Mantrasādhana: Chapter One of the Kāśapaṭṭatantra
Introduction, Critical Edition and Translation

Chieko Yamano
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The Word has been regarded as sacred in both ancient Eastern and Western civilizations. In India, the *vāc* (word) has been deified as a goddess, or regarded as having the nature of a god or goddess, since Vedic times. The act of naming was sometimes associated with the act of creation. The Word was seen as embodying the power of creation by Prajāpati, and was identified with Brahman, the primordial reality or the Absolute. The *aṅga* (syllable) ‘*om*,’ which represents Brahman, was regarded as the universe itself and became an object of Upaniṣadic speculation, which deconstructed it into three morae: *a*, *u*, and *m*, and interpreted them as three Vedas, three genders, three worlds, or three divinities.

The idea of the Word as the power of creation and the syllable as a principle of the universe developed further in the Tantric tradition throughout medieval India. The mantra plays a crucial role in *sādhanas*, Tantric practices that aim for various mundane or supramundane attainments. Just as Brahman is present in *om*, certain entities are present in a syllable called *bīja*, and are addressed in the imperative mode in mantras. This tradition has produced an enormous number of mantras, forming an elaborate system of symbol manipulation through which humans can control the world.

The sound of the Vedic word is more important than the letter. The hymns and mantras in the Vedas must be transmitted by word of mouth. The intangible entity in this tradition is given higher priority than the
tangible. The Tantric tradition inherited this idea; however, the written word has also become increasingly important. In Tantric practice, the bija appears in the form of both sound and letter; the written mantra is used as an amulet or talisman and further enshrined or worshipped like a deity; and the yantra, a mystical diagram consisting of aksaras, is used for various purposes. A preference for materialization or fetishism is seen in various Tantric practices.

Here I discuss the Tantric mantras, focusing on the written aspect, used in the sādhana of the Kakṣapūṭatantra.

Contents of Chapter 1

The Kakṣapūṭatantra is a manual of Tantric practice exclusively dedicated to magical procedures and intended to generate worldly benefits. It was probably compiled around the tenth century CE. Although it is based on the Śaiva tradition, its authorship is traditionally ascribed to Nāgārjuna, one of the most famous Buddhist scholars.

There are a considerable number of manuscripts of the work, most of which are dated to the seventeenth century or later and bear various titles, including Kakṣapuṭa, Kacchāpuṭa, Kakṣyāpuṭa, Kakṣapuṭasarvasamgraha, and Siddhanāgarjuna. The strange term “kakṣapuṭa” is the compound of “kakṣa,” which means hiding-place, the armpit, a woman’s girdle, an enclosure, etc., and “puṭa,” which means a fold, a hollow space, a cup made of a folded or doubled leaf, etc. The combination of these words means the armpit, or a cloth passed between the legs to cover the private parts. A Tibetan text with the same title translates this as “mchan khang gi sbyor ba” (the union of armpit). However, the relationship between the term and the contents of the text is unclear.

Furthermore, some of the manuscripts that I use are titled Kacchāpuṭa instead of Kakṣapuṭa in the colophons of each chapter. This
term means a turtle shell, a box with compartments, and so on. In the Brhadisaṃhitā, Varāhamihira uses the term to mean a small box with sixteen compartments used for storing fragrant substances. The term “kacchapuṭa” possibly means the kūrmacakra, a yantra formed to resemble a turtle, which is mentioned in the first chapter. The title Kaksapuṭa seems to have resulted from a phonetic confusion between ccha and kṣa.

The first chapter of the Kaksapuṭa explains the mantrasādhana or preparatory procedures for performing various sādhanas in the following chapters. The tantra opens with verses dedicated to Śiva and Vāgdevatā (the goddess of the Word) [1–2]. It then notes that the tantra is a collection of the teachings which Śiva taught to Pārvatī. These are also the teachings which gods, siddhas, munis, and so on, taught in a previous time [3–5]. The tantra also includes the title of the āgamas consulted by the compiler [6–10]. Next, it lists the nineteen sādhanas explained in the following chapters, advising that the mantrasādhana should be performed before all these sādhanas [11–15].

The mantrasādhana is also known by the name of the puraścarana or preparatory activity. This usually details the suitable place and time for each sādhana, and the recommended rosary and seat to be used. It also includes the rules of japa (recitation) and homa (fire offering) for the sādhana. The Kaksapuṭa first details the mantrāṁśaka, a method to ascertain if the mantra is appropriate for a practitioner [16–28]. Next, it explains the kūrmacakra, i.e. a yantra with which the practitioner checks whether or not the place is auspicious [29–39]. It next makes the following recommendations for each sādhana: which rosary should be used and how to tell the beads [40–49]; the suitable place, season, and date [50–59]; the

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1 There is another possibility. Chapter XX of the Kaksapuṭa explains a yantra with sixteen compartments, similar to one of Brhadisaṃhitā. The yantra would be “kacchapuṭa”.

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seats and seating postures to be used [60–66]; the vāsanā (imaging) or the object that the practitioner visualizes in each sādhanā [67–69]; and the sthānadhyaṇa or the cakra, on which the practitioner should concentrate during each sādhanā [70–77]. It also recounts the brief rules of japa [78–80] and homa [81–88] and, complementarily, recommends diets to be followed after sādhana [89–91]. The Mantrasādhanā Chapter concludes with the method called saptopāya (seven means) that should be performed when a mantra has had no effect [92–107].

In the following sections, the mantrāṁśaka, kūrmacakra, and saptopāya are discussed in more detail to clarify the features of Tantric mantra used in the sādhanā.

**Mantrāṁśaka (Examination of Mantra)**

As a preparation for the sādhana explained in the following chapters, the practitioner should ascertain if the mantra recited in them is appropriate for him. The mantrāṁśaka is a kind of divination, through which one can predict the result of the relevant sādhana, using aksaras of both mantra (mantra-aksara) and one’s own name (ātmanāma-aksara). At first, one should break up the mantra and one’s own name into syllables, and then further divide this into consonants, vowels, anusvāra (ṁ), and visarga (ḥ). If there are consonant clusters, they should also be divided into each consonant. In the commentary on the Svacchandatantra [8.20], Kṣemarāja explains this process taking the mantra “om śivāya namah” as an example. The first syllable “om” comprising a, u, and anusvāra, is broken up into three aksaras: a, u, and ma². The second syllable “śi” is broken up into ša and i. In this manner, the whole mantra is broken up into 10 aksaras:

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² Kṣemarāja converts the anusvāra into ”ma”, but the Kaksapuṭa probably does into “āṁ”.  
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a, u, ma, śa, i, va, ā, ya, na, and ma. Kṣemarāja does not count the visarga here, but the Kāṣapaṭa suggests that the visarga, too, should be counted, i.e. “aḥ” is to be added at the end, in this case.

Then these aksaras are purified by a means called saṃskāra. The Mantra is supposed to have various kinds of faults (doṣa) sometimes. The Kāṣapaṭa does not mention the mantra-doṣa, but other āgamas and treatises such like the Netratantra [8.59–63], the Tantrarājatantra [1.75–48 and 1.73–85], the Kulārṇavatantra [15.65–69] and the Śāradātilaka [2.64–110], list various kinds3. The mantra-saṃskāra is a means that purifies those doṣas contained in the Mantra. We find various ways of conducting the mantra-saṃskāra presented in the Netratantra [18.6–8], the Kulārṇava [15.71–72], and the Śāradātilaka [2.114–123].4 The Kāṣapaṭa does not give an explanation for the mantra-saṃskāra, but describes how to purify the aksaras of one’s own name. According to the Kāṣapaṭa, the practitioner should purify them using the name given by his guru. This name, along with that given by his parents, should be broken up into aksaras. The practitioner should then combine both into an aksara one by one, and pronounce them.

After purifying the aksaras of one’s own name in this manner, the practitioner should assign the aksaras of the mantra into four categories: siddha, sādhyā susiddhi, and ari. Since the Kāṣapaṭa explains this briefly, we cannot clarify as to how they were so assigned; however, Kṣemarāja’s commentary on the Svacchanda [8. 20–22] gives a detailed account of the subject. According to Kṣemarāja, one should count the number of aksaras between the ātmanāma-aksara and mantra-aksara in the order of Sanskrit syllabary, on one’s four fingers. If the mantra-aksara falls on the first finger,

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3 The Netratantra, Tantrarāja, Śāradātilaka, and Kulārṇava count 9, 25, 50, and 60 doṣas, respectively. On the mantra-doṣa, see André Padoux [2011: 89].

the akṣara is siddha; on the second, it is sādhya; on the third, it is susiddhi; on the forth, it is ari.

Name: Viṣnumitra

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Mantra: om śivāya namah

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ex) N1: व→ M1: आ = 2: sādhya
N2: इ→ M2: उ = 2: sādhya

André Padoux [2011: 21] points out that, aside from the Svacchanda, the mantramśaka, which does not use a specific yantra, but just counting on fingers, is also mentioned in the Netranatra [18.12]. Even though the Kāṣapūta mentioned the title of the Merutantra as its reference, it differs from this, as the mantramśaka of the latter employs specific yantras. The Svacchanda and the Netranatra, both of which are listed in the reference

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5 However, the Netranatra itself only mentions four categories. The method is explained by Kṣemarāja in his commentary.
list in the introductory portion of the *Kakṣapuṭa*, must be the main sources of the *mantrāṃśaka* here.

After assigning all *aṅgaras* to four categories, the practitioner should ascertain whether the whole mantra is auspicious or not. The *Kakṣapuṭa* provides two ways to assign the whole mantra to *siddha*, *sādhya*, *susiddhi*, or *ari*. The mantra that has all four categories is assigned to *siddha*; that which has three categories excepting *siddha* is assigned to *sādhya*; that with three categories excluding *ari* is assigned to *susiddha*; and that which has three categories excepting *susiddha* is assigned to *ari*. Alternatively, the mantra that has a *siddha* at the beginning, end, or middle, is assigned to *siddha*; that which has a *susiddhi* at the beginning and end is assigned to *susiddhi*; that which has a *sādhya* at the beginning and end is assigned to *sādhya*; and that which has a *susiddhi* at the beginning and end is assigned to *susiddhi*. Although this takes time, the mantra assigned to *siddha* will bestow success. That assigned to *sādhya* also will bestow success, but one should perform a *japa* (recitation) and *homa* (fire offering) for a long period. That assigned to *susiddhi* will immediately bestow success just through *smṛti* (mental recitation), and that assigned to *ari* brings death to the practitioner.

The *mantrāṃśaka* mentioned in the *Kakṣapuṭa*, has the simplest procedure amongst the various *mantrāṃśakas*. The most popular procedure of the *mantrāṃśaka* is one that employs a square-shaped yantra having 16 compartments, called *akathaha-cakra*. In this procedure, the four categories are divided into 16 subcategories. The *Kulārnava* [15. 78–99] explained various yantras used in the *mantrāṃśaka* including the *akathaha-cakra*.6

6 These are the *akathahacakra, akadhamacakra, naksataracakra, rāśicakra, rṇidhanicakra, and kulākulacakra*. On these yantras, see Bühnemann [1991a: 95–103] [1991b: 293–297].
Kūrmacakra (Yantra Portrayed as a Tortoise)

The kūrmacakra is a square-shaped yantra having nine compartments, each of which is assigned to the face, arms, heart, sides, legs, and tail of a tortoise. Using this yantra, one can ascertain if a place where the sādhana is to be performed is auspicious. The 49 akṣaras (syllabograms) are allocated to the nine compartments in the following manner: 16 vowels in the central compartment; ka-varga in the east; ca-varga in the southeast; ṭa-varga in the south; ta-varga in the southwest; pa-varga in the west; ya-varga in the northwest; śa-varga in the north; and kṣa (or ḷa and kṣa) in the northeast. The kūrmacakra is mentioned in various āgamas and treatises, however some of them prescribe different ways to allocate akṣaras. The Śāradātilaka describes a slightly more complicated kūrmacakra, which has nine compartments nested in the centre compartment, each of which has a pair of vowels.

Having allocated akṣaras, the practitioner worships nine tutelary deities, enshrined in each compartment.

Then, the Kakṣapuṭa instructs as to how one may ascertain the dipasthāna, an auspicious place. At first, one finds the first akṣara of the name of place where the sādhana is to be performed, in the kūrmacakra. The compartment, where the akṣara is placed, is assigned to the face of
tortoise. With reference to the position of the face, other compartments are allotted to arms, heart, sides, legs, and tail. The practitioner notes his own position, amongst the nine places, by applying the *kūrmacakra* to a given area; a city, town, village, pilgrimage site, cemetery, shrine or house. In case the practitioner is located in the face-part, it will bring him excitement; in the hand-part, it will bring a little enjoyment; in the belly-part, it will bring neither enjoyment nor suffering; in the feet-part, it will bring suffering; and in the tail, it will bring death or imprisonment.

It seems that the *Kakṣapuṭa* explains the above procedure based on an account in the *Merutantra* [6. 272–289]. Aside from the *Merutantra*, the *Tantrarāja* [5. 88–101] also gives a detailed account of the subject. However, the *Tantrarāja* uses the term ‘*kūrmavibhāga*’ instead of ‘*kūrmacakra*’; and this term also appears in Varāhamihira’s *Brhatasamhitā*. The *kūrmavibhāga* explained in the *Brhatasamhitā* [14. 1–33] is a chart used for astrological divination, which predicts the demise of a king of a country. In this case, the nine compartments are allocated to certain places in Bhārata (India), and each compartment is related to three of 27 mansions. As Katsuyuki Ida pointed out [Ida 2005: 125–126], the *kūrmacakra* appearing in Tantric texts is derived from an antecedent of *jyotisāstras* (astrological treatises) including the *Brhatasamhitā*.

**Saptopāya (Seven Means)**

If the mantra does not manifest its effect despite following a prescribed procedure, the practitioner should perform the *saptopāya*, or seven means, that is, *drāvana* (softening), *bodhana* (awakening), *vaśya* (controlling), *piḍana* (pressing), *śoṣa* (drying up), *poṣaṇa* (nourishing), and *dahana* (burning). These are the means that rejuvenate an ineffective mantra.

The *drāvana* aims to soften the mantra through tying it to the *bija* of
Varuna, the god of Water, and sprinkling a mixture of milk, butter, water, and honey on the written mantra. If this does not work, the practitioner should make his next move, the bodhana. One makes the mantra awaken through placing the bijas of Sarasvati, the goddess of Speech, before and after it. If this does not work, the vaśya should be performed. This brings the mantra under his control. One should write the mantra with red sandalwood, costus, turmeric, beeswax, and red arsenic on a birch bark, and wear it around one’s neck. If this does not work, the pīḍana comes next. The practitioner steps on the written mantra, and while reciting it joined its padas upside down. If this does not work, one should move to the next step, the posaya. It aims to nourish the mantra. One should write it with cow-milk and honey, attaching Tripurasundari’s bija to it, and wear it on one’s hand. If this does not work, the śoṣaṇa, which aims to dry up the mantra, should be performed. The practitioner attaches the bijas of Vāyu, the god of Wind, to it, and keeps the written mantra around his neck. The last resort is the dahanīya, which aims to burn the mantra at the stake. The practitioner encloses every aksara of the mantra with four bijas of Agni, the god of Fire, and keeps the written mantra on his neck. The Kakṣapuṭa asserts that the mantra will certainly have an effect after using these means.

The saptopāya, which encourages the mantra using bijas or materials, has some concepts in common with the mantra-samskāra (purification of mantra) explained in the Netratantra [18.6-8], the Kulārnava [15.71-72], and the Śāradātilaka [2.114-123]. However, they have few practices in common. For example, the bodhana prescribed in the Śāradātilaka, is a practice of touching each aksara with oleander flowers while reciting Agni’s bija; in the Netratantra, there is a practice of adding ‘namah’ to the mantra.7

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Among the *saptopāya*, the *drāvaṅa*, *bodhana*, *posaya*, *śosana*, and *dahanīya* use a *bija*, and attach it to the mantra. Kṣemarāja’s *Netratantra-dyota* or the commentary on the *Netratantra* [18.10–12], gives a detailed account of various methods to tie a *bija* to a mantra.⁸ He explains 11 methods, that is, *sampuṭa*, *grathita*, *grasta*, *samasta*, *vidarbhita*, ṛkṛanta, ṛdyanta, *garbhastha*, *sarvatovṛta*, *yuṅtividarbha*, and *vidarbhagrathita*. Among them, the *grathana*, *sampuṭa*, *vidarbhaṅa*, and *grasta* are used in the *saptopāya* of the *Kakṣapuṭa*. The *grathana* is used in the *drāvaṅa*. According to Kṣemarāja, the *grathana* is the method to place a *bīja* before and after each *aṅkaśara*. Taking “*om śivāya namah*” for example, one should insert Varuṇa’s *bīja* “*vam*” before and after each *aṅkaśara*; *a, u, ma, śa, i, vā, a, ya, na, ma, and ha*.⁹

![Fig. 3](image3.png)

The *sampuṭa* is used in the *bodhana* and the *posana*. It is the method of placing a *bija* before and after the mantra. In the *bodhana*, Sarasvati’s *bīja* “*aim*” is inserted before and after the mantra; in the *posana*, Tripurasundari’s *bīja* “*sauḥ*” is inserted (Fig. 4).

![Fig. 4](image4.png)

The *vidarbhana* is used in the *śosana*. It is the method of arranging an alternating *bija* and an *aṅkaśara* of the mantra. In the *śosana*, the double *bijas* of Vāyu “*yam yam*” are employed (Fig. 5).

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⁸ In the context of the *Netratantra*, that which should be tied to the mantra is not a *bija* but the name of the object.

⁹ However, the *Kakṣapuṭa* states that one should place a *bija* before and after the mantra.
The grasta is used in the dahanīya. It is a method of enclosing each aksara of the mantra within four bijas. In the dahanīya, Agni’s bija “raṁ” is employed (Fig. 6).

We can find parallel verses from the saptopāya section in later texts, such as the Tattvacintāmani [20.93–107], the Śrīvidyārṇavatantra [Ch16], and the Brhattantrasāra [4.44–55]. However, it seems that they do not cite verses from the Kakṣapuṭa. The Śrīvidyārṇavatantra mentions that they are a quotation from the Mahāhārakatantra, while the Brhattantrasāra attributes them to the Gautamiyatantara.

I have not discussed rules of japa (recitation) here, as the focus was on the written aspects of the Tantric mantra. However, a short summary of the same is provided. There are three kinds of japa: reciting in one’s mind, in a low voice, and aloud. The first is applied for śāntika (expelling evil), pauṣṭika (increasing welfare), and mokṣa (liberation); the second for vaṣya (controlling others) and ākrṣṭi (attracting others); the third for minutiae of daily life. The formless, imperceptible, timeless, spaceless, and changeless have been regarded as important aspects of the sacred or numinous entity since Vedic times. Based on this notion, it seems that the inverse relationship between sacredness and concreteness is established here. To put it another way, concreteness is required for achieving worldly, individual benefits.
We find a preference for materialization or fetishism in various Tantric practices, where an imperceptible unity is idolatrized. Similarly, concerning the Word, the written letter is frequently used: the written mantra is worn like a Chinese talisman, receives offerings like a deity, and is aggrieved like a sentient being, as discussed above. Once the sacred word acquired its substantiality, a mantra or a name was broken down into aksaras, resembling a substance broken down into elementary particles, and through analysing the aksaras, the science of divination was developed.

In the Upaniṣad, the aksara ‘om,’ was regarded as the primordial sound, and its three morae were considered as the three principles of the world. The aksara discussed above, however, is regarded as an element of an individual entity rather than a principle. The symbol system of aksara established the science of divination, such as the mantrāṁśaka, which aims to predict the future, and the development of various geometric yantras including the kūrmacakra, which are employed for divination.

At the same time, the symbol system of aksara became the source code of the Mantra, and produced an enormous amount of mantras. The Mantra is sometimes considered as meaningless sounds, but it functions as a script that operates on the world. The saptopāya mentioned above is a kind of an odd debugging process, which removes problems of the script. The written word became increasingly important in Tantric practices. And the Kāṣapūṭa is an excellent illustration of this historical development.
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 (Khanḍelavāla) and P (Pañcānana).

EĀN:
*Indrajālavidyāsamgrahaḥ; tatra indrajālasāstram, kāmaratnam, dattātreya-tantram, saṭkarmmadīpikā, siddhanāgārjunakakṣapuṭam*
Edited by Śriāśubodha Vidyābhūṣana and Śrīnityabodha Vidyāratna (Calcutta: Vacaspatyayantra, 1915)
Sanskrit text, 20 chapters

EKh:
*Siddhanāgārjunatantram; Siddhanāgārjunakakṣapuṭam*
Edited by Es En Khanḍelavāla (Vārāṇasi: Caukhambā Surabhārati Prakāśana, 2001)
Sanskrit text with Hindi commentary, 30 chapters

EP:
*Siddhanāgārjuna-Kakṣapuṭam: mūla o anubāda sameta*
Edited by Pañcānana Śāstri (Kalikātā: Nababhārata Pābaliśārsa, 1984)
Bengali text with Bengali commentary, 31 chapters

Manuscripts
I have used twelve digital copies of manuscripts kindly provided by the Nepalese-German Manuscript Cataloguing Project (NGMCP), two digital copies from the Wellcome Library, London, 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, 3, 4, 6, 9, 10, 11 and 12 only), L (subscript number 1 and 2) are available for Chapter 1.

K₁: NGMCP no. 27933; Microfilm: A 0221–06
   Script (s): Devanāgarī; Material: paper
   110 leaves, chapters 1–20

K₂: NGMCP no. 27940; Microfilm: A 0221–08
   Script (s): Devanāgarī; Material: paper
   Year: Nepāla Samvat 905 (~1785 C. E.)
   48 leaves, chapters 1–20

K₃: NGMCP no. 27934; Microfilm: A 0222–11
   Script (s): Devanāgarī; Material: paper
   15 leaves, chapters 1–2

K₄: NGMCP no. 27929; Microfilm: A 0223–05
   Script (s): Newāri; Material: paper
   156 leaves, chapters 1–25 (chapters 13–14 missing)
   This text has four additional chapters cited from the Uddāmareśvara after Chapter 8 (Senāstambhana), and the chapter on Unmanikarana is placed after Chapter 10 (Mārana).

