

Ewa Debigka-Borek
debicka.debicka@uj.edu.pl
(Jagiellonian University, Cracow)

How to Realize the Four Goals of Life by Means of *mantra*?

SUMMARY: The purpose of the present paper is to discuss a specific conceptualization of the four goals of human life, namely *dharmā*, *artha*, *kāma* and *mokṣa*, known under the collective term *puruṣārtha*, in the terms of magical rites. Such conceptualization appears in the *Sātvatasamhitā*, which, together with the *Jayākhyasamhitā* and the *Paṅkarasamhitā*, is classified as the oldest available text of the Tantric Vaiṣṇava Pāñcarātra. It seems that the reason of such a strategy might be not, as it happens in the case of later *samhitās*, to refer simply to the orthodoxy for the sake of proving that the Pāñcarātra belongs to the religious mainstream, but, in a sense, to adjust the way of realization of the four goals of life to the requirements of a particular Tantric practice. Obviously, the manner of presenting consecutive *puruṣārthas* in the *Sātvatasamhitā* aims at securing a quick and purely ritualistic method of their fulfillment to the people who were not able to realize them in the traditional way, obediently passing through the successive stages of their life.

KEYWORDS: *Sātvatasamhitā*, Pāñcarātra, *siddhis*, *kalpa*, *puruṣārthasādhana*, *caturvarga*

Quite contrary to the later *samhitās*, where due to the general tendency of making the Tantric Vaiṣṇava Pāñcarātra conform to the Hindu orthodoxy the issue of magical powers (*siddhi*) is usually pushed to the background or simply omitted, the 17th chapter of the *Sātvatasamhitā* (SātS), one of the oldest available texts of this school,¹ comprises a very thorough account of various rites leading to their acquisition. In this

¹ According to Sanderson, the currently available redactions of the “three gems” of the Pāñcarātra, i.e. the SātS, the *Jayākhyasamhitā* (JayS)

case they are closely related to the unique practice called “the procedure of worshipping [the *mantra* of] Narasiṃha belonging to *vibhava* deities” (*vaibhavīyanarasimhakaḷpa*) which is discussed in the same chapter. In line with the term *kaḷpa* constituting the last element of this compound/colophon, various powers are obtained by an advanced adept, called *sādhaka*, as a result of mastering the *mantra* that was conferred to him during the initiation; in this case it is the initiation called *narasiṃhadīkṣā*. This particular *dīkṣā*, described in the initial part of the same chapter (and referred to in the previous chapter, i.e. the SātS 16),² endows the *sādhaka* with the right (*adhikāra*) to conduct rites that provide him with all types of worldly aims (*bhoga/bhukti*) before he finally achieves liberation (*mokṣa/mukti*).

The general characteristic of the *sādhaka* which is given in the chapter about the features of respective entitlements of adepts³ agrees with the pattern indicated in SātS 17: first of all, he is supposed to be already initiated, since this is a special *dīkṣā* which grants him the right to worship the *mantra*, further his practice should be based on a secret worship of the *mantra* which leads to identification with it and then to acquisition of different supernatural powers that grant all types of worldly pleasures (*bhukti*) (SātS 22. 41cd–46):⁴

and the *Pauṣkarasaṃhitā*, were composed between the 9th and the 10th century AD in Kashmir. See Sanderson 2001: 38.

² On *vaibhavīyanarasimhakaḷpa* of SātS and the possible reformulation of its function within the text as well as general characteristics of magical powers bound to it, see Dębicka-Borek 2013.

³ The *sādhaka* is the third in the hierarchy of adepts: the first two are the *samayin* (SātS 22. 2–24) and the *putraka* (SātS 22. 32–41ab), and the last one is the *ācārya* (SātS 22. 47–61).

⁴ SātS 22. 41cd–46:

*sādhakākhye viśeṣo yas tam idānīm nibodha me //41//
pūrvavallabhadīkṣas tu mantrārāadhanatparaḥ /
snānādīnā 'khilenaiva devabhūtena karmaṇā //42//
siddhaye svātmanaś caiva na lokārādhānāya ca /
vane vāyatanoddeśe svagrhe vā manorame //43//
mantrasevārdhyadānaṃ ca kuryān mantravratam mahat /*

“Explain to me now what is the special feature of a [person] called *sādhaka*. The one who has been initiated previously and who is engaged in worshipping the *mantra* by means of a bath etc. and the rite of becoming a god (*devabhūta*) for his own success and not for gratifying the world, should perform the great practice connected to a *mantra* which concludes with accomplishment of a *mantra*-worship, in a forest, in a sanctuary or in his own charming house. He should always give extreme caution to protecting the rules [of his practice] (*samaya*). He should not speak about the wonder experienced by him strongly in his heart in the form of the enjoyment of *śakti* before adoration without a teacher. The one whose soul is marked and who always performs his own rite with energy and faith, such a person should be known as a *sādhaka* devoted to Bhagavan”.

What is interesting in the case of the teaching of the SātS is that the magical rites attainable to a *sādhaka* fall under two subsequent sets: (1) the common Tantric *siddhis*, such as pacification (*śānti/śāntika*) (SātS 17. 157–181ab), prosperity (*puṣṭi/pauṣṭika*) (SātS 17. 181cd–198), welfare (*āpyāyana*) (SātS 17. 199–235), protection from all disadvantages (*rakṣā*) (SātS 17. 236–333ab), keeping people in a good state (*saṃdhāraṇī rakṣā*) (SātS 17. 333cd–357ab), and (2) the practices (*sādhana*) leading to the acquisition of *dharma* (SātS 17. 357cd–387ab), *artha* (SātS 17. 387cd–439ab), *kāma* (SātS 17. 439cd–447) and *mokṣa* (SātS 17. 448–456).⁵

paramaḥ pālānīyaś ca tenaiṣa samayaḥ sadā //44//
yad aīva ca saṃlabdhaṃ yacchaktyānandam ātmani /
tad āścaryaṃ na vaktavyaṃ pūjāpūrvaṃ guror vinā //45//
ātmyamudrāsaṃyukto nityodyuktaḥ svakarmaṇi /
śraddhayā yaḥ sa boddhavyaḥ sādhaḥo bhagavanmayaḥ //46//

⁵ The same structure of magical powers appears also in the preceding and closely related chapter, i.e. in the SātS 16. Yet, quite surprisingly, the whole procedure of Narasiṃha, including the *narasiṃhadīkṣā* and the worship of the *narasiṃhamantra* by the *sādhaka* who has been already initiated in its course, is presented there as a practice which precedes the *dīkṣā* proper and aims at purification from sins, even in regard to *nāstikas*. We can suppose that this is the reason why, according to the SātS 16, when mastering the *mantra*, the *sādhaka* is supposed to act under the supervision of a teacher: in this light this is a sort of a novitiate time for him (SātS 16. 29cd–34, 36–39ab). See Dębicka-Borek 2013: 194–196.

