

国際仏教学大学院大学研究紀要

第 18 号 (平成 26 年)

Journal of the International College
for Postgraduate Buddhist Studies
Vol. XVIII, 2014

Reviving the Dead and Knowing the Time of Death:
Chapter Nineteen of the *Kakṣapuṭatantra*
Introduction, Critical Edition and Translation

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The *Kakṣapūṭatantra* is a manual of Tantric magics, possibly compiled around the tenth century.¹ Though it is based on the Śaiva tradition, its authorship is traditionally ascribed to Nāgārjuna, one of the most famous Buddhist scholars. In mediaeval India, Nāgārjuna was worshipped as a *siddha* accomplished in various magic arts such as *rasa* (alchemy) and *rasāyana* (rejuvenation). We find stories narrating his magical feats in the Buddhist, Hindu and Jain traditions. Furthermore, as *rasaśāstras*, or treatises on alchemy, had begun to appear and the science of *rasa* gained popularity around the tenth century, he established his fame as a *rasasiddha* or master of alchemy. The *Kakṣapūṭatantra*, otherwise known as *Siddhanāgārjunatantra*, is believed to have been written on the basis of the *siddha* tradition of worshipping Nāgārjuna as a master of the magic arts. The *Kakṣapūṭatantra* contains various arts that shape the common components of the mediaeval Tantric arts practised among Buddhist, Hindu and Jain *siddhas*.

The *Kakṣapūṭatantra* is not concerned with supermundane attainments. It is a manual exclusively dedicated to *sādhana*s, or magical procedures, intended to generate worldly benefits. In all it deals with nineteen

¹ According to Somadeva Vasudeva, Nāgārjuna's *Kakṣapūṭa* was mentioned in Kṣemendra's *Kalāvilāsa* [Vasudeva 2007]. Kṣemendra, a Kashmirian poet, is known to have been a contemporary of Abhinavagupta (ca. 950-1020). Even though we cannot find the parallel phrase to Kṣemendra's comment in the *Kakṣapūṭatantra*, his comment can be linked to the contents of the *Kakṣapūṭatantra*.

varieties of *sādhanas*: *Vaśya* (controlling others), *Ākarṣaṇa* (attracting others), *Stambha* (immobilizing others), *Moha* (bewildering enemies), *Uccāṭa* (extirpating enemies), *Māraṇa* (killing others), *Vidveṣa* (provoking enmity), *Vyādhikaraṇa* (causing illness), *Paśuśasyārthanāśana* (causing loss of cattle, grain and other properties), *Kautuka* (conjuring tricks), *Indrajāla* (creating illusions), *Yakṣiṇīmantrasādhana* (invoking *yakṣiṇīs*), *Ceṭaka* (using someone as a slave), *Añjana* (eye ointment), *Adṛśya* (becoming invisible), *Pādukāgati* (magic shoes), *Guṭikā* (magic pill), *Khecaratva* (going to the sky) and *Mṛtasaṃjivana* (reviving the dead).²

Those *sādhanas* are sometimes formulated as the so-called *ṣaṭkarman*, or six types of magic, in the Buddhist, Hindu and Jain Tantras.³ Although there exist many Tantras dedicated to the *ṣaṭkarman*-type *sādhanas*, the *Kakṣapūṭatantra* has one distinctive feature: various kinds of medical substances found in Āyurvedic medicine are often employed. The practitioner grinds and mixes the substances. From the mixture, he makes an *añjana* (eye ointment), a *guṭikā* (pill) or *tilaka* (mark on the forehead) and then takes or wears the final product. Such magical procedures repeatedly appear in the *Kakṣapūṭatantra*.

Most of the *sādhanas* in the *Kakṣapūṭatantra* aim to generate worldly benefits or attain supernatural powers, but Chapter 19, on the other hand, deals with a kind of medical treatment. We can see here an integral Tantric art in the *siddha* tradition.

² *Kakṣapūṭatantra* 1.11–13.

³ The *ṣaṭkarman* generally consists of *Śānti* (pacifying diseases and obstructions), *Vaśikaraṇa* (controlling others), *Stambhana* (immobilizing others), *Uccāṭana* (extirpating enemies), *Vidveṣa* (provoking enmity) and *Māraṇa* (killing others). However, in the Jain Tantra, *Māraṇa* is often replaced by *Stryākṛṣṭi* (attracting women). [Cort 1987: 245–246]

Magic Arts Related to Death

Chapter 19 of the *Kakṣapūṭatantra* is dedicated to three kinds of magic arts which deal with death: *Mṛtasamjivinī* (reviving the dead), *Kārajñāna* (knowing the time of death) and *Kālavañca* (cheating death).⁴ Several earlier studies showed that these *sādhana*s are common to both Hindu and Buddhist Tantras. Teun Goudriaan [1983] explains the knowledge of division of time, signs of death, conquering death and the yoga of dying all that appeared in Chapter 23 of the *Kubjikāmatatantra*, a Hindu Tantra. Soshin Sakurai [2000] looks at Tārā, a Buddhist deity, and her *sādhana* that appeared in the *Mṛtyuvañcanopadeśa*, which describes signs of death and cheating death in detail. Shingo Eino [2004] introduces various accounts of signs of death, cheating death, conquering death and the yoga of dying, as these concepts broadly appear in Indian literature, and describes a Sufi Tantra, the *Ḥauḍ al-Ḥayāt*⁵, in this Indian tradition. Alexis Sanderson [2004] shows how the tradition of yoga of dying is derived from an Upaniṣadic antecedent and describes its varieties in both Buddhist and Hindu tradition. Ryugen Tanemura [2004, 2007, 2013a, 2013b] provides an introduction to a funeral ritual that appeared in the *Mṛtasugatiniyojana*, a Buddhist Tantra, in which the yoga for reviving the dead is mentioned. Tsunehiko Sugiki [2007] describes signs of death and the yoga of dying that appeared in Buddhist Tantras belonging to the Saṃvara group and relevant texts. Soshin Sakurai [2009] compares accounts of the yoga for reviving the dead, looking particularly at two Buddhist Tantras, the *Siddhisambhavanidhi* and the *Mṛtasugatiniyojana*. Johannes Schneider

⁴ However, 'Mṛtasamjivinī and Kārajñāna' is the title of the whole chapter.

⁵ This is an Arabic translation from the *Amṛtakunḍa*. The Sanskrit text has not been found [Eino 2004: 871].

[2010] presents comprehensive studies on the *Mṛtyuvañcanopadeśa*, including its critical text and German translation.

Some of these Tantras mention the yoga of dying known as Utkramaṇa or Utkrānti, which is not addressed in the *Kakṣapuṭatantra*. Later I shall explain why the *Kakṣapuṭatantra* does not mention it. First, however, I shall give a general account of four kinds of magic arts related to death, making reference to these previous studies.

Reviving the Dead (Mṛtasamjivana or Mṛtasamjivinī)

The *Siddhisambhavanidhi* explains a ritual procedure in which a practitioner calls back the *vijñāna* or consciousness of a dead person, who is in a state of *antarābhava* or middle existence between death and regeneration. Then, the practitioner consecrates the dead person with *amṛta* or immortal water. After that, it is said that the dead will be revived and lives for either seven days, five hundred days, or one thousand days [Sakurai 2009: 200–204]. The *Mṛtasugatiniyojana* mentions a similar procedure in which a practitioner calls back the *jñāna* or consciousness of the dead. After consecration by *amṛta* or immortal water, however, the practitioner extracts the *jñāna* from the body again and sends it to a better world⁶ [Tanemura 2004: 29–30]. It seems that the *sādhana* does not aim to revive the dead, but it is called Mṛtasamjivana (reviving the dead) in the text.

Mṛtasamjivinī as mentioned in the *Kakṣapuṭatantra*, on the other hand, is a kind of medical treatment. It does not have any relationship with the yoga by which a practitioner controls *jñāna* (consciousness) or *prāṇa* (vital breath). Instead, it is a treatment for people who are in a state of suspended animation due to a fatal snakebite or other pathological conditions. It is said

⁶ *Mṛtasugatiniyojana* 6–20.

that, by applying a kind of sternutatory to the corpse, the dead are immediately brought back to life.⁷ Similar medical treatments also appear in Āyurvedic treatises. For example, the *Suśrutasaṃhitā* explains a prescription named Saṃjivana that can revive a person who is in a state of suspended animation caused by a fatal snakebite.⁸

The oil of *ankola* employed for reviving the dead in the *Kakṣapuṭatantra* is used as an antidote to animal poisons in Āyurveda⁹ and also for *rasa-rasāyana* in *Rasaśāstra*¹⁰. The *Kakṣapuṭatantra* explains another medical treatment as part of the section on reviving the dead. It is a treatment that simply involves taking the root of *gudūci*. By taking it, a practitioner can avoid unexpected death.¹¹ The *gudūci* is known as Amṛta in Āyurveda, and it is used for various diseases, as well as for *rasa-rasāyana* in *Rasaśāstra*¹².

Aside from the *Kakṣapuṭatantra*, the *Mṛtyuvañcanopadeśa* also explains a kind of medical treatment that aims to revive the dead, in the section on cheating death. Various substances including *pañcāmṛta* (five kinds of amṛta)¹³, *triphala* (three Myrobalans), *mārkava* (*Eclipta alba*), *vyoman* (talc) and *heman* (gold) are employed there.¹⁴ Those substances are also regarded as effective for *rasāyana* in both Āyurveda and

⁷ *Kakṣapuṭatantra* 19.8-10.

⁸ *Suśrutasaṃhitā*, Kalpasthāna 5.73-75.

⁹ *Carakasamhitā*, Sūtrasthāna 27.159; Cikitsāsthāna 23.244.

¹⁰ *Ānandakanda*, Aṅkolakalpa 1.16.1-13; *Rasendracūḍāmani*, Aṅkolatailapātana-vidhi 14.198-228; *Rasārṇava* 7.129-131.

¹¹ *Kakṣapuṭatantra* 19.11.

¹² *Rasaratnasamuccaya*, Pañcāmṛtarasa 14.27-30; Lokanātharasa 14.32-46; Trailokyatilakarasa 15.62-76; Lokanātharasa 16.29-3; *Rasendramaṅgala*, Pañcāmṛtarasa 3.103-111, 3.112-114.

¹³ The *pañcāmṛta* consists of five ingredients. The set of milk, yoghurt, butter, honey and sugar is generally known. However, in Tantras, the set of semen, blood, urine, faeces and human flesh is sometimes mentioned, and in *rasaśāstras*, the prescription of *rasa* called Pañcāmṛtarasa is found.

¹⁴ *Mṛtyuvañcanopadeśa* 3.67-82.

Rasaśāstra.

Knowing the Time of Death (Kārajñāna) or Signs of Death (Mṛtyulakṣaṇa, Ariṣṭa)

Kārajñāna is regarded to be a synonym for Mṛtyulakṣaṇajñāna (signs of death). In the *Kakṣapūṭatantra*, the section on knowing the time of death consists of usual signs of death, along with two kinds of augury, summarized below.

In the first procedure, a practitioner draws a *maṇḍala* in the shape of a lotus flower and then writes dates, months and years on it. Through a certain ritual procedure, he reads the exact date of death on the *maṇḍala*.¹⁵ We can see a similar augury in the *Kubjikāmatatantra*. However, this one does not tell the exact date, but only the duration of one's lifetime.¹⁶

In the second one, a practitioner writes a *vidyā* on a birch bark leaf, and through a certain ritual procedure, reads his fortune on the leaf.¹⁷ It does not tell the time of death, but only his future in general. The exact procedure can be also found in the *Kubjikāmatatantra*.¹⁸ With respect to these two kinds of augury, it must be added that there is a similarity between the *Kakṣapūṭatantra* and the *Kubjikāmatatantra*.

According to Einoo [2004: 871–875], the description of signs of death is found in many genres of ancient Indian literature, including Āraṇyaka, Āyurveda, Epic and Purāṇa. The signs are described in various ways and are manifested through physical conditions, omens, augury or oneiromancy.

The *Mṛtyuvañcanopadeśa* has an exhaustive description of the signs of

¹⁵ *Kakṣapūṭatantra* 19.12–16.

¹⁶ *Kubjikāmatatantra* 23.44–50.

¹⁷ *Kakṣapūṭatantra* 19.18–21.

¹⁸ *Kubjikāmatatantra* 23.64–77.

death, classifying them into two groups, *bāhya* (external) and *abhyantara* (internal)¹⁹ [Schneider 2010: 35–36]. The first one includes the signs based on physical and sensory conditions, or experiential facts. They appear in one’s shadow, footprint, body and limbs, sneeze, semen, excreta, natural phenomena and incidents of dreams [Schneider 2010: 46–48]. The second one, on the other hand, describes signs based on one’s respiratory condition. A practitioner observes the flow of breath that moves in the right and left veins in his body. By observing the flow of breath in the two veins, the practitioner can estimate the duration of his remaining life [Schneider 2010: 48–50].

The signs of death based on Tantric physiology concerning respiration also appear in Buddhist Tantras belonging to the Saṃvara group. Sugiki introduces a table – commonly found in the *Vajradākatantra*, the *Ḍākārṇavatāntra*, the *Samvarodayatantra* and the *Vārāhikalpatantra* – that describes respiratory conditions with their corresponding duration of remaining life [Sugiki 2007: 323–326].

The *Kakṣapuṭatantra* explains twelve signs of death. One of them can be classified as *abhyantara* (internal) and the remainder as *bāhya* (external). Among them, one unique sign is included. The *Kakṣapuṭatantra* insists that abandoning religious deeds such as *bhakti* (devotion) and *śīla* (good conduct) results in one’s death.²⁰ This can be considered an ethical sign of death. Other external signs can be roughly grouped into physical, sensory, environmental and oneiric categories. The physical signs appear as pale lips, dry palate and so on.²¹ They manifest mainly because of etiological reasons. The sensory signs such as losing a sense of direction and seeing a hole in the sun are caused by sensory abnormality.²² The

¹⁹ *Mṛtyuvañicanopadeśa* 1.10.

²⁰ *Kakṣapuṭatantra* 19.32.

²¹ *Kakṣapuṭatantra* 19.40.

²² *Kakṣapuṭatantra* 19.22; 19.23.

environmental signs appear as omens, such as a meteor during the day, Saturn in the cloudless sky²³ and auguries like the reflection of the sun on the water.²⁴ The oneiric signs such as a tree with no branch, a red cloth, and a town of evil spirits²⁵ have environmental connections but can be distinguished as a separate group. The oneiric sign has been a topic widely discussed in a variety of Indian literature, and therefore can be understood as an established category.

Cheating Death (Mṛtyuvañcana, Kālavañcana) or Conquering Death (Mṛtyuṃjaya)

When a practitioner realizes that his death is approaching through signs of death, he should perform either of two kinds of *sādhana*. The first one is for avoiding death, and the second one is for preparing for death. Mṛtyuvañcana (cheating death), Kālavañcana (cheating death) and Mṛtyuṃjaya (conquering death) are all classified as part of the first kind. In the *Kakṣapuṭatantra*, it is said that *yoga*, *abhyāsa* (recitation), *mantra* and *rasāyana* are effective for cheating death.²⁶

The *Mṛtyuvañcanopadeśa*, which explains cheating death in detail, classifies it into two groups, according to the abovementioned two kinds of category of the sign of death, i.e. *bāhya* (external) and *abhyantara* (internal). The *Mṛtyuvañcanopadeśa*, reflecting a Buddhist feature, explains cheating death according to three kinds of activity: physical, verbal and mental. When an external sign appears, a practitioner should be engaged in physical or verbal activities. Various religious deeds and recitations of *sūtra* or *dhāraṇī* are recommended here²⁷ [Schneider 2010: 57–58]. In addition,

²³ *Kakṣapuṭatantra* 19.36.

²⁴ *Kakṣapuṭatantra* 19.25.

²⁵ *Kakṣapuṭatantra* 19.31, 39

²⁶ *Kakṣapuṭatantra* 19.42.

mantras, *auśadha* (medicine), *maṇi* (precious stone) and *rasāyana* are also defined as effective methods for cheating death²⁸ [Schneider 2010: 58–62].

When an internal sign appears, on the other hand, a practitioner should be engaged in mental activities, i.e. yogic practises. The *Mṛtyuvañcanopadeśa* introduces various kinds of yogas for cheating death, including the deity yoga of the five Buddhas, Tārā, five goddesses and Heruka, the meditation of *amṛta*, counting breaths, holding one's breath and the meditation on *śūnyatā*²⁹ [Schneider 2010: 62–67]. Among them, the meditation of *amṛta* is noteworthy. In this meditation, a practitioner visualizes *amṛta* pouring down from the moon disk located in the crown of the head and penetrating his body through its pores.³⁰ Or, alternatively, a practitioner puts his tongue on the palate, and further on the uvula. By means of the yogic technique, it is said that the *amṛta* is pouring out.³¹ The latter yogic practise is known as Khecarīmudrā. The *Hauḍ al-Ḥayāt*, a Sufi Tantra, also introduces this meditation of *amṛta* for cheating death [Einoo 2004: 875–876].

