CHAPTER V
Charms and Spells

It was widely believed that thieves possessed magical powers and they themselves had strong faith in the efficacy of magic. The charms used by the thieves are called manavavidya by Kautilya. According to Bloomfield, 'Making one's self invisible is part of the thief's regular technique'. An expert thief used to gain invisibility by anointing the body or the eye with some magic ointment or collyrium. The robber Candrāudra possessed a magic pill which when rubbed with water and applied to one's eyes, like collyrium, could make the person invisible, even to the thousand-eyed Indra. Rupyakhura and two young monks made themselves invisible by anointing their eyes with a magic ointment and used to eat from the plates of kings regularly. Rupyakhura was found out by a clever minister who made him shed profuse tears that washed away the salve by using smoke in the dining room. This 'device of making oneself invisible and then taking away the food is called Curnavogas and comes under Utpadana-nadosa in the Uttaradhyayanasūtra.' The thief Suvarnakha used to rob houses at night invisibly with the help of a magic salve and, when he roamed about in the city, only his shadow was visible. Rādhīnāyaka also knew how to make himself invisible. Once although he was standing in the midst of many people, nobody could perceive him. According to Patanjali, the thieves used to paint their eyes with collyrium ostensibly to gain invisibility. We have already referred to Vāgarocana used by Servilaka to make himself invisible. In the folklore, a thief is stated to have
made himself invisible\(^{(10)}\) by painting a *tilaka* on his forehead. References to the spell of invisibility are numerous.\(^{(11)}\) The *Arthasastra*, the *Semmukhakalpa* and the *Tantras*\(^{(12)}\) elaborately describe the charm producing invisibility. A folk-tale refers to a collyrium which when applied to the eyes 'makes the darkest night seem as though a crore of suns were in the sky'.\(^{(13)}\) The *Arthasastra*, the *Semmukhakalpa*\(^{(14)}\) also refer to the contrivances for seeing at night. Among other charms, thieves knew the *Akasaśaṁśinīvidyā* by which they could soar and roam in air. Rūpyakhura could fly up like a bird.\(^{(15)}\) Rauhineya\(^{(16)}\) once flew up in the sky in the form of a camel and frightened the cattle in paddocks. On another occasion, he flew up like a bird and mounted the palace-top. Probably there is a veiled reference to Servilaka's\(^{(16)}\) power of flying through air in the *Mrochakatika*: 'In flight, the prince of birds can show no greater skill' than her. The magical power of rising in the sky was called the *Khecari vidyā*\(^{(17)}\) in some Jain canons, for acquiring which severe austerity had to be practised. The *vidyā* was also known as *adhisthāvini*, floating. A thief acquired this science\(^{(18)}\) by suspending himself with a rope from the branch of a tree underneath which was placed a basin full of live coal and cutting one by one the four strands of the rope. In another tale,\(^{(19)}\) the thief is stated to have recited some spells eight hundred times besides following the procedure stated above. Another thief\(^{(20)}\) lost the *akasaśaṁśinīvidyā* and a lock-breaking charm for telling a lie. These spells, it is said, should not be used for selfish purposes and if the
possessor of them would tell a lie and live an impure life, he would lose them. But if he told lie inadvertently, he was to stand in the water up to his navel and with arms stretched upward was to recite the *vidya* 1008 times to get them back. The *Parisistaparva*\(^{(21)}\) also refers to this *akṣayakāminī-vidya*. A Jaina saint\(^{(22)}\) acquired the magical power of flying by applying medicinal ingredients to his feet. Putraka\(^{(23)}\) stole from the sons of the Asura Maya, a pair of shoes which when put on enabled one to fly up in the air. An atmospheric crystal, we are told, 'could make anything into which it was fixed float in the air.'\(^{(24)}\)

The *Arthasastra*, the *Tantras* and the *Senmukhakalpa*\(^{(25)}\) also describe this charm. Buddha\(^{(26)}\) condemned the power of flying through the air. Thieves and robbers are described as experts in breaking open locks and closed doors with magical power. One thief, Prabhava possessed this lock-breaking charm called *tālodghatātīnī*.\(^{(27)}\) This charm was also called *tālodghatātani kā vidya*.\(^{(28)}\)

It was believed that the recitation of each verse of the *Bhaktamāraśṭotra* of Manatunga\(^{(29)}\) would open locked doors. The robber Cīfāya\(^{(30)}\) opened the eastern gate of Rājagrha by reciting the lock-breaking charm. Thieves\(^{(31)}\) could open doors by applying a certain leaf to the door-fastenings. They\(^{(32)}\) it was believed, could open locks and keep the inmates of the houses spellbound with a twig taken from a crow's nest. The door-breaking charm has been referred to in the *Arthasastra* of Kautilya, and the *Senmukhakalpa*.\(^{(33)}\) Thieves\(^{(34)}\) often used the sleep-charm (*avasvapanī, avasvapanikā, Prākṛt ośosvanīm, ośopena, ośavanīya*, etc.)
to put householders to sleep. The bandit, Prabhava used this charm (svasvap​anike) before entering into the house of Jambū; but this had no effect upon the latter as he was a bhāvayati, ready to renounce the world. This charm was also used by Rūpyakhaṇa who used to awaken people in bravado even after administering the sleeping potion. Through the magic of coracakra​varti everybody in the king's palace fell into a deep sleep. Even some gods are believed to have had often recourse to the sleep-charm to steal their desired objects. Thus Sakka (Sakra) stole a baby by putting its mother to sleep. He did the same thing in the cases of Suparsvanātha and Pārvanātha. Harinegase trans​ferred a foetus from the womb of Devananda, to that of Trisalā by putting Devananda and her attendants to sleep. Draupadi was in this way put to sleep and abducted by a god. The Rgveda and Atharvaveda refer to a sleep-charm which, according to some, was used by thieves to put people to sleep, but in the opinion of others, was recited by a lover while approaching his love secretly. It might have been also used by kidnappers of women or by those who used to outrage the modesty of women while they were asleep. The sleep-charm has been described in detail in the Arthaśāstra of Kautilya and the Senmukhakalpa.