The distinct character of these two sets seems to be explicitly suggested almost ten centuries later by the author of the commentary upon the SātS (*Sātvatasamhitābhāṣya*; SātSB), Alaśiṅgabhaṭṭa (19th century), who obviously treats the latter one as corresponding to the four⁶ broadly known goals of human existence (*puruṣārtha*) acknowledged by the Brahmanical householder tradition: fulfillment of religious, social and individual duties (*dharma*), material pursuits (*artha*), sexual pleasure (*kāma*) and the last one, being complementary to the three former aims, namely liberation (*mokṣa*).

We may suspect that this is the reason why after commenting upon the section dealing with the typical Tantric powers, the author simply refrains from comments in regard to the four subsequent practices, excusing himself with the statement:

“Thus, [he] spoke about the rule regarding the practice (*sādhana*) of the four goals of human [life] called *dharma*, *artha*, *kāma* and *mokṣa* [realized] by means of the *narasiṃhamantra*, starting [with a phrase] *atha mantravarād dharma* and continuing till the end of a chapter. Their meaning is perfectly known”⁷.

From his point of view, the four practices leading to the attainment of the four respective goals do not differ from their orthodox counterparts, although, as he mentions, they are realized in a specific manner, namely with the use of the *mantra*.

As Czerniak-Drożdżowicz observes, being a Tantric tradition, the Pāñcarātra had to prove that it belongs to orthodoxy. This happened especially after it flourished, at the end of the first millennium AD, in the South of India, where the more conservative traditions, mostly Smārta, were prevalent. Among the techniques used for the purpose of

⁶ Within the framework of the *śāstric* literature, the *mokṣa* is not always included into the set and, therefore, it is possible that originally there was a group of three goals (*trivarga*) comprising *dharma*, *artha* and *kāma*, whereas *mokṣa* might have been added under the influence of non-Vedic traditions, see Bronkhorst 2007: 162–172.

⁷ SātSB on SātS 17. 357–458: *athānena nṛsiṃhamantreṇa dharmārthakāma-mokṣākhyacaturvidhapuruṣārthasādhanavidhim āha – aṭha mantravarād dharmeti prakramya yāvat paricchedaparisamāpti / sugamas tadarthaḥ /*

adapting the Pāñcarātra to the religious mainstream, one can enumerate the claims that it derives from a lost Vedic *śākha* (Ekāyanaśākha), religious-philosophical discourses on its authoritativeness (*prāmāṇya*) in the Pāñcarātriya scriptures themselves, such stylistic devices as introducing the story of its divine revelation with a very detailed and expanded chain of recipients (*śāstrāvatarana*) and, last but not least, referring to and discussing the key religious and philosophical notions recognized by the orthodoxy (Czerniak-Drożdżowicz 2007: 198–199). The term *dharma*, regarded as the first among the aims of human life (*puruṣārtha*), is one of the most important among such notions and, therefore, discussions on its meaning appear in several later texts of the Pāñcarātra, e.g. the *Paramasaṃhitā* or *Viṣṇusaṃhitā*. They present it rather conventionally and in agreement with the mainstream tradition, namely in terms of obeying the rules regulating social and religious life closely connected to one's social class and the stage of life (*varṇāśramadharmā*) or one's individual duty (*svadharmā*) concepts, yet particular efforts at additional explanation are given, as for example underlying the significance of a ritual routine or differentiating the *dharma* into three kinds: one of mind, speech and body. The purpose of such policy is to show that, on the one hand, the Pāñcarātra belongs to the mainstream Hindu traditions, on the other—it is to some extent special (Czerniak-Drożdżowicz 2007: 198, 210).

According to the teaching of the SātS, although the goals of respective *puruṣārthasādhanas* seem to be close to the orthodox assumptions,⁸ the methods of fulfilling the human aims are quite far from them. Putting the *puruṣārtha* into the framework of magical rites suggests a deliberate conceptualization of the four goals of human life in the terms of a genuinely Tantric practice. In this context, as Oberhammer mentions while referring to the *kāma*-rite of SātS 17, “this is remarkable in so far, that these aims need not to be achieved in the course of human life, but can be reached at as disconnected from

⁸ See remarks on the similar nature of *kāma* in regard to SātS 17 and the *Kāmasūtra* in Oberhammer 2010: 57.

it by conducting a particular ritual and in this manner can be achieved by the wish of the practitioner arbitrary/without human intervention.” (Oberhammer 2010: 55).

In other words, in the light of SātS, there is no need to live one’s whole life devoutly if one wants to make it complete, since it is possible to accomplish all conventional purposes, including *mokṣa*, at a chosen time, through adoration of the *mantra* (provided that one has the right to do it). The aim of the present paper is, therefore, to shed some light on the strategies of such conceptualization.