The *Kakṣapuṭatantra* introduces two kinds of yoga for cheating death. In the first one, a practitioner visualizes Brahman, Viṣṇu or Rudra on a certain part of his body.³² Similar yogic practises, in which a practitioner visualizes deities or *aḥśaras* on his body, widely appear in Tantric texts. The *Kubjikāmatatantra* and the *Samvarodayatantra* also mention such kinds of yogic practise for cheating death.³³ In the second technique, a practitioner visualizes so-called Māyā, which is like a snake made of light,

²⁷ *Mṛtyuvañcanopadeśa* 3.3–33.

²⁸ *Mṛtyuvañcanopadeśa* 3.36–82.

²⁹ *Mṛtyuvañcanopadeśa* 4.9–83.

³⁰ *Mṛtyuvañcanopadeśa* 4.43–44.

³¹ *Mṛtyuvañcanopadeśa* 4.47–48.

³² *Kakṣapuṭatantra* 19.43–46.

³³ *Kubjikāmatatantra* 23.80–98; *Samvarodayatantra* 19.27–28.

flashing upwards from the navel to *brahmarandhra*, i.e. an aperture in the crown of the head.³⁴ The yoga is well known as Kuṇḍalinīyoga. Thus, we can see that both Khecarimudrā and Kuṇḍalinīyoga are practised for cheating death.

Yoga of Dying (Utkramaṇa, Utkrānti)

When a practitioner realizes that his death is approaching through signs of death, the second option that he can take is to prepare for death. Utkramaṇa or Utkrānti is well known in Tantric texts as the yoga for preparing for death. As Sanderson pointed out, this yoga is derived from an Upaniṣadic antecedent [Sanderson 2004: 3-7]. In this yoga, a practitioner pulls his *prāṇa* out of his body and attains *mokṣa* or liberation. The practitioner shuts all holes in his body, i.e. anus, genitals, navel, mouth, nose, ears and eyes; then he pulls out his *prāṇa* through *brahmarandhra*, i.e. the aperture in the crown of the head. This yogic practice presumes a link between the next world, where the person will be reborn, and a hole through which one's *prāṇa* gets away from one's body. Einoo [2004: 877] shows that the relationship is already mentioned in the *Mahābhārata*, and Sanderson [2004: 4-5] and Sugiki [2007: 333-334] point out that the epic also explains about the procedure of the yoga of dying.

The *Kubjikāmatatantra* explains the yoga of dying in detail, mentioning an *āsana* or sitting posture called Kukkuṭāsana³⁵, which is effective for shutting all holes in the body.³⁶ The *Samvarodayatantra* also explains the procedure of the yoga of dying and the relationship between the next world where a person will be reborn and the hole through which

³⁴ *Kakṣapuṭatantra* 19.48.

³⁵ According to the footnote by Goudriaan [1983: 112], some MSS suggest a reading of 'utkatāsana' instead of 'kukkuṭāsana'.

³⁶ *Kubjikāmatatantra* 23.112-119.

one's *prāṇa* gets away from the body.³⁷

Utkramaṇa or Utkrānti is the yoga in which a practitioner controls his own *prāṇa*. However, if a practitioner performs it for a dead person, it becomes a funeral ritual. Sugiki defines it as an application of yoga to a funeral ritual and gives examples from the *Kriyāsamuccaya* and the *Mṛtasugatiniyojana* [Sugiki 2007: 335–336].

As I mentioned before, the *Kakṣapuṭatantra* does not deal with the yoga of dying. The *Kakṣapuṭatantra* is exclusively dedicated to *sādhanas* intended to generate worldly benefits. Therefore, the *Kakṣapuṭatantra* focuses on reviving or prolonging life, having no interest in attaining *mokṣa* at the moment of death. It is a unique feature of the *Kakṣapuṭatantra* that medical treatments for reviving the dead are integrated into the set of arts dealing with death. The *Kakṣapuṭatantra* describes a detailed procedure for extracting *anikola* oil, which is effective for reviving the dead. On the contrary, other Tantras such as the *Siddhisambhavanidhi* explain a ritual procedure to call back the *jñāna* (consciousness) of the dead through a yogic practice.

The *Kakṣapuṭatantra* has an affinity with *rasaśāstras*. Among the works cited by the *Kakṣapuṭatantra*, we find the *Rasārṇava*, one of the principal *rasaśāstras*.³⁸ The *Kakṣapuṭatantra*, in turn, is broadly cited in Nityanātha's *Rasaratnākara* [Wujastyk 1984:75]. The *rasa* and *rasāyana*, which the *Rasaśāstra* topicalizes, have developed by making use of medical and chemical knowledge. *Siddhas* developed these arts based on the objective principles similar to that of modern medicine and chemistry because these arts must guarantee effectiveness. Therefore, the arts that appear in *Rasaśāstra* are sometimes regarded as a preliminary step

³⁷ *Samvarodayatantra* 19.27–39.

³⁸ *Kakṣapuṭatantra* 1.9.

towards modern science. However, we are sometimes baffled at the complexity of actions on which the effectiveness of the arts is based. The same can be said about the *Kakṣapūṭatantra*. For example, in the procedure of the *aṅkola* treatment, we see substances such as *aṅkola*, which has a medical efficacy, used side by side with semen and mercury, whose efficacy is based not on practical reasons but on symbolic characteristics. The *Kakṣapūṭatantra* makes use of whatever seems to have some effectiveness – magic, oracle, fortune telling, prayer, medicine and yoga. This is a true *bricolage* of *siddhas*.

Printed Editions and Manuscripts Used for This Edition

Printed Edition

For my critical edition, I used the following three editions. Unfortunately, none of them mentions the textual witness(es) on which they are based. My abbreviations contain 'E', for edition, followed by the initials of the editor(s), i.e. ĀN (Āśubodha and Nityabodha), Kh (Khaṇḍelavāla) and P (Pañcānana).

E_{ĀN}:

Indrajālavidyāsaṃgrahaḥ; tatra indrajālaśāstram, kāmaratnam, dattātreyā -tantram, saṅkarmmadīpikā, siddhanāgārjunakakṣapuṭam

Edited by Śrīāśubodha Vidyābhūṣaṇa and Śrīnityabodha Vidyārātra

(Calcutta: Vacaspatyantra, 1915)

Sanskrit text, 20 chapters

E_{Kh}:

Siddhanāgārjunatantram; Siddhanāgārjunakakṣapuṭam

Edited by Es En Khaṇḍelavāla

(Vārāṇasī: Caukhambā Surabhārātī Prakāśana, 2001)

Sanskrit text with Hindi commentary, 30 chapters

E_P:

Siddhanāgārjuna-Kakṣapuṭam: mūla o anubāda sameta

Edited by Pañcānana Śāstrī

(Kalikātā: Nababhārata Pābaliśārsa, 1984)

Bengali text with Bengali commentary, 31 chapters

Manuscripts

I have used twelve digital copies of manuscripts kindly provided by the Nepal-ese-German Manuscript Cataloguing Project (NGMCP), two digital copies from the Wellcome Library and one digital copy from the University of Tokyo Library. The following summary provides brief bibliographic information for these manuscripts. The abbreviations for the manuscripts consist of the initial of the place of storage, that is, K (Kathmandu), L (London) or T (Tokyo), and a number. These numbers are tentatively assigned in order of microfilm number or catalogue number. Among these manuscripts, the texts labelled K (subscript numbers 1, 2, 4, 6, 9, 10, 11 and 12 only), L (subscript number 2 only) and T are available for Chapter 19.

K₁: NGMCP no. 27933; Microfilm: A 0221-06

Script(s): Devanagari; Material: paper

110 leaves, chapters 1–20

K₂: NGMCP no. 27940; Microfilm: A 0221-08

Script(s): Devanagari; Material: paper

Year: Nepala Samvat 905 (~1785 C.E.)

48 leaves, chapters 1–20

K₃: NGMCP no. 27934; Microfilm: A 0222-11

Script(s): Devanagari; Material: paper

15 leaves, chapters 1–2

K₄: NGMCP no. 27929; Microfilm: A 0223-05

Script(s): Newari; Material: paper

156 leaves, chapters 1–25 (chapters 13–14 missing)

This text has four additional chapters cited from the *Uḍḍāmareśvara* after Chapter 8 (Senāstambhana), and the chapter on Unmanikaraṇa is placed after Chapter 10 (Māraṇa).

K₅: NGMCP no. 27939; Microfilm: A 0225-12

Script(s): Devanagari; Material: paper

28 leaves

This is a text with commentary, and it has no equivalent in the *Kakṣapuṭatantra*.

K₆: NGMCP no. 27943; Microfilm: B 0160-07

Script(s): Devanagari; Material: paper

118 leaves, chapters 1–20

K₇: NGMCP no. 27941; Microfilm: B 0161-09

Script(s): Devanagari; Material: paper

58 leaves, chapters 2–13

K₈: NGMCP no. 27930; Microfilm: B 0163-06

Script(s): Devanagari; Material: paper

6 leaves

This seems to be a part of the Siddhakaṇḍa of the *Rasaratnākara*.

K₉: NGMCP no. 27937; Microfilm: B 0166-19

Script(s): Newari; Material: paper

48 leaves, chapters 1–20

K₁₀: NGMCP no. 27936; Microfilm: B 0166-21

38 Reviving the Dead and Knowing the Time of Death (Yamano)

Script(s): Newari and Devanagari; Material: paper
100 leaves, chapters 1–20

K₁₁: NGMCP no. 27932; Microfilm: B 0167-06

Script(s): Newari; Material: paper
128 leaves, chapters 1–20

K₁₂: NGMCP no. 27945; Microfilm: C 0025-05

Script(s): Devanagari; Material: paper
Year: Vikrama Saṃvat 1734 (~1677 C.E.)
65 leaves, chapters 1–21

This text has an additional chapter after Chapter 20.

L₁: Wellcome Library no. Alpha 899

Script(s): Devanagari; Material: paper
70 leaves, chapters 1–11

L₂: Wellcome Library no. Alpha 900

Script(s): Devanagari; Material: paper
61 leaves, chapters 1–20 (chapters 12–15 missing)

T: Tokyo University no. 204; Microfilm: 18.005

Script(s): Devanagari; Material: paper
23 leaves, chapters 16–21

Sigla and Abbreviations

Critical Edition

[]	word(s) that the editor thinks should be deleted
()	uncertain word(s) or syllable(s)
///	illegible part of syllable(s) because of physical damage
×	empty space or space sign (×) in a given manuscript
...	illegible syllable(s)
Σ	all available manuscripts
<i>conj.</i>	conjectured
<i>ditt.</i>	dittography in
<i>em.</i>	emended
<i>n.e.</i>	no equivalent in
<i>om.</i>	omitted in
<i>transp.</i>	transposed from another line to here in
r	recto
v	verso

I have adopted corrections if there were deletion signs or marginal additions in a given manuscript without noting this in my edition.

Translation

[]	word(s) added by the translator
()	uncertain word(s)

Chapter 19 Mṛtasañjīvinīkālajñāna

E_{AN} p.379, E_{Kh} p.92, E_P p.231K₁.102r, K₂.43r, K₄.146v, K₆.109v, K₉.43v, K₁₀.93v, K₁₁.119r, K₁₂.60r, L₂.69v, T.27ratha mṛtasañjīvinīvidyām āha/¹mṛtasañjīvinīm² vidyām³ pravakṣyāmi samāsataḥ/ K₁₁.119v

liṅgam aṅkolavṛkṣādhaḥ sthāpayitvā prapūjayet//1//

navam⁶ ghaṭaṅ⁷ ca tatraiva pūjayel liṅgasamnidhau/ T.27vvṛkṣam⁸ liṅgam⁹ ghaṭaṅ caiva sūtreṇaikena veṣṭayet//2// E_{AN} p.380caturbhiḥ sādhakaiḥ sārdham¹⁰ pratiyāmaṃ¹¹ krameṇa tu/* *Kāmaratantra* 14.56-58ab

mṛtasañjīvinīvidyām pravakṣyāmi samāsataḥ/

liṅgam aṅkolavṛkṣādhaḥ sthāpayitvā prapūjayet//

navam ghaṭam ca tatraiva pūjayel liṅgasamnidhau/

vṛkṣam liṅgam ghaṭam caiva sūtreṇaikena veṣṭayet//

caturbhis sādhakair nityam praṇipatyā krameṇa tu/

* 2ab-3cd *om.* K₁₀,* 3ab *transp.* T after 1cd

¹ atha mṛtasañjīvinīvidyām āha] K₁₂; atha mṛtasañjīvinīvidyā E_{AN}; mṛtasañjīvinīvidyā E_P, atha mṛtasañjīvinī K₁₁, atha mṛtasañjīvinī K₂, athāmṛtasañjīvinī liṣyate L₂, atha T, athā K₆, *om.* K₁₄₉₁₀ E_{Kh}

² mṛtasañjīvinīm] K₁₆₁₀₁₁; mṛtasañjīvinīm K₉, mṛtasañjīvinīm K₂ T E_{AN} E_{Kh} E_P, mṛtasañjīvinī^o K₄₁₂, mṛtasañjī L₂

³ vidyām] K₁₂₆₉₁₀₁₁ L₂ T E_{AN} E_{Kh} E_P; vidyā K₄₁₂ T

⁴ aṅkolavṛkṣādhaḥ] E_{AN} E_{Kh} E_P aṅkolavṛkṣādhaḥ K₆₁₁₁₂ T; aṅkolavṛkṣāyah K₂ L₂, aṅkālāvṛkṣāyah K₁₉, aṅkolavṛkṣāya K₄, *om.* K₁₀

⁵ sthāpayitvā] K₁₂₄₉ L₂ T E_{AN} E_{Kh} E_P; sthāpayitvā K₁₂, sthāyitvā K₂, thāpayitvā K₁₁, vyāpayitvā K₆, sthāpajitvā L₂, *om.* K₁₀

⁶ navam] K₁₂₆₉₁₁ L₂ T E_{AN} E_{Kh} E_P; nava K₄₁₂, khaṣax T

⁷ ghaṭaṅ] E_{AN} E_{Kh} E_P ghaṭam K₁₂₆₉₁₁₁₂ L₂; ghrṭam K₄, ghaṭamsam K₆₁₁, × T

⁸ vṛkṣam] K₁₂₄₆₉₁₁₁₂ T E_{AN} E_{Kh} E_P; vṛkṣā K₄, dakṣā L₂

⁹ sūtreṇaikena] K₂₉₁₂ T E_{AN} E_{Kh} E_P; sūtreṇekena K₁, sūtraṇaikena K₄, sutraṇaikena K₆₁₁, raktasūtreṇa L₂

¹⁰ sārdham] *em.* sārddham K₁₂₆₉₁₁ E_{AN} E_{Kh} E_P sārddham L₂; sārddha T, sādha K₄, nityam K₁₂

¹¹ pratiyāmaṃ] L₂ E_{AN} E_{Kh} E_P prattiyāmaṃ K₁₂; pratiyāka T, pratipāpaṃ K₁₂₄₆₉₁₁

evaṃ divāniṣaṃ ¹² kuryād aghoreṇa samarcanam//3//	
puṣpādīphalapakvāntaṃ ¹⁴ sādhanam kārāyet ¹⁵ sudhīh/	
phalāni pakvāny ādāya pūrvoktaṃ pūrayed ghaṭam ¹⁶ //4//	K ₆ .110r, K ₉ .44r
tad ghaṭam ¹⁷ pūjayed dhīmān ¹⁸ gandhapuṣpākṣatādībhīh/ ¹⁹	E _p p.232
tuṣavarjjaṃ ²¹ tataḥ ²² kṛtvā ²³ bījānāṃ ²⁴ gharṣayet ²⁴ mukham/ ²⁵	K ₁₂ .60v

* *Kāmaratantra* 14.58cd-60

evaṃ dvidvidinaṃ kuryād aghoreṇa samarcayet//
 puṣpādīphalapākāntaṃ sādhanam kārāyed budhaḥ/
 phalāni pakvāny ādāya pūrvoktaṃ pūrayed ghaṭam//
 tadghaṭam pūjāyē nityaṃ gandhapuṣpākṣatādībhīh/
 tuṣavarjjaṃ tataḥ kuryād bījānāṃ ghaṭṭāyēn mukham//

