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## XXIII.

## THE RUDHIRADHYAYĀ,

OR SANGUINARY CHAPTER;

TRANSLATED FROM THE CALICA PURAN.

BY W. C. BLAQUIERE, ESQ.

## SALUTATION TO CALICA.

[*Shrīvā addresses Betāl, Bhairāva, and Bhairāvā.*]

I Will relate you, my sons, the ceremonies and rules to be observed in sacrifices, which being duly attended to are productive of the divine favour.

The forms laid down in the *vaiṣṇāvi Tāntrā*, are to be followed on all occasions, and may be observed by sacrificers to all Deities.

Birds, tortoises, alligators, fish, nine species of wild animals, buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceroses, antelopes, guanās, reindeer, lions, tygers, men, and blood drawn from the offerer's own body, are looked upon as proper oblations to the Goddesses *Chandica*, the *Bhairāvās*, &c.

It is through sacrifices that princes obtain bliss, heaven, and victory over their enemies.

The pleasure which the Goddess receives from an oblation of the blood of fish and tortoises

tortoises is of one month's duration, and three from that of a crocodile. By the blood of the nine species of wild animals, the Goddess is satisfied nine months, and for that space of time continues propitious to the offerer's welfare. The blood of the wild bull and guana give pleasure for one year, and that of the antelope and wild boar for twelve years. The *Sārābhā's* \* blood satisfies the Goddess for twenty-five years, and buffalo's and rhinoceros's blood for a hundred, and that of the tyger an equal number. That of the lion, rein-deer, and the human species produces pleasure, which lasts a thousand years. The flesh of these, severally, gives the Goddess pleasure for the same duration of time as their blood. Now attend to the different fruits attending an offering of the flesh of a rhinoceros or antelope, as also of the fish called *rohita*.

The flesh of the antelope and rhinoceros pleases the Goddess five hundred years and the *rohita* fish and *Bardhrināsa* give my beloved (i. e. the Goddess CALI delight for three hundred years.)

A spotless goat, who drinks only twice in twenty-four hours, whose limbs are slender, and who is the prime among a herd, is called a *Bardhrināsa*, and is reckoned as the best of *Hāvyās*, (i. e. offerings to the Deities); and *Cāvyās*, (i. e. offerings to deceased progenitors.)

The bird whose throat is blue and head red and legs black with white feathers, is called also *Bardhrināsa*, and is king of the birds, and the favorite of me and VISHNU.

By a human sacrifice attended by the forms laid down, DEVI is pleased one thousand years, and

\* Sarabhas, an animal of a very fierce nature, said to have eight feet.

by

By a sacrifice of three men, one hundred thousand years. By human flesh, *Cámác'hyá*, *Chándicá*, and *Bhairāvā* who assumes my shape, are pleased one thousand years. An oblation of blood which has been rendered pure by holy texts, is equal to ambrosia; the head and flesh also afford much delight to the Goddess *Chándicá*. Let therefore the learned, when paying adoration to the Goddess, offer blood and the head, and when performing the sacrifice to fire, make oblations of flesh.

Let the performer of the sacrifice be cautious never to offer bad flesh, as the head and blood are looked upon by themselves equal to ambrosia.

The gourd, sugar cane, spirituous liquors, and fermented liquors are looked upon as equivalent to other offerings, and please the Goddess for the same duration of time as the sacrifice of a goat.

The performance of the sacrifice, with a *Chándra-hású*, or *cātri* (two weapons of the ax kind) is reckoned the best mode, and with a hatchet or knife, or saw, or a sangcul, the second best, and the beheading with a hoe a *Bhällāc* (an instrument of the spade kind), the inferior mode.

Exclusive of these weapons, no others of the spear or arrow kind ought ever to be used in performing a sacrifice, as the offering is not accepted by the Goddess, and the giver of it dies. He who, with his hands, tears off the head of the consecrated animal, or bird, shall be considered equally guilty with him who has slain a *Bráhmen*, and shall undergo great sufferings.

