Selected Chapters from the *Tantrasadbhāva*

Based on the tradition of 11th century Śaiva Sanskrit Manuscripts in Nepal

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यदा किचिचिजो ज्ञौ ग्य इव मदान्यः समभवं
तदा सर्वजो उस्मीत्वमन्वदवल्लिंगं मम मनः
यदा किचिचिचिचिचिचियुंहजनमस्काराद्वगतः
तदा मूकों उस्मीति ज्ञर इव मदों मे अयंगतः ||
ओ नमो गुरुः
Chapter 1

A Glimpse of 11th Century Śaiva Sanskrit Manuscripts from Nepal

Sanskrit literature scholarship owes a great debt to Nepal since this isolated region in the Himalayas with its relatively cool and mild climate has provided ideal conditions for the preservation of old palm-leaf manuscripts. Due to these circumstances, a great deal of Sanskrit literature has survived in the form of manuscripts.

What is a Nepalese manuscript?

Before approaching the main topic, it might be necessary to clarify the use of the term ‘Nepal’ (nepāla in Sanskrit) in all discussions of this dissertation. Nepal is not used here to refer to the modern day nation; it rather indicates a particular region, the Kathmandu Valley, and sometimes includes even neighbouring areas depending on the political situation.

This toponym naturally leads us to another question: when a certain manuscript is classified as a Nepalese one, the term Nepalese manuscript could mean that it was either produced in Nepal or has been preserved there. For instance, several manuscripts have been preserved in the Kathmandu valley but are written in scripts that originated outside of Nepal, e.g. proto-Bengali, Nandināgarī, Śāradā scripts, etc. In such cases, can we say that these are also Nepalese manuscripts? If we entertain the possibility that a Nepalese scribe could have produced manuscripts by writing in other regional scripts, it would be difficult to determine whether the manuscript was originally produced in the valley or brought in from outside. For the time being, it is usually impossible to trace the native place of a scribe, owner or whoever was involved in the production. Therefore, when we use the term Nepalese manuscript with a geographical criterion,
we imply one of three possible cases: it was produced in Nepal; it was brought in from outside but was probably produced by a Nepalese scribe; or it was brought to Nepal from where it was originally produced. Also this may be aligned with a question about the definition of Nepalese script too, because a number of interchangeable terms for Nepalese scripts are used to denote a variety of writing styles. Although many questions remain unsolved, the term ‘Nepalese manuscript’ will be used in a broad sense, and not only in cases in which I could clearly see evidence that it was written in Nepal or by Nepalese scribe.

**Witness to a long history of Sanskrit literature**

A large number of Sanskrit texts, dating from the ninth century onwards, have been handed down to us through Nepalese manuscripts. The origin of their composition is known to be from the Indian continent and not only from the Himalayas. Since this unique place tolerates the co-existence of several different religions, e.g. Hinduism, Buddhism, etc., various genres of Sanskrit literature, not limited to a particular school but rather of an overall tradition, have been handed down to us through Nepalese manuscripts. In many cases, Nepalese manuscripts preserve valuable sources for tracing the circulation of a particular text. It would be impossible to list here all the numerous significant texts, some published and others unpublished or not yet critically edited, that have come down to us through Nepal. One well-known example is the Nepalese recension of the *Skandapurāṇa* (S) which is transmitted in four Nepalese palm-leaf manuscripts, the earliest dated to 810 CE.

With regard to Śaiva works, there are also abundant cases where Nepalese recensions have preserved archaic features of texts or where a single text is preserved only in a Nepalese manuscript. The recent publication of the *Niśvāsatattvasaṃhitā* by Dominic Goodall is an important contribution to the delineation of the development of Śaivism. This text, which is transmitted in one of the oldest palm-leaf manuscripts in Nepal, and its apograpa attest to its archaism in terms of palaeography, iconography, terminology and theology (cf. GOODALL 2015: 36-59). The *Svacchandalalitabhairavatantra*, the title of the Nepalese recension of the *Svacchandatantra* has many paralleled passages

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1The definition of ‘Nepalese manuscript’ has been briefly discussed by Harimoto 2011, Formigatti 2011, and others.

2The other two recensions, named Revā (R) and Ambikā (A), probably derive from one proto recension — R is transmitted in a single Bengali manuscript dated 1682 CE, and A is transmitted in four recent paper manuscripts. A and R probably derive from one proto-recension. For the previous studies of the *Skandapurāṇa*, see Bakker 1996a, Yokochi 1999, Bisshop 2002 etc.
with ones of the Niśvāsatattvasaṃhitā in that this recension gives important evidence about the textual transmission of Śaiva literature.

My dissertation, as the title of this chapter shows, will focus on Śaiva Sanskrit manuscripts, particularly those produced around the 11th century to understand the environment of the transmission of Śaiva knowledge in Nepal. In particular, the Tantra-sadbhāva, one of the Śaiva Trika texts, which has been handed down to us in three Nepalese manuscripts, is critically edited and translated with annotated notes in the present dissertation. In addition, I will deal with the Svacchandatana in relation to the Tantra-sadbhāva. This work has come down to the present day in three recensions based on sources from Kashmir, South India and Nepal. On the basis of the Tantrasadbhāva, the development of Śaiva doctrine as it competes for its own propagation with other religions will be traced in the course of critically editing chapters of the text.
1.1 Selected Śaiva manuscripts produced in Nepal

The first chapter aims at examining Nepalese manuscripts of Śaiva texts dated from the 9th to 12th centuries. Since many of the Śaiva Sanskrit manuscripts I will examine here have been previously mentioned or studied by other scholars, this study owes a great deal to their work. The goal here is to organize and complement the information found in previous studies. In particular, I will focus on the final colophons and visual elements through, for example, the development of changes of letters during this period. I should admit that this examination does not come to any significant new conclusions; however, I hope it will add some evidence to envisage circumstances in which Śaiva Sanskrit works have been circulated in Indian continent and beyond with their own antiquity.

1.1.1 Catalogues of Nepalese manuscripts

The recent development of the philological method of studies of Sanskrit literature was instigated by some important projects related to Sanskrit manuscripts. Many of scholars in this field, including myself, received great benefit from the Nepal-German Manuscript Preservation Project (NGMPP) and its successor, the Nepalese-German Manuscript Cataloguing Project (NGMCP), which ran from 2002 until 2015 under the direction of the University of Hamburg and the Nepal Research Centre (NRC). Most of the manuscripts dealt with in the following section are preserved in Nepal up to the present day, specifically in the National Archives, Kathmandu (NAK) and in the Kaiser Library (KL). Other manuscripts are accessible thanks to the online database of Cambridge Digital Library.

All of them are Śaiva or Śaiva-related works and date to around the 10th to 11th century or contain palaeographic evidence that their production could have taken place in the 9th to 12th centuries. Twenty Śaiva manuscripts were selected through which to examine philological issues. Although four of them are undated manuscripts, their dates can be determined through palaeographical evidence. Consequently they are also included in the following list in chronological order; the detailed reason for the determination of their chronology will be discussed.

[https://cudl.lib.cam.ac.uk/collections/sanskrit](https://cudl.lib.cam.ac.uk/collections/sanskrit)
1.1.2 The List of selected Śaiva manuscripts

1. Pāremeśvaratrantra (a.k.a Pauṣkarapāremeśvara)

**Pāremeśvaratrantra C1049**

**General information** Cambridge 1049.1, 38.5 x 3.8 cm x 62 folios with two string holes and three pseudo-columns. Incomplete. It is dated to Saṃvat 252 (Aṃśuvarman, Mānadeva’s era, i.e. 828/9 CE), in the reign of Aṃśuvarman. For more details of the manuscript, see Cambridge Digital Library⁴. It states that this old palm-leaf manuscript is written in early Nepalese ‘Licchavi’ script in black ink. Many of its folios are lost and damaged. Irregular paginations with modern Devanāgarī numerals written on the left side of folios and above the first string hole seem to be a later insertion.

**The final colophon** [62v 4-5] iti pāremeśvare mahātantre diksāprakaraṇe diksāmukti-paṭalaṃ (em.; “paṭaṃ cod.) ślokāḥ catvārīṃśataṃ || saṃāptam ca diksāprakaraṇaika-tvena dve ślokasahasrapaṇčaśatakata-d-uttare || aśvayujaśuklapūrṇṇima-likhitam(em.; likhita cod.) || saṃvat ā 52 ||

The final colophon reports that this manuscript was completed on the full moon day of the bright fortnight of Āśvina month, Saṃvat 252.

**Remarks** This manuscript had already been noticed by scholars by the nineteenth century. BENDALL reports that the script is ‘Transitional Gupta’ and that this codex contains one single folio of the Jñānārṇavatantra, which is written in the same style but the position of its string hole is slightly different. He also discusses the characteristics of this manuscript in great detail in his Catalogue⁵. As for the era of the manuscript, it might be that of the Mānadeva or Aṃśuvarman; PETECH:1961:12 states that this year began in the month of Kārttika (October) of 576 A.D. K. HARIMOTO identifies the date as Thursday, 16 September, 928 CE⁶.

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⁴Whole images are available online: https://cudl.lib.cam.ac.uk/view/MS-ADD-01049-00001/1
⁵Cf. BENDALL 1883:XXXVIII-LI, 27-8; However his assumption of the date of this manuscript 859 CE was corrected by later scholars because he proposed Harṣa’s era.
⁶Cf. HARIMOTO 2011:90
2. Niśvāsatattvasaṃhitā

Niśvāsatattvasaṃhitā A 41-14

General information NGMPP reel No. A 41-14, 50 x 4 cm x 114 folios with one string hole and three pseudo-columns. Incomplete. A detailed description of this manuscript is given in Goodall 2015:103-108.

Reference to the manuscript The earliest extant Śaiva tantra is the Niśvāsatattva-saṃhitā, transmitted in an old manuscript which is referred to by the siglum N in Goodall 2015:103–8. He examines the various palaeographical features of this manuscript by comparing it with other old manuscripts, the Paramēśvara, Suśrutasaṃhitā (NGMPP C 80-7) and Kiraṇatantra (NGMPP A 40-3), and concludes by quoting Sanderson’s judgement ‘can be assigned approximately to the period 850-900 AD’. The script of this manuscript is called early Nepalese Licchavi script7. Comparing it to scripts of two old manuscripts of the Pārameśvara and the Niśvāsa, Goodall mentions that ‘We think them palaeographically similar, but we think that if there is a difference in date, it may be the manuscript of the Niśvāsa that is later’ (cf. Goodall 2015:106).

3. Sarvajñānottara

Sarvajñānottara A 43-12

General information NGMPP reel no. A 43-12. 55 x 4.5 cm x 35 folios with two string holes and three pseudo-columns. Incomplete. It is written in early Nepalese ‘Licchavi’ script. Sanderson 2014 supposes the production of

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7For more detailed discussion about the date, scripts, etc. of this manuscript, see Goodall 2015:103-108.
this manuscript probably dates to the 9th century. Some of the oldest foliation, which was previously in the left margin of each verso, is missing. Later pagination is added above the first string hole in modern Devanāgarī numerals; however, this ceases on 54.

Remarks The critical edition of the entire Sarvajñānottara has not been published; however, it is in progress by Dominic Goodall based on the three partial editions (IFP T.334 [=L]; T.760 [=D1]; Madras GOML R 16829 [=M2]; the early Nepalese manuscript (NGMPP A 43-12 [=N]); and chapter 13 (exposure 034) which is critically edited in MIRNIG 2009*.

4. Kiraṇatāntra

Kiraṇatāntra A 40-3 final colophon

General information NGMPP reel no. A 40-3, 31 x 4.5 cm x 88 folios with two string holes and one column. Incomplete. It is written in Early Nepalese Licchavi script, dated Saṃvat 44 (924 CE), and copied in Bhaktapur. The detailed features of this manuscript are given in GOODALL 1998: lxxxiv-lxxxv.

The final colophon [99r-4]: || iti kiraṇākhye mahātante catuḥṣaṣṭih(em., "ṣaṣṭhi") cod.)-paṭalaḥ || ॐ || ślokāṁ || *9 || samāptaṁ cedāṁ kiraṇākhyāṁ mahātanaṁ saptayadhikadvisahasram(५; sāhasra५) iti || ॐ || samvat pta pka(!) jyeṣṭhamāse likhitam idam iti || ॐ || subham astu || Śrībhaktapurādhivāsino Ṣrī-udayapālasomasya pustakam idam || ॐ || [new line] granthapramāṇa sahasra २ śata ५

The final colophon says that this was completed in the first month of Saṃvat 44. The owner of this manuscript was Udayapālasoma who was a Brahmin scholar living in Bhaktapūra (Bhaktapur).
Remarks  This manuscript was used for the critical edition of Bhaṭṭa Rāmakaṇṭha’s commentary on the Kiraṇatantra denoted with the Siglum N1 by GOODALL. The last folio, numbered 99 in the left margin, was re-written over by another hand, seemingly for restoration of the text in a less irregularly sized writing style compared to the original one. GOODALL 1998:lxiv mentions that this text does not have the divisions into vidyāpāda, kriyāpāda, etc. that are found in the South Indian manuscripts of the Kiraṇa. PETECH states that this manuscript is the earliest record in which the name of city Bhaktapur appears (cf. PETECH 1984:186).

5. Saurasaṃhitā

Saurasaṃhitā A 1161-1 final colophon

General Information  NGMPP reel no. A 1161-6 30 x 4.5 cm x 32 folios with one string hole and two pseudo-columns. Complete. It is written in Early Licchavi script, dated to Saṃvat 69 (949 CE) and copied by Uddaipāvāka. 

The final colophon  [fol. 32r-33v] asya granthapramāṇasya nipunam paripiṇḍitam | saptaśatika saṃlekhya sauratantram idaṃ subham iti || || samvat cu[60]te[9] aśvinikṣṇaṇadīvārayodasyāṁ śrīniśīlāyāṁ nivāsinaḥ Uddaipāvākasya yad atra punyāṁ tad bhavatu maitāpitpirvamamamena śadgatisārṣaṁ gatāṁ sarvasatvāṁ sarvaduḥkhopāśāntaye anena likhitapunyena prthivisarasasyasampattir bhavati kalikalahaprasāntaye |

According to the final colophon, this was written by a donor (?), Uddaipāvāka, who is living in śrīniśīlā (for śrīniśīlāyāṁ, probably modern Naksal on the south-eastern side of Kathmandu) for the sake of the cessation of all suffering of all sentient beings and for the cessation of the strife of the Kali Age.
Remarks  This is the earliest manuscript in the Saura tradition. It is be worth noting that the Buddhist donative formula yad atra punyam tad bhavatu... is found here. As Acharya 2010 and Mirnig 2016 have pointed out, the formula was already used in a Śaiva inscription dated to [Śaka] Saṃvat 398, i.e., approximately 467/477 CE. The critical edition of this text by Diwakar Acharya is forthcoming.

6. *Bhairavamaṅgala*

Bhairavamaṅgalala B27-21 final colophon

General information  NGMPP reel no. B 27-21, 28 x 4.5 cm x 22 folio, with one string hole and two pseudo-columns. Complete. It is written in Licchavi script (recorded as transitional Gupta in NGMCP) and undated.

The final colophon  [22°-7] iti mahābhairavatantre vidyāpiṭhe sārasvatamate mahā-bhairavamaṅgalākalpaikadesaḥ parisamāptaḥ || (siddham) prathama-piṭhaḥ trayā jātāṃ upa-piṭhe trayāṃ budhaḥ pīṭhasandhaṁjñaḥ caḥ trayā jātā varānane, sa eva navadhā jāto pīṭhasastadabhedataḥ disibhāgaṃ pravakṣyāmi etaśa[m] varavṛṇini vāmena kāmarūpa(em., rū° cod.)piṭha agre pūrṇagiris tathā daksīna caiva udvānāṃ iti pīṭhaṃ vyavasthitam [x sā x] vāme vamasya lipyati *ṣṇad dhi prakīrtitaḥ ***** ṇahati iti bhairava-m-abravit *

Remarks  This codex is included here simply for the palaeographical reasons that it is written in Licchavi script. An electronic transcript of this text has been prepared by Somadeva Vasudeva. The Žnal colophon does not contain any useful information about this codex. There is a possibility that it might have been a composite manuscript, since a different text about the classification of pīṭhas, starting with the opening symbol siddham, continues after the final colophon of the Bhairavamaṅgala.
7. **Laghvikāmṇāya-Kubjikāmata**

Laghvikāmṇāya-Kubjikāmata A 41-3 final colophon

**General information** NGMPP reel no. A 41-3, 27.5 x 4.5 cm x 114 folios with one string hole and two pseudo-columns. Complete. It is written in Old Newari script, dated to Saṃvat 158 (1037/8 CE) in the reign of Lakṣmīkāmadeva, and copied by Suharṣajīva. The cover note of the microfilmed images gives its title as Kulālikāmṇāya.

**The final colophon** [fol. 114v-4] *ity evaṃ laghvīkāmṇāye śrīmankubjikāmatottare sa-* mastaṭīnāsambodhasarvaṇapaṭalāntaraṃ || caturviṃśatisaḥasre (°pik, °sa*) sārāt sārataraṃ laghvīkāmṇāyaṃ kalpaṃ parisamāptam iti paṇcaviṃśatimah || || aṣṭa- paṃcāśadvādhihe sate samvatsare gate śrīLakṣmīkāmadevasya rājye niṣkaṇṭake subhe || likhitam Suhaṛṣajīvinatedam visvakarmaprabhena yat || || aṣṭādasatamaṃ grantham śrīmanṇāmakulāgamam || ◯ || śrīmatkukārāṃ satanuṃ namāmi || aṁ hṛṃ aghore hṛṃ haṃ (cod. cf. hūṃ Kubjikāmata 18.34.2) ghorarūpe shau (cod.cf. shauṃ 18.34) ’ghoramukhi bhīma-bhīṣaṇe vama vama piba haḥ he ruru 2 rara 2 hṛṃ hūṃ hreḥ hsaḥ aṁ || ◯||

According to the final colophon of the Laghvīkāmṇāya, this work consists of eighteen hundred verses in twenty-five chapters drawn from the essence of the previous teaching of Kubjikā composed of twenty-four thousand verses. It ends with an invocation, a similar version of which may be seen in the Kubjikāmata (18.34).

**Remarks** This was used in the edition of the Kubjikāmata by Goudriaan & Schoterman 1988 (siglum Z). Petech 1984 identifies the date as 1037/8 (cf. Petech-1984:38). He gives attention to the word niṣkaṇṭaka (free from enemies) which may indicate that Lakṣmīkāmadeva had solo reign around 1030 CE since one Nepalese manuscript of the Aṣṭasāhasrikā prajñāpāramitā written in 1015 CE records that Lakṣmīdeva ruled over half the kingdom while Rudradeva and Bhojadeva were joint rulers of the other half at that time.
8. Haṃsayāmala

Haṃsayāmala B 28-33 final coolphon

**General information** NGMPP reel no. B 28-33, 29.0 x 4.0cm x 20 folios with one string hole and two-layered column. Complete. It is dated Saṃvat 159 (1039/40 CE), and copied at Bhatgaon. The final colophon reads as follows:

**The final colophon** [v4-5] || siddham | [siddham] sāṃvat a l ṇa vaiśākhya[kṛṣṇa](v5)...n | śrīkṛmpṛmbhrumāṃ mahāyuddhapravartamānakāle | duḥstarasaṃsāranistaraṇārthinā(em.; ṇaḥ cod.) likhitah miti (sic) || o||

The final colophon says that this manuscript was copied in Saṃvat 159 by one who seeks to cross over saṃsāra, which is difficult to pass through at the present time due to a great war in the place of Khṛmpṛmbhrumā (Bhatgaon).

**Remarks** PETECH verifies the date of this manuscript as April 13th, 1039. The name of city Khṛmpṛmbhrumā is identified as that called by the old Newari name of Bhatgaon, and by the modern name Khopva, etc. in two inscriptions of Śivadeva (6th century). The fact that the name of the dynasty is not given in the colophon may reveal that there was a change of regime at this time. PETECH 1984:39 also refers to this manuscript as an indication that Lakṣmikāmadeva’s reign was not successfully established due to there having been an important war.

9. Brahmayāmala

Brahmayāmala A 42-6 final coolphon

**General information** NGMPP reel no. A 42-6, 54 x 4cm x 455 folios with two string holes and three-layered column. Complete. It is written in Old Newari
script (Bhujimol), dated to Saṃvat 172 (1052/3 CE) in the reign of Baladeva, and copied in the Paśupati area (Deopatan) by Jayākarajīva. This manuscript is mentioned in PETECH 1984:44 and was used for critical editions by HATLEY 2007:287 and KISS 2015:57. Folios containing chapter contents which are seemingly written by a later and different hand have been inserted at the beginning of the codex.

The final colophon [14-5] || samvat a cū 2 māghaśuklāṣṭamyāṃ ādityadine rājādhīraṇjaparamēvaraśrībaladevarājye | Śrīpaśupativāstavya[-]Śrījayākarajīvena brahmayāmalaṃ nāma śāstraṃ likhitaṃ |
The Śaiva scripture named Brahmayāmala was written by a scribe, Jayākarajīva, who was living in Śrīpaśupati area (Deopatan) in the reign of King Baladeva, in Saṃvat 172.

Remarks PETECH identifies the date of this manuscript as Sunday, January 12th, 1052. This codex is one of earliest manuscripts connected with the Paśupati area. The name of the scribe, Jayākarajīva, is found in other manuscripts, e.g. the Svacchandalalita C 6-5 and Tantrasadbhāva A 44-2. This will be discussed below in pp. 37-8.

10. Svacchandalalita

Svacchandalalita C 6-5 final colophon

General information NGMPP reel no. C 6-5, 27 x 3.8 cm x 198 folios with two string holes and two pseudo-columns. Complete. It is undated and written by Jayākarajīva.

The final colophon [183-1-2] Śrījayākarajīvena satvārthakṛtabuddhinā | likhitam satvam udvoḍhunam sansārān navamadhyataḥ || ○||
This manuscript was written by Śrījayākarajīva, who was intent on helping beings, in order to rescue beings from the middle of the ocean that is saṃsāra.

**Remarks** This manuscript is also one of the Paśupati area codices from around the 11th century. It is undated, but is said to have been copied by one whose name is Jayākarajīva whose name we have just seen in the Brahmayāmala manuscript (NGMPP A 42-6). Comparing the writing style and written akṣaras of A 42-6 to this manuscript, it may be said with some confidence that both are written by the same scribe, Jayākarajīva.

11. **Niśvāsamahātantrāntargatapratiṣṭhātantra = Devyāmata**

Devyāmata A 42-1 final colophon

**General information** NGMPP reel no. A 41-15 to A 42-1, 55 x 4 cm x 121 folios with two string holes and three pseudo-columns. Complete. It is written in Old Newari script and dated to Saṃvat 180 (1060 CE) in the reign of Baladeva.

**The final colophon** [fol. 121r4–5] iti niśvāsākhye mahātantrae pratiṣṭhātantraṃ parisamāptaṃ || || aśitiyukte saśate sa[mva]śare site subhe māghatṛtyavāsare | nrpānvaye śrībaladeva(em.; °de° cod.)jājake trivargadharmodaya(em.; °upa° cod.)lokapālane | granthamḥ sahasrasuvicitrayutaśaṃ ca saśthāṃ devyāmatamaṃ pravarasāstraviśeṣavākyam | nānādisatvaṃ duḥkhavināśahetor nityaṃ (em.; °nirbhya cod.) mayā likhitam eva sumaṅgalārtham

This work, Devyāmata was written in Saṃvat 180, in the reign of Baladeva.

**Remarks** PETECH identifies this date as January 14th, 1060 (cf. PETECH 1984:44).

12. **Svacchandalalita**

**General information** NGMPP B 28-18, 32.0 x 4.5 cm x 161 folios with two string holes and two pseudo-columns. Incomplete. It is written in Old Newari
script, dated to Saṃvat 188 (1068 CE) and written by a scribe named Bhīmasiṃha in the reign of King Nāgārjunadeva. This manuscript was owned by Śrīmādhavasiṃha.

The final colophon: [162^4-5] samvat 188 | śrīmahārājanāgārjunadevasya rāyye (em.; rājñī cod.) | kulajaśrīmādhavasiṃhasya pustakaṃ lekhakulodbhavabhīmasinhena likhitam iti || ◯||

The final colophon reports that it was written in Saṃvat 188 in the reign of King Nāgārjunadeva. The manuscript belonged to Śrīmādhavasiṃha who was born in a noble family. This manuscript was written by Bhīmasiṃha who was born in a clan of scribes.

Remarks: This manuscript is associated with two persons whose name ends with -siṃha. It indicates that they may have been of Kṣatriya origin. Both seem to have been from a noble family (kula), although it is not certain whether they were in the same lineage. The appellation lekhakakula for Bhīmasiṃha clearly indicates that he was born in a clan of scribes.

13. Siddhāntasārapaddhati

Siddhāntasārapaddhati B 28-29

General information: NGMPP reel no. B 28-29, 27.5 x 5 cm x 71 folios with one string hole and one column. Complete. It is written in Newari script and dated to Saṃvat 197 (1077 CE).

The final colophon: [^4-5] samvat 197 kārttikaśukla(em.; ^kla cod.) divāṭṛtiyāyāṃ (corr. ^yānyāṃ cod.) somadine likhitam iti || ◯|| śubham astu ||
This was copied in *saṃvat* 197, on a Monday on the 3rd day of the bright half of the month of Kārttika.

**Remarks** This important Sāiddhāntika Paddhati, the *Siddhāntasārapaddhati*, which was composed by the Paramāra king Bhojadeva whose reign is commonly dated to 1000-1055 CE, has been handed down to us only through two Nepalese manuscripts, NGMPP B 28-29 and B 28-19. This work has not yet been critically edited; however, many scholars have paid attention to and quoted passages from the manuscripts (Sanderson 2014:16, 20-21).

14. **Kubjikāmata**

Kubjikāmata B 25-24 final colophon

**General information** NGMPP reel no. B 25-24, 27.5 x 5 cm x 39 folios with one string hole and two pseudo-columns. Complete. It is written in Old Newari script, dated to *Samvat* 212 (1092 CE) in the reign of Harṣadeva and copied at Pharping by a scribe who lived in Koṣabuṭollaka; the current name of this place is Koṣabu Ṭol. (cf. Petech 1984:49).

**The final colophon** [38v-39r] *iti mahāmudāpīṭhe śrīkubjikāmate paramarahaśye guh- hyātiṣṭhaye aṣṭamaḥ paṭalabh samāptāḥ || ○ || *samvat* 212 phālguṇaśuklabīdāva aśvannakṣatra śukrdine ŚrīmanHarṣadevasya (em.; Harasa* cod.) rājye (em., rājya cod.) Śrīphaṇṇapiṅgaviṣaye koṣabuṭollakādīhivasinā kulaṇutraVajābhāṣākasya puījṛtham punyārthīnā paramarahaśyapustakam idam līkhtaṃ (em.; khitaṃ cod.) iti || ○ || śivam astu ||

The *Kubjikāmata* here is declared to belong to Mudrāpiṭha. It was copied in the reign of Harṣadeva in the place of Phañnapiṅga (modern Pharping) by a scribe who lived in Koṣabuṭollaka (modern Koṣabu Ṭol). This book was written by one seeking merit, to honor a son of the noble family, Vajābhāṣāka.

**Remarks** Petech identifies this date as ‘the last hours of Friday, February 13th, 1092’ (cf. Petech 1984: 49). The manuscript begins with “[siddhaṃ] aṣṭī namo
ratnatrayāya” which seems to be not a Śaiva invocation but rather a well-known Buddhist terminology. However, we cannot avoid the possibility that ratnatraya may mean three tattvas, i.e., Śiva, Śakti and ātman. This invocation is also found in the Keralan work Isānaśivagurudevapaddhati.

15. **Kularatnoddyota**

Kularatnoddyota A 40-2

**General information** NGMPP reel no. A 40-2. 38 x 4.5cm x 73 folios with one string hole and one column. Six lines per folios and around ninety to ninety-five akṣaras per lines. It is written in Newari script with śiromātra and damaged slightly at upper margins. Numerals are written in the right margin placed under a letter śrī and around the string hole with different hands. Pagination around the string hole may have been written later. The image of the last folio is not clear, so many akṣaras are unable to read; however, there is a paper manuscript, numbered NGMPP B 119-3 [B] which seems to be an apograph of A 40-2 [A]. The words below final colophon have been restored based on the reading of B 119-3 and are marked with { brace brackets }.

**The final colophon** [72’6-72’4] iti śrīmadādidevād vinirggate paṃcāsatkoṭivistirṇāt śrīmatkubjimahāmatottame śrīmatkularatnoddyote prayāgādicakrapūjapraṭiṣṭhānā-nākarmmakaraṇakarmmāraṇabhācāryabhiṣekayoginām anteṣṭi(em.; atṣṭi° cod.){vīdhāno nāma caturddaśamaḥ} paṭalaḥ || śrīmatkulāgama{m} hy etat paścimānāyasa{ṃ}bhavam
sūcaka{ṃ} sarvamārggānāṃ bhaviṣyav{idhinā} sphiṭsam || pakṣe śite cāsvi{nanāmadheyē tithau tṛtiyāṃ dharaṇīṣu}te ṭhni || śrīhārṣa{devasya ca varddhamānē rājye mahānāṃdaśakare} vajānāṃ || 1 || nepāladeśaṃ samupāgatena kāṣṭhābhidhe(A; dha°B) maṃḍapasaṃsthitena | svāsiṣyavarggasya vibo{dhanā}ya paropakārēya kṛtaprayatnaḥ || 2 || {bhaktyā svayaṃ} śrīkularatnapūrvvam udyotasantaṃ vṛhadāgamedan | śrīmat{kulācārya-Vivekara}tnakenāpi saṃlekhitapañḍitena! || ❀ ||
According to the final colophon of the Kularatnoddyota, this work was extracted from the extensive version of the Kubjikāmatā teaching whose pages number fifty-kōṭis in size. It was written in the kingdom of Harṣadeva when it was flourishing. The place of copying was Kathmandu. Ācārya Vivekaratnaka ordered a copy of this text in order to help and enlighten his disciples.

### 16. Tantrasadbhāva

Tantrasadbhāva A 44-2 final colophon

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**General information** NGMPP reel no. A 44-2. 56 x 5 cm x 186 folios with two string holes. It is a complete palm-leaf manuscript, written in Old Newarī script and dated to Saṃvat 217 (1097/8 C.E in the reign of Harṣadeva). The name of the scribe is Govardhanāṅkita, and the place of production is said to be the Paśupati area (Deopatan).

**The final colophon** dviśate saṃvatsare (C, saṃvacchare A ) 'tite saptadaśamapūrataḥ (A pc, pūritaḥ A ac ) |
phālguṇasya tu śukla[ A 186' 3]ṣya uttameṣu trayodaśī |
tārakāpūrvapalgunyā śukragrahasuśobhane |
sumūrtte pūjyasatkāre siddhihetuvarārthina |
Śrī-nepālasya vijayarājye mahān-śrī-Harṣadevarājasu (em., rājaṣu cod.) |
lekhakaḥ śrīpaśupatisthānaṃ Govardhanāṅkitatā |
etat saṃyogayuktam śrīmāntantrama-
hādbhutam |
apracaśamahātantraṃ guṇāḍhyam sāram uttamam |
rahasyaṃ gopaniyam ca daśaśavataraṅgataṃ |
atiguhyam idam tantraṃ śrīmāntantrasadbhāvam uttamam |
śubham astu sarvajagatāṃ caturāśramāṇāṃ ||

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NGMPP B 119-3 ends śubham astu sarvajagatāṃ caturāśramāṇāṃ ||
According to the final colophon, it was written when the constellation Pūrvaphalguṇī (sic) was beautiful due to the presence of Venus, while a veneration for a worship was embodied by one who wishes for causes of accomplishment in the thirteenth day of the bright half of Phālguṇa month, Saṃvat 217, in the reign of King Harṣadeva of Nepal. The scribe is Govardhanāṅkita who is known to reside in Paśupati area. This uttermost secret and glorious Tantrasadbhāva is considered to have come out from Śiva’s southern mouth, Aghora. (†) This tantra is like the best crown jewel whose name is mark of the serpent (‡); it causes the cessation of fearful rebirth; this text was given by a glorious one whose name is Jayākara who was adorned by qualities and is an embodiment of an Ācārya ; and this will be the cause for crossing over [saṃsāra] for every living being and those from your own family [when] people read, listen and touch [this text].

Remarks Petech gives the incorrect description that the title of the text is Tattva-sadbhāvatantra, and that its place of the production was at Paśupatināth [temple] which may refer to the temple complex or to the Paśupati area (Deopatan), i.e. eastern Kathmandu, since the colophon reads paśupatisthāna. The remarkable point about the final colophon is that the ownership of the original manuscript of this copy is associated with a name, which is again Jayākara. There were smaller folios inserted; they seem to have written by the same hand. The scribe might have been aware of missing verses (cf. the images of these three folios are given in p. 42) after the completion of copying. After the last folio containing the final colophon, one folio of the same dimension was also added but not numbered.

17. Siddhāntasārapaddhati

General Information NGMPP reel no. B 28-19. 32 x 4.5 cm x 82 folios, with one string hold and two pseudo-columns, usually six lines per folio. It is writ-
ten in Newari script and dated to Saṃvat 231 (1111 CE). Some features of the script are similar to another manuscript of the same text (NGMPP B 28-29). The codex contains one smaller size fragment at the end, and its text seems not to be Siddhāntasārapaddhati. Some of its verses are found in the Vimalāvatitāntra.

The final colophon

\[\text{It was copied in the first dark half (of the month), Saṃvat 231.}\]

Remarks The final colophon seems to be incomplete. This is one of the two extant manuscripts of Bhojadeva’s Siddhāntasārapaddhati.

18. Pīṅgālamata

Pīṅgālamata A 42-2 final colophon

General information NGMPP reel no. A 42-2. 42.5 x 6 cm x 125 folios with two string holes and one column. Complete. It is dated to Saṃvat 294 (1174 CE) in the reign of Rudradeva and written in Old Newari script by a scribed who named Paśupati.

The final colophon

\[\text{It is incomplete.} \]
According to the final colophon, this codex was written Monday, in the full moon day of the bright half of the month of Caitra, saṃvat 294, in the reign of Rudradeva. This copy was ordered by Śaiva ācārya Vijādharavarman who lived in a sanctuary of the temple Śrīcandana at Mahāvijakarathyā.

**Remarks** Petech comments that the date of this manuscript is irregular because the full moon of Caitra ended on March 20th, 1174; Uttaraphālguna lunar mansion ended March 17th; and Monday was on the 19th (Petech 1984:68). The names of the temple Śrīcandana and the place Vijakarathyā were not found in any available source by me. A place with a similar designation in Deopatan, Vṛjikarathyā, is found in one of the inscriptions placed in Kasaitol, near to Paśupatināth (cf. REGMI :117 CXIX Kasaitol Inscription).

19. **Kriyākālaguṇottara**

Kriyākālaguṇottara B 25-32 final colophon

**General information** NGMPP reel no. B 25-32, 31.5 x 5.5. cm x 144 folios. Complete. One string hole, two columns with four marginal frame lines which consist of two parallel vertical lines in black ink. It is written in Old Newarī script, dated to Saṃvat 304 (1181 CE) in the time of Ratnadeva and was copied at Dhavalasrotapura by Dharmāditya. The copying of this manuscript was ordered by a Śaiva ācārya whose name is Śrīśrīdhararāja (cf. SLOUBER 2007).

**The final colophon** [144V-2-5] iti kriyākālaguṇottare nāgakriḍā nāma paṭalalā || ccha || samāptaṃ ca kriyākālaguṇottaratam || ☀ ccha || nepāladeśiya saṃvat 304 jyeṣṭhasudi 13 gurau | dhavalasrotapure | mahāsāmantaŚrīratnadevarājye (em.; ◦ divarājye cod.) || maṃgalaṃ mahāśrīḥ || tṛkaṣaḍanvayaśaivacāryaŚrīśrīdhararājaśuṣṭaṇaṃ likhitam | likhitam dharmādityena | subhaṃ bhavatu pāṭhakalekhhak(em.; ◦ lekha cod.) || kāvyakartā svayaṃ vyāsah lekhakaś ca vināyakah(em.; ◦ ka cod.) | tathāpi(conj. ; taya cod.) skhalate buddhiḥ kiṃ punar mmānuṣā vayaṃ | nyūnākṣaram(conj. ; nūnā cod.) adhikākṣaram vā āryaḥ(em.; ◦ aḥaih) paridosdhanīyaṃ | The final colophon reports that it was written in the 13th day of the bright
half of the month of Jyeṣṭha, Śaṃvat 304 at the city of Dhavalasrota in the reign of Ratnadeva. The production was ordered by the Śaiva ācārya Śrīdhāra who was a minister of the king and the copy was made by the scribe Dharmāditya. The colophon says the following: Let there be auspiciousness upon the reader and scribe. The ending stanza says that ‘The poet was Vyāsa himself; and Vināyaka (= Gaṇeśa) was the scribe; nonetheless the mind [of the scribe] slips (i.e. slipped) [occasionally]. What to say of mere mortals like us? Whatever has an akṣara too little or an akṣara too much should be purified by noble people.’

Remarks The last verse gives some details of the culture around making and correcting a manuscript. A similar stanza in the final colophon is found in two Orissa manuscripts transcribed by Griffiths 20039. In addition, Mahāsāmanta, the epithet of Ratnadeva, shows that he was not the Great Ruler (Mahārāja). It is same in a manuscript (cf. Petech 1984:50) of the Āryoṣṇīṣavijayadhāraṇī. Petech points out that this Ratnadeva’s existence implies the weakness of Harṣadeva’s region.

20. Matasāra

Matasāra C 6-7 final colophon

General information NGMPP reel no. C 6-7, 27.8 x 5 cm x 104 folios, one string hole, one column and five lines per folio. It is written Newarī script and dated to Śaṃvat 317 (1197 CE) in the reign of Lakṣmikāmadeva. The original copy of this manuscript was owned by a brahmin Śrījasa. The production of this manuscript was ordered by a scribe whose name is Śrījaya-brahmaśarma.

9Cf. Griffiths 2003;359 Manuscripts of the Paippalāda Saṃhitā. In the colophon of the manuscript siglum Pa we find granthakartā munIR Vyāso lekhakas tu vināyakah | tathāpi CATĀ VRddhir manusyañāṃ ca kā kathā |; also in the colophon to OSM ms.V/94: granthakartā munir vyāso lekhakas tu vināyakah | tathāpi calitā buddhir manusyañāṃ ca kā kathā |
The final colophon of the Matasāra [145'4-5] || ❀ || iti śrīmatasāre saptādaśamaḥ
paṭalaḥ samāptāḥ || ❀ || maṅgalamahāsīriḥ || || yāte saptyudāpānale bhṛgudine, ne-
pālasamvatsare, māse mādhavaśuklake raṣatithau ṛkṣe ca tiṣye śubhe | divyaṃ śrī-
matasāraśrimatam idam bhogapavarggapradāṁ, bhaktyā hanta(!)likhāpitaṃ śivapa-
daprāptum Jasabrahmanā || || rājādhiraṇiaparamesvaraśripaśupatipādāmbujānugrahīt
| śrīnal-Lakṣmikāmadevasya vijayarājye || paṇḍitācārya Śrīśrīvaṅca/echa Jruḍrācārya-
ktvā || Śrījasabrahmasya pustakam | lekhakavipraśrījayabrhaṃṣaṣarmmeṇa likhāpi-
taṃ || svaparārthaḥetoḥ pariṇāphalaprāptayeti śreyah || ❀ || samvat 317 vaiśā-
kaṇḍaśaṭṭhyāṃ | śuklavāre || likhitam (em.; likhidam cod.) idam | śubham astu ||
udakānalacauḥrebyoḥ mūṣikaḥ ca tathaiva ca | rakṣitavyam prayatnena mayā kaṣṭena
likhitam | maṅgalamahāsīriḥ || granthasahasra 2 || ||

The final colophon reports that this Matasāra manuscript was written on
Friday, the sixth day of the bright half of the month of Mādhava (=Vaiśākha)
in the reign of Lakṣmikāmadeva. A brahmin named Śrījasa had ownership
of this manuscript, and Śrījaya commissioned this copy for the sake of him-
self and others.

21. Tvaritāmūlasūtra

Tvaritāmūlasūtra C 6-7 final colophon

Tvaritāmūlasūtra, another text in this codex Same dimension of the manuscript
of the Matasāra. Incomplete, four folios of the Tvaritāmūlasūtra are placed at
the end of NGMPP reel no. C 6-7. It is written by the same scribe of the
Matasāra manuscript. The original owner of this manuscript was the brah-
min Śrījasa too.

The final colophon of the Tvaritāmūlasūtra [200'1-2] : sanvart 317 āvānasuklaṭṛti-
yāyāṃ || śaṇīṣcaṇavāre || rājādhiraṇiaparamesvaraśrimatāLakṣmikāmadevavijayarājye ||
Śrījasabrahmabhāronāṃmasya pustakam idam | śubham (em.; svā'cod.) astu || ||
According to the final colophon, it was written in samvat 317 (1197 CE).
Remarks  This is a composite manuscript\textsuperscript{10}. PETECH did not mention this manuscript.

<table>
<thead>
<tr>
<th>PETECH 1984</th>
<th>Gopālarājavaṃśāvalī</th>
<th>Records of dated manuscripts</th>
</tr>
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<tbody>
<tr>
<td>Late Licchavi period</td>
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<tr>
<td>(c.1010-1041)</td>
<td>Lakṣmikāmadeva 21 Ys</td>
<td>① Aṃśuvarman’s 23th year</td>
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<tr>
<td>(Baladeva c.1048-1060)</td>
<td>Balavantadeva (Baladeva) 12 Ys</td>
<td>⑦ saṃvat 158, Lakṣmikāmadeva</td>
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<td>(c. 1085-1098)</td>
<td>Harṣadeva 14 Ys</td>
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<td>(c. 1098-1126)</td>
<td>Śivadeva 27 Ys 7 Ms</td>
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<td>Rudradeva 8 Ys 1 M</td>
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<td>(1192-1200)</td>
<td>Śrī-Vijayakāmadeva 7 Ys</td>
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Solar descendants

1.1.3 The chronicle according to the Gopālarājavaṃśāvalī

The study of the history of Mediaeval Nepal has relied on three main sources: historical documents, e.g., vaṃśāvalīs, inscriptions, and colophons and other information from manuscripts. Here manuscripts will be the main material for my research, but other sources should not be forgotten.

\textsuperscript{10}BALBIR 2006 defines a composite manuscript or codex as identical materials (paper or palm-leaf) containing more than one text written by the same scribe (cf. BALBIR 2006:112).
The period this project aims to research is ‘the reign of the three Thākurīs dynas-
ties’. Petech 1984 states that the first is from Amśuvarman to c. 1039; the second reign
is the Thākurīs of Nuvakoth, c. 1039-1082; and the third is the Thākurīs of Patan, c.
1082-1200 (cf. Petech 1984:31-76). Petech named this era as “the transitional period”
between the late Licchavi period and the early Mallas. The above table was prepared
on the basis of previous studies by Petech and others, and one Nepalese historical ac-
count, the Gopālarājavaṃśāvalī; it designates the periods in which the above-mentioned manuscripts were produced and compares their records with the historical accounts.

Information on most of the dated manuscripts corresponds to Petech 1984 and the Gopālarājavaṃśāvalī. One exceptional case is the manuscript 19 which is said to have been written in the reign of Ratnadeva; however, other sources say that Someśvaradeva’s region was at the end of the 12th century.

1.1.4 Paleographical idiosyncrasies in the manuscripts

A palaeographical analysis of the earliest manuscript of the Pārameśvara was made by Bendall 1883; he gave a complete account of all the letters of this manuscript together with those of another old palm-leaf manuscript of a Buddhist text, the Bodhisattvabhū-
mi (Cambridge. No. 1702) which he supposes to have been written in same period, the 9th century. Deciding upon the date of a particular Sanskrit manuscript based only on the palaeographical evidence, e.g., materials, script, layout etc., does not give complete credibility. However, I have collected samples of akṣaras from selected Śaiva manu-
scripts in order to confirm the previous observations of Indian palaeographical studies and to reconsider them when necessary.
## Distinctive vowels

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25
1. **Distinctive Vowels**

- **Vowels a and ā** As the table of vowels extracted from the manuscripts shows, vowels generally went through dynamic change. The style of making the long vowel ā in the Pārameśvara is unique compared to the rest of the mss.; it has a peculiar curving upstroke rather than a vertical line. This stroke is found in the oldest Nepalese manuscript of the Daśabhūmika as seen below.

- **Vowels i and ī** Letters i and ī are diversified. Until the 10th century, the letter i had a curving upstroke below the two dots but no vertical line above them; from the 10th to 11th century it shows the transitional feature; and then in the latter half of the 12th century, the modern Devanāgarī style of the letter i appeared. In the latter half of the 10th century, particularly, the long vowel ī had a variety of forms even in the same codex.

- **Vowel u and ū** Letters u and ū did not change very much. The additional stroke for long vowel ū appears as a vertical curve around the end of the 11th century; after that the stroke moved close to the style of modern Devanāgarī, which is hanging to the bottom with a form of upstroke.

- **Vowel e and ai** The archaic triangle shape of the vowel e was maintained from the 10th to 12th century; however, from the middle of the 11th century, we can see a variant which is closer to Old Bengali.

It is useful to compare the change of the above-shown scripts with other old Nepalese manuscripts of different genres. Here I have chosen one of the oldest Nepalese manuscripts, a Buddhist work, the Daśabhūmika. The identification of its date is discussed in Harimoto 2011:93-35.

<table>
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<tr>
<th>vowels</th>
<th>a</th>
<th>ā</th>
<th>i</th>
<th>ī</th>
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11 Bendall mentions that the mode of expressing the letter ā in the manuscript of the Pārameśvara may be seen from the alphabet on another leaf.

12 Matsuda 1996 assumes that this Daśabhūmika manuscript was written between the 5th and the 7th century, and Vajrācārya 1973 mentions that this script is found in inscriptions of the Licchavi period, the latest of which is attested in 567 CE. Therefore, Harimoto concludes that the date may be the 5th to 6th century.
The Script of the Daśabhūmika

The date of the manuscript of the Daśabhūmikasūtra is here supposed to be around the 5th or 6th century. It was based on the script of the Chaṅgu Nārāyaṇa inscription photographed by K. Harimoto. For example, this letter ya is a good indicator of the antiquity of a manuscript because the tripartite ya in an archaic form that was used in Gupta, Brahmī and earlier script. The more pertinent evidence to assume the date of the Daśabhūmika manuscript is the Chaṅgu Nārāyaṇa inscription.

The script of the Chaṅgu Nārāyaṇa inscription

SLOUBER mentions notable features of the Kriyākālaguṇottarā manuscript (cf. 19), e.g. deletion of an akṣara is indicated by a thick vertical mark above it, pṛṣṭhamātra and modern Devanāgarī e and o vowels, and the non-initial vowel i written as an afterthought (cf. SLOUBER 2012:159).

Those features are found in two other old Nepalese manuscripts of different genres dating to around the 9th century, the Skandapurāṇa and Suśrutasaṃhitā. The Skandapurāṇa manuscript (NGMPP B 11-4), which is the oldest manuscript of the Skandapurāṇa, was written in Mānadeva’s sāṃvat 234, that is to say, 810 CE. And the other manuscript of the Suśrutasaṃhitā (NGMPP C 80-7) is dated to Mānadeva’s Sāṃvat 301, 878 CE.

<table>
<thead>
<tr>
<th></th>
<th>a</th>
<th>ā</th>
<th>i</th>
<th>ī</th>
<th>u</th>
<th>ū</th>
<th>e</th>
<th>ai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Skandapurāṇa</td>
<td><img src="image1" alt="Script of Skandapurāṇa" /></td>
<td><img src="image2" alt="Script of Skandapurāṇa" /></td>
<td><img src="image3" alt="Script of Skandapurāṇa" /></td>
<td><img src="image4" alt="Script of Skandapurāṇa" /></td>
<td><img src="image5" alt="Script of Skandapurāṇa" /></td>
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</tr>
<tr>
<td>Suśrutasaṃhitā</td>
<td><img src="image9" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image10" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image11" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image12" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image13" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image14" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image15" alt="Script of Suśrutasaṃhitā" /></td>
<td><img src="image16" alt="Script of Suśrutasaṃhitā" /></td>
</tr>
</tbody>
</table>

The images provided here were made by Youngjin Lee who is currently working on a new edition of the text.

The inscription of Chaṅgu Nārāyaṇa has been studied in Riccardi 1989.


The full transcription of this colophon is given in Harimoto 2011:88.
## Distinctive Consonants and Final Letters

<table>
<thead>
<tr>
<th>CE</th>
<th>S</th>
<th>L</th>
<th>R</th>
<th>Y</th>
<th>الكويتي</th>
<th>ین</th>
<th>ﷲ</th>
<th>ﷴ</th>
<th>ﷵ</th>
<th>ﷶ</th>
<th>ﷷ</th>
<th>ﷸ</th>
<th>ﷹ</th>
<th>ﷺ</th>
<th>final-n</th>
<th>final-t</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.68</td>
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<td></td>
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<td><img src="image1.png" alt="Image" /></td>
<td><img src="image2.png" alt="Image" /></td>
<td><img src="image3.png" alt="Image" /></td>
<td><img src="image4.png" alt="Image" /></td>
<td><img src="image5.png" alt="Image" /></td>
<td><img src="image6.png" alt="Image" /></td>
<td><img src="image7.png" alt="Image" /></td>
<td><img src="image8.png" alt="Image" /></td>
<td><img src="image9.png" alt="Image" /></td>
<td><img src="image10.png" alt="Image" /></td>
<td><img src="image11.png" alt="Image" /></td>
<td><img src="image12.png" alt="Image" /></td>
<td><img src="image13.png" alt="Image" /></td>
<td><img src="image14.png" alt="Image" /></td>
<td><img src="image15.png" alt="Image" /></td>
<td><img src="image16.png" alt="Image" /></td>
<td><img src="image17.png" alt="Image" /></td>
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<tr>
<td><img src="image19.png" alt="Image" /></td>
<td><img src="image20.png" alt="Image" /></td>
<td><img src="image21.png" alt="Image" /></td>
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<td><img src="image23.png" alt="Image" /></td>
<td><img src="image24.png" alt="Image" /></td>
<td><img src="image25.png" alt="Image" /></td>
<td><img src="image26.png" alt="Image" /></td>
<td><img src="image27.png" alt="Image" /></td>
<td><img src="image28.png" alt="Image" /></td>
<td><img src="image29.png" alt="Image" /></td>
<td><img src="image30.png" alt="Image" /></td>
<td><img src="image31.png" alt="Image" /></td>
<td><img src="image32.png" alt="Image" /></td>
<td><img src="image33.png" alt="Image" /></td>
<td><img src="image34.png" alt="Image" /></td>
<td><img src="image35.png" alt="Image" /></td>
</tr>
</tbody>
</table>

28
2. Distinctive Consonants and Final Letters

- **Consonant ηa** According to the above table, the change in letter ηa is distinctive among the selected consonant letters. The early phase of η- appears to be an upside-down trident as seen in the cases of ①-③, ④, and ⑥. Then its middle stroke became shorter and its wavy line flattened from around the middle of the 10th century, e.g. ④, ⑥-⑦. In particular, the case of ④ shows two types of the letter ηa. Then, in the second half of the 12th century, its shape comes to resemble modern Devanāgarī ण, e.g. ⑧-⑨.

<table>
<thead>
<tr>
<th></th>
<th>Daśabhūmika</th>
<th>Chāṅgu Nārāyaṇa</th>
<th>Skandapurāṇa</th>
<th>Suśrutaśaṃhitā</th>
</tr>
</thead>
<tbody>
<tr>
<td>ण-</td>
<td>ण</td>
<td>ण</td>
<td>ण</td>
<td>ण</td>
</tr>
</tbody>
</table>

Examples of the letter ηa from other early sources

- **Consonant la** One single letter la in the earliest manuscript, Pārameśvara, is different from others; it is composed of a semicircular stroke while elsewhere in the manuscript the letter la consists of two curved strokes. This letter la comprised of one curved-stroke is found in the Old Licchavi script in Chāṅgu Nārāyaṇa, and it can also be compared to the contemporary Proto-Bengali script. Here I have prepared three examples of the letter la from codices of the East India monastery Vikramaśīla,: i.e. manuscripts of (a) the Kalyāṇakāmadhenu, (b) Ćākinīvirapañjaratippanī, and (c) Guṇavatī.

<table>
<thead>
<tr>
<th></th>
<th>Chāṅgu</th>
<th>Daśabhūmika</th>
<th>(a) Kalyāṇa</th>
<th>(b) Ćākinī</th>
<th>(c) Guṇavatī</th>
</tr>
</thead>
<tbody>
<tr>
<td>l-</td>
<td>ल</td>
<td>ल</td>
<td>ल</td>
<td>ल</td>
<td>ल</td>
</tr>
</tbody>
</table>

Examples of the letter la from other early sources, Old Licchavi and Proto-Bengali

In addition, the relative early examples of the latter la, e.g. letters from mss. ②-⑥, are composed of a first curved stroke and second horizontal line; we can see the same feature in the manuscripts of the Skandapurāṇa and Suśrutaśaṃhitā.

<table>
<thead>
<tr>
<th></th>
<th>Skanda</th>
<th>Suṣruta</th>
</tr>
</thead>
<tbody>
<tr>
<td>l-</td>
<td>ल</td>
<td>ल</td>
</tr>
</tbody>
</table>

Examples of the letter la from contemporary manuscripts of other genres
• **Consonants** *pa* and *ya* Similarly shaped *pas* and *yas* appear throughout the selected manuscripts; they are, however, clearly distinguishable.

• **Gemination** Gemination, for an example *-rvva* appears sporadically. Some manuscripts keep both *-rva* and *-rvva*, e.g. manuscripts ⑥, ⑧ and ⑩.

• **Consonants** *pha* and *ha* Another case of confusable letters is *pha* and *ha* in our list of the Nepalese manuscripts; however, the distinction was clear in the early phase, and they only later came to resemble one another in shape. Additionally, the letter *pha* and *ha* of the Daśabhūmika manuscript — whose script most closely resembles that of the Chāṅgu Nārāyaṇa inscription—and two letters of the Proto-Bengali extracted from the manuscript of the Guṇavatī are distinct as seen below.

<table>
<thead>
<tr>
<th></th>
<th>Daśabhūmika</th>
<th>Guṇavatī</th>
</tr>
</thead>
<tbody>
<tr>
<td>letters</td>
<td><em>pha</em></td>
<td><em>ha</em></td>
</tr>
</tbody>
</table>

Examples of Old Licchavi and Proto-Bengali *pha* and *ha*

• **Final letters** *-t* and *-m* A final letter with *virāma* can be also included in this list of examples of alterations of scripts. As seen in the above table of consonant letters, the early form of the final *-t* of the Nepalese manuscripts, which does not have a *virāma* sign, seems to be closer to the final *-t* in North Indian manuscripts. Below, examples of Proto-Bengali script are again from codices of the East India monastery Vikramaśila.

<table>
<thead>
<tr>
<th></th>
<th>(a) Kalyāṇa</th>
<th>(b) Ḍākinī</th>
<th>(c) Guṇavatī</th>
</tr>
</thead>
<tbody>
<tr>
<td>final <em>-t</em></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples of Proto-Bengali *la* from East Indian manuscripts

The modern Devanāgarī type of final *t with virāma* is also prevalent in the manuscripts. It is clear that the final *t without virāma* did not appear in manuscripts after the end of the 11th century.
### Siddham and Ornamental Marks

<table>
<thead>
<tr>
<th>MSS</th>
<th>siddham</th>
<th>danḍa</th>
<th>Ornaments</th>
</tr>
</thead>
<tbody>
<tr>
<td>① 828</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>② [9th]</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>③ [9th]</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>④ 924</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑤ 949</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑥ [10-11th]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑦ 1037</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑧ 1039</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑨ 1052</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑩ [11th]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑪ 1060</td>
<td>lost</td>
<td></td>
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</tr>
<tr>
<td>⑫ 1068</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑬ 1077</td>
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<td></td>
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<tr>
<td>⑭ 1092</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>⑮ [11th]</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑯ 1097</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑰ 1111</td>
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<td></td>
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<tr>
<td>⑱ 1174</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>⑲ 1181</td>
<td>lost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>⑳ 1197</td>
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</tbody>
</table>
Indian and Nepalese manuscripts start with an auspicious mark or symbol which is transcribed as ‘siddham’. In Jaina manuscripts 17 is called a bhale. A 12th century Jaina poet, Vinayacandrasūri, explains that this bhale represents a goddess with a coiled shape, a fundamental and powerful shape; she is embodied as a letter at the beginning of manuscripts. The aim is to call down a blessing on the scribes, readers and all involved in the manuscript and related activities such as writing and reciting. The 11th century Iranian scholar Al-Bīrūnī also witnessed the usage of the siddham, describing it as follows:

The Hindus begin their books with Oṃ, the word of creation, as we begin them with “In the name of God.” The figure of the word Oṃ is . This figure does not consist of letters; it is simply an image invented to represent this word, which people use believing that it will bring them a blessing, and meaning thereby a confession of the unity of God.

The first folios of relatively earlier manuscripts are damaged at the margins; therefore, in many cases, their siddham is lost. As we have seen in Vinayacandra’s description, all symbols present in the list basically have a coiled form. Only two types of maṅgala-symbols, called siddham, are seen here in the opening of the manuscripts (5 and 6). And then, later, the horizontally placed siddham around the 11th century was turned to the vertical position (e.g., 10 and 14 → 18 → 20).

A single or double line, a daṇḍa, functions as a punctuation mark. A variant type of double daṇḍa whose first vertical line is thorn-shaped and shorter than the second seems to be used for a full stop. A variety of ornaments for marking the end of chapters are found in some of the manuscripts. In general, forms of two concentric circles and of diverse flowers at the end of chapters are highlighted by rubrication.

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17 The variants of the bhale symbols in Jaina manuscripts have been studied by G. Bhattacharya 1995.
18 Cf. Vinayacandrasūri wrote the verse about bhale symbol in his Kāvyāśikṣā (1964ed.:1) : bhale sāb-dayākhyā - ādyā saktir asau parā bhagavati kubjāktir bibhratir eşā kuṇḍalinīti varṇanapadā vyomāntavidyotīnī | prekyā pu[staka]ṃatiṃkādilikhitā kārṣy[u ca śrīyate dev]i brahmamayāi punātu bhavataḥ siddhir bhale viśrutā || 3 ||
1.1.5 Names of the scripts in Nepalese manuscripts

The development of Indian and Nepalese scripts, which are preserved in forms of inscriptions, manuscript etc., has been studied from the end of the nineteenth century. However, there is so far no clear classification of scripts. Because it is very complicated to distinguish the many variants among the scripts, it still remains as a confusable and problematic matter. Many of the terms in the field of palaeography were given loosely, even after the start of research on the history of Indic script at the end of the nineteenth century by scholars like Ojha, Bühler, Bendall etc. Looking in particular at Gupta script, Sander 2007 deals with problems related to the designation of ancient Indic scripts and the complexity of the matter. Gupta script, which is descended from Brahmi script, goes under many names, North Indian, East Gupta, West Gupta, etc. The division had already begun in the third century CE (cf. Bühler 1986 Table IV) as Sander 2007 demonstrates in detail. However, there are still many factors that cannot be explained by a simple scheme based on regional division. Among the Gupta-related scripts, what is called ‘Late Gupta’ or ‘Transitional Gupta’ is closely related to the development of ancient scripts used in Nepal. In recent studies, Late Gupta which is also called Transitional Gupta, is rather designated as Old Licchavi script. In other words, the development of an Old Nepalese script was under the influence of the Indic script, Gupta.

Some of the names of the scripts are given in inscriptions. One of them called Kuṭila is such a case. This script is found in the Kuṭila inscription in Bareli dated to 992 CE. However, Buescher has identified the term ‘Kuṭila script’ as one of the problematic designations since the days of Bendall19. For example, Bendall uses the terms ‘transitional Gupta character’ for an 8-9th century manuscript20, ‘Kuṭila writing of Bengal’ and ‘Kuṭila as modified’ for 11th century manuscripts, ‘Early or archaistic Nepalese hooked writing’ for the middle period etc. I assume that except ‘transitional Gupta’, later scripts could be generally better categorised as Old Newari script21.

Depending on features of Newari scripts, terms like Bhujimol, Pracalita, etc. are used. Bhujimol and Pracalita are designations of particular types of Old Newari scripts.

19Buescher 2011:xx fn.25.
20Bendall notes that Ms. Add 1049 (the manuscript of the Pārameśvaratātra) is written in transitional Gupta. He made mistakes in identifying the reign of the king in the time of this production and in interpreting Śaṃvat 252: the manuscript uses Mānadeva’s era, and, if we apply the correct era to the 252nd year, it would be 828 CE.
21A similar case, Siddhamātṛkā, is also descended from the Brahmi via the Gupta script, and has had an influence on Bengali script.
Bhujimol script whose name means ‘a curved head’ may indicate a wide range of Newarī scripts from Old Licchavi to Old Newari; however, Pracalita script is often found in old paper manuscripts. When visual description becomes the criterion for naming scripts, we may take Sanskrit terms, e.g. śaramāṭṛkā, pṛṣṭhamāṭrā, śiromāṭrā, etc. into consideration. The term śaramāṭṛkā lipi is an equivalent Sanskrit translation from ‘Pfeilspitzen-schrift’ in German and ‘arrow-headed script’ in English and was initially introduced by Bühler (1837-1898) and Bendall (1856-1906). The pṛṣṭhamāṭrā vowels are mainly used throughout all of the above-selected Śaiva manuscripts; when a script is squashed in the 12th century, and there is no place to draw a pṛṣṭhamāṭrā stroke, the śiromāṭrā occasionally occurs.

1.1.6 Format and layout

All the selected manuscripts are made of palm leaves which are not native to the Kathmandu Valley. In other words, the materials for the manuscripts were imports from India. Pal & Meech-Pekarik assume that the tradition of writing on palm leaves may have been introduced into Nepal from the Indian plains during the Licchavi period. Two main types of palm-leaf produced in South Asia were Talipot (Corypha umbraculifera, tāḍī in Sanskrit) and Palmyra (Borassus flabellifer). The leaves of Talipot are longer and wider with a smooth surface while Palmyra leaves are shorter and narrower. Therefore, the dimension of their length and breadth is limited.

A pothī (pustaka in Sanskrit) type is made when leaves of the manuscripts are punctured with one or two holes for string and bound together. As we can see in the final colophons of the selected manuscripts, the term pustakam indicates a palm leaf manuscript, a physical object. The 11th century Iranian scholar Al-Bīrūnī gives a useful detailed account of the materials and binding method of manuscripts as follows:

In Central and Northern India people use the bark of the tūz tree, one kind of which is used as a cover for bows. It is called bhūrja. They take a piece one yard long and as broad as the outstretched fingers of the hand, or somewhat less, and prepare it in various ways. They oil and polish it so as to make it hard and smooth, and then they write on it. The proper order of the single leaves is marked by numbers. The whole book is wrapped up in

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22 Formigatti observes that their length and breadth could not be more than 4 to 90 cm and 2.5 to 8 cm respectively (cf. Formigatti 2011:86).

a piece of cloth and fastened between two tablets of the same size. Such a book is called pūthī (cf. pusta, pustaka). Their letters and whatever else they have to write, they write on the bark of the tūz tree.

Balbir 2006:59-60 also mentions that the word pūthī might have been derived from Sanskrit pustikā. This point is already introduced and discussed in Formigatti 2011. The layout of the manuscripts on our list is composed of one to three pseudo-columns. The division of columns is based on the position of string holes. A vertical line for dividing columns is found only in the manuscript of the Kriyākālaguṇottara (cf. 19). Since, as Szántó has pointed out to me, the pre-lined layout might belong to the Pāla period, the influence of this practice seems to begin in the early 12th century, and the manuscripts were usually written in Rañjanā script. The Kriyākālaguṇottara manuscript could also be an imitation of Pāla style, but it is written in Old Newari script.

1.1.7 Places of copying

As I mentioned before, the term Nepal used in the field of Sanskrit manuscript studies refers to the Kathmandu Valley. I have listed the following names of places based entirely on the colophons of the above-mentioned manuscripts.

- Paśupati area
  The emergence of Śaivism in Nepal is closely related to the history of the Paśupati area in which the Nepal’s national shrine, the Paśupatināth temple, is located. This area is a stronghold of Śaiva ritual practice and scholarship. The manuscripts on our list closely related to this area are 9 the Brahmāmala (A 42-6), 10 the Svachandalalita (C 6-5), 16 the Tantrasadbhāva (A 44-2), and 18 the Piṅgalamatā (A 42-2).

- Bhaktapur
  The name of the town ‘Bhaktapur’ (Bhaktapur or Bhaktapuri in Sanskrit) is also known as Bhatgaon or Bhadgaon and called Khopva, Khvopa or Ṛmprṛm in Newari. The earliest mention of Bhaktapur is found in the final colophon of the above-mentioned Kīnaṇatāntra manuscript, dated to 924 CE; the name of the owner of the manuscript is ‘Udayapālasoma’. Another old palm-leaf manuscript, which

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24He deals with previous studies on Sanskrit manuscript formats (cf. Formigatti 2001:25-29).
was copied in 1158 CE or originally stored in Bhaktapur at that time, is a manuscript of the Prāyaścittasamuccaya of Hṛdayaśiva\(^{25}\); Udayasomaśarma is the name of the person who commissioned this production. In this manuscript, Bhaktapur is explicitly described as a place inside of the Kathmandu Valley (śrīmacchrīnepālābhyantare śrībhaktapure). Although Bhaktapur is treated as a masculine noun, it also appears as a feminine form in later manuscripts from around the 12th century onwards, e.g. a manuscript of the Pramanābhasaṅgraha has that ‘bhaktapuryāṃ’. In 14th century manuscripts, as Petech 1984 reports, ‘Bhaktapur’ is a designation of the largest of three Newar Kingdoms, e.g. bhaktapura-rājye in the manuscript of the Jñānadīpavimarśini (Petech 1987:138).

- **Pharping**
  The town Pharping, located to the south of the valley, is rather notably associated with the Buddhist tradition. According to Tibetan historical accounts, Padmasambhava (717-715 A.D.), who is one of the great Indian teachers in the history of Buddhism, is said to have practised in a cave at Pharping, famous for the Vajrayogini temple too, for four years and to have received Vajrakīla empowerment there to conquer Bon spirits in Pre-Buddhist Tibet. However, there are several important pilgrimages at Pharping representing different traditions. For example, the Śeṣa Nārayaṇa temple is related to the Vaiṣṇava tradition and Dakṣin Kālī temple is a centre of Śaiva ritual to date. Among the selected codices, the Kūbjikā-mata manuscript, dated to 1092 CE, is recorded to have been written in Pharping. This is the earliest such statement in Sanskrit manuscripts to my knowledge. It is also called Phānapiṅga in a 12th century manuscript of the Aṣṭasāhasrikā Prajñāpāramitā (Petech 1984:63); another designation of the place is Śikharāpurā or Śekharāpurā found in two stone inscriptions at Pharping; they are dated to 14th and 15th century (cf. Petech 1984: 141, 150 and Regmi III. 42-44).

- **Dhavalasrotapura**
  The city of Dhavalasrota, also spelled as Dhavalasrotri, is identified with Dhu-likhel or Dhaukhel outside of Kathmandu valley, southeast of Banepa, by Śāstrī, Petech and Regmi. Pant & Sharma states that Dhavalasrota is situated in the Viṣaya Maṃgvara, which is the archaic form of Magar according to documents of

\(^{25}\)The text has been recently published by R. Sathyanarayanan 2015. This manuscript has been studied and mentioned by Bendall 1998, Goodall 1998, Sanderson 2001 etc.; images of the manuscript are accessible online from Cambridge Digital Library (https://cudl.lib.cam.ac.uk/view/MS-ADD-02833/5).
the post-Licchavi period; Dhavalasrota might, therefore, be connected to Dhavala-giri (current name is Dhaulagiri) (cf. PANT & SHARMA 1977:23). This place name is found in several other old palm-leaf manuscripts: an 11th century manuscript of the ार्योपिषांविजयाधारणी and three 12th century manuscripts copied in the reign of Ratnadeva who is not known to all the वानस्वालिः, that is, the Kulālikāmnāya (NGMPP C 4-23), the Carakasamhitā (NGMPP A 46-6) and Kriyākāla-guṇottara (NGMPP B 25-32, cf. 1977:26).

1.1.8 Nepalese scribes or scholars

The identification of the Nepalese scribes or scholars who were involved in producing manuscripts is a possible criterion in judging the definition of Nepalese manuscripts as was discussed at the beginning of this chapter. It is not, however, easy to collect information about Nepalese scribes solely from manuscripts. Since we have a plentiful Tibetan historical accounts, research on the activities of Nepalese scholars is a desideratum and should be established by those sources. Recently, a unique study on Nepalese scholars was made by Lo Bue 1997, but he investigates only those scholars who were particularly engaged in transmitting Buddhist texts to Tibet.

Cooperation with scholars from India

A 12th century historical account, the Rājatarāṅgiṇī of Kalhaṇa, recorded the conquest of Bengal and Nepal by the Kashmiri King Jayāpiḍa. He went to Nepal and encountered King Aramudi who ruled Nepal at that time (cf. STEIN:1979 [1900]). The Śaiva manuscript (NGMPP C 4-2327) is a good example of the kind of information about Nepalese scribes that we can gain. The final colophon is as follows [uncertain letters in square bracket]:

adyeha nepālaviṣaye dhavalaśro(em.; °so cod.)trikāyāṃ mahāsamanta-Ratnadevarāīje śri-Kāmīrācāi(em.; °ca° cod.)ryaśī-Tejaśīva(em.; °siva° cod.)-sā[kṣ*pya]28 somavārakasya [*°nā] śri*pustakam sahasratnayasārdham likhitaṃ / lekhabhogatam[sic] iti || ka || manṛgalamahāśri || ka ||

According to the colophon, this copy seems to have been associated with a Kashmir

26 As for the manuscript of the Kriyākāloguṇottara, PETECH gives an incorrect title, Triyakalaguṇottara.
27 This is one of manuscripts of the Kulālikāmnāya; PETECH speaks of four manuscripts of the Kulālikāmnāya, but this is not included.
28 The page is damaged; however, sakṣāt prāpya is a plausible reading which means ‘having obtained [a manuscript] directly from’.
teacher whose name begins with Śrītejaśiva-. As for the mahāsāmanta Ratnadeva, see the above section on the place Dhavalaśrotrī (cf. I.I.7 Dhavalasrotapura pp. 35-6).

A clan of scribes

A scribe, Bhīmasiṃha, whose name is found in the manuscript of the Svacchandalalilī (NGMPP B 28-18) is described as being born in a scribal clan (pustakaṃ lekhakakulodbhava-bhīmasiṃhena likhitam). It shows that there apparently existed a clan of scribes who performed a major role in producing manuscripts. They could have been hired as scribes who take charge of copying manuscripts and prepared long dimension palm-leaves. Another name ending with -siṃha is found in a contemporary Śivadharmara manuscript, which is numbered G 4077 in the Asiatic Society of Calcutta, dated to Saṃvat 156 (1036 CE). Its final colophon reports that it was copied by Ratnasiṃha who was from a noble family and was commissioned by the prince Gadādharasimha who lived in the western road.

Jayākarajīva’s Codices

The most interesting scribe’s name in the list of the selected manuscripts is Jayākarajīva. His name is found in at least three manuscripts, the Brahmayāmala (9), Svacchandalalilī (10) and Tantrasadbhāva (16). The historical sources, to the best of my knowledge, seem to be relatively silent about scribes actively engaged in producing manuscripts of Śaiva works in the Kathmandu Valley while many scholars or translators who were working on Buddhist texts were recorded in Tibetan historical accounts, e.g. the Rgya gar chos ’byung written in 1608 by the Tibetan scholar Tāranātha. In the Rgya gar chos ’byung, a Nepalese paṇḍita whose name is Jayākara appears. He is described there as a Nepalese paṇḍita, who is a master of scriptures and yogic insight; he assisted a Buddhist monk, Prajñākīrti in translating the Vinayakārikā. Based on this account, LO BUE mentions this name in his article as follows:

During the same period the Newar scholar Jayākara (fl. mid-11th century) assisted the Tibetan monk sNyel-cor Shes-rab-grags (Prajñākīrti) in translating the Vinayakārikā.

30It was Florinda De Simini who pointed out this manuscript to me. The final colophon of G 4077 is given in De SIMINI & MIRNIG 2017:597 as follows: śrītaittrīyaśālāyādhivāsinā kulaputra-Ratnasimhena likhitam | śrīyaṃbhūtramāyāṃ śrīsātīśvalake pāśimarathyāyāṃ nivāsinā(em.; nivāsina cod.) rajaka-Gadādharasimhena karanijaṃ pustakaṃ śivadharmam ||.

30LO BUE 1997:635
The date of this Jayākara who was associated with Buddhist translators is contempo-
rary with the Jayākara found in Śaiva manuscripts, yet there is no conclusive evidence
to prove they are the same person. However, it is not necessary either to think that
a particular scholar or scribe took a job only for a school which belonged to his own
religious persuasion. It is, therefore, not impossible to imagine that a skilled scribe
or a learned scholar would be employed to cooperate with others who had a different
religious background from his and that he might reproduce any variety of genres of
manuscripts.

Another scribe’s name ending with -ākara in the same era is Rudrākara which is
found in a manuscript of the Siddhasārasaṃhitā (NGMPP A 45-4) produced in Saṃvat 234
(1114 CE). According to the colophon, Rudrākara seems to have been born as a vaidya (in
the brahmin caste) but is designated as a Buddhist layman (paramopāsaka-mahākāruṇika-
vaidya-śrīrudrākara-varmanā).
1.2 Study of manuscripts of the Tantrasadbhāva

The critical edition of the selected chapters of the Tantrasadbhāva is based on three manuscripts.

Siglum A NAK 5-445 NGMPP microfilm reel no. A 44-2, 56 x 5 cm x 186 folios with two string holes, complete, palm-leaf, Old Newarī (Bhujimol) script, dated to Saṃvat 217 (1097/8 c.e in the reign of Harṣadeva), Scribe: Govardhanāṅkita, place of production: Paśupati area. This manuscript has been listed in Petech 1984.

Siglum B NAK 1362 NGMPP microfilm reel no. A 44-1, 34.5 x 5.5 cm x 144 folios with two string holes, incomplete, Palm-leaf, Old Newarī script.

Siglum C NAK 5-1985 NGMPP microfilm reel no. A 188-22 to 189-1, 30 x 12.5 cm x 132 folios, Complete, Paper, Devanāgarī, apograph of ms. A.

1.2.1 Colophons

Colophon of A 44-2 (siglum A)

Here <brackets> indicate that the chapter colophon is rubricated. Although an extra space that allows us to find the beginning of chapters quickly is always given before and after each chapter colophon, adornments like a dot (◦) or a flower (❀) irregularly appear. Chapter colophons of A 44-2 read as follows:

- **Chapter 1 [14r]**: || <iti bhairavasrotasi mahātatre vidyāpīṭhe saptakoṭipramāne śrītantrasadbhāve prasnayogādhikāro nāmaḥ [sic] prathamaḥ paṭalaḥ> ||

- **Chapter 2 [18r5]**: || iti śrībhairavasrotasi mahātatre vidyāpīṭhe saptakoṭipramāne śrītantrasadbhāve maṭrkāpūjādhikāro nāma dvītyāḥ paṭalaḥ ||

- **Chapter 3 [24r3]**: <iti bhairavasrotasi mahātatre vidyāpīṭhe saptakoṭipramāne śrītantra-
asadbhāve mantranirṇṇayādhikāras tṛtiyāḥ paṭalaḥ> ||

- **Chapter 4 [26v6-26r1]**: iti bhairavasrotasi mahātatre vidyāpīṭhe saptakoṭipramāne śrītantra-
asadbhāve vyastasādhana caturthāḥ paṭalaḥ ||

- **Chapter 5 [28r6]**: || iti bhairavasrotasi mahātatre vidyāpīṭhe saptakoṭipramāne śrītantra-
asadbhāve sarvātmacakrādhikāro nāma pañcamaḥ paṭalaḥ ||
• Chapter 6 [35’4]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve samayākhyoddhāra saṣṭhaḥ paṭalalḥ ||

• Chapter 7 [39’4]: ○|| iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve umāmaheśvaracakraḍhikāro nāmas saptamaḥ paṭalalḥ ||

• Chapter 8 [42’1-2]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve mudrāḍhikāro nāmāṣṭamaḥ paṭalalḥ ||

• Chapter 9 [57’4-5]: ○|| iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve samayadīkṣāḍhikāro navamaḥ paṭalalḥ ||

• Chapter 10 [90’5]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve adhvāna daśamaḥ paṭalalḥ ||

• Chapter 11 [95’4]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve sṛṣṭir ekādaśamaḥ paṭalalḥ ||

• Chapter 12 [96’6]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve adhvaropasaṃñḥāro dvādaśamaḥ paṭalalḥ ||

• Chapter 13 [99’3]: ☺|| iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve navātmādhikāraḥ trayodaśamaḥ paṭalalḥ || ○

• Chapter 14 [104’4]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve rudraśaktiniḥṛṇṇayas caturdaśamaḥ paṭalalḥ ||

• Chapter 15 [108’3]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve caryāḍhikāraḥ pañcadaśamaḥ paṭalalḥ ||

• Chapter 16 [118’1]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve yoginilakṣaṇādhikāraṣ ṣoḍaśamaḥ paṭalalḥ ||

• Chapter 17 [121’5]: || iti bhairavasotasi [sic] mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve mantrakoso nāma saptādaśamaḥ paṭalalḥ || ○

• Chapter 18 [123’4]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve cchommakādhikaro śṭādaśamaḥ paṭalalḥ ||

• Chapter 19 [127’2]: || iti bhairavasrotasi mahātante vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve kṣetropakṣetrārccanaikonaviṃśatimaḥ paṭalalḥ ||
• Chapter 20 [139’3-4]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve yaṇṭraḍhikāro[sic] viṃśatimaḥ paṭalaḥ ||

• Chapter 21 [148’1]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe tantrasadbhāve vidyākośe viṃśatimaḥ paṭalaḥ ||

• Chapter 22 [149’1]: ○|| iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe mantradīpano dvāviṃśatimaḥ paṭalaḥ ||

• Chapter 23 [161’4-5]: ○|| iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve agadayogādhikāra triviṃśatimaḥ paṭalaḥ ||

• Chapter 24 [171’1]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve kālādhikāro nāma caturviṃśatimaḥ paṭalaḥ ||

• Chapter 25 [179’5-6]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve kālavaṅcanādhikārāḥ pañcaviṃśatimaḥ paṭalaḥ ||

• Chapter 26 [181’4-5]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve antyeṣṭyādhikāro nāma ṣaḍviṃśatimaḥ paṭalaḥ ||

• Chapter 27 [182’5-6]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe śrītantrasadbhāve saptakoṭipramāṇe raktākṛṣṭi saptāviṃśatimaḥ paṭalaḥ ||

• Chapter 28 [186’1]: || iti bhairavasrotasi mahātāntre vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve ātmācārādhikāro[sic] nāma ṣaḍviṃśatimaḥ[sic] paṭalaḥ ||

• The final colophon

The detail of the final colophon based on NGMPP A 44-2 (A 186’2-186’2) and its apograph, A 188-22 and A 189-1 (C) are found in pp.16-7. Petté identifies the date of production as Friday, February 27, 1097. The meaning of some parts of the colophon is not clear. If my understanding of the passage śrījayākaranāmalabdham as ‘[the manuscript of the text] has been received from one whose name is Glorious Jayākara’ is correct, then I assume that this Jayākara could be identical to the Nepalese scholar Jayākara whose name is found in the manuscripts of the Brahmayāmala and Svacchandalalita since he was also described there as being involved in production of Sanskrit manuscripts in the Paśupati area in Nepal.

• Three small fragments of A 44-2 We can assume supplementary information about this codex from the following additional fragments; they are inserted respectively after the 60th, 90th and 125th folios as their foliations indicate. The
Three small fragments in A 44-2

writing style and scripts are the same as the original meaning the scribe himself added these when he became aware that there were some missing verses.

- **One additional folio inserted in the end** There is one more additional fragment with the same dimension of the folios of this codex. It was apparently written by the same scribe. This folio contains a part of chapter 9 but with the wrong sequence of verses, which might be a reason that this folio was excluded. However, the verses in this last folio have some variant readings; therefore, I will report those readings with siglum A with an asterisk mark, i.e., A*.

**Colophon of A 44-1 (siglum B )**

NGMPP A 44-1 is incomplete; extant folios end in the middle of chapter 10. Each chapter colophon is decorated with a flower (❀) and a dot (○).

- **Chapter 1 [26’5-6]:** ○ || iti bhairavaśrotasi mahātantra[sic] vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve praśnayogādhikāro nāmaḥ prathamastapāṭalaḥ || ❀

- **Chapter 2 [33’4-5]:** ❀ || iti bhairavaśrotasi mahātantra vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve mātékpūjādhikāro nāma dvitiyaḥ paṭalalah || ❀

- **Chapter 3 [33’x6-34’1]:** ❀ || iti bhairavasrotasi mahātantra vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve mantraniṇṇayādhikāras tṛtiyaḥ paṭalalah || ❀

- **Chapter 4 [47’5]:** ○ || iti bhairavasrotasi mahāntatarstrantra[sic] vidyāpiṭhe saptakoṭipramāṇā[sic] śrītantrasadhāhve vyastabhā sādhana[sic] caturthah paṭalalah || ❀

- **Chapter 5 [51’2-3]:** ○ || iti bhairavasrotasi mahātantra vidyāpiṭhe saptakoṭipramāṇe śrītantrasadbhāve sarvātmacakrādikāro nāma pañcamaḥ paṭalalah || ❀
• Chapter 6 [64'-65'v]: || iti bhairavasrotasi mahātantevidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve samayākhye[sic]ddhāra šaṣṭhaḥ paṭalāḥ ||

• Chapter 7 [73'-5-6]: || iti bhairavasrotasi mahātantevidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve umāmāheśvaracakrādhikāro nāmasaptamaḥ paṭalāḥ ||

• Chapter 8 [78'-4-5]: || iti bhairavasrotasi mahāntanṭre[sic]vidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve mudrādhikāro nāmāṭamaḥ paṭalāḥ ||

• Chapter 9 [106'-4-5]: ○|| iti bhairavasrotasi mahātantevidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve samayadikṣādhikāro navamaḥ paṭalāḥ ||

Colophon of A 188-22 to A 189-1 (Siglum C)

The paper manuscript (ms. C) clearly is an apograph of ms. A due to the fact it is made by simply reproducing its final colophon with complete fidelity. It also confirms that the lacunae marked as dashed lines were already present at the time of copying of this paper manuscript as they are still present in the condition of the old palm-leaf manuscript A 44-2. The copyist of ms.C wrote the later inserted verses which were added in the above-mentioned additional fragments of ms. A in its upper margins, thus they can be marked as a later addendum.
1.2.2 Tables of *akṣaras* and letter-numerals

Script tables of Manuscript A

1. Initial vowels

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2. Consonants

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3. Basic letters

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\text{KHY-} & \text{Khyā} \\
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5. *Anusvāra*, *visarga*, *virāma*, and other symbols

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<tbody>
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<td>[\text{kṣa}]</td>
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*Anusvāra*

*Visarga*  
*Danḍa*  
*Double Danḍa*

*Puspikā*  
*Ornament*

6. Similar and confusable characters

The following letters have a very similar form; therefore, a scribe sometimes mistakenly copied them in the manuscript.

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7. Letter numerals of Manuscript A 44-2 (siglum A)

The original letter-numeral foliation appears in the left margin of NGMPP A 44-2. The foliation of the first folio is written with śrī.
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Letter-numerals of Manuscript A 44-1 (siglum B)

1. Letter-numerals of A 44-1

   Letter-numerals are written in the left margin of the manuscript and numbers are in the right margin. One folio numbered 43 is mislocated between the forty-seventh and forty-eighth folios. The arabic number for the folio numbered 104 with the letter-numeral is mistakenly written as 103. And the numeral letter for the seventy-third folio is omitted. One of reasons that I have concluded that A 44-1 (siglum B) is a more recent production than A 44-2 (siglum A) is due to the figure of letter-numeral '7'.
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1.2.3 Are these fragments of the *Tantrasadbhāva*?

Four entries under the title of *Tantrasadbhāva* are recorded in Nepal-German Manuscripts Cataloguing Project. Three have been illustrated above as the main materials of this edition, but the other, a single fragment folio in NGMPP A 933-1, has been excluded. This codex as its title *Prakīrṇapatrāṇi* shows, is a collection of miscellaneous fragments. I will examine the reason that this fragment was mistakenly sorted as a part of the *Tantrasadbhāva* in the catalogue of the NGMPP.

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<td></td>
<td>’3 10.77-78a</td>
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<tr>
<td>10.107bcd*</td>
<td>’4 10.80-81c</td>
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<td>10.88-89b</td>
<td>’5 10.83c-84</td>
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<td>10.91bcd</td>
<td>’6 10.86d-87b</td>
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<td>10.94</td>
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<td>10.115-116a</td>
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<td>10.118b-119c</td>
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<td>10.125c-126b</td>
<td>’6 10.106</td>
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**Verses in on folio of A 933-1**

Based on the palaeographical features of this fragment, it might have been copied no later than the end of the 11th century. As seen the above table, all passages of this fragment are found in the *Svacchandalalita*, the Nepalese recension; however, the order is not exactly identical. Since a large part of *Svacchanda* 10 has been drawn by *Tantrasadbhāva* 10, almost every stanza is found in the *Tantrasadbhāva* except for the third lines of the recto, and also the order of verses is different. In conclusion, this fragment may be closer to the recension of the *Svacchandalalita*. In addition, it could be an intriguing hint to understand the intertextuality of these two texts.
1. **jitacittasya dāntasya ātmārāmasya dehīnāḥ | sarvabhūtātmabhūtasya hastapraṇām |** TsSa 10.81 | svakā ****
2. **te | śivasāstraratā te guruprakāreparyavānāḥ | paratravāvīda ye tu na teṣām durītā |** durīta | bhavet | eteṣāṃ narakāṃ ****
3. **h | pancaṛ trụtraṃ syādāṃśatvāḥ ca dvātrīṃśaṃ vapi saḥhitatt |** ca varānaṇe | trbhiḥ sūddhās ca ś ****
4. **[me] | anūdhā[|]madhyondhābhāge tu saṃsthitānī yathākram | vyāptīr esāṃ pravakṣyāmi yathāvad anupūrṇa |** saṃsthitānī | - - avicim sodhayet | priye **
5. **[e] a[|]vīcī krimīnicayo nadi vaṭaṇaraṃ tathā |** koṇaṣa ca Śālmanī caiva yugmaparvavatam eva ca |** usvāṣ ca niru[|]svaṣaḥ puṭumānsa para] ***
6. **prakīrtitāḥ |** kumbhiṇaḥ kātapro jñeyo tikṣṇaśiṣ ca thataiva ******

NGMPP REEL NO. A 933-1 EXP.159 (Svachhanda 10.89-)

1. **[kālasūtra mahāpadmaḥ kumbha saṃjīvanekṣu |** pāso | mbāresekaṣa caiva āyakaṣ ca tathāvata ca |**
2. **dvātrīṃśanāraṃkānān tu mānaḥ caiva nibodha me |** caiva nārājanī caiva saṃjīvanekṣu |**
3. **yo pariṣṭā pātālaḥ kathayāmī samāsataḥ |** abhāṣa varatālaṣ ca śākkaṇaḥ ca gabhasthitām |**
4. **[ri]samāhyyāṣa |** cchattrākāraṇi sarvāḥ caiva āyakaṣ ca tathāvata ca |**
5. **[na]tapasamaprabhaḥ |** tathāyāmṛgaṇavārāṃaḥ sādāpanasamanvitaḥ |**
6. **[sar]vaśāvāya sarvāḥ caiva sarvvalakṣaṇalakṣitaḥ |** divavāstravātinibhiṣ caiva āyakaṣ ca tathāvata ca |**
Chapter 2

Introduction

The Tantrasadbhāva, one of the few surviving Trika works along with the Malinīvijayottara and Siddhayogeśvarimata, is of immense importance in the development and transmission of the Śaiva tradition. Although this tantra is considered to belong to the Trika school of Kashmir as Kashmirian authors cite it, it is transmitted primarily in three Nepalese manuscripts; therefore, this version of the the Tantrasadbhāva contains a considerably complex doctrine. Its view is based not only on the Trika but also on other Śaiva traditions including Bhairavatantras and Saiddhāntika works. Furthermore, one of composer[s] or redactor[s] of this work seems to have attempted to include arguments on non-duality which might be raised even by non-Śaiva schools, e.g. by Brahm-nism, Buddhism, etc., quoting such sources. As for the position of the Tantrasadbhāva in Śaiva literature and its importance as evidence of the Śaiva textual transmission, SANDERSON 2009:50 has explicitly pointed out the following¹:

it is clear in my view that the Svachhanda tantram was redacted after the formation of the Niśvāsa corpus, the Tantrasadbhāva after the Svachanda, the Kubjikāmata after the Tantrasadbhāva, the hexad of the Jayarathayāmala after the Kubjikāmata, and the remaining three hexads after the first.

There are in my opinion several obstacles to a clear understanding of this text due to its peculiar language, manifold textual layers and its relations to other scriptures — some of them not yet published. I have, therefore, selected some chapters, i.e. the first, a part of the third, the ninth, the eighteenth, a part of the twenty-fourth, and the twenty-eighth among the twenty-eight chapters of the Tantrasadbhāva, all of which I was able to study during my doctorate course. Therefore, my dissertation focuses on the

¹The evidence for this sequence is examined already in SANDERSON 2001:20-35 too.
interrelationship between the Tantrasadbhāva and earlier Śaiva sources, and I have not included those chapters of the Tantrasadbhāva which have clearly had a strong influence on the cult of the goddess Kubjikā.

2.1 Textual transmission of the Tantrasadbhāva

2.1.1 Citation

One of the ways of determining the terminus post quem of the Tantrasadbhāva is to search for quotations in the works of Abhinavagupta, and his disciples Kṣemarāja and Jayaratha since the Tantrasadbhāva is well-attested by these Kashmiri authors. The following table shows the citations from the Tantrasadbhāva found in Śaiva works. Arrows indicate Abhinavagupta’s indirect citation of this work.

Abhinavagupta, who was active around the end of the tenth and the beginning of the eleventh century, mentions the Tantrasadbhāva in Āhnikas 20, 29, 30 and 31 of his Tantrāloka and in his Tantrasāra. According to Āhnika 20 of the Tantrāloka, the Tantrasadbhāva is the source of scale-initiation. In Tantrāloka 29, an initiation that brings forth faith-inspiring signs (sapratyaya-dīkṣā) is also said to be a teaching of the Tantrasadbhāva, and he directly quotes verses of the Tantrasadbhāva (cf. 9.276c-281b) in Tantrāloka 29.214-218. These rites can be found respectively in the tulāvidhi and the pāśastobha sections of chapter 9 of the Tantrasadbhāva. In addition, when Abhinavagupta summarises the doctrine of the Tantrasadbhāva in Tantrāloka 30.59c-62b, Abhinavagupta directly quotes two verses of the Tantrasadbhāva in Tantrāloka 30.60c-62b that are found in the extant version; but they are not continuous, i.e. Tantrāloka 30.60cd is found in Tantrasadbhāva 9.318cd; Tantrāloka 30.61 is found in 9.320; and Tantrāloka 30.62cd is seen in 9.325ab.

When Abhinavagupta teaches the offering ritual of the sacred thread (pavitrakavidhi) in his Tantrasāra, he introduces divergent views in terms of the proper time for kula-cakra: one of these is the view of the Tantrasadbhāva. Abhinavagupta says that the rule of

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2. Tantrāloka 20.11c-12b (KSTS, Vol. LI:210) tulāśuddhiparīkṣāṃ vā kuryāt pratyanayayoginīm || yathā śrītantrasadbhāve kathitā paraśūrinā ||

3. Tantrāloka 29.211c-212batha sapratyayāṃ dīkṣāṃ vakṣye tuṣṭena dhīmatā || śambhunāthenopadiṣṭāṃ dṛṣṭāṃ sadbhāvaśāsane |

4. Tantrasāra 20 (KSTS, 186-187): atha pavitrakavidhiḥ | sa ca śrīnatnamalātiriśomatasrīsiddhāmatādāvaiḥ hipūrvakaḥ pārameśvarājñāpūrakaḥ ca utkṛṣṭa caitat śrītantrāloke vinā pavitrakeṇa sarvanām nispalam iti | tatra āṣāḍhaśuklāt kulapūrṇimādināntaṃ kāryaṃ pavitrakaṃ tatra kārttiķaṇḍapañcadaśi kulacakraṃ nityācakraṃ pūrayati iti śrīnityātantravidhaḥ | māghaśuklapañcadaśī iti śrībhairavaṇulaṃvīdhaḥ | dakṣiṇāyanāntapāṇicadāśi iti śrītantrasadbhāvavidāḥ
List of passages cited from the Tantrasadbhāva in other Śaiva works

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pavitraka has been taught in Ratnamālā, Trīśiromata and Siddhāmata; this rite is the fulfillment of Śiva’s decrees as the Tantrāloka states that ‘without the sacred thread (pavitraka)’ all rites become fruitless. The scriptures give different dates for performing the pavitra vidhi. Abhinavagupta attests that people who know the Tantrasadbhāva say that the rites are to be performed in the fifteen days during the winter half-year (dakṣināyana).

I could not, however, identify the verses Abhinavagupta refers to in the extant version of the Tantrasadbhāva. Kṣemarāja, an eleven century, a disciple of Abhinavagupta also quotes numerous verses of the Tantrasadbhāva in his commentaries on the Śivasūtra and Netratantra, and Rājānaka Jayarath, who wrote a commentary on the whole of the Tantrāloka in the thirteenth century, also refers to the Tantrasadbhāva in his commentary. All verses of the Tantrasadbhāva recorded in the Luptāgamasaṃgraha are from
Kṣemarāja’s Śivasūtravimarśinī. These quotations demonstrate the dissemination of the Tantrasadbhāva in Kashmir from the tenth to thirteen centuries.

Furthermore, the propagation of the Tantrasadbhāva is attested by a south Indian commentator Naṭanānanda in his Cidvalli on Punyānanda’s Kāmalakalāvilāsa; however, those quotations are found only in the edition of the Kāmakalāvilāsa by Arthur Avalon but not in KSTS edition. Since there is no explicit information on the manuscript sources in either edition of the Kāmakalāvilāsa, I could not come to any conclusion regarding this disagreement. Furthermore, since all quotations of the Tantrasadbhāva by Naṭanānanda are found in Kṣemarāja’s quotations, it is not certain whether the entire text of the Tantrasadbhāva was used by the south Indian author or if he cited them from a different Śaiva exegesis that quotes the Tantrasadbhāva. I should make it clear that the Naṭanānanda’s citations vary from those of Kṣemarāja.

2.1.2 Adoption and Adaptation

The Tantrasadbhāva is a prime example of how Śaiva works were composed and redacted in the course of the history of the Śaiva tradition, notably as regards textual adoption from other sources and adaptation by later works.

Adoption: borrowing from other sources

As Sanderson points out, the Svachchandatantra, a Bhairava tantra of the Southern stream, is the most important source for the Tantrasadbhāva. As for its earlier textual correlations Goodall remarks as follows:

the Niśvāsa may be linked both to pre-tantric Śaiva soteriology and to non-Śaiva non-soteriological tantric magic found in Buddhist sources. It is also linked to some of the tantric literature that was drawn on by Kashmirian exegetes of Śaiva non-dualism, for a large number of its verses, more than a thousand, were adopted and adapted to become part of the widely transmitted Svachchanda commented by Abhinavgupta’s disciple Kṣemarāja in the eleventh century, and the Svachchanda in turn was itself cannibalized in a similar fashion by another large esoteric tantra, this time of the Trika, namely the Tantrasadbhāva.

5Among the ten entries of quoted passages, the seventh entry beginning with baddhavā padmāsanaṃ yogi is not from the Tantrasadbhāva, but from Mālinivijaya 7.15c-17b. Cf. Luptāgamasaṃgraha Vol. I pp. 52-55.
The Svachchanda had a significant influence on the Tantrasadbhāva and it supplies informative evidence that helps us in understanding the dating of the Tantrasadbhāva. The wide dissemination of the Svachchanda is shown by its three regional versions handed down to us through Nepalese, Kashmirian and South Indian manuscripts with consequential variants. As I will show in detail in each corresponding verse, the Tantrasadbhāva has clearly borrowed passages from the Nepalese Svachchanda, aka the Svachchandalalitabhairavatantra among the three extant recensions of the text; and the Nepalese version has not been entirely critically edited.

The very opening verses of the Tantrasadbhāva, for instance, show how a redactor reformulated verses of the Svachchanda to make the scene of the commencement of Devī’s question to Bhairava more dynamic. While the Svachchanda plainly starts with a scene in which Devī sees that Bhairava is surrounded by and pleased by gods and asks him to teach the doctrine of the Svachchanda, the Tantrasadbhāva has borrowed the opening passage but interpolated a new episode in which the gods praise Devī first and entreat her to ask Bhairava for a secret teaching because the power of mantras is no longer functioning (see the translation below of 1.3c-7). This version of the commencement signifying the elevated status of Devi, may be a result of Śākta influence.

The following table shows parallel passages from other sources that have presumably been adopted by the Tantrasadbhāva (texts with an asterisk mark are Buddhist works).

Two other Śaiva scriptures closely related to the Tantrasadbhāva are the Niśvāsakārikā, which is a Saiddhāntika work, and the Dikṣottara whose influence is found in a section on the characteristics of the tongues of the fire (agnijihvā). The details of the above-mentioned passages parallel to Niśvāsakārikā are discussed in section 2.1.3. Regarding ritual elements described in chapter 9 of the Tantrasadbhāva, the description of the preparation of the site for initiation is equivalent to passages found in a non-Śaiva work, the Saurasamhitā. Moreover, there are interesting verses which seem to have been reformulated from Buddhist works, e.g. the Cittaviśuddhiprakaraṇa and Mūlamadhyamakakārikā.

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7 A part of chapter four parallel to passages in the Niśvāsa is edited in Goodall 2015 Appendix.
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<thead>
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<th>Parallel Sources</th>
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<td>1.217c-218</td>
<td>Bhairavamanagala 48-49b</td>
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<td>Niśvāsakārikā 32 (⇒ Kulasāra)</td>
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<td>1.304-305a</td>
<td>Niśvāsakārikā 32 (⇒ Kulasāra)</td>
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<td>1.312</td>
<td>Niśvāsakārikā 32 (⇒ Kulasāra)</td>
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<td>Niśvāsakārikā 32</td>
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<td>Niśvāsakārikā 32</td>
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<td>1.401cd</td>
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<td>1.418c-419b</td>
<td>∼ Mūlamadhyamakārikā* 20</td>
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<td>9.15-26</td>
<td>∼ Saurasāṁhitā 7.10-20</td>
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<td>9.72-98b</td>
<td>Svachandalalita 4.3-29b (appendix I)</td>
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<td>9.138ab</td>
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<td>9.208</td>
<td>∼ Śvāyambhuvasūtrasaṅgrahā 1.6</td>
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<td>9.238c-239b</td>
<td>Kīrṣṇāntantra 6.16</td>
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<td>9.416-451</td>
<td>∼ Niśvāsakārikā’s Dīkṣottara 10.24-49ab</td>
</tr>
<tr>
<td>9.454-540b</td>
<td>Svachandalalita 4.419-505 (∼ Siddhāntasārapadhati)</td>
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<tr>
<td>9.540-542</td>
<td>based on Siddhāygosvarimata chapter 6</td>
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<td>chapter 10</td>
<td>Svachandalalita chapter 10</td>
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<td>chapter 11</td>
<td>Svachandalalita chapter 11</td>
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<td>24.2-167</td>
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<td>∼ Vajradāka* 2.10 and Ďākimāvā* 50.7</td>
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<td>24.204-213b</td>
<td>Svachandalalita 7.176-186</td>
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<td>25.14-68</td>
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<td>25.329c-349b</td>
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<td>28.18-31</td>
<td>Svachandalalita 7.292-330b (appendix II)</td>
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List of verses of the Tantrasadbhāva borrowed from other Śaiva sources

64
Adaptation: passages borrowed by other sources

Details of the intertextuality between the Tantrasadbhāva and Kubjikāmata has already been dealt with in the first complete edition of the Kubjikāmata (Goudriaan & Schoter-man 1988) and chapters 14 to 16 of the Kubjikāmata which address its system of five cakras has been edited again in Heilijgers-seelen 1994. Sanderson 2002a demonstrates that some remaining problems can be approached by examining all the available sources not included in the previous edition. Accordingly, research to elucidate the relation between the two texts should be able to be done with great thoroughness since we have an extensive amount of Sanskrit manuscripts related to the Kubjikā tradition.

The table below illustrates the significant influence of the Tantrasadbhāva on the Kubjikāmata. As for the parallels of Kubjikāmata chapters 4, 5, and 6 drawn respectively from chapters 3, 6, and 8 of the Tantrasadbhāva, see Goudriaan & Schoter-man 1988:88-496, Appendix V.

<table>
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<td>3.1-26, 3.48-85b</td>
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<td>3.86c-100b</td>
<td>chapter 6</td>
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<td>3.47cd-95, 3.98-132ab</td>
<td>chapter 6</td>
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<td>chapter 19</td>
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<tr>
<td>19.7cd</td>
<td>chapter 19</td>
</tr>
</tbody>
</table>

List of parts of the Tantrasadbhāva found in the Kubjikāmata

The numerous Kubjikā cult-related texts which belong to the Paścimāmnāya (western transmission) still remain to be studied. The earliest extant manuscript of this Kubjikā tradition is dated to the 11th century, and the existence of abundant Nepalese manuscripts shows the popularity of this cult in Nepal. Regrettably, I have not here included parts of the Tantrasadbhāva whose passages are borrowed by those other texts; however,

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8The cult of Kubjikā goddess has been transmitted through an extensive scriptural corpus, e.g. the Kubjikāmata, Laghvikkāmāya, Śatsāhasrakulālikāmāya, Śrimatottana, Kularatnoddyota, etc. See Sanderson 2014:61.
needless to say, a sound study of the correlation between the two remains a desideratum.

2.1.3 An example of intertextuality: the *Tantrasadbhāva* to the *Niśvāsakārikā*

As I have shown above, the *Tantrasadbhāva* may have borrowed and rearranged parallel passages from the *Niśvāsakārikā* or an allied text. A text called the *Niśvāsakārikā* is mentioned in the final lines of the *Guhyasūtra* of the *Niśvāsatattvasaṃhitā* as the fifth sūtra. The *Niśvāsakārikā* is transmitted in south Indian manuscripts, i.e. in three transcripts, IFP T17, T127 and T150. According to their chapter colophons, sections (kāṇḍas) of the *Niśvāsakārikā* are classified into the Jñānakāṇḍa, the Kriyākāṇḍa, the Samudāyakāṇḍa, the Arioṣṭasamudāya, the Jñānakriyākāṇḍa and the Dīkṣottara. Passages from chapter 32 of the *Niśvāsakārikā* which is ascribed to the Jñānakāṇḍa are found in *Tantrasadbhāva* chapter 1. Most of *Niśvāsakārikā* 32 appears to have been drawn into the Kulasāra, which is transmitted in one incomplete Nepalese manuscript. In *Tantrasadbhāva* 9, descriptions of various characteristics of agnis are parallel to Dīkṣottara 10.

I arrange the parallel passages in the following example in two columns in order to show how the *Tantrasadbhāva* reorganised and modified the argument of the *Niśvāsakārikā*. I use three kinds of underlines and numbers. A solid line represents almost identical passages between *Niśvāsakārikā* chapter 32 and *Tantrasadbhāva* chapter 1; a dashed underlined passage of the *Niśvāsakārikā* indicates that it appears in a different chapter, *Tantrasadbhāva* 27; and wavy underlining shows modified passages between them. In order to elucidate what nirvikalpa actually means, the *Tantrasadbhāva* attempts to differentiate it from the view of the mokṣavādin who holds that it means non-existence. This view is introduced in *Tantrasadbhāva* 1.290-293. It is noteworthy that stanzas 6 and 8 in *Tantrasadbhāva* 1.292c-293 are not included in the passages representing the view of Mokṣavādin in *Niśvāsakārikā* 32.72c-73; its pertinent passages are only 12 and 13. A detailed intertextual analysis is discussed in the translation of *Tantrasadbhāva* chapter one (pp. 313-328).

9For a detailed description of the chapter colophons of the three Indian sources, see Goodall 2015:23-4 fn.15. IFP T17 is the best arranged source; it starts with chapter 12 of the Jñānakāṇḍa and ends with chapter 61 which is ascribed to the Jñānakriyākāṇḍa, but the colophons of chapters 34 and 43 are missing; the Dīkṣottara, comprising nineteen chapters, is placed after chapter 61. The order of chapters in IFP T127 is very disordered; it begins with nineteen chapters of the Dīkṣottara and continues with 11-17, 20-22, 18-19, 23, 28, 19 (perhaps for 29; Goodall 2015 treats it as the 29th), 30, 26-27, 31, 33, 32, 35, 34, 36 (bis), 27 (perhaps for 37; Goodall 2015 treats it the 37th), ?, 40-42, 45-46, 44, 47-61.
Niśvāsakārikā 32

1. kṣiraśayā yathā vatsaḥ stanāṁ mātṛ nivartate
rāgaśayā tathā pumṣaṁ manāḥ śīḍham nivartate
2. ca lācalāsaṁrātriḥ cittavātīr apeksate
3. sa ca tvāgī śārīrasya suruddho na bhaviṣyatī
dīchādeṣaṁ sukhāṁ dukḥhaṁ virāgo jñānam eva ca
4. tārayādāvyādham tena karaṁ na niścalīkṛtāṁ
5. svabāvaḥ ca lam anvantu tu ca laṁ kau ca laṁ
niścālam na kadācit syāt ayutasya yutasya va 46
devy uvāca
prāṇāyāỹā yāvyaḥ paṇḍha śthā yatra viṁśa-gaśaḥ
6. sa kathāṁ niścalīkārthum dehe śāyati kenaicit
7. iṣu paṇḍha dehaṁ mahā paṇḍha ca devaṁ
duprāṣṭakaman ca tanmātraṁ buddhayaṁkāraṁ eva ca
48
8. ebhis tu yākula-bhūtvā yāvya manasaṁ yuṭāṁ

Niśvāsakārikā 32 and Kulasāra 10

iśva [uvāca] ......

9. na hi gantā bhavet kācit gantavyaṁ ca na vidyate
10. dāma gamanānirmitu ghatākāsaṁ śiṣṭati
ghuṭasaṁvṛtam akāśam niyamānāṁ itaṁ tataḥ
11. ghatō nayati nākāśam śivo hy evaṁ nabhopamaṁ
12. kadaśāśaśāva dehaṁ vṛttaṁ tattvadalaṁ syātaṁ
13. tasmāt tattvadalyaṁ vyomaṁ ca bhavate tādā
14. niśkāraṁ viṁśa-gaśaṁ bhāvaṁ-gatacerāsaṁ
15. mokeṣe pī yasya notkāntaḥ sa mokṣam adhiṣṭhagacchati
16. mokṣo nāma samāḥaṁ yātā sa nārākṛtāṁ 65
17. vācintyāṁ nīruṇgho mokṣo na tu mokṣo layāṁvita
18. na mokṣasya bhavet śīṁanaṁ ca cādvānaṁ kādācanaṁ
19. sarvataṁ vigataṁ śṛṣṭo sa mokṣo mokṣaṁvādāṁ
20. bahuṣu yas tu vināyagāṁ atmaṁ nīrāgītaṁ tu yātēḥ
21. teṣām eko 'pi nāsty atra gatā nirupapatīkāmaṁ 312
22. yāvān na tyajateṣāṁ vai tāvac chakti nu vidyate 304

Tantrasadbhāva 1

saṁkalpaṁ tu mahābandhaḥ ucchedyo bhāvakāraṇam
2. daṁ tu yātā ṣeṭeṣāṁ yugī savikalpaṁ tu badhaye
na 286
3. ca na mano nāpi mantavyo mantā ca na viṁśyaṁ
yāvat saṁkalpaṁ devaṁ tāvaṁ bandhaṁ pravartate
3. yāvāṇa

1. yau na yātā devi sa niśkāraṁ bhavisyati
2. icchā daśa sukhāṁ dukḥhaṁ virāgo jñānaṁ va tathā
3. yāvāṇa
tutāṁ gataṁ sa niśkāraṁ bhavasyati
4. sa kathāṁ niścalīkārthum dehe śāyati kenaicit
5. yāvāṇa

1. yau na yātā devi sa niśkāraṁ bhavisyati
2. icchā daśa sukhāṁ dukḥhaṁ virāgo jñānaṁ va tathā
tutāṁ gataṁ sa niśkāraṁ bhavasyati
3. yau na yātā devi sa niśkāraṁ bhavisyati
4. sa kathāṁ niścalīkārthum dehe śāyati kenaicit
5. yau na yātā devi sa niśkāraṁ bhavisyati

Tantrasadbhāva 27.2c-3

buddhir manasaṁ tv ahaṁkāraṁ sūkṣmabhūtādāpyaṁ
1. traivādāvyādham devi karaṇaṁ niścalīkṛtāṁ
2. traivādāvyādham devi karaṇaṁ niścalīkṛtāṁ
3. traivādāvyādham devi karaṇaṁ niścalīkṛtāṁ
4. traivādāvyādham devi karaṇaṁ niścalīkṛtāṁ
2.1.4 Rituals of the Tantrasadbhāva

Doctrinal authority on scale-initiation

The *tulāvidhi* (rite of balance) is performed as a part of the initiation procedure (*dīkṣā*) — an initiand’s weight decreases after he receives the initiation from his guru as a result of a faith inspiring sign (*pratyaya*); therefore, it is also called *tulādīkṣā* or *dhaṭadīkṣā*. The original concept of the scale initiation is closely associated with the *tulāpuruṣadāna*, the gift of the donor’s weight in gold, which is described in Dharmaśāstras and Pūrāṇic literature as one of the great ceremonies (*mahādāna*) to be performed by a king.10

The *tulāvidhi* is present not only in various Śaiva texts but also in the Pāñcarātrikas. As for the works of the Pāñcarātrikas that describes this rite, Sanderson 2001:10-11 lists *Jayākhyasaṃhitā* 16.44a, 60; *Sāttvasaṃhitā* 19.4; *Pauṣkarasaṃhitā* 1.11c-12, 34-41. Although those texts subscribe to the belief that a practitioner will be lighter after initiation, the term *tulādīkṣā* is not found. Śaiva works, on the other hand, apparently ascribed this rite to the method of initiation, e.g. the *mūlasūtra* of the Niśvāsatattvasaṃhitā11, the *Tattvasaṃgraha*12, Nareśvaraparīkṣā13 etc. The detail of this rite is found in another Kaula work, the Bhogahasta (aka Ürmikaulāṛṇavatantra) chapter 2. Abhinavagupta deals with the *tulāvidhi* in the twentieth Āhnika of his Tantraloka, and Jayaratha makes it clear that a source of the rite of balance is the Tantrasadbhāva. This ritual is taught in Tantrasadbhāva 9.354c-367.

This idea of the scale-initiation in which the initiand is lighter after initiation, thus proving the removal of his bond, was already an issue criticised by the 7th century

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10The earliest reference to the use of scales during rites is, to my knowledge, Satapathabrahmana 11.2.7 and Atharvavedapariśīṭas 9.11.13-16. In the Purāṇas, tulāpuruṣadāna is called the first of the sixteen mahādānas (cf. Matsyapurāṇa 274.6). The tradition of a gifting rite started to be prescribed in texts called dānani-bandhas in the early twelve century. Brick has recently carried out studies on the Dānakāṇḍa, the fifth section of the Kṛtyakalpataru by Lakṣmīdhāra (ca. 1109-1168). However, according to Schmiedchen, the earliest inscriptional evidence for the weighing rite is found in 7-8th century Tamil Nadu, 8-9th century Maharasthra and Karnataka, and 7-8th century Pāṇḍyas (cf. A. Schmiedchen 2007:149-150). In other words, this weighing ritual was treated as an important royal ceremony.

11Niśvāsatattvasaṃhitā’s *mūlasūtra* 7.15b: tulāyā śodhayet pāpam ātmanasya paramasya* paramasya* vā

12Sadyojyotis’s work Tattvasaṃgraha (this verse is numbered as 36 in Dvivedi’s edition and as 38 in Filliozat’s): śuddhiṃ vrajati tulāyāṃ dīkṣāto brahmahatyato mukhyāt || pratyayato jāniyād bandhanavigamaṃ viṣakṣayavat ||

13Nareśvaraparīkṣā 3.83 śubhayā kriyayā vede kṣayaḥ pāpasya coditaḥ || drṣṭaḥ ca tatksayaḥ śaive kriyayaiva tulādīna ||
Buddhist philosopher Dharmakīrti in his *Pramāṇasiddhi* 1.261c-262b (prāg guror lāghavāt paścān na pāpaharanam kṛtam || mā bhūd gauravam evāya na pāpaṇ gurv amīrītitaḥ ||) when he refutes the view that beings are real (sattvadṛṣṭī). As Sanderson has pointed out, he might have intended to criticise not only Śaivas but also other traditions that teach the rite with the use of scales (tulā). As has been pointed out by Acharya 2014 and Vasudeva 2014, Dharmakīrti refutes the view of Śaivas that liberation is attainable through initiation and that this can be verified by an initiand becoming lighter after initiation. Dharmakīrti’s position is later refuted by Kṣemarāja in a long excursus at the end of his commentary on *Śvacchanda* chapter 5 (Sanderson 2001:8-11 and TAK 3:113). Kṣemarāja’s defence clearly aims at Dharmakīrti’s *pramāṇasiddhi* by directly quoting Dharmakīrti’s words.

The stunning of bonds (pāśastobha) and initiation bearing proofs (sapratyaya-dīkṣā)

The term pratyaya could be translated as a sign or a proof inspiring conviction. When the soul’s bonds become loosened through initiation by a Śaiva guru. This is called the stunning of bonds (pāśastobha). The earliest reference to this is seen in *Sārdhatriśatikalotāra* 21.1c-3b as one of the eight pratyayas. The *Tantrasadbhāva* also mentions the eight pratyayas. However, among them, this pratyaya, stunning bonds (pāśastobha), has emerged and was developed in later Śaiva works as the discussion of the *Tantrasadbhāva* shows.

The argument regarding pāśastobha is treated as an important topic in *Tantrasadhāva* chapter 9. It starts with Devī’s question as to why this stunning (stobha) is called pāśastobha. She claims that the stunning (stobhal) or slackening (śaithilyam) happens to the bound soul paśu, not to the bonds (paśa) since bonds arise from māyā which is subtle, inanimate and formless. In other words, bonds cannot be an object of stunning. Then Bhairava replies that the stunning actually never happens to the bound soul because the true nature of the bound soul is ātman which is eternal, formless and inactive. The ātman is covered by bonds composed of impurity. And the impurity is produced by māyā, that is to say, māyā actually acts upon the bound soul. However, māyā, primal matter, also belongs to Śiva. If māyā were permanent and free from the ultimate cause, then liberation would become impossible to anyone.

The *Tantrasadbhāva* does not use the term mala to refer to the well-known bonds of impurities of the Saiddhāntika, rather the notion of mala is close to the retributive

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14The eight types of pratyayas are as follows: 1. burning without Žre; 2. destroying trees; 3. stunning bonds; 4. removing Great sins; 5. removing poison; 6. causing infertility; 7. removing possession; and 8. eliminating fever (See the translation of 9.242-244b below).
force of good and bad past actions associated with primal matter (māyā) and Śiva’s will. Therefore, the association of bonds with māyā places an emphasis on the binding power of Śiva, that is, on the idea that Śakti binds people who are ignorant; however, she also releases people when they realize the nature of Śakti.

Mantras for seizing the bound soul (pāśugraha)

In Śaiva tantras, as defined as esoteric initiatory religious practices, performing any ritual without knowledge of the sacred system of mantras is said to be useless. In other words, Śaiva literature teaches the indispensable role of mantra in all sorts of rituals as well as its practice. Therefore, the extraction of mantras (mantrodāhāra) is the key to understanding the doctrine of Śaiva literature.

The Tantrasadbhāva sheds light on the development of the nādiphāntakrama in Śaiva scriptures. The cult of alphabet-goddess Mālinī seems to have been taught in Trika works with less emphasis on soteriological effect. A possible reason for this may be that the system was already fully developed at the time of their composition. VASUDEVA 2007, to which I am indebted very much for the study of the mantra system in the Tantrasadbhāva divides the teaching of nādiphānta and Mālinī-gahvara, taught in several Śaiva texts, into four steps. The first stage is where the nādiphāntakrama is taught more or less as “plain languages” with an associated body part. This type is present in the Siddhayogeśvarimata, Mālinīvijayottara, Agnikāryapaddhati, etc. In the second stage, this plain language with an associated body part corresponds to presiding female deities and is found in the Śrīmatottara and Kularatnoddyota, etc. In the third stage of the teaching present in the Tantrasadbhāva and Kubjikāmata, the phonemes and their locations in the goddess Mālinī are encoded in the Mālinīgahvara. The fourth stage, developed on the basis of the third type, combines phonemes and their locations with presiding female deities; it is taught in the Śatsāhasrasaṃśhitā with a variety of examples.

Abhinavagupta claims that the secret mantras for the stunning of bonds are taught in the Tantrasadbhāva and gives them as condensed passages in Tantrāloka 29.211c-218. Since he does not quote direct verses from the Tantrasadbhāva, this cannot be easily traced; however, based on the nādiphāntakrama system taught in chapter three, I assume with some confidence that Tantrasadbhāva 9.284-289 is the pertinent part that Abhinavagupta refers to. The three mantras can be reconstructed through Jayaratha’s commentary, for Abhinavagupta gives them by using a series of encrypted words. However, there is a slight discordance between the mantras decoded by the Tantrasadbhāva and ones decoded by Jayaratha’s commentary as the table below shows.
The decryption of mantras

First of all, the Tantrasadbhāva teaches the first three mantras as a set of mantras for the seizing of the bound soul (pāśugraha) and then adds the fourth as an alternative, while Abhinavagupta mentions only three. It should be considered that this subtle discrepancy between the two texts might have arisen through the transmission of the Tantrasadbhāva and that, apart from Jayaratha’s commentary, Abhinavagupta’s encrypted words could be interpreted in a different manner. The details of encoding each mantra according to the Tantrasadbhāva and Jayaratha’s method are discussed in the translation of 9.284-289. In addition, a similarly slight discordance between the two texts occurs again in the case of decoding the kṣurikā-mantra and the astrarāja-mantra for the utkrānti practice (see the translation of 9.311-326b).

Rite of divination (prasannā-vidhi)

Chapter 9 of the Tantrasadbhāva contains a description of prasannā, the rite of divination. This rite is variously spelled as prasenā, prasīnā, prasannā, pratisenā, etc. in Śaiva literature. Vasudeva points out that the word prasannā in the Tantrasadbhāva seems not to be a mere scribal corruption of prasenā, but rather the conscious use of a variant to imply the positive being (pra+sad) nature of the svasthāveśa involved. As for the role of prasannāvidhi in relation to the Śaiva scriptures which teach this rite, it is helpful to quote the following lines from Vasudeva:

In the early Śaivasiddhānta prasenās were relegated to a prognosticatory role in support of a more common method of dream divination. They

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**Table:**

<table>
<thead>
<tr>
<th>Tantrasadbhāva 9.284-289</th>
<th>Jayaratha’s decoding from Tantrāloka 29.211c-213</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMRYŪṀ</td>
<td>RSHKṢRYŪṀ</td>
</tr>
<tr>
<td>RSHKṢRYŪṀ</td>
<td>ŚDHMRYŪṀ</td>
</tr>
<tr>
<td>ŚDHMRYŪṀ</td>
<td>SRYŪṀ</td>
</tr>
<tr>
<td>SRYŪṀ</td>
<td></td>
</tr>
</tbody>
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15. This rite in particular, taught in the early Śaiva sources e.g. the Niśvāsaguhya and Tantrasadbhāva has been discussed in Vasudeva 2014.

Vasudeva 2014 elucidates that among variant designations of this rite pratisenā is term most commonly used in early scripture sources. He discusses the derivation and the morphology of this term in detail. Cf. TAK 3:543-4 s.v. prasenā, prasīnā, prasannā, pratisenā.


are taught in what can be described as appendices to the ritual of initiation. This function was maintained and elaborated on with more options in the Trika’s *Tantrasadbhāvatantra*. If we compare the textual passages it seems unlikely that the *Tantrasadbhāva*’s prasenā teachings are direct wordings of the material found in the *Niśvāsaguhya*: Other sources must be assumed. The *Svacchandatantra*, at least in its Kashmirian recension, lacks any reference to prasenās, it cannot, in this case, have been the intermediary between the *Niśvāsaguhya* and the *Tantrasadbhāvatantra*. Even though we therefore cannot, with the present evidence, establish a direct textual link between the prasenā material found in the *Niśvāsaguhya* and the *Tantrasadbhāvatantra*, it is nevertheless clear that the *Tantrasadbhāva* follows exactly the same pattern of including prasenās as an ancillary to the prognostications for failed initiations. In both scriptures prasenās are functionally the same.

As already pointed out in previous studies, this rite of divination seems to have been prevalent in various traditions. Buddhist tantric texts, e.g. the *Sekoddeśa*, a commentary on the *Kālacakratantra*, the *Vimalaprabhā*, and *Cakrasaṃvaratantra*, etc. mention the pratisenā rite.18

The consecration of the Ācārya and the Sādhaka

The teaching of the *Tantrasadbhāva* on consecrations of an ācārya and sādhaka seems to have been adopted from the *Svacchanda* since the greater part of the passages are parallel to the *Svacchanda*, being almost identical to the Nepalese recension. These rites prescribed in the cult of the *Svacchanda* were influential in Saiddhāntika rite too. An identical procedure to the *Svacchanda* is found in the section on the consecration of an important Siddhāntika Paddhati, the *Siddhāntasārapaddhati* written by Bhojadeva in the first half of the eleventh century. Those sections of the *Siddhāntasārapaddhati* are edited in the Appendix on the basis of two Nepalese manuscripts (for the details of the two manuscripts, see the description of the selected manuscripts 13 and 17).

2.1.5 The yoga of the *Tantrasadbhāva*

The Practice of Ātman in the emanation of sound (*mantroccāra*)

Soul (*ātman*) is considered to reside in the heart-lotus, or more precisely in the pericarp of the lotus. According to the context, it is named *bindu*, *prāṇa*, and *śakti*. A practitioner

18The pratisenā found in Buddhist tantric works is discussed in OROFINO 1994.
aims to raise ātman up to the level of Śiva, abiding in dvādaśānta, through sonic emanation. Regarding the doctrine of the utterance of mantras (mantroccāra), two models are found in the Tantrasadbhāva; one found in 1.73-122 seems to be native to the Tantrasadbhāva, and the other, an extensive passage of the Tantrasadbhāva, i.e. 1.141-205, is the model of the Svachchanda drawn from Svachchandalalalita 234-296 as the table below shows.

<table>
<thead>
<tr>
<th>TaSa 1.73-122</th>
<th>TaSa 1.141-205 from Svachchanda</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Place</strong></td>
<td><strong>Śakti</strong></td>
</tr>
<tr>
<td>guruaktra</td>
<td>[Śiva-śakti]</td>
</tr>
<tr>
<td>=brahmabila</td>
<td>Manonmanī</td>
</tr>
<tr>
<td>visargānta</td>
<td>Kuṇḍalikā</td>
</tr>
<tr>
<td>uvula (udbhava, śleṣa, and laya)</td>
<td>Šiva</td>
</tr>
<tr>
<td>arise in each level</td>
<td>Rudra</td>
</tr>
<tr>
<td>based on three Śaktis, i.e. Icchā, Jñāna, Kriyā</td>
<td>Viṣṇu</td>
</tr>
<tr>
<td></td>
<td>Brahmā</td>
</tr>
</tbody>
</table>

**Two models of levels of sonic emanation**

I assume that the first model is modified based on the one borrowed one from the Svachchanda. For instance, the first model begins with four phonemes of mantra, i.e. A, Ī, U, and M which are respectively governed by four kāraneśas, viz. Brahmā, Viṣṇu, Rudra, and Īśvara; while the second model borrowed from the Svachchanda begins with a bijamatra OM composed of A, U, and M. The main difference between the first model and the second one is the insertion of syllable Ī or Ī — it is not certain which was originally meant, since both readings are attested in the manuscripts —; therefore, I suspect that, if it was intended, there was a reason for this variation. Theoretically, all sound is composed of three phases representing the phonemes A, U, and M. However, a yogin who belongs to the Trika school uses the śaktibīja-mantra in this practice. Then, a redactor of the Tantrasadbhāva might have attempted to modify it to make it quadripartite like its the [śakti]-bijamatra of the Tantrasadbhāva, viz. HRĪM.

Furthermore, I should note that the Tantrasadbhāva alters the word haṃsa to ātman, śakti or related words frequently in its parallel passages to the Svachchanda. The haṃsa indicates the bijamatra of the Svachchanda being identical with Śiva, the self, and the breath. In other words, it can be said that the Tantrasadbhāva does not emphasise the term haṃsa
although it is clear that the text is aware that the term indicates the primordial  śakti, Manonmanī (see Tantrasadbhāva 15.61cd carate haṃsākhyā  śaktir ādyā manonmanī).

Three, four, and five Śaktis

In Śaiva literature, the three goddesses homologized with a triad of fundamental śaktis are usually Vāmā, Jyeṣṭhā, and Raudrī (see for example Niśvāsatattvasaṃhitā’s mūlasūtra 5.3-4). They are usually homologized with the three Śaktis, icchā-, jñāna-, and kriyā-śakti. This threefold Śakti might have been drawn from the first three of two different groups of nine Śaktis which are installed on the lotus of the deity in daily worship; this description is found in a broad range of Śaiva works e.g. Parākhya 2.43; Malinivijayottara 8.63-64; Tantrāloka 8.338c-339b (see TAK 2 s.v. jyeṣṭhā). According to the Malinivijayottara, the nine Śaktis are Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī, Balavikaraṇī, Balapramathanī, [Sarvabhūta-]Damanī, and Manonmanī. The same names, but used in reference to nine Rudras, can be seen in Kīraṇatāntra 8.131-132b.

The Tantrasadbhāva also teaches that Paraśakti, the primordial Śakti, manifests in several divisions, a set of three, four, and five. However, Tantrasadbhāva’s designation of the threefold Śakti is Jyeṣṭhā, Raudrī, and Ambikā. It is noteworthy that the name Vāmā is not always found in the Tantrasadbhāva, instead she is called Kuṇḍalī or Kuṇḍalinī in many places. Vāmā first appears in 1.230d as one of the four after the fourfold Śakti has been already elucidated as consisting of Kuṇḍalī, Jyeṣṭhā, Raudrī, and Ambikā. However, it is not difficult to assume that Kuṇḍalī is another name of Vāmā since she is described as having a left-coiled shape (vāmāvartā). In addition, the term Kuṇḍalī is used to denote the fourth Śakti, viz. Vibhviśakti which is homologized with cicchakti.

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19 A variant name, Kalakira, is found in Parākhya. See Goodall 2004:180-1 fn.143
20 The variant name, Balavikārika is found in the Tantrāloka.
21 A short form of the name, Mathani, is seen in the Tantrāloka.
22 The orthography of the name of the fourth is inconsistent in the manuscripts: vinī, vindhi and vindi (which could be read as binvi, bindhi and bindi) occur. I have emended these to vibhī, a feminine form of Vibhu (the immanent Lord) who is often expressed as Cidvibhu. Because this fourth Śakti is also equated with cicchakti, based on the passage of Tantrāloka 15.306. There, Vibhī is the first name of another set of nine Śaktis in the manner of anticlockwise nyāsa. On the other hand, Svachanda 11.17-20 describes five regents with another names; Anāśita, Anātha, Ananta, Vyomarūpin, Vyāpin who respectively correspond to Brahmā and so on. As for Vyomarūpin, he is regarded as Bindviśa. It could be argued that the readings of the manuscripts, binvi and bindyāṃ, could be respectively emended to bindhi and bindvyāṃ. In fact, the orthography bindvī appears once in 1.257a as the name which is associated with Raudrī, not with Vāmā or Kuṇḍalī; thus, I assert that bindvī in this place is correct but different from other places describing the fourth Śakti. This corruption relies on the visual similarity of nd-, ndh-, nv-, and bhv- in the script.
This set of four is associated with several fourfold states in 1.246c-256b: four divisions of the day (sunrise, midday, junction, and sunset); four breaths (prāṇa, apāṇa, kumbhaka, and svabhāvastha); four universal activities (udbhava, viśleṣa, laya, and layātīṭa); four places of the body (the navel, between navel and throat, the throat, and the cranial aperture); and four states of consciousness (jāgra[ṛ], svapna, suṣupti, and turya). Therefore, I can assume that the redactor of the Tantrasadbhāva remodelled the threefold Śakti into fourfold by adding Ambikā as the lowest level and equated Vāmā with Kuṇḍalī in order to accentuate the function of Kuṇḍalī. The idea that it is unique to the Tantrasadbhāva becomes more apparent if we compare this description of the Tantrasadbhāva with Brahmayāmala 36.5-7, where the installation of four Śaktis is mentioned. They are Vāmā, Jyeṣṭhā, Raudrī, and Kālī. After all, the Tantrasadbhāva situates the ultimate Śakti who is called Śivaśakti above the fourfold Śakti.

<table>
<thead>
<tr>
<th>Śakti</th>
<th>Śivaśakti =ādhāra-śakti</th>
<th>Vibhvi-śakti =cic-chakti</th>
<th>Jñāna-śakti</th>
<th>Kriyā-śakti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goddess</td>
<td>—</td>
<td>Kuṇḍalī [=Vāmā]</td>
<td>Jyeṣṭhā</td>
<td>Raudri</td>
</tr>
<tr>
<td>Shape</td>
<td>—</td>
<td>left-coiling (vāmāvartā) = Amṛtakuṇḍalī</td>
<td>straight line (ṛjurekhā) = Rekhini</td>
<td>three peaks (śṛṅgāṭaka) = Tripathā</td>
</tr>
<tr>
<td>Function</td>
<td>—</td>
<td>creation</td>
<td>maintenance</td>
<td>destruction</td>
</tr>
<tr>
<td>nyūsa</td>
<td>—</td>
<td>on the mouth</td>
<td>on weapon</td>
<td>on the head</td>
</tr>
</tbody>
</table>

**Characteristics of threefold, fourfold, and fivefold Śaktis**

The description of the shape of the four Śaktis can also be compared with a visual code for syllables of mantra taught in the Netratantra named the dhūlibheda system.

Furthermore, the Tantrasadbhāva classifies the embodiment of Śiva into three kinds, jñāna, yāna, and saḍyas, that may correspond to three types of Śakti, respectively, jñānāśakti, kriyāśakti, and icchāśakti. However, this classification does not appear in any Śaiva works (see the translation of 1.386c-390b).

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23 There is an unsuccessful example to equate four śaktis with channels (nāḍīs) in the body: in Tantrasadbhāva 1.250, the description of the fourth Śakti is missing while the first three are linked to three channels, i.e. idā, susumṇā, and piṅgalā.

The practice of Kuṇḍalī and bindu

Ātman is equated with vital energy, prāṇa, and this prāṇa which is classified into ten kinds moves all over the body through channels (nāḍīs). When Ātman abides in the heart-lotus, it is said to be in the form of a dot, bindu. It has the form of consciousness and is therefore also called manobindu. In order to awaken this bindu which is very subtle and inactive and thus hard to perceive, a yogin should first awaken the Śakti which has the form of a sleeping serpent, viz. Kuṇḍalī (also spelled out Kuṇḍalinī or Kuṇḍalikā).

In early Saiddhāntika works, Kuṇḍalinī was described as abiding in the heart, for example, see Śārdhatriśatikakālottara 12.1bc (kuṇḍalinī tu yā | hṛtpradeśe tu sā jīneyā); then, in later works, the navel becomes prevalent as the locus of Kuṇḍalī. In the system of the Tantrasadbhāva too, Kuṇḍalī is described as abiding in the belly with the appearance of a sleeping serpent (cf. 1.252cd nābhisthā kuṇḍali jīneyā prasuptabhujagākṛtih).

Nonetheless, it is noteworthy that there are several passages that may be interpreted as still holding the archaic idea of the place of Kuṇḍalī. For instances, the locus of Ātman which is identified with the deity (deva) and placed inside Kuṇḍalī (kuṇḍalyudarasāṃstha) is regarded as the heart in Tantrasadbhāva 28; here I have understood the word udara in the compound as denoting not the navel of the body, but rather the belly of Kuṇḍalī. However, I must admit that another possibility is that a subject of the sentence is Kuṇḍalī if we emend the passage to kuṇḍaly udarasthā. This passage would then be an example in which the Tantrasadbhāva states two loci, the heart for Ātman and the navel for Kuṇḍalī.

A similar description where the bindu is placed inside Śakti (here Śakti refers to Kuṇḍalī) is found in 1.221ab (catuṣkalamayo binduḥ śaktyodaragataḥ prabhuhū). As for the association of Kuṇḍalī Śakti with the word udara, the verses of the Tantrasadbhāva that are parallel to the Bhairavamaṅgala26 are to be considered. According to the Tantrasadbhāva, when the subtlest highest Śakti encloses the bindu in the heart and throws the fourteen

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25Tantrasadbhāva 28.12-13: kuṇḍalyudarasāṃsthas (em.; 6 saṃsthaṃ cod.) tu tiṣṭhate tadvaśāt priye | prasuptabhujagākārā prasuptāmṛta kuṇḍalī || etair bandhair mahābaddho vivaśaḥ sarvadehinām | tiṣṭhate hṛdaye caiva ucchvāsvāsasamyutaḥ ||

26The Bhairavamaṅgala is transmitted in an undated Nepalese manuscript; cf. the selected manuscript 6 whose Licchavi script suggests a date of circa the ninth century.

27Tantrasadbhāva 1.216-218: yā sā śaktiḥ parā sūkṣmā nirācāreti kīrtitā | hṛdbindu veṣṭayitvā tu prasuptabhujagākṛtih || tatra suptā mahābāge na kiñcin manyate ume | candrāgniravitārādibhuvanāni caturdaśaḥ | udare kṣipya sā devi visāmāchevata gatā | prabuddhāśaśivānām mahābhairavaṃśi ||
worlds into her belly and appears as if she has fainted, she becomes awakened in which there is a form of the highest knowledge. However, it is not certain that these examples as the transitional description of Kuṇḍalī’s locus from the heart to the navel were deliberately made or not.

A similar development can be seen in the context of the description of channels (nāḍīs). As in the description of the place of Kuṇḍalinī, the region where the nāḍīs are rooted is said to be the heart (in the case of the early Saiddhāntika, e.g. Parākhya 14.70cd\(^{28}\)) and the navel (in the case of later works). These two loci, at least, seem to have been known to Kashmirian authors. Abhinavagupta explains the two paths of breath through the nāḍīs in Tantrāloka 6 which is based on the Svacchanda. The movement below the kanda is automatic and works as long as the person lives; but the other movement, above the kanda, is to be guided and perceived with effort (cf. Goodall 2004:371 fn.804). However, Abhinavagupta gives a different statement in the following verse\(^{29}\), asserting that the movement of the breath is divided from the heart. Jayaratha comments on this citing a passage of the Svacchanda\(^{30}\) which says that the tubes spread from the area between the middle of the navel and genitals; but in order to make it clear that the heart region is the starting point to reach dvādaśānta through breath-exercises which Abhinavagupta mentions later, he cites another passage of the Svacchanda\(^{31}\) stating that breath moves with the division of day and night from the heart cakra. In other words, both authors were aware that the two loci were taught in Śaiva scriptures, however, in the sense of the centre of the body, the two places are not disparate.

**Non-dual practice**

Although the Tantrasadbhāva claims to advocate for initiative ritualism and a variety of practices using bindu, tyāga, and mantroccāra whose main sources are the Svacchanda, in the latter part of the first chapter, the Tantrasadbhāva declares that ultimate reality is beyond such practices and emphasises non-duality which is attainable only by understanding the svabhāva of Paramaśiva, derivable from any form (ākāra) and conceptualization (vikalpa). We can assume that the structure of the first chapter might have been deliberately arranged by a redactor(s) in order to bring non-dual doctrine to the fore-

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\(^{28}\) Cf. Goodall 2001:316, 371, and TAK3 s.v. nāḍi, nāḍī.

\(^{29}\) Tantrāloka 6.51cd: vedhyatnāt tu hṛdayāt prāṇacāro vibhaivyate |

\(^{30}\) Tantrālokaviveka ad 6.50: yad uktaṃ tattra — nābhyadho meḍhrakande ca sthitā vai nābhimadhyataḥ | tasmād vinirgatā nāḍyas tiryag ārdhavam adhaḥ priye || (cf. Svacchanda 7.20c-21b).

\(^{31}\) Tantrālokaviveka ad 6.50: namu yady evaṃ tat tatraiva — hṛccakre tu samākhyātāḥ sadhakānāṃ hitāvahāḥ | prāṇo vai carate tāsu ahorātravibhāgataḥ || (cf. Svacchanda 7.20c-21b).
front. In this regard, the *Tantrasadbhāva* discusses the intrinsic nature of Paramaśiva in respect to creation since creation arises from Śiva. Furthermore, the text attempts to reply to arguments which could be raised by non-Śaiva schools.

The intrinsic nature of Paramaśiva is proclaimed to be formless. The *Tantrasadbhāva* teaches that a yogin should know that everything is just composed of his intrinsic nature; then for him, there is nothing to be cultivated. The practice of abandoning mind is taught as being achieved through a progressive sequence; he should first attain *samatvam* toward everything because everything is merely a mental construction, and he should abandon the existence (*bhāva*) of everything and then non-existence (*abhāva*). This practice is explained by a series of similes. For instance, as if water on a stone has been dried up by rays of the sun, a yogin should know that, in the same manner, mind disappears after it has arisen. At this point, Devī raises a question as follows: What is the use of various cultivations, contemplations, recitations, or rituals, if Paramaśiva is freed from being and non-being, and liberation means achieving his intrinsic nature (*svabhāva*)? Bhairava replies that all of these things are taught for the sake of gaining power over the mind.

This practice of abandoning mind is differentiated from non-conceptualization (*nirvikalpa*). The *Tantrasadbhāva* claims that the state of non-conceptualization is identical with the state of one who is unconscious or who is deeply asleep; therefore, it cannot be regarded as liberation. Thus, the only way to attain liberation is through the highest knowledge of Paramaśiva’s intrinsic nature, transmitted only through gurus.

### 2.1.6 The relationship with Buddhism

Sanderson has drawn attention to some evidence that Buddhist tantric texts have been redacted on the basis of Śaiva sources. One of his examples is that twenty-four sacred places (*pīṭhas*) together with names of residing Yoginis found in *Tantrasadbhāva* chapter 16 are redacted in Buddhist tantric sources, and during the modification, one of the names of the Yoginis had become the name of the sacred place. A similar example is a method of diagnosing lifespan found, in *Tantrasadbhāva* chapter 24. Thus, the *Tantrasadbhāva*, or more precisely the extant recension of the *Tantrasadbhāva* through Nepalese manuscripts, gives various interesting examples regarding the relationship with Buddhist tantric literature, and with the Cakrasaṃvara tradition in particular.
Śaiva influence found in Buddhist tantric texts

As I have discussed above, the *Tantrasadbhāva* was transmitted under the strong influence of the *Svacchanda* doctrine. In this regard, chapters 24 and 25 of the *Tantrasadbhāva* have evidently been redacted from *Svacchanda* chapter 7 (see Table 2.2 on p. 64). The doctrine seems to have been established through several textual layers. These chapters teach the knowledge of the external and internal concepts of Time (kāla) and the method of breath-exercise prescribed in order to prolong life. In other words, its practice of cheating death (mṛtyuvañcana) is the same as that of the *Svacchanda*. However, in addition to this parallel with the *Svacchanda*, a portion of chapter 24, particularly regarding the diagnosis of death, is parallel to two Buddhist tantras, the *Vajraḍāka* and *Ḍākārṇava*32. This diagnosis shows that a certain period for which a practitioner perceives unstable breath indicates the length of the remainder of his lifespan. The passages of the *Tantrasadbhāva* have been redacted into the *Vajraḍāka* and *Ḍākārṇava* by changing words which contain Śaiva elements, in other words, by removing the color of non-Buddhist features. For example, the vocative parameśvari in *Tantrasadbhāva* 24.190b is changed to paramaṃ hitam, and the word rudramānena māsāni which means ‘rudra [=eleven] months’ in *Tantrasadbhāva* 24.190cd becomes daśamāsena dināni (ten months and days) which has an ambiguity regarding how many days are meant.

The early predominant model seems to be a simple one, e.g. if the unstable breath flows only in the right channel for a duration of five days, ten days, fifteen days, twenty days, or twenty-five days, it means the yogin will live respectively for three years, two years, one year, six months, or three months. This basic correspondence is shared in all relevant sources, e.g., the *Svacchanda*, and the *Tantrasadbhāva* from Śaiva literature, and the *Vajraḍākatantra*, *Ḍākārṇavatantra*, and *Saṃvarodaya* from Buddhist tantric literature. Regarding the proportion—as the number of days of the symptoms increase, the remaining lifespan decreases—one of the texts, the *Saṃvarodaya*, is very regular: For every one day of increase, life shortens by exactly seventy-two days. The others are less regular (see Table 5.17 on p. 445).

It is not yet certain what the archetype of the three texts was or whether there was an archetype which the three texts shared; however, the passages of the parallel portion of the *Tantrasadbhāva* seem to be more archaic, and those of the *Vajraḍāka* and *Ḍākārṇava* are certainly borrowings that the redactors attempted to differentiate from their sources. This evidence is significant in terms of dating the *Tantrasadbhāva* since these two Buddhist tantras, the *Vajraḍāka* and *Ḍākārṇava*, give a range of information

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32For details, see Bang 2017, and the edited text of chapter 24 and the note for that on pp. 444-446.
for the dates of their composition from their relevant scriptures and Tibetan historical accounts. According to Szántó, the Vajradāka is most likely a tenth-century East Indian production, and the Ďakārnava is later and probably of Nepalese origin. In other words, this portion of Tantrasadbhāva might have been compiled or added to the extant recension no later than the time of the composition of the Vajradāka and Ďakārnava.

The influence of Śūnyatā doctrine and its assimilation into Śaiva doctrine

In the argument about what is the true nature of liberation which is beyond conceptualization (savikalpa) and non-conceptualization (nirvikalpa), the Tantrasadbhāva claims that there is neither nirvāṇa nor saṃsāra in the ultimate reality of Paramāśiva. At this point, the passage 1.401cd (na saṃsāra na nirvāṇa manyante tattvadarśīnaḥ, see the translation of 1.400c-401) is mentioned. This passage is parallel to Cittaviśuddhiprakaraṇa 24 (saṃsāraṁ caiva nirvāṇaṁ manyate 'tattvadarśīnaḥ | na saṃsāraṁ na nirvāṇaṁ manyante tattvadarśīnaḥ) a Buddhist tantric work ascribed to Āryadeva. Moreover, Mūlamadhyamakakārikā 25.19 (na saṃsārasya nirvāṇat kiñcid asti viśeṣaṇam | na nirvāṇasya saṃsārāt kiñcid asti viśeṣaṇam ||) is very close to the description of the Tantrasadbhāva. This work is also said to be composed by one of the most important scholars in Buddhist history, Nāgārjuna (fl.ca. 150 CE) who is the founder of the Madhyamaka school (aka. śūnyavāda) of Indian Buddhist philosophy. As a result of these parallels, we can see that these Buddhist works are apparently earlier than the Tantrasadbhāva. Therefore, I can assert that this verse was well-known at the time of the composition of the Tantrasadbhāva and the composer or compiler[s] reused the verse in the text; however, it is not clear whether they knew that its source was a Buddhist Madhyamika text.

A clear example in which a Buddhist text was deliberately reused is seen in 1.418c-419d (sthūlasya yā parā koṭiḥ koṭir mukteś ca yā parā | na tayor antaraṃ kiñcit susūkṣmam api vidyate, see the translation of 1.418-419b) which can be compared to Mūlamadhyamaka-kārikā 25.20 (nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsaraṇasya ca | na tayor antaraṃ kiñcit susūkṣmam api vidyate ||).

The code-language chommakā in the Śaiva and Buddhist tantric traditions

The secret code-language chommakā taught in Tantrasadbhāva chapter 18 is a means of communication between a male and female practitioner. The word chommakā is found
in Śaiva and Buddhist tantric works. The characteristics of chommā in the Brahmayāmala has been studied in detail by Hatley 2007. The understanding of chommakā seems to be widely shared in both Śaiva and Buddhist tantras (for parallel passages on chommakā in various Śaiva and Buddhist texts, see the note on the translation of 18.4-5).

The chommakā taught in Tantrasadbhāva 18 can be classified into two types, the general chommakā and the special chommakā for the same clan. In the general chommakā section, several signs identical or similar to other Śaiva and Buddhist tantric works are found. For instance, two ways of salutation with greeting words ‘pottuṅga/pratipottuṅge’ and ‘nartha/pratyanarthē’ are apparently homologous to potaṅga/pratipotaṅga and nārīṣa/pratinārīṣa of the Brahmayāmala; however, a similar salutation, potaṅgi and pratipotaṅgi, is also found in a Buddhist tantra, the Cakrasaṃvaratantra; the kṣemamudrā and a greeting gesture by showing one finger and then two fingers are also identical in the Brahmayāmala, Tantrasadbhāva and Hevajratantra. There is, therefore, an apparently shared consensus of general chommakā in both traditions. And it is clear that in this regard, the Tantrasadbhāva was certainly under the influence of the Brahmayāmala; however, some chommakās in the Tantrasadbhāva are also closely associated with ones of the Cakrasaṃvara and Hevajratantra.

Apart from the general chommakā shared with other traditions, the special chommakā introduced by the Tantrasadbhāva is encoded with alphabets and names of deities that denote specific parts of the body. However, the text offers no clues to the decryption of these terms. I could find an equivalent list together with interpretations only in relevant Śaiva works, namely in the Kularatnoddyota, Śvacchandapaddhati, and Kubjikāmata. Even my translation of the kula-chommakā of the Tantrasadbhāva has been made based on these texts and it is thus merely hypothetical (see Table 5.16 on p. 442). Nonetheless, it is clear that the cult of the kula-chommakā is more predominant in the Kulamārga than in other Śaiva cults.

chommakā (Netratantra 20.39 and Svachchandatantara 15.1), choma (Samvārodaya 1), chomaka (Ṣaṭsāhasrasaṃhitā 3.58b but not in Samvārodaya 9.1). This is based on an unpublished work of Isaacson. Hatley mentions that chummā or chommakā is found in Kashmiri recension.

35 A standard understanding of this is yena vijñāyate bhrātā bhaginī which is found in the Śaiva following works: the Siddhayogeśvarīmata and Brahmayāmala, and in the following Buddhist tantras: Hevajratantra, Laghuṣaṃvara, and Sampuṭatantra. I should note, however, that the word chommakā or an equivalent word does not appear in the Siddhayogeśvarīmata, but instead we see only the phrase, ‘a sign (lakṣana) which satisfies all desires’: cf. Siddhayogeśvarīmata 29.21: atah paraṃ pravakṣyāmi lakṣaṇaṁ sarvakāmikam | yena vijñāyate bhrātā bhaginī vā na saṃśayaḥ.
2.1.7 The date of the Tantrasadbhāva

The earliest external reference to the Tantrasadbhāva is by Abhinavagupta which allows us to think that the existence of this text goes back to before the tenth century. It is noteworthy that when Abhinavagupta mentions the doctrine of time (kāla) taught in the Svachchanda, Jayaratha quotes relevant verses which we are currently able to identify as parallel passages in the Tantrasadbhāva. In other words, the Tantrasadbhāva which was available to them was certainly different from the present text. Since the earliest Nepalese manuscript of the text is dated to the eleventh century, the composition of multiple textual layers of this work might have taken place before or during the transmission in Nepal.

