

CHAPTER IV

PROCESS OF DĪKṢĀ

An act (*Karma*) is to be undertaken with the view of achieving the desired end. Quite often these undertakings bear the proper results. The *Bhagavadgītā* concept of *karma* is that, it expects the doer to do the work sincerely without expecting the result. *Dīkṣā* is an act (*karma*) observed sincerely and it is a *Bhāgavatadharmā*. The purpose of getting initiated into *dīkṣā* is for doing worship of God. The *Sāttvata saṁhitā* mentions several kinds of *dīkṣā*, but treats mainly only three namely *parā* or *Sūkṣmā*, *vyūha* and *Vibhava*. Old people, the young and women are eligible for all the three *dīkṣās*. Those who cannot bear the elaborate process are allowed to have an easier method.¹ The three kinds of *dīkṣā* mentioned above are offered

1. LT XLI 9-10

to the aspirant, the fruit of them is salvation(*kaivalya*), salvation and enjoyment and enjoyment exclusively (*bhoga*). The *ācārya* shall test the aspirant who approaches him for *dīkṣā* and administer to him at first one among these. He shall get up at mid-night goes out of the pavilion and do *ācamana* with the water. He shall enter the pavilion and thinks of *astra mantra* which would make him have bath mentally. He shall fix pegs on allsides of the *maṇḍala* and chant the mantra¹ in order to avoid evil spirits getting into it .

He shall sleep in the pavilion. Getting up in the morning he shall ask the pupil to narrate him the nature of the dream he had during sleep. The following, indicate good result. The group of four *murties* stationed (in a row in the sitting or rising posture) in their respective directions, are one *tattva*, namely *bhagavān* assembled

1. *Vīryāya astrāya huṃi pha!*

there of a group of emanations *prādurbhāva*¹ with their characteristic marks. The entire group of deities like *Rudra*, *Indra*, Moon, Sun, Water, and Air are worshipped for worldly welfare by the brahmins who are learned in the *Pāñcarātra śāstra* by reciting continuously the three *vedās* and *Nigadā*².

4.1 GOOD OMENS

The dream of recluses with pure mind, bent upon staying in the shadow of *Sat* or *Brahmā*, fragrance garland of flowers, sandal paste, fig tree parts, pleasure garden for ladies, rectangular pond, mansions, huge residences, temples, fruits, seeds, nuts, medicinal herbs, pitcher filled with water, vehicles, boats, well dressed maidens, child, sweet tune or song, battle drum, flute, lute, tank with aquatic, spread out umbrella, gold and other minerals, cluster of gems, products got from cow, group of fresh veils, group of unbleached cloth, queen, vessel, mirror, snowfall, shower, large clouds in the sky, garuḍa , group of birds, deer, idol of Gods etc indicate good omens.

1. *vyūha* deities

2. *Nigada* : A portion of the *vedas*.

4.2 BAD OMENS

The following are the bad dreams that indicate ill omens- earthquake, meteor, thunder adversely affecting the mind, entry into a pit, cooked rice mixed up with curd, eating the boiled flesh, destruction of a chariot, fall of teeth, monkey, ass, camel, excessive fun, forest surrounded with monkeys, lion, bears. A place with snake, a place that is burnt, men wearing black clothes, river getting dried up, stream flowing in the reverse direction, drowning of a boat, vehicle, falling flag, umbrella and the descent of a hill or tree, sight of a corpse, smearing with fat soot, oil and ghee, stay in mine, buffalo, serpents, black men going in the southern direction, hunger, cutting of nails and plucking of hairs etc.

When good omens occur, worship of God and *homa* are to be done, which would destroy the inauspicious occurrences.

4.3 PRELIMINERIES OF DĪKṢĀ

God is to be invoked and is to be pleased with *Pūrṇāhuti*¹. The pupil who had taken bath should wear fresh clothes, garland and has to do *Nyāsā*. He shall then be made to sit in the *maṇḍala*, square or rectangular, which is already prepared in the North or West of the hall of sacrifice. The *Ācārya* shall then look at him and shall

1. SS XIX 27-35

sprinkle (holy-water) and touch him with *darbha*. He shall be consecrated as if he were God in form who has come down to favour him on earth. He shall be gently touched with *mantra hasta*¹ from foot to head. The *Ācārya* shall take the pupil to the shrine. Keeping the pupil to his left, he shall make the pupil's eyes covered and make them to offer the *arghya* to the God. The fall of flower must be noticed to ascertain his sanction. The *Acarya* shall give the name to the pupil among the names chosen in his mind.

4.4 NAMING THE PUPIL

The name of a brahmin shall end in the word *svāmin* having the mark of one of the twelve names of God. The name of *kṣatriya* shall end with the word *deva* or *pāṇi* or *dhara* for the king. The name for a *vaiśya* shall end in *vardhana*, the name of God preceding it. According to *Pādmasarṃhitā*, the brahmin pupil shall be given the name *Keśava*, the word *bhagavān*, *bhattāraka* at the end. A *Kṣatriya* has *deva* at the end of his name, the word *pāla* at the end for a *vaiśya* and *dāsa* at the end for the fourth class.

