ritual worship which gives purity and which is indicated by you.'

(ablution)

19cd. This venerable⁽¹¹⁾ and all-inclusive *mantra*-deity should be thus spoken.

20-21abc. One should place this (*pavitraka*) on a vessel made of leaves, or on a carriage of Brahman [*brahma-yāna*]. One should bring it near a holy place [*tīrtha*], accompanied by the recitation of the *Vedas*, the singing of songs, the playing of musical instruments [*dhvani*], the sound of a conch-shell being blown and recitation of an auspicious (*mantra*). Then one should place this vehicle on the bank (of the river of that holy place), so that it faces east.

21d-22ab. Then taking this *pavitraka*, one should put it on the palm of one's left hand as if it were on the surface of the earth.

22cd-23ab. One should hold it with one's right hand on its middle part. Then one should plunge oneself into water and sink down with this (*pavitraka*).

(All the holy places come together near this river.)

23cd-24ab. At this time, all the holy places of the three worlds will swiftly come together near this holy place.

24cd-26ab. Sanctuaries and holy places will come together on the water where the *mantra* (-deity) stays even for a moment for the sake of protection. It is needless to say for the water where *Adho-*

kṣaja, the venerable *mantra*-lord, bathes to grant favour to all, when asked by an adept.

(the rewards of bathing the *pavitraka* for relatives living far away)
26cd-27. If a wise man who knows the truth, goes to a holy place in this manner, and bathes (the *pavitraka*) for his relatives, friends etc.,⁽¹²⁾ from the grace of the *mantra*-lord, they will easily swiftly obtain (the same) result (as from their own bathing) in the river.

28. But there is a rule which prohibits (putting the *pavitraka* on) the vehicle and playing musical instruments (for other deities than this *mantra*-lord).⁽¹³⁾ O High-minded god, know this to be the special rule in this ritual worship.

(visualizing this *pavitraka* as the God's body)

29-30ab. The form of the Lord, which is general and consists of pure consciousness, evolves into (the form) joined by the particular name [*saṃjñā*] [i.e. *Adhyakṣa*], and then the *haṃsa-mantra* signifying the *jīva*. One should visualize the *pavitraka* as having the same forms of such (that is the evolved form of the Lord) and then bathe it with water.

(the number of the *pavitraka* for one's own relatives)

30cd-31ab. One should always perform the bathing of this sole (*kuśa*-grass) for other (relatives) who live some distance away or many (*kuśa*-grasses) for (many relatives).

(a festive procession, *yātrotsava*)

31cd-32ab. O great-minded god, on the next day after the bathing has been thus accomplished, one should put this (deity [who resides on the *pavitraka*]) on the honoured vehicle and duly worship it.

32cd-33. After giving food (to the worshippers), one should perform a festival called a (festive) procession, accompanied by dancing, singing and the playing of musical instruments. (This rite should be

connected) with vigil (afterwards). (This festive procession should be done) with devotion, for one, two or three nights.

34. If one performs this festival beginning with the ablution of the *mantra*-lord once at the end of a year, one will obtain the highest perfection.

NOTES

1. This refers to *avabhṛta* [the final purificatory bath] of the deity, which is performed at the end of the principal sacrifice for purification. Cf. Kane, vol. II, pp. 1198-1201.
2. Alasiṅga Bhaṭṭa understands that *kuśa*-grass and *darbha*-grass are same. But Kane states that they are different. According to Kane, the *darbha* blades from which no further blades shoot forth are called simply *darbhas*, but blades from which fresh ones sprout forth are called *kuśas* (Kane, vol. II, p. 657). Vide the commentary (p. 280).
3. *Adhyakṣa* is the subtle form of the Lord. There are three states of the God: *para*, subtle and gross form. The gross form is the abode of all *mantras*. The subtle form is known as *Adhyakṣa*. The *para*-form is the one of vibration [*prasphurat*] and stays in the ethereal stage. See the commentary (p. 280). Cf. JS 15. 235-37.
4. Each part of a *kuśa*-grass is pervaded by the Highest God in three states as follows ;

each part of <i>kuśa</i> -grass	the Highest God in three states
its root	<i>Om</i> [<i>para</i>]
its middle stem	<i>Adhyakṣa</i> [subtle]
its top blade	<i>puṁs-tattva, haṁsa</i> [gross]

The commentary (p. 281) states that *puṁstattva* is the *jivātman*.

5. LT (42. 46) states that this is the *mantra* of the Highest God, *Nārāyaṇa* as follows ; *ekaḥ śāḍguṇya-pūrṇātmā haṁso nārāyaṇo vaśī*.

6. They are *manas* [*citta*], *buddhi*, *ahaṁkāra* and *prakṛti* [*avyakta*].

om manasāya namaḥ. om buddhyai namaḥ. om ahaṁkārya namaḥ. om prakṛtyai namaḥ.

7. They are *śrotra*, *tvac*, *rasanā*, *caḥsus* and *ghrāṇa*.

8. They are *vāc*, *pāni*, *pada*, *vāyu* and *upastha*.
9. They are *śabda*, *sparsā*, *rūpa*, *rasa* and *gandha*.
10. They are *ākāśa*, *vāyu*, *tejas*, *ap* and *pṛthivī*.
11. If we take *bhagavan* as the vocative case, it will convey a funny sense to us. In the dialogue between the Highest God, *Vāsudeva* and *Samkarṣaṇa*, it is always the latter who calls the former as the Venerable, *bhagavan*. So I adopted the manuscripts of *mu* and *aṭi* which give '*viññāpya eva bhagavān*.'
12. As the editor points out, we had better emend *bāndhumitrādīn* to *bāndh-avādīnām* of the commentary (p. 283). This sentence implies that any relatives who are far away, can get the same result as taking a bath in the river themselves, if the wise man does so. This bathing should be performed as follows ; one (*pavitraka*) for many relatives who live in other villages far from here or in other worlds [i.e. dead relatives], or many *pavitrakas* for many relatives.
13. These rites are fit for only the Highest God but not for others. See the commentary (p. 283).