

TANTRIC HIEROGLYPHICS - IV

by

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The time elements are identified with parts of the body along with their saktis: lava-Aryi, truli-Uma, kala-Candika, Kasta-Durga, nimesa-Siva, svasa-Aparna, ghatika-Ambika, muhurta-Sati, prahara-Isvari, divasa-Sambhavi, sandhya-Isani, ratri-Parvati, tithi-Sarvamangala, vara-Daksayani, nakshatra-Haimavati, yoga-Mahamaya, karana-Mahesvari, paksa-Mrdani, masa-Rudrani, rasi-sarvani, rtu-Paramesvari, ayana-Kali, vatsara-Katyayani, yuga-Gauri, pralaya-Bhavani.

For the five bhutas and five tanmatras respectively, the deities are: Brahmi, Vagisvari (Mahesvari), Vani, Savitri, Sarasvati, Gayatri, Vakprada, Ś(S)arada, Bharati and Vidyatmika.

Thus Brahma-Saktis (Vagbhava-Klim, Aim), Rudra-Saktis (Bhuvaneshvari-Hrim) and Visnu-Saktis (Laksmibija-Hrim) with pranava should be contemplated in order.

*Vagbhavam bhuvaneshim ca Laksmibijam tritarakam,
Tritara mula vidyante matrkaksaratah param,
Vadet "Prapanca-rupayai Sriyai nama" iti kramat.*

This is Prapancanyasa and is beautifully described by Samkara in his Prapanca-Stotra.

Bhuvana-nyasa: matrakas are identified with the fourteen worlds: A Ā I-Atala, Î U Ü-Vitala, R Ru Lr-Sutala, Lru, E, Ai-Mahatala, O Au-Talatala, Am Ah-Rasatala;

Ka varga-Patala Muladhara cakra

Ca ,, -Bhu -Dakini, 'Svadhithana cakra

Ta ,, -Bhuvar-Rakini, Nabhi (Manipura)

Ta ,, -Svah -Lakini, Hrdaya (Anahata)

Pa ,, -Mahar -Kakini, Talu mula (Visuddhi)

Ya ,, -Jana -Sakini, Ajna cakra

Sa ,, -Tapa -Hakini, Lalata

La, Ksa -Satya -Yakini, Brahmarandhra.

Murti-nyasa : For the sixteen vowels-A-Kesava, Aksa, A-Narayana, Ulka, I-Madhava, Indrani, I-Govinda, Isani; U-Visnu, Ugra, U-Madhusudana, Ardhanayana (?); R-Trivikrama, Rddhi; Ru-Vamana, Rupini; Lr-Sridhara; Luka (Lupta, Muka ?); Lru Hrsikesa,

Nyunadosa; E-Padmanabha, Ekanayaka ; Ai-Damodara, Aim-Emkarini; O-Vasudeva, Oghavati, Au-Sankarsana, Sarvakama; Am-Pradyumna, Amjana-prabha, Ah-Aniruddha, Asthimaladhara.

For the consonants: Ka-Bha-Bhava; Kha-Ba, Sarva; Ga-Pha, Rudra; Gha-Pa, Pasupati; N-Na, Ugra; Ca-Dha, Maha-deva; Dha-Da, Bhima ; Ja-Tha, Isvara; Jha-Ta, Tatpuruša; N-Na, Aghora; Ta-Dha, Sadyojata; Tha-pa, Vamadeva.

Ma is above all and represents the Devi.

Ya-Brahma, Yaksini; Ra-Prajapati, Ranjini; La-Vedha, Laksmi; Va-Paramesthi, Vajrini; Sa-Pitamaha, Sasidharini; Sa-Vidhata, Sadadharanilaya; Sa-Virinci.