As was mentioned before, in the case of SātS the respective magical rites are discussed in chapter 17. The account of consecutive magical rites begins after a general statement that the knower of the *mantra* (*mantrin*), i.e. *sādhaka*, has already overpowered the *mantra* (SātS 17. 153cd–154):

“Listen, how a *mantrin* can use a *mantra* that has been overpowered by means of restrictions starting with abstinence from sexual activities and diet comprising milk with oats, vegetables, water, clarified butter, roots and fruits in rites such as *sāntika*”.⁹

Before the *sādhaka* begins the proper rite aiming at the acquisition of *mantrasiddhis*, he approaches a suitable, secluded place. Such a place should be free from thorns. The *sādhaka* may also stay in a house/building, provided it is covered with a net of reeds and a cloth (SātS 17. 156). Since the same initial verse reads that this happens (SātS 17. 155):

“having learnt firstly about the condition of a person out of the common symptoms arising of his body and through a dream he dreamt”,¹⁰

⁹ SātS 17. 153cd–154:

*atha saṃsādhitaṃ mantraṃ brahmacaryādisaṃyamaiḥ //153//
payoyāvakaśākāmbughṛtamūlaphalāśanaiḥ /
mantrī yathā prayuñjīyāc chāntikādiṣu tac chṛṇu //154//*

¹⁰ SātS 17. 155:

*jñātvādau svaśarīrotthair laukikair api lakṣaṇaiḥ /
prāptena svapnayogena saṃsthitim jīvitasya ca //155//*

we may suppose that all the rites are conducted for the sake of someone else.

However, the concluding verse of the section on common Tantric *siddhis* clarifies that the *mantrin* may perform them either for the sake of someone else (*parārtha*), or for himself (*svārtha*), (SātS 17. 355cd): *parārthato vā svārthena kṛtakṛtyo yadā bhavet*.

The essential component of the characteristic worship of a *sādhaka* is an intensive recitation of the *mantra*¹¹ and becoming equal with it. Assuming the nature of the *mantra* may happen for example through wearing a garment of the same colour as the *mantra*, and through mental practice. Then the *mantra* appears in front of the adept and grants the desired powers to him (Rastelli 2000: 321–322).

In the case of SātS 17, the general schema of consecutive magical rites constituting the first set is more or less the same, albeit differentiated by many particularities, such as for example the colour of substances the *sādhaka* uses to get what he expects or the complexity of the whole rite, with the *rakṣā* being the most time-consuming. At the beginning of each rite the *sādhaka* prepares a *maṇḍala* (or *maṇḍalas* as in the case of *rakṣā*). Then eight jars are wrapped with a thread and the appropriate substances are put in them (*śāntika*: SātS 17. 158cd–164ab; *puṣṭi*: SātS 17. 183–184; *āpyāyana*: SātS 17. 201–204ab; *rakṣā*: SātS 17. 243–249). After that the *sādhaka* engraves his name or the name of a person for whom he performs the rite (*sādhya*), along with the *mūla-mantra* of Narasiṃha, inside the lotus-petals on an amulet (*yantra*) which he had prepared before. Having wrapped the amulet with a thread, he either puts it into the jar (*śāntika*: SātS 17. 165–169; *puṣṭi*: SātS 17. 185–191ab; *āpyāyana*: SātS 17. 205cd–224), or hides it on the body (*saṃdharanī rakṣā* SātS 17. 337–354). Then the *sādhaka* starts the meditation upon the *narasiṃhamantra* and invites the deity to descend from his heart

¹¹ See the passage occurring directly after the account of *narasiṃhadīkṣā*: SātS 17. 149cd–150ab:

*japel lakṣāṣṭakaṃ mantrī tataḥ siddhyati mantrarāt //149//
dadāti manaso 'bhīṣṭāḥ siddhīḥ sarvānurūpakāḥ |*

“The *mantrin* should repeat the *mantra* eight hundred thousand times.

Then, the King of the *mantra* will bring all types of desired magic powers to him”.

into the *maṇḍala* (*śānti*: SātS 17. 170; *puṣṭi*: SātS 17. 191–192; *āpyāyana*: SātS 17. 225–232ab; *rakṣā*: SātS 17. 250–256cd). He worships the deity, identifies with it and finally calls the suitable *siddhi* with the phrase “come” (*śāntika*: SātS 17. 171–172ab; *puṣṭi* SātS 17. 193–197ab; *āpyāyana* SātS 17. 232cd–234). The fire-offering (*homa*) and the *bali*-offering constitute the last elements of the rites (*śāntika*: SātS 17. 179cd–180ab; *puṣṭi*: SātS 17. 197cd; *āpyāyana*: SātS 17. 235).

The pattern of the four subsequent practices corresponding to the four goals of human life is to some extent different from the previous group of magical rites, although all of them are realized in a purely ritualistic way according to one’s wish. Hikita (Hikita 1990: 174) aptly notices in the annotations to his translation of the text that in contradistinction to the ‘common’ *siddhis* starting with *śāntika*, the specific *sādhana* of *dharmā*, *artha*, *kāma* and *mokṣa* requires neither the preparation of the amulet (*yantra*) nor the *bali*-offering. In this case the *sādhaka* realizes any of the four goals, one after another, exclusively by focusing on the adoration of the *mantra*, having chosen a day suitable for a fast and having prepared a suitable *maṇḍala*.

In general, the first practice (*dharmasādhana*) is recommended for people who are devoted to one *mantra*, but due to different circumstances, for example an illness, failed to fulfil given religious duties in the course of their life. Although the poor may practice it, it is especially recommended for the rich (SātS 17. 385–387ab):¹²

“It is meant for the poor devotees, whose mind is focused on one *mantra* (*mantraikaniyatātman*), who desire the fruit, but [their] practice lacks elements because of [the lack] of a bath, meditation (*dhyāna*), as well as *yoga*, recitation of *mantras* (*japa*), fire-offering (*homa*), suitable vow (*sadvrata*), suitable food and drink (*sadannapāna*), donation (*dāna*), and

¹² SātS 17. 385–387ab:

*bhaktānām arthahīnānām mantraikaniyatātmanām /
sādhanaṅgavihīnānām phalepsūnām idaṃ smṛtam //385//
snānād dhyānāt tathā yogāj japād homāc ca sadvratāt /
sadannapānād dānāc ca sarvalopāc ca sāmāyāt //386//
dharmasāadhanam apy uktam savittānām viśeṣataḥ /*

due to avoiding all of them (*sarvalopa*) because of the illness (*sāmaya*).
The practice of *dharma* is taught especially to wealthy people.”

The realization of *dharma* may be accomplished in several ways, depending on need or rather the lack of a particular element required to make the duties connected to *dharma* complete.