Appropriation of treasure-trove without informing the king amounted to theft and this kind of offence was naturally very common. Spells for finding out buried treasure must have been used by thieves and treasure-hunters. A man who knew the spell of discovering buried treasure carried off the buried wealth of the
king of Kesala in the guise of an ascetic. A magic root for detecting treasure is referred to in the Katharatnakesar. The magic seeds indicating buried wealth, used by Sarvileka in the Mrochakatika is already mentioned. A Brahmana treasure-hunter used to search buried treasure with a candle made of human fat and the place where it fell from his grasp was believed to contain treasure. With a magic ointment, Puspadbheva discovered jars full of valuables under some trees in the Vindhya forest. The Samukhakalpe describes a spell for finding out hidden treasures. Spells causing change of voice, appearance, sex, etc., had been mastered by thieves. As pointed out before, Rauhineya controlled that art by which a person's voice could be exchanged for any other creature's voice, and likewise that by which a different form could be assumed. He could assume the form of any bird or beast, e.g. peacock, deer, horse, camel, etc. 'Making himself deer-faced, he would go and sport among the deer; he would change himself into a peacock and dance with abandon at the arrival of the cloud.' Once he even assumed the figure of the police-chief. Muladeva had two magic pills, one of which when placed in the mouth would turn a person into an aged man and the second could transform one into a beautiful maiden. A Rakasas having kidnapped two girls changed them into camels by applying white collyrium to their eyes. Their original forms could be restored by anointing their eyes with black collyrium. King Kanakaratha could assume any form he liked and with his magic power he got what he desired. This charm for changing one's appearances has been mentioned in several works. The Arthasastra
and the Sanmukhakalpa also describe this spell. — , a

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Vidyadharas were believed to be experts in the abduction of women with the help of their magical power. The charm, Vsthall or Vayalini, was used to kidnap women. In the Dassakumarasakita, we find a vivid description of a magician and his rites, the menial of whom, a giant, had to kidnap princesses for his enjoyment at his bidding. Mantraghauta says, "I beheld a creature with body decorations formed from grimly gleaming bits of dead-men's bone with smears of ashy dust from half charred coals of fire-scorched weed with matted hair tawny as the lightning flash; his left hand sprinkled sesame, mustard and other substances with constant crepitation upon a fire that spouted flame-sheets as it clutched each moment and devoured its diverse fuel - an agreish fire gulped the blackness of encircling forests. Before him cringed the menial crying: 'what must I do? Grant a command.' The magician menaced and terrified the giant and issued immoral orders." A thief is stated to have produced a big rock, an excellent vimana, etc., by magic. Some other spells which were probably used by thieves are described in Appendix-I. Thieves, however, never solely depended upon magic and incantations at the time of stealing. Faith in them probably made them confident of their success. Again, we must not forget that we are dealing, not only with steya-sastras, but also with fiction. Most of these spells and charms were probably the product of the fertile brain of the story-writers. Moreover, the Buddhist and Jaina writers might have also endowed the robbers who were later converted to their faith, with superhuman powers to prove the great influence of their religions even over such mighty bandits.
REFERENCES

1. Kautilya, IV. 5.


8. Ibid., pp. 171ff.


10. Bloomfield, op.cit., p. 118. A thief entered into a king's palace by means of a magic called Kṛṣṇākṣara which was probably an invisibility or a door-breaking charm (Bloomfield, op.cit., Vol. XLIV, p. 119).

11. Yaugandhabrāyana, the minister of King Udayana knew recipes for becoming invisible and applied them to secure the release of his master from captivity (Kathaś, trans. Tawney, ed. Penzer, Vol. I, p.136). Rajavahana, by his magic power of becoming invisible entered into the chamber of the princess Avantisundari (Dessakumāra-carita, trans. Ryder, p.55). Gunaśarman made himself invisible by applying an ointment to his eyes. (Bloomfield, op.cit., p.118). King Harisena received from the abbot Visvabhūti, the secret of preparing collyrium which could render one invisible (Kali Pada Mitra, loc.cit.).

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Abhayāsishā obtained from his mother a spell that rendered one invisible (Kali Pada Mitra, loc. cit.). A Vidyadheya gave a ring to Avimāraka which could make one invisible: ētadagnulīyaskam daksināgulīyā dhāreyamadṛṣyo bhaveti, vamena prakṛtisthe (Avimāraka, Act IV). An atmospheric crystal could make a thing invisible (Kali Pada Mitra, loc. cit.). Sanat Kumāra had a magic shawl which rendered the wearer of it invisible (Kali Pada Mitra, op. cit., p. 17). Bhūmabhata received a charm from गंगेः called 'Forwards and Backwards'. By repeating it forwards, he could become invisible to his neighbours; but if he repeated it backwards, he could assume any shape he liked. This charm was seven-syllable long. Concealed by this charm, Bhūmabhata entered his beloved's private chamber (Kathās., op. cit., Vol. VI, pp. 149 and 156-57). A vanishing root of supernatural power capable of making one invisible is referred to in The Questions of King Milinda, trans. T.W. Rhys Davids in SBE, Vol. XXXV, Part I, p. 281; Cf. Rgvīdhāna, I. 15. 4-6. Celestial nymphs used the tireskarinividya to make themselves invisible. (Vikramorvasya, ed. G. Vidyās, pp. 24, 28, 30, 52, 53 and Abhijñānaśakuntala, Act VI).

12. See Appendix, pp. 138 ff.


In the Mṛcchakaṭṭikā (III. 20), Servilaka describes himself as Dīpo ratrisu (light in darkness). Does he here refer to his power to see at night?
A goddess gave to Jayadratha two pills which enabled him to fly through the air and assume any form he liked. (Kalipada Mitra, op.cit., pp. 21ff.)


33. See Appendix, *loc. cit.*

34. J. C. Jain, *loc. cit.*; Kali Pada Mitra in *Jaina Antiquary*, *loc. cit.*


37. Chintaharan Chakravarti, *op. cit.*, pp. 230ff. In Europe and India it was believed that candles of human fat could make the inmates of a house asleep. In Northern India, the popular belief is that before entering into a house, thieves throw over the inmates some mess or ashes from a pyre to make them asleep. In Java, 'a burglar takes earth from a grave and sprinkles it round the house which he intends to rob; this throws the inmates into a deep sleep'. *Kathas*, *op. cit.*, Vol. III, pp. 15ff. Cf. Kautilya, XIV. 3.


Indra put the dassas and dasyus to sleep with his magic power to free Debhiti from their captivity. See *Rgveda*, I. 30. 21.


40. See Appendix, *loc. cit.*, pp. 150, 151.


45. Dasākumārakarita, trans. Ryder, p. 36. The science of hidden treasures is called Khanyavāda in the Upamitibhavaprāpneokathā, ed. Jacobi, 60, 10; 865, 11-12.

46. Sanmukhakalpa, ed. D. George, p. 26:

(On) // nidhiperiksanam kartukām //
Om Vidvidīsakhaṁ jah svāhā // sutra vinṣati varam pari
jāpya mahātela visācumrnena misreyet /
arīkkenam saṁalī krikrtya pedaṁ sutreṇa vestayet //
dālatali sthānte bhūmē parīksayet /
śādho nikha nīdhiṁ ta hata petati //

47. Rauhineya Caritra, op. cit., pp. 159 ff.


50. Ibid., p. 184.

A giant could change his form at will (Dasākumārakarita, trans. Ryder, p. 141). The Parśistikaparvan refers to the Vaikriya spell which may mean assuming forms, shapes, etc. Cf. Kali Pada Mitra in Jain Antiquary, op. cit., p. 16. In the Persevasthecaritra, a thief assumed the form of a lion. (2. 352 quoted by Kali Pada Mitra, loc. cit. )

51. Yaugandharayana, the minister of Udayana could change his form with a charm and once made himself deformed, hunch-backed and old provoking thereby the laughter of the beholders. (Kathas., op. cit., Vol. I, p. 136).