K₅: NGMCP no. 27939; Microfilm: A 0225–12
   Script (s): Devanāgarī; 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): Devanāgarī; Material: paper
118 leaves, chapters 1–20

K₇: NGMCP no. 27941; Microfilm: B 0161-09
Script (s): Devanāgarī; Material: paper
58 leaves, chapters 2–13

K₈: NGMCP no. 27930; Microfilm: B 0163-06
Script (s): Devanāgarī; Material: paper
6 leaves
This seems to be a part of the *Siddhakhaṅḍa* of the *Rasaratnākara*.

K₉: NGMCP no. 27937; Microfilm: B 0166-19
Script (s): Newāri; Material: paper
48 leaves, chapters 1–20

K₁₀: NGMCP no. 27936; Microfilm: B 0166-21
Script (s): Newāri and Devanāgarī; Material: paper
100 leaves, chapters 1–20

K₁₁: NGMCP no. 27932; Microfilm: B 0167-06
Script (s): Newāri; Material: paper
128 leaves, chapters 1–20

K₁₂: NGMCP no. 27945; Microfilm: C 0025-05
Script (s): Devanāgarī; Material: paper
Year: Vikrama Samvat 1734 (~1677 C. E.)
65 leaves, chapters 1–21
This text has an additional chapter after Chapter 20.

L₁: Wellcome Library, London, no. Alpha 899
Script (s): Devanāgarī; Material: paper
70 leaves, chapters 1–11
L2: Wellcome Library, London, no. Alpha 900

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

T: Tokyo University no. 204; Microfilm: 18.005

   Script (s): Devanāgarī; 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
conj. conjectured
ditt. ditto
em. emended
n.e. no equivalent in
om. omitted in
transp. 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.
Mantrasādhana: Chapter One of the *Kāṣapuṭatantra* (Yamano)

Translation

[ ] word(s) added by the translator

( ) gloss
E\textsubscript{AN} p.264, E\textsubscript{Kh} p.1, E\textsubscript{P} p.1, K\textsubscript{12 4 6 9 10} 11 12 L\textsubscript{1} lv

*\textit{K}3 folio 1(1.1-1.4) is lost

\begin{itemize}
\item[1] yāḥ śāntaḥ paramānvayaḥ paraśivaḥ kaṅkālakālāntaka
\item[2] dhyānāṭīta-anādīnityanīcayah samkalpasamkocakah/
\item[3] ābhāsāntarabhāsakah samarasaḥ sarvātmanābodhakah
\item[4] so 'yaṃ sarvamayo dadatu jagatāṃ vidyādisiddhyāstakam//1//
\item[5] yā nityā 'kulakeliśobhitavapuḥ pūrvoditā jṛmbhate
\item[6] pūrnābhā 'mrṭakuṇḍalāi paraparā mantraṭmikā siddhīnā/
\end{itemize}
mālāpustakadhāriniḥ trinayanā kundenduvārna 'calā
nityānandakulaprapkāśajananīṃ vāgdevatāṃ āśraye//2//
yeṣāṃ vāktrāc chrutāṃ kimcina maṇimatrausadhadikam/
tattatkarmāṃ tāṃ pūrvam prāṇāmāṃ mahātmanāḥ//3//
saṃśāre bahuvistirṇe vidyāsiddhim anekadhā/
proktavāṃ chaṅkaraḥ pūrvam yadi pṛcchati pārṣatī//4//
anyair devaganaḥiḥ siddhair munideśikasādhasakaiḥ/

15 śpustakadhāriniḥ K₁,2 6 9 11 12 L₁,2 ṣpustakadhāriniḥ K₄; ṣpustakadhārīṇāṃ K₁₀; ṣpustakadhāriniḥ Eₐ, Eₖb, Eₚ
16 trinayanā] K₁,2 6 9 10 11 12 L₁,2 trīṇayanā K₄ trīṇayanā K₄; trinayanāṃ Eₐ, Eₖb, Eₚ
17 vārṇā 'calā] em. vārṇācalā] K₄ L₁,2 vārṇācalā K₅; vārṇāvalā K₁₀, vārṇācalām K₁₂,
vārṇācatvā K₂, vārṇādi ca K₁,6,11, vārṇājvalām Eₐ, Eₖb, Eₚ
18 nityānandakula] Eₐ, K₄,10 Eₖb, ṣp. nityānandakula K₄; nityānandakule K₄,10
19 prakāśajananīṃ] Eₐ, K₁,2 6 9 10 11 12 Eₖb, Eₚ; ṣprakā(...)janāṃ K₂, prakāśajananīṃ L₁,2; prakāśajanaṃ K₄
20 vāgdevatāṃ] K₁,2 6 9 11 12 L₁,2 Eₐ, Eₖb, Eₚ; vāgdevam K₄, ānandatāṃ K₁₀
21 āśraye] K₁,2 6 9 11 12 L₁ Eₐ, Eₖb, Eₚ; āśrayā K₁, āśraya K₁,4,10, āśramet L₂
22 vāktrāc] K₄,10 11 12 Eₐ, Eₖb, Eₚ; vāktrāc K₄, vākta K₁, vā(...)ā L₂, vākra K₂, vākyam L₁
23 tattatkarmāṇi] tattatkarmāṇi K₉ tattatkarmāṇi K₄ tattatkarmāṇi K₁₂; tan tattatkarmāṇi K₁₀
tan tattatkarmāṇi K₂ tan tattatkarmāṇi K₁,6,11, tattatkarmāṇi L₂, tatan karmanā L₁, tattakarmani Eₐ, Eₖb tattakarmani Eₚ
24 tāṃ] K₁,2 6 9 11 12 L₁,2 tāṃ K₄,10 12; ratān Eₐ, Eₖb, Eₚ
25 pūrvam] K₄ L₂ Eₐ, Eₖb pūrvam K₁,6 9 11 12 Eₚ; pūrvaṃ K₂, pūrva K₄, pūrṇān pūrṇān L₁
26 mahātmanāḥ] K₁,2 6 9 10 11 L₂ Eₐ, Eₖb; mahātmanā K₄,12, mahājanān Eₖb, Eₚ, punah punah L₁
27 siddhim] K₉ L₁, siddhim K₁,2 6 11 12, siddhim K₁₀ Eₐ, Eₖb, Eₚ
28 proktavāṃ] Eₐ, Eₖb proktavāṃ K₄,10 L₂ Eₚ proktavāṃ K₄,5; proktavāṃ L₁, proktavā K₉, proktavāc K₉, proktvasāṃ K₁₁, proktasāṃ K₁₂
29 yadi] K₁,3 4 6 9 10 11 12 Eₐ; (...)di K₂, yada Eₖb, Eₚ, yada L₁, yatin L₂
30 pārṣatī] K₂,1, L₂ pārṣatī K₁,3 4 6 9 10 11 Eₚ; pārṣati K₁,4,12
31 devaganaḥ] K₄,10 11 12 Eₐ, Eₖb, Eₚ, devaganaḥ L₂ K₄; devai gaṇaḥ K₁₂
32 munideśikā] K₄,1,2,3 4 6 11 Eₐ, Eₖb, Eₚ munideśika K₅, mmanideśika K₁₀, munir desika K₁₂,
munibhir L₁, (b)alir desāka L₂
33 ṣādhaṇaḥ] K₁,2,3 4 6,9 11 12 L₂ Eₐ, Eₖb, Eₚ, ṣādhaṇail K₄; ṣādhaṇottamaḥ L₁

98 Mantrasādhana: Chapter One of the Kāksaputaṭantra (Yamano)
Mantrasādhana: Chapter One of the Kāksaṇapatantra (Yamano) 99

yad yad utkān hi śastraśu tat sarvam avalokitam//5//
śambhave yāmale śakte maule kauleyaḍāmāre/
svachchande lākule śaive rājatantra 'ṁṛteśvare//6//
uḍīśe vātule tantre ucchīṣe siddhaśāvare/
kīkini mergerutantre ca kālacakāṇḍeśvarimate//7//
śākinīḍākīnīntantre raudre 'nugrahaniṃgrahē/
kautukale śalyantantre ca kriyākālagunottare//8//

K10 2v

34 yad yad[ K1 3 6 9 10 11 12 L1 2 EAN EKb EP; yad K2 4
35 uktam[ K1 2 3 6 9 10 11 12 L2 EAN EKb EP; uktam K3 L1, u(ck)am K12
36 hi[ K1 2 3 6 9 10 11 12 L2 EAN EKb EP; iha K4, om. L1
37 tat sarvam[ K2 L1 2 EAN EKb tat sarva(m)m K4 tat sarvam K3 9 11 1 Epat sarvam(m)m K6; tan tat
38 sarvam K10, tatatsarvat(m)m K12
39 yāmale[ K1 2 3 6 9 10 11 L1 2 EAN EKb EP; yāmala K12, dāmare L2
40 śakte[ K1 2 3 6 9 10 11 L1 2 śakte K4, śakteh K3, sāstre K10 EAN EKb EP; om. K6
41 maule[ K1 3 6 9 11 L1 2 EAN EKb EP; maul(...) K2, mule K4 10 12
42 lākule[ K1 3 4 6 9 10 11 12 L2; kule L1, kākule EAN EKb EP, (n)ākule K2
43 śāive[ K1 2 3 6 9 11 12 L1; śeve K3 1 3, caiva K4, sauce EAN EKb EP, šaure L2
44 vātule[ K2 9 10 12 L1 2 EAN EKb EP; cātule L1 K4, vātale K1 3 6 11
45 siddhaśāvare[ K1 2 3 6 9 11 L1 2 EAN EKb EP, siddhaśāvare K4; siddhaśāvare K10, siddhaśāmavare L2,
siddhaśāsare K12
46 kīkini'[ K10 EAN EP kīkini K1 3 4 6 9 L1, kīkini K12; kīkinī K3, kīkinī K12, kīkina L2, kīkinīyam EKb
47 merutantre[ K2 EAN EKb EP merutantre K1 2 3 6 11 L1 2 melutantre K12; melutantre K10
48 ca[ K1 2 3 6 9 11 L1 EAN EKb EP, tu K10 12, om. K4
49 kālacakāṇḍeśvarīmate[ em. kā(ṃ)lacakāṇḍeśvarīmate K1 3 6 11 kālacakāṇḍeśvarīmate L1, kālacakāṇḍeśvarīmate K1 3 6 11 kālacakāṇḍeśvarīmate K2, kālacakāṇḍeśvarīmate K10, kālacakāṇḍeśvarīmate K12, kālacakāṇḍeśvarīmate EKb EP, kālacakāṇḍeśvarīmate K4, kālacakāṇḍeśvarīmatam K10
50 śākinīḍākīnīno[ K1 2 6 9 10 11 12 L1 2 EAN EKb EP śākinīḍākīnīno K3, śākinīḍākīnīno K4, śākanāṃ
dākiniṃ L2
51 raudre[ K1 2 3 6 9 10 11 12 L1 2 EAN EKb EP; raudre tamtrēna K4
52 'nugrahaniṃgrahē[ EAN EKb EP nugrahaniṃgrahē K1 2 6 11 L1; nugrahani(h)grahe K3, nugrahe K4, nugrahaniṃgrahē K9 12, tugrahaniṃgrahē K10 12
53 śalyantre[ K1 3 6 9 11 EAN EKb śalyantre K3 L2; śalyantre EP, śilayantre K4, silyantre K10, silyantre K12, śaktitam L1
54 kriyākālagunottare[ K4 L2 EAN EKb EP kriyākālagunottare K12, kriyākālagunottare K2 6 11, kriyākāganottate K1, kriyāgaṇottamam K1, kridyākālagunātture K4,
haramekhale ganthe indrajale rasanave/
aṭharvaṇe mahāvede cārvāke gāruḍe 'pi ca//9//
ity evam āgamoktaṁ ca vaktṛād vaktreṇa yac chrutam/
etat sarvaṁ samuddhṛtya dadhno gṛḥtam ivādarāt/

sādhakānāṁ hitārtṛāya mantrakhaṇḍam ihocytes//10//
vaśyam ākarṣaṇaṁ stambhah moham uccātamāraṇam/
vīdeṣaṁ vyādhikaraṇaṁ paśuśasyārtanāśanam//11//
kautukaṁ cendrajālaṁ ca yakṣiṁmantrasādhanam/
ceṭakaṁ cāṇṭaṁ divyaṁ adṛṣṭyaṁ pādukāgatiḥ//12//

nirākāragunottare L1

44 granthe[ K1 3 6 9 10 11 EAN Ekh Ep] granthe K2 12 L2; granthya K4, tamtṛe L1
45 āṭharvane[ L1 EAN Ekh āṭharvane K10 Ep āṭharvane K5; āṭhavarṇeva K1, āṭharvane K2 L1, āṭharvane K1 3 6 11, āṭharvane K12
46 cārvāke[ K1 2 3 6 11 12 L1 EAN Ekh Ep cārvāke K9 10; cāvake K4, cārvāke L2
47 āgamoktaṁ[ K10 EAN Ekh Ep āgamoktaṁ K1 2 3 4 6 9 11 12; āgamoktaṁ L2, āgamokte K1
48 vaktṛād[ K9 L1 EAN Ekh Ep; vaktād K10, vaktad K12, vaktṛā K4, dvvakṛā K1 2 3 6 11, guru L2
49 yac chrutam[ K5 9 11 EAN Ekh Ep yachrutam L2; yac chutam K11, yachutam K2 2 3 6, yach(ra)m
L1, yachchatam K10
50 etat[ K2 4 6 12 L1 EAN Ekh Ep; tat L1, et K1, tattat K9 10, tatta K12
51 samuddhṛtya[ K1 2 3 6 9 10 11 L1 2 EAN Ekh Ep; samuddhṛtya K12, samuddhasya K4
52 dadhano[ K1 9 10 L1 2 EAN Ekh Ep; dadhano K12, dghno K1 2 3 6 11
53 gṛḥtam[ K1 3 6 10 11 12 L1 2 EAN Ekh Ep; gṛḥtam K4, ghatam K2, dḥṛav K8
54 sāḍhakānāṁ[ K1 3 6 9 10 11 12 L1 2 EAN Ekh Ep; sāḍhakānāṁ K2, sāḍhakān K4
55 hitāṛṛāya[ K1 2 3 6 9 10 11 12 L1 2 EAN Ekh Ep; āgamoktaṁ ca K4
56 vaśyam ākarṣaṇaṁ[ K1 2 6 9 11 12 L1 2 EAN Ekh Ep; vaśyam ākarṣaṇa K3 4, vaśyākarṣaṇa K12, vaśyākarṣaṇa K10
57 stambhah[ K1 3 6 EAN Ekh Ep stambhah K2 9 L1; stambha K4 10, stabhah K12, stambho L1
58 uccātaṁ[ K1 2 3 4 6 9 10 11 L1 2 EAN Ekh Ep uccātaṁ K10 12
59 uccāṣaṁ[ K1 2 3 6 9 10 11 12 L2, uccāṣaṁ K1 2 3 6 9 10 11 12 L2, uccāṣaṁ K1 2 3 6 9 10 11 12 L2
60 paśuśasyāṛthaṁ[ K1 2 3 4 6 9 10 11 12 EAN Ekh Ep paśuśasyāṛtha K3 10 12; paśuśasyāṛtha K4, paḥ(śy) saśyāṛtha K10, paḥ(śy) saśyāṛtha L1, paḥ(śy) saśyāṛtha K10, paḥ(śy) saśyāṛtha L2
61 kautukaṁ[ EAN Ekh Ep kautukam L1, K1 2 3 6 9 10 11, kautuk L2, K4 12
62 cendrajālaṁ[ EAN Ekh Ep cendrajālaṁ K2 L1; cendrajāla K4, cendrajāla K12, cendrajāla K10, cendrajāla K3 6 9 11
63 adṛṣṭyaṁ[ K1 2 3 6 9 11 L1 2 EAN Ekh Ep; mahasyā K4, madrsyaṁ K10, madrsyaṁ K12
64 pādūkāgati[ K1 9 10 11 12 L1 2; pādūkāga(--)ḥ K2, pādūkāgati K4 6, yādūkāgati K3, pādūkāgati
Mantrasādhana: Chapter One of the *Kāksapūṭaṭantra* (Yamano) 101

Guṇākāhecatavāṇī ca mṛtatmaṁjīvanādikam/

**K**₂,₄ 2r

tathā kāksapuṭisiddhiḥ sāṅgopāṅgam anekadhā//13//

[kakṣepuṭenān tatrena sarvatantrāya mūłakaṁ/]

susādhiḥyam pratyayopetam sādhakāno hitam priyam/ *²*

tat tan mantramukhaṁ jñātvā kartavyaṁ siddhim icchatā/

mantrasādhanakāṁ pūrvāṁ siddhyarthanāṁ sādhakottamaiḥ//14//

vinā mantravidhānena na siddhiṁ labhate kvacīt//15//

Eₐₙ p.266, K₉ 2r

Mantrāṃśaka

atha mantrāṃśakāṁ vacmo merutantre śivoditaṁ/ *³*

*¹ only K₄ n.e. K₁ 2 3 6 9 10 11 12 L₁ 2 Eₐₙ Eₖ₂ Eₚ  *²* 14ab-14cd om. L₁  *³* 16ab-23ab om. K₁₀ 12

tim Eₐₙ Eₖ₂ Eₚ

kāksapuṭi[r] K₉ L₁ Eₐₙ Eₖ₂ Eₚ: kāksapuṭi K₁₀ 12, kacchapaṣṭi K₁ 3 6 11, ka//puṭi K₂, kach(tr)
apuṭi L₂, dattātṛaya K₄

<sidhhi> K₁₂ Eₖ₂ Eₚ<sidhhi> K₄<sidhhi> K₉ Eₐₙ<sidhhi> K₁ 3 6 11<sidhhi> K₄<sidhhi> K₉<sidhhi> K₁ 3 6 11 L₁<sidhhi> K₁ 3 6 11 L₁; //pāgam K₂, sāṅgopāgam K₄, sāṅgopāgāti L₂

pratyayopetam K₁₀ 12 L₂ Eₐₙ Eₖ₂ Eₚ: nityayopetam K₁ 4 6 9 11, nityayāpetam K₂<sidhhi> K₄<sidhhi> K₅<sidhhi> K₇<sidhhi> K₉<sidhhi> ϱ<sidhhi> K₁₂<sidhhi> K₃

hitam] K₁ 4 9 10 11 L₂ Eₐₙ Eₖ₂ Eₚ: drutaṁ K₉ 2 3 6 11

priyam] K₁ 2 3 6 10 11 L₂ Eₐₙ Eₖ₂ Eₚ: priya K₄, priye K₉, priyam K₁₂

tat tan] K₁ 3 6 9 10 11 12 Eₐₙ Eₖ₂ Eₚ: tan tan(ma) L₂, tantra K₄, tamtra K₂

jñātvā] K₁ 2 3 4 6 9 11 12 L₂ Eₐₙ Eₖ₂ Eₚ: jñātvā K₁₀

kartavyaṁ] em. kartavyāṁ K₁ 2 3 6 9 10 11 12 L₂ Eₖ₂ Eₚ: karttavya K₄, karttavyā Eₐₙ

icchatā] K₁ 4 9 11 Eₐₙ Eₖ₂ Eₚ: icchatā K₁ 2 3 6 11 L₂; icchatām K₁₀

siddhyartham] K₁ 3 6 9 10 11 L₁ Eₐₙ Eₖ₂ Eₚ: siddhārtham K₁₂, siddhārtham K₂<sidhhi> K₄, siddhārtha L₂, siddhārtha K₄

vinā] K₁ 4 9 10 12 L₂ Eₐₙ Eₖ₂ Eₚ: vina L₁, vi K₂, vidyā K₁ 3 6 11


labhate] K₉ 6 9 11 12 L₂ Eₐₙ Eₖ₂ Eₚ: labdhavān Eₐₙ Eₖ₂ Eₚ<sidhhi> la(.a)vān K₉<sidhhi> labdhavā K₁, labdhāvā K₄<sidhhi> labdhāvā K₄<sidhhi> labdhāvā K₇<sidhhi> labdhāvā K₂

kvacīt] K₁₀ 12 L₂<sidhhi> bhavet L₁ K₁ 2 3 4 6 9 11 Eₐₙ Eₖ₂ Eₚ

vacmo] K₆ 9 11: va(v)mi L₁, vadhmo K₂<sidhhi> cyo K₁ 3<sidhhi> va(dhvya) K₄<sidhhi> vakṣe L₂<sidhhi> vakṣye Eₐₙ Eₖ₂ Eₚ

śivoditaṁ] K₁ 2 3 4 6 9 11 L₁ 2: śivodite Eₐₙ Eₖ₂ Eₚ

— 84 —
Mantrasādhakor varṇāṃ svarāṃś ca kramaḥ prāthak/
vidhāya siddhasādhvyādyair gaṇayen mantravittamah//16// *¹

[mantraṃ vicārya krameṣa sādhyet kramaḥ prāthak/
vidhāya siddhasādhvyārisusiddhān mantravittamah//] *²

anuvāraṇa visargaṇa ca jihvāmūṭyasandhakam/

muktavā samyukta varṇāṃś ca gaṇanākārayed budhah//17// *³

mātāpitṛkṛtaṃ nāma guruṇā ca prakṛtitan/

saṃhitoccaṣāṇāt praṭapaṃ kevalākṣarārasyamutam/

apabhramśākṣaraṃ tyaktvā sādhakaś cātra śodhayet//18// *⁴

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*¹ 16ef-17cd om. K₄ ǂ only EKh n.e. Σ E₄n E₃  *³ 17cd-18ab om. E₄n E₃ E₄  *⁴ 18ef om. E₃n