For example, with the recitation of the *mantra* accompanied by a fast and offering particular substances it is possible to realize the customary funeral rites for ancestors and ultimately ensure heaven for them (SātS 17. 358cd–362):¹³

“For the sake of offering *piṇḍas* to the ancestors who are deprived of *piṇḍas*, as well as for the pleasure of the Creator of the world and self-protection, the one who fasts on the night of the new moon (*amāvāsya*), having summoned the deity into the suitable *maṇḍala*, should worship it with devotion as before with *arghya* and *pādya* offerings, flowers, lamps, gifts like gold and cows, *nai-vedya* offerings with sesame seeds along with *kuśa* grass with sesame seeds, vessels or his own hands filled with pure water. He will immediately receive the eternal abode due to the grace of the deity of the *mantra* and lead his ancestors, who are devoid of *piṇḍa*-offerings, from hell to heaven”.

In turn, someone who has not been able to devote his time to visiting any pilgrimage-site (*tīrtha*) may fulfil this duty at once in a slightly different way, including the worship of the idol of the *mantra*-deity, but still out of the *mantra*’s grace (SātS 17. 366–370):¹⁴

¹³ SātS 17. 358cd–362:

*piṭṛñāṃ luṭtapīṇḍānāṃ piṇḍanirvāpaṇāya ca //358//
prītaye 'pi jagaddhātuḥ paritrāṇārtham ātmanaḥ /
kṛtopavāso 'māvāsyaṃ maṇḍalāntargataṃ vibhum //359//
āvāhya pūrvavidhinā yojayed bhaktipūrvakam /
pādyārghyapuspadhūpais tu dānair hemagavādikaḥ //360//
tilayuktaiḥ tu naivedyair sakuśaiḥ tu tilānvitaiḥ /
vimalair ambupātraiḥ ca svayamañjalipūrakaiḥ //361//
so 'cirān mantramūrter vai prasādāc chāśvataṃ padam /
prāpnoti narakasthāṃś ca piṭṛṇ api nayed divam //362//*

¹⁴ SātS 17. 366–370:

*yo hi vāñchati saddharmaṭīrthābhigamaṇaṃ mahat /
sa yathāvat kramāt pūrvaṃ maṇḍale mantrarāt yajet //366//
tataḥ sambhṛtasambhāraḥ snānapūrvaṃ samarcayet /
siddhapraṭiṣṭhitam bimbaṃ saiddhaṃ vātha svayaṃ kṛtam //367//*

“The one who longs for a great pilgrimage to a *fīrtha* of a true *dharma* should worship the King of the *mantra* in the same order as before in the *maṇḍala*. Then, having taken a bath and collected all substances, he should propitiate the idol consecrated by *siddhas*, connected to *siddhas* or made by himself using the five cow-products, coagulated milk, milk, butter, honey, sugarcane, water, jars full of herbs, perfumes, gems, fruit and flowers, vessels full of one hundred and eight pieces of fruit, pure water and substances for *arghya*-offering, having addressed [them] with the *aṅga-mantra*. If someone performs it with the mind purified by faith, he will obtain the aforementioned grace of the Lord of the *mantra* immediately.”

Also instead of gathering the merits through keeping the religious vows (*vrata*), one may acquire them at once due to fasting and worshipping the *mantra* on a suitable day (SātS 17. 371–373a):¹⁵

“The one who fasts during the passage of the Sun into another position (*saṃkrānti*), having summoned the Lord of the *mantra*, should worship him with the seasonal fruit and roots. The one who eats for seven days fruit and roots and takes a bath thrice and frequently prostrates with the eight members of his body on the ground (*aṣṭāṅgapāta*) along with circumambulation, he, indeed, achieves everything originating from religious vows”.

Mantra worshipping is efficient also in the case of nonfulfilment of the duty of donation (*dāna*) (SātS 17. 373cd–377):¹⁶

*pañcagavyadadhikṣīraghṛtamadhvikṣuvāribhiḥ /
sarvaśuśadhīgandharatnaphalapuṣpānvitair ghaṭaiḥ //368//
sāṅgenāmantrya mantreṇa śatāṣṭaphalapūritaiḥ /
antarīkṣtaśuddhāmbhaḥkumbhair arghyasamanvitaiḥ //369//
śraddhāpūtena manasā evaṃ niṣpādyate yadi /
prasādaṃ mantranāthasya prāguktam acirāl labhet //370//*

¹⁵ SātS 17. 371–373ab:

*saṃkrāntyāṃ sopavāsas tu maṇḍale mantranāyakam /
samāvāhya yajed yas tu phalapuṣpair yathartujaiḥ //371//
saptāhaṃ phalamūlāśī trikālaṃ snānatatparaḥ /
bahuśo ṣṭāṅgapātais tu pradakṣiṇasamanvitaiḥ //372//
sa nūnaṃ samavāpnoti śasvad yas tad vratodbhavam /*

¹⁶ SātS 17. 373cd–377:

*athābhimatadānād vai yo dharmam abhivāñchati //373//
viśuvasthaṃ dinaṃ prāpya sopavāsas tu saṃyataḥ /*

“The one who longs for [realization of] *dharma* through a desired donation, fasting and self-controlled on the day of equinox (*viṣuvastha*), having aimed at the desired *dharma* [realized] through donation should prepare a pleasing *maṇḍala* endowed with a fire-spot and worship it accordingly with cow-products, *naivedya*, food consisting of fruit and roots, the best garlands, incenses, lights, sesame, fire-offering, pots with water. Then, having satisfied [the god] residing in the fire with firewood, butter, sesame with clarified butter and rice, the *dharma* [realized through] a material donation increases one hundred times.”

In the light of these passages different types of religious duties associated with the fulfilment of *dharma* might be realized by a person who, on a prescribed day (*amāvāsya*, *saṃkrānti*, *viṣuva* respectively) and after undertaking a fast, conducts a particular rite connected to the *mantra* that has been summoned into the *maṇḍala*. Yet not many details are given on how the process aiming at identification with the *mantra* should proceed.

The next *sādhana* considers *artha*. The one who desires to acquire it quickly, regardless of his stage of life, may it be a disciple (*brahmācārin*), the head of the house (*grhastha*), the one who left for the forest (*vānaparastha*) or an ascetic (*yati*), having undertaken a fast on a proper day and taken a bath thrice, should perform the offering (*yāga*) and worship the King of the *mantra* vigorously for a whole week (SātS 17.387cd–388ab).