Mantra Nyasa:

A A I-Arya, Eka kutesvari Amba -Adhara cakra
 I U Ü-Hamsadi dvi kutesvari Amba -Linga
 R RÜ Lr-Vahnyadi tri kutesvari Amba -Nabhi
 Lru E Ai-Candradi catus kutesvari Amba -Hrt
 O AU AM AH-Suryadi pancas kutesvari Amba -Kantha
 Ka Kha Ga-Skandadi sat kutesvari Amba -Netra
 Gha Na Ca-Ganesadi sapta kutesvari Amba -Netra
 Cha Ja Jha-Vatukadi asta kutesvari Amba -Nibodhika
 Na Ta Tha-Brahmadi nava kutesvari Amba -Ardhendu
 Da Dha Na-Visnvadi dasa kutesvari Amba -Bindu
 Ta Tha Da-Rudradi ekadasa kutesvari Amba -Kalapada
 Dha Na Pa-Vanyadi dvadasa kutesvari Amba -Umani
 Pha Ba Bha-Laksmiyadi trayodasa kutesvari Amba -Visnuvaktra
 Ma Ya Ra-Gauryadi caturdasa kutesvari Amba -Nada
 La Va Sa-Durgadi pancadasa kutesvari Amba -Nadanta
 Sa Sa Ha La Ksa-Tripuradisodasa kutesvari Amba -Dhruva

Devata Nyasa:

| | | |
|-------------|-------------|--------------|
| A Ā-Yogini | Kula Sevita | Nivrttyamba |
| I Î-Yogini | Kula Sevita | Pratistha |
| U Ü-Tapasvi | Kula Sevita | Santa. Vidya |
| R RU-Santa | Kula Sevita | Santi |
| Lr Lru-Muni | Kula Sevita | Santyatita |

| | | |
|------------------|-------------|----------------|
| E AI-Deva | Kula Sevita | Hrillekha |
| O Au-Rakshasa | Kula Sevita | Gagana |
| Am Ah-Vidyadhara | Kula Sevita | Rakta |
| Ka Kha-Siddha | Kula Sevita | Mahocchusta(?) |
| Ga Gha-Sadhya | Kula Sevita | Karala |
| Na Ca-Apsara | Kula Sevita | Jaya |
| Cha Ja-Gandharva | Kula Sevita | Vijaya |
| Jha Na-Guhyaka | Kula Sevita | Ajita |
| Ta Tha-Akasa | Kula Sevita | Aparajita |
| Da Dha-Kinnara | Kula Sevita | Vama |
| Na Ta-Pannaga | Kula Sevita | Jyestha |
| Tha Da-Pitr | Kula Sevita | Rudra |
| Dha Na-Ganesas | Kula Sevita | Maya |
| Pa Pha-Bhairava | Kula Sevita | Kundali |
| Ba Bha-Vatuka | Kula Sevita | Kailka |
| Ma Ya-Ksetresa | Kula Sevita | Kalaratri |
| Ra La-Pramatha | Kula Sevita | Bhagavati |
| Va Sa-Brahma | Kula Sevita | Sarvesvari |
| Sa Sa-Visnu | Kula Sevita | Sarvajna |
| Ha La-Rudra | Kula Sevita | Sarvakartri |
| Ksam-Caracara | Kula Sevita | Sakti |

Matrka Nyasa:

Ka varga for Bhucari, Ca varga-Khecari, Ta varga-Patalacari, Ta varga-Dikcari, Pa varga-Sahacari (?), Ya varga-Giri (divi) cari, Sa varga-Vanacari, La and Ksa-Jalacari sevita.

In the Atmastaksari mantra of Prapancayaga-Vidya (Om Hrim Hamsah So'ham Svaha); the aksaras are thus distributed among the five elements.

| <i>Prana Vayu</i> | <i>Agni</i> | <i>Prthvi</i> | <i>Ap</i> | <i>Akasa</i> |
|-------------------|-------------|---------------|-----------|--------------|
| A Ã | I Î | U Ü | R RÜ | Lr Lru |
| E | Ai | O | Au | Am Ah |
| Ka | Kaa | Ga | Gha | Na |
| Ca | Cha | Ja | Jha | Na |
| Ta | Tha | Da | Dha | Na |

| | | | | |
|----|-----|----|-----|----|
| Ta | Tha | Da | Dha | Na |
| Pa | Pha | Ba | Bha | Ma |
| Ya | Ra | La | Va | Sa |
| Sa | Ksa | La | Sa | Ha |

Matrka Nyasa Bheda

In all pratikopasana (symbol-worship) of the Mother the metre, matrka, mudra, cakra and nyasa are of supreme significance. In other upasanas also the matrkas are important. In Sri Vidya these are the types to be employed, according to Sri Vidyarnava-Tantra (Vol.I.p.47ff):

Kama, Tripura, Ganesa, Yogini, Pitha, Kamakarsinyadi, Trisakti (Prapana), Kali, Tara, Sodasi, Bhuvaneshvari, Bhairavi, Chinnamasta, Dhumavati, Vijaya, Sarvamangala, Jvalamalini, Vicitra, Durga, Sarasvati Varahi, Trimurti, Kamakala, Somakala, Aparajita, Bagala, Matangi, Laksmi, Kemesvari, Bhagamalini, Nitya-Klinna, Bherunda, Vahnivasini, Vajresvari, Sivaduti, Tvarita, Kulasundari, Nitya, Nilapataka, Bhavani, Khecari Camunda, Para, Kurukulla, Pancadasi, Bhutalipi, Trisastyuttara (according to Uttaramnaya diksa), Kalaratri.