92 varṇāṃ] E₄n E₃ E₄ varṇāṃ K₄; vārnā L₁, vārnāt K₂, vvarnāt K₁₆, vvarnāt K₁₁, vvarnāt K₁, vvarmnān L₂
93 manrasaṣuṣṭavaraṇā ca maṇaṇākālayad budhah/ K₄
94 sādhyādyai[ K₁₆ 1111 E₄n E₃ E₄] sādhyādyai K₄; sādhyāda(h)r L₁, sādhyā///r K₄, sādhyādi L₁
95 gaṇayen] L₂ K₂ E₄n E₃ E₄; gaṇayet L₁, gaṇayam K₁₂ 6 111, gaṇayam(h) K₃
96 jihvāmūläya[*₁] K₃ 6 9 11 L₁ E₄n E₄ E₃; jihvāmūläya L₂, jihvāmūli K₁₃
97 śandhakam] conj. śaṃṭakam K₄, śaṃṭakān L₁, śaṭṭakam K₂, śaṃṭjakam E₄n E₃ E₄,
98 kaṃṭhakam K₁₁ kaṃṭhakam K₃, khaṃṭhakam L₂
99 muktavā K₃₁₁; muk(ttk)a K₂₄ L₁ 2
100 samyukta[*] K₄ L₁; (..)myuktav L₂, sammuuktav K₁₂ 3 6 11
101 varṇāṃs] em. vārnā́ K₁₂ 3 6 11 vārnām K₁₁; vārmā L₁, vārnām K₉, wasme ca L₂
102 gaṇanākārayed] K₁₂ 3 6 9 11; gaṇānāṃ kārayed L₁₁, gaṇānām kārayed L₂
103 budhah] K₃ 3 6 9 11 L₁ (bu)dhaḥ K₃; vīḍhah L₂
104 mātāpitṛkṛtaṃ] K₂ 6 9 11 L₁ 2; mātāpitṛkṛta K₁₃, mā[..)pitṛkatham K₄
105 guruṇā ca] K₁₂ 3 6 11; gurucca K₄, gu// K₃, gurūṇā yac ca K₉ L₁₁, gurūṇā ya(jña) L₂
106 prakṛtitan] em. prakṛtitam K₁₃ 3 6 11; kirtitam K₉ L₁, kirtitam L₂, ki///ta(m) K₃, kirtitā K₄
107 samhitoccaṣāṇāt L₁₂; samhitoccaṣāṇāt K₄ samhitoccaṣāṇā K₁₁, sahitoccaṣāṇā L₁₁, sahitoccaṣāṇā E₄n E₃ E₄, sahitoccaṣāṇā K₁₁ sahitoccaṣāṇā (..)nat K₂, sahitoccaṣāṇā K₄
108 praṭapaṃ K₁₂ 3 6 9 11 L₁ E₄n E₃ E₄; saṭṭapā L₁₁, pāṣa K₄
109 kevalākṣarārasyamutam] K₁₂ 3 6 9 11 L₁ E₄; kevalākṣarasamutam K₄, kevalā-arasamutam K₂, kevalākṣarasam(p)raṭapā L₁₁, klibalakṣarārasyamutam E₄, klibavarnārasyamutam Ekh
110 tyaktvā] K₁₂ 3 6 9 11 E₄n E₃; tyakt K₂ 3 6 4 L₁₁ tya(ttk)a L₂
111 śodhayet] K₉ L₁ E₄n E₄ śodhayet K₂₃ 11; śodhayat K₄, śodhayeta K₉, bodhayet L₂
Mantrasādhanā: Chapter One of the *Kāśaputantra* (Yamano) 103

vyāñjanaīr vyāñjanam śodhyam svarair nāmasvarāṁs tathā/ Eₚ p.4

ādyam ādyena saṃśodhyam dvitiyena dvitiyakaṁ/

anenaiva prakāreṇa śeṣāḥ śodhyāḥ yathākramam//19//

ādyam yad aksāram nāmno gañayec ca tadādītaḥ/ K₄ 3r
evaṁ mantrākṣaram sthānāṁ mātrkāyāṁ ayaṁ kramāḥ//20//
catuṣkaṁ ca catuṣkaṁ ca parityāyam punaḥ punaḥ/
siddhasādhyausidhārisamjñayaiva yathākramam//21//
evaṁ kramaṇa sarvesāṁ mantrānāṁ gañane kṛte/

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**Notes:**

111 vyāñjanam] K₄ EₐN Eₚ Eₚ vyamjanam K₃ 3 6 L₁; //janam K₂, vyamjana L₂, vyajanam K₁₁, vaijñānām K₃
112 śodhyām] K₃ 4 11 L₂ EₐN Eₚ Eₚ; śodhyam K₁ 6, sādhyām K₃ L₁, śobhyām K₉
113 svarair] K₀, L₁ 2 EₐN Eₚ Eₚ; sārair K₃ 3 11, sāraī K₄, sorair K₀
114 svarāṃs] L₁ EₐN Eₚ Eₚ; svarās K₁ 3 6 9 11, svarāṁ L₂, svaragā K₂, svarādāya K₄
115 tathā] K₁ 3 6 9 11 L₁ 2 EₐN Eₚ Eₚ; om. K₂ 4
116 śeṣāḥ] K₄ L₁ EₐN Eₚ Eₚ; śeṣā K₃ 2 3 6 11 L₂, śaiśā K₄
117 yathākramam] K₁ 2 3 6 9 11 L₂ EₐN Eₚ Eₚ; yathākrama K₄, yathākramāt L₁
118 yad aksāram] K₁ 2 3 6 9 11 L₂ EₐN Eₚ Eₚ; madaksāram L₁, yakṣaro K₄
119 nāmno] K₁ 2 3 6 9 11 L₁ EₐN Eₚ Eₚ; nām(e) L₂, nānā EₐN
120 gañayec ca] K₁ 2 3 6 9 11 L₁ 2; gañayac ca K₄, gopanena EₐN, sthāpayet tu Eₚ Eₚ
121 mantrākṣaram] K₁ 3 9 11 EₐN Eₚ Eₚ mantrākṣaram K₆ mantrākṣaram L₂; mantrākṣara Eₚ K₄
122 sthānām] K₃ 3 6 9 1 L₂ EₐN (sthān)am K₃; sthāpyam Eₚ Eₚ, paristhānam L₁
123 mātrkāyām] K₁ 2 3 6 9 11 L₁ 2; mātrikāyāṁ K₄ mātrāṅkāyāṁ Eₚ, mātrāṅkānām Eₚ Eₚ, mātrkānām L₁ 2
124 kramaḥ] K₁ 2 4 6 9 11 L₂ EₐN Eₚ Eₚ; krama K₃, yathā kramāt L₁
125 catuṣkaḥ ca catuṣkaḥ ca] EₐN Eₚ Eₚ catuṣkām ca catuṣkām ca K₁ 2 3 4 6 9 11; catrskām catṛṣkām ca L₁, catuṣka ca L₂
126 parityāyam] K₁ K₃ 2 3 6 9 11 EₐN Eₚ Eₚ; parityāyāṁ K₄, parityāya L₁, parityāyam catṛskām ca L₂
127 siddhāsādhyā] K₁ 2 3 6 9 11 L₁ EₐN Eₚ Eₚ; siddhāsādhe K₄, siddhaḥ sādhyā L₁
128 sussiddhāri] K₁ K₃ 2 3 6 9 11 EₐN Eₚ Eₚ; susiddhāri K₄, susiddhā K₄, susiddho ’riḥ L₁, susiddhādi L₂
129 samjñayaiva] K₁ 2 3 4 6 9 11 L₂ EₐN Eₚ Eₚ; vijñeyo L₁

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kiyat siddhaṃ kiyat sādhyaṃ ityādi api vicintayeth//22// K₁ L₁ 3v
yantre mantrē bhaved etat siddhādināṃ catuṣṭayam/
sa mantrāḥ siddha itukāḥ sādhyo vai siddhavirajitāḥ//23// K₁ 3v
ripuvajraṃ mantrayantraṃ sa susiddhām ihocayet/
susiddhena vīhānāṃ ca trayāṃ yac chatrubhāṣitam//24// K₉ 3v
ādisiddho ’ntasiddho yo madhyasiddho ’thavā bhavet/ #1

130 kiyat[ K₉ L₂ E₄₉ Eₖ₈ Eₚ;] kim yat K₁ 2 3 4 6 11 L₁
131 Siddhāṃ[ K₉ 2 6 9 11 L₂ E₄₉ Eₖ₈ Eₚ;] siddhaṃ K₁ 3, siddhīṃ K₉, siddhā L₁
132 kiyat[ K₂ 4 9 L₁ 2 E₄₉ Eₖ₈ Eₚ;] kim yat K₁ 3 6 11
133 sādhyaṃ[ K₂, K₉ 3 4 6 9 11 L₂ E₄₉ Eₖ₈ Eₚ;] sādhya L₁
134 vicintayet[ K₁ 3 6 9 11 E₄₉ Eₖ₈ Eₚ] vicintayet K₂ vicintayet L₂, cintayet L₁, vicinraya K₄
135 yantre mantraṃ[ K₉ yamtra mantraṃ L₁ 2;] yantramantraṃ E₄₉, yatra mantraṃ E₄₉ Eₚ, mantraṃ mantraṃ-
K₁ 3 4 6 11 mantraṃ mantraṃ K₂
136 etat[ K₁ 2 3 6 9 11 L₁ 2 E₄₉ Eₖ₈ Eₚ;] yata L₂, yatra K₄
137 siddhādināṃ[ K₁ 2 3 4 6 9 11 L₁ Eₙ;] siddhādināṃ E₄₉ Eₖ₈ siddhadānām L₂
138 mantraḥ siddhaḥ[ K₉ E₄₉ Eₚ] mantras siddha L₁; mantrasiddha K₁ 3 4 6 10 11 E₄₉ mamtrasiddha
K₂ 12, mamtrasidhā L₂
139 uktaḥ[ K₁ 2 3 6 9 11 12 L₁ 2 E₄₉ Eₖ₈ Eₚ;] uktaṃ K₄ 10
140 sādhyo[ K₁ 2 3 6 9 11 L₁ E₄₉ Eₖ₈ Eₚ;] sādhyā L₂, sādhyā K₁₀, sā K₁₂
141 siddhavirajitaḥ[ em. siddhavirajitaḥ Eₚ;] siddhīvarjitaḥ K₁ 6 9 10 11 12 E₄₉ Eₖ₈, si//varjitaḥ K₁,
svirjita K₃, siddhīvarjita K₄, siddhasarjita K₁
142 ripuvajaṃ[ K₂ 4 6 E₄₉ Eₖ₈ ripuvajraṃ K₃ 3 9 11 Eₚ;] ripur varjaṃ L₁, ripuvajra K₁₂ L₂, ripu-
varjya K₁₀
143 mantrayantraṃ[ K₁ 3 6 9 11 E₄₉ mantrayantraṃ K₂ 2;] mantrayantra K₄, mantrayantra L₁,
trayam mantraṃ K₁₀, mantramantra mantram K₁₂, yatra mantram E₄₉ Eₚ
144 sa[ K₁ 2 3 6 9 11 12 L₂, sā E₄₉ Eₖ₈ Eₚ;] s(u) L₁, sī K₁₀, om. K₂ 4
145 susiddhāṃ[ K₁ 3 6 10 11 12 L₁;] susidhyaṃ L₂, susiddhir E₄₉ Eₖ₈ Eₚ, musidham K₉, samasid-
dham K₂ 4
146 ihocayet[ K₉ 10 12 L₁ 2 E₄₉ Eₖ₈ Eₚ;] ahocayet K₁ 3 4 6 11, mahocayet K₂
147 susiddhena[ K₁ 3 6 9 10 11 12 L₁;] susi(...), K₁, suddhiddhena K₄, sussiddhāṃ E₄₉, susiddham E₄₉ Eₚ
148 vīhānāṃ[ em. vīhānā K₁ 1 2 3 6 9 10 11 L₁ 2;] vīhānā K₁₂, avīhānā E₄₉, arīhānā E₄₉ Eₚ K₄
149 trayam[ K₁ 2 3 4 6 9 10 11 12 L₂;] yantram E₄₉, mantram E₄₉ Eₚ tatra L₁
150 yac[ E₄₉ Eₖ₈ Eₚ yat K₁₀,] ya K₂ 2 3 4 6 9 11 L₂, jat K₁₂, yaṃ L₁
151 ādisiddho ’ntasiddho[ K₁ 3 9 E₄₉ Eₚ ādisi(τ)ddho ’ntasiddho L₂;] ādisiddhāntasiddho K₄ 6 10 11
E₄₉, ādisiddhāṃstasiddho K₁₂, ādisiddho L₁, ādisiddhāy(ο) K₂
152 yo[ K₁ 3 6 10 11 12 ya K₄;] yā K₉, ’yam E₄₉ Eₖ₈ Eₚ om. L₁
153 madhyasiddho[ K₁ 2 3 6 9 11 12 L₂ E₄₉ Eₖ₈ Eₚ;] madhye siddho K₁₀, madhyasiddho siddhasiddho L₁

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susiddhā sa tu viṣṇeyah sādhakānāṃ phalapradāḥ//25//
adāv ante susiddho yaḥ trailokyam api dāsyati/  
EKh p.5, K10 2v
adāv ante ca sādhyo yaḥ so ’tikālena sidhyati/
ayādante ca yaḥ śatrūḥ sādhakaṃ mārayaty alam//26//  *

siddhāḥ sidhyati kālenā sādhyo japaḥutādibhiḥ/

susiddhāṃ smaraṇād eva ripuḥ sādhakamārakaḥ//27//
evāṁ mantrāṁśakāṁ jñātvā susiddhamśuddham eva ca/

sāḍhyāṁ vā ’pi kvaćī grāhyāṁ siddhyarthaṁ mantram uttamaṁ/

sāstrād vā guruvakrād vā grāhayet sādhayet punah

Kūrmacakra

pure vā paṭṭane grāme kaṭake sindhusaṅgame/
vā cēpcavane tīrthe mahāpīthe ’tha sāgare

parvate siddhavrกาย ca mūlavṛtṛe śmaśānake/

guhāmātrgṛhe punyakṣetre vā ’tha mahānade/
siddhakṣetre śivasthāne grhe vā ’tha yathodite

177 mantrāṁśakāṁ] K1 6 9 11 EAN K2 2 13
mantrāṁśakāṁ K2 L1 2; mantrāśakāṁ K1, mantrāṣa K4,
mantrāśakaram K7, mantrāmsuksam K12

178 susiddham] K6 10 11 12 L2 EAN K2; susirddham K1 3, susiddhaś L1 EKh, susiddhaśa K4, susiddhim K2

179 ca] K1 2 3 4 6 9 11 12 L2 EAN K2 EKh E p; caḥ L1, vā K10

180 sāḍhyāṁ] K1 2 3 4 6 9 11 12 L1 2 sāḍhyāṁ EAN EKh E p; sāḍhyo K10

181 vā ’pi] K1 2 3 4 6 9 11 L1; vā ’tha K10, cāpi L2, EAN EKh E p, cāthā K12

182 grāhyāṁ] K1 2 3 6 11 12 L1 EAN EKh E p; grāhyā K10, grā(dyām) K9, (dhādyā) K2, ādyā K8 mā(hya)m L2

183 siddhyartham] K1 2 3 6 9 10 12 L1 EAN E p; siddhāṛtham L2 EKh, siddhāṛtha K2,

184 mantram uttamaṁ] K4 6 10 11 EAN EKh E p mantrāṁ uttamaṁ K1 2 3 12 L2, mantrāṁ uttamaṁ

185 L1; mantrāvittam K9

186 sāstrād] K10 12 L1 2 EAN KKh E p; sāḍhyād K1 2 3 4 6 9 11

186 sāḍhayet] K2 6 10 11 12 L1 2 EAN EKh E p sāḍhayen K9; sāḍhayet K4, māḥhayet K1 3

187 pattane] K1 4 6 9 11; pattale K2, pattane K12 L2 EAN EKh E p, patane L1, padane K3, pattaje K10

188 kaṭake] K1 2 3 4 6 9 10 11 12 L1 EAN EKh E p; ghāṭake L2

189 ’tha] K1 2 3 4 6 9 10 11 12 L1; ca L2 EAN EKh E p

190 mūla”] mūle EAN, kula” EKh

191 guhāmātrgṛhe] K1 2 3 6 9 11 12 L1 EAN; guhāmātrgṛhe K2, guhāmātrgṛhe L2, guhāmātrguhe

192 E p, māṭṛguhe guhāyāṁ EKh

192 punyakṣetre] K1 4 10 EAN EKh E p; punyakṣatre K3, punye kṣetre K9 11 12 L1 2, punye kṣetra K2 6

193 vā’tha] EAN EKh E p

194 siddhakṣetre] K1 2 L2; siddhakṣatre K10, siddhamantre K1 3 4 9 11 EAN EKh E p, siddhamantre L1, siddhamantre K2, siddhama// K6

195 vā ’tha] K1 3 6 9 10 11 12 L1 2 EAN EKh E p; vāca K2 4
dīpāsthānam suniścītya kūrmacake susiddhidam//31//
aśtavargamā likhed dhīmān madhyato yāvad uttaram/
kṣam īśānapade kṣetre (vedāsre) navakoṣṭhake//32//
hṛḍāsyabhajukṣasyāṅgripucca vargakramat sthitāḥ/
padāṇi dipasamjñāṇi teṣu kṣetrāḥ dipāna nava//33//
amṛtāṁ vrṣabhaḥ caiva śūlārajān ca vāsukim/

196 dīpāsthānam] $K_{1} 2 3 6 10 11 \ L_{1} 2 \ E_{AN} E_{Kh} E_{p}$; dīpāsthāna $K_{4}$, dīpāsthānam ca $K_{9}$, dīpāsthāne $K_{12}$
197 suniścītya] $K_{1} 2 3 6 9 11 \ L_{1} 2 \ E_{AN} E_{Kh} E_{p}$, suniścīte $K_{4}$, viniścītya $K_{12}$
198 kūrmacake] $K_{4} 9 10 11 \ E_{AN} E_{Kh}$ kūrmacakre $E_{p}$; kūrmacake $K_{12}$, kūrmacakeṣu $K_{1} 2 3 6$,
kūrmacakram $L_{1}$, kūrmacakram $L_{2}$
199 susiddhidam] $K_{10} 12 \ L_{1} \ E_{AN} E_{Kh} E_{p}$, āśtavargamā $K_{11}$, susiddhidām $K_{9}$, susiddhadam $L_{2}$, siddhām $K_{1} 3 6$, siddhām $K_{2}$, tu siddhām $K_{4}$
200 āśtavargamā] $K_{1} 6 11 \ L_{1}$ āśtavargāmā $K_{5}$; āsuṭavargam $E_{Kh} E_{p}$, āpaavargam $K_{2} 9 \ E_{AN}$, āpaavargam $K_{12}$, āpaavargam $K_{4}$, āpaavarrjan $L_{2}$
201 kṣamaj] $K_{1} 2 3 4 6 10 11 12 \ L_{2} \ E_{AN}$; kām $K_{9}$, lākṣam $L_{1} E_{Kh} E_{p}$
202 īśānapade] $K_{1} 3 4 9 10 11 12 \ E_{AN} E_{p}$; īśānapada $K_{9}$, īśāpade $L_{1} E_{Kh}$ īśālapade $L_{2}$
203 vedāsre] $K_{12} L_{2}$; vedās $K_{1} 2 3 4 6 9 10 11 \ E_{AN} E_{Kh} E_{p}$, vedāṣas $L_{1}$
204 navakoṣṭhake] $E_{Kh} E_{p}$; netrakoṣṭake $E_{AN}$
205 hṛḍāsyay] $K_{1} 2 3 4 6 9 11 12 \ L_{2} E_{Kh} E_{p}$; hādāsya $L_{1}$, hṛḍāsya $K_{10}$, hṛḍāsyā $E_{AN}$
206 bhūjaj] $K_{1} 3 6 9 10 11 \ L_{1} 2 \ E_{AN} E_{Kh} E_{p}$; mujā $K_{12}$, bājha $K_{2} 4$
207 kuṣamyāṅghri] $E_{AN} E_{Kh} E_{p}$ kuṣamyāṅghri $K_{10}$, kuṣamyāṅghri $K_{12}$, (ru) kuṣamyāṅghri $K_{3}$, kuṣamyāṅghri $K_{6} 11$, kākṣaṃghri $L_{2}$, a(kṣaṃghri $K_{9}$, a(kṣaṃghri $K_{4}$, (a) kuṣamyāṅghnī $K_{2}$
208 pucchā] $E_{Kh}$ $E_{p}$; puccha $K_{4} 10 11$; puccha $K_{2} 3 6 12 L_{2}$, pucchāṃ $E_{Kh} E_{p}$, puchā $L_{1}$, pūṣya $E_{AN}$
209 vargakramat] $E_{AN}$; varg(g)ākramāt $K_{11}$, vargākramāṃ tā $K_{10}$, vargākramāṃ $K_{12}$, varg(g) ākramān $K_{9}$, varg(g)ākramā $K_{3}$, varākramāt $L_{2} E_{Kh} E_{p}$ varṇākramān $K_{9}$ varṇ(a)ākramān $K_{4}$, varṇākramāt $K_{6}$, varṇāḥ kvamāt $L_{1}$, kramā $K_{10}$
210 sthitāḥ] $K_{2} 2 3 6 9 11 \ L_{1} E_{AN} E_{Kh} E_{p}$, sthitā $L_{1}, K_{3}, sthita K_{11}, sthitatam $K_{10} sthitām $K_{12}$
211 padānī] $E_{Kh} E_{p}$; pāḍāṇī$K_{2} 2 3 6 10 11 12 \ L_{2}$, pāḍāṇī $L_{1}$, pāḍāṇī $E_{AN}$, sapāṇī $K_{4}$
212 dipasamjñāṇi] $K_{1} 2 3 6 9 11 12 \ L_{2} E_{AN} E_{Kh} E_{p}$, dipasamjñāṇi $K_{3}$, dipasamjñāṇi $K_{10}$, samjñāni $L_{1}$
213 kṣetrāḥpīṇa] $K_{12}$; kṣetrāḥpīṇa $E_{Kh}$ $E_{p}$, kṣetrāḥpīṇa $K_{10}$, kṣetrāḥpīṇa $L_{2}$, kṣetrāḥpīṇa $E_{Kh} E_{p}$, kṣetrām ġhīpāṇa $L_{1}$
214 śūlārajāñ] $E_{AN} E_{p}$ śūlārajaṃ $K_{2} 11 12 \ L_{1}, $ śūlārajaṃ $K_{1} 3 6$, śailarājañ $E_{Kh}$, śūrārajan $K_{4} 9$ , śūlabhajañ $K_{10}$
šeṣāṃ ajagaram caiva pūjyaṃ śaktiṣyutam tathā/
padmayanir mahāśāṅkho jīyas atra tv anukramāt/34//

