

# Selected Chapters from the *Tantrasadbhāva*

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

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# Gutachter

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यदा किञ्चिज्ज्ञो ऽहं गज इव मदान्धः समभवं  
तदा सर्वज्ञो ऽस्मीत्यभवदवलिसं मम मनः |  
यदा किञ्चित्किञ्चिद्बुधजनसकाशादवगतं  
तदा मूर्खो ऽस्मीति ज्वर इव मदो मे व्यपगतः ||

ओं नमो गुरुभ्यः

# Chapter I

## 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-Bengalī, 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<sup>1</sup>. 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 than 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<sup>2</sup>.

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 *Niśvāsattvasaṃhitā* 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 apographa attest to its archaism in terms of palaeography, iconography, terminology and theology (cf. GOODALL 2015: 36-59). The *Svacchandālitabhairavantra*, the title of the Nepalese recension of the *Svacchandatantra* has many paralleled passages

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<sup>1</sup>The definition of ‘Nepalese manuscript’ has been briefly discussed by HARIMOTO 2011, FORMIGATTI 2011, and others.

<sup>2</sup>The 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 *Niśvāsātattvasaṃhitā* 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 *Tantrasadbhāva*, 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 *Svacchandatantra* in relation to the *Tantrasadbhāva*. 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<sup>3</sup>.

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.

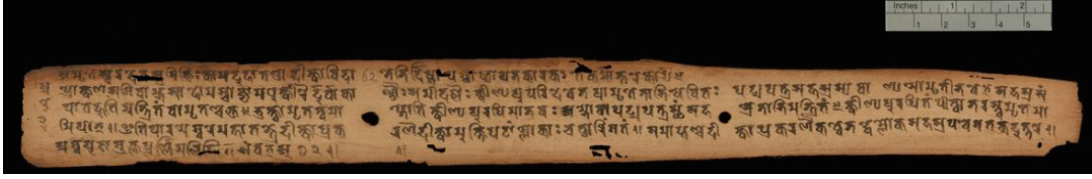
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<sup>3</sup><https://cudl.lib.cam.ac.uk/collections/sanskrit>



## I.1.2 The List of selected Śaiva manuscripts

### I. Pārameśvaratantra (a.k.a Pauṣkarapārameśvara)



Pārameśvaratantra C1049

**General information** Cambridge IO49.I, 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 Library<sup>4</sup>. 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** [62<sup>v</sup> 4-5] *iti pārameśvare mahātantre dīkṣāprakaraṇe dīkṣāmuktipaṭalaṃ (em.; °paṭaṃ cod.) ślokāḥ catvāriṃśataṃ || samāptaṃ ca dīkṣāprakaraṇaika-tvena dve ślokaśaḥrapañcaśataka-d-uttare || aśvayujaśuklapūrṇṇima-likhitaṃ(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 *Jñānārṇavatāntra*, 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 Catalogue<sup>5</sup>. 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 CE<sup>6</sup>.

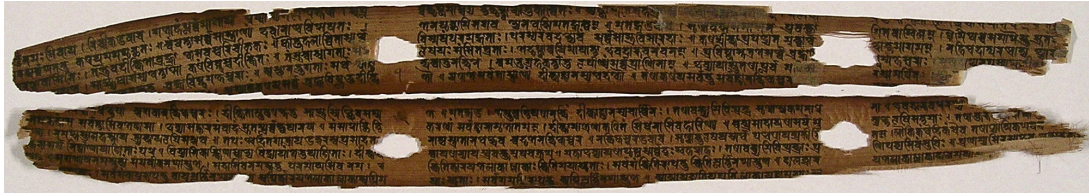
<sup>4</sup>Whole images are available online : <https://cudl.lib.cam.ac.uk/view/MS-ADD-01049-00001/1>

<sup>5</sup>Cf. 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.

<sup>6</sup>Cf. HARIMOTO 2011:90

## 2. Nīśvāsattattvasaṃhitā

### Nīśvāsattattvasaṃhitā A 41-14

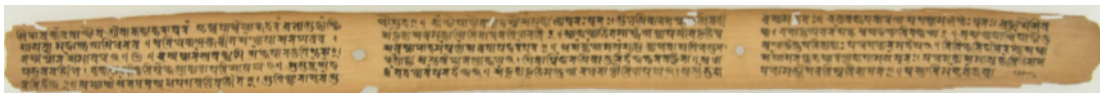


**General information** NGMPP reel No. A 41-14, 50 x 4 cm x 114 folios with one string hole and three pseudo-columns. Incomplete. A detailed description of this manuscript is given in GOODALL 2015:103-108.

**Reference to the manuscript** The earliest extant Śaiva tantra is the *Nīśvāsattattvasaṃhitā*, 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 *Parameśvara*, *Suśrutasamhitā* (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 script<sup>7</sup>. Comparing it to scripts of two old manuscripts of the *Pārameśvara* and the *Nīśvāsa*, 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 *Nīśvāsa* 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

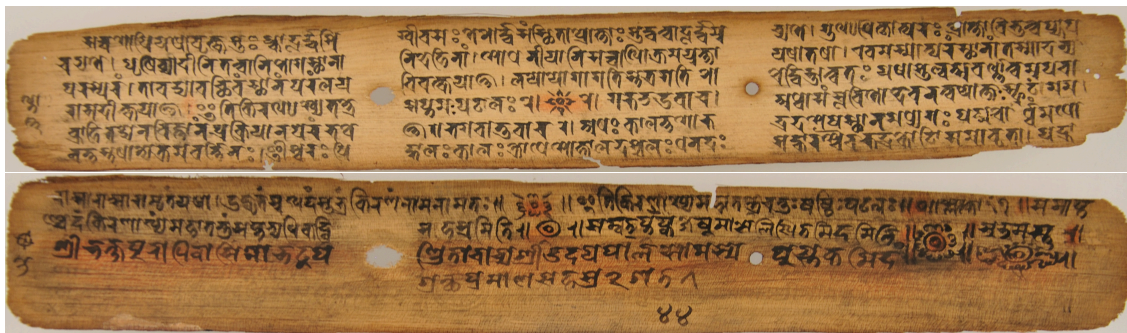
<sup>7</sup>For more detailed discussion about the date, scripts, etc. of this manuscript, see GOODALL 2015:103-108.

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 [=DI]; 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. Kiraṇatantra

##### Kiraṇatantra 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.

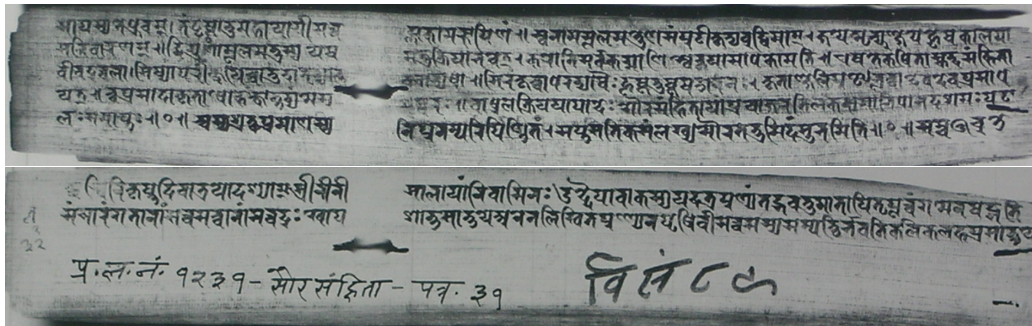
**The final colophon** [99<sup>r</sup>-4]: || ❀ || *iti kiraṇākhye mahātantre catuḥṣaṣṭiḥ* (em., °ṣaṣṭhiḥ<sup>o</sup> cod.)-pāṭalaḥ || ○ || *ślokāṃ* || \*9 || *samāptaṅ cedam kiraṇākhyam mahātantaṃ saptatyadhikadvisahasram* (°; sāhasra<sup>oac</sup>) *iti* || ○ || *samvat pta pka(!) jyeṣṭhamāse likhitam idam iti* || ❀ || *subham astu* || *śrībhaktapurādhivāsino Bhaṭṭapaṇḍitācārya-Śrī-udayapālasomasya pustakam idam* || ❀ || [new line] *granthapramāṇa sahasra २ śata* ७

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 Rāmakaṅṭha's commentary on the *Kiraṇatantra* denoted with the Siglum N1 by GOODALL. The last folio, numbered 99<sup>v</sup> 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:LXXXIV 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. Saurasamhitā

Saurasamhitā 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.

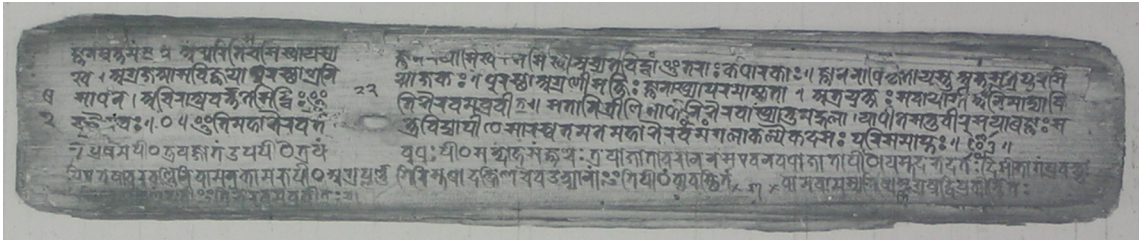
**The final colophon** [fol. 32<sup>r</sup>4-33<sup>v</sup>2] *asya granthapramāṇasya nipunam paripiṇḍitam | saptaśatika saṃlekhyā sauratantram idaṃ śubham iti || ○ || samvat cu[60]te[9] aśvinikṛṣṇadivātrayodasyām śrīnīlīśālāyāṃ nivāsinaḥ Uddaipāvākasya yad atra puṇyaṃ tad bhavatu mātāpitṛpūrvaṃgamena ṣaḍgatisaṃsāraṃ gatānāṃ sarvasatvānāṃ sarvaduḥkhopa[śānta]śāntaye anena likhitapūṇyena pṛthivīsarvasasyasampattir bhavati kalikalahaprasāntaye |*

According to the final colophon, this was written by a donor (?), Uddaipāvāka, who is living in *śrīnīlīśālā* (for *śrīnīlīśālāyāṃ*, 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



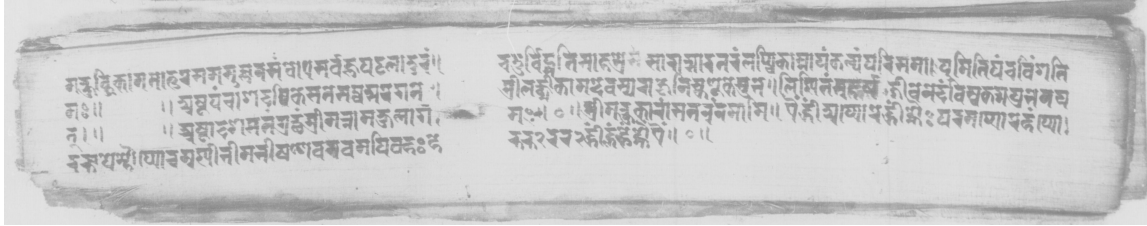
**General information** NGMPP reel no. B 27-21, 28 x 4.5 cm x 22 folio, with one string hole and two pseudo-columns. Complete. It is written in Licchavi script (recorded as transitional Gupta in NGMCP) and undated.

**The final colophon** [22<sup>v</sup>4-7] *iti mahābhairavatantre vidyāpīṭhe sārasvatamate mahābhairavamaṅgalākalpaikadeśaḥ parisamāptaḥ || ❀ || (siddham) prathamapīṭhan trayaj jātaṃ upapīṭhe trayam budhaḥ pīṭhasandohasamjñāṇ caḥ trayā jātā varānane, sa eva navadhā jāto pīṭhopastadabhedataḥ diśibhāgaṃ pravaksyāmi etaśā[ṃ] varavṛṇini vāmena kāmārūpa(em., rū<sup>o</sup> cod.)pīṭha agre pūrṇagiris tathā dakṣiṇe caiva udyānāṃ iti pīṭhaṃ vyavasthitaṃ [x śa x] vāme vamsya lipyati \*ṣnad dhi prakīrtitaḥ \*\*\*\*\* ṇahati iti bhairava-m-abravīt \**

**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 final 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. *Laghvikāmnāya-Kubjikāmata*

Laghvikāmnāya-Kubjikāmata A 41-3 final colophon



**General information** NGMPP reel no. A 41-3, 27.5 x 4.5cm 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 *Kulālikāmnāya*.

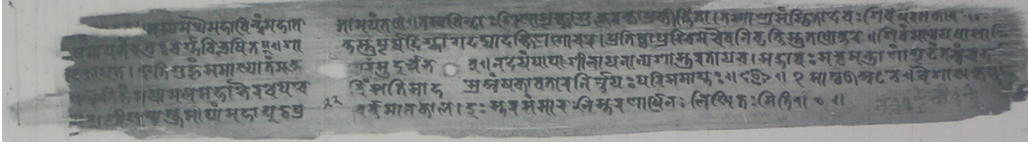
**The final colophon** [fol. 114<sup>v</sup>1-4] *ity evaṃ laghvikāmnāye śrīmankubjikāmatottare samastajñānasambodhasarvajñapaṭalāntaraṃ || caturviṃśatisāhasre (<sup>°pc</sup>, °sa<sup>ac</sup>) sārāt sāratarāṃ laghvikāmnāyaṃ kalpaṃ parisamāptam iti pañcaviṃśatimaḥ || || aṣṭapañcāśadadhike sate samvatsare gate śrīLakṣmīkāmadevasya rājye niṣkaṇṭake subhe || likhitaṃ Suharṣajīvenaḍaṃ visvakarmaḥprabhena yat || || aṣṭādaśasataṃ granthaṃ śrīmannāmakulāgamam || ○ || śrīmatkukārāṃ satanaṃ namāmi || aiṃ hrīṃ aghore hrīṃ hsaṃḥ paramaghore haṃ (cod. cf. hūṃ Kubjikāmata 18.34.2) ghorarūpe shau (cod.cf. shaṃ 18.34) 'ghoramukhī bhīma-bhīṣaṇe vama vama piba haḥ he ruru 2 rara 2 hrīṃ hūṃ hreṃ hsaṃḥ aiṃ || ○ ||*

According to the final colophon of the *Laghvikāmnāya*, 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*<sup>ed.</sup> 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. Haṃṣayāmala

### Haṃṣayāmala B 28-33 final colophon



**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 :

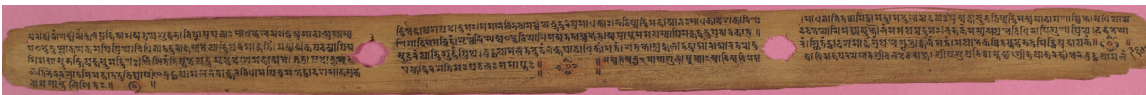
**The final colophon** [v<sup>4</sup>-5] || ❀ || [siddham] sāmvat a ḷ ṇḍa vaiśākhyakṛṣṇa..[v5]...n | śrīkḥṛmṛmbrumāyāṃ mahāyuddhapravartamānakāle | duḥstarasaṃsāranistarana-rthinā(em.; °naḥ cod.) likhitaḥ miti (sic) || ○ ||

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 Khṛmṛmbrumā (Bhatgaon).

**Remarks** PETECH verifies the date of this manuscript as April 13th, 1039. The name of city Khṛmṛmbrumā is identified as that called by the old Newarī 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 Lakṣmīkāmadeva's reign was not successfully established due to there having been an important war.

## 9. Brahmāyāmala

### Brahmāyāmala A 42-6 final colophon



**General information** NGMPP reel no. A 42-6, 54 × 4cm x 455 folios with two string holes and three-layered column. Complete. It is written in Old Newarī

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.

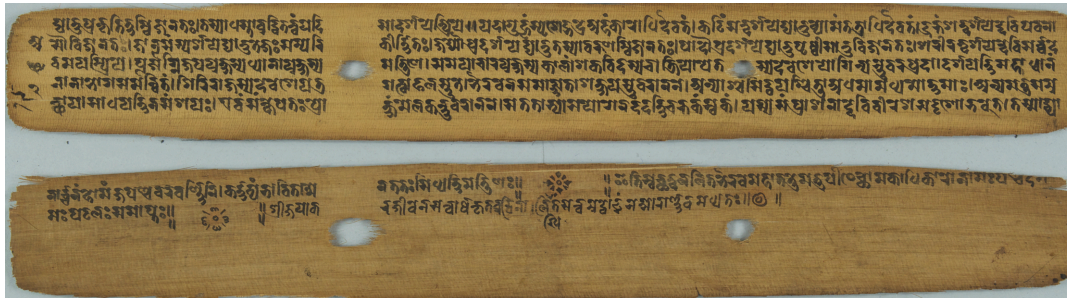
**The final colophon** [r 4-5] || ❀ || *samvat a cū 2 māghasuklāṣṭamyāṃ ādityadine rājā-dhirājaparameśvaraśrībaladevarājye | Śrīpaśupativāstavya[-]Śrījayākarajīvena brahmayāmalaṃ nāma śāstraṃ likhitaṃ |*

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** [I83<sup>v</sup>1-2] *Śrījayākarajīvena satvārthakṛtabuddhinā | likhitaṃ satvam udvoḍḍhuṃ sansārārṇavamadhyataḥ || ❀ ||*

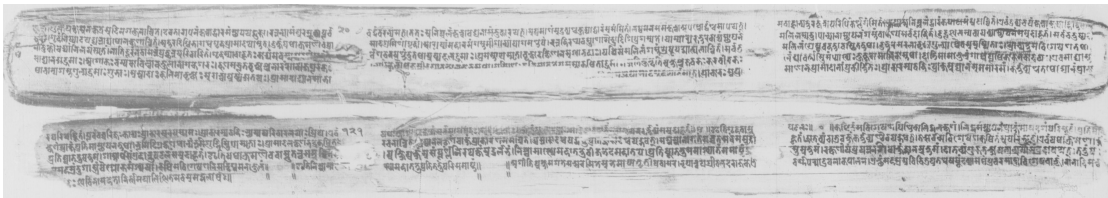


This manuscript was written by Śrījayākaraḥīva, who was intent on helping beings, in order to rescue beings from the middle of the ocean that is *saṃsāra*.

**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 Jayākaraḥīva 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, Jayākaraḥīva.

## II. *Nīśvāsamahātantrāntargatapratiṣṭhātantra* = *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 nīśvāsākhye mahātantrē prati[ṣṭhā]tantraṃ parisaṃmāptaṃ || || aṣṭīyukte saśate sa[mva]tsare site subhe māghatrīṭyavāsare | nṛpānvaye śrībaladeva(em.; °de° cod.)rājake trivarggadharmodaya(em.; °upa° cod.)lokapālane | granthaṃ sahasrasuvicitrayutañ ca ṣaṣṭhaṃ devyāmataṃ pravaraśāstravīśavākyaṃ | nānādisatva\*\*duḥkhavināśahetoraṇīyaṃ (em.; °nirbhya cod.) mayā likhitam eva sumāṅgalārtham*

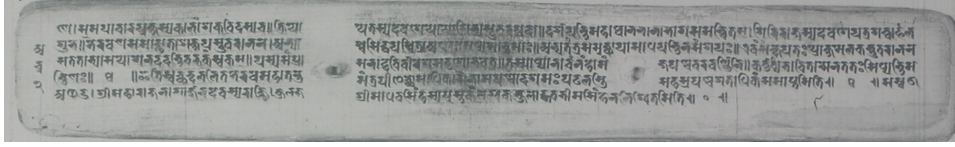
This work, *Devyāmata* was written in Saṃvat 180, in the reign of Baladeva.

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

## 12. *Svacchandalalita*

**General information** NGMPP B 28-18, 32.0 x 4.5cm x 161 folios with two string holes and two pseudo-columns. Incomplete. It is written in Old Newari

Svacchandlalita B 28-18



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 Śrīmādhavasīṃha.

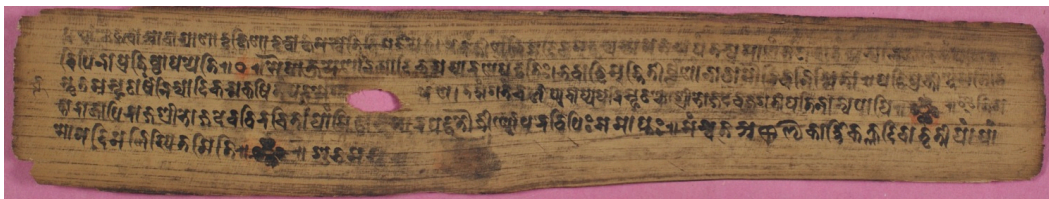
**The final colophon** [162<sup>v</sup>4-5] *saṃvat 188 | śrīmahārājanāgārjunadevasya rājye (em.; rājñi cod.) | kulajaśrīmādhavasīṃhasya pustakaṃ lekhakakulodbhavabhīmasiṃhena likhitam iti || ○ ||*

The final colophon reports that it was written in Saṃvat 188 in the reign of King Nāgārjunadeva. The manuscript belonged to Śrīmādhavasīṃha 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 Newarī script and dated to Saṃvat 197 (1077 CE).

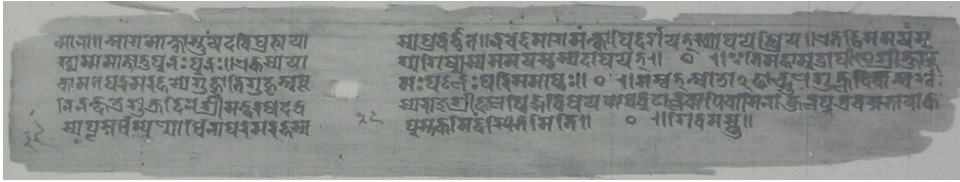
**The final colophon** [v4-5] *saṃvat 197 kārṭtikaśukla(em.; °kla° cod.)divāṭṭṛṭiyāyāṃ (corr. °yāmyāṃ cod.) somadine likhitam iti || ❀ || śubham astu ||*

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 Saiddhāntika 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 Newarī 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** [38<sup>v</sup>6-39<sup>r</sup>2] *iti mahāmudrāpīṭhe śrīkubjikāmāte paramarahasye guhyātiguhye aṣṭamaḥ paṭalaḥ samāptaḥ || ○ || samvat 212 phālgunaśukladivā aśvan-inakṣatre śukradine ŚrīmanHarṣadevasya (em.; Haraṣa\*<sup>o</sup>cod.) rājye (em., rājya cod.) Śrīphaṇṇapiṅgaviṣaye koṣabuṭollakādhivāsīnā kulaputraVajābhāṣākasya pūjārtham puṇyārthinā paramarahasyapustakam idaṃ likhitaṃ (em.; khitam cod.) iti || ○ || śi-vam astu ||*

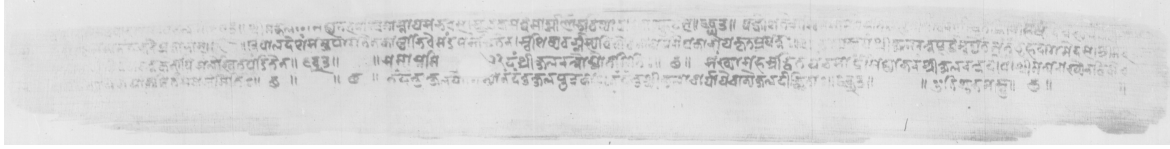
The *Kubjikāmata* here is declared to belong to Mudrāpīṭha. It was copied in the reign of Harṣadeva in the place of Phaṇṇapiṅga (modern Pharping) by a scribe who lived in Koṣabuṭollaka (modern Koṣabu Ṭol). This book was written by one seeking merit, to honor a son of the noble family, Vajābhāṣāka.

**Remarks** PETECH identifies this date as ‘the last hours of Friday, February 13th, 1092’ (cf. PETECH 1984: 49). The manuscript begins with “[*siddham*] aiṃ 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 *Īśānaśivagurudevapaddhati*.

## 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 Newarī 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<sup>r</sup>6-72<sup>v</sup>4] *iti śrīmadādidevād vinirggate pañcāsatkoṭivistīrṇṇāt śrīmatkubjimahāmatottame śrīmatkularatnoddyote prayāgādicakrapūjāpratiṣṭhānānākarmmakaraṇakarmmāraṇbhācāryābhiṣekayoginām anteṣṭi(em.; ateṣṭi° cod.){vi-dhāno nāma caturddaśamaḥ} paṭalaḥ ||*

*śrīmatkulāgama{ṃ} hy etat paścimāmnāyasa{ṃ}bhavam |*

*sūcaka{ṃ} sarvvarṃggānāṃ bhaviṣyav{idhinā} sphuṭam || \* ||*

*pakṣe śīte cāśvi{nanāmadheye tithau tṛṭiyāṃ dharaṇīsu}te 'hni |*

*śrīharṣa{devasya ca varddhamāne rāje mahānaṃdakare} vrajānāṃ || 1 ||*

*nepāladeśaṃ samupāgatena kāṣṭhābhidhe(A ; °dha°B ) maṇḍapasamaṣṭhītena |*

*svaśiṣyavarggasya vibo{dhanā}ya paropakārāya kṛtaprayatnaḥ || 2 ||*

*{bhaktyā svayaṃ} śrīkularatnapūrvvam udyotasamaṣṭam vṛhadāgamedam |*

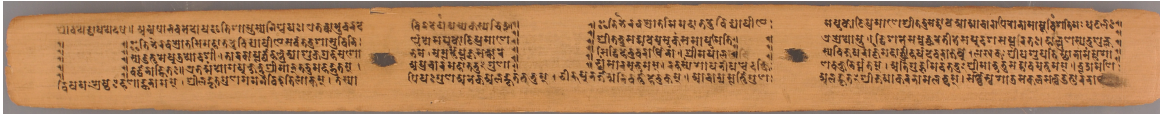
*śrīmat{kulācārya-Vivekara}tnakenāpi samlekhitasamaṣṭitena! || \* ||*

samāptam idam śrīkularatnodyotam itiḥ || cha ||  
 samkhyāsahasradvitapaṃcasārddham siddhyākaraṃ śrīkularatnadīpaṃ |  
 śrīmatparākhyena vibodha{nāya devyā parā}yāḥ kathitaṃ samastam itiḥ ||  
 namda{ṃ}tu kulay{oginyo} namdamtu kulaputrakāḥ || cha ||  
 namdamtu śrīkulācāryā ye cānyekuladīkṣitāḥ || ❀ || iti śubham astu<sup>8</sup> || cha ||

According to the final colophon of the *Kularatnodyota*, this work was extracted from the extensive version of the *Kubjikāmata* teaching whose pages number fifty-koṭis 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



**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 Govardhanānkita, and the place of production is said to be the Paśupati area (Deopatan).

**The final colophon** *dviśate saṃvatsare (C, saṃvacchare A) 'tite saptadaśamapūrataḥ (A<sup>pc</sup>, pūritaḥ A<sup>ac</sup>) |*  
*phālguṇasya tu śukla[A 186' 3]sya uttameṣu trayodaśi |*  
*tārakāpūrvaphalguṇyā śukragrahasuśobhane |*  
*sumūrte pūjyasatkāre siddhihetuvarārthinā |*  
*Śrī-nepālasya vijayarāje mahān-śrī-Harṣadevarājasu (em., rājaṣu cod.) | lekhaḥaḥ*  
*śrīpaśupatiśhānāsamjñā-Govardhanānkitaḥ | etat saṃyogayuktaṃ śrīmāntantrama-*  
*hādbhutaṃ |*  
*apracāramahātantraṃ guṇādhyam sāram uttamam |*  
*rahasyaṃ gopaniyaṃ ca dakṣiṇavaktranirgataṃ |*  
*atiguhyam idam tantraṃ śrīmāntantrasadbhāvam uttamam | cūḍāmaṇiṣayaḥ śreṣṭhaḥ*

<sup>8</sup>NGMPP B II9-3 ends śubham astu sarvvajagatāṃ caturāśramāṇāṃ ||

phaṇāṅkanāmaṃ | śrīlaṅkṛtaguṇagaṇena vibhūtilokaṃ |  
 tasyādhipaḥ guṇa aneka[!] alaṅkṛtaṃ tantraṃ | bhīrupunarjanmanivartahetukaṃ  
 | ācāryamūrtiguṇālaṅkṛta(em., °kṛtaṃ cod.)śrī-Jayākaranāmalabdhaṃ | sarve svago-  
 trasakalasattva uttāraṇārthaṃ(A, °rtha C) kāraṇaṃ | paṭhanti śṛṇvanti spṛśanti sar-  
 vaṃ | śreyaṃ ca sarvaṃ dhanadhānyasukhaṃ ca labdham | aneka tri\*\*\*\*\*[missing  
 35 akṣaras] \*\*\*\*\*raṃ yāvat pāraṃ na gacchati | uttīrṇe ca pare pāre bhāvārthaṃ  
 kiṃ prayojanam (prayonam A || ○ || vaśuḥ || ○ ||)

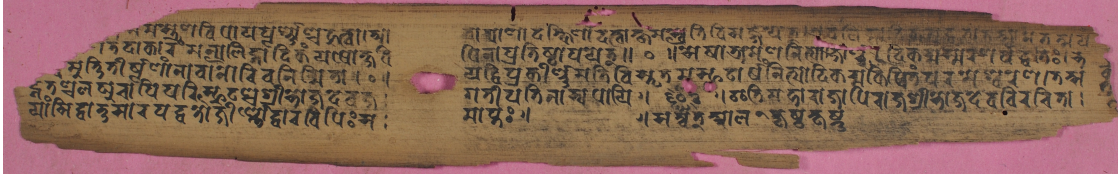
According to the final colophon, it was written when the constellation *Pūrvaphalguṇī* (sic) was beautiful due to the presence of Venus, while a veneration for a worship was embodied by one who wishes for causes of accomplishment in the thirteenth day of the bright half of Phālgua month, Saṃvat 217, 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 *Tattvasadbhāvatāntra*, 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-

Siddhāntasārapaddhati B 28-19 final colophon



ten in Newarī 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 *Vimalāvatītantra*.

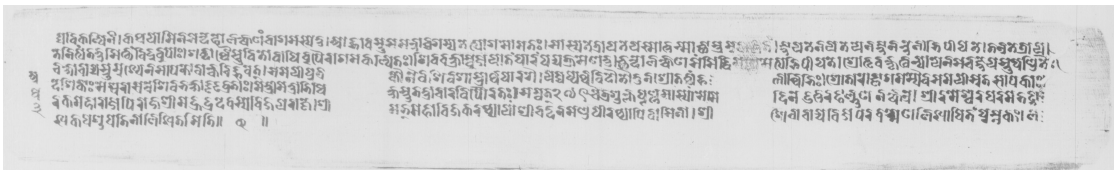
**The final colophon** [v 4-5] || ❀ || *iti mahārājādhirāja Śrībhōjadevaviracitāyāṃ siddhāntasārapaddhatau jirṇṇodhāravidhiḥ samāptaḥ* || || *saṃvat 231 jyeṣṭhakarṣṇa*

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. *Piṅgālamata*

Piṅgālamata 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 Newarī script by a scribed who named Paśupati.

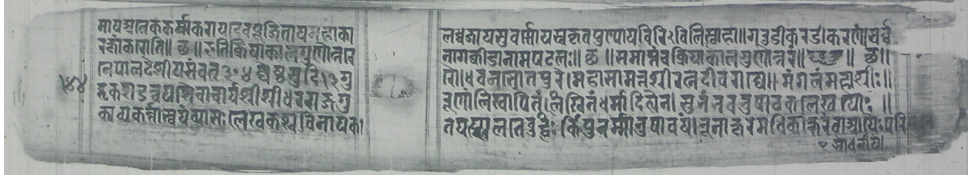
**The final colophon** [v] *saṃvat 294 caitrasuklapūrṇṇamāsyāṃ somadine uttaraphālgunakṣetre | śrīparame(em., °rame° cod.)śvaraparamabhāṭṭārakamahārājādhirājaśrīmad-Rudradevasya vijayarājye | śrīman(em.śrīmat cod.)mahāvṛjīkarathyāyāṃ śrīcandana-maṇḍapīrathyādihvāsina | śrīśīvācāryaVijādhara\*varmaṇa likhāpitaṃ pustakaṃ | lekhakapaśupatiṇā likhitam iti ||*

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 Vijādhavarman 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, Vṛjīkarathyā, 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 Newari script, dated to *Samvat* 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 Śrīdhararāja (cf. SLOUBER 2007).

**The final colophon** [I44<sup>v</sup>2-5] *iti kriyākālaguṇottare nāgākriḍā nāma paṭalaḥ || ccha || samāptam ca kriyākālaguṇottaram ||* ☸ *|| ccha || nepāladeśīya saṃvat 304 jyeṣṭhasudi 13 gurau | dhavalasrotapure | mahāsāmantaŚrīratnadevarāḷye (em.; °divarāḷye cod.) || maṃgalaṃ mahāsriḥ || trkaṣaḍanvayaśaivācāryaŚrīśrīdhararājagurūṇāṃ likhāpitaṃ | likhitaṃ dharmādityena | subhaṃ bhavatu pāṭhakalekhaka(em.; °lekha° cod.)yoḥ || kāvyakarttā svayaṃ vyāsaḥ lekhakaś ca vināyakaḥ(em.; °ka cod.) | tathāpi(conj. ; taya<sup>ac</sup> tayā<sup>pc</sup> cod.) skhalate buddhiḥ kiṃ punar mmānuṣā vayaṃ | nyūnākṣaram(conj. ; nūnā° cod.) adhikākṣaram vā āryaiḥ(em.; āyaiḥ) parisodhanīyaṃ |*  
The final colophon reports that it was written in the 13th day of the bright

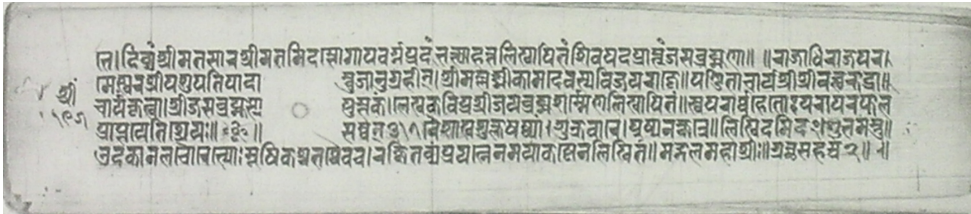


half of the month of Jyeṣṭha, Saṃvat 304 at the city of Dhavalasrota in the reign of Ratnadeva. The production was ordered by the Śaiva ācārya Śrīdhāra who was a minister of the king and the copy was made by the scribe Dharmāditya. The colophon says the following: Let there be auspiciousness upon the 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 2003<sup>9</sup>. 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 Saṃvat 317 (1197 CE) in the reign of Lakṣmīkāmadeva. 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.

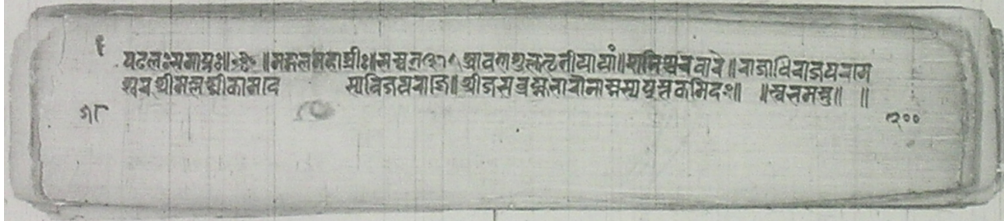
<sup>9</sup>Cf. GRIFFITHS 2003:359 *Manuscripts of the Paippalāda Saṃhitā*. In the colophon of the manuscript siglum Pa we find *granthakarITĀ munIR VYāso lekhakas tu vināyakaḥ | tathāpi CATĀ VRddhir manuṣyāṇām ca kā kathā ||*; also in the colophon to OSM ms.V/94: *granthakartā munir vyāso lekhakas tu vināyakaḥ | tathāpi calitā buddhir manuṣyāṇām ca kā kathāḥ ||*

**The final colophon of the *Matasāra* [145<sup>r</sup> 4-<sup>v</sup>5] || ❀ ||** *iti śrīmatasāre saptādaśamaḥ paṭalaḥ samāptaḥ || ❀ || maṅgalamahāśrīḥ || || yāte saptyuḍupānale bhṛḡudine, nepālasamvatsare, māse mādhaveśuklake raṣatithau ṛkṣe ca tiṣye śubhe | divyaṃ śrīmatasārasrīmatam idam bhogāpavarggapradaṃ, bhaktyā hanta(!)likhāpitaṃ śivapadaprāptuṃ Jasabrahmaṇā || || rājādhirājaparameśvaraśrīpaśupatipādāmbujānugrahīt | śrīmal-Lakṣmīkāmadevasya vijayarājye || paṇḍitācāryaŚrīśrī[vañca/ccha]rūdrācārya-kṛtvā || śrīJasabrahmasya pustakaṃ | lekhaḥkaviprasrīJayabrahmaśarmmeṇa likhāpitaṃ || svaparārthahetoḥ parāparaphalaprāptayeti śreyah || ❀ || samvat 317 vaiśākhaśuklaṣaṣṭhyāṃ | śuklavāre || likhitam (em.; likhidam cod.) idam | śubham astu || udakānalacaurebhyoḥ mūṣikāś ca tathaiva ca | rakṣitavyaṃ prayatnena mayā kaṣṭhena likhitaṃ || maṅgalamahāśrīḥ || 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 Mādhave (=Vaiśākha) in the reign of Lakṣmīkāmadeva. A brahmin named Śrījasa had ownership of this manuscript, and Śrījaya commissioned this copy for the sake of himself 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 brahmin Śrījasa too.

**The final colophon of the *Tvaritāmūlasūtra* [200<sup>v</sup> 1-2] :** *saṃvat 317 āvaṇaśuklatṛtīyāyāṃ || śaṇiścaravāre || rājādhirājaparameśvaraśrīmalLakṣmīkāmadevavijayarājye || śrīJasabrahmahāronāmnasya pustakam idam || śubham (em.; sva<sup>o</sup> cod.) astu || ||* According to the final colophon, it was written in saṃvat 317 (1197 CE).

**Remarks** This is a *composite manuscript*<sup>10</sup>. PETECH did not mention this manuscript.

PETECH 1984	<i>Gopālarājavaṃśāvalī</i>	Records of dated manuscripts
Late Licchavi period		① Aṃśuvarman's 23th year ④ <i>saṃvat</i> 44 ⑤ <i>saṃvat</i> 69th year
(c.1010-1041)	Lakṣmīkāmādeva 21 Ys	⑦ <i>saṃvat</i> 158, Lakṣmīkāmādeva ⑧ <i>saṃvat</i> 159, Lakṣmīkāmādeva
(Baladeva c.1048-1060)	Balavantadeva (Baladeva) 12 Ys	⑨ <i>saṃvat</i> 172, Baladeva ⑩ <i>saṃvat</i> 180, Baladeva
(c. 1066-1069)	Nāgārujnadeva 2 Ys	⑫ <i>saṃvat</i> 188, Baladeva
(c. 1069-1082)	Śaṅkaradeva 15 Ys	⑬ <i>saṃvat</i> 197, -
(c. 1082-1085)	Vāmādeva 3 Ys	
(c. 1085-1098)	Harṣadeva 14 Ys	⑭ <i>saṃvat</i> 212, Harṣadeva ⑮ -, Harṣadeva ⑯ <i>saṃvat</i> 217, Harṣadeva
(c. 1098-1126)	Śivadeva 27 Ys 7 Ms	⑰ <i>saṃvat</i> 231, -
(c. 1167-1175)	Rudradeva 8 Ys 1 M	⑱ <i>saṃvat</i> 294, Rudradeva
(c. 1175-1178)	Amṛtadeva 3 Ys 11 Ms	
(c. 1178-1183/5)	Someśvaradeva 4 Ys 3 Ms	⑲ <i>saṃvat</i> 304, Ratnadeva*
(c. 1184-1187)	Guṇakāmādeva 3 Ys	
(c. 1192-1197)	[Lakṣmīkāmādeva]	⑳ <i>saṃvat</i> 317, Lakṣmīkāmādeva
(1192-1200)	Śrī-Vijayakāmādeva 7 Ys	

#### 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.

<sup>10</sup>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 Thākūrīs dynasties’. PETECH 1984 states that the first is from Amśuvarman to c. 1039; the second reign is the Thākūrīs of Nuvakoth, c. 1039-1082; and the third is the Thākūrīs 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 account, 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 ⑨ 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 *Bodhisattvabhūmi* (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 manuscripts in order to confirm the previous observations of Indian palaeographical studies and to reconsider them when necessary.

DISTINCTIVE VOWELS

CE	A	Ā	I	ī	U	Ū	E	AI
①828								
②[9TH]								
③[9TH]								
④924								
⑤949								
⑥[10-11TH]								
⑦1037								
⑧1039								
⑨1052								
⑩[11TH]								
⑪1060								
⑫1068								
⑬1077								
⑭1092								
⑮[11TH]								
⑯1097								
⑰1111								
⑱1174								
⑲1181								
⑳1197								

## I. 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<sup>11</sup>. 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.

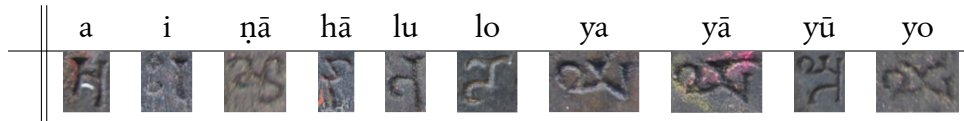
It is useful to compare the change of the above-shown scripts with other old Nepalese manuscripts of different genres. Here I have chosen one of the oldest Nepalese manuscripts, a Buddhist work, the *Daśabhūmika*. The identification of its date is discussed in HARIMOTO 2011:93-35<sup>12</sup>.

	a	ā	i	ī	u	ū	e	ai
vowels	𑑖	𑑗	𑑘	𑑙	𑑚	𑑛	𑑜	𑑝
y-	𑑞	𑑟	𑑠		𑑡			𑑢

<sup>11</sup>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.

<sup>12</sup>MATSUDA 1996 assumes that this *Daśabhūmika* manuscript was written between the 5th and the 7th century, and *Vajracārya* 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.

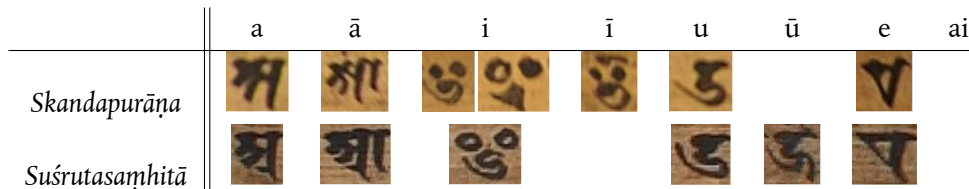
The date of the manuscript of the *Daśabhūmikasūtra* is here supposed to be around the 5th or 6th century. It was based on the script of the Chāngu Nārāyaṇa inscription<sup>14</sup> photographed by K. HARIMOTO. For example, this letter *ya* is a good indicator of the antiquity of a manuscript because the tripartite *ya* in an archaic form that was used in Gupta, Brahmī and earlier script<sup>15</sup>. The more pertinent evidence to assume the date of the *Daśabhūmika* manuscript is the Chāngu Nārāyaṇa inscription.



The script of the Chāngu Nārāyaṇa inscription

SLOUBER mentions notable features of the *Kriyākālaguṇottara* manuscript (cf. ⑩), e.g. deletion of an *akṣara* is indicated by a thick vertical mark above it, *pr̥ṣthamātra* 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 *saṃvat* 234, that is to say, 810 CE. And the other manuscript of the *Suśrutasaṃhitā* (NGMPP C 80-7) is dated to Mānadeva's *saṃvat* 301, 878 CE<sup>16</sup>.



The script of the *Suśrutasaṃhitā* and *Skandapurāṇa*

<sup>13</sup>The images provided here were made by Youngjin LEE who is currently working on a new edition of the text.

<sup>14</sup>The inscription of Chāngu Nārāyaṇa has been studied in RICCARDI 1989.

<sup>15</sup>Cf. SANDER 2007:123; FIG.1. SANDER shows the table of *akṣaras* from four inscriptions dated 3rd century BCE to 3rd century CE, namely, *Aśoka*, *Early Mathurā*, *Kṣatrapa* and *Kuṣāṇa*.

<sup>16</sup>The full transcription of this colophon is given in HARIMOTO 2011:88.





DISTINCTIVE CONSONANTS AND FINAL LETTERS

CE	N	L	P	Y	RV	PH	H	final-m	final-t
① 828									
② [9TH]									
③ [9TH]									
④ 924									
⑤ 949									
⑥ [10-11TH]									
⑦ 1037									
⑧ 1039									
⑨ 1052									
⑩ [11TH]									
⑪ 1060									
⑫ 1068									
⑬ 1077									
⑭ 1092									
⑮ [11TH]									
⑯ 1097									
⑰ 1111									
⑱ 1174									
⑲ 1181									
⑳ 1197									








## 2. DISTINCTIVE CONSONANTS AND FINAL LETTERS

- **Consonant ṅa** According to the above table, the change in letter ṅa is distinctive among the selected consonant letters. The early phase of ṅ- 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, ⑥-⑱. In particular, the case of ④ shows two types of the letter ṅa. Then, in the second half of the 12th century, its shape comes to resemble modern Devanāgarī ञ, e.g. ⑲-⑳.

	<i>Daśabhūmika</i>	Chāṅgu Nārāyaṇa	<i>Skandapurāṇa</i>	<i>Suśrutasaṃhitā</i>
ṅ-				



Examples of the letter ṅa 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) *Ḍākinīvajrapañjaratippaṇī*, and (c) *Guṇavatī*.

	Chāṅgu	<i>Daśabhūmika</i>	(a) <i>Kalyāṇa</i>	(b) <i>Ḍākinī</i>	(c) <i>Guṇavatī</i>
l-					





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 *Suśrutasaṃhitā*.

	<i>Skanda</i>	<i>Suśruta</i>
l-		




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 ⑳.
- **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-Bengalī extracted from the manuscript of the *Guṇavatī* are distinct as seen below.

	<i>Daśabhūmika</i>		<i>Guṇavatī</i>	
letters	<i>pha</i> 	<i>ha</i> 	<i>pha</i> 	<i>ha</i> 

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



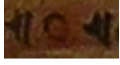








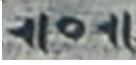


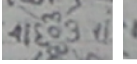
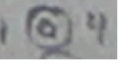




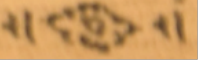
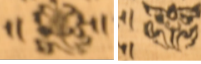
















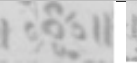


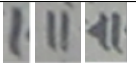
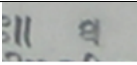
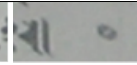


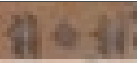



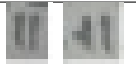



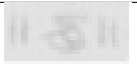








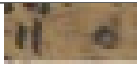










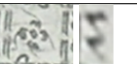
- **Final letters *-t* and *-m*** A final letter with *virāma* can be also included in this list of examples of alterations of scripts. As seen in the above table of consonant letters, the early form of the final *-t* of the Nepalese manuscripts, which does not have a *virāma* sign, seems to be closer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

	(a) <i>Kalyāṇa</i>	(b) <i>Ḍākinī</i>	(c) <i>Guṇavatī</i>
final <i>-t</i>			

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

Mss	siddham	daṇḍa	Ornaments
① 828	lost		
② [9th]	lost		
③ [9th]	lost		
④ 924	lost		  
⑤ 949			
⑥ [10-11th]			 
⑦ 1037	lost		
⑧ 1039	lost		   
⑨ 1052	 *		 
⑩ [11th]			    
⑪ 1060	lost		    
⑫ 1068			 
⑬ 1077			  
⑭ 1092			 
⑮ [11th]	lost		  
⑯ 1097			 
⑰ IIII			 
⑱ 1174			 
⑲ 1181	lost		 
⑳ 1197			 

### 3. SIDDHAM AND ORNAMENTAL MARKS

Indian and Nepalese manuscripts start with an auspicious mark or symbol which is transcribed as 'siddham'. In Jaina manuscripts<sup>17</sup> 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<sup>18</sup>. 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 *Om*, the word of creation, as we begin them with "In the name of God." The figure of the word *Om* 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.

<sup>17</sup>The variants of the *bhale* symbols in Jaina manuscripts have been studied by G. BHATTACHARYA 1995.

<sup>18</sup>Cf. Vinayacandrasūri wrote the verse about *bhale* symbol in his *Kāvyaśikṣā* (1964<sup>ed.</sup> :1) : *bhale śab-davyākhyā - ādyā śaktir asau parā bhagavatī kubjākṛtiṃ bibhratī eṣā kuṇḍalīnī varṇanapadā vyomāntavidyotīnī | prekṣyā pu[staka]mātrīkādilikhitā kāryeṣu ca śrūyate devī brahmayi 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 Brahmī 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 Licchavī 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 Kuṭiḷa is such a case. This script is found in the Kuṭiḷa inscription in Bareli dated to 992 CE. However, BUESCHER has identified the term ‘Kuṭiḷa script’ as one of the problematic designations since the days of BENDALL<sup>19</sup>. For example, BENDALL uses the terms ‘transitional Gupta character’ for an 8–9th century manuscript<sup>20</sup>, ‘Kuṭiḷa writing of Bengal’ and ‘Kuṭiḷa 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 Newarī script<sup>21</sup>.

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

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<sup>19</sup>Buescher 2011:xx fn.25.

<sup>20</sup>Bendall notes that Ms. Add 1049 (the manuscript of the *Pārameśvaratantra*) is written in transitional Gupta. He made mistakes in identifying the reign of the king in the time of this production and in interpreting Saṃvat 252: the manuscript uses Mānadeva’s era, and, if we apply the correct era to the 252nd year, it would be 828 CE.

<sup>21</sup>A similar case, Siddhamāṭṛkā, is also descended from the Brahmī 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 Newari 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*, *pr̥ṣṭhamātrā*, *śiromātrā*, 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 *pr̥ṣṭhamātrā* 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 *pr̥ṣṭhamātrā* stroke, the *śiromātrā* 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<sup>22</sup>.

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<sup>23</sup>:

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

<sup>22</sup>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).

<sup>23</sup>Edward C. SACHAU published the English translation of Al-Bīrūnī's record in 1910. This citation is from his book (cf. SACHAU 1910:171).

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 *pothī* might have been derived from Sanskrit *pustikā*. This point is already introduced and discussed in FORMIGATTI 2011<sup>24</sup>.

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. ⑨). 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 Newarī 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 *Brahmayāmala* (A 42-6), ⑩ the *Svacchandālalita* (C 6-5), ⑪ the *Tantrasadbhāva* (A 44-2), and ⑫ the *Piṅgala-matā* (A 42-2).

- **Bhaktapur**

The name of the town 'Bhaktapur' (Bhaktapura or Bhaktapurī in Sanskrit) is also known as Bhatgaon or Bhadgaon and called Khopva, Khvopa or Kṛmpṛm in Newari. The earliest mention of Bhaktapura is found in the final colophon of the above-mentioned *Kiraṇatantra* 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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<sup>24</sup>He 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<sup>25</sup>; 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 ‘*bhaktapuryām*’. 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 *Jñānadīpavimarśiṇī* (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 Vajrayoginī 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 Nārāyaṇa temple is related to the Vaiṣṇava tradition and Dakṣiṇ Kālī temple is a centre of Śaiva ritual to date. Among the selected codices, the *Kubjikāmata* 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 Phānapīṅga 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 Dhavalaśrotrī, is identified with Dhulikhel or Dhaukhel outside of Kathmandu valley, southeast of Banepa, by ŚĀSTRĪ, PETECH and REGMI. PANT & SHARMA states that Dhavalasrota is situated in the Viṣaya Maṅgvara, which is the archaic form of Magar according to documents of

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<sup>25</sup>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 Dhavalagiri (current name is Dhawalagiri) (cf. PANT & SHARMA 1977:23). This place name is found in several other old palm-leaf manuscripts: an 11th century manuscript of the *Āryoṣṇīṣavijayadhāraṇī* and three 12th century manuscripts copied in the reign of Ratnadeva who is not known to all the *vaṃśāvalīs*, that is, the *Kulālikāmnāya* (NGMPP C 4-23), the *Carakasamhitā* (NGMPP A 46-6) and *Kriyākāla-guṇottara* (NGMPP B 25-32, cf. ⑨)<sup>26</sup>.

### 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 Jayāpīḍa. He went to Nepal and encountered King Aramuḍi who ruled Nepal at that time (cf. STEIN:1979 [1900]). The Śaiva manuscript (NGMPP C 4-23<sup>27</sup>) 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-Ratnadevarāḷje  
śrī-Kāsmīrācā(em.; °ca° cod.)ryaśrī-Tejaśiva(em.; °siva° cod.)-sa[kṣ\*pya]<sup>28</sup> somavāarakasya  
[\*°nā] śrī\*\*\*pustakaṃ sahasratrayasārdhamaṃ likhitaṃ | lekhakabhogataṃ[sic] iti  
|| ka || maṅgalamahāśrī || ka ||*

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

<sup>26</sup> As for the manuscript of the *Kriyākāloguṇottara*, PETECH gives an incorrect title, *Triyakalaguṇottara*.

<sup>27</sup> This is one of manuscripts of the *Kulālikāmnāya*; PETECH speaks of four manuscripts of the *Kulālikāmnāya*, but this is not included.

<sup>28</sup> 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 *Svacchandalalita* (NGMPP B 28-18) is described as being born in a scribal clan (*pustakaṃ lekhakakulodbhavaBhīmasiṃhena 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 *Śivadharmā* manuscript, which is numbered G 4077 in the Asiatic Society of Calcutta, dated to Saṃvat 156 (1036 CE)<sup>29</sup>. Its final colophon reports that it was copied by Ratnasiṃha who was from a noble family and was commissioned by the prince Gadādharaśiṃha 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* (Ⓢ), *Svacchandalalita* (Ⓢ) and *Tantrasadbhāva* (Ⓢ). 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 paṇḍit 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*<sup>30</sup>.

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<sup>29</sup>It 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: *śrītaṭṭrīyaśālāyādhivāsīnā kulaputra-Ratnasinhena likhitam | śrīyaṃbūkrāmāyāṃ śrīsātīśvalake paścimarathyāyā[ṃ] nivāsīnā(em.; nivāsīna cod.) rajaka-Gadādharaśiṃhena karaṇīyaṃ pustakaṃ śivadharmam ||*.

<sup>30</sup>LO BUE 1997:635

The date of this Jayākara who was associated with Buddhist translators is contemporary 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 (III4 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-mahākāruṅika-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 Śaṃvat 217 (1097/8 c.e in the reign of Harṣadeva), Scribe: Govardhanānkita, place of production: Paśupati area. This manuscript has been listed in Petech 1984.

**Siglum B** NAK 1-362 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** [14<sup>r</sup>2] : || <iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve prasnayogādhikāro nāmaḥ [sic] prathamah paṭalaḥ> ||
- **Chapter 2** [18<sup>r</sup>5] : || iti śrībhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mātṛkāpūjādhikāro nāma dvitīyah paṭalaḥ ||
- **Chapter 3** [24<sup>r</sup>3] : <iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mantranirṇayādhikāras tṛtīyah paṭalaḥ> ||
- **Chapter 4** [25<sup>v</sup>6-26<sup>r</sup>1] : iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve vyastasādhana caturthaḥ paṭalaḥ ||
- **Chapter 5** [28<sup>r</sup>6] : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve sarvātmacakrādhikāro nāma pañcamah paṭalaḥ ||

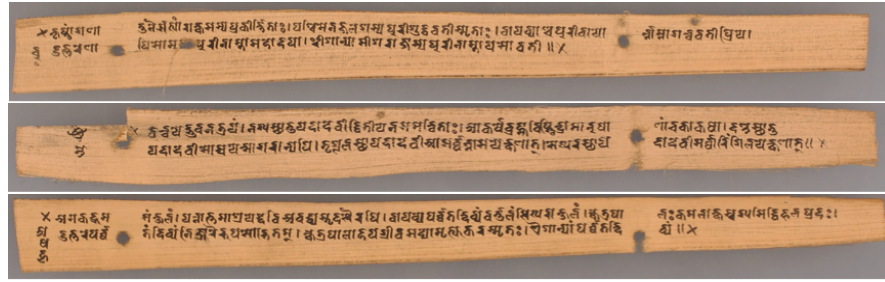
- **Chapter 6 [35<sup>r</sup> 4]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve samayākhyoddhāra ṣaṣṭhaḥ paṭalaḥ ||
- **Chapter 7 [39<sup>v</sup> 4]** : ○ || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve umāmāheśvaracakrādhikāro nāmas saptamaḥ paṭalaḥ ||
- **Chapter 8 [42<sup>v</sup> 1-2]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mudrādhikāro nāmāṣṭamaḥ paṭalaḥ ||
- **Chapter 9 [57<sup>r</sup> 4-5]** : ○ || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve samayadīkṣādhikāro navamaḥ paṭalaḥ ||
- **Chapter 10 [90<sup>r</sup> 5]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve adhvāna daśamaḥ paṭalaḥ ||
- **Chapter 11 [95<sup>r</sup> 4]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve sṛṣṭir ekādaśamaḥ paṭalaḥ ||
- **Chapter 12 [96<sup>v</sup> 6]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve adhvaropasaṃhāro dvādaśamaḥ paṭalaḥ ||
- **Chapter 13 [99<sup>r</sup> 3]** : ☉ || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve navātmādhikāras trayodaśamaḥ paṭalaḥ || ○
- **Chapter 14 [104<sup>r</sup> 4]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve rudraśaktinirṇayasaḥ caturdaśamaḥ paṭalaḥ ||
- **Chapter 15 [108<sup>r</sup> 3]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve caryādhikāraḥ pañcadaśamaḥ paṭalaḥ ||
- **Chapter 16 [118<sup>r</sup> 1]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve yoginīlakṣaṇādhikāraḥ ṣoḍaśamaḥ paṭalaḥ ||
- **Chapter 17 [121<sup>v</sup> 5]** : || iti bhairavasrotasi [sic] mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mantrakośo nāma saptādaśamaḥ paṭalaḥ || ○
- **Chapter 18 [123<sup>r</sup> 4]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve cchommakādhikāro ṣṭādaśamaḥ paṭalaḥ ||
- **Chapter 19 [127<sup>v</sup> 2]** : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve kṣetropakṣetrārccanaikonaviṃśatimaḥ paṭalaḥ ||

- **Chapter 20** [139<sup>r</sup> 3-4] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve yaṃtrādhikāro[sic] viṃśatimaḥ paṭalaḥ* ||
- **Chapter 21** [148<sup>r</sup> 1] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe tantrasadbhāve vidyākoṣe viṃśatimaḥ paṭalaḥ* ||
- **Chapter 22** [149<sup>r</sup> 1] : ○ || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve mantrādīpano dvāviṃśatiḥ paṭalaḥ* ||
- **Chapter 23** [161<sup>v</sup> 4-5] : ○ || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrītantrasadbhāve agadayogādhikāra triviṃśatimaḥ paṭalaḥ* ||
- **Chapter 24** [171<sup>r</sup> 1] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve kālādhikāro nāma caturviṃśatimaḥ paṭalaḥ* ||
- **Chapter 25** [179<sup>v</sup> 5-6] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve kālavañcanādhikāraḥ pañcaviṃśatimaḥ paṭalaḥ* ||
- **Chapter 26** [181<sup>v</sup> 4-5] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve antyeṣṭyādhikāro nāma ṣaḍviṃśatimaḥ paṭalaḥ* ||
- **Chapter 27** [182<sup>v</sup> 5-6] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe śrītantrasadbhāve saptakoṭipramāṇe raktākṛṣṭi saptāviṃśatimaḥ paṭalaḥ* ||
- **Chapter 28** [186<sup>r</sup> 1] : || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭipramāṇe śrī-tantrasadbhāve ātmācārādhiro[sic] nāmāṣṭaviṃśatimaḥ[sic] paṭalaḥ* ||

- **The final colophon**

The detail of the final colophon based on NGMPP A 44-2 (A 186<sup>r</sup> 2-186<sup>v</sup> 2) and its apograph, A 188-22 and A 189-1 (C) are found in pp.16-7. PETECH 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 *Svacchandalaṭita* 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

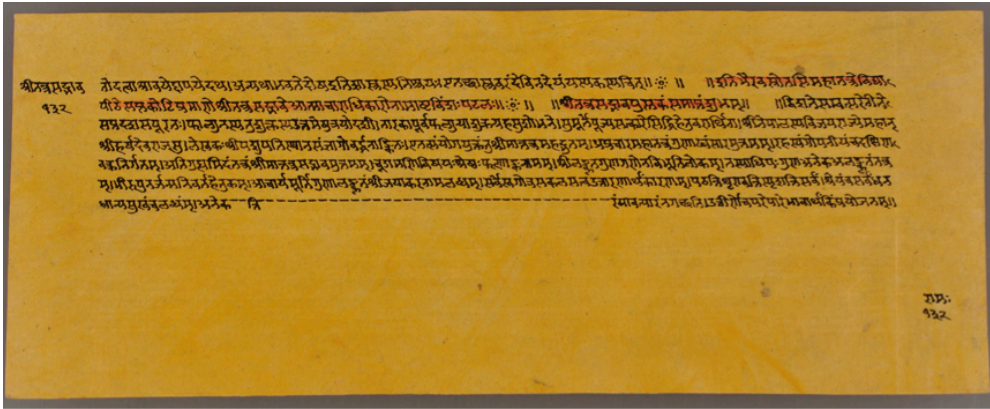
writing style and scripts are the same as the original meaning the scribe himself added these when he became aware that there were some missing verses.

- **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<sup>r</sup>5-6]: ○ || *iti bhairavaśrotasi mahātantrai[sic] vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve praśnayoḡādhikāro nāmaḡ prathamah paṭalaha* || ☼
- **Chapter 2** [33<sup>r</sup>4-5]: ☼ || *iti bhairavaśrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mātrkāpūjādhikāro nāma dvitīyah paṭalaha* || ☼
- **Chapter 3** [33<sup>v</sup>6-34<sup>r</sup>1]: ☼ || *iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mantranirṇayādhikāras tṛtīyah paṭalaha* || ☼
- **Chapter 4** [47<sup>r</sup>5]: ○ || *iti bhairavasrotasi mahāntatantrai[sic] vidyāpīṭhe saptakoṭīpramāṇā[sic] śrītantrasadbhāve vyastah sādhanah caturthah paṭalaha* || ☼
- **Chapter 5** [51<sup>v</sup>2-3]: ○ || *iti bhairavaśrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve sarvātmacakrādhikāro nāma pañcamah paṭalaha* || ☼



Final colophon of A 188-22 to A 189-1

- Chapter 6 [64<sup>r</sup>6-65<sup>v</sup>1] : || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve samayākhye[sic]ddhāra ṣaṣṭhaḥ paṭalaḥ || ❁
- Chapter 7 [73<sup>r</sup>5-6] : ❁ || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve umāmāheśvaracakrādhikāro nāmas saptamaḥ paṭalaḥ || ○
- Chapter 8 [78<sup>v</sup>4-5] : ❁ || iti bhairavasrotasi mahāntantre[sic]vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve mudrādhikāro nāmāṣṭamaḥ paṭalaḥ ||
- Chapter 9 [106<sup>r</sup>4-5] : ○ || iti bhairavasrotasi mahātantre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve samayadīkṣādhikāro navamaḥ paṭalaḥ || ❁

### 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

A	Ā	I	Ī	U	Ū	E	AI
O	AU	Ṛ	Ṝ	Ṛ̇	Ṛ̇̄	AṢ	AṨ

#### 2. Consonants

KA	KHA	GA	GHA	ŅA
CA	CHA	JA	JHA	ÑA
ṬA	ṬHA	ḌA	ḌHA	ṆA
TA	THA	DA	DHA	NA
PA	PHA	BA	BHA	MA
YA	RA	LA	VA	
ŚA	ṢA	SA	HA	

#### 3. Basic letters

	ā	i	ī	u	ū	ṛ	e	ai	o	au
k	का	कि	की	कु	कू	कृ	के	कै	को	कौ
kh	खा	खि	खी	खु	खू	खृ	खे	खै	खो	खौ
g	गा	गि	गी	गु	गू	गृ	गे	गै	गो	गौ
gh	घा	घि	घी	घु	घू	घृ	घे	घै	घो	घौ

	ā	i	ī	u	ū	ṛ	e	ai	o	au
c	चा	चि	ची	चु	चू	चृ	चे	चै	चो	चौ
j	जा	जि	जी	जु	जू	जृ	जे	जै	जो	जौ
jh	घा	घि								

	ā	i	ī	u	ū	ṛ	e	ai	o	au
ṭ	टा	टि	टी	टु	टू		टे	टै	टो	
ṭh	ठा	ठि					ठे			
ḍ	डा	डि	डी	डु	डू		डे	डै	डो	
ḍh	ढा	ढि					ढे	ढै	ढो	ढौ
ṇ	णा	णि	णी	णु	णू		णे	णै	णो	णौ

	ā	i	ī	u	ū	ṛ	e	ai	o	au
t	ता	ति	ती	तु	तू	तृ	ते	तै	तो	तौ
th	था	थि	थी	थु	थू		थे	थै	थो	
d	दा	दि	दी	दु	दू	दृ	दे	दै	दो	दौ
dh	धा	धि	धी	धु	धू	धृ	धे	धै	धो	धौ
n	ना	नि	नी	नु	नू	नृ	ने	नै	नो	नौ

	ā	i	ī	u	ū	ṛ	e	ai	o	au
p	पा	पि	पी	पु	पू	पृ	पे	पै	पो	पौ
ph	फा			फु			फे		फो	
bh	भा	भि	भी	भु	भू	भृ	भे	भै	भो	भौ
m	मा	मि	मी	मु	मू	मृ	मे	मै	मो	मौ

	ā	i	ī	u	ū	ṛ	e	ai	o	au
y	या	यि	यी	यु	यू		ये	यै	यो	यौ
l	ला	लि	ली	लु	लू		ले	लै	लो	लौ
v/b	वा	वि	वी	वु	वू	वृ	वे	वै	वो	वौ

	ā	i	ī	u	ū	ṛ	e	ai	o	au
ś	शा	शि	शी	शु	शू	शृ	शे	शै	शो	
ṣ	षा	षि	षी	षु			षे	षै	षो	षौ
s	सा	सि	सी	सु	सू	सृ	से	सै	सो	सौ
h	हा	हि	ही	हु	हू	हृ	हे		हो	हौ

4. Conjunct consonants of A 44-2

kko kti ktyā ktrā imi kra kli  
 K- क्क क्त क्त्या क्त्र इमि क्र क्लि




khyā  
 KH- क्ख्या








gni gum gvyā  
 KH- ग्नि ग्म ग्व्या

ghra ghna  
 GH- ग्घ्र ग्घना


ṅā ṅī ṅu  
ṅ-   


cca cya cyu  
c-   

ccha cchā cchi  
CCH-   





jja jña jya jyā jra jri jvā  
J-       










ñca ñce ñccha  
Ñ-   











ṅka  
ṅ- 





ṭbhi  
Ṭ- 

ḍga ḍyā  
Ḍ-  





ṇā ṇho ṇde ṇmu  
Ṇ-    


tka tta tthi tpa tpha tma tra trya tya tva  
T-          

ddi dbhā dya drā dvi ddhi ddhya dhyā dhru dhvā  
D-          

ntā ntu ntrā nda ndu ndra ndhā ndhi nna nma nya  
N-           


BH-    bhyā    bhrā  
 

M-    mnā    mvā    mbha    myā  
   

P-    pra  




L-    lpa    lpyā    lphai    lya    lla    lvā  
     




R-    rcci    rju    rgu    rgga    rghai    rṇṇi    rta    rtha  
         
rdu    rppā    rbha    rmu    rmma    rye    rva    rvva  
       

ś-    śya    śrī    śva    śrṛ  
   

ṣ-    ṣka    ṣṭa    ṣṭhā ṣṭhu    ṣpra    ṣmā  
     

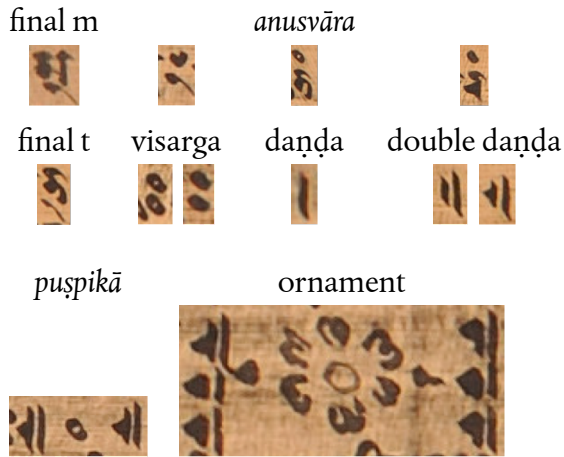
S-    sca    stā    stu    stya    strī    sthi    spa  
        
sphā    smṛ    sli    ssa    sya    srī    sva  
      

V-    vya    vyu    vra  
  

H-    hma    hyā    hra  
  

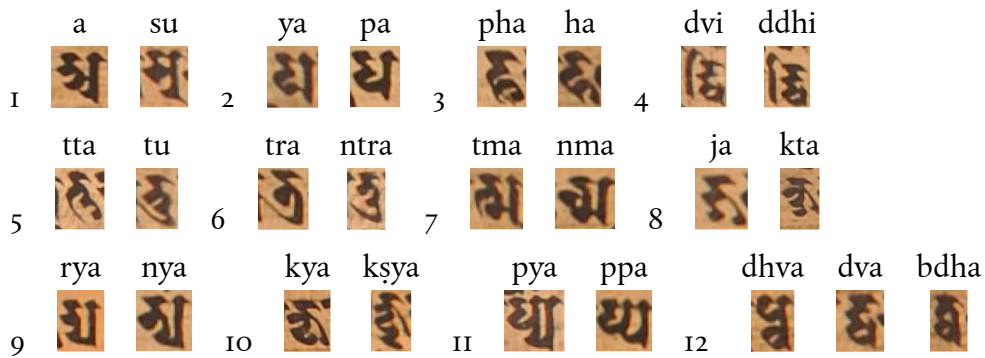


5. Anusvāra, visarga, virāma, and other symbols



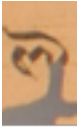
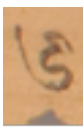
6. Similar and confusable characters

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



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.

1	2	3	4	5	6	7	8	9	10
									

11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80

81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
101	102	103	104	105	106	107	108	109	110
111	112	113	114	115	116	117	118	119	120
121	122	123	124	125	126	127	128	129	130
131	132	133	134	135	136	137	138	139	140
141	142	143	144	145	146	147	148	149	150



151	152	153	154	155	156	157	158	159	160
161	162	163	164	165	166	167	168	169	170
171	172	173	174	175	176	177	178	179	180
181	182	183	184	185	186				

### 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'.

I	2	3	4	5	6	7	8	9	10
—									
11	12	13	14	15	16	17	18	19	20
21	22	23	24	25	26	27	28	29	30
31	32	33	34	35	36	37	38	39	40
41	42	43	44	45	46	47	48	49	50
51	52	53	54	55	56	57	58	59	60

61	62	63	64	65	66	67	68	69	70
71	72	73	74	75	76	77	78	79	80
81	82	83	84	85	86	87	88	89	90
91	92	93	94	95	96	97	98	99	100
101	102	103	104	105	106	107	108	109	110

III	II2	II3	II4	II5	II6	II7	II8	II9	I20
									
									
I21	I22	I23	I24	I25	I26	I27	I28	I29	I30
									
									
I31	I32	I33	I34	I35	I36	I37	I38	I39	I40
									
									

### 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-I, 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.

<i>Tantrasadbhāva</i>	line	<i>Svacchandalalita</i>
10.83-84a	r <sub>1</sub>	10.83-84a
10.85d-87a	r <sub>2</sub>	10.74-78c
—	r <sub>3</sub>	10.77-78a
10.107bcd*	r <sub>4</sub>	10.80-81c
10.88-89b	r <sub>5</sub>	10.83c-84
10.91bcd	r <sub>6</sub>	10.86d-87b
<i>Tantrasadbhāva</i>	line	<i>Svacchandalalita</i>
10.94	v <sub>1</sub>	10.89c-90
10.111-112b	v <sub>2</sub>	10.92c-93
10.115-116a	v <sub>3</sub>	10.95c-
10.118b-119c	v <sub>4</sub>	10.98d-
10.122b-123b	v <sub>5</sub>	10.102c-103
10.125c-126b	v <sub>6</sub>	10.106

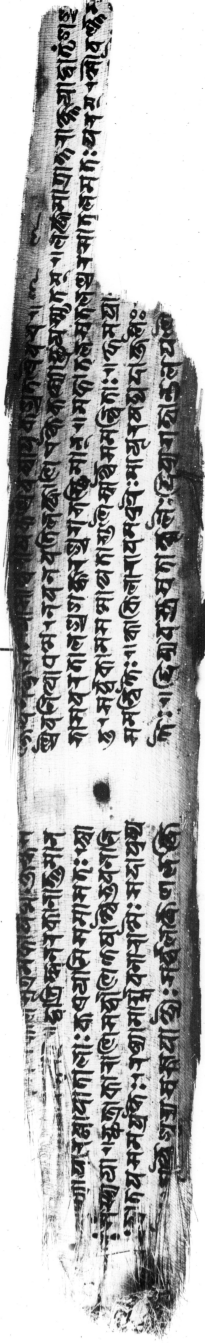
VERSES IN ON FOLIO OF A 933-I

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.



NGMPP REEL NO. A 933-1 EXP.157 (Swacchanda IO.72c- Tantrasadbhāva\* IO.83-)

- 1 \*\*jitaccittasya dāntasya ātmārāmasya dehinaḥ || sarvabhūtiātmabhūtiasya hastapṛāptan trīṣṭāoam<sup>[\*TaSu 10.83]</sup> | svakā \*\*\*
- 2 \*te | śivasāstraratā ye tu gurubhaktipārāyaṇāḥ<sup>[10.74]</sup> || paratatvavidā ye tu na teṣāṃ duriṭāḥ<sup>o</sup>, °duritā<sup>o</sup> jm bhavet | eṭeṣāṃ narakāṅ \*\*\*\*
- 3 \*\*\* | pañcatīrṃsaiḥ viśuddhyaiś ca dvātrīṃsair vāpī sodhitaiḥ<sup>[10.77]</sup> || carvārīṃsottaraṇi śuddham śatas caiva varānane | trībhiḥ śuddhaiś ca ś\*\*\*\*
- 4 \*\*\*[me] | aṇīdha<sup>[1]</sup>madhyordhvabhūge tu saṃsthitāni yathākramam<sup>[10.80]</sup> || vyāpitr eṣāṃ pravakṣyāmi yathāvad anupūrvaṣaḥ | narakaikāda [- - avīcim sodhayet] priye\*\*
- 5 \*\* [e | a]vīcī kriminīcayo naḍī vaitaraṇi tathā<sup>[10.83]</sup> || lohaś ca sālmaliś caiva yugmaparvatam eva ca || usvāś ca niru[svāsah pūtimāmsa para] \*\*
- 6 \*\*\*\*prakīrtitaiḥ<sup>[10.86]</sup> || kumbhīpākotapṛo jñeyo tīkṣṇāśīś ca thataiva \*\*\*\*



NGMPP REEL NO. A 933-1 EXP.159 TOP (=Swacchanda IO.89-)

- 1 \*\* [kālasūtra mahāpadmaḥ kumbha saṃjīvanekṣu<sup>[10.89]</sup> || pāso] mbareṣakas caiva āyakas ca tathaiḥ ca ||
- 2 \*dvātrīṃsanarakānān tu mānañ caiva nibodha me<sup>[10.92]</sup> | navanavatilakṣāṇi ekaikaśyocchraya smṛitam || lakṣamātrāntarā jñeyā dvātrīṃśaśc\*\*
- 3 \*yo pariṣṭā pātālāḥ kathayāmi samāsataḥ<sup>[10.95]</sup> | ābhāsa varatālās ca śākaras ca gabhasthīmān || mahātala sutalāñ ca rasātalam atalḥ param<sup>[10.96]</sup> | sauvartīṇam..\*\*
- 4 \* [rī]saṃkhyavā<sup>[10.98]</sup> || cchattrākārāṇi sarvāṇi teṣāṃ vai bhuvanāni tu | sarvakāmasamopetā guṇaiś sarvavī samantūḥ || hemaprā\*\*\*
- 5 \* [ndrā]tpasasamaprabhaiḥ | rathvāmārggavanārāmāiḥ sadāpūspasasamanvitaiḥ || kokilārāvamadhuraiḥ māyūrasapadākulaiḥ<sup>[10.103]</sup> |
- 6 \* [sarv]aiśvarya suripādyaḥ sarvvalakṣaṇalakṣitaiḥ<sup>[10.105]</sup> || divyavastrasutāmbūlaiḥ divyagandhānulepaṇai\*

# Chapter 2

## Introduction

The *Tantrasadbhāva*, one of the few surviving Trika works along with the *Malinīvijayottara* and *Siddhayogeśvarīmata*, 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 Brahminism, 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 following<sup>1</sup>:

it is clear in my view that the *Svacchandatantra* was redacted after the formation of the *Niśvāsa* corpus, the *Tantrasadbhāva* after the *Svacchanda*, 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

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<sup>1</sup>The 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<sup>2</sup>. In *Tantrāloka* 29<sup>3</sup>, 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*<sup>4</sup>, he introduces divergent views in terms of the proper time for *kulacakra*: one of these is the view of the *Tantrasadbhāva*. Abhinavagupta says that the rule of

<sup>2</sup>*Tantrāloka* 20.11c-12b (KSTS<sup>ed.</sup> Vol. LII:210) *tulāśuddiparikṣāṃ vā kuryāt pratyayayoginim || yathā śrī-tantrasadbhāve kathitā parameśinā ||*

<sup>3</sup>*Tantrāloka* 29.211c-212b *atha sapratyayāṃ dīkṣāṃ vakṣye tuṣṭena dhimatā || sambhunāthenopadiṣṭāṃ dṛṣṭāṃ sadbhāvasāsane |*

<sup>4</sup>*Tantrasāra* 20 (KSTS<sup>ed.</sup> 186-187): *atha pavitrakavidhiḥ | sa ca śrīratnamālātriśiromataśrīśiddhāmatādau vidhipūrvakaḥ pārameśvarājñāpūrakaś ca uktaṃ caitat śrītantrāloke vinā pavitrakeṇa sarvaṃ niṣphalam iti | tatra āṣḍhaśuklāt kulapūrṇimādināntaṃ kāryaṃ pavitrakam tatra kārṭtikakṛṣṇapañcadaśi kulacakraṃ nityācakraṃ pūrayati iti śrīnityātatravidah | māghaśuklapañcadaśi iti śrībhairavakulormividaḥ | dakṣiṇāyanāntapañcadaśi iti śrī-tantrasadbhāvavidaḥ*



<i>Tantrasadbhāva</i>	Works
1.208c-209b	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 2.1
1.211c-230b	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 2.3
1.213c-214c	Naṭanānanda's <i>Cidvallī</i> on Puṇyānanda's <i>Kāmakalāvilāsa</i> 11
1.213c-244c	Naṭanānanda's <i>Cidvallī</i> on Puṇyānanda's <i>Kāmakalāvilāsa</i> 23
1.213c-226b	Naṭanānanda's <i>Cidvallī</i> on Puṇyānanda's <i>Kāmakalāvilāsa</i> 27
1.216ab and 1.220-225b	Jayaratha's <i>Viveka</i> ad <i>Tantrāloka</i> 3.67
1.258-260	Kṣemarāja's <i>Śivasūtravimarśinī</i> 49 and Jayaratha's <i>Tantrāloka</i> viveka
1.260-262b	Kṣemarāja's <i>Vimarśinī</i> as <i>Śivasūtra</i> 2.2
3.130	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 2.2 Naṭanānanda's <i>Cidvallī</i> on Puṇyānanda's <i>Kāmakalāvilāsa</i> 11
8.82	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 2.5
9.220-222b	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 3.3
9.276c-281b	Abhinavagupta's <i>Tantrāloka</i> 29.214-218
9.284-289	⇒ Abhinavagupta's <i>Tantrāloka</i> 29.211c-213
9.311-315b	⇒ Abhinavagupta's <i>Tantrāloka</i> 30.59cd
9.315c-317	⇒ Abhinavagupta's <i>Tantrāloka</i> 30.60ab
9.318cd	Abhinavagupta's <i>Tantrāloka</i> 30.60cd
9.320	Abhinavagupta's <i>Tantrāloka</i> 30.61
9.325ab	Abhinavagupta's <i>Tantrāloka</i> 30.62ab
16.181-191cd	Kṣemarāja's <i>Netratantroddyota</i>
28.62	Kṣemarāja's <i>Vimarśinī</i> ad <i>Śivasūtra</i> 3.2

LIST OF PASSAGES CITED FROM THE TANTRASADBHĀVA IN OTHER ŚAIVA WORKS

*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 *pavitravidhi*. 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 (*dakṣiṇāyana*). 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 Jayaratha, 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 *Luptāgamasamgraha* are from

Kṣemarāja's *Śivasūtravimarśinī*<sup>5</sup>. 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 *Cidvallī* on Puṇyānanda'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 *Svacchandatantra*, 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<sup>6</sup>:

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 *Svacchanda* commented by Abhinavagupta's disciple Kṣemarāja in the eleventh century, and the *Svacchanda* in turn was itself cannibalized in a similar fashion by another large esoteric tantra, this time of the Trika, namely the *Tantrasadbhāva*.

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<sup>5</sup>Among the ten entries of quoted passages, the seventh entry beginning with *baddhvā padmāsaṃgraha* *yogī* is not from the *Tantrasadbhāva*, but from *Mālinīvijaya* 7.15c-17b. Cf. *Luptāgamasaṃgraha* Vol. I pp. 52-55.

<sup>6</sup>GOODALL 2015:17.

The *Svacchanda* 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 *Svacchanda* 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 *Svacchanda*, aka the *Svacchandālitabhairavatantra* among the three extant recensions of the text; and the Nepalese version has not been entirely critically edited<sup>7</sup>.

The very opening verses of the *Tantrasadbhāva*, for instance, show how a redactor reformulated verses of the *Svacchanda* to make the scene of the commencement of Devī's question to Bhairava more dynamic. While the *Svacchanda* 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 *Svacchanda*, 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 Devī, 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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<sup>7</sup>A part of chapter four parallel to passages in the *Niśvāsa* is edited in GOODALL 2015 Appendix.

<i>Tantrasadbhāva</i>	Parallel Sources
1.141c-142	<i>Svacchandalalita</i> 4.234-235b (appendix I)
1.145-205d	<i>Svacchandalalita</i> 4.236-296 (appendix I)
1.217c-218	<i>Bhairavamaṅgala</i> 48-49b
1.279-281b	<i>Svacchandalalita</i> 4.390-392 (appendix I)
1.286c-287b	<i>Niśvāsakārikā</i> 32 (⇒ <i>Kulasāra</i> )
1.290ab & 292-294	≈ <i>Niśvāsakārikā</i> 32 (⇒ <i>Kulasāra</i> )
1.304-305a	<i>Niśvāsakārikā</i> 32 (⇒ <i>Kulasāra</i> )
1.312	<i>Niśvāsakārikā</i> 32 (⇒ <i>Kulasāra</i> )
1.318c-319b	<i>Niśvāsakārikā</i> 32
1.331 & 333	<i>Niśvāsakārikā</i> 32
1.344	<i>Niśvāsakārikā</i> 32
1.401cd	<i>Cittaviśuddhiprakaraṇa</i> * 24cd
1.418c-419b	≈ <i>Mūlamādhyamakakārikā</i> * 20
9.15-26	≈ <i>Saurasaṃhitā</i> 7.10-20
9.72-98b	<i>Svacchandalalita</i> 4.3-29b (appendix I)
9.138ab	<i>Sarvajñānottara</i> 10.23ab
9.208	≈ <i>Svāyambhuvasūtrasaṅgraha</i> 1.6
9.238c-239b	<i>Kiraṇatantra</i> 6.16
9.416-451	≈ <i>Niśvāsakārikā</i> 's <i>Dikṣottara</i> 10.24-49ab
9.454-540b	<i>Svacchandalalita</i> 4.419-505 (≈ <i>Siddhāntasārapaddhati</i> )
9.540-542	based on <i>Siddhayogeśvarīmata</i> chapter 6
chapter 10	<i>Svacchandalalita</i> chapter 10
chapter 11	<i>Svacchandalalita</i> chapter 11
24.2-167	<i>Svacchandalalita</i> 7.2-174 (appendix II)
24.177-202	≈ <i>Vajradāka</i> * 2.10 and <i>Ḍākārṇava</i> * 50.7
24.204-215b	<i>Svacchandalalita</i> 7.176-186
24.296c-310	<i>Svacchandalalita</i> 7.189-203b
24.311-332	<i>Svacchandalalita</i> 7.261-283
25.14-68	<i>Bṛhatkālottara</i> (A 43-1)   <i>Ṣaṣṣahasrakālottara</i> (T0767)
25.329c-349b	<i>Svacchandalalita</i> 7.206-227
27.3ab	<i>Niśvāsakārikā</i>
28.18-31 and 28.37-60b	<i>Niśvāsattvasaṃhitā</i> 's <i>nayasūtra</i> 4.107c-121 and 4.122-144
28.18-31	<i>Svacchandalalita</i> 7.292-330b (appendix II)

LIST OF VERSES OF THE *Tantrasadbhāva* BORROWED FROM OTHER ŚAIVA SOURCES

### 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 & SCHOTERMAN 1988) and chapters 14 to 16 of the *Kubjikāmata* which address its system of five cakras has been edited again in HEILIGERS-SEELLEN 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 & SCHOTERMAN 1988:88-496, Appendix V.

<i>Tantrasadbhāva</i>		<i>Kubjikāmata</i>	
1.207ab	chapter 1	chapter 4	4.2cd
3.1-26, 3.48-85b	chapter 3	chapter 4	4.1-28, 4.29-65b
3.86c-100b			4.65c-78
3.47cd-95, 3.98-132ab			4.28c-74, 4.75-112b
	chapter 6	chapter 5	
	chapter 8	chapter 6	
15.1-68, 15.79-90b	chapter 15	chapter 25	25.29-96, 25.97c-108
15.91-125b, 15.126c-148			25.117-151, 25.152-171
19.4c-5b	chapter 19	chapter 24	24.137c-138b
19.7ab	chapter 19	chapter 22	⇒ 22.39-42
19.7cd			⇒ 22.43

#### LIST OF PARTS OF THE *Tantrasadbhāva* FOUND IN THE *Kubjikāmata*

The numerous *Kubjikā* cult-related texts<sup>8</sup> 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,

<sup>8</sup>The cult of *Kubjikā* goddess has been transmitted through an extensive scriptural corpus, e.g. the *Kubjikāmata*, *Laghvikāmnāya*, *Ṣaṣṣāhasrakulālikāmnāya*, *Śrīmatottara*, *Kularatnodyota*, 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 *Niśvāsattattvasaṃhitā* 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<sup>9</sup>, sections (*kāṇḍas*) of the *Niśvāsakārikā* are classified into the *Jñānakāṇḍa*, the *Kriyākāṇḍa*, the *Samudāyākāṇḍa*, the *Ariṣṭasamudāya*, the *Jñānakriyākāṇḍa* and the *Dikṣottara*. 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 *Dikṣottara* 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).

<sup>9</sup>For 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 *Dikṣottara*, 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 *Dikṣottara* 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

①kṣīrakṣaye yathā vatsaḥ stanān mātūr nivartate  
rāgakṣaye tathā puṁsām manaś śīghraṁ nivartate 43  
②calācalaśarīrārtham cittavrttir apeksate  
③sa ca tyāgī śarīrasya suruddho na bhaviṣyati 44  
icchādveṣau sukhaṁ duḥkhaṁ virāgo jñānam eva ca  
①trayodaśavidhaṁ tena karaṇaṁ niścalikṛtam 45  
④svabhāvāc calam anyat tu calaṁ vā kena cālyate  
niścalaṁ na kadācit syāt ayutasya yutasya vā 46  
devy uvāca  
prānādya vāyavaḥ pañca sthā yatra vibhāgaśaḥ  
⑤sa kathaṁ niścalikartuṁ dehe śakyati kenacit 47  
ī\*\*pañca dehassthā manaḥ pañca ca devatāḥ  
puryaṣṭakaṁ ca tanmātraṁ buddhyahaṁkāraṁ eva ca  
48  
⑥ebhis tu vyākulībhūtā vāyavo manasā yutāḥ

## Niśvāsakārikā 32 and Kulasāra 10

īśvara [uvāca] .....

⑦na hi gantā bhavet kaścit gantavyaṁ ca na vidyate 61  
gamāgamananirmukto ghaṭākāśeva tiṣṭhati  
ghaṭasaṁvṛtam ākāśaṁ niyamānam itas tataḥ 62  
ghaṭo nayati nākāśaṁ śivo hy evaṁ nabhopamaḥ  
kadalīsārvad dehaṁ vṛtaṁ tattvadalaś sthitam 63  
tasmāt tattvadalatyaḥ vyomaṁ ca bhavate tadā  
nirākārātmanāvijñāne bhāvanāgatacetasāḥ 64  
⑥mokṣe 'pi yasya notkaṅṭhaḥ sa mokṣam adhigacchati  
⑦mokṣo nāma samākhyaṭo saśarīro nirākṛtiḥ 65  
⑦acintyo nirguṇo mokṣo na tu mokṣo layānvitaḥ  
⑧na mokṣasya bhavet sthānaṁ na cādhvānaṁ kadācana 66  
sarvatra vigatā dṛṣṭiḥ sa mokṣo mokṣavādinām  
⑨bahuśo yas tu vairāgyam ātmā nirvāpitas tu yaiḥ 67  
teṣāṁ eko 'pi nāsty atra gatā nirupapattikam  
evaṁ anye 'pi ye kecit nirvāpyante virāgiṇaḥ 68  
tathā te 'pi gamiṣyante nirvāṇaṁ prathamāṁ yathā  
⑩yathā śilāśṛtaṁ toyāṁ kṣapitaṁ sūryaśmibhiḥ 69  
tathā nirvāpito hy ātmā gato nirupapattikam  
na tat toyāṁ gataṁ bhūmyāṁ ⑪na ca tatraiva tiṣṭhati 70  
na ca tat kenacit pītaṁ gataṁ nirupapattikam  
evaṁ grāhyātmanāvairāgyaṁ yad uktaṁ guruṇā hitam 71  
gatādhvānam ayaṁ bhāvaṁ tad ekaṁ tu sanātanam  
⑫kā hy āśā mokṣavādināṁ yatra sarve kṣayaṁ gatāḥ 72  
etaḍ atyantavairāgyam api satvasukhāvaham  
⑬yan nāsti tatra santoṣaṁ prāyaḥ kaścit kariṣyati 73  
⑭sa mukto nirvikalpas tu savikalpas tu badhyate  
nadināṁ sāgaraṁ prāpya nāmarūpaṁ nivartate 74  
te tatra na vijānanti parasparaviśeṣaṇam  
na cānyo jāyate tatra udakasya viśeṣaṇam 75  
tatra kṣayaṁ gatā nadyas sadāpy eko mahodadhiḥ  
evaṁ nadyupamo devi nirvāṇaṁ sāgaropamam 76

## Tantrasadbhāva 1

saṁkalpas tu mahābandho ucchedyo bhāvakāraṇam  
①tam tyaktvā mucyate yogi savikalpas tu badhyate 286  
②na mano nāpi mantavyo mantā ca na vibhāvyyate  
yāvat saṁkalpayed devaṁ tāvad bandhaḥ pravartate 287  
.....  
⑬yan nāsti tatra santoṣaṁ prāyaḥ kaścit kariṣyati  
taṁ tyaktvā tyaktavyāḥ sarve āśā pāśā-m-āśeṣataḥ 290  
āśā eva mahābandho yayā vyāpto 'khilaṁ jagat  
yāvan na tyajateṣāṁ vai tāvac chaktir na vidyate 291  
⑫kāśā sā mokṣavādināṁ yatra sarvaṁ kṣayaṁ gataṁ  
⑥mokṣe 'pi yasya notkaṅṭha sa mokṣam adhigacchati 292  
⑧na mokṣasya bhavet sthānaṁ na dānaṁ na ca kalpanā  
sarvatra vitathā dṛṣṭi sa mokṣo mokṣavādinām 293  
⑦mokṣo nāmam anirdeṣyam ūhāpohavikalpanā  
sa vidyāñcopajāyeta avidyā tu parityajet 294  
.....  
⑩yathā śilāśṛtaṁ toyāṁ kṣapitaṁ sūryaśmibhiḥ  
⑪na ca kenāpi tatpītaṁ na ca tatraiva tiṣṭhati 304  
nirupapattim āpannaṁ tathā jñānavido manaḥ  
.....  
atha vairāgyam āśṛitya kaṣṭhaiś cāndrāyaṇādibhiḥ  
kṣapaye tan tu mokṣāya 'śaindhavaṁ conmanātmani  
†311  
⑨bahubhir grhya vairāgyam ātmānaṁ kṣapitaṁ tu yaiḥ  
teṣāṁ eko 'pi nāsty atra gatā nirupapattikam 312  
.....  
nāstitvaṁ vartate nityam astitvaṁ tu parityajet  
nāstitvaṁ tu yadā bhūto nāsti nāstiti tasya tat 317  
nāsti mokṣo mahābandhaḥ sarvaṁ sūnyaiva bhāvayet  
②calācalātmanāvijñānaṁ kir apeksate 318  
⑤sa kathaṁ niścalikartuṁ dehe śakyeta kenacit  
yāvad bhāvayate jñānaṁ vijñānādhāra kevalam 319  
⑥vāyunā vyākulībhūta avidyā copatiṣṭhati  
.....  
③yāvan na tyajate devi sa niruddho bhaviṣyati  
icchā dveṣa sukhaṁ duḥkhaṁ virāgo jñāna vā tathā 331  
yāvad etair na mucyeta tāvat tasya kuto gatiḥ  
yasya tulyaṁ sukhaṁ duḥkhaṁ na tasya gatirāgatiḥ 332  
①kṣīrakṣaye yathā vatsa stanaṁ mātūr nivartate  
rāgakṣaye tathā puṁsām nirvāṇaṁ paramaṁ padam 333  
.....  
bhairava uvāca  
svarūpasthaṁ svarūpeṇa yadā sthāsyati śobhane 343  
④niścalaṁ tasya jāyeta na cālyam cālyate kvacit  
②calantam ātmavijñānaṁ cittavrttir apeksate 344

67

## Tantrasadbhāva 27.2c-3

buddhir manas tv ahaṅkāraḥ sūkṣmabhūtādipañcakaḥ  
①trayodaśavidhaṁ devi karaṇaṁ niścalikṛtaṁ

## 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 Pūraṇic literature as one of the great ceremonies (*mahādāna*) to be performed by a king<sup>10</sup>.

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 *Niśvāsātattvasaṃhitā*<sup>11</sup>, the *Tattvasaṃgraha*<sup>12</sup>, *Nareśvaraparīkṣā*<sup>13</sup> etc. The detail of this rite is found in another Kaula work, the *Bhogahasta* (aka *Ūrmikaulārṇavatāntra*) chapter 2. Abhinavagupta deals with the *tulāvidhi* in the twentieth Āhnika of his *Tantrāloka*, 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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<sup>10</sup>The earliest reference to the use of scales during rites is, to my knowledge, *Śatapathabrāhmaṇa* 11.2.7 and *Atharvavedaparīśiṣṭas* 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 Maharashtra and Karnataka, and 7-8th century Pāñdyas (cf. A. SCHMIEDCHEN 2007:149-150). In other words, this weighing ritual was treated as an important royal ceremony.

<sup>11</sup>*Niśvāsātattvasaṃhitā*'s *mūlasūtra* 7.15b: *tulayā śodhayet pāpam ātmanasya paramasya\* vā*

<sup>12</sup>Sadyojyotis's work *Tattvasaṃgraha* (this verse is numbered as 36 in Dvivedī's edition and as 38 in Filliozat's): *śuddhiṃ vrajati tulāyāṇi dīkṣāto brahmahatyato mukhyāt || pratyayato jānīyād bandhanavigamaṃ viṣakṣayavat ||*

<sup>13</sup>*Nareśvaraparīkṣā* 3.83 *śubhayā kriyayā vede kṣayaḥ pāpasya coditaḥ | dṛṣṭas ca tatṣayaḥ śaive kriyayaiva tulādīnā*



Buddhist philosopher Dharmakīrti in his *Pramāṇasiddhi* 1.261c-262b (*prāg guror lāghavāt paścān na pāpaharaṇaṃ kṛtam || mā bhūd gauravam evāsyā na pāpaṃ gurv amūrtitaḥ* |) when he refutes the view that beings are real (*sattvadṛṣṭi*). 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 *Svacchanda* 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 *Sārdhatṛisatikalot-tara* 21.1c-3b as one of the eight *pratyayas*<sup>14</sup>. 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 *Tantrasadbhāva* chapter 9. It starts with Devī's question as to why this stunning (*stobha*) is called *pāśastobha*. She claims that the stunning (*stobhaḥ*) 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

<sup>14</sup>The eight types of *pratyayas* are as follows: ① burning without fire; 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* (*mantroddhāra*) 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 *Siddhayaogeśvarīmata*, *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 *Ṣaṭsāhasrasaṃhitā* 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.

<i>Tantrasadbhāva</i> 9.284-289	Jayaratha's decoding from <i>Tantrāloka</i> 29.211C-213
SMRYŪṂ	—
RSHKṢRYŪṂ	RSHKṢRYŪṂ
ḌHMRYŪṂ	ḌḌHMRYŪṂ
SRYŪṂ	SRYŪṂ

#### 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<sup>15</sup>. 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<sup>16</sup>. 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<sup>17</sup>:

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

<sup>15</sup>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 the 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*.

<sup>16</sup>Cf. VASUDEVA 2014:369 fn.3. For a general study of this rite, see SMITH 2006:416-470.

<sup>17</sup>Cf. VASUDEVA 2014:385-6

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 *Tantrasadbhāvantra*. ... If we compare the textual passages it seems unlikely that the *Tantrasadbhāva*'s *prasenā* teachings are direct rewordings 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 *Tantrasadbhāvantra*. Even though we therefore cannot, with the present evidence, establish a direct textual link between the *prasenā* material found in the *Niśvāsaguhya* and the *Tantrasadbhāvantra*, 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<sup>18</sup>.

### 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 Saiddhāntika 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

<sup>18</sup>The *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 *Svacchanda* drawn from *Svacchandalaṭita* 234-296 as the table below shows.

TaSa 1.73-122				TaSa 1.141-205 from <i>Svacchanda</i>			
Place	Śakti	Kāraṇeśa	Level		Level	Kāraṇeśa	Place
	[Śiva-śakti]	Śiva	<i>layānta</i>	7	<i>unmanā</i>		
<i>guruvaktra</i> = <i>brahmabila</i>	Manonmanī		<i>vyāpinī</i>	6	<i>samanā</i>	Śiva	top of head
<i>visargānta</i>	Kuṇḍalikā [= Vibhviśakti]	Sadāśiva	<i>nādānta</i> <i>nāda</i>	5	<i>nādānta</i> <i>nāda</i>	Sadāśiva	forehead
uvula	<i>(udbhava, śleṣa, and laya</i> arise in each level based on three Śaktis, i.e. Icchā, Jñāna, Kriyā )	Īśvara Rudra Viṣṇu Brahmā	M U I or Ī A	4	<i>nirodhikā</i> <i>ardhacandra</i> <i>bindu</i>	Īśvara	between- eyebrows
				3	M	Rudra	palate
				2	U	Viṣṇu	throat
				1	A	Brahmā	heart

#### TWO MODELS OF LEVELS OF SONIC EMANATION

I assume that the first model is modified based on the one borrowed one from the *Svacchanda*. For instance, the first model begins with four phonemes of *mantra*, i.e. A, I or Ī, U, and M which are respectively governed by four kāraṇeśas, viz. Brahmā, Viṣṇu, Rudra, and Īśvara; while the second model borrowed from the *Svacchanda* begins with a *bijamantra* OM composed of A, U, and M. The main difference between the first model and the second one is the insertion of syllable I 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]-*bijamantra* 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 *Svacchanda*. The *haṃsa* indicates the *bijamantra* of the *Svacchanda* 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 tatra haṃsākhya 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 *Niśvāsattattvasaṃhitā*'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. *Parākhyatantra* 2.43; *Malinīvijayottara* 8.63-64; *Tantrāloka* 8.338c-339b (see TAK 2 s.v. *jyeṣṭhā*). According to the *Malinīvijayottara*, the nine Śaktis are Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikaraṇī<sup>19</sup>, Balavikaraṇī<sup>20</sup>, Balapramathanī<sup>21</sup>, [Sarvabhūta-]Damanī, and Manonmanī. The same names, but used in reference to nine Rudras, can be seen in *Kiraṇatantra* 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. Vibhvīśakti which is homologized with *cicchakti*<sup>22</sup>.

<sup>19</sup>A variant name, Kalakīra, is found in *Parākhyā*. See GOODALL 2004:180-1 fn.143

<sup>20</sup>The variant name, Balavikārika is found in the *Tantrāloka*.

<sup>21</sup>A short form of the name, Mathanī, is seen in the *Tantrāloka*.

<sup>22</sup>The orthography of the name of the fourth is inconsistent in the manuscripts: *vinvī*, *vindhī* and *vindī* (which could be read as *binvī*, *bindhī* and *bindī*) occur. I have emended these to *vibhvī*, 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, Vibhvī is the first name of another set of nine Śaktis in the manner of anticlockwise *nyāsa*. On the other hand, *Svacchanda* 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 Bindvīśa. It could be argued that the readings of the manuscripts, *binvī* and *bindyām*, could be respectively emended to *bindvī* and *bindvyām*. 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*, *apāna*, *kumbhaka*, and *svabhāvastha*); four universal activities (*udbhava*, *viśleṣa*, *laya*, and *layātīta*); four places of the body (the navel, between navel and throat, the throat, and the cranial aperture); and four states of consciousness (*jāgra*[t], *svapna*, *suṣupti*, and *turya*)<sup>23</sup>. 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.

Śakti	Fivefold				
	Śivaśakti =ādhāra-śakti	Fourfold			
		Vibhū-śakti =cic-chakti	Threefold		
		Icchā-śakti	Jñāna-śakti	Kriyā-śakti	
Goddess	—	Kuṇḍalī [=Vāmā]	Jyeṣṭhā	Raudrī	Ambikā
Shape	—	left-coiling ( <i>vāmāvartā</i> ) = Amṛtakuṇḍalī	straight line ( <i>rjurekhā</i> ) = Rekhinī	three peaks ( <i>śṛṅgāṭaka</i> ) = Tripathā	half-moon ( <i>śaśāṅkaśakala</i> ) = Ardhadandrikā
Function	—		creation	maintenance	destruction
<i>nyāsa</i>	—	on the mouth	on weapon	on the head	on arms

#### 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 *Netratāntra* named the *dhūlibheda* system<sup>24</sup>.

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

<sup>23</sup>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. *iḍā*, *suṣumṇā*, and *piṅgalā*.

<sup>24</sup>Cf. TAK 3: 236-237.

## 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 *Sārdhatrīśatikakālottara* 12.1bc (*kuṇḍalinī tu yā | hr̥tpradeśe tu sā jñeyā*); 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 *nābhīsthā kuṇḍalī jñeyā prasuptabhujagākṛtiḥ*).

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 (*kuṇḍalyudarasaṁstha*) is regarded as the heart in *Tantrasadbhāva* 28<sup>25</sup>; 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 prabhuh*). As for the association of Kuṇḍalī śakti with the word *udara*, the verses of the *Tantrasadbhāva* that are parallel to the *Bhairavamaṅgala*<sup>26</sup> are to be considered<sup>27</sup>. According to the *Tantrasadbhāva*, when the subtlest highest Śakti encloses the *bindu* in the heart and throws the fourteen

<sup>25</sup>*Tantrasadbhāva* 28.12-13: *kuṇḍalyudarasaṁsthas (em.; °saṁstham cod.) tu tiṣṭhate tadvaśāt priye | prasuptabhujagākārā prasuptāmṛtakuṇḍalī || etair bandhair mahābaddho vivaśaḥ sarvadehinām | tiṣṭhate hr̥daye caiva uchvāsaśvāsasaṁyutaḥ ||*

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

<sup>27</sup>*Tantrasadbhāva* 1.216-218: *yā sā śaktiḥ parā sūkṣmā nirācāreti kīrtitā | hr̥dbinduṁ veṣṭayitvā tu prasuptabhujagākṛtiḥ || tatra suptā mahābhāge na kiñcin manyate ume | candrāgniravinakṣatirair bhuvanāni caturdaśaḥ || udare kṣipyā sā devī viśamūrchevatā gatā | prabuddhā sā ninādena pareṇa jñānarūpiṇā||*; this passage could be compared to *Bhairavamaṅgala* 47c-49b (NGMPP B 27-21, 3<sup>v</sup> 4-6): *kalā saptadaśī sā tu-m-amṛtā nāma saṁjñitā || candrāgniravitārādibhuvanāni caturdaśaḥ | udare kṣipyā sā devī prasuptāmṛtakuṇḍalī || prabuddhāsya ninādena mahābhairavarūpiṇī |*



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. *Parākhyā* 14.70cd<sup>28</sup>) 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<sup>29</sup>, asserting that the movement of the breath is divided from the heart. Jayaratha comments on this citing a passage of the *Svacchanda*<sup>30</sup> 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*<sup>31</sup> 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-

<sup>28</sup>Cf. GOODALL 2001:116, 371, and TAK3 s.v. *nāḍi*, *nāḍī*.

<sup>29</sup>*Tantrāloka* 6.51cd: *vedyayatnāt tu hṛdayāt prāṇacāro vibhajyate |*

<sup>30</sup>*Tantrāloka*viveka ad 6.50: *yad uktaṃ tatra — nābhyadho medhrakande ca sthitā vai nābhimadhyataḥ | tasmād vinirgatā nādyas tiryag ūrdhvam adhaḥ priye ||* (cf. *Svacchanda* 7.7c-8b).

<sup>31</sup>*Tantrāloka*viveka ad 6.50: *nanu yady evaṃ tat tatraiva — hṛccakre tu samākhyātāḥ sādhakānāṃ 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 Yoginīs found in *Tantrasadbhāva* chapter 16 are redacted in Buddhist tantric sources, and during the modification, one of the names of the Yoginīs 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*<sup>32</sup>. 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* 24.19ob is changed to *paramaṃ hitam*, and the word *rudramānena māsāni* which means ‘rudra [=eleven] months’ in *Tantrasadbhāva* 24.19ocd 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*, *Ḍākārṇavatāntra*, and *Samṣvarodaya* 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 *Samṣvarodaya*, 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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<sup>32</sup>For 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 *Ḍākārṇava* is later and probably of Nepalese origin<sup>33</sup>. In other words, this portion of *Tantrasadbhāva* 24 might have been compiled or added to the extant recension no later than the time of the composition of the *Vajradāka* and *Ḍākārṇava*.

### 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 (*śavikalpa*) and non-conceptualization (*nirvikalpa*), the *Tantrasadbhāva* claims that there is neither *nirvāṇa* nor *saṃsāra* in the ultimate reality of Paramaśiva. At this point, the passage I.401cd (*na saṃsāro na nirvāṇaṃ manyante tattvadarśinaḥ*, see the translation of I.400c-401) is mentioned. This passage is parallel to *Cittaviśuddhiprakaraṇa* 24 (*saṃsāraṃ caiva nirvāṇaṃ manyate 'tattvadarśinaḥ | na saṃsāraṃ na nirvāṇaṃ manyante tattvadarśinaḥ*) a Buddhist tantric work ascribed to Āryadeva. Moreover, *Mūlamadhyamakakārikā* 25.19 (*na saṃsārasya nirvāṇāt kiṃcid asti viśeṣaṇam | na nirvāṇasya saṃsārāt kiṃcid 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 I.418c-419d (*sthūlasya yā parā koṭiḥ koṭir mukteś ca yā parā | na tayor antaraṃ kiṃcit susūkṣmam api vidyate*, see the translation of I.418-419b) which can be compared to *Mūlamadhyamakakārikā* 25.20 (*nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsāraṇasya ca | na tayor antaraṃ kiṃcit 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*<sup>34</sup> is found

<sup>33</sup>Cf. SZÁNTÓ 2012:12.

<sup>34</sup>The word *chommakā* (thus in *Tantrasadbhāva* 18 and *Brahmayāmala* 55 aside from *Laghusamvara* 15) is also spelled as *chomā* (*Brahmayāmala*), *chommā* (*Brahmayāmala* and *Manthānabhairava*), *chummā* (*Tantrāloka*),

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<sup>35</sup> (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 ‘*nārtha/ pratyānārthe*’ are apparently homologous to *potāṅga/pratipotāṅga* and *nārīṣa/pratinārīṣa* of the *Brahmayāmala*; however, a similar salutation, *potāṅgī* and *pratipotāṅgī*, 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 *Hevajatantra*. 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 *Hevajatantra*.

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*, *Svacchandapaddhati*, 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.

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*chummakā* (*Netratantra* 20.39 and *Svacchandatantra* 15.1), *choma* (*Samvarodaya* 1), *chomaka* (*Ṣaṣṭhasahasraṃhitā* 3.58b but not in *Samvarodaya* 9.1). This is based on an unpublished work of ISAACSON. HATLEY mentions that *chummā* or *chummakā* is found in Kashmiri recension.

<sup>35</sup>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: *Hevajatantra*, *Laghuśaṃvara*, and *Samputatantra*. 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 (*lakṣaṇa*) which satisfies all desires’: cf. *Siddhayogeśvarīmata* 29.21: *ataḥ paraṃ pravakṣyāmi lakṣaṇaṃ 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 *Svacchanda*, 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 *Siddhayaogeśvarīmata*; 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*<sup>36</sup>. The existence of this work is alluded to Abhinavagupta in *Tantrāloka* 29.116cd (*śrīvirāvalihārdeśasvamatārṇavavartīṣu*) 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 *Siddhayaogeśvarīmata*. 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 *Niśvāsattvasaṃhitā*, 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 *Dikṣottara* 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*.

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<sup>36</sup>*Kubjikāmata*<sup>ed.</sup> 16.28-29 *vedasiddhāḥ paśus cordhve ūrdhvaṃ vāme paśutvatā | vāmaṃ dakṣiṇamārgasya dakṣiṇaṃ kulaśāsane || taṃ tu yonyārṇave līnaṃ yoniḥ śrīkubjikāmate | ato 'rdhaṃ gopitaṃ tantraṃ na kasyacin may-oditam ||*; For the English translation of these verses and the discussion of this hierarchy, see HEILIGERS-SEELEN 1994:262 fn.31.

Since some Buddhist tantric texts, e.g. the *Vajradāka*, *Ḍakārṇava*, etc.<sup>37</sup>, 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 Śaṃvara (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.

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<sup>37</sup>SANDERSON 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 yoginītantras 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, Raudrī 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 *Siddhayogeśvarītantra*; 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*, *Rudrabheda*, and *Śiva-bheda*. The categories of the *tantras* are *caryā*, *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 *yoginīhṛdaya*.

**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[-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 *Saṃsāra*; however, when it is liberated, it is identified with Śiva.

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

**The Coiled Kuṇḍalī and the Four Śaktis** 1.56 *Māyā* is like a sleeping serpent and has a coiled shape; therefore, she is known as *Kuṇḍalī* 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 *Ichāśakti*, *Jñānaśakti*, *Kriyāśakti* and *Vibhīśakti*. And the fifth is *Śivaśakti*.

1.61 *Ichāśakti* 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*, *adharmā*, *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 *Vibhīśakti* 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 *ahaṃkara* 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*, *piṅgalā*, *suṣumṇā*, *Gāndhārī*, *Hastijihvā*, *Pūṣā*, *Yaśā*, *Alambuṣā*, *Kuhū*, and *Śāṃkhinī*. 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*, *Ichhāśakti* is absorbed into *Jñānaśakti*; *Jñānaśakti* into *Kriyāśakti*; *Kriyāśakti* into *Vibhviśakti*.

**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 U 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*, *dvādaśānta*, *kalānta*, *svarānta*, and *ṣoḍaśānta*. *Nādānta* leaves for *Jñānaśakti*; and it goes up to *vyāpinī*, *guruvaktra*, *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 *svachanda*.

**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 *rasendriya* 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*.

- 1.102-103 When the *kāraṇeśas* are emerged into Śiva, their bodies disappear.
- 1.104-106b The course of reabsorption consists of creation (*udbhava*), separation (*śleṣa*), dissolution (*laya*), and *layātīta*. These four are governed by the *kāraṇeśas*.
- 1.106c-109 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*. *Kuṇḍalinī* is placed in the middle of the navel and known as sound (*nāda*). *Kuṇḍalinī* 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 *anṅulas* 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*, *budhyamāna*, *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 *śabda* 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, *padas* exist through *prāṇa*.

1.162d-166a *Mantrādhvan* is explained. The paths of *mantra* are composed of eleven levels: syllables A, U and m, *bindu*, *ardhacandra*, *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 goes 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*, *ṛtu*, *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 *śūnyas*. The fourth is *vyāpinī-śūnya*; the fifth is *samanā-śūnya*; and then the sixth *śūnya* is in the *unmanī* level. These six voids have defects. Therefore, a yogin should abandon these six voids and perform absorption into the seventh level which is the subtlest.

**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 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** *Mātrkā* pervades the entire universe. The universe is situated in the *mātrkā*.

**1.216-220** Inactive the subtlest Śakti, resembling a sleeping serpent and enclosing *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 (*kuṇḍalī*).

**1.221-224** The eternal *bindu* being in the navel of *śakti* is composed of four phases. When she is differentiated, she becomes first Rekhinī who is known as Jyeṣṭhā and Amṛtakuṇḍalī; the second phase is Tripathā known as Raudrī and Nirodhī; and then the third is Ardhaçandrikā 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 Raudrī 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 consonants, and the nine consonants arise in turn.

1.234c-237b Rudras are also pervasive in the form of *śabda*. From the differentiation of *vācyā* and *vācaka*, in the same manner, fifty Rudras arise.

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

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 indicative sensation) such as trembling, yawning, and frowning etc.

1.267d-268 [When] in the throat, there are *pratyayas* where he shakes his body, makes a sound, mumurs HŪṢ 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*.

1.275-280c Then there will be the state of the pervasion of *ātman* (*ātmāvyāpti*) 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 Devī 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 Paramaśiva 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 Devī 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?

1.369c-371b 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.

1.371c-372 How can people know Śiva who is freed from the diversity of creation, inconceivable and immeasurable?

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

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

1.375-376 How can we perceive Śiva who is devoid of any means and who is spotless?

1.377-378b How can we perceive Śiva who is beyond indriyas?

1.378c-379b How can conceptualization (vikalpa) turn into non-conceptualization (nirvikalpa)?

1.379c-380b There are diverse names designating the Supreme. How can we know what is to be worshiped?

1.380c-382 If Śiva is unconscious, like one who has been knocked out by poison, could we say that one who deeply sleeps is liberated?

1.383-385b 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?

1.385c-386b The mind is not firm, and Śiva is beyond the mind; therefore, how could be there liberation?

**The Threefold Embodiment of Śiva** 1.386c-390b Śiva's embodiment is threefold: jñānam, yānam, and sadyah.

1.390c-391 A tree comes from a seed, and then from that tree, a seed comes. They are mutually originated by Śiva's will.

1.392-393 Creation is beginningless and endless.

1.394-395b Creation and restriction are made by Śiva.

**Liberation in Saṃsāra** 1.395c-396b What is the difference between the state of non-conceptualization (nirvikalpa) and the state of being made unconscious by poison?

1.396c-398b The individual soul has conceptualization (savikalpa).

1.398c-400b Once the desire to mention production is abandoned, saṃsāra ceases.

1.400c-401 Saṃsāra is the rite of the sun, and liberation is the rite of the moon. One who sees reality does not think of saṃsāra 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 (*salayaḥ*) 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] *kāraṅkas*. 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-

thing.

**1.430c-432** 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 yoginī is called *mantra*.

**1.433-435b** Ordinary people cannot perform [*mantroccāra*] in the middle of the road [of the body] in which Brahmā, Viṣṇu, Rudra, Īśvara, and Śiva abide.

**1.435c-436b** One could doubt, “how can the direct means of knowledge and inference bring forth the [highest state]?”

**1.436c-439b** 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 1.439c-441** Devī asks how all the topics which were previously taught by Bhairava here are situated in *varṇas*.

**1.442-445b** 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*.

**1.445c-448** 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.

**1.449-450b** The twelve-spoked *cakra* is said to be composed of the twelve vowels. Mahācakra is proclaimed to consist of the thirty-two *varṇas*.

**1.450c-451** 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.

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

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

**1.454-455** They are respectively equivalent to *ātmatattva*, *vidyātattva*, and *śivatattva*.

**1.456-459** The Bhuvaneśas abide in each *cakra* and pervade each world by means of governing *varṇas*.

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

**1.461-462** Ten yoginīs abide in the *agnicakra*.

**1.463-465a** Ten yoginīs abide in the *sūryacakra*.

**1.465b-467b** Sixteen yoginīs abide in the *somacakra*.

**1.467c-470** 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

**Devī's Request Regarding the Extraction of Mantras (*mantroddhāra*) 3.96-97** Devī 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 *Nādiphānta* of the Goddess *Mālinī* 3.102c-103b** The sequence of the *nādiphānta* 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 *na* 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 *ḍa*.
- 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 *ñā*, and her speech is on the east side of *ja*.
- 3.111c-112 Her throat is situated in the middle of *śa* and *ta*, and her shoulders are extracted respectively between *ma* and *cha* and between *śa* 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 *amṛta*.
- 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 *śa*, 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 (*Samayadīkṣā*)** 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 firstly 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 field 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 Mātṛkās.

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 fire, 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 fire-pit 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.

**9.125-127b** 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.

**9.127c-128** The guru should make the disciple hold *darbha* grass and he should touch the head of the disciple by reciting *mantrakośa*.

**9.129-131** The guru meditates on the path through the gradual practice of destruction (*saṃhāra*) or creation (*śṛṣṭi*) according to his wish.

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

**9.133-134b** A *homa* ritual should be done by uttering each syllable without *namaḥ* and *oṃ*.

**9.134c-135b** The guru should pierce [the *marman*] and kindle Kuṇḍalī.

**9.135c-136** The seizing of the soul should be done in the navel. The form of consciousness is like a woollen thread.

**9.137-138** 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*.

**9.139-147** 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.

**9.148-150** 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 9.151-165b** One should install all the letters on the corresponding places of the body.

**9.165c-167b** 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 9.167c-168b** Devī asks about the *tattvadikṣā*.

**9.168c-177b** One should first purify [the twenty-six *tattvas* i.e.] the five *tanmātras*, the five elements, the five *karmendriyas*, the five *buddhīndriyas*, *buddhi-ahaṃkāra-manas*, Prakṛti, Avyakta, and Puruṣa.

9.177c-180 And he should purify [the five *kañcukas*] *niyati*, *kāla*, *kalā*, *rāga*, and *viyā*.  
9.181-184b Then he should purify *parāvidyā*, *īśvara*, *sadāśiva*, *śakti*, and *śivatattva*.  
9.184c-188b In this manner, he should purify the threefold *tattva*, i.e. *ātmattva*, *vidyātattva*, and *śivatattva*.

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

9.191 The five secondary *kalās* are *indhikā*, *dīpikā*, *rocikā*, *mocikā* and *ūrdhvagāmī*.

9.192-193 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.

9.196c-200 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 *paśustobha* [instead of *pāśastobha*]; and if the bound soul and the bonds are mutually pervaded, then which of the two is stunned?

9.204c-206b *Devī* says there are seven innate impurities: *mada*, *moha*, *rāga*, *viṣāda*, *śoṣa*, *vaicittya* and *harṣa*. Bondage is composed of these seven impurities.

9.206c-207b [*Devī*'s question continues.] If the stunning happens to all bonds, then would not [all] bound souls be liberated?

9.207c-210 *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.

9.211-212b Innate impurity perpetually resorts to primal matter, *māyā*.

9.212c-214 *Māyā* acts on the bound soul because it has a purpose [viz. *Śiva*]. Without this purpose, *māyā* cannot function.

9.215-216b 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 initiand 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* (*saṃvāras*).

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-*

hanī) and who releases (*mocanī*).

**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 yogī] 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. HRĪṀ] 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. SMRYŪṀ] can stun the universe composed of all that is moving and unmov-

ing.

9.285c-286 The second *mantra* [i.e. SHKṢRYŪṢ] can paralyse the threefold world.

9.287-288b The third one [i.e. ḌHMRYŪṢ] stuns all living beings without doubt.

9.288c-289 There is another *mantra* [i.e. SRYŪṢ] for stunning.

**After the Stunning of the Bonds 9.290-292b** 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.

9.292c-293 Blocking and linking should be done at the highest level. Then he should fuse the soul with vital air.

9.294 Then the disciple should report what he has seen to his guru.

9.295-296 The guru should install *vidyāmantra* on the soul and lead it up to the *dvādaśānta*.

9.297-298 Then the guru should fuse it with all *tattvas*, purify them and link everything to Paraśiva.

**Yogic Suicide (Utkrānti) 9.299-300** A yogin should install *nābhibīja* 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.

9.301-302b He should visualize Kuṇḍalī on his cranial aperture.

9.302c-303 Then he should penetrate the soul through the dual *brahmarandharas* 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.

9.304-306 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.

9.307-308b He should recite the *mantras* a hundred or a thousand times.

9.308c-310 The seizing of bound soul and yogic suicide have been taught. They may not be revealed to anyone.

9.311-315b A yogin can cut *marmans* by the *kṣurikā-mantra* which is explained here.

9.315c-317 Another *mantra* which is able to cut *marmans* is *astrarāja-mantra*.

9.318-319 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.

9.320-323b And he should contract his fingers, knees, 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: *Abhiṣekavidhi*** **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 *kalaśa* 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 *pratyaya* happened.

**9.332c-333** Devī 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 *deśika*.

**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: HSYŪM.

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 powder, 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*-breadth or four *hasta*-breadths 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. *yonī-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 (Sruk and Sruva)** **9.408-409** An officiant should prepare the sacrificial ladles *sruk* and *sruva*. For the sake of auspicious *homās*, 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 *Mahāvṛkṣa* tree; and the *sruva* is to be made from a *Tindu* or *Śālmali* tree. Their handle and shaft should be made of donkey's horn 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-breadths in height, a half of the middle finger-breadth in width. The bowl of the *sruva* is four *palas* in weight, twelve finger-breadths in height and twenty-four finger-breadths in width and decorated with conch-shell, *svastika*, etc. After preparing them according to precepts, the *mantrin* should perform *homās*.

**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 *dharmajihvā* is blue; the second *yakṣajihvā* is a coppery color; the third *saumyadaivatyā* is white; the fourth *yamajihvā* is black; the fifth *viṣṇudai-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, Kaumārī, 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 *śruk* above the navel and the face of the *śruk* 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 *śruk* and pour out the stream of oblation which is called *vasudhārā* from the *śruk* to the fire. He should bring the root of the *śruk* 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 *varṇa*.

**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 *śruk*. 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 *pradakṣiṇa* 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 *maṇḍala*.

**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 *maṇḍala*; 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 *sādhaka*] 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 *nivṛtti*, *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 *maṇḍala* 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 *śākinī*, *chiṇḍāī*, and *sehārī*.

**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 *chommakā* which is to be used only with members of the clan is explained for the sake of the divine union of yoginīs or heroes.

18.32 If a female practitioner sees a male practitioner, they should exchange the special *chommakā* of their own clan.

18.33-48 The details of the *Kula-chommakā* are given.

18.49-53 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 *cumbaka* (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 *nāḍīmukhas* (the mouths of tubes).

28.4-6 Nine lotuses corresponding the nine letters: PHA, JA, JHA, ṬHA, ḌA, 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 *lakṣya*: *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 *suprasānta*, 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 *Svacchanda*, 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; Mātṛs in Sadāśiva's abode; and Viśvīs in Śakti's level.

28.75-77b They are said to form a sixfold *cakra*: *devatācakra*, *yoginīcakra*, *dūtīcakra*, *kiṅkārīcakra*, *mātṛcakra* and *viśveśvarīcakra*.

28.77c-82b A practitioner should perform *ṣṛṣṭivedha* 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 *ṣṛṣṭis*, 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*

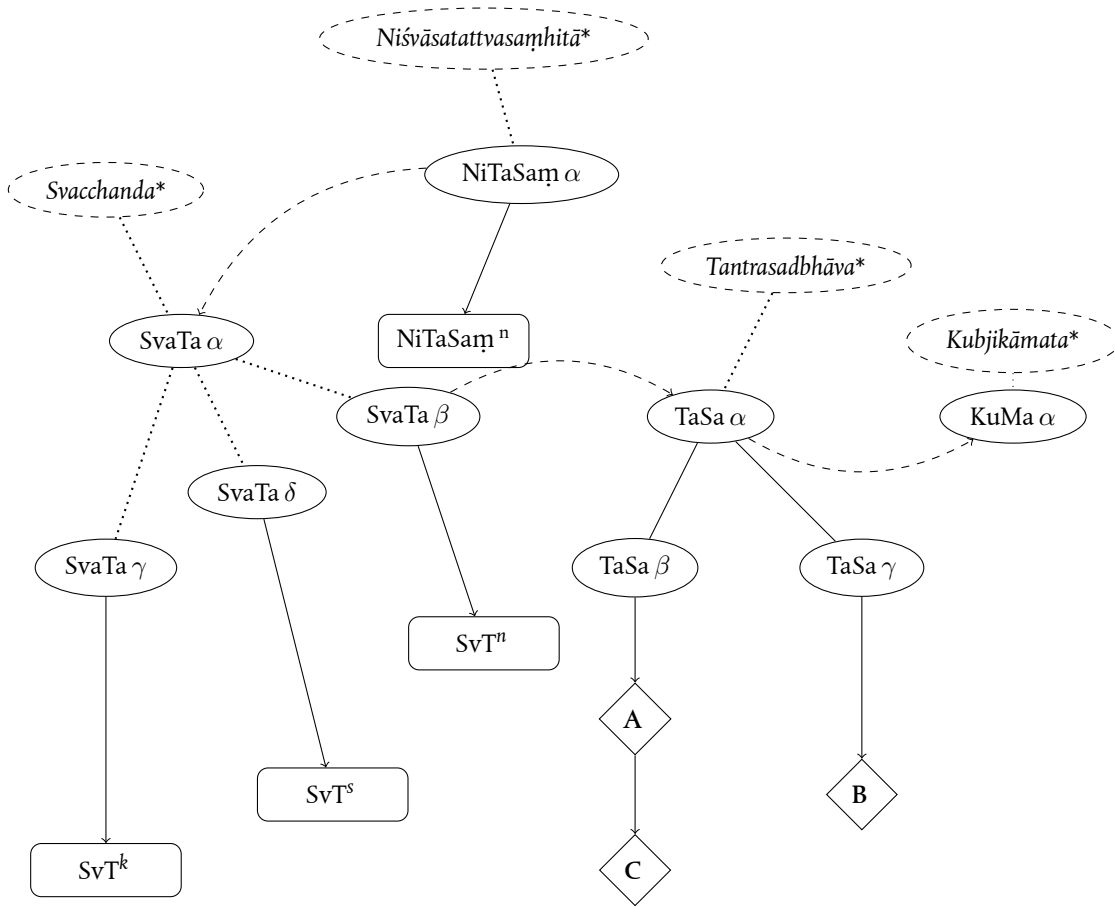
Three Nepalese manuscripts, A, B, and C, of the *Tantrasadbhāva* are available to us. The former two are palm-leaf manuscripts, but B is incomplete, ending after 10.791. Regarding the question of the relationship of the manuscripts of the *Tantrasadbhāva*, A and B likely do not share a common hyparchetype, 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<sup>1</sup> 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<sup>n</sup>) 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

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<sup>1</sup>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 N<sup>c</sup> in the apparatus of this volume).



STEMMA CODICUM

reported in the apparatus with sigla SvT<sup>k</sup> and SvT<sup>s</sup>. For the detailed sigla of *Svacchanda-**dalalita*, see p. 466.

### 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 *Svacchandatantra*. While we are fairly confident about these relationship, the upper part is not completely established.

## 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 & SCHOTERMAN 1988:44-109 on the *Kubjikāmatatantra*; GOODALL 1998:lxv-lxxx on the *Kiraṇatantra*, TÖRZSÖK 1999:xxvi-lxix on the *Siddhayogēśvarīmata*; GOODALL 2004:lxvii-lxxvii on the *Parākhya*, HATLEY 2007:234-235 and KISS 2015:77-86 on the *Brahmayāmala*; GOODALL 2015:113-136 on *Niśvāsātattvasaṃhitā* etc. The peculiar language of the *Tantrasadbhāva*, influenced by the Middle Indic vernacular, should be compared with that of the *Niśvāsātattvasaṃhitā*, *Siddhayogēśvarīmata*, *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*<sup>2</sup>, loss of final 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)

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<sup>2</sup>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)<sup>3</sup>

§ 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) *mātarī* 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.

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<sup>3</sup>For 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. 9.331c *saṃvedyaṃ* for *saṃvedya*

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

§ 2.6 Redundant final *t/d*

§ 2.7 Irregular nalsalisation

§ 2.7.1 final *n* replaced with *anusvāra* (cf. GOODALL 2015 § 8.16), e.g. masculine plural accusative; *pūjayaṃ* 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 *anyaṃ* 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 *guṇatrayeṇa*)

§ 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*<sup>hyper</sup>)

§ 4.3.4 nominative for locative (cf. GOODALL 2015 § 5.16), e.g. *saptamī* 9.31b (for *saptamyāṇi*)

§ 4.3.5 accusative for nominative (cf. GOODALL 2015 § 5.15), e.g. *vyāptim* 1.280d (for *vyāptiḥ*)

§ 4.3.6 accusative for genitive, e.g. *homaṃ* 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. *kriyayā* (for *kriyāyāṇi*)  
*metri causa*

§ 4.3.10 instrumental for ablative (cf. GOODALL 2015 § 5.5) e.g. *mukto ... pāsajālena* 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 *bandhānām* (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 ... samṭyajet* (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 *ktivā* (cf. OBERLIES 2003 § 9.7.2; GOODALL 2015 § 4.5) and *ktivā* 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 *laksya*)

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

§ 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 *vīthikā*; *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 *aṃ +* following vowel (cf. GOODALL 2016 § 8.3)

§ 8.4 double sandhi of *-āḥ +* following vowel (cf. GOODALL 2016 § 8.4) *rājātāpi* 9.390b 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*<sup>hyper</sup>; 24.254c, 25.293a etc. *so hi* for *sa hi*, *metri causa*

§ 8.9 other irregular sandhis, e.g. 9.406a *śaḍhastam* for *śaḍḍhastam*

§ 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*<sup>hyper</sup>)

§ 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 *ta-sya*; anacoluthic relative construction with a single in one half picked up with a plural correlative, e.g. 1.37ab *ye ... tan kathitaṃ*

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

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

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

§ 10.3 -t- or -d- (cf. BHS § 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, *sarvva* for *sarva*, *varṇṇa* 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, ṣ, 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.
- *Avagraha* 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 प्रथमः पटलः

ओं नमो महाभैरवाय दिग्देवतादिभ्यो गुरुभ्यः ॥

ज्योतिष्कशिखरे रम्ये नानाधातुविचित्रिते ।  
नानाद्रुमलताकीर्णे नाना-ऋषिसमाकुले ॥ १ ॥

सिद्धविद्याधराकीर्णे गणप्रमथसेविते ।  
ब्रह्मविष्णुसुराध्यक्षाः सर्वे तत्र समागताः ॥ २ ॥

B 1<sup>v</sup>2, C 1<sup>v</sup>2

मुदितं भैरवं दृष्ट्वा प्रत्यभाषन्त चाम्बिकाम् ।  
त्वं माता जगतस्यास्य त्वमेव शरणं तु मे ॥ ३ ॥

A 1<sup>v</sup>2

B 1<sup>v</sup>3

संसारभयभीतानां तारका त्वं महायशे ।  
ऋषयो देवगन्धर्वा गणविद्याधरादयः ॥ ४ ॥

C 1<sup>v</sup>3

त्रस्ताः संसारचक्रे ऽस्मिञ्जरामरणभीरवः ।  
दुःखिताः प्राणिनो ज्ये ऽपि त्वामेव शरणं गताः ॥ ५ ॥

B 1<sup>v</sup>4

पृच्छ त्वं देवदेवेशं शंकरं लोकशंकरम् ।  
सद्भावं ज्ञानसर्वस्वं भुक्तिमुक्तिफलार्पणम् ॥ ६ ॥

A 1<sup>v</sup>3, C 1<sup>v</sup>4

येन ज्ञातेन मुच्यन्ते सिद्ध्यन्ते तुष्टितेन च ।  
तेषां तु वचनं श्रुत्वा देवी वचनमब्रवीत् ॥ ७ ॥

B 1<sup>v</sup>5

Σ = All MSS

1a ज्योतिष्क ] *em. Sanderson*; ज्योतिःस्थ-Σ 1b °विचित्रिते ] BC; °विचित्रिते A 2b गण° ] AC; \*ण B 2b °प्रमथ° ] *em. Sanderson*; °प्रथम°Σ 2c °ध्याक्षाः ] *corr.*; °ध्याक्षा AC°; ध्याक्ष्या B 2d तत्र ] *conj.*; तन्त्र AC; तन्तु B 3b प्रत्यभाषन्त ] *em.*; प्रत्यभाषन्ति Σ 3b चाम्बिकाम् ] *em.*; चाम्बिका Σ 3c त्वं ] *corr.*; त्वन् BC; त्वत् A 3c जगतस्या° ] *em.*; जगतः स्या°Σ 4b महायशे ] C; महायसे AB 4c ऋषयो देव° ] A; ऋषयो देव°B; ऋषयश्चैव C 4c गन्धर्वा ] गान्धर्वा Σ 5a त्रस्ताः ] *corr.*; त्रस्ता Σ 5b °स्मिञ्जरा° ] C, °स्मि जरा°AB 5c दुःखिताः ] *corr.*; दुःखिता Σ 5c न्ये ऽपि ] *conj.*; न्यो पिA; न्यापिB; द्यापि C 5d त्वा° ] *corr.*; त्व°Σ 6a देवदेवेशं ] AC; देवदेवेश B 6c सद्भावं ] *em.*; सद्भाव Σ 7c ज्ञातेन ] *em. Sanderson*; ज्ञानेन AC; \*नेन B 7c वचनं ] AC; वचन B

1b *jyotiṣkaśikhare* ] *cf. SvaTa 10.127ab: tasyā īśānadigbhāge jyotiṣkaṃ śikharaṃ smṛtam* |; *MatP-vp 23.57ab: pūrvottare tu digbhāge jyotiṣkaṃ śikharaṃ mahat* |; 1.3a and 7b *cf. SvaTa 1.4cd: muditaṃ bhairavaṃ dṛṣṭvā devī vacanam abravīt*

1d *nānā-ṛṣi°* ] for *nānārṣi°*<sup>ummet.</sup>, *metri causa* § 8.10 3c *jagatasya* ] for *jagataḥ*, § 1.1.2 4b *mahāyaśe* is often attested in BraYā for one of appellations of Goddess while its masculine vocative *mahāyaśa* is found in KuMa 7b *tuṣṭitena* ] for *tuṣṭitayā*<sup>ummet.</sup>, *metri causa*



स्तुत्वा देवं महेशानं स्तुतिभिर्वस्तुरूपकं ।

या सृष्टेर्जननी वामा ज्येष्ठा शक्तिस्तथाम्बिका ॥ ८ ॥

रौद्री शक्तिर्जगद्धात्री तासां कार्यं च यादृशं ।

A 1<sup>v</sup>4

तत्त्वरूपा-तु-या स्तुत्या स्तुतेति परमेश्वरी ॥ ९ ॥

वामाज्येष्ठाविकारं प्रथितगुणमयं कार्यमैश्वर्यवीर्यं  
यस्य स्थाणुस्थविष्टं विरचितसकलं तत्त्वसर्गादिसंघम् ।

C 1<sup>v</sup>6

तं देवं निष्कलांशं हतसकलगुणं सर्वलोकेशनाथं  
श्रीकण्ठं सर्वभावादगुणमतमसं नीरजस्कमसत्त्वम् ॥ १० ॥

C 1<sup>v</sup>7

श्रुता देव मया तन्त्रा रहस्या गूढगोचराः ।

A 1<sup>v</sup>5, B 2<sup>r</sup>2

वामदक्षिणमार्गाश्च यामलास्तु अनेकधा ॥ ११ ॥

सिद्धान्ताश्च सुरेशान दशाष्टादशभेदतः ।

लक्षकोटिविभागेन कोटयस्तु अनेकधा ॥ १२ ॥

B 2<sup>r</sup>3, C 1<sup>v</sup>8

सिद्धयोगेश्वरीतन्त्रे शतकोटिप्रविस्तरे ।

मूलतन्त्रे महासूत्रे सूत्रद्वयं विनिर्गतम् ॥ १३ ॥

तत्रैकं तु मया ज्ञातं योन्यार्णवसमुद्भवम् ।

A 1<sup>v</sup>6, B 2<sup>r</sup>4

न श्रुतं श्रोतुमिच्छामि तन्त्रसद्भावमुत्तमम् ॥ १४ ॥

तत्र चर्या क्रिया ज्ञानं योगश्चापि अनेकधा ।

सबीजा धारणान्यास्तु निर्बीजास्तु पृथक्प्रभो ॥ १५ ॥

अनेकोपायसंयोगाद्यजनं चात्मनं प्रति ।

B 2<sup>r</sup>5

8a महेशानं ] AC; महेशानB 8c सृष्टे° ] *em. Hatley*, सृष्टि°Σ 9c °रूपा तु ] *corr.*; °रूपस्तु AC; °रूप\*प\*स्तु B 9c या ] AB; यास्तु C <sup>hyper</sup> 10a °ज्येष्ठाविकारं ] *em.*; ज्येष्ठां विकारो A; ज्येष्ठाविकारो B; ज्येष्ठाविकारौ C 10a मैश्वर्य° ] *conj.*; °मा\*र्य°Σ 10b स्थाणु ] *conj.*; स्थाना Σ 10c °लोकेश° ] B; °लक्ष्मीस°A; °लक्ष्मीश°C 10d नीरज° ] B; नीरजा°AC 10d असत्त्वम् ] *em.*; सुसत्त्वम् Σ 11a श्रुता ] *em. Sanderson*; श्रुत्वा Σ 11a देवमया ] A; देवे देवमया B <sup>hyper</sup>; वेदमया C 11a तन्त्रा ] AB; रुद्रा C 11b रहस्या ] *em.*; रहस्यां AB; रहस्त्वं C 13d °द्वयं ] *em.*; द्वय Σ 14a मया ] AC, महा°B 15a तत्र ] *em.*; \*\*A; तत्र\*B; तन्त्र C 15c °धारणान्यास्तु ] A; °धारण्यस्तु B; °धारणाभ्यान्तु C 15d पृथक् ] AC; \*\*B 15d निर्बीजास्तु ] A; निर्बीजन्तु C; निर्बी\*\*B 15d प्रभो ] AC; सुव्रते B <sup>hyper</sup>

8ab ] SvaTa 1.2cd: *stūyamānaṃ maheśānaṃ gaṇamātṛṇiṣevitam* || 7c-8b ] *cf. TaSa 1.113c-114b: vāmārūpā sṛ-jet pūrvaṃ jyeṣṭhādhārā prapālanam* || *saṃhāro raudrarūpeṇa ekā eva tridhā priye* [\*; TaSa 1.246c-247a: *icchā raudrī samākhyātā jñānā vāmā prakīrtitā* || *kriyā jyeṣṭhā samuddiṣṭā jñeyā ambā śubheksaṇe* [\* 10b *tattvasargādis-amgham* ] *cf. TaSa 1.294cd 10* ] in the *Sragdharā* metre. *cf. BraYā 1.1 14b yonyārṇava* ] *cf. KuMa 16.27-29; Jayaratha's commentary ad TaĀl 29.165 aṃavo yonyārṇavaḥ* |

1.11ab ] for *tantrāṇi rahasyāni gūḍhagocarāni* <sup>hyper</sup>, § 4.1.6 16b *ātmanam* ] for *ātmanam*, accusative singular of *ātman*, *metri causa*

नादस्थं बिन्दुसंस्थं च चारस्थं चाध्वषट्कगम् ॥ १६ ॥

शक्त्युच्चारगतं देव कारणत्याग कालगम् ।

C 1<sup>v</sup>10

शून्यभावगतं चान्यं शक्तिस्थं हृदिसंस्थितम् ॥ १७ ॥

A 2<sup>r</sup>1, B 2<sup>r</sup>6

द्वादशान्तस्थितं चैव अध्वस्थमध्ववर्जितम् ।

विसर्गस्थं भ्रुवो ऽन्तस्थं ब्रह्मनाड्यां व्यवस्थितं ॥ १८ ॥

तुर्यातीतं परं देवं ब्रह्मद्वारान्तरं पुनः ।

C 1<sup>v</sup>11

उद्धवस्थं तथा योगं विश्लेषस्थं च शूलिने ॥ १९ ॥

B 2<sup>v</sup>1

लयस्थं च लयातीतमेतदिच्छामि वेदितुम् ।

A 2<sup>r</sup>2

पुनरेव तु ते सर्वे एकभावगताः प्रभो ॥ २० ॥

लोलीभूता यथा सन्ति तथा त्वं कथयस्व माम् ।

C 1<sup>v</sup>12

मन्त्राणां च सुरेशान यद्वीर्यं सिद्धिकारणम् ॥ २१ ॥

B 2<sup>v</sup>2

तत्किमर्थं पुनर्देव गोपितं सुरसत्तम ।

ये त्वया कथिता मन्त्राः पूर्वं स्युः कामसिद्धिदाः ॥ २२ ॥

सप्तकोटिप्रसंख्याताः पशूनां तु ग्रहं प्रति ।

C 1<sup>v</sup>13, B 2<sup>v</sup>3

किमर्थं ते न सिध्यन्ति कल्पोक्ते ऽपि कृते सति ॥ २३ ॥

A 2<sup>r</sup>3

क्लिश्यन्ति मनुजात्यन्तं मुक्तिहेतोर्जगत्पते ।

कथं मोक्षो ऽत्र सिद्धिश्च मन्त्रहीनां सुरेश्वर ॥ २४ ॥

मन्त्राणां जननी या च वामाख्या शक्तिरव्यया ।

B 2<sup>v</sup>4, C 2<sup>r</sup>1

तया गुप्तास्तु देवेश वर्णाः कैवल्यतां ययुः ॥ २५ ॥

कथं सा ज्ञायते सूक्ष्मा तेजोरूपा परा कला ।

17c अन्य- ] B; [स्\*]न्य-A; शून्य- ] B 18b अध्व...वर्जितं ] AC; \*\*\*\*\*B 20b -त्मेत- ] AC; \*\*B 20d प्रभो ] C; प्रभोः AB 22b °तम ] corr.; °तमः Σ 22c मन्त्राः ] corr.; मन्त्रात् Σ 22d स्युः ] em.; syāt Σ 22d सिद्धिदाः ] corr.; सिद्धिदा Σ 23a °प्रसंख्याताः ] em. Isaacson; °रसंख्याताः Σ 23d कल्पोक्ते B; कल्पान्ते AC 24a क्लिश्यन्ति ] BC<sup>Pc</sup>; क्लिष्यन्ति A; क्लिष्यन्ति C<sup>ac</sup> 24a °न्तं ] em.; °र्थAC; °र्थ B 24b °हेतोर्ज° ] corr.; °हेतोर्ज°AB; °हेतोर्°C 24d सुरेश्वर ] corr.; सुरेश्वरः Σ 25c तया ] AB; तदा C 25d वर्णाः C; वर्णः ] AB 26a ज्ञायते ] AC; यते B

21a lolibhūtā ] cf. TaSa 1.474cd lolibhūtā idam sarvaṃ śaktisthāne layaṃ gatam || 24a kliśyanti manujātyantaṃ ] 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 tadviryaṃ tatra mantragam | tena guptena te guptāḥ śeṣā varṇās tu kevalāḥ

17b kāraṇatyāga ] for kāraṇatyāgaṃ, metri causa 18c bhruvontasthaṃ ] for bhruvor antaḥsthaṃ<sup>hyper</sup>, § 19d śūline ] could be feminine vocative of śūlinī, inflected as noun ending -ā 23c sidhyanti ] for sidhyati, metri causa 24a manujātyantaṃ ] for manujā atyantaṃ<sup>hyper</sup>, § 8.4 24d mantrahināṃ<sup>aiśa</sup> ] for mantrahinānāṃ<sup>hyper</sup>

यथाग्नेर्दाहिका शक्तिर्भन्त्येवं हि गभस्तयः ॥ २६ ॥	A 2 <sup>r</sup> 4, B 2 <sup>v</sup> 5
तद्वदेव शिवस्यापि धर्मत्वेनोपचर्यते ।	C 2 <sup>r</sup> 2
अविनाभावयोगेन सर्वत्रैवोपचर्यते ॥ २७ ॥	
न शिवाद्रहिता शक्तिर्न शक्तिरहितः शिवः ।	
वियोगो नैव दृश्येत पवनाम्बरयोरिव ॥ २८ ॥	
शक्त्या करणरूपाया शिवकृत्यं प्रवर्तते ।	C 2 <sup>r</sup> 3
नान्यो ऽत्र करणं तस्य येन कृत्यं प्रकुर्वति ॥ २९ ॥	
मन्त्रः शिवः समुद्दिष्टो वर्णास्तस्यैव वाचकाः ।	
वाच्यवाचकसंयोगाच्छिवस्तेन प्रपठ्यते ॥ ३० ॥	
तत्र देव कुतः शक्तिर्गता त्यक्त्वा महेश्वरम् ।	C 2 <sup>r</sup> 4
येन ते निष्फला जाता मन्त्राश्चामिततेजसः ॥ ३१ ॥	
मातृका तु कथं जाता मन्त्राणां मातरी तु या ।	B 3 <sup>r</sup> 2
विश्वस्य जननी या च मन्त्ररूपा कथं तु सा ॥ ३२ ॥	
खेचरीणां च सर्वासां या योनिः कथयस्व ताम् ।	A 2 <sup>r</sup> 6, C 2 <sup>r</sup> 5
<b>श्रीभैरव उवाच ॥</b>	B 3 <sup>r</sup> 3
साधु साधु महाभागे यत्त्वया पृच्छितो ह्यहम् ॥ ३३ ॥	
तत्सर्वं कथयिष्यामि शृणुष्वायतलोचने ।	
ये मया कथितास्तन्त्रा वामदक्षिणयामलाः ॥ ३४ ॥	C 2 <sup>r</sup> 6
रुद्रभेदास्तथा देवि शिवभेदास्तथैव च ।	B 3 <sup>r</sup> 4
तत्र चर्या क्रिया योगो ज्ञानं च सुरनायिके ॥ ३५ ॥	

1.33 ] *śrībhairava uvāca* is rubricated in MS. A

26c °दाहिका ] *em.*; °द्राहिका Σ 26c शक्तिर् ] B; शक्ति AC 27b धर्मत्वेनो° ] *em. Sanderson*; धर्मत्वेनो°AB; धर्मत्वं नो°<sup>hyper</sup>C 28a शक्तिर् ] C; शक्ति AB 29a शिव° ] *em. Sanderson*; शिवः Σ 29c करणं ] *em. Isaacson*; कारणं Σ 30a शिवः ] A<sup>Pc</sup>; शिव A<sup>Ac</sup>BC 30a समुद्दिष्टो° ] A<sup>Pc</sup>BC; °द्दिष्टो A<sup>Ac</sup> 30b वर्णास् ] B; वर्णा AC 30d प्रपठ्यते ] *em. Sanderson*; प्रपद्यते C; प्रपथते AB 31b त्यक्त्वा ] B; त्यक्त्वा AC 32b मन्त्राणां ] AC; मन्त्राणा B 32c जननी ] ABC<sup>Pc</sup>; जनी B<sup>Ac</sup> 33a खे° ] BC; क्षे°A 33b ताम् ] *em. Isaacson*; माम् Σ 34c कथितास्° ] *corr.*; कथिता Σ 35c तत्र ] *em.*; तन्त्र Σ

TaSa I.27 *cf.* KuMa<sup>ed.</sup> 12.56 *caitanya*tritayaṃ cātra ātmaśaktiśivātmakam / avinābhāvayogena caitanyatritayasthitam //; TaĀI 30.29ab ādhārādheyabhāvena avinābhāvayogataḥ TaSa I.33cd *cf.* SvaTa I.IIcd sādhu sādhu mahābhāge yattvayā paripṛcchitam (SvT<sup>m</sup>, *paricoditam* SvaTa<sup>ed.</sup>), BraYā II.69ab sādhu sādhu mahābhāge ya tvayā pṛcchito hy aham |

29a °rūpāyā ] for °rūpayā, feminine instrumental *metri causa* 29d prakurvati ] for prakurute 32b mātari for mātā<sup>ummet.</sup>, *metri causa* § 1.2.6

तत्र ते भ्रामितास्सर्वे ये यस्मिन्यत्र पृच्छकाः ।	A 2 <sup>v</sup> 1
न तेषां कथितं ज्ञानं चित्तवृत्ति-र्-अपेक्षया ॥ ३६ ॥	B 3 <sup>r</sup> 5, C 2 <sup>r</sup> 7
येन येनार्थिनो देवि तत्तथा कथितं मया ।	
मुद्रामण्डलमन्त्रैश्च कष्टयोगैस्तथापरैः ॥ ३७ ॥	
रेचकैः पूरकैर्ध्यानैः सोपायैर्बहुभिः प्रिये ।	B 3 <sup>r</sup> 6
भ्रामिताः कर्मविस्तारैर्न ज्ञानं कथितं मया ॥ ३८ ॥	C 2 <sup>r</sup> 8
तैस्तु ज्ञानावलेपेन तच्च पृष्टमवज्ञया ।	
ब्रह्मा विष्णुस्तथा रुद्र इन्द्रश्चन्द्रः प्रजापतिः ॥ ३९ ॥	
स्कन्दनन्दिगणाः सर्वे शुक्राद्या ये च योगिनः ।	B 3 <sup>v</sup> 1
कृतकृत्यास्तु ते सर्वे ये न यच्चावधारितम् ॥ ४० ॥	C 2 <sup>r</sup> 9
तत्तथैव वरारोहे ऽगृहीतं मन्दबुद्धिभिः ।	
सर्वोपायकरं ज्ञानं सद्यःप्रत्ययसंयुतम् ॥ ४१ ॥	
योगिनीहृदयानन्दं पारंपर्यक्रमागतम् ।	B 3 <sup>v</sup> 2
कथयामि समासेन त्वत्प्रीत्या सुरनायिके ॥ ४२ ॥	A 2 <sup>v</sup> 3, C 2 <sup>r</sup> 10
मुख्या नाड्यस्त्रयो जन्तोः सुषुम्णा पिङ्गला इडा ।	
अधोर्ध्वगास्ततास्तास्तु जीवयुक्तसमीरणाः ॥ ४३ ॥	B 3 <sup>v</sup> 3
नाभ्याधस्ताद्भ्रुवेद्वन्थिः कुक्कुटाण्डसमप्रभा ।	
तस्य नाला गतोर्ध्वं तु वितस्तिर्याव संमिता ॥ ४४ ॥	C 2 <sup>r</sup> 11

36a तत्र ] AC; तन्त्र B 36a भ्रामितास् ] AB<sup>pc</sup>; भ्रामिताः ] C; भ्रामिस् B<sup>ac</sup> 37a येन येना° ] em.; ये चास्य चा°Σ 37b तत्° ] C; तन्°AB 37d कष्ट° ] AB; कण्ठ°C 37d °योगैस् ] C; °योगेष् AB 37d °परैः ] em. Isaacson; °परे Σ 38a पूरकैर् ] AC; पूरकै B 38a ध्यानैः ] C; ध्यानेस् A; ध्याने B 38c भ्रामिताः ] em.; भ्रामिता Σ 38d ज्ञानं ] em.; ज्ञातं Σ 39b तन्न ] em. Hatley; tacca Σ 39d इन्द्रश् ] corr.; इन्द्र Σ 39d °तिः ] corr.; °ति Σ 40a °गणाः ] C; °गणास्A; °गणाB 40d येन ] AC; येB 40d यच्चा° ] AC; चा°B 40d °धारितम् ] em.; °धारितुम् Σ 41a तत् ] em.; तन् B; तं AC 42b °क्रमा° ] ABC<sup>pc</sup> 42d त्वत्प्रीत्या ] AC; \*\*त्याB 43c °ध्वर्गास् ] AB; °ध्वर्गा C 43c ततास्तास्° ] conj.; ततस्ता Σ 43d °समीरणाः ] em.; °समीरणा Σ 44a नाभ्या° ] em.; नाभ्या°A; ना\*B; नाड्या°C 44c कुक्कुटा° ] em.; कुक्कुटा°Σ 44d वितस्तिर्याव ] em. Hatley; वित्तातिर्याच°A; चित्तास्ति\*B; विभातिर्याच C 44d संमिता ] em.; संमितम् Σ