1. The hand which has become pure by the performance of *mantra nyāsa*.
Cf. SS.XIX 36.39.

4.5 PANCASAMSKĀRA ACCORDING TO ĪŚVARA SAMHITĀ

The *Īśvara saṁhitā* contains a very lengthy treatment of the five sacraments (*Pañcasamskāra*) and the method of bearing the *ūrdhvapuṇḍra* on the body. The *Ācārya* shall offer oblations with ghee for 108 times with *Mūlamantra* with *viṣṇu gāyatrī*. The emblems of conch and discus shall be placed in the fire pit. They are to be worshipped with their *mudrās* and *mantras* of *Viṣṇu*. The pupil's front and upper part of the right arm near the shoulder and that of left arm are to be marked with the heated emblems of *cakra* and conch respectively. The emblems are to be bathed in milk and *homa* shall be performed with *Mūla mantra*.¹ The *Īśvara Saṁhitā* does not treat the marks and worship which forms part of *Pāñcasamskāra*. The commentator on the *Sāttvata Saṁhitā* treat the problem of *Pañcasamskāra* in great detail citing passages in support from the *Sāttvata Saṁhitā*² and *Pārameśvara saṁhitā*.³ The pupil shall then get up and bow to the *maṇḍala*, pitcher and the preceptor.

1. See Appendix 23

2. SS. XII.168-171

3. XV.961-965.

The preceptor shall take the pupil near the fire pit. He shall do *homa* there for the successful completion of the task that is undertaken. After gently touching him, the *Ācārya* must presume himself as *ātma* and imagine as if entering into the heart of the pupil. He shall ~~shift~~ the power of his *prāṇa*. He shall transform his soul in pupil's body then, the pupil shall be made to occupy the seat of *Ācārya* and be made to feel his individual existence. The pupil shall be made to imagine that he has swerved his ties from his parents. The preceptor shall utter and offer *Kavacamantrā*¹ to him. The sacred thread consecrated seven times with the *mantra* provides the pupil with the status of *dāsa*. In the case of devotees from other castes, they are to be sprinkled with water. The pupil then shall take flowers and throw them in the *maṇḍala*.²

The preceptor shall worship God in the pitcher. The pupil should be made to stand upright and the string shall be stretched along with his body.

1 *kavaca mantra; -om hraiṃ balāya kavacāya huṃ*

2 *SS—XIX—63-65*

4.6 MANTROPADEŚĀ

The *mantra* by then have been made the form of God fully visible. The preceptor shall behold quickly the course (*adhvans*) in the Lord, pupil there and in himself. He shall then see the form of the Supreme self as having absorbed the mantras on his body. The divine nature is brought into his own self and mantra form in the thread and all these in the body of the pupil. Four offerings have to be made after the Mūla mantra is uttered as

parātmane namaḥ

sūkṣmātmane namaḥ

sthūlātmane namaḥ

sarvātmane namaḥ

The preceptor shall then meditate upon the beneficial group of *adhvans* to have entered into his body from the foot upto the top of tuft divided into three as *Adhyātma*, *Ādhidaiva* and *Ādhibhūta*. The *mantra* that are used here are of *Varāha Narasimha* and *Vāgīśvara* ¹

1. SS XIX 60-67 Also see commentary on these ślokas.

4.7 TWO COURSES AND THE EMPATHY OF THE PUPIL

The *Ācārya* shall leave the two courses namely *Bhuvana* and *Pada* are taken to *Dvādaśānta*¹. He shall become filled with *Mūla mantra* and with that knowledge he reaches the *Brahmarandṛa*² of the pupil. He shall occupy the position of earth proceeding through these path and bring its power under his control which is in the form of a seed that is restrained by *hṛdaya mantra*³. Taking thus all the powers that rest in the intellect(knowledge)separately into the casket of this *hṛdayamantra* using all pervading things relating to the self, he must think that the body of the pupil bearing both of them from the time of destruction of the enjoyments. The powers of the elements shall be considered from the body of the pupil as destroyed.

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1. *Dvādaśānta*, name of the region in the head 12" above.
 2. *Brahmarandṛa*: an aperture on the top of the head.
 3. *Hṛdaya mantra*- *Om hum namaḥ hridayāya namaḥ*

He shall occupy the gentle body made of the threads through the same path and he shall take the *mantra* of the spiritual kind and those of the elements and get out of that body of the threads, go to the fire and recite *mantras* equating these with the threads. *Mantras* should be placed in their respective places. He shall get his own body through the *Brahmanādi* into the body of the pupil. The *mantras* shall be joined with the *tattvas*¹ uttering their names with *praṇava* through the process of creation. The pupil shall be drawn out of his heart through *pūraka*². Then the seed of Earth is freed from the individual unit. It shall be placed in the heart of the pupil so that he is aware of the changes that has happened in the body. This used to be done through middle path (Kumbhaka)³ uttering his name. The seed of Earth shall then be made to join the pupil's subtle body through the homa done with *hṛdaya mantra* with *svāhā* at the end; in order to achieve the goal. Thus the pupil who is the heart in the

1. SS XIX –133

2. SS XIX – 80 and commentry

3. SS XIX –83 and commentry

subtle body is qualified for Sūkṣma mantra¹. He will get enjoyment through the Śikhāmantra² and result through kavaca³. His satisfaction results from the netrāmantra⁴. He will become separated from it through the astrāmantra⁵. Homa shall be done by the preceptor for controlling the tattva of Earth. Filling the sruva⁶ with ghee and doing homa with it the earthly form will be cut off from the thread on the sūtra and get dissolved in the sruva in the fire. The power of the pupil will be infused into his heart with mūlamantra. Then the pupil must be made to think thus: “This is that tattva of earth, a host of miseries. I remain here as it is not be made known. I am released like a bird from the cage. The preceptor shall pray O God! Lord of Earth you shall destroy all the obstacles for mokṣa for the pupil⁷.”