The description of *arthasādhana* resembles that of the common *siddhis* much more than the account of the *dharmasādhana* does, since the passage speaks explicitly about the radiant *mantra* in the form of a golden bird (*khaga*), which after thousands of recitations and medi-

abhisandhāya manasā dharmam dānād abhīpsitam //374//
nirvartya maṇḍalam ramyam agnyagārasamanvitam /
gosambhavais tu naivedyair bhakṣyaiḥ saphalamūlakaiḥ //375//
sragvarair dhūpadīpais tu tilair homāmbubhājanaiḥ /
samyag iṣṭvā 'tha santarpya jvalanāntargataṃ tataḥ //376//
samidbhir ājyena tilaiḥ saghṛtaiḥ taṇḍulānvitaiḥ /
tato 'bhivardhate dharmo mūrtādānāc chatādhikam //377//

tation, as well as different types of mortifications, appears in front of the *sādhaka* in his navel (SātS 17. 432–435ab):¹⁷

“But, after seven days, having extracted the *mantra* from the *maṇḍala*, with his mind concentrated he should perform ten thousand recitations together with meditation. Keeping abstinence from sexual activity, in silence, having resigned from improper food and having abandoned molasses, gruel and sesamum oil, being free from desire, the one who rests constantly on the *kuśa* grass or antelope-skin, free from pride and jealousy, should think about the bird in front of him, whose face is completely surrounded with abundant streams of light and whose body whirls around like melted gold.”

The sparkling body of the *sādhaka* suggests that due to a proper meditation along with recitation, he assumes the nature similar with the *mantra*. This process is very important as it allows the adept to achieve the superhuman powers of the *mantra*. Therefore, at the end of the worship, Vittapa/Kubera associated with treasures appears and provides him with wealth, longevity and health (SātS 17. 435cd–439ab):¹⁸

“Moreover, he should meditate upon the immovable *mantra* standing in his navel and facing him, spreading from his body the beauty of radiance of various gems, multitude of gold and other minerals and genuine gems like moon-stone

¹⁷ SātS 17. 432–435ab:

*saptāhe samatīte tu mantram utthāpya maṇḍalāt /
dhyānayuktaṃ japaṃ kuryāl lakṣasaṃkhyāṃ samāhitaḥ //432//
brahmacāryasthito maunī duṣṭāhāravarjitaḥ /
kṣārānālatailānāṃ parityāgī hy alolupaḥ //433//
nityaṃ kuśājineśāyī mānamātsaryavarjitaḥ /
taptahātakasaṃkāśaṃ paribhramaṇavigrahaṃ //434//
bhūridhārāsamākīrṇaṃ vaktraṃ agre khagaṃ smaret /*

¹⁸ SātS 17. 435cd–439ab:

*tannābhisaṃsthitaṃ mantram acalaṃ caiva sammukhaṃ //435//
nānāratnaprabhākāntim udgīrantaṃ svavigrahāt /
hemādīdhātunicayaṃ candrakāntādisanmañinī //436//
evaṃ dhyāyej japec cāpi pūjayed anantarāntarā /
nīyamād ā samāpty eva jāpānte vittapaḥ svayam //437//
ājñāvaśyo vidheyaḥ syād ātmanā ca dhanena ca /
prayacchaty arthināṃ kāmāṃ bhunkte so 'virataṃ svayam //438//
āyurārogyasamyukto mantreśasya prabhāvataḥ /*

(*candrakānti*) etc., and recite it. He should worship [the *mantra*] without a break for some time, necessarily until the accomplishment. At the end of the recitation Vittapa himself with his own wealth should be controlled by a command, and submissive. Due to the power of the Lord of the *mantra*, the one who grants the wish to those who desire it, enjoys it himself being long-lived and healthy.”

Quick realization of *kāma* is possible only after successful completing of the previous goal i.e. *artha*.¹⁹ In this case, by means of recitation and visualization of the *mantra* associated with a reddish colour, as it resembles coral and resides inside Hari, who himself shines like a ruby, the *sādhaka* accomplishes his purely erotic and lustful cravings through attracting and subduing all kinds of females. Due to the recitation of the *mantra*, women themselves ask him for sexual intercourse and serve him until the end of his life (SātS 17. 440cd–447).²⁰

“Having prepared the *maṇḍala*, as before, in a place which is purified, pleasing and well-protected, and having summoned the Lord of the *mantra* there, he should worship it. Then, for three or seven nights, he should offer an oblation and perform recitation (*japa*) and meditation (*dhyāna*) according to the rule mentioned before. He should visualize Hari who maintains everything and

¹⁹ SātS 17. 439cd–440ab:

*pravartate 'rthayuktānām kāma āśu ca bhoginām //439//
tatsādhanam atho vakṣye sādhakānām hitāya ca /*

²⁰ SātS 17. 440cd–447:

*maṇḍalam pūrvavat kṛtvā śucau deśe manorame //440//
saṅgupte tatra manreṣaṃ samāhūya ca saṃyajet /
trivātraṃ saptarātraṃ vā juhuyāt tadanantaram //441//
prāg uktena vidhānena japadhyāne samācaret /
sarvādharmaṃ hariṃ dhyāyet padmarāgaruciṃ mahat //442//
tanmadhye vidrumābhaṃ ca bandhujīvanibhojjvalam /
dhyāyen mantravaram mantrī japet pūrvoktasamkhyayā //443//
strībhogaṃ cetasaḥ kṛtvā japānte sādhakas tataḥ /
prārthayante 'ra bhūtās ca santaptā madavihvalāḥ //444//
devakinnaranāryas tu yakṣagandharvakanyakāḥ /
siddhāḥ surāṅganās cānyā naranāgastriyo 'khilāḥ //445//
ājīvāvadhi vai samyak karmaṇā manasā girā /
sevante sādhakendraṃ taṃ mantrasyāsya prabhāvataḥ //446//
yaṃ yaṃ samīhate kāmam pātālottiṣṭhapūrvakam /
lakṣajāpāt tathā homāt taṃ yaṃ yacchati mantrarāt //447//*

shines like a great ruby and inside it the best *mantra* shining like a coral and blazing up like a *bandhujīva* tree. The *mantrin* should visualize the best *mantra* and recite it as many times as before. Then, at the end of the recitation of the *mantra*, after the *sādhaka* directed his mind at the enjoyment of women, the terrified, inflamed and passion-driven women of the gods and Kinnaras, the girls of the Yakṣas and Gandharvas, the semi-divine and divine females and other women of human and Nāga descent ask for it. They serve the lord of *sādhakas* accordingly by deed, thought and word till the end of [his] life due to the power of this *mantra*. Whatever desire he has, the King of the *mantra* will give it to him, as a result of one hundred thousand recitations and oblations.”