39ab ] cf. Saurasamhitā 1.6cd ahaṅkāraṣṭhitaṅgā mūḍhaiḥ pṛṣṭo 'haṅ tair avajñayā 41cd ] cf. SiYoMa chapter 2 and MāViUt chapter II 42a yoginīhṛdayānandam ] TaĀl 5.121: yoginīhṛdayaṅ liṅgam idam ānandasundaram | bijayonisamāpattiyā sūte kām api saṅvidam || Jayaratha comments idam spandanātma yoginīhṛdayābhidheyam ānandamayam liṅgaṅ bijayonyātmaśaśaktyaikātmyena kām api saṅvidam sūte parasaṅvidāveśam āviṣkuryād ity arthaḥ

44d yāvalem for yāvat, metri causa

कन्यसाङ्गुलिवत्स्थूला स्तनमध्ये व्यवस्थिता ।	B 3 <sup>v</sup> 4
तस्योपरि भवेत्पद्ममष्टपत्रं सितारुणम् ॥ ४५ ॥	A 2 <sup>v</sup> 4
चतुरङ्गुलविस्तीर्णं केशरैः षोडशावृतम् ।	
एकाङ्गुलपरीणाहा कर्णिका तद्वदेव हि ॥ ४६ ॥	C 2 <sup>r</sup> 12
अधस्ताच्चतुरस्रेण पृथुत्वेन च सा भवेत् ।	B 3 <sup>v</sup> 5
मल्लकाकाररूपेण मेरुवच्च प्रकीर्त्तिता ॥ ४७ ॥	
तस्या मध्ये स्थितो जीवः शिववच्च वसेत्सुखम् ।	A 2 <sup>v</sup> 5, B 3 <sup>v</sup> 6,
बालाग्रशतभागं तु अणुरूपो ऽतिनिर्मलः ॥ ४८ ॥	C 2 <sup>r</sup> 13
विद्युद्बद्धाति तेजेन भ्रमते सूर्यबिम्बवत् ।	
परमात्मा स देहस्थो योगिभिस्तु-र्-उपास्यते ॥ ४९ ॥	
स एव बिन्दुरित्युक्तो व्यापयन्तो व्यवस्थितः ।	
अव्यापी पशुभावस्थः संसारे संसरत्यसौ ॥ ५० ॥	B 4 <sup>r</sup> 1, C 2 <sup>v</sup> 1
अनादिमलमायात्मा विमुक्तस्तु सदाशिवः ।	
संसृजेद्विविधां बन्धां भावाभावात्मकां गुणान् ॥ ५१ ॥	A 2 <sup>v</sup> 6
ते गुणा बन्धकत्वेन अणवोवृत्य व्यवस्थिताः ।	B 4 <sup>r</sup> 2
तस्मादेवमभावेषु बिन्दुर्योज्यो स्वरूपके ॥ ५२ ॥	C 2 <sup>v</sup> 2
बिन्दुरात्मा समाख्यात आत्मा बिन्दुरिति स्मृतः।	

45a °साङ्गुलिवत् *em. Hatley*; °साङ्गुलिव B; °साङ्गुलव A; °साङ्गुलवत् C 45a स्थूला ] *em.*; स्थूलं AC; स्थूल B 46d कर्णिका ] AB; कर्णिकां C 46d °परीणाहा ] *em.*; °परीणाहं Σ 47a अधस्ताच्च° ] *em.*; अधस्थास्च°A, अधस्थाश्च°BC 47a °स्रेण ] AC; °शेण B 47d प्रकीर्त्तिता ] *em. Sanderson*; प्रकीर्त्तिता: Σ 48a तस्या ] *em.*; तस्य Σ 48d अणु° ] C<sup>Pc</sup>; अणु°AB 48d °रूपो ऽति° ] *em.*; °रूपेति°Σ 49a विद्युद्बद्ध ] *em. Isaacson*; विद्युवद् Σ 49d तु-र्-उपा° ] AB; तु उपा°C<sup>Pc</sup> 50c °स्थः ] *em.*; °स्थ Σ 51c संसृजे° ] AC<sup>Pc</sup>; समृजा°B संजे°C<sup>ac</sup> 51d गुणान् ] A; गुणं B; गुणात्C 52d बिन्दुर् ] A; बिन्दुर् C; बिन्दु B 52d योज्यो ] *em.*; योजो AC; योज्ये B 53a बिन्दुरा° ] *em. Isaacson* बिन्दुना°Σ 53a °ख्यात ] *corr.*; °ख्यातो A; °ख्यातौ BC

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 padmanālanibaddhaiś ca nāḍīrandhrā mukhaiḥ sadā | amṛtāpūrītaṃ dehaṃ sarvameva vicintayet SvaTa-Ud amṛtarāśīmadhyagam, ātmānaṃ sphaṭīkaprabhaṃ vicintya, tadamṛtaṃ tadadhaḥsthasitābjanālarandhranānānāḍīmukhair uchalatsamastadehavyāpakaṃ 48d aṇu ] cf. TaĀl 1.221 aṇur nāma sphuṭo bhedas tadupāya ihāṇavaḥ | vikalpanīścayātmaiva paryante nivikalpakāḥ || 48d vālāgrasatabhāgaṃ ] cf. SvaTa<sup>ed</sup> 12.108cd-109ab bālāgrasatabhāgasya śatadhā kalpitasya tu || tasya sūkṣmataro jīvaḥ sa cānantiyāya kalpate |*

45c tasya ] for tasyāḥ, § 3.6 46d °parīṇāhaṃ ] for parīṇāhaṃ<sup>unmet</sup>, metri causa 49a tejena ] for tejasā metri causa § 1.1.1 51c °vividhāṃ ] for °vividhān § 2.7 51d °tmakāṃ ] for °tmakān § 2.7 52b aṇvovṛtya ] might be derived from aṇu

व्यापकः परमो बिन्दुर्लयातीते व्यवस्थितः । ॥ ५३ ॥	B 4 <sup>r</sup> 3
बिन्दुद्वयं ततो ज्ञात्वा स संसाराद्विमुच्यते । चतुष्कलसमोपेतो हुताशकणिकाकृतिः ॥ ५४ ॥	C 2 <sup>v</sup> 3
तिष्ठते भगवानीशो हृत्पद्मे सुरनायिके । मायोदरगतं तिष्ठेद्विद्योतमिव चार्चिषा ॥ ५५ ॥	A 3 <sup>r</sup> 1 B 4 <sup>r</sup> 4
माया प्रसुप्तनागाभा संस्थिता कुटिलाकृतिः । कुण्डली तेन सा प्रोक्ता चिद्रूपा-म्-आत्मनस्य तु ॥ ५६ ॥	
तया नीयत्यसौ जीव अधश्चोर्ध्वे च भामिनि । सा तु माया समाख्याता वामावर्ता तु कुण्डली ॥ ५७ ॥	B 4 <sup>r</sup> 5
ज्येष्ठा नाम द्वितीया तु ऋजुरेखा तु सा स्मृता । पद्मतन्तुनिभाकारा सृष्टिमार्गप्रवर्तनी ॥ ५८ ॥	B 4 <sup>r</sup> 6, C 2 <sup>v</sup> 5
रौद्री शृङ्गाटकाकारा तृतीया सा प्रकीर्तिता । शशाङ्कशकलाकारा निरोधी सा चतुर्थिका ॥ ५९ ॥	
इच्छाज्ञानक्रियाविभ्वी चतुष्क इति पठ्यते । पञ्चमी शिवशक्तिस्तु या करोति गमागमम् ॥ ६० ॥	B 4 <sup>v</sup> 1 C 2 <sup>v</sup> 6
इच्छा-म्-उत्पादयेद्विद्विं संकल्पं या प्रकुर्वति । सा तु त्रिभेदतो ज्ञेया सत्त्वराजसतामसा ॥ ६१ ॥	A 3 <sup>r</sup> 3
ज्ञानशक्तिस्तथा ज्ञानं तच्चैवाष्टप्रकारतः । धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुष्टयम् ॥ ६२ ॥	B 4 <sup>v</sup> 2 C 2 <sup>v</sup> 7
अधर्मश्च तथाज्ञानमवैराग्यमनैशता ।	

53c परमो ] *em.*; परतो Σ 53d व्यवस्थितः ] *em.*; \*वस्थितः B; °ष्ववस्थितः AC 54a °द्वयं ] AC; °द्वयन् B 54d °कणि ] B; °कणि° AC 55c °गतं ] AC; °गत B 55d चार्चिषा ] C; चार्चिषा A; चार्चिषा B 56a °नागाभा ] *em. Sanderson*; °नागाख्या AB; °भागाख्या C 56c तेन ] AB, ते च C 56d °पामात्म° ] AC, °पा आत्म° B 57a अधश्चो° ] BC<sup>pc</sup>; अधचो° AC<sup>ac</sup> 57b भामिनि ] AC; भ्रामिनि B 57c °वर्ता ] C; °वर्त्ता AB 59b °कीर्तिता ] *corr.*, °कीर्तिता: Σ 60a °विभ्वी ] *em.*; °विन्वी Σ 60c °शक्तिस्तु ] AB; °शक्तिं तु C 61b प्रकुर्वति ] AB; प्र\*\*\*C 61c त्रिभेदतो ] *em.*; त्रिभेदता BC<sup>pc</sup>; त्रिभेदत A; त्रिभेदता C<sup>ac</sup> 62c तच्चैवा° ] *em. Sanderson*; तस्वैवा° A; तत्त्वैवा° B; तत्वैवा° C 62c धर्मो ] *em.*; धर्म Σ 63a अधर्मश्च ] AB; अधर्मत्वे C 63b °नैशता ] B; °नैसता A; °नै\*ता C

1.53cd ] *cf.* the *Kuladīpikā* cites the almost identical verse from the *Uttarakaula*. 54d *hutāsakaṇikākṛtiḥ* ] *cf.* TaSa 1.128cd (= KuMa<sup>ed.</sup> 5.85d) *hutāsakaṇikākṛtim* TaSa 1.60cd ] *cf.* TaSa 3.72cd (= KuMa 4.52cd) *bija kuṇḍalinī śaktir yā karoti gamāgamam* || TaSa 1.61cd-62cd, 1.67cd ] *cf.* *Sāmkhyakārikā* 23 *adhyavasāyo buddhir dharmo jñānaṃ virāga aiśvaryaṃ | sāttvikam etad rūpaṃ tāmasam asmād viparyastam* ||

56d *ātmanasya* ] for *ātmanah* § 1.1.1 57a *nīyatyasau* ] for *nīyate 'sau, metri causa* TaSa 1.57cd *jīva adhaś* ] for *jīva 'dhaś, metri causa* 60a *jñāna* ] for *jñāna* or *jñānaṃ*

ज्ञानं चैवाष्टधा भिन्नं करोति विकरोति च ॥ ६३ ॥	B 4 <sup>v</sup> 3
संकलपश्च विकल्पश्च व्यवहारार्थकर्मणि । क्रिया तु कुरुते सर्वं धर्माधर्मात्मकं पशोः ॥ ६४ ॥	
विन्वी तु बोधनी ज्ञेया चिच्छक्तिप्रतिबोधनी । पञ्चमी या स्मृता शक्तिस्तदाधारो व्यवस्थितः ॥ ६५ ॥	B 4 <sup>v</sup> 4
एका एव परा शक्तिः क्रियाभेदे अनन्तधा । धर्मार्थकाममोक्षं च भुञ्जते तद्वशात् प्रिये ॥ ६६ ॥	C 2 <sup>r</sup> 9
एतच्च मानसः सर्गः सत्त्वराजसतामसः । धर्मादि सात्त्विकं सर्गमधर्मादि च तामसम् ॥ ६७ ॥	B 4 <sup>v</sup> 5
रजः क्षोभकृदुभयोस्तेनालिङ्गत सूयते । शब्दः स्पर्शं च रूपं च रसो गन्धश्च पञ्चमम् ॥ ६८ ॥	A 3 <sup>r</sup> 5 B 4 <sup>v</sup> 6, C 2 <sup>v</sup> 10
बुद्धिर्मनस्त्वहंकारः पुर्यष्टक इति स्मृतः । प्राणो ऽपान समानश्च उदानो व्यानमेव च ॥ ६९ ॥	
नागः कूर्मो ऽथ कृकरो देवदत्तो धनञ्जयः । प्राणाधारा स्मृता वाय्वस्तदाधारास्तु नाड्यः ॥ ७० ॥	B 5 <sup>r</sup> 1, C 2 <sup>v</sup> 11
इडा च पिङ्गला चैव सुषुम्णा च तृतीयका । गान्धारी हस्तिजिह्वा च पूषा चैव यशा तथा ॥ ७१ ॥	A 3 <sup>r</sup> 6
अलम्बुषा कुहू नाम शांखिनी दशमा स्मृता । एतैस्सह महाभागे हृद्विन्दुस्तिष्ठते सदा ॥ ७२ ॥	B 5 <sup>r</sup> 2, C 2 <sup>v</sup> 12

63c ज्ञानं चै° ] A; ज्ञान चै°B; ज्ञा\*\*C 64b °मणि ] C; °म्मणि A; -म्माणि B<sup>pc</sup>; म्मिणि B<sup>ac</sup> 65a विन्वी ] em.; विन्वी AC; विस्वी B 65d तदा° ] B; तथा°AC 66a शक्तिः ] corr.; शक्ति Σ 66b °धा ] corr.; °धा: Σ 66c °वशात् ] corr.; °वसात् Σ 66d प्रिये ] AC; प्रियेत् B 68c शब्दः ] em.; शब्द Σ 69a °स्त्व° ] B<sup>pc</sup> C; °त्व°A; °स्त्व°B<sup>ac</sup> 69c °नश्च ] C; °नस्च A; °नश्च B 70a थ ] ABC<sup>pc</sup> 70a धनञ्जयः ] C; धनञ्जयः A; धनञ्जयः B 71d यशा ] em.; यथा Σ 72a अलम्बुषा ] AC; अलम्बुसा B 72a कुहू ] em.; कुहा Σ 72c एतैस् ] A; एतैः C; एतेस् B 72d °विन्दुस् ] C<sup>pc</sup>; °विन्दु ABC<sup>ac</sup>

TaSa 1.68cd-69ab cf. *puryaṣṭaka* TAK and IPVV 3\*; TAK 3:477, SārK 17.4c-5b (= DviK 12.5) TaSa 1.69cd-70ab cf. SvaTa 7.17 *prāṇo 'pānaḥ samānaśca upāno vyāna eva ca | nāgaḥ kūrmo 'tha kṛkaro devadatto dhanañjayaḥ ||* TaSa 1.70cd cf. TaSa 24.13ab (= SvaTa 7.16cd) *etāḥ prāṇavahāḥ proktāḥ pradhānā daśa nāḍayaḥ* TaSa 1.70-72ab cf. SvaTa 7.15-16ab *iḍā ca piṅgalā caiva suṣumnā ca ṛṭiyakā | gāndhāri hastijihvā ca pūṣā caiva yaśasvini | alambusā kuhūścaiva śaṃkhini daśamī smṛtā ||*

67b *sattvarājasatāmasaḥ* ] for *sattvarajastamasasḥ*<sup>unmet.</sup>, *metri causa* 68b *ālingata* ] for *ālingitaṃ* or *āliṅ-ganaṃ*, *metri causa* 68d *pañcamam* ] for *pañcakam* 69c 'pāna ] for 'pānaḥ § 2.2.1 70c *vāyavaḥ* ] for *vāyavaḥ*<sup>hyper</sup>, § 1.2.7

ब्रह्मादिदेवता तस्य अकाराक्षरवाचकः ।

द्विधाभूतो अकारस्तु तत्र कृत्यं प्रकुर्वति ॥ ७३ ॥

इच्छा याति लयं ज्ञाने ज्ञानं च क्रियया पुनः ।

B 5<sup>r</sup>3

क्रिया याति लयं विभ्व्यां विभ्वी याति शिवात्मका ॥ ७४ ॥

स्वे स्वे स्थाने लयं याति ब्रह्माभावैरधिष्ठिता ।

ब्रह्मा विश्वस्वकार्याणि उपसंहृत्य गच्छति ॥ ७५ ॥

B 5<sup>r</sup>4

इकारान्तं परस्थानं यत्र विष्णुः स तिष्ठति ।

तत्र शब्दः प्रलीयेत स्वकार्यमुपसंहरः ॥ ७६ ॥

C 3<sup>r</sup>1

ब्रह्मा कण्ठप्रलीनस्तु पूर्वाधारे व्यवस्थितः ।

B 5<sup>r</sup>5

विष्णोस्तु तत्परं स्थानं तत्र इकार संस्थितः ॥ ७७ ॥

विष्णुर्यात्यपि रुद्रान्तमुकारो यत्र तिष्ठति ।

A 3<sup>v</sup>2

ताल्वन्तं तद्विजानीयात्सर्वजन्तुगमागमम् ॥ ७८ ॥

रुद्रो ऽपि चेश्वरे याति मकारो तत्र तिष्ठति ।

निरोधा सा समुद्दिष्टा लम्बकस्योर्ध्वं संस्थिता ॥ ७९ ॥

ऊर्ध्वमार्गनिरोधिन्या रौद्री तेन प्रपठ्यते ।

तस्योर्ध्वे नादजं लक्षं मकारस्तत्र गच्छति ॥ ८० ॥

B 5<sup>v</sup>1, C 3<sup>r</sup>3

शिवस्थानं तु तं प्रोक्तं यत्र नादसमुद्भवः ।

लम्बकस्योर्ध्वतश्चैव द्वौ बिन्द्वौ यत्र तौ प्रिये ॥ ८१ ॥

A 3<sup>r</sup>3

विसर्गान्तं तु तत्प्रोक्तं द्वादशान्तं च भामिनि ।

73a °देवताem.; °देवतास् AB, °देवतस् B 73a °मादि° ] AC; °माधि°B 73c भूतो ] ABC<sup>ac</sup>; भूत C<sup>pc</sup> 73d तत्र ] em.; तन्त्र AB; तन्तु C 73d कृत्यं ] em. Isaacson; कृत्यः Σ 73d °वति ] AC; °वन्ति B 74c विभ्व्यां ] em.; विन्व्यां Σ 74d विभ्वी ] A; विन्वी BC 75b °भावैर् ] B; °भागेर् AC 75b °धिष्ठिता ] AC, °ष्ठिता B<sup>ummet.</sup> 75c ब्रह्मा ] C; ब्रह्म AC 76a परस्थानं ] B; परं स्थानं AC 76b यत्र ] C; यन्त्र A; या तु B 76b विष्णुः ] C; विष्णुस् B; विष्णु A 76c शब्दः ] A<sup>pc</sup>B<sup>pc</sup>C 76d स्वकार्यम् ] em. Sanderson; स्वकार्य Σ 77a °नस्तु ] AC; °नं तु C 77d इकार C; ईकार AB 78a विष्णुर्या° ] em.; विष्णोर्या°B; विष्णोत्या°A; विष्णो या C 79a चेश्वरे ] B; च सुरे AC 79b मकारो यत्र em. Hatley; मकारस्तत्र तिष्ठति AC; मका\*\*\*\*\*B 79c निरोधा ] C; निरोधा A; \*रोधा B 79d °स्थिता ] corr.; °स्थिताः Σ 80a °धिन्या ] em.; °धिन्ये Σ 80b °पठ्यते ] em. Sanderson; °पद्यते AC; °पथ्यते B 80c नादजं ] AC; नादज B 81a प्रोक्तं ] AC; [प्र]\*B 81b यत्र नादसमुद्भवः ] AC, \*\*\*\*\*मुभावः B 81d बिन्द्वौ ] C; बिन्द्वौ B; बिन्द्वौ A 81d तौ ] em.; ते Σ 82a तत् ] AB; तं C

74b kriyayā ] for kriyāyām metri causa § 4.3.9 74d śivātmakā ] for śivātmakāyām<sup>hyper</sup> § 4.1.1 76d upasam̐haraḥ ] for upasam̐hārah<sup>ummet</sup> metri causa 77d ikāra ] for ikārah § 2.2.1 79c nirodhā ] for nirodhī or nirodhini<sup>hyper</sup> 79d °urdhva ] for °urdhva<sup>ummet</sup>, metri causa 81a taṃ ] for tat § 3.1



कलान्तं च स्वरान्तं च षोडशान्तं च तत्स्मृतम् ॥ ८२ ॥	B 5 <sup>v</sup> 2, C 3 <sup>r</sup> 4
यत्र चोत्पद्यते शब्दो रौद्री भिन्ना यदा भवेत् । नादो ऽपि गच्छते देवि यत्र कुण्डलिका स्थिता ॥ ८३ ॥	
नादान्तं तद्विजानीयद्विसर्गादूर्ध्वतः प्रिये । तस्योर्ध्वे ज्ञानशक्तिस्तु ऊर्ध्वस्रोता मनोन्मनी ॥ ८४ ॥	C 4 <sup>r</sup> 5
व्यापिन्यान्तं तु देवेशे तत्र लीना मनोन्मनी । स्फोटमुत्पद्यते तत्र गुरुवक्त्रादधः प्रिये ॥ ८५ ॥	C 4 <sup>r</sup> 5
तस्योर्ध्वे गुरुवक्त्रं तु ब्रह्मस्थानं तु तत्स्मृतम् । शक्तिस्थानं स्मृतं तच्च लयान्तं तत्तदुच्यते ॥ ८६ ॥	B 5 <sup>v</sup> 4
तस्यान्ते तु लयातीतं कथितं तु न संशयः । एष बिन्दोस्तु संचारः प्रबुद्धानां वरानने ॥ ८७ ॥	C 3 <sup>r</sup> 6, B 5 <sup>v</sup> 5
अप्रबुद्धास्तु ये देवि निरोधिन्या निरोधिताः । तेषां तिर्यग्गतिः प्रोक्ता संसारभवबन्धनी ॥ ८८ ॥	A 3 <sup>v</sup> 5
एष चार समाख्यातः प्रवृत्त इति सर्वदा । ग्रहणं तु पुनर्वक्ष्येद्-योनेस्त्यागं भविष्यति ॥ ८९ ॥	B 5 <sup>v</sup> 6, C 3 <sup>r</sup> 7
पञ्चकारणकां त्यक्त्वा स्वच्छन्दगतिमाप्नुयात् । एष बिन्द्वात्मको योगो यदा त्यक्तुं समीहते ॥ ९० ॥	B 6 <sup>r</sup> 1
तदा तस्य भवेद्देवि अणिमादिगुणाष्टकम् । ब्रह्मस्थानगतस्त्यागो यदा भवति शोभने ॥ ९१ ॥	C 3 <sup>r</sup> 8
तदा ब्रह्मौ सहैकत्वं शब्दस्पर्शं च गच्छति । तयोस्तु त्यक्तयोस्त्यक्त्वा पद्मजस्य तु कारणम् ॥ ९२ ॥	A 3 <sup>v</sup> 6 B 6 <sup>r</sup> 2
कार्यरूपो ब्रजेद्ब्रह्मा स्वकार्यमुपसंहृतः । विष्णुतत्त्वे लयं याति स्वकार्यकरणैः सह ॥ ९३ ॥	C 3 <sup>r</sup> 9

82d तत् ] *em.*; तं Σ 83a शब्दो ] B; शब्दे AC 83b रौद्री ] AC; रौद्री B 84a विजानीयद् ] BC; विजानीय A 84d मनोमनी ] AC; मनोत्मनी B 85b मनोमनी ] AC; मनोत्मनी B 85c तत्र ] AC; तन्त्र B 86b तत् ] *em.*; तं AC; त B 86c शक्ति° ] AC; शक्तिस्थानं तु तत्स्मृतं । शक्ति°B 86d लयान्तं ] AC; लयात्तं B 86d तत् ] *em.*; तं Σ 87b संशयः ] AC; संशयः B 87c संचारः ] *em. Isaacson*; संचारं Σ 88b निरोधिताः ] *em.*; निरोधिता ABC<sup>pc</sup> 90c योगो ] C; योगो AB 92a तदा ] AC; तदा B 92a ब्रह्मौ A; ब्रह्मौ B; ब्रह्मा C 92a सहैकत्वं ] AC; सहैकत्व B 92d कारणम् ] *em.*; कारणा Σ 93a ब्रजेद् ] A; ब्रजे BC 93d °णैः ] C; °णैस् AB

86a *guruvaktram* ] *cf. Śivasūtravimarsinī 2.6.cd*

92a *brahmau* ] for *brahmaṇi*<sup>hyper</sup> §

केशवे परमे तिष्ठेत्सो ऽपि त्याज्यो जनार्दनः । रसेन्द्रियगतैर्भावैस्त्यक्तैस्त्यक्तो न संशयः ॥ ९४ ॥	B 6 <sup>r</sup> 3
केशवो ऽपि लयं रुद्रे व्यापारस्त्यक्तचेतसः । अधिकारनिवृत्तो ऽसौ केशवो गुणवेदकः ॥ ९५ ॥	A 4 <sup>r</sup> 1, B 6 <sup>r</sup> 4
रुद्रे ऽणुः परमे तिष्ठेद्द्व्यापारगुणसंयुतः । रुद्रो ऽपि याति देवेशे ऐश्वरे तेजरूपिणे ॥ ९६ ॥	
बिन्दुस्थानं तु तत्प्रोक्तं तेजोराशि विनिर्देशेत् । तेजात्मकविभागं तु घ्राणव्यापारमेव च ॥ ९७ ॥	C 3 <sup>r</sup> 11, B 6 <sup>r</sup> 5
एतौ त्यक्त्वा ब्रजेदूर्ध्वं रुद्रस्य गुणवृत्तयः । ईश्वरो ऽपि तथा नादे शब्दाख्ये तु सदाशिवे ॥ ९८ ॥	B 6 <sup>r</sup> 6
बुद्ध्याधिकरणे युक्तो अहंकारगुणान्वितः । गच्छते च तथा ईशस्वव्यापारसुसंहतः ॥ ९९ ॥	A 4 <sup>r</sup> 2, C 3 <sup>r</sup> 12
शिवविद्यागुणाधारो यत्रैवेशः सदाशिवः । तेनैव परमे तिष्ठेदीश्वरो ज्ञानवेदकः ॥ १०० ॥	B 6 <sup>v</sup> 1
स्वकृत्यमुपसंहृत्य गच्छते तु लयं स्वकम् । लयातीतं परं स्थानं क्रमात् त्यक्त्वा तु गच्छति ॥ १०१ ॥	C 3 <sup>r</sup> 13
ब्रह्मा विष्णुस्तथा रुद्र ईश्वरो ऽथ चतुर्थकः । क्रियारूपधराः सर्वे स्वगुणं गृह्य गच्छति ॥ १०२ ॥	A 4 <sup>r</sup> 3, 6 <sup>v</sup> 2
शिवे लीनास्तु ते सर्वे स्वशक्त्या हृतविग्रहाः । इच्छा ज्ञानं क्रिया तेषां सर्वेषां करणानि तु ॥ १०३ ॥	C 3 <sup>v</sup> 1
पूर्ववत्प्रतिसञ्चारः कथितो ऽत्र वरानने । उद्भवे च तथा श्लेषे लये चैव पृथक्पृथक् ॥ १०४ ॥	B 6 <sup>v</sup> 3
लयातीता पराशक्तिर्या सा विन्वी शिवात्मिका ।	C 3 <sup>v</sup> 2

94a °ष्ठेत् ] BC; °ष्ठेद् A 94b जनार्दनः ] C; जनार्दनः AB 94c °गतैर् ] C; °गते AB 96a रुद्रे णुः ] conj.; रुद्रेणो AC; रुद्राणाम् B 96a परमे ] conj.; परमस् ] AC; परमन् B 97d °पार° ] AC; °पारर°B 98a ब्रजेदू° ] AC; ब्रजा | दू°B 98b गुणवृत्तयः ] AC; गुणावृत्तयः <sup>ummet.</sup>A 99a युक्तो ] B; युक्तै AC 99c ईशस् ] A; ईश BC 100b °वेशः ] em.; °वेस्स AC; °वेष्ण B 102a ईश्वरो ] em.; ऐश्वरो Σ 102d °गुणं ] AC; °गुणां B 103d सर्वेषां ] AC; सर्वेषा B 104a सञ्चारः ] corr.; सञ्चार AB; संचार C 104c श्लेषे ] B; श्लेष AC 105b विन्वी ] em.; विन्वी ABC<sup>pc</sup>; विन्धी C<sup>ac</sup>

96b *vyāpāraguṇasaṃyutaḥ* ] for *vyāpāraguṇāsaṃyutaḥ*, *metri causa*? 96d *tejarūpiṇe* ] for *tejarūpiṇi* § 1.1.1 99a *buddhyādhikaraṇe* ] for *buddhyadhikaraṇe* <sup>ummet.</sup>, § 1.2.5 99c *gacchate* ] for *gacchati* <sup>ummet.</sup>, *metri causa* 102d *gacchati* ] for *gacchati* <sup>ummet.</sup>, *metri causa* § 9.2

तत्राधारा सुरेशानि सञ्चरन्ति क्रमात्क्रमम् ॥ १०५ ॥	A 4 <sup>r</sup> 4, B 6 <sup>r</sup> 4
सदाशिवो ऽपि संहारं कुरुते स्वेच्छया प्रभुः । मनोबिन्दुर्वरारोहे यो ऽसौ चेता महाध्वनिः ॥ १०६ ॥	
तेन संहृतमात्रेण काष्ठवत्तिष्ठते तनुः । धर्माधर्मात्मको बन्धस्तदा नष्टो न संशयः ॥ १०७ ॥	C 3 <sup>v</sup> 3 B 6 <sup>v</sup> 5
तेन नष्टेन सुश्रोणि गच्छते परमं पदम् । यावदेतैर्महाबन्धैर्न मुच्यते वरानने ॥ १०८ ॥	A 4 <sup>r</sup> 5, B 6 <sup>v</sup> 6, C 3 <sup>v</sup> 4
तावत्तस्य कुतो मोक्षः षड्विधाध्वे ऽपि शोधिते । एवं त्यागो मया देवि ख्यापितो विद्यया अधः ॥ १०९ ॥	
शिवे ऽपि गच्छते देवि समस्तगुणसंयुतः । यत्र सा कुण्डली शक्तिरमनस्का मनोन्मनी ॥ ११० ॥	
शक्तित्रयसमोपेता बोधनी च निरोधनी । अधोगा रोधनी ज्ञेया ऊर्ध्वगा च प्रबोधनी ॥ १११ ॥	B 7 <sup>r</sup> 1, C 3 <sup>v</sup> 5
द्विधाभावगता ह्येका कृत्यभेदे अनन्तता । सृजते सा जगत्कृत्स्नमाब्रह्मभुवनान्तिकं ॥ ११२ ॥	A 4 <sup>r</sup> 6
संहरेच्च न सन्देहः कृत्यभेदेन पार्वति । वामारूपा सृजेत्पूर्वं ज्येष्ठाधारा प्रपालनम् ॥ ११३ ॥	B 7 <sup>r</sup> 2 C 3 <sup>v</sup> 6
संहारो रौद्ररूपेण एका एव त्रिधा प्रिये । सा तु पञ्चविधा प्रोक्ता अष्टधा नवधा तथा ॥ ११४ ॥	
पञ्चाशद्भेदसंभिन्ना अनन्तानन्ततां गता । सा एव पररूपेण ज्ञातव्या वीरनायिके ॥ ११५ ॥	A 4 <sup>v</sup> 1, B 7 <sup>r</sup> 3 C 3 <sup>v</sup> 7
तया व्याप्तमिदं शेषं यत्किञ्चिद्वाङ्मयं प्रिये । तेन माया समाख्याता ज्ञेयरूपा तु कुण्डली ॥ ११६ ॥	B 7 <sup>r</sup> 4
तत्र प्राप्तो भवेद्देवि उन्मनो मनवर्जितः ।	

105c सुरेशानि ] C; सुरेषानि A; सुरेषाणि B 106b स्वेच्छया ] ABC<sup>pc</sup>; स्वेच्छC<sup>ac</sup> 106d यो ] AC; या B 106d महाध्वनिः ] em.; महाध्वनि Σ 108c °देतैर् ] B; °द्वैतेर् A °द्वैत्यैर् C 108c °बन्धैर् ] AC; °बन्धै B 108d मुच्यते ] em.; मुच्यन्ते Σ 108d न ] AB<sup>pc</sup> C; nāsti B<sup>ac</sup> 109b °ध्वे ] em.; °द्वे C 110c शक्तिर् ] corr.; शक्ति Σ 110d मनोन्मनी ] AC; मनोत्मनी B 111a °त्रय° ] AC; °त्र° B<sup>umet.</sup> 112d °न्तिकम् ] B; °न्तगम् AC 114b एका एव त्रिधा प्रिये ] A; \*\*\*\*\*B एका एव \*\*प्रिये C 115c सा एव पररूपेण ] AC; सा च एव पररूपेण B<sup>umet.</sup> 115c ज्ञातव्या ] AC; ज्ञात C 116a °दं ] em.; °मं Σ 117a °वेद्देवि ] AC; °वे देवि B

111b nirodhanī ] cf. TaSa 1.79c nirodhā, for nirodhi/nirodhiñī 114a raudrarūpeṇa ] for raudrīrūpeṇa, metri causa 116a śeṣaṃ ] for aśeṣaṃ 117b unmanaḥ ] for unmanā § 3.3

गुणाष्टकसमोपेतः सर्वज्ञत्वादिसंयुतः ॥ ११७ ॥	C 3 <sup>v</sup> 8
ये धर्माः कारणे देवि तैः संयुक्तो भवत्यसौ ।	B 7 <sup>r</sup> 5
सापि याति लयं रन्ध्रे शून्ये पद्मात्मके प्रिये ॥ ११८ ॥	A 4 <sup>v</sup> 2
मनातीतं तु तं स्थानं सुषिरं पद्मजन्मनः ।	
तस्मिन्युक्तो विमुक्तो ऽणुः स्वकृत्यमुपसंहृतः ॥ ११९ ॥	C 3 <sup>v</sup> 9
तस्योर्ध्वे तु स्मृतो व्यापी निर्गुणो गुणसम्भवः ।	B 7 <sup>r</sup> 6
अचेतनः सुचेता च गुणातीतो मुमुक्षवः ॥ १२० ॥	
स शिवः परमो मोक्षो विकल्पातीतगः परः ।	A 4 <sup>v</sup> 3, B 7 <sup>r</sup> 1,
नैव पुण्यमपुण्यं वा सर्वानन्दकरः परः ॥ १२१ ॥	C 3 <sup>v</sup> 10
अनेन क्रमयोगेन योगो बिन्द्वात्मकः प्रिये ।	
ज्ञातव्यस्तु विपश्चिद्धिः समासात्तदुदीरितः ॥ १२२ ॥	
[नादस्थम्]	
अतः परं प्रवक्ष्यामि नादस्थं तु शृणुष्व मे ।	
नादः कुण्डलिनी ज्ञेया नाभिमध्ये व्यवस्थिता ॥ १२३ ॥	B 7 <sup>v</sup> 2, C 3 <sup>v</sup> 11
निर्गता ब्रह्मरन्ध्रेण त्यक्त्वा तु पञ्चकारणां ।	
ब्रह्माद्याशिवपर्यन्तां भित्त्वा-द्-ऊर्ध्वङ्गता तु सा ॥ १२४ ॥	
ज्ञान क्रिया तथा चेच्छा ब्रह्मादीनां वरानने ।	A 4 <sup>v</sup> 4, B 7 <sup>v</sup> 3
स्वे स्वे स्थानेषु यत्कृत्यं तं तु त्यक्त्वा गता तु सा ॥ १२५ ॥	C 3 <sup>v</sup> 12
मनोबिन्दुं गृहित्वा तु निर्गता व्योमपञ्चके ।	
शारदभ्रशशिप्रख्या तडित्कोटिसमुज्ज्वला ॥ १२६ ॥	
उदितार्ककराभाषा प्रवालाङ्कुरसन्निभा ।	B 7 <sup>v</sup> 4

TaSa I.122 in Ms. A ends with || ○ || ; Ms. B with || || TaSa I.123a is rubricated in Ms. A

117c °पेतः स-C; °पेतस्स AB ] 119d °मुक्तो णुः ] B; °मुक्तेनः A<sup>Pc</sup>; °क्तेनः A<sup>Ac</sup>; °मुक्तो न C 120b °भवः ] AC, °\*\*B 120c °नः ] A<sup>Pc</sup>BC; °न A<sup>Ac</sup> 121c वा ] AB<sup>Pc</sup>C; वा । A<sup>Ac</sup> 122a योगो ] em.; योग Σ 122b °न्वात्मकः ] AC; °\*\*\*प्रिये B 122d °सात्त- ] corr.; °सा त°Σ 123b शृणुष्व मे ] ABC<sup>Pc</sup>; शृणु C<sup>Ac</sup> 123c नादः ] B; नाद AC 123d व्यवस्थिता ] em.; व्यवस्थिताः Σ 124c °पर्यन्तां ] em.°पर्यन्ता Σ 124c ब्रह्माद्या- ] AB; ब्रह्माद्याः C 125a चेच्छा ] C; वेच्छा AB 125c स्वे स्वे ] B; स्वै स्वै AC<sup>Ac</sup>; स्वैः स्वैः C<sup>Pc</sup> 125d सा ] BC; सा A 126a मनोबिन्दुं ] em.मनोबिन्दु Σ 126d शारदभ्र° ] B; शरद\*°AC 126d तडि° ] AC; तटि°B 127b सन्निभा ] conj.; सान्धिषा AC सात्विषा C

120d *mumukṣavaḥ* ] for *mumukṣūṅām*<sup>ummet.</sup>, § 4.3.3 121c *puṇyam apuṇyaṃ* ] for *puṇyo 'puṇyaḥ*<sup>ummet.</sup>, § 124b *pañcakāraṇāṃ* ] for *pañcakāraṇān*, § 2.7.1 124c °*paryantāṃ* ] for *paryantān*, § 2.7.1 125a *jñāna* ] for *jñānaṃ* of *jñānā*, elision of ending or could be a compound, *jñānakriyā*

ऊर्णातन्तुनिभा ज्ञेया पद्मसूत्रनिभाथवा ॥ १२७ ॥

तुहिनेन्दुकरा चैव शरदीव शिखोपमा ।

तस्याग्रे तु ततो बिन्दुर्हुताशकणिकाकृतिः ॥ १२८ ॥

A 4<sup>v</sup>5, B 7<sup>v</sup>5

नलिनीव दले देवि तुषारकणिकाकृतिः ।

एवंविधं गृहीत्वा तु शेषां बन्धां परिच्छिन्नेत् ॥ १२९ ॥

विसर्गेण ततो हृत्स्थमाकृष्य च शनैः शनैः ।

पद्मनालगतं तोयमम्बरस्थो विकर्षयेत् ॥ १३० ॥

B 7<sup>v</sup>6

तद्वद्योगी शरीरस्थं हृदायुमपकर्षयेत् ।

यथा दीपो निवातस्थ-म्-अविच्छिन्नगतिः प्रिये ॥ १३१ ॥

C 4<sup>r</sup>2

तद्वद्देवि मनः कार्यं शक्त्याधारस्तु एकतः ।

त्यक्त्वा तु कारणां सर्वान्यदा रुद्रगतिर्भवेत् ॥ १३२ ॥

A 4<sup>v</sup>6, B 8<sup>r</sup>1

तदा तु कुञ्चितौ द्वौ तु भ्रुवौ चैव शुभेक्षणे ।

विक्षेपस्तूर्ध्वतः कार्यः कुञ्चयेत् पुटद्वयम् ॥ १३३ ॥

C 4<sup>r</sup>3

त्रिशूलं खेचरस्थं तु कर्तव्यं सुरनायिके ।

कराभ्यां पीडनं कार्यमपद्वारगतस्य तु ॥ १३४ ॥

B 8<sup>r</sup>2

ऊर्ध्वे तु गच्छते शीघ्रं यत्र रन्ध्रं तु पद्मजम् ।

नाड्यावस्थो भवेदेवं नान्यथा वीरनायिके ॥ १३५ ॥

A 5<sup>r</sup>1, B 8<sup>r</sup>3,

C 4<sup>r</sup>4

नाड्यावस्थो यदा जातस्तदा कारणां त्यजेत् ।

रेचकैः पूरकैर्योगैः कुम्भकैः सोपपत्तिकैः ॥ १३६ ॥

एवं कारणकं त्यक्त्वा यदा शक्तिसमो भवेत् ।

तदा तस्य भविष्येत अणिमादिगुणाष्टकम् ॥ १३७ ॥

B 8<sup>r</sup>4

C 4<sup>r</sup>5

127d °थवा ] AB<sup>pc</sup>C 128c बिन्दुर् ] *em.*; बिन्दु Σ 129b °कणिका° ] A<sup>pc</sup>B; °कणिका°A<sup>ac</sup>C 129c °विधं ] AC; °विध B 129d बन्धां ] A; बद्धा B; बन्धौ C 131d °गतिः ] *em.*; गति Σ 131d प्रिये ] AC; प्रियेत् B 132a मनः ] *em.*; मतः Σ 132c कारणां ] A; कारणं B; कारणात् C 134d °मप° ] AB; °मुप°C 135a ऊर्ध्वे ] AC; ऊर्ध्वे B 135a गच्छते ] BC; राच्छते A 135c °देवं ] B; देव A; देवं C 135d °नायिके ] *corr.*; °नायिका Σ 137c तस्य ] AB<sup>pc</sup>C; तस्या B<sup>ac</sup>

127c ūṛṇātantunibhā ] *cf.* TaSa 9.136ab ūṛṇātantunibhākāraṃ caitanyaṃ tasya cāgrataḥ | 128d hutāsakaṇikākṛtiḥ ] TaSa 6.91ab\* (=KuMa 5.85cd) tasyāgre tu tato mantram hutāsakaṇikākṛtim | 1.134 ] trisūla-mudrā *cf.* TaSa 8.30c-81 kaniṣṭhām ākramed devi aṅguṣṭhena prayatnataḥ || trayāḥ prasārayed devi trisūlatridaśārcitam | aiśānyāyāṃ prādā-tavyaṃ mālinyāyāṃ varānane |

129d śeṣāṃ bandhām ] for śeṣān bandhān, § 2.7.1 132c kāraṇām ] for kāraṇān, § 2.7.1 135c nāḍyā° ] for nāḍya°, § 1.2.5 136b kāraṇakām ] for kāraṇakān, § 2.7.1

अतीतानागतार्थं च वर्तमानं तथैव च ।

विन्दते नात्र संदेहो नाड्याधारो महेश्वरः ॥ १३८ ॥

अतीतं चेति नाभिस्थं वर्तमानं हृदिस्थितम् ।

A 5<sup>r</sup>2, B 8<sup>r</sup>5

लम्बकस्थं भविष्यं च यदा शक्तिसमं भवेत् ॥ १३९ ॥

C 4<sup>r</sup>6

ज्ञानविज्ञानसंपन्नः प्रविशेच्छ्रास्वतीं तनुम् ।

नादस्थं कथितं देवि विन्दुस्थं पूर्वमेव हि ॥ १४० ॥

B 8<sup>r</sup>6

[चारसंस्थम्]<sup>1</sup>

सांप्रतं चारसंस्थं तु यथा भवति तच्छृणु ।

तद्विभागं महादेवि यथा ज्ञायति तत्त्वतः ॥ १४१ ॥

षट्त्रिंशदङ्गुलं चारं हृत्पद्माद्याव तत्पदं ।

तुट्यादिक्रमयोगेण षोडशावयवेन तु ॥ १४२ ॥

A 5<sup>r</sup>3

कालेन लक्षितव्यं हि प्राणान्तं तु दिनं भवेत् ।

एतत्कलनरूपं तु कालेन कलितं प्रिये ॥ १४३ ॥

C 4<sup>r</sup>8

संचरेत विभागेन स्थानात्स्थानान्तरं यथा ।

अबुद्धानां प्रबुद्धानां युगमसन्देहनिर्णयं ॥ १४४ ॥

B 8<sup>v</sup>2

हृत्पद्माद्यावदायान्तं भागैकं त्यजते तु सः ।

नासिकाग्रे द्वितीयं तु तृतीयं शक्तिना युतम् ॥ १४५ ॥

C 4<sup>r</sup>9

<sup>1</sup>TaSa I.141C-205ab = SvaTa 4.234-296 cf. Appendix : three recensions of the Svachchandantra

TaSa I.40 ends with || ○ || in Ms. A

138b °मानं ] AC ; °मने B 140a °पन्नः ] AC ; °पन्न B 140b °स्वतीं त°C ; °स्वतीन्त°A ; °स्वतीन्त°B  
141a °संस्थं तु ] C ; °संस्थन्तु A ; °सस्थन् C 142a षट्त्रिंशद° ] SvaTa ; षट्कंदशा°A षट्त्रिंशद°B षट्कंदशा°C  
142c तुट्या° ] BC ; तुट्या°A 143d प्रिये ] AC , प्रियेत् B 144a संचरेत ] B ; संचरेद् AC ; संचरन्तं  
SvT<sup>k</sup> SvT<sup>n</sup> ; संचारं SvT<sup>s</sup> 144b स्थानात्स्थाना° ] em., स्थाना स्थाना°AC ; स्थाना°B<sup>pc</sup> § 2.3 145a  
यावदायान्तं ] AC ; याचदायान्तं B ; यावदयनं SvT<sup>n</sup> SvT<sup>k</sup> ; यापादयनं SvT<sup>s</sup> 145b °कं ] em. ; °क Σ

141C महादेवि ] TaSa ; प्रवक्ष्यामि SvaTa Σ 141d ज्ञायति ] TaSa ; ज्ञायेत SvT<sup>k</sup> SvT<sup>s</sup> ; ज्ञायन्ति SvT<sup>n</sup>  
141d तत्त्वतः ] TaSa SvT<sup>k</sup> SvT<sup>n</sup> SvT<sup>s</sup> 142a चारं ] TaSa SvT<sup>n</sup> ; चारो SvT<sup>k</sup> ; चारे SvT<sup>s</sup> 142b तत्पदम् ]  
TaSa ; शक्तिः SvaTa 144a स्थानात्स्थानान्तरं यथा ] TaSa ; यथावत्तं शृणुष्व मे SvaTa

141d jñāyati ] for jñāyate, metri causa 142b yāva ] for yāvata<sup>aiśa</sup> metri causa ; cf. SvaTa-Ud 4.234d yāvachcha-  
bde talopa aiśvaraḥ | TaSa I.142 tuṭi ] cf. TaSā Āhnika 6, p.48 SvT<sup>k</sup> ed. ; TaĀI-Vi 6.64-66ab TaSa I.142c-143 ]  
are rephrased from SvaTa 4.235ab tuṭiṣoḍaśamānena kālena kalitaḥ ( ) SvT<sup>k</sup> , kālena kalitaḥ SvT<sup>n</sup> , kālo 'nekaavidhā  
SvT<sup>s</sup> ) priye | TaSa I.144cd ] no corresponding to SvaTa

तत्रस्थो विनिवर्तेत यावत्तत्त्वं न विन्दति ।	A 5 <sup>r</sup> 4
विदिते तु परे शान्ते तत्रस्थो ऽपि न बाध्यते ॥ १४६ ॥	B 8 <sup>v</sup> 3
शक्त्याधस्ताद्यदा गच्छेदबुधः स तदा भवेत् ।	
हृद्गतश्च पुनोत्तिष्ठेद्बुध्यमानः स उच्यते ॥ १४७ ॥ <sup>2</sup>	C 4 <sup>r</sup> 10
शक्तिं प्राप्य बुधो ज्ञेयो व्यापिन्यंशे प्रबुद्ध्यते ।	B 8 <sup>v</sup> 4
अतीतः सुप्रबुद्धश्च उन्मनत्वं तदा भवेत् ॥ १४८ ॥	
न कालं न कला चारं न तत्त्वं न च कारणां ।	
सुनिर्वाणं परं शुद्धं गुरुपारंक्रमागतम् ॥ १४९ ॥	A 5 <sup>r</sup> 5
तं विदित्वा विमुच्येत गत्वा भूयो न जायते ।	B 8 <sup>v</sup> 5, C 4 <sup>r</sup> 11
षडध्वा अध्वषट्कं यथा प्राणं संस्थितं कथयामि ते ॥ १५० ॥	
आपादाद्याव मूर्ध्नान्तं चितिः संवेदनं हि यः ।	
भुवनाध्वा स विज्ञेयस्तत्त्वाध्वानस्तथैव च ॥ १५१ ॥	
कलाकलितसन्तानं प्राणं यच्चरते सदा ।	C 4 <sup>r</sup> 12
निवृत्तिश्च प्रतिष्ठा च अधोभागे प्रकीर्त्तिताः ॥ १५२ ॥	

<sup>2</sup>TaSa I.147c-150b ] This part is missing in SvT<sup>s</sup>

TaSa I.150ab ends with || ○ || in Ms. A

**146b** यावत् ] AC ; याच B **147b** °दबुधः स ] *em.*; °दबुध्यः स TaSa ; °दबुधस्तु SvT<sup>k</sup> ; °दबुधश्च SvT<sup>n</sup> ; प्रबुद्धस्तु SvT<sup>s</sup> **147c** °तिष्ठेद् ] *corr.*; °तिष्ठे ऽ **148a** ज्ञेयो ] AC ; जायो B **148c** अतीतः ] SvaTa ; अतीत TaSa **148c** °बुद्धश्च ] AC ; °बुद्धत्वे B **149b** कारणां ] *em.*; कारणात् TaSa SvT<sup>n</sup> ; कारणं SvT<sup>k</sup> ; *nāsti* SvT<sup>s</sup> **151a** आपादाद्याव मूर्ध्नान्तं ] C ; आपादाद्याव मूर्ध्नान्तं AB SvT<sup>n</sup> ; आपादान्मूर्धपर्यन्तं SvT<sup>k</sup> ; आपादमूर्धपर्यन्तं SvT<sup>s</sup> **152d** अधोभागे प्रकीर्त्तिताः ] AC SvT<sup>n</sup> ; अधोभागेः प्रकीर्त्तिता B ; अधोभागे प्रवर्त्तिके SvT<sup>k</sup> ; अथो भागप्रवृत्तिके SvT<sup>s</sup>

**146c** शान्ते ] TaSa SvT<sup>n</sup> ; तत्त्वे SvT<sup>k</sup> SvT<sup>s</sup> **147a** शक्त्याधस्ताद् ] TaSa ; शक्त्या चाधो SvT<sup>k</sup> SvT<sup>s</sup> ; शक्त्यान्तश्च SvT<sup>n</sup> **147c** च पुनोत्ति° ] C ; च पुनोत्ति° AB ; च पुनस्ति° SvT<sup>n</sup> ; पुनरुत्ति° SvT<sup>k</sup> , *nāsti* SvT<sup>s</sup> **148b** प्रबुद्ध्यते ] TaSa ; प्रबुद्ध्यतां SvT<sup>n</sup> ; प्रबुद्धता SvT<sup>k</sup> , *nāsti* SvT<sup>s</sup> **148d** उन्मनत्वं ] TaSa ; उन्मनस्थं SvT<sup>n</sup> ; उन्मनस्त्वं SvT<sup>k</sup> ; *nāsti* SvT<sup>s</sup> **149a** न कालं न कला चारं ] TaSa SvT<sup>n</sup> ; न कालो न कला चारो न SvT<sup>k</sup> ; *nāsti* SvT<sup>s</sup> **149c** TaSa SvT<sup>n</sup> SvT<sup>k</sup> , *nāsti* SvT<sup>s</sup> **149d** गुरुपारंक्रमागतम् ] TaSa ; गुरुपारंपरागतम् SvT<sup>k</sup> SvT<sup>n</sup> ; *nāsti* SvT<sup>n</sup> **150a** तं ] TaSa SvT<sup>n</sup> ; तद् SvT<sup>k</sup> ; *nāsti* SvT<sup>s</sup> **150c** प्राणं ] TaSa ; प्राणे SvT<sup>k</sup> ; प्राण SvT<sup>n</sup> ; *nāsti* SvT<sup>s</sup> **151b** चितिः ] TaSa ; चिन्ते SvT<sup>n</sup> ; चित्तेः SvT<sup>k</sup> ; चित्ते SvT<sup>s</sup> **151b** यः ] TaSa ; यत् SvaTa **151d** तत्त्वाध्वानस् ] TaSa ; तत्त्वाध्वानं SvT<sup>n</sup> ; तत्त्वाध्वा च SvT<sup>k</sup> SvT<sup>s</sup> ; सत्त्वाध्वा च SvT<sup>s</sup> **151d** च ] TaSa SvT<sup>n</sup> ; हि SvT<sup>k</sup> SvT<sup>n</sup> SvT<sup>s</sup> **152a** °सन्तानं ] TaSa SvT<sup>n</sup> ; °संस्थानं SvT<sup>n</sup> ; °सन्तानः SvT<sup>k</sup> ; °संचारः SvT<sup>n</sup> **152b** प्राणं यच् ] TaSa SvT<sup>n</sup> ; प्राण यच् SvT<sup>n</sup> , प्राणः सं° SvT<sup>k</sup> SvT<sup>s</sup> ; प्राणस्यं SvT<sup>s</sup> , § 3.2

**146c** *pare śānte* ] for *paraśānte*, *metri causa* **147b** *abudhyaḥ* ] for *abudhaḥ*, § 7.1.1 **150c** *adhvaṣaṭkaṃ* ] for *ṣaḍadhvakam*, § 7.4 **150c** *prāṇam* ] for *tprāṇe*, § § 4.3.7 **151d** *tattvādhvānaḥ* ] for *tattvādhvā*<sup>unmet.</sup>, § 1.1.1

विद्या शान्तिस्तथा चोर्ध्वे शान्तातीता अधिष्ठिताः ।	A 5 <sup>r</sup> 6
तस्यातीतं परं भावं तदूर्ध्वे पदमव्ययम् ॥ १५३ ॥	B 9 <sup>r</sup> 1
एवं बिन्दुकला ज्ञेया नादशक्त्यात्मिकास्तु याः।	C 4 <sup>r</sup> 13
व्यापिन्याश्च कला याश्च व्याप्तिव्यापकभेदतः ॥ १५४ ॥	
प्राणैके संस्थिताः सर्वाः प्राणान्ते तु लयं स्मृतम् ।	
कलाध्वा एवमाख्यातो वर्णाध्वानं निबोधतः ॥ १५५ ॥	B 9 <sup>r</sup> 2, C 4 <sup>v</sup> 1
वर्णाः शब्दात्मकाः सर्वे जगत्यस्मिं चराचरे ।	
स्थिताः पञ्चाशभेदेन शात्रेष्वानन्तकोटिषु ॥ १५६ ॥	A 5 <sup>v</sup> 1
शब्दः प्राणः समाख्यातस्तस्माद्वर्णास्तु प्राणतः ।	
उत्पद्यन्ति लयं यान्ति यत्र शब्दो लयं गतः ॥ १५७ ॥	
शब्दातीतो वरारोहे तत्त्वेन सह युज्यते ।	
मुक्तः सर्वगतो देवि धर्माधर्मविवर्जितः ॥ १५८ ॥	B 9 <sup>v</sup> 4
नाधो निरीक्षते भूयः शिवतत्त्वे गतो यदा ।	
अधो याति अधर्मेण धर्मेणोर्ध्वो ब्रजेत्पुनः ॥ १५९ ॥	A 5 <sup>v</sup> 2, B 4 <sup>v</sup> 3
विज्ञानेन द्वयं त्यक्त्वा सर्वगस्तु भवेदिह ।	
वर्णाध्वानं समाख्यातं पदाध्वानमिहोच्यते ॥ १६० ॥	B 9 <sup>r</sup> 5
एकाशिति पदा ये तु विद्याराजे व्यवस्थिताः ।	

TaSa I.160 in Ms. A and B ends with || ○ ||

**154b** याः ] *corr.* SvT<sup>k</sup> SvT<sup>s</sup>; या Σ SvT<sup>n</sup> **154c** व्यापिन्याश्च कलायाश्च ] C; व्यापिन्याश्च कलायाच्च A; व्यापिन्यात्मकलायाच्च B; व्यापिन्याद्यात्मिका याश्च SvT<sup>k ed.</sup> SvT<sup>s</sup>; व्यापिन्याद्याः कलायाश्च SvT<sup>k</sup>; व्यापिन्यायात्मिका याश्च SvT<sup>n</sup> **154d** व्याप्ति ] B; व्याप्ति<sup>r</sup> AC; व्याप्य SvaTa **155b** प्राणांते ] B; प्राणंते AC **156a** वर्णाः ] *corr.* SvT<sup>k</sup> SvT<sup>s</sup>; वर्णः Σ; वर्णा<sup>o</sup> SvT<sup>n</sup> **157d** शब्दो ] A; शशब्दो B; शब्दा C **158c** मुक्तः ] C; मुक्तस् AB; युक्तं SvT<sup>n</sup>; युक्तः SvT<sup>k</sup> SvT<sup>s</sup> **159c** ऊर्ध्वे ] *corr.* **160b** सर्वगस्तु ] *corr.* SvaTa; सर्वगस्त्व Σ **160d** पदा<sup>o</sup> ] B; पादा<sup>o</sup> AC

**153b** शान्तातीता अधिष्ठिताः ] TaSa; शान्त्यातीतायधिष्ठिताः SvT<sup>n</sup>; शान्त्यतीता त्वधिष्ठिका SvT<sup>k</sup>; शान्त्यतीता त्वधिष्ठिता SvT<sup>s</sup> **153c** तस्यातीतं परं भावं ] TaSa SvT<sup>n</sup>; तदतीतः परो भावः SvT<sup>k</sup>; तदतीतः परो भागस् SvT<sup>s</sup> **153d** तदूर्ध्वे ] TaSa SvT<sup>s</sup>; तदूर्ध्वे SvT<sup>n</sup> SvT<sup>k</sup> **154b** °शक्त्यात्मिकास्तु ] TaSa; °शक्त्यात्मिकाश्च SvT<sup>n</sup> SvT<sup>k</sup>; °शक्त्यान्तिकाश्च SvT<sup>s</sup> **156b** जगत्यस्मिं चराचरे ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>, जगत्यस्मिन्चराचरे SvT<sup>s</sup>; जगत्यस्मिश्चराचरे SvT<sup>k ed.</sup> **156c** पञ्चश ] TaSa SvT<sup>n</sup>; पञ्चशता SvT<sup>k</sup> SvT<sup>s</sup> **156d** °कोतिषु ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; °कोतिभिः SvT<sup>n</sup> **157a** शब्दः ] TaSa; शब्दात् SvT<sup>k</sup>; शब्दSvT<sup>s</sup>; शब्दे SvT<sup>n</sup> **157c** उत्पद्यन्ति ] TaSa; उत्पद्यन्ते SvaTa, § 6.2 **159a** नाधो ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; नाधो SvT<sup>s</sup> **159c** याति अधर्मेण ] TaSa SvT<sup>n</sup>; वै यात्यध्मेण SvT<sup>k</sup> SvT<sup>s</sup> **160c** वर्णाध्वानं ] TaSa; वर्णाध्वा तु SvT<sup>n</sup> SvT<sup>s</sup>; वर्णाध्वैवं SvT<sup>k</sup> **160d** °ध्वानं इहोच्यते ] TaSa; °ध्वानमथोच्यते SvT<sup>n</sup>; °ध्वा प्रोच्यते ध्नुना SvT<sup>k</sup> SvT<sup>s</sup> **161a** एकाशिति ] TaSa SvaTa; एकाशितिः SvT<sup>k</sup> **161a** पदा ये तु ] TaSa; पदायेव SvT<sup>n</sup>; पदान्येव SvT<sup>k</sup> SvT<sup>s</sup> **161a** व्यवस्थिताः ] TaSa SvT<sup>n</sup>; विद्याराजस्थितान्यपि SvT<sup>k</sup> SvT<sup>s</sup>



पदा वर्णात्मिकास्ते ऽपि वर्णाः प्राणात्मिकाः स्मृताः ॥ १६१ ॥	B 9 <sup>v</sup> 6, C 4 <sup>v</sup> 4
तस्मादेवं पदाः सर्वे स्थिताः प्राणक्रमेण तु । पदाध्वा एवमाख्याता मन्त्राध्वानं निबोध मे ॥ १६२ ॥	A 5 <sup>v</sup> 3
मन्त्रैकादशिका या च सा च शक्त्या व्यवस्थिता । स चैकादश †तत्वान्तं †प्राणे चरति नित्यशः ॥ १६३ ॥	B 9 <sup>v</sup> 1, C 4 <sup>v</sup> 5
अकारश्च उकारश्च मकारो बिन्दुरेव च । अर्धचन्द्र निरोधी च नादं नादान्तमेव च ॥ १६४ ॥	
शक्तिश्च व्यापिनी चैव समनैकादश स्मृतः । उन्मना तु तदातीता तस्यातीतं निरामयम् ॥ १६५ ॥	B 9 <sup>v</sup> 2
मन्त्राप्येवं स्थिताः प्राणे शक्त्योच्चारमथोच्यते । हकारस्तु स्मृतः प्राणः सुप्रवृत्तो हलाकृतिः ॥ १६६ ॥	A 5 <sup>v</sup> 4, C 4 <sup>v</sup> 6
अकारेण शिरो युक्त उकार चरणेन तु । मकार मात्रया युक्तो वर्णोच्चारो भवेत्स्फुटाम् ॥ १६७ ॥	
बिन्दु शिरःसमायोगात्सुस्वरत्वं प्रपद्यते । नादो ऽस्य वदनं प्रोक्तं नादं शब्दमुदीरयेत् ॥ १६८ ॥	C 4 <sup>v</sup> 7
अनेनैव तु योगेन आत्मा स पुरुषोच्यते । ब्रह्मविष्ण्वीशमार्गेण चरते सर्वजन्तुषु ॥ १६९ ॥	A 5 <sup>v</sup> 5

**161c** पदा ] AB; यदा C **161d** वर्णाः ] B; वर्णा A; वर्ण C **166a** मन्त्राप्येवं ] *conj.* SvT<sup>n</sup>; मन्त्राप्येवं ] Σ; मन्त्रा एवं SvT<sup>k</sup> SvT<sup>s</sup> **166b** शक्त्योच्चार° ] C; शक्त्याच्चार° A; शक्त्या चार° B; हंसोच्चार° SvaTa **167a** युक्त ] B; युक्तो AB **167b** उकारचरणेन तु ] *em.* SvT<sup>n</sup> SvT<sup>k</sup> *ed.*; उकारचरणेन तु *unmet.* B; *nāsti* AC; उकारे चरणेन तु SvT<sup>k</sup>; ऊकारोच्चारणेन तु SvT<sup>s</sup> **167c** मकारमात्रया युक्तो ] B SvT<sup>n</sup> SvT<sup>k</sup>; *nāsti* AC; मकारं मात्रया SvT<sup>s</sup> **168b** सुस्वर° ] B; स्वस्वर° AC **168d** नादं ] C<sup>pc</sup>; नादां ABC<sup>ac</sup>; वदन° SvT<sup>n</sup>; वदनं SvT<sup>k</sup> SvT<sup>s</sup> **168d** शब्दमुदीरयेत् ] C; शब्देमुदीरयेत् AB; शब्दमुदीरयन् SvT<sup>n</sup>; शब्दमीरयेत् SvT<sup>k</sup>; शक्तिरिष्यते SvT<sup>s</sup>

**161c** पदा वर्णात्मिकाः ते ऽपि ] TaSa; पदा वर्णात्मिका ते ऽपि SvT<sup>n</sup>; वर्णात्मिकानि तान्यत्र SvT<sup>k</sup> SvT<sup>s</sup> **162a** पदाः सर्वे ] TaSa SvT<sup>n</sup>; पदान्यत्र SvT<sup>k</sup> SvT<sup>s</sup> **162b** स्थिताः ] TaSa SvT<sup>n</sup>; तानि SvT<sup>k</sup> SvT<sup>s</sup> **162c** पदाध्वा एवमा° ] TaSa SvT<sup>n</sup>; पदाध्वैवं समा° SvT<sup>k</sup>; पदाध्वा तु समा° SvT<sup>s</sup> **163a** शक्त्या ] TaSa; हंसे SvaTa **163c** स चैकादश तत्वान्तं ] TaSa; पदैकादशतत्वान्तं SvT<sup>n</sup>; पदैकादशिका सा च SvT<sup>k</sup> *ed.*; पदैकादशिका या च SvT<sup>s</sup>; *nāsti* SvT<sup>k</sup> **164c** अर्धचन्द्र निरोधी ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; अर्धचन्द्रो निरोधी SvT<sup>k</sup> **164d** नादं नादान्तं ] TaSa SvT<sup>n</sup>; नादो नादान्त SvT<sup>k</sup> SvT<sup>s</sup> **165b** °दश स्मृतः ] TaSa; °दशा स्मृताः SvT<sup>n</sup>; °दशी स्मृता SvT<sup>k</sup> SvT<sup>s</sup> **165c** तु तदातीता ] TaSa SvT<sup>n</sup>; च ततो जतीता SvT<sup>k</sup>; तु ततो जतीता SvT<sup>s</sup> **165d** तस्यातीतं ] TaSa SvT<sup>n</sup>; तदातीतं SvT<sup>k</sup> SvT<sup>s</sup> **165d** निरामयम् ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; विनामयम् SvT<sup>s</sup> **166d** स्वप्रवृत्तो ] *em.* SvaTa; सुप्रवृत्तो TaSa **168a** बिन्दु° ] TaSa; बिन्दुः SvT<sup>n</sup> SvT<sup>k</sup> SvT<sup>s</sup> **169b** आत्मा स पुरुषोच्यते ] TaSa; स हंसः पुरुषोच्यते SvT<sup>n</sup>; हंसः पुरुष उच्यते SvT<sup>k</sup> SvT<sup>n</sup>; हंसं पुरुष उच्यते SvT<sup>s</sup> **169d** चरते ] TaSa SvT<sup>n</sup>; चरन्वै SvT<sup>k</sup> SvT<sup>s</sup>

**163b** śaktyā ] for śaktyām, § 2.1.3 **168a** bindu ] for binduḥ, § 2.2.1 **168d** śabde ] for śabdāt, § 4.3.18

शक्तितत्त्वे लयं याति विज्ञानेनोर्ध्वतो ब्रजेत् ।  
व्यापिनीं समनां त्यक्त्वा उन्मनायां शिवं ब्रजेत् ॥ १७० ॥

B 9<sup>v</sup>5; C 4<sup>v</sup>8

शिवतत्त्वगता शक्तिर्न चरेत्सर्वगा भवेत् ।  
शक्त्योच्चारः समाख्यातः कारणत्यागमुच्यते ॥ १७१ ॥

हकारः प्राणशक्त्यात्मा अकारो ब्रह्मवाचकः ।  
हृदि त्यागं भवेत्तस्य उकारो विष्णुवाचकः ॥ १७२ ॥

B 9<sup>v</sup>6

A 5<sup>v</sup>6

कण्ठत्यागं भवेत्तस्य मकारो रुद्रवाचकः ।  
तालुमध्ये त्यजेत्सो ऽपि बिन्दुश्रैवेश्वर स्वयम् ॥ १७३ ॥

त्यागं तस्य भ्रुवोर्मध्ये नादवाच्य सदाशिवः ।  
ललाटाद्याव मूर्ध्नान्तं त्यागं तस्य विधीयते ॥ १७४ ॥

C 4<sup>v</sup>10

शक्तिस्तु व्यापिनी समना तासां वाच्यः शिवो भवेत् ।  
मूर्ध्नि मध्ये त्यजेच्छक्तिं तदूर्ध्वे व्यापिनीं त्यजेत् ॥ १७५ ॥

समना उन्मना त्यज्य ततश्चैव लयः स्मृतः ।  
सूक्ष्मसूक्ष्मतरैर्भावैरेवमेव त्यजेत्प्रिये ॥ १७६ ॥

B 10<sup>r</sup>2

स्थूलस्थूलतरैर्भावैर्नानासिद्धिफलप्रदाः ।

170b विज्ञानेनोर्ध्वतो ] BC; विज्ञानेनोर्ध्वतोन्म A<sup>hyper</sup>; विज्ञाने चोर्ध्वतो SvT<sup>n</sup>; विज्ञानेनोर्ध्वतां SvT<sup>k</sup> SvT<sup>s</sup>; विज्ञानेनोर्ध्वतां SvT<sup>s</sup> 170d उन्मनायां ] em.; उन्मनाया Σ 171a शक्तिर्न ] AC; शक्ति न B; हंसो न SvaTa 171c °चारः ] corr. SvaTa; °चारस् B; °चार AC 172a °शक्त्यात्मा ] em.SvaTa; °सत्यात्माTaSa 174a भ्रुवोर्मध्ये ] C; भ्रुवोन्मध्ये AC 175d व्यापिनीं ] em.; व्यापिनी Σ 176c °सूक्ष्मतरै° ] B SvaTa; °सूक्ष्मान्तरै° AC 177a °तरैर्भावैर् ] AC; °तरै भावैर् B

171a शिवतत्त्वगता ] TaSa; शिवतत्त्वगतो SvaTa 171b सर्वगा ] TaSa; सर्वगो SvT<sup>n</sup> SvT<sup>s</sup>; व्यापको SvT<sup>k</sup> 171d कारणत्यागमुच्यते ] TaSa; कारणैश्च समन्वितः SvT<sup>n</sup> SvT<sup>k</sup>; कारणेशसमन्वितः SvT<sup>s</sup> 172c त्यागं ] SvaTa SvT<sup>n</sup>; त्यागो SvT<sup>k</sup> SvT<sup>s</sup> 173a कण्ठत्यागं ] TaSa; कण्ठे त्यागं SvT<sup>n</sup>; कण्ठे त्यागो SvT<sup>k</sup> SvT<sup>s</sup> 173c सो ऽपि ] TaSa SvT<sup>n</sup>; तं तु SvT<sup>k</sup> SvT<sup>s</sup> 173d बिन्दुश् ] em.SvaTa; विष्णुश् TaSa 173d चैवेश्वर स्वयम् ] em.SvT<sup>n</sup>; चैव स्वर स्वयम् AC; चैवेश्वरे स्वयम् B; चैवेश्वरः स्वयम् SvT<sup>k</sup>; चैवेश्वराश्रयः SvT<sup>s</sup> 174a त्यागं तस्य ] SvaTa SvT<sup>n</sup>; त्यागस्तत्रSvT<sup>k</sup>; त्यागस्तस्यSvT<sup>s</sup>; अर्धचन्द्रSvT<sup>n</sup> 174b नादवाच्य TaSa; नादवाच्यः SvT<sup>s</sup>; नादवाच्यो SvT<sup>n</sup>; नादो वाच्यः SvT<sup>k</sup> 174c ललाटाद्याव मूर्ध्नान्तं ] TaSa SvT<sup>n</sup>; ललाटान्मूर्धपर्यन्तं SvT<sup>k</sup>; ललाटान्मूर्धपर्यन्ते SvT<sup>s</sup> 174d त्यागं ] TaSa SvT<sup>n</sup>; त्यागस् SvT<sup>k</sup> SvT<sup>s</sup> 175a शक्तिस्तु व्यापिनी समना ] TaSa<sup>hyper</sup>; शक्तिश्च व्यापिनी समना SvT<sup>n</sup>; शक्तिव्यापिनीसमनास् SvT<sup>k</sup>; शक्तिश्च व्यापिनी तेषां SvT<sup>s</sup> 175b वाच्यः शिवो भवेत् ] TaSa SvT<sup>n</sup>; वाच्यः सदाशिवः SvT<sup>k</sup>; वाच्यः शिवो ऽव्ययः SvT<sup>s</sup> 175c मूर्ध्नि मध्ये ] TaSa SvT<sup>n</sup>; मूर्ध्मध्ये SvT<sup>k</sup> SvT<sup>s</sup> 176a समना उन्मना त्यज्य ] TaSa SvT<sup>n</sup>; समनामुन्मनां त्यक्त्वा SvT<sup>k</sup> SvT<sup>s</sup> 176b ततश्चैव लयः स्मृतः ] em.; ततश्चैव लय स्मृतः Σ; षट्त्यागात्सप्तमे लयः SvaTa 176d एवमेव ] TaSa SvT<sup>n</sup>; एवमेवं SvT<sup>k</sup> SvT<sup>s</sup> 177b नाना° ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; नाम्ना SvT<sup>s</sup> 177b °प्रदाः ] TaSa SvT<sup>n</sup>; °प्रदैः SvT<sup>k</sup> SvT<sup>s</sup>

173d caiveśvara ] for caiveśvaraḥ, § 2.2.1 174b vācya ] for vācyaḥ, § 2.2.1 174c yāva for yāvat, metri causa 176a samanā unmanā ] for samanām unmanām § 2.1.2 176a tyajya ] for tyaktvā, § 6.1

सूक्ष्मात्यन्तपरं भावमभावं स विधीयते ॥ १७७ ॥	B 10 <sup>r</sup> 3
उन्मनत्वं परं भावं स्थूला तस्य परे मता ।	
तस्यापरं पुनः शून्यमस्पर्शं च तथा परम् ॥ १७८ ॥	C 4 <sup>v</sup> 12
शब्दं ज्योतिस्तथा मन्त्रा कारणां भुवनानि च ।	A 6 <sup>r</sup> 2
पञ्चभूतात्मभुवनाः कारणैः समधिष्ठिताः ॥ १७९ ॥	B 10 <sup>r</sup> 4
भुवना ध्यायते यस्तु वक्ष्यमाणैकरूपतः ।	
भुवनेशत्वमाप्नोति शिवं दध्यात्तु तन्मयम् ॥ १८० ॥	C 4 <sup>v</sup> 13
ब्रह्मादिकारणानां च साधने विग्रहं स्मरेत् ।	B 10 <sup>r</sup> 5
पूर्वोक्तलक्षणं यच्च तन्मयत्वमवाप्नुयात् ॥ १८१ ॥	
मन्त्रैश्च मन्त्रसिद्धिस्तु जपहोमार्चनल्लभेत् ।	A 6 <sup>r</sup> 3, B 10 <sup>r</sup> 6,
पूर्वोक्तरूपं कध्यानात्सिध्यते नात्र संशयः ॥ १८२ ॥	C 5 <sup>r</sup> 1
ज्योतिध्यानात्तु योगीन्द्रो योगसिद्धिमवाप्नुयात् ।	
तन्मयत्वं यदा याति योगीनामधिपो भवेत् ॥ १८३ ॥	
शब्दध्यानाच्च शब्दात्मा वाङ्मयापूरको भवेत् ।	
स्पर्शध्यानाच्च स्पर्शात्मा जगतः कारणो भवेत् ॥ १८४ ॥	B 10 <sup>v</sup> 1, C 5 <sup>r</sup> 2
शून्यध्यानाच्च च शून्यात्मा व्यापी सर्वगतो भवेत् ।	A 6 <sup>r</sup> 4

177c सूक्ष्मात्यन्तपरं ] AC; सूक्ष्माभ्यन्तरं B 178a उन्मनत्वं ] AC; उन्मत्वम् B 178b स्थूला तस्य ] *em.* Goodall; स्थूलान्तस्य परे AC; स्थूला ते ऽस्य परेB; स्थूला तस्य परे SvT<sup>n</sup>; स्थूलस्तस्यापरो SvT<sup>k</sup> SvT<sup>s</sup> 179b कारणां ] AC, कारणासु B; कारणं SvT<sup>n</sup> SvT<sup>s</sup>; कारणा SvT<sup>k</sup> 179c °भुवनाः ] *em.*; °भुवना Σ SvT<sup>n</sup>; °भुवनं SvT<sup>k</sup> SvT<sup>s</sup> 180c भुवनेशत्व° ] *em.* SvT<sup>k</sup> SvT<sup>s</sup>; भुवनीसत्व°Σ; भुवनीशत्व°SvT<sup>n</sup> 180d दध्यात्तु ] C; दध्या तु AB; ध्यात्वा तु SvaTa 181c यच्च AC SvT<sup>n</sup> SvT<sup>s</sup>; यश्च B SvT<sup>k</sup> 182b °नाल्लभेत् ] AB SvT<sup>n</sup> SvT<sup>s</sup>; °ना लभेत् C; °नाद्भवेत् SvT<sup>k</sup>; °नं भवेत् SvT<sup>k</sup> 182c °रूपक ] B SvT<sup>n</sup> SvT<sup>k</sup>; °रूपकं AC SvT<sup>s</sup> 183a °ध्यानात्तु ] C SvT<sup>k</sup> SvT<sup>s</sup>; °ध्याना तु ] AB SvT<sup>s</sup>; °ध्यानान्तुSvT<sup>n</sup> 184a °ध्यानाच्च ] C; °ध्याना च AB 185a °ध्यानाच्च ] AC; °ध्या\*\*B 185b सर्वगतो ] AB; गर्भगतो C

177c सूक्ष्मात्यन्तपरं ] TaSa SvT<sup>n</sup>; सूक्ष्मो ऽत्यन्तं परोSvT<sup>k</sup>; सूक्ष्मो ऽत्यन्तं परो SvT<sup>s</sup> 177c भावम् ] TaSa SvT<sup>n</sup>; भावो SvT<sup>k</sup>; भाव SvT<sup>s</sup> 177d अभावं ] TaSa SvT<sup>n</sup>; त्वभावः SvT<sup>k</sup>; ऽभवः SvT<sup>k</sup>; अभावस् SvT<sup>s</sup> 178a उन्मनत्वं परं भावं ] TaSa SvT<sup>n</sup>; उन्मना त्वपरो भावः SvT<sup>k</sup>; उन्मनान्यपरो भावः SvT<sup>s</sup> 178b मता ] TaSa; मताः SvT<sup>n</sup>; मतः SvT<sup>k</sup> SvT<sup>s</sup> 178d मस्पर्शं च ] TaSa; स्पर्शञ्चैव SvT<sup>n</sup>; संस्पर्शं SvT<sup>k</sup>; स स्पर्शं SvT<sup>k</sup>; सप्तमं च SvT<sup>s</sup> 178d तथापरम् ] TaSa SvT<sup>n</sup>; ततो ऽपरम् SvT<sup>k</sup> SvT<sup>s</sup> 179a शब्दं ज्योतिस्तथा मन्त्रा ] TaSa; शब्दज्योति तथा मन्त्रं SvT<sup>n</sup>; शब्दो ज्योतिस्ततो मन्त्राः SvT<sup>k</sup>; शब्दो ह्येति ततो मन्त्राः SvT<sup>n</sup> 179d कारणैः ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; कारणे SvT<sup>n</sup> 180a भुवना ] TaSa; भुवनां SvT<sup>n</sup>; भुवनं SvT<sup>k</sup> SvT<sup>s</sup> 180a ध्यायते ] TaSa SvT<sup>n</sup>; चिन्तयेद् SvT<sup>k</sup>; ध्याययेद् SvT<sup>s</sup> 180b °णैकरूपतः ] *em.*; °णकरूपतः AC; °नकरूपतः B; °णैकरूपकः SvT<sup>n</sup>; °णैकरूपकम् SvT<sup>k</sup> SvT<sup>s</sup> 180d तन्मयं ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; तन्मयः SvT<sup>k</sup> 181b स्मरेत् ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; स्मरन् SvT<sup>k</sup> 181d तन्मय° ] TaSa SvaTa; उन्मय°SvT<sup>k</sup> 182d सिध्यते नात्र ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; सिध्यन्त्यत्र न SvT<sup>k</sup> 183c यदा याति ] TaSa SvT<sup>n</sup>; यदाप्नोति SvT<sup>k</sup> SvT<sup>s</sup> 184d कारणो ] TaSa; कारणं SvaTa

समनाध्यानयोगेन योगी सर्वज्ञतां ब्रजेत् ॥ १८५ ॥

उन्मन्यन्तं परं सूक्ष्ममभावं भावयेत्सदा ।

सर्वेन्द्रियमनातीतमलक्ष्यं भावमुच्यते ॥ १८६ ॥

B 10<sup>v</sup>2, C 5<sup>r</sup>3

अभावभावभावेन भावं कृत्वा निरामयम् ।

सर्वोपाधिविनिर्मुक्तमभावं लभते पदम् ॥ १८७ ॥

एष ते कारणत्यागं कालत्यागं निबोधतः ।

B 10<sup>v</sup>3

तुटिषोडशसंख्याया प्राणस्तु समुदाहृतः ॥ १८८ ॥

A 6<sup>r</sup>5, C 5<sup>r</sup>4

तुटिद्वयं समाशृत्य एकैको भैरवः स्मृतः ।

अहोरात्रविभागेन ते तु यान्ति वरानने ॥ १८९ ॥

B 10<sup>v</sup>4

नवमं तु परं देवं तस्य तेजादुदन्ति ते ।

सर्वकालं त्यजेत्प्राणे तथा ते कथयाम्यहम् ॥ १९० ॥

C 5<sup>r</sup>5

तुटयः षोडशा यास्तु कालस्य करणास्तु ते ।

यैः सुसंस्थितकालेषु सर्वं चरति वाङ्मयम् ॥ १९१ ॥

B 10<sup>v</sup>5

तुटिर्लवो निमेषश्च काष्ठा चैव कला तथा ।

A 6<sup>r</sup>6

मुहूर्तश्च अहोरात्रं पक्ष मास रितुस्तथा ॥ १९२ ॥

C 5<sup>r</sup>6

185d सर्वज्ञतां ] conj. SvaTa; सर्वगतो Σ 186b सूक्ष्ममभावं ] corr.; सूक्ष्मं मभावंA; सूक्ष्मं म<sup>ummet</sup>.B; सूक्ष्मभावं C<sup>ummet</sup>. 186d °लक्ष्यं भाव ] C SvT<sup>n</sup>; °लक्ष्यं भावे A; °लक्ष्यं भावम् B; °लक्ष्यो ऽभाव SvT<sup>k</sup>; °लक्षो भाव SvT<sup>s</sup> 187c अभावं ] B SvT<sup>n</sup> SvT<sup>k</sup>; भावं<sup>ummet</sup>.A; \*वं<sup>ummet</sup>.B; भावं तु SvT<sup>s</sup> 189a समाशृत्य ] B; समाशृत्य A; समाश्रित्य C 189b भैरवः स्मृतः ] C; भैरव स्मृतः AB; भैरव स्थितः SvT<sup>n</sup> SvT<sup>k</sup>; भैरवः स्थितः SvT<sup>k</sup>; वैरव स्मृतः SvT<sup>s</sup> 190b तस्य तेजादुदन्ति ते ] A C SvT<sup>n</sup>; तस्य तेजादुदन्ति जे B<sup>ac</sup>; तेजसस्तूदयन्ति ते SvT<sup>k</sup>; तेजसा उदयन्ति ते SvT<sup>s</sup> 190c सर्वकालं ] A C SvT<sup>n</sup> SvT<sup>s</sup>; सर्वकाल B; सर्वं कालं SvT<sup>k</sup>; सर्वं प्राणं SvT<sup>k</sup> 191a षोडशा यास्तु em. SvT<sup>n</sup>; षोडशायस्तु Σ; षोडशैवोक्ताः SvT<sup>k</sup> SvT<sup>s</sup> 191c यैः सुसंस्थितकालेषु ] A C; यैस्सुसंस्थितकालेषु B; यसितु ते संस्थितः कालः SvT<sup>n</sup>; तदादिः संस्थितः कालः SvT<sup>k</sup>; तदादिसंस्थितः कालः SvT<sup>s</sup> 191d सर्वं ] A C SvaTa; सर्वं B 191d चरति ] B SvaTa; चरित A C 192d पक्ष ] Σ; पक्षो SvaTa 192d °रितुस् ] AB; ऋतुस् C

186a उन्मन्यन्तं परं ] TaSa; उन्मन्या तु परं SvT<sup>n</sup> SvT<sup>k</sup>; उन्मन्यां तु परे SvT<sup>s</sup> 186c °मनातीतम° ] TaSa SvT<sup>n</sup>; °मनो ऽतीतस् SvT<sup>k</sup> SvT<sup>s</sup> 187a अभावभावभावेन ] TaSa; अभावं भावभावेन SvT<sup>n</sup>; अभावं भाव्यभावेन SvT<sup>k</sup>; अभावभावं भावेन 187b निरामयम् ] TaSa; निराश्रयम् SvaTa 188a °त्यागं ] TaSa SvT<sup>n</sup>; °त्यागः SvT<sup>k</sup> SvT<sup>s</sup> 188b निबोधतः ] TaSa SvT<sup>n</sup>; निबोध मे SvT<sup>k</sup> SvT<sup>s</sup> 188c संख्याया ] TaSa; संयुक्तः SvaTa 189d ते तु यान्ति वरानने ] TaSa; ते उदन्ति वरानने SvT<sup>n</sup>; कुर्वन्त्युदयमेव ते SvT<sup>k</sup> SvT<sup>s</sup> 190a नवमं तु परं देवं ] TaSa; नवमस्तु परो देवस् SvaTa 190c प्राणे ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; प्राणः SvT<sup>n</sup> 190d तथा ते कथयाम्यहम् ] TaSa; तथा तु कथयामि ते SvT<sup>n</sup>; यथावत्कथयामि ते SvT<sup>k</sup>; यथा तत्कथयामि ते SvT<sup>s</sup> 191b करणास्तु ते ] TaSa; करणां तु ते SvT<sup>n</sup>; करणं तु ताः SvT<sup>k</sup>; कारणं स्मृतं SvT<sup>s</sup> 192c मुहूर्तश्च अहोरात्रं ] AB; मुहूर्तं च अहोरात्रं C SvT<sup>n</sup>; मुहूर्तश्चाप्यहोरात्रः SvT<sup>k</sup> SvT<sup>s</sup>

187ab cf. NiKa IFP T17:235; T127:270; Kulasāra 10.24ab 188c saṃkhyāya ] for saṃkhyayā, metri causa 191a ṣoḍaśāyāḥ ] for ṣoḍaśāyā<sup>ummet</sup>.metri causa 191c yaiḥ ] for yābhiḥ, § 3.6 192d ritus ] for ṛtus, § 7.2

अयनं वत्सरं चैव युग मन्वन्तरं तथा ।	B 10 <sup>v</sup> 6
कल्पश्चैव महाकल्पः शक्त्यन्ते तु परित्यजेत् ॥ १९३ ॥	
व्यापिन्यंशे परः कालस्स तदङ्गी परित्यजेत् ।	
स सप्तदशमो ज्ञेयः परार्द्धः परतः स्थितः ॥ १९४ ॥	C 5 <sup>r</sup> 7
स चाष्टदशमो कालः समनान्ते परित्यजेत् ।	B 11 <sup>r</sup> 1
सर्वकालन्तु कालस्य व्यापकः परमो ऽव्ययः ॥ १९५ ॥	A 6 <sup>v</sup> 1
उन्मन्यंते परा योज्या कालस्तत्र न विद्यते ।	
नित्यं नित्योदितो व्यापी नादरूपे न संत्यजेत् ॥ १९६ ॥	C 5 <sup>r</sup> 8
तच्च नित्योदितो प्राप्यस्तत्समो जायते सदा ।	B 11 <sup>r</sup> 2
कालत्यागं भवेदेवं शून्यभावमथोच्यते ॥ १९७ ॥	
ऊर्ध्वशून्यमधःशून्यं मध्यशून्यं तृतीयकम् ।	A 6 <sup>v</sup> 2, B 11 <sup>r</sup> 3,
शून्यत्रयावलम्बेत अधोर्ध्वमध्यतः पुनः ॥ १९८ ॥	C 5 <sup>v</sup> 9
चतुर्थं व्यापिनीशून्यं समना चात्र पञ्चमम् ।	
उन्मन्याया तथा षष्ठं षडेते सामयाः स्थिताः ॥ १९९ ॥	

**193b** युग ] AB SvT<sup>n</sup> SvT<sup>s</sup>; युगं C SvT<sup>k</sup> **193c** कल्पश्चैव ] AB SvT<sup>k</sup> SvT<sup>s</sup>; कल्पं चैव C SvT<sup>n</sup> **194a** व्यापिन्यंशे ] *em.* SvT<sup>n</sup>; व्यापिन्यंसे B; व्यापिनस्ये A; व्यापिनस्य C; व्यापिन्यन्ते SvT<sup>k</sup> SvT<sup>s</sup> **194a** कालस् ] AB SvT<sup>n</sup> SvT<sup>k</sup>; कालं C SvT<sup>s</sup> **194b** तदङ्गी ] *em.* SvT<sup>n</sup> SvT<sup>k</sup>; तत्त्वङ्गी B; तत्त्वंसि A; तत्त्वंशो C; तदंशं SvT<sup>s</sup> **194c** ज्ञेयः ] AC; ज्ञेय B **194d** परार्द्धः ] Σ SvT<sup>n</sup>; परार्धः SvT<sup>k</sup>; परार्धं SvT<sup>k</sup> SvT<sup>s</sup> **195b** समनान्ते ] AB SvaTa; शमनान्ते C; सुमनान्ते SvT<sup>s</sup> **195c** सर्वकालन्तु ] B SvaTa; सर्वकाला तु A; सर्वं कलं तु C **195d** परमो ऽव्ययः ] *em.* SvaTa; परमव्ययः Σ **196a** उन्मन्यंते ] B; उन्मन्यन्ते SvT<sup>k</sup> SvT<sup>s</sup>; उन्मन्यते A; C; उन्मन्यान्ते SvT<sup>n</sup> **196b** न कालस्तत्र ] *em.* SvaTa; कालस्तत्र न Σ **196d** नादरूपे न ] A; नादरूपेण BC; °नादिरूपं न SvT<sup>n</sup>; नादरूपेण SvT<sup>n</sup>; आदिरूपं न SvT<sup>k</sup> SvT<sup>s</sup> **197a** प्राप्यस् ] Σ; प्राप्य SvaTa **197b** तत्समो ] AC SvT<sup>n</sup>; तत्समाजो<sup>hyper</sup> B; तन्मयो SvT<sup>k</sup> SvT<sup>s</sup> **197c** °देवं ] *em.* SvaTa; °देव BC; °देव A **198a** शून्यं ] *corr.*; शून्य Σ **199a** शून्यं ] BC; शून्य A **199c** उन्मन्याया ] AB<sup>pc</sup> C SvT<sup>n</sup>; उन्मन्यायां SvT<sup>k</sup> SvT<sup>s</sup>; उन्मया B<sup>ac</sup>

**193d** तु ] TaSa SvT<sup>n</sup>; तं SvT<sup>k</sup>; तत् SvT<sup>s</sup> **194b** परित्यजेत् ] TaSa SvT<sup>n</sup>; त्यजेत् तम् SvT<sup>k</sup>; परिकल्पयेत् SvT<sup>s</sup> **196a** परा योज्या ] TaSa; परो योज्य SvT<sup>n</sup> SvT<sup>s</sup>; परे योज्यो SvT<sup>k</sup> **196c** नित्यं नित्योदितो व्यापी ] TaSa; नित्यो नित्योदितो व्यापी SvaTa **197a** तच्च ] TaSa SvT<sup>n</sup>; तं च SvT<sup>k</sup> SvT<sup>s</sup> **197a** नित्योदितो ] TaSa; नित्योदितं SvaTa **197c** °त्यागं ] TaSa SvT<sup>n</sup>; °त्यागो SvaTa **197d** °भावमथोच्यते ] TaSa SvT<sup>n</sup>; °भावस्तथोच्यते SvT<sup>n</sup> SvT<sup>s</sup>; °भावस्तथोच्यते SvT<sup>k</sup> **198c** °त्रयावलम्बेत TaSa; °त्रयं ह्येतत् SvT<sup>n</sup>; °त्रयं चलं ह्येतत् SvT<sup>k</sup>; °त्रयं च लभ्येत SvT<sup>s</sup> **198d** अधोर्ध्वमध्यतः पुनः TaSa; अधोर्ध्वं मध्यतं पुनः SvT<sup>n</sup>; तदधो मध्य ऊर्ध्वतः SvT<sup>k</sup> SvT<sup>n</sup> **199b** समना चात्र ] TaSa; समनायाच्च SvT<sup>n</sup>; समनायां तु SvT<sup>k</sup>; समनायां च SvT<sup>s</sup> **199d** स्थिताः ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; स्मृताः SvT<sup>s</sup>

**193b** *yuga* ] for *yugam*, § 2.1.4 **194b** *tat tv aṅgī* ] for *ṣa tv aṅgī<sup>hyper</sup>*, referring to *paraḥ kālaḥ* § 3.7 **196a** *parā yojyā* ] for *paro yojyaḥ*, § 3.7 **196d** *nādarūpe* ] for *nādarūpāt* § 4.3.18 **197a** *tac ca* ] for *sa ca*, § 3.7 **198d** *adhordhvamadhyataḥ* ] § 5.21 -*taḥ* used for accusative **199b** *samanā* ] for *samanāyām*, § 4.1.1 **199c** *unmanyāyā* ] for *unmanyāyām*, § 00 elision of *ṣ* ending *anusvāra*

तत्त्वेनाधिष्ठिताः सर्वे सामयापि फलप्रदाः ।	B 11 <sup>r</sup> 4
षट् शून्यं तानि संत्यज्य सप्तमे तु लयं कुरु ॥ २०० ॥	C 5 <sup>r</sup> 10
तच्छून्यं तु परं सूक्ष्मं सर्वावस्थविवर्जितम् ।	
अशून्यं शून्यमित्युक्तं शून्यं चाभाव उच्यते ॥ २०१ ॥	A 6 <sup>v</sup> 3, B 11 <sup>r</sup> 5
अभावं तत्समुद्दिष्टं यत्र भावा क्षयं गता ।	
सत्तामात्रं परं शान्तं तत्कथं किमवस्थितम् ॥ २०२ ॥	C 5 <sup>r</sup> 11
यत्र यत्र न नादस्तु स्थूलान्ये ऽपि व्यवस्थिताः ।	
तत्र तत्र परः शून्यः सर्वं व्याप्य व्यवस्थितः ॥ २०३ ॥	
स एव व्याप्य स्थूलानि स्थूलो ऽपाधिवशाद्भवेत् ।	
सूक्ष्मस्थूलप्रभेदेन स एवं संब्यवस्थितः ॥ २०४ ॥	C 5 <sup>r</sup> 12
तं प्राप्य तत्समत्वं च भवते नात्र संशयः ।	A 6 <sup>v</sup> 4, B 11 <sup>r</sup> 1
शून्यवादं समाख्यातं त्वत्प्रियार्थं सुरार्चिते ॥ २०५ ॥	
सांप्रतं शक्तिसंस्थं तु यथा भवति तच्छृणु ।	
अवर्णवर्णयोगेन यथा सा संस्थितानघे ॥ २०६ ॥	C 5 <sup>r</sup> 13
तथाहं कथयिष्यामि निश्चयेन सुलोचने ।	B 11 <sup>r</sup> 2

200a °धिष्ठिताः ] C SvaTa; °धिष्ठिता ABSvT<sup>n</sup> 200b सामयापि ] BSvT<sup>n</sup>; सामयापि AC; सामया अपि SvT<sup>k</sup>; साश्रया अपि SvT<sup>s</sup> 200b फलप्रदाः ] C; फलप्रदा AC; फलप्रदाः SvT<sup>n</sup>; सिद्धिदाः SvT<sup>k</sup>; सिद्धिताः SvT<sup>s</sup> 200c शून्यं तानि सं° ] AC; शून्ये तानि सं°BSvT<sup>n</sup>; शून्यानि परि°SvT<sup>k</sup>; शून्यानि तु सं°SvT<sup>s</sup> 202c सत्तामात्रं ] em.SvaTa; शान्तामात्र AC; शान्तामात्रं B 203b व्यवस्थिताः ] C; व्यवस्थिता AB; व्यवस्थितं SvT<sup>n</sup>; ऽपि संस्थिताः SvT<sup>k</sup>; ऽपि संस्थिताः SvT<sup>s</sup> 203d सर्वं ] ΣSvT<sup>n</sup>; सर्वं ] SvT<sup>k</sup>SvT<sup>s</sup> 204a स एव व्याप्य स्थूलानि ] BSvT<sup>n</sup>; स एव \*\*\*स्थूलानि AC; तदेव भवति स्थूलं SvT<sup>k</sup>SvT<sup>n</sup> 204d स एवं ] em.; स एव B; nāsti A; स एवः C; तदेकं SvT<sup>k</sup>SvT<sup>s</sup> 205d त्वत्प्रियार्थं ] AC; त्वत्प्रिया\*\*\*\*\*B; सामरस्यं निबोध मे SvaTa 207b निश्चयेन ] em.; निश्चयेतB; निश्चयेत् A; निश्चये C

201b सर्वावस्थविवर्जितम् ] TaSa SvT<sup>n</sup>; सर्वावस्थाविवर्जितम् SvT<sup>k</sup>SvT<sup>s</sup>; सर्वावस्थापि वर्जितम् SvT<sup>s</sup> 201d चाभाव उच्यते ] em.SvT<sup>k</sup>SvT<sup>s</sup>; चाभावरुच्यते ] TaSa; च भाव उच्यते SvT<sup>n</sup> 202a अभावं तत्समुद्दिष्टं ] TaSa; अभावं तत्समुद्दिष्टं SvT<sup>n</sup>; अभावः स समुद्दिष्टो SvT<sup>k</sup>; अभावस्तु समादिष्टो SvT<sup>s</sup> 202b भावा क्षयं गता ] TaSa; भावा क्षयां गताः SvT<sup>n</sup>; भावाः क्षयं गताः SvT<sup>k</sup>; भावः क्षयं गतः SvT<sup>s</sup> 202d तत्कथं किमवस्थितम् ] TaSa; तत्कथं किमपि स्थितम् SvT<sup>n</sup>; तत्पदं किम् तदपि स्थितम् SvT<sup>k</sup>SvT<sup>s</sup> 203ab न नादस्तु स्थूलान्ये ऽपि ] TaSa; निनादस्तु स्थूलान्ये ऽपि SvT<sup>n</sup>; च नादादिस्थूला अन्ये SvT<sup>k</sup>; नामादि स्थूला अन्ये SvT<sup>s</sup> 203c परः शून्यः ] TaSa SvT<sup>n</sup>; परं शून्यं SvT<sup>k</sup>SvT<sup>s</sup> 203d व्यवस्थितः ] TaSa SvT<sup>n</sup>; व्यवस्थितं SvaTa 204b °वशाद्भवेत् ] em.SvT<sup>n</sup>; °वसा भवेत् AC; °वशा भवेत् BSvT<sup>n</sup>; °वसात्प्रिये SvT<sup>k</sup>SvT<sup>s</sup> 204d संब्यवस्थितः ] TaSa SvT<sup>n</sup>; संब्यवस्थितं SvT<sup>k</sup>SvT<sup>n</sup> 205a तत्समत्वं ] TaSa SvT<sup>n</sup>; तन्मयत्वं SvT<sup>k</sup>SvT<sup>s</sup> 205b भवते ] em.SvT<sup>n</sup>; भवता TaSa; लभते SvT<sup>k</sup>SvT<sup>s</sup> 205c शून्यवादं समाख्यातं ] TaSa; शून्यभावः समाख्यातः SvaTa

200c śūnya tāni ] for śūnyāni tāni<sup>hyper</sup>, § 00 200d kuru ] for kuryāt, § 9.15 other sorts of anacoluthon; § 00 2nd imperative for 3rd optative 203c śūnyaḥ ] for śūnyaṃ, § 3.1

पूर्वं ये कथिता मन्त्रा सप्तकोटिरसंख्यया ॥ २०७ ॥

गोपितास्ते पुरा देवि वर्णरूपावतारिताः ।

तेन ते न प्रसिद्धान्ति जप्ताः कोटिशतैरपि ॥ २०८ ॥

मन्त्राणां जीवभूता तु या स्मृता शक्तिरव्यया ।

तया हीना वरारोहे निष्फलाः शरदाम्बुदाः ॥ २०९ ॥

B 11<sup>v</sup>3, C 5<sup>v</sup>1

देवानां च ऋषीणां च यक्षगन्धर्वकिन्नराम् ।

सिद्धानां नागसंघानामेतेषां योगिनां नृणाम् ॥ २१० ॥

तेषां तु गोपितं भद्रे भक्तिहीना नराधमाः ।

न जानन्ति गुहं देवं शास्त्रोक्तसमयांस्तथा ॥ २११ ॥<sup>3</sup>

A 6<sup>v</sup>6, C 5<sup>v</sup>2

दम्भकौटिल्यनिरता लौल्यार्थे क्रियवर्जिताः ।

अनेन कारणार्थेन मया वीर्यं प्रगोपितम् ॥ २१२ ॥

B 11<sup>v</sup>5

तेन गुप्तेन देवेशे शेषा वर्णास्तु केवलाः ।

या सा तु मातृका देवि परा तेजसमन्विता ॥ २१३ ॥<sup>4</sup>

तया व्याप्तं जगत्कृत्स्नमाब्रह्मभुवनान्तिकम् ।

तत्रस्थं तु यदा देवि व्यापित्वेन सुरार्चिते ॥ २१४ ॥

A 7<sup>v</sup>1, B 11<sup>v</sup>6

अवर्णस्थो यथा वर्णस्थितः सर्वगतः प्रभुः ।

C 5<sup>v</sup>4

<sup>3</sup>TaSa I.211c-23ob ] quoted in ŚiSūVi 2.3 cf. Here ŚiSūVi indicates ŚiSūVi<sup>ed</sup>.

<sup>4</sup>TaSa I.213c-226b ] quoted in CiVa; TaSa I.216ab quoted in TaĀl-Vi 3.67; here CiVa and TaĀl-Vi respectively indicate CiVa<sup>ed</sup> and TaĀl-Vi<sup>ed</sup>.

208d जप्ताः ] *em. Goodall*; जप्त्वा Σ 209d निष्फलाः ] *em.*; निष्फला Σ 209d शरदाम्बुदाः ] AC; शरदाबुदा B; शरदभ्रवत् ŚiSūVi 210d योगिनां ] AC; योगिनं B 211a तेषां तु ] *conj.*; ते तुषा A; ते तु सा B; ते तु या C 211d समयांस्तथा *em. ŚiSūVi<sup>ed</sup>*; समयास्तथा AC; °समयास्तथा B; 212a °कौटिल्य° ] C; °कौटिल्य° AC 212b लौल्यार्थे ] *em.*; लौल्यर्थे Σ; लौल्यार्थाः ŚiSūVi 212b क्रियवर्जिताः ] AC; क्रियावर्जिताः *ummet.*B; क्रिययोजिताः ŚiSūVi 213b वर्णास्तु ] B; वर्णस्तु AC 213d परा समन्विता ] AB; परा समन्विताः C; परतेजःसमन्विता ŚiSūVi 214c यदा ] AC ŚiSūVi; यथा B 215a °स्थो ] *em.*; °स्थः Σ 215a वर्णस्थितः ] *em. CiVa*; वर्णः स्थितः ] TaSa ŚiSūVi

TaSa I.208c-209b ] quoted in ŚiSūVi 2.1 212c अनेन कारणार्थेन ] TaSa; अस्मात्तु कारणाद्देवि ŚiSūVi 213a देवेशे ] TaSa; ते गुप्ताः ŚiSūVi<sup>ed</sup> 214a तया व्याप्तं जगत्कृत्स्नम् ] Σ; तया व्याप्तमिदं विश्वं ŚiSūVi<sup>ed</sup> 214c तत्रस्थं तु यदा देव ] TaSa; तत्रस्थं च सदा देवि ŚiSūVi; तत्रस्थश् च यथा नादो CiVa 214d व्यापित्वेन सुरार्चिते ] TaSa; व्यापितं च सुरार्चिते ŚiSūVi; व्यापितश् च सुरार्चिते CiVa 215b प्रभुः ] TaSa; प्रिये ŚiSūVi CiVa

207c *mantrā* ] for *mantrāḥ*, § 2.2.1 207d °*prasamkhyayā* 208d *koṭīśatair* ] for *śatakoṭībhiḥ*<sup>hyper</sup>, *metri causa* 209a *mantrāṅām* ] for *mantrēṣu*, § 5.13 genitive for locative 210b °*kinnarām* for °*kinnarāṅām*<sup>hyper</sup>, § 4.1.5 211b *bhaktihīnā* ] for *bhaktihīnāṅām*<sup>hyper</sup> § 4.1.5 211d °*samayās* ] for *samayāṅs*, § 00 212b *kriyavarjitāḥ* ] for *kriyāvarjitāḥ*, *metri causa*

तथा ते कथयिष्यामि निर्णयार्थं सुराचिते ॥ २१५ ॥

या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता ।  
हृद्विन्दुं वेष्टयित्वा तु प्रसुप्तभुजगाकृतिः ॥ २१६ ॥

तत्र सुप्ता महाभागे न किञ्चिन्मन्यते उमे ।  
चन्द्राग्निरविनक्षत्रैर्भुवनानि चतुर्दशः ॥ २१७ ॥

A 7<sup>r</sup>2

B 12<sup>r</sup>2, C 5<sup>v</sup>5

उदरे क्षिप्य सा देवि विषमूर्च्छैवता गता ।  
प्रबुद्धा सा निनादेन परेण ज्ञानरूपिणा ॥ २१८ ॥

मथिता चोदरस्थेन बिन्दुना वरवर्णिनि ।  
तावद्वि भ्रमवेगेन मथनं शक्तिविग्रहे ॥ २१९ ॥

B 12<sup>r</sup>3, C 5<sup>v</sup>6

भेदे तु प्रथमोत्पन्ने बिन्दु वै तेजवर्चसः ।  
तेन बिन्दोर्मथित्वा तु कला सूक्ष्मा तु कुण्डली ॥ २२० ॥ <sup>5</sup>

A 7<sup>r</sup>3

चतुष्कलमयो बिन्दुः शक्त्योदरगतः प्रभुः ।  
मथ्यमन्थनयोगेन ऋजुत्वा जायते ऽग्रतः ॥ २२१ ॥

ज्येष्ठा शक्तिः स्मृता सा तु बिन्दुद्वयविमध्यगा ।  
बिन्दुना क्षोभमायाता रेखैवामृतकुण्डली ॥ २२२ ॥

<sup>5</sup>TaSa I.220-225b ] quoted in TaĀl-Vi 3.67

216a शक्तिः ] C<sup>pc</sup>; शक्ति ABC<sup>ac</sup> 219a मथिता ] em.ŚiSūVi; मथितो Σ 219c °धि भ्रम°B; °विसभ्र°A; °धि मन्त्र°C; °वै भ्रम°ŚiSūVi CiVa 220a °त्पन्ने ] em.; °त्पन्नो B °त्पत्तौ A; °त्पत्तौ C; °त्पन्ना ŚiSūVi; °त्पन्नात् CiVa 220b 222d रेखैवा° ] em.ŚiSūVi; रेखेवा°A C; रेखवा°B; रेख्या°CiVa

216b निराचारेति ] Σ ŚiSūVi TaĀl-Vi; निराकारेति CiVa 216cd °त्वा तु प्रसुप्त° ] TaSa; °त्वान्तः सुषुप्त°ŚiSūVi; °त्वा तु सुषुप्ता°CiVa 217a सुप्ता महाभागे ] TaSa ŚiSūVi; सुप्तो महायोगी CiVa 217b उमे ] TaSa ŚiSūVi; यमी CiVa 217c चन्द्राग्निरवि° ] TaSa ŚiSūVi; चन्द्रार्कानल°CiVa 217d चतुर्दशः TaSa; चतुर्दश ŚiSūVi CiVa 218a उदरे क्षिप्य सा ] TaSa; क्षिप्वोदरे तु या ŚiSūVi; व्याप्तोदरा तु सा CiVa 218b विष्मूर्च्छैवता ] TaSa; विषमूढेव सा ŚiSūVi; विषवन्मूढतां CiVa 218d 217c-218 ] cf. Bhairavamaṅgala 48-49b caṅdrāgnirav- itārādibhuvanāni caturdaśaḥ | udare kṣipya sã devī prasuptāmṛtakuṇḍalī | prabuddhāsyañinādena mahābhairavarūpiṇī | 219b बिन्दुना वरवर्णिनि ] Σ ŚiSūVi; बन्धनादपि वद्विना CiVa 220a भेदे तु ] Σ; भेदात्तु ŚiSūVi CiVa 220c तेन बिन्दोर्मथित्वा तु ] Σ; उत्थिता तु यदा तेन ŚiSūVi 221b शक्त्योदरगतः ] TaSa; शक्तेरुदरगः TaĀl-Vi ŚiSūVi; शक्तेश्चोत्तरगः KāKaVi 221c मथ्यमन्थन° ] em.TaĀl-Vi ŚiSūVi; मध्यमस्थान°TaSa; मध्यमन्थन°CiVa 221d ऋजुत्वा ] TaSa; \*\*ऋजुत्वं ŚiSūVi TaĀl-Vi CiVa 222b °विमध्यगा ] TaSa; °सुमध्यगा ŚiSūVi TaĀl-Vi CiVa \*

217d caturdaśaḥ ] for caturdaśa § 2.5 218a kṣipya ] for kṣitvā<sup>ummet.</sup> § 6.1 218b tā gatā ] for °tām gatā § 2.1.2 220a bhede ] for bhedāt, § 4.3.18 220b tejavarcaḥ ] for tejavarcaḥ<sup>ummet.</sup>, § 1.11 consonantal stems treated as vocalic by adding a after the final consonant 220c bindor ] for bindunā<sup>byper.</sup>, § 5.6 ablative for instrumental 221b śaktyodaragataḥ ] for śaktyudaragataḥ, śaktyā is for śakti, § 2.18



रेखिनी नाम सा ज्ञेया उभौबिन्दुविमध्यगा । तृपथा सा समाख्याता रौद्री नामेन गीयते ॥ २२३ ॥	A 7 <sup>r</sup> 4
निरोधी सा समुद्दिष्टा मोक्षमार्गनिरोधिनी । शशाङ्कशकलाकार अम्बिका चार्धचन्द्रिका ॥ २२४ ॥	C 5 <sup>v</sup> 8 B 12 <sup>r</sup> 6
एका एव परा शक्ति त्रिधा सा तु प्रजायते । एभ्यो युक्तवियुक्तेभ्यः संजाता नववर्गजा ॥ २२५ ॥	
नवधा तु स्मृता सा तु नववर्गोपलक्षिता । पञ्चमन्त्रगता देवि सद्यादिभिर्यथाक्रमम् ॥ २२६ ॥	B 12 <sup>v</sup> 1
तेन पञ्चविधा प्रोक्ता ज्ञातव्या सुरनायिके । स्वरद्वादशगा देवि द्वादशस्था उदाहृता ॥ २२७ ॥	
अकारादिक्षकारान्ता स्थिता पञ्चाशभेदतः । एकाणवा हृद्देशस्था कण्ठे ज्ञेया द्विराणवा ॥ २२८ ॥	C 5 <sup>v</sup> 10
तृराणवा तु विज्ञेया जिह्वामूले यदा स्थिता । जिह्वाग्रे वर्णनिष्पत्तिर्भवती तु न संशयः ॥ २२९ ॥	A 7 <sup>r</sup> 6
एवं शब्दस्य निष्पत्ति शब्दव्यासं चराचरम् । शिरे रौद्री न्यसेत्पूर्वं वक्त्रे वामा प्रकीर्तिता ॥ २३० ॥	B 12 <sup>v</sup> 3, C 5 <sup>v</sup> 11

223b उभौ ] AC ŚiSūVi CiVa; उभो B 225b त्रिधा ] B ŚiSūVi TaĀl-Vi CiVa; \*\*AC 226b °लक्षिता ] em.ŚiSūVi CiVa; °लक्षिता: TaSa 226d °क्रमम् ] AC; °क्र\*B 227a तेन ] AC; \*\*B 227d उदाहृता ] AB; उदाहृता: C 228b पञ्चाशभेदतः ] C; पञ्चाशभेदतः A; पञ्चमभेदतः B; पञ्चाशता भिदा ŚiSūVi 230a निष्पत्ति ] AB; निष्पत्ति: C 230b ° ] व्यासं C; °व्यास°AB 230d वामा ] AC; वाम B 230d प्रकीर्तिता ] em.; प्रकीर्तिता: Σ

223b बिन्दुविमध्यगा ] TaSa; बिन्दू यदन्तगौ ŚiSūVi TaĀl-Vi; बिन्दू यथागतौ CiVa 223c तृपथा ] TaSa ŚiSūVi TaĀl-Vi; त्रिपदा CiVa 223d नामेन ] TaSa; नाम्ना तु ŚiSūVi TaĀl-Vi CiVa 224a निरोधी ] TaSa; रोधिनी ŚiSūVi TaĀl-Vi CiVa 224b °निरोधिनी ] TaSa; °निरोधनात् TaĀl-Vi ŚiSūVi KāKaVi 225a एका एव ] TaSa; एकैवेत्थं TaĀl-Vi ŚiSūVi CiVa 225c एभ्यो ] TaSa; आभ्यो ŚiSūVi CiVa 225c °वियुक्तेभ्यः ] TaSa; °वियुक्ताभ्यः ŚiSūVi CiVa 225d संजाता नववर्गजा ] TaSa; संजातो नववर्गकः ŚiSūVi CiVa 226d सद्याभिर्यथाक्रमम् ] TaSa; सद्यादिरनुक्रमात् ŚiSūVi 229b यदा ] TaSa; सदा ŚiSūVi 229d भवती तु ] TaSa; भवत्यत्र ŚiSūVi

223d nāmena ] § 1.8 stems in -an treated as vocalic by dropping the final n 225a śakti ] for śaktiḥ in TaĀl-Vi ŚiSūVi CiVa, § 2.2. loss of final visarga before t 225c ebhyo yuktaviyuktebhyāḥ ] for ābhyāḥ yuktaviyuktābhiḥ § 3.6 228b pañcaśabhedataḥ ] for pañcaśadbhedataḥ<sup>ummet.</sup>, § metri causa 230a niṣpatti ] for niṣpattiḥ, 2.2.1 230c raudrī ] for raudrīḥ, § 5.17 nominative for accusative

अम्बिका बाहुरित्युक्ता ज्येष्ठा चैवायुधं स्मृतम् । श्रीकण्ठो हि समाख्यात व्यापकः परमेश्वरः ॥ २३१ ॥	B 12 <sup>v</sup> 4
यथा ह्येकं तथा सर्वे षोडशैव महानिलाः । पञ्चविंशत्ततः पश्चात्तस्योर्ध्वे तु नव स्मृता ॥ २३२ ॥	C 5 <sup>v</sup> 12 A 7 <sup>r</sup> 1
अनेन क्रमयोगेण पञ्चाशानां समुद्भवः । कथिता देवदेवेन कार्यकारणभेदतः ॥ २३३ ॥	B 12 <sup>v</sup> 4
एवं द्वादशसाहस्रे पृथगुद्धार कीर्तितम् । नामानि रुद्रसंघस्य सूचितानीह पार्वति ॥ २३४ ॥	C 5 <sup>v</sup> 13
एते ऽपि व्यापका नित्या शब्दाकारा गुणान्विताः । वाच्यवाचकभेदो यो नवेभ्यः परत स्थितः ॥ २३५ ॥	B 12 <sup>v</sup> 6 A 7 <sup>r</sup> 2
व्यवहारार्थे मया स्रष्टा शब्दविश्लेषणं प्रति । न च रुद्रैर्विना शब्दो नार्थो नापि च तैर्गतिः ॥ २३६ ॥	C 6 <sup>r</sup> 1 B 13 <sup>r</sup> 1
शरीरं शब्दराशैस्तु पञ्चाशांशैस्समुज्वलम् । रुद्रपञ्चशिकाद्ध्येषान्मातृकात्र प्रपद्यते ॥ २३७ ॥	A 7 <sup>v</sup> 6 [insertion]
तस्माद्देवि विजानीयात्सर्वं तन्मातृकोद्भवम् । न मातृकात्परं संज्ञा न मन्त्रो मातृकात्परम् ॥ २३८ ॥	B 13 <sup>r</sup> 2
स्थूलसूक्ष्मविभागेन मातृकादेहसम्भवम् । यत्र चोत्पद्यते शब्द लयं तत्रैव गच्छति ॥ २३९ ॥	

1.230c-231b ] written in the margin of MS.A 7<sup>r</sup>6

232b महानिलाः ] B; महाविलाः AC 232c पश्चात् ] AC; पश्चा B 232d तस्योर्ध्वे ] AC; तस्यार्द्धे B  
234b पृथगुद्धार ] em.; पृथगुधार ] B; पृथगुधार प्र<sup>o</sup>hyper A; पृथग्धार प्र<sup>o</sup>C 235d नवेभ्यः ] B; न चेभ्यः A;  
न चेत्यः C 236a व्यवहारार्थे<sup>hyper</sup> ] AC; व्यवहारार्थे B 236a स्रष्टा ] em.; स्रष्टा Σ 236d तैर् ] C; भैर्  
A; तेर् B 236d गतिः ] AC; गति B 237a शरीरं ] em.; शरीर Σ 237b °शांशैस् ] AB; °शांशैः  
C 237b समुज्वलम् ] em.; समुज्वलाम् Σ 237c रुद्रपञ्चशिकाद्ध्येषात् ] em.; रुद्रपञ्चशिका ह्येषा Σ § 2.3  
238a विजानीयात् ] C; विज्ञानीयात् AB 238b सर्वं ] em.; सर्वे Σ 238b तन्मातृकोद्भवम् ] em.; तं  
मातृकोभवाम् Σ 239d लयं ] A; लय B; भयं C

232b *ṣoḍaśaiva mahānilāḥ* ] cf. *Niśvāsakārikā* T127's *Dikṣottara* 17 and T150 (not in T17) *ṣoḍaśaite mahānilāḥ*

231a *bāhur* ] for *bāhau* or *bāhvoḥ*, § 5.16 nominative for locative 231c *samākhyāta* ] for *samākhyātaḥ*,  
§ elision of *visarga* at the *pāda*-break 234b *uddhāra* ] for *uddhāraṇ*, *metri causa* 235d *parata* ] for  
*parataḥ*<sup>ummet</sup>. *metri causa* § 2.2.1 237b *pañcāśat* 239b *māṭṛkādeha* ] for *māṭṛkādehaṇ*, *metri causa* 239c  
*śabda* ] for *śabdaḥ*, § 2.2 at the *pāda*-break

जलमध्ये यथा बिन्दुरुत्पन्नश्च विनश्यति । तद्वदेव हि शब्दात्मा मनबिन्दोर्विलीयते ॥ २४० ॥	B 13 <sup>r</sup> 3
शिरे रौद्री परित्यज्य ज्येष्ठामायुधमुच्छ्रजेत् । अम्बिका बाहुदेशे तु वक्त्रं त्यक्त्वा व्यवस्थिता ॥ २४१ ॥	C 6 <sup>r</sup> 2
केवला कुण्डली ज्ञेया नान्यं किञ्चित्प्रदृश्यते । एवं तु भवते नाशमुत्पत्तिश्च तथैव हि ॥ २४२ ॥	A 7 <sup>v</sup> 3, B 13 <sup>r</sup> 4
उत्पत्तिं च विनाशं तु यो ज्ञायति वरानने । स भवेच्छक्तिमान्वीरो यथा त्वञ्च प्रिया मम ॥ २४३ ॥	C 6 <sup>r</sup> 3
भवते साधकेन्द्रस्तु पूज्या पूज्यतमो भवेत् । वामा ब्रह्मा स्मृतो भद्रे ज्येष्ठा विष्णु प्रकीर्तितः ॥ २४४ ॥	B 13 <sup>r</sup> 5
रौद्री रुद्रो वरारोहे †अम्बिकार्येश्वरो†विदुः । संयोग शब्दरूपस्तु शिवो नादात्मकः परः ॥ २४५ ॥	C 6 <sup>r</sup> 4 A 7 <sup>v</sup> 4, B 13 <sup>r</sup> 6
पञ्च कारणका देवि व्यापकत्वे व्यवस्थिताः । वर्णे वर्णे प्रदृश्यन्ते शक्तयश्च तथैव हि ॥ २४६ ॥	
इच्छा रौद्री समाख्याता ज्ञाना वामा प्रकीर्तिता । क्रिया ज्येष्ठा समुद्दिष्टा ज्ञेया-म्-अम्बा शुभेक्षणे ॥ २४७ ॥	C 6 <sup>r</sup> 5 B 13 <sup>v</sup> 1
उदयो वामया ज्ञेयो ज्येष्ठा मध्यदिनं स्मृतम् । सन्ध्या रौद्री तु विज्ञेया तदैवास्तमनं भवेत् ॥ २४८ ॥	A 7 <sup>v</sup> 5
रेचको वामया प्रोक्तः पूरको ज्येष्ठया विदुः । कुम्भको रौद्रया ज्ञेय स्वभावस्थस्थ अम्बिका ॥ २४९ ॥	B 13 <sup>v</sup> 2, C 6 <sup>r</sup> 6
इडा वामा समाख्याता रौद्री पिङ्गलसंज्ञके ।	

240d मनबिन्दोः for manobindoh, § 241b °मुच्छ्रजेत् ] AB; °मुत्सृजेत् C 241c वक्त्रं ] conj.; सर्वं Σ 243d त्वञ्च ] A; त्वञ् <sup>ummet.</sup>B; त्वं च C 244c स्मृतो ] B; स्\*तो AC 246a कारणका ] em.; कारणको B; कारको AC 246c वर्णे वर्णे ] AC; वर्णो वर्णो B 247c समुद्दिष्टा ] C; समुद्दिष्टां AB 247d अम्बा ] AB; अम्बो C 247d शुभेक्षणे ] AC; शुभेक्षणे B 248a उदयो ] AC; उदय\*B 248a ज्ञेयो ] A; ज्ञेया B; ज्ञेयौ C 249a प्रोक्तः ] em.; प्रोक्ताः Σ 249c ज्ञेय ] AC; ज्ञेया B 249d स्वभावस्थस्थ ] AC; स्वभावस्थ 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 saṃyoga ] for saṃyogaḥ, § 2.2.1 246b vyāpakatve ] vyāpakatvena <sup>byPer</sup> § 4.1.4 248a vāmayā ] for vāmāyā metri causa 249c raudrayā ] for raudryā <sup>ummet.</sup>, § 2.18 249c jñeya ] for jñeyah, § 2.2.1 249d svabhāvasthastha ] for svabhāvasthasthaḥ 250b piṅgalasaṃjñake ] for piṅgalasaṃjñake <sup>ummet.</sup>

सुषुम्णा ज्येष्ठगा †शक्ति विष्णवेव †निगद्यते ॥ २५० ॥

उद्भवे कुण्डली ज्ञेया वामा सा समुदाहता ।

B 13<sup>v</sup>3, C 6<sup>r</sup>7

विश्लेषस्थास्तथा ज्येष्ठा लये रौद्री निगद्यते ॥ २५१ ॥

लयातीता तथा अम्बा ज्ञातव्या सुरनायिके ।

[A 8<sup>r</sup>1]

नाभिस्था कुण्डली ज्ञेया प्रसुप्तभुजगाकृतिः ॥ २५२ ॥

कण्ठस्थानोर्ध्वतो रौद्री यत्र रुद्रो जगत्पतिः ।

C 6<sup>r</sup>8

प्रवाहे ज्येष्ठगा मध्ये बिन्दुद्वयविमध्यगा ॥ २५३ ॥

अम्बिका ब्रह्मरन्ध्रस्था ज्ञातव्या तत्त्ववेदिना ।

शमना कुण्डली ज्ञेया जाग्रावस्था प्रकीर्तिता ॥ २५४ ॥

B 13<sup>v</sup>5

ज्येष्ठा स्वप्नगता चैव रौद्री चोन्मनकारिका ।

C 7<sup>r</sup>9

सुषुप्ताख्यं पदं देवि उन्मनं तु तदुच्यते ॥ २५५ ॥

A 8<sup>r</sup>2

अम्बिका उन्मनातीता तुर्यस्थानगता शुभा ।

B 13<sup>v</sup>6

कुण्डली प्रथमा ज्ञेया द्वितीया तु मनोन्मनी ॥ २५६ ॥

बिन्द्री नाम तृतीया तु त्रिशक्तिकलितं जगत् ।

C 6<sup>r</sup>10

उद्भवे चैव विश्लेषे लये चैव तृतीयका ॥ २५७ ॥

लयातीतं परं शान्तं सर्वगं परमेश्वरम् ।

B 14<sup>r</sup>1

क्रियाकारणनिर्मुक्तं हेयोपादेयवर्जितम् ॥ २५८ ॥

ज्ञात्वा चैव वरारोहे न भूयो जन्ममाप्नुयात् ।

A 8<sup>r</sup>3, C 6<sup>r</sup>11

ग्रहणं कुण्डलिस्थस्य ज्ञातव्यं तु विपश्चितैः ॥ २५९ ॥

आमिषन्तु यथा खस्थः पश्यते शकुनिः प्रिये ।

B 14<sup>r</sup>2

250d शक्ति] AB; शक्ति<sup>r</sup> C 250d विष्णवेव] AC; विष्णवेव B <sup>ummet.</sup> 253b यत्र] AC; जत्र B 253d विमध्यगा] AC; विध्यगा B <sup>ummet.</sup> 254a °रन्ध्रस्था] C; °रन्ध्रस्था AB 254b तत्त्ववेदिना] ; तत्त्ववेदिने Σ 254c शमना] BC; समना A 254d प्रकीर्तिता] em.; प्रकीर्तिता: C; प्रकीर्त्तिता: AB 255a °गता] AC; °गतौ B<sup>pc</sup> 255b चोन्मन°A; चोत्मान°B; चोच्चात°C 256a उन्मनातीता] em.; तु मनातीता Σ 256b शुभा] AC; शुभा: B 257a बिन्द्री] AC; बिन्दी B 258a परं शान्तं] AC; परसान्तं B 258c °कारण°] AC °कारणा B 259d ज्ञातव्यं] em.; ज्ञातव्या Σ 260a आमिषन्] B; अमिषं तु AC

1.260-262b] cited in ŚiSūVi ad Śivasūtra 2.2 cf. KSTS<sup>ed.</sup> p.49 260b पश्यते शकुनिः] Σ; संपश्यञ्शकुनिः ŚiSūVi

9:250] cf. NiKa IFP n.17 (40:6-7) n.127; It is omitted in e-text by MARK S.G. DYCZKOWSKI 251c viśleṣasthās] for viśleṣasthā, 252a layātītā] for layātītāyām § 4.1.3 253c jyeṣṭhagā] for jyeṣṭhā <sup>ummet.</sup>, § 2.29.1? meaningless extension of words with -ga. 254d jāgrāvasthā] for jāgradavasthā <sup>hyper</sup>, § 1.10 other consonantal stems treated as vocalic by dropping the final consonant 257d ṛṭiyakā] for ṛṭiyakāḥ, § 2.2.2

क्षिप्रमाकर्षयेद्यद्वेगेन महतेन तु ॥ २६० ॥

तद्वदेव हि योगीन्द्रो मनोबिन्दूपकर्षयेत् ।

C 6<sup>r</sup>12

यथा शरो नलीनस्थो यन्त्रेणाताड्य धावति ॥ २६१ ॥

B 14<sup>r</sup>3

तथा बिन्दुर्वरारोहे उच्चारेण तु धावति ।

खस्थः खं करणं कृत्वा खमुखं योज्य खः शिरे ॥ २६२ ॥

A 8<sup>r</sup>4

कूर्मं तु मङ्गले योज्यं स्वरान्तञ्च द्विभिर्युतम् ।

B 14<sup>r</sup>4

प्रेरणं तु उदानेन यावत्तत्खमुखं गतः ॥ २६३ ॥

C 6<sup>r</sup>13

मङ्गलं कूर्मसंयुक्तं शरास्त्रेणैव शोधनम् ।

शुद्धते तु न सन्देहो द्विजमार्गो वरानने ॥ २६४ ॥

शुद्धेनैव तु मार्गेण ग्रहणं चैव लक्षयेत् ।

B 14<sup>r</sup>5

मनसा ग्रहणं कार्यं शक्त्याधारगतस्य तु ॥ २६५ ॥

A 8<sup>r</sup>5, C 6<sup>v</sup>1

प्रत्ययो तु भवेत्तस्य ग्रहणस्य वरानने ।

नाभिस्थं कम्पनं ज्ञेयं जृम्भनं मुखमाकुलम् ॥ २६६ ॥

B 14<sup>r</sup>6

अश्रुपातञ्च भ्रूभङ्गं चित्तव्याकुलता तथा ।

एते तु प्रत्यया नाभौ कण्ठस्थस्याधुना शृणु ॥ २६७ ॥

C 6<sup>v</sup>2

कण्ठस्थो धुनते गात्रं नादं मुञ्चत्यनेकधा ।

शिरःकम्प प्रलापश्च हूंकारश्च महास्वनः ॥ २६८ ॥

B 14<sup>v</sup>1

ततोर्ध्वं तु यदातीतो रुद्रस्थाने वराम्बिके ।

A 8<sup>r</sup>6

तदा तु प्रत्ययास्तस्य ते शृणुष्व समाहिता ॥ २६९ ॥

C 6<sup>v</sup>3

रुद्रस्थो वेदते शास्त्रां मुद्रा मन्त्रान्यनेकधा ।

261b मनोबिन्दूपकर्षयेत् ] *em.*; मनबिन्दूपकर्षयेत् B; मनबिन्दूपकर्षयेत् A; मन बिन्दुप्रकर्षयेत् C; मनोबिन्दुं विकर्षयेत् ŚiSūVi 261c नलीनस्थो ] AC; नलीकस्था B; धनुःसंस्थो ŚiSūVi 261d यन्त्रेणाताड्य ] *em.*; यन्त्रेनाताद्य A; यन्त्रैर्णाताद्य B; यन्त्रेमाताद्य C; यन्त्रेनाताड्य ŚiSūVi 262c खं ] C; खङ्ग B; *nāsti A<sup>unmet.</sup>* 262d खमुखं ] AC; खमुख B 262d शिरे ] AB; शिवे C 263a कूर्मन्तु B; कूर्मं तु C; कूर्मं तु A 263a योज्यं ] *em.*; योज्यात् AB; योज्या C 263b स्वरान्तञ्च ] A; स्वरान्त च B; स्वरान्तश्च C 263c प्रेरणं तु ] AC; प्रेरणन्तु B 263d °मुखं गतः ] C; °मुखङ्गतः B; °मुखगंतः A 265d शक्त्याधार° ] *conj.*; शक्त्यादर°AB; शक्तुदर°C 266a भवे ] AB; भवेत् C 266a भवेत् ] *em.*; भवे Σ § 2.3 267a भ्रू° ] AC; भ्रु°B 267b चित्तु° ] B; चित्त°AC 268a कण्ठस्थो ] AC; कण्ठस्था B 268c प्रलाप° ] AC; पलाप°B 268d हूं ] A; हूं°BC 269b रुद्रस्थाने ] ACरुद्रस्थान्\*B 269c प्रत्ययास् ] B; प्रत्यया AC 270b मन्त्रान्य° ] ABनेत्राण्य°C

260d महतेन ] Σ; सहजेन ŚiSūVi

260d mahatena ] for mahatā<sup>unmet.</sup>, § 1.10 261b manobindu ] for manobinduṃ, § 2.1 262d yojya ] for yojyaḥ, metri causa 263b dvibhiḥ ] for dvābhyām<sup>unmet.</sup>, § 269a tatordhvaṃ ] for tata ūrdhvaṃ<sup>hyper.</sup>, § 8.2

उद्गाहयति शास्त्राणि अश्रुतान्यपि साधकः ॥ २७० ॥

B 14<sup>v</sup>2

तस्योर्ध्वे तु महादेवि विसर्गाख्यं पदं भवेत् ।  
विसर्गस्थं यदा देवि तदा शब्दं शृणोति च ॥ २७१ ॥

स्पर्शे च शीतलं वेत्ति हिमवच्छिखरा इव ।  
शक्तिस्थानं ततो देवि सादाख्येनैकतां गतं ॥ २७२ ॥

C 6<sup>v</sup>4

A 8<sup>v</sup>1, B 14<sup>v</sup>3

शक्तिस्थानमुन्मनत्वं हि विषयाणां वरानने ।  
अणिमादिगुणावाप्तिर्भवते ऽत्र न संशयः ॥ २७३ ॥

तल्लयो यदि तत्रैव स्थिरीभवति शोभने ।  
तदा चोत्पतते शीघ्रं सत्यमेव न संशयः ॥ २७४ ॥

B 14<sup>v</sup>4, C 6<sup>v</sup>5

रन्ध्रस्थं सर्वगं ज्ञेयं तदातीतं तु व्यापकं ।  
घटमध्ये यथाकाशं परिच्छिन्नं प्रवर्तते ॥ २७५ ॥

B 14<sup>v</sup>5

एवं शरीरविच्छिन्नं व्यापकत्वं नु भासते ।  
घटे भिन्ने यथा देवि एकभावं तु गच्छति ॥ २७६ ॥

A 8<sup>v</sup>2, C 6<sup>v</sup>6

बहिरन्तर्यसद्भाव एक एवं प्रभासते ।  
तद्वदेव हि भूतात्मा पाशमुक्तं प्रभासते ॥ २७७ ॥

B 14<sup>v</sup>6

यथा दीपो घटस्थो हि एकदेशप्रकाशकः ।  
तथा चात्मा तु लिङ्गस्थो मनव्यापारपेशलः ॥ २७८ ॥

C 6<sup>v</sup>7

घटे भिन्ने यथा देवि सर्वत्रैव प्रकाशकः ।  
तथा पाशैर्मनो मुक्तो व्यापको भवते प्रिये ॥ २७९ ॥

A 8<sup>v</sup>3, B 15<sup>r</sup>1

एवं व्याप्तिर्मया ख्याता तव देवि सुरेश्वरि ।  
आत्मव्याप्ति भवत्येषा शिवव्याप्तिमतः परम् ॥ २८० ॥

272d °नैकतां ] *em.*; °नेकतां Σ 273a °स्थानमु° ] BC; °स्थानं मु°A 273b विषयाणां ] AC; विषयाण्यं B 274d सत्यमेव न ] C; सत्यमेवन्न B; सत्यमेवं न A 274d संशयः ] AC; संशयः B 275c यथाकाशं ] AB; यथाकाश C 276b नु ] AB; तु C 277c °देव ] AB<sup>pc</sup> C; °देवि B<sup>ac</sup> 277c भूता° ] BC; भ्राता°A 278c लिङ्गस्थो ] AC; लिङ्गस्था B 279a घटे ] B; घटो AC 279a भिन्ने ] *em.*; भिन्न Σ 279c मनो ] AB; मनो B 280a एवं ] AC; एव B 280a मया ] AC; मया B 280c °व्याप्ति भवत्येषा ] B; °व्याप्तिर्भवेदेषा ] SvaTa; °व्याप्तिर्भवेत्तेषां C; °व्याप्तिर्भवतेषां A

280d °व्याप्तिमतः ] TaSa SvT<sup>n</sup>; °व्याप्तिरतः SvaTa Σ

272b °śikharā iva ] for °śikhara iva, metri causa 280c ātmavyāpti ] for ātmavyāptiḥ, § 2.2.2 280d °vyāptim ] for °vyāptiḥ, § 4.3.5

शेषभावेन बन्धानां सर्वाध्वोपाधिवर्जितः । अविदित्वा परन्तत्वं शिवत्वं कल्पितं तु यैः ॥ २८१ ॥	B 15 <sup>r</sup> 2
ते चात्मोपासका शैवे न ते यान्तु शिवं पदम् । आत्मतत्त्वगतिं यान्ति आत्मतत्त्वात्मरञ्जिताः ॥ २८२ ॥	A 8 <sup>v</sup> 4, C 6 <sup>v</sup> 9
ये साकारान्युपासन्ति कल्पयित्वा तु देवता । तस्यास्पदं लभन्त्येते न मुक्ताः परमार्थतः ॥ २८३ ॥	B 15 <sup>r</sup> 3
तस्मात्सर्वं परित्यज्य स्वभावस्थमुपासयेत् । स्वभावस्थं पुनर्वक्ष्येद्यथा भवति तच्छृणु ॥ २८४ ॥	B 15 <sup>r</sup> 4, 6 <sup>v</sup> 10
न निरोधो न चोच्चारो न लक्षो न च योजना । स्वरूपस्थं ततो ज्ञात्वा स मुक्तो नात्र संशयः ॥ २८५ ॥	
संकल्पस्तु महाबन्धो उच्छेद्यो भावकारणम् । तं त्यक्त्वा मुच्यते योगी सविकल्पस्तु बध्यते ॥ २८६ ॥	A 8 <sup>v</sup> 5
न मनो नापि मन्तव्यो मन्ता च न विभाव्यते । यावत्संकल्पयेद्देवं तावद्बन्धः प्रवर्तते ॥ २८७ ॥	
न बिन्दुं नैव नादश्च न चारश्चाध्वषट्कगः । न शक्त्युच्चारमार्गे स्यात्कारणत्याग कालगः ॥ २८८ ॥	B 15 <sup>r</sup> 6

281a °भावेन ] AC; °भावेन B 281a बन्धानां ] AB<sup>Pc</sup>; गन्धानां C 281b सर्वाध्वोपाधि° ] em.SvaTa; सर्वाध्वोपाधि°AB; सर्वाध्वोपाधि°C 281c परन्तत्वं ] AB; परं तत्त्वं C SvT<sup>n</sup> SvT<sup>k</sup>; परमं तत्त्वं SvT<sup>s</sup> 281d तु यैः ] B SvT<sup>k</sup> SvT<sup>n</sup>; त्वयैः AC; तु ये SvT<sup>n</sup> SvT<sup>s</sup> 282a ते चात्मोपासका ] em.SvT<sup>n</sup>; ते चात्माशासका TaSa; त आत्मोपासकाः SvT<sup>k</sup>; त आत्मोपासिका SvT<sup>s</sup> 282a शैवे ] em.SvT<sup>n</sup> SvT<sup>k</sup>; शैव AC; सैवे B; चैव SvT<sup>s</sup> 282b न ते यान्तु ] C; न ते यांतु A; न ते या तु B; न गच्छन्ति SvaTa Σ 282c °गतिं ] em.SvaTa; °गति AB; °गतिर् C 283b देवता ] AB; देवता : C 283c तस्यास्पदं ] AC; तस्यास्पदं B 283c लभन्त्येते ] A; लभत्येते C; लभते B 283d मुक्ताः ] conj.; मुक्तः Σ 285c स्वरूपस्थं ] AC; स्वरूपस्थं B <sup>hyper</sup> 286a संकल्प° ] AC; संकल्प° B 286b उच्छेद्यो ] B; उच्छेदो AC 287b मन्ता च न ] B; मन्तार्चन A; मन्तार्चन C 287c °कल्पयेद्देवं ] AC; °कल्पयेद्देवं B 288b चारश्° ] AB; वारश् C 288c °मार्गे स्यात् ] em.; °मार्गं स्यात् AB; मार्गं स्या C

281a शेषभावेन बन्धानानां ] TaSa<sup>ed.</sup>; बन्धनाशेषभावेन SvaTa 281b °वर्जितः ] TaSa SvaTa; °वर्जिता SvT<sup>k</sup> ed. 281c अविदित्वा ] TaSa SvT<sup>k</sup> SvT<sup>n</sup>; विदित्वा SvT<sup>s</sup> 282b शिवं पदम् ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>, परं शिवम् SvT<sup>k</sup> 282d °त्सरञ्जिताः ] TaSa; °नुरञ्जितः SvT<sup>n</sup>; °नुरञ्जिताः SvT<sup>k</sup> SvT<sup>s</sup> 287ab ] cf. NiKa T17:224 (23.25ab) and T127:282

281b bandhānām ] for bandhebhyaḥ, § 5.14 282a °pāsakā ] for °pāsakāḥ § 2.2.1 282a śaive ] for śaivena<sup>hyper</sup> § 4.1.4 282b yāntu ] for yāyuh, § 9.15 anacoluthon : imperative for optative sense 283b devatā ] for devatāḥ, § 2.2.2 283c tasyāspadam ] for tāsya āspadam<sup>hyper</sup> or tāsām āspadam<sup>hyper</sup>, § 8.4 284c vaksyed ] for vaksye, § 2.6 285b lakṣaḥ ] for lakṣyaḥ, § 7.1 286a °bandho uccedyo, § 8.10 288d °tyāga ] for °tyāgaḥ<sup>hyper</sup>, § 2.2. metri causa

न शून्यभाव नाभावं न शक्ति शिव-म्-एव च । अविद्यावासना ह्येषा संसारभयबन्धनी ॥ २८९ ॥	A 8 <sup>v</sup> 6
यन्नास्ति तत्र सन्तोषं प्रायः कश्चित्करिष्यति । तं त्यक्त्वा त्यक्तव्याः सर्वे आशापाशा-म्-अशेषतः ॥ २९० ॥	B 15 <sup>v</sup> 1 C 6 <sup>v</sup> 13
आशा एव महाबन्धो यया व्याप्तो ऽखिलं जगत् । यावन्न त्यज्यते सा वै तावच्छक्तिर्न विद्यते ॥ २९१ ॥	
काशा सा मोक्षवादीनां यत्र सर्वं क्षयं गतम् । मोक्षे ऽपि यस्य नोत्कण्ठा स मोक्षमधिगच्छति ॥ २९२ ॥	B 15 <sup>v</sup> 2 A 9 <sup>r</sup> 1, C 7 <sup>r</sup> 1
न मोक्षस्य भवे स्थानं न दानं न च कल्पना । सर्वत्र वितथा दृष्टि स मोक्षो मोक्षवादिनाम् ॥ २९३ ॥	B 15 <sup>v</sup> 3
मोक्षो नाम-म्-अनिर्देश्यमूहापोहविकल्पनात् । स विद्याञ्चोपजायेत अविद्यां तु परित्यजेत् ॥ २९४ ॥	
तदाकारं जगत्सर्वं तस्याकारं न किञ्चनः । निराकारस्वभावस्थ कर्तव्यो ऽत्र मनीषिभिः ॥ २९५ ॥	B 15 <sup>v</sup> 4, C 7 <sup>r</sup> 2
तत्त्वभाव स भूताख्य सर्गो यत्र प्रवर्तते । आनन्दं ब्रह्मणो रूपं न बिभेति कदाचनः ॥ २९६ ॥	A 9 <sup>r</sup> 2 B 15 <sup>v</sup> 5

289b शक्ति ] ABC<sup>ac</sup>; शक्तिः C<sup>pc</sup> 289c ह्येषा ] AC; ह्येषां B 290a सन्तोषं ] *em.*; सन्तोष Σ 290c त्यक्तव्याः ] *conj.*; त्यक्तताम् AB; त्यक्तताः C 290d आशापाशा° ] C; आशापाशा° AB 291b व्याप्तो खिलं ] AC; व्याप्तौ लिलञ् B 291c °तेषां ] AC; °तेसा B 291c त्यज्यते सा ] *em. Isaacson*; त्यजतेषां Σ 292b सर्वं ] *em. Goodall*; सर्व Σ 292c नोत्कण्ठा ] *em.*; नोत्कण्ठ Σ 293a भवे ] AB; भवेत् C 293b न दानं ] B; गदानं AC 293c वितथा ] AC; वितता B 294b °विकल्पनात् ] *em.*; °विकल्पनात् Σ § 2.3 294c विद्याञ्चो° ] A; विद्याञ्चो° BC 294d विद्या तु ] AB; विद्यान्त B 294d अविद्यां ] *em.*; अविद्या Σ 295a तदाकारं ] *em.*; तदाकार Σ 295b किञ्चनः ] AB; किञ्चन C 295c °स्वभाव° ] *em. Goodall*; °स्तु भाव° Σ 295c भावस्थ ] B; भावस्थं AC 296d कदाचनः ] AB; कदाचन C

290cd ] *cf. NiKa IFP T127:269 (32: 73cd) and T17:234 292ab ] cf. NiKa IFP T127:269kā hy ākāśā mokṣavādīnām yatra sarve \*\*||; T17:234 kā hy āśā mokṣavādīnām yatra sarve kṣayaṃ gatāḥ||; KuSā NGMPP A40-11; 40<sup>v</sup>5 bāhyā sā ... 293 ] cf. NeTa T.17A:233 and KuSā na mokṣasya (T17; na mokṣa na mokṣasya<sup>hyper</sup>KuSā) bhavet sthānaṃ (T17; tasmāt KuSā) na cādhvānaṃ kadācana | sarvatra vigatā (T17; viditā KuSā) dṛṣṭiḥ sa mokṣo mokṣavādīnām 1.295ab ] *cf. Sāṃkhyavṛtti ad Sāṃkhyakārikā 21**

289a śūnyabhāva ] for śūnyabhāvaḥ, metri causa 289b śakti siva-m-eva ] for śaktiḥ śiva eva, § 2.2.1 and § 10.1 291b vyāpto 'khilam jagat ] for vyāptam akhilaṃ jagat<sup>hyper</sup>, § 3.1 293a bhavet ] for bhavet § 10.3 293c dṛṣṭi ] for dṛṣṭiḥ, § 2.1.1 at the pāda-break 294c upajāyeta ] for upajāyeta<sup>hyper</sup>, § 6.4 295b kiñcanaḥ ] for kiñcana, § 2.5 296a tatvabhāva ] for tatvabhāvaḥ, § 2.2.1 296d kadācanaḥ ] for kadācana, § 2.5 296cd ] *cf. Taittirīyopaniṣat 2.4.1, 2.9.1*



सर्वं खल्वात्मकं ज्ञात्वा कर्तव्यं नास्ति किञ्चनः । अस्तित्वमिति चेद्भावस्तदा बन्धो न संशयः ॥ २९७ ॥	C 7 <sup>r</sup> 3
स्वयमेवात्मनात्मानं कोशकारकृमिर्यथा । बध्नाति यत्नतो भाव नाना चैव तु भन्धनैः ॥ २९८ ॥	
स विमुच्येत यो बद्धः किमबद्धस्य मोक्षणम् । सहजागन्तुका बन्धा द्वैतभाव-म्-अधिष्ठिताः ॥ २९९ ॥	A 9 <sup>r</sup> 3, C 7 <sup>r</sup> 4
कल्पिता स्वयमेवात्र मन संकल्पलक्षणं । मानसं तु परित्यज्य यत्किञ्चिद्वाङ्मयं प्रिये ॥ ३०० ॥	B 16 <sup>r</sup> 1
भावाभावात्मकं सर्वं मनः संकल्पलक्षणम् । शुद्धाशुद्धेषु भावेषु मनो यत्र प्रवर्तते ॥ ३०१ ॥	C 7 <sup>r</sup> 5
वर्णावर्णविकल्पेषु भक्षाभक्ष तथैव च । समत्वं यस्य जायेत तस्य जातं न किञ्चनः ॥ ३०२ ॥	B 16 <sup>r</sup> 2 A 9 <sup>v</sup> 4
सर्वभावां त्यजेत्पूर्वमभावे तु स्थिरीभवेत् । अभावं तु परित्यज्य स्वभावस्थं भविष्यति ॥ ३०३ ॥	C 7 <sup>r</sup> 6
यथा शिलाशृतं तोयं क्षपितं सूर्यरश्मिभिः । न च केनापि तत्पीतं न च तत्रैव तिष्ठति ॥ ३०४ ॥	B 16 <sup>r</sup> 3
निरूपपत्तिमापन्नं तथा ज्ञानविदो मनः । यथा वायु नभं पृथ्वी बलाद् वहति सर्वगः ॥ ३०५ ॥	C 7 <sup>r</sup> 6 A 9 <sup>r</sup> 5

297b किञ्चनः ] AB; किञ्चन C 297c अस्तित्वमिति ] BC; अस्तित्वमिति A 298b °मानं ] em.; °मान Σ 298c यत्नतो ] C; यत्नतो AB 298d नाना चैव तु AC; °नाभावैस्वस्तु B 298d बन्धनैः ] conj.; भावनैः Σ 299d °धिष्ठिताः em. Goodall; °धिष्ठितैः Σ 300b मन ] ABC<sup>ac</sup>; मनः C<sup>Pc</sup> 300b संकल्पलक्षणम् ] em.; संकल्पनलक्षणः AC; संकल्पलक्षणः B 300d वाङ्मयं ] AC; वाङ्मय B 300d प्रिये ] AC; प्रियेत् B 302b भक्षाभक्ष ] AB; भक्ष्याभक्ष्य C 302c यस्य ] B; तस्य AC 302d जातं ] AC; जात B 302d किञ्चनः ] AB; किञ्चन C 303a सर्वभावां ] AC; सर्वभावान् B 303c अभावं ] AC; अभावस्तु B<sup>ac</sup> with cancellation mark 303c परित्यज्य ] AC; परित्यज्या B 304a शिलाश्रितं ] C; शिलासृतं ] AB 304b क्षपितं ] em. NiKa KuSā; क्षपित्वं AC; क्षपिति B 304c पीतं न ] AC, पीतन्न B 305a निरूपपत्ति<sup>o</sup> unmet. ] AB; निरूपयत्ति<sup>o</sup> C 305d °बला<sup>o</sup> ] em.; °बाला<sup>o</sup> Σ

304ab ] =NiKa 32:69cd (IFP T17:233) and KuSā (40<sup>v</sup>3) yathā (T17; \*\*KuSā) śilāsritaṃ toyam kṣapitaṃ sūryarāśmibhiḥ || 304c ] =NiKa 32:71a IFP no.17A p.233 na ca tat kenacit pītaṃ 304d ] =NiKa 32:70d IFP no.17A p.233

297b kiñcanaḥ ] for kiñcana, § 2.5 298c bhāva ] for bhāvaḥ § 2.2 at the pāda-break 300a kalpitā ] for kalpitāḥ, § 2.2.1 300b mana ] for manaḥ, § 2.2.1 302b bhakṣābhakṣa ] for bhakṣyābhakṣeṣu<sup>hyper</sup> § 7.1 and § 4.1.5 302d kiñcanaḥ ] for kiñcana, § 2.5 303a sarvabhāvāṃ ] for sarvabhāvān, § 2.7.1 304a śilāsritaṃ ] for śilāsritaṃ, § 7.2

धुग्धुगन्तं महावीर्यं स्फुटन्तं तरुपर्वताम् । तत्क्षणाद्याति निर्नाशं तद्वज्ज्ञानविदो मनः ॥ ३०६ ॥	B 16 <sup>r</sup> 4
यथा विस्तरतो मेघा नभमाक्रम्य संस्थिताः । तत्क्षणाद्याति निर्नाशं विद्वांसस्य तथा मनः ॥ ३०७ ॥	C 7 <sup>r</sup> 8 B 16 <sup>r</sup> 5
मेघवृष्टिर्यथा देशे निम्नोन्नतजलस्थलम् । तत्क्षणान्नाशमायाति तद्वद्भावो निरालयः ॥ ३०८ ॥	A 9 <sup>r</sup> 6, B 16 <sup>r</sup> 6, C 7 <sup>r</sup> 9
यथा चेन्धनसंयोगादग्निज्वाला निरोपमा । तत्क्षणात्प्रक्षयं याति तद्वच्छून्यो मनो विदुः ॥ ३०९ ॥	
शङ्खशब्दो यथा देवि श्रूयते विपुलस्वनः । तत्क्षणात्क्षीयते तन्तु तद्वत्साम्ये मनो विदुः ॥ ३१० ॥	
अथ वैराग्यमाश्रित्य कष्टैश्चान्द्रायणादिभिः । क्षपये तन्तु मोक्षाय †सैन्धवं चोन्मनात्मनि †॥ ३११ ॥	B 16 <sup>v</sup> 1, C 7 <sup>r</sup> 10
बहुभिर्गृह्य वैराग्यमात्मानं क्षपितं तु यैः । तेषामेको ऽपि नास्त्यत्र गतो निरुपपत्तिकम् ॥ ३१२ ॥	A 9 <sup>v</sup> 1
ब्रह्मचर्यं तपोनिष्ठा शौचाद्या ये च संयमाः । न तैस्तु सिद्धयते मोक्षो भाव एवात्र कारणम् ॥ ३१३ ॥	B 16 <sup>v</sup> 2, C 7 <sup>r</sup> 11
अग्निर्दर्भाश्च मन्त्राश्च होता होतव्यमेव च । प्रणीता विष्टराश्चैव दीक्षाध्वरप्रकल्पना ॥ ३१४ ॥	B 16 <sup>v</sup> 3

306b स्फुटन्तं ] AC; स्फुटन्तं B 306c याति ] ABC<sup>pc</sup>; योति C<sup>ac</sup> 306c निर्नाशं ] C; निर्नासं A; निर्नास B 306d तद्वज्ज्ञान° ] *em.*; तदुज्ज्ञान° AC; तदुज्ज्ञान° B 307d विद्वांसस्य ] B; विद्वासस्य A, विन्वासस्य C 308b निम्नोन्नत° ] C; निम्नोन्नत° B; निम्नोन्नत° A 308b °जल° ] C; °जाल° AB 309a चेन्धन° ] *conj.* Isaacson; चे त्वन° Σ 309c प्रक्षयं ] B; प्रत्ययं AC 309c याति ] *em.*; यान्ति AC; याहि B 310a यथा ] *conj.*; यदा Σ 310b श्रूयते ] BC; सूयते A 310c तत्क्षणात् ] C; तत्क्षणा B; तत्क्ष A<sup>ac</sup> with insertion mark 310c क्षीयते ] A<sup>pc</sup> BC; क्षीते A<sup>ac</sup> 310d तद्वत्साम्ये ] *em.* Isaacson; तद्वच्छाम्ये Σ 311a अथ ] BC; अर्थ° A 311a °श्रित्य ] C; °सृत्य AB 311d सैन्धवं ] AC; स\*\*न्धात् B 311d चोन्मनात्मनि ] A; मनात्मनि<sup>ummet.</sup> B; चोन्मनोन्मनि C 312b तु यैः ] B; त्वयैः AC 314a अग्निर्दर्भाश्च ] B; अग्निर्दर्भाश्च A; अग्निर्दर्भाश्च च C 314d °ध्वर° ] *em.* Goodall; °ध्वन° Σ