Prince Maniçuda learnt the trick of changing forms (rupaperi-

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51. (Contd: from page 135)


52. See Appendix—I, p. 158 ff.

53. Kātharatnakara, Story 82; Bloomfield, op.cit., p. 119.


55. See Srimet Kṣaṇēndrā Āgama-vāgīṣṭha; Brhad Tantrasāraḥ, p. 374:

Vegalāmukhīmāntreḥ

Brahmāstreṇaṃ sampravakṣyāmi sadyah pratyayakarakaṃ /
Sādhekenām hitārthaye stambhāya ca vaśrināṃ /
vasyāḥ smaranaṃtreṇa pavano'pi sthirayati //
Pranavam sthirasvayāṁca tatas ca Vegalāmukhi /
Tadante servvedūstēnām tato vacam mukham padam /
Stambhayaṃ tato jihvāṃ kīlayeti padadvayam /
Buddhim nāśaye pesāttreśthiravayām semalikhet /

The mantra is: Om hlim Vegalāmukhi servvedūstēna vacam
mukham stambhaya jihvāṃ kīlaya kīlaya buddhimāśaya
hlim om svēha / Tathāca — Vahnihindrayunmaya
sthiravayāṃ prekirtīte / Tantreṇāra — Vahnpīhindrayunmaya
Vagalāmukhi servyayuk / Dūstēnāṃ vacāntuktvā
vakām stambhaya kīrtteyey / Jihvāṃ kīlaya buddhantu

Vinaśaye-pedām vadet / Punarvijām tatostēram
vahniyāvedhīrhibhavet / Taṇḍākā cestastrīṣādakṣara
Vegalāmukhi / Ityapi mantrāntaram /

56. Kātharatnakara, Story 178; Bloomfield, op.cit., p. 198.
57. J.C. Jain, op.cit., p. 67.
60. Kastha., op.cit., Vol. VII, chsp. LXXXVII.
64. Bloomfield, op.cit., p. 119.
1. **Invisibility charm**

The invisibility charm is called *antardhānamantra* or *antardhānc-yaśa* by Kautilya (IV.5; XIV.3). He describes eight contrivances causing invisibility (XIV.3). See the *Arthasāstra*, ed. R. G. Bessek, Vol. II, pp. 153ff.

I. Triāratropositah puṣyena sāstrahetasya sūla protasya va puṃsah sīrakapale mṛtaikyaṃ yavanabāsāvīksīreṇa secayet; tato yeva virudhamālāمبāddhye nastacchāyārūpas'carati /

II. Triāratropositah puṣyena śveṣaṃśarāṣo rolukagulīnāṃ deksiṇāṃ vēmēṇā cēksīṇa dvidha cūrṇa kēreyet /

Teloyathāsvamābhyyaktākṣo nastacchāyārūpas'carati /

III. Triāratropositah puṣyena purusaghatine kēndkasaya s'ālēkāṃ anjēniṃ ca kēreyet /

Teto'nyatamānāṃścicūrneśabhyakts'caratiṃ nastacchāyārūpas'carati /

IV. Triāratropositah puṣyena kālēyasim anjēniṃ sēlēkāṃ ce kēreyet; tato niśācārenām sattvamām anyatamēsya s'īrakapalēṃgēnēṃna purāyitaṃ mṛtaikyaṃ yonēṃ pravēṣyaṃ dēheyet; tadojanaṃ puṣyenoddhṛtya tasya mēnja-

nyāṃ nīsādhyet / Tēhībhyyaktīkṣo nastacchāyārūpas'carati /

V. Yētra Bṛāhmanāmśhītēṇāṃ dagdēṇa dahanamēṇāṃ va pēṣyet, teto triāratropositah puṣyena śveṣaṃśartasya vaśasa prasevāṃ kṛtvē cītāhāṃsaṃ purāyitaṃ māmādbhye nastacchāyārūpas'carati /

VI. Bṛāhmanēsaṃ pretakērye ya gaṇaḥ māryate, tasya sthi-

mējēcūrṇēpūrṇāhībhāstra pes'ānmandaḥ heṃnē /
VII. Sarpadastasya bhasmana purna pracaṅkabhastra
arganamentardhanaṃ /

VIII. Ulukavagulī puochapurisejanvesthicurnapurnahibhastra
peksinamentardhanaṃ /

After fasting for three (days and) nights one should sow on the day of the star Pusya barley seeds in a skull filled with earth of a man killed with a weapon or impaled on a stake and sprinkle them with the milk of goats and sheep. Then if one wears a garland of the sprouts of the barley crop, one can walk with one's shadow and form invisible.

Having fasted for three (days and) nights and pulled out on the Pusya day both the right and the left eyes of a dog, a cat, an owl, a vāsulli (a flying fox?), one should powder separately the right and left eyes. Then if a person rubs his eyes with the powder of the corresponding eyes, he can move about with his shadow and form invisible.

Having fasted for three (days and) nights and prepared on the Pusya day a pin and a salve-container out of the thigh-bone of a murderer (puruseghatinahlakendkasasya — the branch of the punnagatras?), one should anoint one's eyes with the powder of the eyes of any one of these. Then one can move invisible to others.

Having fasted for three (days and) nights, one should make on the Pusya day an iron salve-container and a pin.
Then having filled the skull of any one of the animals which roam at night with an eye-salve, one should insert it in the vagina of a dead woman. Then having taken it out on the day of the dusya, one should keep it in that salve-container. Having anointed one's eyes with that ointment, one can move about with shadow and form invisible.

Where one happens to see the cremation or the burning of the corpse of a Brähmana who kept sacrificial fire, one should fast for three (days and) nights and having on the day of the dusya constellation made a sack out of the garment of a man who has died naturally and filled it with the ashes of the funeral pyre, one should put the sack on one's back. Then one can move about invisible to others.

If the skin of a snake filled with the powder of the bones and marrow or fat of the bull sacrificed during the funeral rites of a Brähmana is put on the back of cattle, they will become invisible.

The skin of a pracalaka (possibly a bird) filled with the ashes of one bitten by a serpent can make beasts invisible.

The skin of a snake filled with the powder of the tail, the dung and the knee-bones of an owl and a flying fox (vagula) can render birds invisible. See Kautṣyā, translation.

In the Tantres, we find charms that can render one invisible. Here is a sample (Brhat Tantrasaraḥ, trans. Kṛṣṇananda).
Atha adarsane-prakarah.