Let not the learned use the ax, before they have invoked it by holy texts, which have been mentioned heretofore, and framed by the learned  
for

for the occasion ; let those I now tell you, be joined to them and the ax invoked, and particularly so, where the sacrifice is to be made to the Goddesses *Durgā*, and *Cāmāc'kyā*.

Let the sacrificer repeat the word *CA'LI* twice, then the words *Devi Bajrefwari*, then *Lawhā Dān-dāyai, Namah !* which words may be rendered *Hail ! Cali, Cali ! Hail ! Devi !* goddess of thunder, *Hail iron sceptered Goddess !* Let him then take the ax in his hand, and again invoke the same by the *Cāl-ratriyā* text as follows.

Let the sacrificer say *Hrang Hring. Cali, Cali !* O horrid toothed Goddess ; eat, cut, destroy all the malignant, cut with this ax ; bind, bind ; seize, seize ; drink blood ; spheng, spheng ; secure, secure. Salutations to *Cali*. Thus ends the *Calratriyā Māntrā*.

The *Charga* (the ax) being invoked by this text called the *Cāl-ratriyā Māntrā*, *Cāl-rātri* (the Goddess of darkness) herself presides over the ax uplifted for the destruction of the sacrificer's enemies.

The sacrificers must make use of all the texts directed previous to the sacrifice, and also of the following, addressing himself to the victim.

Beasts were created by the self-existing, himself to be immolated at sacrifices : I therefore immolate thee, without incurring any sin in depriving thee of life.

Let the sacrificer then name the Deity to whom the sacrifice is made, and the purpose for which it is performed ; and by the above text immolate the victim

victim, whose face is to be towards the north, or else let the sacrificer turn his own face to the north, and the victim's to the east. Having immolated the victim, let him without fail mix salt, &c. as before mentioned with the blood.

The vessel in which the blood is to be presented, is to be according to the circumstances of the offerer, of gold, silver, copper, brass, or leaves sewed together, or of earth, or of tutenague, or of any of the species of wood used in sacrifices.

Let it not be presented in an iron vessel, nor in one made of the hide of an animal, or the bark of a tree ; nor in a pewter, tin, or leaden vessel. Let not the blood be represented in the holy vessel named *frub* and *fruch*, nor on the ground. Let it not be presented in the *Ghātā* (i. e. an earthen jar always used in other religious ceremonies.) Let it not be presented by pouring it on the ground, or into any of the vessels used at other times for offering food to the Deity. Let not the good man who wishes for prosperity, offer the blood in any of these vessels. Human blood must always be presented in a metallic or earthen vessel ; and never on any account in a vessel made of leaves, or similar substance.

The offering a horse, except at the *Afwamedha* sacrifice, is wrong, as also offering an elephant, except at the *Gājū Medha* ; let therefore the ruler of men observe never to offer them except on those occasions. And on no account whatsoever let him offer them to the Goddesses *Devi*, using the wild bull called *Chānrārā* as a substitute for the horse, when the occasion requires one.

Let

Let not a *Bráhmén* ever offer a lion or a tyger, or his own blood, or spirituous liquors to the Goddess *Devi*. If a *Bráhmén* sacrifices either a lion, a tyger, or a man, he goes to hell, and passes but a short time in this world attended with misery and misfortune.

If a *Bráhmén* offers his own blood, his guilt is equal to that of the slayer of a *Bráhmén*; and if he offers spirituous liquors, he is no longer a *Bráhmén*.

Let not a *Cshetree* offer an antelope: if he does, he incurs the guilt of a *Bráhmén* slayer; where the sacrifice of lions, of tygers, or of the human species is required, let the three first classes act thus: having formed the image of the lion, tyger, or human shape with butter, paste, or barley meal, let them sacrifice the same as if a living victim, the ax being first invoked by the text *Nómō*, &c.

Where the sacrifice of a number of animals is to take place it is sufficient to bring and present two or three to the Deity, which serves as a consecration of the whole. I have now related to you, O *Bhairāvā*, in general terms, the ceremonies and forms of sacrifices: attend now to the different texts to be used on the several different occasions.