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1. śiro om hrīm aiśvarya śirase svāhā
 2. śaktyai śikhāyai vauṣat.
 3. balāya kavacāya hum
 4. Om hum namaha netrāya vauṣat
 5. Om hum namah astrāya phaḥ
 6. see appendix ॐ २
 7. SKS XIX 104 - 106

As in the case of the seed of the Earth the preceptor shall place the seed of the water *mantra* in his heart .He shall order taste, as in the case of smell and take it up to the mind and to the region above. After repeating this processes with other *tattvas*, the preceptor will free the pupil from the six cores (*adhvans*) together with their roots and as having become aware of himself and as freed from the armour, evils would become suppressed.

He shall also find that the pupil has reached a higher place through the power of god. The preceptor shall make the offering with the seed of *viśākhayūpā* with *praṇava* so that *mokṣa* could be obtained by the pupil. Then he must praise god thus, “O lord, may you be spotless. You are omnipotent, full *Acyuta!* you are all – pervading. You control with in you the six qualities. You are changeless and stainless, ever rising, not inferior to any one. You are free from destruction. You are blissful, not apart you have and no

beginning nor end, “*Oh Vāsudeva*”! He shall then offer *Pūrnāhuti*. The pupil is now in the state of liberation and is desirous of getting *mokṣa* in *vibhava dīksā*. We will reach the place of *Paramapada* till his body falls at the will of god. He will get the status of *Paramānabhaḥ* when he desires to have enjoyment. He shall then be placed in the intellectual path till the fall of his body¹. Then, the preceptor shall ask the pupil to sit before him and offer instructions on *adhvans*.

4.8 THE LORD, CONCEIVED AS ŚABDA BRAHMAN:

The supreme Lord *Acyūta* appears with the power in the form of *Śabdabrahman* in order that all souls shall get *mokṣa*. He is the unmanifested syllable formed by many individual letters who maintains the indistinct sound of the musical string. Only the

1. SS.XIX 105-121.

brahmins who know the *vedas* get the favour of the aggregate of four *vyūhā deities*. Others do not get the knowledge of the Supreme syllable.

The supreme Being, who has sound as his form becomes of the nature of *nāda*. This could be enjoyed by those who are dedicated to Him by their deeds. Thus there is the change of *varṇādhvan* into *Kalāadhvaṇ*. All *tattvās* beginning from *Vāsudeva* are made of *kāla* with traits of rising and merging. The mantras, which arise out of these *tattvas*, possess the qualities of atomicity and others possess little six pieces of it the *kāla* that is in six *gunas*. They manifest the mantras which give rise to *padādhvaṇ* which makes the souls attain their distant position in the world, which decide their existence and cause decay. The fourteen worlds, are made of three *guṇas* namely *sattva*, *Rajas* and *tamas* provide the soul with enjoyment¹, For one

1. Vide – LT. XXII -27-28.

who has discriminative knowledge and is consecrated by dikṣā-mokṣa is the goal.

Bhuvana adhvan and pada adhvan are the abodes of many atoms, a place for soul, which have not, become awakened to the real nature of the world from beginningless time. The mantras play a vital role in these at the wish of God. The mantras which are above Bhuvana adhavan and pada adhvan (except fourth stage) are at the call of those who have abiding faith in god's devotees, of god, preceptor and those who are interested in worshiping god. They take by force, the soul which performs Karmas from these two adhvan and have enjoyment to them. They incite them who are detached from this world to be away from enjoyments. They make these persons go through the six courses, since Brahman filled with the six qualities is of the form made of the six courses¹.

1. SS. XIX 140 – 148

Sound having different letters is to be known as the group of four *vyūha* deities. This takes the form of continuous knowledge for those who are free from the five *Kośas*¹ and *adhvans* and who have realised their existence. This is *varṇādhvan*. It is from 'ā' to 'sa' while rising and from 'ha' to ā in the state of maintenance.

The letters 'ā' and 'ha' is the same as *Dvādaśānta*. Among them letters 'ā' to 'śa' become twelve divisions each having four letters. In the reverse 'ha' to 'a' become divided into twelve group and ha is *Dvādaśānta*.

In this division the four groups are known as *viśrāma*, *udaya*, *vyāpti* and *vyakti*. *Viśrama* means the separate existence of letters. *Udaya* is the stage of *paśyantī*, *vyāpti* is *madhyamā*, and *vyakti* is *vaikharī*. In these divisions represented by group of four letters the forms of *Vāsudevā* and others are represented.

1. Ibid. 151

This forms the sixteen letters beginning from 'a' which represent the *vyūha* deities in waking state, four letters from 'ka' refer to these in the dream stage and 'ta' to 'sa' the *ṣuṣupti* (deep sleep) stage and 'ha' is in *Dvādaśānta*. Or, these may represent the waking stage denoted by 'ak' and the state of deep sleep is represented by *udaya*. *Viśrama* represent the fourth one¹.

Then the altar shall be sprinkled with the water in the *Praṇita*². The ashes in the fire pit altar to be used for making an ornamental mark on the forehead of the pupil. After bowing to the fire, the idol in the form of God shall be worshipped. Mental worship shall be taught to the pupil. The consecrated *mantras* shall be sprinkled on the head of the pupil. The preceptor shall bless him with the words:

1. SS. XIX 148 – 156

2. Praṇita: Vessel in which holy water is stored.

“ May success attend on you by the performance of the three *dīkṣās*: *brahma*, *vyūha* and *vibhava*.” It is clear from this that all the three *dīkṣās* are to be given to the same pupil. This much is the process of *Vibhava dīkṣā*¹.