Arkṣānmalikērpaśpetaspenka jatantubhiḥ
Pancabhīrvavartikābhiscā nrkeśesu pūncesu
Naratiṣṭenā dīpeś syuh kajjalām nrkeśalakalih
Grahyet pūnceśbhīrvrstnat pūrvvesasas śivalaye
Pūnceśbhīrvnstye-jatantu ekikuryācscā tam puneh
MentrayitvānįЦентретre devaśeapi na drṣyate

Mentrestu, - Om hūm phat Kali Kali mahākāli maṃsasonītam
khādaya khādaya devi ma pasｙat manuṣeti hūm phat
Svēheti mentreṇāstottarasahasasṛjaptena mentreyet

Athe mūlamentreṇāstottarasahasasṛbhimentritam kṛtva,
Teti kajjalām netre dattvā traṅkṣyadṛṣyā bhavati.

The Sanmukha kalpa (ed. D. George, pp. 7ff.) also describes
a few charms causing invisibility. The text is very corrupt.

(Om) // antardṛheneṃ karttukemḥ //
Om anjini 2 savdenēgaṛccha 2 Om bhū svāhā //
Udaka saptavara pariṣṭita śasā śaśa kalpet //
mayūrā sāhā-itve svayām eva khanmukhā

eṣeṣatī yam icchanti tam vere dādāti //
temaseha anterddhenam // - praṇāmati //
mayūra āndrikē śikhe va śhyāma keṇcit drṣyate //
vedāhā na nīgadeḥena kṛtikānakṣetraditya-

versyagena sarvēvaṅgalakṣaṇopetam //
sarvaṃ prahārenādyantam // sanmukha dvedāsā cyiṃ //

("\ce{\textit{\hspace{1cm}Contd: ...}}\)
(Contd: from page 141)

The Samsukha Kale, op. cit., p. 10:

(Om) // sūjānekaṅkṛttaṇāḥ // Om cendresuryasayan

drāti devanirmanita hāre 2 samaye pūreṣey hūm svēḥa //
Sasyamābhidhakapīḷāhṛte grādhdhukavase siddhārthake tālīa //
mehatāla bhūlūla kṣaumena va vartti kṛtva padmaśūtrena

veṭṣayet / tasyaiva kapalasampute sthāpya /

hastena vṛstabhya smasāne satavaren japat //
tenāṃjanena aṣṭayet // na kene cit drṣyate . . .
2. Charm for seeing at night.

Kautilya (ed. R.G. Basak, op.cit., p. 153 (XIV.3)) refers to spells for seeing at night:

Marjarostravrakesvarahhasvaavidegulineaptrka kolukemam
ayesem va nisacarem samvanamekasya dvayorbehunam
va daksineemi vemeni va kshri grahitve avidhe curpa
kareyet / Tato daksim vemeni vaman daksineena
sambhyajye retray tamasi ce pasyati /

Ekamlakam varahaksi khodycetah kalasaribah /
Sambhyakteneyeno retray rupenipasyati //

Having pulled out the right and the left eyes of one, two or more of (the following), the cat, the camel, the wolf, the boar, the porcupine, the flying fox, the n≡pṛ, the crow, the owl or other creatures that roam at night, one should make two separate powders. If anybody anoints the right eye with (the powder of) the left (eye) and the left with (that of) the right, he will see at night and in darkness.

A man who anoints his eyes with a preparation of anśmako-
fruit, the eye of a boar, the fire-fly, the black saribah
(sariba? - a black plant or a crow ?), can see things at night. //
3. Spell for moving in the sky

The Senmukhakelapa, op.cit., p. 9 refers to movement in the sky (antariksaṃ yathéstancarati). We find reference to Urddhvatokramasan in the Tantras (Brhat Tantrasāraḥ, op.cit., p. 435).

Kautilya ed. Basak, op.cit., p. 156 (XIV.3) thus describes the spell for moving in the sky:

\[
\text{Caturbhektopavsākrpascaturdasyām bhagnasya purussasya

sthāṁ rābheśām kāreyat; abhimentreyecetena, dvigoyuktam
goyanēhrtam bhaveti; tatha paramākase vikramati /}
\]
\[
\text{Seda raviyvīh sāgandheparīghātim saraṭvā bhanāti /}
\]

\(\text{Having fasted for four meals, one should, on the fourteenth of the dark fortnight make a figure of a bull out of the bone of a broken man (murdered man ?) and consecrate it with this mantra: upaimi saraṇam caṅnīm daivatāni diso dase /}
\]
\[
\text{Apayantu ca sarvāni vāṣṭēṁ yentu me sada // svāha /}
\]

I take refuge with Agni and all the deities in the ten quarters; May all (obstructions ?) go away and may all things come under my control. Hail! A cart drawn by two bullocks is then brought to him. Then he moves about in the sky. He becomes akin to the sun and penetrates everything beyond the gate-bar.  

4. Door-breaking charm

The door-breaking charm is thus described by Kautilya (XIV.3) ed. Basak, p. 156:

\[
\text{Upaimi saraṇam caṅnīm daivatāni diso dase /}
\]
\[
\text{Apayantu ca sarvāni vāṣṭēṁ yentu me sada // Svāha /}
\]
Here is another lock-breaking charm:

Candallkumbhitam yaksatukas sarlahah sansribhago'si
svaha / Talodghatenaṃ prasvapenem ca /

Kautilya (Iv.5) also calls the door-breaking charm, dvārapehemantra. These passages have been translated quite differently by different translators. 'I take refuge with the god of fire and with all the goddesses in the ten quarters; may all obstructions vanish and may all things come under my power. Oblation! The application of the above mantra is as follows:

Having fasted for three nights and having on the day of the star of āsya prepared twenty-one pieces of sugar candy, one should make oblation into the fire with honey and clarified butter; and having worshipped the pieces of sugar candy with scents and garlands of flowers, one should bury them. When, having on the next day of the star of āsya unearthed the pieces of sugar candy, and chanting the above mantra, one strikes the door-panel of a house with one piece and throws four pieces in the interior, the door will open itself.
O Candali, Kumbhi, Tumbe, Ketuka, and Saraga, thou art possessed of the bhaga of a woman, Oblation to thee! When this mantra is repeated, the door will open and the inmates fall into sleep.'


"I seek refuge with Agni and the deities, the ten quarters; and may all go away, may they be ever under my control. Hail!"

The use of this (mantra) is as follows: After fasting for three (days and) nights, one should on the pusya day, make an aggregate of twenty-one pebble-stones and offer oblations of honey and ghee (in the fire). Then, worshipping them with incense and flowers, one should bury them. Taking them out on the next pusya day, one should consecrate one pebble with this mantra and strike a door-panel with it. Within four pebbles, the door is opened.

Thou art possessed of the bitter strength of the pitcher gourd of a Candali woman, and possessed of a woman's organ; Hail!

This is a means of opening locks and sending all to sleep.'