312 ] *cf.* NiKa 32:67c-68b T17:233 and KuSā 10.14 bahubhir (KuSā; bahuśo T17) yas tu (T17; vāhya° KuSā) vairāgyam ātmā nirvyāpitas tu yaiḥ || teṣām eko 'pi (KuSā; anye 'pi T17) nāsty atra gatā (KuSā; gatvā T17) nirupapattikam (T17; nirupapattikam KuSā) 314ab ] *cf.* attested in NiKa (T17:243; T127:273)

307d vidvāmsasya ] for viduṣaḥ<sup>ummet.</sup>(?) 309b niropamā ] for nirupamā<sup>ummet.</sup>, metri causa 310c tan tu ] for sa tu<sup>ummet.</sup>, metri causa 311c kṣapaye ] for kṣapayet, § 10.3 313a taponiṣṭhā ] for taponiṣṭhāḥ, § 2.2.1

एतत्संकल्पसंघातं तव संबोधकारणम् ।	C 7 <sup>r</sup> 12
अद्वैतं निर्विकल्पन्तु निरिन्द्रियमलक्षणम् ॥ ३१५ ॥	A 9 <sup>v</sup> 2
अलक्षस्य कुतो लक्षो अमनस्य कुतो मनः ।	
अमने प्रत्यवस्थानं कर्तव्यं सततं बुधैः ॥ ३१६ ॥	B 16 <sup>v</sup> 4
नास्तित्वं वर्तते नित्यमस्तित्वं तु परित्यजेत् ।	C 7 <sup>r</sup> 13
नास्तित्वं तु यदा भूतो नास्ति नास्तीति तस्य तत् ॥ ३१७ ॥	
नास्ति मोक्षो महाबन्धः सर्वं शून्यैव भावयेत् ।	A 16 <sup>v</sup> 5
चलाचलात्मविज्ञानं चित्तवृत्ति-र्-अपेक्षया ॥ ३१८ ॥	A 9 <sup>v</sup> 3
स कथं निश्चलीकर्तुं देहे शक्येत केनचित् ।	
यावद्भावयते ज्ञानं विज्ञानाधार केवलम् ॥ ३१९ ॥	C 7 <sup>v</sup> 1
वायुना व्याकुलीभूत अविद्या चोपतिष्ठति ।	B 16 <sup>v</sup> 6
प्राणयामादिभिः श्लेषैर्मनो धीरै सुनिर्जितः ॥ ३२० ॥	
अन्यकाले प्रकुर्वीत निष्फलं यत्पुराजितम् ।	C 7 <sup>v</sup> 2
तस्मादेवं तु विज्ञाय इन्द्रियार्थं चलाचलम् ॥ ३२१ ॥	A 9 <sup>v</sup> 4, B 17 <sup>r</sup> 1
घटवद्भङ्गुराकारं विद्युद्दर्शनसन्निभम् ।	
सर्वे त्यज्य मुमुक्षाय नास्तिके तु मनं कुरु ॥ ३२२ ॥	
देव्युवाच ॥	
महत्कौतूहलं देव ममोत्पन्नं महाप्रभो ।	C 7 <sup>v</sup> 3
यन्नास्ति तत्र को लक्षो अलक्षस्य कुतो गतिः ॥ ३२३ ॥	B 17 <sup>v</sup> 2

315b संबोधकारणम् ] A<sup>pc</sup>B ; संवेधकारणम् A<sup>ac</sup>C 315c अद्वैतं निर्विकल्पं तु ] C ; अद्वैतं निर्विकल्पन्तु A ; अद्वैतनिर्विकल्पन्तु B 316a लक्षो ] AC ; लक्षा B 316d कर्तव्यं ] AC ; कर्तव्य C 317b अस्तित्वं तु ] AC ; अस्तित्वन्तु B 317c नास्तित्वं ] em. ; नास्तित्वे AC ; नास्तित्व B 318b सर्वं शून्यैव ] A ; सर्वशून्यैव BC 319b देहे ] em.NiKa ; देही AB<sup>pc</sup>C ; दोही B<sup>ac</sup> 319b शक्येत ] AC<sup>pc</sup> ; शकेत C<sup>ac</sup> ; सकृत B 320a व्याकुलीभूत ] C<sup>pc</sup> ; व्याकुलीभूतो ABC<sup>ac</sup> 320c श्लेषैर् ] corr. ; श्लेषैर् BC ; श्लेषैस् A 320d मनोधीरै ] AA ; मनोधीरैः C, § 2.2.1 321c एवं तु ] AC ; एवन्तु B 321d °यार्थं ] em. ; °यार्द्धं Σ 322a भङ्गुराकारं ] B ; भंगुराकारं AC 322c त्यज्य मुमुक्षाय ] AC ; त्यजामुपक्षाय B 323a कौतूहलं देव ] AC ; कौतूहलन् B 323b ममो° ] AC ; मनो °B 323c लक्षो ] em. , लक्षा ABC<sup>pc</sup> ; लक्ष B<sup>ac</sup>

318d °पेक्षया ] TaSa , °पेक्षते ] NiKa 318cd ] cf. NiKa 32:44ab (IFPT17:228; T127:284) 319ab cf. NiKa T127:284 devy uvāca; prāṇādyā vayavaḥ pañca sthitā yatra vibhāgaśaḥ | sa katham niścalikartuṃ dehe śakyati kenacit

315c nirvikalpan ] for nirvikalpaṃ, 316c amane ] for amanasi, § I.1.2 318b sarvaṃ śūnyaiva ] for sarvaṃ śūnyam eva<sup>hyper</sup>, § 8.3 (?) 318c calācalārtha ] for calācalārtha<sup>ummet</sup>, § 2.1.1 metri causa 319d vijñānādhāra ] for vijñānādhāraḥ<sup>ummet</sup>, metri causa 320b avidyā ] for avidyayā, § 4.1.3 321a anyakāle ] for anyatkāle, § 3.1 323d alakṣasya ] for alakṣyasya, § 7.1

ध्यान पूजा जपो होमं नानारूपा तु भावना ।  
किमर्थं सा त्वया देव कथिता परमेश्वर ॥ ३२४ ॥

श्रीभैरव उवाच ॥

नानारूपाणि वर्णानि लक्षाणि विविधानि च ।  
मनःप्रसाधनार्थाय सर्वमेतत्प्रकाशितम् ॥ ३२५ ॥

मनो हि चञ्चलो नित्यं निराश्रयमतीन्द्रियम् ।  
स कथं शक्यते धर्तुं यस्य वाय्वधिका गतिः ॥ ३२६ ॥

यावद्भावयते एकं तावदन्यमुपस्थितम् ।  
न ध्यानं न च वा लक्षं निष्पद्येत कदाचनः ॥ ३२७ ॥

अनेन कारणार्थेन सर्वं त्यज्यमशेषतः ।  
मनोद्भवं तु यल्लक्षं ध्यानं वा कल्पनात्मकम् ॥ ३२८ ॥

ममत्वं त्यज्य सर्वत्र नाहमस्मीति भावयेत् ।  
नाहमस्मि न चान्यो ऽस्ति अद्वैतक्रियया रतः ॥ ३२९ ॥

यावन्न विन्दते ह्येवं तावत्तस्य न किञ्चनः ।  
अहमिति तु यः अर्थस्स च बद्ध गुणत्रये ॥ ३३० ॥

यावन्न त्यजते देवि स निरुद्धो भविष्यति ।  
इच्छा द्वेष सुखं दुःखं विरागो ज्ञान वा तथा ॥ ३३१ ॥

यावदेतैर्न मुच्येत तावत्तस्य कुतो गतिः ।  
यस्य तुल्यं सुखं दुःखं न तस्य गति-र्-आगतिः ॥ ३३२ ॥

324c किमर्थं ] AC; किमर्थं B 324d परमेश्वर ] C; परमेश्वरः AB 326a चञ्चलो ] BC; चञ्चलो A  
326b °मतीन्द्रियम् ] AB<sup>PC</sup>C; °मातीन्द्रियम् B 326c कथं ] B; कृतं AC 326c शक्यते ] ABC<sup>PC</sup>; \*\*ते  
C<sup>ac</sup> 326d वाय्वधिका ] em.; वाय्वाधिका Σ 327a भावयते ] AB<sup>PC</sup>C; भावयते B<sup>ac</sup> 327d कदाचनः ]  
AB; कदाचन C 327d लक्षं ] AC; लक्ष्यं B 328a कारणार्थेन ] AC; कारणार्थेन B 328b त्यज्य ] AC;  
त्यज्या B 328c मनोभवं तु ] AC; मनोभवन्तु B 329a त्यज्य ] AC; त्यज्या B 329c चान्यो ] BC;  
चान्ये A 330b तावत्तस्य ] AC; तावन्तस्य B 330b किञ्चनः ] AB; किञ्चन C 330c तु ] em.; स्तु Σ  
330c यः ] em.; यो Σ 331a यावन्न ] AC; याव न B 331c इच्छा ] AC; इच्छा B 331c सुखं ] AC;  
सुखं B 332a यावदेतैर्न ] conj., यावदेवै न A; यावदेतैन्न B; यावदेवे न C 332a मुच्येत ] AC; मुच्येते B  
332b गतिः ] AC; गति B 332c सुखं दुःखं ] AC; सुखन्दुःखन् B

329c *nāham asmi na cānyo 'sti* ] = cf. NeTa 3.13a, 8.39a and 8.40a 331 ] cf. NiKa 32.44c-45b (IFP T17:227;  
T127:284)

324a *dhyāna* ] for *dhyānaṃ*, § 2.1.1 327d *kaḍācanaḥ* ] for *kaḍācana*, § 2.5 330b *kiñcanaḥ* ] for *kiñcana* §  
2.5 330c *yaḥ* ] for *yasya*<sup>hyper</sup>, § 331c *dveṣa* ] for *dveṣaḥ*, § 2.2.1

क्षीरक्षये यथा वत्स स्तनान्मातुर्निवर्तते ।	C 17 <sup>r</sup> 2
रागक्षये तथा पुंसां निर्वाणं परमं पदम् ॥ ३३३ ॥	C 7 <sup>v</sup> 8
पुत्रदारकुटुम्बेन सक्तं सर्वमिदं जगत् ।	
तं त्यक्त्वा निर्गुणो भूत्वा निर्वाणमुपपद्यते ॥ ३३४ ॥	A 10 <sup>r</sup> 2, B 17 <sup>v</sup> 3
भवाग्रमपि ये प्राप्ता योगतन्निष्ठतत्पराः ।	
अहंकाराङ्कुशाकृष्टास्ते पतन्ति भवार्णवे ॥ ३३५ ॥	C 7 <sup>v</sup> 9
अहंकारां परित्यज्य ममत्वं तु परित्यजेत् ।	B 17 <sup>v</sup> 4
आशामशेषतस्त्यक्त्वा निराशी संप्रशस्यते ॥ ३३६ ॥	
भ्रूणहा गुरुतल्पश्च चतुर्वेदो ऽपि यो द्विजः ।	
समत्वं स तु पश्येत इत्यन्या श्रुतिरब्रवीत् ॥ ३३७ ॥	B 17 <sup>v</sup> 5, C 7 <sup>v</sup> 10
मुक्तः पश्यति मुक्तात्मा आत्मा सर्वत्र केवलम् ।	A 10 <sup>r</sup> 3
नाहमस्मि न चान्यो ऽस्ति एकत्वमनुपश्यतः ॥ ३३८ ॥	
एकत्वं बहुधावस्थमूर्णान्तु सहस्रधा ।	B 17 <sup>v</sup> 6
पश्यते यस्तु तत्त्वेन सामरस्य रसे स्थितः ॥ ३३९ ॥	C 7 <sup>v</sup> 11
समत्वं सर्वभूतेषु समलोष्टाश्मकांचनम् ।	
तेन तत्समतां याति निर्विकारी स उच्यते ॥ ३४० ॥	
स्वभावगतिसंचार स्वभावाव्यय-म्-ईश्वरः ।	C 7 <sup>v</sup> 12
न तस्य कल्पना प्रोक्ता यस्य नाम महद्यशः ॥ ३४१ ॥	

333b मातुर्निवर्तते ] C; मातु निवर्तते A; मातुर्निवर्तते B 333b स्तनान् ] *em.*NiKa; स्तनं Σ 333c पुंसां ] AC; पुंसान् B 334b सक्तं ] *em.*NiKa; सक्ति AC; शक्ति B 334b इदं जगत् ] AC; इदञ्जगत् C<sup>Pc</sup>; इदञ्जगत् C<sup>ac</sup> 334c निर्गुणो ] AB<sup>Pc</sup>C; निर्गुणो B<sup>ac</sup> 335d पतन्ति ] A<sup>Pc</sup>BC; पति A<sup>ac</sup> 335d °कृष्टास्ते ] *em.*; °कृष्णास्ते Σ 336d निराशी ] AC; निरासी B 336d °शेषतस्° ] AB; °शेषतत्° C 336d संप्रशस्यते ] *corr.*; संप्रसस्यते Σ 337a भ्रूणहा ] BC; भ्रूहणा A 337c स तु ] *em.*; यस्तु Σ 338a मुक्तः ] B; मुक्त A; मुक्तं C 338b केवलम् ] BC; कोवलम् A 338d °पश्यतः ] BC; °पस्यतः A 339d सामरस्य ] *conj.*; समरस् Σ 339d रसे स्थितः ] *em.* Isaacson; रसस्थितं A; रसं स्थितः B; रसं स्थितं C 340b °लोष्टाश्मकांचनम् ] B; °लोष्टाश्मकाञ्चनम् C; °लोष्टाश्मकाण्चनं A 340c तत्समतां याति ] *em.*; तत्समता याति B; ते समता याति A; ते समता यान्ति C 341b स्वभाव्या° ] ] *em.*; स्वभाव्यो Σ 341b °श्वरः ] AB; °श्वरः C 341d महद्यशः ] BC; महद्यसः A 341d नाम ] *corr.*; नामं Σ

333 ] *cf.* NiKa 32.43 (IFP T17:227; T127:284) 334ab ] *cf.* NiKa 32.125ab 338d *ekatvam anupaśyataḥ* ] = *cf.* *Ísopaniṣad* 7 *yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ, tatra ko mohah kaḥ śoka ekatvam anupaśyataḥ* 341cd ] = *cf.* *Śvetāśvaropaniṣad* 4.19cd *na tasya pratimā asti yasya nāma mahad yaśaḥ*

333b *vatsa* ] for *vatsaḥ*, § 2.2.1 334c *taḥ* ] for *tat*, § 3.1 338a *muktātmā* ] for *muktātmānam*<sup>hyper</sup>, § 4.1.4 339b °*tantu* ] for °*tantuḥ*, § 2.2.1 341a *saṃcāra* ] for *saṃcāraḥ*, § 2.2.1

हिरण्यगर्भ स विज्ञेयो येनेदं विततं जगत् । देव्युवाच ॥	B 18 <sup>r</sup> 2
सर्वभावविनिर्मुक्तं सर्वलिङ्गैर्विवर्जितम् ॥ ३४२ ॥	C 7 <sup>v</sup> 13
अद्वैतं न द्वितीयो ऽस्ति कथं स्थास्यति निश्चलः । भैरव उवाच ॥	A 10 <sup>r</sup> 5
स्वरूपस्थं स्वरूपेण यदा स्थास्यति शोभने ॥ ३४३ ॥	
निश्चलं तस्य जायेत न चाल्यं चाल्यते क्वचित् । चलन्तमात्मविज्ञानं चित्तवृत्ति-र्-अपेक्षया ॥ ३४४ ॥	C 8 <sup>r</sup> 1
येनेदं पूरितं सर्वं योगिभिस्तदुपास्यते । तपोभिः पठ्यते नित्यं यत्र यज्ञैस्तु इज्यते ॥ ३४५ ॥	B 18 <sup>r</sup> 4
स एष नेति नेत्यात्मा भगे न हि स जायते । शीर्यो न हि न शीर्येत तेनैतत्समुदाहृतम् ॥ ३४६ ॥	A 10 <sup>r</sup> 6, B 18 <sup>r</sup> 5, C 8 <sup>r</sup> 2
शब्दस्पर्शरसोरूपगन्ध तन्मात्र एव तु । एतैः संग स्मृतो देवि संसारभवकारणम् ॥ ३४७ ॥	
संगादुत्पद्यते कामं कामादर्थपरिग्रहः । परिग्रहाच्च वैकल्यं तस्मात्संगं विवर्जयेत् ॥ ३४८ ॥	B 18 <sup>r</sup> 6, C 8 <sup>r</sup> 3
लोकसंगं परित्यज्य शास्त्रसंगं तथैव च । सर्वसंगविनिर्मुक्तो गच्छते पदमव्ययम् ॥ ३४९ ॥	

342a हिरण्यगर्भ ] C; हिरण्यगर्भ स<sup>unmet.</sup>A; हिरण्यगर्भस्स<sup>unmet.</sup>B; 343a अद्वैतं ] AC; अद्वैत B 343a द्वितीयो ] BC<sup>ac</sup>; द्वितीये AC<sup>Pc</sup> 343b कथं ] AC; कथ B 343d यदा ] BC; षदा A 343d शोभने ] AC; सोभते B 344a निश्चलं ] BC; निश्चलं A 344b चाल्यं ] A; चाल्यञ् B; चाल्यं ] C 344c चलन्तं आत्म° ] AC; चलं तं आत्म°B 344d चित्त° ] AC; वित्त°B 345a पूरितं ] BC; पूरित A 345b °पास्यते ] C; °पास्यते A °प्यस्यते B 345c पाठ्यते ] AC; प्राठ्यते B 345d यज्ञैस्तु ] C; यज्ञैस्तु A; यज्ञैश्च B 345d इज्यते ] *em. Isaacson*; युज्यते Σ 346a नेति ] AC; °णेति B 346a नेत्या° ] *em.*; नैत्या°Σ 346b भगे ] *em.*; भगो B; स गौ AC 346c शीर्यो ] AC; शीर्या B 346c शीर्येत ] *em.*; शीर्येते AC; शीर्येते<sup>unmet.</sup>B 347c एतैः ] *em.*; एते Σ 347c संग ] *corr.*; संग A; शंगा B 347c स्मृता ] *em.*; स्मृते Σ 347d भव ] AC; तव B 347d °कारणम् ] AB<sup>Pc</sup> C; °कारणाम् B<sup>ac</sup> 348a °द्यते ] AB; °पते C 348c परिग्रहाच्च ] B; परिग्रहाश्च C; परिग्रहाश्च A 348c वैकल्यं ] *em.*; वैकल्पं AC; वैकल्प B 349b °संगं ] C; °संगन् AB

344d °पेक्षया ] TaSa, °पेक्षते NiKa 344cd ] *cf.* I:318cd 348 ] *cf. bhavagadgītā*

344c *calantaṃ* ] for *calat*, § 3.1 345b *tad upāsyate* ] for *sa upāsyate*, 346d *etat* ] for *sa*, § 3.5 347a °*raso*° ] for °*rasa*°<sup>unmet.</sup>, *metri causa* 347c *saṅga* ] for *saṅgaḥ*, § 2.2.1 347d °*kāraṇaṃ* ] for °*kāraṇaṃ*<sup>unmet.</sup>, *metri causa*

अभावं भावनातीतं बोध्यबोधकवर्जितम् । अतीतं तु भवेनैव प्रपञ्चातीतगोचरम् ॥ ३५० ॥	B 18 <sup>v</sup> 1
क्रियाकारणनिर्मुक्तं हेतुतर्कविवर्जितम् । यस्येदं स्थास्यते देवि स याति परमं पदम् ॥ ३५१ ॥	C 8 <sup>r</sup> 4
तस्मिं गतो वरारोहे नाधो याति कदाचन । एतत्तत्त्वं मया देवि निष्कलं परमं मतम् ॥ ३५२ ॥	B 18 <sup>v</sup> 2
नास्य परतरं किञ्चित्त्रिषु लोकेषु विद्यते । यस्य चित्तं सदाभ्रान्तं सर्वभूतात्मकं जगत् ॥ ३५३ ॥	A 10 <sup>v</sup> 2
तन्मयत्वं च तस्यैव सत्यं सत्यं न संशयः । देव्युवाच ॥ वामदक्षिणमार्गे तु सिद्धान्ते च सुरेश्वरः ॥ ३५४ ॥	B 18 <sup>v</sup> 3
स्थूलसूक्ष्मपरश्चैव त्रिविधस्तु प्रकीर्तितः । ध्यानधारणसंयुक्तो योगमन्त्रक्रियान्वितः ॥ ३५५ ॥	C 8 <sup>r</sup> 6 B 18 <sup>v</sup> 4
सिद्धिमुक्तिर्भवेत्तेषां नान्येषां तु कदाचनः । नोत्पत्तिस्तु भवेद्यत्र न स्थितिस्तु कथञ्चन ॥ ३५६ ॥	A 10 <sup>v</sup> 3
न हि संहारमित्युक्तो वाङ्मयस्य जगन्निधेः । सत्यं सत्यं पुनः सत्यं तन्त्रे तन्त्रे त्वया कृतम् ॥ ३५७ ॥	B 18 <sup>v</sup> 5, C 8 <sup>r</sup> 7
नास्ति सत्यं महादेव यत्त्वया परिभाषितम् । भैरव उवाच ॥ सिद्धगन्धर्वयोगिन्यो यक्षराक्षसपन्नगाः ॥ ३५८ ॥	B 18 <sup>v</sup> 6, C 8 <sup>r</sup> 8
तेषां मध्ये त्वया चोक्तं नास्ति सत्यं मम प्रिये ।	

350a भावनातीतं ] AC; भावंवनातीतं B 350b बोध्य ] B; बोधAC 350b बोधक ] AC; बोध्यक B 350c अतीतं तु ] AC; अतीतन्तु B 352a तस्मिं गत ] AC; तस्मिंङ्गतो B 352c एतत्तत्त्वं ] *em.*; एतत्तत्त्व°AC; एतन्तत्त्व°B 353a परतरं ] AC; परतरङ् B<sup>Pc</sup>; परतारङ् B<sup>ac</sup> 354a तन्मयत्वं ] *em. Goodall*; तन्मनत्वं Σ 354d सुरेश्वरः ] C; स्वशेश्वरः ] AB 355d मन्त्र ] BC; मंत्र A 356a सिद्धि ] A; सिद्धिर् BC 356b नान्येषां तु ] C; नान्येषान्तु AB 356b कदाचनः ] AB; कदाचन C, § 2.5 356c भवेद्यत्र ] A; भवेन्यत्र BC 356d कथञ्चन ] A; कथञ्चनः B; कथञ्च\*त् C 357a संहार ] B; संसार°AC 357d तन्त्रे तन्त्रे ] BC; तन्त्रै तन्त्रै A 358a महादेव ] AB<sup>Pc</sup>C; महादेवि B<sup>ac</sup> 358c सिद्ध° ] AB<sup>Pc</sup>C; सिद्धि°B<sup>ac</sup> 359b प्रिये ] AC; प्रियेत् B

349c-351 ] *cf. SvaTa II.191-192 (SvT<sup>n</sup> C 6-5 171<sup>r</sup>5-6) 353c ] cf. SvaTa 10.69c yasya cittam asaṃbhrāntaṃ*

350c bhavenaiva ] for bhāvenaiva<sup>unmet.</sup> or bhāvam eva<sup>unmet.</sup>, metri causa § 352a gata ] for gate, § 8.22 356a tesāṃ ] for tasya, § 9.4

अद्य चित्तं मया ज्ञातं दुराराध्यं त्वदीयकम् ॥ ३५९ ॥	A 10 <sup>v</sup> 4
मन्यसे कथितं नैव पृच्छसे च पुनः पुनः । तथापि कथयिष्यामि निश्चयेन शृणु प्रिये ॥ ३६० ॥	B 19 <sup>r</sup> 1, C 8 <sup>r</sup> 9
यथाशङ्कितसंकेता तथा ते कथयाम्यहम् । यत्तत्तत्त्वं परं शान्तमचिन्त्यं निरनुप्लवम् ॥ ३६१ ॥	
स्थूलसूक्ष्मपरत्वेन तं तत्त्वं कथितं मया । तं तत्त्वं सर्ववस्तूनां प्रसूतिर्निर्मित्तिका ॥ ३६२ ॥	B 19 <sup>r</sup> 2
अयुक्तिरिति चेदत्र प्रसूतिस्तद्गुणात्मिका । काष्ठवत्स परो देवस्तथा चात्मा लयात्मकः ॥ ३६३ ॥	A 10 <sup>v</sup> 5, C 8 <sup>r</sup> 10
उभयोरपि सामान्ये को ऽत्र संसरणे प्रभुः । सलयात्कथमुत्पत्ति समलाच्च तथात्मनः ॥ ३६४ ॥	B 19 <sup>r</sup> 3
अप्रभोः स्वत एवेति युक्तिर्बाह्या मतान्तरम् । पुर्यष्टकविनिर्मुक्तात्कारणातीतगोचरा ॥ ३६५ ॥	C 8 <sup>r</sup> 11 B 19 <sup>r</sup> 4
वाच्यवाचकसम्बन्धाद्व्यतिरिक्तनिरन्वयात् । सर्वप्रपञ्चरहितादिन्द्रियातीतगोचरात् ॥ ३६६ ॥	A 10 <sup>v</sup> 6
परतत्त्वा समुद्भूति स्वभावादिति गम्यते । ब्रीह्यङ्कुरा यथा ब्रीही कोद्रवात्कोद्रवस्य तु ॥ ३६७ ॥	B 19 <sup>r</sup> 5, C 8 <sup>r</sup> 12
उत्पत्तिर्न परात्तत्त्वात्परस्य परमात्मनः । निर्बीजाद्वीजवत्सूतिः कथं सदसदात्मिका ॥ ३६८ ॥	B 19 <sup>r</sup> 6
चतुर्गुणसमोपेता तद्गुणातीतगोचरात् ।	C 8 <sup>r</sup> 13

359c ज्ञातं ] AB; ज्ञ\*\* 359d दुराराध्यं ] B; दुराचाध्यं A; \*\*राध्यं C 360d निश्चयेन ] C; निश्चयेण A; निश्चयेम B 361c यत्तत्तत्त्वं ] em., यत्तत्त्वं Σ 361d °चिन्त्यं ] em.; °चिन्त्य Σ 361d निरनु° ] em.; निरनु°Σ 362b तं ] AC; तन् B 362d प्रसूतिर् ] C; प्रसूतिन् AB 362d निर्निमित्तिका ] C; निर्निमित्तिका ] AB 363b प्रसूति° ] AC; प्रसूति°B 363b तद्गुणा° ] AC; तद्गुणा°B 364a सामान्ये ] AC; सामान्ये B 364c °पत्ति ] AB; °पत्तिः C 364d समलाच्च ] em.; समला चΣ § 2.3 365b युक्तिर् ] AC; युक्ति B 365b मतान्तरम् ] BC; मतान्तरात् A 365c °विनिर्मुक्तात् ] em.; °विनिर्मुक्ता Σ § 2.3 365d कारणातीतगोचरात् ] em.; कारणातीतगोचरा Σ § 2.3 366a °बन्धाद् ] corr.; °बन्धां Σ 366d °गोचरात् ] AC; °गोचराम् B 367a परतत्त्वात् ] em.; परतत्त्वा Σ § 2.3 367c ब्रीह्यङ्कुराद् ] em.; ब्रीह्यङ्कुरा Σ § 2.3 367c यथा ] em.; तथा Σ 367d कोद्रवात् ] BC; कोद्रवान् A 368a परात्तत्त्वात् ] em.; परा तत्त्वा Σ § 2.3 368b °त्मनः ] em.; °त्मना Σ 368c निर्बीजाद् ] em.; निर्बीजा Σ § 2.3 368d °त्मिका ] em.; °त्मिकाम् Σ

361d acintya ] for acintyaṃ, § 8.22 362b tam ] for tat, § 3.1 362c tam ] for tat, § 3.1 364c utpatti ] for utpattiḥ, § 2.2.1 366a vācyavācakasambandhāt ] for vācyavācakāsambandhātmētri causa 367a samudbhūti ] for samudbhūtiḥ, § 2.2.1



अनादिनिधनो ह्यात्मा कर्म चानादि संमतम् ॥ ३६९ ॥	A 11 <sup>r</sup> 1
शक्तिश्च पञ्चभूतानि किमत्र परिसृज्यते । परस्पराश्रया सूतिः कथं नित्यत्वमाप्नुयात् ॥ ३७० ॥	B 19 <sup>v</sup> 1
परस्ततो ऽप्रसिद्धत्वादनित्य इति-र्-इष्यते । अनेकयोनिःसम्बन्धस्तत्प्रपञ्चात्प्रवर्तते ॥ ३७१ ॥	C 8 <sup>v</sup> 1
कथं प्रपञ्चहीनो ऽपि गम्यते तत्त्वदर्शिभिः । अचिन्त्यश्चाप्रमेयश्च चिन्ताहीनस्तथा परः ॥ ३७२ ॥	
प्रहीणाशेषदोषात्मा कथं बुद्धः प्रबोधकः । आकाशस्य गुणशब्दस्तस्य सा प्रेक्षिका श्रुतिः ॥ ३७३ ॥	A 11 <sup>r</sup> 2, C 8 <sup>v</sup> 2
तथैव परतत्त्वात्तु ग्राह्यानन्दः कथं भवेत् । अज्ञो ऽनित्यः पशुश्चात्मा शिवो ऽन्य स्मृतिगोचरात् ॥ ३७४ ॥	B 19 <sup>v</sup> 3
कथञ्च ज्ञायते तेन निरुपायो निरञ्जनः । आगमश्चेदुपायो ऽस्ति निरुपायक्षतिर्भवेत् ॥ ३७५ ॥	B 19 <sup>v</sup> 4, C 8 <sup>v</sup> 3
सोपायश्च कथं देवो वाक्पथातीतगोचरः । उपाय समना गम्यो मनश्चेन्द्रियसंज्ञकः ॥ ३७६ ॥	
इन्द्रियातीतता तस्मिन्कथं संभवते प्रभोः । करणैर्यः परिच्छेद्य स्थूलस्स च विनश्वरः ॥ ३७७ ॥	B 19 <sup>v</sup> 5 C 8 <sup>v</sup> 4
यो विनाशी कथं देवः परमात्मा भविष्यति । संवित्तिश्चेत्परे तत्त्वे संवित्ति सविकल्पका ॥ ३७८ ॥	
निर्विकल्पे विकल्पस्य प्रवेशः किंकृतो भवेत् । बुद्धो जिनः शिवो ह्यात्मा विष्णुर्ब्रह्मेति वाचकः ॥ ३७९ ॥	A 11 <sup>r</sup> 4, C 8 <sup>v</sup> 5

370a शक्तिश्च ] BC; शक्तिश्च A 370a पञ्चभूतानि ] AB<sup>pc</sup>C; पञ्चभूतानि B<sup>ac</sup> 371a प्रसिद्ध° ] B<sup>pc</sup>; प्रसिद्धा°B<sup>ac</sup> 371c अनेकयोनि° ] AC; अनेकयानि°B 371d प्रवर्तते ] C; प्रवर्तते AB 372a कथं ] AC; कथ B 372c प्रमेयश्च ] C; प्रमेयश्च AB 373a °दोषात्मा ] BC; °दोषत्मा A 373b कथं ] AC; कथ B 373c गुणश् ] AB; गुणः C 373d सा ] AB; सो C 374a परतत्त्वात्तु ] em.; परतत्त्वा तु BC; परतत्वान्तु A 374b °नन्दः ] B<sup>pc</sup>; °नन्द AB<sup>ac</sup>C 374c °गोचरात् ] em.; °गोचरः Σ 374c पशुश्चा° ] C; पशुश्चा°A; पशुश्चा°B 375a कथञ्च ] AB; कथं चC 375b निरुपायो ] conj.; निरुपायो Σ 376a सोपाय° ] em.; सोपाय°Σ 376b वाक्पथा° ] em.; वाक्पथा°AB; वाक्पथा°C 376d मनश्चे° ] BC; मनश्चे°A 377d विनश्वरः ] conj.; विनेश्वरः AC; विनेश्वरः B 378a यो विनाशी ] B; याविनाशी AC 378b परमात्मा ] A<sup>pc</sup>BC; परमा<sup>ac</sup> 378d सविकल्पका ] em.; सविकल्पकाः AC; विकल्पकाः <sup>ummet.</sup>B 379b प्रवेशः ] B; प्रवेश्य AC 379c ह्यात्मा ] B; धात्मा AC

374d *anya* ] for *anyah*, § 2.2.1 375a *tena* ] for *tayā*, § 9.8 376c *upāya* ] for *upāyah*, § 2.2.1 377d *paricchedyā* ] for *paricchedyah*, § 2.2.1 378d *saṁvitti* ] for *saṁvittiḥ*, § 2.2.1

नाम्नि विप्रतिपत्तिस्तु उपास्ये ऽज्ञः कथं भवेत् । विषेण मूर्च्छितो यस्तु निर्विकल्पस्तथा भवेत् ॥ ३८० ॥	B 20 <sup>r</sup> 1
गर्भवासे सुसुप्तश्च म्रियमाणश्च पादयोः । मुक्तिरादौ भवेत्तेषामितरेषां तु संशयः ॥ ३८१ ॥	C 8 <sup>v</sup> 6
को जानाति विकल्पस्य विनाशो नास्ति वा न वा । कस्मात्कथं कदा कस्य केन कः क्व प्रतिष्ठितः ॥ ३८२ ॥	B 20 <sup>r</sup> 2 A 11 <sup>r</sup> 5
इति शक्यो न यद्वक्तुं शशशृङ्गस्स केवलम् । शृङ्गो ऽप्यस्ति शशो ऽप्यस्ति पृथगन्यत्र दर्शनात् ॥ ३८३ ॥	B 20 <sup>r</sup> 3, C 8 <sup>v</sup> 7
सम्बन्धो नैव सृङ्गेण अभावाच्छशमस्तके । इन्द्रियाणाञ्च चित्तस्य परस्परविरोधिता ॥ ३८४ ॥	
कदाचिन्न क्वचिद् दृष्टस्सम्बन्धः परमात्मना । दुर्विज्ञेयस्तदादौ तु यदि ज्ञातः कदाचनः ॥ ३८५ ॥	B 20 <sup>r</sup> 4, C 8 <sup>v</sup> 8
चलत्वान्न स्थिरं चित्तं तत्र मुक्तिः कथं भवेत् । ज्ञानं यानं तथा सद्यं तृविधं वपुरिष्यते ॥ ३८६ ॥	A 11 <sup>r</sup> 6
सर्वज्ञस्य जगत्सर्वं ज्ञानेनैतत्प्रसूयते । अतीन्द्रियमचिन्त्यं च निष्प्रपञ्चात्मलक्षणम् ॥ ३८७ ॥	C 8 <sup>v</sup> 9
सुसूक्ष्मं शिवनाथस्य ज्ञानात्म वपुरिष्यते । यानात्मा जातदेहस्तु बलवान्प्रियदर्शनः ॥ ३८८ ॥	B 20 <sup>r</sup> 6
दर्शयित्वात्मनो धर्मं स्वेच्छया याति तत्पदम् ।	A 11 <sup>v</sup> 1

380d भवेत् ] *em.*; भवे  $\Sigma$  § 2.3 381b म्रियमाणश्च ] B; मियमानस्च A; मियमानश्च C 381b पादयोः ] *em.*; पादयः  $\Sigma$  381c भवेत्तेषाम् ] B; भवेत्तेषाम् AC 382d प्रतिष्ठितः ] AC; प्रतिप्रतिष्ठितः C <sup>hyper</sup>ditto. 383a शक्यो ] *em.*; वक्त्यो A; शक्त्यो B; वक्त्यो C 383a वक्तुं ] AB; वक्त्रं C 383b शश<sup>o</sup> ] BC; सस<sup>o</sup>A 383b <sup>o</sup>शृङ्गस्स ] *em. Isaacson*; <sup>o</sup>शृङ्गस्य  $\Sigma$  383c <sup>o</sup>शृङ्गो ] B; <sup>o</sup>सृंगा A; <sup>o</sup>शृङ्गो C 383d पृथगन्यत्र ] C; पृथगन्यत्र AB 384a शृङ्गेण ] BC; सृङ्गेण A 384b च्छशमस्तके ] C; च्छसमस्तके AB<sup>pc</sup>; च्छस\*मस्तके B<sup>ac</sup> 384c इन्द्रियाणाञ्च ] AB; इन्द्रियाणां च C 384d <sup>o</sup>विरोधिता ] *em. Isaacson*; <sup>o</sup>विरोधिना  $\Sigma$  385a कदाचिन्न ] *em.*; कदाचि न AB; कदाचिन्न ] C 385c दुर्विज्ञेयस्तदादौ ] *em.*; दुर्विज्ञेयैतदादौ AC; दुर्विज्ञेयैतदादौ B 385d कदाचनः ] AB; कदाचन C, § 2.5 386a स्थिरं ] AC; स्थिरञ् B 386d तृविधं ] AC; त्रिविधं B 386d वपुरिष्यते ] *conj. Isaacson*; परिपुष्यते BC; पिरिपुष्यते A 387b सर्व ] AC; सर्व B 387c <sup>o</sup>चिन्त्यं च ] AC; <sup>o</sup>चिन्त्यञ्च B 388a सुसूक्ष्मं ] *em.*; सुसूक्ष्म  $\Sigma$  388b ज्ञानात्म व ] *em. Isaacson*; ज्ञानात्मश्च AC; ज्ञानमव<sup>o</sup>B 388c यानात्मा ] *em. Isaacson*; यो नात्मा  $\Sigma$  388c जातदेहस्तु ] AC; जतदेहस्तु B 388d बलवान् ] BC; बलवान<sup>hyper</sup>A 389a धर्म ] C; धर्म AB 389b याति ] *em.*; यन्ति A; यत्ति B; यान्ति C

380b *upāsyē jñāḥ* ] for *upāsyed ajñāḥ*<sup>hyper</sup>, § 2.3 383a *yat* ] for *yaḥ*, § 3.2

क्षणत्स दृश्यते रूपं क्षणाज्ज्ञाने प्रलीयते ॥ ३८९ ॥	C 8 <sup>v</sup> 10
यातीप्सितं प्रकृत्यैव तेन सद्यः प्रकीर्तितः ।	B 20 <sup>v</sup> 1
च्छित्वा भित्वापि मूलानि न तत्र फलदर्शनम् ॥ ३९० ॥	
अकस्माद्दृश्यते तच्च परेच्छ्रातत्समुद्भवः ।	
बीजाद्दृक्षस्ततो बीजा वृक्षादन्योन्यसंभवः ॥ ३९१ ॥	
स्वभावेनैव चोत्पत्तिरनादिनिधनात्मिका ।	B 20 <sup>v</sup> 2
फलान्तं चूतवृक्षस्य भ्रमराणां प्रदर्शनम् ॥ ३९२ ॥	A 11 <sup>v</sup> 2
आमला नान्यवृक्षेषु नास्ति बीजपरम्परा ।	
भूमौ जले तथाकाशे विरोधोत्पत्तिदर्शनात् ॥ ३९३ ॥	B 20 <sup>v</sup> 3, C 8 <sup>v</sup> 12
नियतोत्पत्तिरप्यत्र शून्यात्सूतिं प्रसाधयेत् ।	
स्वेन स्वेन हि रूपेण विपरीते न संभवा ॥ ३९४ ॥	
भुवनेशेन चोत्पाद्य तेनैव नियमः कृतः ।	A 11 <sup>v</sup> 3, B 20 <sup>v</sup> 4,
ज्ञात्वा निर्विषयो यस्तु निर्विकल्पो विषादिना ॥ ३९५ ॥	C 8 <sup>v</sup> 13
मूर्च्छितो ज्ञः कथं मुक्तः संसारी संसरत्यसौ ।	
गृहसंसारवासस्य विकल्पस्सविकल्पकः ॥ ३९६ ॥	
गृहस्थः संभवत्यात्मा कुटुम्बी तदनन्तरः ।	
मनोबुद्धि-र्-अहङ्कारचित्तानां यत्र संक्षयः ॥ ३९७ ॥	
तं तत्त्वं सर्वसिद्धीनां निलयं न विनश्वरम् ।	
निरस्तभावनासंग संसारोच्छित्तिकारकः ॥ ३९८ ॥	B 20 <sup>v</sup> 6
यस्य भाव स्वभावेन लीयते तत्पदस्य तु ।	A 11 <sup>v</sup> 4
अहंकारो ऽपि बुद्धौ तु बुद्धिर्मनसि तन्मनः ॥ ३९९ ॥	

389d क्षणाज्ज्ञाने C; क्षाणा ज्ञाने AB, § 2.3 390a प्रकृत्यैव ] conj.; प्रकृत्येत Σ 390d °दर्शनम् ] AC; °दशनम् B 391a अकस्माद्° ] B; अकस्मा AC 391a दृश्यते ] AC; दर्शयते<sup>hyper</sup>B 391c बीजा ] AC; बीजाद् B 392a स्वभावेनैव ] C<sup>pc</sup>; स्वभावेणैव A; स्वभाव[नी]व B 393c जले ] em.; जाले Σ 394b शून्यात् ] BC; सून्यात् A 394b सूतिं ] em.; सूति Σ 395a चोत्पाद्य ] em.; चोत्पद्यस्°Σ 395b नियमः ] BC; नियम° <sup>ummet.</sup>A 395d विषादिना ] em.; विसादिना B; विशाधिना AC 396b संसरत्यसौ ] B; संसरत्यसौ AC 397a गृहस्थः ] AC; गृहस्त B 397b कुटुम्बी ] em.; °न कुटुम्बी<sup>hyper</sup>Σ 397c मनोबुद्धि° ] AC; म\*\*द्धि°B 397d चित्तानां ] em.; चिन्तना AC; चित्तना B 397d संक्षयः ] em. Isaacson; संक्षयः Σ 398a तं तत्त्वं ] AC; \*त\*B 398b निलयं ] AC; निलयन् B 398b विनश्वरम् ] corr.; विनस्वरम् Σ 399a स्वभावेन ] AC; स्वभा\*n B 399b लीयते ] em. Isaacson; नीयते AC; नि\*ते B 399d पि बुद्धौ ] em. Isaacson; विबुद्धो Σ 399d तन्मनः ] BC; तन्मनः A

391b *parecchā* ] for *parecchayā*<sup>hyper</sup>, § 4.1.3 392c *phalāntaṃ* ] for *phalānte* 393b *bījaparamparā* ] for *bījaparamparayā*, § 2.25 394d *viparīte na* ] for *viparītena na*<sup>hyper</sup>, § 4.1.4 398a *taṃ* ] for *tat*, § 3.1 398c °*saṃga* ] for °*saṃgaḥ*, § 2.2.1 399a *bhāva* ] for *bhāvaḥ*, § 2.2.1

चित्तौ चित्तौ लयेद्यावत्तावत्तत्परमं पदम् ।	C 9 <sup>r</sup> 2
संसारः सवितुर्यागश्चन्द्रयागस्तथा परः ॥ ४०० ॥	B 21 <sup>r</sup> 1
उभौ यस्मात्ततौ तस्मान्नष्टौ विज्ञानसागरे ।	
न संसारो न निर्वाणं मन्यन्ते तत्त्वदर्शिणः ॥ ४०१ ॥	
कथं तेषां मनः शीघ्रं चलित्वा याति तत्पदम् ।	B 21 <sup>r</sup> 2, C 9 <sup>r</sup> 3
वायुर्यथा चलित्वा तु मुक्त्वाकाशं न गच्छति ॥ ४०२ ॥	
तथैव योगिनां चित्तं मुक्त्वा तत्त्वं न गच्छति ।	
मनश्चलति नात्मा तु चलनं तस्य तेन च ॥ ४०३ ॥	
तस्य नाशे कथं ह्यात्मा चलो भवति निश्चलः ।	B 21 <sup>r</sup> 3
वञ्चिता स्वेन चित्तेन कर्मयोगरता नराः ॥ ४०४ ॥	C 9 <sup>r</sup> 4
निर्बुद्धियोगतात्पर्यान्मुच्यन्ते नात्र संशयः ।	
आलम्बनगतं ज्ञानं नियतार्थं पदं भवेत् ॥ ४०५ ॥	A 11 <sup>v</sup> 6, B 21 <sup>r</sup> 4
सर्वालम्बनसंस्थं तु तद्विवेकाच्च सर्वदम् ।	
परमार्थपरिज्ञानं ग्रहणासक्तचेतसाम् ॥ ४०६ ॥	C 9 <sup>r</sup> 5
आलम्बनगतं ज्ञानं बालानां तदुदाहृतम् ।	
आलम्बनक्षयं यावद्भूयःकालावशेषिकात् ॥ ४०७ ॥	B 21 <sup>r</sup> 5
ज्ञानं विवेकिनः सम्यक्सर्वसिद्धिपदं भवेत् ।	
परमार्थपरिज्ञानं ग्रहणानन्दचेतसः ॥ ४०८ ॥	C 9 <sup>r</sup> 6

400a चित्तौ ] BC; चिन्तौ A 400a चित्तौ ] *em.*; चिन्तं A; चित्तB; चित्तं C 400a लयेद्° ] *em.*; लये B; लयं C; ल<sup>ummet.</sup>A; , § 2.3 400c संसारः ] AC; संसा\* B 401a ततौ ] *em.*; ततस् Σ 401b नष्टौ ] *em.*; नष्टो Σ 401c मन्यन्ते ] B; मन्यते AC 401d दर्शिणः ] BC; °दर्शिणः A 402c वायुर् ] *em.*; वायु AB; वायुं C 403b तत्त्वं न ] *em.*; तत्त्वं न AC; तत्त्वन्न B 403c चलति नात्मा B; चलितनात्मा ] AC 404a नाशे ] *em.*; नासो A; नाशो B; नाशः C 404c वञ्चिता ] B; वञ्चिका AC 405a निर्बुद्धि° ] *conj.*; निर्बुद्धिर् Σ 405b योगतात्पर्यान् ] C; योगतात्पर्यात् AB 405d नियतार्थं ] AC; नियतार्थं अ B 405d पदं ] B; स्पदं AC 406b विवेकाच्च ] B; विवेकाश्च AC 406d °सक्त° ] *em.*; °शक्त° Σ 407d कालावशेषिकात् ] B; कालावशेषिकान् AC<sup>pc</sup>; कालावशेषिकान् C<sup>ac</sup> 408a विवेकिनः ] C; विवेकितस् AB 408d °चेतसां ] *em.*; °चेतसः Σ

401cd ] = Āryadeva's *Cittaviśuddhiprakaraṇa* 24 (PATEL 1949:2) *saṃsāraṃ caiva nirvānaṃ manyante 'tattvadarśi-  
naḥ | na saṃsāraṃ na nirvānaṃ manyante tattvadarśinaḥ* cf. *Mūlamadhyamakakārikā* 19 *na saṃsārasya nirvāṇāt kiṃ-  
cid asti viśeṣaṇam | na nirvāṇasya saṃsārāt kiṃcid asti viśeṣaṇam ||* 402cd ] cf. NiKa T127 p.283 *yathā* (*em.*, *atha  
cod.*) *vāyuh suśighro 'pi muktavākāśam* (*em.*; *muktā° cod.*) *na* (*em.*, *va cod.*) *gacchati* |, not in the other manuscripts  
of NiKa 403ab ] it was inserted in the upper margin of Ms C by second hand.

404c *vañcitā* ] for *vañcitāḥ*, § 2.2.1 406a *sarvāmbanasaṃstham* ] for *sarvam āmbanasaṃstham*<sup>ummet. hyper</sup>

योगिनः परमार्थेन सर्वज्ञास्ते उदाहृताः ।	A 12 <sup>r</sup> 1, B 21 <sup>r</sup> 6
अविभावितसंबन्धाद्यवस्था सा परा स्मृताः ॥ ४०९ ॥	
परेणैवेह सम्बन्धा मुक्तिरेषा तथापि सा ।	
सम्बन्धः सुखदुःखात्मा द्रव्येन्द्रियसमुद्भवः ॥ ४१० ॥	C 9 <sup>v</sup> 7
संसृतिस्सकषायत्वादाभ्यां त्यक्त स मुक्तवान् ।	B 21 <sup>r</sup> 1
निर्मलो ऽपि लयासक्तः सलयस्समल स्मृतः ॥ ४११ ॥	
अस्वस्थः संसरत्यात्मा स्वस्थो मुक्तः प्रकीर्तितः ।	A 12 <sup>r</sup> 2
सनिमित्तञ्च विज्ञानमनित्यं चान्यबाधनात् ॥ ४१२ ॥	B 21 <sup>r</sup> 2, C 9 <sup>r</sup> 8
निर्निमित्तञ्च नित्यञ्च विज्ञानं मुक्तिरेव सा ।	
तं ज्ञानं सा परावस्था स मुक्तिस्सा च संगति ॥ ४१३ ॥	
निर्निमित्तमिदं ज्ञानं सर्वमस्मात्प्रवर्तते ।	
निर्निमित्तत्वमस्यैव अस्मात्सृष्टिप्रवर्तनम् ॥ ४१४ ॥	B 21 <sup>v</sup> 3, C 9 <sup>v</sup> 9
न निरोधस्सदा यस्मात्प्रत्यक्षेणानुभूयते ।	A 12 <sup>r</sup> 3
यदीन्द्रियपरिच्छिन्नं तत्त्वं यदि भविष्यति ॥ ४१५ ॥	
सर्वे तत्त्वविदो जाता गुरुणान्येन किन्तदा ।	B 21 <sup>r</sup> 4
इन्द्रियैरुपलब्धं यत्तत्त्वं न भवेद्यदि ॥ ४१६ ॥	
तदास्तित्वस्य वक्तव्यं प्रमाणं किमतः परम् ।	C 9 <sup>r</sup> 10
चक्षुरादिपरिच्छिन्नं यत्स्थूलं तद्विनश्वरम् ॥ ४१७ ॥	
तेन विज्ञातमात्रेण कथं तत्त्वविदुर्भवेत् ।	B 21 <sup>v</sup> 5
स्थूलस्य या परा कोटिः कोटिर्मुक्तेश्च या परा ॥ ४१८ ॥	A 12 <sup>r</sup> 4

409b सर्वज्ञास्ते ] B; सर्वज्ञस्ते AC 410b एषा ] C; एषा ] AB 411a संसृतिस् ] B; संसृति A; संसृतिः C 411a °भ्यां ] AC, °भ्या B 411b त्यक्त ] AB; त्यक्तः C, § 2.2.1 411c °सक्तः ] B; °शक्त्यः AC<sup>pc</sup>; °शक्तः C<sup>ac</sup> 411d सलयस्समल ] A; सलय समल B; सलयः समलः C, § 2.2 412a अस्वस्थः ] AC; अश्वस्थः C 412b प्रकीर्तितः ] C; प्रकीर्तितः AB 413a निर्निमित्तञ्च ] AB; निर्निमित्तं च C 413a नित्यञ्च ] AB; नित्यं च C 415a न ] AC; स B 415a निरोधस्सदा ] AB; निरोधः स C 415a यस्मा° ] AC; यस्या° B 415c °छिन्नं ] em.; °छिन्नं Σ 416b °णान्येन ] BC; °णान्येन A 416b किन्तदा ] AC; किं तदा C 416d तत्त्वं ] em., तत्त्वं AC, तत्त्वन् B 417d तद्विनश्वरम् ] em.; तद्विनःस्वरम् AB; तद्विनः स्वरम् C 418b तत्त्व ] AC; तत्त्वं B 418d कोटिर्मु° ] em.; कोटि मु°Σ 418d मुक्तेश्च ] conj.; मुक्ता च Σ

409d smṛtāḥ ] for smṛtā, § 2.5 413c tam ] for tat, § 3.1 413d saṃgati ] for saṃgatiḥ, § 2.2 418b tattvavidur ] for tattvavidvān<sup>hyper</sup> or tattvavit<sup>unmet</sup>.

न तयोरन्तरं किञ्चित्सुसूक्ष्ममपि विद्यते ।	C 9 <sup>r</sup> 11
नान्धः पश्यति रूपाणि अन्यचित्तस्तथैव च ॥ ४१९ ॥	B 21 <sup>v</sup> 6
स्मरितव्याभिचारित्वात्समुदायो ऽपि नास्त्यतः ।	
न चक्षुः पश्यते रूपं न मनस्समुदायकः ॥ ४२० ॥	
एतद्धि परमं गुह्यं यत्र लोको न गाहते ।	C 9 <sup>r</sup> 12
किञ्चित्प्रक्षिपते नास्मिन्नापरो ऽयमतः परम् ॥ ४२१ ॥	A 12 <sup>r</sup> 5, B 22 <sup>r</sup> 1
विपरीतं तु तं पश्येद्विपरीतमनिन्दितम् ।	
सर्वकारकभेदेन स्थितो ह्येको महेश्वरः ॥ ४२२ ॥	
नैव कारकभेदेन भिन्नरूपत्वमाप्नुयात् ।	C 9 <sup>r</sup> 13
येन रूपेण संग्राह्यस्तेनैव परमार्थतः ॥ ४२३ ॥	B 22 <sup>r</sup> 2
ग्राहकत्वमवाप्नोति कुलजा गतिरीदृशी ।	
अद्वयो ऽथ परिज्ञानात्प्रहताशेषकल्मषः ॥ ४२४ ॥	
निर्मलं निश्चलं चैव निवातगृहदीपवत् ।	A 12 <sup>r</sup> 6, B 22 <sup>r</sup> 3,
प्राक्तनेच्छावशात्सम्यग्गताद्भोगेन सम्पदा ॥ ४२५ ॥	C 9 <sup>v</sup> 1
भुनक्ति सर्वसिद्धीनि पररूपो ऽपि सर्वगः ।	
न स्थितं न मृतं तस्मान्न जातं न तिरस्कृतम् ॥ ४२६ ॥	
वस्त्ववक्तव्यरूपेण परमार्थे न संस्थितः ।	
यन्न जातं कथं चास्ति यदि नास्ति कथं स्थितिः ॥ ४२७ ॥	
अस्थितस्य कथं नाशं परस्परविरोधिताः ।	
यन्नष्टं तस्य चोत्पत्तिर्यस्योत्पत्ति स्थिति स्थिताः ॥ ४२८ ॥	A 12 <sup>v</sup> 1, B 22 <sup>r</sup> 5
यत्स्थिति तस्य नाशोक्ता नात्र कश्चिद्विरोधना ।	C 9 <sup>v</sup> 3

419a न तयो° ] conj.; अनयो°Σ 419c पश्यति ] BC; पश्यति A 420d मनस्समुदायकः ] AB; मनःसमुदायकः C 421b लोको ] em.; लीनो AC; ली[को] B 421c प्रक्षिपते ] B; पक्षिपते AC 421d नास्मिन् ] AC; नास्मि B 421d नापरो ऽयम् ] em.; नापरेयम् Σ 422c एको महेश्वरः ] conj.; एकस्मदेश्वरः AB; एकं महेश्वरः C 423c स० ग्राह्यस् ] C; संग्राह्यस् AB 425d °सम्यग्गताद्भोगेन ] em.; °सम्यग्गता भोगेन Σ § 2.3 426a भुनक्ति ] C; भुनक्तिस् B; भुक्तिमुक्ति<sup>hyper</sup>A 427b संस्थितः ] em.; संस्थिताः Σ 427c यन्न ] AB<sup>ac</sup> C; यन्न B<sup>pc</sup> 428c °पत्तिर् ] B; °पत्ति AC 428d °पत्ति ] AC; °पत्तिर् B 429a यत् ] em.; य BC; प A

418c-419b ] cf. Mūlamadhyamakakārikā 20: nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsaraṇasya ca | na tayor antaraṃ kiṃcit susūksmam api vidyate || 420c-421b ] a similar verse found in Bhavasamkrāntisūtra 14 and quoted in Prasanna-padā ad Mūlamadhyamakakārikā 3.8

426a sarvasiddhīni ] for sarvasiddhī<sup>ummet</sup>, § 3.3 428d °patti ] for °pattiḥ, § 2.2.1 428d sthiti ] for sthitiḥ, § 2.2.1 429a yat ... tasya ] for yā ... tasyāḥ, § 9.8

न कार्यं कस्यचिज्ज्ञानं कारणं वापि कस्यचित् ॥ ४२९ ॥

उभयोर्नैकवद्भावो न कार्यं नैव कारणम् ।

B 22<sup>f</sup>6

व्यवहारार्थमन्त्रैव ज्ञानं ज्ञेयं स्वभावतः ॥ ४३० ॥

सापेक्षत्वात्ततो नष्ट अवाच्यत्वेन संस्थितः ।

लौकिको व्यवहारो ऽयं घटादावक्षगोचरे ॥ ४३१ ॥

A 12<sup>v</sup>2, C 9<sup>v</sup>4

निष्प्रपञ्चे कथं चात्र वाङ्मयो न प्रवर्तते ।

B 22<sup>v</sup>1

योगिन्यां व्यवहारो ऽयं मन्त्र संगीयते पुनः ॥ ४३२ ॥

नाधिकारो ऽत्र लोकस्य रथ्यामध्ये प्रवर्तते ।

ब्रह्मा विष्णौ तथा विष्णु रूद्रे रुद्रो ऽपि चेश्वरे ॥ ४३३ ॥

C 9<sup>v</sup>5

ईश्वरो ऽपि शिवे सो ऽपि परमात्मनि संस्थितः ।

B 22<sup>v</sup>2

तदा तत्परमं गुह्यं तदा तत्परमं पदम् ॥ ४३४ ॥

प्रामाणिकवचोयुक्त्या यत्र बाधा न विद्यते ।

A 12<sup>v</sup>3

इन्द्रियार्थोत्थितं ज्ञानं प्रत्यक्षमिति गम्यते ॥ ४३५ ॥

B 22<sup>v</sup>3, C 9<sup>v</sup>6

अनुमानञ्च तत्पूर्वं कथन्तत्र तयोर्गतिः ।

ग्रामाद्ग्रामान्तरं गच्छेन्मध्यदेशं यथा त्यजेत् ॥ ४३६ ॥

तथैव देवतात्यागात्क्रमात्तत्पदमाप्नुयात् ।

उपायं यद्गुरोर्वाक्यं तत्पदावासिलक्षणम् ॥ ४३७ ॥

C 9<sup>v</sup>7

प्रमाणं योगिनामेष चक्षुषाद्युत्थितं न हि ।

एतत्ते कथितं देवि रहस्यं परमाद्भूतम् ॥ ४३८ ॥

नास्य परतरं किञ्चित्मोक्षस्यैव तु साधनम् ।

B 22<sup>v</sup>5

429c °चि ज्ञानं ] *em. Isaacson*; विज्ञानं Σ 429c कस्यचिज्ज्ञानं° ] *em.*; कस्यचि ज्ञानंΣ § 2.3 429c कार्यं कस्य ] AC; कार्यङ्कस्य B 430a उभयोर् ] *em.*; उभयो Σ 430a नैक° ] AC; नेक°B 430a भावो ] *em.*; भावा Σ 430c °मन्त्रैव ] BC; °मन्त्रैव A 430d ज्ञेयं ] *em.*; ज्ञेय Σ 431a सापेक्षत्वात् ] *em.*; सापेक्षत्वा Σ § 2.3 431b अवाच्यत्वेन ] AB<sup>pc</sup>C; अवाच्यत्वेन B<sup>ac</sup> 431c व्यवहारो ] AB; व्यवहारे C 431c यंB; य AC 431d घटादा° ] *em.*; शतादा°AC; घटदा°B 432b वाङ्मयो ] *conj.*; वाङ्मनो Σ 432c योगिन्यां ] AC; योगिन्या\*B 432c मन्त्र ] BC; मन्त्र A 433b °मध्ये ] *em.*; °मध्य Σ 433c विष्णौ ] *em.*; विष्णुस्°Σ 434a शिवे ] *em.*; शिवो Σ 436b गतिः ] *em.*; गति Σ 436c गच्छेत्°C; गच्छेत् AB 437c गुरोर् ] BC; गुरो A 438a प्रमाणं ] C; प्रमाण AB 438a योगिनामेष ] *em.*; योगिनामेव A; योगिनामेशश् BC 438b चक्षुषाद्युत्थितं ] A; चक्षुराद्युत्थित B; चक्षुनाद्युत्थितं C 438c एतत्ते ] C; एतन्ते A; एवन्ते B 438d रहस्यं ] AC; रहस्य B

433a rathyā° ] *cf. TaSa 15.51ab tena rathyā smṛtā nāḍī brahmākhyā cātamnasya tu*

430c mantraiva ] for mantra *eva*<sup>hyper</sup>, § 8.2 430c vyavahārārtha ] for vyavahārārtham<sup>ummet.</sup>, metri causa

430c °mantraiva ] for °mantra *eva*<sup>hyper</sup>, § 8.2 432c mantra ] for mantrah, § 2.2.1 438a eṣa ] for etat, § 3.5

देव्युवाच ॥

बिन्दुस्थं चैव नादस्थं चारस्थं चाध्वषट्कगम् ॥ ४३९ ॥

C 9<sup>v</sup>8

शक्त्युच्चारगतञ्चान्यं कारणत्याग कालगम् ।

शून्यभावगतं शम्भो शक्तिस्थो हृदि संस्थितम् ॥ ४४० ॥

B 22<sup>v</sup>6

स्वरूपस्थं विशेषेण तत्सर्वमवतारितम् ।

सांप्रतं वर्णसंस्थं तु यथा भवति तत्कथम् ॥ ४४१ ॥

A 12<sup>v</sup>5, C 9<sup>v</sup>9

भैरव उवाच ॥

वर्णस्थं कथयिष्यामि शृणुस्वायतलोचने ।

B 23<sup>f</sup>1

मातृका त्रयचक्रस्था ज्ञातव्या तु विपश्चितैः ॥ ४४२ ॥

ये ते स्वराः समाख्याता षोडशैते महानिलाः ।

C 9<sup>v</sup>10

तं चक्रं षोडशारं तु अग्निवातेन दीपितम् ॥ ४४३ ॥

कर्णिकायां स्थितश्चेता शक्तियुक्तस्तु सुव्रते ।

B 23<sup>f</sup>2

शरदीपशिखाकारा निर्गता व्योमपञ्चके ॥ ४४४ ॥

A 12<sup>v</sup>6

द्वादशान्ते पुनर्देवि ज्वलन्तं भास्करं यथा ।

तत्र लीना तु सा शक्तिरमनस्का मनोन्मनी ॥ ४४५ ॥

निमिषं याव देवेशि तिष्ठते साधकोत्तमः ।

B 23<sup>f</sup>3

तावस्तोभो भवेत्क्षिप्रं मुद्रा बन्धत्यनेकधा ॥ ४४६ ॥

भाषां च विविधाकारां धर्मशास्त्रान्यनेकधा ।

C 9<sup>v</sup>12

वेदादिसर्वशास्त्राणि उद्गाहयति तत्क्षणात् ॥ ४४७ ॥

B 23<sup>f</sup>4

अतीतानागतं चैव पृष्टो ऽसौ कथयत्यपि ।

उत्पते गगनाभोगां विद्याधरपतिर्भवेत् ॥ ४४८ ॥

439d चाध्वषट्कगम् ] *em.*; चाध्वषट्कराम् AC; वाथ षट्कराम् B 440b °त्याग कालगम् ] C; °त्या कालगम्<sup>ummet</sup> A; त्याग लगम् B 440c शंभो ] BC; संभो A 440d संस्थितम् ] AC; संस्थितम् B 441c °संस्थं तु AC; °संस्थन्तु B 442a वर्ण° ] AB<sup>PC</sup> C; वर्णा°B<sup>ac</sup> 442c त्रयचक्रस्था ] ABC<sup>PC</sup>; त्रय C<sup>ac</sup> 443a ये ते ] AC; एते C 443b षोडशैते ] B; षोडशैते AC 443b महानिलाः ] BC; महानिलाः A 443c चक्रं ] ABC<sup>PC</sup>; च\*C<sup>ac</sup> 443c षोडशारं ] BC; षोडशार A 444a °कायां ] *em.*; °काया Σ 445c शक्ति° ] BC; सक्ति°A 445d °मनस्का ] AC; °ममस्का B 446c तावत् ] C, ताव AB § 2.3 446c क्षिप्रं ] AC; क्षिप्र B 446d बन्धत्य° ] B; बन्धत्य°AC 447a भाषां च ] AC; भाषांश्च 447a विविधा ] BC; विविधां A 447d उद्गाहयति ] *em. Isaacson*; उद्गाहयति Σ 448b पृष्टो ] BC; पृष्टो A 448c गगनाभोगां° ] *em.*; गगनांभोगा°B; गगनांभोगा°AC

443d *agnivātena dīpitam* ] *cf. TaSa 4.36ab calaṃ (em.; cala Σ) vāyusamāyuktaṃ dīptaṃ rakārabheditam* | 448c *utpate gaganābhogāṃ* ] = *cf. Brahmayāmala 3.229c*

440b *kāraṇatyāga* ] for *kāraṇatyāgaṃ<sup>ummet</sup>, metri causa* 442d *vipaścitaḥ* ] for *vipaścīdbhiḥ*, § 1.1.1 446a *yāva* ] for *yāvati metri causa* 448c *utpate* ] for *utpatate<sup>hyper</sup>*



नपुंसकगणं त्यक्त्वा द्वादशारमुदाहृतम् ।	B 23 <sup>f</sup> 5
द्वातृशद्वर्णसंयोगान्महाचक्रं प्रकीर्तितम् ॥ ४४९ ॥	C 9 <sup>v</sup> 13
एवं तु मातृकाः सर्वा चक्रत्रयमुपागताः ।	
द्वादशारं हृदिमध्ये तत्र सूर्यो व्यवस्थितः ॥ ४५० ॥	
तालुके षोडशारन्तु यत्र सा अमृतावहा ।	A 13 <sup>f</sup> 2, B 23 <sup>f</sup> 6
मस्तके सर्ववर्णात्मा द्वातृशदलसंयुतः ॥ ४५१ ॥	C 10 <sup>f</sup> 1
हृच्चक्रे उद्भवो ज्ञेयो विश्लेषो वेधचक्रगः ।	
लयस्तु शिरचक्रस्थो ज्ञातव्यो विदितात्मभिः ॥ ४५२ ॥	
ग्रहणं नाभिदेशस्थं संधानं कण्ठमाशृतम् ।	
योगस्तत्र पुनर्देवि लये चैव निरामये ॥ ४५३ ॥	C 10 <sup>f</sup> 2
एवं ज्ञात्वा वरारोहे योजयेच्छाश्र्वते पदे ।	
आत्मतत्त्वं हृदिस्थं तु विद्या लम्बकमाशृता ॥ ४५४ ॥	A 13 <sup>f</sup> 3
शिवतत्त्वं लयस्थं तु ब्रह्मरन्ध्रगतं प्रिये ।	B 23 <sup>v</sup> 2
शक्तिस्थं कथितं पूर्वमध्वाने तु यथा स्थितः ॥ ४५५ ॥	C 10 <sup>f</sup> 3
सांप्रतं भुवनीशस्थो यथा ते कथयाम्यहम् ।	
एकैकं तु यथा वर्णं शक्तिस्थं भवते प्रिये ॥ ४५६ ॥	B 23 <sup>f</sup> 3
चक्रमालागतं तूर्णं मन्त्रसिद्धिर्जिगीषिणाम् ।	
तत्तथा कथयिष्यामि भुवनीशा यथा स्थिताः ॥ ४५७ ॥	
स्वे स्वे वर्णाधिकारेण व्याप्तिस्तेषां यथार्थतः ।	A 13 <sup>f</sup> 4, B 23 <sup>v</sup> 4
व्यापकत्वञ्च देवेशि संचारं च अतः शृणु ॥ ४५८ ॥	
आत्म विद्या शिवश्चैव तत्त्वत्रय विभागशः ।	
कारणानां तथा त्यागं वर्णे वर्णे यथा स्थितम् ॥ ४५९ ॥	B 23 <sup>v</sup> 5, C 10 <sup>f</sup> 5

449b द्वादशारमुदाहृतम् ] BC<sup>Pc</sup>; द्वादशारमुदाहृतम् A; द्वादशारमुहृतम् C<sup>ac</sup> 449c °संयोगा ] C; °सयोगा A; °योगा<sup>ummet</sup>.B 449c संयोगान्महा° ] em.; संयोगा महा°Σ § 2.3 450a एवं तु ] AC; एवन्तु B 450c हृदि° ] C; हृदिन्°A; हृदित्°B 451a षोडशारन्तु AB; षोडशारं तु C 451b यत्र ] A; यच्च BC 452a ज्ञेयो ] AC; ज्ञेया B 453a ग्रहणं ] AC; ग्रहण B 453b संधानं ] em.; सत्वानां Σ 453b °माशृतम् ] C; °मासृतम् A; °माशृतम्\*B 453c योगस्° ] em.; योग Σ 454b छाश्र्वते ] AC; छाश्र्वते B 456c वर्णं ] C; वर्ण A; वर्णा B 458b व्याप्तिस्तेषां ] B; व्याप्ति तेषां Σ 458c व्यापकत्वञ्च ] AB; व्यापकत्वं च C 458d संचारं ] em.; संचार B; संसारे AC 458d शृणु ] BC; शृणुः A 459b तत्त्वत्रय ] em., तत्त्वत्रय Σ

450b sarvā ] for sarvāḥ, § 452c śira° ] for śiro°<sup>ummet</sup>, metri causa § 1.9 455d adhvāne ] for adhvani<sup>ummet</sup>, § 1.1.1 459b tattvatraya ] for tattvatrayam, § 2.2

अग्निसूर्याख्यचन्द्राख्या ये चक्राः प्राक्प्रकीर्तिताः ।  
योगिन्यो व्यापकास्तेषां पृथक्संस्था यथा शृणु ॥ ४६० ॥

ज्वलिनी ज्वालिनी ज्वाला तेजसा तेजवर्चसा ।  
तेजोर्मिन्या तथा तेजा तेजवत्या तमोपहा ॥ ४६१ ॥

A 13<sup>r</sup>5

C 10<sup>r</sup>6

तेजोनिधिस्समाख्याता योगिन्यस्त्वग्निचक्रगाः ।  
संहरन्ति जगत्सर्वं कालाग्निवपुषोद्भवाः ॥ ४६२ ॥

सूर्यचक्रसमुद्भूता योगिन्यः सांप्रतं शृणुः ।  
सूर्या सूर्यवती कान्ता स्वधा स्वस्ति सुधा तथा ॥ ४६३ ॥

B 24<sup>r</sup>1

C 10<sup>r</sup>7

सुमना चोन्मना कान्ता शाश्वती च तथापरा ।  
संवर्ता संहरी चैव योगिन्य सूर्यचक्रगाः ॥ ४६४ ॥

द्वितीयावरणे ज्ञेया तृतीये कथयामि ते ।  
शशिनी शाश्वती शान्ता सेवनी च शशिप्रभा ॥ ४६५ ॥

B 24<sup>r</sup>2

C 10<sup>r</sup>8

शीता शीतवहा कान्ता पृथ्वी च प्रियकारिकाः ।  
पृथिवी पार्थिवी प्रीता क्षोभणी क्षुभिता क्षया ॥ ४६६ ॥

B 24<sup>r</sup>3

सोमचक्रे समाख्याता सृष्टेस्तु स्थितिकारिकाः ।  
चक्रे चक्रे तु द्रष्टव्या भुवनेशा पदे स्थिताः ॥ ४६७ ॥

C 13<sup>r</sup>1

C 10<sup>r</sup>9

क्रीडन्ति भुवनेशानां योगिभिस्सह चाच्युताः ।  
रुद्रशक्तिर्वरारोहे ये रुद्रा योगिभिस्सह ॥ ४६८ ॥

B 24<sup>r</sup>4

तेषां संख्या न विद्येत भेदेन सुरनायिके ।  
सोमसूर्यविभागेन कोटिकोटिविभागशः ॥ ४६९ ॥

B 24<sup>r</sup>5, C 10<sup>r</sup>10

क्रीडन्ति तत्र ते सर्व उत्पत्तिस्थितिकारकाः ।

460b चक्राः ] AC; चक्रा B 460c तेषां ] BC; एषां A 461a ज्वलिनी ] ABC<sup>pc</sup>; \*लिनी C<sup>ac</sup> 461a  
ज्वाला ] AC; ज्वला B 461c तेजोर्मिन्या ] C; तेजोर्मिन्या AB 461d तमोपहा ] BC; तमापहा A 462a  
तेजोनिधिस् ] B; तेजोनिधि A; भेदौ निधिः C 462d कालाग्निव<sup>o</sup> ] A; कालाग्निर्व<sup>o</sup>BC 463b शृणुः ] AB;  
शृणु C, § 2.5 463d सुधा ] AC; स्वधा B 464a कान्ता ] AB<sup>pc</sup>C; का\*B<sup>ac</sup> 464b शाश्वती ] corr.;  
शाश्वती Σ 464b तथापरा ] AB<sup>pc</sup>C; तथाप\*B<sup>ac</sup> 464c संवर्ता ] AB; संवर्ती C 464c संहरी ] AC;  
संहरी B 464d योगिन्य ] AB; योगिन्यः C, § 2.2.1 465b तृतीये ] BC; तृ\*\*A 465c शाश्वती ] C;  
स्वाश्वती A; श्वाश्वती B 465d च ] AC; nāsti B 466c पार्थिवी ] AB; \*र्थिवी C 467d भुवनेशा ]  
C; भुवनेसा AB 468c रुद्रशक्तिर् ] B; रुद्रशक्ति AC 468d ये ] A<sup>pc</sup>BC; यो A<sup>ac</sup> 468d सह ] BC;  
सहः A 469d <sup>o</sup>विभागशः ] BC; <sup>o</sup>विभागसः A 470a तत्र ] C; तत्र AB 470b सर्व ] A; सर्वे BC

460d samsthā ] for samsthāḥ, § 2.2.2 463d svasti ] for svastiḥ, § 2.2.1 468b yogibhiḥ ] for yoginib-  
hiḥ<sup>hyper</sup>, § 468c rudraśaktiḥ ] for rudraśaktayah<sup>hyper</sup>, § 9.2

एकैकं तु यथा ख्याता चक्रे चक्रे यथा स्थिताः ॥ ४७० ॥	A 13 <sup>v</sup> 2
व्याप्तिस्तेषां मया प्रोक्ता कौलिकी तु समासतः ।	B 24 <sup>r</sup> 6
अकारादि स्मृताश्चक्राः क्षकारान्तावसानिकाः ॥ ४७१ ॥	C 10 <sup>r</sup> 11
पञ्चाश चक्रा एवोक्ता यैर्व्याप्तमखिलं जगत् ।	
सर्वे ते शक्तिमध्यस्था ज्ञातव्यास्तु वरानने ॥ ४७२ ॥	B 24 <sup>v</sup> 1
न तैर्विना भवेत्मन्त्रा दृष्टादृष्टार्थसाधने ।	
एकैकं वर्णमुच्चार्य स्वरेर्द्वादशभेदितम् ॥ ४७३ ॥	C 10 <sup>r</sup> 12
अनिलानलसंयुक्तं बिन्दुना समलंकृतम् ।	A 13 <sup>v</sup> 3
आत्मशक्तिशिवस्तत्र तेजोरूपं विचिन्तयेत् ॥ ४७४ ॥	B 24 <sup>v</sup> 2
लोलीभूतमिदं सर्वं शक्तिस्थाने लयं गतम् ।	
स्फुरत्किरणसंकाशं विद्युत्कोटिसमुज्ज्वलं ॥ ४७५ ॥	C 10 <sup>r</sup> 13
उदितार्ककराभासं क्षयाक्षयविवर्जितम् ।	
यदा तल्लयतां याति कालज्ञानं तदा भवेत् ॥ ४७६ ॥	B 24 <sup>v</sup> 3
सदाशिवपदावस्थ पश्यते दिव्यचक्षुषा ।	
षड्विधाध्वा महादेवि भुवनाद्यस्तथा प्रिये ॥ ४७७ ॥	A 13 <sup>v</sup> 4, C 10 <sup>v</sup> 1
अधस्थे पश्यते सर्वमस्य चक्रप्रभावतः ।	B 24 <sup>v</sup> 4
षण्मासादुत्पते क्षिप्रं सत्यमेव न संशयः ॥ ४७८ ॥	
एतच्चक्रं महागौरि नाख्यातं कस्यचिन्मया ।	
तव देवि समाख्यातं सत्यं सत्यं न संशयः ॥ ४७९ ॥	B 24 <sup>v</sup> 5, C 10 <sup>v</sup> 2
गुह्याद्गुह्यतरं गुह्यं गोपितव्यं वरानने ।	
नाशिष्याय प्रदातव्यं नापुत्राय कदाचन ॥ ४८० ॥	
अन्यशास्त्ररता ये च कपटव्रतधारिणः ।	A 13 <sup>v</sup> 5

470c एकैकं तु ] AC; एकैकन्तु B 471a व्याप्तिस्तेषां ] B; व्याप्ति तेषा AC 473a तैर्विना ] AC; तै विना B 473b °र्थसाधने ] AC; °थसाधने B 473d स्वरैर् ] C; स्वरै AB 474a अनिला° ] em.; अलिना°Σ 474b सम° ] AB<sup>pc</sup>C; षम°B<sup>ac</sup> 474d तेजो° ] AC; ते<sup>umet.</sup>B 475b गतम् ] em.; गतः Σ 475c °किरण° ] AC; °किरण°B 476c याति ] AC; यान्ति B 477a °वस्थ ] B; °वस्थं AC 477d प्रिये ] AC; प्रियेत् B 478a अधस्थे ] em.; अधस्थो Σ 478d एव न ] AC; एवन्न B 480a गुह्याद्°C<sup>pc</sup>; गुह्या ABC<sup>ac</sup> § 2.3 480a °तरं गुह्यं ] C; °तरङ्गुह्याः B; °तर गुह्य A 481b कपट° ] BC; कपटा°A

471c akārādi ] for akārādayah<sup>hyper</sup>, § 9.2 472a pañcāsa ] for pañcaśat, § 5.2 474d ātmaśaktiśivas tatra ] for ātmaśaktiśiveṣu<sup>umet.</sup> 477a 478a adhasṭhe ] for adhaḥṣṭhe, § 2.2.1 478c utpate ] for utpatatet<sup>hyper</sup>

अन्यदेवतभक्ता ये शठा क्लीबा तथा भृताः ॥ ४८१ ॥	B 24 <sup>v</sup> 6, C 10 <sup>v</sup> 3
डम्भकौटिल्यनिरता अद्वैताचारदूषकाः । एतैश्चैव महादोषैर्ये युक्ता वरवर्णिनि ॥ ४८२ ॥	
न तेषां दापयेज्ज्ञानं कौलिकं गुरवत्तरम् । प्रमादाद्ददते यस्तु तन्त्राम्नायं प्रियव्रते ॥ ४८३ ॥	B 25 <sup>r</sup> 1 C 10 <sup>v</sup> 4
योगिनीगणमध्यस्थः पशुरेवात्र साधकः । उपासन्नं यदा शिष्यं भक्तियुक्तं दृढव्रतम् ॥ ४८४ ॥	A 13 <sup>v</sup> 6
गुरुदेवाग्निभक्तञ्च शुचिव्रतपरायणम् । एवं ज्ञात्वा वरारोहे शिष्यं चैव विलक्षणम् ॥ ४८५ ॥	B 25 <sup>r</sup> 2, C 10 <sup>v</sup> 5
दीक्षाकाले परीक्षेत पाशस्तोभादिकैः क्रमात् । स च पातविशेषेण द्विविधः परिकीर्तितः ॥ ४८६ ॥	
पुरतो वर्णयिष्ये ज्हुमुत्तमो मध्यमोत्तमः । परीक्षिते ततः शिष्ये गुरुदेवाग्निसन्निधौ ॥ ४८७ ॥	B 25 <sup>r</sup> 3 A 14 <sup>r</sup> 1, C 10 <sup>v</sup> 6
समयां श्रावये तच्च ये च शास्त्रे प्रचोदिताः । अभिषेकं ततो दत्त्वा उपदेशं समर्पयेत् ॥ ४८८ ॥	
यथा एकं तथा सर्वे चक्राः पञ्चाश सुव्रते । अनिलानलसंयुक्ता अस्तव्यस्तकृतानघे ॥ ४८९ ॥	C 10 <sup>v</sup> 7
सर्वकर्मकराः प्रोक्ता यदा योनिःसमीकृता । मातृका पूजिता येन तृधां सिद्धिं लभत्यसौ ॥ ४९० ॥	A 14 <sup>r</sup> 2, B 25 <sup>r</sup> 4

TaSa I.490 ends with || ○ || in Ms. B

481c °भक्ता ये ] *em.*; °भक्त्याय AC; °भक्ताय B 481d शठा क्लीबा ] C<sup>pc</sup>; शठा क्लीषा AB; शठा क्ली\* C<sup>ac</sup>  
481d °भृताः ] A; नृताः B; भूतः C 483a दापयेज्ज्ञानं° ] *em.*; दापये ज्ञानं Σ § 2.3 483b गुरवत्तरम् ]  
C, गुरवन्तरं A गुरवन्तरम् ditto. B 483c प्रमादाद्ददते ] C; प्रमादा ददते AB § 2.3 483d प्रियव्रते ] *conj.*;  
प्रियं व्रते Σ 484c उपासन्नं ] *conj.*; उपासन्तं Σ 485a °भक्तश्च AC; °भक्तञ्च B 487a ह° ] C; हं AB  
487c परीक्षिते ] AB<sup>pc</sup> C; परिक्षिते B<sup>ac</sup> 487d °सन्निधौ ] BC; °सन्निधौः A 488a श्रावये ] B<sup>pc</sup> C;  
श्रावये B<sup>ac</sup>; श्रावये A 489a सर्वे ] AC; सर्वे B 489b चक्राः ] B; चक्रा AC 489c अनिलानलसंयुक्ता° ]  
*em.*; अनिलानलसंयुक्ता° Σ 489d अस्तव्यस्तकृतानघे ] AC; अस्तव्यकृतो नघे B<sup>pc</sup> 490a °कराः A<sup>pc</sup> B<sup>pc</sup> C;  
°करा A<sup>ac</sup> B<sup>ac</sup> 490b °समीकृताः ] *em.* °समीकृता Σ 490d तृधां सिद्धिं ] *em.*; तृधा सिद्धि A; तृधा सिद्धिर्  
BC

481c °bhaktyāya ] for bhaktyā<sup>ummet.</sup>, § 2.18 481d śaṭhā klibā ] for śaṭhāḥ klibāḥ, § 2.2.2 483b gu-  
ravattaram ] for guravataram<sup>ummet.</sup>, metri causa 488a samayāṃ ] for samayān, § 2.7.1 488a śrāvaye ]  
for śrāvayet or śrāvayeran 489a pañcāśa ] for pañcāśat<sup>ummet.</sup>, metri causa 489d °kṛtānaghe ] for °kṛtā  
anaghe<sup>hyper.</sup>, § 8.4 490c yena ] for yaiḥ<sup>ummet.</sup>, metri causa § 9.2

इति भैरवश्रोतसि महातन्त्रे विद्यापीठे सप्तकोटिप्रमाणे  
श्रीतन्त्रसद्भावे प्रश्नयोगाधिकारो नाम प्रथमः पटलः ॥

## मन्त्रनिर्णयाधिकारास्तृतीयः पटलः

### [नादिफान्तक्रमम्]

#### देव्युवाच

यो ऽयं मन्त्रस्य संस्कारो अक्षरार्थादि कीर्तितः ।  
संस्कारादत करणं क्रियते कस्य वा विभो ॥ ९६ ॥

B 37<sup>v</sup>6, C 15<sup>v</sup>6

तस्मान्मन्त्रास्समाचक्ष्व कुलवैनेयमार्गगाः ।  
ब्रह्माङ्गमूलमन्त्रोत्था येनायं सफलो भवेत् ॥ ९७ ॥

#### भैरव उवाच

अतः परं प्रवक्ष्यामि मन्त्रोद्धारं वरानने ।  
कुलवैनेयिकं देवि विधानं तु सुविस्तरम् ॥ ९८ ॥

C 15<sup>v</sup>7

A 20<sup>v</sup>6, B 38<sup>r</sup>1

चतुरस्रं पुरं लिख्य सप्तभागविकल्पितम् ।  
पुनः सप्तगुणं कृत्वा कोष्ठकां कारयेत्प्रिये ॥ ९९ ॥

पञ्चाश-ऊनमेकेन कर्तव्यां तु यथाविधिः ।  
ईशान्यादिक्रमेणैव अभ्यसेत्स्वरमण्डलम् ॥ १०० ॥

B 38<sup>r</sup>2, C 15<sup>v</sup>8

तस्यान्ते तु तत स्पर्शा यावन्मध्यमुपागते ।  
ब्रह्मस्थानगतं देवं हंसाख्यं तु महात्मनः ॥ १०१ ॥

3.98-132b ] = *Kubjikāmata*<sup>ed.</sup> 4.75-112b

96a संस्कारो ] AC; संस्कारो B 96c संस्काराद् अत ] C; संस्काराद् अते A; संस्काराद् अत B 97a मन्त्रास् ] B; मन्त्रा AC 99d कारयेत् ] B; कारवत् AC 99d प्रिये ] AC; प्रियेत् B 100a पञ्चाश ऊनम् ] B; पञ्चास ऊणं A; पञ्चाशदुनम् C<sup>Pc</sup>; पञ्चाशदुणम् C<sup>ac</sup> 100c अभ्यसेत् ] em.; अभ्यसेत् Σ

TaSa 3.98ab = KuMa 4.75ab TaSa 3.99 cf.. KuMa 4.76 *puṣpaparakaragandhādhye gahvaraṃ tu samālikhet | sap-  
tatrayodaśair bhāgaiḥ gahvaraṃ tu samālikhet || TaSa 3.99-102 = KuMa 4.76-80ab puṣpaparakaragandhādhye gah-  
varaṃ tu samālikhet | saptatrayodaśair bhāgaiḥ ṣaḍ loṇyāḥ ṣaṭkrameṇa tu || yathā caivaikapārsve tu dvitīyam evam eva  
hi | ekaṃ trīṇi tathā pañca sapta nava tathaiva ca || ekādaśa tathāpy evaṃ trayodaśāvasānataḥ | pañcāśad ūnam ekena,  
kartavyaṃ hi yathāvidhi || kāmarūpād akārādaḥ, likhed evaṃ krameṇa tu | svarāḥ sparśā yathāvṛtīyā yāvan madhyam  
upāgatāḥ || oḍḍiyānagataṃ devi, haṃṣākhyāṃ tu mahātmanam | kaṣākhyāṃ mantrarājānaṃ saṃyogena tu jāyata  
|| TaSa 3.100-101 = KuMa 4.78cd-79 (ṢaṭSaṃ 7.78-80ab) pañcāśad ūna-m-ekena kartavyaṃ hi yathāvidhi ||  
kāmarūpād akārādaḥ likhed evaṃ krameṇa tu | svarāḥ sparśā yathāvṛtīyā yāvan madhyam upāgatāḥ || oḍḍiyānagataṃ  
devi haṃṣākhyāṃ tu mahātmanam |*

96b akṣarārthādi ] for akṣarārthādi<sup>ummet.</sup>, metri causa § 2.2 96c ata ] for ataḥ, metri causa § 2.2 97b  
3.97 ] mantrās ... °mārgagāḥ § 3.4 99d koṣṭhakāṃ ] for koṣṭhakān, § 2.7.1 100a pañcāśa-unāmekena ]  
for ekonapañcāśat, § 5.1; pañcāśa for pañcāśat, § 2.3 100b kartavyāṃ ] for kartavyān, § 2.7.1 101a tata ]  
for tataḥ, § 2.2.1

कषाख्यं मन्त्रराजानं संयोगेन तु ज्ञायते ।	A 21 <sup>r</sup> 1, B 38 <sup>r</sup> 3
एवं न्यासे कृते देवि उद्धरेन्मालिनीं शुभाम् ॥ १०२ ॥	C 15 <sup>v</sup> 9
नादिफान्तस्वरूपेण यथा भवति तच्छृणु ।	
ऐ-द-मध्यं शिरो देव्याः कारयेच्छुभलक्षणम् ॥ १०३ ॥	B 38 <sup>r</sup> 4
प-ध-मध्यं शिखा चैव अधः शिरो व्यवस्थितम् ।	
ए-पूर्वार्णचतुष्कं तु शिरोमाला निगद्यते ॥ १०४ ॥	C 15 <sup>v</sup> 10
तृतीयं नयनं कार्यं ड-छ-मध्यगतं प्रिये ।	A 21 <sup>r</sup> 2
न-द-मध्यगतं ज्ञेयं द्विधा भूतं वरानने ॥ १०५ ॥	B 38 <sup>r</sup> 5
नयने ते स्मृते देव्याः क्रमादक्षिणवामगे ।	
ट-पूर्वं नासिका ज्ञेया संश्लिष्टा तु धमध्यगा ॥ १०६ ॥	C 15 <sup>v</sup> 11
ढ-त-मध्यगतं गृह्य द्वि-र्-अभ्यासपदेरितम् ।	
ठ-ड-पूर्वं युतौ ऽधस्ताद्भ्रूषणौ कर्णयोः स्मृतौ ॥ १०७ ॥	B 38 <sup>v</sup> 1
वामदक्षिणमार्गेण यथोद्भूतौ स्थिताविह ।	
स-च-मध्यगतं वक्त्रं देव्याया वीरनायिके ॥ १०८ ॥	A 21 <sup>r</sup> 3, C 15 <sup>v</sup> 12
विसर्गश्च मध्यस्थं क-ग-मध्ययुतं पुनः ।	B 38 <sup>v</sup> 2
ख-पश्चिमं समुद्दिष्टं तस्य चोत्तरमेव च ॥ १०९ ॥	
घ-चस्यान्तरसंस्थं तु उद्धरेदक्षरां शुभां ।	

102b ज्ञायते ] AB; जायते C 104a प-ध ] B; प-द AC 104b व्यवस्थितम् ] corr.; व्यवस्थितः Σ 104c ए-पूर्वा° ] A<sup>pc</sup> C; ए-र्वा A<sup>ac</sup> 104d शिरोमाला ] conj.; शिरोमाल्य AC; शिरोमल B 106a स्मृते ] B; स्मृता AC 106b वामगे ] AC; वामके B 106d तु ध ] Σ; चैव KuMa<sup>ed.</sup>; नेत्र° KuMa<sup>ed.</sup> (Mss F.G) 106d मध्यगा ] AC; मध्यगाः B 107c पूर्वौ ] conj.; पूर्वैर् Σ 107c धस्ताद् ] conj.; धस्ता AC; धस्था B 108c वक्त्रं ] conj.; चक्रं AC; वक्रं C 109c ख° ] corr.; घ° Σ 109c तस्य ] corr.; यस्य Σ 110a °चस्यान्तर° ] A<sup>pc</sup> BC; °चस्यान्त° A<sup>ac</sup> 110b अक्षरां ] AC; अक्षरा B 110b शुभां ] em.; शुभं Σ

TaSa 3.102 = KuMa 4.80cd-81ab *kaṣākhyam mantrarājānaṃ saṃyogena tu jāyate || evaṃ nyāse kṛte devi uddharen māliniṃ śubhām* | TaSa 3.103ab = KuMa<sup>ed.</sup> 4.81ab; TaSa 3.103cd = KuMa<sup>ed.</sup> 4.83ab; The sequence of KuMa<sup>ed.</sup> is correct. TaSa 3.104 = KuMa<sup>ed.</sup> 4.82 *pa-dha-madhye śikhā jñeyā adhaḥśiravyavasthitā | e-pūrvākṣaracatuṣkaṃ śiromālā nigadyate ||* TaSa 3.105 = KuMa 4.83cd-84ab TaSa 9.106 = KuMa<sup>ed.</sup> 4.84cd-85ab *nayanau te smṛtau devyāḥ kramād dakṣiṇavāmagau || ṭa-pūrve nāsikā jñeyā saṃsṛṣṭā caiva* (<sup>ed.</sup>, <sup>netra°</sup> F G) *madhyagā* | TaSa 3.107 = KuMa 4.85cd-86ab *ḍha-ta-madhyagataṃ gṛhya dvirabhyāsapaderitam* (°pade sthitam D, °pde cittam C) || *ṭha-ḍa-pūrvau yutau dhastād bhūṣaṇau karṇayoḥ smṛtau* | 4.86ab TaSa 3.108 = KuMa<sup>ed.</sup> 4.86cd-87ab *vāmadakṣiṇamārgena karṇabhūṣasthitāvīha || sa-ca-madhyagataṃ vaktraṃ devyāyā vīranāyike* | TaSa 3.109 = KuMa 4.87cd-88ab *vis-argānta-kha-madhyasthaṃ ... ||*

108d *devyāyāḥ* ] for *devyāḥ* <sup>ummet.</sup>, § 1.2.5 110b *aḥsarām śubhām* ] for *aḥsarāñ cchubhān*, § 2.7.1

एते पञ्च स्मृता वर्णा देव्या दशनकल्पने ॥ ११० ॥

ज-पूर्व रसना प्रोक्ता ज-पूर्वेण सरस्वती ।

B 38<sup>v</sup>3

श-त-मध्यस्थितः कण्ठो म-छ-मध्यगतोद्धरेत् ॥ १११ ॥

र-म-मध्यगतस्तद्वदक्षरौ द्वौ शुभात्मकौ ।

शिखरौ तु स्मृतौ भद्रे वामदक्षिणगौ शुभौ ॥ ११२ ॥

B 38<sup>v</sup>4

र-ठ-दक्षिणगौ द्वौ तु बाहुगौ वामदक्षिणौ ।

C 16<sup>r</sup>1

र-उ-मध्यगतं चैव द्विधा भूतं प्रकल्पयेत् ॥ ११३ ॥

करतलौ स्मृतौ देवि सव्यासव्यं विजानतः ।

B 38<sup>v</sup>5

भ-म-पूर्वो तथाङ्गुल्यौ वामदक्षिणगौ शुभौ ॥ ११४ ॥

ज-ठ-मध्यगतं गृह्य वामहस्ते प्रकल्पयेत् ।

A 21<sup>r</sup>5, C 16<sup>r</sup>2

ऊर्ध्ववक्त्रं कपालं तु अमृताख्येन पूरितम् ॥ ११५ ॥

दक्षिणे तु करे ज्ञेयं य-ढ-मध्यं तु दण्डकम् ।

B 39<sup>r</sup>1

शूलस्य कथितं भद्रे उद्धारेण समुद्धृतम् ॥ ११६ ॥

अ-छ-मध्यगतं शूलमुत्तानमूर्ध्ववक्त्रगम् ।

C 16<sup>r</sup>3

ज्ञातव्यं तु विपश्चिद्धिर्यथालक्षणलक्षितम् ॥ ११७ ॥

घ-न-मध्यगतं हृच्च देव्यायाः सर्वकामिकम् ।

A 21<sup>r</sup>6, B 39<sup>r</sup>2

न-स-मध्यगमुदरं च-ज-मध्यगतं प्रिये ॥ ११८ ॥

र-व-सन्धिगतं तद्वदक्षरौ द्वौ स्तनात्मकौ ।

C 16<sup>r</sup>4

**IIod** दशन ] B; दर्शन AC **IIod** कल्पने ] AC; कल्पये B **IIIC** °स्थितः ] B; °स्थितं AC **IIId** म-छ ] *corr.*; म-त्थ AC; मन्छ B **II2a** र-म ] *conj.*; र-स Σ **II3c** °गतं ] A; °गतश् B; °गत C **II4a** करतलौ ] *conj.* KuMa <sup>ed.</sup>; करतलस्थो Σ <sup>hyper</sup> **II4a** स्मृतौ ] AC; स्मृतो B **II4d** °गौ शुभौ ] *conj.*; °गाः शुभाः Σ **II6a** दक्षिणे ] AC; दक्षिणो B **II6c** भद्रे ] AC; रुद्रे B **II8a** °गतं ] AC; °गत B **II8d** °गतं ] *conj.*; °गतः Σ

TaSa 3.110 = KuMa 4.88cd-89ab *gha-ca-madhyagataṃ caiva uddhared akṣaraṃ śubham || ete pañca smṛtā varṇā devyā daśanakalpanā* | TaSa 3.111 = KuMa 4.89cd-90ab *ña-pūrve rasanā devyā jha-ūrdhvena sarasvatī || sa-ta--madhyasthitaḥ kaṅṭhaḥ ma-cha-madhyagatoddharet* | TaSa 3.112 = KuMa <sup>ed.</sup> 4.90cd-91ab *ra-ma-madhyagataṃ ... || śikharau tau ...* | TaSa 3.113 = KuMa <sup>ed.</sup> 4.91cd-92 *ū-ḍha-madhyagataṃ gṛhya ḍa-ṇa-madhye dviṭiyakam || vāmadakṣiṇagau dvau tu bāhū devyāḥ surārcite | ṭa-ḍa-madhyagataṃ caiva dvidhābhūtaṃ tu kārayet ||* TaSa 3.114 = KuMa <sup>ed.</sup> 4.93-94 *karatalau smṛtau devyāḥ savyāsavyau vijānataḥ | ja-ma-pūrvau tu aṅgulyau vāmadakṣiṇagau śub-hau ||*; In addition, KuMa <sup>ed.</sup> 4.94ab *aṃ-ka-madhye[Aḥ] karaprṣṭhe dvidhābhūtaṃ prakalpayet* | TaSa 3.115 = KuMa <sup>ed.</sup> 4.94cd-95ab *... pradāpayet<sup>ed.</sup>; prakalpayet cod..* | *ūrdhvaktrakapālaṃ tu ...* | TaSa 3.116 = KuMa 4.95cd-96ab TaSa 3.117 = KuMa 4.96cd-97ab

**IIId** °madhyagatoddharet ] for °madhyagato uddharet <sup>hyper</sup> from °madhyagatam uddharet <sup>hyper</sup>, § 4.3.1 and § 8.2

**II2a** °madhyagatas ] for madhyagatam, § 4.3.1 **II4b** vijānataḥ ] § 6.4



ज्ञ-पूर्वं तु पयो ज्ञेयममृतं समुदाहृतम् ॥ ११९ ॥	B 39 <sup>r</sup> 3
य-श-मध्यगतं प्राणं देव्याया वीरनायिके । म-ष-मध्यगतं देवि आत्मा बीजामृतामकम् ॥ १२० ॥	
विसर्गसहितं रुद्रे उद्धृतं मन्त्रमुत्तमम् । कषाख्यं मन्त्रराजानं नाभिं देव्याः प्रकल्पयेत् ॥ १२१ ॥	C 16 <sup>r</sup> 5 A 21 <sup>v</sup> 1, B 39 <sup>r</sup> 4
भ-य-मध्यं स्मृतं देवि नितम्बं सकलात्मकम् । व-ष-मध्यगतं गुह्यं द-पश्चिमसमन्वितम् ॥ १२२ ॥	
ऊर्वाकारौ भवेद्वीजं ण-थ-मध्यगतो ऽनघे । त-थ-दक्षिणगौ बीजौ जानुकौ द्वौ सुशोभनौ ॥ १२३ ॥	B 39 <sup>r</sup> 5, C 16 <sup>v</sup> 6
सव्यासव्यगतौ ज्ञेयौ क्रमेणैव शुभेक्षणे । ऐ-थ-पश्चिमगौ द्वौ तु जङ्घे द्वे वामदक्षिणे ॥ १२४ ॥	B 39 <sup>r</sup> 6
थ-ध-मध्यगतं देवि ड-ष-मध्यं तथैव च । द्वौ बीजावुद्धृतौ भद्रे पादौ ज्ञेयौ विपश्चिता ॥ १२५ ॥	A 12 <sup>v</sup> 2 C 16 <sup>r</sup> 7
वामदक्षिणगौ प्रोक्तौ लक्षणेन विलक्षितौ । एवं सम्यग्विधानेन उद्धृता मालिनी प्रिये ॥ १२६ ॥	B 39 <sup>v</sup> 1
सप्तकोट्यस्तु विद्यानां मन्त्राणाममितौजसाम् । तेषामेका परा योनिर्मालिनी सर्वकामदा ॥ १२७ ॥	C 16 <sup>r</sup> 8
मालयित्वा स्थिता येन तेनेयं मालिनी स्मृता । ये जाता ये भविष्यन्ति अप्रमेया वरानने ॥ १२८ ॥	A 21 <sup>v</sup> 3 B 39 <sup>v</sup> 2
रुद्राणां योगिनीनां च सा मातेव निगद्यते ।	

120a य-श ] B; य-स AC 120c °गतं ] A; °गत B 121d नाभि ] B; नाभि AC 121d देव्याः ] conj.; देव्या Σ 122a °मध्यं ] conj.; °मध्य Σ 122c व-ष ] AB; व-श C 123b ण-थ ] B; ण-ष AC 124a ज्ञेयौ ] AC; ज्ञेयो B 124c ऐ-थ- ] B; ऐ-ष AC 125a थ-ध ] B; ष-ध AC 125c बीजावुद्धृतौ ] corr.; बीजावुद्धृतौ B बीजं वुद्धृतौ AC 125c भद्रे ] AC; om. B 125d पादौ ] AC; om. B 125d विपश्चिता ] corr.; विपश्चिते Σ 127a °कोट्यस् ] AC; °कोट्यं B 127c योनिर् ] corr.; योनि Σ 129a रुद्राणां ] AC; रुद्राणा B

TaSa 3.119 = KuMa 4.99cd-100 ra-va-sandhigataṃ tathā || vāmadakṣiṇagau dvau stanātmaḥ | jha-pūrve tu payo jñeyam amṛtaṃ ca udāhṛtam || TaSa 3.120ab = KuMa<sup>ed.</sup> 4.99ab; TaSa 3.120cd = KuMa<sup>ed.</sup> 4.98ab TaSa 3.121ab = KuMa<sup>ed.</sup> 4.98cd; TaSa 3.121cd = KuMa<sup>ed.</sup> 4.101cd TaSa 3.122 = KuMa<sup>ed.</sup> 4.102 TaSa 3.123 = KuMa 4.103 ūrvākāraṃ bhaved bījaṃ ṇa-tha-madhyagataṃ 'naghe | da(conj., ṇa° KuMa<sup>ed.</sup>)-tha-pāścimagau(cod., °dakṣiṇagau) bījau jānūnī dve prakalpayet || TaSa 3.124 = KuMa 4.104 ..... | tha-da-pāścimagau (cod., °dakṣiṇagau KuMa<sup>ed.</sup>) dvau tu jaṅghau dve vāmadakṣiṇau || TaSa 3.126 = KuMa<sup>ed.</sup> 4.106 TaSa 3.127 = KuMa<sup>ed.</sup> 4.107 TaSa 3.128 = KuMa<sup>ed.</sup> 4.108

127a saptakotyās ] for saptakoṭis, § 9.4

अवर्णा वर्णसंयोगा ज्ञातव्या तु वरानने ॥ १२९ ॥

C16<sup>r</sup>9

सर्ववर्णात्मका मन्त्रा वर्णा शक्त्यात्मका स्मृताः ।

शक्तिः तु मातृका प्रोक्ता सा ज्ञेया तु शिवात्मिका ॥ १३० ॥

B39<sup>v</sup>3

एतन्मन्त्रप्रमाणं तु कथितं तव शोभने ।

एतदाद्यं समाख्यातं गोपनीयं प्रयत्नतः ॥ १३१ ॥

A21<sup>v</sup>4, C16<sup>r</sup>1

एकवीरविधानं तु प्रागुक्तमन्यमागमे ।

B39<sup>r</sup>4

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129d ज्ञातव्या ] AC; ज्ञात B 129d तु ] C; भु AB 130a सर्व ] AB; सर्वे C 131d गोपनीयं ] AC;  
सोपनीयं B 132a °विधानं ] B °प्रधानं AC 132b आगमे ] C; आगमै AC

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TaSa 3.129 = KuMa 4.109 TaSa 3.130 = KuMa 4.110 and cited in cf. ŚiSūVi (*yaduktaṃ śrītantrasadbhāve, sarve varṇātmaḥ mantrās te ca śaktyātmakāḥ priye | śaktis tu mātṛkā jñeyā sā ca jñeyā śivātmikā* ||) and in the *Kāmakalāvīlāsa* of Puṇyānanada 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 वरदो मम । B78<sup>v</sup>6

यत्त्वया सूचितं ख्यातं तत्सर्वं चावधारितम् ॥ १ ॥

दीक्षा तु सूचिता शंभो स्फुटी नैव कृता त्वया । C31<sup>v</sup>3

सांप्रतं सामयी दीक्षा पाशस्तोभन्तथैव च ॥ २ ॥

तुला पुंसां विधिश्चान्या प्रसन्नावेशमाणवी । B79<sup>v</sup>1

सद्योनिर्वाणदा शम्भो उत्क्रान्तिश्च अतः परम् ॥ ३ ॥ A42<sup>v</sup>3

पशुग्रहणमेवं तु अभिषेकं तथैव च । C31<sup>r</sup>4

एतदाख्याहि देवेश प्रणताया जगत्पते ॥ ४ ॥

### ॥ भैरव उवाच ॥

शृणु देवि प्रवक्ष्यामि यत्त्वया पूर्वचोदितम् ।

तत्सर्वं कथयिष्यामि त्वत्प्रीत्या सुरनायिके ॥ ५ ॥

[भूमिपरीक्षा]

आदौ परीक्षयेद्भूमिं वास्तुविद्याविशारदः ।

C31<sup>v</sup>5

याज्ञिकां वृक्षसंकीर्णां शरपुष्पां कुशेश्वराम् ॥ ६ ॥

A42<sup>v</sup>4; B79<sup>r</sup>3

माहेश्वरजनाकीर्णामिथैकेनान्वितापि वा ।

स्निग्धां मनोरमां वाथ प्रागीशोत्तरदिक्प्लवाम् ॥ ७ ॥

स्वजात्युपात्तमार्गेण परीक्षेदासमार्थतः ।

B79<sup>v</sup>4; C31<sup>r</sup>6

Σ = All MSS

1b त्वं ] AC; त्व B 1b मम ] C; मम:AB 2d पाशस्तोभन् ] A; पाशस्तोभंC; पाशस्तोभस् B 3a पुंसां ] conj.; पुमां Σ 3d आणवी ] AB; आनवी C 4d देवेश ] BCP<sup>c</sup>; देवेशि AC<sup>ac</sup> 4d प्रणताया ] em., प्रणताय Σ 5d यत्त्वया ] C; यत्त्वया AB 6c याज्ञिकां वृक्षसंकीर्णां ] em.; याज्ञिका वृक्षसंकीर्णा Σ 7a °कीर्णाम् ] em.; °कीर्णा Σ 7d प्रागीशोत्तर° ] B; प्रादीशोत्तर°AC 8a °पात्त ] B; °पान्त AC 8b आसमार्थतः ] AC; रासमार्थतः B

4d *praṇatāyāḥ* ] cf. TaSa 16.2cd *kathayasva prasādena praṇatāyā mama priye* / 6d *Bṛhatsaṃhitā* 52.95ab *kuśayuktā śarabahulā dūrvākāśāvṛtā kremeṇa mahī* | 9.7cd ] SiYoMa 6.5cd *pūrvottaraplavaṃ snigdham tuṣāṅgārāsthivar-jitam* |; SauSaṃ 7.2cd-3ab *anujñāto 'bhiṣiktaś ca pāramparyeṇa yo guruḥ || dṛṣṭvā manoramāṃ snigdham īśānaplavaniṃ mahiṃ* |

7b °nānvitāpi ] for °nānvitām *api*<sup>hyper</sup>, § 8.3 8b āsamārthataḥ ] for āsamārthyataḥ<sup>unmet.</sup> metri causa, § 7.1

वर्णा स्वादा तथा गन्धा ज्ञायते जातिभेदतः ॥ ८ ॥

सिता चैव मधुस्वादा घृतगन्धा च ब्राह्मणे ।  
रक्ता या रक्तगन्धा च कषाया क्षत्रिये ऽर्थदा ॥ ९ ॥

पीता गोमूत्रगन्धा च क्षारस्वादा विशां मता ।  
कृष्णा †गुर्वर†गन्धा च कटुःस्वादा मतेतरे ॥ १० ॥

A 42<sup>v</sup>5; C 31<sup>r</sup>7

खातयेद्रत्निमात्रं तु पुनश्चैव प्रपूरयेत् ।  
अधमा न्यूनपांसुर्या समपांसुश्च मध्यमा ॥ ११ ॥

B 79<sup>r</sup>6

पांसुरभ्यधिका यत्र सा भूमिः सर्वकामदा ।  
खातयेदाजलान्ता वा पुम्मात्रा कण्ठतो ऽथवा ॥ १२ ॥

C 31<sup>r</sup>8

हृन्नाभिकटिजान्वन्ता शल्यदोषोज्जिता यथा ।  
शोधयेत्तां प्रयत्नेन तुषशल्यविवर्जिताम् ॥ १३ ॥

कण्टकाङ्गारकशल्यैः कारयेत्तां प्रयत्नतः ।  
पूरयेन्मृदया चादावाकोटे ऽश्वत्थमुद्गरैः ॥ १४ ॥

समां यावत्समायाता गोमयेनोपलेपयेत् ।  
पञ्चहस्तो ऽथवा सप्तनवैकादशहस्तकम् ॥ १५ ॥

B 79<sup>v</sup>2

त्रयोदशात्महस्तं वा हस्ता पञ्चदशाथवा ।  
क्षेत्रं परिग्रहेद्द्वार्धं यागागाराय मन्त्रवित् ॥ १६ ॥

C 31<sup>r</sup>10

चतुरस्रं समं कृत्वा समन्ताद्विषमध्वजम् ।

8c तथा ] AC; तदा B 8d जातिभेदतः ] *em.*; जातिभेदताः Σ 9d कषाया ] *em.*; कषाय Σ 10a गोमूत्र ] B; गोधूम AC 10b स्वादा ] *conj.*; स्वादु Σ 11a खातयेद् ] B; क्षोभयेद् AC 11d पंसु ] AB; पंशु C 12b भूमिः ] C; भूमिस् A भूमि C 12c आजलान्ता ] A; आजलान्तां BC 12d पुम्मात्रा ] A; पुमात्र°BC 13b °ज्जिता ] *em.*; °ज्जिता Σ 13c शोधयेत् ] B; शोधये AC 13d विवर्जितां ] *conj.*; विवर्जिताः Σ 14a कण्ट° ] *conj.*; कण्ट°Σ 14a °शल्यैः ] *em.*; °षल्यैः A; °षाल्यैः BC 14d मुद्गरैः ] AB; मुद्गरैः C 16a हस्तं ] B; हस्तां AC 16c परिग्रहे वार्धं ] *em.*; परिग्रहेनार्द्धं AB; परिग्रहेनार्द्धं C 16c यागागाराय ] AB<sup>ac</sup>; योगागाराय B<sup>pc</sup> C 16c परिग्रहेद्द्वार्धं ] *em.*; परिग्रहे वार्धं Σ § 2.3 17b समन्ताद्विषमध्वजं AC; समन्ताद्विषमध्वजां B; *cf.* समन्ताद्वि समध्वजम् SauSam

9.8cd ] *cf.* KiTa 18.3cd *varṇair gandhais thatā svādair anvitā śobhanā bhavet* ||; SŪKṢMĀGAMA II.122 *śvetam rak-tau tathā pitam kṛṣṇam caiva caturvidham | brāhmaṇādi krameṇaiva mṛde vidyāvicaṣṇaḥ* | 9.8cd-10 ] *cf.* BrSam 52.94-95cd; SvaTa 1.28ab; ViSeSam 1.6cd-9ab; SauSam 7.4cd-6ab 9.11-12ab ] *cf.* ViSeSam 1.10-11 *khā-tayed ratnimātram tu pāmsum uddhṛtya pūrayet | pāmsur apy adhiko yatra sā bhūmiḥ sarvakāmadā* || *uttamā yatra vai pāmsuḥ samo hy ardhaphalaprada | madhyā pāmsur yatra nṛṇa sāriṣṭā phaladādhamā* || 12d *cf.* SauSam 7.7ab (NGMPP A 1661-6 12<sup>r</sup> 2-3) *khane[t] puruṣamātran tam kaṇṭhamātram athāpi vā* | 9.15ab ] *cf.* SiYoMa 6.5ab *kṣitibhāgaṃ samam śuddham kṛtvā gomayalepitaṃ*

14c ākoṭe ] for ākoṭeṇa<sup>hyper</sup>, § 4.1.3 15a samāyātā ] for samāyātām, § 2.1 at pāda-break 15c pañcahasto 'thavā ] for pañcahastam athavā<sup>hyper</sup> 16b hastā pañcadaśāthavā ] for pañcadaśahastam athavā<sup>hyper</sup>, § 7.4

पूर्वोत्तरगतैः सूत्रैर्भाजयेन्नवभागिकम् ॥ १७ ॥

भागद्वयं परित्यज्य दिशासु चतुरश्वपि ।

C 31<sup>r</sup>11

कोणे निवेशयेद्देवि तलस्थापनपट्टकाः ॥ १८ ॥

B 79<sup>v</sup>4

मर्मवेधो यथा न स्यात्तलकुम्भसमन्विताः ।

स्तम्भा न्यसेन्नरोत्सेधा हीरकग्रहणान्विताः ॥ १९ ॥

A 43<sup>r</sup>2, B 79<sup>v</sup>5,

अग्रे पद्मघटोत्कीर्णा महातुलसमन्विताः ।

C 31<sup>r</sup>12

तस्याद्धेनोपरिष्ठां तु तुलाकोटौ निवेशयेत् ॥ २० ॥

सार्द्धभागोच्छृतान्यूर्ध्वमुपस्तम्भा निवेशयेत् ।

उपतुला ततो दद्यात्स्वान्तरायनविस्तराः ॥ २१ ॥

B 79<sup>v</sup>6

छादनं तत्प्रमाणेन घटोर्ध्वे भागसंमितम् ।

C 31<sup>r</sup>13

पताकाध्वजशोभाभिः समन्तात्परिशोभयेत् ॥ २२ ॥

त्रिभागार्धसमुत्सेधं भित्तयस्तु समन्ततः ।

A 4<sup>r</sup>3

जालागवाक्षकैश्चित्रैर्दिशासु चोपशोभितम् ॥ २३ ॥

B 80<sup>r</sup>1

श्रेष्ठं यत्पश्चिमं द्वारं मध्यतो भागसंमितम् ।

C 31<sup>v</sup>1

द्विभागोर्ध्वोच्छ्रितं कार्यं सकपाटार्गलान्वितम् ॥ २४ ॥

भित्तीनां बाह्यतः कार्या वेदिका भागसंमिता ।

अर्धभागोच्छ्रिता सा तु शोभार्थे चैव कारयेत् ॥ २५ ॥

B 80<sup>r</sup>2

17c गतैः ] A<sup>Pc</sup> BC; गतै A<sup>ac</sup> 17d भागिकम् ] em.; भाजिकम् Σ 18c निवेशयेद् ] A; निवेशये BC  
18d °स्थापनपट्टकाः ] em.; °स्थपनपट्टकाः <sup>umet.</sup>Σ 19c न्यसेन्नरोत्सेधा ] conj.; न्यसेत्तरोच्छेधा Σ 20c  
उपरिष्ठां ] AC; उपरिष्ठा B 20d तुलाकोटौ ] em.; तुलाकोटे B; तुलाकोटो AC; cf. तुलाकोणे SauSam 7.21d  
21a °न्यूर्ध्व° ] AB; °tyūrdhva° C 21b °मुपस्तम्भा ] A; °मपस्थांम्भा B °मुपस्तंभो C<sup>Pc</sup> 22a छादनं ]  
em.; छादनं Σ 22b संमितं ] B; सर्मितं A; सर्मितं C 22c °शोभाभिः ] A<sup>Pc</sup> BC; °शोभिः A<sup>ac</sup> 22d  
°शोभयेत् ] AC; °शोभये B 23a °समुत्सेधं ] em.; °समुच्छेद°Σ 23c चित्रैर् ] B; चित्रै AC

9.17cd-19ab ] cf. KiTa 19.34-35ab pūrvottaragataih sūtrair vibhajya navabhāgikam | dvau dvau bhāgau parityajya  
koṇāṁsau sarvataḥ samau || catvāraḥ koṇabhāgāḥ syur bhāge syāt svāntarocchritam | talasthāpanam ākhyātaṁ talaṁ  
kumbhasamanvitaṁ || 9.17cd-19 ] cf. SauSam<sup>(ed. by D. Acharya)</sup> 7.10-13 9.20-21 ] cf. KiTa 19.36cd-37ab,  
40 tulā copatulā yā tu mahatī ca tulā bhavet | sārđhabhāgocchritād ūrdhvam upastmbhāṁs ca yojayet |; SauSam 7.14  
agre padmaghaṭākīrṇais tribhir yukto mahātulāih | sārđhabhāgocchritāt tūrdhvam upastambhān niyojayet ||; BrSam 52.29-30  
stambhaṁ vibhajya navadhā vahanāṁ bhāgo ghaṭo 'sya bhāgo 'nyaḥ | padmaṁ tathottaroṣṭhaṁ kuryād bhāgena bhā-  
gena | stambhasamaṁ bāhulyaṁ bhāratulānām upary upary āsām | bhavati tulopatulānām ūnaṁ pādena pādena  
||; 9.22 ] cf. KiTa 19.37cd tadanantapramāṇaṁ syād ekabhāge bhaved ghaṭam |; SauSam 7.14ab chādanam tat-  
pramāṇena bhāgamātraṁ ghaṭopari | 9.23ab KiTa 19.38ab tribhāgāddhastam utsedhād bhittir bhavati sarvataḥ;  
SauSam 7.17cd tribhāgārdhasamutsedhaṁ kuryād bāhyena sarvataḥ

18c koṇe ] for koṇeṣu <sup>hyper</sup>, § 9.1 18d °paṭṭakāḥ ] for paṭṭakān, § 3.4 20c °pariṣṭām ] for °pariṣṭān, §  
2.7.1 21c upatulā ] for upatulāḥ, § 2.2.2 25b vedikā ] for vithikā, § 7.5

पक्वेष्टं वा तृणच्छन्नं शिलासंच्छन्नं मण्डपम् । कारयित्वा विधानेन भूमिकर्म समारभेत् ॥ २६ ॥	A 42 <sup>r</sup> 4; C 31 <sup>v</sup> 2
अतसी खलं तथा तक्रं क्षीरपञ्चद्रुमत्वचा । त्रिफला बीजवृक्षस्य सारं चैव तु खादिरम् ॥ २७ ॥	B 80 <sup>r</sup> 3
एतैश्चैवोदकं कृत्वा सिञ्चयेत् पुनः पुनः । आकोटयेत्ततो देवि यावन्निम्ना प्रजायते ॥ २८ ॥	C 31 <sup>v</sup> 3 B 80 <sup>r</sup> 4
दर्पणोदरसंकाशात्पूर्वदिक्प्लवनी शुभा । ऐशान्या वाथ कर्तव्या सर्वकामप्रसिद्धये ॥ २९ ॥	A 43 <sup>r</sup> 5
पुनः प्रलेपयित्वा तु पत्रवल्यादि घर्षयेत् । मण्डलं पूर्ववत्कृत्वा सर्वतोभद्रमुत्तमम् ॥ ३० ॥	C 31 <sup>v</sup> 4 B 80 <sup>r</sup> 5
अष्टम्यां वाथ भूताख्या पौर्णमास्याथ सप्तमी । दशमी नवमी वाथ तृतीया द्वादशी प्रिये ॥ ३१ ॥	
कृष्णपक्षे ऽथवा शुक्ले कारयेन्मण्डलं शुभं । ग्रीष्मे वाथ वसन्ते वा शिशिरे शरदे ऽथवा ॥ ३२ ॥	A 43 <sup>r</sup> 6, B 80 <sup>r</sup> 6, C 31 <sup>v</sup> 5
उपसन्ना महावीरा भक्तियुक्ताः शुचित्रताः । परीक्षा तेषु कर्तव्या यथा शास्त्रे प्रचोदिता ॥ ३३ ॥	
शूद्रो द्वादशभिर्वर्षैर्वैश्यो नवभिरेव च ।	B 80 <sup>v</sup> 1

26a °च्छन्नं ] AB; °च्छन्तं C 26b मण्डपम् ] B; मण्डलं AC 27a अतसी ] BC; अतसी A 27b °त्वचा ] em.; °त्वजा Σ 29b पूर्वदिक् ] B; पूर्वदिक् AC 29c ऐशान्या ] B; ईशान्या AC 30b वल्यादि ] conj.; वल्यादि AC वैल्यादि B 33b भक्तियुक्ताः ] em.<sup>hyper</sup>, भक्तियुक्ता Σ 34b वर्षैर् ] em.; वर्षै Σ 34b वैष्यो ] em.; वैश्यो ABC<sup>PC</sup>

9.24cd-26 ] cf. KiTa 19.41-42ab vīthikā hyekabhāgena kartavyā bāhyataḥ sthitā | pakveṣṭakatṛṇācchannā kartavyā jālakānvitā || vicitrarandhrasamyuktaṃ sakavāṭārgalānvitam |; SauSaṃ 7.16-21ab dvāraṃ tu paścimaṃ śreṣṭhaṃ bhāgamātraṃ tu madhyataḥ | saptaviṃśatir aṅguṣṭhā navair vā triṃśatiṃ budhaḥ || ṣaṭtriṃśam aṣṭatriṃśam vā sap-  
tasaptatikāpi vā | dvāreṣu vistarād etatpramāṇaṃ saviśeṣataḥ || kramād anena boddhavyam anyonyaṃ yatparam bhavet  
| kartavyaṃ sarvadvārāṇāṃ vistārād dviguṇocchrayam || bāhyataś caiva kuḍyānāṃ bhāgenaikena vīthikā | so 'rtham  
sā tu prakartavyā bhāgārdhenaiva cocchritā || pakveṣṭatṛṇachannaṃ vā kuryād evaṃ hi maṇḍapam | sarvāsu vivid-  
hair dikṣu jālakair upasobhitam || yāgasya maṇḍapaṃ hy evaṃ sakapāṭārgalānvitam | 27b kṣīrapañcadruma- ]  
TaSa 23.88b kṣīradrumapañcakā 9.29ab ] cf. ViSeSaṃ 27.151 9.28d-29a ] cf. Siddhāntaśekhara quotation  
in the ŚāTi darpaṇodarasaṅkāsā nimnonnatavivarjīta | 9.30ab ] cf. TaSa 9.99ab

29b plavanī ] for plavanā, § 1.2.4 30a pralepayitvā ] § 6.1 31a bhūtākhyā ] for bhūtākhyāyāḥ<sup>hyper</sup>, § 4.1.2 31b paurṇamāsyātha ] for paurṇamāsyā atha<sup>hyper</sup>, § 8.4 31b saptamī ] for saptamyāṃ, § 4.3.4 31c daśamī navamī ] for daśamyāṃ navamyāṃ, §. 4.3.4 31d tṛtīyā dvādasī ] for tṛtīyāyāṃ dvādasīyāṃ<sup>hyper</sup>, § 4.3.4 33a upasannā mahāvīrā ] for upasannānāṃ mahāvīrānāṃ, § 4.1.5

क्षत्रियः षट्सु वर्षाणि ब्राह्मणं तु तदद्धृतः ॥ ३४ ॥

अधमश्चोत्तमे कर्मे उत्तमो ऽधमकर्मणि ।

A 43<sup>v</sup>1

एवं नानाप्रकारैस्तु परीक्षेत प्रयत्नतः ॥ ३५ ॥

परीक्षणवमुत्तीर्णास्ते योग्यास्तु शिवाध्वरे ।

B 80<sup>v</sup>2

तेषामनुग्रहः कार्यस्ते ऽत्र योग्याः फलस्य तु ॥ ३६ ॥

विलोमा वर्जनीयास्तु ते न सिद्धेस्तु भाजनाः ।

नायोगिनीकुले जाताः सूक्ष्मं विन्दन्ति तत्पदम् ॥ ३७ ॥

B 80<sup>v</sup>3

विलोमी मुह्यते ह्येवं प्रमादाद्यदि लब्धवान् ।

एवं ज्ञात्वा तु मन्त्रांशमुपसन्नो महामतिः ॥ ३८ ॥

A 43<sup>v</sup>2; C 31<sup>v</sup>8

वास्तुयागे कृते स्यात्ता अस्त्रयागमतः परम् ।

B 80<sup>v</sup>4

गणयागं तु तस्यान्ते श्रियायागं ततः पुनः ॥ ३९ ॥

अधिवासयेत् ततो देवं यथोक्तं क्रमयोगतः ।

अपरे ऽहनि पूर्वं तु हुतभुक्संयतेन्द्रियः ॥ ४० ॥

रात्रौ यजनमारभ्य सर्वसंभारसंभृतः ।

B 80<sup>v</sup>5

पूजयेत्तत्र देवेशं सर्वात्मानं महाद्युतिम् ॥ ४१ ॥

A 43<sup>v</sup>3

तस्योत्सङ्गतां देवीं परां सर्वाक्षरां प्रिये ।

पद्महस्तां महाकायां शान्तरूपां वरप्रदाम् ॥ ४२ ॥

पिबन्ती मदिरां दिव्यां प्रहसन्ती महोत्कटां ।

C 31<sup>v</sup>10

वर्गमातृगणं बाह्ये यथापूर्वं प्रपूजयेत् ॥ ४३ ॥

नैवेद्यं विविधं दत्त्वा सुरासवेन तर्पयेत् ।

एवं पूजां ततः कृत्वा विज्ञापेत्परमेश्वरम् ॥ ४४ ॥

A 43<sup>v</sup>4; B 81<sup>r</sup>1

35a कर्मे ] BC; कर्म A 36a °त्तीर्णा° ] AC; °त्तीर्ण° B 36d °त्र योग्याः ] AB; प्रयोग्या C 37b तेन ] B; तैणु C\*A 38b लब्धवान् ] AC; लष्टवां B 38c मन्त्रांशम् ] em.; मन्त्रांश Σ § 2.1.1 39a स्यात्ता ] em.; स्या ता Σ § 2.3 40b क्रमयोगतः ] B; क्रमयोगतः AC 40d संयते° ] AB; तंयते° C 42c °हस्तां ] em.; °हस्ता Σ 43b प्रहसन्ती ] B; प्रहस्यन्ती AC 43d पूर्वं ] AC; पूर्व B 44b सुरासवेन ] conj.; सुरासवसु Σ 44d विज्ञापेत् ] em. Sanderson; विज्ञापेत् AC विज्ञापयेत् B <sup>hyper</sup>

9.33-34 cf. MATASĀRA from NGMPP B28/16 transcribed by Somadeva Vasudeva; 14<sup>v</sup>1: tribhiḥ saṃvatsarair vipre bhūmipe pañcabhiḥ priye | daśabhir varṣair vaiśyo dvādaśai sūdrajātiṣu || supariḥṣitāya dāta(14<sup>v</sup>2)vyam na tu vaṃśajane tathā | SARVAJÑĀNOTTARA 15:29-30; dīkṣākāle tvamimāṃsyā jñānadāne vicārayet | tricatuḥpañcabhir vipre kṣatriye navasaptabhiḥ || varṣair dvādaśabhir vaiśye śūdre jñānaṃ na dāpayet | uttamaṃ sarvaśāstrāṇāṃ śi-vaśāstrāṃṣṭaṃ guha || 9.37cd ] cf. PARĀTRĪṢĪKĀ 10cd = TaĀl-Vi 5.73 etan nāyoginijāto nārudraś cāpi vindati | 9.42ab ] cf. SiYoMa 6.40a sarvākṣaramayīṃ devīṃ

35a karme ] for karmaṇi, § 1.1.2

अच्छिद्रो भव मे नाथ पश्वर्थे यत्कृतं मया । तत्सर्वं सफलं देव तव पादप्रसादतः ॥ ४५ ॥	C 31 <sup>v</sup> 11
गत्वा चाग्निसमीपे तु यथापूर्वं तथात्र तु । गर्भाधानादिकं कर्म शिवान्तं यावदेव तु ॥ ४६ ॥	B 81 <sup>r</sup> 2
कर्तव्यमविचारेण आहुतीं पञ्चपञ्चभिः । शुद्धे ऽध्वे तु ततः पश्चाद्यजनं पूर्ववत्कुरु ॥ ४७ ॥	C 31 <sup>v</sup> 12
तर्पयेन्मण्डलीशां तु विद्यामन्त्रगणं प्रिये । कलशे तु यथाप्येवमध्वानं पूजयेत्ततः ॥ ४८ ॥	A 43 <sup>v</sup> 5; B 81 <sup>r</sup> 3
स्थण्डिले कलशे वह्नौ आत्मनस्य विशेषतः । कर्तव्या तु विपश्चिद्भिः सदृशा चैव प्रक्रिया ॥ ४९ ॥	
अभिन्ना तु यथाप्रोक्ता सम्पाद्या चाध्वरे स्थिता । पश्चाच्छिष्यं प्रवेशेत पुष्पहस्तं सुयन्त्रितम् ॥ ५० ॥	B 81 <sup>r</sup> 3; C 31 <sup>v</sup> 13
देवस्य पश्चिमे भागे पुष्पान्मोचापयेच्छिष्यम् । प्रणिपत्य ततो देवं गत्वा चाग्निसमीपतः ॥ ५१ ॥	A 43 <sup>v</sup> 6
अध्वानं मनसा ध्यात्वा शरीरे विनिवेशयेत् । तर्पणं संनिधानार्थे आदिक्षान्तस्य सुव्रते ॥ ५२ ॥	C 32 <sup>r</sup> 1
चरुं वै श्रपयेन्मन्त्री क्षीरेणामृतवत्सया । श्यामाकतण्डुलैर्देवि नीवारैर्वा प्रियङ्गुभिः ॥ ५३ ॥	B 81 <sup>r</sup> 6
षष्ट्या शाल्याथवा देवि यवगोधूमव्रीहिभिः ।	A 44 <sup>r</sup> 1; C 32 <sup>r</sup> 2

45b °कृतं ] BC; °कृत A 46b पूर्व ] B; पूर्व AC 46d शिवान्तं ] conj.; शिवन्तं A; शिवंतं BC 47b आहुतीम् ] B; आहुती AC 48b °गणं प्रिये ] AC; °गणप्रियेत् B 48d यथा° ] B; तथा° AC 49a कलशे ] ABC<sup>PC</sup>; क<sup>ummet</sup>-C<sup>ac</sup> 49c कर्तव्या ] BC; कर्तव्यास् B 49d प्रक्रिया ] ABC<sup>PC</sup>; प्र\*या B 50b स्थिता ] conj.; स्थिता: Σ 50c chiṣyaṃ ] AB; chiṣya C 51b पुष्पात् ] AC; पुष्पा B 54a अथवा ] BC, अथव A

9.46 cf. TaSa 26.29ab-30ab *analaṃ tarpayed devi garbhādhānāditaḥ kramāt || śivāgniṃ janayed devi samastavidhinā tataḥ | 48b vidyāmantragaṇaṃ ] SvaTa 3.127cd vidyāmantragaṇaiḥ sārthaṃ kāraṇaṃ sasadāśivam 9.48-49ab ] cf. SvaTa 3.31cd-32ab svahaste sthaṇḍile liṅge maṇḍale caruke tathā | jale cāgnau ca sampūjya samyag dikṣāphalaṃ labhet ||; Kriyākālaguṇottara NGMPP B 25-32 fol. 57v ātmadehe tathā liṅge agnimadhye ca sthaṇḍile | dhyāyeta (em. dhyāyeta Cod.) khaḍgeśvaraṃ devaṃ vidyāmantrais tu āvṛtam || 9.50cd-51 ] cf. SiYoMa 6.41-42ab tataḥ sitena vastreṇa tasya netrāṇi ghaṭṭayet | puṣpāñjalidharaṃ kṛtvā ācārayaḥ susamāhitaḥ || praveśayet tataḥ śiṣyān paścād dvāreṇa mantravit | jānudeśe natān kṛtvā puṣpākṣepaṃ tu kārayet ||*

45d tava ] for tvat° <sup>ummet.</sup>, metri causa 47c adhve ] for adhvani, § 1.1.2 53b °vatsayā ] for °vatsāyāḥ <sup>ummet.</sup>, § 4.3.9



ताम्रसौवर्णराजत्या अथवा मृन्मयेन वा ॥ ५४ ॥

सुदृढा निर्त्रणा स्निग्धा क्षालयेन्मूलविद्यया ।

B 81<sup>v</sup>1

शिवाग्नौ चोल्मुकं गृह्य बहिरन्तश्च दीपयेत् ॥ ५५ ॥

श्रपयेत्तेन चाग्नौ तु कृतरक्षा प्रसन्नवान् ।

C 32<sup>r</sup>3

घृतदिग्धां ततः स्थालीं कृत्वा क्षीरपरिप्लुताम् ॥ ५६ ॥

स्थापयेद्वह्निमध्ये तु यथा सुनिश्चला भवेत् ।

B 81<sup>v</sup>2

चालनं मूलमन्त्रेण घट्टनं तेन कारयेत् ॥ ५७ ॥

A 44<sup>r</sup>2

स्विन्ने चोष्णाभिघारं तु कर्तव्यं मूलविद्यया ।

C 32<sup>r</sup>4

शीते शीताभिघारं तु कर्तव्यमवतारणम् ॥ ५८ ॥

प्रोक्षणं क्षालनं चैव मूलमन्त्रेण कारयेत् ।

संपात हृद्गतं कृत्वा चतुर्भागं तु कारयेत् ॥ ५९ ॥

प्रथमं स्थण्डिले देयं द्वितीयं कलशस्य तु ।

B 81<sup>v</sup>4

तृतीयं बलिवह्निभ्यां चतुर्थमात्मनस्य तु ॥ ६० ॥

C 32<sup>r</sup>5

नैवेद्यं तु त्रिभिः स्थानैर्बलिं दद्यात्तु बाह्यतः ।

A 44<sup>r</sup>3

बालानां मातराणां तु क्षेत्रभूतप्रपालकाम् ॥ ६१ ॥

एवं संतर्पयित्वा तु पश्चादाचम्य यत्नतः ।

B 81<sup>v</sup>5

प्रणिपत्य ततो देवं विसर्ज्या सुसमाहितः ॥ ६२ ॥

C 32<sup>r</sup>6

साधकैः पुत्रकैः सार्द्धमुपसन्नैस्तथा प्रिये ।

पञ्चगव्यं ततः पीत्वा यथानुक्रमयोगतः ॥ ६३ ॥

B 81<sup>v</sup>6

55a निर्त्रणा ] conj.; नित्रणा Σ 55b क्षालयएत् ] B; क्षालनात् AC 55b विद्यया ] AB<sup>PC</sup> C; विद्याया B<sup>ac</sup>  
55d बहिरन्तश्च ] em.; बहिरन्ते च Σ 57b तु ] conj.; स Σ 57d घट्टन° ] conj.; घट्टर° ABC<sup>PC</sup>; घट्ट° C<sup>ac</sup>  
58a स्विन्ने ] conj.; स्विन्नो Σ 58d अवतारणं ] AC; अवतोरणं B 59a क्षालनं ] ABC<sup>PC</sup>; \*लण C<sup>ac</sup>  
60a देयं ] conj. Isaacson; देव्य Σ 61a त्रिभिः ] C; तृभि AB 61c बालानां ] AC; पालानां B 63c  
पीत्वा ] AC; पी<sup>ummet</sup>.B

56a SvaTa 3.100cd-101 tataś caruṃ ca śrapayet śthālīm saṃgrhya nirvraṇām || śivāmbhasā tu prakṣālya kava-  
cenāvaguṇṭhayet | candanādyavilimpet tāṃ mṛṣṭadhūpena dhūpayet || 57d mūlamantreṇa ] cf. TaSa 20.324 oṃ  
nārasimhaviṅkṛīḍitasimhaviṅkramarājāya sarvayantrāhanabhaṃjodghātaya hūṃ phaṭ hṛdaya | oṃ vedavedani vedāṅgo  
hūṃ phaṭ śiraḥ | oṃ damṣṭrā ghātaka hūṃ phaṭ śikhā | oṃ nārasimha rakṣa rakṣa mahārakṣa sarvabhayebhyaḥ svāhā  
hūṃ phaṭ kavaca | oṃ asurāntakara vidara vidara chinda chinda hūṃ phaṭ namaḥ | oṃ jvāla prajvāla svāhāgniprākārās-  
traḥ | 9.58 ] cf. SvaTa-Ud 3.108c-110b taptaś cāsāv agnivyāptyābhiḥghāraś ca ājyāmṛtasecanena uddīpanātmā dhāt-  
varthānūsārāt | eṣa ca dīptasvāhāntamantraīḥ sthālyām homo 'svinnatādoṣanāśanāya | śītetī somavyāptyā atisvinnatā-  
doṣanāśanāya, atrāntare svā itī carau hā ity agnau juhuyād itī guravaḥ | 9.58-59 ] cf. KiTa 18.31 cālanodghāṇaṃ  
karma śivenoktaṃ hṛdāpi vā | jñātvā svinnaṃ tadāghāraṃ syād abhyarcya ghr̥tena tu || 9.60 ] TaSa 9.48 cf. SvaTa  
3.190cd-191ab sthaṇḍile śivakumbhe ca śivāgnau ca prapūjayet | tataḥ pradakṣiṇaṃ kṛtvā daṇḍavan nīpated bhuvī ||  
61a naivedyaṃ ] cf. TaSa 5.44 naivedyaiḥ pānabhakṣaiśca gandhadhūpapavitrakaiḥ

चरुं प्राश्य विधानेन आचम्य सुसमाहितः । दन्तकाष्ठं ततो दत्त्वा सक्षीरं ग्रन्थिवर्जितम् ॥ ६४ ॥	A 44 <sup>r</sup> 4
तालं एकायतं कार्यं ऋजु स्निग्धं समं शुभं । कनीयसीपरीणाहमौदुम्बर्यं वरानने ॥ ६५ ॥	C 32 <sup>r</sup> 7 B 82 <sup>r</sup> 1
अथवान्येऽपि ये प्रोक्ताः क्षीराढ्याः पुष्पसंयुताः । पतनं तस्य लक्षेत शोभनं वाप्यशोभनम् ॥ ६६ ॥	
यन्मुखं पतनं श्रेष्ठं पूर्व-उत्तरयासु च । विलोम-इतरा प्रोक्ता लक्षयते प्रयत्नवान् ॥ ६७ ॥	C 32 <sup>r</sup> 8 A 44 <sup>r</sup> 5; B 8 <sup>r</sup> 2
[स्वप्ननिवेदनं]	
शुभैः सिद्धिमवाप्नोति अशुभैस्तु विपर्ययः । स्वपेत रजनीं मन्त्री सखायैः सहितं प्रिये ॥ ६८ ॥	
प्रत्यूषे विमले गत्वा संध्योपासनपूर्वकम् । देवान् पितृन्नमस्कृत्य आगच्छेद्गुरुसंनिधौ ॥ ६९ ॥	C 32 <sup>r</sup> 9 B 82 <sup>r</sup> 3
स्वप्नं निवेदयेद्देवि शुभं वा यदि वाशुभम् । शुभैः सिद्धिं समादेश्य-म्-अशुभैर्होममाचरेत् ॥ ७० ॥	A 44 <sup>r</sup> 6
एवं कृत्वा भवेच्छान्तिर्विघ्नोपशमनं भवेत् । कार्यादौ लक्षयेत्स्वप्ने कार्यान्ते च शुभाशुभम् ॥ ७१ ॥	B 82 <sup>r</sup> 4; C 32 <sup>r</sup> 10
[शुभाशुभाः स्वप्नाः] <sup>6</sup> शुभां स्वप्नां प्रवक्ष्यामि अशुभानि वरानने ।	

<sup>6</sup>TaSa 9.72-98ab cf. Appendix A Svachchandalalitaibhairava 4.3-29b

64d सक्षीरं ] AC, सक्षीर B 65b समं ] AC; सम B 65d वरानने ] AC; वरादने B 66b क्षीराढ्याः ] em. Sanderson; क्षीराद्याः Σ 66b पुष्पसंयुताः ] BC, पुष्पं संयुताः A 67b पूर्व AB; पूर्व C 67d प्रयत्नवान् ] C; प्रयत्नवाम् A; प्रयत्नवा B 68b अशुभैस् ] AC; अशुभेस् B 68d रजनीं ] B; रजनी AC 70c सिद्धिं ] em.; सिद्धि Σ 70d होमम् ] AC; होमाम् B 71b °च्छान्तिर् ] B; °च्छक्ति AC 72a शुभां ] AB<sup>pc</sup> C; शुभा B<sup>ac</sup>; शुभस्वप्नान् SvT<sup>n</sup>; शुभान्स्वप्नान् SvT<sup>k</sup> SvT<sup>s</sup>

9.63cd-64 ] cf. SvaTa 3.192cd-193 ekasmin maṇḍale viṣṭaḥ pañcagavyaṃ śiśuḥ pibet || upaviśya dvitiye tu carukaṃ prāśayed buddhaḥ | ācāmya dantakāṣṭhaṃ tu tṛtiye maṇḍale sthitaḥ ||; MāViUt 8.122cd dantakāṣṭhaṃ tato dadyāt kṣīravṛkṣasamudbhavam |, MāViUt 11.26ab dantakāṣṭhaṃ daded devi ṣoḍaśāṅgulam āyatam | 9.65 ] cf. JayS 16.189-193b; ParS 9.5-10 9.69ab ] cf. SvaTa Appendix A 4.1ab 72b अशुभानि ] TaSa SvT<sup>n</sup>; अशुभांश्च SvT<sup>k</sup> SvT<sup>s</sup>

70d ācāret ] for ācārayet<sup>hyper</sup>, § 6.4 71d 9.71 of A ends with || ○ || 72a śubhāṃ svapnāṃ ] for śubhān svapnān, § 2.7.1

स्वप्ने च मदिरापानं मत्स्यमांसप्रभक्षणम् ॥ ७२ ॥

कृमिविष्टानुलेपं च रुधरेणाभिषेचनम् ।

C 32<sup>f</sup> II

भक्षणं दधिभक्तस्य श्वेतवस्त्रानुलेपनम् ॥ ७३ ॥

श्वेतातपत्रमूर्ध्निस्थं श्वेतस्रग्दामभूषणम् ।

सिंहासनं रथं यानं ध्वजं राजाभिषेचनम् ॥ ७४ ॥

C 32<sup>f</sup> I

रत्नाङ्गाभरणां दीप्तां ताम्बूलफलमेव च ।

दर्शनं श्रीसरस्वत्यां शुभनार्यावगूहनम् ॥ ७५ ॥

नरेन्द्ररिषिदेवैश्च सिद्धविद्याधरैर्गणैः ।

आचार्यै सह संवादं कृत्वा स्वप्ने प्रसिध्यति ॥ ७६ ॥

नदीसमुद्रतरणमाकाशगमनं तथा ।

A 44<sup>v</sup> 2

मृतं च रोदनं चैव प्रज्वलन्तं हुताशनम् ॥ ७७ ॥

C 32<sup>f</sup> I 3

ग्रहनक्षत्रताराणां चन्द्रसूर्यस्य दर्शनम् ।

हर्म्यमारोहणं चैव प्रासादशिखरेऽपि वा ॥ ७८ ॥

B 82<sup>v</sup> 2

गजाश्ववृषयानेषु तरुशैलाग्ररोहणम् ।

विमानगमनं चैव सिद्धमनुष्यदर्शनम् ॥ ७९ ॥

C 32<sup>v</sup> I

लाभ सिद्धचरैश्चैव देवीनां चैव दर्शनम् ।

B 82<sup>v</sup> 3

गुडिका दण्डकाष्ठं च खड्गपादुकरोचना ॥ ८० ॥

B 44<sup>v</sup> 3

उपवीताञ्जनं चैव अमृतं पारदौषधी ।

शक्तिः कमण्डलुः पद्ममक्षमाला मनःशिला ॥ ८१ ॥

प्रज्वालत्सिद्धद्रव्याणि गैरिकान्तानि यानि च ।

B 82<sup>v</sup> 4; C 32<sup>v</sup> 2

74b भूषणम् ] B; भूषितम् AC 74c सिंहासनं ] *em.*; संहासन A; सिंहासन B; सिंहासन C 74d ध्वजं ] *em.*; ध्वज Σ 75a °भरणां ] AB<sup>pc</sup> C; °भभारणां B<sup>ac</sup>; °भरणा°SvT<sup>n</sup>; °भरणादीनि SvT<sup>k</sup> SvT<sup>s</sup> 75c श्रीसरस्वत्यां ] TaSa; श्रीसरस्वत्योः SvaTa 76b °धरैर् ] AC; °धरै B 76c आचार्यै A; आचार्यैः C; आचार्यैस् B 77c रोधनं ] BC; रोदन A 78c हर्म्य° ] AC; हर्म्य°B 80a °चरै° ] BC; °चरे A; °चरो°SvaTa 81b पारदौषधी ] AC, पारदौषधीः B; पारदमौषधीं SvT<sup>n</sup>, पारतौषधिः SvT<sup>k</sup>, पारदौषधैः SvT<sup>s</sup> 81d मनःशिला ] C<sup>pc</sup>; मनच्छिला ABSvT<sup>n</sup>; मनशीला C<sup>ac</sup>; मनःशिलाम् SvT<sup>k</sup>; वनस्थलीम् SvT<sup>s</sup> 82a प्रज्वालत्° ] *em.*SvT<sup>k</sup> SvT<sup>n</sup>; प्रज्वालं TaSa; प्रज्वाल°SvT<sup>n</sup> 82b गैरिकान्तानि ] *em.*; गैरिकान्तानि AC; रौरिकान्तानि B

72d मत्स्यमांसप्र° ] TaSa; आममांसस्य SvT<sup>n</sup> SvT<sup>k</sup>; मत्स्यमांसस्य SvT<sup>s</sup> 77c मृतं च रोदनं ] TaSa; भास्करोदयनञ्चैव SvaTa 79d °मनुष्य° ] TaSa; °मन्त्रस्य SvaTa 80a लाभ ] TaSa; लाभः SvaTa 80c गुडिका ] TaSa; गुडिका SvaTa 82b यानि च ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; तुस्तथा SvT<sup>n</sup>

76a °riṣi° ] for °ṛṣi°, § 2.2 76c ācāryai ] for ācāryaiḥ, § 2.2.1 80a lābha ] for lābhaḥ, § 2.2.1 80d °rocanā ] °rocanāḥ, § 2.2.2 81c śaktiḥ ] for śaktim, § 4.3.1 81d manaḥśilā ] for manaḥśilām, § 4.3.1

दृष्ट्या सिद्धति स्वप्नान्ते भूलाभं भेषजं च यत् ॥ ८२ ॥

क्षतजार्णवसंग्रामे तरणं विजयं रणे ।

ज्वलत्पितृवने रम्ये वीरवीरेशिभिर्वृते ॥ ८३ ॥

A 44<sup>v</sup>4; B 82<sup>v</sup>5

वीरवेतालसिद्धिश्च महामांसस्य विक्रयम् ।

C 32<sup>v</sup>3

महापशोर्विभागं च लब्ध्वा देवीभिरादरात् ॥ ८४ ॥

आत्मनः पूजयं देवं जपं ध्यायं स्तवमपि ।

B 82<sup>v</sup>6

जुह्वान्तंचानले दीप्ते पूजितं वा प्रपश्यति ॥ ८५ ॥

हंससारसचक्राह्वमयूरशवरोहणम् ।

C 32<sup>v</sup>4

मातृभि भैरवैरष्टैर्मन्त्ररुद्रगणैः सह ॥ ८६ ॥

भैरवी भैरवं दृष्ट्वा सिद्धते नात्र संशयः ।

A 44<sup>v</sup>5; B 83<sup>r</sup>1

शुभाः स्वप्नाः समाख्याता अशुभाश्च निबोध मे ॥ ८७ ॥

तैलाभ्यङ्गं तथा पानं विशनं च रसातले ।

अन्धकूपे च पतनमथ पङ्के निमज्जनम् ॥ ८८ ॥

C 32<sup>v</sup>5

ऋक्षवानरयानेषु पतनं वृक्षपर्वतात् ।

B 83<sup>r</sup>2

कृन्तनं नासिकाकर्णमथवाहस्तपादयोः ॥ ८९ ॥

पतनं दन्तकेशानां ऋक्षवानरदर्शनम् ।

दर्शनं क्रूरसत्त्वानां वेतालासितपुंसयोः ॥ ९० ॥

A 44<sup>v</sup>6; C 32<sup>v</sup>6

कृष्णां कुचैलमलिनां कृष्णमाल्याम्बरावृताम् ।

B 83<sup>r</sup>3

रक्ताक्षी च स्त्रियां स्वप्ने पुरुषो वावगूहते ॥ ९१ ॥

83a क्षतजा- ] B; क्षन्तजा<sup>o</sup>A; क्षत्रजा<sup>o</sup>C 85a देवं ] AC; देव B 85c जुह्वान्तं ] C; जुह्वान्त A; जुहुवन्तः B; जुह्वतो SvT<sup>n</sup>; सुहृतं SvT<sup>k</sup> SvT<sup>s</sup> 86c मातृभि ] AB; मातृभिर् ] C 86c भैरवैर् ] C; भैरवैर् A; भैर् B 87c शुभाः ] B; शुभान् A; शुभां C 88b च ] AC; प B 89c नासिकाकर्णम्<sup>o</sup> ] BC; नाशिकाकर्णम्<sup>o</sup>A; कर्णनासाभ्याम्<sup>o</sup>SvaTa 90c क्रूरस<sup>o</sup> ] A; क्रूरस<sup>o</sup>B; क्रूर<sup>o</sup>C 90d °पुंसयोः ] em.SvT<sup>n</sup>; °पुरुषयोः<sup>hyper</sup>Σ, °पुरुषाः SvT<sup>k</sup>, °पुरुषेSvT<sup>n</sup> 91a °मलिनां ] AC, °मलिना B 91c रक्ताक्षी च ] AC; रक्ताक्षी B 91d °वावगूहते ] em. Isaacson; °वावहूहते Σ

82c दृष्ट्या ] TaSa; दृष्ट्वा SvaTa 82d °लाभं भेषजं च यत् ] TaSa; †°लाभेसलिश्चयः †SvT<sup>n</sup>, °लाभं व्रणं तथा SvT<sup>k</sup>, °लाभ वृणं जयम् SvT<sup>s</sup> 83a °सङ्ग्रामे ] TaSa SvT<sup>n</sup>; °सङ्ग्राम<sup>o</sup>SvT<sup>k</sup> SvT<sup>n</sup> 83c °वणे रम्ये ] TaSa SvT<sup>n</sup>; °वणं रम्यं SvT<sup>k</sup> SvT<sup>n</sup> 83d वृते ] TaSa; वृतं SvaTa 84a °सिद्धिश्च ] TaSa SvT<sup>n</sup>; °सिद्धैश्च SvT<sup>k</sup> SvT<sup>s</sup> 86d मन्त्र<sup>o</sup> ] TaSa SvT<sup>n</sup>; मातृ<sup>o</sup>SvT<sup>k</sup> SvT<sup>s</sup> 87c समाख्याता ] SvaTa SvT<sup>n</sup> SvT<sup>s</sup>; मयाख्याता SvT<sup>k</sup> 89a ऋक्षवानरयानेषु ] TaSa; वृक्षवाहनयानेषु SvaTa 90d वेतालासित<sup>o</sup> ] TaSa; वेतालकाल<sup>o</sup>SvaTa 91a कृष्णां कुचैल<sup>o</sup> ] TaSa; कृष्णाकुचार्ध्व<sup>o</sup>SvT<sup>n</sup>, कृष्णोर्ध्वकेशा SvT<sup>k</sup>, कृष्णातश्चोर्ध्व<sup>o</sup>SvT<sup>n</sup> 91a °मलिनां ] SvaTa SvT<sup>n</sup>; °मलिना SvT<sup>n</sup>; मलिनाः SvT<sup>k</sup> 91b °बरावृताम् ] SvaTa; °बरच्छदा SvT<sup>n</sup> SvT<sup>s</sup>; °बरच्छदाः SvT<sup>k</sup>

85a pūjayaṃ ] for pūjayan, § 2.7.1 85b japamdhyaṃ stavamapi ] for japan dhyāyan stavann api, § 2.7.1 9.87c of Ms A ] has wrongly a daṇḍa after samākhyātā | 91c striyaṃ ] for striyaṃ, § 1.2.5

म्रियते नात्र संदेहो यदि शान्तिं न कारयेत् । गृहप्रासादभेदं च शय्यायासनं च्छत्रयोः ॥ ९२ ॥	B 83 <sup>f</sup> 4; C 32 <sup>v</sup> 7
आत्मनो ऽभिभवं पश्येदात्मद्रव्यापहारणम् । खरोष्ट्रश्वासृगालानां कङ्कगृध्रबकेषु च ॥ ९३ ॥	A 45 <sup>f</sup> 1
वायसोलूकमहिषे रोहणं च पुनर्भवम् । भक्षणं पक्वमांसस्य रक्तमाल्यानुलेपनम् ॥ ९४ ॥	B 83 <sup>f</sup> 5
रक्तकृष्णानि वस्त्राणि कृतात्मानं च पश्यति । हसनं वल्गनं स्वप्ने म्लानस्रग्दामधारणम् ॥ ९५ ॥	
स्वमांसोत्कृत्यनोद्वन्धं कृष्णसर्पेण भक्षणम् । उद्वाहं च तथा स्वप्ने दृष्ट्वा ह्येवं न सिद्ध्यति ॥ ९६ ॥	B 83 <sup>f</sup> 6
अशुभा ह्येवं समाख्याता विज्ञेया देशिकेन तु । शुभानि त्वनुमोद्यानि अशुभे शत होमयेत् ॥ ९७ ॥	A 45 <sup>f</sup> 2; C 32 <sup>v</sup> 9
अष्टोत्कृष्टमघोरेण प्रायश्चित्ताद्विमुच्यते । [मण्डलकल्पनं]	
शुष्कगोर्वरिका दत्त्वा तृवारां संयतेन्द्रियः ॥ ९८ ॥	
उन्मत्तं पत्रवल्याद्यैर्घर्षयेत्तां प्रयत्नतः । करणीं त्रुवृतां गृह्य कर्पासिकसमुद्भवाम् ॥ ९९ ॥	
खटिकां नागरां शुक्लामानयेद्यत्नतः शुचिम् । ब्रह्मस्थानगतं सूत्रं स्फालयेत्पूर्वतो दिशि ॥ १०० ॥	A 45 <sup>f</sup> 3