¹² divāniṣaṃ] K₁ 9 L₂ T E_{AN} E_{Kh} E_p; divāniṣiṃ K₂ 6 11 12, divāniṣi K₄

¹³ samarcanam] L₂ E_{Kh} samarccanam E_{AN} E_p; samarcitaṃ K₄, samantritaṃ K₉, samamtraṇam T, samārpiṭam K₁₂, samanvitaṃ K₁ 11, samaḥsva(m)am K₁₁, samamxnam K₂, samaxnam K₆

¹⁴ puṣpādīphalapakvāntam] K₁₁ E_p; puṣpādīphalāpakvāntam L₂, puṣpādīphalapakvānnaṃ K₁ 2 9 T E_{Kh}, puṣpādīphalapakvānaṃ K₁₂, puṣpādīphalapākāntam E_{AN}, puṣṇāsiṃphalapakvānnaṃ K₆, puṣpādīphalapuṣpānaṃ K₄, *om.* K₁₀

¹⁵ kārāyet] K₁ 2 6 9 10 11 12 L₂ T E_{AN} E_{Kh} E_p; kārāyas K₄

¹⁶ pūrayed ghaṭam] K₁ 2 12 T E_{AN} E_{Kh} E_p; pūrayed(v) ghaṭam K₁₀, pūrayad (gha)ṭam K₄, pūrayec cchatam K₉, pūjayed ghaṭam K₁₁, pūjaye ghaṭam K₆, pūraje ghaṭam L₂

¹⁷ tad ghaṭam] K₁₁ 12 L₂ E_{AN} E_{Kh} E_p; taghatam K₆, tataghatam K₄, ghaṭam T, tad vaṭam K₁ 2 10, tad vaḍham K₉

¹⁸ pūjayed] K₁ 4 6 9 10 11 12 L₂ T E_{AN} E_{Kh} E_p pūjāyet K₂; pūjaya K₄, pūraye K₁₂

¹⁹ dhīmān] K₁ 2 3 6 10 11 12 T E_{AN} E_{Kh} E_p dhīmām L₂; vīmān K₉

²⁰ gandhapuṣpākṣatādībhīh] K₆ 11, gandhapuṣyākṣatādībhī K₄, gaṃdhadāpākṣyatādībhīh K₁₂, āmdhapuṣpākṣatādībhīh K₁, āmdhapuṣpākṣatādībhīh K₁₀, nugaṃdhapuṣpākṣatādībhī L₂, arghya puṣpākṣatādībhīh E_{AN} E_{Kh} E_p, narghya puṣpām kṣatādībhīh T, nāṃghapuṣpākṣatādībhīh K₂, ādha puṣpākṣatādībhīh K₉

²¹ tuṣavarjjaṃ] K₁ 2 10 tuṣavarjjaṃ K₉ L₂ T E_{Kh} E_p; tuṣavaja K₄, tuṣavarjīni E_{AN}, tuṣaryyamtaṃ K₆, tuṣaryyamta K₁₁, tukhavamrīja K₁₂

²² tataḥ] K₁ 2 4 9 10 12 L₂ T E_{Kh} E_p; taṃ taṃ K₆, ta K₁₁, vai E_{AN}

²³ bījānāṃ] K₁ 2 4 9 10 L₂ T E_{Kh} E_p; bījānā K₆ 11, vījāni E_{AN}, vājānām K₁₂

²⁴ gharṣayet] K₂ 11; dharṣāyēn K₁ 10 T, dharṣayet K₆ 9, dyarṣayat K₄, karṣāyan K₁₂, (vū)ṣāyēn L₂, vāpayēn E_{AN} E_{Kh} E_p

²⁵ mukham] K₁ 9 10 11 12 L₂ T E_{Kh} E_p; muṣam K₄, sukham K₂ 6, mukhe E_{AN}

ātape ³⁹ dhārayet ⁴⁰ tailaṃ grāhayet tañ ca rakṣayet//7//	L ₂ .70r
māśārd ⁴¹ dhañ caiva tattailaṃ māśārd ⁴² dhaṃ tilatailakam/	
nasyaṃ ⁴³ deyaṃ mṛtasyaitat ⁴⁴ samyak tasya ‘sitena tu//8// ⁴⁵	
takṣaṇāj ⁴⁶ jīvayet ⁴⁷ satyaṃ gato vā ‘pi yamālayam/	T.28r
rogādīmṛtyusarpādīmṛto ⁴⁸ jīvati ⁴⁹ niścitam//9// ⁵⁰	K ₂ .43v
pumśukraṃ ⁵¹ pāradam ⁵² tulyaṃ tena tailena ⁵³ mardayet/ ⁵⁴	

**Kāmaratantra* 14.63cd-64

ātape dhārayettaṃ grāhayettaṃ ca rakṣayet/
māśārd⁴¹dhaṃ caiva tattailaṃ māśārd⁴²dhaṃ tilatailakam/
nasyaṃ deyaṃ mṛtasyaiva kāladaśtasya takṣaṇāt//

**Kāmaratantra* 14.66ab-cd

takṣvā jīvyate satyaṃ gatenāpi yamālayam/
rogāpamṛtyusarpādīmṛto jīvati hi svayam/

**Kāmaratantra* 14.65ab

athavāpumśukraṃ pārade tulyaṃ tena tailena mardayet/

³⁹ ātape] K_{1,2,4,6,9,10,11} L₂ T E_{AN} E_{Kh} E_P; ātap(o) K₁₂

⁴⁰ dhārayet] K₉ L₂ E_{AN} E_{Kh} E_P; dhāraṇāt K_{1,6,11,12}, dhāraṇān K₂, dhāraṇā K_{4,10} T

⁴¹ māśārd⁴¹dhañ] E_{AN} E_{Kh} E_P māśārd⁴¹dhaṃ K_{6,10,11,12} L₂; māśārd⁴¹dha K_{1,4,9}, māśārsam K₂, māśārd⁴¹dhe T

⁴² māśārd⁴²dhaṃ] K₉ L₂ T E_{AN} E_{Kh} E_P; māśārd⁴²dha K_{6,10,11}, māśārd⁴²dha K₁, māśārd⁴²dhe L₂, samārd⁴²dha K₂, sāmārd⁴²dha K₄

⁴³ nasyaṃ] K₉ L₂ L₂; nasya K₄ T, tanasyāṃ K₁₁, tasya K_{1,2} E_{AN} E_{Kh}, tasyāṃ K₆, rasyam K₁₀

⁴⁴ mṛtasyai tat] E_{AN} K_{1,2,4,6,9,10,11,12} L₂; mṛtasyai taṃ E_{Kh} E_P, matat T

⁴⁵ tasyā ‘sitena tu] E_{AN} tasyāsitena tu L₂; tasya sitena tu K_{1,9,12} T, , tasya site tan K₄, tasya site tanuṃ K_{2,11}, tasya sitaituṃ K₆, syasitena tu K₁₀, tallepi tena tu E_{Kh} E_P

⁴⁶ gato] Σ E_{Kh} E_P; gataṃ E_{AN}

⁴⁷ yamālayam] K_{1,2,4,6,9,10,11,12} E_{AN} E_{Kh} E_P; yamālaya T, yamāle yam L₂

⁴⁸ rogādīmṛtyusarpādīmṛto] K₂ rogādīmṛtyusarpādīmṛto K_{1,6,10,11} rogādīmṛtyusarpādīmṛto K₁₂; rogādīmṛtyusarpādīsito T, rogādīmṛtyusarpādīmṛto L₂ rogādīmṛtyu(...)rp(o)dimṛto K₄ rogādīmṛtyusarpādīmṛto K₉ rogādīsarpādīmṛtāḥ E_{AN} E_{Kh} E_P

⁴⁹ jīvati] Σ; punar jīvanti E_{AN} E_{Kh} E_P

⁵⁰ niścitam] K_{1,2,4,6,9,10,11} L₂ T; niścita K₄, niścayam E_{AN} E_{Kh} E_P, niścayaḥ K₁₂

⁵¹ pumśukraṃ] K₁₀ L₂ T E_{AN} E_{Kh} E_P; pumśuklam K₉, paśuklam K₆, paśu(kla)m K₄, pum(ṇḍa)kraṃ K₁, pu(śu)ttkaṃ K₂, pum(śḍa)klaṃ K₁₁

⁵² tena] K_{1,2,6,9,10,11} E_{AN} E_{Kh} E_P; teni L₂, tela K₄, yena K₁₂, tailena T

⁵³ tailena] K_{1,2,4,6,9,10,11,12} L₂ E_{AN} E_{Kh} E_P; taile T

⁵⁴ mardayet] E_{AN} marddayet K_{1,2,4,6,9,10,11,12} L₂ E_{Kh} E_P; marddayat K₄, payet T

nasyam⁵⁵ deyam⁵⁶ mṛtasyaiva⁵⁷ kāladaṣṭasya vā kṣaṇāt/
 jīvam (āyāti)⁵⁸ no citraṃ⁵⁹ mahādevena bhāṣitam//10// E_p p.233, K₆.110v
 puṣyabhāskarayogena guḍūcīmūlam⁶⁰ āharet/
 karṣam uṣṇodakaiḥ⁶¹ pītam⁶² apamṛtyuharam⁶³ param//11// E_{kh} p.94

om⁶⁴ aghorebhyo 'tha⁶⁵ ghorebhyo⁶⁶ (ghoraḡhoratarebhyaḥ⁶⁷ sarvasarvebhyo⁶⁸

* *Kāmaratantra* 14.65cd

athavāpuṣṣukraṃ pārade tulyam tena tailena mardayet/
 nasyam deyam mṛtasyaikam kāladaṣṭasya vā kṣaṇāt//

* *Kāmaratantra* 14.66ef-67

jīvamāyāti nocitraṃ mahādevena bhāṣitam//
 puṣyabhāskarayogena guḍūcīmūlamāharet/
 karṣam uṣṇajalaiḥ pīto mṛte mṛtyuharo bhavet//

* *Kāmaratantra* 14. after 58

om aghorebhyo⁶⁴tha ghorebhyo⁶⁵ ghoraḡhoratarebhyaḥ/ sarvataḥ sarva sarvebhyo namaste rudra
 rūpebhyaḥ// ukta yogānāmayaṃ mantrah/

* after 11cd vedamaṅtram āha/ K₁₂; n.e. K₁₂ 4 6 9 10 11 L₂ T E_{AN} E_{Kh} E_P

- ⁵⁵ nasyam] K₁₂ 6 9 10 11 12 naśyam T; nasya K₄, jasyam L₂, gātre E_{AN} E_{Kh} E_P
⁵⁶ kāladaṣṭasya] K₁₂ 4 6 9 10 E_{AN} E_{Kh}; kāladaṣṭrasya T, kāladaṣṭasya K₁₁ 12, kāladda(ṣṭ)sya L₂
⁵⁷ kṣaṇāt] K₁₂ 6 9 10 11 12 L₂ T E_{AN} E_{Kh} E_P; raṇāt K₄
⁵⁸ jīvam āyāti] K₁₂ E_{Kh} E_P; jīva āyāti E_{AN}, jīvas āyāti T, jīvam ādhāti K₉, jīvam ādhīti L₂, jīvam
 ādhāni K₄ 10, jīvam ādhani K₆ 11, jīvam adhāni K₁₂
⁵⁹ citraṃ] K₁₂ 4 9 10 11 12 L₂ T E_{AN} E_{Kh} E_P; citre K₆
⁶⁰ guḍūcīmūlam] K₁₂ 9 10 11 12 T E_{AN} E_{Kh} E_P; guḍūcīmūlam K₄, guḍūcyām mūlam K₆,
 gulīcīmūlam K₁₂
⁶¹ uṣṇodakaiḥ] K₁₂ 10 E_{AN} E_{Kh} E_P uṣṇodakai K₉; uṣṇodakam L₂, uṣṇodake K₁₂, uṣṇedakai K₄,
 uktyodakaiḥ K₆, u(ky)odakaiḥ K₁₁, uṣṇorkekade T
⁶² pītam] K₁₂ 6 9 11 12 L₂ T E_{AN} E_{Kh} E_P; patam K₄ pātam K₁₀
⁶³ param] K₁₂ 4 6 9 10 11 12 L₂ T E_{AN} E_{Kh} E_P; bhavet K₁₂
⁶⁴ om] L₂ E_{AN} E_{Kh} E_P; nama K₄, om. K₁₂ 6 9 10 11 12 T
⁶⁵ 'tha] K₁₂ 9 10 L₂ T E_{AN} E_{Kh} E_P; ya K₄, om. K₆ 11 12
⁶⁶ ghorebhyo] K₁₂ 4 9 10 11 L₂ T E_{AN} E_{Kh} E_P; ghora(ny)o K₁₀, om. K₆ 12
⁶⁷ ghoraḡhoratarebhyaḥ] T; ghore ghoratarebhyaḥ namo 'stu E_{Kh}, ghora ghoratarebhyaḥ namo
 'stu E_p, ghore ghoratarebhyaḥ sarghataḥ L₂, om. K₁₂ 4 6 9 10 11 12
⁶⁸ sarvasarvebhyo] T E_{Kh}, sarvvasarvebhyo E_p L₂; om. K₁₂ 4 6 9 10 11 12

namaste 'stu) rudrarūpebhyah//

K₄.147v

uktayogadvayasyāyam eva mantrah//

[iti śrīśiddhanāgārjunaviracite kakṣapute guṭikāsādhanaṃ mṛtasañjīvanīvidyā-
varṇanaṃ nāma aṣṭādaśaṃ paṭalam]

atha kālajñānaṃ [āha]//

E_{AN} p.381, E_{Kh} p.128, E_p p.234, K₁₁.120v

rocanaḥ kuṅkumair (lākṣānāmikā)raktasamyutaiḥ/

K₁.103r

dvādaśāraṃ likhet padmaṃ tadbahiś caiva tatsamaṃ/

K₁₀.94v

⁶⁹ namaste astu] T; namo 'stu E_{Kh}, namo 'stu E_p, namaste L₂, *om.* K_{1 2 4 6 9 10 11 12}

⁷⁰ rudrarūpebhyah] K_{1 2} L₂ T E_{AN} E_{Kh} E_p rudrarūpe(bhy)ah K₁₁; rudrarūpebhyoḥ K_{6 9}, rudrarūpebhyo nama K₄, rūdrarūpetyah K₁₀, *om.* K₁₂

⁷¹ uktayogadvayasyāyam eva mantrah] K_{1 2 4 6} L₂ T E_{Kh} E_p; u(ku)yogadvayasyāyam eva mantrah K₁₀, ukta(m)ogadvayasyāyam eva mantrah K₁₁, uktayotādvayam eva mantrah K₉, uktayogadvayasyāryair ayam mantrah prakīrtitah E_{AN}, ittyādi uktayogasyam eva mantrah K₁₂

⁷² iti śrīśiddhanāgārjunaviracite kakṣapute guṭikāsādhanaṃ mṛtasañjīvanīvidyāvarṇanaṃ nāma aṣṭādaśaṃ paṭalam// E_{Kh} *n.e.* Σ E_{AN}

iti śiddhanāgārjunaviracite kakṣapute guṭikāsādhanaṃ mṛtasañjīvanīvidyāvarṇanaṃ nāma aṣṭāvīmśah paṭalah// E_p *n.e.* Σ E_{AN}

⁷³ kālajñānaṃ] K_{1 10 11 12} L₂ T kāla(jñ)ānaṃ K_{6 9}; kālajñāna K_{2 4}, kālavañcanaṃ E_{AN} E_{Kh} E_p

⁷⁴ āha K₁₂; *n.e.* K_{1 2 4 6 9 10 11} L₂ T E_{AN} E_{Kh} E_p

⁷⁵ lākṣānāmikā] E_{AN} E_{Kh} E_p llākṣānāmikā K₁₂; lākṣāmajnikā K₄, llokṣāmākṣika T, lākṣān ma(II) ikā K₁₁, lākṣān ma(pn)ikā K_{1 2 6 10}, lākṣān maktikā K₉, lākṣāj manikāḥ L₂

⁷⁶ raktasamyutaiḥ] K_{1 2 9 10 11} L₂ E_{AN} E_{Kh} E_p raktasamyutai T; lakusamvutaiḥ K₆, raktasamyutam K₁₂, raktasamjutam K₄