Door and lock-breaking charms are also found in the Sanskrit texts, op. cit., pp. 14ff.:
chagerudhirenabhyarccys ehoratrositena sms sanem
gatve sa mmukhena. kilakem grhya urddhovehsm japat /
astetan ca tens siddhir bhaveti // tathah karmmani
karoti // kapatotghatane karttukamah // kilaken grhya
kapete sprset // svadhyste // tadakasan sprset //

utghatsyati //

Ibid., pp. 19 ff :

	adotghatanam karttukamah // om trimukhe sektdharsni
-sektigenthesveden tinisvadam here tada mohvey 2
-steamhaya 2 omravya 2 bhasmo bhaveti sarvveyantren
-utghatsya svase // smukhena kuseno va sarapena
-va satabhimaentriten krtva to daken tadyay // saptavayen
-tadotghatwati // 0 // kapatotghatane karttukamah //
Om yathv svana va svani va agadam agadam utghatsyati /
-aghentu yamtra utghatsyati hare 2 sugram samaya
-grhna svase // citibhmasarape smasene satabh-
-montiten krtva kapaten tadyay // utghatsya ti /

See pp. 32-33, 44, 51, 56.

5. Sleep-charm :

Sleep-charm in the Rgveda, VII. 5. 55 :

(1) "Protector of the dwelling, remover of disease,
assuming all (kinds of) forms, be to us a friend, the
grander of happiness.

(2) While offspring of Sarmasi, with tawny limbs, although
barking, thou displayest thy teeth against me, bristling
like lances in thy gums, nevertheless, go quietly to sleep.
148 :-

(3) Offspring of Saram, returning (to the charge), attack
the pilferer or the thief: why dost thou assail the
worshippers of Indra? Why dost thou intimidate us?
Go quietly to sleep.

(4) Do thou rend the hog: let the hog rend thee: why
dost thou assail the worshippers of Indra? Why dost
thou intimidate us? Go quietly to sleep.

(5) Let the mother sleep, let the father sleep, let the
dog sleep, let the son-in-law sleep, let all the
kindred sleep, let the people (who are stationed)
sround sleep.

(6) The man who sits, or he who walks, or he who sees us,
of these we shut up the eyes, so that they may be as
unconscious as the mansion.

(7) We put men to sleep through the irresistible might of
the bull with a thousand horns' (that is, the sun).

(8) 'We put to sleep all those women who are lying in the
courtyard, in litter, on the bed, the women who are
decorated with holiday perfumes.'

'The occasion of this sūkta (XXII) is narrated from the
Erhaddevata: Vasistha coming by night to the house of Varuna
intended to sleep there: the watch dog barking was about to
lay hold of him, when he appeased the animal by this hymn.'

'According to another story briefly told by Sāyana and found
in the Nātimanjarī, Vasistha had passed three days without being
able to get any food; on the night of the fourth, he entered the
house of Varuna to steal something to eat, and had made his way to
the larder, the Kostégara, when the dog set upon him, but was put to sleep by these verses, wherefore they are to be recited on similar occasions by thieves and burglars.'


The Atharvaveda, IV. 5 describes a somewhat similar spell:

1) 'The Bull who hath a thousand horns, who rises up from out the sea, —
   By him the strong and mighty one we lull the folk to rest and sleep.

2) Over the surface of the earth there breathes no wind, there looks no eye.
   Lull all the women, lull the dogs to sleep, with Indra as thy friend

3) The women sleeping in the court, lying without, or stretched on beds,
   The matrons with their odorous sweets — these, one and all, we lull to sleep.

4) Each moving thing have I secured, have held and hold the eye and breath. Each limb and member have I seized in the deep darkness of the night.

5) The man who sits, the man who walks, whoever stands and clearly sees —
   Of these we closely shut the eyes, even as we closely shut this house.

6) Sleep mother, let the father sleep, sleep dog, and master of the home.
   Let all her kinsmen sleep, sleep all the people who are round about.
(7) With soporific charm, O sleep, lull thou to slumber, all the folk.
Let the rest sleep till break of day, I will remain awake till dawn, like Indra free from sooth and harm.'

The pronoun 'her' gives the clue to the purpose of this charm in the *Arthavayeda*. It is here used as a sleep-charm by a lover who is secretly visiting his love. This pronoun is not found in the Rgvedic hymn (Griffith, *op.cit.*, p. 136, note 6) and Krusika, 36.1ff. According to Bloomfield (*SEB*, Vol. XLII, pp. 371ff., note 4 both the Rgvedic and *Arthavayeda* versions may have drafted into service 'materials whose original connection in olden times (purana) has passed out of sight.'

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`Balim Veirocana Vande sate'maya de Sambaherem`  
Bhandarepekam Narekam Nikumbhaem Kumbhameva ca  
Devalam Naredev Vande Vande Savernigadavem  
Etasanmayagene Ktem te svapenem mahat  
Yatha svapentyajagarassvapentyapi camukhahe  
Tatha svapentu purusa ye ca grame kutuhasth  
Bhandekeenam seharen rathanelamte ca  
Ima prhe join prakeyayam tu nimassentu bhandekeh  
Namaskrtae ca yasneva bedhrva sankephalkah  
Ye deva devolokesu manusesu ca Prashmanah  
Adhyayenparagassiddhahe ye ca Keilastapesah  
Etyhayessavasiddhebhyan kram te svapenem mahat  
Atigacchati ca moyapegochantu samhath  
Arite palite yeneve sveh
Etasya prayogah —

Triratropisbhrs krsnacaturdasyam pusyeyoginyam
dvapak'hastadvilekhavalekhanem kriniyet / tennasei-
sah kandolikyan krtva esankirna adahane nikhehneyet /
dvitiyasyam caturdasysmuudhrtya kumarya peseyitva
gulikah kereyet / Tata ekam gulikamebhyamanreyitva
yatraitena mantrena kispeti tataarvam presvapetiy /
Etensiva kelpens svavidhah slyakem trikalam trisvete-
mesankirna adahane nikhehneyet / dvitiyasyam
uddhrtvedehanahhasmena saha yatraitena mantrena kispeti,
tataarvam presvapetiy /

Suvarnapuriṃ Brahmat Brhamanam isaksadhiyam /
Sarvesca devata vende vande sarvamace tapesam //
Vasem ne Brahmanayentu bhujelascce katriyah /
Vasem vaisyesca sudresca vasata yentu ne sede //

Svaha Amile kimile Vasujare prayoge phakke
Vayuha Vihale rentakatske svaha /
Sukham svapentu sunekve ce grame kutuhalah /
Svavidhah slyakem caitartrisvetam Brahmamirmitam //
Prasuptassvessiddhi hi etette svapani krtam /
Yevedgmesya simanteh suryesyogamenediti //

Svaha /

Etasya prayogah —
Svavidhah slyakehni triisvete / Saptaratasistetah
Krsnacaturdasyam khadirbhissemsidhêbhiregnimetens
mantrenestasatomsptam krtva medhugrtabhhyam
abhijuhuyet / Tata ekemtena muntrena gramiadviri
I bow to Bali, son of Virocan; to Sambara acquainted with a hundred kinds of magic; to Bhandirapaka, Nareka, Nikumbha, and Kumbha.