The Gudha-Sodha-Nyasa-Upanisat nyasa vidhis have been indicated previously. In Hamsa-Sodha-Upanisat six principal and fifty vyapaka nyasas are prescribed for Soham Hamsah mantra.

Bhuta Lipi and Mantroddhara

The mantra is not a haphazard collection of letters arbitrarily chosen, but regulated in potency according to the capacity of the sadhaka. The matraka and varna which constitute the mantra evolve thus: -

*Sacciddnandavibhavat sakalat paramesvarat
Asit Chaktis tato Nado nadad Bindusamudbhavah;
.....Kriyasaktipradhanayah sabda sabdhartha karanam
Prakter Bindurupinyah Sabdabrahmabhaoat param
Parasaktimayas saksat tridhasau bhidyate punah
Bindur Nado Bijam ite tasya bhedah samiritah
Bindus Sivatomako Bijam Saktir Nadastayor mithah.
Samavayas samakhayat sarvagamavisaradaih*

*Bhidyamanat parat bindoh avyaktatma Ravobhavat
 Sabdabrahmeti tam prahuh sarvagamavisaradah;
Tat prapya kundalirupam praninam dehamadhyagam
 Varnatmanavirbhavati gadyapadyadi bhedatah.
Sa prasute Kundalini sabdabrahmanayi vibhuh.
 Saktim tato dhvanis tasman Nada stasman Nirodhika
 Tato'rdhendus tato bindus tasmad asti Para tatah
Pasyanti Madhyama vaci Vaikhari janmabhuh
 Iccha Jnana Kriyatmasau tejourupa gunatmika
 Kramenanena srjati Rundali varnamatrkam*

(Saradatilaka, Ch. 1).

Mantra is that which protects by *manana* of it. Therefore some mantras with their particular vibrations should be taught only to those individuals with the capacity for them. For three upper castes according to the *Kulamulavatara* the mantras of Umamahesvara, Dakshinamurti, Aghora, Hayagriva, Varaha, Astaksari with Pranava, Vasudeva and Lakshminarayana mantras are appropriate. The Pasupata, Narasimha and Sudarsana mantras are only for Brahmanas and Ksatriyas. The Anustup, Sakti, Vindhyaivasini and Nila Sarasvati mantras are for Brahmanas only. The Agni, Surya, Naksatra and Ghrini mantras, as also Haridra Ganesa and Tara mantras are only for the three upper castes. The Matangi, Ugratara, Kalika, Syamala, Chinnamasta, Bala, Tripura, Vatuka, etc., are for all.

According to *Nitya Tantra* mantras are of five kinds. A mantra of one syllable is known as *pinda*, of three syllables *Kartari*, of four to nine a Bija, of ten to twenty *Mantra* proper and if of more than twenty syllables a *Mala*. Bhaskara Raya says that Hrim is Bija in the sense that it consists of H R I M and above M there are eight varnas-bodhini, nida, nadanta, mahanada, Vyapika, Sakti, Anji, Samani, and Unmani. The bijaksara for Brahmanas are Maya (Hrim), Laksmi (Srim), Pranava (Om), Vagbhava (Klim), etc. For the Ksatriyas Hrim, Srim and Klim. For Vaisyas Srim and Klim; and for the mixed castes Hum Phat, etc. The Kalika purana however says that the Pranava can be given to Sudras also.

Regarding the accents the Udatta is for Brahmanas, Anudatta for Ksatriyas, pracita (mental repetition?) for Vaisyas and Pranava with the fourteenth svara Au and m for Sudras. They can use Pranava in one or two places (or at both) and the three higher castes

in both places; according to Bhiskara Raya. But many authorities do not allow the pranava for the fourth caste.