⁷⁷ likhet] K_{1 2 4 6 9 10 11 12} T E_{AN} E_{Kh} E_p; liṣet K₄, lile L₂

⁷⁸ padmaṃ] K_{1 2 4 6 9 10 11} T E_{AN} E_{Kh} E_p; pa(sm)a K₁₂, pramaṃ L₂

(⁷⁹ṣoḍaśāraṃ ⁸⁰tato) ⁸¹bāhye ⁸²mūlabījaṃ ⁸³dale ⁸⁴likhet//12//
 prathamasya ⁸⁵dale varṣā ⁸⁶māsāś caiva ⁸⁷bahir ⁸⁸dale /
 divasāḥ ⁸⁹ṣoḍaśāre ⁹⁰tu ⁹¹sādhyānāma ⁹²ca ⁹³karṇike//13//
 pūjayec ⁹⁴cakravartan ⁹⁵tu ⁹⁶tadante ⁹⁷tan ⁹⁸nirīkṣayet/
 yaddale vā ⁹⁹‘kṣaraṃ ¹⁰⁰luptaṃ ¹⁰¹taddine ¹⁰²mriyate ¹⁰³dhravam//14//
 varṣamāsadināṃ ¹⁰⁴paśyēt ¹⁰⁵svasya ¹⁰⁶(nāmnāḥ) ¹⁰⁷parasya vā/

* 14cd-16a *om.* K_{1 2 9 10}, × K_{6 11}, * 14cd-15cd *om.* T

- ⁷⁹ ṣoḍaśāraṃ tato] L₂ E_{AN} E_{Kh} E_p; ṣoḍaśāarakalo K_{1 2 6 9 10 11}, ṣoḍaśāarakaro K₄, ṣoḍaśāarakadalo T, ṣoḍaśārayuto K₁₂
- ⁸⁰ bāhye] K_{2 9 10} L₂ T E_{Kh} E_p; bāhya K₁₂, vāhye E_{AN}, vādye K₁, vājya K₄, śāhyai K_{6 11}
- ⁸¹ mūlabījaṃ] Σ; mūlaṃ bījaṃ E_{AN} E_{Kh} E_p
- ⁸² dale] Σ; tato E_{AN} E_{Kh} E_p
- ⁸³ likhet] K_{1 2 6 9 10 11} T E_{AN} E_{Kh} E_p; liṣet L₂, dale K_{4 12}
- ⁸⁴ prathamasya] K_{1 2 4 6 9 10 11 12} T E_{AN} E_{Kh} E_p; prathama L₂
- ⁸⁵ varṣā māsāś] K₁₂ T; varṣamāsāś K_{1 9 10}, varṣamāsā K₂, varṣamaśā K₄, varṣam māsām E_{AN}
- ⁸⁶ E_p, varṣe māsā K₆, varṣe seṣā K₁₁, varṣamāsārivupakṣo L₂
- ⁸⁷ divasāḥ ṣoḍaśāre tu] E_{Kh} K_{1 10}; divasāṣoḍaśāre tu K₆ E_p, divasāṣoḍaśāre tu K₁₁, divasāṣoḍaśāre tu K_{2 12} L₂, divasāḥ āḍaśāle tu K₉, divasānuṣoḍaśāre tu T, divabhāṣoḍaśāre tu K₄, ṣoḍaśāraḥkarṇikāyāṃ E_{AN}
- ⁸⁷ sādhyānāma] K₁₁ E_{AN} E_{Kh} E_p; sādhyānāmma L₂, sādhyānāma K_{1 2 6 9 10} L₂, sādhyānāma K₁₂, sādhyānāmaṃ T, sādhyānāma K₄
- ⁸⁸ ca karṇike] K_{1 2 10 12} L₂ T E_{Kh} E_p ca karṇike K₉; ca karṇikā K₆, ca karṇikā K₁₁, carṇike K₄, dināni ca E_{AN}
- ⁸⁹ cakravartan] *em.* cakravarttan K₄ cakravarttam K_{6 9 11} L₂ T; cakravartman E_{AN}, cakravat taṃ K_{1 2 4 10}, cakravat tāṃs E_{Kh} E_p, cakramadhye K₁₂
- ⁹⁰ tu] K_{1 2 4 6 9 10 11 12} T E_{AN} E_{Kh} E_p; ca L₂
- ⁹¹ tadante] E_{Kh} E_p; tadantena K_{9 10}, tadantaṃ K_{1 2}, tad etena K_{6 11}, dattate K₄, ttadate K₁₂, tada(try)e L₂, sayatnaṃ E_{AN}, *om.* T
- ⁹² tan nirīkṣayet] L₂ T E_{AN} E_{Kh} E_p; taṃ nnirīkṣayet K₁₂, taṃ rirīkṣayet K₄, tinirīkṣayet L₂, × K₆
- ¹¹, *om.* K_{1 2 9 10} T
- ⁹³ vā ‘kṣaraṃ] E_{Kh} E_p vākṣaraṃ E_{AN}; cākṣaraṃ K₄ L₂, vācharam K₁₂
- ⁹⁴ taddine] K₄ E_{AN} E_{Kh} E_p; tadine K₁₂, taddale L₂
- ⁹⁵ varṣamāsadināṃ paśyēt] *em.* varṣamāsadināṃ paśyat K₁₂, varṣamāsaṃ dine paśyēt L₂, varṣamāsādi paśyante K₄, varṣamāsadinasyaitat E_{AN}, varṣamāsaṃ dinasyaitat E_{Kh} E_p
- ⁹⁶ svasya] K₁₂; svasvā L₂, svastha K₄, tasya E_{AN} E_{Kh} E_p
- ⁹⁷ nāmnāḥ] E_{AN} E_{Kh} E_p; nāmnā K_{4 12} jāṃmnā L₂

⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹
yadā varṇaṃ na luptaṃ syāt tadā mṛtyur na vidyate//15//

varṣadvādaśaparyantaṃ kālajñānaṃ ¹⁰²śivoditam//16//

¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶
om (udyati) kālapuruṣottama saṃhāramūrte kālākṣakāya antakālaṃ

pradarśaya ¹⁰⁷pradhānakālaṃ ¹⁰⁸darśaya ¹⁰⁹svāhā/

E_p p.235, K₁₂.61r, T.28v

¹¹⁰ ¹¹¹
amuṃ mantraṃ nityam aṣṭottarasahasraṃ japtvā/

K₄.148r

pañcopacāraiḥ saptadinaparyantam anenaiva ¹¹²pūjayet ¹¹³//17//

¹¹⁴
pratyayo bhavati//

K₆.111r

⁹⁸ varṇaṃ] L₂ E_{AN} E_{Kh} E_p; vena K₄, venna K₁₂

⁹⁹ na] L₂ E_{AN} E_{Kh} E_p; tu K₄, om. K₁₂

¹⁰⁰ luptaṃ syāt] K₁₂ L₂ E_{AN} E_{Kh} E_p; luptasya K₄

¹⁰¹ mṛtyur na] L₂ E_{AN} E_{Kh} E_p mṛtyur nna K₁₂; mṛtya na K₄

¹⁰² kālajñānaṃ] K₁ 2 6 9 10 11 12 L₂ T; kālaṃ jñeyam E_{AN} E_{Kh} E_p; kālajñāne K₄

¹⁰³ om] K₆ L₂ E_{AN} E_{Kh}; om. K₁ 2 4 6 9 10 11 12 T

¹⁰⁴ (u)dyati] K₁ 10 L₂, (u)dyax K₂ 9, udyā T, a(dya) K₆, (a)dyā K₁₁, udyame K₄, unmyam K₁₂, dhatta E_{AN} E_{Kh} E_p

¹⁰⁵ saṃhāramūrte] em. saṃhāramūrte K₉; sehāramūrte T, saṃhāramūrttaye K₁ 2, saṃhāramūrjaye K₁₀, saṃhāramūrttīrṣi K₆ 11, saṃhāraviśvamūrte K₁₂ L₂, sa(ṅga)rimūrttaya K₄, saṅghā viśvamūrte E_{AN}, saṃghā viśvamūrte E_{Kh} E_p

¹⁰⁶ kālākṣakāya] K₁ 2 4 9 10 12 L₂ T; kālākṣayam E_{AN} E_{Kh} E_p; kālākṣayam kāya K₆ 11, kālākṣako yaṃ T

¹⁰⁷ antakālaṃ] E_{AN} E_p aṃtakālaṃ K₁₂; antaḥ kālaṃ L₂, anteḥ kālaṃ K₉, antakāla K₄ 11 T, aṃtakāla K₂, anantakālaṃ E_{Kh}, ataḥ kāla T, aṃtaḥ K₁, antakā K₆, om. K₁₀

¹⁰⁸ pradarśaya] K₁ 9 12 L₂ E_{AN} E_{Kh} E_p; darśaya K₂ 4 T, darśakāya K₆ 11, aṃdarśaya K₁₀

pradhānakālaṃ] K₂ 6 10 11 12 E_{AN} E_{Kh} E_p; pradhānnaḥ K₄ T, om. K₁ 9

¹⁰⁹ darśaya] K₆ 11 L₂ T E_{AN} E_{Kh} E_p; daśarya K₄, pradarśaya K₁₀ 12, om. K₁ 2 9

¹¹⁰ amuṃ] K₁ 2 6 9 10 11 12 T E_{AN} E_{Kh} E_p; amu K₄, ayam L₂

¹¹¹ japtvā] K₆ 9 11 12 T ja(ptyv)ā K₂; japta K₄ L₂ ja(...v)ā K₁ japtavyam E_{AN} E_{Kh} E_p jamṣṭā K₁₀

¹¹² anenaiva] K₁ 2 4 6 9 10 12 L₂ T E_{AN} E_{Kh} E_p; tenaiva K₆ 11 om. L₂

¹¹³ pūjayet] K₁ 2 6 9 10 11 12 T; pūjayat K₄, prapūjayet E_{Kh} E_p, prapū(...)yet E_{AN}, pūjayet vspatadināvadhī L₂

¹¹⁴ pratyayo] K₁ 2 4 6 9 10 11 T E_{AN} E_{Kh} E_p; pratyayam K₁₂ L₂

mārgaśīrṣasya¹¹⁵ kṛṣṇāyāṃ¹¹⁶ pañcamyāṃ nīrajaṃ¹¹⁷ śubham/
 E_{Kh} p.129
 bhūrjapattraṃ samānīya lākṣākūṅkumaroceanaiḥ/
 svakīyānāmikāraktair likhed vidyāṃ śivoditāṃ//18//
 K₉.44v, K₁₁.121r, L₂.70v
 kramapūjāṃ vidhāyādaḥ paścād vidyāṃ samarcayet/
 (śarāvayuga)madhyasthāṃ¹²⁰ jātipuṣpaiḥ¹²¹ suveṣṭitāṃ¹²²/
 śubhe pīṭhe vidhṛtyātha tāṃ¹²⁵ vidyāṃ¹²⁶ prajapen niśi//19//
 prātaḥ¹²⁸ kramārcanaṃ¹²⁹ bhūyaḥ¹³⁰ kṛtvā¹³¹ pūjyā¹³² kumārikā/
 * 18ab om. L₂, * 18ab-21ef om. K₁₂

- ¹¹⁵ mārgaśīrṣasya] K₁ 10 mārggaśīrṣasya K₆ 9 11; mārgarśīrṣasya T, mārgasīrṣasya K₄, bhārgaśīrṣasya K₂ mārgaśīrṣe tu E_{AN} E_{Kh} E_P; māgaśīrṣe tu E_P
- ¹¹⁶ kṛṣṇāyāṃ] K₁ 2 4 6 9 10 11 E_{AN} E_{Kh} E_P; pūrṇāyāṃ T
- ¹¹⁷ nīrajaṃ] K₁ 9 10 11 T E_{AN} E_{Kh} E_P; niraajaṃ K₂ 4 niraṃjaṃ K₆
- ¹¹⁸ lākṣākūṅkumaroceanaiḥ] E_{Kh} E_P lākṣākūṅkumaroceanaiḥ K₁ 10 L₂ lākṣākūṅkummaroceanaiḥ K₂ lākṣākūṅkumaroceanai T; lākṣākūṅkumaroceanaiḥ L₂, lākṣākūṅkumaloceanaiḥ K₆ 9 11, lākṣākūṅkumaroceanāḥ E_{AN}, lākṣākūkamalocanī K₄
- ¹¹⁹ vidyāṃ] K₁ 2 4 6 9 10 11 L₂ E_{AN} E_{Kh} E_P; vidyā K₄, dvidyā T
- ¹²⁰ vidhāyādaḥ] K₂ 4 6 9 10 11 L₂ T E_{AN} E_P; vidhāyāśau E_{Kh} K₁
- ¹²¹ samarcayet] K₉ T E_{AN} samarccayet K₁ 10 L₂ E_{Kh} E_P; samācayet K₂ 4 6 11
- ¹²² śarāvayugamadyasthāṃ] K₆ 11 L₂; śarāvayugamadyasthāṃ K₁ 10, śarāvapugamadyasthāṃ L₂, śarāvapugabhadhyasthāṃ K₂, śalāvayugamadyasthāṃ K₉, śarāvapuṭamadyasthāṃ E_{AN} E_{Kh} E_P, śarāvayurāmadhyasthā T, sarāva(ṅ)agamadyasthā K₄
- ¹²³ jātipuṣpaiḥ] K₁ 6 9 10 11 E_{AN} E_{Kh} E_P jātipuṣpāis L₂ jātipuṣpai K₂; jātipuṣpai K₄, jātaupuṣpai T
- ¹²⁴ suveṣṭitāṃ] K₆ 11 E_{AN} E_{Kh} E_P suceṣṭitāṃ K₁ 4 9 10 L₂ T suve(ṣṭ)atām L₂ muceṣṭitāṃ K₂ mucaiṣṭitāṃ K₄
- ¹²⁵ śubhe pīṭhe] K₁ 2 6 10 11 L₂ (śu)bhe pīṭhe K₉; śubhe pīṭhe K₄, śubhapīṭhe E_{AN} E_{Kh} E_P, śubhapīṭha T
- ¹²⁶ vidhṛtyātha tāṃ] K₆ 11 E_{Kh} E_P; vidhṛtvā ‘tha tāṃ L₂ T E_{AN}, vighṛtyāpatāṃ K₂ 10, vighṛtyāpatā K₄ 9, ghṛtyāpatāṃ K₁
- ¹²⁷ prajapen] K₁ 2 6 9 11 T; prajape K₄, pūjayen L₂ E_{AN} E_{Kh} E_P, viprajayen K₁₀
- ¹²⁸ kramārcanaṃ] K₂ T kramārcanaṃ K₁ 9 10 11 L₂; kramārcanaṃ K₆, kratārcanaṃ K₄, kṛtvārcanaṃ E_{AN}, kṛtvārcanaṃ E_{Kh}, kṛtvārcanaṃ E_P
- ¹²⁹ bhūyaḥ] K₁ 2 6 9 10 11 T E_{AN} E_{Kh} E_P; bhūyā K₄, caiva L₂
- ¹³⁰ kṛtvā] K₁ 2 4 6 9 10 11 L₂ T E_{Kh} E_P; dhyātvā E_{AN}
- ¹³¹ pūjyā] K₂ 11 E_{AN} E_{Kh} E_P; pūjyāḥ K₁ 10 L₂, pūjāḥ T, pūjā K₄ 6
- ¹³² kumārikā] K₂ 4 E_{AN} E_{Kh} E_P; kumārikāḥ K₁ 6 9 10 11 L₂ T

sādhakas tv ekacittena paścād vidyāṃ vilokayet//20//	K ₁ .103v
varṇādhikye bhaved rājyaṃ mātrādhikye ca sampadaḥ/	
samatve saukhyam ārogyaṃ hānir binduvilopanāt/	K ₁₀ .95r
mātrāhīne bhaved vyādhir maraṇaṃ bindunāśane//21//	T.29r

[oṃ] (hrīm hrūṃ mlem) mahāpataye rakṣa rakṣa mṛtodbhave (mlem hrūṃ
hrīm) vicce vicce [svāhā]// E_{AN} p.382, E_p p.236