4.9 MANTRAS WITH ANGA AND WITHOUT ANGA

It is to be noted that the *Dīkṣā* may be given with the *mantras* which have five *aṅgas*- *śiromantra*, *śikhāmantra*, *kavaca-mantra*, *netra-mantra*, *astra-mantra* and those which do not have any *aṅga*. In the case of the former, the seed of the *hṛdayamantra* is enjoined. In the latter *praṇava* shall be used as stated for such acts done with *angamantra*. The word *karma* shall be used along with the *praṇava*¹. For those pupils who like to have *vyūha-dīkṣā*, the *bijamantra* of the four *vyūha* are to be used. ‘Hum’ is the *bija* of *Vāsudeva* *hsām* for *Sankarṣana*. ‘Hrūm’ for *Pradyumna* and ‘Hrum’ for *Aniruddha*². In the case of *Brahma-dīkṣā* which is also called *para* or *sūkṣma dīkṣā* the *mantras* to be used are “*Om śāntodita vijñāna prāṇāya sarvadarśine caitanyāya namaḥ*”. This is the foremost *mantra*.

1. SS. XIX: 160-165

Above *mantra* contains twenty two letters and six words. These words denote the six qualities³. *Jñāna* one letter, *Bala* has four, *Aiśvarya* six, *virya* five, *Tejas* four and *śakti* two. These are respectively represented in the above *mantra*.

4.10 MANTRA DĪKṢĀ

Vyūha and *brahmadīkṣā* offer to those who practice these, *mokṣa, cāturātmyadīkṣā* result in getting enjoyment with the six qualities. *Brahmadīkṣā* brings about the disappearance of all the results so far acquired. The *Īśvara samhitā* reproduces the treatment of the *Śattvata samhitā* without much change. The *sāttvata samhitā* deals with *adhvans* and enables the pupil to find them as impure and having become pure through the process of *dīkṣā*. The *Jayākhya samhitā* calls the treatment as clearing the pupil of the impurities who suffer in the world. This is known as *mūlaśodhana*. The priest

1. S.S. XIX : 172 – 174

2. Vide: S.S. VIII – 10 – 14; See Comm' of L.T. XIX 31-32.

3. Comm on SS II 32 b 35. Cf L.T. II 25-26

shall do the *homa* for the pupil 108 times with the *mūlamantra* withṣ ghee or seasamum 25 times to the goddess and 10 for the *angas*, 8 for Nṛsimha and others, six to the four deities- *satya*, *puruṣa*, *acyuta* and *aniruddha*. *Pūrṇāhuti* shall be done with *mūlamantra*. This is *mantra dīkṣā*¹.

4.11 SIGNIFICANCE OF MANTRA DĪKṢĀ

The Sanctity of the *mantra* purifies, the preceptor. Purity of the preceptor makes the group of *mantras* constant. When the subtle elements (*tanmātras*) become pure, the five elements-Earth, wind and others and also the sense organs and motor organs become pure. Purity of ego makes the mind perfect. When the intellect becomes pure, the cognition becomes pure. Primordial matters (*pāśa* and others) when become pure, the impure and the unmanifested become purified.

1. JS XIX 224 -229

When Ísvara is purified, the self becomes pure. Here Ísvara is not stated to be impure but can be treated as impure because of matter which is connected with Him. At this stage, the supreme *tattva* which cannot be impure is aloof and is untouched by any impurities. The *adhvans* are used to purify the pupil who desire to get liberation¹.

When the group of *mantras* are placed in the fire, the course of *tattvas* is placed among the *mantras*. The *Ācārya* shall ask the pupil to sit near him in *padmāsana* posture.

1. SS XIX- 141 to 150

He shall look at him and touch with *mantra hand*¹. He shall then think of creation upto the earth as made by God and consider that to have taken place in the body of the pupil. The *tattvas* that are inserted in the body of the pupil shall become by this process awakened at the time of *dikṣā*. He shall take permission of the concerned *mantra*, lying in the pitcher and take the *Pāśā* string² and go near the fire pit altar place it there. Thousand or hundred oblations shall be made there in the fire kept in another fire altar in honour of God, the supreme cause of creation, by uttering the *mūlamantra*. *Pūrṇāhuti* shall be given at the end of the *dikṣā*. He shall do *japa* of *mūlamantra* and sprinkle the pupil in the chest many times with flowers uttering 'hum phat'. Consciousness shall be infused in the *tattva* of earth, *i.e.*, he shall become aware of the nature of it. It shall be consigned as the place of sovereignty [*aiśvarya*]. One hundred offerings shall be made for each *tattva* with their *bīja mantras*.

1. *Mantra hand* : Hand sanctified with *mantra*

2. It is called *pāśa* as it bounds the soul with the matter.

The *adhyātma mantra*, have letters 'asya,' the name of the pupil and *tattva bija* are to be uttered. The name of the *tattvas* and the word 'śodhaya' (purify) be added after *bija*. The words 'svāhā' and 'samam naya' are to be added. This is to be followed by the word 'namaḥ'. Thus the 'mantra' is to be used in the case of every *tattva*. The *tattva* of the earth shall be considered to have been placed at the edge of *śakti* and shall be considered to have the nature of *vibhava* and *vyūha*. The knot of the earth shall be cut and placed at the edge of *śakti*. This *tattva* shall be made inactive by the method of *samhāra* with god. Similarly the *tattva* of water and fire are to be treated. The subtle elements of smell, taste, colour, touch and sound are to be purified by the *mantras* of conch, *Padma*, *Kaustubha* and *Varāha* respectively. The sense organs shall merge in the cause with the *mantra* of *śikhā*, *śiras*, *hṛdaya*, *māya* and *jayā* respectively. *Pūrṇāhuti* shall be done for *buddhi* with *mūla-mantra*, for mind with the *mantras* of *Kīrti*, for ego with *Lakṣmi* *mantra*. Matter shall be dissolved with the *mantras* of *Satya*, *Puruṣa*, *Acyūta* *Aniruddha* and *Vāsudeva*. For *Puruṣa*, the soul shall be made inactive. *Pūrṇāhuti* is to be performed with seven lettered *mantra*.