The realization of liberation (*mokṣa*), which is the ultimate goal of human existence, is possible when the *mantrin* abandons the *kāma* practice.²¹ This particular *sādhana* speaks about the intensive recitation for the sake of removing sins. Then the adept meditates upon the *mantra* resembling the Sun and located in his heart. Having become identical with the fiery *mantra*, he burns his mundane body with its flames. After that, the *sādhaka* leaves it, looks at it from above as if he were Garuḍa/the Sun,²² and through meditation merges with *brahman*. The passage reads (SātS 17. 449–456):²³

²¹ SātS 17. 448:

*atha kāmopabhogāt tu viratasya ca mantriṇaḥ /
mokṣadam sampradāyam ca kathayiṣye yathārthataḥ //448//*

²² Linder Schwarz notes that this particular passage of the SātS has been reused in the later *Pādmasaṃhitā* (PādS) (the PādS, *yogapāda*, 5. 24cd–28 corresponding to SātS 17. 451cd–456), yet the simile regarding the Garuḍa is slightly different there, but meaningful: “In the PādS, the term *muktāṇḍa* (verse 26c) conveys the idea that in forsaking his mortal body, the *sādhaka* is like a bird, i.e. the bird Garuḍa, who frees himself from the shell of his egg. In the SS [= SātS], the term *mārtaṇḍa* (verse 453c)—which is related to Garuḍa insofar as the latter is associated with the Sun—rather suggests that, just as the Sun looks at the world from above in the sky, so the soul of the *sādhaka* looks from above at the body consumed by fire, once it is liberated from it. The image of the PādS, which compares the mortal body to an empty shell and the soul to a bird is more convincing and certainly makes more sense, in the present context, than that of the SS”, see Linder Schwarz 2014: 288.

²³ SātS 17. 449–456:

kṛtvā yāgavaram bhūyaḥ prasannenāntarātmanā /

“Having conducted the best offering, again, with a grateful heart, he should worship the best *mantra* there for the time which was said before, in due order. After satisfying it, accordingly, in a fire pit or a jar with water, he should recite [the *mantra*] for one myriad times or as was said before, for the sake of removing all sins and for the sake of expiations, according to his strength. Being concentrated, he should think about the *mantra* in the center of the heart-lotus, spreading hundred of sun-flames through all pores of his body. Having made his consciousness identical with it (i.e. *mantra*), he should burn all his body [made of] elements with tongues of fire, and, now, being separated from it, he is like the Lord of birds (Garuḍa), the Martāṇḍa (the Sun) in the form of a *mantra*. Then he should meditate on his own *mantra*-body transforming gradually like a ball of light, destitute of all body members [and] then a ball of light, which is huge, omnipresent, having the nature of word, real and consisting of consciousness. Having abandoned the erroneous conception called “ego” gradually, indeed he himself reaches *brahman* accordingly.”

The specific character of the *mokṣasādhana* lies in the fact that being conceptualized as a magical practice and, therefore, accessible according to a wish, it actually points to a yogic suicide. As Linder Schwarz has shown, the concept of such a practice, called usually *utkrānti*, is not only supported in the Śaiva Tantra tradition,²⁴ but apart

*pūrvoktaṃ tu yajet kālaṃ tatra mantravaraṃ kramāt //449//
 tarpayitvā vidhānena kuṇḍe vā 'tha jale 'mbhasā /
 sarvadoṣanivṛtyartham prāyaścittārtham eva ca //450//
 japed ayutam ekaṃ tu prāg uktaṃ vā svaśaktiṭaḥ /
 hṛtpuṇḍarīkamadhye 'tha smaren mantraṃ samāhitaḥ //451//
 romakūpagaṇaiḥ sarvai ratnajvālāśatāvṛtam /
 tanmayam ca svacaitanyaṃ kṛtvā tad vahniraśmibhiḥ //452//
 bhūtadehaṃ dahet kṛtsnam tadviyuktaś ca sāmpratam /
 mārtaṇḍa iva pakṣīśa āste mantrasvarūpadhṛk //453//
 atha mantrākṛtiṃ svām vai dhyayet pariṇatām śanaiḥ /
 tejogolakasaṃkāśaṃ sarvāṅgāvayavojjhitaṃ //454//
 tattejogolakaṃ paścād brhatparimitam ca yat /
 sarvagaṃ śabdarūpaṃ ca bhāvarūpaṃ tu cinmayam //455//
 tasmād apy abhimānaṃ tu hy asmitākhyam śanaiḥ śanaiḥ /
 vinivārya yathā śasvad brahma sampadyate svayam //456//*

²⁴ See for example the discussion on *utkrānti* in the *Mālinīvijayottara-tantra* in Vasudeva 2004: 437–445.

from SātS 17 it is hinted at also in two passages of the PādS and JāyS 33, namely the PādS, *yogapāda*, 5. 24cd–28 (corresponding to SātS 17. 451cd–456) and the PādS, *caryāpāda*, 24. 96cd–105ab (corresponding to the JayS 33.37cd–43, 57–59).²⁵ This interpretation is convincing, taking into account that there is in fact no idea of being liberated during life (*jīvanmukti*) in the Pāñcarātra tradition,²⁶ hence a voluntary death may hasten the final goal. Here, the *sādhaka*, having become identical with the *mantra*, burns his mortal body and leaves it, attaining *brahman*. In this context it is additionally interesting that the *sādhaka* achieves liberation (*mokṣa*) with the help of magical powers, which are conventionally considered to be the means of realizing the opposite goal: worldly pleasures (*bhukti*). In the context of SātS 17 they are reciprocally connected.