* *Parameśvarīmatatantra* Chapter 33 (36a)

hrīm hrūṃ svlem mahāpataye rakṣarakṣa māṃ amṛtodbhave/

hrīm hrūṃ svlem vicce saṃpuṭitvā japen mantram devyāḥ kṣobham japena tu//

* Mantra *om*. E_{Kh} K₁₂

- ¹³³ sādhasak tv] K₁ 6 11 E_{AN} E_{Kh} E_p; sādhasakv K₄, sādhasay tv L₂, sādhasa tv K₂, sādhasakḥ stv K₉, sādhasa(tt)v K₁₀, sāsak tv T
- ¹³⁴ ekacittena] K₁ 2 4 6 9 11 L₂ T E_{AN} E_{Kh} E_p; ekacittam na K₁₀
- ¹³⁵ varṇādhikye] K₆ L₂ E_p varṇādhī(ky)e K₁₁; varṇādhikyo E_{AN} E_{Kh}, varṇādhirkyā K₁ 2 10 T, varṇādhikya K₉, varṇā(ā)dhi(k...) K₄
- ¹³⁶ rājyaṃ] K₁ 2 4 6 9 11 T E_{AN} E_{Kh} E_p; rāhyaṃ K₁₀, rātye L₂
- ¹³⁷ sampadaḥ] E_{AN} E_{Kh} E_p sampadaḥ K₁ 2 4 6 9 10 11 L₂; sampada K₄, sampadā T
- ¹³⁸ saukhyam] K₁ 2 6 9 10 11 T; sauṣyam K₄, svāsthim L₂, sukham E_{AN} E_{Kh} E_p
- ¹³⁹ hānir] K₁ 9 10 11 T E_{Kh} E_{AN} E_p; hāni K₂ 4 6 hānini L₂
- ¹⁴⁰ binduvilopanāt] K₁ 10 L₂ E_{AN} E_p bbinduvilopanāt K₉; vinduvilopanāt E_{Kh}, binduvil(e)panāt K₄, biṃduvilepanāt K₂, biṃduvilokanāt T, vvarṇanvilopanāt K₁₁, varṇavilopanāt K₆
- ¹⁴¹ vyādhir maraṇaṃ] K₁ 9 10 L₂ T E_{AN} E_{Kh} E_p; vyādhi K₂ 4 6 11
- ¹⁴² bindunāśane] K₁ 6 9 10 11 L₂ E_{AN} E_{Kh} E_p biṃdunāśane K₂; bindunāśane K₉, bidunāśane L₂, binduśane K₁₀, bi(...)nāśane K₄, biṃdunāśanam T
- ¹⁴³ oṃ E_{AN}; n.e. Σ E_{Kh} E_p
- ¹⁴⁴ hrīm hrūṃ] K₁ 9 10 T; hrī hrū L₂, hrām hrūṃ K₂ 4 11, hrīm hrīm E_{AN} E_p, hrām huṃ K₆
- ¹⁴⁵ mlem] K₂ 9 11 L₂ E_{AN} E_p; mle K₆ 10, sleṃ K₁, (s)leṃ K₄, hlam T
- ¹⁴⁶ rakṣa rakṣa] K₄ E_{AN} E_p rakṣa2 K₆ 11 T; rakṣaramā K₉ 10 L₂, takṣa2 K₂, raktara K₁
- ¹⁴⁷ mṛtodbhave] L₂; mṛtor(dbh)ave K₆, mṛto bhava K₄, mṛtor bhava K₉ 10, māmṛtor bhava K₁ 2 L₂, mām mṛtor bhavet T, māmṛtor bhava K₁₁, mṛtāmṛtodbhave E_{AN} E_p
- ¹⁴⁸ mlem] K₁ 2 9 10 11 L₂ E_{AN} E_p; mle K₆, mlaim T, (s)le K₄
- ¹⁴⁹ hrūṃ hrīm] K₁ 2 9 10 11 E_p; hrūṃ hrī L₂, hrūṃ hrām K₄, huṃ hrīm K₆, haṃ hrīm T, hrīm E_{AN}
- ¹⁵⁰ vicce vicce] K₁ 2 4 6 9 10 11; vicce T E_{AN} E_p, vicera L₂
- ¹⁵¹ svāhā E_{AN} E_p; n.e. Σ E_{Kh}

[mr̥tyulakṣaṇajñānam]¹⁵²uttarābhimukhastho yo yadi jānāti dakṣiṇām/^{153 154 155 156} K₄.148vdīnmūḍhaḥ sa tadā jñeyah (saptamāsān na) jīvati//23//^{157 158 159 160 161}śuddhanirmalam ādityaṃ viralaṃ yadi paśyati/^{162 163}tadvarṣānte kṣayaṃ yāti nānyathā bhairavoditam//23//^{164 165 166} E_{Kh} p.130sitam vā kṛṣṇaharitam samūlaṃ bhānumaṇḍalam/^{167 168 169} K₆.111vyah paśyati sadā so vai varṣād ūrdhvaṃ na jīvati//24//^{170 171 172} K₁₁.121v* 24ab-cd *om.* K12

- ¹⁵² mr̥tyulakṣaṇajñānam E_{AN} E_{Kh}; n.e. Σ E_P
- ¹⁵³ uttarābhimukhastho] K₂ 9 10 L₂ T E_{AN} E_{Kh} E_P; uttarābhimukhaṃ stho K₆ 11, uttarābhimukhasthā K₁, uttarābhimuṣastho K₄, uttarābhimukhasyo K₁, utarābhimukho T
- ¹⁵⁴ yadi] K₁ 2 9 10 12 L₂ T E_{AN} E_{Kh} E_P; yarhi K₆ 11, yabhi K₄
- ¹⁵⁵ jānāti] K₆ 11 L₂ T; jāti K₁₂, jānāli K₁ 2 9 10; yānāli K₄, gacchati E_{AN} E_{Kh} E_P
- ¹⁵⁶ dakṣiṇām] K₁ 4 6 9 10 11 12 L₂ E_{AN} E_P (da)kṣiṇām K₂; dakṣiṇam E_{Kh}, dakṣi T
- ¹⁵⁷ dīnmūḍhaḥ] E_{AN} E_{Kh} E_P; dī(nīm)ūḍha K₁, (d)īnmūḍha K₂, digmūḍha K₉, dī(nīm)u(th)ah K₁₂, dimūda K₄, dix[thah K₆ 11, digā(th)i L₂, dīnmū(dr) K₁₀, (ṅgu)kha T
- ¹⁵⁸ sa tadā] K₁ 2 4 6 9 10 L₂ T E_{AN} E_{Kh} E_P; (kṣa)tadā K₆, śatadā K₁₁, satatā K₁₂
- ¹⁵⁹ jñeyah] K₁ 9 10 12 L₂ T E_{AN} E_{Kh} E_P; jñeya K₁₁, jñayah K₂ 4, jñayā K₄, jñeye K₆
- ¹⁶⁰ saptamāsān na] E_{AN} E_{Kh} E_P saptamāsaṃ na K₁₂; saptasāsaṃ na K₄, saptamāsān ta L₂, saptamātraṃ ca K₁ 10, saptamātra K₂ 9, saptarātraṃ sa K₆ 11, saptarātra T
- ¹⁶¹ jīvati] K₁ 4 9 10 11 12 L₂ T E_{AN} E_{Kh} E_P; jīnati K₂, jīvaṃti K₆
- ¹⁶² ādityaṃ] Σ; āditya E_{AN} E_{Kh} E_P
- ¹⁶³ viralaṃ] K₂ 6 9 10 11 T; vivaraṃ E_{AN} E_{Kh} E_P, viranaṃ K₁, viramiṃ K₁₂, vila K₄, viraṃ L₂
- ¹⁶⁴ tadvarṣānte] K₄ 6 10 11 E_{AN} E_{Kh} E_P tadvarṣānte K₁ 2 12 L₂; tadvaṣānte K₉, tadvarṣānti T
- ¹⁶⁵ yāti] K₁ 2 6 10 11 T E_{AN} E_{Kh} E_P; yānti K₉, yānti K₁₂ L₂, yanti(m) K₄
- ¹⁶⁶ bhairavoditam] K₁ 2 4 6 9 10 11 12 T E_{AN} E_{Kh} E_P; śamkaroditam L₂
- ¹⁶⁷ vā] K₁ 2 4 6 9 10 11 L₂; *om.* T E_{AN} E_{Kh} E_P
- ¹⁶⁸ kṛṣṇaharitam] K₁ 2 4 6 10 11 T; kṛṣṇaṃ haridrābhaṃ E_{AN} E_{Kh} E_P, kṛbla haritam K₉, kṛṣṇaṃ harivātha L₂
- ¹⁶⁹ samūlaṃ] K₄ 9 10 E_{AN} E_{Kh} E_P; saśūlaṃ K₁ 2 6 11 L₂ T
- ¹⁷⁰ paśyati] K₁ 2 4 6 9 10 11 L₂ E_{AN} E_{Kh}; paśyaṃti T
- ¹⁷¹ sadā so] K₁ 2 4 6 9 10 L₂ T; sadā 'sau E_{AN} E_{Kh} sadāsu E_P, tadāpno K₆ 11
- ¹⁷² varṣād ūrdhvaṃ] T varṣād ūrdhvaṃ E_{AN}; varṣād ūrdhvaṃ K₁ 2 11, varṣād ūrdhva K₆ 10, varṣād ūrdha L₂, māśad ūrdhva K₄ vaśad ūrdhvaṃ K₉, varṣād ardhvaṃ E_P, varṣād ardhva E_{Kh}

¹⁷³ ravibimbe jale dṛṣṭe sampūrṇe na mṛtiḥ kva cit/
¹⁷⁴ khaṇḍe dikṣu¹⁷⁴ kramān mṛtyur (ekaṣaṭdvitrimāsataḥ)¹⁷⁵/
¹⁷⁶ madhyacchidre daśāhena taddine dhūmasaṃkule//25// K₂44r
¹⁸⁰ arundhatīm¹⁸⁰ dhruvaṃ¹⁸¹ somaṃ¹⁸¹ chāyāyām¹⁸² vā mahāpatham/¹⁸²
¹⁸³ yo na paśyati nistejo varṣānte mriyate dhruvam//26//
¹⁸⁵ sacchidro dṛṣyate candras tadvad vā darpaṇe raviḥ/
¹⁸⁹ dṛṣyate niṣprabho vāpi yenā'sau mriyate 'bdataḥ//27// E_p p.237

* 26ab-27ab *om.* K_{1,2,6,9,10,11} T, * 27cd-28cd *om.* K_{6,11},

¹⁷³ ravibimbe] E_{Kh} E_p ravibimbe K_{1,2,4,6,11,12} L₂ T ravibimbe E_{AN}; ravibimbe K₁₀, ravibimbaṃ K₉
¹⁷⁴ khaṇḍe dikṣu] K_{6,9} E_{AN} E_{Kh} E_p khaṇḍe dikṣu K_{1,2,10,11}; khaṇḍadikṣu K₁₂ T, ṣandetiṣu K₄,
¹⁷⁵ seḍe dikṣu L₂
¹⁷⁵ ekaṣaṭdvitrimāsataḥ] K_{1,10,11} L₂ T; ekaṣaṭdvimāsataḥ K₉, ekaṣaṭdvitrimānasaḥ K_{2,6}, ekaṣaṭd-
¹⁷⁶ vitrimātritaḥ K₁₂, ekadvitriṣu māsataḥ E_{Kh} E_p, tathaikadvitrimāsataḥ E_{AN} pureṣadvitrimāsata K₄
¹⁷⁶ madhyacchidre] K_{9,11} T E_{AN} E_{Kh} E_p madhyacchidre K_{1,6,12}; madye chidre K₁₀, madhyakṣidre
¹⁷⁷ K₂, madhyakṣidre L₂, madhyakṣire K₄
¹⁷⁷ daśāhena] K_{1,6,9,11,12} E_{AN} E_{Kh} E_p; daśāheja L₂, daśāhane T, daśāhana K₁₀, rasāhena K_{2,4}
¹⁷⁸ taddine] K_{1,9,10} L₂ tadine K₂; taddina K₁₂, taddinā T, tadvima K₄, tajjale E_{AN} E_{Kh} E_p, *om.* K_{6,11}
¹⁷⁹ dhūmasaṃkule] dhūmasaṃkule E_{AN} E_{Kh} E_p; dhūmasaṃkuleṃ K₁₂, dhūmasaṃkulaṃ K₄,
¹⁷⁹ dhūmasakule L₂ *om.* K_{1,2,6,9,10,11} T
¹⁸⁰ arundhatīm] E_{AN} E_{Kh} E_p; arundhati K₄, arundhati K₁₂, arundhyatī L₂
¹⁸¹ somaṃ] E_{AN} E_{Kh} E_p; soma K_{4,12} L₂
¹⁸² mahāpatham] E_{AN} E_{Kh} E_p; mahāpathe K_{4,12}, mahāmapatham L₂
¹⁸³ nistejo] L₂ E_{AN} E_{Kh}; nistejā E_p, mistejo K₄, nisteyo K₁₂
¹⁸⁴ mriyate] E_{AN} E_{Kh}; mriyate K_{4,12}, mṛjate L₂, miyate E_p
¹⁸⁵ sacchidro] K₄ E_{AN} E_{Kh} E_p sachidro K₁₂; sakṣidro L₂
¹⁸⁶ candras] E_{AN} E_{Kh} E_p caṃdras K₁₂ L₂; candroṣṇa K₄
¹⁸⁷ tadvad vā] K₁₂ E_{AN} E_{Kh} E_p; vadvā K₄ tat tathā L₂
¹⁸⁸ darpaṇe] E_{AN} E_{Kh} E_p darpaṇe L₂; dṛṣyate K₁₂ (dṛ)syate K₄
¹⁸⁹ dṛṣyate] K_{4,12} L₂ E_{AN} E_{Kh} E_p dṛṣyate K₄; *om.* K_{1,2,9,10} T
¹⁹⁰ niṣprabho] E_{Kh} E_p; niprabho K₁₂, nisprho K_{1,2,4,9,10} L₂ T E_{AN}, niprato K₄
¹⁹¹ vāpi] K_{1,2,4,10,12} L₂ T E_{AN} E_{Kh} E_p; bhāvati K₉
¹⁹² yasyāsau] K_{1,2,4,9,10,12} E_{AN} E_{Kh} E_p; yathāsau L₂, yasyāmsau T
¹⁹³ mriyate 'bdataḥ] E_{AN} E_{Kh} E_p mriyatebdataḥ K_{1,10} mriyate(bd)ataḥ K₉; mṛte daraḥ K₂ mriyate
¹⁹³ dvattaḥ K₁₂ mriyate dvata K₄ mriyate kṣataḥ L₂ mriyate vṛtaḥ T

194	195	196	197	198	
sampūrṇe vahati sūrye yasya somo na dṛśyate/					
			199		
			varṣānte jāyate mṛtyuḥ kālajñānaṃ śivoditam//28//		
		200	201	202	
		yasya vā snānamātreṇa (hrdayaṃ yadi) śuśyati/			L ₂ .71r
	203	204	205	206	
	dhūmo vā mastake nāsti (saptamāsān na jīvati)//29//				E _{Kh} p.13
	207		208	209	
	agrataḥ pṛṣṭhato vāpi yasya syāt khaṇḍitaṃ padam/				K ₄ .149r

* *Tantrāloka* 28.259

yasya vai snātamātrasya hr̥tpādaḥ vātha śuśyataḥ/
dhūmo vā mastake naśyed daśāhaṃ na sa jīvati//

* *Parameśvarīmatatantra* Chapter33 (36a)

yasya vai srātamātrasya hr̥di pādaḥ ca śuśyate/
dhūmo vā mastake nāsti saptamāsāṃ sa jīvati//

* *Kubjikāmatatantra* 23.23

yasya vai snātamātrasya hr̥di pādaḥ ca śuśyati/
dhūmo vā mastake vāsti aṣṭamāsān sa jīvati//

* 28ab-cd *om.* K_{1 2 4 9 10 12} T

194	sampūrṇe] E _{Kh} E _P sampūrṇe L ₂ ; sūrye E _{AN}
195	vahati] E _{AN} ; vahate L ₂ E _{Kh} E _P
196	sūrye] E _{Kh} sūrye L ₂ E _P ; sampūrṇe E _{AN}
197	somo] E _{AN} E _{Kh} E _P ; sopi L ₂
198	dṛśyate] E _{AN} E _{Kh} E _P ; dṛśyāte L ₂
199	kālajñānaṃ] E _{AN} E _{Kh} E _P ; kālajñāṃ L ₂
200	snānamātreṇa] K _{1 9 10 11} T E _{AN} E _{Kh} E _P ṣṇānamātreṇa K ₄ ; snānamātreṇa K ₂ , snātamātreṇa L ₂ snātamātrasya K ₁₂ , na rātreṇa K ₆ , xnarātreṇa K ₁₁
201	hr̥dayaṃ yadi] K _{1 2 9} E _{AN} E _{Kh} E _P ; hr̥tpadmaṃ yadi K ₁₂ , (...)tpadmaṃ yadi L ₂ , hr̥dayayadi K ₄ , hr̥dayaṃ K _{6 11} , hr̥dayamdi K ₁₀ T
202	śuśyati] K _{1 2 9 10 12} L ₂ T E _{AN} E _{Kh} E _P ; pariśuśyati K _{6 11} , śaśyati K ₄
203	dhūmo vā] K _{1 2 4 6 9 10 11 12} T E _{Kh} E _P ; dhūmo vo L ₂ , paśyed E _{AN}
204	mastake] K _{1 2 6 9 10} L ₂ T maṣṭake K ₄ ; vā mastake K _{11 12} ; darśane E _{Kh} E _P , dhūmañ ca E _{AN}
205	nāsti] Σ; sarvatra E _{AN} ; yasya E _{Kh} E _P
206	saptamāsān na jīvati] <i>em.</i> saptamāsān na jīvati K ₁₂ , sayamāsān na jīvati T, saptamāsānta jīvati K ₁ , saptamāsānnta jīvati K ₉ , saptamāsātra jīvati K _{2 4 10} , saptamāsān sa jīvati K _{6 11} , sap- tamāsāntajīvanam E _{AN} E _{Kh} E _P , saptamāsājīvajīvati L ₂
207	agrataḥ] K _{1 2 6 9 10 11 12} T E _{AN} E _{Kh} E _P ; agrata K ₄ , kṛṣṇa ānataḥ L ₂
208	khaṇḍitaṃ] K ₆ E _{AN} E _{Kh} E _P khaṇḍitaṃ K _{1 2 9 10 11} ; khaṇḍitaḥ K ₁₂ , vaṇḍitaṃ K ₄ , vaḍitaṃ T, saḍataṃ L ₂
209	padam] K _{1 2 6 9 10 11 12} L ₂ E _{AN} E _{Kh} E _P ; pada K ₄ , yadi T