4.12 PURNĀHUTI

There is no *tattva* beyond god. *Pūrṇāhuti* shall be done in the following way for those who desire to have the grace of the Lord. Nārayaṇa must be meditated upon and then the *mūlamantra* is to be uttered with the syllable 'Vauṣaṭ' in the reversal order. The effect of the *mantra*, full of nectar, flowing from it is peerless, beyond guess and beyond the senses .

Pūrṇāhuti shall be done in the following way for those who seek *Mokṣa*. The preceptor shall think of the pupil as having parts and himself as partless using the imperishable *mantra* like the entire *tattva*. The ghee which is taken for *pūrṇāhuti* shall be considered as partless and as having parts. The body of the pupil shall be considered as distinct from karman. The pupil and ghee are to be considered to have become partless. The preceptor shall consider his own consciousness as having gone beyond the six qualities without any requirement for *mudrā* and *mantra*, and having reached the region of great bliss. Having Confidence in his own power he shall then utter the seven syllabled *mantra*¹ he shall do *pūrṇāhuti* uttering *vauṣaṭ*² .

1. *Om puruṣāya namaḥ*

2. *JS Ch XVI*

The preceptor shall then do *homa* in order that the stage of attaining brahman may remain stable. The *mantras* for this *homa* shall begin with *praṇava* and end with *namaha* and have the following ten words in between. *Apratarkyam, anirdeśyam, anaupamyam, anāmayam, sūkṣmam, sarvagatam, nityam, dhruvam, avyayam and īśvaram*. Ten offerings are to be made with *these mantras*. He shall then consider the pupil and himself as supreme and offer *pūrṇāhuti* uttering *vauṣaṭ*. He shall consider himself as the pupil and *viṣṇu* who is all pervading and present everywhere, to have stationed in one place that is free from the willows, that is motionless. The *vaiṣṇava dīkṣā* would then be held to have given *mokṣa*.

The preceptor shall unite the *tattvas* which he got through the process of creation with the body of the pupil. He shall purify the disciple's consciousness and unite it in his body. He shall again think of *viṣṇu* who pervades everywhere, who is supreme, of the form of *mantra* and has a form. He shall worship Him with *arghya*, flowers and others.

The preceptor shall make a mark on the forehead of the pupil with the ashes and go to the *maṇḍala*. He shall worship duly the lord of the *mantra* and place *viṣṇu hasta* (hand) on the pupil's head, backward and in the chest. He shall gently touch the pupil's body from head to foot and make him utter the *mantra* with *nyāsa* after mental worship. He shall then worship god who is in the pitcher with many services¹.

At the end of *dikṣā* the pupil shall prostrate before the preceptor with eight limbs² and address thus; “Oh! Preceptor, my kith and kin and myself are your servants”. The preceptor shall be offered depending on one's capacity, a village or groups of gem or gold together with elephant, horse, chariot, cart or vehicles, soldiers and group of servants and servant maids. Whatever is deserving or by which the preceptor be pleased shall be given in full so that the disciple could have fulfilled his debts to him.

1. SS. XIX 334 – 337 a.

2. The eight limbs are: forehead, belly, two knees, two feet, and two hands.

He shall please him with fruits and water. This is the disciple to whom the preceptor administers *dīkṣā*, and he would get *mokṣa*. All these shall be kept as a secret from disbelievers¹.

The preceptor shall please *vaiṣṇavas* and the followers of *pāñcarātra* by giving them food and gifts. They shall spend the night by singing with others auspicious songs, along with the instrumental music with the narration of tales connected with *pāñcarātra*. He may do this for one or three or five or seven nights.

4.13 POST-ACTIVITIES OF DĪKṢĀ

The disciples who had initiation shall worship god in his own heart. After doing *japa* and *homa* to god, he worships *viṣvaksena*¹. The preceptor shall take a pitcher and fill it with honey, milk and ghee and sprinkle the place including the fire altar. He shall take another pitcher and sanctify it with *mūlamantra* and place it for

1. L.T XLI 42- 62 Santakumāra samhitā B.R. I. 132

drinking the *soma juice*. He shall take it in his left hand with which the *maṇḍala* is being sprinkled and get into vehicle. He shall place behind it the ashes and meditate . The pupils shall follow him with auspicious things accompanied by the sounds of drums and conches. The preceptor shall dissolve the ashes in water. He shall wash his hands and feet and do *nyāsa* after *ācamana*. He shall fill the pitcher with water after offering the flowers with arghya materials and offer fruits and other things. It will be covered with the white cloth and consecrated with all *mantras*. He shall take it and enter the sacrificial hall and sit in the middle of it. Facing east or north he shall perform *nyāsa* for the pedestal. He shall sprinkle water on the head of the pupil uttering the *mantra* of *nṛsimhacakra* and *astra* for the success in the undertaking. He shall conduct a ceremonial bath. The preceptor shall offer *soma rasa* to all of them¹.

It is said in the *Lakṣmī tantra* that the pupil will be given a book.² The pupil shall bow to guru after receiving it. The pupil shall

1. *J.S. XVI 346 - 359*

2 L.T. XLI This book must be a *pāñcaratras* text. Dr. Gupta remarks that it refers to the primary teacher who taught the disciple to read. See *Lakṣmī tantra* translation P.272 .

go to the fire altar and perform *homa* with the *tārāmantra*. The adept becomes fit to do *worship*.