-padmayət pūrvāditah pūjya mantraṃ atraiva kathyaṃ
om amukakṣetrapāla devīputra avatara alipiṣṭabaliṃ grhṇa grhṇa

[oṃ] kha kha la kha kha la la la kṣetrapāla sarvavighnān hana hana svāhā/

K₁₃ 4v, K₄ 4r
Mantrasādhana: Chapter One of the Kāṣaṇḍaṭāntara (Yamano) 109

anena mantreṇa sarvakṣetrapālā amṛtādayaḥ pūjyāḥ/
yatra yatra bhaved varge kṣetraṇām ādyam āksaram/
tan mukham śesevargese karakuksyaṛgaḥkalanā//36//
mukhaṣṭhaḥ kṣobhayen mantrī karasthaḥ svalpahogabhāk/
kukṣisthitoh hy udāśināh pādastho duḥkham āpunyāt//37//
pucchaṣṭhitoh vadhāṃ bandhaṃ japād āṇotin niścitam/

dīpasthānām atāh kṣetre jñātva mantram śucir japet//38//

235 sarvakṣetrapālā] \( K_1 \ 2 \ 6 \ 11 \ 12 \ L_1 \ 2 \ E_{AN} \ E_{Kh} \ E_{p} ; \) sarvakṣetrapā K₃, sarvakṣatrapālā K₄ 9, sarvakṣatrapālān K₁₀

236 pūjyāḥ] \( L_1 \ 2 \ K_1 \ 2 \ 3 \ 6 \ 9 \ 11 \ E_{AN} \ E_{Kh} \ E_{p} ; \) pūjyā K₄, pūjya K₁₀, pūjya K₁₂

237 varge] \( K_2 \ 2 \ 6 \ L_2 \ E_{AN} \ E_{Kh} \ E_{p} . \) vargē K₃ 9 11; vargo K₄ 10 12 L₁

238 kṣetraṇām] \( E_{AN} \ E_{Kh} \ E_{p} ; \) kṣetranām K₃ 3 9 10 11 11 L₁ 2, kṣat(e)nām K₄, kṣ(a)tranām K₁₀

239 ādyam āksaram] \( K_1 \ 2 \ 3 \ 4 \ 6 \ 9 \ 10 \ 11 \ 12 \ L_2 \ E_{AN} \ E_{kh} \ E_{p} ; \) ādyakṣaram L₁

240 [tan mukham] \( K_1 \ 3 \ 6 \ 9 \ 10 \ 11 \ 12 \ L_1 \ 2 \ E_{AN} \ E_{Kh} \ E_{p} ; \) tan mu K₂, tan mu K₄

241 (kusyāṅghri \( E_{AN} \ E_{Kh} \ E_{p} ; \) kusyāṅghri K₉ 10, K₁₁ 9, kusyāṅghri K₄, (kusyāṅghri) K₁₂, (kusyāṃ hi) L₂

242 (kalpanā] \( K_1 \ 2 \ 3 \ 4 \ 6 \ 10 \ 11 \ 12 \ L_1 \ 2 \ E_{AN} \ E_{Kh} \ E_{p} ; \) kalpana K₄

243 mukhaṣṭhaḥ] \( K_1 \ 6 \ 10 \ 11 \ 12 \ L_2 \ E_{AN} \ E_{Kh} \ E_{p} . \) mukhaṣṭha L₁ K₉ 9, mukhaṣṭha K₁₂, muṣaṣṭha K₄

244 kṣobhayen] \( K_1 \ 6 \ 9 \ 11 \ L_1 \ E_{AN} ; \) kṣyobhayen K₁, kṣobhay K₁₂, kṣobhāte E₉ E₉, kṣāmāyan K₉, kṣobhayat K₁₀, kṣobhiyen K₁₂, kṣobhayen K₂

245 mantrī] \( K_1 \ 3 \ 11 \ E_{AN} \ E_{p} . \) mantrī K₃ 6 10 12 L₁; mantrī K₄, manmṛt L₂; mantrī E₉ kh

246 karasthaḥ] \( K_9 \ 11 \ L_1 \ E_{AN} \ E_{kh} \ E_{p} , \) karastha K₁ 3; karasyāḥ K₂, karastha L₂ K₁₀ 12, karastha K₄

247 svalpahogabhāk] \( K_1 \ 3 \ 6 \ 9 \ 10 \ 11 \ 12 \ L_1 \ 2 \ E_{AN} \ E_{kh} \ E_{p} ; \) svalpabhoḥ/∥äk K₂, kalpahogabhāk K₄

248 kukṣisthitoh] \( K_1 \ 2 \ 3 \ 4 \ 6 \ 9 \ 11 \ 12 \ E_{AN} \ E_{kh} \ E_{p} ; \) kukṣisthitā K₁₀, kukṣisṭho L₁, kukṣaṣṭhito L₂

249 hy udāśināḥ] \( K_1 \ 3 \ 6 \ 9 \ 11 \ 12 \ E_{AN} \ E_{p} . \) hy udāśina∥ K₂, (u)duśina∥ K₉ L₁, hy adāśināh K₁₀, (yy) udāśina∥ L₂, dāhyāūśina∥ E₉ kh

250 pādastho] \( K_1 \ 6 \ 9 \ 11 \ L_1 \ E_{AN} \ E_{kh} \ E_{p} . \) pādastho K₂, pādasyo K₃ 9, padastha K₁₀, stho K₉₁₂

251 pucchaṣṭhitoh] \( K_9 \ 10 \ E_{AN} \ E_{kh} \ E_{p} . \) puchāṣṭhitoh L₂ K₁₂; puchāṣṭhitoh K₂, puchāṣṭhit K₁₁, puchit∥∥ K₉, purkṣaṣṭhitoh K₄

252 vadham] \( K_1 \ 3 \ 6 \ 9 \ 11 \ 12 \ E_{kh} \ E_{p} . \) vaṃ∥dharm K₁₀∥∥∥∥dharm K₁₁, vadha L₁, badhaṃ E₉, bandha L₂, om. K₄

253 bandhaṃ] \( E_{AN} \ E_{kh} \ E_{p} . \) bandhaṃ K₁ 3 6 9 10 11 L₁; bandha K₄, badha L₂

254 japād āṇotini] \( K_1 \ 3 \ 6 \ 9 \ 11 . \) ca japād āṇoti L₁, japād āsosi K₁₀, yathādāṇotin K₂ 4, yathārthād āṇotin K₁₂, tattadāṇotin E₉ kh E₉, tādā āṇotin L₂

255 atāh] \( K_3 \ 3 \ 4 \ 6 \ 9 \ 11 \ L_1 \ 2 \ E_{AN} \ E_{kh} \ E_{p} ; \) ata K₁, tata K₁₀, mātah K₁₂

256 kṣetre] ; kṣetram E₉ E₉ E₉

257 mantram] \( K_1 \ 3 \ 10 \ 11 \ E_{AN} \ E_{kh} \ E_{p} . \) mantra K₆, manmṛt L₁, manmṛt K₁₂, mantra K₄, manmṛt K₁₀
kṣetrasādhanamantrāṇām ekam evādyam akṣaram/
yadī syāt sa dhruvaṁ mantrāḥ kṣipram eva susiddhyati//39// *1
idaṁ kūrmacakram *2

Japamālā

japamālādi siddhyantaṁ mantrāṇam sādhanocayete/ *3
aṣṭottaraśataṁ caiva catubpaṇcāsad eva vā/
saptaviṁśan maṇiṁ vā 'tha kartavyā japamālāki//40//
uttamā madhyamā hīnā tridhā coktā kramena tu/
brahmagrānthyavitā proktā merutante śividitā//41//


258 kṣetra] K1 2 3 6 9 10 11 12 L1 2 E; kṣatra K4, kṣetre EAN EKH
259 sādhanamantrāṇām] K10 EAN EKH E, sādhanamantrāṇām K1 2 3 6 11 L1 2, sādhanamantrāṇām
K4 sādhanamantrāṇām K6; sādhanakaṁ mantrāṇām K12
260 evādyam] K1 1 4 9 10 11 12 L1 EAN EKH E; eva vādyam L1, evādyum K1 3 6
261 sa] K2 3 9 12 L1 2 EKH E; ma K1 4 6 11; tad EAN
262 dhruvaṁ] K1 2 3 6 9 11 L1 EAN EKH E; (dh...)vaṁ L2, dhruvo K4, dhruvo K12
263 mantrāḥ] K1 2 3 4 6 11, mantrāḥ K9 12 L1; mantrāṁ EAN EKH E; maṁtra L2
264 susiddhyati] K1 2 3 6 9 11 12 L1 EAN EKH E; susiddhati L2, susiddhī K4
265 idam] K1 1 3 4 6 9 11 12, iti L1 2 // K4
266 siddhyantam] em. siddhyantar K1 3 11 sidhyantam K2 4; siddhyataṁ K9, dyantam K6, sidhyatām L1, siddhānta EAN EKH E
267 eva vā] K2 EKH E, eva tā K1 3 4 6 9 11, eva tā EAN, eva ca L1, evat L2
268 saptaviṁśan] EKH E; saptaviśan K9; saptaviṁśan K4 3 6 11, saptaviṁśam EAN, saptaviṁśa K2 L2, saptaviṁśa(s) K1, catuviṁśa L1
269 kartavyā] L1 kartavyā K1 3 4 6 9 11 EAN EKH E, kattavyā K9, kattivyā L2,//vīyā K2, kavyartavyā K4
270 uttama] K1 2 3 9 11 EAN EKH E; u(t)amā L1; uttamāṁ K8 L2, umā K4
271 madyamā] K1 2 3 4 6 9 11 L1 EAN EKH E; madyamāṁ L2
272 cokta] K1 2 3 4 6 9 11; proktā L1 2 EAN EKH E
273 brahmagramāntyavitā] E Brahmagrānthyavitā K9 bra(m)hamagramāntyavitā L1; brahma-
gramāntāntivā EAN EKH, brahmagramāntivā L2, brahmagramāntivā K1 3 6 11, braṃ(…a) granthasthitā K4 //ahmaagramāntyavitā K2
mantrapratyakṣatāsiddhyai śāntike vā 'tha pauṣṭike/
sphāṭikī mauktikī vā 'pi protavyā sitasūtrakaih///42//
sarvakāmaprasisdhyarthām japed rudrākṣamālayā/
dharmārthakāmamoksārthām japat padmākṣamālayā///43// *1
sārasvate pravāloitthā vāsyē saiva prakīrtitā/
padmarāgama Ya vā 'pi samaste putrajīvikā///44//
vēgād uccātayec chatrūn mahādevena bhāṣītam/
[sādhyadehainakhai Keśai grahīta dveṣakarmanī] *2
gardabhaya hy adho dantair manim kṛtvā ca vālakaih/
japamālā prakartavyā śatrūnām mārakarmanī///45// *3
narasnāyūtthāsūtrenā protavyā kāryasiddhidā/

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*1 43cd om. K4 *2 transp. L2 (=46ef Σ E₄₃₄ E₄₆₁ E₄₈) *3 45ef om. L2

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274 c'siddhyai] E₄₃₄ E₄₆₁ E₄₈ ⁰ siddhyai K₂ 6 11 L₁ 2 ⁰ siddhai K₃, ⁰ siddhau K₄, ⁰ sidhyo K₁ 3
275 śāntike] K₆ 9 11 E₄₁ E₄₆₁ śāntike K₂ L₁; śāntike K₅, śāntake L₂, śāntyke K₁ 3
276 sphāṭikī] K₁ 2 3 6 9 11 L₁ 2 E₄₁ E₄₆₁ E₄₈ sphāṭika K₄
277 mauktikī] K₁ 2 3 6 9 11 L₁ E₄₁ E₄₆₁ E₄₈ mau(k)tikī L₂; sōktike L₄
278 prasiddhyarthān] K₅, L₄ E₄₁ E₄₆₁ E₄₈ prasidhyarthāṃ K₁ 2 3 6 11; prasiddhyartho L₁, prasidhyarthe L₄
279 c'moksārthān] K₂ 6 L₁ 2, c'moksārthā K₁ 3, c'sārthām K₂ 11, c'moksārthī E₄₁ E₄₆₁ E₄₈
280 vāsyē] K₁ 2 6 9 11 L₁ 2 E₄₁ E₄₆₁ E₄₈, vāsyā K₃, vēsyā K₄
281 padmarāgamaYa] K₂ 6 9 11 L₁ E₄₁ E₄₆₁ E₄₈, padmarāgamaYa K₁ 3, padmarāgamaYa K₄, padmarāgabhacā L₁
282 putrajīvikā] K₁ 2 3 6 11 L₁ E₄₁ E₄₆₁ E₄₈; putrajīvikāh L₂, putrajīvijā K₄, putrajīvike K₅
283 vēgād] K₉ 11 L₁ 2 E₄₁ E₄₆₁ E₄₈; vēgā K₂ 2 3 6, vēdā K₄
284 uccātayec chatrūn] E₄₁ uccātayearcha(t)rūn L₁; uccātayec chatrun K₁ 11, uccātayec chatrum E₄₈, uccātayec śatrūn K₄, uccāyantayechatrum K₇, uccātayechatrun K₃, uccātayechatrum L₂, uccātayac chatrum K₄, uccātayechoa(...)K₅, uccaghāyec chatrum E₄₈
285 vālakaih] K₁ 2 6 9 11 L₁ E₄₁; vālakai K₄, vālakai L₂, vālakai K₄, bālakai E₄₁ E₄₈
286 śatrūnām mārakarmanī] K₁ 2 E₄₁ E₄₆₁ śatrūnām mārakarmmaṇī K₆ 9, śatrūnām mārakarmanī K₁ 3 11, śatrūnām mārakarmanī K₄, śatrūmārakaḥarmanī L₁
287 narasnāyūthā] K₁ 2 6 11 L₁; narasnāyūthā K₇, narastāyūthā K₉, narasṇyūthā(...)K₈, naramunāyu(...)tha K₉, nāmnā pūlyasya E₄₁, lomnā pūlyasya E₄₆₁ E₄₈
288 kāryasiddhidā] K₂ E₄₁, kāryasiddhidā K₁ 3 4 6 9 11 E₄₁ E₄₈; sarvasiddhidā L₁
Mantrasādhanā: Chapter One of the Kakṣaputātantra (Yamano)

pretadantair athodbhūtā kartavyā japamālikā/ *

sādhyadehanakhaiḥ keśaḥiḥ grathitā dveṣakarmāṇi//46/ * K, 5v

manibhiḥ śankhasambhūtāiḥ aksamālāḥ 'ṛthasādhane/ *
nidhānayakṣiṇīsiddhyaiḥ protavyā sitasūtrakaiḥ//47// K, 3r

Japaprakāra

aṅguṣṭhānāmikabhyan tu japed uttamakarmāṇi/

aṅguṣṭhamadhyamābhyan tu japed ākṛṣṭakarmāṇi//48//

tarjanyāṅguṣṭhayogena vidvesoccatane japet/

kanisṭhāṅguṣṭhakabhyan tu japing māraṇakarmāṇi//49//

udayād yamaparyantam hemante paustike japet/

yamadvayaṃ pūrvātra śiśire māraṇe japet//50//

*1 466 =45f L2 *2 46ef om. L2 (See, 45cd) *3 47ab om. L2

289 athodbhūtā] K, 9 E, AN E, kh E, p; athodbhūtvā K, 4, adhodbhūtaiḥ L, 1, adhodbhūtai K, 6, adhodbhūtair K, 13, 11, adhodbhūtaib L, 2

290 kartavyā] L, 1 kartavyā K, 1 2 3 6 9 11 L, 2 E, AN E, kh E, p; kartavyo K, 4


292 ‘sidhyai] E, AN E, kh E, p ‘sidhyai L, 1 2 ‘sidhyai K, 1 2 3 6 11, ‘sidhai K, 4 9

293 sitasūtrakaiḥ] K, 1 2 6 11 E, AN E, kh E, p; sitasūtrakai L, 2, sitisūtrakai K, 1, sitisūtrakai K, 3, sitasūtrake K, 4, sitamūtrakai K, 9

294 japet] K, 4 L, 2; japaḥ K, 1 2 6 9 11 E, AN E, kh E, p, japa K, 1, jape L, 1

295 ākṛṣṭakarmāṇi] L, 2 E, AN E, kh ākṛṣṭakarmāṇi K, 1 2 6 11 E, p ākṛṣṭakarmāṇi K, 1, ākṛṣṭakarmāṇi K, 4, ākṛṣṭikarmāṇi K, 9, ākarsakarmāṇi L, 1

296 japet] K, 4 L, 2; japaḥ K, 1 2 6 9 11 E, AN E, kh E, p, japa K, 1, jape L, 1


298 tu] K, 1 2 3 4 6 9 11 E, AN E, kh om. L, 1 2

299 māraṇakarmāṇi] L, 1 E, AN E, kh E, p māraṇakarmāṇi K, 1 3 5, //akarmāṇi K, 1, māraṇakarmāṇi K, 4 6, 11

300 hemante] K, 1 3 4 6 11 E, AN E, kh E, p hemante L, 1 hemante L, 2; haimante K, 9, haimante K, 2

301 māraṇe] L, 1 2 E, kh E, p; māraṇ K, 1 3 4 6 9 11 E, AN, mār// K, 2

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Mantrasādhanā: Chapter One of the Kāsāputatanastra (Yamano) 113

vasante praharād ʿurddhvaṃ yāvan madhyāhnikāṃ jāpet/ K₁, 6r
kāryam ākārṣaṇam tatra mantraīr iṣṭasya vastsunāḥ//51/
K₁, L₁, 6r
gṛīṇe trītyako yāmaṃ ʿbhiihito dveṣakarmanaiṃ/
tāte ʿstamayaparyantam uccāte toyaḍāgame/
K₁, 6v
araddhāratre niśante ca japec charadi śāntike//52//
anyamataṃ
yasmin kasmin rtau kāryam mantrānāṃ sādhanāṃ śubham/
Pūrvaṃ gaṃgaṇaṃ madhyāhne pṛītināsanam/
uccātam aparāhne tu samādhyāyāṃ māraṇāṃ tathā//53//
Somadevaṃ gaṃgaraṇaṃṇaṃ ṣāṃśukā ṣāṃśitā budhaiḥ//54//

(54) Rāghavabhaṭṭaṃ Padārthadarsa 23.130 ff.

śāntī trayodasaḥ caiva catutráḥ navamī tathāḥ/ somadevaṇgaṇaṃṇaṃ ṣāṃśukā ṣāṃśitā budhaiḥ/

302 yāvan madhyāhnikāṃ] K₁ 3 6 ṣi; ʿdyē me damhyāhnikāṃ K₄. (ya)mādhema//āhnikāṃ K₂, mā-

303 madhyāhnikāṃ K₉, yāmādhayā(ī)ke L₁, yāmadvayamite Eₐn Eₖh Eₚ, māca madhyāhnikāṃ L₂

304 ākārṣaṇam] K₁ 2 3 6 9 11 L₂ Eₐn Eₖh Eₚ; ākārṣaṇ(ā)ṃ L₁, ākārṣaṇa K₄

306 ṣvastunah] K₁ 6 9 11 L₁ 2 Eₐn Eₖh Eₚ; ṣvastunāḥ K₃, ṣvastunah K₂, 4, ṣvasttanaḥ Eₚ

305 gṛīṇe] K₁ 3 4 6 11 L₁ 2 Eₐn Eₖh Eₚ; gṛīṃ(a) K₂, gṛīṃāṃ K₉

306 trītyako] K₉ L₁; trītyako K₄, trītādako K₁ 3 6 11, trī//ko K₂, trītyake L₁ Eₐn Eₖh Eₚ

307 yāmo] K₁ 2 3 4 6 9 11 L₂; yāme L₁ Eₐn Eₖh

308 stamaye] K₁ 9 L₁ 2 Eₐn Eₖh Eₚ; stamaye K₁ 3 11, (ṣṭ)amaye K₆, ʿstamaʾ K₄

309 uccāte] L₁ 2 Eₐn Eₖh Eₚ; uccāta K₄, uccātam K₁ 2 3 6 9 11

310 araddhāratre] Eₐn Eₖh Eₚ; araddhārātra K₄, araddhārātra L₂, araddhārātra K₁ 3 6 11, araddhārātra

311 niśante] Eₐn Eₖh Eₚ niśānte L₂; niśānte K₁ 3 6 11, niśāntaṃ K₂ L₁, niśātaṇ K₄, niśānta K₉ niśānte L₂

312 śāntike] Eₐn Eₖh Eₚ śāntike L₁; śāṃtake L₂, śāṃtikaṃ K₁ 2 3 6 9 11, śātiṃ K₄

313 anyamataṃ K₁ 2 3 4 6 9 11, anyatamaṃ L₁, anyate L₂, mahāmataram Eₚ, om. Eₐn Eₖh

314 kasmin rtau] K₉ Eₖh Eₚ, kasmin rtau L₂ Eₐn; kasmin(t) rtau K₁ 3 6 11, kasmin rto K₉, kasmin
damtau L₁, kasmin atribuatu K₄

315 śubham] K₁ 2 3 4 6 9 11 L₂ Eₐn Eₖh Eₚ; budhaiḥ L₁

316 vaṃgaṇaṃṇaṃ] K₂ L₂ Eₐn Eₖh Eₚ; vaṃgaṇaṃṇaṃ K₁ 3 6 11, vaṃgaṇu(sṭ)yaṃ K₅, vaṃgaṇuśaṃ K₉, vaṃgaṇu(s)yārtha K₄, caiva pūṣṭyaṃ L₁

317 somadevaṃṇaṃṇaṃ] K₆ 9 11 Eₐn Eₖh Eₚ; somadevaṇgaṇaṃṇaṃ K₇, somadevaṇgaṇaṃṇaṃ K₈, soman(ṃ) devagurupetā L₁, somadevaṇgaṇaṃṇaṃ Eₖh; saumadaiṇagurupetā L₂, somadevaṇgaṇaṃṇaṃ K₄