²¹⁰ kardame pāmsūpuñje vā ²¹¹ saptamāsān na ²¹² jīvati//30//	K ₁ .104r
kṛṣṇaraktāni vastrāṇi raktamālyānulepanam/	
svapne yo labhate ‘kasmāt ²¹³ ṣaṇmāsānte na ²¹⁴ jīvati//31//	E _{AN} p.383, T.29v
²¹⁴ bhaktiḥ ²¹⁵ śīlaṃ ²¹⁶ smṛtiś ²¹⁷ tyāgo buddhir ²¹⁸ balam ahetukam/	K ₁₀ .95v, K ₁₁ .122r
yasyaitāni nivantante ²¹⁹ ṣaṇmāsānte na ²²⁰ jīvati//32//	
²²¹ rākṣasair ²²² bhūtavetālaiḥ ²²³ śvānaśūkaragardabhaiḥ/	

* *Kubjikāmatatantra* 23.24-25

agrataḥ pṛṣṭhato vāpi khaṇḍam yasya padaṃ bhavet/
 pāṃsau vā kardame vāpi sapta māsān sa jīvati//
 raktamālyānulepāni raktakṛṣṇaṃ ca vāsasam/
 labhate svapnayogena ṣaṇmāsāṃs tu sa jīvati//

* 31ab-32cd *om.* K₁₂

- ²¹⁰ kardame] E_{AN} E_{Kh} kardame K_{1,9,10,12} T E_p; kadūme L₂, marddayet K₂, marddayet K_{6,11}, marddayat K₄
- ²¹¹ pāmsūpuñje] K₁₁ E_{AN} E_{Kh} E_p pāmsūpuṃje K_{9,12} pāmsūpuṃje K_{1,10} T; pāmsūpuñja K₆, pāsu-
 puṃje K₂, pāsūpujyo K₄, pāmsūpujai L₂
- ²¹² saptamāsān na jīvati] T; saptamāsān na jīvatiḥ K₁₂, saptamāsātrajīvati K_{6,11}, saptamāsātra-
 jīvati K₂, saptamāsānnata jīvanati K₁₀, saptamāsāntajīvati K_{1,9} L₂, saptamāsānatajīvati K₄, sap-
 tamāsāntajīvanam E_{AN} E_{Kh} E_p, saptamāsāntajātati L₂
- ²¹³ yo] K_{1,2,4,6,9,10,11} L₂ T E_{AN}; vā E_{Kh} E_p
- ²¹⁴ śīlaṃ] K₁₀ L₂ T E_{AN} E_{Kh} E_p; śītaṃ K_{1,4,6,9,11}, //īlaṃ K₂
- ²¹⁵ smṛtiś] K_{1,9,10} L₂ E_{AN} smṛtiś E_{Kh} E_p; mṛtiḥ K_{6,11}, mṛti K_{2,4}, śṛtiś T
- ²¹⁶ tyāgo] K_{1,2,6,9,10} L₂ T E_{AN}; (bhy)āgo K₁₁, tyāgī K₄, caiva E_{Kh} E_p
- ²¹⁷ buddhir] K_{1,2,4,6,9,10} L₂ E_{Kh} E_p; buddhi T, vuddheś E_{AN}, (chu)ddir K₆, cchuddhir K₁₁
- ²¹⁸ balam ahetukam] K_{1,2,4,6,9,10} T E_p bbalam ahetukam K_{6,11}; balam ahaitukam E_{Kh}, cañcalatā
 tathā E_{AN}, paśraśamatukam L₂
- ²¹⁹ nivantante] nivantante K_{6,11} T E_{AN} E_{Kh} nivantante K_{2,12} nir(vv)arttante K₁; nivarte K₁₀,
 nṛbhivarttante K₄, nidharttante K₉
- ²²⁰ ṣaṇmāsānte] K_{9,10} E_{Kh} E_p ṣaṇmāsānte K_{1,2} L₂ T ṣaṇmāsānte K₁₀ ṣaṇmāsānte K_{4,6,11};
 ṣaṇmāsāntaṃ E_{AN}
- ²²¹ rākṣasair] K_{1,9,10,12} T E_{AN} E_{Kh} E_p rākṣasaiḥ L₂ rākṣasai K₄; rākṣasai// K₂, rākṣase K₆, rākṣasev K₁₁
- ²²² bhūtavetālaiḥ] K_{1,2,9,10,11} L₂ E_{AN} E_{Kh} E_p; bhūtavetāla K₄, bhūjvetālaiḥ L₂, vetālaiḥ K₆, mat-
 tavetālau T
- ²²³ °gardabhaiḥ] E_{AN} E_{Kh} °gardabhaiḥ K_{1,2,9,11} L₂ E_p °gardabhāi K₄ °gardabhāi K₁₂; °gard-
 dabhau T, °garddabhāḥ K₆, °garddarbhāḥ K₁₀

grḍhraiḥ ²²⁴ kākair ulūkaiś ca mahiṣair vā kramelakaiḥ ²²⁸	
svapne veṣṭitam ātmānaṃ paśyed abdān ²²⁹ na jīvati//33//	E _p .p.238
aśiraskāṃ ²³⁰ yadā paśyed ātmachāyām athāpi vā/	K ₆ .112r
sukṣṇās tārakāḥ paśyet ṣaṇmāsānte na jīvati//34//	K ₉ .45r
svapne dehaṃ svakaṃ sthūlaṃ ²³² tailāktaṃ vā ‘tha paśyati/	E _{Kh} p.132
bhītaḥ kruddho ²³³ ‘tha vā nityaṃ māsād ūrdhvaṃ ²³⁴ na jīvati//35//	
nīśi cāpaṃ ²³⁵ divā colkāṃ ²³⁶ ameghe śanidarśanam/ ²³⁷	
yaḥ paśyen ²⁴⁰ mriyate so ‘pi ṣaṇmāsāc chaṃkaroditam//36// ²⁴¹	K ₄ .149v

* 34ab-cd *om.* K₄, * 34cd and 36ab-cd *transp.* T after 35ab, * 35ab-36cd *om.* K₁₀ 11, * 35cd-36cd *om.* T
 * 36ab-cd *transp.* K₁₀ 11 E_{AN} E_{Kh} E_p after 34cd, * 36ab-37cd *transp.* L₂ after 38cd,

- 224 grḍhraiḥ] K₆ 9 10 11 T E_{AN} E_{Kh} E_p grḍhrai K₁₂ grḍdhrai K₄; grḍhnaḥ L₂, grḍdhaiḥ K₁₂
 225 ulūkaiś] K₁ 2 6 11 L₂ T E_{AN} E_{Kh} E_p ulūkair K₁₂ ulūkaiś K₁₀; urūkeś K₉, urūkaś K₄
 226 ca] K₁ 2 4 6 9 10 11 L₂ T E_{AN} E_{Kh} E_p; vā K₁₂
 227 vā] K₁ 2 4 6 9 10 11 T E_{AN} E_{Kh} vā E_p; va L₂, ca K₁₂
 228 kramelakaiḥ] K₁ 2 10 12 T E_{AN} E_{Kh} E_p kramelakai K₄; kramerakaiḥ K₉, krameṣalaiḥ L₂, traselakaiḥ K₆ 11
 229 abdān na] K₂ 9 10 E_{AN} E_{Kh} E_p abdāṃ na T abdāna K₆ 11; advaṃ na K₁₂, bdān na K₁, a(dr)āna
 K₄, a(bt)āni L₂
 230 aśiraskāṃ] K₁ 10 11 L₂ asiraskāṃ K₂ 6 9 aśiraskāṃ T; aśiraskāṃ K₁₂ āsoraskāṃ E_{AN} āsvo-
 raskāṃ E_{Kh} E_p
 231 paśyet] K₁ 2 10 E_{AN} E_{Kh} E_p paśyen K₉; paśye L₂ K₁₁ 12 T, paśya K₆
 232 svakaṃ sthūlaṃ] K₁₂ T E_{AN} E_{Kh} E_p; svakasthūlaṃ K₁, svalaṃ sthūlaṃ K₂, svakaṃ mūlaṃ
 K₆, svakaṃ būnaṃ K₉, svarakaṃ sthūlaṃ L₂, svalasthūlaṃ K₄
 233 kruddho] K₉ 12 E_{Kh} krudho L₂; kṛdho K₂, kraddho K₁ E_{AN}, kṛṣo K₆, kṛto K₄
 234 ūrdhvaṃ] E_{Kh} E_p ūrdhvaṃ E_{AN}; ūrdhvaṃ K₆ 12, ūrdhvaṃ L₂, ūrdha K₁ 4 9, ūrdha K₂
 235 cāpaṃ] K₁ 2 10 11 L₂ T E_{AN} E_{Kh} E_p; cāpa K₁₂, cāyaṃ K₆ 9, cāyā K₄
 236 divā] K₁ 9 10 12 L₂ T E_{AN} E_{Kh} E_p; dinā K₂, dine K₄ 6, dinai K₁₁
 237 colkāṃ] K₁ 2 6 9 10 11 L₂ E_{AN} E_{Kh} E_p; colkā K₁₂, cokāṃ T, cotkaṃ K₄
 238 ameghe] K₁₁ E_{AN} E_{Kh} E_p; amedye K₆ 9, mameghe K₁₀, mamedye K₁ 2, mamedya T, mamedya
 K₄, ayedhe L₂, sameṣe K₁₂
 239 śanidarśanam] K₆ 9 10 11 12 T, śanidarśana K₁ 2, śanidaśana K₄, rātridarśanam E_{AN}, niśidarśanam E_{Kh}
 240 paśyen] K₉ 12 10 L₂ E_{AN} E_{Kh} E_p; paśyan K₂ 6 11, paśya T, paśye K₁, paśyaṃ K₄
 241 mriyate] K₁ 9 T E_{AN} E_{Kh}; mriyete K₁₀ miyate K₂, mriyate K₆ 11 12, mriyete L₂, bhīyate K₄

śāṅkhāvarte	²⁴²	²⁴³	golphayor	²⁴⁴	marmasam̐dhiṣu/		
spandanī	²⁴⁵	yasya	naivāstī	māsād	²⁴⁶	ūrdhvaṃ na jīvati//37//	K ₁₁ .122v, K ₁₂ .61v
caḅṣuṣī	²⁴⁷	sravate	nityaṃ	na śr̥ṇoty	²⁴⁹	apī niścitam/	
dīpagandhaṃ	²⁵¹	na jānāti	pakṣād	²⁵²	ūrdhvaṃ	na jīvati//38//	K ₁ .104v

* *Svacchandatantra* 7.271

śāṅkhāvarte bhujāmadhye gulphayor marmasandhiṣu//

so'vaśyaṃ vadhamāyāti yasyaitat spandanam̐ nahi/

* *Parameśvarīmatatantra* Chapter 33 (36b)

śāṅkhāvarte dhr̥vor mmadhye gulpheṣu marma sam̐sru?ṣu/

yo na jānāti tattvajñāḥ spaṃdanam̐ ca muhurmuḥuḥ//

* *Svacchandatantra* 7.279

caḅṣuṣī sravato yasya śabdaṃ na śr̥ṇuyāt sphuṭam̐//

nāghrāti gandhaṃ xxxxxxxxxxx

* 37ab-cd *om.* L₂, * 37ab-38ab *om.* K₁₂

²⁴² śāṅkhāvarte] E_{Kh} śāṅkhāvarte E_{AN} E_P śāṅkhāvarte K_{9 10} L₂; śāṅkhāvarita K₁ T, sam̐(kha)tte K₆, sam̐varte K_{2 4}, sam̐vatte K₁₁

²⁴³ bhruvor] K_{6 11} T E_{AN} E_{Kh} E_P; bhuvō L₂, bhruvor K_{1 10}, bhramor K₉, dhr̥vor K₂, dhr̥vo K₄

²⁴⁴ marmasam̐dhiṣu] K_{1 10} marmasandhiṣu E_{AN} E_{Kh} marmmasandhiṣu E_P mmarmasandhiṣu K₉, mmarmmasandhiṣu K_{6 11}; marmasadhiṣu T, mamasam̐dhiṣu K_{2 9}, bhavasam̐dhiṣu K₄, marmmad-huṣu L₂

²⁴⁵ spandanī] *conj.*; syandanī K_{6 11} syamdanī K_{1 2 4 10} T sya(m)ndanī K₉, syandanam̐ E_{AN} E_{Kh} E_P, syamdanam̐ L₂

²⁴⁶ ūrdhvaṃ] E_{Kh} ūrdhvaṃ E_{AN}; ūrdhvaṃ K_{1 2 4 6 9 10 11} E_P, ūrdha K₄, ūddhvaṃ T (i)rdhana L₂

²⁴⁷ caḅṣuṣī] K_{1 2 6 9 11} E_{AN} E_{Kh} E_P; caḅṣuṣī T, caḅṣaṣī K_{4 10}, caḅṣuṣā L₂

²⁴⁸ sravate] K₁₁; suvate K₆, śravate L₂, sravato K₉ T E_{AN} E_{Kh} E_P, śravato K_{1 10}, stavato K₂, stapate K₄

²⁴⁹ na śr̥ṇoty api] K_{10 11} L₂ T E_{AN} E_{Kh} E_P na śr̥ṇoty a(m)pi K₆ na (śr̥)ṇoty api K₂ na śr̥ṇo(ty) api K₉; na (śr̥)ṇotepi K₄, n(r̥)ṇuśo(my) K₁

²⁵⁰ niścitam] K_{4 6 9 10 11} T E_{AN} E_{Kh} E_P; niścit(e) K_{1 2}, niśritam̐ L₂

²⁵¹ jānāti] K_{9 10 11 12} L₂ T E_{AN} E_{Kh} E_P; jāti K₁, jīvam̐ti K_{2 6}, jīvati K₄, jāxti K₁₀

²⁵² ūrdhvaṃ] E_{Kh} ūrdhvaṃ E_{AN}; ūrdhvaṃ K_{1 6 9 10 11} T E_P, ūrdhvaṃ K_{9 12} L₂, ūrdha K_{2 4}

²⁵³ jīvati] K_{6 11 12} E_{AN} E_{Kh} E_P; nīvati L₂, sam̐śayaḥ K_{1 2 9 10} T, sam̐saya K₄

(vinā²⁵⁴ śākhā²⁵⁵ drumam²⁵⁶) pretapiśācādivyapattanam/
 yadi²⁵⁷ paśyaty²⁵⁸ asau svapne daśa māsān na jīvati//39// T.30r
 oṣṭhaya²⁵⁹ dhūsaratva²⁶⁰m vā²⁶¹ śuṣka²⁶¹m vā tāludeśakam/²⁶² E_p p.239
 skandhau²⁶³ vā bhugnam²⁶⁴ āyāntam²⁶⁵ ṣaṇmāsānte na jīvati//40//
 bhuñjato²⁶⁶ yasya vā nityam²⁶⁷ yūkā²⁶⁷ vā makṣikādayaḥ/
 tyajante²⁶⁸ vā <tha vairasyāt²⁶⁹ ṣaṇmāsānte na jīvati//41//

* 39ab-cd *om.* E_{AN} E_{Kh} E_p, * 40ab-cd *om.* K_{6 10 12}, * 41ab-cd *om.* K_{1 2 4 6 9 10 11} T