According to Tantrasadbhāva 1.13-4, there were two tantras born from the Siddhayogeśvarīmata; one is the Yonyārṇava (also spelled as Yonyarṇava, § 1.2.5) and the other is the Tantrasadbhāva. The Yonyārṇava is mentioned in the Kubjikāmata as an earlier scripture which was immersed into the Kubjikāmata\(^{36}\). The existence of this work is alluded to Abhinavagupta in Tantrāloka 29.116cd (śrīvīrāvalihārdēśasavamatārṇavavartiṣu) and Jayaratha clarifies that the word arṇava indicates the Yonyaraṇava. On account of this description, the Tantrasadbhāva explicitly situates itself as derived from the tradition of the Siddhayogeśvarīmata. As Hatley observes, regarding a passage that the Tantrasadbhāva speaks of as originating in a scripture called the Dvādaśasāhasra (composed of twelve-thousands [verses]), this leads us to think the scripture referred to is the Brahmayāmala (see the translation of 1.234b). However, there is no mention of the title 'Brahmayāmala' in the Tantrasadbhāva, but it does attest to a genre of yāmala (see the translation of 1.11d). This could mean that the Tantrasadbhāva postdates the Brahmayāmala, but its dating is not so far from the time of the composition of the Brahmayāmala.

In addition, Goodall 2015 assumes that the Niśvāsakārikā is later than the old corpus of the Niśvāsatattvasaṃhitā, and that its composition might belong to the same period as the final lines of the Guhyasūtra of the Niśvāsa, in other words to the seventh century. As the names of the sections show, nineteen chapters of the Dīkṣottara of the Niśvāsakārikā might have been an addition tagged on to the Niśvāsakārikā. The attestation of passages of the Niśvāsakārikā in chapters 1 and 9 of the Tantrasadbhāva is further evidence of the date of the composition of the Tantrasadbhāva.

\(^{36}\)Kubjikāmata\(^{ed.}\) 16.28–29 vedasiddhāḥ paśus cordhe ūrdhvam vāme paśutvatā | vāmaṃ daksīṇamārgasya daksīṇam kulaśāsane || taṃ tu yonyārṇave līnaṃ yoniḥ śrīkubjikāmate | ato yṛdham gopitaṃ tantram na kasyacin mayoditam ||: For the English translation of these verses and the discussion of this hierarchy, see Heiligers-seelen 1994:262 fn.31.

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Since some Buddhist tantric texts, e.g. the Vajradāka, Ṭakāṃava, etc., also bear some textual relation with the Tantrasadbhāva, these non-Śaiva sources should be taken into consideration in the dating of the Tantrasadbhāva. In other words, the formation of the Laghuśaṃvara and its early satellite texts might have started in the late ninth or the early tenth century, and related Śaiva texts, e.g., the earliest layers of the Tantrasadbhāva, might be identified as an earlier stratum of them.

Therefore, based on the above, the date of the composition and the redaction of the Tantrasadbhāva may be placed around the eighth to ninth centuries. However, there is very little evidence that could provide information on the place[s] of its composition. While a ‘Tantrasadbhāva’ was known to Kashmirian authors as a scripture of the Trika whose tradition originated in Kashmir, some textual layers of the Tantrasadbhāva, in particular, with respect to passages parallel to the texts of the Śamvara (or Saṃvara) tradition, have been redacted in Northeast India or the Nepal area. In addition, some usages of vernacular language found in the samaya section of Tantrasadbhāva chapter 9 could be evidence for the place too. However, this remains to be studied.

37Sanderson demonstrates how a Śaiva Vidyāpīṭha source, the Tantrasadbhāva 16, regarding twenty-four Yoginī in twenty-four sites, was drawn by a Buddhist author into Laghuśaṃvara 41 as one of the evidence of the incorporation of text-passages of Buddhist yogini-tantras from the Śaivism of the Vidyāpīṭha.
2.2 Summary of the Selected Chapters

Chapter 1

Request to Devī 1.1-7b All the deities, Brahmā, Viṣṇu, Indra, etc., requested Ambikā to ask Bhairava about the knowledge of reality.
1.7c-8b After she heard their words, she asked Bhairava.
1.8c-10 The Goddess is known to have four manifestations, Vāmā, Jyeṣṭhā, Rudrī and Ambikā.

Śaiva Scriptures and the Tantrasadbhāva 1.11-12 Devī said that she had learnt various Śaiva works, e.g., Vāma, Dakṣiṇa, Yāmala, and Siddhānta.
1.13-14 The Tantrasadbhāva is declared to be one of the two revealed scriptures based on the Siddhayogesvarītantra; the other is known to have originated from the Yonyārṇava.

Topics of the Text and Devī’s Questions 1.15-20b The various topics, Devī wishes to listen to, are enumerated.
1.20c-26b She asks why the power of the mantras which were taught by Śiva does not function anymore, and how people can attain liberation and siddhis without the power of the mantras; How can we perceive Śakti, the mother of mantras, who hid their power?
1.26c-28 The relationship between Śiva and Śakti is invariable just like burning itself cannot be separated from fire. There is no Śiva without Śakti, nor Śakti without Śiva.
1.29 The relationship between Śiva to Śakti is that of cause and effect.
1.30-31 Śiva is mantra and Śakti is vācaka; if Śakti were to be without Śiva, then there would be no Śakti any more.
1.32-33b Then, [Devī doubts that] how Śakti became mother of mantras, generatrix of the universe, and the source of the khecarīs.

Bhairava’s Reply: classification of Śaiva scriptures 1.33c-35 There were previously several Śaiva tantras, just as the Southern stream, the Northern stream, Yāmalas, Rudrabhedā, and Śiva-bhedā. The categories of the tantras are cāryā, kriyā, yoga and jñāna.
1.36-38 Bhairava explains the reason why he did not teach gnosis: they the gods] were not ready to learn the highest knowledge.
1.39-41b None of the gods asked about the highest knowledge because they asked only what they could have understood at that time.
1.41c-42 Bhairava commences the teaching on knowledge which includes \(sadyahpratyaya\), and which consists of Bliss of \(yoginihṛdaya\).

Channels from the Central Lotus 1.43 There are three main channels: \(suṣumnā\), \(piṅgalā\) and \(īḍā\).

1.44-45b The hollow stake, \(nālā\), of the main \(nāḍī\) starts from the \(granthi\) below the navel and ends in the middle of the chest; it measures a little finger\([-\text{breath}]\) in thickness.

1.45c-47 There is a pinkish white lotus with eight petals. It is formed of sixteen fibres and a pericarp whose shape is like mountain Meru.

The Soul 1.48-52b The soul (known as \(jīva\) and \(ātman\)) abides in the lotus. It is also called \(bindu\). The soul is located on one spot but is all-pervading at the same time. When it is in the bound state, it means it transmigrates in \(Sāṃsāra\); however, when it is liberated, it is identified with \(Śiva\).

1.52c-55 \(Bindu\), that is the soul, pervades and reaches the layāṭīta state. The \(bindu\) is the glorious Lord; the god in the heart-lotus may abide in the belly of \(Māyā\) too.

The Coiled \(Kuṇḍali\) and the Four Śaktis 1.56 \(Māyā\) is like a sleeping serpent and has a coiled shape; therefore, she is known as \(Kuṇḍali\) whose nature is consciousness.

1.57-59 She is embodied in four Goddesses, namely Vāmā, Jyeṣṭhā, Raudrī and Ambikā. Their forms are a coiled shape, a straight line, a three-peaked mountain, and a half-moon, respectively.

The [Five Śaktis] 1.60 They correspond to four powers, namely \(Icchāśakti\), \(Jñānaśakti\), \(Kriyā-śakti\) and Vibhviśakti. And the fifth is \(Śivaśakti\).

1.61 \(Icchāśakti\) generates \(buddhi\) which produces \(saṃkalpa\), and she is known to be differentiated into three kinds: \(sattva\), \(rajas\) and \(tamas\).

1.62-64b \(Jñānaśakti\) is knowledge with eight qualities: \(dharma\), \(jñāna\), \(vairāgya\), \(aiśvarya\), \(adharma\), \(ajñāna\), \(avairāgya\) and \(anaiśvarya\). This causes such qualities to be differentiated and undifferentiated, that is to say, it functions as \(saṃkalpa\) and \(vikalpa\).

1.64c-65 \(Kriyāśakti\) causes all positive and negative actions. The fourth impeding power called \(Vibhviśakti\) awakens the power of consciousness (\(cicchakti\)). The fifth \(śakti\) is a receptacle of those four \(śaktis\).

1.66 The highest \(śakti\) is only one, but it is differentiated according to her functions. Because of this power, people experience the world.

The three Guṇas 1.67-68b This world, produced from the mind, is composed of three \(guṇas\): \(sattva\), \(rajas\) and \(tamas\), which are in relation with the eight qualities.
The Eight elements of the Body (Puryaṣṭaka) 1.68c-69b The five tanmātras (śabda, sparśa, rūpa, rasa, gandha), buddhi, manas and āhāṃkara are regarded as the puryaṣṭakas.

The ten Vital Airs and Ten Channels 1.69c-72 The ten airs are prāṇa, apāna, samāna, upāna, vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya. The ten channels in which the airs move are īḍā, pīṅgalā, susumṇā, Gāndhāri, Hastijihvā, Pūṣā, Yaśā, Alam-буṣā, Kuhū, and Śāṃkhini. And the bindu, residing in the heart, coexists with these.

The Five Kāraṇeśas 1.73-74 The syllable A represents Brahmā; in the state of Brahmā, Icchāśakti is absorbed into Jñānaśakti; Jñānaśakti into Kriyāśakti; Kriyāśakti into Vibhūśakti.

1.75-80 After withdrawing from the five cosmic activities, it departs for the next state ending with the syllable I in which Viṣṇu resides. Brahmā clings to the throat and stays in the first place; Viṣṇu stays above that, and there is the syllable I. From Viṣṇu’s abode, the syllable √ leaves for Rudra’s abode; and the syllable M leaves for Īśvara’s abode. Above Īśvara there is the next target, i.e. Sadāśiva.

1.81-87b Above Sadāśiva is where nāda is generated; it is known as visargānta, dvādaśanta, kalānta, svarānta, and śoḍaśanta. Nādānta leaves for Jñānaśakti; and it goes up to vyāpinī, guruṣṣakti, brahmasthāna, śaktisthāna and layānta.

The Abandoning of the Five Kāraṇeśas 1.87c-89 The path of bindu is possible for those who are enlightened. People who have not been awakened are obstructed by a restraining power. The path of bindu means that the motion of bindu is perpetual. Bhairava shall teach the practice of seizing and abandoning.

1.90-91b After abandoning the five kāraṇeśas, one is able to attain the path of svacchanda.

1.91c-94 When bindu reaches Brahmā’s abode, there śabda and sparśa will become one. After abandoning the cause of Brahmā, it will move upward to Viṣṇu. Viṣṇu is to be abandoned in the manner that sensation associated with nasendriya has been abandoned.

1.95-96b Having abandoned mental activity and ceased his adhikāra, Viṣṇu moves forward Rudra.

1.96c-98b Rudra moves toward Īśvara: Rudra is in the form of tejas and is associated with the sense of smell. Having abandoned these [tejas and smell], he moves upward to Īśvara.

1.98c-101 When Īśvara withdraws his own activities, he can move toward Sadāśiva. After abandoning Sadāśiva, there is the final state, layātīta.
When the kāraṇeśas are emerged into Śiva, their bodies disappear. The course of reabsorption consists of creation (udbhava), separation (śleṣa), dissolution (laya), and layātīta. These four are governed by the kāraṇeśas. Once he is freed from these bonds, in other words, once he has abandoned the kāraṇeśas, he attains the highest state.

The Characteristics of Śakti 1.110 Attaining the state of Śiva means that one attains Kuṇḍalī-śakti which appears in a form of mind, but it is beyond mind.

1.111 She, Manonmanī, is known to be bodhanī who awakens and nirodhanī who blocks. She is rodhanī when she goes downwards and prabodhanī when she goes upwards.

1.112-114b Her form is also known to be infinite due to her manifold activities. She is threefold in terms of the three activities: creation, protection and destruction.

1.114c-115 She is said to be fivefold, eightfold, ninefold and fiftyfold. She is infinite and known as the Supreme.

1.116 She pervades what is composed of language. She is called Māyā and Kuṇḍalī.

1.117-118 Kuṇḍalī is beyond the mind (unmana) and absorbed into brahmabila. If a bound soul is united to her, the soul becomes liberated.

1.119-122 Above the brahmabila, there is the state of vyāpin. It originated from qualities but is freed of qualities. Wise ones should know this practice with bindu.

Nāda 1.123-124 Bhairava teaches the highest state of nāda. Kuṇḍalini is placed in the middle of the navel and known as sound (nāda). Kuṇḍalini moves through the cranial aperture after abandoning the five causes beginning with Brahmā and ending with Śiva.

1.125-126b After Kuṇḍalinī abandons the five states, she seizes manobindu and comes forth through the five voids.

1.126c-129b She looks alike a white autumn cloud or the moon. She shines forth in a koṭi of lightening bolts. She is like a newly risen sun and the young sprout of a coral tree. Her subtle appearance is like the form of a lotus filament.

1.129c-131b Having known her forms, one should penetrate all bonds. One should attract the bindu from the heart.

1.131c-132b Just as the light of a lamp does not move in a place without wind, in the same manner, the mind should be made into a locus of śakti.

1.132c-135b Having abandoned all the kāraṇeśas, he should contract his eyebrows and cast his eyes upward. Then he should make the triśūla-mudrā and press the
inferior doors with his hands.

1.135c-136 In this manner, when one recognizes nāḍī, he should abandon the kāraṇeśas by yogic practice, e.g. recaka, pūraka and kumbhaka.

1.137-140 As the result of this practice, he will achieve eight supernatural powers and know the past, the future and the present. Then he attains the eternal body.

The Course of the Breath 1.141-143 The route of the breath is said to extend thirty-six aṅgulas from the heart-lotus. A day is said to be reached by the end of prāṇa, and it takes sixteen divisions of time.

1.144-146 The path is divided into three parts; the first part is from the heart-lotus to āyāntam; the second part is up to the tip of the nose; and the third part is up to the śakti, in other words, the cranial aperture.

1.147-148 According to levels bindu attains, there are four states, i.e. abuddha, buddhyamāna, buddha and suprabuddha.

1.149-150b If one knows the highest unmanā level, there will be neither time nor kalā, nor motion, nor tattva, nor kāraṇeśas. Then he will be liberated and not re-born.

The Sixfold Path 1.150c-151 All six paths abide in breath. Consciousness, i.e. awareness (saṃvedana), is pervasive from the feet to the crown of the head.

1.152-155c Kadādhvan is considered to consist of nivṛtti and pratiṣṭhā when the breath goes down, and of vidyā, śānta and śāntātīta when the breath goes up. Every kalās exists in a single breath.

1.156d-160c Varṇādhvan is explained. Varṇas are of fifty kinds. Sound is regarded as breath; therefore, the varṇas arise from prāṇa. When sound is dissolved, the varṇas disappear. One who is beyond śābda is liberated and freed from duality.

1.160c-162c Padādhvan is explained. Eighty-one words (padas) are established in Vidyārāja, i.e. mūlamantra. Padas are composed of varṇas, and varṇas consist of prāṇa. Therefore, paddas exist through prāṇa.

1.162d-166a Mantrādhvan is explained. The paths of mantra are composed of eleven levels: syllables A, u and m, bindu, ardhaclanda, nirodhī, nāda, nādānta, śakti, vyāpinī, and samanā.

The Utterance of Śakti 1.166d-167 The utterance of śakti in the breath is a form of the phoneme h which is composed of three phonemes A, u, and m.

1.168-169 The articulate sound is achieved by the union with the head of the bindu. Nāda which is the mouth of the bindu arises from śabda.
1.170-171 After he goes to absorption in śaktitattva, he can resort to Śiva in the unamnā state. Then he will not move anymore and will become omnipresent.

The Abandoning of the Kāraṇeśas 1.172-174 The phoneme H represents the nature of the breath consisting of the phonemes A, U and M. The three phonemes respectively express Brahmā who resides in the heart, Viṣṇu who resides in the throat, and Rudra who resides in the middle of the eyebrows. Sadāśiva abides in the forehead when the breath moves into the nāda level.

1.175-176b In Śiva who abides in the middle of the crown of the head, there are the śakti, vyāpinī, and samanā levels. After that, there are the samanā and unmanā levels.

1.176c-178b As long as it [the breath] abandons a level and goest up to the higher level, its state becomes subtler. When the state becomes grosser, various siddhis appear. The subtlest unmanā state appears as though it were non-existent.

1.178c-179b There are seven lakṣyas: śūnya, sparśa, śabda, jyotis, mantra, kāraṇas and bhuvanas to attain the unmanā level.

1.179c-182 The practice of using three lakṣyas, bhuvanas, kāraṇas, and mantras, is explained.

1.183-184 One who meditates on śabda, he becomes eloquent. If a yogin concentrates on sparśa, he will be a cause of the world.

1.185-188a He who meditates on śūnya can be omnipresent. By meditating on samanā, he will be omniscient. If the yogin meditates on bhāva and abhāva, he can attain the unmanā level.

The Abandoning of Kāla 1.188b-190 The practice of the abandoning of time is explained. One breath is said to be sixteen tuṭis in time.

1.191-193 The division of time is as follows: tuṭi, lava, nimeṣa, kāṣṭhā, kalā, muhūrta, ahorātra, pakṣa, māsa, ētuka, ayana, vatsara, yuga, mavantara, kalpa, and mahākalpa.

1.194 The 17th division of time, para-kāla is located at the vyāpinī level. A yogin should abandon that time.

1.195 The yogin should abandon the 18th time, parārdha, which is pervading and unchangeable, in the samanā level.

1.196-197c In the unmanā level, time does not exist. The yogin should obtain that the eternally arisen time, and then he will become equal to that level. The abandoning of time has been taught.

Voids and Non-existence 1.197d-201b Emptiness (śūnyabhāva) is explained. There are
three sorts of emptiness: upper, lower and middle śūnys. The fourth is vyāpini-
śūnya; the fifth is samanā-śūnya; and then the sixth śūnya is in the unmaṇi level.
These six voids have defects. Therefore, a yogin should abandon these six voids
and perform absorption into the seventh level which is the subtest.

1.201c-205 The seventh śūnya is free from śūnya (aśūnya), and that is abhāva. It is the
state in which all entities have been destroyed. That highest śūnya is filled with ev-
everything and pervades everywhere. Once the yogin attains the highest śūnya, he
becomes equal to that.

Śakti in mantras 1.206-207 Bhairava teaches how śakti exists in relation with varṇa and
without varṇa. Mantras are taught to be saptakoṭi in number.

1.208-213b Mantras without śakti are fruitless for everyone, like autumnal clouds
[without rain]. And they are hidden to ones who lack devotion. Since they have
been concealed, mantras are just letters.

1.213c-215 Mātykā pervades the entire universe. The universe is situated in the
mātrkā.

1.216-220 Inactive the subtest Śakti, resembling a sleeping serpent and enclos-
ing bindu in the heart, does not conceive of anything. When she is churned by
the bindu which is situated in her belly, she awakens and becomes the coiled one
(kuṇḍali).

1.221-224 The eternal bindu being in the navel of śakti is composed of four phases.
When she is differentiated, she becomes first Rekhini who is known as Jyeṣṭhā
and Amṛtakuṇḍalī; the second phase is Tripathā known as Raudrī and Nirodhī;
and then the third is Ardhacandrikā known as Ambikā.

1.225-226b The highest śakti is only one; however, she is generated in the [above]
three manners. And she becomes the nine groups of letters.

1.226c-227b She also appears in the five mantras.

1.227c-228b She is said to be the twelve vowels and the fifty letters beginning with
A and ending with kṣa.

1.228c-230b When she is situated in the heart, she consists of a single phoneme.
She becomes two phonemes in the throat and three phonemes on the tongue.

The Four Śaktis in Fifty Form of sound 1.230c-231b A practitioner should install Rau-
drī on his head; Vāmā is on the mouth; Ambikā is on the arms; and, Jyeṣṭhā is in
a weapon.

1.231c-234b From the sole pervader Śiva, the sixteen vowels, twenty-five conso-
nants, and the nine consonants arise in turn.
1.234c-237b Rudras are also pervasive in the form of śabda. From the differentiation of vācya and vācaka, in the same manner, fifty Rudras arise.

1.237c-239b Māṭrākā arises from these fifty Rudras. Everything arises from the Māṭrākā.

1.239c-240 The mind whose nature is śabda appears from the bindu and dissolves in that bindu.

1.241-242b One should abandon Raudrī, Jyeṣṭhā, Ambikā and Vāmā in turn. Then he should know there is nothing but Kuṇḍalī.

1.242c-244b He who knows their appearance and disappearance, he will be the Hero (Vīra), who is the lord of sādhakas.

1.244c-246b Vāmā, Jyeṣṭhā, Raudrī, Ambikā and their union are homologized with the five kāraṇeśas, i.e. Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśīva.

Four Śaktis 1.246c-247 Raudrī is regarded as icchāśakti; Vāmā as jñānaśakti; Jyeṣṭhā as kriyāśakti; Ambikā as [Vibhvī-śakti].

1.248 The four śaktis are respectively considered as sunrise, midday, junctions of the day, and sunset.

1.249 The four śaktis are respectively said to be the four modes of breath: prāṇa, udāna, kumbhaka, and svabhāvastha.

1.250 The three channels, iḍā, piṅgalā, and suṣumṇā are homologized as Vāmā, Raudrī, and Jyeṣṭhā.

1.251-252b They are known as the four states, i.e. udbhava, viśleṣa, laya, and layātīta.

1.252c-254b Kuṇḍalī is placed in the navel; Raudrī is in the throat; Jyeṣṭhā is in the middle of the flowing channel; and Ambikā is in the cranial aperture.

1.254c-256b The four śaktis are equated with four states, i.e. jāgrat, svapna, suṣupti, and turya.

1.256c-259b There are three śakti: Kuṇḍalī, Manonmanī, and Bindvī.

The Practice of Seizing 1.259c-262b Wise one should possess Kuṇḍalī that is manobindu.

1.262c-263 By using Kūrma and udāna breaths, one should make his manobindu reach the entrance of the void (khamukha).

1.264-265 Once the maṅgala is connected to the Kūrma breath, he should purify it by using the astramantra. The yogin should perform the seizing [of manobindu] in the locus of śakti.

Pratyayas 1.266-276c When the seizing is done in the navel, there will be pratyayas (an indicatory sensation) such as trembling, yawning, and frowning etc.
1.267d-268 [When] in the throat, there are ṗratiyāyas where he shakes his body, makes a sound, mumurs ḍhūṃ etc.
1.269-270 In the state of Rudra, sensations arise for him, e.g. he knows many scriptures and remembers them.
1.271-272b Once he reaches the state of visarga, he perceives a cold sensation through the faculty of touch.
1.272c-274 He will attain [the eight] superpowers when he attains the level of śakti.
1.275-274c Then there will be the state of the pervasion of ātman (ātmavāypī) just like a lamp in a pot shines forth everywhere when the pot is broken.
1.280d-282 Once the yogin is freed from all bonds in all cosmic paths, the next state of śivavyāpti will arise.

**Characteristics of the Svabhāva State** 1.283-284 The ultimate level of Śiva is freed from any form (ākāra), and that is called the state of svabhāva which a practitioner should venerate. Bhairava teaches what the svabhāva state is.
1.285-286 Only knowing the intrinsic nature [of reality] can bring forth liberation. On the other hand, conceptualization is the great bondage; therefore, it should be removed because it is the cause of [re]birth. A yogin who has abandoned conceptualization will be liberated.
1.287 There is neither mind, nor object of thought, nor thinker. As long as he conceptualizes any form of deity, he is fettered.
1.288-289 There is neither bindu, nor sound, nor motion. There is no abandoning of the kāraṇeśas. There is neither existence of the void, nor non-existence of the void. Everything is just a latent trace of ignorance (avidyāvāsanā).

**False Hope and Liberation** 1.290-291 People find satisfaction with something which actually does not exist. Therefore, all bondage of false expectation (āśāpāśā) should be abandoned.
1.292-294 One who does not have any desire for liberation will be liberated. No one can be abiding in liberation, nor giving it, nor imagining it. This is liberation for Mokṣavādins. However, true liberation is indescribable.

**The Practice of Meditating on Formlessness** 1.295-297 The world has a form; however, Paramaśiva does not have any form. Therefore, wise people should cultivate his formless intrinsic nature.

**The Practice of Abandoning the Mind** 1.298-299b Like a silkworm, one who is fettered can only be liberated.
1.299c-302 Both innate and adventitious bonds are constructed by themselves. In the same manner, the mind is also characterised by mental construction. Therefore, a yogin should cultivate samatvam, seeing everything with equanimity.

1.303 He should abandon bhāva and then abhāva; then, he will be abiding in Śiva’s intrinsic nature.

1.304-307 Just as water on a stone disappears with the rays of the sun; just as a strong wind howls and disappears; and just as clouds cover the sky and disappear, the [restless] mind of wise men disappears likewise.

1.308 Just as rain falls and becomes indistinct from the water on the ground, the [restless] mind is likewise supportless.

1.309 Just as a flame blazes and becomes extinguished, the [restless] mind is likewise empty.

1.310 Just as the sound of a conch resonates and disappears, in the same manner, the [restless] mind disappears.

The Practice of Cultivating Non-being  1.311-312 People who are too attached to remove detachment, cannot attain the state where nothing arises.

1.313-315 Liberation cannot be achieved by austerities or purifications; therefore, one should know that the actual cause of bondage is conceptualization.

1.316-318b One may doubt, ‘how could one cultivate a mind which is free from the mind?’ Therefore, a yogin should abandon the state of being (astitvam); then in the state of non-being (nāstitvam), there is neither liberation nor the great bondage.

1.318c-321b Wise people conquer the mind by fusing their vital breaths.

1.321c-322 Therefore, one should know that the mind is coordinated with the senses and abandon everything to concentrate on non-existence.

Non-dual Meditation  1.323-324 Devī spoke. If there is no target of the mind, how does cultivation or contemplation work?

1.325-330 Bhairava replies. Targets of cultivation have been taught for gaining power over the mind because the mind is fickle and supportless. The mind is faster than wind. In order to hold the mind, one should never bring about any contemplation, i.e. one should abandon everything.

1.331-334 He should abandon liking, disliking, happiness, suffering, dispassion, and knowledge. And there is no motion, i.e. coming and going, for one who sees happiness and suffering equally.

1.335-336 He should abandon the notion of ‘I’ and ‘mine’. Having abandoned such false expectations (āśā), he becomes freed from hope (nirāśin).
1.337-340 Then he should attain equality (samatvam) and oneness (ekatvam). Such a person is said to be one who is free from modification (nirvikārin).

1.341-342b Śiva moves around in rebirths, but he is unchanging by nature. He cannot be conceived.

**Paramaśiva** 1.342c-343b Devi asks how Śiva, although he is devoid of beings and images, can be motionless.

1.343c-344 Bhairava replies that he exists in his intrinsic motionless nature; however, cognition [of his nature] wavers depending upon mental activity.

1.345-346 The Upaniṣads have taught that [Paramaśiva] is neither this [mental activity] nor ātman; he was never be conceived in a womb, and he is indestructible.

1.347-349 Attachment to the five tanmātras is the cause of the existence that is saṃsāra. Therefore, a practitioner should abandon any [such] attachment.

1.350-351 Pamaraśiva is free from being [in saṃsāra], beyond cultivation, free from object and also subject, beyond the realm of created diversity, devoid of action and cause, and deprived of logical proof and reasoning.

1.352-353b There is nothing higher than [formless Śiva] in the three worlds.

1.353c-354b One whose mind is always devoid of errors and whose universe consists of all beings attains the state of being composed of Śiva.

**Creation** 1.354c-358b Devi asks [Śiva] to teach the truth regarding the idea that there is neither arising, nor maintaining, nor destroying in the world which consists of speech.

1.358c-360 Bhairava replies that he will teach the truth again.

1.361-362b The highest truth is tranquil, inconceivable and freed from any disaster. There are three kinds of truth, i.e. sthūla, sūkṣma, and para.

**Possible Doubts on Creation and Śiva’s Nature** 1.362c-363b How does creation arise without cause? Because creation is a quality of Śiva.

1.363c-364 How does creation arise from [Śiva who is] like a piece of wood or from the soul which has impurities?

1.365-367b Some say that creation arises by itself because there is no Creator. However, it should be understood that creation arises from the supreme reality, i.e. from the intrinsic nature of Śiva which is devoid of causality.

1.367c-369b How does creation which is like a seed come from something without seed? How does being come from non-being? How does creation composed of qualities come from reality which is freed from qualities?
The soul is beginningless and endless. Karman, śakti, and the five bhūtas are known to be beginningless too. If creation mutually depended on them, they would be impermanent.

How can people know Śiva who is freed from the diversity of creation, inconceivable and immeasurable?

How can we know Śiva who enlightens others and who is devoid of all errors?

How does bliss which is to be perceived arise from the supreme nature of Śiva?

How can we perceive Śiva who is devoid of any means and who is spotless?

How can we perceive Śiva who is beyond indriyas?

How can conceptualization (vikalpa) turn into non-conceptualization (nirvikalpa)?

How can we perceive Śiva who is beyond indriyas?

How can conceptualization (vikalpa) turn into non-conceptualization (nirvikalpa)?

There are diverse names designating the Supreme. How can we know what is to be worshiped?

If Śiva is unconscious, like one who has been knocked out by poison, could we say that one who deeply sleeps is liberated?

Due to the discrepancy in sensory organs and the mind [regarding Śiva who is beyond sensory organs and the mind], how can we perceive Śiva?

The mind is not Žrm, and Śiva is beyond the mind; therefore, how could be there liberation?

The Threefold Embodiment of Śiva

Śiva’s embodiment is threefold: jñānam, yānam, and sadyaḥ.

A tree comes from a seed, and then from that tree, a seed comes. They are mutually originated by Śiva’s will.

Creation is beginningless and endless.

Creation and restriction are made by Śiva.

Liberation in Saṁsāra

What is the difference between the state of non-conceptualization (nirvikalpa) and the state of being made unconscious by poison?

The individual soul has conceptualization (savikalpa).

Once the desire to mention production is abandoned, saṁsāra ceases.

Saṁsāra is the rite of the sun, and liberation is the rite of the moon. One who sees reality does not think of saṁsāra nor of nirvāṇa.
The Nature of Liberation  1.402-403 How does the mind move quickly and attain the highest state? Although soul does not move, the mind moves.  
1.404-405b By focusing on nirbuddhiyoga, people can be liberated.  
1.405c-409b People whose mind is engaged in the bliss of grasping have complete knowledge of ultimate truth.  
1.409c-411b The state whose sambandha is not known is considered to be the highest. And the union with the supreme Śiva is regarded as liberation. Sambandha composed of happiness and suffering arises from dravya and the indriyas; therefore, one who is devoid of these [dravya and the indriyas] is said to be liberated.  
1.411c-412b One who has dissolution (salayāḥ) is said to have impurity (samalaḥ). When the soul abides in its intrinsic nature, it is said to be liberated.  
1.412c-414 Awareness without nimitta is regarded as liberation. This knowledge is the highest state, i.e. liberation, which means union [with Paramaśiva]. Everything arises from this knowledge.

The Ultimate Gnosis for Liberation  1.415-417 If Śiva is experienced by direct perception, everyone would be wise knowers of reality. Then, what is the use of a spiritual teacher? If tattva cannot be perceived by the indriyas, there must be something superior to pramāṇa because whatever is perceived by senses is coarse and destructible.  
1.418-419b There is the highest koṭi of the coarse form of existence, and there is the highest koṭi of liberation; however, there is no difference between the two.  
1.419c-422b [Buddhists] say that one whose mind is fixed on something, cannot see things in front of him because there is no aggregation (samudāya). However, the eyes cannot see any form, and also the mind cannot see it. Therefore, one should see the other way.  
1.422c-424b Only Śiva exists with differentiation in all [six] kārakas. Śiva is the object what to be perceived and the subject who is the perceiver.  
1.424c-427b Paramaśiva is omnipresent. There is no maintenance, nor death, nor birth, nor disappearance. He never comes into existence in the ultimate truth.  
1.427c-429b How does something which is never born exist and abide? One could doubt that these are mutually contradictory. However, when something has perished, it can arise; when it has arisen, it can remain; when it has remained, it can be destroyed; therefore, there is no contradiction.  
1.429c-430b Knowledge is not the effect of something nor the cause of some-
In this regard, knowledge is known as *mantra* by nature. How could *mantra*, which is dependent, function toward something without created diversity? The worldly interaction with the yogini is called *mantra*.

Ordinary people cannot perform [mantroccāra] in the middle of the road [of the body] in which Brahmā, Viṣṇu, Rudra, Īśvara, and Śiva abide.

One could doubt, “how can the direct means of knowledge and inference bring forth the [highest state]?”

The oral teaching of the guru is the essential means for obtaining the [highest] state. It is the valid means of knowledge for yogins. There is no higher means than this for liberation.

The Nature of the Three Cakras  

Devī asks how all the topics which were previously taught by Bhairava here are situated in varṇas.

The sixteen-spoked *cakra* consisting of the sixteen [vowels], i.e. the Great Winds, is blazing like the sun by the fire and the wind. Consciousness is situated in the pericarp of the *cakra*.

Śakti on the *dvādaśānta* is mindless and the transcendental mind. As soon as an excellent sādhaka attains the *dvādaśānta*, stunning happens to him, and he makes various *mudrās*. And he can understand numerous scriptures and tell the future and the past.

The twelve-spoked *cakra* is said to be composed of the twelve vowels. Mahācakra is proclaimed to consist of the thirty-two varṇas.

The twelve-spoked *cakra* is in the middle of the heart; the sixteen-spoked *cakra* is situated on the palate; and the third one is placed on the head.

These three *cakras* represent creation, separation and absorption.

The seizing of Śakti happens in the navel; fusing resorts to the neck; linking arises at the level of reabsorption.

They are respectively equivalent to ātmatattva, vidyātattva, and śivatattva.

The Bhuvaneśas abide in each *cakra* and pervade each world by means of governing varṇas.

The three *cakras* have been taught as Fire, Sun, and Moon.

Ten yoginīs abide in the *agnicakra*.

Ten yoginīs abide in the *sūryacakra*.

Sixteen yoginīs abide in the *somacakra*.

Rudras play with yoginīs in each *cakra*. Their pervasion in each *cakra*
has been taught.

1.471-473b The entire world is pervaded by fifty cakras. All these fifty cakras are placed in the middle of Śakti.

1.473c-476b Having uttered the twelve vowels combined with wind and fire and adorned with bindu, one should visualize Śakti on the three cakras.

1.476c-478 After performing the practice [of the three cakras] for six months, the yogin will be able to fly.

The Qualification for Learning the Secret Teaching of this Tantra 1.479-480 This secret teaching should never be given to anyone who is not initiated.

1.481-484b One should never give Kaulika knowledge; if one carelessly gives the received tantric teaching, he will become the animal in the middle of yoginīs.

1.484c-486 The guru should examine a disciple as to whether he is intent on devotion.

1.487-488 According to the levels of the disciples, the teacher should teach them post-initiatory observances (samayas).

1.489-490 Once the fifty cakras are connected to wind and fire, they are differentiated.

A Part of Chapter 3

Devi’s Request Regarding the Extraction of Mantras (mantroddhāra) 3.96-97 Devi asks Bhairava to teach the mantras which are to be taught according to clan.

3.98 Bhairava declares that he will teach the best way to extract mantras.

How to Draw the Gahvara 3.99-101 A square diagram should be drawn, composed of forty-nine small squares to write the alphabet, i.e. the sixteen vowels and the thirty-three consonants.

3.102ab The last syllable kṣa of the fifty is said to be the lord of mantra.

Letters and Their Locations in the Nāḍiphānta of the Goddess Mālinī 3.102c-103b The sequence of the nāḍiphānta will be explained.

3.103c-104b Her face is between ai and da, and her topknot is placed in the middle of pa and dha.

3.104c-105b Her skull-garland is made of four letters, and her third eye is placed between ṅa and cha.

3.105c-106 Her eyes are located between na and da, and her nose is to be known on the eastern side of ṭa.
3.107-108b Her two ornaments hanging down from two ears are encrypted as being on the east side of ṭha and da.
3.108c-110 Her mouth is between sa and ca, and her teeth are composed of the five letters.
3.111ab Her tongue is on the east side of ṇa, and her speech is on the east side of ja.
3.111c-112 Her throat is situated in the middle of ṣa and ta, and her shoulders are extracted respectively between ma and cha and between ṣa and ta.
3.113-114b Her arms are on the right side of ra and ṭha, and her palms are again on the right side of ra and u.
3.114c-115 Her fingers are on the east side of bha and ma. She is holding the skull bowl in her left hand which is filled with āmṛta.
3.116-117 The staff in her hand is situated between ya and ḍha, and her upwards facing trident is between a and cha.
3.118 Her heart is placed in between gha and na, her belly is in between na and sa.
3.119 Her breasts are in the middle of ca and ja and of ra and va.
3.120-121 The soul, which begins between ya and ṣa, is said to have the nature of a seed, and the king of mantras is called kṣa.
3.122 Her buttocks are in between bha and ma. Her concealed part is on the west side of da.
3.123 Her thighs are formed in between ṇa and tha, her knees are the two seed letters placed on the right side of ta and tha.
3.124-126 Her shanks are two letters on the west side of ai and tha, and her feet are known to be at the middle of tha and cha and of ṇa and ṣa.
3.127-132b Goddess Mālinī is said to be the mother of the Rudras and Yognīs. She is considered to be composed of varṇas and to transcend varṇas too.

Chapter 9

General Initiation (Samayadikṣā) 9.1-4 Devī asks about several topics related to initiation: the general initiation, stunning of bonds, the rite of balance, the rite of divination, the rite of possession, individual initiation, the rite of immediately granting liberation, yogic suicide, possession of the bound soul and consecration.
9.5 Bhairava replies that he will teach what she asked.

Examination of the Ground 9.6-7 One should examine the general conditions of the
ground for performing a ritual.

9.8-10 Details, e.g. color, smell and taste, correspond to four types of site according to caste-class.

9.11-12b An officiant should dig the ground one ratni in depth and examine the soil. The soil is divided into three levels, good, fair and poor.

9.12c-13a The depth to dig the ground varies, e.g., it could be a person’s height, the heart-, navel-, hip-, or knee-high in depth.

9.13b-15b One should purify the soil. He should first remove splinters etc. and then fill the ground with clay and smear the surface of the ground with cow-dung to make it even.

Building of the Ritual Site 9.15c-21 An officiant should decide the size of the filed for building a ritual house and then make a square and divide it into eighty-one parts. And he should install pillars and beams.

9.22-26 The officiant should decorate an awning with flags and walls with lattice-windows. He should install doors and a platform.

9.27-30b Having prepared the sacred water with flax, thorn apple, butter-milk etc, he should sprinkle the water on the site. Then he should pat down the site and smear it with cow-dung to polish it.

9.30c-33 He should draw the excellent Sarvatobhadra-maṇḍala on a particular date which is called bhūta, or he should draw the auspicious maṇḍala in the dark half or the bright half of the moon.

9.34-35 The guru should examine disciples according to their caste, e.g. a Śūdra is examined for twelve years; a Vaiśya for nine years; a Kṣatriya for six years; and a Brahmin for three years.

9.36-38b After the examination, they become suitable for initiation.

9.38c-40b The guru should perform vāstuyāga, astrayāga, gaṇayāga, and śriyāyāga in turn. After that he should perform the preliminary rite (adhivāsana).

9.40c-43b He should worship the Lord of the Gods as well as the Goddess who sits in his lap.

9.43c-44b Then he should worship the Māṭrıkās.

9.44c-45 Then after performing worship, he should address Parameśvara.

9.46-47 And he should perform the rites of garbhādhāna and homa.

9.48-50b He should worship the sixfold path installed in the kalaśa pot.

9.50c-58 Then the guru should bring the disciple who has a flower to the right side of the Lord and make him release the flower. And then he should pay homage
to the Lord, go to the Žre, cultivate the sixfold path mentally, and place it in the body of the disciple. And then the mantrin should cook caru, flip and stir it with warm or cold ghee together with recitation of the mūlamantra.

9.59-61 Then the guru should sprinkle and wash the pan. And he should place the residue of cooked offering at the highest place above his heart and divide it into four portions in order to offer it.

9.62-66b The guru should take the caru and rinse his mouth. Then he should give the initiand a tooth stick.

9.66c-67 Then the guru should see how the tooth stick has fallen, which indicates whether initiation was successful.

Examination of Dreams 9.68-71 The mantrin should sleep at night together with female attendants, and on the next day, report his dreams to the guru.

9.72-87b The examples of auspicious dreams are explained.

9.87c-98b The examples of inauspicious dreams are explained.

Drawing maṇḍala 9.98c-100b For drawing a maṇḍala, three karaṇī-strings made of cotton and a white chalk should be prepared.

9.100c-101 He should draw a brahmasthāna and navigate with the cardinal points.

9.102 Based on the installed threads, he should make two fishes by drawing four circles.

9.103-104 The officiant draws two lines from east to west, and another two lines from south to north. Then the square is ready.

9.105-107 The lotus in the middle of the square is twenty-four aṅgulas in breadth. And the pericarp, filaments and petals are to be drawn there.

9.108 The outer bodices (gātrakas) are to be made four aṅgulas in breadth.

9.109-113 The four doors are said to be the same size as the lotus or a half of it. The guru should draw lines with powders in three colors: red, yellow, and white. He should color the pericarp yellow; the holes red; the filaments red, yellow, and white; and the petals white.

9.114-115b Then he should adorn this sarvatobhadra-maṇḍala with foliage, a conch shell, a creeper, and secondary doors.

9.115c-121 The mantrin takes a bath, wears a white cloth and enters into the ritual place to worship the Lord. After worshipping Parameśvara, kalaśa pots, the firepit and himself, he calls the disciple.

9.122-124 He visualizes the path of cosmic hierarchy and worships it. Then the guru blindfolds the disciple and sends him into the maṇḍala with a flower.
The guru should give the disciple a name ending with śakti and beginning with a mantra which his fallen flower indicates. Then the guru removes the blindfold of the disciple, he pays homage to the kalaśa pots, and the disciple should do the same.

The guru should make the disciple hold darbha grass and he should touch the head of the disciple by reciting mantrakośa.

The guru meditates on the path through the gradual practice of destruction (saṃhāra) or creation (sṛṣṭi) according to his wish.

Then the guru should fuse the bound soul of the disciple with his central channel and with the tattvas.

A homa ritual should be done by uttering each syllable without namaḥ and oṃ.

The guru should pierce [the marman] and kindle Kuṇḍali.

The seizing of the soul should be done in the nave. The form of consciousness is like a woollen thread.

The guru bring the fused soul to the states of Brahmā, Viṣṇu, Rudra, Īśvara, nāda, and Śakti and unite it with each tattva. Or after piercing the states, the sixfold path should lead to the dvādaśānta.

Abandoning (tyāga), fusing (saṃdhāna) and linking (yojanā) should be done. After purifying the six paths, he should unite to the highest Śiva who is free from qualities, but the holder of qualities and produced from qualities; who is without consciousness but intelligent; who is free from any support but the locus of support, etc.

The sixfold path is the Great Bondage. Śakti, the cause of the sixfold path is called Mātṛ, viz. goddess Parāparā. The goddess Parā is composed of tejas. The goddess Aparā is the protector of varṇas.

Varṇādhvadikṣā

One should install all the letters on the corresponding places of the body.

Having installed the fifty letters, he should penetrate the granthis. Purifying, dissolving, consuming, disjoining, and joining should be done in each tattva.

Initiation of Tattvādhvadikṣā

Devī asks about the tattvādhvadikṣā.
And he should purify [the five kañcukas] niyati, kāla, kalā, rāga, and viydā.

Then he should purify parāvidyā, iśvara, sadāśiva, śakti, and śivatattva.

In this manner, he should purify the threefold tattva, i.e. ātmatattva, vidyātattva, and śivatattva.

The Initiation called Kalādhvadīkṣā 9.188c-190 The five main kalās are said to be Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, and Śāntyātīta.

The five secondary kalās are indhikā, ḍipikā, rocikā, mocikā and ūrdhvagāmī.

Three groups of kalās are said to be śaktikalā, ātmakalā, and śivakalā.

The Initiation called Mantrādhvadīkṣā 9.194 The guru should purify the path of mantra by means of the vidyā of the goddess Parāparā.

The Initiation called Padādhvadīkṣā 9.195ab The purification of the path of pada should be done by the same vidyā.

The Initiation called Bhuvanādhvadīkṣā 9.195c-196b The path of bhuvana should be done by people who are versed in scriptures.

The rite of the sixfold path should be done in sequence. After that, the guru should bestow grace on the disciple, then the stunning of bonds happens.

Stunning of Bonds (Pāśastobha) 9.201-204b Since the stunning seems to happen to the bound soul, Devī asks whether it should be called pāśustobha [instead of pāśas-tobha]; and if the bound soul and the bonds are mutually pervaded, then which of the two is stunned?

Devī says there are seven innate impurities: mada, moha, rāga, viṣāda, šoṣa, vaicittya and harsa. Bondage is composed of these seven impurities.

[Devī’s question continues.] If the stunning happens to all bonds, then would not [all] bound souls be liberated?

Bhairava replies. The soul is eternal, formless, and freed from qualities. When it is controlled by dharma and adharma, it is called paśu. This bound soul is bound by fetters composed of māyā because impurity is beginningless.

Innate impurity perpetually resorts to primal matter, māyā.

Māyā acts on the bound soul because it has a purpose [viz. Śiva]. Without this purpose, māyā cannot function.

If māyā does not have the ultimate cause, there will be no liberation.
for anyone.
9.216c-218b The path of bonds is called māyā. Just as a king’s bonds function to restrain someone who has done wrong, māyā acts in the same way.
9.218c-222b After [bonds] resort to the impurity which is an innate receptacle, māyā becomes active. Then the tattvas are differentiated by māyā. And the soul is strengthened by kalā; then an object shown to the soul is vidyā; the soul is colored by rāga; and it connected to instruments beginning with buddhi. In this manner, the soul is bound by those bonds.
9.222c-227b The slackening of bonds occurs by the power of mantras because stones are shaken, blocked, cracked and moved by the power of mantras. Therefore, no one cannot doubt Śaiva scriptures.
9.227c-228 The stunning of bonds is perceived directly; therefore, how could it be imagined?
9.229-231 The fetter of the soul is composed of dharma and adharma; and it can be destroyed through initiation.
9.232-233 When the soul is separated from its bonds, it is known as having no support (nirādhāraḥ); therefore, an initand falls down on the ground.
9.234-235 Once the separation arises, there is stunning. The stunning is taught to link [the soul] to the highest state.
9.236-238b When the soul is freed from its bonds, the initiand falls down; then, there is liberation.
9.238c-239 After the stunning of bonds, the bonds' destruction is accomplished by means of the well-established mantras (saṃvaras).
9.240-241 The stunning of bonds has been taught as the cutting of bonds. In other words, the seeds of the bonds have been burned. Therefore, all Śaiva scriptures teach that liberation is accomplished by initiation.
9.242-244b Liberation is invisible but proved by visible evidence because the eight kinds of pratyays occur.
9.244c-246 Devī asks whether the ātman is liberated when the roots of the bonds have been cut. If so, the ātman should never experience the result of his [earlier] actions.
9.247-248 The object of experience of the bound soul is action (karman), and the binding arises from that action. Therefore, once the action has been removed, how could there be bondage?
9.249-250 Bhairava replies. The whole world is bound by a binding power and liberated by that power. This power, therefore, is called Śakti who binds (band-
Receptacle of Śakti (śaktyādhāra) 9.251-253b Although the bonds have been cut, the body does not fall down because the ātman is the receptacle of Śakti. 9.253c-244 By entering into another body, a yogin makes a dead body conscious; then by him [the yogi] that body moves, runs, talks and eats. Even though his own body is motionless, there is one ātman in two bodies. 9.256-259 The pudgala is a receptacle of Śakti; Śakti who is faultless and pervasive is the highest kalā. 9.260-263b Wherever there is Śakti, there is the mind. The mind abides in the wind. Śakti should be known as the three guṇas; she is tamas for the realm of animals; she is rajas for the realm of humans; and she is sattva for the realm of gods. 9.263c-266b When Śakti ceases, the mindless state occurs. When Śakti has support, i.e. the mind, siddhis occur; then, the activity of Śakti reaches the highest state.

Paśugrahaṇa with Yoga 9.266c-267 Bhairava begins to teach the practice of seizing by meditating on being in Rudra after abandoning kriyāśakti and jñānaśakti. 9.268 The retention of the soul should be done by Śakti. 9.269-272b The seizing should occur in the navel. Śakti looks like a globular kadamba flower. Then a yogin should visualize the soul, which is hard to perceive, in the tip of Śakti. He should visualize the soul roaming around in the navel and meditate on indefinable Śakti. Then he will fall down. 9.272c-275b The yogin should visualize a form of Śakti and penetrate it. After he knows the highest Śakti, he will quickly transform into the form he visualized.

Paśugrahaṇa with Mantra 9.275c-281b The seizing of the bound [soul] should be done by mantras. [The yogin] should install śaktibīja [viz. HRĪM] on all the disciple’s limbs and install the mantra adorned with twelve vowels on the circle of his heart. The soul is situated in the middle of the mantra. He should impel it by wind and fire, visualize and utter it by inserting the name of the disciple at the end of the mantra, then the stunning happens. Then the disciple sees his soul so long as it reaches the highest state. 9.281c-283 And the disciple binds with various mudrās. Without knowledge, there is no stunning of the bonds.

The Three Encrypted Mantras for Pāśastobha 9.284-285b The first encrypted mantra [i.e. SMRYŪM] can stun the universe composed of all that is moving and unmov-
The second mantra [i.e. shkṣryūṃ] can paralyse the threefold world. The third one [i.e. ḍhmryūṃ] stuns all living beings without doubt. There is another mantra [i.e. sryūṃ] for stunning.

After the Stunning of the Bonds

The mantra divided by twelve vowels is situated in the yoni in which Śakti abides. A yogin should seize it and fuse it with the highest state. Then he will fall down on the ground. Blocking and linking should be done at the highest level. Then he should fuse the soul with vital air. Then the disciple should report what he has seen to his guru. The guru should install vidyāmantra on the soul and lead it up to the dvādaśānta. Then the guru should fuse it with all tattvas, purify them and link everything to Paraśiva.

Yogic Suicide (Utkrānti)

A yogin should install nābhībija which is connected to the letters of [the eight] vargas in the eight parts of the body, i.e. the concealed place, the navel, the mouth, ears, the nose and eyes. He should visualize Kuṇḍali on his cranial aperture. Then he should penetrate the soul through the dual brahmaṇandharas by the highest emission. And he should contemplate the soul on the top and link it to the navel, the heart, the throat, the end of the palate, and to bindu, and nāda by meditation and fixation. He should pierce [his marmans by astrarāja or kṣurikā-mantra and visualize [his soul] burning with flames. Although he has cut his marmans, the soul still clings to the palate; therefore, he should make a spasmodic sound. He should recite the mantras a hundred or a thousand times. The seizing of bound soul and yogic suicide have been taught. They may not be revealed to anyone.

A yogin can cut marmans by the kṣurikā-mantra which is explained here. Another mantra which is able to cut marmans is astrarāja-mantra. The astrarāja-mantra is hard to obtain. Therefore, the yogin should visualize this mantra pervading from the sole of his feet to the top of his head. And he should contract his fingers, kneels, thighs, hips, and the secret part. Then he should seize the soul and place it on the navel. The soul abides in [the seven] states of Brahmā, Viṣṇu, Rudra, the middle of two bindus, nāda, Śakti,
and vyāpinī. Then once he has perceived the soul placed on the guruvaktra, it will be released and make him liberated.

9.323c-326b He should know the characteristics of Śakti and perform this practice.

Another Method of Consecration: Abhiṃśekavidhi  9.326c-327b Bhairava begins to teach another manner of consecration.

9.327c-329b A guru smears the hands of his disciple with incense and installs the seat of Śakti, a kālaśa pot filled with fragrant water or a conch-shell. Then he should worship nectar.

9.329c-332b He should imagine Śakti in a round form and utter [the mantra]. The sound of recitation which is the stream of descent-power falls down onto the disciple’s head. Then the guru should confirm whether pratayā happened.

9.332c-333 Devi asks how an initiand who lacks varṇa and is therefore non-eternal could be a receptacle of Śakti?

9.334-335b Bhairava replies. One should draw Śakti as having the form of a coiled shape on the ground. After contemplating that, he will be able to see the coiled-shaped Śakti.

9.335c-337 There are three types of descent-power, i.e. intense, intermediate, and inferior. Through the intense descent-power, an initiand falls down by [the guru’s] reciting the mantra a hundred times; through the intermediate power, he falls down by reciting it a thousand or ten thousand times; and through the inferior one, he falls down by reciting it twenty, thirty, or fifty thousand times.

9.338-339 The guru should initiate a person who has fallen down and exclude one who has not fallen down.

9.340-342b One who falls down, facing downward has the best falling-down. Falling down facing up is regarded as intermediate; and falling down on the side is the inferior type.

9.342c-344 Once the bondage has been destroyed, the initiand is immediately released from the net of the bonds.

9.345 One who has received the intense descent-power will move to the sky; one who has fallen down by the intermediate power can reach to the underworlds; and by the inferior descent, one will live a happy life.

9.346-348 The stunning of bonds does not happen without knowledge nor descent power.

9.349-350 He who performs initiation which bestows liberation is a deśīka.
Rite of Balance (Tulā-vidhi) 9.354c-357 The balance for tulāvidhi should be made of fine cloth, and the size of the balance is given [elsewhere]. The balance is equipped with chains to hang on an upper beam.

9.358-359b On the first day of the ritual, the balance is installed after preliminary purification, and a guru installs mantras on that.

9.359c-360 The officiant should record the weight of a disciple by loading the same weight of sand on the scales.

9.361-363 Then the guru seizes the disciple’s soul to fuse, purify and unite it with Śiva. After this procedure, the body of the disciple becomes a receptacle of Śakti.

9.364-365b An encrypted mantra for tulāvidhi is given: HSVYŪM.

9.365c-367 As a result, the initiand becomes lighter after initiation.

The Rite of Divination (Prasannā-vidhi) 9.368-369b The rite to rescue dead people is the prasannā rite. Or the first day, the guru should order a disciple to remain on a mirror together with a girl and he should perform initiation at the second day.

9.369c-374b The guru should seize the bound soul of the disciple and link it to each tattva. For the purification and the confirmation, girls stand on the mirror and watch the moving soul until it reaches the highest tattva. When the guru sprinkles infused water, the girls will see the result of initiation, whether it was auspicious or not.

9.374c-375 Another rite of prasannā is introduced with spells.

9.376-377 The guru makes a girl or a boy look at the moon, the sun, a sword, a mirror a lamp, a thumb, or a pot, and feeds them sesame; then, they can tell the past, present, and future.

9.378 The initiand who has been purified should recite the spell and sleep at night; then, he will see the result in his dreams.

9.379-382 Four spells for the rite of prasannā are taught.

9.383-384a He should stay in a temple of Caṇḍikā and recite them ten thousand times.

9.384b-386 Śiva has taught the secret initiation rite in great detail for those who have been initiated, who have died, and who have been consecrated.

Detailed Rites for Abhiṣeka 9.387-389 Devī asks about ācāryābhiṣeka, kalaśa pots, a fire-pit, flames, etc.

Rite of Kalaśa Pots 9.390-391b Bhairava replies. All eight kalaśa pots should be made of gold, silver, copper, or clay. Their neck is decorated with three lines by the lip.
They should be big-bellied and not darkish.

9.391c-392 An officiant should fill them with scented water, adorn them with mango leaves, cover them with a white cloth, smear them with white sandal power, and decorate them with white garlands.

9.393-394b He should install the eight oceans on the eight pots.

9.394c-396b Alternatively the entire performance of the rite can be done by one pot.

9.396c-397 Once the mantrin has been consecrated, he should be anointed with white sandal powder and wear a white garment and garland. Then after the guru leads him to worship, the consecrated one will fall down on the ground.

Rite of the Fire-pit (Kuṇḍa) 9.398-399 The kuṇḍa should measure one ratri-breath or four hasta-breaths with three lines [round the kuṇḍa].

9.400 For the viloma rite, the officiant should perform the homa ritual in firepits that are defective.

9.401 There are three types of girdles according to their size.

9.402-404 The three types of kuṇḍas, i.e. yoni-kuṇḍa, trikoṇa-kuṇḍa, and prasiddhida-kuṇḍa are explained.

9.405-406 The size of the kuṇḍas are differentiated according to the types of oblations.

Characteristics of Ritual Ladles (Sruc and Sruva) 9.408-409 An officiant should prepare the sacrificial ladles sruk and sruva. For the sake of auspicious homas, the sruk should measure the length of the arm and be made from a Vaikaṅkata or Śamī tree; and the sruva should be one cubit in length and made from the Palaśa or Khadira tree. In the case of the opposite types of homa, he should make them differently.

9.410-411b For inauspicious rite, the sruk should be made from Vibhīta or Mahāvrkṣa tree; and the sruva is to be made from a Tindu or Śālmali tree. Their handle and shaft should be made of donkey’s born or human bone.

9.411c-412 If their lip is not wide enough, wise people should avoid it.

9.413-416b The bowl of the sruk should be one karṣa in weight, two finger-breathths in height, a half of the middle finger-breathths in width. The bowl of the sruva is four palas in weight, twelve finger-breathths in height and twenty-four finger-breathths in width and decorated with conch-shell, svastika, etc. After preparing them according to precepts, the mantrin should perform homas.
Characteristics of the Seven Agnijihvās

9.416c-418 One who knows the characteristics of tongues of fire should make an offering to the fire depending on its color and shape.

9.419-420b He who knows the rule of the seven tongues of fire should perform a homa ritual. Otherwise, the ritual will be fruitless.

9.420c-423 When tips of the flames are kindled with a lot of clarified butter, they spread out one joint of the thumb-breadth in height. With a small mount of clarified butter, they become one tip. This is the mouth of the fire. However, a fire kindled with a thousand flamed-garlands is regarded as the face of Pātāla.

9.424-425b When the tips of the flames point to the east or to the west, they should be avoided.

9.425-428 The first dharma jihvā is blue; the second yakṣajihvā is a coppery color; the third saumyadaivatyā is white; the fourth yamajihvā is black; the fifth viśṇudai-vatyā is color of an Atasi flower; the sixth sūryadaivatyā is white; and the seventh sarvadaivatyā is kindled in various colors.

9.429-431 The first jihvā brings forth no fruit; the second jihvā bestows wealth; the third jihvā pleases the world; the fourth jihvā destroys one’s lineage; the fifth jihvā prospers one’s family; the sixth jihvā sets one free from disease; and the seventh jihvā bestows dharma, kāma, and artha.

9.432-433 The seven goddesses of the flames are Brahmī, Maheśvarī, Kaumarī, Vaiṣṇavī, Vārahī, Aindrikā, and Cāmuṇḍā.

9.434-435 If a sound appears while oblations are offered into the fire, that is the sign of accomplishment.

9.436-438 If the tips of the flame appear as a certain form, that shows the result of the rite.

9.439-441 If a pleasant smell arises, it brings forth immediate accomplishment. If an unpleasant smell occurs, the reverse result comes.

9.442-445 Other variant cases of smell are explained in detail.

9.446-450b The ten colors of the fire are taught to bring forth the conquest of all actions. The ten colors are like a sunrise, like a lapis lazuli, like ghee, like a lac, like a red-hot iron and gold, like saffron, free of yellow, like smoke, like a rainbow, and like cochineal (cf. in Niśvāsakārikā).

9.450c-454b After understanding this rule, he makes a trap with string by reciting the navātma-mantra and places it on his entire body. Then he should perform the homa ritual by offering ghee while reciting the navātman a hundred times together with svāhā.
The Complete Oblation (Pūrṇāhuti) 9.454c-458 The complete oblation is now explained. The officiant holds himself upright, straightens his neck, and stands evenly on both feet. The guru holds the root of the sruk above the navel and the face of the sruk in front of his face and gives a flower to his disciple.

9.459-461b Then he should fill it with ghee and conceive of himself as the highest truth.

9.461c-465b He should mount the sixfold path, which is homologized with his breath, on the sruk and pour out the stream of oblation which is called vasudhārā from the sruk to the fire. He should bring the root of the sruk to his face and raise his breath while he pours out the stream of ghee. It causes resonance of the six paths to resonate.

9.465c-468b He should abandon the sixfold kāraṇa which exists in vāṇa.

9.468c-469 After he sees qualities of Śiva and abandons the natural inclination toward fetter, he attains ātmavyāpti.

9.470-471 He should meditate on the qualities of Śiva beginning with omniscience. This is the state of śivavyāpti.

9.472-473b The level of unmana should be seized by the mind. He should abandon mental activities and connect to that level. Then he will be liberated.

9.473-478b Since he has united to the highest state, he should fill the ghee again in the sruk. During offering, he should cultivate the kumbhaka breath. Then there will be a single favor with Śiva.

9.478c-484b Then he should announce the qualities of Śiva along with the six aṅgamantras.

9.484c-486b He should stir up Śakti and place his hand on the head of the disciple. Then the guru should envisage that the soul enters into the door of the fourth turya.

9.486c-488 The guru should bestow a flower on hands of the disciple after initiation and make him release darbha grass into the fire of Śiva, pots and the guru. After performing pradaksīṇa three times, he falls down like a rod.

Ācārya-abhiṣeka 9.489-490b The consecration of the ācārya should be done for people who have been initiated with seed.

9.490c-494b The guru should prepare five auspicious kalaśa pots and filled them with medicaments etc. Then he should install the five tattvas on them.

9.494c-496b He should consecrate each kalaśa pot by reciting the Bhairava-mantra.

9.496b-497b He should worship the pots which are placed in the west, the north,
the east, the south, and the northeast.

9.497c-498 The guru should prepare a sacred place in the northeast of the ritual house and draw the manḍala.

9.499-502b And he should prepare a seat and make the disciple sit there. Facing to the northeast, he should install the mantra of the deity on the body of the disciple; worship him with perfume, flower, etc.; rub him with sour gruel, etc.; lustrate him with white mustard, etc.; and consecrate him.

9.502c-504 The guru should recite the Śiva[-mantra] and sprinkle water. He should make the disciple wear a new cloth and rinse his mouth. He should let the disciple enter at the right side of the idol and perform sakalīkaraṇa for the disciple.

9.505-510b Then the guru bestows symbols of royalty on the disciple and asks for Śiva’s assent.

9.510c-513b Then he should perform a homa ritual and declare that he has done consecration of the disciple as ācārya.

9.513c-514b Then the guru should make a mark on the right hand of the consecrated disciple while reciting mantras.

9.514c-515b The guru gives a flower to the consecrated disciple; makes him throw it down on the manḍala; and let him prostrate himself before Śiva, pots, and the fire.

9.515c-516b The disciple has been consecrated as an ācārya.

Sādhaka-abhiṣeka 9.516c-517 An officiant should perform the consecration [of sādhaṇa] for practitioners who have been initiated as śivadharmin.

9.518-519 This consecration of sādhaka should be done after vidyādīkṣā. There will be no difference of ritual action [from the other consecrations].

9.520-522b He should purify all actions, resorting to the five kalās according to rule. He should utter the śivamantra and install the sakala[-mantra] on the body of Sadāśiva.

9.522c-525b Having meditated on Sadāśiva while [reciting] the mūlamantra, and having performed the homa ritual eight times, he should consecrate the sādhaka. Then he should perform installation of the five kalaśa pots, precisely in order beginning with niṇṛtti, pratiṣṭhā and vidyā, and continue to śāntyātītā, and then śānti.

9.525c-526 He should install deities of mantras on his limbs while uttering the aṅgamantras.

9.527-530 Having recited the mantras one hundred and eight times into each kalaśa pot, he should prepare a seat on the outer manḍala and perform the sakalīkaraṇa.
And the guru should sprinkle water on the disciple from the five pots according to the order that the five kalās have been installed.

9.531-533b Then the guru makes the disciple enter to the south of the form of Śiva and do sakalīkaraṇa. And the guru gives him several items, e.g. a manuscript of mantras, a mālā, white chalk, etc.

9.533c-535b Then he should inform the Supreme Lord about the completion of the consecration.

9.535c-537b And the consecrated one should pay homage to the guru and the mantra, and should install the mantra on his heart. The propitiation of the sādhyamantra should be done a thousand times or a hundred times.

9.537c-539 The guru should give a flower to the sādhaka and make him circumambulate three times and pay homage to the fire, the guru, and the form of Śiva. Then the guru should teach him about samayas.

Post-initiatory Observations (Samayas) 9.540-541 After completing initiation, the guru should teach the post-initiatory observations to the initiand.

9.542-544b He should never utter the sounds re re or he he, or the words śākini, chiṅḍāi, and sehāri.

9.544c-546 If one desires siddhis, he should never perform grāmadharma. And he should perform a daily ritual.

9.547-548b He should never resort to any worldly matters which could destroy his personal study.

9.548c-550 He should never consume the meat of certain animals.

9.551-555 He should not step on the shadow of liṅgas, nor blame samayins, putrakas, ācāryas, or sādhakas, nor censure various [other] people.

9.556-557 He should not talk to women in a market, nor revile girls. He should not utter the dhāma-mantra or stanzas containing the syllable ī, nor talk about any treatises.

9.558-559 He should not sleep, nor spit, nor copulate in particular places.

9.560-561 He should not touch particular household items.

9.562-569b He should not touch particular items and weapons.

9.569c-571b He should never eat food which is on a plate of Vaṭa, Aśvattha or Arka leaves. And he should not eat food in his left hand nor give food with his left hand, etc.

9.571c-572 The mantrin should not give any medicine nor make it for his own protection. And he should not talk about Śaiva scriptures with others.
9.573-574b He should never interrupt the assembly of Vīras nor imitate them. He should speak about Śaiva scripture only in Śaiva temples.

9.574c-576 He should always pay homage to his guru like a rod and call the guru names beginning with Śrī and the name of the guru’s place and ending with Deva.

9.577 The post initiatory rules have been taught thus. He should worship the Lord three times a day.

Chapter 18

Devī’s Request for The Teaching of Chommakā  18.1-3 Devī asks about chommakā (a special sign language) which to be known for the sake of communication between male and female practitioners.

18.4-5 Bhairava commences the teaching.

Aṅga-chommakā  18.6-7 Salutations should be made with hand gestures. The meaning of clapping hands and touching forehead are explained.

18.8-9 Touching a specific body part carries a particular meaning in regard to eating offerings or [other] food.

18.10-12 Just as in conversation regarding food, body language conveys signs of acceptance or refusal.

Exchange of the Chommakā Gestures  18.14-18b The manner of exchanging gestures with the hands, feet, face etc. is explained.

18.18c-19 Another chommakā of salutation is called pottuṅga, and its return-salutation is said pratipottuṅge. And kṣemamudrā, a prosperity-seal is taught.

Communication by Gestures  18.20-23 By means of a particular sequence of arm gestures they should communicate.

18.24-26 By means of a particular sequence of leg gestures they should communicate.

18.27ab Another set of salutations is called ‘narthe’, and its return-salutation is said to be ‘pratyānarthe’.

Kula-chommakā  18.27c-31 After the teaching of general chommakās, a special chommkā which is to be used only with members of the clan is explained for the sake of the divine union of yoginis or heroes.

18.32 If a female practitioner sees a male practitioner, they should exchange the special chommkā of their own clan.
The details of the Kula-chommakā are given.

After the divine union, deities will give instructions which they should observe. This esoteric language can be learnt only from one who is called a cum-baka (kisser).

A Part of Chapter 24

The days of Prognostication of the Life-span 24.177-291b The period of symptom of unstable breath, e.g. from six days to twenty-five days, is said to be a prognostication of remaining lifespan.

Chapter 28

The Course of the Ātman 28.1-2b Bhairava teaches the course of the movement of the ātman through the nāḍīs and lotuses (=cakras).

28.2c-3 Installation of letters on nāḍimukhas (the mouths of tubes).

28.4-6 Nine lotuses corresponding the nine letters: PHA, JA, JHA, ṬHA, ṬA, TA, THA, DA, and MA.

28.7-8 The lotus with eight spokes is connected to the ten nāḍīs.

28.9 The ten vāyus are placed in the stalk of the lotus of the nāḍīs.

28.10-11 Puryaṣṭaka is the receptacle of the deity who has four kinds of Śakti; it is placed in the middle of the petals [of the lotus].

28.12 Kuṇḍali is located in the belly in the form of a sleeping serpent and a vessel of nectar.

28.13 The soul (ātman) is bound by the bonds.

28.14-15b The bound soul moves upwards and downwards.

28.15c-17b The kāraṇeśas in the stages of the elevation [of the soul] are placed in the body.

Practice of Breath-exercise 28.18-19 [A yogin] should meditate on the tenfold lākṣya: mātrās, bindu, the beyond (atītam), nāda, ātma, jyoti, vigraha, kalpanā, alakṣa-saṃkalpa and sarvaga.

28.20-22 He should practice the three kinds of internal and external breath.

28.23-24 The fourth breath, called supraśānta, is to be cultivated by the yogin.

28.25-26b He should visualize the five elements, wind, fire, earth, water and ether, on the parts of this body, on the big toe, the navel, the throat, the uvula and the head respectively.
28.26c-27 He should practice eruption (udghāta).
28.28 As a result of the breath-exercise, his attachment and hatred disappear.
28.29-31 The five major breaths, prāna, apāna, samāna, udāna and vyāna are placed in the heart, anus, navel, throat and on all the joints. And they have their own appearance and sound.
28.32-36 The five major breaths and five minor breaths (Nāga, Kūrma, kṛkara, Devadatta and Dhanañjaya) move inside of the body differently according to their functions.
28.37-43 The five major breaths and five minor breaths functions externally in the body.
28.44 The five minor breaths function at the time of death; among them, Dhanañjaya remains in the dead body.
28.45-46 One should conquer the five major breaths and meditate on each breath in certain parts of the body.
28.47-48 The five minor breaths should be conquered to transfer the soul into another body and for yogic suicide.
28.49-51 He can attain various results after mastering breath-exercises.
28.52-56b He should practice a particular combination of breaths in his navel and in his heart by contemplating on the subtle movements of vital air.
28.56c-57b Evidence (pratyaya) like the sensation of creeping ants or being pierced by thorns occurs when the gate of the cranial aperture is opened.
28.57c-60b Afterwards, he attains the level of Svachanda, the ultimate stage.

Practice of the Movement of the Ātman through the Nāḍīs and Cakras 28.60c-61 There is another practice by means of the movement of the ātman by using the twenty-four consonants, from the letter Ka to the letter Bha.
28.62 A yogin should know the states of the three guṇas
28.63-68b The three nāḍīs are rooted in the three fingers of the hands and the three toes of the feet. Those twelve locations are homologized with [certain] letters.
28.68c-69 The supreme tube, suṣumnā, extends from the covered place up to the cranial aperture.
28.70-72 There is a sixteen-spoked lotus in the palate; an eight-spoked lotus in the bindu; and a six-spoked lotus in the place of Śakti.
28.73-74 The group of devatās is to be worshiped in the level of Brahmā; the group of yoginīs in the level of Viṣṇu; the group of dūtīs in Rudra’s abode, and the group
of Kiṃkārīs in the fourth level; Mātrs in Sadāśiva’s abode; and Viśwīs in Śakti’s level.

28.75-77b They are said to form a sixfold cakra: devatācakra, yoganīcakra, dūtīcakra, kiṅkāricakra, mātrcakra and viśvēśvaricakra.

28.77c-82b A practitioner should perform sṛṣṭivedha which is sixfold according to the sixfold cakra: they are associated with six syllables, ya, ra, la, va, ha and sa.

28.82c-86b Another manner of meditation by means of the twenty-five syllables beginning with ka and ending with ma is explained. This method consists of six sṛṣṭis, i.e. mantra-ṣṛṣṭi, tattva-ṣṛṣṭi, jīva-ṣṛṣṭi, varṇa-ṣṛṣṭi, bhūta-ṣṛṣṭi and yoga-ṣṛṣṭi.

28.86c-89 For the sake of the penetrations, the five doors should be known to be the two hands, the two feet and the genital region.

Final Words on this Tantra 28.90-93 This excellent tantra, which has been extracted to make the secret doctrine easy to understand, has never been taught to anyone before.

28.94-98b The meaning of this tantra which is hidden can be understood by the family of yoginīs. After understanding the knowledge of this scripture, they attain liberation after death, and the yoginīs protect them. Therefore, they should worship this teaching and study and protect it.

28.98c-99b One who has a wicked mind will go to Raurava hell.

28.99c-106b The teaching of mantras and their power should be learnt from the teacher. It should be hidden with care, inaudible and unchanged. The teacher also should examine a candidate carefully and [only] then give him initiation.
Chapter 3

Sources and Editorial Conventions

3.1 Transmission of manuscripts of the Tantrasadbhāva

3.1.1 The Tantrasadbhāva

Three Nepalese manuscripts, A, B, and C, of the Tantrasadbhāva are available to us. The former two are palm-leaf manuscripts, but B is incomplete, ending after 10.791. Regarding the question of the relationship of the manuscripts of the Tantrasadbhāva, A and B likely do not share a common hyparchetype, and the modern paper codex C can be shown to be descended from A, a palm-leaf manuscript.

3.1.2 The Svacchandatantra

Three recensions, Kashmirian, Nepalese, and South Indian, of the manuscripts of the Svacchanda are available to us. In the appendices, portions of chapters 4 and 7' of the Svacchandalalitabhairavatantra, the Nepalese recension of the Svacchanda, that are parallel to chapters 1, 9, and 29 of the Tantrasadbhāva. This is because the Nepalese recension (Siglum SvT") is closest of the three to the Tantrasadbhāva. Although a complete collation of the numerous Nepalese manuscripts of the Svacchanda would be very useful, here I have selected only four palm-leaf manuscripts. I consider these as probably dating to the 11th to 12th centuries based on their palaeographical elements. Furthermore, the variants of the other two recensions, Kashmirian and South Indian, have also been

\[\text{The relevant portion of chapter 7 of the Svacchandalalita has been already edited in Goodall 2015:507-513 based on the KSTS edition and on one old Nepalese palm-leaf manuscript (NGMPP B 28/18; cf. Siglum Nc in the apparatus of this volume).}\]
3.1.3 Stemma codicum

The above considerations of the relationship of the witnesses of the Tantrasadbhāva and reflection of its textual interrelationship with other earlier Śaiva sources can be represented graphically in the stemma shown here. In the lower part of the stemma the straight lines with arrows, i.e. the relationship of the manuscripts of the Tantrasadbhāva and the three recensions of the Svachchandatana. While we are fairly confident about these relationship, the upper part is not completely established.

reported in the apparatus with sigla SvT⁵ and SvT⁷. For the detailed sigla of Svachchandalalita, see p. 466.
3.2 Remarks on peculiarities of language of Śaiva texts

Much research on Śaiva language, namely the Aiśa phenomena has been done in recent years, e.g. Goudriaan & Schoterma 1988:44-109 on the Kubjikāmatatantra; Goodall 1998:lxxv-lxxx on the Kīraṇatantra, Törzsök 1999:xxvi-lxix on the Siddhayogēśvarimata; Goodall 2004:lxxvii-lxxxii on the Parākhya, Hatley 2007:234-235 and Kiss 2015:77-86 on the Brahmayāmala; Goodall 2015:113-136 on Niśvāsatattvasaṃhitā etc. The peculiar language of the Tantrasadbhāva, influenced by the Middle Indic vernacular, should be compared with that of the Niśvāsatattvasaṃhitā, Siddhayogēśvarimata, Brahmayāmala, etc. on which the above-mentioned authors have written detailed and very useful studies. I have followed these studies and attempted to classify the most common phenomena of the language of the Tantrasadbhāva below. I refer this numbered list below in the apparatus of the edited text and in the translation. The most common features of the Tantrasadbhāva’s non-standard aiśa usage are as follows: the superiority of metrical concerns to any grammatical issues, irregular and frozen sandhis, the elision of visarga and anusvāra, loss of Žnal consonants in many case-endings, irregular usage of gender, syncopation, interchangeability of homorganic nasals, and simplification of consonant clusters. As similar phenomena found in Buddhist Hybrid Sanskrit and in Epic Sanskrit are also important guides to understand linguistic irregularities, I include references to Edgerton’s Buddhist Hybrid Sanskrit Grammar and Dictionary and to Oberlies’ A Grammar of Epic Sanskrit.

I have not considered here variants of the paper manuscript (Siglum C) of the Tantrasadbhāva which grammatically is a standard form compared to the archaic readings of the other two palm-leaf manuscripts.

• § 1 Irregular treatment of consonantal and vocalic stems

§ 1.1 Irregular treatment of consonantal stems

§ 1.1.1 consonantal stems inflected as vocalic stems by adding vowels (e.g. -a, -i or ā in feminine nouns) after final consonants (cf. Oberlies 2003 § 3.14 § 3.22; Goodall 2015 § 1.2-1.5, § 1.11)

§ 1.1.2 consonantal stems inflected as vocalic stems by dropping final letters (cf. Goodall 2015 § 1.8-1.10)

Many occurrences of the elision of visarga and anusvāra and addition of visarga at the end of pādas should be treated as orthographic habits or corruptions.
§ 1.2 Irregular treatment of vocalic stems

§ 1.2.1 -u stems inflected as -a stems

§ 1.2.2 feminine -i stems inflected as nouns in -ī (cf. OBERLIES 2003 § 3.3; GOODALL 2015: § 2.14)

§ 1.2.3 feminine -ī stems inflected as nouns in -ā (cf. OBERLIES 2003 § 3.3; GOODALL 2015: § 2.16)

§ 1.2.4 feminine -ā stems inflected as nouns in -ī (cf. GOODALL 2015: § 2.17)

§ 1.2.5 feminine -i or -ī stems inflected as nouns in -yā (cf. GOODALL 2015: § 2.18)

§ 1.2.6 stems in -ṛ treated as stems in -āra (cf. OBERLIES 2003 § 3.8; GOODALL 2015 § 2.22) mātañ 1.32d (for mātā)

§ 1.2.7 oblique case of -u stem nouns formed as -a stems with the base of the nominative plural (cf. GOODALL 2015: § 2.1)

• § 2 Peculiarity of final letters (cf. KISS 2016:78-80 and GOODALL 2015)

§ 2.1 Loss of final m or anusvāra (cf. KISS 2016 § 2) often occurs at the pāda break, metri causa

§ 2.1.1 elision of final anusvāra in masculine and neuter singular accusative

§ 2.1.2 elision of final anusvāra in feminine singular accusative

§ 2.1.3 elision of final anusvāra in feminine singular locative

§ 2.1.4 elision of final anusvāra before m

§ 2.2 Loss of final visarga or s/ś/r (cf. KISS 2016 §3), often occurs at the pāda break metri causa

§ 2.2.1 loss of final visarga before sibilants (cf. GOODALL 2015 § 8.13)

§ 2.2.2 loss of final visarga in masculine plural nominative and feminine nominative and accusative plural (cf. GOODALL 2015 § 2.10)

§ 2.3 Loss of final t/d (cf. KISS 2016 §4) in masculine and neuter singular ablative, singular optative, etc.

1For the opposite case, feminine nouns in -ī treated as ones in -i, see OBERLIES 2003 § 3.1 and GOODALL 2015 § 2.15).
§ 2.4 Redundant final *m* or *anusvāra*: occurs at the pāda break or metri causa, e.g. 9.33ic *saṃvedyaṃ* for *saṃvedya*

§ 2.5 Redundant final *visarga* or *s/s/r* (cf. Goodall 2015 § 8.14; Kiss 2016 § 10) e.g. 1.295b *kiñcanah* for *kiñcana*; occurs at the end of pādas

§ 2.6 Redundant final *t/d*

§ 2.7 Irregular nasalsisation

§ 2.7.1 final *n* replaced with *anusvāra* (cf. Goodall 2015 § 8.16), e.g. masculine plural accusative: *pūjyaṃ* 9.85a for present active participle *pūjayan*

§ 2.7.2 final *anusvāra* replaced with *n* before *tu*

• § 3 Irregular use of genders

§ 3.1 neuter nouns with masculine endings (cf. Oberlies 2003:xxxviii-xl; Goodall 2015 § 2.4 and § 2.9): includes the case of neuter pronouns with masculine endings, e.g. *tam* for *tat*, *yaṃ* for *yat*, 9.374d *anyāṃ* for *anyat*

§ 3.2 masculine nouns with neuter endings (cf. Goodall 2015 § 2.5)

§ 3.3 feminine nouns treated as masculine or neuter (cf. Oberlies 2003:xxxii; Goodall 2015 § 2.19)

§ 3.4 masculine nouns treated as feminine, e.g. 9.18d *paṭṭakāḥ* (accusative plural) for *paṭṭakān*

§ 3.5 masculine pronouns construed with neuter nouns (cf. Goodall 2015 § 9.7)

§ 3.6 masculine/neuter pronouns construed with feminine nouns (cf. Goodall 2015 § 9.8)

§ 3.7 neuter qualifiers construed with masculine or feminine nouns (cf. Goodall 2015 § 9.9)

• § 4 Oddities of inflections

§ 4.1 Metrically induced shortening

§ 4.1.1 metrically induced contraction of feminine locative singular (Goodall 2015 § 2.23)
§ 4.1.2 metrically induced contraction of feminine ablative singular (GOODALL 2015 § 2.24)

§ 4.1.3 metrically induced contraction of feminine instrumental singular (GOODALL 2015 § 2.25)

§ 4.1.4 metrically induced contraction of masculine or neuter instrumental singular (GOODALL 2015 § 2.28): In some cases, what can be classified as masculine and neuter singular locative is intended as an instrumental case. (e.g. guṇatraye 1.330a for guṇatrayena)

§ 4.1.5 metrically induced contraction of genitive plural (GOODALL 2015 § 2.27)

§ 4.1.6 metrically induced contraction of neuter plural accusative

§ 4.2 Metrically induced lengthening

§ 4.3 Oddities of case usage (cf. GOODALL 2015 § 5; KISS 2015 § 13, § 18, § 20, § 22, § 23, and § 25) many of the cases occur metri causa.

§ 4.3.1 nominative for accusative (cf. GOODALL 2015 § 5.17)

§ 4.3.2 nominative for instrumental (cf. GOODALL 2015 § 5.18), e.g. adhama 9.345d

§ 4.3.3 nominative for genitive (cf. GOODALL 2015 § 5.19), e.g. homam 9.433d (for homasya

§ 4.3.4 nominative for locative (cf. GOODALL 2015 § 5.16), e.g. saptami 9.31b (for saptamyāṃ)

§ 4.3.5 accusative for nominative (cf. GOODALL 2015 § 5.15), e.g. vyāptim 1.28od (for vyāptih)

§ 4.3.6 accusative for genitive, e.g. homam 9.433d (for homasya)

§ 4.3.7 accusative for locative (cf. KISS 2015 § 18.3)

§ 4.3.8 -taḥ used for accusative (cf. GOODALL 2015 § 5.21)

§ 4.3.9 instrumental for locative (cf. GOODALL 2015 § 5.2), e.g. kriyāyā (for kriyāyāṃ)

metri causa

§ 4.3.10 instrumental for ablative (cf. GOODALL 2015 § 5.5) e.g. mukto... pāṣajālena 9.343cd

§ 4.3.11 ablative for instrumental (cf. GOODALL 2015 § 5.6)
§ 4.3.12 ablative for locative (cf. Goodall 2015 § 5.7)
§ 4.3.13 genitive for instrumental, e.g. 9.421a yajamānasya (for yajamānena)
§ 4.3.14 genitive for dative (cf. Goodall 2015 § 5.12)
§ 4.3.15 genitive for locative (cf. Goodall 2015 § 5.13)
§ 4.3.16 genitive for ablative (cf. Goodall 2015 § 5.14), e.g. 1.281a bandhānāṃ (for bandhebhyaḥ)
§ 4.3.17 locative for dative (cf. Goodall 2015 § 5.9)
§ 4.3.18 locative for ablative (cf. Goodall 2015 § 5.8), e.g. 1.196d nādarūpe ...
saṁtyajet (for nādarūpāt)
§ 4.3.19 locative plural for locative singular (cf. Goodall 2015 § 5.10)

• § 5 Irregular Numbers

§ 5.1 irregular combinations to fit metrical constraints (cf. Oberlies 2003 § 5.1.6; Goodall 2015 § 3.1)
§ 5.2 cardinals used for ordinals or ordinals for cardinals (cf. Oberlies 2003 § 5.2.2; Goodall 2015 § 3.2 and § 3.4)

• § 6 Irregular treatment of verbs

§ 6.1 lyap for ktvā (cf. Oberlies 2003 § 9.7.2; Goodall 2015 § 4.5) and ktvā for lyap (cf. Oberlies 2003 § 9.7.1; Goodall 2015 § 4.6; BHSG § 35.7-35.11, pp.171-2)
§ 6.2 ātmanepada for parasmaipada; parasmaipada for ātmanepada (cf. Oberlies 2003 § 8.7 for parasmaipada endings on ātmanepada verbs; Goodall 2015 § 4.2 and § 4.3)
§ 6.3 passive for active (cf. Oberlies 2003 § 8.7.1; Goodall 2015 § 4.1) or active or middle for passive (cf. Oberlies 2003 § 8.7.2; Goodall 2015 § 4.4)
§ 6.4 causative for simplex (cf. Oberlies 2003 § 8.8.1; Goodall 2015) and simplex for causative
§ 6.5 irregular imperative (cf. Oberlies 2003 § 7.2.4; Goodall 2015 § 4.17), e.g. 3.114b nibodhataḥ as the 2nd person singular imperative vijānataḥ
§ 6.6 thematic ending placed on irregularly derived bases of athematic verbs (cf. Goodall 2015 § 4.12)
§ 6.7 other sorts of anacoluthon (cf. GOODALL 2015 § 9.15) e.g. a mixture of 3rd person optatives and 2nd person imperatives

• § 7 Oddities of words and scribal features

§ 7.1 simplification of consonant clusters (cf. GOODALL 2015:128 § 6.14) e.g. 1.302a bhakṣāb-hakṣa (for bhaksyābhaksya), 1.285a, 1.323 lakṣa (for lakṣya)

§ 7.1.1 the reverse case, e.g. abudhyaḥ 1.147b (for abudhāḥ)

§ 7.2 ri spelled as ṛ (cf. GOODALL 2015 § 8.18)

§ 7.3 broken compounds cf. → § 10 hiatus-fillers

§ 7.4 compounds with numerals as the second member (cf. GOODALL 2015 § 7.21), e.g. 9.409b śubhaika° (for ekaśubha°)

§ 7.5 oddities of words, e.g. 9.25b vedikā for vithikā; anantarāt for anantaraṃ at the end of verses

• § 8 Irregular sandhi

§ 8.1 double sandhi of -ā/-āḥ + u- (cf. GOODALL 2016 § 8.1)

§ 8.2 double sandhi of aḥ + other following vowels (cf. GOODALL 2016 § 8.2)

§ 8.3 double sandhi of am + following vowel (cf. GOODALL 2016 § 8.3)

§ 8.4 double sandhi of -āḥ + following vowel (cf. GOODALL 2016 § 8.4) rājātāpi 9.39ob for rājātā api

§ 8.5 double sandhi of e + i (cf. GOODALL 2016 § 8.5)

§ 8.6 e + a becoming ya (cf. GOODALL 2016 § 8.6)

§ 8.7 aḥ + a becoming a + a at the pāda break (cf. GOODALL 2016 § 8.7)

§ 8.8 irregular sandhi involving the pronoun saḥ (cf. GOODALL 2016 § 8.8), e.g. 9.353a sācāryaḥ for sa ācāryaḥ hipp; 24.254c, 25.293a etc. so hi for sa hi, metri causa

§ 8.9 other irregular sandhis, e.g. 9.406a sadhastaṃ for sadḍhastaṃ

§ 8.10 frozen sandhi (cf. KISS 2016 § 33) often occurs at the pāda break, metri causa

• § 9 Irregular use of numbers
§ 9.1. singular for dual

§ 9.2 singular for plural (cf. GOODALL 2015; § 9.4 KISS 2016 §11), this is applicable to nominal and verbal forms (cf. OBERLIES 2003 § 10.2.2), e.g. 1.283c tasyāspadam (for tāsām āspadam)

§ 9.3 dual for plural

§ 9.4 plural for singular (cf. KISS 2016 §12; GOODALL 2015 § 4.13 for in athematic verbs)

§ 9.5 plural for dual

§ 9.6 dual for plural

§ 9.7 anacoluthic sentences involving relative clauses (cf. GOODALL 2015 § 9.12), GOODALL gives examples of mismatched relative clauses; missing correlative pronoun tasya; anacoluthic relative construction with a single in one half picked up with a plural correlative, e.g. 1.37ab ye ... tan kāhitāṃ

• § 10 Hiatus-fillers and syncopation (cf. KISS 2015:84)

§ 10.1 -m- (cf. BHSG § 4.59; KISS 2015 § 31.1)

§ 10.2 -r- (cf. BHSG § 4.61; KISS 2015 § 31.2)

§ 10.3 -t- or -d- (cf. BHSG § 4.64; KISS 2015 § 31.3)

§ 10.4 Syncopation (cf. GOODALL 2015 § 4.16 for vowel syncopation metri causa; KISS 2015 § 28)

3.3 Conventions

3.3.1 The edited text

This edition of selected chapters of the Tantrasadbhāva is presented in Devanāgarī script.

• I have applied sandhi much more consistently than the manuscripts have; however, some irregular cases, e.g. frozen sandhis at pāda breaks are kept occasionally.
• Cases of gemination, for instance, sarva for sarva, varṇa for varṇa etc., are silently emended; however, any reading that has a possibility of being interpreted differently, it has been reported in some cases I was not sure whether the reading was due to orthographic habit or if it was an authorial aiśa usage.

• Sibilants ś, ś, and s which are frequently not distinguished in old Nepalese palm-leaf manuscripts, have been silently emended. However, if there is any ambiguity in interpreting the word, the original has been accurately reported.

• Āvagraha is often missing in old palm-leaf manuscripts. I have silently added them in the edited text and in the lemmata, but have not supplied them when reporting variants.

• Cruxed (†... †) words are corrupt words that I have not been able to improve.

3.3.2 Apparatus

There is a maximum of four separate layers to the critical apparatus, and the method of reporting variants found in the manuscripts is fully positive.

• In the maximum case, the first layer of the apparatus shows the information of codices; the second layer, which appears as the first in most pages, presents the variants from the manuscripts of the Tantrasadbhāva; the third layer reports parallel sources or relevant passages, from both earlier texts and the Svacchandatantra or later Śaiva works which have quoted the passage of the Tantrasadbhāva. The last, the fourth level of the apparatus contains a grammatical analysis.

• The grammatical analysis shows the manner in which I have understood the meaning of the sentence and the paragraph references (e.g. § 1.1.2) refer back to the list of remarks on peculiarities of language on pp. 119-125.

• All entries begin with the verse number which is mostly followed by the pāda identifier (abcd), a word or a phrase from the main text is followed by a lemma sign ( ] ). All list of variants are separated by a semicolon (;).

• I have used the abbreviations ‘em.’ and ‘conj.’ for emendations and conjectures, and the abbreviations ac and pc for ante correctionem and post correctionem, respectively.

• Where damage to the manuscript prevents us from reading some letters, the lacuna is signalled with an asterisk (*).
3.3.3 The Translation

The English translation provided here is aimed to show my understanding of the Tantrasadbhāva containing some difficulties resulted from the register of Sanskrit of this text and to offer additional information to be considered in regard to other related texts. I have adopted the following conventions.

- In the beginning of the translations, I have written a subject of each translation in bold in square brackets [ ]. In order to mark the commencement of a new topic, only the sentences 'Devī spoke' and 'Bhairava replied' from devy uvāca and bhairava uvāca respectively are presented in bold.

- The Sanskrit words occasionally in inflected forms or uninflected forms have been put between round brackets () behind the corresponding English translation.

- Words for which no equivalent is present in the text, but supposedly for which are implied are added between [square brackets] where I thought such an addition necessary or helpful for the understanding of the text.

- All paragraphs of translations are presented in hanging indentation. Annotations are occasionally followed by translations in the default style of paragraph.

- Any stanza without a title (e.g. 1.154d) refers to a passage of the Tantrasadbhāva itself.
Chapter 4

Editions
प्रश्नयोगाधिकारो नाम प्रथम: पटल:
ओ नमो महामेरवाय दिग्वेदवादिन्यो गुह्यम्: ||

वज्रिष्कशिक्षे रमे नानाधारातुविचित्रिते।
नानाभगलताक्षे नाना-ऋषिसमाकुले। ॥ १ ॥

सिद्धिविधाराक्षे गणप्रभवसंसिते।
श्रृवाश्रीयुद्धः सर्व तत्र समाघतः। ॥ २ ॥

मुदितं भैरवं दुष्टं प्रत्यक्षपरं चाविन्धकाम।
तः माता जगतस्याः त्वमे शरणं तु मे। ॥ ३ ॥

संसारमयीतानं तत्र कामं महायशे।
ऋषयो देवगणधरे गणविन्धारादयः। ॥ ४ ॥

वस्तं: संसारसंके उम्रात्ममरणभीवः।
हुः बिनाध: प्राणिनो उन्मे पित्र त्वमे शरणं गतः। ॥ ५ ॥

पुष्च्छ तस्माति श्रीदेवश्री लोकशक्रम।
मद्वान्द्वान्मयेव सुलकसिद्धार्थः। ॥ ६ ॥

येन जातिन मुख्यते सिद्धन्ते तुषितनं च।
तेषां तु वचनं श्रुता देवी वचनमन्नवरी। ॥ ७ ॥

Σ = All MSS

1a वज्रिष्कशिक्षे [em. Sanderson]; वज्रिष्कश-Σ
1b विविचित्रिते [B C]; विविचित्रिते A
2b गणो [A C]; गणो B
2c उम्रात्म [em. Sanderson]; उम्रात्म B
3a तत्र [conj.]; तत्र A C; तत्र B
3b प्रत्यक्षपरं [em.]; प्रत्यक्षपरं Σ
3c चाविन्धकाम [em.]; चाविन्धकाम Σ
3d वन B; वन A C; वन Σ
4a महायशे [A]; महायशे B; महायशेव C
4b महायशे [C]; महायशे B
5a बिनाध [corr.]; बिनाध B
5b बिनाध [corr.]; बिनाध B
5c तुषितन [conj.]; तुषितन A B C
5d तुषितन [corr.]; तुषितन Σ
6a देवदेवेशं [A C]; देवदेवेशं B
6b दुस्राव [em.]; दुस्राव Σ
7a जातिन [em. Sanderson]; जातिन A C; जातिन B
7b चवनं [A C]; चवनं B

1b ज्योतिषकळिखरे [cf. SvaTa 10.127ab: तस्यात्सिनादिभिः ज्योतिषकळिखरे षिखरां स्मर्तम् | MatP-vp 23.57ab: पुर्ववृत्ते तु दिप्भिः ज्योतिषकळिखरे षिखरां स्मर्तम् तुष्टितः ईशान | 1.3a and 7b cf. SvaTa 1.4cd: मुदितम् भारवाम् द्रष्टव्य देवी वचनाम् अवरित]

1d नानाः [for nānāς संस्कृतम्; metri causa § 8.10 3c ज्योतिषकळिखरे [for jagatay, § 1.1.2 4b महायशे is often attested in BraYa for one of appellations of Goddess while its masculine vocative mahāyaśa is found in KuMa 7b tuṣṭitena [for tuṣṭitayā संस्कृतम्; metri causa]
स्तुत्या देव भजेनां स्तुतिनिर्विन्ध्वुपकः।
या सुज्ञेज्जनम् वामा ज्ञेया शक्तिस्थायमिका ॥ ८ ॥
रोदी शक्तिर्जग्गात्री तासां कार्य च याओऽः।
तत्त्वहृपा-तु-या स्तुत्या स्तुतेति परमेश्वरी ॥ ९ ॥
वामाज्ञेयाविकारं प्रतिद्वार्धं कार्येष्वर्तं वर्षयः स्थानस्विध्विषं विरचितसङ्कनं तत्त्वसागरंदिसंघम।
ते देव निल्यज्ञां हर्षसंकल्पं सर्वन्तोकेशायां श्रीकण्ठ सर्वभावादसुपानमतससंघम् ॥ १० ॥
शुद्धा देव मया तन्त्र रहस्या गृहगोचरः।
वामदिश्येण नामास्तु अनेकथा ॥ ११ ॥
सिद्धान्तकां सुरस्वात दशाक्रिदाभेद्वतः।
लक्षोक्तिभिवाकेन कोष्टसमुन अनेकथा ॥ १२ ॥
सिद्धोक्तीभोगिनत्वे लक्षोक्तिभ्रमितरे।
मूलतन्वे महासुब्धे सृशत्वे विनिगतम् ॥ १३ ॥
तैौक्षं तु मया जातं स्ययानिनमसुरूवः।
न शुद्धं श्रीतुमिल्यात्मं तत्त्वनावादशमृ॥ १४ ॥
तत्र चर्चां ख्रिया जानं योगाल्पमि अनेकथा।
सबीजा धारणायामस्तु कंवीजानस्तु पुष्क्रमेः ॥ १५ ॥
अनेकोपायंसंयोगायजनं चातमनं प्रति।

**Notes:**

8ab | SvaTa 1.2cd: stīyāmanāna mahośānaṃ gaṇamanātiṣevitam || 7c-8b | cf. TaSa 1.113c-114b: vāmārāpā sṛ- jet pāram jyestre ṛgṛhārā prapālanaṃ || saṃśāro raunāraṇepa eva eva triyā priye [*; TaSa 1.246c-247a: icchā raunārī samākhyaṭā jñāna vāma prakārtitā || kriyā jyestre saumuddiṣṭa jñeyā amba śubheśanṛ | 10b | tattvasāgārīṃśāngham | cf. TaSa 1.294cd 10 | in the Sīhagārā metre. || BraYā 1.1 14b yonyāma || cf. KuMa 16.27-29: Jayaratha’s commentary ad TaĀl 29.165 anyāvā yonyāmaḥ |

1.11ab | for tantrāṃ rahasyānā śāhagocarāni | § 4.1.6 16b ātmanṛ | for ātmānaṃ, accusative singular of ātman, metri causa
कारणत्यायनः कलागम् ॥ १६ ॥

श्रवणसंधिद्वारा देव कारणत्यायन कलागम् ।
श्रवणसंधिद्वारा चारविषयः हृदिसन्धितम् ॥ १७ ॥

द्वारानितस्थितं च अध्यसम्बन्धबिजितम् ।
विभयस्य श्रवणः ज्ञातत्स्य ब्रह्मानादं व्यवस्थितं ॥ १८ ॥

नूर्यातितं परं देवं ब्रह्मारात्तरं पुनः ।
उद्भवसं तथा योगं विनेत्रसं च शूलिने ॥ १९ ॥

लक्ष्यस्य च लयातीतनिदिष्टांचितम् ।
पुनरेति तै समेत एकाभ्राब्धता: प्रमो ॥ २० ॥

लोणीभूता यथा सन्ति तथा लं कथयस्व समां ।
मन्त्राणां च सुरेश्च यज्ञिन्य सिद्धकरणम् ॥ २१ ॥

तत्किर्मिः पुनरेति गोष्ठि सरसमां ।
ये त्वया कथिता मन्त्रः पूर्वश्चुक्लसिद्धिः: ॥ २२ ॥

मन्त्रान्वित्रुप्रसंख्यता: पशुनां तु ग्रहेन प्रति ।
किर्मिः ते न सिद्धिन्ति कल्पोत्क धर सन्ति ॥ २३ ॥

क्रियक्षत्रिन मन्त्रायत्त्वं मुनिमेछोत्सत्त्व ।
कथा योगात्म मन्त्रहीनां सुरेश्च ॥ २४ ॥

मन्त्राणां जनमी यथा च वामायिता शक्तिकर्त्या ।
तथा सुप्रस्तु देवस्य वर्णा: कैव्यत्तां ययु: ॥ २५ ॥

कथा सा जायते सुप्रस्थेत्तेजोरूपः परा कला ।


21a lolībhūtā | cf. TaSa 1.474cd lolībhūtām idaṃ sarvaṃ saktisthāne layaṃ gatam || 24a kliśyanti manujāyantam | cf. KuMa 4.3c and KauJñāNi 17.5a 1.21cd and 1.25 | cf. The Śrītrikahṛdaya, quoted in the Parātrimśikā-vivaraṇa yo niveśas tu varṇānāṃ tadviroṣṇaṃ tatra mantragam | tena guptena te guptah śeṣa varṇās tu kevalah

17b kāraṇatyaṅa | for kāraṇatyaṅgam, metri causa 18c bhruvontastham | for bhruvora antahstham[bpr, § 19d śūline | could be feminine vocative of śūlini, inflected as noun ending -ā 23c sidhyanti | for sidhyati, metri causa 24a manujāyantam | for manujā ayantam[bpr, § 8.4 24d mantrahīnānāṃ[ for mantrahīnāṃ[bpr
यथार्थार्थिक शक्तिमान्येव हि गमस्तयः ॥ २६ ॥
तददेव शिवस्यापि धर्मवृक्षोपयोघः ॥ अविनाभावोगेन सर्वत्रेवोपयोघः ॥ २७ ॥
न शिवाद्रिहिता शक्तिनं शक्तिरहितं: शिबं।
वियोगो नैव दृष्येत पवनाम्वयोगिः ॥ २८ ॥
शत्स्फङ्करणुपाया शिवकृत्यं प्रवर्तिते।
नान्यो जन करणं तत्प येन कृत्यं प्रकृतिः ॥ २९ ॥
मन्त्रं: शिवं: समुद्रेष्यं वर्णस्त्रयेयं वाचकं।
वाच्यात्मस्योगमात्रिच्चेतस्य प्रपत्यते ॥ ३० ॥
तत्र देव कृतं: शक्तिमयं लयत्स्फङ्करणां ॥
येन ते सिन्द्रला जाता मन्त्रायामितज्ञसम् ॥ ३१ ॥
मातुका तु कर्तं जाता मन्त्रायां मात्री तु या।
विषयं जयं या च मन्त्रवर्त्तं कर्तं तु सा ॥ ३२ ॥
खेलरीणं च सर्वसादृश्यं यथायत। कथयवः ॥
श्रीमेव उवाच ॥
साधु मातुपु महाराजेन वत्स्यं पृथ्विद्रोहाः ॥ ३३ ॥
तस्य कथयायामि श्रुण्यवायतततोचि।
येन मया कथितस्तन्या वामद्विग्यायामाला: ॥ ३४ ॥
स्त्रदेवस्त्रयेव देवं शिववेदस्त्रयेव च।
तत्र चयं क्रिया योगो जातं: च सुरनाविष्करे ॥ ३५ ॥

साधु मातुपु महाराजेन वत्स्यं पृथ्विद्रोहाः ॥ ३३ ॥
तस्य कथयायामि श्रुण्यवायततोचि।
येन मया कथितस्तन्या वामद्विग्यायामाला: ॥ ३४ ॥
स्त्रदेवस्त्रयेव देवं शिववेदस्त्रयेव च।
तत्र चयं क्रिया योगो जातं: च सुरनाविष्करे ॥ ३५ ॥

1.33 ] श्रीभारवादुवाच is rubricated in MS. A ।

TaSa 1.27 cf. KuMa 12.56 caitanyatrayam cātra atmaśaktiśivātmakam / avinābhāvayogena caitanyatritayasthi- ।

29c ौरुपाया ] for ौरुपाया, feminine instrumental metri causa ।

29d prakurvati ] for prakurute ।

32b mātari for माता unmedi., metri causa § 1.2.6 ।

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रेणु येव तयां कार्यं जानं चित्रतिः-सृ-अपेक्षयं। ॥ ३७ ॥

चाव तत्त्वावलयेव तच वृत्तमवयाः। ॥ ३८ ॥

स्तन्दनन्दिगणः सर्वेषु शुक्रः ये च योगिनः।

अदोष्ट्रेणाश्चतासास्त्राः जीवकुत्तसमर्पणः। ॥ ४२ ॥

अश्यायस्ताकेश्वर्तिः कृतकथाष्ट्रमभासः।

तत् तत्त्वावलयेव तच विद्यितस्मि समिता। ॥ ४४ ॥

cf. Saurasaṃhitā 1.6cd ahānakāraśhitair mūḍhaiḥ prṣṭo haṃ tair avaiḥhayā ।

41cd cf. SiYoMa chapter 2 and MāViUt chapter 11. 42a yoginiḥdayāṇam | TaĀl 5.121: yoginiḥdayam līṅgam idam āṇandasaṃdūram | bijayonisāmāppūยā sūte kām api saṃvidam || Jayaratha comments idam spandanātma yoginiḥdayābhidheyaṃ āṇandamayaṃ līṅgam bijayonātmakaśaśakaśikātāmyena kām api saṃvidam sūte parasamvidāveṣam āviṣkuryād ity arthaḥ

44d yāvalem for yāvat, metri causa
कन्यसाधृक्षितस्यनासिप्रायस्चितः।
तस्योपरि बनेत्त्वमयप्रणि सतारामम्। ४५॥
चतुर्द्विंशतिः श्लोकः केताश्रयम्।
एकादशाृपिरियांका कर्षिका तदन्त्र हि। ४६॥
अग्रस्तमुच्चतार्केण पुष्पमुनि च सा भवेत।
मलखकानकरूपेन मेल्हच भक्ष्यितः। ४७॥
तस्या मध्ये स्थितो जीवः सिववचन वसेमुखम्।
वालाध्रशणमां तु अणुवोषो उद्दितिनिर्मितः। ४८॥
विवुद्धतिः तेजः अभस्ते सर्वविम्बवतः।
परमात्मा स देह्यो योमिभिंतु-रूपायः। ४९॥
स एव विनु-रित्युक्तो यापत्तो यथवस्थितः।
अन्यायो तु शुभावस्थयं संदर्शायने। ५०॥
अनादिमलायताः विमुक्तस्तु सदाशिवः।
संसूजेहितायं वन्योऽभावामानत्वं गुणान्। ५१॥
ते गुणे सन्तनकर्तने अभोवेत्रु यथवस्थितः।
तस्मादेवमत्तपू विनियोगोऽस्तमेव। ५२॥
विनितरत्नम समस्यायत आत्मा विनितरत्न मस्तुः।

\textit{45a} साधृक्षितम् \textit{em. Hatley}; साधृक्षित B; साधृक्षित C ।
\textit{45b} स्यूल A; स्यूल B; स्यूल C ।
\textit{46a} कर्षिका] [AB; कर्षिका] [C ।
\textit{46b} परियांका] [em.; परियांका] [Σ ।
\textit{46c} अग्रस्तमु] [em.; अग्रस्तमु] [BC ।
\textit{47a} शेष य] [AC; शेष B ।
\textit{47b} प्रक्षिप्त] [em. Sanderson; प्रक्षिप्त] ।
\textit{48a} तस्य] [em.; तस्य] [Σ ।
\textit{48b} अणु] [BC ।
\textit{49a} विवुद्ध] [em. Isaacson; विवुद्ध] [Σ ।
\textit{49b} तु-रूप] [A; तु-रूप] [BC ।
\textit{50a} च] [em.; च] [Σ ।
\textit{51a} संसूजेहिता] [AC ।
\textit{51b} संसूजेय] [BC ।
\textit{52a} यों] [em.; यों C ।
\textit{52b} विनियोग] [em. Isaacson; विनियोग] [Σ ।

1.44-45 cf. SvaTa 2.55c-56 nābhau kandaṃ samāropya nālaṃ tu dvādaśāṅgulam | hṛdantaṃ kalpayed yāvat tatra padmaṃ vicintayet | aṣṭapatraṃ mahādīptaṃ kesarālaṃ sakarṇikam || and 7.224 padmanālanibaddhahā śatadhā kalpitasya tu || tasya sūkṣmataro jīvaḥ sa cānantyāya kalpate |

\textit{45b} tasyā] [for tasyā, § 3.6 ।
\textit{46d} parināhā] [for parināhāmuṇa, metri causa ।
\textit{49a} tejena] [for tejasa metri causa § 1.11 ।
\textit{51c} oṣviddhā] [for oṣviddhā § 2.7 ।
\textit{51d} oṭmakā] [for oṭmakā § 2.7 ।
\textit{52b} anuvṛtya] [might be derived from anu ।
रूपमें विन्दुर्लियाती व्यवस्थित: | ॥ ५३ ॥
विन्दुर्लिय ततो जात्वा स संसाराधिकार्यते।
ीतो गुणवानीयो हृदये सुरुवाख्ये।
मायोदरतं तिर्धिलोकात्मिव चारिणा। ॥ ५५ ॥
माया प्रसुप्तनागाभा संस्थिता कूदिलाकृत्त:।
कुण्डली तसा सा प्रोक्ता चिट्रण-मु-आकर्षनय तु। ॥ ५६ ॥
तया नीतसंसी जीव अधिकारके च चारिणी।
सा तु माया समावयता वामावति सा कुण्डली। ॥ ५७ ॥
वेषस्तान निर्देशया तु ऊँचुरेखा तु सा स्मृता।
पावततुमन्ताकारा सृष्टिमार्गव्रतस्मि। ॥ ५८ ॥
रौटी श्रृङ्खलाकारारता तु तु न्रीता।
शास्त्राकारारता निरोधी सा चतुथिका। ॥ ५९ ॥
एश्याज्ञानक्रियाविभेदं चचुत्क ईति पत्र्वते।
पाख्मी श्वशाख्तिन्तु या करोति गमागमम्। ॥ ६० ॥
एश्या-मु-उपाधेहुद्धि संकल्पं या प्रकृतम्।
सा तु निमेदती जेता सत्वराजससतसः। ॥ ६१ ॥
ज्ञानशक्तित्वा जान्तं तथावशःक्राक्रातः।
थर्मो जान्तं च बैरायमेवयं च चत्वायुम्। ॥ ६२ ॥
अथप्रभु तथाज्ञानबैरायमनेवता।

\[
\text{1.53c [Pramo] em.}, \quad \text{53d अथप्रभु तथाज्ञानबैरायमनेवता।} \]

\[
\text{54d इत्येवं भुताहसकाण्डकृतिः।} \]

\[
\text{1.54c [Kulādiṣṭhikā] cites the almost identical verse from the \text{Uttarakaṭulā.} \quad \text{54d इत्येवं भुताहसकाण्डकृतिः।} \]

\[
\text{1.55a [Sāmkhyakārikā] 23 adhyavasāyo buddhir dharmo jñānaṃ virāgaiśvaryam | sāttvikam etad rūpaṃ tāmasam asmād viparyastam ||} \]

\[
\text{1.55d ātmanasya | for ātmanaḥ § 1.1.1} \quad \text{57a niyātasy asau | for niyate 'sau, metri causa TaSa 1.57cd jīva adhaś} \]

for jīva 'dhaś, metri causa 60a jñāna | for jñāna or jñāna
जान चैवारथा भिंत्र करोति विकरोणि च ॥ ६३ ॥
संकल्पणं विकल्पणं व्यवहारयायांकमणि ।
क्रिया तु कृतं सर्वं धृतरथांत्रुकं पशोः ॥ ६४ ॥
बिस्मी तु बोधनी जेवा चिन्द्रकिरित्योधनी ।
पत्राचाय या स्मृता शक्तिस्तदाधारो व्यवस्थित: ॥ ६५ ॥
एकं एव परं शक्तिः क्रियासंये अन्तत्त्वं ।
धृतरथांकमणं च मुखंते तदशास्त्रं प्रयोः ॥ ६६ ॥
एतनं मानसः सर्गं सत्तोराष्ट्पाम्बसः ।
धृतरथिद शालिकं सर्गमधामिचं तातत्त्वम् ॥ ६७ ॥
रज: शोभकुदयोलियालिनिज्वं सुन्ते ।
शिरेरुपमं च रसमं गन्धार्य पत्रमम् ॥ ६८ ॥
बुध्मेनस्तवंहाराः पुष्पंकट त्वतिः स्मृत: ।
प्राणो जान समानः उदाहरणो ध्यामेव च ॥ ६९ ॥
नाम: कृमी अव कृकरो देवदतो धनजयः ।
प्राणाथराः स्मृता दायवस्तदाधारस्तु नाडयः ॥ ७० ॥
इडा च पिण्डस्त्राच वैच सुपुण्मा च तुल्यका ।
गान्धारी हस्तिजिब्धा च पूणा चैव वश्या तथा॥ ७१ ॥
अलमुःप्रण कृत्त नाम शालिनी दशमा स्मृता ।
एतेस्वह महास्त्रगृहिन्दुस्तिष्ये सदा ॥ ७२ ॥

63c जान चैः | जान चैः B; जाः C
64b ोमणि | C; ओमणिः A; -ोमणि B प्रकं; फमणि B ac
65a बिभीम् | em.; बिभीम् A C; बिभीम् B
65d तत्त्व | B; तत्त्व A; तत्त्व B
66a वशक् | corr.; वशक् शु क स B 66b वशाः | corr.; वशाः शु क स B
corr.; वशाः A C 66c वलान्तः | corr.; वलान्तः शु क स B 66d प्रयो | A C; प्रयो B 66c सर्वः | em.; षट्ट्र क 66a ओस्त्र | B प्रकं; ओस्त्र A; ओस्त्र B; ओस्त्र B ac
corr.; ओस्त्र A 69c ओन्तः | C; ओन्तः A; ओन्तः B 70a धनस्य | A B C प्रकं
70a धनस्य | C; धनस्य A; धनस्य B; 71d यण | em.; यण स B 72a अलमुमु | A C; अलमुमु B
corr.; अलमुमु B 72a कृमिः | em.; कृमिः A C 72c एतेस्वु B; एतेस्वु C; एतेस्वु B
dशम्किनी; दशमा स्मृता ॥

TaSa 1.68cd-69ab cf. puryaṣṭaka tak and IPVV 3*; tak 3:477, सरके 17.4c-5b (= DviK 12.5) TaSa 1.69cd-70ab
cf. SvaTa 7.17 प्राणो 'पाना 'पाना 'पाना samānaḥcā upānaḥ eva ca | nāgah kūrmo 'tha kṛkaro devadatto dhanañjayaḥ || TaSa 1.70cd
cf. SvaTa 24.13ab (= SvaTa 7.16cd) etāḥ prāṇavahāḥ proktāḥ pradhānā daśa nāḍayaḥ TaSa 1.70-72ab cf. SvaTa 7.15-16ab
dāda ca pīṅgalā caiva suṣumnā ca tṛtīyā | gāndhārī hastijihvā ca pūṣā caiva yaśasvinī | alambusā kūhūśā caiva śaṃkhinī
daśamī smṛti ||

67b sattvārūsatsatamāsaḥ | for sattvārūsatsatamāsaḥ unms, metri causa 68b अलिङ्गटा | for अलिङ्गितम or अलिङ्गानम, metri causa
d68d paścamam | for paścamak 69c 'पाना | for 'पाना § 2.2.1 70c vāyvaḥ | for vāyvah hyper. § 1.2.7
ब्रह्माविद्वेषता तस्य अकारास्त्वाकारः।

डिशामूलो अकारस्तु तत्र कृत्य प्रकृतिः ॥ ७३ ॥

इज्ञा बाह्य लयं जाने जानं च क्रिया पुनः।

क्रिया बाह्य लयं बिभ्रमः क्रिया शिवात्मका ॥ ७४ ॥

तेहि स्वेत स्थाने लयं बाह्य ब्रह्मावैरिधिरिता।

ब्रह्मा बिध्वस्त्वकारिणी उपसंहत्य गच्छति ॥ ७५ ॥

इत्यावरोधते परस्तथाय च बिंदुः।

तत्र शब्दः प्रलियेत स्वकायमुपसंहः ॥ ७६ ॥

क्रिया बण्णप्रसंहस्तु पूर्वाहारे अवस्थितः।

क्रिया बण्णस्तु तत्स्थानं तत्र इकार संस्थितः ॥ ७७ ॥

बिष्णुरिघुषिणि रुद्रान्तमुकर्षो यथ नित्यित।

तावल्न्तं तद्विजानियास्वर्णयुञ्जनमुगमम् ॥ ७८ ॥

षोदशो चेर्के बाह्य मकरात तथ तित्तित।

निरोधा सा समुद्दिशा लम्बकस्योऽव संस्थिता ॥ ७९ ॥

उक्तिमार्गतिरिविन्या रोद्र तेन प्रपस्यते।

तस्योऽन्तः सार्वत्र लयं मकरस्त्व गच्छति ॥ ८० ॥

शिवस्थानं तू तं प्रोक्तं यथ नादसमुद्रवः।

लम्बकस्योऽवतम्ब्रधौ बिंद्री यथा तै प्रिये ॥ ८१ ॥

विस्मार्ततं तू तत्रोपकों इवादायान्त्र च भासित।

73. a) देवतेम्; b) देवतेम् AB, c) देवतेम् B 73a) भा.विद्रोहम् AC; d) भा.विद्रोहम् B 73c) भूला; e) भूला AC; f) भूला BC 73b) भूला.

74. a) क्रियायाम् metri causa 4.3.9 74d) सिवात्मकम्] for सिवात्मकायम्; metri causa § 4.1.1 76d) उप-साम्यवह; metri causa 4.1.1 76d) उप-साम्यवह। metri causa 77d) इकार; metri causa 78a) नियोक्ति 79b) नियोक्ति; metri causa 79c) नियोक्ति; metri causa 79d) नियोक्ति; metri causa 80a) नियोक्ति 80b) नियोक्ति; metri causa 80c) नियोक्ति; metri causa 81a) नियोक्ति; metri causa 81b) नियोक्ति; metri causa 81c) नियोक्ति; metri causa 81d) नियोक्ति; metri causa 82a) नियोक्ति 7.3
कलान्तः च स्वरास्तः च घोडशान्तः च तस्मृतम् ॥ ८२ ॥

यत्र चोलतंते शद्धो रौट्री भिखा यदा भवेत्।

नादो रौपण गच्छते देवी यत्र कुरुक्षेत्र चित्ता ॥ ८३ ॥

नादान्तः तविभाजीयद्विधिसाधुः प्रयोऽ ।

तस्योऽधः जानणसिन्तः ऊर्ज्वरोऽत्ता मनोफळमाः ॥ ८४ ॥

व्यापिन्यांतः तु देवेणे तत्र लीणा मनोमाः।

स्फोटसम्पदः तत्र गुरुवक्षिणः प्रयोऽ ॥ ८५ ॥

तस्योऽधः गुरुवक्षः तु ब्रह्मस्मां तु तस्मृतम्।

शास्त्रस्मां स्यः तत्त्र यवान्तः तत्तुस्स्यतः ॥ ८६ ॥

तस्मान्तः तु तयायणातः कथितः तु न संयोऽ ।

एष विन्दुस्तु संचारः वात्तानां वरणाने ॥ ८७ ॥

अप्रबुद्धास्तु ये देवी निरोधित्वा निरोधितः।

तेषां नियोपितः प्रोक्तो संसारसबवर्णाः ॥ ८८ ॥

एष चार समाज्याः प्रबुद्ध इति सर्वेदः।

प्रहणं तु पुनरथ्येदाय-योनेयांगेन मवियः।

पञ्चकारणां ल्युत्त्वा स्वच्छंदवगतिमात्रायाः।

एष विन्दुतमातो योगो यदा त्यां समीहते ॥ ९० ॥

तदा तस्य भवेद्यविक अणिमासिनागषः।

ब्रह्मस्मानमस्त्वाराः यदा भवति शोभने ॥ ९१ ॥

तदा ब्रह्मी सहायतेऽशचन्द्रपर्वः च गच्छति।

तयेश्वाः न्यक्ष्योऽस्त्वाय परजस्य तु कारणाम्।

कारुण्यपो ब्रजेद्रह्माः स्वकार्यमुपसंहतं।

विज्ञुपत्ते लेन्य याति स्वकार्यकरणः: सह ॥ ९२ ॥

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82d तत् [ em. ]; त सु ८३a शद्धो ] B; शद्धे AC ८३b रौट्री ] AC; रौट्री B ८४a बिजानीयद् ] BC; बिजानीय A ८४d मनोमाः ] AC; मनोमाः B ८५b मनोमाः ] AC; मनोमाः B ८५c तत् ] AC; तत्र B ८६b तत् [ em. ]; त AC; त ब ८६c शक्ति ] AC; शक्तिस्मां तु तस्मृतम्। शक्ति B ८६d लयाने ] AC; लयां B ८६d तत् [ em. ]; त सु ८७b संचारः ] AC; संचार ब ८७c संचार: ] em. Isaacson; संचारे सु ८८b निरोधितः: ] em.; निरोधित अभिकश् ९०c योगो ] C; योगो AB २५a तदा ] AC; श्रद्धा B २५a श्रद्धा A; श्रद्धा B; श्रद्धा C २५a सहायतेऽ] AC; सहायतेऽ B २५d कारणाम् ] em.; कारण त सु ९३a ब्रजेऽ ] A; ब्रजेऽ BC ९३d सौः ] C; सौः AB

86a guruvaktraṃ ] cf. Śivasūtravimarśinī २.६.३d
92a brahmau ] for brahmaṇि
निःश्रेयसंपर्याप्तं वर्णमाल्यं जनार्दनः।
रैसन्द्रियंवैवैविस्तारस्यसंपर्याप्तं न संशयः॥ ९४॥

केशवं सति वर्णं व्यापारस्यसंपर्याप्तं:।
अविकारिन्तुः जस्से केशवं गुणवेदः॥ ९५॥

रूपं परमं श्रीश्रीमानपारगुणसंयुतं:।
रूपं यथा दिव्यं ऐश्वर्यं तेजसः॥ ९६॥

विन्दुस्तुन्तं तु तद्गौरा बिनिवेणेत्।
तेजात्मकविबाभं तु अण्वण्यायपरेष्वच॥ ९७॥

एतो व्यक्तव्र ब्रजेऽवर्षं शदयु गुणवत्तं:।
ईश्वरं रूपं तथा नादे श्यामायं तु सदाशिवे॥ ९८॥

दुःखाधिकरणं युक्तो अंकंकार्गुणान्वितं:।
शर्यं च तथा ईश्वरस्यार्गुणसंयुतं॥ ९९॥

शिवबिय्यागृहारो यज्ञेश: सदाशिवं।
तेनेन परमेतिरश्वरो यज्ञेशकं॥ १००॥

स्वकृत्तंमानसंयुतं गच्छते तु लघं स्वकृतम्।
लयातीतं परं स्थानं क्रमात् व्यक्तव्र तु गच्छति॥ १०१॥

इश्वरं विज्ञनस्थः गद्रं ईश्वरं अर्थं चतुर्थं:।
क्रियाध्रुपधर: सवं स्वगुणं गृह्यं गच्छति॥ १०२॥

शिवे आविष्कारः ते सवं स्वशक्तम् हृद्विग्रहः।
इश्वरं जानं क्षिता तेषां संवेषं करणाति तु॥ १०३॥

पूर्ववत्ततंसङ्कार: कथितो उज वरानने।
उदाहने च तथा श्लेषे च यथै पूर्वकथणः॥ १०४॥

लयातीतं पराशिक्ष्यं सा बिन्धी शिवाभिमानक।

\[94a \text{स्त्रेत्} ] B; \text{स्त्रेद्व} A \ 94b \text{जनार्दनः} ] C; \text{जनाईनः} AB \ 94c \text{सम्बैर्} ] C; \text{सम्बे} AB \ 96a \text{श्रेणे} शः; ]
\[\text{conj.;} \text{स्त्रेणो} AC; \text{स्त्राणाम्} B \ 96a \text{परमे} ] \text{conj.;} \text{परस्म} AC; \text{परमन्त्र} B \ 97d \text{पारः} ] AC; \text{पार्वत्य} B \]
\[98a \text{ब्रजेऽवर्षं} ] AC; \text{ब्रजः} | द्वृः B \ 98b \text{गुणवृत्तं} ] AC; \text{गुणवृत्तं} \text{स्मन्त्र} A \ 99a \text{युक्तं} ] B; \text{युक्ते} AC \]
\[99c \text{ईश्वरं} ] A; \text{ईश्वर} BC \ 100b \text{बेबः} ] em.; \text{बेब्बस्स} AC; \text{बेब्बम} B \ 102a \text{ईश्वरे} ] em.; \text{ऐश्वरो} \Sigma \]
\[102d \text{गुणं} ] AC; \text{गुणं} B \ 103d \text{संवेषं} ] AC; \text{संवेषा} B \ 104a \text{सस्तारः} ] corr.; \text{सस्तार} AB; \text{सस्तार} C \]
\[104c \text{श्लेषे} ] B; \text{श्लेषे} AC \ 105b \text{कर्मी} ] em.; \text{कर्मी} ABCP; \text{कर्मी} C AC \]

\[96b \text{vyāpāraguṇasanyutah} \text{for} \text{vyāpāraguṇāsanyutah, metri causa?} \ 96d \text{tejarūpiṇe} \text{for} \text{tejarūpiṇi} § 1.1.1 \]
\[99a \text{buddhyādhikaraṇe} \text{for} \text{buddhyadhikaraṇe} \text{unmet.} \ § 1.2.5 \ 99c \text{gacchate} \text{for} \text{gacchanti} \text{unmet.}, \text{metri causa} § 9.2 \]
तत्ताथारा सुरेशानि सब्दरत्न क्रमाक्रमम् ॥ १०५ ॥

सदाशिवो उपि संहारं कुलरे स्वेच्छया प्रथूः।
मनोविन्दुर्वरारों्मे यो ज्ञि चेता महाध्वनि: ॥ १०६ ॥

तेन संहत्त्वानेण काष्ठविष्ठ्ञे तन्नुः।
थर्मधिमधयको कन्यचन्द्र नच्छो न संखय: ॥ १०७ ॥

तेन नैदेव सुधौणि गच्छते परमं पदम्।
याबदेव महाध्वर्चन्मुच्यते बरान्ने ॥ १०८ ॥

तात्तस्य कुतो मोक्षः वदिवधाष्ये उपि शोभिते।
एवं त्यागो मया देवी व्यापितो विष्यस्य अध: ॥ १०९ ॥

शिवे उपि गच्छते देवी समस्तसुणांसूनत:।
यत्र सा कुण्डली शक्तिरमणका मनोविनिषं ॥ ११० ॥

शक्तिउष्मोकपता बोधनी न चिनोधनी।
अथोगा रोधनी जे य उष्मानी च प्रवोधनी ॥ १११ ॥

शिवाभावं तस्मात्स्य श्रीत्वे अवत्मता।
सूज्ते सा जगद्विस्मात्रः सुभावन्तिकः ॥ ११२ ॥

संहरेच्छ न संहेद: कृतमेदेन पार्वति।
बामाहना सुजेतूर्वम् वैश्याथरा प्रपालनम् ॥ ११३ ॥

संहररी रौज्रूपैण एका एव्य श्रीयें।
तित म्हेका जोतास्य अनत्यातान्ते तथा ॥ ११४ ॥

पद्यापास्त्रूदसविभाः अनन्तान्तवतातः पिता।
सां एव परपरेण ज्ञातव्येवीरनाख्यः ॥ ११५ ॥

तथा व्यासमिद शेष्य यक्षिन्धियां धियें।
तेन मया मस्तायाता ज्ञेयस्रुता तु कुण्ठली ॥ ११६ ॥

तत्र प्रासो भोगेब्रूति उनमः मनविनिषत: ॥

105c सुरेशानि | C; सुरेपाणि A; सुरेपाणि B 106b स्वेच्छयः | ABCPc; स्वेच्छयःac 106d यो | AC; या B 106d महाध्वनि: | em.; महाध्वनि S 108c चेतार् | B; चेतार् A। 108c बन्धर् | AC; 108d सुधूते | em.; सुधूते S 108d न | ABPcC; nāsti Bac 109b चेति | em.; चेति A। 110c शासिठि | corr.; शासिठि S 110d मनोविनिषं | AC; मनोविनिषं B 111a अंश्य | AC; अंश्य B 112d नित्यम् | B; नित्यम् AC 114b एका एव्य श्रीयें | A; #######B एका एव्य **श्रीयें C 115c सा एव्य परपरेण | AC; सा एव्य परपरेण B 115c शालव्या | AC; शालव्या C 116a अंद्र | em.; अंद्र S 117a अंद्र | AC; अंद्र B

111b nirodhāni | cf. TaSa 1.79c nirodhā, for nirodhi/nirodhini 114a naudrārupaṇa | for naudrīrupaṇa, metri causa 116a seṣam | for aśeṣam | 117b unmanal | for unmanā § 3.3
गुणाःकसमोपेतः सब्रज्ज्वलिनिः || ११७ ॥
ष्ट्यंकृति देवि तैं सुपृको भक्त्यसी ।
मापि याति लयं रन्हे शुरुः पञ्चात्मके प्रिये || ११८ ॥

संबन्धमेतः तैं स्वामं सूपिरं प्रज्ञानसि ।
तत्त्वमनुष्टो बिमुष्टो द्वृत्: स्वकृत्यमुपसंहुः || ११९ ॥

तस्यस्यं तैं स्वृतो व्यापि निर्न्यो गुणसमवः ।
अनेतं सुवेता च गुणात्तो सूपुक्षः || १२० ॥

स शिष्यं परमो सोमो विक्लपातिष्ठा परः ।
नेत्र पुण्यमप्यं वा सब्रवनिद्रकः परः || १२१ ॥

अनेन क्रमस्येन योगो विनिद्वधामः प्रिये ।
ञात्त्वस्तु निपिन्धिद्रुः: समासादुदीरितः || १२२ ॥

[नादस्थम]
अः: परं प्रवक्ष्यामि नादस्यं तैं शून्यमेः ।
नादः कृम्भिनी जेया नामस्मध्ये ज्ञाविषिद्वा || १२३ ॥

निर्मिता ब्रह्मार्णे र्यन्त्वा तैं पञ्चकारणां ।
ब्रह्मानान्यर्यवर्यं निम्ना-द-उ-मेवह्नि तैं सा || १२४ ॥

जान क्रिया तथा चेन्द्रा ब्रह्मदीनां वराने ।
स्वे स्वे स्थ्यानेन यतः तैं तैं त्यन्तः गति तैं सा || १२५ ॥

मनोनिद्वं मृहितं तैं निर्मिता व्योपल्पकः ।
शारदशिशार्यमिद्विषिद्विमुच्छतला || १२६ ॥

उदात्तसिद्धांमाय सवळांकुरसिद्वभाम ।

B7'4

TaSa 1.122 in Ms. A ends with || ○ || ; Ms. B with || || TaSa 1.123a is rubricated in Ms. A


120d mumukṣavah [ for mumukṣuṇām umatt, § 4.3.3 121c puvram apuvram ] for puvra punyaḥ umatt, § 124b pañcakarānaṃ [ for pañcakarānaṃ, § 2.7.1 124c ोपर्यंतः ] for paryantān, § 2.7.1 125a jñāna ] for jñānaṃ of jñāna, elision of ending or could be a compound, jñānakriyā
ऊणतन्तुनिभा शेया पदमुसननिमाबयः || १२७ ||
तुहिनेतूकरा चौवच शरदीव जिखोपमः
तस्याये तु ततो बिन्दुहितात्मांकाकृतिः || १२८ ||
नातिनीव दलें देवी तुहुःकाकृतिः
एववचं गृहीतवा तु शेया वन्यां परिच्छेदनेतुः || १२९ ||
विष्णुं ततो हृदस्माकृत्य च शेया: शेया: 
पचनालगं तौयममार्गं विकर्षयेतुः || १३० ||
तद्योगी शरीरसंहृदयांमुपकर्षयेतुः
यथा दीपो निबातस्य-म-अविनिष्टेनमः प्रिये || १३१ ||
निलनीव दृष्टे व तृषारकिणकाकृताः 
एववहः गृहीतवा तृषः बिषयिणे || १३२ ||
निलनीव दृष्टे जयण ततो बिवष्ठां शनाः 
पणालगते मुयमषु बरवरवकिषोत् ॥ १३३ ||
तद्योगी शरीरवन्यांमुपकर्षयेत् 
यया दीपो निबातस्य-म-अविनिष्टेनमः 
एववहः गृहीतवा तृषः बिषयिणे || १३४ ||
तद्योगी शरीरवन्यांमुपकर्षयेत्
यया दीपो निबातस्य-म-अविनिष्टेनमः प्रिये || १३५ ||
उणतन्तुनिभा शेया पदमुसननिमाबयः || १२७ ||
तुहिनेतूकरा चौवच शरदीव जिखोपमः
तस्याये तु ततो बिन्दुहितात्मांकाकृतिः || १२८ ||
नातिनीव दलें देवी तुहुःकाकृतिः
एववचं गृहीतवा तु शेया वन्यां परिच्छेदनेतुः || १२९ ||
विष्णुं ततो हृदस्माकृत्य च शेया: शेया: 
पचनालगं तौयममार्गं विकर्षयेतुः || १३० ||
तद्योगी शरीरसंहृदयांमुपकर्षयेतुः
यथा दीपो निबातस्य-म-अविनिष्टेनमः प्रिये || १३१ ||
निलनीव दृष्टे जयण ततो बिवष्ठां शनाः 
पणालगते मुयमषु बरवरवकिषोत् ॥ १३२ ||
तद्योगी शरीरवन्यांमुपकर्षयेत्
यया दीपो निबातस्य-म-अविनिष्टेनमः 
एववहः गृहीतवा तृषः बिषयिणे || १३३ ||
तद्योगी शरीरवन्यांमुपकर्षयेत्
यया दीपो निबातस्य-म-अविनिष्टेनमः प्रिये || १३५ ||


127c उण्तातुनिभा | cf. TaSa 9.136ab उण्तातुनिभाकारण चाँताण्यमच सायणमच cāyraṇaḥ || 128d हुटाशाकानिकारथिः

128d हुटाशाकानिकारथिः

129d सेशान बांधाम | for सेशान bandhन, § 2.7.1 132c कारणम | for कारणम, § 2.7.1 135c नादयो | for नादयa, § 1.2.5 136b कारणकाम | for कारणकाम, § 2.7.1

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अतीतानागताथ च वर्तमानं तथेऽ च।
बिन्दुते नाथ संबेदो नाग्याधारो महेश्वर: || १३८ ||
अतीतं चेति नामस्थं वर्तमानं हृदिस्थितम्।
तस्वकस्मं भविष्यं च यदा शक्तिसं मंगेतुं || १३९ ||
जानविज्ञानसंपन्नः विवेचन्यः वस्तवान्।
नास्त्यं कथितं देवं बिन्दुस्मं पूर्वमेव हि || १४० ||

विदु काले नाढ़ारो मार्हणः ॥ १३८ ॥
संप्रेक्षित च वतस्मानं तथा व शंकरं ॥ १३९ ॥
अतीतं स्मार्यम् च वतस्मानं शंकरं ॥ १४० ॥

[चारसंस्थम्]¹
संप्रेक्षित च वतस्मानं तथा व शंकरं ॥ १३७ ॥
संप्रेक्षित च वतस्मानं तथा व शंकरं ॥ १३८ ॥
पारस्त्रदेशुः चारः एकवाचनंतरे लयः ॥ १३९ ॥

tuṣṣādharo pārākṣṭa eva pariṣṭhita
tumaśādharapārākṣṭa eva pariṣṭhita
tumaśādharapārākṣṭa eva pariṣṭhita

Abuḍḥaṇaṃ prāt̄aṇaṃ yummamdehaṁnairṇaṃ || १४२ ॥
हुपथायावदायान्तः माँकं त्र० तहुः ॥।
नासिकां द्वितीयं तु तृतीयं शक्तिना युत्म् ॥ १४५ ॥

¹TaSa 1.141c-205ab = SvaTa 4.234-296 cf. Appendix : three recensions of the Svachchandatantra

TaSa 1.40 ends with || || in Ms. A

138b ोमानं || A C; ओमेः B || 140a ोपनं || A C; ोपह B 140b ोस्तकीं तः C; ोस्तकीं A, ोस्तकीं B 141a ोस्तकीं तु || C; ोस्तकीं A, ोस्तकीं C 142a पाठविश्रवः || SvaTa; पाठविश्रवः A, पाठविश्रवः B, पाठविश्रवः C 142c तुष्यः || B C; तुष्यः A 143d प्रये || A C, प्रये B 144a संचरेत || B; संचरेत A, संचरेत स्त्रीलिंगः 144b स्त्रीलिंगः || em., स्त्रीलिंगः A C, स्त्रीलिंगः B पं 2.3 145a यावदायान्तः || A C; यावदायान्तः B; यावदायान्तः स्त्रीलिंगः 145b ोकं || em., ोक 146

Tuṣṣādharo 1.141d jñāyati || for jñāyate, metri causa || 142b yāva || for yāvat, metri causa; cf. SvaTa-Ud 4.234d yāvaccha-bde talopa aiśvaraḥ || TaSa 1.142 tuṭi || TaSa 1.142cf-tuṭi || cf. TaSa 6.64-66ab TaSa 1.142c-143 are rephrased from SvaTa 4.235ab tuṣṣādharo-समानेना कलेशा कलिताः || SvaTa, कलेशा कलिताः स्त्रीलिंगः, कलो 'नेकविद़ तत्त्वः ॥ १४६ ॥
तत्स्यो विनिषिततेत यावत्तयं न विनिवितः।
विदिते तु परे शाले तत्रस्यो अपि न बायायते || १४६||

शक्त्य्यावध्यात्माद गच्छेददुःखः स तदा भेदतः।
हुद्वदः पुनविगुल्लोध्यमानः स उच्छ्यते || १४७||

शक्ति प्रायः बुधो ज्ञेयो व्यापिन्यः प्रवद्धाते।
अर्थम्: सुभुध्व कुमन्त्व उन्मन्त्व तदा भेदतः || १४८||

न कालः न कला चारो न तत्त्वः न च कारणः।
सुविद्वाणः परे शुद्ध सुभुध्वक्रमागमः || १४९||

तं विदित्वा विमुच्चित गत्वा मूर्तिः न जाग्यते।
पहद्वा अव्यक्तकृत्य यथा प्राण संस्थित कथायमिति ते || १५०||

आपाताश्च मृण्योत्तिं चित्तं: सेवेदं हि यः।
मृण्या यथा स विज्ञेयस्त्वावायनस्त्वैः च || १५१||

कलाकद्वित्तस्यां प्राणः यथार्थतः सदा।
निन्तुत्श्च प्रतियो: च अभीमागस्य प्रकृतितः: || १५२||

¹ TaSa 1.47c-150b | This part is missing in SvT

TaSa 1.150ab ends with || ○ || in Ms. A

146b यात्रं [ A C], यथ भ B 147b दुःखः स [ em.; दुःखः: स TaSa; दुःखस्तु SvT8; दुःखः SvT14; निर्देशः ] corr.; दुःखः [ A C; ज्ञेयः B, अतीत: ] SvTa; अतीता TaSa 148b दुःखः A C; दुःखः B 149b कारणः [ em.; कारणः TaSa SvT8; कारणः SvT8; नास्ति SvT5; 151a आपाताश्च मृण्योत्तिं ] C; आपाताश्च मृण्योत्तिं अभ B SvT7; आपाताश्च मृण्योत्तिं SvT8; 152d अभीमागस्य प्रकृतितः: ] A C SvT8; अभीमागस्य प्रकृतितः B; अभीमागस्य प्रवद्धकः SvT8; अभृभास्यप्रवद्धकः SvT8

146c ज्ञाने [ TaSa SvT8; तत्त्वः SvT8; 147a शक्त्य्यावध्यात्माद [ TaSa; शक्त्य्या चारोविभाजनः SvT8; शक्त्य्यावध्यात्माः SvT8]; 147c च पुनितः [ C; च पुनितः A B; च पुनितः SvT8; पुनितः SvT8, नास्ति SvT8 148b प्रवद्धाते [ TaSa; प्रवद्धाता SvT8; प्रवद्धाता SvT8; नास्ति SvT8 148d उन्मन्त्वः [ TaSa; उन्मन्त्वः SvT8; उन्मन्त्वः SvT8; नास्ति SvT8 149a न कालः न कला चारः च [ TaSa SvT8; न कालः न कला चारः न SvT8; नास्ति SvT8 149c तत्स्य से तत्स्य मृण्योत्तिं ] TaSa; गुप्तपरिमाणः SvT8; गुप्तपरिमाणः SvT8; 150a तत् [ TaSa SvT8; तत् SvT8; नास्ति SvT8 150c प्राणः [ TaSa; प्राणः SvT8; प्राणः SvT8; नास्ति SvT8 151b चित्तं: [ TaSa; चित्तं: SvT8; चित्तं: SvT8; चित्तं: SvT8; 151b य: [ TaSa; य: SvTa 151d तत्त्वायमानः [ TaSa; तत्त्वायमानः SvT8; तत्त्वायमानः SvT8; 152a अभीमागस्य [ TaSa SvT8; अभीमागस्य SvT8; अभीमागस्य SvT8; अभीमागस्य SvT8; अभीमागस्य SvT8; अभीमागस्य SvT8; § 3.2

146c pare sānte | for paraśante, metri causa 147b abudhyah | for abudhah, § 7.1.1 150c adḥvaṣṭākāṃ | for sādadbhavanam, § 7.4 150c pṛñāṃ | for tprāṇe, § 4.3.7 151d tattvādhvāhah | for tattvādhiṣṭ#. § 1.1.1
विधा शालिनिस्था चौरंगे शान्तातीता अधिष्ठिता:।
तथातीतं परं भावं तदृशं पदम्ययम्॥ १५३॥
एवं विन्दुकाल जैश साधनंकालिकास्तु यतः।
शालिनिश्च कला याश्च शालिन्यनकपदेवत:॥ १५४॥
प्राणाके संस्थिता: सर्वाः प्राणाणे तु लयं स्मृतं।
कलावत्य एकमायात्य वर्णाध्यायं निवृत्त:॥ १५५॥
वर्णा: शब्दामाकाः सर्वाः जन्माः चरावर्षे।
स्थितताः पञ्चामदेवन्त। शात्रेयान्तलकोटिपु॥ १५६॥
शब्दः प्राण: समाध्यात्मस्तेद्वाराधार्यस्तु प्राण:।
उत्पद्यति लयं निन्ति यत्र शब्दो लयं गतः॥ १५७॥
शब्दातीतो बरारोद्वे तत्त्वेन सह कुल्ले।
चुक्तः सर्वातो देविः धर्मन्तिवचजितः॥ १५८॥
नाथो निरीक्षे भुव्: शिवत्त्वे गतो यदा।
अस्म यत्व अध्येन धर्मात्मः ज्ञेन्तुः॥ १५९॥
विज्ञानं द्वयं त्यत्वा सर्वस्तु मंसौ विद्ध।
वर्णाध्यायं समाध्यायं पदावनमिहोः॥ १६०॥
एकाभिषितः पदा ये तु विज्ञाराजे व्यवस्थितः।

TaSa 1.160 in Ms. A and B ends with || ○ ||

154b या: ] corr. Sv VT K SvT²; या ∑SvT¹ 154c व्याप्तिनाथ कलायांच | C; व्याप्तिनाथ कलायांच A; व्याप्तिनाथस्मात्यायन: B; व्याप्तिनाथस्मात्यायना: काळवद Svt²:; व्याप्तिनाथस्मात्यायना: काळवद Svt²; व्याप्तिनाथस्मात्यायना: काळवद Svt²। 154d व्याप्तिः | B; व्याप्तिः A C; व्याप्ति SvTa 155b प्राणते | B; प्राणते A C 156a वर्णा: ] corr. SvT K SvT²; वर्णः | ∑; वर्णः SvT¹ 157d शब्दो | A; शब्दो B; शब्दा C 158c मुक्तः | C; मुक्तः A B; मुक्तः SvT²; मुक्तः SvT²: 159c ऋणः | corr. 160b सर्वस्तु | corr. SvTa; सर्वस्तु ∑ 160d पदा: | B; पदा: A C
पदा वर्णालिकार्थे धनि वर्णा: प्राणालिका: स्मृता: || १६१ ||

तस्मादेव पदा: सवें स्थिता: प्राणक्रमणं तुः || १६२ ||

पदाच्छा एवमाध्यता मन्त्राश्वम निवोधानं || १६२ ||

मन्त्राकड़का या च सा च गर्भस्या ज्योतिः।
स चैग्राम तत्तत्वात युज्यन्ति || १६३ ||

अकारकल्याणा तुर्ज कारो विकृतेऽच च।
अत्यसोऽज निरूणे च नाद सङ्गमालमेव च || १६४ ||

शक्तिक्षा यापिनी चर नमैकाण्डाकं ग्रुहम् तस्मिन्।
उत्तरवन्ता तत्सत्त्वत निराम्यम् || १६५ ||

जनमाण्यस्थिता: युज्यन्ति शक्तिमिकामीथे।
हृत्तस्थ मृयु:्युज्यन्ति: पुनः पुरुषोऽत्तात्तिः || १६६ ||

अकारण निरूणे युक्त उकार चरणनम्।
कार मांत्रया युक्तो वर्णोऽचारी भवेतस्पुद्धाम् || १६७ ||

विनवु तिरः समायौमासुत्वलं प्रपयन्ते।
नादो उष्ण वदनं प्रतिन्त नाद श्रवन्द्वीर्येऽऽऽ। || १६८ ||

नादविविश्वेश्वरणे चरते सवेन नित्यायु: || १६९ ||

161c यथा: [ A B ]; यथा: [ C ] । 161d यथा: [ B ]; यथा: [ A ]; यथा: [ C ] । 166a मन्त्रालोकेऽ [ conj. SvT² ]; मन्त्रालोकेऽ [ ] | ।
|; त्र्या! एवं [ SvT² SvT² ] । 166b शक्तिमिकाका: [ C ]; शक्तिमिकाका: A; शक्ति मिकाका: B; हस्तोऽचारः SvaTa । 167a युक्त [ B ]; युक्त [ A B ]; युक्त [ B ]; युक्त [ A B ]; युक्त [ ] | । 167b उकार चरणनम् || १५२ ||
|; सस्मायु:मासुत्वलं प्रपयन्ते: नादो वदनं प्रतिन्त नाद श्रवन्द्वीर्येऽऽऽ। || १६८ ||
|; सामुद्वीर्येऽऽऽ: [ A B ]; श्रवन्द्वीर्येऽऽऽ: [ A B ]; श्रवन्द्वीर्येऽऽऽ: [ ] || । 169c चरते सवेन नित्यायु: || १६९ ||

161c पदा: [ A B ]; यथा: [ C ] । 161d पदा: [ B ]; यथा: [ A ]; यथा: [ C ] । 166a मन्त्रालोकेऽ [ conj. SvT² ]; मन्त्रालोकेऽ [ ] | ।
|; त्र्या! एवं [ SvT² SvT² ] । 166b शक्तिमिकाका: [ C ]; शक्तिमिकाका: A; शक्ति मिकाका: B; हस्तोऽचारः SvaTa । 167a युक्त [ B ]; युक्त [ A B ]; युक्त [ B ]; युक्त [ A B ]; युक्त [ ] | । 167b उकार चरणनम् || १५२ ||
|; सस्मायु:मासुत्वलं प्रपयन्ते: नादो वदनं प्रतिन्त नाद श्रवन्द्वीर्येऽऽऽ। || १६८ ||
|; सामुद्वीर्येऽऽऽ: [ A B ]; श्रवन्द्वीर्येऽऽऽ: [ A B ]; श्रवन्द्वीर्येऽऽऽ: [ ] || । 169c चरते सवेन नित्यायु: || १६९ ||
शंकितवेष तथा यात्र विज्ञाननोध्वनी ब्रजेत्।
शापिनी समना त्यतः उत्तनाय शिबं ब्रजेत् ॥ १७० ॥

शिवतल्लभता शंकित चररस्वगा वभेत्।
शक्तीचारः: समाख्यात: कारण्यमानुष्यः ॥ १७१ ॥

हकारः: प्राणणश्वामा अकारो ब्रजवाचकः।
हृद त्यां भवेतस्य उकारो विपुलवाचकः ॥ १७२ ॥

कण्ठयां भवेतस्य मकरो गुर्वाचकः।
तालुमध्ये त्यजत्सो शुपिनुक्षेत्रवर्यम् ॥ १७३ ॥

त्यां तत्ष भृजोम्ये नादवाच सदाशिवः।
नादाराय पुप्रान्तं त्यां तस्य विभीयते ॥ १७४ ॥

शंकितस्तु वापिनी समना तासां वाचः: शिवो वभेत्।
मुद्रिष्ठ मन्ये त्यजेच्छित्त कुप्यत्वे वापिनी त्यजेत् ॥ १७५ ॥

समना उत्तना ल्यथ तत्क्षेऽलय: स्मृतः।
समुद्रमुसरायवैद्यमेव ल्यं त्यात्यिये ॥ १७६ ॥

स्वल्प-सूलार्थेऽतस्याविवानसिद्धिवद्रवः।

170b विज्ञाननोध्वनी | B C; विज्ञाननोध्वनीम् A ।।; विज्ञानोध्वनी स्वतः; विज्ञाननोध्वनी स्वतः।
171a २णं ततः समना | A; चार। | C; चार। | B; चार।

171b सर्वसं B; सर्वसं C; सर्वसं T; व्याप्को T
171c विचारः | C; स्त्रावः | B; स्त्रावः
171d ताजासन A; ताजासन A; स्त्रावः T; स्त्रावः T; स्त्रावः T; स्त्रावः T
172a तत्तथा: | A; तत्तथा: | C; तत्तथा: | B; तत्तथा:
173a तत्स्य | T; तत्स्य | C; तत्स्य | B; तत्स्य
174a तत्तथा | T; तत्तथा | C; तत्तथा | B; तत्तथा

175a तत्स्य | T; तत्स्य | C; तत्स्य | B; तत्स्य
176a तत्तथा | T; तत्तथा | C; तत्तथा | B; तत्तथा
177a तत्तथा | T; तत्तथा | C; तत्तथा | B; तत्तथा

171b कारणः | A; कारणः | C; कारणः | B; कारणः
171c कारणः | A; कारणः | C; कारणः | B; कारणः
171d करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
172a करण्यमानुष्यः | A; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
173a करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
174a करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
175a करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
176a करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः
177a करण्यमानुष्यः | T; करण्यमानुष्यः | C; करण्यमानुष्यः | B; करण्यमानुष्यः

171b tyaktvā | for caiveśvara, § 2.2.1 172a yāvat | for yāvat, § 2.2.1 173a yāva | for yāvat, metri causa
174a samanā unmanā | for samanām unmanām, § 2.1.2 175a tyāya | for tyātva, § 6.1

Goodall; स्थूलात्मक परे A C; स्थूला तथ्य परे SvTn; स्थूलात्मक परे SvTr 179b कारण] A C, कारण B; कारण SvTr; कारण SvTk; 179c सम्भव] em.; "सम्भवा SvTr; "सम्भव Svtk; Svet 180c सुनिश्चित] em.SvTr; Svet; सुनिश्चित SvTk; सुनिश्चित SvTr 180d द्विपत्] C; द्विपत् है SvTa 181c यथा] A C SvTr; स्वभाव; यथा B SvTk 182b A B SvTr; 182c A B SvTk; A B SvTr 183a अभाव] C SvTr; अभावहो SvTr; अभाव C 183a अभाव] C SvTk; अभाव C 184a अभाव] C; अभाव C 185a अभाव] A C; अभाव B 185b साधन] A B; अभाव C 186a अभाव
समनाथायनगणेन योगी सर्वजनां ब्रजेत् ॥ १८५ ॥

उन्मयन्तं परं सुभममातं भाषयेतसदा ।
सब्रिहंद्रभागानातातलथं भावमुच्यतन् ॥ १८६ ॥

अभावभागानेन भाषं कृत्वा निरामयम् ।
सब्रिपाविविन्तकमातं लमस्ते पदम् ॥ १८७ ॥

एवं ते कारणायां कलःपुर्णं निबोधतः ।
तुषिपोषणबिभागां प्राप्यस्त समुदाहरतः: ॥ १८८ ॥

तुषिद्विः समाशु एकों भैरवं स्मृतः ।
अहोरात्रविभागेन ते तु यानि मितरे वर्तने ॥ १८९ ॥

नवमं तु परं देवं तस्य तेजादुस्तिः ते ।
सर्वकालं ल्योजेत्रं तथा ते कथायमायम् ॥ १८१ ॥

तुदयं: योडशा यास्तु काल्यं करणास्तु ते ।
ैं: सुमोक्तित्वकलेवु सवेषं चरণ वाच्यमयम् ॥ १८२ ॥

तुदिनं तिमिनस्थिक्य काया चैतं कलं तः ।
मुहुत्थेत अहोरात्रं पक्षं मासं रितस्तथा ॥ १८३ ॥

185d सर्वजनाः [ conj. SvTa ]; सवसवतो Σ 186b सुभममातं [ corr. ]; सुभमय भाषयं A ; सुभमय ममम ब ; सुभमय C. 186d १० नयं मातं ] C SvTn; १० नयं मातं A ; १० नयं मातं B ; १० नयं मातं SvTn; १० नयं मातं SvTn. 187c अभावं ] B SvTn SvTk; अभावं मम ब ; अभावं तु SvTn 189a समाशु । B; समाशु A; अभावं C. 189b नयं मातं: ] C; नयं मातं A; नयं मातं B; नयं मातं SvTn; नयं मातं SvTk. 190b तस्य तेजादुस्ति ते ] A C SvTn; तस्य तेजादुस्ति ते B औ; तस्य तेजादुस्ति ते SvTn; तेजास्य उदयः ते SvTn 190c सर्वरः ] A C SvTk; सर्वरः B; सवेषं कालं SvTk; सवेषं प्राणं SvTk. 191a पोषणं यास्तु em.SvTa; पोषणं यास्तु Σ; पोषणं यास्तु SvTk SvTn 191c Ί: सुमोक्तित्वकलेवु ] A C; समाशु समाशु A; समाशु B; सवेषं C. 191b सवेषं A; सवेषं B; सवेषं C. 191d सवेषं A; सवेषं B; सवेषं C. 191d सवेषं A; सवेषं B; सवेषं C.