318 ʿbhiihita L₂ Eₐn Eₖh Eₚ; kathita L₁, śāṃśita K₁ 2 3 6 11, saśita K₄, śāṃśita K₉

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aṣṭamī navamī caiva daśamī ekādaśī tathā/

śukrabhānusutopetā praśāstā 'kṛṣṭikarmanī ///55//

aṣṭamī paurnamāśī ca pratipan navamī tathā/ *1

śukrabhānusutopetā śāstā vidveṣakarmanī ///56//

tataś caturdaśi krṣṇā śanivāre tathā 'ṣṭami/ *2

uccātane 'tiṣasteyam jape śaṅkarabhāṣītā ///57// *3

amāvāsyāṣṭamī krṣṇā tāḍrā eva caturdaśī/

bhānunā tatsuṭopetā bhūṣutenātha saṃyutā/

(55-58) Rāghavabhaṭṭa’s Padārtadarṣa 23 130 ff

aṣṭamī navamī caiva daśamī ekādaśī tathā/ śukrabhānusutopetā śāstā vidveṣakarmanī/

atho caturdaśi krṣṇā śanivāre tathā ‘ṣṭami/ uccātane ‘tha śaṣṭo ‘tra japaḥ śaṅkarabhāṣītah/

amāvāsyā ‘ṣṭamī krṣṇā tāḍrī eva caturdaśī/ bhānunā tatsuṭopetā bhūṣutenā’pi saṃyutā/

*1 56ab-cd om. K2.4 *2 57ab cancelled (dots) K1.1 *3 57bc-58cd ditt. K1.1

\[\begin{align*}
\text{aṣṭamī} & \text{navamī} \quad \text{E}_p \text{p.11, K}_4 \text{v} \\
\text{śukrabhānusutopetā praśāstā} & \text{‘kṛṣṭikarmanī} \quad \text{E}_k\text{h p.10, K}_6 \text{r} \\
\text{aṣṭamī} & \text{paurnamāśī ca pratipan navamī tathā} / *1 \\
\text{śukrabhānusutopetā} & \text{śāstā vidveṣakarmanī} / \text{56} / \\
\text{tataś} & \text{caturdaśi krṣṇā śanivāre tathā ‘ṣṭami} / *2 \\
\text{uccātane} & \text{‘tiṣasteyam jape śaṅkarabhāṣītā} / \text{57} / *3 \\
\text{amāvāsyā ‘ṣṭamī krṣṇā tāḍrī ca caturdaśī} / \\
\text{bhānunā} & \text{tatsuṭopetā bhūṣutenātha saṃyutā} / \\
\end{align*}\]
mārayed adbhutaṁ homād rakṣitaṁ sambhunā 'pi vā//58/
vaṁ sidhyanti karmāṇi tithivāraṇusārataḥ//59//

Āsana

yathoktaśanam āruḍho japam mantrī samācaret//60//
kusājināmbarair aktaṁ catuṅgulam urydhvataḥ//
caturāśram dvihastaṁ ca sudṛḍham mṛdunirmitaṁ/
tatopari niyūjita yogam mantrasya siddhayeva//61//
vadann aśnan svapan vā 'nymā aśrayan kim api smaran/

(58) Rāghavabhaṭṭa’s Padārthadarśa 23.130 ff.
māraṇe stambhane caiva mohe drohe praśasyate//iti/
(61) Merutana 6.428

kusājinottairar yuktam caturāṅgulamūrdhvataḥ/ caturasraṁ dvihastaṁ ca sundaraṁ mṛdu nirmalam/

334 adbhutam] K₁2₃₄⁶ Eᵦ₁ K₁₂ Eᵕ₄; a(d)u(tam) K₉₋₁¹, cādbhutaṁ L₁, uhitaṁ L₂
335 rakṣitaṁ] K₁₂₆₁¹ L₁ Eᵦ₁ K₁₂ Eᵕ₄; rakṣitam(h) K₃, rasitaṁ K₉, racchitaṁ K₁₁, kṣitaṁ L₂
336 sidhyanti] K₁₃₆₄ Eᵦ₁ Eᵕ₄ Eᵦ₃ sidhya(m)nti K₂ K₄ L₁ si(ddhya)nti K₁₁; sidhyati L₂
337 karmāṇi] L₁ Eᵦ₁ K₁₂ Eᵕ₄ kar(m)māni K₁₂₆₉¹₁; karmāṇi K₄, kāryāṇi L₂
338 mantrī] K₁₃₆₉₁¹ mamtrī K₄ L₁ L₂; mantre Eᵦ₁ Eᵕ₄ Eᵦ₃
339 kusājināṁbarair aktaṁ em. kusājināṁbarair aktaṁ K₁₂₆₉₁¹; kusājināṁbarair akā L₁, kusājināṁbarair aktaṁ K₄, kusājināmbarare rakte Eᵦ₁, kusājine ’mbare rakte Eᵕ₄, kusājinaṁ kamvalaiṁ raktaṁ Lₑ₁
340 sudṛḍham] K₁₃₆₉₁¹ L₁ Eᵦ₁ Eᵕ₄ Eᵦ₃; su/tram K₂, sudṛṭaṁ L₂
341 tatopari] K₁₂₃₆₉₁² L₁ Eᵦ₁ Eᵕ₄ Eᵦ₃; atroparri K₄
342 niyūjita] Eᵦ₁ Eᵕ₄ Eᵦ₃ K₁₂₆₉₁¹ L₁ L₂; nisamjitaṁ K₄
343 yogam mantrasya] K₆₉ yogam mantrasya K₁₁² L₂; yogam mam///syā K₂, yogam maṁtrakṣaṁ L₁, yogamantrasya K₄ Eᵦ₁ Eᵕ₄ Eᵦ₃
344 siddhayeva] K₂₆₉₁¹ L₁ Eᵦ₁ Eᵕ₄ Eᵦ₃; siddhayev L₂, siddhaya K₁₃₄
345 vā 'nymā aśrayan] K₁₂₆₉₁¹ L₁ Eᵦ₁ Eᵕ₄ Eᵦ₃; vā 'nymā aśrayat K₄, vā 'nymā ayaṁ K₄, nān-yaṁaśrayan L₂
346 samaran] K₂₄ L₁² Eᵦ₁ Eᵕ₄ Eᵦ₃; sman K₉, smaret K₁₁, smareta K₆

— 70 —
kṣutajrmbhanahīkkādīvikalīkrtamānasah/
mantrasiddhiṃ na vai ’ṇṇātī tasmad yatnaparō bhavē//62//
yāghrapārasāṇam vaṣye mokṣe ca dhanaśādhane/
ākṛṣṭau yad yad iṣṭam syād hāriṇām śāntipaustike/ ≈
uccāte māhiṃśa carma māraṇe narakeśaṇaṃ//63//
śāntike svastikaṃ proktam paustike padmajāsanaṃ/
ākṛṣṭau pārśnikam jñeyaṃ vidveṣe kukkanāsanaṃ/

(62) Śāktānandatararangīṇ President Chapter12
na kṣujjrmblinahīkkādi vikalīkrtamānasah/ mantrasiddhī avāṇnoti tasmād yatnaparo bhavē/

≈ 63cd-64ab om. K₄

347  kṣuta[*] K₁ 2 4 6 9 11; kṣumta L₁, kṣutaṃ K₃, kṣutrṭ K₄ EₐN E₉Kh Eₚ chikvā L₂
348  hikādī[*] EₐN E₉Kh Eₚ; “hikvādir” K₁ 2 3 6 9 11 L₂, “hikādī” L₁, “hikvāpī” K₄
349  vikalīkṛta[*] K₉ Ṣil EₐN E₉Kh Eₚ; “vikalīkṛta” K₁ 2 3 6 9 11 L₂, “vikalo kṛta” L₃, “vikalākṛta” L₂, “vikalim atra K₄
350  vai ’ṇṇātī conj. vāṇṇītī K₁ 2 3 6 9 11 L₁, tasmād K₂, yasmād EₐN
351  yatnaparō K₁ 3 4 6 9 11 L₁, L₁ 1 2 EₐN E₉Kh Eₚ; ya(m)naparo K₉, yatra paro K₂
352  yāghrapārasāṇanāṃ] L₁ EₐN E₉Kh Eₚ yāghrapārasanāṃ K₁ 3 6 9 11; yāghrapārasanāṃ L₂, yāghrapārasanāṃ K₂ yāghrapārasanāsaṃ K₄
353  vaṣye[ ] K₁ 2 3 4 9 11 L₂ EₐN E₉Kh Eₚ; vaṣṇe K₆, vaṣyo L₁
354  mokṣa[ ] K₁ 2 3 6 9 11 L₂ EₐN E₉Kh Eₚ; mokṣa K₁ 3 4 9 11, mākṣa K₂
355  dhanaśādhane[ ] K₉ 6 9 L₂ EₐN E₉Kh Eₚ; dhanasādarm K₁ 2 11, dhanasādhe K₁, vadhāsādhe L₁
356  ākṛṣṭau[ ] K₁ 2 3 6 9 11 L₂ EₐN E₉Kh Eₚ; ākārṣa L₁
357  syād[ ] K₁ 2 3 6 9 11 EₐN E₉Kh Eₚ; ca L₁, syā L₂
358  hāriṇam[ ] conj. ṛāṛṇam K₁ 2 6 9 11 L₁, ṛāṛṇaṃ L₂, vāraṇaṃ EₐN E₉Kh Eₚ, vāriṇaṃ K₃
359  uccāte[ ] K₁ 2 3 6 9 11 L₁ EₐN E₉Kh Eₚ; uccāte L₁
360  svastikam[ ] L₁ śvastikam K₁ 3 6 9 11, śvastikaṃ K₉, svastike L₂ EₐN E₉Kh Eₚ, svasti /// K₂
361  proktam[ ] K₁ 3 6 9 11 L₁ EₐN E₉Kh Eₚ /// ktaṃ K₂, prokte L₂
362  padmajāsanaṃ[ ] K₁ 3 6 9 11 EₐN p(a)ma(j)āsanaṃ L₁; padmajāsana /// K₂, paṃkajāsanaṃ E₉Kh Eₚ, padmanāśanaṃ L₂
363  pārśnikam[ ] K₉ EₐN E₉Kh Eₚ pārṇṇiṃkam K₁ 6 L₂; pāṇṇikam K₂, pār(h)iṃkam L₁ pārčikam K₉, sārṣnikam K₁₃
364  jñeyaṃ[ ] K₁ 2 6 9 11 L₁, EₐN E₉Kh Eₚ; jñayaṃ K₁, K₃, jñey K₄

— 69 —
ardhasvastikam uccāte ardhothānan tu māraṇe//64//

mahākāyāś ca durgāyā vaṣye uktam śīvālaye/

ākrṣtau niyamo nāsti vidvēsasya śmasaṇake/

uccātam kutsite cāthā śūnyadevālayopari//65//

śmasāṇe kālikākṣetre pretam āruhyā mantravit/

dakṣiṇābhimukham sthitvā dantaiḥ sampīḍya cādharam/

ripum śrītvā japaṃ kuryāt saptaratreṇa mārayet//66//

Vāsanā and Sthānadhyaṇa

vāsanātra yathā cokta karmāṣṭkānurūpinī//67//

K1, 7v
śāntike saumyārūpā sā pausītika vaśyakarmanī/

EKh p.12, K, 7r

sārvaṅgaśobhini hiṣṭā vaśanā 'kṛṣṭikarmanī'/68/ *1

kākolūkādibhiḥ śātrum bhakṣyamāṇaṁ mṛṭau smaret/

kṛṣṭi evaṁ vaśanā kāryā sthānadhyaṁ athocaya/69/

catūspatrāmyabhu guhye kuryaṁ mule manahī śhiram/

rasasiddhiṁ tathā vaśyam ākṛṣṭiṁ kālavaṇcanam/70/

japanaṁ viṣabhūtādikāryārmbham gamāgaṁaṁ/

sārasvataṁ stambhanaṁ ca vāmavāhena sādhayet/71/

EAn p.271, L, 6v

*1 68cd om. EAn EKh Epp
ह्र्पद्मकार्णकामध्ये स्थिराचित्ता योजयत/ labhate pausūṭkīṃ siddhiṃ śatruccātmāraṇe//72//
vidveṣe ravivāhena varanārīvimoohanam//  
शान्तिकम् pausūṭkam vaśāṃ sādha ye chaṅka roditam//73//  
bhruvor madhye dvipatre tu daksāvāhena sādhayet/  
क्षुद्राविद्याम् mahāvidyām moksakautukhalāni ca//74//  
yasya mantrasya yad dhyānaṃ dhyāyet sthanagataṃ budhah/  
athvā sarvamantrāṇāṃ dhyānaṃ siddhikaraṃ śṛṇu//75//  

— 66 —
kandād bindugatāṁ dhyātvā prāṇaśaktiṁ samutthitāṁ/*¹
śuddhasphaṭikasaṃkāsāṁ śāntake paustike śubhe/
sārasvate rase mokše khecaraṭe rasāyane//76//
sā raktā sarvavaśyeṣu stambhane mohane ‘pi ca/
ākārsane hy arthavāde ca kautuke siddhāyinī/
pīta tūcçātane dveśe kṛṣṇā māraṇakarmanī//77//=²
evam dhyātvā japam kuryān mānasopāṃśu vācikam/
śāntike paustike mokše mānasam japam ācaret/
vaśyakṛṣṭāv upāṃśu syād vācikam kṣudrakarmanī//78//
śanaiḥ śanaiḥ suvispaṭaṁ na drutaṁ na vilambitam/
japam spaṇaṇavam kuryat sarvakāmārthasiddhayē//79//=³

*¹ 76ab om. EKh *² 77ef om. Kṣ, EKh

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427 kandād [ em. kandād K₁ 3 4 6 9 11 L₁; kandā// K₂, kedād L₂, kaksam EAN E supremacist
428 bindugatāṁ] bindugatāṁ K₉ L₁ 2; bindugatā K₄, //m// gatā K₂, bindugamā K₁ 3 6 1, bind-
429 ugamām EAN E supremacist
430 raśe] K₁ 3 6 9 11 L₁ EAN EKh E supremacist raso K₁, rasa K₁, vāše L₂
431 khecaraṭve] K₁ 3 6 9 11 L₁ EAN EKh E supremacist; caratve L₂, ( v )itaratve K₂, vivaratve K₄
432 rasāyane] L₁ 2 rasāyane K₉; rasāyake K₁ 2 3 4 6 11; rasātale EAN EKh E supremacist
433 mohane] K₁ 2 3 6 9 11 EAN EKh E supremacist; mohaneṣu L₂, māraṇe L₁
434 ‘pi ca] K₁ 2 4 6 9 11 EAE EKh E supremacist; ‘yi ca K₁, ca L₂, tathā L₁
435 ākārsane] K₄ 4 L₁ 2 EĀE EKh E supremacist; ākāra K₂ 2 3 6 11
436 hy arthavāde ca] K₁ 3 6 9 11; hy arthavāde K₄//rathaśe K₂, ‘thatva ca L₁, ‘thatvāde L₂,
437 brahmaḥvāde EAN EKh E supremacist
438 siddhāyinī] K₉ 11 L₁ EAN EKh E supremacist; siddhāyinī K₁ 2 3 6, siddhāyinī K₉, siddhāyinī L₂
439 pīta] L₁ 2 EAN E supremacist; pītaṁ K₁ 2 3 6 9 11
440 tūcçātane] L₁ EAN E supremacist; tūcçātane L₂, uccātane K₁ 2 3 6 9 11
441 kuryān] K₂ 1, EKh kuruyān L₂ K₄ 6 EĀ E supremacist; kuryān K₁ 9, kuryāya K₃ 11
442 paustike] K₁ 2 3 6 9 11 L₁ EAN EKh E supremacist; paustike L₂, paustike K₄
443 vaśyakṛṣṭāv] K₁ 3 6 9 11 EAN EKh E supremacist; vaśyakṛṣṭau L₁, vaśyākṛṣṭa L₂, vaśyākṛṣṭa d K₂ 2
444 upāṃśu] K₁ 6 9 11 L₁ EAN EKh E supremacist; upāṃśu L₂, upāṃśu K₃, upāṃgu K₄, upāṃgu K₂
445 drutam] K₁ 6 9 11 L₁ 2 EAN EKh E supremacist; drutam K₁ 3 4
446 spaṇaṇavam] K₁ 2 3 6 9 11 L₁ EAN EKh E supremacist; spaṇaṇaṁ L₂, samspaṇa K₄
447 sarvakāmārthasiddhayē] K₉ L₉ sarvakāmārthasiddhayē K₆ 9 11; sarvakāmārthasiddhayē K₄,
Mantrasādhaṇa: Chapter One of the *Kāṣapaṭatāntara* (Yamano) 121

japaprārambhākāle tu mantrāyārghyaṃ pradāpayet/

nātirikaṇā ca nonaṇā ca japaṃ kuryāt suṣiṣcitam//80//

---

Homa

japtasya ca daśaṃśena homaṃ kuryād dine dine/

athavā laksaparyāntaṃ homaḥ kāryo vipaścitā\//81//

gavyaṣṭīrṣaṣyamadhubhir vaṣyapaustikakarmanī/

[^1] 80cd om. L₂  

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**E₆**

sarvakārmārthasiddhayā E₁ E₅ sarvakārmārthasiddhayā K₁ 3 E₆ sarvakāryārthasiddhayā L₁

japaprārambhakāle| K₁ 3 4 9 11 E₁ E₅ E₆ japaprārambhakāle K₄ L₂; japaprārambhakārye L₁;

mantrāyārghyam| E₁ E₅ E₆ mantrāyārghaṃ L₂; mantrāyārghaṃ ca K₁ 2 3 6 9

11, mantrārthaṇā ca K₄, mantrāryārdhyam E₁

cal K₁ 2 3 4 6 9 11 E₁ E₅ E₆; na L₁ 2

nonaṇā| nonaṇā K₁ 3 9 11; notaṇā K₄, notaṇā K₂, nīṇaṃ K₆, nyūnaṇā E₁ E₅ E₆, conaṃ L₁ 2

cal K₁ 2 3 4 6 9 11 E₁ E₅ E₆; vā L₁ 2

japaṃ| K₉ L₁ 2 E₁ E₅ E₆, jape K₁ 2 3 6 11, japa K₄

kuryāt| K₃ 3 6 11 L₁ 2, E₁ kuryāt K₄ E₁ E₅; kuryā K₃, kuryā K₄

japtasya| K₁ 2 3 6 9 11 E₁; japtayai K₄, japasya L₁, E₅ E₆, jepadasya L₂

laksaparyāntaṃ| K₁ 2 6 11 E₅ laksaparyāntam E₁ E₅ laksaparyāntaṃ K₄; laksaparyanta L₁,
laksaparyanta K₄, laksaparyante K₆, laksaparyante L₂

kārya| K₁ 3 6 11 E₅ kārya K₆ L₂ E₁ E₅; kārya K₄, kāryā L₁, kāryād K₂

vipaścitā| K₄ 4 9 L₁ 2 E₁ E₅ E₆; dvipaścitā K₁ 3 6 11

gavyaṣṭāṣṭariya°| K₄ 9 L₁ E₁ E₅ E₆, gavyaṣṭāṣṭariyā° K₄, gavyaṣṭāṣṭariyā° L₂, gavyaṣṭāṣṭa(hn)a°

K₁ 3, gavyaṣṭāṣṭrāka K₆, gavyaṣṭāṣṭrāna K₆, gavyaṣṭāṣṭra(K)a K₁ 3

gavyaṣṭāṣṭa| K₁ 2 3 6 9 11 L₂ E₆; gavyaṣṭa° K₄, gavyaṣṭa° L₁, E₁ E₅ E₆, paśya° L₄

vṛttaṃdṛṣṭa| K₉ E₁ E₅ E₆ vṛttaṃdṛṣṭa K₁ 3 6 11 vṛttaṃdṛṣṭa L₁; vṛttaṃdṛṣṭa K₂, vartrule kundā L₂ 2, vṛttaṃdṛṣṭa K₄ 2

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

evayavyābhimumah| K₁ 2 3 6 9 11; evayavyābhimumho L₁ 2 E₁ E₅ E₆, evayavādhiṣṭhunam K₄

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[^1] *E₆* p.14

[^2] *E₆* p.272, L₁ 9r

---

**E₇**

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

vayavyābhimumah| K₁ 2 3 6 9 11; vayavyābhimumho L₁ 2 E₁ E₅ E₆, vayavyādhiṣṭhunam K₄

---

**E₈**

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

vayavyābhimumah| K₁ 2 3 6 9 11; vayavyābhimumho L₁ 2 E₁ E₅ E₆, vayavyādhiṣṭhunam K₄

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**E₉**

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

vayavyābhimumah| K₁ 2 3 6 9 11; vayavyābhimumho L₁ 2 E₁ E₅ E₆, vayavyādhiṣṭhunam K₄

---

**E₁₀**

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

vayavyābhimumah| K₁ 2 3 6 9 11; vayavyābhimumho L₁ 2 E₁ E₅ E₆, vayavyādhiṣṭhunam K₄

---

**E₁₁**

vā| K₁ 2 3 6 9 11 L₁ E₁ E₅ E₆; om. L₂ K₃

vayavyābhimumah| K₁ 2 3 6 9 11; vayavyābhimumho L₁ 2 E₁ E₅ E₆, vayavyādhiṣṭhunam K₄

---
lavaṃgāṃ śṛṣṭhalaṃ jātiṃ priyaṅgum kimśukaṃ tathā/
pāṇcadravyair mitaṃ homaḥ kuryād ākṛṣṭakarmanī/
lavaṅgaikena vā kuryāt tiryāṇaṃ codaṇaḥ mukhaḥ sthitāḥ//83// a²
kārpaśamastutākrāntaṃ tathā vārāṭbijakam/
vidveṣe juhuyān mantri rākṣasidikkṛtaṇanah//84// a³
udumbaraṃvatāśvatthapalakṣabijār ghrāṭplutaḥ