92b शान्तिं ] AC; शान्ति B 92d शय्यायासनं ] em.; शय्यायासन<sup>o</sup>Σ 93a अभिभवं ] conj.; विभवं Σ 93c °गृध्र° ] conj.; °गृध्र°Σ 93c °बकेषु ] B; °पक्षेषु AC 94c पक्व° ] em.SvaTa; पक्ष°TaSa 95a रक्तकृष्णानि ] ABC<sup>Pc</sup> SvT<sup>n</sup> SvT<sup>k</sup>; रक्तकृष्णानि C<sup>ac</sup>; कृष्णरक्तानि SvT<sup>k</sup> 95c स्वप्ने ] B; स्वप्नं AC 96c दृष्ट्वा ] B; दृष्ट्वा AC 96d एवं ] AC; एव B 98d तृवारां ] AB; त्रिवारां C 99a उन्मत्तं ] em.; उन्मत्त Σ 99c तृवारां ] AB; त्रिवारां C 100b यत्नतः ] AC; न्ततः<sup>unmet.</sup>B 100b शुचिम् ] em.; शुचि Σ 100b आनयेद् ] em.; आनये Σ § 2.3 100c °स्थान ] BC; °स्थानं A 100d दिशि ] conj.; दिशि: Σ

93c °गालानां ] TaSa; °गालेषु SvaTa 94a वायसोलूकमहिषे ] TaSa; खरोलूकमहिष्येषु SvT<sup>n</sup>, महिषोलूककाकेषु SvT<sup>k</sup>, काकोलूकमहिष्येषु SvT<sup>s</sup> 94b पुनर्भवम् ] TaSa; प्रवर्तनम् SvaTa 97a अशुभा ह्येवं<sup>byper</sup> समाख्याता ] TaSa SvT<sup>n</sup>; अशुभापि ह्येवमाख्याता SvT<sup>k</sup> SvT<sup>s</sup> 97b देशिकेन तु ] TaSa; देशिकोत्तमैः SvaTa 98a अष्टोत्कृष्टमघोरेण ] TaSa; अष्टोत्कृष्टन्तु धामेन SvT<sup>n</sup>, अष्टोत्तरशतं धाम्ना SvT<sup>k</sup>, अष्टोत्कृष्टशतं धाम्ना SvT<sup>s</sup>

92d śayyāyāsanam ] for śayyāyā āsana°, § 8.4 93c °srgālānām ] for °srgālāsu, § 4.3.14

चित्रास्वात्यन्तरे प्राचीमपरां च इहेष्यते ।  
उत्तरामीनयोगेन याम्ये चैवाप्ययं विधिः ॥ १०१ ॥

B 83<sup>v</sup>3; C 32<sup>v</sup>11

चतुर्भागं ततः कृत्वा पूर्वसूत्रसमाश्रितम् ।  
चतुर्थं यद्भवेद्भागं तेन मत्स्यद्वयं प्रिये ॥ १०२ ॥

साधयेद्दिग्गते सूत्रे पूर्वपश्चिमयासु च ।  
दक्षिणोत्तरमेवं स्यात्पश्चात्कोणांस्तु साधयेत् ॥ १०३ ॥

A 45<sup>r</sup>4; B 83<sup>v</sup>4; C 32<sup>v</sup>12

ईशान्याग्नेयनैऋत्यां वायव्यांस्तु यथाक्रमं ।  
एवं तु साधिते क्षेत्रे साधयेच्चतुरश्रकम् ॥ १०४ ॥

चतुरश्रीकृते क्षेत्रे पश्चात्पद्मं प्रकल्पयेत् ।  
चतुर्विंशान्जुलायाममालिखेत् पद्ममुत्तमम् ॥ १०५ ॥

B 83<sup>v</sup>5  
C 32<sup>v</sup>13

अष्टपत्रं समं कार्यं कर्णिकाकेशरोल्बणम् ।  
प्रथमे कर्णिकाभागं द्वितीये केशराणि च ॥ १०६ ॥

B 83<sup>v</sup>6

तृतीये दलसंधीनि दलाग्राणि चतुर्थके ।  
प्रतिवारणरेखां तु दद्यात्पद्मस्य बाह्यतः ॥ १०७ ॥

A 45<sup>r</sup>5

गात्रका बाह्यतः कार्याश्चतुरङ्गुलमानतः ।  
तस्यापि बाह्यतो वीथी हस्तमात्रप्रमाणतः ॥ १०८ ॥

C 33<sup>r</sup>1  
B 84<sup>r</sup>1

पद्ममानाः स्मृता द्वारास्तदर्धेनाथवा प्रिये ।  
एवं वै सूत्रयित्वा तु रजांसि विनिपातयेत् ॥ १०९ ॥

रक्तं पीतं तथा शुक्लं रजस्त्रयमुदाहृतम् ।

C 33<sup>r</sup>2

101a चित्रास्वात्यन्तरे ] B; चित्राम्वाभ्यन्तरे AC 103a दिग्गते ] AC; दिग्गते B 103c एवं ] AC; एव B 104a °नैऋत्यां ] AC; °नैऋत्यां B 105b पद्मं ] A; पद्म BC 105b प्रकल्पयेत् ] AC; प्रकल्पये B 106b °केशरोल्बणं ] AC; °केशरोल्बं B 106d द्वितीये ] conj., द्वितीयं Σ 109a पद्ममानाः ] conj.; पद्ममान्<sup>ummet</sup>.A; पद्ममाना BC 110a रक्तं ] B; रक्त AC

101ab ] cf. uttarasūtra of NiTaSaṃ<sup>ed</sup>. 3.1cd citrāsvātyantare prācī pratīcī tena siddhyati || 9.101-102 ] cf. Śāradātīlakā 3.3cd-4 and its commentary: pūrvāparāyamaṃ sūtraṃ vinyased uktam ānataḥ || tanmadhyaṃ kiñcid ālambya matsyau dvau parito likhet | tayormadhye sthitaṃ sūtraṃ vinyased dakṣiṇottaram || ŚāTiR tanmadhyam iti | tasya madhyaṃ kiñcid ālambyā madhyāt kiñcid adhikaṃ cihnam ālambyety arthaḥ | kuta ity apekṣāyāṃ sūtrāgrād iti śeṣaḥ | evaṃ parita ubhayataḥ uttaradakṣiṇayoḥ prācīsūtrasyeti śeṣaḥ | matsyau dvau cihnadvayaṃ sampādāyēt | tatra prakāraḥ | prācīsūtraprāgagre sūtrādīṃ nidhāya madhyacihnāt sūtrāgraṃ bhrāmayet | evam aparāgrādapi | tata eko matsyaḥ | evam aparatrāpiti dvitīyo matsyaḥ | 9.105-106 ] ] cf. NeTa 19.32-33ab trīsati koṣṭhakānāṃ tu caturviṃśādhikā bhavet | tanmadhye cālikhet padmam aṣṭapatraṃ suśobhanam || prathame karṇikā kāryā kesarāṇi dvitīyake 9.107ab ] cf. NeTa saṃdhayaś ca ṭṭīye tu dalāgrāṇi caturthake 108a gātrakā ] cf. NeTa-Ud 18.40 gātrakāṇi koṣāntarālagā avayavavīśeṣā vyomarekhāyā bāhye kāryāṇi 9.109cd ] cf. BraYā 5.10ab caturdvāraṃ pu- raṃ kṛtvā rajāṃsi vinipātāyēt || 9.110ab ] cf. TaSa 3.190cd keśarā rakta pītās tu śuklās caiva yathākramam ||

समा रेखाः प्रपातव्या अविच्छिन्नाः सुशोभनाः ॥ ११० ॥	A 45 <sup>f</sup> 6; B 84 <sup>f</sup> 2
रेखाणामन्तरं पूर्वं यवमात्रं तु कारयेत् । कर्णिका पीतिका कार्या पुष्करा रक्तवर्णिकाः ॥ १११ ॥	
केशरा रक्तपीताढ्याः शुक्ला चैव तु कारयेत् । दलाः शुक्लाः समाख्याताः सर्वतः परिता उमे ॥ ११२ ॥	C 33 <sup>f</sup> 3 B 84 <sup>f</sup> 3
दलान्तराणि सर्वाणि रक्तपीतानि कारयेत् । भ्रामणी पीतिका कार्या गात्रका रक्तपीतिकाः ॥ ११३ ॥	A 45 <sup>y</sup> 1
यथा शोभा तु कर्तव्या मण्डले सर्वतोभद्रके । पत्रवल्ली तथा शङ्खा लता स्वस्तिकमेव च ॥ ११४ ॥	
उपशोभास्तु सर्वत्र कारयेद्वर्णकैः शुभैः । अपराङ्ग्रे ततो मन्त्री स्नात-म्-उद्धृत्य-म्-एव वा ॥ ११५ ॥	B 84 <sup>f</sup> 5
सितवस्त्रधरो योगी सितमाल्यानुलेपितः । प्रविश्य यागभूमिं तु पुष्पहस्त सुयन्त्रितः ॥ ११६ ॥	A 45 <sup>v</sup> 2; C 33 <sup>r</sup> 5
पूजयेत ततो देवं व्योमव्यापि परापरम् । सर्ववर्णधरं शान्तं नववर्गोपलक्षितम् ॥ ११७ ॥	B 84 <sup>f</sup> 6
पद्महस्तं समकुटं चन्द्रार्धकृतशेखरम् । एवं संपूज्य यत्नेन अर्घपाद्यादिकैः क्रमात् ॥ ११८ ॥	C 33 <sup>f</sup> 6
भोगस्थाने तु वर्गाख्याः पूजयेद्यत्नतः प्रिये । गन्धपुष्पैः सनैर्वेद्यैर्भक्षैर्नानाविधैः शुभैः ॥ ११९ ॥	B 84 <sup>y</sup> 1
पानैश्च विविधाकारैर्मासैः पक्षिणपाशवैः । एवं सम्पूजयित्वा तु स्थण्डिले कलशे तथा ॥ १२० ॥	A 45 <sup>y</sup> 3 C 33 <sup>f</sup> 7
कुण्डे चात्मशरीरे च पूजयेत्परमेश्वरम् ।	

110c रेखाः ] A<sup>pc</sup> BC; रेखा A<sup>pc</sup> 110c प्रपातव्या ] ABC<sup>pc</sup>; प्रयातव्या C<sup>ac</sup> 112a °ढ्याः ] conj.; °ढ्या  
Σ 117c °धरं ] AC; °धर B 117d नववर्गो° ] B; नवचर्गो° AC 118a °हस्तं ] AC; °हस्त B 118a  
°कुटं ] AC; °कुट B 119a तु ] ABC<sup>pc</sup>; च\* C<sup>ac</sup> 119a °ख्याः ] conj.; °ख्या Σ 119c °पुष्पैः ] C;  
°पुष्प AB 119c सनैर् ] conj.; सनै Σ 119d भक्षैर् ] AC; भक्षै B 120b °पाशवैः ] B; °पासवैः A;  
°यासवैः C

119a vargākhyāḥ ] TaSa 13.57ab karṇikāyāṃ niveśitvā vargākhyāḥ tu dale nyaset |

112b śuklā ] for śuklāḥ, § 2.2.2 112d paritāḥ ] for paritāḥ<sup>ummet</sup>, metri causa 116d puṣpahasta ] for  
puṣpahastāḥ, § 2.2.1

प्रणिपत्य ततो भक्त्या शिष्यमाहूय यत्नतः ॥ १२१ ॥

अध्वानं कल्पयेत्तस्य शिवाद्यवनियावधिम् ।  
पूजयेद्बन्धपुष्पैस्तु नेत्रबन्धं तु कारयेत् ॥ १२२ ॥

दुगूलपट्टवस्त्रेण कार्पासेन नवेन वा ।  
सदशेन तु शुक्लेन नेत्रबन्धं तु कारयेत् ॥ १२३ ॥

पाणौ पुष्पान्ततो दत्त्वा प्रवेशेद्यागमण्डले ।  
देवस्य दक्षिणे भागे पुष्पं मोचापयेत्प्रिये ॥ १२४ ॥

B 84<sup>v</sup>4

यस्य मन्त्रस्य पुष्पाणि दृश्यन्ते पतितानि तु ।  
तस्य तत्पूर्वकं नाम शक्त्यान्तं परिकल्पयेत् ॥ १२५ ॥

C 33<sup>r</sup>9

स मन्त्रस्तस्य दातव्यो दत्तश्चैव तु सिद्ध्यति ।  
नेत्रोद्धाटं ततः कृत्वा प्रणिपात्य सुभक्तितः ॥ १२६ ॥

A 45<sup>v</sup>5; B 84<sup>v</sup>5

कलशे तु ततो ह्येवं नमस्कारं ततः प्रिये ।  
नीत्वा चाग्निसमीपे तु दक्षिणास्यां व्यवस्थितः ॥ १२७ ॥

B 84<sup>v</sup>6; C 33<sup>r</sup>10

दर्भहस्तं ततः कृत्वाविच्छिन्नाग्रं सुशोभनम् ।  
आलभेन्मन्त्रकोशेन पूजयेत ततो गुरुः ॥ १२८ ॥

अध्वानं मनसा ध्यात्वा आचार्यस्तत्त्वपारगः ।  
संहारक्रमयोगेन पशूनां तु यथेच्छया ॥ १२९ ॥

A 45<sup>v</sup>6

B 85<sup>r</sup>1; C 33<sup>r</sup>11

भुक्त्यार्थे सृष्टिमार्गेण संहारो मुक्तिमिच्छताम् ।  
एवं चित्तगतिं ज्ञात्वा उपस्थानं तु कारयेत् ॥ १३० ॥

122b °वधिम्] AC; °वधि B 123a दुगूल°] AB\*; दुगूल°C 123c नेत्र] B; नेत्रे AC 124a पुष्पान्] AB; पुष्पां C 124d पुष्पं] A; पुष्पा B; पुष्पां C 126a दत्तश्] conj.; दत्तं Σ 126d प्रणिपात्य] conj. Sanderson; प्रणिपत्य Σ 127d दक्षिणास्यां] AC; दक्षिणाशं B 128d पूजयेत] BC; पूजयेत् A

9.119cd-121] cf. SiYoMa 6.33-36 tataḥ sapuṣpagandhais tu dipadhūpapavitrakaiḥ | vastrai ratnādibhir bhaktyā pūjayet tad vidhānataḥ || bhakṣair nānāvidhais caiva balibhiḥ sārvaṅvarṇikaiḥ | toraṇaiḥ sapatākaiś ca vitānāc chādītāmbaram || mahāpīśitasanmadyasaṃmataiś carubhis tathā | pūjya bhaktyā yathānyāyam ātmānaṃ ca nivedayet | kṛtvā pradakṣiṇaṃ tatra praṇipatya ca bhaktitaḥ | tata āvāhayec chiṣyaṃ śuciṃ snātam upoṣitam || 9.124-125] cf. SiSāPa the section of samayādikṣā () netrabandhaṃ vidhāya praveśya puṣpakṣepaṃ kārayitvā bhagavantaṃ darśayet. tad anu dakṣiṇadigbhāge maṇḍalake praṇavāsanaṃ vidhāyopaveśya dhāraṇābhir dehaśuddhiṃ sakalikaraṇaṃ ca kṛtvā śiva-haste mantrān sampūjya tejorūpaṃ dhyātvā śiṣyamastake sanniveśya mūlamantraṃ samuccaran sarvaṅgālabhanaṃ kuryāt. 9.125] cf. SiYoMa 6.43 yasya puṣpāni śṛṅgāgre dṛṣyante patitāni tu | tasya tatpūrvakaṃ nāma śaktyantaṃ parikalpayet || 9.129ab] cf. NiKa 11.31cd adhvānaṃ manasā dhyātvā ācāryas tattvapāraḡaḥ ; TaĀl 18.2ab adhvānaṃ manasā dhyātvā dīkṣayet tattvapāraḡaḥ | ... tattvapāraḡa itī na tv atattvapāraḡaḥ | na hi tasyaivaṃvidhe karmaṇy adhikāra eva bhaved itī bhāvaḥ | 130d upasthānaṃ] cf. SvaTa 4.99ab evaṃ vyāptiṃ bhāvayitvā adhvopasthānaṃ bhavet |; SvaTa-Ud upasthāpanam ekatamasya pradhānatayā śuddhyarthaṃ sammukhikaraṇam



आदिक्षान्तस्तु सृष्टिः स्यात्संहारः क्षादिकल्पने । क्षकारं पूर्वतो न्यस्य अकारं यावदेव हि ॥ १३१ ॥	B 85 <sup>r</sup> 2; C 33 <sup>r</sup> 12
संधानं कुण्डमध्ये तु कारयेत्तत्त्ववित्सदा । नाडीसंधानपूर्वा तु तत्त्वसंधानमन्तरात् ॥ १३२ ॥	A 46 <sup>r</sup> 1
पश्चाद्धोमं प्रकर्तव्यं शास्त्रदृष्टेन कर्मणा । एकैकं वर्णमुच्चार्य नमःप्रणववर्जितम् ॥ १३३ ॥	B 85 <sup>r</sup> 3
षट्कजातिविनिर्मुक्तं शिरःशिखाविवर्जितम् । भेदयेत्पद्मगर्भेण कुण्डल्याख्यां तु दीपयेत् ॥ १३४ ॥	C 33 <sup>r</sup> 13
नैवास्य दीपको योज्या कुण्डल्याख्या तु दीपितम् । नाभिस्थं ग्रहणं कार्यं विसर्गेण परेण तु ॥ १३५ ॥	B 85 <sup>r</sup> 4 A 46 <sup>r</sup> 2
ऊर्णातन्तुनिभाकारं चैतन्यं तस्य चाग्रतः । गृहीत्वा शक्तिना गाढमर्कतूलमिवाम्बरे ॥ १३६ ॥	C 33 <sup>v</sup> 1 B 85 <sup>r</sup> 5
ब्रह्मस्थं विष्णुसंस्थं हि रुद्रस्थमीश्वरे स्थितम् । नादस्थं शक्तिसंस्थं तु स्वै स्वैर्भावैः प्रपादयेत् ॥ १३७ ॥	
स्थाने जन्मे तदैश्वर्यं तद्भोगापादनं तथा । संयोगश्च वियोगश्च तत्त्वे तत्त्वे तु कारयेत् ॥ १३८ ॥	C 33 <sup>v</sup> 2 A 46 <sup>r</sup> 3; B 85 <sup>r</sup> 6
नीयते द्वादशान्ते तु वर्णं भित्त्वा यथाक्रमम् । तत्त्वं वा पदसंज्ञं वा कलामन्त्रात्मको ऽपि वा ॥ १३९ ॥	
भुवनं वा वरारोहे वर्णाध्वमथवा प्रिये ।	C 33 <sup>v</sup> 3

131a °तास्तु ] *em. Sanderson*; °तस्तु Σ 131a सृष्टिः ] AC; दृष्टि B 131d अकारं ] BC; अकार A 131d हि ] BC; पि A<sup>pc</sup> without daṇḍa 132c °धानपूर्वा तु ] AC; °धान<sup>unmet.</sup>B 132d तत्त्वसन्धानमन्तरात् ] AC; मन्तरात्<sup>unmet.</sup>B 133b शास्त्र ] BC; शास्त्रे A 133c एकैकं ] AC; एकैक B 134d °ख्यां ] *em.*; °ख्या Σ 135c ग्रहणं ] BC; ग्रहण A 136a °कारं ] *em.*; °कारा Σ 136d °तूल° ] *em.*; °तूला°A; °भूला°B; तुला°C 136d इवाम्बरे ] B; इवापरे AC 137d स्वै स्वैर्भावाः C; स्वै स्वै भावाः AB 138b भोगापादनं ] AC; गोपादनं B 138c संयोगश्च ] AB; संयोगस्य C 138d तत्त्वे तत्त्वे ] C; तत्त्वतत्त्वे A; तत्त्व\*तत्त्वे B 139b वर्णं ] AC; वर्णा B 139c °संज्ञं ] AC; °संज्ञा B

135a *dīpakaḥ cf. SvāTa 1.72ab omkāro dīpanas teṣām ante jātiṃ prakalpayet | 136a ūrṇātantu ] cf. Kṣurikopaniṣad 1.9 atisūkṣmā ca tanvī ca śuklāṃ nāḍiṃ samāśrayet | tatra saṃcārayet prāṇān ūrṇanābhīva tantunā || 9.138 ] cf. TaSa 26.32 sthāne janma tadaiśvaryaṃ tadbhogāpādanam tathā | layaṃ ca viṣkṛti caiva tattve tattve kārayet ||; SJU 10.23 sthāne janma tathaiśvaryaṃ tadbhogāpātanam tathā | adhikāraṃ layaṃ caiva homayet kramaśaḥ punaḥ ||*

135a *yoyā ] for yojyā<sup>hyper</sup>, § 4.1.3 135b kuṇḍalyākhyā ] for kuṇḍalyākhyā<sup>hyper</sup>, § 4.1.3 136b tasya ] for tasyāḥ<sup>unmet.</sup>, metri causa § 3.6 137d svai ] for svaiḥ, § 2.2.1*

कर्तव्यो बोधभावस्तु त्यागसंधानयोजना ॥ १४० ॥	B 85 <sup>y</sup> 1
शोध्याध्वानमशेषास्य योजना तु परे शिवे । निर्लक्षे निर्गुणे शान्ते शुद्धे चात्यन्तनिर्मले ॥ १४१ ॥	
सर्वगे गुणधातारे व्यापके मनवर्जिते । अचेतने सुचैतन्ये शब्दस्पर्शविवर्जिते ॥ १४२ ॥	A 46 <sup>r</sup> 4 B 85 <sup>y</sup> 2; C 33 <sup>y</sup> 4
अबोधे बोधरूपे च अगुणे गुणसंभवे । अरूपे सर्वरूपे च अतृप्ते तृप्तिलक्षणे ॥ १४३ ॥	
अनाश्रये महायोगे सर्वाश्रयगुणालये । अपदे पदभावस्थे अरूपे सर्वरूपके ॥ १४४ ॥	B 85 <sup>y</sup> 3
आनन्दे च निरानन्दे सकले निष्कले ऽकले । अभावे भावमापन्ने योगं कृत्वा निराश्रये ॥ १४५ ॥	A 46 <sup>r</sup> 5; C 33 <sup>y</sup> 5
भ्रूक्षेपेण वरारोहे विषुवस्थस्य साधकः । तस्मिन्युक्तो महादेवि न भूयो जन्ममाप्नुयात् ॥ १४६ ॥	B 85 <sup>y</sup> 4
तावद्भ्रूमति संसारे यावदैक्यं न विन्दति । एकीभावगते चित्ते न बन्धो न च बन्धकः ॥ १४७ ॥	C 33 <sup>y</sup> 6 B 85 <sup>y</sup> 5
यथा ताम्रं रसस्पृष्टं सुवर्णत्वमुपागतम् । एवं युक्तः परे तत्त्वे न भूयः पशुतां व्रजेत् ॥ १४८ ॥	A 46 <sup>r</sup> 6
अध्वानैव महाबन्धः षोढा संपरिकीर्तितः । तस्यैव कारणं शक्तिर्मातृकाख्या परापरा ॥ १४९ ॥	B 85 <sup>y</sup> 6; C 33 <sup>y</sup> 7
परा तेजात्मिका प्रोक्ता वर्णत्रातापरा मता । सा चैव वर्ण-अध्वानं जन्तूनां बन्धकारणम् ॥ १५० ॥	

141a शोध्या<sup>o</sup> ] *em. Sanderson*; शुद्धा<sup>o</sup>Σ 141a °षास्य ] *em. Sanderson*; °षस्य Σ 141b योजना ] *em.*; योजनां Σ 141b परे ] B; पर<sup>o</sup>A; पर: C 142c सुचैतन्ये ] *em.*; सचैतन्ये C; सुचेतन्ये AB 142d °स्पर्श<sup>o</sup> ] B; °स्पर्श<sup>o</sup> AC 143d तृप्ति<sup>o</sup> ] ABC<sup>pc</sup>; तृ\*<sup>o</sup>C<sup>ac</sup> 144b °गुणालये ] AC; °गुलये<sup>unmet</sup>:B 146b साधकः ] AB<sup>pc</sup>C; साधके B<sup>ac</sup> 147b ऐक्यं ] AC; ऐक्यं B 148a ताम्रं ] *em.*; ताम्रं Σ 148d पशुतां ] AC; पशुता B 149b षोढा सं<sup>o</sup> ] *em. Sanderson*; षोढ सं<sup>o</sup>A; षोडशं<sup>o</sup>BC 149b °कीर्तितः ] B; °कीर्तितं AC 150b वर्णत्राता ] *em.*; वर्णत्रातो A<sup>pc</sup>C; वर्णात्रातो B; वर्णत्रातो A<sup>ac</sup> 150c अध्वानं ] AB<sup>pc</sup>C; श्वानं B<sup>ac</sup>

146b *viṣuvatstha* ] *cf. SvaTa 3.51ab vāmadakṣiṇāmadhye tu viṣuvatsthena bhedayet| 150a tejātmikā KāKaVi II tathā śrītantrasadbhāve; sarve varṇātmakā mantrā te ca śaktiyātmakāḥ priye | śaktistu mātṛkā jñeyā sā ca jñeyā śivātmikā || (= TaSa 3.130)yā sā tu mātṛkā loke paratejassamanvitā | (TaSa 1.213cd)*

140d °yojanā ] for °yojanayā<sup>hyper</sup>, § 4.1.3 142a guṇadhātāre ] for guṇadhātari<sup>unmet</sup>, § 1.2.6 146b viṣuva<sup>o</sup> ] for viṣuvat<sup>o</sup>, § 1.1.2

वर्णाध्वानं समासेन कथयामि तव प्रिये ।	B 86 <sup>r</sup> 1
क्षकारं तु महातेजाः कालाग्निदीप्ततेजसः ॥ १५१ ॥	A 46 <sup>v</sup> 1; C 33 <sup>v</sup> 8
सर्वसंहारकर्तारं न्यसेत्पादतले ह्यधः ।	
हकारमुपरिस्तस्य पादाद्याङ्गुष्ठतः स्थितम् ॥ १५२ ॥	
सकारं गुल्फयोर्दद्यात्षकारं जानुनी न्यसेत् ।	
शकारं नलके द्वे तु वकारं घोषवाहके ॥ १५३ ॥	B 86 <sup>r</sup> 2
लकारमस्थिसंघाते रकारं रक्तमुच्यते ।	C 33 <sup>v</sup> 9
यकारं त्वचमित्याहुर्मकारं पुरुषं विदुः ॥ १५४ ॥	
भकारं जानुसन्धीषु बकारं कीलके तथा ।	A 46 <sup>v</sup> 2; B 86 <sup>r</sup> 3
फकारं जानुनी ज्ञेयमुपरिष्ठात्समाश्रितम् ॥ १५५ ॥	
पकारमूरुके योज्यं नकारं कटिसन्धीषु ।	
धकारं वृषणेत्याहुर्दकारमितरे स्मृतः ॥ १५६ ॥	B 86 <sup>r</sup> 4; C 33 <sup>v</sup> 10
थकारं लिङ्गमध्यस्थं तकारं शुक्रमेव च ।	
णकारं गुह्यदेशे तु ढकारं नाभिमण्डले ॥ १५७ ॥	
डकारं नाभिमध्यस्थं ठकारमुदरे तथा ।	B 86 <sup>r</sup> 5
टकारं हृदये योज्यं जकारं स्तनमध्यतः ॥ १५८ ॥	C 33 <sup>v</sup> 11
झकारं तु द्वितीये तु जकारं शिखरं स्मृतम् ।	A 46 <sup>v</sup> 3
वामं तु दक्षिणं चान्यच्छकारं वरवर्णिनि ॥ १५९ ॥	
चकारं मणिबन्धे तु ङकारं तु द्वितीयके ।	B 86 <sup>r</sup> 6
घकारं हस्तसन्धीषु गकारं तु अतः परम् ॥ १६० ॥	
खकारं हस्तमध्ये तु ककारं वामतः प्रिये ।	C 33 <sup>v</sup> 12
:कारं गलके योज्यमं दद्यात्तालुमध्यतः ॥ १६१ ॥	B 86 <sup>v</sup> 1

152b °तले ] *em. Sanderson*, °तलं Σ 152d स्थितम् ] *em.*, स्थिताः Σ 153a सकारं ] B, शकारं AC 153c शकारं ] B; सकारं AC 154a °संघाते ] C; °सहाते AB 154c आहुर् ] B; आहु AC 156a योज्यं ] *em.*; योज्या Σ 156c वृष्णे° ] B; वृष्णे°AC 156c याहुर् ] C; याहु A; यात्याहु B <sup>hyper</sup> 156d दकार° ] *em.*; दकारा°ABC<sup>Pc</sup> 157c णकारं ] AC; णकार B 157c °देशे ] AC; °देहस् B 157d ढकारं ] AC; ढकार B 158a डकारं ] B, डकार AC 158c योज्यं ] *em.*; योज्या Σ 158d स्तन° ] B; तन°AC 159c वामं तु ] AC; वाम B <sup>unmet.</sup> 159c दक्षिणं ] AC; दक्षिण B 160c °सन्धीषु ] B; °सन्धी तु A; सन्धीं तु C 161a °मध्ये तु ] AC; °मध्ये B <sup>unmet.</sup> 161c :कारं ] B; अकारं AC 161c योज्यं ] *em.*; योज्या Σ

151c mahātejāḥ ] for mahātejah, § 3.1 151d °tejasah ] for °tejah<sup>unmet.</sup>, § 1.1.2 152d °ṣṭhataḥ ] § 4.3.7 153b jānūnī ] for jānūni<sup>unmet.</sup>, metri causa 153c nalake dve ] for nalakadvaye<sup>hyper</sup>dvinalake<sup>unmet.</sup>, § 5.1

औ तु विन्यस्य जिह्वाग्रे ओ दद्यादन्तपङ्क्तिषु । ऐकारं वामतो दद्यादे तु दक्षिणनासिके ॥ १६२ ॥	A 46 <sup>v</sup> 4
लृकारमक्षिवामेषु लृकारं दक्षिणे तथा । ऋकारं श्रवणे वामे ऋ च दक्षिणगे तथ् ॥ १६३ ॥	B 86 <sup>v</sup> 2; C 33 <sup>v</sup> 13
ऊकारं भ्रुवयोर्दद्यादुकारं भ्रुवमध्यतः । ईकारं तु ललाटे तु इकारं बिन्दुरूपिणम् ॥ १६४ ॥	
आकारं मस्तके दद्यादकारं तत्त्वगोचरे । एवं विन्यस्य चाध्वानं ग्रन्थिभेदं तु कारयेत् ॥ १६५ ॥	A 46 <sup>v</sup> 5; B 86 <sup>v</sup> 3; C 34 <sup>r</sup> 1
अनेन क्रमयोगेन शोध्याध्वानं वरानने । तत्त्वे तत्त्वे लयं भोगं वियोगं योजनं तथा ॥ १६६ ॥	
संशोध्य क्रमशः सर्वं योजयेच्छाश्र्वते पदे । [तत्त्वदीक्षा]	B 89 <sup>v</sup> 4
॥ देव्युवाच ॥ वर्णदीक्षा श्रुता देव सारात्सारतरा परा ॥ १६७ ॥	
सांप्रतं तत्त्वदीक्षां तु श्रोतुमिच्छामि तत्त्वतः ।	C 34 <sup>r</sup> 2
॥ भैरव उवाच ॥ तत्त्वदीक्षा महादेवि सारा या विश्वतोमुखा ॥ १६८ ॥	A 46 <sup>v</sup> 6, B 86 <sup>v</sup> 5
तामहं संप्रवक्ष्यामि शृणुष्वायतलोचने । पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ १६९ ॥	C 34 <sup>r</sup> 3
एतैः शुद्धैस्तु शुध्येत षट्प्रकारो वरानने । पञ्च कर्मेन्द्रियाः प्रोक्ता बुद्धीन्द्रियमतः परम् ॥ १७० ॥	B 86 <sup>v</sup> 6
तन्मात्राः पञ्च विज्ञेया लक्षणं तु अतः शृणु । शब्द स्पर्श रसो रूपं गन्ध तन्मात्रपञ्चकम् ॥ १७१ ॥	A 47 <sup>r</sup> 1
श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणं बुद्धीन्द्रियाणि तु । कथितानि मया पञ्च श्रूयतामेष निश्चयः ॥ १७२ ॥	B 87 <sup>r</sup> 1; C 34 <sup>r</sup> 4

162b दन्त° ] BC; दन्ति°A 163b दक्षिणे तथा ] AC; \*क्षि\*त\*B 163c ऋकारं ] A; ऋकार BC 164b दुकारं ] AC; दुकार B 164d इकारं ] AC; इकार B 165c विन्यस्य ] AC; विन्य B <sup>ummet.</sup> 166c लयं ] ABC<sup>PC</sup>; ल <sup>ummet.</sup>C<sup>ac</sup> 167b योजयेच्छाश्र्वते ] AC; यो\*ये\*श्र्व\*B 168d सारा ] em., शारा Σ 170c °याः ] em.; °या Σ 172d श्रूयताम् ] AC, श्रूयम् B

170b *ṣaṭprakārah* ] cf. NeTa 22.15ab *ṣaṭprakāraṃ mahādhvānaṃ ṣaṭkāraṇapadasthitam* |

वाचा पाणी तथा पादौ पायूपस्थश्च कीर्तितः ।  
कर्माक्षपञ्चकं ह्येतत्कथितं तु वरानने ॥ १७३ ॥

बुद्धिर्मनस्त्वहंकारः प्रकृत्यादि यथाक्रमम् ।  
सत्त्वं रजस्तमो ज्ञेयं प्रधानं गुणसंभवम् ॥ १७४ ॥

B 87<sup>f</sup>2, C 34<sup>f</sup>5

अव्यक्तं तु समाख्यातं पञ्चविंशदुदाहृतं ।  
पुरुषं चैव षड्विंशत्सुखासुखविवेदकम् ॥ १७५ ॥

B 87<sup>f</sup>3

क्षेत्रज्ञं सुखवेदज्ञं दुःखं वा यत्पुरार्जितम् ।  
तत्कर्मवासनाशेषं भोग्यं तत्समुदाहृतम् ॥ १७६ ॥

C 34<sup>f</sup>6

तेन शुद्धेन शुध्येत भवबीजमनेकधा ।  
संशोध्य क्रमशो देवि अध्वानं तु यथाविधिः ॥ १७७ ॥

A 47<sup>f</sup>3; B 87<sup>f</sup>4

अतोर्ध्वे नियतिख्याता नियमत्वे व्यवस्थिता ।  
काल संख्याप्रकर्तारो यत्कृतं तस्य शोभने ॥ १७८ ॥

C 34<sup>f</sup>7

कलया व्यापितं तत्त्वं कलितं तु यतः स्थितम् ।  
तेनेयन्तु कला प्रोक्ता रागोद्वलितचेतसः ॥ १७९ ॥

B 87<sup>f</sup>5

रागाच्च रञ्जितो देवि मायया बलवान्प्रिये ।  
विद्या वेदनिका ज्ञेया विद्या वेत्ति शुभाशुभम् ॥ १८० ॥

B 87<sup>f</sup>6; C 34<sup>f</sup>8

पराविद्यार्थवेत्तारः शुद्धमार्गाश्रितः पुमान् ।  
ईश्वराधिष्ठितो भूयो गच्छते श्वभ्रमेव वा ॥ १८१ ॥

A 47<sup>f</sup>4

मोक्षं वा यदि वान्यं वा ईश्वरात्संप्रचोदितः ।  
सदाशिवस्तु वेत्ता वै पशूनां मोचकः प्रिये ॥ १८२ ॥

B 87<sup>f</sup>1; C 34<sup>f</sup>9

174a बुद्धिर् ] B; बुद्धि AC 174a °मनस् ] conj.; °म\*B; °मीन A; °मन C 174a °कारः ] AB; °कार C 174d प्रधानं ] em.; प्रधान Σ 174d °भवम् ] em.; °भवाः Σ 176b पुरार्जितम् ] AC; पुरार्जितम् B 177a शुद्धेन ] A; शुद्धेत BC 177b °नेकधा ] AC; °नेधा B 177c संशोध्य ] AC; \*सोध्य B 177c क्रमशो ] C; क्रमसाद् A; क्र\*\*B 178a नियतिख्याता ] em. Sanderson, नियतिराख्याता Σ<sup>hyper</sup> 178b व्यवस्थिता ] em., व्यवस्थिताः Σ 178c °प्रकर्तारो ] em.; °प्रकर्तारौ Σ 179b तत्त्वं ] BC, तत्त्वं A 179d तयोद्वलित° ] conj.; रागाद्वलित°A; रागाद्वलित°B; रागादलित°C 181b शुद्ध° ] B<sup>PC</sup>; शुद्धा°AB<sup>AC</sup>C

9.179-180ab ] cf. SvāSS 1.10 kalodbalitacaitanyo vidyādarśitagocaraḥ | rāgeṇa raiṅjitaścāpi buddhyādikaraṇais tataḥ || māyādyavaniparyantatattvabhūtātmaṁvartmani | 181cd ] cf. Mahābhārata 3.31.27cd īśvara prerito gacchet svargaṁ narakam eva ca

175a pañcaviṁśat ] for pañcaviṁśa, § 5.2 175c ṣaḍviṁśatlem for ṣaḍviṁśa, § 5.2 177d yathāvidhiḥ ] for yathāvidhi, § 2.5 178b niyamatve ] for niyamatvena<sup>hyper</sup>, § 4.1.4 178c kāla ] for kālaḥ, § 2.2.1 178c °prakartāraḥ ] for °prakartā<sup>unmet.</sup>, § 1.2.6 181a °vettāraḥ ] for °vettā<sup>unmet.</sup> § 1.2.6

मायाबीजपरिष्वक्तां भोगविप्लुतचेतसाम् ।  
शक्तिस्तु व्यापिनी सूक्ष्मा शिवधर्मानुवर्तिनी ॥ १८३ ॥

शिवस्तु सर्वगः प्रोक्तः षट्त्रिंशान्ते व्यवस्थितः ।  
एवं शोध्य क्रमाद्देवि अध्वानं तत्त्वसंख्यया ॥ १८४ ॥

A 47<sup>r</sup>5

B 87<sup>v</sup>2

षट्त्रिंशकपदं देवि शोधनीयं मनीषिभिः ।  
नवतत्त्वं स्वरूपेण प्रकृत्यादि यथाक्रमम् ॥ १८५ ॥

C 34<sup>r</sup>10

शोधनीयं वरारोहे अपूनां चित्रभोगदम् ।  
आत्मविद्याशिवाख्यं तु तत्त्वत्रयमुदाहृतम् ॥ १८६ ॥

B 87<sup>v</sup>3

मुख्यास्त्वेते समाख्याताः शोधनीयाः प्रयत्नतः ।  
एतैः शुद्धैस्तु शुध्येत षट्प्रकारो वरानने ॥ १८७ ॥

A 47<sup>r</sup>6; C 34<sup>r</sup>11

B 87<sup>v</sup>4

तत्त्वान्तर्भाविताः सर्वे द्रष्टव्या परमेश्वरि ।

[कलादीक्षा]

सांप्रतं तु कलाध्वानं वक्ष्यामि तव सुन्दरि ॥ १८८ ॥

कलाभिर्योपितं तत्त्वं तत्त्वं वै कलरूपिणम् ।  
कलारूपो महादेवः सर्वज्ञः परमेश्वरः ॥ १८९ ॥

B 87<sup>v</sup>5; C 34<sup>r</sup>12

निवृत्तिश्च प्रतिष्ठा च विद्या शान्तिस्तथैव च ।  
शान्त्यातीता परा ज्ञेया पृथिव्यादि कलाः स्मृताः ॥ १९० ॥

A 47<sup>v</sup>1

B 87<sup>v</sup>6

इन्द्रिका दीपिका चैव रोचिका मोचिका तथा ।  
ऊर्ध्वगामी परा ज्ञेया सर्वासां पूरणी स्मृता ॥ १९१ ॥

C 34<sup>r</sup>13

C 34<sup>r</sup>13

सूक्ष्मा चैव सुसूक्ष्मा च तथा वै चामृतामृता ।

183a °ष्वक्तां ] *em. Sanderson* ; °ष्वक्तो Σ 183d °वर्तिनी ] B ; °वर्तनी AC 184a प्रोक्तः ] *em.*, प्रोक्त Σ  
184d अध्वानं ] B, अध्वानां AC 185a °पदं ] *em. Sanderson* ; °पदे Σ 185c °तत्त्वं ] *em.*; °तत्त्व Σ  
187a समाख्याताः ] *em.*, समाख्याता Σ 187b शोधनीयाः ] *em.*, शोधनीया Σ 187c एतैः ] AB<sup>pc</sup> C,  
एतै B<sup>ac</sup> 188a तत्त्वान्तर- ] *em. Sanderson*, तत्त्वान्त-AC तत्त्वर्त्त- B 189b कलरूपिणं ] *em. Sanderson*,  
कालरूपिणं AB<sup>pc</sup> C कालरूपिणीं B<sup>pc</sup> 191d स्मृता ] *em.*, स्मृताः Σ 192b तथा वै ] AB<sup>pc</sup>, तथैव B<sup>ac</sup> C

183a *māyābijaparīṣvaktāṃ* ] *cf. KiTa<sup>ed</sup>. I.19cd māyābhogaparīṣvaktas tanmayāḥ saḥajāvṛtaḥ* 185c *navatattva* ]  
*cf. SvaTa 5.10cd-11 ṣaṭtriṃśattattvamākhyātāṃ navatattvaṃ pracakṣmahe || prakṛtiḥ puruṣaścaiva niyatīḥ kāla eva ca*  
*| māyā vidyā tateśaś ca sadāśivaśivau tathā || 9.191* ] *cf. SvaTa 10.1226 indhikā dipikā caiva rocikā mocikā tathā |*  
*ūrdhvagā tu samākhyātā kalātveśā tu pañcamī ||*

188b *draṣṭavyā* ] for *draṣṭavyāḥ*, § 2.2.2 188b A ends with || ○ || 189b *kala°* ] for *kalā°*, *metri causa*  
190d *pṛthivyādi* ] for *pṛthivyādiḥ*, § 2.2

शक्तेश्चात्मकला प्रोक्ता व्यापिन्याद्याः शिवस्य तु ॥ १९२ ॥	B 88 <sup>r</sup> 1
व्यापिनी व्योमरूपा च अनन्तानाथनाश्रिता । कलाध्वानं समासेन कथितं तव सुन्दरि ॥ १९३ ॥	A 47 <sup>v</sup> 2; B 34 <sup>v</sup> 1
एतेष्वेकतमं शोध्यं देशिकेन महात्मना । मन्त्राध्वानं तु संशोध्यं विद्यया तु परापरा ॥ १९४ ॥	B 88 <sup>r</sup> 2
पदैः पदाध्वविद्दीक्षा कर्तव्या समविद्यया । भुवनाद्या वरारोहे कर्तव्या शास्त्रवित्तमैः ॥ १९५ ॥	C 34 <sup>v</sup> 2
कालाग्निमादितः कृत्वा शिवान्तं यावदेव हि । षट्प्रकारो विधिस्त्वेष वर्णाध्वाने यथाक्रमम् ॥ १९६ ॥	B 88 <sup>r</sup> 3 A 47 <sup>v</sup> 3
ग्रहणं योजनं चैव वियोगं च यथाक्रमम् । कर्तव्यं तु विपश्चिद्धि शास्त्रदृष्टेन कर्मणा ॥ १९७ ॥	B 88 <sup>r</sup> 4; C 34 <sup>v</sup> 3
एषामेकतमं देवि शोधनीयं प्रयत्नतः । संस्कारं विधिवत्कृत्वा गुरुणाध्वानवेदिना ॥ १९८ ॥	
कर्तव्यो ऽनुग्रहो देवि पशूनां च यथाक्रमम् । सृष्टिसंहारभेदेन ज्ञात्वा काम्यानुरूपतः ॥ १९९ ॥	B 88 <sup>r</sup> 5; C 34 <sup>v</sup> 4
तदा मुक्तो वरारोहे पाशस्तोभो यदा भवेत् । पाशस्तोभो यदा जातो नान्यथा वीरनायिके ॥ २०० ॥	A 47 <sup>v</sup> 4
॥देव्युवाच ॥ श्रुता दीक्षा मया नाथ षड्विधाध्वे यथा स्थिता । सांप्रतं पाशशैथिल्यं श्रोतुमिच्छामि तत्त्वतः ॥ २०१ ॥	B 88 <sup>r</sup> 6 C 34 <sup>v</sup> 5
पाशाः सूक्ष्मास्तु ये प्रोक्ता मायोत्था मायवर्जिताः ।	

193b नाश्रिता ] AC, श्रितो B 194c संशोध्यं ] *em.*, संशोध्य Σ 195b सम° ] BC; मम A 196a °आदितः ] B, °आदितं AC 197b वियोगञ्च AB, वियोगश्च C 197c *vipaścidbhi* ] for *vipaścidbhiḥ*, § 2.2.1 200a यदा ] BC, तदा A 202a पाशाः ] AC, पाशा B

192c *ātmakalā* ] cf. TaSa 10.16 *vijñānākalaparyantam ātmakalā īśāntaṃ vidyākalā śiṣṭaṃ śivakalā iti tritattvavidhiḥ* || 192 ] cf. SvaTa 10.1241cd-1242 *ādhāro bhuvanānāṃ sā tāṃ pravakṣyāmi suvrate || sūkṣmā caiva susūkṣmā ca tathā cānyāmṛtāmītā* (<sup>ed.</sup> *cāmṛtāmṛtā SvT<sup>n</sup>*) | *vyāpinī madhyato jñeyā śeṣāḥ pūrvāditaḥ kramāt* || 9.193ab ] = cf. 10.1289cd *vyāpinī vyomarūpā cānantānāthā tv anāśritā* 197 ] cf. SiYoMa 7.10cd *grahaṇaṃ yojanaṃ caiva sādhaḥ janayet tataḥ* ||; MāViUt 9.45cd-46ab *ātmany ālabhanaṃ kuryād grahaṇaṃ yojanaṃ tathā* || *viyogaṃ ca tathoddhāraṃ pāśacchedādikaṃ ca yat* |

194d *parāparā* ] for *parāparayā*<sup>hyper</sup> or *parāparāyāḥ*<sup>hyper</sup> § 4.1.4 195c *bhuvanādyā* ] for *bhuvanādiḥ* § 1.2.5 201b *ṣaḍvidhādhwē* ] for *ṣaḍvidhādhwani*<sup>hyper</sup>, § 1.1.2 202b *māyavarjitāḥ* ] for *māyāvarjitāḥ*<sup>unmet.</sup>, *metri causa*

अचेतना अरूपास्तु तेषां स्तोभो न विद्यते ॥ २०२ ॥	B 88 <sup>v</sup> 1
पशोर्यः क्रियते स्तोभः पाशस्तोभ इति स्मृतः ।	A 47 <sup>v</sup> 5
चैतन्यः पाशितः पाशैरन्योन्यं व्याप्य संस्थिताः ॥ २०३ ॥	
द्वाभ्यां कस्य भवेत्स्तोभः पशुपाशात्मका प्रभो ।	
मदो मोहश्च रागश्च विषादो शोषमेव च ॥ २०४ ॥	B 88 <sup>v</sup> 2
वैचित्त्यं हर्ष-आख्यश्च सप्तैते सहजा मलाः ।	
धर्माधर्मात्मको बन्धः तदात्मा प्रकृतिस्थितः ॥ २०५ ॥	C 34 <sup>v</sup> 7
सूक्ष्मत्वं च अरूपत्वं चेतनारहितो यतः ।	A 47 <sup>v</sup> 6; B 88 <sup>v</sup> 3
सर्वेषां विद्यते स्तोभो मुक्तः क्षेत्री स चेतनः ॥ २०६ ॥	
तस्मात्स्तोभो न विद्येत निर्गुणे तु अचेतने ।	
<b>भैरव उवाच</b>	
आत्मा नित्यो अमूर्तश्च गुणहीनश्च निष्क्रियः ॥ २०७ ॥	
व्याघातभाजनो ज्ञेयः शोध्यो बोध्यः स्वभावतः ।	
अकल्पः पशुरुक्तस्तु धर्माधर्मैरधिष्ठितः ॥ २०८ ॥	
पूर्वं मायात्मकैर्बन्धैः पाशितः पाशपञ्जरैः ।	
यतो ऽनादि मलः त्वेको बीजभूतो व्यवस्थितः ॥ २०९ ॥	C 34 <sup>v</sup> 9
प्ररोह त्वमिति धर्म क्षेत्रमाशृत्य सुव्रते ।	

203a पशोर् ] AC, पशो B 203a यः ] em. Sanderson, यत् Σ 203a स्तोभः ] em. Goodall, स्तोभा Σ 203b पाशस्तोभ ] em. Goodall, पशुस्तोभ Σ 203c °न्योन्यं ] em., °न्योन्या Σ 203d °व्याप्य ] B; °व्यापि AC 203d संस्थिताः ] em. Sanderson; संस्थितः Σ 205a वैचित्त्यं ] em.; वैचित्त्यो A; वैचिन्त्यो BC 205a °आख्यश्च ] AB; °आख्याच C 205c बन्धः ] AC, बन्ध B 206a सूक्ष्मत्वं ] AC, सूक्ष्मतत्वं B 206b °रहितो ] em.; °रहिता Σ 206d मुक्तः ] conj., मुक्त्वा Σ 206d स चेतनः ] conj., सुचेतनः Σ 207b तु ] AB<sup>pc</sup> C, तु B<sup>ac</sup> भैरव उवाच ] AC; = भैरव उ B 207d °हीनश्च ] AC; °हीन B 208a ज्ञेय ] AB<sup>pc</sup> C ज्ञेया B<sup>ac</sup> 208b बोध्यः ] corr., बोध्य Σ 208c अकल्पः ] A<sup>pc</sup> BC; अकल्प A<sup>ac</sup> 208d °धर्मैर् ] corr.; °धर्मैर् Σ 209a पूर्वं ] AC; पूर्व B 209b °जरैः ] AC; °जरे B

204c-205b ] cf. *Mataṅgapārameśvara*<sup>ed.</sup> 6.103cd-104ab moho madaś ca rāgaś ca viśādaḥ śoṣa eva ca || vaicittryaṃ(em; vaicitryaṃ ed.) caiva harṣākhyāḥ saptaite sahaajā malāḥ || and BraYā 32.69cd-70ab Cf. definition of seven malas 8.33-51 207c-208 ] cf. SvāSS I.6 acetano vibhur nityo guṇahīno 'kriyo 'prabhuḥ | vyāghātabhāg aśaktaś ca śodhyo bodhyo 'kalaḥ paśuḥ ||; KiTa R I.13; atrāpi yasmād vyāghāto vāmaśaktinirodhas taṃ bhajata iti vyāghātabhāk | athavaḥ cetano guṇasampanna ity arthaḥ | parigrahavartinī punaḥ śaktisadāśivādikālāgnyantaśarābhuvanabhedabhinnā ||; Śātaratnasamgraha 35 vyāghātabhāk śivaśaktitiraskāro vyāghātaḥ tirobhāvaḥ, taṃ bhajata iti vyāghātabhāk | aśaktaḥ svayaṃ malaniruddhatvāt indriyam artheṣu pravarttayituṃ na śaknotīty aśaktaḥ |

204b paśupāśātmakā ] for paśupāśātmakāyoh<sup>hyper</sup>, § 4.1 207c nityo amūrtaś ca ] for nityo 'mūrtaś ca<sup>ummet</sup>, § 8.10 208a jñeya ] for jñeyaḥ, § 2.2.1 at the pāda-break 209c 'nādi ] for 'nādiḥ, § 2.2



क्षेत्रं माया भवेत्तस्य सहजस्य पशोर्मलः ॥ २१० ॥	B 88 <sup>v</sup> 6
यथाश्र्वत्थकणः क्षेत्रे पतितोत्थाय रोहति ।	
शाखास्कन्धसमाकीर्ण क्षेत्रमाश्रययोगतः ॥ २११ ॥	C 34 <sup>v</sup> 10
एवं मायाश्रितो देवि नित्यमाणवको मलः ।	B 89 <sup>r</sup> 1
मायापि सनिमित्तत्वात्प्रवर्तेत अणोर्हि सा ॥ २१२ ॥	A 48 <sup>r</sup> 2
अनिमित्तस्य देवेशि नैव माया प्रवर्तते ।	
कदाचिद्भ्रुवते ऽप्येवं शुद्धाध्वा न प्रवर्तनम् ॥ २१३ ॥	C 34 <sup>v</sup> 11
न शिवो विद्यते देवि माया ह्येका भवेत्तदा ।	B 89 <sup>r</sup> 2
सा तु बन्धस्वभावोत्था न मोक्षः तत्र कस्यचित् ॥ २१४ ॥	
अयथा यथायोगो ऽयं प्रवर्तेत सुरैरपि ।	
विद्येशादि स्मृता ये तु मोक्षगाः परमेश्वरि ॥ २१५ ॥	A 48 <sup>r</sup> 3; B 89 <sup>r</sup> 3
न तेषां भवते मोक्षो अनिमित्ता यदा भवेत् ।	C 34 <sup>v</sup> 12
यथा मोक्षो न विद्येत विद्यमाने ऽपि सत्पथे ॥ २१६ ॥	
अविचारितशास्त्रार्थे मायाख्या पाशपद्धतिः ।	B 89 <sup>r</sup> 4
यथा राज्ञस्सदोषे तु बन्धो बन्धे प्रवर्तते ॥ २१७ ॥	
निर्दोषे बन्धनं नैव तद्वन्माया प्रसज्यते ।	
आश्रयः सहजः पुंसां मलो ह्येकः प्रबन्धकः ॥ २१८ ॥	B 89 <sup>r</sup> 5
तदाश्रित्य प्रवर्तेत माया संतानबोधनी ।	A 48 <sup>r</sup> 4
बोधितं मायया तत्त्वं विश्लेषं चैव गच्छति ॥ २१९ ॥	
कलोद्वलितचैतन्यो विद्यादर्शितगोचरः ।	
रागेण रञ्जितश्चासौ बुद्ध्यादिकरणैर्युतः ॥ २२० ॥	

211c शाखा° ] BC; शाखा A 211c °समाकीर्ण ] AB; °समाकीर्णे C 212b नित्यमाणवको ] B<sup>pc</sup> 1, नित्यं माणवको AB<sup>ac</sup> C 212c सनिमित्त° ] *em. Isaacson*; सन्निमित्त°Σ 213a देवेशि ] AC, देवहि B 215a °यथयोग ] *em. Isaacson*; °यथायोग<sup>ummet</sup>Σ 217b °पद्धतिः ] *corr.*; °पद्धति Σ 217c राज्ञ ] AC; राज्ञे B 217c °स्सदोषे ] *em.*; स्वदोषे Σ 217d बन्धो ] *em.*; बन्ध° ] BC; बध°A 218b प्रसज्यते ] *em. Isaacson*; प्रसह्यते Σ 220a कलोद्वलित° ] A; कल्पेद्वलित°BC 220a °चैतन्यो ] *em.*; °चैतन्यं Σ 220b °गोचरः ] *em.*; गोचरम् Σ 220d °करणैर् ] AC; °करणै B

211c śākhāskandha ] Agnipurāṇa 257.24cd-25ab mahāpaśūnām eteṣu sthāneṣu dviḡuṇā damāḥ || prarohiśākhinām śākhāskandhasaravidāraṇe 9.220

210d malaḥ ] for *malasya*<sup>hyper</sup> 211b patitotthāya ] for *patita utthāya*<sup>hyper</sup>, § 8.2 211c °skandha ] for °skandhaḥ, § 2.2.1 211c samākīrṇa ] for *samākīrṇaḥ*, § 2.2. at the pāda-break 213c bhavate ] for *bhavati*, § 6.2 *metri causa* 213d śuddhādhvā ] for *śuddhādhvani*, § 4.3.4 216a bhavate ] for *bhavati*, § *metri causa* 219b saṃtānabodhanī ] for *saṃtānabodhanyām*<sup>ummet</sup>, § 4.1.1\*

एवं मायात्मको बन्धः प्रसज्येदनुसंततौ ।  
तदाश्रयगुणो धर्मस्त्वधर्मश्च समासतः ॥ २२१ ॥

तदात्मकाः स्मृताः पाशाः पाशितस्तैस्तु तिष्ठति ।  
एवं ज्ञात्वा तु विश्लेषमात्म माया शिवस्य तु ॥ २२२ ॥

B 89<sup>v</sup>1

A 48<sup>r</sup>5; C 35<sup>r</sup>2

पाशशैथिल्यकं पश्चाद्यथा भवति तच्छृणु ।  
अचेतनो यथा देवि सर्पदष्टो गतायुषः ॥ २२३ ॥

चलते स्पन्दते चैव तीर्थं वै प्रेषयन्ति हि ।  
दृश्यते मन्त्रसामर्थ्यात्किमत्र प्रविचार्यते ॥ २२४ ॥

B 89<sup>v</sup>2

C 35<sup>r</sup>3

शिलानां कम्पनं स्तोभं स्फोटनं गतिरागतिः ।  
मृतदेहप्रवेशं च रूपादिपरिवर्तनं ॥ २२५ ॥

B 89<sup>v</sup>3

ह्रस्वत्वं च कृशत्वं च निर्गमं जालकान्तरे ।  
एवंविधानि सिद्धीनि अचिन्त्यानि तु सुव्रते ॥ २२६ ॥

A 48<sup>r</sup>6

मन्त्रसामर्थ्यभावेन कथं चर्चा शिवागमे ।  
प्रमाणानि यान्युक्तानि प्रत्यक्षादीनि शंभुना ॥ २२७ ॥

C 35<sup>r</sup>4

B 89<sup>v</sup>4

तेषां तु प्रवरं ह्येतत्प्रत्यक्षं तु यशस्विनि ।  
अक्षैस्तु गृह्यते यच्च तत्रान्या कल्पना कथम् ॥ २२८ ॥

धर्माधर्मात्मको बन्धो आत्मनो यो वरानने ।  
तस्य चैव क्षयः कार्यो दीक्षया परमेश्वरि ॥ २२९ ॥

B 89<sup>v</sup>5; C 35<sup>r</sup>5

A 48<sup>v</sup>1

कृतानि यानि कर्माणीदानीं यानि करोति च ।

221b °संततौ ] *em. Isaacson*, °सन्त्यतौ A; °सत्तु B; °सन्त्यतौ C 221b प्रसज्येद्° ] C; प्रसज्येद्°A; प्रसज्येद्°B 222a तदात्मकाः ] *corr.*; तदात्मका Σ 222b पाशितः ] *corr.*; पशितो A; पाशितो BC 222d °त्ममाया ] AC; °त्माया B <sup>unmet.</sup> 223b तच्छृणु ] AB; च्छृणु <sup>unmet.</sup>C 223d सर्पदष्टो ] B; सर्पदष्टो AC 224c दृश्यते ] AC; दृश्यत B 224d प्रविचार्यते ] *em. Isaacson*; प्रतिचार्यते Σ 226a कृश° ] *corr.*; कृष°Σ 227b चर्चा ] AC; चार्चा B 227d प्रत्यक्षादीनि ] *conj.*; प्रत्यक्षातुनि AC; प्रत्यक्षान्तनि B 228c यच्च ] B; यस्तु AC 228d तत्रान्या ] *em. Isaacson*; तन्त्रान्या AB; तन्त्राण्या°C 229b यो ] *em.*; यद् Σ 229c कार्यो ] AC; कायो B 230a कर्माणीदानीं ] *em.*; कर्माणि इदानी <sup>hyper</sup>AC; कर्माणि इदानीं <sup>hyper</sup>B 230b यानि ] B; या AC

9.220-222b = *cf. cited in ŚiSūVi KSTS<sup>ed.</sup>:77* 224b *tīrthaṃ vai preṣayanti hi* ] *cf. TVARITĀJÑĀNAKALPA* B26-14, 4v *kāladaṣṭaṃ ca saṃprāptaṃ sa tīrthaṃ preṣayiṣyati* ]

222d *māyā* ] for *māyā* <sup>hyper</sup>, § 4.1.3 223d *gatāyusaḥ* ] for *gatāyuh* <sup>unmet.</sup>, § I.I.I 224b *preṣayanti* ] for *preṣyati* <sup>unmet.</sup> *metri causa* § 226b *jālakāntare* ] for *jālakāntarāt*, § 4.3.17 227b *carcā* ] for *carcāni* <sup>hyper</sup>, § 4.1.0\* 227c *yānyuktāni* ] *unmetrical*

दीक्षया हि क्षयस्तेषां पिण्डपाताच्छिवं ब्रजेत् ॥ २३० ॥

क्षीणैर्दोषात्मकैः पाशैरधर्मैरे च संस्थिताः ।

B 89<sup>v</sup>6; C 35<sup>r</sup>6

आधारो नास्ति देवेशि येनासौ तिष्ठते ऽध्वनि ॥ २३१ ॥

पाशमुक्तो यदा ह्यात्मा निराधारः प्रकीर्तितः ।

पतते कम्पते चैव छिन्नमूलो यतः प्रिये ॥ २३२ ॥

A 48<sup>r</sup>2; B 90<sup>r</sup>1

यथा वृक्षो बहिर्भावैश्छिन्नः कम्पति भूतले ।

C 35<sup>r</sup>7

पतते च न सन्देहस्तद्वात्मा प्रकीर्तितः ॥ २३३ ॥

वियोगश्चैव पाशानां कर्तव्यो दीक्षया विद्भिः ।

वियोगस्तु यदा जातस्तदा स्तोभो न संशयः ॥ २३४ ॥

B 90<sup>r</sup>2

स्तोभो नाम समुद्दिष्टः कम्पनं पतनं तथा ।

काश्यपीतलसंस्थस्य योगश्चैव निरामये ॥ २३५ ॥

C 35<sup>r</sup>8

पाशस्तोभो भवत्येवं वियोगं बन्धनैः सह ।

A 48<sup>v</sup>3

यथा बद्धः क्वचिद्वृक्षो मूलैः शाखान्तगैः प्रिये ॥ २३६ ॥

B 90<sup>r</sup>3

तैश्छिन्नैः पतनं यद्वाधाररहितस्य च ।

तद्बद्धेही पतत्येवं मुक्तो धर्मादिबन्धनैः ॥ २३७ ॥

मोक्षं तु भवते तस्य इति शास्त्रे प्रचोदितम् ।

B 90<sup>r</sup>4; C 35<sup>r</sup>9

पाशस्तोभात्क्षयः सिद्धः संसिद्धैः सो ऽपि सम्वरैः ॥ २३८ ॥

संवराणामचिन्त्यत्वाद्यथा मूर्तविषक्षयः ।

तस्मान्मुक्तिः स्फुटाप्येवं यदा पाशा निकृन्तिताः ॥ २३९ ॥

कृन्तनं स्तोभनं प्रोक्तं न चान्या कल्पना स्मृता ।

दग्धबीजास्तु ते देवि येषां दीक्षा तु पाशवी ॥ २४० ॥

231a क्षीणैर् ] AC; क्षीणे B 231a दोषात्मकैः ] *em.*; दशात्मकैः Σ 231b धर्मैर् ] A; धर्मै BC 232c चैव ] AC; चैव B 232d °मूलो ] AC; °मूल°B 232d यतः ] A\*B; पत्<sup>ummet.</sup> AC 234b विद्भिः ] *em.*; विद्भिः Σ 235b पतनं ] AC; पतं B<sup>ummet.</sup> 235c काश्यपी ] B; काश्यपी A<sup>pc</sup>; काष्यापी A<sup>ac</sup>; कांस्यपी C 236a भव° ] C; भुव AB 237d मुक्तो ] A\*; युक्तो AB; युक्ते C 238c पाश° ] A<sup>pc</sup> BC; पाशा°A<sup>ac</sup> 238d संसिद्धैः सो पि संवरैः ] BC; संसिद्धेस्सो पि सम्वरैः A\*; *nāsti* A 239a °त्वाद् ] *em.*; °त्वान् Σ 239c पाशा ] AB; पाशानि C 239c निकृन्तिताः ] BA\*; निकृत्तिताः AC 240b स्मृता ] AC; स्मृताः B 240d तु ] AC; *nāsti* B<sup>ummet.</sup>

230d *cf.* TaĀI 1.51ab quotes from NiŚISAṂCARĀTANTRA *vikalpayuktacittas tu piṇḍapātāc chivaṃ vrajet* | 235c *cf.* MāViUt II.39a *patate kāśyapīpṛṣṭhe* TaSa 9.238c-239b = KiTa 6.16 *pāśastobhāt kṣayaḥ siddhaḥ saṃsiddhaiḥ so 'pi śambaraiḥ* | *śambarāṇām acintyatvād yathā mūrtaviṣakṣayaḥ* ||

230c *kṣayas* ] for *kṣīya*<sup>ummet.</sup>, § 6.1

स्तब्धाः पाशा यदा तस्य तदा मोक्षो न संशयः । शासनानां तु सर्वेषां दीक्षा मोक्षो वदन्ति च ॥ २४१ ॥	B 90 <sup>r</sup> 6
स च मोक्षस्त्वदृष्टस्तु साध्यते दृष्टहेतुना । अष्टौ ये प्रत्ययाश्चोक्ता अदृष्टस्य तु साधने ॥ २४२ ॥	C 35 <sup>r</sup> 11
शुष्कतर्कैस्तु देवेशि न चैवागमकोटिभिः । साध्यते दीक्षया मुक्तिर्यदा स्तोभः प्रजायते ॥ २४३ ॥	B 90 <sup>v</sup> 1
स्तोभहीना न मुक्तिः स्यात्सत्यं सत्यं न संशयः । देव्युवाच । धर्माधर्मात्मिकास्तस्य पाशा आधाररूपकाः ॥ २४४ ॥	C 35 <sup>r</sup> 12
छिन्नमूला यदा ते वै तदात्मा चैव गच्छति । मोक्षं तु शाश्वतं नित्यमानन्दं सर्वतोमुखम् ॥ २४५ ॥	B 90 <sup>v</sup> 2
भोग्ये नैव स तिष्ठेत् यतो भुक्तं क्षयीकृतम् । न चात्मा तिष्ठते तस्मिन्भुक्ते कर्मात्मके विभो ॥ २४६ ॥	
भोग्यं नाम पशोः कर्म तदुत्थं बन्धनं स्मृतम् । तन्निष्कृत्य कुतो बन्धस्तन्मुक्त्वा मृतमश्रुते ॥ २४७ ॥ प्राप्तः पञ्चत्वमात्रं तु आधारस्याप्यभावतः ।	B 90 <sup>v</sup> 3
शरीरे नैव तिष्ठेत् यतस्तस्य क्षयीकृतः ॥ २४८ ॥ भैरव उवाच पशोस्तु बन्धका शक्तिर्जगतः कारणात्मिका । तया बद्धं जगत्कृत्स्नं मुक्तं चैव तया प्रिये ॥ २४९ ॥	B 90 <sup>v</sup> 4; C 35 <sup>v</sup> 1
बन्धनी अज्ञरूपाणां मोचनी विदितात्मनाम् । उभयार्थसाधनी ह्येषा सा शक्तिरुपचर्यते ॥ २५० ॥	B 90 <sup>v</sup> 5 C 35 <sup>v</sup> 2

241a स्तब्धाः ] AC; स्तुब्धाः B 242a °दृष्ट° ] AB<sup>PC</sup>C; °दृष्ट°B<sup>AC</sup> 242c चोक्ता ] em.; चौक्ता Σ; प्रोक्ता A\* 244a मुक्तिः ] corr.; मुक्ति Σ 245a ते ] AC; तै B 246c तिष्ठते ] B; तिष्ठेत् AC <sup>unmet.</sup> 248b °श्रुते ] B; °स्तुते A; °श्रुते C 248c °मात्रं ] C<sup>AC</sup>; मातं ABC<sup>PC</sup> 249a नैव ] BC; णैव A 249c शक्तिर् ] BC; शक्ति A 249d जगतः ] B; जगत् AC <sup>unmet.</sup> 249e बद्धं ] AB; बन्धं C 249f मुक्तं ] AC; मुक्त B 250a बन्धनी ] B; बन्धन्धी AC 250d °षा ] B <sup>hyper.</sup>; °षां AC <sup>hyper.</sup>

242c *pratyayas* ] cf. *Sārdhatriśatikalottara* 21.1C-3b 244c cf. TaSa 1.107c *dharmādharmaत्मिका bandhaḥ*

241c *śāsanānām tu sarveṣām* ] for *śāsaneṣu tu sarveṣu*, § 4.3.14 241d *dikṣā* ] for *dikṣayā*, § 4.1.3 250c *ubhayārtha* ] for *ubhayārthaṃ* <sup>unmet.</sup>, *metri causa*

तदाधारः प्रवर्तेत पुण्यपापक्षयेष्वपि ।

बहिरङ्गताभावाद्भ्रमस्येव निकृन्तिताः ॥ २५१ ॥

पतनं नैव विद्येत गुणेनैकेन धार्यते ।

A 49<sup>r</sup>2; B 90<sup>v</sup>6

तद्वदात्मा शरीरस्थ शक्त्याधारस्तु तिष्ठति ॥ २५२ ॥

C 35<sup>v</sup>3

पतनं तु न विद्येत शक्त्याधारस्तु पुद्गलः ।

यथा मृते शरीरे तु प्रविशेतापरं पुरम् ॥ २५३ ॥

पञ्चभूतसमायुक्तं करणैस्तु त्रयोदशैः ।

A 91<sup>r</sup>1

कुरुते योगिनस्तूर्णं सजीवं तु गतायुषम् ॥ २५४ ॥

चलते धावते चैव वदते भुञ्जते स्वयम् ।

C 35<sup>v</sup>4

स्वशरीरेऽपि चास्पन्द एकैवात्मा उभेष्वपि ॥ २५५ ॥

A 49<sup>r</sup>3

चैतन्यदायको देवि शक्त्याधारस्तु पुद्गलः ।

B 91<sup>r</sup>2

अविच्छिन्न-म्-अनागा तु व्यापिनी सा परा कला ॥ २५६ ॥

यथा सुप्तो ब्रजेदेवि ग्रामाद्ग्रामान्तरं तथा ।

C 35<sup>v</sup>5

सप्तद्वीपां समुद्रां च अटते चैव देहिनः ॥ २५७ ॥

स्वशरीरेऽपि पश्येत याति शृण्वति भुञ्जति ।

B 91<sup>r</sup>3

न तद्भवति शून्यं हि यं त्यक्त्वा गतचेतनः ॥ २५८ ॥

न कश्चिद्गच्छते देवि नान्यो मन्ता तु विद्यते ।

A 49<sup>r</sup>4

स्वयं मन्ता प्रभुश्चेता शक्त्याधारः प्रपश्यति ॥ २५९ ॥

B 91<sup>r</sup>4; C 35<sup>v</sup>6

यत्र शक्तिर्मनस्तत्र मनस्त्वनिलसंस्थितः ।

निलस्थश्चाप्यहंकारो ह्यहंकारे प्रतिष्ठिता ॥ २६० ॥

त्रिविधा सा तु विज्ञेया सत्त्वरजसतामसा ।

तामसा तिर्यलोकानां नराणां चापि राजसा ॥ २६१ ॥

B 91<sup>r</sup>5

251d निकृन्तिताः ] A; निकृत्तिताः BC 253a °स्थ ] B; °स्थं AC 254c °युक्तं ] AC; °युक्त B 255a तूर्ण ] AB<sup>Pc</sup> C; तूर्णो B<sup>Pc</sup> 256a चैतन्य° ] corr.; चैतन्या°AB; चैतन्या°C 256c °नागा ] conj. °नागा Σ 257a ब्रजेद् ] AB; ब्रजे C 257c °पां ] B; °पा AC 257c °द्राञ्च ] B; °द्राञ्च AC 258b शृण्वति ] em.; शृण्वन्ति Σ 258d गत° ] em. Isaacson; गति°Σ 258d °चेतनः ] A<sup>Pc</sup> BC; °चेतन A<sup>ac</sup> 259c मन्ता ] AB; सन्ता C 259c चेता ] AC; चैता B 259d °धारः ] conj.; °धारा Σ 260c चाप्य° ] B; चाम°AC 261b °तामसा ] AB; °जामसा C 262b राजसा ] B; राजसाः AC

251c 253a śarīrastha ] for śarīrasthaḥ, § 2.2.1 255a yoginah ] for yogī<sup>unmet.</sup>, § I.I.I 256c anāgā ] for anāgāḥ § 2.2.2 257d °dvīpāṃ samudrāṃ ] for °dvīpān samudrān, § 2.7 258b śṛṇvati ] for śṛṇoti, § 260d nilastha° ] for anilastha°<sup>hyper</sup>, metri causa 261b sattvarājasatāmasā for sattvarajastāmasā, metri causa 262a tiryalokānām ] for tiryaglokānām, metri causa 261ab is inserted in the margin of Ms. A

सत्त्वोत्कटा तु देवीनां भवते वरवर्णिनि ।  
तत्रभावात्प्रपश्यन्ति यान्ति शृण्वन्ति चैव हि ॥ २६२ ॥

कामिकं चापि गृह्णन्ति मनसा यत्रतत्रगम् ।  
एवं शक्तिर्मयाख्याता सव्यापारा शिवात्मिका ॥ २६३ ॥

A 49<sup>f</sup>5; B 91<sup>f</sup>6

C 35<sup>v</sup>7

तस्याश्छेदो यदा देवि तदा निर्मनकं पदम् ।  
भवते ऽत्र न संदेहो यथा शास्त्रे प्रचोदितम् ॥ २६४ ॥

सावलम्बे भवेत्सिद्धिरणिमादिगुणाष्टकम् ।  
शक्तिकार्यस्तु सुश्रोणि भुञ्जते परमं पदम् ॥ २६५ ॥

B 91<sup>v</sup>1

विद्यात्मकमिदं प्रोक्तं देवदेवेन शम्भुना ।

A 49<sup>f</sup>6; C 35<sup>v</sup>8

[योगमार्गेण ग्रहणम्]

सांप्रतं ग्रहणं ब्रूमि यथा ते निश्चलं भवेत् ॥ २६६ ॥

शक्त्याया ग्रहणं कार्यं मन्त्रातीतस्य सुव्रते ।  
क्रियाज्ञानपरित्यागाद्द्रुस्थाने तु भावना ॥ २६७ ॥

B 91<sup>v</sup>2

निरोधस्तत्र कर्तव्यो-म्-अनाख्या परमेश्वरि ।  
अनिलानलयोगेन स्तुभ्यते तु न संशयः ॥ २६८ ॥

C 35<sup>v</sup>10

B 91<sup>v</sup>3

ग्रहणं नाभिदेशे तु कदम्बगोलकाकृतेः ।  
शक्त्याग्रे तु ततो भाव्यं ज्वालामालावलीधरम् ॥ २६९ ॥

वाय्वग्निपुरमध्यस्थः पतते नात्र संशयः ।

C 35<sup>v</sup>11

नाभिस्थं भ्रमणं ध्यायेदूर्लक्ष्यालातचक्रवत् ॥ २७० ॥

B 91<sup>v</sup>4

263c °ख्याता ] *corr.*; °ख्यातां Σ 263d °का ] B; °काम् AC 264a यस्याश्छेदो ] *corr.*; यस्याश्छेदो  
Σ 264b निर्मनकं ] *conj.* Isaacson; निर्माणकं AB<sup>pc</sup> C; निर्माणकं B<sup>ac</sup> 265a सावलम्बे ] AC, सावलंब B  
267d रुद्र° ] AC; रुद्र° B 268d स्तुभ्यते ] AB. स्तुत्यते C 269b °कृतेः ] *conj.*, °कृतिः Σ 269c  
भाव्यं ] *corr.*; भाव्य Σ 270c ध्यायेद्° ] C; ध्याये AB § 2.3 270d दुर्लक्ष्यालात° ] *conj.*; दुर्लक्षो लात° Σ  
270d °चक्रवत् ] AB<sup>pc</sup> C; °चक्रकत् B<sup>ac</sup>

267b *mantrātītasya cf. NiTaSaṃ mūlasūtram 4.7 267d rudrasthāne ] cf. TaĀl 29.111ab akṣaṭkasya mad-*  
*hye tu rudrasthānaṃ samāviśet |, TaĀl-Vi... yad āsanam avasthānaṃ tanniṣṭhaḥ sansvasvarūpaviśrāntyā tatksob-*  
*hopasaṃhārād rudrasthānaṃ samāviśen mukhyacakrātmakaparapramātrdaśāveśabhāg bhaved ity arthaḥ 268c*  
*anilānalayogena ] cf. TaĀl 32.16 śūnyāśūnyalaye kṛtvā ekadaṇḍe 'nilānalau | TaĀl-Vi evaṃvidho 'yam anilānalau*  
*prāṇāpānāv arthān madhyaprāṇe samarasitau kṛtvā ..... 269 ] cf. SiYoMa 12.6 kadambagolakākāraiḥ sphura-*  
*jyālāvalīdharaiḥ | granthitāṃ divyārūpāṃ tu mālāṃ hi galasaṃsthitāṃ ||; SvaTa 3.170 270d alātacakra ]*  
*cf. TaSa 16.9cd bhramate 'lātacakreva sṛṣṭihetor adhomukhaḥ*

264b *nirmanakaṃ ] for nirmanaskaṃ<sup>ummet.</sup>, metri causa 267a śaktyayāḥ ] for śaktyāḥ<sup>ummet.</sup>, § 1.2.5 267d*  
*bhāvanā ] for bhāvanayā<sup>hyper</sup>, § 4.1.3 268b anākhyā for anākhyayā, § 4.1.3 269c śaktyāgre° ] for śaktyagre°,*  
*§ 1.2.5 270d durlakṣālātacakravat ] for durlakṣyām alātacakravat<sup>hyper</sup>, § 2.1 and § 7.1*

ग्रहणं शून्यभावस्थं भवते नात्र संशयः ।  
चलद्रूपां मनाख्यां तु भावयेद्यत्रतत्रगाम् ॥ २७१ ॥

नागोद्वलनयोगेन पतते ऽत्र न संशयः ।

B 91<sup>v</sup>5

यद्रूपं भावयित्वा तु वेधयेद्योगनायकः ॥ २७२ ॥

A 49<sup>v</sup>2; C 35<sup>v</sup>12

तद्विकारो भवत्याशु ज्ञात्वा शक्तिं परां प्रिये ।

तत्त्वस्य यादृशं रूपं वेधं कृत्वा तु तादृशम् ॥ २७३ ॥

तदात्मको भवेत्स्तोभो विकारस्तादृगेव हि ।

B 91<sup>v</sup>6

एवं ज्ञात्वा वरारोहे मन्त्रातीतस्य सुव्रते ॥ २७४ ॥

C 35<sup>v</sup>13

ग्रहणं योगमार्गेण यथा शास्त्रे प्रकाशितम् ।

[मन्त्रयोगेन ग्रहणम्]

सांप्रतं मन्त्रयोगेन यथा भवति तच्छृणु ॥ २७५ ॥

ह-र-ई-म-युतं ह्येतच्छक्तिबीजमुदाहृतम् ।

A 49<sup>v</sup>3; B 52<sup>r</sup>1

शक्तिबीजं स्मृतं यच्च सर्वाङ्गेषु च विन्यसेत् ॥ २७६ ॥

C 36<sup>r</sup>1

हृच्छक्रे विन्यसेन्मन्त्रं द्वादशस्वरभूषितम् ।

जवाकुसुमसंकाशं चैतन्यं तस्य मध्यतः ॥ २७७ ॥

वायुना प्रेरितं चक्रं वह्निना चैव दीपितम् ।

B 52<sup>r</sup>2

तं ध्यायेत जपेन्मन्त्रं नामान्तरितयोगतः ॥ २७८ ॥

C 93<sup>r</sup>2

निमिषं यावद्देवेशि तावत्स्तोभो न संशयः ।

पश्यते चात्मनं देवि तत्त्वे तत्त्वे नियोजितम् ॥ २७९ ॥

A 49<sup>v</sup>4; B 52<sup>r</sup>3

यावत्प्राप्तः परे तत्त्वे तावदेव स पश्यति ।

अनेन क्रमयोगेन सर्वाध्वेषु स पश्यति ॥ २८० ॥

अथवा सर्वशास्त्राणि उद्गाहयति तत्क्षणात् ।

B 92<sup>r</sup>4; C 36<sup>r</sup>3

271a शून्यभाव° ] AB<sup>pc</sup>C; शून्यभावा°B<sup>ac</sup> 271d °गाम् ] B; °गा AC 274b विकारस् ] corr.; विकारा AC; विकारास् B 274d मन्त्रातीतस्य ] AC; मन्त्रीतीतस्य B 276a ह-र-ई- ] AB; ह-रश्<sup>ummet</sup>.C 276b °छक्तिबीज° ] A; °छरीबीज°B; °छक्रिबीज°C 276c शक्तिबीजं ] B; शक्तिबीज AC 277c °संकाशं ] AC; °संका B 278b दीपितम् ] B; चैपितम् A; वेपितम् C 278c जपेन् ] BC; जपेन् A 278d नामान्तरित° ] AC; नामान्त°B 279d नियोजितम् ] AC; नियोगितम् B 280a प्राप्तः ] corr., प्राप्त Σ 280b एव ] AC, एवं B 281b उद्गाहयति ] AC; उद्गहयति B

272a nāga° ] cf. TaSa 1.69cd-70 prāṇo 'pānaḥ samānaś ca udāno vyānam eva ca || nāgaḥ kūrmo 'tha kṛkaro deva-datto dhanañjayaḥ | prāṇādharāḥ smṛtā vāyavastadādhārās tu nāḍayaḥ ||, NiTaSam\* 9.276c-281b ] cf. quoted in Tantrāloka 29.214-218

279d ātmanaḥ ] for ātmānam<sup>ummet</sup>.metri causa

मुद्रा बन्धत्यनेकानि शास्त्रोक्तानि न संशयः ॥ २८१ ॥

अनेन क्रमयोगेन पाशस्तोभं तु कारयेत् ।

न ज्ञानेन विना स्तोभः शक्तिहीनो वरानने ॥ २८२ ॥

B 92<sup>r</sup>5

यो जानाति परां शक्तिं शक्ति-र्-आद्यां मनोन्मनीम् ।

तथा विद्धो ब्रजेदूर्ध्वं यत्तत्पदमनामयम् ॥ २८३ ॥

A 49<sup>v</sup>5; C 36<sup>r</sup>4

आत्माबीजं नितम्बस्थं दण्डाक्रान्तं तदासनम् ।

वामशिखरमारूढं भूषितं भूषणेन तु ॥ २८४ ॥

B 92<sup>r</sup>6

वामकर्णस्य सुश्रोणि स्तोभयेत्सचराचरम् ।

आत्मप्राणं तथा नाभिदण्डाक्रान्तं तु कारयेत् ॥ २८५ ॥

C 36<sup>r</sup>5

दीपयेद्वह्निना देवि शिखरेण तथा पुनः ।

भूषणेन तु वामेन त्रैलोक्यं स्तोभयेत्प्रिये ॥ २८६ ॥

B 92<sup>v</sup>1

A 49<sup>v</sup>6

वामबाहुं नितम्बस्थं दण्डाक्रान्तं तदासनम् ।

शिखरेण तु वामेन भूषणेन तु भूषितम् ॥ २८७ ॥

C 36<sup>v</sup>6

स्तोभनं सर्वसत्त्वानां सत्यं सत्यं न संशयः ।

अथान्यं परमं देवि वक्ष्यमाणं सृणुष्व मे ॥ २८८ ॥

B 92<sup>v</sup>2

जीवं वह्निसमारूढं तदाक्रान्तं तु कारयेत् ।

वायुना प्रेरितं चैव षट्कयुक्तं तथैव च ॥ २८९ ॥

A 50<sup>r</sup>1; B 92<sup>v</sup>3,

C 36<sup>r</sup>7

द्वादशस्वरसंभिन्नं योनिस्थं तु वरानने ।

तत्र मध्यगता शक्तिर्वेधघट्टनिरोधनम् ॥ २९० ॥

281c बन्धत्य° ] B; बन्धन्य° AC 282d शक्तिहीनो ] A; शक्तिहीना BC 283a जानाति ] C; जनाति AB 283c विद्धो ] *em.*; विद्धौ Σ 283c °ध्वं ] AC; °ध्व B 283d यत्तत् ] AC; यत्तत् B 284b °क्रान्तं ] AC; °क्रान्त B 286b शिखरेण ] AC; शिखरे<sup>ummet.</sup>B 287a °बाहुं ] B; °बाहु AC 287a °स्थं ] AC; °स्थ B 287b °क्रान्तं ] AC; °क्रान्तन् B 289a जीवं ] AC; जीव B 290a °भिन्नं ] AC; °भिन्न B 290c मध्यगता ] AC; मध्यगता B 290d °घट्ट° ] AB; °घट्ट° C

TaSa 9.284cd ] *cf.* KuMa 24.50 *bhūṣitaṃ bhūṣaṇenaiva vāmakarṇasya suvrate* | TaSa 9.283-287\*; TaĀl-Vi 29. 212cd-213 *sadbhāvaśāsana iti śrītantrasadbhāve || tāṃ evāha; sudhāgnimaruto mandaparakālāgnivāyavaḥ || vah-nisaudhāsukūṭāgnivāyuh sarve saṣaṣṭhakāḥ | etat piṇḍatrayaṃ stobhakāri pratyekam ucyate || sudhā saḥ, agniḥ raḥ, marut yaḥ, evaṃ sryūṃ; mando ḍakāras tatparaḥ phaṇabhycchabdavācyo dhakāraḥ prāṇasamano 'ntako maḥ, agniḥ raḥ, vāyur yaḥ, evaṃ ḍḍhmryūṃ; vahniḥ raḥ, somaḥ saḥ, asuḥ prāṇo haḥ, kūṭaṃ kṣaḥ; agniḥ raḥ, vāyur yaḥ, evaṃ rshkṣyūṃ | atra samāhāre dvandvaḥ | sarve iti trayo'pi piṇḍāḥ | saṣaṣṭhakā iti ūkārasanasthā arthāt bindvādilāñchitās ca | pratyekam iti vyastam ity arthaḥ | KSTS ed. pp.136-137 290d *cf.* KuMa <sup>ed.</sup> 6.27c *vedhaghaṭṭanirodhaṃ ca**

281c *mudrā* ] for *mudrāni* <sup>hyper</sup>, § 4.1.6 281c *anekāni śāstroktāni* for *anekāḥ śāstroktāḥ* <sup>ummet.</sup>, § 3.3 TaSa 9.289 ] the alternative formula is identical with TaĀl-Vi *sryūṃ*



कर्तव्यं ग्रहणं देवि संधानेन परेण तु । एवं संसाधितो मन्त्रैर्ग्रहणं शक्तिगोचरम् ॥ २९१ ॥	B 92 <sup>v</sup> 4; C 36 <sup>r</sup> 8
गृहीतः पतते शीघ्रं काश्यप्यां गतचेतसः । निरोधस्तत्र कर्तव्यो योजनं परमे पदे ॥ २९२ ॥	
पुनरेव तु कर्तव्यं प्राणसंधान नाडिषु । संधाने तु कृते देवि यथा पूर्वं तथा भवेत् ॥ २९३ ॥	A 50 <sup>r</sup> 2; B 92 <sup>v</sup> 5
कथयेत्तत्र यद्दृष्टं तत्त्वे तत्त्वेष्वनुक्रमात् । यावत्तत्परमं तत्त्वं तावदेवं स पश्यति ॥ २९४ ॥	C 36 <sup>r</sup> 9
पदभेदेन या विद्या विन्यसेत्तां प्रयत्नतः । नादिफान्तस्वरूपेण नवतत्त्वस्वरूपतः ॥ २९५ ॥	B 92 <sup>v</sup> 6
ग्रहणं शक्तिना कार्यं खद्योतकमिवार्चिषा । आनयेद्द्वादशान्ते तु विसर्गेण तु कारयेत् ॥ २९६ ॥	C 36 <sup>r</sup> 10 A 50 <sup>r</sup> 3; B 93 <sup>r</sup> 1
ग्रहणं करणैर्युक्तं पञ्चभूतात्मभिः सह । आत्मस्थं चैव तत्त्वस्थं तत्स्थं चैव पुनः पुनः ॥ २९७ ॥	
संशोध्य क्रमशात्सर्वं योजयेत परे शिवे । निर्लक्षे निर्गुणे शान्ते सर्वोपायविवर्जिते ॥ २९८ ॥	B 93 <sup>r</sup> 2; C 36 <sup>r</sup> 11
[उत्क्रान्तिः] पशुग्रहणमेतद्धि उत्क्रान्तिं तु अतः शृणु । नाभिबीजं स्तनस्थं तु वामं चैव प्रयत्नतः ॥ २९९ ॥	
गुह्ये नाभौ तथा वक्त्रे श्रवणे घ्राण चक्षुषौ । वर्गाक्षरसमायुक्तमेतैः स्थानैर्यथाक्रमम् ॥ ३०० ॥	A 50 <sup>r</sup> 4; B 93 <sup>r</sup> 3 C 36 <sup>r</sup> 12

291a °व्यं ] AC; °व्य B 291c मन्त्रैर् ] AC; मन्त्रै B 291d ग्रहणं ] AC; ग्रहण B 291d शक्तिगोचरम् ] em. Isaacson; शक्तिगोचरे Σ 292d कर्तव्यं ] em.; वर्तव्यं Σ 292d योजनं ] corr.; योजनां AC; योजना B 292d परमे पदे ] AC; परमपदे B <sup>unmet.</sup> 293d पूर्वं ] AC; पूर्वत् B 296a कार्यं ] AC; कार्य B 296c आनयेद् ] AB; आनये C 297a ग्रहणं ] AC; ग्रहणैः B 297a करणैर् ] AC; nāsti B 298a संशोध्य ] AC; संशोध्य B 299c नाभिबीजं ] em.; नाभिबीज Σ 299c °स्तनस्थं तु ] conj.; °स्तनस्कन्तु°A; °स्तनसकं तु C; °स्तनकस्तु B 300a वक्त्रे ] AC; चक्रे B 300c °तैः ] em.; °तै AC; एते B

295c nādiphānta ] cf. TaSa 3.105-128ab

293b prāṇasaṃdhāna ] for prāṇasaṃdhāna<sup>unmet.</sup>, § 2.1 298c nirlakṣe ] for nilakṣye, § 7.1 300b śravaṇe ] for śravaṇayoḥ<sup>hyper</sup>, § 9.1. singular for dual; § 4.3.6 300b ghrāṇa ] for ghrāṇe<sup>unmet.</sup>, metri causa 300b cakṣuṣau ] for cakṣuṣoḥ, § 1.1.1 and § 4.3.7

कुण्डलीं ब्रह्मरन्ध्रस्थं चिन्तयेद्योनिरूपिणीम् ।  
तस्य मध्यगतं वायुं तेजाख्यं परमात्मनम् ॥ ३०१ ॥

सुषुम्नामध्यगं देवि ब्रह्मनाड्यां व्यवस्थितम् ।  
परेण तु विसर्गेण वेधनं ब्रह्मरन्ध्रयोः ॥ ३०२ ॥

B 93<sup>r</sup>4

तत्राग्रे तु मनस्कृत्वा योजयेद्भ्रावधारणा ।  
नाभिहृत्कण्ठताल्वन्ते बिन्दुनादे च सुव्रते ॥ ३०३ ॥

C 36<sup>r</sup>13

A 50<sup>r</sup>5; B 93<sup>r</sup>5

छेदयेदस्त्रराजेन क्षुरिकयाथवा प्रिये ।  
छेदयेन्मनसा सर्वमर्मसंधानबन्धनम् ॥ ३०४ ॥

ज्वालामालासहस्रैस्तु दह्यमानं विचिन्तयेत् ।  
निर्गतं ब्रह्मरन्ध्रेण शेषां बन्धां च्छिनत्त्यसौ ॥ ३०५ ॥

B 93<sup>r</sup>6; C 36<sup>r</sup>1

विसर्गेण छिन्नेत्सक्तो लम्बकस्योर्ध्वतः प्रिये ।  
हिष्कं तु कण्ठदेशस्थं भावयेद्भ्रवनाशनम् ॥ ३०६ ॥

B 93<sup>r</sup>1

अनेन क्रमयोगेन पदभेदं समुच्चरेत् ।  
यावदावर्त्तनं याति पदभेदेन सुव्रते ॥ ३०७ ॥

A 50<sup>r</sup>6

C 36<sup>v</sup>2

उत्क्रामयति भूतानि शतशो ऽथ सहस्रशः ।  
पशुग्रहणमेतद्धि उत्क्रान्तिश्च तपोधने ॥ ३०८ ॥

B 93<sup>v</sup>2

कुरुते साधकेन्द्रस्तु सत्यं सत्यं सुरार्चिते ।  
देव्या विज्ञानमेतत्तु नाख्येयं कस्यचित्प्रिये ॥ ३०९ ॥

C 36<sup>v</sup>3

अनेन पशवो देव्या उत्क्रामन्ति च भूतले ।  
तेन गुप्तं प्रकर्तव्यं नाख्येयं गोपयेत्सदा ॥ ३१० ॥

[क्षुरिका-प्रयोगः]

क्षुरिकां तु प्रवक्ष्यामि यथा लक्षणलक्षिताम् ।

301a °ली ] *corr.*, °ली Σ 301d तेजाख्यं AC; तेजोख्यं B 301d °मनम् ] B; °मनाम् AC 302b °नाड्यां ] *corr.*; °नाड्या Σ 303a मनस्° ] *em.*; मनष्°A; मनः°BC 304b क्षुरिकया° ] *em.*; क्षुरिकाया°Σ 305d च्छिनत्त्य° ] *corr.*; च्छिन्नत्य°AB; च्छिनत्त्य°C 306a छिन्नेत् ] *em.*; छिन्ने Σ § 2.3 306a सक्तो ] *em.*; शक्ति Σ 306d भवनाशनं ] B<sup>pc</sup>; भावनाशनं B<sup>ac</sup>; भवनासनं AC 307c यावदा° ] C<sup>ac</sup>; यावत्त्या°C<sup>pc</sup>; यावड्या°AB 308a उत्क्रामयति ] AC; उत्क्रामति B<sup>unmet.</sup> 309b सत्यं सत्यं ] AC; सत्यं सून्यं B 309b सुरार्चिते ] AC; सुरार्चितं B 310a देव्या ] B; देव्य AC

TaSa 9.303cd cf. MāViUt 17.13cd nābhiḥṛttālūkāntasthe vidhṛte maruti kramāt

303a manaskṛtvā ] for mānaskṛtvā<sup>unmet.</sup>, § metri causa 303b °dhāraṇā for °dhāraṇayā, § 4.1.3 305d śeṣāṃ bandhām ] for śeṣān bandhām, § 2.8.2

स्तनं देव्यास्तु दक्षस्थं रेफयुक्तं विसर्गिणम् ॥ ३११ ॥

द्विरभ्यासपदं कार्यं द्वितीयं दशनं पुनः ।

दक्षजंघासमायुक्तं पुनस्तं प्रथमाक्षरम् ॥ ३१२ ॥

प्रथमं तु ततो दत्त्वा दशनं रेफसंयुतम् ।

नाभिस्तु तेन संयुक्ता प्रथमं तु पुनर्द्विजम् ॥ ३१३ ॥

यथा पूर्वं तथा कार्यं लक्षणं समुदाहृतम् ।

कथिता तु मया भद्रे क्षुरिका मर्मच्छेदनी ॥ ३१४ ॥

छेदयेत ततो मर्मं योजयेत्परमे पदे ।

[अस्त्रराजप्रयोगः]

सांप्रतमस्त्रराजानं कथयामि समासतः ॥ ३१५ ॥

नाभिबीजं समुद्धार्य दण्डाक्रान्तं तु कारयेत् ।

नितम्बं तदधस्तात् पुनर्दण्डं तु कारयेत् ॥ ३१६ ॥

शिखरं तु ततो योज्यं भूषणं तदनन्तरम् ।

वामकर्णस्य सुश्रोणि कलाद्यं मस्तके न्यसेत् ॥ ३१७ ॥

एवं मया समुद्दिष्टमस्त्रराजा सुदुर्लभम् ।

आपादतलमूर्धान्तं स्मरेदेवं तु व्यापकम् ॥ ३१८ ॥

उच्चारो ह्यस्त्रराजस्य कर्तव्यः शक्तिसंयुतः ।

ज्वलत्पावकसंकाशं ध्यायमानो जपेत्सदा ॥ ३१९ ॥

कुञ्चन-म्-अङ्गुलीनां तु कर्तव्यं चोदनं ततः ।

जानुं चाकुञ्चयेत्पश्चाद्दूरुको तदनन्तरात् ॥ ३२० ॥

कटिगुह्यं ततः कुञ्च्य नाभिस्थं ग्रहणं ततः ।

311d विसर्गिणम् ] AB; विसर्गितम् C 313d प्रथमं ] AC; प्रथमां B 315a मर्मं ] AC, मर्मा B 316b दण्डा° ] ABC<sup>PC</sup>; दण्ड°C<sup>ac</sup> 316c °बं ] AC; °ब B 316c °तात्तु ] em.; °तान्तु AB; °तां तु C 317a °रं तु ] C; -रन्तु AB 317a योज्यं ] corr.; योज्या Σ 318a मया ] C; मयास्°A; मयां B 318c °मूर्धान्तं ] B; °मूर्धान्तं A; °मूर्धान्तं C 318d स्मरेदेवं ] AB, स्मरेदेवं C 319c ज्वल° ] AB<sup>PC</sup>C; ज्वाल°B<sup>ac</sup> 319c °काशं ] em.; °काशो Σ 320a °लीनां BC; °लीरां A 320c चाकुञ्चये° ] AC; चाङ्कुचये° ] B 321a ततः ] corr.; ततो Σ 321b नाभिस्थं ] AC; नाभिस्थ B

312-314b Kṣurikā-mantra ] TaĀl 30.58-59 *dvir daṇḍāgni sūlanabhaḥprāṇās chettranalau tathā | kūtāgni savisargās ca pañcāpy ete atha pañcasu || vyomasv iti śivenoktaṃ tantrasadbhāvaśāsane | chedinī kṣurikeyaṃ syād yayā yogayate pare || 316-7 ] astrarājoddhāra cf. TaĀl 30.60ab 9.318cd ] cf. quoted in TaĀl 30.60cd āpādatalamūrdhāntaṃ smared astraṃ idaṃ jvalat || 9.320 ] cf. quoted in TaĀl 30.61 kuñcanaṃ cāṅgulīnāṃ tu kartavyaṃ codanaṃ tataḥ | jānvādiraparacakraṅtaṃ cakrāc cakraṃ tu kuñcayet*

318b astrarājā ] for astrarājānaṃ<sup>hyper</sup>, § I.I.I 320d anantarāt ] for anantaram

ब्रह्मस्थं चैव विष्णुस्थं रुद्रस्थं बिन्दुमध्यगम् ॥ ३२१ ॥

नादस्थं चैव शक्तिस्थं व्यापिनीस्थं च सर्वतः ।

विषुवस्थं च ज्ञातव्यं विसर्गस्थमनन्तरम् ॥ ३२२ ॥

B 94<sup>r</sup>4

गुरुवक्त्रगतं ज्ञात्वा मुच्यते मोचयेति च ।

C 36<sup>v</sup>9

एवं त्यागगतिं ज्ञात्वा शक्त्याधारस्य सुव्रते ॥ ३२३ ॥

शक्ति सूक्ष्मपरा ज्योत्स्ना परधर्मप्रबोधनी ।

A 50<sup>v</sup>5

तं ज्ञानं परमं देवि पारंपर्यक्रमागतम् ॥ ३२४ ॥

B 94<sup>r</sup>5

कथितं सरहस्यं तु सद्योनिर्वाणदं पदम् ।

C 36<sup>v</sup>10

उत्क्रान्तिः कथिता भद्रे आत्मनो वा परस्य वा ॥ ३२५ ॥

कर्त्तव्या ज्ञानविज्ञानैर्यथा शास्त्रे प्रदर्शिता ।

B 94<sup>r</sup>6

अथान्यं संप्रवक्ष्यामि अभिषेकविधिं शुभम् ॥ ३२६ ॥

सांप्रदायिकमेतत्तु नाभाग्याः प्राप्नुवन्ति हि ।

A 50<sup>v</sup>6; C 36<sup>v</sup>11

गन्धदिग्धौ करौ कृत्वा शिष्यस्य सुसमाहितः ॥ ३२७ ॥

शक्त्यासनं न्यसेत्तत्र गन्धाम्बुपूरितं ततः ।

B 94<sup>v</sup>1

कलशं वाथवा शंखं सहिरण्यं तु विन्यसेत् ॥ ३२८ ॥

सोमं प्रपूजयेत्तस्मिन्ष्टवर्गसमन्वितम् ।

C 36<sup>v</sup>12

वर्तुलीकृत्य शक्तिं तु उच्चरेत्तत्पुनः पुनः ॥ ३२९ ॥

तत स्तुभ्य ह्यसौ हस्तं कलशं चैव कम्पति ।

A 51<sup>r</sup>1; B 94<sup>v</sup>2

धारासंपातनिर्घोषः पतते शिष्यमूर्धनि ॥ ३३० ॥

धारासंपातयोगेन ब्रह्महत्यां व्यपोहति ।

322a नादस्थं ] AC; नादस्थ B 322b °स्थं च ] AC; °स्तं च B 323b मोचयेति ] BC; मोचयति A 324d पारंपर्य° ] AC; पारंपर्य° B 325b °निर्वाणदं ] AC; °निर्वाणद B <sup>ummet.</sup> 325c उत्क्रान्तिः ] A<sup>Pc</sup> B; उत्क्रान्ति A<sup>ac</sup>; उत्क्रान्ति C 326b प्रदर्शिता ] corr.; प्रदर्शिता: Σ; cf. २.५ 327a एतत् ] A; एतन् B; एतं C 327c गन्धदिग्धौ ] em.; गन्धदिग्धौ Σ 327c करौ ] AC; करो B 327d शिष्यस्य ] C; शेषस्य A; शिष्यस्य B 328c शंखं ] C<sup>Pc</sup>; शंखं A; शंख B; शंखं C<sup>ac</sup> 329a सोमं ] AC, सोम B 329b तस्मिन् ] corr.; तस्मि Σ 329d तत् ] C; nāsti AB <sup>ummet.</sup> 330a तत स्तुभ्या ] B; ततस्तुत्यस्° AC 330a ह्यसौ ] A; भ्यसौ B; त्यसौ C 330a हस्तं ] AB; nāsti C 331b °हत्यां ] em.; °हत्या Σ

325b 9.325ab ] cf. quoted in TaĀI 30.62ab kathitaṃ sarahasyaṃ tu sadyonirvāṇakaṃ param

322c viṣuvasthaṃ ] for viṣuvatsthaṃ, § I.1.2 323b mocayeti ] , for mocayati, metri causa 324a sūkṣma-  
parā ] for parasūkṣmā<sup>ummet.</sup>, § 324a śakti ] for śaktiḥ, § 2.2.1 324c tam ] for tat, § 3.1 330a hastaṃ ]  
for hastena<sup>hyper</sup>, § 4.3.2 330b kampati ] for kampayati, § 6.4 330c dhārāsampāta ] for dhārāsampā-  
taṃ<sup>ummet.</sup>, metri causa § 2.1

एतत्प्रत्यय संवेद्य दृश्यते यस्य कस्यचित् ॥ ३३१ ॥	B 94 <sup>v</sup> 3; C 36 <sup>v</sup> 13
स एव पूजयेद्देवि सिद्धविद्याधरादिभिः । देव्युवाच । अस्यैव रूपकं किं तु यस्य वर्णो न विद्यते ॥ ३३२ ॥	
वर्णहीनो यदा देव कौटार्थः प्रतिपद्यते । यथा तं ज्ञायते वीर्यं को वीर्यस्य च भाजनः ॥ ३३३ ॥	A 51 <sup>r</sup> 2; B 94 <sup>v</sup> 4 C 37 <sup>r</sup> 1
भैरव उवाच । लिखेद्भूम्यां तु तां शक्तिं कुटिलाकाररूपिणीम् । निरीक्षानिमिषा दृष्ट्वा उपसन्नस्तु सुव्रते ॥ ३३४ ॥	B 94 <sup>v</sup> 5 C 37 <sup>r</sup> 2
भावितात्मा यदा पश्येच्छक्तिं वै कुटिलाकृतिम् । शतेन पतते यस्तु तीव्रपातः प्रकीर्तितः ॥ ३३५ ॥	
एवं सहस्रमेकेन अथवैवायुतेन च । यस्य पातो भवेद्देवि मध्यमः परिकीर्तितः ॥ ३३६ ॥	A 51 <sup>r</sup> 3 B 94 <sup>v</sup> 6
द्वयुतैस्त्रयुतैर्वापि तथा पञ्चदशैः प्रिये । पतते वर्तनैर्यस्तु सो ऽधमश्च इति स्मृतः ॥ ३३७ ॥	C 37 <sup>r</sup> 3
पातानां च विभागो ऽत्र विवृण्वे दंशकान्वये । पतितं दीक्षयेद्देवि पातहीनं तु वर्जयेत् ॥ ३३८ ॥	B 95 <sup>r</sup> 1
पातहीनो दुरात्मानो न दीक्षाफलमर्हति । पूर्वजातिस्मरा मन्त्राः तत्त्वं भवन्ति सुव्रते ॥ ३३९ ॥	A 51 <sup>r</sup> 4; C 37 <sup>r</sup> 4
भावितानां तु चिह्नेदं चलते कम्पते धुनेत् । पाशच्छेदे तु संजाते पतते काश्यपीतले ॥ ३४० ॥	B 95 <sup>r</sup> 2
संमुखं पतते यस्तु छिन्नपाशो न संशयः । उत्तमो ऽसौ समुद्दिष्ट उत्तानो मध्यमो मतः ॥ ३४१ ॥	C 37 <sup>r</sup> 5

331c संवेद्य ] *em.*; संवेद्यं Σ 333a वर्णहीनो ] *em.*; वर्णहीना Σ 333b °कौटार्थः ] *em.*; °कौत्रार्थः B; °कौतार्थ AC 333d को ] A; कौ BC 334a तां ] *em. Isaacson*; सा Σ 335a भावितामा ] *em.*; भावितामा Σ 335b शक्तिं ] *em.*; शक्तिर् ] AC; शक्ति B 335b °कृतिम् ] *em.*; °कृतिः Σ 336a एवं ] AC; एव B 336b अथवै° ] *em.*; अध्वै°Σ 337a द्व° ] *em.*; द्व°Σ 337b पञ्चदशैः ] C; पञ्चदशै A; पञ्चदशैर् B 337d इति ] *em.*; त्विमि A; त्विति BC; 338c पतितं ] AC; पतित B 339c स्मरा ] BC; °स्मृता A 339d भवन्ति ] *em.*; भावन्ति Σ 340d काश्यपीतले ] *em.*; काश्यपीतले AC; काश्यतले B <sup>ummet.</sup> 341a संमुखं ] *corr.*; सन्मुखं Σ 341c समुद्दिष्ट ] AC; समुद्दिष्टा B

331c *pratyaya* ] for *pratyayaṃ* <sup>ummet.</sup>, § 2.1 *metri causa* 332b °*dhārādibhiḥ* ] for °*dhārādibhiḥ* <sup>ummet.</sup>, *metri causa* 333a *yadā* ] for *yadi* <sup>ummet.</sup> 333c *taṃ* ] for *tat*, § 3.1 339c *pūrvajātismarā* ] for *pūrvajātismarānām*, § 4.1.5 340a *cihnedam* ] for *cihnam idam* <sup>hyper.</sup>, *metri causa* § 8.3

तिर्यक्पातो ऽधमः प्रोक्तो देवदेवेन शंभुना ।  
सूक्ष्मपाशो वरारोहे कर्तर्या नैव छिद्यते ॥ ३४२ ॥

A 51<sup>f</sup>5; B 95<sup>f</sup>3

शुद्धद्वन्द्वजमिश्राच्च यदा देवि विनश्यते ।  
तदा मुक्तो भवत्याशु पाशजालेन सुव्रते ॥ ३४३ ॥

काष्ठवत्तिष्ठते यस्तु पाषाणो वा सुरेश्वरि ।  
तस्य दीक्षा न कर्तव्या यदि निर्मानुषी प्रजा ॥ ३४४ ॥

C 37<sup>f</sup>6

B 95<sup>f</sup>4

तीव्रेण खेचरं याति पातेन वरवर्णिनि ।  
मध्यमेन तु पातालमधमन्सुख जीवति ॥ ३४५ ॥

एवं प्रत्ययमाख्यातं पाशस्तोभं करोति सः ।  
न ज्ञानेन विना स्तोभो न वीर्येण सुरेश्वरि ॥ ३४६ ॥

A 51<sup>f</sup>6; B 95<sup>f</sup>5; C 37<sup>f</sup>7

सिद्धयोगी करोत्येवं संप्रदायेन संयुतम् ।  
संप्रदायविहीनस्तु यो दीक्षां कर्तुमिच्छति ॥ ३४७ ॥

निष्फलं परिश्रमं तस्य न दीक्षा नरकं व्रजेत् ।  
व्रतिनस्तु पुनर्देवि क्षेत्रपाला भवन्ति हि ॥ ३४८ ॥

B 95<sup>f</sup>6; C 37<sup>f</sup>8

यदि दीक्षा भवेन्मुक्तिस्सर्वेषु चागमेषु च ।  
तस्माद्दीक्षा तु बोद्धव्या पाशस्तोभो यदा भवेत् ॥ ३४९ ॥

A 51<sup>v</sup>1

धर्माधर्मनिबद्धस्तु पिण्डो तत्र पतेत्प्रिये ।  
तदा निर्वाणदां दीक्षां यः करोति स देशिकः ॥ ३५० ॥

B 95<sup>v</sup>1; C 37<sup>f</sup>9

येनैवालब्धमात्रस्य स्तुभ्यते पाशपञ्जरम् ।  
स गुरुस्तु समाख्यातः संसारार्णवतारकः ॥ ३५१ ॥

तस्य पादरजो देवि शिरसा धारयेद्यदि ।  
तत्क्षणादेव मुच्येत सर्पस्य कवचं यथा ॥ ३५२ ॥

B 95<sup>v</sup>2

A 51<sup>v</sup>2; C 37<sup>f</sup>10

342a तिर्यक्पातो ] *em.*; तिर्यक्पातो Σ 342a प्रोक्तो ] *em.*; प्रोक्त Σ 343a °मिश्राच्च ] *em.* TÖRZSÖK; °मिश्राच्च ABC<sup>PC</sup>; °मिश्राच्च C<sup>ac</sup> 343b देवि वि ] AC; देवि B<sup>unmet.</sup> 345a खेचरं ] C; खेचरं AB 345c पातालम् ] AB<sup>PC</sup> C; पाताले B<sup>ac</sup> 345d °धमन्सु° ] B; °धम सु°<sup>unmet.</sup> AC 346b °स्तोभं ] C; °स्तोभ AB 346b सः ] *em.*; यः AC; य B 347c °हीनस् ] *em.*; °हीनं AC; °हीनन् B 348c देवि ] C; देवि AB 349a मुक्तिस् ] A; मुक्तिः C; मुक्तिम् B 350a धर्माधर्म° ] *em.*; धर्मधर्म° Σ 350b तत्र ] *em.*; यत्र BC; यत्र A 350c निर्वाणदां दीक्षां ] *em.*; निर्वाणदा दीक्षा Σ 351a °लब्ध° ] AC<sup>PC</sup> C; °लाब्ध° B<sup>ac</sup>

343d *pāśajālena* ] for *pāśajālāt*<sup>unmet.</sup>, § 4.3.2 344d *nirmānuṣī prajā* ] for 345d *adhaman* ] for *adhamena*<sup>hyper</sup> 345d *sukha* ] for *sukham*<sup>unmet.</sup> *metri causa* § 2.1. 348a *niṣphalaṃ*<sup>hyper</sup> ] cf. § 10.4 348b *dīkṣā* ] for *dīkṣāyām*<sup>unmet.</sup>, § 4.1.1

स आचार्यः समाख्यातः शिवसद्भावभावितः । तत्त्ववित्स समाख्यातः स्तोभयेत्पाशपञ्जरम् ॥ ३५३ ॥	
स गुरुस्तु समाख्यातो धर्मार्थिकाममोक्षदः । [तुलाविधिः] साम्प्रतं तु पुनर्वक्ष्ये तुलाया विधिमुत्तमम् ॥ ३५४ ॥	B 95 <sup>v</sup> 3 C 37 <sup>r</sup> 11
तुला पट्टमयी कार्या लक्षणं तस्य कथ्यते । दीर्घत्वं शाखयोः कार्यं चतुर्हस्तप्रमाणतः ॥ ३५५ ॥	A 51 <sup>r</sup> 3; B 95 <sup>v</sup> 4
विस्तारं त्रीणि हस्तानि मध्ये हस्तद्वयार्धतः । चतुरस्रौ समौ कार्यौ त्रितोरणसमन्वितौ ॥ ३५६ ॥	C 37 <sup>r</sup> 12
मध्ये तु शृङ्खला कार्या कटकत्रयसंयुता । कर्णौ तु सुदृढौ कार्यौ स्थूलौ सन्धितसन्धितौ ॥ ३५७ ॥	
एवं ततः प्रकल्प्यादौ तुलां वै मण्डपाग्रतः । अधिवासनं ततः कृत्वा गन्धपुष्पपवित्रकैः ॥ ३५८ ॥	C 37 <sup>r</sup> 13
नैवेद्यैर्बहुभिर्धूपैर्मन्त्रन्यासं तु कारयेत् । द्वितीयेऽहनि शिष्यस्य तौल्यमानं समारभेत् ॥ ३५९ ॥	A 51 <sup>r</sup> 4; B 95 <sup>v</sup> 6
समसूत्रं तु तं तौल्यं सिकतायाः सहैकतः । सममानं ततो ज्ञात्वा-द्-आनयेदग्निपार्श्वतः ॥ ३६० ॥	C 37 <sup>v</sup> 1
ग्रहणं शक्तिना कार्यं सन्धानं शक्तिना पुनः । संशोध्य क्रमशः सर्व-म्-अध्वनेषु यथाक्रमम् ॥ ३६१ ॥	B 96 <sup>r</sup> 1
योजयेत ततो मन्त्री सकले निष्कले ऽपि वा । सर्वाशुद्धिनिवृत्त्यर्थं बहुरूपेण दापयेत् ॥ ३६२ ॥	A 51 <sup>r</sup> 5 C 37 <sup>v</sup> 2

353a समाख्यातः ] *conj.*; सक्तिमन्त्रस् A; शक्तिमन्त्रस् BC 353a स आचार्यः ] *em.*; साचार्यः <sup>unmet.</sup>Σ 356a विस्तारं ] AB; विस्तार C 356c चतुरस्रौ ] C; चतुरस्रो AB 357a कार्या ] B; कार्य AC 358b तुलां ] *em.*; तुला Σ 358b वै ] AC; चैव B <sup>hyper</sup> 358d °पुष्प° ] AB; °पुष्पप° C 359a धूपैर् ] AC; धूपै B 359c शिष्यस्य ] *em.* Isaacson; शिष्यं च Σ 360b तौल्यं ] *em.*; तौल्य Σ 360b सहैकतः ] B; सहकैतः AC <sup>hyper</sup> 360d दानयेद् ] BC; दानपेद् A 361a ग्रहणं ] C; ग्रहण AB 361a कार्यं ] *em.*; कार्य Σ 361d अध्वनेषु ] *em.*; अध्वनेषु AB<sup>pc</sup> C; अध्वरेषु B<sup>ac</sup> 362c सर्वाशुद्धि° ] *em.*; सर्वशुद्धि° Σ 362c °निवृत्त्य° ] B; °निवृत्त्य AC 362d बहुरूपेण ] AC; बहुरूपे B <sup>unmet.</sup>

9.354-355ab *cf.* ŪrKaĀr 2.74-75 362b *cf.* SvaTa

TaSa 9.353 in Mss A B ends with || ○ || 355b *kathyate* ] for *kathyeta*, *metri causa* 358c *adhivāsanam* <sup>hyper</sup> ] § 10.4 Syncopation 361d *adhvaneṣu* ] for *adhvasu* <sup>unmet.</sup>, § 1.1.1

पूर्णात्तु पूर्णतां कुर्याद्विधिरच्छिद्रतां भवेत् ।  
आरोहयेत्ततो मन्त्री साधकं शक्तिविग्रहम् ॥ ३६३ ॥

B 96<sup>r</sup>2

उच्चार्य शक्तिना तूर्णं प्राणजीवसमाश्रितम् ।  
कण्ठयुक्तं सबिन्दुं च यकारेणाथ दीपितम् ॥ ३६४ ॥

भूषणैर्वात्मिकस्य भूषितं तु यथेप्सया ।  
लघुत्वं भवते देवि गच्छते चोर्ध्वत स्वयम् ॥ ३६५ ॥

B 96<sup>r</sup>3; C 37<sup>v</sup>3

A 51<sup>v</sup>6

शुद्धः पापविनिर्मुक्तः परं पारं च गच्छति ।  
शुद्धिरेवं समाख्याता ब्रह्मघ्नस्यापि शंभुना ॥ ३६६ ॥

गवघ्नस्यापि कर्तव्या तुलाशुद्धि मनीषिणा ।  
एवं तुलाविशुद्धस्य मोक्ष इत्यभिषिद्धितः ॥ ३६७ ॥

B 96<sup>r</sup>4; C 37<sup>v</sup>4

[प्रसन्नाविधिः]

मृतेषूद्धरणं प्रोक्तं प्रसन्नाया वरानने ।  
दर्पणं चाधिवास्यादौ शिष्यं कन्यकया सह ॥ ३६८ ॥

A 52<sup>r</sup>1; B 96<sup>r</sup>5

द्वितीये ऽहनि दीक्षा तु कर्तव्या शिव-अध्वरे ।  
ग्रहणं हृदयस्थस्य कर्तव्यं पशुरात्मनः ॥ ३६९ ॥

तत्त्वस्थं योजयेत्पश्चाच्छुद्धार्थं बन्धनाय तु ।  
दर्पणस्था प्रपश्यन्ति कन्यका दिव्यचक्षुषा ॥ ३७० ॥

B 96<sup>r</sup>6

यत्र तत्र स्थितं सूक्ष्मे शरीरे भुवनाध्वनि ।  
ग्रहणं योजयेद्देवि तत्त्वे तत्त्वे न संशयः ॥ ३७१ ॥

C 37<sup>v</sup>6

यावद्युक्तः परे तत्त्वे तावदेवं प्रपश्यति ।

A 52<sup>r</sup>2

363a पूर्णात्तु ] em.; पूर्णा तु Σ § 2.3 363b °च्छिद्रतां ] AC; °च्छिद्रता B 364a तूर्ण ] C; तूर्ण AB 364b °जीव° ] AB<sup>pc</sup> C; °जाव B<sup>ac</sup> 364d यकारे° ] em.; षकारे° B; पकारे° AC 364d °आथ C<sup>pc</sup>; °आथ ABC<sup>ac</sup> 365d चोर्ध्वत ] AB; चोर्ध्वतः C 366a °मुक्तः ] em.; °मुक्तो Σ 366c समाख्याता ] B; समाख्यातं AC 366d शंभुना ] C; संभुना A; शंभुवा B 367a गव° ] BC; गाव° A 368a मृतेषूद्ध° ] em.; मृतेषाद्ध° A; मृतेषां द° B; मृतेषाद्ध° C 368d शिष्यं ] AC, शिष्य B 369a दीक्षा ] AC; दीक्षान् B 369c हृदय° ] AC; हृद° B<sup>ummet.</sup> 371a सूक्ष्मे ] B; सूक्ष्मो AC

TaSa 9.364-365b cit. cf. TaĀl 30.91c-92b 368b mṛteṣūddharaṇaṃ ] cf. NeTa 18.115cd mṛteṣūddharaṇārthāya dīkṣārthaṃ parameśvaraḥ || 368c darpaṇaṃ ] cf. ŪrKaĀr 2.71 patākācāmaracchannaṃ darpaṇodyānanaṃḍitaṃ | TaSa 9.369cd\* = TaSa 9.277cd

365d cordhvata ] for cordhvataḥ, § 2.2.1 367b tulāsuddhi ] for tulāsuddhiḥ<sup>ummet.</sup>, § 2.2 metri causa to avoid ra-gaṇa 368c adhivāsyādau ] for 369d paśurātmanaḥ ] for paśorātmanaḥ<sup>ummet.</sup> or pāsu-r-ātmanaḥ<sup>ummet.</sup>, metri causa 371b śarīre ] for śarīreṇa<sup>hyper</sup> § 4.1.4



शक्तिनालब्धदृष्टा तु नेत्रबीजेन सुव्रते ॥ ३७२ ॥ B 96<sup>v</sup>1

अभिमन्त्र्य ततो देवि उदकं तु शतार्धतः ।  
क्षालयेन्नयने तासां दर्पणं तु प्रदर्शयेत् ॥ ३७३ ॥ C 37<sup>v</sup>7

पश्यन्ति तत्र ताः कन्याः शुभाशुभफलाफलम् ।  
अथान्यं संप्रवक्ष्यामि प्रसन्नाविधिमुत्तमम् ॥ ३७४ ॥ B 96<sup>v</sup>2

ओं नमश्चण्डिकायै योगवाहिनि प्रवर्त प्रवर्त मोहय मोहय योगमुखि योगेश्वरि  
महामायाधारिणि हिरि हिरि भूतप्रिये स्वकायं पश्यामि बाढं शृणोमि स्वयं जिघ्रामि  
सर्वलोकानि पश्यामि तुरु तुरु साधय साधय स्वाहा ।

रुद्रस्थाने शुचिर्भूत्वा सहस्रा दश योजयेत् ।  
सिद्धा भवति सा विद्या दश कर्माणि कारयेत् ॥ ३७५ ॥ B 96<sup>v</sup>4; C 37<sup>v</sup>9

चन्द्रे सूर्ये ऽथवा खड्गे दर्पणे वाथ दीपके ।  
अङ्गुष्ठे वा घटे वापि दारिकां वाथ दारकम् ॥ ३७६ ॥ A 52<sup>r</sup>4

पश्यापयत्यसंदेहात्तिलांवा तण्डुलानतः ।  
भूतं भव्यं भविष्यं च पृच्छते कथयन्ति हि ॥ ३७७ ॥ C 37<sup>v</sup>10

अथ विद्यां समावर्त्य रजान्यां स्वपयेच्छुचिः ।  
स्वयमेव प्रपश्येत स्वप्रान्ते यच्छुभाशुभम् ॥ ३७८ ॥

ओं रक्ते रक्ताङ्गुष्ठे उच्छुष्मे अवतर अवतर पिशाचिनि कथय कथय कथापय कथापय स्वाहा  
॥ A 52<sup>r</sup>5; B 96<sup>v</sup>6

खड्ग-म्-आदर्शके वाथ अङ्गुष्ठे वा वरानने ।  
पश्यति कन्यका सर्वं शुभाशुभफलाफलम् ॥ ३७९ ॥ C 37<sup>v</sup>11

ओं पिङ्गलि पाशुपति महाविद्ये स्वाहा ॥

373a अभिमन्त्र्य ] B; अभिमन्त्र AC 374a शुभा° ] AC; तुभा°B 375a शुचिर् ] AC; शुचि B 376a  
चन्द्रे ] AB; चन्द्र C 376b दर्पणे ] B; दर्पणो AC 376d दारकम् ] conj., दारकां Σ 377a पश्यापय° ]  
AC; पश्यामय°B 377a °देहात्ति° ] C; °देहान्ति°AB 377b °नतः ] conj. Isaacson; °दतः Σ cf. or ददेत्  
em.? 377c भूतं ] AC, भूत B 377c भव्यं ] C, भाव्य A भाव्यं B 378a समावर्त्य ] C, समावर्त्य  
A समावर्त्य B 378b रजान्यां ] em., रजान्या AB रजान्या C 379c पश्यति ] AC, पश्यन्ति B 379c  
कन्यका ] AC, कनिका B 380a महाविद्ये ] AC; महाविद्य B

9.372 Vidyā ] मोहय मोहय ] conj.; महामोहय मोहय Σ मोहय योगमुखि ] AC; मोहमुखि B स्वयं जिघ्रामि ]  
em.; स्वय जिघ्रामि B; om. AC TaSa 9.373-4 ] cf. NiTaSaṃ guhyasūtram 3.23-27 (NGMPP N 41-14, 48v5-)  
TaSa 9.376 vidyā ] avatara avatara ] A B, avatara avatara avatara B

374b TaSa \*9.374d in all Mss. ends with || ○ || 374c anyam ] for anyat, § 3.1 TaSa 9.372 omṃ namaś  
caṇḍikāyai are rubricated in A 377b tilām ] for tilān, § 2.7.1 TaSa 9.377 ends with || ○ || TaSa 9.378  
ends with || ○ ||

एषा विद्या महादेवि कर्म कुर्वन्ति सप्तधा ।

ओं रक्ते विरक्ते अवतर २ मातङ्गिनि स्वाहा ॥

नवविधं स्याद्यत्कर्म एषा विद्या करोति हि ॥ ३८० ॥

B 97<sup>f</sup>2

सप्तभिर्मन्त्रितं हस्तं कृत्वा स्वौरसि विन्यसेत् ।

A 52<sup>r</sup>6

स्वयमेव हि जानाति मन्त्रस्यास्य प्रभावतः ॥ ३८१ ॥

ओं नमश्चण्डिकायै अवतर २ तुरु २ स्वाहा ॥

C 37<sup>v</sup>13

सोपवासः शुचिभूत्वा अष्टौत्कृष्टशतं जपेत् ।

B 97<sup>f</sup>3

रात्रौ स्वप्ने त्ववतीर्य कथयेद्यच्छुभाशुभम् ॥ ३८२ ॥

सर्वासां चैव विद्यानां चण्डिकागृहमाश्रितः ।

A 52<sup>v</sup>1, B 97<sup>f</sup>4,

दशसाहस्रिको जाप्यस्ततः कर्माणि कारयेत् ॥ ३८३ ॥

C 38<sup>r</sup>1

एवं परीक्ष्य हेत्वर्थे जिज्ञासार्थं स्वयंभुना ।

कथितं सरहस्यं तु दीक्षाकर्म सुविस्तरम् ॥ ३८४ ॥

दीक्षिताय प्रशान्ताय अभिषिक्ताय शोभने ।

समयीपुत्रके वापि साधके च वरानने ॥ ३८५ ॥

B 97<sup>f</sup>4; C 38<sup>f</sup>2

नाख्येयं नाधिकारिण्ये सत्यमीशेन भाषितम् ।

चुम्बके श्रावणीयं तु विधिदृष्टेन कर्मणा ॥ ३८६ ॥

देव्युवच ॥

चुम्बकश्चाधिकारी स्यात्सर्वस्य परमेश्वर ।

A 52<sup>v</sup>2; B 97<sup>f</sup>6

तस्याभिषेचनं शम्भो कलशादेव तैः सह ॥ ३८७ ॥

C 38<sup>r</sup>3

कुण्डं च मेखला चैव सुच्या च सुवमेव च ॥ ३८८ ॥

जिह्वादिदेवतावक्त्र प्रमाणं शब्दसंयुतम् ।

ज्वालानां गन्धवर्णं च पूर्णां सुच्या ग्रहं तथा ।

B 97<sup>v</sup>1

एतन्मे संशयो नाथ यन्नोक्तं तद्ब्रवीहि मे ॥ ३८९ ॥

380c स्याद्यत्कर्म ]  $\Sigma$  *ummet.* 381b स्वौरसि ] B, सौरसि AC 382a सोपवासः ] BC, सोपवास A 382b शुचिर् ] AC, शुचि- B 382d यच्छुभा- ] AC, छुब्बा- B 383d कर्माणि ] *em.*, कर्मणि  $\Sigma$  384a °आर्थ ] *em.*; °आर्थ  $\Sigma$  386b भाषितम् ] *em.*, भाषितुम्  $\Sigma$  387a चुम्बकश्चा ] B; चुम्बकं स्या AC 387b परमेश्वर ] *conj.*; परमेश्वरः  $\Sigma$  387c शम्भो ] *conj.*; शम्भोः  $\Sigma$  388b सुच्या ] AC; *om.* B 388b सुवम् ] *em.*; श्रुचम् A; श्रुवम् B; सुचम् C 389d यन् ] *em.*; यं  $\Sigma$

386c *cumbaka* ] *cf.* SvaTa-Ud 5.46 *cumbati vaktrapāramparyeṇa śiṣyaṃ prabodhayati rahasyārthe yaḥ saḥ guruḥ*

TaSa 9.377ab ends with || ○ || 380a *kurvanti* ] for *kurvantī, metri causa* TaSa 9.378 ends with || ○ || in A 386b *nādhikāriṇye* ] for *nādhikāriṇyena* 386c *cumbake* ] for *cumbakena* <sup>hyper</sup>, § 4.1.4

[कलशलक्षणम्]

भैरव उवाच ॥

अष्टौ कलशा समाहृत्य सौवर्णा राजतापि वा ।

A 52<sup>v</sup>3

ताम्रमृन्मयतः कार्याः सुदृढा निर्त्रणाः शुभाः ॥ ३९० ॥

कम्बुग्रीवा बृहत्कुक्षा अकृष्णा प्रलम्बोष्ठा ।

B 97<sup>v</sup>2

गन्धोदकेन पूर्यादौ चूतपल्लवशोभिताः ॥ ३९१ ॥

C 38<sup>f</sup>5

सितवस्त्रावृता कार्या सितचन्दनचर्चिता ।

शुक्माल्यैरलंकृत्य रत्नगर्भाः समोदराः ॥ ३९२ ॥

B 97<sup>v</sup>3

क्षारादि विन्यसेत्तेषु समुद्राः कलशेषु वै ।

गर्भोदान्ताः स्मृताः चाष्टौ विद्येशा लोकपालकाः ॥ ३९३ ॥

A 52<sup>v</sup>4

वर्गाष्टकसमन्यस्ता अभिषेकं तु कारयेत् ।

C 38<sup>f</sup>6

अथवैकेन कर्तव्या कल्पना सकला प्रिये ॥ ३९४ ॥

B 97<sup>v</sup>4

कलशैकेन वा कार्यो अभिषेको वरानने ।

समस्तकृतभूतार्थो यथा शास्त्रे प्रचोदितः ॥ ३९५ ॥

तत्तथा तु प्रकर्तव्यमन्यथा दोषभाजनम् ।

B 97<sup>v</sup>5; C 38<sup>f</sup>7

अभिषिक्तस्ततो मन्त्री सितचन्दनचर्चितः ॥ ३९६ ॥

सितवस्त्रधरः स्रग्वी आनयेद्देवसंनिधौ ।

A 52<sup>v</sup>5

नमस्कारं ततः कृत्वा निपतेद्दण्डवद्भुवि ॥ ३९७ ॥

[कुण्डलक्षणम्]

नीत्वा चाग्निसमीपे तु होमं कुर्यात्सदा बुधः ।

B 97<sup>v</sup>6

390a अष्टौ कलशा<sup>hyper</sup> ] B; अष्टौ कलसा<sup>hyper</sup>A; अष्टौ कलशात्<sup>hyper</sup>C<sup>hyper</sup> 391a वृहत्कुक्षा ] BC; वृहत्कुक्ष्या A  
391b अकृष्णा ] C<sup>PC</sup>; अकृष्ठा ACC<sup>ac</sup> 391b प्रलम्बोष्ठा ] conj. Isaacson<sup>unmet.</sup>; प्रवलम्बिषा AC; प्रवलन्विषा  
B 393c °दान्ता ] AC; °दात्ता B 393c स्मृताः ] em.; स्मृता Σ 394d सकला ] AC; om.B 395a  
कलशै° ] ABC<sup>ac</sup>; कलशैः C<sup>PC</sup> 395a कार्यो ] ABC<sup>PC</sup>; कार्य C<sup>ac</sup> 395c °भूतार्थो ] B, °सूतार्थो AC  
396b °भाजनम् ] em.; °भाजनः Σ 397b आनयेद् ] A<sup>PC</sup>BC; आयेद् A<sup>ac</sup> 397d निपतेद् ] B, निपते  
AC

390 ] cf. NeTa 5.1 and 18.54ab; SvaTa TaSa 9.392ab ] cf. SiSāPa<sup>ed.</sup> in the section of Ācāryābhiṣeka - pañ-  
cabhiḥ kalaśaiḥ sitacandanacarcitaiḥ = SvaTa 4.455c-456b TaSa 9.387-390ab ] cf. NeTa 19.54-55ab kalaśāṣṭau  
tathā raupyās tāmrā vā mṛṇmayā api | samudrāṣṭau tathā pūjyāḥ sarvausadhisamanvitān || cūtapallavasamnyuktān  
sahiranyāṁś ca pūjayet | 393abc ] cf. PARĀKHYA 5.109-111b lokāloka tataḥ proktaḥ so 'pi svargajanāśrayaḥ |  
garbhodas tatparaḥ so 'bdhiḥ sarvārṇavapramāṇakaḥ || gaditā ye 'bdhayaḥ sapta yena garbhodagarbhitāḥ | prathi-  
tas tena garbhādaḥ samastābdhirasodvahaḥ || TaSa 9.396-397ab ] cf. MāViUt sitāmbaraaparīdhānāṁ sitacan-  
danacarcitām || 21.27cd

390a kalaśā ] for kalaśāḥ, § 2.2.2 390b rājātāpi ] for rājātā api, § 8.4 394a °samanyastāḥ ] for  
samnyastāḥ<sup>unmet.</sup> 395a kalaśaikena ] for ekakalaśena<sup>hyper</sup>, § 5.1



वैकङ्कतशमीगर्भपलाशखदिरोद्भवौ ॥ ४०८ ॥

अन्येषु च शुभैकेन लक्षणेन विलक्षितौ ।

C 38<sup>f</sup>13

कुर्याच्छुभेषु होमेषु विपरीतेष्वतो ऽन्यथा ॥ ४०९ ॥

विभीतकमहावृक्षतिन्दुशाल्मलिसम्भवौ ।

A 53<sup>f</sup>3

शूलकाष्ठोद्भवौ वाथ गर्दभास्थिनरास्थिजौ ॥ ४१० ॥

B 98<sup>v</sup>1

मानहीनौ ऽप्रशस्तौ च वक्रौ च स्फुटितावुभौ ।

C 38<sup>v</sup>1

सर्वथा सर्वयत्नेन शोभनार्थौ विपश्चिता ॥ ४११ ॥

वक्रस्फुटितहीनौ च शुभवृक्षमयावपि ।

वर्जितव्यौ प्रयत्नेन सुक्सुवौ च शुभौ यदि ॥ ४१२ ॥

B 98<sup>v</sup>2

स्रुवं च कर्षिकाधारं स्रुच्या चतुष्पलान्विता ।

A 53<sup>f</sup>4

द्वादशाङ्गुलविस्तीर्णा इतरं स्यादङ्गुलद्वयम् ॥ ४१३ ॥

C 38<sup>v</sup>2

मध्यमाङ्गुलवैपुल्यं चतुर्विंशाङ्गुलायता ।

B 98<sup>v</sup>3

षडङ्गुलपरीणाहा सुचि पञ्चविलाञ्छिता ॥ ४१४ ॥

शङ्खुस्वस्तिकवज्राङ्कमथ चक्रविलञ्छितम् ।

कृत्वा ह्येवंविधां मन्त्री आलभेताथ पाणिना ॥ ४१५ ॥

C 38<sup>v</sup>3

होमयेद्भ्रैरवाग्नौ तु मन्त्रवित्सुसमाहितः ।

[अग्निलक्षणम्]<sup>7</sup>

अग्निकार्यं प्रकुर्वीत जिह्वालक्षणतत्त्ववित् ॥ ४१६ ॥

A 53<sup>f</sup>5

सिद्धसिद्धिविधानज्ञो वर्णरूपहुताशने ।

अग्निस्था देवताः सर्वा अग्निरूपो महेश्वरः ॥ ४१७ ॥

B 98<sup>v</sup>5, C 38<sup>v</sup>4

तस्य मन्त्रात्मिका मूर्तिराज्यं वै सोमसंभवम् ।

<sup>7</sup>TaSa 9. 416c-454b ] = *Niśvāsakārikā* 10.25-49 (cf. the numbering is followed by T 17 and T127; for the edition of the corresponding part of the *Niśvāsakārikā* based on three manuscripts T17, T127 and T150)

409a शुभैकेन ] conj.; शुभैकेषु Σ 409b विलक्षितौ ] em.; विलक्षितम् Σ 410c शूल°em.; सूल°AB; मूल°C 410c °भवौ ] AC; °भवो B 411d शोभनार्थौ ] AC; शोभनार्थे B 411d विपश्चिता ] conj.; विपश्चितौ B; विपस्विनौ AC 412a वक्र° ] AB; वक्त C 413d स्याद° ] AB; द°C 414b चतुर्° ] BC; चतु°A 414b °यता ] em.; °यतम् Σ 414d सुचि ] A<sup>ac</sup>; सुचि: A<sup>pc</sup>BC 414d °विलञ्छिता ] conj.; °विलञ्छिता: Σ 415c कृत्वा ] BC; कृता A 415c विधां ] AC; विधा A 415d आलभेताथ ] em. Isaacson; अलाभेनाथ Σ 416d जिह्वा° ] C<sup>pc</sup>; चिह्वा°AB 417a °ज्ञो ] C; °ज्ञे AB 417d °रूपो ] em.; °रूपो Σ

409a *śubhaikena* ] for *ekaśubhena*<sup>hyper</sup>, § 7.21 416b TaSa \*9.413 in A B ends with || ○||

अग्नेस्तु देवताः सर्वा मुखे वै संप्रतिष्ठिताः ॥ ४१८ ॥

सप्तजिह्वाविधानज्ञो होमकर्म समारभेत् ।

B 98<sup>v</sup>6

जिह्वाभेदमजानन्ता जुहुयाद्यो हुताशने ॥ ४१९ ॥

A 53<sup>r</sup>6

यदसावारभते कर्म तत्सर्वं निष्फलं भवेत् ।

C 38<sup>v</sup>5

हुत्वा-द्-अग्निविधानेन आज्याहुत्या प्रतर्पितः ॥ ४२० ॥

तुष्यते यजमानस्य सपत्नीको वृषध्वजः ।

B 99<sup>r</sup>1

अङ्गुष्ठपर्वविस्तीर्णा बहुहव्येन्धने शिखाः ॥ ४२१ ॥

एकीभूतास्तु तिष्ठन्ति स्वल्पहव्येन्धनेन तु ।

अग्निकुण्डप्रमाणेन मुखमेतद्हुताशने ॥ ४२२ ॥

ज्वालामालासहस्रैस्तु पातालवदनं तु तत् ।

A 53<sup>v</sup>1; B 99<sup>r</sup>2

अग्नैः प्रबोधनं कृत्वा जिह्वां लक्षेद्विधानतः ॥ ४२३ ॥

देवतारूपकं चैव फलं यस्यैव यादृशं ।

पूर्वपश्चिमतो जिह्वाग्रहास्तत्र प्रतिष्ठिताः ॥ ४२४ ॥

C 38<sup>v</sup>7

होमकाले प्रयत्नेन द्वे जिह्वे चैव वर्जयेत् ।

B 99<sup>r</sup>3

प्रथमा धर्मजिह्वा तु नीलवर्णा तु सा स्मृता ॥ ४२५ ॥

द्वितीया यक्षजिह्वा तु ताम्राकारा समप्रभा ।

तृतीया सौम्यदैवत्या शुक्लवर्णामृतोपमा ॥ ४२६ ॥

B 99<sup>r</sup>4; C 38<sup>v</sup>8

यमजिह्वा चतुर्थी च कृष्णवर्णा तु सा स्मृता ।

पञ्चमी विष्णुदैवत्या अतसीपुष्पसन्निभा ॥ ४२७ ॥

षष्ठी तु सूर्यदैवत्या शुक्लवर्णा तु सा स्मृता ।

सप्तमी सर्वदैवत्या सर्वरूपैस्तु दीप्यते ॥ ४२८ ॥

B 99<sup>r</sup>5; C 39<sup>v</sup>9

419a °ज्ञो ] C, °ज्ञे AB 421d बहुह° ] AC; बहु°B <sup>ummet.</sup> 421d °व्येन्धने ] *em. Isaacson*; °व्येत्वने Σ 421d शिखाः ] *em.*; शिखाΣ 423d जिह्वां ] B; जिह्वा AC; जिह्वानां NiKa 424d प्रतिष्ठिताः ] *em.*, प्रतिष्ठिता Σ 425d स्मृता ] *em.*, स्मृताः Σ 428a सूर्य° ] AC, सूत्र°B 428b स्मृता ] *em.*, स्मृताः Σ 428c °दैवत्या ] AC; °देवत्या B

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 °हव्येन्धनेन तु ] Σ; °हव्येन्धनोचिता NiKa 422c अग्निकुण्ड° ] Σ; तत्कुण्डान°NiKa 423c अग्नैः ] Σ; अग्नेः NiKa 423d लक्षेद्विधानतः ] Σ; लक्षयेत्तदा NiKa 9.420c-423 ] = Niśvāsakārikā 10.29-32b *cf. see the translation p. 414* 423c-242b ] *cf. NiKa 10.31 agneḥ prabodhanaṃ kṛtvā jihvānāṃ lakṣayet tadā | devatārūpakam caiva phalaṃ tasyaiva yādṛśam||* 424-425b ] = Niśvāsakārikā 10.32c-33 9.425c-428 ] = Niśvāsakārikā 10.34-37b

418c *sarvā* ] for *sarvāḥ*, § 2.2.1 420a *yad asāv ārabhate* <sup>hyper</sup> ] § 10.4 Syncopation 421a *yajamānasya* ] for *yajamānena*, § 4.3.12 421d °havyendhane ] for °havyendhanena, § 4.1.4

प्रथमा निष्फला जिह्वा द्वितीया धनदायिका । तृतीया प्रीणयेत्सर्वं जगत्स्थावरजङ्गमम् ॥ ४२९ ॥	A 53 <sup>v</sup> 3
चतुर्थी च क्षयं गोत्रे पञ्चमी कुलवर्द्धनी । षष्ठ्या चैव हुतं देवि आरोग्यं संप्रयच्छति ॥ ४३० ॥	C 38 <sup>v</sup> 9
सप्तमी धर्मकामार्थं ददाति विधिपूजिता । सिद्धिश्चैव विशेषेण रुद्रशक्तिस्तु होमिता ॥ ४३१ ॥	
ब्रह्मी महेश्वरी चैव कौमारी वैष्णवी तथा । वाराही चैन्द्रिका देवी चामुण्डा सप्तमी मता ॥ ४३२ ॥	B 99 <sup>v</sup> 1 C 38 <sup>v</sup> 11
जिह्वारूपास्तु ता ज्ञेया साधकानां तु सिद्धिदाः । तस्मात्सर्वप्रयत्नेन मध्ये होमं प्रशस्यते ॥ ४३३ ॥	
ह्यमाने यदा शब्दं शंखकाहलतन्त्रिजम् । श्रूयन्ते वंशवाद्यानि तदा सिद्धेस्तु लक्षणम् ॥ ४३४ ॥	B 99 <sup>v</sup> 2 C 38 <sup>v</sup> 12
खरोष्ट्रकाकक्रौञ्चं च गृध्रोलूकस्वरो ऽथवा । शब्दो ऽभिचारसिद्धयर्थं महाधूमोल्बणो ऽपि वा ॥ ४३५ ॥	B 99 <sup>v</sup> 3
व्यालपक्षिमृगाकारा वित्रुडन्ति शिखा यदि । विलोमं साधयन्त्याशु अस्त्राकारास्तथैव च ॥ ४३६ ॥	A 53 <sup>v</sup> 5, C 38 <sup>v</sup> 13
छत्राकारा ध्वजाकारा वितानसदृशाश्च याः । कुमुदोत्पल-म्-आकारा दृश्यन्ति च नभस्तले ॥ ४३७ ॥	B 99 <sup>v</sup> 4
वज्रशङ्खं च श्रीवत्सं गिरिरूपार्चिषो यदि ।	

429d जगत् ] C; जगत् A; जग B 430a क्षयं ] AC, क्षय B 432a ब्रह्मी ] A<sup>Pc</sup> BC, ब्र A<sup>ac</sup> 434b तंतुजं ] AC; तन्त्रजं B 434c श्रूयन्ते वंसं ] C; सूयन्ते वंस A; श्रूयन्तेव C 434c तदा ] AC; तदासि ] B 435a °क्रौञ्चं ] C; °क्रौञ्च A; °क्रौञ्च B 435b गृध्रो ] conj.; गृद्धो°Σ 435c शब्दो ] conj.; शब्दे Σ 435d °चारं ] AC; °चारे B<sup>unmet.</sup> 436a शिखा ] AC; शिक्षा B 437a वितानसदृशाश्च ] ABC<sup>Pc</sup>; om.C<sup>ac</sup> 437b याः ] em.; या ABC<sup>Pc</sup>

425\* ] cf. NiKa 10.36 saptamī bahudaivatyā(T127 T150; -devatyā T17) sarvarūpais tu dīpyate(T127; dīpayet T150) | prathamā niṣphalā jihvā dvitīyārthapradāyikā || 426\* ] cf. NiKa 10.37 tṛtīyā(T17 T127; dvitīyā T150) praṇavet sarvāñjananaṃ(T127 T150; -janana T17) sthāpya sā aṅgamān(T127; -saṅgamān T150) | yamajihvā jayaṃ gotraṃ pañcamī kulavardhanī || TaSa 9.427 = NiKa 10.38 ṣaṣṭhī tu sūryadaivatyā arogyaṃ sā prayacchati | saptamī dharmakāmārthān dadāti vidhipūjītā || 433c 429\* ] cf. NiKa 10.39b tasmāt sarvaprayatnena madhye homaṃ praśasyate | 434c vaṃśavādyaṇi ] cf. Bhairavaṅgaṅgākalpaikadeśa NGMPP B 27-17, e-text from Somadeva VASUDEVA

433d homaṃ ] for homasya<sup>hyper</sup>, § 4.3.64 433d praśasyate ] for praśasyante<sup>unmet.</sup>, § 9.2. metri causa 437b yāḥem.; yā cod. ] for yadi (?)