I bow to Devala and Nārāda; I bow to Sāvanīgala; with the permission of these I cause deep slumber to thee. Just as the snakes, known as ajagara (boa-constrictor) fall into deep slumber, so may the rogues of the army who are very anxious to keep watch over the village.
With their thousands of dogs (bhandaka) and hundreds of ruddy geese and donkeys, fall into deep slumber; I shall enter this house, and may the dogs be quiet.

Having bowed to Manu, and having tethered the roguish dogs (sunakaphelaka), and having also bowed to those gods who are in heaven, and to Brähmanas among mankind; to those who are well versed in their Vedic studies, those who have attained to Kailāsa (a mountain of god Śiva) by observing penance, and to all prophets, I do cause deep slumber to thee.

The fan (cemerī) comes out; may all combinations retire.
Oblation to Manu, O Aliti and Pāliti.

The application of the above mantra is as follows:

Having fasted for three nights, one should, on the fourteenth day of the dark half of the month, the day being assigned to the star Pusya, purchase from a low-caste woman (Śvapāki) Vilikhe-valekhana (finger nails ?). Having kept them in a basket (Kandolike), one should bury them apart in cremation grounds. Having unearthed them on the next fourteenth day, one should reduce them to a pasté with Kumāri (aloe ?) and prepare small pills out of the paste. Wherever one of the pills is thrown, chanting the above mantra, there the whole animal life falls into deep slumber.

Following the same procedure, one should separately bury in cremation grounds three white and three black dartlike hairs (sālyaka) of a porcupine. When, having on the next fourteenth day taken them out, one throws them together with the ashes of a burnt corpse, chanting the above mantra, the
whole animal life in that place falls into deep slumber.

I bow to the goddess Suvarnapuspī and to Brahmāṇī, to the god Brahmā, and to Kusādhvāja; I bow to all serpents and goddesses; I bow to all ascetics.

May all Brāhmaṇas and Kṣatriyas come under my power; may all Vaiśyas and Śūrasbe at my beck and call.

Oblation to thee, O Amile, Kimile, Vayujāre, Prayoge, Phake, Kevayusvē Vihele, and Dantakatakake, Oblation to thee.

May the dogs which are anxiously keeping watch over the village fall into deep and happy slumber; these three white dart-like hairs of the porcupine are the creation of Brahmā.

All prophets (siddha) have fallen into deep slumber. I do cause sleep to the whole village as far as its boundary till the sun rises. Oblation!

The application of the above mantra is as follows:

When a man, having fasted for seven nights and secured three white dart-like hairs of a porcupine, makes on the fourteenth day of the dark half of the month oblations into the fire with 108 pieces of the sacrificial firewood of khedira (mimosa catechu) and other trees, together with honey and clarified butter, chanting the above mantra, end when, chanting the same mantra, he buries one of the hairs at the entrance of either a village or a house, within it, he causes the whole animal life therein to fall into deepslumber.

I bow to Bali, the son of Vairocesa, to Śambara, acquainted with a hundred kinds of magic, Nikumbha, Naraka, Kumbha, Tantukaccha, the great demon;
to Armeleve, Premila, Mandoluke, Thatodbele, to Krsne
with his followers, and to the famous woman, Paulomi.

Chanting the sacred mantras, I do take the pith or the
bone of the corpse (śavasārika) productive of my desired ends --
may Salaka demons be victorious; salutation to them; oblation! --
May the dogs which are anxiously keeping watch over the
village fall into deep and happy slumber.

May all prophets (siddhārthaḥ) fall into happy sleep about
the object which we are seeking from sunset to sunrise and till
the attainment of my desired end. Oblation!

The application of the above mantra is as follows:

Having fasted for four nights and having on the fourteenth
day of the dark half of the month performed animal sacrifice (bali) in cremation grounds, one should, repeating the above
mantra collect the pith of a corpse (śavasārika) and keep it in
a basket made of leaves (patrapāṭalike). When this basket,
being pierced in the centre by a dart-like hair of a porcupine,
is buried, chanting the above mantra, the whole animal life
therein falls into deep slumber.

See Shamasasstry, op. cit., pp. 451ff. Shamasasstry's translation
slightly differs from the original text quoted here.

R.P.Kengle (op. cit., p. 585) translates 'Yathē svamanvantyajagere
bhendakeḥ' thus:

'As the boa constrictors sleep, as also the ogmukhaleṣa sleep,
so may men sleep, also those who, in the village, are curious.
With a thousand vessels and with a hundred fellies of chariots, I shall enter this house; let the vessels remain silent.' According to him bilakha means a mouse or a hole-digger.

He (Loccit.) translates 'Triratroposita Kranacetur-
dasyeś Pusyeyoginyeś S'vapēkhast̄ēbhilekhavalekham ... prasvapayati' as 'After fasting for three (days and) nights, one should, on the fourteenth of the dark half of a month with (the moon in) conjunction with the Pusya-constellation, purchase from a Svepeka woman the scrapings made by bilakhas. Placing them with m̄ṣa-beans in a basket, one should bury it in an uncrowded cremation ground. Taking it out on the fourteenth of the next fortnight and getting it pounded by a maiden, one should make pills out of it. Then wherever one throws one pill after reciting this mantra over it, there one sends all to sleep.'

Kangle (p.587) translates 'Sukheś svapentu siddhasthātva
d... yavesahtram phalam manā as 'May those who have achieved their object -- the object which we seek -- sleep happily till the rising (of the sun) after its setting, till the object is mine as the fruit.'

It is a better translation.

According to Kangle siddhārthah refers to wealthy men in the town.'

Kangle (p.585) translates 'Atigacchati ca ... Alite Valite, etc., as 'As I go beyond, may all together go away.

O Alite, O Valite, hail to Mamī!

Abhi mantrayitvā grhāṇīī ... sakelabhūtebhīyah svāhā

is translated by him (p.587) as consecrating with mantras, I take
the deed Sarīke for the sake of success; may it succeed, and it does succeed; salutation to quill-beings. Hail! 'J

According to Kangle (p. 585, note 19) opines that the sleep-charms prasvēpana-mantras are 'intended primarily for thieves.'