186a उद्यानवं सवत्रं ] TaSa; उद्यान तु परं SvTn SvTk; उद्यानं तु परं SvTn. 186c वीतस्य ] TaSaSvTn; वीतस्य वीतस्य SvTk SvTn 187a अभावभागावं ] TaSa; अभावभागावं SvTn; अभावभागावं. 187b निरामयं ] TaSa; निरामयं SvTa 188a तुम्भ [ TaSaSvTn; तुम्भ तुम्भ SvTk SvTn 188b निबोधतं ] TaSaSvTn; निबोधतं ते SvTk SvTn. 188c समाक्यं ] TaSa; समाक्यं TaSa 189d तस्य तु यानि मितरे ते TaSa; तस्य तु यानि मितरे SvTn; कु र्वलयुद्धश्वेत् ते SvTk SvTn 190a नवमं तु परं देवं ] TaSa; नवमं तु परं देवं SvTa 190c प्राणं ] TaSaSvTk SvTn; प्राणं: SvTn. 190d तस्य तु कथायम्यं ] TaSa; तस्य तु कथायम्यं ते SvTn; यथाविश्वायम्यं ते SvTk; यथा तथाविश्वायम्यं ते SvTn 191b कथायम्यं ] TaSa; कथायम्यं तु ते SvTk; कथायम्यं तु SvTn; कथायम्यं सम्बन्धं SvTn 192c मुहुत्थेत अहोरात्रं ] A B; मुहुत्थेत अहोरात्रं C SvTn; मुहुत्थेत्या ल्योजेत्रं: SvTk SvTn.

187ab cf. NiKā IFFP T7:235; T127:270; Kulāśāra 10.24ab 188c सन्ध्यायाः [ for सन्ध्यायाः, metri causa 191a सोधायाः ] for सोधायाः metri causa 191c यायी [ for यायी, § 3.6 192d ritus ] for रितु, § 7.2

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अयं वसरं चैव युग मन्वनरं तथा ।
कल्पश्रेयं महाकथं: शरणं तु परिवेज्येतु || १९३ ||
व्यापिन्यंशं पर: कालस्य तद्वक्षं परिवेज्जतु ।
स समस्थमो जेयं: परार्थं: स्थितं: || १९४ ||
स चायस्थमो काल: समस्तान् परिवेज्जतु ।
सतवकालं तु कालस्य व्यापकं: परमो उपयं: || १९५ ||
उपनयन्ति परा योजया कालत्ते न विवेध ।
नित्यं नियोदितो प्राप्तस्तमियो जायते सदा ।
कालयथं मयेदेवं शून्यायामायुष्यते || १९६ ||
ऊँषस्वायमभूतं शुष्कं मयृद्युरं तुतीयकम् ।
शुष्कस्वायात्मितं अधोधिमध्यं: पुनं: || १९७ ॥
चतुर्थ्य व्यापिनीशुष्कं समना चात्र पञ्चमम ।
उपनयन्ति तथा पशु प्रेतेन समयं: स्थितं: || १९८ ॥

|| १९३ ॥
193a युगं | A B SvTn SvTª; पुंं C SvTk 193b कल्पश्रेयं | A B SvTª SvTª; कल्पं चैव C SvTn 194a व्यापिन्यंशं | em.SvTª; व्यापिन्यंशं B; व्यापिन्यं C; व्यापिन्यं SvTª 194b कालं: | A B SvTª SvTª; कालं C SvTn 194c जेयं | A C; जेयं B 194d परार्थं: | स्वृत्त; परार्थं: SvTª; परार्थं SvTª SvTª 195a समस्तान्ति | A B SvTa; समस्तान्ति C; सुमना स्लो SvTª 195b तरायन्ति | B SvTa; सर्वकालं तु A; सर्व कलं 195c तु C 195d परम् व्यथं: | em.SvTa; परम्यय: यूं 196a उमययति | B; उमययन्ति स्वृत्त Vk SvTª; उमययन्ति A; C; उमययन्ति SvTª 196b न कालत्ते | em.SvTa; कालत्ते न स्वृत्त; नादेवनं न 196d नादेवनं न A; नादेवनं न बं; "नाथदिकं न स्वृत्त; नादेवनं स्वृत्त; अविदेशं न स्वृत्त SvTª 197a प्राप्तम् | स्वृत्त; प्राप्तम् 197b तत्वयं प्राप्तम् | A C SvTª; तत्वयं प्राप्तम् 197c "देवं" | em.SvTa; "देवं" B C; "देवं" A 198a शून्यं | cor.; शून्यं 199a शून्यं B C; शून्यं 199b उपनयन्ति | A B F C SvTª; उपनयन्ति SvTª SvTª; उमययः B"
पूर्वेण कथिता मन्त्रा सककृतिसंदेह्यं || २०७ ||

गोपिताः पुरा देव वर्णापाबातारिता: ||

तेन ते न प्रसिद्धिता जनम: कौटिशारपि || २०८ ||

मन्त्रणाः जीवमूला तु या स्मृता शक्तिविद्या।

तथा ह्यीना वरारोहे निष्फला: शरदामुखः: || २०९ ||

देवानां च ऋषीणां च यज्ञगत्वेकिरत्नम्

सिद्धानां नामिन्धानामेतेष्यो योगिनां नूताः: || २१० ||

तेनासु तो गोपिनं भद्रे भक्तीनां नराधमा:।

न जानन्ति गुरूं देवं शाश्वक्तसमयस्तथा: || २११ ||

दम्भकृतिनिरतरा लोक्यांपु स्रियविनित:।

अनेन कारणाओऽन मया वीर्यं प्रगोपितम: || २१२ ||

तेन गुप्ते देवं शेषं वर्णस्तु कै नेत्र:।

या सा तु मातृका देवं परा तेजस्मन्विता: || २१३ ||

तथा व्याक जगत्कुलमात्रं भुवनान्तिकम्।

तत्रस्यं तु यदा देवो व्यापितेन सुराजिते: || २१४ ||

अवर्णन्यो यथा वर्णस्थित: सर्वगत: प्रभो:।

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3TaSa1.211c-230b ] quoted in ŚiSūVi 2.3 cf. Here ŚiSūVi indicates ŚiSūVi ed.
4TaSa1.211c-226b ] quoted in CiVa: TaSa1.216ab quoted in TaĀl-Vi § 3.6; here CiVa and TaĀl-Vi respectively indicate CiVa ed. and TaĀl-Vi ed.

208d जनम: [ em. Goodall; जनमा: Σ | em. ] ; निष्फल: [ A | निष्फलं: Σ | ];
209d शरदामुखः: [ A | शरदामुखः: Σ | ] ;
210d योगिनां: [ A | योगिनि: Σ | ] ;
211a तेनासु: [ Σ | तेनासो: Σ | ] ;
211d समयः [ em. ŚiSūVi ed. | समयाः: Σ | ];
212a कौटिशारपि: [ C | कौटिश: Σ | ];
212b लोक्यां: [ em. | लोक्य: Σ | ];
212c कौटिशारपि: [ C | कौटिश: Σ | ];
213a कौटिशारपि: [ C | कौटिश: Σ | ];
213b कौटिशारपि: [ C | कौटिश: Σ | ];
214c कौटिशारपि: [ C | कौटिश: Σ | ];
214b कौटिशारपि: [ C | कौटिश: Σ | ];

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207c mantrā | for mantrā, § 2.2.1
207d prasāṁkhyayaḥ | for śatekṣiptihīnāṃ, metri causa
209a mantrānāṃ | for mantrāśu, § 5.13 genitive for locative
210b kinnarām | for kinnarānām
210d samayāś | for samayāṃś, § 00
212b kriyavārtitāḥ | for kriyavarjitaḥ, metri causa

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तथा ते कथविज्ञामि निर्यायार्थ सुराचिते ॥ २१५ ॥
 कथायुयािभुणिेणमुणापकृतिः ॥ २१६ ॥

यष्टि सा शिस्यः परा सम्भवे निरालोरेति कीतिता ॥ २१७ ॥

तण सुसम महाभागे न किनिमयते उसे ॥

चन्द्रादिरिविनयमृतसुवानानि चतुर्दशः ॥ २१८ ॥

उदरे शिष्य ता देवि वियमुख्यवत्ता गता ॥

प्रसुदा ता निनातने परेया जानार्णिणा ॥ २१९ ॥

मथिता चोदस्येन बिन्दुना वर्निणिना ॥

तावदिषि भ्रमक्रेण मथनं शक्तिबिप्रेते ॥ २१९ ॥

भेदे तु प्रमोत्थपे बिन्दु तै तेजद्वर्तः।

तेन बिन्दोबंधित्वा तु कला सृष्टिमा तु कुण्डलिः ॥ २२० ॥

चतुर्दशः तु वर्निना: शक्तिसाधनं श्रयणे: प्रसुद्।

मथमन्नन्त्येन तृतीया उसते अन्तः ॥ २२१ ॥

वेयथ्या शक्ति: सृष्टिसा तु बिन्दुयाभिवधयमा ॥

बिन्दुना दोमयात्ता रेखवामृतकुण्डलिः ॥ २२२ ॥

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*TaSa 1.219-225,* quoted in TaĀl-Vi 3.67
रेखित्य नाम सा जैया उभोऽन्तुविस्मेष्यां।
तुष्य ता समाध्यातां रौञ्च समेत गीतले॥ २२३॥
निरोधी सा समुद्रिष्या मोक्षमार्गार्णिरोधिनी।
शशु कृकलकार अभिलका चार्थाण्निका॥ २२४॥
एका एव परा शक्ति चिदा सा तु प्रजाते।
एष्मो युक्तवियुक्तेष्वं। संजातान। नवपर्यंज।॥ २२५॥
नवपर्यंज ता स्मुता सा तु नवपर्यंपल्लिङ्गात।
पश्चमन्त्रगाता देवव स्थायित्यवाग्रम्॥ २२६॥
स्वरङ्गणात देवव ज्ञातां उदाहरने।
अकारादिकाराता स्थिता पवारामेवत।॥ २२७॥
तुज्ञा तु विज्ञाने जिद्धार्मे यदा स्थिता।
जिद्धार्मे वर्णि निणत्तिमवाती तु न संयगः॥ २२८॥
एवं शब्दस्य सन्धिति शब्दवासं चराकरम्।
शिरे रौञ्च स्येत्युवं बक्षे बामा प्रकृतिताः॥ २३०॥

223b उभौ | A C ŚiSūVi CiVā | उभौ B 225b चिता | B ŚiSūVi TaĀl-Vi CiVā | **A C 226b लक्षिता | em.ŚiSūVi CiVā | लक्षिता: TaSa
226d ऋषिम् | A C; ऋषिम्: B 227a तेन | A C; **B 227d उदाहरना | AB; उदाहरना: C 228b पवारामेवत: | C; पवारामेवत: A; पवारामेवत: B; पवारामेवत: ŚiSūVi 230a निणविति | AB; निणविति: C 230b व्रम् | व्रम् C; व्रम्: AB 230d बामा | A C; बाम B 230d प्रकृतिताः | em.; प्रकृतिताः: Σ

223b बन्तुविस्मेष्यां | TaSa; बन्तु यदन्नौ ŚiSūVi TaĀl-Vi; बन्तु यथागतो CiVā 223c तुष्या | TaSa ŚiSūVi TaĀl-Vi; चित्या CiVā 223d नामेन | TaSa; नामेन तु ŚiSūVi TaĀl-Vi CiVā 224a निरोधी | TaSa; रोधी ŚiSūVi TaĀl-Vi CiVā 224b निरोधी: | TaSa; निरोधी: TaĀl-Vi ŚiSūVi KāKaVi 225a एका एव | TaSa; एका एव TaĀl-Vi ŚiSūVi CiVā 225c एष्मो | TaSa; एष्मो ŚiSūVi CiVā 225d वियुक्तेष्वं | TaSa; वियुक्तेष्वं ŚiSūVi CiVā 226d संजातान। नवपर्यंजा | TaSa; संजातान। नवपर्यंजा ŚiSūVi CiVā 226f संजातान। नवपर्यंजा | TaSa; संजातान। नवपर्यंजा ŚiSūVi CiVā 227b यदा | TaSa; यदा ŚiSūVi 229d भवती | TaSa; भवती तु | TaSa; भवती ŚiSūVi

223d नामेना | § 1.8 stems in -an treated as vocalic by dropping the final n 225a साक्ति | for साक्ति in TaĀl-Vi ŚiSūVi CiVā, § 2.2. loss of final visarga before t 225c आभ्यो | for आभ्यो in युक्तवियुक्तेष्वं 3.6 228b पान्तसाब्धेदात्र | for पान्तसाब्धेदात्र śiSūVi CiVā, § 5.17 nominative for accusative

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अम्बिका बाहुरित्वका ज्येष्ठा चैत्यस्य स्मृतम्।
श्रीकन्ठे हि समाध्यात्म व्यापकः परमेश्वरः।
यथा हेकं तथा सर्वं पोडेत्व महाविलयः।
पञ्चविकानम् पञ्चातस्योऽर्थं तु नवं स्मृता।
अनेन क्रमयोगमेण पञ्चस्यानां समुद्रां।
ञ्चिता देवदेवेन कार्यकारणमेकं।

एवं द्वादशसाहमेव पृथगुद्धर कीृत्तम।
नामानि सद्रस्य स्मृतिननीह पार्थंत्।

एते श्रीमति व्याकरण निशाचारणा शनिन्निता।
बाव्यावाचकेभ्रो यो नवेश्यः परत स्थितः।

व्यवहारायं नर्त्यं पञ्चविकानमेण प्रति।
न च साध्विनिना शनिर्दार्थानां नापि च वैगृषिती।

गृहीतं शनिश्चेष्टस्य पञ्चस्यानंत्रमूलिम्।
सुद्रस्यानस्यानामावताकात्म प्रस्थवं।

तस्माटेति विज्ञानीयाति सत्मातकोऽत्रव।
न मातकात्यं संज्ञा न मन्नो मातृकात्यात्।

स्मृतलोकसम्बास्यु च चातुर्वेकि निश्चित।

1.230c-231b ] written in the margin of MS.A 7’6
जलमार्ये यथा विन्दुरूपस्य विन्यस्ति।
तत्रेव हि शार्वताम प्रद्वेददीर्विनीये ॥ २४० ॥

शिरे रौद्री परित्वर्ज्य ज्येष्ठामायुस्मुनिष्ठृतेन।
अङ्गिका बाधुवेशे तु वक्रं त्वर्त्या व्यवस्थिता ॥ २४१ ॥

केवला कुवडाले ज्ञेया नात्यं किंचित्रूपृष्ठये।
एवं तु मने नासमुत्पतिश्च तथेऽव हि ॥ २४२ ॥

उत्पत्तिः ब विनाशः तु यो जायति वराने।
स भवेच्छतत्मान्वीरो यथा तवच्छ प्रिया मम ॥ २४३ ॥

मन्त्रेन साधकेनद्रस्तु पृष्ठः पूष्ठतमो भवेन।
वामा ब्रज्य स्मूतो भो ज्येष्ठा विषयू प्रकृतितः। ॥ २४४ ॥

रौद्री श्लोकं करारोऽन्वीरोऽविदः।
संयोग श्लोकास्तु शिवो नादास्तमः। ॥ २४५ ॥

प्रबु कारणका देवी व्याप्तेन्व व्यवस्थितः।
वण्यं वण्यं प्रवृत्तन्ते शत्रुवं तथेऽव हि ॥ २४६ ॥

इच्छा रौद्री समाख्याताजाना वामा क्रीतिताः।
श्रवण ज्येष्ठा समुद्र्ष्टृभबया-म्-अम्भा शुमेश्चरणे। ॥ २४७ ॥

उदयो वामया ज्ञेयों ज्येष्ठा मध्यवर्तन स्मृतम्।
सत्या रौद्री तु विषया तद्वालस्तमं भवेत्। ॥ २४८ ॥

रेखको वामया प्रकृतोऽपि कृमं ज्ञेष्ठा विदः।
कुम्भको रौद्रया ज्ञेया स्मृतिवस्थः अविश्चितः। ॥ २४९ ॥

इह वामा समाख्यातारौद्री पिङ्गलसंज्ञेकोः।

240d मनविन्योः for manabindoh, § 241b तुमच्छितलेत् | AB; तुमच्छितलेन् C 241c तबन | conj.; सर्वं B 243d त्वचा | A; त्वचा-ृं; B; त्वचा C 244c स्मूतो | B; स्मूतो AC 246a कारणका | em.; कारणको B; कारको AC 246c वर्णं वर्णं | AC; वर्णं वर्णं B 247c समुद्र्ष्टृ | C; समुद्र्ष्टृ AB 247d अभ्या | AB; अभ्या C 247d शुमेश्चरणे | AC; शुमेश्चरणे B 248a उदय | AC; उदय+ B 248a ज्ञेय | A; ज्ञेय B; ज्ञेय C 249a प्रकृता | em.; प्रकृत: Ξ 249c ज्ञेय | AC; ज्ञेय B 249d स्मृतिवस्थः | AC; स्मृतिवस्थ B

241a raudrī | for raudrīm, § 5.17 nominative for accusative 241c ambikā | for ambikām, § 5.17 244d viṣṇu | for viṣṇuḥ, § 2.2 loss of final visarga 245c samyoga | for samyogah, § 2.2.1 246b vyāpakatve | vyāpakatvena by§ 4.1.4 248a vāma | for vāmaḥ yā metri causa 249c raudrāy | for raudreru, § 2.18 249c jñeya | for jñeyah, § 2.2.1 249d svabhāvatostha | for svabhāvatosthaḥ 250b pīṅgalasamjñake | for pīṅgalasamjñake u. 159
सूपुम्ण ज्येष्ठा | शक्ति विन्यासेल । निगच्छे ॥ २५० ॥
उद्रेकं कृद्वली जेयलं बाल्म सं समुदाहिताः।
विन्यासायस्तवा ज्येष्ठा लये रोद्रेन निगच्छे ॥ २५१ ॥
नयातीतता तथा अम्बरात्य सात्वयु मुरनाथिकं।
नामिष्या कृद्वली जेया प्रसुमुज्जालकृति: ॥ २५२ ॥
कृद्वानोद्भवतो रोद्रेन च रोद्रेन जागरितः।
प्रजापते ज्येष्ठाय मः विन्यासायस्तवा ॥ २५३ ॥
अंत्विका ब्रह्मार्ध्य सात्वयु तत्ववेदिताः।
शमना कृद्वली जेयायतस्त्वा प्रकृतितताः ॥ २५४ ॥
ज्येष्ठा स्वपनागता चैव रोद्रेन चोमनकारिका।
सूपुम्णाय परं देवी उम्मनं तु तदायकं ॥ २५५ ॥
अष्ट्रिका उत्तमानातिय सुर्यस्यानगता शुभं।
कृद्वली प्रकृता जेया द्विनीतिय सु मणिमनी ॥ २५६ ॥
बिन्द्री नाम तृतीया तू सिङ्किकतिततं जगत।
उद्रेकं चैव विन्यासेल लये चैव तृतीयका ॥ २५७ ॥
लयातीता परं शात्यं सर्वं परसेवयाः।
क्रियाकारणनिमुकं हेयोपादेयविजितम् ॥ २५८ ॥
जातिय चैव विरोधों न मृतो जनसमायुतः।
प्रह्नणं कृद्वानोद्भवस्य शात्यं तू विपथिते: ॥ २५९ ॥
आपिनतू यथा वर्तस्त: पशयते शकृतं:। प्रिये ।

250d शकि ] AB; सनीि च 250d विन्यासेल । AC; विन्यासेल B unmet. 253b तद् | AC; तद् B 253d विमायन | AC; विमायन B unmet. 254a कृद्वानो | C; कृद्वानो AB 254b तत्ववेदिन | C; तत्ववेदिनिः 
254c शमना | BC; समना A 254d शकृतिता | em.; शकृतिता C; शकृतिता AB 255a 'गनता | AC; 'गनता B<sup>MC</sup> 255b चोमन'A; चोमन'B; चोमन'C 256a उम्मनातिता | em.; तु मणिमनी स 256b शुभं | AC; शुभं B 257a विनी | AC; विनी B 257a परं शाति | AC; परायस्य B 258c 'कारणं | A C 'कारणं B 259d जातत्यं | em.; जातिय झ 260a आपिनिन् | B; अम्भं तू A C

1.260-262b ] cited in ŚiSūVi ad Śivasūtra 2.2 cf. KSTS<sup>ed</sup> p.49 260b पशयते शकृतं: ] स; संख्यावश्यकुनि: शीसुवी

250 ] cf. NiKa IFP's (40:6-7) n.1.127; It is omitted in e-text by MARK S.D. DYCZKOWSKI 250c विशेषाश्च | for विशेषाश्च, 252a लयीति | for लयीतििम S 4.1.3 253c हैष्ठताः | for हैष्ठताः unmet., S 2.29.1? meaningless extension of words with -ga. 254d हैज्यावरस्थाः | for हैज्यावरस्थाःब्रह्म, S 1.10 other consonantal stems treated as vocalic by dropping the final consonant 257d हैज्याकः | for हैज्याकः, S 2.2.2
धिष्माकर्षयेष्वहेलेन महतेन तु II २६० II
tददेव हि योगीन्द्रो मनोबिन्दुपर्क्षयेत्। C 6'12
यथा शरीर नलीनस्यो यत्नेनाताध्य धारति II २६१ II
tथा विदुःसरारोऽहु उच्चारण तु पावति। B 14'3
खस्तेन्त खं करणं कृत्यामेव समुखं योजय खर: जिरे II २६२ II
कृत्यामेव यथा। A 8'4
महतेन्त हि महतेन्त। B 14'4
कृत्यामेव यथा। C 6'13

261b मनोबिन्दुपर्क्षयेत् ] em.; मनोबिन्दुपर्क्षयेत् B; मनोबिन्दुपर्क्षयेत् A; मन बिन्दुपर्क्षयेत् C; मनोबिन्दु
बिकर्षयेत् ŚiSūVi 261c नलीनस्यो ] AC; नलीनस्यो B; यन्त्र-संस्कृती ŚiSūVi 261d यत्नेनाताध्य ] em.; यत्नेनाताध्य A; यन्त्र-संस्कृती B; यन्त्र-संस्कृती ŚiSūVi 262c खं ] C; खं B; नासी A amm.
262d खस्तेन्त खं] AC; खस्तेन्त B 262d जिरे ] AB; जिरे C 263a कृत्यामेव ] B; कृत्यामेव C; कृत्यामेव A 263a योजयं ] em.; योजयं AB; योजयं C 263b स्वरामि ] A; स्वरामि च B; स्वरामि C 263c
tथा। C 6'2
कृत्यामेव यथा। B 14'1
266a नासी A amm.
266b नासी A; नासी B; नासी C 266c अन्या। A; अन्या B; अन्या C 266d अन्या। B; अन्या C 266e अन्या। C 266f अन्या। B 266g अन्या। A; अन्या B; अन्या C 266h अन्या। B; अन्या C
tथा। C 6'3

266d mahatena | for mahatā amm., § 1.10 261b manobindu | for manobindum, § 2.1 262d yojya | for
yojyaḥ, metri causa 263b dvibhiḥ | for dvibhyām amm., § 269a tatordhvaṃ | for tata ārdhvaṃ hyp., § 8.2
उद्वाहयति शाक्षणि असुतान्विति साधकः ॥ २७० ॥
तस्योऽथ्ये तु महादेवि विसगाथ्यं पद्मं भवेत् ।
विसगाथ्यं यदि देवि तदा शत्रूणाति च ॥ २७१ ॥
स्पष्टं च शीतलं बहति हिमवन्त्यकरा इव ।
शक्तिस्थानं ततो देवी सादाश्बभेरकां गतं ॥ २७२ ॥
शक्तिस्थानमुख्यत: हि विश्वाणं वरणे ।
अग्रंसादिप्रवातीपथे तज न संशयः ॥ २७३ ॥
तथयो यदि तत्र विपीयो भोमि ।
तदा चौऽतते शीर्षं सुत्वेव न संशयः ॥ २७४ ॥
रन्ध्रस्य सर्दं भैं यदलालं तु व्यापकं ।
घटमध्ये यथाकारं परिच्छल्लयं परवते ॥ २७५ ॥
एवं शरीरविच्छल्लयं व्यापकत्वं तु भासते ।
पदेः भिन्ने यथा देवि एकमाबं तु गच्छति ॥ २७६ ॥
बहिन्त्वर्धार एकं एवं जयामसैः ।
तदेव हि मूलस्या पाद्यकु र प्रभासते ॥ २७७ ॥
यथा दीपो घटोऽहि एकदेशप्रकाशकः ।
तथा चात्मा तु निःशुः भो मनाेवाग्निषिद् ॥ २७८ ॥
घटे भिन्ने यथा देवि सर्वेव भ्रस्तेष्यः ।
तथा पाशीमनेनुस्तो व्यापको भवते भ्रमे ॥ २७९ ॥
एवं यथापरम्यः भयाता तथा देवि सुरुस्थरः ।
आस्त्र्यास्ति भवेयेश्वर जीवायुतम्य: परमे ॥ २८० ॥

272d ॐैकातः । em.; ॐैकातः ॐ १ । व्यायामः । B C; व्यायामः मु । A २७३b विद्यायणः । A C; विद्यायणः । B । २७४d सत्यमेव न । C; सत्यमेव B; सत्यमेव न A २७४d संशयः । A C; संशयः B । २७५c यथाकारः । A B; यथाकारः C २७६b न ज A B; न C । २७७c अवेगः । A B C; अवेगः B ac । २७७c भूतः । B C; भूतः A । २७८c निःशुः । A C; निःशुः B । २७९c भ्रमे । em.; २७९c निःशुः । A B; मनो B २८०a एवं । A C; एव B । २८०a भवः । A C; मनो B । २८०c अत्मव्याप्ति - SvaTa; । २८०c अत्मव्याप्ति - SvaTa; ।

280d ॐायुतम्य: । TaSa SvTa; । ॐायुतम्य: । SvaTa ॐ

272b ॐैकाराहः । for ॐैकाराहः, metri causa । २८०c अत्मव्याप्ति - SvaTa; । २८०c अत्मव्याप्ति - SvaTa; ।

280d ॐायुतम्य: । TaSa SvTa; । ॐायुतम्य: । SvaTa ॐ
शेषभोवन बन्धनां सर्वव्यापपरिविदितः।
विविधित्व दर्शन्तं जिवसंस्करोऽपि मुक्तिः।

ते चाचोपासका शैवेनर न ते यान्तु शिवं पादम्।
आत्मत्वविशिष्ट योगिः आत्मतत्वत्वात्मरक्षिताः।

ये साकारानुपासित कल्पितवा तु देवता।
तस्यास्यं लम्बोन्येते न मुक्तः परमाशीर्षः।

तस्मातवथे परित्यज्य स्वभासनरुपमश्चेतु।
स्वभासनं रुपवशेषधश्च भवति तज्ज्ञूः।

न मनो नापि मन्त्रयो मन्त्रं च न विवाहयेते।
यवायकल्पपदेन ताबाद्धः प्रवर्ते॥ २८५॥

न निरोधो न बोधिचारो न लोको न च योजना।
स्वधर्मं ततो जाताः स मुक्तः नाथ शंस्यः॥ २८५॥

संकल्पनं भजयेद्वान् उन्जेरो भावकरणम्।
तं त्यत्वं मुख्येऽये संविकल्पस्तु ववर्तेये॥ २८६॥

न मनो नापि मन्त्रयो मन्त्रं च न विवाहयेते।
यायासकल्पदेवेन ताबाद्धः प्रवर्ते॥ २८७॥

न बिन्दुः सैव नादश्च न चारायाख्याप्त्यकः।
न शक्तुचुज्ञारांग्य स्वात्तारणायाम कायमः॥ २८८॥

न शून्यमात्र नामात्रं न शक्ति शिवामृ-एवं च।
अविद्यासानं होया संसारभवन्त्वनां ॥ २८९ ॥

शास्त्रस्तु तत्र सत्तोऽप्रायः: कृत्यकरिष्यति।
तं त्त्वत्वा त्त्वत्वा: सर्वं आपाणां-मृ-अहेवतः ॥ २७९ ॥

आशा एव महावन्धो यया यष्टीं उर्मिलं जगतू।
यथा त्त्वं त्त्वंते सा वै ताव्यश्चतिनं विबद्धे ॥ २७९ ॥

कायया सा मोक्षावदीनां रत्न सर्वं ध्रुवतम।
मोक्षे ढुँढ यथेऽन्न नोकणया स मोक्षाश्राविनुष्ठलो ॥ २७२ ॥

न मोक्षाय भवे स्थानं न दानं न च कलनं।
सर्वं लिथ कृति स मोक्षावनांइनव ॥ २७३ ॥

रूपे नाम-मृ-अन्तर्देशमृत्वागोवक्त्यनात।
स विकलस्चोपजातेन अलघ्यं तु परित्यज्ये ॥ २७४ ॥

तदाकारं जगसर्वं तत्वाताकारं न किष्ठन।
निरकारस्वमात्र मर्गं मन्नीश्चिन्त्र: ॥ २७५ ॥

तत्त्वेति स भूतात्मा समं यद्य च प्रकर्षते ।
आनंदं ब्रह्मो रुपं न बिषमेत कदाचनः ॥ २७६ ॥

शक्ति | A B C | 289a b śūnyabhāva | for śūnyaṃbhāva, metri causa | 289b śakti siva-m-eva | for saktiḥ śiva eva, § 2.2.1 and § 10.1 | 290a सत्तोऽप्रायः | for sātvato aprahy, § 3.1 | 290b अहेवतः | for evHayate, § 10.3 | 290c मा | for ma, § 2.1.1 at the pāda-break | 290d अविद्यासानं | for avidyasaṇaṃ, § 2.2.1 | 291a त्त्वत्वा: | for tattvato, § 2.2.1 | 291b आपाणां| for apāṇaṃ, § 2.2.1 | 291c-291d अहेवतः | for evhayate, § 6.4 | 292a नोकणया स मोक्षावनां | for nokeṇyayaś ca mokṣāvaniṇāṃ, § 2.5 | 293a मोक्षाय भवे स्थानं न दानं न च कलनं | for mokṣāyā ca stance na dāna na ca kalana, § 2.5 | 293b अन्तर्देशमृत्वागोवक्त्यनात। | for antardeshmaḥtvagohaktaṇāt, § 2.5 | 294a तत्वतस्य तत्वीयनं | for tvatasya tvatīyaṃ, § 2.5 | 294b आपाणां| for apāṇaṃ, § 2.5 | 294c तदाकारं | for tadaakaraḥ, § 2.5 | 294d कदाचनः | for kadācanaḥ, § 2.5 | 295a तदाकारत् | for tadaakaraḥ, § 2.5 | 295b किष्ठन। | for kṣītiḥ, § 2.5 | 295c मा | for ma, § 2.5 | 295d कदाचनः | for kadācanaḥ, § 2.5 | 296a तত्त्वाति | for tatvāyaḥ, § 2.2.1 | 296b kadācanaḥ | for kadācanaḥ, § 2.5 | 296c भूतात्मा समं | for bhūtaṃ tattvāyaḥ, § 2.2.1 | 296d kadācanaḥ | for kadācanaḥ, § 2.5 | 296e न बिषमेत कदाचन। | for na bhameta kadačanaḥ, § 2.5

290cd | cf. NiKa IFP T127:269 (32: 73cd) and T17:234 292ab | cf. NiKa IFP T127:269 kā hy ākāśā mokṣavādīnāṃ yatra sarve **|||; T17:234 kā hy ākāśā mokṣavādīnāṃ yatra sarve kṣayam gataḥ||; KuŚā NGMPW A 40-11; 40v5 bāhyā sā yadā kādācanaṃ kadācana | sarvatra vigatā (T17; viditā KuŚā) dṛṣṭiḥ sa mokṣa mokṣavādinām 1.295ab | cf. Śāṅkhyavṛtti ad Śāṅkhyakārikā 21

289a śūnyabhāva | for śūnyaṃbhāva, metri causa 289b śakti siva-m-eva | for saktiḥ śiva eva, § 2.2.1 and § 10.1 293a bhāve | for bhāvate, § 10.3 293b dṛṣṭiḥ | for dṛṣṭiḥ, § 2.1.1 at the pāda-break 294c upajāyeta | for upajanayeta bhāv, § 6.4 295b kiṃcanaḥ | for kiṃcanaḥ, § 2.5 296a tatvabhāva | for tatvabhāvaḥ, § 2.2.1 296d kadācanaḥ | for kadācanaḥ, § 2.5 296cd | cf. Taṭṭiriṇyopanisat 2.4.1, 2.9.1
सर्व खल्वात्मक जात्वा कर्त्यं नास्ति किचन:।
असित्वत्वमिति चेत्रा कव्स्त्वदा बन्धो न संजयः।
॥ २९७॥

स्वाम्यवात्मनानामां कोशकारकृपिययथा।
ब्राह्मण यज्ञो माच नाना चैव तु मन्त्रे न:।
॥ २९८॥

स विमुच्यते यो वदः किमवद्तस्य मोक्षणम्।
सहागतुका बन्धा ख्रेिमादः मु: अविष्किताः।
॥ २९९॥

कल्यात स्वाम्यवाच मन संक्लेपल्क्षण।
मानसं तु परिर्वत्य यत्क्षिद्व च भिये।
॥ ३००॥

भावभावामकं सर्व मन: संक्लेपल्क्षण।
शुद्धांशुषुषु मानवे मनो वध्येन्त।।
॥ ३०१॥

वर्णवर्णविकलपयु मधामक्षत्र तथेव।
समत्वं यस्य जायेत तस्त: जातं न किचन:।
॥ ३०२॥

सर्वभावां ल्यतेल्क्षमभवे तु स्पिरिभुवत।
अभावं तु परिर्वत्य स्वाम्यवस्यं भविष्यत।
॥ ३०३॥

यथा विलावतूतं तयं स्रपितं सूर्यश्रेष्ठमः।
न च केनापि तत्पीतं न च तत्वेव तिष्कित।
॥ ३०४॥

निरुपपतिमण्यं तथा जानविदो मन:।
यथा बायु नमं पृथ्वी बलाय्त्व वहितं सर्वव:।
॥ ३०५॥

\[297b किचन: ] [ A B ; किचन C ] 297c असित्वत्वमिति ] [ B C ; असित्वत्वमिति A ] 298b \(\text{वाणं} \) [ em ; \(\text{वाण} \) ]

\[298c \) [ C ; यज्ञो AB 298d नाना चैव तु AC ; \(\text{यज्ञो} \) ] 298d वन्मेन: [ conj ; भवाने: ]

\[299d \) [ em Goodall ; विषिण्य; C ] 300b मन [ ABC ac ; मन: C P ] 300b संक्लेपल्क्षण।]

\[300b \) [ em ; संक्लेपल्क्षण: AC ; संक्लेपल्क्षण: B ] 300d बाद्वुः B AC ; बाद्वुः B 300d बिये ] AC ; बिये B]


\[305d \) [ बायु ] em ; बायु: ॥

\[304ab \) [ =NiKa 32:69cd (IFP T17:233) and KuSā (40°?) यथान् (T17: **KuSā) शिलासितं तोयम् क्षपितं सूर्य-यानमितिहि॥ 304c =NiKa 32:71a IFP no.17A p.233 na ca tat kenacit pitam ] 304d =NiKa 32:70d IFP no.17A p.233

\[297b \) [ kiñcana ] for kiñcana, § 2.5 \[298c \) [ bhāva ] for bhāva § 2.2 at the pāda-break 300a kalpitā ] for kalpitāh, § 2.2.1 \[300b \) [ mana ] for manah, § 2.2.1 \[302b \) [ bhaksābhaksā ] for bhakṣyābhakṣyeṣu ॥ 7.1 and § 4.15 \[302d \) [ kiñcana ] for kiñcana, § 2.5 \[303a \) [ sarvabhāvān ] for sarvabhāvān, § 2.7.1 \[304a \) [ śilāśrtaṃ ] for śilāśrtaṃ, § 7.2
धुपुष्पां महावीरं स्कुटन्ते तस्मवर्ताम्।
तत्कालायांति निनाजं तद्वज्जानविदे मनः॥ ३०६॥

यथा विस्तरतो भेषा नमभाग्राह्य संस्थाति।
तत्कालायांति निनाजं विलांसम् तथा मनः॥ ३०७॥

मेघवृक्षिर्याया देवो निनाश्चवज्रलस्थलम्।
तत्कालायामायायि तद्वज्जाओ निर्वाहयः॥ ३०८॥

यथा चेघनसंगोगास्त्रिज्वला निरोपमा।
तत्कालायायि याति तद्वज्जालयं मनो विदु॥ ३०९॥

शंकारद्वीपं यथा देवं भूमे विपुलवनः।
तत्कालायायि ततन्तु तद्वस्यं मनो विदु॥ ३१०॥

अथ वैराग्यमालितं कर्मेन्द्राध्यायाराशिः।
क्षये तन्तु मोक्षायि। सैण्डवं चोन्मनातमनि॥ ३११॥

वृक्षगृहस्त वैराग्यमायामायि शपिंतु सैण्डः।
तेपामको उपि नास्यन गतो निरुपपतिम्॥ ३१२॥

वृक्षाचरे तमोनिधं शीघ्राचा वे च संप्रमा॥
न तैस्तु मिठाते मोक्षो भाव एवः कारणम्॥ ३१३॥

अग्रिदेमित्रं मन्त्राशं होिताहोरत्यथेऽवः।
प्रणीता विषराश्रीव दीक्षाभ्रवक्यनम्॥ ३१४॥

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| 306b | स्कुटन्ते | A C; सङ्कुटन्ते B | 306c | वायति | A B C; वौति C A C; 306c निनाजं C; निनाजं A; निनाजं B | 306d | तद्वज्जान् A; तद्वज्जान् B | 307d | विलांसम् B; विलांसम् A; विलांसम् C | 308b | निनाजं B; निनाजं A | 308b जनम् C; 309a बर्मनस् | conj. Isaacson; तद्वज्जान् C; 309d प्रयवेष्य A; B; प्रयवेष्य C | 309d वायति A; वायति A B; 310a श्वात् | conj.; यथा 310b श्वात् A B; श्वात् A | 310c तवशणात् C; तवशणात् B; तस्म A c with insertion mark 310c श्वात् A B C; श्वात् A A c 310d तद्वज्जान् A; तद्वज्जान् B; तद्वज्जान् C | em. Isaacson; तद्वज्जान् C; 311a अष्ट् A B C; अष्ट् A B C; 311d सैण्डवं A C; सैण्डवं B; 311d चोन्मनातमनि C A; मन्त्राश्रीव C; चोन्मनातमनि B; 311d चोन्मनातमनि C | 312b तु ये A B; तस्म; A C 314a अग्रिदेमित्रं B; अग्रिदेमित्रं A; अग्रिदेमित्रं C 314d अवनस् B; em. Goodall; अवनस् B |

312 ] cf. NiKa 32:67c-68b T17:233 and KuSā 10.14 bahubhir (KuSā; bahuśo T17; vāhya; KuSā) vairāgyam atmā nirvyāpita tu yaiḥ || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirūpapattikam KuSā) || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirūpapattikam KuSā) || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirūpapattikam KuSā) || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirūpapattikam KuSā) || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirūpapattikam KuSā) ||

307d vidvāṃsasya | for viduṣaḥ unmet. (?) 309b niropamā | for nirupamā unmet. metri causa 310c tan tu | for sa tu unmet. metri causa 311c kṣapaye | for kṣapayet, § 10.3 313a taponiṣṭhā | for taponiṣṭhā, § 2.2.1
एतसंकल्पसम्बाधातं तथं संबोधकारणम्।
अद्वैतं निर्विकल्पन्तु निरिन्द्रियमन्वकारणम्॥३१५॥
अवक्रयं कुतो लक्षो अमनवयं कुतो मनः।
अमन्ते प्रत्यवस्थानं कर्तव्यं संतं वृः॥३१६॥
नास्तित्वं वर्तितं नित्यामृतं तु परित्यजेत्।
नास्तित्वं तु यदा भूतो नास्ति नास्तीति तस्य तत्॥३१७॥
नास्ति मौषो महावन्धः स्वयं शुचयं भावयेत।
चलचलात्मविज्ञानं श्रविभृत्ति-र्-अपेक्षा॥३१८॥
स कथं मिश्रणीकृतं देशे शक्येत केनकयित्।
यावदुवायते जानं विज्ञानाथोर केवलम्॥३१९॥
बायुना व्याकुलीसुतं अभिव्य चोपतिष्ठित।
प्रणयामयतिः स्वप्नं दीर्घं सूनिजितः॥३२०॥
अन्यकलें प्रकृतितं निष्णं यत् पुराजितम्।
तस्मादेवं तु विज्ञानं इन्द्रियार्थं चलाचलम्॥३२१॥
घटवद्युगुरकारं विन्दुर्जनसंसिद्धम्।
सबं लघ्यं मुमुक्ष्यं नास्तिकं तु मनं कुर।॥३२२॥
देवुव्राच॥
महाकौटसिहं देवमस्मितं महाप्रभो।
यनास्ति तत्र को लक्षो अलक्रयं कुतो गति।॥३२३॥
ध्यान पूजा जपे होमे नाताहुपा तु भावना।
किमर्म ता त्वीया देव कथिता परमेश्वर ॥ ३२४॥

श्रीमैरव उवाच ॥
नाताहुपाणि बणानि लक्षणि विविधानि च ।
मनःप्राथ्नाथयां सवमेजत्प्रकाशितम् ॥ ३२५॥

मनो हि चच्चातो नित्यं निराधमतीन्द्रयम्।
स कथे याकरे तथैं यस्य वाच्यात्मो गतिः ॥ ३२६॥

यावदृश्यन्ते एणं तात्वद्यमुपस्थितम्।
न ध्यानं च वा तवं निष्पेशेत कदाचनः ॥ ३२७॥

अनेन कारणार्थं सवस्य त्वमशेरणः।
मनो-दुःख तु दृष्टस्य ध्यानं वा कल्पनात्मकम् ॥ ३२८॥

मस्तवं तल्लः सम्बन्धतु नात्मायमिती भावेऽय।
नामनस्मिन न चाच्चोऽत्वत्तिक्रिया रतं ॥ ३२९॥

यावश्ब्रिन्दते हेऽयं तावत्सर्य न किंवन।
अहस्मितु यः अर्थस्य च वद्गुणवये ॥ ३३०॥

यावश्व त्वजते देवं स निर्भो भविष्यति।
हस्तार्थे द्रष्टु सुकं बिरायो जान वा तथा ॥ ३३१॥

यावदेवतैः सुखेत्त तावत्सर्य न कुतो गतिः।
यस्य तुष्यं सुखं हुः न तथ्यं गतिः-र-आगतिः ॥ ३३२॥
क्षेरक्षेर्वे यथा वर्ष स्तनामात्मातृति तेतु।
रागराग्ये तथा पुंसां नित्यिषण परं पदम्।
पुनःपुनः सर्वत्र वर्मिदं जगत्।
तं लयत्वा निरुपणो भूता निर्वाणमुपपयते॥ ३३३॥

भवाग्रमणि ये प्राप्त योगतत्त्वत्त्योऽरा।
अहंकारांकुशाकुशाः पतन्ति भवाग्रमणि॥ ३३५॥

अहंकारः परित्वद्य समात्व तु परित्वद्येत्तु।
आशामेशपत्नक्त्वा निरार्की संस्मरणे॥ ३३६॥

भूण्डा मूर्तत्वाभ चतुर्वेदो उषो स्विष्टः।
समात्व स तु प्रस्येत इववथ्या श्रुतिवद्वित्॥ ३३७॥

मुक्तं: पश्यति मुक्तामाः आमा सर्वत्र केवलम्।
नाहमेश्च न जापो दर्षति एकत्मनुपपयतः॥ ३३८॥

एकत्वं बुधवास्यपूणंत्तु सहसरं।
पश्येत यस्तु तत्त्वेन सामर्थ्य रसे स्विष्टः॥ ३३९॥

समात्व सर्वस्तृष्टेऽस्मलोकाश्मकांचनम्।
तेन तस्मान्तां याति नित्यिषणां स उच्चते॥ ३३३॥

स्वभावगतिसंचार: स्वभावावध्याय-भृह-धार।
न तस्य कल्याणा योक्ता यथा नाम मह्यः॥ ३३४॥

श्रवीरक्षेर्वे यथा वर्ष स्तनामात्मातृति।
रागराग्ये तथा पुंसां नित्यिषण परं पदम्॥ ३३३॥

पुनाःपुनाः सर्वत्र वर्मिदं जगत्॥
तं लयत्वा निरुपणो भूता निर्वाणमुपपयते॥ ३३३॥

भवाग्रमणि ये प्राप्त योगतत्त्वत्त्योऽरा।
अहंकारांकुशाकुशाः पतन्ति भवाग्रमणि॥ ३३५॥

अहंकारः परित्वद्य समात्व तु परित्वद्येत्तु।
आशामेशपत्नक्त्वा निरार्की संस्मरणे॥ ३३६॥

भूण्डा मूर्तत्वाभ चतुर्वेदो उषो स्विष्टः।
समात्व स तु प्रस्येत इववथ्या श्रुतिवद्वित्॥ ३३७॥

मुक्तं: पश्यति मुक्तामाः आमा सर्वत्र केवलम्।
नाहमेश्च न जापो दर्षति एकत्मनुपपयतः॥ ३३८॥

एकत्वं बुधवास्यपूणंत्तु सहसरं।
पश्येत यस्तु तत्त्वेन सामर्थ्य रसे स्विष्टः॥ ३३९॥

समात्व सर्वस्तृष्टेऽस्मलोकाश्मकांचनम्।
तेन तस्मान्तां याति नित्यिषणां स उच्चते॥ ३३३॥

स्वभावगतिसंचार: स्वभावावध्याय-भृह-धार।
न तस्य कल्याणा योक्ता यथा नाम मह्यः॥ ३३४॥

333b मातृनिवर्तिते | C; मातृ निवर्तिते A; मातृनिवर्तिते B 333b स्तनान् | em.NiKa; स्तनें Σ 333c पुंसान् | A; पुंसान् Σ 334b सार्कं | em.NiKa; सार्कं Σ 334c यस्तु | Σ 335c भूतान् | Σ 336d इवत् | em. ; इवत् Σ 336d इवत् | Σ 337a भूण्डा | B; भूण्डा A 337a यस्तु | em.; यस्तु Σ 338a युक्त: | B; मुक्त: Σ 338b केवलम् | B; केवलम् Σ 338d इवत् | B; इवत् Σ 339d समार्थसि | conj.; समार्थसि Σ 339d समार्थसि | em.Isaacson; समार्थसि Σ 339d समार्थसि | Σ 340b लोकाश्मकांचनम् | B; लोकाश्मकांचनम् Σ 340b लोकाश्मकांचनम् | Σ 341b स्वभावाय | em.; स्वभावाय Σ 341b ओवरः | Σ 341d यम्मह्यः | Σ 341d यम्मह्यः A 341d यम्मह्यः | corr.; नाम Σ 333a cf. NiKa 32.43 (IFP T17:227; T127:284) 333ab cf. NiKa 32.123ab 338d ekatvam anupaśyataḥ | = cf. Isopaniṣad 7 yasmin sarvāṇi bhūtānī ātmaivābhūd vijānataḥ, tatra ko mohah kah śoka ekatvam anupaśyataḥ 341cd = cf. Śvetāśvaropaniṣad 4.19cd na tasya pratimā asti yasya nāma mahād yaśah

333b vatsa | for vatsaḥ, § 2.2.1 333c taṁ | for tat, § 3.1 338a muktātmā | for muktātmānaḥ, § 41.4 339b ॐतु | for ॐतु, § 2.2.1 341a saṃcāra | for saṃcāraḥ, § 2.2.1
हिरण्यगर्भ स विजेयत येनेंद्र विततं जगत्।  

देवमुनिः ॥  

सवभवविनिर्मलेकुर्वतिनिर्विज्ञाति ॥ ३४२॥  

अपि न द्वितीयों वसित कथं स्थायति निःशलः।  

सेवव उचाः ॥  

स्वरुपसं स्वरुपेयं यदा स्थायति शोभने ॥ ३४३॥  

निःशलंतथ जागयते न चाल्यं चाल्यं व्रतितः।  

चलन्त्रात्मविज्ञानं चित्तसञ्चिताणं-अपेक्षया ॥ ३४४॥  

येनेंद्र पूर्वत स्योऽगेमिनिद्विपायस्ते।  

तपोभं पत्रस्वए निल्यं यजस्यु इष्टेऽर् ॥ ३४५॥  

स एव नेति नेत्यगमा भोगे न हि स जायते।  

श्रीयों न हि न श्रीवीतं नेत्येवमुदाहरात् ॥ ३४६॥  

शादर्शर्मसोंपविघ्नं तन्मात्रेऽव न।  

एवं संस्थुतो देववं संसारभवकारणम् ॥ ३४७॥  

संसारदृष्टिः कामं कामादविध्युत्त;  

परिप्रेयः वैकल्यं तम्मातिसंविज्ञातेऽत। ॥ ३४८॥  

लोकसंगो परिविजयं शाखासंगं तथेव च।  

सवभवविनिर्मलेकुर्वतिनिर्विज्ञाति ॥ ३४६॥  

342a हिरण्यगर्भ | C; हिरण्यगर्भ सुन्द्र: A; हिरण्यगर्भ सुन्द्र: B; 343a अवें | AC; अवें B 343a विततीय: | BC; विततीय A PC 343b कथं | AC; कथं B 343d यथा | BC; यथा A 343d गोभने | AC; गोभने B 344a निःशलं | BC; निःशलं A 344b चाल्यं | A; चाल्यं B; चाल्यं C 344c वजनं आनं | A; वजनं आनं B 344d वितस् | AC; वित्य: B 345a पूर्वतं | BC; पूर्वतं A 345b प्राप्तात्: | C; प्राप्तात् A प्राप्तात्: B 345c प्राप्तात्: | AC; प्राप्तात् B 345d यजस्यु | C; यजस्यु A; यजस्यु B 345d इष्टेऽर् | em. Isaacson; यजस्यु: Σ 346a नेति | AC; नेति B 346a नेत्यगमा | em.; नेत्यगमा: Σ 346b भोगे | em.; भोगे B; स मौ AC 346c श्रीयों | AC; श्रीयों B 346c श्रीयें | em.; श्रीयें AC; 347c एते: | em.; एते: Σ 347c संगं | corr.; संगं AC; संगं B 347c संगं | em.; संगं: Σ 347d भवं | AC; भवं B 347d अकारणम् | ABPC; अकारणम् B: 348a श्यं | AB; श्यं C 348c परिप्रेयः | B; परिप्रेयः C; परिप्रेयः A 348c वैकल्यं | em.; वैकल्यं AC; वैकल्यं B 349b संगं | C; संगं: AB 344d अपेक्षया | TaSa, अपेक्षयेतe NiKa 344cd cf. 1318cd 348 cf. bhavagadgītā 344c calantam | for calat, § 3.1 345b tad upāsyate | for sa upāsyate, 346d etat | for sa, § 3.5 347a rasya | for rasya unsc, metri causa 347c saṅga | for saṅgaḥ, § 2.2.1 347d karaṇāṃ | for karaṇāṃ unsc, metri causa
अतीतं तु महावश प्रसावतीतगोचरम् ॥ 350॥
क्रियाकारणनिष्पक्तं हेतुतकविवेकशिष्यम् ॥ 351॥
तस्मि गतो वरारोहे नाथो याति कदाचन।
एततत्वं मया देविन निष्कलं परमं मतम् ॥ 352॥
तन्तस्य च तस्येश सत्यं स न संगमः।
तस्य यथा सदान्ते सर्वभृतात्मक जगत् ॥ 353॥
यद्वाद्रे वस या तम्वत नरसानम् ॥ 354॥
सिद्धयुक्तीवेषा नायापणम् तु कदाचनः।
हैनायति भवेष न स्थितिं कथवन ॥ 355॥
ध्यानारांशुद्धो योगमतक्रियान्वित: ॥ 356॥
न न हि संहारसमुद्रादाम्यम जगतिः।
सति सत्यं पुनः सत्यं तत्वेऽत तत्व तस्य कृतम् ॥ 357॥
नास्ति सत्यं महादेव यथवा परमातिपति।
ते ते यथा उवाच ॥
नास्ति सत्यं महादेव यथवा परमातिपति।
ते ते यथा उवाच ॥
सिद्धान्तवेषीयर्गं यथराष्ट्रसपनम: ॥ 358॥
तेषा मध्ये तस्या च वद्वैनात्मक नास्ति सत्यं मम प्रिये ॥

350a भावनातीतं | AC; भावनातीत B | 350b बोध्यं | B; बोध्यAC 350b बोधकं | AC; बोध्यकं B 350c अतीतं तु | AC; अतीतुल B 352a तस्मि गतं | AC; तस्मिन्हुबोहो 352c एततच्च | em.; एततच्चAC; एततच्चB 353a परतरं | AC; परतरंBPC; परतरंB 354a तन्तस्यं | em.Goodall; तन्तस्यं$ 354d सुरेशः | C; सुरेशः AB 355d मनं | BC; मनं A 356a सिद्धि | A; सिद्धि BC 356b नायापणं तु | C; नायापणुल AB 356b कदाचनं | AB; कदाचनं C, § 2.5 356c महेष्वरं | A; महेष्वरं BC 356d कथवनं | A; कथवनं B; कथवनंतु C 357a संगमं | B; संगमंAC 357d तत्वेऽत | BC; तत्वेऽत A 358a महादेवं | ABPC; महादेवं B 358c सिद्धं | ABPC; सिद्धंB 359b प्रिये | AC; प्रिये B

349C-351 | cf. SvTa 11.191-192 (SvTnC 6-5 171'5-6) 353c | cf. SvTa 10.69c yasya cittam asambhrantam

350c bhāvenaiva | for bhāvenaiva uṣṇo or bhāvam eva uṣṇo, metri causa § 352a gata | for gate, § 8.22 356a tesāṃ | for tasya, § 9.4
अध्यात्ममया नात्रात्यं त्वद्दीपकम् \ § 359 \ §

मन्यसे कथितं नैव पृथ्विसे च पुनः पुनः।

तथापि कत्विष्णामि निधष्टेन वृष्ण धिये \ § 360 \ §

यथाभिन्नसंकेतात् तथा ते कृष्णायम्यः।

यतंत्वं परं शालातिल्यं निरस्तुष्टम् \ § 361 \ §

स्थूलसूक्ष्मपरर्वेण तं तत्त्वं कथितं मया।

ते तत्त्वं सर्वस्तुतां प्रसूतिनिनिमित्तमिका \ § 362 \ §

अनुस्मरितं चेदमप्रसूतिस्त्वानिमित्तमिका।

कारणतः प्ररोऽदवस्तथा चात्मा लयात्मनः \ § 363 \ §

उभयोपि सामान्ये को ज जसंसरणे प्रभुः।

सलवात्तमुपपतिः समलाच तथातत्मः \ § 364 \ §

अप्रबोधे स्वतं एवेति युस्तिवधाका मतात्मनः।

पुरुस्तकश्रोमुक्ताकारणातीतगोचरा \ § 365 \ §

वाच्यावचकमप्रमोक्तिर्निनिमित्तमिका।

सर्वप्रसुधितादितद्रियात्तीतगोचरात् \ § 366 \ §

परतत्त्वं समुद्भूतं स्वभावादिति सम्बन्धे।

श्रीहसुराय यथा श्रीही कोशववाकोशवस्य तु \ § 367 \ §

उपलब्धन परातत्त्वपरस्पर्य परमात्मनः।

निन्याजात्रज्यस्मृतं कथं सदस्यात्मिका \ § 368 \ §

चतुर्गुणविसेपता तदनीतीगोचरात्।

359c शार्तं \ A; ** 359d दुराराध्यं \ B; दुराध्यं \ A; दुराध्यं \ C 360d निधष्टेन \ J; निधष्टेन \ A; निधष्टेन \ B; 361c बनलच्यं \ em.; बनलच्यं \ Σ; बनलच्यं \ Σ 361d निरवितं \ em.; निरवितं \ Σ 362b ते \ AC; ते \ B 362d प्रसूतिः \ C; प्रसूतिः \ Σ 362d निनिमित्तमिका \ C; निनिमित्तमिका \ AB 363b प्रसूति \ AC; प्रसूति \ B 363b निनिमित्तमिका \ AC; प्रसूति \ B 364d निनिमित्तमिका \ AC; प्रसूति \ B 365b मतात्मनः \ BC; मतात्मनः \ A 365c विनिमुक्तात् \ em.; विनिमुक्तात् \ Σ \ § 2.3 365d कारणातीतगोचरात् \ em.; कारणातीतगोचरात् \ Σ \ § 2.3 366a वनमाद् \ corr. वनमाद् \ B 366c वनमाद् \ Σ \ § 2.3 367a वनमाद् \ BC; वनमाद् \ A 368a वनमाद् \ Σ \ § 2.3 368b निनिमित्तमिका \ Σ \ § 2.3 368d निनिमित्तमिका \ em.; निनिमित्तमिका \ em.; निनिमित्तमिका \ Σ

361d acintya \ for acintyaṃ \ § 8.22 362b tam \ for tat, \ § 3.1 362c tam \ for tat, \ § 3.1 364c utpatti \ for utpattih, \ § 2.2.1 366a vācyavācakasambandhāt \ for vācyavācakāsambandhāmetatva causā 367a samudbhitā \ for samudbhātih, \ § 2.2.1
अनादिनिनिः ह्रात्मा कर्म चारार्थ संमहत्त्वः ॥ ३६९ ॥

शक्तिः पञ्चभुतानि किष्ठ परिविष्यते ।
परस्यारथवा सूतिः कर्म निंवयमात्वात् ॥ ३७० ॥

परस्ततो अभिषद्वादिनिषय इति-रा-धयते ।
अनेकोनिस्तव्यस्तपवात्यवतिते ॥ ३७१ ॥

कथे प्रपच्छीती शप गम्यरते तव्दर्शिणि ।
अभिन्यशाश्रेष्ठ प्रच्छीनस्य परः ॥ ३७२ ॥

प्रहीणोऽष्टदशोऽर्थम् कथे वुढः प्रयोधकः ।
आकाशस्य गृष्णश्च स्त्यानि षेवऽश्च ॥ ३७३ ॥

तथेष अवतत्रु प्रावानन्दः कथे मनवते ।
अष्टिनिष्ठिः षष्यात्ता स्थमयो षष्यात्ताः ॥ ३७४ ॥

प्रहीणाऽष्टदशोऽर्थम् कथे वुढः प्रयोधकः ।
आकाशस्य गृष्णश्च स्त्यानि षेवऽश्च ॥ ३७४ ॥

सोपाय खट्यं देवो वायुथातीनित्पोतरः ।
उपाय समना गम्यो मनवेद्विनिर्मकः ॥ ३७६ ॥

इन्द्रपिक्षीतितता तस्मिनकं संबोधवी प्रभोः ।
करणेऽष्य कर्षणेऽष्य स्तूलस्य च विनवस्तः ॥ ३७७ ॥

यो विहात्यो कथे देवः परमात्मा मंत्रिप्रवृत्ति ।
संभवित्वेष्टेः तत्वें संभवित्व सयविक्षकः ॥ ३७८ ॥

सयविक्षल्मविविल्स्य प्रवेशः जिन्तातो विवन्द्राहृती वाच्यः ॥ ३७९ ॥

बुढः जीतः जिस्यो ह्रात्मा विज्ञाःन्त्राहृती वाच्यः ॥ ३७९ ॥
नासि विप्रतिपतितं उपार्ये जः कर्मं मेतेत्।

विप्रेषण मूच्छितो यत्नं विविकल्पस्तथा मेतेत्॥ ३८०॥

गर्भवासे सुसुर्षुष्ण प्रियमाणश्च पादयोः।

सुक्षिरागी मेतेते पामितेऽयं तु संशय:॥ ३८१॥

को जानाति विकल्पस्य विनायो नालित वा न वा।

कर्मात्मकं कदा कस्य केन कः कु प्रतिष्ठित:॥ ३८२॥

इदति शक्यो न यद्वतुं शगंशूष्णस्तु केवलम।

गृहं उपलित शाश्वं उपस्थति पृथ्वद्धरे दशिनात्॥ ३८३॥

सम्बन्धो नैव सृष्टेण अभावाक्षश्रणेऽतः।

इदिनित्याणश्च चित्तस्य परस्परविरोधिता॥ ३८४॥

कदाचिन्त्रावि दृष्टस्वः: परमात्मा।

दृष्टान्यःस्ताद्वा तु यद्य जात: कदाचन:॥ ३८५॥

चलत्वाः स्वरं मित्रं तत् मुक्ति: कर्मं मेतेत्।

जान्य यान्त तथः सदं तृष्णिं वृत्तिर्ययः॥ ३८६॥

सम्बन्धं जग्नमेऽजनेतायं पुस्तुः।

अतीदिनित्याचित्यं च कविपवात्माक्षणेऽ॥ ३८७॥

सुसुर्षुष्ण शिवान्यायश्च जानाम् वृत्तिर्ययः।

यानामया जातदेहस्तु वचारिन्यवदिनेः॥ ३८८॥

दशिनित्यात्मानो धर्मं स्वेच्छ्यया याति तत्तदम्।

A 11°5

B 20°6, C 8°7

B 20°3, C 8°7

A 11°5

B 20°4, C 8°8

C 8°9

B 20°1

C 8°6

B 20°2

A 11°5

380b upāsye 'jñāh | for upāsya’d ajñāh (h) | § 2.3

383a yat | for yah, § 3.2

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क्षणात्स हुस्येरूपं क्षणाज्ञाने प्रलीयतेः॥ ३८९॥

यातीनिं क्रोक्तवेव तेन सच् प्रकीर्तितः॥

चिद्वत्वा मित्वार्थ मूलवति न तदनुल्लेनम्॥ ३९०॥

अक्समार्गस्ये तच्छ परेक्षायतस्मादुवः॥

बीजाङ्गस्यो बीजा व्रतान्तोन्यसम्वेः॥ ३९१॥

स्वभावस्वतः तोल्लातिर्नादिनिधनालिका।

फलानं तुत्वृथस्य भ्रमरणां प्रबोधनम्॥ ३९२॥

आमला नान्नयस्तेषु नास्ति बीजपरस्याः।

मूर्ति जने तथाकारे विरोधोत्तिर्देश्यात्॥ ३९३॥

नियत्तिरस्तिरिथ्युण्यस्य श्रुतास्वति प्रसाहयेत्।

स्वेन स्वेन हि रूपेण विशिष्टे न संभव॥ ३९४॥

सुक्नेषेन चोऽपादुतैः निमयमः कृतः॥

जात्वा नियिषयाः यस्तु नियिषक्ल्यो विपदिता॥ ३९५॥

मृत्तिम्मोगः कथय यस्माण संस्कृतसामस्।

गृहसंस्कृतसामस्य विकल्पःविकल्पकः॥ ३९६॥

गृहस्थः सम्बद्धद्वारा कुदुम्बी तदन्त्वतः।

मनोवृद्धि-र-अहङ्गरसस्त्वा यत्र संवेषः॥ ३९७॥

तं तत्र्व वर्षसिद्धिनां निलं न विनयश्रमः।

निरस्त्रभावनासंग सामसर्विच्छिन्निकारः॥ ३९८॥

यस्मात् भाव स्वभावेन लीपीये तपस्यस्य तु।

अहेतुक्षे रूपस्य बुढ़िः तु विद्वृम्मनसिः तत्समः॥ ३९९॥

389d अनुसारः C; क्षणाज्ञाने A, B, § 2.3 390a प्रकृतियेय | conj.; प्रकृतियेब C 390d दर्शनम् A; 391a अक्समार्गः B; अक्समाः A 391a हुस्येरूपं A, C; दर्शनात् B 391c बीजः C; बीजार्थः B 392a स्वभावस्वतः C; स्वभावार्थः A; स्वभावभीष्मB 393c जले | em.; जाते A 394b श्रुतिः B; सुवातिः A 394b सूतिः C; सूतिः अ 395a चालयः C; 395b निमयः BC; 395c विनयः BC; स्वभाषितवा 395d विदिता ए | em.; 396c संसर्थसामसिः B; संसर्थसामसिः A 397a गृहस्थः A; गृहस्थः B 397b कुदुम्बी C; कुदुम्बी B; 397c मनोवृद्धि C; मनोवृद्धि B; 398d विनयश्रमः A; विनयश्रमः B; 399a तत्समः A; तत्समः B; 399b लीपीये | em. Isaacson; 399c निलयः A; निलयः B; 399d दशस्यात् | em. Isaacson; 399e तत्समः A; 391b तत्समः A; 391c तत्समः B; 392b तत्समः C; 393b तत्समः A; 394b तत्समः B; 399a तत्समः A; 399b तत्समः B; 399c तत्समः A.

श्रीमद्भाग्यम्, § 4.1.3 392c धन्यांकृम द्वारा | for phalāntayā B; 393b बिजपरामर्याः | for bijaparamparayā A; § 2.25 394d विपर्याक्ति ना | for viparitena B; 398c विपरितेन na B; 398c द्वारा | for द्वारा C; 399a बहवाः | for बहवाः A; 399b बहवाः | for बहवाः A; 399c बहवाः | for बहवाः A.
चित्रीं चित्रीं लयवेशात्वावतस्तुपरमः पदम्।
संसारः सवितुर्यविग्रहायस्मः परः। ॥ ४०० ॥

उस्मो यस्मात्ते तस्मात्ते विजाननागरेः।
न संसारो न निर्वाणं मन्यन्ते तत्वदर्शिणि:। ॥ ४०१ ॥

कव्यं तेषां मनः शीतो बलित्वा याति तत्पदम्।
वायुर्यथा बलित्वा तु मुक्तः काश: गयकटः। ॥ ४०२ ॥

तवेश्यो गितानं चित्रं मुक्तं तर्वं न गवास्यतः।
मन्नामलूल नात्मा तु चलनं तस्य तेन च। ॥ ४०३ ॥

तस्य नाणे कथं हार्मा चलो भवति निःशः।
विशिष्टं स्वेच्छ चित्रेश्य कर्मोपगर्तति नामः। ॥ ४०४ ॥

निसृष्टं प्रयोगात्यावर्तयुण्ययते नात्म नामं।
आलम्बनस्तु जानं नियतां पदं भवेतु॥ ॥ ४०५ ॥

मर्मालम्बनस्तु तु तत्त्वबेकार्त्त सर्वदम्।
परमार्थपरिजनानं ग्रहणस्तं तैसामः। ॥ ४०६ ॥

आलम्बनस्तु जानं वालानं तदुज्जाह-तम।
आलम्बनस्तु यावुद्रस्त: कालावेशिकात्। ॥ ४०७ ॥

जानं विचेत्तिनः सम्यक्षेपिन्दं भवेत्।
परमार्थपरिजनानं ग्रहणान्तर्वेतसामः। ॥ ४०८ ॥

\[400a\text{ चित्रों} \text{ A B C ; चित्रों A} \text{ 400a चित्रों} \text{ B C ; चित्रों C} \text{ 400a लयपदं} \text{ em.; लये} \text{ B ; लये C} \text{ ; लयem.A ; § 2.3} \text{ 400c संसारं} \text{ A C ; संसारं B} \text{ 401a त्वं} \text{ em.; त्वम्} \text{ Σ} \text{ 401b नैर्} \text{ em.; नैर् Σ} \text{ 401c मन्यन्ते} \text{ B ; मन्यन्ते AC} \text{ 401d दशिनः} \text{ B C ; दशिनः A} \text{ 402c यापुर्} \text{ em.; यापु} \text{ AB ; यापु C} \text{ 403b तथं न} \text{ em.; तथं न} \text{ AC ; तथं B} \text{ 403c चलित} \text{ नात्मा B ; चलितान्तर्व} \text{ AC} \text{ 404a तवेश्यो} \text{ em.; तवेश्यो} \text{ A C ; तवेश्यो B} ; तवेश्यो C} \text{ 404c विशिष्टं} \text{ B ; विशिष्टं AC} \text{ 405a निःशः} \text{ conj.; निःशः Σ} \text{ 405b यथावर्तयुण्य} \text{ B C ; यथावर्तयुण्य} \text{ AB} \text{ 405d नियतां} \text{ B AC ; नियतां} \text{ A B} \text{ 405d पदं} \text{ B ; पदं AC} \text{ 406b बलित्वा} \text{ B ; बलित्वा AC} \text{ 406d शस्य} \text{ em.; शस्य Σ} \text{ 407d कालावेशिकात्} \text{ B ; कालावेशिकात् AC} \text{ ; कालावेशिकात् C} \text{ 408a विचेत्तिनः} \text{ C ; विचेत्तिनः AB} \text{ 408d चेतसामं} \text{ em.; चेतसामं} \text{ Σ} \text{ 401d} \text{ =} \text{ A r Patel 1949:2 सांस्कृत या कर्म या निर्वाण या मन्य्यंते तत्त्वदर्शिनह्या} \text{ सामस्कृत या निर्वाण या मन्य्यंते तत्त्वदर्शिनह्या)} \text{ मुलमाद्यामाकारीक्रम या मुलमाद्यामाकारीक्रम निम्नलिखितह्या} \text{ मुलमाद्यामाकारीक्रम निम्नलिखितह्या}}

\[404c\text{ वनाचित्त} \text{ for वनाचित्त, § 2.2.1} \text{ 406a sarvālambanasaṃstham} \text{ for sarvam अलम्बानसम्सथम} \text{ unmet. hyper}\]
योगनः परमाथन सवस्त्रे सा परा स्मृतः।
अतिभावितसंवाच्यस्य सा परा स्मृतः॥ ४०९॥

परेणेवं सम्बन्धा सुकिरेषा तथा श्रे।
सम्बन्धः मुखः द्रव्येन्रिवसमुद्वः॥ ४१०॥
संसूतिसकामादायां त्यक स मुक्त्वान्।
निनेशी श्रे लयासकः सलयस्माल स्मृतः॥ ४११॥
अस्वस्यः संसर्गात्मः स्वस्यः मुक्तः प्रकृतिः।
निनिमत्तव विज्ञानमनित्यं चात्म्यावधनात्॥ ४१२॥

निनिमत्तव नित्यान्नु मुक्तीरेषा सात।
वेयान्नु मुक्तिः च संगतः॥ ४१३॥

शृणुः तत्त्वाबिदो जाता सुरुणायने किन्तु।
इद्यन्निर्पलवत्य यत्त्वः न भविष्यति॥ ४१४॥

tदासितििस्य वक्तव्यं प्रमाणं किस्मतः परम्।
चक्दुरादिपरिच्छदं सत्त्वोऽतिन्वरमः॥ ४१५॥
tेन विज्ञातामणि कथं तत्त्वविदुभवेन्।
स्मृतस्य या परा कोटि: कोटिमुक्तेष्या परा॥ ४१६॥


409d smṛtāḥ ] for smṛtā, § 2.5 413c tam ] for tat, § 3.1 413d saṃgati ] for saṃgatiḥ, § 2.2 418b tattvavidur ] for tattvavīdahun, hyper or tattvavid anum.
न तयोरन्तरं किंचित्सुमुखसमपि विचारे।
नाश्च: पश्यति रूपाणि अन्यचिन्तस्वेव च ॥ ४१९॥

स्मरितव्याख्यातिवाचत्तुस्मुदयो धीपि नाश्यव:।
न चन्द्र: पश्यते रूपं न मनःसमुदयक: ॥ ४२०॥

एतहि परमं गुहं यत्र लोको न गाहते।
किंचित्यपिते नामिन्तापरो ज्ञयत: परम् ॥ ४२१॥

विपरीतं तु तं पश्येदिपरीतमनिन्तितम्।
सवकारामेदन स्थितो हृद शेषाः ॥ ४२२॥

पुनः चन्द्राकारामेदन भिन्नवपत्यमांसुयात्।
वेन रूपेण संप्रायस्ने नेव परमार्थवः ॥ ४२३॥

प्राणक्तमवायङ्गतिः कुलजा गतिरीढ़ी।
अहयो वथ परिजनास्तहतशेषक्तः ॥ ४२४॥

निमित्तं निश्चयं चैव निवासाधुदीपवः।
प्रातेन्द्रयवशायात्मयतः भोगे समपद: ॥ ४२५॥

नापरो ऽयममतः परमाथसम्।
न मनःसमपदायकः ॥ ४२६॥

बस्तवत्वक्तमवपेण परमार्थयः संस्थित:।
यद्य जातं कथतं चांति यद्य नापरो ऽयम् ॥ ४२७॥

अथ्यस्तत्वयः स्थितं नायं परस्तत्वबारम्बेदित:।
यद्यतं तस्य चौत्पत्तिस्योत्पत्तिः स्थितिः स्थिता:। ॥ ४२८॥

पश्यति तस्य नायोकानात्र किंचित्दिरोधना। ॥ ४२९॥

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419a न तयोऩ् } conj.; अनयोऩ्  419c पश्यति } BC; पश्यति A  420d मनःसमुदयकः } AB; मनःसमुदयकः C  421b लोको } em.; लोको AC; लोकोB  421c प्रश्चिपते } B; पश्चिपते AC  421d नामिन्तुर् } AC; नामिन्तु B  421d नामिन्तु RV. ज्ञयम् } em.; ज्ञयम् RV.  422c एको मेध्यः  } conj.; एको मेध्यः AB; एको मेध्यः C  423c यथा जायम् } C; संवाल्मस्य AB  425d वस्मयतायात्रोमेण } em.; संप्रायसन्देश  426a सुनक्ति } C; सुनग्नक्ति B; सुनक्तिः A  427b संस्थित: } em.; संस्थित: B  427c यथा } AB AC; यथा B  428c पपति } B; पपति AC  428d पपति } AC; पपति B  429a वह्यु } em.; वह्यु BC; पह्य

418c-419b cf. Mūlamadhyamakakārikā 20: nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsāraṇasya ca | na tayor antaraṃ kiṃcit susukṣyam api vidyate ||  420c-421b a similar verse found in Bhavasaṃkrāntisūtra 14 and quoted in Prasannapadā ad Mūlamadhyamakārikā 3.8

426a sarvasiddhīhi for sarvasiddhiḥsvaRV. § 3.3  428d Оपतिः for Оपतिः B, § 2.2.1  428d sthiti for sthitiḥ, § 2.2.1  429a yat... tasya for yā... tasyāḥ, § 9.8
न कार्य कस्यविज्ञानः कारणः वापि कस्यचित् ∥ ४२९ ∥

उभयोंस्मृत-इति न कार्य नैव कारणम्।
व्यवहारायमन्तव जानेष्व स्वभावत: ∥ ४३० ∥

सार्वतवाताती नष्ठ अवाच्यवेल संस्थितः।
लौकिको व्यवहारो उधरे घटादवाशयगच्छे ∥ ४३१ ∥

निर्मले कथे चात्र वास्तुः न प्रवेच्ये।
योगिन्यान व्यवहारो उधरे मन्त्र संगीये न।

नाथिकाते जजः नोक्ष्यः रथ्यामथ्ये प्रवेच्ये।
ब्रह्माव विरुण तथा विरुणः स्वरूपः प्रेमः चेच्ये ∥ ४३२ ∥

ईष्रो उपसो सो उपि परामांत्म संस्थितः।
तः तत्परमर्गे गुहेऽ तत्तत्पर न पदः ∥ ४३३ ∥

प्रामाणिको चोयुक्तः यज्ञ भाप् न विच्ये।
इनंश्यायोऽपि चान्य प्रत्याशितमि सम्यकः ∥ ४३४ ∥

अनुमानः तत्तूः कथनः तयोगि च।
प्रामाण्यान्तरं गच्छन्त्येद्यायग्यं वर्णे त्येत्तथा ∥ ४३५ ∥

तत्तैव देष्यायामात्रान्तरमात्रमात्रायं वर्णाय।
उपायं यसुरोक्तं तत्तत्त्याति लक्षणम् ∥ ४३६ ∥

प्रमाणं योगिन्याय चुदुरामुवितं न हि।
एतत्र कथितं देत्र रथ्यं परामांत्तुमः ∥ ४३७ ∥

नायः परतां किष्किष्मोश्चये तु सांत्तरम्। B २२°५

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429c ॐस्यि जानं | em. Isaacson; विज्ञानं । कस्यविज्ञानं | em.; कस्यवि जानंस् ॥ २.३ ।
429c कार्य | AC; कार्यंकु तं B । ४२१ो अवेष्रः | em.; अवेष्रा ॥ ४३० नैक् | AC; नैक्यंB ।
429a भावः | em.; साभा ॥ ४३०c । मेवेश | BC; मेवेश A ॥ ४३०d स्वेषं | em.; स्वेषं ॥ ४३१a सांप्रदेश | em.;
430c व्यवस्यान/ ॥ २.३ । ४३१b अवाच्यवेलं | ABpC; अवाच्यवेलं Bc । ४३१c व्यवहारों | AB; व्यवहारें C
431c मेवं B; य AC । ४३१d चदादा | em.; चदादाAC; चदादाB । ४३२b बावुःयो | conj.; बावुःयो ॥ ४३२c
432c योगिन्यान | AC; योगिन्या॥ ४३२c मेवं | BC; मेवं A । ४३२b । मेवं ॥ ४३२c मेवं ।
438a योगिन्याय | em.; योगिन्याय ॥ ४३६a त्वं | em.; त्वं ॥ ४३६b त्वं | em.; त्वं ॥ ४३६c गच्छन्ति।
438b गच्छन्ति | BC; गच्छन्ति A ॥ ४३८a प्रमाणं | C; प्रमाणं AB । ४३८b योगिन्याय | em.; योगिन्याय A; योगिन्याय ।
438b चुदुरामुवितं | A; चुदुरामुवितं B । ४३८c एतरे | C; एतरे A; एतरे B । ४३८d रहस्य | AC; रहस्य B

433a रत्याव्यं | cf. TaSa 15.51a tab tena रत्याव्यमेवनाडि brahmākhyā cātamnasya tu

430c व्यवस्यान | for mantra eva ।, § ८.२ ।
430c ययाहारार्थम् | for ययाहारार्थम्, metri causa
430c । mantraya | for । mantra eva ।, § ८.२ ।
433a रत्याव्यं | for । mantra eva ।, § ८.२ ।
432c mantra | for mantraḥ, § २.२.१ ।
438a esa | for etat, § ३.५ ।
\[
\text{चा}\text{श्युरााच} \ II \\
\text{बिनुस्यं} \ चैव \ नादस्यं \ चारस्यं \ चाच्युप्करणम्} \ II 439 \ II
\]
\[
\text{शक्तुक्चारगत्वान्यं} \ कारणत्वयां \ कालगम्} \ I
\]
\[
\text{शृङ्खळाबानं} \ श्रमोऽशक्तिः \ तृदी संस्थितम्} \ II 440 \ II
\]
\[
\text{स्वरूपस्यं} \ विशेषणम् \ तत्संर्वमवतारितम्} \\
\text{सांप्रतं} \ वणसंप्रतं \ तु \ यथा भवति \ तत्कालम्} \ II 441 \ II
\]
\[
\text{भैरव उपाच} \\
\text{वणस्यं} \ कश्यप्यायं \ गृहस्यावतालोचने} \\
\text{मालुका} \ वयवक्षः \ साहयः \ तु \ विपरिवृत्ते} \ II 442 \ II
\]
\[
\text{ये \ ये} \ स्वरः \ समाख्यातं} \ योद्धाते \ महानिला: \ II
\text{तं} \ चकं \ योद्धारं \ तु \ अभ्रवाते} \ दीपितम्} \ II 443 \ II
\]
\[
\text{वर्णकायं} \ स्थिताष्रेता} \ शक्तियुक्तस्तु \ सुब्रते} \\
\text{शरीरसिध्वाकारा} \ निर्मिता \ ब्योमपञ्चके} \ II 444 \ II
\]
\[
\text{द्रादशान्ते} \ पुनःत्रिवं} \ ज्वलनं} \ भास्करं} \ यथा} \\
\text{तत्र} \ लीना} \ तु \ सा} \ शक्तिरमनस्का} \ मनोमनी} \ II 445 \ II
\]
\[
\text{निमिन्तयाम} \ यादेवेशि} \ तिष्ठते} \ सातकोत्तमः} \\
\text{ताबलोधो} \ वनेकिंचि} \ युद्ध} \ वन्यनेकया} \ II 446 \ II
\]
\[
\text{भाषा} \ च} \ विविधाकारां} \ धर्माशास्त्रानेकया} \\
\text{वेदादिस्वर्गाशास्त्राणि} \ उदाहरिति} \ तत्कालम्} \ II 447 \ II
\]
\[
\text{अतितानामं} \ चैव} \ पृथ्वी} \ कथयिति} \\
\text{उत्पते} \ गणनामोमां} \ विद्यातरपितिनमेव} \ II 448 \ II
\]

\ prudentem dipitam | cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c

\ 448c \( \text{agnivātāna} \) dipitam | \ cf. TaSa 4.36ab \( \text{calam} \) (em.; \( \text{cala} \) \( \Sigma \)) \( \text{vāyuśamānyaktam} \) \( \text{diptam} \) rakārabheditam | \ 448c utpate gaganābhogām | = cf. Brahmayāmala 3.239c
नपुंसकगण त्यत्वा दादशार्मुदाहरतम् ।
द्रातुश्चिःस्योऽयोगान्यास्यत्र क्रीतित्वम् ॥ ४४९ ॥
एवं तु मातुका: सर्वा चक्रञ्जयमुपागता: ।
द्रातुरां ह्रदमश्ये तन्त्र सूचयो व्यवस्थित: ॥ ४५० ॥
तालके चोड़ारन्तु यत्र सा अस्वायम् ।
मस्तके सब्रवार्ताम द्रातुश्चिःसप्तस्युः: ॥ ४५१ ॥
हृण्मके उद्धो जेतो बिवेलेषो वेषचक्रमः ।
लयस्तु निरचक्रस्यो जातकेयो विदितात्माम्: ॥ ४५२ ॥
ग्रहण नामिदशस्य संधानम कण्ठामुश्चतम् ।
योगस्त्र युनेदवि लये चैव निराकरे ॥ ४५३ ॥
एवं जात्वा वरारोहे योजेवण्याःप्रकृते ।
आत्मतत्वं ह्रद्वस्य तु विवा लम्बकमारुता ॥ ४५४ ॥
शिवतत्वं लयस्य तु ब्रह्मरत्नामां प्रिेये ।
शक्तिस्य कर्यं धूर्मस्वाजाने तु यथा स्थित: ॥ ४५५ ॥
साम्रां भुवनीश्वयो यथा तेकस्यार्हमहः ।
एकैैंक तु यथा वर्ण शालिर्यं भवते प्रिये ॥ ४५६ ॥
चक्रमालागतां तृत्यो मंत्रसिद्धिजीविष्णाम् ।
तत्तथाय कवित्वयामिस्य मुन्नीश्वय यथा स्थिताः: ॥ ४५७ ॥
स्मै स्मै वर्णाध्यक्षरेण व्यासिते प्रजना यथार्थतः: ।
व्यापकल्पः देवेशि संचरं च अतं: शुभव: ॥ ४५८ ॥
आत्म विवा शिवविर्भेश्वत्वय विभागाः।
कारणानां तथा त्यां वर्णः वर्णः यथा स्थितम् ॥ ४५९ ॥

449b द्रातुश्चिःस्योऽयोगान्यास्यत्र क्रीतित्वम् ।
449c संस्योगाः । C; ्संस्योगाः ।
450a एवं तु । AC; एवल्तु । B 450c
451a पोड़ारन्तु । AB; पोड़ारन्तु तु C 451b यत्र । A; 
452a जेतो । AC; जेतो B 453a ग्रहण । AC; 
453b प्रिेये । B 453b संधानम । em.; संधानम ।
454b संस्योगाः । A; संस्योगाः । B; संस्योगाः । C; 
454c अध्यक्षरेण । AC; 
455b तत्त्वय । B; तत्त्वय । C
456c वर्ण । C; वर्ण । A; वर्ण । 
458b व्यासिते । B; 
458c व्यापकल्पः । AC; 
458d संचरं । em.; संचर क; 
459b तत्त्वय । 

450b sarvā | for sarvāḥ, § 452c śīra | for śīro unmet, metri causa § 1.9 455d adhvāne | for adhvani unmet, § 1.1.1 459b tattvatraya | for tattvatrayāṃ, § 2.2
अन्न्मूर्तायज्ञचन्द्रास्ये ये चत्राः प्राकृतकीतिः।
योगिन्यो व्याकराणसन्थो गुरुक्षास्त्यो यथा शुष्णः॥ ४६०॥

ज्ञलिनी ज्ञलिनी ज्ञाता तेजसा तेजवर्च्छसा।
तेजोमिन्या तथा तेजा तेजवत्या तमोपहः॥ ४६१॥

तेजोमिन्यसमाख्याता योगिन्यस्वप्रिप्रचक्रः।
संहरति जगलवं कालसिंहपुषोऽख्यः॥ ४६२॥

सूप्यचन्द्रसमुद्रताः योगिन्यः सांप्रतः शुष्णः।
सूर्यासूयवती काला स्वया स्वस्ति सुष्था तथा॥ ४६३॥

सुमना चोमना काला शाख्यी च तथापारः।
संहरी चेत योगिन्य सूप्यचन्द्रः॥ ४६४॥

हङ्गीयावरणेः जेयमा तृतीयं वध्यामायमे ते।
शाकरी शाख्यी शान्ता सेविनी च शणिर्षा॥ ४६५॥

शिस्तण्ड्रशरे न योगिन्य चाणुचः।
चत्रेका चत्रम तु युष्ट्यम मुनेनाश पदे स्थिता:॥ ४६६॥

क्रीड्यति मुनेनासानो योगिनिमस्त चाणुचः।
युष्ट्यक्तिब्वर्गशेषे ये रुद्र योगिनिमस्तह॥ ४६७॥

तेषां संख्या न विशेषः उदेन सुरुनाथिके।
सोमसूयविभागेन कोटिन्द्रिविभागः॥ ४६८॥

क्रीड्यति तत्र ते सर्वं उद्ययित्तिकारः।

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460b चत्राः [A C]; चत्राः B 460c तेषां [BC]; एण्ण A 461a ज्ञलिनी [ABCप.; ज्ञलिनी Cac 461a ज्ञाला [A C]; ज्ञाला B 461c तेजोमिन्या [C]; तेजोमिन्या AB 461d तमोपहः [BC]; तमोपहः A 462a तेजोमिन्यस्मृ [B]; तेजोमिन्यस्मृ A; शेति मिन्य: C 462d कालायिकः [A]; कालायिकः BC 463b शुष्णः [AB; शुष्ण C; § 2.5 463d शुष्णः [AC]; तमथा B 464a काला [ABप.; सा+बच 464b बाब्यी] [corr.]; शामस्त्री [B 464b तदापारः [ABप.; तदाप+बच 464c संवर्तः [AB]; संवर्तः C 464c संहरी [A C]; संहरी B 464d योगिन्य [AB योगिन्य: C; § 2.2.1 465b तृतीयं [BC; तृतीयं A 465c शाख्यी [C]; स्थानस्त्री A; स्थानस्त्री B 465d च [AC; नासि B 466c पार्थिवी [AB; पार्थिवी C 467d मुनेनाश [C; मुनेनाश AB 468c ग्रन्तिकल्करः [B; ग्रन्तिकल्कल्करः 468d ये [APBC; ये Aac 468d सह [BC; सह: A 469d नामविभागः [BC; नामविभागः A 470a तत्र [C; तत्र AB 470b सर्वः [A; सर्वः BC

460d सांस्थाः [for sanssthā, § 2.2.2 463d सवस्ती [for svastī, § 2.2.1 468b योगिब्ही [for yoginabhīhy, § 468c rudraśakti [for rudraśaktayah, § 9.2

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एकोक तु यथा ख्याता तं क्रेन यथा स्थिता: || ४७० ||

व्यासस्तेषां मया प्रीता कौलिकी तु समासतः।
अकारांति स्मृताश्च: अकारांतवासानिका:|| ४७१ ||

पञ्चाश्च चक्रा एवोता वै वैव्यमिषिल जगत्।
सवेन ते शाक्तिमद्यथा जात्मयात्मनु वरानेन। || ४७२ ||

न तैविना भवेत्तमा हुः हुः धार्मिकावमावते।
एकोकं वर्षमुच्याः स्वरैवदेशमेवदितम् ॥ ४७३ ||

अनिलालसंविद् बिन्दुना समवलंकृतम।
आत्मशाक्तिशिवस्त्र तेजोरूपं चचिन्तितेतु। || ४७४ ||

लोकीभुविद्वद सवं शाक्तियो लयं गतम।
स्मुन्धकरणसंकाश्च समवुपवियवस्तिं ॥ ४७५ ||

उदिताकररामासं स्थायकवाविनितम।
यदा तत्तथः यातिर कालायतं तदा भवेतु। || ४७६ ||

सदाशिवपदावस्य पश्चे दिधिचुदुप।
परदव्याश्च महादेवी मुनिनयास्वत्थति प्रिये। || ४७७ ||

अथस्ये पश्चे सर्वस्माय चक्रक्षभावनः।
पण्मार्दुपते शिरो सत्यमेव न संशयः। || ४७८ ||

एतत् रामः महापूर्विर नाखात लक्षणिन्यमा।
तद्र देवी समाख्यातम सत्य सत्य न संशयः। || ४७९ ||

गुहयाद्वारते गुहं गोपितवं वरानेन।
नाशिष्याय प्रदातवं नापुष्पाय कदाचन। || ४८० ||

अन्यशास्त्रता ये च कपटतरं विवरणः।:

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अन्येदेवतमका ये श्रदा क्रीवा तथा भूता: ॥ ४८१ ॥

इन्द्रवृत्तित्वपरिता अद्वैताचारदूर्यका:।
एतेश्रेष्ठ महावेष्ठेन युक्ता वर्गिति ॥ ४८२ ॥

न तेषां दययेज्ञान कौलिकं गुरुवनम्।
प्रमादावदुहे वस्तु तत्राश्रयं सम्बद्धे ॥ ४८३ ॥

एकारणस्त्रियस्वमुः पशुरचवाव साधवः।
उपासकं यदा शिष्यं निर्सुचुतं उस्त्रकारम् ॥ ४८४ ॥

गुरुदेवाल्पस्तिवर्षणां।
एवं जात्वा वरारोऽह लिपि: बिलत्स्यतम् ॥ ४८५ ॥

दीधाकाले परिदृश्यं वाचास्तोभाविक: क्रमान्।
म च पाति:पीपस्यक दृश्विति: परिकृताण्तिः ॥ ४८६ ॥

पुत्रो वर्णमिवे श्रमुतमो मथ्यमोधमः।
परिश्रिते तत: शिष्यां गुरुदेवाल्पस्तिवर्षणां ॥ ४८७ ॥

समयं श्रावं तथं ये च श्रावं च श्रक्रो:।
अस्माते कं ततो दल्वं उपास्यं समर्थनम्तः ॥ ४८८ ॥

यथा एतं तथा सच्चं चक्र: पवान: सुज्ञे।
अनितातसमस्य: अश्वस्वकारानाभेः ॥ ४८९ ॥

वर्मकर्मकरमः प्रकर्ता यदा योनिन्देवकृता।
मातुका पूजिता येन तुष्या समिद्ध लभत्स्यमः। ॥ ४९० ॥

TaSa 1.498 ends with || ○ || in Ms. B.

| 481c | bhakte yā | em.; Bhātyā A, Bhātyā B | 481d | shatā kṛivā | C; Bhātyā AB; Bhātyā AC 
| 481d | bhaktā | A; svitā; M; Bhātyā | 483a | pāpaśāna | em.; pāpaśāna ABC § 2.3 
| 483b | gu- | C; āraṇtā | 483a | pāpaśāna | C; pāpaśāna AB § 2.3 
| 483c | pāpaśāna | C; pāpaśāna ABC § 2.3 
| 483d | pāpaśāna | Conj.; pāpaśāna AB § 2.3 
| 484a | bhaktā; bhaktā B | 485a | bhaktā AC | 487a | bhaktā C; bhaktā AB 
| 487c | pāpaśāna | AB BC; pāpaśāna B | 487d | bhaktā | B; bhaktā A 
| 488a | यव | ABC; यव A; यव B 
| 488a | यव | ABC; यव A; यव B 
| 488a | यव | ABC; यव A; यव B 
| 490a | kṛtā | A; kṛtā B; kṛtā C 
| 490b | bhaktā | em.; bhaktā ABC 
| 490c | tāpa | em.; tāpa ABC 
| 490d | tāpa | bhaktā ABC 

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इति भैरवश्रोतसि महातन्ये विद्यापीठे सत्कोटिप्रमाणे
श्रीतन्त्रसुहावे प्रश्नयोगाधिकारे नाम प्रथमः पटलः ||
मन्त्रनिर्णयाधिकरास्तूतीयः पटलः

[नाविफान्तक्रमम्]

बैकृति

यो जव मन्त्रस्य संस्कारो अधराराधिद कीतितः।

संस्कारादत करणि क्रियते कस्य वा किमो॥ ९६॥

तस्मानमन्त्राचास्चुब वकल्वेणवमार्गः।

ब्रह्मात्मसमानोत्ता येनाय सफलो मशेत्॥ ९७॥

भेषज उचाय

अतः परेप्रवायिमि मन्त्रोदारः वरानने।

कुल्वेणचिन्दे कवि विधानं तु मुखस्तरम्॥ ९८॥

चतुर्वस्त्र पूर्व परिधि समाभागिनित्यतमः।

पुनः समस्मु नृत्त योगस्य कारोभेतिये॥ ९९॥

पश्चात् उदासेकन कर्मधामां तु यथावचिधः।

ईशान्याधिक्रमेषीव अय्मस्यस्ववर्णदलम्॥ १००॥

तस्यन्त्रे तु तत् सप्तान्यायावमेतमुपापते।

ब्रह्मायननाक्ते देवं हंसायथं तु महादमन:॥ १०१॥

3.98-132b] = Kubjikāmatī ed. 4.75-112b

96a संस्कारो | A C | संस्कारो B 96c संस्काराद् अत | C | संस्काराद्वे A | संस्काराद्वे B 97a मन्त्राम् B | B मन्त्रा AC 99d कारोभेत | B | कारोभेत्ये AC 99d प्रिये | AC | प्रियेत् B 100a पवाण इन्नम् | B | पवाण ऋण A | पवाणदुनम् Cpf पवाणदुनम् Cac 100c अथ्येत[ | om.; सम्प्रेणे स

TaSa 3.98ab = KuMa 4.75ab  TaSa 3.99 cf.  KuMa 4.76 puspparagandhāhārye gahvarāṃ tu samālikhet | sapatrpayodasair bhāgaiḥ gahvarāṃ tu samālikhet || TaSa 3.99-102 = KuMa 4.76-8aob puspparagandhāhārye gahvarāṃ tu samālikhet | sapatrpayodasair bhāgaiḥ sad lopyaiḥ śaṭkrameṇa tu || yathā caivaikartārasye tv eavyāṃ evam ehy | ekaṃ triṇī tathā pāṇca sapta nava tathāvāca || ekādāśi tathāh evam evam trayodaśasasātāṇaḥ | pañčāsād unān ekena, kartavyam hi yathāvidhi || kāmartāpād akārādau, likhēd evam kramena tu | svarēh sparśā yathāyaytṝyā yāvan madhyam upāgataḥ || oddiyānagatam devi, hamsākhyam tu mahātmanam | kaṣākhyam mantrarājaḥnaṃ samyogena tu jāyate || TaSa 3.100-101 = KuMa 4.78cd-79 (ṢaṭSaṃ 7.78-8aob) pañcāśad unān-e-ekena kartavyam hi yathāvidhi || kāmartāpād akārādau likhēd evam kramena tu | svarēh sparśā yathāyaytṝyā yāvan madhyam upāgataḥ || oddiyānagatam devi hamsākhyam tu mahātmanam |

96b akṣarārthādi | for akṣarārthādhunum, metri causa § 2.2 96c ata | for atah, metri causa § 2.2 97b 3.97 | mantras... mārgagāḥ § 3.4 99d koṣṭhakāṃ | for koṣṭhakān, § 2.7.1 100a pañcāśa-unāmkena | for ekopanaphācā, § 5.1; pañcāśa for pañcāśat, § 2.3 100b kartavyān | for kartavyān, § 2.7.1 101a tat | for tataḥ, § 2.2.1

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कषाखयं मन्त्रराजानं संयोगेन तु भायते ।
एवं नामसं कृते देवि उदरेक्तमालिनीं शुभाम् ॥ १०२ ॥

नादिकालस्वरुपेन यथा भवति तदूपयुक्तः ।
ऐ-द-सम्म शिरो देवाः कार्येच्छुर्भलकणम् ॥ १०३ ॥

प-व-सम्म शिखर चैव अच्छी जिरो व्यवस्थितम् ।
ए-पूर्वोंचचतुष्कं तु शिरोमाला निगमतः ॥ १०४ ॥

तुतीयं नयनं कार्यं ड-छ-मथ्यां शिष्ये ।
न-द-मथ्यां जेष्ठं द्विभुतं चरणं नयनं तु ॥ १०५ ॥

नयने ते स्मृति देवाः: क्रमाय়িত্তব্যঃ।
ट-পূর্বী নামিক জেযর সাংস্কৃতিক তু ধমৰূপঃ ॥ १०৬ ॥

बामदशिष्ठमार्गं यथोऽऽतु तीतवं ।
सन्ध-मथ्यां च क्षेत्रं देवाय়া বীরনায়কে ॥ ১০৭ ॥

विबिकटं मथ्यां क-ग-मथ्यां शूনः ।
ख-पण्यं सम्प्रदायं तथं चोतमेेन 'च ॥ ১০৮ ॥

घ-च-मथ्यां संयोंगजूतं तु उडঃকোর্তার শূন্যঃ।

\[TaSa 3.102 = KuMa 4.80cd-81ab kaṣākhyaṃ mantrarājānāṃ samyogena tu jāyate || evam nyāse kṛte devi uddharen mālinīṃ śubhām || TaSa 3.103ab = KuMa ed. 4.81ab; TaSa 3.103cd = KuMa ed. 4.83ab; The sequence of KuMa ed. is correct. TaSa 3.104 = KuMa ed. 4.82 pa-dha-madhya śikhā jñeyā adhaḥśriyavyavasthitaḥ | e-pūrvākṣaracatuṣkāṃ śīromālaṃ nīgadyaite || TaSa 3.105 = KuMa 4.83cd-84ab TaSa 9.106 = KuMa ed. 4.84cd-85ab nāyanau te smṛ- tīrtha deva-yaḥ kramād daksinavāmagau || ta-pūrve nāśikā jñeyā śamsrṣṭa caiva (ed., netra° F)madhyagā ।। TaSa 3.107 = KuMa 4.85cd-86ab ḷha-ta-madhya-yagatam gṛhya dvīphāyasyāpaderitam (°pade sthitam D, °pde sthitam C) ṭha-ḍa-pūr- vau yutau 'dhastād bhūṣaṇau kartavyaḥ smṛtī || TaSa 3.108 = KuMa ed. 4.86cd-87ab vāmadakṣiṇavāmagau sa-cā-madhya-yagatam vaktṛmat deva-yaḥ vīravāyika ।। TaSa 3.109 = KuMa 4.87cd-88ab vis- argānta-kha-madhya-sthaṁ ... ||

A 214, B 383  
C 13°9

B 38°4  
C 13°14

A 214, B 385  
C 13°10

A 215, C 13°12  
B 38°1

A 214  
B 38°2
एते पञ्च स्मृता वर्ण देया दशनकल्पने ॥ ११० ॥

अ-पूर्व रसना प्रोक्ता ज-पूर्वेण सरस्वती ।
श-त-मध्यस्थित: कण्ठो म-छ-मध्यगतोद्वरेत् ॥ १११ ॥

र-म-मध्यगतस्तददशरी ह्रू शुभात्मकोऽ ।
शिखरी तु स्मृती भंदे वामदलिणणो शुभोऽ ॥ ११२ ॥

र-ठ-दक्षिणो ह्रू तु बाहुवो वामदक्षिणोऽ ।
र-उ-मध्यगतं चैव द्विधा सूर्त प्रकल्प्येत् ॥ ११३ ॥

करतली स्मृती देवि सवालव्यं विज्ञातःऽ ।
भ-पूर्वी तथा ज्ञुतो भावदलिणणो शुभोऽ ॥ ११४ ॥

अ-ठ-मध्यगतं गुहं वामहें प्रकल्प्येत् ।
उन्वें स्रवणं क्षणं तु अमृताख्येन पूर्तिम् ॥ ११५ ॥

दक्षिणे तु करे जेयं ज-छ-मध्यं तु दण्डकमः ।
शूलस्य कथित भंदे उद्यारेण समझूतिम् ॥ ११६ ॥

अ-छ-मध्यगतं शूलमुत्तानम्भेचक्षुनम् ।
जातनम् तु विपक्षित्वेवाख्यायानलिङ्कितिम् ॥ ११७ ॥

घ-न-मध्यगतं हुज्ज देवमा: सवाकालिकम् ।
न-स-मध्यगमद्रं च-ज-मध्यगतं प्रिये: ॥ ११८ ॥

र-व-सिद्धगतं तददशरी ह्रू स्मृता नक्षत्राः ।

TaSa 3.110 = KuMa 4.88cd-89ab gha-ca-madhya-γapatam caiva uddhared aksaranam subham || ete paśca śrīta varṇā devyā daśanakalpanā || TaSa 3.111 = KuMa 4.89cd-90ab na-pūrve rasanā devyā jha-īrdhvena sarasvati || sa-ta--mādhyasthitaḥ kaṇṭhaḥ ma-cha-madhya-γatottaharet \[ TaSa 3.112 = KuMa ed. 4.90cd-91ab ra-ma-madhya-γatam ... \[ śīkaṛau tau ... \| TaSa 3.113 = KuMa ed. 4.91cd-92 u-a-dha-madhya-γatam grihya da-na-madhya dviṣyukam || vāmadakṣina-gau dvau tu bhuṭā devyāh sarurcīte | ta-da-madhya-γatam caiva dvīdhābhūtam tu kārayet || TaSa 3.114 = KuMa ed. 4.93-94 karatalalau śrītau deyvāh savyāsavyau vijaññataḥ | ja-ma-pūrva tu aṅgulyau vāmadakṣina-gau subhau || In addition, KuMa ed. 4.94ab an-ka-γadhye[Att] karaṇṣṭhe dvīdhābhūtam prakalpayet | TaSa 3.115 = KuMa ed. 4.94cd-95ab ... pradāpayet[ct]; prakalpayet cod.) | āndhavakṣakapalāṇa tu ... | TaSa 3.116 = KuMa 4.95cd-96ab TaSa 3.117 = KuMa 4.96cd-97ab

111d madhya-γatottaharet | for madhya-γato uddharet bāyav from madhya-γatam uddharet bāyav, § 4.3.1 and § 8.2
112a madhya-γatams | for madhya-γatam, § 4.3.1
114b vijaññataḥ | § 6.4
झ-पूर्वे तू पयो ज्ञयममूत्तं तमुर्दाबुत्तम् ॥ ११९ ॥

य-श-मध्यसं प्राण देवाया बीरनावयिके ।
म-ष-मध्यसं देवि आत्मा बीजामृतामकः ॥ १२० ॥

विसर्गसहित रूपे उद्वृत मन्त्रमुत्तम् ।
कषाङ्गं मन्त्रारजां नामि देवया: प्रकल्पयेत् ॥ १२१ ॥

भ-ष-मध्यम् स्मृति देवि नित्यम् सकलात्मकम् ।
व-ष-मध्यसं पुरां द-पथिममन्त्रितम् ॥ १२२ ॥

ऊवाकारी मन्त्रानि जने ।
त-ष-दलिण्णी वीरी जातृका हृ वृद्धोरम् ॥ १२३ ॥

समयासम्बन्धी जेयी क्रमेनुष्ठ उवेषणे ।
ऐ-ष-पाम्मगति हृ तु जाँदे दे वामदक्षिणे ॥ १२४ ॥

झ-ष-मध्यसं देवि ड-ष-मध्य मयैव च ।
हृ बीजातुद्वृती भंद्रे पादी जेयी विपिनिता ॥ १२५ ॥

वामदक्षिणारी प्रोक्ती लक्षणेन विक्षिप्ती ।
एवं समयविधानेन उद्वृत मालिनी प्रये ॥ १२६ ॥

समकोणस्तु विवाहान्त मन्त्राणामुमिलत्वजसम् ।
तेयमेरा परा योनिमालिनी सर्वकामदा ॥ १२७ ॥

मालिविल्ले स्थिताय वेन तेनेन्य मालिनी स्मृता ।
ये जाता ये मित्रव्ययति अभर्या वराने ॥ १२८ ॥

स्त्राणां योगिन्नानं सा मातेव निगमते ।

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120a य-श [ B ]; य-ष AC 120c ṇगंत [ A ]; ṇगंत B 121d नामि [ B ]; नामि AC 121d देवया: ] conj.;
देवया व 122a ṇमध्य [ conj. ]; ṇमध्य व 122c व-ष [ AB ]; व-ष C 123b व-ष [ B ]; व-ष AC 124a
dेवया [ A ]; वेय B 124c एव-ष [ B ]; एव-ष AC 125a एव-ष [ B ]; एव-ष AC 125c बीजातुद्वृती [ corr. ];
बीजातुद्वृती B बीज बुद्वृती AC 125c भंद्र [ A ]; om.B 125d पादी [ AC ]; om.B 125d विपिनिता [ corr. ];
विपिनिते व 127a ṇकोणस् [ AC ]; ṇकोणस् B 127c योगिता [ corr. ]; योगि Σ 129a रश्राणां [ A ];
स्त्राण B

TaSa 3.119 = KuMa 4.99cd-100 ra-va-sandhigataṃ tathā || vāmadakṣinagau dvau stanātmakau || jha-pūrve tu payo
jneyam anvṛtāṃ ca udāhṛtam || TaSa 3.120ab = KuMa ed. 4.99ab; TaSa 3.120cd = KuMa ed. 4.98ab TaSa 3.121ab =
KuMa ed. 4.98cd; TaSa 3.121cd = KuMa ed. 4.101cd TaSa 3.122 = KuMa ed. 4.102 TaSa 3.123 = KuMa 4.103
ुर्वाकरांम् bhaved bijam na-tha-madhhyagatam 'naghe | da(conj., ta KuMa ed.-)tha-paścinagau(cod., ṇa-
कथानी कथानी) bijau jānuni dvau prakalpayet || TaSa 3.124 = KuMa 4.104 ...... | tha-da-paścinagau (cod., ṇa-
कथानी KuMa ed.) dvau tu jaṅghau dvau vāmadakṣinagau || TaSa 3.126 = KuMa ed. 4.106 TaSa 3.127 = KuMa ed. 4.107 TaSa 3.128 =
KuMa ed. 4.108

127a saptakotyas ] for saptakotis, § 9.4
अवणा बर्णसंयोगा ज्ञातव्य तु वराने ॥ १२९ ॥
सर्व्यौराज्ञका मन्त्रा बर्णा शण्डित्यांका समूहः ।
शक्ति: तु मातृका प्रोक्ता सा ज्ञेया तु शिवान्तिका ॥ १३० ॥
एतत्त्वमेतप्रमाणं तु कथित्यं तब शोभने ।
एतदा र समाख्यातं गोपनीयं प्रयज्ञ ॥ १३१ ॥
एक्यरथियानं तु प्रामुक्तमन्यमागमे ।

TaSa 3.129 = KuMa 4.110 and cited in cf. ŚiŚūVi (yuduktam śrītantrasadbhāve, sarve varṇātmakā mantrās te ca śaktyātmakāḥ priye | śaktis tu mātrkā jīheyā sā ca jīheyā śivātmikā ||)) and in the Kāmakalāvīlāsa of Puñyānanada with minor variants. TaSa 3.131 = KuMa 4.111 TaSa 3.132ab = KuMa 4.112ab
समयदीक्षाधिकारो नवमः पटलः

॥ देव्युवाच ॥
अद्य मे सफलं जन्म येन त्वं बर्दो मम ।
यत्वया मूर्तिं ध्यातं तत्स्वरं चावधारितम् ॥ १ ॥

dीक्षा तु मूर्तिः शंभो स्तुती नैौ कृता त्वया ।
सांप्रतं साम्यी दीक्षा पास्सोभन्त्रेय च ॥ २ ॥

tुला पुंसां विभिवधान्या प्रमस्थवेशावमणिः ।
सदानिवर्वणादा शम्भो उत्क्रिन्तं अति: परम् ॥ ३ ॥

॥ सैवर्य उवाच ॥
शृणु देविः प्रविधयामि यत्वया पूर्वेऽसनिन्सू ।
tतस्वरं कथविवधामि त्वदीवा सुर्मायिनिः ॥ ५ ॥

[मूर्तिमरीषा]
आदो परीश्चेत्तामि वास्तुविधाविशारदः ।
याज्ञिकां वृृसंक्रोणां तरुपुंशं कुशेश्वराम् ॥ ६ ॥

महेर्षरजनाक्रियामशेषनान्ति तिः ।
स्यध्रव न्योरमां वृथ प्राणीशोत्रदिक्पलवाम् ॥ ७ ॥

स्वजात्यापातामणि परीश्चेदसमार्थं: ।

Σ = All MSS

1b ल्वः [AC; ल्वः B] । तः [C; ममः AB 2d पास्सोभन्त्रः] । A; पास्सोभन्त्रः C; पास्सोभन्त्रः B 3a पुंशः [con.; पुंशः Σ] । 3d आण्विः [AB; आण्विः C] 4d देविः [B C ac; देविः AC ac] । 4d प्रणताया [em.; प्रणताया Σ] । 5d यत्त्वः [C; यत्त्वः A B 6c याज्ञिकाः वृक्रां वृक्रां वृक्रां वृक्रां Σ] । 7a कोणां [em.; कोणां Σ] । 7d प्राणीशोत्रः [B; प्राणीशोत्रः AC] ।

8a । तः: [B; तः: AC] । असे: [C; असे: रासे: B]

4d praṇatāyāḥ [cf. TaSa 16.2cd kathayasva prasādena pranatāyā mama priye / 6d Bṛhatsaṃhitā 52.95ab Kuśyukta śaraubahūla dārvākāśvānta kremenā mahī | 9.7cd | SiYoMa 6.5cd purvottarapaśaṃ snigdham tuṣāṅgārāsthihiprājitanm | SauSaṃ 7.2cd-3ab anujñātaḥ bhisīktaḥ ca pāramparyena yo guruḥ || drṣṭvā manoramāṃ snigdham iṣānapālāvanī mahimām |

7b । nāṃvitāpi [for । nāṃvitām api bhv, § 8.3 8b । असामार्थातः [for असामार्थातः unmet. metri causa, § 7.1]
वणा स्वादा तथा गन्धा जायते जातिकेदत: || 8 ||
सिता चैव मपुस्वादा पृतगन्धा च ब्राह्मणे।
रत्ना त रत्नगन्धा च कपाया अश्रिये अङ्के। 9 ||
पीता गोपुरंगन्धा च शास्रवादा विश्वं मता।
कृष्णा |पुर्वरं|गन्धा च कुदःस्वादा सतेऽरे || 10 ||
खातःश्रिमान्तु पुनःकेश्व प्रपुस्वेदः।
अथवा नूतपंसुविय समपंसुविस्म धान्यम || 11 ||
पादुरभक्तिका यत्र सा सुभिम: पर्वकामः।
खातःश्रीजालात्ता व नुस्वाता कश्चन्तरः अङ्के || 12 ||
हुनामिकृष्टा जान्ताता शङ्कोऽविज्ञिता यथा।
शोध्यतात् यथा तृवण्यविविशिष्टम || 13 ||
कपाताः श्रारकारल्ये: कार्यतात्य प्रयत्न:।
पृस्वण्यमुरीत्या चालारकोटे अव्यधूरः: || 14 ||
समां यात्रसमायाता गोपयेरीतपेस्वेदः।
प्रवहस्तो अङ्का समन्विकादशस्त्रकः || 15 ||
जगोदशाहस्त्त्वं तव हस्ता प्रवहशावथव।
केषे परिपक्रणाय यांगाराय निर्मिन्न || 16 ||
चतुर्खं समं कृत्वा समन्तादिपृष्ठमः।


9.8cd] cf. KiTa 18.3cd varṣair gandhais thatā svādīvīrīr avitā śobhanā bhavet ||; SŪKṢMĀGAMA II.122 śvētāṃ rak-tau tathā pitaṃ क्रणमः caiva caturvidham ब्राह्मणादिक्रणमेक्ष्य । नियद्विकाशः क्रणमेक्ष्य । 9.8cd-10 | cf. BrSaṃ 52.94-95cd; SvaTa 1.28ab; ViSeSaṃ 1.6cd-9ab; SauSaṃ 7.4cd-6ab | 9.11-12ab | cf. ViSeSaṃ 1.10-11 khā-teved ratnātmatram tu pāṃsvarūpye āryeṣu | पंस्वरुपे adhiṣṭhri yatra sā bhūmiḥ sarvakāmādā || uttāmā yatra vai pāṃsvaru samāh āryeṣu yatra nṛṇa sārīṣṭa phalaśāhadāmā || 12d | cf. SauSaṃ 7.7ab (NGMPP A 1661-6 12'-3) कुश्चिन्त] puroṣuirmātram taṃ kṛ̥tahātrum athāpi vā | 9.15ab] cf. SiYoMa 6.5ab kṣitihāre paraṃ samam śuddham kṛtvā gomaya-lepitaṃ

14c ākoṭe | for ākoṭeḥ | § 4.1.3 15a samāyātā | for samāyātāṃ, § 2.4 at pāda-break 15c pañcakaḥstō 'havā] for pañcakaḥstā athavā 16b hastā pañcādāsāthavā] for pañcādāsāthastām athavā, § 7.4
पृष्ठभरणाते: सूत्रां ज्ञात्यं संस्कृतम् || १७ ||
भागम् विपरित्य धिशामु चतुर्वचिपि |
कोण निवेशयेति तत्वस्थापनपटका: || १८ ||
ममवेषो यथा न व्याचलकुंबमसमन्विता: |
स्तम्भम् न्यायसरस्थेषु हीरकप्रक्रणान्विता: || १९, ||
अग्रे पठठोत्क्रिीणि महातुलसमन्विता: |
तस्मादेव नीवेषयेतु || २० ||
साद्भाग्यच्छवानाश्च तुलसमसमन्विते |
उपतुला ततो दयात्त्वात्तत्त्वायनविशेष: || २१ ||
छादनं तद्रसमाधे घटोच भागात्मितम् |
पताकाष्ट्रवणोभासः: समन्वात्तरिणियेतु: || २२ ||
विभागार्थसमुखं भिक्ष्यसु समन्वित: |
जालधारकृतिभौतिष्ठासु चोपशामिदमु: || २३ ||
श्रेष्ठ यत्पशिष्ठं द्वार मथयो भागामितम् |
हिद्धाभाग्विन्नत्रं काय तक्पादार्थनालिनितम् || २४ ||
भिन्नानं वाक्षत: कार्यं वेदिका भागामितम् |
अर्थभागाभिन्नत्रा सा तु शोभायं चैव कार्येत्: || २५ ||
पक्षें वा तृण्वद्विं शिलासंच्छिन्य: मण्डपम्।
कारविल्या विधापिते भूसिद्धम् समारेः। २६॥
अत्मी खवन्त तथा त्रे शीरपुश्चुमन्तव।
श्रीफला वीजुवक्ष्म सारं चाच तु खातिर्म। २७॥
एतेवेदोदक कृत्वा सिद्धेयं पुनः पुनः।
आहोत्येन्तहो देवियाश्रिता प्रजायते॥ २८॥
द्यर्णोदरस्वातःपुर्विदिकुवचा शुभम।
एशान्या वाच कर्त्यं सर्वकामप्रसीद्ये॥ २९॥
पुनः प्रजपित्या तु प्रजाविदि घर्मीतः।
मण्डलं पुर्वबल्कृत्वा सर्वतोद्रमस्तम्म। २०॥
अश्यां वाच भूतिक्ष्मा बोधकामाय तस्मां।
दश्याम नवमी वाच वृत्तिया द्रादी प्रिये॥ ३०॥
कृष्णपश्च अथवा शून्यले कार्येन मण्डलं शुभम।
प्रीत्ये वाच वसन्ते वा शिरिश्च शर्यैषपि ॥ ३१॥
उपसभा महावीरां भक्तिमुखं: शुचिब्रतं।
परीक्षा तेषु कर्त्यं यथा शाक्रे प्रत्याविद्या॥ ३२॥
श्यौ द्रादशभमिवेश्यं नवमिरेष्वच।

26a त्वचद्वम् | A B; त्वचद्वम् C 26b मण्डपम् | B; मण्डलं A C 27a अत्मी | B C; अत्मी A 27b द्यर्णसम् | em.; द्यर्णसं Σ 29b पुरवविद् | B; पुरवविद् A C 29c एशान्या | B; इशान्या A C 30b विद्यां | conj.; केियां C B; केिया B 33b भस्तिनुष्ठा | em. भस्तिनुष्ठ दी; भस्तिनुष्ठ Σ 34b बवेर् | em.; बव Σ 34b बवे छ | em.; बव Σ A B C।


9.29ab | plavani | for plavanā, § 1.2.4 30a pralepayitvā | § 6.1 31a bhūtākhyā | for bhūtākhyāyaḥ bvan, § 4.1.2 31b paurṇamāsyātha | for paurṇamāsyā atha bvan, § 8.4 31b saṃti | for saṃtiyaṃ, § 4.3.4 31c daśami navami | for daśamī naṁvami, § 4.4.3 31d trīṇī dvādasi | for trīṇīyaṃ dvādasyām bvan, § 4.3.4 33a upasannā mahāvīrā | for upasannānaṁ mahāvīrāṇāṁ, § 4.1.5

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क्षणम्: पर्यायेण ब्रह्मणं तु तद्वर्तम: || ३४ ॥

अथमध्योपमेव कर्मं उत्तमो अयमकर्मणि ॥

एवं नानाप्रकारस्तु परिश्रेष्ठ प्रत्यत: || ३५ ॥

परीक्षायेवमुत्तीकरे योगस्तु विवाहयेते ॥

तेषामानुष्ठान: कायस्ते ॐ योगः: फलस्य तु || ३६ ॥

विलोकमा वर्णनीयस्तु ते न संदेशस्तु भाजना: ॥

नायोगिनीकुले जाता: सृष्टं विन्दलित तपस्यम् || ३७ ॥

विलोकमी मुखये होवं प्रभासादिद्व लघुवान् ॥

एवं जाता तु मन्त्राष्ट्रस्यमो महामति: || ३८ ॥

वातुस्येव कृत्य स्थापना अन्यायाममत: परम्।

गणयां तु तपस्यां विवाहयां तत: पुन: || ३९ ॥

अयोगास्येव ततो देवेऽन्त्रोक्त क्रमयोगम् ।

अपरे ज्ञिन पूर्व तु हृदयस्यंयवेदिय: || ४० ॥

राजी वजनार्थ वर्णसंयमस्मृत: ।

पूजयेतां देवशं सर्वात्मां महायुतिम् || ४१ ॥

तस्योस्मृत्तत: देवाः परं सर्वान्त्रां प्रये ।

पचछाः महाकायां शान्तरुप वर्णदाम्बः || ४२ ॥

पिवली मीतिः दित्या प्रस्थती महोकटः ।

वर्मानुसारण वाह्य यथापूर्व पञ्चयेतुः || ४३ ॥

नैवेद्यं विविधं दत्ता सुरासवेन सरस्येत् ।

एवं पूर्वाः तत: कृत्य विवाहपत्रमेत्यमर् || ४४ ॥

35a कर्म | B C; कर्म A | 36a ओऽतीर्थस् | A C; ओऽतीर्थस् B | 36d ओऽ योगः: | A B; योगः C | 37b तेन | B; तेन C+A | 38b लघुवान् | A C; लघुवान् B | 38c मन्त्राष्ट्रम् | em.; मन्त्राष्ट्र Σ § 2.1.1 | 39a स्वाभावः | em.; स्वाभाव ता Σ § 2.3 | 40b क्रमयोगम्: | B; क्रमयोगम्: Α C | 40d संवेदः | Α B; संवेदः C | 42c अहमाः | em., अहमाः Σ | 43b प्रस्थती | B; प्रस्थती A | 43d पूर्व: | A C; पूर्व B | 44b सरस्येन | conj.; सुरामानुसारण | 44d विवाहपत्रम् | em. Sanderson; विवाहपत्रम् Α C; विवाहपत्रम् B

9.33-34 cf. Matasāra from NGMPP B28/16 transcribed by Somadeva Vasudeva; 14v1: tribhīḥ samvatsaratā vipre bhumipe pañcābhiḥ priye | daśābhir varṣaṁ vaiśyo dvādasa śūdṛajātiṣu | suparikṣitaṁ dātā(14v2)yoṁ na tu vanśajane tathā | SARVĀJÑANOTTARA 15:29-30; diśkākāle tvamāmasya jñānādāne vīcārayet | tricatuhpaṇcābhir vipre kṣatriye navasaptabhiḥ | varṣaṁ dvādasaṁvāriśye śūdra jñānaṁ na dāpayet | uttaṁmaṁ sarvaśāstrāṇāṁ śivaśāstrāmṛtaṁ guha || 9.37cd | cf. PARĀTRĪṬŚIKĀ = TaĀl-Vi 5,73 etan nāyoginijāto nārudraś cāpi vindati | 9.42ab | cf. SIYoMa 6,40a sarvakāśaramāyini deviṁ

35a karme | for karmaṇi, § 1.1.2
अच्छ्यो भवे सत्य पथ्ये यलुत्त मया।
तस्मि सफले देव तं पादसातदः॥ ⁴⁵॥
गत्या चार्तिसमीपे तु यायुप्वतः तथात तु।
गर्भाधानानिकं कर्म शिवालं यावदेव तु॥ ⁴⁶॥
कर्मयमविचारये आद्यं पञ्चपञ्चमि।
शुद्धेव तु ततः पञ्चादशं चतुष्टस्रणी॥ ⁴⁷॥
तपंचयमण्डलीयं तु विचारणामणि प्रये।
कलेण तु यथाप्रयोगभावं पूर्वेतलत॥ ⁴⁸॥
स्थविणेय कलेण बल्ली आत्मस्य विशेषत।
कर्मेण तु विपश्चिद्धूः सुमृद्ध श्रीच चक्रि॥ ⁴⁹॥
अभिषा तु यथार्थो भावमात्रः चाध्ये स्थिता।
Pथाचिण्यं प्रवेशेण पुष्पहस्त सुनिन्तम्॥ ⁵.०॥
देवश्च पश्चमे भागे पुष्पामोचायापविष्च।
प्रणिपत्तय ततो देवे गत्या चार्तिसमीपत॥ ⁵.१॥
अवनां मनसा प्रभुवा शरीरो विनिवेशये।
प्रभुषं सनिधानारे आदिधानन्तस्य सुन्न्ते॥ ⁵.२॥
चरं धै सप्तयमन्मतः श्रीरेवणमृतवत्त्या।
प्रभुमक्षण्डुवैद्विन् नीवारेवभिष्यतुः॥ ⁵.३॥
पञ्चया शाल्यावत् देवे यवयोगमव्रहिमि।

⁴⁵भ ऋक्ते | B; ऋक्ते A ⁴⁶भ पूर्वे | B; पूर्व AC ⁴⁶द शिवालं | conj.; शिवालं A; शिवालं BC ⁴⁷भ आह्वीम् | B; आह्वी AC ⁴⁸भ गणं शिरे | AC; गणंवत् B ⁴⁸द यथा | B; तथा AC ⁴⁹भ कलेण | ABCP; क्षेत्रम् CAC ⁴⁹भ कर्मण् | B; कर्मण् B ⁴⁹भ प्रकृति | ABCP; प्रकृति B ⁵०भ स्थिता | conj.; स्थिता: स ⁵०० chisyam | A; chisyam ⁵१भ पुष्पाम् | AC; पुष्पā B ⁵४भ अवभा | BC, अव A

9.46 cf. TaSa 26.29ab-30ab analaṃ tarpayed devi garbhādhanādityaḥ kramat || śivāgniṃ janayed devi samastavidhinā tataḥ || ⁴⁸भ vidyāmantraganam | SvaTa 3.127cd vidyāmantraganānāḥ sārdham kārānāṃ sasādāsīvam ⁹.४८-⁴९भ ] cf. SvaTa 3.31cd-32ab svahaste sthāṇḍile līṅge manḍale ca ruhā tathā | jale cāgānu ca sampūnyā ca samyag dikṣāpānam labhant || Kriyākālaguṇottara NGMPP B 25-32 fol.57v ātmadehe tathā līṅge āgnimadhye ca sthāṇḍile | dhyāyem (em. dhyāyeta Cod.) khādgesīram devam vidyāmantras tu āṭhīram || ⁹.५०cd-51 cf. SiYoMa 6.41-42ab tataḥ sitena vastreṇa tasya netrāṇi ghaṭṭayet | puspājaliḥdhamakaṃ kṛtvā ṛcāniyaḥ susamāhitaḥ || praveśayet tataḥ śiṣyāṃ paścad dvāreṇa mantravit || jñānuleśu natam kṛtvā puspākeṣaṃ tu kārayet || ⁴५d tava | for tvat ऋक्ते, metri causa ⁴७c adhve | for adhvani, § 1.1.2 ⁵३भ vatsayā | for vatsāyāḥ unmet, § 4.3.9
ताम्रसीवर्णराज्यता अथवा मूम्येन बा || ५४ ||
सूढा निर्ग्रणा खिम्या खाल्येमूलविभचया ।
शिवाफ्री चौथुके गृहा विहरनाश दीपयेत् || ५५ ||
अथप्रत्यात्म कुं तु कुशरकाप्रसबवान् ।
घृतदिशां ततः स्वाली कृत्वा शीर्षपरिन्वातम् || ५६ ||
स्थापित्तिंथो तु यथा मुनिधिष्ठत्र मन्वेत् ।
चालनं मूलमन्द्रे जट्ठुं लेने कारयेत् || ५७ ||
स्विचे चौमायिन्यां तु कार्यं मूलविभचया ।
शीते शीताभिधारं तु कार्यमवतारणम् || ५८ ||
प्रोक्षणं ालं चैव मूलमन्द्रे कारयेत् ।
संपात ह्रदयं कृत्वा चतुरभीं तु कारयेत् || ५९ ||
प्रथमं स्थुणितेद्य द्वितीयं कलशम्य तु ।
तृतीयं बलिविभयं चतुर्भयामतानम् तु || ६० ||
मैथवें तु त्रिभि: स्थानेवमि दयातु वाह्यत: ।
बालानं मातारणां तु शेषयमूलपालकाम् || ६१ ||
एवं संयंययत्वा पुष्यादाय संययत्व: ।
प्रणयत्व ततो देवं विस्मयं मुसमाहित: || ६२ ||
साठके: पुनः साधुमुसमसैस्त्यथा मयेः ।
पर्ययं तत: पीत्वा यथातुक्रमयोगत: || ६३ ||

55a निर्ग्रणा | conj.; निर्ग्रणा Σ 55b आलपूर्वः | B; आलनात AC 55b विभचया | A BPC C; विभचया BAC 55d बहिर्नाशः | em.; बहिर्नाश सं 57b तु | conj.; स स 57d भूनो | conj.; भूनो ABCPC C; भूनो CAC 58a स्विम्येः | conj.; स्विम्येः 58d अवतारणां | AC; अवतारणां B 59a ालनं | A BPC C; ालन CAC 60a देयं | conj. Isaason; देयं Σ 61a त्रिभि: | C; त्रिभि AB 61c बालानं | A C; पालानं B 63c पीत्वा | A C; पीCac-B

चन्द्र प्रास्य विधानेन आचम्य सुमामाहितः।
दन्तकांडं ततो दत्ता सक्तीरं ग्रन्थिवर्जितम् ॥ ६४॥

तालं एकायं कार्यः कुशु लिखिं धोम समं शुमं।
कनीयसीपीरणामौजुमब्रं वरान्ते ॥ ६५॥

अववानयेंधि वे प्रोक्तः कीर्तः पुणंसंयुतः।
पतं त्वं त्वं त्वं शोभणं बायपशोभणम् ॥ ६६॥

यनमुखं पतं च्छं पूर्वं-उत्तरयासु च।
बिनिम-इतरा प्रोक्तः लक्ष्यते प्रयत्वानम् ॥ ६७॥

[व्यापरावेदनं]

शुमेः सिद्धिमापोति अशुमेस्तु विपययः।
स्वपेत रजनीं मन्थी संख्येदा: सहितं धिये ॥ ६८॥

प्रत्ययं बिमले गत्ता संङ्गोपासनतपूर्वकम्।
देवान् पितृस्मृत्य आगंध्रुमसंपन्नं ॥ ६९॥

स्वप्नं निवेदयेतेव शुमं वा यदि बारंभसम्।
शुमेः सिद्धि समादेश्य-मु-अशुमेहीमात्रेतुः ॥ ७०॥

एवं कूक्ता भवेष्यनन्ति विषयोपग्रहणं भवेत्।
कार्यादी लक्ष्येन्त् कार्यान्ते च शुभासंसम् ॥ ७१॥

[शुभामभा: स्वप्नः] ६

शुमोः स्वप्नां प्रवध्यामि अशुभानि वरान्ते।
स्वर्गः च मनिरापाः मन्यमांसमिर्ष्टिकम् ॥ ७२ ॥
कृतमिविधातः श्रविष्टिमातिरिजयम् ॥
भक्षणं दस्मनस्य श्रेयत्वः नृत्नम् ॥ ७३ ॥
श्रेयतपमृत्तिकस्य श्रेयमवण्यमृत्तिकम् ॥
सिद्धानं रथं यातं धर्मं राजाभिचयवतनम् ॥ ७४ ॥
रघुनाथमणं दीप्रेमं तामुच्चि भक्तेष्व मच्छ ॥ ७५ ॥
नरेन्द्रारिष्ठेव तिर्यं सिद्धविभागस्यः ।
आचार्यः सह संवासं कृत्वा स्वर्गः प्रसिद्धयति ॥ ७६ ॥
नदीसमुददिनामकणाः नमस्त ॥
मृत्युं च रोदनं चैव धर्मवजलनं हुताशनम् ॥ ७७ ॥
प्रह्लद्वार्तारां चन्द्रसूर्यस्य दश्यनम् ।
ह्रद्यमारोहणं चैव प्रासादियुखरेतुपिता ॥ ७८ ॥
गजाब्धवृक्षायं पुत्र तहृलायाप्रह्लदम् ।
विमाणामस्य तथा च रूपमातिरिजयम् ॥ ७९ ॥
लाम मन्यकत्रिश्व देवीत्वा चैव दश्यनम् ।
शुद्धिका जनकाद्रेष्टं च खमधाकुरोपनम् ॥ ८० ॥
उपवीतां जनं चैव अमृतं पराशरं ।
शक्तिः कपन्तूः प्रथममालस्य मनः ।
प्रज्ञालितिसिद्धवथितः मैरिकान्तिन्यानि यानि च ॥ ८१ ॥

74b मूलम् ] B; भूषणम् AC 74c सिद्धान्तम् ] em.; संहासन A; सिद्धान्त B; सिद्धान्त C 74d ध्वजः ]
em.; ध्वज सं 75a भाषाः ] AB C; ोभाषाः B Ac; ोभाषाः SvT Oct; ोभाषाः रीछ स्वकेन देवकिन ॥ 75c ोभाषाः]
प्रियते नात्र संदेहो यदि शालन्ति न कारयेन्।
गृहसाधनमेधे च शाहयासनं च ज्ञतयोः॥ ९२॥

आत्मनो उमिभवं पश्येदात्मवायुपरारणम्।
खरोभुशामुगालानां कष्टगुधवके च॥ ९३॥

वायसोवृक्षमहिषे रोहणं च पुनर्ववम्।
भक्तं पञ्चामास्य रत्नमात्यालेपनम्॥ ९४॥

रत्नकृष्णानि बश्माणि कृतामानं च पवयति।
हस्तं वल्लभं स्वः स्वारामस्य विद्यारणम्॥ ९५॥

स्वमांसोवृक्षमोदनं कृष्णसपेनं भक्तं।
उँढाः च तथा स्वः दृष्ट्रो होवं न सिद्धति॥ ९६॥

अशुभा होवं सामाज्वाता विजेया देशिकेन तु।
शुभानि तनुमोचानिः अशुभे जत होमयेत्॥ ९७॥

अष्टोक्तमोक्षरोगाश्रयस्य द्वितिक्ति अनृयाये।
[मणिलक्षणं]

शुष्कनारिकां दल्वा तुजवां संवतेन्द्रियः॥ ९८॥

उपर्यं पतवस्यार्थेष्येत्यां प्रयतनः।
करणं दृष्ट्रो गृहसामस्य तुव्रक्षिकसमुद्रवाम्॥ ९९॥

खिद्विकां नांगरां शुक्लामाणवेष्यतः।
ब्रह्मस्मानमं पूवं स्मारवेष्युक्तो दिशिः॥ १००॥

92b शालन्‌ | AC; शालन्‌ B  92d शाय्यासनं | em.; शाय्यासनोः  93a अवविभवं | conj.; विभवं  93c गृहसाधनम्‌ | conj.; गृहसाधनोः  93c कष्टगुधवके | B; कष्टगुधवक्षे AC  94c पक्षं | em.SvTa; पक्षंTaSa  95a रत्नकृष्णानि | A B C Svt Svtk; रत्नकृष्णानि Cकं; कृष्णरत्नानि SvTk  95c स्वः | B; स्वः AC  96d होवं | B; होवं AC  96d न्याथा | B; न्याथा AC  98d तुव्रक्‌ | AB; तुव्रक्‌ C  99a उँढाः | em.; उँढा  99c दृष्ट्रो | AB; दृष्ट्रो C  100b यथात्‌ | AC; यथात्‌ B  100b शुचिः | em.; शुचि  100b आनेवेद्‌ | em.; आनेवेद्‌ § 2.3  100c स्थवरं | B C; स्थवरं A  100d दिशि: | conj.; दिशि:  92d शाय्यासनां | for śayāyasana, § 8.4  93c सृगालामनं | for srgalāsa, § 4.3.14

92d शाय्यासनां | TaSa; सृगालामनं SvaTa  94a वायतकृष्णमहिषे | TaSa; वायतकृष्णमहिषे SvTk, महिलावृक्षाके पुष्या SvTk, कष्टगुधवके पुष्या SvTk  94b पुनर्ववम्‌ | TaSa; पुनर्ववम्‌ SvTk  97a अशुभा होवं | sṛgālāsa सामाज्वाता | TaSa SvTk; अशुभापि होवरामाणवेष्यति SvTk SvTk  97b देशिकेन तु | TaSa; देशिकेति: SvaTa  98a अष्टोक्तमोक्षरोगाश्रयस्य | TaSa; अष्टोक्तमोक्षरोगाश्रयस्य SvTk, अष्टोक्तमोक्षरोगाश्रयस्य SvTk

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सायत्नेष्येन् क्रृत्यां वायव्यास्तु च यथाकर्मः।
एव तु साधिते क्षेत्रे सायत्नेच्छुर्यथकम् ॥ १०४॥

गात्रका बाह्यतः काय्यश्रूतं जूलमान्तः।
तस्मापि बाह्यतो बीः हस्तमानग्रामणः। ॥ १०८॥

पदमाना: समुदा द्वारास्तद्धेनात्मवा प्रधाये।
एव तै सृजपित्वा तु रजसि विनिपातेत् ॥ १०९॥

रत् पीतत तथा शुल्क जीवविवाहातम्।

101a चित्रवस्यालयं च प्राचीमपयं च इद्यपये।
उत्सायीन्योगे याम्ये चैवपयें विचि:॥ १०१॥

चतुर्बंगं तत्: कृत्या पूर्वसुमसमाधितम्।
चतुर्ण यज्ञ-ज्ञा गाने मन्त्र्द्वयं प्रय्ये॥ १०२॥

सायत्नेविगटे सूत्रे पूर्वप्याधिवास्तु च।
दक्षिणोत्तेपेयाय ज्ञा-ज्ञाकोणस्तु सायत्नेत्॥ १०३॥

ईशान्याधयेनैृत्यां सायव्यास्तु च।
एव तु साधिते क्षेत्रे सायत्नेच्छुर्यथकम्। ॥ १०४॥

चतुर्थीकृते क्षेत्रे पथयाचर्य प्रक्षयंडित।
चतुर्विषाखुलयामालिखितं पश्चमुत्तमम् ॥ १०५॥

अष्टपं समं कार्यसं अष्टीकक्षरोत्त्यमम्।
प्रत्ये क्रियाकारां द्वितीये केराणिः। ॥ १०६॥

तुतीये दलसंधीनि दलाव्राणि।
प्रतिव्यन्ते तु दलायाधस्य बाह्यतः। ॥ १०७॥

गाृतका बाह्यस्च: चायशुरुतुं जूलमान्तः।
तस्मापि बाह्यतो बीः हस्तमानग्रामणः। ॥ १०८॥

पदमाना: समुदा द्वारास्तवेनात्मवा प्रधाये।
एव तै सृजपित्वा तु रजसि विनिपातेत् ॥ १०९॥

रत् पीतत तथा शुल्क जीवविवाहातम्।

समारेखा: प्रपातवया अविच्छिन्नां: सुवोभनां: || ११० ||
रेखारामन्तः पूर्वेऽवबमांतः तु कारयेत्।
कणिका पीतिका कायों पुष्कर रक्तवर्णका: || १११ ||

केशरा रक्तपीताक्षः शुद्धा चैव तु कारयेत्।
दला: शुद्धा: समाख्याता: सर्वतः परिता उर्मि: || ११२ ||
दलान्तराणि संस्कृति रक्तपीतानि कारयेत्।
भ्रामणी पीतिका कायों ग्रामका रक्तपीतका: || ११३ ||

यथा शोभा: तु कर्मया मण्डले सर्वविमुखः।
पत्रवल्ली तथा शुद्धा नता स्वस्तिकमेव च || ११४ ||
उपान्यभास्तु सर्वव दायेद्रणके: शुभे:।
अपराज्जे ततो मन्नी: सात-सूदूळ्य-मू-एव वा || ११५ ||

सिद्धवर्धरी: योगी सिद्धसमायनुसरित:।
प्रविश्य सायनस्मि तु पुणपहजत सुदनित:।|| ११६ ||
पूजयेत ततो देव्य स्मेेकाभि परापरम्।
सर्वर्णांश्रं शास्त्रं नवगाँपलिक्षितम् || ११७ ||

पञ्चहर्षं समकृतं चन्द्रार्धकृतज्ञार्थं।
एवं संपूज्य यज्ञन अर्चपायादिके: क्रमात् || ११८ ||
भोगस्थाने तु वर्गस्य: पूजयेन्त्रव: प्रिये।
गन्धपुष्णे: सन्नेत्राचेता निनावविव्य:। शुभे: || ११९ ||

पानेघि विवाहाकरंमणि: पश्चिमानावव:।
एवं सम्पूज्यत्वा तु स्वाम्भेन्द्रे कल्याणे तथा || १२० ||
कुण्डे चामकारीरे च पूजयेत्यर्थेः चरमम्।

110c रेखा: | A<sup>Pa</sup>B<sup>C</sup>; रेखा A<sup>Pa</sup>C । ।
110c प्रपातवया | A<sup>Pa</sup>B<sup>Pa</sup>C; प्रपातवया C<sup>ac</sup> ।
112a ॐङ्खा: | conj. । ओङ्खा ।
117c ॐङ्खा: | A<sup>C</sup>; ओङ्खा B <sup>Pa</sup>।
117d ओङ्खा: | B; ओङ्खायो AC ।
118a ॐङ्खा: | A<sup>C</sup>; ओङ्खा B ।
118a ओङ्खा: | A<sup>C</sup>; ओङ्खा B ।
119a ओङ्खा: | A<sup>Pa</sup>B<sup>C</sup>; ओङ्खा C<sup>ac</sup> ।
119a ओङ्खा: | conj. । ओङ्खा ।
119c ओङ्खा: | C; ओङ्खा AB ।
119c सन्नेत्र: | conj. । सन्नेत्र ।
119d महारूप: | A<sup>C</sup>; महारूप: B ।
120b महारूप: | B; महारूप: A; ।
120b महारूप: C

119a vargākhyaḥ | TaSa 13.57ab karnikāyāṃ nivesītvā vargākhyaḥ tu dale nyaset |

112b śuklā | for śuklā, § 2.2.2
112d parītaḥ | for parītaḥ <sup>uneq</sup>, metri causa
116d puspaḥastāḥ | for puspaḥastāḥ, § 2.2.1

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The nature of bhaktyā pūjaya
tad anu dakṣiṇadigbhāge maṇḍalake praṇavāsanaṃ vidhāyopaveśya dhāraṇābhir dehaśuddhiṃ sakalīkaraṇaṃ ca kṛtvā śiva-
haste mantrān sampūjya tejorūpaṃ dhyātvā śiṣyamastake sanniveśya mūlamantraṃ samuccaran sarvaṅgālabhanaṃ kuryāt.