दक्षिणावर्तकोपेताः शुभकर्मप्रसाधिकाः ॥ ४३८ ॥

चन्दनोशीरकर्पूरकुङ्कुमागरुगन्धिकाः ।

B 99<sup>v</sup>5

अन्यैर्वा सुसुगन्धेषु जात्याद्येषु स्रगेष्वपि ॥ ४३९ ॥

A 53<sup>v</sup>6; C 39<sup>r</sup>1

अनुलोमः शुभो गन्धः क्षिप्रं सिद्धिकरं स्मृतम् ।

मांसास्थिसृगरोमेषु दह्यमानेषु यादृशम् ॥ ४४० ॥

B 99<sup>v</sup>6

गन्धो वातिविरूपो वा विष्टमूत्रसमोऽपि वा ।

शुभेष्वपि विलोमं स्याज्ज्ञेयं मन्त्रविचक्षणैः ॥ ४४१ ॥

C 39<sup>r</sup>2

हूयमाने विरूपे ऽपि यदि गन्धं सुशोभनम् ।

सिद्धिलिङ्गं तु तं ज्ञेयं वाञ्छितार्थप्रदायिकम् ॥ ४४२ ॥

B 100<sup>r</sup>1

शुभाशुभेषु द्रव्येषु आज्यगन्धो यदा भवेत् ।

A 54<sup>r</sup>1

सोऽपि चेष्टफले दत्तः शुभाशुभविमिश्रकः ॥ ४४३ ॥

C 39<sup>r</sup>3

य एवंज्ञाय मन्त्रज्ञो जपते जुहुते ऽपि च ।

क्रियाकालांशतत्त्वज्ञः स सिद्धिफलभागभवेत् ॥ ४४४ ॥

अन्यथा विधिहीनस्य वृथा चैव विलोमकृत् ।

B 100<sup>r</sup>2

संस्कृते ऽपि क्रियाहीन ऐहिकान्न प्रसाधयेत् ॥ ४४५ ॥

C 39<sup>r</sup>4

आग्नेर्वर्णा दश प्रोक्ताः सर्वकर्मजयावहाः ।

आदित्योदयवर्णाभ स्निग्धवैडूर्यसन्निभः ॥ ४४६ ॥

A 54<sup>r</sup>2

घृतवर्णनिभश्चैव लाक्षावर्णस्तथैव च ।

B 100<sup>r</sup>3

तप्तायससुवर्णाभः कुसुम्भरससन्निभः ॥ ४४७ ॥

C 39<sup>r</sup>5

हरितालनिभश्चैव धूमवर्णस्तथैव च ।

बहुहव्येन्धने वह्नौ सुसमिद्धे तथैव च ॥ ४४८ ॥

B 100<sup>r</sup>4

440a अनुलोमः शुभो ] *em.*; अनुलोमेषुभौ AB; अनुलोमेषुभौC 441a विष्टमूत्र° ] C; विष्टसूत्र°AB 441d °विचक्षणैः ] C; °विचक्षणेः A; °विचक्षणे B 441d स्याज् ] *em.*; स्या Σ 442c तं ] AC; त B 443ab ] AC; *om.*B 443c दत्तः ] *em.*; दत्तं Σ 443c °मिश्रकः ] *em.*; °मिश्रकं Σ 444a एवं ] AC; एव B 444a मन्त्रज्ञो ] C; मन्त्रज्ञे AB 444c °कालांश° ] *conj.*; °कालांस°AC; °कालाश°B 444d ससिद्धि° ] ABC<sup>ac</sup>; ससिद्धिः C<sup>pc</sup> 445b विलोम- ] AC; विलोमं B 445d ऐहिकान्न ] *em.*; ऐहिकान्न A ऐहीकान्न B ऐहिकान्न C 446a आग्नेर् ] B; आग्ने AC 446a प्रोक्ताः ] *em.*; प्रोक्त AB; प्रोक्तः C 446b °जयावहाः ] *em.*; °जयावहा Σ; *cf.* °मयावहा NiKa 446c °वर्णाभ ] B; °वर्णाभां AC 448d सुसमिद्धे ] *conj.*, सुसमिद्धो Σ

444c क्रियाकालंश ] *cf.* SvaTa-Ud 6.97

442c *taṃ* ] for *tat*, § 3.1 444a *jñāya* ] is for *jñātvā*, § 6.1 *leap* for *ktivā* 446c °त्योदय° ] A<sup>pc</sup> BC; *nāsti* A<sup>ac</sup> 446c °*varṇābha* ] for °*varṇābhaḥ*, § 2.2.1 at the *pāda*-break



विधूमे लेलिहाने च होतव्यं कर्मसिद्धये ।  
अर्चिष्मां पिण्डितशिखः सर्पिःकाञ्चनसन्निभः ॥ ४४९ ॥

A 54<sup>r</sup>3, B 100<sup>r</sup>5,  
C 39<sup>r</sup>6

स्निग्धः प्रदक्षिणावर्तः सर्वकामफलप्रदः ।  
एवं विज्ञाय विधिवद्गुरुणा साधकस्य तु ॥ ४५० ॥

संस्कारयोग कर्तव्यं यथावत्तन्निबोधतः ।  
कृत्वा सूत्रमयं पाशं नवात्मा-चाभिमन्त्रितः ॥ ४५१ ॥

B 100<sup>r</sup>6

उच्चार्य नवतत्त्वानि आकारेण तु भेदिताः ।  
मूर्ध्नि कण्ठे हृदिश्चैव नाभौ ऊरू कटी तथा ॥ ४५२ ॥

C 39<sup>r</sup>6

जंघौ गुल्फौ तथा पादौ सर्वत्र विनियोजयेत् ।  
बाहुभ्यां हस्तयोश्चैव सर्वत्र विनिवेशयेत् ॥ ४५३ ॥

A 54<sup>r</sup>4

B 100<sup>v</sup>1

नवात्माज्याहुतिशतं स्वाहाकारेण होमयेत् ।

C 39<sup>r</sup>8

[पूर्णाहुतिः]<sup>8</sup>

पूर्णाहुत्यैकया तं वै पशुं योजयते परे ॥ ४५४ ॥

पूर्णाहुत्याप्रयोगं तु अधुना कथयाम्यहम् ।  
ऊर्ध्वकाय ऋजुग्रीवः समपादव्यवस्थितः ॥ ४५५ ॥

B 100<sup>v</sup>2

नाभिस्थाने सूत्रामूलमुत्तानाग्रमुखा समा ।  
सूत्रोपरि सूत्रं देवि कृत्वा चैवमधोमुखम् ॥ ४५६ ॥

A 54<sup>r</sup>5

पुष्पं दत्त्वा सूत्राग्रे तु दर्भेण सहितौ करौ ।

<sup>8</sup>TaSa 9. 454c-539 ] cf. Appendix A Svachchandalalitabahiravatantra 4.419-505

449b °सिद्धये ] C, सिद्धयेत् AB 450a स्निग्धः ] BC; स्निग्धः A 450a °प्रदः ] C<sup>pc</sup>; °प्रदाः ABC<sup>ac</sup>  
451b °वत्तन्नि° ] conj.; °वन्तन्नि°B; °वन्तं नि AC 451c पाशं ] conj.; पाशा Σ 451d °मन्त्रितः ] conj.;  
°मन्त्रिता Σ 452d नाभौ ऊरू ] conj.; नाभे पूरू A; नाभा ऊरू B; नाभे ऊरू C 452d कटी ] em., कटिस्  
Σ 453a जंघौ ] em., जंघा AC, जंघो B 454c °कया तं वै ] AB; °कपा तं वै C; °कयात्मा वै SvT<sup>n</sup>;  
°कयासो वै SvT<sup>s</sup>; °कयैवासौ SvT<sup>k</sup> 454d पशुं ] B; पशु AC 455d समपाद° ] A<sup>pc</sup> BC; सपाद°A<sup>ac</sup>;  
समपादो SvaTa 456b सूत्रा ] em.SvaTa; सूत्रा AC; श्रुवा B 456c सूत्रोपरि ] AC SvT<sup>s</sup> SvT<sup>n</sup>; श्रुवोपरि  
B; सूच्युपरि SvT<sup>k</sup> 456d चैवम- ] em.SvT<sup>k</sup> SvT<sup>n</sup> TaĀl-Vi; चैवाव°Σ; चैतद°SvT<sup>s</sup>

446-450b ] = cf. NiKa 10.41c-46b See the translation pp. 417-8 9.448-453 ] cf. NiKa 10.43cd-49ab 455a  
°हुत्या ] TaSa SvT<sup>n</sup>; °हुति°SvT<sup>k</sup> SvT<sup>n</sup> 456b मुखा समा ] Σ SvT<sup>n</sup>; मुखं समम् SvT<sup>k</sup> SvT<sup>s</sup> 457a सूत्राग्रे ]  
Σ SvT<sup>n</sup> SvT<sup>s</sup>; सूत्राग्रे SvT<sup>k</sup>

449c arcīsmām ] for arcīsmām, § 2.7.1 451a °yoga ] for °yogaṃ, § 2.1 metri causa 452b bheditāḥ ] for  
bheditāni<sup>hyper</sup>, § 453c bāhubhyām ] for bāhvoḥ<sup>unmet</sup>, § 4.3.0 instrumental or ablative for locative 454a  
°hutiśataṃ<sup>unmet</sup>. 455a pūrṇāhutyā° ] for pūrṇāhuti°, § 2.1.8 456b srucā° ] for sruc, § 1.1\* 456c sru-  
copari ] is for srucā upari, § 8.1 457a srucāgre ] for srucāgre § 1.1.1

मुष्टिना चैव हस्ताभ्यां गृहीत्वा यत्नतः प्रिये ॥ ४५७ ॥	B 100 <sup>v</sup> 3
अग्रतो दक्षिणं हस्तं वामं वै पृष्ठतः शुभे । मुष्टिभ्यां संगृहीत्वा तु उत्तानकरयोगतः ॥ ४५८ ॥	C 39 <sup>r</sup> 9
ततो घृतेन संपूर्य अभिमानं च कारयेत् । अहमेव परं तत्त्वं परापरविभागतः ॥ ४५९ ॥	B 100 <sup>v</sup> 4
तत्त्वमेकं हि सर्वत्र नान्यभावं तु भावयेत् । यत्कुम्भे न्यस्तमध्वानं षट्प्रकारं वरानने ॥ ४६० ॥	A 54 <sup>r</sup> 6
मण्डलाग्नौ शिवान्तस्थं साधारणविकल्पितम् । सुचौ तदध्वमारोप्य प्राणस्थं नाडिमध्यगम् ॥ ४६१ ॥	B 100 <sup>v</sup> 5; C 39 <sup>r</sup> 11
प्राणाधारे समे कृत्वा सुच्याधारां विनिक्षिपेत् । वसोर्धाराप्रयोगेन प्रक्षिपेज्जातवेदसि ॥ ४६२ ॥	B 100 <sup>v</sup> 6
नाभिस्थाने सुचामूलं नयेदास्यान्तगोचरे । यथा यथा क्षिपेद्धारां तथा प्राणं समुच्चरेत् ॥ ४६३ ॥	C 39 <sup>r</sup> 12 A 54 <sup>v</sup> 1
प्राणस्तु वर्णतां याति षड्विधाध्वमयस्तु सः । षड्विधाध्वानतो नैव प्रमेयं विद्यते क्वचित् ॥ ४६४ ॥	B 101 <sup>r</sup> 1

458b दक्षिणं ] AC; दक्षिणा B 458b शुभे ] *em.* SvT<sup>n</sup>; शुभे: Σ; प्रिये SvT<sup>k</sup> SvT<sup>s</sup> 459a संपूर्य ] B<sup>pc</sup> C; संपूर्या A 459b अभिमानं च ] *conj.* SvT<sup>n</sup>; अहीना न च Σ; अभिमानं तु SvT<sup>k</sup> SvT<sup>s</sup> 460d षट्प्रकारं ] C SvT<sup>n</sup>; षट्प्रकारं A; षट्प्रकारं B; षट्प्रकारञ्च SvT<sup>k</sup> SvT<sup>s</sup> 461a शिवान्तस्थं ] AC SvT<sup>n</sup>; शिवान्तस्थ B; शिसोरन्तः SvT<sup>k</sup> SvT<sup>s</sup> 461d नाडि ] AC, नाभि<sup>o</sup> B 462a समे ] B; समै AC 462b सुच्या<sup>o</sup> ] B SvT<sup>n</sup>; सुचा AC SvT<sup>k</sup> SvT<sup>s</sup> 462c °धारा<sup>o</sup> ] *conj.* SvaTa; °ध्वारे Σ 463a सुचा ] *em.* SvT<sup>n</sup>; सुचा Σ, सुचो SvT<sup>k</sup> SvT<sup>s</sup> 463c धारां ] *corr.*; धारा Σ 464c षड्विधाध्वानतो ] C SvT<sup>n</sup>; षड्विधाध्वान्तो A; षड्विधामतो B; षड्विधे ऽध्वनि नातो SvT<sup>k</sup> SvT<sup>s</sup>

457d प्रिये ] Σ SvT<sup>n</sup>; ऽपि च SvT<sup>k</sup> SvT<sup>s</sup> 459a संपूर्य ] Σ; संपूर्णं SvT<sup>n</sup>; संप्लाव्य SvT<sup>k</sup> SvT<sup>s</sup> 455-459b ] *cf.* TaĀI 15.282 (KSTS Vol.IX:141) *śrīmannandīśikhāyām ca śrīmadānandaśāsane | tad uktaṃ sruk ca pūrṇāyām sruvaś cājyāhutaḥ bhavet || TaĀI-Vi pūrṇāhutaprayogaṃ tu kathayāmy adhunā tava | ṛjukāya ṛjugrīvaḥ samapādo vyavasthitaḥ || nābhīsthāne sruco mūlam uttānāgramukhaṃ samam | sruco upari sruvaṃ devi kṛtvā caivam adho-mukhaḥ || puṣpaṃ dattvā sruvagre tu darbheṇa sahitaḥ karau | muṣṭinā caiva hastābhyāṃ grhītvā yatnato 'pi ca | agrato dakṣiṇaṃ hastaṃ vāmaṃ vai pṛṣṭhataḥ priye | muṣṭibhyāṃ samgrhītvā vai uttānākarayogataḥ ||* 460b नान्य<sup>o</sup> ] Σ; नान्यं SvaTa 460b भावयेत् ] Σ SvT<sup>n</sup>; कारयेत् SvT<sup>k</sup> SvT<sup>s</sup> 460c यत् ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; यः SvT<sup>s</sup> 460c न्यस्तमध्वानं ] TaSa SvT<sup>n</sup>; ऽध्वानं विनस्तः SvT<sup>k</sup>; चास्त्रविन्यस्तं SvT<sup>s</sup> 461a मण्डलाग्नौ ] Σ SvT<sup>n</sup>; मण्डले ऽग्नौ SvT<sup>k</sup> SvT<sup>n</sup> 461b °कल्पितम् ] Σ SvT<sup>n</sup>; °कल्पितः SvT<sup>k</sup> SvT<sup>s</sup> 461c सुचौ तदध्व<sup>o</sup> ] TaSa SvT<sup>n</sup>; सुच्यध्वानं त<sup>o</sup> SvT<sup>k</sup> SvT<sup>n</sup> 462a °धारे समे ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; °धारौ समौ SvT<sup>n</sup> 462c वसोर्<sup>o</sup> ] TaSa SvT<sup>n</sup>; वसु<sup>o</sup> SvT<sup>k</sup> SvT<sup>s</sup> 463c क्षिपेद् ] TaSa; त्यजेद् SvT<sup>k</sup> SvT<sup>s</sup>; मोचयेद् SvT<sup>n</sup> 464b प्राणस्तु वर्णतां ] TaSa; प्राणो ऽपि वर्णतां SvT<sup>k</sup> SvT<sup>s</sup>; प्राणो ऽतिपूर्णतां SvT<sup>n</sup> 464d प्रमेयं ] Σ; प्रमेयो SvaTa

461d *srucau* ] for *sruca*, § 3.3 462b *sruca<sup>o</sup>* ] for *sruca<sup>o</sup>*, § 1.2.5

तस्मान्मन्त्रस्थाः सर्वे ते हेयोपादेयतः स्थिताः ।

वर्णे कारणषट्कं तु षट्त्यागात्सप्तमे लयः ॥ ४६५ ॥

अकारश्च उकारश्च मकारो बिन्दुरेव च ।

अर्धचन्द्र निरोधी च नादश्चैवोर्ध्वगामिनी ॥ ४६६ ॥

B 101<sup>r</sup>2

शक्तिश्च व्यापिनी देवि समना च अतः परम् ।

A 54<sup>v</sup>2; C 39<sup>v</sup>1

समनान्तं वरारोहे पाशजालमनन्तकम् ॥ ४६७ ॥

कारणैः षड्भिरक्रान्तं मन्त्रस्थं हेय कारयेत् ।

B 101<sup>r</sup>3

अत्र पशुपतिश्चात्मा व्योमस्थश्चित्सुनिर्मलः ॥ ४६८ ॥

शिवतत्त्वगुणामोदशिवधर्मावलोकनः ।

पाशानुलोमकं त्यक्त्वा स्वरूपालोकनं तथा ॥ ४६९ ॥

B 101<sup>r</sup>4; C 39<sup>v</sup>2

आत्मव्याप्तिस्तु एतद्वि शिवव्याप्तिरतो ज्यथा ।

A 54<sup>v</sup>3

सर्वज्ञादिगुणा ये ऽर्था व्यापका भावयेत्सदा ॥ ४७० ॥

शिवव्याप्तिश्च एतद्वि चैतन्ये हेतुरूपिणी ।

अतो धर्मिस्वभावो हि शिवः शान्तेति पठ्यते ॥ ४७१ ॥

A 101<sup>r</sup>5; C 39<sup>v</sup>3

उन्मनश्च मनग्राह्य आत्मबोधे स्थितात्मनः ।

व्यापारं मानसं त्यक्त्वा बोधरूपेण योजयेत् ॥ ४७२ ॥

तदा शिवत्वमायाति पशु मुक्तो भवार्णवात् ।

B 101<sup>r</sup>6

465a °स्थाः ] *em.*; °स्थ  $\Sigma$  466c अर्धचन्द्र° ]  $\Sigma$  SvT<sup>n</sup>; अर्धचन्द्रो SvT<sup>k</sup> SvT<sup>s</sup> 467a देवि ] *conj.*; देवी  $\Sigma$ ; ह्येताः SvaTa 468b मन्त्र° ] *conj.* SvT<sup>k</sup> SvT<sup>s</sup>; तत्र-  $\Sigma$  SvT<sup>n</sup> 468c अत्र ] *em.* SvaTa; यत्र ] TaSa 468d चित्सु ] A C SvT<sup>s</sup> SvT<sup>k</sup>; चिस B; च सुSvT<sup>n</sup>; बिन्दुSvT<sup>k</sup> 469b °वलोकनः ] SvT<sup>k</sup> SvT<sup>s</sup>; °वलोकनम् ] TaSa SvT<sup>n</sup> 470b रतो ] *em.* SvT<sup>n</sup> SvT<sup>s</sup>; मतो  $\Sigma$ ; ततो SvT<sup>k</sup> 470c ये ऽर्था ] B SvT<sup>k</sup> SvT<sup>s</sup> SvT<sup>n</sup>; ये ऽर्था A C SvT<sup>n</sup> 470d व्यापका  $\Sigma$  SvT<sup>n</sup>; व्यापकान् SvT<sup>k</sup> SvT<sup>s</sup> 471b °रूपिणी ] C SvaTa; °रूपिणि AB 472a मन° ] A C; मत°B; मनो°SvT<sup>k</sup>; मना°SvT<sup>n</sup>; अपरो°SvT<sup>s</sup> 473a शिवत्व° ] A C SvaTa; शिव°B *ummet.* 473b °र्णवात् ] B SvaTa; °र्णवा A; °र्णवां C; °र्णवे SvT<sup>n</sup>

465a *tasmān mantrasthāḥ sarve te SvaTa-Ud cod.* 465c वर्णे ] TaSa SvT<sup>n</sup>; वर्णेः SvT<sup>k</sup> SvT<sup>s</sup> 461ab ] *cf.* TaSa 1.171-176ab = SvaTa 4.262-267ab 467b अतः ] TaSa SvT<sup>n</sup>; ततः SvT<sup>k</sup> SvT<sup>s</sup> 468b हेय कारयेत् ] TaSa SvT<sup>n</sup>; हेयलक्षणं SvT<sup>k</sup> SvT<sup>s</sup> 468c पशुपतिश्चात्मा ] TaSa; पाशोपरि ह्यात्माSvT<sup>k</sup> SvT<sup>n</sup> 468d व्योमस्थश्चित्सु° ] TaSa; व्योमस्थ च सु°SvT<sup>n</sup>; व्योमवद्विन्दु°SvT<sup>k</sup>; व्योमवच्चित्सु SvT<sup>s</sup> 469a °मोद° ] TaSa; °मोदात् SvT<sup>k</sup>; °मोदा SvT<sup>s</sup> SvT<sup>n</sup> 469c °नुलोमकं ]  $\Sigma$ ; °वलोकनं SvaTa 469d तथा ]  $\Sigma$ ; ततः SvT<sup>n</sup>; हि यत् SvT<sup>k</sup> SvT<sup>n</sup> 470a तु एतद्वि ]  $\Sigma$ ; एतद्वि°SvT<sup>n</sup>; भवेदेषा SvT<sup>k</sup> SvT<sup>s</sup> 470d सदा ] TaSa SvT<sup>n</sup>; यदा SvT<sup>k</sup> SvT<sup>s</sup>; यथा SvT<sup>s</sup> 471a एतद्वि ]  $\Sigma$  SvT<sup>n</sup>; भवेदेषा SvT<sup>k</sup> SvT<sup>s</sup> 471c धर्मिस्वभावो ]  $\Sigma$  SvT<sup>k</sup> SvT<sup>s</sup>; धर्मीश्चभावो SvT<sup>n</sup> 471d शान्तेति ]  $\Sigma$  SvT<sup>n</sup>; शान्तश्च SvT<sup>k</sup>; शान्तस्तु SvT<sup>s</sup> 472a उन्मन° ]  $\Sigma$  SvT<sup>n</sup>; उन्मना SvT<sup>k</sup>; तन्मन°SvT<sup>s</sup> 473b पशु° ]  $\Sigma$  SvT<sup>n</sup>; पशुर् SvT<sup>k</sup> SvT<sup>s</sup>

468b *heya* ] for *heyam* *ummet. metri causa* 471d *śanteti* ] for *śanta iti* *hyper*, § 8.2 473b *paśu* ] for *paśuḥ* §

परे चैव नियुक्तस्य स्रुचि-म्-आप्लवयेत्पुनः ॥ ४७३ ॥

A 54<sup>v</sup>4

स्रुच्यारन्ध्रेण तद्रव्यं यावद्वह्नौ प्रयुज्यते ।

बहिस्थं कुम्भकं तावत्परतत्त्वे तु भावयेत् ॥ ४७४ ॥

बहिर्निरोधभावेन शिवेन सह समरसम् ।

अन्यथा न भवेद्देवि नदीवेगमिवार्णवे ॥ ४७५ ॥

B 101<sup>v</sup>1

स्थित्वा सागरतोयेन सिन्धुजं समरसं भवेत् ।

न विभागं पुरायाति तथात्मा तु शिवार्णवे ॥ ४७६ ॥

C 39<sup>v</sup>5

स्रुच्यायाः पूरणं यावत्तावत्कालं समादिशेत् ।

अनेनैव तु कालेन बहिः कुम्भकवृत्तिना ॥ ४७७ ॥

B 101<sup>v</sup>2

A 54<sup>v</sup>5

आत्मा समरसत्वेन शिवे भवति सर्वगः ।

गुणामापादयेत्पश्चात्षडङ्गपद-म्-आहूतीन् ॥ ४७८ ॥

B 101<sup>v</sup>3, C 39<sup>v</sup>6

यथा नृपत्वे संप्राप्ते कलशैश्चाभिषिञ्च्यते ।

बन्दिनाद्यै गुणान्ये ऽपि ख्याप्यन्ते वसुधातले ॥ ४७९ ॥

तथा शिवत्वे संप्राप्ते गुणानापादयेद्बुधः ।

सर्वज्ञाय भव स्वाहा परितृप्तस्तथैव च ॥ ४८० ॥

B 101<sup>v</sup>4, C 39<sup>v</sup>7

अनादिबोधमप्येवं ततः स्वातन्त्र्यतां कुरु ।

तथा चालुप्तशक्तिश्च अनन्तशक्तिः पुनः ॥ ४८१ ॥

A 45<sup>v</sup>6

गुणानापादयित्वा तु मूलमन्त्रमनुस्मरेत् ।

B 101<sup>v</sup>5

473d स्रुचिम् ]  $\Sigma$  SvT<sup>n</sup>; स्रुचम् ] *em.* SvT<sup>k</sup>; स्रुचम् SvT<sup>n</sup>; स्रुचा SvT<sup>s</sup>; स्रुचां SvT<sup>s</sup> 476b सिन्धुजं ] AC; सिन्धुजां B; सिन्धुः SvT<sup>k</sup> SvT<sup>s</sup>; सेम्बुजं SvT<sup>n</sup> 476c न विभागं पुरायति ] BC; न विभागं पुनायाति A; न पुनर्विभागमायाति SvT<sup>n</sup>; पुनर्विभागं नाप्नोति SvT<sup>k</sup> SvT<sup>s</sup> 477d बहिः ] A<sup>pc</sup> C SvaTa; बहि BA<sup>ac</sup> 478c गुणामा° ]  $\Sigma$  SvT<sup>n</sup>; गुणाना° SvT<sup>k</sup> SvT<sup>s</sup> 479b °भिषिञ्च्यते  $\Sigma$  SvT<sup>n</sup>; °भिषिञ्च्यते SvT<sup>k</sup> SvT<sup>s</sup> 479c बन्दिनाद्यै ] AB; बन्दिनाद्यैर् C; बन्दिभिश्च SvT<sup>k</sup> SvT<sup>s</sup>; बन्दिनश्च SvT<sup>n</sup> 480b गुणाना° ] *corr.* SvT<sup>k</sup> SvT<sup>s</sup>; गुणामा°  $\Sigma$  SvT<sup>n</sup> SvT<sup>s</sup> 481b स्वातन्त्र्यतां कुरु ] C; स्वातन्त्र्यतां कुरुः AB; स्वातन्त्र्यशक्तिकः SvT<sup>k</sup> SvT<sup>s</sup>; स्वातन्त्र्यशक्तिः SvT<sup>n</sup> 481d अनन्त° ] AB<sup>pc</sup> C; आनन्त° B<sup>ac</sup> 481d शक्तिः ] A<sup>pc</sup> C; शक्तिरतः B 482a गुणाना° ] *corr.* SvT<sup>k</sup> SvT<sup>s</sup>; गुणामा°  $\Sigma$  SvT<sup>n</sup>

473d आप्लवयेत् ]  $\Sigma$ ; आपूरयेत् SvaTa 474a स्रुच्या ] TaSa SvT<sup>n</sup>; स्रुचो SvT<sup>k</sup> SvT<sup>s</sup> 475b शिवेन सह समरसम्<sup>hyper</sup> ] TaSa SvT<sup>n</sup>; शिवेन सह सङ्गतः SvT<sup>s</sup>; सामरस्यं शिवेन च SvT<sup>k</sup> 476a सागरतोयेन ] TaSa; सागरद्विस्तु SvT<sup>k</sup> SvT<sup>s</sup>; सागरमम्भेन SvT<sup>n</sup> 476b समरसं भवेत् ] TaSa; समरसीभवेत् SvaTa 477a स्रुच्यायाः ] TaSa; स्रुचा तु SvT<sup>n</sup>; स्रुचासौ SvT<sup>s</sup>; स्रुचस्तु SvT<sup>k</sup> 478b शिवे ]  $\Sigma$  SvT<sup>n</sup>; सिवी SvT<sup>k</sup> SvT<sup>s</sup> 478d °पदमाहूती ]  $\Sigma$ ; °परमाहूतिम् SvT<sup>n</sup> SvT<sup>s</sup>; °परिमाहूतीन् SvT<sup>k</sup> 480c सर्वज्ञाय ]  $\Sigma$  SvT<sup>n</sup>; सर्वज्ञो वै SvT<sup>k</sup> SvT<sup>s</sup> 481a अनादिबोधमप्येवं ]  $\Sigma$  SvT<sup>n</sup>; अनादिबोधो भव च SvT<sup>k</sup> SvT<sup>s</sup> 481c चालुप्त° ]  $\Sigma$ ; त्वलुप्त° SvT<sup>k</sup> SvT<sup>s</sup>; ह्यलुप्त° SvT<sup>n</sup> 482a °पादयित्वा तु ]  $\Sigma$  SvT<sup>n</sup>; °पाद्य सर्वास्तान् SvT<sup>k</sup> SvT<sup>s</sup> 9:480-481 ] *cf.* SoṢaṃPa Vol.III:399

474a *sruçyā°* ] for *sruç°*, § 1.2.5 474c *bahisthaṃ* ] for *bahihsthaṃ*, § 2.2.1 in compound 477a *sruçyāyāḥ* ] for *srucaḥ*; *cf.* feminine noun *sruçyā* for *sruç* § 2.18\* 478c *guṇām* ] for *guṇān*, § 2.7.1

ओंहूमात्मसमोपेतं सर्वज्ञाय अपश्चिमम् ॥ ४८२ ॥

C 39<sup>v</sup>8

स्वाहाकारप्रयोगेण आहुत्या प्रतिपादयेत् ।

त्रीणि पञ्च दशैका वा तिलेनाथ घृतेन वा ॥ ४८३ ॥

B 101<sup>v</sup>6

ततो दद्याभिषेकं तु मूलमन्त्रेण सुव्रते ।

परं शक्त्यामृतं क्षोभ्य शिष्यमूर्ध्नौ निधापयेत् ॥ ४८४ ॥

तुर्यद्वारविशन्तं हि सबाह्याभ्यन्तरं स्मरेत् ।

मन्त्रशक्तिभिस्तीक्ष्णाभिः शोषनिर्दहनादिभिः ॥ ४८५ ॥

B 102<sup>r</sup>1

शरीरं शोषितं तैस्तु तदर्थं चाभिषेचनम् ।

दीक्षानिर्वर्तनात्पश्चात्पुष्पं पाणौ प्रदापयेत् ॥ ४८६ ॥

दर्भं मुञ्चापयित्वा तु शिवाग्नौ कलशे गुरौ ।

प्रदक्षिणत्रयं कृत्वा दण्डवन्निपते ऽग्रतः ॥ ४८७ ॥

C 39<sup>v</sup>10

A 55<sup>r</sup>2, B 102<sup>r</sup>2

कृतकृत्यस्तु हृष्टात्मा भवोत्तीर्णः सुनिर्मलः ।

प्रोत्फुल्लनयनं शान्तं परितृप्तात्म भावयेत् ॥ ४८८ ॥

[आचार्याभिषेकः]<sup>9</sup>

निर्वाणकी त्वियं दीक्षा निर्बीजा वा सबीजिका ।

येषां सबीजिका दीक्षा तेषां कुर्याभिषेचनम् ॥ ४८९ ॥

C 39<sup>v</sup>11

B 102<sup>r</sup>3

श्रुतिशीलसमाचारा देशिकत्वे नियोजयेत् ।

<sup>9</sup>TaSa 9.485-511 (SvaTa) = *ācāryābhiṣeka* in the SiSāPa *ed.* cf. Appendix C

486a शोषितं ] *em.* SvT<sup>n</sup>; शुषितं Σ; शोष्यते SvT<sup>k</sup> SvT<sup>s</sup> 486c °वर्त° ] AB<sup>pc</sup> C; °वार्त° B<sup>ac</sup> 486d  
पुष्पं ] A C; पुष्प B 487b गुरौ ] *corr.* SvaTa; गुरोः Σ 490a °समाचारा ] *em.* SvT<sup>s</sup> SvT<sup>n</sup>; °समाचारो  
Σ; °समाचारान् SvT<sup>k</sup>

482d सर्वज्ञाय अपश्चिमम् ] Σ; सर्वज्ञायमपश्चिमम् SvT<sup>n</sup>; सर्वज्ञायेत्यपश्चिमम् SvT<sup>k</sup> SvT<sup>s</sup> 483b आहुत्या ]  
Σ SvT<sup>n</sup>; आहुतीः SvT<sup>k</sup> SvT<sup>n</sup> 483c त्रीणि ] Σ SvT<sup>n</sup>; तिस्रः SvT<sup>k</sup> SvT<sup>s</sup> 483c दशैका वा ] Σ SvT<sup>k</sup> SvT<sup>n</sup>;  
दशैकाश्च SvT<sup>s</sup> 483d तिलेनाथ ] Σ; तिलैर्वाथ SvT<sup>k</sup> SvT<sup>s</sup>; तिलेश्वाथ SvT<sup>n</sup> 484a ततो दद्या° ] Σ SvT<sup>n</sup>;  
दद्यात्ततो SvT<sup>k</sup> SvT<sup>s</sup> 484c शक्त्यामृतं ] Σ SvT<sup>n</sup>; शक्त्यमृतं SvT<sup>k</sup> SvT<sup>s</sup> SvT<sup>n</sup> 484c क्षोभ्य ] A C; क्षोभा  
B 484d °मूर्ध्नौ ] Σ SvT<sup>n</sup>; °मूर्ध्नि SvT<sup>k</sup> SvT<sup>s</sup> 485a तुर्यद्वारविशन्तं ] Σ SvT<sup>n</sup>; तुर्यद्वारं विशेत्तद्धि SvT<sup>k</sup>;  
तुर्यद्वारे विशेत्तद्धि SvT<sup>s</sup> 485c तीक्ष्णाभिः ] Σ SvT<sup>n</sup>; उग्राभिः SvT<sup>k</sup> SvT<sup>s</sup> 485d शोषनिर्° ] Σ SvT<sup>k</sup> SvT<sup>n</sup>;  
शोषणैर्° SvT<sup>s</sup> 486a तैस्तु ] Σ SvT<sup>n</sup>; तामिस् SvT<sup>k</sup> SvT<sup>s</sup> 486b चा° ] Σ SvT<sup>n</sup>, अ° SvT<sup>k</sup> SvT<sup>s</sup> 486c  
पश्चात् ] Σ SvT<sup>s</sup> SvT<sup>n</sup>; पूर्व SvT<sup>k</sup> 487a मुञ्चापयित्वा ] Σ SvT<sup>n</sup>; विमोचयित्वा SvT<sup>k</sup>; वै मोचयित्वा SvT<sup>s</sup>  
487d निपते ऽग्रतः ] Σ SvT<sup>n</sup>; निपतेद्भुवि SvT<sup>k</sup> SvT<sup>s</sup> 488a तु हृष्टात्मा ] Σ SvT<sup>n</sup>; प्रहृष्टात्मा SvT<sup>k</sup> SvT<sup>s</sup>  
488c °नयनं ] Σ SvT<sup>n</sup>; नयनः SvT<sup>k</sup> SvT<sup>s</sup> 488c शान्तं ] Σ SvT<sup>n</sup>; शान्तस् SvT<sup>k</sup> SvT<sup>s</sup> 488d परितृप्तात्म ]  
Σ SvT<sup>n</sup>; तृप्तात्मानं SvT<sup>k</sup> SvT<sup>s</sup> 489a निर्वाणकी त्वियं ] Σ; निर्वाणकी इयं SvT<sup>n</sup>; तैर्वाणिकी इयं SvT<sup>s</sup>; इयं  
नैर्वाणिकी SvT<sup>s</sup> 489d तेषां कुर्याभिषेचनम् ] Σ SvT<sup>n</sup>; कुर्यात्तेष्वभिषेचनम् SvT<sup>k</sup> SvT<sup>s</sup>

484a *dadyābhiṣekaṃ* ] for *dadyād abhiṣekaṃ*<sup>hyper</sup>, § 2.3 & § 8.4 484c *śaktyā* ] for *śakti*, § 1.2.5 488d  
*ātma* ] for *ātmaṃ*<sup>aiśa</sup> *metri causa* or *ātmanāṃ*<sup>hyper</sup> 490a *śrutiśīlasamācārā* ] *em.* for *śrutiśīlasamācārān*, § 3.4

तथाभिषेक-म्-आचार्ये शिवयोगादनन्तरम् ॥ ४९० ॥<sup>10</sup>

A 55<sup>r</sup>3

पञ्चभिः कलशैर्भद्रैः सितचन्दनचर्चितैः ।

शिवकुम्भैव चार्चित्वा रत्नगर्भा प्रपूरयेत् ॥ ४९१ ॥

ऋद्धिवृद्ध्यादिभिः पूतैरोषध्याक्षतपूरितैः ।

सितपद्मैर्मुखोद्गारैश्चूतपल्लवसंयुतैः ॥ ४९२ ॥

B 102<sup>r</sup>5

पृथिव्यादीनि तत्त्वानि पञ्च पञ्चसु विन्यसेत् ।

कलशेषु महादेवि पुनश्चैव कला न्यसेत् ॥ ४९३ ॥

C 39<sup>v</sup>13

एकैके कलशे न्यासमनन्तादिशिवान्तगम् ।

पूजयेद्भैरवं देवं सर्वसंहारनुक्रमात् ॥ ४९४ ॥

A 55<sup>r</sup>4

B 102<sup>r</sup>6

षडङ्गावरणोपेतं मन्त्रसन्धानसंयुतम् ।

भैरवेणाभिमन्त्रेत एकैकं कलशं प्रिये ॥ ४९५ ॥

C 40<sup>r</sup>1

अष्टोत्तरशतेनैव परतत्त्वमनुस्मरेत् ।

वारुण्यां सौम्ययाम्यायां ऐन्द्रश्चैशानमेव च ॥ ४९६ ॥

B 102<sup>r</sup>1

संपूज्यैवं विधानेन अभिषेकं समाचरेत् ।

यागगृहस्य चैशान्यां पीठं संकल्पयेद्बुधः ॥ ४९७ ॥

A 55<sup>r</sup>5

<sup>10</sup>TaSa 4.490- = SvaTa 4.455- cf. Appendix C *ācāryābhiṣeka* part in Bhojadeva's the *Siddhānasārapaddhati* and SoṢaṃPa Vol.III:457-497

490c कमा° ] conj.; कामा°Σ *ma-vipulā* 491c °भैव चा° ] B; °भैर्वचा°A; °भैर्वरा°C; °भवद°SvT<sup>n</sup> SvT<sup>k</sup> SvT<sup>n</sup> 492c °पद्मैर् ] em.; °पद्मैB °पद्मैAC 494c देवं ] AB SvaTa; देव C 497a °ज्यैवं ] C SvaTa; °ज्यैवं A; °ज्येव B 497b समाचरेत् ] B SvaTa; समाचरभेत् A; समाचरभेत् C 497c यागगृहस्य ] B; यागगृहस्य AC; यागहर्म्यस्य SvT<sup>k</sup>; यागगेहस्य SvT<sup>s</sup>; यागगृहस्य SvT<sup>n</sup> 497c चैशा° ] B, वैशा °A C

490c तथा° ] TaSa SvT<sup>n</sup>; अथा°SvT<sup>n</sup> SvT<sup>k</sup> 490d 491a भद्रैः ] Σ SvT<sup>n</sup>; भद्रे SvT<sup>k</sup>; द्रोणैः SvT<sup>s</sup> 491b °चर्चितैः ] Σ; °लेपितैः SvaTa 491c चार्चित्वा ] TaSa SvT<sup>n</sup>; °दभ्यर्च्य SvT<sup>k</sup> SvT<sup>s</sup> 491d °मां प्रपूरयेत् ] TaSa; °भाम्भपूरितम् SvT<sup>n</sup>, °भाम्बुपूरितैः SvT<sup>k</sup> SvT<sup>s</sup> 492b °याक्षत° ] TaSa SvT<sup>n</sup>; °यक्षत°SvT<sup>k</sup> SvT<sup>s</sup> 492c °मुखोद्गारैश् ] em.SvaTa; °मुखाङ्गार°Σ 494a एकैके कलशे ] TaSa; एकैककलशे SvaTa 494a न्यासम् ] TaSa SvT<sup>n</sup>; न्यस्येद् SvT<sup>s</sup>; व्याप्यो SvT<sup>k</sup> 494b अनन्तादि° ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; ह्यनन्तादि°SvT<sup>k</sup> 494d °संहारनुक्रमात् ] TaSa; °संभारकैः क्रमात् SvT<sup>k</sup> SvT<sup>s</sup>; °संभारन्तु क्रमात्<sup>ummet</sup>.SvT<sup>n</sup> 496b परतत्त्व° ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; परं तत्त्व°SvT<sup>s</sup> 496b °नुस्मरेत् ] TaSa; °नुस्मरन् SvaTa 496d ऐन्द्रश्चाइशानमेव ] Σ SvT<sup>n</sup>; ऐन्द्रामैश्यां तथिव SvT<sup>k</sup> SvT<sup>s</sup>

491c *śivakumbhaiva* ] for *śivakumbhaivaṃ* = *śivakumbha evaṃ*, metri causa and § double sandhi 491d *ratnagarbhām* ] for *ratnagarbhān*, § 2.12 492b *oṣadhya°* ] for *oṣadhi*, § 2.18 TaSa 9.452ab ] cf. Ksemarāja comments on SvaTa 4.457ab *sitapadmāny eva mukhāni tair udgāra*(SvT<sup>k</sup> ed., *uccārair cod.*) *ullāso bhogamokṣalakṣmī-parāmarśaś ca vidyate yeṣām, cūtapallavādīni sacchāyapatrāntarādyupalakṣaṇāya* 9.493b ] After this, one more half-verse in SvaTa; SvT<sup>n</sup> reads : *nivṛtyādikalāḥ pañcakalaśaiḥ pañcasu nyaset* 494d °*saṃhārānukramāt* ] for °*saṃhārānukramāt*<sup>ummet</sup> metri causa TaSa 9.495cd-496ab cf. SiSāPa *mūlamantrāṣṭottaraśatābhimantritaiḥ paścimottaradakṣiṇapūrveśānadiksthaiḥ*

तत्र मण्डलकं कृत्वा स्वस्तिकाद्यैर्विभूषयेत् ।  
वितानोपरिसंछन्नं ध्वजैस्तु परिशोभितम् ॥ ४९८ ॥

B 102<sup>v</sup>2

तत्रासनं न्यसेदेवि श्रीपर्णीचन्दनोद्भवम् ।  
तत्रानन्तासनं न्यस्त्वा मूर्तिभूतं शिशुं न्यसेत् ॥ ४९९ ॥

सकलीकृत्य पूर्वेव ऐशान्याभिमुखस्थितः ।  
गन्धपुष्पादिकैः पूज्य निर्मच्छर्द्य काञ्चिकौदनैः ॥ ५०० ॥

B 102<sup>v</sup>3, C 40<sup>r</sup>3

A 55<sup>f</sup>6

मृद्भस्मगोमयैः पिण्डैर्दूर्वाङ्कुरशमीदलैः ।  
सिद्धार्थदधितोयैश्च नीराजनसमन्वितः ॥ ५०१ ॥

B 102<sup>v</sup>4

निर्मच्छर्द्यैवं विधानेन अभिषेकं प्रदापयेत् ।  
पृथिव्यादिघटैर्देवि शिवं संस्मृत्य सेचयेत् ॥ ५०२ ॥

C 40<sup>r</sup>4

ऐशान्यन्तैः क्रमाद्घ्यात्वा आचार्यः सुसमाहितः ।  
अभिषिक्तो जन्यवासन्तु परिधाप्याचमेत्ततः ॥ ५०३ ॥

A 55<sup>v</sup>1, B 102<sup>v</sup>5

499c तत्रानन्तासनम् ] conj. SvaTa; तत्रातन्त्रासनं A; तन्त्रान[न्त्रा]सनं B<sup>pc</sup>; तत्र तत्रासतं C 499c न्यस्त्वा ] conj. SvT<sup>n</sup>; त्यक्त्वाΣ; न्यस्य SvT<sup>k</sup> SvT<sup>s</sup> 500a पूर्वेव ] A SvT<sup>n</sup>; पूर्वेच B; पूर्वेव C; पूर्ववत्सकलीकृत्य SvT<sup>k</sup> SvT<sup>s</sup> 500c °कैः पूज्य ] em.; °कैः पूज्या Σ SvT<sup>n</sup>; °नाभ्यर्च्य SvT<sup>k</sup>; °ना पूज्य SvT<sup>s</sup> 500d निर्मच्छर्द्य ] B; निर्मच्छि A C; निर्मच्छ्या SvT<sup>n</sup>; निर्भर्त्स्यः SvT<sup>k</sup>; निर्भर्त्स्यं SvT<sup>s</sup> 500d काञ्चिकौदनैः ] conj. SvT<sup>k</sup> SvT<sup>n</sup>; काञ्चिकौदनैः A C SvT<sup>s</sup>; कंचिकौदनैः B; काञ्जिकौदनैः SvT<sup>n</sup> 501a °गोमयैः ] A<sup>pc</sup> B C. °गोमयै A<sup>ac</sup> 501d °वितैः ] C SvaTa; °वितै A; °वितै B 502a निर्मच्छर्द्यैवं ] conj.; निर्मूच्छैर्वं A; निर्म्मच्छयेव B; निर्मूद्ध्यैवं C; निर्मच्छैर्वं SvT<sup>n</sup>; निर्भर्त्स्यैवं SvT<sup>k</sup>; निर्भिद्यैवं SvT<sup>n</sup> 502c °घटैर्देवि ] A C; °घटै देवि B; घटाद्यस्तु SvT<sup>n</sup>; °घटास्यैर्वा SvT<sup>k</sup>; °घटाद्यैस्तु SvT<sup>s</sup> 502d शिवं संस्मृत्य ] TaSa; धामानुस्मृत्य SvaTa 503c °वासन्तु A; °वासं तु C; °वास्तुन्तु B; °वासस्तु SvaTa

498b °कादयिर्विभूषयेत् ] TaSa SvT<sup>n</sup>; °कादिविभूषितम् SvT<sup>k</sup> SvT<sup>s</sup> 500b -स्थितः ] Σ TaSa SvT<sup>n</sup>; स्थितं SvT<sup>k</sup> SvT<sup>s</sup> 501b °शमीदलैः ] B; °समीदलैः A C; °समाश्रितः SvT<sup>k</sup>; °समायुतैः SvT<sup>s</sup>; °समिश्रितैः SvT<sup>n</sup> 503a ऐशान्यन्तैः क्रमाद्घ्यात्वा ] TaSa; ईशानान्तं क्रमाद्घ्यात्वा SvT<sup>n</sup> SvT<sup>s</sup>; क्रमाद्घ्यात्वा कलशेषु

497\* ] cf. SiSāPa<sup>ed</sup>. tatra yāgagrhe īśānyāṃ maṇḍalake svastikādicarccite 498ab\* ] cf. detail description of installing vitāna and toraṇa in SiSāPa<sup>ed</sup>. TaSa 9.498cd ] cf. SiSāPa<sup>ed</sup>. dakṣiṇadīghbhāge śrīparṇyādinirmite vinyastapaṭṭe anantādyāsanaṃ 499c anantāsanaṃ cf. SiSāPa<sup>ed</sup>. anantādyāsanaṃ datvā saṃsthāpya 500a pūrveva ] for pūrva iva, § double sandhis, same meaning as pūrvaivat TaSa 9.497cd-501 cf. NeTa-Ud aṣṭabhiḥ kalaśair deya ācāryasya vidhānataḥ || 5.1cd || vidhānam īśānadiśi svastikādimāṇḍalagata-śrīparṇādyāsanaṃ paviṣṭasya vihitanyāsasya amṛteṣatayārcitasya kāñcikaudana-mṛḍgomayadūrvā-siddhārthakādi-pūrṇasadipa-kalaśa-nirbhartsanataḥ śamitaviḅhṇasya paramantra-sphārāveśa-niḥśyandi-parāmrta-dhārāsāra-cintanena saha śirasi kalaśāmbhaḥ-ḥṣopāt-makam ||; TaSa 499-501 cf. SiSāPa<sup>ed</sup>. anantāsanaṃ dattvā mūrtibhūtaṃ śiṣyaṃ vinyasya sakalīkṛtya saṃpūjya kāñcikodanena ... nirmatsya 502c ghaṭair ] cf. SvaTa-Ud ghaṭādyair iti tv apapāṭhaḥ | 502d dhāmā ] cf. SvaTa-Ud 3.6o dhāma mūlamantraḥ 503a aiśānyantaiḥ ] for aiśānyanteṣu [udghaṭeṣu], § 5.2 instrumental for locative 503d ācamet ] for ācamayet, § 00 simplex for causative

प्रवेश्य दक्षिणा मूर्तौ योगपीठं प्रकल्पयेत् ।  
संस्थाप्य सकलीकृत्य अधिकारं समर्पयेत् ॥ ५०४ ॥

C 40<sup>r</sup>5

उष्णीषमकुटाद्यांश्च छत्रपादुकचामरम् ।  
हस्त्यश्रुशिविकाद्यांश्च राजाङ्गानि अशेषतः ॥ ५०५ ॥

करणी कर्तरी खटिका सुक्सुवौ दर्भपुस्तकम् ।  
अक्षसूत्रादिकं दत्त्वा चतुराश्रमसंस्थितम् ॥ ५०६ ॥

A 55<sup>v</sup>2, C 40<sup>r</sup>6

अनुग्रहपथस्थेन दीक्षा व्याख्या सदा त्वया ।  
अद्यप्रभृति कर्तव्यमधिकारं शिवाज्ञया ॥ ५०७ ॥

B 103<sup>r</sup>1

उत्थाप्य हस्ते संगृह्य मण्डले तु प्रवेशयेत् ।  
जानुभ्यां धरणीं गत्वा संपूज्य भैरवं ततः ॥ ५०८ ॥

C 40<sup>r</sup>7

विज्ञाप्य भगवान्ह्येवमभिषिक्तस्तवाज्ञया ।  
आचार्यपथसंस्थेन तवानुज्ञानुविधायिना ॥ ५०९ ॥

B 103<sup>r</sup>2

A 55<sup>v</sup>3

कर्तव्यं यत्क्रमायातमधिकारन्तु देशिकैः ।  
शिवतत्त्वार्थकथनं शिवस्य पुरतः स्थितः ॥ ५१० ॥

C 40<sup>r</sup>8

निर्गत्य भुवनादग्नौ कलाध्वानं तु होमयेत् ।

B 103<sup>r</sup>3

505a °द्यांश्च ] SvaTa; °द्याश्च Σ 506b दर्भ° ] B Σ SvaTa; गर्भ° AC 506c दत्त्वा ] em.SvaTa; कृत्या  
Σ 506d °स्थितम् ] Σ SvT<sup>n</sup>; °स्थितः SvT<sup>k</sup> SvT<sup>s</sup> 507a °पथस्थेन ] AC; °पस्थेन B *ummet.* 508d  
°पूज्य ] AB; °पूज्या C 509d °विधायिना ] conj. SvaTa; °विधायिनाम् Σ 511b भुवनादग्नौ ] B SvT<sup>n</sup>;  
भुवनादग्नौ SvT<sup>k</sup>; भुवनदग्नौA; भुवनं दग्नौC; भगवानग्नौ SvT<sup>s</sup>

504a प्रवेश्य ] Σ SvT<sup>k</sup>; प्रविश्य SvaTa 504a दक्षिणामूर्तौ ] TaSa SvT<sup>s</sup>; दक्षिणां मूर्ति SvT<sup>k</sup>; दक्षिणे  
मूर्त्तौ SvT<sup>n</sup> 504d समर्पयेत् ] Σ SvT<sup>s</sup>; समर्पयेत् SvT<sup>n</sup>; प्रकल्पायेत् SvT<sup>k</sup> 505b छत्रपादुकचामरम् ]  
Σ SvT<sup>n</sup>; चत्रं पादुकमासनम् SvT<sup>k</sup>; छत्रचामरपादुकाः SvT<sup>s</sup> 505d अशेषतः ] Σ SvT<sup>n</sup> SvT<sup>s</sup>; ह्यशेषतः SvT<sup>k</sup>  
507a अनुग्रहपथस्थेन ] AC; अनुग्रहपथस्थेन SvT<sup>n</sup>; दीक्ष्यानुग्रहमार्गेण SvT<sup>k</sup>; दिक्ष्यानुग्रहमार्गेण SvT<sup>s</sup> 507c  
कर्तव्यम् ] Σ SvT<sup>n</sup>; कर्तव्येत्य° SvT<sup>k</sup>; कर्तव्यो ह्य° SvT<sup>s</sup> 508a हस्ते ] Σ; हस्तौ SvaTa 509a भगवान् ]  
Σ; भगवन् SvT<sup>k</sup> SvT<sup>s</sup>; भगवं SvT<sup>n</sup> 509b तवाज्ञया ] Σ SvT<sup>s</sup>; शिवाज्ञया SvT<sup>n</sup>; त्वदाज्ञया SvT<sup>k</sup> 509c  
°पथ° ] Σ; °पद° SvaTa 510a यत्° ] Σ SvT<sup>n</sup> SvT<sup>s</sup>; यत्तद्° SvT<sup>k</sup> 510a देशिकैः ] Σ SvT<sup>s</sup>; देशिके SvT<sup>k</sup>;  
देशिकः SvT<sup>n</sup>

504b *yogapīṭham* ] cf. SvaTa-Ud *yogapīṭham anantādisadāśivāntaṃ śaktirūpam āsanam asya kalpayet* | TaSa 9.503cd ]  
cf. SiSāPa *ed.* - *śāṅkhān kalaśāṃś ca mūrtimataḥ..... abhimantritān yogapīṭhasya bahirdikṣu vidikṣu sthāpayet* 505a  
°*kuṭādyāś ca* ] for °*kuṭādyāśca*, § 00 *āś + ca* for *āś + ca*, but occur irregularly 506a *karaṇī kartarī khaṭikā* ]  
for *karaṇīm kartarīm khaṭikām*, § 00 elision of final *anusvāra* in feminine singular accusative TaSa 9.504cd-506a  
cf. SiSāPa *uṣṇīṣa-makuṭa-cchattra-pādukā-cāmara-hasty-aśva-śibikādi-rājyāṅgāni karaṇī-kartarī-khaṭikā sruksru-*  
*vau darbhapustakākṣasūtrādikaṃ ca dattvājñāṃ śrāvayet* and TaSa 9.492cd, 500cd-503ab (= SvaTa 4.467ab,  
701-472) are quoted in TaĀl-Vi 23



मन्त्रतर्पणकं कृत्वा कलैकं पञ्च चाहृतिम् ॥ ५११ ॥

पञ्च पञ्चसु सर्वासु हुत्वा पूर्णाहुतिं ददेत् ।

अर्घपूजाधिकं कृत्वा प्रणम्य ख्यापयेत्प्रभोः ॥ ५१२ ॥

B 103<sup>r</sup>4

अभिषिक्तो मयाचार्यस्तदर्थे मन्त्रतर्पणम् ।

A 55<sup>v</sup>4, C 40<sup>r</sup>9

हृदाद्यैः पञ्चभिश्चाङ्गैर्दक्षिणं लाञ्छयेत्करम् ॥ ५१३ ॥

दर्भोल्मुकं शिवाग्रौ तु कन्यसादीनि लञ्छयेत् ।

B 103<sup>r</sup>5

पुष्पं पाणौ प्रदद्यात्तु मण्डलाग्रे प्रपातयेत् ॥ ५१४ ॥

भैरवं कलशं चाग्निं नमस्कृत्वा तु दण्डवत् ।

C 40<sup>r</sup>10

लब्धाधिकार हृष्टात्मा हृष्टतुष्टफलान्वितः ॥ ५१५ ॥

स गुरुः शिवतुल्यस्तु शिवधामफलप्रदः ।

A 55<sup>v</sup>5, B 103<sup>r</sup>6

[साधकाभिषेकः]<sup>11</sup>

शान्त्यन्ते भूतिदीक्षा तु सदाशिवफलात्मिका ॥ ५१६ ॥

शिवधर्मी तु सा ज्ञेया लोकधर्मी मतान्यथा ।

C 40<sup>r</sup>11

शिवधर्मी तु या दीक्षा साधकानां प्रकीर्तिता ॥ ५१७ ॥

तेषां कुर्याभिषेकन्तु साधकत्वे नियोजयेत् ।

B 103<sup>v</sup>1

<sup>11</sup>TaSa 9.516c-540b (SvaTa 4.481c-505)= *sādhakābhiṣeka* in the SiSāPa <sup>ed.</sup> cf. Appendix D

512c °पूजा° ] B SvaTa; °पूज्या° AC 513c °चाङ्गैर् ] *conj.* SvaTa; °चाङ्गैर् B; °चागैर् AC 513d दक्षिणं ] *conj.* SvaTa; दक्षिणां B SvT<sup>s</sup>; दक्षिण AC 514c °द्यात्तु ] *corr.* SvT<sup>k</sup> SvT<sup>s</sup>; °द्यात्तु AC; °त्वा तु B SvT<sup>n</sup> 517d °कीर्तिता ] *em.* SvaTa; °कीर्तिता: Σ 518b °कत्वे ] ABC<sup>pc</sup>; °कं C<sup>ac</sup>

511d कलैकं ] Σ SvT<sup>n</sup>; कलानां SvT<sup>k</sup> SvT<sup>s</sup> 511d चाहृतिं ] Σ; चाहृती: SvT<sup>k</sup> SvT<sup>s</sup>; चाहृती SvT<sup>n</sup> 512b ददेत् ] Σ; हुनेत् SvT<sup>n</sup>; गुरुः SvT<sup>k</sup> SvT<sup>s</sup> 512d प्रभोः ] TaSa SvT<sup>k</sup>; प्रभो SvT<sup>n</sup>; प्रभुम् SvT<sup>s</sup> 513a °चार्य° ] Σ SvT<sup>k</sup> SvT<sup>n</sup>; °चाद्य SvT<sup>s</sup> 513b तदर्थे ] Σ SvT<sup>n</sup>; तदर्थं SvaTa 514b कन्यसादीनि ] Σ SvT<sup>n</sup>; कन्यसादि तु SvT<sup>k</sup>; कनीयस्यादि SvT<sup>k</sup>; करीयस्या तु SvT<sup>s</sup> 515b नमस्कृत्वा ] Σ SvT<sup>n</sup>; नमस्कृत्य SvT<sup>k</sup> SvT<sup>s</sup> 515c °कार ] Σ SvT<sup>n</sup>; °कारो SvT<sup>k</sup> SvT<sup>s</sup>; °कारं SvT<sup>n</sup> 515d हृष्टतुष्ट° ] Σ SvT<sup>n</sup>; दृष्टादृष्ट° SvT<sup>k</sup> SvT<sup>s</sup> 516c शान्त्यन्ते ] TaSa SvT<sup>k</sup> SvT<sup>s</sup>; शान्त्या SvT<sup>n</sup> 516d °फला- ] Σ; °पदा° SvT<sup>k</sup> SvT<sup>s</sup>; °कला° SvT<sup>n</sup> 517a °धर्मी तु सा ] Σ; °धर्मा तु सा SvT<sup>n</sup>; °धर्मिण्यसौ SvT<sup>k</sup> SvT<sup>s</sup> 517b °धर्मी मता° ] TaSa; °धर्मिण्यतो SvT<sup>k</sup> SvT<sup>s</sup>; °धर्मीहितो SvT<sup>n</sup> 517c °धर्मी तु या दीक्षा ] Σ SvT<sup>n</sup>; °धर्म्यसौ तेषां SvT<sup>k</sup> SvT<sup>s</sup> 518a कुर्या° ] Σ SvT<sup>n</sup>; कृत्वा° SvT<sup>k</sup> SvT<sup>s</sup>

9.510-513 cf. SiSāPa <sup>ed.</sup> *adyaprabhṛti dīkṣāvyaākhyādīkaṃ jñātvā parīkṣya ca tvayā vidheyam | tato bhagavate vinivedya, ācārya 'yaṃ mayā kṛtas tvatprasādād adhikāraṃ nirvighnena karotv iti vijñāpayet | tataḥ kṛtācāryaḥ kuṇḍe gatvā nirṛtyādīlāpañcakam pañcabhirāhutibhiḥ saṃtarpya pūrṇā dadyāt | tatas tasya darbhalmukena pañcabhiraṅgair dakṣiṇakare kaniṣṭhādyaṅguṣṭhāntaṃ lāñchayet | punar bhagavate praṇipātaṃ kārayitvā bhagavantaṃ kṣamāpayet | sa ca labdhādhikāro rṣugupāraṃparyāyātāṃ adhikāraṃ kuryāt 515c labdhādhikāra ] for labdhādhikārah, metri causa } but SvT<sup>k</sup> ma-vipulā 9.511 of A ends with || ○ || 517a śivadharmī ] for śivadharmiṇī, § I.1.2 517b lokadharmī ] for lokadharmiṇī, § I.1.2 9.516 ] JÑĀNARATNĀVALĪ p.266 dīkṣayā lokadharmiṇyā grhasthān dīkṣayed guruḥ | tathaiva śivadharmiṇyā dīkṣayec ca tapodhanān | 517c śivadharmī ] for śivadharmiṇī, § I.1.2 518a kuryā° ] for kuryāt § 2.3*

साधकस्याभिषेको ऽयं विद्यादीक्षादनन्तरम् ॥ ५१८ ॥

विद्यादीक्षा भवेत्सा तु वासनाभेदत स्थिता ।

A 55<sup>v</sup>6, C 40<sup>r</sup>12

न कर्मभेदो विद्येत सर्वस्याध्वनि संस्थितः ॥ ५१९ ॥

B 103<sup>v</sup>2

कृतानि यानि कर्माणि सर्वाण्यध्वगतानि तु ।

तानि संशोध्य विधिवत्कलापञ्चस्थितानि वै ॥ ५२० ॥

योजन्यावसरे भेदो †विज्ञानं†साधकस्य तु ।

C 40<sup>r</sup>13

प्रारब्धकर्म पञ्चर्थे तमेकस्थं तु भावयेत् ॥ ५२१ ॥

B 103<sup>v</sup>3

शिवमुच्चार्य सकलं सदाशिवतनौ न्यसेत् ।

विद्याभेदस्वरूपेण ध्यात्वा देवं सदाशिवम् ॥ ५२२ ॥

A 56<sup>r</sup>1

पूर्णाहुतिप्रयोगेन अणिमादिगुणैर्युतम् ।

B 103<sup>v</sup>4

अणिमादिगुणावाप्त्यै मूलमन्त्रे स्वसंज्ञया ॥ ५२३ ॥

आहुतिं ह्यष्टकं हुत्वा अभिषिञ्चेत्स साधकम् ।

कलशैः पञ्चभिः कुर्यान्नित्युत्पाद्या त्रिषु न्यसेत् ॥ ५२४ ॥

B 103<sup>v</sup>5

शान्त्यातीतां पञ्चमे तु शान्तिं पश्चाच्चतुर्थके ।

519c °भेदो ] conj. SvaTa ; °भेदे Σ 519d सर्वस्या° ] em.; SvT<sup>n</sup> ; सर्वास्या°Σ ; सर्वत्रा°SvT<sup>k</sup> SvT<sup>s</sup> 523c °वाप्त्यै ] AC ; °वाप्तै B ; °वाप्तौ SvT<sup>k</sup> SvT<sup>s</sup> ; वाप्ति SvT<sup>n</sup> 524a आहुतिं ] em.; आहुति Σ § 2.1.1 524b अभिषिञ्चेत्स C ; अभिषिञ्चेत्स AB<sup>Pc</sup> ; अभिषिञ्चेत्सा B<sup>Ac</sup> ; अभिषिञ्चेत् SvT<sup>n</sup> ; °पिञ्चेत् SvT<sup>k</sup> SvT<sup>s</sup> 524c कुर्यान्नि° ] em.; कुर्या नि°Σ § 2.3 524d त्रिषु ] C ; तृषु AB 525a शान्तिं ] em.; शान्ति Σ 2.2.1 525b पश्चाच्च°C ; पश्चा च°AB § 2.3

518d °दनन्तरम् ] Σ SvT<sup>n</sup> ; °त उत्तरः SvT<sup>k</sup> ; °त उत्तरा SvT<sup>s</sup> 519b °भेदत ] Σ ; °भेदतः SvaTa 520d वै ] Σ SvT<sup>n</sup> ; तु SvT<sup>k</sup> SvT<sup>s</sup> 521a योजन्या° ] TaSa SvT<sup>n</sup> ; योजना°SvT<sup>s</sup> ; योजन्य°SvT<sup>k</sup> 521b विज्ञानं ] Σ SvT<sup>n</sup> ; विज्ञेयः SvT<sup>s</sup> ; विमर्शः SvT<sup>k</sup> 521c पञ्चर्थे तमेकस्थं ] Σ ; पञ्चर्थे एकत्वं SvT<sup>n</sup> ; पाश्चात्यं न चैकस्थं SvT<sup>k</sup> ; पश्चात्यतच्चैकस्थं SvT<sup>s</sup> 521d तमेकस्थं ] Σ ; एकस्त्वस्थन् SvT<sup>n</sup> ; न चैकस्थं SvT<sup>k</sup> ; तच्चैकस्थन् SvT<sup>s</sup> 522a शिवमुच्चार्य ] TaSa ; धाममुच्चार्य SvT<sup>n</sup> ; धाम प्रोच्चार्य SvT<sup>k</sup> ; धाम चोच्चार्य SvT<sup>s</sup> 522c °भेद° ] Σ ; °देह°SvaTa ; SvaTa-Ud 523d °मन्त्रे स्व° ] Σ ; मन्त्रस्व°SvT<sup>k</sup> SvT<sup>n</sup> ; मन्त्रेण SvT<sup>s</sup> 524a आहुतिं ह्यष्टकं हुत्वा ] C , आहुतिं ह्यष्टकं हुत्वा AB , आहुतीरष्टकं (आहुती ह्यष्टकं) हुत्वा SvT<sup>n</sup> ; अष्टावेवाहुतीर्दत्त्वा SvT<sup>k</sup> SvT<sup>s</sup> 524c कुर्या नि° ] Σ ; कुर्यान्नि°SvaTa 524d °द्या ] TaSa ; °द्यास् SvT<sup>k</sup> SvT<sup>s</sup> ; °द्यां SvT<sup>n</sup> 525a शान्त्यातीतां पञ्चमे ] em.; शान्त्यातीता पञ्चमे Σ ; शान्त्यातीतं पञ्चमे SvT<sup>n</sup> ; शान्त्यतीतां च मे SvT<sup>k</sup> SvT<sup>s</sup> § 2.2.1

519b °bhedata ] for °bhedataḥ, § 2.2.1 520d kalāpañca° ] for kalāpañcama° hyper, § 3.4 9.520ab cf. SiSāPa atha sādhaḥkaḍiḥṣāyāṃ nivr̥tṭyādikalātrayaṃ saṃśodhya tataḥ śāntyatītāṃ śodhayet | 521a yojanyāvasare ] for yojanyāvasare § 1.2.5 9.521ab ] After this, there is one more added hemistich only in SvT<sup>k</sup> - sādhaḥkasya tu bhūtyarthaṃ prak karmākaṃ tu śodhayet 522c vidyābheda°TaSa ] for vidyādeha°SvaTa - SvaTa-Ud vidyādeho 'ṣṭādaśabhujāḥ sakalabhaṭṭāraḥkaḥ | 523d mūlamantre ] for mūlamantreṇa hyper, § 4.1.4 523d 9.522-523ab ] cf. SiSāPa anantaraṃ pañcamantratanuṃ sadāśivaṃ dhyātvā mūlamantreṇa pūrṇāhutyā śāntikalāyāṃ saṃyojya, - oṃ haum ātman aṇimā te bhavatu svāhā | oṃ haum ātman mahimā te bhavatu svāhā | oṃ haum ātman laghimā te bhavatu svāhā | oṃ haum ātman prakāmyaṃ te bhavatu svāhā | oṃ haum ātman prāptis te bhavatu svāhā | oṃ haum ātman iśitvaṃ te bhavatu svāhā | oṃ haum ātman vaśitvaṃ te bhavatu svāhā | oṃ haum ātman yatrakāmāvaśayitvaṃ te bhavatu svāhā | 524d nivr̥tṭyādyā ] for nivr̥tṭyādyā § 2.10

एवं शान्तिं पुटित्वा तु पृथिव्यादीनि पञ्चसु ॥ ५२५ ॥

एकैके कलशे पश्चात्साध्यमन्त्रं तु विन्यसेत् ।

A 56<sup>r</sup>2

विद्याङ्गैः सकलीकृत्य विद्याङ्गावरणाभ्यसेत् ॥ ५२६ ॥

B 103<sup>v</sup>6

शतमष्टोत्तरं मन्त्र्य एकैकं कलशं ततः ।

बहिर्मण्डलके न्यस्त्वा आसनं प्रणवेन तु ॥ ५२७ ॥

C 40<sup>v</sup>3

साधकं तत्र संस्थाप्य सकलीकरणं कुरु ।

निर्मच्छद्य पूर्ववत्सर्वैः साध्यमन्त्रेण सेचयेत् ॥ ५२८ ॥

B 104<sup>r</sup>1

निवृत्यादित्रिभिः कुम्भैः स्नापयेत्पूर्वदिङ्मुखम् ।

शान्त्यातीतं घटं ग्राह्य पश्चाच्छिष्यं प्रसेचयेत् ॥ ५२९ ॥

A 56<sup>r</sup>3, C 40<sup>v</sup>4

शान्तिं पश्चात्तु गृह्णीयात्संपुटेन तु सेचयेत् ।

B 104<sup>r</sup>2

साधकस्याभिषेको ज्यं विलोमे चानुलोमतः ॥ ५३० ॥

अभिषिच्य प्रवेशित्वा दक्षिणा मूर्तिमाशृतम् ।

प्रणवेनासनं कल्प्य सकलीकरणं भवेत् ॥ ५३१ ॥

C 40<sup>v</sup>5

साधकस्याधिकाराणि मन्त्रकल्पादि कल्पयेत् ।

B 104<sup>r</sup>3

525c शान्तिं ] *corr.* SvT<sup>n</sup>; शान्तिं Σ 525c पुटित्वा ] B; पुष्टित्वा AC 526c विद्याङ्गैस् ] B; विद्याङ्गैः SvaTa; विद्याङ्गैः AC 527a शतमष्टोत्तरं मन्त्र्य ] B; शतमष्टोत्तरं मन्त्रा AB SvT<sup>n</sup>; सम्मन्त्र्याष्टशतेनैव SvT<sup>k</sup>; समन्त्राष्टशतेनैव SvT<sup>s</sup> 528a साधकं ] *conj.* SvT<sup>k</sup> SvT<sup>s</sup>; साधकस् Σ SvT<sup>n</sup> 528c निर्मच्छद्य ] AB; निर्मन्त्र्य C; निर्मच्छ SvT<sup>n</sup>; निर्मत्स्य SvT<sup>k</sup> SvT<sup>s</sup> 529a निवृत्यादित्रिभिः ] *conj.* SvT<sup>k</sup> SvT<sup>s</sup>; तृवृत्यादित्रिभिः AC; तृवृत्यादिः तृभिः B; निवृत्यादित्रिभिः SvT<sup>n</sup> 529c घटं ] *corr.*; घट Σ 529d प्रसेचयेत् ] AC; प्रसेचयेत् B 530a शान्तिं ] AC SvaTa; शान्तिं B 530a तु AB; °तु ] C 530a पश्चात्तु ] *em.*; पश्चा तु Σ § 2.3 530b °न तु सेचयेत् ] AC; °न तु सेचयेत् B; °नाथ सेचयेत् SvT<sup>n</sup>; °नाभिषेचयेत् SvT<sup>k</sup> SvT<sup>s</sup> 531b दक्षिणा ] Σ SvT<sup>n</sup>; दक्षिणा SvT<sup>k</sup> SvT<sup>s</sup> 531d °करणं ] AC; °करण B

525c एवं शान्तिं पुटित्वा तु ] A, एवं शान्तिं संपुटित्वा SvT<sup>n</sup> शान्त्या तु संपूटीकृत्य SvT<sup>k</sup> SvT<sup>n</sup> शान्त्या तु सकलीकृत्य SvT<sup>n</sup> 525d पृथिव्यादीनि ] Σ; पृथिव्याद्यैश्च SvT<sup>k</sup> SvT<sup>n</sup>; पृथिव्याद्यांतु SvT<sup>n</sup> 525d पञ्चसु ] Σ SvT<sup>n</sup>; पञ्चभिः SvT<sup>k</sup> SvT<sup>s</sup> 526a एकैके ] Σ SvT<sup>n</sup>; एकैक° SvT<sup>k</sup> SvT<sup>s</sup> 526b साध्य° ] Σ SvT<sup>k</sup> SvT<sup>n</sup>; सर्व° SvT<sup>s</sup> 527c मण्डलके ] *corr.* SvT<sup>k</sup> SvT<sup>n</sup>; मण्डलकं Σ SvT<sup>n</sup> 527c न्यस्त्वा ] Σ SvT<sup>n</sup>; न्यस्य SvT<sup>k</sup> SvT<sup>s</sup> 528b कुरु ] Σ SvT<sup>n</sup>; ततः SvT<sup>k</sup> SvT<sup>s</sup> 529b °मुखम् ] Σ SvT<sup>k</sup> SvT<sup>s</sup>; °मुखी SvT<sup>n</sup> 529c शान्त्यातीतं घटं ग्राह्य TaSa; शान्त्यतीतं घटं पश्चाद् SvT<sup>k</sup> SvT<sup>n</sup>; शान्त्यतीतं घटं पश्चाद् SvT<sup>s</sup> 529d पश्चाच्छिष्यं प्रसेचयेत् ] TaSa; गृहित्वा सेचयेच्छिष्यम् SvaTa 530d विलोमे चानुलोमतः ] Σ SvT<sup>n</sup>; अनुलोमविलोमतः SvT<sup>k</sup> SvT<sup>s</sup> 531a अभिषिच्य ] Σ SvT<sup>n</sup>; अभिषिच्य SvT<sup>k</sup> SvT<sup>s</sup> 531b °माश्रितम् ] Σ; °मासूतः SvT<sup>s</sup> SvT<sup>n</sup>; °मास्थितम् SvT<sup>k</sup> 531c कल्प्य ] Σ SvT<sup>n</sup>; दत्त्वा SvT<sup>k</sup> SvT<sup>s</sup> 532a °काराणि ] Σ SvT<sup>n</sup>; °कारार्थं SvT<sup>k</sup> 532b मन्त्रकल्पादि ] TaSa; अक्षमालादि SvT<sup>k</sup> SvT<sup>n</sup>

9.523cd-525 ] *cf.* SiSāPa ity āhutyastakena guṇān āpādyā pañcabhiḥ kalaśair nirṛtyādikalānyastaiḥ sādhyamantrapūjī-taiḥ | 528b kuru ] for kuryāt, § 6.6 529c śāntyā ] for śanti, § 1.2.5 530d *cf.* SvaTa-Ud ānulomyaṃ nirṛtyādītraye, śāntiśāntyatītayos tu prātilomyam | TaSa 9.527cd (=SvaTa 4.497cd) ] This hemistich is not occurred in SvT<sup>n</sup> Mss.

मन्त्रकल्प्याक्षसूत्रं च खटिका छत्रपादुके ॥ ५३२ ॥

उष्णीषरहितं दत्त्वा प्रविश्य शिवसन्निधौ ।

A 56<sup>r</sup>4

विज्ञायेत् परमेशानं साधको यं मया कृतः ॥ ५३३ ॥

B 104<sup>r</sup>4, C 40<sup>v</sup>6

सिद्धिर्भवतु युष्मज्जातृःप्रकारापि भक्तिः ।

साध्यमन्त्रोच्चरेत्पश्चात्पुष्पोदकसमन्वितम् ॥ ५३४ ॥

तस्य हस्ते समर्प्येत सिद्धार्थं साधकस्य तु ।

प्रणम्योभौ गृहीत्वा तु मन्त्रं हृदि निवेशयेत् ॥ ५३५ ॥

B 104<sup>r</sup>5, C 40<sup>v</sup>7

प्रहृष्टवदनः शिष्य आचार्यो ऽपि सुहृष्टवान् ।

उभौ निर्गत्य चाग्नौ तु तर्पयेन्मन्त्रसंहिताम् ॥ ५३६ ॥

A 56<sup>r</sup>5

सहस्रेण शतेनाथ साध्यमन्त्रस्य तर्पणम् ।

B 104<sup>r</sup>6

एवं सन्तर्पयित्वा तु पुष्पं पाणौ प्रदापयेत् ॥ ५३७ ॥

त्रिस्थं संपूजयित्वा तु त्रिप्रदक्षिण दण्डवत् ।

C 40<sup>v</sup>8

प्रणम्य भक्तियुक्तात्मा अणिमादिफलाप्नुयात् ॥ ५३८ ॥

उत्थाप्य साधकं ब्रूयात्समयां पाल यत्नतः ।

दीक्षावसाने देवेशि श्रवणीया विपश्चितैः ॥ ५३९ ॥

A 56<sup>r</sup>6

एवं दीक्षां विनिर्वर्त्य सर्वदैव वरानने ।

C 40<sup>v</sup>9

532d खटिकाच्छ्र° AB SvT<sup>n</sup>; खातिकाच्छ्र° C; खटिकां छ्र° SvT<sup>k</sup> SvT<sup>n</sup> 533c विज्ञायेत् ] AC; विज्ञापयेत् B; विज्ञाप्य SvaTa 534a सिद्धिर्भवतु ] AC SvT<sup>n</sup>, सिद्धि भवतु B भूयात्सिद्धिस् 534a युष्म° ] Σ; पुष्पा° SvT<sup>n</sup>; त्वदा° SvT<sup>k</sup>; तवाज्ञा° SvT<sup>n</sup> 534a युष्मज्जातृ ] em.; युष्मज्ञा Σ § 2.3 534b तृः° ] em. SvT<sup>n</sup>; तृष्° Σ; त्रि° SvT<sup>k</sup> SvT<sup>s</sup> 534c °मन्त्रो° ] BC SvT<sup>k</sup>; °मन्त्रै A; °मन्त्रं SvT<sup>k</sup> SvT<sup>n</sup> 535d मन्त्रं ] AB<sup>pc</sup> C SvaTa; मन्त्री B<sup>ac</sup> 536a °वदनः ] BC SvT<sup>k</sup>; °वदन A; °वदनं SvT<sup>s</sup> SvT<sup>n</sup> 536b सुहृष्टवान् ] AC SvT<sup>k</sup> SvT<sup>n</sup>; सुहृष्टवां B; वरानने SvT<sup>s</sup> 538b दण्डवत् ] AC; दण्डवत् B 538d °फलाप्नुयात् ] AC; °फलमाप्नुयात्<sup>hyper</sup> B SvT<sup>n</sup>; °फलं लभेत् SvT<sup>k</sup> SvT<sup>s</sup> 539b समयां ] AB; समया C; समयान् SvT<sup>k</sup>; समर्थं SvT<sup>n</sup> 539b पाल यत्नतः ] AC; पालयत्नतः B; पाहि यत्नतः SvT<sup>k</sup>; [-आर्था]भियत्नतः SvT<sup>s</sup>; पाल यत्नतः SvT<sup>n</sup> 539d श्रवणीया ] AB<sup>pc</sup> C; श्रवणीया B<sup>ac</sup> 539d विपश्चितैः ] C; विपश्चितैः AB; विपश्चिता SvaTa 540a दीक्षां ] B SvT<sup>k</sup> SvT<sup>s</sup>; दीक्षा AC SvT<sup>s</sup> 540b सर्वदैव ] corr. SvT<sup>k</sup> SvT<sup>s</sup>; सर्वदैव Σ; सर्वदैयं SvT<sup>n</sup>

532c °कल्प्या° ] TaSa; °कल्पा° SvaTa 533a दत्त्वा ] TaSa SvT<sup>k</sup> SvT<sup>n</sup>; दद्यात् SvT<sup>s</sup> 534b प्रकारापि ] Σ SvT<sup>n</sup>; प्रकारस्य SvT<sup>k</sup> SvT<sup>n</sup> 534c °च्चरेत् ] Σ SvT<sup>n</sup>; ददेत् SvT<sup>k</sup> SvT<sup>s</sup> 536b शिष्य आचार्यो ऽपि ] Σ; शिष्यो गुरुश्चापि SvT<sup>k</sup>; शिष्यमाचार्यो ऽपि SvT<sup>s</sup> SvT<sup>n</sup> 536c उभौ निर्गत्य चाग्नौ तु ] Σ SvT<sup>s</sup> SvT<sup>n</sup>; अग्न्यागारे सावधानौ SvT<sup>k</sup> 537a सहस्रेण शतेनाथ ] Σ; सहस्रं वा शतं वाथ SvT<sup>s</sup> SvT<sup>n</sup>; सहस्रं वा शतं वापि SvT<sup>k</sup> 538a संपूजयित्वा तु ] Σ SvT<sup>n</sup>; संपूज्य देवं SvT<sup>k</sup> SvT<sup>s</sup> 538b त्रिप्रदक्षिणदण्डवत् ] Σ; त्रिप्रदक्षिणदण्डवत् SvT<sup>n</sup>; ततो ऽपि त्रिःप्रदक्षिणम् SvT<sup>k</sup>; दण्डवत्त्रिप्रदक्षिणम् SvT<sup>s</sup>

533c vijñāyēt ] for vijñāpayet, § 535c ubhau ] cf. SvaTa-Ud ubhau gurumantrau 538b °dakṣiṇa ] for °dakṣiṇam<sup>unmet.</sup> metri causa § 2.1 539b pāla ] for pālaya<sup>hyper</sup> or pālayet 539d vipāścitaiḥ ] for vipāściddhīḥ<sup>unmet.</sup>, § 1.1.1

अनुज्ञाताभिषिक्तस्य समयां श्रावयेद्गुरुः ॥ ५४० ॥

अनिवेद्य न भोक्तव्यं खादेन्नाविधिनामिषम् ।

B 104<sup>v</sup>2

निष्फलां वर्जयेच्चेष्टां जपध्यानं तु कारयेत् ॥ ५४१ ॥

रेरेशब्दं न चोच्चार्य हेहेशब्दं तथैव च ।

न नग्रां वनितां पश्येन्न चापि प्रकटस्तनीम् ॥ ५४२ ॥

C 40<sup>v</sup>10

नालोकयेत्पशुक्रीडां क्षुद्रकर्म न कारयेत् ।

A 56<sup>v</sup>1

शाकिनीति न वक्तव्यं धप्पटिं वरवर्णिनि ॥ ५४३ ॥

च्छिण्डाली च महादेवि सेहारी नैव-म्-उच्चरेत् ।

गृहिणापि वरारोहे महासिद्धिविधौ स्थिते ॥ ५४४ ॥

C 40<sup>v</sup>11

ग्रामधर्मं न कर्त्तव्यं वासरे सिद्धिमिच्छता ।

स्वशास्त्रसूचितं कर्म नित्यं तद्विनिर्वर्त्तयेत् ॥ ५४५ ॥

B 104<sup>v</sup>5

सर्वरक्षार्थकार्येषु न प्रसज्येत कामतः ।

अव्यापारं सदा लोके युक्तायुक्तविचारणे ॥ ५४६ ॥

A 56<sup>v</sup>2, C 40<sup>v</sup>12

नोपधावेत्सदा लोकां स्वाध्यायस्य क्षतिर्यथा ।

सर्वे ते वर्जयेदर्थः स्वाध्यायक्षतिकारकाः ॥ ५४७ ॥

B 104<sup>v</sup>6

स्वाध्यायस्य विरोधेन सर्वमेतन्निरर्थकम् ।

540c °ताभिषिक्तस्य ] *em. Sanderson*, °तो भिषिक्तश्च Σ 540d गुरुः ] AC, गुरुम् B 541b खादेन्ना° ] B; खादेना° AC 541c निष्फलां ] B; निष्फला AC 541c चेष्टां ] B; चेष्टा AC 541d °ध्यानं तु ] AB<sup>pc</sup> C; °ध्यानञ्च B<sup>ac</sup> 542a रेरेशब्दं ] *corr.*, रेरेशब्द Σ 543a °क्रीडां ] AC; °कीडा B 543c वक्तव्यं ] AC, वक्तव्य B 544a छिण्डाली AC, छि[न्न]ली B with cancelation dots 544b °उच्चरेत् ] BC, °उच्यरेत् A 544c गृहिणापि ] AB, हृहिणापि C 545a °धर्मं ] *em.*; °धर्म Σ 545a कर्त्तव्यं ] AC; कर्त्तव्य B 545d विनिर्वर्त्तयेत् ] *em.*, विनिर्वर्त्तयेत् Σ 547a सदा ] *em.*; सहा Σ 547d °क्षतिकारकाः ] AC; °क्षिकारकः B *unmet.* 548a स्वाध्यायस्य ] AC; स्वाध्याय B *unmet.*

TaSa 9.540c-542b ] *cf. SiYoMa* <sup>ed.</sup> 6.44cd-45ab, 46 śrāvayed samayān paścāt praṇipatyopaviṣṭakah || anivedya na bhoktavyaṃ devyā mahyaṃ kadācana | niṣphalaṃ naiva ceṣṭeta nādeyāvidhināmiṣam | rereśabdaṃ sadākālaṃ na prayuñjyāt kadācana || 542c-543b ] *cf. BraYā* 59.121 na nagnāṃ vanitāṃ paśyen (*corr.*, paśye *cod.*) na cā(239r3)pi prakāṣṭastanīm | nālokayet paśukrīḍāṃ(*corr.*, °ḍā *cod.*) kṣudrakarman na kārayet | *cf. SiYoMa* <sup>ed.</sup> 6.47cd-48ab na nagnāṃ vanitāṃ paśyen na cāpi prakāṣṭastanīm | nālokayet paśukrīḍāṃ kṣudrakarmaṃ na kārayet; Rudrayāmala and Śāradātīlaka kanyāyonīṃ paśukrīḍāṃ digvastrāṃ prakāṣṭastanīm | nālokayet paradavyaṃ paradārāṃś ca varjayet || 543cd ] *cf. SiYoMa* <sup>ed.</sup> 6.51ab ḍākinīti na vaktavyaṃ pramādān mantrinā-m-api; TaĀl 15.552ab śākinīvācakaṃ śab-  
daṃ na kadācit samuccaret | 544cd\* ] *cf. SiYoMa* 6.48cd grāmadharmaṃ sadā varjyaṃ vāsare siddhim icchatā

540d samayāṃ śrāvayet for samayāṃ chrāvayet, § irregular sandhi and § 2.7.1 541c niṣphalāṃ ] for niṣphalān, § 2.7.1 541d ceṣṭāṃ ] for ceṣṭān, § 2.7.1 544a cchiṇḍālī ] for cchiṇḍālī, § 2.1.2 544b sehārī ] for sehārīm, § 2.1.2 544c gr̥hiṇāpi for gr̥hiṇām api<sup>hyper</sup>, metri causa 544d sthite ] for sthite<sup>hyper</sup> § 4.1.4 545d 547a lokāṃ ] for lokān, § 2.7.1

वृषकुर्कुटमायूरहंसवाराहमेव च ॥ ५४८ ॥

महिषं मानुषं गोधा उलूकं गृध्रं श्येनकम् ।

छगी मृगी तथा मेषी सुनखी च सृगालिका ॥ ५४९ ॥

शशिका शलिका चैव याश्चान्यस्त्री विजानता ।

अभोज्यमामिषं तासां मनसा यज्जुगुप्सितम् ॥ ५५० ॥

वर्षास्तु नवभिश्चैव लिङ्गच्छायां न लङ्घयेत् ।

समयी पुत्रकं चैव आचार्यं साधकं तथा ॥ ५५१ ॥

न निन्देत वरारोहे योगिनीं नैव-म्-उच्चरेत् ।

कैवर्तं कान्दुकं म्लेच्छं ध्वजं शून्यकरं प्रिये ॥ ५५२ ॥

वैरूप्यं दुःखितं शण्ठं क्लीबमन्धं तथातुरं ।

मल्लवन्दिनकौषद्यं छिप्पकं चर्मकारकम् ॥ ५५३ ॥

जट्टं भुट्टं मथीरं च कापोतं कुलभक्षकम् ।

मेदं भिल्लं च डोम्बं च तथान्यं भण्डकारकम् ॥ ५५४ ॥

एवमन्ये ऽपि ये नोक्ता मानवा वरवर्णिनि ।

न निन्देत वरारोहे व्रतिनं यदुपस्थितम् ॥ ५५५ ॥

हृद्वनार्यो न वक्तव्या नाक्रोशेत्कन्यकाः सुधीः ।

देव्याया नोच्चरेद्दामं पादमीकारसंयुतम् ॥ ५५६ ॥

A 56<sup>v</sup>3

B 105<sup>r</sup>2, C 41<sup>r</sup>1

B 105<sup>r</sup>3, C 41<sup>r</sup>2

A 56<sup>v</sup>4

B 105<sup>r</sup>4

C 41<sup>r</sup>3

B 105<sup>r</sup>5

549a महिषं ] AC; महिष B 549b उलूकं ] AC; उलूक B 549b श्येनकम् ] C; स्येनकम् AB 550b °त्री ] C; °ती AB 550c तासां ] AC; तासा B 551b लिङ्ग° ] conj.; वल्लिङ्ग° hyperΣ 551c पुत्रकं चैव ] AC; पुत्रकश्चैव B 552b °नीं नैव ] em.; °नी नैव AC; नी नैव B 552c कैवर्त ] em.; कैवर्त AC; कैवर्तकं B hyper 552d ध्वजं ] A; द्वजं BC 552d शून्यकरं ] C; सून्यकरं A; शून्यं करम् B 553a वै° ] AB; वि° C 553b शण्ठं ] conj. TÖRZSÖK; शंठं A<sup>ac</sup> C; शंठं BA<sup>pc</sup> 553b °धं ] em. TÖRZSÖK; °तं A<sup>ac</sup> BC<sup>ac</sup>; °यन् A<sup>pc</sup> C<sup>pc</sup> 553b तथातुरं A<sup>ac</sup> BC<sup>ac</sup>; तृषातुरम् C<sup>pc</sup>; तृ[षा|था]तुरम् A<sup>pc</sup> C<sup>pc</sup> 553d °कौषद्यं ] B; °कौशल्यं C; °कौसट्यं A 553d छिप्पकं ] AC; छिप्पकम् B 553d चर्म° ] AC; कर्म° B 554a जट्टं ] AC; जट्ट B 554a भुट्टं ] C; भुट्ट B; भुट्ट B 554a च ] AB; nāsti C 554c मेदं ] conj.; मेयं AC; येय्यं B 554c डोम्बं ] C; डोव AC 554c च तथा° ] B; तथा° AC 555d व्रतिनं ] AC; प्रतिनं B 556b कन्यकाः ] em.; कन्यका Σ 556c नोच्चरेद्° ] em.; नोचरेद्° Σ

TaSa 9.548 cf. SiYoMa<sup>ed.</sup> 6.50 tathoṣṭrolūkamahiṣīkroṣṭukijaṃ vivarjayet | ṛkṣakukkuṭamāyūramāṃsāni parivarjayet || 552-555ab ] cf. SiYoMa 6.45cd striyaṃ śāstraṃ surāṃ klībaṃ na nidyāt kanyakām api || 552-553ab ] cf. KuMa<sup>ed.</sup> 5.65cd-66ab kandukaṃ mallakoṣāḍhyau(cod., °ḍhyā<sup>ed.</sup>) chippakaṃ carmakāraṃ | dhvajaṃ sūnākaraṃ vāpi matsyaghātaṃ tu lubdhakam | 554a jaṭṭaṃ bhuṭṭaṃ | TaSa 6.73b jaṭṭabhuṭṭasavyāṭakamB ] jaṭṭabhuṭṭasavyāṭakam AC TaSa 9.552-553: this list of antyajās are found in TaSa 6.65-74ab cf. 554d ] cf. KriKraD etext from Muktabodha rajakaś carmakāraś ca naṭo varāṭa eva ca | kaivarto medabhillau ca saptadhā cāntyajās smṛtāḥ ||

551c samayī ] for samayinaṃ hyper 553d kauṣadyaṃ ] B and kausatyam A ] idiosyncratic. Various orthography for this : kauṣīdya, kauṣītya (BHS) or kusīda might be derived from kusita or kuṣī-ṣī-dā

झकारं च मकारं च नोच्चरेदेकतः क्वचित् । वैभाष्यं न वदेत्किञ्चिन्न च साहसमाचरेत् ॥ ५५७ ॥	A 56 <sup>v</sup> 5, C 41 <sup>r</sup> 4
शयनं नैव कर्तव्यमेकवृक्षे चतुष्पथे । क्षेत्रे चैव श्मशाने च वने चोपवनेषु च ॥ ५५८ ॥	B 105 <sup>r</sup> 6
देवागारे नदीतीरे भस्मगोमयमध्यतः । विण्मूत्रं नैव कर्तव्यं श्ठीवनं मैथुनं तथा ॥ ५५९ ॥	C 41 <sup>r</sup> 5
खट्वापादं घट्टं च शूर्पं वर्धनिका तथा । पीषणी कण्डणी चुल्ली मुशलं लोष्टनीकणम् ॥ ५६० ॥	
संमार्जितं च †नावा च या च पूजा न हि कृता †। नाक्रमेत वरारोहे प्राङ्गणं देहलीं तथा ॥ ५६१ ॥	B 105 <sup>v</sup> 1
मन्थानं नागरं चैव विषं वै नायिका तथा । कूरिकार्यापरा भद्रे मायीकं गाहनी तथा ॥ ५६२ ॥	C 41 <sup>r</sup> 6 B 105 <sup>v</sup> 2
यूपमङ्कुश छत्रं वा फलं शक्ति समुद्ररम् । शङ्खं चक्रं गदां शूलं घण्टडमरु पिच्छकम् ॥ ५६३ ॥	
कपालमक्षसूत्रं च योगपट्टकमण्डलुम् । दण्डाजिनं पवित्रकं परशुं पट्टिशं तथा ॥ ५६४ ॥	B 105 <sup>v</sup> 3, C 41 <sup>r</sup> 7
गण्डासकं कुठारं च चम्पनी वाशि वेदनम् । कोदालकं च कोदाली पादयोः कुटकं तथा ॥ ५६५ ॥	

558b °वृक्षे ] A; °वृक्ष BC 559c वण्मूत्रं ] C; विड्मूत्रं A; विड्मूत्रं B 560b शूर्पं ] conj.; सूर्य A; शूर्प्य B; सूर्य C 560d मुशलं ] BC; मुषलं A 560d लोष्टनीकणम् ] AC; लोष्टनीकरणे<sup>hyper</sup> 561a संमार्जितं च ] AC; संमार्जितञ्च B 561d देहलीं ] em.; देहली Σ 562b विषं ] AC; विष B 562b वै° ] B; चै°A; nāsti C 562c कूरिकार्या° ] B; कूरिकान्या°A; कूरिकार्य°C 562d मायीकं ] em.; मयीकं AC; मयीक B 563b सक्ति° ] A; शक्तिस्°B; शक्तिः C 563b समुद्ररम् ] BC; समुद्ररम् A 563c गदां शूलं ] C; गदाहसूलं A<sup>hyper</sup>; गदाशूल B 563d °पिच्छकम् ] B; °पिच्छकम् AC 564c °जिनं ] B; °जिन AC 564c पवित्रकं ] conj.; पचिवकं AC; पवित्रकं B

552 ] cf. SiYoMa 6.51ab dākinīti na vaktavyaṃ pramādān mantriṇā-m-api 553cd-555ab ] cf. SiYoMa 6.51cd-52ab kṣetramārgaikavṛkṣeṣu śmaśānāyataneṣu ca || viṇmūtraṃ śayanaṃ vāpi na kuryān mantravit kvacit 555cd\* ] cf. KuMa 25.112cd-113 devikoṭṭam...kramāt 9.556ab ] list NiTaSaṃ-mukha\* peṣaṇī (emend, piṣaṇī cod.) 4.19 peṣaṇī kaṇḍanī cullī udakumbhaḥ pramārjanī | pañca sūnā bhavantyete kathitāstava śobhane; ŚaSaKā 586 nānā \* naiva kartavyaṃ mūrtau maṃtri kadācana | khaṇḍaṇiṃ peṣaṇiṃ cullīṃ mārjanīṃ dehalīṃ tathā and BraYā 3

561a nāvācayā ] for navācayā<sup>ummet.</sup>, metri causa 561b kṛtā ] for kṛtavyā<sup>hyper</sup>, § 0\* 563a aikuśa ] for aīkuśaṃ<sup>ummet.</sup>, metri causa 563d ghaṇṭaḍamaru ] for ghaṇṭaḍamarū<sup>ummet.</sup>, metri causa 565c kodālakam ca koddālī ] might mean a kind of spades or mattocks, e.g. kuḍḍāla, kuddāla

धनुं नाराच भल्ली च तीरिका शर कंबरम् ।	B 105 <sup>v</sup> 4
पुटं च कर्णिकं कूटमर्धचन्द्रं विलुम्पकम् ॥ ५६६ ॥	C 41 <sup>r</sup> 8
वावल्लकं तथास्थोडुं सिल्लं च घातनं तथा ।	
दंहिका कर्णिकं झषकं कुन्तं च वसुनन्दकम् ॥ ५६७ ॥	B 105 <sup>v</sup> 5
कर्त्तव्या कुर्त्तरी चैव कर्त्तिका पादवेल्लकम् ।	
फरकं वापि खड्गं वा अन्य वाप्यायुधं प्रिये ॥ ५६८ ॥	A 57 <sup>r</sup> 2, C 41 <sup>r</sup> 9
पादे नैव स्पृशेन्मन्त्री न तु लंघेत्कदाचन ।	
वटाश्वत्थार्कपत्रे च न भुञ्जीत कदाचन ॥ ५६९ ॥	
न मन्त्री भक्षयेद्भक्षां वामहस्तस्थितानघे ।	
वामहस्तेन दातव्यं दक्षिणेन तु दापयेत् ॥ ५७० ॥	
गृह्णीयात्परदत्तं तु वामहस्ते सदा प्रिये ।	C 41 <sup>r</sup> 10
न दद्यादौषधं मन्त्री रक्षार्थं नैव कारयेत् ॥ ५७१ ॥	B 106 <sup>r</sup> 1
न जल्पं शिवशास्त्रेषु कर्त्तव्यं तु परस्परम् ।	A 57 <sup>r</sup> 3
अवाक्यं नैव वक्तव्यमधिकारविधौ स्थिते ॥ ५७२ ॥	
वीरगोष्ठी न भग्नव्या नोपेक्षेत विडम्बकम् ।	C 41 <sup>r</sup> 11
परैरेवात्मनापिर्वा वितण्डा नैव कारयेत् ॥ ५७३ ॥	B 106 <sup>r</sup> 2
रुद्रस्थानानि सर्वाणि श्रीपूर्वाण्याभिभाषयेत् ।	
गुरोः संज्ञा न गृह्णीयान्महिमा संस्थितः सुधीः ॥ ५७४ ॥	
शय्यासनं विमुक्त्वा तु पुष्पं पाणौ विगृह्य च ।	B 106 <sup>r</sup> 2, C 41 <sup>r</sup> 12
प्रणम्य दण्डवद्भूमौ श्रीकाराद्यं समुच्चरेत् ॥ ५७५ ॥	A 57 <sup>r</sup> 4

566a भल्ली ] B; वल्ली AC 566c पुटं ] em.; पृटं Σ 566d °चन्द्रं ] em.; °चन्द्र Σ 567a वावल्लकं ] em.; वावल्लक B; चावल्लकं AC 568a कर्त्तव्या ] B; कर्त्तव्या AB 568b °वेल्लकम् ] AC; °चेल्लकम् B 568c वा ] AC; चा B 569b °चन ] C; °चनः AB 569d °चन ] C; °चनः AB 570b भक्षां ] AC; °भक्षा B 570c दातव्यं ] AC; कदातव्यं B 570d दापयेत् ] AC; nāsti B 571a गृह्णीयात् ] em.; गृह्णीया Σ § 2.3 571a °णिया ] AB; °णीयी C 571b °हस्ते ] B; °हस्तं AC 571d °र्थ ] AC; °र्थ B 572d °कारं ] em.; °कारं Σ 574c गृह्णीयान्° ] C; गृह्णीयात्° AB 575a शय्यासनं ] em.; शय्यासन AB<sup>PC</sup> C; सय्यासन B<sup>ac</sup> 575b पुष्पं ] AC; पुष्प B 575b पाणौ ] C; पणौ AB

566a nārācaṃ ] for nāracaṃ, metri causa 566b śara ] for śaraṃ<sup>ummet.</sup> 569a pāde ] for pādena<sup>hyper</sup>, § 4.1.4 570b bhakṣāṃ ] for bhakṣān, § 2.7.1 570b vāmahastasthiānghe ] for vāmahastasthitān anaghe<sup>hyper</sup>, metri causa 571b vāmahaste ] for vāmahastena § 4.1.4abs 572d sthite ] for sthitena § 573a bhagnavyā ] for bhañktavyā or bhañgyā<sup>ummet.</sup> 573c apir vā ] for api vā metri causa



स्थाननाम ततो ऽन्ते तु देवो अन्तत एव वा ।  
तथैव गुरुपर्वस्य सिद्धाचार्या महेश्वरि ॥ ५७६ ॥  
एवं देवि समाख्याता समयाः समयार्थिनाम् ।  
श्रावयेद्गुरुरेवं तु शास्त्रदृष्टेन कर्मणा ।  
त्रैष्काल्यं पूजयेद्देवं ध्यानदृष्टेन कर्मणा ॥ ५७७ ॥

B 106<sup>r</sup>4

C 41<sup>r</sup>13

॥ इति भैरवस्रोतसि महातन्त्रे विद्यापीठे सप्तकोटिप्रमाणे  
श्रीतन्त्रसद्भावे समयदीक्षाधिकारो नवमः पटलः ॥

576b देवो अन्तत ] *conj.*; देवोन्तन्त <sup>ummet.</sup> AC; देवोत्तथा <sup>ummet.</sup> B 576c °व गुरु° ] AC; °व[ने]रु° B 576d  
चार्या ] AC; चार्य B 577c गुरूर् ] AC; गुरु B

576b *antata* ] for *antataḥ* <sup>ummet.</sup>, *metri causa* 577e *dhyānadr̥ṣṭena* ] for *dhyānadr̥ṣṭinā* <sup>ummet.</sup>, § 577f 9.578  
of A ends with ॥ ○ ॥

## छोम्मकाधिकारो नामाष्टादशः पटलः

॥ देव्युवाच ॥

A 121<sup>v</sup>6

योगिनीलक्षणं देव शाकिनीनां च क्रीडनम् ।  
सेहरिकानां चेष्टा वै श्रुतं चैव विशेषतः ॥ १ ॥

C 87<sup>r</sup>9

संगमं च यथा तासां विशेषादवधारितम् ।  
छोम्मकां श्रोतुमिच्छामि भाषां चैव विशेषतः ॥ २ ॥

छोम्मकैर्जातिमात्रैस्तु तासां तु संमतो भवेत् ।  
सिध्यन्ति साधकस्यैव मुद्राछोम्मकतत्पराः ॥ ३ ॥

C 87<sup>r</sup>10

A 122<sup>r</sup>1

भैरव उवाच

अथातः संप्रवक्ष्यामि छोम्मकानां तु लक्षणम् ।  
अङ्गावयवसंस्पर्शैर्मन्त्रभाषाविचेष्टितैः ॥ ४ ॥

वदन्ति मातरो येन साधकैस्ताः परस्परम् ।  
तद्विधानं शृणुध्वं हि अङ्गाच्छोम्मकलक्षणम् ॥ ५ ॥

C 87<sup>r</sup>11

हस्तेन स्पृशते हस्तमभिवादकृतं भवेत् ।  
अनामादर्शने चैव प्रत्यभिवादनकृतं भवति ॥ ६ ॥

हस्तेन हस्तं वादयते बलिं भोक्तुं समीहते ।  
ललाटं स्पृशते या तु कुत्रागच्छामि भाषते ॥ ७ ॥

A 122<sup>r</sup>2, C 87<sup>r</sup>12

नाभिं स्पृशते या तु बुभुक्षितास्मीति भाषते ।  
स्तनं स्पृशते या तु मातरमित्युक्तं भवति ॥ ८ ॥

3a °केर् ] C; °के A 4a अथातः ] C; अथातस् A 7a वादयते ] A<sup>pc</sup> C; वादायते A<sup>ac</sup> 7b बलिं ]  
em.; बलि AC 8a °ते या तु सु<sup>ummet.</sup> 8c या तु ] conj., nāsti AC

18.3 ] Cf. BraYā 55.156<sup>ed.</sup> anyonyasaṃmataṃ jñātvā vākyālāpaṃ tathaiva ca | cchommakān bhāṣamudrābhir yojayīta vicakṣaṇaḥ || 18.6 ] Cf. vāmahastaṃ darśayet yas tu abhivādayāmīty uktaṃ bhavati | anāmikāṃ darśayed yā tu pratyabhivādanam ity uktaṃ bhavati || CASAM<sup>ed.</sup> 20.2 18.7ab ] Cf. CASAM<sup>ed.</sup> 20.9cd hastena hastaṃ vādayed yā tu balir bhoktavyam ity uktaṃ bhavati ||; VADĀ 8.5cd hastaṃ hastena tādayate yas tu adya me baliṃ bhoktavyam iti || 7d kutrāgacchāmi ] for kutrāgacchasi(?) Cf. BraYā 55.106ab<sup>ed.</sup> lalāṭaṃ darśayed yā tu kutra yāsya-m-ādiṣet | 18.7cd ] Cf. CASAM<sup>ed.</sup> 20.3cd lalāṭaṃ darśayet yā tu ākāśād āgatam ity uktaṃ bhavati || 18.8ab ] Cf. CASAM<sup>ed.</sup> 20.3ab udaram tādayed yā tu bhubhukṣitā vāyam ity uktaṃ bhavati ]; CASAM 24.2 jihvāyāṃ dantaṃ sprśatīti tena bubhukṣitānam iti 18.8cd ] BraYā<sup>ed.</sup> 55.118 stanaṃ nirīkṣate vāmaṃ sprśate vā yadā priye | prasārya sādako vaktraṃ putro 'haṃ te prabhāṣitam ||

8d mātaram ] for mātā<sup>ummet.</sup>, § 4.3.5

कुर्परं स्पृशते या तु यास्यामीति च जल्पते । जिह्वालालयमानां तु मानुष्यं मांसं भक्षयामीति ॥ ९ ॥	C 87 <sup>f</sup> 13
अक्षिं स्पृशते दृश्येन न निवर्तयामीति । पार्श्वं स्पृशति नास्ति मोक्षमित्युक्तं भवति ॥ १० ॥	A 122 <sup>f</sup> 3
केशस्पर्शना प्रसादं करोमीति । पादेन पादं स्पृशति रमामीत्युक्तं भवति ॥ ११ ॥	
दन्तान्कटकटापयति आहारं देहीत्युक्तं भवति । उभे दन्तपङ्क्तिं जिह्वाया स्पृशति तदा तृप्तो ऽस्मिन्निति ॥ १२ ॥	
पादाग्रं स्पृशति म्रियते न गन्तव्यमिति । निष्पृथते नास्तिकर्ममित्युक्तं भवति ॥ १३ ॥	C 87 <sup>v</sup> 2 A 122 <sup>f</sup> 4
उभौ हस्तौ साखां दर्शयेद्या तु उत्पलं तस्याः प्रदर्शयेत् । हस्ते पुटां प्रकुरुते हस्तं तस्य प्रसारयेत् ॥ १४ ॥	
हस्तं कण्डूयते या तु ललाटं तस्य कण्डूयते । स्तनं कण्डूयमाना या हस्ते ऽश्रूणि निपातयेत् ॥ १५ ॥	
पादाङ्गुष्ठेन भूमिं लिखेदङ्गुष्ठं तस्या निपातयेत् । पादावास्फालयेद्या तु स्फिजस्तस्यैवाफालयेत् ॥ १६ ॥	A 122 <sup>f</sup> 5
तैलाभ्यक्ता पश्यते या मुक्तिं तस्याः प्रदापयेत् । नासिकाग्रं दर्शयेद्या जिह्वां तस्या प्रदर्शयेत् ॥ १७ ॥	C 87 <sup>v</sup> 4
ललाटं दर्शयेद्या तु ग्रीवां तस्य प्रदापयेत् । पोत्तुङ्गेत्यभिवादनं प्रत्योत्तुङ्गे प्रतिकृतम् ॥ १८ ॥	
एकाङ्गुलिदर्शनात्स्वागतं द्वाभ्यां सुस्वागतम् ।	C 87 <sup>v</sup> 5

9a कुर्परं ] A; कूर्परं C 10a अक्षिं ] em.; अक्षि Σ 10b °मीति ] C; °मिति A 10c पार्श्वं ] em.; पार्श्व Σ 12a दन्तान् ] em.; दन्तानि AC 14b उत्पलं तस्याः ] C; उत्पलन्तस्याः A 15b ललाटं तस्य ] C; ललाटन्तस्य A 15d श्रूणि ] C; श्रूणि A 18a ललाटं ] em.; ललाट Σ 18b ग्रीवां ] em.; ग्रीवा Σ 18d प्रत्योत्तुङ्गे ] A; प्रत्योत्तुङ्गे C

18:11cd ] Cf. BraYā 55.126ab *pādaṃ saṃspr̥ṣate yā tu padabhraṃsaṃ[s] tu sādīset* | 18:18ab ] Cf. HETA 1.7.6cd *lalāṭaṃ darśayed yas/yā tu pr̥ṣṭhaṃ(em., pr̥ṣṭhaṃ<sup>ed.</sup>) tasya/tasyā pradaśayet*

9d *māṃsa* ] for *māṃsaṃ metri causa* § 2.1.1 8.9cd ] hypermetric 18.10 ] unmetrical 18.11 ] unmetrical 18:12<sup>hyper</sup> 18:18b<sup>hyper</sup> 18d *pratyottuṅge* ] for *pratipottuṅge*<sup>hyper</sup>

कोष्ठप्रतिबिम्बा चाङ्गुष्ठं क्षेममुद्रा विधीयते ॥ १९ ॥

जिह्वा दर्शयतेद्या तु दन्तान्तस्य दर्शयेत् ।

शिरो दर्शयतेद्या तु ललाटं तस्य दर्शयेत् ॥ २० ॥

A 122<sup>v</sup>6

केशा दर्शयते-द्-या तु शिखान्तस्यास्तु दर्शयेत् ।

C 87<sup>v</sup>6

चिबुकं दर्शयतेद्या तु कर्णं तस्य प्रदर्शयेत् ॥ २१ ॥

ग्रीवां दर्शयतेद्या तु बाहुं तस्य प्रदर्शयेत् ।

बाहुं दर्शयतेद्या तु करौ तस्यापि दर्शयेत् ॥ २२ ॥

नेत्रं दर्शयतेद्या तु नास्यां तस्यापि दर्शयेत् ।

स्तनौ च दर्शयेद्या तु कुक्षिं तस्यापि दर्शयेत् ॥ २३ ॥

A 122<sup>v</sup>1, C 87<sup>v</sup>7

कटिं च दर्शयेद्या तु गुह्यं तस्यापि दर्शयेत् ।

ऊरुं च दर्शयेद्या तु जानुं तस्यापि दर्शयेत् ॥ २४ ॥

जानु दर्शयते या तु जङ्घां तस्यापि दर्शयेत् ।

जङ्घां च दर्शयेद्या पादौ तस्यापि दर्शयेत् ॥ २५ ॥

C 87<sup>v</sup>8

भृकुटिं च दर्शयेद्या तु तर्जयन्ति विनायकाः ।

गरुडं दर्शयेद्या तु शूलं तस्यापि दर्शयेत् ॥ २६ ॥

A 122<sup>v</sup>2

नर्थेति वादनं प्रत्यानर्थे प्रत्यभिवादनम् ।

एवमादि महाभागे सामान्यद्व्योम्मका प्रिये ॥ २७ ॥

C 87<sup>v</sup>9

अक्षरार्थेन या प्रोक्ता सा मया तु यशस्विनि ।

लक्षकोटिशतैर्जसैः कायक्लेशपरायणैः ॥ २८ ॥

उग्रेण तपसात्यन्तकाले नैव तु मन्त्रिणाम् ।

दर्शयन्ति तथात्मानं ददन्ते चरुमुत्तमम् ॥ २९ ॥

कुलाभिषेकशिक्षानां कुलभक्तिपरायणाम् ।

A 122<sup>v</sup>3, C 87<sup>v</sup>10

20b दन्तान् ] A; दन्तां C 20d °द्या ] AC<sup>ac</sup>; या C<sup>ac</sup> 21b शिखान् ] A; शिखां C 21c चिबुकं ] C; चिपुकं A 22b बाहुं ] C; बाहुन् A 22c °द्या ] AC<sup>ac</sup>; या C<sup>pc</sup> 23a °द्या ] AC<sup>ac</sup>; या C<sup>pc</sup> 25b जङ्घां ] em.; जांघा Σ 25c जङ्घां ] em.; जङ्घा Σ 27a नर्थेति ] em.; नर्थे पि AC

18:19 ] Cf. BraYā<sup>ed.</sup> 55.104 ekāṅgulidarśanāt svāgataṃ dvābhyāṃ susvāgataṃ | koṣṭhapraviṣṭenāṅguṣṭhena kṣemamudrā vidhīyate; HETA<sup>ed.</sup> 1.7.2 ekāṅgulim darśayed yas tu dvābhyāṃ susvāgato bhavet / kṣemamudrāṃ vijānīyādvāmāṅguṣṭhanipīḍanāt // 18.26c ] Cf. CASAM 20.7ab garuḍaṃ darśayed yā tu muktāsmity uktaṃ bhvati | CASAMVI garuḍam iti nāsikāgram 18.26d ] Cf. HETA 1.7.4cd paṭṭisaṃ darśayed yastu triśūlaṃ tasya darśayet || RAĀV 9<sup>r</sup>3: triśūlam iti kaniṣṭhām aṅguṣṭhenākramya śeṣābhis triśūlābhinayāt |

18:19a<sup>hyper</sup> 20a darśayatedyā ] for darśayate-d-yā, § 10.3 21a darśayatedyā ] for darśayate-d-yā, § 10.3 30b °parāyanāṃ ] for °parāyaṇānāṃ<sup>hyper</sup>, § 4.1.5

मेलकं च प्रयच्छन्ति सुखयोगिसमागमम् ॥ ३० ॥

तेषां तु कथयिष्यामि छोम्मकाः कुलसंस्थिताः ।  
कुले सामान्यतां याति वीरो चाथ बलापि वा ॥ ३१ ॥

न्यासं कृत्वा तु सकलं भैरव्या भैरवेण तु ।  
प्रविशेद्भ्रामरथ्या तु यदा तु दृश्यते स्त्रियैः ॥ ३२ ॥

C 87<sup>v</sup>11

शिखां प्रदर्शयेद्या तु शिरस्तस्यापि दर्शयेत् ।  
शिरः प्रदर्शयेद्या तु ललाटं तस्य दर्शयेत् ॥ ३३ ॥

A 122<sup>v</sup>4

शिरोमाला दर्शयेद्या वक्त्रं तस्यापि दर्शयेत् ।  
लोचने दर्शयेद्या तु लोचने तस्य दर्शयेत् ॥ ३४ ॥

C 87<sup>v</sup>12

नासिकां दर्शयेद्या तु अर्घीशं तस्य दर्शयेत् ।  
तृतीयं नयनं दर्शेद्भ्रारभूतेस्य दर्शयेत् ॥ ३५ ॥

कपालं दर्शयेद्या तु महासेनास्य दर्शयेत् ।  
कण्ठं दर्शयते या तु तृमूर्त्तिन्तस्य दर्शयेत् ॥ ३६ ॥

A 122<sup>v</sup>5

दशनं दर्शयेद्या तु भारभूतेस्य दर्शयेत् ।  
जिह्वां तु दर्शयेद्या तु विसर्तां तस्य दर्शयेत् ॥ ३७ ॥

वाचां दर्शयते या तु लकुलीशो ऽस्य दर्शयेत् ।  
अङ्गुल्यो दर्शयेद्या तु अजेशश्चतुरानने ॥ ३८ ॥

C 88<sup>r</sup>1

तृशूलं दर्शयेद्या तु एकनेत्रं तु दर्शयेत् ।  
बाहुञ्च दर्शयेद्या तु च्छगं महाकालं दर्शयेत् ॥ ३९ ॥

A 122<sup>v</sup>6

उदरं च दर्शयेद्या तु एकनेत्रं तु दर्शयेत् ।  
हृदयं च दर्शयेद्या तु मेषं तस्यापि दर्शयेत् ॥ ४० ॥

C 88<sup>r</sup>2

आत्मां च दर्शयेद्या तु श्वेतं तस्यापि दर्शयेत् ।  
प्राणं तु दर्शयेद्या तु भृगुं तस्यापि दर्शयेत् ॥ ४१ ॥

स्तनौ च दर्शयेद्या तु भुजङ्गं तस्य दर्शयेत् ।  
पद्मां च दर्शयेद्या तु ईश्वरं तस्य दर्शयेत् ॥ ४२ ॥

A 123<sup>r</sup>1

31b °स्थिताः ] *em.*; °स्थिता AC 35a नासिकां ] *em.*; नासिका Σ 36a कपालं ] C; कपालन्त A 36d  
तृ° ] A; त्रि°C 36d मूर्त्तिन् ] A; मूर्त्ति C 37d विसर्तां ] C; विसर्तान् A 39a तृ° ] A; त्रि°C 39c  
बाहुञ् ] A; बाह्वं C 41a आत्मां ] A; आत्मा C 41a तु ] C; स्व A 42c पद्मां ] *em.*; पर्यां AC

35c *darśet* ] for *darśayet*, § 6.5 35d *bhārabhūtesay* ] for *bhārabhūtim asya<sup>hyper</sup>*, § 8.3 36b *mahāsenāsyā* ]  
for *mahāsenam asya<sup>hyper</sup>*, § 8.3 38b *lakulīśo 'sya* ] for *lakulīśam asya<sup>hyper</sup>*, § 4.3.1 & § 8.3 38d *ajeśās-*  
*caturānane* ] for *ajeśacaturānane* as dual or for *ajeśaṃ* § 4.3.1 and *caturānane* vocative 41a *ātmāṃ* ] for  
*ātmānaṃ<sup>hyper</sup>metri causa*

नितम्बं दर्शयेद्या तु द्विरण्डं तस्य दर्शयेत् । नाभिं च दर्शयेद्या तु क्रोधीशं तस्य दर्शयेत् ॥ ४३ ॥	C 88 <sup>r</sup> 3
गुह्यं च दर्शयेद्या तु खङ्गीशं तस्य दर्शयेत् । सूक्ष्मं तु दर्शयेद्या तु अनन्तं तस्य दर्शयेत् ॥ ४४ ॥	
ऊरुं तु दर्शयेद्या तु उमाकान्तं तु दर्शयेत् । दक्षजंघां दर्शयेद्या तु रौद्रीं तस्यापि दर्शयेत् ॥ ४५ ॥	C 88 <sup>r</sup> 4
वामजंघा दर्शयेद्या तस्य ज्येष्ठां तु दर्शयेत् । जानुं च दर्शयेद्या तु सद्योजातं प्रदर्शयेत् ॥ ४६ ॥	A 123 <sup>r</sup> 2
पादौ च दर्शयेद्या तु डिण्डिलोहित दर्शयेत् । एवमादि महाभागे भेदैः शतसहस्रशः ॥ ४७ ॥	C 88 <sup>r</sup> 5
तदंशं साधकेन्द्रस्य कथयन्ति न संशयः । अन्योन्यज्ञापनार्थाय वेदितव्यं तु मन्त्रिणा ॥ ४८ ॥	
कदाचिद्विव्यसंयोगात्क्षेत्रपालादिदर्शनात् । आदेशं तु प्रयच्छन्तु कर्तव्यं निश्चितेन तु ॥ ४९ ॥	A 123 <sup>r</sup> 3 C 88 <sup>v</sup> 6
शोभनाशोभनं वापि दिव्यवाक्यं न लंघयेत् । एतल्लक्षणमाख्यातमनेकैस्तु प्रकारकैः ॥ ५० ॥	
ज्ञातव्यं चुम्बकेनैव सर्वसिद्धार्थकारणात् । स शिवः परमो देवो भूतले संब्यवस्थितः ॥ ५१ ॥	C 88 <sup>v</sup> 7
तस्य पादरजो मूर्ध्नि बन्धयेत्सततं बुधः । रक्षन्ति देवता नित्यं पुत्रवत्पालयन्ति च ॥ ५२ ॥	A 123 <sup>r</sup> 4
छिद्रं तस्य न कुर्वन्ति कुर्वन्ते बाह्यनुग्रहम् । क्षेत्रादिलक्षणं ज्ञेहि तथैव वल्लभो भवेत् ॥ ५३ ॥	C 88 <sup>r</sup> 8

॥ इति भैरवस्रोतसि महातन्त्रे विद्यापीठे सप्तकोटिप्रमाणे  
श्रीतन्त्रसद्भावे छोम्मकाधिकारो नामाष्टादशः पटलः ॥

18:44b ] corrected by second hand

43c च ] C; nāsti A 46d प्र° ] C; प°A 47d भेदैः शतसहस्रशः ] C; भेदैस्सतसहस्रसः A 48a तदंशं ]  
em.; तदंश A C 50b °वाक्यं न ] C; °वाक्यन्न A

47b diṇḍilohita ] for diṇḍilohitam, metri causa 49b °darśanāt ] for °darśanena, § 4.3.II 51b °kāraṇāt ]  
for kāraṇam (?) 53b bāhyānugraham ] for bāhyānugraham, metri causa

## कालाधिकारश्चतुर्विंशतिः पटलः

### [कालज्ञानम्]

प्रमाणं दिनसंख्याया चक्रे कालात्मके प्रिये ॥ १७७ ॥

षड्दिनानि यदा व्यूहा एकोच्चारेण सुव्रते ।

वर्षत्रयं तु संगुण्य तृशतै षष्ट्याधिकैः प्रिये ॥ १७८ ॥

भागशेषप्रमाणं तु कथयामि समासतः ।

C 118<sup>v</sup>12

वर्षद्वयं समुद्दिष्टं मासाश्च रुद्रसंख्यया ॥ १७९ ॥

दिनानि दश पञ्चैव प्रमाणं कथितं तव ।

A 166<sup>v</sup>1

सप्तमे ऽहनि संत्यज्य यदा वहति मारुतः ॥ १८० ॥

वषद्वयं समाख्यातं मासान्येकादशे प्रिये ।

जीवितं तु तदाख्यातमष्टमं तु अतः परम् ॥ १८१ ॥

C 118<sup>v</sup>3

वर्षद्वयं तथा मासा दशसंख्या तु जीवितम् ।

24.177c-202 ] Cf. *Vajradaka* 20 (T: TOKYO MS 343 49<sup>r</sup> 149<sup>v</sup>6; C: CALCUTTA 3825 56<sup>v</sup>3-56<sup>r</sup>7); *Ḍakārṇava* 50.7.10-33 (N<sup>a</sup>: NGMPP A 138-9 37<sup>r</sup>8-37<sup>r</sup>16; N<sup>b</sup>: NGMPP A 113-3 95<sup>v</sup>5-96<sup>r</sup>10)

178c संगुण्य ] A; संगुण्यं C 178d तृशतैः ] *em.*; तृशतैः Σ § 2.2.1 & § 7.2 178d षष्ट्याधिकैः ] A; षष्ट्यधिकैः C 181b °कादश ] *em.*; °कादशे A C

• 177c-180b ] Cf. *Vajradakatantra* 20.10-12 *pramāṇa dinasamkhyāni* (C; °*saṃkhyādi* T) *cakraṃ kālātmikam* (C; *cakra kālāgnike* T) *priye | ṣaḍṣṭāḥ dināni yadā* (T; *yathā* C) *vyūḍhā* (conj.; *cyūḍhā* T; *cyūḍhā* C) *ekocāraṇa* (C; *ekocāraṇā* <sup>ummet.</sup>T) *śobhite || varṣan tatra trayam guṇya trīṣṭāḥ ṣaṣṭīnā* (conj.; *ṣaṣṭīnā* <sup>ummet.</sup>CT) *tathā | bhāgam eva pramāṇam tu kathayāmi samāsataḥ || varṣadvayaṃ samuddiṣṭam* (~; *samuddiṣṭa* C) *māsās ca* (T; *māsān ca* C) *ṛtusamkhyayā | dināni daśa* (C; *daśa* T) *cāṣṭau ca pramāṇa samudāhṛtam || Ḍakārṇavatāntra* 50.7.10-11 *pramāṇa dinasamkhyā* (N<sup>b</sup>; °*saṃkhyāyām* <sup>ummet.</sup>N<sup>a</sup>) *tu cakrakālātmikam priye | ṣaḍṣṭāḥ* (conj.; *yadi* <sup>hyper</sup>N<sup>a</sup> N<sup>b</sup>) *dināni yadā vyūḍhā ekocāraṇa* (conj.; *ekocāra* <sup>ummet.</sup>N<sup>a</sup> N<sup>b</sup>) *śobhitaiḥ || varṣam tatra trayam guṇyam trīṣṭāḥ* (N<sup>a</sup>; *trīṣṭāḥ* N<sup>b</sup>) *ṣaṣṭīnā* (conj.; *ṣaṣṭīnām* N<sup>a</sup> N<sup>b</sup>) *tathā | bhāgam eva pramāṇam tu kathayāmi samāsataḥ ||* • 180c-181b ] Cf. *Vajradaka* 20.13 *saptame 'hani* (conj.; *saptame ahani* <sup>hyper</sup>TC) *saṃtyajya yadā vahati mārutaḥ | varṣadvaya* (T; *varṣadvayam* <sup>ummet.</sup>C) *samkhyātam māsās ca ṣaṣṭhan* (C; *saptaman* T) *tathā || Ḍakārṇava* 50.7.12-13b *saptame dina saṃprāpte yadā vahati mārutam | varṣadvaya* (N<sup>b</sup>; *varṣam dvaya* N<sup>a</sup>) *samuddiṣṭam māsasya ṛtusamkhyayā* (N<sup>a</sup>; *tu saṃkhyayā* <sup>ummet.</sup>N<sup>b</sup>) *|| dināni daśa cāṣṭāḥ* (corr.; *cāṣṭo* N<sup>a</sup> N<sup>b</sup>) *ca pramāṇam samudāhṛtam |* • 181c-182b ] Cf. *Vajradaka* 20.14 *jīvitam tu* (conj.; *om.* <sup>ummet.</sup>TC) *tad ākhyātam māsās te vedasamkhyayā | caturviṃśati* (<sup>hyper</sup>) *dinākhyānām jīvitam kālasamkhyayā || Ḍakārṇava* 50.7.13-15b *aṣṭame 'hani saṃtyajya yadā vahati mārutaḥ || varṣadvayasamkhyātam jīvitam tasya saṃkhyayā | niścitam tu tadā mṛtyu māsās te vedasamkhyayā || caturviṃśati* (<sup>hyper</sup>N<sup>b</sup>; *caturviṃśati* N<sup>a</sup>) *dinākhyātam jīvitam kālasamkhyayā |*

177a *dinasamkhyayā* ] for *dinasamkhyayā* <sup>ummet.</sup>, *metri causa* 178d *ṣaṣṭyādhikāḥ* ] for *ṣaṣṭyadhikāḥ*, § 1.2.5

182a *māsā* ] for *māsāni* <sup>hyper</sup> § 4.1.6

नव देवि दिनैर्व्यूढा वर्षद्वयं स जीवति ॥ १८२ ॥

मासानि तु तथा चाष्टौ प्रमाणं कालवेदिनाम् ।  
दिनानां दशभिर्देवि वर्षद्वयं स जीवति ॥ १८३ ॥

A 166<sup>v</sup>2

C 119<sup>r</sup>1

दिनान्येकादशं चैव यदा नाडी प्रवर्तते ।  
वर्षमेकं समाख्यातं मासानि रुद्रसंख्यया ॥ १८४ ॥

दिनानि विंशति प्रोक्ता कथितं परमेश्वरि ।  
द्वादशाहप्रवाहेन वर्षमेकं प्रकीर्तितम् ॥ १८५ ॥

C 119<sup>r</sup>2

मासानि रुद्रसंख्योक्ता दिनानि दश शोभने ।  
दश त्रीणि यदा देवि बहते दक्षिणायने ॥ १८६ ॥

A 166<sup>v</sup>3

वर्षमेकं स जीवेत मासा चैव दश प्रिये ।  
दिनानि विंशति ख्याता कथितं तु तवानघे ॥ १८७ ॥

C 119<sup>r</sup>3

दिनां चैव यदा चारो द्विसप्तपरिसंख्यया ।  
वर्षायुषः समुद्दिष्टो मासानि नवसंख्यया ॥ १८८ ॥

दिनानि च दशश्चैव प्रमाणं जीवितस्य तु ।

182c नव ] conj., नचर् A नच C 182d वर्षद्वयं ] C, वर्षद्वयं A 187d तवानघे ] conj.; त्वयानघे A C

• 182c-183b ] Cf. *Vajraḍaka* 20.15: *nava devi dine* (C; *dinau* T) *vyūḍhā* (C; *cyūḍhā* T) *varṣadvayaṃ sa* (conj.; om. CT) *jīvati* | *māsā cārau* (T, *cāro* C) *dinārkaṃ* (T, *dinārka* C) *pramāṇaṃ yogadehinām* ||; *Ḍakārṇava* 50.7.15c-16b: *nava devi dine* (N<sup>a</sup>; *dina* N<sup>b</sup>) *vyūḍhā* (conj.; *vṛndā*[r] N<sup>a</sup>; *cūndā* N<sup>b</sup>) *varṣadvayaṃ sa jīvati* | *māsā dvau* <sup>ummet</sup> *dvitārkaṃ ca* <sup>ummet</sup> (N<sup>a</sup>; *dvitārkaṃ ca* N<sup>b</sup>) *pramāṇaṃ yogavedinā* • 183cd ] Cf. *Vajraḍaka* 20.16ab *dināni daśabhi devī varṣadvayaṃ sa jīvati*; *Ḍakārṇava* 50.7.16cd *dināni daśabhi devī varṣadvayaṃ sa jīvati* || • 184-185b ] Cf. *Vajraḍaka* 20.16c-17 *dināny ekādaśaṃ* (C; *dinān ekādaśa* T) *caiva yadā nāḍī pravartate* || *varṣam ekaṃ samārgeṇa māsaiś* (T; *sā-maiś* C) *ca nava saṃkhyayā* | *dināny aṣṭādaśaṃ proktaṃ kathitaṃ tava* <sup>hyper</sup> (C; om. T) *varānane* ||; *Ḍakārṇava* 50.7.17-18b *dināny ekādaśa caiva yadā nāḍī pravartate* | *varṣam ekaṃ samārgeṇa* (conj., *samārgeṇa cod.*) *māsāś caiva na saṃkhyayā* || *dināny aṣṭādaśa proktā kathitaṃ* † *nisaṃdehakam* † | • 185c-186b ] Cf. *Vajraḍaka* 20.18 *dvādaśāhe pravāhena varṣam ekaṃ prakīrtitam* | *māsāś ca śarasamkhyāni* (C; *svarasamkhyādi* T) *dināni ṛtusobhanam* (C; *vātu*<sup>o</sup> T); *Ḍakārṇava* 50.7.18c-19b *dvādaśāha* (N<sup>b</sup>; *dvādaśaha* N<sup>a</sup>) *-pravāhena varṣam ekaṃ prakīrtitam* || *māsāś ca śarasamkhyāni* (conj.; *sara*<sup>o</sup> N<sup>a</sup> N<sup>b</sup>) *dināni* (N<sup>b</sup>; *hināni* N<sup>a</sup>) *ṛtusobhanam* | • 186c-187 ] Cf. *Vajraḍaka* 20.19-20b *trayodaśa* (C; *trayodaśaṃ* T) *tu yadā* (<sup>hyper</sup>T; *trayo* C) *nāḍī vahate dakṣiṇāyane* (C *dakṣiṇāyate* T) | *saṃvatsaraṃ* (conj.; *saṃvatsaran tu* <sup>hyper</sup>T; *saṃvaram* <sup>ummet</sup> C) *samuddiṣṭaṃ* (T; *samuddiṣṭa* C) *māsāś ca vedasamkhyayā* || *dināni navasamkhyā kathitaṃ tava varānane* |; *Ḍakārṇava* 50.7.19c-20 *trayodaśaṃ tu yadā nāḍī vahate dakṣiṇāyane saṃvatsaraṃ samuddiṣṭaṃ māsāś ca vedasamkhyayā* | *dināni* (N<sup>a</sup> <sup>pc</sup> N<sup>b</sup>; *nidināni* N<sup>a</sup> <sup>ac</sup>) *navasamkhyāni kathitaṃ mṛtyulakṣaṇam* || • 188-189b ] Cf. *Vajraḍaka* 20.20c-21 *divisaptaṃ tu yadā* (C; *tathā* T) *devī vahate mārutaṃ* (C; *vārutaṃ* T) *tathā* || *varṣāpuṣpaṃ* (C; <sup>o</sup> *puṣpa* T) *samuddiṣṭaṃ māsā yugma* (T; *yugmaḥ* C) *kīrtitaḥ* | *dināni ca daśārdhethi* (C; *daśārdhe tu* T) *pramāṇaṃ jīvitasya ca* (T, *jīvitaṃ tasya ca* <sup>hyper</sup>C); *Ḍakārṇava* 50.7.21 *divisaptaṃ tu yadā devī vahate mārutas* (N<sup>a</sup>, *mārutes* N<sup>b</sup>) *tadā* | *varṣāpuṣpaṃ samuddiṣṭaṃ māsāsyāyuh prakīrtitā* || *dināni ca daśa-m-eti pramāṇaṃ jīvitasya tu* |

185a proktā ] for proktāni <sup>hyper</sup>, § 4.1.6 186c daśa trīṇi ] for daśa trīṇi ca <sup>hyper</sup> metri causa 187b māsā ] for māsāni <sup>hyper</sup>, § 4.1.6 188a dināṃ ] for dinān § 2.7.2 or dināni <sup>hyper</sup> § 4.1.6 189a daśāś ] for daśa, metri causa



त्रिपञ्चदिनचारेण वर्षमेकं न संशयः ॥ १८९ ॥

A 166<sup>v</sup>4, C 119<sup>r</sup>4

द्वि-र्-अष्टकस्य चारेण दिनानां परमेश्वरि ।

जीवितं रुद्रमानेन मासानि परिसंख्यया ॥ १९० ॥

पञ्चविंशद्दिनानि स्युः प्रमाणं कथितं मया ।

दिनानि दश सप्तैव यदा वहति मारुतः ॥ १९१ ॥

तदा तस्य प्रमाणं तु मासान्येकादश प्रिये ।

C 119<sup>r</sup>5

दिनानि विंशतिश्चैव कथितं तु न संशयः ॥ १९२ ॥

दशाष्टदिनचारेण मासान्येकदश प्रिये ।

A 166<sup>v</sup>5

दिनानि दश संख्या तु कथितं कालवेदिनाम् ॥ १९३ ॥

विंशदेकोनतो चारे दिनानां परमेश्वरि ।

C 119<sup>r</sup>6

जीवितं तत्र चोद्दिष्टं दश मासा न संशयः ॥ १९४ ॥

दिनानि विंशति प्रोक्ता कालचक्रमुपासिनाम् ।

विंशतिस्तु यदा देवि षण्मासा विगतायुषः ॥ १९५ ॥

एकविंश दिना देवि दिनानि प्रवहेद्रविः ।

A 166<sup>v</sup>6; C 119<sup>r</sup>7

पञ्च मासा समाचष्टे दिनानि सप्तविंशति ॥ १९६ ॥

192b मासा- ] corr. , सामा-A C

• 189cd ] Cf. Vajraḍaka 20.22 tripañca dināni yadā vahati mārutaḥ | <sup>ummet</sup>-varṣam ekaṃ na saṃśayaḥ; Ḍakārṇava 50.7.22c-23b tripañca dināni yadā vahate caiva (N<sup>b</sup>; ceva N<sup>a</sup>) mārutaḥ || tadā mṛtyu vijānīyā varṣam eke na saṃśayaḥ | • 190-191b ] Cf. Vajraḍaka 20.23-24b dvir-aṣṭam tu yadā [vahate C; carate T] vāyu dināni (T; dinādi C) paramaṃ hitam | jīvitam daśamāsenā dināni parisamkhyayā || caturviṃśati dināni syāt pramāṇam kathitam mayā <sup>ummet</sup>-; Ḍakārṇava 50.7.23c-24 dvir-aṣṭam yadā vahati dināni paramaṃ hitam || jīvitam daśamāsenā dināni (em.; dinādi Σ) parasamkhyayā | caturviṃśati dināni pramāṇam tu kathitam mayā || • 191c-192 ] cf. Vajraḍaka 20.24c-25 dināni daśa saptam (T; saptadaśam <sup>ummet</sup>-C) caiva <sup>hyper</sup>yadā vahati mārutaḥ || tadā tasya pramāṇena māsān navamaṃ priye (C; nava saṃpraye T) | dināny aṣṭadaśam (T; aṣṭadaśaś C) caiva kathitam <sup>hyper</sup>devi na saṃśayaḥ ||; Ḍakārṇava 50.7.25-26b dināni daśa saptam tu yadā vahati mārutaḥ | tasya tasya pramāṇena māsānām navamena tu || dināny aṣṭādaśa caiva mṛtyukāla na saṃśayaḥ | • 193 ] Cf. Vajraḍaka 20.26 daśa aṣṭa dināni (C; dina T) careṇa māsāś ca aṣṭamaṃ (C; daśama T) priye | dinānām cārkaśamkhyayā kathitam kālasamkhyayā (conj.; tu kathitaṃ kālasamkhyayā C; om. ~) ||; Ḍakārṇava 50.7.26c-27b daśāṣṭadinacāreṇa māsāḥ cāṣṭamena tu <sup>ummet</sup>-(N<sup>a</sup>; tuḥ <sup>ummet</sup>-N<sup>b</sup>) || dināni cārkaśamkhyā tu kathitam kālasamkhyayā | • 194 ] Cf. Vajraḍaka 20.27-28b viṃśatyūnaṃ tu <sup>hyper</sup>(C; viṃśatyūna tu <sup>hyper</sup>T) yadā devi carate gandhavāhakaḥ | dinānām paramaṃ hitam (C; hitaḥ T) jīvitam uddiṣṭam (T; samuddiṣṭa <sup>hyper</sup>C) saptamāse tu na saṃśayaḥ <sup>hyper</sup>|| dināni ṛtavaḥ proktāḥ kāla (C; kāra T) eṣa varānane |; Ḍakārṇava 50.7.27c-28 yadā ekonaviṃśatiḥ carate gandhavāhakaḥ | dināni <sup>hyper</sup>(N<sup>b</sup>; dinānya <sup>hyper</sup>N<sup>a</sup>) samākhyātā jīvitam saptamāsakam | dināni ṛtavaḥ proktam kālam eṣa varānane (conj.; varānasa N<sup>a</sup> N<sup>b</sup>) || • TaSa 24.195 ] Cf. Vajraḍaka 20.28 viṃśatis ca yadā cāre ṣaṇmāse vigatāyusaḥ; Ḍakārṇava 50.7.28c-29b viṃśatis ca yadā cāre ṣaṇmāse vigatāyusaḥ |

195a proktā ] for proktāni <sup>hyper</sup>, § 4.1.6 195d māsā ] for māsāni <sup>hyper</sup>, § 4.1.6 196a ekaviṃśa dinā ] for ekaviṃśat dināni <sup>hyper</sup>, § 2.3 and § 4.1.6 196c māsā for māsāni <sup>hyper</sup>, § 4.1.6

घटिकाश्चैव त्रिंशोक्ताः प्रमाणं समुदाहृतम् ।  
विंश द्वे च पदा व्यूढा पञ्च मासैर्गतायुषः ॥ १९७ ॥

दिनानि पञ्चविंशच्च तव देवि उदाहृतम् । C 119<sup>r</sup>8  
विंश त्रिकं यदा देवि प्रवहेत अतन्द्रितः ॥ १९८ ॥

जीवितं मास पञ्चैते दिनानि विंशति प्रिये । A 167<sup>r</sup>1  
विंश †चत्वार्य ह्येका \*† दिनानां प्रवहे प्रिये ॥ १९९ ॥

जीवितं मास पञ्चैते दिनान्यत्र दशैव तु । C 119<sup>r</sup>9  
पञ्चविंश दिना व्यूढा मासत्रयं स जीवति ॥ २०० ॥

अतोर्ध्वे पूर्वमाख्यातं कालचक्र समासतः ।  
अन्तरे ये दिना प्रोक्ता षोडशैव वरानने ॥ २०१ ॥

भागक्रमेण ते शोध्य तत्फलं तु स्फुटीकृतम् । A 167<sup>r</sup>2  
मन्दबुद्धिप्रबोधाय कालचक्रं प्रकाशयते ॥ २०२ ॥ C 119<sup>r</sup>10

TaSa 24.202 in Ms. A ends with || ○ || ; B with || ||

199c ह्येका \* ] C, ह्येका A <sup>ummet.</sup> 199d प्रवहे A; प्रवहेत् C 201c दिना प्रोक्ता ] A; दिना प्रोक्ता: C  
201d षोडशैव ] C, ष्योडशैव A

• 196-197b ] Cf. Vajraḍaka 20.29 ekaviṁśati<sup>hyper</sup>yadā devi dināni pravahate (T; prahate C) raviḥ (Cravi T)<sup>hyper</sup> | pañca  
māsās sa jīvati dināni cārkaṣaṁkhyayā ||; Ḍakārṇava 50.7.29c-30b ekaviṁśati<sup>hyper</sup> dināni yadā pravahate<sup>hyper</sup> raviḥ |  
pañca māsās ca jīveta dināni (N<sup>a</sup>; nidāni N<sup>b</sup>) cārkkasaṁkhyayā | • 197c-198b ] Cf. Vajraḍaka 20.30 viṁśa dve  
(C; viṁśati dveś T) ca yadā vyūḍhā vedamāna (C; vedana T) gatāyusaḥ | dināni caturviṁśas (T; caturviśas C) ca vedamā-  
nam udāhṛtam ||; Ḍakārṇava 50.7.30c-31b viṁśa dve tu yadā vyūḍhā vedamāsa (N<sup>a</sup>; deva<sup>o</sup>N<sup>b</sup>) gatāyusaḥ || dināni  
caturviṁśati deva māsām udāhṛtam | • 198c-199b ] Cf. Vajraḍaka 20.31 viṁśati trayam (T; viṁśatiyam tu C)  
yadā devi (C; vddi T) pravahate mārutaḥ (T; māruta C) sadā (C, nāsti T) jīvati māsa catvāri dināni ṛtavaḥ smṛtāḥ ||;  
Ḍakārṇava 50.7.31c-32b viṁśa trayam (N<sup>b</sup>; traye N<sup>a</sup>) tu yadā<sup>hyper</sup>(N<sup>a</sup>; tu dā N<sup>b</sup>) devi vahate mārutaḥ || sa jīvati  
māsā<sup>ummet.</sup> catvāri<sup>hyper</sup> dināni (N<sub>2</sub>, nidāni N<sub>1</sub>) ṛtavaḥ smṛtāḥ | • 199c-200b ] Cf. Vajraḍaka 20.32 viṁśa catvāri  
pravāhe māsatraya samuddiṣṭam | dināny ekādaśa priye <sup>ummet.</sup> ||; Ḍakārṇava 50.7.32c-33b caturviṁśa pravāhena māsā  
trayam udāhṛtam || dināny ekādaśas caiva mṛtyukālam vidhīyate | • 200c-201b ] Cf. Vajraḍaka 20.32c-33b pañcavi-  
ṁśati dinai vyūḍhā māsatraya sa jīvati | ato ṛthapūrvasaṁkhyātā kālasaṁkhyā samāsataḥ ||; Ḍakārṇava 50.7.33cd  
athordhvaḥpūrvasaṁkhyātāṁ kālasaṁkhyā samāsataḥ || • 201c-202 ] Cf. Vajraḍaka 20.34-35b antare ye (T; antare  
ya C) dinā proktā dvādaśaivañ (T; dvādaśaica C) varānane | bhāgakramena (T; bhāgakrama<sup>ummet.</sup> C) te śodhyā anan-  
tara (T; antaram C) sphuṭīkṛtam || mandabuddhiprabodhārtham (C; °bodhārtha T) kāla eṣa prakāśitam; Ḍakārṇava  
50.7.33c-34 antare ya dinā proktā dvādaśe catu-saṁkhyayā | bhāgakrameṇa tejaughā antaras tu sphuṭīkṛtam || mand-  
abuddhiprabodhārtham kāla eṣa prakāśite |

197c viṁśa ] for viṁśati<sup>hyper</sup> 198c viṁśa trikaṁ ] for trayoviṁśati<sup>hyper</sup>, § 199a māsa ] for māsāḥ or  
māsāni<sup>hyper</sup>, § 4.1.6 metri causa 199c viṁśa ] for viṁśati<sup>hyper</sup> 199d pravahe ] for pravahet, § 2.3 200a  
māsa ] māsāḥ, metri causa 200c pañcaviṁśa ] pañcaviṁśati<sup>hyper</sup> 201b kālacakra ] for kālacakram, § 2.1.1  
201c dinā proktāḥ ] for dināḥ proktāḥ, § 2.2



## आत्माचाराधिकारो नामाष्टाविंशतिमः पटलः

### श्रीभैरव उवाच

आत्माचारगतिर्देवि नाडीपद्मविनिर्णयम् ।

C 130<sup>f</sup>1

पञ्चविंशतितत्त्वानि पुरुषेण समन्वितम् ॥ १ ॥

यथा स्थितानि सर्वाणि तथा वक्ष्यामि भैरवि ।

ककारादिमकारान्ताः पञ्चपञ्च सुसंस्थिताः ॥ २ ॥

नाडीमुखास्तु ते ज्ञेया अन्योन्यव्याप्यसंस्थिताः ।

A 183<sup>f</sup>1, C 130<sup>f</sup>2

आत्मा संचरते नित्यं स्थानात्स्थानमनुक्रमात् ॥ ३ ॥

नव पद्माः स्मृता ये तु फजझठडयस्तथा ।

तथदम महादेवि नव पद्माः प्रकीर्तिताः ॥ ४ ॥

यरलवास्तु ये प्रोक्ताः क्रमेण विनिवेदयेत् ।

वायव्ये चाग्निंसंस्थे च ईशे नैर्ऋतिगोचरे ॥ ५ ॥

C 130<sup>f</sup>3

हंसाख्यं कुक्षयोभौ तु शषौ यौ लिङ्गपायुगौ ।

A 183<sup>f</sup>2

एवं क्रमेण देवेशि नव पद्माः प्रकीर्तिताः ॥ ६ ॥

मध्यमेषां स्मृतं पद्ममष्टारं तद्विनिर्दिशेत् ।

तत्र नाड्या स्थिता भद्रे तदाधारास्तु वायवः ॥ ७ ॥

C 130<sup>f</sup>4

इडादिशंखिनी-चान्ता नाड्यस्तस्मिन्व्यवस्थिताः ।

पूर्वादि-म्-ईशपर्यन्ता अधश्चोर्ध्वे च भामिनि ॥ ८ ॥

A 183<sup>f</sup>3

नाडी पद्मान्तरालस्था शूले वायु प्रतिष्ठितम् ।

प्राणाद्या वायवः प्रोक्ताः कथितास्तु मयानघे ॥ ९ ॥

C 130<sup>f</sup>5

पुर्यष्टकं तु यत्प्रोक्तं दलमध्ये व्यवस्थितम् ।

कर्णिकस्थं स्वयं देवो मण्डलत्रितयान्वितम् ॥ १० ॥

2b तथा ] *em.*; यथा AC 3a नाडी° ] C; नाडि°A 3c संचरते ] *em.*; स चरते AC 4b फ° ] A; ह°C 4d तथ° ] C; तष°A 5d नैर्ऋति° ] C; नेर्ऋति°A 7a °मेषां ] *em.*; °मेष°A; °मेयं C 7d वायवः ] *em.*; वायवाः A; वायवा C 8c पूर्वादिमी° ] A; पूर्वादि ई°C 10d °न्वितम् ] *em.*; °न्वितः AC

1d *samanvitam* ] *samanvitāni*<sup>hyper</sup>, § neuter singular for plural, or functions as indeclinable 4a *padmāḥ* ] for *padmāni* § 3.1 6a *kukṣayobhau* ] for *kukṣayor ubhau*<sup>hyper</sup> 7c *nāḍyā sthitā* ] for *nāḍyaḥ sthitāḥ* § 2.2 7d *vāyavaḥ* ] for *vāyūnām*<sup>ummet.</sup>, § 4.3.3 7d Cf. TaSa I.70cd *prāṇādharā smṛtā vāyvas tadādharās tu nāḍayaḥ* | 8a *śaṃkhinīcāntā* ] for *śaṃkhinyantā*<sup>ummet.</sup>: § hiatus filler *ca* 8a *iḍādi śaṃkhinī cāntā* ] cf. list of ten *nāḍīs* TaSa I.71-72b = SvaTa 7.15-16b 8c *pūrvādi-m-iśa-* ] § 10.1 9a *?nāḍī padmāntarālasthā* 9b *vāyu pratiṣṭhitam* ] for *vāyuh pratiṣṭhitāḥ* § 3.2 10c *devo* ] in 28:10c with uncertain cancellation mark in Ms.C

अग्निं सूर्यश्च चन्द्रश्च चतुःशक्तिस्तथैव च ।  
तन्मध्ये तु स्वतेजेन हुताशकणिकाकृतिः ॥ ११ ॥

A 183<sup>r</sup>4

कुण्डल्युदरसंस्थस्तु तिष्ठते तद्वशात्प्रिये ।  
प्रसुप्तभुजगाकारा प्रसुप्तामृतकुण्डली ॥ १२ ॥

C 130<sup>r</sup>6

एतैर्बन्धैर्महाबद्धो विवशः सर्वदेहिनाम् ।  
तिष्ठते हृदये चैव उच्छ्वासश्वाससंयुतः ॥ १३ ॥

यावदूर्ध्वगतिस्तस्य देवदेवस्य सुन्दरि ।  
तावद्वापी स्मृतो ह्यूर्ध्वे अधोभागे विसर्गिणः ॥ १४ ॥

C 130<sup>r</sup>7

A 184<sup>r</sup>5

व्यापयेत †अवारस्थो †देवदेवो जगत्पतिः ।  
अकारं हृदयं चैव ब्रह्मा तत्राधिदेवतः ॥ १५ ॥

ईकारं कण्ठतो देवि विष्णुस्तत्र जगत्पतिः ।  
उकारं तालुके ज्ञेयं रुद्रस्तत्र प्रतिष्ठितः ॥ १६ ॥

भ्रुवोर्बिन्दुर्महेशं च वक्त्रे नादं सदाशिवम् ।  
ज्ञातव्यः सो ऽधिकारस्थो यथा ते कथयाम्यहम् ॥ १७ ॥

अन्तर्यागं यथापूर्वमुच्चारणपरं तथा ।  
दशधा योगमार्गेण आत्मा स्वच्छन्दमभ्यसेत् ॥ १८ ॥ <sup>12</sup>

C 130<sup>r</sup>9

मात्रा बिन्दुमतीतं च नादात्मा ज्योति विग्रहम् ।

<sup>12</sup>TaSa 28.18-31=SvaTa 7.292c-306b and TaSa 28.37-60b=SvaTa 7.306c-330b ; TaSa 28.18c-31  
Cf. NiTaSaṃ<sup>ed</sup> -nayasūtra 4.107c-121 and 122-144 based on the edition by Goodall 2015

**12a** °स्थस्तु ] *em.*; °स्थं तु AC **13a** ब्वन्धै° ] A; द्वन्द्वै°C **13b** °देहिनाम् ] *conj.*; °देविनाम् AC **15d**  
°धिदेवतः ] *em.*; °धिदेवता AC **16a** देवि ] C; दिवि A **17b** वक्त्रे ] C; वक्त्रे A **17b** नादं ] C; नाद A  
**18b** तथा ] *em.*SvT<sup>k</sup>; यथा AC **18d** °मभ्यसेत् ] A<sup>pc</sup> C; °माभ्यसेत् A<sup>ac</sup>

**18b** °मुच्चारण ] TaSa; °मुच्चारण SvT<sup>n</sup>; °मुच्चार्यं च SvT<sup>k</sup> **18d** आत्मा स्वच्छन्दमभ्यसेत् ] TaSa; हंसः  
स्वच्छन्दमभ्यसेत् SvT<sup>n</sup>; हंसस्वच्छन्दमभ्यसेत् SvT<sup>k</sup>; हंसं स्वच्छन्दमभ्यसेत् SvT<sup>s</sup>; अभ्यसेत्परमेश्वरम् NiTaSaṃ<sup>ed</sup>.  
**19a** मात्रा ] TaSa; मन्त्रं SvT<sup>k</sup> SvT<sup>s</sup>; मान्त्रा SvT<sup>n</sup>; मात्रा SvT<sup>n</sup>; मन्त्र SvT<sup>s</sup>; मन्त्र NiTaSaṃ<sup>ed</sup>. **19a**  
बिन्दुमतीतं TaSa SvaTa; बिन्दु अतीतं NiTaSaṃ<sup>ed</sup>. **19b** ज्योति विग्रहम् ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; ज्योतिराकृतिम्  
SvT<sup>k</sup>

**IIa** agni ] for agniḥ, § 2.2.1 **IIc** svatejena ] for svatejasā<sup>ummet.</sup>, § I.1.2 **IID** hutāsakaṇikākṛtiḥ ] cf. TaSa 1.54c-55b  
catuṣkalasamopeto hutāsakaṇikākṛtiḥ | tiṣṭhate bhagavān īso hr̥tpadme suranāyike **13a** mahābaddhaḥ ] cf. Kālotara  
Mo0248 mahānāḍī mahābaddhā 20.89c **15a** vyāpayeta ] for vyāpyeta<sup>ummet.</sup>, § 6.4 **18d** ātmā ] for ātmā-  
nam<sup>hyper</sup>, § I.1.1 **19b** jyoti vigrahaṃ ] for jyotiṣvighrahaṃ<sup>ummet.</sup>

कल्पनालक्षसंकल्पं ध्याये ऽद्वैतेन सर्वगम् ॥ १९ ॥

अवसव्येन पूरेत सव्येनैव तु रेचयेत् ।

नाडीसंशोधनमेतन्मोक्षमार्गपथस्य तु ॥ २० ॥

A 183<sup>v</sup>1; C 130<sup>f</sup>10

रेचनात्पूरणाद्रोधात्प्राणायामस्त्रयः स्मृतः ।

सामान्या बहिरेतानि पुनश्चाभ्यन्तराणि तु ॥ २१ ॥

अभ्यन्तरेण रेचेत् पूरेदभ्यन्तरेण तु ।

निष्कम्पं कुम्भकं कृत्वा त्रयश्चाभ्यन्तराणि तु ॥ २२ ॥

नाभ्यां हृदयसंचारान्मनश्चेन्द्रियगोचरात् ।

प्राणायामश्चतुर्थश्च सुप्रशान्तस्तु विश्रुतः ॥ २३ ॥

C 130<sup>f</sup>11

A 183<sup>v</sup>2

प्राणरोधे तु संपूर्णे नाभौ नीत्वा समुच्छ्वसेत् ।

शनैर्विमोचयेद्वायुं वामनासापुटेन तु ॥ २४ ॥

वायवीन्धारयेऽङ्गुष्ठे आग्नेयी नाभिमध्यतः ।

माहेन्द्री कण्ठदेशे तु वारुणी घण्टिकाश्रिता ॥ २५ ॥

C 130<sup>f</sup>12

आकाशधारणा मूर्ध्नि सर्वसिद्धिकरी स्मृता ।

19c कल्पनालक्षसंकल्पं ] *em.*SvT<sup>n</sup> ; कल्पनालक्षसंकल्पं A ; कल्पनालक्षसेकल्पं C ; संकल्प्य कल्पनालक्ष्यं SvT<sup>k</sup> ; संकल्पाकल्पनालक्ष्यं SvT<sup>s</sup> ; कल्पनालक्षमकल्पं NiTaSaṃ<sup>ed.</sup> 20a अवसव्येन ] A SvT<sup>n</sup> ; अपसव्येन C SvT<sup>k</sup> SvT<sup>s</sup> 21a रेचनात्पूरणाद्रोधात् ] *em.*SvaTa NiTaSaṃ<sup>ed.</sup> ; रेचना पूरणाद्रोधा ] TaSa SvT<sup>n</sup> 21b त्रयः ] *em.*SvT<sup>n</sup> ; त्रय A C SvT<sup>n</sup> ; त्रिधा SvT<sup>k</sup> SvT<sup>s</sup> 25a वायवीन् ] A NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; वायवीं C SvT<sup>n</sup> ; वायवी SvT<sup>k</sup> SvT<sup>s</sup> 25a धारये ङ्गुष्ठे ] C SvT<sup>n</sup> ; धारयेद्गुष्ठे A SvT<sup>n</sup> ; धारणाङ्गुष्ठे SvT<sup>k</sup> ; धारणो ङ्गुष्ठे SvT<sup>s</sup> 25d °काश्रिता ] *em.*; °काश्रिता: A C ; °के स्मृता SvT<sup>n</sup> ; °काश्रया SvT<sup>k</sup> SvT<sup>s</sup> 26b स्मृता *em.*NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> *ed.* SvT<sup>n</sup> SvT<sup>s</sup> ; स्मृती C ; स्मृती: A ; हिता SvT<sup>k</sup>

19d ध्यायद्वै तेन ] TaSa SvaTa ; ध्यात्वाद्वैतेन NiTaSaṃ<sup>ed.</sup> 20a पूरेत ] TaSa SvT<sup>n</sup> ; पूर्येत SvT<sup>k</sup> SvT<sup>s</sup> ; पूर्येत SvT<sup>s</sup> 20b सव्येनैव ] TaSa SvaTa ; मध्येनैव SvT<sup>n</sup> ; रूपेणैव SvT<sup>n</sup> 20b तु रेचयेत् ] TaSa SvT<sup>s</sup> ; तु पूरयेत् SvT<sup>n</sup> ; विरेचयेत् SvT<sup>k</sup> 20c एतन् ] TaSa ; ह्येतन् NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>s</sup> ; चैतन् SvT<sup>k</sup> 20d °पथस्य तु ] TaSa SvaTa ; °परस्पर SvT<sup>s</sup> 21c सामान्या TaSa SvaTa ; सामान्याद् NiTaSaṃ<sup>ed.</sup> 21c एतानि ] TaSa SvT<sup>n</sup> ; एते तु SvT<sup>k</sup> SvT<sup>s</sup> 21d °भ्यान्तराणि तु ] TaSa SvT<sup>n</sup> ; °भ्यान्तरे त्रयः SvT<sup>k</sup> SvT<sup>s</sup> 22a रेचेत् ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>k</sup> ; रेच्येत SvT<sup>k</sup> *ed.* SvT<sup>s</sup> 22b पूरेद° ] TaSa SvT<sup>n</sup> ; पूरेच्चा° NiTaSaṃ<sup>ed.</sup> ; पूर्येत SvT<sup>k</sup> *ed.* SvT<sup>s</sup> 22d त्रयश्चाभ्यन्तराणि तु ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; कार्याश्चाभ्यन्तरास्त्रयः SvT<sup>k</sup> SvT<sup>s</sup> ; कार्याश्चाभ्यन्तरे त्रयः SvT<sup>s</sup> 23d °शान्तस्तु विश्रुतः ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; °शान्त इति श्रुतः SvT<sup>k</sup> ; °शान्तेति विश्रुतः SvT<sup>s</sup> 24b समुच्छ्वसेत् ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; समुच्छ्वसन् SvT<sup>k</sup> ; समुच्छ्वसत् SvT<sup>s</sup> 24b नाभौ ] TaSa SvT<sup>k</sup> SvT<sup>s</sup> ; नाभिन् NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> 24d वामनासापुटेन तु ] TaSa SvaTa ; वामनासिकया पुटे NiTaSaṃ<sup>ed.</sup> 25c माहेन्द्री ] SvaTa SvaTa ; माहेयी SvT<sup>k</sup> *ed.*