The absence of a *yantra* in the case of *puruṣārtha* makes Hikita think about the different circumstances of the origin or different authorship of the two sets of magical rites of the SātS. In his opinion (Hikita 1990: 174), SātS 17 contained originally the account of six typical tantric acts (*ṣaṭkarmāṇi*): *śānti*, *vaśīkaraṇa*, *stambhana*, *vidveṣana*, *uccāṭana* and *maraṇa*, but for the sake of removing the traces of powers usually classified as those belonging to the realm of black magic, the passage must have been reworked. The redactor, in order to modify the character of original *siddhis*, left the description of mild rites (*śānti*, *puṣṭi*) intact, whereas the rest he concealed under the names of the four goals of human life. Thus, as Hikita suggests, the description of *kāma*-practice was modeled on *vaśīkaraṇa-siddhi* of *ākarṣaṇa* type (attraction of women). Nevertheless, as he eventually admits, the results of the alleged reworking are not satisfactory since the erotic practice of *kāma* still displays some features of black magic.

²⁵ For particulars see a very interesting discussion on the concept of a yogic suicide as a way to attain liberation according to the Pāñcarātra in Linder Schwarz 2014: 284–303.

²⁶ It is hinted in the *Nārādīyasamhitā* 9. 306 and 344cd (TAK II, 2004: 277).

There are, indeed, some traces of grammatical irregularities that may indicate textual re-working of SātS 17 (Deḅicka-Borek 2013: 183–184). Additionally, the concept of the *siddhi*-related *narasimhadīkṣā* itself is difficult to interpret, since despite the content of SātS 17, which presents it undoubtedly in the light of an initiation giving a right to master the *mantra* of Narasiṃha and teaches about the respective magical powers acquired by its means, the preceding chapter, i.e. the SātS 16, formulates its aim as a preliminary practice aiming at the removal of sins, even in the case of *nāstikas*. Actually, the *narasimhadīkṣā* is not included into the general initiatory pattern of SātS referred to in other chapters that comprises the three proper *dīkṣās*: *vibhava-*, *vyūha-* and *para-*. Nevertheless, it perfectly fits the schema introduced in the SātS 16: in order to undertake any of the three proper *dīkṣās*, it is necessary to accomplish a purifying rite. Therefore we may presume that if any textual re-working took place, it must have happened at a very early phase of composing the *saṃhitā*. Due to a certain independency as well as because so much attention was paid to the rites conducted by the *sādhaka*, including the last magic rite aiming at *mokṣa*, one may speculate whether the whole section on the *vaibhavīyanarasimhakalpa* is of an older origin than the rest of the text (Deḅicka-Borek 2013: 197–203).²⁷

²⁷ In this context it is also worth noticing that despite frequent textual borrowings within the corpus of the Pāñcarātra literature, the concept of the *vaibhavīyanarasimhakalpa* is mentioned only once to my knowledge, namely in the *Ahīrbudhnyasaṃhitā* (AhS) 27. 31–32: *sāttvatādiṣu tantrēṣu vihitenaiva cādhvanā / sudarśanasya mantrasya nārasimhasya vā mune //31// kalpaprayuktā vidhayaḥ sarve caitasya saṃnidhau / bhavanti sakalāś caitat prabhāveṇa prayojitāḥ //32//* —“O sage! In *Sāttvata* and other *tantras* all the prescriptions applied for the sake of the worship (*kalpa*) of the *mantra* of Sudarśana or Narasiṃha together with the prescribed method are given. In its [*yantra*’s?] presence they become complete [if] performed with its power” (see Deḅicka-Borek 2013: 201). The *Īśvarasaṃhitā*, the text which is believed to be traditionally connected with the SātS and to some extent follows its initiatory system, contains, in turn, many verses corresponding to the initial

Yet brief instructions alluding most probably to the similar quick method of attaining the *dharma*, *artha*, *kāma* and *mokṣa* appear also in the *Jayākhyasaṃhitā*, i.e. the text which is usually dated as close to the SātS and contains significant sections concerning the practice of a *sādhaka* analyzed by Rastelli (Rastelli 2000). This may suggest that such conceptualization was not the genuine idea of the redactor of the SātS at all but, quite contrary, it was known at the early phase of composing *saṃhitās*. There are two passages in the JayS that present the *puruṣārtha* as related to the ritual worship of the *mantra*. Although these passages are significantly shorter than those of the SātS, they explain some notions that are not mentioned there.

The JayS 14. 2–4²⁸ clarifies how the technique of the recitation of the *mantra* differs depending on the expected aim: as far as *mokṣa*, *kāma* and *artha* are concerned, the *mantra* should be recited mentally (*mānasa*), in the case of cruel (?) rites (*kṣudrakarman*) the recitation should be aloud (*vācika*), whereas in the case of magical rites (*siddhi*) it should be whispered (*upāṃśu*):

“Thus, having satisfied the God of gods [residing] in a fire-pit, in a *maṇḍala* or in another [place], he should satisfy the god according to the rule of offering recitation. Then he grants objects of all desires that have been longed for [by him] in mind. Holding an *akṣasūtra* in his hand, he should perform a threefold recitation: a loud one for the sake of cruel rites, whispered one for the sake of magical rites, mental one for the sake of *mokṣa*, *kāma* and *artha*. But he should meditate upon the God during each of them.”

part of SātS 17, namely those which regard the *narasiṃhadikṣā* (although they are dispersed throughout the whole body of the *saṃhitā* and therefore put in different contexts), but totally neglects the section on magical powers (see Dębicka-Borek 2014).

²⁸ JayS 14.2–4:

evaṃ santarpya deveṣaṃ kumbhe vā maṇḍalādiṣu /
jaṇayajñavidhānena devaṃ santarpayet tataḥ //2//
tadā sa sarvakāmāṛthān manaseṣṭān prayacchati /
jaṇaṃ tu trividhaṃ kuryād akṣasūtrakarārpitaḥ //3//
vācikaṃ kṣudrakarmabhya upāṃśuṃ siddhikarmaṇi /
mānasaṃ mokṣakāmārthaṃ dhyāyēd devaṃ tu sarvataḥ //4//

The type of recitation recommended for the realization of the three goals of human life, except *dharma* that is not mentioned here, is obviously the most secret one.