- ²⁵⁴ vinā śākhā] K₁₂; vināśakha K_{2 6}, vinā śakham K_{1 10}, vinā śamkham K₉, vinā śamkha K₁₁,
 vinā śamkhem T, vināśaṣa K₄, vināśaṣam L₂
- ²⁵⁵ drumam] K_{2 12} (dru)maṃ L₂ d(rum)am K₁₁; drūmaṃ K₆, dūmaṃ K₁, (ḍu)maṃ K_{9 10}, hra-
 maṃ K₄ (hu)ma T
- ²⁵⁶ preta^o] K_{4 6}; pretaṃ K_{1 2 9 10 11 12} L₂ T
 piśācādivyapattanam] K_{1 2 10 12} piśācādityapattanam K_{6 11}; piśācādivyapātanam T,
 piśācādivyaparttanam K₄, śiśācādivyapattanam K₉, piśācam divyapattanam L₂
- ²⁵⁷ yadi] K_{1 6 9 10 11 12} L₂ T; yati K_{2 4}
- ²⁵⁸ paśyaty asau] K_{1 9 10} paśyat(y) asau K₂ pasyaty asau K₄; paśyety asau K₁₁ T, paśyet pasau
 K₆, paśyati scau K₁₂ paśyisau L₂
- ²⁵⁹ oṣṭhaya] E_{AN} E_{Kh} E_p; oṣṭhaya K₂, oṣṭhi(p)od L₂, vaṣṭhaya K₁, tuṣṭhaya K₁₁, xṣṭa(y)or K₄, (...)
 ṣṭayo K₉, boṣṭhaya T
- ²⁶⁰ dhūsaratvaṃ] K_{1 2 4 9} L₂ T dhūsaratvañ E_{AN} E_{Kh} E_p; dhūmaratvaṃ K₁₁, karmavamtva L₂
- ²⁶¹ vā śuṣkaṃ] K_{1 9 11}; cāśuṣkaṃ K₂, vā śuṣka K₄, ca śuṣkaṃ T E_{AN} E_{Kh} E_p, śurkva L₂
- ²⁶² tāludeśakam] K₉ L₂ T E_{AN} E_{Kh} E_p; tālu(...)eśakam K₂, tālukeśanam K₄, tāludeśake K₁, tāl-
 vakeśakam K₁₁
- ²⁶³ skandhau] K₁₁ E_{Kh} E_p skamdhau K_{1 2 9} T; skadhau L₂, skandho E_{AN}, skadho K₄
- ²⁶⁴ vā bhugnam] K_{2 4} L₂; cābhugnam L₂, vā bhagnam K₁₁, ca bhagnam E_{Kh} E_p, bhagnatvam
 E_{AN}, vā tugnam K₉, vā tugram K₁, vā bhrugram T
- ²⁶⁵ āyāntam] K₉ āyāntam K_{2 11} L₂; āxyamtam K₁, āyānta K_{4 11}, āyāntaḥ T, āyāntau E_{AN} E_{Kh} E_p,
 āvāntam L₂
- ²⁶⁶ bhuñjato] E_{AN} E_{Kh} E_p bhumjato L₂; bhumjite K₁₂
- ²⁶⁷ yūkā] K₁₂ E_{AN} E_{Kh} E_p; phakā L₂
- ²⁶⁸ tyajante] E_{AN} tyajante L₂; tyajate K₁₂, bhajante E_{Kh} E_p
- ²⁶⁹ vairasyāt] K₁₂; vairasyam E_{AN} E_{Kh} E_p, vai paśyā L₂

kālajñānam idaṃ jñātvā tasya kurvanti vañcanam/
 yogābhyāsena mantreṇa dhyānair vātha rasāyanaiḥ//42//
 brahmā viṣṇus tathā rudra evam āvartayet kramāt/
 (mantrābhyāsaṃ) samārabhya mantrē tantre śivoditam//43//
 varṣāṇy ekādaśa brahmā śarīre vyāpya tiṣṭhati/
 tathā viṣṇus tathā rudra evam āvartayet kramāt//44//
 brahmakāle nābhipadme viṣṇukāle hṛdambuje/

K₆.112v
E_{AN} p.384, E_{Kh} p.131

* 42cd-43ab *om.* E_{AN} E_{Kh} E_P; * 43cd *om.* K₁₂; * 43cd-44cd *om.* K_{1 2 4 6 9 10 11 T}

- 270 kurvanti] K₄ kurvaṃti L₂ kurvvanti K_{6 11} kurvaṃti K₂; kur(v)ati K₁₂, kurvīta K_{1 T} E_{AN} E_{Kh}, kurvvīta K_{9 10} E_P
- 271 vañcanam] K_{4 6 11} vaṃcanam K_{1 2 9 10 12}; vaṃcana T, vaṃca(m)na L₂, bandhanam E_{AN} E_{Kh} E_P
- 272 yogābhyāsena] K_{1 2 4 6 9 11} L₂ T; yoga(hy)āsena K₁₀, yogābhyāsyair K₁₂
- 273 mantreṇa] K_{6 9 10 11} mantrena K₄ maṃtreṇa K_{1 2} L₂ T; mmantrair K₁₂
- 274 dhyānair vātha] K_{1 10 11 12} L₂ T dhyānair vātha K₉ dhyānai vātha K_{2 4}; vā dyānair vātha K₁₂, dyānenātha K₆
- 275 rasāyanaiḥ] K_{1 2 4 6 9 10 11 12} T; rasāyanam K₄, sājanaiḥ L₂
- 276 brahmā viṣṇus] K_{6 11}, brahmā viṣṇu K₉ brahmā viṣṇu L₂; brahma viṣṇus K_{1 2 10} T, brahma viṣṇu K₁₂, bra(jm)ā viṣṇa K₄
- 277 tathā rudra evam] K_{2 4 9} T; tathā rūdra evam K₁₀, tathā rudraṃ evam K_{6 11} L₂, tathā rudraśra-
vam K₁, rudraś ca K₁₂, rudra L₂
- 278 āvartayet] *em.* āvarttayet K_{1 9 10 11}; āvattayet K₂, āvarttayat K₆ L₂, āvarttaye T, āvattaya K₄,
kālasyaṃśatrayaṃ K₁₂, bheda-kālasyaṃśaṃśayaṃ L₂
- 279 mantrābhyāsaṃ] E_{AN} E_{Kh} E_P; kṣoyayaḥjana L₂
- 280 samārabhya] E_{AN} E_{Kh} E_P; namārabhya L₂
- 281 varṣāṇy ekādaśa] L₂ E_{AN} E_{Kh} E_P; varṣāṇy ekādaśe K₁₂
- 282 brahmā śarīre] L₂ E_P; brahma śarīre E_{AN}, brahmā śarīraṃ K₁₂ E_{Kh}
- 283 tathā viṣṇus tathā rudra] *em.* tathā viśnas tathā rudra L₂ tathā viṣṇus tathā rudro K₁₂; yathā
viṣṇus tathā rudra E_{Kh} E_P, viṣṇurudraśarīre 'pi E_{AN}
- 284 evam] L₂ E_{AN} E_{Kh} E_P; yen K₁₂
- 285 āvartayet] *em.* āvarttayet E_{AN} E_{Kh} E_P; māvarttayet K₁₂ L₂
- 286 kramāt] L₂ E_{AN} E_{Kh} E_P; punāḥ K₁₂
- 287 viṣṇukāle] K_{1 2 6 9 10 11} T E_{AN} E_{Kh} E_P; viṣṇakāle K₄, viṣṇukālo L₂
- 288 hṛdambuje] K_{4 6} L₂ E_{AN} E_{Kh} E_P; hṛdāmbuje T, hṛdambujo K_{1 2 10 11}, hṛda(m)mbujo K₉

kañṭhābje ²⁸⁹ rudrakāle tu dhyātvā ²⁹⁰ kālasya vañcanam//45//	K ₁₀ .96r
kālasamkarṣaṇīm ²⁹¹ vidyām ²⁹² jyotirūpām ²⁹³ japed tataḥ/	K ₂ .44v
kālo vimukhatām ²⁹⁴ yāti ²⁹⁵ lakṣajāpe kṛte sati//46//	K ₁₁ .123r

Mantra: [oṃ] (hlīm²⁹⁶ preṃ²⁹⁷ kṣauṃ²⁹⁸ ṭauṃ²⁹⁹ ṭām³⁰⁰ kroṃ)³⁰¹ saṃmohini caṇḍe kāla-
saṃkarṣanyai³⁰³ namaḥ// E_p p.239

evaṃ japed ayam³⁰⁴ (mantrasvāhāntena)³⁰⁵ hunet tataḥ//³⁰⁶

* after 46ad maṃtraḥ / K₁₂; *n.e.* K_{1 2 4 6 9 10 11} L₂ T E_{AN} E_{Kh} E_P

* evaṃ japed ayam (mantrasvāhāntena) hunet tataḥ// *om.* E_{Kh}

- 289 kañṭhābje] E_{AN} E_P kañṭhābje K₂ L₂; kañṭhābje K₁, kañṭābje K₉, kañṭhājvara K₁₀, kañṭhā-
te T, kañṭābje K₁₂, kañṭhānte E_{Kh}, skandhaje K₄, skandhābje K_{6 11}
- 290 vañcanam] K_{6 9 11} L₂ E_{AN} E_{Kh} E_P vañcanam T; vañcanī K_{1 2 10 12}, vañcani K₄
- 291 kālasamkarṣaṇīm] *em.* kālasaṅkarṣaṇīm E_{AN} E_{Kh} E_P; kālasamkarṣaṇī K_{1 2 6 9 10} T, kāla-
samkarṣaṇo K₁₂, kālasamkarṣvaṇī K₄, kālasamṣaṇīm K₁₁, kālam sakarṣaṇīm L₂
- 292 jyotirūpām] E_{AN} E_{Kh} E_P; jyotirūpā K₁₀, jyotirupā K₁, jyotārūpā K₉, jyātārūpā K_{2 4}, jñānārūpo
K₆, jñātārūpo K₁₁, jivotirūpām K₁, jotirūpā T, yyotirūpām L₂
- 293 japed] K_{1 4 6 9 10 11 12} T E_{AN} E_{Kh} E_P; jape K₂, japan L₂
- 294 vimukhatām] K_{6 9 10 11 12} L₂ T E_{AN} E_{Kh} E_P; vimuṣitām K₄, vimutām K_{1 2}
- 295 yāti] K_{1 2 6 9 10 11} L₂ T E_{AN} E_{Kh} E_P; yānti K₄, yānti K₁₂
- 296 oṃ E_{AN} E_{Kh} E_P; *om.* Σ
- 297 hlīm] K_{9 10} L₂ T; hlām K₁₁, hrīm K_{4 12}, klīm E_{AN} E_{Kh} E_P, kreṃ K_{2 6}, (...)īm K₁
- 298 preṃ] K_{1 10 12} L₂; pre T, praṃ E_{AN} E_{Kh} E_P, kreṃ K_{4 11}, *om.* K_{2 6 9}
- 299 kṣauṃ] K_{1 2 9 10 11 12} L₂ E_{AN}; kṣau T, kṣrauṃ E_{Kh} E_P, kṣīm K₄, (...)auṃ K₆
- 300 ṭauṃ ṭām] K_{4 6 11 12} T; ṭauṃ ṭhām L₂ E_{AN} E_{Kh} E_P, ḍhauṃ ḍhām K_{1 2 9}, (tṭ)auṃ (tṭ)ām K₁₀
- 301 kroṃ] K_{2 6 9 11 12} L₂; krauṃ E_{AN} E_{Kh} E_P, ko K₄, saṃ T, *om.* K_{1 10}
- 302 saṃmohini] sanmohini E_{AN} E_{Kh} E_P; saṃmohani K_{1 2 6 9 10 11} L₂ T, samohani K₄, samohanīm K₁₂
- 303 kālasamkarṣanyai] kālasaṅkarṣanyai E_{Kh} kālasamkarṣanyai K₁₂; kālasaṅkarṣinyai K₆,
kālasamkarṣinyai K_{1 2 9 10 11}, kālasamkarṣinyai L₂, kālasamkarṣanye T, kā(la)samkarṣanai K₄,
kālasaṅkarṣa// E_{AN}, kāmasaṅkarṣanyai E_P
- 304 ayam] K_{1 2 6 9 10 11} T; ayam eva K₁₂, aya K₄, amukhatām yāti lakṣajāpe L₂, *om.* E_{AN} E_P
- 305 mantrasvāhāntena] K_{6 11}, mantrasvāke K_{9 10 12}, maṃtrasvāke K_{1 2}, mantrasvā K₁₁, maṃtraḥ
K₁₂, mantaxx K₄, maṃtraṃ svāṃgo L₂, saṃtraṃ svāhāreṃ stato T, *om.* E_{AN} E_P
- 306 hunet tataḥ] K_{6 11}; hunet K_{1 2 4 9 10} T, svākadunet K₄, hune hut L₂, *om.* K₁₂ E_{AN} E_P

kubjikāṃ samayāṃ vātha japed vātha navātmikāṃ/
 (paścimāmnāyasaktasya³⁰⁷ proktaṃ³⁰⁸ kālasya³⁰⁹ vañcanam³¹⁰//47//
 nabhito brahmarandhrāntaṃ sarpābhāṃ jyotirūpiṇīm/
 prollassantīm³¹¹ japeṇ nityaṃ māyāṃ³¹² kālasya³¹³ vañcanīm³¹⁴//48//

K₁.105r

hrīm
 iti māyā³¹⁸

svakīyaṃ grasate yo 'sau cittaṃ³²⁰ (kālakulākulam)³²¹
 svakīyaṃ grasate yo 'sau cittaṃ³²² (kālakulākulam)

T.30v

* 47ab *om.* E_{AN} E_{Kh} E_P, 47ab-cd *om.* K₁₀

- ³⁰⁷ samayāṃ] K_{1 2 6 9 11} L₂ T; samayā K₄, samayaṃ K₁₂
³⁰⁸ navātmikāṃ] K_{1 6} T; navātmikā K₂, navānmikāṃ K_{9 11}, navānmikā K₄, lavātmikāṃ K₁₂, narārmikā L₂
³⁰⁹ paścimāmnāyasaktasya] L₂ T E_{AN}; paścimāmnāyaśaktisya K₁₂, paścimātrāyasaktasya K₁, paścimātrāyasaktasya K₂, paścimātrāyaśaktasya K₁₁, paścitrāyasaktasya K₄, paścimātrāyaśakra-sya K₆, paścimāmnāye coktasya E_P, ghaścimātrāyasaktasya K₉, uktasya paścimāmnāye E_{Kh}
³¹⁰ proktaṃ] E_{AN} E_{Kh} E_P; prokte yaṃ K_{1 2 6 9 11 12} T, praktaṃ yaṃ L₂, prokoyam K₄
³¹¹ kālasya vañcanam] E_{AN} E_{Kh} E_P; kālava(śrv)anaṃ K₆, kālavañcanam K₁₁ kālavamcanaṃ T, kālavamcanā K_{1 6 9 11 12} L₂, kālavañvanā K₄, kālavam///nā K₂
³¹² brahmarandhrāntaṃ] K_{6 9 11} E_P brahmaramdhraṃtaṃ K_{1 2 10 12}; brahmar///dhrāntāṃ E_{AN}, bra(-jm)aramdhraṃtaṃ K₄, brahmaramdhraṃtaṃ L₂, brahmarandhrānte E_{Kh}, ramdhraparyamtaṃ T
³¹³ sarpābhāṃ] E_{AN} E_{Kh} E_P sarppābhāṃ K_{1 9 10 12}; sarpābhyaṃ L₂, sarpābhā K_{2 4}, sarppābhā K₆
³¹⁴ jyotirūpiṇīm] K_{1 9 10 12} L₂ E_{AN} E_{Kh} E_P; jyotirūpiṇī K_{2 6 11}, jotirūpiṇām T, yotirūpi K₄
³¹⁵ prollassantīm] K₉ E_{AN} E_{Kh} E_P prollassantīm K₁; prollassantī K₆, prollassantī K_{2 4 10} L₂, prollassanti K₁₂, prollassantī T, prālassantī K₁₁
³¹⁶ māyāṃ] K_{1 2 6 9 10} L₂ E_{AN} E_{Kh} E_P; māyā K_{4 12} T, sāyāṃ K₁₁
³¹⁷ vañcanīm] K_{1 2 9 11 12}; vañcanī K₆, vañcanī K_{4 10} L₂, vacanīm T, vañcanam E_{AN} E_{Kh} E_P
³¹⁸ hrīm] K_{1 2 4 6 9 10 11} T E_{AN} E_{Kh} E_P; om hrīm K₁₂, hrīm kṣa L₂
³¹⁹ māyā] L₂ E_{AN} E_{Kh} E_P; māyāṃ K₉ T, yāyāṃ K_{1 2 4 6 10 11 12}
³²⁰ grasate] K_{6 11 12} L₂ E_{AN} E_{Kh} E_P; grasapta K_{1 9 10}, grasapte K_{2 4}, grāsamaṃ T
³²¹ cittaṃ] K_{1 2 9 11} E_{AN} E_{Kh} E_P; citaṃ K_{10 12}, citta K_{4 6}, ciṃta T, ciṃtyaṃ L₂
³²² kālakulākulam] K₁₂ E_{AN} E_{Kh} E_P; kālakalākulam K_{6 11}, kālakalākulām K₁, kālakalākulām K_{2 9}, kālakalākālām K₄, kālalākulām K₁₀, kālakalīkṛtaṃ L₂, kālamkalākulam T

grāsānte na smaret kiṃcit kālas tasya karoti kim//49//

iti śrīśiddhanāgārjunaviracite kakṣapuṭe mṛtasamjīvinīkārajñānaṃ nāma
ekonaviṃśaḥ paṭalaḥ