K1 7v

a² 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 2

L1 6HHFG 3 FG om. L2

K 485

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

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Ep p.16, K11 9r

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* 2 83ef om. L₁ (See, 82cd om. L₂

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Ep p.16, K11 9r

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

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Ep p.16, K11 9r

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* 2 83ef om. L₁ (See, 82cd om. L₂

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Ep p.16, K11 9r

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K 47v

* 3

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* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

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K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3

K1 9r

* 2 83ef om. L₁ (See, 82cd om. L₂

K1 9r

Ep p.16, K11 9r

K 47v

* 3
Mantras

ādhana: Chapter One of the Kāksaputatantra (Yamano) 123

uiccātane matsuakyunde jhuyyāt pāvakānanah//85//
ajāsarpīś ca tatksīrīṃ biṃk kārpāsasambhavam/
dagdhāsthi namāmaṃsiṃ ca sādhyaromakahāṃs tathā//86//
aśottarasahasaṃ tu vajrankunde 'naloththite/
daksīnāsyaṃs tu paṇcattve jhuyyan mārayed ripūn//87//
athāvā yatra yad dravyam proktam mantrasya siddhaye/
tathā homāḥ prakartavyaḥ śāastradṛṣṭena karmanāḥ//88//

Bhojana

pūjayitvā 'tha hutvā 'tha japtvā dhyātvā tu devatām/

480  jhuyyāt| K₁₂₃₄₆₉₁₁ L₂ EANGLES EKHA EP;  jhutriyāt L₁
481  ajāsarpīś ca| K₁₃₄₆₁₁ L₁ EANGLES EKHA EP  ajāsarpīś ca K₂₃, ajāsarpasi L₂
482  kārpāsasambhavam| EANGLES EKHA EP kārpāsasambhavam K₁₂₃₆₁₁ L₁ kārpāsasambhavā K₀;
483  kārpcāsasambhavā K₁, kārppākṣasambhavā L₂
dagdhāsthi| K₁₂₃₄₆₁₁ L₁ EANGLES EKHA EP dagdhā(s)thi K₄; dādhamsithi L₂
484  namāmaṃsiṃ| EANGLES EKHA EP namāmaṃsiṃ K₁₂₆₉₁₁; namāmaṃsi L₄, namāmaṃsā L₄
485  sādhyaromakahāṃs| K₁₂₃₆₁₁ EKHA EP; sādhyaromakahās K₀ L₁₂ EANGLES, sādhyaromakahās K₂, sādhyaromanaśās K₄
tu| ; ca EANGLES EKHA EP
487  vajrankunde 'naloththite| EANGLES EKHA EP vajrankunde 'naloththite L₂; vajrankudena lāṃchite K₁₃₆,
vajrankudena lāṃchite K₂₃, vajrankudena lāṃchite K₁₁, vajakundana lāṃchite L₁
daksīnāsyaṃs| K₀₁₁ EANGLES EKHA EP da(kṣi)nāsya L₁ daksīnāsya K₄ daksīnāsya(s) K₅; daksīnāsya K₄, daksenāsya K₂, daksīnāsya K₄
488  ripūn| K₁₂₃₄₆₉₁₁ L₁₂ EANGLES EKHA EP; ripu K₄
489  yatra| K₁₂₃₄₆₉₁₁ L₁₂ EANGLES EKHA EP; yamtra K₃, jantra K₄
490  yad| L₁ EANGLES EKHA EP; ya K₁₂₃₄₆₉₁₁ L₁₂, ye K₂
491  tathā| K₁₂₄₆₉₁₁ L₁₂ EANGLES EKHA EP; tena L₁, tatho K₁₃
492  homaḥ| K₉ EANGLES EKHA EP; hommaḥ L₂, homa K₁₂₃₄₆₉₁₁, homaṃ L₁
493  prakartavyaḥ em. prakartavyaḥ| K₁₂₃₄₆₉₁₁ L₁₂ EANGLES EKHA EP; prakartavyaṃ L₁, prakartavyā K₄
494  śāastradṛṣṭena| K₁₂₃₄₆₉₁₁ L₁₂ EANGLES EKHA EP; śāastradṛṣṭena K₂₄₆₉₁₁ śāastradṛṣṭena K₃
carmanāḥ| L₂ K₂ EANGLES EKHA carmanāḥ K₃₄₆₉₁₁ EKHA EP; vārtmanāḥ L₁, rmmana K₁
495  'tha| K₁₂₃₄₆₉₁₁ EANGLES EKHA EP; ca L₁₂
496  'tha| K₁₂₃₄₆₉₁₁ EANGLES EKHA EP; ca L₁₂
tu| K₁₂₃₄₆₉₁₁; ca L₁₂, 'tha EANGLES EKHA EP, tum K₂
Mantras

Chapter One of the *Kāsapaṭatantra* (Yamano)

mṛdu soṣṭaṇā supakvaṇaḥ ca bhūṣīṭa laghu bhōjanam//89//
yadva tadvā pārtyaiva duṣṭānām kutsitaudanaṃ/
śastam annaṁ tu bhūṣīṭāy jītāṁ śiddhiḥbhāg bhavet//90//=
anyāthā bhōjanād doṣaḥ śiddhiḥāniś ca jāyate/

K, 9v, K, 4v

iti sarvaṃ śīvenoktaṃ mantrāṇāṃ sādhanaṃ śubham//91//

Saptopāya

anuśṭhito yathā nyāyaṃ yadi mantrō na sidhāyati/
punas tāvad anuṣṭhēyas tataḥ śiddho bhavaty alam//92//=

K, 8r

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124 Mantras: Chapter One of the *Kāsapaṭatantra* (Yamano)
Mantrasādhana: Chapter One of the *Kāṣapaṭatantra* (Yamano)

punandas tv anuṣṭhitam mantram yadi siddho na jāyate/
upāyās tatra kartavyāḥ sapta śaṅkarabhāṣītāḥ//93//
drāvaṇam bodhanam vaśyāṁ pīḍanam śoṣapōṣanam/
dahananāṁ kramam kurvan tataḥ siddho bhaved dhruvam//94//

(93-94) *Tattvacintāmaṇi* 20.93

evam anuṣṭhitam mantram yadi siddho na jāyate/ upāyās tatra kartavyāḥ santu śaṅkarabhāṣītāḥ//
drāvaṇam rodhanaṁ vaśyam pīḍanam poṣa-śoṣane/ dahanāṁ pūnah kuryāt tataḥ siddho bhaved dhrumam//

(93-94) *Brhhattantrasāra* 4.46

punah so’nuṣṭhitam mantram yadi siddho na jāyate/ upāyāstatra kartavyāḥ sapta śaṅkarabhāṣītāḥ/
bhrāmaṇam rodhana vaśyam pīḍanam poṣa-śoṣane/ dahanāṁ kramāḥ kuryāt tataḥ siddho bhaven manuḥ//

(94) *Dīksāprakāśa* p.67

taduktaḥ ca mahāntatre
drāvaṇam bodhanam vaśyāṁ pīḍanam poṣa-śoṣane/ dahanaṁca budhāḥ kuryāt tataḥ siddho bhaven manuḥ//

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520 punas tv anuṣṭhitam Eₐ, Eₚ; punastanuṣṭito L₁, punastanachito L₂, punas tv anudito K₁ 2 3 6 9 11, punastonudito K₄

521 mantram] K₄ 9 Eₐ, Eₚ, manṭro K₁ 2 3 6 11; mantra L₁, maṃṭra L₂

522 upāyāsaḥ] K₁ 2 3 6 9 11 L₁, Eₐ, Eₚ; upāya K₄

523 śaṅkarabhāṣītāḥ] Eₐ, Eₚ, śaṅkarabhāṣītā L₂, śaṅkarabhāṣītā K₁ 3 6 9 11; śaṅkarabhāṣītām L₁, śaṅkarabhāṣītām K₄, sakarabhāṣītām K₄

524 śoṣapōṣanam] K₁ 2 3 6 9 11 Eₐ, Eₚ, śoṣapōṣanam K₄; śoṣa-śoṣanam L₁, śoṣa-śoṣanam L₂

525 dahanāṁ] K₁ 4 6 9 11 Eₐ, dahanāṁ K₂; dahanāntam K₃, dahanāntām L₁, dahanāṁ tat Eₐ, Eₚ

526 kramam] K₂ 1 2 3 4 6 9 11 Eₐ, Eₚ, kramā L₁ 2

527 kurvan tataḥ] K₁ 3 6 11 Eₐ, kurvan tataḥ K₄; kurvan tataḥ K₃, kurvanantaḥ EₐEₚ, kuryā tataḥ L₁, kurvan tataḥ L₂, kurvan mantraḥ Eₐ, kurvan mantraḥ Eₚ, pūrva tataḥ K₄

528 dhruvam] K₂ 2 4 9 11 Eₐ, Eₚ (dhru)vaṁ L₁, (dhru)vaṁ K₃, manuḥ L₁
drāvanāṃ vāruṇe bije grathanaṃ kramayogataḥ/
tanmantrādyamantam ālikhya śiśkarpūrakunkumaiḥ/
usīraocanābhyān ca mantram saṃgrathitam likhet/ //95//

(95) *Tattvacintāmaṇi* 20.95-96

drāvanāṃ vāruṇe bije grathite kramayogataḥ/ tanmantrayantram ālikhya sīḥlakarpūrakunkumaiḥ/
usīraocanābhyāntu mantram saṃlikhitam likhet/

(95) *Bṛhhattantrasāra* 4.48

bhṛmaṇaṃ vāyuḥbijena grathanaṃ kramayogataḥ/ tanmantranaṃ yantre tvālikhya sīḥlakarpūrakunkumaiḥ/
usīraocanābhyāntu mantram saṃgrathitam likhet/

(95) *Dīkṣāprakāśa* p.67

drāvanāṃ varuṇabijena granthanaṃ kramayogataḥ/ tanmantranaṃ yantre ālikhya sīḥlakarpūrakunkumaiḥ/
usīraocanābhyān ca mantram saṃgrathitam likhet/

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529 vāruṇe bije] K₁ 2 3 6 9 11 L₁ 2 E₁₁ An E₁₁ Kh ᵅp; vā((..u)ne bije K₄, vārunābijam K₄
530 grathanami] K₁ 2 3 6 9 11 L₁ 1 2 E₁₁ An E₁₁ ᵅp; prathanaṃ K₄
531 kramayogataḥ] K₁ 2 6 9 11 L₁ 2 E₁₁ ᵅp kramayogata K₅; kramajogata K₄; kramapoṣata E₁₁
532 mantrādyamantam] K₃ E₁₁ An E₁₁ ᵅp ᵅmantrādyamantam K₉
533 mantrādyamantam K₂; ᵅmantrādyam K₁; ᵅmantrāyaṃtārāṃ K₉, ᵅmaṇtrādyantarāṃ K₉, ᵅmaṇ-
534 trādyatram L₂
535 alīkhyā] K₁ 2 6 9 11 E₁₁ An E₁₁ ᵅp; alīkhyayā K₁, alīśya K₄ L₂, samālikiyā L₁
536 karpūra] K₃ 1 6 11 L₂ E₁₁ An E₁₁ ᵅp; ᵅkapūra K₄ L₅, ᵅkapūra K₃ L₁, ᵅkaryala K₉
537 uṣiras] K₁ 2 3 6 9 11 L₂ E₁₁ An E₁₁ ᵅp; uṣiraṃ L₁, uṣisva ᵅK₄
538 rocanābhyān] E₁₁ An E₁₁ ᵅp rocanābhīyāṃ K₁ 2 3 6 9 11 L₁ 2; mocanābhīyāṃ K₄
539 ca] K₁ 2 3 4 6 9 11 L₁ E₁₁ An E₁₁ ᵅp; tu L₂
540 mantram] K₃ 6 9 11 E₁₁ An E₁₁ ᵅp; mantram L₁ 2; mantra K₄, mantra K₉,
541 saṃgrathitam] K₁ 2 3 6 11 E₁₁ ᵅp saṃgrathitam E₁₁ ᵅp; saṃgrathitam K₉, saṃgrāṇṭhita K₄,
542 saṃgrāṇṭhitām L₂, saṃgrāṇṭhitām L₁

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95
ā dhana: Chapter One of the Kāṣṭapaṭatantra (Yamano) 127

(96-97) Tatvacintāmanī 20.96-98

kṣīrājyatoymadhubhir madhye tam likhitam kṣipet/ pūjanāj japanaṇādhomād drāvitaḥ siddhido bhavet/
drāvito’pi na siddhascedrodhanaṃ tasya kārayet/ sārasvatena bījena sampuṭkṛtya tam japet/

(96-97) Brhantartrasāra 4.49-50

kṣīrājyamadhutoyānāṃ madhye tallikitaḥ bhavet/ pūjanāj japanaṇādhomātbhrāmītaḥ siddhido bhavet/
bhrāmīto yadi na siddhayedrodhanaṃ tasya kārayet/ sārasvatena bījena sampuṭkṛtya samjapet/

(96-97) Dīkṣāprakāśa p.67

kṣīrājyamadhutoyānāṃ madhye tam likhitam kṣipet/ pūjanāj japanaṇādhomād drāvitaḥ phalado bhavet/
dravitopī na siddhascedrodhanaṃ tasya kārayet/ bālātṛtyābījena sampuṭkṛtya tam japet/

madhye K_{2.6.9.11} L_{1.2} E_{AN} E_{Kh} E_{p}; madhya K_{1.3.4} 540
likhitam K_{1.2.3.6.9.11} L_{1} E_{AN} E_{Kh} E_{p}; liṣataṃ L_{2} K_{4} 541
japanaṇād K_{2.4.6.9.11} L_{1.2} E_{AN} E_{Kh} E_{p}; payanād K_{1.3} 542
dhomād drāvitaḥ E_{Kh} E_{p}; dhomād dravitaḥ L_{1}, dhomādravitaḥ K_{8.11} dhomādravita L_{2} 543
dhomādravitaṁ K_{4} dhāmādravitaḥ K_{1.2.3}, dhomādrcitaḥ E_{AN} 544
dhruvam K_{2.4.9.11} E_{AN} E_{Kh} E_{p} (dhruvam K_{1.6} L_{2}, (dhruvam K_{3}, bhavet L_{1}) 545
bodhanām E_{Kh} E_{p}, bodhana L_{2}, bodhanāṁ K_{1.2.6.9.11} L_{1}, odhanāṁ K_{5}, bodhanā K_{4}, bodhanāt E_{AN} 546
tatra L_{1}; tatta L_{2}, tasya E_{Kh} E_{p}, tan tu K_{3.6.11} E_{AN}, tam tu K_{2.4.9} 547
tam japet conj. tam jap. . . . jat L_{1}, tam bhajet L_{2} K_{1.3.6.9.11}, tam bhavet K_{3}, te bhavet K_{4}, samjapet E_{p}, sañjapet E_{AN} E_{Kh} 548
Mantrasādhana: Chapter One of the Kāṣṇapuṭatantra (Yamano)

evam buddho bhavet siddho no cet tarhi vaṣīkuru/
ārakta-candanaṁ kuśṭham haridrā madanaṁ śilā//98//
etais tu mantram ālikhya bhūrjapatre suṣobhane/ Kṣ 9v
dhāryaṁ kaṇṭhe bhavet siddhir [vaṣyam etat prakāṛtitam]//99//=1
[vaṣikṛto na siddhaś cet] pīḍanaṁ vasya kārayet/ *2Εκb p.17, L1 10v

(98-99) Tattvacintāmāni 20.98-99
evam ruddho bhavet siddho no cettadvasyamācare// alaktaṁ candanaṁ kuṣṭham haridrāmadasihlakam/
etaiḥ svamantramālikhya bhūrjapatre suṣobhane/ dhārya kaṇṭhe bhavet siddho na cettat pīḍanaṁ care//
(98-99) Bṛhatantrarasā 4.50-51
evam ruddho bhavet siddho na cedetadvaṣīkuru// alaktaṁ candanaṁ kuṣṭham haridrā mādanam śilā/
etaisu mantramālikhya bhūrjapatre suṣobhane/ dhāryaṁ kaṇṭhe bhavet siddhiḥ pīḍanaṁ vasya kārayet/
(98-99) Dīksāprakāśā p.67-68
evam buddho bhavetsiddho no cettasya vaṣaṁ kuru// kucandaṁ tathā dārurharidrāmadanaṁ śilā/
etaisu likhito mantra bhūrjapatre suṣobhane// kaṇṭhe dhṛto bhavetsiddho nocetsantādanaṁ kuru/

*1 99d only EAN Ekb Ep n.e. Σ *2 100a only EAN Ekb Ep n.e. Σ

548 buddho] K1 2 3 4 6 9 11 L2 EAN Ekb Ep; jhapo L1
549 bhavet ] K1 2 3 4 6 9 11 L1 2 EAN Ekb Ep; om. K2
551 tarhi] EAN Ekb Ep; tam hi
552 vaṣīkuru] K1 2 3 4 6 9 11 L2 EAN Ekb Ep; vasikuru K4, vaṣaṁ kunuḥ L1
553 kuṣṭham] K6 11 L1 2 EAN Ekb Ep; kuṣṭam K1 9, kuṣṭam K3, ku(sta)m K2, kuṣṭa K4
554 haridrā] K1 2 3 4 6 9 11 L1 2 Ekb Ep; haridrām EAN
555 madanaṁ] K1 2 3 4 6 9 11 L1 2 EAN Ekb Ep; madinaṁ L2, mardanaṁ K2, mardana K4
556 śilā] K1 2 3 4 6 9 11 L1 2 Ekb Ep; śilām EAN, silo K1
557 tu] K1 2 3 4 6 9 11 L1 EAN Ekb Ep (tu) K2 8; ta K9, ca L2
558 dhāryaṁ] K1 3 11 Ekb dhāryaṁ EAN Ep; dhārya K9, dhārya Ks, dhāryaḥ L1, dhārye K6, kārya L2, //ārya K2
559 kaṇṭhe] EAN Ekb Ep; karṇe K1 2 3 6 L1, karṇe K9 11, 'kārye L2, siddhir karmma K4
560 siddhaḥ] K1 2 3 4 6 9 11 L1; siddhiḥ L2, siddhir EAN Ekb Ep; om. K4
561 pīḍanaṁ] K1 2 3 4 6 9 11 L1 2 EAN Ekb Ep; pīḍanaṁ tu K2
562 vasya] K1 2 3 4 6 9 11; vasya L1 2, tasya EAN Ekb Ep
Mantrasādhana: Chapter One of the Kāśaputātantra (Yamano) 129

adharottarayogena padāni pariṣyapa vai//100// *1  
K, 10r, K, 8v

dhyāyita devatām tadvaḥ adharottarāraṇīṃ/
vidyām ādityadudghena likhitvā kramaya cāṅghṛinā//101//

(100-101) Tattvacintāmanī 20.99-101
dhārya kaṇṭhe bhavet siddho na cet tat pīḍanaṃ caret// adharottarayogena padāni pariṣyapa ca/
dhyāyेथ svadevatām tadvadadharottarāraṇīṃ// vidyāmādityadudghena likhitvā kramataḥ sudhīḥ/
(100-101) Bhṛhatantrasāra 4.51-52
dhāryaṃ kaṇṭhe bhavet siddhīṃ pīḍanaṃ vāsya kārayet// adhorottarayogena padāni pariṣyapa vai/
dhyāyecca devatā tadvaddharottara rūpiṇīṃ// vidyāmādityadudghena likhitvākramaya cāṅghṛinā/
(100-101) Dīkṣāprakāśa p.68
kaṇṭhe dhṛto bhavet siddho no cet santādaṇam kuru/ adharottarāraṇīṃ padāni pariṣyapa vai//
dhyāyīta devatām tadvadadharottarāraṇīṃ/ vidhyāyādityadudghena likhitvākramaya cāṅghṛinā/

*1 100b likhitvā kramaya cāṅghṛināṃ transp. L₁ (100d)

563 padāni] K₁ 2 3 6 9 11 L₂; yadda tv EAN EKh E₁, padāty K₄, om. L₁
564 pariṣyapa vai] K₁ 2 3 6 9 11; pariṣyay evai K₁, pararipya vai L₂, pariṣypate E₁ EKh E₁, om. L₁
565 dhyāyita] K₁ 2 3 6 9 11; dhyaṁyī E₁ EKh E₁, dhyaṁyī K₄, dhyaṁye L₁ 2
566 devatām] K₁ 2 3 6 9 11; taddevatāṁ L₁, (taṁ) devatā(m) L₂, taṁ devatā K₄, tadaiva taṁ E₁,  
tadaiva tām E₁ E₁
567 rūpiṇīṃ] K₁ 2 3 6 9 11 L₁ 2 E₁ E₁ Ṛrupiṇī E₁ K₄
568 ādityadudghena] K₁ 3 6 9 11 L₁ 2; ādityadudghena K₂ 4, ādityamudguhe tv E₁, āvikadudhe tv  
E₁, āvikududhe tv E₁ K₄
569 likhitvā] K₁ 3 6 11 L₁ 2 E₁ EKh E₁; likhitvām K₉, likhitv(am) K₂, liṣṭām K₄
570 kramaya cāṅghṛinā em. kramaya cāṅghṛinā L₁; kṛtya cāṅghṛinā K₁, kṛtya cāṅghṛināḥ K₁ 6 9 11,  
krṣṇa cāṅghṛināḥ K₂, krṣṇa cāṅghṛināṃ K₄, r(kv)asya cāṅghṛinā L₂, kasya vā 'ṅghṛinā E₁,  
kaśyapāṅghṛinā E₁, kacchapāṅghṛinā E₁ K₄

— 56 —
tathābhūtena mantreṇa homah kāryyo dine dine/
pīḍito lajjayāviṣṭaḥ siddhaḥ syāḍaḥa paṣayet/102/
nityāyās traipuraṁ bijām ādyaṁ tasya yojaṁ/ E p.19
gokṣīraṁ madhunā likhya vidyāṁ pāṇau vidhārayet/103/

(102-103) Tattvacintāmaṇi 20.101-103
tathābhūtena mantreṇa homah kāryyo dine dine/ pīḍito lajjayāviṣṭaḥ siddhaḥ syādaṁ paṣayet/
bālāyāstritayaṁ bijāmadāyante tasya yojaṁ/ gokṣīramadhunā likhyā vidyāṁ pāṇau vidhārayet/