The Bija is at the beginning of the mantra, the Kilaka is the connecting rod in the middle and the Sakti is at the close. Thus the mantra becomes the embodiment of sound vibrations protecting the sadhaka in his *manana* and *dhyana* if attuned properly.

To determine the proper mantra for a person there are several methods prescribed in the Mantra Sastrar. There are four classes-Siddha, Sadhya, Susiddha and Ripu.

Siddha ssidhyati kalena Sadhyas sidhyati va na va
Susiddhis tatksanadeva Arir mulam nikrntati

The *Siddha* type yields fruit after the lapse of time; The *Sadhya* may or may not come to fruition; The *Susiddhi* gives immediate result and the *Ari* (enemy) will destroy the sadhaka, root and branch. The proper type is found by applying several tests like Dvadasara Cakra, Saddala Cakra, Sodasara Cakra, Rna-sodhana cakra, etc. But no *sodhana* is necessary for the Dantras manifesting themselves in dreams or taught by women and for Ekaksara, Nrsimha, Varaha, Prasada, Pranava, Sapindaksa, Tryaksara, Canda, Nayaka, Saura, Mrtyunjaya, Sakta, Sambhava, Garuda, Malamanta, Hamsa, Astaksara, Pancaksara, Bija of one, two or three, Kalika, Siddha-Kali, Syamala, Candi, Aghora, Rama, Jaina, Vaisnava, Gopala and Napumsaka mantras.

The Kularnava (Ch. XV) gives elaborate directions for mantra-siddhi and Sodhana. A serious warning is given regarding careless and unauthorised mantras:-

Pustake likhitam drstva japed yah sadhakadhamah
Catvari tasya nasyanti ayuh kirtir yasas sriyah.
Yadrcchaya srutam mantram chadmanapi chalena va
Pareritam va gadham va samjaped yadyad anarthakam:
Pustake likhitam mantran alokya prajapanti ye
Brahmahatya-samam tesam patakam parikirtitam;
Aneka-koti-mantras ca cittavyakula-karanam,
Mantram gurumukhat praptam ekam syad sarvasiddhidam.

If a mantra is repeated reading out of a book, it will surely destroy the longevity of life, fame, glory and fortune; and the sadhaka will incur the sin of Brahmahatya. A mantra

heard casually or by deceit or stubborn pride or received from a stranger will bear no fruit. There are many crores of mantras whose unauthorised use will produce only insanity and distraction of mind; only that mantra received from a guru will yield all fruits.

The Sri-Vidyarnava Tantra (Vol. I. p. 416) quotes Aksasastra regarding inimical letters.

| | | | |
|------|-------------|-----------|--|
| A A | inimical to | Ga, e.g. | Attahasa to Carga, Gaya to Amaresvara. |
| R RÜ | inimical to | Tha, e.g. | Rju Bhatta Thakka |
| Lr | inimical to | Pa e.g. | Lrtaka to Padmaka |
| O | inimical to | Sa e.g. | Oddiyana to Sanmukha |
| Ra | inimical to | Sa e.g. | Rudra to Sadgunaka |
| Da | inimical to | Ta e.g. | Daka-deva Tara |
| Ya | inimical to | Ta e.g. | Yanti to Tanka |
| Jha | inimical to | Kha e.g. | Jhalana to Kandhara |
| Pha | inimical to | Dha e.g. | Dharma to Phandi Bhatta |
| Bha | inimical to | Ra e.g. | Bhadra to Ramyaka |
| Ya | inimical to | Sa e.g. | Yajnadatta to Somaka |

The rest are mitras. Having thus examined the *ripu-sthana* in the Kurma Cakra the inimical letters should be discarded.

There is an intimate relationship between Ayurveda, Jyotisa and Mantra Sastra based on Prana which is fundamental in Pranayama and the utterance of sounds. The basic unit is the number of breaths in a period of time. In Ayurveda it is said that man draws 21,600 breaths per day, corresponding in astronomy to 21,600 kalas which make up 64 ghatikas or 24 hours. In the japa of a mantra or Vedic recitation one kala corresponds to one Guru aksara:

100 Truti-1 Lava

30 Lava-1 Nimesa

18 Nimesa-1 Kastha

30 Kastha-1 kala (1 Guru aksara)

10 Kala (10 Guru aksara)-1 Prana

30 Kala (30 Guru aksara)-3 Prana-1 Ksana

60 Kala (60 Guru aksara)-6 Prana-2Ksana-1 Vinalika

1 Vighatika

24 seconds

60 Vinalika (Vighatika of 24 seconds)-1 Nalika or Ghatika (24m.)

2 Nalika or Ghatika (24m)-1 muhurta (48m)

60 Nalika or Ghatika (24 m)-30 muhurta (24 hours)

-21,6000 Gurus (Kalas)

-21,600 Pranas (Kalas ?)