The treatment is the same in other texts like the *Jayākhya*, but in brief. The main points which are worth noting are as follows:- The *maṇḍala* which is to be used *Cakrābja maṇḍala*¹. God is to be worshipped there². *Charu*³ which is to be prepared shall be divided into four parts of which one is to be taken by the *Ācārya* himself⁴. The *puruṣasūkta* is to be uttered while offering *caru* in the fire⁵. *Puṇḍarikākṣa vidyā*⁶ is to be uttered while touching the pupil and *urdhvapūṇḍra* is to be made on the head of the pupil uttering the *aṣṭākṣara mantra*. In order to have successful effect in the *dikṣā*, *bali* is to be offered with cooked rice with black grams.

The pupil's palm is to be filled with flowers and is to be offered in the *maṇḍala*. The *Ācārya* shall note the place of the fallen flowers and the name of the presiding deity of that portion of the *maṇḍala*⁷. The *Ācārya* shall instruct the *dvādaśākṣara*, *aṣṭākṣara*

1. *Pāds carya II P.9 14*

2. *Ibid 14*

3. *See Appendix 16*

4. *PS. Caryā II 9.*

5. *Ibid. 18*

6. *Vidyā means mantra here*

7. *PS. Caryā II 56 –58.*

and the *mantra* of god for those who practice *sāvitrī mantra*. After *dīkṣā* is over, the pupil shall go home with his relatives taking permission from the preceptor. Such a person, who practises the convention, maintains good conduct, study one's own *veda*, worships god, recites and meditates, is called a *bhāgavata*.

Ācārya Abhiṣeka

4.14 PUPIL FIT FOR ABHIṢEKA

A pupil, must presume God as having *mantra* as his body in the *maṇḍala*. He must have correctly understood the *sāstras* of *Pāñcarātra* in this context. He should be having abiding interest in doing the worship to God. He must be a *putraka* disciple who is more dear to the preceptor than his own son. To him, the *Abhiṣeka* ritual is necessary so that all the *mantras* could bear successful results and the pupil could become fully qualified for the continuation of this tradition.

A question arises here. There are four kinds of pupils, namely *Samayin*, *Putraka*, *sādhaka* and *Ācārya*. How is it that *putrakā* alone is mentioned as the best? In answer to this *Alaśiṅga bhaṭṭa*, the commentator on the *Sāttvata Saṁhitā*, observes that *dīkṣā* is enjoined by all the four kinds of pupils. He in whom the *mantras* bear signs of success must be given *abhiṣeka*¹. Any one among the four kinds of pupils may outshine the other three by revealing his great devotion and skill. The *Īśvara saṁhitā* remarks that those who are qualified with distinction must be offered *Ācārya abhiṣeka*. Others shall be given *dīkṣā* only. Those who are born in the family of *Ācārya* deserve *abhiṣeka* according to the *Pādmasaṁhitā*². These statements do not answer why *Putraka* alone is mentioned here. The only reason that could be given is, that *Putraka* must not be taken in its primary sense.³

1. See SS. Introduction P.5 Also cf JS XVI and LT. XLI

2. PS. carya XX 1-3

3. Ref: SKS: *Indrarātra* and *Brahmarātra* Ch 9.

4.15 PRELIMINARIES OF ĀCĀRYA ABHIṢEKA

A rectangular pavilion is to be erected in a sanctified place. An auspicious seat shall be made there. *Ananta* and other *ādhāraśaktis*¹ shall be invoked that seat. That seat shall be worshipped by the *Ācārya* with *arghya* and flowers. The disciple shall be made to sit on the seat facing god in the *Padmāsana* posture. The pupil's worth is sung by damsels and extolled by the minstrels for whom the conches are blown, and whose unique status is recited by the auspicious people. The pupil would then do the *japa* of the supreme *mantra* (*mūla mantra*). He would appear like *Acyuta*. The preceptor shall worship god with eight limbs. He shall take the pitcher relating to *Viṣṇu* and repeat the *mantra*.

The number of pitcher differs from one kind of disciple to another kind. In general, the following is the process for *abhiṣeka*. The pitchers shall be placed in the direction stated before. They shall be worshipped in due order, with sandal paste and flowers. The

pupil shall be asked to do *japa* of the lord of *mantras*. *Caru* shall then be offered to them. A seat for *abhiṣeka* shall be placed in the middle of the altar, with fried grains. The pupil shall be made to sit on that seat. The *Ācārya* shall go to the *maṇḍala* and pray to god that he would make the pupil equal to himself. He shall then worship the jar kept in the east with *mantra* and also do *japa* of that *mantra* for hundred eight times or hundred and ten times and meditate upon the *mantra* as filled with nectar. The pitcher, which is worshipped with the *mantra*, shall be placed in the head of the pupil who is to be bathed with the water from the pitcher. The hymns of the three *Vedas* shall be recited and conches and taboos shall be sounded together with the chanting of *mantras*, (by those present there) and along with the sound of the musical instruments. The priest shall then consider *Acyūta* and the seed of the letters as prescribed. He shall then think of the letter 'a' and others for purifying the substances. He shall think of *Nārāyaṇa* in the white lotus having hundred petals and sixteen filaments and nectar dripping from it for originating the substances. He shall show to the pupil the body made of elements, of

subtle elements the *mantras*, the course of knowledge and explain it to the pupil.

The preceptor shall think of *Viṣṇu* who is full of *mantra* in his own right hand, and worship him with *mantras* and flowers and place it on the head of the pupil. The pupil shall then offer a seat to the preceptor and bow to him, wash his feet with water and sprinkle that water on his own head and drink it. The preceptor shall do *abhiṣeka* to the *sādhaka* and give all the materials. To the *putraka* he shall give the *śāstra* which qualifies him to do worship. He shall think of worldly prosperity including children and others for him.