20a pūreta ] TaSa SvT<sup>n</sup> for pūryeta SvT<sup>k</sup> , § 6.3 21a recanā pūraṇād rodhā ] for recanāt pūraṇād rodhāt, § 2.3 21c sāmānyā ] for sāmānyāni<sup>hyper</sup>, § 4.1.6 22a receta ] for recyeta, § 6.3 22b pūret ] for pūryeta, § 6.3 25a dhāraye 'ṅuṣṭhe ] for dhāraye[d] aṅuṣṭhe<sup>hyper</sup>, § 2.3 25b āgneyī ] for āgneyīm 25c mähendri ] for mähendriṃ, § 2.1.2 25d vāruṇī ] for vāruṇīm § 2.1.2 25d ghaṇṭikāśritā ] for ghaṇṭikāśritāyām<sup>hyper</sup>, § 2.1.3

एकद्वित्रिचतुष्पञ्च उद्धातैश्च प्रसिध्यति ॥ २६ ॥

A 183<sup>v</sup>3

संरुद्धे चैव प्राणे च मूर्ध्नि गत्वा निवर्तते ।

उद्धातमिति तत्प्रोक्तं ज्ञातव्यं योगिभिः सदा ॥ २७ ॥

C 130<sup>r</sup>13

रागद्वेषौ प्रहीयेते प्राणायामैस्तु धारितैः ।

धारणैः सर्वपापाणि प्रत्याहारे ऽक्षसंयमः ॥ २८ ॥

हृद्गुदा नाभिकण्ठे च सर्वसन्धौ तथैव च ।

प्राणाद्या संस्थिता ह्येते रूपं शब्दं च मे शृणु ॥ २९ ॥

A 183<sup>v</sup>4; C 130<sup>v</sup>1

द्रुततारनिभः †प्राण† इन्द्रगोपकसन्निभः ।

क्षीराभ स्फटिकाभश्च पञ्चानां रूपलक्षणम् ॥ ३० ॥

घण्टा †नादेव† मधुरो गजनादो महाध्वनिः ।

प्राणादीनां च पञ्चानां शब्दमेतदुदाहृतम् ॥ ३१ ॥

C 130<sup>v</sup>2

बाह्यमध्यात्मिकं चारमेषां च शृणु सांप्रतम् ।

प्राणस्थो गच्छते ह्यूर्ध्वे अपानस्थो ऽध गच्छति ॥ ३२ ॥

A 183<sup>v</sup>5

समानस्थस्तथा देवि सर्वत्र व्याप्यसंस्थितः ।

उद्वेगभयसन्त्रासं करोत्यनिलसंस्थितम् ॥ ३३ ॥

C 130<sup>v</sup>3

उदानस्तेन संप्रोक्तो मारुतो वरवर्णिनि ।

व्यानो व्यायामसंकर्म करोति सुरनायिके ॥ ३४ ॥

27a संरुद्धे चैव ] C SvT<sup>n</sup>, संरुद्धे चैव A; संरुद्धश्चैव SvT<sup>n</sup>; संरुद्धैश्चैव SvT<sup>n</sup>; सन्निरुद्धे तु वै SvT<sup>k</sup>; सन्निरुद्धे हि वै SvT<sup>s</sup> 28d प्रत्याहारे ऽक्ष° ] *em.* SvaTa NiTaSam<sup>ed.</sup>; प्रत्याहारैक°TaSa; प्रत्याहारेत्क्ष°SvT<sup>n</sup> 33a तथा ] A; तदा C 34a संप्रोक्तो ] *em.*; संप्रोक्ता AC

26d उद्धातैश्च ] TaSa NiTaSam<sup>ed.</sup> SvT<sup>n</sup>; संख्योद्धातैः SvT<sup>k</sup> SvT<sup>s</sup> 27b मूर्ध्नि ] TaSa SvaTa; मूर्ध्निङ् Ni-TaSam<sup>ed.</sup> 27c उद्धातमिति तत्प्रोक्तं ] TaSa SvT<sup>n</sup>; तदुद्धातमिति प्रोक्तञ् NiTaSam<sup>ed.</sup>; स उद्धात इति प्रोक्तो SvT<sup>k</sup> SvT<sup>s</sup> 27d ज्ञातव्यं योगिभिः सदा ] TaSa NiTaSam<sup>ed.</sup> SvT<sup>n</sup>; ज्ञातव्यो योगिभिः सदा SvT<sup>k</sup> SvT<sup>s</sup> 28b तु धारितैः ] TaSa; च धा[रितैः] NiTaSam<sup>ed.</sup>; सुधारितैः SvaTa; स्वधारितैः SvT<sup>n</sup> 28c धारणैः सर्वपापाणि ] TaSa NiTaSam<sup>ed.</sup> SvT<sup>n</sup>; धारणाभिर्देहेत्पापं SvT<sup>k</sup> SvT<sup>s</sup> 29a हृद्गुदा ] TaSa; हृद्गुदे SvaTa 29b नाभिकण्ठे ] TaSa SvaTa; नाभिकण्ठौ NiTaSam<sup>ed.</sup> 29c प्राणाद्या ] TaSa; प्राणाद्याः SvaTa; प्राणाद्यास् NiTaSam<sup>ed.</sup> SvT<sup>s</sup> 30a द्रुततार° ] TaSa SvT<sup>n</sup> SvT<sup>k</sup>; भूततार°SvT<sup>s</sup>; मृततार°SvT<sup>s</sup> 30a प्राण ] TaSa SvT<sup>n</sup>; रक्त SvT<sup>k</sup> SvT<sup>s</sup>; इन्द्र SvT<sup>s</sup>; पीत NiTaSam<sup>ed.</sup> 31a घण्टा नादेव ] TaSa; घण्टा कांसश्च NiTaSam<sup>ed.</sup>; घण्टिका कांस- SvT<sup>n</sup>; घण्टा कांसाद्- SvT<sup>k</sup>; घण्टिकां साध्व°SvT<sup>s</sup> 31c च ] TaSa SvT<sup>n</sup>; तु SvT<sup>k</sup> SvT<sup>s</sup> 31d शब्दमेतदुदाहृतम् ] TaSa SvT<sup>n</sup>; अयं शब्द उदाहृतः SvT<sup>k</sup>; शब्दमेष उदाहृतः SvT<sup>s</sup>; शब्द एव उदाहृतः SvT<sup>s</sup>

29b *hr̥dgudā* ] for *hr̥dgude* or Cf. *gudām* (for *gudāyām*) in 28:46b § 4.1.1 29c *prāṇādyā* ] for *prāṇādyāḥ*, § 2.2 30c *kṣīrābha* ] for *kṣīrābhaḥ* § 2.2 31a *ghaṇṭānādeva* ] for *ghaṇṭānāda iva<sup>hyper</sup>*, § double sandhi 32d *adha gacchati* ] for *adhas gacchati*, *metri causa*

नागोद्धारं प्रमुञ्च्येत कूर्मकोन्मीलयेत्स्थितिम्\* ।  
कृकरः क्षुभिते चैव देवदत्तो विजृम्भिका ॥ ३५ ॥

धनञ्जय स्थितो घोषे मृतस्यापि न मुञ्चति ।  
अध्यात्मगतिरित्युक्ता दशानां बाह्यगा यथा ॥ ३६ ॥

C 130<sup>v</sup>4

जल्पितं हसितं गीतं नृत्यं युद्धगतिस्तथा ।  
कम्पशिल्पं च कर्माणि प्राणस्यैव हि चेष्टितम् ॥ ३७ ॥<sup>13</sup>

A 184<sup>r</sup>1

प्रवेशये ऽन्नपानानि त्रिमलं स्रावयेदधः ।  
अन्धत्वं श्रोत्ररोगं च अपानस्तु करिष्यति ॥ ३८ ॥

C 130<sup>v</sup>5

अशितं लीढपीतं च समानः समतां नयेत् ।  
क्षुधा हिक्का तथा छिक्का कासोदानस्य चेष्टितम् ॥ ३९ ॥

रोमहर्षं च स्वेदं च शूलदाघाङ्गभञ्जनम् ।  
व्यानमेतानि कर्माणि स्पर्शत्वं चैव विन्दति ॥ ४० ॥

C 130<sup>v</sup>6

अङ्गुष्ठे जानुहृदये लोचने मूर्ध्नि संस्थिताः ।  
नागाद्या बहुरूपाश्च कर्म तेषां निबोध मे ॥ ४१ ॥

A 182<sup>r</sup>2

<sup>13</sup>TaSa 28.39- 60b = SvaTa 7.306c-330b ; Cf. NiTaSaṃ<sup>ed.</sup> -nayasūtra 4.107c-143 GOODALL 2015;223-231ff

35a नागोद्धारं ] *conj.*; नागोद्धारं AC 35b °मीलयेत् ] *em.*; °मीलयोन् A; °मीलयोत् C 35d देवदत्तो ] *em.*; देवदत्ते AC 35d विजृम्भिका ] *em.*; विजंभिका AC 38b स्रावयेद् ] A; श्रावयेद् C 39d कासोदानस्य ] *em.*SvT<sup>n</sup> ; काशोदानस्य AC ; उदानस्य वि°NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> SvT<sup>s</sup> 40b शूलदाघाङ्गभञ्जनम् ] *em.*; शूलदाघगभञ्जनम् AC ; शूलदो ह्यङ्गभञ्जकः NiTaSaṃ<sup>ed.</sup> ; शूलदाघाङ्गभञ्जकम् SvT<sup>n</sup> ; शूलं दाहो ऽङ्गभञ्जनम् SvT<sup>k</sup> ; शूलं संभोगसंजनम् SvT<sup>s</sup> 41b संस्थिताः ] *corr.* NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> ; संस्थितः A C SvT<sup>n</sup> SvT<sup>s</sup>

37b नृत्यं ] TaSa SvT<sup>n</sup> ; नृतं SvT<sup>k</sup> SvT<sup>s</sup> 37b तथा ] TaSa ; कला SvaTa 37c कम्पशिल्पं च कर्माणि ] TaSa ; शिल्पं च सर्वकर्माणि NiTaSaṃ<sup>ed.</sup> SvaTa 37d हि चेष्टितम् ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; विचेष्टितम् SvT<sup>k</sup> SvT<sup>s</sup> 38b त्रिमलं ] TaSa SvT<sup>n</sup> ; तन्मलं SvT<sup>k</sup> SvT<sup>s</sup> ; नृमलं NiTaSaṃ<sup>ed.</sup> 38c श्रोत्ररोगं च ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> *ed.* ; श्रोत्ररोगाश्च SvT<sup>n</sup> ; नेत्ररोगं SvT<sup>k</sup> ; श्रोत्रनादं च SvT<sup>s</sup> 39a लीढपीतं ] *em.* NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> SvT<sup>n</sup> ; लीढपित्तं AC ; लिसपीतं SvT<sup>s</sup> 39c क्षुधा AC ; क्षुत् NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; क्षोभो SvT<sup>k</sup> SvT<sup>s</sup> 39c छिक्का ] TaSa SvT<sup>n</sup> SvT<sup>k</sup> ; छर्दि NiTaSaṃ<sup>ed.</sup> ; सिक्का SvT<sup>s</sup> 40c व्यानमेतानि ] TaSa ; व्यानस्यैतानि NiTaSaṃ<sup>ed.</sup> SvaTa 40c कर्माणि ] TaSa SvT<sup>n</sup> SvT<sup>k</sup> ; सर्वाणि SvT<sup>s</sup> 41a अङ्गुष्ठे ] TaSa ; अङ्गुष्ठ NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>k</sup> ; अङ्गुष्ठा SvT<sup>s</sup> 41d तेषां ] TaSa SvT<sup>n</sup> SvT<sup>k</sup> ; त्वेषां SvT<sup>k</sup>

35a *nāgodgārāṃ* ] for *nāga udgārāt* with *pramuñcyeta*, § double sandhi and § 8.9 35d *viṣṛmbhikā* ] for *viṣṛmbhaṇe/viṣṛmbhite* § -*aka pratyaya* for -*ana/-taddhita*; or *viṣṛmbhikāyām*<sup>hyper</sup>, § 2.23; *viṣṛmbhake* in *Śatika-kāla-jñāna* 7.88d 36a *dhanāñjaya* ] for *dhanāñjayaḥ*, § 2.2 38a *praveśaye 'nnapānāni* ] for *praveśayed an-  
napānāni*<sup>hyper</sup>, § 8.9



आह्लादोद्वेगजननः शोषणस्त्रासनस्तथा ।  
निद्रातीवकरश्चान्यो योजको हि धनञ्जयः ॥ ४२ ॥

C130<sup>v7</sup>

श्वासं संकोचच्छेदं च घुर्घुरश्चोत्क्रमेव च ।  
नागादीनां तु पञ्चानां मृत्युकाले विचेष्टितम् ॥ ४३ ॥

न चैव यान्ति चोत्क्रान्त्या न त्यजेत्तु धनञ्जयः ।  
आकुञ्चयति वै कूर्मः शोषयेच्च कलेवरम् ॥ ४४ ॥

प्राणमेव जयेत्पूर्वं जिते प्राणे जितो मनः ।  
जिते मनसि शान्तात्मा परं तत्त्वं प्रकाशयेत् ॥ ४५ ॥

प्राणापानं गुदां ध्यायेत्प्राणसमान नाभिगः ।  
प्राणोदानं च कण्ठे च प्राणव्यानञ्च सर्वगम् ॥ ४६ ॥

C130<sup>v9</sup>

नागाद्या प्राणसंयुक्ताः स्वस्थानेषु निरुन्धयेत् ।  
निरुद्धस्य च यत्कालं प्रवक्ष्यामि निबोध मे ॥ ४७ ॥

A184<sup>r4</sup>

C130<sup>v10</sup>

43b घुर्घुरश्चोत्क्रमेव च ] conj. ; स्फिगुरुस्वांह्यमेव च A<sup>pc</sup> C ; स्फिगुरुस्वां मेवच A<sup>ac</sup> ; घुरुघुरुस्योत्क्रमेति च <sup>hyper</sup>NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ;  
घुर्घुरश्चोत्क्रमेति च SvT<sup>n</sup> ; घुरघुरूत्क्रमणं तथा <sup>hyper</sup>SvT<sup>k</sup> ; घुर्घुरोत्क्रमणं तथा SvT<sup>k ed.</sup> ; पूर्णरुत्क्रमणस्तथा SvT<sup>s</sup>  
44c आकुञ्चयति ] em. ; अकुञ्चयति AC 44c कूर्मः ] corr. SvaTa ; कूर्म AC 46b प्राणसमान ] em. ;  
प्राणस्समनो <sup>unmet.</sup> ] A , प्राणः समनो <sup>unmet.</sup> C ; प्राणसमानो <sup>unmet.</sup> SvT<sup>n</sup> , प्राणसमनौ च <sup>hyper</sup>NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>s</sup> , प्राणसमानं <sup>unmet.</sup> SvT<sup>k</sup>  
46d प्राणव्यानञ्च ] em.SvT<sup>n</sup> ; प्राणोदानञ्च A ; प्राणोदानं च C ; प्राणव्यानं SvT<sup>k</sup> ; प्राणव्यानौ SvT<sup>s</sup> 47b  
निरुन्धयेत् ] em.SvT<sup>n</sup> ; निरुन्धयेत् AC ; निरुधयेत् SvT<sup>n</sup> ; निरुद्धयेत् NiTaSaṃ<sup>ed.</sup> ; निरोधयेत् SvT<sup>k</sup> SvT<sup>s</sup>

42a आह्लादोद्वेगजननः ] TaSa ; आह्लादोद्वेगजनश्च NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; आह्लादोद्वेगजनकः SvT<sup>k</sup> ; आह्लादोद्वेगजनका  
SvT<sup>s</sup> 42b त्रासनस् ] TaSa ; त्रासकस् NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> ; त्रासनस् SvT<sup>k</sup> SvT<sup>s</sup> 42c निद्रातीवकर° ]  
TaSa SvT<sup>n</sup> ; निद्रातन्द्रीकर° NiTaSaṃ<sup>ed.</sup> ; अतिनिद्राकर° SvT<sup>k</sup> SvT<sup>s</sup> 43a श्वासं ] स्वासं TaSa ; श्वासं NiTaSaṃ<sup>ed.</sup> SvaTa  
43a °च्छेदं ] TaSa ; °च्छेदे NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>s</sup> ; °च्छेदा SvT<sup>k</sup> 43c तु ] TaSa SvT<sup>n</sup> SvT<sup>s</sup> ; च SvT<sup>k</sup>  
44a यान्ति ] TaSa SvT<sup>n</sup> ; याति NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> SvT<sup>s</sup> 44a चोत्क्रान्त्या ] TaSa SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup> ;  
चोत्क्रान्तौ SvT<sup>k</sup> SvT<sup>s</sup> 44b न त्यजेत्तु धनञ्जयः ] TaSa SvT<sup>k</sup> SvT<sup>s</sup> ; धनञ्जयो न त्यजेत्तः <sup>hyper</sup>SvT<sup>n</sup> ; कूर्मश्चैकस्तु  
तिष्ठति NiTaSaṃ<sup>ed.</sup> 45b जितो मनः ] TaSa ; जितं मनः NiTaSaṃ<sup>ed.</sup> SvaTa 45c शान्तात्मा ] TaSa SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup> ;  
शान्तस्य SvT<sup>k</sup> SvT<sup>s</sup> 45d प्रकाशयेत् ] TaSa SvT<sup>n</sup> ; प्रकाशते NiTaSaṃ<sup>ed.</sup> SvT<sup>k</sup> SvT<sup>s</sup> ; प्रकाशेत् SvT<sup>k</sup> 46a  
प्राणापानं ] TaSa SvT<sup>k</sup> ; प्राणापानौ NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup> SvT<sup>s</sup> 46b नाभिगः ] TaSa ; नाभितः NiTaSaṃ<sup>ed.</sup> SvaTa  
47a नागाद्या प्राणसंयुक्ताः ] TaSa ; नागाद्यां प्राणसंयुक्तां NiTaSaṃ<sup>ed.</sup> ; नागाद्याः प्राणसंयुक्ताः SvT<sup>k</sup> ; नागाद्या  
प्राणसंयुक्ता SvT<sup>n</sup> SvT<sup>s</sup> ; नागाद्यान्प्राणसंयुक्तान् SvT<sup>n</sup> SvT<sup>s</sup>

42b After 42ab, half a verse is inserted only in SvT<sup>k</sup>, and KSTS<sup>ed.</sup> : *nāgaḥ kūrmaś ca kṛkaro devadattaś ca pañcamah* cf. GOODALL 2015:495 44a *utkrāntyā* ] for *utkrāntyāyām* <sup>hyper</sup>, § 2.23, Cf. *utkrāntau* SvT<sup>k</sup> 45b *jito manaḥ* ] *manas* § 2.4 neuter nouns with masculine endings 45d *prakāśayet* ] for *prakāśate*, § causative form for simplex 46a *prāṇāpānaṃ* ] for *prāṇāpānau* § singular for dual or 46a *gudām* ] for *gude* § 4.3.7 47a *nāgādyā prāṇasamyuktāḥ* ] for *nāgādyān prāṇasamyuktān*, § § 2.10 masculine and feminine plural without final *visarga* and § 00. feminine plural ending for neuter plural

तालात्प्रभृति धार्येत यावत्पञ्चदशान्तगं ।  
जितो ऽनिलो भवत्येवं संक्रान्त्युत्क्रान्तिकर्मणि ॥ ४८ ॥

दिव्यकान्ति शुभो गन्धः प्रज्ञा चास्य विवर्धते ।  
दिव्यदृष्टिश्च श्रवणो दिव्यवाचा प्रवर्तते ॥ ४९ ॥

वायुवद्विचरेल्लोकां सिद्धा देवांश्च पश्यति ।  
मनेच्छाचिन्तिताप्राप्तिः प्रवर्तेत गुणाष्टकम् ॥ ५० ॥

A 184<sup>f</sup>5; C 130<sup>v</sup>11

सर्वकामसुसंपूर्णं सर्वद्वन्द्वविवर्जितः ।  
संसारबन्धनिर्मुक्तः शिवतुल्यश्च जायते ॥ ५१ ॥

प्राणापाने तु संयोज्य ह्रस्वकोटिसमन्वितम् ।  
नाभ्यां धार्येत योगीन्द्रः स्वेदकम्पश्च जायते ॥ ५२ ॥

C 130<sup>v</sup>12

पुनरेवं हृदिस्थो हि प्राणापाने निरुन्धयेत् ।  
दीर्घकोटिसमायोगात्तत्क्षणात्पतते महीम् ॥ ५३ ॥

A 184<sup>f</sup>6

C 130<sup>v</sup>13

कण्ठस्थं हि तथैवेह प्राणमेवं निरुन्धयेत् ।

48a तालात् ] *corr.* SvT<sup>k</sup> NiTaSaṃ<sup>ed.</sup>; तालुं TaSa; ताल्वात् SvT<sup>n</sup>; काल°SvT<sup>s</sup> 48d संक्रान्त्युत्क्रान्तिकर्मणि ]  
*em.* SvaTa; °क्रान्त्युत्क्रान्तिकर्मणिC; °क्रान्त्युत्क्रान्तिकर्मणिA *ummet.*; सङ्क्रान्त्यौत्क्रान्तिकृत् NiTaSaṃ<sup>ed.</sup> 52c योगीन्द्रः ]  
*em.*; योगीन्द्र AC 53b प्राणापाने ] *em.*; प्राणापान AC; प्राणापानौ NiTaSaṃ<sup>ed.</sup> SvaTa

48a धार्येत ] TaSa SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup>; ध्यायेद् SvT<sup>k</sup> SvT<sup>s</sup> 48b पञ्चदशान्तगम् ] TaSa; पञ्चशतं गतः  
SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup>; पञ्चशतङ्गतः SvT<sup>n</sup>; पञ्चशतं गतम् SvT<sup>k</sup> SvT<sup>s</sup> 49a दिव्यकान्ति शुभो ] C SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup>;  
दिव्यकान्तिशुभो A; दिव्यकान्तिः शुभो SvT<sup>n</sup> SvT<sup>s</sup>; दिव्या कान्तिः SvT<sup>k</sup> 49c श्रवणो ] C SvT<sup>n</sup>; श्रोत्रं च  
NiTaSaṃ<sup>ed.</sup>; स्रवणो A; श्रवणं SvT<sup>k</sup> SvT<sup>n</sup> 49d दिव्यवाचा ] TaSa SvT<sup>n</sup>; दिव्या वाचा NiTaSaṃ<sup>ed.</sup>;  
दिव्यवाक्सं°SvT<sup>n</sup>; दिव्या वाक्च SvT<sup>k</sup>; दिव्यवाक्च SvT<sup>s</sup> 49d प्रवर्तते ] TaSa SvT<sup>n</sup>; प्रजायते SvT<sup>k</sup>; प्रपद्यते  
SvT<sup>s</sup> 50a वायुवद् ] C SvaTa; वायुवद् A 50a °लोकां ] A SvT<sup>n</sup>; °लोकान् C SvaTa 50b सिद्धा ]  
TaSa SvT<sup>n</sup>; सिद्धान् SvaTa NiTaSaṃ<sup>ed.</sup> 50c मनेच्छा ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup>; मनसा SvT<sup>k</sup> SvT<sup>s</sup> 50c  
°चिन्तिताप्राप्तिः ] TaSa; °चिन्तितप्राप्तिः NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup>; चिन्तितावाप्तिः SvT<sup>k</sup> SvT<sup>s</sup>; चिन्तिता व्याप्तिः SvT<sup>s</sup>  
51a °पूर्णं A; °पूर्णं C ] ; पूर्णः SvaTa; पूर्णं SvT<sup>n</sup>; पूर्णं SvT<sup>s</sup> 52a प्राणापाने ] TaSa NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup>;  
प्राणापानौ SvT<sup>k</sup> SvT<sup>s</sup> 52b °समन्वितम् ] TaSa SvT<sup>n</sup>; °समन्वितः SvT<sup>n</sup>; °समन्वितौ SvT<sup>k</sup> SvT<sup>s</sup> 52c  
नाभ्यां धार्येत ] TaSa SvT<sup>n</sup>; नाभ्यां धारेत् SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup>; नाभ्यां ध्यायेच् SvT<sup>s</sup>; नाभ्याधारे च SvT<sup>k</sup> 52d  
स्वेदकम्पश्च ] TaSa SvT<sup>n</sup> NiTaSaṃ<sup>ed.</sup>; स्वेदः कम्पश्च SvT<sup>k</sup>; स्वेतः कम्पश्च SvT<sup>s</sup> 53a एवं हृदिस्थो ] TaSa; एव  
हृदिस्थो SvT<sup>n</sup> SvT<sup>s</sup>; एव हृदिस्थौ NiTaSaṃ 53b निरुन्धयेत् ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; निरोधयेत् SvT<sup>k</sup> 53d  
तत्क्षणात्पतते महीम् ] TaSa SvT<sup>n</sup>; क्षणात्पतति मूर्च्छितः NiTaSaṃ<sup>ed.</sup>; च पतेद्भुवि SvT<sup>k</sup>; पतते भुवि SvT<sup>s</sup>  
54b निरुन्धयेत् ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; निरोधयेत् SvT<sup>k</sup> 54b प्राणमेवं ] TaSa; प्राणमेकं NiTaSaṃ<sup>ed.</sup> SvT<sup>n</sup>;  
प्राणमेव SvT<sup>k</sup>; प्राणापानौ SvT<sup>s</sup>

49a *kānti* ] for *kāntiḥ*, § 2.2 50b *siddhā* ] for *siddhān* § 00 elision of final consonant in masculine  
accusative plural 51a °*pūrṇa* ] for °*pūrṇaḥ*, § 2.2 52c *dhāryeta* ] for *dhārayeta*<sup>hyper</sup>, metrically induced  
contraction of optative or § 6.3? 53a *hṛdistho* ] *hṛdisthau* or *hṛdisthitau*<sup>hyper</sup>, § 4.3.4

पुतकोटिसमायोगात्स्वप्रवृत्तिः सुतो भवेत् ॥ ५४ ॥

भ्रूमध्ये बिन्दुयुक्तेन प्राणरोधं तु कारयेत् ।  
सुषुप्तं जायते तत्र क्षणाच्चैवं प्रबुध्यति ॥ ५५ ॥

मूर्ध्नि द्वारं समासृत्य निष्कलं ध्यानमारभेत् ।  
एवमभ्यसतस्तस्य प्रत्ययस्तु तदा भवेत् ॥ ५६ ॥

पिपीलिकण्टकावेधान्मूर्ध्नि द्वारं विभिद्यते ।  
भित्वा क्रमेण सर्वाणि उन्मनान्तं हि यावतः ॥ ५७ ॥

C 131<sup>r</sup>1

पूर्वोक्तलक्षणां देवि त्यक्त्वा स्वच्छन्दतां ब्रजेत् ।<sup>14</sup>  
जायते तत्समत्वं हि देहेनानेन साधकः ॥ ५८ ॥

C 131<sup>r</sup>2

संक्रामेत्परदेहेषु क्षुत्तृषाभ्यां न बाध्यते ।  
अतीतानागतं चैव त्रैलोक्ये यत्प्रवर्तते ॥ ५९ ॥

A 184<sup>v</sup>2

प्रत्यक्षं तद्भूवेत्तस्य सर्वज्ञत्वं प्रजायते ।  
एवं चारगतिं ज्ञात्वा शरीरे सर्वदेहिनाम् ॥ ६० ॥

C 131<sup>r</sup>3

गच्छते चाष्टभिः पत्रैः पुनर्वर्णान्तरं ब्रजेत् ।  
कादिभान्ते तु देवेशि विकारं च प्रकुर्वति ॥ ६१ ॥

सत्वस्थो रजसंस्थश्च तमस्थो गुणवेदकः ।  
एवं पर्यटते देवि स्थानात्स्थानान्तरं ब्रजेत् ॥ ६२ ॥<sup>15</sup>

A 184<sup>v</sup>2; C 131<sup>r</sup>4

पद्मसूत्रनिभा नाड्यस्तेषु संचरते ऽनिलः ।

<sup>14</sup>TaSa 28.57c-58b ] = SvaTa 7.327b-328b; *nāsti* NiTaSaṃ <sup>ed.</sup>; 28.58c-60 = NiTaSaṃ <sup>ed.</sup> 142c-144

<sup>15</sup>TaSa 28.62 ] Cf. quoted in ŚiSūVi 3.2

56c °सतस्तस्य ] C SvaTa; °शतस्तस्य A 57a कण्टकावेधान्मूर्ध्नि ] *corr.*; °कण्टकावेधान्मूर्ध्नि C; कण्टकावेधान्मूर्ध्नि A; °कण्टकावेधो मूर्ध्नि NiTaSaṃ <sup>ed.</sup>; °कण्टकावेधा मूर्ध्नि SvT<sup>n</sup>; °कण्टकावेधो मूर्ध्व°SvT<sup>k</sup>; °कण्टकाये ऽधो मूर्ध्नि SvT<sup>s</sup> 57d उन्मनान्तं हि यावतः ] A SvT<sup>n</sup>; उत्पनान्तं हि यावतः C; उन्मन्यन्तानि यानि तु SvT<sup>k</sup> SvT<sup>s</sup>; *nāsti* NiTaSaṃ <sup>ed.</sup> 58b स्वच्छन्दतां ] C SvaTa; स्वच्छन्दातां A 60b सर्वज्ञत्वं ] *em.* SvaTa; सर्वज्ञत्व TaSa 61c तु ] A; षु C 61d प्रकुर्वति ] *em.*; प्रकुर्वन्ति <sup>ummet.</sup> A C 62a रजसंस्थश्च ] *em.*; रजसंस्थो A C

54d स्वप्रवृत्तिः सुतो भवेत् ] TaSa; स्वप्रवृत्तिस्ततो भवेत् NiTaSaṃ <sup>ed.</sup> SvT<sup>n</sup> SvT<sup>k</sup>; स्वप्रवृत्तिर्भवेत् प्रिये SvT<sup>s</sup> 55a बिन्दुयुक्तेन ] TaSa SvT<sup>n</sup> NiTaSaṃ <sup>ed.</sup>; बिन्दुयोगेन SvT<sup>k</sup> SvT<sup>s</sup> 55d प्रबुध्यति ] TaSa SvT<sup>n</sup> SvT<sup>s</sup>; प्रबुध्यते SvT<sup>k</sup> 56a समासृत्य ] TaSa SvT<sup>n</sup>; समालम्ब्य NiTaSaṃ <sup>ed.</sup>; समास्रित्य SvaTa 57b विभिद्यते ] TaSa NiTaSaṃ <sup>ed.</sup> SvT<sup>n</sup> SvT<sup>s</sup>; विभिन्दतः SvT<sup>k</sup> 58a °लक्षणां ] A C; °लक्षणा SvT<sup>n</sup>; °लक्षणैर् SvT<sup>k</sup> SvT<sup>s</sup> 58c तत्समत्वं ] TaSa; तन्मयत्वं NiTaSaṃ <sup>ed.</sup> SvT<sup>n</sup>; उन्मनस्त्वं SvT<sup>k</sup> <sup>ed.</sup>; उन्मनस्वे SvT<sup>k</sup>; उन्मनस्वीभिर् SvT<sup>s</sup> 58d साधकः ] TaSa SvT<sup>n</sup>; साधके NiTaSaṃ <sup>ed.</sup> SvT<sup>k</sup> SvT<sup>s</sup> 59b न बाध्यते ] *em.* SvaTa; बाध्यते TaSa <sup>ummet.</sup> 60b प्रजायते ] TaSa; च जायते SvaTa 62c देवि ] TaSa; देही ŚiSūVi <sup>ed.</sup> 62d ब्रजेत् ] TaSa; ब्रजन् ŚiSūVi <sup>ed.</sup>

55d *prabudhyati* ] for *prabudhyate*, § 6.2 63a *teṣu* ] for *tāsu* §

अङ्गुष्ठे चैव अङ्गुल्यस्तत्र नाड्या व्यवस्थिताः ॥ ६३ ॥

तर्जन्या मध्यमानामा तत्र नाड्या कसंज्ञिका ।

C 131<sup>r</sup>5

अङ्गुष्ठे च खसंज्ञा च चकारेण कनीयसी ॥ ६४ ॥

दक्षहस्तस्य सुश्रोणि त्रयो नाड्यास्तु सूचिता ।

वामाङ्गुष्ठे घकारस्था हकारे मध्यमा स्मृताः ॥ ६५ ॥

अकारे तु कनीया तु वामहस्तस्य सुव्रते ।

C 131<sup>r</sup>6

पादनाड्यः प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ६६ ॥

णकारेण कनीया तु नकारस्था तु मध्यमाः ।

पकारे ऽङ्गुष्ठका ज्ञेया नाडीत्रय-म्-उदाहृतम् ॥ ६७ ॥

दक्षपादस्य सुश्रोणि साम्प्रतं वामगा तथा ।

A 184<sup>v</sup>5; C 131<sup>r</sup>7

†... ...†

कथयामि समासेन †विभवेन †वरानने ॥ ६८ ॥

सुषुम्ना गुह्यदेशस्था यावद्ब्रह्मविलान्तरम् ।

गता सा परमा नाडी ज्ञातव्या देशिकेन तु ॥ ६९ ॥

तत्रारूढो मसंज्ञस्तु अधश्चोर्ध्वे च गच्छति ।

C 131<sup>r</sup>8

तालुके षोडशारं तु अधोवक्त्रव्यवस्थितः ॥ ७० ॥

तत्र प्राप्तो निवर्तेत नासाद्वारेण धावति ।

A 184<sup>v</sup>6

द्वादशान्तं ततः प्राप्तः पुरं चैव विशेत्पुनः ॥ ७१ ॥

बिन्दुस्थाने तथाष्टारं ज्ञातव्यं सततं प्रिये ।

C 131<sup>r</sup>9

शक्तिस्थाने षडारं तु सूक्ष्ममार्गे व्यवस्थितः ॥ ७२ ॥

ब्रह्मस्थाने तु संपूज्यं देवताचक्रमुत्तमम् ।

विष्णुस्था योगिनी चैव दूती रुद्रपदाश्रिताः ॥ ७३ ॥

किङ्कार्य ईश्वरे देवि मातरस्तु सदाशिवे ।

A 185<sup>r</sup>1; C 131<sup>r</sup>10

63d व्यवस्थिताः ] em.; व्यवस्थितः AC 66c °नाड्यः ] A<sup>pc</sup> C; °नाड्य A<sup>ac</sup> 67d उदाहृतं ] em.; उदाहृता AC 68b तथा ] em.; यथा AC 69c सा ] em.; सां AC 72a बिन्दुस्थाने ] C; बिन्दुस्था<sup>ummet</sup>. A 73a संपूज्यं ] em.; संपूज्य Σ

64a tarjanyā ] for tarjanyām, § 2.1.3 64a nādyā ] for nādyāḥ, § 1.2.5 64a madhyamānāmā ] for madhyamānāmāyām<sup>hyper</sup> 64b kasaṃjñikā ] for kasaṃjñikayā<sup>hyper</sup> § 4.1.3 64c kasaṃjñā ] for kasaṃjñayā<sup>hyper</sup> § 4.1.3 65b sūcitā ] for sūcitāḥ § 2.2.2 65d hakāre ] for instrumental hakāreṇa<sup>hyper</sup> § 4.1.4 66a ṅakāre ] for ṅakāreṇa<sup>hyper</sup> § 4.1.4 66a kaṇiyā ] for kaṇiyāyām/kaṇiyāsi<sup>hyper</sup> metri causa 66b A ends with || ○ || 67b nakārasthā for nakārasthāḥ, § 2.2 67c pakāre ] for pakāreṇa § 4.1.4 73c yoginī ] for yoginyāḥ<sup>ummet</sup>, metri causa § 9.2 73d dūti ] for dūtyāḥ, § 9.2

शक्तिस्था चैव देवेशि विश्वाद्याः क्रमशो न्यसेत् ॥ ७४ ॥

प्रथमं देवताचक्रं द्वितीयं योगिनी स्मृतम् ।

तृतीयं दूतिकं देवि किंकार्यस्तु चतुर्थकम् ॥ ७५ ॥

C 131<sup>r</sup>11

मातृचक्रं स्मृतं देवि पञ्चमं परिकीर्तितम् ।

विश्वेश्वर्यास्तु षष्ठं स्यात्तव देवि मयोदितम् ॥ ७६ ॥

A 185<sup>r</sup>2

षट्चक्रं भावयेद्देवि अध्यात्मे परमेश्वरि ।

\*कौलिकीसिद्धिं सम्प्राप्य योगसिद्धिं प्रवर्तते ॥ ७७ ॥

\*एवं चारगतिं ज्ञात्वा सृष्टिवेधं तु कारयेत् ।

\*यत्र चक्रे तु वेधो वै दीयते परमेश्वरि ॥ ७८ ॥

[\*C 131<sup>r</sup>3]

\*तच्चक्रं तस्य देवेशि प्रत्यक्षेण प्रपश्यति ।

\*तदात्मकं तु विज्ञानं भवते साधकस्य तु ॥ ७९ ॥

\*अथवा सृष्टिवेधं तु क्रियते परमेश्वरि ।

यकारे वायवीसृष्टि रकारे मारणात्मिका ॥ ८० ॥

लकारे स्तम्भसृष्टि स्याद्वकारे वरुणात्मिका ।

हकारे प्राणसृष्टिः स्यात्सकारेण समन्विता ॥ ८१ ॥

C 131<sup>r</sup>2

अमृतार्थे समुद्दिष्टा कारयेत्साधकोत्तमः ।

ककारादिमकारान्ताः पञ्चविंश-म्-उदाहृताः ॥ ८२ ॥

A 185<sup>r</sup>3

एतैस्तु सृष्टिवेधो ऽस्ति ज्ञात्वा कामविभागशः ।

मन्त्रसृष्टिः समुद्दिष्टा तत्त्वसृष्टिस्तथैव च ॥ ८३ ॥

C 131<sup>r</sup>13

जीवसृष्टिः समाख्याता वर्णसृष्टिस्तथा परा ।

भूतसृष्टिस्तथा देवि योगसृष्टिस्तथैव च ॥ ८४ ॥

यद्रूपं भावयित्वा तु वेधयेत्परमेश्वरि ।

तदात्मकं तु विज्ञानं भवते साधकस्य तु ॥ ८५ ॥

C 131<sup>r</sup>1

74d विश्वाद्याः ] *corr.*; विस्वाद्याः A; विष्वाद्या : C 76a °चक्रं ] *em.*; °चक्र AC 77a षट्चक्रं ] *em.*; षट्चक्रां AC 77c कौलिकी ] C; कोलिकी A 77c सम्प्राप्य ] C; सम्प्राप्याप्य A 77d योगसिद्धि ] C; °प्ययोगसिद्धि<sup>hyper</sup>A 78a °गतिं ] C; °गति A 79c तदात्मकं तु ] *em.*; तदात्मकर्तु AC 82c ककारा° ] A<sup>Pc</sup> C; काकारा°A<sup>ac</sup> 84a जीवसृष्टिः ] *em.*; जीवसृष्टि AC

74c A ends with || ○ || 74c śaktisthā ] for śaktisthāne § 4.3.4? 74d viśvādyāḥ ] for viśvādyah § 1.2.5 77c siddhi ] for siddhi<sup>ummet.</sup>, § 2.1.1 metri causa TaSa 28.83c-87b ] \*these verses are inserted in the bottom of margin Ms.A with insertion mark after 28:77b, but Ms.C inserted them after 28.87b 80c yakāre ] for yakāreṇa<sup>hyper</sup> § 4.1.4 80d rakāre ] for rakāreṇa<sup>hyper</sup> § 4.1.4 81a lakāre ] for lakāreṇa<sup>hyper</sup> § 4.1.4 81b vakāre ] for vakāreṇa<sup>hyper</sup> § 4.1.4 81c hakāre ] for hakāreṇa<sup>hyper</sup> § 4.1.4 82a samuddiṣṭā ] for samuddiṣṭāḥ § 2.2

सृष्टिरूपं भवेत्सर्वं ज्ञात्वव्यं साधकेन तु ।  
द्वाराणि पञ्च देवेशि कथयामि समासतः ॥ ८६ ॥

हस्तौ पादौ तथा गुह्ये पञ्च वेधाः प्रकीर्तिताः ।  
एतन्मार्गरहितस्तु यो वेधं कर्तुमिच्छति ॥ ८७ ॥

C 131<sup>v</sup>2

हनते मुष्टिनाकाशं पिबते मृगतृष्णिकाम् ।  
नासा कर्णौ च चक्षुर्भ्यां तस्मिन्वेधो न विद्यते ॥ ८८ ॥

A 185<sup>f</sup>5

अपद्वारास्तु ते प्रोक्ता \*\*बहिव्यवस्थिताः ।  
तेन ते निष्फला वेधा विद्वेषोच्चाटमारणे ॥ ८९ ॥

C 131<sup>v</sup>5

इत्येवं सरहस्यं तु तन्त्रे ऽस्मिन् द्विदशात्मके ।  
साहस्रे सारमादाय सुखबोधमनाकुलम् ॥ ९० ॥

कथितं सप्रपञ्चेदं नानाविज्ञानसंकुलम् ।  
येन जन्मसहस्रैस्तु भक्त्या चाराधितो ह्यहम् ॥ ९१ ॥

A 185<sup>v</sup>1; C 131<sup>v</sup>6

स प्राप्नोति त्विदं तत्र अन्यो दृष्ट्वा तु मुह्यति ।  
एतत्तन्त्रं वरं देवि नाख्यातं कस्यचित्मया ॥ ९२ ॥

C 131<sup>v</sup>7

तव देवि समाख्यातं रहस्यं प्रकटीकृतम् ।  
ऋषिदेवगणैर्वन्द्यं योगिनीभिः प्रपूजितम् ॥ ९३ ॥

अस्मात्तन्त्रात्परं नास्ति रुद्रशक्ति-र्-अधिष्ठितम् ।  
ये योगिनीकुले जातास्तद्भावगतचेतसः ॥ ९४ ॥

A 185<sup>v</sup>2

C 131<sup>v</sup>8

ज्ञायन्ते ते त्विदं शास्त्रं गूढार्थं ज्ञानसागरम् ।  
लिखितं तिष्ठते देवि यत्र तन्त्रं महायशे ॥ ९५ ॥

ते ऽपि मुक्तिं गमिष्यन्ति पिण्डपाताद्वरानने ।  
योगिन्यश्चैव रक्षन्ति पुत्रवत्पालयन्ति हि ॥ ९६ ॥

C 131<sup>v</sup>9

A 185<sup>v</sup>3

न तस्य वर्तते मारी नाशुभं विद्यते क्वचित् ।

87b पञ्च वेधाः ] A<sup>pc</sup> C; प्रञ्च वेधः A<sup>ac</sup> 88c चक्षुर्भ्यां ] *em.*; चक्षुभ्याम् AC 89b बहिर् ] *em.*; बहि[ह्लि]  
A; बहि C 92c तन्त्रं ] *em.* Goodall; तत्र AC 94a तन्त्रात् ] *em.*; तन्त्रा Σ § 2.3 95d यत्र ] C; यत्र A  
96b पिण्डपाताद् ] *em.*; पिण्डपाता Σ § 2.3

88ab ] = NiKa 43( 44.242; Laghuśaṃvara 3.20ab 90d sukhabodhamanākulam ] for sukhabodhyamanāku-  
lam in MatP-vp 1.26d

91a saprapañcedaṃ ] for saprapañcam idaṃ<sup>hyper</sup>, § 2.1 95a jñāyante ] for jānanti, § 6.3 96b piṇḍapātā ]  
Cf. TaĀl 1.51b =14.44d piṇḍapātāc chivaṃ vrajet

यस्तु पूजयते शास्त्रममृतं सारवत्प्रिये ॥ ९७ ॥

तेन यष्टं श्रुतं ह्येतं कृतं समयरक्षणम् ।

C 131<sup>v</sup>10

स्वबुद्ध्या यो दुरात्मा न पीठमार्गविकल्पकः ॥ ९८ ॥

न तेषां पुनरावृत्तिगतास्ते रौरवान्तिकम् ।

तस्मात्परंपराया तं मन्त्रार्थं सिद्धिकौलिकम् ॥ ९९ ॥

A 185<sup>v</sup>4; C 131<sup>v</sup>11

श्रोतव्यं गुरुसामीप्ये यावन्तं निर्मलं भवेत् ।

गोपनीयं प्रयत्नेन न श्राव्यं तदभावितम् ॥ १०० ॥

प्रमादाच्छ्रावयेद्यस्तु अविज्ञात्वा त्वनुक्रमम् ।

गच्छते नरकं घोरं गुरुद्रोही दुरात्मनः ॥ १०१ ॥

C 131<sup>v</sup>12

नाहं तस्य परित्राता मज्जमाने भवार्णवे ।

योगिनीगणमध्यस्थः पशुरेवात्र साधकः ॥ १०२ ॥

A 185<sup>v</sup>5

समद्रोही गुरुद्रोही देवद्रोही वरानने ।

यां गतिं गच्छते देवि तां गतिं गच्छते तु सः ॥ १०३ ॥

C 131<sup>v</sup>13

तस्मात्प्रकटं न कर्तव्यं यदीच्छेच्छुभमात्मनः ।

परीक्षां यत्नतः कृत्वा अनेकैस्तु प्रकारकैः ॥ १०४ ॥

अभिषेकं ततो दत्त्वा श्रावयेद्वापयेदथ ।

अन्यथा भवते दोष इति शास्त्रस्य निश्चयः ।

एतच्छास्त्रवरं देवि न देयं यस्य कस्यचित् ॥ १०५ ॥

A 186<sup>f</sup>1; C 132<sup>f</sup>1

इति भैरवस्रोतसि महातन्त्रे विद्यापीठे सप्तकोटिप्रमाणे  
श्रीतन्त्रसद्भावे आत्माचाराधिकारो नामाष्टाविंशतिमः पटलः

98b ह्येतं ] A; ह्येतं C 98c ये ] conj.; यो AC 98d °विकल्पकः ] em.; °विकल्पकाः AC 104a प्रकटं<sup>hyper</sup> ] AC<sup>pc</sup>; प्रक C<sup>ac</sup> 104b यदी° ] em.; यदि°AC subcolophon°राधिकारो ] C; °राधिरो A; °ष्टाविंशतिमः ] corr.; °ष्टविंशतिमः A °ष्टविंशः C

99c paramparāyā ] for paramparayā, metri causa 101d durātmanah ] for durātma<sup>ummet</sup>. 103a samadrohi ] for samayadrohi<sup>hyper</sup>, metri causa 105f A ends with || ○ ||





# Chapter 5

## Translations

## Chapter I. 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 ṛṣis, 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 *Vīṇāśikhatantra* 1.1-3 in the Vāmā stream,

*kailāśāsikhare ramye nānāratnopaśobhite |*  
*nānādrumalatākīrṇe siddhacāraṇasevite || 1.1 ||*  
*tatra devaḥ suraśreṣṭhaḥ kṛḍate umayā saha |*  
*stūyamano mahāsiddhair mahākālādibhir gaṇaiḥ || 1.2 ||*  
*ṛṣibhiś ca mahābhāḡair bhṛgvādyaiḥ surasattamaiḥ |*  
*teṣāṃ madhye samutthāya devī vacanam abravīt || 1.3 ||*

in the *Matasāra* (NGMPP B 28-16, 1<sup>v</sup>1-2) in the Kaula tradition.

*kailāśāsikhare ramye sarvvadevatapūjite |*  
*nānādrumalatākīrṇe sarvauśadhisamanvite || 1.1 ||*  
*siddhaiḥ sādhyaiḥ suravarais somapair apy asomapaiḥ |*  
*vidyādharaḥ saḡandharvvaiḥ sevītāyaṃ samantataḥ || 1.2 ||*

Jyotiṣka is an emendation from all manuscripts' reading *jyotiḥstha*<sup>o</sup> since this name occurs in various Śaiva works as a name of the North-Eastern top of Mt. Mahāmeru, e.g. *Svacchanda* 10.127ab *tasyā īśānadigbhāḡe jyotiṣkaṃ śikharaṃ smṛtam*, *Sarvajñānottara* 9.40cd *tasyaiśānyāṃ mahāśrotaṃ jyotiṣkaṃ nāma viśrutam*, etc. It was SANDERSON who drew my attention to the possibility of this emendation and to those texts.

1.3-7c [Request to Devī] 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.

*Svacchanda* 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 *Svacchanda*, — 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]** Parameśvarī, 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.,] (*vāmājyeṣṭhāvīkāram*), 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 *Kubjikāmata*<sup>1</sup> is written in the same meter<sup>2</sup>: (cf. Shaman HATLEY 2018 pp. 303-4: *Brahmayāmala* 1.1.)

yat tattvaṃ mantragarbhaṃ sakalaśivamayaṃ hetunirvāṇabimbaṃ  
dūtīnāṃ padmaśaṇḍe 'samasukhavilasallīṅgarūpaṃ bibharti |  
nānābhogādhivāsair vividhalayapadaīḥ śaktir ābaddhakāṇḍe  
tattattvaṃ viśvagarbhaṃ bhavanagadalanāṃ bhairavaṃ vaḥ punātu ||

[Trans. by HATLEY 2008 p. 383] That ontic principle (*tattva*) which, consisting of Śiva-with-differentiation (*sakalaśiva*), is the source of mantra, (ḥ) 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*), (ḥ) [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 *saṃsāra*, 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 *Svacchanda* 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 DAKṢIṆA streams, YĀMALAS and SIDDHĀNTA, O Lord of the gods (*sureśāna*), in various ways, according to the division of ten and eighteen recensions. Several *koṭis* are divided into *lakṣa*, one hundred thousand, and *koṭi*, ten million (*lakṣakoṭivibhāgena*).

<sup>1</sup>Kubjikāmata 1.1 *saṃvartāmaṇḍalānte kramapadanihitānandaśaktiḥ subhīmā saṃsṛjyādyaṃ catuṣkam akulakulagataṃ pañcakaṃ cānyaṣaṭkam | catvāraḥ pañcako 'nyaḥ punar api caturas tattvato maṇḍaledaṃ saṃsṛṣṭaṃ yena tasmai namata guruvaraṃ bhairavaṃ śrīkujeśam ||*

<sup>2</sup>Scriptures, entirely written in Sragdhāra meter are found in Buddhist works, e.g., the *Laghukālacakrantra* 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.

1.13-14 [*Tantrasadbhāva*] A pair of scriptures (*sūtradvayam*) appeared in the Great Scripture, the root tantra, i.e. the *Siddhayogeśvarītantra*, consisting of a hundred *koṭis*. 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 *aiśa* 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 tvaṃ kubjikā proktā parā sarveṣu vastuṣu |  
 tatredaṃ durlabhaṃ devi sugopyaṃ prakāṭikṛtam ||  
 vedasiddhāḥ paśus cordhve ūrdhvaṃ vāme paśutvatā |  
 vāmaṃ dakṣiṇamārgasya dakṣiṇaṃ kulaśāsane ||  
 taṃ tu yonyārṇave līnaṃ yoniḥ srīkubjikāmate |  
 ato 'rthaṃ gopitaṃ tantraṃ na kasyacin mayoditam ||

It is said to be absorbed into the *Kubjikāmata*.

1.15-20b [*Topics in the Tantrasadbhāva*] 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 (*sabijā*) and the other [initiation] without seed (*nirbijā*), 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 (*ṣaḍadhvan*); O Lord, abandonment of *kāraṇas* [cf. 1.87c-106, 1.172-188a] which appears in the course of *śaktyuccāra* (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 *dvādaśānta*; abiding and leaving the [sixfold] paths [cf. 1.150c-116a] which is placed in *visarga* and at the end of brows, which is established in *brahma-nāḍī*; *curyātīta* 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 *layātīta* [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 *anyāḥ* and *pṛthak* go respectively with *sabijāḥ* and *nirbijāḥ* (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 everything you have asked me. Listen, O you long-eyed lady. The *tantras* that I taught are VĀMA, DAKṢIṆA, and YĀMALA, and [eighteen] RUDRABHEDAS and [ten] ŚIVABHEDAS. [There are categories i.e.] *caryā, kriyā, yoga* and *jñāna* in those [*tantras*], O you female leader of the gods.

1.36-38 [The reason why the truth has not been taught] In these [*tantras*] (*tatra*), 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 [true] knowledge in view of their mind state. I have told whatever those people asked: [one asked] about *mudrā, maṇḍala* 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.

Harunaga ISAACSON has suggested several possible emendations for the puzzling *ye cāsya* in 1.37a of all manuscripts: *ye yasya* is a minimum emendation of the original reading; 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*<sup>o</sup> seems more probable.

1.39-41b [There was no real request for truth] They asked [for knowledge] with disrespect because they were conceited. Brahmā, Viṣṇu, Rudra, Indra, Candra, Prajāpati, 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 *Saurasaṃhitā* 1.6 (from an electronic transcription made by Diwakar ACHARYA) as follows:

*kathitā tv anyathā vatsa brahmādināṃ mayānagha |  
ahaṅkāraṣṭhitair 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 (*sadyaḥpratyaya*), which is the joy of the heart of Yoginīs, 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 *sadyaḥpratyaya*, immediate faith-inspiring miracles are mentioned in *Tantrasadbhāva* 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 *Tantrāloka* 5.121<sup>3</sup>: "When this mark (*liṅgam*) which is called the heart of yoginīs (*yoginīḥṛdaya*), 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 *āṅgulas*) found in the *Svacchandatantra* 10.19ab 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 *Niśvāsātattvasaṃhita*'s *guhyaśūtra*, *Brahmayāmala*, etc.

**1.45c-47 [The eight-petalled lotus and its karṇikā]** Above the [hollow stalk], there is a pinkish eight-petalled lotus, four *āṅgulas* in breadth. It is covered by sixteen

<sup>3</sup>TaĀI 5.121: *yoginīḥṛdayaṃ liṅgam idam ānandasundaram | bijayonisamāpattyā sūte kām api saṃvidam ||*; TaĀI-Vi: *idam spandanātma yoginīḥṛdayābhidheyam ānandamayaṃ liṅgaṃ bijayonyātmakaśivaśaktyaikātmyena kām api saṃvidam sūte parasamvidāveśam āviṣkuryād ity arthaḥ |*



filaments. Likewise, a pericarp (*karīṅikā*) 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 *Mugdhāvabodhinī* 11.13 (*punaḥ kiṃbhūtāṃ mallakākāraṃ gostanasadṛśīm*).

	location	shape	breadth
<i>karīṅikā</i>	on the lotus	like Mt. Meru	1 <i>aṅgula</i> (its base)
<i>padma</i>	middle of chest	pinkish 8 petalled with 16 fibres	4 <i>aṅgulas</i>
<i>nālā</i>	[between]	hollow stalk	a small-finger thick
<i>granthi</i>	below the navel	<i>kurkkuṭa</i> egg [a root of <i>nāḍi</i> ]	

DESCRIPTION OF 1.43-47

## The Soul

1.48-52b [Jīva/Ātman] The soul (*jīva*) which abides in the middle of the [*karīṅikā*] 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 *kalas*, 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 *Kuladīpikā*<sup>4</sup> 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 (*śṛṅgāṭaka*). The fourth is *Nirodhī* who has a form of the half-moon (*śaśāṅkaśakala*).

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 *Vibhū* 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 *aiśvarya* and [the other set is] *adharma*, *ajñāna*, *avairāgya* and *anaiśatā* (= *anaiśvarya*). 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.

<sup>4</sup>Cf. *Kuladīpikā* p.23, an electronic transcription of EFEO transcript T1046: *uktaṃ ca śrīmaduttarakaula | vyāpakaṃ paramaṃ bijaṃ layātīte vyavasthitam iti tatra(em.; putra cod.) layātītaśabdena brahmarandhram abhidhīyate*

[The fourth] *Vibhvī* 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 *ahaṃkāra* are regarded as [consisting] the *puryaṣṭaka*.

The same definition of *puryaṣṭaka* is found in Saiddhāntika works, e.g. *Sārdhatriśatikālot-tara* 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 *Dhanañjaya*. And [the ten] *nāḍis* are receptacles of these [ten airs]: there are [mainly] three kinds - *iḍā*, *piṅgalā* and *suṣumṇā*, [an the other seven are] *Gāndhārī*, *Hastijihvā*, *Pūṣā*, *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 *Niśvāsātattvasaṃhitā* 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. *Sārdhatriśatikālottara* 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 *vācya*] does work on the [realm of Brahmā] (*tatra*). Icchā[śakti] is absorbed in Jñāna[śakti], and then Jñāna[śakti] is absorbed] in Kriyāśakti too. Kriyā[śakti] is absorbed in Vibhvi[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 I 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 I [or ī] 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 *nirodhā* (a restraining power); she is situated above the uvula. Because she is blocking upward path, she is taught to be Raudrī (the ferocious 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 *ṣoḍaśānta* where the sound arises when Raudrī is pierced. *Nāda* too goes [to absorption in the next] in which Kuṇḍalikā abides.

1.84-87b [Nādānta, vyāpinī, 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 flows upwards, also known as *Manonmanī*. Then, at the end of the *vyāpinī* state, she, *Manonmanī*, merges there, *vyāpinī*. The bursting sound (*sphoṭam*) arises in the place below the *guruvaktra*, my dear. And the *guruvaktra* is above that [*vyāpinī*]; 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 pārameśvāyanugrāhikā śaktiḥ |” *yathoktaṃ śrīmālinīvijaye –śakticakraṃ tad evoktaṃ guruvaktraṃ tad ucyate | iti śrīmattriśirobhairave ’pi –guror gurutarā śaktir guruvaktragaṭā 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 *Nirodhinī* (restraining power). Their lower rebirth 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 *Kāraṇeśas*] One can achieve the autonomous path (*svacchandagati*) after abandoning the five *kāraṇeśas*. This [abandoning] which consists of *bindu* is practice (*yoga\**); when one wishes to abandon [the *kāraṇeśas*], then he will attain eight kinds of supernatural powers, beginning with *aṇiman*, O Devī.

**1.91c-94 [Brahmā to Viṣṇu]** When there is abandoning in the place of Brahmā, O you glorious one, sound (*śabda*) and touch (*sparsa*) 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 (*adhikāra*) is a knower of qualities (*guṇavedaka*). The *aṇu* [=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 (*tejas*), O you mistress of the gods. And that is said to be *bindusthāna*. One can refer to it as a mass of flames (*tejorāśī*). It is a part of something composed of flames, and its function is associated with smell (*ghrāṇa*). 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 *ahaṅkāra* 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 (*pratiṣaṃcāra*) 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 Vibhṛī 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; *Parāśakti* who is called Vibhṛī 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 *Vārārohā*, 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 literature<sup>5</sup>, 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 sparśaś ca rūpaṃ ca raso gandhaś ca pañcamah |  
buddhir manas tv ahaṃkāraḥ puryaṣṭakam iti smṛtam ||  
yāvad etair na mucyante kathaṃ mucyanti bandhanāt |  
śabdasparśau(em., śabdaḥ sparśa cod.) tyajed brahme rasaṃ vai keśave tyajet ||  
rūpagandhau tyajed rudre buddhyahaṃkāram īśvare |  
manobindum śive tyajya ebhir muktaḥ śivo bhavet |

<sup>5</sup>Cf. 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 (*sparsā*) are to be abandoned in Brahmā's realm; taste (*rasa*) is to be forsaken in Viṣṇu is; 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 kathaṃ mucyanti bandhanāt*”.

<i>lakṣyas</i>	<i>Kāraṇeśas</i>	Śaktis	Activities
	Śiva	Śiva-śakti Parā-śakti [=vibhvī]	<i>layātīta</i>
<i>manobindu</i> <i>ahaṃkāra, buddhi</i> <i>rūpa, gandha</i> <i>rasa</i> <i>śabda, sparsā</i>	Sadāśiva Īśvara Rudra Viṣṇu Brahmā	<i>Icchā-, Jñāna-, Kriyā-śaktis</i>	<i>udbhava, śleṣa, laya</i>

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, *nirodhanī* 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, Kuṇḍalī]** 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 (*vāṇmayam*) is pervaded by her [viz. Parāśakti/Kuṇḍalī]. Therefore, she is designated as Māyā [i.e. language (*vāṇmayam*)], and [her form] is to be known is Kuṇḍalī.

**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 (*saṃyuktaḥ*) 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 layam*) 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 vyāpīn]** Therefore, above that, there is the *vyāpī* 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 transcends mental constructions (*vikalpātītagaḥ*). He has neither *punya* nor *apunya* [; 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 *icchā*, 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 *triśūla*[*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] Mahēśvara 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 Mahādevī, 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 *tatpadaṃ* in *Tantrasadbhāva* 1.142cd, the pertinent reading in the *Svacchanda* is *śaktitaḥ*. 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 *Svacchanda*. 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 *Svacchanda* 4.235d, is problematic. Therefore, he might have modified *Svacchanda* 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 *śānta* has been known, even he who is in such a stage is not fettered.

The meaning of *yāvād āyāntam* ('up to the end of the arrival') in *Tantrasadbhāva* 1.145c is not clear to me. As for the parallels of the *Svacchanda*, the Nepalese and Kashmirian recensions have the reading *yāvād ayanam* ('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 *Svacchanda*, while the Kashmirian and South Indian *Svacchanda* explicitly call the final limit *śaktyante*. In addition, *Tantrasadbhāva* 1.146c has *śante* for *tattve* in *Svacchanda* 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 (*śaktyādhasāt*), 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 saṃjñā*, regarding the motion of breath. This classification of the awakening levels of *ātman* is reiterated in *Svacchandatantra* 11:83-84b.

ātmā caivāntarātmā 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 *Kāraṇeśas*, 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 *bhuvanādhvan* and *tattvādhvan* is also [present] exactly in the same manner.

1.152-155c [*Kalādhvan*] 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 (*paraṃ 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. *Kalādhvan* 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 *Svacchanda* 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*<sup>o</sup> in 1.154d may mean *vyāpya-vyāpaka*<sup>o</sup> as all versions of the *Svacchanda* 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 *Svacchanda*, the *Tantrasadbhāva* seems to have eliminated the reading *ṣaṭtyāgāt 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*, *nādānta*, *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 *Svacchanda* 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 H 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 *Kāraṇeśas*] The phoneme H 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*)<sup>6</sup>.

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.

<i>laya</i>	Level	<i>vācya/vācaka</i>	Kāraṇeśas	Location
[7th]	<i>unmanā</i>		Paramaśiva	
6th	<i>samanā</i> <i>vyāpinī</i> <i>śakti</i>	<i>vācya</i>	Śiva	the middle of crown
5th	<i>nādānta</i> <i>nāda</i>	<i>vācya</i>	Sadāśiva	forehead
4th	<i>nirodhikā</i> <i>ardhacandra</i> <i>bindu</i>	<i>vācya-vācaka</i>	Īśvara	middle of eyebrows
3rd	M	<i>vācaka</i>	Rudra	palate
2nd	U	<i>vācaka</i>	Viṣṇu	throat
1st	A	<i>vācaka</i>	Brahmā	heart

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].

**1.178c-179b [Lakṣya]** There are again inferior states inferior to [*unmanatva*]: [1] the empty (*śūnya*) [state], [2] *sparśa*, [3] *śabda*, [4] *jyotis*, [5] *mantra*, [6] *kāraṇas* and [7] *bhuvanas* [in turn].

<sup>6</sup>While the *Tantrasadbhāva* simply states, that this *tyāga* ends with the absorption, the *Svacchanda* clarifies that this *laya* is the seventh one: *ṣaṭtyagāt 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 *Svacchanda*)] 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 *Svacchanda*, the sequence of practice has been changed here. All recensions of the *Svacchanda* 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 *unmanī* 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 *Svacchanda* to *sarvajñatām* 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-tyāga*). 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] (*muhūrta*), 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* ⑰.

Kṣemarāja claims that the name of the 17th *kāla* is *sāmya* (cf. *Svacchandodyota* 4.285a) quoting *Svacchanda* 11:309a (*sa kālaḥ sāmyasamjñah*).

**1.194d-195 [*kālatyāga* at the end of *samanā*]** Above that, there is *parārdha*; that is the eighteenth *kāla* ⑱; 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.

*Kālasya* 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 vyāpī*, 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 *vyāpī nādārūpe*, is ambiguous. Among its variants in the *Svacchanda*, the Kashmiri and South Indian manuscripts read *vyāpī ādirūpaṃ*, while the Nepalese recensions read *vyāpinādirūpaṃ*, *vyāpī nādirūpaṃ* or *vyāpī 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 *yogīndra* 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 *śūnyavāda* found in *Tantrasadbhāva* 1.205c, usually refers to Buddhist doctrine; however, it does not occur in the parallel passage of the *Svacchanda* which instead reads ‘the state of void (*śūnyabhāvaḥ*)’.

	phases	<i>kāla</i>	<i>śūnya</i>
7			7th <i>śūnya</i> = <i>aśūnya</i> = <i>abhāva</i>
6	<i>unmanā</i>	<i>nityodita</i>	6th <i>śūnya</i>
5	<i>samanā</i>	<i>parārdha</i>	5th <i>śūnya</i>
4	<i>vyāpinī</i>	<i>para-kāla</i>	4th <i>śūnya</i>
3	<i>śakti</i>	<i>kalpa, mahākalpa</i>	[3th] <i>ūrdhva-śūnya</i>
2	<i>nādānta</i> <i>nāda</i> <i>nirodhikā</i> <i>ardhacandra</i> <i>bindu</i> M U	<i>manvantara</i> <i>yuga</i> <i>ayana, vatsara</i> <i>māsa, ṛtu</i> <i>ahorātra, pakṣa</i> <i>kalā, muhūrta</i> <i>nimeṣa, kāṣṭhā</i>	[2nd] <i>madhya-śūnya</i>
I	A	<i>tuṭi, lava</i>	[1st] <i>adhah-śūnya</i>

SUMMARY OF *Tantrasadbhāva* 1.176C-205B  
(cf. *Svacchandodyota* 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 *Kāmakalāvīlāsa*. We can assume that the previous section, which is parallel to the *Svacchanda*, 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, *bhaktihīnā* 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 [Mātrkā]** As for the (*mātrkā*), 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 *mātrkā*s] (*tatrasthaṃ*) 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 *tatrasthaṃ* in 1.214c is based on an anonymous sub-commentary of the *vimarśinī* ad 2.3 (KSTS<sup>ed.</sup>:51) *tatrastham iti mātrkāsthāṃ paraṃ tejaḥ* 'which is there' means 'the supreme *tejas* which is abiding in *mātrkā*'; however, I have taken the subject to be the universe (*jagat*). Further, the word *prabhuḥ* 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 *Vimarśinī* 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 [Kunḍalī] 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 (*ninādena 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 (*kuṇḍalī*).

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 *Vimarśinī*, 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 27-2I 3<sup>v</sup>5-6):

*candrāgniravitārādibhuvanāni caturdaśaḥ |*  
*udare kṣīpya sā devī prasuptāmṛtakunḍalī |*  
*prabuddhāsyaṇinādena mahābhairavarūpiṇī |*

Śakti whose primordial form is coiled, i.e. *kuṇḍalinī*, is mentioned as situated in the heart in *Sārdhatrisatikālottara* 12:1; (cf. GOODALL 2015:34 fn.32) as follows:

*candrāgniravisamṣyuktā ādyā kuṇḍalinī tu yā |*  
*hṛtpradeśe tu sā jñeyā ankurākāravat sthitā ||*

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.

*somasūryāgnisamghaṭṭam tatra dhyāyed ananyadhīḥ |*  
*taddhyānāraṇisamkṣobhān mahābhairavahavyabhuk ||*  
*hṛdayākhye mahākunḍe jājvalan sphītatām vrajet |*

One whose mind is undistracted should meditate on the union of the moon, the sun and fire there. By churning with the *araṇi* 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<sup>7</sup>.

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] (*mathyamamathanayogena*). As for Śakti, she located in the middle of the *bindus*, is said to be Jyeṣṭhā. [In other words,] Amṛtakuṇḍalī 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 *mathyamamathanayogena* 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 *Vimarśinī* and *Cidvallī*.

	Name of Śakti	Name from shape	etc.
	Kuṇḍalī	Kuṇḍalī (coiled)	<i>bindu</i>
1	Jyeṣṭhā	Rekhinī (straight line)	between two <i>bindus</i>
2	Raudrī	Tripathā (a junction of three roads)	
3	Ambikā	Ardhacandrikā (half-moon)	<i>nirodhī</i>

#### DESCRIPTION OF 1.222-224

<sup>7</sup>TaĀl-Vi ad 5.22ab *yatas tatra hṛdaye sāvadhāno yogī prāṇāpānōdānātmanāṃ somasūryāgnīnāṃ saṃghaṭṭam dhyāyet kumbhakavṛṭtyonmīlanām anusaṃdadhyād 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 ninefold 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*, *īśāna* 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 (*aṅāva*) [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 *Parākhya* 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, *Pauṣkarāgama* 13-14c (*śirasy āsāṃ sthitā raudrī vaktraṃ vāmā prakīrtitā || ambikā bāhusaṃlagnā jyeṣṭhā vai daṇḍavat sthitā | akāra eṣa vikhyāto*); Śitikaṇṭha quotes a similar line (*ādāvasya śiro raudrī vaktraṃ vāmā prakīrtitā | ambikā bāhurityuktā jyeṣṭhā caivāyudhaṃ smṛtā ||*) in his commentary on the *Mahānāyaparakāśa*, without mentioning the title of the source; and Jayaratha also quotes similar lines (*akārasya śiro raudrī vaktraṃ vāmā prakīrtitā | ambikā bāhur ity uktā jyeṣṭhā caivāyudhaṃ smṛtā ||*) in his commentaries on *Tantrāloka* 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 śiro raudrī vaktra vāmā prakīrtitā | ambikā bāhur ity uktā jyeṣṭhā caiva nakhāragā |*). Further the hierarchy of these four śaktis is altered in Anantaśakti's commentary on the *Vātūlanāthasūtra* as follows:

*tathā cānāhatahatottīrṇo yaḥ sa śṛṅgāṭakākāro raudrīsvabhāvas turyaḥ | anāhatahataś cānackakalātmakavaktrasaṃsthāno vāmarūpaḥ suṣuptaḥ | anāhataś ca bāhurūpāmbikāśaktir yāgame nirūpitā tatsvarūpaḥ svapnaḥ | hataś cāyudhākāro jyeṣṭhāsvabhāvo jāgrat | ity etac catuṣṭayaśvabhāvasyādyavarnāsya kathanāṃ pāramparyamukhayuktiviśeṣaḥ |*

Raudrī	śṛṅgāṭaka	turya	anāhatahatottīrna
Vāmā	vaktra	suṣupta	anāhatahata
Ambikā	bāhu	svapna	anāhata
Jyeṣṭhā	āyudha	jāgrat	hata

THE FOUR ŚAKTIS ACCORDING TO THE *Vātūlanāthasūtra*

1.231c-234b [The Extraction of the fifty *varṇas*] Śrīkaṇṭha is indeed declared as pervader (*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, ŚA ṢA, 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 *Dikṣottara* 17 (cf. in T127 and T150 but not in T17) of the *Niśvāsakārikā* enumerates names of sixteen breaths homologised with sixteen vowels.

ṣoḍaśaitāḥ samākhyātāḥ mārutādir alaṃkṛtāḥ ||  
 kṛkaro devadattāś ca paunḍarīko dhanañjayaḥ |  
 prāṇāpānasamānaś codāno vyāna eva ca ||  
 ṛṣayo nāgaḥ kūrmaś ca ṣoḍaśaite mahānilāḥ |  
 akārādyā svārā ete te tvayā veditāḥ purā ||  
 vibhajya kathayet prāṇān kalāḍīnāṃ yathākramam |<sup>8</sup>

It is not certain what the 12000-verse text is here because we have the 12000-verse *Picumata*<sup>9</sup>, the 12000-verse *Svacchanda*, the 12000 verse *Aghoreśvarīsvacchanda*, and the 12000-verse *Ānandēśvara*<sup>10</sup>.

**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 *vācya* 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].

<sup>8</sup> • kṛtāḥ ] T150, kṛtāḥ T127; • kṛkaro ] conj. ; kṛtave T150, kratave T127; • paunḍarīko ] T127, paunḍarīko T150; • nāgaḥ T150, gārga T127; • svārā ete te ] T150, svakārād ete T127.

<sup>9</sup>The *Picumata* (a.k.a. *Brahmayāmala*) is described as *picumate dvādaśasāhasre* in its chapter colophons.

<sup>10</sup>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 Kuṇḍalī.

**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 Vibhvī-*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 Vibhvī-*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 righty [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] *Idā* is said to be Vāmā; Raudrī is under the name of *piṅgalā*; *suṣumṇā* is in Jyeṣṭhā; †Śakti is proclaimed to be Viṣṇu.†

For details, see TAK 3:264-267 *nāḍī*. The same arrangement of three śaktis with three *nāḍīs* is found in *Niśvāsakarikā* IFP. n.17 (40:6-7) and n.127 as follows:

*iḍāyāṃ saṃsthitā vāmā vāmāṅge sarvadehinām |*  
*suṣumṇāyāṃ punar jyeṣṭhā raudrī tu piṅgalāsritā |*  
*etās tu śaktayaḥ proktāḥ varṇatrayasamāsritāḥ |*  
*nāḍītrayasamāyuktā brahmaviṣṇvīśasaṃyutāḥ ||*

Three śaktis, Vāmā, Raudrī and Jyeṣṭhā respectively, correspond to three *nāḍīs*, viz. *iḍā*, *piṅgala* and *suṣumṇā* and three deities, i.e. Brahmā, Viṣṇu and Īśa. In both texts, Ambikā, the fourth śakti, is missing. In terms of the revising process of the *Tantrasadbhāva*, the reading *śakti 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 *Kuṇḍalī* who is to be known in creation (*udbhava*); Jyeṣṭhā is situated in the separation (*viśleṣaṇa*); Raudrī is said to be in the dissolution (*laya*); and then Ambikā (*ambā*) should be known to be in the 'beyond dissolution' (*layātīta*), O you female leader of the gods.

Here Vāmā is attested to be known as *Kuṇḍalī*.

1.252c-254b [Four locations] *Kuṇḍalī* [=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 *Kuṇḍalī* and *manabindu*] Wise ones should know how to seize [*Śakti*] abiding in *kuṇḍalī*. 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 *nalīka* 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 *Vimarśinī*. The passages 1.260-262d are cited by *Kṣemarāja* with variants which are underlined as follows:

*tad uktaṃ śrītantrasadbhāve,*  
*āmiṣaṃ tu yathā khaṣṭhaḥ saṃpaśyañ śakuniḥ priye |*  
*kṣīpram ākarṣayed yadvad vegena saḥajena tu ||*

*tadvad eva hi yogīndro manobinduṃ vikarṣayet |*  
*yathā śaro dhanuḥsaṃsthō yatnenātādya dhāvati ||*  
*tathā bindur varārohe uccāreṇaiva dhāvati ||*

**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 *Netratantra*<sup>11</sup>, there are five voids in the body, which Kṣemarāja calls *śūnyapañcakam*. 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 *mūlādhāra*<sup>12</sup>. 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. KSTS<sup>ed.</sup> p.398):

*tatstho vicārayet khaṃ khaṃ khaṣṭhaṃ khaṣṭhena saṃviśet || 90 ||*  
*khaṃ khaṃ tyaktvā kham āruhya khaṣṭhaṃ khaṃ coccareḍ itī |*  
*kham adhyāsyādhikāreṇa padasthās cinmarīcayaḥ ||*

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 *padmamudrā*. According to *Yoginītantra* 14.77 (based on an electronic transcription provided by Muktabodha) *tāraṃ ca maṅgalaṃ haṃsaṃ haṃsaṃ śraṇavādānam*, *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 *ṣoḍaśānta* 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. *phaṭ*]. Then

<sup>11</sup>NeTa<sup>ed.</sup> 7.27 Vol.1:162-163: *kham anantaṃ tu janmākhye (em.; °khyam<sup>ed.</sup>) nābhau vyoma dvitīyakam | tṛtīyaṃ tu hṛdi sthāne caturthaṃ bindumadhyataḥ ||*

<sup>12</sup>NeTa<sup>ed.</sup> 7:32ff.: *janmasthānaṃ tu kandākhyam kūrmaṅkhyam sthānapañcakam || matsyodaraṃ tathaveha mūlādhāras tathocyate*

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 *astramantra* ending with *phaṭ* in the *Kulāsara* (cf. NGMPP A40-II:68<sup>r</sup> | *graṃṭhi bhinnaṃ śarāstreṇa phaṭkārāntena 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 nābhista*] 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 kaṅṭhastha*] 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 HŪṂ 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 Mahādevī, 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 *aṇiman*. 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 *sādākhya*\* has been explained in the *Niśvāsakarikā*:

*aṣṭamaṃ yat paraṃ śabdān anaupamyam anāmayam |  
tatra līno yadā yogī sādākhyapadavācakam ||*

1.275-280c [Ātmavyāpti] 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 (*vyāpakatvam*) 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 (*peśala*) 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* (*ātmavyāpti*) [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 *Niśvāsakarikā* 53.113c-117b (numbering according to T17 p.653; cf. T127 p.428; T150 p.310) as follows:

*devy uvāca—  
bhūtāmā tatra bāhyātmā antarātmā tu indriyaḥ || 117  
paramātmā sthito devi manoḥamṅkārabuddhiṣu |  
bhūtātmā indriyātmā ca paramātmā tathaiva ca || 118  
caturthaś caiva deveśi eteṣāṃ vyāpakāḥ śivaḥ |  
bhūtātmā saṃsthito bhūtair indiryātmā tathendriyaiḥ || 119  
paramātmā sthito devi manoḥamṅkārabuddhibhiḥ |  
tri-r-ātmānaṃ vinirmuktaḥ caturthaḥ parameśvari || 120  
nirātmā sa tu vijñeyaḥ sa jīvaḥ parikīrtitaḥ |<sup>13</sup>*

<sup>13</sup> • 117c *bhūtātmā* T17, *vratātmā* T127 T150; • 117c *tatra* ] T17 T127, *tava* T150; • 117d *antarātmā* ] T17; °*ntarātmā* <sup>ummet.</sup>T127 T150; • 117d *tu indriyaḥ* ] T17 T150; *tvindriyam* <sup>ummet.</sup>T127; • 118a *sthito* ] T127 T150, *sthitā* T17; • 119a *caturthaś caiva* ] T17, *caturthaṃ caiva* T127, *caturthaṃ deve*° T150; • 120a *sthito* ] T17 T127, *sthitā* T150; • 120c °*mānaṃ* ] T17, °*māna* T150, °*māsi* T127; • 120cd *vinirmuktaḥ caturthaḥ* ] T150, *vinirmuktaṃ caturthaṃ* T17 T127.



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 (śeṣabhāvena 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 *Svacchanda* 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 *Svacchanda* reads *sarvādhvopādhivarjitā* as a predicate of śivavyāpti. The most obscure aspect for me is that all the versions of the *Svacchanda* read *bandhanāśeṣabhāvena* instead of *śeṣabhāvena 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. (*cidānandaghanaparattavyāptirūpā śivavyāptir yataḥ sā bandhanānām āṇavādīnāṃ malānām 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 *Svacchanda*. The parallel part with *Svacchanda* 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 *devatām*, feminine singular accusative with elision of *anusvāra*. Then we need to consider if the following word *tasyāspadam* in 283d stands for

*tasām aspadam*<sup>hyper</sup> or *tasyā aspadam* with a double sandhi. In addition, Harunaga ISAACSON has pointed out to me that the neuter accusative plural *sākārāni* in 283a could be taken as a *bahuvrīhi* compound describing *devatā* in spite of discordance of genders between two. At the same time, it is possible to emend to *ākārāni* in order to get rid of its obscurity to construe with *devatā* due to the similarity of scripts **स** 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 (*yojanā*). 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 (*mantrī*) 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* (ŚARASAM), a work of a 14th-century Śaiva priest in Cidambara temple, Umapāti, by whom the citation is attributed to the *Niśvāsa*.

*saṃśliṣṭas ca sulīnas ca vikṣipto gati-r-āgatiḥ |*  
*manas caturvidhaṃ proktaṃ tasya bhedaṃ imaṃ śṛṇu || 24*  
*na mano nāpi mantavyo na mantā ca vibhāvyate |*  
*sulīno viṣayair mukta ekibhūtaḥ suṣuptavat || 25*<sup>14</sup>

Furthermore, a 12th-century Jain teacher Hemacandra has the same theory of these four mental states in his *Yogasāstra* 12.2, but using the terms *vikṣipta*, *yātāyāta* (= *gatāyāta* or *gatāgata*, *metri causa*), *śliṣṭa* and *sulīna*. He might have borrowed the passage from

<sup>14</sup>24a *saṃśliṣṭas* ] T127, *saṃśliṣṭas* T17, *saṃsṛṣṭas* ŚARASAM; 24a *sulīnas* ] T127, *svalīnas* T17 ŚARASAM; 24b *gati-r-āgatiḥ* ] T17, *gati-r-āgatiḥ* T127; 25a *mantavyo* ] T17 ŚARASAM, *mantavye* T127; 25c *sulīno viṣayair* ] em., *svalīno viṣayair* T17, ŚARASAM, *sakhalīno \*ye* T127; 25c *mukta* ] ŚARASAM, *mukto* T127, *muktā* T17

*Amanaska* 2.93 (*caturvidhā manovasthā vijñātavyā manīṣibhiḥ | viśliṣṭaṃ ca gatāyātaṃ suśliṣṭaṃ ca sulīnakam* || 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 (*ṣaḍadhvan*). There is no abandoning of *Kāraṇeśas* 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*.

*Śaktyuccāramārgē* 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 *Kāraṇeśas* 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 *Kāraṇeśas* (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 *Svacchanda* 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 works<sup>15</sup> including tantric ones, e.g. *Bhagavadgītā* 16.12ab (*āśāpāśāsatāir baddhāḥ kāmakrodhaparāyaṇāḥ*) and *Amanaska* 1.2d (*yena vicchidyate sarvam āśāpāśādibandhanam*) as BIRCH 2013:255 points out.

290ab and 292ab have parallels in the *Niśvāsakārikā* (IFP T127:269; T17:234 32.72cd and 73cd) and the *Kulasāra* (NGMPP A 40-II, 10.18ab and 19ab) after passages involving

<sup>15</sup>In addition, it also occurs in Buddhist literature, once in *Divyāvadāna* 38.21 *āśāpāśāsatākṛṣṭo vāraṇasyeva mṛtyaṃ na paśyati | viśayāsvādakṛpaṇo vāraṇasyeva 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 (*dr̥ṣṭi*) is in vain (*vitathā*); 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 *Niśvāsattattvasaṃhitā Nayasūtra* 3:36c-37 (cf. GOODALL 2015:210; the following is translated by GOODALL 2015:456):

*sāṃkhyavedapurāṇajñā anyasāstraprayoginaḥ ||*  
*na te laṅghayituṃ śaktā ye cānye mokṣavādinaḥ |*  
*kliśyante māyayā bhrāntā amokṣe mokṣaniścitāḥ ||*

'The followers of the Sāṅkhyas, the Veda, the Purāṇas, and those who follow other *śāstras*, they cannot go beyond [*māyā*], nor can other thinkers who seek liberation (*mokṣavādinaḥ*). 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 anyasāstraviniścaye |*  
*na tāṃl laṅghayituṃ śaktā yadānye mokṣavādinaḥ |*  
*kliśyante māyayā bhrāntā amokṣe mokṣalipsayā || iti*

The passages on the description of the *mokṣavādin* of the *Tantrasadbhāva* are borrowed from or allied with the *Niśvāsakarikā*, 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-II) and is presumably later than the *Niśvāsakarikā*. *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-II; 40<sup>r</sup>1- 41<sup>v</sup>6):

na hi gantā bhavet kaścīt gantavyaṅ ca na vidyate || 61 ||  
gamāgamananirmukto ghaṭākāśeva tiṣṭhati |  
ghaṭasaṃvṛtam ākāśaṃ nīyamānam itas tataḥ || 62 ||  
ghaṭo nayati nākāśaṃ śivo hy evaṃ nabhopamaḥ |  
kadalīsāravād dehaṃ vṛtaṃ tattvadalais sthitam || 63 ||  
tasmāt tattvadalatyāgī vyomaṃ ca bhavate tadā |  
nirākārātmavijñāne bhāvanāgatacetasah || 64 ||  
mokṣe 'pi yasya notkaṅṭhaḥ sa mokṣam adhigacchati<sup>1.293ab</sup> |  
mokṣo nāma<sup>1.294a</sup> samākhyāto aśarīro nirākṛtiḥ || 65 ||  
acintyo<sup>1.294a</sup> nirguṇo mokṣo na tu mokṣo layānvitaḥ |  
na mokṣasya bhavet sthānaṃ na cādhvānaṃ kadācana<sup>1.293ab</sup> || 66 ||  
sarvatra vigatā dṛṣṭiḥ sa mokṣo mokṣavādinām<sup>1.293cd</sup>  
.....<sup>16</sup>  
gatādhvānam ayaṃ bhāvaṃ tad ekaṃ tu sanātanam |  
kā hy āśā mokṣavādināṃ yatra sarve kṣayaṃ gatāḥ<sup>1.292ab</sup> || 72 ||  
etaḍ atyantavairāgyam api satvasukhāvaham |  
yan nāsti tatra santoṣaṃ prāyaḥ kaścīt kariṣyati<sup>1.290ab</sup> || 73 ||  
sa mukto nirvikalpas tu savikalpas tu badhyate |  
nadīnāṃ sāgaraṃ prāpya nāmarūpaṃ nivartate || 74 ||  
te tatra na vijānanti parasparaviśeṣaṇam |  
na cānyo jāyate tatra udakasya viśeṣaṇam || 75 ||  
tatra kṣayaṃ gatā nadyas sadāpy eko mahodadhiḥ |  
evaṃ nadyupamo devi nirvāṇaṃ sāgaropamam || 76 ||<sup>17</sup>

<sup>16</sup>For *Niśvāsakarikā* 32.67-71, see the translation of *Tantrasadbhāva* 9.304-305b; for 32.72-73 see the translation of verses *Tantrasadbhāva* 9.290-291.

<sup>17</sup>62d itas ] T 17 T127; yatas *KuSā* 63a nayati ] T127 *KuSā*; niryāti T17 63b śivo hy evaṃ ] T17; śivo py evaṃ T127; tadvaj jīvaṃ *KuSā* tadvaj jīvoem. Goodall 63c °sāravād ] T17; °sārdhavād *KuSā* 63c vṛtaṃ ] T17; dhṛtaṃ *KuSā* 63d tattvadalais ] T17; tatvadle *KuSā* 64b vyomaṃ ca ] *KuSā*; vyapavad T17 64c °vijñānaṃ ] *KuSā*; vijñāne T17 65a mokṣe 'pi ] *KuSā*; mokṣolpī T 17 65c samākhyāto ] *KuSā*; sa vikhyāto T17 65d aśarīro ] conj. Isaacson; saśarīro T17 *KuSā* 66c sthānaṃ ] *KuSā*; tasmāt T17 67a vigatā ] T17; viditā *KuSā* 72a gatādhvānam ayaṃ ] T17; gatādhvānam ayaṃ T127; taro hy anādayaṃ *KuSā* 72b tad ekaṃ

“There cannot be a goer (*gantā*), nor a place where one can go (*gantavyam*). [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 (*dr̥ṣṭi* [= *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).

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tu ] T17 T127; *yady apy ekaṃ* KuSā 72c *kā hy āśā* ] T17; *kā hy ākāśā*<sup>hyper</sup> T127; *vāhyā sā* KuSā 72d *sarve kṣayaṃ gatāḥ* ] T17; *sarve \*\*\*\** T127; *sarvakṣayaṃ gataḥ* KuSā 73a *atyanta*<sup>o</sup> ] T17 T127; *anyatra* KuSā 73c *yannāsti* ] T127 KuSā; *yannasti* T17 74a *sa mukto* ] T17; *evam ukto* T127; *sāmukto* KuSā 74b *badhyate* ] T17; *budhyate* T127; *badhyaṃti* KuSā 75a *na vijānanti* ] T127; *na vijānāti* T17; *nābhijānaṃti* KuSā 75c *cānyo* ] T17 T127; *cānye* KuSā 75cd *tatra udakasya* ] T17; *tatrodakasya*<sup>ummet.</sup> T127; *tatra udake tu* KuSā 76b *sadāpy eko* ] T127; *sadāpy eko* T17; *tathāpy eka* KuSā 76c *nadyupamo* ] T17; *nāpyupamo* T127; *nadyopamaṃ* KuSā 76c *devi* ] T127; *dehi* T17; *dehaṃ* KuSā 76d *sāgaropamam* ] T17; *sāgaro\*\** T127; *sādhanopamam* KuSā

## The Practice of Meditating on the Formlessness

1.295-297 [How to cultivate the formless] This whole world has anything as a form (*tad-ākāraṃ*); [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 *Taittirīyopaniṣad* 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* *Nayasūtra* previously, the position of the *Mokṣavādins* presented in *Tantrasadbhāva* 9.296 seems to be based on ideas of Sāṃkhya and the *Upniṣads*. For example, the idea found in the first half of the passage is given in a commentary on *Sāṃkhyakārikā* 21 which is called *Sāṃkhyavṛtti*<sup>18</sup> (ed. p.34: *sa ca trividhaḥ | tattvasarggaḥ bhāvasarggaḥ bhūtasarggaḥ*) and the last half corresponds to *Taittirīyopaniṣad* (2.4.1 and 2.9.1: *ānandaṃ brahmaṇo vidvān na bibheti kadācana* [variant reading: *kutaścana*]).

## The Practice of Abandoning the Mind

1.298 [Simile of Silkworm] Just as a silkworm [binds] himself (*ātmāna[m]*) 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 malatrayopetaḥ saṃsāre saṃsared 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 *saṃsāra*; like the silkworm, it would enclose itself firmly.’ This idea is also found in *Svacchanda* 10:361-1 [= *Tantrasadbhāva* 10.396-7] (*kośakāro yathā kīṭa ātmānaṃ veṣṭayed dṛḍham | na codveṣṭayituṃ śakta ātmānaṃ sa punar yathā || tathā saṃsāriṇaḥ sarve bad-dhāḥ svair eva bandhanaiḥ | na ca mocayituṃ śaktāḥ paśavaḥ pāśabandhanāt (em.; pāśabandhanāḥ K<sup>ed.</sup>) ||*), which can be translated: ‘just as a silkworm firmly encloses itself and

<sup>18</sup>A.E. SOLOMON 1973B states that the *Sāṃkhyavṛtti* 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 *Sāṃkhyakārikā* 63 (*rūpaiḥ saptabhir evaṃ badhnāty ātmānam ātmanā prakṛtiḥ | saiva ca puruṣasyārthaṃ prati vimocayaty 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 (*vāñmaya*), O my dear, everything composed of being (*bhāva*) or non-being (*abhāva*) is [merely] mind characterised by mental construction (*saṃkalpalakṣaṇam*)—, 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 (*kalpitā[ḥ] svayam*). The general classification of the three types of *paśu* is *sahaja*, *āgantuka* and *sāṃsargika*<sup>19</sup>. 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

<sup>19</sup>This classification is attested in many Śaiva works. For example Rāmakaṇṭha mentions three types of *paśu*, i.e. *vijñānakevalin*, *pralayakevalin* and *sakala* (*pāśās tu malakarmamāyiyāḥ teṣāṃ paśūnāṃ trividhāḥ | tathā hi vijñānakevalino mala eva | pralayakevalino malaḥ karma ca | sakalasya tu malakarmamāyiyāḥ pāśāḥ ||*) in his commentary ad *Kiraṇatantra* 1.13 (cf. Goodall 1998 p.12). The scheme is also found in *Sarvajñānottara* 1.12 (*trividhās te smṛtāḥ pāśāḥ saḥajāgantukās tathā | sāṃsargikās tathā bhūyaḥ śṛṇu teṣu vinirṇayam ||*), *Brahmayāmala* 33.4ab (*sahajāgantukānān tu sāṃsarggikāṇān tathāiva 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-II 40<sup>v</sup>3-4).

bahuśo yas tu vairāgyam ātmā nirvāpitas tu yaiḥ<sup>1.312ab</sup> || 67 ||  
teṣām eko 'pi nāsty atra gatvā nirupapattikam<sup>1.312cd</sup> |  
 evam anye 'pi ye kecit nirvāpyante virāgiṇaḥ || 68 ||  
 tathā te 'pi gamiṣyante nirvāṇaṃ prathamam yathā |  
yathā śilāśritaṃ toyaṃ kṣapitaṃ sūryaraśmibhiḥ<sup>1.304ab</sup> || 69 ||  
 tathā nirvāpito hy ātmā gato nirupapattikam |  
 na tat toyaṃ gataṃ bhūmyāṃ na ca tatraiva tiṣṭhati<sup>1.304d</sup> || 70 ||  
na ca tat kenacit<sup>1.304c</sup> pītaṃ gataṃ nirupapattikam |  
 evaṃ grāhyātmavairāgyaṃ yad uktaṃ guruṇā hitam || 71 || <sup>20</sup>

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 *Niśvāsakārikā* 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 (*abhyāsavairāgyābhyāṃ tannirodhaḥ*), *Sāṃkhyakārikā* 45 (*vairāgyāt prakṛtilayaḥ saṃsāro bhavati rājasād rāgāt*), *Nyāyabhāṣya* ad 1.1.9 (*samāhito bhāvayati, bhāvayan nirvidyate, nirviṇṇasya vairāgyam, viraktasyāpavarga iti*) and so forth.

<sup>20</sup> 67c bahuśo T17; bahubhir KuSā 67c yas tu ] T17; bāhya° KuSā 67d nirvāpitas ] KuSā; nirvāpitas T17 68a eko 'pi ] KuSā; anye 'pi T17 68b gatvā ] T17; gatā KuSā 68b nirupapattikam ] T17; nirupapattikam KuSā 68c anye T17; anyo KuSā 68d nirvāpyante T17; \*pyante KuSā 69a gamiṣyante T17; tiṣṭhanti KuSā 69c yathā ] T17; \*\*KuSā 70a toyaṃ ] em.; toya T17 T127 KuSā 70b nirupa° ] T17; nirapa° KuSā 70c bhūmyāṃ ] KuSā; bhūmyā T17; bhūmau T127 71b gataṃ niru° ] em.; gato niru° T17 T127; garo niru° KuSā 71c grāhyātma° ] T17; grāhātma° T127; grhya tu KuSā.

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 (*indhanasamyogāt*) and then incomparably (*niropamā*) [blazes up], subsequently, it becomes extinguished; likewise, one should know that the mind is empty.

*Cendhana*<sup>o</sup> in 309a is an emendation of the reading *cetvana*<sup>o</sup> in all manuscripts. This has been suggested by Harunaga ISAACSON since there is a possibility of a confusion of त्व and न्ध due to the similarity of the *akṣaras*.

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 (*saindhavaṃ 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 *saindhavaṃ conmanātmani* 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 *brahmacarya*, the practice of austerities, [purifications] beginning with cleansing, or the *saṃnyamas*. 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 *lakṣaṇa* and *lakṣya*, therefore, it is neither existent nor nonexistent<sup>21</sup>. The passage continues to say that ‘the unwise ones seeing [things] as existent (*astitvam*) and non-existent (*nāstitvam*) do not see the beatitude which is the pacification of visible objects’; there *astitvam* implies the view of eternalism (*śāśvataḍṛṣṭi*), and *nāstitvam* indicates the view of annihilationism (*ucchedaḍṛṣṭi*). The 7th-century Buddhist scholar Candrakīrti explaining this verse says that the auspicious final beatitude (*draṣṭavyopāśamaṃ śivam* 5.8d) means liberation whose intrinsic nature is the ultimate truth and emptiness<sup>22</sup>.

**1.318c-321b [How the immovable mind affects the embodied being]** Cognition (*vi-jñānam*) of [the universe composed of] movable and immovable depends on the activity of mind (*cittavṛtti*). How could it [i.e. the mind] be made immobile in the body? As long as [the mind] generates perception (*jñāna*), [mind] alone is the locus of cognition (*vi-jñāna*). 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 *Niśvāsakārikā: Tantrasadbhāva* 1.318cd is in IFP T17 and T127 of the *Niśvāsa*, and 1.319ab is only in T127. However, the meaning of 1.319ab is uncertain to me. I have translated *manas* as the object according to 320cd. (See the quoted passages of the *Niśvāsakārikā* in the translation of vv. 1.331c-334). Verse 1.321ab is also ambiguous.

**1.321c-322 [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.

<sup>21</sup>Mūlamadhyamakakārikā 5.3-7: *nālakṣaṇe lakṣaṇasya pravṛttir na salakṣaṇe | salakṣaṇālakṣaṇābhyāṃ nāpy anyatra pravartate || lakṣaṇāsampravṛtttau ca na lakṣyam upapadyate | lakṣyasyānupapattau ca lakṣaṇasyāpy asaṃbhavaḥ || tasmān na vidyate lakṣyaṃ lakṣaṇaṃ naiva vidyate | lakṣyalakṣaṇanirmukto naiva bhāvo 'pi vidyate || avidyamāne bhāve ca kasyābhāvo bhaviṣyati | bhāvābhāvavidharmā ca bhāvābhāvāv avaiti kaḥ || tasmān na bhāvo nābhāvo na lakṣyaṃ nāpi lakṣaṇam | ākāśam ākāśasamā dhātavaḥ pañca ye 'pare ||*

<sup>22</sup>Mūlamadhyamakakārikā 5.8: *astitvaṃ ye tu paśyanti nāstitvaṃ cālpabuddhayaḥ | bhāvānāṃ te na paśyanti draṣṭavyopāśamaṃ śivam ||*; its commentary *Prasannapadā* by Candrakīrti (ed. p.135) *draṣṭavyopāśamaṃ śivalakṣaṇaṃ sarvakalpanājālarahitaṃ jñānajñeyanivṛttasvabhāvaṃ śivaṃ paramārthasvabhāvam | paramārtham ajaram amaram aprapañcaṃ nirvāṇaṃ śūnyatāsvabhāvaṃ te na paśyanti mandabuddhitayā, astitvaṃ nāstitvaṃ cābhiniṣṭāḥ santa iti*

## 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*), veneration (*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 *mamatvam* 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 (*manahprasādanārthāya*). 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’ (*mamatvam*) 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’ *mamatvam*.

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*<sup>23</sup> 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<sup>24</sup>, and Jayaratha cites a passage of the *Mādhavakula*

<sup>23</sup>*Netratantra*<sup>ed.</sup> 3.13: *nāham asmi na cānyo sti dhyeyaṃ cātra na vidyate | ānandapadasaṃlīnaṃ manaḥ samarasīgatam; 8.39-40 nāham asmi na cānyo ’sti nirābhāsas tadā bhavet | sāvasthā paramā proktā śivasya paramātmanaḥ || nāham asmi na cānyo ’sti dhyeyaṃ cātra na vidyate | ānandapadasaṃlīnaṃ manaḥ samarasīgatam ||*

<sup>24</sup>TaĀl 29.64: *nāham asmi na cānyo ’sti kevalāḥ śaktayas tv aham | ity evaṃ vāsanāṃ kūryāt sarvadā smṛtīmātrataḥ ||*

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<sup>25</sup>. In addition, the *nirvāṇaprakaraṇa* of the *Yogavāsiṣṭha* often occurs this passage (*nāham asmi na cānyo 'sti*) or a similar one<sup>26</sup>.

**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 *gatiṛāgati* 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*).

kṣīrakṣaye yathā vatsaḥ stanān mātur nivartate <sup>1:333ab</sup> |  
rāgakṣaye tathā puṃsāṃ manaś śīghraṃ nivartate <sup>1:333cd</sup> || 43 ||  
calācalaśarīrārthaṃ cittavṛttir apekṣate <sup>1:318cd;344cd</sup> |  
sa ca tyāgī śarīrasya suruddho na bhaviṣyati <sup>1:331ab</sup> || 44 ||  
icchādveṣau sukhaṃ duḥkhaṃ virāgo jñānam eva ca <sup>1:331cd</sup> |  
trayodaśavidhaṃ tena karaṇaṃ niścalikṛtam <sup>27:3ab</sup> || 45 ||

<sup>25</sup>TaĀI-Vi 29.64: *tad uktaṃ tatra, nāham asmi na cānyo 'sti kevalāḥ śaktayas tv iti | kṣaṇam apy atra viśrāmaṃ sahaṃ yadi bhāvayet | tadā sa khecaro bhūtvā yoginimelanaṃ labhet |*

<sup>26</sup>*Yogavāsiṣṭha's nirvāṇaprakaraṇam* 27.36: *nāham asmi na cānyo me nāham anyasya kasyacit | iti me bhāvitaṃ cittaṃ tena jīvāmy anāmayaḥ ||*; 28.59 *kriyāvaicitryamātre tu kim anyat paridevyate | nāham asmi na cābhūvaṃ bhaviṣyāmi na so 'dhunā ||*; 28.70: *ābhāsasya parityāge bhavasy ekāntanirmalaḥ | nāham asmi na me bhogāḥ satyā ity abhibhāṣite ||*; 68.25: *nāham asmi na cānyo 'sti na mano na ca mānasam | iti saṃvid asaṃvittir avicchinnātimaunitā ||*; 100.28: *nāham asmi na cānyo 'sti na tvaṃ naite na cittakam | nendriyāṇi na cākāśamātmā tv eko 'sti nirmalaḥ ||*, etc.

svabhāvāc calaṃ anyat tu calaṃ vā kena cālyate |  
 niścalaṃ na kadācit syād ayutasya yutasya vā || 46 ||  
 devy uvāca,  
 prāṇādyā vāyavaḥ pañca sthitā yatra vibhāgaśaḥ |  
 sa kathaṃ niścālīkartuṃ dehe śakyati kenacit<sup>1.319ab</sup> ||  
 [ īśvaraḥ pañca dehasthā manaḥ pañca ca devatāḥ |  
 puryaṣṭakaṃ ca tanmātraṃ buddhyahaṃkāraṃ eva ca || 47 ||  
 ebhis tu vyākulībhūtvā vāyavo manasā yutāḥ |  
 calate tu sadā devi sukha duḥkhena mohitāḥ |  
 yasya tulyaṃ sukhaṃ duḥkhaṃ manas tasya suniścalam ||]<sup>27</sup>

The part in square brackets [ ] is found only in T127. And 1.334ab<sup>28</sup> is also found in Nīśvāsakārikā 32.125 (cf. T17:244-245; T127:274) as follows:

putradārakuṭumbeṣu saktam sarvam idaṃ jagat<sup>1.334ab</sup> |  
 tasya tyāgaḥ kṛto yena tad virāgasya lakṣaṇam || 125 ||<sup>29</sup>

**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 works<sup>30</sup>. It is also found in Śivadharmaśāstra 2.134 (*bhavāgraṃ yāvad āgatya śiva-*

<sup>27</sup> 43c rāgaḥsaye ] T17; rāgaḥsayāt T127 43c tathā ] em.; tadā T17; \*\*T127 44b apeḥṣate ] T127; apeḥṣyate T17 44d suruddho ] T17; sulabho T127 45b virāgo ] T17; virāmo T127 45c °vidham ] em. Goodall; °vidhas T17 T127.

<sup>28</sup>This *pāda* is a famous passage which is frequently cited in the Mahābhārata: *putradārakuṭumbeṣu prasaktāḥ sarvamānavāḥ; putradārakuṭumbeṣu saktāḥ sīdanti jantavaḥ*.

<sup>29</sup>125b saktam ] T17; sarvam T127.

<sup>30</sup>According to Buddhist cosmology, *bhavāgra* 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 ‘*naivasaṃjñānāsaṃjñāyatana*’ which means ‘*the sphere of neither perception nor non-perception*’. The Śrāvakaśāstra, the thirteenth chapter of the *Yogācārabhūmiśāstra*, teaches that a yogin who has attained the level of *bhavāgra* can transcend this realm by cultivating two absorptive methods without mental

*jñānena mānavāḥ | cyavanti punar āvīcyām iti vakti[sic] vimohitāḥ*)<sup>31</sup>. 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 śrutiḥ*) 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. *Īśopani-ṣad* 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 flavourness 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] (*tatsamatām*), 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 śrutiḥ 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 (*svabhāvagatisaṃcara*), but [at the same time] he is unchanging by nature (*svabhāvavyaya*). 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.

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operation (*acittika*), that is to say, meditative absorptions of non-perception (*asañjñā-samāpatti*) and of cessation (*nirodha-samāpatti*). The text continues to say that an ordinary person (*pṛthagjana*) — the *Abhidharmakośa* distinguishes the *pṛthagjana* 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 (*sañjñāveditanirodhasamāpatti*).

<sup>31</sup>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 dviṭīyam asti*; *Śivapurāṇa* 7.2.13,23ab and *Liṅgapurāṇa* 1.85.8cd (*eko 'haṃ saṃsthito devi na dviṭīyo '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 (*svarūpasthaṃ*) by intrinsic nature (*svarūpeṇa*), O you beautiful lady, [the state of] being motionless arises for him, [in other words,] a moving thing is never moved. [However,] cognition (*viññānam*) 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-calātmaviññānam* 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 be 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 (*yajñaiḥ*). [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 *Śatapathabrāhmāṇa* 14.6.9.[28]; *aśīryo na hi śīryate*.

1.347-348 [Abandoning attachment (*saṃga*)] Attachment (*saṃga*) to these [five] subtle elements (*tanmātras*) — sound (*śabda*), touch (*sparsā*), taste (*rasa*), 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 (*vaikalyam*); 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 saṃmohaḥ saṃmohāt smṛtīvibhramaḥ | smṛtībhraṃśād buddhināśo buddhināśāt praṇaśyati ||*. *Vaikalyam* is an emendation of *vaikalpaṃ*.

1.349 [Types of attachment (*saṃgaṃ*) to be abandoned] After abandoning attachment to the world (*lokaṣaṃgaṃ*) and attachment to religious texts (*śāstrasamgaṃ*), he is freed from all attachments (*sarvasamgaṃ*) and attains the unchangeable state (*padam avyayam*).

The terms *loksaṃga* and *śāstrasamgra* are found in *Brahmayāmala* 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 (*bodhyabodhakavarjitam*), transcendent (*atītam*) regarding existence (*bhāvenaiva* [= *bhāvenaiva*]), beyond the realm of [created] diversity (*prapañcātītagocaram*), devoid of action and cause (*kriyākāraṇanirmuktam*) and deprived of logical proof and reasoning (*hetutarkavivarjitam*). Once this [state] arises for him, O goddess, he goes to the highest state.

For the attribute *prapañcātītagocaram* in this series, see *Nayasūtra* 2.3d of the *Niśvāsattvasaṃhitā*; for *hetutarkavivarjitam*, see *Kubjikāmata* 19.9od. 1.349c and 351 echo *Svacchandālalītanātra* 11.191-192 (C 6-5 171<sup>r</sup> 5-6):

*yato yojayate devī abhāve parame pade |  
abhāvaṃ bhāvanātītaṃ prapañcātītagocaram ||  
manobuddhyādinirmuktaṃ hetuvādivivarjitam |  
pratyakṣādīpramāṇaiś ca atītaṃ prabhur avyayam ||*<sup>32</sup>

Another text which has a similar verse is *Jñānakārikā* 2.11ab: *abhāvaṃ bhāvanātītaṃ cittācittavivarjitam |* (based on electronic transcription provided by Muktabodha).

<sup>32</sup>192a *manobuddhyā°* ] KSTS<sup>ed.</sup>; *manabuddhyā°* *cod.*; 192d *atītaṃ prabhur avyayam* ] *cod.*; *vyatītaṃ prabhur avyayam* KSTS<sup>ed.</sup>.

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 (*nāsyā parataraṃ kiñcit triṣu lokeṣu vidyate*) seems to be an old cliché. A similar passage with minor variants is found in an extensive Śaiva work, the *Vīṇāśikhatantra* (311cd *nātaḥ parataro mantras triṣu lokeṣu vidyate*) and in a Buddhist tantra called the *Laghusaṃvaratantra* (5.25cd *nātaḥ parataraṃ kiñcit triṣu lokeṣu vidyate*).

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 *Dakṣiṇa* and in *Siddhānta*, 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 (*sthiti*) 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 (*tattvaṃ 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*<sup>33</sup>, but that seems not to fit this context.

### Possible doubts on creation and Śiva's nature

**1.362c-363b [Creation (*prasūti*) without cause]** The reality (*tattvam*) in respect of all things (*sarvavastūnām*) is that procreation (*prasūti*) 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 (*prasūti*) is a quality of him [Śiva].

Passage 1.363b is unclear.

**1.363c-364 [How does creation arise? Not from *ātman*]** The supreme Lord (*para devaḥ*) is like a piece of wood (*kāṣṭhavaḥ*), 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 (*salayāt*) and also from the soul (*ātman*) which has impurities (*samalā[t]*) ?

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.

<sup>33</sup>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 āṇavamalānantaraṃ prasaratīty anuplavaḥ kārmo māyīyaśca malas tato niṣkrāntaḥ | yataḥ sarvabhāvapadaṃ samanāntaṃ dhāma atitaḥ, ataḥ sarvair antarbahirūpair indriyair varjitas tadatītas tadagocaraḥ svaprakāśasvarūpaś ca ||*). That is, *niranuplava* is the state freed from the three impurities (*āṇavamala*, *kārmamala*, and *māyīyamala*).; Sadyojyotiḥ mentions that *niranuplava* means *nirmala*. Cf. FILLIOZAT 1991:28, SvāSS 1.18: *sa deśikam anuprāpya dikṣāvicchinnabandhanaḥ | prayāti śivasāyujyaṃ nirmalo niranuplavaḥ ||*; commentary<sup>ed.</sup> *vicchinnabandhana ity asya vyākhyānaṃ nirmalo niranuplava iti | anu saṃtānena plavanaṃ viśayasātatyagamanam anuplavaḥ | sa yasmād yeṣu kalādiṣu satsu viśayeṣu ca bhavati taiḥ saha nirdhūto vyāvartata iti | yadvā sāyujyaṃ gataḥ kiṃrūpa iti | nirmalo niranuplava iti | yadvasthādvaye prāgukte dharmadvayaṃ dṛṣṭam, tad asya śivasāyujyaṃ gatasya nāstīti |*

**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[t]*), i.e. from his own nature (*svabhāvāt*)<sup>367ab</sup>, that is devoid of the transmigratory subtle body (*puryaṣṭakavinirmuktāt*), whose realm is beyond causality (*kāraṇātītagocarā[t]*), beyond the relationship between *vācyā* and *vācaka* (*vācyavācakasambandhāt[sic]*), who is completely different from anything else (*vyatiriktaniranvayāt*), separated from the all created diversity (*sarvaprapañcarahitāt*), and whose realm is beyond sensory organs (*indriyātītagocarāt*).

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 (*nirbijā[t]*); how could a being (*sat*) arise from something consisting of non-being (*sadasadātmikā*)?; how could [creation] which is endowed with four qualities (*caturguṇasamopetā*) come from [the highest reality] whose realm transcends those qualities (*tadguṇātītagocarā*)?

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 *paratattvāt*, e.g. *nirbijā[t]*, *sadasadātmikā[t]* etc., often appear with elision of the final letter *t* (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 *Tantrasadbhāva* 16.24a in the context of enumerations of names of yoginīs.

**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 (*pañcabhūtāni*) [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 prapañcahīna be known?]** The connection [of *ātman*] with various births (*anekayonisambandhaḥ*) 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 (*cintāhīnaḥ*).

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] *indriyas* [i.e. the ten organs of action and perception].

1.377-378b [How is Śiva beyond the *indriyas*?] In that case (*tasmin*) [i.e. if Śiva has means], how could the Lord be beyond *indriyas*? Whatever can be defined by *karaṇas* [= *indriyas*] 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 coarse and destructible is visible or perceivable’ is found in various Śaiva works, e.g. *Mataṅgapārameśvara’s yogapāda* 4.38ab *sthūlaṃ vinaśvaram ḍṛṣyam kṛtakam cāpy acetanam; vidyāpāda* 12.4cd *yadyadvinaśvaram sthūlaṃ kṛtakam ḍṛṣyam ulbaṇam*.

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 (*savikalpakāḥ*).

What makes conceptualization (*vikalpasya*) enter into the non-conceptualization (*nirvikalpe*)?

1.379c-380b [Doubt that Śīva is beyond name] Buddha, Jina, Śīva, *ātman*, Viṣṇu and Brahmā are just words; there is disagreement on names. How could one be ignorant about what is to be worshipped (*upāsyē*) [viz. the Deity]?

The identity of the vocie 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 Śīva 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 (*indriyāṅām*) and mind (*cittasya*) [regarding whether Śīva is *indriyātīta* and *acitta* since Śīva] whose nature is supreme has never been seen anywhere.

1.385c-386b [How does the mind know Śīva?] 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 (*tatra*) [the view that Śīva is beyond mind], how could there be liberation (*muktiḥ*)?

### The threefold Embodiment of Śīva

1.386cd [Three types of Śīva's embodiments] The embodiment (*vapus*) [of Śīva] is considered to be [of thee 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 (*niṣprapañcātmalakṣaṇam*); [therefore,] the very subtle body of Śiva is said to be the body [of Śiva] composed of knowledge (*jñānātma*). [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 *sadyas*:] 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 (*sadyas*).

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 *sadyas* when he wishes could correspond to *icchāśakti*. That is to say, Śiva becomes embodied first in the *sadyas* form. Then *sadyas*, 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 (*anyonyasambhavaḥ*) [by his will].

**1.392-393 [Creation in causation]** Indeed by nature, creation (*utpattiḥ*) is beginningless 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 (*nirviṣayaḥ*) and devoid of conceptualization (*nirvikalpaḥ*) becomes 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 *gr̥hastha*, immediately after that, he is a householder (*kuṭumbī*) 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. *ahaṅkāra* [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 opposite [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 (*tattvadarśinaḥ*) do not think of *saṃsāra* nor do they think of *nirvāṇa*.

It is remarkable that 9.401cd is parallel to Āryadeva's *Cittaviśuddhiprakaraṇa* 24: *saṃsāraṃ caiva nirvāṇaṃ manyate 'tattvadarśinaḥ | na saṃsāraṃ na nirvāṇaṃ manyante tattvadarśinaḥ ||*. 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. *Mūlamadhyamakārikā* 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*].

*Teṣāṃ* could be understood with *tattvadarśinaḥ* in the previous stanza. Line 1.402ab is found in one manuscript (T 127) of the *Niśvāsakārikā* (T127 p.283: *yathā [em., atha cod.] vāyuh suśighro 'pi muktākāśaṃ [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 *Tattvapradīpikā*, a commentary on the *Siddhāntaśikhāmaṇi* by Śivayogiśivācārya 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 (*vivekāṭ*) 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 (*vivekinaḥ*) 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-saṃbandhādy-avasthā*) is considered to be the highest one. As for this union (*sambandhā*) with the supreme [Śiva] in this world, nevertheless, it is also considered to be liberation. Connection (*saṃbandhaḥ*) 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 (*nirmalaḥ*) he may still be attached to dissolution (*layāsaktaḥ*). He who has dissolution (*salayaḥ*) is said to have impurity (*samalaḥ*). [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 [Nirnimittam]** 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 (*nirni-mitta*). 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](*sthūlasya*), 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:

nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsaraṇasya ca |  
na tayor antaraṃ kiṃcit susūkṣmam api vidyate ||

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 (*anyacittaḥ*) [cannot see things in front of him] since [these cases] are deviated from what has to be recalled (*smaritavya-bhicāritvāt*) [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* (<sup>ed.</sup> 120):

uktaṃ hi bhagavatā |  
na cakuṣuḥ prekṣate rūpaṃ mano dharmān na veti ca |  
etat tu paramaṃ satyaṃ yatra loko na gāhate ||  
sāmagryā darśanaṃ yatra prakāśayati nāyakaḥ |  
prāhopacārabhūmiṃ tāṃ paramārthasya buddhimān || iti |

The source of this citation is identified as the *Bhavasamkrāntisūtra* 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] *kāraṅkas*; [Śiva] never obtains the state of being differentiated forms because of being differentiated into *kāraṅkas*. 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 (*gati*) which is born in the Kula (*kulajā*) is such [a way].

Abhinavagupta teaches that the nature of Śiva is equivalent with the six *kāraṅkas* namely, *karṭṛ* (subject), *karman* (object), *kāraṇaṃ* (instrument), *sampradānam* (beneficiary), *apādānam* (origin) and *adhikaraṇam* (locus) in his *Tantrasāra* (KSTS<sup>ed.</sup> p. 136: *sarvakārakānām itthaṃ parameśvarībhāvaḥ*); *Tantrāloka* 15.148ab (KSTS<sup>ed.</sup> Vol.LIX:76: *samastaṃ 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 (*vastvavaktavyarūpeṇa*).

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 Śiva<sup>34</sup>.

**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

<sup>34</sup>One interesting use of the simile of a lamp is seen in the 10th or 11th century Buddhist tantric master Vāgīśvarakīrti's *Tattvaratnāvaloka: nirmalanivātaniścalapradīpaśikhāprabandhanityatayā nirodhasūnyam caturthaṃ sādhyam*.

worldly interaction is with things like a pot which is accessible to eyes. How could [*mantra* function] towards what is without created diversity (*niṣprapañce*)? In this regard, language (*vāṇmaya*) would not work [for *niṣprapañca*]. [Therefore,] this worldly interaction (*vyavahārah*) 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 atraiva*; 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 *Kāraṇeśas* 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 *vāṇmaya*, I have referred to the *Niśvāsātattvasaṃhita's uttarasūtra* 1.21 (GOODALL 2015:343-4).

**1.433-435b** [*Kāraṇeśas 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, *Brahmanāḍī*.

**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. direct 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 (*sādhnam*) 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 *mātrkā* 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 (*svaṛāḥ*). 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 dīpitam* (lit by fire and the wind) is not clear here. According to *Tantrasadbhāva* 4.36ab, *calaṃ (em.; cala Σ) vāyusamāyuktaṃ dīptaṃ rakārabheditam*, 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, RI, RĪ, RU, RŪ, RR, RṚ, RL, RĪ, RE, RAI, RO, RAU, RAṂ RAḤ and YA, YĀ, YI, YĪ, YU, YŪ, YR, YṚ, YL, YĪ, YE, YAI, YO, YAU, YAṂ YAḤ. 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, Ḍ and Ḍ̄ 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] *mātrikās* have been taught to be in the three *cakras*.

The *napuṃsakagaṇa* is the four neuter vowels Ṛ, Ṝ, Ḍ and Ḍ̄, according to Jayaratha's commentary on *Tantrāloka* chapter 3 (*ṝḹcātuṣkaṃ 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* (flow of nectar) resides. [The third one] consisting of all the letters\* (*sarvavarṇātmā*) with thirty-two petals [is situated] on the head.

According to *Siddhayogeshvarīmata* chapter II, the practice of *ākṛṣṭi* 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 (*udbhava*) 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 (*saṃdhāna*) [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 *kuṇḍalinī* 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 (*brahmarandhra*), 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), Tejavatyā (8), Tamopahā (9), [and] Tejonidhi (10). They who arise with the body of *kālāgni* destroy the entire world.

A similar list of yoginīs is found in Kaula works, e.g., fifteen yoginīs who reside in *Jālandhara* in *Kubjikāmata* 2I.39c-4I (cf. GOUDRIAAN & SCHOTERMAN 1998:400 [=KuMa<sup>ed.</sup>]) which is paralleled in *Kularatnoddyotā* 4.85-87b (cf. DYCZKOWSKI's e-text [=D<sup>ed.</sup>] and NGMPP A 40-2:18<sup>r</sup>1-2 [=Kcod.]):

*jvalinī jvālinī caiva mahājvālāvati prabhā* || 2I.39 ||  
*tejā tejavatī vahniḥ sutejā nirmalobjvalā* |  
*jvālāvati karālī ca visphulingā śikhāśikhī* || 2I.40 ||  
*jakāre devatā hy etāḥ sarvasattvavaśāṅkarī* |  
*jālandhare kṣetrapālo mahājihvo mahābalaḥ* || 2I.41 ||<sup>35</sup>

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), Svasti (4), Sudhā (5), Sumanā (6), Unmanā (7), Śāśvatī (8), Saṃvartā (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] —Śāsinī (1), Śāśvatī (2), Śāntā (3), Sevanī (4), Śāsiprabhā (5), Śītā (6), Śitavahā (7), Kāntā (8), Pṛthivī (9), Priyakārikā (10), Pṛthivī (11), Pārthivī (12), Pṛitā (13), Kṣobhaṇī (14), Kṣubhitā (15), [and] Kṣayā (16)— are said to be in the *somacakra*. And they cause substenance after creation.

<sup>35</sup>39a *jvalinī* ] KuMa<sup>ed.</sup>, *jvālinī* D<sup>ed.</sup> Kcod.; 39b *prabhā* ] KuMa<sup>ed.</sup>, *śubhā* D<sup>ed.</sup> Kcod.; 41a *hy etāḥ* ] KuMa<sup>ed.</sup>'s Siglum E, *rājñah* KuMa<sup>ed.</sup>, *mātā* D<sup>ed.</sup> Kcod.; 41cd *kṣetrapālo mahājihvo mahābalaḥ* D<sup>ed.</sup> Kcod.; *ce deveśe kṣetrapālo mahājihvaḥ* KuMa<sup>ed.</sup>

The name of the fourth yoginī, Sevani could read as Śevani or Śevārī because the first seven names begin with the syllable śa. 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.

	12-spoked	16-spoked	32-spoked ( <i>mahācakra</i> )
<i>cakra</i>	<i>agnicakra</i>	<i>somacakra</i>	<i>candracakra</i>
<i>varṇas</i>	twelve vowels	sixteen vowels	thirty vowels with fire and wind
Cosmic activity of Śakti	<i>udbhava</i>	<i>viśleṣa</i>	<i>laya</i>
Tattva	<i>grahaṇam</i>	<i>saṃdhānam</i>	<i>yojanam</i>
Location	<i>ātma-tattva</i>	<i>vidyā-tattva</i>	<i>śiva-tattva</i>
Element	heart	palate	<i>brahmarandhra</i> [to <i>dvādaśānta</i> ]
Their function	sun	moon	-
Number of yoginīs	<i>sṛṣṭi</i>	<i>sthiti</i>	<i>saṃhāra</i>
	ten	ten	six

#### DESCRIPTION OF 1.443-467B

1.467c-470 [Their play (*krīḍa*)] The lords of the worlds (*bhuvaneśās*) who are abiding in [their own] state should be seen in each *cakra*. As for *bhuvaneśās*, they play with yoginīs and they are imperishable. Rudrasakti, 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 (*kaulikī*).

#### Fifty Cakras, Fifty Varṇas

1.471-473b [Fifty letters *cakras*] *Cakras* are considered begin with the letter A and ending with the letter KṢA. 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 (*dr̥ṣṭādr̥ṣṭārthasādhane*).

**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 fire, and which are adorned with *bindu*, one should visualize [the śakti] whose form is *tejas* on *ātmattva*, *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 fire and wind, namely the syllables RA and LA adorned with *anusvāra*. For instance, the syllable *ka* could be alliterated into *kraṃ, krām, kriṃ, krīm, kruṃ, krūṃ, kreṃ, kraim, krom, krauṃ, krṃṃ, krḥṃ* and *klaṃ, klām, kliṃ, klīm, kluṃ, klūṃ, kleṃ, klaim, kloṃ, klauṃ, klṃṃ, klḥṃ*. Alternatively, the wind and fire 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 saṃśayaḥ*).

**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 (*adhasṭhaḥ*) [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 (*kapaṭavratadhāriṇaḥ*); who are devoted to other deities (*anyadevatabhaktāḥ*); who are deceived (*śaṭhāḥ*) or eunuchs (*klibāḥ*) and servants (*bhṛtāḥ*); who are intent on hypocrisy and deceit (*ḍambhakaṭīlyaniratāḥ*); who defile the non-dual practice (*advaitācārādūṣakāḥ*); 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 *Māṭṛkā* 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 *Ṣaṣṣāhas-rasaṃhitā* 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 centuries<sup>36</sup> (VASUDEVA 2007).

Here the *nādiphāntakrama* section in *Tantrasadbhāva* 3.98-132b parallel 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 *akṣaras* 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*.

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<sup>36</sup>For 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 *HAṂSA*. The lord of *mantra* is known as a combined consonant, called letters *KA* and *ṢA* [i.e. *KṢA*].

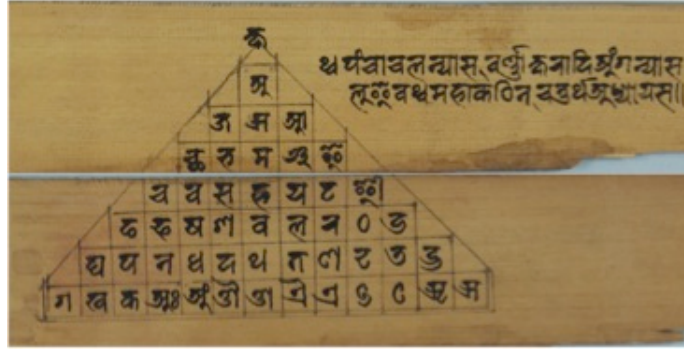
The verb *abhyaset* in 3.100d is an emendation of *sabhyaset*; it might have been caused by the confusion of letters अ and स which frequently happens in the manuscripts.

East						
अ	आ	इ	ई	उ	ऊ	ऋ
ज	झ	ञ	ट	ठ	ड	ढ
लृ	भ	म	य	र	ळ	लृ
च	ब	स	ह	ल	ण	लृ
ङ	फ	ष	श	व	त	ए
घ	प	न	ध	द	थ	ऐ
ग	ख	क	अः	अं	औ	ओ
क्ष						

MĀLINĪ-GAĤVARA ACCORDING TO 3.99-102

This *mālinī-gaḥvara* can be illustrated as shown above. The parallel verses in the *Kubjikāmāta* given in the procedure to delineate *gaḥvara* 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 *Kubjikāmāta* are different from the ones in the pertinent passage of the *Tantrasadbhāva*.





AN IMAGE ABSTRACTED FROM THE NEPALESE MANUSCRIPT NGMPP C 3/14-C 3/13.

### 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 घ.

3.104c-105b [Her skull-garland and third eye] The skull-garland is regarded as consisting of four letters [ऋ ऋ ल ल] on the east side of the letter ए. Her third eye is to be formed [the letter च], being in the middle of उ 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 ध [=eyes], should be known to be on the east side of ट.

The nose of the goddess [=ī], here denoted by the word *saṃśṛṣṭā tu dhakadhyagā* (squeezed in the middle of *dha* [=eyes]) in 3.106d, is rendered as *saṃśṛṣṭā caiva madhyagā* in *Kubjikāmata* 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 ढ and त, 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 उ and ऊ] being on the east side of ठ and ड; 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 व], O leader of heroes. One should extract auspicious letters (the letter क) between अ: 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 ङ) the east side of ज; Her speech (*sarasvatī*) [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 भ] between म and छ; in the same manner, [he should extract the letter य] between ण 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 *bha* should be situated in between *ma* and *cha* (*macha-madhya*); a correction was made of the variants in the manuscripts, *mattha*<sup>o</sup> and *manch*<sup>o</sup>. 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 स.

**3.113-114b [Her arms and palms]** He should make [two letters ढ and ड] on the right side of र and ठ fit to her left and right arms; and he should make [the letter ठ] being between र and उ 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 and ञ] being on the east side of भ and म are her fingers [of her right and left hands]. He should take [the letter ट] between ज 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 ढ 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 upward-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 *bīja*, O furious lady. It is said to be the utmost *mantra*. He should make the king of *mantras* called क्ष to be the navel of the goddess.
- 3.122 [Her buttocks and secret part] [The letter म] between भ and य is regarded as her buttocks having the nature of embodied beings. [The letter शं], 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 ऐ and थ [are to be known] as her right and left shanks. Two seed letters [द and फ] which are respectively extracted from [the letter] between थ and छ as well as [the letter] between ङ 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.

NA	topknot	BA	mouth	ḌA	right arm	HA	breath
Ṛ	anadem	KA	teeth	ṬHA	palm of hand	SAḤ	soul
Ṝ	anadem	KHA	teeth	JHA	fingers of right hand	KṢA	navel
ḷ	anadem	GA	teeth	ÑA	fingers of left hand	MA	buttocks
ḹ	anadem	GHA	teeth	ṬA	skull in left hand	ŚAṂ	genital
THA	head	ṆA	teeth	RA	staff of trident	TA	thighs
CA	third eye	I	tongue	JA	trident in right hand	E	right knee
DHA	eyes	A	sarasvatī	PA	heart	AI	left knee
Ī	nose	VA	throat	ṢĀ	stomach	O	right shank
ṆA	ears	BHA	right shoulder	CHA	right breast	AU	left shank
U	right earring	YA	left shoulder	LA	left breast	DA	right foot
Ū	left earring	ḌHA	left arm	Ā	milk	PHA	left foot

*Nādiphānta-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 *varṇas* and beyond *varṇas*, O lovely faced one.

3.130-132b [The nature of *mantras*] *Mantras* are considered to consist of all *varṇas*; *varṇas* 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 *Kāmakalāvīlāsa*.

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-vidhi*) [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 *jāti*; the color, the [suitable] taste and the smell [of the ground] are known by means of distinction of *jāti*. [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 astringent 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 *vaiśyas*; black, †*gurvara*† 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*<sup>37</sup> 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 *Niśvāsattvasaṃhitā*'s *mūlasūtra* 1.18<sup>38</sup> also briefly mentions that there are four types of colors and tastes (cf. GOODALL 2015:240-241).

In Vaiṣṇava works, *Viṣvakasenasaṃhitā*'s first chapter<sup>39</sup> 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 *Saurasaṃhitā*'s seventh chapter<sup>40</sup> 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<sup>41</sup>), adding more precise details. In the first chapter of the *Svacchanda*<sup>42</sup>, the colors are only briefly described. The flavour *gurvāra* 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.

<sup>37</sup>*Bṛhatsaṃhitā* 52.94-95cd *sitaraktapitakṣṇā viprādinām praśasyate bhūmiḥ | gandhaś ca bhavati yasyāṃ ghr̥tarudhirānnādyamadyasamaḥ || hy anuvarṇaṃ vṛddhikarī madhurakaṣāyāmlakaṭukā ca ||*

<sup>38</sup>*Niśvāsattvasaṃhitā*'s *mūlasūtra* 1.18 (GOODALL 2015:139) *sitaraktakṣṇapītā īśānaplavani mahi | śuddhā śalyavihīnā tu madhurādau caturvidhā ||*

<sup>39</sup>*Viṣvakasenasaṃhitā* 1.6cd-9ab *brāhmaṇasya sitā bhūmiḥ raktā vai kṣatriyasya tu || pītavarṇā tu vaiśyasya kṣṇā śūdrasya kīrtitā | brāhmaṇi ghr̥tagandhā syāt kṣatriyā raktagandhinī || mūtragandhā tu yā vaiśyā śūdrā viṣṭhānugandhinī | madhurā brāhmaṇi proktā kaṣāyā kṣatriyā smṛtā || tiktā( ) conj., riktā ed) vaiśyā tu kaṭukā śūdrā ceti prakīrtitā | evaṃ parīkṣya yatnena varṇagandharasādibhiḥ ||*

<sup>40</sup>*Saurasaṃhitā* 7.4cd-6ab *sitaṃ raktaṃ tathā pītaṃ kṣṇavarṇaṃ caturthakam || madhukaṃ ca kaṣāyaṃ vai kṣāraṃ ca kaṭukaṃ tathā | ghr̥taraktātha gomūtrakramā gomayagandhinī || brahmaṇādikrameṇaiva śubhaṃ jñātvā pṛthakpṛthak |*

<sup>41</sup>*Īśānaśivagurudevapaddhati* III.23:17c-22 *viprādivarṇabhedena caturdhā bhūr athocyate || śvetājyagandhā madhurā kuśakāśairalanīkṛtā | saumyēsānaplavaiḥ snigdha palāśaudumbarānvitā || caturaśrākṛtiḥ proktā viprabhūmis tu sāntidā | raktā rudhiragandhā yā kaṣāyā prakplavā mahi || sāśvatthā kṣatriyā proktā vyāsāṣṭāmśādhikāyatā | pītā gomūtragandhādhyā tiktāvāmlarasā ca yā || prakplavā plakṣavṛkṣādhyā ṣaḍaṃśādhikāyatā | vaiśyabhūmiḥ samuddiṣṭā nānāsasyavibhūṣitā || kṣṇā yā madhugandhā bhūḥ kaṭukā prakplavodakā | śūdrajātir iti jñeyā hy athavā paścimaplavā ||*

<sup>42</sup>*Svacchanda* 1.28ab *sitaraktapitakṣṇāṃ bhūmiḥ plavaviśodhitām|*

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 altar. *Kiraṇatantra* chapter 19 describes a similar procedure whose corresponding passages are provided below based on one Nepalese manuscript (NGMPP A 40-3 29<sup>v</sup>4-30<sup>r</sup>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 *Saurasaṃhitā* (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 (*adhivāsana*).

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 (*viśama-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 (*parityajya*) 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 conterposed 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 *Kiraṇatantra* 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 (*marmān*) was introduced as *vāstupuruṣamaṇḍala* by Varahamīhira in chapters 53 of his *Bṛhatsaṃhitā* 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<sup>v</sup>1-4; N1 cf. pp. 7-8) and A 203-14 (9<sup>r</sup>4-8; N2) as follows:

sūtreṇa sūtrayitvā tu caturasraṃ samantataḥ |  
vistīrṇaṃ yadi vā hrasvaṃ samantād dhi samadhvajam || 10  
ativistīrṇam alpaṃ vā dharitryāṃ yā tu śodhitā |  
prāgudaṇmukhasūtrais tu vibhajya navabhāgikam || 11  
dvau dvau bhāgau parityajya pārśveṣu ca samantataḥ |  
catuṣkoṇeṣu stambhās tu marmavedhavivarjitam || 12  
nyasetā svāntatotsedhā hīrakair grahaṇānvitāḥ |  
talasthāpanapaṭṭaiś ca talakumbhasamanvitam || 13  
agre padmaghaṭākīrṇaiś tribhir yukto mahātulaiḥ |  
sārdhabhāgocchṛtā tūrdhvam upastambhā niyojayet || 14<sup>43</sup>

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 *Kiraṇatantra* 19.32c-37b (NGMPP A 40-3 39<sup>v</sup>4-6) is as follows:

<sup>43</sup>10b *caturasraṃ* ] N2, *caturasra* N1; 10c *vistīrṇaṃ* ] *em.*, *vistīrṇa* Σ; 10c *hrasvaṃ* ] *em.*, *hrasva* Σ; 11b *dharitryāṃ* ] *em.*, *dharitryā* Σ; 12c *stambhās tu* ] *em.*, *stambhāsu* N1, *stambheṣu* N2; 13b *hīrakair* ] N2, *hīrakai* N1; 13b *grahaṇānvitāḥ* ] *em.*; *grahaṇānvitām* N1, *grahaṇānitam* N2; 14a *kīrṇaiś* ] N2, *kīrṇai* N1; 14b *yukto* ] N2, *yuktaḥ* N1; 14d *upastambhā* ] *em.*, *upastāmbhā* N1, *adhaḥstambhā* N2



bhagavān uvāca  
 caturasraṃ samaṃ kuryād viṣvak syād yāgamaṇḍapam || 32  
 navatridaśahastaṃ vā tathā saptadaśātmakam |  
 ekaviṃśatihastaṃ vā saptaviṃsam athāpi vā || 33  
 pūrvottaragataiḥ sūtrair vibhajya navabhāgikam |  
 dvau dvau bhāgau parityajya koṇagau sarvataḥ samau || 34  
 catvāraḥ koṇabhāgāḥ syur bhāge syāt svāntarocchritam |  
 talasthāpanam ākhyātaṃ talaṃ kumbhasamanvitam || 35  
 hīrakagrahaṇair yuktā kāryāgre 'bjaghaṭānvitā |  
 tulā copatulā yā tu mahatī ca tulā bhavet || 36  
 sārḍhabhāgocchrayā ūrdhvam upastambhās ca yojayet | <sup>44</sup>

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 (bhittayah) 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 Saurasāṃhitā 7.15-20 is as follows:

chādanam tatpramāṇena bhāgamātraṃ ghaṭopari ||  
 tribhāgārdhasamutsedham kuryād bāhyena sarvataḥ || 15 ||  
 dvāraṃ tu paścimaṃ śreṣṭhaṃ bhāgamātraṃ tu madhyataḥ |  
 saptaviṃśatir ānguṣṭhā navair vā triṃśatiṃ budhaḥ || 16 ||  
 ṣaṭtriṃśam aṣṭatriṃśam vā saptasaptatikāpi vā ||  
 dvāreṣu vistarād etat pramāṇam saviśeṣataḥ || 17 ||

<sup>44</sup>32c °d viṣvak ] D<sup>ed.</sup>, dvihastaṃ Cod.; 33d saptaviṃsam ] D<sup>ed.</sup>, saptahastaṃ Cod.; 34d koṇagau ] Cod., koṇāṃśau D<sup>ed.</sup>; 35a koṇagā stambhā ] Cod., koṇabhāgāḥ syur D<sup>ed.</sup>; 35b nyastavyāḥ svāntarocchrayāḥ ] Cod., syāt svāntarocchritam D<sup>ed.</sup>; 35cd °paṭṭādyāsthala° ] Cod., °mākhyātaṃ talaṃ D<sup>ed.</sup>; 36a hīraka° ] Cod., kīlaka° D<sup>ed.</sup>; 36b °ghaṭānvitā ] Cod., °ghaṭānvitam D<sup>ed.</sup>; 36d tulā copatulā ] D<sup>ed.</sup>, kulā copakulā Cod.; 37a °cchrayā ] Cod., °chritād D<sup>ed.</sup>

*kramād anena boddhavyam anyonyam yat paraṃ bhavet ||*  
*kartavyam sarvadvārāṇāṃ vistārād dviguṇocchrayam || 18 ||*  
*bāhyataś caiva kuḍyānāṃ bhāgenaikena vīthikā ||*  
*so 'rthaṃ sā tu prakartavyā bhāgārdhenaiva cocchritā || 19 ||*  
*pakveṣṭatṛṇachannaṃ vā kuryād evaṃ hi maṇḍapam ||*  
*sarvāsu vividhair dikṣu jālakair upaśobhitam || 20 ||*

**9.27-30b [The examination of the site (*bhūmi-karman*)]** After infusing the sacred water with [substances such as] flax (*atasī*), thorn apple (*khala*), butter-milk (*takra*), barks of five trees, three kinds of fruits, and sap from the *bījavṛkṣa* 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] flow 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.

*Netratantra* 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 Mahāvīra 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 mahāvīrānānāṃ*, 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 *vaiśya*, nine years; as for a *kṣatriya*, six years; and as for *brahmins* 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 Yoginī know the subtle level. Thus, the opposite one (*vilomī*) will fail if he has carelessly received [an examination].

**9.38c-40b [Various yāgas]** Having known *mantrāṃśa*, [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 (*adhivāsayet*) for the Lord which has been taught before according to the successive manner.

**9.40c-43b [Worshipping 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 the great embodiment, whose nature is tranquil, who bestows boons, who is drinking nectar, who is divine, and who is loudly laughing, O my dear.

**9.43c-44b [Worshipping of the Mothers (*mātrkās*)]** 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*).

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 (*avicāreṇa*). 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 (*sthaṇḍila*), 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 A to KṢA in order to place. The *mantrin* should cook *caru* (a rice offering) with milk from young female calves (*amṛtavatsayā*) together with *śyāmāka* 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 (*yavagodhūmavṛhibhiḥ*). 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 (*sthāli*) 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 fire 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 nārasimḥavikrīḍitasimḥavikramarājāya sarvayantrāhanabhaṃjodghāṭaya hūṃ phaṭ hṛdaya | oṃ vedavedani vedāṅgo hūṃ phaṭ śiraḥ | oṃ daṃṣṭrā ghāṭaka hūṃ phaṭ śikhā | oṃ nārasimḥa rakṣa rakṣa mahārakṣa sarvabhayebhyaḥ svāhā hūṃ phaṭ kavaca | oṃ asurāntakara vidara vidara chinda chinda hūṃ phaṭ namaḥ | oṃ jvāla prajvāla 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<sup>v</sup>5-27<sup>r</sup>1; for details of the manuscript, see pp. 11-13):

*kṣīraṃ prokṣya śivāmbhena taṇḍulāni tathaiva hi || 106  
mantritvāṣṭasatenaiva prakṣipya tu pacec chanaiḥ |  
mūlamantreṇa deveśe ekacittasamāhitaḥ || 107  
cālanodghāṭanādīni astramantreṇa kārayet |<sup>45</sup>*

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 find in *Svacchanda* 3.108c-110 (NGMPP C6-5 27<sup>r</sup>1) which teaches two ways of dropping ghee, *taptābhīghāra* and *śītāghāra*:

*taptābhīdhāraṃ svinneṣu aṅgaiś caiva prakalpayet || 108  
tribiś tribhiś ca ājyena sruveṇa tu hunet priye |  
bhūmau maṇḍalakaṃ kṛtvā praṇaveṇāvatarāyeta || 109  
sthālīm ājyopaliptāṃ tu śītāghāraṃ hunet priye |  
bhairaveṇa ṣaḍaṅgena vaṣaḍjātiyutena tu || 110<sup>46</sup>*

<sup>45</sup>106c śivāmbhena ] *cod.*, śivāmbhobhis *K<sup>ed.</sup>*; 106d taṇḍulāni tathaiva hi ] *cod.*, taṇḍulāṃś ca samāstaḥ *K<sup>ed.</sup>*; 107a mantritvā° ] *cod.*, mantreṇā° *K<sup>ed.</sup>*; 107b tu pacec ] *cod.*, pācaye° *K<sup>ed.</sup>*; 107c deveśe ] *cod.*, deveśi *K<sup>ed.</sup>*

<sup>46</sup>108c svinneṣu ] *cod.*, susvinne *K<sup>ed.</sup>*; 109a ca ājyena ] *cod.*, ghṛtenaiva *K<sup>ed.</sup>*; 109b tu hunet ] *cod.*, juhuyāt *K<sup>ed.</sup>*; 110a °liptāṃ ] *K<sup>ed.</sup>*, °liptā *cod.*; 110b hunet priye ] *cod.*, homayet *K<sup>ed.</sup>*; 110c ṣaḍaṅgena ] *K<sup>ed.</sup>*, ṣaḍaṅge *ummet.cod.*

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 *Svacchanda* 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 *Svacchanda* 4.3-29b. For the pertinent passages of *Svacchanda* chapter 4, see Appendix A. *Tantrasadbhāva* 9.73-97b are also found in the section of *svapnaparīkṣā* of the *Dīkṣāpaddhati* based on IFP M245.

**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 day-break, on a fine morning, he should go to [the place] where he has done *saṃdhyā*-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 *ācāret* 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 Śrī Sarasvatī; embracing a noble man; making conversation with kings, ṛṣis, 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 (*guḍīkā*), a wooden staff, a sword, shoes, yellow pigment (*rocanā*), a sacred thread, collyrium, nectar, quick-silver or magical herbs; a spear, a *kamaṇḍalu* 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 fire 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 *siddhacarah*, 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 *kāvya* 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 initiand] 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



(*gr̥dhra*), a crane (*baka*), a crow (*vāyasa*), an owl (*ulūka*) or a buffalo (*mahiṣa*) 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*

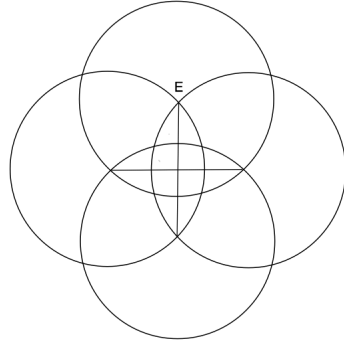
The following part teaches how to make a *maṇḍala*. The final result of the *maṇḍala* of the *Tantrasadbhāva* seems to be equivalent to the one of the *Netratantra*. For details of the *maṇḍala* in *Netratantra* chapter 18, see TÖRZSÖK 2003.

**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].

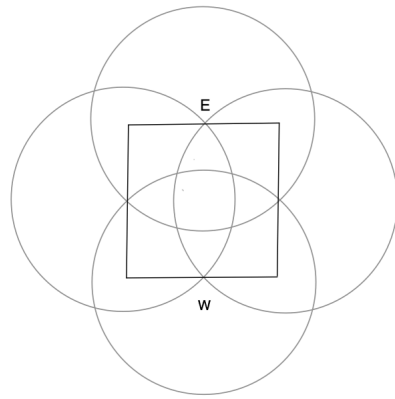
In other words, this is the manner of determining the four cardinal directions.

**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 (*matsyadvayam*), O my dear.



THE FOUR CARDINALS AND *matsyadvayam*

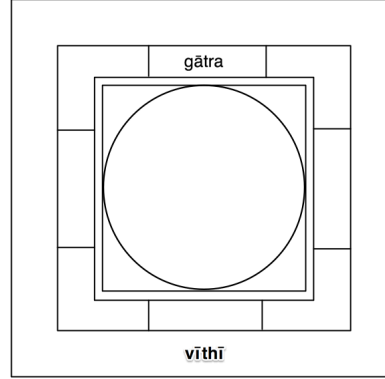
9.103-104 [Drawing a square] And he should draw two lines extending from east to west and in the same manner he should [draw two lines] from south to north; then, he can make [a square consisting of four] corners that are in due order the north-east, south-east, south-west and north-west [corners]. When the diagram (*kṣetram*) is ready in this manner, he should make a square.



FOUR CORNERS

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 *vīthī*] Outer bodices (*gātrakas*) should be made four *āṅgulas* in breadth, and also on the outside of the [*gātrakas*], a corridor (*vīthī*) should be made one *hasta* in breadth.



FOUR *gātrakas* AND A *vīthī*

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 (*karnīkā*) 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 *Netratantra*<sup>47</sup>, 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).

<sup>47</sup>NeTa-Ud 18.37-40a *puṣkarāṇi bijāni | mūle sitāni madhye raktāny agre pītāni kesarāṇi kāryāṇi | dalānīti tada-grasahītāni | bāhyasyeti padmasya | dalāntarāṇīti vadann asaṃsaktadalaṃ padmaṇi pārśvarekhāvibhāgena kuryād iti śikṣayati vyomarekhāntam etat kṛtveti ||*

- 9.114-115b [Ornaments]** In this manner, an ornament should be made in the *maṇḍala* which is [called] *sarvatobhadra*. He should make in the same manner foliage (*patravallī*), a conch shell (*śaṅkhā*), a creeper (*latā*) and secondary doors (*upaśobhas*) 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 [Worshipping the Lord]** Then he should worship the Lord who is pervasive in the space, *parāpara*, bearing all classes (*sarvavarṇadhara*) 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] (*samakūṭa*) [= *jaṭāmakūṭa*] and whose crown is made of the half-moon. After cordially worshipping [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, flowers, *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 fibers. Then, [the guru] should place a flower 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 flower, 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 flowers [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 *Niśvāsattattvasaṃhitā'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 firepit; 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 *namaḥ* and *om*, that is, deprived of six inflections and devoid of *śiras* [i.e. SVĀHĀ] and *śikhā* [i.e. VAUṢAṬ].

*Tantrasadbhāva* 7.64 states that the *śiras* is considered to end with SVĀHĀ, and *śikhā* ends with *vauṣaṭ*.

9.134c-135b [Awakening by *kuṇḍalī*] He should pierce [the central channel] which is called *kuṇḍalī* through the womb of the lotus (*padmagarbha*) and kindle it. As for the [ātman] (*asya*), it is not the kindler (*dīpakaḥ*); rather [i.e. *caitanya* in 9.136b] it is kindled (*dīpitam*) by [Śakti] called *kuṇḍalī* who is to be linked (*yojyā*).

The meaning of *padmagarbha* is not clear. According to the *yogapāda* of the *Makūṭāgama*<sup>48</sup>, 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 *dvādaśānta*. 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 (*saṃdhāna*) and linking (*yojanā*). After purifying all [six] paths, [he should] link to the highest *Śiva* who is free from any target (*nirlakṣya*), devoid of qualities (*nirguṇa*), at peace (*śānta*), pure (*śuddha*), completely faultless (*atyantanirmala*), omnipresent (*sarvaga*), the holder of qualities (*guṇadhātr*), pervasive (*vyāpaka*), freed from the mind (*manavarjita*); who is without consciousness (*acetana*) but intelligent (*sucaitanya*), deprived of sound and touch (*śabdasparsavarjita*), who is insentient (*abodha*) but having the form of awakening (*bodharūpa*); who is freed from qualities (*agūṇa*) but produced from qualities (*guṇasambhava*), who is freed from forms (*arūpa*) but having all forms (*sarvarūpa*), who is beyond contentment (*atrīpta*) but whose characteristic is satisfaction (*trīptilakṣaṇa*); 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

<sup>48</sup>*Makūṭāgama*'s *yogapāda* 11.15-16b : *kuṇḍalyākhyā mahānāḍī bhānumaṇḍalam ucyate | hṛdaye kaṇṭhamūle vā tālumūle lalāṭake || mūrḍhasthāneṣu saṃkalpya dhyāyet 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 *Niśvāsātattvasaṃhitā*'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, *suṣumṇā* and *iḍā*.

**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 *Mātrī* [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 *ḴṢA* is called *Mayātejas*, whose heat is sparked by *Kālāgni*. One should install [the syllable *ḴṢA* 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 ṆA on the secret part; the syllable ḌHA on the navel; the syllable ḌA in the middle of abdomen; the syllable ṬHA on the belly; the syllable ṬA on the heart; the syllable Ṇ̄A 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 ṆA on the second [right writst]; 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 Ḍ on the right eye; the syllable Ṛ on the left ear; the syllable Ṙ on the right ear; the syllable Ū on the brows; the syllable U in the middle of the forehead; the syllable Ī on the forehead; the syllable I on the *bindu*; the syllable Ā on the head; the syllable A on *tattvagocara*.

letter	location	letter	location	letter	location	letter	location	letter	location
KṢA	sole of foot	HA	big toe	SA	ankles	ṢA	knees	śA	long bones
VA	<i>ghoṣavāhakas</i>	LA	joints/bones	RA	blood	YA	skin	MA	<i>puruṣa</i>
BHA	knee joints	BA	elbows	PHA	knees	PA	thigh	NA	hip joint
DHA	scrotum	DA	the opposite	THA	genitalia	TA	semen	ṆA	secret part
ḌHA	navel	ḌA	abdomen	ṬHA	belly	ṬA	heart	Ṇ̄A	middle part
JHA	[L] armpit	JA	[R] armpit	CHA	arms	CA	[L] wrist	ṆA	[R] wrist
GHA	[L] hand joints	GA	[R] hand joints	KHA	mid-hands	KA	[L] hand?	AḤ	throat
AṂ	palate	AU	tip of tongue	O	teeth	AI	left side of nose	E	right side of nose
Ḍ	left eye	Ḍ̄	right eye	Ṛ	left ear	Ṙ	right ear	Ū	brows
U	mid-forehead	Ī	forehead	I	<i>bindu</i>	Ā	head	A	<i>tattvagocara</i>

#### 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.



## Tattvādhvadikṣā

9.167c-168b Devī spoke. O Lord, the highest *varṇadikṣā* which is even more essential than the most essential has been heard. Now I want to listen to the *tattvadikṣā*, truly.

9.168c-177b [①-②⑥ *Tattvas: earth to puruṣa*] Bhairava replied. *Tattvadikṣā*, O Mahādevī, 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 (*buddhīndriyas*). The *tanmātras* should be known as five. Therefore, listen to [their] characteristics. The five *tanmātras* are sound (*śabda*), touch (*sparsā*), 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* [= *prakṛtiḥ*] 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 field (*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).

9.177c-180 [②⑦-③① *Tattvas: niyati, kāla, kalā, rāga, vidyā (and māyā)*] After [he] purifies *adhvans* 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** [32-36 *Tattvas: the pure cosmos (śuddhamārga)*] The soul which is a knower of the meaning of supreme knowledge (*parāvidyārthavettārah*) 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 (*vetṭṛ*), 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 (*aṅūnām*), 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 *śāntiyātita*.

**9.191** [Subdivision of the five *kalās*] [The secondary *kalās* are] *indhikā*, *dīpikā*, *rocikā*, *mocikā* and the final should be known as *ūrdhvagāmī*. They are regarded as supplementary (*pūraṇī*).

The list of five secondary *kalās* is found in various Śaiva works, e.g. *Svacchanda* 10.1126 which has been drawn into *Tantrasadbhāva* 10.1263.

**9.192-193 [The two types of *ātmakalās*]** The *ātmakalā* of Śakti is said to [consist of] *sūkṣmā*, *susūkṣmā*, [*amṛtā* in NiTaSaṃ , and] *amṛtāmṛtā*. And [the *ātmakalā*] of Śiva is taught to begin with *vyāpinī*, i.e. *vyāpinī*, *vyomarūpa*, *ananatā* and *anāśritā*. The path of *kalā* has been taught to you, O you beautiful lady.