When a buffalo is presented to *Devi*, *Bhairavaree*, or *Bhairāvi* let the sacrificer use the following *Māntrā* in invoking the victim.

“ In the manner that thou destroyest horses, in the manner that thou carriest *Chāndicā*, destroy my enemies, and bear prosperity to me, O buffalo!

“ On

“ O steed of death, of exquisite and unperishable form, produce me long life and fame. Salutation to thee, O buffalo !”

Let him then address the *Charga* (ax) calling it *Guhá Játā*, i. e. the cavern born, and besprinkle it with water, saying, “ Thou art the instrument used in sacrifices to the gods and ancestors, O ax ! of equal might with the wild rhinoceros, cut asunder my evils. O cavern-born ! salutation to thee again and again.”

At the sacrifice of an antelope, the following *Māntrā* is to be used :

“ O antelope ! representative of BRAHMA, the emblem of his glory, thou who art even as the foud *védas*, and learned, grant me extensive wisdom and celebrity.”

At the sacrifice of a *Sárābhā*, let the following *Māntrā* be used : “ O eight-footed animal ! O sportful native of the *Chāndrā Bhāgā* mountains ! thou eight-formed long-armed animal \*; thou who art called *Bhairāvā* : salutation to thee again and again ! assume the terrifick form, under which thou destroyest the wild boar, and in the same manner destroy my enemies.”

At the sacrifice of a lion : “ O HERI, who, in the shape of a lion, bearest *Chāndicā*, bear my evils and avert my misfortunes. Thy shape, O lion ! was assumed by HERI, to punish the wicked part of the human race, and under that form, by truth, the tyrant *Hirānyā Cāsiṣu* was destroyed.” I have now

\* A mark of eminence.



related to thee, O *Bhairāvā*, who art void of sin, the mode of paying adoration to the lion.

Now attend to the particulars relative to the offering of human blood.

Let a human victim be sacrificed at a place of holy worship, or at a cemetery where dead bodies are buried. Let the oblation be performed in the part of the cemetery called *Heruca*, which has been already described, or at a temple of *Cāmāc'hyā*, or on a mountain. Now attend to the mode.

The cemetery represents me, and is called *Bhairāvā*, it has also a part called *Tāntrāṅgā*; the cemetery must be divided into these two divisions, and a third called *Heruca*.

The human victim is to be immolated in the east division, which is sacred to *Bhairāvā*; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to *Bhairāvī*, and the blood is to be presented in the west division, which is denominated *Heruca*.

Having immolated a human victim, with all the requisite ceremonies at a cemetery or holy place, let the sacrificer be cautious not to cast eyes upon the victim.

On other occasions also, let not the sacrificer cast eyes upon the victim immolated, but present the head with eyes averted.

The victim must be a person of good appearance, and be prepared by ablutions, and requisite ceremonies, such as eating consecrated food the day before,

fore, and by abstinence from flesh and venery; and must be adorned with chaplets of flowers and besmeared with sandal wood.

Then causing the victim to face the north, let the sacrificer worship the several deities, presiding over the different parts of the victim's body: let the worship be then paid to the victim himself by his name.

Let him worship *Bráhma* in the victim's *Bráhma Rhandra*, i. e. cave of *Bráhma*, cavity in the skull, under the spot where the *saturæ coronalis* and *sagittalis* meet\*. Let him worship the earth in his nose, saying, *Medinyaih nãmäh*, and casting a flower; in his ears, *ácásã*, the subtil ether, saying, *ácásáyã nãmäh*; in his tongue, *sarvata muc'ha*, (i. e. *Bráhma Agni*, &c. the regents of speech, &c.) saying, *sarvata muc'hãya nãmäh*; the different species of light in his eyes, and *Vishnu* in his mouth. Let him worship the moon on his forehead, and *Indra* on his right cheek. fire on his left cheek, death on his throat, at the tips of his hair the regent of the south-west quarter, and *Varuna* between the eye-brows; on the bridge of the nose let him pay adoration to wind, and on the shoulders to *Dhãneswãrã*, (i. e. god of riches,) then worshipping the *sãrpã rãjã*, (i. e. king of serpents,) on the stomach of the victim, let him pronounce the following *Mãmtrã*:

“ O best of men ! O most auspicious ! O thou who  
 “ art an assemblage of all the deities, and most exquisite ! bestow thy protection on me, save me, thy  
 “ devoted, save my sons, my cattle, and kindred ;  
 “ preserve the state, the ministers belonging to  
 “ it, and all friends, and as death is unavoidable-  
 “ ble, part with (thy organs of) life, doing an  
 “ act of benevolence. Bestow upon me,

\* This is done by casting a flower there, saying, *Brabmaye namab*; salutation to *Brabma*.

“ O most auspicious ! the bliss which is obtained by  
 “ the most austere devotion, by acts of charity and  
 “ performance of religious ceremonies ; and at the same  
 “ time, O most excellent ! attain supreme bliss thy-  
 “ self. May thy auspices, O most auspicious ! keep  
 “ me secure from *Rácsajas*, *Pisachos*, terrors, serpents,  
 “ bad princes, enemies, and other evils ; and death  
 “ being inevitable, charm *Bhágavati* in thy last mo-  
 “ ments by copious streams of blood spouting from  
 “ the arteries of thy fleshy neck.”

Thus let the sacrificer worship the victim, adding whatever other texts are applicable to the occasion, and have been before mentioned.

When this has been done, O my children ! the victim is even as myself, and the guardian deities of the ten quarters take place in him ; then *Bráhma* and all the other deities assemble in the victim, and be he ever so great a sinner, he becomes pure from sin, and when pure, his blood changes to ambrosia, and he gains the love of *Méhadévi*, the Goddess of the *Yog Nidrá*, (i. e. *the tranquil repose of the mind from an abstraction of ideas* ;) who is the Goddess of the whole universe, the very universe itself. He does not return for a considerable length of time in the human form, but becomes a ruler of the *Gāná Devātās*, and is much respected by me myself. The victim who is impure from sin or ordure and urine, *Cámáchyá* will not even hear named.

By the repetitions of the texts, and forms laid down for the sacrifice of buffalos, and other animals, their bodies become pure and their blood acceptable to the Goddess *Shívá*.

On

On occasions of sacrifices to other deities also, both the deities and victims must be worshipped, previous to the immolation.

The blind, the crippled, the aged, the sick, the afflicted with ulcers, the her mophradite, the imperfectly formed, the scarred, the timid, the leprous, the dwarfish, and the perpetrator of *méhá pataca*, (heinous offences, such as slaying a *Bráhmén*, drinking spirits, stealing gold, or defiling a spiritual teacher's bed,) one under twelve years of age, one who is impure from the death of a kinsman, &c. one who is impure from the death of *méhá guru*, (father and mother,) which impurity lasts one whole year : these severally are unfit subjects for immolation, even though rendered pure by sacred texts.

Let not the female, whether quadruped or bird, or a woman be ever sacrificed ; the sacrificer of either will indubitably fall into hell ; where the victim of either the beasts or birds creation, are very numerous, the immolation of a female is excuseable ; but this rule does not hold good, as to the human species.

Let not a beast be offered under three months old, or a bird who is under three *pacsha* (forty-five days). Let not a beast or bird who is blind, deficient in a limb, or ill-formed, be offered to *Dévi*, nor one who is in any respect unfit, from the reasons which have been set forth, when speaking of the human race ; let not animals and birds with mutilated tails ; or ears, or broken teeth, or horns, be presented on any account.

Let not a *Bráhmén* or a *Chandala* be sacrificed ; nor a prince ; nor that which has been already presented to a *Bráhmén*, or a deity ; nor the offspring

of a prince, nor one who has conquered in battle; nor the offspring of a *Bráhmén*, or of a *Cshettree*; nor a childless brother, nor a father, nor a learned person, nor one who is unwilling, nor the maternal uncle of the sacrificer. Those not here named, and animals, and birds of unknown species are unfit. If these named are not forthcoming, let their place be supplied by a male ass or camel. If other animals are forthcoming, the sacrifice of a tyger, camel, or ass must be avoided.