9.125 cf. SiYoMa 6.43 yasya puspāṇi śṛṅgāgre dṛśyante patitāni tu | tasya tatpūrvakaṃ nāma śaktyān-
tamaḥ parikalpayet ||

9.129ab cf. NīKā 11.31cd adhvānaṃ manasā dhyātvā acāryas tattvapāragaḥ | ... tattvapāraga iti na tv atattvapāragaḥ | na hi tasyaivaṃvidhe karmany adhikāra eva bhaved iti bhāvaḥ || 130d upasthāpanaṃ bhavet |

SvāTa-Ud upasthāpanam ekatamasya pradhānatayā śuddhyārthaṃ sukhāraṇaṃ samuccaraṇaṃ sarvaṅgālabhanam bhavet | SvāTa-Ud upasthāpanam ekatamaś ca pradhānatayā śuddhyārthaṃ svābhāvīkaṃ samuccaraṇaṃ sarvaṅgālabhanaṃ bhavet |
अस्मिन सङ्गमस्तु सृजः। स्मातस्कारः। धारिकल्पयेन। 
कथारं पृवृत्ति व्यस्य अकारं यावदेव हि। १३१॥
संधानं कुण्डमयेश्व तु कारवेतस्वबिल्लेद। 
नाडीस्मात्तन्तुवृत्ती तु तत्वसंधानंन्तरात्। १३२॥
पञ्चादौम प्रकरंच्य शावदुष्टेश्व कर्मभा। 
एकैंकं वर्णमुञ्चर्णम् तस्म: प्रवदविजितम्। १३३॥
षट्कान्तिनिर्विनं जिर: णिविस्वविजितम्। 
भेदेन्तप्रश्चारिनुण्डल्याण्ड्य त्व दीपसेवेत्। १३४॥
नैवलस्य दीपको योध्या कुण्डल्याण्ड्य तु दीपितम्। 
नामिनश्च ग्रहणं कार्यं विसर्गणं परेण तु। १३५॥
ऊष्ट्तन्तुतिनिमाकारं चैत्यं तस्य चारतव:। 
गुणीतस्य शैलस्य गाढलक्टूतल्लिमवायेरे। १३६॥
ब्रह्मस्य विपुर्वसंस्य हि ग्रुस्तस्यीयेश्व स्वितम्। 
नास्ति शैलस्य तु स्वः स्वीर्मवीः। प्रपायेत्। १३७॥
स्थाने जस्वं तदेष्यस्य तद्वेणुगापादनं तथा। 
संयोगाः वियोगा तत्तवं तत्त्वं तस्य कार्येत्त। १३८॥
नीयने ह्रासनने तु वर्णं मित्वा यथाक्रमम्। 
तत्त्वं तस्य पदं जो वर्णमनात्मकं ओपे वा। १३९॥
भुवनं वा वर्गरोहे वर्णाधिमथवा प्रिये। १३०॥

\[\text{सत्त्वस्:} \text{धारिकल्पयेन। कथारं पृवृत्ति व्यस्य अकारं यावदेव हि।} \]
\[\text{संधानं कुण्डमयेश्व तु कारवेतस्वबिल्लेद।} \]
\[\text{नाडीस्मात्तन्तुवृत्ती तु तत्वसंधानंन्तरात्।} \]
\[\text{पञ्चादौम प्रकरंच्य शावदुष्टेश्व कर्मभा।} \]
\[\text{एकैंकं वर्णमुञ्चर्णम् तस्म: प्रवदविजितम्।} \]
\[\text{षट्कान्तिनिर्विनं जिर: णिविस्वविजितम्।} \]
\[\text{भेदेन्तप्रश्चारिनुण्डल्याण्ड्य त्व दीपसेवेत्।} \]
\[\text{नैवलस्य दीपको योध्या कुण्डल्याण्ड्य तु दीपितम्।} \]
\[\text{नामिनश्च ग्रहणं कार्यं विसर्गणं परेण तु।} \]
\[\text{ऊष्ट्तन्तुतिनिमाकारं चैत्यं तस्य चारतवः।} \]
\[\text{गुणीतस्य शैलस्य गाढलक्टूतल्लिमवायेरे।} \]
\[\text{ब्रह्मस्य विपुर्वसंस्य हि ग्रुस्तस्यीयेश्व स्वितम्।} \]
\[\text{नास्ति शैलस्य तु स्वः स्वीर्मवीः। प्रपायेत्।} \]
\[\text{स्थाने जस्वं तदेष्यस्य तद्वेणुगापादनं तथा।} \]
\[\text{संयोगाः वियोगा तत्तवं तत्त्वं तस्य कार्येत्त।} \]
\[\text{नीयने ह्रासनने तु वर्णं मित्वा यथाक्रमम्।} \]
\[\text{तत्त्वं तस्य पदं जो वर्णमनात्मकं ओपे वा।} \]
\[\text{भुवनं वा वर्गरोहे वर्णाधिमथवा प्रिये।} \]
कर्तव्यो बोधसावर्त्तु त्वासंस्थानायोजना ॥ १४० ॥
शोध्याध्वानमेणश्यास्य योजना तु परे जिवे।
निर्लंके निरुपणे शान्ते गुंदे वाच्यत्तिनिन्ते ॥ १४१ ॥
सवेन गुणार्थाते व्यापके मनबन्देते।
अनेतने सुचेतन्ये ज्ञद्विज्ञवद्विज्ञाते। ॥ १४२ ॥
अन्तथेः बोधसावर्तु अगुणे गुणसम्भो।
अरुपे सर्वरुपे च अतुते सुप्रसिद्धि। ॥ १४३ ॥
अनावये महायोजने सवप्रेयगुणार्थे।
अपे पदभावस्य अरुपे सर्वरुपः ॥ १४४ ॥
अनन्दे च निरावान्दे सकले निकले जले।
अमावे भावमापे योगे कृत्वां निरावाने। ॥ १४५ ॥
भृजस्य वराधोऽहि प्रयुक्तस्थित साधकः।
तत्सन्नूऽतो महादेवि न भूषो जनममहुषायः। ॥ १४६ ॥
तावद्वृम्भकमिति संसारे यावदकर्म न विभिन्त।
एकामायने चिते न बनये च बन्धकः। ॥ १४७ ॥
यथा ताश्रमरसस्य सुविष्णुवपागतम्।
एव वृक्षः परे तwiąं न भूषः। शुचुः व्रजः।। ॥ १४८ ॥
अत्यन्तैव महाबन्धः। योहें संपरिकिता।
तस्यैव कारणे शक्तिमारुकाय तरापरा। ॥ १४९ ॥
परा तेजचिका योगा वर्णार्थातारा मता।
सा चैव शरी-अस्वान्तं जन्मानूनां वन्धकारणं। ॥ १५० ॥

141a शोध्यायः [ em. Sanderson; सुत्राः १४१a शोध्यायः [ em. Sanderson; सुत्राः १४१b योजनाः [ em.; योजनाः १४१b परे [ B; परा [ A; परा [ C; सुत्राः B १४२d शस्याः ] B; सुत्राः AC १४३d तृतियः [ ABCप्रके; तृतियः AC १४४b योजनाः [ AC; सुत्राः AC १४५b साधकः [ ABCप्रके; साधकः AC; एकेयः B १४७b ऐङ्कः ] AC; ऐङ्कः B १४८a नामर्थः [ em.; नामर्थः १४८b पशुः [ AC; पशुः B १४९b पीढः संगृ [ em. Sanderson; पीढः संगृ; पीढः BC १४९b कीतितः [ ] B; कीतितः AC १५०b वर्णार्थः [ em.; वर्णार्थः AC; वर्णार्थः B; वर्णार्थः AC; वर्णार्थः १५०c अस्वान्तः [ ABCप्रके; अस्वान्तः B

142a गुणाधाताः [ hyper, § 4.1.3 १४२a गुणाधातः [ hyper, § 4.1.3 १४२a गुणाधातः [ hyper, § 4.1.3 १४२a गुणाधातः [ hyper, § 4.1.3
वणाश्रां समासेन कथयामि तव निधिे।
शकारं तु महातेजः कलाप्रिदीपसेवसेजस: II १५१ II
सविस्तारकर्तानं न्येत्तात्तलं द्वाधः।
हकारसमप्रस्तम्या पादावाधुधत: स्थितम् II १५२ II
सकारं गुणमोक्षायत्वकारं जातुनि न्येत्तु।
शकारं नवके ते तु बकारं घोषावहृके II १५३ II
लकारमस्थिसांवते रकारं रत्सुड़ते।
यकारं लच्चिमवहृमकारं पुरुषं विडुः II १५४ II
शकारं जातुनि बकारं कीतके तथा।
वकारं जातुनि जेयमुपरिस्राशमाधित्यम II १५५ II
पकारसंहके योजण तकारं कितसनयिपु।
शकारं वृषणयाहृद्वकारमिते स्मृत: II १५६ II
शकारं लिन्मदस्यं तकारं गुद्रमेव च।
णकारं गुहावेषे तु ढकारं नाभिमण्डले II १५७ II
ढकारं नाभिमदस्यं ढकारमुदरे तथा।
ढकारं हुवथे योज्यं ढकारं स्ननमध्यत: II १५८ II
शकारं तु द्वीतीये तु जकारं शिरवं स्मृतम्।
बामं तु दश्यण चालयकारं वर्णिणिन II १५९ II
ढकारं मणिबन्धे तु ढकारं तु द्वीतीयके।
ढकारं हस्तसनियिपु गकारं तु अतः परम: II १६० II
खकारं हस्तमध्ये तु ढकारं बामत: प्रः।
ःकारं गाले योज्यं द्वादातालमध्यत: II १६१ II

152b ओऽतेन् ] em. Sanderson, ओऽतेन सिए 152d स्थितम् ] em., सिएता: सिए 153a सकारं | B, शकारं AC
153c शकारं | B; सकारं AC 154a ओऽसातान् | C; ओऽसाताने AB 154c आहः | B; आहु AC 156a योज्यं | ]
em.; योज्या सिए 156c बुधः | B; बुधोऽAC 156c याहः | C; याहु A; याहु B स्प्रे 156d ढकारो | ]
em.; ढकारोAB CPG 157c शकारं | AC; तकारं B 157c ओऽदेशे | AC; ओऽदेशसु B 157d ढकारं | AC;
ढकारं B 158a ढकारं | B, ढकारं AC 158c योज्यं | em.; योज्या सिए 158d स्ननं | B; तलम् AC 159c वामां तु | AC; वाम B स्प्रे 159c दश्यणं | AC; दश्य ब B 160c सनयिपु | B; सनयिपु तु A; सनयिपु तु C
161a ओऽमेः तु | AC; ओऽमेः B स्प्रे 161c सकारं | B; अकारं AC 161c योज्यं | em.; योज्या सिए

151c mahātejāḥ | for mahātejāḥ, § 3.1 151d ओऽतेजसः | for ओऽतेजसः स्प्रे, § 1.1.2 152d ओऽस्तात | § 4.3.7
153b jānuni | for jānuni स्प्रे, metri causa 153c nalake dve | for nalakadvaye स्प्रे dvinalake स्प्रे, § 5.1

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ॐ तु विन्यस्य जिह्वायेः ओ दधायतनमः
एकारं वास्तो दधाये तु दधिकानिसकः ॥ १६२ ॥

शुकारमिक्रामेशु लकारं दच्छिनं तथा
शुकारं अवे वास्ते कृ च दच्छिनं तथू ॥ १६३ ॥

उकारं शुच्योर्वाष्ट्रकारं शुच्यात्मकः
ईकारं तु ललासे तु ईकारं बिन्दुर्विषयम् ॥ १६४ ॥

आकारं मस्तके दधाकारं तत्वगोचरे
एवं विन्यस्य चाल्यान्त्र प्रज्ञेयमेव तु कारयेत् ॥ १६५ ॥

अनेन क्रममेवन शोध्यावनां वरान्ते
तत्वे तत्वे लये भोगं विनन्यं योजणं तथा ॥ १६६ ॥

सणोथ्यां क्रमं: सर्व योजयेच्छायाते पदे ।
[तत्वशेषः]

॥ वेव्युवच ॥
वणीशा शुदा देव सारासारं परा ॥ १६७ ॥
संप्रति तत्वशेषा तु शोभूमिण्ड्यां मति तत्वः: ।

॥ मैवं रुवच ॥
तत्वशेषा महादेवं सारं या विने स्तोमुखः ॥ १६८ ॥
तत्नं संप्रवेश्यां शृणुप्रवाहं ततोनने।
पुष्यविश्वस्तथा तेजो वायुराकारं च च ॥ १६९ ॥

एते: शुद्धस्तु शुद्धये शार्मकारी वरान्ते
पञ्च कमेन्द्रियाः: प्राद शुदेश्रियवत्यैः परम् ॥ १७० ॥

तत्माता: पञ्च विनोथया लक्षणं तु अति: शुद्धः
शदर स्पर्शर सरसर रूपन्त् गत्य तत्मायः बुद्धीकरम् ॥ १७१ ॥

ओक्रं तत्वशृष्टीविज्ञान प्रापणं बुद्धीनिवियाणो तु ।
किंतुतानि मया पञ्च बुद्धतामेष निवियाः ॥ १७२ ॥

162b दलः [ B C ]
163b दच्छिनं तथा [ A C ]
163c कृकारं [ A ]
164b कृकारं [ B ]
164d कृकारं [ A C ]
165c विन्यस्य [ A C ]
166c तवस्य [ B सारणी ]
167d श्रृद्धाम् [ A C ]

167b श्रृद्धाम् [ cf. NeTa 22.15ab]
वाचा पाणी तथा पादौ पायः बुध्रवीत्रवदाति: ॥ १७३ ॥
बुध्रमेदस्वदंकरः प्रकृत्यादिद यथाक्रमम् ॥ सत्वं रजस्तमो जेष्ठं प्रधानं गुणसंबन्धम् ॥ १७४ ॥
अञ्चलं तु समाख्यातं प्रश्विनिशुद्धाति ॥ पुरुषं चैव पद्विवर्तमेव सुविविद्धकम् ॥ १७५ ॥
केष्ठं सुब्रवेदं जुंडं वा यत्पराजितम् ॥ तत्कर्मवासनायं भोगं तत्समाहाद्वतम् ॥ १७६ ॥
तेन शुद्धेन सुब्रवेशेन्मवशीयोऽसनेतः ॥ संशोध्य ग्रमणोऽनुस्मृतम् ॥ १७७ ॥
अस्तोऽन्वते यथात्मा सत्यं च चैव यथायथ ॥ १७८ ॥
रागाँ रज्ज्ञो देवी माययं बलवाति ॥ रागा रज्ज्ञो देवी माययं बलवाति ॥ १७९ ॥
रागाः रज्ज्ञो देवी माययं बलवाति ॥ रागाः रज्ज्ञो देवी माययं बलवाति ॥ १८० ॥
अतोऽन्वते यथायथ ॥ काल सत्यं च चैव यथायथ ॥ १८१ ॥
कलया व्यापितं तत्स मोचनिति तद्यतं सत्यम् ॥ १८२ ॥
मोचं वा यदि वान्यं वा ईवराज्यं वचनिति ॥ सदांशिवस्तं बेतः व यथा तद्यतं सोचनिति ॥ १८३ ॥

174a बुधरं [B]; बुध AC 174a गमनस् [conj.]; गमन ब C 174a गमन C; गमन A; गमन C 174a कारः [A]; कार AB; कार C 174d प्रायम् [em.]; प्रायम् ग 174d गमन [em.]; गमन ग 176b प्राय जित् [AC]; प्राय जित् B 177a शुद्धेन [A]; शुद्धेन BC 177b नेकर [AC]; नेकर B 177c संशोध्य [AC]; संशोध्य B 177c क्रमणो [C]; क्रमण आ; क्रमण B 178a द्वितीयविवेचना [em. Sanderson, द्वितीयविवेचना Σ ἄνεγι β 178b व्यविजिता [em.], व्यविजिता Σ 178c यथायथ [em.]; यथायथ Σ 179b तत्वं [B]; तत्वं A 179d तथाविजितिः [conj.]; तथाविजितिः A; तथाविजितिः B; तथाविजितिः C 181b शुद्ध [B]; शुद्ध A B AC
मायाबीजपरिवारानां भोगिवपुरुषेन्द्रतमा ।
शक्तिस्तु व्यापिनी सूक्ष्मा शिवश्रीमानुबन्धिनी ॥ १८३ ॥
शिवस्तु सर्वं: प्रोक्तः पद्मशालने व्यवस्थितः ।
एवं शीघ्र क्रमांप्रथिष्ठ अध्वाने तत्तवसंवेद्या ॥ १८४ ॥
पद्मशालने देवै शोधनीयं मनोपिपिम ।
नवतत्व समुपेण प्रकृत्यादिद्वयाक्रमम् ॥ १८५ ॥
शोधनीयं बरारोहे अणुपाय चिन्त्रमोगमद ।
आत्मविशेषावर्त्त्वं तु तत्तववयुद्धतम् ॥ १८६ ॥
मुखास्तेन्द्रे समाध्यत: शोधनीया: प्रवजन: ।
एवेऽशक्तिनुषूद्धेत पद्मप्रकारी बरानने ॥ १८७ ॥
तत्तवांनम्यथाता: सर्वं द्रश्या परमेश्वरः ।
कलावैष्ठया ।
सांप्रति तु कलाबंधानं बद्धायम तव सुनः ॥ १८८ ॥
कलाबंधायणितं तत्तव तत्तव ये कलारुपयम ।
कलारुपः महादेवं: सर्वं: परमेश्वरः: ॥ १८९ ॥
निन्दृतित्व प्रतिष्ठा च विबध शालिश्चैव च ।
शान्तायतिता परा जेषा पुरुषायतिदिक कला: स्मृता: ॥ १९० ॥
इश्वरीका दीपिका चैवो सा इश्वरीयको मोचिका तथा ।
ऊँचागामी परा जेषा सर्वाः पूर्णी स्मृता: ॥ १९१ ॥
सूक्ष्मा चैव सुमूलमा च तथा ये चामूलमातु ।

183a श्रवणौ [ em. Sanderson ]
183b सुक्तो ।
183c वर्त्तिनी [ B ]
183d वर्त्तिनी AC ।
184a प्रोक्तः [ em. ]
184b प्रोक्त [ B ]
184c अध्वानं [ AC ]
185a अपदे [ em. Sanderson ]
185b अपदे [ B ]
185c अवनं [ समाध्यता: ]
185d समाध्यता: [ em. ]
186a समाध्यता: ।
186b शोधनीया: [ em. ]
186c शोधनीया: [ समाध्यता: ]
187a सांप्रति तु [ शान्तायतिता ]
187b सांप्रति तु [ परा ]
187c सांप्रति तु [ जेषा ]
188a पुरुषायति [ § 2.2.2 ]
188b पुरुषायति [ § 2.2 ]
189a परा [ § 2.2.2 ]
189b परा [ § 2.2 ]
190a समुपेन्द्र ये [ § 2.2.2 ]
190b समुपेन्द्र ये [ § 2.2 ]
191a समुपेन्द्र ये [ § 2.2.2 ]
191b समुपेन्द्र ये [ § 2.2 ]
192a समुपेन्द्र ये [ § 2.2.2 ]
192b समुपेन्द्र ये [ § 2.2 ]
शक्त्वात्मकता प्रोक्ता व्यापित्याया: शिव्या तु॥ १९२॥

व्यापिनी व्योमह्या च अनल्लान्यायाविषया
कलाध्वायुं समासैन कथितं तव वृद्धिरि॥ १९३॥

एतेतेवेकतम शोभ्यं देशिकेन महामना
मन्नाध्वायूं तु संज्ञोभ्य विद्वाया तु परापरा॥ १९४॥

पदेः पदावबिरूङ्ग कार्यता समविवाया
सुवानवा बरारोऽहै कार्यता शाखवित्तमः॥ १९५॥

कालाप्रियादित्: कुला जिनावाना यावेदेव हि
पद्मकारो विविधत्वेष वर्णायणे यथार्थमभा॥ १९६॥

ग्रहणो योगन्त्र च वियोगों च यथार्थमभा
कार्यध्वा तु विपक्षिद्विश्वासं क्रियाध्वारे कम्िणा॥ १९७॥

एपामेकतमें देवि शोभ्यीयं यन्त्राणं
संस्कारं विविधतान्तु सुयणाध्वायणवेदिता॥ १९८॥

कार्यो नन्यमें देवि पनकाना च यथार्थमभा
सुभिसंहारेवेदेव जात्वा कामान्तुऽपुषः॥ १९९॥

तदा मुक्तो बरारोऽहै पायस्तोभो यदा भवेत्
पायस्तोभो यदा जातो नन्यथा चीर्यान्यिकें॥ २००॥

॥ देवायां ||

श्रुता शीक्षा मया नाथ पद्विवाध्वे यथा स्थिता
सांप्रदायं श्रीशीविष्यं थोमुमच्चामिति तथवर्त:॥ २०१॥

पाणिः: मूलत्मस्ते ये प्रोक्ता मायोत्त्म पवयवजिता:॥

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193b नायित्राः | AC, विलो B 194c संज्ञों | em., संज्ञों Σ 195b समेत | BC; सम A 196a
°आदित: | B, °आदित AC 197b वियोगन A B, वियोगन च 197c vipâścidbhi | for vipâścidbh, § 2.2.1
200a यदा | BC, तदा A 202a वारण: | AC, पाणिः B

192c अत्मकालि: | cf. TaSa 10.16 विष्णुकालपार्यांतमात्मकालि iष्टा ्विद्याकालि iष्टा ्विद्याकालि iti tritattvaviddhi || 192 | cf. SvaTa 10.124cd-1242 बुवनानाम सत माय प्रवायस्युमि सुवर्त || सुक्षम ca ca susuksma ca tathā cārayānti (ed. cārayānti SvTa) || vyāpinī madhyato jīveśa avāśa právādita kramā || 9.193ab = cf. 10.128cd vyāpinī vyomariyā cārayānti ca tv anāśrita || 197 | cf. SiYoMa 7.10cd grahamat yojanat caiva sañcāhakaṇaṃ janayet tataḥ || MāViUt 9.45cd-46ab ātmany abhājanat kuryād grahamat yojanat tathā || vyogam ca tathodhāram pāsaścchedādikaṃ ca yat |

194d parāparā | for parāparāyā hi for parāparāyāyā hi § 4.1.4 195c bhuvanādyā | for bhuvanādhi § 1.2.5 201b sāyviddhihve | for sāyviddhihvanī hi, § 4.1.2 202b māyavarjitaḥ | for māyāvarjitaḥ unmet, metri causa
अचेतना अरुपास्तु तेजां स्तोभों न बिचरते || २०२ ||
पशोयः प्रसूते स्तोभः पशुस्तोभ इति स्मृतः।
चेतन्यः पाशितः पाशीर्योप्य यद्य संस्थितः। || २०३ ||
झाम्यं कस्य भैष्ट्टस्तोभं पशुपास्तोभम प्रमो।
मदौ मोहश्रु रगश्रु शिवादो शोषोऽखं च || २०४ ||
बैत्तिकं हर्ष-आलोकं समीतं सहजजं मल।
धर्मयोगित्वं कप्तं तदात्मा प्रकृतिस्थितः। || २०५ ||
सूर्यवं च अरुप्यतं चेतनारीतं यत।
सवेयं बिचरते स्तोभों मुक्तं केष्तीज स चेतन:। || २०६ ||
तस्मात्स्तोभों न बिचरते निरुपै तु अचेतने।
मेव उवाच
आत्मा निर्यो अमृतश्रु गणहीनश्रु निविक्ष।।२०७ ||
त्वात्सात्माज्ञो ज्ञेय: शोध्यो बोध्य: स्वभावतः।
अल्पयं पशुरस्त्तु धर्मयोगित्वं चिन्तितः। || २०८ ||
पूर्व: मायात्सै सैस्थं: पाशितत: पाशुमधः।
वशेषे ज्ञाते मल: लेको वीजभूतो यविस्थितः। || २०९ ||
प्रोह लघितं धर्म क्षेत्रमार्गवृत्तः नुस्तेत।

203a पशोय | AC, पशो B 203a य | em. Sanderson, यत् Σ 203a स्तोभः | em. Goodall, स्तोभ Σ 203b पाशश्वम | em. Goodall, पशुस्तोभ Σ 203c अन्योन्यं | em., अन्योन्य अ Σ 203d वायः | B; वायिर A 203d दिभिष्टा: | em. Sanderson, सेविष्ट: Σ 205a वैचित्र्यं | em.; वैचित्र्यो A; वैचित्र्य B 205a अपश्रुः | Σ; अपश्रु C 205a अश्रुः | Σ; अश्रु B 206a मुखः | Σ; मुख B 206a सुश्रुः | AC, सुश्रुः B 206b रसिको | em.; रसिका Σ 206d मुक्तः | conj., मुक्त Σ 206d स वेतन: | conj., सवेयं: Σ 207b तु | AB. AC, तु B. ac 207b मेव उवाच | AC; = मेव त B 207d मृगः | AC; हृं B 208a ज्ञेय | AC, ज्ञेय B 208b बोध्यः | corr., बोध्य B. Σ 208c अल्पयः | AC, अल्प B 208d पशुः | Σ; पशु B 209a ज्ञेर: | AC; पूर्व B 209b अज्ञेर: | AC; अज्ञे B

204c-205b | cf. Mataṅgapārameśvara ed. 6.103cd-104ab moho madaś ca rāgaś ca viṣādaḥ śoṣa eva ca || vaicītyāṃ; vaicītyāṃ ed. caiva haṃabhīṣyaḥ sampatīta sahajā malāḥ || and BraYa 32.69cd-70ab Cf. definition of seven malas 8.33-51 207c-208 | cf. SvāSS 1.6 acetano vibhur niśyo guṇaḥīno 'kriyov 'prabhuḥ t vyāghātabhāg asaṅkaḥ ca sōdhyo bodhiyo 'kalāḥ pāsūḥ ||; KiTa R.13; atraṇi yasmād vyāgho vāmaṣaktinirvādhas taṃ bhajata iti vyāghātabhāk | athāvā cetano guṇasampamppa ity arthaḥ | parigrahavartinī punah śaktisāśīvādikālāgyantasaśarivarbhavavahabdhah | Śataratnasaṃgraha 35 vyāghātabhāk śivaśaktitārakāro vyāghātabhāḥ tirobhāvāh, taṃ bhajata iti vyāghātabhāk | asaṅkaḥ svayaṃ malaniruddhayāt indriyam artheṣu pravarttaityatuṃ na śaknotīty asaṅkaḥ |

204b paśupāsātmakāḥ | for paśupāsātmakāyōḥ bher, § 4.1 207c niṣyo 'mūrtas ca | for niṣyo 'mūrtas ca asmēt, § 8.10 208a jñeya | for jñeyaḥ, § 2.2.1 at the pāda-break 209c 'nādi | for 'nādiḥ, § 2.2
क्षेत्रं माया भवेत्सय सहजस्य पशोंमेंः ॥ २१० ॥
यथायथत्वणः क्षेत्रं पतितोऽथाय रोहति ।
शाखाशक्तिसमाकीर्षणे क्षेत्रमात्रयोगस्तः ॥ २११ ॥
एवं मायाविनो देवि नित्यमाणवको मलः ।
māyāpi समिचित्तव्याकृतितन्त्रोऽनोऽहि सा ॥ २१२ ॥
अनित्यस्य देवेशिः नेत्र माया प्रवत्तते ।
कदाचिद्रूपितेऽपेक्षे शुद्धाभ्य न प्रवर्ततम् ॥ २१३ ॥
न शिवो विचित सेव माया होका भवेत्रदा ।
sा तु बन्धस्वभावः मलः ।
सा एव तमस्वाभावोऽथा न मोऽः तस्य सीतिः ॥ २१४ ॥
अप्लम् यथायोगो यथा यथायो वियोग्यो निरूपितः ।
विषेशादि स्मृतता ये तु मोक्षमा : परमेश्वरीः ॥ २१५ ॥
न तेषां मृते मोक्षोऽनिर्मित्ता यदा मृत्युः ।
यथा मोक्षोऽनि विचित्र विधामाओऽष्ट्र्रणे ॥ २१६ ॥
अविचारितावश्ये मायायदा वाशायव्यः ।
यथा राजस्वदोषे तु वन्योऽनि यथायोऽसनयः ॥ २१७ ॥
निरोऽषे बन्यती नै वदन्याय प्रस्थायः ।
आयान : सहजः पुरस्त मोऽः हेकः प्रावकनः ॥ २१८ ॥
तदात्मत्वम् प्रवत्तताय मायासंतानोऽयायोऽधनी ।
तोऽधिताय माया तस्य विश्लेषेत्रय सैत गच्छित ॥ २१९ ॥
कलोऽतितैत्तिकिशिवादायाय यथायो यथा राजस्वदोषे ॥ २२० ॥
रागेण रक्षितायमुप्रदायकिर्युः ॥ २२१ ॥

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211c śākhāskandha | Agnipurāṇa 257.24cd-25ab mahāpaśūnām eteṣu sthāneṣu dviguṇā damāḥ || prarohiśākhināṃ śākhāskandhabhavidāraṇe 9.220

210d malaḥ ] for malaḥbhyvar 211b patitottāhyā ] for patitottāhyābhyvar, § 8.2 211c "skandha" ] for "skandha", § 2.2.1 211c samākrita ] for samākritaha, § 2.2. at the pāda-break 213c bhavate ] for bhavati, § 6.2 metri causa 213d "suddhādhvā" ] for "suddhādhvān", § 4.3.4 216a bhavate ] for bhavati, § metri causa 219b saṃtānabodhāni ] for saṃtānabodhānyām, § 4.1.1*
एवं मायात्मको वन्धः प्रस्येद्वन्तसंतती ।
तदाद्ययूणो धर्णस्यधर्ममेश समासतः॥ २२१॥
तदाद् मायात्मकः स्मृतः: पाशः: पाशितस्तेस्तु तिथितः ।
एवं जात्वा तु विक्षेपमात्म माया शिरस्य तु॥ २२२॥
पाशश्रीविलयं पक्षाचार्य स्वतः तच्छृण ।
अनेवनो यथा देवी सर्पद्वृत गतायुपः॥ २२३॥
चलते स्यन्ते चैव तीर्थे वै प्रेययन्ति हि ।
द्विते मन्त्रसामायथोऽक्षमन्त प्रत्ययाते॥ २२४॥
शिलान् कम्पने स्तोभं स्तोहं गतिर्गतिः ।
मुनुदेश्च्वेष्यं च वृपादरिप्वंतिः॥ २२५॥
हस्तवं च कृष्टवं च निर्गमे जालकालते ।
एविधानि सिद्धीनि अविन्धानि तु मुने ते॥ २२६॥
मन्त्रसामायथाभवेन कथं चर्चा शिवागमे ।
प्रामाणयायान्तुकानि प्रत्ययादीनि शोमुना॥ २२७॥
तेषां तु प्रवरं होतात्वत्यं तु यशम्भविनि ।
अखोत्सु गृहतेत्व यथा तथान्या कल्पना कथम्॥ २२८॥
भृमाययस्मको वन्धो आत्मो यो वराने ।
तस्य चैव क्षयः: कायो दीक्षाय परमेश्वरी॥ २२९॥
कृतानि यानि कर्मणिदानिः यानि करोऽति च ।

221b असंतति } em. Isaacson, समयति A; असल्त B; असल्ति C 221b प्रस्येदृष्टि } C; प्रस्येदृष्टि A; प्रस्येदृष्टि B 222a तदाद्ययूणो: | corr.; तदाद्ययूणो: तदाद्ययूणो: 222b पाशित: | corr.; पाशित A; पाशित B C 222d तदाद्ययूणो: A; तदाद्ययूणो: B; तदाद्ययूणो: C 223b तद्वृत्ति } AB; तद्वृत्ति C 223d सर्पद्वृत्ति } B; सर्पद्वृत्ति A 224c द्विते } AC; द्विते B 224d प्रत्ययाते } em. Isaacson; प्रत्ययाते स 226a कृष्टश्रय | corr.; कृष्टश्रय 227b चार्चा } AC; चार्चा B 227d प्रत्ययादीनि } conj.; प्रत्ययादीनि AC; प्रत्ययादीनि B 227c तथा B; यथा AC 228d तथान्या } em. Isaacson; तथान्या AB; तथान्या C 229b यो } em.; यद्; यद् 229c कायो } AC; कायो B 230a कर्मणिदानिः } em.; कर्मणिदानी hyper AC; कर्मणिदानी hyper B 230b यानि } B; या AC

9.220-222b = cf. cited in ŚīSūVi KSTSed:77 224b तिर्थां वै क्रियावं प्रेषयां हि } cf. Tvarītājñānakalpa B26-14, 4v कालादाशो तस्मार्पितं स तिर्थां प्रेषयां हि | 222d मायाः } for मायाः hyper, § 4.13 223d गतायुषाः } for गतायुष hyper, § 1.1.1 224b प्रेषयां } for प्रेषयां hyper metri causa § 226b जलाञ्जताः } for जलाञ्जताः; § 4.3.17 227b कर्ण } for कर्ण hyper, § 4.1.o* 227c यन्युक्ताः } unmetrical

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दीक्षया हि क्षयस्ते चं प्रियक्षयस्ते चिन्तित्वं ब्रजेऽं ॥ २३० ॥

क्षीणहीनात्मकः: पायेतमयम् च संस्थितः:।
आधारो नासित देवेशिष येनाम्मो तिम्मये उपय: ॥ २३१ ॥

पायमको यत्त हातमा निर ताराप्रक:।
पत्तये कर्त्य प्रयवयः तयः प्रियये ॥ २३२ ॥

यथा वृक्षो बहिंथबचिल्ल: कर्त्य भूतये तयः।
पत्तये च न सत्तहस्तदर्थान्त्रा चिन्तित:। ॥ २३३ ॥

वियोग्यकेष्य पायणं कर्त्यो दीक्षया विहितः।
वियोगस्तु यत्त जातस्तु स्तोभो न संशयः। ॥ २३४ ॥

स्तोभो नाम समुचितः: कर्त्यं पत्तं तयः।
कायस्तितलात्मस्य सावधशेष निराकरः ॥ २३५ ॥

पायस्तोभो भवत्येबं वियोगं वन्धनः सह।
यथा वढः इवियोगं यावः शाबाल्यः: प्रियये ॥ २३६ ॥

तैषिल्ल: पत्तये यत्तदारारहितस्य च।
तत्तदेही पत्तयेबं सत्तो ध्यानदिवन्त्ये। ॥ २३७ ॥

मोहं तु भवते तस्य इति शावधे प्रचोद्विद्वम्।
पायस्तोभालेयः सिद्धः समिद्धः सो ऐप सम्बरः। ॥ २३८ ॥

संग्रामाभिन्तत्वाभाय भृत्तविल्लः।
तस्मात्मुक्तिः सम्प्राप्तेऽवं यथा पाया निकृष्णितः। ॥ २३९ ॥

कृत्तपं स्तोभं प्रोक्तं न चाया कथनम स्मृता।
दार्शभीजस्तु ते देवं येषो दीक्षा तु पायवी। ॥ २४० ॥

231a दीक्षया [ A C ; दीक्षया B ]
231b दीक्षया [ A C; दीक्षया B ]
232a यथै वचनं [ A C; यथै वचनं B ]
232b यथै वचनं [ A C; यथै वचनं B ]
233a वियोगस्तु [ A C; वियोगस्तु B ]
233b वियोगस्तु [ A C; वियोगस्तु B ]
234a विम्मयें तयः पायन्ते। ॥ २३४ ॥
235a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
235b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
236a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
236b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
237a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
237b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
238a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
238b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
239a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
239b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
240a तैषिल्ल: पत्तये यत्तदारारहितस्यं च।
240b तैषिल्ल: पत्तये यत्तदारारहितस्यं च।

cf. TaĀl 1.51ab quotes from Niśisāmaṭṭantra vikalpayuktacittās tu pīṇḍapātāc chivaṃ vrajet | 235c
cf. MāVi Ut 11.39a pata te kāśyapīpṛṣṭhe TaSa 9.238c-239b = KiTa 6.16 pāṣastobhāt kṣayaḥ siddhaḥ sansiddhāḥ so 'pi śambaraḥ śambarāṇām acintyatvād yathā mūrtaviṣakṣayaḥ ||

230c kṣayas [ for kṣyaḥ अनम्, § 6.1]
शासनान् तु सर्वेषां दीक्षा मोक्षोऽवदल्भचः ॥ २४१ ॥

श च मोक्षस्तुत्रं साध्यं दीम्यं श्रद्धेतुत्तमः ॥ २४२ ॥

शुक्लकौङ्गस्तु देवेशिनः न चैवागमकोटिभिः ।
साध्ये दीक्षा मुक्तियोऽद्वितीये स्थोऽप्रजायेः ॥ २४३ ॥

स्तोभेहीता न मुक्तः स्मात्सत्यं सत्यं न संशयः ।
देववाचः ॥

पर्याधिर्मात्रमकास्त्य पाशा आधारारुपकः ॥ २४४ ॥

श्रीप्रमूला यदा ते वै तदात्मा चैव गच्छति ।
मोक्षं तु शास्त्रं नित्यमानवं सर्वतोऽमूर्धम् ॥ २४५ ॥

भोग्ये नैव स तिष्ठेत यतोऽस्त्य क्षीरकृतम् ।
न चात्मा तिष्ठेति तस्माननुक्रमात्मकक्रमशेषोऽद्वितीये ॥ २४६ ॥

भोग्यं नाम पशोः कर्मं तदुद्धं बन्धनं स्मृतम् ।
तस्मिनकृतुः कुतोऽस्त्यत्यस्त्यमुख्तं नुपूर्वकः ॥ २४७ ॥

प्रासः पशुबस्त्रयं तु आधारदमायांवभवतः ।
शरीरे नैव तिष्ठेति यतस्त्य क्षीरकृतः ॥ २४८ ॥

मेघं उवाच पशोऽस्त्यत्यहृदयं शक्तिर्जन्तः कारणात्मिकः ।
तथा बहु जगन्नृत्वं मुक्तं चैव तथा ग्रीये ॥ २४९ ॥

तत्त्वद्रवं अवस्थापानं मोचनी विविधात्मानम् ।
उष्णार्थसाधनी हेषोऽसा शक्तिर्प्रचर्ययेतेऽद्वितीये ॥ २५० ॥

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241a स्तव्याः [ AC ]; स्तुव्याः [ B ]; 242a श्रृद्ध[ ABPC ]; श्रृद्ध[ BAC ]; 242c चोक्का [ em. ]; चोक्का [ Σ ]; प्रोक्का [ A ]
244a मुक्ति: [ corr. ]; मुक्ति [ Σ ]; 245a ते [ AC ]; तै [ B ]; 246c तिष्ठेति [ B ]; तिष्ठेत [ AC unmet.]
248b श्रृद्ध[ B ]; श्रृद्ध[ A ]; 248c श्रृद्ध[ AC ]; मात्र[ B ]; मात्र[ A BCP ]; 249a नैव [ B ]; नैव [ A ]; 249c शक्ति [ BC ]; शक्ति [ A ]; 249d जगण्य[ ] B ; जगण्य [ AC unmet. ]; 249e बहु [ AB ]; बन्ध [ C ]; 249f मुक्त[ AC ]; मुक्त[ B ]; 250a बन्धनी [ B ]; बन्धनी [ AC ]; 250d उप[ ] B hyps.; उप[ Σ ]; AC hyps.

242c pratyayas cf. Sārdhatriśatikalottara 21.1c-3b 244c cf. TaSa 1.107c dharmādharmātmako bandhaḥ

241c śasanānī tu sarvesām [ for śasaśanē tu sarvesā, § 4.3.14 ] 241d dikṣā [ for dikṣayā, § 4.1.3 ]; 250c ubhayārtha [ for ubhayārthāṃ unmet., metri causa]


tadāraḥ: pravṛttataḥ phuyampaddharmadhyathā |

vahir-ājñataisā maya umamēye naṅkūntītaḥ: || 251 ||

patam tāvem viśvēte gūpatekēn dāmatē ||

tātātāma shāriṛasthā shaktyādārastu tiṣṭhita: || 252 ||

patam tu tām naṃ viśvēte šatādārastu pūrudrō ||

yāmā mūte shāriṁrē tu prabhāṣētapārṇaḥ pūrūm || 253 ||

pāṃsūmittamānāṃ kārayētim śrtōdṛēmē: ||

āthō yōgīnaṃ śriyēmēṃ tū gātāyuṇam || 254 ||

chalaṃ tātātē chāyām bādātē nātyē svarūm ||

śrāvīrē prēpi chāyāpanāṇaḥ ēkāvataṃ uṃbhōṣṭhaḥ || 255 ||

chātātyadākō devi shaktyādārastu pūrūdān ||

āvīnākhyatsū-śrī-ānāga tū vāpātītē saḥ para kāla || 256 ||

yāmā suṣo bhṛjēṣṭhaṃ prāmāṇyaṃmaṅtaṃ tūyā ||

sannītēṃ samstūrāṃ ch astūtē chāyā devēhō: || 257 ||

śrāvīrēṃśhō pūṣyē tātē śrūyē śṛṇōtē ṇā|mē: || 258 ||

n tātātē śrūyō hī yē tātēyō gātēchetēte: || 259 ||

n kābhyāntēdō devē tānīyo mānita tu bhūvēte ||

svēṃ mūtē prēṣēyeśtā prāśrūtītē: || 260 ||

yē śrāmikēṃmāntē śrīṃsāntēṃśmiṃśētē: ||

nīlasyāyāyāhābhārō hārēkārō prēṣētiṣṭēta || 261 ||

vībhērama sa tū vībhēyēmā satārajaṃtatēmēsā: ||

tāmaṃmā tīrṇālokaṃmā nārāyaṇāṃ tāpiṣeīmā rajēsā || 262 ||

A 49'2; B 90'6

C 35'3

A 91'1

C 35'4

A 49'3

B 91'2

B 91'3

A 49'4

B 91'4; C 35'6

B 91'5


251c 253a śrānasthaḥ ] for śrānasthaḥ, § 2.2.1 255a yōgīnaḥ ] for yōgīnaṃ, § 1.1.1 256c anāgā ] for anāgāḥ § 2.2.2 257d śrīṃsāntēṃśmiṃśētē ] for śrīṃsāntēṃśmiṃśētē, § 2.7 258b śrīṃsāntē ] for śrīṃsāntē, § 2.7 260d nīlasyāyāyāhābhārō ] for anīlāṣṭhaḥ hyp., metri causa 261b sattvāyāstātāmēsā ] for sattvāyāstātāmēsā, metri causa 262a tīrṇālokaṃmā ] for tīṛglyālokaṃ, metri causa 261ab is inserted in the margin of Ms. A
सच्चोल्का तु देवीनां भवते वर्णिनः।
तत्त्रवातापशयति वान्ति गुणवत्ति चैव हि ॥ २६२ ॥
कामिकं चापि गृह्वति मनसा यत्रत्रामः।
एवं शक्तिमयावतार सब्जापारा विभासिका ॥ २६३ ॥
तस्यायोऽद्य देवति तदा निर्मितक पदम्।
भवते उन्म संदेहो यथा शाखे प्रचीरितम् ॥ २६४ ॥
सावलः भवेतेतिरिणमादिगुणाधकः।
शक्तिकायस्तु सूचनाणि मुखते परमादम् ॥ २६५ ॥
विवाहस्मिन्द्र प्रोक्ते देवदेवेन शम्यना।
[वयवमारणं यहम्] ॥
सावलः भवेतेतिरिणमादिगुणाधकः।
शक्तिकायस्तु सूचनाणि मुखते परमादम् ॥ २६५ ॥
शत्वाया यह्रं कार्य मन्त्रातीतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६६ ॥
शत्वायाः युह्रं ततो ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६६ ॥
शत्वायाः युह्रं ततो ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६६ ॥
शत्वायाः युह्रं ततो ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६६ ॥
शत्वायाः युह्रं ततो ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६६ ॥
कामीस्तु विक्षिप्तदि विवाहस्मिन्द्र।
शक्तिकायस्तु सूचनाणि मुखते परमादम् ॥ २६५ ॥
निर्मितकास्तु कर्तव्यो-म-अनाम्या परमेश्वरः।
अविलालयोगेन स्तुम्यते तु न संयं: ॥ २६७ ॥
ग्रहपादिनन्दे तु क्रमस्मृतकास्तु:।
शत्वायाः तु ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६८ ॥
ग्रहपादिनन्दे तु क्रमस्मृतकास्तु:।
शत्वायाः तु ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६८ ॥
ग्रहपादिनन्दे तु क्रमस्मृतकास्तु:।
शत्वायाः तु ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६८ ॥
ग्रहपादिनन्दे तु क्रमस्मृतकास्तु:।
शत्वायाः तु ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६८ ॥
ग्रहपादिनन्दे तु क्रमस्मृतकास्तु:।
शत्वायाः तु ततो मयामृतस्य सुव्रेते।
क्रियाजातपरित्यागादुर्गधाने तु भावना ॥ २६८ ॥
ब्रह्मण शून्यमार्यं महते नात्र संशयः ।
चल्लुम्भ मनाः तु भावयेथनतन्त्रगम्य ॥ २७१ ॥

नागोदलनयोगेन पतते ज्ञ न संशयः ।
युन्तं भावयित्वा तु वेधयोगोनायकः ॥ २७२ ॥

tadbikaro bhavdayu jatva shakti pari praye ।
tattvam yaardaya rupam vayam krtva tu tattvam ॥ २७३ ॥

tadatmakom bhavatilobhi bikarastadayug hi ।
eva jatva vararohey manatitasya sustrte ॥ २७४ ॥

ग्रहण योगमार्यं यथा शाखे प्रकाशितम् ।
[मन्योगेन ग्रहणम्]
sampastrat manayogena yathah sevarit tame ॥ २७५ ॥

ha-re-ee-m-yatram smrtam vayam varadahepu ca vishyaset ॥ २७६ ॥

हृण्डक्रों वियोगेत्तमं दाशस्वमभूपितम् ।
जवाकुरसमसंकाश चैत्यं तत्स्य मध्यः ॥ २७७ ॥

वायुनात्र प्रेरितं चक्र वज्रनाट चैव शीतितम् ।
तं ध्यायेत जपेन्मन्त्रं नामात्तिरित्योगतः ॥ २७८ ॥

निमिषं याब्देेवेशि ताबत्तोभि न संशयः ।
पश्यते चायतयें देवि तच्छे तच्छे नियोजितम् ॥ २७९ ॥

याब्दश्राशः परे तच्छे ताबदेव स पश्यति ।
अनेन क्रमयोगेन सर्वायणु स पश्यति ॥ २८० ॥

अथवा सर्वायणाभ्य उद्द्हातिः तत्त्वात् ॥ २८१ ॥

नागं भूमिकाश्च भवते नात्र संशयः ।
नागोदलनयोगेन पतते ज्ञ न संशयः ॥ २७२ ॥

तदात्मको भवतिलोभि मनोविकारस्तदयुगः ॥ २७३ ॥

tadbikaro bhavdayu jatva shakti pari praye ।
tattvam yaardaya rupam vayam krtva tu tattvam ॥ २७४ ॥

ग्रहण योगमार्यं यथा शाखे प्रकाशितम् ।
[मन्योगेन ग्रहणम्]
sampastrat manayogena yathah sevarit tame ॥ २७५ ॥

ha-re-ee-m-yatram smrtam vayam varadahepu ca vishyaset ॥ २७६ ॥

हृण्डक्रों वियोगेत्तमं दाशस्वमभूपितम् ।
जवाकुरसमसंकाश चैत्यं तत्स्य मध्यः ॥ २७७ ॥

वायुनात्र प्रेरितं चक्र वज्रनाट चैव शीतितम् ।
तं ध्यायेत जपेन्मन्त्रं नामात्तिरित्योगतः ॥ २७८ ॥

निमिषं याब्देेवेशि ताबत्तोभि न संशयः ।
pashyate chayayen devi tachche tachche niyozityam ॥ २७९ ॥

याब्दश्राशः परे तच्छे ताबदेव स पश्यति ।
अनेन क्रमयोगेन सर्वायणु स पश्यति ॥ २८० ॥

अथवा सर्वायणाभ्य उद्द्हातिः तत्त्वात् ॥ २८१ ॥
मुहा बन्धनमेका ब्रह्मचर्यः संस्कारः ॥ २८१ ॥
अनेन क्रमस्येव पाशस्तोमूः स्नानः || २८२ ॥
यो जानाति परं शक्ति शक्ति-रूपां मनोस्वास्तिः
तथा विख्यो व्रजे व्रजस्य जन्माध्यनमास्तिः ॥ २८३ ॥
आत्मावीजं नित्यमस्य दण्डाकान्तं तदास्यम्
वामसिखरमराहुं भूषितं स्मृतं त्याम् ॥ २८४ ॥
वाम्बाहुं नित्यमस्य दण्डाकान्तं तदास्यम्
शिखरं तथा नामित्यास्यम् तु कारोत् ॥ २८५ ॥
दीपधिनिता देवी शिखरेन तथा धुं ।
भूषितं तु वामेन वैलावं नामित्यात्मियं ॥ २८६ ॥
वामी विश्वेष्य सर्वसत्त्वां सत्यं सत्यं न संस्कारः
अवालं परं देविः वर्षमणां मूर्तिः मे || २८७ ॥
जीवं विश्वसत्त्वां तदाकान्तं तु कारोत् ।
बायुः प्रेरितं चैव प्रतफुकं तथ्यस्म च ॥ २८८ ॥
झाकृतिस्रीमित्यो योगिस्य तु वरानी
तत्र सम्बन्धं शक्तिब्रह्मचर्यसाध्यवनम् ॥ २९० ॥

B 92\text{c} \quad A 49\text{b}\text{c} C 36\text{b}\text{c}

\textit{TaSa 9.283-287*;} \textit{TaĀl-Vi 29.} 212\text{cd}-213 सद्भावसासनः तस्य श्रीतन्त्रसाधकवेव || तत् सवाहा: सुधागिनिमारुतो मन्दारकालागीवियावः || वहनिसाद्वादुकृिग्नियावः सर्व साचाेहाकाः || शत पिः त्रायः शोभाकृिप्रत्येकम् उच्यते || सुधा सह, अग्नि राह, मरुट यह, वायुः स्र्युः; मान्दो दागारस तपत्वा वहन्न्याेहच्छवदवायो धाकान्तः प्राणसामान्यं शतको मह, अग्नि राह, वायुः स्र्युः, वायुः स्र्युः समधि राह, समधि राह, स्र्युः राह, राह; स्र्युः राह, स्र्युः राह, राह।

C 36\text{c} B 92\text{d} A 49\text{b}\text{c}

\textit{TaSa 9.289} \quad \textit{KuMa ed. pp.136-137} 290\text{d} \quad \textit{cf. KuMa 6.27c} 281\text{c} \quad \textit{section} 4.1.6 281\text{c} \quad \textit{section} 3.3 281\text{c} \quad \textit{anekāḥ śāstroktāḥ} for \textit{anekāni śāstroktāni}, § 4.1.6 281\text{c} \quad \textit{the alternative formula is identical with TaĀl-Vi sryुः}
करत्वं यहः देवि संधाने सम्परेण तु ।
एवं संसाधितो मन्त्रियः शक्तिः शर्मम्। ॥ २९१ ॥

गृहीतः पतने शीघ्रं काव्यं गतचेतनः।
निरोधस्तिन्तर्कच्यो योजनं परमेव पदे। ॥ २९२ ॥

पुनः च तु करत्वं प्रणसंधाननादित्।
संधाने तु कृते देवि यथा पूर्वं तथा । ॥ २९३ ॥

काव्येऽत्र यहः ततोत्तचहनेनुक्रमात्।
यावत्तत्तत्तमेव ततः तावदेव स पश्यति। ॥ २९४ ॥

पदेशेन या विषय विन्यसेतां प्रयजतः।
नातिकाव्यस्वरूपेन नवतत्वस्वरूपः। ॥ २९५ ॥

गृहः शतिना कार्यं खोरुतकमिवाविचिष्य।
आनेयेऽदशान्ते तु विमर्शणं तु कार्येतु। ॥ २९६ ॥

गृहः करणीपरं पंचभूताः संह।
आत्मस्य चैव तत्तथे तस्त्य चैव पुनः पुनः। ॥ २९७ ॥

संशोध्यमश्याः योजेत तरस्म्य शिष्य।
निलोऽकन्युणेः शास्ते सदीपायविबिन्ते। ॥ २९८ ॥

[उक्तानि:]
पण्यः रणमेपश्च उक्तानि तु अतः शुष्क।
नामवीजं स्वस्यसंह तु तृत्य श्रवै प्रयजतः। ॥ २९९ ॥

युहो नामाः तथा वक्रेः अवेणं द्राणं चावुभी।
वर्गोऽवर्गमनुक्तमेति: स्थानैवधायकम्रम्मः। ॥ ३०० ॥


295c nādi phānta cf. TaSa 3.105-128ab

293b prāṇasamādhāna for prāṇasamādhānam unmst. § 2.1 298c nirlakṣye for nilakṣye, § 7.1 300b śravane for śravanyah bhr., § 9.1. singular for dual; § 4.3.6 300b ghrāṇa for ghrāṇe unmst., metri causa 300b cakṣuṣau for cakṣuṣoḥ, § 1.1.1 and § 4.3.7
कुण्डली भ्रातर्नस्य चिन्तयोघोणिनिधिपिणीम्।
तस्य सध्यवर्तं वायुः तेजस्य परास्मानम्। ३०१॥

सुप्रसादप्रभुं देव भ्रातर्नाच्छाया व्यवस्थितम्।
परेन तु विसम्भो बेघ्रं भ्रातर्नयोः। ३०२॥

tatrayo tā manaskāpa yode, pūrva-dvāra-dhāraya

नामिन्युक्तकण्ठात्त्वेते बिन्दुनादे च सुग्रे त्व॥ ३०३॥
चेष्येदेश्यारेजे धृष्टिकारथा प्रिये।
चेष्येम्यससा सर्वसम्मायानवनधनम्। ३०४॥

ज्ञातामालासहब्रह्मेतु दद्यान विचिन्तयेति।
निर्यं ब्रह्मान्येन शेषं वत्नं चिन्तनस्य सस॥ ३०५॥

विसम्भों विदेश्तस्तको लम्बकशोध्येत् स्रिये।
हिंसं तु कण्ठदेशस्य मायये-भ्रान्तम्। ३०६॥

असर क्रमयोगेन पद्मेदं समुधीतेत्।
याबदवार्तं स्याति पद्मेदेन सुग्रे त्व॥ ३०७॥
उत्क्रमणिं भूतानं शतं यथं सहस्थश।
पशुययुह्यामेति उत्क्रान्तिश तपोधनन्॥ ३०८॥

कुस्ते साधकमेध्यं सत्यं सत्यं सुराचिनि।
देवया विज्ञानमेति नात्स्यं कस्मचिचिन्ते॥ ३०९॥
असर पशवो देवया उत्क्रममिनि च भूतले।
तेन सुमं प्रकर्त्यं नात्स्यं गोपयेतस्य। ३१०॥

शृंगर्क-प्रयोगः
शृणिकां तु प्रवक्तामि यथा लक्षणलक्षिताम्।

301a ५५४ | corr., ५४४ Σ 301d तेजस्य AC; तेजस्य B 301d ५५४ | B; ५५४ AC 302b ५५४ | नाख्या | corr.; ५५४ Σ 303a मनस् | cm.; मनस् A; मन:५५४ B 304b शृणिकाया | cm.; शृणिकाया Σ 305d व्यवस्था | corr.; चिन्तनस्य:AB; चिन्तनस् C 306a चिरेति | cm.; चिरि Σ § 2.3 306a सर्वो | cm.; वस Σ 306d धनान्यस; BPC; धनान्यस: AC 307c याबद्यस; CAC; याबद्यस:PC; याबद्यस:AB 308a उत्क्रमणिं; AC; उत्क्रमित B unmet. 309b सत्यं सत्यं | AC; सत्यं सुमं B 309b सुराचिनि | AC; सुराचिनि B 310a देवया | B; देवया AC

TaSa 9.303cd cf. MāViUt 17.13cd nābhiḥtālukāntāsthā vidhiṃte maruti kramāt

303a manaskṛtvā | for mānaskṛtvā unmet., § metri causa 303b ५धारणाः for ५धारणाय, § 4.1.3 305d ५षेणं bandhām | for ५षेणं bandhān, § 2.8.2
स्तनं देवास्तु दक्षस्य रेवतुर्केविसर्गिनम् ॥ ३११ ॥

हरिमायवर्मदा कार्यं द्वितीयं दशनं पुनः ।
दक्षजंवासमायुतं पुनस्त्व प्रभावार्थम् ॥ ३१२ ॥

प्रथमं तु ततो दत्वा दशनं रेवतुर्केविसर्गिनम् ।
नामिस्तु तेन संयुक्तं प्रथमं तु पुनःविजयम् ॥ ३१३ ॥

यथा पूर्वं तथा कार्यं लक्षणं समुदाहरतम् ।
कविता तु मया मद्वे शृद्धिका ममेष्ट्रन्वी ॥ ३१४ ॥

छेद्येत ततो ममं योजयेत्यपरं पदे ।
[अवश्यकप्रयोगः]
संप्रतिमायखराणां कथयामि समासतः ॥ ३१५ ॥

नामिस्तु मुमुदायं दण्डाक्षान्तं तु कार्येतु ।
नितं त्वदरस्तातु पुनर्दृश्यं तु कार्येतु ॥ ३१६ ॥

शिखरं तु ततो योज्यं मूर्णं तदन्तन्तरम् ।
वामर्कम्य सुष्रोषनि कलायं मस्तके त्यस्येतु ॥ ३१७ ॥

एवं मया समुद्रमहिमेष्ट्र सुदृढयभम् ।
आपादतलम्मूहिनं स्मरेदेवं तु वायुक्तम् ॥ ३१८ ॥

उज्ज्वारो हश्यारस्य कर्त्तव्यं शक्तिसंपूर्णः ।
ज्वलावकस्माकायं व्याधामानाङ्गो ज्ञेत्यदा ॥ ३१९ ॥

कुञ्जनः उ-अञ्जविनं तु कर्त्तव्यं चोदाये ततः ।
जातं चाचुङ्कुर्वेत्यपाकारकः कहलदनततरात् ॥ ३२० ॥

कटिज्जुष्ठं ततः कुञ्ज नामिस्त्वं ग्रहणं ततः ।

311d विसर्गिनम् | A B; विसर्गिनम् C 313d प्रथमं | A C; प्रथमं B 315a मयं | A C; मयं B 316b दण्डा् | A B C; दण्डा् C 316c वर् | A C; वर् B 316c तातुः | em.; तातुः A B; तातुः C 317a वर् तु | C; रन्तु A B C B 318a वेण्यं | corr.; वेण्यं स 318a मयं | C; मयं स A; मयं B 318c मूर्णति | B; मूर्णति A; मूर्णति C 318d स्मरेदेवं | A B, स्मरेदेवं C 319c ज्वलं | A B C; ज्वलं B 319c वाणं | em.; वाणं स 320a लीलां | B C; लीलां A 320c चाकुञ्जकः | A C; चाकुञ्जकः B 321a ततः | corr.; ततो स 321b नामिस्त्रं | A C; नामिस्त्र B A 50°; B 93°5, C 36°5
B 93°6
C 36°6
A 50°; B 94°1
C 36°7
B 94°2
A 50°; C 36°8
B 94°3

312-314b Kṣruikā-mantra | TaĀl 30.58-59 द्वर युक्ता शिलालस्यभ्रापर्शाः चेत्तनालातु तथाः | कुञ्जः सविसर्गः
ca pañçaḥ ete atha pañcasu || vyomās life śivenoktaṃ tantrasadābhāvaśāsane | chedini kṣurikeyaṃ syād yaśā yogaye
tathā || 316-7 | astrarājoddhāra cf. TaĀl 30.60ab 9.318cd | cf. quoted in TaĀl 30.60cd āpādataśā�dhaṃ
tu kartavyaṃ codanaṃ tathā | jñātiparacakrāntaṃ cakrāc cakramaṃ tu kuñccayet
9.320 | cf. quoted in TaĀl 30.61 kuñccanāṃ cāṅgulīnāṃ tu kartavyaṃ codanaṃ
tathā || [318b astrarāj] for astrarājānaṃभव, § 1.1.1 320d anantarāt ] for anantarām
तत्स्थियतः चैव विषुवस्थियं रद्दस्य विषुमययः ॥ ३२१ ॥

तादस्य च सत्स्यं व्याप्तिस्यं च सर्वतः ॥ विषुवस्थि च जातवस्य विषाणोऽन्ततरम् ॥ ३२२ ॥

पुरवकावतम् जातवः मुख्यते मोचयेति च ।
एवं लयाणगतः जातवः शक्तयाधारस्य सुख्यते ॥ ३२३ ॥

शक्ति सुभमपरा ज्योतिः परधर्मप्रवृत्तिः ।
तं जान्तं परम् देवि परायंक्रमागमः ॥ ३२४ ॥

कथयतं मरणस्तं तु समातिवृत्तां पदम् ।
उत्क्रान्ति: कथयतं भंडे आस्मानो वा परस्य वा ॥ ३२५ ॥

कर्मया जनविज्ञानेष्ठथासां शर्ये प्रदशिता ।
अपातः संप्रवयताम्य अभिकर्मविधि सुभम् ॥ ३२६ ॥

संद्राचारविधेऽत्ततु नामार्यः प्राप्यवनिति हि ।
गन्धविन्ध्यी करी गृहिः शिवम्य सुसमाहिति: ॥ ३२७ ॥

शक्तयास्तं व्यस्ततन गन्धटदुस्तिरतं ततः ।
कलश वायस्तु शंखं सहिरण्यं तु विन्यस्ततुः ॥ ३२८ ॥

सोंम प्रग्रजस्वतस्मिनधर्मसमस्विस्तरम् ।
एवुत्तीकृत्य शक्ति तु मन्त्वरेतत्तपुः: पुनः: ॥ ३२९ ॥

तत् स्तुम्य हस्ति हस्तं कलशं चैव कर्मम् ।
धारासंपात्यतिपूः पतने शिवमूर्येः ॥ ३२० ॥

धारासंपातियोऽग्रेण ब्रह्मह्यं व्यपहवति ।

322a नास्तिः च | A C; नास्तिः B 322b स्यं च | A C; स्यं तथः B 323b मोचयेति | B C; मोचयेति A
324d परार्यः | A C; परार्यः B 325b निर्वाचनं | A C; निर्वाचनं B amm.; 325c उत्क्रान्ति: | APK B;
उत्क्रान्ति A; C 326b प्रवितिः | corr.; प्रवितिः: Σ; cf. २.९ 327a एतु: | A; एतु: B; पत्र C 327c गंधः [em.;
गंधः Σ] 327d करी | A C; करी B 327d स्वदेशी | C; शेषः A; शेषः B 328c शेषः | C; शेषः A; शेषः B; शेषः C
329a सोंम | A C; सम B 329b तद्वित्तम् | corr.; तद्वित्तम्: Σ 329d तत् | C; नास्ति AB amm. 330a तत् स्तुम्य | B; तत् स्तुम्यः A C
330a हस्यः | A; भवाः B; भवाः C 330a हस्यः | A; नास्ति AB amm.; 331b अहाः | em.; अहाः Σ

325b 9.325ab | cf. quoted in TaĀl 30.62ab kathitaṁ sarahasyaṁ tu sadyonirvānaṁ param

322c viṣuvasthaṁ [for viṣuvasthaṁ, § 1.1.2 323b mocyetij [for mocyatij, metri causa 324a sūkṣma-
parsa] [for parasūkṣma amm., § 324a sakti [for sakti, § 2.2.1 324c tam [for tat, § 3.1 330a hastām [for hastena amm., § 4.3.2 330b kampati [for kampati, § 6.4 330c dhārāsmāpaṭa [for dhārāsāmāpaṭa amm., metri causa § 2.1
एतत्रपर अर्थन ० ३३१ || स एव पूर्वदेवंट्रि सिद्धविद्याधारस्वादित्:।
देवयुवाच।
अस्येव रूपं किं तु यस्य वर्णं न विच्यते ॥ ३३२ ||
वर्णहीनो यदा देव कौटाथः प्रतिपद्यते।
यथा तं जायते वीर्यः को वीर्यस्य च भाजनः। ॥ ३३३ ||
भैरव उवाच।
लिङ्कुश्मां तु तदं शक्ति कृतिलकाररूपिणिम्।
निरीक्षानिमित्ता दुःख उपयोगस्तु सुवर्ते ॥ ३३४ वि
भावितामाय ज्ञनमहत्यक्ष्ण्यकृत्यकृतिम्।
शेषभन पाले यस्य तीःप्राप्तः पर्कृतीतितः। ॥ ३३५ ||
एवं सहायकेन अस्वावायुतेन च।
यथा पाले संवेद्यत्र सम्यः पर्कृतीतितः। ॥ ३३६ ||
द्वारात्कुसुमवैष्णपि तथा: पञ्चदशः: प्रतिये।
पत्रे बर्तेनस्तु सो उत्थम इति स्मृतः। ॥ ३३७ वि
पातान च बिभागो ज्ञ बिभृषे: दंशकान्ये।
पतित्वासु वेद्युक्ति पातहीनभन तु ब्रजेत॥ ३३८ वि
पातहीनो दुरास्मानो न दीशाफलमहत्त।
पूर्वजातिसमर मन्त्रा: तत्क्य भवति सुबर्ते। ॥ ३३९ वि
भावितानां तु चिरेष्वें चलये: कपाले: पथते।
पाश्च्येद्वे तु संजाते पाते काश्यपीतले॥ ३४० वि
संसुखः पाते यस्य द्विरुपमश्चो न संशयः।।
उदत्तौ ज्ञासो समृद्धिः उत्तानाः मध्यमोऽतः। ॥ ३४१ वि

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\(331\) संवेदः | संसुखः | समुत्तमः || 332 ||
\(333\) वर्णीहीनः | वर्णीहीनः | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: | कौटाथः: ||
\(334\) अवैष्णम्: | अवैष्णम्: | अवैष्णम्: ||
\(335\) सम्यः | सम्यः ||
\(336\) अच्छिन्दः | अच्छिन्दः ||
\(337\) अच्छिन्दः | अच्छिन्दः ||
\(338\) अच्छिन्दः | अच्छिन्दः ||
\(339\) अच्छिन्दः | अच्छिन्दः ||
\(340\) अच्छिन्दः | अच्छिन्दः ||
\(341\) प्रत्ययः[ for pratyayam unmet.], § 2.1 metri causa ||
\(342\) dharādibhiḥ[ for dharādibhiḥ unmet.], metri causa ||

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331c pratyaya[ for pratyayam unmet.], § 2.1 metri causa 332b dharādibhiḥ[ for dharādibhiḥ unmet.], metri causa 333a yadā[ for yadā unmet.], § 3.1 333b tam[ for tat, § 3.1] 339c pūrvajātismarā[ for pūrvajātismarāṇ, § 4.1.5] 340a cihnedam[ for cihnam idaṃ hyper., metri causa § 8.3]
तिम्यांपातो उधमः प्रोको देवदेवन जंघुना ।
सुभमाणो वरारोहे कर्त्ताय नैव छिन्नते ॥ ३४२ ॥
शुद्धन्द्नंजमिना लाभं देवद विनध्यते ।
tदा मूलम् बहमवायु पाणजालेन सुभुते ॥ ३४३ ॥
कागवलितिष्ठते यस्तु पाणाणो वा सुरेवशरि ।
तस्य दीया न कर्त्त्या यदि निर्मातुपरं प्रज्ञा ॥ ३४४ ॥
	ती्र्णम् बेचरं यादि पातेन वरभविनिः ।
मध्यमेन तु गातालमध्यमनु जीवित ॥ ३४५ ॥
एवं प्रत्यमात्यां भाणांतः करोति सः ।
न जातेन विना स्तोतो न वीर्यं सुरेवशरि ॥ ३४६ ॥
मिस्रोगी करोत्या संप्रदायेन संयुक्तम् ।
संप्रदायविहीनस्तु यो दीयां करस्मिनहि ॥ ३४७ ॥
निणं ले पकरं तस्य न दीया नरकं व्रजेत ।
व्रतनस्तु पुनःस्वस्व प्रेरणा मध्यमिः हि ॥ ३४८ ॥
यदि दीया भवेनमुक्तिसम्बूं वामापेपु च ।
tसमाहीता तु बोधया पाणासोभो यदा भवेत ॥ ३४९ ॥
प्रसीमात्यिनवदस्तु पिण्डो तन्व पतेनिथिये ।
tव निर्बुणां दीयां य: करोति सं देशिकः ॥ ३५० ॥
प्रेमगच्छित्रमाश्रय स्तुत्तमेति पाणपर्यन्तम ।
स गुरसनु समाअवः संसर्गार्तवारः ॥ ३५१ ॥
तस्य पादर्जो देवद ध्यानस धारायेवदि ।
tतत्कांद्वेव मुनियत्स परस्य न कर्त्तृयां यथा ॥ ३५२ ॥

342a सिन्यांपातो । [em.; सिन्यांतैः Σ 342a प्रोको ] [em.; प्रोक Σ 343a निमिनार्य । em.Törzsök; 
343b बेचिव । [AC; बेचिव B अव्वल. 345a खेचि ] [C; खेचि AB 345c खालम् ] [AB.PC; पातालम् B 345d धमम्सु । B; धमम सुअव्वल. AC 346d स्तोम् ] [C; स्तोम AB 346b स: ] [em.; य: AC; य B 347d हीनस: ] [em.; हीन AC; हीन B 348c देवि ] [C; देवि AB 349a मुर्क हर । A; मुर्की C; मुर्क B 350a अर्धमिश्रम: ] [em.; अर्धमिश्रम: Σ 350b तत्तव ] [em.; वच B; वच A 350c निर्माणं दीया ] [em.; निर्माणं दीया Σ 351a तत्तव । Σ 345; C; तत्तव B Σ 345c]

343d paśajalā [for paśajalā अव्वल. § 4.3.2 344d nirmāṇaṣṭa prajā [for 345d adhaman] for ad- 
hamenaहर 345d suka [for sukha अव्वल. § 2.1. 348a nisphalamहर] [cf. § 10.4 348b 
dikṣā] for dikṣayāम अव्वल. § 4.1.1
स आचारः समाख्यातः: निवस्म्याभामावितः।
तत्त्वबिस्म समाख्यातः: स्तोत्रयेत्पर्शवताम् || 353 ॥
स गुरुस्तु समाख्यातो धमान्तिकाममोक्षद्।
[तुलाविधि:]
साम्प्रदातं तु पुनःरूपे तुलाया विधिविचुतम् || 354 ॥
तुला पद्ममः कार्य लक्षणं तस्य कर्मः।
दीर्घतः शाखः: कार्य चतुर्वस्त्रभ्रान्ति: || 355 ॥
विनायं भीतिः हस्त्तानि मध्ये हस्त्तवार्थः।
चतुर्गामो समस्यामिः भ्रमोरणसम्भन्ति: || 356 ॥
मथ्ये तु गुडळा कार्यं कटकयस्मंयुताः।
कर्णं तु गुडळाहृद्यां स्व्यती सन्निधानस्थिताः || 357 ॥
एवं ततः प्रकाश्यादि तुलाः वै मण्डपः।
अधिवासनं ततः: कुत्ते गत्तपुपपविलकः: || 358 ॥
नैनेवैकुम्भिकम्येन नारायणम् समारभेत्।
हृदयेत्थः शिवस्य तील्यमानम् समारभेत् || 359 ॥
समसूत्रं तु तौ तौल्यं सिक्तात्यः सहृदयः।
समामानं ततो तात्त्र-अन्तयेद्विध्यभांति: || 360 ॥
ग्रहणं शक्तिनां कार्यं सत्त्वानं शक्तिनां पुनः।
संशोध्य क्रमं: सर्व-म-अध्बनेमु यथाक्रमः || 361 ॥
योजयेत ततो मन्नी सकलं निष्कले ुपि वा।
सवशुद्धिनिन्द्वार्थवर्म वद्रूपेण दायेत्येत् || 362 ॥

353a समाख्यातः: [conj.; सकिमन्नस् A;] शकिमन्नस् BC 353a स आचारः: ] em.; साचारः:unmet Σ 356a विस्तारः ] AB; विस्तार C 356c चतुर्गामः C; चतुर्गाम AB 357a कार्यः ] B; कार्य AC 358b तुला ]

9.354-355ab cf. ÛrKĀr 2.74-75 362b cf. SvaTa

TaSa 9.353 in Mss A B ends with || ○ || 355b kathyate ] for kathyeta, metri causa 358c adhvāsanaṃ hyper ]
§ 10.4 Syncopation 361d adhvaneṣu ] for adhvauunmet, § 1.1.1

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पूर्णतः पूर्णता कृष्णदिक्षित्वादि महेन्।
आरोहणतो मन् साधने शक्तिप्रग्रहम् ॥ ३६३॥
उच्चार्य शक्तिना तूर्ण प्राणीजीवसमाधितम्
कण्ठुकु त सविन्दुः च यकोरेणाथ दीपितम् ॥ ३६४॥
भूमण्डलामकरणस्य मूर्तिं तु यथेष्वराय।
लघुस्य मन्ते देवै गज्ञाने चोर्थ क्वस्य द्वयम् ॥ ३६५॥
शुद्ध: पापनिमुक्त: परं परं च गच्छपि।
शुधिरं समाध्यात वद्वायस्यां शुद्धा ॥ ३६६॥
गम्यस्याधिर कर्त्यवा तुलागुद्य मन्निषिए।
एवं तुलागुद्यस्य मोक्ष इत्वमिनिएः: ॥ ३६७॥
[प्रमवद्विव]।
मुरुगृःत्रणे प्रार्त्र प्रस्थाना वरानने।
दर्शणे चार्धिवायामां शिष्यं कन्यका सह ॥ ३६८॥
द्वितीये ज्ञपि दीर्घातु कर्त्यवा शियं अध्ये।
प्रश्ने हृदयस्य कर्त्यव्य पुगरत्मन: ॥ ३६९॥
तत्वस्य योजेयत्मश्चुयादय बयनयय तु।
दर्शणां प्रपर्यवर्त कन्यका विद्यचतुश्रा ॥ ३७०॥
यत तत स्थितं सुशीमे शरीरे भूवनाध्वरिन।
प्रश्ने योजेयेहि सत्वे तत्वे न सङ्गमः: ॥ ३७१॥
यायचुक्तः परं तत्त्र तात्वदेह प्रपर्यवति।

363a पूर्णतः [em.; पूर्णतः स § 2.3; 363b ्विण्डतानं] AC; ्विण्डता B 364a ्वृण] C; ्वृण AB 364b ्जीव] AC; ्जाव B 364d यकारे] em.; पणकारे B; पणकारे AC 364d ्आष C 365d चोर्थवत्ति AB; चोर्थवति C 366a ्मुक्तक: ] em.; ्मुक्ता ६ ३६६c समाध्यात] B; समाध्यात AC 366d शुभास B; संभूल A; शुभास B 367a गृह ६ BC; गृह A 368a मूर्तगृह ६ em.; मूर्तपुढ़ A; मूर्तपुढ़ B; मूर्तपुढ़ ६ C 368d शिष्य] AC, शिष्य B 369a दीर्घा] AC; दीर्घा B 369c हृदय] AC; हृदय B भूषण] 371a भूषण] B; भूषण A C

TaSa 9.364-365b cit. cf. TaĀl 30.91c-92b 368b mṛteṣūddharaṇaṃ | cf. NeTa 18.115cd mṛteṣūddharaṇārthāya dīkṣārthaṃ parameśvaraḥ || 368c darpaṇaṃ | cf. ÛrKaĀr 2.71 patākācāmaracchannaṃ darpaṇodyānamanoṇḍitaṃ || TaSa 9.369cd* = TaSa 9.277cd

365d cordhvata [for cordhvata, § 2.2.1] 367b tulāśuddhi] for tulāśuddhiḥ unmet, § 2.2 metri causa to avoid ra-gaṇa 368c adhvīṣyādaau] for 369d paśūrātmanaḥ] for paśūrātmanaḥ unmet or paśu-r-ātmanaḥ unmet, metri causa 371b śārīre] for śāryanam ४.१.४
शक्तिनालयभद्रता तु नेत्रबीजन सुब्रते ॥ ३७२ ॥
अभिमन्त्र ततो देवि उदर्कं तु शतार्थः।
शालोदनमेव तासां दर्पणं तु प्रदर्श्येत् ॥ ३७३ ॥
पश्यन्ति तत ता: कन्या: शुभावुभवलफलम्।
अथान्त्र संप्रवेद्याय स्मायवचिढुमसमम् ॥ ३७४ ॥
ओ नमस्क्रियकाये योगवाहिनि प्रवर्त प्रवर्त मोहय मोहय योगमुखि योगमुखः
महामायाधारिणि हिरि हिरि भूतःधिये स्वकायं पश्यामि बांड शृंगोमि स्वं जिज्ञासमि
सर्वलोकानि पश्यामि तुहु तुह साधय साधय स्वाहा ॥

रत्रथाने शृण्वित्वा सहस्रा दश योजयेन ॥
सिद्धं भवति सा बिच्छा दश कर्मणं कार्येत् ॥ ३७५ ॥
चन्द्रे सूर्यं ध्रवा खड्गं दर्पणं बायं दीपके।
अखुंचे वा घटे वापि दारिकां बायं दारकम् ॥ ३७६ ॥

पश्यापत्यसद्वातिलावात् तद्वुलान्तः।
भूतं भवं मविधं च पुज्यं तथैयति हि ॥ ३७७ ॥
अथ विच्छा समावर्त्य रजान्या स्वपयणदुःधि:।
स्वमेव प्रपश्येत विकान्ते जन्मभुमभुमम्। ॥ ३७८ ॥

ओ रत्रे रत्राधकुः उच्चुमे अवतार अवतार पिशाचिनि कथयः कथयः कथयाय कथयाय स्वाहा।

खड़-मू-आदशके बायं अखुंचे वा वरणाने।
Pश्यति कन्या सर्वं शुभावुभवलफलम्। ॥ ३७९ ॥

ओ पिज्ञानि पालुपति महाविभैः स्वाहा।

9.372 Vidyā | मोहय मोहय | conj.: महामोहय मोहय समोहय योगमुखि | A C; मोहमुखि B स्वयं जिज्ञासः | om.; स्वयं जिज्ञासः B; om. A C  
TaSa 9.373-4 | cf. NiTaSaṃ guhyasūtram 3.23-27 (NGMPP N 41-14, 48v5-)
TaSa 9.376 vidyā | avatara avatara avatara B

9.374 anyam | for anyat, § 3.1  
TaSa 9.372 oṃ namaḥ caṇḍikāyai are rubricated in A 377b śīlām | for śīlān, § 3.1  
TaSa 9.378 ends with || ○||  
TaSa 9.378 ends with || ○||
एतर ब्राह्मण करन्तर कुवरति सतदित।

अं रक्ते बितर्के अवतर २ मातिःसति स्वाहा॥

नबिबिंच स्थाकृमं एतं ब्रह्मण करोति हि ॥ ३८०॥

समस्मिष्ठिन्त हस्तं कृत्ता स्विरसिः सिन्यसेद्।

स्वयमेव हि जानाति मन्त्रस्वमेव प्रभावं: ॥ ३८१॥

अं नमाभ्रणिकाय अवतर २ तुह २ स्वाहा॥

मोपपासः शुचिभूता अहोकृष्णतं जपेत्।

राशी स्वयग्न त्वस्तीर्यं कथयेकुन्युभुवम् ॥ ३८२॥

सर्वां च ब्रह्मण बिद्वानां च चिदावृहाविछिंतः।

दशासागरिको जाप्यस्तः कर्मणि कारपेतु ॥ ३८३॥

एवं परिज्ञ्य हेतुन्यं जिज्ञासार्य स्वप्नंुना।

कथिन सर्वस्यं तु दीर्घकृमं सुविस्तरम् ॥ ३८४॥

दीर्घकृम प्रशान्ताः अभिधिताः सोमभने।

समयीप्रका वापिः साधके च वगन्ने ॥ ३८५॥

नार्य्येन नार्याकरिण्यo सत्यमिस्ते भाविनम्।

चुम्बके भावनीयं तु विशिष्टेण कर्मणा ॥ ३८६॥

देवयुक्ता।

चुम्बकाध्वारिकाः स्वास्तवेष्ट्य परमेश्वर।

तस्यामिष्यवेणं शम्भो कलशादेव ते: सह ॥ ३८७॥

कुमर्दे च मेखला च चुर्या च वृम्भेव च ॥ ३८८॥

जित्वादिदेवतावतेन प्रमाणाः भূवस्यंतत्म्।

ज्ञानानं गत्वन्तिः च पूर्णं स्वस्यं ग्रहो तथा।

पूण्यमेव संज्ञाय नाथम् विषों तद्वेषीं मे ॥ ३८९॥

TaSa 9.377ab ends with || ○ ∥ || 380a kurvanti for kurvanti, metri causa TaSa 9.378 ends with || ○ ∥ || in A 386b nādhikāriṇye for nādhikāriṇyena 386c cumbaka for cumbakena hyp, § 4.1.4


386c cumbaka] cf. SvaTa-Ud 5.46 cumbati vaktrapāramparāyaḥ śiṣyam prabodhayati rahasyārthe yaḥ saḥ guruḥ

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कलशलुणम्

श्रेयं उवाच II

अष्टी कलशा समारथू सीवरणा राजतापि वा।

ताम्रमूल्ययतं कायः सुद्रा नित्रणा शुभा। II ३९.० II

कम्मुखीवा वृहत्कुञ्जा अकृणा प्रलयोधा।

गम्भीरक्रम पुष्यादि चूलपलयवणभुविता। II ३९.१ II

सितवल्पचुवासा कार्यी सितवल्पचवचितं।

शुक्माल्यवरंतु के प्रभावं समेद्रा। समुदर:। II ३९.२ II

आयादिविन्यसेतु ष पुस्त्र्र: कलशोपु वै।

गमिनान्तता स्मृता: चाश्यी विचित्रा लोकपालकाः। II ३९.३ II

वर्गोक्तमन्यत्सा अभिप्रेक्ष कु तार्येत्।

अथवेकर्षाकर्षणा केलित्वा केलित्वा सकला भिये। II ३९.४ II

कलशेकरं वा कार्यां अभिप्रेक्ष के वराने।

समस्तकुलमूलायो यथा शास्त्रे प्रजयोवित:। II ३९.५ II

ततात्वा तु प्रकटवयमयात दोपमाजनम्।

अभिप्रेक्षस्तो मन्नी सितवल्पचवचितं। II ३९.६ II

सितवल्पचर: सर्वी आयोद्वसंगतिः।

नमस्त्वारं ततः कुत्रवा निपतेत्वण्डहुविः॥ II ३९.७ II

नीलवा चाशिमीपैं तु होमें कुर्मालसदा वृकः।

390a अष्टी केला: सवर्णसाहिष्ठी नित्रणां ताम्रमूल्ययतं

391a वृहत्कुञ्जा/सवर्णसाहिष्ठी नित्रणां ताम्रमूल्ययतं

391b अष्टी/केला: सवर्णसाहिष्ठी नित्रणां ताम्रमूल्ययतं

391c केला/अष्टी: सवर्णसाहिष्ठी नित्रणां ताम्रमूल्ययतं

394a दृश्यसाल सितचितां कस्तो॥ ३९.६॥

395a कलशाष्टौ सकला॥ ३९.७॥

395b मोक्षी सकला॥ ३९.७॥

396a समारथू सीवरणा राजतापि वा॥ ३९.१॥

396b समारथू सीवरणा राजतापि वा॥ ३९.१॥

397a समारथू सीवरणा राजतापि वा॥ ३९.१॥

398a कलशाष्टौ सकला॥ ३९.७॥

398b मोक्षी सकला॥ ३९.७॥

399a कलिसा॥ ३९.५॥

399b काम्यर्थं कलिसा॥ ३९.५॥

399c काम्यर्थं कलिसा॥ ३९.५॥

399d काम्यर्थं कलिसा॥ ३९.५॥

399e काम्यर्थं कलिसा॥ ३९.५॥
रिमा च देवेशि अथवा मुख्मानतः ॥ ३९८ ॥
कुण्ड च हस्तमात्र स्वाजूचुहस्तं समेखलम् ।
वृत्तं च कारयेवान्ती स्वेच्छा दिष्टवस्थितम् ॥ ३९९ ॥
खण्डरुप्तिवर्तकेषु बिलोमे होममार्गेत् ॥ ४०० ॥
आज्ञावर्तबैःपुः प्रथमा मेखला भवेत् ।
द्वितीया च तिमिरेया चतुर्भूमिपरि स्थिता ॥ ४०१ ॥
पोतिनिबाजः सम अथवा द्राद्वाजः ।
गजोम्हछाण्डाः स्तावस्य तस्याज्ञानवतम् ॥ ४०२ ॥
विक्रोणी दीर्घवक्रं च मारणोच्चाटने हितम् ।
विग्नेणे च कर्त्तव्यं लघुणे विविधजितम् ॥ ४०३ ॥
एकर्मात्मां रेणु मुं कुण्डं कुमारसिद्धम् ।
नित्यनैतिकी होमे शाळिके वा वराने ॥ ४०४ ॥
हस्तमात्राँ राजाणेन कुण्डं स्वार्तकः दायकम् ।
डिकरे दशाखले लघुहोमे चतुर्भूमि ॥ ४०५ ॥
पहुं च प्रयुतां च होमे च वराविनि ।
कावित्रोमे च कर्त्तव्यस्तिन्तु सुखोमनम् ॥ ४०६ ॥
हस्तमात्रांिक्रमाणु कुण्डं स्वार्तकः दायकम् ।
छठां च ज्ञानकस्य लघुजने चतुर्भूमि ॥ ४०७ ॥
[शुचिवल्लभम्]
वाहुमात्रां करः शुचिस्तविस्तारं श्रुभी मति ॥

399a हस्तमात्रेः [ C, हस्तमात्र AB ] 399a स्वाजूः [ C, स्वा AB 400d आरबेत् ] AB ; आकें Cac; आ[||]|कृक । 401a ग्रंगुष्° ] A ; ग्रंगुर् B C 401a ओपुःया ] em.; ओपुःया ग 403a तिक्रोणी ] AC; तिक्रोण B 403d वक्षेत्रे ] AC; वक्षेत्र B 404b कुर्यां ] AC; स्वर्यां Bac with cancellation mark 404d शालिके ] em.; शालिके B; शालिके AC 406a प्रयुतां ] em.; प्रयुतां ग 406b पहरन् ] B C; पहरन् A 407c दस्युणा ] AC; दस्युणो B 407d हस्ते ] B; हस्ते AC 408a करी ती तु ] conj.; करीतां तु Σ

TaSa 9.402 | cf. PuCaĀr 2.531 quoted from PitMa tisaḥ kunda mekhalā mekhale dvē yadā caikāṁ mekhalavai prakuryāt | kuryād udbhāva mekhaleā ēṣā gamā gaṇaḥākārām || BrTaSā gautamiye- prathame mekhale yoniṃ kundōṣṭhīṃ hotur agrataḥ | kuryāt gaṇoṣṭhavattāntu kundaśrīvalakṣaṇam || 65 || TaSa 9.405-406 | cf. SiSaPa NGMPP B29-29 Sāv sahasrahome hastam ayutahome dvīhāṣṭikāṃ lakṣaḥome catuṣkaraṃ daśalakṣaḥome sāṭkaraṃ kōṭihome śṭahastam

406b sāṭhastam | for sāṭhastam, § 8.9
वृक्कृक्तशमीगम्पनलाशखिरोद्रो व् ॥ ४०८ ॥
अन्येषु च शुभेः नक्षेण विनिःक्तः।
कुञ्जरंनवेषु होमेषु विपरीतत्वो ज्याया ॥ ४०९ ॥
विभीतकमहावृक्षितंकुलश्रेःसमस्या।
शुल्काहोरोद्रो वायम गदमाविनरासित्जी ॥ ४१० ॥
मान्यानात्र अभ्यस्तो च वक्तौ च स्पष्टितावशो।
सर्वं सर्वभद्रे शोभनात्वो विपर्योत्तता ॥ ४११ ॥
व्रक्सुक्तितानात्र च श्रुभुवशमयावशु।
वंजत्वाद्र्य प्रत्येके सुरस्वतः च श्रुभु यथी ॥ ४१२ ॥
सुकं कणिकाधारं सुच्यं चतुष्पलाविण्या।
ह्यजातुलश्रेणिः इतरे स्मायुलेवसम् ॥ ४१३ ॥
मध्यमाभ्येकुलाय सुदृढ़वशाशूनायता।
पद्यज्ञानपरीणाया शुचि पपविनालवित्ता ॥ ४१४ ॥
शुक्कवस्तिकवज्जुमथ चक्रवीणविश्वसति।
कृत्या होमविन्या मन्त्री आलमेताय पाणिनाः। ॥ ४१५ ॥
होमेयद्रैवरायी तु मन्त्रवित्तसुमाहितः।
[अविन्यायम्]?
अथ विशिष्टव्रुत्तवर्णविशिष्टविविचित्रता ॥ ४१६ ॥
सिद्धामिदिविन्याजो वर्णपुष्पताननेः।
अविन्यायां देवता: सर्व सिद्धिः महेश्वरः। ॥ ४१७ ॥
तस्य मन्त्रानुप्रत्या मृतिराज्येव सोमसंभवम्।

\textsuperscript{7}TaSa 9. 416c-454b] = Nīśvāsakārikā 10.25-49 (cf. the numbering is followed by T 17 and T127; for the edition of the corresponding part of the Nīśvāsakārikā based on three manuscripts T17, T127 and T150)
अस्यस्तु देवता: सर्वा मुखे व संप्रतितिष्ठा: ॥ ४१८ ॥

समजिष्ठविधीत्तो होमक्रम समारमित् ।
जिष्ठेदमजानन्ता जुट्यािवी हृतशाने ॥ ४१९ ॥

यदसावामोरे कर्म तत्सर्व निष्कलं मयेत ।
हृत्या दू-अस्मिन्धानेन आज्ञाहृत्या प्रतिष्ठित: ॥ ४२० ॥

तुप्यते यजमानस्य सप्तीको बुधश्व:।
अशुपर्यप्रायस्तीणां बहुक्षेत्र्यने शिखा: ॥ ४२१ ॥

एकोस्मृतस्तु तिष्ठति स्वपनहुष्यन्तने तु ।
अशुक्रूणद्रमाणेन मुख्येदद्धुतानेन ॥ ४२२ ॥

ज्ञालामायस्मैस्तु पातालवदनं तु ततु ।
अस्य: प्रवीयनं कृत्या जिष्ठां लभ्येदिनान्त: ॥ ४२३ ॥

देवतारूपेऽकं चौवं यस्य चायां ।
पूर्णशिल्पातो जिष्ठेयदस्त्रि प्रतिष्ठित: ॥ ४२४ ॥

होमकाले प्रयोजने हे जिष्ठे चौव वर्जयेत् ।
प्रवामा धर्मजिष्ठां तु तीलवर्णणं तु सा स्मृता ॥ ४२५ ॥

दितिया यशजिष्ठा तु तावामुर्या समप्राम ।
तुतिया सौग्यदेवत्या शुक्वरन्सूपोपमा ॥ ४२६ ॥

यशजिष्ठा चतुर्थी च कृष्णवर्णं तु सा स्मृता ।
पाण्य्मी विष्णुदेवत्या अतसीपुष्पसरस्मा ॥ ४२७ ॥

पाणी तु सुपर्यदेवत्या शुक्ववर्णं तु सा स्मृता ।
समस्मी सौदेवत्यां सर्वापूर्तः दीप्यते ॥ ४२८ ॥

9.416c-418 = Niśvāsakārikā 10.25-27b cf. see the translation p. 413 419-420b = Niśvāsakārikā 10.27c-28 cf. see the translation pp. 413-4 422b "हृत्यादुत्यन्त तु" [\(\Sigma\); "हृत्यादृष्ट्यन्तिस्त्याकः" [\(\Sigma\); लक्षणहत]; निका 423c अस्त्रे । [\(\Sigma\); अस्त्रे; निका] 423d निकान्द्रियन्त: [\(\Sigma\); लक्ष्येत्यव निका 9.420c-423 ]
= Niśvāsakārikā 10.29-32b cf. see the translation p. 414 424c-242b ] cf. निका 10.31 गानेन प्रबोधनं क्यतः जिहत्याय लक्ष्येत्यादि [ देवातारुपकान्ति वानिस्त्याविवक्षा यावद याद्रे यानम्] ॥ 424-425b = Niśvāsakārikā 10.32c-33 9.425c-428 ] = Niśvāsakārikā 10.34-37b

418c sarvā | for sarvāḥ, § 2.2.1 420a यद asāv ārabhate [hy] | § 10.4 Syncopation 421a yajamānasya ] for yajamānena, § 4.3.12 421d स्यावदनें [hy] for स्यावदनें, § 4.1.4

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प्रथमा निष्कामा जिज्ञासा विद्यमान धन्याधिकारः।
तृतीया प्रीणयेश्वर सुबल्यावरजु सम्मव || ४२९ ||

चतुर्थी च क्षयं गोत्रे पञ्चमी कुलवर्धनी ||
पञ्चमी च दुहे देवी आरोऽप्रेम संप्रयोज्यति || ४३० ||
समावधी चर्चा कार्य विभवीजिता।
सिद्धश्रेष्ठ विशेषण रुद्रशंक्तिः होमिता || ४३१ ||

श्रीधरी श्रीरथी चौरी कौमारी वृण्यी तथा।
बाराही चौन्द्रिका देरी चामुण्डा समावधी मता || ४३२ ||

जिज्ञासप्राप्तु सा जैसा साधकान्त तु सिद्धिः।
तस्मावते क्रियाशीले मथे होमं प्रश्यते || ४३३ ||

हृदयां जो दश्मं संज्ञातलवतिजम।
शुभं वंशवधानं तदा मिद्रेत्वा लक्षणम। || ४३४ ||

खोरोष्ठाक्रोऽवं च गुरौपलक्ष्ययो अथवा।
शज्वो विभारसिद्धरथेह महापूर्वोवयो उपव बा || ४३५ ||

व्याजपित्युपाकारा विनुडितिः शिखा यदि।
विनोम साधयात्युप अज्ञाकारास्तथेह च। || ४३६ ||

छन्दकारा ध्वजाकारा वितानसदुस्वास्थ याः।
कुमुदललङ्क-मृ-आकारा दृष्यन्ति च नमस्ते || ४३७ ||

वज्रशाः च शीक्षयां शिरिपूर्णाचियो यदि।

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429d | जगत्व | [C]; जगश्[A]; जग त B 430a श्रयं | [A.C.]; क्षय B 432a श्रीहं | Afp BC; [B] Aac 434b तृतीयम् | [AC]; तृतीयम्ब B 434c गुरुपं | [C]; गुरुपं वंशम् A; गुरुपं वंश C 434c तदा | [AC]; तवाभि B 435a | क्रोऽवं | [C]; क्रोऽवं A; क्रोऽवं B 435b गुरुपं | conj.; गुरुपं Σ 435c गुरुपं | conj.; गुरुपं Σ 435d चारोऽ | [AC]; चारोऽ B unmut. 436a शिखा | [AC]; शिखा B 437a वितानसस्वास्थ | ABCPC; om.Cac 437b याः | [C]; यां B ACPC


433d homam | for homasyaungr., § 4.3.64 433d praśasyate | for praśasyanteunmut., § 9.2. metri causa 437b yāḥem.; yā cod. | for yadi (?)

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दिष्णावत्कोपेताः शुमक्रमप्रसाधिका: ॥ ४३८ ॥

चन्दनोशीरकूरुक्रुद्मास्मानन्दिका: ॥

अन्येयां सुमुगनथे जायाबंधु संयोगः ॥ ४३९ ॥

अनुलोम: शुभो गन्धः चिन्त्र सिद्धकरं स्मृतम् ।

मांसास्यमुगनथे द्वाराभवने यागशाम ॥ ४४० ॥

गनो वातिवरूपो ैव विष्मृतसमोपिः ॥ ४४१ ॥

शुमक्रमपिः विलोमं स्थायें मन्नविचारणः: ॥ ४४२ ॥

हुमाए विरूपे ैः यदि गन्धं सुषोभनम् ।

सिद्धिन्तृतु तसं जेउ वाच्चित्तार्थप्रदायणम् ॥ ४४३ ॥

शुमामुगनथे द्वारणे आयनांथे यद भूवेन ।

सोपिः चेष्टानि दत्तं: शुमामुगबिमयः ॥ ४४४ ॥

य एवं जात मन्नको जपते जुटते योय ।

क्रियाकलाशत्वश: स सिद्धिकामाबनेन ॥ ४४५ ॥

अनुयययथ: विशिक्क्षनयमु बृद्ध सौभ विलोक्तु ।

संस्कृते योय क्रियाय एहं एकाखानसम्ययेन ॥ ४४६ ॥

आदेवेणि दशः प्रोक्तः: सवकर्मणयवातः ।

आदिद्वादयवारणम् सिद्धवेद्वृत्तसिद्धिः: ॥ ४४७ ॥

पुनर्गणिन्माशैव लाक्षार्णस्य च ॥

तत्सारसुतुवासिः: हुमामुगरसामितिः ॥ ४४८ ॥

हरितालनिन्माशैव हुमामुगरस्त्वे ।

इवृत्तेऽथ यन्ते वहहीं सुमामित्व तथेक्ष ॥ ४४९ ॥

अनुलोम: शुभो । अनुलोमेयभ: अनुलोमेयभ: ॥ ४४०a ॥

चिन्त्र सिद्धकरं स्मृतम् ॥ ४४१a ॥

शुमक्रमपिः विलोमं स्थायें मन्नविचारणः: ॥ ४४२a ॥

हुमाए विरूपे ैः यदि गन्धं सुषोभनम् ।

सिद्धिन्तृतु तसं जेउ वाच्चित्तार्थप्रदायणम् ॥ ४४३a ॥

शुमामुगनथे द्वारणे आयनांथे यद भूवेन ।

सोपिः चेष्टानि दत्तं: शुमामुगबिमयः ॥ ४४४a ॥

य एवं जात मन्नको जपते जुटते योय ।

क्रियाकलाशत्वश: स सिद्धिकामाबनेन ॥ ४४५a ॥

अनुयययथ: विशिक्क्षनयमु बृद्ध सौभ विलोक्तु ।

संस्कृते योय क्रियाय एहं एकाखानसम्ययेन ॥ ४४६a ॥

आदेवेणि दशः प्रोक्तः: सवकर्मणयवातः ।

आदिद्वादयवारणम् सिद्धवेद्वृत्तसिद्धिः: ॥ ४४७a ॥

पुनर्गणिन्माशैव लाक्षार्णस्य च ॥

तत्सारसुतुवासिः: हुमामुगरसामितिः ॥ ४४८a ॥

हरितालनिन्माशैव हुमामुगरस्त्वे ।

इवृत्तेऽथ यन्ते वहहीं सुमामित्व तथेक्ष ॥ ४४९a ॥

440a अनुलोम: शुभो । em.; अनुलोमं भव: अनुलोमेयभ: C ॥ ४४१a विष्मृतम् ॥ C; विष्मृतयः AB ॥ ४४१d विचारणे: C; विचारणे: A; विचारणे: B ॥ ४४१d स्थायः ॥ em.; स्थाय: Σ ॥ ४४२c तत्व: AC; τ B ॥ ४४३ab] AC; om.B ॥ ४४३c दत्त: em.; दत्त: Σ ॥ ४४३c ैः: अं, अं, अं, A; एव B ॥ ४४४a मन्नको: C; मन्नके: AB ॥ ४४४c कालाण्यः ॥ conj.; कालाण्य: AC; कालाण्य: B ॥ ४४४d समिद्यः ॥ A B C; समिद्य: C; ॥ ४४५b विलोमः AC; विलोम B ॥ ४४५d एहितं A; एहितं B; एहितं C ॥ em.; एहितं A; एहितं B; एहितं C ॥ ४४६a आयं] B; आयं AC ॥ ४४६a प्रोक्त: em.; प्रोक्त AB; प्रोक्त: C ॥ ४४६b जयावहा: ] ॥ em.; जयावहा Σ; cf. मयावहा NiKa ॥ ४४६c वणम] B; वणम: AC ॥ ४४८d सुमामिद्व: conj., सुमामिद्व: Σ ॥

444c क्रियाकालावः ॥ cf. SvaTa-Ud 6.97

442c tam] for tat, § 3.1 ॥ ४४४c jñāya] is for jñātāv, § 6.1 leap for kvā ॥ ४४६c त्योदयः ॥ A B C; nāsti A; ॥ ४४६c वर्णाभः ॥ for वर्णाभः, § 2.2.1 at the pāda-break
विष्णु लेलिये च होतवः कर्मसिद्धे।
अविष्णु पिण्डतिष्कः सर्पः काॅभनसिद्धः || ४४९, ||
सिरवः प्रदक्षिणादेशः सर्वकालफलप्रदः।
एवं विज्ञाय विधिविद्वृत्ताः साधनस्य तु || ४५० ||
संस्कारयोग कर्तव्यं यथाविनिवस्थवः।
कृत्य सूतस्य पाणिर्नवत्ता-चालिमनित्तः || ४५१ ||
उच्चार्य सन्तत्वद्विनि अनुक्रमे तुभेदितः।
मृत्यु कण्ठु हृदयेषु नामस्य ऋष कदी तथा || ४५२ ||
जंतु सुलभो तथा पादिः सर्वविज्ञयोजेतु।
वाहुभाग हृदयोशेष। सर्वविज्ञयोजेतु॥ ४५३ ||
नवास्मायुहुत्तिताः स्वभावकेरण त्रिमयेतु।
[पुष्णीतिः] ८
पुष्णीद्वेषयं क्षत्र पशु योजयते परे || ४५४ ||
पुष्णीद्वेषप्रयोगस्यतु अथुन्न कथयामधरसु।
ऊपरस्वयमः क्षत्रगृहः समपादव्यस्थितः || ४५५ ||
नामित्येन खुच्चमूलमुज्यनाग्रप्रमुखसमा।
खुचोपरिसु देवित्वृत्या त्रिमयवधरस्यखमृ॥ ४५६ ||
पुष्ण दत्ता खुच्चार्ये तु दस्मेण सहिती करौ॥

८TaSa 9. 454c-539] cf. Appendix A Svachchandalalitabahiravatantra 4.419-505


449c arcīṣmāṇ with arcīṣmā, § 2.7.1 451a yoga with yoga, § 2.1 metri causa 452b bheditā with bheditā, § 4.3.0 instrumental or ablative for locative 453c bāhubhyāṃ with bāhubhyāṃ, § 4.3.0 instrumental or ablative for locative 454a hutiśatam with hutiśatam, § 2.18 455b suca with suca, § 1.1 455c su-copari with su-copari, § 8.1 457a su-copari with su-copari, § 1.1.1

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मुषिना चेत्र हस्ताम्य गृहीत्वा यत्रत: प्रिये || ४५७ ||
अप्रत्य दधिःष्ठ हस्तं वामं च पृष्ठत: शुभे।
मुषिन्य गृहीत्वा तु उत्तानकर्मोगत: || ४५८ ||
ततो चृतेन संपूर्वेन अभिमानं च कर्त्येतु।
अभिमें च तत्वं परारपविभागत: || ४५९ ||
तवमेवं हि सवर्ण नवयमच्छु तु भावेत्।
यतुकुमे न्यासमद्वाराय पद्मकाय वरानं || ४६० ||
मण्डलाप्री जिवानस्य साधारणेविकल्पतम्।
सुवृत तद्विमारीयम प्रणास्य नादिक्यमग || ४६१ ||
प्राणाधारे समौ कुत्ता सुवच्छाधारां विनिधिरेऽ॥
वैसीधारायोगेन प्रियश्रेष्ठज्ञावेदम || ४६२ ||
नामिस्याने सुच्छान्मूलं नीवद्यास्यानगोरे।
यथा यथा शिष्येवरायं तथा प्राण समुच्छरेतु॥ ४६३ ||
प्राणस्तु वर्णतं वाचि पद्विधाववचमयस्तु स्।
पद्विधावस्तनो नैव प्रमेयं विचयं करितु || ४६४ ||

458b स्नित्स्य [ A; दवम्य B जुमे ] em.SvT\(n\); जुमे: स; प्रिये SvT\(k\) SvT\(s\) 459a स्पूर्वे ] B\(pC\); स्नूपी A 459b अभिमानं च [ conj.SvT\(n\); अश्नी न च स; अभिमानं तु SvT\(k\) SvT\(s\) 460d पद्मकायर् ] C.SvT\(n\); पद्मकाय र्; पद्मकायर्; SvT\(k\) SvT\(s\) 461a जिवानस्य [ A C.SvT\(n\); जिवानस्य B; जिवानस्य B: स्नूपी SvT\(k\) SvT\(s\) 461d नार् ] A C, नामि B 462a स्मे ] B; स्मे AC 462b वुज्या [ B SvT\(n\); स्मौ A C SvT\(k\) SvT\(s\) 462c ओधारा [ conj. SvaTa; ओधारे स 463a शुजा ] em.SvT\(n\); शुजा स, स्मौ SvT\(k\) SvT\(s\) 463c ओधारा ] corr.; ओधारा स 464c पद्विधाववचमनो [ C SvT\(n\); पद्विधाववचमनो A; पद्विधाववचमनो B; पद्विधाववचमनो अवभीमन नातो SvT\(k\) SvT\(s\)

457d प्रिये [ ज्ञीव | स्नष्त्व | उप्न व च SvT\(k\) SvT\(s\) 459a स्पूर्वे | स; स्नूपी SvT\(n\); स्नूपी SvT\(k\) SvT\(s\) 455-459b ]

cf. TaAl 15.282 (KSTS Vol.IX:141) श्रिमन्मद्विधिक्षेताम् च श्रिमद्विधिक्षेताम् | तद उक्तम् स्रुक् चा पुर्णाय श्रुवषाफित्वा भवेत् || ताल-वी पुर्णाहुतप्रयोगम् तु कथयायम् अधुनं तवा || र्ज्ञाय र्ज्ञुर्विषम् सामपादो व्यवस्थिताम् || नाब्हिष्ठाये स्रुवो मुलम् उत्तानाग्रमुक्ताम् सामान् | स्रुवो उपारी स्रुवम् प्रेत् कत्वं चावम् अद्धो-मुक्तम् || पुष्पम् दातव्य स्रुत्वा तु दर्शेन साहित्यार्याना कारम् || मुखीन च वाह महोत्युत्यात्म ग्रहित्वा युत्नात् पीचा || आग्रो दक्षिनम् हस्ताम् वामां व प्रथताद् प्रीये || मुखनीयम् सम्ग्रहीतवा व उत्तानकर्मो गताय || 460b नायकं | स; नायकं SvaTa 460b भावेत् | प्रणास्य त | SvaTn; कार्त्तिकं SvT\(k\) SvT\(s\) 460c यद् | TaSa SvT\(n\) SvT\(k\); यच SvT\(n\) 460c व्यासनं [ TaSa SvT\(n\); व्यासनं विनासनं SvT\(k\); वाक्यबिनासनं SvT\(s\) 461a मण्डलाप्री | स्नष्त्व; तूवे: स्री SvT\(k\) SvT\(s\) 461b अकल्पनम् [ स्नष्त्व; अकल्पन: SvT\(k\) SvT\(s\) 461c लूही तद्वर् ] TaSa SvT\(n\); सुवच्छास्य नस्सस्य SvT\(k\) SvT\(s\) 462a ओधारे स्मे [ TaSa SvT\(k\) SvT\(s\); ओधारी स्मौ स्मौ SvT\(s\) 462c वकीर् ] TaSa SvT\(n\); स्मौ SvT\(k\) SvT\(s\) 462c वकीर् [ SvaTa; व्यजेद् SvT\(k\) SvT\(s\); मोदेद् SvT\(k\) SvT\(s\); प्राणस्तु वर्णान् ] TaSa; प्राणो उप वर्णान् SvT\(k\) SvT\(s\); प्राणो उपित्पुर्णान् SvT\(s\) 464d प्रमेयं | स; प्रमेयों SvaTa
यथा मनोऽपरोऽपरे गोशोपेन योजयेत्। ॥ ४७२ ॥

उत्तमन भवन्त आमस्योऽश्चिंति तस्मान। यथा मानसं लक्ष्मीव विपरीतवे। ॥ ४७२ ॥

तदा शित्वत्वायाति पशुः मुक्तोऽभवायात्। ॥ ४७३ ॥

**Note:** The text is in Sanskrit, and the document appears to be a page from a classical Sanskrit text, possibly a section from a Vedic or Hindu scriptural work. The passage contains complex Sanskrit grammar and literary forms, typical of ancient Indian literature.
परे चेत नियुक्तस्य सुचिः-मृ-आप्षवोपुनः ॥ ४७३ ॥

सुव्यार्षभेदाणं अवत्रं यावप्रहीणे प्रयुक्तेऽ
बिद्धस्य कुमक्षोऽवावत्तरत्चे तु भावेऽपुनः ॥ ४७४ ॥

बहिनिरोप्तभावेन जिवन सह समरसम्।
अध्या न भवेद्र्व़ नदीवेदगमिवारणाय ॥ ४७५ ॥

स्थितवा सागरोपेन सिमुन्ज समरसं भवेऽऽ
न विभागं पुरावतति तथामा तु शिवारणाय ॥ ४७६ ॥

सुव्यायां पर्वणं यावतात्तकांस्य समादिशेतु।
अनेनेतु तु कालेन वहः कुमवकवृतितिनः ॥ ४७७ ॥

आत्म समरस्य भवति सर्वः।
गुणामार्थभावेत्तत्त्तवद-पुरुष-मृ-आहृतीनः ॥ ४७८ ॥

यथा नुपूर्वऽ संग्रामैऽ कलीशार्मिपिष्यते।
बर्त्तादिव गुणाद्विति ज्ञायनेच वसुधातले ॥ ४७९ ॥

तथा शिववेत संग्रामः गुणामापदवेष्ठ।
सर्वायय भव स्वायतं परितुस्तवेत च ॥ ४८० ॥

अमादिरोधमैुऽ ततः स्वात्तमात्रा कुऽ।
तथा चालुक्याशिक्षा अनन्तशिक्षा तु ॥ ४८१ ॥

गुणामापदविल्वा तु मूलमन्मत्तमश्सरेतु। ॥ ४८२ ॥

473d भुविमः ] Σ.Svt; सुचम् ] em.Svt; सुचम् Svt; सुवा Svt; सूचा Svt 476b सिन्धुजः ]
A C; सिन्धुजः B; सिन्धु: Svt; सामुद्र Svt 476c न विभागां पुरावत ज B C; न विभागां गुपावति
A; न पुनिविभागायाति Svt; पुनिविभागं नाभाति Svt Svt 477d बारी: ] A.P C SvaTa; बारी: BA AC
478c गुणामा: ] Σ Svt; गुणाना: Svt Svt 479b भिनिमिष्यते Svt Svt; भिनिमिव्यते Svt Svt 479c दिवारस्ती ]
A B; दिवारस्ती C; दिवनिहिथा Svt Svt; दिवनिहिथा Svt 480b गुणाना: ] corr. Svt Svt; गुणाना: Svt Svt
481b स्वात्तमता कुऽ ] C; स्वात्तमता कुऽ: A B; स्वात्तमशिक्षा: Svt Svt; स्वात्तमशिक्षा: Svt 481d शिक्षा तु ॥
A B C; आनन्तवृ आनन्तवृ ॥ ४८२ ॥

cf. SoSaPaVa Vol.III:399

477a सुचयायः ] for suca, § 1.2.5 477c bahishṭham | for bahuḥṣtha, § 2.2.1 in compound 478a
sruca] for suca; cf. feminine noun sruca for suca; § 2.18 478c guṇām | for guṇān, § 2.7.1
अोऽूमातसममोपेत सर्वजाय अप्ययमम् ॥ ४८२ ॥

स्वाहाकारायोगेः आहृत्या प्रतिपादयेत् ।
प्रेणि पश्च दशका वा तिलेनाय पृतेन वा ॥ ४८३ ॥

ततो दशाभिषेकं तु मूलमन्वेय सुरूवते ।
परं शतक्रामाय श्रीमाय शिशयमूढ्री निध्रापयेत् ॥ ४८४ ॥

तुर्याध्विनिनां हि सवाहायायुः स्मरते ।
मन्तवशिक्षितमस्वामिः शोपनियतनायदिभिः ॥ ४८५ ॥

शरीरं शोषितं तैतुं तदर्थे चाभिमेतनम् ।
दीर्घाभिवर्तनाप्रत्युत्तः पाणी प्रदापयेत् ॥ ४८६ ॥

दर्भ मुन्यापितवः तु शिबाय शिवजा गुरौ ।
प्रदश्यक्षणं कृत्या दण्डविसपिते अजः ॥ ४८७ ॥

कृतकृत्यस्तु हुर्यामृ भवोतीयः सुनिर्मलः ।
श्रीस्वयमन्वनं शान्तं परिद्रामत्स भावेत् ॥ ४८८ ॥

[आपायामस्मेकः]?

निर्बंधकी तिल्यं दीप्तमेना वा सबीजिका ।
येश्व सबीजिका दीप्ते तेषां कृष्माभिसेचनम् ॥ ४८९ ॥

शुतिशीलसमाचारा देशिकाबेद नियोजयेत् ।

TaSa 9.485-511 (SvaTa)= ācāryābhīṣeka in the SiSāPa ad. cf. Appendix C

निर्बंधकी तिल्यं दीप्तमेना वा सबीजिका ।
येश्व सबीजिका दीप्ते तेषां कृष्माभिसेचनम् ॥ ४८९ ॥

शुतिशीलसमाचारा देशिकाबेद नियोजयेत् ।

9TaSa 9.485-511 (SvaTa)= ācāryābhīṣeka in the SiSāPa ad. cf. Appendix C


484d dadyābhiṣekam [ for dadyād abhiṣekamŚrī, § 2.3 & § 8.4 484c śaktyā ] for śakti, § 1.2.5 488d ātma [ for ātma metri causa or ātmanamŚrī, § 3.4} srutiśīlasamācārā ] em.for srutiśīlasamācārān, § 3.4
वायुप्रभम रजमुखाप्रभम् ॥ ४९० ॥

तथािŁषƞक-म्-आचायƠ िशवयोगादनĭतरम् ॥ ४९१ ॥

पश्चिम: कलशेर्दे: सितचन्दनचलिते: 
शिवकुम्रभ चालिन्त्य रजगाम्य प्रपूरयेत् ॥ ४९२ ॥

ऋिĒवƼěाeदिŁः पƷतƢरोषĨयाǘतपƷeरतƢः ।
सतचĭदनचƓÙचƓȣŁƓɇʂ킞Ł_socket ॥ ४९३ ॥

पƼeथȉादीeन तĄवाeन पǠ पǠसƲ eवĭयųत् ।
कलुषƲ महाeव पƲनǤƢव कला ĭयųत् ॥ ४९४ ॥

एकǿ© कलū ĭयासमनĭताeदिशवाĭतगम् ।
पƷजŏĘƢरवƫ ċवƫ सवƨसƫहारनƲ«मात् ॥ ४९५ ॥

षडÌāवरणोıतƫ मĭǮसĭĥानसƫयƲतм् ।
ŁƢरŤणािŁमĭǮƞत एकǿकȒ कलशƫ eIJŏ ॥ ४९६ ॥

अűोăरशúनƢव परतĄवमनƲŵमŗत् ।
वाʳõयƊ सौŋययाŋयायƊ ऐĭĔǤƢशानŅव च ॥ ४९७ ॥
तत्र मण्डलकः कृत्वा स्वतिकार्ती स्वपपुयत् ।

वितानोपरसंस्कृतं ध्वजैस्तु परिशोभितम् ॥ ४९८ ॥

तत्रास्म न्यस्मेवि श्रीपर्णादत्तनो-द्रवम् ।
तत्रास्माति न्यस्मा मृतिमूत्रे शिष्यं न्यस्मेव ॥ ४९९ ॥

सकलीकृत्य पूर्वं ऐशा वामिमुरस्वितः ।

गत्यपुष्पदिकः पूज्य निमित्ता कार्यिकोदने ॥ ५०० ॥

मुद्रस्मोगीस्त्रः पिन्धैवादुर्जयमिदने ।

सिद्धार्थित्तोणी श्रीराजसंस्थितम् ॥ ५०१ ॥

निमित्ता स्यविमानेन अभिप्नेन प्रदानपेत् ।

पूर्विविक्षाचतांदिव शिवं संमृतं सेवये ॥ ५०२ ॥

ऐशान्यन्ते: क्रामाधार्या आचार्य: सुसमाहित: ।

अभिप्निको ज्ञानासनं परिवार्योमेतम् ॥ ५०३ ॥

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499c तत्तत्तात्त्तासमम्] conj. SvaTa; तत्रास्माति अ; तत्राति सम् B; तत्र तत्राति C । 499c न्यस्मा [conj. Svt; श्रीभवा; न्यस्मा Svt Svt । 500a पूर्वं] A Svt; पूर्वं B; पूर्वं C; पूर्ववाक्षः।

Svt Svt । 500c कृत्य] em.; कृत्य Svt Svt; कृत्य Svt । 500d निमित्ता [कृत्य] B; निमित्ता A; निमित्ता Svt; निमित्ता Svt । 500d कार्यिकोदने: ] conj. Svt Svt; कार्यिकोदने A C Svt; कार्यिकोदने B; कार्यिकोदने Svt । 501a गोध्ये: ] A B C; गोध्ये A; । 501d कृत्य] C SvaTa; कृत्य A; कृत्य B । 502a निमित्ता] conj. Svt Svt; निमित्ता Svt । 502c पूज्य] A C; पूज्य B; घषास्तु Svt । 502d शिवं संमृतं] TaSa; अशास्त्रमृत SvaTa । 503a आचार्यन्ते] TaSa; श्रीभवासन SvaTa । 503b समाहिते] TaSa; ज्ञानासन SvaTa । 503c क्रामाधार्या] TaSa; ज्ञानासन SvaTa; क्रामाधार्या क्रमशः

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498b निर्मित्ता स्यविमानेन] TaSa Svt; निर्मित्ता स्यविमानेन Svt Svt । 500b स्थितं] Svt Svt । 501b कृत्य] B; कृत्य A; कृत्य C; कृत्य Svt । 502c निमित्ता] Svt Svt; निमित्ता Svt; निमित्ता Svt । 503a आचार्यन्ते] TaSa; ज्ञानासन SvaTa । 503b समाहिते] TaSa; ज्ञानासन SvaTa; क्रामाधार्या क्रमशः

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497*] cf. SiSaPa ed. तत्रा यागग्गे इस्याम् मण्डलाके स्वस्तिकार्डर्छ । 498ab] cf. detail description of installing vitāna and torana in SiSaPa ed. TaSa । 498cd] cf. SiSaPa ed. dakaśīnadīghāē śripan्यādīनिर्मित्रे विनयस्तपत्ते अनुमानायासानं । 499c अनुमानायासानं cf. SiSaPa ed. अनुमानायासानं Sādhana समथ्या । 500a पूर्वा] for पूर्वा iva, § double sandhis, same meaning as पूर्ववात । TaSa । 497cd-501] cf. Ne-Ta-Ud aṣṭabhīḥ कलास्त्रय aदिहलयम् विद्वानं ता॥ 5.1cd] विद्वानं इस्यामिद्वित्तीस्यानुपादनवादित्रायं श्रीप्रकृतिः। 502c निमित्ता] Svt Svt Svt; $ समाहिते] Svt Svt । 503a आचार्यन्ते] TaSa; ज्ञानासन SvaTa । 503b समाहिते] TaSa; ज्ञानासन SvaTa; क्रामाधार्या क्रमशः

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503d अचम्] for अचम् iva, § 00 simple for causative ।
गणेश दक्षिणा मूलेष ओगपीठ प्रकल्पयेत्।
संस्थायण सकलीकृत्य अविरास्ते समपक्षेत्॥५०४॥

उपनिषदाद्वांश्च छविपादुत्काचारम्।
हस्तश्चित्वादि राजासनात अवेषेत्॥५०५॥

करणी कर्तरी खटिका सुकुलवी दर्शपुस्तकम्।
असुधारिकं दत्ता चतुरस्मस्मितम्॥५०६॥

अनुप्रावधेन दीक्षा व्याख्या सदा लया।
अवयप्रृतित कर्तन्यात्मकार śिवजया॥५०७॥

उपणीषमक्रुटा kuṭāṣine cchārāṃ सत्वा द्वारका।
हुष्मण्डले वरका राजा आपि अुष्टः॥५०८॥

करणी कतरीं खटिका Švāवत् पुश्करं दीपसपतकम्।
अवयप्रृतित कर्तन्यात्मकार śिवजया॥५०६॥

अनुप्रावधेन दीक्षा व्याख्या सदा लया।
अवयप्रृतित कर्तन्यात्मकार śिवजया॥५०७॥

उपणीषमक्रुटा kuṭāṣine cchārāṃ सत्वा द्वारका।
हुष्मण्डले वरका राजा आपि अुष्टः॥५०८॥

करणी कतरीं खटिका Švāवत् पुश्करं दीपसपतकम्।
अवयप्रृतित कर्तन्यात्मकार śिवजया॥५०७॥

उत्तराय हस्ते संपूर्ण मण्डले तु प्रवेशयेत्।
जानुष्यो धरणीं गत्वा संपूर्ण भेरवं ततः॥५०८॥

विजायश्च भगवानः स्रमित्वस्मितस्वाभाजया।
आचार्येऽप्रसंपवेन तवानुजानुविधायिना॥५०९॥

कर्तरीं व्यक्तमानात्मकाराण्येहे देविकः।
शिवतावर्धनं शिवस्य पुरतः स्थितः॥५०१॥

निर्ग्रह सुमनादश्री कलाधानान् तु होमयेत्।

504a yogaśī | SvaTa; yogaś ś | 506b रम्या | B SvaTa; गर्मा A C 506c दल्वा | em.SvaTa; ग्रुव्या ś | 506d स्थितम् | Σ Svt; 507a पापयेन | A C; पापयेन B unt. | 508d वृत्तम् | Σ Svt; 509a आदेष्टम् | A B; 509b चिवरिनि | conj. SvaTa; 510a सख्तिविनाम् | Σ 511b सुमनादश्री | B Svt; 512a सुनन्द्रा A; सुनन्द्रा द्रोणी; 513a सुनन्द्रा द्रोणी।

504b yogapīṭhaṃ | cf. SvaTa-Udy yogapīṭhaṃ anantādisāśivāntam śaktirūpam āsanam asya kalpayet | TaSa 9.503cd | cf. SiSāPa ed. - saṁkhāra kalaśāṃś ca mūrtimataḥ ...... abhimantritān yogapīṭhasya bahirdikṣu vidikṣu sthāpayet 505a kuṭāṣine ca for kuṭāṣine, § 00 elision of Žnal anusvāra in feminine singular accusative TaSa 9.504cd-506a 506b yogaśī | cf. SvaTa-Udy yogapīṭhaṃ anantādisāśivāntam śaktirūpam āsanam asya kalpayet | TaSa 9.503cd | cf. SiSāPa ed. - saṁkhāra kalaśāṃś ca mūrtimataḥ ...... abhimantritān yogapīṭhasya bahirdikṣu vidikṣu sthāpayet 505a kuṭāṣine ca for kuṭāṣine, § 00 elision of Žnal anusvāra in feminine singular accusative TaSa 9.504cd-506a 510a देविकः | Σ Svt; देविकः Svt; 510b तत्त्वेन्स्वा | Σ Svt; तत्त्वेन्स्वा Svt; 511b सुमनादश्री | B Svt; तत्त्वेन्स्वा Svt.
मन्त्रतपणं कृत्वा कलेकं पच्च चाहतांत्म ॥ ५११ ॥

पञ्च पञ्चसु सत्यसु हुच्च पूर्णाहत्ति दसेत ।
अर्थपूर्वारीकं कृत्वा प्रणम्य ख्यापयेवतः । ॥ ५१२ ॥

अभिशिक्तो मयाचार्यस्तव मन्त्रतपणम ।
हुदाच्चः पञ्चमिर्भान्विद्धि लाज्ज्येवत्करस ॥ ५१३ ॥

दभोमुखे कवियासी तु कन्यासारीन लाज्ज्येत् ।
पुष्पं पाणित प्रदायतु मण्डलाये प्राप्तायेत् ॥ ५१४ ॥

गैरं तत् चाहि नमस्कृत्वा तु दण्डवन्त ।
लयाचारिक हुदात्मा हुद्वेदुलान्तित: ॥ ५१५ ॥

स गुस्स: शिवनिुपर्य शिवधामफलग्रस: ।
[सापकारिषेक: ]

शाल्येने मूलदीक्षा तु सदाशिवनामांविष्का ॥ ५१६ ॥

शिवदर्शीं तु सा जेया लोकदर्शीं मतान्यथा।
शिवदर्शीं तु या देवी साधकानं प्रकटिता ॥ ५१७ ॥

तेषां कुर्यामस्मिन्तु साधकानं नियोजयेत् ।

३५५.५-५४ ॥ सद्धकाभिसेकाय सिसपा एड सह. अनुंकित दीर्घा लेख, प्रायः उपयोग पायेत्


511d “कलेकं”] Σ SvT²; “कलेकं” B N; “कलेकं” A C 511d “कलेकं”] Σ SvT²; “कलेकं” B N; “कलेकं” A C 512a “चाहतांत्म”] Σ; “चाहतांत्म” B; “चाहतांत्म” A C 512b “चाहतांत्म”] Σ; “चाहतांत्म” B N; “चाहतांत्म” A C 512d “चाहतांत्म”] TaSa SvT²; “चाहतांत्म” Σ; “चाहतांत्म” Σ SvT²; “चाहतांत्म” B N; “चाहतांत्म” A C 513a “कोर्च”] Σ SvT²; “कोर्च” B N; “कोर्च” A C 513b “कोर्च”] Σ SvT²; “कोर्च” B N; “कोर्च” A C 514b “कन्यासारीन”] Σ SvT²; “कन्यासारीन” B N; “कन्यासारीन” A C 515a “कन्यासारीन”] Σ SvT²; “कन्यासारीन” B N; “कन्यासारीन” A C 515b “कन्यासारीन”] Σ SvT²; “कन्यासारीन” B N; “कन्यासारीन” A C 515c “कन्यासारीन”] Σ SvT²; “कन्यासारीन” B N; “कन्यासारीन” A C 515d “हुदात्मा”] Σ SvT²; “हुदात्मा” B N; “हुदात्मा” A C 516a “हुदात्मा”] TaSa SvT²; “हुदात्मा” B N; “हुदात्मा” A C 517a “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 517b “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 517c “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518a “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518b “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518c “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518d “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518e “हुदात्मा”] TaSa; “हुदात्मा” B N; “हुदात्मा” A C 518f “हुदात्मा”] TaSa; “हुदात्मा” B N; “हु�ात्मा” A C

9.510-513 cf. Siśpa ed. adhyaprabhītī dikṣāvyāhiyādikāṃ jñātvā parikṣya ca tvayā vidheyam | tato bhaṅgavate vinivedya, ācāryo yaṃ mayaḥ kṛta taptractaśād adhikāraṃ nirvighnena karotv iti vijañpayet | taḥaḥ keṭācāryaḥ kunte gatvā nīvyādādālāpačaṃ paicabhirāhutibhiḥ santarpya pūrñā dasāyät | tataḥ tasya darbhohumukha paicabhirangair daksinākare kāniaśāhāyugāsthitam lāciḥayat | punar bhaṅgavate praṇipatam kārayitvā bhaṅgavantaṃ kṣamayet | sa ca labdhaḥdhiśkaraḥ trupaparamāryāvāt adhikāraṃ kuryāt 515c labdhaḥdhiśkaraḥ | for labdhaḥdhiśkaraḥ, metri causa i but SvT¹ ma-vaipulā 9.511 of A ends with || 517a śivaḥharmi | for śivaḥharmī, § 1.1.2 517b lokadharma | for lokadharma, § 1.1.2 9.516 | Jñānaratnāvalī p.266 dikṣāya lokadharminyā gṛhasthān dikṣayē guruh | tathaiva śivaḥharminyā dikṣayē ca tapodhanān | 517c śivaḥharmi | for śivaḥharmī, § 1.1.2 518a kuryā | for kuryā § 2.3

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तीतं पञ्चमाणसत्तुः सादाशिवं ध्यात्वा मूलमाणसे पुरुस्य यात्रामयं तात्यं सम्यक्ष्यते ।

अभिषिक्तं अभिज्ञानम् तत् सम्यक्ष्यते ।

पञ्चाश्च बुधं बुधवारं तत् सम्यक्ष्यते ॥ ५२१ ॥

शाश्वातीतं हि सम्यक्ष्यते ॥ ५२२ ॥

शाश्वातीतं हि सम्यक्ष्यते ॥ ५२३ ॥

शाश्वातीतं हि सम्यक्ष्यते ॥ ५२४ ॥

शाश्वातीतं हि सम्यक्ष्यते ॥ ५२५ ॥
एवं शालिनि पुरित्वा तु पृथ्वियादीनि पञ्चसु [५.२५]।
एकैके कलणे पञ्चात्साधयमनं तु विन्यतेत्।
विघ्ने: सकलीकृत्य विघ्नेऽवरणयायसेत् [५.२६]।
शतमषोतरं मन्यं एकैकं कलणं ततः।
विहिंगणदले कर्त्त्वत्वा आसन प्रणवेन तु [५.२७]।
साधकं तत् संस्थयं सकलीकरणं कुर।
निरमच्छं पूर्बवल्लं: साधयमनं सैन्यं [५.२८]।

निरुच्यादिदिधिमभ: कृम्भं: सापयेऽपुर्वेऽदिदुःधुंकम।
शान्त्यातीतं घरं ग्राहं पञ्चात्सिर्यं प्रञयनेयं [५.२९]।
शालिनि पञ्चथतु गुण्योत्स्पुद्देन तु सैन्यं [५.२९]।
साधकस्यामित्ये क्यं विलोमे चातुर्लोमं: [५.३०]।
अभिमित्थय प्रञयित्वा दक्षिणं मूर्तिमान्यतं।
पञ्चवेणायां कल्यं सकलीकरणं संयेत् [५.३१]।
साधकस्याधिकारणं मन्त्रकल्पादिक कल्येत्।

§ ५.२५


शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv];

§ ५.२६

शालिनि [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv]; शालिनि: [corr. SvTv];

§ ५.२७

शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv]; शालिनि [corr. SvTv];

§ ५.२८

करण: [corr. SvTv];

करण: [corr. SvTv];
मन्त्रकल्याणसूत्रं च खटिका छुन्पातुके ॥ ५३२ ॥

उपणीयपरिलं देवा प्रविष्टं जिवसंस्करी ।
विजायेत् परमेश्वरं साधकं यं मया कुरु ॥ ५३३ ॥

सिद्धिभवनु कुमारांकः प्रकारः भविष्यः ।
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विस्मयं संस्पर्शयता तु विष्णुदक्षिण दण्डवत् ।
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दीर्घाकालं नेदेवैं ज्ञातीयं विप्रक्षेत्रः ॥ ५३९ ॥

एवं दीर्घ विनिवर्त्यं सर्वदेवं वर्जयने ।

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532d क्षितिका, \(\text{A} \text{SvTa}\text{r}^\text{n}\); क्षितिका, \(\text{C} \text{SvTa}\text{r}^\text{n}\); क्षितिका, \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\) | A 56'4 |
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537b क्षितिका, \(\text{A} \text{SvTa}\text{r}^\text{n}\); क्षितिका, \(\text{C} \text{SvTa}\text{r}^\text{n}\); क्षितिका, \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\); \(\text{SvTa}\text{r}^\text{n}\) | A 56'6 |
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अनुजातामिषिकस्य समयं थाय्येदृशः || ५४० ||

अनिवेच न भोक्तव्यं खाद्याविविधिनामिथम्।
निफल्यं वक्ष्यलेल्यं जपयनन्तु कार्येत् || ५४१ ||

रेषणां न चोच्चार्यं हेषणां तथैव च।
न नग्नं वनस्त्रां पश्येत्र चापं प्रकृतस्मिनं || ५४२ ||

नालोकयतुरुषों भुतर्मं न कार्येत्।
शाक्सनिन्ति न वर्क्यं अपप्त वहर्षिनि || ५४३ ||

श्युषुषालिन च महादेविन सेवारी नैव-म-उपहरेत।
गृहिणीयं वरारोहेण महासिद्धिविष्ये स्थिते || ५४४ ||

ग्रामघरं न कर्त्यं वासरे सिद्धिमिळ्टा।
स्वाशाख्यूर्जं कर्मं नित्य त्यतिनिगृहिते || ५४५ ||

सर्वरक्षार्धार्येणु न प्रस्थेतं काय्यत।
अवागारं सदा लोके मुहुतुकविचारणे || ५४६ ||

नोधावेशस्तदा लोकं स्वाभ० श्रीरायत्रा।
सवं ते वर्जयेद्वोः स्वाभ० आतिकारका: || ५४७ ||

स्वाभ० विरोधेत सर्वसमीतिर्यर्थम्।


TaSa 9.540c-542b ] cf. SiYoMa ed. 6.44cd-45ab, 46 श्रावयें समयां पश्चातः प्रानिपतपोषविपस्तकाः।। अनवेद्या न्योताम वेद्यां काज्ञान | nishphalaṃ naiva ceṣṭeta nādeyāvidhināṃ | reresādbam sadākālam na prayuñjñāt kadācana || 542c-543b ] cf. BraYā 59.121 na nagnāṃ vanitāṃ paśyen (corr., paśye cod.) na cā(239r3)pi prakṛtaṣṭanīṃ | nālokayet paṣuṣkṛitāṃ | nālokayet paṣuṣkṛitāṃ | kṣudraṃ karmāṃ na kārayet | जस्मानं स्वपनां प्रकृतम | nālokayet paṣuṣkṛitāṃ | nālokayet paṣuṣkṛitāṃ | kṣudraṃ karmāṃ na kārayet; Rudrayāmala and Śāradātilaka kanyāyoniṃ paṣuṇāṃ prakaṭastanīṃ | nālokayet purāṇāṃ purāṇāṃś ca varjyaṃ || 543cd ] cf. SiYoMa ed. 6.47cd-48ab na nagnāṃ vanitāṃ paśyen na cāpi prakṛtaṣṭanīṃ | nālokayet paṣuṣkṛitāṃ | kṣudraṃ karmāṃ na kārayet; Rudrayāmala and Śāradātilaka kanyāyoniṃ paṣuṇāṃ prakaṭastanīṃ | nālokayet purāṇāṃ purāṇāṃś ca varjyaṃ || 544cd*] cf. SiYoMa 6.48cd grāmadevarmaṇaḥ sadā varjyaṃ vāsare siddhim icchatā

540d samāyaṃ śravyaḥ for samāyaṃ cchāvyat. § irregular sandhi and § 2.7.1 541c nishphalāṃ ] for nishphalaṃ, § 2.7.1 541d ceṣṭāṃ ] for ceṣṭā, § 2.7.1 544a chīṇḍāli ] for chīṇḍāli, § 2.1.2 544b sehari ] for sehāri, § 2.1.2 544c ghriṇāpi for ghriṇām api byvar, metri causa 544d sthite ] for sthitena byvar § 4.1.4 545d 547a lokaṃ ] for lokān, § 2.7.1
ताकुष्ठमायूरसवाराहेमेव च ॥ ५४८ ॥
शख्तां मातृं गोधा उपुक्तं गृहं यथेनकम् ।
ढ़ी मृती तथा मेघी सुनदी च सुगामिका ॥ ५४९ ॥
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वृषभं दु:खिन्त गणं त्रितम्यतः तथातरु ॥ ५५१ ॥
शिशकः शिलकः सुवं या: गायेत्ता ।
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समयी पुत्रं च आचार्य साधकं तथा ॥ ५५३ ॥
एवमां धीमेकं च सामाधानं तथातरु ॥ ५५४ ॥
ज्ञेनायक न अवज्ञ च ॥ ५५५ ॥
हरसमास्य न नविलोकं तथा तथातरु ॥ ५५६ ॥

cf. SiYoMa ed. 6.50 tathoṣṭrolūkamahiṣīkroṣṭukījaṃ vivarjayet | ṛkṣakukkuṭamāyūramāṃsāni parivarjayet || 552-555ab

cf. KriKraD etext from Muktabodha

A 56°3
B 105°2, C 41°1
A 56°4
B 105°3, C 41°2
C 41°3
झकार् च माकार् च नोचरे देकत् क्रिति।
वेषाण्यं न वंदेक्षणित् च साहसमाचरेत् ॥ ५५७ ॥
शयनं नैव कर्त्तव्यमेकबुधे चतुष्पये।
क्षेत्रे चैव शरमाने च बने चोपवनेन च ॥ ५५८ ॥
देवागारे नदीतीरे भस्मोरमध्यतः।
विष्णूंनैव कर्त्त्वं शीर्णं मैथुनं तथा ॥ ५५९ ॥
खटापादं घरं च शूरृं बर्णिनिकां तथा।
पीपणि कप्पणि चुलिमुखि लोष्णीकणाम् ॥ ५६० ॥
संमाजितं च नावा च या च पूजा न हि कृता।
नाक्रमेत वरारोदे प्रांजनं देहलीं तथा ॥ ५६१ ॥
मन्याणं नागरं चैव विरं ये नायिकां तथा।
कृरिकायापरा मंदे मायींं गाहनी तथा ॥ ५६२ ॥
युपप्रकृति छन्ना वा फलि शक्ति समुद्रम्।
शही चक्रं गदां शूलं घण्टडमहुः शिक्षुकुम् ॥ ५६३ ॥
कषालमसुभि च धीरणंपरातमण्डलतम्।
दण्डाजिनं पत्रिनं परशुं पक्षिनं तथा ॥ ५६४ ॥
गणधासं कुटारं च चम्पनी वाणि वेदनम्।
कोदालंकं च कोदालीं पाद्योऽं: कुटकं तथा ॥ ५६५ ॥

558b ३३४ [ A; ३३४ BC ५५९c वषपिु A; ३३४ B; ३३४ C ५६०b वषपिु ] conj.; ३३४ A; ३३४ B; ३३४ C ५६०d मुखिणुं च; ३३४ A ५६०d लोष्णीकणाम् ] AC; लोष्णीकणाम् ३३४a संमाजितं च ] AC; संमाजितं च ] AC; ३३४d देहलीं ] em.; ३३४d तीस् ३३४b विषं ] AC; विष B ३३४b तैं ] B; ३३४a; नास्ति C ३३४c कृरिकायां] B; कृरिकायां A; कृरिकाया C ३३४d मायींं ] em.; ३३४d मायींं AC; ३३४d मायींं B ३३४b याकं] A; शक्ति B; शक्तिः C ३३४b मुद्रं ] BC; ३३४b मुद्रं A ३३४c गदा शूलं ] C; ३३४b गदाशूलं A ३३४b; ३३४b गदाशूलं B ३३४d शिक्षुकुम् ] B; शिक्षुकुम् AC ३३४c त्जिं ] B; त्जिं AC ३३४c पापित्यकं ] conj.; पापित्यकं AC; पापित्यकं B


561a ṃavācayā] for ṃavācayā unnit, metri causa ५६१b kṛtā ] for kṛtavyā bhp, § ३६ ५६३a aṅkuśa ] for aṅkuśa unnit, metri causa ५६३b ghantādamaru ] for ghantādamaru unnit, metri causa ५६५c kodālakāṇaḥ ca koddāli ] might mean a kind of spades or mattocks, e.g. kuḍḍāla, kuḍḍāla

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नाराच भल्ली च तीरिका शर केंद्रम्।
पूर्व च कर्मिकं कूटमयित्रं विलुभकम्॥ ५६६॥
बाबलकं तथास्योरु पिलुं च घातनं तथा।
दंहिका कर्मिकं स्यंपं कुन्तं च वसुन्दरम्॥ ५६७॥
कर्त्त्वया कुट्त्री बैव्य कर्मिका पादवेल्लकम्।
फरवं वापिख खंि। वा अभ्यायांध्रं प्रिये॥ ५६८॥
पादेन नीच स्तृनमनी न तु लंचेकादन।
बाबलस्वायत्कपत्रेन च न मुख्यत्व कदाचन।॥ ५६९॥
न मन्नी समवेद्यां वामहस्तवस्तिताधन।
वामहस्तेन दातव्यं दक्षिणं तु दापैतह॥ ५७०॥
गुह्यात्मरदं तु वामहस्तेन सदा प्रिये।
न ददातीपं धन्नी रक्षार्थ नैव कर्येत।॥ ५७१॥
न जतं शिवशाखां इत तु परत्परम्।
अवाक्षं नैव वत्त्यामधिकारविषयं स्थिते॥ ५७२॥
वीरगोभी न भूमया नोमोतेव निबद्धकम्।
पररोचात्मनानी वितण्डा नैव कर्येत॥ ५७३॥
गुह्यस्तानानि सर्वाणि श्रीपूर्ववाणिभायपि।
प्राणीं संता न गुह्यात्मान्मतिमां संपंक्त। सुप्री।॥ ५७४॥
श्यासमस्य विगुहया तु पुरंपणों विगुहया च।
प्राणया दण्डवदृष्टि शीर्षारां समुच्चरभेत॥ ५७५॥

566a भल्ली | B; भल्ली AC 566c पूर् | em.; पूर् & S 566d दन्त्रं | em.; दन्त्र S 567a बाबलकं | em.; बाबलक B; बाबलक AC 568a कर्त्त्वया | B; कर्त्त्वया AB 568b वेल्लकम् | AC; वेल्लकः B 568c वा | AC; वा B 569b दन्त्र | C; दन्त्र: AB 569d दन्त्र | C; दन्त्र: AB 570b भवा | AC; भवा B 570c दातव्यं | AC; कदातव्यं B 570d दापैतह | AC; नास्ति B 571a गुह्यात् | em.; गुह्यात् S 2.3 571a रणया | AB; रणया C 571b हस्ते | B; हस्ते AC 571d अर्थं | AC; अर्थं B 572d तार्थं | em.; तार्थं S 574c गुह्यात् | C; गुह्यात् AB 575a सत्यमवं | em.; सत्यमवं AB 575b पुरं | AC; पुरं B 575b पाणो | C; पाणो AB

566a नाराचम् | for nārācaṃ, metri causa 566b शान् | for śarāṃ, unmet. 569a पादे | for pāde, § 4.1.4 570b भाक्षणं | for bhakṣān, § 2.7.1 570b वामहस्तस्थानं | for vāmahastastiṣṭhāna metri causa 571b वामहस्तेन | for vāmahastena § 4.1.4 abs 572d स्वेतं | for sātvatena § 573a भागनय्याः for bhaṅktavyā or bhaṅgyā, unme. 573c api vā | for api vā metri causa
स्थाननाम ततो अन्ते तु देवो अन्तत एव वा।
तत्त्वं गुरुपर्वस्य सिद्धाचार्य महेन्द्ररि। ५७६॥

एवं देवि समाध्याता समया: समयाधिनान्।
थावेद्ये०रेवं तु जान्नुम्बेन्द्रेन कर्मणा।
श्रीकाल्यं पूज्येद्ये०रेन ध्यानुम्बेन्द्रेन कर्मणा ॥ ५७७॥

|| इति श्रीरक्षोतसि महातन्त्रे विद्यार्थी ससकोटप्रभाणे
श्रीतन्त्रं द्वान्ते समयविद्वेशिकारो नवमः पदल: ||


576b antata ] for antataḥ* Amit, metri causa 577e dhyānādṛṣṭena ] for dhyānādṛṣṭinā* Amit, § 577f ९.५७८ of A ends with || ||
छोम्मकाधिकारो नामान्यादशः पटलः

|| वेद्युवाच ||
|| शोधिनीलक्षणं देव शाककिनीं च क्रीडनम् ।
|| सेविकानां चेत्ता वे तुंते चैव विषेषतः || १ ||
|| संगमं च यथा तास्य विषेषाद्रवधातिमः ।
|| छोम्मकोऽनुमित्त्वाद भायपं चैव विषेषतः || २ ||

श्रृंग्णकैज़तिमानः प्रस्तवदत्तमः च ।

सिद्धान्त साधकस्येव मुद्राच्छृम्मकतपरः || ३ ||

|| चैव उवाच ||
|| अथः संप्रवेद्यायाम् छोम्मकानां तु लक्षणम् ।
|| अनुप्रवेद्यवस्पर्शितायामात्माविचिन्तिते || ४ ||

बतिच्छ तास्य शुरुस्यं हि अनुच्छेद्यकल्पणम् || ५ ||

हर्षेन गृहस्तेन हस्तमिभवापेक्षे भवेत ।
|| अनामान्ये चैव प्रत्येकितावदनकृपं भवतः || ६ ||

हर्षेन हस्तं वार्त्येत बलि भोगः समीहेते ।
|| ललाट गृहस्तेन यातु नु हनमान्यम्भायेत || ७ ||

नामं गृहस्तेन या तु बुधानितास्िझि भायेत ।
|| स्तनं गृहस्तेन या तु नामात्म्ययुक्तं भवति || ८ ||

3a ॐकेः | C; ॐकेः A 4a अथाः | C; अथाः A 7a वादवते | Aמ C; वादवते Aמ 7b बलि ]
|| em.; बलि AC 8a ॐते या तु नु्न्ते Aמ 8c या तु’ ] conj., näṣṭi A C

18.3 ] Cf.BraYā 55.156 ed. anumarsaṃmataṃ jñātvā vākyalāpaṃ tathaiva ca | cchommakān bhāṣamudrābhir yo-
|| javayita vicaksanah || 18.6 ] Cf. vāmahastraṃ darśayet yas tu abhivādayāmya uktaṃ bhavati | anāmikāṃ ālāśayet yā tu pratyabhivādanam ity uktaṃ bhavati || CASAM ed. 20.2 18.7ab ] Cf.CASAM ed. 20.9cd hastena hastam ||
|| vādayed yā tu balir bhoktavyam ity uktaṃ bhavati ||; VADā 8.5cd hastena hastena tādayate yas tu adya me balîṃ bhoktavyam iti || 7d kutrācachāmi | for kutrabacchāh(?) Cf.BraYā 55.106ab ed. lalāṭaṃ darśayat yā tu ku-
|| tra yāsāyī-m-ādiśet | 18.7cd ] Cf.CASAM ed. 20.3cd lalāṭaṃ darśayet yā tu ākāśād āgatam ity uktaṃ bhavati ||
|| 18.8ab ] Cf.CASAM ed. 20.3ab udaraṃ tādayte yā tu bhuhukṣitā vayam ity uktaṃ bhavati ||; CASAM 24.2 jihvāyāṃ dantaṃ spṛśatīti tena bhuhukṣitā nanam iti || 18.8cd ] BraYā ed. 55.118 stanaṃ nāristā vāmaṃ spṛśate vā yadā priye | prasārya sādhaka vaktāṃ putro ‘has as prabhāśitam ||

8d mātanaṃ | for mātā Aמ, § 4.3.5

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कुर्पं स्पृःशते या तु यास्यामीति च जलपये ।
जिज्ञानालयमानं तु मानुषं मांस भवयामीति ॥ ९ ॥
अर्थं स्पृःशते दृश्येन न निवर्यामीति ।
पार्श्वं स्पृःशति नास्ति मोक्षमिरुतं भवितं ॥ १० ॥
केशस्येनान् प्रसादं करोमीति ।
पादं स्पृःशति रामोपबुद्धितं भवितं ॥ ११ ॥
दत्तान्नटकवयाति आहारं देहीतुल्कं भवितं ।
उभे दत्तप्रेण जिज्ञाया स्पृःशति तदा पुरुषो उपमिति ॥ १२ ॥
पादायं स्पृःशति ब्रमयते न गतन्यमिति ।
लिङ्गेत नास्तिकरामतिक्यं भवितं ॥ १३ ॥
उभे हस्ती साक्षां दर्शणया तु उत्पलं तस्यं: प्रदापयेत् ।
हस्ते पुरुषं प्रकृष्टं हस्तं तस्यं प्रसारयेत् ॥ १४ ॥
हस्तं कण्ठृयते या तु ललाटं तस्यं कण्ठृयते ।
स्तनं कण्ठृपाणं या हस्तं अशृधि निपातयेत् ॥ १५ ॥
पादायं दृश्येन भूमि लिखिद्वृंखरं तस्यं निपातयेत् ।
पादायं दृश्येन तु स्फनजस्तिस्यात्मकयेत् ॥ १६ ॥
तैलायुधं पदयते वा मुक्तं तस्यं: प्रदापयेत् ।
नामदेशं दर्शणया जिज्ञासं तस्यं प्रदर्शेत् ॥ १७ ॥
ललाटं दर्शणया तु चौवं तस्यं प्रदापयेत् ।
पोपुत्तेवं भिषेषादवं प्रतितुल्कं प्रतिकृतम् ॥ १८ ॥
एकाहृतिनिष्कञ्चनं तथा यास्यां सुधागतम् ।

9a कुर्पं | A; कुर्पं C
10a अर्थं | em.; अर्थं 10b । भूतं | C; भूतं 10c पार्श्वं | em.; पार्श्वं 12a दत्तान् | em.; दत्तान् 14b उत्पलं तस्यं: | C; उत्पलं तस्यं: A 15b ललाटं तस्यं | C; ललाटं 15d भूमि: | C; भूमि A 18a ललाटं | em.; ललाटं 18b चौवं | em.; चौवं 18d प्रतितुल्कं | A; प्रतितुल्कं C

18:11cd | Cf. BraYā 55.126ab pādaṃ saṃsprṣate yā tu padabhramśaṁ[s] tu sādīṣet | 18:18ab | Cf. HeTa 1.7.6cd lalāṭam darśayed yas/yā tu prṣṭham(em., prṣṭam ed.) tasya/tasyā pradāṣayet