The Sannukhakale, op.cit., pp. 18ff:

// Om Kumbhe Ākumbhe Kumbhas Karmakrte om Mahēkāli

svēpaḥ Ānjensakāli svēpaḥ bhadrakāli svēpaḥ kumbha-

karme svēpaḥ yaxet suryodayas tāvet svēpaḥ svahe //

prasvāpa satēbhīmentriten kṛtva gṛhe praksipet //

sadyah svēpei //

Ibid., pp. 12 ff :

Om nema namaḥ hari vese raktenyane bhāskere bhāve

s vasen agacched ana dreveva bhāsya bhāseva //

pēsenagutika grhyas siddhrathhekena misrayet //

satēbhīmentri / tēm kṛtva . . . bhūye tādayet /

usopanaḥ kṛtem bhaveti /

Ibid., pp. 13 ff:

// (Om) // Osopanaḥ karttukamah // imāmāsapa mahāraudra

rūdresyavan āgata / ya niḍre kumbhekarnkṣaya āśivīsepta

sya gavesya yuddhe va hetasēstasya os / ya niḍre

pradhāyentu ya vac candresuryodayas tāvet svēpeta

sīli setmuḥāsyā svāhe // agni prajavela anena mentrena //

Om bhur bhūvaḥ sve demēminisura māhānmi vasvaya

vasyakāra savya satvāni vasyam āṇeṣya svēha //

grhi-

tēnaṁ mokṣepamantre // Kumbhekarnkṣaya ya niḍre

contd: . . .
6. Spells causing change in complexion, appearance, sex, etc.

For the formulae for causing disfigurement or change of colour, see Kautilya, ed. Basak, op. cit., pp. 150ff.

Svetabestemutra deva taksara siddharthakissiddham

Etayorenastaresya mattrali karamakaram salabhasya se siddhathate teiles marketul pete se ntergo leme protivapem svetikaranem /

Svetakukkutejagaram krayogah svetikaranem /

Samudramendukisankh saratakrayogah svetikaranem /
Kedalyavalgukṣa-rasāsūktāḥ sauravukṣatākra-
ṛkatulāsamuhilevanām dhanyām ca paksasthito yāgaḥ
sveti karaṇām / 

Katuvala-valligatē nāramardhāmāsāsthīm
va rūpasārasapapīsīm ronmām svetīkaraṇām / 

Arkatūlośrjune kiteśvātā sveta ca grhāguliśa / 
Etena pītenābhyektāṃ kesāśyāḥ sankhapāndarah / 
Krūkutikosātasākṣātvarisūryuktesāṃhayaśameno
mešena sauro bhaveti / 

Vetkāsaśyasānām saheṣcārakṣalakādhānah
kroṇoh bhaveti / 
Saṃkaraṅgustaila-yuktaharitāmsānam'sīvāḥ
syāmikaraṇaṃ / 

Kangle (op.cit., p. 579) translates the above passage thus:

"Oil, prepared from mustard seeds kept from seven nights
in the urine of white goats and kept in a bitter gourd for a
month and half a month, is a means of disfiguring quadrupeds
and bipeds.

The oil of white mustard seeds, boiled with barley-grains
(taken) from the dung of a white donkey fed on butter-milk and
barley, after seven nights, is means of disfiguration.

Mustard oil, boiled along with the urine and dung of
either of these two, with the addition of the powder of ārka,
tūla and pataṅga, is a means of making (a person) white.

A mixture of the dung of a white cock and a boe constructor,
is a means of making white."
White mustard seeds, kept in the urine of a white goat for seven nights, butter-milk, the milk of arka, salt and grains -- this mixture kept for a fortnight is a means of making white.

'A mixture of the female sea-frog, conch-shell, sudha, i.e., mūrvā grass, kadāli, salt and butter-milk, is a means of making white. The soured juices of Kadali, savalkuja and kṣāra, mixed with wine, butter-milk, arka, tūla, snuhi, and salt and the sour gruel of grains, -- this mixture kept for a fortnight is a means of making white.' (See p. 579, note 8.)

The flour of white mustard seeds, kept for half a month in a bitter gourd while still on the creeper, is a means of making hair white.

The insect that is known as alojuna and the white house-lizard -- hair smeared with this paste (prepared from them) would become as white as a conch-shell.

In the text quoted above, we have arka, tūla, two kinds of arjuna and an insect. Kangal says that this is not very convincing. (See op. cit., p. 580, note 10.)

One, eating (food) containing the roots of Kukkuta, kosātksi and satavari, becomes fair-complexioned in a month. One, bathing in a decoction of vata (and) smeared with the pulp of sahacara, becomes black.

Yellow orpiment and red arsenic, mixed with the oil of sakuna and kangu, are a means of making dark." (cf. cit., pp. 54 ff.)

The Sanmukhakalpa describes many spells for changing the appearance. (op. cit., pp. 54ff.)
(Om) // ayam ayam gandha servvakarmika sveyam satmukha-
na dharitam // servvasaubhagym janesam sa rvvatra
sperajitam // kumkama / gorocana / syamsakah / so nayakah /
salara / usirah / utpala / manjista / kusta /
priyanguh / nagakesarah / haridhara / patraka /
tagara priyala / vaca / bhadramusta / kasmirah /
visamusakeh / aguru / dvecandana / petamajari / avva
manjari / vilvapuspe / melati puspa / svetamardae /
jarana sarppi / sumukha / pedmakesarah trinsatdhai
samabhagani karayet / akasadvariipa piayet ca gutikam
karayet // ochaya paris Hayes smesam janam //
servvakarmikalim datva / idam e astrasahasram
japet // calite siddhi // tatkarmmani karoti
bhrinam karmmaam karve prayojayet //
sejaksharamentre janya //
mukhe dharitam yam iochati tad rupam va karoti / 

Contd: .
7. Charms for breaking fetters

Here are two charms for breaking fetters (Kautilya, op.cit., ed. Basak, op.cit., p. 152):

Cucundaritah khanjaritah kharakitasca pisyate /  
Asvamutrena samaratam nigalamen tu bhanjanam //  
Ayaskantova pasanah /
The musk-rat, the wag-tail and the salt-insect are ground to powder; mixed with the urine of a horse, (they are) a means of breaking chains. The sun-stone or any other stone is a breaker of chains.


The Sanmukhakalpa, op. cit., p. 32:

When this is recited ten thousand times, one will be released from bonds or confinement (Vandhanādvyasanācā sa mukto bhavati . . . ).

8. Spells for making holes in walls:

The Sanmukhakalpa describes spells for making holes in walls (op. cit., pp. 12-13):
9. Spells causing blindness

Kautilya describes several formulae for causing blindness. Here are some samples:


Putikitamstsyakatutumbisatakardamedbmendragopa curnam
putikitaksudraralebemavldaricumam va basta-
srngakhura curneyuktci mandbikaro dbumah /

'The smoke caused by burning the power of putikita (a
stinking insect), fish, katutumbl (a kind of bitter gourd), the
bark of satskerdama (?), and indragopa (the insect cochineal),
or the powder of putikita, ksudrarsls (the resin of the plant,
shorea robusta), and hemavidari (?); mixed with the powder of the
hoof and horn of a goat, causes blindness.'

Shemasasstry, op. cit., p. 442.