He shall perform ablution and utter the *mantra* upto *svāhā* from the lotus of the heart. Uttering the *mantra* upto *namah*, he shall think of having entered the body of the pupil through *Brahmarandhra* and to have occupied the heart. He shall consider the pupil as Brahman having powers of consciousness as the body and having the marks of delight and bliss. The *Ācārya* shall mentally offer to the pupil all his authority.

Then a list of articles which are associated with him such as *Pāncarāṭhara Āgama*, the auspicious base for worship, garland of rosary seeds, small bell, *sruk suva*, *yogapaṭṭa*, book, conch, discus, gourd, *camasā*¹ vessel for *arghya*, *darbhas*, hide of black antelope, a pair of sandals, umbrella, seat, mirror, fan made of peacock feather flag having the emblem of *garuḍa* staff, a pair of saffron dhoties and two fine silken cloths should be collected and kept ready.

The water, which is used for bath, shall be placed in a purified place. God shall be worshipped with that water after doing *Pūrṇāhuti*. The *Ācārya* prays god who is in the fire, for pardon . He shall then offer *bali* from the fire altar and from the vessel of *arghya*. He shall draw a *maṇḍala* after purifying the place with cow dung and also invoke *kumuda* and others. Then he offers salutations to *Acyuta* along with lords of quarters and weapons, thus: “May these weapons attend on, for the success of the child (pupil)”.

1. *camasa* – vessel used for drinking *soma* juice.

He will complete the worship with what is left over (after doing *bali*) and worship the Lord within the white lotus in the circular *maṇḍala*. After worshipping Him amidst the fire he shall send Him off. After worshipping *viṣvaksena*, the remains shall be offered into the fire into altar. The *Ācārya* shall think of the discus having twelve *spokes* and place it in himself. It shall be worshipped with *arghya* and flowers. He shall take the water vessel and fill it with water and place it within this discus, the vessel of *astra* shall be worshipped, with *vīrya mantra*.

Another pitcher filled with honey, water and milk shall be taken. The pitcher used for *arghya* is to be placed in front of it. *Astra* which is in the discus, is to be placed in between them (two pitchers). The *Astra* is to be worshipped duly. It shall be consecrated by uttering the *mantra* hundred and eight times and consecrated with the *mūla mantra* along with the word *Vauṣaṭ*. The contents there shall be stirred with the *Astra mantra* possessing

nectar. This preparation which is full of honey (*soma juice*), shall be apportioned among all people.

The *astra* of honey shall be placed in the discus together by uttering the *mantra*. Placing it there as before it should be filled with water with fruits placed in it. The pupil shall then do the sacrifice in honour of the preceptor¹ with a pure mind and would do it in honour of god, filled with devotion in words, thought and deed. He shall also wash the feet of the preceptor with water, which he shall sprinkle on his own head and would sip the same². All the materials, which were used in the rituals, shall be given to the preceptors. He shall prostrate before the *Ācārya*, and touch his feet with his hand and beg his pardon with all sincerity for anything that went against the wish of preceptor. He shall do the same to all those who know the *Pāñcarātra*, and recluses and *prājñas*. With the permission of the *Ācārya* he shall take food with his brothers, i.e who were initiated

1. LT XLI 64

2. JS XVIII 84-85

before, other devotees of god, friends and relatives. He shall follow the *guru* where he goes and with the other pupils and return at the will of the *Ācārya*. He shall fall at the feet of the *Ācārya* and circumambulate around him several times. The preceptor is to be pleased by rendering service to him as he is the supreme director, till the attainment of liberation.

The *Īśvara saṁhitā*¹, reproduces this treatment verbatim. The *Paṅskara Saṁhitā* is emphatic in maintaining the sequence in which the disciple should get consecrated as *Ācārya*. First *samayin* must be followed by *putraka*, *sādhaka* joins him and then *Ācārya* is to follow. The *Pādma saṁhitā* asks the pupil to give the *guru* cows, land, gold ornaments, vehicles, servants according to his financial position. He shall feed the Brahmin and give them money. He shall eat the food that is left over after *homa*, with the permission of the *guru*. He shall go home, after sunset and stay with his relatives².

1. Vide:Ch XXI.460.

2. Pad. S caryā II 82-86

The *Jayākhya samhita* states that an *Ācārya* be a brahmin and he alone is qualified to do *abhiṣeka*. If qualified brahmin is not available, a qualified *Kṣatriya* can get it. If he too is not available a *Vaiśya* with the qualification could do it. If a qualified *Ācārya* is not available in his caste the pupil could worship god and confer it himself for his own self¹ but he shall not do it when a *guru* is available. One who belongs to a lower caste shall not do it for a pupil of a higher caste. All the four castes of pupil can have *abhiṣeka*. A *Samayin* shall have it with *japa* or *mantra*. *Abhiṣeka* which is to be given to *putraka* is called *tattva*. It shall be done by simply uttering the mantra and by meditating upon the *tattva*. A *sādhaka* could be given *abhiṣeka* by thinking of the *tattvas* by dividing the *mantras* into nine parts. *Mantras* follow while consecrating *abhiṣeka* to him who has become *Ācārya*. The *Ācārya* shall remember the *tattva* as form of god and as belonging to *adhidevatā* and others. He shall meditate upto the supreme *tattva*.

1. . JS XVIII 14b-16

The *samayin* shall be given *Abhiṣeka* as if he were the leader of the army, *Putraka* as minister, *Sādhaka* as crown prince and *Ācārya* as king¹.