9d māṃsa | for māṃsas metri causa § 2.1.1 8.9cd | hypermetric 18.10 | unmetrical 18.11 | unmetrical 18.12|pratyottuṅge 18.18b |pratyottuṅge 18d pratyottuṅge for praptipottuṅge
कोष्ठप्रतिविंभर्ष च नमस्ते विपरीतते || १९ ॥
शिरो दर्शयते तु ललाट्र तस्य प्रदर्शयत् || २० ॥
केशा दर्शयते-दृ-या तु शिबात्मस्तु दर्शयत् ।
चिकुकं दर्शयते तु नरणं तस्य प्रदर्शयत् || २१ ॥
प्रीयं दर्शयते तु ताह स्य दर्शयत् ।
बाहू दर्शयते तु करो तस्य प्रदर्शयत् || २२ ॥
नेत्र दर्शयते तु नर्णं तस्य प्रदर्शयत् ।
स्तनं च दर्शयते तु कृष्णं तस्य प्रदर्शयत् || २३ ॥
कटि च दर्शयते तु गुहं तस्य प्रदर्शयत् ।
ऊणं च दर्शयते तु जानं तस्य प्रदर्शयत् || २४ ॥
जानु दर्शयते तु जानं तस्य प्रदर्शयत् ।
जानुं च दर्शयते पारी तस्य प्रदर्शयत् || २५ ॥
भृदि च दर्शयते तु नर्णं तस्य प्रदर्शयत् ।
गर्दनं दर्शयते तु शून्यं तस्य प्रदर्शयत् || २६ ॥
नर्णं थारं प्रथामें प्रत्येक्षिदानस्म।
एवमादि महाभागे सामान्योमहका भ्रूणे || २७ ॥
अस्तराधिणं या प्रोक्ता सा मया तु यशन्विन ।
लक्ष्मीदत्तसैजयाः कायकैलेशपरायणः ॥ २८ ॥
उय्य तपसा निर्द्वयितकाः सैय तु कर्मिनाम ।
दर्शन्तन्त्र तथात्मानं ददिः कम्पलुभंम ॥ २९ ॥
कुलामिथितकिशासां कुलभित्तिपरायणाम ।

18.19 | Cf. BraYā ed. 55.104 ekāṅgulidarśanāt svāgatam dvābhyaṃ susvāgatam | kośhapraviṣṭenāṅguṣṭhena kṣema-mudrā vidhīyate; HeTa ed. 1.7.2 ekāṅgulīṃ darśayed yas tu dvābhyaṃ susvāgato bhavet / kषेमामुद्राम vijānīyād- vāṃṅguṣṭhaṇiḍaṇāt // 18.26c | Cf. CASAM 20.7ab garuḍam darśayed yā tu muktāsmīty uktaṃ bhvati | CASAMVi garuḍam iti nāsikāgram 18.26d | Cf. HeTa 1.7.4cd paṭṭisaṃmānṝṇaṁ svasvādyastu triśūlaṁ tasya darśaye || RAĀV 9’3: त्रिशुलम् तस्य कृष्णविनिहित तत्तत्त्वात् त्रिशुलपतिम् || 30b ०परायणान्म | for ०परायणान्म 18.9a३१a  for दर्शयते-द-य, § 10.3 21a  for दर्शयते-द-य, § 10.3 30b ०परायणान्म | for ०परायणान्म ३०, § 4.1.5

A 122"6  C 87"6
A 122"1, C 87"7
C 87"8
A 122"2
C 87"9
A 122"3, C 87"10

20b द्वाय [ A ; द्वायं C ]
20d  द्वाय [ A ; द्वायं C ]
21b श्च [ A ; श्चं C ]
21c चिकुकं [ A ; चिकुकं C ; चिकुकं A ]
22b बाहु [ C ; बाहुं A ]
22c  बाहु [ A ; बाहुं C ]
23a  द्वाय [ द्वायं C]
25b जानुं [ em. ; जानुं C ]
25c जानुं [ em. ; जानुं C ]
27a  नर्णं [ em. ; नर्णं C ]
मेलंकं च प्रवच्छति सुखोपोषभमायमम् ॥ ३० ॥
तेषां तु कल्पित्यामि छोभाम्: क्षुलस्मिताः।
कुले सामान्यतं वाति वीरो चाथ वलापि वा ॥ ३१ ॥

न्यासं कृत्वा तु सकलं भेरवया भेरवेण तु।
प्रक्षेपेऽज्ञारमस्या तु यदा तु दृष्ट्ये स्तिषये: ॥ ३२ ॥

शिवां प्रदर्शयित्वा तु जिस्तत्स्यापि दर्शियत्।
शिरः प्रदर्शयित्वा तु ललां तस्य दर्शियत् ॥ ३३ ॥

शिरोमालव दर्शयित्वा चक्रं तस्यापि दर्शियत्।
लोचने प्रदर्शयित्वा तु लोचने तस्य दर्शियत् ॥ ३४ ॥

नासिकाः प्रदर्शयित्वा तु अर्थां तस्य दर्शियत्।
तृण्यिं नयनं दर्शेतुद्रूतस्य दर्शियत् ॥ ३५ ॥

कपालं प्रदर्शयित्वा तु महासेनास्य दर्शियत्।
कण्ठं दर्शियते या तु तुमृततत्स्य दर्शियत् ॥ ३६ ॥

दशं दर्शियत्वा तु भारमूलेष्य दर्शियत्।
जिस्तं तु दशं दर्शियत्वा तु विसताः तस्य दर्शियत् ॥ ३७ ॥

वाचनं दर्शियते या तु लकुणीशो ज्ञय दर्शियत्।
अजुलयों दर्शियत्वा तु अजेःअढ़तानां ॥ ३८ ॥

तुल्लां दर्शियत्वा तु एकनेवं तु दर्शियत्।
बाहुच्छदर्शियत्वा तु चतुरं महाकाल्यं दर्शियत् ॥ ३९ ॥

उदं च दर्शियत्वा तु एकनेवं तु दर्शियत्।
हुदं च दर्शियत्वा तु मेरं तस्यापि दर्शियत् ॥ ४० ॥

आत्मां च दर्शियत्वा तु भ्रेतं तस्यापि दर्शियत्।
प्राणं तु दर्शियत्वा तु भूमं तस्यापि दर्शियत् ॥ ४१ ॥

स्तनोऽर दर्शियत्वा तु मुज्र्झं तस्य दर्शियत्।
पदशं च दर्शियत्वा तु ईश्वरं तस्य दर्शियत् ॥ ४२ ॥

31b विस्तिताः । em.; विस्तिताः A C 35a नामिकाः । em.; नामिकाः Σ 36a कपालं । C; कपालं A 36d तृं । A; चित्र C 36d जित्तिः । A; मृतिः C 37d बिस्ताः । C; बिस्ताः A 39a तु॥ । A; चित्र C 39c बाहुरुखं । A; बाहु C 41a आत्माः । A; आत्माः C 41a तु । C; स्व A 42c भाषाः । em.; पर्याय A C

35c दर्शयत् । for darśayet, § 6.5 35d ब्हारभूतेयस्य । for bhārabhūtesya क्षेत्रप्रस्तुतिः, § 8.3 36b महाशेष्यस्य । for mahāšeshaṃ asya क्षेत्रप्रस्तुतिः, § 8.3 38b लकुलीश्यस्य । for lakulīśam asya क्षेत्रप्रस्तुतिः, § 4.3.1 & § 8.3 38d आज्ञाब्हत्सकृतर्म्भने । for ajeśacaturānane as dual or for ajeśamu § 4.3.1 and caturānane vocative 41a आत्मां । for ātmanam क्षेत्रप्रस्तुतिः metri causa

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नितत्मं दर्शियोऽवा तु द्विरणं तस्य दर्शियत् ।

तामिः च दर्शियोऽवा तु क्रोधोऽवं तस्य दर्शियत् ॥ ४३ ॥

गृहं च दर्शियोऽवा तु खुद्रीशं तस्य दर्शियत् ।

सूभमं तु दर्शियोऽवा तु अन्नतं तस्य दर्शियत् ॥ ४४ ॥

ऊरं तु दर्शियोऽवा तु उमाकान्तं तु दर्शियत् ।

दशीषं दशियोऽवा तु रीढ़ी तस्यापि दर्शियत् ॥ ४५ ॥

बामण्यं दशियोऽवा तस्य ज्योऽवं तु दर्शियत् ।

जानुं च दर्शियोऽवा तु स्वयं जातं प्रदर्शियत् ॥ ४६ ॥

पापो च दर्शियोऽवा तु दिविण्डलोहितं दर्शियत् ।

एतर्मादि महामागे भैं्: शतसहंश: ॥ ४७ ॥

तददेशं साधकेन तस्य कथ्यन्ति न संयायः ।

अन्योन्यापनाध्यायेऽव बेददत्वः तु मन्निधन: ॥ ४८ ॥

कुरुवः दर्शियोऽवा अंशोऽवं प्रदर्शियनात् ।

आदेशं तु प्रयणन्तु कर्त्तव्यं निश्रितेन तु ॥ ४९ ॥

शोभनापमानं वापि विधिवाकं कः न लंघियत् ।

एतल्क्षणांमाज्ञातमेकेतस्तु प्रकारः: ॥ ५० ॥

जातल्यं चुमकेतेन सर्वसिद्धार्थस्त्यारणात् ।

स शिवं परमो देवो मृत्ते संविष्णुस्थित: ॥ ५१ ॥

तत्स्मिन्द्वेदको मुद्धिः वन्येशस्ततं वुधः: ।

रक्षन्ति देवता मिन्यं पुन्वव्यावन्तिः स ॥ ५२ ॥

छत्रं तस्य न कुर्वन्ति कुर्वन्ते वाहुन्तप्रहम् ।

केत्तादिलक्षणं अर्थं तर्येव वल्लभो भवेतु ॥ ५३ ॥

|| इति भेयकोनतस्ति महात्त्ये विद्यापीते सकोदिप्रमाणे
श्रीतन्त्रसूचिये छोमकाधिकारो नामान्यादश्: पदल: ||

18:44b  ] corrected by second hand

43c  च ] C; nāsti A 46d  प्रः ] C; पः A 47d  भैं्: शतसहंशः ] C; भैं्:सहस्तसहमः A 48a  तदेशः ]

em.; तदेश AC 50b  वाचक्यं न ] C; हाक्य A

47b  diṇḍilohita ] for diṇḍilohitam, metri causa 49b  दर्शानात् ] for  दर्शनena, § 4.3.11 51b  काेनं ]

for काेनम् (?) 53b  bāhyānugraham ] for bāhyānugraham, metri causa
कालाधिकारश्रृविनिमित: पतलः

[कालजात:]

प्रमाणं दिनसंख्याया चक्रे कालाधिकं प्रिये ॥ १७७॥

पहिद्वानिति यदा न्यूथा एकोन्चारण सुनवे।
वर्षविवं तु संगुणः तुशानि पुष्पाधिकरे। प्रिये ॥ १७६॥

भागेयप्रमाणं तु कथयां मसाख्यं ददसंख्यायः ॥ १७७॥

वर्षविवं तस्मिन मासशम मदसंख्यायः ॥ १७९॥

दिनानि दश पश्चात्र प्रमाणं कथितं तव।
समेत ज्ञनं सत्यविय यदा वहितं मार्गः। ॥ १८०॥

वर्षविवं समाक्षणतत् मासाच्यं कथितं प्रिये।
जीवितं तु तदाध्यात्मामम्म तु अतः परं ॥ १८१॥

वर्षविवं तथा मसां ददसंख्याः तु जीवितम् ॥

24.१७७c-२०२] Cf. Vajradaka 20.13 शश्व सुलभेभुषयः (C; ॐ शश्व सुलभेभुषयः) क्षणं तालपिनकः (C; क्रका क्षणिकी T) प्रिये। saµgāya eva pramāṇaṃ tu kathayāmi samāsataḥ ||


१७७c-१८०b ] Cf. Vajradakatantra 20.13 pramāṇa dinasaṃkhyāyāni (C; ॐ samākhyāyāni T) cakraṃ kālātmikāṃ (C; cakra kālātmikā T) priye | saµgāya eva pramāṇaṃ tu kathayāmi samāsataḥ ||

१८६a[118] [118] [118] प्रमाण: संगुणः सं २.२.१ & २.७. १७८d पद्याधिकरे: ] A; पद्याधिकरे: C १८१b ॐ कादाः | em.; ॐ कादाः A C

१७७a dinasaṃkhyāyāni [for dinasaṃkhyāyāni] अनुमेक, ग्रंथया १७८d 'हणे: [for 'हणे:] अनुमेक, § १.२.५, १८२a 'हणे: [for 'हणे:] अनुमेक, § ४.१.६
नव देवि दिनेष्वर्णा वर्षेण ब्रजीवते ॥ १८२ ॥

मासानि तु तथा चारी प्रमाणं कालेदिनाम् ।

दिनांं द्विमहिष्ठे वर्षं द्वेषम् ॥ १८३ ॥

दिनायऽकारण चैव यदा नाहीं प्रवतते ।

वर्मिने समाधानं मासानि रक्षसंवर्यं ॥ १८४ ॥

दिनानि विष्णु छूटका कथितं प्रवेशरः ।

द्राक्षवप्रवाहेन वर्मिने क्रीडळतम् ॥ १८५ ॥

मासानि रक्षसंवर्यं कन्दनि दशं जीवते ॥ १८६ ॥

दशा त्रीणि यदा देवि बहते दर्शिष्यते ॥ १८७ ॥

वर्मिने से जीवेत मासा चैव दश मित्र ।

दिनानि विष्णु ख्याता कथितं तु तवानघृ ॥ १८८ ॥

वषषण रक्षसंवर्यं कन्दनि दश जीवते ॥ १८९ ॥

वर्मिने समुद्र जाता नवसंवर्यं ॥ १८१ ॥

दिनानि च दशग्रहं प्रमाणं जीवितस्य तु ॥

182a nava [conj., nava A nava C 182d varṣeṇa] C, varṣeṇa A 187d tvānavet ā conj.; tvānaveto AC

182c-183b Cf. Vajrāḍaka 20.15: nava devi dine (A; dinau B) vyūḍhā (conj.; vṛndā N a; cūndā N b) varṣadvayaṃ sa (conj.; om. CT) jīvati | māsā cārau (T, cāro C) dinārkaṃ (T, dinārkkka C) pramāṇaṃ yogadehinām ||; Ďakārṇava 50.7.16c-17 dināni daśabhi devi varṣadvayaṃ sa jīvati | māsā dvau unmet. dvitārkaṃ ca unmet. (N a; dvitārkkkañ ca N b) pramāṇaṃ yogavedinā || 183cd Cf. Vajrāḍaka 20.16b dināni daśabhi devi varṣadvayaṃ sa jīvati; Ďakārṇava 50.7.16cd dināni daśabhi devi varṣadvayaṃ sa jīvati || 184-185b Cf. Vajrāḍaka 20.16c-17 dināny ekādaśaṃ (C; dinān ekādaśas T) caiva yadā nāḍī pravartate || varṣam ekaṃ samārgeṇa māsaiś (N a; sāmaiś T) ca nava saṃkhyayā | dināny aṣṭādaśaṃ proktaṃ kathitaṃ tava hyper (C; om. T) varānane ||; Ďakārṇava 50.7.17-18 dināny ekādaśaṃ caiva yadā nāḍī pravartate | varṣam ekaṃ samārgeṇa (conj., samārgeṇa cod.) māsāś ca śarasaṃkhyāni (C; svarasaṃkhyādi T) dināni ṛtuśobhanam (C; vātu ◯ T) | 185c-186b Cf. Vajrāḍaka 20.18 dvādaśāhe pravāhena varṣam ekaṃ prakīrtitam | māsāś ca śarasaṃkhyāni (conj.; sara ◯ N a) dināni (N b; hināni N a) ṛtuśobhanam | 186c-187 Cf. Vajrāḍaka 20.19-20b trayoṣaṃ (C; trayoṣaṃ T) tu yadā (hypT; trayoṣaṃ T) nāḍī vahate daksināyane (Cdaksināyate T) | samvatsaraṃ (conj.; samvatsaraṃ tu hypT; samvatsaraṃ N c) samuddiṣṭaṃ (T; samuddiṣṭa T) mārutas (N a; mārutes N b) tathā | varṣāpuṣpaṃ samuddiṣṭaṃ māsāsyāyuḥ prakīrtitā || dināni ca daśa-m-eti pramāṇaṃ jīvitasya tu | 188a proktā | for proktānī hyp, § 4.1.6 186c dasā triṇī | for dasā triṇī ca hyp metri causa 187b māsa | for māsāni hyp, § 4.1.6 188a dināni | for dināni § 2.7.2 or dināni hyp § 4.1.6 189a dasā | for dasa, metri causa 260
विप्रविधि दोषवेद्धिन कर्मगुणस्य कारणम् || १८९ ||

‘द्र-अश्वत्स’ करण्ये दिनानं परमेश्वरिः

जीवितं कदाचनं मासानि परिसंख्यया || १९० ||

पञ्चस्वदिना अयुध स्तु: प्रमाण कविंतं मया।

दिनानि विशिष्टश्रेष्ठ कविंतं न न संज्ञयः। ॥ १९१ ॥

तदा तथा प्रमाण तु मासान्येवादशं स्रोते।

दिनानि विशिष्टश्रेष्ठ कविंतं तु न संज्ञयः। ॥ १९२ ॥

दशाञ्च दिनान्ते विशिष्टश्रेष्ठ कविंतं कालविदनम्।

दिनानि दश संख्या तु कविंतं कालविदनम्। ॥ १९३ ॥

झीवति तत्र चौहिंद्र दश मासा न संज्ञयः।

दिनानि दश संख्या तु कविंतं कालविदनम्। ॥ १९४ ॥

दशानि दशान्ते विशिष्टश्रेष्ठ कविंतं कालविदनम्।

दिनानि दश संख्या तु कविंतं कालविदनम्। ॥ १९५ ॥

एकक्रिया दिना देवि दिनानि प्रवृत्तद्विश्व:।

पञ्चमा समाचारे दिनानि समविशिष्ट। ॥ १९६ ॥

192b मासा-] corr., सामा- अ च

* 189cd ] Cf. Vajraḍaka 20.22 tripaṃca dināni yadā vaihate mārutaḥ | varṣam ekaṃ na saṃśayaḥ; Dakārṇava 50.7.22c-23b tripaṃca dināni yadā vaihate caiva (N88; ceva N9) mārutaḥ || taddā mṛtyu vijñāyā varṣam eke na saṃśayaḥ |


* 193 ] Cf. Vajraḍaka 20.26 daśa aṣṭa dināni (C; dina T) careṇa māsāḥ ca aṣṭamaṃ (C: daśama T) priye | dinānim cārkaśamkhyaḥ kathitaṃ kālasamkhyaḥ (conj.; tu kathitāni kālasamkhyaḥ C; om.) || Dakārṇava 50.7.26c-27b daśāṣṭadinacāreṇa māsāḥ ca aṣṭamaṃ tu samākhyātā jīvitaṃ saptamāsakam | dināni ṛtavaḥ proktāṃ kālam eṣa varānane (conj.; varānasa N9) || TaSa 24.195 ] Cf. Vajraḍaka 20.28 viṃśatiś ca yadā cāre ṣaṇmāse vigatāyuṣaḥ; Dakārṇava 50.7.28c-29b viṃśatīyaṃ tu vigatāyuṣaḥ; § 4.1.6 195d māsā | for māsāni hyp., § 4.1.6 196a ekaviṃśa dinā for ekaviṃśat dināni hyp., § 2.3 and § 4.1.6 196c māsā for māsāni hyp., § 4.1.6

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धर्मकार्येव विशोका: प्रमाण समुदाहितम्।
विश दे च पदा ब्रह्म पव: मासेश्वरायपुष:॥ १९७॥

दिनानि पञ्चविशेषतः तदेव उदाहितम्।
विश त्रिकं यदा देवि प्रवहम् अतिनि:॥ १९८॥

जीवितां मास पञ्चे दिनानि विषयति प्रवे:।
विश चतुर्यथेऽहोका। दिनानां प्रवहे प्रवे:॥ १९९॥

जीवितां मास पञ्चे दिनान्यज दैवितः।
पञ्चविशिष्ट ब्रह्म मासवर्ग: स जीवित॥ २००॥

अतीवेच पूर्वमाहायं कालक्रम समासां।
अन्तरे ये दिना प्रोक्ता गोडशेष वरनाने॥ २०१॥

भागसमेत ते शोधय तत्वं तु स्थुतीकृतम्।
मन्त्रद्वियोजयाय कालक्रमः प्रकाश्यते॥ २०२॥

TaSa 24.202 in Ms. A ends with || ○ ; B with || ||

199c खोका *] ] C, होका A अनुप्र, 199d प्रवहे A; प्रवहे: C 201c दिना प्रोक्ता ] A; दिना प्रोक्ता: C 201d पाङ्खिक | C, पाङ्खिक A

• 196-197b ] Cf. Vajraḍaka 20.29 ekavimsatiḥ प्रवहेद्वि देवि दिनानः प्रवहाने (Cravi T) विश्वरेत्। पञ्चान मासः स जीवितं दिनाना विषयति।

197c विश्वसा [ for विश्वसित ह्यर् ] 198c विश्वसा त्रिक ा [ for त्रायोविश्वसित ह्यर् ] 199a मासः [ for मासाः ह्यर्, § 4.1.6 metri causa ] 199c विश्वसा [ for विश्वसित ह्यर् ] 199d प्रवहेद्वि [ for प्रवहेद्वि ह्यर् ] 200a मासः [ for मासाः ह्यर्, metri causa ] 200c पाङ्खिकम् [ for पाङ्खिकम् ह्यर् ] 201b कालक्रमः [ for कालक्रमः ह्यर्, § 2.1.1 ] 201c दिना प्रकाश्या [ for दिना प्रकाश्या ह्यर् ] 2.2
आत्माचारं वचन नां नामविविषयमसि पत्ताः

श्रीमेमव उवाच
आत्माचारंगतिदिव नां नामविविषयमसि पत्ताः
पद्धविशिष्यतचानि पुरुषे समग्रितम्

यथा स्थितां सर्वाणि तथा वाच्यां सेरवि
क्षारांदिममारांति पद्धवु सुमंग्लाः

नां नामविविषयमसि पदां अथोवगांधमस्थिताः
आत्मा संधरते सत्वं स्थानात्स्थानमस्तुमात्

तव पद्या स्मुतये तु फजलशयस्तया
तथदम महादेवी नव पद्या प्रकृतिति तव

यथा नां नामविविषयमसि पदां अथोवगांधमस्थिताः
वाच्यें चाच्यांस्य च ईं नामविविषयमसि

हंसालं कुलविधीं तु शारी यी निम्मोदयुगी
एवं क्रमां संधरते सत्वं पद्या प्रकृतिति

मधयेनां स्मृतं पदवमयां नां नामविविषयमसि
तव नां नामविष्यतये भूते तदाधारास्तु वाच्ये

हंसालश्रविनी चतुर्वायथस्तम्भमविष्यताः
पूर्वाल्ल-म-ईपवर्ता अथोवगांते च मानिनि

नां नामविविषयमसि पदां अथोवगांधमस्थिताः
प्राणाया वाच्य वाच्ये प्रकृतिति क्षितास्तु मयानवे

पुष्पांकं तु यष्टांकं दलमधे नां नामविविषयम
कारिकमं स्वतं देवी मण्डलविविषयमसि पत्ताः

2b तथा ] em.; कथा AC 3a नानीं ] C ; नानीं A 3c संधरते ] em.; संधरते A C 4b फु ] A ; हं C
4d तथा ] C ; तथा A 5d नेत्रियं ] C ; नेत्रियं A 7a संख्यां ] em.; संख्यां A ; संख्यां C 7d वाच्य: ]
em.; वाच्य: A ; वाच्य: C 8c पूर्वाल्लिः ] A ; पूर्वाल्लिः हं C 10c अविविष्यतिः ] em.; अविविष्यति: AC

1d samanvitam ] samanvītāni hyper. § neuter singular for plural, or functions as indeclinable 4a padmāḥ ]
for padmāni § 3.1 6a कुक्षयोभाई ] for कुक्षयो ubhāv hyper 7c nādyā sthitā ] for nādyāḥ sthitā § 2.2
7d वायुवाह ] for वायुनमम्ह. § 4.3.3 7d Cf. TaSa 1.70cd न्रृषाधारं सप्तृ वायुस तदाधारांस तु nādyāvah
8a शुम्हिनिनि ] for शुम्हिनित्वसिः § 2.2.7d Cf. TaSa 1.71-72b = SvaTa 7.15-16b 8c पुर्ववक-म-ई-सा- ] § 10.3 9a ?nādi padmāntarālāsūgāḥ 9b वायू
pratiṣṭhitam ] for वायू pratiṣṭhitah § 3.2 10c देवो ] in 28:10c with uncertain cancellation mark in Ms.C
असि सूर्याद्वितीय चतुष्फलस्तथथे च।
तन्मेव तु स्वतेजन हुताला कणिकाकृति: ॥ १ ॥
कुण्डलशब्रमस्तु मुग्धानं तदव्राट्येऽः
प्रस्मोऽजगाकारः प्रस्मोऽजगामृकृतुः ॥ २ ॥
एतेवमेहावधो विदमः सर्वेदेहिनाम्
ततिष्ठते हृदये चैव उल्लासायासंगुः ॥ ३ ॥
यावदव्रतस्तथा देवदेवस्य मुनिदर ।
तावद्रापी स्मृतो हार्ष्य अधोमाग्निः विषमिन: ॥ ४ ॥
व्यासेत ताबरस्थे देवदेवो जगलित: ।
अकारं हृदयं चैव चुवं तावधिदेवत: ॥ ५ ॥
ईकारं कण्ठो देवेविष्णुस्त्र जगलित: ।
उकारं तालुकेजयं श्रद्धान्त्र प्रतिष्ठित: ॥ ६ ॥
भुवोविनदस्थें च बक्रे नादं सताशिवम् ।
जातव्या: सो विधिकारश्च यथा ते कथयतामम्न ॥ ७ ॥
अनुवर्गं यथापुरुसे मुनिचारणपरं तथ।
दशाया योगमार्ण्ण आत्मा स्वच्छन्दस्यमेते ॥ ८ ॥
मात्रा बिन्दुमतीत च नादताम ज्ञोति विग्रहम्।

12 TaSa 28.18-31=SvTa 7.292c-306b and TaSa 28.37-60b=SvTa 7.306c-330b ; TaSa 28.18c-31

11a agni [ for agniḥ, § 2.2.1 11c svatejena [ for svatejasāumnt, § 1.1.2 11d hutāsakanikākṛtih [ cf. TaSa 1.54c-55b

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कप्यालसंक्लय यथार्थ जैत्येन संर्गम् ॥ १९ ॥
अवसंयोग पूर्वत सयंबेल तु रेखेतुः।
नायांसंशोधनमेवन्मोक्षार्थपथ्यस्य तु ॥ २० ॥
रेखनात्माक्रियाक्षायायामक्रमः स्मुतः।
सामाल्य वहिन्तार्जन पुनःस्वत्त्वत्तरणं तु ॥ २१ ॥
अन्वेषणेऽर्थेन पूर्वदस्तयेश्वरणं तु ।
निष्कर्मः कुम्भकर्त्वम् वञ्ज्यथम्बन्तरणं तु ॥ २२ ॥
नामस्य हृदयंस्वाभिन्यङ्क्यमिलयोवरात्।
प्राणायामःद्वयकु प्रमानास्ततु विविखः ॥ २३ ॥
प्राणरोधे तु संप्रदैः नान्मी नीत्वा समुप्यङ्कसेतुः।
शान्तिमोक्षायेदाः वामनासापः सापनं रुटे ॥ २४ ॥
बायवीत्यभये धृपुदे आप्श्चर्यी नाममाक्ष्यः।
माहेद्री कण्ठदेशे तु बार्श्च घण्टिकाक्षिता ॥ २५ ॥
आकाशःपारणा मृदू सवृौसम्यकरी स्मुतः ।

19c कप्यालसंक्लय[ ] | em.SvT | कप्यालसंक्लय ए; कप्यालसंक्लय स; संक्लय कप्यालसंक्लय SvT; संक्लयकप्यालसंक्लय SvT; कप्यालसंक्लयमृष्ट NiTaSaṃ ed. 20a अवसंयो; अवसंयो A SvT; अवसंयो C SvT SvT । 21a रेखनात्माक्रियाक्षायायामक्रमः | em.SvTa NiTaSaṃ ed. | रेखनात्माक्रियाक्षायामक्रमः TaSa SvT; वय A C SvT; विधा SvT SvT । 25a बायवीता | A NiTaSaṃ ed. SvT; बायवीता C SvT; बायवीता SvT SvT । 25d कायुः | em; कायुः A C; कायुः SvT; कायुः SvT SvT । 26b समुद्रा | em.NiTaSaṃ ed. SvT ed. SvT SvT; समुद्रा C; समुद्रा A; हिता SvT ।

19d धात्र्यो वेन | TaSa SvTa; धात्र्यो वेन NiTaSaṃ ed. 20a पूर्वत | TaSa SvT; पूर्वत SvT SvT; पूर्वत SvT । 20b सयंबेल | TaSa SvTa; मयंबेल SvT; सयंबेल SvT । 20b तु रेखेतुः | TaSa SvT; तु पूर्वत् SvT; सिद्धिसत्या SvT । 20c अतुः | TaSa; अतुः NiTaSaṃ ed. SvT SvT; वैतुः SvT । 20d परस्पर | TaSa SvTa; परस्पर SvT । 21c सामन्या | TaSa SvTa; सामन्या NiTaSaṃ ed. 21c एमन्या | TaSa SvTa; एमन्या SvT; एमन्या SvT । 22d ज्ञात्वता | TaSa NiTaSaṃ ed. SvT; ज्ञात्वता SvT ed. SvT । 22b पूर्वत | TaSa SvT; पूर्वत् NiTaSaṃ ed. । 22d ज्ञात्वता | TaSa NiTaSaṃ ed. SvT; कार्याल्यान्तरार्णः SvT SvT; कार्याल्यान्तरार्णः SvT । 23d बायवीत् | TaSa NiTaSaṃ ed. SvT; बायवीत् SvT; बायवीत् SvT । 24b नामी | TaSa SvT SvT; नामी NiTaSaṃ ed. SvT । 24d बायवीत्यभये | TaSa SvTa; बायवीत्यभये पूर्व Ni- TaSa ed. । 25c माहेद्री | SvaTa SvTa; माहेद्री SvTa ed. । 25a पूर्वत | TaSa SvT for पूर्वत SvT; § 6.3 21a recanā pūranād rodhā | for recanā pūranād rodhā, § 6.3 21c sāmānyā | for sāmānyā byer; § 4.1.6 22a receta | for receta, § 6.3 22b पूर्वत | for पूर्वत, § 6.3 25a dhāraye 'ṅguṣṭhe | for dhāraye[d] 'ṅguṣṭhe byer; § 2.3 25b 'ṅguṣṭhe | for 'ṅguṣṭhe 25c māhendri | for māhendrim, § 2.1.2 25d vāruṇī | for vāruṇī§ 2.1.2 25d ghanṭikāśritā | for ghanṭikāśritā byer; § 2.1.3
एकशिनि च तु उद्देश्यम् प्रसिद्धयति ॥ २६ ॥

संहदे चैव प्राणे च मूढिः गत्वा निवर्तते।
उद्देश्यमि तथोऽक्षात् योगिभि: सदा ॥ २७ ॥

रागदेवी प्रहोयते प्राणायामेव धार्यते।
धारणि: सर्वपापाणि प्रत्याहारं असंतंय: ॥ २८ ॥

हुद्वदा नामिरकङ्गे च सर्वसन्यो तच्च च।
प्राणाया संस्थिता हस्तं शब्दं च मे श्रुतं ॥ २९ ॥

त्रुतातिमिः: प्रणाः हर्गुद्गायमिः।
धीराम स्मृतिकाष्ठं पञ्चाणां श्यामेतुदाहृतम् ॥ ३० ॥

घण्टा: नादेवं मथृरो गजनादो महाभविनि:।
प्राणादिनां च पञ्चाणां श्यामेतुदाहृतम् ॥ ३१ ॥

वाहमध्यालिङ्कं चार्मे णं श्रृणु प्रसंतम्।
प्राणायो गच्छते हत्रेण अपास्यं श्रवण्यं ॥ ३२ ॥

समानस्थ्यत् येव विभ सर्व व्यायसंस्थित:।
उद्गम्यसन्यासं वरोत्वान्तवसंस्थितम् ॥ ३३ ॥

उद्दान्तेन संप्रौषो मार्तोव वर्णीनि:।
व्यानो व्यायामसंस्करं करोति सुनातन्यिके ॥ ३४ ॥

27a संहदे चैव | CSVTⁿ, संहदे चैव A | संन्यासे च शV₁ⁿ | समन्यासे च शV²ⁿ | सदा सत् CVT³ | सत् CVT⁴ | तदा C 34a संप्रौषो | ेम., संप्रौषा AC.

28d प्राणायां श् | em.SvTa NiTaSaṃ ed. | प्राणायांसा | TaSa; प्राणायांसा | SvT² ed. 33a तथा | A; तदा C 34a संप्रौषो | ेम.; संप्रौषा AC.

29b ह्रदगुदाः | for ह्रदुगुदाः | Cf. gudāṃ (for gudāyāṃ) in 28:46b § 4.1.1 29c प्राणायांसा | for प्राणायांसा, § 2.2 30c क्षिराभा | for क्षिराभा | § 2.2 31a ग्हन्तामेदवा | for ग्हन्तामेदवा iva⁴¹⁄₄, § double sandhi 32d adha gacchati | for adhas gacchati, metri causa
नागोढ़ारं प्रमुखपिते कूर्मकोम्योलस्थितस्मि।
कुर्कु: शुद्धिसे चैव देवदतो विजुम्मिका \[35\]

धनपुज्य स्थितो घोषे मृतस्यापि त मुख्यति।
अध्यात्मगतिरित्वुका देशानां बाहुगणा यथा\[36\]

जीवनं हरिनं गीतं तु मृदुगतिस्तथा।
कृमि तिथि च कृमि विनायकं हि चेतिष्टम् \[37\] 13

प्रवेशस्य उपपाननी समलं सावधेतः।
अन्तर्वतं ध्रुवेणं च अपानस्तु कर्यति \[38\]

अजसं नीविपत्तं च समानं समानं नयेत।
शुद्रा हिद्रा तथा चिड़ा काषोदानन्य चेतिष्टम् \[39\]

रोमपर्यं च स्वेदं च शुलदायविज्ञेन।
व्यामेतानि कृमिः सृजिष्ट्वं चैव विन्दुः \[40\]

अधुरे जानतुहदये लोकं मुळि संस्थिता।
नागोढ़ा वहुःपाधिः कर्म तेषां निर्विद्धम मे \[41\]
After 42ab, half a verse is inserted only in SvTk, and KSTSed: nāgaḥ kūrmaḥ ca kṛkaro devadattāḥ ca pañcamahc cf. Goodall 2015:495 44a utkrāntya | for utkrāntyāyaḥ bher, § 2.23, Cf. utkrānta SvTk 45b jito manaḥ | manas § 2.4 neuter nouns with masculine endings 45d prakāśayet | for prakāśate, § causative form for simplex 46a prāṇānām | for prāṇāpānaḥ § singular for dual or 46a gudām | for gude § 4.3.7 47a nāgāya prāṇasamyuktāḥ | for nāgāya prāṇasamyuktān, § 2.10 masculine and feminine plural without final visarga and § 00. feminine plural ending for neuter plural

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42b पुरुषोऽक्षेमवच | conj.; स्मिनुस्मास्केमवच A PC; स्मिनुस्मास्केमवच A ac; पुरुषोऽक्षेमवच A § 2.10 masculine and feminine § § 2.23, and KSTSed: niśāndrakāsyāyaḥ vajraḥ kāryaḥ. 42c ाऽक्षेमवच | conj.; स्मिनुस्मास्केमवच A ac; पुरुषोऽक्षेमवच A § 2.10 masculine and feminine § § 2.23, and KSTSed: niśāndrakāsyāyaḥ vajraḥ kāryaḥ.
ततात्प्रमुत्ति धारयें धारयत्ववद्धतानां।
जितो उनसी भवत्वेवं संक्रान्त्युक्तस्माति।

धियकालि शुभो गन्तः प्रजा चास्य विचरयें।
धियृक्तिः अधृनो दिध्वन्चिता प्रवर्तें।

वायुक्तिरस्वलोकचिद् सिद्धाव देवान्त्री पर्यतें।
मनेन्याचिनितितप्राप्ति। प्रवर्तेत् गुणाप्रकाम्।

सर्वकामसुमूहेण सर्वंदद्विवर्जित।
मसारबथस्मुन्तः शिचित्तात्।

प्राणापाने तु संज्ञेय हस्तकोटिसमवितम्।
नामणां धारयति योगीक्षतः स्वेदकर्मायामायेन।

पुनरेवं हुस्यऽ हि प्राणापाने निरत्वेयेन।
दीर्घकोटिसमायागाल्पक्तानयतत्तें महृदम्।

काण्ठस्म हि तथैवेह प्राणमेवं निरत्वेयेन।

48a तानान [corr. SvT] NiTaSaṃ ed.; तानुस् TaSa; तालात् स्वा।
48d धियकालि शुभो [SvTa]; कालः।
49a धियकालि शुभो [SvT]; धियकालि शुभो।
49c धियकालि।
49d धियवाच।
50a तालात्।
50b तालात्।

51a कांति [kor. SvT] NiTaSaṃ ed.;
52b समायत्।
52c समायत्।
53b निरत्षेवेत्।
54b निरत्षेवेत्।

49a कांति [kor. SvT] NiTaSaṃ ed.;
50b सिद्धाः [kor. SvT] NiTaSaṃ ed.;
52b समायत् [kor. SvT] NiTaSaṃ ed.;
52c समायत् [kor. SvT] NiTaSaṃ ed.;
53b निरत्षेवेत् [kor. SvT] NiTaSaṃ ed.;
54b निरत्षेवेत् [kor. SvT] NiTaSaṃ ed.;
प्रत्यक्षितसमायोगस्तत्तत्त्वः सुनो भवेवः ॥ ५४ ॥
भृष्ये बिनवुपीयके प्राणरङ्गं तु कार्येत् ।
सुपुस्य जाते तत्र क्षणाचवें प्रज्ञायति ॥ ५५ ॥
मुद्गी द्वारे समासंव चिकन्तं ध्यानमार्गेत् ।
एवमम्यसतत्त्वं प्रज्ञात्तु तदा भवेवः ॥ ५६ ॥
पिपीलिकण्डकार्यायमृत्तिः द्वारे विशिष्ठते ।
भिवत्र क्रमेण सर्वणि उन्मानाति हि यात्: ॥ ५७ ॥
पुर्वोत्तकलक्षणं देवं त्यत्वं स्वन्धन्तदात्र ब्रजेत् ।
जाते ततसमवं हि देशेनानेन साधनः: ॥ ५८ ॥
संक्रमोत्तरार्देधु भृत्त्वास्या न बाध्यते ।
अतीतानागतं चैत बैलीको उत्प्रवर्तते ॥ ५९ ॥
प्रत्यक्षं तद्वेदत्त्वं सर्वज्ञं प्रज्ञाते ।
एवं चारगति ज्ञातता शारीरे सर्वदेहिनाम् ॥ ६० ॥
गच्छते चास्यस्यं पति: पुर्वावर्णानं तु ब्रजेत् ।
चादितातले तु देवश्च बिकारं व प्रकृतिः ॥ ६१ ॥
सत्यस्यं रजसंस्कृतां तमश्च गुणवेदः: ।
एवं पर्यन्ते देवं स्थानात्सत्त्वानां ब्रजेत् ॥ ६२ ॥
पञ्चम्यसुविविभा नांधर्षे पुं संचर्ते जनिनः: ।

\[14\]TaSa 28.57a-58b = SvaTa 7.327b-328b; nāsti NiTaSaṃ ed.; 28.58c-60 = NiTaSaṃ ed. 142c-144
\[15\]TaSa 28.62 Cf. quoted in ŚiSūVi 3.2

56c ॐसतस्न्यं] C SvTa; ॐसतस्न्यं A 57a कण्डकावेधामृत्तिः] corr.; ॐकण्डकावेधामृत्तिः C; कण्डकावेधामृत्तिः A; ॐकण्डकावेधामृत्तिः मृत्तिः NiTaSaṃ ed.; ॐकण्डकावेधामृत्तिः SvTvPT; ॐकण्डकावेधामृत्तिः SvTvPt; ॐकण्डकावेधामृत्तिः कण्डकावेधामृत्तिः SvTvPT 57d उन्मानानं हि यात्: ] A SvTvPT; उन्मानानं हि यात्: C; उन्मानानानं यात् तु SvTvPt; nāsti NiTaSaṃ ed. 58b स्वच्छन्दनां] C SvTa; स्वच्छन्दनां A 60b सर्वज्ञं] em. SvTa; सर्वज्ञं TaSa 61c तु] A; पु. C 61d प्रकृतिः] em.; प्रकृतिः आनंदच A C 62a रजसंस्कृतं] em.; रजसंस्कृतं A C

54d स्वप्रबृति: सुनो भवेत्] TaSa; स्वप्रबृति: सुनो भवेत् NiTaSaṃ ed. SvTvPT SvTvPt; स्वप्रबृति: मेवत् श्रये SvTvPT 55a विभिन्नानेलं] TaSa SvTvPT NiTaSaṃ ed.; विभिन्नानेलं SvTvPT; प्रबृत्तिः NiTaSaṃ ed. 55d प्रभुवत्] TaSa SvTvPT SvTvPt; प्रकृति: NiTaSaṃ ed. 56a समागृहं] TaSa SvTvPT; समागृहं NiTaSaṃ ed.; समागृहं SvTa 57b विभिषेष्यानेव] TaSa NiTaSaṃ ed. SvTvPT; विभिषेष्यानेव: SvTvPT 58a उत्त्तरण] A C; उत्तरण SvTvPT; उत्तरण SvTvPt 58c तत्त्वं] TaSa; तत्त्वं NiTaSaṃ ed. SvTvPT; उत्तरण SvTvPT; उत्तरण SvTvPt; उत्तरणश्रमेष्य स्वतं 58d साधकं] TaSa SvTvPT; साधकं NiTaSaṃ ed. SvTvPT SvTvPt 59b साधकं] em. SvTa; साधकं TaSa; साधकं TaSa स्व। साधकं TaSa; साधकं TaSa; श्रये SvTa 62c देवं] TaSa; देवं ŚiSūVi ed. 62d रजेत्] TaSa; रजेत् ŚiSūVi ed.

55d प्रबृद्धियति] for prabudhyate, § 6.2 63a तेषु] for tāsu §
अज्जुधे चैव अज्जुध्यस्वत्स्त नाद्या व्यवस्थिता: ॥ ६३ ॥
तर्जन्या मध्यमानामा तत्र नाद्या कर्म्रसिका।
अज्जुधे च खस्त्रा च चकारेण कनीयसी ॥ ६४ ॥
दक्षहस्तस्य सुधोणिणि तयो नाद्यास्तु सूचिता।
बामाज्जुधे चकारस्या हकारे मध्यमा स्मृता: ॥ ६५ ॥
अकारे तु कनीया तु बामहस्तस्य सुभरे।
पादनाडः प्रवक्ष्यामि यथावदनः पु०: ॥ ६६ ॥
णकारेण कनीया तु नकारस्त्या तु मध्यमा:।
पकारे खुस्तुः क्ते नादीचन्य-मृ-उदाहरम् ॥ ६७ ॥
दक्षपाद्यस्य सुधोणिणि सामप्रत्य बामगा तथा।
... ...।
कव्यामि समासेन | विसंबेन | वराने: ॥ ६८ ॥
सुपुष्क्र युक्तेश्वरपा यावद्रह्वानिलान्तरम्।
गता सा परमा नादी जात्या देशिकेन तु ॥ ६९ ॥
तत्रास्तो मस्त्रंतु अध्योध्रोवे च गच्छति।
तालुके पोडार्चे तु अध्योध्रविष्यति: ॥ ७० ॥
तत्र प्रानी निवरीत नासाङ्गरेण पार्थित।
ढादशानंतां तत: प्रात: पुरे चैव विसंबोधुः। ॥ ७१ ॥
विनदुध्याने तवान्यान्यां जात्यथव सत्तं प्रये।
शक्स्याने ग्राम्य तु मूर्त्तमार्गम् व्यवस्थित:। ॥ ७२ ॥
ब्रह्मान्याने तु संपृज्यं देवताचक्रमुमात्मम।
विषुधृष्या योगिनी चैव हृती स्त्रपदार्थिता।। ॥ ७३ ॥
फिंध्रायं ईश्वरं देवी मातारस्तु सदाशिवे।

63d व्यवस्थिता: [ em; व्यवस्थित: AC 66c नाद्यांच: ] A²C; 67d उदाहरत् ] em; उदाहरता AC 68b तथा | em; यथा AC 69c सा ] em; सा AC 72a विनदुध्याने | C; विनदुध्या unmet; A 73a संपृज्यं ] em; संपृज्य अ

64a tarjanyā | for tarjanyāṃ, § 2.1.3 64a nādyā | for nādyah, § 1.2.5 64a madhyamānāmā | for madhyamānāmāyāṃ hyper 64b kasamjñikā | for kasamjñikayā hyper § 4.1.3 64c khasamjñiā | for khasamjñiayā hyper § 4.1.3 65b sūcitā | for sūcitāḥ § 2.2.2 65d hakāre | for instrumenta1 hakārena hyper § 4.1.4 66a ṣaṇā | for ṣaṇāyāṃ/ṣaṇāyasi hyper metri causa 66b A ends with || || 67b nakārasthā | for nakārasthāḥ, § 2.2 67c pakāre | for pakārena § 4.1.4 73c yogini | for yoginyah unmet, metri causa § 9.2 73d dūṭi | for dūtyah, § 9.2
शक्तिस्था चैव देवेणि विबधाय: । क्रमशः न्येसेतु ॥ ७४ ॥

प्रथमं देवताचरं द्वितीयं योगिनी स्मृतम् ।
तृतीयं द्वितीयं देबि तिर्यकस्तु चतुर्थकम् ॥ ७५ ॥

मातृकः स्मृतं देवि पञ्चमं परिकृतीतिम् ।
विशेष्यर्तास्तु पञ्चं स्तावं देबि मयोदितम् ॥ ७६ ॥

पद्वर्गं भावधेत्यविः अयोगम परमेश्वरि ।
*कौलिकमिद्धिः सम्प्राण्य योगसिद्धिः प्रवर्ति ॥ ७७ ॥

*एवं चारणात्त्वा यूपिण्यं तु चारणय तु ।
*यजः चक्रेण तु वेदी दीयते परमेश्वरि ॥ ७८ ॥

*तत् तत् चारण प्रत्यक्षं प्राप्तवति ।
*तदात्मकं तु विज्ञानं भवते साधकम् तु ॥ ७९ ॥

*अयोगा समुचवं तु क्रियते परमेश्वरि ।
यकरे वायुसुधिः रकरे सारांशितकम् ॥ ८० ॥

लकरे स्मृतिभवन स्मृतिभवन वर्णालिकम् ।
हकरे प्राणसुधिः स्मृतिकारणेऽणमिता ॥ ८१ ॥

अमृतार्घ समुद्रिता कार्यवसायके तम: ।
क्षरार्दिकारात्त्वा: पञ्चविश्ल-म-उदाहरता: ॥ ८२ ॥

एवेत्तु समुचवार्ध उपस्त चाल्ला कार्यविभाग: ।
सत्त्वसुधिः समुद्रिता सत्त्वसुधिस्वगच च ॥ ८३ ॥

*कौलिक: समाययात्त्वा वर्णसुधिस्तथा परा ।
*शूष्कसुधिस्तथा देवि योगसुधिस्वगच च ॥ ८४ ॥

यदृः भावधित्वा तु वेदयत्रमेश्वरि ।
*तदात्मकं तु विज्ञानं भवते साधकम् तु ॥ ८५ ॥

74d विष्णु: [ corr. विष्णु: अ; विष्णु: C 76a ० C 77a ० C 77d ० C 78a ० C 79c ० C 80c ० C 82c ० C ।

74c A ends with || ॥ । ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ॥ ��
मृत्सिद्धं भवेत्तर्व नात्तथं साधकः तु।
द्वाराणि पञ्च देवेणि कथयामि समासतः॥ ८६॥
हतो पादी तथा गुहो पञ्च बेधाः प्रकृतिता:।
एतमार्गरहितस्तो यो बेधस् कृत्तिमिच्छति॥ ८७॥
हतो मृृंनिकायं सङ्कल्पं मृगध्वनिकाम्।
नासा कण्या च चक्षुमया तस्मिनवेधसः न निःश्च॥ ८८॥
अपद्वारस्तु ते प्रोक्ता **बहिर्वृक्षितः।
तेन ते नित्याता वेधत्रिप्रेमवचारणे॥ ८९॥
इल्यं सरस्यं तु तन्य शम्यत्र दिवशात्मकः।
साहसं सारमादाय सुखोयोध्यमनाकुलम्॥ ९०॥
कविंतं स्मरप्रेमं नानाविज्ञानसंहतं।
येन जन्मसहसृष्टि मृष्या चाराचितो हन्मन्॥ ९१॥
स प्रापोति लिंदो तत्र अन्यो द्वृष्टा तु मुक्ति।
एततः वरुः देवी नार्थः कृष्णचित्तयः॥ ९२॥
तावे देवी समाध्यायां रहस्यं प्रकृतिकुलम्।
ऋषिपदेशणं कोणिनीति: प्रपूजः तिः॥ ९३॥
अस्मात्त्वात्तरं नासि श्रवणसं-र-अपिष्ठितम्।
ये योगिनीहृणे जातास्त्रास्त्राचेततसः॥ ९४॥
जायन्ते ते त्विदं शाश्वं मृष्ठम्म जातसागरम्।
लिखितं तिङ्गते देविः व्यक्त तन्नयाज्ञेष।॥ ९५॥
तेन दीप सुकं कृमिध्वनिन्ति पिण्डपातारः।
योगिन्यश्रेष्ठ रक्षणं पुनःतालयन्ति हि॥ ९६॥
न तस्य वर्तते मारी नाशोऽमिष्यन्ते विष्यते कवितः।

87b पञ्च बेधः ] A² P.C.; पञ्च बेधः A² 88c चक्षुमयर् ] em.; चक्षुमयम् AC 89b बहिः ] em.; बहिः हि॥
A; बहिः C 92c तन्त्रः ] em. Goodall; तन्त्र AC 94a तन्त्रः ] em.; तन्त्रः 3.23 95d व्यक्तः ] C; व्यक्तः A
96b पिण्डपाताः ] em.; पिण्डपाता रा० § 2.3

88ab ] = NiKa 43f. 44.242; Laghuśaṃvara 3.3-20ab 90d sukhabodhānākulaṃ for sukhabodhyānanākulaṃ in MatP-vp 1.26d

91a saprapaṇcedaṃ ] for saprapaṇcicaḥ idaṃ hyper § 2.1 95a jñāyante ] for jānanti, § 6.3 96b pīṇḍapātaḥ ]
Cf. TaĀl 1.51b =14.44d pīṇḍapātāc chīvaṃ vrajet

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यस्तु पूजयते शाख्ममृतं सारवति ॥ ९७ ॥
तेन यथं शुद्धं ह्योंंं कृतं समयरक्षणम्।
स्वभवा यो दुरासा न पीठमार्गकल्पकः ॥ ९८ ॥
न तेनं पुनराबृत्तमित्तस्ते रीरवाचिकम्।
तस्मातपरेषाय ते मन्त्रायं सिद्धकौशिकम् ॥ ९९ ॥
श्रीत्वष्य सुरसमीये यावत्त निर्मलं भवेत्।
गौपनीयं दृश्यैन न श्रीत्यं तदबाचितम् ॥ १०० ॥
प्रमादाच्छायंदुः अविजहिता त्वनक्रमम्।
गच्छन्ते नरके प्रेष सुप्रहोरी दुरास्थनः। ॥ १०१ ॥
नानं तस्य परीवाराय महामाने भवार्येव।
योगिनीगमनमयथः पञ्चुवाच सारकः। ॥ १०२ ॥
सम्रोही सुप्रोही देवप्रोही वर्णाने।
यद्य गति गच्छन्ते देव तां गति गच्छन्ते तु सः। ॥ १०३ ॥
तस्मात्पक्तं न कर्त्वं यदीच्छेद्युमाम्यस्तात्।
परीपाः यत्वं कृत्वा अनेकस्तुः प्रकारकः। ॥ १०४ ॥
अतिशेषं ततो दल्वा श्रीत्येद्यायेयेद्व।
अन्यथा भवते दोष इति शाखरस्य निष्ठूष्य।
एतत्मायः देवि न देवं यस्य कस्मचितुः। ॥ १०५ ॥

इति मेरववोतसिस्महातने विद्यापीठे समस्तप्रमाणे
श्रीतन्त्रसुवर्ते आत्माराधिकारो नामायातिशतिमः पदलः।
Chapter 5

Translations
Chapter 1. Questions

I pay homage to Mahābhairava, to the deities of the directions and to the gurus!

1.1-2 [Opening] All [the deities beginning with] Brahmā, Viṣṇu, and Indra were gathered at the place of a beautiful peak, named Jyotiṣka, which is colored by various minerals, overgrown with various heavenly trees and creepers, full of rṣis, siddhis and vidyādhāras, and frequented by gaṇas and pramathas.

Similar opening verses are found in various texts, especially Yāmalatantra related ones. Some examples, they are as follows: in Viṇāśikhatantra 1.1-3 in the Vāmā stream,

```
kailāsāśikhare ramye nānāratnopāśobhite |
nānādrumalatākīrṇe siddhacāraṇasevite || 1.1 ||
tatra devaḥ suraśreṣṭhaḥ kriḍate umayā saha |
stūyamano mahāsiddhāir mahākālādibhir gaṇaiḥ || 1.2 ||
ṛṣibhiś ca mahābhāgair bhṛgvādyaiḥ surasattamaḥ |
teśāṁ madhye samutthāya devi vacanam abravit || 1.3 &&
```

in the Matasāra (NGMPP B 28-16, 1’1-2) in the Kaula tradition.

```
kailāsāśikhare ramye sarvva-devatapūjitē |
nānādrumalatākīrṇe sarvauṣadhisamanvitē || 1.1 ||
siddhaiḥ sādyaiḥ suravaraś somapair apy asomapaiḥ |
vidyādharaś sagandharvaiḥ sevitāyaṃ samantataḥ || 1.2 &&
```

Jyotiṣka is an emendation from all manuscripts’ reading jyotiṣṭha since this name occurs in various Śaiva works as a name of the North-Eastern top of Mt. Mahāmeru, e.g. Śvacchanda 10.127ab tasyā iśānadīgabhāge jyotiṣkaṃ śikharaṃ smṛtam, Sarvajñānottara 9.40cd tasyaiśānyāṃ mahāśrotan jyotiṣkaṃ nāma viṣrutam, etc. It was SANDERSON who drew my attention to the possibility of this emendation and to those texts.

1.3-7c [Request to Devi] After seeing Bhairava who is joyful, they [the gods] said to the goddess Ambikā:

"You are the Mother of this world. Only you are my shelter, O you glorious one! You are a protector for ones who are afflicted by the danger of Saṃsāra. Sages, gods, gandharvas, gaṇas, vidyādhāras and so forth are trembling in this circle of saṃsāra and afraid of ageing and death. Also, other living beings who are suffering go to take a refuge only in you. You should ask Śiva, who is the lord of the gods and who prospers the world, about the essence (sadbhāva),
the entirety of gnosis—which bestows worldly enjoyment and liberation as results, by which, when learned, they could be liberated and obtain siddhi, by way of [having] pleased [Śiva]."

In 1.7b, the singular instrumental jñātena, emended from jñānena attested in all manuscripts, is understood as the plural jñātaiḥ construing with mucyante. However, the reading tuṣṭitena in 1.7b seems unnatural but should be understood as the agent who obtains siddhi (siddhyante).

1.7c-8b [Devī’s praise] Having heard their words, she spoke [to Śiva] after praising the great Lord [Śiva] whose true nature was elaborated by the praises.

Svachchanda 1.3a corresponds to Tantrasadbhāva 1.3a, and 1.3b corresponds to Tantrasadbhāva 1.7d. We can assume as a possible scenario that the straightforward commencement of the Svachchanda, — Devī making a request from Bhairava —, had been redacted as the opening of the Tantrasadbhāva by its compiler who supplemented the story, that is to say, added the deities, sages etc. urging her to ask Bhairava. Then as a result of that, the syntax of the Tantrasadbhāva became rather convoluted.

1.8c-10 [Devī spoke to Śiva] Parameśvari, who is the Mother of creation, [viz.] Vāmā; who is the bearer of the world [viz.] Jyeṣṭhā; who is Raudrī; and who is Ambikā, whose effects are of a nature corresponding to the [four Goddesses], [spoke to] Śiva (śrīkaṇṭha) : [when he has] effect (kāryam ... yasya 10bc) which transforms into Vāmā, Jyeṣṭhā [etc..] (vāmājyeṣṭhāvikāram), which is composed of well-known qualities (prathitaguṇamayam), and which [generates] lordship and heroism; [when he has] embodied form with part (niṣkalāṃśam), which firmly stands like a pillar and which has association with creation of tattvas etc; [when has] form without part (niṣkalāṃśam) which is devoid of entire qualities (hatasakalaguṇam), which is Lord of all the worlds (sarvalokeśanātham), which has no guṇas from all the manifestations (sarvabhāvāt), [that is to say.] without tamas (atamasam), rajas (nīrajaskam) and sattva (asattvam).

The activity of Raudrī here is not explicitly mentioned. According to Tantrasadbhāva 1.113c-114b, Vāmā is associated with creation; Jyeṣṭhā is involved with protection; Raudrī is equated with dissolution; and then, the united form of three goddesses is said to be Ambikā. Due to the similarity of the letters su and a in Nepalese script, asattvam emended from susattvam seems more convincing.

1.10 is written in Srāgdhāra meter and contains only the accusative case which could be construed with maheśānaṃ in 1.8a. Among relevant Śaiva texts, an opening
verse of the Brahmayāmala and Kubjikāmata¹ is written in the same meter²: (cf. Shaman Hatley 2018 pp. 303-4: Brahmayāmala 1.1.)

yat tattvaṃ mantragarbhan sakalaśivamayaṃ hetunivānabimbaṃ
dūtīnāṃ padmaśaṇḍe 'samasukhavilasalingarūpan bhīharti |
nānābhogādhiśasair vividhalayapadaiḥ śaktir ābaddhakāṇḍe
tatttvam viśvagarbhaṃ bhavanagadalanaṃ bhairavaṃ vah punātu ||

[Trans. by Hatley 2008 p. 383] That ontic principle (tattva) which, consisting of Śiva-with-differentiation (sakalaśiva), is the source of mantra, (¿) the [supreme] cause, [the state of] liberation, and omnipresent (?) ; which bears the form of the lingam sporting with unequalled pleasure in the lotuses of the Consorts (dūtī), (¿) [a lotus garland] whose segments are bound together by the [cord of] Śakti, with various sites of yogic absorption (layapada) that are abodes of manifold supernatural experiences (?); may that Bhairava-principle, [HŪM,] which renders asunder the mountain of saṃśāra, sanctify you.

Hatley mentions that “A [here NGMPP A 42-6 of the Brahmayāmala] writes daṇḍas after each pāda”. This is the same feature of A and B of the Tantrasadbhāva. Regarding this, he also mentions that ”[t]his verse is repeated as the maṅgalaśloka of another “Brahmayāmala,” an abridged redaction which also appears to draw materials from the Tantrasadbhāva”. This could be an indication that the prototype of the Tantrasadbhāva started from 1.10. The first nine verses in this recension might have been redacted from a Svachchanda with the interpolation of more verses.

Topics

1.11-12 [Classification of Śaiva scriptures] O Lord, I have heard secret tantras whose purview is hidden. There are [Śaiva tantras e.g.,] VĀMA, and DAKŚIṆA streams, YĀMALAS and SIDDHĀNTA, O Lord of the gods (suresāna), in various ways, according to the division of ten and eighteen recensions. Several koṭiś are divided into lākṣa, one hundred thousand, and koṭi, ten million (lākṣakoṭivibhāgena).

¹Kubjikāmata 1.1 saṃvartāmaṇḍalānte kramapadanihitānandaśaktiḥ subhīmā saṃṣrjyādyaṃ catuṣkam akulakulagatāṃ paṅcakaṃ cānyaṣaṭkam | catvāraḥ paṅcakaṃ 'nyāḥ punar api caturas tattvato maṇḍaledaṃ saṃsṛṣṭaṃ yena tasmai namata guruvaraṃ bhairavaṃ śrīkujeśam ||
²Scriptures, entirely written in Sragdhāra meter are found in Buddhist works, e.g., the Laghukālacakratantra and Sragdharāstotra. However, maṅgalaślokas written in the Sragdharā meter are seen in a wide range of works; in particular, this meter which is impressive for its length frequently appears in inscriptions.
A pair of scriptures (sūtradvayam) appeared in the Great Scripture, the root tantra, i.e. the Siddhayogēśvarītantra, consisting of a hundred kōtis. There, one which appeared from the Yonyārṇava has been known by me [however the other] has not been heard. I would like to listen to [that scripture], the supreme Tantrasadbhāva.

The title Yonyārṇava is spelled Yonyarṇava in Jayaratha’s commentary on Tantrāloka 29.166. This irregular formation, yonyā + arṇava, is due to an aśa usage (cf. § 1.2.5 feminine -i stems inflected as nouns in -yā). This scripture is also attested in Kubjikāmatatantra 16.27-29 in the context of explaining the hierarchy of the seven Śaiva traditions.

tena tvāṁ kubjikā proktā parā sarveṣu vastuṣu |
tatredaṁ durlabham devi sugopyam prakāṭikṛtam ||
vedasiddhāḥ paśus cordhe ārdhvaṁ vāme paśûtvatā |
vāmaṁ daksiṇamārgasya daksiṇaṁ kulaśāsane ||
taṁ tu yonyārṇave līnaṁ yoniḥ srikubjikāmate |
ato ‘rthaṁ gopitaṁ tantram na kasyacin mayoditam ||

It is said to be absorbed into the Kubjikāmata.

I would like to know [the following topics which are] there [in the Tantrasadbhāva]: they are discipline (caryā), ritual (kriyā), doctrine (jñāna) and meditation (yoga); dhāraṇā [initiation] with seed (sabījā) and the other [initiation] without seed (nirbījā), O Lord [cf. Chapter 9]; the rite of ātman by various means such fusing and so on [cf. Chapter 9], which is situated in nāda, in bindu, in the motion [of prāṇa], in six paths (saḍadhvan); O Lord, abandonment of kāraṇas [cf. 1.87c-106, 1.172-188a] which appears in the course of śaktiuccāra (elevation of Śakti) [cf. 1.107-140, 1.116b-171] and in [levels of] kālas [cf. 1.188b-197c]; another [state] which is abiding in the state of śūnya [cf. 1.197d-205], in the state of Śakti [cf. 1.206-259b], in the heart and in dvādasānta; abiding and leaving the [sixfold] paths [cf. 1.150c-116a] which is placed in viṣarga and at the end of brows, which is established in brahma-nāḍi; turyāṭīta state, the highest deity inside of brahmadvāra; and yoga [of cakras] which is established in [the four states, i.e.] udbhava, viśleṣa, O Śūlinī, laya, and layāṭīta [cf. 1.452].

In this text, the function of tu is merely to divide words. Here the position of two tu as subdivisions of dhāraṇā notably shows that anīḥ and pṛthak go respectively with sabījāḥ and nirbījāḥ (em. Sanderson). This understanding was guided by Alexis SANDERSON.
1.20c-26b [Questions] However, all these become one, O Prabhu. Please tell me how they are being fused (lolībhūta), and how the power of mantras causes siddhis, O Lord of the gods; Moreover, why was that concealed, O you who are the chief of the gods? And those mantras you had taught formerly could bestow the fulfillment of desire. They are counted as seven koṭis in number regarding the seizing of bound souls. However, why do those mantras not function now, although [the rites] which were taught in the kalpas were performed? People suffer extremely for the sake of liberation, O you governor of the world. How could there be liberation and siddhis in this world for ones who are lacking [the power of] mantras O you Lord of the gods, she who is the Mother of mantras is called Vāmā [represents] imperishable Śakti. When varṇas were hidden by her, O Lord of the gods, they became completely detached [from others]. [Then] how can we know her [viz. the power of mantras] who is the highest [level of] sound (parā kalā), subtle energy and who has the form of flame?

The word lolībhūta ‘being fused’ indicates the state of absorption (laya) as we can see in Tantrasadbhāva 1.475ab lolībhūtam idaṃ sarvaṃ śaktisthāne layaṃ gatam (cf. Vasudeva 2007:534-5). The verb syuḥ in 1.22d is an emendation from syāt (§ 9.2), since the optative seems to be unnatural here.

1.26c-28 [The relation of Śiva and Śakti: inseparable] Like burning power [viz. Śakti] comes from fire [viz. Śiva], likewise, rays of light shine forth [from Sun]. In the same manner, [she (Śakti)] is treated as the quality of Śiva. [The relation of Śiva and Śakti] is always metaphorically expressed as an invariable union. Śakti cannot be separated from Śiva, nor can Śiva be separated from Śakti. Separation [of both] can never be observed, like air and sky.

1.29 [The relation of Śiva and Śakti: cause and effect] Śiva’s functions (śivakṛtyam) are carried out by Śakti which has the nature of an instrument. He has no other instrument by which he creates his effect.

1.30-31 [The relation of Śiva and Śakti: vācyā and vācaka] Śiva is said to be mantra; varṇas of the [mantra viz. Śakti] are vācakas. Śiva is known from the union of vācyā and vācaka. In that case, O Deva, where has Śakti gone, abandoning Maheśvara since mantras, whose flame is unlimited, became fruitless?

1.32-33b [Śakti who is the mātrkā and generator of the universe] Then, how does she, the mātrkā become the Mother of mantras? And how can she who generates
the universe have the form of mantras? Therefore, please tell [me] about her who
is the womb of all khecarīs.

1.33c-35 **[Bhairava replied]** Excellent, excellent! O virtuous one, I shall teach you ev-
erything you have asked me. Listen, O you long-eyed lady. The tantras that I
taught are Vāma, Dakṣiṇa, and Yāmala, and [eighteen] Rudrabhedas and
[tantras], O you female leader of the gods.

1.36-38 **[The reason why the truth has not been taught]** In these tantras, in view of the [askers’] states of mind, I did not teach them true knowledge about
the subjects regarding which the askers were confused. I did not teach them
about knowledge in view of their mind state. I have told whatever those
people asked: [one asked] about mudrā, manḍala, and mantra, and [people asked]
about other physically hard practice, or exhalation, inhalation, meditation and
various means, O my dear. They were confused by an extensive number of rites;
therefore, I have not taught true knowledge.

H Harunaga ISAACSON has suggested several possible emendations for the puzzling ye
çasya in 1.37a of all manuscripts; ye yasya is a minimum emendation of the original read-
ing; the correct form would be ye yena since the word arthin takes an instrumental case
as the object of what one wants (arthin); however, it is not natural for the plural relative
pronoun ye to be used with the singular correlative pronoun tat. And then, considering
that we have a series of topics they asked in 1.37c-38b, yena yena seems more probable.

1.39-41b **[There was no real request for truth]** They asked [for knowledge] with dis-
respect because they were conceited. Brahmā, Viṣṇu, Rudra, Indra, Candra, Pra-
jāpati, Skanda, Nandi, all the gaṇas beginning with Śukra, and yogins, who did not
receive [the true knowledge], have done what they had to do. Therefore, exactly
so, O Varārohā, the [true knowledge] was not comprehensible to ones whose
understanding was slow.

A similar passage is found in Saurasamhitā 1.6 (from an electronic transcription made
by Diwakar ACHARYA) as follows:

\[
\text{kathitā tv anyathā vatsa brahmādīnāṃ mayānagha} \\
\text{ahaṅkārasthitair mūḍhaiḥ pṛṣṭo 'haṃ tair avajñayā} \\
\]
1.41c-42  [The commencement of the teaching] Now, however, I will tell you concisely about [true] knowledge, which fulfills all means, which is incorporated with instant proofs (sadyahpratyaya), which is the joy of the heart of Yoginis, and which has come down in an uninterrupted series because of my affection to you, O you female leader of the gods.

Eight kinds of sadyahpratyaya, immediate faith-inspiring miracles are mentioned in Tantrasadbhava 9.241c-243. They are 1) Burning without fire, 2) Demolition of trees, 3) Stunning bonds, 4) Destruction of sins, 5) Removal of poisons, 6) Causing infertility, 7) Removal of possession and 8) Elimination of fever. Jayaratha explains this in his commentary on Tantraloka 5.121: “When this mark (liṅgam) which is called the heart of yoginis (yoginihṛdaya), consisting of vibration and bliss, arises as something inexplicable and as a union of Śiva and Śakti, whose nature is of seed and womb, it clearly shows the manifestation of the Supreme Consciousness.”

Channels from the Central Lotus

1.43  [nāḍis] An individual person has three main channels (nāḍis) i.e. suṣumnā, piṅgalā and īḍā. And they are moving upwards and downwards; stretched out [to all parts of the body], and they have airs united with the Soul (jīva).

1.44-45b  [The hollow stake (nālā)] A knot (granthi) which has a splendour like the egg of a cock (kukkuṭa), exists below the navel. Its hollow stalk goes up [from the granthi located below the navel], measuring the length of a vitasti and a little finger[-breadth] in thickness, and it is placed in the midst of the chest.

The emendation vitastir yāva saṃmitā which provides a clear description of the measurement of the nālā and the identical description of the vitasti (12 aṅgulas) found in the Svachchandatana 10.10ab are guided by Hatley. The knot (granthi), known as kanda indicates the root of the nāḍis. Both orthographies kurkkuṭa and kukkuṭa are found in the Niśvāsatattvasaṃhitā’s guhyasūtra, Brahma-yāmala, etc.

1.45c-47  [The eight-petalled lotus and its karṇikā] Above the [hollow stalk], there is a pinkish eight-petalled lotus, four aṅgulas in breadth. It is covered by sixteen

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3TaĀl 5.121: yoginiḥṛdayaṃ liṅgam idam ānandasundaram | bijayonisamāpattyā sûte kām api saṃvidam || TaĀl-Vi: idam spandanātma yoginiḥṛdayābhidhiheyaṃ ānandamayaṃ liṅgam bijayonyātmakāśivāsaktyaikātmyena kām api saṃvidam sûte parasamvidāveśam āvīṣkuryād ity arthaḥ |
filaments. Likewise, a pericarp (kariṇikā) has one aṅgula in circumference. But (ca, she [the pericarp] becomes square-shaped and broadened [at the top] from below; she is known to be in the form of the shape of mallaka vessel like mountain Meru [i.e. like an inverted square frustum(?)].

According to the description, the pericarp measures one aṅgula in circumference, its diameter is approximately 0.32 aṅgula. Therefore, if this calculation is correct, the pericarp seems to be quite small compared to the lotus whose the diameter is four aṅgulas. As for the form of the mallaka, it is described as similar to the shape of a cow’s udder in Mugḍhāvabodhini 11.13 (punah kiṃbhūtaṃ mallakākāraṃ gostanasadṛśim).

<table>
<thead>
<tr>
<th></th>
<th>location</th>
<th>shape</th>
<th>breadth</th>
</tr>
</thead>
<tbody>
<tr>
<td>kariṇikā</td>
<td>on the lotus</td>
<td>like Mt. Meru</td>
<td>1 aṅgula (its base)</td>
</tr>
<tr>
<td>padma</td>
<td>middle of chest</td>
<td>pinkish 8 petalled with 16 fibres</td>
<td>4 aṅgulas</td>
</tr>
<tr>
<td>nāḷa</td>
<td>[between]</td>
<td>hollow stalk</td>
<td>a small-finger thick</td>
</tr>
<tr>
<td>granthi</td>
<td>below the navel</td>
<td>kurkkuṭa egg [a root of nāḍī]</td>
<td></td>
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</tbody>
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Description of 1.43-47

The Soul

1.48-52b [Jīva/Ātman] The soul (jīva) which abides in the middle of the [kariṇikā] can rest [there] at ease like Śiva. It is in the form of an atom whose size is like one-hundredth of the point of a hair and which is spotless. It shines forth with energy like lightning, like water around the disk of the Sun. The supreme soul located in the body is worshipped by the yogins. Just that is called bindu; it is located [in one spot], but pervading. [When] it is not pervasive, it is in the bound state, [then], it transmigrates in saṃsāra, being connected with beginningless impurities and Māyā. However, [when] it is liberated, it becomes Sadāśiva. He can create various bondages, i.e. qualities (guṇān), composed of bhāva and abhāva. After surrounding the soul, the qualities remain there as bonds.

1.52c-55 [Bindu] In this manner, therefore, when [those guṇas] are absent, the bindu can be merged into intrinsic nature. Ātman is known as bindu; bindu is regarded as ātman. The highest bindu pervades (vyāpaka) in the layātīta level. Having known two types of bindu [i.e., bound bindu and supreme bindu], one can be liberated
from saṃsāra. It [the soul, viz. bindu] has four kālas, and its form is like a spark of fire. The glorious Lord dwells in the heart-lotus [the eight-petalled granthi], O you female leader of the gods, he will remain in the belly of Māyā resembling a flash of light with his radiance.

1.53cd is found in one of the citations in the Kuladīpikā⁴ and its source is said to be the Śrīmaduttarakaula which seems to be lost now.

The Coiled Kuṇḍalī and the Four Śaktis

1.56-59 [Kuṇḍalī] Māyā has an appearance of a sleeping serpent and a coiled shape. Because of that, she is known as Kuṇḍalī, having the conscious form of ātman. She leads the soul upward and downward, O beautiful lady. She who is said to be Māyā is Kuṇḍalī, who is turning to the left (vāmāvartā) [=Vāmā]. There is the second called Jyeṣṭhā. She is regarded as a straight line like a lotus fibre (padmatantu-nibha), which causes the course of creation. There is the third named Raudrī; she has the form of a mountain with three peaks (ṣṛṅgāṭaka). The fourth is Nirodhī who has a form of the half-moon (śaśāṅkaśākala).

A similar description of the shape of kuṇḍalī can be found in Brahmayāmala 1.129-130 (Cf. Hatley 2018:328, 417-8).

1.60-65 [Five Śaktis] [In other words, śakti composed of] Icchā, Jñāna, Kriyā and Vibhī is taught to be a set of four (catuṣka). The fifth, however, Śivaśakti causes the going and coming [of all śaktis]. Icchā[-śakti] generates the intellect (buddhi) which causes conceptualization. She should be known as being divided into three [qualities] related to sattva, rajas and tamas. And Jñāna-śakti is knowledge, consisting precisely of eight types: one set of four is dharma, jñāna, vairāgya, and aīśvarya and [the other set is] adharma, aijñāna, avairāgya and anaīśvarya (=anaīśvarya). Knowledge divided into eight types, forms [positive qualities] and deforms [positive qualities to negative qualities]. That is to say, saṃkalpa and vikalpa [of knowledge] happen to actions which have an ordinary purpose (vyavahārārthakarmaṇi). And Kriyā[-śakti] makes every [action] which has all the positive and negative qualities for a bound soul.

⁴Cf. Kuladīpikā p.23, an electronic transcription of EFEO transcript T1046: uktam ca śrīmaduttarakaula | vyāpakaṃ paramam bijam layāttē vyavasthitam iti tatra(em.; putra cod.) layāttēśabdena brahmaraṇdhram abhidhiyate
[The fourth] Vibhī should be known to be Bodhanī awakening the power of consciousness (cicchakti). Śakti, which is regarded as the fifth, is established as a receptacle of the [four śaktis, viz. Ādhāra-śakti].

1.66 [Paraśakti] The ultimate śakti is the only one who is infinite regarding her differentiated functions. [A bound soul] experiences dharma, artha, kāma and mokṣa according to the power of her, my dear.

The three Guṇas

1.67-68b [Sattva, Rajas and Tamas] And this creation of the world which is produced from the mind consists of sattva, rajas and tamas. The sattva-related [creation] is dharma and so on, the tamas-related [creation] is adharma and so on. Rajas causes the agitation of two [sattva and tamas] and generates the embracing [of two].

The Eight elements of the Body (Puryaṣṭaka)

1.68c-69b [Puryaṣṭaka] Five [tanmātras, viz.] śabda, sparśa, rūpa, rasa, gandha and buddhi, manas and ahaṃkara are regarded as [consisting] the puryaṣṭaka.

The same definition of puryaṣṭaka is found in Saiddhāntika works, e.g. Sārdhatriśatikāloṭṭara 17.4c-5b (cf. TAK 3: 476-8 s.v. puryaṣṭaka). It is considered to be the subtle, transmigratory body in Śaiva literature through which a practitioner can transfer his soul to another body and possess it. This puryaṣṭaka is again taught in Tantrasadbhāva chapter 27 in the section on raktākṛṣṭi (cf. BANG 2016*); however, there puryaṣṭaka which enters into another body to extract blood is said to have thirteen constituent-elements although that apparently disagrees with the explanation of puryaṣṭaka here.

The ten Vital Airs and Ten Channels

1.69c-72 [The ten kinds of life air and their nāḍis] Airs are considered to be the supports of prāṇa [=ātman], and nāḍis are supports of the [ten airs]. [The ten airs are] prāṇa, apāna, samāna, udāna, vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanāṇjaya. And [the ten] nāḍis are receptacles of these [ten airs]: there are [mainly] three kinds - iḍā, piṅgalā and susūmṇā, [an the other seven are] Gāndhāri, Hastijihvā, Pūṣa, Yaśā, Alambuṣā, Kuhū, and Śāṃkhinī. The bindu in the heart always abides with these [airs and nāḍis], O Mahābhāgā.
The reading *yaśā* for *yathā*[s] and *kuhū* for *kuhā* in all manuscripts seem to be corruptions. The function of the ten *nāḍis* and airs will be discussed in *Tantrasadbhāva* 28, which has an extensive passage parallel to the *Niśvāsatattvasaṃhitā* and *Svacchanda* (see the translation of chapter 28 on pp. 451-458). However, the *Niśvāsa* mentions three only: Nāga, Dhanañjaya and Kūrma. The lists of ten *nāḍis* and ten airs are attested in various Śaiva texts, e.g. *Sārdhatrišatikālottara* 10.4; *Brahmayāmala* 83.44; *Svacchanda* 7.15; 3 3.196, etc. As for their antiquity, the earliest reference in which we find the names of the major five breaths is the *Atharvaveda* (1.65.10.2) (cf. Mallinson 2017:173).

**Cause-deities, their Kalās and Locations**

1.73-74  **[Brahmā, the syllable A]**  Brahmā is the first deity of the [hṛdbindu], having A as his sound (*vācaka*). The syllable A which is twofold [i.e. *vācaka* and *vācyā*] does work on the [realm of Brahmā] (*tatra*). Icchā[śakti] is absorbed in Jñāna[śakti], and then Jñāna[śakti] is absorbed] in Kriyā[śakti] too. Kriyā[śakti] is absorbed in Vibhvī[śakti]; and Vibhvī[śakti] is absorbed in Śiva[śakti].

1.75-76  **[Viṣṇu, the syllable I]**  She [=Śakti] who is presided over by the states of Brahmā [and so forth] goes to absorption in each state. After withdrawing the five cosmic activities, Brahmā goes [to absorption] into the next state ending with syllable ₁ in which Viṣṇu resides. The sound which has completed its own cosmic activity will be dissolved in that state.

1.77  **[Location of Brahmā and Viṣṇu]**  Brahmā who merges in the throat is situated in the first receptacle (*ādhāra*). And the abode of Viṣṇu is above that [the throat]; the syllable ₁ [or ₁] stays there.

It is not certain what is referred to by *pūrvādhāre*; the first receptacle could mean somewhere the sound starts or the heart.

1.78  **[Rudra, the syllable U]**  Viṣṇu also goes [to absorption in the next state] ending with Rūdra in which the syllable U abides. It should be observed at the end of the palate where all living beings are coming and going.

1.79-80  **[Īśvara, the syllable M]**  Rudra also goes [to absorption in] Īśvara, in which the syllable M abides. She is said to be *niruddhā* (a restraining power); she is situated above the uvula. Because she is blocking upward path, she is taught to be Raudrī (the fercious lady). Above that, there is a target which is born from Nāda; the syllable M goes [to absorption] in that [next state].
1.81-83 [Sadāśiva, nāda] The place where nāda is generated is said to be the abode of [Sadā]śiva. It is precisely above the uvula, where there are two bindus [=visargas], my dear. The [state] is said to be visargānta [and placed in] dvādaśānta, O you beautiful lady. It is regarded as kalānta, svarānta, and soḍaśānta where the sound arises when Raudri is pierced. Nāda too goes [to absorption in the next] in which Kuṇḍalikā abides.

1.84-87b [Nādānta, vyapinī, and layānta ] The [place up to which nāda goes] should be known as nādānta; it is above visarga, my dear. Above that, there is Jñānaśakti whose stream bows upwards, also known as Manonmanī. Then, at the end of the vyapinī state, she, Manonmanī, merges there, vyapinī. The bursting sound (sphoṭam) arises in the place below the guruvaktra, my dear. And the guruvaktra is above that [vyapinī]; and it is known as brahmasthāna and śaktisthāna, and that is regarded as layānta. The layātīta has been taught to be layānta. About this, there is no doubt.

Kṣemarāja comments on the guruvaktra in his commentary of the Śivasūtra: “gurur vā pāraneśvaryanugrāhikā śaktiḥ |” yathoktaṃ śrīmālinīvijaye –sakticakraṃ tad evoktaṃ guruvaktraṃ tad ucyate | iti śrīmattriśirobhairave ‘pi –guror gurutarā śaktir guruvaktragatā bhavet. Here guruvaktra is also called brahmasthāna, śaktisthāna, and layānta which could indicate the brahmabila, the cranial aperture.

Abandoning (tyāga)

1.87c-89 [The path (saṃcāra) of bindu] This path (saṃcāra) of bindu [appears to] those who are enlightened, O you lovely-faced lady. However, people who have not been awakened are obstructed by Nirodhini (restraining power). Their lower re-birth is regarded as a bondage of the state of saṃsāra (saṃsārabhavabandhanī). This [saṃcāra] is said to be a motion (cāra), because it runs always (sarvadā). Therefore, now I shall teach you the seizing (grahaṇam) and then, [the next topic] will be the abandoning (tyāgam) of its origin.

The saṃcāra, ‘path’, is here etymologically interpreted as ‘alway (sarvadā) moving (cāra)’ as a nirukti.

1.90-91b [Abandoning of the Five Kāraneśas] One can achieve the autonomous path (svachhandagati) after abandoning the five kāraneśas. This [abandoning] which consists of bindu is practice (yoga*); when one wishes to abandon [the kāraneśas], then he will attain eight kinds of supernatural powers, beginning with aṇiman, O Devi.
1.91c-94 **[Brahmā to Viṣṇu]** When there is abandoning in the place of Brahmā, O you glorious one, sound (śabda) and touch (sparśa) will become one with Brahmā. Having abandoned the cause of the one who is born in lotus [=Brahmā] after the two [sound and touch] have been abandoned, Brahmā in the form of effect will leave [for the higher realm, when] he ends his own function. [Brahmā] is absorbed into Viṣṇu’s realm along with causes which are his own kārya. Then he abides in the higher [state, viz.] Viṣṇu, Viṣṇu again is to be abandoned. By abandoning the states (bhāvaiḥ) related to the taste organ (rasendriya), then he is abandoned. About this, there is no doubt.

1.95-96b **[Viṣṇu to Rudra]** Viṣṇu who has abandoned his mind activity is again absorbed into Rudra. He, Viṣṇu, who has ceased from his obligation (adhiṅkāra) is a knower of qualities (guṇavedaka). The anu [=bindu] which is associated with guṇas in activities can resort to the higher [state, viz.] Rudra.

1.96c-98b **[Rudra to Īśvara]** Rudra is absorbed in again Īśvara who is in the form of flames (tejās), O you mistress of the gods. And that is said to be bindusthāna. One can refer to it as a mass of flames (tejorāśi). It is a part of something composed of flames, and its function is associated with smell (gṛhaṇa). One should abandon these two [i.e. rūpa and gandha] and move upward away from Rudra’s qualities.

1.98c-100 **[Īśvara to Sadāśiva]** In the same way, Īśvara also [is absorbed into] Sadāśiva [that is] Nāda which has the form of sound. [Īśvara] who is possessed of the quality of ahankāra becomes connected to the locus of buddhi. And then, in the same manner, Īśvara who has been withdrawn from his own activities, goes [to absorption in the next level] in which resides is Lord Sadāśiva who is the locus of the quality of śivavidyā. Precisely because of that, Īśvara remains a knower of jñāna in the higher [next] state.

Nāda is explained as śabda (śabdākhye) in 1.98d; however, if we consider that nāda in the framework of elevation of Śakti or mantra represents inaudible sound, ‘śabdākhye’ is a possible emendation.

1.101 **[Sadāśiva to Śiva]** After withdrawing his own duty, he goes to his own absorption; he gradually abandons [all states] and goes to absorption in the highest state [called] layātīta.
1.102-103b [First four Kāraṇeśas]  [The four Kāraṇeśas are] Brahmā, Viṣṇu, Rudra and Īśvara who is the fourth. All [these Kāraṇeśas] holding the form of their own function take their own quality and then go [to absorption]. When those [four] are merged into Śiva, all their bodies are withdrawn by means of their own power.

1.103c-106b [The five śaktis] All of them [Kāraṇeśas] have instruments [śaktis: they are] icchā, jñāna and kriyā. The reabsorption (pratisaṃcāra) here has been taught as before, O beautiful lady. Precisely in each course of creation (udbhava), there is separation (śleṣa) and dissolution (laya). She, Paraśakti, who has the nature of layātīta (layātītā) is Vibhvi who has the nature of Śiva. In [reabsorption,] receptacles which are the lords of the gods [i.e. the four Kāraṇeśas], O Sureśānī, gradually move. Lord Sadāśiva too causes absorption by his own will.

The 1.103cd is unclear. And the line 1.105ab is elliptical. There two states are mentioned; Paraśakti who is called Vibhvi abides in the state of laya. At the same time, it has the nature of the following state, the highest state, i.e. Śivaśakti in the layātīta state.

1.106c-109 [Abandoning is destroying bondage] A drop of mind (manobindu), O Varārohā, is consciousness (cetas) in the form of great sound (mahā-dhvani). As soon as it is withdrawn, the body remains like a block of wood. Then, bondage composed of dharma and adharma is destroyed. About this, there is no doubt. Since [bondage] has been destroyed, he (the yogin) goes to the highest state, O Suśroṇī. As long as one is not freed from these great bonds, even though the six paths have been purified, how could there be liberation for him? In this manner, I have declared abandoning (tyāga) below vidyā [i.e. Śivavidyā].

The association of five Kāraṇeśas with the eight tattvas which are components of puryaṣṭaka is already found in Kālottara literature⁵, e.g., Adhyuṣṭaśatika chapter 16. The section (based on an electronic transcription of the Kālottara based on NGMPP B 118-7) reads as follows:

śabdaḥ sparśaḥ ca rūpaḥ ca raso gandhaḥ ca pañcamah |
budhir manas tv ahamkāraḥ puryaṣṭakam iti smṛtam ||
yāvad etair na mucyante katham mucyanti bandhanāt |
śabdasparsau(em., śabdaḥ sparśa cod.) tyajed brahme rasaṃ vai keśave tyajet ||
rūpagnadhanu tyajed rudre buddhyahamkāram ēśvare |
manobindum śive tyaiya ebhir muktaḥ śivo bhavet ||

⁵Cf. TAK 3: s.v. kāraṇa 1.
The eight components of the puryaṣṭaka are used to ascend to the next level which is higher and more subtle. Sound (śabda) and touch (sparśa) are to be abandoned in Brahmā’s realm; taste (rasa) is to be forsaken in Viṣṇu’s; form (rūpa) and smell (gandha) are to be abandoned in Rudra’s; buddhi and ahaṃkāra are to be abandoned in Īśvara’s. Finally, in Śiva’s realm, a practitioner abandons manobindu. It seems that the Tantrasadbhāva took over the Saiddhāntika method of abandoning.

There is an interesting example to show how the original reading has remained in the later text. All manuscripts of the Tantrasadbhāva have mucyante in 1.108d, and I have emended it to mucyate to construe with tasya in 1.109a, and there is no metrical reason to keep it. This could be an indication that it was redacted from the above-quoted verse “yāvad etair na mucyante kathāṃ mucyanti bandhanāt”.

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RELATION OF Kāraṇeśas AND Śaktis ACCORDING TO Tantrasadbhāva 1.91C-103

The Characteristics of Śakti

1.110-111 [Manonmanī] One who is furnished with all qualities also goes to Śiva where Kuṇḍalī-śakti [abides] who has the form of mind (manaskā), [but she is] Manonmanī (who is beyond mind). She who is composed of three śaktis is [twofold i.e.] bodhanī who awakens, nirodhani who inhibits. She should be known as rodhanī ‘who blocks’, when she moves downwards and as prabodhanī, ‘who awakens’, when she moves upwards.

1.112-114b [The four goddesses of Śakti] She indeed is one who has a twofold state and becomes infinite in terms of diversity of her activity. She creates all the world from Brahmā down to the bhuvanas, and then she withdraws it. About this there is no doubt. According to her diverse activities, O Pārvatī, as Vāmā she creates [the
world] first; when her receptacle is Jyeṣṭha, there [her activity] is protection [of the world]; and there is destruction by means of her dreadful nature [=Raudrī]. She is indeed the only one who is threefold, my dear.

1.114c-116 [The highest Śakti, Kuṇḍali] She is said to be fivefold, eightfold, ninefold and divided into fifty sorts, or she who is infinite attains an infinite state. [However,] she is indeed to be known as supreme, O you female leader of heroes. This indescribable (kiṃcid) [world as well as] language (vāṁmayam) is pervaded by her [viz. Parāśakti/kuṇḍali]. Therefore, she is designated as Māyā [i.e. language (vāṁmayam)], and [her form] is to be known is Kuṇḍali.

1.117-119 [The state of being beyond the mind] In that [Kuṇḍalinī form, the highest state] which is beyond the mind (unmana) and freed from mind, O goddess, will be achieved. That [state] is possessed of eight qualities and endowed with omniscience, etc. He [the practitioner] becomes equipped (samyuktah) with those qualities which (ye dharmāḥ) [are to be found] in the cause-[deity at this level] (kāraṇe); and she, in turn (api), merges into (yāti layaṃ) the empty void, [whose outer frame is] lotus-shaped. That is, beyond mind (manātītam) is a hollow place of Brahmā [i.e. brahmabila]. Once a bound soul (aṇu) is connected to that [hole], the bound soul is liberated, having withdrawn his own activity (svakṛtyam).

1.120-122 [The state of vyāpin] Therefore, above that, there is the vyāpi who is considered to be free of qualities and to be origin of qualities. He is inanimate (acetana) but intelligent (sucetas); and transcendent of guṇas but longing for liberation. He is Śiva, final liberation; the supreme one who transcendes mental constructions (vikalpātītagaḥ). He has neither puṇya nor apuṇya[; but,] he brings forth all bliss. Wise ones should know this practice (yoga) associated with bindu, O Devī, by the same method. [Yoga] has been taught concisely.

The Practice of Manobindu

1.123-124 [Nāda as Kuṇḍalinī] Now I shall teach [you] the highest state of Nāda. Therefore, listen to me. Kuṇḍalinī who is established in the middle of the navel should be known as sound (nāda). She comes out through the cranial aperture after abandoning the five causes [i.e. the Kāraṇeśas]. [In other words,] she pierces [the Kāraṇeśas] beginning with Brahmā and ending with Śiva and goes upwards.
1.125-126b [Seizing manobindu] Brahmā and so on, possess [the śaktis:] Jñāna, kriyā and ichā, O Varānanā. She [Kuṇḍalinī who is in the form of sound] abandons the activities in each stage. She seizes a drop of mind (manobindu) and comes forth through the five voids (vyomapañcaka).

1.126c-129b [The appearance of Kuṇḍalinī and of bindu] She (Kuṇḍalinī) resembles an autumn white cloud or the white moon; her brightness is like a koṭi of lightning bolts (ten million); her appearance is like the rays of the just-risen Sun and she resembles the young sprout of a coral tree. She is to be known as having the form of a thread of cobweb or the form of a lotus filament. She who has the form of a cold moonbeam is comparable to a ray of light in autumn. And bindu who has the form of a spark of fire is at the top of her (Kuṇḍalinī); [bindu] has the form of a snowflake [or] the hollow stalk of a lotus.

The color of Kuṇḍalinī here seems to be twofold; she is described as whitish and reddish.

1.129c-131b [Penetration of granthis] Then having known her form[s] thus, one should cut all the remaining bonds (śeṣāṃ bandhām) [i.e. granthis]. Then after attracting [bindu] which is situated in the heart, slowly through the sending forth (visargeṇa) [of bindu], he who is in the sky (ambarasthaḥ) should extract water which is in the stalk of the [heart-]lotus. In the same manner, a yogin attracts the air (vāyum) of the heart which is in the body.

A practitioner who has penetrated all bonds is described as ambarastha (he who is in the sky). I assume that it indicates that bindu goes up through his cranial aperture and stays above that or in the dvādaśānta, since he transcended five kāraṇeśas by using the abandonment method.

1.131c-135b [The practice of manobindu] Just as when the light of a lamp is in a place without a breath of wind its motion is not interrupted, my dear, in the same way, mind only should be made as the locus of Śakti. Having abandoned all kāraṇeśas when there is the path of Rudra, he should cast two contracted eyebrows upward, O you fair-eyed lady, and contract two [eye]brows [again]. Then the triśula[mudrā] should be made to be in khecara, O you female leader of the gods, and he should press the inferior doors (apadvāra) with hands. Then [bindu] goes up quickly to the hole of Brahmā [=brahmabila].
Here the meaning of the term *khecara* is not explicit. The term *apadvāra* is found in *Tantrasadbhāva* 28.89a in a similar context of penetration practice. There, the five inferior doors (*apadvāras*) are taught to be the nose, ears and eyes.

1.135c-136 [The case of *nāḍī*] In this way, [the yogin] should abide in no other [place] than *nāḍī*, O you female leader of the gods. When the state of *nāḍī* appears [like in the case of *manobindu*], one should abandon the *Kāraṇeśas* by means of proper yogic practice [e.g.] recaka, pūraka and kumbhaka.

1.137-140 [Results] Having abandoned the *Kāraṇeśas* thus, when one becomes equivalent to Śakti, then he will attain the eight supernatural powers beginning with *aṇiman*. [Such a person who has become equal to] Maheśvara whose receptacle is *nāḍī* knows the past, the future and the present. Of this there is no doubt. The past is in the navel, the present is in the heart, and the future is on the palate (*lambaka*) when there is the identification with Śakti. He who attains *jñāna* and *vijñāna* can enter into the eternal body. O Devī, I have taught [Kuṇḍalinī] being in *Nāda* as that in *bindu* [has been taught].

**The Course of the Breath**

The following passages *Tantrasadbhāva* 1.141c-205b, are parallel to *Svacchanda* 4.234-296. The course of the breath is dealt with again in chapter 28 of the *Tantrasadbhāva* where most of the passages seems to have been borrowed again from the *Svacchanda* and from an earlier source parallel to the *Niśvāsatattvasaṃhitā* (cf. Appendix of the edition of *Svacchanda* chapter 4).

1.141-143 [The course of motion [of the breath] according to space and time] Now listen to the course of motion (*cārasaṃsthaṃ*) how it exists, [that is to say,] the division of that [motion], O Mahādevi, and how it is known from the ultimate standpoint. The motion route, from heart-lotus to the state of that (*tatpadam*), is thirty-six aṅgulas-long. A day should be until the end of *prāṇa*, which is characterised by time, related to a series, e.g. *tuṭi* and so forth, and which consists of sixteen parts [in time]. [Breath] whose nature is forming (*kalana*) is formed (*kalitam*) by time (*kāla*), my dear.

*Jñāyati* in *Tantrasadbhāva* 1.141d has been understood as the passive *jñāyate* for metrical reasons; *jñāyeta* is attested in Kashmiri and South Indian manuscripts of *Svacchanda*
4.234b. Nepalese ones read jñāyanti. As for the reading tatpadam in Tantrasadbhāva 1.142cd, the pertinent reading in the Svachchanda is śaktitāḥ. Kṣemarāja explains that Śakti denotes the samanā level, that is to say, according to him, the path of prāṇa from the heart to Śakti consists of six levels.

It is interesting to see how the compiler of the Tantrasadbhāva might have redacted passages of the Svachchanda. Since 1.141ab was added to introduce a new topic in the Tantrasadbhāva, using an imperative verb śṛṇu, the same meaning of the verb śṛṇuṣva, which is already used in Svachchanda 4.235d, is problematic. Therefore, he might have modified Svachchanda 4.235 by extending verses as seen in Tantrasadbhāva 1.142c-144b.

1.144-146 [Three divisions of the path] One should move through [each] division [of the path] individually, from one spot to another. There is a removal of doubts for both those who do not know [that] and those who do know. He leaves each part beginning with the heart-lotus up to the end of the arrival (āyāntam). The second part is up to the tip of the nose [between the eyebrows], and the third part is related to Śakti [= the cranial aperture]. Unless he knows the reality (tattva), he is stuck in the state [of these three]. However, when the highest sānta has been known, even he who is in such a stage is not fettered.

The meaning of yāvad āyāntam (‘up to the end of the arrival’) in Tantrasadbhāva 1.145c is not clear to me. As for the parallels of the Svachchanda, the Nepalese and Kashmirian recensions have the reading yāvād ayanaṃ (‘until the rotation’) that could be an archaic reading for yāvād ayāntam, but it is unmetrical. All South Indian transcriptions report yāpādayanam which seems to be corrupted from the other recension. Therefore, whether the first of the three divisions in the body is from the heart to the end of āya in the Tantrasadbhāva is also uncertain. The third part of the path of breath is implied to end at the cranial aperture in the Tantrasadbhāva and in the Nepalese recension of the Svachchanda, while the Kashmirian and South Indian Svachchanda explicitly call the final limit śaktyante. In addition, Tantrasadbhāva 1.146c has śānta for tattve in Svachchanda 4.237a. Kṣemarāja explains that ayanam means the palate which is eighteen aṅgulas above the heart.

1.147-148 [The four classifications of a practitioner according to the level he attains] If [bindu] can go below Śakti (śaktyādhastāḥ), he would be ‘an unawakened one (abudha)’. And if [bindu] situated in the heart can raise up further, he is said to be ‘an awakening one (budhyamāna)’. Having attained Śakti, he should be known as ‘an awakened one (buddha)’; he is aware of the vyāpinī level. One who attains beyond that [vyāpinī] is said to be ‘a completely awakened one (suprabuddha)’, then he can attain the unmanā level.
Due to the ambiguous syntax of 1.147, the subject could be either ‘a yogin’ or ‘the ātman’, namely the bindu in the heart-lotus. Kṣemarāja does not define the subject of these passages, but he denotes that they are related to the technical term, pāribhāṣikī samjñā, regarding the motion of breath. This classification of the awakening levels of ātman is reiterated in Svacchandatantra 11:83-84b.

ātmā caiva nartātmā ca bāhyātmā caiva sundari |
abudhaś ca budhaś caiva budhyamānas tathaiva ca ||
prabuddhaḥ suprabuddhaś ca punaś ca kathayāmi te |

1.149-150b [Features of the unmanā level] After one knows the [unmanā level]—that is the level in which there is neither time (kāla), nor division (kalā), nor motion, nor tattva, nor Kāraṇēsas, and in which there is complete enlightenment, which is of the highest form, pure and transmitted through the succession of teachers—he can be liberated [i.e.] he will not be born again.

The Sixfold Path (ṣaḍadhvan)

1.150c-151 [The paths of bhuvana and tattva] I shall teach you the manner in which the sixfold path abides in the breath. Consciousness (citi), which is awareness (saṃvedana), [is pervaded] from the feet to the crown of the head. It should be known as bhuvanādhvandv and tattvādhvandv is also [present] exactly in the same manner.

1.152-155c [Kalādhvandv] Breath whose continuance is formed by Kalā permanently moves. When [breath moves] downwards, it is considered to be nivṛtti and pratiṣṭhā; and when [breath goes] upwards, it resorts to vidyā, śānta, and śāntātītā. Beyond that level [the five kalās] is the highest form of being (param bhāvam). Above that, there is the unchangeable state. Kalās in the bindu level should be known to consist of Nāda and Śakti. Kalās of vyāpinī exist according to the distinction of pervader (vyāpaka) [and pervaded (vyāpya)] in the relation of pervasion (vyāpti). All kalās exist in a single breath, and absorption (laya) is considered to occur at the end of the breath. Kalādhvandv has been taught in this way.

As for the padam avyayam (the unchangeable state), Kṣemarāja separates this pāda, placing it at the beginning of the next verse. And its reading in the Svachanda is tadūrdhvaṃ padam avyayam. According to Kṣemarāja, ‘above that’ means the state beginning with
the subtle sound-matter bindu after the yogin actually utters the sound of the three syllables A, u and m. The ambitious compound vyāptivyāpaka° in 1.154d may mean vyāpyavyāpaka° as all versions of the Svachanda attest. However, I kept the reading of the manuscripts of the Tantrasadbhāva here since this compound is attested in several other Śaiva sources.

Compared to the Svachanda, the Tantrasadbhāva seems to have eliminated the reading saṭṭyāgat saptame layaḥ, replacing it with prāṇānte tu layaṃ smṛtam; as a result of that, there are seven divisions of abandonment (tyāga).

1.155d-160c [Varṇādhvan] Learn [now] the varṇādhvan. All things in this world of moving and unmoving (beings) are varṇas, made of sound (śabda). The fifty kinds [have been taught] in innumerable koṭis of scriptures. Sound (śabda) is regarded as breath (prāṇa); therefore, varṇas arise from prāṇa; they disappear when sound is dissolved. One who is beyond śabda, O Varārohā, is eternally connected to tattva. He is liberated, omnipresent, O Devī, [and] free from dharma and adharma. Once he reaches the Śiva-tattva realm, he never looks downwards. [That is to say,] one goes down by adharma and again goes up by dharma. If he abandons this duality by means of knowledge, he could be omnipresent right here. The varṇa-adhvan has been explained.

1.160d-162c [Padādhvan] Now, the padādhvan will be explained. Words (padas), of which there are eighty-one, are established in Vidyārāja [i.e. mūlamantra]. Also padas are made of varṇas, and the varṇas are taught to consist of prāṇa. Therefore, in this way, all the padas are present by the sequence of prāṇa. Thus the pada-adhvan has been taught.

1.162d-166a [Mantrādhvan] [Now] Learn mantrādhvan. The [path of] mantra made of eleven constituents are established in Śakti. And he (ātman?) which is eleven[-folded] permanently moves into the end of tattva during breath; The eleven are said to be syllables A, u, and m, bindu, ardhacandra, nirodhī, nāda, nāḍānta, śakti, vyāpinī and samanā. Then, beyond the [eleven] is unmanā; The beyond state is free from illness to him. The [path of] mantra is established in this way.

The locus in which the mantrādhvan is established is here said to be śakti while all recensions of the Svachanda read haṃse instead of śakti. However, this does not seem to be a significant difference since śakti is almost a synonym of haṃsa as is seen in Tantrasadbhāva 15.61cd: carate tatra haṃsākhyā śaktir ādyā manonmanī.
The Utterance of Śakti

1.166b-167 [Articulate sounds from the phoneme H with A, U and M] Then the utterance of śakti [cf. haṃsa in the Svacchanda] in breath will be here taught. The phoneme ḥ is regarded as breath, arising by itself, and plough-shaped. [Its] head is joined with the phoneme a, and the feet are joined with the phoneme u. It is joined also with the phoneme m. [Then] the utterance of varṇas can clearly manifest.

1.168-169 [Bindu and nāda] The state of articulate sound is attained from the union of the head of bindu. Nāda is the mouth of the [bindu]; nāda arises from śabda. By this union, puruṣa is said to be the ātman [cf. haṃsa in the Svacchanda]; he moves in all beings through the path of Brahmā, Viṣṇu, [Rudra] and Īśa.

The ātmā in 1.169d is different from the haṃsa in the parallel passage of the Svacchanda. This change might have been made on purpose since the same alteration continues to appear afterwards.

1.170-171 [Śakti, vyāpinī, samanā and unmanā] Once he dissolves into śaktitattva, he should ascend upwards by means of knowledge. He can resort to Śiva at the unmanā state after he abandons the vyāpinī and samanā states. Once Śakti [= ātman, prāṇa, cf. haṃsa in the Svacchanda] attains Śivatattva, [he] will not move anymore and will become omnipresent. The utterance of Śakti has been taught. The abandoning of regents (kāraṇas) will be explained.

The Abandoning of Cause[-deities] (kāraṇa-tyāga)

1.172-176b [Abandoning of Kāraneśas] The phoneme ḥ has the nature of the power of prāṇa. The phoneme a is that which expresses (vācaka) Brahmā; it will be leaving from the heart. The phoneme u is what expresses Viṣṇu; it will leave from the throat. The phoneme m is that which expresses Rudra; [it] should also leave from the middle of the palate; [next,] bindu is Īśvara himself. Once it leaves from the middle of eyebrows, what is expressed (vācya) at the level of nāda is Sadāśiva. Once its leaving from the forehead to the end of the crown is done, there are śakti, vyāpinī and samanā levels. For those [levels], what is expressed (vācya) will be Śiva. In the middle of the crown of the head, it should leave the śakti [level]; above that,
it should leave the vyāpinī [level]. After abandoning samanā [and] unmanā, that is precisely said to be absorption (laya)⁶.

In spite of several variations between the Tantrasadbhāva and Svacchanda, their list of twelve levels, and regents, and the location of each level are identical. See table 5.3 below.

<table>
<thead>
<tr>
<th>laya</th>
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<th>vācyavācaka</th>
<th>Kāraneśas</th>
<th>Location</th>
</tr>
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<td>unmanā</td>
<td>Paramaśiva</td>
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<td></td>
</tr>
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<td>6th</td>
<td>samanā vyāpinī šakti</td>
<td>vācyavācaka</td>
<td>Śiva</td>
<td>the middle of crown</td>
</tr>
<tr>
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<td>nādānta nāda</td>
<td>vācyavācaka</td>
<td>Sadaśiva</td>
<td>forehead</td>
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<tr>
<td>4th</td>
<td>nirodhikā ardhacandra bindu</td>
<td>vācyavācaka</td>
<td>Īśvara</td>
<td>middle of eyebrows</td>
</tr>
<tr>
<td>3rd</td>
<td>M</td>
<td>vācaka</td>
<td>Rudra</td>
<td>palate</td>
</tr>
<tr>
<td>2nd</td>
<td>U</td>
<td>vācaka</td>
<td>Viṣṇu</td>
<td>throat</td>
</tr>
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<td>1st</td>
<td>A</td>
<td>vācaka</td>
<td>Brahmā</td>
<td>heart</td>
</tr>
</tbody>
</table>

**Summary of Tantrasadbhāva 1.171d-176b**

1.176c-178b [The aspects of existence; phonic manifestation] [He] should abandon exactly in this manner, through that [his] state of being (bhāvaiḥ) becomes subtler and subtler, O dear. Through the state which goes from gross to grosser, there is the bestowal of results in the form of various siddhis. The level of existence which is extremely subtle appears to be non-existent. The unmanatvam is the highest existence; others are considered as gross, compared to it [=unmanā].


⁶While the Tantrasadbhāva simply states, that this tyāga ends with the absorption, the Svacchanda clarifies that this laya is the seventh one: śaṭtyagāt saptame layaḥ
1.179c-182 [Bhuvanas, kāraṇas and mantras] Worlds (bhuvanas), consisting of five gross elements, are governed by kāraṇas. One who meditates on the worlds as having a single nature, which is about to be described, attains lordship of the worlds; next, he should concentrate on Śiva composed of the [lordship]. And in the sādhana of kāraṇas, which are Brahmā and so on, he should visualize [their] bodily form. Once he is able to reach [the state (of unmanā in the Svachanda)] consisting of [Śiva] whose nature has been taught before, he should obtain the accomplishment of Mantra through mantras after he performs japa, homa and worship.

Due to the difference in verbs, an optative dadhyāt in Tantrasadbhāva 1.180d and a gerundive dhyātvā in the parallel passage of the Svachanda, the sequence of practice has been changed here. All recensions of the Svachanda could be translated as ‘after he meditates on Śiva who is composed of that [the lords of the worlds], he [can] attain lordship of the world’.

1.183-184 [The practice in the states of jyotis, śabda and sparśa] He whose nature is śabda because he meditates on śabda, can become full of speech [=eloquent]. And he whose nature is sparśa because of his concentration on sparśa, will be the cause of the world.

1.185-188a [The practice in the states of śūnya, bhāva and abhāva] He whose nature is śūnya because he meditates on śūnya, can be omnipresent, i.e. a pervader, vyāpin. That yogin, who is omnipresent, can go to the state of omniscience by the practice of meditation on samanā. [Then] he should always meditate on the most subtle state, the end of unmanā level (=unmanā) as non-existence; existence (bhāva) is said to be a target which transcends all organs of sense. He should completely make out the existence by means of cultivation (=bhāva for bhāvanā?) on bhāva and abhāva and then obtain the state of non-existence (=abhāva) which is free from all limitation. This is the abandoning of kāraṇa [which has been taught] to you.

The word sarvagato in 1.185c is unnatural since it already appears to be a result of meditation on śūnya in the previous pāda, b; therefore, I have emended it on the basis of the Svachanda to sarvajñatāṃ which seems to be a reasonable result of attaining the samanā level.

The Abandoning of Kāla (Kāla-tyāga)

1.188b-190 [The abandoning of time] Learn about the abandoning of time (kāla-tyaga). A breath (prāṇa) is said to be counted as sixteen tuṭis in time. After pairing [sixteen] tuṭis, [eight] bhairavas are considered to be in every [two tuṭis]. They arise
through the division of day and night; they go upwards to the ninth of the [sixteen] tuṭis by the power of heat (tejas). Now I shall teach you how one should abandon all [divisions of] time in the breath [of mantroccāra].

As Goodall (1991:xxl) has pointed out already, tuṭi should be regarded as an alternative spelling of truṭi although it is not found in dictionaries.

1.191-193 [The sixteen kinds of kāla and kālatyāga in the Śakti level] Those sixteen tuṭis produce kāla by means which all languages make it possible in the various well-arranged time divisions. [The divisions are] ① tuṭi, ② one-sixth of the twinkling of the eyes (lava), ③ a twinkling of the eyes (nimeṣa), ④ kāṣṭhā [which is fifteen nimeṣas, i.e. two minutes], ⑤ kalā, ⑥ a moment [i.e. forty-eight minutes] (muhūrtta), ⑦ a nycthemeron (ahorātra), ⑧ half a month (pakṣa), ⑨ a month (māsa), ⑩ a season (ṛtu) [i.e. two months], ⑪ half a year (ayana), ⑫ a year (vatsara), ⑬ yuga, ⑭ manvantara, ⑮ kalpa and ⑯ mahākalpa. However, he should abandon [those] at [his breath corresponding to] the end of the Śakti level.

1.194abc [kālatyāga in the vyāpinī level] The highest kāla (paraḥ kālaḥ) is located in the part of [his breath corresponding to] the vyāpinī level. That has the [same] parts [with respect to those previous sixteen kālas]. [A yogin] should abandon it; that is to be known as the seventeenth kāla ⒓.

Kṣemarāja claims that the name of the 17th kāla is sāmya (cf. Svachchandoddyota 4.285a) quoting Svacchanda 11:309a (sa kālaḥ sāmyasāṃjñāḥ).

1.194d-195 [kālatyāga at the end of samanā] Above that, there is parārdha; that is the eighteenth kāla ⒑; he should abandon it at [his breath corresponding to] the end of samanā level. As for [the end of parārdha (kālasya), time] is always pervading; then, this highest [time] is unchangeable.

Kālaṣya in 1.195c is interpreted as parārdhāntasya by Kṣemarāja.

1.196-197c [kālatyāga in the unmanī level] The supreme [sound parā-vāk] is to be linked to [the yogin’s breath corresponding to] the end of unmanī’s level; time does not exist at the level [beyond unmanī i.e. at the level of Paramaśiva]. Permanently (nityam), [time] eternally arises and all-pervading; it cannot withdraw from any form of sound (nādarūpe). This eternally arisen nityodita [kāla] is to be obtained [by the yogin]; then, he permanently becomes equal to that [level]. The kāla will be abandoned in such a manner [as mentioned before].
The words parā yojyā, the latter of which is a feminine noun, in 1:196a could indicate ‘parā-vāk, the supreme sound is to be linked to...’; however, if we consider the following words nityodito vyāpi, masculine singular nominatives a possible emendation is paro yojyāḥ which could be translated as ‘Paramaśiva is to be linked to...’. But, I assume that parā yojyā can be kept if unmanyante points to ‘the very moment of the end of the unmanī level’, and nityodito vyāpin implies that Paramaśiva is beyond the unmanī level.

In addition, the meaning of 1:196cd vyāpi nādirūpe, is ambiguous. Among its variants in the Svacchanda, the Kashmiri and South Indian manuscripts read vyāpi ādirūpaṃ, while the Nepalese recensions read vyāpinādirūpaṃ, vyāpi nādirūpaṃ or vyāpi nādarupe[ṇa]. The grammatical difference of the two is that the former vyāpinā is the singular instrumental of vyāpin and the latter could be assumed to be vyāpi-n-ādirūpaṃ, in which the syllable n has a hiatus-breaking function. This ambiguity could have affected the reading of the Tantrasadbhāva.

As for nityodito prāpyas and tatsamo in 1:197ab, I translated them as having two different subjects; the first masculine nominative is for kāla, and the latter one is for the yogin. However, it does not deviate in meaning from the Svacchanda which simply reads nityoditaṃ prāpya; Kṣemarāja supplements yoginda as the subject of pāda cd.

**Voids (śūnyas) and Non-existence (abhāva)**

1.197d-201b [The seven voids (śūnyas)] Now, the state of emptiness (śūnyabhāva) will be taught. [There are three śūnyas]; the upper void, the lower void and the middle void is the third; [a yogin] should meditate on the three voids (śūnyas), [i.e.] the lower [void], the upper [void], and the middle [void], as a support; and again in the middle. The fourth is the void in the vyāpinī level; the fifth [void] is in the samanā level; likewise, the sixth [void] is in the unmanī level; these six voids have defects (sāmaya). In as much as they are linked to ultimate reality (tattva), even though they have defects, they grant fruits. After abandoning these six voids, you should immerse yourself into the seventh [void]; it is the highest and the subtlest [void], free from all contingent forms (sarvāvasthavivarjitam).

1.201c-205 [abhāva] [The seventh state] which is free from śūnya (aśūnya) is said to be śūnya, and that śūnya is also called abhāva. The abhāva is declared as the state in which all entities have been destroyed. [This so-called abhāva] is nothing else than the very essence of existence (sattā), the supreme quiescent state (para-śānta). How is it so? In what manner does it exist? Wherever there is no nāda or other coarse
forms [of nāda], there exists the supreme void which fills all of things. Indeed, that pervades [all] coarse forms and becomes gross by the power of contingent factors (upādhi). Then that exists in a certain manner by means of the differentiation of subtle and gross forms. After reaching it, he (the yogin) would undoubtedly be equal to the lord. The doctrine of śūnya has been taught for the sake of pleasing you, O you who are worshipped by the gods.

The term śunyavāda found in Tantrasadbhāva 1.205c, usually refers to Buddhist doctrine; however, it does not occur in the parallel passage of the Svachanda which instead reads ‘the state of void (śūnyabhāvaḥ)’.

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<tr>
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Summary of Tantrasadbhāva 1.176c-205b
(cf. Svachhandoddyota 4.267c-296)

Passages attested by Kashmirian authors

The following verses, Tantrasadbhāva 9.211c-230b, are attested in Kṣemarāja’s commentary on Śivasūtravimarśinī 2.3. Passages 9:216ab and 220-225b are in Jayaratha’s commentary on Tantrāloka chapter 3; and 9.213c-226b are found in Naṭanānanda’s Cidvallī commentary on Puṇyānanda’s Kāmakalāvilāsa. We can assume that the previous section, which is parallel to the Svachanda, might have been a later layer compared to this
section since this following section presents the more ancient idea of the levels of emanation coming from the supreme sound (i.e., nāda and bindu).

1.206-213b [Śakti in mantras] Now listen to how Śakti is established. And I will definitely tell you, O beautiful-eyed lady, how she [i.e.] Śakti exists in relation with varṇa and without varṇa, O you who are faultless. The mantras I taught before are numbered as saptakoṭi (seventy million). They were concealed at first, O goddess, and had been transmitted in the form of varṇa. For that reason, although one recites them a thousand million times, they (mantras) are not effective. Without that Śakti which is taught to be the life of mantras and unchanging, O beautiful lady, [mantras] are fruitless, [like] autumnal clouds, the four gods, ṛṣis, yakṣas, gandharvas, kinnaras, siddhas, a group of nāgas, yogins and people. Therefore, it (mantra) was hidden, O auspicious lady, to those who lack devotion. [Such] low people do not know the guru, god or pledges taught in scriptures; they are engaged in hypocrisy and deceit for their lustful aims and lack rites (kriyā). Because of that reason, I concealed the power [of mantras]. Since they have been concealed, O lady of the gods, the remaining [mantras without Śakti] are just letters (varṇas).

Verse 1.210 is suspicious. I have translated it with 1.209cd as ‘(mantras) will be fruitless to those gods, ṛṣis, etc.’. On the other hand, this could be also construed with 1.211a as ‘(mantra) was hidden to those gods etc’; but in this case, teṣāṃ which is an emendation is redundant. In addition, bhaktihīnāḥ is interpreted as bhaktihīnānāṃ to construe with tesāṃ (§ 4.1.5), and narādhamāḥ is the subject of a new sentence that carries into the succeeding verse. However, it is also possible that 1.211a is a separate sentence, and bhaktihīnāḥ is a predicate of narādhamāḥ.

1.213c-215 [Mātṛkā] As for the (mātṛkā), O goddess, she who is supreme and endowed with splendour (tejas) pervades the entire universe, beginning with Brahmā and ending with bhuvanas. When [the universe] is situated in there [i.e. in the mātṛkās] (tatrasṭham) as being pervaded by her, O you who are worshipped by the gods. I shall teach you in order to elucidate how omnipresent Śiva is free from varṇa and [also] present in varṇa, O you who are worshipped by the gods.

The translation of tatrasṭham in 1.214c is based on an anonymous sub-commentary of the vimarṣinī ad 2.3 (KSTS ed.:51) tatrasṭham iti mātṛkānāṃ paraṃ tejaḥ ‘which is there’ means ‘the supreme tejas which is abiding in mātṛkā’; however, I have taken the subject to be the universe (jagat). Further, the word prabhūḥ in 1.215b is interpreted as the subject of that
line, and as a result, the emendation varṇasthitaḥ was made. This is attested differently in the Vimarśini and Cidvallī: both read priye. If the vocative priye is accepted, then the reading varṇaḥ in 1.215a should be kept as the subject.

1.216-220 [Kuṇḍali] As for Śakti, she who is known to be most subtle and inactive and who resembles a sleeping serpent having enclosed bindu in the heart, and who is asleep then, O you highly fortunate lady, she does not conceive anything, O Umā. When she devours the fourteen bhuvanas in [her] belly with the moon, fire, the sun and stars, O goddess, it is as if she has fainted from the poison [of Śiva’s neck]. She awakens through hearing the supreme sound (ninādenā pareṇa), having the form of knowledge (jñāna). Then, she becomes agitated by the bindu that is situated inside of her belly, O excellent lady. For, first of all, there is indeed ‘churning (mathanam)’ in the body of Śakti by the impetus from the whirling. And when the differentiation first appears, bindu indeed has the form of lustre. After being churned by that bindu, she (Śakti) becomes the subtle kalā, [namely] the coiled one (kuṇḍali).

The compound viṣamūrcchevatā of Tantrasadbhāva 1.218b seems to be archaic. I have taken iva as one of the elements of the compound, but unlike its variants in the Vimarśini, it is unusually placed in the middle of the compound.

Here passages 1.217c-218 are parallel to Bhairavamaṅgala 48-49b (based on Vasudeva’s electronic transcription of NGMPP B 27-21 3°5-6):

\[
\begin{align*}
\text{candrāgniravitārādibhuvanāni caturdaśāḥ} & | \\
\text{udare kṣipya sā devi prasuptāṃtakukundali} & | \\
\text{prabuddhāsyāninādena mahābhairavarupīni} & |
\end{align*}
\]

Śakti whose primordial form is coiled, i.e. kuṇḍalinī, is mentioned as situated in the heart in Sārdhatriśatikālottara 12:1; (cf. Goodall 2015:34 fn.32) as follows:

\[
\begin{align*}
\text{candrāgniravisanyuktā ādyā kuṇḍalinī tu yā} & | \\
\text{hṛtrpadese tu sā jñeyā aṅkurākāravat sthitā} & |
\end{align*}
\]

The term manthana “churning or churning stick” or mathana “churning” could indicate a particular physical practice. As mentioned in Mallinson 2008:27, Tantrāloka 5.22-23b might allude to this practice which is associated with the moon, the sun, fire.

\[
\begin{align*}
\text{somasūryāgniṣamghaṭṭam tatra dhyāyed ananyadhīḥ} & | \\
\text{taddhyānāraṇisamkṣobhān mahābhairavahavyabhuk} & | \\
\text{hṛdayākhye mahākuṇḍe jājvalan sphītatāṃ vrajet} & |
\end{align*}
\]
One whose mind is undistracted should meditate on the union of the moon, the sun and fire there. By churning with the araṇī stick that is the meditation on the [fire, sun and fire], the great fire of Bhairava which is flaming will reach the state of full-growth in the great vessel which is called ‘heart’.

Jayaratha explains that the moon, the sun, and fire mean prāṇa, apāna and udāna respectively”.

1.221-224 [Jyeṣṭhā, Raudrī and Ambikā] The eternal bindu, which is situated in the navel of Śakti, consists of four phases; and it becomes straightened first by means of the union of what is churned [Śakti] and what is churning [Śiva] (mathyaman-thanayogena). As for Śakti, she located in the middle of the bindus, is said to be Jyeṣṭhā. [In other words,] Amṛtakunḍali becomes the straight line (rekhā) [since] she comes to be shaken by the bindu; therefore, she should be named Rekhinī who is in the midst of two dots ①. She who is labelled as Tripathā, being situated where the three [i.e. Śiva, Śakti and Jyeṣṭhā] meet, is praised as Raudrī by name ②. She is said to be Nirodhī who blocks the path of liberation. And Ambikā having the form of the half moon[; is therefore known as] Ardhacandrikā ③.

The eternal bindu is said to be composed of four phases (catuṣkalamayaḥ) in 1.221a when she is situated in the navel of Śakti. They are Kuṇḍalī, Jyeṣṭhā, Raudrī, and Ambikā. All manuscripts attest the reading madhyamasthānayogena* in 1:221c instead of mathyamathanayogena which I have adopted here according to Jayaratha and Kṣemarāja’s citation. The word vimadhyāgā as an ending component of the compound occurs several times in the Tantrasadbhāva while other parallels are sumadhyāgā in the Vimarśini and Cidvalli.

<table>
<thead>
<tr>
<th>Name of Śakti</th>
<th>Name from shape</th>
<th>etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kuṇḍalī</td>
<td>Kuṇḍali (coiled)</td>
<td>bindu</td>
</tr>
<tr>
<td>1 Jyeṣṭhā</td>
<td>Rekhinī (straight line) between two bindus</td>
<td></td>
</tr>
<tr>
<td>2 Raudrī</td>
<td>Tripathā (a junction of three roads)</td>
<td></td>
</tr>
<tr>
<td>3 Ambikā</td>
<td>Ardhacandrikā (half-moon)</td>
<td>nirodhī</td>
</tr>
</tbody>
</table>

Description of 1.222-224

TaĀl-Vi ad 5.22ab yatas tatra hṛdaye sāvadhāno yogi prāṇāpānodānātmanāṁ somasūryāgniṁ somghatāṁ dhīyāṣey kumbhakavṛtyonmilanāṁ anusaṃdadhāyād ity arthaḥ.
1.225-226b [Nine group of letters] The highest Śakti is only one; however, she is generated in three manners [viz. Jyeṣṭhā, Raudrī and Ambikā]. She becomes nine-fold by these [three śaktis] depending on how they are combined or disjoined with each other. She is therefore considered to arise in the nine groups which are characterised by nine groups of letters.

1.226b-227b [The five mantras] And she is situated in five mantras beginning with sadyas and so forth (viz. sadyojāta, tatpuruṣa, vāmadeva, iśāna and aghora) in turn, O goddess. Therefore one should know that she has been taught as fivefold, O you who are worshipped by the gods.

1.227c-228b [The twelve vowels and the fifty letters] She is said to be twelvefold, being in twelve vowels. [Furthermore,] she is divided into fifty kinds, beginning with the letter a and ending with kṣa.

1.228c-230b [The production of varṇa and śabda] Once she is situated in the heart, she is to be known to consist of a single phoneme (aṇāva) [cf. a synonym of arṇava]; once she is in the throat, she is to be known to be [composed of] two phonemes; once she is placed in the root of the tongue, she is to be known to be [composed of] three phonemes; when she is in the tip of the tongue, she is the source of varṇa. Of that there is no doubt. Sound is created and pervades [the world with its] moving and unmoving [beings] in the same manner [as mentioned before].

The passages cited in the above-mentioned later Śaiva works end here.

The four Śaktis in the Fifty Forms of Sound

1.230c-231b [Installation of the four goddesses] One should firstly install Raudrī on his head; Vāmā is proclaimed [to be installed] on the mouth; Ambikā is said to be [installed] on the arm(s); a weapon (āyudha) is considered to be [the spot to install] precisely Jyeṣṭhā alone.

It is noteworthy that Vāmā was not mentioned previously in the context of Śakti’s evolutes, quoted in other works. We might assume that Vāmā was just implied by Kuṇḍalī in 1:219-221; however, Śakti is meant to be three, not four. This concept of three śaktis is also found in early Saiddhāntika works, e.g. the Niśvāsatattvasaṃhitā and Parākhyā chapter 2, and they are usually Vāmā, Jyeṣṭhā, and Raudrī. This is the first time that Vāmā is named in a context which explicitly presents a set of four śaktis.
This installation passage of the four goddess is found in several other Śaiva works, for example, the later Saiddhāntika work, Pauskarāgama 13-14c (śīrasā āsāṁ sthitā raudrī vaktraṁ vāmā prakīrtitā || ambikā bāhūsamlagnā jyeṣṭhā vai daṅḍavat sthitā | akāra eṣa vikhyāto); Śitikaṇṭha quotes a similar line (ādāvasya śīro raudrī vaktraṁ vāmā prakīrtitā | ambikā bāhurītyuktā jyeṣṭhā caivāyudhaṁ smṛtā ||) in his commentary on the Mahānāyaparakāśa, without mentioning the title of the source; and Jayaratha also quotes similar lines (akārasya śīro raudrī vaktraṁ vāmā prakīrtitā | ambikā bāhur ity uktā jyeṣṭhā caivāyudhaṁ smṛtā ||) in his commentaries on Tantrālōka 3.67 and the Vāmakeśvarīmata. Notably, the difference between these quotations and the Tantrasadbhāva is that they teach this installation in the particular context of the visualization of the four goddesses as the graphic shape of the phoneme a.

As for the weapon, the place to install Jyeṣṭhā, it could mean the nails, according to Amṛtānanda’s commentary on the Yoginīhṛdaya (ādāv asya śīro raudrī vaktra vāmā prakīrtitā | ambikā bāhur ity uktā jyeṣṭhā caiva nakāṅgagī). Further the hierarchy of these four sāktis is altered in Anantaśakti’s commentary on the Vātūlanāthasūtra as follows:

\[
\begin{array}{|c|c|c|}
\hline
\text{Raudrī} & \text{śṛṅgāṭaka} & \text{turya} & \text{anāhatahatottirna} \\
\hline
\text{Vāmā} & \text{vaktra} & \text{suṣupta} & \text{anāhatahata} \\
\hline
\text{Ambikā} & \text{bāhu} & \text{svapna} & \text{anāhata} \\
\hline
\text{Jyeṣṭhā} & \text{āyudha} & \text{jāgrat} & \text{hata} \\
\hline
\end{array}
\]

**The four Śaktis according to the Vātūlanāthasūtra**

**1.231c-234b [The Extraction of the fifty varṇas]** Śrīkaṇṭha is indeed declared as pervaider (vyāpaka), Parameśvara. Just as there is only one [pervader], in the same manner, everything is [composed of] sixteen vowels, great winds (mahānilas). Then (tataḥ), there are twenty-five [consonants, viz. from KA varga to PA varga], after that, above the [twenty five consonants] there is said to be nine [viz. YA, RA, LA, VA, ŠA ŚA, SA, HA and kṣa]. The fifty [varṇas] arise in this sequential manner.
They (fifty letters) have been taught by the lord of the gods in relation to effect and cause. In the same way, the extraction (uddhāra) of each [letter] is explained in [the tantra] consisting of twelve thousand [verses].

As for the sixteen mahānilās, the Dīkṣottara 17 (cf. in T127 and T150 but not in T17) of the Niśvāsakārikā enumerates names of sixteen breaths homologised with sixteen vowels.

\[
\text{ṣoḍaśaitāḥ samākhyātāḥ mārutādir alaṃ kṛtāḥ} \]
\[
\text{kṛkaro devadattaś ca pauṇḍariko dhanañjayaḥ} \]
\[
\text{prāṇāpānasamānaś codāno vyāna eva ca} \]
\[
\text{ṛṣayo nāgaḥ kūrmaś ca ṣoḍaśite mahānilāḥ} \]
\[
\text{akārādyā svārā ete te ṣvāya viditāḥ purā} \]
\[
\text{vibhajya kathayet prāṇān kalādīn āḥ yathākramam} \]

It is not certain what the 12000-verse text is here because we have the 12000-verse Picumata\(^8\), the 12000-verse Svachchanda, the 12000 verse Aghoreśvarīsvacchanda, and the 12000-verse Ānandeśvara\(^10\).

1.234c-237b [The fifty Rudras] The names of groups of Rudras are hinted at here, O Pārvatī. These [Rudras] are also eternally pervading in the form of śabda possessed of qualities. The distinction of vācyā and vācaka is established after nine [Rudras arise]. For the sake of ordinary speech, I, the Creator, dissolve into the sound; there is neither śabda, meaning nor motion (gati) without Rudra. [His] body is splendid with lights of śabda, consisting of fifty parts.

1.237c-239b [Mātṛkā] This mother Mātṛkā arises from these fifty Rudras. Therefore, O goddess, one should know that everything arises from this Mātṛkā. Any name having a meaning (saṃjñā) is no higher than Mātṛkā; mantra is no higher than Mātṛkā. The form of Mātṛkā is generated by the division of the gross and subtle.

1.239c-240 [Generation and dissolution of śabda] Sound (śabda) dissolves into that from which it arises. As if a drop of water comes [from the water] and also disappears in the water, in the exact same way, the mind whose nature is śabda [appears] from the bindu and dissolves [in that].

\(^8\) kṛtāḥ \(\text{T150, kratāḥ T127; } kṛkaro\) conj.: kṛtave T150, kratave T127; pauṇḍariko \(\text{T127, pauṇḍariko T150; nāgaḥ T150, gārga T127; } svārā ete te \) \(\text{T150, svakārād ete T127.}\)

\(^9\) The Picumata (a.k.a. Brahmayāmala) is described as picumate dvādaśasāhasre in its chapter colophons.

\(^10\) SANDERSON lists several texts attested to be composed of 12,000 verses from citations of later Śaiva commentaries or paddhatis (cf. SANDERSON 2001:22 fn.27).
The simile of śabda reoccurs in 9.310, comparing mind to the sound of a conch; a similar simile with water is found in 9.308 too.

1.241-242b [Abandoning the four goddesses of the śaktis] One should abandon Raudrī in the head and renounce Jyeṣṭhā in the weapon (āyudha). After abandoning Ambikā in the place of the arms, [he should abandon Vāmā] who is situated on the mouth. Then one should know that there can be seen nothing else but Kuṇḍali.

1.242c-244b [Result] They appear and disappear in such a manner [as mentioned before]. One who knows the creation (utpatti) and destruction (vināśa), O beautiful-faced lady, will be the hero (vīra) possessing Śakti like you, O my dear. And he becomes the lord of sādhakas; he will be the most praiseworthy among people who are to be worshipped.

1.244c-246b [Five kāraṇas] Vāmā is regarded as Brahmā; Jyeṣṭhā is said to be Viṣṇu; Raudrī is Rudra, O Varārohā. People know †that Ambikā is the noble Īśvara (or Īśvara is the effect of Ambikā)‡. Therefore, [their] union has the form of language śabda; the highest (or the next) Śiva [= Sadāśiva] has the nature of nāda. [Theses] five kāraṇas exist as pervaders (vyāpaka), O goddess.

Considering the previous section drawn from the Svacchanda, among the eleven stages of the elevation (uccāraṇa) of subtle sonic matter, the regent, next to Īśvara, is Sadāśiva in the nāda level, not Śiva. Here nāda, however, could be referring to the first level that is emanated from the supreme sound to bindu (cf. TAK 3:278) which might be more archaic than the system of the Svacchanda.

The four Śaktis homologised with Various Fourfold States

1.246c-247 [Four śaktis] They [the five kāraṇas], as well as the śaktis, are seen in each varṇa. Raudrī is said to be icchā-[śakti]; Vāmā is regarded as jñāna-[śakti]; Jyeṣṭhā is designated as kriyāśakti; Ambā (viz. Ambikā) should be known [as Vibhvi-śakti ?], O fair-eyed lady.

What is equated with Ambikā is not clearly mentioned here; therefore, the sentence seems to be unfinished; I assume it could be Vibhvi-śakti according to the previous teaching of five śaktis (cf. 1.103c-106b).
1.248 [Four divisions of the day] Sunrise is to be known through Vāmā; midday is declared as Jyeṣṭhā; Raudrī is to be considered as the junctions of the day; [Ambikā] is rightly [known] at the time of setting [of the sun].

1.249 [As four breaths] The exhalation is said to be Vāmā; one should know the inhalation is Jyeṣṭhā; the kumbhaka is to be perceived as Raudrā (viz. Raudrī); Ambikā is placed in the state of ‘own nature’ (svabhāvastha).

1.250 [Three channels] Īḍā is said to be Vāmā; Raudrī is under the name of piṅgalā; susūmṇā is in Jyeṣṭhā; Śakti is proclaimed to be Viṣṇu."

For details, see Tak 3:264-267 nāḍī. The same arrangement of three šaktis with three nāḍīs is found in Niśvāsakarikā IFP. n.17 (40:6-7) and n.127 as follows:

\[\begin{align*}
\text{idāyāṃ samsthitā vāmā vāmāṅge sarvadehinām} & \\
\text{suṣumnāyāṃ punar jyeṣṭhā raudrī tu piṅgalāśritā} & \\
\text{etās tu śaktayaḥ proktāḥ varṇatrayasamāśritāḥ} & \\
\text{nāḍītrayasamāyuktā brahmaviṣṇuvāsasyaṃyutāḥ} & \]

Three šaktis, Vāmā, Raudrī and Jyeṣṭhā respectively, correspond to three nāḍīs, viz. Īḍā, piṅgalā and susūmṇā and three deities, i.e. Brahmā, Viṣṇu and Īśa. In both texts, Ambikā, the fourth šakti, is missing. In terms of the revising process of the Tantrasadbhāva, the reading šakti viṣṇaveva in pāda d could be an unsuccessful attempt to modify the above-underlined passages of Niśvāsa to Ambikā and her property.

1.251-252b [Four states: udbhava, viśleṣa, laya and layātīta] Vāmā is regarded as Kuṇḍali who is to be known in creation (udbhava); Jyeṣṭhā is situated in the separation (viśleṣana); Raudrī is said to be in the dissolution (laya); and then Ambikā (ambā) should be known to be in the ‘beyond dissolution’ (layātītā), O you female leader of the gods.

Here Vāmā is attested to be known as Kuṇḍali.

1.252c-254b [Four locations] Kuṇḍali =Vāmā] should be known as placed in the navel with the form of a deep-sleeping snake; Raudrī resides above the place of the throat where Rudra, the lord of the world is situated; Jyeṣṭhā, being between two bindus, is in the middle of the flowing [between the navel and the throat]; and Ambikā should be known to be situated in the cranial aperture (brahmarandhra) by one who knows reality.
1.254c-256b [Four stages: jāgrat, svapna, suṣupti and turya] The tranquil śamanā which should be known as Kuṇḍalī, is considered to be in the waking state (jāgrat); Jyeṣṭhā is in the dreaming state (svapna); and Raudrī causes the unmana state; this unmana is said to be the state called deep sleep (suṣupti); And beautiful Ambikā who is beyond the unmana (unmanātītā) is placed in the fourth state (turya).

Although the name Vāmā does not appear, it should be linked to Kuṇḍalī which is seen in 1.251ab.

1.256c-259b [Three names: Kuṇḍalī, Manonmanī and Bindvī] The first [=Vāmā] should be known as Kuṇḍalī; the second [=Jyeṣṭhā] is Manonmanī; the third [=Raudrī] is Bindvī by name. And the world is formed by three kinds of śakti, The three set of goddesses [Kuṇḍalī, Manonmanī and Bindvī] are present in the time of creation, separation and the dissolution. The next [state is called] layātīta, which is calm and pervasive Śiva. It is free from cause and effect and deprived of what should be abandoned (heya) and what is desirable (upādeya). Having known that, O Varārohā, he will never be born again.

Without mentioning another name for Ambikā, the context has slightly deviated and is linked to the fourth state which is called layātīta, equivalent to Śiva’s realm.

The Practice of Seizing

1.259c-262b [Seizing of Kuṇḍali and manabindu] Wise ones should know how to seize [Śakti] abiding in kuṇḍali. Just as a bird in the sky sees its prey, O my lovely lady, and snatches it at top speed, in the same way, a lord of yogins should draw a dot of consciousness (manabindu = [manobindu]) to himself. As when a dart in a tube (nalīna) moves quickly when is struck by a device (yantreṇa), in the same manner, bindu rises up by means of uccāra.

The meaning of the word nalīna or nalika is not clear; however, it could denote a tube or a particular kind of bow for discharging an arrow in light of the reading dhanuḥsaṃsthaḥ, which means ‘an arrow on the bow’, quoted by Kṣemarāja in his Vimarsini. The passages 1.260-262d are cited by Kṣemarāja with variants which are underlined as follows:

\[\text{tad uktam śrītantrasadbhāve,} \\
\text{āmiśaṃ tu yathā khaṣṭhah saṃpāśyaṇ āraṇiḥ priye} | \\
\text{kṣipram ākarṣayed yadvad vegaṇa sahajena tu ||}\]
tadvad eva hi yogindro manobinduṃ vikarṣayet |
yathā saro dhanaḥsamsthō yatnenātyāya dhāvatī ||
tathā bindur varārohe uccāreṇaiva dhāvatī ||

1.262c-263 [Seizing of voids] One who is at the level of the void makes the void into the entrance of [another] void [level], then that void should be connected to the top [of all voids or to Śiva]. Kūrma [i.e. the void in mūlādhāra] should be linked to maṅgala; and it is the end of the sound (svarānta) which is combined with two [bindus] (cf. Tantrasadbhāva 1:81-82). As long as [the kūrma associated with maṅgala] is impelled by udāna breath, manobindu reaches that entrance of the void (khamukha).

Here kha is understood as a synonym of vyoman. According to the Netratantra11, there are five voids in the body, which Kṣemarāja calls śūnyapañcakaṃ. The first void is situated on the place which is called janman or janmasthāna; then the Netratantra gives synonyms of the janmasthāna; they are named kanda, kūrma, matsyodara and mūlādhāra12. Considering this account, here kūrma may refer to ‘the void which is in the location of the mūlādhāra’, rather than being one of the secondary categories of ten vital breaths. The levels of kha are mentioned in chapter 7 of the Tantrasadbhāva.

In addition, this simile of kha recalls passages in Tantrāloka chapter 5 (cf. KSTSed. p.398):

\[
\begin{align*}
tatsthō & \text{ vicārayet khaṃ khaṃ khaṣṭhaṃ khaṣṭheṇa saṃviśet || 90 ||} \\
khaṃ & \text{ khaṃ tyaktvā khaṃ āruhya khaṣṭhaṃ khaṃ coccared iti |} \\
kham & \text{ adhyāśyādhikāreṇa padasthāś cinmarīcayaḥ ||}
\end{align*}
\]

The implication of the term maṅgala is not clear. The association of kūrma with maṅgala is taught in Tantrasadbhāva 8.63 in the context of three types of padmanudrā. According to Yoginītantra 14.77 (based on an electronic transcription provided by Muktabodha) tāraṃ ca maṅgalaṃ hamsaṃ hamsaṃ śravaṇavādanaṃ, maṅgalaṃ could mean a recitation of hamsa-mantra. And the term svarānta is described in Tantrasadbhāva 1:81-82; it is a synonym of visargānta, kalānta and śoḍaśānta placed in the dvādaśānta.

1.264-265 [Purification] Once the maṅgala is connected to the kūrma [breath], there is purification by [reciting] astramantra, [ending] with the arrow [viz. phat]. Then

\[\text{11 NeTa ed. 7.27 Vol.I:162-163: kham anantaṃ tu janmākye (em.; } \overset{\circ}{\text{khyam ed.}}) \text{ nābhau vyoma dvitiyakam } | \text{ trtiyam } \\
\text{tu hṛdi sthāne caturmāṃ bindumādyatāḥ ||}
\]
\[\text{12 NeTa ed. 7:32ff : janmasthānāṃ tu kandākhyam kūrmākhyam sthānāpaṅcakaṃ } | \text{ matsyodarāṃ tathāveha mūlādhārās tathocayet}
\]
the path of birds (dvijamārga) is purified, without doubt, O you beautiful-faced lady. He should know the seizing (grahaṇam) [of manobindu] by purifying the path śuddha-mārga. He should mentally perform seizing (grahaṇa) [of manobindu] which is placed in the locus of Śakti [=śaktipāta].

The purification of maṅgala is performed by the recitation of the mantra called śarāstra which is explained to be the astra mantra ending with phaṭ in the Kulāsara (cf. NGMPP A 40-11:68'1 graṃthi bhinnam śarāstreṇa phaṭkārāntenā sundari |). And the word dvija could mean bird, and it could be a synonym of khaga.

The Indicatory Sensations or Signs (pratyayas)

1.266-267c [Pratyaya of nābhīstha] Then there will be an indicatory sensation (pratyaya) from possession (grahaṇa); when [he cultivates the void that is located] in the navel, there should be known to be trembling, yawning, confusion in the face, falling tears, frowning in his face and being agitated in the mind. These are signs connected to [the void] in the navel.

1.267d-268 [Pratyaya of kaṇṭhastha] Now, listen to [the indicatory sign connected] to the throat level. Once [he has cultivated the void that] is in the state of the throat, he shakes his body and makes a sound (nāda) in various ways. And then he shakes his head, gabbles, murmurs HŪM and makes a loud sound.

1.269-270 [Pratyaya of rudrastha] After that, when [the void] passes over the state of Rudra [which is tālu, the soft palate] O you the best goddess, Ambikā, at that time, sensations arise for him. Listen, goddess, who are well concentrated. He [whose cultivation of the void that is] in the state of Rudra knows many scriptures, mudrās and mantras. The sādhaka remembers scriptures although he never learnt them.

1.271-272b [Pratyaya of visarga] And after that, O Mahādevi, the level is called ‘visarga’ [= in the middle of eye brows]. At the state of visarga, he can hear a sound, O goddess. He perceives a cold sensation in the faculty of touch as if he is at the summit of the Himalaya mountains.

1.272c-274 [The state of śakti] After that, śakti level is united with sādākhya [= Sadāśiva]. The śakti level is the state of ‘beyond mind’ (unmanatva) regarding all objects, O you beautiful-faced lady. Without doubt, there is the attainment of [eight] qualities beginning with añīman. If one who has been immersed in that state, becomes
firm in that state, O beautiful lady, at that time, [the śakti state] immediately arises [for him]; that is true, and there is no doubt.

The level sādākhyā* has been explained in the Niśvāsakārikā:

aṣṭamaṃ yat param Śabdam anaupamyam anāmayaṃ
tatra lino yāji sādākhyapadavācakam||

1.275-280c [Ātmāvyāpti] The omnipresent state situated in the cranial aperture should be known as ‘beyond that’ (tadātīta), that is, all pervading (vyāpaka). Just as the space in a pot (ghaṭa) is delimited, in the same manner, the state of pervasion (vyāpakaḥ) appears to be delimited with the body. And then if the jar is broken, it becomes one, in the same manner, the real existence [of pervasiveness]—whether is outside or inside [of the body]—shines forth as one entity. Likewise, bhūtātman appears as being freed from fetter. Just as a lamp in a pot illuminates in the limited space, in the same way, ātman which is in the subtle body (liṅga) is decorated (pēśala) by mental activities. [However,] just as once the jar is broken, O goddess, the lamp shines forth everywhere, so once the mind [i.e. ātman] is released from fetters, it becomes pervading (vyāpaka), O my dear. I have taught to you about pervasion (vyāpti), O goddess Sureśvarī, thus. This pervasion of ātman (ātmāvyāpti) [has been taught].

As for the bhūtātman, the lowest of four levels of ātman, i.e. bhūtātman, indiryātman, paramātman and the fourth, viz. Śiva, see Niśvāsakārikā 53.113c-117b (numbering according to T17 p.653; cf. T127 p.428; T150 p.310) as follows:

devy uvāca—
bhūtātmaḥ tatra bāhyātmaḥ antarātmaḥ tu indriyāḥ || 117
paramātmaḥ sthito devi manoḥmaṃkārabuddhiṣu |
bhūtātmaḥ indriyātmaḥ ca paramātmaḥ tathaiva ca || 118
caturthaḥ caiva deveśī eteṣāṃ vyāpakaḥ śivaḥ |
bhūtātmaḥ saṃsthitā bhūtātmaḥ indiryātmaḥ tathendriyāḥ || 119
paramātmaḥ sthito devi manoḥmaṃkārabuddhiḥ |
tri-r-ātmaṇam vinirmuktaḥ caturthāḥ paramesvarī || 120

As for bhūtātman, number according to T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17; 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17; 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17; 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17, 117c bhūtātma T17.
1.280d-282 [Śivavyāpti] Then the next stage is the pervasion of Śiva (śivavyāpti). One [who has attained śivavyāpti] is freed from contingent factors in all cosmic paths, like being left from bonds (śesabhāvena bandhānāṃ for bandhebhyaḥ) [i.e. he is free from bondages]. [Since] people do not know [his] supreme reality, they [just] imagine the state of Śiva and focus on ātman according to Śaiva doctrine, they cannot reach the highest Śiva. Those who are delighted in ātman according to the reality of ātman attain the path of the reality of ātman (ātma-tattva).

Lines 1.280d-282 of the Tantrasadbhāva are parallel to Svachchanda 4.390c-392 (See. Appendix A on p. 479). I have understood the subject of the predicate sarvādhvopādhivarjitaḥ 1:281b to be a practitioner who has attained the state of śivavyāpti. But different from that, the Kashmirian Svachchanda reads sarvādhvopādhivarjitā as a predicate of śivavyāpti. The most obscure aspect for me is that all the versions of the Svachchanda read bandhanāśesabhāvena instead of śesabhāvena bandhānāṃ in Tantrasadbhāva 1:281a. Kṣemarāja explains that [śivavyāpti] is in the form of vyāpti of the supreme reality composed of cidānanda since it appears as being without a remainder of bonds composed of [three] impurities, āṇava and so forth. (cidānandaghanaparapatattvyāptirūpā śivavyāptir yataḥ sā bandhanānāṃ āṇavādīnāṃ malānāṃ aśeṣabhāvena ’). Therefore I have concluded that the genitive plural bandhānāṃ is used for the plural ablative bandhebhyaḥ (cf. § 4.3.0). Also, I have emended ātmāśasakā to ātmopasakā based on a reading attested in one of the Nepalese manuscripts of the Svachchanda. The parallel part with Svachchanda ends here.

Characteristics of the Svabhāva State

1.283-284 [Svabhāvastham] [Although] people imagine deities (devatā), venerate them with forms or as having forms (sākārāni for sākārāḥ with devatā) [cf. an alternative translation: ‘venerate their forms (sākārāni for ākārāni)’], and attain the abode of the [deities] (tasyāspadam), they are not liberated in truth (paramārthataḥ). Therefore, [a yogin] should abandon everything and venerate [deities] as abiding in their intrinsic nature (svabhāvastham). Now (punar) I shall teach what the state of being in intrinsic nature is. Listen to it.