In *Nayasūtra* 4.7c-8b of the *Niśvāsa*, *sūkṣmā*, *susūkṣmā*, *amṛtā*, and *amṛtāmṛta* are mentioned as *catuṣakala* (cf. GOODALL 2015:467); however, the third *amṛtā* is not found in the *Tantrasadbhāva*.

### **Mantra, Pada and Bhuvanādhva-dīkṣā**

**9.194 [Initiation in the *mantra* path]** The teacher who is high-minded should purify one of these and then the path of *mantras* by means of the *vidyā* of the goddess Parāparā.

**9.195ab [Initiation in the *pada* path]** The initiation experiencing the path of *pada* by using words should be done by the same *vidyā* [as used for *mantrādhvadīkṣā*, i.e. *Parāparā*].

**9.195c-196b [Initiation in *bhuvana* path]** [The initiation] in the path of *bhuvana* should be done by the people who are most well-versed in scriptures after purification from the *kālāgni* to Śiva.

**9.196c-198 [The rite of the sixfold path]** This is the rite of the sixfold [path beginning with] the path of *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 (*saṃskāra*) according to rule and purify one of these [paths] with effort.

**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 (*anugraha*) on bound souls in turn. If the stunning of bonds (*pāśastobha*) happens, he is released, O Varārohā. If the *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 (*pāśasaithilyam*) 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 (*pāśitaḥ* = *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 (*viśāda*), emaciation (*śoṣam*), grief (*vaicittiyam*) 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 (*kṣetrī 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 *pāśu*] 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 (*malaḥ*) 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 'vibhur nityo guṇahīno 'kriyo 'prabhuh |*  
*vyāghātabhāg aśaktaś ca śodhyo bodhyo 'kalaḥ 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, *vijñānākalas* and *pralayākalas*<sup>49</sup>. However, this categorisation is not adopted in the *Tantrasadbhāva*. Moreover, the meaning of verse 9.210 is not clear.

**9.211-212b [Impurity (*mala*)]** 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-

<sup>49</sup>*Kiraṇavṛtti* ad *Kiraṇatantra* 1.13 (cf. GOODALL 1998:182-4): *paśuśabdo nirmalānām aprayogāt samalānām evātmanā<m abhi>dhāyakaḥ | te ca bahavo 'pi sakalākalabhedena dvi<rūpāḥ | tatra sakalā dvirūpāḥ sūkṣma>dehāḥ sthūladehāś ca | akalā api vijñānākalāḥ pralayākalāś ceti dvirūpā eva | te sarva eva paśavaḥ paśuśabdavācyāḥ tāvad atraikaḥ padārthaḥ 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 *māyiyamala*; this idea is altered in the Trika Śaiva texts, e.g. *Malinivijayottara* 1.22c-24b<sup>50</sup>; 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 *saṃsāra*<sup>51</sup>.

9.212c-214 [Primal matter (*māyā*)] *Māyā* also acts on the bound soul (*aṇoḥ*) because of having a purpose (*sanimitatvāt*) [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 yathāyogaḥ*). This is not possible even by the gods, [i.e. the eight field] Vidyēśa who are said to be liberated, O Parameśvarī. If *māyā* is without ultimate cause (*animittā*), there would no liberation for them.

The eight Vidyēśvaras are *Ananta*, *Sūkṣma*, *Śivottama*, *Ekanetra*, *Ekarudra*, *Trimūrti*, *Śrīkaṇṭha* and *Śikhaṇḍin* according to *Mṛgendra vidyāpāda* 4.3-4b; *Svacchandatantra* 7.45cd (= *Tantrasadbhāva* 24.39cd); etc. However, the meaning of the comparison is not clear.

<sup>50</sup>MāViUt 1.22c-24b (cf. VASUDEVA 2004:19-21) : *ātmā caturvidho jñeyas tatra vijñānakevalaḥ || malaikayuktas tatkarṇmayuktaḥ pralayakevalaḥ | malam ajñānam icchanti saṃsārāṅkurakāraṇam || dharmādharmātmakaṃ karma sukhaduḥkhādīlakṣaṇam |*

<sup>51</sup>*Tantrāloka* 13.49 (KSTS<sup>ed.</sup>:34) : *tenaikam vastu san nityam nityasambaddham ātmabhiḥ | jaḍam malaṃ tadajñānam saṃsārāṅkurakāraṇam ||; TaĀl-Vi: tad evaṇvidham āṇavam malaṃ saṃsārasya śarīrabhuvanākāraṇam māyiyam (ed. śarīrabhuvanākārā māyiyāḥ SvaTa 4.105ab) ityādinā nirūpitasya māyiyamalasāṅkura ivāṅkuraḥ kāraṇam kārmaṃ malaṃ tasya kāraṇam maladvayasyāpi sāksāt pāramparyeṇa ca nimittam ity arthaḥ |*

**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 (*pāśapaddhatiḥ*) 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 (*prabandhakaḥ*). 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 (*caitanyaḥ*) 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 (*guṇa*) 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. *Svāyaṃbhuvāsūtrasaṃgraha* 1.10 (*kalodvalitacaitanyo vidyādarśitagocaraḥ | rāgeṇa rañjitaścāpi buddhyādikaraṇais tataḥ ||*). Among the five *kañcukas* 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 uktaṃ śrītantrasadbhāve,  
kalodvalitacaitanyo vidyādarśitagocaraḥ |  
rāgeṇa rañjitātmāsau buddhyādikaraṇair yutaḥ||  
evam māyātmake bandhaḥ proktas tasyodarātmakaḥ<sup>52</sup> |  
tadāśrayaguṇo dharmo 'dharmaś caiva samāsataḥ ||  
tatrāsau saṃsthitaḥ pāśyaḥ pāśitas tais tu tiṣṭhati |*

**9.222c-227b [Slackening of bonds (*pāśasaithilyakaṃ*)]** 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

<sup>52</sup>There is another reading, *tasya darātmakaḥ*, which was accepted in a later commentary (cf. KSTS<sup>ed.</sup> Vol.1 p.77)

(*gatāyusaḥ*)—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<sup>53</sup>. It states that an antidote for snake's poison is to travel to Mañināga-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 (*akṣais tu grhyate*), 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 *adharmā*, 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 (*ādharma*), O Deveśī, [of his actions] which were [in the past] when the bonds made of faults became powerless and devoid of qualities (*adharmaiḥ*), 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].

<sup>53</sup>*Mahābhārata* 8.82.91-2: *mañināgaṃ tato gatvā gosahasraphalaṃ labhet | naityakaṃ bhuñjate yas tu mañināgasya mānavaḥ || daṣṭasyāśiṣeṇāpi na tasya kramate viṣam | tatroṣya rajanīm ekāṃ sarvapāpaiḥ 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 (*stobhaḥ*) 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 (*pāśastobhaḥ*) 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 *Kiraṇatantra* 6.16 (See GOODALL 1998:150):

*pāśastobhāt kṣayaḥ siddhaḥ saṃsiddhaiḥ 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 (*pāśavī*), 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 *dagdhabīja* 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 *Sārdhatriśatikālottara* 21.1C-3b:

*anagnijvalanaṃ caiva vṛkṣasyālabhanaṃ tathā ||*  
*pāśānāṃ stobhanaṃ caiva mahāpātakanāśanaṃ |*  
*viśasaṃharaṇaṃ caiva nirbījakaṇaṃ tathā ||*  
*grahajvaravināśaś ca pratyayo 'ṣṭavidhaḥ smṛtaḥ |*

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 Devī 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].

9.256-259 [Pudgala, caitanya and śakti] The individual soul (*pudgala*) is bestowing consciousness (*caitanyadāyakaḥ*) [on the body], O Devī, and is a receptacle of Śakti. That śakti which is uninterrupted, faultless (*avichinna-m-anāgā[ḥ]*) and all pervasive (*vyāpini*) 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 (*dehinaḥ*) 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 Śakti.

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 [Śakti and the mind] Wherever there is Śakti, there is the mind. The mind abides on the wind (*anilasamsthitaḥ*). *Ahaṅkāra* is also resorting to the wind; for, [Śakti] is resting on *ahaṅkāra* [too]. She [śakti] 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 [śakti], they see, go and hear, also they also enjoy any the fulfilment wishes their mind has.

This section seems to reframe the *ahaṅkāra* of the Sāṅkhyas to fit Śakti’s function, which is precisely, related to *icchāśakti* (cf. *Tantrasadbhāva* 1.61). Three types of *ahaṅkāra* is attested in other Śaiva works, e.g. *Svacchanda* 10.1096 *ahaṅkāraṃ ca trividhaṃ pravakṣyāmy anupūrvaśaḥ*.

9.263c-266b [The highest state consists of vidyā] Thus I have taught the Śakti who is active and has the nature of Śiva. When there is the cessation of her [Śakti], then there is the mindless state (*nirmanakaṃ padam*). In this regard, [Śakti] exists [in this manner] as it is prescribed in scriptures. There is no doubt. When [Śakti] has a support [i.e. the mind], there will be *siddhis* beginning with *aṅgima*. And then, the activity of Śakti (*śaktikāryaḥ*), O Suśroṇī, 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*

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 *Niśvāsattattvasaṃhitā*'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 Parameśvarī. It is paralysed by the practice of wind and fire (*anilānālayogena*) [i.e. inhalation and exhalation]. There is no doubt.

The term *anilānālayoga* (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 fire element; however, it was here translated as 'breathing in and out' according to Jayaratha's comments *anilānālaya prāṇāpānau* on *Tantrāloka* 32.16 (*śūnyāśūnyalaye kṛtvā ekadaṇḍe 'nilānālaya*) 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 globular *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 fire, 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 (*śūnyabhāva*). 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: *bhramantaṃ cintayec cakraṃ vāyvagnipuramadhyagam*, and there *cakra* means Bhairava which can equate to *ātman*. In the system of Kubjikā, *agnipura*, that is, *agnimaṇḍala* 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-dīkṣā*) 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 ī ī u ū e ai o au aḥ aṃ, i.e.], 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. KSTS<sup>ed.</sup> LVII 138-140) which show the results of removing the irregularity of the language of the *Tantrasadbhāva*:

śaktibijaṃ smṛtaṃ yac ca nyasyet sāvāṅgikaṃ tu tat |  
 ḥṛccakre nyasyate mantra dvādaśasvarabhūṣitaḥ || 214 ||  
 japākusumasaṃkāśaṃ caitanyaṃ tasya madhyataḥ ||  
 vāyunā preritaṃ cakraṃ vahninā paridīpita || 215 ||  
 tad dhyāyec ca japan mantraṃ nāmāntaritamogataḥ |  
nimeṣārdhāt tu śiṣyasya bhavet stobho na saṃśayaḥ || 216 ||  
ātmanaṃ prekṣate devi tattve tattve niyojitaḥ | |  
 yāvat prāptaḥ paraṃ tattvaṃ tadā tv eṣa na paśyati || 217 ||  
 anena kramayogena sarvādhvānaṃ sa paśyati |  
 athavā sarvaśāstrāṇy apy udgrāhayati tatkṣaṇāt || 218 ||

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 expounds<sup>54</sup> 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 HRĪM, and the *mantra* to be placed on the heart is HA HĀ HI HĪ HU HŪ HE HAI HO HAU HAḤ HAṂ<sup>55</sup>. 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 RA<sup>56</sup>. 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.

<sup>54</sup>TaĀl-Vi 29.217 na paśyatīti draṣṭrekaśvabhāva eva bhaved ity arthaḥ |

<sup>55</sup>TaĀl-Vi 29.214 śaktibijaṃ śliṣṭatayā trikoṇabijam ikāro ḍambaraśabdavācyā māyā ca | sāvāṅgikaṃ nyasyed ity etadbijadvayamadhye dikṣyaṃ cintayed ity arthaḥ | mantra iti sarvamantrasāmānyātmā hakāraḥ

<sup>56</sup>TaĀl-Vi 29.215-6 taccakram iti dikṣyasya bahir antaś ca cintitaṃ vāgbhavādinikhilamantrakadambakam ity arthaḥ | tenaitad vāyunā yakāreṇa vahninā rephēṇa ca bahiḥ sarvato veṣṭitaṃ dhyāyed yenaivam uddīpitaṃ sat stobhāvīrbhāvanaprāgalbhyam iyāt | mantram iti piṇḍatrayamadhyād ekatamam | nāmāntaritamogata iti tenādau mantras tato dikṣyamāna 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 ḍambaraṃ ca nyasyet sarvāṅgasamgatam |*  
*dvādaśasvarasambhinnaṃ hṛccakre mantranāyakam ||*  
*udayādityasamkāśaṃ jīvaṃ tena ca cālayet |*  
*dīpayed analenaiva vāyunāpi prabodhayet ||*  
*mantreṅāntaritaṃ nāma jāpec chiṣyasya bhāmini |*  
*āveśam āyāti tatas tatkṣaṇād eva tatparaḥ ||*

Then [a guru] should install a triangle-shaped [i.e. syllable ī] and *ḍambara* [viz. HRĪM] 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 fire [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 *śakti*, is not [possible], O beautiful-faced lady. One who knows the highest *śakti* which is the primordial *śakti* and the supramental state (*manonmanī*) becomes penetrated by [*śakti*]; then he will move upwards to the [highest] level freed from disease.

There are several possible ways to construe *śaktihīnaḥ* in 9.282d. There are two variants, *śaktihīno* and *śaktihīnā*, in the manuscripts. I have adopted *śaktihīnaḥ* to construe it with *stobhaḥ*. However, as for *śaktihīnā*, this peculiar form could be understood as *śaktihīnāt* due to the elision of a final -t, or as *śaktihīnānaṃ* 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. SMRYŪM], 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 fire [=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. RSHKṢRYŪM], 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 [=ḌH], which is placed on the buttock [=M, viz. ḌHM], mounted on the staff [=R, viz. ḌHMR], and adorned with the top left [=Y, viz. ḌHMRY] and the [left] ornament [=Ū, viz. ḌHMRYŪ]. [By this third mantra, viz. ḌHMRYŪM] 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 fire [=R, viz. SR], stimulated by wind [=Y], and the sixth [vowel i.e. Ū, viz. SRYŪM].

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 dīkṣāṃ vaksye tuṣṭena dhīmatā || 211 ||*  
*śambhunāthenopadiṣṭāṃ dṛṣṭāṃ **Sadbhāvaśāsane** |*  
*sudhāgnimaruto mandaparakālāgnivāyavaḥ || 212 ||*  
*vahnisaudhāsukūṭāgnivāyu<sup>57</sup> sarve saśaṣṭhakāḥ |*  
*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*.

<sup>57</sup>The ending °vāyu of the compound is an emendation from a reading °vāyuḥ in KSTS<sup>ed.</sup> on the basis of Jayaratha’s commentary. Since Jayaratha confirms 213cd is dvandva-compound (*atra samāhāre dvandvaḥ*), 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 Jayaratha<sup>58</sup>, these three *piṇḍamantras* are as follows: the first *mantra* is SRYŪṂ (interpreting *sudhā* as s, *agni* as R, *marut* as Y); the second is ḌḌHMRŪṂ (interpreting *manda* as Ḍ, *tatpara* as ḌH, *kāla* as m, *agni* as R, and *vāyu* as Y); and the third is RSHKṢRYŪṂ (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 -ŪṂ. The *mantras* taught in the *Tantrasadbhāva* are summarised and compared to the ones of the *Tantrāloka* in the table below.

	<i>Tantrasadbhāva</i> 9.284-289	Mantra
①	ātman[S]+nitamba[M]+daṇḍa[R]+vāma-śikha[Y]+vāmā-karṇa[Ū]	SMRYŪṂ
②	vahni[R]+ātman[S]+prāṇa[H] +nābhi[KṢ]+daṇḍa[R]+vāma-śikha[Y] +bhūṣaṇa[Ū]	RSHKṢRYŪṂ
③	vāma-bahu[Ḍ]+nitamba[M]+daṇḍa[R] +vāma-śikha-bhūṣaṇa[YŪ]	ḌHMRŪṂ
①	jīva[S]+vahni[R]+vāyu[Y]+ṣaṭka[Ū]	SRYŪṂ
	Jayaratha's commentary on the <i>Tantrāloka</i> 29.211C-213	Mantra
①	sudhā[S]+agni[R]+marut[Y]	SRYŪṂ
②	manda[Ḍ]+tatpara[ḌH]+kāla[M]+agni[R]+vāyu[Y]	ḌḌHMRŪṂ
③	vahni[R]+saudha[S]+asu[H]+kūṭa[KṢ]+agni[R]+vāyu[Y]	RSHKṢRYŪṂ

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 *yonī*, 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

<sup>58</sup>TaĀl-Vi 29.211C-213 *sudhā* so 'gnī ro marud ya evaṃ sryūṃ | mando ḍakāras tatparaḥ phaṇabhṛcchabdavācyo ḍhakāraḥ prāṇasāmano 'ntako mo 'gnī ro vāyur ya evaṃ ḍḍhmryūṃ | vahniḥ raḥ somaḥ so 'suḥ prāṇo haḥ kūṭaḥ kṣo 'gnī ro vāyur ya evaṃ rshkṣryūṃ | atra samāhāre dvandvaḥ | sarva iti trayo 'pi piṇḍāḥ | saṣaṣṭhākā ity ūkārāsanasthā arthād bindvādilāñchitās ca | pratyekam iti vyastam ity arthaḥ ||

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. *Kiraṇa* 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 (*nīrodha*), 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 (*prāṇasaṃdhāna*) 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 *nādiphānta* (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*, *sadāśiva* and *śiva* in *Svacchanda* 5.10C-II.

**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 (*nirlakṣa*), 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] *nābhibīja* [=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 KṢLA, KṢLKA, KṢLCA, KṢLṬA, KṢLTA, KṢLPA, KṢLYA, KṢLŚA.

**9.301-302b [visualization of Kuṇḍalī]** He should visualize Kuṇḍalī which is embodied in the womb (*yonirūpiṇī*) as being on his cranial aperture. The wind (*vāyum*) which is moving in the middle of the [*brahmarandha*] is called flame (*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-breadths 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-breadths above the head (*dvādaśānta*) since the *dvādaśānta* is considered as *brahmarandhrānta* in Jayaratha's commentary ad *Tantrāloka* 16.IIIC *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 flame. [When it] has gone away through the *brahmarandhra*, he cuts the remaining bonds. Although [the bonds] are cut off by the emission *visargeṇa* [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 (*bhavanāśana*) 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 (*padabhedena*), O Suvratā, 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 (*paśugrahaṇam*) and the yogic suicide (*utkrānti*), O you great female-ascetic. A lord of *sādhakas* (*sādhakendra*) does (this), indeed. This is true, O you who are worshipped by the gods. This knowledge of Goddess [viz. *vidyā*] 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 [O, 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-57<sup>59</sup> 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,

<sup>59</sup>TaĀl 30.55c-57: *sudhāchedakaṣaṅṭhādyair bījaṃ chedakam asvaram || adhyardhārṇā kālarātrīḥ kṣurikā mālinī-mate | śatāvartanayā hy asyā jāyate mūrdhni vedanā || evaṃ pratyayam ālocya mṛtyujiddhyānam āśrayet | naināṃ samuccared devī ya icched dīrghajīvitam ||, TaĀl-Vi sudhā sa, chedakam ka, śaṅṭhādyam ṛ, 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<sup>60</sup> is from the *Tantrasadbhāva*. According to Jayaratha's commentary, the complete mantra is RRAḤ, RRAḤ, HKṢJAḤ, KRAḤ and KṢRAḤ. 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 CHRAḤ CHRAḤ, KHRAḤ, CHROḤ, KRAḤ and KṢKRAḤ as the table below shows.

	<i>Tantrasadbhāva</i> 9.311-315	Mantra
①	right breast [CH]+repha[R]+visarga[H] and reiteration	CHRAḤ CHRAḤ
②	second teeth [KH]	KHRAḤ
③	the first letter[CHRAḤ]+right shank[O]	CHROḤ
④	the first teeth[K]+repha[R]	KRAḤ
⑤	navel[KṢ]+the first teeth[K]	KṢKRAḤ
	Jayaratha's commentary on <i>Tantrāloka</i> 30.58-59	Mantra
①	daṇḍa[R]+agni[R]+visarga[H]	RRAḤ
②	daṇḍa[R]+agni[R]+visarga[H]	RRAḤ
③	śūla[J]+nabhas[KṢ]+prāṇa[H]+visarga[H]	HKṢJAḤ
④	chettra[K]+nala[R]+visarga[H]	KRAḤ
⑤	kūṭa[KṢ]+agni[R]+visarga[H]	KṢRAḤ

#### 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 PHAṬ, is found in the case of the *Siddhāyogeśvarimata*.

#### The Practice of *Astrarāja-mantra*

9.315c-317 [Extraction of the *astrarāja-mantra*] Now I shall concisely teach the *astrarājāna* [*mantra*]. After extracting the seed of the navel (*nābhibīja*) [=KṢ], one should mount

<sup>60</sup>TaĀl 30.58-59 *dvir daṇḍāgni śūlanabhaḥprāṇās chettranalau tathā || kūṭāgni savisargās ca pañcāpy ete 'tha pañcasu || vyomasv iti śivenoktaṃ tantrasadbhāvaśāsane | chedinī kṣurikeyaṃ syād yathā yojayate pare || TaĀl-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 [=Ū, viz. RKṢMRYŪ], O you who have beautiful hips. He should install this *kalādyā* [*mantra*, viz. RKṢMRYŪM] on his head.

The complete *mantra* which is called *kalādyā-mantra* is RKṢMRYŪM; however, a corresponding *astramantra* mentioned in *Tantrāloka* 30.60cd and commentated on by Jayaratha<sup>61</sup> is SRKṢRYŪM as follows.

<i>Tantrasadbhāva</i> 9.316-6	Mantra
staff[R]+navel[KṢ]+buttock[M]+staff[R]+shoulder[Y]+left earring[Ū]	RKṢMRYŪM
Jayaratha's commentary on <i>Tantrāloka</i> 30.60ab	Mantra
indu[S]+anala[R]+kūṭa[KṢ]+agni[R]+marut[Y]+ṣaṣṭhasvara[Ū]	SRKṢRYŪM

MANTRAS FROM *Tantrasadbhāva* 9.316-6 AND *Tantrāloka* 30.60AB

**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: *āpādatalamūrdhāntaṃ 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 *guruvaṅtra* [i.e. the end of the head], it will be released and liberate [him].

<sup>61</sup>TaĀl 30.60ab *bindvindvanalakūṭāgnimarutṣaṣṭhasvarair yutam; TaĀl-Vi binduḥ, induḥ sa, analaḥ ra, kūṭam kṣa, agniḥ ra, marut ya, ṣaṣṭhaḥ svarah ū, evaṃ srkṣryūṃ ||*

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*(?)],



cf. *Netratantra* 3.52b]. Once [the guru] shakes his hand, then the *kalaśa* 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 Vidyādhārās.

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* (I4.30cd: *dūrād ākarṣayed dravyaṃ 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-rites<sup>62</sup>. 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 ॐ. 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 *Niśvāsakārikā* 15.63 (IFP T17 and T127 but not T15).

<sup>62</sup>NeTa 3.50c-52b *bijarūpaṃ taro vahnim ātmānaṃ parameśvaram* || *māyāṃ caiva tu vāgīśīm* (corr. by the commentary; *vīgāśīm*<sup>ed.</sup>) *yonau saṃkṣobhya saṃkṣipet* | *vartulīkṛtya viśvāgnau pūjanaṃ praṇavena tu* || *kartavyaṃ tanmukhe paścāt saṃskārās tu taro 'nale* ||

*anuccāraśivo jñeyaṃ tad avyaktam iti smṛtam |  
varṇahīnaṃ na kiñcit syāt kūṭasthas tena cocyate ||*

**9.334-335b 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:

*devy uvāca ||  
kecid eva vadanty evaṃ mantrarūpo na stubhyati |  
mantranyāse kṛte caiva parabhāvair adhiṣṭhite || 14.177  
stobhan asya na jāyeta evamādi vadanti te |  
bhairava uvāca ||  
pūrvajātiṃ smarāte 'tra rudraṃ dṛṣṭvā tu stubhyati || 14.178  
śuddhakāyasya deveśi mantrasaṃkramaṇasya ca |  
tattvarūpasya deveśi stobho bhavati nānyathā | 14.179  
paśurūpo durātmāno dharmādharmaśamanvitaḥ |  
na tasya stobham āyāti nibaddhaḥ paśujātyayā || 14.180<sup>63</sup>*

<sup>63</sup>Tantrasadbhāva 14.177-180 (A 103<sup>v</sup>4-5; C 74<sup>v</sup>4-6) 177c kṛte ] em.; ktate A C ; 178c pūrvajātiṃ ] em.; pūrvajāti A C ; 178c 'tra ] em.; trā A C

Devī 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 *adharmā*; therefore, the stunning does not occur to him [because] he is bound by the class of *pāśu*.

**9.340-342b [Three types of falling down on the ground]** Once he has been possessed of this sign (*cihna* [=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 (*tiryakpātaḥ*).

**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 (*śuddhadvandvajamiśrāc*), 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 (*nirmānuṣī*).

*Tantrasadbhāva* 3.56, which is parallel to *Kubjikāmata*<sup>ed.</sup> 4.37cd, introduces the three types of *upadeśa* (cf. 3.56cd *śuddhadvandvajasaṃkīrṇa upadeśas* [B ; *upadeśan* A ] *tribhedataḥ*). A more detailed classification is discussed in *Tantrasadbhāva* 3.90: *udbhava śuddham ity ukto viśeṣe dvandvajaḥ smṛtaḥ | saṃkīrṇo layasaṃstho hi upadeśas tṛdhā smṛtaḥ (corr. ; smṛtāḥ Σ ) ||* The word *nirmānuṣī* 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 (*vratis*), 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 *torāṇas*. 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 *Ūrmikaulārṇavatantra*, also called *Bhogahasta* gives a brief illustration of the balance (*tūla*): it is made of silver or copper and erected *puṇyakoṣṭha* in the form of swing, like brass scales<sup>64</sup>. 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*<sup>65</sup>. 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<sup>66</sup>. The balance used for the rite of gift described by Lakṣmīdhara as well as

<sup>64</sup>*Ūrmikaulārṇavatantra* 2.74-75b (numbered according to Mark DYCZKOWSKI’s electronic edition and with consultation of two manuscripts, NGMPP A 146-3 (A): 5<sup>v</sup>12-13 and NGMPP B 115-9 (B): 13<sup>v</sup>2): *tulām āropayet* (B; na \*\*pyate A) *tatra hemastambhavirājītām* (corr.; °virājītām B, °virājite A) || *rājatīm* (corr.; rājatī A, rājamī B) *tāmrajām* (corr.; tāmrajā A, tāmrajām B) *vāpi puṇyakoṣṭhotthitām* (B; °koṣosthitām A) *śubham* (B; śukām A) || *sudṛḍhām* (conj.; dutīkṣṇām A, sudṛkṣā B) *śobhanām śuṣkām* (B; śuṣko A) *bhramayaṃtravinirmitām* (*bhrama*°B; *bhuma*°A) ||

<sup>65</sup>The *Dānakāṇḍa* of the *Kṛtyakalpataru* has been edited and translated by BRICK 2009. For details of the *tulāpuruṣadāna*, see BRICK 2009:116-122

<sup>66</sup>*Dānakāṇḍa* 5 (BRICK 2014<sup>ed.</sup> p.323-4): *stambhadvayaṃ hastayugāvakhātām kṛtvā rjuṃ pañcakarocchritam ca | tadantaraṃ hastacatuṣṭayaṃ syād yathottaraṅgaṃ ca tadaṅgam eva || ... ... dairghyeṇa sā hastacatuṣṭayaṃ syāt pṛthutvam asyās tu dasāṅgulāni || ... ... suvarṇapaṭṭābharaṇā ca kāryā salohapāśadvayaśṛṅkhalābhiḥ | yutā suvarṇena ca ratnamālā vibhūṣitā mālyavilepanābhyām ||*

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 fire.

**9.361-363 [A brief summary of initiation]** [The guru] should perform seizing (*grahaṇam*) [of initiate's bound soul] by means of Śakti and again the fusing (*saṁdhānam*) 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 is the teaching in the *Svacchanda*<sup>67</sup>.

The *mantra* embodied as *bahurūpa* (multiform) in the *Svacchanda* is composed of thirty-two syllables, namely, *aghoramantra* (*oṃ aghorebhyo 'tha ghorebhyo ghoraghoratarebhyaś ca sarvataḥ śarva sarvebhyaḥ namas te rudra rūpebhyaḥ oṃ*<sup>68</sup>)

<sup>67</sup>*Svacchanda* 6.17c-18: *saguṇaḥ sakalo jñeyo nirguṇo niṣkalaḥ śivaḥ || sakalo grahasaṃyukto niṣkalo bhāvam āśritaḥ | sakale japyamāne tu japto bhavati niṣkalaḥ ||*

<sup>68</sup>The *mūlamantra* of the *Svacchanda*, *aghoramantra* is given in 1.41-43: *oṃkaram uccaret pūrvam aghorebhyo anantaram | tha ghorebhyo samālikhya tato 'nyat tu samālikhet || ghoraghoratarebhyaś ca sarvataḥ śarva uccaret | sarvebhyo padam anyac ca namas te rudra eva ca || rūpebhyaś ca samālikhya namaskārāvasānakam | mantrarājaḥ samākhyātaḥ aghoraḥ surapūjitaḥ ||*

**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* [HA]) 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<sup>69</sup>. 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*, *prasīnā*, *pratisenā* or *prasenikā* (cf. TAK 3:543-4 s.v. *prasenā*, *prasīnā*, *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 (*mṛtod-dhāra*). *Netratantra* 18.115 states that one of the aims of initiation is the redemption of the dead (*nidānair bahubhir devi bālastrīvṛddha ātore | mṛteṣūddharaṇārthāya dikṣārthaṃ parameś-varaḥ ||*).

<sup>69</sup>TaĀl 30.91c-92b: *binduprāṇāmṛtajalaṃ maruṣṣaṣṭhasvarānvitam || etena śaktyuccārasthabījenālabhyate paśuḥ; TaĀl-Vi binduḥ śūnyaṃ prāṇo ha amṛtaṃ sa jalaṃ va marud ya ṣaṣṭhasvara ū, evaṃ hsyūṃ |*

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 *liṅgapūjā* (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*).

“OM I PAY HOMAGE TO CAṄḌIKĀ, 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 VASUADEVA 2014:380-1, the same procedure of *prasannā-vidhi* is found in *guhyaśūtra* 3.24-27 of the *Niśvāsātattvasaṃhitā*; the translation “feeding” in square brackets refers to that. Likewise, the reading *taṇḍulā dataḥ* in 9.377b has been emended to *taṇḍulān ataḥ*; but, it may be possible to emend it to *taṇḍulā dadet*, based on understanding *taṇḍulā* as *taṇḍulān* (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 MĀ-  
TAṄGINĪ! 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, Svayambhu 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 (*kuṇḍaṃ*), a *mekhalā*, sacrificial ladles, i.e. *sruca* and *sruva*, types of fire — measurement of faces of the gods in flames, their sounds, smell, and colors— full[-oblation] with *sruca*, 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.

*Netratantra* 5.1-5.3b<sup>ed.</sup> (NGMPP 12<sup>r</sup>4-5) mentions four types of *kalaśa* pot as follows:

*abhiṣekaṃ pravakṣyāmi yathā yasyaiva dīyate |*  
*aṣṭabhiḥ kalaśair deyam ācāryasya vidhānataḥ || 1*  
*te tu vidyeśvarāḥ proktāḥ samudrāś ca saḡarbhagāḥ |*  
*pañcabhir bhūtasamkhyair vā tribhir vā tattvarūpakaiḥ || 2*  
*ātmavidyāśivākhyais tu ekenāpi śivātmanā |*

Eight *kalaśa* pots are consecrated as *Vidyēśvaras* 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*. *Svacchanda* 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* 16.104-105<sup>ed.</sup> (NGMPP 43<sup>v</sup>5-44<sup>r</sup>1):

*bāhye 'tra kalaśān aṣṭau pūrvādau pūjayet tataḥ |*  
*sitacandanakarpūrasudhūpāmodasaṁstutān<sup>70</sup> || 104*  
*ratnagarbhāmubusampūrṇān sarvauśadhisamanvitān |*  
*sauvarṇān rājatāṁs tāmrāṁ 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 *Vidyēśās*, 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 powder 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.

<sup>70</sup>° *saṁstutān* ] *em.*; ° *saṁstutā* *cod.*; ° *saṁyutān* *ed.*

## Rite of the fire-pit (*Kuṇḍa*)

9.398-399 [Size and shape of the *kuṇḍa*] After taking [the disciple] near to the fire, the wise one should perform the *homa* ritual, O mistress of the gods! A *kuṇḍa* (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 *kuṇḍa*]. 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 *kuṇḍas*] *Yoni-kuṇḍa* 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-kuṇḍa*, 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-kuṇḍa* 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 *kuṇḍa*, i.e. round, square (*prasiddhida-kuṇḍa*), female organ-shaped (*yonikuṇḍa*) and triangular (*trikoṇa*), are mentioned in the *Tantrasadbhāva*. The earliest statement about the four types of *kuṇḍa* in Śaiva works is found in *uttarasūtra* 2.12-17<sup>ed.</sup> 71 of the *Niśvāsātattvasaṃhitā* (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 *kuṇḍa*

<sup>71</sup>The *Uttarasūtra* of NiTaSaṃ 2.12-17<sup>ed.</sup>: *agnyāgārās tu catvāras tan me nigadataḥ śṛṇu | vartulañcaturasraṃ vā trikoṇaṃ dhanuṣākṛtim || 12 hastamātran tu kartavyaṃ caturaṅgulam u[cchritam] | \*\*ka? ta ka\*\*\*kartavyaṃ dīkṣa-homayoh || 13 nityahomaṃ ca <tanmānaṃ lakṣahome catu>rguṇam | aṣṭadhā guṇitaṃ hy evaṃ koṭihome prakalpayet || 14 vartule janito hy agniḥ paścime purasya tu | †anirvāṇās caturyāmye †pūrve homaṃ tu kārayet || 15 dakṣiṇe paścime caiva uttaraśānayoḥ tathā | śāntike paṣṭike caiva homaḥ siddhikaro bhavet || 16 agnir nairītvāyavye abhicāre prasiddhi<daḥ> | <ca>turasre nityahome śāntike paṣṭike tathā || 17: See the details of variants in GOODALL 2015:163*

are introduced: square (*caturasra*), female organ-shaped (*bhagākṛti*), crescent moon shaped (*ardhacandra*), triangular (*trikoṇa*), round (*vyṛta*), pentagonal (*pañcakōṇa*), lotus-shaped (*padmākāra*) and octagonal (*aṣṭakoṇa*).

<i>Uttarasūtra</i>	round	square	triangular	bow-shaped
width	1 <i>hasta</i>			
height	4 <i>aṅgulas</i>			
direction	West	SW and NW	[?]	[S]
purpose	<i>śānti</i> ; <i>puṣṭi</i>	<i>abhicāra</i> ; <i>śānti</i> ; <i>puṣṭi</i>		
<i>Tantrasadbhāva</i>	round	<i>prasiddhida</i> (square)	triangular	<i>yoni</i> -shaped
size	1 to 8 <i>hastas</i>	1 to 8 <i>hastas</i>	1 to 8 <i>hastas</i>	7, 9, 12 <i>aṅgulas</i>
purpose		<i>nitya</i> ; <i>naimittika</i> <i>homa</i> ; <i>śāntika</i>	<i>marāṇa</i> ; <i>uccāṭana</i> <i>vidveṣaṇa</i>	

#### FOUR TYPES OF *kuṇḍas*

Eight types	square	<i>bhagākṛti</i>	<i>ardhacandra</i>	triangular	round	pentagonal	<i>padmākāra</i>	octagonal
size	1 <i>hasta</i>	1 <i>hasta</i>						
direction	East	Southeast	South	Southwest	West	Northwest	North	Northeast
purpose in <i>Svāyambhu</i>	<i>nitya</i> ; <i>naimittika</i> and <i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>	<i>kāmya</i>
purpose in <i>Mataṅga KP</i>	<i>siddhi-prada</i>	<i>saubhāgya</i>	<i>śānti</i>	<i>māraṇa</i>	<i>puṣṭi</i>	<i>puṣṭi</i>	<i>uccāṭana</i> <i>divya-siddhi</i>	<i>yoga-siddhi</i>

#### 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<sup>72</sup>.

<sup>72</sup> SvāSS 19.17-18 (cf. GOODALL 2015:353-4) *sāhasrake tu kartavyaṃ samantād dhastasammitam | daśasāhasrike home dvihastaṃ sarvataḥ samam || taro lakṣamite mantrī caturhastam prakalpayet | koṭihome param śreṣṭham aṣṭa-hastapramāṇataḥ ||*

## 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 *homās*; however, in the opposite [types of *homās*, 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<sup>73</sup> and *Sarvajñānottara* 17.2<sup>74</sup> (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 Mahāvṛkṣa 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 (*gardabhāsthī*) or human bone (*narāsthī*). 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, 37<sup>v</sup>4-).

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 *sruva* 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.

<sup>73</sup>NiTaSaṃ *Uttarasūtra* 4.39-41<sup>ed</sup>. GOODALL 2015:273: *sruvaṃ hastapramāṇan tu ādhārāṅgula ... | ... sruṅṅ kuryāt puṣkaraṃ hastasammitam || palāśāśvatthajāy etau sāntike pauṣṭike viduḥ | viparītābhicāre tu karttavayā deśikena tu || atah paran tu yad dravyaṃ viparītābhicāruke | paridhīdmāṃ tu grhṇīta yājñikāṃ sarvakarmmasu ||*

<sup>74</sup>SJU 17.2<sup>ed</sup>. GOODALL 2015:382: *sruvaṃ hastapramāṇaṃ tu ādhāro 'ṅguṣṭhaparvakaḥ | bāhumātrā sruṅṅ jñeyā puṣkaraṃ karasammitam ||*

**9.415c-416b [Performing *homa*]** After making [the *sruca* 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 parallell 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 fire] should perform offering to the fire (*agnikārya*). He who knows the rule of what is the success and the failure [of *agnikārya*] should perform the offering] to the fire depending on its color and shape. All the goddesses are in the fire, and Maheśvara is in the form of the fire. 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 fire.

The parallell in *Niśvāsakarikā* 10.25-27b is as follows:

*agnikarmavidhānajño jihvālaṣaṇatattvavit |*  
*siddhāsiddhavibhāgajño varṇarūpaṃ hutāśane || 25*  
*agnis tu devatās sarvā agnirupo maheśvaraḥ |*  
*tasya mantrāḥ parā mūrtir ādyaṃ vai somasaṃbhavam || 26*  
*lakṣayet saptajihvāsthāṃ hutāśasanamukhe sthitāḥ |*<sup>75</sup>

**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 (*ajānan*) the differences of [the seven] tongues evokes the [goddesses] (*tāḥ*) being worshipped with his offering (*juhuyāt*) in the fire, whatever ritual he undertakes will be fruitless.

This part is also found in *Niśvāsakārikā* 10.27c-28 as follows:

<sup>75</sup>25a °vidhānajño ] T17; °vibhāgajño T127 T150 25b jihvālakṣaṇatattvavit ] T17; jihvātalavitakṣavit T150; \*\*\*\*\*T127 25d varṇarūpaṃ ] T127 T150; varṇarūpa T17 27a lakṣayet ] T127 T150; lakṣyet<sup>ummet</sup>T17 27b °jihvāsthāṃ ] em.; °jihvās tu T17; °jihvasthāṃ T150; °jihvastāṃ T127.

saptajihvāvibhāgaḥṅo homakarma samārabhet || 27  
jihvābhedenā tattvajño juhyād yāgaṃ hutāśane ||  
yathā dāhayate karma tatsarvaṃ saphalaṃ bhavet || 28<sup>76</sup>

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 flames 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 (*ṛṣadhvajā*), with his consort (*sapatnikāḥ*) 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 flame 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:

hutvādyāgnividhānena pūjyāhutyā pratarpitam |  
tuṣyate yajamānasya santuṣṭo ṛṣabhadhvajaḥ || 29  
aṅguṣṭhaparvavistīrṇā bahuhavyendhanocitāḥ |  
ekībhūtās tu tiṣṭhanti svalpahavyendhanena tu || 30  
tatkunḍānapramāṇena mukham etad dhutāśane |  
jvālāmālāsahasrais tu pātālavadaṇam smṛtam || 31  
agneḥ prabodhanaṃ kṛtvā jihvānām lakṣayet tadā |<sup>77</sup>

<sup>76</sup>27c °vibhāgaḥṅo ] T127; °vibhānaḥṅo T17; °bhedenā T150 28a dāhayate ] em.; dāharate Σ 28b yāgaṃ ] T150; yoga T127; yo<sup>ummet</sup> T17.

<sup>77</sup>29a hutvādyāgni° ] T127 T150; hutvāsyāgniṃ T17 30b °nocitāḥ ] em.; °nocitā Σ 30d svalpahavye° ] em. TaSa; 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] (*jihvāgrahāḥ*) 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:

*devatārūpakam caiva phalam tasyaiva yādṛśam || 32*  
*pūrvapaścimato jihvāgrahās tatra pratiṣṭhitāḥ |*  
*homakāle prayatnena dve jihve parivarjayet || 33*<sup>78</sup>

**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, *viṣṇudaivatyā*[-*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:

*prathamā dharmajihvā tu nīlavarnena sā smṛtā |*  
*dvitīyā yakṣadaivatyā tāmrākārasamaprabhā || 34*  
*ṛtīyā somadaivatyā śuklā sā cāmṛtodbhavā |*  
*yamajihvā caturthī tu kṛṣṇavarṇeti sā smṛtā || 35*  
*pañcamī viṣṇudaivatyā atasīpuṣpasannibhā |*  
*ṣaṣṭhī ca sūryadaivatyā śuklaraktā ca sa smṛtā || 36*  
*saptamī bahudaivatyā sarvarūpais tu dīpyate |*<sup>79</sup>

**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 *rudrasakti* has been offered by a specific [*jihvā* of the seven], [the relevant] *siddhi* arises.

<sup>78</sup>33b °*grahās tatra* ] *em.*; °*grās tatra* <sup>ummet.</sup>T17; *gṛhas tatra* T150; \*\*\*\*T127

<sup>79</sup>34b *sā smṛtā* ] T17 T150; *samsmṛtā* T127 34d *tāmrākāra*° ] T17 T150; *tāmrākārā* T127 35a °*daivatyā* ] T17 T150; °*devatyā* T127 36b *atasī*° ] T127; *tasī*° <sup>ummet.</sup>T17 T150 36d *śuklaraktā* ] T127; *śuklā raktā* T17; *śuklaratnā* T150

The pertinent part of the *Niśvāsakārikā* is as follows:

*prathamā niṣphalā jihvā dvitīyārthapradāyikā || 37*  
*tr̥tīyā praṇayet warvāṃ jananaṃ sthāpya saṃgamān |*  
*yamajihvā jayaṃ gotraṃ pañcamī kulavardhinī || 38*  
*ṣaṣṭhī tu sūryadaivatya arogyaṃ sā praycchati |*  
*saptamī dharmakāmārthān dadāti vidhipūjitā || 39*  
*tasmāt sarvprayatnena 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, Maheśvarī, Kaumarī, Vaiṣṇavī, 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 *Svacchanda* 1.36cd, *Kriyākālaguṇottara* 25.1c-2b etc. There are also slightly different lists in the *Yogaṛthakramodaya* (NGMPP A 43-9), *Īśānaśivagurudevapaddhati*, 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 agalloch (*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 (*siddhilingam*) 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 (*śubhāśubha-vimiśraḥ*) 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] (*kriyākālāṃśajñāḥ*) 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 *Svacchandodyota*<sup>80</sup>, Kṣemarāja's commentary. He states that *kriyā* means rites beginning with *pūjana* and

<sup>80</sup>SvaTa-Ud 7.1 *kriyākālāṃśayuktasyeti yad upasaṃhṛtaṃ tato viditaṃ kriyāsvarūpam anūdyā, kālāṃśakaṃ jñā-tuṃ kriyā pūjanādisādhanāntā | kālāṃś ca tattatsiddhisādhanocitam avasaram | aṃśakaṃ ca brahmāṃśakaviṣṇ-vaṃśakādirūpam |*

ending with *sādhana*; *kālam* indicates a proper time to accomplish each *siddhi* according to one's purposes; and *aṃśakam* means *brahmāṃśaka*, *viṣṇvaṃśaka*, 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 seven 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:

*agnivarṇā daśa proktā karmasiddhimayāvahāḥ* || 41  
*ādityodayavarṇābhāḥ snigdhavaiḍūryasannibhāḥ* |  
*ghṛtavarṇanibhāś caiva lohavarṇās tathaiva ca* || 42  
*[taptāyāsasuvarṇābhā kusambharasasannibhāḥ* |  
*haritālanibhāś caiva dhūmravarṇās tathaiva ca* || 43 ]  
*indrāyudhasavarṇābhā indragopakasannibhāḥ* |  
*bahuhavyendhane caiva susamiddhe hutāśane* || 44  
*vidhūme lelihāne ca hotavyaṃ karmasiddhaye* |  
*arciṣmān piṇḍitaśikhaḥ taptakañcanasannibhaḥ* || 45  
*snigdhaḥ pradakṣiṇāvartaḥ sarvakarmaphalapradaḥ* |<sup>81</sup>

**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

<sup>81</sup> 41d °mayāvahāḥ ] conj.; °mayāvahā T17 T150; °mayā\*haḥ T127 42a °varṇābhāḥ ] T127 ; °varṇābhās T150; °varṇābhā T17 42b °vaiḍūrya ° ] T150; °vaidūrya ° T17 T127 43a taptāyāsasuvarṇābhā ] em.; taptāyāsavarṇābhā T17; saptāyāsavarṇābhā T127 ; nāsti T150 43b kusambharasasannibhāḥ ] T17; kusumābharasannibhau T127; nāsti T150 ; 43 nāsti T150 45b karmasiddhaye ] T17 T150 ; karmasiddhayet T127 45cd arciṣmān ..... sannibhaḥ ] T17 T150; arciṣma \*\*\*\*\*sannibhaḥ T127 46b pradakṣiṇāvartaḥ ] T127; pradakṣiṇāvartas T17; pradadakṣiṇāvartaḥ <sup>hyper</sup>T150.

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:

*evaṃ vijñāya vidhivat guruṇā sādhakasya tu || 46*  
*saṃskārayoga kartavyaḥ yathāvat tan nibodha me |*  
*kṛtvā sūtramāyān pāsān navātmenābhimantritān || 47*  
*uccārya navatattvāni akāreṇa tu bheditān |*  
*mūrdhni kaṅṭhe ca hṛdaye nābhir uruḥ kaṭis tathā || 48*  
*jaṅghe gulphe tathā pāde sarvatra viniyojayet |*  
*bāhubhyāṃ hastayoś caiva sarvadehan tu veṣṭayet || 49*  
*navātmanāhutiśataṃ svāhākāreṇa pātayet |*  
*vidyate na tu deveśi paścāc chūnyena homayet || 50<sup>82</sup>*

Comparing *Niśvāsakārikā* 10.50 to *Tantrasadbhāva* 454.ab (*navātmāyāhutiśataṃ svāhākāreṇa 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 *Svacchandatantra* 4.419-505. A rough edition of the pertinent part of the Nepalese recension of the *Svacchanda* 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.

<sup>82</sup> 47a °yoga ] T127; °yogaḥ<sup>ummet.</sup> T17 T150 47b tan ] T17 T127; ta T150 47b nibodha me ] T150; nibodhaye T17 T127 47d navātme° ] T17; na cātme° T127 T150 48d nābhir uruḥ ] T17; nābhirūpa T127 T150 48d kaṭis tathā ] T17 T127; karīṃs 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 *Nandīśikhā* in *Tantrāloka* 15.282, based on the doctrine of Śrīmadānanda: "it has been taught that a *sruc* is [used] in the complete oblation (*pūrṇāhuti*) and a *sruva* is in the clarified butter oblation (*ājyāhuti*)". Jayaratha comments on this verse with these same stanzas of the *Svacchanda*, 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.

Śivāntasthaṃ at 9.469c is unclear to me. The six paths are installed in the Śivakumbha, the *maṇḍala*, fire and a disciple (śīṣor antaḥ) as Kṣemarāja comments at *Svacchanda* 4.425 (*kumbhamaṇḍalāgniśīṣugataṃ ṣaḍvidham adhvānam*), and Somaśambhu teaches this in SiSāPa (Vol.III.225: *kumbhamaṇḍalvahṇibhyaḥ śīṣyād api nijātmanaḥ | gr̥hītvā ṣaḍvidhādhvānaṃ sru-gagre prāṇanāḍīkam*).

**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 (*ṣaḍvidhādhānataḥ*) 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 (*nāsāgra*).

**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*, *ardhacandra*, *nirodhī*, *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*<sup>o</sup> in the same *pāda* is attested in the Kashmiri recension of the *Svacchanda*, there is another reading, *bindu*<sup>o</sup>, 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 (*caintyā*). 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 (*bodharūpeṇa*); 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 *sruc*. As long as the substance is offered into the fire through the mouth of the *sruc*, 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 *sruc* [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 *aṅga*[-*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 ॐ HŪṢ 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 *Sośaṃbhupaddhati*<sup>83</sup>. According to the description of the *Tantrasadbhāva* and *Svacchanda*, they could be “ॐ HŪṢ ĀTMAN SARVAJÑĀYĀ BHAVA SVĀHA, ॐ HŪṢ ĀTMAN PARITṚPTĀYĀ 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

<sup>83</sup>Cf. SośaṃPa (Vol. III:399): ॐ hāṃ ātman sarvajño bhava svāhā | ॐ hīṃ ātman paritṛpto bhava svāhā | ॐ hūṃ ātman anādibodho bhava svāhā | ॐ haiṃ ātman svatanthro bhava svāhā | ॐ hauṃ ātman aluptaśaktir bhava svāhā ॐ haḥ 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 *muñcāpayitvā* in 1:486c and in the Nepalese recension of the *Svacchanda* had been rewritten as *vimocayitvā* in the Kashmir recension of the *Svacchanda*.

### *Ācārya-abhiṣeka*

The procedure of *ācāryābhiṣeka* in the *Tantrasadbhāva* follows the details of the *Svacchanda* and *Siddhāntasārapaddhati* (See Appendices A and C). And the *Somaśambhupaddhati* (Vol. III.2.1) also follows them. A similar manner of consecration is already mentioned in the *mūlasūtra* of the *Niśvāsa* (cf. DOMINIC 2015:331-2).

**9.489-490b** [**Precondition for *ācāryābhiṣeka***] Initiation bestowing liberation [is divided into two kinds, i.e.] *nirbījā*, the initiation without seed, and *sabījā*, the initiation with seed (for the responsibility of performing post initiatory observances). The [*ācārya*-]consecration should be performed for people who have been initiated with seed; [an officiant] should appoint those to the level of instructor.

According to Kṣemarāja in his commentary, *śrutiśīlasamācārāḥ* in SvaTa 4:454c, “qualified by those initiands having a duty of post initiatory observances” means thus: “people who have learned (Śaiva scriptures), have good conduct (i.e. restraints and observances of speech, mind and body) and practice of rites (according to the sacred precept)<sup>84</sup>.”

<sup>84</sup>SvaTa-Ud 4.454 *śrutam pārameśvarasamhitāyām gurutas tāttvikārthaparijñānam, śīlam vānmanaḥkāyaviṣayā*

**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 *vrddhi* 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 *ācāryābhiṣeka* is performed with eight *kalaśas*<sup>85</sup>, the same as the *mūlasūtra* of the *Niśvāsātattvasaṃhitā*<sup>86</sup>.

**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 (*sarvasaṃhāranukramāt, 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 south, the east and the northeast direction and undertake the consecration.

**9.497c-498 [Preparation of the *maṇḍala*, canopy and so on]** The wise one prepares a sacred place (*pīṭha*) 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.

*yamaniyamāḥ, samyagācāraḥ śāstrānuṣṭhānātmā, ete vidyante yeṣāṃ tān diśatīti deśaka upadeṣṭā ācāryaḥ, tadrūpatve niyūñjītety arthaḥ.*

<sup>85</sup>NeTa 5.1: *abhiṣekaṃ pravakṣyāmi yathā yasyeha dīyate | aṣṭabhiḥ kalaśair deya ācāryasya vidhānataḥ*

<sup>86</sup>NiTaSaṃ mūlasūtra 8:11 : *abhiṣiñcyāṣṭakalaśair aṣṭatatvābhimantritaḥ ||*

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 (*torāṇas*) 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 (*mṛḍbhasmagomayaiḥ*) could precisely mean 'with clay and ashes and lumps of cow dung', if we consider that other ritual manuals often mention *gomayagolaka*<sup>87</sup>.

**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 (*abhiṣiktaḥ*) 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 *Svacchandatantra*, which is considered to be the *mūlamantra* of the *Svacchanda*. According to SoŚaṃPa and SiSāPa, 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., *sruca* 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

<sup>87</sup>SiSāPa *mṛḍbhasmadūrvāgomayagolakasiddhārthadadhitoyaiḥ*; SoŚaṃPa 2.1.14 (Vol. III): *kāñcikaudanamṛḍbhasmadūrvāgomayagolakaiḥ | siddhārthadadhitoyaiś 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 (*caturāśamaṣṭhitaṃ*)’ in 9:506b is translated here based on Kṣemarāja’s comment ‘*caturṣv api āśrameṣu ye sthitāḥ, teṣāṃ tvayā dīkṣā vyākhyā ca kāryā*’. 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 *Somaśambhupaddhati*<sup>88</sup>.

**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 (*bhūtidīkṣā*) at the level of *sānti* is composed of the fruits of Sadāśiva. Therefore, it should be known to be a *śivadharmi*-initiation following the law of Śiva; otherwise, [the other kind] is said to be a *lokadharmi*-initiation following the worldly law. The *śivadharmi*-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 (*vidyādīkṣā*). The *vidyādīkṣā* 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 *vidyādīkṣā* are not described in the *Tantrasadbhāva*. The early idea of the *vidyādīkṣā* is found in the *Niśvāsa* corpus which mentions that there are two kinds of initiation, *vidyādīkṣā* for *mantrasādhana* and *muktidīkṣā* or *nirvāṇadīkṣā* for liberation (cf. TAK 3 and GOODALL 2015:74). As for *karmabheda*, Kṣemarāja specifies that ritual action particularly destroys the bonds, '*karma pāśakṣapaṇam*'. In other words, there will be no *sādhakābhiṣeka* that differs from other consecrations up to the step of the removing of bonds.

<sup>88</sup>SoŚaṃPa 2.1.24 (Vol. III: 497): *kusumāni kare datvā praṇāmaṃ kārayed amum | kumbhe 'nale śive svasmin tatas tatkrtyam ādiśet ||*

9.520-522b [Purification of *kalās*, *yojanā*, *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 *śāntyatītā*, then, at last, the fourth, *śānti*, is to be installed (cf. SiSāPa III:500-524). The *Svacchanda* reads *dhāman*, which means the *mūlamantra* of that, instead of the Śiva[-*mantra*]. I understood the word *sakalaṃ* to mean *sakalakaraṇaṃ*; Kṣemarāja comments on it with ‘thirty-two letters’ (*sakalaṃ dvātriṃśadaśaram*) which indicates the *mantra* of thirty-two syllables (viz. *aghorebhyo ’tha ghorebhyo ghoraghoratarebhyaś 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*,] *śāntyatītā*, on the fifth [*kalaśa* pot]; and then, [the fourth *kalā*,] *śānti*, 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 *śānti[-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] ॐ, and having made the *sādhaka* stand up there, he should perform the *sakalīkaraṇa*; rub [him] with every [substance] as before [in the case of *ācāryābhiṣeka*]; 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 *śāntyātīta*[-*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. *SvaTa-Ud*] and then in reverse order [i.e. *śāntyātītā* and *śānti*, cf. *SvaTa-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] ॐ, 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 *Svacchanda* read *puṣpājñā*[*t*] instead of *yuṣmājñā*[*t*]. This could have been caused by the similarity of the two characters, पुष्पा and युष्मा. 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 *SoŚaṃPa* and *SiSāPa*.

**9.535c-537b** [*mantratarpaṇa* and *homa*] Having paid homage to the two [i.e. the guru and the *mantra*, cf. *SvaTa-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 *Somaśambhupaddhati*<sup>89</sup>.

**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. *SvaTa-Ud*] like a rod. One who is engaged in devotion by nature will obtain results beginning with *aṇiman*. [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 *Siddhayogeśvarīmata* 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 observations (*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 abovelist are mentioned in various Śaiva works. As for the useless actions, see *Mālinīvijayottara* 8.133a (*niṣphalaṃ naive ceṣṭeta*) and *Siddhayogeśvarīmata* 6.46a<sup>90</sup>; as for performing *japa*, see *Devīpañcaśaktikā* 6.7a (*nityam eva japaṃ kuryāt*), etc.

<sup>89</sup>SoŚamPa (Vol. III:516-519): *sādhyamantraṃ samuccārya praṇavādyantadīpitam | recakodbhavayā dadyāt puṣpādīyutam aṅjalau || mahāprasāda ity uktvā śaradindusamajvalam | pūrakeṇa hṛdamboje sādhakas tan niveśayet || samtarpya pāvake bhaktyā sādhyasambarasamhitām | dakṣiṇe maṇḍalādīnām padme sādhyānum arcayet ||*

<sup>90</sup>As for this, TÖRZSÖK cites also *Manusmṛti* 4.63a: *na kurvīta vṛthāceṣṭam*, and 4.70c: *na karma niṣphalaṃ kuryāt* (cf. TÖRZSÖK 2017:10 fn.26).



**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 breasted-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 Varavarṇinī. Also, he should never the utter words ‘*chiṇḍālī*’ and ‘*sehārī*’, O Mahādevī!

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 *Tantrāloka*<sup>91</sup>; 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 varjyaṃ vāsare 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] *yoginīs*. [He should never censure people, e.g.] a fisherman (*kaivarta*), a sweet

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<sup>91</sup>TaĀl 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 (*śaṅṭha* for *śaṅḍha*), an impotent (*klība*) person, the blind or the sick; a wrestler, a bard (*vandin*) or an usurer, a dyer, or 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 Bhaṅḍa-marker, as well as others who have not been mentioned, O Varavarṇinī. 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 millstone (*pīṣanī*), a mortar (*kaṅḍanī*), a fire-place (*cullī*), a pestle (*muśala*), *loṣṭhanīkaṇa*(?), 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 *maṅḍala* has been drawn ?] or a threshold (*dehalī*).

The widely-attested nine items in other Śaiva works, for example, in the *gṛhayāga* section of the *Brahmayāmala* (3.1-4), the nine articles to worship are considered to be *dehalī*, *kaṅḍanī*, *udakumbha*, *cullī*, *pīṣanī*, *kañjinī*, *mauṣalī*, *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 (*pañca sūnā*), e.g. *peṣanī*, *kaṅḍanī*, *cullī*, *udakumbha* and *pramārjanī*, but this context is more closely related to what Dharmasāstras 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 spr̥ṣen mantrī na tu lam̐ghet 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<sup>569ab</sup> a churning stick (*manthāna*), dry ginger (*nāgara*), poison (*viṣa*), *nāyika* musk; or anything which can wound (*krūrīkāryāparā*), 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 (*an̐kuśa*) 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 (*ghaṅṭā*), a *ḍamaru* drum, an arrow feather (*picchaka*); a skull (*kapāla*), a rosary (*akṣasūtra*), a yoga band (*yogaṭṭa*) or a *kamaṅḍalu* water-pot; a staff and deer-skin (*daṅḍājina*), a *pavitra* thread, an axe (*paraśu*), a spear (*paṭṭīśa*), a pole-axe (*gaṅḍāsaka*) a spade (*kuṭhāra*), *campanī* and knowledge of weapons (*vāśivedana?*), a spade (*kodālaka*), a small spade (*koddālī* for *kuḍḍāla*), a plough (*kuṭa-ka*) 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 (*ka-ṛṇika*), 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*), *daṃhikā*, *kaṛṇika*, a fish (*jhaśaka?*), a lance (*kunta*), a shield (*vasunandaka*), [various knives or scissors, e.g.] *karttavyā*, *kurttarī*, *karttikā* and *pādavellaka*, a shield (*pharaka*), a sword (*khaḍga*), or any other weapons.

Many of the above-mentioned Sanskrit terms are unclear. The term *gaṅḍāsaka* seems to be a Sanskritised name of the Indo-Persian weapon *gaṅḍāsa*. 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 *mantrin* 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 (*adhikāra*vidhi) 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 (*mātr̥s*) 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 *Brahmayāmala* and in the Buddhist tantras, e.g., the *Hevajratantra*, *Laghusaṃvara*, *Samvarodaya*, *Samputatantra* and so forth, as follows (cf. HATLEY 2007:279 fn.4):

***Svaccandatantra* 15:1**

*japadhyānādiyuktasya caryāvratadharasya ca |*  
*chummakāḥ sampravakṣyāmi sādhakasya varānane ||*

***Siddhayogeśvarīmata* 29.21**

*ataḥ paraṃ pravakṣyāmi lakṣaṇaṃ sarvakāmikāṃ |*  
*yena vijñāyate bhrātā bhaginī vā na saṃśayaḥ ||*

***Brahmayāmala* 55.101**

*śṛṇu devī pravakṣyāmi cchommakānāṃ lakṣaṇaṃ |*  
*yena vijñāyate bhrātā bhaginī vā mahēśvari ||*

***Hevajratantra* 1.7.1**

*atha chomāpaṭalaṃ vyākhyāsyāmaḥ |*  
*yena vijñāyate bhrātā bhaginī cāpi na saṃśayaḥ |*

***Laghusaṃvaratantra* 20:1 and 21:1**

*athānyatamaṃ vakṣye vāmahastaṃ tu chommakam |*  
*yena vijñāyate samyag bhrātā ca bhaginī thatā ||*  
*ataḥ paraṃ pravakṣyāmi aṅgamudrāṃ yathāvidhi |*

yena vijñāyate bhrātā bhaginī vā viśeṣataḥ ||  
**Samvarodayatantra 9:1**  
athātaḥ saṃkṣepato vaksye vāmahastan tu cchomakam |  
yena vijñāyate yogī śiḡhraṃ siddhiḥ prajāyate ||  
**Samputatantra 4.1.10**  
athātaḥ saṃpravakṣyāmi vākyacchommāvidhikramaṃ |  
yena jñāyate bhrātā bhaginī cāpi na saṃsayāḥ

### 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?’ (*kuṭra 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 starving.” 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 (*stanaṃ nirīkṣate vāmaṃ sprśate vā yadā priye | prasārya sādḥako vaktraṃ putro ’haṃ te prabhāṣitam; cf. HATLEY 2007:318-9*). HATLEY translates that passage: *When [she] gazes at or touches [her] left breast, my dear, the sādḥaka 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 *ṭṛpto ’smin* in 18:12d could be emended to *ṭṛptāsmi*.

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 should show 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, *potauṅga* and *pratipotauṅge*, similar to the phrases of the *Tantrasadbhāva*. A Buddhist

tantric scripture, *Cakrasaṃvaratantra* (24.2), also mentions the salutations, *potāṅgī* and *prati-potāṅgī* but both are masculine nouns. Greeting gestures that showing one finger and then show two fingers as a reply are attested in *Hevajratantra* 1.7.2ab (*ekāṅgulīṃ darśayed yas tu dvābhyāṃ susvāgato bhavet*<sup>92</sup>).

**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 *Ratnāvalī* states that it should be a left-handed fist<sup>93</sup>.

**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 he 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] *Vināyaka*s 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 (*garuḍaṃ darśayed yā tu muktāsmīty uktam bhavati*), Bhavabhaṭṭa explains that *garuḍa* indicates the tip of the nose (*garuḍam iti nāsikāgram*).

[Tri]-*śūla* in 18.26d could denote the three vertical lines on the forehead which reach up to the hairline, if we refer to one of the marks of a *yoginī* taught in *Tantrasadbhāva*

<sup>92</sup>This is from the manuscript of the *Ratnāvalī*, a commentary on the *Hevajratantra*; Another reading is *aṅgulīṃ darśayed yas tu āgatam ity uktam bhavet dvābhyāṃ susvāgato bhavet* according to SNELLGROVE's edition.

<sup>93</sup>*Ratnāvalī*: *tadanantaram kṣemapraśnamudrām darśayanti | tām āha | kṣemamudrām iti | vāmāṅguṣṭham iti vāmakarāṅguṣṭham | vāmagrahaṇamatropalakṣaṇam | anyāsām api vāmakareṇaiva sampādanāt*



16:256cd (*lalāṭe dṛśyate corddhe trayo rekhā trisūlagāḥ*)<sup>94</sup>. This gesture is also mentioned in the *Hevajratāntra*: “one should show a turban; then the other should show a trident to him.” The *Ratnāvalī*, one of the commentaries on the *Hevajratāntra*, 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<sup>95</sup>.

18.27ab [Salutation II] The salutation “*nārtha!* [is made to a male practitioner]”, and the return salutation “*pratyānārthe!* [is made to a female practitioner]”.

This salutation reminds us of the analogue terms “*nārīṣa*” and “*pratinārīṣa*” found in *Brahmayāmala* 55.103<sup>96</sup>. As in the previous salutation with the words *pottuṅga* and *pratipottuṅge* in 18.18c-19b, here *nārtha* is spoken by *yoginīs*, and *pratyānārthe* 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 *mantriṅām* (they neither reveal

<sup>94</sup>For details on the *trisūla* in other Śaiva works, especially as a song of a *yoginī* clan, see HATLEY 2007:406-7 fn.70

<sup>95</sup>*Hevajratāntra* 1.7.4cd: *paṭṭisaṃ darśayed yastu trisūlaṃ tasya darśayet* |; *Ratnāvalī* NGMPP C 26-5 folio 9<sup>r</sup>3: *paṭṭisaṃ darśayed iti kaniṣṭhānāmike aṅguṣṭhenākramya śeṣāṅgulīdvayena lalāṭopari paṭṭhābhīnayāt* | *trisūlam* iti | *kaniṣṭhāmaṅguṣṭhenākramyaśeṣābhis trisūlābhīnayāt* |

<sup>96</sup>Due to the ambiguous syntax of *Brahmayāmala* 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 *potāṅga/pratipotāṅga* is used, while *nārīṣa/pratinārīṣa\** is used for encounters between male practitioners” (cf. HATLEY 2007:379 fn.6; *pratinārīṣa\** is corrected by me from *pratipotāṅga* 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 *Svacchandapaddhati*, *Kularatnoddyota* 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 *Svacchandapaddhati*, *Kularatnoddyota* 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 <AḤ or AṂ>; then he should show his head <AḤ or AṂ> to her too. She should show her head; then, he should show his forehead <A>. She should show the garland with skulls; then he 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 <Ṛ or Ṝ>; 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 *iḍā*>. She should show her skull-[garland?] (*kapāla*); then he should his *mahāsena* <AḤ; tongue, neck or *brahmarandhra*>. She should show her throat <AṂ>; then he should show his *trimūrti* <ī; right eye>. She should show her teeth <E AI or O AU>; then he should show his *bhārabhūti* <ī; right nostril or *iḍā*>. She should show her tongue <AḤ>; then he should show his sticking out (*visartāṃ*) [tongue] <AḤ>.

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 *catūrānana* <JA; the middle of his left arm?> (or alternately “o four-faced lady”). She should show her trident; then he should show his *ekānetra* <CHA; waist>. She should show her arm; then he should show his †*chagam* <BA; back for *chagalaṇḍa*> and *mahākāla* <MA; heart or belly>†. She should show her belly <BHA or MA>; then he should show his *ekānetra* <CHA; waist>. She should show her heart; 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* <ṢA; 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 *Sādaśiva*/*Śiveśa*, right forearm?). She should show her hips; then he should show his *dviraṇḍa* <BHA; belly or navel>. She should show her navel; then he should show his *krodhīśa* <KA; right armpit>.

18.44-47b [Consonants] She should show her secret part; then he should show his *khadgīśa* <marrow or fat>. She should show her *sūkṣma* <Ī; left eye>; then he should show his *ananta* <Ā; face>. She should show her thigh <ṬHA>; then he should show his *umākānta* <ṆA; right foot or right leg>. She should show her right shank <ḌHA>; then he should show his *raudrī*. She should show her left shank <ḌHA>; then he should show his *jyeṣṭhā*. She should show her knee <ḌA>; then he should show his *sadyojāta* <upper lip, teeth or mouth>. She should show her feet; then he should show his *diṇḍi* <ṬHA; 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 yoginīs], 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

Letter	Deity	Kularatnodyota 5.53c-70	Svacchandapaddhati	Kubjikamatā 24.4b-20b
A	Śrīkaṇṭha	forehead	forehead	forehead
Ā	Ananta	face	face	face
I	Sūkṣma	(left) eye	right eye	right eye
Ī	Trimūrti	(right) eye	left eye	left eye
U	Amaṛiśa	ear	right ear	right ear
Ū	Arghīśa	ear	left ear	left ear
Ṛ	Tithīśa	nostril	left nostril	piṅgalā
Ṝ	Bhārabhūti	nostril	right nostril	iḍā
Ḷ	Sthāṇu	cheek	right cheek	right cheek
ḷ	Hara	cheek	left cheek	left cheek
E	Jhaṅṭīśa	upper teeth	upper lip	lower teeth
AI	Bhauktīśa	lower teeth	lower lip	upper teeth
O	Sadyojāta	upper lip	upper teeth	mouth
AU	Manugraha/Amugrahiśa*	lower lip	lower teeth	upper lip
AṂ	Kṛūra	palate	head	palate
AḤ	Mahāsena	tongue	neck	brahmarandhra
KA	Krodheśa	right armpit	right armpit	armpit?
KHA	Candeśvarī	(right side)	(right side)	middle of arm
GA	Pracaṇḍa	(right side)	(right side)	elbow
GHA	Sāśiva/Śiveśa	(right side)	(right side)	back of hands
ŅA	Ekarudra	(right side)	(right side)	tip of fingers
CA	Kūrma	left armpit	left armpit	left armpit
CHA	Ekanetra/Ekāṅśa	(left side)	(left side)	waist
JA	Caturānana/Caturmukha	(left side)	(left side)	middle
JHA	Ajita/Ajeśa	(left side)	(left side)	left arm
ŅA	Śarmeśa	(left side)	(left side)	hand
ṬA	Soma	hip	right [hip]	anklet
ṬHA	Lāṅgalī	thigh	right [thigh]	thigh
ḌA	Dārūka	knee	right [knee]	middle of thigh
ḌHA	Ardhanārīśa	shank	right [shank]	middle of thigh
ṄA	Umākānta	foot	right [foot]	right leg
TA	Āśādhi	left hip	left [hip]	[hip]
THA	Ḍiṇḍi	left thigh	left [thigh]	thigh
DA	Dhātṛīśa	left knee	left [knee]	middle of thigh
DHA	Mīna	left shank	left [shank]	shank
NA	Meṣa	left foot	left [foot]	left leg
PA	Lohita	right side	right side	right belly
PYA	Sikhīśa	left side	left side	left side
BA	Chagalaṇḍa	back	back	back bone
BHA	Dvirāṇḍa	belly	navel	navel
MA	Mahākāla	heart	belly	heart
YA	Bālīśa	skin	skin	skin
RA	Bhujaiṅga	blood	right shoulder	blood
LA	Painākī/Pinākī	flesh	kakud	flesh
VA	Khaḍgānanda/Khaḍgīśa	marrow	fat [left shoulder]	vascular system
ŚA	Baka/Balīśa	fat	bone [heart to left hand]	bone
ṢA	Śveta	bone	marrow [heart to right hand]	marrow
SA	Bhṛgu	jīva	bhukta [heart to right foot]	semen
HA	Lākula	breath	breath [heart to left foot]	breath
-	[Śiva]	-	śakti [heart to belly]	-
KṢA	Samvarta/Saṃhārī	krodha	parama [heart to face]	krodha (huṃ)

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 tṛdhā jñeyā sādhakair cumbakais tathā*; *Svacchanda* 4.538b: *cumbakaḥ 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 śiṣyam 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 *ḍīpikā* 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 forth<sup>97</sup>.

Thus ends chapter 18, the section on *chommakā*, in the *Śrītantrasadbhāva*, the seven-koṭis long *Mahātantra* [belonging to] the *Vidyāpīṭha* within Bhairava stream.

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<sup>97</sup>*Yoginīhṛdaya* 3.201 *bhaktihīno' nekatrāsaktas tattatantrāntareṣu vidyāmātrapāṭhī\*(°pīṭho<sup>ed</sup>.?) cumbakaḥ* 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

Time	<i>Tantrasadbhāva</i> 24	<i>Vajraḍākatantra</i> 20	<i>Ḍākārṇavatāntra</i> 50.7	<i>Samvarodaya</i> 5
5 Days	3 Years	3 Years	3 Years	3 Years
6	2 Ys 11 Ms 15 Ds	2 Ys 6 Ms 18 Ds	—	2 Ys 9 Ms 18 Ds
7	2 Ys 11 Ms	2 Ys 6 Ms	2 Ys 6 Ms 18 Ds	2 Ys 7 Ms 6 Ds
8	2 Ys 10 Ms	[2 Ys <sup>Tib.</sup> ] 4 Ms 24 Ds	2 Ys 4 Ms 24 Ds	2 Ys 4 Ms 24 Ds
9	2 Ys 8 Ms	2 Ys 2 Ms (4 Ms <sup>Tib.</sup> ) 12 Ds	2 Ys 2 Ms 12 Ds	2 Ys 2 Ms 12 Ds
10	2 Years	2 Years	2 Years	2 Years
11	1 Y 11 Ms 20 Ds	1 Y 9 Ms 18 Ds	1 Y [9 Ms <sup>Tib.</sup> ] 18 Ds	
12	1 Y 11 Ms 10 Ds	1 Y 5 Ms 6 Ds	1 Y 5 Ms 6 Ds	1 Y 7 Ms 6 Ds
13	1 Y 10 Ms 20 Ds	1 Y 4 Ms 9 Ds	1 Y 4 Ms 9 Ds	1 Y 4 Ms 24 Ds
14	1 Y 9 Ms 10 Ds	1 Y 2 Ms 5 Ds	1 Y ? Ms 10 Ds	1 Y 2 Ms 12 Ds
15	1 Year	1 Year	1 Year	1 Year
16	11 Ms 25 Ds	10 Ms 24 Ds	10 Ms 24 Ds	10 Ms 24 Ds
17	11 Ms 20 Ds	9 Ms 18 Ds	9 Ms 18 Ds	9 Ms 18 Ds
18	11 Ms 10 Ds	8 Ms 12 Ds	8 Ms 12 Ds	8 Ms 12 Ds
19	10 Ms 20 Ds	7 Ms 6 Ds	7 Ms 6 Ds	7 Ms 6 Ds
20	6 Months	6 Months	6 Months	6 Months
21	5 Ms 27 Ds 30 Gs	5 Ms 12 Ds	5 Ms 12 Ds	5 Ms 12 Ds
22	5 Ms 25 Ds	4 Ms 24 Ds	4 Ms 24 Ds	4 Ms 24 Ds
23	5 Ms 20 Ds	4 Ms 6 Ds	4 Ms 6 Ds	4 Ms 6y Ds
24	5 Ms 10 Ds	3 Ms 11 Ds	3 Ms 11 Ds	3 Ms 18 Ds
25	3 Months	3 Months	3 Months	3 Months

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 *Vajraḍākatantra*

and *Ḍākārṇavatāntra* 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 *ghaṭikā*[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 *svrate* in 1.178b is *śobhite* in the *Vajradāka* and *śobhitaiḥ* in the *Ḍākārṇava*. The word *rudrasaṃkhyayā* denoting ‘eleven months’, is changed to *ṛtusaṃkhyayā* in the *Vajradāka*.

[Seven days] vv. 180c-181b The pertinent word to *māsāny ekādaśa priye* (eleven months) in 24.181b is *māsās ca ṣaṣṭhan tathā* (seven months, *cf.* § 5.2) in *Vajradāka* 20.13d, whose unsuccessful alteration causes an unmetrical *pāda*, while the *Ḍākārṇava* extended it into a longer passage, adding in 50.7.12d-13a: *māsasya ṛtusaṃkhyayā || dināni daśa cāṣṭaś ca* (six months and eighteen days).

[Eight days] v. 181c-182b As for the passage denoting the period when the breath unstably runs only in the right *nāḍī* for eight days, *Vajradāka* 20.14 is close to *Tantrasadbhāva* 24.181c-182b. The pertinent passage in the *Ḍākārṇava* seems to have been polished in two verses.

[Nine days] vv. 182c-183b 24.182d *māsāni tu tathā cāṣṭau* (eight months), is altered to *māsā cārau dinārkaṃ ca* (two months) in the *Vajradāka* in which the *cārau dinārkaṃ* (moving sun and moon?) could mean the number ‘two’ and to *māsā dvau dinārkaṃ ca* (two months) in the *Ḍākārṇava* in which the *dvau* seems to have been polished as *dvau* from *cārau*.

[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 *māsāni rudrasaṃkhyayā* (indicating eleven months) in 24.184d is changed to *māsaiś ca navasaṃkhyayā* (for nine months) in the *Vajradāka* and to *māsās caiva na saṃkhyayā* in the *Ḍākārṇava*; this hypermetrical *pāda* of *Ḍākārṇava* 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 *Vajradāka*.

[Twelve days] vv. 185c-186b Compared to *pāda* a of 24.186, *māsāni rudrasaṃkhyoktā*, the *Vajraḍāka* and *Ḍākārṇava* read *māsās ca śarasasṃkhyāni*; the Śaivite word *rudra* has been eliminated. *Rudrasaṃkhyoktā* seems to be a metrically induced contraction of the neuter nominative plural *rudrasaṃkhyoktāni*.

[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 *Ḍākārṇava* does not have a vocative, but rather a polished sentence (*kathitaṃ mṛtyulakṣaṇam*).

[Fourteen days] vv. 188-189b With the help of the *varṣāyusaḥ* in 24.188c, the ambiguous word *varṣāpuṣpaṃ* in the *Vajraḍāka* and the *Ḍākārṇava* can be understood as a scribal error or a corruption from *varṣāyusaṃ* due to the similarity of the old Nepalese scripts ष, ष, 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 *Ḍākārṇava* is one verse which is partly unmetrical.

[Sixteen days] vv. 190-191b The vocative *parameśvari* which shows a Śaiva element is altered to the hypermetric passage *paramaṃ hitaṃ* in the other two texts; the *paramaṃ* 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 24.191c (*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 *Ḍākārṇava* is *dināni daśa saptaṃ tu*.

[Eighteen days] vv. 193 Only the words denoting numbers are different, e.g. compare *daśa saṃkhyā* in 28.193c to *cārkasaṃkhyā* in the other two texts.

[Nineteen days] vv. 194-195b The vocative *parameśvari* 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 *guhya-cakra* 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 nāḍīsañcāre dvayor nāḍīmukhe sthitau || dharmarājaṃ tathāntasthaṃ nābhimadhye tu vinyaset | 24.5-6b*).

स त	थ द	झ म
ष ण	क ख	ज य
भ ज		ग घ
ब छ		घ न
श ढ	ङ च	ट र
व ड	फ प	ठ ल

THE EIGHT-SPOKED *guhya-cakra* 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 *Sārdhatrīśatikālottara* 10.18ab (*hṛd-vyomamadhye pañkajam aṣṭadalam*)<sup>98</sup>.

**28.4-6 [The Nine Lotuses]** What are regarded as the nine lotuses are [respectively the letters] PHA, JA, JHA, ṬHA, ḌA, 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 HAṂ 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 *-yaḥ* 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 *nādiphānta-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 ḌA, 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:

*nava cakrā samākhyātā sadyahpratyayakārakā |  
yakāre prathamam jñeyam rephena tu dvitīyakam ||  
ṛṭiyam tu lakāreṇa vakāreṇa caturthakam |  
pañcāman tu śakāreṇa śakāreṇātha ṣaṣṭhakam ||  
sakāreṇa saptamam jñeyam hakāreṇaiva cāṣṭamam |  
kṣakāre navamam proktam samāsāt parikīrtitam ||*

<sup>98</sup>In non-Śaiva literature, the idea of the *nāḍīmukha* appears in a commentary on *Bṛhadāranyakopaniṣad* 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 (*hṛdayasyāgram*); therefore, the heart is the root of all tubes in the body. The commentary explains that the tip (*agram*) is regarded as *nāḍīmukha*, meaning the aperture of departure (*nāḍīmukham nirgamadvāram*).

The nine *cakras* are known as nine letters, viz. the four semi vowels YA, RA, LA and VA, three sibilants ŚA, ṢA and SA, the aspirate HA, and KṢA, and their installation brings about immediate proof (*sadyahpratyaya*). The last letter KṢA is missing in chapter 28.

Indication	Location		Letter to install	Place to install
PHA	left foot	①	YA	NW
JA	right hand	②	RA	SE
JHA	fingers of right hand	③	LA	NE
ṬHA	palms	④	VA	SW
ḌA	right arm	⑤	HAM	armpit
TA	thigh	⑥	SA	armpit
THA	head	⑦	ŚA	genital
DA	right foot	⑧	ṢA	anus
MA	buttock	⑨	[KṢA]	[?]

THE *nava-padmas* ACCORDING TO 28.4-6

I therefore suppose that the first group of nine letters shows the locations of the *nāḍīmukhas* 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 (*vinirdīset*) 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* I:71-72b which correspond to *Svacchandanatantra* 7.15-16b and *Brahmayāmala* 85.44-45b (numbering by Shamen HATLEY): They are ① *iḍā*, ② *piṅgalā*, ③ *suṣumṇā*, ④ *gāndhārī*, ⑤ *hastijihvā*, ⑥ *pūṣā*, ⑦ *yaśasvinī* (only in SvaTa, BraYā and TaSa have a corrupted variant *yathā tathā*), ⑧ *alambuṣā*, ⑨ *kuhā* (TaSa BraYā; 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 I.69c-70].

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 *śakti*. 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. TAK<sub>3</sub>:59-60)

28.12 [Kunḍali] And [deity] which is located inside of *kunḍali* abides by power of that [Kunḍali?](*tadvaśāt*), O my dear. She [*kunḍali*] has the form of a sleeping serpent and a resting vessel of nectar (*amṛtakunḍali*).

I have taken the compound *kunḍalyudarasamsthaḥ* (an emendation from °*samsthaṃ*) as a predicate of deity, that is, of *ātman*. I have understood the *ātman* as being situated inside of *kunḍali*'s power; in other words, here *udara* does not indicate the navel as the place of *kunḍali*; rather it describes the *ātman* as enclosed by *kunḍaliśakti* 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 *kunḍali* seems to be close to the archaic idea which is found in one of the non-eclectic recensions of the *Kālottara*, e.g. *Sārdhatriśatikakālottara* 12.1bc (*kunḍalinī tu yā | hr̥tpradeśe tu sā jñeyā*), which teaches that *kunḍalinī* is placed in the heart. However, there is the possibility emending *udarasamsthaṃ* to *udarasamsthā*. Then the meaning will be 'kunḍali, 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. *nāḍīs*]; [however,] he is independent of all embodied beings. And he stays precisely in the heart and accompanies expiration and inspiration (*ucchvāsaśvāsasamnyutaḥ*).

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 Ī 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, Ī and U, paired with the first three *kāraṇeśas* is found in *Tantrasadbhāva* 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 *Svacchanda*; the latter seems to be common in other Śaiva texts. Furthermore, there is a possibility that the Old Newarī script 𑒧 could mean the a short vowel 𑒧; however, I did not emend it, because of this writing 𑒧 for 𑒧, even though I suppose it could have been miscopied, constantly appears in the Nepalese manuscripts of this work.

### Parallel passages to the *Svacchanda* and *Niśvāsattattvasaṃhitā*

The following section, *Tantrasadbhāva* 28:18-31 and 37-60b, parallels *Svacchanda* 7. 292c-330b; *Tantrasadbhāva* 28.18c-31 is parallel to the *Nayasūtra* of *Niśvāsattattvasaṃhitā* chapter 4.107c-121 and 122-144 (cf. GOODALL 2015:223-231; TRANSLATION 488-500).

28.18-19 [The tenfold of *lakṣya*] [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 *vighraha*, ⑧ *kalpanā*, ⑨ *alakṣa-saṃkalpa* and ⑩ *sarvaga* (cf. GOODALL 2015:489ff).

While 28:19a and the Nepalese recension of the *Svacchanda* read *mātrā*, the Kashmiri and South Indian *Svacchanda* and the *Niśvāsattattvasaṃhitā* read *mantram* 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 *Niśvāsattattvasaṃhitā*: *prakṛtyādaḥ śivāntaś ca yoga[h <khyāto mahāṃś ta>]va | <da[śa]>dhā ca punaḥ khyāto khyāyet prāṇasya saṃyamāt || 4.109, (cf. GOODALL 2015:226), which is omitted in the *Svacchandatantra* 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[t]*), filling (*pūraṇāt*) and holding (*rodhā[t]*). 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 *Raktākṣi* (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 *Svacchandanatantra* (*dhāraṇaiḥ dahet pāpaṃ pratyāhāre ’kṣasaṃyamah*), 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 *Svacchandatantra*, 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 external 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 pervasive 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 *Kṛkara* [resides] in sneezing (*kṣubhita* for *kṣute*), ⑨ *Devadatta* is in yawning, ⑩ *Dhañjaya* 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 *Niśvāsātattvasaṃhitā* or the *Svacchandatantra*; therefore, they might have been inserted from an unidentified source during the *Tantrasadbhāva*'s transmission or composition; however, a similar description was already known and explained in the *Kālottara* literature. (cf. *Sārdhatriśatikālottara*<sup>ed.</sup> 10:6c-14a = <*Śatikakālajñāna-kālottara*<sup>ed.</sup> 81-89; GOODALL 2007:139-140)

*prāṇas tu prathamō vāyur navānām api sa prabhuḥ ||*  
***prāṇaḥ*** *prāṇamayāḥ prāṇo visargaḥ pūraṇaṃ <visargāpūraṇaṃ> prati |*  
*nityam āpūrayaty eṣa prāṇinām urasi sthitaḥ ||*  
*niśvāsocchvāsakāsais tu prāṇo jīvasamāśritaḥ |*  
*prayāṇaṃ kurute yasmāt tasmāt prāṇaḥ prakīrtitaḥ ||*  
*apānayatya apānas tu āhāraṃ ca nṛṇām adhaḥ |*

mūtraśuklamlān <śukramūtravaho> vāyur **apānas** tena kīrtitaḥ ||  
 pītaṃ bhakṣitam āghrātaṃ raktapittakaphādikam <°kaphānilam> |  
 samaṇi nayati gātreṣu **samāno** nāma mārutaḥ ||  
 spandaty adharaṇi vaktraṇi netragātraprakopanaḥ |  
 udvejayati marmāṇi **udāno** nāma mārutaḥ ||  
 vyāno vināmayaty aṅgaṇi vyāno vyādhiprakopanaḥ |  
 prīter vināśa karaṇo <vināśaḥ kathito> vyāpanād vyāna ucyate||  
 udgāre **nāga** ity uktaḥ **kūrma** unmīlane smṛtaḥ |  
 kṛkaras tu kṣute <kṣudhite> caiva **devadatto** vijṛmbhaṇe ||  
**dhananījayaḥ** sthito ghoṣe mṛtasyāpi na muñcati |  
 ity etad vāyuvṛndaṇi hṛdi ca vinihitaṇi nābhicakrapraṭiṣṭhitam ||  
 <vāyuvṛndaṇi samākhyātaṇi samāsenā tu ṣaṇmukha ||>

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 *Niśvāsātattvasaṃhitā* and *Svacchandatantra* 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 ‘*nṛmalaṇi*’ (impurity of a human) in the *Niśvāsātattvasaṃhitā*<sup>ed.</sup>, and ‘*tanmala*’ (impurity of that, i.e. food and drink) in the *Svacchanda*. It is not clear what the three impurities are. The three kinds of impurity usually refer to the three bonds of *aṅāva*, *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 ऋ and ॠ. 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 *Svacchanda* which means ‘shaking’ since this seems to have been changed consciously from *kṣuta* (sneezing) in the *Niśvāsātattvasaṃhitā*<sup>ed.</sup> 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, *ghurghurus cotkrameva 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 *Svacchanda* to *na caiva yāti cotkrāntau tanuṃ tyaktvā dhanañjayaḥ*. However, the old notion is that the breath which leaves the body last is the *Kūrma*, as the *Niśvāsātattvasaṃhitā* 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*: *dehāntarasambandhakṛt*, “a linker to another body.” This understanding might have caused redactors to modify *Kūrma* to *Dhanañjaya*. Notably, in the *Nayasūtra* of *Niśvāsātattvasaṃhitā* the last breath is *Kūrma*. As for the early account of *Kūrma* being the last breath, found in the old *Skandhapūraṇa*, 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, *Kālacakrantra* (2.42-44) as follows (Vol. 1:179ff):

prāṇo 'pānaḥ samānaḥ kamalavasudale mārutaś cāpy udāno  
 vyāno nāgaś ca kūrmo 'tha kṛkarapavano devadatto dhanañjaḥ |  
 ity evaṃ nāḍīcakre daśavidhapavanāḥ samsthitāḥ karmabhedaiḥ  
 śāṅkhinyantaṃ tv iḍādyam svahr̥dayakamalaṃ nābhīcakram samastam || 42 ||  
 prāṇaḥ prāṇam karoty arkaśaśīpathagatas tv annapānam samastam  
 āpāno nety adhistāt sakalasamarasaṃ neti kāye samānaḥ |  
 kāye spandaty udāno mukhakaracaraṇair gītanātyam karoti  
 vyāno vyādhiṃ karoti prakṛtiguṇavaśād gātrabhaṅgam tathaiva || 43 ||  
 nāgo 'py udgāram eva sphuṭakaracaranāt saṃkucan kūrmaṃ vāyuh  
 krodham kṣobham samastam sa kṛkarapavano jṛmbhikāṃ devadattaḥ |  
 kāyam pañcatvam gataṃ tyajati na nṛpate vāyur eko dhanañja  
 evaṃ prāṇādisarve prakṛtigataguṇān 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 *Tantrasadbhāva* and the Nepalese recension of the *Svacchandatantra* are *śāntātmā* and *prakāśayet*, the *Niśvāsātattvasaṃhitā* has a reading *śāntātmā prakāśate*: “Once his soul is calmed, ultimate reality manifests”. The old reading of the NiTaSaṃ might have been replaced by *śāntasya prakāśate* in the Kashmiri and Southern recension of the *Svacchandatantra*: “Ultimate reality shines forth for him who is calmed”.

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 *Svacchandatantra*. 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 *Svacchandatantra* thus: *prāṇaśabdo 'tra 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 SvT<sup>k</sup> 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 *Svacchanda* 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 then 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<sup>ed.</sup> 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 A manifests, according to the *Svacchandatantra* (cf. Goodall 2015:499). Then it should be blocked in the heart (*hṛdisthaḥ*, which literally means ‘one who is in the heart’, but it is here freely translated in the sense of *hṛdisthau* following the NiTaSaṃ<sup>ed.</sup>). 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 *Niśvāsattattvasaṃhitā* and *Svacchanda*, but *prāṇa* ‘and’ *apāna* is found in the SvT<sup>s</sup>. 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 ष and ष in a scribal transmission.

**28.56c-57b [Pratyayas]** 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.

**28.57c-60b [Attainment of the Svachchanda level]** 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 [*Svacchanda*, the ultimate state or *Svacchanda-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 *Svacchandatantra* 7:327c-328b, is not found in the *Niśvāsattattvasaṃhitā*.

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 *Niśvāsātattvasaṃhitā* or the Nepalese *Svacchanda*. 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 *vrajat*) 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 *nāḍi* in [the three fingers], the forefinger, middle finger and ring finger, is known as the letter KA, ② [the *nāḍi*] 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 *nāḍi*] in the thumb of the left hand is the letter GHA, ② the middle [*nāḍi* 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 *nāḍi* on] the little toe is the letter ṆA, ② the middle [*nāḍi* on the three toes] is the letter NA, ③ [the *nāḍi*] on the big toe is to be known as the letter PA. This is said to be threefold of *nāḍi* of the right foot, O beautiful lady. In the same manner, now are [the *nāḍi* as letters] in the left foot.

Right	HAND	Left
KA	three fingers in the middle	HA
KHA	thumb	GHA
CA	little finger	ÑA
Right	FOOT	Left
PA	big toe	?
NA	three toes in the middle	?
ṆA	little toe	?

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 *nāḍī*, 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[s]* 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*; *kiṅkārīs* are at the fourth [*cakra*]. What is known as *mātrī-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.

	<i>Cakra</i>	Kāraṇeśas	Sṛṣṭi	Letter	Sṛṣṭi
6	<i>viśveśvarī-cakra</i>	Śakti	<i>amṛta-sṛṣṭi</i>	SA	<i>yoga-sṛṣṭi</i>
5	<i>mātrī-cakra</i>	Sadāśiva	<i>prāṇa-sṛṣṭi</i>	HA	<i>bhūta-sṛṣṭi</i>
4	<i>kiṅkārī-cakra</i>	Īśvara	<i>varuṇa-sṛṣṭi</i>	VA	<i>varṇa-sṛṣṭi</i>
3	<i>dūtī-cakra</i>	Rudra	<i>stambha-sṛṣṭi</i>	LA	<i>jīva-sṛṣṭi</i>
2	<i>yoginī-cakra</i>	Viṣṇu	<i>māraṇa-sṛṣṭi</i>	RA	<i>tattva-sṛṣṭi</i>
1	<i>devatā-cakra</i>	Brahmā	<i>vāyavī-sṛṣṭi</i>	YA	<i>mantra-sṛṣṭi</i>

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 (*sṛṣṭis*): i.e.] *mantra-sṛṣṭi*, as well as *tattva-sṛṣṭi*, has been shown; and *jīva-sṛṣṭi* has been numbered; and the next, *varṇa-sṛṣṭi*, [has been taught]; and then, *bhūta-sṛṣṭi*, as well as *yoga-sṛṣṭi*, [has been taught]; and he should penetrate [those *sṛṣṭis*], 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 *sṛṣṭis* 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 Ravana 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<sup>Σ</sup> All Nepalese Manuscripts
- N<sup>a</sup> NGMPP Svacchandalalita C 6-5, 11th century, Palm-leaf Manuscript, (written by *Jayākarajīva*)
- N<sup>b</sup> NGMPP A 998-4, (12th?), Palm-leaf Manuscript
- N<sup>c</sup> NGMPP B 28-18 (12th?), Palm-leaf Manuscript
- N<sup>d</sup> NGMPP A 203-9, Old-paper Manuscript
- K<sup>Σ</sup> All Śarada manuscripts
- K<sup>a</sup> Berlin: Śarada manuscript
- K<sup>b</sup> with Kṣemarāja's commentary, Śarada manuscript
- M<sup>Σ</sup> All South Indian Transcriptions
- M<sup>a</sup> IFP transcription T1032
- M<sup>b</sup> IFP transcription T1077
- M<sup>c</sup> IFP transcription T507

# Appendix A

## Svacchandlalitabhairavatantra 4

स्वच्छन्दललितभैरवतन्त्रम्

SvaTa 4.3-29b = TaSa 9.72-98b<sup>1</sup>

शुभस्वप्नान्प्रवक्ष्यामि अशुभानि वरानने ।

स्वप्ने तु मदिरां पीत्वा आममांसञ्च भक्षणम् ॥ ३ ॥

$N^c_{25}V_5,$   
 $N^d_{25}V_1$

कृमिविष्टानुलेपं च रुधिरेणाभिषेचनम् ।

भक्षणं दधिभक्तस्य श्वेतवस्त्रानुलेपनम् ॥ ४ ॥

$N^b r_6$

श्वेतातपत्रमूर्ध्निस्थं श्वेतस्रग्दामभुषणम् ।

सिंहासन रथं यानं ध्वजं राज्याभिषेचनम् ॥ ५ ॥

$N^d_{25}V_2$   
 $N^a_{33}r_3,$   
 $N^b_{30}V_1, N^c_{27}V_6$

रत्नाङ्गभरणा दीप्तां ताम्बूलफलमेव च ।

दर्शनं श्रीसरस्वत्या शुभनार्यवगूहनम् ॥ ६ ॥

$N^d_{25}V_3$

नरेन्द्रऋषिदेवैश्च सिद्धविद्याधरैर्गणैः ।

$N^b_{30}V_2$

<sup>1</sup>This parallel section is missing in Ms. M<sup>b</sup> and partly in Ms. N<sup>b</sup>

3a शुभस्वप्नान् ]  $N^a N^b N^d$ ; शुभान्स्वप्नान्  $K^\Sigma M^a M^c$ , शुभस्वप्नाम्  $N^c$  3b अशुभानि ]  $N^b N^c N^d$ ; अशुभांश्च  $N^a K^a M^a M^c$  3c स्वप्ने तु ]  $N^\Sigma M^a M^c$ ; स्वप्नेषु  $K^\Sigma$  3c पीत्वा ]  $N^b N^c N^d$ ; °पानम्  $N^a K^\Sigma M^a M^c$  3d आममांसञ्च ]  $N^a$ ; आममात्स्यङ्गञ्च  $N^b$ , आममंश<sup>ummet.</sup> $N^c$ , आममांसं च  $N^d$ , आममंसस्य  $K^\Sigma$ , मत्स्यमांसस्य  $M^a M^c$  3d भक्षणम् ]  $N^a N^b N^d K^\Sigma M^\Sigma$ , भक्षयेत्  $N^c$  4a °विष्टा° ]  $N^b N^c N^d K^\Sigma M^a M^c$ ; °विष्टा° $N^a$  4c °भक्तस्य ]  $K^\Sigma M^\Sigma$ ; °भक्तस्तु  $N^a N^d$ ; °भक्तन्तु  $N^b$ , °भक्तं च  $N^c$  5a °पत्र° ]  $N^b N^c N^d K^b M^a M^c$ ; °पत्रं  $N^a K^a K^{ed}$  5a °मूर्ध्निस्थं ]  $N^a N^b N^d$ ; °मूर्ध्निस्थ  $N^c$ , मूर्धस्थं  $K^\Sigma$  °सूत्रं  $M^a$ , सुपत्रं  $M^c$  5c सिंहासन ]  $N^a N^b N^c$ ; सिंहासनं  $K^\Sigma M^\Sigma$ , सिंहासनं  $N^d$  5c रथं ]  $N^\Sigma K^\Sigma$ ; रथो  $M^\Sigma$  5d राज्या° ]  $N^a N^b N^d K^a K^{ed}$ ; राजा° $N^c K^b M^a M^c$  6a °भरणा दीप्तां ]  $N^a N^c N^d$ ; °भरणा दीप्तान्  $N^b$ , °भरणादीनि  $K^\Sigma M^a M^c$  6b ताम्बूल ]  $N^b N^c N^d$ ; ताम्बूलम्  $N^a K^\Sigma M^\Sigma$  6c दर्शनं ]  $N^a N^b N^d K^\Sigma M^\Sigma$ ; दर्शन° $N^c$  6c श्रीसरस्वत्या ]  $N^a N^c N^d$ ; श्रीसरस्वत्योः  $N^b K^\Sigma M^a M^c$  6d °गूहनम् ]  $N^\Sigma K^\Sigma M^c$ , °शूहनम्  $M^a$  7a नरेन्द्र ]  $N^a N^b M^a M^c$ ; नरेन्द्रैर्  $N^c K^\Sigma$ , अत्रेन्द्रैर्  $N^d$

आचार्यैस्सह सम्वादं कृत्वा स्वप्ने प्रसिध्यति ॥ ७ ॥

$N^a_{33}r_4$   
 $N^c_{28}r_1$

नदीसमुद्रतरणमाकाशगमनन्तथा ।

$N^d_{25}v_4$

भास्करोदयनञ्चैव प्रज्वलन्तं हुताशनम् ॥ ८ ॥

ग्रहनक्षत्रताराणां चन्द्रमण्डलदर्शनम् ।

$N^b_{33}v_3$   
 $N^c_{28}r_2$   
 $25^v_2$

हर्म्यमारोहणं चैव प्रासादशिखरे ऽपि वा ॥ ९ ॥

राजाश्ववृषयानेषु तरुशैलाग्ररोहणम् ।

विमानगमनञ्चैव सिद्धमन्त्रस्य दर्शनम् ॥ १० ॥

$N^b_{30}v_4$

लाभः सिद्धचरोश्चैव देवीनाञ्च दर्शनम् ।

गुटिका दण्डकाष्ठञ्च खड्गपादुकोचनाः ॥ ११ ॥

$N^d_{25}v_6$   
 $N^a_{33}v_1$   
 $N^c_{28}r_3$

उपवीताञ्जनं चैव अमृतं पारदमोषधीम् ।

शक्तिः कमण्डलुं पद्मं अक्षमाला मनःशिला ॥ १२ ॥

$N^b_{30}v_5$   
 $N^d_{25}v_7$

प्रज्वलसिद्धद्रव्याणि गैरिकान्तानि तुस्तथा ।

दृष्ट्वा सिद्ध्यन्ति स्वप्नान्ते †क्षितिलाभेसलिश्चयः † ॥ १३ ॥

$N^a_{33}v_2$   
 $N^d_{25}v_8$

क्षतजार्णवसङ्ग्रामे तरणं विजयं रणे ।

ज्वलत्पितृवने रम्ये वीरवीरेशिभिर्वृतम् ॥ १४ ॥

$N^b_{30}v_6$

वीरवेतालसिद्धिश्च महामान्सस्य विक्रयम् ।

महापशोः संविभागं लब्ध्वा देवीभिरादरात् ॥ १५ ॥

$N^c_{28}r_5$   
 $N^d_{26}r_1$

$N^a_{33}v_3$

आत्मना पूजयन्देवं जपन्ध्यायं स्तुवन्नपि ।

7c आचार्यैस् ]  $N^a M^c$ ; आचार्यैः  $N^b N^c N^d K^\Sigma M^a$  7d कृत्वा ]  $N^\Sigma K^\Sigma$ ; दृष्ट्वा  $M^\Sigma$  9b °मण्डल° ]  $N^\Sigma M^a M^c$ ; °विम्बस्य  $K^\Sigma$  9d प्रासाद° ]  $N^a N^b N^c K^{ed} M^a M^c$ ; प्रासादे  $N^c K^a$  10a राजाश्ववृषयानेषु ]  $N^a N^d$ ; रजाश्ववृषयानेषु  $N^b$  रजाश्ववृषपोतेषु  $N^c$  नराश्ववृषपोतेभ°  $K^\Sigma$ , सृष्टाश्च वृषपोते  $M^a$ , सृष्ट्याश्च वृषपोते  $M^c$  11a लाभः ]  $N^\Sigma K^\Sigma$ , नाभि°  $M^\Sigma$  11c गुटिका ]  $N^\Sigma M^a M^c$ ; गुटिकां  $K^\Sigma$  11d °रोचनाः ]  $N^a K^\Sigma M^a$ ; रोचना  $N^b M^c$ , रोचनां  $N^c N^d$  12a चैव ]  $N^a N^c N^d K^\Sigma M^\Sigma$ ; \*\* $N^b$  12b अमृतं ]  $N^a K^\Sigma M^\Sigma$ ; वामृत  $N^b$ , षमृतं  $N^c$ , मृतं  $N^d$  12b पारदमोषधीम् ]  $N^a$ ; पारदमो\*\* $N^b$ , पारदसौषधीं  $N^c$ , पारदमौषधीं  $N^d$ , पारतौषधीः  $K^\Sigma$ , पारदौषधैः  $M^a M^c$  12c शक्तिः ]  $N^a N^b N^d M^a$ ; शक्तिं  $N^c K^\Sigma M^c$  12d मनःशिला ]  $N^d$ , मनच्छिला  $N^a N^c$ , मनःशिलाम्  $N^b K^\Sigma$ , वनस्थलीम्  $M^a M^c$  13a प्रज्वल° ]  $N^b N^c$ ; प्रज्वलं  $N^a$ , प्रज्वलत्°  $N^d K^{ed} M^a M^c$ , प्रज्वलङ्क  $K^a$  13b °कान्तानि ]  $N^a N^c K^\Sigma M^\Sigma$ ; °कान्  $ummet.N^b$ , °कास्ताल°  $N^d$  13b तुस्तथा ]  $N^a$ ; तथा  $ummet.N^b$ , चैव हि  $N^c$ , °कस्तथा  $N^d$ ; यानि च  $K^\Sigma M^c$ , धानि च  $M^a$  13d °लाभेसलिश्चयः ]  $N^a$ , °लाभसलि\*\* $N^b$ , °लाभेसु निश्चयः  $N^c$ , °लाभेसु निष्चयम्  $N^d$ , °लाभं व्रणं तथा  $K^\Sigma$ , °लाभं प्रणं त्वयम्  $M^a$ , °लाभं वृणं जयम्  $M^c$  14d वृतम् ]  $N^b N^c K^\Sigma$ ; वृतैः  $N^a N^d$ , व्रतम्  $M^a$ , \*तम्  $M^c$  15a °सिद्धिश्च ]  $N^a N^c$ ; °सिद्धिश्च  $N^b$ , °सिद्धिं च  $N^c$ , °सिद्धैश्च  $K^\Sigma M^c$ , °सिद्धयैश्च  $hyperM^a$  15b विक्रयम् ]  $N^a N^c N^d K^\Sigma$ ; विक्रमम्  $N^b M^c$ , विक्रमः  $M^a$  15d लब्ध्वा ]  $em.K^\Sigma M^a M^c$ ; लब्ध्वा  $N^a N^c N^d$ ,  $nāsti.N^b$  16a आत्मना ]  $N^a N^d K^\Sigma$ , आत्मनो  $N^b N^c$ , अथवा  $M^a M^c$  16a पूजयन् ]  $N^a K^\Sigma$ ; पूजयेद्  $N^b N^c N^d M^a M^c$  16b जपन् ]  $N^a N^d K^\Sigma M^c$ ; जपं  $N^b N^c M^a$  16b ध्यायं ]  $N^a N^b N^c K^a M^c$ ; ध्यायन्  $N^d K^{ed}$ , ध्यायस् 16b स्तुवन्नपि ]  $N^\Sigma K^\Sigma M^a$ ; तु सन्नपि  $M^c$

14a °सङ्ग्रामे ]  $N^\Sigma$ ; °सङ्ग्राम°  $K^\Sigma M^\Sigma$  14c °वणे ]  $N^\Sigma$ ; °वणं  $K^\Sigma$ , °घनं  $M^a$ , वनं  $M^c$  14c रम्ये ]  $N^\Sigma$ ; रम्यं  $K^\Sigma M^c$ , रम्यं  $M^a$

जुह्वतो अनले दीप्ते पूजितं वा प्रपश्यति ॥ १६ ॥

N<sup>d</sup><sub>26</sub>r<sub>2</sub>

हंससारसचक्राह्वमयूरशवरोहणम् ।

N<sup>c</sup><sub>28</sub>r<sub>6</sub>

मातृभिर्भैरवैरष्टैर्मन्त्ररुद्रगणैः सह ॥ १७ ॥

भैरवी भैरवं दृष्ट्वा सिध्यते नात्र संशयः ।

N<sup>d</sup><sub>26</sub>r<sub>3</sub>

शुभा स्वप्ना समाख्याता अशुभाश्च निबोध मे ॥ १८ ॥

तैलाभ्यागन्तथा पानं विशनं च रसातले ।

N<sup>d</sup><sub>26</sub>r<sub>4</sub>

अन्धकूपे च पतनमथ पङ्के निमज्जनम् ॥ १९ ॥

N<sup>a</sup><sub>33</sub>v<sub>5</sub>

वृक्षवाहनयानेषु पतनं हर्म्यपर्वतात् ।

कर्त्तनं कर्णनासाभ्यामथवा हस्तपादयोः ॥ २० ॥

पतनं दन्तकेशानां ऋक्षवानरदर्शनम् ।

N<sup>c</sup><sub>28</sub>v<sub>2</sub>

वेतालकूरसत्वानां वेतालकालपुंसयोः ॥ २१ ॥

कृष्णाकुचोर्ध्वमलिना कृष्णमाल्याम्बरच्छदा ।

रक्ताक्षी च स्त्रियां स्वप्ने पुरुष चावगूहयेत् ॥ २२ ॥

N<sup>c</sup><sub>28</sub>v<sub>3</sub>

म्रियते नात्र सन्देहो यदि शान्तिन्न कारयेत् ।

गृहप्रासादभेदञ्च शय्यानं चैव च्छत्रयोः ॥ २३ ॥

आत्मनो ऽभिभवं पश्येदात्मद्रव्यापहारणम् ।

खरोष्ट्रश्वसृगालेषु कङ्कगृद्धरबकेषु च ॥ २४ ॥

N<sup>c</sup><sub>28</sub>v<sub>4</sub>

खरोलूकमहिष्येषु रोहणं च प्रवर्तनम् ।

N<sup>a</sup><sub>34</sub>r<sub>3</sub>

16c जुह्वतो ] N<sup>a</sup>N<sup>d</sup>; सुहृतो N<sup>c</sup>, सुहृतं K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 16c अनले दीप्ते ] N<sup>a</sup>N<sup>d</sup>; मनले दीप्ते N<sup>c</sup>; चानलं दीप्तं K<sup>Σ</sup>, वानलं दीप्तं M<sup>a</sup>, वानलन्दीप्तं M<sup>c</sup> 17d मन्त्रं ] N<sup>c</sup>N<sup>d</sup>; मत्तु<sup>o</sup>N<sup>a</sup>, \*\*N<sup>b</sup>, मातृ K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 18c शुभा स्वप्ना ] N<sup>a</sup>, शुभस्वप्ना: N<sup>c</sup>, शुभा: स्वप्ना: N<sup>d</sup>, शुभा: स्वप्ना K<sup>Σ</sup>, शुभा स्वप्ना: M<sup>a</sup>, शुभास्वप्नास् M<sup>c</sup> 19b पानं ] N<sup>c</sup>N<sup>d</sup>K<sup>ed</sup>. M<sup>a</sup>M<sup>c</sup>; पान N<sup>a</sup>K<sup>a</sup> 19b विशनं ] N<sup>a</sup>N<sup>d</sup>K<sup>a</sup>; च्यवनं M<sup>a</sup>M<sup>c</sup> 20c °नासाभ्याम्<sup>o</sup>N<sup>a</sup>N<sup>d</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; °नासाया N<sup>b</sup> 21d वेतालकालपुंसयोः ] N<sup>a</sup>N<sup>d</sup>; वेतालकालपुरुषयोः<sup>hyper</sup>N<sup>c</sup>; तथैव कालपुरुषा: K<sup>ed</sup>, तथा वै कालपुरुषे K<sup>a</sup>M<sup>a</sup>M<sup>c</sup> 22a कृष्णाकुचोर्ध्वं ] em.; कृष्णाकुचार्ध्वं<sup>o</sup>N<sup>b</sup>; कृष्णांशुश्रोर्ध्वं<sup>o</sup>N<sup>a</sup>, कृष्णांकंगे ऽर्ध्वं<sup>o</sup>N<sup>d</sup>; कृष्णोर्ध्वकेशा K<sup>Σ</sup>, कृष्णतश्चोर्ध्वं<sup>o</sup>M<sup>a</sup>M<sup>c</sup> 22b °च्छदा ] N<sup>a</sup>N<sup>c</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; °च्छदाम् N<sup>d</sup> 22c रक्ताक्षी च स्त्रियां ] N<sup>a</sup>; रक्षाक्षी च स्त्रिया N<sup>c</sup>, रक्ताक्षी च स्त्रियं N<sup>d</sup>; रक्ताक्षी स्त्री च यं K<sup>Σ</sup> M<sup>a</sup>, रक्ताक्षी स्त्रीन्तु यं M<sup>c</sup> 22c स्वप्ने ] N<sup>a</sup>N<sup>c</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; पश्येद् N<sup>d</sup> 22d पुरुष ] em.; यं पुरुष<sup>hyper</sup>N<sup>c</sup>, यः पुंसाम्<sup>o</sup>N<sup>d</sup>, पुरुषं K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 22d चावगूहयेत् ] N<sup>b</sup>; त्ववगूहयन् N<sup>a</sup>, °मवगूहनं N<sup>d</sup>, त्ववगूहयेत् K<sup>Σ</sup>, चावमहयेत् M<sup>a</sup>, चावग्रहयेत् M<sup>c</sup> 23d शय्यानं चैव छत्रयोः ] N<sup>c</sup>N<sup>d</sup>; शय्यानं चैव च्छन्तयोः N<sup>a</sup>, शय्यावस्त्रासनेषु च K<sup>Σ</sup>, शय्यासनं च छत्रयोः M<sup>a</sup>, शय्यासनचित्रयोः M<sup>c</sup> 24a भिभवं ] N<sup>c</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; विभवं N<sup>a</sup>N<sup>d</sup> 24b °व्यापहारणम् ] N<sup>a</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; °व्योपहारणम् N<sup>c</sup>N<sup>d</sup>

18a भैरवी ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; भैरवीं M<sup>a</sup>, भैरवं K<sup>Σ</sup> M<sup>c</sup> 18a भैरवं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>a</sup>; भैरवीं K<sup>Σ</sup> M<sup>c</sup> 18b

सिध्यते नात्र ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; सिध्यत्यत्र न K<sup>Σ</sup>, सिध्यत्येव न M<sup>a</sup>M<sup>c</sup> 18c समाख्याता ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>a</sup>M<sup>c</sup>;

मायाख्याता K<sup>a</sup>, मयाख्याता K<sup>Σ</sup> 19d पङ्के ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>; पङ्कं<sup>o</sup>M<sup>a</sup>M<sup>c</sup> 20a °यानेषु ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>;

°यानेभ्यः K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 20c कर्त्तनं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; कर्त्तनं K<sup>Σ</sup>, कृतनं M<sup>a</sup>M<sup>c</sup> 23a म्रियते ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup> M<sup>c</sup>;

मृते<sup>o</sup>ummet.M<sup>a</sup> 25a खरोलूकमहिष्येषु ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; महिषोलूककाकेषु K<sup>Σ</sup>, काकोलूकमहिष्येषु M<sup>a</sup>M<sup>c</sup>

भक्षणं पक्वमान्सस्य रक्तमाल्यानुलेपनम् ॥ २५ ॥

रक्तकृष्णानि वस्त्राणि विकृतात्मा प्रपश्यति ।

N<sup>d</sup> 26<sup>v</sup> 1

हसनं वल्गनं स्वप्ने म्लानस्रग्दामधारणम् ॥ २६ ॥

N<sup>c</sup> 28<sup>v</sup> 5

स्वमान्सकर्त्तनो द्वंद्वकृष्णसर्पेण भक्षणम् ।

N<sup>a</sup> 34<sup>r</sup> 4

उद्राहञ्च तथा स्वप्ने दृष्ट्वा ह्येवं न सिद्ध्यति ॥ २७ ॥

अशुभाप्येवं समाख्याता विज्ञेया देशिकोत्तमैः ।

N<sup>c</sup> 28<sup>v</sup> 6

शुभानि चानुमोद्यानि अशुभे शत होमयेत् ॥ २८ ॥

N<sup>a</sup> 34<sup>r</sup> 5

अष्टोत्कृष्टन्तु धामेन प्रायश्चित्ताद्विशुध्यति ।

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27a °सकर्त्तनो द्वंद्व° ] N<sup>c</sup> ; °सकृत्यनोर्द्वत्य°N<sup>a</sup> , °सकृतनोर्द्वन्त N<sup>d</sup> , °सोत्कर्त्तनं बन्धं K<sup>ed</sup> , nāsti K<sup>a</sup> , °सोत्कर्त्तनोर्द्वन्धं M<sup>a</sup> M<sup>c</sup> 28a अशुभाप्येवं<sup>hyper</sup> ] N<sup>c</sup> ; अशुभापि N<sup>a</sup> , असुभास्तु N<sup>d</sup> , अशुभा ह्येवम्°K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 28c चानुमोद्यानि ] N<sup>c</sup> ; मन्तमोद्यानि N<sup>a</sup> , मन्त्रमोद्यानि N<sup>d</sup> , शुभास्तत्रानुमोद्या वै K<sup>Σ</sup> , शुभास्त्वस्त्रानुबोध्या वै<sup>hyper</sup>M<sup>a</sup> , शुभास्त्वत्रानुबोध्य वै<sup>hyper</sup>M<sup>c</sup>

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26a रक्तकृष्णानि ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> ; कृष्णरक्तानि K<sup>Σ</sup> 26c वल्गनं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup> ; वल्कनं M<sup>a</sup> 27c उद्राहञ्च तथा स्वप्ने ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>ed</sup> M<sup>a</sup> M<sup>c</sup> ; nāsti K<sup>a</sup> 29a अष्टोत्कृष्टन्तु धामेन ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; अष्टोत्तरशतं धाम्ना K<sup>Σ</sup> , अष्टोत्कृष्टशतं धाम्ना M<sup>a</sup> , अष्टोत्कृष्टं शतं धाम्ना M<sup>c</sup>



तद्विभागं प्रवक्ष्यामि यथा ज्ञायन्ति तत्त्वतः ।

N<sup>a</sup><sub>45</sub><sup>r</sup><sub>3</sub>,  
N<sup>b</sup><sub>37</sub><sup>v</sup><sub>5</sub>

षट्त्रिंशदङ्गुलं चारं हृत्पद्माद्याव शक्तिः ॥ २३४ ॥

तुटिषोडशमानेन कालेन कलितं प्रिये ।

संचरन्तं विभागेन यथावत्तच्छृणुष्व मे ॥ २३५ ॥

हृत्पद्मा यावदयनं भागैकं त्यजते तु सः ।

N<sup>a</sup><sub>45</sub><sup>r</sup><sub>4</sub>,  
N<sup>c</sup><sub>37</sub><sup>v</sup><sub>6</sub>

नासिकाग्रे द्वितीयं तु तृतीयं शक्तिना युतम् ॥ २३६ ॥

तत्रस्थो विनिवर्त्तत यावत्तत्त्वं न विन्दति ।

विदिते तु परे शान्ते तत्रस्थो ऽपि न बाध्यते ॥ २३७ ॥

N<sup>d</sup><sub>35</sub><sup>v</sup><sub>1</sub>

शक्त्यान्तश्च यदा गच्छेद्बुधश्च तदा भवेत् ।

N<sup>a</sup><sub>45</sub><sup>r</sup><sub>5</sub>,  
N<sup>c</sup><sub>38</sub><sup>r</sup><sub>1</sub>

हृद्गतः च पुनोत्तिष्ठे बुध्यमानः स उच्यते ॥ २३८ ॥<sup>3</sup>

शक्तिं प्राप्य बुद्धो ज्ञेयो व्यापिन्यंशे प्रबुध्यताम् ।

अतीतः सुप्रबुद्धश्च उन्मनस्थं सदा भवेत् ॥ २३९ ॥

A<sub>45</sub><sup>v</sup><sub>1</sub>

न कालं न कला चारं न तत्वानाञ्च कारणात् ।

सुनिर्वाणं परं शुद्धं गुरुपारम्परागतम् ॥ २४० ॥

N<sup>c</sup><sub>38</sub><sup>r</sup><sub>2</sub>

<sup>2</sup>This part in Ms. N<sup>b</sup> is missing

<sup>3</sup>SvaTa 4.238c-241b ] This part is missing in South Indian recension of SvaTa

234b ज्ञायन्ति ] N<sup>c</sup>; ज्ञायेन्ति N<sup>a</sup>, ज्ञास्यंति N<sup>d</sup>, ज्ञायेत K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>, ज्ञेयं तु M<sup>b</sup> 234b तत्त्वतः ] N<sup>d</sup>; तत्त्वव N<sup>a</sup>, तत्त्ववित् N<sup>b</sup> K<sup>Σ</sup> M<sup>b</sup> M<sup>c</sup>, तद्विधः M<sup>a</sup> 234d °पद्माद्याव ] N<sup>a</sup> p<sup>c</sup> K<sup>ed</sup>. K<sup>a</sup>; °पद्माद्याव N<sup>a</sup> ac, °पद्माद्यावच् N<sup>c</sup> °पद्माद्याव<sup>ummet</sup>.N<sup>d</sup>, °पद्माद्याव K<sup>b</sup> °पद्माद्या च M<sup>Σ</sup> 235a तुटिषोडश° ] N<sup>a</sup> K<sup>Σ</sup>; तुटिषोडश°N<sup>c</sup>, तुटिषोडश°N<sup>d</sup>, तुटिषोडश°M<sup>Σ</sup> 235b कालेन कलितं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; कालेन कलितः K<sup>Σ</sup>, कालो ज्ञेकविधा M<sup>a</sup>, कालो ज्ञेकविध M<sup>b</sup>, कालो ज्ञेकविधः M<sup>c</sup> 235c संचरन्तं ] N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup>, संचरंतं N<sup>d</sup>, संचारं तु M<sup>a</sup> M<sup>b</sup>, पंचारन्तु M<sup>c</sup> 235d यथावत्तच् ] N<sup>a</sup> N<sup>c</sup>, यथावृत्तं N<sup>d</sup>, यथावत्तंK<sup>ed</sup>. M<sup>c</sup>, यथावृत्तं K<sup>a</sup> K<sup>b</sup>, यथावन्तं M<sup>a</sup>, यथावत्तुं M<sup>b</sup> 236a यावदयनं ] N<sup>a</sup> N<sup>c</sup> K<sup>b</sup> K<sup>ed</sup>, यावदयनं N<sup>b</sup>, यावदयनं K<sup>a</sup>, यापादयनं M<sup>Σ</sup> 236b भागैकं त्यजते N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, भागमेकम् त्यजेत्तु K<sup>Σ</sup>, भावमेकम् त्यजेत्तु M<sup>a</sup> 236d तृतीयं शक्तिनायुतं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; शक्त्यन्ते तु तृतीयकम् K<sup>Σ</sup> M<sup>a</sup>, शक्त्यन्ते च तृतीयकम् M<sup>b</sup> M<sup>c</sup> 237a विनिवर्त्तत ] N<sup>c</sup> N<sup>d</sup>, विनिवर्त्तत N<sup>a</sup>, विनिवर्त्तत K<sup>Σ</sup> M<sup>c</sup>, ऽपि निवर्त्तत M<sup>a</sup> M<sup>b</sup> 237b तत्त्वं न विन्दति ] N<sup>a</sup> N<sup>c</sup>, तत्त्वं निविन्दति N<sup>d</sup>, तत्त्वं न विन्दति K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>, तन्तुन् न विद्\*\*M<sup>b</sup> 237d तत्रस्थो N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup>, तन्त्रस्थो N<sup>a</sup> ] 238a शक्त्यान्तश्च ] N<sup>a</sup>, शक्त्य चोर्द्ध N<sup>c</sup>, शक्तिश्च N<sup>d</sup>, शक्त्या चाधो K<sup>Σ</sup> M<sup>a</sup>, शक्त्या चथो M<sup>b</sup>, शक्त्या चाथो M<sup>c</sup> 238c च पुनोत्तिष्ठे ] em., च पुनोत्तिष्ठे N<sup>a</sup>, च पुनस्तिष्ठेद् N<sup>c</sup>, च पुनोत्तिष्ठेद् N<sup>d</sup>, पुनरुत्तिष्ठेद्, nāsti M<sup>Σ</sup> 239a ज्ञेयो ] N<sup>b</sup> K<sup>Σ</sup>; ज्ञेय N<sup>a</sup> N<sup>d</sup> 239b व्यापिन्यंशे ] N<sup>c</sup> K<sup>Σ</sup>; व्यापिन्यंशि N<sup>a</sup>, व्यापिन्यंगे N<sup>d</sup> 239b प्रबुध्यताम् ] N<sup>d</sup>; प्रबुध्यगम् N<sup>a</sup>, प्रबुध्यतम् N<sup>c</sup>, प्रबुद्धता K<sup>Σ</sup>, nāsti M<sup>Σ</sup> 239c सुप्रबुद्धाश्च ] N<sup>a</sup>; सुप्रबुद्धस्तु N<sup>c</sup>, स प्रबुध्यश्च N<sup>c</sup>, सुप्रबुद्धस्तु K<sup>Σ</sup>, nāsti M<sup>Σ</sup> 239d उन्मनस्थं ] N<sup>a</sup> N<sup>c</sup>, उन्मनःस्थं N<sup>d</sup>, उननस्त्वं K<sup>Σ</sup>, nāsti M<sup>Σ</sup> 239d सदा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, तदा K<sup>Σ</sup>, nāsti M<sup>Σ</sup> 240a न कालं न कला चारं ] N<sup>a</sup>; न कालं कलत्वाचारं N<sup>c</sup>, न कालं कला चारं<sup>ummet</sup>.N<sup>d</sup>, न कालो न कला चरो K<sup>Σ</sup> 240b तत्वानाञ्च कारणात् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; तत्त्वं न च कारणम् K<sup>Σ</sup> 240c परं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>ed</sup>.; पदं K<sup>a</sup> प्ररं K<sup>b</sup>, nāsti M<sup>Σ</sup>

तं विदित्वा विमुच्यन्ते गत्वा भूयो न जायते ।  
अध्वषट्कं यथा प्राणसंस्थितम् कथयामि ते ॥ २४१ ॥

N<sup>a</sup> 45<sup>v</sup>2

आपादाद्याव मूर्ध्नान्तिञ्चिन्ते सञ्चेतनं हि यत् ।  
भुवनाध्वा स विज्ञेयस्तत्त्वाध्वानं तथैव हि ॥ २४२ ॥

N<sup>d</sup> 35<sup>v</sup>4

कलाकलितसंस्थानं प्राणं सञ्चरते सदा ।  
निवृत्तिश्च प्रतिष्ठा च अधोभागे प्रकीर्त्तिताः ॥ २४३ ॥

N<sup>d</sup> 35<sup>v</sup>5

N<sup>a</sup> 45<sup>v</sup>3

विद्या शान्तिस्तथा चोर्ध्वे शान्त्यतीता यधिष्ठिताः ।  
तस्यातीतं परं भावं तदूर्ध्वं पदमव्ययम् ॥ २४४ ॥

N<sup>c</sup> 38<sup>r</sup>4

एवं बिन्दुकला ज्ञेया नादशक्त्यात्मिकाश्च याः ।  
व्यापिन्यायात्मिका याश्च व्याप्यव्यापकभेदतः ॥ २४५ ॥

प्राणैकसंस्थिता सर्वा षट्त्वागात्सप्तमे लयः ।  
कलाध्वा एवमाख्यातो वर्णाध्वानं निबोधतः ॥ २४६ ॥

N<sup>d</sup> 35<sup>v</sup>7

वर्णा शब्दात्मिका सर्वे जगत्यस्मिं चराचरे ।  
स्थिता पञ्चाशभेदेन शास्त्रैस्वानन्त्यकोटिभिः ॥ २४७ ॥

N<sup>d</sup> 35<sup>v</sup>8  
N<sup>a</sup> 45<sup>v</sup>5,  
N<sup>c</sup> 38<sup>r</sup>6

शब्दे प्राणः समाख्यातस्तस्माद्द्वर्णास्तु प्राणतः ।  
उत्पद्यन्ते लयं यान्ति यत्र शब्दो लयङ्गतः ॥ २४८ ॥

शब्दातीतो वरारोहे तत्त्वेन सह युज्यते ।  
युक्तं सर्वगतो देवि धर्माधर्मविवर्जितः ॥ २४९ ॥

N<sup>a</sup> 46<sup>r</sup>1

N<sup>c</sup> 38<sup>v</sup>1

241a तं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>a</sup> ; तद<sup>K<sup>ed</sup></sup>. K<sup>b</sup>, nāsti M<sup>Σ</sup> 241a विमुच्यन्ते ] N<sup>a</sup> N<sup>d</sup> ; विपच्यन्ते N<sup>c</sup>, विमुच्येत K<sup>Σ</sup>,  
nāsti M<sup>Σ</sup> 241c अध्वषट्कं ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; अध्वषट्कं N<sup>c</sup> 241c प्राण ] N<sup>a</sup>, प्राणे N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>,  
प्राणा N<sup>d</sup> 242a आपादाद्याव मूर्धन्तं ] N<sup>a</sup>, आपादाद्यावमूर्धन्तं<sup>ummet</sup>.N<sup>c</sup>, आपादाद्याव गृध्नांतं N<sup>d</sup>, आपादान्मूर्धपर्यन्तं  
K<sup>ed</sup>. K<sup>b</sup>, आपादमूर्धपर्यन्तं M<sup>Σ</sup>, भुवनाध्वा स विज्ञेयस् K<sup>b</sup> 242b चिन्ते ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, चित्ते: K<sup>Σ</sup>, चित्ते M<sup>a</sup>, चित्त  
M<sup>a</sup> M<sup>c</sup> 242b सञ्चेतनं ] N<sup>a</sup> N<sup>c</sup>, शञ्चेतनं N<sup>d</sup>, संवेदनं K<sup>Σ</sup> M<sup>Σ</sup> 242d तत्त्वाध्वानं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; तत्त्वाध्वा  
च K<sup>Σ</sup> M<sup>a</sup> M<sup>b</sup>, सत्त्वाध्वा M<sup>c</sup> 242d हि ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>, च N<sup>c</sup> 243a °संस्थानं ] N<sup>a</sup>; °सन्तानं N<sup>c</sup>,  
°संस्थान N<sup>d</sup>, °सन्तान: K<sup>Σ</sup>, °सञ्चार: M<sup>Σ</sup> 243b प्राण ] N<sup>c</sup>; प्राण N<sup>a</sup>, प्राणा: N<sup>d</sup>, प्राण: K<sup>Σ</sup> M<sup>Σ</sup> 243b  
सञ्चरते ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>b</sup>; यच्चरते N<sup>c</sup>, -स्यं चरते M<sup>c</sup> 243d अधोभागे ] N<sup>d</sup> K<sup>Σ</sup>; अधोभागN<sup>a</sup> M<sup>Σ</sup>,  
अधोभाग: N<sup>c</sup> 243d प्रकीर्त्तिता: ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, प्रवर्तिके K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>, प्रवर्तिकै: M<sup>b</sup> 244b यधिष्ठिता: ]  
N<sup>a</sup> N<sup>c</sup>, ह्यधिष्ठिता N<sup>d</sup>, त्वधिष्ठिता K<sup>Σ</sup>, त्वधिष्ठिता M<sup>Σ</sup> 244d तदूर्ध्वं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; तदूर्ध्वे M<sup>a</sup> M<sup>c</sup>  
245b या: ] em., या N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> 245c व्यापिन्यायात्मिका याश्च ] N<sup>a</sup> N<sup>d</sup>; व्यापिन्यध्यात्मिका याश्च N<sup>c</sup>,  
व्यापिन्यायात्मिका याश्चK<sup>ed</sup>. K<sup>b</sup> M<sup>Σ</sup>, व्यापिन्याया: कलायाश्च K<sup>a</sup> 246c कलाध्वा एवमा° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; कलाध्वैवं  
स°K<sup>Σ</sup> M<sup>Σ</sup> 246d निबोधत: ] N<sup>a</sup>; निबोधत N<sup>c</sup> N<sup>d</sup>, निबोध मे K<sup>Σ</sup> M<sup>Σ</sup> 247a वर्णा शब्दात्मिका ] N<sup>a</sup> N<sup>c</sup>;  
वर्णशब्दात्मिका: N<sup>d</sup>, वर्णा: शब्दात्मिका: K<sup>ed</sup>. K<sup>b</sup>, वर्णा शब्दात्मिका: K<sup>a</sup>, वर्णाशब्दात्मिका: M<sup>a</sup>, वर्णाशब्दात्मिकास  
M<sup>b</sup> M<sup>c</sup> 247c पञ्चशभेदेन ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; पञ्चाशता भेदै: K<sup>Σ</sup>, पञ्चशता भेदा: M<sup>a</sup> पञ्चदशा\*\*M<sup>b</sup>, पञ्चाशादा  
भेदाश् M<sup>c</sup> 248a शब्दे ] N<sup>c</sup>, शब्दो N<sup>a</sup>, शब्दं N<sup>d</sup>, शब्दK<sup>a</sup> M<sup>b</sup>, शब्दात्K<sup>ed</sup>. K<sup>b</sup>, शब्दा: M<sup>a</sup>, शब्द:M<sup>c</sup>  
248d यत्र ] N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; यन्त्र N<sup>a</sup>, यांति N<sup>d</sup>, \*\*M<sup>b</sup> 249c युक्तं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, युक्त: K<sup>Σ</sup> M<sup>a</sup>, युक्तस्  
M<sup>b</sup> M<sup>c</sup>

नाधो निरीक्षते भूयः शिवतत्त्वे गतो यदा । अधो याति अधर्मेण धर्मेणोर्ध्वं व्रजेत्पुनः ॥ २५० ॥	N <sup>d</sup> <sub>36</sub> r <sub>2</sub>
विज्ञानेन द्वयं त्यक्त्वा सर्वगस्तु भवेदिह । वर्णाध्वा तु समाख्यातः पदाध्वानमथोच्यते ॥ २५१ ॥	N <sup>a</sup> <sub>46</sub> r <sub>2</sub> , N <sup>c</sup> <sub>38</sub> v <sub>2</sub> N <sup>d</sup> <sub>36</sub> r <sub>3</sub>
एकाशीति पदायेव विद्याराजे व्यवस्थिताः । पदा वर्णात्मिका ते ऽपि वर्णा प्राणात्मिका स्मृताः ॥ २५२ ॥	N <sup>d</sup> <sub>36</sub> r <sub>4</sub>
तस्मादेवं पदा सर्वे स्थिताः प्राणक्रमेण तु । पदाध्वा एवमाख्याता मन्त्राध्वानं निबोध मे ॥ २५३ ॥	N <sup>a</sup> <sub>46</sub> r <sub>3</sub> , N <sup>c</sup> <sub>38</sub> v <sub>3</sub>
मन्त्रैकादशिका या च सा च हंसे व्यवस्थिता । पदैकादशतत्वान्तं प्राणे चरति नित्यशः ॥ २५४ ॥	N <sup>d</sup> <sub>36</sub> r <sub>5</sub> , N <sup>a</sup> <sub>46</sub> r <sub>4</sub> , N <sup>c</sup> <sub>38</sub> v <sub>4</sub>
अकारश्च उकारश्च मकारो बिन्दुरेव च । अर्धचन्द्र निरोधी च नादं नादान्तम् एव च ॥ २५५ ॥	
शक्तिश्च व्यापिनी चैव समनैकादशा स्मृताः । उन्मना तु तदातीता तस्यातीतं निरामयम् ॥ २५६ ॥	N <sup>d</sup> <sub>36</sub> r <sub>6</sub> , N <sup>a</sup> <sub>46</sub> r <sub>5</sub> , N <sup>c</sup> <sub>38</sub> v <sub>5</sub>
मन्त्राप्येवं स्थिता प्राणे हंसोच्चारमथोच्यते । हकारस्तु स्मृतः प्राणः स्वप्रवृत्तो हलाकृतिः ॥ २५७ ॥	N <sup>d</sup> <sub>36</sub> r <sub>7</sub>
अकारेण यदा युक्तो उकार चरणेन तु । मकारमात्रया युक्तो वर्णोच्चारो भवेत्स्फुटं ॥ २५८ ॥	N <sup>c</sup> <sub>38</sub> v <sub>6</sub>

250a भूयः ] N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>b</sup>, भूयो N<sup>a</sup> N<sup>c</sup>, भूयश् M<sup>c</sup> 250c याति अधर्मेण ] N<sup>c</sup> N<sup>d</sup>; याति ह्यधर्मेण N<sup>a</sup>, वै यात्यधर्मेण K<sup>Σ</sup> M<sup>Σ</sup> 251b भवेदिह ] N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup>; भवेन्विह N<sup>a</sup>, भवे त्विह N<sup>c</sup> 251c वर्णाध्वा तु ] N<sup>a</sup> N<sup>c</sup> M<sup>Σ</sup>; वर्णाध्वामु<sup>o</sup>N<sup>d</sup>, वर्णाध्वैवं K<sup>Σ</sup> 251c समाख्यातः ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup>; समाख्याताः N<sup>a</sup>, उभमाख्यातः N<sup>d</sup> 252a पदायेव ] N<sup>a</sup>, पदायेच N<sup>c</sup> N<sup>d</sup>, पदान्यत्र K<sup>ed</sup>, पदान्येव K<sup>a</sup> K<sup>b</sup> M<sup>Σ</sup> 252b विद्याराजे व्यवस्थिताः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; विद्याराजस्थितान्यपि K<sup>Σ</sup> M<sup>Σ</sup> 252c पदावर्णात्मिका ते ऽपि ] N<sup>a</sup> N<sup>c</sup>; पदावर्णात्मि वाच्चेपि N<sup>d</sup>, वर्णात्मकानि तान्यत्र K<sup>Σ</sup> M<sup>Σ</sup> 253a पदा सर्वे ] N<sup>a</sup> N<sup>c</sup>; पदाः सर्वे N<sup>d</sup>, पदान्यत्र K<sup>Σ</sup> M<sup>Σ</sup> 253b स्थिताः ] N<sup>c</sup> N<sup>d</sup>; स्थिता N<sup>a</sup>, तानि K<sup>Σ</sup> M<sup>Σ</sup> 253c पदाध्वा एवमाख्याता ] N<sup>c</sup>; पदाध्वा एव साख्याता N<sup>a</sup>, पदाध्वा एवमाख्यातो N<sup>d</sup>, पदाध्वैवं समाख्यातः K<sup>Σ</sup>, पदाध्वा तु समाख्यातो M<sup>Σ</sup> 254a या च ] N<sup>a</sup> N<sup>c</sup>; ये च N<sup>d</sup>, या तु K<sup>b</sup> K<sup>ed</sup>, यत्र M<sup>Σ</sup>, nāsti K<sup>a</sup> 254c पदैकादशतत्वान्तं ] N<sup>c</sup> N<sup>d</sup>; पदैकादशतत्वान्तं N<sup>a</sup>, पदैकादशिका सा च K<sup>b</sup> K<sup>ed</sup>, पदैकादशिका या च M<sup>Σ</sup> 255c अर्धचन्द्र ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>Σ</sup>, अर्धचन्द्रो K<sup>a</sup> K<sup>ed</sup> 255d नादं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; नादो K<sup>a</sup> K<sup>ed</sup>. M<sup>a</sup>, नाद M<sup>b</sup> नादौ M<sup>c</sup> 256b °दशा स्मृताः ] N<sup>a</sup>; °दशी स्मृताः N<sup>c</sup>, °दश स्मृता N<sup>d</sup>, °दशी स्मृता K<sup>a</sup> K<sup>ed</sup>. M<sup>Σ</sup> 256c तु तदातीता ] N<sup>a</sup> N<sup>c</sup>; तु तदतीत N<sup>d</sup>, च ततो ऽतीता K<sup>Σ</sup> तु ततो ऽतीता M<sup>a</sup>, तु ततो नित M<sup>b</sup> M<sup>c</sup> 257a मन्त्राप्येवं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, मन्त्रा एवं K<sup>Σ</sup> M<sup>a</sup>, मन्त्रा एव M<sup>c</sup>, \*\*\*\*M<sup>b</sup> 257a स्थिता ] N<sup>a</sup> N<sup>c</sup>; स्थिताः N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>, \*\*M<sup>b</sup> 257c स्मृतः ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>b</sup> M<sup>c</sup>; स्मृतो N<sup>a</sup>, मृतः M<sup>b</sup> 257c प्राणः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>, प्राणे M<sup>Σ</sup> 258a युक्तो ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup>, युक्त N<sup>c</sup> M<sup>c</sup>, उक्त M<sup>a</sup>, \*\*M<sup>b</sup> 258c युक्तो ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup>; युक्तः N<sup>a</sup>

4.254 ] nāsti in Ms. K<sup>a</sup> 4.255-256b ] nāsti in Ms. K<sup>b</sup>

बिन्दुः शिरःसमायोगात्सुस्वरत्वं प्रपद्यते । नादो ऽस्य वदनं प्रोक्तं वदन शब्दमुदीरयन् ॥ २५९ ॥	N <sup>d</sup> <sub>36r</sub> 8
अनेनैव तु योगेन स हंसः पुरुष उच्यते । ब्रह्मविष्ण्वीशमार्गेण चरते सर्वजन्तुषु ॥ २६० ॥	N <sup>a</sup> <sub>46v</sub> 2, N <sup>c</sup> <sub>39r</sub> 1, N <sup>d</sup> <sub>36v</sub> 1
शक्तितत्त्वे लयं याति विज्ञाने चोर्ध्वतो ब्रजेत् । व्यापिनी समना त्यक्त्वा उन्मनाया शिवं ब्रजेत् ॥ २६१ ॥	
शिवतत्त्वगतो हंसो न चरे सर्वगो भवेत् । हंसोच्चारः समाख्यातः करणैश्च समन्वितः ॥ २६२ ॥	N <sup>d</sup> <sub>36v</sub> 2 N <sup>a</sup> <sub>46v</sub> 3, N <sup>c</sup> <sub>39r</sub> 2
हकारः प्राणशक्त्यात्मा अकारो ब्रह्मवाचकः । हृदि त्यागं भवेत्तस्य उकारो विष्णुवाचकः ॥ २६३ ॥	N <sup>d</sup> <sub>36v</sub> 3
कण्ठे त्यागं भवेत्तस्य मकारो रुद्रवाचकः । तालुमध्ये त्यजेत्सो ऽपि बिन्दुश्चैवेश्वरः स्वयम् ॥ २६४ ॥	N <sup>a</sup> <sub>46v</sub> 4
त्यागं तस्य भ्रुवोर्मध्ये नादवाच्यो सदाशिवः । ललाटाद्याव मूर्धान्तं त्यागं तस्य विधीयते ॥ २६५ ॥	N <sup>d</sup> <sub>36v</sub> 4
शक्तिश्च व्यापिनी समना तासां वाच्यः शिवोच्यते । मूर्ध्नि मध्ये त्यजेच्छक्तितदूर्ध्वं व्यापिनी त्यजेत् ॥ २६६ ॥ ]	N <sup>a</sup> <sub>46v</sub> 5, N <sup>b</sup> <sub>39r</sub> 4, N <sup>c</sup> <sub>36v</sub> 5

259a °योगात् ] N<sup>d</sup> K<sup>b</sup> K<sup>ed</sup>. M<sup>a</sup> M<sup>c</sup> ; °योगः N<sup>a</sup> N<sup>c</sup> , °योत्<sup>ummet</sup>. N<sup>b</sup> , nāsti K<sup>a</sup> 259c प्रोक्तं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>Σ</sup> ;  
 प्रोक्तः K<sup>Σ</sup> 259d वदन ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; वदनं K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> , पतनं M<sup>b</sup> 259d शब्दमुदीरयन् ] N<sup>d</sup> ; शब्दमुदीरयन्  
 N<sup>a</sup> , शब्दमुदीरयेत् N<sup>c</sup> , शब्दमीरयेत् K<sup>a</sup> K<sup>ed</sup>. , शब्दमीरितम् K<sup>b</sup> , शक्तिरिष्यते M<sup>Σ</sup> 260a तु ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> ;  
 च K<sup>Σ</sup> , \*M<sup>b</sup> 260b हंसः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> ; हंसं M<sup>b</sup> M<sup>c</sup> 260c °विष्ण्वी° ] N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; °वैष्ण्वी° N<sup>a</sup> N<sup>c</sup>  
 260d चरते ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; चरन्वै K<sup>Σ</sup> M<sup>Σ</sup> 261a शक्तितत्त्वे ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> ; शक्तितत्त्वे N<sup>c</sup> , शक्तितो विलयं  
 M<sup>a</sup> M<sup>c</sup> , शक्तितो \*\*\*M<sup>b</sup> 261a याति ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; \*\*M<sup>b</sup> 261b चोर्ध्वतो ] °नोर्ध्वतां K<sup>Σ</sup> M<sup>b</sup> M<sup>c</sup> ,  
 °नोर्ध्वतां M<sup>b</sup> 261c व्यापिनी ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>a</sup> ; व्यापिनी K<sup>b</sup> K<sup>ed</sup>. M<sup>Σ</sup> 261c त्यक्त्वा ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ;  
 न्यक्त्वा N<sup>a</sup> 262a शिवतत्त्वगतो ] N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup> ; शिवतत्त्वगतो N<sup>d</sup> , शिवतत्त्वे गतो M<sup>a</sup> , शिवतत्त्वे गते M<sup>b</sup> M<sup>c</sup>  
 262c °च्चारः ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>b</sup> ; °च्चारस् N<sup>a</sup> M<sup>c</sup> 262d समन्वितः ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; समन्वितं N<sup>a</sup>  
 263a हकारः ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup> ; हकारो N<sup>a</sup> , हकारमा<sup>a</sup> , हकारं M<sup>b</sup> 263b अकारो ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup> ;  
 आकारो M<sup>a</sup> , आकाशे M<sup>b</sup> 263c त्यागं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; त्यागो K<sup>Σ</sup> M<sup>Σ</sup> 263d उकारो ] N<sup>d</sup> K<sup>b</sup> K<sup>ed</sup>. M<sup>b</sup> M<sup>c</sup> ;  
 ऊकारो N<sup>a</sup> N<sup>c</sup> K<sup>a</sup> , प्रकारो M<sup>a</sup> 264a कण्ठे ] N<sup>c</sup> N<sup>d</sup> K<sup>a</sup> K<sup>ed</sup>. ; कण्ठो N<sup>a</sup> K<sup>b</sup> M<sup>Σ</sup> 265a त्यागं तस्य ]  
 N<sup>c</sup> N<sup>d</sup> ; अर्द्धचत्र N<sup>a</sup> , त्यागस्तस्य K<sup>ed</sup>. K<sup>b</sup> M<sup>Σ</sup> , त्यागस्तत्र K<sup>a</sup> 265b नादो N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>Σ</sup> ; नादे K<sup>b</sup> K<sup>ed</sup>. ,  
 नादो K<sup>a</sup> 265c ललाटाद्याव मूर्धान्तं ] N<sup>c</sup> ; ललाटाद्याव मूर्धान्तं N<sup>a</sup> , ललाटाद्याव मूर्द्धतं N<sup>d</sup> , ललाटान्मूर्धपर्यन्तं  
 K<sup>Σ</sup> , ललाटान्मूर्धपर्यन्ते M<sup>a</sup> , ललाटान्मूर्धपर्यन्ते M<sup>b</sup> M<sup>c</sup> 265d त्यागं ] N<sup>a</sup> N<sup>c</sup> ; योगं N<sup>d</sup> , त्यागस् K<sup>Σ</sup> M<sup>Σ</sup>  
 266a शक्तिश्च ] N<sup>a</sup> N<sup>d</sup> M<sup>Σ</sup> ; शक्ति° K<sup>b</sup> K<sup>ed</sup>. , शक्तिर् K<sup>a</sup> 266a समना ] N<sup>a</sup> N<sup>c</sup> ; समनास् N<sup>d</sup> K<sup>Σ</sup> , तेषां  
 M<sup>Σ</sup> 266b शिवोच्यते ] N<sup>a</sup> N<sup>d</sup> ; सदाशिवः N<sup>c</sup> K<sup>a</sup> , शिवो ऽव्ययः K<sup>b</sup> K<sup>ed</sup>. M<sup>Σ</sup> 266c मूर्ध्नि ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>c</sup> ;  
 मूर्ध° K<sup>a</sup> K<sup>ed</sup>. M<sup>a</sup> , पूर्व° K<sup>b</sup> \*\*\*M<sup>b</sup> 266c शक्ति ] N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; शक्ति N<sup>a</sup> N<sup>c</sup> 266d ऊर्ध्वं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ;  
 ऊर्ध्वं K<sup>Σ</sup> M<sup>Σ</sup>

4.259ab ] nāsti in Ms. K<sup>a</sup>

समना उन्मना त्यज्य षट्त्यागात्सप्तमे लयः ।  
सूक्ष्मसूक्ष्मतरैर्भावैरेवमेव त्यजेत्प्रिये ॥ २६७ ॥

N<sup>d</sup><sub>36</sub><sup>v</sup><sub>6</sub>

स्थूलस्थूलतरैर्भावैर्नानासिद्धिफलप्रदा ।  
सूक्ष्मात्यन्तपरं भावमभावं स विधीयते ॥ २६८ ॥

N<sup>a</sup><sub>47</sub><sup>r</sup><sub>1</sub>,  
N<sup>c</sup><sub>39</sub><sup>r</sup><sub>5</sub>

उन्मना त्वपरं भावं स्थूला तस्य परे मता ।  
तस्यापरं पुनः शून्यं स्पर्शञ्चैव तथापरम् ॥ २६९ ॥

N<sup>d</sup><sub>36</sub><sup>v</sup><sub>7</sub>

शब्द ज्योति तथा मन्त्रं कारणं भुवनानि च ।  
पञ्चभूतात्मभुवनाः कारणे समधिष्ठिताः ॥ २७० ॥

N<sup>a</sup><sub>47</sub><sup>r</sup><sub>2</sub>,  
N<sup>d</sup><sub>39</sub><sup>r</sup><sub>6</sub>

भुवनां ध्यायते यस्तु वक्ष्यमाणैकरूपकः ।  
भुवनेशत्वमाप्नोति शिवं ध्यात्वा तु तन्मयम् ॥ २७१ ॥

N<sup>d</sup><sub>36</sub><sup>v</sup><sub>8</sub>

ब्रह्मादिकारणानाञ्च साधने विग्रहं स्मरेत् ।  
पूर्वोक्तं लक्षणं यच्च तन्मयत्वमवाप्नुयात् ॥ २७२ ॥

N<sup>a</sup><sub>47</sub><sup>r</sup><sub>3</sub>,  
N<sup>b</sup><sub>39</sub><sup>r</sup><sub>1</sub>

N<sup>d</sup><sub>37</sub><sup>r</sup><sub>1</sub>

मन्त्रैश्च मन्त्रसिद्धिस्तु जपहोमार्चनानाल्लभेत् ।  
पूर्वोक्तरूपकध्यानात्सिध्यते नात्र संशयः ॥ २७३ ॥

N<sup>b</sup><sub>39</sub><sup>v</sup><sub>2</sub>,  
N<sup>c</sup><sub>37</sub><sup>r</sup><sub>2</sub>

ज्योतिर्ध्यानात्तु योगीन्द्रो योगसिद्धिमवाप्नुयात् ।  
तन्मयत्वं यदा याति योगीनामधिपो भवेत् ॥ २७४ ॥

267a समना उन्मना ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup> ; समनामुन्मनांK<sup>b</sup>K<sup>ed</sup>. M<sup>a</sup>M<sup>b</sup>, शमनामुन्मनां K<sup>a</sup>, \*\*\*\*\*M<sup>c</sup> 267d °वमेव ] N<sup>a</sup>N<sup>d</sup> ; °वमेवम् N<sup>c</sup>K<sup>Σ</sup>M<sup>Σ</sup> 268b नाना° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>, नाम्ना M<sup>Σ</sup> 268c सूक्ष्मात्यन्तपरं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>, सूक्ष्मो ज्यन्तं परो K<sup>Σ</sup>M<sup>Σ</sup> 268d भावमभावं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>, भावो ऽभवः स च K<sup>a</sup>, भावस्त्वभावः स K<sup>ed</sup>, भावस्त्वभावस्स K<sup>b</sup>, भावद्भावः स M<sup>a</sup>, भावमभावस्स M<sup>b</sup>, भाव अभावस्स M<sup>c</sup> 269a उन्मना त्वपरं ] N<sup>a</sup>; उन्मनत्वं परं N<sup>c</sup>N<sup>d</sup>, उन्मनात्वपरो K<sup>Σ</sup>, उन्मनान्यपरो M<sup>Σ</sup> 269b स्थूला ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; स्थूलस् K<sup>Σ</sup>M<sup>Σ</sup> 269b तस्य परे N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; तस्यापरो K<sup>Σ</sup>M<sup>Σ</sup> 269d स्पर्शञ्चैव ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; स स्पर्शं च K<sup>a</sup>, संस्पर्शं K<sup>b</sup>K<sup>ed</sup>, सप्तमं M<sup>Σ</sup> 269d तथापरम् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; ततो ऽपरम् K<sup>Σ</sup>M<sup>b</sup>M<sup>c</sup>, मतो ऽपरम् M<sup>a</sup> 270a शब्द ] N<sup>a</sup>N<sup>c</sup>; शब्दो N<sup>d</sup>K<sup>Σ</sup>M<sup>Σ</sup> 270a ज्योति तथा ] N<sup>a</sup>N<sup>c</sup>; ज्योतिस्तथा N<sup>d</sup>, ज्योतिस्ततो K<sup>Σ</sup>, ह्येति ततो M<sup>Σ</sup> 270a मन्त्रं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; मन्त्राः K<sup>Σ</sup>M<sup>Σ</sup> 270b कारणं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>Σ</sup>; कारणा K<sup>Σ</sup> 270c पञ्चभूतात्मभुवनाः ] N<sup>d</sup>; पञ्चभूतामिका भुवना<sup>hyper</sup>N<sup>a</sup>N<sup>c</sup>, पञ्चभूतात्मभुवनं K<sup>Σ</sup>M<sup>Σ</sup> 271a भुवनां ] N<sup>a</sup>N<sup>c</sup>; भुवना N<sup>d</sup>, भुवनं K<sup>Σ</sup>M<sup>Σ</sup> 271a ध्यायते ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; चिन्तयेद् K<sup>Σ</sup>, ध्याययेद् M<sup>Σ</sup> 271b °णैकरूपकः ] N<sup>a</sup>; °नैकरूपकः N<sup>c</sup>N<sup>d</sup>, °णिकरूपकम् K<sup>Σ</sup>M<sup>a</sup>M<sup>c</sup>, °णैव रूपकम् M<sup>b</sup> 271c भुवनेश° ] N<sup>d</sup>K<sup>Σ</sup>M<sup>Σ</sup>; भुवन्भुवनीश°<sup>hyper</sup>N<sup>a</sup>, भुवनीश°N<sup>c</sup> 271d तन्मयम् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>a</sup>M<sup>c</sup>; तन्मयः K<sup>Σ</sup>M<sup>b</sup> 272a °कारणानां ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>M<sup>a</sup>M<sup>b</sup>; °कारणान्त्यं M<sup>c</sup> 272b स्मरेत् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>Σ</sup>; स्मरन् K<sup>Σ</sup> 272c पूर्वोक्तं लक्षणं ] N<sup>a</sup>N<sup>c</sup>; पूर्वोक्तलक्षणं N<sup>d</sup>K<sup>Σ</sup>M<sup>c</sup>, पूर्वोक्तरूपकं M<sup>a</sup>, nāstiM<sup>b</sup> 272c यच्च ] N<sup>a</sup>N<sup>b</sup>N<sup>c</sup>M<sup>c</sup>; यश्च K<sup>Σ</sup>, ध्यानात् M<sup>a</sup>, nāstiM<sup>b</sup> 272d तन्मयत्वमवाप्नुयात् ] N<sup>c</sup>N<sup>d</sup>M<sup>c</sup>; तन्मयत्वमवाप्नुयात् N<sup>a</sup>, उन्मयत्वमाप्नुयात् K<sup>Σ</sup>, नात्र असंशयः M<sup>a</sup>, nāstiM<sup>b</sup> 273a मन्त्रैश्च ] N<sup>c</sup>K<sup>Σ</sup>; मन्त्रैस्तु N<sup>a</sup>N<sup>d</sup>, ध्वागेM<sup>a</sup>, मन्त्रेणैर् M<sup>c</sup>, nāstiM<sup>b</sup> 273b जपहोमार्चनानाल्लभेत् ] N<sup>b</sup>N<sup>c</sup>M<sup>a</sup>M<sup>c</sup>; जपहोमार्चनानाल्लभेत् N<sup>a</sup>, जपहोमार्चनं भवेत् K<sup>Σ</sup>, nāstiM<sup>b</sup> 273c पूर्वोक्तरूपक° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>M<sup>c</sup>; पूर्वोक्तरूपकं M<sup>a</sup>M<sup>b</sup> 274a ज्योतिर्° ] N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>; ध्वागेM<sup>a</sup>, छागेM<sup>c</sup>, nāstiM<sup>b</sup> 274a °ध्यानात्तु ] em.K<sup>Σ</sup>M<sup>b</sup>metri causa; °ध्यानान्तु N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>, ध्याना तु M<sup>a</sup> 274c यदा याति ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; यदाप्नोति K<sup>Σ</sup>M<sup>Σ</sup>