K₆.113r

³²³ smaret] K_{2,6,10,11} L₂ T E_{AN} E_{Kh}; smaren K₉, smare K_{1,4,12}

³²⁴ śrīśiddhanāgārjunaviracite] K_{1,2,10} T E_{AN} E_{Kh} śrīśiddhanāgārjunaviracite K_{6,11,12} E_P; sid-
dhanāgājjam naviracite K₄, śrīnāgārjunasiddhavaracate L₂, om. K₉ T

³²⁵ kakṣapuṭe] K_{1,2,4,6,9,10,11,12} L₂ E_{AN} E_{Kh} E_P; om. T

³²⁶ mṛtasamjīvinīkārajñānaṃ] K₆ mṛtasamjīvinīkārajñānaṃ K₄; mṛsamjīvinīkārajñānaṃ K₁₁,
mṛtasamjīvanīkārajñānaṃ K_{1,2} L₂, amṛtasamjīvinīkārajñānaṃ K₂, mṛtasamjīvanādikaṃ K_{1,10}, ka-
lavañcanaṃ E_{AN} E_{Kh} E_P, kalajñānaṃjāma L₂, om. K₉ T

³²⁷ nāma] K_{1,2,4,6,10,11,12} E_{AN} E_{Kh} E_P; om. K_{9,10} L₂ T

³²⁸ ekonaviṃśaḥ] K_{1,9,10} L₂; ekonaviṃśatiḥ K_{2,6,11}, ekonaviṃśati T, ūnaviṃśatitamaḥ E_{AN},
trayoviṃśaṃ E_{Kh}, catucitsati K₄, viṃśatimaḥ K₁₂, unatrimśaḥ E_P

³²⁹ paṭalaḥ] K_{1,2,4,6,9,10,11,12} L₂ E_{AN} E_P; paṭhalam E_{Kh}, paṭala T

Chapter 19 Mṛtasamjīvinī and Kālaññāna

Then [the teacher] set forth the knowledge of reviving the dead.

1: I will briefly explain the knowledge of reviving the dead. Having placed a *liṅga* at the bottom of an *ānkola*¹-tree, he should worship it.

2: He should worship a new pot next to the *liṅga* and cause the tree, the *liṅga* and the pot to be tied together by one thread.

3: Together with four *sādhakas*², he should worship [it] with the *Aghora*³-[mantra] in a regular manner, every *yāma*⁴ of the day and night.

4: From the beginning of flower blooming to the end of fruit ripening, the wise man should perform the *sādhana*⁵. Having taken the ripened fruits, he should fill the aforementioned pot with them.

5: The wise man should worship the pot with perfume⁶, flower without flaws and so on. Having taken away the chaff of seeds, he should rub the mouth of seeds. In the mouth [of seeds], he should smear the powder of borax bit by bit.

¹ *ānkola*: sage-leaf alangium, *Alangium salviifolium*.

² *sādhaka*: a practitioner in the *siddha* tradition. ‘Siddha’ indicates a person who has already attained a certain *siddhi*. ‘Sādhaka’, on the contrary, indicates a person who aims at attaining a *siddhi*.

³ *Aghora*: a form of Śiva. The *Aghora* mantra appears after the eleventh verse. This mantra appears several times in the *Kakṣapuṭatantra*. On *Aghora* and *Aghora* mantra, see Törzsök [2012:1-5] and Goudriaan [1978: 154–157].

⁴ *yāma*: a period of 3 h.

⁵ *sādhana*: a procedure intended to attain a certain *siddhi*.

⁶ K_4 6 11 12 support ‘*gandha*’ (perfume). All printed editions and T support ‘*arghya*’ (water offered at respectful reception of a guest).

6: The inside of the wide-mouth vessel should be plastered by clay, which is taken from a woman of potter class. He should sow seeds there.

7: Having carefully arranged the seeds in a spiral with their mouths turned upwards, he should dry the vessel and place it upside down in the middle of a bowl made from copper. He should keep it in the sunshine and take the oil [from seeds] and keep it.

8: A half *māśā*⁷ of this oil and a half *māśā* of sesame oil should be properly given to the corpse by putting it in his nose.

9: At that moment, he can truly revive the person who went to Yama's place. The dead by disease and by snakebite will certainly be brought back to life.

10: He should mingle the human semen and quicksilver in the same amount with the oil. Having given it to the corpse, or the person who has suffered a fatal snakebite,⁸ he immediately brings it back to life. It is not curious. Thus, Mahādeva said.

11: He should take the root of *guḍūcī*⁹ on the day when the moon abides in Puṣya,¹⁰ which coincides with the light half-month,¹¹ and drink one *karṣā*¹² of it with

⁷ One *māśā* is equal to 1.1 g.

⁸ *kāladaṣṭa*: fatal snakebite. Bhaṭṭa Rāmakaṇṭha explains 'kāladaṣṭa' in his comment on the *Kīraṇatantra* 4.11, as follows: *maraṇakāla eva yo daṣṭaḥ sarpeṇa sa kāladaṣṭaḥ kṣīṇakarmety arthaḥ*. See Goodall [1998].

⁹ *guḍūcī*: *L. Tinospora cordifolia*.

¹⁰ *puṣya*: the eighth lunar mansion.

¹¹ *bhāskara*: the light half-month, or the sun. It possibly means Sunday as a synonym of 'ravi' or 'arka'.

¹² One *karṣā* is equal to 18.1 g.

hot water. It is excellent to undo the unexpected death.

Mantra: Om̐, homage to those undreadful, those dreadful, and those more dreadful than the dreadful,¹³ those all who are manifestations of Rudra!

This mantra is applied to both the aforementioned procedures.¹⁴

Then [the teacher set forth] the knowledge of the time of death.¹⁵

12: He should draw the lotus having twelve petals with yellow pigment, turmeric mixed with red lac and blood taken from the ring finger. Outside of this, he should write sixteen petals, similar to that. Furthermore, outside of that, he should write the seed syllable on the petal.

13: The years [should be written] on the first petals; the months on the outer petals; the days on the sixteen petals; the name of the target on the pericarp.

14: He should perform a *pūja*¹⁶ to it in rotation.¹⁷ At the end of the *pūja*, he should look at it. He will certainly die on the date whose figures have disappeared on the petals.

15: He should see the year, month and day; if the syllables of his own or others'

¹³ The mantra is dedicated to three forms of Rudra, i.e. aghora (undreadful), ghora (dreadful) and ghoraghoratara (more dreadful than the dreadful).

¹⁴ First one is the procedure of the *aikola* treatment (2-10), and second one is the procedure of the *guḍācī* treatment (11).

¹⁵ *kālajñāna*: knowing the time of death.

¹⁶ *pūja*: an offering ritual.

¹⁷ $K_{4,6,9,11}$, L_2 and T support 'cakravarttan' (turned around). $K_{1,2,4,10}$ and two printed editions support 'cakravat' (in rotation, or having a round shape).

name are not deleted, then he will not die.

16: [He] knows the time period up to twelve years. Thus, Śiva told.

Mantra: Om, (Udyati)¹⁸, the supreme time personified, the embodiment of death, the body of the wheel of time,¹⁹ show me the time of death, show me the most important time, *svāhā!*

Having regularly recited that mantra one thousand eight times, he should perform a *pūja* with five services²⁰ up to the seventh day. It becomes true.

18: On the fifth day of the dark half of Mārgaśīrṣa²¹ month, having brought a dustless, beautiful birch bark leaf, he should write a *vidyā*²² taught by Śiva, with the red lac, turmeric, yellow pigment and blood taken from his own ring finger.

19: At the beginning, having performed a *pūjā* in a regular manner, he should worship the *vidyā*. Having placed it in the middle of a pair of shallow bowls²³ and covered it with *jātī*²⁴ flowers, he should keep the *vidyā* on a pure pedestal. He should recite the *vidyā* in a low tone at night.

¹⁸ Aside from 'udyati', MSS and printed editions show various readings including 'udya', 'adya', 'unmyam' and 'dhatta', and no one provides a meaningful sentence.

¹⁹ 'kālapuruṣa (the supreme time personified)', 'saṃhāramūrti (the embodiment of death)' or 'kālākṣakāya (the body of the wheel of time)' is supposed to be an epithet or a form of Śiva,

²⁰ pañcopacāra: There are various kinds of five services such as water, light, incense, flowers and food.

²¹ Mārgaśīrṣa: November to December.

²² vidyā: a spell.

²³ Most MSS support 'śarāvayuga' (a pair of shallow caps) but all printed editions and external evidence support śarāvapuṭa (a shallow cap).

²⁴ jāṭī: several kinds of jasmin.

20: In the early morning, having performed an *ārcana*²⁵ in a regular manner repeatedly, a girl²⁶ is to be worshipped. After that, the *sādhaka* should look at the *vidyā* with concentration.

21: In the case the *varṇa*²⁷ increases, he will get a kingdom; if the *mātrā*²⁸ increases, he will get prosperity; if it remains the same, he will get happiness and good health; if the *bindu*²⁹ is damaged, he will suffer damage; if the *mātra* decreases, he will get a sickness; if the *bindu* disappears, he will suffer death.

Mantra: hrīm̐, hrūm̐, (mleṃ)³⁰, [homage] to the great lord, protect, protect, Mṛtodhavā,³¹ (mleṃ) hrūm̐, hrīm̐, vicce, vicce!

([Then, the teacher set forth] the knowledge of the signs of death.)³²

22: If the man who stands facing north thinks it is the south, the person will not live seven months.³³

23: If someone sees the bright and shining sun having a hole, the person will go to Yama's house by the end of the year. There is no other way. Thus, Bhairava told.

²⁵ *ārcana*: chanting the names of the deity.

²⁶ *kumārikā*: a girl or Durgā.

²⁷ *varṇa*: a letter or character.

²⁸ *mātra*: a vowel sign, i.e. stroke(s) of ā, i, ī, u, ū, ṛ, ṝ, e, ai, o, au.

²⁹ In this context, 'bindu' means *anusvāra*.

³⁰ Aside from 'mleṃ', MSS show various readings including 'mle', 'sleṃ' and 'hlaṃ'.

³¹ Printed editions support 'mṛtāmṛtodbhava', and external evidence supports 'mām amṛtodbhava'.

³² Only two printed editions (E_{AN} E_{Kh}) have divided the following section from the former part by the subtitle.

³³ *saptamāsa*: K_{6,11} and T support 'saptarātra' (seven nights).

24: If someone always sees the entire white, black or yellow disk of the sun, the person will not certainly live more than one year.

25: When someone sees the disk of the sun in water, if it is complete, the person will not die at any time; if it has a gap in directions,³⁴ he will die after one, six, two or three months, respectively; if it has a hole in the middle, he will die by the tenth day; if it is made hazy by smoke, he will die on that very day.

26: If someone does not see a reflection of Alcor, Polaris, the moon or the Milky Way, the person is destitute of energy, and will surely die at the end of the year.

27: If the moon or the sun with a hole, or without light, is seen in a mirror, he will die after one year.

28: When [the *prāṇa*] flows in the sun abundantly,³⁵ but [the *prāṇa* in] the moon³⁶ is not observed, his death will take place by the end of the year. [Thus] Śiva told the knowledge of the time of death.

29: If his chest dries immediately after taking a bath, or if there is no steam around his head, the person will not live seven months.

30: If his footstep on the mud or sand is broken from the toe or from the heel, the person will not live beyond seven months.

³⁴ In this context, 'dikṣu' (in directions) means 'in the east, south, west, or north'.

³⁵ *sūrya*: the sun; it means the vein known as *piṅgala*, which lies to the right of the spine.

³⁶ *soma*: the moon; it means the vein known as *iḍā*, which lies to the left of the spine.

31: If someone obtains the dark or red cloth, red garland or red unguent without reason in a dream, the person will not live by the end of the sixth month.

32: If devotion, discipline, mindfulness, renunciation, wisdom or strength is abandoned without reason by him, the person will not live by the end of the sixth month.

33: If someone sees oneself surrounded by *rākṣasas*, *bhūtas*, *vetālas*, dogs, boars, asses, vultures, crows, owls, buffaloes or camels in a dream, the person will not live beyond one year.

34: If someone sees his own shadows without head, or if he sees very black stars, he will not live by the end of the sixth month.

35: If someone sees his own body becoming gross or being smeared by oil in a dream, or if someone is always afraid or angry, the person will definitely not live more than one month.

36: If someone sees a rainbow at night, a meteor in the daytime or Saturn in the cloudless sky, the person will die after six months. Thus, Śaṅkara told.

37: If the pulsation is not observed at two depressions of the forehead, between the eyebrows or at the articulations of the ankles, the person will not live more than one month.

38: If [his] eyes always emit [tears], he cannot hear clearly, or he cannot perceive the smell of a lantern, the person will not live more than half of a lunar month.

39: If someone sees a tree without branches, a town of *pretas*, *piśācas* or non-divine beings in a dream, the person will not live more than ten months.

40: If he has grey-coloured lips, a parched palate or bended shoulders, the person will not live by the end of the sixth month.

41: If all the lice, flies and so on leave his leftovers in disgust, the person will not live by the end of the sixth month.

[Then the teacher set forth the method of cheating death.³⁷]

42: Having obtained the knowledge of death, then he can cheat it with the repeated practise of *mantra*, meditations and *rasāyana*.

43: Brahman, Viṣṇu and Rudra should be prayed in turns. (The mantra practice should be undertaken. Thus, Śiva told in Mantra and Tantra.)³⁸

44: (Brahman permeates into his body for eleven years, and then Viṣṇu and then Rudra are rotated by turns.)³⁹

45: At the time of Brahman, he should visualize [Brahman] in the navel lotus; at the time of Viṣṇu, [he should visualize Viṣṇu] in the heart lotus; at the time of Rudra, [he should visualize Rudra] in the throat lotus; then, he cheats death.

46: He should recite the *vidyā* of Jyotīrupā, who draws death. If he recites it one

³⁷ The sentence is added by the translator.

³⁸ Most MSS lack this sentence.

³⁹ Most MSS lack this verse.

hundred thousand times, death will turn away.

Mantra: (hlīm, praṃ, kṣauṃ, ṭhaṃ, ṭhām, kroṃ)⁴⁰, Sammohinī, Caṇḍā, homage to the goddess who draws death!

Thus, he should recite. Then, he should sacrifice offerings into the fire while saying 'svāhā' at the end of the mantra.

47: Or he should recite [the mantra of] Kubjikā, Samayā or Navātmikā. This cheating of death is told for a person who adheres to the western sacred tradition.

48: He should always recite [the *bīja* of] Māyā, who cheats death, visualizing her like a snake made of light, flashing upwards from a navel to the *brahmarandhra*.⁴¹

Bīja: hrīm

Thus is [the *bīja* of] Māyā.

49: A person who suppresses his own mind confused by poison⁴² does not think [anything] after suppression. What can death do to him?

Chapter 19, Mṛtasamjīvinī and Kārajñāna in the *Kakṣapuṭa* written by Śrī Siddha Nāgārjuna.

⁴⁰ There are various readings in MSS and printed editions.

⁴¹ brahmarandhra: a suture or aperture in the crown of the head through which the soul is said to escape upon death.

⁴² kālakulākula: 'ākula' (confused) by 'kālakula' (a kind of poison?).

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I gratefully acknowledge the support and guidance of Professor Harunaga Isaacson and the advice of my colleagues who attended our weekly reading sessions in Hamburg, including Michael Slouber, Ken'ichi Kuranishi, Jung Lan Bang, Andrey Klebanov and Lydia Porter. Fortunately, I was also able to receive helpful suggestions from Professor Alexis Sanderson and Dr. Dominic Goodall, who visited Hamburg.

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