(102-103) Brhattantrasāra 4.52-53
tathā bhūtena mantreṇa homah kāryyo dine-dine/ pīḍito lajjayāviṣṭaḥ siddhaḥ syādaṁ paṣayet/
bālāyāḥ tritayaṁ bijāmadāyante tasya yojaṁ/ gokṣīramadhunālikhya vidyāmpāṇau vibhārayet/

(102-103) Dīkṣāprakāśa 68

tathābhūtena mantreṇa homah kāryyo dine dine/ pīḍito lajjayāviṣṭaḥ siddhaścena hi soṣayet/
bālātrītyabijena puṣitaṁ dudhamadhyataḥ/

571 bhūtena] K1 2 3 4 6 9 11 L₁ EAN EKB Eₚ; mūlena L₂
572 homah] K2 6 11 EAN EKB Eₚ; homa K1 3 4 9 L₁ 2
573 kāryo] K9 11 L₁ EKB Eₚ kāryo K1 3 6 EAN; kāyo K₄, (kva)ryyo L₂, kārya K₂
574 pīḍito] K₉ L₁ Eₚ Eₚ; pīḍato L₁ K₃ 2 3 4 6 11, pīḍite EAN
575 lajjayāviṣṭaḥ] K₁ 6 11 L₂ EAN EKB Eₚ; ajjāyāviṣṭaḥ K₃, lajjayāviṣṭa K₄, kṣayāviṣṭa K₂, lajjayāukta L₁
576 siddha] L₁ 2 EAN EKB Eₚ; siddha K₁ 2 3 6 9 11, sasiddha K₄
577 poṣayet] K₂ 6 9 L₁ EAN EKB Eₚ; poṣayeta K₁₁, paṣayet L₆, poṣayet K₄, poṣayet K₁ 3
578 nityāyās] K₃ 3 4 6 9 11 L₁ 2 EAN EKB Eₚ; nityāyams K₂
579 ādyaṁ] L₂ EAN EKB Eₚ; ādyante K₁ 3 6 9 11; ādyate K₂, mādyante L₁, mokṣatre K₄
580 gokṣīraṁ] K₁ 6 9 11 EAN EKB Eₚ go(kṣ)īraṁ L₁; go(...)(kṣ)īraṁ K₃, gau(kṣ)īraṁ L₂, gokṣīraṁ K₂, (kha) eĉhīraṁ K₄
581 madhunā likhya] K₁ 2 3 6 9 11 L₁ EAN mmadhunā likhya K₄; madhunā liṣya K₄, madhunāṁ liṣya L₂ madhunā 'likhya Eₚ, madhunollīkhyā EKB
582 vidyāṁ] K₁ 2 6 9 11 L₁ 2 EAN EKB Eₚ; vidyā K₁ 4
poṣito 'yaṃ bhavet siddho no cet kāryasya śoṣaṇam/

dvābhyaṁ dvābhyaṁ ca bijābhyaṁ mantra kuryād vidarbhanaṁ/
esā vidyā gale dhāryā likhitvā vaṭabhasmanā//104//

śoṣito 'pi na siddhaś ced dahanīyo 'gnibtjatah/

(104-105) Tattvāṅcaṁāṇi 20.104-105

poṣito 'yaṃ bhavet siddho na cet kuryāṇa sōṣaṇam/ vidyāṇca vāyubijaṇa mantri kuryād vidarbhataṁ/
esā vidyā gale dhāryā likhitvā varabhasmanā/ sōṣito 'pi na siddhāscchādanīyo 'gnibtjatah/

(104-105) Bhṛhattaarṣāra 4.53-55

poṣito 'yaṃ bhavet siddho na cet kuryāṇa sōṣaṇam/ dvābhyaṅta vāyubijābhyaṁ mantrāḥ kuryād vidarbhitaṁ/
esā vidyā gale dhāryā likhitvā varabhasmanā/ sōṣitaścāpyaśiddhāscchādanīyo 'gnibtjatah/

(104-105) Dīkṣāprakāśa p.68
dhārayellikhitaṁ mantramathāvā sōṣaṇam careti/ dvābhyaṅca vāyubijābhyaṁ likhen mantram
vidarbhitaṁ/ tadyājīabhahsmanā kaṇthe dhārayedapi sādhakahān/

583 poṣito 'yaṃ] L₁ 2; pausito 'yaṃ K₁ 2 3 6 9 11; poṣito 'tha Eₐₐ Eₖₖ; poṣito 'tha Eₐₐ, sōṣitoya K₄
584 kāryasya] K₁ 2 3 6 9 11 Eₚₚ kāryasya K₃ L₂ Eₐₐ kāryā 'sya Eₐₐ, kāryāsa K₄, kāryam tu L₁
585 sōṣaṇam] K₁ 3 6 11 L₁; sōṣaṇat K₂ 9, sōṣaṇā L₂ Eₐₐ Eₖₖ Eₚ
586 dvābhyaṁ dvābhyaṁ] Eₐₐ Eₖₖ Eₚ dvābh야िम dvābhyaṁ K₁ 2 3 6 9 11 L₁ 2; dvātyā dvātyā K₄
587 ca] K₁ 2 3 4 6 9 11 Eₐₐ Eₖₖ Eₚ; tu L₁ 2
588 bijābhyaṁ] K₁ 6 11 L₁ 2 Eₚₚ vijābhyaṁ Eₐₐ; bijābhya(h) K₄, bijāstraṁ K₅ 9, bijāstraā K₃
589 mantrē] em. mantri K₂ 2 1; mantraḥ K₃ 6 9 11 Eₐₐ Eₖₖ Eₚ Eₚ, mantrai K₃ 5 1
590 vidarbhanaṁ] K₁ 2 3 6 9 11 L₂ Eₐₐ Eₖₖ Eₚ; vidarbhana K₄, vidarbhitaṁ L₁
591 esā] K₁ 2 3 6 9 11 L₁ 2 Eₐₐ Eₖₖ Eₚ; esām K₄
592 vaṭabhasmanā] K₁ 2 3 6 11 Eₐₐ Eₖₖ Eₚ vaṭabhasmanā K₉; vaṭabhasm(ā)na L₁ 2, vaṭabhasmatāṁ L₂, pa(tta)bhasmanā K₄
593 na] K₁ 2 3 4 6 9 11 L₂ Eₐₐ Eₖₖ Eₚ; na cet L₁
594 ced] K₂ 9 L₂ Eₐₐ Eₖₖ Eₚ; ce K₁ 3 6 11, ca K₄, om. L₁

— 54 —
āgyeyena tu bijena mantrasāddhanām aksāram/
ādyantam adha  ārdhaṇā ca yojayed dāhakarmāṇi//105//
brahmavṛkṣasāya tailena mantram alickhya dhārayet/
kaṇṭhadeśe tato mantrasiddhāḥ syāc chaṅkaroditam//106//
ity evaṃ sarvamantraṅām upāyaḥ śaṅkaroditaḥ//107//
itī śṛśiddhanāgaṅjunaṅviraṅcice kākṣapute [maṅgalācaranā] mantrasādhanaṁ
nāma prathamaḥ paṭalāḥ//

(105-106) Tattvacintāmaṇi 20.106-7
āgyeyena tu bijena mantrasāyaikaṁ makaksāram/ ādyantamadhyā ārdhāvantu yojayed dāhakarmāṇi/
brahmavṛkṣasāya tailena mantrāmaliṅkhyā dhārayet/ kaṇṭhadeśe tato mantraḥ siddhāḥ syāc chaṅkaroditaḥ/

(105-106) Brhattraṅsāra 4.55
āgyeyena tu bijena mantrasāyaikaṁmakaksāram/ ādyantamadhyā-ārdhāvāna ca yojayed dāhakarmāṇi/
brahmavṛkṣasāya tailena mantrāmaliṅkhyā dhārayet/ kaṇṭhadeśe tato mantraḥ siddhāḥ syāc chaṅkaroditaṁ/

āgyeyena tu] em. āgyeyena tu L₁, āgyeyena ca EₐK₂ Eₚ, āgyeyatara K₄, āgyeyetara K₂ K₉, āgyeyamātara K₁ 3 6 1, āgyeyetara L₂
ādyantam adhā] K₁ 3 6 9 11 EₐK₂ Eₚ; ādyantam adhām L₂, ādyantam adhyā K₂ ādyatam madhyā K₄, ādyatam adhukta L₁
ārdhaṇā ca] em. ārdhāmaḥ ca K₁ 6 9 11 L₂; ārdhā ca K₃, ārdhāca ca K₄, ārdhāaṃ ca K₅, ārdhāvām ca L₁
dāhakarmāṇi] K₂ EₐK₂ Eₚ dāhakarmāṇi K₁ 3 4 6 9 11 L₂; dāhakarmāṇi K₄, dāhakarmāṇi L₁
mantrasiddhāḥ] em. mantrās siddhāḥ L₂ mantrāḥ siddhāḥ L₁; mantrasiddhā EₐK₂ Eₚ, mantrasiddhā āK₃ āEₚ, mantrās siddhāḥ K₁ 6 9 11 mantrāṃ siddhāḥ K₂; mantrāṃ s(i)rddhaṃ K₃, mantri siddha K₄
upāyaḥ] K₁ 3 6 4 9 11 L₁ EₐK₂ Eₚ; upāya K₄, upāyam L₂
śaṅkaroditaḥ] K₁ 3 2 6 11; śaṅkaroditaḥ K₄, śambhuboditaḥ EₐK₄, śambhuboditaḥ L₁, śambhuboditaṃ Eₚ, śaṃmuṇdoṇitaṃ L₂ sa(mbh)u nositaḥ K₉
śṛśiddhanāgaṅjunaṅviraṅcice K₂ EₐK₂, śṛśiddhanāgaṅjunaṅviraṅcice K₁ 3 9 Eₚ, śṛśid-
dhanāgaṅjrjuna viracite K₆ 11; śṛṇgaṅjunaṅsiddhāviraṅcitām L₂, siddhanāgaṅjunaṅviraṅcitā L₁, siddhanāgaṅjunaṅviraṅcitā L₄
kākṣapute K₂ 4 9 EₐK₂ Eₚ; kākṣapute L₁, kākṣaputi L₂, kachapute K₁ 3, kacchape K₁₁, kachapute K₅
maṅgalācaranā only Eₚ Eₚ
mantrasādhanām K₁ 3 6 9 11 EₐK₂, mantrasādhanām K₂ L₁, mantrasādhānām K₄, man-
trasāṇādāvānām Eₚ, sādhanām L₂
prathamaḥ K₁ 3 2 3 4 6 9 11 L₂ EₐK₃ Eₚ, prathamaṃ Eₚ, prathama L₁
paṭalāḥ K₁ 3 6 9 11 L₁ 2 EₐK₂ Eₚ, paṭalām Eₚ, paṭala K₃ 4

— 53 —
Chapter 1 Mantrasādhana

1: May he, who is the peace, the supreme tutelary, the most auspicious one, and the lord of death [wearing a necklace of] skeletons, who is beyond meditation, beginningless, and the eternal store, who diminishes the wrong conceptions, causes other manifestations, has the one-taste, and makes all beings awaken, who is all-pervading, bestow the eight siddhis, including vidyā-siddhi, on living beings.

2: She is eternal, has a splendid body that plays with Akula (i.e., Šiva), unfolds [her existence] from the beginning, is full of light, is Amṛta-kunḍalī, is the supreme of supreme, has the nature of mantra, bestows siddhis, has a rosary and a book, has three eyes, is [white] like a Jasmine flower or the moon, and is unmoving. I take refuge in the goddess of speech, who causes the visible manifestations of eternal happiness.

3: At first, I make obeisance to those great men, from whose mouth each ritual

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1 anvaya: I understand this as one who is always with us, but it can be taken to mean lineage, race, or family also.
2 ābhāsāntara-bhāsaka: I break up the compound into ābhāsā-antara-bhāsaka (one who causes other manifestations), but it can also be taken to mean ābhāsā-āntara-bhāsaka (one who causes the internal mind to shine by his light).
3 samarasa: The essential unity of all things.
4 siddhi: Perfection, accomplishment, or attainment. In the tantric context, it means both the mundane and the super-mundane object that practitioners can acquire through sādhanā. The aśṭāsiddhi, mentioned in both Hindu and Buddhist tantras, represents a variety of siddhis. There are various sets of eight siddhis.
5 nityākulu-keli-śobhitavapiḥ: I break up the compound into nityā `kula-keli-śobhitavapiḥ (eternal, a splendid body that plays with Akula, or Šiva, but it can also be taken to mean nityā kula-keli-śobhitavapiḥ (eternal, a splendid body of playful Kula).
6 acalā: K₁₀ supports avalā (young woman), and the printed editions support ujjvalā (luminous woman).
7 tattatkarmanī tān: The printed editions support tattkarmanī ratān (those who were found of the ritual).
of the gem, mantra, medicine, and so on, are taught.

4: At a previous time, when Pārvatī asked him, Śaṅkara told of the attainments of vidyā in the wide worldly life, in various ways.

5: I observed each teaching taught also by the troops of gods, siddhas (those who have attained supernatural power), munis (saints), deśikas (spiritual teachers), and sādhakas (tantric practitioners).

6–9: [They are] the Śaṁbhava, Yāmala, Śākta, Maula, Kauleya, Dāmara, Svacchanda, Lākule, Śaiva, Rājatantra, Amṛteśvara, Uḍḍīśa, Vātula-tantra, Ucchiṣṭa, Siddhaśāvara, Kiṁkiṁi, Merutantra, Kālacāṇḍeśvarīmata,

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8 śaṁbhava: There is a tantra with the same title [TS624].
9 yāmala: Unspecified. It usually means a class of tantras.
10 śākta: Unspecified, but it indicates a tantra that belongs to the Śākta tradition. K₁₀ and the printed editions support sāstra.
11 maula: Unspecified. It usually indicates a class of tantra. K₄ 1₂ support mūle.
12 kauleya: Unspecified, but it indicates a tantra that belongs to the Kaula tradition.
13 dāmara: It usually means a class of tantra, but it probably is the tantra with the same title [NCC VIII.7-8; TS227] or the Bhūtaḍāmaratantra [TS444-445].
14 svacchanda: There is a tantra with the same title [TS720, 721].
15 lākule: Unspecified. The printed editions support kākula.
16 saiva: Unspecified. The printed editions support śauca.
17 rājatantra: Unspecified. It probably is the Tantrarājatantra.
18 amṛteśvara: There is a tantra with the same title [NCC I.357; TS16]. The tantra is known as the Mṛteśvaratantra or Netratantra.
19 uḍḍīśa: There is a tantra with the same title [TS71-76].
20 vātulanatrantra: There is a tantra with the same title [CC 1.561, II.132, III.119].
21 ucchiṣṭa: Unspecified, but there are some tantras that have ‘ucchiṣṭa-’ in the title.
22 siddhaśāvara: There is a tantra with the same title [CC I.717, III.148; TS698]. L₂ supports siddhaśāmivarā.
23 kiṁkiṁi: It is mentioned in the Mantramahārṇava [TS162], but its existence is unknown.
24 merutantra: There is a tantra with the same title [TS528-529; Banerji 2007:163].
25 kālacāṇḍeśvarīmata: There is a tantra with the same title [CC I.89, II.17, II.101; NCC III.295; TS97].
Mantrasādhana: Chapter One of the *Kakṣapuṭatantra* (Yamano) 135

**Śākint-ḍākinītantra, Raudra, Anugrahanigraha, Kautuka, Šalyatantra, Kriyākālaguṇottara, Haramekhalakagrantha, Indrajāla, Rasāṛṇava, great Atharvaveda, Cārvāka, Gāruḍa.**

10: I shall carefully extract all the above-mentioned āgamas, which are transmitted from mouth to mouth, like butter extracted from coagulated milk. Now, the mantra part is taught for the benefit of the sādhakas.

11–13: The siddhi of the *Kakṣapuṭa* has various divisions and subdivisions: Vaśya (controlling others), Ākarṣaṇa (attracting others), Stambha (immobilizing others), Moha (bewildering enemies), Uccāta (exterminating enemies), Mārana (killing others), Vidveṣa (provoking enmity), Vyādhikaraṇa (causing illness), Paśu-śasyārtha-nāśana (causing loss of cattle, grain and other properties), Kautuka (conjuring tricks), Indrajāla (creating illusions), Yakṣiṇī-mantra-sādhana (invoking yakṣīṇīs), Cetaka (using someone as a slave), divine Aṇjana (eye ointment), Adṛśya (becoming invisible), Pādukāgati (magic shoes), Guṭikā (magic pill), Khecaratva (going to the sky), and Mrṭasamjīvana (reviving the dead).

14–15: The sādhakas, being accompanied by faith and amenability, and being suitable to and pleased by [a siddhi], have known each means of mantra. By excellent sādhakas wishing the siddhi, the mantrasādhana should be

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26 śākint-ḍākinītantra: Unspecified.
27 raudra: Unspecified, but it indicates a tantra that belongs to the Śaiva tradition.
28 anugrahanigraha: There is a tantra with the same title [NCC I.200].
29 kautuka: There is a tantra with the same title [Banerji 1992: 416]. L₃ supports śaktitantra.
30 šalyatantra: There is a tantra with the same title [CC I.638, II.151; TS620].
31 kriyākālaguṇottara: There is a tantra with the same title [TS164]. L₃ supports nirākāraguṇottara.
32 haramekhalakagrantha: Unspecified, but it may be a tantra related to Haramekhalā.
33 indrajāla: There is a tantra with the same title [TS58].
34 rasāṛṇava: There is a rasaśāstra with the same title [CC I.497, II.116, III.106].
35 cārvāka: Unspecified.
36 gāruḍa: There is a tantra with the same title [NCC IV.16; TS182].
37 The expression indicates that the work was one chapter of a larger work.
performed in advance, for the sake of the siddhi. One would not attain any siddhi without the [means of] mantra-vidhāna (the classification of mantra).

Mantrāmśaka

16: Now, we explain the mantrāmśaka (the examination of mantra), which Śiva taught in the Merutrantra. Having divided each varṇa (consonant) and svara (vowel) of both mantra and sādhaka [ś’s name] into siddha, sādhyā, and so on, one, who knows the mantras well, should count them.

17: The wise man should count [them], taking the anusvāra, visarga, jīhvā- mūlīya, saṃdhas, and consonant cluster apart.

18: By pronouncing the name given by mother and father, and the name given by a guru together, one can attain the combined single-akṣara. Having abandoned apabhramśa-akṣaras, the sādhaka should purify it.

19: A consonant should be purified by consonants; similarly, vowels of the name should be purified by vowels; the first by the first; the second by the second; the remaining in the same order.

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38 mantrāmśaka: The way through which one can examine whether a mantra is suitable for the sādhaka. André Padoux explains various ways of the mantrāmśaka [Padoux 2011: 18–23].
39 There is a mention of the mantrāmśaka, in the Merutrantra (2.59), but the procedure differs from one of the Kakṣaputa.
40 siddhasādhyādi: The four categories of mantra: siddha, sādhyā, ari, and susiddha.
41 jīhvāmūlīya: A kind of visarga that is preposed k and kh.
42 akṣara: A syllable; it is also a Sanskrit letter that stands for a syllable.
   kevalaṃkṣara (a single syllable): A printed edition (EKh) supports klītavarna (a weak consonant).
43 According to Pūrṇānanda’s Tattvacintāmaṇi (3.59), apabhramśa-akṣara means four neutral vowels; ṛ ṛ ḷ ḷ.
44 Verses 17 to 19 explain how to break the mantra and ātmanāma into akṣaras. We can find more detailed explanations in Kṣemarāja’s commentary on the Svacchandatantra (8.20), Subhagānanda’s Manoramā or commentary on the Tantrarājantra (1.44-47), Rāghavabha’s commentary on the Śāradātīlaka (2.131), and Pūrṇānanda’s Tattvacintāmaṇi (2.59).
20: One should count the number from the position of the first-\textit{aṅkṣara} of the name to the first-\textit{aṅkṣara} of the mantra in the \textit{māṭrkā} (alphabetical) order.

21: One should repeatedly place four and four with assigning \textit{siddha}, \textit{sādhyā}, \textit{susiddha}, and \textit{ari}.

22: While counting all [\textit{aṅkṣaras} of] mantra in the same way, one should consider how many \textit{siddhas} there are, how many \textit{sādhyas} there are, and so on.

23: The mantra, which has all four types, that is, \textit{siddha} and so on, in the mantra-\textit{yantra}, is called \textit{siddha}. The \textit{sādhyā} is devoid of \textit{siddhas}.

24: The \textit{mantra-yantra}, which is devoid of \textit{ripus} (syn. \textit{ari}), is called \textit{susiddha}.

The mantra, which has three (i.e. \textit{siddha}, \textit{sādhyā}, and \textit{ari}) but is devoid of \textit{susiddhas}, is called \textit{satru} (syn. \textit{ari}).

25: Alternatively, the mantra, which has [an \textit{aṅkṣara} assigned to] the \textit{siddha} at the beginning, end, and middle, should be known as \textit{susiddha}, which bestows the fruitful result to \textit{sādhakas}.

26: [The mantra that has] \textit{susiddha} at the beginning and end will give the three worlds. [The mantra that has] \textit{sādhyā} at the beginning and end is accomplished by taking a long time. [The mantra that has] \textit{satru} at the beginning and end is capable of killing the \textit{sādhaka}.

27: The \textit{siddha} will succeed with time; the \textit{sādhyā} will succeed by means of \textit{japa} (recitation), \textit{huta} (fire offering), and so on; the \textit{susiddha} will succeed by mental recitation; and the \textit{ripu} will kill the \textit{sādhaka}.

28: Thus, having knowing the \textit{mantrāmśaka}, one should take \textit{susiddhi}, \textit{siddha}, or \textit{sādhyā}, in some cases, in order to obtain a \textit{siddhi}. One should take an excellent mantra from \textit{śāstras} or a guru’s instructions, and accomplish it.