The Vayu Purana (Ch 50) however gives another reckoning by Kalas:

Kastha Nimesa dasa panca caiva trimsacca kastha ganayet kalantam

Trimsat kala caiva bhaven muhurtas taistrimsata ratryahani samete.

Probably it means – 15 nimesas – 1 Kastha

30 Kastha – 1 Kala

30 Kala – 1 Muhurta (48 m.)

900 Kala – 30 Muhurta (48 m.) – day-night

Here Kala is equal to 1' 36'. If according to Ayurveda there are 21,600 pranas per day 1 Kala will have 24 pranasa ($1\frac{3}{5}$ m or 1 m. And 36 sec., 1 prana per 4 seconds).

The Vedanga Jyotisa (st. 30) gives a measure of Kala, Kastha, Bhamsa, etc., are discussed by Tilak, Weber, Thibaut, Sama Sastri, Dvivedi and others.

| | | | | |
|------------|---|---------------------|---|---|
| 1 Kastha | – | 5 guruvaksaras | | |
| 124 Kastha | – | 620 guruvaksaras | – | 1 Kala |
| | – | 6231 guruvaksaras | – | 10 $\frac{1}{20}$ Kalas – 1 Nadika |
| | – | 12462 guruvaksaras | – | 20 $\frac{1}{5}$ Kalas – 2 Nadika – 1 Muhurta |
| | – | 373860 guruvaksaras | – | 603 Kalas – 63 Nadika – 30 Muhurta – 1 Ahoratra |

But other values are given by other authorities, quoted by Bhattopala in his commentary on Brhat-Samhita. According to Parasara:-

| | | | | | | |
|------|--------------------|---|-----|--------|---|--------------------|
| 80 | nimesas or Aksaras | – | 1 | Kastha | | |
| 800 | nimesas or Aksaras | - | 10 | Kastha | - | 1 Kala - |
| 8000 | nimesas or Aksaras | - | 100 | Kastha | - | 10 Kala - 1 Nadika |

In the Vedanga Jyotisyā 5 Aksaras per Kastha was used to determine the moon's relation to the sun. Moon's 67 revolutions equal 5 of the Sun; i.e. the sun passes through $5/67$ of a nakshatra for the moon's 1 nakshatra. The moon takes 67 parts of the 620 for the sun's exactly 5 parts of the space. Therefore a subdivision like 5 Aksara for 1 Kastha was a necessity. Similarly the Vedanga Jyotisyā has a convenient division of 1 Nadika-10 $1/20$ Kalas.

*Kala dasa sa vimsa syat dve muhurtasya nadike
Tat trimsat dyu kalanam tu satchati – tyadhika bhavet
(Dvitrimsat Kalanam tu).....(-tryadhika bhavet)
Sa saptakam bha yuk somah suryo dyuni trayodasa
Navamani ca pancahnah kastha pancaksari bhavet (uttamani ca)*

| | | | | | | |
|----|--------|---|-----------|-------|---|-------------------------|
| 1 | nadika | – | 10 $1/20$ | Kalas | | 1 day – 603 kalas |
| 2 | nadika | – | 20 $2/20$ | Kalas | - | 1 muhurta |
| 60 | nadika | – | 603 | Kalas | - | 30 muhurta - 1 ahoratra |

Moon takes 1 day and 7 Kalas to traverse 1 nakshatra space (603 plus 7,610 kalas). Sun takes $13 \frac{5}{9}$ days for one nakshatra; Kala division gives whole numbers for Savana (603). Nakasatra (549), and for moon's duration for 1 nakshatra (610 Kalas). The kastha division is also useful for the moon passes through $1/124$ part of a nakshatra in 610 kasthas. Also the tithi is $593 \frac{17}{62}$ kalas or 593 kalas plus 34 kasthas.