Having first worshipped the victim, whether human, beast, or bird, as directed, let the sacrificer, immolate him uttering the *Mántrā* directed for the occasion, and address the deity with the text laid down before.

Let the head and blood of a human victim be presented on the right side of *Devi*, and the sacrificer address her standing in front. Let the head and blood of a goat be presented on the left, and the head and blood of a buffalo in front. Let the head and blood of birds be presented on the left, and the blood of a person's own body in front. Let the ambrosia proceeding from the heads of carnivorous animals and birds be presented on the left hand, as also the blood of all aquatic animals.

Let the antelope's head and blood, and that of the tortoise, rhinoceros and hare and crocodile, and fish be presented in front.

Let a lion's head and blood, be presented on the right hand, and the rhinoceros's also; let not, on any account, the head or blood of a victim ever be presented behind the Deity, but on the right, left, and in front.

Let

Let the consecrated lamp, be placed either on the right hand, or in front but on no account, on the left. Let incense be burnt on the left, and in front, but not on the right hand. Let perfumes, flowers, and ornaments, be presented in front; with respect to the different parts of the circle, where to present the offerings, the mode already laid down may be observed. Let *Mādirá* (spirituous liquor) be presented behind other liquids on the left.

Where it is absolutely necessary to offer spirits, let the three first classes of men supply their place, by cocoanut juice in a brass vessel, or honey in a copper one. Even in a time of calamity, let not a man of the three first classes, offer spirituous liquor, except that made from flowers, or stewed dishes. Let princes, ministers of state, counsellors, and venders of spirituous liquors, make human sacrifices, for the purpose of attaining prosperity and wealth.

If a human sacrifice is performed, without the consent of the prince, the performer incurs sin. In cases of imminent danger or war, sacrifices may be performed at pleasure, by princes themselves and their ministers, but by none else.

The day previous to a human sacrifice, let the victim be prepared by the text *Mānastāc*, and three *Devī Gandhā Suctāhs*, and the texts *wādrāṅg*; and by touching his head with the ax, and besmearing the ax with sandal, &c. perfumes, and then taking some of the sandal, &c. from off the ax, and besmearing the victim's neck therewith.

A a 4

Then

Then let the text *Ambé Ambicé*, &c: and the *Row-drā* and *Bhairāvā* texts be used, and *Dēvi* herself will guard the victim who, when thus purified, malady does not approach him, nor does his mind suffer any derangement from grief and similar causes, nor does the death or birth of a kinsman render him impure.

Now listen to the good and bad *omens*, to be drawn from the falling of the head, when severed from the body.

If the head falls towards the north-east, or south-west, the prince of the country and offerer of the sacrifice will both perish.

If the human head, when severed from the body, falls in the following quarters, the following omens are to be drawn.

If in the east, wealth; if in the south-west, power; if in the south, terror; if in the west, profit; if in the north-west, a son; if in the north, riches.

Listen now to the omens to be drawn from the falling of the head of a buffalo, when severed from the body.

If in the north, property; the north-east, loss; in the east, dominion; south-east, wealth; the south, victory over enemies; if in the south-west, fear; if in the west, attainment of kingdom, if in the north-east, prosperity: this rule, O *Bhairāvā*! holds good for all animals, but not for aquatick or oviparous creatures.

If the heads of birds, or fishes, fall in the south, or south-east, quarter, it indicates fear, and if any of the other quarters prosperity.

If

If a noise, proceeding from the chattering of the teeth of the victim's severed head, or snapping of the beak is perceptible, it indicates alarm. If tears proceed from the eyes of a human victim's severed head it indicates destruction to the prince.

If tears proceed from the severed head of a buffalo at the time of presenting it, it indicates that some foreign inimical prince will die. If tears proceed from the eyes of other animals, they indicate alarm, or loss of health.

If the severed head of a human victim smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass.