There is an ambiguity concerning how the word devatā in 283d should be understood in regard to its number; for example, it could be rendered as devatāḥ, feminine accusative plural with elision of visarga, or as devatāṃ, feminine singular accusative with elision of anusvāra. Then we need to consider if the following word tasyāspadam in 283d stands for
tasām aspadam or tasā yaspadam with a double sandhi. In addition, Harunaga Isaacson has pointed out to me that the neuter accusative plural sākārāṇi in 283a could be taken as a bahuvrihi compound describing devatā in spite of discordance of genders between two. At the same time, it is possible to emend to ākārāṇi in order to get rid of its obscurity to construe with devatā due to the similarity of scripts सत and आ which is often found in old Nepalese palm-leaf manuscripts.

1.285-287 [Conceptualization is great bond] There is no cessation (nirodhaḥ), nor utterance (uccāraḥ), nor target (lakṣaḥ), nor linking (yojana). Therefore, having known [deities] as it is abiding in intrinsic nature (svarūpastham), he is liberated. There is no doubt about this. On the other hand, conceptualization (saṃkalpaḥ) is great bond (mahābandhaḥ) which is to be eradicated [because that is] the cause of being (bhāvakāraṇam). Having abandoned that [conceptualization], a yogin will be liberated; however, [as long as] he retains conceptualization (savikalpa), he is fettered. There is neither mind (manas) nor an object of thinking (mantavyaḥ); therefore, a thinker (mantṛ) should not be conceived of. The bondage continues to operate so long as he conceptualizes the deity [with forms].

The passage 1:287ab (na mano nāpi mantavyo mantā ca na vibhāvyate) recalls a similar line in Tantrāloka 29.253cd (na mano nāpi mantavyaṃ na mantā na manikriyā). We can also find this passage in the Niśvāsakarikā (only in transcriptions IFP T.17:224 and T.127:282) in the context of four states of mind, viz. sulīna (merged), saṃśliṣṭa (collected), gati-r-āgati (collected cum distracted) and vikṣipta (distracted); this description belongs to the sulīna state. The passage about the classification of four states of mind is attested in the Śataratnasamgraha (ŚARASĀM), a work of a 14th-century Śaiva priest in Cidambara temple, Umapāti, by whom the citation is attributed to the Niśvāsa.

sāṃśliṣṭaḥ ca sulīnaḥ ca vikṣipto gati-r-āgatiḥ |
manaś caturvidhaṃ proktam tasya bhedam imaṃ śṛṇu || 24
na mano nāpi mantavyo na mantā ca vibhāvyate |
sulīno viṣayair mukta ekibhūtaḥ susuptavat || 25  

Furthermore, a 12th-century Jain teacher Hemacandra has the same theory of these four mental states in his Yogaśāstra 12.2, but using the terms vikṣipta, yātāyāta (= gatāyāta or gatāgata, metri causa), śiṣṭa and sulīna. He might have borrowed the passage from

14 24A sāṃśliṣṭaḥ T127, sāṃśliṣṭa T17, sāṃśliṣṭa ŚARASĀM; 24A sulīnaḥ T127, svalīna T17 ŚARASĀM; 24B gatāgataḥ T17, gatārākṛtiḥ T127; 25A mantavyo T17 ŚARASĀM, mantavye T127; 25C sulīno viṣayair em., svalīno viṣayair T17, ŚARASĀM, sakhālinyo ye T127; 25C mukta ŚARASĀM, mukto T127, muktā T17

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Amanaska 2.93 (caturvidhā manovasthā vijñātavyā maniṣibhiḥ | viśiṣṭam ca gatāyatam susiṣṭam ca sulinakam || edited by BIRCH 2013:337).

1.288-289 [Nothing is there] There is neither bindu, nor sound (nāda), nor motion (cāra) situated in six paths (saḍadhvan). There is no abandonment of Kāraneśas which is related to Time in the path of elevation of Śakti. There is no existence of void (śūnya), nor non-existence [of void], nor Śakti nor Śiva. For all of this is just latent trace of ignorance (avidyāvāsanā) which binds one to dangers of saṃsāra.

Śaktyuccāramārge is an emendation from ◦ mārga in manuscripts to negate kāraṇatyāga and kālaga because there is only one negative particle na, if I keep the reading ◦ mārga as a nominative case, then an alternative translation is ‘There is no elevation of śakti which has abandoned Kāraneśas related to time’. However, the meaning of the two possibilities is not different. The above-mentioned list, e.g. bindu, nāda and cāra [cf. 1.166b-171c], in the sixfold path (cf. 1.150c-166a) and the practice of abandoning Kāraneśas (cf. 1.171d-176b) and time (cf. 1.188b-197b) has been taught before. It is remarkable that those subject-matters which are contained in the parallel passages to the Svachchanda are now taught to be avoided at the ultimate level.

False Hope and Liberation

1.290-291 [False hope (āśā)] Most of the people [who knew the non-existence of all of those mentioned before] generally find satisfaction with something which actually does not exist. Having abandoned the [satisfaction], he should entirely abandon all bondage of false expectation (āśāpāśā). Indeed, it is false expectation (āśā) which is the great bondage by which (yayā) the whole universe is filled. Until that [āśā] is abandoned, Śakti does not come into being.

The emendation tyaktavyāḥ in 1.290c from tyaktatāḥ may be not the best solution. It makes the meaning coherent but metrically faulty because all the syllables become heavy. The compound āśāpāśā is found in various works15 including tantric ones, e.g. Bhagavadgītā 16.12ab (āśāpāśaṣatarir baddhāh kāmakrodhaparāyaṇāḥ) and Amanaska 1.2d (yena vichidyate sarvam āśāpāśādibhandhanam) as BIRCH 2013:255 points out.

290ab and 292ab have parallels in the Nīśvāsakārikā (IFP T127:269; T17:234 32.72cd and 73cd) and the Kulasāra (NGMP P A 40-11, 10.18ab and 19ab) after passages involving

15In addition, it also occurs in Buddhist literature, once in Divyavadāna 38.21 āśāpāśaṣataśkrṣo vāraṇasye mṛtyaṃ na paśyati | viṣayāvādakṛṣṇo vāraṇasye bandhanam as well as twice in Kṣemendra’s Bodhisattvāvadānakalpalatā; and there are many occurrences in non-Buddhist Kāvya literature.
a simile of a silkworm which is parallel to Tantrasadbhāva 1.298. As for those parallel passages, see the translation’s note to 1.292-242.

1.292-294  [Mokṣavādin’s false hope (āśā) and liberation (mokṣa)] What is the so-called ‘hope (āśā)’ of mokṣavādins [hope for final emancipation] in which everything disappears? Somebody who does not have any desire for liberation: he will attain liberation. One cannot be abiding in (sthānam) liberation, nor giving [liberation], nor imagining [that]. In all cases, any view (dṛṣṭi) is in vain (vītathā); that is liberation for mokṣavādins. [However] what is named ‘liberation’ cannot be described by including inference of a certain quality (ūha), by excluding the other one (apoha), or by imagination (vikalpa). [Therefore,] one should generate true knowledge (vidyā) and renounce ignorance (avidyā).

Kāśā has been translated as a rhetorical question (i.e. kā āśā); but it could be also read as āśā having a prefix ka-, that is to say, ‘false hope’. The early occurrences of mokṣavādin in Śaiva works may be in Niśvāsatattvasaṃhitā Nayasūtra 3:36c-37 (cf. GOODALL 2015:210; the following is translated by GOODALL 2015:456):

sāṃkhyavedapurāṇajñā anyaśāstraprayoginaḥ ||
na te lamghayitum śaktā ye cānye mokṣavādinah |
kliśyante māyayā bhrāntā amokṣe mokṣaniścitāḥ ||

‘The followers of the Sāṅkhya, the Veda, the Purāṇas, and those who follow other śāstras, they cannot go beyond [māyā], nor can other thinkers who seek liberation (mokṣavādinah). They are tormented by māyā, being mistakenly convinced, with respect to what is not liberation, that it is liberation.’

According to the Nayasūtra, mokṣavādins are clearly differentiated from Śaivas, and this term does not designate any particular school, rather it indicates various traditions including orthodox Brahmanical ones. The passage was cited by Jayaratha in his commentary ad Tantrāloka 4:37 without stating the title of its source.

sāṃkhyavedapurāṇajñā anyaśāstravinīścaye |
na taml lamghayitum śaktā yadānye mokṣavādinah |
kliśyante māyayā bhrāntā amokṣe mokṣalipsayā || iti

The passages on the description of the mokṣavādin of the Tantrasadbhāva are borrowed from or allied with the Niśvāsatārikā, i.e. the parallel stanzas are found in IFP T17.
of the Niśvāsakārikā and in the Kulasāra (hereafter KuSā); the latter is extant in the form of an incomplete Nepalese manuscript (NGMPP reel no. A40-11) and is presumably later than the Niśvāsakārikā. Niśvāsakārikā 32.61c-76 are numbered according to IFP T17; however, IFP T.127 contains only the first two stanzas (32:61c-63b) and the last three stanzas (32:74-76). They correspond to KuSā 10.7-13b and 10.20-22 (NGMPP A40-11; 401-416):

\[
\begin{align*}
na hi gantā bhavet kaścit gantavyaḥ ca na vidyate || 61 || 
gamāgamananirmukto ghaṭākāśeva tiṣṭhati | 
ghaṭasaṃtvṛtam ākāśaṁ niyānam itas tataḥ || 62 || 
ghato nayatī nākāśaṁ śivo hy evaṁ nabhopamaḥ | 
kadalisāravad dehaṁ vṛtaṁ tattvadalais sthitam || 63 || 
tasmāt tattvadalatayāgyi vyomaṁ ca bhavate tadā | 
nirākārātmaviṃśiḥ bhāvanāgatatasāḥ || 64 || 
mokṣe 'pi yasya notkaṇṭhaḥ sa mokṣam adhigacchati|| 6.293ab | 
mokṣo nāma1.294a samākhyāto āśaro niraṅktīḥ || 65 || 
acintyai2.94a nirguṇo mokṣo na tu mokṣo layāṅvitalḥ| 
na mokṣasya bhavet sthānaṁ na cādvānaṁ kādācana L.293b || 66 || 
sarvatva vigatā dṛṣṭiḥ sa mokṣaḥ mokṣāvādinām|| 1.293cd 

......

\[
\begin{align*}
gatādvānam āyaṁ bhāvaṁ tad ekaṁ tu sanātanam | 
kā hy āśa mokṣāvādināṁ yatra sarve kṣayaṃ gataḥ|| 292ab || 72 || 
etad atyantavārāgyam api satvasukhāvaham | 
yan nāsti tatra santoṣaṁ prāyaḥ kaścit kariṣyatii2.90ab || 73 || 
sa mukto nirvikalpas tu savikalpas tu badhyate | 
nadīṁ sāgaraṁ prāyaṁ nāmarūpaṁ nivartate || 74 || 
te tatra na vijānanti parasparaviśeṣanam | 
a cānyo jāyate tatra udakasya viśeṣanam || 75 || 
tatra kṣayaṁ gataṁ nadyas sadāpy eko mahodadhīḥ | 
evām nadyupamā devī nirvāṇaṁ sāgaropamām|| 76 ||
\end{align*}
\]

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16 For Niśvāsakārikā 32.67-71, see the translation of Tantrasadbhāva 9.304-305b; for 32.72-73 see the translation of verses Tantrasadbhāva 9.290-291.

1762d itas | T 17 T127; yatas KuSā 63a nayati | T127 KuSā; niryātī T17 63b śīvo hy evaṁ | T17; śīvo py evaṁ T127; tadav jīvaṁ KuSā tadav jīvaṁ. Goodall 63c śāravad T17; 6sāravad KuSā 63c vṛtaṁ | T17; dhrtaṁ KuSā 65d tattvadalais | T17; tatvadalai KuSā 64b vyomaṁ ca KuSā; vyaapavad T17 64c viṇānām KuSā; viṇāne T17 65a mokṣe 'pi KuSā; mokṣopli T17 65c samākhyāto KuSā; sa viṃśiḥ T17 65d āśaro | conj. Isaacson; saśarīro T17 KuSā 66c sthānaṁ | KuSā; tasmāt T17 67a vigatā | T17; viditā KuSā 72a gatādvānam āyaṁ | T17; gatādvānam āyaṁ T127; tāro hy anādayaṁ KuSā 72b tad ekaṁ
“There cannot be a goer (gantā), nor a place where one can go (gantavyaṃ). [The soul] that is free from going and coming remains like a space in a jar; the space that is encompassed by the jar could be moved here and there [that is to say, only the jar can be moved]; but, the jar cannot add space. Likewise, Śiva is similar to space. The body is like the core of a Kadali (i.e. the inner part of the stem is hollow), it is covered by leaves of tattvas. Therefore, [once] one who has abandoned those leaves that are tattvas, then he becomes the void (vyoman). And one, whose mind is focused on the meditation upon the knowledge of ātman which is formless, does not aim even at liberation, he will attain liberation. What is called ‘liberation (mokṣa)’ is said to be bodiless and formless. Mokṣa is inconceivable and freed from qualities; mokṣa is not connected to dissolution. There can be no abiding, nor any path of liberation. In every case, once any view (drṣṭi [=āśā]) has been left, that is liberation for mokṣavādins. ... One who is freed from conceptualization is liberated; however, one who has conceptualization is fettered. After reaching the ocean, any names and forms of rivers disappear. They (rivers) do not experience any mutual distinction (e.g., ocean and rivers). In respect to the water [of the ocean and rivers], nothing is born in particular. The rivers disappear there [in the ocean], and also there is only one great ocean always. Likewise, [the soul] is comparable to the rivers; thus, nirvāṇa can be compared to the ocean.”

We can see that the Tantrasadbhāva has borrowed the underlined stanzas from the Niśvāsakārikā. However, I suppose that position of the Mokṣavādin present in the Niśvāsakārikā could be slightly different from that of the Mokṣavādin who the Tantrasadbhāva attempted to refute since the parallel passages to the Niśvāsakārikā have been rearranged in the Tantrasadbhāva (cf. pp. 66-7).
The Practice of Meditating on the Formlessness

1.295-297  [How to cultivate the formless] This whole world has anything as a form (tad-ākāraṇa); [however,] he (Śiva) does not have any form [in the ultimate reality]. Regarding this point, wise men should cultivate [him] abiding in his formless intrinsic nature. [In the view of Sāṃkhya] when creation arises [from puruṣa], it is called [three kinds viz.] tattva, bhāva and bhūta. [As it is said thus in Taittiriyopaniṣad 2.9.1 thus:] “[One who knows that] Brahmā is in the form of bliss, he is not afraid of anything.” After [a yogin] knows that everything is nothing other than constituents of him (ātmakam), there is nothing to be done [by him]. If anyone imagines that there is something; then that [conceptualization] undoubtedly becomes bondage.

As it has been seen in the Niśvāsa’s Nayāsūtra previously, the position of the Mokṣavādins presented in Tantrasadhaśva 9.296 seems to be based on ideas of Sāṃkhya and the Upāniṣads. For example, the idea found in the first half of the passage is given in a commentary on Sāṃkhyakārikā 21 which is called Sāṃkhyavṛtti(18 ed. p.34: sa ca trividhaḥ | tattvasarggaḥ bhāvasarggaḥ bhūtasarggaḥ) and the last half corresponds to Taittiriyopaniṣad (2.4.1 and 2.9.1: ānandaṃ brahmaṇo vidvān na bibheti kadācana [variant reading: kutasćana]).

The Practice of Abandoning the Mind

1.298  [Simile of Silkworm] Just as a silkworm [binds] himself (ātmāna[ṃ]) by himself (ātmanā), in the same manner, beings (bhāva) eagerly bind [themselves] by fetters in various ways

Pāda 1.298cd is not clear to me. The emendation bandhanaiḥ from bhāvanaiḥ still is unsatisfactory. The simile of silkworm (kośakāra) is often used for the bound state of the soul, e.g., Netratantra 18.151 (evaṃ malatrayopetāḥ sāṃsāre sāṃsared aṇuḥ | kośakāraḥ krimir yadvad ātmānaṃ veṣṭayed dṛḍhaṃ |). Hatley 2007 translated this as follows: ‘thus endowed with three impurities [viz. āṇava, māyīya and kārma], the soul would transmigrate through sāṃsāra; like the silkworm, it would enclose itself firmly.’ This idea is also found in Svachanda 10:361-1 [= Tantrasadbhāva 10.396-7] (kośakāro yathā kiṭa ātmānaṃ veṣṭayed dṛḍham | na codveṣṭayitum śaktum ātmānam sa punar yathā || tathā sāṃsārīnaḥ sarve bad- dhāḥ svair eva bandhanaiḥ | na ca mocayitum śaktuḥ paśavah pāśabandhanāt (em.; pāśabandhanāḥ K[ed. ] |)), which can be translated: ‘just as a silkworm firmly encloses itself and

18 A.E. Solomon 1973b states that the Sāṃkhyaśāstra possibly has been written in the sixth-century by Īśvarakṛṣṇa himself.
then becomes incapable of releasing itself again, in the same manner, all transmigratory beings are bound by their own fetters and these bound souls then become unable to release themselves from the fetters.’ An earlier illustration of a similar comparison can be found in Sāṃkhya-kārika 63 (rūpaiḥ saptabhir evaṃ badhnātī ātmānām ātmanā prakṛtiḥ | saiva ca puruṣasyārthaṃ prati vimocayatī ekarūpeṇa ||) where it is mentioned to show how prakṛti binds itself.

1.299-302 [Abandoning the mind] Only one who is fettered can be liberated. How could one be liberated if he is not fettered? The bonds are innate and adventitious (sahajāgantukāḥ) and based on the state of being twofold. In this regard, [bonds] are constructed by themselves, [and] in this regard, the mind (manas) is characterised by mental construction. Therefore, after abandoning anything produced from the mind,—whatever consists of words (vāṃmaya), O my dear, everything composed of being (bhāva) or non-being (abhāva) is [merely] mind characterised by mental construction (saṃkalpalaksanāṃ)—, once [a yogin] becomes equanimous (samatvam) toward that which the mind judges as a thing pure or impure; toward beauty or lack of beauty, and toward what should be eaten and what should not be eaten, no [bondage] arises for him.

The characteristics of bondage here are said to be innate (sahaja), adventitious (āgantuka) and self-constructed (kalpitaśvayam). The general classification of the three types of paśu is sahaja, āgantuka and sāṁsargika. These are produced from three impurities, viz. mala, karman and māyā. However, the idea of the Tantrasadbhāva on the three types does not follow the classical Śaiva classification.

1.303 [Attaining the svabhāva state by cultivating bhāva and abhāva] One should first abandon the existence of everything and steadily focus on non-existence (abhāva). After [a yogin] abandons non-existence, then he will be abiding in the intrinsic nature (svabhāvastha) [of Paramaśiva].

1.304-305b [The simile of evaporated water] Just as water once gathered on a stone has been dried up by rays of the sun, and it has not been drunk by anyone yet it is

19This classification is attested in many Śaiva works. For example Rāmakaṇṭha mentions three types of paśu, i.e. vijnānakevalin, pralayakevalin and sakala (paśās tu malakarmamāyīyāḥ teṣām paśūnām trividhāḥ | tathā hi vijnānakevalino mala eva | pralayakevalino malaḥ karman ca | sakalasya tu malakarmamāyīyāḥ paśāḥ ||) in his commentary ad Kīnānatrastra 1.13 (cf. Goodall 1998 p.12). The scheme is also found in Sarvajñānottarata 1.12 (trividhās te smṛtāḥ paśāḥ sahajāgnātakūs tathā | sāṁsargikās tathā bhūyāḥ śṛṇu teṣu vinirṇayam ||). Brahmayāmala 33.4ab (sahajāgnatukānān tu sāṁsargikānān tathaiva hi, based on electronic transcription prepared by Shaman Hatley), etc.
no longer there, in the same manner, the mind of one who knows wisdom never arises.

This passage might have been rephrased from Niśvāsakārikā 32:69c-71b (based on the transcription IFP T17:232-233 and T127:269; the latter has only 70c-71b) which also corresponds to Kulasāra 10.15-16 (NGMPP A 40-11 40°-3-4).

The meaning of the above passage is not clear, and there are many possible ways to interpret it. There are also other plausible variants which I have not chosen here but reported in the footnote. The underlined passage 32:70d-71a corresponds to Tantrasadbhāva 1:304-305b. The part of the passage which has a dashed underline appears later in 1:312 (cf. Vairāgya: 1.311-2). Nirupapattim in 1:305a seems to be archaic as a result of borrowing passages from the Niśvāsa or other allied sources, but it is unmetrical. It is noteworthy that the Tantrasadbhāva applies the metaphor of water dried up by a sunbeam to the mind (manas), while these two texts, the Niśvāsakarikā and Kulasāra, used it to refute orthodox brahmanical positions that teach vairāgya as a key part of liberation. Detachment (vairāgya) as having an important role for liberation had already been widely taught in Yogasūtra 12 (abhyaśavarāgyābhyām tattvirodhah), Sāṃkhyakārikā 45 (vairāgyat prakṛtilayaḥ samsāro bhavati rājasād rāgāt), Nyāyabhāṣya ad 1.1.9 (samāhito bhāvayati, bhāvayati nirvidyate, nirviṇṇasya vairāgyam, viraktasyāpavarga iti) and so forth.
1.305c-306  [The simile of the wind] Just as the wind forcefully blows everywhere in the sky and over the earth, once [the wind] howls (with the sound dhugdhugantaṃ) with great power, it [makes] trees and mountains spilt, immediately after that, the wind disappears, in the same way the mind of one who knows wisdom disappears.

The word dhugdhugantaṃ seems to be an onomatopoeia. No occurrence of this word is found elsewhere.

1.307  [The simile of the cloud] Just as widespread clouds float and cover the sky, and immediately after that they disappear, likewise, the mind of a wise man [disappears].

1.308  [The simile of the rain] Just as water from rainclouds [falls] on the ground whether the water surface is low or high, [and the rain] becomes indistinct [from the water in which the rain fell], likewise the state [of mind] is supportless.

1.309  [The simile of flames of the fire] Just as once a flame is met with fuel (indhanasanyogāt) and then incomparably (niropamā) [blazes up], subsequently, it becomes extinguished; likewise, one should know that the mind is empty.

Cendhana° in 309a is an emendation of the reading cetvana° in all manuscripts. This has been suggested by Harunaga Isaacson since there is a possibility of a confusion of व्ह and इह due to the similarity of the aksaras.

1.310  [The simile of sound of a conch] As soon as the sound of a conch which has deep resonance has been heard, immediately after that moment, it disappears. One should know that when the mind becomes equanimous [for everything], it disappears likewise.

The verb viduḥ is an active, third person plural perfect.

The Practice of Cultivating Non-being

1.311-312  [Vairāgya] Then having resorted to detachment (vairāgya) along with severe religious observances beginning with cāndrāyaṇa etc., he should destroy [detachment, and go] toward the unmana state for the sake of liberation (saindhavāṇaṣ conmanātmani). For those who have relied on detachment along with various [observances] and have removed themselves, none of those people attain the state in which nothing arises (nirupapattikam).
Using *atha* to use *atha* to begin a new topic, as it is common, *vairāgya* (detachment) is now discussed in the *Tantrasadbhāva* while the *Niśvāsakārikā* introduced the aforementioned parallel verses to the *Tantrasadbhāva* already under the topic of *vairāgya*. The reading *saṅdhavaṃ conmanātmāni* in 1.311d is not clear to me. As mentioned above, verse 1.312 is found in the *Niśvāsakārikā* and *Kulasāra*. The edited passage from the *Niśvāsakārikā* and *Kulasāra*) is provided in the note to the translation of [The simile of evaporated water].

1.313-315 *[Existence (*bhāva*) is the cause of bondage]* Liberation cannot be accomplished by *brahma*arya, the practice of austerities, [purifications] beginning with cleansing, or the *saṃyamas*. Liberation is not achieved by these, and the reason for this is existence (*bhāva*). Fire, *darbha* grass, *mantras*, an officiant, an object to be worshipped, the wooden vessel which is called *praṇīta*, *kuśa* grass and the preparation of an initiation rite — these are [just] a heap of implements (for ritual). Your actual cause of liberation (*saṃbodhakāraṇam*) is non-duality (*advaitam*), free from conceptualization, beyond sensory organs and having no characteristics.

1.316ab *[Possible question]* [If so, one could ask as follows] how could there be a target (*lakṣa*) of something that does not have any mark (*alakṣasya*) [viz. *paramaśiva*]?
How could there be a mind which is free from the mind?

Here I have translated *lakṣa* as *lakṣya* (See § 7.1).

1.316c-318b *[Answer: by abandoning *astitvam***] Wise men should always return to the state of ‘no mind’. The state of non-existence (*nāstitvam*) does last eternally; therefore, [a yogin] should abandon the state of existence (*astitvam*). Then, in the state of non-existence (*nāstitvam*), being (*bhūta*) does not exist; therefore, there is nothing existent to him. Neither liberation [nor] great bondage exists. He should meditate on everything indeed as empty.

This recalls the *Kāraṇatyāga* practice obtaining the *abhāva* state by removing the *bhāva* described in the previous verse 1.187ab (*abhāvabhāvabhāvena bhāvaṃ kṛtvā nirāmayam*) which is borrowed from the *Svacchanda*. An alternative translation of 1.318c may be ‘liberation that is great bondage does not exist’.

In addition, this rhetorical question and answer can be compared to the Buddhist Madhyamaka view in *Mūlamadhyamakakārikā* 5.3-7 that begins with an argument that
space is devoid of \textit{lakṣaṇa} and \textit{lakṣya}, therefore, it is neither existent nor nonexistent\textsuperscript{21}. The passage continues to say that ‘the unwise ones seeing [things] as existent (\textit{astitvam}) and non-existent (\textit{nāstitvam}) do not see the beatitude which is the pacification of visible objects’; there \textit{astitvam} implies the view of eternalism (\textit{śāśvatadṛṣṭi}), and \textit{nāstitvam} indicates the view of annihilationism (\textit{ucchedaḍṛṣṭi}). The 7th-century Buddhist scholar Candrakīrti explaining this verse says that the auspicious final beatitude (\textit{draṣṭavyopaśaṃmaṇ śivam} 5.8d) means liberation whose intrinsic nature is the ultimate truth and emptiness \textsuperscript{22}.

1.318c-321b \textbf{[How the immovable mind affects the embodied being]} Cognition (\textit{vijñānam}) of [the universe composed of] movable and immovable depends on the activity of mind (\textit{cittavṛtti}). How could it [i.e. the mind] be made immobile in the body? As long as [the mind] generates perception (\textit{jñāna}), [mind] alone is the locus of cognition (\textit{vijñāna}). Ignorance approaches [the mind] when it has been distracted by vital winds. Therefore, wise people completely conquer the mind by fusing [vital breaths] beginning with breath-exercise. At other times later on he should make that which was conquered fruitless.

As mentioned above these passages are found in \textit{Niśvāsakārikā}: \textit{Tantrasadbhāva} 1.318cd is in IFP T17 and T127 of the \textit{Niśvāsa}, and 1.319ab is only in T127. However, the meaning of 1.319ab is uncertain to me. I have translated \textit{manas} as the object according to 320cd. (See the quoted passages of the \textit{Niśvāsakārikā} in the translation of vv. 1.331c-334). Verse 1.321ab is also ambiguous.

1.321c-322 \textbf{[Cultivation of non-being]} Therefore, having in this way known/realized the objects of the senses, both moving and unmoving, to have forms that are breakable, like pots, and to be similar [in their fleetingness] to the sight of a flash of lightning, you/one should abandon everything (i.e. all the objects of the senses) and instead, with the wish for liberation, set your mind on non-existence.

\textsuperscript{21}Mūlamadhyamakakārikā 5.3-7: \textit{nālakṣaṇe lakṣaṇasya pravṛttir na salakṣaṇe | salakṣaṇālakṣaṇābhālyāṃ nāpy any-atra pravartate | lakṣaṇāsaṃpravṛttau ca na lakṣyaṃ upapadyate | lakṣyaṃupapattau ca lakṣaṇasyāpy asaṃbhavaḥ || tasmān na vidyate lakṣyaṃ lakṣaṇaṃ nāya vidyate | lakṣyalakṣaṇanirmukto naiva bhāvo ’pi vidyate || avidyamāne bhāve ca kasyabhāvo bhāvyatī | bhāvabhāvavidharmā ca bhāvabhāvāv avaiti kaḥ || tasmān na bhāvo nābhāvo na lakṣyaṃ nāpi lakṣaṇam | ākāśam ākāśasamā dhātavaḥ pañca ye ’pare ||

\textsuperscript{22}Mūlamadhyamakakārikā 5.8: \textit{astitvaṃ ye tu paśyanti nāstitvam cālapabuddhayāḥ | bhāvānāṃ te na paśyanti draṣṭavyopaśaṃmaṇ śivam ||; its commentary \textit{Prasannapadā} by Candrakīrti (ed. p.135) \textit{draṣṭavyopaśaṃmaṇ śivalakṣaṇaṃ sarvakalpanājālarahitaṃ jñānājñeyanivṛttasvabhāvaṃ śivam paramārthasvabhāvaṃ | paramārtham ajaram amaram aprapāṇcaṃ nirvāṇaṃ śūnyatāsvabhāvaṃ te na paśyanti mandabuddhitaya; astitvaṃ nāstitvaṃ cāh- hiniṇīṭāḥ santa itī}
Non-dual Meditation

1.323-324 [Devī spoke] O Lord, I have the utmost eagerness [to know], O great Lord. If there is nothing, what would be the target in this regard, and if there is no target [of the mind], then where would we go? There are various kinds of cultivation (bhāvanā), contemplation (dhyāna), venerations (pūjā), recitations (japa) and fire offerings (homa). What was the purpose you have taught, O supreme Lord?

1.325-330 [Bhairava replied: abandoning notions of māmatvam and aham] The forms of letters (varṇas) are various, and targets (lakṣyas) are manifold: all of these have been taught in order to gain power over the mind (manahprasādhanaṁ rthāya). For the mind is always fickle, supportless and beyond the realm of the senses. How could one hold [the mind] whose motion is faster than the wind? While one meditates on one thing (ekam), something else arises [; therefore,] he can never bring about any contemplation (dhyānam) nor any target to concentrate on (lakṣam). For this reason, [a yogin] should abandon everything entirely. The target, however, is produced from the mind and contemplation is composed of mental constructions. Having abandoned the notion of ‘mine’ (māmatvam) with respect to everything, he should meditate on the thought ‘I do not exist (nāham asmi)’. Then he becomes pleased by non-dual practice [by contemplating] ‘I do not exist, and nothing else exists (nāham asmi na cānyo ‘sti)’. As long as he does not know anything, so long he does not have anything. As for the notion ‘I’, that is tied to three guṇas (guṇatraye, viz. sattva, rajas and tamas).

The process of the practice suggested here seems to start with removing any secondary mental objects of concentration produced from the mind itself, e.g. dhyānam or lakṣam, and then it continues with the practice of abandoning the notion of ‘mine’ māmatvam.

The state of non-being (abhāva) is the next step to be attained by deconstructing the duality of subject and object, that is, by cultivating the thought that ‘I do not exist, and nothing else exists (nāham asmi na cānyo ‘sti)’ which has been taught in the Netratantra and Tantrāloka too. This state is described in the Netratantra as the highest level in which the mind of a yogin becomes of the same flavour as Śiva. Abhinavagupta mentions this practice in his Tantrāloka 29.64, and Jayaratha cites a passage of the Mādhavakula

21Netratantra: 3.13: nāham asmi na cānyo ‘sti dhyeyaṃ cātra na vidyate | ānandapadaśaṁlīnaṁ manah samarśagatham; 8.39-40 nāham asmi na cānyo ‘sti nirābhāsas tadā bhavet | sāvastha parama proktā śivasya paramātmānaḥ || nāham asmi na cānyo ‘sti dhyeyaṃ cātra na vidyate | ānandapadaśaṁlīnaṁ manah samarśagatham ||

24TaĀl 29.64: nāham asmi na cānyo ‘sti kevalaḥ śaktayas tv aham | ity evaṁ vāsanāṁ kuryāt sarvadā smṛtimāntrataḥ ||
as an authoritative source which says that once this practice is accomplished, a yogin becomes a sky-walker (khecarin) and attains the encounter with Yoginīs. In addition, the nirvāṇaprakarāṇa of the Yogavāsiṣṭha often occurs this passage (nāham asmi na cānyo 'sti) or a similar one.

1.331-334 [Equanimity towards happiness and suffering and removing passion] He will be confined (niruddha), O goddess, until he abandons liking (icchā), disliking (dveṣaḥ), happiness (sukham), suffering (duḥkham), dispassion (virāgaḥ), and knowledge (jñānam). How could one proceed until he becomes free from these? There is no going and coming [i.e. saṃsāra] for one who sees happiness and suffering equally. Just as once milk has dried up, a calf stops taking its mother's udder, so the highest state, emancipation (nirvāṇam) occurs for people when [their] passion has been dried up. This entire universe is attached (saktim) to households together with sons and wives. Having abandoned that (the household), he becomes free from qualities and attains liberation.

As for gatirāgati in 1.332d, I have understood that it might indicate an unstable and imperfect state, namely, saṃsāra. This term is found as one of the fourfold mental states in Śaiva and yoga texts, but it does not fit in this context. In addition, the Tantrasadbhāva does not mention the classification of four states of mind. A similar verse in 331 and the simile of a calf in 333-4 are again found in Niśvāsakārikā 32:43-48b (cf. T17:227-228; T127:284; the numbering is followed by T17). In the passages below, superscript numbers refer to parallel verses in the Tantrasadbhāva.

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kṣīrakṣaye yathā vatsaḥ stanān māturaḥ nivartate 1:333ab |
ragaṃkṣaye tatha' pumṣāṃ manaś sīghram nivartate 1:333cd || 43 ||
calacalaśarīrārthaṃ cittaṃvṛttir apekṣate 1:333cd || 44 ||
sa ca tyāga śārīrasya suruddho na bhaviṣyati 1:333cd || 44 ||
icchādveśau sukhaṃ duḥkhaṃ virāgo jñānam eva ca 1:333cd |
trayodaśavidham tena karaṇaṃ niścalikṛtam 27:3ab || 45 ||

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25TaĀl-Vi 29.64: tad uktam tatra, nāham asmi na cānyo 'sti kevalaḥ saktyay as tv iti | kṣaṇam apy atra viśrāmaṇaṇaḥ sahajam yadi bhāvayet tādā sa khecaro bhūva yoganimelanaḥ labheth |
26Yogavāsiṣṭha’s nirvāṇaprakarāṇam 27.36: nāham asmi na cānyo me nāham anyasya kasyacit iti me bhāvitaḥ cittaṃ tena jīvam anāmayaḥ || ; 28.59 kriyāvaicyitramātre tu kim anyat paridevyahe nāham asmi na cābhūvaṃ bhavyam satyā ity abhāsasya parityāge bhavasya ekāntanirmalaḥ | nāham asmi na me bhogāḥ satyā ity abhīhāše iti 68.25: nāham asmi na cānyo 'sti na mano na ca mānasam | iti saṃvid asaṃvittitv avichittasamudānāta iti ; 100.28: nāham asmi na cānyo 'sti na tmaṇ naite na cittaṃkāram | nendriyāṇi na cākāśamātaḥ tv eko 'sti nirmalaḥ || , etc.
svabhāvāc calaṃ anyat tu calaṃ vā kena călyate |
niścālaṃ na kadācit syād ayutasya yutasya vā || 46 ||
devy uvāca,
praṇādyā vāyavaḥ pañca sthitā yatra vibhāgaśaḥ |
sa kathāṃ niścalikartuṃ dehe śakyati kenacit 1.319ab ||
[īsvaraḥ pañca dehastā manah pañca ca devatāḥ |
puryaṣṭakaṃ ca tanmātraṃ buddhyahamkāram eva ca || 47 ||
ebhis tu vyākuliḥūtvā vāyavo manasā yutāḥ |
calate tu sadā devi sukha duḥkhena mohitāḥ |
yasya tulyaṃ sukham duḥkham manas tasya suniścalam ||]²⁷

The part in square brackets [ ] is found only in T127. And 1.334ab²⁸ is also found in Niśvāsakārikā 32.125 (cf. T17:244-245; T127:274) as follows:

putradārakuṭumbeṣu saktaṃ sarvam idaṃ jagat 1.334ab |
tasya tyāgaḥ kṛto yena tad virāgasya lakṣaṇam || 125 ||²⁹

1.335-336 [Abandoning ahaṃkāra, mamatvam and āśā] Although some who are intent on yoga and the highest point of yoga have obtained the pinnacle of existence (bhavāgra), they who have been pulled by the hook of ahaṃkāra fall [again] into the ocean of existence. Therefore, one should abandon the notion of ‘I’ (ahaṃkāra) and renounce the notion of ‘mine’ (mamatvam). Having entirely abandoned false expectations (āśā) he who is free from false expectation (nirāśin) is declared to be excellent.

The occurrence of the word bhavāgra (bhavagga in Pāli) is predominantly found in Buddhist works³⁰. It is also found in Śivadharmasaṅgraha 2.134 (bhavagram yāvad āgatyā śiva-

²⁸This pāda is a famous passage which is frequently cited in the Mahābhārata: putradārakuṭumbeṣu pnsaktāḥ sarvamānavāḥ; putradārakuṭumbeṣu saktāḥ sidanti jantavaḥ.
²⁹ ¹²⁵b saktaṃ ] T17; sarvaṃ T127.
³⁰According to Buddhist cosmology, bhavāga is the uppermost heaven and highest meditative state of the formless realm (ārūpyadhātu), one of three realms (viz. kāmadhātu, rūpadhātu and ārūpyadhātu). It is, however, not yet the same as nirvāṇa because a very subtle thought still remains with the practitioner. This is also called ‘naivasaṃjñānaśaṃjñāyatana’ which means ‘the sphere of neither perception nor non-perception’. The Śrāvakabhūmi, the thirteenth chapter of the Yogācārabhūmiśāstra, teaches that a yogin who has attained the level of bhavāga can transcend this realm by cultivating two absorptive methods without mental
jñānena mānavāḥ | cyavanti punar āvīcyām iti vakti[sic] vimohitāḥ). It is possible to assume that the Tantrasadbhāva takes an explicit stand here against Buddhist thought.

1.337-340  [Attaining samatvam and ekatvam] Another scripture (anyā śrutih) has taught that one who has committed murder of an unborn child (bhrūṇahan), who has violated the wife of his guru or of a brahmin who has learnt four Vedas, should see equanimity (samatvam); [then, he is said to be liberated]. The liberated one whose ātman has been released sees that only ātman is pervasive everywhere. [It has been taught that] ‘for one who constantly sees oneness (ekatvam anupaśyataḥ)’ [cf. Īśopaniṣad 7], there is neither [the thought] ‘I exist (aham asmi)’ nor ‘something else exists (anyo ‘sti)’. The oneness (ekatvam) is established in numerous manners [as if] a spider web spreads in a thousand directions. Therefore, one who sees [ekatvam] remains in the flavour of one flavourousness by nature. Equality (samatvam) which is a state in which a lump of clay, a piece of rock and gold are same. One who by this [state of equality] goes to the state of being equal toward [all beings] (tatsamatāṃ), such a person is said to be nirvikārin (who is free from modification).

It is not certain that which scripture was indicated in 1.337d anyā śrutih abravīt. And this passage seems to be unfinished; therefore, I have understood it with the following context, e.g., ‘such a person is said to be liberated’. The 338cd seems to represent the idea from Īśopaniṣad 7 : yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ, tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ.

1.341-342b  [His undefinable intrinsic nature] Lord (īśvaraḥ) moves around in paths (gatis) by nature (svabhāvagatisamcara), but [at the same time] he is unchanging by nature (svabhāvāvyaya). He cannot be conceived, [although he is one] who has indeed Great name, [e.g. he] is to be known as Hiraṇyagarbha by whom the world is extended.

operation (acittika), that is to say, meditative absorptions of non-perception (asamjñā-samāpatti) and of cessation (nirodha-samāpatti). The text continues to say that an ordinary person (prthagjana) — the Abhidharmakośa distinguishes the prthagjana into two categories, insider (ābhyantaraka) and outsider (bāhyaka) i.e. non-Buddhist — takes only the former method, but a noble person attains the meditative absorption of cessation of perception and sensation (samjñāveditanirodhasamāpatti).

Harunaga ISAACSON has pointed out this interesting passage to me. This was the only passage in which I could see that the term bhavāgra is used outside of Buddhist literature, except for the Tantrasadbhāva. And this shows the same idea of the Tantrasadbhāva that even people who have a wrong view say that they reach the pinnacle of existence (bhavāgra); however, they actually fall down again to hell or saṃsāra, because their view is not correct.
The passage 9.341cd echoes Śvetāśvataropaniṣad 4.19cd: na tasya pratimā asti yasya nāma mahad yaśaḥ ‘There is no image of him whose name is Great fame’. The word pratimā particularly represents the iconic image of deity as a sign of his presence in rituals while the word kalpanā in the Tantrasadbhāva indicates any image in a broad sense.

**Paramaśiva**

1.342c-343b Devī spoke. [Intrinsic nature of Paramaśiva is said to be] free from all states (sarvabhāvavinirmuktaṃ), devoid of all marks (sarvaliṅgair vivarjitam) and non-dual (advaitam) [as it has been taught in scriptures:] “there is no secondary one”. [If so,] how come [Paramaśiva] becomes motionless?

The first half of stanza 1.343 again echoes a famous passage which can be found in various Upaniṣads and Purāṇas e.g., Bṛhadāraṇyakopaniṣad 4,3,23.3 na tu tad dvitiyam asti; Śiva purāṇa 7.2.13.23ab and Liṅgapurāṇa 1.85.8cd (eko 'haṃ samsthito devi na dvitiyo 'sti kutracit: ‘I am only one, O goddess, there is no second one anywhere’) etc.

1.343c-344 Bhairava replied. When he exists in his intrinsic nature (svārūpasthaṃ) by intrinsic nature (svārūpeṇa), O you beautiful lady, [the state of] being motionless arises for him, [in other words,] a moving thing is never moved. [However,] cognition (viṣṇānam) of ātman is moving depending on mental activity.

The meaning of the passage 1.344cd is not clear to me. It is possible to emend to calā-calātmavijñānam as is seen in 1.318cd. However, since the context prior to this passage is a description of the motionless state of Paramaśiva, this may ben an attempt to show the opposite aspect of Paramaśiva’s nature, namely, moving (calantam for calat). These two pādas seem to have been adopted from Niśvāsakārikā 32.44ab (See the translation of 1.331-334).

1.345-346 [Various forms of Śiva] That by which whole [universe] is filled is worshipped by yogins. With asceticism (?) it is always recited where it is sacrificed by sacrificial rituals (yajñaḥ). [As the Upaniṣads say:] “He is neither this nor ātman. Indeed he is never born in the womb”. He who has been spoken about [in the Upaniṣadic passage:] “and he is not destructible, he is unable to be destroyed”.

Here the quoted passage (śīryo na hi na śīryeta) is found in the Bṛhadāraṇyakopaniṣad of Śatapathabrāhmaṇa 14.6.9.[28]; aśīryo na hi śīryate.
1.347-348 [Abandoning attachment (saṅga)] Attachment (saṅga) to these [five] subtle elements (tannātras) — sound (śabda), touch (sparśa), form (rūpa) and smell (gandha) — is considered as the cause of existence that is saṃsāra, O Devī. From attachment, desire (kāma) arises; from desire, grasping for things (arthaparigraha) [arises]; from grasping, there is agitation (vaikalyaṃ); therefore, one should avoid attachment (saṃgaṃ).

Stanza 1.348 echoes Bhagavadgītā 2.62-63:

dhyāyato viṣayān puṃsaḥ saṅgas teṣūpajāyate | saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate || krodhād bhavati saṃmohah saṃmohāt smṛtivibhramaḥ | smṛtibhramāsād buddhināśo buddhināśāt prañāyati ||. Vaikalyaṃ is an emendation of vaikalpaṃ.

1.349 [Types of attachment (saṃgaṃ) to be abandoned] After abandoning attachment to the world (loksaṃgaṃ) and attachment to religious texts (śāstraṃgaṃ), he is freed from all attachments (sarvaṃgaṃ) and attains the unchangeable state (padam avyayam).

The terms loksasanga and sástrasaṃgra are found in Brahmāyāmala chapters 93 and 24.

1.350-351 [The supreme state] [The unchangeable state of Śiva] is non-being (abhāvam), beyond cultivation (bhāvanātītam), freed from an object to be known and a subject to know (bodhyabodhakaravatītītam), transcendent (atiṃṭa) regarding existence (bhāvenaiva [=bhāvenaiva]), beyond the realm of [created] diversity (prapañcatītagocaram), devoid of action and cause (kriyākāraṇanirmitatam) and deprived of logical proof and reasoning (hetutarkavivarjitatam). Once this [state] arises for him, O goddess, he goes to the highest state.

For the attribute prapañcatītagocaram in this series, see Nayasūtra 2.3d of the Niśvāsatattvasaṃhitā; for hetutarkavivarjitatam, see Kubjikāmata 19.90d. 1.349c and 351 echo Svacchandālalitatantra 11.191-192 (C 6-5 171'5-6):

\[yato yojayate devi abhāve parame pade |\]
\[abhāvaṃ bhāvanāttitaṃ prapañcatītagocaram ||\]
\[manobuddhyādīnirmuktaṃ hetuṇavākavivarjītaṃ |\]
\[pratyakṣādīpamāṇaś ca atītaṃ prabhur avyayam ||^{12}\]

Another text which has a similar verse is Jñānakārikā 2.11ab:abhāvaṃ bhāvanāttitaṃ cītacītavivarjītaṃ | (based on electronic transcription provided by Muktabodha).
1.352-353b  [His formless state]  Once he has gone to the [highest state], O Varārohā, he never comes downwards [to rebirth]. I regard this as the formless highest tattva, O Devī. There is nothing higher than him [formless Śiva] in three worlds.

Line 1.353ab (nāsy aparatarāṃ kiñcit tīrya lokeṣu viḍyate) seems to be an old cliche. A similar passage with minor variants is found in an extensive Śaiva work, the Viṇāśikhatantra (311cd nātaḥ parataraṃ mantras tīrya lokeṣu viḍyate) and in a Buddhist tantra called the Laghusaṃvaratantra (5.25cd nātaḥ parataraṃ kiñcit tīrya lokeṣu viḍyate).

1.353c-354b  [The universe is nothing but Śiva] One whose mind (cittam) is always devoid of errors and for whom the universe is composed of all beings, attains the state composed of him [Śiva] (tanmayatvam). That is true; there is no doubt.

Creation

1.354c-358b  Devī spoke. The lord of the gods has been proclaimed to be of three kinds in the path of Vāma and Dakṣīṇa and in Śiddhānta, that is to say, the coarse (sthūla), the subtle (sūkṣma) and the highest (para). One who is engaged in dhyāna and dhāraṇa and who has yoga and mantra and rites, for such a person, siddhi and mukti arise, and not for others. Of the source of the world which consists of speech, it is said that where there is no arising (utpatti), there is no maintaining (sthitī) by any means; and then there is indeed no destroying (saṃhāra). In fact, you made truth and [another] truth in tantra after tantra; [however,] what you have taught is not truth, O Mahādeva!

1.358c-360  Bhairava replied. Among all of these Siddhas, Gandharvas, yogins, Yakṣas, Rakṣas and Pannagas, only you dared to say that ‘I [Śiva] am not [telling] the truth’, O my dear. Now I know [your] mind which is hard to appease. You think that I have not taught [the truth]; therefore, you ask again and again. [I have taught that,] nonetheless, I shall again teach you clearly. Listen, my dear.

1.361-362b  [Truth (tattva)] I shall explain [the highest reality] to you as some conventions were uncertain. The highest truth (tattvam param), which is tranquil (śāntam), inconceivable (acintyam), and freed of any disaster (niranuplavam), has been taught by me to be [of three kinds]: sthūla, sūkṣma, and para.
I have translated the term niranuplave as a synonym of nirupaplava. In addition, there is another interpretation of the term niranuplava in the Svāyambhusūtrasaṅgraha and Netratantra, but that seems not to fit this context.

**Possible doubts on creation and Śiva’s nature**

1.362c-363b  [Creation (praśūti) without cause] The reality (tattvam) in respect of all things (sarvavastūnāṃ) is that procreation (praśūti) arises without cause. If [one suspects that] there is something unreasonable regarding this view [i.e. creation without cause], [an answer would be that] creation (praśūti) is a quality of him [Śiva].

Passage 1.363b is unclear.

1.363c-364  [How does creation arise? Not from ātman] The supreme Lord (paro devalḥ) is like a piece of wood (kāṣṭhavat), and ātman [is the same when] it attains absorption (laya). If both [Paramaśiva and ātman] are identical; then in this regard, which has the power to [cause] rebirth? Also, how could creation (utpatti) arise from [something which] has dissolution (salayā) and also from the soul (ātman) which has impurities (samalā[1])?

This section seems to say that if there is no difference between the supreme Lord and individual souls, one cannot claim that the universe arises from the Lord because the ātman, which is coeval with it, is characterised by dissolution (laya) and impurities (mala). Therefore, how could creation (utpatti) arise from Paramaśiva? The text continues to introduce another external view in the following verse that creation is raised by itself.

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The term niranuplava is attested in Svāyambhusūtrasaṅgraha 1.18d and Netratantra 22.51b, and commentators give different interpretations. Kṣemarāja explains in his commentary on the Netratantra that anuplava (which literally means going in the trail) indicates the impurities of karman and māyā which come after the impurity of āṇu (cf. NeTa-Ud 22.51 anuplavate āṇavamālānantaraṃ prasaratīty anuplavaḥ kārmo māyīyaśca malas tato niṣkrāntaḥ | yataḥ sarvabhāvapadam samanāntantam dhāma ațțah, ataḥ sarvair antarbahirūpair indriyair varjitas tadagocarāh svaprayakṣasvarūpaḥ ca ||). That is, niranuplava is the state freed from the three impurities (āṇavamala, kārmaṇa, and māyīya). Sadyojyotiḥ mentions that niranuplava means nirmala. Cf. Filliozat 1991:28, SvāSS 1.18: sa deśikam anuprāpya dīkṣāvicchinnabandhanāḥ | prayāti śivasāyujyaṃ nirmalo niranuplavaḥ ||: commentary ed. vicchinnabandhana ity asya vyākhyaṇaṃ nirmalo niranuplava iti | anu śamanena plavanam visayasatīyagamanam anuplaḥ | sa yasmād yeṣu kalādiṣu satsu viṣayeṣu ca bhavati taiḥ saha nirhūto vyāvartata iti | yaddvā śayājuṇam gataḥ kīṃpaṃ iti | nirmalo niranuplava iti | yadavasthādvaye prāgukte dharmadvaṃ dhṛṣṭam, tad asya śivasāyujyaṃ gatasya nāṣṭīti ||
1.365-367b  [Creation from the supreme Lord] There is another view (matāntaram), a reasoning of non-Śaivas (yuktir bāhyā), which says that [creation arises] just by itself because there is no Creator (aprabhoḥ). It should be understood that [creation arises] from the supreme reality (paratattvā[ṛ]), i.e. from his own nature (svabhāvā[ṛ]), that is devoid of the transmigratory subtle body (puryaṣṭakavinirmuktāḥ), whose realm is beyond causality (kāraṇātītagocarā[ṛ]), beyond the relationship between vācyā and vācaka (vācyavācakasambandhāt[sic]), who is completely different from anything else (vyatiriktaṁanvayāt), separated from the all created diversity (sarwapraṇaṁcarahitā), and whose realm is beyond sensory organs (indriyātītagocarāḥ).

The expression puryaṣṭakavinirmukta occurs several times in the Brahmayāmala, but not other Śaiva texts.

1.367c-369b  [Doubt on creation from the Supreme lord] [Objection:] Like rice [comes] from sprouted rice, and in the case of kodrava grain, it [arises] from kodrava [seed]. [in the same way,] creation does not arise from the supreme reality of the highest Lord whose ātman is supreme. [How could] creation (sūti) which is like a seed come from something without seed (nirbijāṭ); how could a being (sat) arise from something consisting of non-being (sadasadātmikāḥ); how could [creation] which is endowed with four qualities (caturguṇasamopetā) come from [the highest reality] whose realm transcends those qualities (tadguṇātītagocarāḥ)?

Line 1.368ab could be translated in various ways. Here a difficulty which makes the meaning of the passage unclear is that the adjectives of paratattvā[ṛ], e.g. nirbijāṭ, sadasadātmikā[ṛ] etc., often appear with elision of the ūnā letter (See § 2.3) which makes them look like feminine nominative singulars which could then be construed with utpatti. In addition, it is vague what the four guṇas in caturguṇasamopetā indicate. This word occurs again in Tantrasabdhaṭva 16.24a in the context of enumerations of names of yoginis.

1.369c-371b  [Doubts on beginningless ātman, karman, etc.] The soul (ātman) indeed does not have beginning or end, and karman has been agreed to be beginningless. Also Śakti and the five constituents (paṇcabhūtāṇi) [are known to be likewise]. In this regard, how could they be created? [If] creation depends on itself, how could it attain eternity? Afterwards, since anything other than them is not established, it should be accepted that they are impermanent.

1.371c-372  [How could Śiva who is prapaṇcaḥina be known?] The connection [of ātman] with various births (anekeṣṇasambandhaḥ) is caused by all created diversity.
[produced] from that [viz. Śiva]. How is he known to people who know true reality (tatvadarśibhiḥ) although he is free from the created diversity (prapañcahīnaḥ)? He who is the highest [Śiva] is inconceivable (acintyaḥ), immeasurable (aprameyaḥ) and beyond thought (cintāhināḥ).

1.373 [How could Śiva who is prabodhaka be known?] How could one who enlightens others (prabodhaka) [viz. Śiva], whose nature is devoid of all errors, be known (buddhaḥ)? [Just as] sound (Śabda) is the attribute of space (ākāśa), revealed scripture (śruti) is witness to him [viz. Śiva].

This verse might mean that just as we know the existence of space through sound, scripture is the only witness to Śiva.

1.374 [How could bliss arise from Śiva?] Exactly so, how could bliss which is to be grasped arise from his supreme nature? The bound soul (paśu) is ignorant and impermanent; [however,] the soul ātman [which is the same as] Śiva is something different from one whose range is smṛti (remembering).

1.375-376 [How could Śiva who is nirupāya be known?] Then how could [Śiva] be perceived by [the bound soul] since he is devoid of any means (nirupāyaḥ) and spotless (nirañjanaḥ)? If scripture (āgama) is the means (upāya), then it would be defect for [Śiva] who is freed from means. Then how could the Deity, whose realm is beyond the range of speech, be one who has means? The means (upāya) should be understood to be within the mind (samanā); the mind is a generic term for [that which includes] indriyās [i.e. the ten organs of action and perception].

1.377-378b [How is Śiva beyond the indriyās?] In that case (tasmin) [i.e. if Śiva has means], how could the Lord be beyond indriyās? Whatever can be defined by karaṇas [=indriyās] should be coarse and destructible. How could someone who is perishable (vināśin) become the Deity [Śiva] consisting of the highest nature (paramātmā)?

The inference that ‘something which is course and destructible is visible or perceivable’ is found in various Śaiva works, e.g. Mataṅgapārameśvara’s yogapāda 4.38ab sthūlaṃ vinaś varaṃ kṛtakaṃ cāpy acetanam; vidyāpāda 12.4cd yadyadvinaśvaraṃ sthūlaṃ kṛtakaṃ ṭṛṣyaṃ ulbañam.

1.378c-379b [Doubt that Śiva is beyond conceptualization] If there is a recognition (saṃvitti) of the level of the highest reality, the recognition is conceptual (savikalpakaḥ).
What makes conceptualization (vikalpasya) enter into the non-conceptualization (nirvikalpe)?

1.379c-380b  [Doubt that Śiva is beyond name]  Buddha, Jina, Śiva, ātman, Viṣṇu and Brahmā are just words; there is disagreement on names. How could one be ignorant about what is to be worshipped (upāsyey) [viz. the Deity]?

The identity of the voice of the passage 1.380c-381 which deals with another sarcastic polemic is obscure.

1.380c-382  [Being unconscious is not the state of liberation]  [If liberation is just nirvikalpa, then] when one has been drugged out by poison, in the same manner, he will be unconscious; when one who deeply sleeps (susuptaḥ) in the abode of the womb (garbhavāse); or when one who is about to die at the feet, such people would be liberated first. [Then] others would have doubts [as follows:] Who [can] know that conceptualization has been destroyed or not. From what? How? When? Whose [conceptualization]? What [kind of conceptualization]? Where is it established?

1.383-385b  [Doubt about the sambandha between Śiva and the mind]  [If] it is not possible to answer [these questions] (iti), it is just like a hare’s horn. There is the horn, and there is the hare because they are seen separately elsewhere. There is, however, no connection [of the hare] with the horn because it is absent on his head. [In the same manner,] there is a discrepancy in the sensory organs (indriyāṇāṃ) and mind (cittasya) [regarding whether Śiva is indriyāṭīta and acitta since Śiva] whose nature is supreme has never been seen anywhere.

1.385c-386b  [How does the mind know Śiva?]  Even if he is hard to know in the beginning, he can be known sometimes. [But] the mind (cittam) is not firm because it is moving. Regarding that (tatrat) [the view that Śiva is beyond mind], how could there be liberation (muktih)?

The threefold Embodiment of Śiva

1.386cd  [Three types of Śiva’s embodiments]  The embodiment (vapus) [of Śiva] is considered to be [of the types, that is,] knowledge (jñānam), ‘vehicle’ (yānam) and ‘instant’ (sadyam [=sadyas]).
1.387-390b [The three bodies of Śiva] [① jñānam:] All this world is generated by knowledge (jñānena) of omniscient [Śiva] who is beyond the realm of sensory organs (atīndriyam) and unthinkable (acintyam) and characterised by non-diversity (niṣprapañcātmakṣaṇam); [therefore,] the very subtle body of Śiva is said to be the body [of Śiva] composed of knowledge (jñāna-tāma). [② yānam:] [When he] consists of the vehicle (yānātma), he obtains body (jātadehaḥ) which is powerful and good-looking. Then he shows his own quality and goes to the [supreme] state by his own will. [③ saḍyas:] As soon as [Śiva] is seen as having a form, immediately, he is absorbed into knowledge. By his very nature he goes anywhere he wishes, he is proclaimed to be instant (saḍyas).

These three types of Śiva’s embodiment are not known in other Śaiva works as far as I am aware. Śiva’s body is made of knowledge, and it may be identical to jñāna-śakti. Śiva, when he is embodied with a vehicle (yāna), becomes a more visible form. This may correspond to kriyā-śakti, and the embodiment which appears instantly saḍyas when he wishes could correspond to icchā-śakti. That is to say, Śiva becomes embodied first in the saḍyas form. Then saḍyas, i.e. wish (icchā), brings forth his moving (yāna) form, that is to say, his action kriyā, and that action causes him to merge into knowledge; this is the process of creation which could be implied here.

1.390c-391 [Creation as mutual origination by Śiva’s will] Although a person cuts and breaks the roots (mūlāni) [of a tree], nonetheless, he cannot see any fruit [in the roots]. And [the fruit] is seen suddenly, it arises because of the will of the supreme [Śiva]. A tree comes from a seed, and then, from that tree, a seed comes. They are mutually originated (anyonyasamabhavaḥ) [by his will].

1.392-393 [Creation in causation] Indeed by nature, creation (utpattih) is beginning-less and endless. Bees are seen at the end of the fruit of a mango tree; and Āmalaka [fruit] exists in no other tree [than in the Āmalaka tree] by means of the succession of the seed [of Āmalaka to its fruits]. Because we see that arising of contradiction on the earth, water and in space.

It is not clear to me what the simile of bees and their being in the mango fruit indicates. It may aim to say that natural law, for instance, the phenomenon that bees are fond of mango fruits, and the fact that Āmalaka seed generates Āmalaka fruit are created/designed by Śiva’s will. Passage 1.393cd is not explicit.

1.394-395b [Creation without origin] The arising of what is fixed would prove creation from nothing. For, each arises with its own form and does not arise with a
different form. And [creation] is brought forth by the Lord of the world and then
the sustaining is indeed made by him.

**Liberation in Saṃsāra**

1.395c-396b *Nirvikalpa is not liberation* Having known [?]; one who is free from
the objects of sense (nirviṣayah) and devoid of conceptualization (nirvikalpaḥ) be-
comes unconscious because of poison, he does not know anything. How could
he be released? [No,] he is a saṃsārin who transmigrates.

I am not sure that the he object of the gerund jñātvā in 1.395c is uncertain.

1.396c-398b *The soul is savikalpaka* Conceptualization for one whose abode is saṃsāra
is like his house, i.e. he is the one who has conceptualization (savikalpakaḥ). The
soul becomes a gṛhastha, immediately after that, he is a householder (kuṭumbi) in
which there is a heap of manas, buddhi, ahaṅkāra and citta. [Ātman] is the tattva
which the abode of all siddhis and is indestructible.

1.398c-400b *The cessation of saṃsāra* Once the attachment to mental production
(bhāvanā) has been abandoned, it brings about the cessation of saṃsāra. Whatever
exists will be absorbed into the state of that [Śiva] by nature. ahaṃkāra [dissolves]
into buddhi; buddhi is [merged] into manas, i.e. it becomes identical with that. As
long as citta is absorbed into the soul (cittau), there will be the highest level.

1.400c-401 *Neither saṃsāra nor nirvāṇa* Saṃsāra is the rite of the sun, and the op-
posite [of saṃsāra viz. liberation] is the rite of the moon. Since both [i.e saṃsāra
and liberation] have appeared, therefore, [both] will disappear in the ocean of
consciousness. People who see reality (tattvadarśinah) do not think of saṃsāra nor
do they think of nirvāṇa.

It is remarkable that 9.401cd is parallel to Āryadeva’s Cittaviśuddhiprakaraṇa 24: saṃsāram
caiya nirvāṇam manyate ’tattvadarśinah | na saṃsāram na nirvāṇam manyante tattvadarśinah ||
In addition, the emphasis on this idea that there is “no distinction between saṃsāra and
nirvāṇa” is found frequently in Buddhist Madhyamaka doctrine, e.g. Mūlamadhyamaka-
kārikā 25.19 as follows.

na saṃsārasya nirvāṇāt kiṃcid asti viśeṣaṇam |
na nirvāṇasya saṃsārāt kiṃcid asti viśeṣaṇam ||25.19||
The Nature of Liberation

1.402-403  [How does the mind fickle by nature attain liberation?]  How does their mind quickly move and attain the [supreme] state? Just as wind moving cannot go without space, in the same way, the yogin’s thought does not attain reality if it abandons the thought (citta). The mind moves; however, the soul (ātman) does not. And the mind is moved by that [ātman].

Teṣāṁ could be understood with tattvadarśiṇah in the previous stanza. Line 1.402ab is found in one manuscript (T 127) of the Niśvāsakārikā (T127 p.283: yathā [em., atha cod.] vāyuḥ suśīghro ‘pi muktvākāśaṃ [em.; muktā° cod.] na [em., va cod.] gacchati []), in the Jñānakārikā, etc. Among later Śaiva works preserving this line, the Śataratnasamgraha of Umāpatiśivācārya and the Tattvapradipikā, a commentary on the Siddhāntaśikhāmaṇi by Śivayogīśivācārya attest that the source of this verse is the Niśvāsakārikā.

1.404-405b  [The practice of being free from buddhi (nirbuddhiyoga)]  When [the mind] has been destroyed, how could ātman which is motionless become moving? People being deceived by their own mind, become fond of Karmayoga. By being intent on nirbuddhiyoga, they become liberated. Of this there is no doubt.

1.405c-409b  [Knowledge depending on objects]  When knowledge depends on objects (ālambanagatam), there would be a state in which the object [of cultivation] is fixed. However, all the objects depend on distinction (vivekāt) all the time. People whose mind is engaged in grasping [any object] have complete knowledge of the ultimate truth. Knowledge depending on a support is said to be [knowledge] of ignorant ones because it takes an excessively long time until the object is removed. The knowledge of people who are discerning (vivekinah) will bestow all kinds of siddhis. [However,] people whose mind is in the bliss of grasping have complete knowledge of the ultimate truth; those yogins are said to be omniscient by [knowledge of] the ultimate truth.

The complete knowledge of yogins is here considered to be achieved by strongly engaging in the object of cultivation as the opposite of nirālambana.

1.409c-411b  [Union (sambandha) with Śiva]  The state whose sambandha, etc. has not been known (avibhāvita-sambandhādy-avasthā) is considered to be the highest one. As for this union (sambandha) with the supreme [Śiva] in this world, nevertheless, it is also considered to be liberation. Connection (sambandhāḥ) composed of
happiness and suffering arises from *dravya* and *indriyas*. There is transmigration because those [*dravya* and *indriyas*] are defiled. He who has been freed from the two [*dravya* and *indriyas*] is liberated.

Many parts of this section still remain unclear.

**1.411c-412b [Being liberated : *nirmala, nirlaya* and *svastha*]** Even if one is freed from impurities (*nirmalah*) he may still be attached to dissolution (*layāsaktah*). He who has dissolution (*salayah*) is said to have impurity (*samalah*). [When] the soul (*ātman*) is not residing in its own nature, it transmigrates. [On the other hand, when] it is residing in its own nature, it is said to be liberated.

**1.412c-414 [Nirmittam]** Awareness (*vijñānam*) which has *nimitta* is impermanent (*anityam*) because that [awareness with *nimitta*] has another fault. [Awareness] without *nimitta* is permanent, [that is to say,] it is nothing other than liberation. This knowledge is the highest state; this state is liberation; this liberation is union [with supreme Śiva]. This [highest] knowledge does not have any efficient causes (*nirnīmitta*). Everything arises from that knowledge. He [viz. the supreme Lord] is truly without *nimitta*, from him [the Lord], there is the setting in motion of creation.

The Ultimate Gnosis for Liberation

**1.415-417 [Liberation cannot be perceived by *indriyas*]** He [viz. Śiva] never ceases at any time since he is experienced by direct perception. If it is said that something perceived by sensory organs could be *tattva*, everybody would become wise men who know reality. What, then, is the use of a spiritual teacher or anything else? Whatever has been perceived by *indriyas* is not true. If *tattva* cannot be perceived by *indriyas*, then one must say what is superior to *pramāṇa* in terms of the existence [of the *tattva*]. Whatever is perceived by [sense faculties] beginning with the eyes is coarse and destructible.

**1.418-419b [Liberation transcends dichotomy, i.e. *saṃsāra* and *nirvāṇa*]** How could one become a knower of reality as soon as that is known? There is the highest *koṭi* of the coarse [form of existence](*sthūlaysa*), and there is the highest *koṭi* of liberation; [however,] there is not even the slightest difference between the two.

I have emended *anayor antaram*, the reading of all manuscripts, to *na tayor antaram* based on the speculation that 1.418c-419d rephrases the famous verse *Mūlamadhyamakakārikā* 25.20:
This shows that the compiler of this recension of the *Tantrasadbhāva* knew the well-known verses of another tradition, here, the Buddhist Madhyamaka tradition. I assume that the *Tantrasadbhāva* directly borrowed this influential Buddhist passage and modified it.

1.419c-422b [What sees forms?]

A blind person cannot see any forms, exactly so, one whose mind is fixed on something else (*anyacittah*) [cannot see things in front of him] since [these cases] are deviated from what has to be recalled (*smaritavyabhicāritvāt*) [because of *anyacitta*], there is no aggregation (*samudāya*). Only eyes cannot see form, and the mind which is [just] an aggregate cannot [see form either]. This is indeed the highest secret into which ordinary people (*lokaḥ*) do not enter. One cannot cram something [like this highest knowledge] into the [minds of ordinary people]; therefore, this inferior [teaching is known to them] instead. One should see it the other way around which is not reproachable.

The meaning of line 1.421cd is not clear to me. However, as we have examined before, the view being refuted here seems to be Buddhist. For example, 1.420c-421b could be compared to the following underlined passage which the 7th century Buddhist philosopher Candrakīrti quotes in his commentary *Prasannapadā* on the *Mūlamadhyamakākārikā* (*ed. 120*):

\[
\text{uktam hi bhagavatā} | \\
\text{na cakusuh preksate rupam mano dharman na vetti ca} | \\
\text{etat tu paraman satyam yatra loko na gahate} || \\
\text{samagrya darshanam yatra prakasayati nayakah} | \\
\text{prahopacarabhumiṃ tāṃ paramārthasya buddhimān} || iti |
\]

The source of this citation is identified as the *Bhavasaṃkrāntisūtra* by de Jong (cf. DE JONG 1978).

1.422c-424b [Only Maheśvara exists beyond causes]

It is Śiva alone who exists with differentiation in all [six] kārakas; [Śiva] never obtains the state of being differentiated forms because of being differentiated into kārakas. By the exact same form by which [Śiva] is an object, i.e. what to be grasped (*saṃgrāhya*), [Śiva] obtains the state of being a subject in ultimate reality. The path (*gatī*) which is born in the Kula (*kulajā*) is such [a way].
Abhinavagupta teaches that the nature of Śiva is equivalent with the six kārakas namely, kartṛ (subject), karman (object), karaṇam (instrument), sampradānam (beneficiary), apādānam (origin) and adhikaraṇam (locus) in his Tantrasāra (KSTS ed. p. 136: sarvakārakānāṃ it-thaṃ paramēśvarībhāvaḥ); Tantrāloka 15.148ab (KSTS ed. Vol.LIX:76: samastam kārakavrātaṃ śivābhinnam pradarśitam).

1.424c-427b [The state of the highest form] Then, after [one enters into] non-duality [with Śiva] by complete knowledge, all his sins are removed. [The non-dual state] is free from impurities, and motionless like a lamp in a house without the wind. By means of former wishes which have been met with enjoyment and success, he enjoys all siddhis. In spite of having the highest form, he is omnipresent. There is no maintenance [of him], nor death [of him], nor birth of him, nor disappearance [of him]. He never comes into existence in ultimate truth because his form is unable to be described in reality there is no vastu because his nature cannot be expressed (vastavavaktavyarūpeṇa).

The simile of a lamp which is faultless (nirmala), motionless (niścala) and being in a place without the wind (nivātagṛhe) is often found in the context of description of how the ātman abides in the heart-lotus when it attains the supreme state of Śiva34.

1.427c-429b [Beyond being born, existence and destruction] How can something which is never born, exist? If it does not exist, how can it abide? If it does not abide, how could it be destroyed? [Because] they [the three states] would be mutually contradictory (parasparavirodhitāḥ). Something can arise when it has perished; it can remain when it has arisen; and, destruction is said to be of something which has been remaining. In this regards, there is no contradiction.

1.429c-430b [Knowledge is neither kārya nor kāraṇa] Knowledge (jñānam) is neither effect (kārya) of something [nor] cause (kāraṇa) of something. The two [kārya and kāraṇa] do not become like one (ekabhāva), [and the two become] neither kārya nor kāraṇa.

1.430c-432 [Mantra, the conventional knowledge (vyavahāra-jñānam)] Precisely in this regard, for the sake of worldly interaction (vyavahārārtham), knowledge (jñānam) is to be known as mantra by nature. Because [mantra] is dependent, it is destroyed; and then, it remains as something unable to be said (avācyatvena). This

34One interesting use of the simile of a lamp is seen in the 10th or 11th century Buddhist tantric master Vāgīśvarakīrti’s Tattvaratnāvaloka: nirmalanivātaniścalapradīpanaśāntam caturthaṃ sādhīyam.
worldly interaction is with things like a pot which is accessible to eyes. How could [mantra function] towards what is without created diversity (nīṣprapañce)? In this regard, language (vāṁmaya) would not work [for nīṣprapañca]. [Therefore,] this worldly interaction (vyavahāra) with a yoginī is now called mantra.

This section is not clear since there is a possibility that line 1.430a vyavahārārtha mantraiva which I have interpreted as vyavahārārtha mantra eva could be emended to vyavahārārtham atraiṣva; then, this becomes a description of only worldly knowledge (jñānam) not mantra. However, I suppose that this part may be related to the following section which is talking about the Kāraneṣas who are abiding in the central channel and are to be abandoned by a practitioner in the practice of mantroccāra.

As for the translation of the word vāṁmaya, I have referred to the Niśvāsatattvasaṁhita’s uttaraśūtra 1.21 (GOODALL 2015:343-4).

1.433-435b [Kāraneṣas in mantra] Ordinary people cannot have confidence [in the elevation of Śakti through mantra] in the middle of a road (rathyāmadhye) [viz. in the middle of the main channel]. Brahmā is abiding in Viṣṇu, Viṣṇu is in Rudra, and Rudra is in Īśvara. Furthermore, Īśvara is in Śiva, and he [Śiva] also exists in [Paramaśiva] whose nature is supreme (paramātman). Then that is the highest secret; then, that is the highest state in which there is no refutation by the verbal arguments of those who are philosophers.

According to Tantrasadbhāva 15.51ab (tena rathyā smṛtā nāḍī brahmākhyā cātmanasya tu), the term rathyā here may indicate the main central channel, Brahmānāḍī.

1.435c-436b [Neither direct perception (pratyakṣa) nor inference (anumāna)] Knowledge which arises from sense faculties is understood as direct perception (pratyakṣam). Inference (anumāna) is preceded by that [direct perception]. Then, how could those two [viz. direction perception and inference] move to that [i.e. the highest secret and state (See 434cd)]?

The rhetorical question of 9.436 seems to imply that pratyakṣa and anumāna do not bring forth the understanding of the highest state; therefore, the highest state cannot be refuted by the two.

1.436c-439b [The guru’s teaching is essential for liberation] Just as one who can go from one village to another village should not stay the middle area [between the two], in the same way, [a yogin] can gradually reach the [highest] state by
abandoning the deities [i.e. regents] in between. The guru's oral teaching which is a means (upāyam) is essential for obtaining that [highest] state. This [the guru's oral teaching] is a valid means of knowledge (pramāṇam) for yogins; it does not arise from all [sensory organs] beginning with the eyes. I have taught this to you, O goddess, which is secret and highly marvellous. As for liberation, there is no higher means (sādhanam) than this.

The Nature of the Three Cakras

1.439c-441 Devī spoke. All of these — the state of bindu, nāda, motion [of ātman] and the sixfold path which exist in the elevation of śakti, abandoning Kāraṇas, existence in kālas, and existence in the state of emptiness; the states of Śiva and Śakti placed in the heart, in particular, the state of intrinsic nature,— have been taught. Now [tell me] how [they] are located in varṇas.

1.442cd Bhairava replied. I shall teach you about [the manner of how they] exist in varṇas. Listen, O you long-eyed lady. Wise men should know that mātṛkā is abiding in three cakras.

Three Cakras Consisting of Sixteen Vowels

1.443-445b [The cakra consisting of sixteen vowels] Those [Mothers] are said to be vowels (svarāḥ). These sixteen [vowels] are great winds (mahānilāḥ). The sixteen-spoked cakra [which consists of sixteen vowels] is blazing with the fire and [impelled by] the wind [e.g. RA and YA]. Consciousness (cetas) situated in the pericarp [of the cakras] is united with Śakti, O you virtuous lady. [Śakti] whose form is like an arrow-shaped blazing flame of a lamp comes forth in five voids (vyomapañcake) and again in the dvādaśānta, O Devī, she is blazing like the sun.

The meaning of 443d agnivātena dipitam (lit by fire and the wind) is not clear here. According to Tantrasadbhāva 4.36ab, calaṃ (em.; cala Σ) vāyusamāyuktaṃ diptam rakārabhide tam, the cakra is lit by the fire [and stoked] by the wind. In other words, when the sixteen vowels enclosing Śakti are blazing with fire (the syllable R) and impelled by the wind (the syllable Y), this means RA, RĀ, RĪ, RU, RŪ, Rṛ, Rṝ, Rḷ, Rḹ, RE, RAI, RO, RAU, RAṂ RAḤ and YA, YĀ, YI, YU, YŪ, Yṛ, Yṝ, Yḷ, YE, YAI, YO, YAU, YAM YAH. This interpretation is based on Tantrasadbhāva 4.36ab which teaches several manners of alteration of vowels.
Here the neuter word *cetas* in 9.444a is treated as a masculine noun. There Śakti is said to have the shape of a śaradīpaśikha I have translated *śara* as an arrow-shaped, but it is not entirely clear. According to the Netratantra, there are five voids (*pañcavyoman*) and six *cakras*.

1.445c-448 [Śakti which is *amanaskā* and *manonmanī*] And then that Śakti, who is absorbed in the [dvādaśānta], is mindless (*amanaskā*) and a transcendental mind (*manonmanī*). As soon as an excellent *sādhaka* remains [in the dvādaśānta] for a moment, in the blink of an eye (*nimiṣam*), O you female leader of the gods, immediately stunning happens [to him, and] he makes a variety of *mudrās*. Then he knows a variety of languages and understands numerous dharmasāstras and all scriptures beginning with the Vedas at that moment. Moreover, [when] he is asked about the future and the past, he tells. He can fly up to the expanse of the sky, and then he will become the lord of *vidyādharas*.

1.449-450b [The twelve-spoked *cakra* and *mahācakra*] Excluding the group of neuter vowels (*napuṃsakagaṇa*) [viz. *ṛ*, *ṝ*, *ḷ*, and *ḹ* from the sixteen vowels], it is declared the twelve-spoked [cakra]. Mahācakra is proclaimed because of the conjunction of thirty-two *varṇas*. In this way, all [sixteen] mātrakās have been taught to be in the three *cakras*.

The *napuṃsakagaṇa* is the four neuter vowels *ṛ*, *ṝ*, *ḷ*, and *ḹ*, according to Jayaratha’s commentary on Tantrāloka chapter 3 (*ṛṝḷḹcatuṣkaṃ ca napuṃsakagaṇas tathā*). In other words, the twelve-spoked *cakra* has twelve vowels, viz. *a*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *ai*, *o*, *au*, *aṃ* and *aḥ*. What the thirty-two *varṇas* are is not clearly explained here. They could be the thirty-two consonants except *ha* and *kṣa*; however, it seems to be more plausible to understand that they are two times the sixteen vowels which are blazing with the fire and then impelled by the wind (See 1.443cd).

**Features of the Three Cakras**

1.450c-451 [Locations of the three *cakras*] The sun is placed on the twelve-spoked [cakra] which is in the middle of the heart. The sixteen-spoked [cakra] is situated on the palate in which [the goddess or *nāḍī* called] Amṛtāvahā (bow of nectar) resides. [The third one] consisting of all the letters* (*sarvavarṇātma*) with thirty-two petals [is situated] on the head.

According to Siddhayogeśvarīmata chapter 11, the practice of ākṛṣti is achieved by visualizing the moon on a lotus in the sky from where the goddess Parā is pouring forth
nectar. Therefore, the goddess who is situated on the sixteen-spoked cakra here could be the goddess Parā who is symbolised as the moon.

1.452  [The three cosmic states: creation, sustenance and resorption] Creation (ud-bhava) should be known [to arise] in the heart cakra. Separation (viśleṣa) is in the vedhacakra [viz. the palate]. People who have realized the soul (ātman) should know that absorption (laya) is placed in the head cakra.

1.453  [Three states of Śakti] Seizing (grahaṇam) [of Śakti] is held in the place of the navel, [and] fusing (saṃdhaṇa) [of Śakti] is resorted to the neck. Then, O goddess, there is linking (yoga) [of Śakti to Śiva] at the level of resorption (laye) [i.e. the head] which is precisely free from diseases (nirāmaye).

Here in 1.453a the seizing of Śakti is said to happen in the area of the navel (nābhideśasthaṃ), while all the other descriptions state that the location of the first cakra is the heart. This inconsistent statement may be a sign that passage 1.453 is a later insertion, or that here the area of the heart broadly includes the part from the navel to the heart. It might be worth noting that Śakti or kundalinī is said to be placed in the heart in early Śaiva Saiddhāntika works, and then later she is said to be in the navel. For a discussion of this, see pp. 76-77.

1.454-455  [Three tattvas] Having known thus, O Varārohā, [the yogin] can attain the eternal level. Ātmatattva is placed in the heart; vidyā[tattva] is situated in the soft palate; śivatattva, located in the state of laya, is in the cranial aperture (brahmaraṇdhra), O my dear. The state of Śakti has been taught before as it is placed on the cosmic path (adhvāne).

1.456-458  [Lords of the worlds] Now I shall tell you about [the following]—how [varṇas] reside in the lords of the worlds; how each varṇa abides in śakti, O my dear; and [how] they are quickly located in groups of cakras; and how mantra is accomplished—for those who wishes to conquer [the bhuvaniśas]. Therefore, I shall tell you how bhuvaniśas exist, in the manner of that they pervade each [of their worlds] by means of governing varṇas. O you empress of the gods, therefore, listen to the state of [their] pervasion in the motion [of the cakras].

Bhuvaniśa is an irregular form of bhuvaneśa.

1.459  [Three tattvas] The three tattvas are ātman, vidyā and Śiva according to [their] division. Each governing deity is abandoned in the manner [they] are abiding in each varṇa.
Yoginīs in the Three Cakras

1.460  [Three cakras: fire, sun and moon] Listen to how yoginīs are separately pervasive in each [of the three] cakras which have been previously taught as fire (agni), sun (sūrya) and moon (candra).

1.461-462  [Yoginīs of the agnicakra] The yoginīs in the agnicakra are called Jvalinī (1), Jvālinī (2), Jvālā (3), Tejasā (4), Tejavarcasā (5), Tejorminyā (6), Tejā (7), Tejavatīyā (8), Tamopahā (9), [and] Tejonidhi (10). They who arise with the body of kālāgni destroy the entire world.


```plaintext
jvalinī jvalini caiva mahājvālāvatī prabhā || 21.39 ||
tejā tejavatī vahniḥ sutejā nirmalojvalā |
jvālavatī karāli ca visphulingā śikhāśikhī || 21.40 ||
jakāre devatā hy etāḥ sarvasattvavasāṅkari |
jālandhare kṣetrapālo mahājihvo mahābalaḥ || 21.41 ||
```

1.463-465a  [Yoginīs of the sūryacakra] Now hear about the yoginīs who are born from the sūryacakra. The yoginīs in the sūryacakra are Sūryā (1), Sūryavatī (2), Svadhā (3), Svasati (4), Sudhā (5), Sumanā (6), Unmanā (7), Śāśvatī (8), Saṃvatā (9) and Saṃharī (10). They should be known [to be placed] on the second concentric circuit.

It is not clear whether Kāntā is a name of a yoginī since it appears twice in the description of the sūryacakra and once in the passage on the candracakra below.

1.465b-467b  [Yoginīs of the candracakra] I shall teach you [about the yoginīs] in the third [cakra]. [Yoginīs] —Śaśinī (1), Śaśvatī (2), Śaśvatī (3), Sevanī (4), Śaśiprabhā (5), Śitā (6), Śitavahā (7), Kāntā (8), Pṛthvī (9), Priyakārikā (10), Pṛthvī (11), Pārthvī (12), Pṛtā (13), Kṣobhaṇī (14), Kṣubhitā (15), [and] Kṣayā (16) — are said to be in the somacakra. And they cause subsistence after creation.

The name of the fourth yoginī, Sevanī could read as Śevanī or Śevarī because the first seven names begin with the syllable ša. And two heterogeneous names Kāntā and Priyakārikā are suspicious in terms of whether they should be counted as the name of yoginīs. I assume that a number of yoginīs should be here ten or sixteen.

<table>
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<th>12-spoked</th>
<th>16-spoked</th>
<th>32-spoked (mahācakra)</th>
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<tr>
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<td>sixteen vowels</td>
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<td>udbhava</td>
<td>viśleṣa</td>
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<td>grahaṇam</td>
<td>saṃdhānam</td>
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<td>vidyā-tattva</td>
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<td>heart</td>
<td>palate</td>
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<td>Element</td>
<td>sun</td>
<td>moon</td>
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<tr>
<td>Their function</td>
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<td>sthitī</td>
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<tr>
<td>Number of yoginīs</td>
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<td>[to dvādaśānta]</td>
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<td>Their function</td>
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<td>sthitī</td>
<td>-</td>
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<td>Number of yoginīs</td>
<td>ten</td>
<td>ten</td>
<td>saṃhāra</td>
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**Description of 1.443-467b**

1.467c-470  [Their play (krīḍa)] The lords of the worlds (bhuvanesās) who are abiding in [their own] state should be seen in each cakra. As for bhuvanesās, they play with yoginīs and they are imperishable. Rudraśakti, O Varārohā, the sum of those Rudras along with yogins, cannot be counted/named (saṃkhyā) separately, O you female leader of the gods. [However, the power exists] koṭi times koṭi (koṭikoṭivibhāgaśaḥ) according to [the two cakras] of moon and sun. All of them, who are agents of creation [for the sun-cakra] and maintenance [for the moon-cakra] play there. In a manner, each [Rudra] is known, and in a manner, they are situated on each cakra. I have concisely taught their pervasion belonging to [their own] clans (kauliki).

**Fifty Cakras, Fifty Varṇas**

1.471-473b  [Fifty letters cakras] Cakras are considered begin with the letter अ and ending with the letter क्षा. The entire world is pervaded by those cakras which are said to be precisely fifty. All these fifty cakras should be known to be placed in the middle of Śakti, O you lovely-faced lady. Mantras do not work without them regarding the means of visible and invisible purposes (dṛṣṭādṛṣṭārthasādhane).
1.473c-476b  [The cultivation of Śakti, in which all varṇas are merged] Having uttered each of letters which are varied with twelve vowels, which are combined with wind and Žre, and which are adorned with bindu, one should visualize [the śakti] whose form is tejas on ātmatattva, śaktitattva and śivatattva [namely the three cakras]. All this which has become unsteady (lolībhūtam) is dissolved at the level of Śakti; its appearance is like that of dazzling rays; it shines forth like a streak of lightning; it radiates like the light of the sunrise/dawn; and it is devoid of decaying and undecaying (kṣayākṣayavivarjitam).

As for verse 1.473c-274b, the utterance of each varṇa is performed with twelve vowels, that is, all vowels except napuṃsakagaṇa, by adding Žre and wind, namely the syllables ra and la adorned with anusvāra. For instance, the syllable ka could be alliterated into kraṃ, krāṃ, kriṃ, krīṃ, kruṃ, krūṃ, kreṃ, kraiṃ, krauṃ, krṃṃ, krḥṃ and klaṃ, klāṃ, kliṃ, klīṃ, klum, klūṃ, kleṃ, klaiṃ, klom, klaum, klṃṃ, klḥṃ. Alternatively, the wind and Žre could denote breath-exercises, i.e. in-breath and out-breath, according to Jayaratha’s commentary ad Tantrāloka 32.16cd anilānalau prāṇāpānau. This will be seen again in the context of the practice of pāśastobha in Tantrasadbhāva 9.268cd (anilānalayogena stubhyate tu na saṃśayah).

1.476c-478  [Results of the attainment] When one reaches the state of absorption into [the three cakras], then there will be knowledge of kāla. [Then] he who has obtained the level of Sadāśiva, six paths, O Mahādevī, beginning with bhuvana, O my dear, can be seen with divine vision. If he has attained a lower level (adhaṣṭhah) [than Sadāśiva], everything is seen by the power of the cakras of the [varṇas]. After [performing the practice for] six months, he can fly immediately. It is true. There is no doubt.

The Qualification to Learn the Secret Teaching of This Tantra

1.479-480  [The most secret teaching should never be given] I have never taught this cakra to anyone, O Mahāgauri; however, I have taught it to you, indeed. This is the truth. There is no doubt. This secret, which is even more secret than what is most secret should be concealed, O you beautiful-faced lady. This [secret teaching] should never be given to anyone who is not [an initiated Śaiva] disciple (aśiṣyāya) or to anyone who is not a son (aputrāya) [of Śiva].

1.481-484b  [People who should not learn secret teaching] One should not offer Kaulika knowledge which has been handed down by teachers to people who are
delighted in other scriptures (anyaśāstraratāḥ); who are holders of fake observances (kapaṭavratadhārinah); who are devoted to other deities (anyadevatabhaktāḥ); who are deceived (śaṭhāḥ) or eunuchs (klībāḥ) and servants (bhṛtāḥ); who are intent on hypocrisy and deceit (ḍambhakauṭilyaniratāḥ); who defile the non-dual practice (advaitācāradūṣakāḥ); and who are connected with these [above-mentioned] faults, O you beautiful woman. One should not give Kaulika knowledge which is the most important to such people. If one who gives [others] the received tantric doctrine through his carelessness, O you who are fond of observances, such a sādhaka is indeed a paśu in the middle of groups of yoginīs.

The passage ‘such a sādhaka is surrounded by yoginīs’ means that he will be killed by yoginīs.

1.484c-486 [How one can recognise a disciple fit for initiation] Having known a disciple [to be as follows]—when the disciple approaches [the guru] he is intent on devotion, and his observance is firm; he is devoted to the guru, to the Deity and to fire; and he is intent on pure vows—with such characteristics, O you Varārohā, [the guru] should examine [the disciple] at the time of initiation in sequence through [eight marks] beginning with stunning bonds (pāśastobha). Thereafter, he is said to be of two kinds in regard to his particular way of falling down.

1.487-488 [Consecration of the Sādhaka] I will explain this in front of you. [The two kinds of disciples are as follows:] one is excellent and the other is the most excellent (uttamo madhyamottamaḥ). After [recognising which type a disciple is, a guru] examines [him] when the disciple is in proximity to the guru, God and the fire. [The teacher] should teach him the post initiatory observances (samayas) which are enjoined in scriptures. And then, he should give [him] consecration and bestow instructions [on him].

The details of the post initiatory observances (samayas) are taught in chapter 9.

1.489-490 [Observances] Just as there is one [Paramaśiva], in the same manner, everything is [composed of] fifty cakras, O you virtuous lady. [Once these fifty cakras] are connected to wind and fire (anilānalasaṃyuktāḥ), they become distinctive. They [the cakras] are considered to perform all actions when they become equal to the vowels by which Māṭrkā is worshiped. [Then] the [yogin] will obtain the three kinds of siddhis.
Thus ends chapter 1, the section on the questions, in the Śrītantrasadbhāva, the seven-koṭis long Mahātantra [belonging to] the Vidyāpīṭha within Bhairava stream.
Chapter 3. Mantra

The code of syllables which is called nādiphānta (literally beginning with na and ending with pha) and cryptogram, Mālinī-gahvara, to extract letters are found in Tantrasadbhāva chapter 3. A type of the cryptogram called gahvara or prastāra taught in the Śaṭsāhasrasaṃhitā has been studied by Schoterman 1982. Somdev Vasudeva also illustrates this topic with an elaborate illustration of the alphabet-goddess which might have been created on the basis of a type of Northern Indian script around the 4th to 7th centuries36 (Vasudeva 2007).

Here the nādiphāntakrama section in Tantrasadbhāva 3.98-132b parallell with Kubjikāmata 4.75-112b is edited and translated. Although this dissertation has been planned the parts of the Tantrasadbhāva associated with Kubjikā literature, this section must be studied to decode decisive spells and to understand rituals taught in Tantrasadbhāva chapter 9. Although the painstaking work of the edition of the Kubjikāmata by T. Goudriaan and J.A. Schoterman (1988) is available, since there is more material in the Nepalese manuscript to be referenced, the critical edition of this part of the Kubjikāmata and its further study remains a desideratum. I consulted some of the old Nepalese manuscripts of the Kubjikā (sigla C and D used by Goudriaan and Schoterman, NGMPP B 25-31 and B 25-22) and reported their readings only if I considered it of important relation to the Tantrasadbhāva.

3.96-97 Devī spoke. Mantrasaṃskāra (the rite for making the mantra effective) has been known as having aksaras and meaning and so on. Whose action (or limb of the body) will work after this [mantra]saṃskāra, O mighty one? Therefore, please teach me mantras in whose path the clan is to be trained. Since the [mantras] arise from brahmāṅga and mūlamantra, this [rite of mantra] will be fruitful.

The word mantra in 3.97 is treated as feminine noun, e.g. feminine plural accusative mantrāḥ for masculine mantrān. These opening verses by Devī are not in the Kubjikāmata.

36For further variants to the precise order of the nādiphānta in other Śaiva texts, see Vasudeva 2007:520-2.
Extraction of Mantra (mantroddhāra)

3.98 Bhairava replied. Then, I will teach the highest extraction of mantra, o you lovely faced lady. The rule [of mantroddhāra] in which the clan is be trained is very extensive.

3.99-102b [How to draw] After drawing the square and dividing it seven by seven times, one should make forty-nine squares [in the square] according to the prescribed rule. He should then put [sixteen] vowels around [the squares, starting] from the north-east corner. After finishing that, [thirty-three] consonants [are to be inserted] until he reaches the centre [of the square]. The deity of the great ātman located in the place of Brahmā is called ḤAMSA. The lord of mantra is known as a combined consonant, called letters KA and ŠA [i.e. KṢA].

The verb abhyaset in 3.100d is an emendation of sabhyaset; it might have been caused by the confusion of letters अ and म which frequently happens in the manuscripts.

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<th>East</th>
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<tr>
<td>अ आ ई उ ऊ ऋ</td>
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<tr>
<td>ज झ ञ ट ठ ड ॠ</td>
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<tr>
<td>छ भ म य र ठ ड ऌ</td>
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<tr>
<td>च ब म ह ल ण ॡ</td>
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<tr>
<td>ढ फ ष श व त ए</td>
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<tr>
<td>घ ङ न घ ढ ध ङ ऐ</td>
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<tr>
<td>ग ख क अः अॐ आ</td>
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Mālinī-gahvara according to 3.99-102

This mālinī-gahvara can be illustrated as shown above. The parallel verses in the Kubjikāmāta given in the procedure to delineate gahvara is interestingly based on a different diagram which has been drawn in one of the old palm-leaf manuscripts below (See figure 3.2). Regarding this major distinction, we will see the reason letters denoting the sequential positioning of the alphabet in the Kubjikāmata are different from the ones in the pertinent passage of the Tantrasadbhāva.
Letters and their locations in the nādiphānta of the goddess Mālinī

3.102c-103b [nādiphānta] When the installation has been done in this manner, he should extract the auspicious Mālinī code. Listen to me how [the Mālinī code] exists by nature, beginning with NA and ending with PA.

3.103c-104b [Extraction of letters: her face and the topknot] He should make the head (śiras) of the goddess as a beautiful mark, [the letter थ] between ऐ and द; the head is situated below the topknot (śikhā), which consists [of the letter न], being in the middle of प and ichtet.

3.104c-105b [Her skull-garland and third eye] The skull-garland is regarded as consisting of four letters [ऋ ऋ ऌ ॡ] on the east side of the letter ए. Her third eye is to be formed [the letter छ], being in the middle of ङ and छ, O lovely one.

3.105c-106 [Her eyes and nose] [The letter छ] in the middle of न and द is to be known as twofold; they are taught to be eyes, the right and left eye in turn. Her nose [the letter ई], which is squeezed between the letter द [=eyes], should be known to be on the east side of ट.

The nose of the goddess [=i], here denoted by the word saṃśīśṭā tu dhakadhyagā (squeezed in the middle of dha [=eyes]) in 3.106d, is rendered as saṃśṛṣṭā caiva madhyagā in Kubji-kāmata 4.85b according to the Goudriaan and Schoterman’s edition; however, in their apparatus, we can see a more plausible reading netramadhyagā, which is attested in manuscripts F and G; and it brings forth the same description as the Tantrasadbhāva.
3.107-108b [Her two earrings] After taking [the letter ण] being between ॠ and ॡ, which is near [to her eyes, that is to say] two [ears], her two ornaments to be attached below her two ears are said to be [the letters ढ ध] being on the east side of ठ and ॠ; these two are situated in the left and right path as they are visible.

3.108c-110 [Her mouth and teeth] The mouth of the goddess is in the middle of स and च, [the letter ब], O leader of heroes. One should extract auspicious letters (the letter क) between अः and ख, (the letter ख) between क and ग, (the letter ग) the left side of ख, (the letter घ) following that, and (the letter ङ) being between घ and च: these five letters are regarded as the teeth of the goddess.

One of her five teeth, the letter ga should be placed on the left side of the letter kha; kha has been corrected according to the gahvara of the Tantrasadbhāva, from gha which is the attestation of all manuscripts.

3.111ab [Her tongue and speech] Her tongue is said to be (the letter ह) the east side of ज; Her speech (sarasватि) [is said to be] (the letter अ) the east side of ज.

3.111c-112 [Her throat and shoulders] Her throat is [the letter व] in the middle of श and त; he should extract [the letter ख] between म and छ; in the same manner, [he should extract the letter ख] between श and त. These two akṣaras which are auspicious by nature, are regarded as her beautiful left and right shoulders (śikharau), O auspicious lady.

Her right shoulder, that is to say the letter भ should be situated in between ma and cha (macha-madhya); a correction was made of the variants in the manuscripts, mattha and manch. The clue to decoding the letter for her left shoulder should be read as rama-madhya, not rasa-madhya which is an error that might have occurred due to the similarity of Nepalese scripts' म and भ.

3.113-114b [Her arms and palms] He should make [two letters ढ and ड] on the right side of र and ॠ fit to her left and right arms; and he should make [the letter ॠ] being between र and ॠ twice; they are regarded as the palms of her right and left hands, O goddess! Distinguish [them] as right and left.

3.114c-115 [Her fingers and skull bowl] [Two letters झ ञ] being on the east side of झ ञ and म are her fingers [of her right and left hands]. He should take [the letter ट] between ट and ठ and make it into the skull bowl in her left hand which is facing upwards and filled with amṛta.
3.116-117  [The staff in her right hand and the trident]  [The letter र] in the middle of य and ठ should be known as the staff in her right hand; [the staff] is said to be part of the trident and lifted up with extraction, O auspicious lady.  [The letter ज] between अ and छ is the best upaward-facing trident. Wise men should know what is characterised by her marks.

3.118  [Her heart and belly]  [The letter प] in the middle of घ and न is the heart of the goddess, granting all desires; [the letter ष] between न and स is her belly.

3.119  [Her breasts and milk]  [The letter छ] in the middle of च and ज as well as (the letter ल) in the junction of र and व — they make up both breasts. And (the letter अ) the east side of झ should be known her milk, which is called amṛta.

3.120-121  [Ātman and her navel]  [The letter ह] being between य and श is the breath of the goddess, O leader of heroes. O goddess, [the letter सः] which is between म and ष together with visarga, is ātman, which has the nature of nectar of bija, O furious lady. It is said to be the utmost mantra. He should make the king of mantras called ध to be the navel of the goddess.

3.122  [Her buttocks and secret part]  [The letter म] between ल and य is regarded as her buttocks having the nature of embodied beings. [The letter श], which is in between व and ष [the letter श] and connected with the western side of द [anusvāra], is her secret part.

3.123  [Her thighs and knees]  The seed [the letter त] which is between ण and थ will be formed as her thighs, O faultless lady. The seed letters [ए and ऐ], the right side of त and थ are to be known as her beautiful right and left knees in turn, O auspicious-eyed lady.

3.124-126  [Her shanks and feet]  The two [letters ओ and औ], the western side of ए and ढ [are to be known] as her right and left shanks. Two seed letters [र and फ] which are respectively extracted from [the letter] between थ and छ as well as [the letter] between ध and ष — [the two letters] are to be known as her feet by the wise one; they are said to be the left and right [feet] characterised by their distinctive features. In this manner, the mālinī goddess is extracted completely according to rule, O lovely lady.

The final result according to the description of the 3.103c-126b is shown in the following table.
Nādiphānt-krama and locations of phonemes, according to 3.103-126b

3.127-129 [The goddess Mālinī] Among seventy million vidyās and mantras, having immeasurable power, the goddess Mālinī alone is the highest womb (yoni), granting all boons. Having been adorned with garlands and established, this [goddess] has been taught as Mālinī. What has been born and will be born [from her] is immeasurable, O you lovely faced lady. She is said to be the mother of Rudras and Yoginīs; she should be known to be united with vaṃsas and beyond vaṃsas, O lovely faced one.

3.130-132b [The nature of mantras] Mantras are considered to consist of all vaṃsas; vaṃsas are considered to be composed of Śakti; Śakti is said to be Mātṛkā; she should be known to consist of Śiva.

Tantrasadbhāva 3.130 parallel to Kubjikāmata 4.110 is attested in Kṣemarāja’s quotation in his Śivasūtravimarśinī with minor variants, and Puṇyānanda also cites the version of Kṣemarāja’s reading in his Kāmakalāvilāsa.

3.130-132b [This system of mantra is to be hidden] The mantras have been taught to you, O shining lady. What has been explained now should be hidden with effort. However, the rule of Ekavīra has been taught before in other scriptures.
Chapter 9. General Initiation (*Samayadīkṣā*)

9.1-4 [Topics of this chapter] Devī spoke. My life is now fruitful because you have bestowed a boon on me. What you hinted at has been taught by you; therefore, everything is ascertained. However, O benevolent lord, the initiation was alluded to, but it has not been made clear by you, O lord of the gods! Tell the [following] to [me] who are bowing [to you], O lord of the world. Firstly, the general initiation (*samayī dīkṣā*) [9.6-200], and the stunning of bonds (*pāśastobha*) [9.201-289], another manual, the rite of balance (*tulā-vidhī*) [9.354c-367], the rite of divination (*prasannā*) [9.368-386], possession (*āveśa*) [9.290-298], individual [initiation] (*āṇavī*), [initiation that] immediately grants liberation (*sadyonirvāṇadā*) [9.349-354b], O Śaṃbhu, and then yogic suicide (*utkrānti*) [9.299-326b], likewise the possession of a bound soul (*paśugrahaṇa*) [9.266c-298] and consecration (*abhiṣeka*) [9.326c-354b 387-539b].

9.5 Bhairava replied. Listen, O goddess. I shall explain what has been requested by you before. I shall tell you everything out of affection, O you heroine of the gods.

Examination of the ground

9.6-7 [General condition of the ground] One who is versed in the knowledge of the science of architecture (*vāstu*), should firstly scrutinise the ground; [to see whether the ground is] suitable for rituals—full of trees, śara flowers and kuśa grass, full of Śaiva lay people—or it is furnished with one [of these conditions]: [the ground should] be fertile, pleasant or having a current of river which flows to the east, the north-east or the north direction.

9.8-10 [Preferable types of ground for the four castes] One should examine the ground through the path which has been received according to his own jātī; the color, the [suitable] taste and the smell [of the ground] are known by means of distinction of jātī. [The earth should be] white in color, sweet in flavour and having the scent of ghee for the *brahmins*; red-colored, smelling of blood and astrin- gent flavoured [ground] bestows a prosperity for the *kṣatriya*; yellow, smelling of cow urine and sweet and sour flavoured [ground] is considered to be for the *vaīśyas*; black, īgurvara† smelling, and pungent flavoured [ground] is considered to be for the others (śūdras).
The classification of the site for rites according to four classes is found in various traditions. The common description found in Varāhamihita's *Bṛhatsaṃhitā* teaches that white, red, yellow and black colors, ghee, blood, food and liquor scents, and sweet, astringent, sour and pungent flavours are respectively for the brahmin, kṣatriya, vaiśya and śūdra. The Niśvāsatattvasaṃhitā's *mūlasūtra* 1.18 also briefly mentions that there are four types of colors and tastes (cf. Goodall 2015:240-241).

In Vaiṣṇava works, Viṣvakasenasamhitā's first chapter shows a slight difference in that a site smelling of urine and faeces is for a vaiśya or śūdra, and a site with a bitter taste is for a vaiśya; in the Saura tradition, the Saurasamhitā's seventh chapter teaches the same colors and smells, but the smell of ground for a vaiśya and a śūdra are specified to be cow's urine and faeces. In addition, the same types are attested in the late Saiddhāntika ritual manual, Īśānaśivagurudevapaddhati III.23:17c-22 (Vol. III:227-228), adding more precise details. In the first chapter of the Svacchanda, the colors are only briefly described. The flavour *gurvara* of the ground for the śūdra in Tantrasadbhāva 1:10c might be a corruption of madhura.

9.11-12b  [Examination of the quality of the soil] He should dig [the ground] one *ratni* (the length from the elbow to the end of the fist) in depth and fill it again. [When the soil is put back into the hole out of which it has been dug, if] it seems to be less, it is defective; [if] it seems to be equal, it is middling; [if] it seems to be more, that bestows all wishes.

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37 *Bṛhatsaṃhitā* 52.94-95cd sitaraktapitakṛṣṇa viprādinām praśasyate bhūmiḥ | gandhaḥ ca bhavati yasyāṃ ghṛtarudhirānaḥ || hy anuvṛtta vaṃśayam syat kṣatriyā raktagandhinī ||

38 *Niśvāsatattvasaṃhitā*’s *mūlasūtra* 1.18 (Goodall 2015:139) sitaraktaṇapitā īśanaplapavani mahī | suddhā śalyavihīnā tu madhurādau catuvidhā ||

39 *Viṣvakasenasamhitā* 1.6cd-9ab brāhmaṇasya sitā bhūmiḥ raktā vai kṣatriyasya tu || pītavarṇā tu vaiśyasya kṛṣṇā śūdrasya kīrtitā | brāhmaṇī ghṛtagandhā syat kṣatriyā raktagandhini || mūtragandhā tu yā vaiśyā śūdrā viṣṭhānagandhini | madhurā brāhmaṇi proktā kasāyā kṣatriyā smṛtā || tiktā( || conj., rikta ed) vaiśyā tu kaṭuka śūdrā ceti prakirtitā | evam parikṣya yatena vṛttagandharasādībhūḥ ||

40 *Saurasamhitā* 7.4cd-6ab sitam raktaṃ tathā pītam kṛṣṇavarṇaṃ caturthakam || madhukam ca kaṣāyanm vai kṣāram ca kaṭukam tathā | gṛtaraktātha gomūträkramā gomayagandhinī || brahmaṇādikramenaiva śubhaṃ jñātvā prthakprthak |

41 *Īśānaśivagurudevapaddhati* III.23:17c-22 viprādvamabhedena catundhā bhūr athocayate || śvetāvagandhā madhurā kuśakāśainalāntikṛta | saumeyānaplavāih śūravāḥ paśubhūmidaivānivā || caturāśraṅkṛtāh prakā prakā bhūmāḥ tu śāntidā || rakta rudhingandhādāh yā kaṣāyā prakāvala māhi || sāsvatthā kṣatriyā prakā ṣādasādhikāyātā || pitā gomūtragandhandhā bhāṣāvāmālairasaḥ ca yā || prakāvalā plakṣaṇbhrātāyā saḍaśāśdikāyātā || vaiśyabhūmih samuddiṣṭā nānāsavyabhūṣita || kṛṣṇā yā madhugandhā bhūḥ kaṭuka prakāvalodakah || śūdrājītīt iti jñeyāḥ hy athavā pāścimaplavā ||

42 *Svacchanda* 1.28ab sitaraktaṇapitāṇām bhūmiṃ plavavisodhitāṃ |
**9.12c-13a [Depth of digging]** One should dig into [the ground] until water begins to seep out, either to a man’s height, neck-high, heart-high, navel-high, hip-high or knee-high in depth.

**9.13b-15b [Purification of the soil]** In the process of [making the ground] free of faults like splinters, one should carefully purify the [ground] so that it is without a splinter of chaff; he should carefully clean [the ground] by [getting rid of] every piece of thorn and charcoal. Then at first he should fill it with clay by pounding it with punners made of aśvattha wood, and he should smear it with cow-dung until [the surface of the ground] is returned to an even level [as before].

### Building of the Ritual Site

The next section explains how to choose a site and install pillars, walls and an alter. **Kīraṇatāntra** chapter 19 describes a similar procedure whose corresponding passages are provided below based on one Nepalese manuscript (NGMPP A 40-3 29° 4-30' 6) which is dated to the late tenth-century (for details, see the description of the selected manuscripts (4) pp. 6-7). In a minor Śaiva or Śaivised tradition, a noteworthy text that preserves the same procedures is the only surviving solar scripture, the Saurasamhitā (See the description of selected manuscripts (5) pp. 7-8): its chapter 7 (NGMPP A 1161-1 and A 203-14) teaches about preliminary ritual (adhibāsana).

**9.15c-21 [Size of the place and installing stambhas]** One who knows the mantras should take five, seven, nine, eleven, thirteen, fifteen hasta-breadths or a half [of the for aforementioned breadths] field (kṣetram) for [building] a ritual house. After making a square [of the land] with uneven flags (viṣama-dhvajam) on every side, he should divide [each side of the square] into nine parts [viz. eighty-one compartments] by [stretching] threads between the east [and the west] and between the north [and the south]. After leaving (parityāja) two parts in each of the four directions, he should throw [four] pieces of clothes (paṭṭakas) for fixing on the lower part [of the pillars] to [each] corner, O goddess. Then avoiding vulnerable points (marman), he should install pillars (stambhas) of a man’s height which contain diamonds [as deposit stone]. [The pillars] are ornamented with a jar [in the shape of the column], engraved with lotuses and pots and connected to a main beam (mahātula) on the top. He should insert [the pillars] at the end of the beam (tulākoṭau). And he should insert supporting pillars which are one and a
half times the height [of the pillars]. Then he should place ridge beams (upatulās) extending to svāntarāyanavistarāḥ.

I have considered that viṣama-dhvaja (uneven flags) may be counterposed to the sama-dhvaja (even flags) which are found in Saurasaṃhitā 7.10cd (cf. see the passage below) in a similar description of building a maṇḍapa. The word stambha is treated as a feminine noun in the Tantrasadbhāva, and this is supported by the old palm-leaf manuscripts of the Kīrṇatantra as well as those of the Saurasaṃhitā. This elliptical description of the installation of the pillars seems to refer to garbhanyāsa, although here only diamond is mentioned as the ritual deposit jewel.

The details of constructing eighty-one compartments and reference to the vulnerable spots (marman) was introduced as vāstupuruṣamaṇḍala by Varahamihira in chapters 53 of his Bhṛtsaṃhitā composed around the sixth century (cf. Vāstupuruṣamaṇḍalas: planning in the image of a man in MEISTER 2003).

However, the procedure most similar to this installation is found in Saurasaṃhitā 7.10-14 based on two Nepalese manuscripts NGMPP A 1161-1 (12°1-4; N1 cf. pp. 7-8) and A 203-14 (9°4-8; N2) as follows:

śūtreṇa śūtrayitvā tu caturasraṃ samantataḥ |
vistīrṇaṃ yadi vā hrasvaṃ samantād dhi samadhvajam || 10
ativistīrṇam alpaṃ vā dharitrīyāṃ yā tu śodhitā |
prāgudaṁmuksasūtrais tu vibhajya navabhāgikam || 11
dvau dvau bhāgau paritajyaz ca samantataḥ |
catuṣkoṇeṣu stambhās tu marmavedhavivarjitam || 12
nyasetā svāntatotsedhā hīrakair grahanānvitāḥ |
talasthāpanapatṭaś ca talakumbhasamavijitam || 13
agre padmagraṭākīrṇnais tribhir yukto mahātulaṭaḥ |
sāṅdhabhāgocchṛtā tūrdhvam upastambhā niyojayet || 14 43

Instead of the four paṭṭakas (iron plates) of the Tantrasadbhāva which are to be placed on the four corners, Saurasaṃhitā 7.13c reads paṭṭa (strips of clothes). In addition, the parallel in Kīrṇatantra 19.32c-37b (NGMPP A 40-3 39°4-6) is as follows:

43 10b caturasraṃ [N2, caturasra Ni; 10c vistīrṇaṃ ] em., vistīrṇa Σ; 10c hrasvaṃ ] em., hrasva Σ; 11b dharitrīyāṃ ] em., dharitrīyā Σ; 12c stambhās tu ] em., stambhāsu Ni, stambheṣu N2; 13b hīrakair ] N2, hīrakai N1; 13b grahanānvitāḥ ] em., grahanānvitām N1, grahanānvitām N2; 14a kīrṇnais ] N2, kīrṇai N1; 14b yukto ] N2, yuktai Ni; 14d upastambhā ] em., upastambhā Ni, adhālstambhā N2

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bhagavān uvāca
caturasraṃ samaṃ kuryād viśvak syād yāgamaṇḍapam || 32
navatrīḍaḥastaṃ vā tathā saptadaśātmakam |
ekaṁśatihaṃ vā saptaviṃśam athāpi vā || 33
piṇḍottāragataḥ sūtrair vibhāja navabhāgikam |
dvau dvau bhāgau parityayya koṇagau sarvataḥ samau || 34
catvāraḥ koṇabhāgāḥ syur bhāge syāt svāntarocchritam |
talasthāpanam ākhyātāṃ talaṃ kumbhasamanvītām || 35
hīrakagraṇair yuktā kāryāgre bjaṅghāntāṃvītā |
tulā copatulā vā tu mahatī ca tulā bhavet || 36
sārdbhāgocchrayā uḍhvam upastambhās ca yojayet |

9.22-26  [Chādana (awning), bhittis (walls), dvāra (door) and vedikā (alter)]  An awning (chādanam) is as much as the size of the [site], and in the upper part, [called] ghaṭa (the head of pillars) is bhāga-breadth in size. One should decorate [the awning] with ornaments like patākās and dhvaja flags. The walls (bhittayāḥ) which are three and a half bhāgas all around are adorned with lattice-windows and pictures in [every] directions. A main western door [should be made] in the middle and should be [one] bhāga-breadth in size; [the other doors], finished panels (kapāṭa) and wooden bolts (argala), should be made two bhāga-breadths in height. A platform (vedikā) should be made outside of the walls [one] bhāga-breadth in size. He should build [a platform] a half bhāga-breadth in height. After making the maṇḍapa of bricks or covered by straw or stones according to the scriptures, he should undertake a rite of the site (bhūmikarman).

A parallel in Saurasaṃhitā 7.15-20 is as follows:

chādanaṃ tatpramāṇena bhāgamātraṃ ghaṭopari ||
tribhāgādhhasamutsedhaṃ kuryād bāhyena sarvataḥ || 15 ||
dvāraṃ tu paścimam śreṣṭhaṃ bhāgamātraṃ tu madhyataḥ |
saptaviṃśatir āṅguṣṭhā navair vā śrīṃśatīṃ budhāḥ || 16 ||
ṣaṭṭrimśam aṣṭatrimśam vā saptasaptatikāpi vā ||
dvāreṣu vistarād etat pramāṇam saviśeṣatah || 17 ||

44 32c 6 viṣvak ] D₄, dvahastam Cod.; 33d saptaviṃśam ] D₄, saptahastam Cod.; 34d koṇagau ] Cod.,
koṇāṃśau D₄; 35a koṇaga stambhā ] Cod., koṇabhāgāḥ syur D₄; 35b nyastavyāḥ svāntarocchrayāḥ ] Cod.,
syāt svāntarocchritam D₄; 35c 6 patjāyāsthāla ] Cod., 6 mākhyaṭam talam D₄; 36a hīraka ] Cod., kilaka°
D₄; 36b 6 ghaṭāṃvītā ] Cod., 6 ghaṭāṃvitam D₄; 36d tulā copatulā ] D₄, kulā copakulā Cod.; 37a 6 chnayā ]
Cod., 6 chritād D₄.
9.27-30b [The examination of the site (bhūmi-karman)] After infusing the sacred water with [substances such as] ƀax (atasī), thorn apple (khala), butter-milk (takra), barks of five trees, three kinds of fruits, and sap from the bijavṛkṣa and khādira tree, he should sprinkle the water [on the site] again and again. Then he should pat down [the site], O goddess, until slopes are formed. After [making the site] like a concave mirror [He should make the water] ƀow down to the auspicious direction, the east or the north-east for the sake of accomplishment of all desires. Then again he should smear [the site with cow-dung] and polish [the site adorned with patterns of] a creeper, etc.

Netratanra 18.48c-49b gives a clearer delineation of the manner of preparing the site before drawing a maṇḍala and explaining what patravalyādi means.

bāhye tu patravallyabjaiḥ svastikair upaśobhitam || ālikhya maṇḍalaṃ mukhyaṃ tanmadhye tu yajec chiryam |

Kṣemarāja states in his commentary on the Netratantra that the maṇḍala is not to be drawn first, in other words, it can be understood that the outer decoration of the maṇḍala such as the patterns of creepers, lotuses and svastikas are added before drawing the maṇḍala.

9.30c-33 [Time to draw the maṇḍala] After drawing the excellent Sarvatobhadramaṇḍala as before on the eighth, the seventh, the tenth, the ninth, the third or the twelfth day after the full-moon day which is called bhūta, he should draw the auspicious maṇḍala in the period of the dark half of the moon (kṛṣṇapakṣe) or in the bright [half of the moon] (śukle). In summer, spring, winter or autumn, an examination should be done of those [disciples] whose observance is pure, and who are intent on devotion for the worship of Mahāvīras as it has been prescribed in scriptures.

Passage 9.33ab is not clear since it seems to maintain an oddity of inflections. I have understood upasannā mahāvīrā as upasannānāṃ mahāvīrānāṃ, metrically induced genitive
plural and bhaktiyuktā śucivratāḥ as bhaktiyuktāḥ śucivratāḥ yāḥ which is hypermetric but in which the relative pronoun yāḥ readily helps me to construe bhaktiyuktāḥ ... with teṣu in 933c.

9.34-35 [The period of the examination according to the classes] As for [a disciple who is] a śūdra, [the examination takes] twelve years; as for a vaiṣya, nine years; as for a kṣatriya, six years; and as for brahminś a half [of six, viz. three years]. In the same manner, [the guru] should carefully examine [the disciples] with various methods.

9.36-38b [Requirement to obtain a result from the examination] When they have finished the course of the examination, they become suitable for the Śiva-sacrifice [that is the initiatory fire]. The grace [of Śiva] will be bestowed upon those [disciples], then they will become adequate to receive results. [The disciples who are] contrary should be avoided; for, they can not be receptacles of achievement. [However] the ones who were born in the clans of the Yogiṇī know the subtle level. Thus, the opposite one (vilomi) will fail if he has carelessly received [an examination].

9.38c-40b [Various yāgas] Having known mantramśa, [the guru] has a great knowledge, comes near [to disciples]. Once the vāstu-yāga has been done, then astra-yāga should be [performed]. At the end of the [astrayāga] gaṇa-yāga, again śriyā-yāga [should be done.] After that, [the guru] should perform the preliminary rite (ad-hivāsayet) for the Lord which has been taught before according to the successive manner.

9.40c-43b [Worshiping of the Lord and the Goddess] The following day, one whose indriyas have been restrained and who has done all the preparatory rites (sarvasaṃbhārasaṃbhṛtaḥ) should undertake the performance of the worship at night (rātrau) at the fire [which he has worshipped] before and then worship the Lord of the gods whose nature is the universe and whose splendour is immense as well as the highest Goddess who is sitting in his lap, who is made of all letters, who holds a lotus in her hand, who is drinking nectar, who is divine, and who is loudly laughing, O my dear.

9.43c-44b [Worshipping of the Mothers (mātṛkās)] And as before, he should worship the groups of Alphabet-mothers [who abide] in the outskirts [of the Lord]. After offering various naivedya, he should pacify [them] with spiritual liquor (surāsava).

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The word pādaprasādataḥ in 9.45 has been translated as sāpekṣā-sāmasa with tava; however, it might have been altered from tvatpādaprasādataḥ for metrical reasons.

9.44c-45 [Addressing] Then after performing the worship thus, he should address Parameśvara [as follows:] “May you be faultless, O my Lord. For the sake of bound soul what I have done becomes fruitful because of the grace [given by touching] your feet.”

9.46-47 [The rites of garbhādhāna and homa] After going near to the fire the same as before, he should perform rites beginning with garbhādhāna (the conception rite) and ending with [worship of the fire of] Śiva. [He] should offer oblations into the fire twenty-five times without judgement (avicārena). And when [the sixfold] path has been purified, then he should perform worship as before.

9.48-50b [Satisfying the deity of the maṇḍala and worshipping kalaśa, the fire and himself] He should satisfy the deity of the maṇḍala whose retinue is vidyāmantra, O my dear. And again in a manner, he should worship the [sixfold] path [installed] in the kalaśa pot. In particular, wise ones should perform [the rite of installation] such a cosmic hierarchy in sacrificial ground (sthāḍila), the kalaśa pot, the fire and themselves (who are embodied as Śiva). The uninterrupted [cosmic hierarchy] which is installed during the initiation rite should be completed as it has been taught before.

9.50c-57 [Cooking caru and cleansing the kalaśa pot] Then, [the guru] should bring the disciple who has a flower in his hand and who is well-restrained to the right side of the Lord and have the disciple release the flower. Afterwards, he should pay homage to the Lord, go near to the fire, cultivate [the sixfold] path mentally and place [it] in his body. [The guru should] perform tarpaṇa to [a mantra] composed of letters from आ to क्षा in order to place. The mantrin should cook caru (a rice offering) with milk from young female calves (amṛṭavatsayā) together with śyāma grains, raw rice (taṇḍula), wild rice (nīvara), millet (priyaṅgu), rice which can be grown within sixty [days] (ṣaṣṭyā śālyā) or rice with barley and wheat (yavagodhūmavrihibhiḥ). Then he should cleanse the solid, undamaged and smooth [kalaśa pot] which is made of copper, gold, silver or clay by [reciting] mūlavidyā. After taking a torch (ulmuka) from the fire of Śiva, he should light a fire externally and [visualize himself illuminated] internally. Therefore (tena), he who becomes calm (prasannavān) should cook [the rice offerings] whose protection rite has been done over the fire. After preparing a ritual cooking pan (sthālī) anointing it with ghee and [putting in it rice offerings] which were soaked with milk, he
should place [the pan] in the middle of the Žre in such a way [that the pan] can be firmly fixed. He should flip [the pan] and stir [the rice] while reciting mūlamantra.

The mūlamantra found in Tantrasadbhāva 20.324 is oṃ nārasiṃhavikrīḍitasiṃhavikramarājāya sarvayantrāhanabhamjodghātaya hūṃ phaṭ hṛdaya | oṃ vedavedani vedāṅgo hūṃ phaṭ śirah | oṃ damśṭā ghātaka hūṃ phaṭ śikhā | oṃ nārasiṃha rakaṇa rakaṇa mahāraṇa sarvabhayebhyaḥ svāhā hūṃ phaṭ kavaca | oṃ asurāntakara vidara vidara chinda chinda hūṃ phaṭ namah | oṃ jvāla pra-jvāla svāhāgniprākārāstraḥ |.

According to Svacchandatantra 3.106c-108b, the mūlamantra is recited during cooking caru; however, the mantra to be recited during the flipping and stirring of the pan is the astramantra. The following passage of the Svacchandalalita is based on one of the Nepalese palm-leaf manuscripts NGMPP C 6-5 (fol.26’5-27’1; for details of the manuscript, see pp. 11-13):

kṣīraṃ prokṣya śivāmbhena taṇḍulāni tathaiva hi || 106
mantrivāṣṭāsatenaiva prakṣipya tu pācaye chanaḥ ||
mūlamantryena deveśe ekacittas samāhitah || 107
cālanodghāṭanādīni astramantryena kārayet ||

Kṣemarāja elucidates that the person who has to cook the caru is a disciple who has already been initiated, not his guru.

9.58 [Two ways of sprinkling ghee into the pan] He should drop warm ghee [into the pan] in the case of heating (svinne) while [reciting] mūlavidyā. But he should put down [the pan on the ground] and drop cold ghee in the case of cooling (śīte).

The understanding of verse 9.58 depends on what we Žnd in Svacchanda 3.108c-110 (NGMPP C6-5 27’1) which teaches two ways of dropping ghee, taptabhīgha and šītāgha:

taptabhīhāraṃ svinneṣu aṅgaiś caiva prakalpayet || 108
tribis tribhiś ca ājyena srueṇa tu hunet priye |
bhūmāu maṇḍalakaṃ kṛtvā prāṇaveṇāvatārayet || 109
sthālim ājyopaliptāṃ tu śītāghāraṃ hunet priye |
bhairaveṇa ṣaḍaṅgena vaṣaḍjātiyutena tu || 110

Kṣemarāja comments that hot ghee is dropped down into the pan with the recitation of the mantra ending with svāhā to prevent the pan from getting cold, but cold ghee is sprinkled into the caru while uttering svā and into the fire while uttering hā to prevent it from overheating.

Later South Indian Saiddhāntika ritual manuals follow these hot and cold ways of dropping down ghee, abhighāra (sometimes mistakenly written as abhidhāra). A 16th-century author, Vedajñāna II of Cidambaram, mentions these two methods in his work Dīkṣādarśa, quoting a passage (uṣṇe taptādhighāras (em.; °dhāraṃ IFP 372) syāt śīte śītābhighāraṇaṃ (em.; °dhāraṇaṃ IFP 372)) which is attributed to the Kāmikāgama. In addition, the dīkṣāpaddhati (IFP 245) distinctly echoes the description in Kṣemarāja’s commentary ad Svachchanda 108c-110.

9.59-61 [Distribution of caru and naivedya] He should sprinkle and wash [the pan] while [reciting] the mūlamantra. Then he should put the residue [of the cooked offering] at the height of his heart and divide that into four portions. The first part should be given to the sthaṇḍila, the second to the kalaśa, the third to the fire as bali, and the fourth portion is for himself. Then he should offer naivedya outside [of the ritual place] according to three states, [namely,] to the gods, Mothers and protectors of the ritual place.

9.62-66b [A good tooth stick] Having thus satisfied [them], he should carefully rinse [his mouth]. Once he has been well-focused, he should pay homage to the Lord and send them off. While [the deities] are worshipped by sādhakas along with pūtrakas, O my dear, they should drink the five products of cows [viz. milk, sour yoghurt, ghee, urine and liquid squeezed from cow-dung] in order. [The guru] who has been well-focused should eat the caru, and rinse [his mouth]. Then he should give [the initiand] a tooth stick which is full of sap, devoid of knots and which is to be made one tāla in length, straight, oily, regular and beautiful, and which is to be the circumference of his little finger and made of an udumbara branch. Or other types [of the tooth stick] also have been taught to be milky etc. and to be given with flowers.

9.66c-67 [Directions the fallen sticks are facing] He should notice [how the tooth stick] has fallen, [and its fallen direction denotes whether the ritual is] successful or not. The best type of falling down of the tip [of the tooth stick] is when [it faces] the east and the north direction. The diligent one should distinguish other cases [of falling] which have been taught as the opposite.
Examination of dreams

The description of auspicious and inauspicious dreams taught in Tantrasadbhāva 9.72-98b has borrowed from Svachchanda 4.3-29b. For the pertinent passages of Svachchanda chapter 4, see Appendix A. Tantrasadbhāva 9.73-97b are also found in the section of svapnaparīkṣā of the Diksāpaddhati based on IFP M2.45.

9.68-71  [Reporting dreams to the guru]  One can attain siddhis through auspicious [dreams]; as for the opposite, [it will be known] through inauspicious ones. The mantrin should sleep at night together with female attendants, O my dear. At daybreak, on a fine morning, he should go to [the place] where he has done saṃdhya-worship, pay homage to deities and ancestors and come back to the guru. And then he should report his dream [to the guru], O goddess, whether it was good or bad. After approving the accomplishment (siddhi) by auspicious [dreams] (śubhaiḥ), [the guru] should make him perform the homa ritual. Having done thus, there will be pacification, that is the extinction of obstacles. At the beginning and end of his dreams, he can discriminate between what is auspicious or inauspicious.

The verb ācare has been translated here with a causative sense (ācārayet).

9.72-76  [Auspicious dreams ①]  I shall teach you about auspicious and inauspicious dreams, O you beautiful-faced lady. Once in a dream [one has dreamt about] drinking liquor (madirā); eating fish and meat; smearing [the body] with worms or faeces; sprinkling with blood; having coagulated milk and boiled rice; covering [himself] with a white cloth; decorating himself with a white parasol or a white garland on the head; [seeing] a lion-seat, a chariot, a road, a flat surface or consecration of a king; decorating himself with coral or golden ornaments and fruits of betel-nut [as ear-ornaments]; seeing Śrīsarasvatī; embracing a noble man; making conversation with kings, rṣis, gods, Siddhas, vidyādharas, gaṇas or ācāryas in a dream, he will succeed [in his initiation].

The word svapna (dream) is treated in the Tantrasadbhāva as a neuter or masculine noun.

9.77-87b  [Auspicious dreams ②]  And also [once one has dreamt about] crossing over seas or rivers; moving in the sky; [seeing] death, crying and blazing fire; seeing an eclipse (graha), constellation (nakṣatra), stars, the moon and the sun; climbing on a palace or a top of the palace; riding on a wagon drawn by an elephant,
horse or bull; climbing to the a summit of mountains or trees; moving by aerial vehicle (vimāna); seeing the people of Siddhas; gaining from a retinue of Siddhas (siddhacaraiḥ); seeing goddesses; [gaining or seeing] magical pills (guḍikā), a wooden staff, a sword, shoes, yellow pigment (rocanā), a sacred thread, collyrium, nectar, quick-silver or magical herbs; a spear, a kamanḍalu water pot, a lotus, a rosary or realgar [in a dream]; after seeing kindling magical substances tipped with red arsenic, he gains something obtained from the ground [e.g.] medicine at the end of his dreams; he crosses over armies filled with a stream of blood and conquers at war; when a blazing goblin is surrounded by heroes and heroines at the night, there is [gaining of] accomplishments from heroes and vetālas; selling human flesh (mahāmāṃsa); after obtaining a portion of human victim (mahāpaśu) from goddess with respect, worshiping his own deity and reciting mantras, meditating and praising [the deity]; he sees that [the deity] is venerated by offering into the blazing Žre or is worshiped; riding on a swan, a crane, a goose, a peacock or a corpse; [being] together with eight Mātṛs, eight Bhairavas and groups of Mantreśvaras; [seeing that] Bhairavī looking at Bhairava, [thus the initiation] will be successful without doubts.

It is not clear whether the term siddhacara that is used as siddhacaraiḥ, plural instrumental, in Tantrasadbhāva 9.80a, compared to siddhacaraḥ, singular nominative, in Svacchanda 4.11a indicates a certain type of person. The buying and selling of human flesh is well-attested as a tantric ritual in various kāvyā literature, e.g. Harṣacarita, Pañcatantra etc.

9.87c-92 [Inauspicious dreams ①] Auspicious dreams have been taught. Learn inauspicious ones from me. [In dreams, if one has dreamt about] anointing [the body] with oil; drinking [oil]; entering into a lower world (rasātala); falling into Andhakūpa hell; plunging into mud; falling into the path of a bear or monkey from a tree or a rock (a mountain); cutting off the nose, ears, hands or feet; the falling off of teeth or hair; seeing a bear or a monkey; seeing vicious creatures; seeing two people who have been possessed by vetālas; [seeing] a red-eye man embraces a blackish woman who is menstruating, badly clothed, and having a black garland and black clothes in dream; or if he is dead, then, undoubtedly [the initiate] cannot make an expiatory rite; [further seeing] collapsing houses and palaces; and [breaking] beds, seats and parasols, [they are inauspicious dreams].

9.93-98b [Inauspicious dreams ②] [If one has dreamt that] he would see his own defeat or the stealing of his own property [by someone]; [that is] riding on a donkey (khara), a camel (uṣṭra), a dog (śvan) or a jackal (ṣṛgāla), a heron (kaṅka), a vulture
(grdhra), a crane (baka), a crow (vāyasa), an owl (ulūka) or a buffalo (mahiśa) or being reborn [as one of those]; eating cooked meat; anointing [the body] with [scented pastes made of] red flowers; seeing himself wearing red and black clothes; [that he is] laughing, jumping or wearing a withering garland in a dream; cutting off his own flesh or hanging himself; eating a black snake; or seeing [his own] marriage, then [the initiation] will never be successful. In this manner, inauspicious dreams have been taught. The instructor (deśika) should know [whether those dreams are auspicious or not]. Auspicious [dreams] mean approval. As for inauspicious dreams, he should perform a homa ritual a hundred times. He will be freed from an expiatory rite (prāyaścittāt) by [uttering] the aghoramantra [a hundred] and eight times.

Drawing the maṇḍala

The following part teaches how to make a maṇḍala. The final result of the maṇḍala of the Tantrasadbhāva seems to be equivalent to the one of the Netratantra. For details of the maṇḍala in Netratantra chapter 18, see TÖRZSÖK 2003.

9.98c-100b [Preparation] One whose indriyas have been restrained should cover dry cow-dung [on the ground in which the maṇḍala will be drawn] three times and carefully spread the [cow-dung evenly] on the [ground] bumpy with creepers etc. After preparing three karaṇī-strings made of cotton, he should bring white chalk (khaṭikā) elaborately made of pure ginger powder.

9.100c-101 [Determining directions] He should draw a thread in the place of Brahmā (brahmasthāna) [viz. of the centre of the maṇḍala] from the eastern direction [to the west] i.e. between the asterism Citrā and Svātī; and then it is accepted as east and the other [viz. west]. [He should draw another thread] from the south by [determining] between the asterisms Uttarā and Mīna [viz. north and south].

In other words, this is the manner of determining the four cardinal directions.

9.102 [Drawing two fishes] Afterwards, he should make four parts on the basis of the eastern thread which will be the fourth circle; then, he makes two fishes (matsyad-vayam), O my dear.
9.103-104 [Drawing a square] And he should draw two lines extending from east to west and in the same manner he should [draw two lines] from south to north; then, he can make [a square consisting of four] corners that are in due order the north-east, south-east, south-west and north-west [corners]. When the diagram (kṣetram) is ready in this manner, he should make a square.

9.105-107 [Drawing a lotus] After the square has been made, he should measure a lotus twenty-four āṅgulas in breadth and draw the excellent lotus. [The lotus] should have eight petals and a pericarp with filaments of the same breadth. First of all [he should draw] the pericarp, secondly [the lotus-]filaments, thirdly the joints of the petals (dalasaṃdhīni) and fourthly the tips of the petals (dalāgrāṇi). And he should draw outlines outside of the lotus.
9.108 [Outer lotus, gātrakas and a vīthi] Outer bodices (gātrakas) should be made four āṅgulas in breadth, and also on the outside of the [gātrakas], a corridor (vīthi) should be made one hasta in breadth.

9.109-113 [Four doors and powdering] [Four] doors (dvāras) are considered to be the [same] measurement of the lotus or half of it, O my dear. After arranging [the maṇḍala] thus, he should draw [lines with] powders. The three kinds of powder are said to be red, yellow and white in color. The [three colored-]lines should be placed equally, uninterruptedly and beautifully. He should make the initial [gap] (pūrvam) among [the three] lines the size of a barely corn[in breadth]. He should make the pericarp (karṇikā) yellow; and the holes in the pericarp (puṣkaras) a red color. He should fill the filaments (keśaras) with red, yellow and white. The petals that are encircling all around are said to be white, O Umā! He should paint all the interior parts of the petals red and yellow. The rim (bhrāmaṇī) [of the lotus] should be yellow and the bodices red and yellow.

According to Kṣemarāja’s commentary on the Netratantra⁴⁷, the bottom part of the filament is red, the middle is yellow, and their top is white (as for the maṇḍala in the Netratantra, see color plates 16 and 17 in Bühnemann 2003).

⁴⁷NeTa-Ud 18.37-40a puṣkarāṇi bijāni | mūle sitāni madhye raktāny agre pītāni kāryāṇi | dalāṇīti tadagraśahitāni | bāhyasyet padmasya | dalāntarāṇīti vadann asaṃsaktadalaṃ padmaṃ pārśvarekhāvibhāgena kuryād iti śiṣṭayati vyomarekhāntam etat kṛtveti ||
9.114-115b [Ornaments] In this manner, an ornament should be made in the maṇḍala which is [called] sarvatobhadraka. He should make in the same manner foliage (patravallī), a conch shell (śaṅkā), a creeper (latā) and secondary doors (upāśobhas) with splendid colors.

9.115c-116 [After drawing the maṇḍala] Afterwards, the mantrin takes a bath or merely puts powder [on himself] in the afternoon and wears a white cloth. The yogin then should adorn with a white garland. After entering into the field of the rite, he who is well-restrained takes a flower in his hand.

9.117-121 [Worshiping the Lord] Then he should worship the Lord who is pervasive in the space, parāpara, bearing all classes (sarvavarnadhara) and tranquil (śānta), whose characteristics are nine groups [of letters]: whose hands are lotuses, whose crest of the head [is formed with the matted hair] (samakuṭa) [=jaṭāmakuṭa] and whose crown is made of the half-moon. After cordially worshiping [the Lord] thus with argha water for washing his feet in due order, he should worship [the goddesses who have been installed as nine] classes of alphabets in the body (bhogasthāna) [viz. the maṇḍala] by gently [offering] incense, ƀowers, naivedyas (=vedyaiḥ), various auspicious kinds of food; a variety of drink; and meat of birds and animals. After worshipping [them] in this manner, he should worship Parameśvara who is on the platform, kalaśa pots, the fire-pit and himself. Afterwards, he should pay homage with devotion and carefully call the disciple.

9.122-124 [Blindfolding and sending the initiand to the maṇḍala] He [the guru] should visualize the path of the cosmic hierarchy beginning with Śiva and ending with the earth element and worship [it] with incense. Then [the guru] should blindfold the eyes [of the disciple] with a white fringed cloth made of woven silk or new Žbers. Then, [the guru] should place a ƀower in [the disciple's] hand, send [the initiand] to the maṇḍala to the right side of the Lord and make [the disciple] cast down the ƀower, O my dear.

9.125-127b [Giving a name] [The guru] should give a name [to the disciple] ending with śakti and beginning with the mantra which the fallen down ƀowers [in the maṇḍala] indicate. The mantra should be given to the [neophyte]. Once it has been given, it (the meaning) is accomplished. Then, after removing the [disciple's] blindfold, [the guru] who is great devotee should pay homage to the kalaśa pot. Afterwards, [the neophyte should] pay homage in the same manner, O my dear.
9.127c-128  [Giving *darbha* grass]  After taking [the disciple] near to the fire, [the guru] makes him stand on a seat to the right side [of the fire]. Then he should make [the disciple] hold good *darbha* grass whose tip is unbroken with his hand. The guru should touch [the disciple’s head] by means of *mantrakośa* and then worship [the Lord].

9.129-131  [The way of *saṃhāra* and *sṛṣṭi*]  After the ācārya who is intent upon *tattvas* meditates on the path (*adhvān*) with his mind through the gradual practice of ‘destruction (*saṃhāra*-kramayogena) of the bound souls’ as he wishes—the path of creation (*sṛṣṭi*) is for the sake of worldly enjoyments, [on the contrary, the path of] destruction (*saṃhāra*) is for those who wish liberation—he should know the course of consciousness (*citta*) and perform the *upasthāna*. The way of creation will begin with the letter *A* and end with the letter *Kṣa*, and the way of destruction [will be accomplished] by establishment beginning with the letter *Kṣa*. [Therefore,] at first, he should perform the installation beginning with letter *Kṣa* up to the letter *A* [viz. the way of *saṃhāra*].

Details of the *mantrakośa* can be found in *Tantrasadbhāva* chapter 17. As for the term *upasthāna*, see *Niśvāsatattvasaṃhitā*’s *uttārasūtra* 4.3 (GOODALL 2015:372-3).

9.132  [Fusing (*saṃdhāna*) the soul]  Then he who knows *tattvas* should perform the fusing [of the bound soul] in the middle of the Šrepit; the first [step] is fusing it with the central channel (*nāḍī*), and then with *tattvas*.

9.133-134b  [Uttering *mantras*]  Afterwards, a *homa* rite should be performed according to ritual actions which have been prescribed in scriptures. Having uttered each syllable [from the letter *Kṣa* to the letter *A*] without *namah* and *oṃ*, that is, deprived of six inflections and devoid of *śiras* [i.e *svāhā*] and *śikhā* [i.e. *vaūṣaṭ*].

*Tantrasadbhāva* 7.64 states that the *śiras* is considered to end with *svāhā*, and *śikhā* ends with *vaṃśaṭ*.

9.134c-135b  [Awakening by *kuṇḍali*]  He should pierce [the central channel] which is called *kuṇḍali* through the womb of the lotus (*padmagarbha*) and kindle it. As for the [*ātman*] (*asya*), it is not the kindler (*dīpakaḥ*); rather [i.e. *caitanyam* in 9.136b] it is kindled (*dīpitam*) by [Śakti] called *kuṇḍali* who is to be linked (*yojyā*).
The meaning of *padmagarbha* is not clear. According to the *yogapāda* of the *Makuṭāgama*⁴⁸, the central channel is called Kuṇḍalī, and there are lotuses in the heart, the throat, the palate, the forehead, and the cranial aperture.

**9.135c-136 [The seizing of the soul]** The seizing [of the soul] should be done in the navel by the highest emission (*visarga*). Śakti seizes consciousness whose form is like a woollen thread at the tip of [Kuṇḍalī], like a cloth absorbs a thread; because of their own intrinsic nature.

**9.137-138 [Linking of each state: union (*saṃyoga*) and separation (*viyoga*)]** He should make [the soul] enter into the states of Brahmā, Viṣṇu, Rudra, Īśvara, nāda and Śakti by their own beings. He should make [his soul] unite to and separate from each *tattva*: [in union] there is the sovereignty of each [state] when [his soul] is begetting in the state; and [in separation] there is the taking away of the enjoyment (*bhoga*) of the state.

**9.139-140b [Purifying six paths]** After his piercing [the states of Brahmā, Viṣṇu, Rudra, Īśvara, nāda and śakti] in due order, the letter is led to the *dvādasānta*. Alternatively, [the sixfold path] *tattva*, [a path whose] name is *pada*, *kalā*, *mantra*, *bhuvana*, O Varārohā, or *varṇa*, O my dear [is to be travelled].

**9.140c-147 [Paraśiva]** And the state of awakening (*bodhabhāva*) should be done by abandoning (*tyāga*), fusing (*samdhāna*) and linking (*yojanā*). After purifying all [six] paths, [he should] link to the highest Śiva who is free from any target (*nirlakṣ[ṛ]ya*), devoid of qualities (*nirguṇa*), at peace (*śānta*), pure (*śuddha*), completely faultless (*atyantanirmala*), omnipresent (*sarvagā*), the holder of qualities (*guṇadhātṛ*), pervasive (*vyāpaka*), freed from the mind (*manavarjita*); who is without consciousness (*acetana*) but intelligent (*sucaitanya*), deprived of sound and touch (*śabdasparśavi-varjita*), who is insentient (*abodha*) but having the form of awakening (*bodharūpa*); who is freed from qualities (*aguna*) but produced from qualities (*guṇasambhava*), who is freed from forms (*arūpa*) but having all forms (*sarvarūpa*), who is beyond contentment (*atṛpta*) but whose characteristic is satisfaction (*tṛptilakṣaṇa*); who is not dependent on any support (*anāśraya*) practising of *mahāyoga* but who is the locus of qualities and the receptacle of everything (*sarvāśrayaguṇālaya*); who is free from any state (*apada*) but established in the state of being (*padabhāvastha*); who is

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⁴⁸*Makuṭāgama’s yogapāda* 11.15-16b: *kuṇḍalyākhyā mahānāḍī bhānumaṇḍalam ucyate | hṛdaye kaṇṭhamūle vā tālumūle lalāṭake || mūrdhasthāneṣu saṃkalpya āḥyāyet padmāni pūrvavat |
free from any form (arūpa) but having all forms (sarvarūpaka); who is bliss (ānanda) but transcendent of bliss (nirānanda); who has parts (sakala) but partless (niṣkala), that is free from parts (akala). After performing the practice of meditating on the state of being as non-being (abhāva) that is supportless [in the above manner], when the sādhaka who has resorted to the state of equinox (viṣuvasthasya), O Varārohā, is joined with the [highest Śiva]. O great goddess, he will never be reborn. As long as he does not know oneness (aikyam), he wanders in saṃsāra. In the same manner, when he is joined with the highest tattva, he will never return to the state of a paśu.

The characteristics of the highest level of Śiva are mentioned in the same manner, in Tantrasadbhāva 1.350-351 The state which is called equinox (viṣuva=viṣuvat) is explained as emission (visarga) in Tantrasadbhāva 9.322cd. And Niśvāsatattvasaṃhitā’s uttarasūtra 5.38-39b defines equinox as the state where the soul is in the centre of two tubes (nāḍīs). Notably, in this notion of tubes (nāḍīs), which is the earliest found in the Niśvāsa, there are only two, suṣumṇa and īḍā.

9.148-150 [Śakti: Parā, Aparā and Parāparā goddesses] The path that is the great bondage is enumerated as sixfold. Śakti, the generative cause (kāraṇa) of the [paths] is called Mātṛ [viz.] the goddess Parāparā. The goddess Parā is said to be composed of tejas and the goddess Aparā is considered as the protector of varṇas. She [Śakti] is indeed the path of varṇa and the cause of the binding all creatures.

**Varṇādhva-dīkṣā**

9.151-165b [Installation of syllables] I shall concisely teach you the path of varṇa, O my dear. The letter kṣa is called Mayātejas, whose heat is sparked by Kālāgni. One should install [the syllable kṣa which is] the creator of all destruction on the sole of the foot. Above that, [he should install] the letter ha on the big toe. He should install the syllable sa on the two ankles; the syllable ṣa on the two knees; the syllable śa on the two long bones (nalaka); the syllable va on the two ghoṣavāhakas; the syllable la on the joints and bones; the syllable ra on the blood; the syllable ya on the skin; the syllable ma on puruṣa; the syllable bha on the two knee-joints; the syllable ba on the two elbows; the syllable pha should be known as being situated above the knees; the syllable pa on the thigh; the syllable na on
the hip-joint; the syllable dha on the scrotum; the syllable da on the opposite of that; the syllable tha in the middle of genitalia; the syllable ta on the semen; the syllable na on the secret part; the syllable dha on the navel; the syllable da in the middle of abdomen; the syllable tha on the belly; the syllable ta on the heart; the syllable na in the middle of breasts; the syllable jha on the [left] armpit; the syllable ja on the [right] armpit; the syllable cha on [the arms?]; the syllable ca on the [left] wrist; the syllable na on the second [right wrist]; the syllable gha on the hand joints; the syllable ga on the other side of the hand joints; the syllable kha on the middle of the hands; the syllable ka on the left [hand]; the syllable aḥ on the throat; the syllable aṃ in the middle of the palate; the syllable au on the tip of the tongue; the syllable o on the row of teeth; the syllable ai on the left side of the nose; the syllable e on the right side [of the nose]; the syllable ī on the left eye; the syllable ī on the right eye; the syllable ē on the left ear; the syllable ē on the right ear; the syllable ū on the brows; the syllable ū in the middle of the forehead; the syllable ī on the forehead; the syllable ā on the head; the syllable a on tattvagocara.

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Summary of Tantrasadbhāva 9.151-167b

9.165c-167b [Sequence] Having installed the path [of fifty varṇas] in this manner, then he should penetrate the granthis. He should purify the path by means of this sequence, O you lovely faced lady. [The sequence is] dissolving (laya), consuming (bhoga), disjoining (viyoga), and joining (yojana) in each tattva, and purifying all of them in turn; then, he should link them to the eternal level.
Devī spoke. O Lord, the highest varṇadīkṣā which is even more essential than the most essential has been heard. Now I want to listen to the tattvadīkṣā, truly.

Bhairava replied. Tattvadīkṣā, O Mahādevi, is the essence which is all-facing. I shall teach you about that. Listen to this, O you long-eyed lady. This sixfold adhvan should be purified, O you lovely-faced lady, by purifying these tattvas: they are [the five bhūtas] earth, water, fire, wind and ether; and the organs of action (karmendriyas) are taught to be five. And next are [the five] organs of perception (buddhindriyas). The tanmātras should be known as five. Therefore, listen to [their] characteristics. The five tanmātras are sound (śabda), touch (sparśa), taste (rasa), form (rūpa) and smell (gandha). I have taught that the five organs of perception are ears, skin, eyes, tongue and nose. Please listen to this carefully. There speech, hands, foot and anus, and genitalia are known. Thus the five organs of action have been taught, O Varānanā. [And] there are buddhi, ahaṃkāra and manas. And then successively there is prakṛti, etc. Pradhānam (=prakṛthi) is to be known as being produced by [the three] guṇas, i.e. sattva, rajas and tamas. And there in that place is said to be avyakta (the unmanifest); it is said to be the 25th tattva. And then the 26th tattva is puruṣa, discriminating pleasure and pain. [Puruṣa] which is required by the body (purārjita) is knower of kṣetrajña and the perceiver of pleasure and pain. All the objects of enjoyment (bhogyam) are said to be impressions from actions (karmavāsanā). One should cleanse his seed of being (bhavabīja) by the purification[of the tattvas] in various ways.