The Brahmanda Purana (I. Ch 22. V. 127) for Saura-mana gives:

| | | | | | | | |
|----|---------|---|----|--------|---|------|-----------------|
| 15 | nimesas | – | 1 | Kastha | - | 160 | matras |
| | | | 30 | Kastha | - | 4800 | matras - 1 kala |
| | | | | Kastha | - | 219 | matras - 1 Java |

| | | | | | | |
|--------|---|--------|---|---|---|-------------------|
| Kastha | - | 560 | 2 | - | 1 | Niscaya |
| Kastha | - | 40,800 | 2 | - | 1 | Vidyut |
| Kastha | - | | 2 | - | 2 | Vidyut -1 Varamsa |

The Kala-Madhaviya quotes:

*Laghvaksara – caturbhagah tritirityabhidhiyate
Trti dvayam Lavah prokto Nimesastu laradvyam.*

| | | | | |
|---|------|---|---|--------------------------------|
| 2 | Trti | - | 1 | Lava |
| 4 | Trti | - | 2 | Lava - Nimesa - 1 Laghu aksara |

In the Visnu-Dharmottara (quoted by Kala-Madhaviya)-

*Laghvaksara sama matra Nimesah parikirtitah
Atah sukmatara kalo nopalabhyo Bhrguttama
Dvau nimesau trutir jneyau Prano dasa-trutis smrtah
Vinadika tu satpranah tat sostya Nadika smrtah
Ahoratram tu tat sastyam dinamekam prakirtitam
Trimsam muhurtas ca tatha Ahoratreha Kirtitah
Tatra pancadasa prokta Rama ratrih divastatha.*

| | | | | | | | | | | | | |
|--------|--------------------|---------|--------|------|------|-----|-------|----|-------|-----|---------|----------------------|
| 1 | Laghu aksara matra | -1 | Nimesa | -1/5 | sec, | | | | | | | |
| 2 | Laghu aksara matra | -2 | Nimesa | -2/5 | sec, | -1 | Truti | | | | | |
| 20 | Laghu aksara matra | -20 | Nimesa | -4 | sec, | -10 | Truti | -1 | Prana | | | |
| 120 | Laghu aksara matra | -120 | Nimesa | -24 | sec, | -60 | Truti | -6 | Prana | -1 | Vinadi | |
| 7200 | Laghu aksara matra | -7200 | Nimesa | -48 | ras | | Truti | | Prana | -60 | Vinadi | -1 Nadi |
| 432000 | Laghu aksara matra | -432000 | Nimesa | -24 | ras | | Truti | | Prana | | Vinadi | -60 Nadi -1 Ahoratra |
| | | | | | | | | | | -30 | muhurta | -1 Ahoratra |

| I | Truti | Lava | Nimesa | Kastha | Laghu | Guru | Kala | Prana | Ksana | Vinadi | Nadi | Ahoratra |
|---|----------------------------|------|----------------------------------|----------|-----------|-----------|-----------|---------|-------|--------|------|-----------|
| | 100 | - | 1 | | | | | | | | | |
| | 3000 | - | 30 | | | | | | | | | (1/90 or |
| | 54000 | - | 540 | -18 | (15) | -1 | - | - | - | - | - | 1/75 sec) |
| | 816000 | - | 8100 | -270 | 225 | -15 | -1 | - | - | - | - | (1/5 sec) |
| | 1620000 | - | 16200 | -540 | 450 | -30 | -2 | -1 | - | - | - | (2/5 sec) |
| | | | -5400 | 4500 | -300 | -20 | -10 | -16 | -1 | - | - | (4 sec) |
| | | | -16200 | 13500 | -900 | -60 | -30 | -30 | -3 | -1 | - | (12 sec) |
| | | | -32,400 | 27000 | -1800 | -120 | -60 | -60 | -6 | -2 | -1 | (24 sec) |
| | | | -19,44,000 | 1620000 | -108000 | -7200 | -3600 | -3600 | -360 | -120 | -60 | -1 (24 m) |
| | | | -(11, 66, 40, 000, 972, 00, 000) | | | | | | | | | |
| | 349920000000)-34992000000) | | | -6480000 | -4,32,000 | -2,16,000 | -2,16,000 | -21,600 | -7200 | -3600 | -60 | -1(24 h). |
| | 2916000000)-2916000000) | | | | | | | | | | | |

| | | | | | |
|----|-----------------|-----------------|-------------------|--------------|-------------------|
| II | Kalas - 21,600; | Gurus-21,600 | Laghus - 4,32,000 | per ahoratra | |
| | Kalas - 900 | -373860 | Laghus - 747720 | per ahoratra | (Vedanga-Jyotisa) |
| | 2 - 603 | -480000 aksaras | | per ahoratra | (Parasara) |