If the sound *Hoonh* proceeds from the human victim's severed head, it indicates that the prince will die, if phlegm, that the sacrificer will die. If the head utters the name of a deity, it indicates wealth to the sacrificer within six months.

If at the time of presenting the blood, the victim discharge faeces or urine, or turns about, it indicates certain death to the sacrificer; if the victim kicks with his left leg, it indicates evil, but a motion of his legs in any other mode, indicates prosperity.

The sacrificer must take some blood between his thumb and third finger, and discharge it towards the south west on the ground, as an offering to the deities, accompanied by the *Mehā Cawści Māntrā*.

Let the victim offered to DEVI, if a buffalo, be five years old, and if human twenty-five.

Let



Let the *Carvaci* \* *Māntrā* be uttered, and the sacrificer say *Eṣhā bāli Sevāhā*, "Mysterious praise to this victim."

A prince may sacrifice his enemy, having first invoked the ax with holy texts, by substituting a buffalo or goat, calling the victim by the name of the enemy throughout the whole ceremony.

Having secured the victim with cords, and also with sacred texts, let him strike off the head, and present it to *Devi*, with all due care. Let him make these sacrifices in proportion to the increase or decrease of his enemies, lopping off the heads of victims for the purpose of bringing destruction on his foes, infusing, by holy texts, the soul of the enemy into the body of the victim, which will, when immolated, deprive the foe of life also.

Let him first say, "O Goddess of horrid form, O *Chāndicā!* eat, devour, such a one, my enemy, "O consort of fire! Salutation to fire! This is the "enemy who has done me mischief, now personated "by an animal: destroy him, O *Mahamari!* Spheṅ! "spheṅ! eat, devour." Let him then place flowers upon the victim's head. The victim's blood must be presented with the *Māntrā* of two syllables.

If a sacrifice is performed in this manner on the *Meharwani* (the ninth of the moon in the month of *Aṣṭin*,) let the *hona*, (i. e. oblation to fire,) be performed with the flesh of the victim.

\* The *Carvaci* Mantra: "Hail *Carvaci!* three-eyed Goddess; "of most terrifying appearance, around whose neck a string of "human skulls is pendant, who art the destroyer of evil spirits "who art armed with an ax, the foot of a bed and a spear, *Rbing* " *Carvaci*. Salutation to thee with this blood."

Uṅg

Using the texts which are laid down in the *Durga Tantra* and purified fire, let the *Homa* be performed after the sacrifice, and it will procure the death of foes.

Let not any one present blood drawn from any part of the body below the navel, or from the back. Let not blood drawn from the lips, or chin, or from any limb, be presented. Blood drawn from any part of the body, between the neck and navel, may be presented, but violent incisions for the purpose of obtaining it, must not be made.

Blood drawn from the checks, forehead, between the eye brows, from the tips of the ears, the arms, the breasts, and all parts between the neck and navel, as also from the sides, may be presented.

Let not blood drawn from the ankles, or knees, or from parts of the body which branch out be presented, nor blood which has not been drawn from the body for the express purpose of being offered.

The blood must be drawn for the express purpose of an oblation, and from a man pure in body and mind, and free from fear: it must be caught in the petal of a lotos, and presented. It may be presented in a gold, silver, brass, or iron vessel, with the due from, and texts recited.

The blood, if drawn by an incision made with a knife, ax, or *sangcul*, gives pleasure, in proportion to the size of the weapon.

The sacrificer may present one fourth of the quantity which a lotos petal will contain, but he must not give more on any account; nor cut his body  
more

more than is necessary. He who willingly offers the blood of his body and his own flesh, the size of a grain of linseed, *māsha*, *tila*, or *mudya*, with zeal and fervency, obtains what he desires in the course of six months.

Now attend to the fruits obtained by offering the *burning wick* of a lamp placed upon the arms, ears, or breast, even for a single moment. He who applies the same obtains happiness and great possessions; and for three *Cālpās* is even as the body of *Dēvi* herself; after which he becomes a ruler of the universe.