The 25th tattva is here said to be avyaktam which is a synonym of prakṛti, while the 25th evolute is puruṣa according to the Sāṃkhya system. However, here these two are clearly distinguished as separate evolutes (cf. Sanderson 2006b:50-1).

After [he] purifies adhvan in due order according to precepts, then, what is called niyati (binding fate) is established in the state of restraining (niyamatva). [The evolutes] that have been produced are [under the control] of kāla (time) which causes counting, O you splendid lady. Since the tattvas are abiding and formed, they are pervaded by kalā; therefore, this is called kalā (partial power to act) because the soul is strengthened by that [kalā]. And [the soul] is impassioned by rāga and becomes
powerful by means of māyā, O my dear. Vidyā should be known as an agent of knowing (vedanikā); vidyā discerns what is pure and impure.

Although māyātattva is mentioned in this section, I assume that it might be not counted here as one of the thirty-six tattvas.

9.181-184b [Tattvas: the pure cosmos (śuddhamārga)] The soul which is a knower of the meaning of supreme knowledge (parāvidyārthavettārāh) resorts to the pure cosmos (śuddhamārgah). [Once the soul] resorts to the realm of īśvara[tattva], he goes upwards or to hell, [that is to say,] he is impelled by īśvara [to attain] liberation or something else. And Sadāśiva is the knower (vettṛ), O my dear, who liberates bound souls, who are embraced by the seed which is māyā, and whose mind is agitated by experience. And śakti[tattva] is pervading (vyāpinī) and subtle; she is the follower of Śiva's dharma. Then śiva[tattva] is said to be omnipresent and placed at the end of the thirty-six tattvas.

9.184c-188b [Purification of the thirty-six, nine and three tattvas] Having purified the adhvan gradually in the sequence of [each thirty-six] tattvas, wise men should purify the thirty-six levels [of tattvas]. The ninefold tattvas beginning with prakṛti etc. with their own nature and bestowing experience to bound souls (aṇūnām), should be purified in due order, O Varārohā. Then what are called ātman, vidyā and śiva are said to be the threefold tattvas; these which are proclaimed to be primordial should be purified with effort. The sixfold adhvan should be purified through purifying these [tattvas], O you beautiful-faced lady. One should realize that everything is included in the tattvas, O Parameśvarī.

This sequence of purification of the tattvas seems to be based on Svacchanda 5, tattvadīkṣā paṭala. According to Svacchanda 5.10c-11, the navatattva are prakṛti, puruṣa, niyati, kāla, māyā, vidyā, īśvara, sadāśiva, and śiva.

Kalādhva-dīkṣā

9.188c-190 [The main five kalās] Now I shall teach you about the path of kalā, O you beautiful lady. Tattva is pervaded with kalās. And tattva is truly formed by kalās. Parameśvara who is the omniscient great Lord is in the form of kalās. The kalās are said to be nivṛtti, pratiṣṭhā, vidyā, śānti and the final should be known as śāntyātīta.

9.191 [Subdivision of the five kalās] [The secondary kalās are] indhikā, dipikā, rocikā, mocikā and the final should be known as ūndhwagāmī. They are regarded as supplementary (pūraṇī).
The list of five secondary \textit{kalās} is found in various Śaiva works, e.g. \textit{Svacchanda} 10.1126 which has been drawn into \textit{Tantrasadbhāva} 10.1263.

\textbf{9.192-193} [The two types of \textit{ātmakalās}] The \textit{ātmakalā} of Śakti is said to [consist of] \textit{sūkṣmā}, \textit{susūkṣmā}, \textit{amṛṭā} in NiTaSaṃ, and \textit{amṛṭāmṛṭā}. And [the \textit{ātmakalā}] of Śiva is taught to begin with vyāpinī, i.e. vyāpiṇī, vyomarūpa, ananatā and anāśritā. The path of \textit{kalā} has been taught to you, O you beautiful lady.

In \textit{Nayasūtra} 4.7c-8b of the Niśvāsa, \textit{sūkṣmā}, \textit{susūkṣmā}, \textit{amṛṭā}, and \textit{amṛṭāmṛṭa} are mentioned as \textit{catuṣakala} (cf. Goodall 2015:467); however, the third \textit{amṛṭā} is not found in the \textit{Tantrasadbhāva}.

\textbf{Mantra, Pada and Bhuvanādhva-dīkṣā}

\textbf{9.194} [Initiation in the \textit{mantra} path] The teacher who is high-minded should purify one of these and then the path of \textit{mantras} by means of the \textit{vidyā} of the goddess Parāparā.

\textbf{9.195ab} [Initiation in the \textit{pada} path] The initiation experiencing the path of \textit{pada} by using words should be done by the same \textit{vidyā} [as used for \textit{mantrādhvadīkṣā}, i.e. Parāparā].

\textbf{9.195c-196b} [Initiation in \textit{bhuvana} path] [The initiation] in the path of \textit{bhuvana} should be done by the people who are most well-versed in scriptures after purification from the \textit{kālāgni} to Śiva.

\textbf{9.196c-198} [The rite of the sixfold path] This is the rite of the sixfold [path beginning with] the path of \textit{varṇas} in sequence; the wise man should perform [the sixfold rite by using] connection, fusion and separation in turn, and by performing actions prescribed in scriptures. O goddess, the teacher who knows the [sixfold] path should do the ritual preparations (\textit{saṃskāra}) according to rule and purify one of these [paths] with effort.

\textbf{9.199-200} [After initiation] And after knowing [the sixfold path] with the division of creation and destruction at will, O goddess, he should bestow grace (\textit{anugraha}) on bound souls in turn. If the stunning of bonds (\textit{pāśastobha}) happens, he is released, O Varārohā. If the \textit{pāśastobha} does not arise, he is not [liberated], O you female leader of heroes.
Stunning of bonds (*Pāśastobha*)

For a discussion of *pāśastobha*, see TAK 3:444-5 s.v. *pāśastobha*.

9.201-204b [What is stunned?] Devī spoke. Now I truly want to listen to the slackening of the bonds (*pāśaśaithilyam*) as I have heard that initiation is held in the sixfold path, O Lord. Since the bonds are taught to arise from *māyā* but to be separate from *māyā*, [in other words since] they are subtle, inanimate, and formless; therefore, the stunning (*stobhaḥ*) cannot happen to them [the bonds]. The stunning happens to a bound soul (*paśoḥ*); [nonetheless,] that has been known as “stunning of bonds (*pāśastobha*)”. [For] consciousness (*caitanyaḥ*) is bound by bonds, [i.e.] they [that bind the soul (*pāśītaḥ = paśu*) and bonds (*pāśāḥ*)] are mutually pervaded. [Then,] which of the two, consisting of bonds and the bound soul, would be stunned?

The term *paśustobhaḥ* (1.203b) found in all manuscripts may be corrupted from *pāśastobhaḥ* since it appears only here in the *Tantrasadbhāva* and not in any other Śaiva works. Considering the main point of the question, the Goddess seems to ask why Bhairava named it ‘*pāśastobha*’ in 200c, not ‘*paśustobha*’ since it is plausible to think what is actually stunned is the bound soul (*paśu*), not the bond (*pāśa*).

9.204c-206b [The seven impurities] These—intoxication (*madaḥ*), delusion (*mohaḥ*), attachment (*rāgaḥ*), despondency (*viṣāda*), emaciation (*śoṣam*), grief (*vaicittyam*) and what is called excitement (*harṣa*)—are the seven innate impurities. The fetter (*bandhaḥ*) which consists of *dharma* and *adharma* abides by nature as being composed of the [seven impurities]. It [the fetter] is subtle and formless because it is devoid of consciousness (*cetanā*).

The seven impurities are found in a broad range of Śaiva texts with minor variants. As for *śośa* (exhaustion), a neuter form *śoṣam* is attested in *Mataṅgapārameśvara’s vidyāpāda* and masculine *śoṣaḥ* is found in *Brahmayāmala* 32. Some texts replace it with *śoka* (sorrow) or *krodha* (anger).

9.206c-207b [Stunning (*stobha*) does not happen to the *pāśa*] [If] there is the stunning of all [bonds,] the embodied soul (*kṣetri sa cetanaḥ*)[viz. the *paśu*] becomes liberated [by removing the bonds]. Therefore, the stunning can never happen to [the bonds (*pāśa*)] which is free of qualities and deprived of consciousness.
I have understood that Devī’s essential question, which is the same as in 201-204b, is why is it called pāśastobha in spite of the reality that the stunning (stobha) actually happens only to the paśu. In that regard, she doubts that the bond is one entity, since, if so, when it is stunned, everyone would be liberated at once.

9.207c-210 [The paśu] Bhairava replied. The soul (ātman) is eternal, formless, deprived of qualities and inactive. It should be purified and recognised by its own nature; it is to be known as a receptacle of self-contradiction (vyāghātabhājanah) [because] when it is incapacitated (akalpaḥ) and controlled by dharma and adharma, it is called a paśu. From the beginning, [the bound soul paśu] is bound by the net of bonds (pāśapañjaraiḥ) which are fetters composed of māyā because impurity (malāḥ) is beginningless and single, and it exists in the form of a seed. [Śiva gives a command] “You, grow up!” After dharma resorts to the field, O you virtuous lady, the field would become māyā (primal matter) for the innate impurity of the bound soul.

The description of the paśu in Tantrasadbhāva 1.207c-208c is almost identical with Svāyambhuvasūtrasaṅgraha 1.6:

\[
acetano 'vibhursti guṇahīno 'kriyā 'prabhuḥ |
vyāghātabhāg aśaktaś ca ṣodhyo bodhyo 'kalah paśuḥ ||
\]

Here the characteristics of the ātman and paśu in the Tantrasadbhāva are not different from the Saiddhāntika. Akalpa in 1.208c of the Tantrasadbhāva might correspond to aśaktaḥ or akalaḥ in 1.6cd of Svāyambhuvasūtrasaṅgraha.

According to Rāmakaṇṭha’s commentary on Kiraṇatantra 1.13, souls that are in the state of paśu can be divided into two types, viz. sakala and akala. People who have parts (sakala) are divided into two kinds: having subtle bodies and having gross bodies. Those who are without kalā (akala) are also divided into two kinds, namely, vijñānākālas and pralayākālas. However, this categorisation is not adopted in the Tantrasadbhāva. Moreover, the meaning of verse 9.210 is not clear.

9.211-212b [Impurity (malā)] As if a seed of the aśvattha tree has fallen in a field then sprouted and grown up full of branches, because it resorted to the field. O god-

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49 Kiraṇavṛtti ad Kiraṇatantra 1.13 (cf. GOODALL 1998:182-4): paśuśabdō nirmanānām aprayogāt samalānām evaṁ- manā-cm abhi-dhāyakah | te ca bahavo 'pi sakalākakalabhedena dvi-cūrpaḥ | tatra sakalā dvi-cūrpaḥ sūkṣma-dehāḥ sthāledehāḥ ca | akala api vijñānākālā pralayākālāś ceti dvi-cūrpa eva | te sarva eva paśavah paśuśabdavācyāḥ tāsvad atraikāḥ padārthāḥ paśur ity ucyate |
dess, in the same manner, innate impurity (āṇava-malaḥ) perpetually resorts to primal matter, māyā.

The three kinds of impurity in Saiddhāntika texts are āṇava-, karma-, and māyīyamala; this idea is altered in the Trika Śaiva texts, e.g. Malinīvijayottara 1.22c-24b50; the latter mentions that the four classes of ātman depend on the degree of their contact with the three malas: The first is the state beyond the three impurities; the second is vijñānakevala influenced by āṇavamala; the third is pralayakevala affected by āṇava- and karmamala; and the last class is sakala defiled by all three malas (cf. Vasudeva 2004:164-5). Although the term āṇavamala is used here, it seems to be different from the well-known Saiddhāntika concept of three impurities. It is rather close to the impurity, which is perpetually united with souls, according to Tantrāloka 13.49. This singular entity is permanent, inanimate, ignorant, and a cause that is a sprout of saṃsāra51.

9.212c-214 [Primal matter (māyā)] Māyā also acts on the bound soul (aṇoḥ) because of having a purpose (sanimittatvāḥ) [viz. Śiva]. As for [the case of] being without purpose (animittasya), O Empress of the gods, māyā cannot function. [If māyā] could act in that way, in the pure realm (śuddhādhvā), she would never be active. [If] Śiva did not exist, O goddess, then, she [māyā] would exist alone. Then, she would be produced by [her own] nature which is binding, and there would be liberation for no one.

9.215-216b [Māyā is not made by the gods] This is an impossible combination (ayathā yathāyogāḥ). This is not possible even by the gods, [i.e. the eight field] Vidyeśa who are said to be liberated, O Parameśvari. If māya is without ultimate cause (animittā), there would no liberation for them.

The eight Vidyeśvaras are Ananta, Sūkṣma, Śivottama, Ekanetra, Ekarudra, Trimūrti, Śrikanṭha and Śīkhaṇḍin according to Mrgendra vidyāpāda 4.3-4b; Svachhandatantra 7.45cd (= Tantra-sadbhāva 24.39cd); etc. However, the meaning of the comparison is not clear.

50MaViUt 1.22c-24b (cf. Vasudeva 2004:9-10): ātmā caturvīdha jñeyas tatra vijñānakevalāḥ || malaikayuktaś tatkarmayuktaḥ pralayakevalāḥ | malaṃ ajñānam icchanti saṃsārāṅkurākāraṃ || dharmādharmātmakaṃ karma sukhaduhkhādilakṣaṇam |

51Tantrāloka 13.49 (KSTS:34): tenāikaṃ vastu san nityam nityasambaddham ātmabhīḥ | jaḍam malaṃ tadajñānaṃ saṃsārāṅkurakāraṃ || TaĀl-Vi: tad evanvidham āṇavam malaṃ saṃsārasya śaṭrābhuvaṇākāraṃ māyīyam (ed. śaṭrābhuvaṇākāra māyīyāḥ SvaTa 4.105ab) ityādīnā nirūpitasya māyīyalasāyāṅkura ivāṅkuraḥ kāraṇāḥ kāraṇoḥ malaṃ tasya kāraṇāḥ maladvayasyāpi sāksat pāramanya ca nimittaṃ ity arthāḥ |
9.216c-218b [The function of māyā and mala]  I Just as liberation could not happen even in this present true path in a case that the meaning of scriptures has not been deliberated, the path of bonds (pāśapaddhatih) would be called māyā. Just as a king’s bonds act to bind only for somebody who has done something wrong; and there is no bondage for somebody who has not done something wrong. Māyā follows in the same way.

9.218c-222b [The function of Māyā]  The impurity (mala) of people is an innate receptacle, and there is one thing causing bonds (prabandhakah). After resorting to that [impurity], Māyā becomes active as awakening continuity (saṃtānabodhanī). The tattvas which are awakened by māyā separate (viśleṣam). [The soul’s] consciousness (caitaṁyāh) is strengthened by kalā; the object shown to the soul is vidyā; [the soul] is colored by rāga, and it is connected to instruments beginning with buddhi-[tattva]. In this manner, bondage (bandha) composed of māyā is attached to continued succession. To sum up, the property (guna) of the receptacle of the [fetter] is dharma and adharma. Bonds (pāśāḥ) are considered to consist of these [dharma and adharma]; and [the soul] is bound by those [bonds].

Verse 9.220 is a well-known stanza, e.g. Svāyaṁbhuvasūtrasaṃgraha 1.10 (kalodvalitacaitanyo vidyādarśitagocarāḥ | rāgena raṇjitaścāpi buddhyādikaraṇaṁ tataḥ ||). Among the five kaṇcukas from māyātattva, two tattvas, i.e., niyati and kāla, are not mentioned here. When later Śaiva works quote the verse, most of them indicate that its source is the Svayāmbhu. However, when Kṣemarāja cites passages 9.220-222b in his Śivasūtravimarśinī, he states that their source is the Tantrasadbhāva. His citation contains minor variants which are underlined here as follows:

tad uktaṁ śrītantrasadbhāve,
kalovālitaścātanyo vidyādarśitagocarāḥ |
rāgena raṇjitaścāpi buddhyādikaraṇaṁ yutaḥ||
evaṁ māyātmako bandhaḥ proktas tasyodorātmakaḥ52 |
tadāśrayaguṇo dharmo 'dharmo ādharmo caiva samāsataḥ ||
tatrāsau saṃsthitaḥ pāśyaḥ pāśitas tais tu tiṣṭhati |

9.222c-227b [Slackening of bonds (pāśaśaithilyakaṁ)]  Having known thus that ātman separates (viśleṣam) [from] Māyā, belonging to Śiva, then listen to how the slackening of bonds occurs. For example, O goddess, it can be seen that an unconscious person—who has been bitten by a snake and then whose lifespan is gone

52There is another reading, tasya darātmakaḥ, which was accepted in a later commentary (cf. KSTSed. Vol.I p.77)
(gatāyuṣah)—still moves and trembles, and [people] send him to a sacred river (tīrtham) by the power of mantras. In this regard, what could be doubted? [Mantras can do anything] [In other instances,] stones are shaken, blocked, cracked and moved forth and back; [a yogin] enters into a dead body and transforms his shape, etc., makes [himself] smaller or thinner, and escapes from the inside of a net. By the power of mantras, there are [such] siddhis which are inconceivable. Therefore, how could one doubt (carcā) Śaiva scriptures?

The idea that going to a river in part of an antidote to poison in 9.224b is found in Mahābhārata 3.89. It states that an antidote for snake’s poison is to travel to Maṇināga-tīrtha and eat offerings there.

9.227c-228 [It is seen by direct perception] O you virtuous lady, the means of knowledge which Śiva has taught begins with direct perception (pratyakṣādīni); among them [the means], this one is pratyakṣa indeed, the most important one. However, whatever is grasped by senses (aṅkais tu gṛhyate), with regard to that, how could there be an imagining (kalpanā)?

9.229-231 [Destroying bondage through initiation] And the soul’s bondage is composed of dharma and adharma, it should be destroyed through initiation, O Parameśvarī. When his actions which have been done and which are currently being done are destroyed by initiation, then, he can reach Śiva after death. There is no support (ādāra), O Deveśī, [of his actions] which were [in the past] when the bonds made of faults became powerless and devoid of qualities (adharmaīḥ), as the result of which he has been placed in the [pure] path.

The syntax of verse 1.231 is not clear to me.

9.232-233 [Ātman falls down like a logging tree] When ātman is freed of bonds, it is known as having no support (nirādhāraḥ). [The liberated soul] indeed trembles and falls down because the root [of his bondage] has been cut off, O my dear. Like a tree which was cut by external things (bahirbhāvaiḥ) [first] trembles and then falls down, in the same manner, he falls down on the ground. There is no doubt. In the same way, the ātman is known [to be free of bonds].

53Mahābhārata 8.82.91-2: maṇināgaṃ tato gatvā gosahasraphalaṃ labhet | naityaṭaṃ bhūṇjate yaś tu maṇināgaśya mānavaḥ || daṣṭasyāśīviṣeṇāpi na tasya kramate viṣam | tatrosya rajanīm ekāṃ sarvāpāpaḥ pramucyate.
9.234-235 [Separation of bonds and stunning (stobha)] Wise men should separate from their bonds through initiation. Once there is separation of the bonds, the stunning (stobhah) arises undoubtedly. The stunning (stobha) is designated namely as trembling (kampanam) and falling (patanam). And then [the next step is] the linking (yoga) of the initiate who has fallen down on ground to the highest state which is without illness (nirāmaya).

The term pāśaviyoga is a synonym of pāśaccheda and pāśaviśleṣa (cf. TAK 3:439-441, 442-3). Here the stunning (stobha) is said to be followed by separation of bonds (pāśaviyoga).

9.236-238b [Stunning of bonds is like cutting the roots of a tree] In this way, there is the stunning of bonds (pāśastobhah) and the separation from bonds just as a tree somewhere which was fastened by its roots which are the end of the branches, O my dear, when they are cut, it falls down. Just as it has lost its support, in the same way, the soul falls when it is freed from bonds beginning with dharma and there is liberation for the [soul]. It has been taught in [Śaiva] scriptures.

Muktaḥ in 9.237d is found only in a fragment of manuscript A which was inserted at the end of the codex.

9.238c-239 [Destruction of bonds (pāśakṣaya)] After the stunning of the bonds, this destruction [of the bonds] is accomplished by means of the well-established mantras (saṃvaras) [of bonds], just like real poison is destroyed by the inconceivable [power of] saṃvaras. Therefore, release (mukti) happens clearly too in the same manner when the bonds are cut off.

Passage 9.238c-239b is parallel to Kirāṇatantra 6.16 (See GOODALL 1998:150):

   pāśastobhāt kṣayaḥ siddhāḥ saṃsiddhāh so ’pi śambaraiḥ ||
   śambarāṇām acintyatvād yathā mūrtaviṣakṣayaḥ || 6.16

It is proven that the destruction of the bonds can be brought about by stunning them. And that is achieved by well-established mantra (śambaraiḥ), for [the power of] mantras are unthinkable, as [we commonly experience when they effect such supernatural things as] the destruction of physical poison. (translated by GOODALL 1998:380-1)

9.240-241 [Eliminated bonds are like parched seeds] The stunning [of the bonds] has been taught as the cutting (kṛntanam) [of the bonds]. It is nothing else but imagination (kalpanā). For those who have been initiated regarding their bound
state (pāśāvī), the seeds [of their bonds] have been burned. Once the bonds of the [bound soul] have been stunned, liberation occurs for the [ātman]. There is no doubt. Therefore, in all Śaiva teaching, they say that liberation [is achieved by] initiation.

The expression dagdhabiṣa usually indicates action (karman).

9.242-244b  [The eight pratyayas (faith-inspiring miracles)]  liberation is invisible, but is proven by visible evidence. In order to prove invisible [liberation], the eight pratyayas have been taught. Liberation can be proven through initiation once the stunning has arisen; it cannot be proven by people whose thought is based on dry reasoning (śuṣkatarkaiḥ) [even] with ten million of authorised scriptures, O goddess, leader of the gods. It is indeed undoubtedly true that liberation can never arise without the stunning [of bonds].

The term pratyaya can be translated into English in several ways. For detailed discussion, see TAK 3:525-527 s.v. pratyaya 2 and 3. The precise list of eight pratyayas is found in Sārdhatriśatikalottara 21.1c-3b:

anagnijvalanaṃ caiva vṛksasyālabhanaṃ tathā ||
pāśānāṃ stobhanaṃ caiva mahāpātakanāśanaṃ |
viṣasaṃharaṇaṃ caiva nirbījakaraṇaṃ tathā ||
grahajvaravināśaś ca pratyayo 'ṣṭavidhaḥ smṛtāḥ |

The eight types of pratyayas are said to be burning without fire; destroying trees; stunning bonds; removing great sins; removing poison; causing infertility; removing possession; and eliminating fever.

Abhinavagupta in his Tantrāloka chapter 29 states that the three secret mantras to accomplish successful initiation along with eight pratyayas, and the three mantras are based on the teaching of the Tantrasadbhāva (cf. see the translation of and the note on 9.275c-298).

9.244c-246  Devi spoke: The bonds are composed of dharma and adharma and have the nature of a receptacle [of ātman]. Once the roots [of the bonds] have been cut off, the ātman goes to liberation which is perpetual, eternal bliss, and pervasive. For he [the ātman] will never remain in [the realm of] objects of experience (bhogye) because his experience has been destroyed; therefore, the ātman never remains in the experience made up of his actions, my Lord[?]
The question of Devī is related to *karma-mala*. Once a bound soul is liberated, the soul is freed from his action, that is to say, a practitioner will die after being freed from the impurity of action. Therefore, it leads to another question asked below.

9.247-248 **[The bondage composed of karman]** The object of experience (*bhogyā*) of the bound soul is namely action (*karman*), and the binding (*bandhanam*) is said to arise from that [action]. Then after the [action] has been removed, how could there be the bondage? [Because] after one becomes free from the [action], he will experience death. When he has attained [death, i.e.] the state of being just [composed of] five [elements, i.e. *mahābhūtas*] because of the absence of a receptacle, he will not remain in his physical body because [the body] has been destroyed for him.

9.249-250 **[śakti: binding and releasing power]** Bhairava spoke. [Śiva’s] power of binding (*bandhakā śaktiḥ*) of a *paśu* is of the nature of being the cause of the world. The whole world is bound by this [power] but indeed liberated by this [power], O my dear. She binds (*bandhanī*) those who are ignorant and she releases (*mocanī*) those whose nature has been known to them. For she accomplishes (*sādhanī*) both of these things; therefore, she is called *śakti*.

Receptacle of *śakti* (*śaktyādhāra*)

9.251-253b **[Ātman, receptacle of śakti]** The receptacle of the [śakti i.e. the *pudgala*] can function even when merit (*puṇya*) and demerit (*pāpa*) have been destroyed. Like a tree that has been trimmed by having its external branches removed; however, it will not fall down [because] it is held by a single quality (*guṇenaikena*) [i.e. its trunk]. Likewise, there is no falling down [of the ātman because] the ātman is the receptacle of *śakti*. Therefore, the individual soul (*pudgala*), which is the receptacle of *śakti*, will not fall down.

9.253c-255 **[The individual soul (pudgala) transcends the physical body: e.g. praveśa]**

When the body is dead, however, it [the individual soul] can enter into another body which is united with the five [māhā-]*bhūtas* along with the thirteen *karaṇas* [i.e. five organs of perception, five organs of actions, *manas*, *ahaṃkāra* and *buddhi*]. A yogin quickly makes the dead body conscious (*sajīvaṃ*) [by entering another body], which is dead, and then [that body] moves, runs, talks and eats by itself. Even though his own body is motionless, there is just one ātman in two [bodies].

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9.256-259 [Pudgala, Caitanya and Šakti] The individual soul (pudgala) is bestowing consciousness (caitanyakāyakāḥ) [on the body], O Devī, and is a receptacle of Šakti. That Šakti which is uninterrupted, faultless (avichinna-m-anāgā[ḥ]) and all pervasive (vyāpinī) is the highest kalā. Just as one who is sleeping can wander from town to town; in the same manner, [the soul] which is in a physical body (dehinah) can travel seven dvīpas and [seven] oceans. Even in his own body, he can see that he goes, listens and experiences. After abandoning [the body] whose consciousness has gone, [the body] is not empty [i.e. it is substantial]. That goes nowhere, O goddess, and there is no other thinker. [The pudgala] himself is the thinker, powerful, consciousness, and a receptacle of Šakti.

The passage avichinna-m-anāgā[ḥ] (cf. § 10.1 and § 2.2.2) in 9.256c is an emendation; I have understood anāgāḥ as the feminine singular of anāgas ‘she who is free from fault’.

9.260-263b [Šakti and the mind] Wherever there is Šakti, there is the mind. The mind abides on the wind (anilasaṃsthitaḥ). Ahamkāra is also resorting to the wind; for, [Šakti] is resting on ahamkāra [too]. She [šakti] should be known as three kinds, viz. sattva, rajas and tamas. For the realm of animals, she is in tamas; for the realm of humans, she is in rajas; and as for the realm of the gods, she becomes dominant in sattva, you most beautiful lady. Because of the power of [šakti], they see, go and hear, also they also enjoy any the fulfilment wishes their mind has.

This section seems to reframe the ahamkāra of the Sāṅkhyas to fit Šakti’s function, which is precisely, related to icchāšakti (cf. Tantrasadbhāva 1.61). Three types of ahamkāra is attested in other Śaiva works, e.g. Svaccumanda 10.1096 ahaṃkāraṃ ca trividhāṃ pravaksyāmy anupūrvaśaḥ.

9.263c-266b [The highest state consists of vidyā] Thus I have taught the Šakti who is active and has the nature of Śiva. When there is the cessation of her [Šakti], then there is the mindless state (nirmanakaṃ padam). In this regard, [Šakti] exists [in this manner] as it is prescribed in scriptures. There is no doubt. When [Šakti] has a support [i.e. the mind], there will be siddhis beginning with anima. And then, the activity of Šakti (śaktikāryah), O Suśroṇi, experiences the highest state. Śiva who is Lord of the gods has taught this consisting of the right knowledge.

Verse 9.265 is not clear to me.

Paśugrahaṇa with yoga

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9.266c-267  [grahaṇa, the seizing by means of Śakti] Now I shall tell you about [the practice of] seizing (grahaṇa) [that is,] how [a yogin] can immobilise [the bound soul]. The seizing (grahaṇam) of Śakti should be performed to [attain the highest Śiva] which is mantrātīta, O you virtuous lady, by meditating on being in Rudra after abandoning kriyā- and jñāna[-śakti, i.e. only being in icchāśakti].

In Niśvāsatattvasaṃhitā’s mūlasūtra 4.7, the state of Śiva is divided into two types, mantrātīta (beyond mantra) and mantra (See GOODALL 2015:268-270).

9.268  [nirodha, blockage of the bound soul by śakti] The retention (nirodhaḥ) [of the soul/breath] in that [state of Rudra] should be done by [śakti] who is indefinable, O Parameśvari. It is paralysed by the practice of wind and Žre (anilānalayogena) [i.e. inhalation and exhalation]. There is no doubt.

The term anilānalayoga (the practice of wind and fire) in 268c is often used for alluding to the recitation of the syllables YA for wind and RA for the Žre element; however, it was here translated as ‘breathing in and out’ according to Jayaratha’s comments anilānalau prānāpānau on Tantrāloka 32.16 (sūnyāśūnayalaye kṛtvā ekadaṇḍe ‘nilānalau) and since this part describes the seizing of the bound soul by yoga, not by mantra which comes later.

9.269-272b  [Visualization of the soul in the navel] In the seizing [of śakti], its (the soul's) appearance is like a gloubular kadamba flower in the place of the navel, should be visualized containing a row of garlands of flames at the tip of śakti.

[Then the yogin/the śakti] falls in the middle of the city of wind and Žre, without doubt. He should meditate on [the seized soul/śakti] roaming around the navel as if the wheel of fire is hardly perceivable. The seizing [of śakti] rests on emptiness (sūnyabhāva). There is no doubt. And he should visualize the form [of śakti] moving, which is called the mind, in the place where [the śakti] moves. [The yogin/śakti] falls down [in the ground/in the navel] by means of strengthening of the serpent [i.e. Kuṇḍalinī in the navel] (nāgodvalanayogena). There is no doubt in this regard.

The term vāyvagnipura is found in Tantrasadbhāva 5.66: bhramantam cintayec cakram vāyvagnipuramadhyagam, and there cakra means Bhairava which can equate to ātman. In the system of Kubjikā, agnipura, that is, agnimandala is associated with a particular syllable. However, the meaning of vāyvagnipura is not clear. In addition, the meaning of nāgodvalanayogena in 272a is unclear. I have understood that nāga means the Kuṇḍalinī form of Śakti, but there are many possible interpretations of nāga, such as one of the secondary five breaths, etc.
9.272c-275b [The penetration] A leader of yoga should visualize a certain form [of Śakti] and penetrate it. Then, having known the highest Śakti, he quickly transforms into that [form he visualized], O my dear. [In other words,] as it is the form of tattva, having performed the corresponding penetration, then, there will be the stunning composed of that [form], for, there is such transformation likewise. After knowing thus about [Śiva] who is mantrātīta, there is the seizing by means of the practice (yogamārgeṇa) as it has been elucidated in the scriptures.

Verse 9.273c-274b rephrases the previous passage, 9.272c-273b. The penetration of a cage of bondage (pāśapañjaram) associated with the stunning is attested in the Matasāra (cf. NGMPP B 28-16 f. 39v2-3; e-text from Vasudeva and Sanderson 2009:13):

\[
yāvanmātraṃ vihvalaṃ ca vedhayet pāśapañjaram ||
pāśastobhāt pataty ā(39v3)śu bhūtale nātra saṃśayaḥ ||
\]

*Paśugrahaṇa with mantra*

Tantrāloka 29.212-218 teaches the initiation which is accompanied with signs (sapratyaya-dikṣā) and proclaims that this doctrine is based on the Tantrasadbhāva. This following part, describing the seizing of the soul by using mantras, corresponds to 9.276c-281b. These passages were directly quoted in the Tantrāloka, but secret mantras for applying for the grahaṇa, which are encrypted in 9.284-289 according to the nādiphānta-krama, are taught in Tantrāloka 29.211c-213 with a different encoding.

9.275c-281b [Installation of śaktibīja and mantra] Now, listen to how [the seizing of the bound soul] could be done by mantra practice. [A yogin] should install the śaktibīja which is considered to consist of [phonemes] H, R, Ī and M [i.e. HRĪM] in all the limbs [of a disciple]. Then, he should install the mantra adorned with twelve vowels, [a ā i i u ū e ai o au aḥ aṃ], on the circle of the heart. In the middle of the [mantra consisting of twelve syllables], there is the soul (caitanya) in the [red] color of a hibiscus flower. The cakra of the [twelve-syllabled mantra which contains caitanya] is impelled by the wind and inflamed with fire. He should meditate on the mantra and utter it [for pāśastobha] by putting the name [of the candidate] at the end [of the mantra]. Then the stunning [of the soul] happens in a twinkling of an eye, O you leader of the gods. There is no doubt. [The disciple] sees ātman which is placed in each tattva. He sees [his soul] so long as it reaches the highest state. He sees all paths by this sequence. Or he immediately understands all [Śaiva] scriptures.
Passage 9.276c-280 is cited in Tantrāloka 29.214-218 (cf. KSTSed. LVII 138-140) which show the results of removing the irregularity of the language of the Tantrasadbhāva:

śaktibījaṃ smṛtaṃ yac ca nyasyet sārvāṅgikaṃ tu tat |
ḥṛccakre nyasyate mantrō dvādaśasvarabhūṣitah || 214 ||
japākusumāsaṃkāśaṃ caïtanyāṣa tyṣya madhyataḥ ||
vāyunā preritaṃ cakraṃ vahinā paridīpitaṃ || 215 ||
tad dhyāyec ca japon mantraṃ nāṁantaritayogataḥ |
nimeśārdhāt tu śiṣyasya bhavato stobho na sanśāyah || 216 ||
ātmānaṃ prekṣate devi tattve tattve niyojitaḥ ||
yāvat prāptah paraṃ tatvaṃ tadā tv eṣa na paśyati || 217 ||
anena kramayogena sarvāṅgāvānam sa paśyati |
ātmānaṃ prekṣate devi tattve tattve niyojitaḥ ||
avadā vācā śaktibījaṃ śliṣṭatayā trikoṇabījam īkāro ḍambaraśabdavācyā māyā ca | sārvāṅgikaṃ nyasyed ity etadbījadvayamadhye dīkṣyaṃ cintayed ity arthaḥ | mantra iti sarvamantrasāṁyātma hakāraḥ |

The minor variants are underlined. Among them, Tantrāloka 29.217cd contains the negation particle na which is different from 9.280ab; however, the meaning of the passage seems to be the same. The subject ‘who sees’ the soul united to each tattva seems to be the disciple in both the Tantrasadbhāva and the Tantrāloka, while the guru is the subject only in the passage on the installation of mantra on the limbs of the disciple. Therefore, a possible translation of Tantrāloka 29.217cd is ‘Until [the ātman] is placed in the highest tattva, [the disciple sees his soul]; however, when [it attains the highest tattva], he sees no longer.’ Jayaratha expounds54 that at the highest level there is only the one state of Seer (draṣṭṛ), in other words, the entire object of seeing has disappeared.

Jayaratha comments that the installation of the śaktibīja on all the limbs is visualizing an initiation candidate as being placed between two letters of Hṛīm, and the mantra to be placed on the heart isHA HĀ HI HĪ HU HŪ HE HAI HO HAU HAḤ HAṂ55. According to him, the cakra of the mantra is visualized as being inside and outside of the candidate, and then the guru should contemplate it surrounded by the wind, syllable YA and fire, syllable RA56. And Jayaratha explains that the later mantra is meant to be one of three mantras taught in Tantrāloka 212c-213 which corresponds to Tantrasadbhāva 9.284-289.

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54TaĀl-Vi 29.217 na paśyātītī draṣṭrekasvabhāva eva bhaved ity arthaḥ |
55TaĀl-Vi 29.214 śaktibījaṃ śiṣṭatayā trikoṇabījam ikāro đaṁbārasabhāvacyā māyā ca | sārvāṅgikaṃ nyasyed ity etadbījadvayamadhye dīkṣyaṃ cintayed ity arthaḥ | mantra iti sarvamantrasāṁyātma hakāraḥ |
56TaĀl-Vi 29.215-6 taccakram iti dīkṣyasva bahir antaḥ ca cintitaṃ vāgbhāvādīṁhilamantrakadambakam ity arthaḥ | tenaitad vāyunā yakāreṇa vahinā repheṇa ca bahīḥ sarvato vṛṣṭitaṃ dhyāyed yenaiva udīpitaṃ sat stob-hāvibhāvanaprabhāḥyam iyāt | mantram iti pinḍatrayamadhye ekatamam | nāṁantaritayogata iti tenādau mantras tato dīkṣyamāṇa punar mantra iti |
Furthermore, Jayaratha cites more passages of the Tantrasadbhāva teaching the equivalent method of the verse 9.276, but those passages are not traced in this recension of the Tantrasadbhāva nor other Śaiva works.

trikoṇakaṃ ḍambaram ca nyayet sarvāṅgasanγatam |
dvādaśasvarasambhinnaṃ hṛcakre mantranāyakam ||
udayādityasāmkāsaṃ jivaṃ tena ca cālayet |
dipayed anulenavā yāunāpi prabodhayet ||
mantrenāntitaritaṃ nāma japec chiṣyasya bhāmini |
āveśam āyāti tatas tatksaṇād eva tatpahā ||

Then [a guru] should install a triangle-shaped [i.e. syllable i] and ḍambara [viz. Hṛīṃ] which are associated with all limbs and divided up into [twelve] by twelve vowels, on the circle of the heart. And by the [installation] he should cause the soul to move like sunrise, to kindle it by the Žre [rA] and also to stimulate it by the wind [yA]. He should recite the name of the student inserted in the mantra, O you beautiful lady. Then [the disciple] who is engaged in [the practice] immediately comes to the possession.

9.281c-283 [Stunning requires knowledge] [The disciple] binds various mudrās which have been taught in scriptures. There is no doubt. [The guru] should perform the stunning of the bonds (pāśastobha) by this sequence. Without knowledge, stunning, which is devoid of sakti, is not [possible], O beautiful-faced lady. One who knows the highest sakti which is the primordial sakti and the supramental state (manonmanī) becomes penetrated by [sakti]; then he will move upwards to the [highest] level freed from disease.

There are several possible ways to construe saktihīnaḥ in 9.282d. There are two variants, saktihīno and saktihīnā, in the manuscripts. I have adopted saktihīnaḥ to construe it with stobhaḥ. However, as for saktihīnā, this peculiar form could be understood as saktihīṇāt due to the elision of a final -t, or as saktihīṇānaṃ due to the metrical contraction of a genitive plural. The former could be translated as 'because [the stunning] lacks power', and the latter one as '[there is no stunning] for people who lack power'.

Encrypted three mantras for pāśastobha

9.284-285b [The first mantra] The seat of that [i.e. Śakti], that is the seed of the soul (ātma-bīja) [=s], placed on the buttock [=M viz.SM], loaded on the staff [=R, viz.
smr], mounted on the top left [=y, viz. srmry], and adorned by an earring of the left ear [=ū, viz. srmryūṃ], can stun [the universe] composed of that which is moving and unmoving, O Suśroṇī.

9.285c-286 [The second mantra] And the breath of the soul (ātmaprāṇam) [=s and h], which is mounted on the navel [=kṣ] and the staff [=r, viz. shkṣr], should burn with Žre [=r] [=initial r, viz. rshkṣr], O goddess, and so also with the [left] top [=y, viz. rshkṣry]. And then along with the left ornament [=ū, viz. rshkṣryūṃ], it can paralyse the threefold world.

9.287-288b [The third mantra] And the [third] seat of that [i.e. Śakti] is the left arm [=dh], which is placed on the buttock [=m, viz. dhm], mounted on the staff [=r, viz. dhmr], and adorned with the top left [=y, viz. dhmry] and the [left] ornament [=ū, viz. dhmryū]. [By this third mantra, viz. dhmryūṃ] the stunning [happens] to all living beings, without doubt.

The above manner of decoding mantras is based on the nādiphānta of chapter 3 (See pp. 349-354).

9.288c-289 [Another mantra for pāśastobha] Now listen to me about another chief [mantra] which is going to be explained. One should make [another] seat of that [i.e. śakti] which is the soul [=s], mounted on Žre [=r, viz. sr], stimulated by wind [=y], and the sixth [vowel i.e. ū, viz. sryūṃ].

The following verses, Tantrāloka 29.211c-213, teach the three secret mantras for initiation which has faith-inspiring signs (sapratyayadīkṣā). The verses elucidate that the source of this teaching is the Tantrasadbhāva:

atha sapratyayāṃ dīkṣām vakṣye tuṣṭena dhimatā || 211 ||
śambhunāthenopadiṣṭāṃ drṣṭāṃ Sadbhāvaśāsane |
sudhāgnimaruto mandaparakālāgnivāvah || 212 ||
vahnisaudhāsukūṭāgnivāyu57 sarve saṣaṣṭhakāh |
etat piṇḍatrayaṃ stobhakāri pratyekam ucyate || 213 ||

“Now I shall teach the faith-inspiring initiation which was taught by Śambhunātha, who is satisfied and wise, and which was seen in the teaching of the [Tantra]-sadbhāva.

57The ending “vāyu of the compound is an emendation from a reading “vāyuḥ in KSTSed. on the based of Jayaratha’s commentary. Since Jayaratha confirms 213cd is dvandva-compound (atra samāhāre dvand-vah), this compound in a singular should be neuter in gender.
“Everything i.e. (1) nectar, fire, wind and (2) manda, para, kāla, fire, wind and (3) fire, nectar-related one, breath, peak, fire, and wind are furnished with the sixth [vowel]. These are three cluster syllables (piṇḍatrayam). Each of them is said to cause the stunning.”

According to Jayaratha⁵⁸, these three piṇḍamantras are as follows: the first mantra is SRYŪṀ (interpreting sudhā as S, agni as R, marut as Y); the second is ṚDHMRYŪṀ (interpreting manda as D, tatpara as DH, kāla as M, agni as R, and vāyu as Y); and the third is RSHKṢRYŪṀ (analysing vahni as R, saudha as S, asu as H, kūṭa as KṢ, agni as R and again vāyu as Y); and then all three end with -ŪṀ. The mantras taught in the Tantrasadbhāva are summarised and compared to the ones of the Tantrāloka in the table below.

<table>
<thead>
<tr>
<th>Tantrasadbhāva 9.284-289</th>
<th>Mantra</th>
</tr>
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</table>

Jayaratha's commentary on the Tantrāloka 29.211c-213

<table>
<thead>
<tr>
<th>Mantra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1️⃣ sudhā[S]+agni[R]+marut[Y]</td>
</tr>
</tbody>
</table>

Three encrypted mantras in the Tantrasadbhāva and in Jayaratha's commentary on the Tantrāloka

After the stunning of the bonds

9.290-291 [The seizing of the soul] [The mantra] is divided by twelve vowels and situated in the yoni, O you beautiful-faced lady. There śakti is placed in the middle. [A yogin] should perform seizing [grahaṇam] i.e. the penetrating [of the soul of the initiand], shaking it and blocking (vedha-ghaṭṭa-nirodhanam) by fusing [it] with the...

---

⁵⁸TaĀl-Vi 29.211c-213 sudhā so 'agnī ro marūṭ ya evaṃ sṛyuṃ | mando ḍaṅkāras tatparaḥ phaṇabhiṣchabda-vācyo ḍhākāraḥ praṇāsānam | 'ntako mo 'agnī ro vāyu ya evaṃ ḍḍhmṛyūṃ | vahniḥ saṁaḥ so sūḥ prāṇo haḥ kiṃtaṁ kṣo 'agnī ro vāyu ya evaṃ ḍḍhmṛyūṃ | attra samāhāre dvandvaḥ | sarva iti trayo 'pi pīṇḍah | sāsaṣṭhakā ity ūkārāsanasthā arthāḥ bindvādilānchitāś ca | pratekam iti vyastam ity arthāḥ |
highest [tattva]. In this manner, he [should perform] the seizing whose reference is Śakti by [reciting] the mantras.

The term śaktigocara could mean one of four families’ name-endings (e.g. Kīrtī 39.2 in GOODALL 2015:52); however, it has here been understood as the description of ‘the seizing of śakti’.

9.292ab [Falling down on the ground] Once [his soul] has been seized, [the initiand] whose consciousness has been lost immediately falls down on the ground.

The manner of the falling down is described in detail in Tantrasadbhāva 9.232-9.

9.292c-293 [Retention (nirādha), linking (yojana), and fusing (saṃdhāna)] Blocking and linking should be done at the highest level [i.e. the śivatattva]. Then again fusing [the soul of the initiand] with vital air (prāṇaṃsaṃdhāna) should be done in the channels (nāḍis). When the fusing has been done, there should be [the following procedure] as [it has been taught] before.

9.294 [Informing the initiand] Then [the initiand] should tell [the guru] what has been seen at each tattva successively. Until [the neophyte attains] the highest tattva, just that far he sees in the same manner.

9.295-296 [Installation of vidyā] [The guru] should carefully install the vidyā[-mantra] based on the division of letters, by the nature of nāḍiphānta (cf. chapter 3), and according to the intrinsic nature of navatattva. The seizing [of the soul] should be done by śakti, just like a firefly (khadyotakam) [can be caught] because of [its] ray of light. And [the guru] should lead [the soul] to the dvādaśānta [by uttering the vidyās] through the emission, i.e. visarga [viz. phoneme ḥ].

If we remember the mantras related to the dvādaśānta and visargānta which are taught in the first chapter of the Tantrasadbhāva, here visargeṇa means that a practitioner penetrates the dvādaśānta by reciting a mantra combined with twelve vowels and by adding visarga after each of the syllables. The navatattva is taught in 9.185; they are prakṛti, puruṣa, niyati, kāla, māyā, vidyā, īśvara, sadāsīva and śiva in Svachchanda 5.10c-11.

9.297-298 [Purification and linking to Paramaśiva] [He should unite] the seizing [of the soul] to the [five] sense organs together with the five [mahā]bhūtas and precisely placed on the soul and then [the next tattvas] again and again. Having gradually purified [tattvas], he should link everything to Paraśiva who is free from any characteristic (nir lakṣa), without any quality (nirguṇa), tranquil (śānta) and devoid of all means (sarvopāyavivarjita).
Yogic Suicide: Utkrānti

9.299-300 [Installation of letters on the body] This is the seizing of the bound soul indeed [which has been taught]. And next listen to the [description of] utkrānti. [A yogin should] carefully [install] nābhibija [=kṣ], which is on the left breast [=l] on [eight places of his body i.e.] the secret place, the navel, the mouth, [the two] ears, the nose and [the two] eyes; [he should install the eight letters on the parts of the body] which are connected to the letters of [the eight] vargas according to these [eight body] parts.

According to the description of this section, the eight letters to be placed on the eight parts could be kṣlā, kṣlka, kṣlca, kṣlṭa, kṣlpa, kṣlya, kṣlśa.

9.301-302b [visualization of Kuṇḍali] He should visualize Kuṇḍali which is embodied in the womb (yoni-rūpiṇī) as being on his cranial aperture. The wind (vāyum) which is moving in the middle of the [brahmarandha] is called ƀame (tejas) which is the supreme soul paramātman. And it moves in the middle of central channel (suṣumnā), O goddess. It is placed in Brahma-nāḍī.

9.302c-303 [Penetration and linking the soul to the levels] [He should perform] the penetration [of the soul] through dual brahmarandhras [i.e. from the cranial aperture to a point twelve finger-breathds above the head] by the highest emission (para-visarga). Having contemplated [the soul] on the top [of the path, i.e. up to dvādaśānta] at the [time of the penetration], by meditation and fixation he should link [the soul] to the navel, the heart, the throat, the end of the palate, and the bindu and nāda levels [in due order], O you virtuous lady.

Here two brahmarandhras have been understood. One is on the top of the head (brahmarandhra) and the other is at a point twelve finger-breathds above the head (dvādaśānta) since the dvādaśānta is considered as brahmarandhrānta in Jayaratha’s commentary ad Tantrāloka 16.111c dvādaśāṅgulam utthānam.

9.304-306 [Cutting marmans and sending off the soul] He should pierce [his marmans] by astrarāja (See 9.315c-317) or kṣurikā (See 9.311-315b) mantra, O my dear. He should mentally cut the connection of joints of all marmans. And he should visualize [his soul] burning with a thousand garlands of ƀame. [When it] has gone away through the brahmarandhra, he cuts the remaining bonds. Although [the bonds] are cut off by the emission visargena [of the soul, it is still] clinging to the above the palate, O my dear, therefore, he should generate a spasmodic sound [i.e. hiccough] destroying the beings (bhavanāsana) in the region of the throat.
9.307-308b  [A hundred or a thousand recitations]  He should recite [the mantra] depending on levels (padabhedam) by the application of this sequence. As long as he continues to repeat [it] according to the division of levels (padabheda), O Suvaratā, he will make the elements (bhūtāni) leave [the body] by a hundred or a thousand [recitations of mantras].

9.308c-310  [Not to be revealed to anyone]  This is indeed the seizing of the bound soul (paṣugraṇam) and the yogic suicide (utkrānti), O you great female-ascetic. A lord of sādhakas (sādakendra) does (this), indeed. This is true, O you who are worshipped by the gods. This knowledge of Goddess [viz. vīḍyā] may not be revealed to anyone, O my dear. Bound souls step beyond [the body] here on earth by this [knowledge of the Goddess]; therefore, it should be hidden. It may not be revealed. He should always conceal [this knowledge].

The Practice of Kṣurikā-mantra

9.311-315b  [Razor mantra (kṣurikā-mantra)]  Now I shall teach you the razor (kṣurikā) [mantra] as it has been defined in terms of its characteristics. The right breast of Devī [ch] united with the letter r together with ḥ should be repeated twice [(1) viz. chraḥ chraḥ], and again with the second tooth [kh is united with the letter r and visarga, (2) viz. khraḥ]. And again together with the first letter [ch with the letter r and visarga] is combined with the right shank [ō, (3) viz. chroḥ]. Then, having given the first tooth [k] which is connected to letter r, the navel [kṣ] is combined with that [(4) viz. kṣkraḥ], and the first tooth [k is united] again [with the syllable r and visarga, (5) viz. kraḥ]. The characteristics [of the kṣurikā-mantra] should be understood as it has been taught before. I have taught you, O my auspicious lady, the kṣurikā [spell], cutting vulnerable points (marmacchedanī). According to that, [the yogin] should cut the marman and link [the soul] to the highest state.

Abhinavagupta mentions several kṣurikā mantras which were taught in Śaiva works. The first kṣurikā in Tantrāloka 30.55c-57⁵⁹ is based on Mālinīvijayottara 17.29-32 (See Vasudeva 2007:440). This mantra is skṛk according to Jayaratha. In the Mālinīvijayottara, the kṣurikā-mantra is called kālarātri (death-night mantra) and it states that a sensation in the head,

⁵⁹TaĀl 30.55c-57: sudhācchedaksaṇṭhdāyair bijaṃ chedakam asvaram || adhyardhāṃ kālarātrih kṣurikā mālinī- mate | satāvartanayā hy asyā jāye mūrdhni vedāna || evam pratayam aloca mṛtyujīdhāyam amāśrayet | nainām samucca re devi ya iched dirgha jīvitam ||, TaĀl-Vi sudhā sa, chedakam ka, ṣaṇṭhādyam r, chedakam asvaram iti anack-akakāram evaṃ skṛk |
e.g. a feeling like a creeping ant, happens by reciting this mantra a hundred times, and if a yogin wishes to have longevity, he should never utter it.

Afterwards, the next kṣurikā for cutting off the five voids (vyomans) introduced in Tantrāloka 30.58-59 is from the Tantrasadbhāva. According to Jayaratha’s commentary, the complete mantra is RRÅΗ, RRÅΗ, HKŞJÅΗ, KRAΗ and KSråΗ. However, the mantra in the Tantrasadbhāva 9.311-315b is slightly different from some of those given by Jayaratha. If my decryption of the spells is correct, the mantra of the Tantrasadbhāva would be CHRAΗ CHRAΗ, KHRAΗ, CHROΗ, KRAΗ and KSråΗ as the table below shows.

<table>
<thead>
<tr>
<th>Tantrasadbhāva 9.311-315</th>
<th>Mantra</th>
</tr>
</thead>
<tbody>
<tr>
<td>① right breast [CH]+repha[R]+visarga[H] and reiteration</td>
<td>CHRAΗ CHRAΗ</td>
</tr>
<tr>
<td>② second teeth [KH]</td>
<td>KHRAΗ</td>
</tr>
<tr>
<td>③ the first letter[CHRAΗ]+right shank[O]</td>
<td>CHROΗ</td>
</tr>
<tr>
<td>④ the first teeth[K]+repha[R]</td>
<td>KRAΗ</td>
</tr>
<tr>
<td>⑤ navel[KŞ]+the first teeth[K]</td>
<td>KSråΗ</td>
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Jayaratha’s commentary on Tantrāloka 30.58-59

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<tr>
<th>Jayaratha’s commentary on Tantrāloka 30.58-59</th>
<th>Mantra</th>
</tr>
</thead>
<tbody>
<tr>
<td>① daṇḍa[R]+agni[R]+visarga[H]</td>
<td>RRÅΗ</td>
</tr>
<tr>
<td>② daṇḍa[R]+agni[R]+visarga[H]</td>
<td>RRÅΗ</td>
</tr>
<tr>
<td>③ śūla[J]+nabhas[KŞ]+prāṇa[H]+visarga[H]</td>
<td>HKŞJÅΗ</td>
</tr>
<tr>
<td>④ chettra[K]+nala[R]+visarga[H]</td>
<td>KRAΗ</td>
</tr>
<tr>
<td>⑤ kūτa[KŞ]+agni[R]+visarga[H]</td>
<td>KSråΗ</td>
</tr>
</tbody>
</table>

**Encrypted kṣurikā mantras in the Tantrasadbhāva and Tantrālokaviveka**

It is difficult to trace how the discrepancies between Kashmirian authors and the Nepalese recension of the Tantrasadbhāva occurred. Therefore, there may be other possible ways of decoding this mantra in the Nepalese recension. However, I can say at least that the pronunciation of the kṣurikā taught in the Tantrasadbhāva and the Tantrāloka seems to be similar in terms of an onomatopoeic sound of breaking the vulnerable points of the body. Furthermore, as Vasudeva 2007 mentions, another kṣurikā, KRRRK PHAΤ, is found in the case of the Siddhāyogēśwarimata.

**The Practice of Astrarāja-mantra**

9.315c-317 [Extraction of the astrarāja-mantra] Now I shall concisely teach the astrarāja [mantra]. After extracting the seed of the navel (nābhibiṣa) [=KS], one should mount

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60 TaÅl 30.58-59 dvir daṇḍāgni śūlanabhas[prāṇa] chettranalau tathā || kuṭāgni visargās ca pañcāpy ete ‘tha pañcasu || vyomasv iti śivenotat ūtanrasadbhāvaśāsan | chedinī kṣurikayeṣaḥ syād yathā yojāyate pare || TaÅl-Vi
it by the staff [=R, viz. RKṣ]. And he should put the buttock [=M] below that [viz. KṢRM] and again the staff [=R, viz. RKṣMR]. Then, the [left] top [skandha =y, viz. RKṣMRy] should be combined, right next to that, with the adornment of the left ear [=Ü, viz. RKṣMRyÜ], O you who have beautiful hips. He should install this kalādyā [mantra, viz. RKṣMRyÜM] on his head.

The complete mantra which is called kalādyā-mantra is RKṣMRyÜM; however, a corresponding astramantra mentioned in Tantrāloka 30.60cd and commentated on by Jayaratha is SRKṣryÜM as follows.

<table>
<thead>
<tr>
<th>Mantras from Tantrasadbhāva 9.316-6 and Tantrāokaviveka 30.60ab</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tantrasadbhāva 9.316-6</strong></td>
</tr>
<tr>
<td>Jayaratha’s commentary on Tantrāoka 30.60ab</td>
</tr>
</tbody>
</table>

9.318-319 [visualization of the astramantra] Thus I have explained the astrarāja-mantra which is very hard to obtain. [The yogin] should visualize [this mantra as] pervading from the sole of his feet to the top of his head thus. The utterance of the astrarāja[mantra] should be united with Śakti; therefore, [while] he visualizes [this mantra] like burning fire, he should recite [this mantra] at all times.

The manner of the visualization of astramantra taught in 9.318c-319 is closely paralleled in Tantrāloka 30.60cd: āpādata lāmūrdhaṃ smared astram idaṃ jvalat || ('He should visualize this astramantra as burning [the whole body] from the soles to the top of the head').

9.320-323b [Course of contraction and abandoning] Then an impelling sign (codana), a contraction of the fingers, should be made. He should contract his knees and then his thighs. Having contracted the hip and the secret part, then [the yogin should perform] the seizing [of the soul] placed on the navel. And precisely that [seizing of the soul] is to be known as abiding in Brahma’s realm, in Viṣṇu’s realm, in Rudra’s realm, in the middle of [two] bindus, in the level of nāda, in the level of śakti, in the level of vyāpinī which is pervasive (sarvataḥ). The level of viṣuva[t] should be known to be immediately after visarga. After perceiving [the soul when it is] placed on guruvaktra [i.e. the end of the head], it will be released and liberate [him].

61TaĀl 30.60ab bindvindvanalakūṭagñimunaratvaṣaṣṭhasvarair yutam; TaĀl-Vi binduḥ, induḥ sa, analaḥ ra, kūṭam kṣa, agnih ra, marut ya, sāṣṭhaḥ svaraḥ ū, evaṃ srkṣryḥ ||
According to the system of elevation of Śakti, brahmastha to guruvaktra could mean the parts of the body, from the heart to the cranial aperture. As for the term guruvaktra, here it indicates brahmarandhra (see Tantrasadbhāva 1.86ab (tasyordhve guruvaktraṃ tu brahmasthānaṃ tu tat smṛtam). Line 9.322cd is not clear.

9.323c-326b [Performance of utkrānti according to prescriptions] Having known the path of abandoning of the receptacle of śakti [=the soul], [he should know that] Śakti is [like] the subtlest, [like] moonlight, which is illuminating [even others who have] another dharma (paradharmaprabodhanī) [or which is awakening the highest dharma]. It is the highest knowledge, O goddess, which has come down through an uninterrupted succession. This secret state [of astrarājamantra] bestowing immediate liberation has been taught. The utkrānti (yogic suicide), which is for oneself or others, has been taught, O you auspicious lady. It should be performed through general knowledge (jñāna) and technical knowledge vijñāna as it was prescribed in scriptures.

Here utkrānti for others could imply that the practitioner can perform utkrānti to apply on others.

Another Method of Consecration: Abhiṣekavidhi

This part has been studied by WALLIS (2014:218-223) based on three editions and one of them is my earlier draft. The present edition has slightly been changed from the previous one since different editorial policies and some further considerations have been applied.

9.326c-327b [Another abhiṣekavidhi] Now I shall teach you another [rite], a procedure of consecration (abhiṣekavidhi); however, unfortunate people can never obtain this tradition of teaching.

9.327c-329b [Installation of a kalaśa pot on the seat of śakti] One who is well-focused should smear the hands of the student incense and install a seat of śakti (śaktyāsana) there [the ritual place?], and then he should install a kalaśa pot filled with fragrant water or a conch-shell which has gold in it. And he should worship the nectar (soma) mixed with eight kinds of medicaments in the [pot].

9.329c-332b [Qualification of the consecrated] Having imagined the śakti [embodied] in a round form (vartulīkṛtya), [the guru] should repeatedly utter [praṇava(?),
Netratantra 3.52b). Once [the guru] shakes his hand, then the kālaśa pot indeed shakes. The sound [of recitation] which is the power of the stream of descent falls down onto the head of the disciple. [The guru] removes [even] the brahma-hatyā sin by means of this power of the stream of descent. Having recognised in whom this sign of accomplishment (pratyaya) has been seen, the [guru] should worship [that person] through Siddhas and Vidyādharās.

The text does not clearly explain how śakti is made into a round shape is used; however, it has been translated in the sense that there is visualization of śakti by the guru who is the medium in order to convey the power to the disciple. This is on the basis of the usage of vartulīkṛ- in other works. For example, in the earlier Śaiva work, Parākhyatantra (14.30cd: dūrād ākarṣayed dravyam pūraṇe vartulīkṛtam || Cf. Goodall 2004:112) mentioned vartulīkṛtam as a practice of forming a round lump of impure substances to discharge them in the context of a purification by using breath-exercise. This term vartulīkṛtya is also mentioned in Netratantra chapter 3 in the context of fire-rites62. The Netratantra seems to teach a procedure to draw fire from the fire-pit and to visualize it as the goddess of speech (Vāgīśī) in a round shape in order to offer it into the universal fire (viśvāgni) through the recitation of the syllable Om. Kṣemarāja does not give any comment on this. In later Saiddhāntika literature, for example, in the nirvāṇadīkṣa of Somaśambhupaddhati III, there is a teaching that an officiant cuts the bondage which is represented by a thread, makes it into round shape with the astramantra and puts in a sacrificial ladle (sruva) for offering rites (āhuti).

The Descent of Śakti

9.332c-333 Devī spoke. What is the characteristic of the one [who has received śakti], if he has no varṇa [any more because of the initiation]? When he is devoid of varṇa, [then] he attains a perishable state (kauṭārthaḥ). If the power [of mantras] has been known [thus], who could possess that power?

Kauṭārthaḥ in 9.333b is an emendation from kautārthaḥ or kautārtha in the manuscripts, based on Nīvāsakārikā 15.63 (IFP T17 and T127 but not T15).

62 NeTa 3.50c-52b bijarūpaṃ taro vahnim ātmānam paramēvamam || māyāṃ caiva tu vāgīśīṃ (corr. by the commentary; vāgīśīṃ) yonau saṃkṣobhya saṃkṣipet | vartulīkṛtya viśvāgniḥ pūjanaṃ prañavana tu || kartavyam tan-mukhe paścāt saṃskārās tu tāre 'nale ||
Bhairava replied. One should draw Śakti on the ground having a coiled shape. Then he approaches and observes [the coiled Śakti] without the blinking of his eyes and with gazing, O you virtuous lady. Once he has contemplated on the soul, he can see the coiled-shape of Śakti.

9.335c-337 [Three levels of the descent of power] If he falls down after a hundred times [of reciting the mantra], he is known to have received an intense descent of power. In the same manner, one who falls down after a thousand time or ten thousand times [of recitation] is known to have the intermediate [descent of power], O goddess. And one who falls down after doing [recitation] twenty, thirty, or fifty thousand times is regarded as having the inferior [descent of power].

9.338-339 [Who can obtain the result of initiation] This is the division of the descents [of power]; so now I shall reveal [the teaching] regarding the descendent power of the biter [i.e. Śiva] (daṃśakānvaye). [The guru] should initiate one who has fallen down and should exclude one who has not fallen down [on the ground]. One who lacks the falling is inferior; so, he does not deserve to have the fruit of initiation. As for those who remember previous lives, mantras come true [i.e. they attain the fruits].

The meaning of the 9.339cd is opaque; however, it could be understood with the help of a teaching found in Tantrasadbhāva 14.177-180 as follows:

\[
\begin{align*}
devy uvāca | \\
kecid eva vadany evaṃ mantra$rūpo na stubhyati | \\
mantranyāṣe kṛte caiva parabhāvair adhiśthite || 14.177 \\
stobhan asya na jāyeta evamādi vadanti te | \\
bhairava uvāca || \\
pūrvajātiṃ smarāte 'tra rudrāṃ dṛṣṭvā tu stubhyati || 14.178 \\
śuddhakāyasya deveśi mantrasaṃkramaṇasya ca | \\
tattvarūpaṣya deveśi stobho bhavati nānyathā | 14.179 \\
pāśurūpo durātmāno dharmādharmasamanvitaḥ | \\
na tasya stobham āyati nibaddhaḥ paśujātyayā || 14.180 \textsuperscript{63} \\
\end{align*}
\]
Devi spoke, ‘some people say thus that one who has the nature of mantra would not be stunned. Although the installation of mantras has been done, and [their empowerment] resorts to extrinsic natures (parabhāvaiḥ), the stunning does not happen to him. They mention thus.’ Bhairava replied, ‘one who remembers his previous lives; at that time, he sees Śiva and becomes stunned. O you leader of the gods, the stunning happens to none other than one who has had a pure body and who has entered into [the nature] of mantra and tattva. One who has the nature of a paśu (the bound soul) is inferior and endowed with dharma and adharma; therefore, the stunning does not occur to him [because] he is bound by the class of paśu.

9.340-342b [Three types of falling down on the ground] Once he has been possessed of this sign ([cīhna] =pratyaya), he moves, trembles, and runs. When the cutting of the bonds has arisen, he falls down on the surface of the ground. One who falls down with his face down [toward the ground], his bonds are cut off without doubt; this is regarded as the best. [The case of falling down] facing up is considered to be intermediate. Śiva, who is the god of the gods, has been that the inferior type is one who has fallen down on his side (tiryakpātah).

9.342c-344 [Qualification for initiation] The subtle form of the bonds cannot be cut off by scissors, O you beautiful-hipped lady. Once it has been destroyed according to [three types of instruction, i.e.] only pure, dual and mixed (śuddhadvandvajamīśrāc), he is immediately released from the net of the bonds, O you virtuous lady. [The guru] should never give initiation to him who stands like a piece of wood or a stone, O you mistress of the gods, if a person is unhuman (nirmāṇuṣi).

Tantrasadbhāva 3.56, which is parallel to Kubjikāmatāed. 4.37cd, introduces the three types of upadeśa (cf. 3.56cd śuddhadvandvajasamkīrṇa upadeśas [B; upadeśān A] tribhedataḥ). A more detailed classification is discussed in Tantrasadbhāva 3.90: udbhave śuddham ity ukto viśleṣe dvandvajah smṛtah | samkīrṇo layasamsthā hi upadeśas tṛdhā smṛtāḥ (corr.; smṛtāḥ Σ) || The word nirmāṇuṣi is here literally translated as ‘unhuman’,

9.345 [Attainable worlds according to the levels of descent power] By the intense descent he can move to the sky (khecaram) [=svarga], O you beautiful-faced lady; by the intermediate [descent], he can reach the underworlds (pātāla); [and by] the inferior [descent], he will live happily [in this world].

9.346-348 [Result of performing initiation by an unqualified person] He [the guru] performs the stunning of the bonds thus; [in the manner] the sign of accomplishment (pratyaya) has been taught. The stunning (stobha) does not [occur] without
knowledge (jñāna) or power (vīrya), O you female leader of the gods. The accomplished yogin performs [the stunning of bonds] in this manner according to traditional doctrine. If one wishes to perform initiation without doctrinal knowledge, his exertion becomes fruitless; there is no initiation [for him]; and he will go to hell. However, people who observe vows (vratins), O goddess, become protectors of the field (kṣetrapāla) indeed.

As for the three kinds of the vratin according to three guṇas viz. tamas, rajas and sattva, See Tantrasadbhāva 7.133c-138.

9.349-350 [Salvific initiation (nirvāṇadīkṣā)] If initiation brings forth liberation [as it was taught] in all āgamas, then initiation should be understood [to lead an initiand to liberation] when [his] bonds have been stunned. Then the lump (piṇḍa) [i.e. the body of the yogin] which is bound by merit and demerit will fall down [on the ground], O my dear. At that time, he who performs initiation bestowing liberation is the instructor (deśika).

9.351-354b [Only an accomplished guru can perform the stunning of bonds] The whole net of bonds is stunned for somebody who was merely touched by this one; he is said to be the guru who brings [others to the other shore from] the ocean of saṃsāra (saṃsārārṇavatāraḥ). If [a disciple] can bear the dust of the feet of the [the guru] on his head, he will be liberated instantly like a snake casts aside its slough. The teacher is said to be possessed of Śiva’s true nature (śivasadbhāvabhāvitaḥ) and also called a knower of tattva (tattvavit) [since] he can paralyse the cage of bonds. Also, the guru is said to be the one who bestows [all purposes i.e.] dharma, artha, kāma and mokṣa.

Rite of Balance (Tulā-vidhi)

The tulā-vidhi which is also called dhaṭadīkṣā is based on the idea that an initiand will be lighter after initiation because his bonds are removed. It is mentioned in the fifth and twentieth Āhnikas of Tantrāloka, and when Jayaratha comments on 20.11c-12b he clarifies that the Tantrasadbhāva is one of the sources of the tulāvidhi. For a discussion of this ritual, see Introduction 2.1.4, Rituals of the Tantrasadbhāva.
9.354c-357  [The shape of the balance]  Now, however, I shall talk about the foremost ritual of balance; the balance should be made of a strip of fine cloth. I will tell about the features of the [balance rite]. The length of two branches [of the two pillars or of the cloth?] should be four hasta-breadths [one hasta extends from the tip of the middle finger to the elbow]; the width [of the two pillars or the cloth?] is three hastas; and [the space] in the middle [of the cloth/of the two pillars?] is two and a half hastas. Two equal size square shaped [scales] should be linked to three toraṇas. And a chain (śṛṅkhalā) is to be tied with three hoops (kaṭakas) [through the seat] in the middle [of the beam]. Two very firm and thick ear-shaped rings of the beam should be fixed in the joints.

The above-mentioned measurements are not explicit. It is not clear if this is a description only of the seat of a balance made of cloth or if it is a description of something else like a pillar or beam to support the scales. The word paṭṭa translated here as ‘cloth’ could imply a kind of plank. If its length and width are same as the size of two pillars then this scale seems to be small. A Krama scripture, the Úrmikaulaṅganavatana, also called Bhogahasta gives a brief illustration of the balance (tūla): it is made of silver or copper and erected punyakoṣṭha in the form of swing, like brass scales. An old Brahmanical ritual using a balance could be what is referred to as the scale of the tulābhāra rite, a.k.a. tulāpuruṣadāna whose details can be seen in the fifth kāṇḍa of the twelfth-century author Lakṣmīdhara’s Kṛtyakalpataru. He states that an officiant should dig a hole in the ground two hasta-breadths in depth and set up two straight pillars (stambhadvayaṃ) there which are five hasta-breadths in height above the ground. The space between the two pillars is four hastas. An upper beam (uttarāṅga) is to be installed on them, and the balance is said to be four hastas in length, ten aṅgulas in width, and ornamented with a golden cloth. The balance used for the rite of gift described by Lakṣmīdhara as well as

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64Úrmikaulaṅganavatana 2.74-75b (numbered according to Mark Dyczkowski’s electronic edition and with consultation of two manuscripts, NGMPP A 146-3 (A): 5²12-13 and NGMPP B 115-9 (B): 13²2): tulām āropayet (B; na **pyate A ) tatra hemastambhāvirājitāṃ (corr. ; a virājitām B, a virājite A ) || rājatiṃ (corr. ; rājati A , rājaṃti B ) tāmrāmaṃ (corr. ; tāmrajā A, tāmaṇaṃ B ) väpi punyakoṣṭhothitam (B; koṣṭhitam A ) ūraham (B; śukāṃ A ) || sudṛḍhāṃ (conj. ; dutkṣṇām A, sudṛkṣā B ) sārpanāṃ sūṣkām (B; śuṣko A ) bhramayaṃtraviniṃtām (bhuma B; bhuma A ) ||

65The Dānakāṇḍa of the Kṛtyakalpataru has been edited and translated by Brick 2009. For details of the tulāpuruṣadāna, see Brick 2009:116-122

66Dānakāṇḍa 5 (Brick 2014 ed. p.323-4): stambhadvayan hastayugāvakhātam kṛtvā rjum pañcakarochritam ca | tadantaraṃ hastacatūṣṭayam syād yathottaraṃ ca tadaṃgam eva || ... dairgyheṇa så hastacatūṣṭayam syāt prthutvam asyās tu dāṅgulāni || ... suvarṇaṇaḥ bharaṇāḥ ca kāryā salohapādadvayaśṛṅkhalābhīḥ | yutā suvarṇena ca ratnamālā vibhūṣitā mālyavilepanābhīyām ||
the one found in the Mastyapurāṇa, however, is a different type from the Tantrasadbhāva; it sounds high-priced, not made of cloth.

9.358-359b [The first day: preparation] Then after preparing the balance thus on the first day (ādau) in front of the maṇḍapa and performing preliminary purification (adhivāsanam) by [using] fragrant sandals, flowers and kuśa grass and with various naivedya offerings and incense, [the officiant] should perform imposition of mantra.

9.359c-360 [The second day: weighing] On the second day, he should begin to measure the disciple's weight: he [should measure] the [side scale of the disciple] equally balanced on the other side [scale] with [the same weight of] sand. After he knows the same weight [of sand that is equal with the disciple], [the officiant] should bring him near to the Žre.

9.361-363 [A brief summary of initiation] [The guru] should perform seizing (gra-haṇam) [of initiate's bound soul] by means of Śakti and again the fusing (saṃdha-nam) of it by means of Śakti. Having purified [it] through all [six] paths in due order, the mantrin should link [the soul] to [Śiva] who is with form (sakala) or without form (niṣkala). For the sake of the cessation of all impurities, he should cause [the soul] to be placed [in Śiva who is with form or formless] by [reciting the mantra which is] bahurūpa [= catuṣkala, mūlamantra in the Svacchanda]. He should make [the soul] become fuller (pūrṇatā) than full (pūrṇā[t]), then the rite will be faultless. After that, the mantrin should impose the body of śakti on the sādhaka.

Śiva is to be known as sakala (with form) when he possesses qualities and as niṣkala (without form) when he is freed from qualities. In other words, in the process of uccāra, when he is being uttered, he has a form; and when he has been uttered, he becomes formless. This it the teaching in the Svacchanda67.

The mantra embodied as bahurūpa (multiform) in the Svacchanda is composed of thirty-two syllables, namely, aghoramantra (oṃ aghorebhyo ’tha ghorebhyo ghoraghoratere-bhyaś ca sarvataḥ śarva sarvebhyaḥ namas te rudra rūpebhyaḥ oṃ68)

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67Svacchanda 6.17c-18: sa-guṇaḥ sakalo jīyeo nirguṇo niṣkalaḥ śivaḥ || sakalo grahasāmyukto niṣkalo bhāvam aśritaḥ | sakale japyamāne tu jato bhavati niṣkalaḥ ||

68The mūlamantra of the Svacchanda, aghoramantra is given in 1.41-43: omkaram uccaret pūrvam aghorebhya anantaram | tha ghorebhyo samālikhya tato ’nyat tu samālikhet || ghoraghoraterebhyaś ca sarvataḥ śarva uccaret | sarvebhyaḥ padam anyac ca namas te rudra eva ca || rūpebhyaḥ ca samālikhya namaskāravasānakam | mantrarājaḥ samākhyaṭaḥ aghorah suṣripūjitaḥ ||
9.364-367  [The encrypted mantra and purification] After [the guru] utters quickly [the mantra] along with Śakti who is dependent on the air (prāṇa [ḥa]) and the soul (jīva [sa]), connected to the throat [va], being with bindu, kindled with the letter ya and adored with the decoration of the left ear [ū] according to desire [viz. hsvyūṃ], he [the disciple] becomes lighter, O goddess, and flies up by himself. He becomes pure and freed from sins, and then he goes to the highest state. In this way, the purification of even brahmanicides has been taught by Śiva. Even for a slayer of cows, a wise one should perform purification by [using] scales. The liberation of one who has been purified by [using] scales has been declared.

This encrypted mantra is attested in Tantrāloka 30.91c-92b in the context of purification by the scale-rite (tulāśuddhi) the bound soul is freed by this bija-mantra being placed in the elevation of Śakti, that is, hsvyūṃ, according to Jayaratha\(^6\). This mantra seems to have been borrowed from Tantrasadbhāva 9.364-365b. The letter ya is emended from the letter pa or ṣa in the manuscripts due to the graphical similarity of the letters.

The Rite of Divination (Prasannā-vidhi)

The rite to determine whether initiation has been successfully done or not is named prasannā-vidhi in the Tantrasadbhāva; it is usually occurs with variants, e.g. prasenā, prasinā, pratisenā or prasesnikā (cf. TAK 3:543-4 s.v. prasenā, prasinā, prasannā, pratisenā). The rite of divination of the Tantrasadbhāva has been partly edited in Vasudeva 2014:381-387. In his article, he provides a critical edition of the part of the Niśvāsaguhya that teaches about the prognosticatory rite (prasenā) and examines the intertextuality of the Saiddhāntika Niśvāsaguhya and the Trika Tantrasadbhāva demonstrating both texts use the method of divination to the same end (for a discussion of this rite, see pp. 71-72).

9.368ab  [Ritual to rescue dead people] The rite of rescuing dead people [from hell] is said to [be done] by the prasannā [rite], O you lovely-faced lady.

The relation of the prasannā rite here is related with the rite of rescuing people (mṛtoddhāra). Netratantra 18.115 states that one of the aims of initiation is the redemption of the dead (nidānair bahubhir devi bālastrīvṛddha ātare | mṛteṣuddharaṇārthāya dīkṣārthaṃ paramēśvaraḥ ||).

\(^6\)TaĀl 30.91c-92b: binduprāṇāṁrtajalaṁ marutaśaṅhasvarāṁvitam || etena śākyuccāraṣṭhabihenālabhyate paśuḥ; TaĀl-Vi binduḥ śūnyam praṇa ha amṛtaṁ sa jalaṁ va marud ya ṣaṅhasvara ā, evaṁ hsvyūṁ |
9.386c-369b [Preliminary rite] On the first day [of the rite, the guru] should order a disciple to stay on a mirror together with a girl and perform initiation on the second day during Śivādhvara.

As for śivādhvara, it is found in Brahmayāmala 99.15b, and Hatley 2007 states that it seems to refer to exoteric worship of Śiva of a saumya variety, possibly lingapūjā (cf. Hatley 2007:422 fn.24).

9.369c-374b [Prognostication on a mirror seen by girls] [The guru] should seize the bound soul [of the disciple] which is placed on the heart and link it to resort to [each] tattva. For the sake of purification and for checking [the progression of initiation the guru give orders that] girls should stand on a mirror and see with their divine eyes where [his soul] is placed in his subtle body in the path of worlds during seizing. While [the guru] should link [the soul] to each tattva, without doubt, in the same manner, they should observe it until it is united to the highest tattva. Since Śakti has been perceived [by the disciple] through touching [by the guru], O you virtuous lady, [the guru] should empower water by [reciting] netra-bīja fifty times, O goddess. When he sprinkles it, he makes the girls see the mirror. Then the girls see the result [of initiation], whether it is auspicious or inauspicious, on that [mirror].

9.374c-375 [Another prasannā-vidhi: recitation of vidyā] Now I shall teach about another rite, the utmost rite of divination (prasannāvidhi).

“Oṁ I pay homage to Caṇḍikā, bearer of Yoga! Arise arise! Confuse confuse! O you mouth of Yoga, mistress of Yoga! O holder of great Māyā! Hold hold! O you lover of bhūtas! I see [your] own body. I assuredly hear. I myself smell. I see all the worlds. Hurry hurry! Accomplish accomplish! Svāhā”

Having purified [himself] in the state of Rudra, he should plunge into [recitation of the above mantra] ten thousand times. This spell (vidyā) comes to be accomplished and can make ten actions possible.

The inflection hiri hiri might be identical with hili hili, which occurs not only in various Śaiva texts, but also in Buddhist tantric texts.

9.376-377 [Prognostication] [The guru] makes a girl or a boy look at the moon, the sun, a sword, a mirror, a lamp, a thumb, or a pot. There is no doubt. Then after
[feeding him or her] sesame or grain, they tell the past, present, and future to the one who has asked about.

As shown in Vasudeva 2014:380-1, the same procedure of prasannā-vidhi is found in guhyasūtra 3.24-27 of the Niśvāsatattvasamhitā; the translation “feeding” in square brackets refers to that. Likewise, the reading tanḍulā dataḥ in 9.377b has been emended to tanḍulān atah; but, it may be possible to emend it to tanḍulā dadet, based on understanding tanḍulā as tanḍulān (the plural accusative masculine noun treated as a feminine).

9.378 [Prognostication in dreams] Then, he who has been purified (śuciḥ) should recite the spell (vidyā) and sleep at night. And he will see himself whether it is auspicious or not at the end of his dreams.

9.379 [Spell (vidyā) 1]

“OM! O red one! O red-thumbed one! O ucchuṣmā! Descend descend! O piśācinī! Tell, tell! Make [him or her] tell, make [him or her] tell! Svāhā.”

The virgin sees all in a sword[-blade], in a mirror, or in a thumb, O you beautiful-faced lady, whether it is the auspicious or inauspicious and successful or not.

9.380ab [Spell (vidyā) 2]

“OM! O tawny one! O consort of Paśupati! O mahāvidyā! Svāhā.”

O great goddess, this is the spell completing seven kinds of actions.

9.380cd-381 [Spell (vidyā) 3]

“OM! O red one! Impassioned one! Descend descend! O Mātaṅginī! Svāhā.”

This spell indeed accomplishes action that could be ninefold. One should empower one’s hand by [repetition of the spell] seven times and install his hand on his chest. Then he will know [prognostication] himself by the power of this mantra.

9.382 [Spell (vidyā) 4]

“OM! I pay homage to Caṇḍikā. Descend descend! Hurry hurry! Svāhā”
One should purify himself along with fasting (*sopavāsaḥ*) and recite [this spell] one hundred and eight times. Having descended at night in dreams, [the goddess] will tell auspicious and inauspicious [prognostication].

9.383-384a [Regarding all spells] As for all these spells, one should stay in a temple of Caṇḍikā and recite [them] ten thousand times. Then, he should perform the ritual after examining [prognostication] thus as a ground.

9.384b-386 [For and by whom] For the sake of one who desires to know, Svayaṃbhu has taught the secret rite of initiation in great detail for those who have been initiated, dead, and consecrated, O beautiful one. This [spell] should now be told to anyone who does not have the authority [to perform initiation, e.g.,] *samayin*, *putraka* and *sādhaka*, O fair-faced one. A kisser (*cumbaka*) [only] should listen to the truth which was revealed by the Lord through the action which has been shown during this rite.

**Detailed Rites for Abhiṣeka**

9.387-389 Devī spoke. A kisser can have authority over everything, O Parameśvara! Consecration of the [kisser], O Śambhu, [is related] to *kalaśa* pots along with a fire-pit (*kuṇḍaṇa*), a *mekhalā*, sacrificial ladles, i.e. *sruc* and *sruva*, types of fire — measurement of faces of the gods in flames, their sounds, smell, and colors— full[-oblation] with *sruc*, and planetary sacrifices (*graham*). These are topics I have not heard. Tell me about this.

**Rite of Kalaśa Pots**

9.390-391b [The shape of *kalaśa* pots] Bhairava replied. All eight *kalaśa* pots should be collectively made from gold, silver, copper, or clay and be strong and polished without a flaw. Their neck is to be decorated with three lines (*kambugrīvāḥ*). They should be big-bellied and not darkish. They should have a lip on their neck.

Netratra 5.1-5.3b<sup>nd</sup> (NGMPP 12<sup>“</sup>4-5) mentions four types of *kalaśa* pot as follows:

```
abhiṣekaṃ pravakṣyāmi yathā yasyaiva diyate |
astabhih kalaśair deyam ācāryasya vidhānataḥ || 1
te tu vidyeśvarāḥ proktāḥ samudrāś ca sagarbhaṅgaḥ |
paṇcābhīr bhūtaśaṃkhyair vā tribhīr vā tattvarūpakaiḥ || 2
ātmavidyaśivākhyais tu ekenāpi śivātmanā |
```
Eight kalaśa pots are consecrated as Vidyeśvaras who bear the eight oceans; five pots stand for the five mahābhūtas; three pots for the three natures viz. ātman, vidyā and Śiva; and one pot for Śiva. Svachanda 4 teaches five kalaśa pots for consecration, and this part had been drawn on, in the latter part of Tantrasadbhāva chapter 9.

9.391c-392 [Decoration] After filling [them] with scented water first, [an officiant] should adorn them with mango leaves, cover them with a white cloth, smear them with white sandal powder, and decorate them with white garlands. [These kalaśas] are jewel containers, and their bottom is flat.

Identical features of eight kalaśas and identical manner of decoration are mentioned in Netratantra 16.104-105nd (NGMPP 43'5-44'1):

bāhye 'tra kalaśān aṣṭau pūrvādau pūjayet tataḥ || 104
sitacandanakarpūrasudhūpāmodasaṃstutān || 104
ratnagarbhāmusbampūrṇān sarvaḥṣadhisamanvitān || 105
sauvamān rājatāṃs tāmrāṃ mṛṇmayān vā suśobhanān || 105

9.393-394b [Kalaśa rites] One should place [the eight] oceans beginning with Kṣāra (salty ocean) and ending with Garbhoda (cf. Parākhyatantra 5.109-111b) in [the eight] kalaśa pots; then, [the eight pots] should be regarded as the eight Vidyeśās, protectors of worlds, and placed on [thrones made of] the eight groups [of consonants]. And one should commence consecration.

9.394c-396b [Alternative manner with one kalaśa] Alternatively, the entire performance [of kalaśa rites] can be done with one [kalaśa pot], O my dear. Or consecration can be done with one kalaśa pot, O you fair-faced one. As it has been proclaimed in scriptures, it should be done. Otherwise, it will be defective.

9.396c-397 [After consecration] Afterwards, once the mantrin has been consecrated, he should be anointed with white sandal power and wear a white garment and garland. [The guru] should lead [the consecrated] to God [Śiva]. And after [the guru] makes him worship [Śiva], [the consecrated] should fall down on the ground like a rod.
Rite of the fire-pit (Kūṇḍa)

9.398-399  [Size and shape of the kūṇḍa]  After taking [the disciple] near to the fire, the wise one should perform the homa ritual, O mistress of the gods! A kūṇḍa (fire-pit) is measured in a ratni-breadth [whose distance is to the elbow] from the end of the closed fist. Or a fire-pit can be one or four hastas with three lines [round the kūṇḍa]. The mantrin should make [the fire-pit] round in shape, facing towards all directions according to his own wishes.

9.400  [For viloma-karman]  In the case of viloma rites, he should perform the homa ritual in fire-pits that are deficient, lack of lines [round the fire-pit], are defective and cracked on their mouth.

9.401  [Three girdles]  The first line [round the fire-pit] should be two aṅguṣṭhas in width; the second [line] should be three [aṅguṣṭhas]; and the next [line] is four [aṅguṣṭhas].

9.402-404  [Types of kūṇḍas]  Yoni-kūṇḍa is seven, nine or twelve aṅgulas [in size]; its lip which is projected from one hasta like an elephant trunk is one aṅgula in width. Trikoṇa-kūṇḍa, a long-faced and triangular in shape, is suitable for rites of māraṇa and uccāṭana (driving others away). As for the vidveṣaṇa ritual, it should be made of none of [the above-mentioned] features. One should make prasiddhida-kūṇḍa that is a fire-pit for granting success in conformity with one [of the rituals i.e.] daily, occasional, homa or śāntika rituals, O you lovely-faced one.

Here four types of kūṇḍa, i.e. round, square (prasiddhida-kūṇḍa), female organ-shaped (yoni-kūṇḍa) and triangular (trikoṇa), are mentioned in the Tantrasadbhāva. The earliest statement about the four types of kūṇḍa in Śaiva works is found in uttarasūtra 2.12-17 (based on the edition of GOODALL 2015); the four types are round (vartula), square (caturasra), triangular (trikoṇa) and bow-shaped (dhanuṣākṛti). Also GOODALL 2015 (353-356) provides details of other accounts e.g. Svāyambhuvasūtrasaṅgraha 19.8c-12b ad 19.17-18 and Mataṅgakriyāpāda 4.102-107, in which eight types of kūṇḍa
are introduced: square (caturasra), female organ-shaped (bhagākṛti), crescent moon shaped (ardhacandra), triangular (trikona), round (vṛttta), pentagonal (paṇcakona), lotus-shaped (padmākara) and octagonal (aṣṭakoṇa).

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<td>West śānti; puṣṭi</td>
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<td>1 to 8 hastas nitya; naimitika homa; śāntika</td>
<td>7, 9, 12 aṅgulas</td>
<td>1 to 8 hastas maraṇa; uccāṭana vidveṣaṇa</td>
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### Four types of kuṇḍas

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### Eight types of kuṇḍas

9.405-406 [Variant sizes of kuṇḍas] [Each] fire-pit for granting results should be made one hasta in size. A two hastas [fire-pit] is used for ten thousand oblations; a four hasta [fire-pit] is for one hundred thousand oblations; a six hasta [fire-pit] is for a million oblations. A beautiful eight hasta [fire-pit] should be made for ten million oblations. As for the eight hastas [fire-pit], one should make the lines round the fire-pit, which are said to be one hasta, double.

Regarding the varieties of sizes according to the number of oblations, this list follows Niśvāsa’s Uttarasūtra 2.14 and Svāyambhuvasūtrasaṅgraha 19.17-18\(^\text{72}\).

---

\(^{72}\)SvāSS 19.17-18 (cf. Goodall 2015:353-4) sāhasrake tu kartavyaṃ samantād dhastasammitam | daśasāhasrike home dvihastaṃ sarvataḥ samam || tara laksāmite mantri caturhastaṃ prakalpayet | koṭihome paraṃ śreṣṭham aṣṭa-hastapramāṇatāḥ ||
Characteristics of Ritual Ladles (Sruc and Sruva)

9.408-409 [Size and materials of ladles for auspicious rites] Sacrificial ladles, sruc and sruva, which have the length of the arm [for sruc] and of one cubit [for sruva] and which are made of heartwood of Vaikaṅkata or Śamī trees [for sruc] and of Palaśa or Khadira trees [for sruva] are considered to be auspicious. [The officiant] should make sure that [sruc and sruva] have one of the two characteristics [of material] as in other auspicious homas; however, in the opposite [types of homas, he should make them] otherwise.

This compressed passage on the size and materials of sruc and sruva can be understood in the light of uttarasūtra 4.39-41 and Sarvajñānottara 17.2 (for details, see GOODALL 2015:176, 382-3); sruc is the length of the arm and sruva is one hasta in length.

9.410-411b [Size and materials of ladles for inauspicious rites] [Ladles for inauspicious rites should be] made of Vibhīta or Mahāvṛksa trees [for sruc] and Tindu or Śālmali trees [for sruva], and the handle (śūla) and shaft (kāṣṭha) [of inferior ladles should be] made of donkey’s bone (gardabhāsthi) or human bone (narāsthi). The inferior type of the two [ladles] is inadequate size [compared to superior ladles’]. And their lip should be open.

For a variety of types of sruc and sruva, see Brahmayāmala 4.909-937 (based on etexts by Shaman Hatley, NGMPP A 42-6, 37v4-).

9.411c-412 [An additional case] Although ladles may be good and made of good trees, if their lip is not wide open, the wise man should carefully avoid those auspicious sruc and sruca in all cases.

9.413-415b [Detailed features] In addition, a bowl of sruc should be one karṣa weight, two finger-breadths [in height], a half of the middle finger-breadth [in width]. And a bowl of sruva should be four palas in weight, twelve finger-breadths [in height], twenty-four finger-breadths [in width] and decorated with a lotus whose circumference is six fingers-breadths. [The bowl of sruva] should be decorated with conch-shell, svastika, vajra or cakra patterns.

\^{73}NiTaSaṃ Uttarasūtra 4.39-41 ed. GOODALL 2015:273: sruvaṃ hastapramāṇaṃ tu ādhārāṅgula ... | ... srucīṃ kuryāt puṣkaraṃ hastasammitam || palāśāśvatthajāv etau sāntike pauṣṭike viduh | viparitābhiḥcāre tu karttavyā deśikena tu || atah paraṇ tu yad druvaṃ viparitābhiḥcārūke | paridhīdhmāṃ tu grhīta yājñikāṃ sarvakarmmasu ||

\^{74}SJU 17.2 ed. GOODALL 2015:382: sruvaṃ hastapramāṇaṃ tu ādhāro ūḍgusthaparvakaḥ | bāhumātrā srucī jīreyā puṣkaraṃ karasammitam ||
9.415c-416b [Performing homa] After making [the sruk and sruva] according to precepts, the mantrin should hold [the ladles] with his hands. Then he who knows mantras and who is completely focused should perform homa ritual for Śiva and the fire.

**Characteristics of the Seven Agnijihvās**

The following part of the Tantrasadbhāva explaining the characteristics of the seven tongues of fire (agnijihvās) is parallel with Niśvāsakārikā chapter 10 (The numbering is followed by T17 and T127) which is based on three South Indian transcriptions.

9.416c-418 [The meaning of elements of agnikārya] One who knows the truth of the characteristics of the tongues [of the Žre] should perform offering to the Žre (agnikārya). He who knows the rule of what is the success and the failure [of agnikārya] should perform the offering] to the Žre depending on its color and shape. All the goddesses are in the Žre, and Maheśvara is in the form of the Žre. His embodiment consists of mantra, and clarified butter (ājyam) is indeed produced from soma. All the goddesses are established precisely in the mouth of the Žre.

The parallel in Niśvāsakārikā 10.25-27b is as follows:

\[
\begin{align*}
agnikarmavidhānajño jihvālaṣaṇatattvavit | \\
siddhāsiddhavibhāgajño varṇarūpaṃ hutāśane || 25 \\
agnis tu devatās sarvā agnirupo maheśvaraḥ | \\
tasya mantrāḥ parā mūrtir ādyam vai somasambhavam || 26 \\
lakṣayet saptajihvāsthamaḥ hutāśasanamukhe sthitāḥ | 75
\end{align*}
\]

9.419-420b [The qualification of an officiant to perform homa] One who knows the rule of the seven tongues [of fire] should undertake a homa ritual. [If] one who does not know (ajänan) the differences of [the seven] tongues evokes the [goddesses] (tāḥ) being worshipped with his offering (juhuyāt) in the Žre, whatever ritual he undertakes will be fruitless.

This part is also found in Niśvāsakārikā 10.27c-28 as follows:

\[\text{75a} \text{vidhānajño } \text{T17; } \text{vibhāgajño } \text{T127 \ T150} \ 25b \text{jihvālaṣaṇatattvavit } \text{T17; jihvätalavitakṣavit } \text{T150}; \\
\text{25d } \text{varṇarūpaṃ } \text{T127 \ T150; varṇarūpa } \text{T17} \ 27a \text{lakṣayet } \text{T127 \ T150; lakṣayet } \text{unmet.T17} \ 27b \ 25a \text{jihvāsthamā } \text{em.; } \text{jihvās } \text{tu } \text{T17; } \text{jihvāsthamā } \text{T150; } \text{jihvästhamā } \text{T127.}\]
One who knows the division of seven tongues should undertake the home ritual. The knower of tattva performs an offering to the fire according to [the seven] kinds of the fire. In a manner, a rite burns [the past] karman,[in the same manner,] all rite (karman) will be fruitful.

The equivalent idea of both texts, the Tantrasadbhāva and Niśvāsakārikā, is that only one who knows the seven types of ṛmaś can bring forth a fruitful result from the rite. However, a missing correlative pronoun to the relative yaḥ and a causative verb in Tantrasadbhāva 419cd lead to the more complex syntax compared to the above passage of the Niśvāsa which seems to have been deliberately made unambiguous.

9.420c-423 [Kindling the fire] Since he performs the offering according to the rule of [the seven kinds of] fire, [the Lord] becomes satisfied by [the officiant’s] offering of clarified butter. [Śiva], whose banner is the bull (vṛṣadhvaja), with his consort (sapatnīkaḥ) is propitiated by the officiant who is performing homa. The tips of the flames (śikhāḥ) which [are kindled] with a lot of clarified butter spread out one joint of the thumb-breadth [in height]. By kindling a small mount of clarified butter, they [the tips of the flames] become one [tip]. This is the mouth of the fire, measuring the size of the fire-bowl (agnikuṇḍa). However, the [fire which is kindled] with a thousand ṛmaś garlands is regarded as the face of Pātāla [the netherworld]. After raising [the mouth] by means of the fire, [the officiant] should perceive the tongues [of flame] according to precept.

Corresponding to Tantrasadbhāva 9.420c-423 is Niśvāsakārikā 10.29-32b as follows:

hutvādyāgniḥnidhānena pūjyāhutyā pratarpitam |
tuṣyate yajamānasya santuṣto vṛṣabhadhvajah || 29
aṅgusthapatparvaṅgavajā bahuhavyendhanocitaḥ |
ekīhūtās tu tiṣṭhanti svalpahavyendhanena tu || 30
tatkuṇḍānapramāṇena mukham etad dhutāśane |
jvalamālasahasrasaṁ tu pātālavadanaṁ smṛtam || 31
agneh prabodhanam kṛtvā jihvānāṁ lakṣayet tadā |

27c v ṛmaśajño T127; ṛmaśajño T17; ṛmaśhēdena T150 28a dāhayate em.; dāharete Σ 28b yūgaṁ T150; yoga T127; yοντατι T17.

29a hutvāyāgniḥ T127 T150; hutvāyāgniṁ T17 30b nocitāḥ em.; nocitā Σ 30d svalpahavye; svalahavye T17 T127; jvalakavye T150 32b lakṣayet tadā T17 T127; lakṣayen tadā T150.
9.424-425b [Two jihvās to be avoided] A result of such a form [of the tongues of flame] is like an incarnation of deities. The inclination of the tongues [of the fire] (jihvāgṛahāḥ) is placed to the east or west. At the time of a homa, one should carefully avoid these two tongues [of the fire facing to the east and to the west].

Niśvāsakārikā 10.32c-33 is parallel with the Tantrasadbhāva as follows:

\[
\text{devatārūpakaṃ caiva phalaṃ tasyaiva yāḍṛśam } || 32 \\
pūrvapaścimato jihvāgṛahās tatra pratiṣṭhitāḥ } |
\]
\[ \text{homakāle prayatnena dve jihve parivarjayet } || 33 \]

9.425c-428 [The colors of the seven jihvās and their meaning] The first, dharmajihvā, is considered to have blue colors; the second yakṣajihvā has an equivalent splendour coppery in color; the third, saumyadaivatyā[-jihvā], is white in color like nectar; the fourth, yamajihvā, is considered to have a black color; the fifth, viṣṇudai-vatyā[-jihvā], is like the color of the Atasī flower [i.e. dark blue]; the sixth, sūryadaivatyā[-jihvā], is regarded as having a whitish color; and the seventh, sarvadaivatyā[-jihvā], is kindled in various [colors].

The parallel passage in Niśvāsakārikā is as follows:

\[
\text{prathamā dharmajihvā tu nilavarṇena sā smṛtā } | \\
dvitiyā yakṣadaivatyā tāmrākārasamaprabhā } || 34 \\
tṛtiyā somadaivatyā śuklā sā cāmṛtodbhavā } |
\]
\[ \text{yamajihvā caturthī tu kṛṣṇavarṇeti sā smṛtā } || 35 \\
paṃcamī viṣṇudaivatyā atasipuspasannibhā } |
\]
\[ \text{ṣaṣṭhī ca sūryadaivatyā śuklaraktā ca sa smṛtā } || 36 \\
saptami bahudaivatyā sarvarūpais tu dīpyate } 79\]

9.429-431 [The fruits of seven flames] The first jihvā is futile; the second [jihvā] gives wealth; the third [jihvā] pleases every movable and immovable things in the world; the fourth [jihvā] destroys one’s gotra; the fifth [jihvā] prospers one’s family. And an oblation with the sixth [jihvā] gives freedom from disease. The seventh [jihvā] which is worshipped according to precept bestows dharma, kāma, and artha. Once rudraśakti has been offered by a specific [jihvā of the seven], [the relevant] siddhi arises.

\[ ^{78}33b \text{grās tatra } ] \text{em.}; \text{grhās tatra }^\text{unmet.} T17; \text{grhas tatra } T150; \text{****T127} \\
^{79}34b \text{sā smṛtā } ] T17 T150; \text{samśmṛtā T127 } 34d \text{tāmrākārā } ] T17 T150; \text{tāmrakārā T127 } 35a \text{daivatyā } ] \\
T17 T150; \text{devatyā T127 } 36b \text{atasi } ] T127; \text{tasī }^\text{unmet.} T17 T150 36d \text{śuklaraktā } ] T127; \text{śuklā raktā T17; śukla }^\text{unmet.} T150 \]

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The pertinent part of the Niśvāsakārikā is as follows:

prathamā niṣphalā jihvā dvitīyārthapradāyikā || 37
trīyā praṇayet warvāṃ jananaṃ sthāpya samgamān |
yamajihvā jayaṃ gotraṃ pañcamī kulavardhini || 38
śaṣṭhī tu sūryadaivatyā arogyaṃ sā praycchati |
saptamī dharmakāmārthān dadāti vidhipūjitā || 39
tasmāt sarvaprayatnena madhye homaṃ praśasyate |

Verses 9.429-431b are parallel with Niśvāsakārikā 10.37c-39, but the underlined line, Niśvāsakārikā 10.40ab, is found later in Tantrasadbhāva 9.433cd. In other words, the Tantrasadbhāva has an extended version of the Niśvāsakārikā through the insertion of the following topic, the goddesses of the seven flames.

9.432-433 [The goddesses of the seven flames] The [seven goddesses in the fire] are regarded as Brahmī, Mahēśvarī, Kaumāri, Vaiśṇavī, Vārāhī, Aindrikā, and the seventh is Cāmuṇḍā. Their characteristics in the fire should be known to bestow siddhis to sādhakas. Therefore, with every effort, they are praised in the middle of a homa.

These seven goddesses ending with Cāmuṇḍā are found in various Śaiva texts: Ne-tratantra 12.3c-4b and 19.56, Svacchandoddyota ad Svachanda 1.36cd, Kriyākālaguṇottara 25.1c-2b etc. There are also slightly different lists in the Yogapṛthakramodaya (NGMP A 43-9), Iśānaśivaguru-devapaddhati, and Kaulajñānanirṇaya 8.27.

9.434-435 [The sounds from the fire] If the sound produced by a conch-shell, a bow-string (śaṃkhakāhalatantrijam) or flutes (vaṃśavādyāni) is heard while oblations are offered into the fire (hūyamāne), that is a sign of accomplishment. And for the sake of the accomplishment of rites of harming (abhicāra), the cry of a mule, a camel and a curlew, the cry of a vulture and an owl, or the dreadful sound from the smoke of a great [fire should be heard].

The sound from the fire of the homa is not found in the Niśvāsakārikā.

9.436-438 [The forms of the seven types of fire] If tips of the flame (śikhā) are scattered in the form of a beast of prey, a bird or a wild animal or in the form of a missile, the [sounds] bring forth the opposite [result]. If [the tips of the flame
have] the form of a parasol, a flag, a canopy; [if] images of white water-lily appear in the sky; or the shape of vajra, a conch-shell, or a śrīvatsa [appears]; or a light with a mountain shape whirls clockwise, [this indicates] the success of auspicious rites.

The various forms of the tip of the flame are not attested in the Niśvāsakārikā.

9.439-441  [The smells from the fire]  [When] a smell produced by sandal (candana), vetiver (uśīra), camphor (karpūra), saffron (kuṅkuma) or galloch (āgaru) [appears]; when very a pleasant-smelling fragrance produced by other substances [arises]; or when sweet-smelling fragrances, etc. [come] from garlands, [such] an agreeable and pleasant smell is considered to cause immediate success. However, [if an unpleasant-]smelling odour like the smell at the time of burning flesh, bone, blood or hairs [arises]; and also [if] a very offensive smell such as that of faeces and urine [arises], wise ones who know mantra should know that [the smell] will bring forth a reverse (vilomam) [result] to the pleasant [smell].

The two kinds of smells, good smells and bad smells, indicating a certain outcome during the homa ritual are not taught in the Niśvāsakarikā.

9.442-445  [Other variant results from smells]  If a pleasant-smell arises, even though [the fire] is deformed when oblations are offered in the fire, this sign of accomplishments (siddhiṅgam) should be known to give the wealth one wishes. If the smell of clarified butter arises while auspicious and inauspicious substances [are offered in the fire], that [smell] produced from mixed [substances] with good and bad things (subhāśubha-vimiśrakaḥ) gives a wishful result. After one who knows mantra recognises [the smell] thus, he recites [the mantra] and offers oblations to the fire. He who is the knower of the truth of rites, and the appropriate time and share [of deities] (kriyākālāṃśajñaḥ) can be an enjoyer of the results of success. Otherwise, if one who does lack [knowledge of] the rule [performs a homa ritual], it will cause a reverse [result] in vain. In addition, even though he has performed all the purificatory rites, if he is deprived of ritual actions (kriyā), he cannot gain worldly success.

As for the translation of the term kriyākālāṃśa, I have referred to the Svacchandoddyota\textsuperscript{80}, Kṣemarāja's commentary. He states that kriyā means rites beginning with pūjana and

\textsuperscript{80}SvaTa-Ud 7.1 kriyākālāṃśayuktaśye tāt tato viditaṃ kriyāsvargūpam anūdya, kālaṃśakam jñā-tum kriyā pūjanādśadhahumā | kālam ca tattatsiddhisādhancitam avasaraṃ ca māśakaṃ ca brahmāṃśākaviṣṇu-vāṃśakādirūpam |
ending with sādhana; kālam indicates a proper time to accomplish each siddhi according to one’s purposes; and anśakam means brahmāṃśaka, viṣṇuṃśaka, etc.

9.446-450b [The ten kinds of colors of fire] The ten colors of the fire are taught to bring forth the victory of all actions; ① The first is like a color of sunrise, ② the second is like a deep-colored lapis lazuli, ③ the third is like the color of ghee, ④ the fourth is like the color of lac, ⑤ the fifth is like the color of red-hot iron and gold, ⑥ the sixth is like the color of saffron, ⑦ the seventh is a yellowish green color, ⑧ the eighth is like the color of smoke. ⑨ the ninth is like the color of rainbow, and ⑩ the tenth is like the color of cochineal (Niśvāsakārikā). Even if the fire has enough fuel, in front of clarified butter and then becomes well-kindled, if [the flame of the fire] is licking without smoke, [a homa ritual] should be performed for the sake of the accomplishments of rites. [If] the top of the flame is thick, and the clarified butter, having a golden color, is unctuous and melts down in a clockwise direction, it grants the fruits of all wishes.

These ten kinds of color of fire are mentioned in Niśvāsakārikā 10.41c-46b. In the above translation of the Tantrasadbhāva, the ninth and tenth descriptions are restored from Niśvāsakārikā 10.44ab:

agniṃ varṇā daśa prōktā karmasiddhimayāvahāḥ || 41
ādityodayavarnābhāḥ snigdhavaidūryasannibhāḥ |
ghṛtavarnābhāḥ caiva lohavarnās tathaiva ca || 42
[ taptāyasasuvarnābhāḥ kusambharamasannibhāḥ ]
haritālanibhāḥ caiva dhūmravarṇās tathaiva ca || 43 
indrāyudhasvarṇābhāḥ indragopasannibhāḥ |
bahuḥayendhane caiva susamiddhe hutāśane || 44
vidhūme lelihāne ca hotavyaṃ karmanāddhyae |
arciṣmān piṇḍitaśikhāḥ taptakāṇcasannibhāḥ || 45
snigdhaḥ pradakṣiṇāvartāḥ sarvakarmaphalapraṇāḥ || 48

9.450c-454b [Performing rituals] After understanding [this] thus, according to the rule, the guru should perform the rites for the sādhaka. Learn this [following
teaching] exactly! Having made a trap with strings, one who has empowered [the trap] by reciting the navātma-mantra [viz. the mūlamantra consisting of nine syllables] should utter the nine tattvas divided by the letter ā; place [the string of the trap] over his entire body viz. on his head, throat, heart, navel, thighs, buttocks, shanks, ankles and feet; and install it on his two arms and two hands. Then he should perform a homa ritual by offering ghee while reciting the navātman a hundred times together with svāhā.

The parallel passage is found in Niśvāsakārikā 10.46c-50 as follows:

\[
\begin{align*}
\text{evam vijñāya vidhivat guruṇā sādhakasya tu} & || 46 \\
\text{saṃskārayoga kartavyaḥ yathāvat tan nibodha me} & | \\
\text{kṛtvā sūtramāyān pāśā navātmenābhimantritān} & || 47 \\
\text{uccārya navatattvāni akāreṇa tu bheditān} & | \\
\text{mūrdhni kanṭhe ca hṛdaye nābhīr uruḥ kaṭis tathā} & || 48 \\
\text{jaṅge gulphe tathā pāde sarvatra viniyojayet} & | \\
\text{bāhubhyāṁ hastayoś caiva sarvadehan tu veṣṭayet} & || 49 \\
\text{navātmanāhūtisataṁ svāhākāreṇa pātaṇyayet} & | \\
\text{vidyate na tu deveśi paścāc chūnyena homayet} & || 50^82
\end{align*}
\]

Comparing Niśvāsakārikā 10.50 to Tantrasadbhāva 454.ab (navātmaiḥhūtisataṁ svāhā-kāreṇa homayet), the reading of the Niśvāsa provides more details: ‘a guru should offer an oblation into the fire a hundred times while reciting the navātman together with svāhā until nothing remains. Afterwards, he should keep performing the homa ritual without any oblation’.

The Complete Oblation (Pūrṇāhuti)

The following section, Tantrasadbhāva 9.454c-539 including pūrṇāhuti, ācāryābhiṣeka and sādhakābhiṣeka, is parallel to Svachchantantra 4.419-505. A rough edition of the pertinent part of the Nepalese recension of the Svachchanda is produced in Appendix A.

9.454c-455b [The practice of pūrṇāhuti] One links the bound soul to the highest state through a single complete oblation (pūrṇāhuti). Now I shall tell [you] about the practice (prayoga) of complete oblation.

\[\text{82}^7\text{a 'yoga } T127; \text{ 'yogah annet} T17 T150 47b tan } T17 T127; \text{ ta } T150 47b \text{ nibodha me } T17 T150; \text{ nibodhaye T17 T127 47d navātme} T17; \text{ na cātme} T127 T150 48d \text{ nābhīr uruḥ } T17; \text{ nābhīrūpā T127 T150 48d kaṭis tathā } T17 T127; \text{ karīṇs tathā T150.}\]
9.455c-458 [Posture and holding flowers] He holds himself upright, straightens his neck, stands evenly on both feet. The root of a sruc [is held] at the level of the navel and face of the sruc is stretched out in front of his face. He places a sruva facing down above the sruc and gives a flower which is on the tip of sruc to the two hands [of his disciple who is] holding darbha grass. Then [the disciple] carefully takes a handful [of flowers] with his two hands, O my dear, he holds it with cupped hands, his right hand up and left hand down, O auspicious lady, and extends his hands out.

Here I understood srucā means sruc, as a feminine noun with a lengthened stem. An alternative translation of srucāgre in 9:456c is ‘(giving flowers) with the tip of the sruc’ in the sense of srucāgreṇa. Abhinavagupta quotes a brief description of oblation using sruc and sruva from the Nandishikhā in Tantrāloka 15.282, based on the doctrine of Śrimadānanda: “it has been taught that a sruc is [used] in the complete oblation (pūrṇahuti) and a sruva is in the clarified butter oblation (ājyāhuti)”. Jayaratha comments on this verse with these same stanzas of the Svachchanda, but without mentioning the title of their source.

9.459-461b [Installation of six paths] After that, [the officiant] should fill [the sruc] with ghee and conceive of himself [thus]: “I am the highest tattva in the higher and lower divisions.” Indeed, there is only one tattva everywhere; he should meditate on nothing other than that. The six paths, installed in the kumbha pot, are considered [to be installed] in the maṇḍala, the fire and at last into Śiva.

Śivântasthaṃ at 9.469c is unclear to me. The six paths are installed in the Śivakumbha, the maṇḍala, fire and a disciple (śiśor antaḥ) as Kṣemarāja comments at Svachchanda 4.425 (kumbhamanḍalāgniśiśugataṁ ṣaḍvidham adhvānam), and Somaśambhu teaches this in SiSāPa (Vol.III.225: kumbhamanḍalavnhīṅhīṁ śiṣyād api niṣṭmanah | gṛhitvā ṣaḍvidhādvānaṁ srugagre prāṇanāḍikam).

9.461c-465b [Offering ghee] He should mount the [sixfold path], which is situated on his breath in the middle of his navel, on the sruc. When the locus of the breath has been homologized [with the six paths], he should pour the stream [of oblation] from the sruc. he should pour out the stream of ghee, which is called vasudhārā, into the fire (jātavedas). He should bring the root of the sruc from the place of his navel to the end of his face. He should raise his breath while he pours the stream of ghee. Then that breath, which is composed of the six paths, attains the state of varṇa. Because he has caused the six paths (ṣaḍvidhādvānaḥ) to resonate,
there is no object of knowledge (prameya). Therefore, all the abiding in mantras are presently [free] from heya and upādeya.

According to Kṣemarāja, it seems that when the guru pours ghee into the fire after meditating on the stream of ghee as the six paths and homologizes that with his breath, he should hold the sruc around his navel and pour it out. That represents a link to the fire of Śiva and to the external dvādaśānta (śivāgnau dvādaśāntasthe bāhye ca); then, he raises the sruc to the height of the tip of his nose (nāsāga).

9.465c-468b [Heya] Sixfold kāraṇa exists in sound (varṇa). After [immersing in] six [kāraṇas], there is absorption in the seventh level. [In the varṇa, there are] the phonemes A, U, and M, bindu, ard hacandra, nirodhi, nāda, [nādānta] which is going upwards, śakti, vyāpinī, samanā, and then samanānta, O Varārohā. The net of the fetter is endless. He should abandon [the level] which is abiding in the mantra and loaded by the six kāraṇas.

9.468c-469 [Ātmavyāpti] In that case, ātman, that is, Śiva abiding in voids (vyomasthaḥ), is as perfectly spotless as consciousness. He who sees the quality of Śiva since he is in great joy due to the qualities of śivatattva, [should] abandon the natural inclination toward fetter; then, he will see the intrinsic nature [of Śiva]. Therefore, this is indeed the pervasion of the soul (ātmavyāpti).

A variant of the word vyomasthaḥ in Tantrasadbhāva 9.468b is vyomavat in the Kashmiri Svacchanda. Although cit◦ in the same pāda is attested in the Kashmiri recension of the Svacchanda, there is another reading, bindu◦, also found that might have been an attempt to remove an ambiguity in its interpretation, i.e. from citsunirmalaḥ to bindunirmalaḥ. Kṣemarāja explains that as citā suṣṭhu nirmalaḥ.

9.470-471 [Śivavyāpti] After that, there is the pervasion of Śiva (śivavyāpti) in a different manner. He should meditate on meanings (arthas), that are pervasive qualities [of Śiva], beginning with omniscience (sarvajña). This śivavyāpti is indeed embodied in the form of cause for the bound soul (caintya). For this reason, Śiva whose intrinsic nature is that of dharma-holder (the dharmin is said to be tranquil (śānta).

9.472-473b [Unmana level] The unmana level should be seized by the mind. [A yogin] whose nature is engaged in the realization of ātman should abandon mental activities and connect to [the unmana level] in the form of knowing (bodharūpena); just then, the bound soul (paśu) attains the state of Śiva and becomes free from the stream of being.
9.473c-478b [Emerging in Śiva while offering ghee to the fire] Since he has united to the highest state, he should again fill [ghee] in the sruca. As long as the substance is offered into the fire through the mouth of the sruca, he should cultivate kumbhaka breath which is placed outside [of the body, i.e. at the dvādaśānta] up to the highest reality; then there will be a single favor with Śiva whose existence is externally ceased. There is nothing in a different manner just as the current of the river in the ocean [is not distinctive from the ocean]; After the current of a river combines with water of the ocean; [the current] which was born in the river becomes of a single flavour/essence [with the ocean]. Likewise, ātman becomes merged into the stream of Śiva. He should take time while he fills the sruca [with ghee]; during that time, externally by doing kumbhaka breath exercise, the pervasive soul is placed in Śiva as having a single flavour/essence [with Śiva].

9.478c-484b [obtaining qualities] After that, he should obtain [the six] qualities along with each of the six āṅga[-mantras] during oblations. Just as [a king] is consecrated by kalaśa, and his merits are praised by a courtier and so forth all over the world once the kingship has been attained, so the wise man should obtain the qualities once the state of Śiva has been obtained. [The guru] should obtain the qualities: “[May I] be omnipresent (sarvajñāya bhava) Svāha”, “let me be completely satisfied”, and also “let me be beginningless-awakened”, “[may I] take on my own free will”, “[may I] have indestructible power” and “[may I] have infinite power”; then he should recite the mūlamantra. [The mantras] start with oṃ hūṃ ātman and then [qualities such as] sarvajñāya [follow]. Along with [reciting] Svāhā [at the end of each mantra], he should obtain [the qualities] by offering oblations into the fire, three, five or eleven times; and [by offering] oil or ghee. Then he should bestow the consecration by [reciting] the mūlamantra, O you faithful lady.

This rite and almost identical mantras can be found in the nirvāṇadīkṣā part of the Somaśaṃ-bhupaddhati. According to the description of the Tantrasadbhāva and Svacchanda, they could be “oṃ hūṃ ātman sarvajñāyā bhava svāha, oṃ hūṃ ātman paritrāṇaḥ bhava svāhā” and so forth.

9.484c-486b [Installing ātman on the disciple] He should agitate the supreme immortal Śakti and place [his empowered hand] on the head of the disciple. Then

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83 Cf. SoŚaṃPa (Vol. III:399): oṃ hāṃ ātman sarvajñā bhava svāhā | oṃ hūṃ ātman paritrāṇaḥ bhava svāhā | oṃ hūṃ ātman anādībhodho bhava svāhā | oṃ hāṃ ātman svatantro bhava svāhā | oṃ hūṃ ātman aluptaśaktir bhava svāhā | oṃ hāḥ ātman anantaśaktir bhava svāhā |
he should envisage externally and internally that [the ātman] is entering into the
door of the fourth turya [i.e. the disciple's cranial aperture]. While the power of
mantras is sharpening, drying up, burning and so forth, his body becomes dried
up [by them]; at the time, [the guru should perform] sprinkling (abhiṣecana).

9.486c-488 [Abhiṣecana] [The guru] should bestow a flower into [the disciple’s] hands
after the initiation has been finished and make him release darbha grass onto the
fire of Śiva, kalaśa pots and the guru. And [the disciple] performs pradakṣiṇa three
times and falls down in front of these like a rod. Then [the disciple] becomes one
who has been down what he has to do, whose ātman has been delighted, who
has crossed over the circle of rebirth. Then he should meditate on himself as one
whose eyes have been fully opened who is tranquil, and whose ātman has been
satisfied.

The non-standard causative absolute muṇcāpayitvā in 1.486c and in the Nepalese recen-
sion of the Svachanda had been rewritten as vimocayitvā in the Kashmir recension of the
Svachanda.

Ācārya-abhiṣeka

The procedure of ācāryābhiseka in the Tantrasadbhāva follows the details of the Svachan-
datantra and Siddhāntasārapaddhati (See Appendices A and C). And the Somaśambhupad-
dhati (Vol. III.2.1) also follows them. A similar manner of consecration is already men-
tioned in the mūlasūtra of the Nīṣvāsa (cf. DOMINIC 2015:331-2).

9.489-490b [Precondition for ācāryābhiseka] Initiation bestowing liberation [is di-
vided into two kinds, i.e.] nirbijā, the initiation without seed, and sabijā, the initi-
ation with seed (for the responsibility of performing post initiatory observances).
The [ācārya-]consecration should be performed for people who have been initi-
ated with seed; [an officiant] should appoint those to the level of instructor.

According to Kṣemarāja in his commentary, śrutīśilasamācārāḥ in SvaTa 4.454c, “quali-
fied by those initiands having a duty of post initiatory observances” means thus: “peo-
ple who have learned (Śaiva scriptures), have good conduct (i.e. restraints and obser-
vances of speech, mind and body) and practice of rites (according to the sacred pre-
cept)”84.

84SvaTa-Ud 4.454 śrutraṃ pārameśvarasamātihāyāṃ gurutas tāttvikārthaparijñānam, śīlaṃ vānamahkāyavīṣayā
9.490c-494b [Preparation of the five kalaśas] In that manner, immediately after the union with Śiva, the consecration to ācārya [is performed] with five auspicious kalaśa pots anointed with sandal paste; he should worship [them] in the same manner of worshipping Śiva’s kumbha pot and fill them with jewels; filling [them] with ṛddhi and vṛddhi medicaments and undamaged herbs he should put mango leaves and white lotuses so that they protrude from the mouth [of pots]. He should install the five tattvas, beginning with the earth element, on the five [kalaśas]; O Mahādevī, one should again set [the five] kalās in [the five] kalaśas; [the lords of bhuvanas] beginning with ananta and ending with Śiva should be installed in each kalaśa.

The five kalaśas in the consecration of the ācārya are usually filled with jewels, water, etc. However, water is missing in Tantrasadbhāva 9.491 (ratnagarbhāṃ prapūrayet) indicating that it might have been redacted from Svacchanda 4.456b (ratnagarbhāmbhapūritam), which contains the word ambha for ambhas in the Nepalese manuscripts. The Somaśambhupaddhati teaches mainly installation of nine kalaśas and five as an alternative. The Netratantra states that ācāryābhiseka is performed with eight kalaśas⁸⁵, the same as the mūlasūtra of the Niśvāsatattvasaṃhitā⁸⁶.

9.494c-496b [Worship of Śiva and the five kalaśas] He should worship Lord Śiva, accompanied by six groups of retinues and engaged in the accomplishment of mantra, in the sequence of dissolution of everything (sarvsaṃhāranukramāt, metri causa). He should consecrate each kalaśa pot by reciting bhairava, O lovely lady. Precisely by reciting [the Bhairava mantra] one hundred and eight times, he should contemplate on the highest tattva.

9.496c-497b [Direction of kalaśas] In the same way [of worship of Śiva], he should worship [the five kalaśa pots which are placed] in the west, the north, the wouth, the east and the northeast direction and undertake the consecration.

9.497c-498 [Preparation of the mandala, canopy and so on] The wise one prepares a sacred place (piṭha) in the northeast side of the ritual house. He should draw the maṇḍala there and adorn it with a svastika and so forth, cover it up with a pavilion and decorate it with flags.

⁸⁵NeTa 5.1: abhiśekam pravakṣyāmi yathā yasyeha diyate | aṣṭabhiḥ kalaśair deya ācāryasya viḍhānataḥ
⁸⁶NiTaSaṃ mūlasūtra 8:11 : abhiśiṇcyāṣṭakalaśair aṣṭatattvābhimanritaiḥ ||
For details of the preparation of maṇḍala and so forth, see the ācāryābhiṣeka part of the Siddhāntasārapaddhati of Bhojadeva. According to his explanation, what are to be decorated with flags and so forth are the eight doorways (toraṇas) of the maṇḍala.

9.499-502b [Preliminary consecration] He should set a seat there and make the disciple who has been in the form [of bhairava] sit [on the seat]. [The officiant] standing facing to the northeast direction should install the mantra of the deity on [the disciple’s] own body (sakalīkṛtya) as before, worship him with perfume, flowers and so forth, rub him with sour gruel (kāñcika for kañjika) and water, with lumps of clay, ashes and cow dung, with sprouts of dūrva grass and leaves of the śamī tree, and lustrate [him] with white mustard, curd and water. After rubbing him in this manner according to the prescribed rule, he should consecrate him.

The substances for rubbing the body of the disciple in 9.500c (mṛdbhāsmagomayaiḥ) could precisely mean ‘with clay and ashes and lumps of cow dung’, if we consider that other ritual manuals often mention gomayagolaka87.

9.502c-504 [Consecration] The ācārya who has been consecrated should recite the Śiva[-mantra] using the [five] pots [installed] with the earth element and so forth, and sprinkle water. After meditating on him in turn, through [the pots] ending with the one in the northeast, [the officiant] who has performed consecration (abhiṣiktāḥ) should make [the disciple] wear a new cloth and rinse his mouth. Then he should let him enter into the right side of the idol, prepare the seat of Yoga, make him sit, perform sakalīkaraṇa and bestow authority.

Śivamantra is specified as dhāmamantra in the Svachchandatantra, which is considered to be the mūlamantra of the Svachchanda. According to SoŚaṃPa and SiŚāPa, the new garment for the consecrated one is two pieces of white cloth (site vaste / site vāsasī).

9.505-506c [Gifts] After completely offering the symbols of royalty, e.g. a turban, a crown, an umbrella, shoes, a chowrie, an elephant, a horse and a palanquin, and a piece of thread, a pair of scissors and a piece of chalk (for drawing a maṇḍala), sacrificial ladles, i.e., sruc and sruva, as well as darbha grass, [ritual manual] books, a rosary and so on,

9.506d-507 [Proclamation] [The officiant declares:]

“Through the path of the favor [of Śiva], you have to conduct the initiation and [its] exposition

87SiŚāPa mṛdbhāsmadārvagomayagalakasiddhārthadhitoiyaiḥ; SoŚaṃPa 2.1.14 (Vol. III): kāñcikau-
danamṛdbhāsmadārvagomayagalakaiḥ | siddhārthadhitoiyaiś ca kuryān nirmarjanaṃ tataḥ ||
[to a person] who is one of the four castes. From today, the authority should be received through the permission of Śiva."

‘One who belongs to one of the four castes (caturāśamasanṣṭhitāṃ)’ in 9:506b is translated here based on Kṣemarāja’s comment ‘caturṣv api āśrameṣu ye sthitāḥ, teṣāṃ tvayā dikṣā vyākhya ca kārya’. In other words, he should know and perform the initiation and so one in accordance with the castes of a candidate.

9.508-510b [Addressing] He should stand [the disciple] up, take his hands and make him enter the maṇḍala. Then, kneeling on the ground, he should approach Bhairava and worship him and then declare.

"O lord, indeed, he has been consecrated by your power in this way. The authority, which has been inherited by teachers, should be performed by one who is in the path of ācārya according to your permission and rules."

9.510c-512b [Homa ritual] He who stands in front of Śiva, expounding the meaning of Śiva’s reality, should go to the fire from the site [he knelt] and perform the homa of kalādhvan. After pleasing with mantra, he should do the homa of each of the five kalās; Having performed the homa ritual of the five [kalās] in all five [kalaśas], he completes the offering of oblation.

9.512c-513b [Declaration of the state of ācārya] After performing the worship of the guest water offering (argha), he should prostrate and inform thus to the Śiva:

"I have consecrated him as an ācārya."

On that account, [this is] the gratification (mantra-tarpaṇa).

9.513c-514b [Making a mark] He should make a mark on [the fingers of the candidate’s] right hand while [reciting] five [mantras] starting from heart-mantra; he should mark [the candidate’s fingers] from the little finger [to the thumb] with a firebrand of darbha grass which is taken from the fire of Śiva.

9.514c-515b [Final prostration] Then the guru should give a flower to the hands [of the consecrated], make him throw it down on the maṇḍala and [let him] completely prostrate himself before Śiva, the kalaśa pots, and the fire, like a staff.
Here, one who has been consecrated as an ācārya should prostrate to Śiva, the kalaśa, the fire and also the guru who performed this consecration, according to the Somaśambhu-paddhati 88.

9.515c-516b [Fruits] He has obtained the authority; his soul is delighted; he possesses gladdening and satisfying fruits. He is the guru who is equal to Śiva and who bestows fruits by the power of Śiva.

Sādhaka-abhiṣeka

9.516c-517 [Classification of sādhakābhiṣeka] The initiation of success (bhūtidikṣā) at the level of śānti is composed of the fruits of Sadāśiva. Therefore, it should be known to be a śivadharma-initiation following the law of Śiva; otherwise, [the other kind] is said to be a lokadharma-initiation following the worldly law. The śivadharma-initiation is taught to be for [the consecration of] sādhakas.

There are two types of sādhaka, i.e. śivadharmin and lokadharmin. A śivadharmin is one who has been initiated with seed (sabījadīkṣitaḥ), that is, one who has a lifelong obligation to perform Śaiva rites, and lokadharmin is one who has been initiated without seed (nirbījadīkṣitaḥ).

9.518-519 [Vidyādīkṣā] [The guru] should perform consecration for them [i.e. śivadharmins] and link [them] to the state of sādhaka. This consecration of a sādhaka is immediately followed by the initiation of knowledge (vidyādikṣā). The vidyādikṣā can be held according to the differences of the latent traces (vāsanā) [of the candidates]. There will be no difference of ritual actions (karmabheda) which are established in all the [sixfold] paths.

The details of the vidyādikṣā are not described in the Tantrasadbhāva. The early idea of the vidyādikṣā is found in the Niśvāsa corpus which mentions that there are two kinds of initiation, vidyādikṣā for mantrasādhana and muktidikṣā or nirvāṇadikṣā for liberation (cf. TAK 3 and GOODALL 2015:74). As for karmabheda, Kṣemarāja specifies that ritual action particularly destroys the bonds, ‘karma pāśaksapāṇam’. In other words, there will be no sādhakābhiṣeka that differs from other consecrations up to the step of the removing of bonds.

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88 SoŚaṃPa 2.1.24 (Vol. III: 497): kusumāni kare datvā pranāmaṁ kārayed amum | kumbhe ‘nale śive svasmin tatas tatātyum ādiśet ||
9.520-522b [Purification of kalās, yojana, vidyā body and pūrṇāhuti] He should first purify all the actions that resort to the five kalās, which will go to their own path, according to rule. There is a difference [of actions] in the case of linking [a disciple to tattvas]; but that is the cognition of the sādhaka. Therefore, he should concentrate on a single ritual action that has been just done (prārabdhakarma) for the sake of the bound soul. He should utter the śivamantra, and install the sakala[-mantra] on the body of Sadāśiva.

The elaborate sequence of the purification of the five kalās in various Śaiva ritual manuals are that three kalās (viz. nivṛtti, pratiṣṭhā and vidyā) are first and the next is śanty-ātītā, then, at last, the fourth, sānti, is to be installed (cf. ŚiŚāPa III:500-524). The Svaccha-nda reads dhāman, which means the mūlamantra of that, instead of the Śiva[-mantra]. I understood the word sakalam to mean sakalakaraṇam; Kṣemarāja comments on it with 'thirty-two letters' (sakalam dvātriṃśadakṣaram) which indicates the mantra of thirty-two syllables (viz. aghorebhyo 'tha ghorebhyo ghoraghoratarebhyāś ca sarvataḥ śarva sarvebhyaḥ namas te rudra rūpebhyaḥ).

9.522c-525b [Installation of kalās on kalaśa pots] Having meditated on the deity Sadāśiva in accordance with the nature of the division of vidyā, who is possessed of [eight siddhis] beginning with aṇiman, for the sake of the attainment of the qualities beginning with aṇiman by [reciting] mūlamantra together with his own name and having performed the homa ritual eight times, he should consecrate the sādhaka. He should perform [the installation] by using the five kalaśa pots: [namely,] he should install [three kalās] beginning with Nivṛtti onto three [kalaśa pots]; the [fifth kalā,] śāntyātītā, on the fifth [kalaśa pot]; and then, [the fourth kalā,] sānti, on the fourth [kalaśa].

The installation of kalās follows the same sequence as the purification seen earlier.

9.525c-526 [Imposition of kalās] In the same way, having enveloped [himself] in śānty-kalā, he should install [the five elements] beginning with the earth on the five [pots] and then install his personal mantra (sādhyamantram) on each kalaśa pot. Then he should impose the deities of mantras (vidyāṅgāvaraṇas) on his limbs by uttering [aṅgamantras which are] the limbs of knowledge (vidyāṅgas).

9.527-530 [abhiṣecana with five kalaśas] Having recited the mantras one hundred and eight times one by one into [the five] kalaśas, having set a seat on the outer maṇḍala
by [uttering] OṀ, and having made the sādhaka stand up there, he should perform the sakalīkaraṇa; rub [him] with every [substance] as before [in the case of ācāryābhīṣeka]; sprinkle water [on him] from pots in which [the first three kalās] beginning with nivṛtti [have been installed]; and bath him who is facing to the east. Having taken the pot in which śāntyātītā[-kalā] has been installed, he should sprinkle the water [from that pot] onto the disciple. After that, he should hold [the pot on which] śānti[-kalā] has been installed and sprinkle the water by enclosing [śāntyātītā with śānti]. This consecration of the sādhaka [should be performed] in due order [i.e. nivṛtti, pratiṣṭhā, and vidyā, cf. SvāTu-Ud] and then in reverse order [i.e. śāntyātītā and śānti, cf. SvāTu-Ud].

9.531-533b [Setting the seat, sakalīkaraṇa and adhikāra] After sprinkling the water, [the guru] should make him enter the southern side of the form [of Śiva where he] is abiding, arrange the seat while [reciting] OṀ, and do sakalīkaraṇa. [He should bestow objects representing his] authority, adhikāra, on the sādhaka, prepare a manuscript of mantra and so forth, give him a manuscript of mantra, a rosary, white chalk, an umbrella and shoes but not a turbans, and make [the disciple] enter into the proximity of Śiva.

Kṣemarāja explains that kalpa means a book of his chosen mantra (sādhyamantrapustikā). The Somaśambhu adds a pair of scissors to the turban as items to be excluded in the sādhakābhiṣeka.

9.533c-535b [Announcement and bestowal of sādhyamantra] He should inform the Supreme Lord: “I have made the sādhaka [consecrated]. May he have three kinds of siddhi with your permission out of devotion.” After that, he should utter his chosen mantra (sādhyamantra) while sprinkling flower-water, and give it to the hand of that sādhaka for the sake of success.

Some old palm-leaf Nepalese manuscripts of the Svachanda read puspājñā[&]t instead of yuṣmājñā[&]. This could have been caused by the similarity of the two characters, पुष्प and युष्म. It is also not clear what the three sorts of siddhis are since the aimed at siddhis are of eight kinds, e.g. aṇiman, mahiman, laghiman, prākāmya, prāpti, īśitva, vaśitva and yatrakāmāvaśayitva in SoŚaPa and SiSāPa.

9.535c-537b [mantratarpaṇa and homa] Having paid homage to the two [i.e. the guru and the mantra, cf. SvāTu-Ud] and having taken the mantra, he [who has just been consecrated] should install it on his heart. The disciple speaks delightfully and
the guru is also delighted. Then both [the guru and the disciple] approach the
fire, and [the guru] should satisfy the collection of mantras. The gratification of
the sādhyamantra [is performed] a thousand times or a hundred times.

The manner of transporting the sādhyamantra to the sādhaka is elucidated in the Somaśam-

bhupaddhati89.

9.537c-539 [Veneration] After satisfying [the mantra] in this manner, he should give a
flower to the hands [of the sādhaka] and make him circumambulate three times
and pay homage to all three [viz. the fire, the guru, and the form of Śiva, cf. SvāTa-
Ud] like a rod. One who is engaged in devotion by nature will obtain results
beginning with anīman. [The guru] should make the sādhaka stand up; give the
post-initiatory rules to him [by saying] “You must observe them with effort!” Wise
ones should learn [the samayas] on the occasion of initiation, O female leader of
the gods.

Post-initiatory Observations (samayas)

Samayas (post initiatory observations) are mentioned in a range of Indian literature,
from Dharmśāstras to Śaiva works. This topic has been recently studied by TörzsöK
2017. Her study includes a comparison of the following part of the Tantrasadbhāva in relation with Siddhayogēśvarimata chapter 6.

9.540-541 [Instructing samayas] After completing the initiation in this manner, O
you beautiful-faced lady, the guru should always teach the post-initiatory ob-
servations (samayas) to [the disciple] who has been authorised and consecrated.
Before offering, he should not eat [the offerings]; he should never eat any meat,
according to rules. He should abandon any useless effort and perform recitation
(japa) and contemplation (dhyāna).

The passage anivedya na bhoktavyam also appears in Kamikāgama’s Uttarabhāga 29.60c.
The items of the abovelisted are mentioned in various Śaiva works. As for the useless
actions, see Mālinīvijayottara 8.133a (nisphaḷam naïve ceṣṣeta) and Siddhayogēśvarimata 6.46a90;
as for performing japa, see Devīpañcaśaktikā 6.7a (nityam eva japaṃ kuryāt), etc.

89 SoŚaṃPa (Vol. III:516-519): sādhyamantraṃ samuccārya praṇavādyantadīpitam | recakodbhavayā dadyāt
puṣpādiyutam aṭhalaṃ || mahāprasāḍa ity uktvā śaradindusamajvalam | pūrakeṇa ṛḍambhoje sādhakas tan nīveśayet
|| saṃtarpya pāveke bhaktyā śadhyāśāmarasamāṃṣhitam | dakṣine mandalādināṃ padme sādhyāṃṃ arcayet ||

90 As for this, TörzsöK cites also Manusmṛti 4.63a: na kuvīta vṛthāceṣṭam, and 4.70c: na karma nisphaḷam
kuryāt (cf. TörzsöK 2017:10 fn.26).

436
9.542-544b  [Prohibition of uttering particular sounds]  He should not utter the sounds re re or he he, nor look at any naked woman or bare breastred-one. He should not give a glance at any play of a paśu nor engage in wicked behaviour. He should not speak the word ‘śākinī’, or make a dhappaṭi (slapping sound ?), O Varavarṇini. Also, he should never the utter words ‘chiṇḍāli’ and ‘sehārī’, O Mahādevi!

Passage 9.542cd is also found in Siddhayogeśvarīmata 6.47c (cf. TÖRZSÖK 2017:10 and she also mentions its parallel in Manusmṛti 4.53b). The prohibition of the utterance of the word śākinī is also mentioned in the Tantrāloka91; however, in the case of the Siddhayogeśvarīmata, the world is ḍākinī.

9.544c-546  [Religious behaviours]  If one wishes siddhi, although he is a householder, and he observes the rule of mahāsiddhi, he should never perform grāmadharma (the rule of village, sexual intercourse) during the day. And he should accomplish the daily ritual (nitya-karman) which is mentioned in his own scripture. He should not get involved in ritual actions for all kinds of protection because of [his own] desire, [nor engage in] cases where people quarrel about whether something is right or wrong.

Passage 9.545ab is parallel to Siddhayogeśvarīmata 6.48cd: grāmadharmaṃ sadā varjaṃ vā-sare siddhim icchatā (cf. TÖRZSÖK 2017: FN.28, and TAK 2:210-211 s.v. grāmadharmavṛtti).

9.547-548b  [Personal study (svādhyāya)]  He should never resort to any worldly matters in such a way that it could destroy his personal study (svādhyāya). He should avoid all things (arthāḥ) that could harm his study (svādhyāya). All of these become useless if they are contrary to his study.

9.548c-550  [Prohibition of eating particular meat]  He should never consume the meat of those animals, e.g. bull, cock, peacock, goose, hog, human, alligator, owl, vulture and hawk [for male animals] as well as goat, doe, ewe, she-dog, jackal, rabbit and porcupine, and any kind of female animal if he knows, which is disgusting in his mind.

9.551-555  [Prohibition of stepping on the shadow of liṅgas and censure]  He should not step on the shadow of liṅgas for nine years. And he should never blame samayin, putraka, ācārya or sādhaka. And also he should not utter [the names of] yoginis. [He should never censure people, e.g.] a fisherman (kaivarta), a sweet

91TaĀl 15.552ab: śākinīvācakaṃ śabdaṃ na kadācit samuccaret |
seller (kānduka), a foreigner (mleccha), a trader or a liquor-seller (dhvaja), a butcher (śūnyakara or sūnākara KuMa) [for their occupation]; a deformed person, a sufferer, eunuch (śaṇṭha for śaṇḍha), an impotent (kliṇa) person, the blind or the sick; a wrestler, a bard (vandin) or an usurer, a dyer, or a leather maker. [He should not censure places, e.g.] Jartika, the Himalaya areas, Mathīra, Kāpota, Kula-bhakṣaka; [he should not censure low mixed castes, e.g.] Meda, Bhilla, Ḍomba and those with a Bhaṇḍa-marker, as well as others who have not been mentioned, O Varāvarṇinī. And he should not censure any ascetic who visits, O Varārohā.

The words dhvaja and sūnākara (for śūnyakara see TaSa 9.552d) are mentioned in Kubjikāmata 5.66a.

9.556-557 [Prohibitions on talking and uttering sounds] One should not talk to women in a market. A wise one should not revile girls. He should not utter the dhāma-mantra [viz. the mūlamantra] of the Goddess [or] a part of a stanza containing the syllable ī. He should never ever utter the syllables jha and ma together anywhere. He should not talk about any treatises nor commit any criminal act.

9.558-559 [Places to be avoided] One should not sleep in any isolated tree, a cross-road, a field; nor spit out nor copulate in a cremation ground, a forest, a grove, a temple, the bank of a river or in the middle of ashes or cow dung.

9.560-561 [Articles not to be touched: items for navayāga, etc.] [One should not touch and step over household items, e.g] a foot-stool (khaṭvāpāda), a grinding stone (gharaṭṭa), a winnowing basket (śūrpa), a small vessel (vardhanikā), a mill-stone (piṣani), a mortar (kaṇḍani), a fire-place (cullī), a pestle (muṣala), lōṣṭhanīkaṇa (?), a broom (saṃmārjita); [namely,] the nine collections (nava-ācayā) worship [=navayāga] should not be performed, O Varārohā! He should not step on a yard (prāṅgaṇa) [where a maṇḍala has been drawn?] or a threshold (dehalī).

The widely-attested nine items in other Śaiva works, for example, in the grhayāga section of the Brahmayāmala (3.1-4), the nine articles to worship are considered to be dehalī, kaṇḍani, udakumbha, cullī, piṣani, kaṇjiṇi, maṣalī, sehārikā and vardhamāna. For a detailed discussion, see TAK 3:257-8 s.v. navayāga. A similar list of these found in the earliest Śaiva source, mukhasūtra 4.18 of the Niśvāsa, consists of five utensils to kill animals (paṇca sūnā), e.g. peṣanī, kaṇḍani, cullī, udakumbha and pramārjanī, but this context is more closely related to what Dharmaśāstras mention, e.g. Manusmṛti 3.68 (cf. TAK 3:258). However, the number of household items in Tantrasadbhāva 9.560-561a for navayāga is more than
nine, and the particular kind of prohibition on these things is not clear. I have translated them as things not to be touched based on 9.569ab (pāde naiva sprśen mantri na tu lamghet kadācana) and according to Kṣemarāja's commentary on Svacchanda 5.49. Further the courtyard (prāṅgaṇa) slightly deviates from household items, and the threshold, dehalī, which is usually mentioned as the first item of the nine domestic articles is not listed here.

9.562-569b  [Prohibited items and weapons] One should never touch by his foot nor step over a churning stick (manthāna), dry ginger (nāgara), poison (viṣa), nāyika musk; or anything which can wound (krūrikāryāparā), O you auspicious lady, nor should he touch with his foot or step on a juggler (māyīka), a diver (gāhanī), a sacrificial post (yūpa), a hook (aṅkuśa) or a parasol (chatra), blades (phala); a spear (śakti) or a hammer (samudgara), a conch-shell (śaṅkha), a discus (cakra), a mace (gadā), a spit (śula), a bell (ghaṇṭā), a damaru drum, an arrow feather (picchaka); a skull (kapāla), a rosary (akṣasūtra), a yoga band (yogapaṭṭa) or a kamaṇḍalu water-pot; a staff and deer-skin (daṇḍājina), a pavitra thread, an axe (paraśu), a spear (paṭṭiśa), a pole-axe (gaṇḍāsaka) a spade (kuṭāra), campānī and knowledge of weapons (vaśivedana?), a spade (kodālaka), a small spade (koddālī) for kuḍḍāla), a plough (kūṭāka) of feet(?); a bow (dhanu), a crossbow (nārāca), a crescent-shaped missile (bhallī), [various arrows]—a tīrikā arrow, an arrow (śara), a variegated [arrow] (kambara), a horse hoof[-shaped arrow] (puṭa), a kind of arrow whose top is ear-shaped (kaṅṅika), a horn[-shaped arrow] (kūṭa) a half-moon[-shaped arrow] (ardhacandra), a vilumpaka arrow, an vāvallaka arrow or an āsthodu—, [nor should he touch with his feet or step over] a plough (silla) [for sīla?], a club (ghātana), daṁhikā, karṇika, a fish (jhaṣaka?), a lance (kunta), a shield (vasunandaka), [various knives or scissors, e.g.] karttavyā, karttari, karttikā and pādavellaka, a shield (pharaka), a sword (khaḍga), or any other weapons.

Many of the above-mentioned Sanskrit terms are unclear. The term gaṇḍāsaka seems to be a sanskritised name of the Indo-Persian weapon gaṇḍāsa. A typical axe is called gandasa in Punjabi and Hindi. I have not found any occurrence of this term in other Sanskrit works.

9.569c-571b  [Eating] One should never eat [food] on a plate made of Vaṭa, Aśvattha or Arka leaves. The mantrin should not eat food in his left hand, O you faultless lady. He should give food with his left hand; and ask for food with his right hand. He should always take anything given by others with his left hand, O my dear.
9.571c-572  **[Abstain from speech]** The *mantra* should not give any medicine nor make it for the sake of [his own] protection. He should not converse about Śaiva scriptures with others. When the injunction for qualification (*adhikāravidhī*) is established, any speech that is not [allowed] should never be said.

9.573-574b  **[Towards Vīras]** The assembly of Vīras should not be interrupted, and he should never be allowed to imitate [them]. He should not make any captious argument with others, even with himself. He should speak about [Śaiva scriptures, e.g. only in] temples of Bhairava (*rudrasthāna*).

The rule in 9.547ab is not clear to me. I have translated *rudrasthānāni sarvāṇi*, neuter accusative plural, as locative *rudrasthāneṣu sarveṣu*.

9.574c-576  **[Worship]** [Even once] the wise one becomes glorious, he should never call (*saṃjñā*) his guru. After getting up out of his bed, he should take flowers with his hands pay homage [to his guru] like a rod on the ground and call [the guru] beginning with śrī, followed by the name of the guru’s house and ending with *deva*. Exactly in the same manner, he should [perform the worship] of Siddhas and teachers for the days of their birth and death (*guruparvasya*), O Maheśvarī!

9.577  **[Closing remarks]** The post initiatory rules have been taught thus to those who wish [to know] *samayas*. In the same manner, [their] guru should explain them by means of ritual acts (*karman*) prescribed in the scriptures. He should worship the Lord three times a day by means of ritual action (*karman*) in the light of contemplation.

Thus ends chapter 9, the section on *Samayadīkṣā*, in the *Śrītantrasadbhāva*, the seven-*koṭis* long *Mahātantra* [belonging to] the *Vidyāpīṭha* within Bhairava stream.
Chapter 18. *Chommakā*

18.1-3 Devī spoke. O Lord! I have heard the characteristic of yoginīs, the play of śākinīs and gestures of seharikās particularly. Therefore, I would like to hear about chommakā, especially the communication language, by which their meeting has been distinctly known. Their consent can be possible only when they know chommakā. [yoginī]s who are versed in mudrā and chommakā can accomplish [the communication] surely with a sādhaka (male practitioner).

18.4-5 Bhairava replied. Now I shall explain the characteristics of chommakās. By means of touching body parts [and] mantra, vernacular dialect and gestures, Mothers (mātṛs) communicate with sādhakas. Listen to the rule of this, the features of bodily chommakā.

The definition of chommakā (spelled in various ways, e.g., chommā, chummā etc.), a manner of communication between male and female practitioners, is almost identical in the Śaiva and Buddhist tantras. Here chommakā is a means of communication between Mothers and sādhakas. It is also said to be between a brother and sister in the Brahma-yāmala and in the Buddhist tantras, e.g., the Hevajratantra, Laghusaṃvara, Saṃvarodaya, Saṃpuṭatantra and so forth, as follows (cf. Hatley 2007:279 fn.4):

*Svaccandatantra* 15:1

japadhyānādiyuktasya caryāvratadharasya ca |
chummakāḥ sampravakṣyāmi sādhakasya varānane ||

*Siddhayogeśvarimata* 29.21

ataḥ paraṃ pravakṣyāmi lakṣaṇaṃ sarvakāmikām |
yena vijnāyate bhrātā bhaṅgini vā na saṃśayaḥ ||

*Brahmayāmala* 55.101

śṛṇu devi pravakṣyāmi cchomakānāṃ lakṣaṇaṃ |
yena vijnāyate bhrātā bhaṅgini vā maheśvari ||

*Hevajratantra* 1.7.1

atha chomāpaṭalaṃ vyākhyāsyāmah |
yena vijnāyate bhrātā bhaṅgini cāpi na saṃśayaḥ|

*Laghusaṃvaratantra* 20:1 and 21:1

athānyatamaṃ vakṣye vāmahaṃ tu chommakām |
yena vijnāyate samyag bhrātā ca bhaṅgini thatā ||

atha paraṃ pravakṣyāmi aṅgamudrāṃ yathāvidhi |
yena vijñāyate bhrātā bhaginī vā viśeṣataḥ ||
Samvarodayatantra 9:1
athātaḥ saṃkṣepato vakṣye vāmahastan tu cchomakam |
yena vijjñāyate yogī śīghraṃ siddhiḥ prajāyate ||
Sampuṭatantra 4.1.10
athātaḥ saṃpravakṣyāmi vākyacchommāvidhikramaṃ |
yena jnāyate bhrātā bhaginī cāpi na saṃsayaḥ

General Chommakā

18.6-7 [Meaning of aṅga-chommakā: salutation] Once one touches one hand with
the other hand, it means salutation. Then [if the other] shows the ring finger, it is
an answer to the salutation. [When] one claps the hands, it means a wish to eat
an offering (bali). She who touches her forehead indicates, “Where (should) I meet
[with you]?”