4.16 AHIRBUDHNYA SAMHITĀ

Ahirdudhnyā Saṁhitā, does not have differing views on the aspects of the qualification of Ācārya or the disciple or the process of Dīkṣā. Moreover, this Saṁhitā does not deal with Ācāryā Abhiṣekā. The pupil shall be tested for his achievements for one year, The Ācārya shall do *aṅganyāsa* and *karanyāsa* on his body with respective *mantras*. *Mantras* are of three kinds namely transcendental, subtle and gross. They have *paramātma*, *Sanikarṣana* and *Ahirdudhnyā* as their *ṛṣiṣ*. The *mantra* of *Sudarśana* represent the *Atharvaṇaveda*. He shall do *sampāta*, *nyāsa* on his body with these *mantra*. The human body shall be treated to be of three kinds gross, subtle, and transcendental.

1. JS XVIII 14b-16

The limb and subsidiary one's are gross. *Puryaṣṭaka*¹ is subtle and atoms are transcendental.

4.17 PĀDMA SAMHITĀ

Acāryā ābhiṣeka is treated in the caryā pāda of the Pādma Samhitā (chapter IX) under the title *Maṇḍalārādhana*. The text describes, *Maṇḍala* and this must be taken as the *cakrābja maṇḍala abhiṣeka mantra*. The chapter begins with the method of drawing the *maṇḍala* called *bhadra* for which measurements are given. *Sama Maṇḍala* also could be drawn. If the disciple cannot have it due to his *pecuniary* circumstances he may have the *maṇḍala* called *padma* without *cakra*.

1. *Puryaṣṭaka* prāṇāh, elements, karman, senses, three guṇas, impression left by acts in earlier births, and nescience *linga*, (subtle body) This enhance the power of the mantras.

Mantra adhvān, in the pericabe the *tattva adhvān* in the filaments, *varṇa adhvān* in the petals, *padādhvān* in the nave, *kalā adhvān* in the spokes or wheels, *bhuvan adhvān* in the region of the

rim. Thus the *maṇḍala* shall be of circular formation. Twelve syllables are to be uttered while worshipping^b the *bindhus* of the pericap. The supreme being shall be worshipped in this case. 'Śrī' and others shall be worshipped in the filaments which are twelve. *Viṣṇu* shall be worshipped in the first nave, Brahma in the second and Śiva in the third. The twelve forms of *Viṣṇu* and others shall be worshipped, ten descents fish and others in between the spokes, conch in the ring of the first nave, *varāh, narasimha, ananta and Hayagrīva* in the corner of the seat beginning from the south east. Indra and other guardians of the quarters in the east, *Caṇḍa* in each of the four seats *Viṣvaksena* in the path way in the north east, *Garuḍa* in the ground in the north east discus at the entrance in the south mace in the west, conch in the first enclosure *Viṣṇu* and others in the twelve lotuses, *Vāsudeva* in the *maṇḍala* and the twelve *āḍityās* in the last enclosure. *Cakrābja maṇḍala* is to be prepared for giving *dikṣā* the *Ācārya* shall tie the thread. *Homa* is to be done in the fire during the night and similarly in the next morning keeping the fire pitchers in each direction. Gems are to be placed in the fire pitchers kept in the south east. Water brought from holy places in the pitchers are to be

kept in the north east. *Vāsudeva* is to be worshiped in the pitcher, *Samkarṣaṇa* in the south west , *Pradyumna* in the north west and *Aniruddha* in the north east . The pupil shall be seated in the holy seat and worshiped. Those who are present shall be treated with good music and offerings. The *Ācārya* shall take the pitcher kept in the south east and consecrate (*abhiṣeka*). The pupil uttering the *Puruṣasūkta*. In this way *abhiṣeka* shall be given through in the water kept in the directions uttering *Yajur veda mantras*. The pupil shall then wear new clothes, garlands etc and worship the preceptor in all possible ways. This places the pupil in the state of *ācārya* . He shall occupy a chariot or vehicle and come around the streets visit the temple and return home. In the *Jayākhyā saṁhitā* this text the worship of god in the six *adhvans* is not stated. The six paths are mentioned in the second *pāda* but not explained. Since this is not mentioned there, perhaps the *Pādma saṁhitā* too does not elaborate this.

4.18 LAKṢMĪ TANTRA

According to this text ācārya abhiṣeka is thus: The *tattvas* are of three kinds, namely gross, subtle and transcendental. They are *pradhāna* and *puruṣa*, senses and *Acyuta*. *Acyuta* is present in the three taking three forms namely *piṇḍa*, *upāṅga* and *Āḍhya*. The mention of *mantras* are *māntrī*, *Lakṣmī Bhūdhara* and *amūrti mantras*. Viṣṇu remains in the three ways in each of the three kinds of *mantras* form the *Ankuśa* to *Vāsudeva*, *Gadā* to *Śankha*, *Pankaja* to *kaustubha*, *Varāha* to *Narasimha* and these are the gross *mantras*. *Mantras* from *astra* to *hṛdaya*, *māyā* to *Lakṣmī* and *Mūla mantras* are all subtle. *Aniruddha* to *Satya* are of transcendental kind. *Īśvara*, *Pradhāna*, *Buddhi*, ego, mind, five sense organs and five motor organs and five subtle elements and gross elements form the *Adhibhūta* group. The seeds from “*ma*” to “*ka*” are of the group of *Adhibhūta*. The seven lettered *mantra*, five deities beginning with *Satya*, *Mūla murti* are *Adhyātma*. Other *mantras* are attached to the senses¹.

1. LT XVI 12-49