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Chapter One of the *Kakṣapūṭatantra*
Introduction, Critical Edition and Translation

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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 *akṣara* (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 *sādhana*s, 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 *bija*, 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 *bīja* 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 *akṣaras*, 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 *Kakṣapūṭa*, *Kacchapūṭa*, *Kakṣyāpūṭa*, *Kakṣapūṭasarvasaṃgraha*, and *Siddhanāgārjuna*. The strange term “*kakṣapūṭa*” is the compound of “*kakṣa*,” which means hiding-place, the armpit, a woman’s girdle, an enclosure, etc., and “*pūṭa*,” 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 khung 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 *Kacchapūṭa* instead of *Kakṣapūṭa* in the colophons of each chapter. This

term means a turtle shell, a box with compartments, and so on. In the *Bṛhatsaṃhitā*, Varāhamihira uses the term to mean a small box with sixteen compartments used for storing fragrant substances. The term “*kacchapaṭa*” possibly means the *kūrmacakra*, a *yantra* formed to resemble a turtle, which is mentioned in the first chapter.¹ The title *Kakṣaṣṭapūṭa* seems to have resulted from a phonetic confusion between *ccha* and *kṣa*.

The first chapter of the *Kakṣaṣṭapūṭa* explains the *mantrasādhana* or preparatory procedures for performing various *sādhana*s 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*, *muni*s, 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 *sādhana*s explained in the following chapters, advising that the *mantrasādhana* should be performed before all these *sādhana*s [11-15].

The *mantrasādhana* is also known by the name of the *puṣaścaraṇa* 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 *jaṭa* (recitation) and *homa* (fire offering) for the *sādhana*. The *Kakṣaṣṭapūṭa* first details the *mantrāṃśaka*, 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

¹ There is another possibility. Chapter XX of the *Kakṣaṣṭapūṭa* explains a *yantra* with sixteen compartments, similar to one of *Bṛhatsaṃhitā*. The *yantra* would be “*kacchapaṭa*”.

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

In the following sections, the *mantrāṃśaka*, *kūrmacakra*, and *saṭtopāya* are discussed in more detail to clarify the features of Tantric mantra used in the *sādhana*.

Mantrāṃśaka (Examination of Mantra)

As a preparation for the *sādhana*s explained in the following chapters, the practitioner should ascertain if the mantra recited in them is appropriate for him. The *mantrāṃśaka* is a kind of divination, through which one can predict the result of the relevant *sādhana*, using *akṣaras* of both mantra (*mantra-akṣara*) and one’s own name (*ātmanāma-akṣara*). At first, one should break up the mantra and one’s own name into syllables, and then further divide this into consonants, vowels, *anusvāra* (*ṃ*), 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 “*oṃ śivāya namaḥ*” as an example. The first syllable “*oṃ*” comprising *a*, *u*, and *anusvāra*, is broken up into three *akṣaras*: *a*, *u*, and *ma*². The second syllable “*śi*” is broken up into *śa* and *i*. In this manner, the whole mantra is broken up into 10 *akṣaras*:

² Kṣemarāja converts the *anusvāra* into “*ma*”, but the *Kakṣapūṭa* probably does into “*am*”.

a, u, ma, śa, i, va, ā, ya, na, and ma. Kṣemarāja does not count the *visarga* here, but the *Kakṣapuṭa* suggests that the *visarga*, too, should be counted, i. e. “*aḥ*” is to be added at the end, in this case.

Then these *akṣaras* are purified by a means called *saṃskāra*. The Mantra is supposed to have various kinds of faults (*doṣa*) sometimes. The *Kakṣapuṭa* 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 *Kulārṇavatāntra* [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 *Kakṣapuṭa* does not give an explanation for the *mantra-saṃskāra*, but describes how to purify the *akṣaras* of one’s own name. According to the *Kakṣapuṭa*, 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 *akṣaras*. The practitioner should then combine both into an *akṣara* one by one, and pronounce them.