The gesture of clapping the hands to show a wish to consume an offering can be found
in Buddhist tantras too, e.g., Cakrasaṃvara 20:9cd and Vajraḍākatantra 8:5cd. The same
gesture of touching the forehead can be found in Brahmayāmala 55:106ab, but it rather
means ‘where are you going?’ (kutra yāsyasi-m-ādiśet). Considering the similarity of the
letter sa and ma in the script, one could emend the reading of the Tantrasadbhāva to āgac-
chasi. However, both readings could mean asking about a place to meet. Therefore, it
might be unnecessary.

18.8-9 [Sign for eating human flesh] She who touches her navel indicates, “I am starv-
ing.” She who touches her breast means “[I am] a mother.” She who touches her
elbow/knee says “I will depart”. [She who] lolls her tongue means “I will eat human
flesh.”

As for the sign of touching the breast, the Brahmayāmala has a similar gesture in 55:118
(stanāṃ nirikṣate vāmāṃ spṛṣate vā yadā priye | prasārya sādhaka vaktraṃ putro ‘ham te prab-
hāṣitam; cf. Hatley 2007:318-9). Hatley translates that passage: When [she] gazes at or
touches [her] left breast, my dear, the sādhaka opens his mouth, [by which] is stated, “I am your
son.” Based on this, “to a mother (mātaram)” could be interpreted as an accusative case
for nominative: “[I am your] mother.” Further if we consider that a female practitioner
is the agent in most of the bodily chommakā here, the reading tṛpto śmin in 18:12d could
be emended to tṛptāsmin.
18.10-11 [Sign of acceptance and refusal]  [She who] squints her eye means “I will not refuse.”  [She who] touches her side indicates “There is no release.”  [Her] stroking [her] hair [means] “I bestow a favour.”  [She who] puts one foot upon the other foot says “I am glad.”

18.12 [Signs of hunger and satisfaction]  [She who] grates her teeth, says that “Give me food.”  [When she who] licks her both [upper and lower] teeth, then it indicates that “I am satisfied with it.”

18.14-15 Exchange of chommakā with hands]  She should show two hands [stretched like] branches of a tree; then, he should show a water-lily to her.  [She] makes cupped hands; then [he] should stretch his hand (alternatively, it can be translated in another way: ’she should stretch her [cupped] hands to him’).  She scratches her hand; then, he should scratch his forehead.  She scratches her breast; then, he should shed tears in his hand.

18.16 [Exchanging gesture with feet]  [She] should draw a line on the ground with her big toe; then, he should stretch his toes out to hers.  She should swing her legs; then, he should slap [her] buttocks.

18.17-18b [Exchanging gesture with the face]  She should appear smeared with oil; then, he should bestow emancipation (mukti) on her.  [She] shows the tip of her nose; then, he should show his tongue to her.  She should show her forehead; then, he should show his neck [to her].

Mukti could allude to a particular part of the body or an object corresponding to oil which a female practitioner smears.  A similar exchange of chommakā is found in a Buddhist tantric work, the Hevajratantra 1.6.6cd, where showing the forehead pairs with showing the back (lalāṭaṃ darśayed yas tu pṛṣṭhaṃ tasya pradarśayet).

18.18c-19b [Salutation I]  The salutation “pottuṅga!” is said [to a male practitioner] and the return-[salutation] “pratipottuṅge!” is made [to a female practitioner].  “Welcome” is indicated by showing one finger [and] “most welcome” by [showing] two fingers.

In passage 18:18cd, the phrase pottuṅga is a masculine vocative and its reply pratipottuṅge is a feminine vocative.  Brahmayāmala 55:103 also mentions almost similar salutations, potaṅga and pratipotaṅge, similar to the phrases of the Tantrasadbhāva.  A Buddhist
tantric scripture, *Cakrasaṃvaratantra* (24.2), also mentions the salutations, *potāṅgi* and *prati-potāṅgi* but both are masculine nouns. Greeting gestures that showing one finger and then show two fingers as a reply are attested in *Hevajratantra* I.7.2ab (*ekāṅguliṃ darśayed yas tu dvābhyaṁ susvāgato bhavet*).

18.19cd [*Kṣemamudrā*] And the prosperity-seal (*kṣemamudrā* is made to look like a fist, [enclosing] the thumb.

*Brahmayāmala* 55:104c describes how to make the *kṣemamudrā*: the thumb is enclosed in a fist (*koṣṭhapraviṣṭenāṅguṣṭhena*); a commentary on *Hevajratantra* 1.7.2, the *Ratnāvali* states that it should be a left-handed fist.

18.20-23 [*Communication by showing the upper part of the body*] She should show her tongue; then he should show his teeth. She should show her head; then he should show his forehead. She should show her hairs; then he should show his lock of his hair to her. She should show her chin; then he should show his ears. She should show her neck; then he should show his arm. She should show her arm; then she should also show his hands. She should show her eyes; then he should show his nose too. She should show her breasts; then he should also show his belly.

18.24-26 [*Communication by showing the lower part of body*] She should show her buttocks; then he should also show his secret part. She should show her thighs; then he should also show his knee. She should show her knee; then he should show his Shank too. She should show her Shank; then he should also show his feet. She who shows a frown [indicates that] *Vināyakas* will threaten. She should show her *garuḍa*; then he should also show his trident.

What *garuḍa* in 8.26c denotes is unclear. The word *garuḍa* as a secret sign appears in the Buddhist *Cakrasaṃvaratantra*. In a commentary on *Cakrasaṃvaratantra* 20:7ab (*garuḍam darśayed yā tu muktāsmiti uktaṃ bhavati*), Bhavabhaṭṭa explains that *garuḍa* indicates the tip of the nose (*garuḍam iti nāsikāgram*).

[Tri]-śūla in 18.26d could denote the there vertical lines on the forehead which reach up to the hairline, if we refer to one of the marks of a *yogini* taught in *Tantrasadbhāva*.

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92This is from the manuscript of the *Ratnāvali*, a commentary on the *Hevajratantra*; Another reading is *aṅguliṃ darśayed yas tu āgatam ity uktaṃ bhavet dvābhyaṁ susvāgato bhavet* according to SNELLGROVE’s edition.

93*Ratnāvali*: *tadanantaraṃ kṣemapraśnamudrāṃ darśayanti | tām āha | kṣemamudrām iti | vāmakarāṅguṣṭham | vāmakarāṅguṣṭham | vāmakarāṅguṣṭham | vāmakarāṅguṣṭham | anyāsām api vāmakarēṇāvai sampādanāt
16:256cd (lalāṭe dṛśyate corddhve trayo rekhā triśūlagāḥ)\textsuperscript{94}. This gesture is also mentioned in the Hevajratantra: “one should show a turban; then the other should show a trident to him.” The Ratnāvali, one of the commentaries on the Hevajratantra, explains that the turban sign is made by stretching the index and middle fingers and by folding the ring and little fingers with the thumb; the trident sign is made by stretching the three middle fingers and by pressing the little finger with the thumb\textsuperscript{95}.

18.27ab [Salutation II] The salutation “nartha! [is made to a male practitioner]”, and the return salutation “pratyānarthe! [is made to a female practitioner]”. This salutation reminds us of the analogue terms “nārīṣa” and “pratinārīṣa” found in Brahmāyāmala 55.103\textsuperscript{96}. As in the previous salutation with the words pottuṅga and pratipottuṅge in 18.18c-19b, here nartha is spoken by yoginīs, and pratyānarthe is spoken by yogins.

Kula-chommakā

18.27c-31 [Introduction] In this manner, O Mahābhāgā, the general chommakā [has been taught], O lovely lady. Also, I have taught the meaning of the letter used in [chommakā], O famed lady. [The chommakās] never reveal themselves to mantrins [who practice] for a long time with powerful austerity, reciting [mantras] ten million times, and [who are] devoted to the mortification of the body, nor do they bestow excellent caru. For those who have been consecrated by means of clans and plunged into the devotion of clans, they grant [the yogins] an encounter (melaka), a union connected with pleasure. Therefore, I shall teach the chommakās given to the clans to them. A hero (vīra) or a female practitioner becomes an equal of the clan too.

The subject of 18:29-30 is not mentioned here; it could be chommakās or yoginīs. I have translated naiva with darśayanti and dadante, referring to mantriṇām (they neither reveal

\textsuperscript{94}For details on the triśūla in other Śaiva works, especially as a song of a yoginī clan, see Hatley 2007:406-7 fn.70

\textsuperscript{95}Hevajratantra 1.7.4cd: paṭṭisaṃ darśayed yastu triśūlaṃ tasya darśayet |; Ratnāvali NGMPP C 26-5 folio 9’3: paṭṭisaṃ darśayed iti kaniṣṭhānaṁike aṅguṣṭhenākramya śeṣāṅgulīdvayena lalāṭopari paṭṭhābhinayāt | triśūlam iti | kaniṣṭhānaṁaṅguṣṭhenākramyasēṣāḥkri triśūlābhāhinayāt |

\textsuperscript{96}Due to the ambiguous syntax of Brahmāyāmala 55.103, it is not clear which word should be used by yoginīs and which should be used by vīras. Hatley explains it as follows: [it] is perhaps that in encounters with yoginīs, the salutation potaṅga/pratipotaṅga is used, while nārīṣa/pratinārīṣa* is used for encounters between male practitioners’ (cf. Hatley 2007:379 fn.6; pratipotaṅga which seems to be a typo); however, it is explicitly defined in the Tantrasadbhāva.
themselves nor give caru to normal mantrins). This is in contrast to the yogins who belong to clans and are devoted to them (18:39ab).

*Chommakā Encoded with Phonemes and Associated with Body Part*

The following section contains numerous cryptic words encoded with phonemes, associated with a body part or representing names of deities. However, the connotation of those terms does not seem to be given in this chapter. Sources in which I found a similar list of terms are the Svachchandapaddhati, Kularatnoddyyota and Kubjikāmatatantra. When the phonemes which are encoded according to those texts are adopted in the translation, I have enclosed them in <angled brackets>. They are entirely hypothetical interpretations. For details on the places and phonemes based on the Svachchandapaddhati, Kularatnoddyyota and Kubjikāmatatantra, see the table (5.16) at the end of this section.

18.32 *Chommakā with vidyā* One should perform the installation of the mantra deity Bhairavī on his body with Bhairava. When female practitioners see [male practitioners], they should undertake [the performance of chommās] in a crowded carriage-road.

18.33-37 *[Vowels]* She should show the top of the head <AH or AM>; then he should show his head <AH or AM> to her too. She should show her head; then, he should show his forehead <A>. She should show the garland with skulls; then she should show his face/mouth <Ā or O> to her too. She should show her eyes <I and Ī>; then he should show his eyes [I and Ī]. She should show her nostril <R or Ṛ>; then he should show his arghīśa <Ū; left ear>. She should show her third eye; then he should show his bhārabhūti <Ṛ; right nostril or idā>. She should show her skull-[garland?] (kapāla); then he should his mahāsena <AH; tongue, neck or brahmaraṇdhra>. She should show her throat <AM>; then he should show his trimūrti <Ī; right eye>. She should show her teeth <E A1 or O AU>; then he should show his bhārabhūti <Ī; right nostril or idā>. She should show her tongue <AH>; then he should show his sticking out (visartāṃ) [tongue] <AH>.

It is unclear if all the above-mentioned body parts are to be shown or if they imply a certain phoneme. The unclear word visartāṃ in 18.37d has been understood to construe with the tongue (jihvāṃ) in 18.37c.
18.38-40 [Consonants] She should show her word (vācā); then he should show his lakulīśa <HA; breath>. She should show her fingers; then [he should show] his ajeśa <JHA; left arm> and caturānana <JA; the middle of his left arm?> (or alternately “o four-faced lady”). She should show her trident; then he should show his ekanetra <CHA; waist>. She should show her arm; then he should show his ātman <SA>; then he should also show his meṣa <NA; left foot or left leg>.

18.41-43 [Consonants] She should show her ātman <SA>; then he should show his śveta <ŠA; bone or marrow> too. She should show her prāṇa <HA>; then he should show his bhṛgu <SA; jīva or semen> too. She should show her breasts; then he should show his bhujāṅga <RA; blood or right shoulder>. She should show her padmas; then he should show his īśvara (for Sādāśiva/Śiveśa, left forearm?). She should show her hips; then he should show his dvīnāḍa <BHA; belly or navel>. She should show her navel; then he should show his krodhiśa <KA; right armpit>.

18.44-47b [Consonants] She should show her secret part; then he should show his khadgiśa <marrow or fat>. She should show her sūkṣma <Ī; left eye>; then he should show his ananta <Ā; face>. She should show her thigh <THA>; then he should show his umākānta <NA; right foot or right leg>. She should show her right shank <DHA>; then he should show his rauḍrī. She should show her left shank <DHA>; then he should show his jyeṣṭhā. She should show her knee <DĀ>; then he should show his sadyojāta <upper lip, teeth or mouth>. She should show her feet; then he should show his diṇḍi <THA; left thigh> and lohita <PA; right side>.

18.47c-48 [Chommakā to distinguish one’s own clan from others] In this manner, with a hundred thousand kinds [of chommakās], O you great fortunate lady, they talk about their portion (tadaṃśa) to the lord of sādhakas [viz. Śiva]. There is no doubt. Mantrins should know this in order to distinguish each other.

18.49-53 [Instruction] After [the sādhaka] sees the tutelary deities sometime later in divine union [with yoginis], may those [deities] bestow instruction about what a resolute person has to do. He should never transgress [this] divine speech, or [he should know] whatever is moral or immoral. Only the cumbaka can know this
<table>
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<tr>
<th>Letter</th>
<th>Deity</th>
<th>Kularatnoddyota 5.53c-70</th>
<th>Svachandapaddhati</th>
<th>Kuhjikamatatā 24.4b-20b</th>
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<td>Śtāla</td>
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<td>thigh</td>
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<td>Umakānta</td>
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</tr>
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<td>Dūḍi</td>
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<td>thigh</td>
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<tr>
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<td>Dhātriśa</td>
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<td>shank</td>
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<td>right side</td>
<td>right belly</td>
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<tr>
<td>BHA</td>
<td>Dvitaṇḍa</td>
<td>belly</td>
<td>navel</td>
<td>navel</td>
</tr>
<tr>
<td>MA</td>
<td>Mahākāla</td>
<td>heart</td>
<td>belly</td>
<td>heart</td>
</tr>
<tr>
<td>YA</td>
<td>Ballīśa</td>
<td>skin</td>
<td>skin</td>
<td>skin</td>
</tr>
<tr>
<td>RA</td>
<td>Bhujāṅga</td>
<td>blood</td>
<td>right shoulder</td>
<td>blood</td>
</tr>
<tr>
<td>LA</td>
<td>Painākī/Pinākī</td>
<td>flesh</td>
<td>kakud</td>
<td>flesh</td>
</tr>
<tr>
<td>VA</td>
<td>Khaḍgānanda/Khaḍgīśa</td>
<td>marrow</td>
<td>fat [left shoulder]</td>
<td>vascular system</td>
</tr>
<tr>
<td>ŠA</td>
<td>Baka/Balīśa</td>
<td>fat</td>
<td>bone [heart to left hand]</td>
<td>bone</td>
</tr>
<tr>
<td>ŠA</td>
<td>Śvta</td>
<td>bone</td>
<td>marrow [heart to right hand]</td>
<td>marrow</td>
</tr>
<tr>
<td>SA</td>
<td>Bhīgu</td>
<td>jīva</td>
<td>bhūka [heart to right foot]</td>
<td>semen</td>
</tr>
<tr>
<td>HA</td>
<td>Lākula</td>
<td>breath</td>
<td>breath [heart to left foot]</td>
<td>breath</td>
</tr>
<tr>
<td>-</td>
<td>[Śīra]</td>
<td>-</td>
<td>akṣi [heart to belly]</td>
<td>-</td>
</tr>
<tr>
<td>KŠA</td>
<td>Saṃmarta/Saṃjhāri</td>
<td>krodha</td>
<td>pauna [heart to face]</td>
<td>krodha (huṃ)</td>
</tr>
</tbody>
</table>

The positions of Deities and Mantras on the Body in the Kuhjikamatatatana, Svachandapaddhati and Kularatnoddyotatana
characteristic which has been taught by various means in order to achieve all siddhis. He becomes the highest god in the world, Śiva. The wise one should always unite with him from the dust of his feet to his head. [If he does,] the deities will always protect and guard him like a son; they will never cause any fault for him but will bestow external grace. [Therefore,] you must know the characteristics of kṣetra, etc.; then, you will be the beloved one.

The kisser "cumbaka" in 18:51b is supposed to be a particular type of practitioner; however, it might not be a practitioner (cf. Tantrasadbhāva 16:202ab: uccheṣikā ṭṛdhā jñeyā sādhakair cumbakais tathā; Svacchanda 4.538b: cumbakah sādhakaiḥ saha), or it might be a guru who has authority (cf. Tantrāloka 9.386) as Kṣemarāja interprets it in his commentary: cumbati paramparāyātena guruvaktreṇa saṃyojyate saṃyojayati ca śisyam iti niruktyā cumbako guruḥ. For a more detail discussion, see TAK II:250 s.v. cumbaka. Interestingly, in later Śaiva works, according to the later Śaiva author Amṛtānanda’s dīpikā on the Yoginīhṛdaya, cumbaka also denotes a person who is merely engaged in reading many tantric scriptures without devotion or non-Śaiva people i.e. Buddhists and so forth97.

Thus ends chapter 18, the section on chommakā, in the Śrītantrasadbhāva, the seven-koṭis long Mahātantra [belonging to] the Vidyāpiṭha within Bhairava stream.

97Yoginīhṛdaya 3.201 bhaktihīno nekatrāsaktas tattattantrāntareṣu vidyāmātrapāṭhi*(pīṭho ed.) cumbakah cf. this is mentioned in TAK II:250 n.5; Yoginīhṛdaya 3.202 cumbakā bauddhādayaḥ
Chapter 24. Time

The following section is only a part of chapter 24. It has already been edited in BANG 2017. However, since I have corrected some mistakes and reconsidered some readings after the first publication, this section also is included in this volume. It talks about the manner of calculating the remaining lifespan depending on how many days a certain symptom related to unstable breath occurs in a practitioner.

The Calculation of Remaining lifespan based on the Tantrasadbhāva and its parallel passages in the Buddhist tantric texts

<table>
<thead>
<tr>
<th>Time</th>
<th>Tantrasadbhāva 24</th>
<th>Vajrākṣakatantra 20</th>
<th>Ďākārṇavatantra 50.7</th>
<th>Samvarodaya 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Days</td>
<td>3 Years</td>
<td>3 Years</td>
<td>3 Years</td>
<td>3 Years</td>
</tr>
<tr>
<td>6</td>
<td>2 Ys 11 Ms 15 Ds</td>
<td>2 Ys 6 Ms 18 Ds</td>
<td>—</td>
<td>2 Ys 9 Ms 18 Ds</td>
</tr>
<tr>
<td>7</td>
<td>2 Ys 11 Ms</td>
<td>2 Ys 6 Ms</td>
<td>2 Ys 6 Ms 18 Ds</td>
<td>2 Ys 7 Ms 6 Ds</td>
</tr>
<tr>
<td>8</td>
<td>2 Ys 10 Ms</td>
<td>[2 Ys(^{\text{Tib.}})] 4 Ms 24 Ds</td>
<td>2 Ys 4 Ms 24 Ds</td>
<td>2 Ys 4 Ms 24 Ds</td>
</tr>
<tr>
<td>9</td>
<td>2 Ys 8 Ms</td>
<td>2 Ys 2 Ms (4 Ms(^{\text{Tib.}})) 12 Ds</td>
<td>2 Ys 2 Ms 12 Ds</td>
<td>2 Ys 2 Ms 12 Ds</td>
</tr>
<tr>
<td>10</td>
<td>2 Years</td>
<td>2 Years</td>
<td>2 Years</td>
<td>2 Years</td>
</tr>
<tr>
<td>11</td>
<td>1 Y 11 Ms 20 Ds</td>
<td>1 Y 9 Ms 18 Ds</td>
<td>1 Y [9 Ms(^{\text{Tib.}})] 18 Ds</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>1 Y 11 Ms 10 Ds</td>
<td>1 Y 5 Ms 6 Ds</td>
<td>1 Y 5 Ms 6 Ds</td>
<td>1 Y 7 Ms 6 Ds</td>
</tr>
<tr>
<td>13</td>
<td>1 Y 10 Ms 20 Ds</td>
<td>1 Y 4 Ms 9 Ds</td>
<td>1 Y 4 Ms 9 Ds</td>
<td>1 Y 4 Ms 24 Ds</td>
</tr>
<tr>
<td>14</td>
<td>1 Y 9 Ms 10 Ds</td>
<td>1 Y 2 Ms 5 Ds</td>
<td>1 Y 7 Ms 10 Ds</td>
<td>1 Y 2 Ms 12 Ds</td>
</tr>
<tr>
<td>15</td>
<td>1 Year</td>
<td>1 Year</td>
<td>1 Year</td>
<td>1 Year</td>
</tr>
<tr>
<td>16</td>
<td>11 Ms 25 Ds</td>
<td>10 Ms 24 Ds</td>
<td>10 Ms 24 Ds</td>
<td>10 Ms 24 Ds</td>
</tr>
<tr>
<td>17</td>
<td>11 Ms 20 Ds</td>
<td>9 Ms 18 Ds</td>
<td>9 Ms 18 Ds</td>
<td>9 Ms 18 Ds</td>
</tr>
<tr>
<td>18</td>
<td>11 Ms 10 Ds</td>
<td>8 Ms 12 Ds</td>
<td>8 Ms 12 Ds</td>
<td>8 Ms 12 Ds</td>
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<tr>
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<td>10 Ms 20 Ds</td>
<td>7 Ms 6 Ds</td>
<td>7 Ms 6 Ds</td>
<td>7 Ms 6 Ds</td>
</tr>
<tr>
<td>20</td>
<td>6 Months</td>
<td>6 Months</td>
<td>6 Months</td>
<td>6 Months</td>
</tr>
<tr>
<td>21</td>
<td>5 Ms 27 Ds 30 Gs</td>
<td>5 Ms 12 Ds</td>
<td>5 Ms 12 Ds</td>
<td>5 Ms 12 Ds</td>
</tr>
<tr>
<td>22</td>
<td>5 Ms 25 Ds</td>
<td>4 Ms 24 Ds</td>
<td>4 Ms 24 Ds</td>
<td>4 Ms 24 Ds</td>
</tr>
<tr>
<td>23</td>
<td>5 Ms 20 Ds</td>
<td>4 Ms 6 Ds</td>
<td>4 Ms 6 Ds</td>
<td>4 Ms 6y Ds</td>
</tr>
<tr>
<td>24</td>
<td>5 Ms 10 Ds</td>
<td>3 Ms 11 Ds</td>
<td>3 Ms 11 Ds</td>
<td>3 Ms 18 Ds</td>
</tr>
<tr>
<td>25</td>
<td>3 Months</td>
<td>3 Months</td>
<td>3 Months</td>
<td>3 Months</td>
</tr>
</tbody>
</table>

This calculation in the Tantrasadbhāva, to the best of my knowledge, is not attested in any other Śaiva work; however, a similar diagnostic system is widely known in Buddhist tantric texts. Parallel passages to the Tantrasadbhāva are found in the Vajrākṣakatantra
and Ṛṇavatantra among others. This evidence will help us understand the environment of intertextuality at the time of their composition.

Therefore, I will not provide a direct translation here, but will rather discuss the discordant variants in the texts. The above chart is prepared on the basis of my understanding of them (cf. Y[s] is for year[s]; M[s] for month[s]; D[s] for day[s]; and G[s] for ghatikā[s]. And ‘Tib.’ denotes that the calculation is based on the Tibetan translation. The following note is about the detail of the different passages among three texts.

**[Six days] vv. 177-180b** The pertinent word to the vocative suvrate in 1.178b is śobhite in the Vajradāka and śobhitaḥ in the Ṛṇavata. The word rudrasaṃkhyayā denoting ‘eleven months’, is changed to ṛtusaṃkhyayā in the Vajraḍāka.

**[Seven days] vv. 180c-181b** The pertinent word to māsāṃy ekādaśa priye (eleven months) in 24.181b is māsāś ca saṣṭhan tathā (seven months, cf. § 5.2) in Vajraḍāka 20.13d, whose unsuccessful alteration causes on unmetrical pāda, while the Ṛṇavata extended it into a longer passage, adding in 50.7.12d-13a: māśasya ṛtusaṃkhyayā || dināni daśa caṣṭaś ca (six months and eighteen days).

**[Eight days] v. 181c-182b** As for the passage denoting the period when the breath unsteadily runs only in the right nāḍī for eight days, Vajraḍāka 20.14 is close to Tantra-sadbhāva 24.181c-182b. The pertinent passage in the Ṛṇavata seems to have been polished in two verses.

**[Nine days] vv. 182c-183b** 24.182d māsāni tu tathā caṣṭau (eight months), is altered to māśa caṃ ca dinārkaṃ ca (two months) in the Vajraḍāka in which the caṃ ca dinārkaṃ (moving sun and moon?) could mean the number ‘two’ and to māsā dvau dinārkaṇi ca (two months) in the Ṛṇavata in which the dvau seems to have been polished as dvau from caṃ.

**[Ten days] vv. 183cd** The passage referring to ten days in the three texts is identical.

**[Eleven days] vv. 184-185b** As for the months, the word māsāṃi rudrasaṃkhyayā (indicating eleven months) in 24.184d is changed to māsāiś ca navasaṃkhyayā (for nine months) in the Vajraḍāka and to māsāś caiva na saṃkhyayā in the Ṛṇavata; this hypermetrical pāda of Ṛṇavata seems to be corrupted, but its Tibetan translation says nine month (zla ba yang ni dgu’i grangs kyis, navasaṃkhyayā in Sanskrit) supporting the reading of the Vajraḍāka.
[Twelve days] vv. 185c-186b  Compared to pāda a of 24.186, māsāni rudrāsinghoktā, the Vajraḍāka and Ṭākāṇava read māsāś ca śaraṃkhyāṇi; the Śaivite word rudra has been eliminated. Rudrāsinghoktā seems to be a metrically induced contraction of the neuter nominative plural rudrāsinghoktāni.

[Thirteen days] vv. 186c-187  The vocative anaghe in 24.187d (kathitaṃ tu tavānaghe) is altered to varānane in Vajraḍāka 20.20b (kathitaṃ tava varānane but hypermetric), whereas the Ṭākāṇava does not have a vocative, but rather a polished sentence (kathitaṃ mṛtyulakṣaṇam).

[Fourteen days] vv. 188-189b  With the help of the varṣāyuṣaḥ in 24.188c, the ambiguous word varṣāpūṣpam in the Vajraḍāka and the Ṭākāṇava can be understood as a scribal error or a corruption from varṣāyuṣāḥ due to the similarity of the old Nepalese scripts य, प, and ष.

[Fifteen days] v. 189cd  The two pādas of the Tantrasadbhāva are written in śloka style; however, the pertinent passage of the Vajraḍāka is hypermetric, and that of the Ṭākāṇava is one verse which is partly unmetrical.

[Sixteen days] vv. 190-191b  The vocative paramēśvari which shows a Śaiva element is altered to the hypermetric passage paramāṃ hitam in the other two texts; the paramāṃ could be understood as syncopation. The word rudramānena (for ‘eleven’ months) is deliberately changed to the daśamāsena (for ‘ten’ months).

[Seventeen days] vv. 191c-192  24.101c (dināni daśa saptaiva) is incomplete as an indication of seventeen days because of the absence of ca instead of eva, but ca does not fit to there metrically. The corresponding passage in the Vajraḍāka is dināni daśa saptaṃ caiva which makes the meaning clear but is still hypermetrical; the passage in the Ṭākāṇava is dināni daśa saptaṃ tu.

[Eighteen days] vv. 193  Only the words denoting numbers are different, e.g. compare daśa saṃkhya in 28.193c to cārkasaṃkhya in the other two texts.

[Nineteen days] vv. 194-195b  The vocative paramēśvari again is not found in the corresponding pāda of the two texts.
Chapter 28. The Course of Ātman

28.1-2b Śrībhairava spoke. O goddess, I shall teach you what all these—the course of movement of ātman, the determination of nāḍīs and lotuses [= cakras], and the twenty-five tattvas along with puruṣa—are, O Bhairavī.

This elliptical three-item list of the subject matter may be based on the notion that the ātman moves through tubes (nāḍīs); a particular nexus of tubes is called a padma or cakra; and all the nāḍīs in the body are homologised with tattvas.

28.2c-3 [Nāḍīmukha] The twenty-five [consonants which are homologised with twenty-five tattvas] begin with the letter KA and end with the letter MA. And they should be known as the mouths of the tubes (nāḍīmukhāḥ). [Nāḍīs] mutually pervade each other. The ātman constantly moves from place to place [in nāḍīs] in sequence.

The term nāḍīmukha and its similar association with consonants, is found in Brahmayāmala chapters 24, 29, etc. in the context of installing letters in the eight spoked guhyacakra in the body; each two consonants from letter KA onwards are installed in each paired mouth of tubes of eight directions, beginning in the east; Dharmarāja is then to be installed at the centre of the navel (kādivargavibhāgena dvau dvau varṇau yathākramam | pūrve tu nāḍīsaṅcāre dvayor nāḍīmukhe sthitau || dharmarājaṃ tathāntasthaṃ nābhimadhye tu vinyaset | 24.5-6b).

The eight-spoked guhyacakra in Brahmayāmala 24

The mouth of tubes here seems to indicate the opening spot of the nāḍīs, and the nāḍīs are rooted in the area of the navel; however, the locus of tubes is described as being
rooted in the heart too, as the eight-petalled lotus in Sārdhatriśatikālottara 10.18ab (ḥṛdayomamadhye paṅkajam aṣṭadalaṃ)⁹⁸.

28.4-6 [The Nine Lotuses] What are regarded as the nine lotuses are [respectively the letters] PHA, JA, JHA, ṬHA, ṬA, TA, THA, DA and MA, O great goddess; they are said to be the nine lotuses. [Otherwise] as for [the nine lotuses] which are said to be the letters YA, RA, LA, VA [etc.], one should place (vinivedayet) [them respectively] in the northwest, southeast, northeast and southwest [of the centre of the body], [the lotuses] letters ḤAM and SA in the armpits on both sides, and [the lotuses] the letters ŚA and ṢA, in the genital region and anus. Thus, the nine lotuses have been explained in this way, O mistress of the gods.

The word padma in 28:4-5b is treated as a masculine noun because the neuter declension makes the verse hypermetric, e.g. navapadmāni smṛtāni yāni ... prakīrtitāni. In 28.4bc, it is said that the nine lotuses are known as nine letters (‘phajajhaṭhaḍayas tathā | tathadama’, here I understood -yah as a plural marker.) It is, however, uncertain whether the first and the second group of nine letters indicate the same nine padmas or two different ones. If the first letters are separate from the second, they could also allude to locations according to the nāḍiphānta-krama system in TaSa 3.103-126ab, that is to say, the left foot for PHA, the right hand for JA, the fingers of the right hand for JHA, palms for ṬHA, right arm for ṬA, thigh for TA, head for THA, right foot for DA and buttocks for MA.

As for the second description of the nine lotuses, the correlative pronoun tān, the object to the verb vinivedayet, is missing in 28.5ab. These nine letters connected to nine cakras also appear in Tantrasadbhāva 2.29-31:

\[
\begin{align*}
\text{nava cakrā samākhyātā sadyahpratyayakārakā |} \\
\text{yakāre prathamaṃ jīyeṃ repheṇa tu dvitiyakam |} \\
\text{tṛitiyam tu lakāreṇa vakāreṇa caturthakam |} \\
\text{pañcaman tu ṣakāreṇa ṣakāreṇātha saṣṭhakam |} \\
\text{saṃkāreṇa saptamaṃ vṛṭteṇa hakāreṇaiva caṣṭamam |} \\
\text{kṣakāre navamaṃ proktam samāsāt parikīrtitam |}
\end{align*}
\]

⁹⁸In non-Śaiva literature, the idea of the nāḍimukha appears in a commentary on Byhādānanyakopaniṣad 4.4.2. Dominic Goodall drew my attention to this text. It is related to a specific body part, specifically the heart, and mentioned in the context how ātman leaves the body after death. Since the ātman is regarded as residing in the heart and moving through tubes in the body, it leaves the body after death by departing from the apex of heart (ḥṛdayasyāgram); therefore, the heart is the root of all tubes in the body. The commentary explains that the tip (agram) is regarded as nāḍimukha, meaning the aperture of departure (nāḍimukham nyāgamaddhāram).
The nine cakras are known as nine letters, viz. the four semi vowels YA, RA, LA and VA, three sibilants ŚA, ŚA and SA, the aspirate HĀ, and KṢA, and their installation brings about immediate proof (sadyahpratyaya). The last letter KṢA is missing in chapter 28.

<table>
<thead>
<tr>
<th>Indication</th>
<th>Location</th>
<th>Letter to install</th>
<th>Place to install</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHA</td>
<td>left foot</td>
<td>① YA</td>
<td>NW</td>
</tr>
<tr>
<td>JA</td>
<td>right hand</td>
<td>② RA</td>
<td>SE</td>
</tr>
<tr>
<td>JHA</td>
<td>fingers of right hand</td>
<td>③ LA</td>
<td>NE</td>
</tr>
<tr>
<td>ṬHA</td>
<td>palms</td>
<td>④ VA</td>
<td>SW</td>
</tr>
<tr>
<td>DA</td>
<td>right arm</td>
<td>⑤ HĀM</td>
<td>armpit</td>
</tr>
<tr>
<td>TA</td>
<td>thigh</td>
<td>⑥ SA</td>
<td>armpit</td>
</tr>
<tr>
<td>THA</td>
<td>head</td>
<td>⑦ ŚA</td>
<td>genital</td>
</tr>
<tr>
<td>DA</td>
<td>right foot</td>
<td>⑧ ŚA</td>
<td>anus</td>
</tr>
<tr>
<td>MA</td>
<td>buttock</td>
<td>⑨ [KṢA]</td>
<td>[?]</td>
</tr>
</tbody>
</table>

The nava-padmas according to 28.4-6

I therefore suppose that the first group of nine letters shows the locations of the nāḍimukhas at the point where the nine nāḍīs, as eight petals and the centre (karṇika) of the main padma in the middle of the body, are linked, while the second group indicates the particular points where the nine syllables are to be installed.

28.7-8 [Ten nāḍīs] He should designate (vinirdiśet) the [main] lotus that is said to be at the centre of these [lotuses] as having eight spokes. The nāḍīs are found there, and they are receptacles of those vital winds. [The nāḍīs] beginning with iḍā and ending with śaṃkhinī are situated there [on the eight-spokes], from east to northeast [i.e. east, southeast, south, southwest, west, northwest, north, and northeast], upwards and downwards, O you beautiful one.

The list of ten nāḍīs can be found in Tantrasadbhāva 1:71-72b which correspond to Svacchandaṇa 7.15-16b and Brahmāyāmala 85.44-45b (numbering by Shamen Hatley): They are ① iḍā, ② piṅgalā, ③ susumnā, ④ gāndhārī, ⑤ hastijihvā, ⑥ pūṣā, ⑦ yaśasvinī (only in SvaTa, BraYa and TaSa have a corrupted variant yathā tathā), ⑧ alambuṣā, ⑨ kuhā (TaSa BraYa; kuhū SvaTa) and ⑩ śaṃkhinī.

28.9 [The ten vāyus] A nāḍī is situated in the intermediate lotus; vital air (vāyu) is placed in a stalk [of the nāḍī]; the [ten] vital airs are named prāṇa, etc.; so, I have taught them, O faultless lady [cf. TaSa 1.69c-70].

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28.10-11 **[Puryaṣṭaka and the deity]** As for what has been taught as the subtle body (puryaṣṭaka): it is located in the middle of the petals [of the lotus]. The deity (devaḥ) [i.e. ātman] himself resides in the pericarp with three concentric maṇḍalas; they are maṇḍalas of fire, sun, and moon. And he has four kinds of sakti. In the middle of the [maṇḍalas], he [deva] has the form of a spark of fire with its own rays.

The three concentric maṇḍalas are called tattvatraya (cf. TAK3:59-60)

28.12 **[Kuṇḍali]** And [deity] which is located inside of kuṇḍali abides by power of that [Kuṇḍali?] (tadvaśāt), O my dear. She [kuṇḍali] has the form of a sleeping serpent and a resting vessel of nectar (amṛtakuṇḍali).

I have taken the compound kuṇḍalyudarasaṃsthaḥ (an emendation from 'saṃstham') as a predicate of deity, that is, of ātman. I have understood the ātman as being situated inside of kuṇḍali's power; in other words, here udara does not indicate the navel as the place of kuṇḍali; rather it describes the ātman as enclosed by kuṇḍaliśakti because, in the following verse, it is said that the ātman is placed in the heart. In this regard, the Tantrasadbhāva's description of the location of kuṇḍali seems to be close to the archaic idea which is found in one of the non-eclectic recensions of the Kālottara, e.g. Sāndhatriśatkālottara 12.1bc (kuṇḍalinī tu yā | hṛtpradeśe tu sā jñeyā), which teaches that kuṇḍalinī is placed in the heart. However, there is the possibility emending udarasamstham to udarasamsthā. Then the meaning will be 'kuṇḍali, which is placed in the belly, abides by her own power.'

28.13 **[Mahābaddha]** He [ātman = deity] is tightly bound (mahābaddha) because of these fetters [i.e. nāḍiś]; [however,] he is independent of all embodied beings. And he stays precisely in the heart and accompanies expiration and inspiration (ucchvāsaśvāsasamyutah).

28.14-15b **[Motion]** As long as the god of gods (devadeva, [i.e. Śiva]) moves upwards, O beautiful lady, so long is he indeed said to be pervasive (vyāpin) in the upper part of the body (ūrdhve); [as long as] he is discharged to the lower part of the body, the devadeva will be pervasive in the opposite side [i.e. the lower part of the body(?)].

28.15c-17b **[Kāraṇeśas]** For the phoneme A in the heart, there is the presiding deity Brahmā. As for the phoneme I around the neck, there is the lord of the world, Viṣṇu; the phoneme U should be known to be in the palate where Rudra dwells; [in same way it should be known that] bindu is between the brows; and nāda, [whose regent is] Sadāśiva, is on the face (vaktra = forehead). I am telling you that he should be known as a governor.
A set of three phonemes, a, ĩ and u, paried with the first three kāraṇeśas is found in Tantrasad-bhāva 1.73-78, although there is another set of three phonemes, a, u and m, in later passages of the same chapter, particularly drawn from the Svachchanda; the latter seems to be common in other Śaiva texts. Furthermore, there is a possibility that the Old Newarī script ई could mean the a short vowel इ; however, I did not emend it, because of this writing ई for इ, even though I suppose it could have been miscopied, constantly appears in the Nepalese manuscripts of this work.

Parallel passages to the Svachchanda and Niśvāsatattvasaṃhitā

The following section, Tantrasadbhāva 28.18-31 and 37-60b, parallels Svachchanda 7. 292c-330b; Tantrasadbhāva 28.18c-31 is parallel to the Nayṣūtra of Niśvāsatattvasaṃhitā chapter 4.107c-121 and 122-144 (cf. Goodall 2015:223-231; translation 488-500).

28.18-19 [The tenfold of lākṣyā] [A yogin should practice] internal worship as before, being intent on mantra repetition (uccāraṇa). He should cultivate spontaneous ātman [in his breath] by using the tenfold path of yoga; i.e. he should meditate on [the tenfold targets of meditation]: ① phonemes (mātrās), ② bindu, ③ the beyond (atītam), ④ nāda, ⑤ ātma, ⑥ jyoti, ⑦ vigraha, ⑧ kalpanā, ⑨ alakṣa-saṃkalpa and ⑩ sarvaga (cf. Goodall 2015:489ff).

While 28:19a and the Nepalese recension of the Svachchanda read mātrā, the Kashmiri and South Indian Svachchanda and the Niśvāsatattvasaṃhitā read mantran or mantrā. Since the first target of meditation seems to mean the sonic manifestation of the recitation, the two variant readings do not make a significant difference. There is one more verse in the Niśvāsatattvasaṃhitā: prakṛtyādau śivāntaś ca yoga[ḥ <khyāto mahāṃs ta>]<va | <da[sā]>dhā ca punah khyāto khyāyet prāṇasya samyamāt || 4.109, (cf. Goodall 2015:226), which is omitted in the Svachchandatantra and the Tantrasadbhāva.

28.20-22 [Three kinds of internal and external breath-exercises] He should inhale through the left [nostril] and he should exhale through the right [nostril]. This is the purification of nāḍī for one whose path is liberation (cf. Goodall 2015:489ff). The threefold breath-exercises are regarded as being completed through emptying (recaṇā[nt]), filling (pūraṇāt) and holding (rodhā[nt]). These are normal external ones, but there are internal ones too. He should exhale internally and inhale internally; [then,] he should perform a motionless kumbhaka [internally]: These three are the internal [breath-exercises].
28.23-24 [The fourth breath] And the fourth breath-exercise is called *supraśānta* because it moves [the vital energy] from the heart into the navel and [it moves] the mind away from the range of senses. One should breath out after he brings [the breath] to be fully filled to the navel and to be stopped, and he should release the air slowly through the left nostril.

For a detailed discussion of *supraśānta*, see Goodall 2015:491-3

28.25-26b [Visualization of the five elements in the body] He should hold (or visualize) the wind element in his big toe; he should hold the fire element in the middle of the navel; [he should hold] the earth element in the region of the throat; the water element in the uvula; The visualization of the ether element, whose remembrance (visualization) brings about all *siddhis*, is in his head.

28.26c-27 [*Udghātas*] He will accomplish [these visualizations] through one, two, three, four and five eruptions (*udghātas*). Once the breath is blocked, it reaches the head and returns. Yogins should always know that it is called ‘eruption or striking (*udghātam*)’.

The details of the vital striking, *udghāta*, are described in chapter 27 of the *Tantrasadbhāva*, in the section on *Raktākṛṣṭi* (cf. Vasudeva 2004:402-416; TAK1, Bang 2016).

28.28 [Effects of breath-exercises] By continuing the breath-exercises, attachment and hatred disappear. [By maintaining] *dhāraṇās*, all sins [disappear]; through withdrawing the mind, one gains complete control over the sense-faculties.

According to the reading in the Kashmirian and South Indian recensions of the *Svacchaṇdatantra* (*dhāraṇaiḥ dahet pāpaṃ prayāhāre 'kṣasanyamah*), the passage could be translated as follows: “one burns (dahet) all sins by fixations (dhāraṇas)”.

**Ten Breaths**

28.29abc [Locations of the five breaths] These [five breaths] beginning with *prāṇa* are precisely placed in the heart (*prāṇa*), anus (*apāna*), navel (*samāna*), throat (*udāna*) and all the joints (*vyāna*).

28.29d-31 [Appearance and sound of the five breaths] Listen to me about the appearance and sound [of the five breaths]. The characteristics of the appearance of the five [breaths] are like molten silver (*drutatāra*) [for *prāṇa*], †prāṇa [(?) for
apāna†, cochineal [for samāna], milky sap [for udāna] and a crystal [for vyāna].
The sound of the five breaths, beginning with prāṇa, is said to be like a metal bell
[for prāṇa], a sound [?] for apāna†, an agreeable sound [for samāna], an elephant
cry [for udāna] and a loud noise [for vyāna].

As for drutatāra, Kṣemarāja comments on it as “galitaṃ rūpyaṃ”. The reading prāṇa in pāda
a seems to have been corrupted in the Tantrasadbhāva and the Nepalese Svachchandatantra,
because it should be a description of the appearance of the apāna breath. In the list of
the sound of the five breaths, what precise kind of sound nādeva means is unclear, while
the NiTaSaṃ and SvaTa read kāṃsa which means a gong (cf. Goodall 2015:494). One
could imagine that a scribe was unsure what a kāṃsa was and changed it to a generic
term for sound, nāda.

28.32-36  [Internal motion of the ten vital breaths]  Now then, hear about to the ex-
ternal and internal movements of these [breaths]. ① The state of prāṇa moves
upwards, ② the apāna state moves downwards, ③ the state of the samāna is per-
vasive everywhere, ④ and then [a vital breath] brings the state of breaths consisting
of agitation, fear and trepidation (udvegabhayasantrāsam); therefore, this wind
is said to be udāna, O you beautiful-faced one, ⑤ vyāna causes physical exercise
and activities (vyāyāma), O female leader of the gods, ⑥ Nāga can release from
eructation, ⑦ Kūrma resides in the opening [of the eyes], ⑧ Krkara [resides] in
sneezing (kṣubhita for kṣuṭe), ⑨ Devadatta is in yawning, ⑩ Dhaṇjaya resides in
sounding/noise, but does not leave [the body] even of someone who has died.
The internal motion of the ten [breaths] has been taught thus. [The motion of
the ten] external ones are [as follows].

These four verses are not found in the parallel part of the Niśvāsatattvasaṃhitā or the Svach-
chandatantra; therefore, they might have been inserted from an unidentified source dur-
ing the Tantrasadbhāva’s transmission or composition; however, a similar description
was already known and explained in the Kālottara literature. (cf. Sārdhariśatikālottaranād. 10:6c-
14a = <Śatikakālajñāna-kālottaranād. 81-89; Goodall 2007:139-140)
As for kṣubhite, I translated it as ‘sneezing’ which has the meaning as kṣute. Variants, e.g. kṣubhita, kṣudhita, and so forth, are attested in the Kālottara literature. The unparalleled verses, 32-36, do not explain the external motion (gatiḥ or cāram), so, they could be a later insertion. I suppose that a redactor may have attempted to link them to the passages found in the Niśvāsatattvasaṃhitā and Svachhandatantra explaining the motions (ceṣṭitam) of the five major breaths, although it was not successfully done.

28.37-40 [External motion of the five major breaths] Activities—such as talking, laughing, singing, dancing, fighting, shaking and craft—are the motion of the prāṇa breath. The apāna breath makes food and drink enter [the body] and causes the three impurities (trimala) to flow down. And it will cause blindness and ear disease. The samāna breath brings forth homogenisation of what is eaten, licked and drunk. The motion of the udāna breath causes hunger (kṣudhā), hiccups, sneezing, and coughing. One can perceive vyāna as a tactile sensation—e.g. horripilation, sweating, acute colic pain, burning pain and violent pain of the limbs, these are the activities [of vyāna].

The reading ‘trimala’ (three impurities) in the Tantrasadbhāva, contrasts with ‘nṛmalaṃ’ (impurity of a human) in the Niśvāsatattvasaṃhitā, and ‘tanmala’ (impurity of that, i.e. food and drink) in the Svachanda. It is not clear what the three impurities are. The three kinds of impurity usually refer to the three bonds of anāva, karman and māyā, fundamental impurities that fetter the soul; however, this set of trimala is not suitable here. So one could say that the term might have been recorded due to the paleographical resemblance between न and त. As for the function of udāna, I preserved the reading of the
Tantrasadbhāva manuscripts, kṣudhā (hunger), instead of the more facile reading kṣobho in the Nepalese and Kashmirian Svachanda which means ‘shaking’ since this seems to have been changed consciously from kṣuta (sneezing) in the Niśvāsatattvasamhitā by the redactor who could see that the next motion, chikkā, has the same meaning as ‘sneezing’.

28.41-43 [External motion of the five subsidiary breaths] Learn from me about their function; [the five secondary breaths] beginning with Nāga are in various forms, in the big toes [for Nāga], the knees [for Kūrma], the heart [for Kṛkara], the eyes [for Devadatta] and the head [for Dhanañjaya]. [The first four] produce delight [for Nāga], agitation [for Kūrma], withering [for Kṛkara] and terror [for Devadatta]. And the other, Dhanañjaya, a connector, intensively produces sleep.

28.44 [Functions of the five sub-breaths at the time of death] A gasp [for Nāga], contraction [for Kūrma], pant [for Kṛkara], gurgling [for Devadatta] and going out [for Dhanañjaya] are the functions of the five [breaths], beginning with Nāga at the time of death. They do not depart [for another body] at the time of passing away; moreover, Dhanañjaya cannot leave [the dead body to connect to the next one]. Kūrma, in fact, shrinks and dries the body.

As for verse 43b, ghurghuruś cotkrāmeva ca is an emendation from sphigurusvāṃ hyam eva ca which might be an authorial corruption. Regarding verse 44, the subject of the plural present indicative yānti of the TaSa, and in the case of the Nepalese SvaTa too, is supposed to be the five breaths, although the object of yānti is unclear. This uncertainty was probably noticed, for this muddled verse was polished in the Kashmirian and South Indian Svachanda to na caiva yāti cotkrāntau tanum śyakvā dhanañjayaḥ. However, the old notion is that the breath which leaves the body last is the Kūrma, as the Niśvāsatattvasamhitā shows. It could be that the Tantrasadbhāva agrees with the common descriptions of the Kālottara tradition that Dhanañjaya does not leave the body of one who has died. As Goodall 2005:495f points out, Kṣemarāja comments on yojaka in SvaTa 7.312d (TaSa 42d), the function of Dhanañjaya: dehāntarsamsbandhakṛt, “a linker to another body.” This understanding might have caused redactors to modify Kūrma to Dhanañjaya. Notably, in the Nayasūtra of Niśvāsatattvasamhitā the last breath is Kūrma. As for the early account of Kūrma being the last breath, found in the old Skandhapūrāṇa, see Goodall 2015:496-7ff.

Furthermore, although the functions of the ten breaths are rearranged, the basic idea of 28.44ab and the idea that Dhanañjaya (here Dhanañja) is the last breath to leave
the body are rather closer to the description which is found in a Tantric Buddhist text, *Kālacakratantra* (2.42-4.44) as follows (Vol. 1:179ff):

prāṇo ‘pāṇah samānah kamalavasudale mārutaś cāpy udāno
vyāno nāgaś ca kūrmo ‘tha kṛkaraṇapavano devadatto dhanañjaḥ |
ity evaṃ nāḍicakre daśavidhapavanāḥ samāṣṭhitaḥ karmabhedaiḥ
śaṅkhinyantaṁ tv idāyaiḥ svahṛdayakamalaṁ nābhicakraṁ samastam || 42 ||
prāṇaḥ prāṇaṁ karoty arkaśaśipathagatas tv annapānaṁ samastam
āpāno nety adhastat sakalasamarasaṁ neti kāye samānah |
kāye spandatī udāno mukhakaracaranaṁ gītanāṭyaṁ karoti
vyāno vyāḍhiṁ karoti prakṛtigunaṁ śaṅkhīkāṁ tv aṭṭhaiva || 43 ||
nāgo ‘py udgāram eva sphaṭakaracaraṇat saṅkucan kūrmavāyuḥ
krodhaṁ kṣobhaṁ samastam sa kṛkaraṇapavano jṛmbhikāṁ devadattaḥ |
kāyaṃ pañcāṁ gataṁ tyajati na nṛpate vāyur eko dhanañja
evaṃ prāṇādisarve prakṛtigataguṇāṁ vāyavo na tyajanti || 44 ||

In the Buddhist tantric *Kālacakra* tradition, the ten breaths are explained thus: the *prāṇa* is for digestion; the *apāna* breath is for discharge; the *samāna* breath is for assimilation; the *udāna* breath for operation of activities (the function of *prāṇa* in the TaSa); the *vyāna* breath causes disease; the *Nāga* breath causes ejection; the *Kūrma* breath causes contraction; the *Kṛkara* breath causes anger and agitation; the *Devadatta* breath causes gasping, and the *Dhanañja* breath does not leave the body which has entered into the five elements, namely, the dead body. In this manner, not all breaths, beginning with the *prāṇa* and so forth, abandon their distinctive and innate qualities. Only the *dhanañja* breath does finally remain in the body.

28.45  **[Conquest of the five major breaths]** One should conquer *prāṇa* first; once *prāṇa* has been conquered, the mind has been conquered. Once the mind has been conquered, (the yogi) whose ātman is tranquil will reveal ultimate reality.

While the subject and verb of this verse in the *Tantrasadbhāwa* and the Nepalese recension of the *Svachhandatantra* are *sāntātmā* and *prakāśayet*, the *Niśvāsatattvasaṃhitā* has a reading *sāntātmā prakāśate*: “Once his soul is calmed, ultimate reality manifests”. The old reading of the NiTaSaṃ might have been replaced by *sāntasya prakāśate* in the Kashmiri and Southern recension of the *Svachhandatantra*: “Ultimate reality shines forth for him who is calmed”.

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28.46 [Meditation on the major breaths] One should meditate on the *apāna* breath (or the *prāṇa* and *apāna* breaths) in the anus; the *samāna* breath (or *prāṇa* and *samāna*) in the navel; the *udāna* (*prāṇa* together with *udāna*) in the throat; [one should meditate on] the *vyāna* (or *prāṇa* together with *vyāna*) all [over the body].

One can interpret the object of this verse as a collective noun for a dual instead of an accusative singular as in the Nayasūtra of the NiTaSaṃ and the Nepalese and South Indian recensions of the Svachhandatantra. However, the locations of the breaths have been already explained in verse 29 and the locations of these last four major breaths are identical. Therefore, it is a possible to read each *prāṇa* here as a generic term. In fact, this interpretation was given by Kṣemarāja in the Kashmirian Svachhandatantra thus: *prāṇasabdortra sāmānyaprāṇavācī* (“the word *prāṇa* here signifies a general term for breath”). In order to avoid the unmetric and hypermetric forms in 28:46b, TaSa and SvTk removed *ca*; however, as Goodall 2015:498 points out, the unmetrical feature is authorial.

28.47-48 [Conquest of the five subsidiary breaths] As for Nāga and the others, which are [respectively] connected with *prāṇa*, one should hold them in their own particular places. I shall teach [you] about the time at which one should restrain them. Learn from me! He should hold one *tāla* fifteen times. In this way, the breath is conquered for an act of transfer [into another body] (*saṃkrānti*) and 'yogi’s conscious death (*utkrānti*)'.

The unit of time, *tāla*, from the odd *tālu* was corrected by considering *yatkālaṃ* in 28:47b. However, the Nepalese manuscripts of the Svachanda support the reading *tālu*, which is presumably an error.

28.49-51 [Results] Divine beauty, agreeable scent and wisdom are increased in him. And divine vision, [heavenly] hearing and celestial eloquence arise [in him]. He can move through the worlds like the wind, and he sees *siddhas* and gods. Whatever he thinks about, that desire of his mind is obtained. The eight [supernatural powers] arise [in him]. He who is completely possessed of what he wishes, devoid of all dualities, freed from the bondage of *saṃsāra*, then becomes equal to Śiva.

28.52-56b [Practice] Having joined the *prāṇa* and *apāna* together for the length of a the short-syllable, the excellent yogin should hold [the two breaths] in his navel, then sweating and trembling will arise. Again in the same way, he should block the *prāṇa* and *apāna* in his heart for the length of a long-syllable: in that instant, he
falls down to the ground. In the same manner, then, he should block prāṇa in his throat for the length of a prolated-syllable, then, the continued state (fainting) (or the sleeping mode in NiTaSaṃ and SvaTa) will be produced. He should hold the prāṇa in the middle of his eyebrows, together with bindu [in the course of the enunciation]. The deep sleep mode arises then, and immediately he will be awakened in the same way. He should start to meditate on the formless after resorting to the gate in his head.

The first breath, the prāṇa with apāna should be blocked in the region of the navel when he enunciates the prāṇava mantra, precisely at the moment the letter  ś manifests, according to the Svacchandatantra (cf. Goodall 2015:499). Then it should be blocked in the heart (hrdisthāḥ, which literally means ‘one who is in the heart’, but it is here freely translated in the sense of hrdisthau following the NiTaSaṃ). As for the prolated syllable span of tiem, the breath to be checked is prāṇa. This is emphasised as prāṇam eva, ‘prāṇa only,’ in the Niśvāsatattvasaṃhitā and Svachanda, but prāṇa ‘and’ apāṇa is found in the SvT. The consequence is here the ambiguous, svapravṛtti, compared to svapnavṛtti which is found in all other parallel texts. However, I have not emended svapravṛtti and have instead construed it as the state of fainting, which is similar to svapnavṛtti, the next result of this practice. Nonetheless, I suppose, it could have been simply caused by a confusion between the letters ś and ś in a scribal transmission.

Pratyayas [28.56c-57b] In this way, for him who repeats [this practice], there will then be an inspiring sign (pratyaya). After the sensation of [creeping] ants or piercing by thorns, the gateway in his head will be opened.

Attainment of the Svachanda level [28.57c-60b] After he penetrates every (level of enunciation) gradually up to unmanā (or unmanānta) and then abandons [unmanā] whose characteristic has been taught before, the sādhaka should depart for the autonomous level (Svacchanda). Then truly the state of equality with that [Svachanda, the ultimate state or Svachanda-Bhairava] arises [for him]. While he remains in this body, the sādhaka can cross into others’ bodies; he does not suffer from hunger or thirst; whatever happened before, happens now and will happen in the future above the triple world, will be perceptible to him [and] omniscience arises in him.

The description of the final state, practitioners should attain, in Tantrasadbhāva 28:57c-58b and Svachhandatantra 7:327c-328b, is not found in the Niśvāsatattvasaṃhitā.

The parallel passages with those texts end here.
Practice of Breaths with the Twenty-five Consonant Letters

28.60c-61 [Another practice with twenty-four syllables] Having known the course of the motion [of ātman] in the body of all embodied beings in this way, [the yogin] should again turn into other letters by moving along with eight petals. He transforms into [the 24 syllables] from the letter KA to the letter BHA, O mistress of the gods.

One could assert that this recurrent description of the eight-petalled lotus is evidence that verses 18-31 are drawn from the Niśvāsatattvasamhitā or the Nepalese Svachanda. Then, the explanation of the nine cakras is presumably an archetype of this recension of the Tantrasadbhāva.

28.62 [A verse cited in the Śivasūtravimarśinī] One who knows the qualities, [i.e.] the states of sattva, rajas and tamas, roams in this way, O Devī. He should move from one place to another place.

This verse is quoted in the Śivasūtravimarśinī by Kṣemarāja with minor changes which appear to be an attempt to correct the sentence as it made clearer sense. It read thus: “The embodied one (dehī for devi) who is moving (vrajan for vrajet) from one place to another, wanders in this way.”

28.63-65b [Three nāḍīs as letters in the right hand] The vital wind moves in the nāḍīs; they have the form of lotus fibre. The [three] nāḍīs are placed on the thumb and fingers. ① The nāḍī in [the three fingers], the forefinger, middle finger and ring finger, is known as the letter KA, ② [the nāḍī] in the thumb is designated the letter KHA, ③ and the little finger is the letter CA. O beautiful lady, the three nāḍīs of the right hand are indicated [by those letters].

28.65c-66b [Three nāḍīs as letters in the left hand] ① [The nāḍī] in the thumb of the left hand is the letter GHA, ② the middle [nāḍī in the three fingers] is the letter HA, ③ the little finger of the left hand is known as the letter ÑA, O faithful one.

28.66c-68b [Three nāḍīs as letters on the feet] I shall teach [you about the three] nāḍīs of the feet exactly in regular order. ① [The nāḍī on] the little toe is the letter ÑA, ② the middle [nāḍī on the three toes] is the letter NA, ③ [the nāḍī] on the big toe is to be known as the letter PA. This is said to be threefold of nāḍī of the right foot, O beautiful lady. In the same manner, now are [the nāḍī as letters] in the left foot.

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The description of 28.63-69

The three main nāḍīs on the two hands and feet are shown in the table below. However, the part of the letters on the left foot are missing. This may be due to errors in transmission.

28.68c-69 [The supreme tube, suṣumnā] I shall speak [about it] concisely according to divisions, O lovely-faced one. Suṣumnā extends from in the secret place up to the cranial aperture. She, the supreme nāḍi, who goes [to the cranial aperture] should be known by a teacher.

28.70-71 [The sixteen-spoked lotus in the palate] [The vital air (=ātman)] which is mounted there [=suṣumnā] and which is designated the syllable MA, moves downwards and upwards. In the palate, there is a sixteen-spoked [padma] which is facing down. Once it (the syllable MA) hits there (the palate), it returns and runs through the nostrils. Then once it reaches there (dvādaśānta from his nostrils), it should enter again into [his own] body.

28.72 [The eight-spoked lotus in bindu and the six-spoked lotus in Śakti level] Likewise, the eight-spoked [padma] should constantly be perceived in the place of bindu, O lovely lady. The six-spoked [padma] in the place of Śakti is located on the subtle path (sūkṣma-mārga).

28.73-74 [Brahmā, Viṣṇu, Rudra, Īśvara, Sadāśiva, and Śakti levels] The highest circle of devatā should be worshipped at the level of Brahmā; The group of yoginī is [to be worshipped] at the level of Viṣṇu; dūtī[ś] resort to the level of Rudra; Kiṃkārīs are at the fourth level; Mātṛs are at the level of Sadāśiva. Viśvīs are at the level of Śakti, O lady of of the gods; one should install [those six cakras] in sequence.
28.75-77b The [six cakras]  The first is said to be devatā-cakra; the second is yoginī-cakra; the third is dūtī-cakra; kimkārīs are at the fourth [cakra]. What is known as mātṛ-cakra is proclaimed to be the fifth. The sixth will be viśveśvarī-[cakra], O goddess; these have been said by me. One should internally visualize this sixfold cakra, O supreme goddess.

<table>
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<tr>
<th>Cakra</th>
<th>Kāraṇeśas</th>
<th>Sṛṣṭi</th>
<th>Letter</th>
<th>Sṛṣṭi</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>viśveśvarī-cakra</td>
<td>Śakti</td>
<td>amṛta-sṛṣṭi</td>
<td>SA</td>
</tr>
<tr>
<td>5</td>
<td>mātṛ-cakra</td>
<td>Sadāśiva</td>
<td>prāna-sṛṣṭi</td>
<td>HA</td>
</tr>
<tr>
<td>4</td>
<td>kimkārī-cakra</td>
<td>Īśvara</td>
<td>varuṇa-sṛṣṭi</td>
<td>VA</td>
</tr>
<tr>
<td>3</td>
<td>dūtī-cakra</td>
<td>Rudra</td>
<td>stambha-sṛṣṭi</td>
<td>LA</td>
</tr>
<tr>
<td>2</td>
<td>yoginī-cakra</td>
<td>Viṣṇu</td>
<td>māraṇa-sṛṣṭi</td>
<td>RA</td>
</tr>
<tr>
<td>1</td>
<td>devatā-cakra</td>
<td>Brahmā</td>
<td>vāyavi-sṛṣṭi</td>
<td>YA</td>
</tr>
</tbody>
</table>

The description of 28.73-77b

28.77c-80b  [Inserted passages]  After attaining the accomplishment of practice according to his own clan (kaulikī-siddhi among the six groups), the completion of practice arises. In the same way, after understanding the course of motion [of ātman], he should penetrate the creation-[cakra]. When the penetration is done in the cakra, O you supreme goddess, that cakra is directly perceived by him (tasya), O mistress of the gods. And the knowledge consisting of that [cakra] arises for the sādhaka. Otherwise, the penetration of the creation-[cakra] works [in another way, as follows], O supreme goddess.

This part is inserted in the bottom of the margin of the ms A, but ms C adds it after verse 28:87b. Sṛṣṭivedha is explained here as a way to connect the six cakras.

28.80c-82b  [Alternative sṛṣṭi-vedha]  The excellent sādhaka should penetrate creations (sṛṣṭi-vedha); the creation of the wind by the syllable YA; [the creation] consisting of killing by the syllable RA; the creation of paralysis by the syllable LA; [the creation] composed of water will be done by the syllable VA; the creation of breath will be done by the syllable HA; and the syllable SA is for [creation of] amṛta.

28.82c-86b  [Meditation on the six types of sṛṣṭi]  The twenty-five [consonants] beginning with the letter KA and ending with the letter MA have been explained. He
should know that there is penetration of creations through these [letters] part by part according to his wish; he should meditate on the form of the following [creations (ṣṛṣṭis): i.e.] mantra-ṣṛṣṭi, as well as tattva-ṣṛṣṭi, has been shown; and jīva-ṣṛṣṭi has been numbered; and the next, vaṃsa-ṣṛṣṭi, [has been taught]; and then, bhūta-ṣṛṣṭi, as well as yoga-ṣṛṣṭi, [has been taught]; and he should penetrate [those ṣṛṣṭis], O supreme goddess. Then the knowledge consisting of those (mantra, tattva, etc.) arises for the sādhaka. The sādhaka should know that there will be the appearance of all creations.

This type of penetration of the six ṣṛṣṭis is not found in the other texts which are available to me.

28.86c-89 [The five doors] I shall concisely tell [you] about the five doors, O mistress of the gods. The five points of penetration are known to be the two hands, the two feet and the genital region; If one does not understand the path of this but wishes to perform this penetration, [he is like one who] beats the air with his fist and drinks water in a mirage. [If] there are no holes for penetration in the nose, ears and eyes; they are said to be side [inferior] doors, †...† are placed externally. Because of that, those holes are fruitless for the rites of enmity, eradication and killing.

Closing Remarks on This Tantra

28.90-93 [Source of this Tantra] Thus the secret doctrine [has been taught] in this Tantra consisting of twelve thousand [verses]. After extracting the essence, which is easy to understand, I have taught this [Tantra] which contains the universe and various kinds of technical knowledge since I was propitiated [by you] with devotion through thousands of births. However, if anyone gets [this Tantra] and looks inside, he will faint; therefore, this excellent [Tantra] never been taught to anyone by me, O goddess. The secret [teaching] has been taught and made clear to you.

28.94-98b [Treatment of this Tantra and its results] It should be praised by ṛṣis and gods and honoured by yoginīs. There is no Tantra higher than this Tantra, empowered by the power of Rudra. Those who are born to the family of yoginīs,
whose mind reaches the [highest] state: they will know this scripture, the ocean of knowledge, whose meaning is hidden. O goddess, where this Tantra is copied, O glorious lady, there they go to liberation after death. Yoginīs surely protect and watch [the scribe] like a son. No plague affects to him. There will never be any unfortunate [accident]. One who worships this nectarous teaching as having pith, O lovely lady, adores, studies and protects [the teaching].

28.98c-99b  [Ill-treatment of this Tantra and its results] Those, who are wicked because of their intellect, they do not conceive the path of [vidyā]-pīṭha: there is no returning to transmigration for them; they go to Rauvana hell.

28.99c-105  [Attitude toward this Tantra] Therefore, as long as through hereditary succession, [this Tantra containing] the meaning of mantras and power of the clans should be learnt near to the teacher, it will be freed from impurities. It should be carefully hidden; it should be neither audible nor transformed. Furthermore, once one does not know it in due order and recites it with wrong readings, the person who is wicked and against teachers, goes to a dreadful hell. I am not a protector for him, although he is sinking into the ocean of transmigration. In this case, that sādhaka is indeed a bound soul (paśu) [even if he is] standing in the middle of the group of yoginīs. He who harms samaya (samadrohī [for samayadrohi]), teachers (gurudrohin) or gods (devadrohin), O beautiful-faced lady, goes to the fate of just the path he follows. Therefore, it should never be public if one wishes his own auspicious fortune. After examining [a candidate] carefully by means of various kinds, he should give [him] the initiation rite, then make [the initiand] hear and pay. Otherwise, there is a fault. Thus is the ascertainment of this foremost scripture. O goddess, it is never [just] given to anyone.

Thus ends chapter 28, the section of Ātmācāra, in the Śrītantrasadbhāva, the seven-koṭis long Mahātantra [belonging to] the Vidyāpīṭha within Bhairava stream.
Appendices
Sigla for *Svacchandalalitabhairavatantra*

- $N^\Sigma$ All Nepalese Manuscripts
- $N^a$ NGMPP *Svacchandalalita* C 6-5, 11th century, Palm-leaf Manuscript, (written by *Jayākarajīva*)
- $N^b$ NGMPP A 998-4, (12th?), Palm-leaf Manuscript
- $N^c$ NGMPP B 28-18 (12th?), Palm-leaf Manuscript
- $N^d$ NGMPP A 203-9, Old-paper Manuscript
- $K^\Sigma$ All Śarada manuscripts
- $K^a$ Berlin: Śarada manuscript
- $K^b$ with Kṣemarāja's commentary, Śarada manuscript
- $M^\Sigma$ All South Indian Transcriptions
- $M^a$ IFP transcription T1032
- $M^b$ IFP transcription T1077
- $M^c$ IFP transcription T507
Appendix A

Svachchandalalitabhairavatantra 4

This parallel section is missing in Ms. M and partly in Ms. N

3a  शुभमन्वश्चक्षम्वमि अशुभानि वराननि।
3b  श्वेन्तु मदिरां पील्या आपमांसः मक्षणम्।
3c  कृमिविद्वाटनुपेन च सन्नियापीणेनम्।
3d  श्वेन्द्र पुनर्महाद्रमुपायणम्।

4a  न्यथा रवीं तर्जं रक्षापीणेनम्।
4b  न्यथाततपोऽम्रादाम्यणम्।
4c  न्यथात प्रहसणां न्यथात द्व्यतुमविवतितम्।
4d  न्यथा श्रीसर्वन्या श्रुमनायववहनम्।

5a  न्यथा श्रीसर्वव्या श्रुमनायववहनम्।
5b  न्यथा श्रीसर्वव्या श्रुमनायववहनम्।

6a  न्यथा श्रीसर्वव्या श्रुमनायववहनम्।
6b  न्यथा श्रीसर्वव्या श्रुमनायववहनम्।
आचायःसह सम्बांद कृत्वा स्वप्ने प्रसिद्धति ॥ ७ ॥
नदीमुदृतरणमाकाणमननतया ॥
भास्करोदयनकृत्रिय प्रज्वलनं हुताशनम् ॥ ८ ॥
प्रज्वलनतरणाराण चन्द्रमण्डलदर्शनम् ॥
हरणप्रमाणाणि चैव प्रासादिनिपाये उपि वा ॥ ९ ॥
राजाध्वस्थापने तरकीलारोहणम् ॥
विवाहागमनश्वासि महामाय वयम् ॥ १० ॥
लाशेषरवेण यै दशनम् ॥ ११ ॥
लाशेषरवेण यै दशनम् ॥ १२ ॥
हयोरोहणम् चव इशासादिशखरणः ॥ ९ ॥
रोचना चिन्तामणि शब्दसा दशनम् ॥ ८ ॥
लाशेषरवेण यै दशनम् ॥ ७ ॥
आचायःसह सन्ताय बृजनि दृष्टानि ॥ ६ ॥
आचायःसह सन्ताय बृजनि दृष्टानि ॥ ६ ॥
ह् पञ्चवा सञ्जयस्य च।
इन्हें सार्वभौमी चार व रोहणोऽसामान्यता तस्माद... ॥ १६ ॥

तैत्तिरियका सामान्यता पांच विश्व तथा रसायने... ॥ १९ ॥

शुभाचार्य समाधिता अष्टादश निवृत्ते... ॥ १८ ॥

कर्ता च यशोत्सािक्षायथे वास्तविक... ॥ २० ॥

पतन्तु दलिताशान्ति श्रीवानसत्ता... ॥ २१ ॥

कुलञ्जनात्मकलिना कृष्णामयामन्तरस्त्रोऽसामान्यता तस्माद... ॥ २२ ॥

बज्योत्त श्रमाय च चावस्य चावग्न रोहणोऽसामान्यता... ॥ २२ ॥

असंभवं पश्चादमद्यापिमापारणम्... ॥ २४ ॥

श्रीरूपसुखोपलेक्ष् कृष्णः च चावस्य चावग्न... ॥ २४ ॥

श्रीरूपसुखोपलेक्ष् रोहणोऽसामान्यता... ॥ २५ ॥

16c जुझो| N² N⁴; सुझो N⁵, सुझन K² M⁴ M⁶ 16c अनले दीमे| N⁴ N⁶; संलेदी N⁵; चानले दीमे K⁵, बचानले दीमे M⁴, बचानले दीमे M⁶ 17d मन्तर| N⁶ N⁴; मन्तर N⁵, **N⁶, मन्तर K² M⁴ M⁶ 18c शुभाचार्य K² N⁴; शुभाचार्य N⁵, शुभाचार्य N⁶, शुभाचार्य K², शुभाचार्य M⁴, शुभाचार्य M⁶ 19b पांन| N⁴ N⁶ K⁴ M⁴ M⁶; पांन N⁴ K⁴ 19b विश्वाथ| N⁴ N⁶ K⁴; चयन K⁴ M⁴ M⁶ 20c नामात्मका| N⁴ N⁶ K⁴ M⁴ M⁶; नामात्मका N⁵ N⁶ 21c वास्तविक वास्तविक| K⁴ N⁶ K⁴ M⁶ 22a कृष्णानुभावकर K⁴; कृष्णानुभावकर N⁵, कृष्णानुभावकर N⁶, कृष्णानुभावकर K², कृष्णानुभावकर M⁴ M⁶ 22b चच्छादाय N⁴ K⁴ M⁴ M⁶; चच्छादाय N⁵ N⁶ 22c चच्छादाय N⁴ K⁴ M⁴ M⁶ 22c चच्छादाय N⁴ K⁴ M⁴ M⁶; चच्छादाय N⁵ N⁶ 22d पश्चादमद्यापिमा| N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁵ N⁶ K⁴ M⁴ M⁶ 23d श्रमाय चावस्य चावस्य चावस्य N⁴ N⁶, श्रमाय चावस्य चावस्य चावस्य N⁵ N⁶, श्रमाय चावस्य चावस्य चावस्य N⁶ N⁴, श्रमाय चावस्य चावस्य चावस्य N⁵ N⁶, श्रमाय चावस्य चावस्य चावस्य N⁶ N⁴ 24a श्रमाय चावस्य N⁴ K⁴ M⁴ M⁶; श्रमाय चावस्य N⁴ N⁶ N⁴ 24b चावस्यापिमाय N⁴ K⁴ M⁴ M⁶; चावस्यापिमाय N⁵ N⁶ N⁴ 18a मैरली| N⁴ N⁴ N⁶; मैरली M⁵, मैरली M⁶, मैरली K² M⁴ M⁶ 18a मैरली| N⁴ N⁴ N⁶; मैरली N⁴ N⁶, मैरली K² M⁴ M⁶; मैरली K² M⁴ M⁶ 18c श्रमाय चावस्य N⁴ N⁶ N⁴ N⁶; मैरली K² M⁴ M⁶ 19b पश्चादमद्यापिमा| N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁴ N⁶ K⁴ M⁴ M⁶; पश्चादमद्यापिमा N⁵ N⁶ K⁴ M⁴ M⁶ 20a चच्छादाय N⁴ N⁶ N⁴ N⁶; चच्छादाय K² M⁴ M⁶ 20c कर्ताने| N⁴ N⁶ N⁴ N⁶; कर्ताने K² M⁴ M⁶ 23a चच्छादाय N⁴ N⁶ K⁴ M⁴ M⁶; चच्छादाय N⁴ N⁶ K⁴ M⁴ M⁶; चच्छादाय N⁴ N⁶ K⁴ M⁴ M⁶; चच्छादाय N⁴ N⁶ K⁴ M⁴ M⁶;

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भक्ति प्रक्रमानस्य रत्नमाध्यातुलेपनम् ॥ २५ ॥

रत्नकृष्णानि वाक्याणि बिकुतात्मा प्रपश्यति।
हसन्ति तत्त्वां स्वप्री म्यानवदामधारणम् ॥ २६ ॥

स्वमान्सकर्तर्नो वेदकृष्णासर्ण महकणम्।
उदाहर्त तथा स्वप्रे दुष्टः होवं न सिंहितः ॥ २७ ॥

अशुभापरं समाध्याता चिन्द्रे देशिकेन्द्रमः।
शुभानि चातुर्मोहानि अशुभे शत हर्मणे। ॥ २८ ॥

अशोलकृष्णन्तु प्रायस्मन प्रायस्तिचार्मुख्यति।

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26a रत्नकृष्णानि ] नः नः नः नः मः मः। २६c व्यवह तथा स्वप्रे ] नः नः नः नः नः मः ।

27a सकर्तनो इद्रें ] नः; ० सकृत्यान्द्रेण्यः नः, ० सकृत्यान्द्रेण्यः नः, ० सांकप्तनाधिनः नः, ० मोहकर्तनं बन्यः कः, ० नास्ति कः, ० मोहकर्तनाधिनः मः मः मः ।

28a अशुभापरं ] नः; अशुभापरं ब्रम्हणः [ hyp ] नः; अशुभापरं नः, अशुभापरं नः, अशुभा होवं मः मः मः ।

28c चातुर्मोहानि ] नः; मन्त्रमोहानि नः, मन्त्रमोहानि नः, शुभात्सवान्मोहा वै कः, ० शुभात्सवान्मोहा वै [ hyp ] मः, ० शुभात्सवान्मोहा वै [ hyp ] मः,
यथावाचः नामवण्याचं परवत्यात् गृपारंकागतम् ॥ २४० ॥
अतंतः संजवागम् उमनः सदा तत् ॥ २३९ ॥
तत्तथं च पनीरंकत् बयमानः स उयः ॥ २३८ ॥
शास्त्रात् यदा गन्धदेशवर्तमानः स उयः ॥ २३७ ॥
तत्तथो नवनवायत यावनवायत न बयदत् ।
बयदत्र तु परे शाल्ये तत्तथो बृष्य न बयद्यते ॥ २३७ ॥
शास्त्रात् यदा गन्धदेशवर्तमानः स उयः ॥ २३८ ॥
न कालं न कला चारं न तत्त्वात्मक कारणात् ।
सृष्टिविधेऽपरं शुद्ध सुप्रभावगतम् ॥ २४० ॥

¹This part is missing in South Indian recension of SvaTa.
²This part is missing in Ms. N⁰ is missing in South Indian recension of SvaTa.
तं विदित्वा विमुखे गता भूमि न जायते ।
अध्ययनः कथम् प्राणस्तितम् कथयामिः ते ॥ २४१ ॥
आपादावाय नृपान्तेऽनि स्वेतमं हि यत् ।
भूताभि स विजेयस्तवब्राह्मणं तथैव हि ॥ २४२ ॥
कलाफळितस्थानं प्राण संरक्षते सदा ।
निर्बृत्तिः प्रतिष्ठा च अभोमीग्नि प्रकृतितः: ॥ २४३ ॥
बिद्या शाल्निन्त्या चौदेश्वरान्तिः धर्मिष्ठा: ।
तत्स्याति तरे तद्विष्ठम् ॥ २४४ ॥
एवं विद्वन्त्या च वेदमाध्यायां यास्तः ।
वापिव्यवस्थानं कर्षणं पद्मास्तमम् लयः ।
कलादाह एवभयावदो चैवांवकान्तिः निवृत्तिः: ॥ २४५ ॥
वणि शादत्त्वः सव जयन्नम्भरेऽचराचरे ।
स्थिता पञ्चाङ्गादेन शाश्वतेन्नान्त्यास्थानिः: ॥ २४६ ॥
शाह्देण प्राणः समाध्यात्रस्त्वार्तण्नस्तु प्राणातः ।
उपलब्धि न यथि यथत्तम यव शादिः लघुत्: ॥ २४७ ॥
शादत्त्वीति वर्तारोप्ते तत्त्वम सह रूपन्ते ।
युक्त स्वर्गतान्ति देवव धर्मावरस्वविवज्ञः: ॥ २४८ ॥

नाथो निरीक्षणे सूर्य: चित्रतरे गतो यदा।
अगो याति अथमेन थर्मन्दन्तः व्रजेतुसः॥ २५०॥

विमानने इत्य व्यक्त्वा सर्वस्तु सभेदिन्।
वर्णांत्वा तु समाख्यातः पदार्थानन्मयाच्योऽवच्चे॥ २५१॥

एकाशिनि पदार्थे विचारारे व्यवस्थिता।
पदा वर्णांत्विमाः ते औष वर्णा प्राणांत्विमाः सृष्टा॥ २५२॥

tसमादेवं पदा सर्वं सत्वं: प्राणांत्वमेन तु।
पदार्थाः एवमाख्याताः मन्त्रादाशन्ति निरर्थेन भः॥ २५३॥

मन्त्रकादिशिका या च सा च हंसे व्यवस्थिता।
पदैः चिन्तन्तवाच्य च सर्वेऽथिताः निर्रहस्य।॥ २५४॥

अकारेण उकारकाः समार्थो विवदोऽच च।
अर्थांत्रिन्न निरौपः नार्द नादल्पमे एव च॥ २५५॥

शतक्ष्य व्यापिनि चैव समन्तरकाशाः स्मृताः।
उन्मनान्तु तेन तदस्तीताः तस्यातिनि निरामर्थस॥ २५६॥

मन्त्रांत्विमाः स्मृताः प्राणन्तु हंसोच्चारमोऽच्चे।
हुकारस्तु सृष्टाः प्राण: भ्रमणांतु हंसान्त्रितः॥ २५७॥

अकारेन यदा युक्तो उकार चरणेन तु॥
मन्त्रादशाठाः युक्तो उकारांत्रिन्न भवेतुत्सृष्ट॥ २५८॥

250a सूर्य: | N<sup>d</sup>K<sup>c</sup>M<sup>b</sup>M<sup>d</sup>, सूर्यः N<sup>a</sup>N<sup>c</sup>, सूर्यः M<sup>c</sup> 250c याति अथमेनः | N<sup>c</sup>N<sup>d</sup>; याति हाथाध्यामण N<sup>a</sup>, वै वायस्मेण कां M<sup>c</sup> 251b अवैज्ञ: | N<sup>d</sup>K<sup>c</sup> M<sup>c</sup>; अवैज्ञविनः N<sup>a</sup>, वै वैस्यः N<sup>c</sup> 251c वर्णांत्वा तु | N<sup>d</sup> N<sup>c</sup> M<sup>c</sup>; वर्णांत्विक N<sup>d</sup>, वर्णांत्विक K<sup>c</sup> 251c समाख्यातः: | N<sup>c</sup>N<sup>d</sup>K<sup>c</sup> M<sup>c</sup>; समाख्यातः: N<sup>a</sup>, उभ्याख्यातः: N<sup>d</sup> 252a पदार्थेऽ | N<sup>a</sup>, पदार्थः N<sup>c</sup>N<sup>d</sup>, पदार्थः K<sup>d</sup>, पदार्थः K<sup>a</sup>K<sup>b</sup>M<sup>c</sup> 252b विचारारे व्यवस्थिता: | N<sup>d</sup>N<sup>c</sup>N<sup>d</sup>; विचारारक्षितान्त्यां कां M<sup>c</sup> 252c पदार्थांत्विमाः ते औष | N<sup>d</sup>N<sup>c</sup>; पदार्थांत्विमाः कांच्चिन N<sup>d</sup>, कांच्चिन मानान्तः कां M<sup>c</sup> 253a पदा सर्वः | N<sup>a</sup>N<sup>c</sup>; पदा: सर्वः N<sup>d</sup>, पदार्थः K<sup>c</sup>M<sup>c</sup> 253b सृष्टाः: | N<sup>c</sup>N<sup>d</sup>; सृष्टाः N<sup>a</sup>, तनां K<sup>c</sup>M<sup>c</sup> 253c पदार्था एवमाख्याताः | N<sup>c</sup>; पदार्था एव सार्थाः N<sup>a</sup>, पदार्थाः एवमाख्याताः N<sup>d</sup>, पदार्थाः समाख्यातः: K<sup>c</sup>, पदार्था तु समाख्यातः: M<sup>c</sup> 254a या च | N<sup>d</sup>N<sup>c</sup>; ये च N<sup>d</sup>, या तु K<sup>a</sup>K<sup>d</sup>, यत्र M<sup>c</sup>, नास्ति K<sup>a</sup> 254c पदेकाशानन्तवाः | N<sup>c</sup>N<sup>d</sup>; पदेकाशानन्तवाः N<sup>a</sup>, पदेकाशानन्तवाः सा च K<sup>a</sup>K<sup>d</sup>, पदेकाशानन्तवाः या च M<sup>c</sup> 255c अर्थांत्रिन्नाः | N<sup>d</sup>N<sup>c</sup>N<sup>d</sup>M<sup>c</sup>, अर्थांत्रिन्नाः K<sup>a</sup>K<sup>d</sup> 255d नादः | N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; नादः K<sup>a</sup>K<sup>d</sup>M<sup>c</sup>, नादः M<sup>d</sup> नादः M<sup>c</sup> 256b दशा सृष्टाः: | N<sup>a</sup>; दशा सृष्टाः: N<sup>c</sup>, दशा सृष्टाः N<sup>d</sup>, दशा सृष्टाः K<sup>a</sup>K<sup>d</sup>M<sup>c</sup> 256c तु तदस्तीताः | N<sup>c</sup>N<sup>d</sup>; तु तदस्तीताः N<sup>d</sup>, तु तदस्तीताः K<sup>c</sup> तु तदस्तीताः M<sup>a</sup>, तु तदस्तीताः M<sup>b</sup>M<sup>c</sup> 257a मन्त्रादेवं | N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>, मन्त्रा एवं K<sup>c</sup>M<sup>a</sup>, मन्त्रा एवं M<sup>d</sup>, ****M<sup>b</sup> 257a सृष्टाः | N<sup>a</sup>N<sup>c</sup>; सृष्टाः: N<sup>c</sup>K<sup>c</sup>M<sup>d</sup>; **M<sup>b</sup> 257c सृष्टाः: | N<sup>d</sup>N<sup>c</sup>K<sup>c</sup>M<sup>d</sup>; सृष्टाः: N<sup>a</sup>, सृष्टाः: M<sup>b</sup> 257c प्राण: | N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>c</sup>, प्राण: M<sup>c</sup> 258a युक्ताः | N<sup>a</sup>N<sup>d</sup>K<sup>c</sup>, युक्त एवः M<sup>c</sup>, उक्तः M<sup>a</sup>, **M<sup>b</sup> 258c युक्त: | N<sup>a</sup>N<sup>d</sup>K<sup>c</sup>M<sup>d</sup>; युक्तः: N<sup>a</sup>
विन्दू: शिर:समयोगागामसुवर्णय प्रथमते।

नादो ज्य स्रोत्व त्रद श्रवणुर्दियन। II २५९।।

अनेनेद सु योगेन स हंसयः पुरुष उत्थते।

ब्रह्मचर्यमणोगणां चरके सर्वजनसुपु। II २६०।।

शिक्षितवे लय याति विजाने चोर्यतो श्रेष्ठत।
व्यापीपी समया त्यात्वा उन्मनयां शिवं ब्रजेत तु। II २६१।।

शिवपलगो हंसो न चरे सर्वगी भवेत।

संस्कृतामः समाखात्: कार्यिन्यौ सम्मिनित:। II २६२।।

हकर: प्राणशास्त्रमा अवकृ भ्रवस्य।

हृद त्यां भवे कसरे बुद्धिकृ भ्रवस्य।।

करोऽ त्यां भसमिनी मकारे श्रवस्य।।

सातुस्थ्यत्यज्ञो जीप बिनदुकृ भ्रवस्यए:। त्याक्षम । II २६४।।

त्यां तस्य भृत्तोमोण्ये नादांश्च सदाशिव।

लताद्याय मुर्मान्तं ल्यानं तस्य बिभीयते। II २६५।।

शिकित्वा व्यापीपी समया तासां वाच्य: शिवोष्ये।

मृण्डल मचे त्यज्याप्रतितृतुः व्यापीपी ठ्योत्त। II २६६।।

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समना उनमना त्यज्य यद्यप्यायात्मकमः लयः।
सुभसुभसुभतैरसबिरेव त्यजेति| 267॥
स्युभसुभतैरसबिरेव निगुणितः।
सुभसुभतैरसबिरेव त्यजेति| 268॥
उनमना तपस्यं भावं सूक्ता तस्य परे मतः।
तस्यार्चे पुतः श्रुत्यं सर्पांवृत्त तथोपरम्| 269॥
शाद्य ज्योचित्त तथा मन्त्रं कारणं भुवनानि च।
पाधूतासुमनना: कारणं समधिषितं| 270॥
भुवनाः यथात् यस्य कठमाणीकरणः।
भुवनेनान्तसा हृदयं यथावतः तत्तमम्| 271॥
व्रजादिकरणानां साधने विग्रहं सम्रेत।
पूर्वोथ्य लक्षणं यन्त्र तन्तायतवायात्ता| 272॥
मन्त्राद्व नन्तसिद्धस्ते जागुभोमार्गनाल्ले।
पूर्वोथ्यकृत्यनार्लिनस्यिध्यते नात्र संयतः| 273॥
ह्यथितर्थानां योगीन्द्रो योगसिद्धििवायात्।
तन्त्रायं यदा यात्ति योगीनादिकिपो मथेत॥ 274॥

267a समना उनमना | Nā Nā Nād; समनामुन्नामकं Kā Ka Mā Mā, समनामुन्नाना Kā, ***********Mā 267d ोषेव | Nā Nād; अस्मीवम् Nā E Kā Kā Mā Mā 268b नाता | Nā Nā Nā Nād E Kā Kā, नाता Mā 268c पुभसुभतैरस | Nā Nā Nād E Kā Kā, सूमो त्यज्यं परे Kā Kā Mā 268d भावभा | Nā Nā Nād; साबो स्म्वं स च Kā, भाववभाव: स Kād, भावसवभा Kā, भावद्वावव: स Mā, भावसवभा Mā, भाव अभाव Kā 269a उनमना तपस्यं | Nā; उनमन्तर्म परे Nā Nād, उनमन्तर्म Kā, उनमन्तर्म Kā Mā 269b सूक्ता | Nā Nā Nād, सूक्ता Kā Mā 269b तयं परे Nā Nād; तयं यत्तयं Kā Kā Mā 269d रणावी | Nā Nā Nād Mā, स्म्वंच Kā Kā, संस्थयं Kā Kād, समन। Mā 269d तारापरम् | Nā Nā Nād Mā; तारापरम् Kā Kā Mā Mā, मतो अभाव Mā 270a यथव | Nā Nā; यथव Kā Mā Mā 270a मतो | Nā Nā Nād; मतो Kā Mā Mā 270b कारण। | Nā Nā Nād Mā Mā; कारणा Kā Kā Mā Mā 270c पाधूतासुमनना: | Nād; पाधूतासुमनना Kā Mā Mā 271a सुभवनः | Nā Nād; सुभवनः Kā Mā Mā 271a भण्डर: | Nā Nā Nād; भण्डर: Kā Kā Mā 271b ...
शब्दधानाच्छ शब्दाच्छ वाद्याच्छ पूरको महत्तः
स्पष्टः शब्दधानाच्छ वाद्याच्छ अणि कारणे महत्तः ॥ २७५ ॥
शून्यधानाच्छ गुणाच्छ वायी सर्वसतः महत्तः
समनावनोगणे योगी सर्वसतं ब्रजेत् ॥ २७६ ॥
उमन्या तु परं पुरुषस्माभावं भावेत्सदा
सवेदिर्मनातीतमलखं महत् उच्चे ॥ २७७ ॥
अमाव महाभावेन महाव कूलानिरावधमः
सवोत्तमविनिमुत्तमाभावं लभते पदम् ॥ २७८ ॥
तुष्यंलवे नवम्यतु सरोमब्रजेत् ॥ २७९ ॥
एषे ते कारणत्यां कालत्यां निविष्ठे मे
तुतुपिग्नसुन्तुः प्राणस्तु समुदाहः ॥ २८० ॥
तत्तत्त समान्यं एकों भैरव स्थिरतः
अहोरांत्रिवभागेन से उदाहिरते वराने ॥ २८१ ॥
तथा तो कथयाम् ॥ २८२ ॥
मेरुकुलस्तु महारा ज्ञानस्तु वा ऋतु समाता
अहोरांत्रिवंततुः ॥ २८३ ॥
अयन बससर्जैय युमममार्कर्ता तथा ।
क्ल्याजैय महाकाव्य: शक्तस्ते तु परिवज्ञेतु। ॥ २८४॥

व्यापियंधे पर: कल: स तदनी परिवज्ञेतु ।
स समादशमो जय: परार्ध: परत: स्थित: ॥ २८५॥

स शास्त्राशमो देवी समानानो परिवज्ञेतु।
सर्वकाल्नु कालस्य यापाः परमो उपय: ॥ २८६॥

उद्भूतावत समास्यात्मवेशयत।
नित्यो नित्योदितो शापीनादिरूपे न सत्यजेतु। ॥ २८७॥

तच नित्योदितव प्राप्य तस्मो जयते सदा।
कालस्य मनेदेव शून्यभावयोच्यते। ॥ २८८॥

उद्भुदुष्मथः शुरुव मनष्यूष्म तुषीयकम।
स्वत्तुष्मथः होतदोष्मथयथं पुनः ॥ २८९॥

चतुर्थ श्यामी शुरु शमनानापवशः पवनम।
उद्भूताया तथा पथ पदन्ते सामया भवतः। ॥ २९.०॥

तत्तेनाचिदित: सर्वाः सामायापि फलप्रदः।

\[ 284a \text{ वससर्जैय} \] \[ N^a N^c M^d \]; \[ \text{वससर्जैक्षभु M^a M^c} \]
\[ 284c \text{ क्ल्याजैय} \] \[ N^a N^c N^d \]; \[ \text{क्ल्याजैक्षभु M^c} \]
\[ 284d \text{ शक्तस्ते} \] \[ N^a N^c M^d \]; \[ \text{शक्तस्ते N^a N^c} \]
\[ 285a \text{ कल:} \] \[ N^a K^d \]; \[ \text{कल: N^a K^d} \]
\[ 285b \text{ स तदनी} \] \[ N^a N^c N^d \]; \[ \text{स तदनी N^a N^c N^d} \]
\[ 285c \text{ तस्मात्} \] \[ M^c \]; \[ \text{तस्मात् M^c} \]
\[ 285d \text{ परार्ध:} \] \[ N^a N^c N^d \]; \[ \text{परार्ध: N^a N^c N^d} \]
\[ 286a \text{ स शास्त्राशमो} \] \[ N^a N^b N^c \]; \[ \text{स शास्त्राशमो N^a N^b N^c} \]
\[ 286b \text{ तु त्व श्यामी} \] \[ N^a N^c N^d \]; \[ \text{तु त्व श्यामी N^a N^c N^d} \]
\[ 286c \text{ सर्वकाल्नु} \] \[ N^a N^c M^d \]; \[ \text{सर्वकाल्नु N^a N^c M^d} \]
\[ 286d \text{ परमो} \] \[ N^a N^c K^d M^c \]; \[ \text{परमो N^a N^c K^d M^c} \]
\[ 287a \text{ परो योग्य} \] \[ N^a N^c \]; \[ \text{परो योग्य N^a N^c} \]
\[ 287d \text{ शुरुव} \] \[ M^b \]; \[ \text{शुरुव M^b} \]
\[ 288a \text{ तच} \] \[ N^a N^c N^d \]; \[ \text{तच N^a N^c N^d} \]
\[ 288b \text{ तस्मात्} \] \[ N^a N^c \]; \[ \text{तस्मात् N^a N^c} \]
\[ 288c \text{ तस्मात्} \] \[ K^d \]; \[ \text{तस्मात् K^d} \]
\[ 288d \text{ श्यामी} \] \[ M^c \]; \[ \text{श्यामी M^c} \]
\[ 289a \text{ शुरुव} \] \[ N^a N^c M^d \]; \[ \text{शुरुव N^a N^c M^d} \]
\[ 289b \text{ मनष्यूष्म} \] \[ N^a N^c M^d \]; \[ \text{मनष्यूष्म N^a N^c M^d} \]
\[ 289c \text{ शुरुव} \] \[ K^d \]; \[ \text{शुरुव K^d} \]
\[ 289d \text{ शुरुव} \] \[ M^c \]; \[ \text{शुरुव M^c} \]
\[ 290a \text{ कल्याणनु} \] \[ M^c \]; \[ \text{कल्याणनु M^c} \]
\[ 290b \text{ सर्वाः} \] \[ N^a N^c \]; \[ \text{सर्वाः N^a N^c} \]
\[ 290c \text{ सामायापि} \] \[ N^a N^c \]; \[ \text{सामायापि N^a N^c} \]
\[ 291a \text{ सामायापि} \] \[ M^a M^b \]; \[ \text{सामायापि M^a M^b} \]
पद्मायने तानी संतव्य तस्मे तु लय खृस्त || २९१ ||
तत्त्वाय तु परं सृष्टं सर्ववस्माविभवसितम् ।
अषुमे शृव्यमितुपुरे शृव्यज्ञ भावं उच्यते || २९२ ||
अभावं तत्समुद्रिष्ठं यतं भावं भाषितः ।
सत्तामां परं शान्तं तत्कालं क्रिमीपदितम् || २९३ ||
यतं तत्र ||नित्यानादस्तु स्वपुरुषं श्रीस्वरसितम् ।
तत्र तत्र परं: शृव्यं सर्व श्वरसि स्वयपितमः || २९४ ||
स एव श्वरस स्वपुरुषानि स्वपुर्वविश्वासाद्वेदः ।
सूस्मस्वपुरुषम्बदेन स एव संवस्यवितमः || २९५ ||
तं प्रायः तत्समत्रवेदं भवते नात्र श्वरवः ।
शृव्यवातः समाध्यायं समस्य सिद्धस्व निधिवासः: || २९६ ||

\[291c \text{पद्मायने तानी संद्र} ] N^c N^d; \text{पद्मायने तानी संद्र} N^a, \text{पद्मायने तानी संद्र} M^c \quad 292b
\[292d \text{शृव्यज्ञ भाव} ] N^a; \text{शृव्यज्ञ भाव} N^c, \text{शृव्यज्ञ भाव} K^c M^c \quad 293a
\[293b \text{अभावं तत्समुद्रिष्ठं} ] N^a N^c N^d; \text{अभावं तत्समुद्रिष्ठं} K^a K^b K^d, \text{अभावं तत्समुद्रिष्ठं हि स्वस्यवितम्} \quad 293c
\[293c \text{सत्तामां परं} ] N^c N^d K^c M^c; \text{सत्तामां परं} N^c \quad 293c
\[294b \text{स्वपुरुषं श्रीस्वरसितम्} ] N^a N^c; \text{स्वपुरुषं श्रीस्वरसितम्} N^d, \text{स्वपुरुषं श्रीस्वरसितम्} M^c \quad 294c
\[294c \text{परः गृह्यं} ] N^a N^c N^d; \text{परं सः} K^c M^c \quad 294d
\[294d \text{सर्वं स्वरध्यं} ] N^c M^c; \text{सर्वं स्वरध्यं} N^a, \text{सर्वं स्वरध्यं} M^c \quad 295a
\[295a \text{सर्वं स्वरध्यं} K^c M^c \quad 295b \text{श्रीस्वरसितम्} ] N^a; \text{श्रीस्वरसितम्} N^d, \text{श्रीस्वरसितम्} M^c \quad 295c
\[295c \text{सुवरध्यं} N^a N^c N^d, \text{स्वरध्यं} K^c M^c \quad 295d \text{च्यं} ] N^a N^c N^d; \text{च्यं} M^c \quad 295d
\[295d \text{च्यं} M^c \quad 296a \text{तन्मयं} ] N^a N^c N^d; \text{तन्मयं} K^c M^c \quad 296b \text{श्रीस्वरसितम्} ] N^a N^c N^d; \text{श्रीस्वरसितम्} M^c \quad 296c
\[296c \text{श्रीस्वरसितम्} N^d; \text{समाध्यायं} N^a N^c N^d; \text{समाध्यायं} M^c \quad 296d \text{समस्य सिद्धस्व} || N^a N^c N^d; \text{समस्य सिद्धस्व} M^c \quad 296d
SvaTa 4.390c-392 Cf. TaSa 1.280c-282

आत्मव्यविभेदनेत्रा शिवव्यविभिन्नता: परम् || ३९० ||
बन्धनाशयोपावें सर्वाध्वारापिण्याचिकित्त:।
अन्वितत्वा परं तत्वं शिवत्वं कल्पितत्तथ: || ३९१ ||
ते चात्मोपाशकाणे न गच्छन्ति शिवं पदम।
आत्मत्वमतिः यान्ति आत्मत्वानुरूपिता: || ३९२ ||

This part is missing in Nb and Mb
[पूण्णहृति:]
पूण्णहृत्यक्यात्मा वे पशु योजयते परेः।
पूण्णहृत्य प्रयोगानु अखुना कथवभयंकः || 419 ||
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पुर्णं दत्ता सुखाये तु दर्मण सहिती करी || 421 ||
मृष्किना चैव हस्तामां गृहीत्वा यत्नः।
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ततो यूषेन संपुष्पणो अधिमानन्याच कारयेत् || 423 ||
अमेव परं तत्रं परापरविभागं:।
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मण्डलारथी शिवान्तस्य साधारणविकल्पितम् || 425 ||
सुची तदवभारोपी ग्राजस्य नामिन्यारथम्।

5This part is missing in Ms. N⁵ and Ms. M⁵.
वसोधरास्मृतं प्रक्षिपेतं।
नामित्यात्र शुचार्मूः नयेदार्यत्मौऽचर्मः।

यथा यथा मोचेयार्तं तथा प्राणि समूचर्तं।
प्राणी उत्त्यूष्टता याति पहिद्वधार्यमयस्तु सः।

पहिद्वधार्यान्तो नैव प्रमेयेन विब्रते कृचित।
तस्मातन्त्रस्य सवं तेष मे वषोपादेयतः स्थितः।

वर्णं कारणस्तुतं पद्मागात्यस्ममे लयः।
अकाराः उकाराः मकारो विन्दुवेच च।

अर्थचर्तनिरोची च नादार्थोपयोगमानिनी।
शक्तिः व्यापिनी होता समना च अतः परमः।

समन्तं वराहे पाणाजलमतकम्।
कारणः परिवधार्यान्तं तब्रं तेष कारयेतु।

अतः पाणोपरी ह्यरमो व्यास्ये च सुनिम्नः।
शिवत्वं गुणामोदा शिवधर्मव्यलकनम्।

पाणालोकनं कुत्वा स्वम्पालोकनं ततः।
आत्मयास्तु एतदृश्यायास्य सत्तरं नयथा।

सर्वजातिगुणाः ते यथा व्यपका माम्वेयेरसः।

426c प्राणाधारी | Nc, प्राणाधारः N3, प्राणाधारी N3, प्राणाधारे KΣ M3 Mc 426c समी | Nc N3; समी N3, समी KΣ M3 Mc 426d युष्म | Nc N3; सूची Nc, सूची KΣ M3, सूची KΣ M3 426d विनिलिप्त | Nc N3 KΣ M3; विनिलिप्त Nc, विनिलिप्त KΣ M3 427a बसोधरोर | N3; बसोधरः N3, बसोधरा N3, बसोधराः KΣ M3 Mc 427b जातपथसिः | N3 KΣ M3 Mc; जातपथसिः N3, जातपथसिः N3 Mc 427c सुनता | N3 N3; सूची Nc KΣ M3 Mc 428a यथा यथा | N3 N3 KΣ M3 Mc; यथा य च N3 428a मोचेयार्ताः | N3; मोचेयार्ताः N3, मोचेयार्ताः N3 Mc 428c प्राणौ उत्त्यूष्टता | N3; प्राणौ उत्त्यूष्टता N3, प्राणौ उत्त्यूष्टता N3 Mc 429a एतद्वधार्यान्तो | N3 N3 N3; एतद्वधार्यान्तो N3 Mc 429c नुसतः | Nc; नुसतः Nc Mc 430a वर्णोः | N3, वर्णोः N3 Pc, वर्णोः N3 Ac, वर्णोः N3, वर्णोः KΣ M3 Mc 431c होता | N3 N3 Mc; न्यता N3, होता | KΣ M3 431d अतः | Nc; मनः N3; ततः KΣ M3 Mc 432d नुसतः | N3; नुसतः N3 Mc, नुसतः N3 433b गुणां ये यौगः | N3 N3 Mc, गुणां यौगः N3, गुणां यौगः N3 Mc 435b एतका | N3 N3 N3, एतका KΣ M3 Mc
शिववासितस्तु एतंद्र चैतन्ये हेतुरूपिणी ॥ ४३५ ॥

अतो धर्मीभावो हि जिव शान्तिः परस्ये ॥

उन्मननभ मनानाश्रयाय कृत्याभास्विनविविष्ठम् ॥ ४३६ ॥

व्यापारं मानसं व्यक्त्वा बोधस्तवे योजयेत् ॥

तथा शिवत्वमायाति पशु मूको भवार्थवात् ॥ ४३७ ॥

परे चौं नियुक्तस्य शुचिमापुरवेदनु ॥

सुव्यायारङ्गते द्रव्यं यावद्विन्दुः प्रुयज्यते ॥ ४३८ ॥

बहिष्करं कुम्भं तांतरतवते तु मायात् ॥

बहिनिरोधभावेन शिवेन सह समरसम् ॥ ४३९ ॥

अन्यथा न भवेनुष्ट नदीवा इवारणवेच ॥

स्वित्थ सागरस्मनं सेम्बुजः सेम्बसीम्बेत् ॥ ४४० ॥

न पुन्नित्यमासावातः तथात्मा तु शिवायवेच ॥

सुवच्च तु पूर्णं यवत्तालवकोलं समाधिषेण ॥ ४४१ ॥

अत्येव तु कालेन बिषः कुम्भकविनताः ॥

आत्मा समरसत्वेन शिवेन भवति सर्वं ॥ ४४२ ॥

गुणमापद्यपराढा ज्ञानमासाहिन्तम् ॥

यथा नृपैवे संग्रासे कल्याण्यमिष्यते ॥ ४४३ ॥

बन्दित्वः गुणान्ये दृष्ट्रे ख्यात्वरे वसुचारातः ॥

तथा शिववे संग्रासে गुणमापद्येवुः ॥ ४४४ ॥

स्वज्ञायं भव स्वाहा परितुस्तर्येच ॥

अनादिबोधायङ्गें ततः स्वतन्त्रविरचितः ॥ ४४५ ॥

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435c ोतु एतद्व [ N0 N1, ोतु एतद्व Nc, मंथेद्वा क्षित्य N0 मृत्य Nc, क्षित्य N1 मृत्य Nc, क्षित्य N3 मृत्य Nc, क्षित्य N1 मृत्य Nc]
436c ोतु मननाः [ N0 N1, ोतु मननाः Nc, मंथेद्वा क्षित्य N0 मृत्य Nc, क्षित्य N1 मृत्य Nc, क्षित्य N3 मृत्य Nc, क्षित्य N1 मृत्य Nc]
436d आत्माभास्विनविष्ठम् [ N0 N1, आत्माभास्विनविष्ठम् Nc, आत्माभास्विनविष्ठम् N3, आत्माभास्विनविष्ठम् N1]
437d पुष्युऽको [ N0 N1, पुष्युऽको Nc, पुष्युऽको N3, पुष्युऽको N1]
438b गुणमापद्यपराढा ज्ञानमासाहिन्तम् [ N0 N1, गुणमापद्यपराढा ज्ञानमासाहिन्तम् Nc, गुणमापद्यपराढा ज्ञानमासाहिन्तम् N3, गुणमापद्यपराढा ज्ञानमासाहिन्तम् N1]
438c सुव्यायः [ N0 N1, सुव्यायः Nc, सुव्यायः N3, सुव्यायः N1]
439c सुव्यायः [ N0 N1, सुव्यायः Nc, सुव्यायः N3, सुव्यायः N1]
440c सागरस्मनं [ N0 N1, सागरस्मनं Nc, सागरस्मनं N3, सागरस्मनं N1]
440d अन्यथा [ N0 N1, अन्यथा Nc, अन्यथा N3, अन्यथा N1]
441c तथा नृपैवे [ N0 N1, तथा नृपैवे Nc, तथा नृपैवे N3, तथा नृपैवे N1]
442c आत्मा [ N0 N1, आत्मा Nc, आत्मा N3, आत्मा N1]
443b गुणमापद्यपराढा ज्ञानमासाहिन्तम् [ N0 N1, गुणमापद्यपराढा ज्ञानमासाहिन्तम् Nc, गुणमापद्यपराढा ज्ञानमासाहिन्तम् N3, गुणमापद्यपराढा ज्ञानमासाहिन्तम् N1]
443c तथा नृपैवे [ N0 N1, तथा नृपैवे Nc, तथा नृपैवे N3, तथा नृपैवे N1]
443d शिवाय [ N0 N1, शिवाय Nc, शिवाय N3, शिवाय N1]
444c शिवाय [ N0 N1, शिवाय Nc, शिवाय N3, शिवाय N1]
445b शिवाय [ N0 N1, शिवाय Nc, शिवाय N3, शिवाय N1]
तथा व्यवसायिक अनन्त: शक्तिः पुनः।
गृहमापाददिवंत्वा तु मूलमन्त्रमुन्नरेत्। ॥ ४४५॥
ोषुमात्रममोपेतं स्वरंजयमपक्षिनम्।
स्वाराकार्प्रयोगेन आहुत्यं प्रतिपदेत्। ॥ ४४६॥

चौरण प्रदद्धिका वा तिलेखाय रूपेण वा।
ततो द्वारिषेयं तु मूलमन्त्रेण सुन्तते। ॥ ४४८॥

परं श्रद्धामुखं श्रोभं शिश्यसृःन्वन्धाप्येव।
तुष्यार्थं विषेयं हि स्वाराकार्याग्नुर्गमे। ॥ ४४९॥

मन्त्रशिक्षितस्तिमिनाधिष्ठानं: शोभितसंदिधानाधिष्ठानं।
शरीरं जोपितनेत्रं तदर्थाचार्यितेनन्मूले। ॥ ४५०॥

दीर्घानिर्विवचनावघातानुपर्णं पाणी प्रदायते।
दर्भ मुखायित्वा तु शिवाय तथा सुरी। ॥ ४५१॥

प्रदीप्तत्वं कृत्वा दण्डविक्षिपतं अव्रतं।
कृत्वतः। प्रहरामा भक्तोपरिण सुन्ततत्। ॥ ४५२॥

प्रशोधनं ततो विश्वासं भावं भावयेत्।
[आचायर्निषेधं]
निर्विन्तं हि दीर्घं नित्वं वा सविनित्वं। ॥ ४५३॥

येर्थं सविनित्वं दीर्घं तथा कृत्यमिति शरणम्।
कृत्तीलसमाचारा देशिकाय नियोजयेत्। ॥ ४५४॥

अमानिशेषकालकायं शिवायागदानन्तरम्।

448c ततो द्वारा] Nृ N४; ततो द्वारा N२; द्वारातो K१ M१ M२ 449a शरणामुखं] N४ N२; शरणामुखं N३ K२ M१ M२ 449b श्रोभं] N३ N४ K२ M२ M३; श्रोध्य N४ 449c द्वारा] N५ K३ ; द्वारा N४ N२ M३; द्वारा M४ 450c शोषितनेत्रं] N४ N१; सुपरिवर्जन N३, शोषित साविधि K३ M२ M३ 451c दर्भ] N५ K४ M२ M३; दय N३ N४ 452b निवेदनं] N३; निपटो ग्रात् N२ N३; निपटे भुविक N४; निपटे दुर्भ K६ K७ M४ M५ 453c निर्विन्तं हि] N४ N५; निर्विन्तं हि N५ N६; निर्विन्तं हि K२ K३ 455a अवशेषकालकायं] N३ N५; अवशेषकालकायं N४ N२, अवशेषकालकायं N५ N३, तथा आचार्य M३ M५

प्रभु: कलशेश्वरे। सितचन्दनलेखिते: ॥ ४५५ ॥

शिवाकेर्दाणन्त्विता रसगमम्मपूरितम्।
शिवांशादितम: पूजीरघवाक्षपूरिते: ॥ ४५६ ॥

मित्रप्रभुमुमोदरे: चूमन्तरसंस्तुते:।
पुज्यच्यादिनी तस्माति: पवासु सितस्येतुः ॥ ४५७ ॥

कलेशुपु महादेविः पुत्रधोव कला न्येषत:।
निन्दुयादिनता: पवृत्तलश: पवासु न्येषतुः ॥ ४५८ ॥

एकंकलेश्वरे न्यासमनन्तादिशिवालिकम्।
पुज्येष्वरस्वे देवन्त सर्वसंभालतुः क्रामत् ॥ ४५९ ॥

पद्मादरंपोंति मन्नस्नानसंयुतम्।
भेण्यामिन्यन्ते एकं कलां दण्ये ॥ ४६० ॥

अयोत्तरशयनेत्र परतप्पमुदरम्।
वाण्यत्वो साम्यामयामेत्रवेशासमेव च ॥ ४६१ ॥

संपूर्भेवं विधानेन अर्धवेक विधानेन।
वायुपुरसुं ऐशान्यया पौष संकल्पयेन्द्र: ॥ ४६२ ॥

तत् मण्डलोऽक्षुतं स्वरतिकाॆकवरुप्येत।
वितानोपरसंघर्षोऽवे निश्चरतिष्टम् ॥ ४६३ ॥

तत्रासां न्यासेदेशिः क्रिञ्चन्तितातनोऽडवम्।
तत्रान्तनासां न्यास्त्वा मूर्तिभूतं शिष्यं न्येषत् ॥ ४६४ ॥
465b ॐस्वत्थः [ N^d N^d ]; ॐपश्चिमः [ N^d ]; ॐमुग्धः [ M^d M^c ]; ॐविज्ञानः [ M^d ]; ॐतत्वः [ N^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^m ];

465a ॐस्वत्थः [ N^d ]; ॐपश्चिमः [ N^d ]; ॐमुग्धः [ M^d ]; ॐविज्ञानः [ M^d ]; ॐतत्वः [ N^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ]; ॐप्रकृतिः [ M^d ]; ॐनिष्ठाः [ M^d ];

466b आचारः [ N^d N^d ]; आजामृतः [ M^d ]; 467a अनुसारः [ N^d ]; 468a श्रवणः [ N^d ]; 468b आचारः [ N^d N^d ];

469a विज्ञानः [ N^d ];

470a उपज्ञानः [ N^d ]; 470b चतुर्वाक्षः [ N^d ]; 471a कर्तिः [ N^d ]; 471b साधनः [ N^d ]; 472a कर्मः [ N^d ]; 473b हेजः [ N^d ]; 474a वेदः [ N^d ]; 474b ब्रजः [ N^d ];

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विमारीया भवेत्ता तु वामसनाभेत्ता स्थिता।
न कर्मेष्यो विशेष सर्वस्य बच्चन संयोगिताः। ॥ ४८४॥
कृतानि यानि कर्माणि सर्वाणि बच्चनानि तु।
तानि संशोध विशिष्यलकाप्रभस्थितानि वै। ॥ ४८५॥
योजनायामरे भेदो विजने साधकस्य तु।
प्रार्प्दे कर्म पवित्रं एकस्तथय भावेतः। ॥ ४८६॥
[साधकस्यः तु भूत्ववः प्राक्षामिकं तु शोधेत्तु।] ६
धाममुच्याय सकलं सदाशिववन न्यसेत्। ॥ ४८७॥
विवादश्वरूपणं व्यास् देवं सदाशिवम्।
पूर्णाहृद्यित्योगयोगः अणिमादिपुणयुक्तम्। ॥ ४८८॥
अणिमादिपुणयोगसूत्रम् मुद्यन्त्वसंज्ञय्।
आह्निकश्चुः हृद्यं अणिमादिपुणयोगसाधकम्। ॥ ४८९॥
कलशः पञ्चि: शास्त्र शैपापुरुषान्तः तु वरसेत्।
शास्त्रातिपति पञ्चेभु यु शास्त्रात्मकथयक्षकम्। ॥ ४९०॥
एवं शास्त्रिः संपुर्णव्या पुरवायां तु पवेः।
एकैं कलशे पञ्चात्मकयमन्त्रे तु किवदेशेत्। ॥ ४९१॥
विवाहाः। सकलीकृत्य विवाहार्षयः न्यसेत्।

*This half-verse is only in manuscripts of Kashmirian recension*
शतमशोतरं मन्त्रा एकैकक कलशनः। ॥ ४९३॥
बिहिम्प्दकं नयस्वा आसं प्रणवेण तु।
मार्चक्क तसं संस्थाप्य सकलीकरणः कुः। ॥ ४९४॥
निर्माण्य पूर्ववस्थाः साध्यमानवेण सेवेतृ।
निरुत्थामित्तुमः कुम्भः भापये पूर्विद्धुः। ॥ ४९५॥
शाल्यतीनं घटं पश्चादीहिता सेववेच्छिन्नम्।
शालन भ्रक्तः तु गृहीयात्सुपुरनाथ सेवेतृ। ॥ ४९६॥
साध्यक्षामिष्टः ओऽ बिलोमी चानुलोमः।
अभसिर्भ बनिष्ट्वताः दक्षिणा मूलमाणः। ॥ ४९६॥
प्रणवेनासं कल्याणं सकलीकरणं भवेतृ।
साध्यक्षीरिकाराणं अवमालादिक कल्येतृ। ॥ ४९७॥
ननक्षाप्तरं च खटिकाछत्रापः।
उष्णीपरश्वं दया प्रविश्य निस्वस्तिः। ॥ ४९८॥
विजाया धर्मेषां साधकं यं मया कृतं।
मिर्मिपतु पुण्या जा तुः प्रकाराणं म्हतः। ॥ ४९९॥
साध्यमन्त्रीलेखाद्यमधुपदसमनबित्तम्।
तस्य हस्ते समग्नं समद्रवण्य साधकम् तु। ॥ ५००॥
प्रणमयोभी गृहीता तु मनं हृदि निवेदयेतृ।
प्रहृदयानं शीत्यं चारायां धी प्रहृदयानं। ॥ ५०१॥
उमी निर्गत्य चाप्री तु परन्त्यनमस्तिः।
सहस्रं वा शतं वाच साध्यमनस्तम्य तर्पणम्। ॥ ५०२॥

492c शतमशोतरं मन्त्रा] Nā Nc; शतमशोतरं मन्त्रं Nn, सममनायशतेन KΣ, सममनायशतेनेवम Mā, सममनायशतेनेव मे। ॥ ४९३॥
493c साधकं] Nāb KΣ; साधकस् Nn Nm Mr Mc। ॥ ४९४॥
494a निर्माण्य] em.; निर्माण Nā, निर्माण Nc, निर्माण्य KΣ Mc Me। ॥ ४९५॥
494c निरुत्थामित्तुम] Nā Nc; निरुत्थामित्तुम Nn Nm Mc। ॥ ४९६॥
495c प्रणवेतृ] Nā Nc; प्रणवेतृ Nn KΣ Mc Me। ॥ ४९७॥
495d पुराणाय] Nā Nn, पुराणाय Nn KΣ Mc Me। ॥ ४९८॥
497b करण] Nn Nm KΣ Mc Me; करण Nc। ॥ ४९९॥
499c मिर्मिपतु] Nā Nc; मिर्मिपतु Nn KΣ Mc Me। ॥ ५००॥
501a प्रणमयोभी] Nn KΣ Mc Me; प्रणमयोभी। ॥ ५०२॥
501b प्रणमयोभी] Nā Nn KΣ Mc Me; हृदीयानं Nn। ॥ ५०२॥
एवं संतप्थित्वा तु पुण्य पाणी प्रदापयेत्।
तुस्यं संपूर्णित्वा तु तिरिपुष्किरिण दण्डवत्॥ ५०३॥

प्रणम्य भक्तियोक्त्तमा अणिमादिलापनायात्।
उत्थाया साधको बृह्या समयां पाल यत्र॥ ५०४॥

द्वाराधिने देवभिषो भावणीया विषयते।
एवं दीया तु नान्वें सर्वदेव वराने॥ ५०५॥

\[503c \text{संपूजित्वा} J \text{N}^c \text{N}^d; \text{संपूज्य} \text{पि N}^a, \text{संपूज्य} \text{देवं K}^\Sigma, \text{संपूज्य} \text{देवं M}^a \text{M}^c \text{505b विषयते: J N}^a \text{N}^d; \text{विषयता N}^b \text{K}^\Sigma, \text{M}^a \text{M}^c\]

\[503d \text{तिरिपुष्किरिण दण्डवत्} J \text{N}^a \text{N}^c; \text{तिरिपुष्किरिण दण्डवत् N}^d, \text{ततो देव तिरिपुष्किरिणः K}^\Sigma, \text{दण्डवतितिरिपुष्किरिणः M}^a \text{M}^c \text{504b फलापुरयात्} J \text{N}^a \text{N}^c \text{N}^d; \text{फलं लम्बेत् K}^\Sigma, \text{फुण्यं लम्बेत् M}^a \text{M}^c \text{505d सर्वदेवः J N}^a \text{N}^c \text{N}^d; \text{सर्वदेवेः K}^\Sigma, \text{सर्वदेवेः M}^a, \text{सर्वदेवेः M}^c\]
Appendix B

Svacchandalalitabhairavatantra 7

<table>
<thead>
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<th>र्म्भवरत्नम्</th>
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<td>SvaTa 7.292-330 = TaSa 28.18-31, 37-60b</td>
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<td>रेवनार्धाण्यायामारम्यम्। समूता:। II 295 II</td>
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<tr>
<td>सामान्या बहुरेतानि। पुनर्म्यमन्तराणां तु।</td>
</tr>
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</table>

1This parallel section is missing in Ms. M<sup>a</sup> and partly in Ms. N<sup>b</sup>

| 292b| उच्चारण N<sup>b</sup> N<sup>c</sup> N<sup>d</sup>; उच्चारण J N<sup>a</sup>; उच्चारण K<sup>Σ</sup>; समुच्चार M<sup>a</sup> M<sup>c</sup> 293b| हस्मस्व- N<sup>b</sup> K<sup>ed</sup> M<sup>c</sup>; हंस: स्व-N<sup>a</sup> N<sup>d</sup>; हंसस्व- N<sup>b</sup>; हंसस्व K<sup>α</sup>; हंस S 293c| मात्रा J N<sup>b</sup> N<sup>c</sup> N<sup>d</sup>; मात्रा N<sup>a</sup>; मन्त्र K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 294a| कल्पनालक्षसंकल्पं J N<sup>a</sup> N<sup>b</sup> N<sup>c</sup>; कल्पनालक्षसंकल्पं N<sup>d</sup>; संकल्पय कल्पनालक्षसंकल्पं M<sup>a</sup>; संकल्पय कल्पना M<sup>c</sup> 294d| मध्ये नैव J N<sup>a</sup> N<sup>d</sup>; रहणक्ष N<sup>b</sup>; सबौन न N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> NiTasam<sup>ed</sup>. 295a| होतनि J N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> NiTasam<sup>ed</sup>; होतनि N<sup>b</sup> N<sup>d</sup> N<sup>c</sup> चैतन्य K<sup>Σ</sup> 295c| रेवनार्ध J N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; रेवनार्ध N<sup>a</sup> N<sup>d</sup> 295d| प्राणायाम J N<sup>b</sup> N<sup>c</sup>; प्राणायाम N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; प्राणायाम N<sup>a</sup> |
| 293d| ज्योति विग्रहम् J N<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; ज्योति विग्रहम् K<sup>Σ</sup> 294d| अवसेयेन J N<sup>Σ</sup>; अपसेयेन K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 294d| तु पूरे तु J N<sup>Σ</sup> NiTasam<sup>ed</sup>; तु रेवनार्ध K<sup>Σ</sup>; तु रेवनार्ध M<sup>a</sup> M<sup>c</sup> 295d| तु J N<sup>Σ</sup> NiTasam<sup>ed</sup>; तु रेवनार्ध M<sup>a</sup> M<sup>c</sup> 295d| क्रियान्त: N<sup>Σ</sup> NiTasam<sup>ed</sup>; क्रियान्त: K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 295d| समूता: J N<sup>Σ</sup>; समूता: NiTasam<sup>ed</sup>; K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 296a| रेतानि J N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> |
श्लीदाघा वदा बदा एव उदा तम्। रोमहंस्य स्वेदः शुद्धाचार्यः।

नायादीनान्त्रुप्तस्य श्ूयुक्तः। जि-स्पति हे-स्वतः कला तत्त्वं।

न च वै च च व। भोजनः शोचानः कर्त्ताः। काम हृदयः तथा।
आकृति बै कृमः शोपयेत कलेवरम् ॥ ३१४ ॥
प्राणमेव जतेपूर्वज जिते प्राणे जितं मनः ।
जिते मनसि शान्ताय भरतवः प्रकाशयेत् ॥ ३१५ ॥
प्राणामपान गुँदे ध्याये प्राणसमनी च सामितः ।
प्राणोदानकः कहर्ट च प्राणसाधनः सर्वस्मृतम् ॥ ३१६ ॥
नागार्जुन प्राणसंयुक्तः स्वस्थानेयू निर्म्यपेतः
निर्म्यथा च यत्वां प्रप्राप्तम्य निवेद्यतः ॥ ३१७ ॥
तालात्मक धायेत यात्रध्येत गतः ।
जितो निन्तो भवलय सद्यक्षात्मकात्मकिन्यते ॥ ३१८ ॥
दिव्यकालिन् गुणोऽन्य: ध्रुवे च विख्यते ।
दिव्यछलावत् अवंति दिव्यवचा प्रवर्तिते ॥ ३१९ ॥
तारुविधिनेत्रलोकोऽन्तरायन्यात जयति ।
मनोज्ञाचिन्तकारिन: प्रवर्तेत गुणास्त्रिकम् ॥ ३२० ॥
सर्वकामसंपर्गं सर्वदेवविवर्तितं ।
संसारविधिनिमुः शिवत्वुपप जायेते ॥ ३२१ ॥
प्राणामपाने तु संसौक्त हस्तकोटिसमविन्यतम् ।
नाम्य धायेत योगीन्द्र: स्वेदकाम्य जायेते ॥ ३२२ ॥

314c आकृतिः [N0 N1 N2 K2 M2 K2]; आकृतिः अन्नक N C M C
314a प्राणमेव [N0 N1 K2 M2]; प्राणमेक N1 N2 D;
315a प्राणमेव [N1 K2 M2]; प्राणमेक N1 N2 D;
315b प्राणे [N1 N2 K2 M2]; प्राणो K2 M2 C;
315c जिते [N1 N2 K2 M2]; प्राणो K2 M2 C;
315d जिते [N1 N2 K2 M2]; प्राणो K2 M2 C;
316a प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
316b प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
316c प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
317a प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
317b प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
317c प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
318a प्राणामपाना [N1 K2 D]; प्राणामपाना K2 M2 C;
318d संभानिता [N1 K2 D]; संभानिता K2 M2 C;
319a दिव्यकलिन् [N1 N2 M2 C]; दिव्यकलिन् K2 M2 C;
319c दिव्यसिद्धिः [N1 N2 M2 C]; दिव्यसिद्धिः K2 M2 C;
320a लोकोः [N1 N2]; लोकोः K2 M2 C;
320c मनोज्ञाचिन्तितः [N1 N2 K2 M2]; मनोज्ञाचिन्तितः K2 M2 C;
321b ध्रुवेत् [N1 N2 M2 C]; ध्रुवेत् K2 M2 C;
322c ध्रुवेत् [N1 N2]; ध्रुवेत् K2 M2 C;
315c शान्ताय च [N1 N2]; शान्ताय K2 M2 C;
पुनर्वेत हस्तस्य धन्यः प्राणापाणि निर्माणे यत्वम्।
दीर्घकॉटस्य माययोगालमकारानारायणस्तु महीम्।

कष्टस्य हि तथेऽह प्राणमेकं निर्माणे यत्वम्।
प्रतिकॉटस्य माययोगालमकारानारायणस्तु महीम्।

भुमभुमे बिन्दुस्वले प्राणारों तु कारारं किसम्।
सुपुषु याः तः अनाचार्य प्रवृत्तम्।

मृत्रि हि द्वारं समाधू मिनकं ध्यानामेतत्।
एवम्यस्तस्य प्रवृत्तम् तदः बनेत्।

पिपीलिकापायं मृत्रि हि द्वारं विविधते।
भिवा क्रेमण स्वर्णि उपमानम् हि यावत्।

प्रवीतकाण्डहि लक्ष्मया स्वायन्त्रं श्रेष्ठत।
जावते तथायों हि देवानानं साधक।

संग्रहेश्वरे श्रुत्ति श्रुत्ति मयां न वाचो।
अतीतानागताचार्य तेश्वरायं पत्रकृ।

प्राणं दृढ़वेश्च स्वर्ज्ञत्वं यात्वर्ते।
प्राणं ज्ञात्वमात्र ज्ञान विज्ञानमेव च।
सब्बम् एतत् समाधूमानं गणम् मिनेक।

इति स्वायन्त्रलिनित्वेऽवेष्महात्ते मन्नतपि श्रीधरामः वपनः पत्रः।
Appendix C

Siddhāntasārapaddhati: ācāryābhiṣeka

[आचार्यभिषेक:]

अथाचार्यभिषेकविधि

सबीजदीूळादीूळतूय ǪƲतशीलगƲणाचारसŋपĮŵयाचायƌिŁषƞकȒ कुयƌत्।

तǮ यागगƼĵ ईशाĭयƊ मõडल© ŵविŵतकाeदचƓÙचú

ऽनĭतासनƫ

दĄवा मƷƏतŁƷतƫ िशŲयƫ eवĭयŵय

सकलीकƺüय सƫपƷßय

कािǠ

कोदīन

मƼĘŵमĊवƌ

गोमय

गोलक

eसĒाथƨदिĥतोयƢ

Əनमƨüŵय

पǠिŁः कलशƼः

eसतचĭदनचƓचतƢः

पƼeथȉाǴाकाशाĭत

तüव
eवĭयŵतपǠतüवƢƏनवƼĄयाeदकलास
eहतƢरा

हतƼÀाeद-

परमीकरणा

ĭतƢः

2

Ms A ] NGMPP B 28-29. saṃvat 197 (1077 A.D, the reign of Śaṅkaradeva);

• MsB ] NGMPP B 28-19. saṃvat 231 (1111 A.D. the reign of ŚivaDEVA/SimHadeva)

This ācāryābhiṣeka corresponds to SvaTa 4.453cd-481ab = TaSa 9.488cd-515 and ĪśgP kriyāpāda

3

sabija...kuryāt ] cf. SvaTa 4.453cd-454 = TaSa 9.488cd-489

4

Cf. SvaTa 4.462cd-463ab = TaSa 9.497

5

anantāsanaṃ ] cf. SvaTa-Ud 2.60-61

6

anantāsanaṃ...nirmatsya ] Cf. SvaTa 4.464cd-466ab = TaSa 9.499-500

7

pañcabhiḥ... sitacandanacarcitaiḥ ] Cf. SvaTa 4.455cd = TaSa 9.490cd

8

pṛthivyādy... nivṛttyādikalāsahitaiḥ ] Cf. SvaTa 4.457cd-459 = TaSa 9.492cd-493

• ॐvidhiḥ ] B, nāsti A • kānci ] conj. : kañci B; kañji°A • kodanena ] A : ॐkodana B • gomaya ]


nirmatsya ] ॐ; attested in other Nepalese Mss. e.g., nirma[r]chya TaSa Mss, and SvT° Mss ; it corre-

sponds to the kashmirian usage nirbhartsya in SvT k 4.467a and nirmţja in Siddhānta literatures

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नित्यायामपूजिते: मूलमन्त्रायोग्यतात्ततात्ततात्ता ॥ पद्ममोतरदक्षिणपूजेन शान्तिदिः ॥

पुष्पिलयादिवर्मानेनलोकेशत्ततात्तता सिद्ध्वासी परिभाषय पुनः पुजितेवर्ष दक्षिणदीर्घाय च पुण्यां दिनिमिति विलयस्तुपेक अनन्तायां संवर्षायु ॥ सकल्रक्षवत संपूर्ण, उष्णिष्मुक्कुटद्वाराकाचार्यस्य जिविविकारी ज्ञानान्त श्रेयं कर्ति कर्तीयकितिक सुकमुक्ति द्वि पुस्तकानुसारं च दल्लान ज्ञायते ॥

अब्रमूर्ति दीध्वायज्ञाणिक शाल्वा पूर्वस्य ् च त्व प्रियं ॥

ततो भगवते विनिवेधः

आचार्यो उः मया कृतस्त्रक्षरादिविकारं निविल्लेन करो वृति ज्ञायतेः ॥

ततः कृतान्तायः कुंडेद शाल्वा नित्यायादिविकारस्यकं पञ्चभिरहितसम्: संवर्ष पूण्यन्दयतः ॥

तत्स्य स्थितमुपेन पञ्चिमृद्धिवर्षकरे कनिष्ठाः छुप्ताङ्ग न ज्ञायतेः ॥ पुनःभगवः प्रियं पति कारविल्वा भगवान्तः कमायतेः ॥

स च तल्ला अिकारो गुर्व्पास्यायताकम्यविकारस कुर्यातः ॥

अयाचार्यों महातन्त्रोपितां श्रीतां । वृवव्यां अिकारान । वार्तां वैश्यान । वार्तां श्रीदानु ॥

सर्वाञ्ज्ञां ईशार्या ॥ रुप ज्ञानान्त मानवात्मकयान्त निर्मलामय

तत्र ब्राह्मणाणां यथा कृत्यां तथा नित्यायामपूजिते मया कृत्यां तथा नित्यायामपूजिते श्रीमहापद्मयायतरामितम्,

मयः विनिवेशानिर्मितिमहामकाचारस ज्ञात्तस्तुकस्थायमोक्षायात् ततः महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजिते महामकाचारस्य तत्ततात्त नित्यायामपूजि
तत्र वीण्यतरणां पूर्वविद्मृत्तियमेण सुक्रजसा अर्थी श्रवणानन्दसन्तनूठन्तिविदभिषेकश्रीपुष्कर्विजय-तारसुधारसार, सुभद्रविभेदसुद्धापुरविजज्ञापुंसोरसारसंजोभ तथाविषयानुकुमारः निविद्यै।

मण्डलस्योपरिथ धारनेन विचित्र वा विद्विश्वष्टात् गुरुं मुक्तसारात्मकाः परं मण्डलामेव गोरसारणवर्तकाः पुराणविक्रमः तितलचक्रािें रक्षोभिष्ट चिन्तकं कः।

तीरण चायं ध्वजकुशीकुमारानि तद्वन्मातायुः पुर्वस्याः न्य्योर्धे द्विचिन्तयाम्यूम्बररं पश्चिमियायवथमोर्तरायं गुरुं तरं विचरणं विद्विष प्रभास्तमाजातनि च निविद्येऽ।

श्रवणकल्याणमुनि: गोरोचनरचिप्रविष्टसलिकविकािकवेष्टकणातायं: सर्वकौः ज्योतिविज्ञायज्ञायारितिवित्तियुक्तकािलविवलाशेषपुष्कर्विशालानुकुमालीणेनान्नात्मकज्ञानुकुली-सहास्त्रदेवा विश्वसरसारसारमेदामहामेदाकिदुविवदुपूर्वरकाः कौस्तोधकािलीकुमकुकुक्तुभ्यं-ज्ञानेनालामपूष्करमींगमपररािदृढः पुराणांसदर्माकणातबन्दोपेति-स्युक्तकृमािमन्त्रायित्योपस्य विद्विष विद्विषाः स्याप्येऽ।


कल्याणः। मन्वर: सुन्दरः। विकाः विचरण:। पुरुषोथ: सुन्दरः। इश्विचोः पुरुपदन:। मन्त्राय्योऽिो जयः। गोमन्त्रायी: विजयः। पूर्व उत्तरः।

15 Cf. SvTa 4.456 = TaSa 9.491
16 mantanaḥ ... pūrva uttaraḥ] This passage about the list of eight Kalaśas and their characteristic are falsely transmitted in ĪśgP: mantharaḥ subhadraḥ prthuṣloṣṭhaḥ sudantaḥ hrasvoṣṭhaḥ manthanagāvihā javo vijayāś ca

• vāhaḥ | B; vahiḥA
• "gataḥ | B; "gaṇāḥA • šuklarajasāḥ | B; šukle rajasiA • "sunandaḥ | A
• ABP; sunandāB; B; nandīA • B; P; "nandaḥ; A; "nindīB | ak; tathaḥ | B; tattaA • vidhān kumbhān ā | B; kumbhanāt A • "paṭaṭaḥ | B; "pāṭaṭaB • "panṭaṭaA • lamboA | B; lamraA
• o re | A; "raṣB • padmini | em. Sanderson • padmi A; padmanīB • "kuśaA | B; nāsti A • su | ABP; cf. inserted in bottom margin • kāṅkitakanṭhānā | B; kāśvakāṅkitakanṭhā sanA • viśālāA
• viśālāB • "nākulgandhanakūlisaḥB; "nakulīA • mahāmedā | B, nāsti A • pūrvottarakā | A; nāsti B • "ṛṣabhakaḥ | B; "ṛṣabhaA • "mauṣaḥ | B; "oṣaA • "kṛtvA • B; "krtvāA • "ōtrāyataḥ | B; tra yo yataḥA • nātīyataḥ | B; nātānandaḥ | A; nandīyataḥ ĪśgP • mahākukṣih | B; mahākukṣih | A • nandī | B ĪśgP; nandana A • sunābīhiḥ | B; *** A; nandivaruddhano | with insertion mark in A • ścti | B; iti A • śāṅkhāḥ | A; śāṅkhaḥ B • "śaB; šāṃA • subhadraḥ | B; subhadrāḥ A • prthuṣloṣṭhaḥ • conj. | prthuṣloṣṭhaḥ ĪśgP • hrasvoṣṭhaḥ | conj. | hrasvoṣthah ĪśgP • pūrva uttara | B; nāsti A • kalaśāḥ | A; nāsti B
• "śrīmukṣaḥ | nābhimaṇḍalī | A • cf. śrīmukhanābhiḥ maṇḍali ĪśgP • sunirghoṣaA • ĪśgP • sughoṣaBeh ĪśgP • uttarasvanahA • ĪśgP • uttaraḥ ĪśgP • sudantaḥ | ĪśgP • sudantahĪśgP • śobhanagrīvo | ĪśgP • nāsti ĪśgP
मण्डलस्यान्तरोऽन्मर्य सदाहरूत समतत्वं छठ्ठ सम्बन्धं विनयं तस्मिन् छठ्ठं श्रेष्ठत्वं वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान् अथ वरिष्ठान्

विनयस्य अनुदानं नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः नामसः

ततः ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं ब्रजवंशोऽन्तरं सौन्दर्यं विनयं

आचार्यं ज्ञात्व समाधानं देन्तं भवतु।

ततः पुनर्यगे समुपेश्य छठ्र्दीनि राजचित्तविनं समर्येत्। एवमेतेऽविधिन राजवकास्त्र

अर्थात् श्रेयातिसेवीः नितिः कुर्यात्।

अथ च श्रेयातिसेवीः नितिः

अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ

हृदयं श्रवणमति।

हृदयं कल्याणं।

हृदयं कल्याणं।

हृदयं कल्याणं।

हृदयं कल्याणं।

हृदयं कल्याणं।

अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ अथ

\textbf{Rubricated in A} \quad \textbf{decorated in B}
इति रचनमन्तः ॥

अं आं ईं उं सर्वबीजेभ्य इन्द्रात्मकेभ्यो नमः ।

इति कौमन्तः ॥

अं आं ईं उं सर्वात्म्यस्ताः सैमात्मकेभ्यो नमः ।

इति दशकन्तसम्बन्धिः ॥

अं आं ईं उं सर्वात्म्यस्ताः चारिवात्मकेभ्यो नमः ।

इति सर्वात्म्यस्ताः ॥

अं आं ईं उं सर्वात्म्यस्ताः समात्मकेभ्यो नमः ।

इति शंकात्म्यस्ताः ॥

अं आं ईं उं सर्वात्म्यस्ताः सर्वात्म्यस्ताः ॥

इति तीर्थमन्तः ॥

इति महाराजाधिराजश्रीमोहैदिवरिचितायं
सिद्धान्तसारप्रदतो आचार्यमित्येकसमातः ॥
Appendix D

Siddhāntasārapaddhati: sādhakābhīṣeka

[साधकाभीषेकः]:

अथ साधकदीक्षाया निवृत्त्यादिकलायं संजोग्यं ततः शान्ततीता: गोपयते। अनन्तं पञ्चमन्त्रं तत्तुः

cf. Somaśambhupaddhati (hereafter SoŚaṃPa) III:500-524 ; Īśānaśivagurudevapaddhati (hereafter ĪśgP)

39

B 39'5

A 30'5

B 40'1

A 31'1

B 509

1 This mantra is repeated in A

2 This mantra in B was written before om hauṃ ātman prākāmyaṃ te bhavatu svāhā and cancelled.
अन्तः देवस्य दक्षिणेऽपि श्रीपदनिर्दिष्टे पीठे संस्थायम सकलीकृत्य उपज्ञात हितमसिद्धिकारेण दववा साध्यं मन्त्रम् उपज्ञाय प्राप्तकाफळिं तय हर्षे समर्पिते। तत: स मयं हृदि सिद्धिवेश्यु कुण्डसमीयवत: साध्यं सहस्रसहितायांस्तप्य: साध्यं संबुधियुपपद्ध् साध्यं संपुष्य लवधानु: स्युगुरोऽरहण्युपितम विषयाय मन्त्रार्थं कृपयतः।

तद्व पूज्यकले स्वातं युतं सुरममित्युपचरक्षके देहे बृहाप्रभुमातुलोकेषिकित्मकेनकिं धारान्तसे धीयं दयान्तदिग्दारदेवकुलं विप्रस्तुतः मनोम्य: स्वामान्यत: आय्ये प्रभुमित्य भथ्येय: तत्त्वस्य तथा अनौद्दरीत्याः वैयक्तिक्यं समतात: मार्गीवयः तद्भवस्य घटिक्यविशेषनं बहुविज्ञावनमिश्रितं भवमयं एवं चाष्ट्रं यथायाम द्वारे यथिवितः: तयवेच्छाकराय विषयाय बाले दत्ता लेश्लिङ्गे विधिवत्मनांमय: समात्मुग्मकश्चतुकलों ज्ञातिकियोऽऽनाममय: क्षत्रियां कृस्तिमन्त्रमािराध्यतेः।

यदी वा वाणिज्यकृत्यमृत्तिकत्वायस्मािनराध्यतमित्रत्वेतस्य साधारणत्वाय मन्त्रसक्तं नास्तिकस्तेन शक्तं विना शमत्ते विन्यस्य समर्पिते।

विजातमन्त्रमित्वित्वं कृपया मन्त्रामुक्त्युष्ट्रिक्षिणो विनायको मन्त्रार्थं प्रयासेत।

विजातमन्त्रमित्वित्वं कृपया मन्त्रामुक्त्युष्ट्रिक्षिणो विनायको मन्त्रार्थं प्रयासेत।

विजातमन्त्रमित्वित्वं कृपया मन्त्रामुक्त्युष्ट्रिक्षिणो विनायको मन्त्रार्थं प्रयासेत।

अनौद्दरीत्याः वैयक्तिक्यं समतात: मार्गीवयः तद्भवस्य घटिक्यविशेषनं बहुविज्ञावनमिश्रितं भवमयं एवं चाष्ट्रं यथायाम द्वारे यथिवितः: तयवेच्छाकराय विषयाय बाले दत्ता लेश्लिङ्गे विधिवत्मनांमय: समात्मुग्मकश्चतुकलों ज्ञातिकियोऽऽनाममय: क्षत्रियां कृस्तिमन्त्रमािराध्यतेः।
साधकारेष्यौषधि कृतवल्लोकेष्याशिवाय सः। प्रत्येक प्रकरण च लिङ्गामान्तकं कृतवसीमासु च पर्यसु

इति महाराजाधिराजश्रीमोजवरवर्तियां सिद्धान्तसारपदतो
साधकामितेकविधि: समासः ||○||


\//○// ] Rubricated in A ||○|| ] Rubricated in A
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Abbreviations

ac  ante correctionem
pc  ante emendationem
BhaMa Bhairavamaṅgala
BraYā Brahmayāmala
BṛSaṃ Bṛhatsaṃhitā
BṛTaSā Bṛhattantrasāra
conj. conjecture
em. emendation; (The difference between emendation and conjecture is about the confidence of the editor in regards to whether the conjecture is well established.)
GOML Government Oriental Manuscript Library, Madras
IFP Institut Français de Pondichéry/French Institute of Pondicherry
ĪśgP Īśānaśivagurudevapaddhati
KriKraD Kriyākramadyotikā of Aghoraśivācārya
KṛKaTa Kṛtyakalpataru
KāKaVi Kāmakalāvilāsa
KauJñāNi Kaulajñānanirṇaya
KuMa Kubjikāmatatantra
KiTa Kiraṇatatantra
KSTS Kashmir Series of Texts and Studies
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<td>manuscript/manuscripts</td>
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Summary

Old Śaiva manuscripts have survived in Nepal because this area has a favorable climate in which manuscripts could be preserved in good condition, and because of the communities which have been continuously engaged in protecting and reproducing copies of the manuscripts. As for its geographical importance, Nepal functions as a central hub, linking the different cultures of adjoining regions together. This is true in the case of Śaiva traditions and other traditions as well. In particular, many old Buddhist manuscripts which were stored in India were brought to Nepal by travelers passing through the Kathmandu Valley on their way to Tibet, and they have been preserved there up to the present day. The project of my dissertation has been to focus on Śaiva Sanskrit manuscripts, particularly ones produced around the 11th century, to understand the environment surrounding the transmission of Śaiva knowledge in Nepal.

The first chapter of the present thesis deals with twenty Sanskrit manuscripts of eighteen Śaiva works which were produced around the 11th century in Nepal. These old Nepalese palm-leaf manuscripts function as a significant witness to the transmission of Śaiva literature. Based on an examination of their palaeographical, philological, and codicological features, e.g. script, layout, and final colophon — the last of which generally contains the date of its production, and the names of its scribes, owner, copying place, etc., I have attempted to delineate the details of the transmission of Śaiva knowledge at the time. A manuscript of the Tantrasadbhāva which is recorded to have been copied in the late 11th century is one of the selected manuscripts. This text has been handed down to us only through Nepalese manuscripts although this work has often been quoted by Kashmirian Śaiva authors. The extant Nepalese recension of the Tantrasadbhāva is closely related to other important Śaiva texts, e.g., the Svacchanda and the Kubjikāmata.

The introduction reviews the position of the Tantrasadbhāva in the development of
Śaivism and its interactions with non-Śaiva traditions through textual analysis, i.e. passages of the *Tantrasadbhāva* quoted by later authors, the *Tantrasadbhāva*’s borrowing of passages from other sources, and its influence on later texts. And the latter part of the introduction discusses the *Tantrasadbhāva*’s peculiarity of language, namely the aiśa phenomena, and introduces the editorial conventions used in the present study.

Several chapters of the *Tantrasadbhāva*, which appear in print for the first time, are critically edited and translated in the main part of the dissertation. The contents of the selected chapters are as follows: chapter 1 introduces the essential doctrine of the *Tantrasadbhāva*, which was taught at the urging of Devī. Chapter 3 includes a system of encoding mantras, called the *nādiphāntakrama* (this is the part of this chapter that has been edited and translated here). Chapter 9 illustrates various kinds of Śaiva initiation and related rituals, and chapter 18 deals with the Śaiva code-language called *chommakā*. And the last chapter, 28, explicates the path of the movement of the *ātman* which is based on all the practices and rituals which were taught earlier in the *Tantrasadbhāva*.

In addition, it has been necessary to consider the Nepalese recension of the *Svacchandatanttra*, which is titled *Svacchandalalitabhairava* in the manuscripts, in relation with the *Tantrasadbhāva*. Therefore, the parallels between *Svacchandalalitabhairava* chapters 4 and 7 and *Tantrasadbhāva* chapters 1, 9, and 28 are edited in the Appendices. In addition, the ācāryābhiṣeka and sādhakābhiṣeka sections of Bhojadeva’s *Siddhāntasārapaddhati*, whose descriptions are identical to ones of the *Tantrasadbhāva*, are also critically edited here.

Hamburg, den ________________  Unterschrift : ___________________________