III. Kasthas, Lava and Prana are transposed in different works. The Vedanga Jyotisa does not use Lava measure. In the Brahmanda Purana a Kasta is equal to 160 matras and a Lava to 219. But according to the verse in Kala Madhaviya a Lava is only $\frac{1}{2}$ of a laghu. 540 lavas are equal to one kasta and since 15 Kasthas are equal to one laghu aksara, one laghu is equal to 8100 lavas according to another reckoning.

Prana is generally equal to 10 gurus or 20 laghus. But the Visnu Dharmottara places truti after nimesas and 10 trutis or 20 laghus make prana, whereas in other reckonings truti is the lowest unit.

Bhuta Lipi. Its Dhyana Sloka is:

*Kundabhasam uru kuca ghatam sobhicandrardhamaulim
Hastambho jair vara japavati pustakam pumskapalam
Bibhranam tam madhumadadasadvihvalam yugma netram
Devim dhyayet Lipimayatanum yauvanaprapta-sobham.*

In the Samaya-marga there are usually ten Matrka-nyasas : internal, external (including srsti, stithi, and samhara), Kala Srikantha-Ambika, Visnu-Lakshmi, Lajja (Sakti), Rama (Gaja-Lakshmi), Kamesvara-Kamesvari, Samuha (Sammohani), and Prapanca-Yaga. Of these Varna, Kala, Murti and Prapanca are the most important. There are also Visesa-nyasas for separate deities like Bala samputita, Para, Srividya Samputita, Hamsa and Parama Hamsa samputita, Kama, Rati, 38 kala-nyasas etc.

In Kala-nyasa there are five main types: Tarottha, Kama. Soma, Trimurti, and the 38 kalas in two groups – Jyoti and Siva, Tarottha or Pranava-kalas spring from A of Brahma, U of Visnu and M of Siva and Bindu of Sadasiva which respectively produce Ka-Ca vargas, ta-Ta vargas, Pa-Ya vargas and Sa vargas as explained in Pranava-nyasa. Then come

Malini, Para, Pasyanti, Madhyama, Vaikhari, Kama-kala, Soma-kala, Yoga pithas Sodha and Graha-nyasas. The 50 yoga-pithas and their matrkas have been enumerated above.

Matrkas in Diksa. In Sri Cakra-nirmana and Srividya-upasana several diksas are necessary. Varna (A to Ksa and Ksa to A), Kala (Nivritti kala, from feet to knees, Pratistha from knee to navel, Vidya from navel to throat, Santi from throat to brow and Santyatita from brow to brahma-randhra). Sparsa-diksa (not for women) and Vag-diksa, Drg-diksa and above all Vedha-diksa. A guru competent to bestow vedha-diksa is extremely rare. The Kularnava says:

*Vedha-diksakaro lohe Sri-gurur durlabhah priye
Sisyopi durlabhas tadrk punya-yogena labhyate*

(Kularnava. Ch. XIV. 66)

In Varna diksa the matrkas are thus identified:

Caturasra of Muladhara-Va Ša Sa Sa

Saddala of Svadhistana-Ba Bha Ma Ya Ra La

Dasadala of Manipura-Da Dha Na Ta Tha Da Dha Na Pa Pha

Dvadasadala of Anahata-Ka Kha Ga Gha N Ca Cha Ja Jha Na Ta Tha

Sodasadala of Visuddhi-the sixteen vowels

Dvidala of Ajna-Ha and Ksa

Up to Sahasrara-bindu, nada, nadanta;

In the Purna mandala there are 576 varnas or tattva-nityas formed by 8 kinds of varna-vinyasas; Anuloma, Pratiloma, Bahya-samputita, Abhyantara-samputita, Bahya paravrtti, Abhyantara-paravrtti, Bahya-vyakirna and Abhyantara-vyakirna.

**(SUCCESSION PARTS OF THIS SERIES WERE INTENDED, BUT SADLY COULD NOT BE AUTHORED
OWING TO THE AUTHOR'S UNTIMELY DEMISE IN 1974)**