He who, for a whole night, stands before the Goddess *Sivā*, holding the head of a sacrificed buffalo in his hands, with a burning lamp placed between the horns, obtains long life and supreme felicity in this world, and in the other resides in my mansion, holding the rank of a ruler in the *Ganadevatas*.

He who, for a single *cshana*, (a short space of time,) holds the blood which proceeds from a victim's head in his hands, standing before the Goddess in meditation, obtains all that he desires in this world, and supremacy in the *Dēvi Loe*.

Let the learned, when he presents his own blood, use the following text followed by the *Mula Māntrā*, or principal text used in the worship of the Goddess *Dēvi*, under the form which she is at that time addressed :

“ Hail ! supreme delusion ! hail ! Goddess of the  
 “ universe ! Hail ! thou who fulfillest the desires  
 “ of all. May I presume to offer thee, the  
 “ blood

“ blood of my body ; and wilt thou deign to accept  
“ it, and be propitious towards me.”

Let the following text be used, when a person presents his own flesh :

“ Grant me, O Goddess! bliss, in proportion to  
“ the fervency with which I present thee with my own  
“ flesh, invoking thee to be propitious to me. Salu-  
“ tation to thee again and again, under the mysterious  
“ syllables *hoong hoong*.”

When the wick of a lamp is applied burning to the body, the following text is to be used :

“ Hail ! Goddess ! Salutation to thee, under the  
“ syllables, *hōng hōng*. To thee I present this au-  
“ spicious luminary, fed with the flesh of my body,  
“ enlightening all around, and exposing to light also,  
“ the inward recesses of my soul.”

On the autumnal *Maha Navami*, or when the moon is in the lunar mansion *Scanda* or *Bishúcá*, let a figure be made, either of barley meal or earth, representing the person with whom the sacrificer is at variance, and the head of the figure be struck off ; after the usual texts have been used, the following text is to be used in invoking an ax on the occasion :

“ Effuse, effuse blood ; be terrifick, be terrifick ;  
“ seize, destroy, for the love of *Ambicá*, the head of  
“ this enemy.”

Having struck off the head, let him present it, using the texts laid down hereafter for the occasion,

occasion, concluding with the word *phat*. Water must be sprinkled upon the meal, or earthen victim, which represents the sacrificer's enemy, using the text commencing with *rāṣṭa dṛābāih*, (i. e. by streams of blood,) and marks must be made on the forehead with red sanders; garlands of red flowers must be put round the neck of the image, and it must be dressed in red garments, and tied with red cords, and girt with a red girdle. Then placing the head towards the north, let it be struck off with an ax, and presented, using the *Scānda* text. This is to be used at presenting the head, if the sacrifice is performed on the night of the *Scānda Nācshātra*, or lunar mansion *Scānda*. The *Vīśūc'hā Māntrā*, is to be used on the night the *Vīśūc'hā* mansion. Let the sacrificer contemplate two attendants on the Goddesses, as having fiery eyes, with yellow bodies, red faces, long ears, armed with tridents and axes in their two right hands, and holding human skulls and vases in their two left. Let them be considered as having three eyes and strings of human skulls, suspended round their necks, with long straggling frightful teeth.

In the month of *Chaitra*, on the day of the full moon, sacrifices of buffalos and goats give unto me of horrid form much pleasure; as do also honey and fish, "O my sons!"

Where a sacrifice is made to *Chāndicā*, the victim's head having been cut off, must be sprinkled with water, and afterwards presented with the texts laid down.

The sacrificer may draw an augury from the motions of the slain victim when near expiring, and for so doing he must first address the Goddesses, considering the soul of the victim as taking its departure in a car, and his body as a holy spot, "O Goddesses! make known unto me, whether the omens are favourable or not."

If

If the head of the slain victim, does not move sometime after this, the sacrificer may look upon the circumstance as a good omen, and if the reverse, as a bad one.

He who performs sacrifices according to these rules, obtains his wishes to the utmost extent.

Thus are the rules and forms of sacrifice, laid down and communicated by me to you. I will now inform you what other oblations may be made.

Thus ends the *Rudhirádhyáyă*.