\footnote{Verses 20 to 27 explain how to assign \textit{aṅkṣaras} to the four categories and how to determine whether the mantra is auspicious for the \textit{sādhaka}. Many tantras, including the \textit{Kulāṅnavatāntra} (15.78-85), give a detailed account of the ways to assign a mantra to the four categories.}

\footnote{However, in the normal tradition, it is regarded that the mantra learnt from a book is not efficient.}
29–30: In a city, town, village, or valley, at the mouth of a river, in a forest, grove, or bathing-place, at a pilgrimage site, by the sea, on a mountain, at the foot of a siddha-tree, in a cemetery, at a secret mother’s house, at a holy place, by a great river, in a siddha’s land, in Śiva’s abode, or in a house. Thus, it is taught,

31: One should ascertain the *dīpasthāna*, which bestows *susiddhi*, in the *kūrmacakra*.

32: The wise man should write the eight *vargas* (series of consonants) from the centre to the north, and the letter ‘*kṣa*’ in the Ṛṣāna (north-eastern) part of the square, having nine rooms.

33–34: The heart, face, arms, belly, legs, and tail are situated in order of varga. The squares have the name *dīpa*. There are the nine guardian deities: Amṛta, Vṛṣabha, Śūlarāja, Vāsuki, Śeṣa, Ajagara (or the huge serpent), Pūjya (or honourable), Śaktiyuta (or accompanied with consort), Padmayoni, and Mahāśaṅkha, or Jñeya (or should be known) here in order.

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47 *dīpasthāna*: The face-part in the *kūrmacakra*. We can find a detailed explanation of the *dīpasthāna* in Rāghavabhaṭṭa’s commentary on the Śāradātilaka (2.132), and Pūrṇānanda’s *Tattvacintāmani* (3.4-10).

48 *kūrmacakra*: The yantra, consisting of nine squares, portrayed as a *kūrma* (tortoise); we can see how to determine whether the place is auspicious for the *sādhana* using the *kūrmacakra* in the following verses. The *Tantrarājatantra* (5.88-101), *Tattvacintāmani* (3.4-10, 20.51) give a detailed explanation of the *kūrmacakra*.

49 *kṣa*: L₁, Eᵦ₁, and Eᵥ support *lakṣa*, which is probably *la* and *kṣa*.

50 *vedāśra*: I take it as *vedāśra*, i.e., *caturaśra* (square). Most MSS and all printed editions support *vedāsta*.

51 There are various traditions of how to assign *aṃkaras* in the *kūrmacakra*. See, Ida [2006: 114–115].

52 According to Rāghavabhaṭṭa’s commentary on the Śāradātilaka (2.132), *varṇas* starting with *ka* to *kṣa*, are called *dīpa*, and 16 svaras are called *piṭha*.

53 According to the *Merutāntra* (6.288-289), they are Amṛta, Vṛṣabha, Śailarāja, Vāsuki, Arthakṛṣṭ, Śaktikṛṣṭ, Padmayoni, Mahāśaṅkha, and Chāyākhya. There are other
35: One should worship them, beginning from the centre and then moving to the east and so on. Here the mantra is uttered.

Oṁ ‘so and so guardian deity’. Devīputra, descend [here], take, take this offering of alcohol and flesh, kha, kha, la, la, kha, kha, la, la, the guardian deity, destroy, destroy all obstacles, svāhā!

All guardian deities, including Amṛta, should be worshiped with this mantra.

36: Wherever the first aksara of [the name of] places is in a varga, there should be the face. The hands, belly, and feet are arranged in the remaining vargas.

37–38: The mantra, standing on the face, will excite; standing on hands, will feel a little enjoyment; standing on the belly, will feel neutral (neither enjoyment nor suffering); standing on the feet, will experience suffering; standing on the tail, will certainly obtain death or imprisonment by japa (recitation). Therefore, one should recite the mantra clearly, after learning where the dīpasthāna is.

39: If the [name of] place, sādhana, and mantra, begin with the same aksara, that mantra will definitely and quickly bring success.

That is the kūrmacakra.

Japamālā

40: The mantrasādhana, which begins with the japamālā (rosary) and ends with the siddhi, is told. The rosary should be made with 108, 54, or 27 beads.

41: Three kinds [of rosary]—that is, supreme, middle, and inferior—are explained in order. Śiva told them with brahmagranthi in the Merutāntra.

42: In the śāntika (expelling evil) or pauṣṭika (increasing welfare), for the actualizing mantra, one should use a crystal or peal rosary, strung with a white

sets of nine guardian deities worshiped in the kūrmacakra. See, Śāradātilaka (2.133), Śrīvidyārnavaṇatantra (Ch.16).

54 brahmagranthi: The knot, which ties together the three threads.

55 Merutāntra (6.319-325)
thread.

43: For the accomplishment of all kinds of kāma (love), one should recite a mantra using a rosary made of rudrākṣa beads. For the accomplishment of dharma (virtue), artha (wealth), kāma (love), and mokṣa (liberation), one should recite a mantra using a rosary made of lotus seed beads.

44: It is said that a rosary made of coral beads is for the sārasvatī (acquiring eloquence); the same rosary or a rosary made of ruby is for vaśya (controlling others); and a rosary of putrajīva is for all kinds of ritual.

45: Mahādeva said that one could quickly expel enemies with beads made from the lower teeth of a donkey. One should make a rosary with the hair of an animal’s tail for the killing of an enemy.

46: Alternatively, a rosary produced from the teeth of a dead body and strung with a string made from human sinews can accomplish the ritual. A rosary made from the nails of sādhya’s body and strung with a string made from hair is [suitable] for the dveṣa (syn. vidveṣa, provoking enmity) ritual.

47: To achieve artha (wealth), a rosary should be made from conch shell beads. To accomplish the nidhāna (treasure) and yakṣinī ritual, the rosary should be strung with a white thread.

Japaprakāra

48: One should recite a mantra using the thumb and ring finger for the best rituals; using the thumb and middle finger for the ākrṣṭa (syn. ākarṣaṇa, attracting others) ritual.

49: One should recite a mantra using the index finger and thumb for the vidveṣa and uccāta (extirpating enemies). One should recite a mantra using the little

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56 rudrākṣa: The seed of Elaeocarpus Ganitrus, large evergreen broad-leafed tree. Its seed is traditionally used for prayer beads in Hinduism and Buddhism.

57 putrajīva: The seed of Putranjiva Roxburghii, moderate-sized, evergreen tree, growing up to 12 m in height.

58 uttamakarman: Probably indicates the śāntika and pauṣṭika rituals.
finger and thumb for the māraṇa (killing others) ritual.

50: For the pauṣṭika ritual, one should recite a mantra from sunrise to first yāma in the hemanta season. For the māraṇa ritual, one should recite a mantra early in the night for two yāmas in the šiśira season.

51: One should recite a mantra from prahara up to midday in vasanta season. Then, the ākarṣaṇa should be done with one’s [own] worshipped mantra from dawn.

52: For the dveṣa, one should recite a mantra in the third yāma in grīṣma season; for the uccāṭa, until sunset at the arrival of the rainy season; for śāntika, at midnight and at daybreak in the śrād season.

Another opinion:

53: The śubha(fortunate)-mantra-sādhana can be done at any time; the vaśya and puṣṭya (syn. pauṣṭika, increasing welfare), should be performed in the morning; the prītināśana (syn. vidveṣa, provoking enmity) at the noon; the uccāṭa in the afternoon; likewise, the māraṇa at the samdhyā.

54: Wise men said that [the 6th, 13th, 4th, or 9th, whichever day is] a Monday or a Thursday are [recommended] for pauṣṭika.

55: The 8th, 9th, 10th, or 11th, whichever day is a Friday or a Saturday are rec-

59 yāma: A period of three hours, starting at 6 o’clock in the morning.
60 hemanta: Winter.
61 šiśira: Cool or dewy season.
62 prahara: The end of a watch, at 9 o’clock in the morning.
63 vasanta: Spring.
64 grīṣma: Summer.
65 śrād: Autumn, from August to November.
66 samdhyā: The juncture of the three divisions of the day. In this case, it is possibly the evening juncture.
67 somadevavārūpēta: Abiding in Soma (the moon) or Devaguru (Brhaspati, i.e., Jupiter), i.e., Monday or Thursday.
68 Referring to the Śāradātilaka (23.130), this verse lacks first two padas, “saṣṭhī trayodaśī caiva caturthī navamī tathā,” and there is an additional verse on the date of śāntika ritual, before the verse.
69 sukrabhānusutopēta: Abiding in Śukra (Venus) or Bhānusuta (Bhānuja, i.e., Saturn), i.e.,
ommended for the ākṛṣṭi ritual.

56: The 8th, full moon day, 1st, or 9th, whichever day is a Friday or a Saturday are recommended for the vidveṣa ritual.

57: Śaṅkara said that the 14th or 8th of the dark half month, whichever day is a Saturday, is specially recommended for japa (recitation) of the uccāṭa.

58: The new moon day, the 8th or the 14th of the dark half month, whichever day is a Sunday, Saturday, or optionally a Wednesday, can kill, amazingly, even one who is protected by Śambhū, through homa (fire-offering).

59: In this way, all these rituals will be successful if one follows the titi (lunar day) and vāra (day of the week).

Āsana

60: Having gotten to the seats as described, the mantrin should practice japa.

61: On the seat prepared with kuśa grass, hairy skin, or cotton, and with four corners (i.e., square) with four aṅgulas in height, two hastas long, which is very strong, and made soft, one should practice yoga to make a mantra effective.

62: One cannot make the mantra effective by speaking, eating, sleeping, resorting to something (doing something else), thinking something, or mindless sneezing, yawning, or hiccupping. Therefore, one should make his best efforts.

63: A seat covered by tiger leather should be [recommended] for vaśya-, mokṣa-,
and dhana (treasure)-sādhana; any favourite seat for ākṛṣṭi; antelope leather for śānti and pauṣṭika; buffalo leather for the uccāta; a seat made from human hair for māraṇa.

64: The svastika (cross) posture is recommended for śāntika; the padma (lotus) posture is recommended for pauṣṭika; the pārśnika (heel) posture is recommended for ākṛṣṭi; the kukkuṭa (wild cock) posture is recommended for vidveṣa; the ardha-svastika (half-cross) posture is recommended for uccāta; the ardhotthāna (half-standing) posture is recommended for māraṇa.

65: [Performing] in a shrine of Mahākālī, Durgā, or Śiva is [recommended] for vaśya. There is no rule for ākṛṣṭi; in a cemetery for vidveṣa; on the Cyperus grass in an empty shrine for uccāta.

66: In a cemetery, which is Kālikā’s land, one who knows the mantra well should mount a corpse facing south. One should press his bottom lip against his teeth and think of his enemy. One should recite a mantra for seven nights; one will then kill his enemy.

Vāsanā and Stāṇadhyaṇa

67: Here, the vāsanā (imaging), which corresponds with each of the six karmans (rituals), is thus told.

68: The gracious image like the moon is for śāntika and pauṣṭika. The completely beautiful, excited image is for vaśya and ākṛṣṭi ritual.

69: One should visualize an enemy eaten by crows and owls for mṛti (syn. māraṇa, killing others). In this manner, the vāsanā should be done. Now, I will teach the sthāna-dhyāna (visualizing the place, in which one’s mind is

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76 hārīna: It is conjectured by the translator. Most MSS support dhārīna, and printed editions support vāraṇa (elephant).

77 karmasāṭka: Also known as sāṭkarman, mentioned in both Hindu and Buddhist tantras, represents a variety of rituals that aim for mundane attainments. The set of six generally consists of Śānti (expelling evil), Vaśya (controlling others), Stambhana (immobilizing others), Uccātana (exterminating enemies), Vidveṣa (provoking enmity), and Māraṇa (killing others).
located).

70–71: One should fix the mind firmly, focusing on the four-petalled lotus of the secret place at the bottom. One will accomplish the rasa(elixir)-siddhi, likewise, vaśya, ākrṣṭi, kālavañcana (cheating death), kāryārambhana (operation) of poison, bhūta, and so on, gamāgama (going to and fro), sārasvata (acquiring eloquence), and stambhana, through japa, using the leftward flow [of prāṇa (breath)].

72–73: The mind is fixed firmly on the middle of the pericarp of the heart-lotus. One attains the siddhi of pausṭika. In the uccāṭana and māraṇa of enemy, and the vidveṣa, using the rightward flow, one will accomplish the vimohana (syn. mohana, bewildering) of an excellent woman, śāntika, pausṭika, and vaśya. Thus, Śaṅkara told.

74: [By focusing] on the two-petalled [lotus] between the eyebrows, one will accomplish the small vidyā, great vidyā, mokṣa, and kautūhalas (syn. kautuka, conjuring tricks), using the rightward flow.

75: The wise man should visualize the dhyāna (visualization) of each mantra in each place. Listen to an alternative explanation on the dhyāna, which makes all mantras effective.

76: One visualizes the prāṇa-ṃakti, which has the appearance of a pure crystal, located in a bindu, rising up from a knot, for the śāntika, pausṭika, śubha, sārasvata, rasa, mokṣa, khecaratva (going to the sky), and rasāyana (rejuvenation).

77: [The bindu] red in colour will bestowed a siddhi in all kinds of vaśya, stambhana, mohana, ākarṣaṇa, arthavāda, and kautuka; yellow in colour, will bestowed a siddhi in the uccāṭa; black in colour, it will bestowed a siddhi in the

78 It seems some padas are missing here.

79 prāṇa-ṃakti: The vital energy that flows in the channels of a body.

80 bindu: The drop, which represents a consciousness that flows with breath in the channels.

81 rasāyana: The printed editions support rasātala (lower world).

82 arthavāda: Usually means explanation or commentary, but I am not sure what the term means in this context. The printed editions support brahmavāda.
māraṇa ritual.

78: Having meditated in that way, one should recite a [mantra] in his mind, in a low voice, or aloud. For śāntika, pausṭika, and mokṣa, one should practice recitation in his mind. For vaśya and ākṛṣṭi, it should be (done) in a low voice. For a small ritual, one should recite aloud.

79: One should recite the mantra calmly, very clearly, not quickly, not slowly, together with the syllable om to accomplish all kinds of kāma and artha.

80: When one starts japa, one should offer the arghya (respectful reception of a guest) offering for mantra. One should recite mantra, no more and no less, at the accurate time.

Homa

81: One should perform a homa (fire-offering) every ten japas every day. Alternatively, the wise man should perform a homa at the end of 100,000 japas.

82: In the vaśya and pausṭika ritual, one should offer oblations of cow-milk, ājya (melted or clarified butter), and honey into a triangular or round fire-pit, facing Vāyu’s direction (i.e., northwest).

83: One should perform a homa prepared with five substances: lavaṅga (clove), śrīphala (bilva fruit), jāṭī (nutmeg), priyaṅgu (panic seed), and kiṃśuka (bastard teak) in the ākṛṣṭa ritual. Alternatively, one should perform [a homa prepared with] only lavaṅga, standing horizontally, facing north.

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83 The Jayākhyasamhitā (14.3-4), Laksṇītantra, and Svacchandatantra (2.145) give a similar explanation of the three kinds of japas.

84 The Meruṭantra (26.1222) explains that he should make an offering into a fire every ten japas, during the period of 100,000 japas.

85 kunḍa: The fire-pit, used for the homa ritual. Here, the four kinds of kunḍa – trikoṇakunḍa, vṛttakunḍa, masyakunḍa, and vajrakunḍa – are mentioned. Aside from the Kāśapatantra, various tantras mention kinds of kunḍa. For example, the Tattvacintāmani (7.1-13) explains six kinds of kunḍa: caturasrakunḍa, yonikunḍa, tryasrakunḍa, vṛttakunḍa, arddhacandra-kunḍa, and padmakunḍa.
84: In the vidvēsa, the mantran should offer oblations of kārpāsa (cotton), mastu (sour cream), tākrānta (buttermilk mixed with water), and vārāṭa (safflower)-seeds, facing Rākṣasā’s direction (i.e., southwest).

85: In the uccāṭa, one should offer oblations of the seeds of uḍumbara (Indian fig), vaṭa (banyan), aśvattha (sacred fig), and plakṣa (waved-leaf fig), which are soaked in ghee, into a fish-shaped pit, facing Agni’s direction (i.e., southeast).

86–87: In death (i.e., māraṇa), one should offer oblations of sarpis and the milk of goat, cotton seed, burnt bone, human flesh, the hair and nails of sādhya (syn. siddha), 1,008 times, into a vajra-pit with rising fire, facing south. One will kill enemies.

88: Alternatively, as each material is used to make the mantra effective, the homa should be accomplished according to the rule mentioned in the śāstra.

Bhojana

89: After pūjā (worshiping), homa (fire-offering), japa (reciting), and dhyāna (meditating) for the deity, one should eat soft, warm, and well-cooked (or ripened) food in small portions.

90: One should abandon spoiled food and poor porridge. The self-disciplined man should eat approved food. Then, one will enjoy the siddhi.

91: Otherwise, the doṣa, which spoils the siddhi, will arise by eating. Thus, Śiva told all about the useful sādhana of mantra.

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86 kārpāsasamastātākrāntaṃ: I break up the compound into kārpāsa (cotton)-mastu (sour cream)—tākra (taraka?, buttermilk mixed with water)-antāṃ (final part?), but the printed editions support kāryā samasta-tantroktā or kāryaḥ samasta-tantroktah (made into a compound as the tantra suggests).

87 vārāta: varāṭa?, the seed of safflower.

88 vajrakuṇḍe ‘nalothite: Most MSS support vajrakuṇḍena lāṇčite (a pit characterized by vajra).
92: If the mantra, practiced according to rules, does not have an effect, it should be practiced again. Then, [the mantra] will have an effect.

93: If the mantra, which is practiced again, does not have an effect, then the seven upāyas (methods), which Śaṅkara told, should be performed.

94: [If] one carries out the drāvana (melting), bodhana (awakening), vaśya (controlling), pīdana (pressing), śoṣa (drying up), poṣaṇa (nourishing), and, at last, dahana (burning), in a sequence, [the mantra] will certainly have an effect.

95: The drāvana (melting) is [to make the mantra] tied with Varuṇa’s bīja (i.e., vaṃṭ) in the grathana manner. Having written [the bījas] at the beginning and end of the mantra, one should write the mantra, [to which the bījas are] tied in the grathana manner, with śilā (red arsenic), karpūra (camphor), and kuṅkuma (turmeric), uṣīra (the fragrant root of vetiver) and rocana (yellow orpiment).

96: One should sprinkle a mixture of milk, ājya (melted or clarified butter), water, and honey, between the written [mantra]. Through pūja, japa, and homa, the melted mantra will definitely bestow a siddhi.

97: If the melted [mantra] does not have an effect, then one should carry out the bodhana (awakening). Having enclosed mantra with Sarasvati’s bīja (i.e., aṁ)
in the *sampuṭa*-manner, one should recite it.

98–99: Being awoken in this way, it will have an effect. If not, one should carry out the *vaśī* (controlling). Having written the mantra with the *āraktacandana* (red sandalwood), *kuṣṭha* (costus), *haridrā* (turmeric), *madana* (beeswax), and *śilā* (red arsenic) on a beautiful leaf of birch bark, one should wear it around his neck. [Then] the mantra will have an effect. [It is called *vaśya*.]

100: [If the controlled mantra does not have an effect], one should perform the *pīḍana* (pressing). One should recite [the mantra] joined to its padas (lines of a stanza) upside down.

101: One should meditate on the deity, who has an upside down form, and should write the *vidyā* with milk of the Arka tree and step on it.

102: With [reciting] the thus formed mantra, the homa should be performed every day. Being pressed (in this way), the mantra turns modest and will have an effect. If not, one should perform the *poṣaya* (nourishing).

103: One should attach the *bīja* of Nityā’s Tripura (i.e., *sauḥ*) to the beginning and end of it. Having written the *vidyā* with cow-milk and honey, one should wear it on his hand.

104: If the nourished [mantra] does not have an effect, one should perform the *śoṣana* (drying up). One should [attach] the mantra to double *bījas* [of Vāyu

95 *sampuṭa*: In this manner, the *bījas* are placed before and after the mantra. See, Padoux [2011: 96].

96 *kuṣṭha*: The Śrīvidyārṇavatantra (Chpter 16 p.378) support *dāru* (Deodar).

97 *śilā*: The Tattvacintāmaṇi (20. 99) support *sihla* (olibanum).

98 *vaśyam* *etat* *prākrittitaṃ*: Omitted in all MSS. Only printed editions have the *pada*.

99 *vaśīkṛto na* *siddhāḥ* *ceto*: Omitted in all MSS. Only printed editions have the *pada*.

100 *pīḍana*: The Dīkṣāprakāśa supports *saṃtāḍana* (striking).

101 *ādiya*: A synonym of Arka (Calotropis Gigantea).

102 *nityāyās* *traipura*: That is, Tripurasundarī, the main goddess of the Śrīvidyā sect. She is known as the chief of *Nityādevīs*. 

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(i.e. *yamī*), in the *vidarbhaṇa* manner. The *vidyā* written with the ashes of the *vāṭa* (banyan) should be kept around his neck.

105: If the dried [mantra] does not have an effect, one should perform the *da-hanīya* (burning) with Agni’s *bija* (i.e., *ramī*). One should attach Agni’s *bija* to the beginning, end, lower, and upper part of each *aṅkara* of the mantra to make it burn.

106: Having written the mantra with the oil of *brahmavṛkṣa* (Butea), one should keep it on his neck. Then, the mantra will have an effect. Thus, Śaṅkara told.

107: Thus, Śaṅkara told the *upāya* of all mantras.

Chapter One Mantrasādhana in the *Kakṣapuṭa* was written by Śrīsiddhanāgārjuna.

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103 *dvābhyaṁ dvābhyaṁ*: The *Brhatmantrasāra* (4.54) and *Dīksāprakāśa* support *dvābhyaṁ dvābhyaṁ* (double *bījas* of Vāyu).

104 *vidarbhaṇa*: It is the method of arranging an alternating *bija* and an *aṅkara* of the mantra. See, Padoux [2011: 97–98].

105 *ваṭabhāsa*: The *Tatvavacintāmani* (20.105) and *Brhatmantrasāra* (4.54) support *varabhāsa* (ashes of turmeric?).

106 It is called the *grasta* manner. See, Padoux [2011: 97].
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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.

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