शब्दध्यानाच्च शब्दात्मा वाङ्मयापूरको भवेत् ।  
स्पर्शध्यानाच्च स्पर्शात्मा जगतः कारनं भवेत् ॥ २७५ ॥

$N^a_{47}r_5$ ,  
 $N^b_{39}v_3$

शून्यध्यानाच्च शून्यात्मा व्यापी सर्वगतो भवेत् ।  
समनाध्यानयोगेन योगी सर्वज्ञतां ब्रजेत् ॥ २७६ ॥

$N^d_{37}r_4$

उन्मन्या तु परं सूक्ष्ममभावं भावयेत्सदा ।  
सर्वेन्द्रियमनातीतमलक्ष्यं भाव उच्यते ॥ २७७ ॥

$N^b_{39}v_4$

$N^a_{47}v_1$

अभावं भावभावेन भावं कृत्वा निराश्रयम् ।  
सर्वोपाधिविनिर्मुक्तमभावं लभते पदम् ॥ २७८ ॥

एष ते कारणत्यागं कालत्यागं निबोध मे ।  
तुटिषोडशसंयुक्तः प्राणस्तु समुदाहृतः ॥ २७९ ॥

$N^c_{39}v_5$ ,  
 $N^d_{37}r_6$

$N^a_{47}v_2$

तुटद्वयं समाश्रित्य एकैको भैरव स्थितः ।  
अहोरात्रविभागेन ते उदन्ति वरानने ॥ २८० ॥

$N^d_{37}r_7$

नवमस्तु परो देवस्तस्य तेजादुदन्ति ते ।  
सर्वकालं त्यजेत्प्राणस्तथा तु कथयामि ते ॥ २८१ ॥

$N^a_{47}v_3$

तुटयः षोडशा यास्तु कालस्य करणां तु ते ।  
यैस्तु सुसंस्थितः कालः सर्वं चरति वाङ्मयम् ॥ २८२ ॥

$N^c_{39}v_6$ ,  
 $N^d_{37}r_8$

तुटिलवनिमेषश्च काष्ठा चैव कलास्तथा ।  
मुहूर्तश्च अहोरात्रं पक्षमासरितुस्तथा ॥ २८३ ॥

$N^c_{40}r_1$

275a च ]  $N^a N^c N^d K^\Sigma$ ; स  $M^\Sigma$  277c °नातीत° ]  $N^a N^c N^c$ ; °नोतीतस्° $K^\Sigma$ , °नोतीत  $M^a M^c$ , °नोतीत° $M^b$   
277d °मलक्ष्यं ]  $N^a$ ; °मलक्षं  $N^c N^d$ , °त्वलक्ष्यो  $K^\Sigma$ , अलक्षो  $M^a M^c$ , मलक्षो  $M^b$  278a भावभावेन ]  
 $N^a N^c N^d$ ; भाव्यभावेन  $K^\Sigma$ , भाव्यं योगेन  $M^\Sigma$  278d °मभावं ]  $N^a N^c N^d K^\Sigma M^a M^c$ ; भावं तु  $M^b$  279a  
एष ते ]  $N^a N^c N^d K^a K^{ed}$ .  $M^a M^c$ ; एष मे  $K^a$ . \*\*\* $M^b$  280b भैरव ]  $N^a N^c K^a$ ; भरवः  $N^d$ , भैरवः  
 $K^b K^{ed}$ . वैलव  $M^a$ , वलय  $M^b$ , वैलव  $M^c$  280d ते उदन्ति वरानने ]  $N^a N^c$ ; उदयंति वरानने $N^d$ , कुर्वन्त्युदयमेव  
ते  $K^\Sigma M^a M^c$ , कुर्वन्त्युदयमेव च  $M^b$  281a देवस् ]  $N^a N^c N^d M^b$ ; देवः  $K^\Sigma$ , देवं  $M^a$ , देवन्  $M^c$  281b  
तस्य तेजादुदन्ति ते ]  $N^a N^c N^d$ ; तेजसस्तूदयन्ति ते  $K^\Sigma$ , तेजसा उदयन्ति ते  $M^a M^c$ , तेजसा \*\*न्ति ते  $M^c$  281c  
सर्वकालं ]  $N^a N^c N^d M^\Sigma$ ; सर्वं कालं  $K^b K^{ed}$ , सर्वं प्राणं  $K^a$  281d प्राणस् ]  $N^c N^d$ ; प्राणः  $N^a$ , प्राणे  $K^\Sigma M^\Sigma$   
281d तथा तु ]  $N^a N^c N^d$ ; यथावत्  $K^\Sigma$ , यथा तत्  $M^\Sigma$  282a षोडशायास्तु ]  $N^a N^c N^d$ ; षोडशैवोक्ताः  
 $K^\Sigma M^a$ , षोडशैवोक्तः  $M^b M^c$  282b करणां ]  $N^a N^c$ ; करणास्  $N^d$ , करणं  $K^\Sigma M^c$ , करण  $M^a M^b$  282c यैस्तु  
सु° ]  $N^d$ ; येस्तु सु° $N^a$ , यैस्तु ते  $N^c$ ; तदादिः  $K^\Sigma$ , तदादि  $M^\Sigma$  282c संस्थितः ]  $N^c N^d K^\Sigma M^a M^b$ ; संस्थितो  
 $N^a$ , संस्थितं  $M^c$  282c कालः ]  $N^a N^c N^d K^a p^c K^b K^{ed}$ .  $M^a M^b$ ; कालं  $M^c$  283a तुटिलवनिमेषश्च ]  $N^a N^c$ ;  
तुटिलवनिमेषं च  $N^d$ , तुटिलवो निमेषश्च  $K^\Sigma M^a M^c$ , तुटिलवो निमेषश्च  $M^b$  283b कलास्तथा ]  $N^a N^d$ ; कला  
तथा  $N^c K^\Sigma M^a M^c$ , कला \*\* $M^b$  283c मुहूर्त ]  $N^a N^d$ ; मुहूर्तं  $N^c$ , मुहूर्तं  $K^\Sigma M^a M^c$ , \*क्तं  $M^b$  283c च  
अहोरात्रं ]  $N^c N^d$ ; च महारात्रं  $N^a$ , चाप्यहोरात्रः  $K^\Sigma M^a$ , चाप्यहोरात्रं  $M^b M^c$  283d पक्षमासरितुस् ]  $N^c$ ;  
पक्षं मासरितुस् तथा  $N^a$ , पक्षमास ऋतुस्  $N^d$ , पक्षो मास ऋतुस्  $K^\Sigma M^\Sigma$

4:275cd ] *nāsti* in  $M^b M^c$  4:276ab ] *nāsti* in  $M^b M^c$  4:279cd ] *nāsti* in  $M^a$

अयनं वत्सरञ्चैव युगमन्वन्तरं तथा ।  
कल्पञ्चैव महाकल्पः शक्त्यन्ते तु परित्यजेत् ॥ २८४ ॥

व्यापिन्यंशे परः कालः स तदङ्गी परित्यजेत् ।  
स सप्तदशमो ज्ञेयः परार्धः परतः स्थितः ॥ २८५ ॥

स चाष्टादशमो देवि समनान्ते परित्यजेत् ।  
सर्वकालन्तु कालस्य व्यापकः परमो ऽव्ययः ॥ २८६ ॥

उन्मन्यान्ते परो योज्य न कालस्तत्र विद्यते ।  
नित्यो नित्योदितो व्यापीनादिरूपं न सन्त्यजेत् ॥ २८७ ॥

तच्च नित्योदितं प्राप्य तत्समो जायते सदा ।  
कालत्यागं भवेदेवं शून्यभावमथोच्यते ॥ २८८ ॥

ऊर्ध्वशून्यमधःशून्यं मध्येशून्यं तृतीयकम् ।  
स्थूलशून्यत्रयं ह्येतदधोर्ध्वमध्यतं पुनः ॥ २८९ ॥

चतुर्थं व्यापिनी शून्यं समनायाश्च पञ्चमम् ।  
उन्मन्याया तथा षष्ठं षडेते सामया स्थिताः ॥ २९० ॥

तत्त्वेनाधिष्ठिताः सर्वे सामायापि फलप्रदाः ।

284a वत्सरञ्चै° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>M<sup>b</sup>; वत्सरश्च°K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 284c कल्पञ्च° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; कल्पश्च°K<sup>Σ</sup> M<sup>Σ</sup>  
284d शक्त्यन्ते ] N<sup>c</sup>K<sup>Σ</sup>M<sup>Σ</sup>; शक्त्यान्ते N<sup>a</sup>N<sup>d</sup> 285a व्यापिन्यंशे ] N<sup>c</sup>; व्यापिन्यंस N<sup>a</sup>, व्यापिन्यंसे N<sup>c</sup>,  
व्यापिन्यन्ते K<sup>Σ</sup>M<sup>Σ</sup> 285a परः कालः ] N<sup>c</sup>K<sup>Σ</sup>; परो काल N<sup>a</sup>N<sup>d</sup>, परं कालं M<sup>Σ</sup> 285a स तदङ्गी  
परित्यजेत् ] N<sup>a</sup>, स तदङ्गी परित्यजेत् N<sup>c</sup>N<sup>d</sup>; स तङ्गी त्यजेत् तम्<sup>ummet</sup>.K<sup>a</sup>, स तदङ्गी त्यजेत् तम् K<sup>b</sup>K<sup>ed</sup>, स तदंशं  
परित्यजेत् M<sup>a</sup>, तदंशं परिकल्पयेत् M<sup>b</sup>M<sup>c</sup> 285c स सप्तदशमो ] N<sup>a</sup>, स सप्तदशमो N<sup>c</sup>; सप्तदशमः स N<sup>d</sup>, स  
च सप्तदशो K<sup>Σ</sup> स तु सप्तदशो M<sup>Σ</sup> 285d परार्द्धः ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; परार्ध°K<sup>a</sup>M<sup>b</sup>, परार्धः K<sup>b</sup>K<sup>ed</sup>. M<sup>a</sup>M<sup>c</sup> 286a  
स चाष्टादशमो ] N<sup>a</sup>N<sup>b</sup>N<sup>c</sup>; सो ऽपि चाष्टादशो K<sup>Σ</sup>, सो ऽपि चाष्टादशा M<sup>Σ</sup> 286b परित्यजेत् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>;  
तु तं त्यजेत् K<sup>Σ</sup>, तु संत्यजेत् M<sup>Σ</sup> 286c सर्वकालन्तु ] N<sup>a</sup>N<sup>c</sup>M<sup>c</sup>; सर्वकालं तु N<sup>d</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 286d परमो  
ऽव्ययः ] N<sup>a</sup>N<sup>a</sup>K<sup>Σ</sup>M<sup>Σ</sup>; परमव्ययः N<sup>d</sup> 287a उन्मन्यान्ते ] N<sup>a</sup>; उन्मन्यन्ते N<sup>c</sup>, उन्मनांते N<sup>d</sup>, उन्मन्यन्ते  
K<sup>Σ</sup>M<sup>Σ</sup> 287a परो योज्य ] N<sup>a</sup>N<sup>c</sup>; परा योज्य N<sup>d</sup>, परे योज्यो K<sup>Σ</sup>M<sup>a</sup>, परो योज्यो M<sup>b</sup>M<sup>c</sup> 287d  
°नादिरूपं ] N<sup>a</sup>N<sup>c</sup>; °नादरूपेण N<sup>d</sup>, आदिरूपं K<sup>b</sup>K<sup>ed</sup>. M<sup>Σ</sup> अदिरूपं K<sup>a</sup> 288a तच्च ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; तं च  
K<sup>Σ</sup>M<sup>Σ</sup> 288b तत्समो ] N<sup>c</sup>N<sup>d</sup>, तत्समो N<sup>a</sup>; तन्मयो K<sup>b</sup>K<sup>ed</sup>. उननो K<sup>a</sup>, तन्मये M<sup>a</sup>M<sup>b</sup>, तन्मयो M<sup>c</sup> 288b  
जायते ] N<sup>d</sup>K<sup>Σ</sup>M<sup>Σ</sup>; जयते N<sup>a</sup>N<sup>c</sup> 288c कालत्यागं ] N<sup>a</sup>N<sup>d</sup>; कालत्यागो N<sup>c</sup>K<sup>Σ</sup>M<sup>Σ</sup> 288c भवेदेवं ]  
N<sup>c</sup>K<sup>Σ</sup>M<sup>Σ</sup>; भवे प्येवं N<sup>a</sup>, भवे त्यागं N<sup>d</sup> 288d °मथो° ] N<sup>a</sup>N<sup>d</sup>; °स्त्वथो°K<sup>Σ</sup>, °स्तथो°M<sup>Σ</sup> 289a  
ऊर्ध्वं ] N<sup>a</sup>K<sup>Σ</sup>M<sup>Σ</sup>; ऊर्ध्वं N<sup>c</sup>N<sup>d</sup> 289b मध्येशून्यं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; मध्येशून्यं K<sup>Σ</sup>M<sup>Σ</sup> 289c स्थूलशून्यत्रयं ]  
N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; शून्यत्रयं चलं K<sup>a</sup>K<sup>ed</sup>. शून्यत्रयं लयं K<sup>b</sup>, शून्यत्रयं च ल°M<sup>b</sup>M<sup>c</sup> 289c ह्येतत् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>; ध्येत  
M<sup>a</sup>, °भ्येत M<sup>b</sup>M<sup>c</sup> 289d अधोर्ध्व° ] em.; अधोर्ध्वं N<sup>a</sup>, तधोर्ध्वं N<sup>c</sup>, तदोर्ध्वं N<sup>d</sup>; तदधो K<sup>Σ</sup>M<sup>Σ</sup> 289d  
मध्यतं पुनः ] N<sup>a</sup>N<sup>b</sup>; मध्यमं पुनः N<sup>d</sup>; ऊर्ध्वतः K<sup>Σ</sup>M<sup>Σ</sup> 290b समनायाश्च ] N<sup>d</sup>; समनायाच्च N<sup>a</sup>N<sup>c</sup>,  
290c उन्मन्याया ] N<sup>a</sup>N<sup>c</sup>; उन्मन्यायास् N<sup>d</sup>, उन्मनायां K<sup>Σ</sup>M<sup>Σ</sup> 290d सामया स्थिताः ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>;  
सामयाः स्थिताः K<sup>Σ</sup>, साश्रया स्मृताः M<sup>a</sup>M<sup>b</sup>, साशु\*स्मृताः M<sup>c</sup> 291a सर्वे ] N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup>M<sup>Σ</sup>; सर्व N<sup>a</sup> 291b  
सामयापि फलप्रदाः ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; सामया अपि सिद्धिदाः K<sup>Σ</sup>, साश्रया अपि सिद्धिदाः M<sup>a</sup>M<sup>b</sup> साश्रया अपि सिद्धिदाः  
M<sup>c</sup>

N<sup>c</sup> 40<sup>r</sup>2,  
N<sup>d</sup> 37<sup>v</sup>2

N<sup>a</sup> 47<sup>v</sup>5

N<sup>d</sup> 37<sup>v</sup>3

N<sup>a</sup> 48<sup>r</sup>1,  
N<sup>c</sup> 40<sup>r</sup>3

N<sup>d</sup> 37<sup>v</sup>4

N<sup>a</sup> 48<sup>r</sup>2,  
N<sup>b</sup> 40<sup>r</sup>4, N<sup>d</sup> 37<sup>v</sup>5

N<sup>a</sup> 48<sup>r</sup>3,  
N<sup>c</sup> 40<sup>r</sup>5

षट्शून्ये तानि संत्यज्य सप्तमे तु लयं कुरु ॥ २९१ ॥

तच्छून्यं तु परं सूक्ष्मं सर्वावस्थाविवर्जितम् ।

$N^d_{37}V_7$

अशून्यं शून्यमित्युक्तं शून्यञ्च भाव उच्यते ॥ २९२ ॥

अभावं तत्समुद्दिष्टं यत्र भावा क्षयङ्गताः ।

$N^a_{48}I_{4,}$   
 $N^b_{40}I_{6}$

सत्तामात्रं परं शान्तं तत्कथं किमपि स्थितम् ॥ २९३ ॥

यत्र यत्र निनादस्तु स्थूलान्ये ऽपि व्यवस्थितम् ।

तत्र तत्र परः शून्यः सर्व व्याप्य व्यवस्थितः ॥ २९४ ॥

स एव व्याप्य स्थूलानि स्थूलोपाधिवशाद्भवेत् ।

$N^a_{48}I_{5,}$   
 $N^b_{40}I_{4,}$   
 $N^c_{38}I_{1}$

सूक्ष्मस्थूलप्रभेदेन स एव संव्यवस्थितः ॥ २९५ ॥

तं प्राप्य तत्समत्वञ्च भवते नात्र संशयः ।

शून्यभावं समाख्यातं समरसञ्च निबोधतः ॥ २९६ ॥

291c षट्शून्ये तानि सं<sup>०</sup> ]  $N^c N^d$ ; षट्शून्ये तानि सं<sup>०</sup> $N^a$ , षट्शून्यानि परि<sup>०</sup> $K^\Sigma$ , षट्शून्यानि तु सं<sup>०</sup> $M^\Sigma$  292b  
°स्था<sup>०</sup> ]  $N^d K^\Sigma M^\Sigma$ ; °स्थ<sup>०</sup> $N^a N^c$  292d शून्यञ्च भाव ]  $N^a$ ; शून्यभावः स  $N^d$ , शून्यं चाभाव  $K^\Sigma M^\Sigma$   
293a अभावं तत्समु<sup>०</sup> ]  $N^a N^c N^d$ ; अभावः स समु<sup>०</sup> $K^b K^{ed}$ , अभावस्तु तदु<sup>०</sup> $M^a$ , भावस्तु उ<sup>०</sup> $M^b$ , अभावस्तु  
समा<sup>०</sup> $M^c$  293b भावा क्षयङ्गताः ]  $N^c$ ; भावक्षयङ्गताः  $N^a$ , भावः क्षयं गतः  $N^d K^\Sigma M^a$ , भाव क्षयं गतः  
 $M^b M^c$  293c सत्तामात्रं परं ]  $N^c N^d K^\Sigma M^\Sigma$ ; सत्तामात्रपरं  $N^a$  293c शान्तं ]  $N^a N^c N^d$ ; शून्यं  $K^\Sigma$ ,  
शुद्धं  $M^\Sigma$  294a यत्र यत्र ]  $N^c N^d K^\Sigma M^\Sigma$ ; यन्त्र यन्त्र  $N^a$  294a निनादस्तु ]  $N^d$ , निनादस्<sup>unmet.</sup> $N^a N^c$ ;  
नादादि<sup>०</sup> $K^\Sigma M^\Sigma$  294b स्थूलान्ये ऽपि व्यवस्थितम् ]  $N^a N^c$ ; स्थूलांते ऽपि व्यवस्थितम्  $N^d$ , स्थूला अन्ये ऽपि  
संस्थिताः  $K^\Sigma$ , स्थूला अन्ये ऽपि संस्थिताः  $M^\Sigma$  294c परः शून्यः ]  $N^a N^c N^d$ ; परं शून्यं  $K^\Sigma M^\Sigma$  294d  
सर्व व्याप्य ]  $N^c M^a$ ; सर्व व्यापि  $N^a$ , सर्व व्यापी  $N^d$ , सर्व व्याप्य  $K^\Sigma M^b M^c$  295a स एव व्याप्य स्थूलानि ]  
 $N^a N^c N^d$ ; तदेव भवति स्थूलं  $K^\Sigma M^\Sigma$  295b °वशाद्भवेत् ]  $N^c$ ; °वशा भवेत्  $N^a N^d$ , °वशात्प्रिये  $K^\Sigma M^\Sigma$   
295c सूक्ष्मस्थूल<sup>०</sup> $N^a N^c N^d$ ; स्थूलसूक्ष्म<sup>०</sup> $K^\Sigma M^\Sigma$  295d स एव ]  $N^a N^c N^d$ ; तदेकं  $K^\Sigma$ , यदेकं  $M^a M^c$ ,  
\*\*\* $M^b$  295d °स्थितः ]  $N^a N^c N^d$ ; °स्थितम्  $K^\Sigma M^\Sigma$  296a तं ]  $N^a N^c N^d$ , तत्  $K^\Sigma M^\Sigma$  296a  
तत्सम<sup>०</sup> ]  $N^a N^c N^d$ ; तन्मय<sup>०</sup> $K^\Sigma M^\Sigma$  296b भवते ]  $N^a N^c N^d$ ; लभते  $K^\Sigma M^\Sigma$  296c शून्यभावं ]  $N^d$ ;  
शून्यभावः  $N^c K^\Sigma M^\Sigma$  296c समाख्यातं ]  $N^a N^d$ ; समाख्यातः  $N^b K^\Sigma M^\Sigma$  296d समरसञ्च निबोधतः ]  
 $N^a N^c$ ; समरसं निबोधत  $N^d$ ; समरसं निबोध मे  $K^a K^b$ , सामरस्यं निबोध मे  $K^{ed} M^\Sigma$



आत्मव्याप्तिर्भवेदेषा शिवव्याप्तिमतः परम् ॥ ३९० ॥

बन्धनाशेषभावेन सर्वाध्वोपाधिवर्जितः ।

अविदित्वा परं तत्त्वं शिवत्वं कल्पितन्तु यैः ॥ ३९१ ॥

ते चात्मोपाशका शैवे न गच्छन्ति शिवं पदम् ।

आत्मतत्त्वगतिं यान्ति आत्मतत्वानुरञ्जिताः ॥ ३९२ ॥

N<sup>d</sup><sub>42</sub>r<sub>1</sub>  
N<sup>a</sup><sub>53</sub>r<sub>4</sub>  
N<sup>c</sup><sub>44</sub>v<sub>4</sub>

N<sup>d</sup><sub>42</sub>r<sub>2</sub>

<sup>4</sup>This part is missing in N<sup>b</sup> and M<sup>b</sup>

390a °व्याप्तिर्भवेदेषा ] N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; °व्याप्तिभवे ह्येषा N<sup>a</sup>, °व्याप्तिर्भवत्येषा N<sup>d</sup> 390b °व्याप्तिमतः ] N<sup>a</sup> N<sup>c</sup> ; °व्याप्तिरतः N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 391b सर्वाध्वोपाधि° ] N<sup>c</sup> M<sup>a</sup> M<sup>c</sup> ; सर्वाध्वोपाधि°N<sup>a</sup>, सर्वोपाधिवि°N<sup>d</sup> K<sup>Σ</sup> 391d यैः ] N<sup>d</sup> K<sup>Σ</sup> ; ये N<sup>a</sup> M<sup>a</sup> M<sup>c</sup>, यै N<sup>c</sup> 392a ते चात्मोपाशका ] N<sup>c</sup> ; ते चात्मापाशका N<sup>a</sup>, ते चात्मयासकाः N<sup>d</sup>, त आत्मोपासकाः K<sup>Σ</sup>, त आत्मोपासिका M<sup>a</sup>, त आत्मोपाधिकाश् M<sup>c</sup> 392d °रञ्जिताः ] N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; °रञ्जितः N<sup>a</sup> N<sup>c</sup>

[पूर्णाहुतिः]

पूर्णाहुत्यैकयात्मा वै पशुं योजयते परे ।  
 पूर्णाहुत्या प्रयोगन्तु अधुना कथयाम्यहम् ॥ ४१९ ॥  
 ऊर्ध्वकायो रिजुग्रीवः समपादो व्यवस्थितः ।  
 नाभिस्थाने सुचामूलमुत्तानाग्रां मुखा समा ॥ ४२० ॥  
 सुचोपरि सुवं देवि कृत्वा चैवमधोमुखम् ।  
 पुष्पं दत्त्वा सुचाग्रे तु दर्भेण सहितौ करौ ॥ ४२१ ॥  
 मुष्टिना चैव हस्ताभ्यां गृहीत्वा यत्नतः प्रिये ।  
 अग्रतो दक्षिणं हस्तं वामं वै पृष्ठतः शुभे ॥ ४२२ ॥  
 मुष्टिभ्यां संगृहीत्वा तु उत्तानकरयोगतः ।  
 ततो घृतेन संपूर्णा अभिमानञ्च कारयेत् ॥ ४२३ ॥  
 अहमेव परं तत्त्वं परापरविभागतः ।  
 तत्त्वमेकं हि सर्वत्र नान्यभावन्तु भावयेत् ॥ ४२४ ॥  
 यत्कुम्भे न्यस्तमध्वानं षट्प्रकारं वरानने ।  
 मण्डलाग्नौ शिवान्तस्थं साधारणविकल्पितम् ॥ ४२५ ॥  
 सुचौ तदध्वमारोप्य प्राणस्थं नाभिमध्यगम् ।

N<sup>d</sup><sub>43r6</sub>

N<sup>c</sup><sub>56r2</sub>

N<sup>a</sup><sub>54v5</sub>

N<sup>d</sup><sub>43r7</sub>

N<sup>c</sup><sub>56r3</sub>

N<sup>a</sup><sub>55r1</sub>  
N<sup>d</sup><sub>43r8</sub>

N<sup>c</sup><sub>56v4</sub>

N<sup>d</sup><sub>43v1</sub>

N<sup>a</sup><sub>55r2</sub>

<sup>5</sup>This part is missing in Ms. N<sup>b</sup> and Ms. M<sup>b</sup> .

419a °यात्मा वै ] N<sup>a</sup> N<sup>c</sup> ; °यासो वै N<sup>c</sup> , °यैवासो K<sup>Σ</sup> , °या सो वै M<sup>a</sup> , °या वै सो वै<sup>hyper</sup> M<sup>c</sup> 419b पशुं ]  
 N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> ; पशु N<sup>a</sup> , पशु N<sup>c</sup> K<sup>Σ</sup> M<sup>c</sup> 420a रिजुग्रीवः ] N<sup>c</sup> ; ऋजुग्रीव N<sup>a</sup> , ऋजुग्रीवः N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> , ऋजुग्रीवस्  
 M<sup>c</sup> 420c सुचा ] N<sup>a</sup> ; सुचो N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> , सुवा N<sup>d</sup> 420d उत्तानाग्रां ] N<sup>a</sup> N<sup>d</sup> ; उत्तानाग्रं N<sup>c</sup> ,  
 उत्तानाग्र°K<sup>Σ</sup> 421a सुचोपरि ] N<sup>a</sup> N<sup>c</sup> M<sup>a</sup> M<sup>c</sup> ; सुवोपरि N<sup>d</sup> , सुच्युपरि K<sup>Σ</sup> 421c दत्त्वा ] N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ;  
 कृत्वा N<sup>d</sup> 421c सुचाग्रे ] N<sup>a</sup> M<sup>a</sup> M<sup>c</sup> ; सुचो ग्रे N<sup>c</sup> , सुवाग्रे N<sup>d</sup> , सुग्रे K<sup>Σ</sup> 422d शुभे ] N<sup>a</sup> N<sup>c</sup> ; प्रिये  
 N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 424c हि ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; तु N<sup>c</sup> 424d भावयेत् ] N<sup>a</sup> N<sup>c</sup> ; कारयेत् N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>  
 426a सुचौ तदध्व° ] N<sup>d</sup> ; शुचौ तदध्व° N<sup>a</sup> , शुचिं तदध्व° N<sup>c</sup> , सूच्यध्वानं त° K<sup>Σ</sup> , सूच्यध्वानं सा° M<sup>a</sup> , सूच्यध्वानं  
 स° M<sup>c</sup> 426b नाभि° ] N<sup>a</sup> N<sup>c</sup> M<sup>a</sup> ; नाडि° N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup>

419c पूर्णाहुत्या ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; पूर्णाहुति° K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 419d अधुना कथयाम्यहम् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; कथयाम्यधुना तव  
 K<sup>Σ</sup> , अधुना कथयामि ते M<sup>a</sup> M<sup>c</sup> 420a °कायो ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>c</sup> ; °काय K<sup>Σ</sup> M<sup>a</sup> 422b प्रिये ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ;  
 ऽपि च K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 423a मुष्टिभ्यां ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>ed</sup> M<sup>a</sup> M<sup>c</sup> ; मुष्टि<sup>ummet</sup> K<sup>a</sup> 423c संपूर्णा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; संप्लाव्य  
 K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 423d च ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; तु K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 424a परं तत्त्वं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> ; परतत्व° M<sup>a</sup> परतत्त्वं  
 M<sup>c</sup> 424d नान्य° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> ; नान्यं K<sup>Σ</sup> 425a यत्° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> ; यः M<sup>a</sup> M<sup>c</sup> 425a  
 न्यस्तमध्वानं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; ध्वात्र विन्यस्तः K<sup>Σ</sup> , चास्त्रविन्यस्तं M<sup>a</sup> M<sup>c</sup> 425b °प्रकारं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; °प्रकारो  
 K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 425c मण्डला° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; मण्डले K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 425c शिवान्तस्थं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; शिशोरन्तः  
 K<sup>Σ</sup> M<sup>c</sup> , शिरोरन्तः M<sup>a</sup> 425d °विकल्पितम् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; °विकल्पितः K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>

प्राणाधारौ समौ कृत्वा सुच्याधारं विनिक्षिपेत् ॥ ४२६ ॥

वसोर्धाराप्रयोगेन प्रक्षिपेज्जातवेदसि ।

$N^c_{56}r_5$   
 $N^d_{43}v_2$

नाभिस्थाने सुचामूलं नयेदास्यान्तगोचरम् ॥ ४२७ ॥

यथा यथा मोचयेद्वारां तथा प्राणं समुच्चरेत् ।

प्राणो ऽतिवपूर्णतां याति षड्विधाध्वमयस्तु सः ॥ ४२८ ॥

$N^c_{56}r_6$   
 $N^d_{43}v_3$

षड्विधाध्वानतो नैव प्रमेयं विद्यते क्वचित् ।

तस्मान्मन्त्रस्थ सर्वे ते हेयोपादेयतः स्थिताः ॥ ४२९ ॥

$N^a_{55}r_4$

वर्णे कारणषट्कन्तु षट्त्यागात्सप्तमे लयः ।

अकारश्च उकारश्च मकारो बिन्दुरेव च ॥ ४३० ॥

$N^c_{56}v_1$

अर्धचन्द्रनिरोधी च नादाश्चैवोर्ध्वगामिनी ।

शक्तिश्च व्यापिनी ह्येता समना च अतः परम् ॥ ४३१ ॥

$N^a_{55}r_5$   
 $N^d_{43}v_5$

समनान्तं वरारोहे पाशजालमनन्तकम् ।

कारणैः षड्भिरक्रान्तं तत्रस्थं हेय कारयेत् ॥ ४३२ ॥

$N^c_{56}v_2$

अत्र पाशोपरि ह्यात्मा व्योमस्थे च सुनिर्मलः ।

शिवतत्त्वगुणामोदा शिवधर्मावलोकनम् ॥ ४३३ ॥

$N^d_{43}v_6$

$N^a_{55}v_1$

पाशावलोकनं कृत्वा स्वरूपालोकनं ततः ।

आत्मव्याप्तिस्तु एतद्वि शिवव्याप्तिरतो ऽन्यथा ॥ ४३४ ॥

$N^c_{56}v_3$

$N^d_{43}v_7$

सर्वज्ञादिगुणा ये ऽर्था व्यापका भावयेत्सदा ।

426c प्राणाधारौ ]  $N^c$ ; प्राणाधात  $N^a$ , प्राणायामौ  $N^d$ , प्राणधारे  $K^\Sigma M^a M^c$  426c समौ ]  $N^c N^d$ ; समो  $N^a$ , समे  $K^\Sigma M^a M^c$  426d सुच्या° ]  $N^a N^d$ ; सुचो  $N^c$ , सुचा°  $K^\Sigma M^a$ , \*\* $M^c$  426d विनिक्षिपेत् ]  $N^a N^c K^\Sigma M^a$ ; विनिःक्षिपेत्  $N^d$ , \*\*क्षिपेत्  $M^c$  427a वसोर्धार° ]  $N^d$ ; वसोर्धार°  $N^a$ , वसोद्वारा°  $N^c$ , वसुधारा°  $K^\Sigma M^a M^c$  427b °ज्जातवेदसि ]  $N^a K^\Sigma M^a M^c$ ; ज्ञातवेदसि  $N^c N^d$  427c सुचा° ]  $N^a N^d$ ; सुचो  $N^c K^\Sigma M^a M^c$  428a यथा यथा ]  $N^a N^c K^\Sigma M^a M^c$ ; यथा च  $N^d$  428a मोचयेद्वारां ]  $N^d$ ; मोचयेद्वारान्  $N^c$ , मोचये धारान्  $N^a$ , त्यजेद्वारां  $K^\Sigma M^c$ , त्यजेद्वारा  $M^a$  428c प्राणो ऽतिपूर्णतां ]  $N^d$ ; प्राणातिपूर्णतां  $N^a$ , प्राणो ऽपि वर्णतां  $N^c$ , प्राणो ऽपि वर्णतां  $K^{ed}$ , प्राणो ऽपि पूर्णतां  $M^a$ , प्राणो ऽपि पूर्णता  $M^c$  429a षड्विधाध्वानतो ]  $N^a N^c N^d$ ; षड्विधे ऽध्वनि नातो  $K^b K^{ed}$   $M^a$ , षड्विधे ऽध्वनि नतो  $K^a$ ,  $nāsti M^c$  429c मन्त्रस्थ सर्वे ते ]  $N^c$ ; मन्त्रस्थ सर्वे ते  $N^a$ , मन्त्रस्थ सर्वानि  $N^d$ , मान्त्रे स्थिताः सर्वे  $K^a K^b$ , मान्त्रे परामर्शे  $K^{ed}$ , मन्त्रस्थितः सर्वो  $M^a$ ,  $nāsti M^b M^c$  430a वर्णे° ]  $N^c$ , वर्णे°  $N^a p^c$ , वर्णा°  $N^a ac$ , वर्णे  $N^d$ , वर्णेः  $K^\Sigma M^a M^c$  431c ह्येता ]  $N^c N^d M^c$ ; न्यता  $N^a$ , ह्येताः  $K^\Sigma M^a$  431d अतः ]  $N^c$ ; मतः  $N^a$ , ततः  $K^\Sigma M^a M^c$  432d तत्रस्थं ]  $N^d$ ; तन्त्रस्थं  $N^a N^c$ , मन्त्रस्थं  $K^\Sigma M^a M^c$  432d कारयेत् ]  $N^a N^c N^d$ ; °लक्षणम्  $K^\Sigma M^c$  433b व्योमस्थे च सु° ]  $N^a N^c$ ; व्योमस्थे वसु°  $N^d$ , व्योमवद्विन्दु°  $K^\Sigma$ , व्योमवच्चित्सु  $M^c$ , व्योमवच्चित्सु  $M^a$  435a °गुणा ये ऽर्था ]  $N^a M^a M^c$ , °गुणायेषां  $N^c$ , °गुणोपेत  $N^d$  435b व्यापका ]  $N^a N^d$ , व्यापकां  $N^c$ , व्यापकान्  $K^\Sigma M^a M^c$

433c °मोदा ]  $N^a N^c N^d M^a$ , °मोदात्  $K^\Sigma$ , °मोदश्  $M^c$  433d °लोकनम् ]  $N^a N^c N^d$ ; °लोककः  $K^\Sigma M^a M^c$

434b ततः ]  $N^a N^c N^d$ ; हि यत्  $K^\Sigma M^a M^c$  434c °स्तु एतद्वि ]  $N^d$ ; °स्तु एतद्वि  $N^a N^c$ , °र्भवेदेषा  $K^\Sigma M^a M^c$  435a °ज्ञादि° ]  $N^a N^c N^d K^a K^b M^a M^c$ ; °ज्यादि°  $K^{ed}$  435b सदा ]  $N^a N^c N^d$ , यदा  $K^\Sigma M^a$ , यथा  $M^c$

शिवव्याप्तिस्तु एतद्वि चैतन्ये हेतुरूपिणी ॥ ४३५ ॥

$N^a_{55}V_2$   
 $N^d_{43}V_8$

अतो धर्मीश्वभावो हि शिव शान्तेति पठ्यते ।

$N^c_{56}V_4$

उन्मनश्च मनाग्राह्य आत्माबोधास्थितात्मनः ॥ ४३६ ॥

व्यापारं मानसं त्यक्त्वा बोधरूपेण योजयेत् ।

$N^d_{44}R_1$   
 $N^a_{55}V_3$   
 $N^c_{56}V_4$

तदा शिवत्वमायाति पशु मुक्तो भवार्णवात् ॥ ४३७ ॥

परे चैव नियुक्तस्य स्रुचिमापूरयेत्पुनः ।

स्रुच्यारन्ध्रगतं द्रव्यं यावद्वह्नौ प्रयुज्यते ॥ ४३८ ॥

$N^d_{44}R_2$

बहिस्थं कुम्भकं तावत्परतत्वे तु भावयेत् ।

बहिर्निरोधभावेन शिवेन सह समरसम् ॥ ४३९ ॥

$N^a_{55}V_4$   
 $N^c_{57}V_6$

अन्यथा न भवेद्देवि नदीवेग इवारणवे ।

स्थित्वा सागरमम्भेन †सेम्बुजं †समरसीभवेत् ॥ ४४० ॥

न पुनर्विभागमायाति तथात्मा तु शिवार्णवे ।

$N^a_{55}V_5$

स्रुचा तु पूरणं यावत्तावत्कालं समादिशेत् ॥ ४४१ ॥

$N^c_{57}R_1$

अनेनैव तु कालेन बहिः कुम्भकवृत्तिना ।

आत्मा समरसत्वेन शिवे भवति सर्वगः ॥ ४४२ ॥

गुणामापादयेत्पश्चात्षडङ्गपरमाहुतिम् ।

$N^a_{56}R_1$   
 $N^d_{44}R_5$

यथा नृपत्वे संप्राप्ते कलशैश्चाभिषिच्यते ॥ ४४३ ॥

$N^c_{57}R_2$

बन्दिनश्च गुणान्ये ऽपि ख्याप्यन्ते वसुधातले ।

तथा शिवत्वे संप्राप्ते गुणामापादयेद्बुधः ॥ ४४४ ॥

$N^d_{44}R_6$

सर्वज्ञाय भव स्वाहा परितृप्तस्तथैव च ।

$N^a_{56}R_2$

अनादिबोधमप्येवं ततः स्वातन्त्र्यशक्तिः ॥ ४४५ ॥

435c °स्तु एतद्वि ]  $N^a N^d$ , °श्च एतद्वि  $N^c$ , °र्भवेदेषा  $K^\Sigma M^a M^c$  436c °श्च मना° ]  $N^a N^c$ ; °श्च मनो° $K^\Sigma$ , °श्चापरो  $M^a M^c$  436d आत्मबोधास्थितात्मनः ]  $N^a N^c N^d$ ; आत्मबोधे स्थितोन्मनाः  $K^\Sigma$ , आत्मबोधे स्थिते मनः  $M^a M^c$  437d पशु मुक्तो ]  $N^a N^c$ ; पशुमुक्तो  $N^d K^\Sigma M^a M^c$  437d भवार्णवात् ]  $N^c N^d K^\Sigma M^a M^c$ ; भवार्णवे  $N^a$  438b स्रुचिमा° ]  $N^a N^d$ ; स्रुचमा° $N^c$ , स्रुवमा° $K^\Sigma$ , स्रुचां वा  $M^a$ , स्रुचा वा  $M^c$  438c स्रुच्या° ]  $N^a N^d$ ; स्रुच° $N^c$ , स्रुचो  $K^\Sigma M^a M^c$  440c सागरमम्भेन ]  $N^d$ ; सागरमम्भेन  $N^a$ , सागर अम्भेन  $N^c$ , तु सागरेद्विस्तु  $K^\Sigma$ , स सागरेद्विस्तु  $M^a M^c$  440d सुम्बुजं ]  $N^a N^c$ ; अम्बुजं  $N^d$ , सिन्दुः  $K^\Sigma M^a M^c$  441c स्रुचा तु ]  $N^a$ ; स्रुचो ऽनु° $N^c$ , स्रुच्या तु  $N^d$ , स्रुचस्तु  $K^\Sigma$ , स्रुचासौ  $M^c$ , स्रुचासौ  $M^a$  442c आत्मा ]  $N^a K^\Sigma M^a M^c$ ; आत्मा वै  $N^c N^d$  443b गुणामा° ]  $N^a$ ; गुणमा° $N^c N^d$ , गुणाना° $K^\Sigma M^a M^c$  443d चा° ]  $N^a N^d K^\Sigma M^c$ ; चैवा<sup>hyper</sup> $M^a$  443d °भिषिच्यते ]  $N^c K^\Sigma M^a M^c$ ; °भिषिच्यते  $N^a$ , °भिषिच्येत्  $N^d$

436b शिव ]  $N^a N^c N^d$ ; शिवः  $K^\Sigma M^a M^c$  436b शान्तेति ]  $N^a N^c N^d$ ; शान्तश्च  $K^\Sigma$ , शान्तस्तु  $M^a M^c$  440c स्थित्वा ]  $N^a N^c N^d$ ; स्थितः  $K^\Sigma M^a M^c$  441a न पुनर्विभागमायाति ]  $N^a N^c N^d$ ; पुनर् विभागं नाप्नोति  $K^\Sigma M^a M^c$  445d °शक्तिः ]  $N^a N^c N^d$ ; °शक्तिकः  $K^\Sigma M^a M^c$

तथा ह्यलुप्तशक्तिश्च अनन्तः शक्तिः पुनः ।  
गुणमापादयित्वा तु मूलमन्त्रमनुस्मरेत् ॥ ४४६ ॥

N<sup>d</sup> 44<sup>r</sup>7

ओंहूमात्मसमोपेतं सर्वज्ञायमपश्चिमम् ।  
स्वाहाकारप्रयोगेन आहुत्या प्रतिपादयेत् ॥ ४४७ ॥

N<sup>a</sup> 56<sup>r</sup>3,  
N<sup>c</sup> 57<sup>r</sup>4, N<sup>c</sup> 44<sup>r</sup>8

त्रीणि पञ्चदशैका वा तिलैश्चाथ घृतेन वा ।  
ततो दद्याभिषेकं तु मूलमन्त्रेण सुव्रते ॥ ४४८ ॥

N<sup>d</sup> 44<sup>v</sup>1

परं शक्त्यामृतं क्षोभ्य शिष्यमूर्ध्नो निधापयेत् ।  
तुर्यद्वारं विशन्तं हि सबाह्याभ्यन्तरं स्मरेत् ॥ ४४९ ॥

N<sup>a</sup> 56<sup>r</sup>4,  
N<sup>c</sup> 57<sup>r</sup>5

मन्त्रशक्तिभिस्तीक्ष्णाभिः शोषभिर्दहनादिभिः ।  
शरीरं शोषितन्तैस्तु तदर्थञ्चाभिषेचनम् ॥ ४५० ॥

N<sup>d</sup> 44<sup>v</sup>2

दीक्षानिर्वर्तनात्पश्चात्पुष्पं पाणौ प्रदापयेत् ।  
दर्भं मुञ्चापयित्वा तु शिवाग्नौ कलशे गुरौ ॥ ४५१ ॥

N<sup>c</sup> 57<sup>r</sup>6

N<sup>b</sup> 44<sup>v</sup>3

प्रदक्षिणत्रयं कृत्वा दण्डवन्निपते ऽग्रतः ।  
कृतकृत्यः प्रहृष्टामा भवोत्तीर्णं सुनिर्मलः ॥ ४५२ ॥

N<sup>a</sup> 56<sup>v</sup>1

प्रोत्फुल्लनयनं शान्तं परितृप्तात्म भावयेत् ।

N<sup>c</sup> 57<sup>v</sup>1,  
N<sup>d</sup> 44<sup>v</sup>4

[आचार्याभिषेकः]

निर्वाणकी इयं दीक्षा निर्बीजा वा सबीजिका ॥ ४५३ ॥

येषां सबीजिका दीक्षा तेषां कुर्याभिषेचनम् ।  
श्रुतशीलसमाचारा देशिकत्वे नियोजयेत् ॥ ४५४ ॥

N<sup>a</sup> 56<sup>v</sup>2,  
N<sup>d</sup> 44<sup>v</sup>5

अथाभिषेकमाचार्ये शिवयागादनन्तरम् ।

N<sup>c</sup> 57<sup>v</sup>2

448c ततो दद्या<sup>o</sup> ] N<sup>a</sup> N<sup>c</sup> ; ततो दत्त्वा<sup>o</sup> N<sup>d</sup> , दद्यात्ततो K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 449a शक्त्यामृतं ] N<sup>c</sup> N<sup>d</sup> ; शक्त्यामृतं  
N<sup>a</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 449b क्षोभ्य ] N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; प्रोक्ष्य N<sup>d</sup> 449c °द्वारं ] N<sup>c</sup> K<sup>Σ</sup> ; °द्वार N<sup>a</sup> N<sup>d</sup> M<sup>c</sup> ,  
°द्वारे M<sup>a</sup> 449c विशन्तं ] N<sup>a</sup> N<sup>d</sup> ; विशन्त N<sup>c</sup> , वेशेत्तद्धि K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 450c शोषितन्तैस्तु ] N<sup>c</sup> N<sup>d</sup> ;  
सुषिरन्तैस्तु N<sup>a</sup> , शोष्यते तामिस् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 451c दर्भं ] N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; दर्भ N<sup>a</sup> N<sup>c</sup> 452b निपते ग्रतः ]  
N<sup>a</sup> ; निपतो ग्रतः N<sup>c</sup> N<sup>d</sup> ; निपते भुवि K<sup>a</sup> , निपते द्भुवि K<sup>b</sup> K<sup>ed</sup> M<sup>a</sup> M<sup>c</sup> 453c निर्वाणकी इयं ] N<sup>a</sup> N<sup>c</sup> ; निर्वाणका  
इयं N<sup>d</sup> ; इयं नैर्वाणकी K<sup>Σ</sup> , तैर्वाणिकी M<sup>a</sup> M<sup>c</sup> 455a अथाभिषेकमाचार्ये N<sup>c</sup> N<sup>d</sup> ; अथाभिषेकमाचार्य<sup>o</sup> N<sup>a</sup> ,  
अथाभिषेक आचार्ये K<sup>Σ</sup> , तथा आचार्ये M<sup>a</sup> M<sup>c</sup>

446c °पादयित्वा तु ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; °पाद्य सर्वास्तु K<sup>Σ</sup> , °पाद्य सर्वास्तां M<sup>a</sup> , °पाद्य सर्वास्तान् M<sup>c</sup> 447d  
आहुत्या ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; आहुतीः K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 448a त्रीणि ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; तिस्रः K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 449d सबाह्य<sup>o</sup> ]  
N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> ; बाह्ये<sup>o</sup> ummet. M<sup>c</sup> 451c मुञ्चापयित्वा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; विमोचयित्वा K<sup>Σ</sup> , वै मोचयित्वा M<sup>a</sup> M<sup>c</sup>  
453b शान्तं परितृप्तात्म ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; शान्तं परितृप्तात्म K<sup>a</sup> , शान्तः तृप्तात्मानं तु K<sup>b</sup> K<sup>ed</sup> M<sup>a</sup> M<sup>c</sup> 454b तेषां  
कुर्याभिषेचनम् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; कुर्यात्तेष्वभिषेचनम् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 455b °यागा<sup>o</sup> ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; °योगा<sup>o</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>

पञ्चभिः कलशैर्भद्रैः सितचन्दनलेपितैः ॥ ४५५ ॥

शिवकुम्भवदर्चिचत्वा रत्नगर्भाम्भूपूरितम् ।

N<sup>d</sup><sub>44</sub>V<sub>6</sub>

रिद्धिवृद्ध्यादिभिः पूतैरोषध्याक्षतपूरितैः ॥ ४५६ ॥

N<sup>a</sup><sub>56</sub>T<sub>3</sub>

सितपद्ममुखोद्गारैः चूतपल्लवसंयुतैः ।

N<sup>c</sup><sub>57</sub>V<sub>3</sub>

पृथिव्यादीनि तत्त्वानि पञ्च पञ्चसु विन्यसेत् ॥ ४५७ ॥

N<sup>d</sup><sub>44</sub>V<sub>7</sub>

कलशेषु महादेवि पुनश्चैव कला न्यसेत् ।

निवृत्त्यादिकलाः पञ्चकलशैः पञ्चसु न्यसेत् ॥ ४५८ ॥

N<sup>a</sup><sub>56</sub>T<sub>4</sub>

एकैककलशे न्यासमनन्तादिशिवास्तिकम् ।

N<sup>c</sup><sub>57</sub>V<sub>4</sub>

पूजयेद्भैरवं देवं सर्वसंभारन्तु क्रमात् ॥ ४५९ ॥

षडङ्गावरणोपेतं मन्त्रसन्धानसंयुतम् ।

भैरवेणाभिमन्त्रेत एकैकं कलशं प्रिये ॥ ४६० ॥

अष्टोत्तरशतेनैव परतत्त्वमनुस्मरन् ।

N<sup>c</sup><sub>56</sub>V<sub>5</sub>,  
N<sup>d</sup><sub>45</sub>T<sub>1</sub>

वारुण्यां सौम्ययाम्यायामैन्द्राश्वेशानमेव च ॥ ४६१ ॥

संपूज्यैवं विधानेन अभिषेकं समारचेत् ।

यागगृहस्य ऐशान्यां पीठं संकल्पयेद्बुधः ॥ ४६२ ॥

N<sup>a</sup><sub>57</sub>T<sub>1</sub>

तत्र मण्डलकं कृत्वा स्वस्तिकाद्यैर्विभूषयेत् ।

वितानोपरिसंछन्नं ध्वजैश्च परिशोभितम् ॥ ४६३ ॥

तत्रासनं न्यसेद्देवि श्रीपर्णीचन्दनोद्भवम् ।

N<sup>d</sup><sub>45</sub>T<sub>3</sub>

तत्रानन्तासनं न्यस्त्वा मूर्तिभूतं शिशुं न्यसेत् ॥ ४६४ ॥

N<sup>a</sup><sub>57</sub>T<sub>2</sub>

455d °लेपितैः ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; °लेपितम् N<sup>c</sup> 458b कला ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup>; कलां N<sup>c</sup>, कलान् M<sup>c</sup>  
459a एकैक° ] N<sup>c</sup> M<sup>a</sup> M<sup>c</sup> K<sup>b</sup> K<sup>ed</sup>; एकैकं N<sup>a</sup> N<sup>d</sup>, तेष्वेक° K<sup>a</sup> 459a °कलशे ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup>; कलशै N<sup>a</sup>,  
निल वि° M<sup>c</sup> 459a न्यास° ] N<sup>c</sup> N<sup>d</sup>; व्यासं N<sup>a</sup>, व्याप्यो K<sup>Σ</sup>, 459b °मनन्तादि° ] N<sup>a</sup> N<sup>c</sup>; °मनन्तादि° N<sup>d</sup>,  
°दनन्तादि° M<sup>a</sup> M<sup>c</sup>, ह्यनन्तादि° K<sup>Σ</sup> 459b °शिवास्तिकम् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; °शिवास्तिकः M<sup>a</sup> M<sup>c</sup> 459c  
देवं ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; ह्येवं N<sup>a</sup> 459d °संभारन्तु ] N<sup>a</sup>; °संभारन्तुक्रमात् N<sup>c</sup>, °संभारतः क्रमात् N<sup>d</sup>,  
°संभारकैः क्रमात् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 460c °भिमन्त्रेत N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup>, °भिमन्त्र्येत N<sup>d</sup>, °भिमन्त्र्यैतद् M<sup>a</sup>, °भिमन्त्र्येत  
M<sup>c</sup> 461c °याम्यायां ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; °याम्येषु M<sup>a</sup> M<sup>c</sup> 461d मैन्द्राश्वेशानमेव ] N<sup>a</sup>; मैन्द्रस्वेशान एव  
N<sup>c</sup>, ऐन्द्राश्वेशानमेव N<sup>d</sup>, ऐन्द्रामैश्यां तथैव 462a संपूज्यैवं विधानेन ] N<sup>d</sup> M<sup>a</sup> M<sup>c</sup>; संपूज्येन विधानेन N<sup>a</sup>,  
संपूज्यैवं विधानेन N<sup>c</sup>, संपूज्यविधानानेन K<sup>Σ</sup> 462c यागगृहस्य ] N<sup>c</sup> N<sup>d</sup>; याग\*हर्म्य N<sup>a</sup>; यागहर्म्यस्य K<sup>Σ</sup>,  
यागगोहस्य M<sup>a</sup>, यागगोहस्यै° M<sup>c</sup> 462c ऐशान्यां ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup>; ऐशान्यां N<sup>d</sup>, °शान्यां<sup>ummet</sup> M<sup>c</sup> 462d  
बुद्धः ] N<sup>a</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup>; बुद्ध N<sup>c</sup>, ततः M<sup>c</sup> 463b °काद्यैर् ] N<sup>d</sup>; °कर्यैर् N<sup>a</sup>, °काद्यैर् N<sup>c</sup>, °कादि° K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>  
463b विभूषयेत् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; विभूषितम् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 463c वितानो° ] N<sup>a</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; वितानैः N<sup>d</sup>

455c भद्रैः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; भद्रैः K<sup>Σ</sup>, द्रोणैः M<sup>a</sup> M<sup>c</sup> 456a °दर्चिचत्वा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; °दभ्यर्च्य K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>

456d °रोषध्या° ] N<sup>a</sup> N<sup>c</sup>; °रौषध्य° K<sup>Σ</sup> M<sup>c</sup> 457b चूत° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup>; श्वेत° M<sup>a</sup> 458c निवृत्त्यादि° ]

N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup>; निवृत्त्याद्याः K<sup>Σ</sup> 458d °कलशैः पञ्चसु ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; तेषु चैवात्र वि° K<sup>Σ</sup>, कलशेषु तु M<sup>a</sup> M<sup>c</sup>

461b परतत्त्व° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; परं तत्त्व° M<sup>a</sup> M<sup>c</sup>

सकलीकृत्य पूर्वव ऐशान्याभिमुखस्थितः ।	N <sup>c</sup> 48 <sup>r</sup> 1
गन्धपुष्पादिकैः पूज्य निर्म्मच्छद्या काञ्जिकौदनैः ॥ ४६५ ॥	N <sup>d</sup> 45 <sup>r</sup> 4
मृद्भस्मगोमयैः पिण्डैः दूर्वाङ्कुरसमिश्रितैः ।	
सिद्धार्थदधितोयैश्च नीराजनसमन्वितैः ॥ ४६६ ॥	N <sup>a</sup> 57 <sup>r</sup> 3, N <sup>d</sup> 45 <sup>r</sup> 5
निर्मच्छैवं विधानेन अभिषेकं प्रदापयेत् ।	N <sup>c</sup> 48 <sup>r</sup> 2
पृथिव्यादिघटाद्यस्तु धामानुस्मृत्य सेचयेत् ॥ ४६७ ॥	
ईशानान्तं क्रमाद्ध्यात्वा आचार्यः सुसमाहितः ।	N <sup>a</sup> 57 <sup>r</sup> 4, N <sup>d</sup> 45 <sup>r</sup> 6
अभिषिक्तो ऽन्यवासन्तु परिधाप्याचमेत्ततः ॥ ४६८ ॥	N <sup>c</sup> 48 <sup>v</sup> 3
प्रविश्य दक्षिणे मूर्त्तौ योगपीठं प्रकल्पयेत् ।	
संस्थाप्य सकलीकृत्य अधिकारं समर्प्येत् ॥ ४६९ ॥	N <sup>d</sup> 45 <sup>r</sup> 7
उष्णीषमकुटाद्यांश्च छत्रपादुकचामरम् ।	N <sup>a</sup> 57 <sup>r</sup> 5
हस्त्यश्चशिविकाद्यांश्च राजाङ्गानि अशेषतः ॥ ४७० ॥	N <sup>c</sup> 48 <sup>r</sup> 4
करणी कर्त्तरी खटिका सुक्सुवौ दर्भपुस्तकम् ।	N <sup>d</sup> 45 <sup>r</sup> 8
अक्षसूत्रादिकं दत्त्वा चतुराश्रमसंस्थिताम् ॥ ४७१ ॥	
अनुग्रहपथस्त्वेन दीक्षा व्याख्या त्वया सदा ।	N <sup>a</sup> 57 <sup>v</sup> 1
अद्यप्रभृति कर्तव्यमधिकारं शिवाज्ञया ॥ ४७२ ॥	N <sup>d</sup> 45 <sup>v</sup> 1
उत्थाप्य हस्तौ संगृह्य मण्डले तु प्रवेशयेत् ।	
जानुभ्यां धरणीं गत्वा संपूज्य भैरवं ततः ॥ ४७३ ॥	
विज्ञाप्य भगवं ह्येवमभिषिक्तं शिवाज्ञया ।	N <sup>d</sup> 45 <sup>v</sup> 2

465b °मुखस्थितः ] N<sup>c</sup>N<sup>d</sup>; °मुखे स्थितः N<sup>a</sup>, °मुखं स्थितम् K<sup>Σ</sup>, °मुखस्थितम् M<sup>a</sup>M<sup>c</sup> 465c °पादिकैः पूज्य ] N<sup>d</sup>; °पादिकैः पूज्या N<sup>a</sup>N<sup>c</sup>, °पादिनाभ्यर्च्य, °पादिना पूज्य M<sup>a</sup>M<sup>c</sup> 465d निर्म्मच्छद्या N<sup>c</sup>; निर्म्मच्छां N<sup>a</sup>, निर्म्मत्स्यां N<sup>d</sup>, निर्भत्स्यः K<sup>Σ</sup>, निर्भिस्य M<sup>a</sup>, निर्भत्स्यं M<sup>c</sup> 466d नीराजन° ] em.K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>, नीरायन°N<sup>a</sup>N<sup>c</sup>; नारायण°N<sup>d</sup> 467a निर्म्मच्छैवं ] N<sup>a</sup>; निर्म्मच्छैवं N<sup>c</sup>, निर्म्मैवं N<sup>d</sup>, निर्भत्स्यैवं K<sup>Σ</sup>, निर्भिस्यैवं M<sup>a</sup>M<sup>c</sup> 468a ईशानान्तं ] N<sup>a</sup>N<sup>d</sup>M<sup>a</sup>M<sup>c</sup>; ईशानान्ते N<sup>c</sup>, क्रमाद्ध्यात्वा K<sup>Σ</sup> 468a क्रमाद्ध्यात्वा ] N<sup>c</sup>N<sup>d</sup>M<sup>a</sup>M<sup>c</sup>; क्रमाप्यात्वा N<sup>a</sup>, कलशेषु K<sup>Σ</sup> 469a दक्षिणे मूर्त्तौ ] N<sup>c</sup>; दक्षिणमूर्त्तौ<sup>unmet</sup>N<sup>a</sup>, दक्षिणा मूर्त्तौ N<sup>d</sup>M<sup>a</sup>M<sup>c</sup>, दक्षिणा मूर्त्ति K<sup>Σ</sup> 470a °द्यांश्च ] N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; °द्याश्च N<sup>a</sup> 470d अशेषतः ] N<sup>a</sup>N<sup>c</sup>K<sup>a</sup>K<sup>b</sup>M<sup>a</sup>, विशेषतः N<sup>d</sup>M<sup>c</sup>; ह्यशेषतः K<sup>ed</sup>. 473b तु ] N<sup>c</sup>K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup>; °षु N<sup>a</sup>N<sup>d</sup>

465a सकलीकृत्य पूर्वव ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; पूर्ववत्सकलीकृत्य K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 468b आचार्यः ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>Σ</sup> M<sup>a</sup>; आचार्यस् M<sup>c</sup> 470a उष्णीष° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>K<sup>a</sup>K<sup>b</sup>M<sup>a</sup>M<sup>c</sup>; उष्णीषं K<sup>ed</sup>. 470b छत्रपादुकचामरम् ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; छत्रपादुकमासनम्<sup>K<sup>b</sup></sup>, चहत्रं पादुकमासनम् K<sup>b</sup>K<sup>ed</sup>, छत्रचामरपादुकः M<sup>a</sup>M<sup>c</sup>; 471a करणी कर्त्तरी खटिका ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; करणीं कर्त्तरीं खटिकां K<sup>Σ</sup> M<sup>a</sup>, करणीं कर्त्तरीं घटिकां M<sup>c</sup> 472c कर्तव्यम° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; कर्तव्येत्य°K<sup>Σ</sup>, कर्तव्यो अ°M<sup>a</sup>, कर्तव्यो ह्य°M<sup>c</sup> 474a भगवं ह्येव° ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; भगवन्नेव°K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 474b °मभिषिक्तं ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; °मभिषिक्तस् K<sup>Σ</sup> M<sup>a</sup>M<sup>c</sup> 474b शिवाज्ञया ] N<sup>a</sup>N<sup>c</sup>N<sup>d</sup>; त्वाज्ञया K<sup>Σ</sup>, त्वाज्ञया M<sup>a</sup>M<sup>c</sup>

आचार्यपदसंस्थेन तवाज्ञानुविधायिना ॥ ४७४ ॥	N <sup>c</sup> 48 <sup>f</sup> 5
कर्तव्यं यत्क्रमायातमधिकारन्तु देशिकैः । शिवतत्त्वार्थकथनं शिवस्य पुरत स्थितः ॥ ४७५ ॥	N <sup>d</sup> 45 <sup>v</sup> 3
निर्गत्य भुवनादग्नौ कलाध्वानन्तु होमयेत् । मन्त्रतर्पणकं कृत्वा कलैकं पञ्च वाहुती ॥ ४७६ ॥	N <sup>a</sup> 57 <sup>v</sup> 3 N <sup>c</sup> 49 <sup>v</sup> 1
पञ्च पञ्चसु सर्वासु हुत्वा पूर्णहुतीं हुनेत् । अर्घपूजादिकं कृत्वा प्रणम्य ख्यापयेत् प्रोभोः ॥ ४७७ ॥	N <sup>d</sup> 45 <sup>v</sup> 4 N <sup>a</sup> 57 <sup>v</sup> 4
अभिषिक्तो मयाचार्यस्तदर्थं मन्त्रतर्पणम् । ब्रह्माद्यैः पञ्चभिश्चाङ्गैर्दक्षिणं लाञ्छयेत्करम् ॥ ४७८ ॥	N <sup>d</sup> 45 <sup>v</sup> 5
दर्भोलुमुकं शिवाग्नौ तु कन्यसादीनि लाञ्छयेत् । पुष्पं पाणौ प्रदत्त्वा तु मण्डलाग्नौ प्रतापयेत् ॥ ४७९ ॥	N <sup>a</sup> 57 <sup>v</sup> 5, N <sup>d</sup> 45 <sup>v</sup> 6
भैरवं कलशं चाग्नौ मनस्कृत्वा तु दण्डवत् । लब्धाधिकारं हृष्टात्मा हृष्टतुष्टफलान्वितः ॥ ४८० ॥	
स गुरुः शिवतुल्यस्तु शिवधामफलप्रदः ।	N <sup>d</sup> 45 <sup>v</sup> 7
<b>[साधकाभिषेकः]</b>	
शान्त्या विभूतिदीक्षा तु सदाशिवकलात्मिका ॥ ४८१ ॥	N <sup>a</sup> 58 <sup>f</sup> 1
शिवधर्मा तु सा ज्ञेया लोकधर्माहृतान्यथा । शिवधर्मा तु या दीक्षा साधकानां प्रकीर्तिता ॥ ४८२ ॥	N <sup>c</sup> 49 <sup>v</sup> 4 N <sup>d</sup> 48 <sup>v</sup> 8
तेषां कुर्याभिषेकन्तु साधकत्वे नियोजयेत् । साधकस्याभिषेको ऽयं विद्यादीक्षादनन्तरम् ॥ ४८३ ॥	N <sup>a</sup> 58 <sup>f</sup> 2
<hr/> <p>474c °पद° ] N<sup>a</sup> N<sup>d</sup> K<sup>b</sup> K<sup>ed</sup>. M<sup>a</sup> M<sup>c</sup>; °पथ° N<sup>c</sup> K<sup>a</sup> 475d पुरत ] N<sup>a</sup> N<sup>c</sup>; पुरतः N<sup>d</sup> K<sup>Σ</sup>, पुरतस् M<sup>a</sup> M<sup>c</sup>  476d वाहुती ] N<sup>c</sup>; चाहुती N<sup>a</sup>, वाहुतीः N<sup>d</sup>, चाहुतीः K<sup>Σ</sup>, माहुतिः M<sup>a</sup>, माहुतीः M<sup>c</sup> 477d प्रभोः ]  em.K<sup>Σ</sup>; प्रभो N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>, प्रभुम् M<sup>a</sup> M<sup>c</sup> 478a °चार्यस् ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; °चार्यत् N<sup>a</sup>, °चाद्य M<sup>a</sup> M<sup>c</sup> 479c  प्रदत्त्वा तु ] N<sup>a</sup> N<sup>d</sup>; प्रदत्ता तु N<sup>c</sup>, प्रदद्यात्तु K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 480c लब्धाधिकार ] N<sup>c</sup>; लब्धाधिकारं N<sup>a</sup> N<sup>d</sup>,  लब्धाधिकारो K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 482b °मीहृतान्यथा ] em.; °माहृतान्यथा N<sup>c</sup>, °मीहृतो जन्यथा N<sup>a</sup> N<sup>c</sup>, °मिण्यतो  जन्यथा K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup></p>	
<hr/> <p>474d तवा° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; तत्व° M<sup>a</sup> M<sup>c</sup> 475b देशिकैः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup>; देशिके K<sup>Σ</sup> 476a  भुवनादग्नौ ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; भवनादग्नौ K<sup>Σ</sup>, भगवानग्नौ M<sup>a</sup> M<sup>c</sup> 476c कृत्वा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; दत्त्वा M<sup>a</sup> M<sup>c</sup>  476d कलैकं ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; कलानां K<sup>ed</sup>. K<sup>b</sup> M<sup>a</sup> M<sup>c</sup>, nāsti K<sup>a</sup> 478c ब्रह्माद्यैः ] N<sup>c</sup> N<sup>d</sup>; ब्रह्माद्यै N<sup>a</sup>, हृदाद्यैः  K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 478c चाङ्गै° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup>; वाङ्गै° M<sup>c</sup> 478d करम् ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup>; करः M<sup>a</sup>  479b कन्यसादीनि ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; करीयस्या M<sup>a</sup> M<sup>c</sup> 479d मण्डलाग्नौ ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; मण्डले ऽग्नौ  M<sup>a</sup> M<sup>c</sup> 480d हृष्टतुष्ट° ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; दृष्टादृष्ट° K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 481a स गुरुः ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup>; अगुरुः M<sup>c</sup>  482c शिवधर्मा तु या दीक्षा ] N<sup>a</sup> N<sup>c</sup>, शिवधर्मा तु या दीक्षा N<sup>d</sup>; शिवधर्मिण्यसौ येषां K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 483a  कुर्या° ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup>; कृत्वा° K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 483d °दनन्तरम् ] N<sup>a</sup> N<sup>c</sup>; त्वनंतरम् N<sup>d</sup>, °त उत्तरः K<sup>Σ</sup>, °त उत्तरा  M<sup>a</sup> M<sup>c</sup></p>	



विद्यादीक्षा भवेत्सा तु वासनाभेदतः स्थिता ।

$N^c_{49}V_5$ ,  
 $N^d_{46}r_1$

न कर्मभेदो विद्येत सर्वस्याध्वनि संस्थितः ॥ ४८४ ॥

कृतानि यानि कर्माणि सर्वाण्यध्वगतानि तु ।

$N^a_{58}r_3$ ,  
 $N^d_{46}r_2$

तानि संशोध्य विधिवत्कलापञ्चस्थितानि वै ॥ ४८५ ॥

$N^cV_6$

योजन्यावसरे भेदो विज्ञानं साधकस्य तु ।

प्रारब्धं कर्म पञ्चर्थे एकस्त्वस्थन्तु भावयेत् ॥ ४८६ ॥

$N^d_{46}r_3$

[साधकस्य तु भूत्यर्थं प्राक्कर्मैकं तु शोधयेत् ।]<sup>6</sup>

धाममुच्चार्य सकलं सदाशिवतनौ न्यसेत् ॥ ४८७ ॥

$N^a_{58}r_4$

विद्यादेहस्वरूपेण ध्यात्वा देवं सदाशिवम् ।

$N^c_{50}r_1$

पूर्णाहुतिप्रयोगेन अणिमादिगुणैर्युतम् ॥ ४८८ ॥

$N^d_{46}r_4$

अणिमादिगुणावाप्ति मूलमन्त्रस्वसंज्ञया ।

आहुतीरष्टकं हुत्वा अभिषिञ्चेत् साधकम् ॥ ४८९ ॥

कलशैः पञ्चभिः कुर्यान्नित्यव्याद्यां तृषु न्यसेत् ।

$N^d_{46}r_2$ ,  
 $N^d_{46}r_5$

शान्त्यातीतं पञ्चमे तु शान्तिं पश्चाच्चतुर्थकम् ॥ ४९० ॥

एवं शान्तिं संपुटीत्वा पृथिव्याद्यां तु पञ्चसु ।

$N^a_{58}V_1$

एकैके कलशे पश्चात्साध्यमन्त्रं तु विन्यसेत् ॥ ४९१ ॥

$N^d_{46}r_6$

विद्याङ्गैः सकलीकृत्य विद्याङ्गावरणं न्यसेत् ।

$N^c_{50}r_3$

<sup>6</sup>This half-verse is only in manuscripts of Kashmirian recension

484a भवेत्सा ]  $N^c N^d K^\Sigma M^a M^c$  ; भवे सा  $N^a$  484b स्थिता ]  $N^d K^\Sigma M^a M^c$  ; स्थिता:  $N^a N^c$  485b सर्वाण्य° ]  $em.K^\Sigma M^a M^c$  ; सर्वान्य°  $N^a N^c N^d$  485d वै ]  $N^a N^c N^d$  ; तु  $K^\Sigma M^a M^c$  486d एकस्त्वस्थन्तु ]  $N^a P^c$  ; एकत्वन्तु  $ummet.N^c$  , एकत्रस्थंतु  $N^d$  , तच्चेकस्थंतु  $M^a$  , तच्चैकस्थन्तु  $M^c$  488a °देहस्व° ]  $N^a N^c K^b K^{ed}$  ; °भेदस्व°  $N^d$  , °देहार्च°  $K^a$  488b देवं ]  $N^a N^c N^d K^b K^{ed}$   $M^a M^c$  ; देहं  $K^a$  489a °णावाप्ति ]  $N^c N^d$  ; °णैर्वाप्ति  $N^a$  , °णवाप्तौ  $K^\Sigma M^a$  , °णावाप्तौ  $M^c$  489c आहुतीरष्टकं ]  $N^d$  ; आहुतीहृष्टकं  $N^a N^c$  , अष्टावेवाहुतीर् 489c हुत्वा ]  $N^a N^c$  ; कृत्वा  $N^d$  , दत्त्वा  $K^\Sigma M^a M^c$  490b °द्यां ]  $N^c$  ; °द्यात्  $N^a$  , °द्यास्  $N^d K^\Sigma M^a M^c$  491b पृथिव्याद्यां तु ]  $N^c$  ; पृथिव्याद्यन्तु  $N^a$  , पृथिव्याद्यं तु  $N^d$  ; पृथिव्याद्यैस्तु  $K^\Sigma M^a M^c$  491d °मन्त्रं तु ]  $K^\Sigma M^a M^c$  ; °मन्त्रस्तु  $N^a N^c N^d$

484c न कर्मभेदो ]  $N^a N^c N^d$  ; कर्मभेदो न  $K^\Sigma M^a M^c$  486a योजन्या° ]  $N^a N^c N^d$  ; योजन्य°  $K^\Sigma$  , योजना°  $M^a M^c$  486b विज्ञानं ]  $N^a N^c N^d$  ; विमर्शः  $K^\Sigma$  , विज्ञेयः  $M^a M^c$  486c पञ्चर्थे ]  $N^a N^c N^d$  ; पाश्चात्यं  $K^\Sigma$  , पश्चात्य°  $M^a M^c$  488d °णैर्युतम् ]  $N^a N^c K^\Sigma$  ; °णान्वितम्  $K^a$  , °णैर्युतः  $N^d$  , °णान्वितः  $M^a M^c$  489b °मन्त्रस्वसंज्ञया ]  $N^a N^c N^d K^\Sigma$  ; °मन्त्रेण संज्ञया  $M^a M^c$  489d अभिषिञ्चेत् ]  $N^a N^c N^d$  ; अभिषिञ्चेत्तु  $K^\Sigma M^a M^c$  490c शान्त्या° ]  $N^a N^c N^d$  ; शान्त्य°  $K^b K^{ed}$   $M^a M^c$  ,  $nāsti K^a$  490c पञ्चमे ]  $N^a N^c N^d K^b K^{ed}$  ; च मे  $ummet.M^a M^c$  ,  $nāsti K^a$  491a एवं शान्तिं संपुटीत्वा ]  $N^a N^c N^d$  ; शान्त्या तु सम्पुटीकृत्य  $K^\Sigma M^a$  , शान्त्या तु सकलीकृत्य  $M^c$  491b पञ्चसु ]  $N^a N^c N^d$  ; पञ्चभिः  $K^\Sigma M^a M^c$  491c एकैके ]  $N^a N^c N^d$  ; एकैके°  $K^\Sigma M^a M^c$

शतमष्टोत्तरं मन्त्रा एकैकं कलशन्तथः ॥ ४९२ ॥

बहिर्मण्डलकं न्यस्त्वा आसनं प्रणवेण तु ।

$N^a_{58^y_2}$   
 $N^d_{46^r_7}$

साधकं तत्र संस्थाप्य सकलीकरणं कुरु ॥ ४९३ ॥

निर्मच्छद्य पूर्ववत्सर्वैः साध्यमन्त्रेण सेचयेत् ।

$N^c_{50^r_4}$

निवृत्त्याभिस्तृभिः कुम्भैः स्नापये पूर्वदिङ्मुखी ॥ ४९४ ॥

शान्त्यतीतं घटं पश्चाद्गृहीत्वा सेचयेच्छिशुम् ।

शान्तिं पश्चा तु गृहीयात्संपुटेनाथ सेचयेत् ॥ ४९५ ॥

$N^d_{46^y_1}$

साधकस्याभिषेको ऽयं विलोमे चानुलोमतः ।

अभिषिञ्च्य प्रवेशित्वा दक्षिणा मूर्तिमाशृतः ॥ ४९६ ॥

$N^a_{58^y_4}$

प्रणवेनासनं कल्प्य सकलीकरणं भवेत् ।

$N^d_{46^y_2}$

साधकस्याधिकाराणि अक्षमालादि कल्पयेत् ॥ ४९७ ॥

$N^c_{50^r_6}$

मन्त्रकल्पाक्षसूत्रं च खटिकाछत्रपादुके ।

उष्णीषरहितं दत्त्वा प्रविश्य शिवसन्निधौ ॥ ४९८ ॥

$N^a_{58^y_5}$   
 $N^d_{46^y_3}$

विज्ञाप्य धर्मेष्टानं साधको यं मया कृतः ।

सिद्धिर्भवतु पुष्पा ज्ञा तृःप्रकारापि भक्तितः ॥ ४९९ ॥

साध्यमन्त्रोच्चरेत्पश्चात्पुष्पोदकसमन्वितम् ।

$N^a_{59^r_1}$   
 $N^d_{45^y_4}$

तस्य हस्ते समर्प्येत सिद्धार्थं साधकस्य तु ॥ ५०० ॥

प्रणम्योभौ गृहीत्वा तु मन्त्रं हृदि निवेशयेत् ।

प्रहृष्टवदनं शिष्यमाचार्यो ऽपि प्रहृष्टवान् ॥ ५०१ ॥

$N^c_{50^y_2}$   
 $N^d_{46^y_5}$

उभौ निर्गत्य चाग्नौ तु तर्पयेन्मन्त्रसंहिताम् ।

$N^a_{59^r_2}$

सहस्रं वा शतं वाथ साध्यमन्त्रस्य तर्पणम् ॥ ५०२ ॥

$N^d_{46^y_6}$

492c शतमष्टोत्तरं मन्त्रा ]  $N^a N^c$  ; शतमष्टोत्तरं मन्त्र्य  $N^d$  , सम्मन्त्र्याष्टशतेनैव  $K^\Sigma$  , समन्त्रोष्टशतेनैवम्  $M^a$  , समन्त्राष्टशतेनैव  $M^c$  493c साधकं ]  $N^b K^\Sigma$  ; साधकस्  $N^a N^d M^a M^c$  494a निर्मच्छद्य ] *em.*; निर्मच्छद्य  $N^a$  , निर्मच्छद्य  $N^c$  , निर्मत्स्य  $K^\Sigma M^a M^c$  494c निवृत्त्याभि ]  $N^a N^d$  ; निवृत्तिभि $^\circ N^c$  , निवृत्त्यादि $^\circ K^\Sigma M^a M^c$  495c पश्चा तु ]  $N^c$  ; पश्चान्तु  $N^a$  , पश्चान्तु  $N^d K^\Sigma M^a M^c$  495d  $^\circ$ पुटेनाथ ]  $N^a N^d$  ;  $^\circ$ पुटो नाथ  $N^c$  ,  $^\circ$ पुटेनाभि $^\circ M^a M^c$  497b  $^\circ$ करणं ]  $N^a N^d K^\Sigma M^a M^c$  ;  $^\circ$ करणां  $N^c$  499c सिद्धिर्भवतु पुष्पा $^\circ$  ]  $N^a N^c$  ; सिद्धिर्भवतु युष्मा $^\circ N^d$  , भूयात्सिद्धिस्त्वदा $^\circ K^\Sigma$  , भूयात्सिद्धिस्त्वदा $^\circ M^a M^c$  501a प्रणम्योभौ ]  $N^a N^c K^\Sigma M^a M^c$  ; प्रणम्य तौ  $N^d$

494d  $^\circ$ मुखी ]  $N^a N^c N^d$  ;  $^\circ$ मुखम्  $K^\Sigma M^a M^c$  495c गृहीयात् ]  $N^a N^c K^\Sigma M^a M^c$  ; हल्लीयात्  $N^d$  496b विलोमे चानुलोमतः ]  $N^a N^c N^d$  ; अनुलोमविलोमतः  $K^\Sigma M^a M^c$  496c प्रवेशित्वा ]  $N^a N^c N^d$  ; प्रविश्यैनं  $K^\Sigma$  , प्रवेश्येनं  $M^a$  , प्रवेश्येनन्  $M^c$  496d दक्षिणा ]  $N^a N^c N^d M^c$  ; दक्षिणां  $K^\Sigma M^a$  497c  $^\circ$ धिकाराणि ]  $N^a N^c N^d$  ;  $^\circ$ धिकारार्थम्  $K^\Sigma$  , *nāsti*  $M^a M^c$  497d अक्षमालादि कल्पयेत् ]  $N^a N^c N^d K^\Sigma$  ; *nāsti*  $M^a M^c$  498b खटिका $^\circ$  ]  $N^a N^c N^d$  ; खटिकां  $K^\Sigma M^c$  , खटिकां  $M^a$  498c दत्त्वा ]  $N^a N^c N^d K^\Sigma$  , दद्यात्  $M^a M^c$  501d प्रहृष्टवान् ]  $N^a N^c N^d$  ; वरानने  $M^a M^c$  502a उभौ निर्गत्य चाग्नौ ]  $N^a N^c N^d M^a M^c$  ; अन्त्यागारे सावधानौ  $K^\Sigma$

एवं संतर्पयित्वा तु पुष्पं पाणौ प्रदापयेत् ।  
तृस्थं संपूज्यित्वा तु त्रिपददक्षिण दण्डवत् ॥ ५०३ ॥

प्रणम्य भक्तियुक्तात्मा अणिमादिफलाप्नुयात् ।  
उत्थाप्य साधको ब्रूया समयां पाल यत्नतः ॥ ५०४ ॥

दक्षावसाने देवेशि श्रावणीया विपश्चितैः ।  
एवं दीक्षा तु निर्वर्त्य सर्वदेयं वरानने ॥ ५०५ ॥

$N^a_{59}r_3,$   
 $N^d_{46}v_6$

$N^c_{50}v_4$

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503c संपूजयित्वा ]  $N^c N^d$  ; संपूज्य पि  $N^a$  , संपूज्य देवं  $K^\Sigma$  , संपूज्य देवं  $M^a M^c$  505b विपश्चितैः ]  $N^a N^d$  ;  
विपश्चिता  $N^b K^\Sigma M^a M^c$

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503d त्रिपददक्षिण दण्डवत् ]  $N^a N^c$  ; त्रिःप्रदक्षिण दण्डवत्  $N^d$  , ततो ऽपि त्रिःप्रदक्षिणम्  $K^\Sigma$  , दण्डवत्त्रिप्रदक्षिणम्  
 $M^a M^c$  504b °फलाप्नुयात् ]  $N^a N^c N^d$  ; °फलं लभेत्  $K^\Sigma$  , °गुणं लभेत्  $M^a M^c$  505d सर्वदेयं ]  $N^a N^c N^d$  ;  
सर्वदेवैर्  $K^\Sigma$  , सर्वदेव  $M^a$  , सर्वदेवैर्  $M^c$



# Appendix B

## Svacchandlalitabhairavatantra 7

स्वच्छन्दललितभैरवतन्त्रम्

SvaTa 7.292-330 = TaSa 28.18-31, 37-60b<sup>1</sup>

[आत्माचारः]

अन्तर्यागं यथापूर्वं उच्चारणपरन्तथा ॥ २९२ ॥

N<sup>b</sup> 82<sup>v</sup>7,  
N<sup>d</sup> 69<sup>r</sup>7

दशधा योगमार्गेण हंसस्वच्छन्दमभ्यसेत् ।

N<sup>a</sup> 86<sup>r</sup>3

मात्रा बिन्दुमतीतञ्च नादात्मा ज्योति विग्रहम् ॥ २९३ ॥

N<sup>d</sup> 69<sup>r</sup>8

कल्पनालक्षसंकल्पं ध्याये ऽद्वैतेन सर्वगम् ।

N<sup>c</sup> 73<sup>r</sup>5

अवसव्येन पूरेत मध्ये नैव तु पूरयेत् ॥ २९४ ॥

नाडीसंशोधनं ह्येतत्मोक्षमार्गपथस्य तु ।

N<sup>a</sup> 86<sup>r</sup>4,  
N<sup>d</sup> 69<sup>v</sup>1

रेचनात्पूरणाद्रोधात्प्राणायामत्रयः स्मृताः ॥ २९५ ॥

सामान्या बहिरेतानि पुनश्चाभ्यन्तराणि तु ।

N<sup>c</sup> 76

<sup>1</sup>This parallel section is missing in Ms. M<sup>b</sup> and partly in Ms. N<sup>b</sup>

292b उच्चारण N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> ; उच्चारणं ] N<sup>a</sup> ; उच्चार्यं K<sup>Σ</sup> ; समुच्चार M<sup>a</sup> M<sup>c</sup> 293b हंसस्व- ] N<sup>c</sup> K<sup>b</sup> K<sup>ed</sup> M<sup>c</sup> ;  
हंसः स्व-N<sup>a</sup> N<sup>d</sup> ; हंसस्व- N<sup>b</sup> ; हंसस्य K<sup>a</sup> ; हंसं M<sup>a</sup> 293c मात्रा ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> ; मान्त्रा N<sup>a</sup> ; मन्त्रं K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>  
294a कल्पनालक्षसंकल्पं ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> ; कल्पनालक्षसंयुक्तं N<sup>d</sup> ; संकल्प्य कलनालक्ष्यं K<sup>Σ</sup> ; संकल्पाकल्पनाकल्प्यं  
M<sup>a</sup> ; सकल्पा कल्पना M<sup>c</sup> 294d मध्ये नैव ] N<sup>a</sup> N<sup>d</sup> ; रूपेणैव N<sup>b</sup> ; सव्येनैव N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> NiTaSam<sup>ed</sup>.  
295a ह्येतत् ] N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> NiTaSam<sup>ed</sup>. ; ह्येतत् N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> चैतन् K<sup>Σ</sup> 295c रेचनात् ] N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ;  
रेचना N<sup>a</sup> N<sup>d</sup> 295d प्राणायाम ] N<sup>b</sup> N<sup>c</sup> ; प्राणायामस् N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; प्राणायामन् N<sup>a</sup> ,

293d ज्योति विग्रहम् ] N<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; ज्योतिराकृति K<sup>Σ</sup> 294d अवसव्येन ] N<sup>Σ</sup> ; अपसव्येन K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>  
294d तु पूरयेत् ] N<sup>Σ</sup> NiTaSam<sup>ed</sup>. ; विरेचयेत् K<sup>Σ</sup> ; तु रेचयेत् M<sup>a</sup> M<sup>c</sup> 295d त्रयः ] N<sup>Σ</sup> NiTaSam<sup>ed</sup>. ;  
त्रिधा K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 295d स्मृताः ] N<sup>Σ</sup> ; स्मृतः NiTaSam<sup>ed</sup>. K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 296a ०रेतानि ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>

अभ्यन्तरेण रेचेत पूरेच्चाभ्यन्त्रेण तु ॥ २९६ ॥

$N^a_{86}r_5$ ;  
 $N^d_{69}v_2$

निष्कम्पं कुम्भकं कृत्वा त्रयाश्चाभ्यन्तराणि तु ।

$N^b_{83}r_2$

नाभ्या हृदयसञ्चारा मनश्चेन्द्रियगोचरा ॥ २९७ ॥

प्राणायामश्चतुर्थस्तु सुप्रशान्तस्तु विश्रुतः ।

$N^c_{73}v_1$ ;  
 $N^d_{83}v_3$

प्राणरोधे तु संपूर्णे नाभिन्नित्वा समुच्छ्वसेत् ॥ २९८ ॥

$N^a_{86}v_1$ ;  
 $N^b_{83}v_4$

शनैर्विमोचयेद्वायुं वामनासापुटेन तु ।

वायवीन्धारये ऽङ्गुष्ठे आग्नेयीन्नाभिमध्यतः ॥ २९९ ॥

$N^d_{83}v_4$

महेन्द्री कण्ठदेशे तु वारुणी घण्टिके स्मृताः ।

$N^b_{83}r_5$ ;  
 $N^c_{73}v_2$

आकाशधारणा मूर्ध्नि सर्वसिद्धिकरी स्मृता ॥ ३०० ॥

$N^a_{86}v_2$

एकद्वित्रिचतुःपञ्च उद्धातैश्च प्रसिध्यति ।

$N^d_{83}v_5$

संनिरुद्धे तु वै प्राणे मूर्ध्नि गत्वा निवर्तते ॥ ३०१ ॥

$N^b_{83}r_6$ ;  
 $N^a_{86}v_3$ ;

उद्धातमिति तत्प्रोक्तं ज्ञातव्यं योगिभिः सदा ।

$N^c_{73}v_3$ ;  
 $N^d_{83}v_6$

रागद्वेषौ प्रहीयेत प्राणायामैः सुधारितैः ॥ ३०२ ॥

धारणैः सर्वपापानि प्रत्याहारे ऽक्षसंयमः ।

$N^b_{83}v_1$

हृद्गदे नाभिकण्ठे च सर्वसन्धौ तथैव च ॥ ३०३ ॥

$N^d_{83}v_7$

प्राणाद्याः संस्थिता ह्येते रूपशब्दञ्च मे शृणु ।

$N^a_{86}v_3$ ;  
 $N^c_{73}v_4$

द्रुततारनिभः प्राण इन्द्रगोपकसन्निभः ॥ ३०४ ॥

$N^b_{83}v_2$

क्षीराभः स्फटिकाभश्च पञ्चानां रूपलक्षणम् ।

$N^d_{83}r_8$

घण्टिकाकांसमधुरो गजनादो महाध्वनिः ॥ ३०५ ॥

297a निष्कम्पं ]  $N^a N^b N^d K^\Sigma M^a M^c$ ; निष्कम्प $N^c$  297b त्रया° ]  $N^a N^b$ ; त्रय° $N^c N^d$ ; कार्य° $K^\Sigma M^a M^c$   
298a प्राणायाम° ]  $N^c N^d K^\Sigma M^a M^c$ ; प्राणायाम° $N^a N^b$  299a विमोचये° ]  $N^a N^b N^c K^\Sigma M^a M^c$ ;  
विमुचये° $N^d$  299c वायवीन् ]  $N^a N^b$ ; वायवीं $N^c N^d$ , वायवी $K^\Sigma M^a M^c$  299c धारये ङ्गुष्ठे ]  $N^b N^c N^d$ ;  
धारयेद्गुष्ठे  $N^a$ ; धारणाङ्गुष्ठे  $K^\Sigma$ ; धारणो ङ्गुष्ठे  $M^a$ ; धारणेंगुष्ठे  $M^c$  300b वारुणी ]  $N^a N^b K^\Sigma M^a M^c$ ;  
वारुणीं  $N^c N^d$  300b घण्टिके स्मृताः ]  $N^a N^b$ ; घण्टिके स्मृता  $N^c N^d$ ; घण्टिकाश्रया  $K^\Sigma M^a M^c$  303a  
धारणैः सर्वपापानि ]  $N^d$ ; धारणसर्वपापानि $N^a$ ; धारसर्वपापानि $ummet.N^b$ ; धारणे सर्वपापानि  $N^c$ ; धारणाभिर्दहेत्पापं  
 $M^a M^c$  303b °हारे ऽक्ष° ]  $N^a N^b K^\Sigma M^\Sigma$ ; °हाराक्ष° $N^d$  304c प्राण ]  $N^b N^d$ ; प्राणः  $N^a N^c$ ; रक्त  
 $K^\Sigma M^a$ ;  $nāsti M^c$

296c अभ्यन्तरेण ]  $N^\Sigma K^a M^a M^c$ ; आभ्यन्तरेण  $K^b K^{ed}$  296c रेचेत ]  $N^\Sigma K^a$ ; रेच्येत  $K^{ed}$   $K^b M^a M^c$   
296d पूरेचा° ]  $N^\Sigma$ ; पूर्येता° $K^\Sigma M^a M^c$  297b °न्तराणि तु ]  $N^\Sigma$ ; °न्तरास्त्रयः  $K^\Sigma M^a M^c$  297c  
नाभ्या ]  $N^\Sigma$ ; नाभ्यां  $K^\Sigma M^a M^c$  297c °सञ्चारा ]  $N^\Sigma$ ; °सञ्चान्  $K^\Sigma$ ; °सञ्चार° $M^a$ ; \*\*र  $M^c$  297d  
मन° ]  $N^\Sigma K^\Sigma$ ; जन° $M^a M^c$  298b सुप्रशान्तस्तु वि° ]  $N^\Sigma$ ; सुप्रशान्त इति  $K^\Sigma$ ; सुप्रशान्तेति वि° $M^a M^c$   
298d नाभिं ]  $N^\Sigma$ ; नाभौ  $K^\Sigma M^a M^c$  298d समुच्छ्वसेत् ]  $N^\Sigma$ ; समुच्छ्वसन्  $K^\Sigma$ ; समुच्छ्वसत्  $M^a M^c$   
300d स्मृता ]  $N^\Sigma K^{ed}$   $M^a M^c$ ; हिता  $K^a K^b$  301b उद्धातैश्च ]  $N^\Sigma$ ; संख्योद्धातैः  $K^\Sigma M^a M^c$  305c  
घण्टिकाकांसमधुरो ]  $N^\Sigma K^\Sigma$ ; घण्टिकांसाध्वमधुरो  $M^a M^c$  305d महाध्वनिः ]  $N^\Sigma K^\Sigma M^a$ ; महाध्वनिम्  $M^c$

प्राणादीनाञ्च पञ्चानां शब्दमेतदुदाहृतम् ।  
जल्पितं हसितं गीतं नृत्यं युद्धगतिः कला ॥ ३०६ ॥

N<sup>a</sup> 86<sup>v</sup>5,  
N<sup>b</sup> 83<sup>v</sup>3,  
N<sup>c</sup> 73<sup>v</sup>5

N<sup>d</sup> 70<sup>r</sup>1

शिल्पञ्च सर्वकर्माणि प्राणस्यैव हि चेष्टितम् ।  
प्रवेशये ऽन्नपानानि तृमलं श्रावयेदधः ॥ ३०७ ॥

N<sup>b</sup> 83<sup>v</sup>4

अन्धत्वं श्रोत्ररोगाश्च अपानस्तु करिष्यति ।  
अशितं लीढपीतञ्च समानः समतान्नयेत् ॥ ३०८ ॥

N<sup>a</sup> 87<sup>r</sup>1,  
N<sup>c</sup> 73<sup>v</sup>6,  
N<sup>d</sup> 70<sup>r</sup>2

N<sup>b</sup> 83<sup>v</sup>5

क्षुत हिक्का च छिक्का च कासोदानस्य चेष्टितम् ।  
रोमहर्षञ्च स्वेदञ्च शूलदाघांगभञ्जकम् ॥ ३०९ ॥

N<sup>c</sup> 74<sup>r</sup>1,  
N<sup>d</sup> 70<sup>r</sup>3

व्यानस्यैतानि कर्माणि स्पर्शत्वञ्चैव विन्दति ।  
अङ्गुष्ठजानुहृदये लोचने मूर्ध्नि संस्थितः ॥ ३१० ॥

N<sup>b</sup> 83<sup>v</sup>6

N<sup>d</sup> 70<sup>r</sup>4

नागाद्या बहुरूपाश्च कर्म तेषां निबोध मे ।  
आह्लादद्वेजनश्च शोषण त्रासनस्तथा ॥ ३११ ॥

N<sup>b</sup> 84<sup>r</sup>1,  
N<sup>c</sup> 74<sup>r</sup>2

[नागः कूर्मश्च कृकरो देवदत्तश्च पञ्चमः ।]<sup>2</sup>  
निद्रातीवकरश्चान्यो योजको हि धनञ्जयः ॥ ३१२ ॥

N<sup>a</sup> 87<sup>r</sup>3,  
N<sup>d</sup> 70<sup>r</sup>5

श्वाससंकोचनच्छेदो घुर्घुरश्चोत्क्रमेति च ।  
नागादीनान्तु पञ्चानां मृत्युकाले विचेष्टितम् ॥ ३१३ ॥

N<sup>b</sup> 84<sup>r</sup>2

न चैव यान्ति चोत्क्रान्त्या धनञ्जयो न त्यजेत्तु तम् ।

N<sup>a</sup> 87<sup>r</sup>4,  
N<sup>c</sup> 74<sup>r</sup>3

<sup>2</sup>This half-verse is only in manuscripts of Kashmirian recension

306b शब्दमेतदुदाहृतम् ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> ; शब्दमेतदुदाहृतः N<sup>c</sup> ; °मयं शब्द उदाहृतः K<sup>Σ</sup> ; शब्दमेष उदाहृतः M<sup>a</sup> ;  
शब्द एव उदाहृतः M<sup>c</sup> 306d युद्धगतिः ] N<sup>c</sup> N<sup>d</sup> ; युद्धःगतिः N<sup>a</sup> ; युद्धङ्गतिः N<sup>b</sup> ; युद्धगतिः K<sup>Σ</sup> M<sup>a</sup> 307d  
तृमलं ] N<sup>a</sup> ; तृमल N<sup>b</sup> ; त्रिमलं N<sup>c</sup> N<sup>d</sup> ; तन्मलं K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 308a अन्धत्वं ] K<sup>Σ</sup> M<sup>Σ</sup> ; अन्धत्व N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> ;  
अन्धर्थ N<sup>c</sup> 308b अपानस्तु ] K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; अधानस्तु N<sup>Σ</sup> 309a क्षुत हिक्का च छिक्का ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> ; क्षुत  
हिक्का चर्द्दिदि N<sup>d</sup> ; क्षोभो हिक्का तथा K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 309b कासोदानस्य चेष्टितम् N<sup>b</sup> ; कास उदानस्य चेष्टितम्  
N<sup>a</sup> ; कासे उदानस्य चेष्टितम् N<sup>c</sup> ; उदानस्य विचेष्टितम् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 309c रोमहर्षञ्च स्वेदञ्च ] N<sup>a</sup> N<sup>d</sup> M<sup>c</sup> ;  
रोमहर्षञ्च स्वेदश्च N<sup>b</sup> N<sup>c</sup> M<sup>a</sup> ; स्वेदश्च रोमहर्षश्च K<sup>Σ</sup> 309d शूलदाघाङ्गभञ्जकम् ] N<sup>a</sup> ; शूलन्दाघाङ्गभञ्जकम् N<sup>b</sup> ;  
शूलन्दाघाङ्गभञ्जकः N<sup>c</sup> ; शूलदघाङ्गभञ्जनकम्<sup>hyper</sup>N<sup>d</sup> ; शूलं दाहो ऽङ्गभञ्जनम् K<sup>Σ</sup> ; शूलं सा भोजमञ्जनम् M<sup>a</sup> ; शूलं  
संभोग संजनम् M<sup>c</sup> 310b स्पर्शत्वञ्चैव ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> ; स्पर्शन्धञ्चैव N<sup>a</sup> ; स्पर्श चैव स विन्दति K<sup>Σ</sup> ; सत्वं चैव  
करिष्यति M<sup>a</sup> M<sup>c</sup> 311b कर्म तेषां ] N<sup>c</sup> N<sup>c</sup> M<sup>a</sup> ; कर्मन्तेषान् N<sup>a</sup> ; कर्मन्तथा N<sup>b</sup> ; कर्म त्वेषां K<sup>Σ</sup> ; कर्म तेषान्  
M<sup>c</sup> 311d शोषण ] N<sup>a</sup> N<sup>c</sup> M<sup>a</sup> ; शोषणन् N<sup>b</sup> ; शोषणं N<sup>d</sup> ; शोषणस् K<sup>Σ</sup> M<sup>c</sup> 313a °च्छेदो ] N<sup>b</sup> ; °च्छेदे  
N<sup>a</sup> N<sup>c</sup> ; °च्छेद N<sup>d</sup> ; °च्छेदा K<sup>Σ</sup> M<sup>a</sup> ; °च्छो<sup>unmet</sup>.M<sup>c</sup> 313b घुर्घुरश्चोत्क्रमेति च ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> ; घुर्घुरश्चात्क्रमेति  
च N<sup>d</sup> , घुरघुरूत्क्रमणं तथा K<sup>Σ</sup> ; पूर्णरुत्क्रमणस्तथा M<sup>a</sup> M<sup>c</sup> 314b न चैव ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; तथैव N<sup>a</sup>  
314b त्यजेत्तु तम् ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> ; त्यजेत्तः<sup>hyper</sup>N<sup>a</sup> ; धनञ्जयः K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>

307c प्रवेशये ऽन्नपानानि ] N<sup>Σ</sup> ; प्रवेशयेदन्नं पानं K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 310d संस्थितः ] N<sup>Σ</sup> M<sup>a</sup> ; संस्थिताः K<sup>Σ</sup> M<sup>c</sup>  
314b धनञ्जयो ] N<sup>Σ</sup> ; तनुं त्यक्त्वा K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>

आकुञ्चयति वै कूर्मः शोषयेत कलेवरम् ॥ ३१४ ॥

प्राणमेव जयेत्पूर्वं जिते प्राणे जितं मनः ।

N<sup>b</sup> 84<sup>r</sup> 3

जिते मनसि शान्तात्मा परतत्वं प्रकाशयेत् ॥ ३१५ ॥

N<sup>c</sup> 74<sup>r</sup> 3

प्राणापानं गुदे ध्यायेत्प्राणसमनौ च नाभितः ।

प्राणोदानञ्च कण्ठे च प्राणव्यानञ्च सर्वगम् ॥ ३१६ ॥

N<sup>b</sup> 84<sup>r</sup> 4,  
N<sup>d</sup> 70<sup>r</sup> 8

नागाद्या प्राणसंयुक्ता स्वस्थानेषु निरुन्धयेत् ।

निरुन्धस्य च यत्कालं प्रवक्ष्यामि निबोधतः ॥ ३१७ ॥

N<sup>c</sup> 74<sup>r</sup> 5,  
N<sup>a</sup> 87<sup>v</sup> 1,  
N<sup>b</sup> 85<sup>v</sup> 5,  
N<sup>d</sup> 70<sup>v</sup> 1

तालात्प्रभृति धार्येत यावत्पञ्चशतं गतः ।

जितो ऽनिलो भवत्येव सङ्क्रान्त्युत्क्रान्तिकर्मणि ॥ ३१८ ॥

दिव्यकान्तिः शुभो गन्धः प्रजा चास्य विवर्धते ।

दिव्यदृष्टिश्च श्रवणो दिव्यवाचा प्रवर्तते ॥ ३१९ ॥

वायुवद्विचरेल्लोकां सिद्धान्देवांश्च पश्यति ।

मनेच्छाचिन्तितप्राप्तिः प्रवर्तेत गुणाष्टकम् ॥ ३२० ॥

N<sup>a</sup> 87<sup>v</sup> 2

सर्वकामसुसंपूर्णः सर्वद्वन्द्वविवर्जितः ।

संसारबन्धनिर्मुक्तः शिवतुल्यश्च जायते ॥ ३२१ ॥

N<sup>b</sup> 85<sup>v</sup> 1,  
N<sup>c</sup> 74<sup>v</sup> 1,  
N<sup>d</sup> 70<sup>v</sup> 3

प्राणापाने तु संयोज्य ह्रस्वकोटिसमन्वितम् ।

नाभ्यां धार्येत योगीन्द्रः स्वेदकम्पश्च जायते ॥ ३२२ ॥

N<sup>a</sup> 87<sup>v</sup> 3

N<sup>b</sup> 85<sup>v</sup> 2

314c आकुञ्चयति ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> ; आकुञ्चति <sup>ummet.</sup> N<sup>c</sup> M<sup>c</sup> 315a प्राणमेव ] N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> ; प्राणमेकं  
N<sup>a</sup> N<sup>d</sup> ; प्राण वै M<sup>c</sup> 315b प्राणे ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>c</sup> ; प्राणो N<sup>d</sup> ; प्राणो M<sup>a</sup> 315c जिते ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ;  
जितं N<sup>d</sup> 315d परतत्वं ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> M<sup>c</sup> ; परं तत्वं N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> 315d प्रकाशयेत् ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> ; प्रकाशयेत्  
N<sup>c</sup> ; प्रकाशयेत् K<sup>ed.</sup> K<sup>b</sup> M<sup>a</sup> M<sup>c</sup> ; प्रकाशयेत् <sup>ummet.</sup> K<sup>a</sup> 316a प्राणापानं ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> K<sup>a</sup> K<sup>ed.</sup> ; प्राणापानौ N<sup>c</sup> M<sup>a</sup> M<sup>b</sup> ;  
प्राणापाने K<sup>b</sup> 316b प्राणसमानौ <sup>ummet.</sup> ] N<sup>c</sup> N<sup>d</sup> ; प्राणसमानौ च N<sup>b</sup> ; प्राणसमनो <sup>ummet.</sup> N<sup>a</sup> 316c प्राणव्यानञ्च ]  
N<sup>b</sup> ; प्राणाव्यानञ्च N<sup>a</sup> ; प्राणो ध्यानश्च N<sup>c</sup> ; प्राणो व्यानश्च N<sup>d</sup> ; प्राणव्यानं तु K<sup>Σ</sup> ; प्राणव्यानौ च M<sup>a</sup> M<sup>c</sup> 316d  
सर्वगम् ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> K<sup>Σ</sup> ; सर्वगः N<sup>c</sup> ; सर्वशः M<sup>a</sup> M<sup>c</sup> 317a नागाद्या ] N<sup>a</sup> N<sup>c</sup> ; नागाद्यान् N<sup>b</sup> M<sup>a</sup> M<sup>c</sup> ; नागाद्याः  
N<sup>d</sup> K<sup>Σ</sup> 317a °संयुक्ता ] N<sup>a</sup> N<sup>c</sup> ; °संयुक्तान् N<sup>b</sup> M<sup>a</sup> M<sup>c</sup> , °संयुक्ताः N<sup>d</sup> K<sup>Σ</sup> 317c निरुन्धस्य ] N<sup>b</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ;  
निरुन्धस्य N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> 318a तालात् ] <sup>em.</sup> K<sup>Σ</sup> NiTaSam<sup>ed.</sup> ; ताल्वात् N<sup>c</sup> , ताल्वा N<sup>a</sup> N<sup>d</sup> , ताल्व N<sup>c</sup> 318c  
एव ] N<sup>b</sup> K<sup>Σ</sup> ; एवं N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup> 318d संक्रान्त्यु° ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>Σ</sup> ; संक्रान्त्यु° N<sup>a</sup> ; संक्रान्त्या° N<sup>d</sup> 319a  
दिव्यकान्तिः ] N<sup>b</sup> N<sup>c</sup> M<sup>a</sup> M<sup>c</sup> ; दिव्यकान्ति N<sup>a</sup> N<sup>d</sup> ; दिव्या कान्तिः K<sup>Σ</sup> 319c दिव्यदृष्टिश्च ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> ; दिव्या  
दृष्टिश्च N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 319d दिव्यवाचा ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> ; दिव्यवाक् सं° N<sup>c</sup> ; दिव्यवाक्च K<sup>Σ</sup> ; दिव्यावाक्च M<sup>Σ</sup>  
320a लोकां ] N<sup>a</sup> N<sup>c</sup> ; लोकान् N<sup>b</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; लोके N<sup>d</sup> 320c मनेच्छाचिन्तित° ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> ; मनेच्छाचिन्तितः  
N<sup>a</sup> ; मनसा चिन्तित° K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 321a °पूर्णः ] N<sup>b</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>c</sup> ; °पूर्ण N<sup>a</sup> N<sup>c</sup> M<sup>a</sup> 321b °वर्जितः ]  
N<sup>b</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> ; °वर्जितं N<sup>a</sup> N<sup>c</sup> 322a प्राणापाने ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> , प्राणापानो N<sup>a</sup> ; प्राणापानौ K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>  
322c धार्येत ] N<sup>a</sup> N<sup>b</sup> ; धारयेत् N<sup>c</sup> N<sup>d</sup> ; °धारे च K<sup>Σ</sup> ; ध्यायच्च M<sup>a</sup> M<sup>c</sup>

315c शान्तात्मा ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> ; शान्ता <sup>ummet.</sup> N<sup>b</sup> ; शान्तस्य K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 316b नाभितः ] N<sup>Σ</sup> K<sup>Σ</sup> M<sup>c</sup> ; कण्ठे तु  
M<sup>a</sup> 317b निरुन्धयेत् ] N<sup>Σ</sup> ; निरोन्धयेत् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 318a धार्येत ] N<sup>Σ</sup> ; ध्यायेत् K<sup>Σ</sup> M<sup>c</sup> ; तस्यायेद् M<sup>a</sup>  
318b गतः ] N<sup>Σ</sup> ; गतम् K<sup>a</sup> M<sup>a</sup> M<sup>c</sup> 318c [s]निलो ] N<sup>Σ</sup> K<sup>Σ</sup> M<sup>a</sup> ; नित्यो M<sup>c</sup> 319d प्रवर्तते ] N<sup>Σ</sup> ;  
प्रजायते K<sup>Σ</sup> ; प्रपद्यते M<sup>Σ</sup>



पुनरेव हृदिस्थो हि प्राणापाणौ निरुन्धयेत् ।	N <sup>c</sup> 74 <sup>v</sup> 2
दीर्घकोटिसमायोगात्तत्क्षणात्पतते महीम् ॥ ३२३ ॥	N <sup>d</sup> 70 <sup>v</sup> 5
कण्ठस्थं हि तथैवेह प्राणमेकं निरुन्धयेत् ।	N <sup>a</sup> 85 <sup>v</sup> 4, N <sup>b</sup> 85 <sup>v</sup> 3
प्लुतकोटिसमायोगात्स्वप्नवृत्तिस्ततो भवेत् ॥ ३२४ ॥	
भ्रूमध्ये बिन्दुयुक्तेन प्राणरोधं तु कारयेत् ।	N <sup>c</sup> 74 <sup>v</sup> 3, N <sup>d</sup> 70 <sup>v</sup> 6
सुषुप्तं जायते तत्र क्षणाच्चैव प्रबुध्यति ॥ ३२५ ॥	N <sup>b</sup> 85 <sup>v</sup> 4
मूर्ध्नि द्वारं समाशृत्य निष्कलं ध्यानमारभेत् ।	N <sup>a</sup> 85 <sup>v</sup> 6
एवमभ्यसतस्तस्य प्रत्ययन्तु तदा भवेत् ॥ ३२६ ॥	N <sup>c</sup> 74 <sup>v</sup> 4, N <sup>d</sup> 70 <sup>v</sup> 7
पिपीलिकण्टकावेधा मूर्ध्नि द्वारं विभिद्यते ।	
भित्त्वा क्रमेण सर्वाणि उन्मनान्तं हि यावतः ॥ ३२७ ॥	
पूर्वोक्तलक्षणाद्देवि त्यक्त्वा स्वच्छन्दतां व्रजेत् ।	
जायते तन्मयत्वं हि देहेनानेन साधकः ॥ ३२८ ॥	N <sup>c</sup> 74 <sup>v</sup> 5
संक्रमेत्परदेहेषु क्षुत्तृष्णाभ्यां न बाध्यते ।	N <sup>b</sup> 85 <sup>v</sup> 6
अतीतानागतञ्चैव त्रैलोक्ये यत्प्रवर्तते ॥ ३२९ ॥	
प्रत्यक्षं तद्भवेत्तस्य सर्वज्ञत्वञ्च जायते ।	
प्रसङ्गे ऽध्यात्मकालस्य ज्ञान विज्ञानमेव च ।	N <sup>a</sup> 88 <sup>v</sup> 2, N <sup>b</sup> 88 <sup>v</sup> 1, N <sup>c</sup> 74 <sup>v</sup> 6
सर्वम् एतत् समाख्यातमंशकाश्च निबोध मे ॥ ३३० ॥	

### इति स्वच्छन्दलितभैरवे महातन्त्रे मन्त्रपीठे ऽध्यात्मकालः सप्तमः पटलः ॥ ० ॥

323a हृदिस्थो ] N<sup>a</sup> N<sup>c</sup> N<sup>d</sup> M<sup>a</sup> M<sup>c</sup>; हृदिस्थं N<sup>c</sup>; हृत्स्थौ K<sup>Σ</sup> 323a हि ] N<sup>b</sup> N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup>; nāsti N<sup>a</sup>; पि M<sup>a</sup> M<sup>c</sup> 323d °क्षणात्पतते महीम् ] N<sup>c</sup> N<sup>d</sup>; °क्षणात्पतते मही N<sup>a</sup> N<sup>b</sup>, °क्षणाश्च पतेद्भुवि K<sup>a</sup>, °क्षणाच्च पतेद्भुवि K<sup>b</sup> K<sup>ed</sup>, °क्षणा पतते भुवि M<sup>a</sup>, °क्षणात्पतते भुवि M<sup>c</sup> 324b प्राणमेकं ] N<sup>c</sup> N<sup>d</sup>; प्राणमेकं N<sup>a</sup> N<sup>b</sup>; प्राणमेव K<sup>Σ</sup>, प्राणापाणौ M<sup>a</sup> M<sup>c</sup> 325b प्राणरोधं ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; प्राणरोधं N<sup>a</sup> N<sup>b</sup> 325c तत्र ] N<sup>c</sup> N<sup>d</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; तन्त्र N<sup>a</sup> N<sup>b</sup> 326c °भ्यसतस्तस्य ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>c</sup>; °भ्यस्यमानस्य N<sup>d</sup>; °भ्यसतस्य *ummet*. M<sup>a</sup> 327a °वेधा ] N<sup>a</sup> N<sup>d</sup>; °वेधं N<sup>b</sup>; °वेधात् N<sup>c</sup>; °विद्धो K<sup>Σ</sup>; °ये यो M<sup>a</sup>; °ये ऽधो M<sup>c</sup> 327b विभिद्यते ] N<sup>b</sup> M<sup>a</sup>; विभिद्यति N<sup>a</sup> N<sup>c</sup> N<sup>d</sup>; विभिन्दतः K<sup>Σ</sup> 327c सर्वाणि ] N<sup>a</sup> N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; सर्वाणि N<sup>c</sup> 327d उन्मनान्तं हि यावतः ] N<sup>b</sup> N<sup>d</sup> N<sup>c</sup>; उन्मनान्तं हि यावताः N<sup>a</sup>; उन्मन्यन्तानि यानि तु K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 328a °लक्षणाद् ] N<sup>b</sup> N<sup>c</sup>; °लक्षणा N<sup>a</sup>; °लक्षणो N<sup>d</sup>; °लक्षणैर् K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup> 329d यत् ] N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup>; यः N<sup>a</sup> N<sup>d</sup>; तत् M<sup>a</sup> M<sup>c</sup> 330a तद्भवेत् ] N<sup>b</sup> N<sup>c</sup> K<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; तद्भवेत् N<sup>a</sup>; यद्भवेत् N<sup>d</sup> 330f °शकाश्च ] N<sup>a</sup> N<sup>b</sup> N<sup>d</sup> M<sup>c</sup>; °शकाश्च K<sup>Σ</sup> M<sup>a</sup>

326a मूर्ध्नि ] N<sup>Σ</sup> M<sup>a</sup> M<sup>c</sup>; मूर्धं K<sup>Σ</sup> 328b त्यक्त्वा ] N<sup>Σ</sup> K<sup>b</sup> K<sup>ed</sup>. M<sup>a</sup> M<sup>c</sup>; ततः K<sup>a</sup> 328c तन्मयत्वं ] N<sup>Σ</sup>; उन्मनस्त्वं K<sup>Σ</sup>; उन्मनस्वीभिर् M<sup>a</sup> M<sup>c</sup> 330d ज्ञान विज्ञान° ] N<sup>Σ</sup>; ज्ञानं विज्ञान° K<sup>Σ</sup>; विज्ञानं ज्ञान° M<sup>a</sup> M<sup>c</sup>



# Appendix C

## Siddhāntasārapaddhati : ācāryābhiṣeka

1

[आचार्याभिषेकः]

अथाचार्याभिषेकविधिः।<sup>2</sup>

A 32<sup>r</sup>3; B 41<sup>r</sup>3

सबीजदीक्षादीक्षितस्य श्रुतशीलगुणाचारसम्पन्नस्याचार्याभिषेकं कुर्यात्।<sup>3</sup>  
तत्र यागगृहे ईशान्यां मण्डलके स्वस्तिकादिचर्चिते<sup>4</sup> ऽनन्तासनं<sup>5</sup> दत्त्वा मूर्तिभूतं शिष्यं विन्यस्य  
सकलीकृत्य संपूज्य काञ्चिकोदनेन मृद्भस्मदूर्वागोमयगोलकसिद्धार्थदधितोयैर्निर्मत्स्य<sup>6</sup> पञ्चभिः कलशैः  
सितचन्दनचर्चितैः<sup>7</sup> पृथिव्याद्याकाशान्ततृत्वविन्यस्तपञ्चतत्त्वैर्निवृत्त्यादिकलासहितैराधारशक्त्यादि-  
परमीकरणान्तैः<sup>8</sup>

<sup>1</sup>• MsA ] NGMPP B 28-29. saṃvat 197 (1077 A.D. the reign of ŚAṆKARADEVA); • MsB ] NGMPP B 28-19. saṃvat 231 (III A.D. the reign of ŚIVADEVA/SIṆHADEVA)

<sup>2</sup>This ācāryābhiṣeka corresponds to SvaTa 4.453cd-481ab = TaSa 9.488cd-515 and ĪṣgP kriyāpāda 19.31-71

<sup>3</sup>sabija-...kuryāt ] cf. SvaTa 4.453cd-454 = TaSa 9.488cd-489

<sup>4</sup>Cf. SvaTa 4.462cd-463ab = TaSa 9.497

<sup>5</sup>anantāsanaṃ ] cf. SvaTa-Ud 2.60-61

<sup>6</sup>anantāsanaṃ...nirmatsya ] Cf. SvaTa 4.464cd-466ab = TaSa 9.499-500

<sup>7</sup>pañcabhiḥ... sitacandanacarcitaiḥ ] Cf. SvaTa 4.455cd = TaSa 9.490cd

<sup>8</sup>pṛthivyādy ... nivṛtṭyādikalāsahitaiḥ ] Cf. SvaTa 4.457cd-459 = TaSa 9.492cd-493

• °vidhiḥ ] B, nāsti A • kāñci ] conj.; kañci B; kañji° A • kodanena ] A; °kodana B • gomaya ] A<sup>Pc</sup> B; nāsti A<sup>Ac</sup> • golaka ] B; golika° A • °tatva° ] A; nāsti B • hitair° ] A; °hitairhitair° B • °ntaiḥ ] A; nta° B

nirmatsya ] Σ; attested in other Nepalese Mss. e.g., nirma[r]cchya TaSa Mss, and SvT<sup>n</sup> Mss; it corresponds to the kashmirian usage nirbhartsya in SvT<sup>k</sup> 4.467a and nirṃṛjya in Siddhānta literatures

[नित्ययागपूजितैः मूलमन्त्राष्टोत्तरशताभिमन्त्रितैः<sup>9</sup> पश्चिमोत्तरदक्षिणपूर्वेशानदिकस्थैः<sup>10</sup> B 41<sup>v</sup>1  
 पृथिव्यादिघटैर्मूलमन्त्रेणाभिषिच्य सिते वाससी परिधाप्य पुनः पूजितदेवस्य दक्षिणदीर्गभागे श्री पुण्या<sup>11</sup> A 32<sup>v</sup>1  
 दिनिर्मिते विन्यस्तपट्टे अनन्ताद्यासनं दत्त्वा संस्थाप्य सकलीकृत्य संपूज्य,  
 उष्णीषमकुटच्छत्रपादुकाचामरहस्त्यश्वशिविकादिराज्याङ्गानि करणी कर्त्तरीखटिका सुक्सुवौ  
 दर्भपुस्तकाक्षसूत्रादिकं च दत्त्वाज्ञां श्रावयेत्<sup>12</sup> -

अद्यप्रभृति दीक्षाव्याख्यादिकं ज्ञात्वा परीक्ष्य च त्वया विधेयम् ।  
 ततो भगवते विनिवेद्य-

आचार्यो ज्यं मया कृतस्त्वत्प्रसादादधिकारं निर्विघ्नेन करो तु  
 इति विज्ञापयेत् ।<sup>13</sup>

ततः कृताचार्यः कुण्डे गत्वा निवृत्यादिकलापञ्चकं पञ्चभिराहुतिभिः संतर्प्य पूर्णं दद्यात् ।  
 ततस्तस्य दर्भोल्लुकेन पञ्चभिरङ्गैर्दक्षिणकरे कनिष्ठाङ्गुष्ठान्तं लाञ्छयेत्<sup>14</sup> । पुनर्भगवते प्रणिपातं  
 कारयित्वा भगवन्तं क्षमापयेत् ।

स च लब्धाधिकारो गुरुपारम्पर्यायातमधिकारं कुर्यात् ।

अथवा महतो मण्डलस्योत्तरस्यां ब्राह्मणान् । पूर्वस्यां क्षत्रियान् । याम्यां वैश्यान् । वारुण्यां शूद्रान् B 42<sup>v</sup>1  
 । सर्वान्वा ईशान्यां [।] दीक्षा संस्कृतान्विशुद्धकायान्दशाहं द्वादशाहं वा कृतगोमूत्रस्नानान्क्षीरयवान्- A 33<sup>v</sup>1  
 नभोजनान्गायत्रीजपनिरतान्सत्यव्रतानभिषेकनक्षत्रे स्वानुकूले सतारचन्द्रमस्यभिषेचयेत् ।

तत्र ब्राह्मणादीनां यथाक्रमं पञ्चचतुस्त्रिद्विहस्तम्, रजोभिश्च पञ्चवर्णचतुर्वर्णत्रिवर्णद्विवर्णैरुपशोभितम्,  
 मध्यलिखितद्वात्रिंशद्ङ्गुलशुक्लपद्मं द्वात्रिंशद्ङ्गुलायामषोडशाङ्गुलविस्तृतवाहनीयद्वाराभिमुखं  
 सर्वरजोयुक्तपादपीठसहितं बाह्यस्थचित्रपत्रवल्लीद्वारमोक्षकोणस्थकन्दुकाद्युपशोभितं स्वस्वदिक्षु

<sup>9</sup>nityayāga... °mantritaiḥ ] Cf. SoŚaṃPa Vol.III ācāryābhiṣekavidhi 2.1.7c-8b: athavā pañcabhiḥ kumbhair  
 nivṛtyādikalānavitaiḥ || śivavat pūjitaiḥ sāṣṭasatamūlābhimantritaiḥ ]

<sup>10</sup>Cf. SvaTa 4.461 = TaSa 9.495cd-496ab

<sup>11</sup>śrīparṇyā... saṃsthāpya ] SvaTa 4.464 = TaSa 9.498cd-499ab

<sup>12</sup>uṣṇīṣamakūṭa°...dattvā ] Cf. SvaTa 4.470-472, TaSa 9.504cd-507cd and TaĀI-Vi 23.22-24 (without  
 mentioning a title of the source)

<sup>13</sup>adyaprabhṛti ... vijñāpayet ] SvaTa 4.472cd-474ab = TaSa 9.507-508

<sup>14</sup>Cf. . SvaTa 4.478 = TaSa 9.513

• nitya ] B, nāsti A • °diksthaiḥ ] conj.; digsthaiḥ A disthaiḥB • °parṇyā° ] A; °parṇnā°B •  
 °nirmite ] A; nāsti B • °nya° ] A<sup>Pc</sup>; B • °patṭe ] conj.; °patē Σ • °chattrā° ] conj.; °cchattrā°A °mccchattrā°B  
 • °rājyā° ] A; °rājā°B • °karttarī° ] A; °kartta°B • sruksruvau ] A; śrukśruvau B • jñātvā ] B,  
 datvā • °ghne° ] B; °rghne°A • °tvi ] B, °mī A • nivṛtyā° ] B, nivṛtyā°A • pañca° ] A;  
 pañcapañca°B Cf. SvaTa 4.476d • °dhikāro ] B; °dhikāra°A • vāruṇyām ] B; paścimāyām A •  
 °saṃskṛtānvi° ] A; saṃskṛtām vi B • °yāndaśāhaṃ dvādaśāhaṃ ] corr.; °yāndvādaśāhaṃ daśāhaṃ  
 A; yādaśāhaṃ dvādaśāhaṃ B • °snā° ] B; °śnā°A • brāhmaṇādīnām ] B, °brāhmaṇādīn A • has-  
 tam ] B, hasta°B • caturva° ] A, catuva°B • varṇairu° ] B; varṇaru°A • °ṅgula° ] B; °ṅgulaṃ  
 A • vāhanīya ] B; vāhiniya A • °sahitaṃ ] B; sahita°A • °stha°B; °sthaṃ A

parīkṣya ] with cancellation dots in A

वाहनीयद्वारं पूर्वदिग्वाहितद्वारं च मण्डलमालिखेत् ।

तत्र वीथ्यन्तरगतान्पूर्वादिक्रमेण शुक्लरजसा अष्टौ शङ्खानानन्दसुनन्दनन्दिनन्दिवर्द्धनश्रीमुखविजय-  
तारसुतारसंज्ञान्, सुभद्रविभद्रसुदन्तपुष्पदन्तजयविजयपूर्वोत्तरसंज्ञांश्च तथाविधान्कुम्भान्लिखेत् ।

मण्डलस्योपरि धवलं विचित्रं वा किङ्किनीघण्टा युक्तं मुक्ताजालगवाक्षकोपेतं मणिदामोपशोभितं B 42<sup>1</sup>I  
सचामरपट्टवस्त्रोपेतं लम्बमानप्रतिसरकन्दुकाद्यलंकृतं वितानं विदधीत ।

मण्डलस्याभ्यन्तरे क्वचित्पद्मिनीपत्रसंच्छन्नमन्तरालेषु बहिश्च गौरसर्षपलाजाखण्डतण्डुलयवकृष्ण-  
तिलदूर्वाकाण्डै रजोभिश्च चित्रकं कुर्यात् ॥

तोरणं चास्य ध्वजकुशचीरकुसुममण्डितं वन्दनमालायुक्तं पूर्वस्यां न्यग्रोधं दक्षिणस्यामौडुम्बरं  
पश्चिमायामश्वत्थमुत्तरस्यां प्लक्षं विनिवेश्य विदिक्षु प्रशस्तद्रुमजातानि च निवेशयेत् ।

शङ्खान्कलशांश्च मूर्तिमतः गोरचनारचितस्वस्तिकाङ्कितकण्ठान्सर्वरत्नैः सर्वबीजैः  
जयाविजयाजयन्त्यपराजिताविष्णुक्रान्ताशङ्खपुष्पीबलातिबलाहेमपुष्पीविशलानाकुलीगन्धनाकुली-  
सहासहदेवावराहीशतावरीमेदामहामेदाऋद्धिवृद्धि<sup>15</sup>पूर्वोत्तरकाकाकोलीक्षीरकाकोलीबकऋषभकसं-  
ज्ञाभिर्यथालाभमौषधीभिर्गन्धैरद्भिश्च पूरितान्वस्त्रस्रग्दामकण्ठान्चन्दनोपलेपिताञ्छतकृत्वो  
ऽभिमन्त्रितान्योगपीठस्य बहिर्दिक्षु विदिक्षु स्थापयेत् । A 34<sup>1</sup>I

तत्रायत् आनन्दो [1] नात्यायतः सुनन्दो [1] महाकुक्षिः नन्दी [1] सुनाभिःनन्दिवर्द्धनो [1] B 43<sup>1</sup>I  
ह्रस्वनाभिः श्रीमुखः । नाभिमण्डली विजयः [1] सुनिर्घोषस्तारः । उत्तरस्वनः सुतारश्चेति शङ्खाः  
। कलशाश्च । मन्थरः सुभद्रः । किञ्चिदुन्नतो विभद्रः । पृथुलोत्थः सुदन्तः । ह्रस्वोत्थः पुष्पदन्तः ।  
मन्थरग्रीवो जयः । शोभनग्रीवो विजयः । पूर्व उत्तर<sup>16</sup> इति कलशाः ।

<sup>15</sup>Cf. SvaTa 4.456 = TaSa 9.491

<sup>16</sup>mantarah ... pūrva uttarah ] This passage about the list of eight Kalaśas and their characteristic are  
falsely transmitted in ĪśgP: mantharah subhadrah pṛthuloṣṭhah sudantah hrasvoṣṭhah mantharagrīvah jayo vijayaś  
ca

• vāha° ] B; vahi°A • °gatā° ] B; °gaṇā°A • śuklarajasā° ] B; śukle rajasi°A • °sunanda° ]  
A B<sup>Pc</sup>; sunannā°B<sup>Ac</sup> • °nandi° ] B<sup>Pc</sup>; °nanda°A; °nindi°B<sup>Ac</sup> • tathā° ] B; tatva°A • vidhān  
kumbhān ā° ] B; kumbhānāt A • °paṭṭa° ] B<sup>Pc</sup>; °pāṭā°B<sup>Ac</sup>; °paṇṭa°A • lamba° ] B; lamra°A  
• °re ] A; °raṃ B • °padminī ] em. Sanderson; °padmī A; padmanī B • °kuśa° ] B; nāsti A • su ]  
A B<sup>Pc</sup>; cf. inserted in bottom margin • kāṅkitakaṅṭhānsa ] B; kāṣvakāṅkitakaṃ sa°A • viśalā°A;  
viśalā°B • °nākuligandhanākulisahā°B; °nakulī°A • mahāmedā ] B, nāsti A • pūrvottarakā° ]  
A; nāsti B • °ṛṣabhaka° ] B; °ṛṣabha°A • °mauṣa° ] B; °oṣa°A • °kṛtvo ] B; °kṛtvā°A •  
°trāyata° ] B; tra yo yataḥ A • nātyāyataḥ ] B; nātānandaḥ ] A; nandyāyataḥ ĪśgP • mahākukṣiḥ ]  
B; mahākukṣiḥ ] A • nandi ] B ĪśgP; nandano A • sunābhiḥ ] B; \*\*\* ] A • nandivarddhano ] with  
insertion mark in A • śceti ] B; iti A • śāṅkhāḥ ] A; śāṅkhaḥ B • °śā°B; śāṃ°A • subhadrah ]  
B; subhradrah A • pṛthulotthaḥ ] conj.; pṛthuloṣṭhah ] ĪśgP • hrasvotthaḥ ] conj.; hrasvoṣṭhah  
] ĪśgP • pūrva uttara ] B; nāsti A • kalaśāḥ ] A; nāsti B

• śrīmukhaḥ | nābhimaṇḍalī° ] Σ cf. śrīmukhanābhiḥ maṇḍalī ĪśgP • sunirghoṣa° ] Σ; sughoṣa° ĪśgP  
• uttarasvanah ] Σ; uttarah ĪśgP • sudantah ] Σ; sudantah ĪśgP • śobhanagrīvo ] Σ; nāsti ĪśgP

मण्डलस्यान्तरोडुम्बरं सदशाहतं सितवस्त्रच्छन्नं भद्रासनं विन्यस्य तस्मिञ्छिष्यं शङ्खतूर्यवीणा-  
वेणुस्वस्तिपुण्याहवेदध्वनिभिः कृतमङ्गलं पूर्वद्वाराभिमुखं समुपवेश्य, जातबीजसरावैश्विचित्रमुखैः  
गणैरञ्जलिकारकैः, नागैरभिन्नपुटकोल्काभिर्निर्मितस्य वल्मीकपर्वताग्रनदीतीरमहानदीसङ्गमकुशबिल्व-  
मूलचतुष्पथदन्तिदन्तगोशृङ्गैकवृक्षगृहीताभिर्मृद्भिः प्रथमतन्ततः, पञ्चगव्येन ततो बिल्वकेसरेण  
पद्मकेसरप्रियङ्गुचूर्णेन पञ्चपल्लवकषायैः सर्वगन्धैश्च संस्नाप्य प्रदक्षिणो पनीतं ।  
पूर्वविन्यस्तकुम्भैः शिवतत्त्वमनुस्मरनभिषिञ्चेत् ।

ततः स्नानवस्त्रं परित्यज्य सुशुक्लवाससी परिधाप्य मण्डलस्य दक्षिणदिग्भागे प्रागुक्तमण्डलमालिख्य B 43<sup>r</sup>।  
श्रीपर्ण्यादिकाष्टनिर्मितं सुवर्णादिनिर्मितं पट्टं वा सदशाहतवस्त्रच्छन्नं विन्यस्य तस्मिञ्छिष्यमुपवेश्य  
सकलीकृत्य मन्त्रैरालभ्य शुक्लपुष्पैः संपूज्य वर्णनियमेन यज्ञोपवीतं दत्त्वालङ्कारैरलङ्कृत्य भगवते निवेदयेत्

आचार्यो ज्यमेतस्य भगवत्प्रसादाद्वाञ्छितं भवतु ।

ततस्तं पुनरप्यासने समुपवेश्य छत्रादीनि राजचिह्नानि समर्पयेत् । एवमनेनैव विधिना राज्यकामस्य  
भ्रष्टराज्यस्य पुत्रकामायाः सौभाग्यकामायाश्चाभिषेकं कुर्यात् ।

अत्र च शङ्खादीनां मन्त्राः ।

ओं आं ईं ऊं आनन्दात्मने नमः । ओं आं ईं ऊं सुनन्दात्मने नमः । ओं आं ईं ऊं नन्द्या  
त्मने नमः । ओं आं ईं ऊं नन्दिवर्धनात्मने नमः । ओं आं ईं ऊं श्रीमुखात्मने नमः । ओं B 44<sup>r</sup>।  
ओं आं ईं ऊं विजयात्मने नमः । ओं आं ईं ऊं तारात्मने नमः । ओं आं ईं ऊं सुतारात्मने  
नमः ।

इति शङ्खमन्त्राः ॥ ० ॥

ओं आं ईं ऊं सुभद्रात्मने नमः । ओं आं ईं ऊं विभद्रात्मने नमः । ओं आं ईं ऊं दन्तात्मने  
नमः । ओं आं ईं ऊं पुष्पदन्तात्मने नमः । ओं आं ईं ऊं जयात्मने नमः । ओं आं ईं ऊं  
विजयात्मने नमः । ओं आं ईं ऊं पूर्वात्मने नमः । ओं आं ईं ऊं उत्तरात्मने नमः ।

इति कलशमन्त्राः ॥ ० ॥

ओं आं ईं ऊं सर्वरत्नेभ्यो नमो नमः ।

• maṇḍalasyāntaro° ] B; pūrvottareṇau°A • pūrva° ] A, pūrvā°B • jāta° ] B; nāsti A • sarā-  
vaiśvicitra ] A<sup>Pc</sup> B; sārāvaiścitri°A<sup>ac</sup> • valmika° ] A; valmikāgra°B • °matantataḥ ] B; °mataḥ  
A • bilvakesareṇa padma° ] em.; bilvakesareṇa | padma°A; bilva°B • °kaṣāyaiḥ ] A; °kaṣāyaḥ B  
• °panītaṃ ] ] A; °panītaiḥ B • °ṣiñcet ] B; °ṣecayet A • su ] B; nāsti A • °kāṣṭhanirmitaṃ ]  
A; °kaṃ B • suvarṇādinirmittaṃ paṭṭaṃ ] B; nāsti A • datvā ] B; dadyāt B • oṃ āṃ ] B; ā A  
• nandyā° ] B; nandā°A • iti ] A; nāsti B • oṃ āṃ iṃ ] A; \*\*\*B • iti ] A; nāsti B • namo ]  
B; nāsti A

oṃ ] Rubricated in A ○ ] decorated in B

इति रत्नमन्त्रः ॥ ० ॥

ओं आं ईं ऊं सर्वबीजेभ्य इन्द्रात्मकेभ्यो नमो नमः ।  
इति बीजमन्त्रः ॥ ० ॥

ओं आं ईं ऊं सर्वौषधिभ्यः सोमात्मकेभ्यो नमो नमः ।  
इत्यौषधिमन्त्रः ॥ ० ॥

ओं आं ईं ऊं सर्वगन्धेभ्यः पार्थिवात्मकेभ्यो नमो नमः ।  
इति गन्धमन्त्रः ॥ ० ॥

ओं आं ईं ऊं सर्वमृद्भ्यः पृथिव्यात्मकेभ्यो नमो नमः ।  
इति मृत्तिकामन्त्रः ॥ ० ॥

ओं आं ईं ऊं न्यग्रोधात्मने सुराधिपतोरणाय नमः । ओं आं ईं ऊं पलाशात्मने तेजोधि  
पतोरणाय नमः । ओं आं ईं ऊं औडुम्बरात्मने धर्मराजतोरणाय नमः । ओं आं ईं ऊं  
सिद्धकात्मने रक्षोधिपतोरणाय नमः । ओं आं ईं ऊं अश्वत्थात्मने सलिलाधिपतोरणाय  
नमः । ओं आं ईं ऊं मधुकात्मने पवनाधिपतोरणाय नमः । ओं आं ईं ऊं प्लक्षात्मने  
यक्षाधिपतोरणाय नमः । ओं आं ईं ऊं बिल्वात्मने विद्याधिपतोरणाय नमः ।  
इति तोरणमन्त्राः ॥ ० ॥

इति महाराजाधिराजश्रीभोजदेवविरचितायां  
सिद्धान्तसारपद्धतौ आचार्याभिषेकविधिः समाप्तः ॥ ० ॥

• namo ] B; nāsti A • iti ] A; nāsti B • namo ] B; nāsti A • namoB; nāsti A • iti ] A; nāsti B  
• namo ] B; nāsti A • mṛttikā° ] A; mṛttikāmā°B • vidyā° ] A<sup>Pc</sup> B

• iti ] em.; nāsti Σ • iti ] em.; nāsti Σ





## Appendix D

# Siddhāntasārapaddhati : sādhakābhiṣeka

[साधकाभिषेकः]<sup>1</sup>

अथ साधकदीक्षायां निवृत्त्यादिकलात्रयं संशोध्य ततः शान्त्यतीतां शोधयेत् । अनन्तरं पञ्चमन्त्रतनुं B 39<sup>5</sup>  
सदाशिवं ध्यात्वा मूलमन्त्रेण पूर्णाहुत्या शान्तिकलायां संयोज्य<sup>2</sup> A 30<sup>r</sup>5  
ओं ह्रीं आत्मनगिमामा ते भवतु स्वाहा । B 40<sup>r</sup>1  
ओं ह्रीं आत्मन्महिमा ते भवतु स्वाहा<sup>3</sup> ।  
ओं ह्रीं आत्मन्लघिमा ते भवतु स्वाहा ।  
ओं ह्रीं आत्मन्प्राकाम्यं ते भवतु स्वाहा ।  
ओं ह्रीं आत्मन्प्राप्तिस्ते भवतु स्वाहा<sup>4</sup> । A 31<sup>r</sup>1  
ओं ह्रीं आत्मन्नीशित्वं ते B, भगवन् A स्वाहा ।  
ओं ह्रीं आत्मन्वशित्वं ते B, भगवन् A स्वाहा ।

<sup>1</sup>cf. *Somaśambhupaddhati* (hereafter *SoŚamPa*) III:500-524 ; *Īśānaśivagurudevapaddhati* (hereafter *ĪśgP*) III:196-197

<sup>2</sup>*SoŚamPa* 2.2.1-2 *sādhakasyābhiṣeke tu nivṛtṭyādikalātrayam | mumukṣor iva saṃśodhya śāntyatītaṃ viśodhayet || tataḥ sadāśivaṃ dhyātvā mūlamantreṇa pūrṇāyā | śāntau saṃyojya kurvīta guṇāpādanam aṣṭadhā || ; ĪśgP* 19:76c-78 *kalaśān pañca vinyasya bhūmyambvagnimarudviyat || nivṛtṭyādikalāṅgaiś ca sadyādyaiś cābhipūjitān | sarvaratnaṣadhībījamṛgdandhakusumānvitān || sahemaphalakūrcoktaphalapallavaśobhitān | savastramālābhāraṇān āsanādikrameṇa tu ||*

<sup>3</sup>This mantra is repeated in A

<sup>4</sup>This mantra in B was written before *oṃ hauṃ ātman prākāmyaṃ te bhavatu svāhā* and cancelled.

• *nivṛtṭyā*<sup>o</sup> ] B ; *nivṛtṭyā*A • *saṃśodhya* ] A<sup>Pc</sup> B ; *saṃśodhya*<sup>o</sup> A<sup>ac</sup> • *śāntika*<sup>o</sup> ] A<sup>Pc</sup> B ; *śāntika*<sup>o</sup> A<sup>ac</sup>  
• *ātmanānimā* ] A ; *ātmananimā* B • *bhavatu* ] B ; *bhagavan* A • *bhavatu* ] B ; *bhagavan* A •  
*bhavatu* ] B ; *bhagavan* A • *bhavatu* ] B ; *bhagavan* A • *bhavatu* ] B ; *bhagavan* A • *te* ] A ; *nāsti* B  
• *bhavatu* • *te* ] A ; *nāsti* B • *bhavatu*

ओं हौं आत्मन्यत्रकामावशायित्वं ते भवतु स्वाहा ।<sup>5</sup>

इत्याहुत्यष्टकेन गुणानापाद्य पञ्चभिः कलशैर्निवृत्त्यादिकलान्यस्तैः साध्यमन्त्रपूजितैः तेनैवाष्टोत्तर-  
शताभिमन्त्रितैर्निवृत्तिप्रतिष्ठाविद्याकुम्भैराचार्यवदभिषिच्य ततः शान्त्यतीतया पुनः शान्तिकलाकलशे-  
नाभिषेचयेत् ।<sup>6</sup>

अनन्तरं देवस्य दक्षिणे श्रीपर्णादिनिर्मिते पीठे संस्थाप्य सकलीकृत्य उष्णीषरहितमधिकारं  
दत्त्वा साध्यमन्त्रम् उच्चार्य पुष्पोदकान्वितं तस्य हस्ते समर्पयेत्<sup>8</sup> । ततः स मन्त्रं हृदि संनिवेश्य  
कुण्डसमीपं गत्वा साध्यमन्त्रसहितान्संस्तर्प्य, मण्डलकुम्भवह्निदक्षिणपद्मपत्रे साध्यमन्त्रं संपूज्य  
लब्धानुज्ञः स्वगुरो-रष्टाङ्गप्रणतिं विधाय मन्त्राराधनं कुर्यात् ।<sup>9</sup>

तत्र पुण्यकाले स्वानुकूले मुहूर्ते सुलभसमित्पुष्पकुशोदके देशे वृषगणमातृलोकेशकीलितमनेकलिङ्गं B 40<sup>v</sup>1  
साधकान्तरसेवितं दक्षिणोत्तरदिग्द्वारदेवकुललिङ्गं परिहृत्य, मनोज्ञं स्थानमासाद्य अभिप्रेतमन्त्र- A 31<sup>v</sup>1  
सिद्धये स्वीकृत्य, प्रागस्त्रयागं निर्वर्त्य सहस्रं हुत्वा पूर्णाहुतिं दत्त्वा, क्षेत्रं चास्त्रतेजोभिव्यर्षिं समन्तात्  
सञ्चिन्त्य, तद्विक्षु लोकपालाधिष्ठितान्शङ्कून्विन्यस्य, वर्मजप्तसूत्रेण संवेष्ट्य बहिर्बीजान्यस्त्रजप्तान्यवकीर्य  
भस्ममयीं रेखां रक्षायै दत्त्वा यवतिलैः कवचप्राकारं विधाय बलिं दत्त्वा स्वेष्टलिङ्गे विधिवन्मन्त्रमारोप्य  
समानगुणसखश्चतुष्कालं पूजादिकमचरन्, क्षेत्रमासिद्धेरपरित्यजन्, क्षेत्रात्सम्पन्नं सहायोपनीतं भजमानः  
अतिक्रमे प्रयाश्चित्तं कुर्वाणो ऽभिमतुमन्त्रमाराधयेत् ।

यदि वा बाणलिङ्गस्वयम्भूतविकल्पवासनारहितमुनिसिद्धामरप्रतिष्ठितेषु सर्वार्थत्वेन साधारणत्वान् B 31<sup>v</sup>5  
मन्त्रसङ्करो नास्त्यतस्तेषु शङ्कां विना स्वमन्त्रं विन्यस्य समाराधयेत् । B 40<sup>v</sup>6

विज्ञातमन्त्रप्रतिष्ठितलिङ्गेषु मन्त्रान्समुद्धृत्य प्रतिष्ठाविधिना मन्त्रमारोप्याराधयेत् । B 41<sup>r</sup>1  
अविज्ञातमन्त्रलिङ्गेषु प्रणवमात्रिकां वा विन्यस्य हृदि पूरकेन समानीय रेचकेन द्वादशान्ते लयं नीत्वा  
प्रतिष्ठाविधिना स्वमन्त्रं विन्यस्य षण्मासे पूजिते चेति लिङ्गं परिगृह्य मन्त्रमाराधयेत् । A 32<sup>r</sup>1

<sup>5</sup>SoŚaṃPa III:507

<sup>6</sup>SoŚaṃPa 2.2.3-6

<sup>7</sup>uṣṇīśarahitam adhikāraṃ ] Cf. SoŚaṃPa uṣṇīśakartarīhinam adhikāraṃ ; ĪśgP uṣṇīśādisādhanam

<sup>8</sup>śrīparṇādīnirmitte...samarpayet ] Cf. TaSa 9.499-534

<sup>9</sup>Cf. ĪśgP 19.85-86 abhiṣicyāttavasanaṃ anantāsanagataṃ punaḥ | sakalīkṛtya sampūjya dattvoṣṇīśādisādhanam  
|| adhikāraṃ ca vijñāpya śivāyāsmāi samarpayet | anujñāpya śivaṃ paścād gatvā kuṇḍāntikaṃ punaḥ ||

• bhavatu ] B; bhagavan A • ityāhutya° ] A<sup>Pc</sup> inserted in the next line B; ityā° A<sup>ac</sup> • °pūjitaiḥ ] B;  
°pūjitaiḥ | A • abhiṣicya ] B; abhiṣicya | A • śāntyatītayā° ] B; śāntyatītāyāṃ A • anantaraṃ ]  
B; anantare A • saṃniveśya ] A; niveśya B • °sahitānsaṃ° ] B; saṃhitānsaṃ° A • °praṇatiṃ ]  
A; praṇitiṃ B • svānukūle ] B; svānukūla° A • °lokeśa° ] B; °lokesa° A • °kilita° ] B; °kalita  
A • °liṅgaṃ ] B; °liṅga° A • °sevitaṃ ] em.; sevita\*B; sevi° A • °kula° ] A; °kulaṃ B •  
sthāna° ] A; kṣetra° B • āsādyā ] A<sup>ac</sup>; nāsti B; cancellation dots A<sup>Pc</sup> • nirvartya ] conj.; nirvartya  
A; nivartya, B • cāstra° ] B; ca A • kūnvi° ] B; kūṃ vi° A • japta° ] B; japtena A • rekhāṃ ]  
A B<sup>Pc</sup>; rekhāṃ rekhāṃ B<sup>ac</sup> • rakṣāyai ] A; rakṣāṃ B • acarān ] B; ācāret A • atikrame ] B;  
atikrama° A • kurvāṇo ] B; kurvāṇaḥ | B • 'bhimata ] B; 'bhi° A • ārādhayet ] B; ādhārayet A  
• °vāsānā° ] B; °vānā° A • sarvā ] B; satvā A • samārādhayet ] B; samādhārayet A • vijñāta° ]  
B; jñāta° A • ārādhayet ] B; sādhayet A

साधकागारे ऽपि क्षेत्रवल्लोकेशादिन्या सः, प्रत्यहं प्रदोषे च लिङ्गपूजादिकं क्षेत्रसीमासु च पर्वसु  
॥०॥

इति महाराजाधिराजश्रीभोजदेवरचितायां सिद्धान्तसारपद्धतौ  
साधकाभिषेकविधिः समाप्तः ॥०॥

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• °saḥ | B; °saṃ A • ca ] A; nāsti B • liṅga° ] A; bali°B • °dikaṃ ] A; nāsti B • °kavidhiḥ ]  
B; °kaḥ A

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॥०॥ ] Rubricated in A ॥०॥ ] Rubricated in A



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## Abbreviations

<i>ac</i>	<i>ante correctionem</i>
<i>pc</i>	<i>ante emendationem</i>
<b>BhaMa</b>	<i>Bhairavamaṅgala</i>
<b>BraYā</b>	<i>Brahmayāmala</i>
<b>BṛSaṃ</b>	<i>Bṛhatsaṃhitā</i>
<b>BṛTaSā</b>	<i>Bṛhattantrasāra</i>
<i>conj.</i>	conjecture
<i>em.</i>	emendation; (The difference between emendation and conjection is about the confidence of the editor in regards to whether the conjecture is well established.)
<b>GOML</b>	Government Oriental Manuscript Library, Madras
<b>IFP</b>	Institut Français de Pondichéry/French Institute of Pondicherry
<b>ĪśgP</b>	<i>Īśānaśivagurudevapaddhati</i>
<b>KriKraD</b>	<i>Kriyākramadyotikā</i> of Aghoraśivācārya
<b>KṛKaTa</b>	<i>Kṛtyakalpataru</i>
<b>KāKaVi</b>	<i>Kāmakalāvīlāsa</i>
<b>KauJñāNi</b>	<i>Kaulajñānanirṇaya</i>
<b>KuMa</b>	<i>Kubjikāmatatantra</i>
<b>KiTa</b>	<i>Kiraṇatantra</i>
<b>KSTS</b>	Kashmir Series of Texts and Studies

MS/MSS	manuscript/manuscripts
MaPu	<i>Matsyapurāṇa</i>
MaSā	<i>Matasāra</i>
MatP-vp	<i>Mataṅgaparameśvara-vidyāpāda</i>
MāViUt	<i>Mālinīvijayottaratantra</i>
NAK	National Archives of Kathmandu, Nepal
ngmpp	Nepal-German Manuscript Preservation Project
NiKa	<i>Niśvāsakarikā</i>
NāSaṃ	<i>Nāradīyasaṃhitā</i>
NeTa	<i>Netratantra</i>
NiTaSaṃ	<i>Niśvāsattvasaṃhitā</i>
NeTa-Ud	<i>Netratantrodyota</i> of Kṣemarāja
PiṅMa	<i>Piṅgalāmata</i>
r	<i>recto</i>
ŚāTi	<i>Śāradātilakā</i>
ṢaṭSaṃ	<i>Ṣaṭsāhasrasaṃhitā</i>
ṢaSaKā	<i>Ṣaṭsahasrakālottarāgama</i>
SāṃKā	<i>Sāṃkhyakārikā</i>
SJU	<i>Sarvajñānottara</i>
SauSaṃ	<i>Saurasaṃhitā</i>
SiYoMa	<i>Siddhayogeśavṛimatā</i>
SiSāPa	<i>Siddhāntasārapaddhati</i>
ŚiSū	<i>Śivasūtra</i>
ŚiSūVi	<i>Śivasūtravimarśinī</i>
SoŚaṃPa	<i>Somaśambhupaddhāti</i>
SvāSS	<i>Svāyambhusūtrasaṃgraha</i>
SvaTa	<i>Svacchandatantra</i>
SvT <sup>k</sup>	<i>Svacchandatantra</i> based on KSTS edition

SvT <sup>n</sup>	<i>Svacchandatantra</i> based on Nepalese manuscripts
SvT <sup>s</sup>	<i>Svacchandatantra</i> based on South Indian transcriptions
SvaTa-Ud	<i>Svacchandatanroddyota</i> of Kṣemarāja
T	Transcript
TaĀl	<i>Tantrāloka</i>
TaĀl-Vi	<i>Tantrālokaviveka</i>
TaSa	<i>Tantrasadbhāva</i>
TaSā	<i>Tantrasāra</i>
TAKI, etc.	<i>Tāntrikābhidhānakośa</i> volume 1, etc.
ŪrKaĀr	<i>Ūrmikaulārṇavatāntra</i>
v	verso
v./vv.	verse/verses
ViSeSaṃ	<i>Viṣvaksenasamhitā</i>
VīŚi	<i>Vīṇāśikhatantra</i>

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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 *Svacchandatantra*, which is titled *Svacchandālitabhairava* in the manuscripts, in relation with the *Tantrasadbhāva*. Therefore, the parallels between *Svacchandālitabhairava* 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.

# Eidesstattliche Versicherung

Hiermit versichere ich an Eides statt, dass ich die vorliegende Arbeit selbstständig und ohne fremde Hilfe angefertigt und mich anderer als der im beigefügten Verzeichnis angegebenen Hilfsmittel nicht bedient habe. Alle Stellen, die wörtlich oder sinngemäß aus Veröffentlichungen entnommen wurden, sind als solche kenntlich gemacht. Ich versichere weiterhin, dass ich die Arbeit vorher nicht in einem anderen Prüfungsverfahren eingereicht habe und die eingereichte schriftliche Fassung der auf dem elektronischen Speichermedium entspricht. Ich bin mit einer Einstellung in den Bestand der Bibliothek des Fachbereiches einverstanden.

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