Kautilya, XIV. 3 (ed. Basak, op. cit., p. 156):

Krsnacaturdasyam sastrahstaya geneh kepilayah pittena
rajavrksamayimanmitrepratimam anjyst; andhikaranem /
"When the figure of an enemy carved out of rajavrksa (cassia fistula) is besmeared with the bile of a brown cow killed with a weapon on the fourteenth day of the dark half of the month it causes blindness (to the enemy)." 


The Senmukhakalpa, op.cit., p. 18:

// O // drṣṭivandhā kartukāmeh // Oṃ mehāsenūya vi nmahe kumārasya dhīma he ta no graha precodayat svāha // anena manteṇe satābhimentritān kṛtva pāṃṣu cuturdīsam kṣipeṭ / drṣṭi stambha yati //

Ibid., p. 21:

// O // drṣṭistambhanām kartukāmeh // Oṃ the 2 ta 2 ka 2 kha 2 sa 2 svāha // hastādvaye devavamsapeta satābhimentritān kṛtva grhya drṣṭi stambhayati //

See p. 51.

10. Spell for knowing about things in a house

The Senmukhakalpa, op.cit., p. 17:

// Oṃ // vastuvīḍākartukāmeh // vrhaspatīdāvyo sa sarve risībhīr mnrīmitē vastudeva vastudeva kṣthayisyami vrhaspatesvoc ye - the svāhe //

Siddhārthaka citibhasamīrisan satābhimentritān kṛtva vastumadhye tādayet // dṛvyaḥ jānati //

dhārmanāsrupasya vae mhrtaile mhrantarītyaṃ nṛgastem ca saṃm kṛtva pāśyet // vastuo pralipya bhūmeya sprat kudyaṃ sat dṛvyaḥ jānati //

See p. 53 also.
11. Spells for entering into others' houses:

The Sanmukhakalpa, op.cit., p. 54:

// rocana / mayurapi tta / kuukumeh / padmkesarah / 
// priyonguh / usire / vyaghrasakha / vijapurek- 
// epretra / ka nekupsah / av Premanari / suksmela / 
// tvac / indraesteh / ete samebhasam krtva aksavarina 
// bhys paregrhendham iva yathasukhena pravisati 
// saryvajena stambheyati // 


12. Some other spells:

The Sanmukhakalpa (op. cit., p. 29) also describes spells for cleaving mountains, earth, trees, etc. which might have been used by thieves and robbers to escape through them while being pursued by the police and others:

parvvatavidarman kertukameh // Om mahesena / mehavale 
// perekramas mehavidr yenyi vrksaperrvatsapanabhunm.- 
// vidarenya -- satmuhaya / saktidharya vidareya 
// servvametram methe 2 bhenja 2 curmye 2 patsye 2 svahe // 
// sarsapa / mayurendrike // vajasudikah // ekikrtys 
// satabhimentritan krtva parvvatan tadayet / vidarayenti 
// tathava ce // bhumi tadayet // vidyatisu bhangan 
// krtva yatra icchati tatre gacchati // kudynam tadayet 
// ochidram bhaveti // 

Kautilya refers to spells that enable a person to walk long distances without fatigue (XIV.2; Bassek, op.cit., p. 152):
When a man makes a journey, wearing the shoes made of the skin of a camel, smeared over with the serum of the flesh of an owl and a vulture and covered over with the leaves of the banyan tree, he can walk fifty yojanas without any fatigue. (When the shoes are smeared over with) The pith, marrow or sperm of the birds, śvēna, kēka, kaka, grdhra, haṁsa, kraunca, and vīciralla, (the traveller wearing them) can walk a hundred yojanas (without any fatigue). The fat or serum derived from roasting a pregnant camel together with śptapamā (lechites scholaris), or from roasting dead children in cremation grounds, is applied to render a journey of a hundred yojanas easy.\

Shemasastry, op.cit., p. 450. \( ^{167} \)

The Sanmukhakalpa describes spells for very quick movement:

\begin{verbatim}
Om kram svēha // apane māntraṇa kapiçchamanjari
suvarnapcchurika siddhārthakatellan va a nterikce
akṣāvarāṁ piṣayet // ekaratrositena ekalingeśmāsanem
va getva sarvva kerāmikavala datva pūjyeyt // sīrasī
əthāryā idam māntra jāpet / tene pīsane kekolukān
dersayet // samanekale pedo pralepayet // upanāko
mrncemena kereyet // nīmisāmānīna vinati yojana
gacchati //
\end{verbatim}
Spells for walking on water (Ibid., p. 71):

// Om hsrinl 2 moha 2 bhitta 2 svaha // grddhanetram
valakanetram gomayunetram // gardabhanetram pance
pencasanetram // kumbhiravasa same yuksa tensive mudhi-
renes gutiken karyayet // taste grhya nasti ki cid
bhayam tasya tensijitanetram // vasaya sahe pada
raksayet // jale sthalavad gacchati //

Also see p. 45.

The Perisistaaparvan, XII. 70-71 refers to a magical unguent which enabled a monk to walk on water as if it were dryland:

Vidhaya -padalepam ca peduke paridhaya ca /
Jele'pi sthalavatpadam vinyasya sancacarah sah //

These spells might have been used by master-thieves who were experts in all sorts of magic. As the work, Samyukhakelepe (Rites of Skande) again and again refers to Skande, taskaradipati, the caurasstra, and the spells generally used by thieves and robbers, it may be assumed that this book was primarily written for those criminals.

Kautilya describes two interesting charms which might have been used by thieves (XIV.3; Basak, op. cit., p. 157):

Hatripreksayam pravrttayan pradipagnisv artadhenosasta-
ramukrtya dahayet / Degdhav vprasutrena pesayitva
nevakhumbhamentrelepayet; tam gramam pesavem paraya
tatre nyastam nevinitamesam tata svamagacchati /
Kresacaturasayan puṣyasayogin yan sem laṃkasaya yonsa
keleṣatri mudrikam presayet; tam svayaṃ petitaṃ
grhrniyat; taya vrksaphalāyakaritneyagacchenti /
When a night show is going on, one should cut out the udders of a dead cow and burn them in the flames of a lamp. When burnt, he should grind them with the urine of a bull and smear a new jar inside (with it). When one takes it around the village leftwise, whatever butter may have been kept there by those villagers, all that comes (into it).

On the fourteenth of the dark fortnight, when there is conjunction (of the moon) with the pusya - constellation, one should insert into the vulva of a bitch in heat an iron signet ring. One should pick it up when fallen of its own accord.

Fruits from trees come to one who called with it. R.P. Kangle, op. cit., p. 590.

The Sanmukhakalpa, op. cit., p. 70 has a somewhat similar spell for bringing things or persons:

// Om // harini sveti ka pitike svaha // vrsnetram sarpanetram parasvanetram kurkutsrudhirena xkan karayet // tenanjayetrayacchati / tan niriksam enayati /