The other passage of JayS underlines that in order to achieve *dharma*, *artha* and *kāma*, similarly as it happens when one desires to achieve victory (*jaya*) or fame (*kīrti*), it is necessary to worship the deity residing in the fire on a particular lunar day (*tithi*). The one who strives for mokṣa may worship the *mantra* at whatever time (JayS 15.216–218ab)²⁹:

“The lord who resides in the fire on the twelfth day of the half-moon bestows *dharma*, *kāma* and *artha*, whereas on the thirteenth day he bestows welfare and on the eleventh day he bestows, constantly, victory. The deity bestows the acquirement of wealth on the fifth day and fame on the ninth day. Rites connected to welfare are mentioned in the context of lunar days of the light half of the Moon. For the achievement of *mokṣa*, according to the wish, both halves [of the lunar month are suitable].”

It seems that the reason of conceptualizing the four goals of human life (*puruṣārtha*) as a group of magical powers in the case of the abovementioned texts might be not, as it happens in the case of later *saṃhitās*, to refer simply to the orthodoxy for the sake of proving that the Pāñcarātra belongs to the religious mainstream, but, in a sense, to adjust them to the requirements of a particular Tantric practice. The manner of presenting them points to securing a quick and purely ritualistic method of their realization to the people who were not able to fulfill them in the traditional way, obediently passing through the successive stages of their life, and by no means neglects using genuinely Tantric methods. Despite the conventional terms referring

²⁹ JayS 15. 216–218ab:

*dvādaśyām dharmakāmārthān agnisthaḥ kurute vibhuḥ /
saubhāgyam tu trayodaśyām ekādaśyām dhruvam jayaḥ //216//
pañcabhyām dravyasiddhiṃ ca navamyām kīrtidaḥ prabhuḥ /
tithayaḥ śuklapakṣe tu proktāḥ saubhāgyakarmani //217//
yathākāmaṃ tu mokṣārthaṃ pakṣayor ubhayor api /*

to subsequent goals, this is actually the old, Tantric procedure of mastering the *mantra* for the sake of realization of worldly pleasures with the help of magical powers that transpires and draws the attention, even in the case of the *mokṣasādhana*, which makes the liberation attainable according to one's wish.

Bibliography:

Primary Sources:

AhS = *Ahīrbudhnyasaṃhitā* = *Ahīrbudhnya-Saṃhitā of Pāñcarātrāgama*. Ed. by M. D. Ramanujacharya, under the supervision of F. Otto Schrader, revised by V. Krishnacharya. 2 vols. The Adyar Library Series, 4. Adyar: Adyar Library and Research Centre. 1966.

JayS = *Jayākhyasaṃhitā* = *Jayākhyasaṃhitā*. Crit. Ed. with an Introduction in Sanskrit, Indices, etc. by Embar Krishnamacharya. Gaekwad's Oriental Series, 54. Baroda: Oriental Institute. 1934.

SātS = *Sātvatasamhitā* = *Sātvatasamhitā Alasiṅgabhāṭṭaviracitabhāṣyopetā*. Ed. by V. Dwivedī. Library Rare Texts Publication Series, 2. Banaras: Sampurnananda Sanskrit University. 1982.

SātSB = *Sātvatasamhitābhāṣya* = SātS.

Secondary Sources:

Bronkhorst, J. 2007. *Greater Mahadha: Studies in the Culture of Early India*. Leiden-Boston: Brill.

Czerniak-Drożdżowicz, M. 2007. The Notion of Dharma in The Pāñca-rātra Tradition. In: M. Nowakowska and J. Woźniak (Eds) *Rocznik Orientalistyczny* 60: 198–2011.

Dębicka-Borek, E. 2013. Ritual Worship of the *Narasimhamantra* as depicted in the *Sātvatasamhitā*. In: L. Sudyka and A. Nitecka (Eds) *Cracow Indological Studies* 15: 167–207.

Dębicka-Borek, E. 2014. To Borrow or not to Borrow? Some Remarks on *Vaibhavīyanarasimhakaṭpa* of *Sātvatasamhitā*. In: E. Freschi (Ed.) *Journal of Indian Philosophy*. (DOI) 10.1007/s10781-014-9248-1.

-
- Hikita, H. 1990. Sātvata Saṃhitā. An Annotated Translation. Chapter 17 (1). In: *Sōtō-shū kenkyū kiyō* 21: 190–137.
- Oberhammer, G. 2010. The Forgotten Secret of Human Love. An Attempt of an Approach. In: H. Marlewicz (Ed.) *Cracow Indological Studies* 12: 51–81.
- Rastelli, M. 2000. The Religious practice of the Sādhaka according to the Jayākyasaṃhitā. In: *Indo-Iranian Journal* 43: 319–395.
- Sanderson, A. 2001. History through Textual Criticism in the Study of Śaivism, the Pāñcarātra and the Buddhist Yoginītantras. In: F. Grimal (Ed.) *Les sources et le temps. Sources and Times. A Colloquium. Pondicherry, 11–13 January 1997*. Pondicherry: Institut français de Pondichéry; École française d'Extrême-Orient: 1–47.
- Schwarz Linder, S. 2014. *The Philosophical and Theological Teachings of the Pādmasaṃhitā*. Wien: Verlag der Österreichischen Akademie der Wissenschaften.
- Vasudeva, S. 2004. *The Yoga of the Mālinīvijayottaraṅga / Chapters 1–4, 7, 11–17*. Crit. ed., Engl. transl., notes by S. Vasudeva. Pondichéry: Institut français de Pondichéry; École française d'Extrême-Orient.
- TAK II = *Tāntrikābhidhānakośa = Tāntrikābhidhānakośa / A Dictionary of Technical Terms from Hindu Tantric Literature*. H. Brunner, G. Oberhammer and A. Padoux (Eds), vol. II. Wien: Verlag der Österreichischen Akademie der Wissenschaften. 2000.