After purifying the *akṣaras* of one’s own name in this manner, the practitioner should assign the *akṣaras* of the mantra into four categories: *siddha*, *sādhya susiddhi*, and *ari*. Since the *Kakṣapuṭa* 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 *akṣaras* between the *ātmanāma-akṣara* and *mantra-akṣara* in the order of Sanskrit syllabary, on one’s four fingers. If the *mantra-akṣara* falls on the first finger,

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

⁴ On the *mantra-saṃskāra*, see Padoux [2011: 92–94] and Gudrun Bühnemann [1991b: 299–300].

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

Name: Viṣṇumitra

व	इ	ष	ण	उ	म	इ	त	र
N1	N2	N3	N4	N5	N6	N7	N8	N9

Mantra: *om śivāya namaḥ*

अ	उ	अं	श	इ	व	आ	य	न	म	अः
M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11

ex) N1: व= → M1: अ =2: *sādhya*

N2: इ= → M2: उ =2: *sādhya*

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
M1		N2	→	M2											
2		0	1	2											
क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	
त	थ	द	ध	न	प	फ	ब	भ	म	य	ल	व	श	ष	स
												N1	→	→	→
												0	1	2	3
													4	1	

Fig. 1

André Padoux [2011: 21] points out that, aside from the *Svacchanda*, the *mantrāṃśaka*, which does not use a specific *yantra*, but just counting on fingers, is also mentioned in the *Netratantra* [18.12].⁵ Even though the *Kakṣapūṭa* mentioned the title of the *Merutantra* as its reference, it differs from this, as the *mantrāṃśaka* of the latter employs specific *yantras*. The *Svacchanda* and the *Netratantra*, both of which are listed in the reference

⁵ However, the *Netratantra* itself only mentions four categories. The method is explained by Kṣemarāja in his commentary.

list in the introductory portion of the *Kakṣapūṭa*, must be the main sources of the *mantrāṃśaka* here.

After assigning all *akṣaras* to four categories, the practitioner should ascertain whether the whole mantra is auspicious or not. The *Kakṣapūṭa* 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 *Kakṣapūṭa*, 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 *Kulārṇava* [15. 78–99] explained various *yantras* used in the *mantrāṃśaka* including the *akathaha-cakra*.⁶

⁶ These are the *akathahacakra*, *akaḍamacakra*, *nakṣataracakra*, *rāśicakra*, *ṛṇidhanicakra*, 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.

क्ष	कखगघङ	चछजझञ
शषसह	अआइईउऊऋॠ ऌॡएऐओऔअं:	टठडढण
यरलव	पफबभम	तथदढन

Kakṣapūṭatantra

ळ क्ष	कखगघङ			चछजझञ
शषसह	अंअः	अआ	इई	टठडढण
	ओऔ		उऊ	
	एऐ	ऌॡ	ॠॡ	
यरलव	पफबभम			तथदढन

Śāradātilaka

Fig. 2

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

Then, the *Kakṣapūṭa* instructs as to how one may ascertain the *dīpsthāna*, 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 *Bṛhatsamhitā*. The *kūrmavibhāga* explained in the *Bṛhatsamhitā* [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 *jyotiśāstras* (astrological treatises) including the *Bṛhatsamhitā*.

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, *drāvaṇa* (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 *drāvaṇa* aims to soften the mantra through tying it to the *bija* of

Varuṇa, 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 Sarasvatī, 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 *piḍana* 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 *poṣaya*. It aims to nourish the mantra. One should write it with cow-milk and honey, attaching Tripurasundarī's *bija* to it, and wear it on one's hand. If this does not work, the *śoṣana*, 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 *akṣara* of the mantra with four *bijas* of Agni, the god of Fire, and keeps the written mantra on his neck. The *Kakṣapūṭa* 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-saṃskāra* (purification of mantra) explained in the *Netratantra* [18.6–8], the *Kulārṇava* [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 *akṣara* with oleander flowers while reciting Agni's *bija*; in the *Netratantra*, there is a practice of adding 'namaḥ' to the mantra.⁷

⁷ On the *mantra-saṃskāra*, see Padoux [2011: 92–94] and Gudrun Bühnemann [1991b: 299–300].

Among the *saptopāya*, the *drāvaṇa*, *bodhana*, *poṣaya*, *śoṣaṇa*, and *dahanīya* use a *bija*, and attach it to the mantra. Kṣemarāja’s *Netratantrod-
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, *samṣṭa*, *grathita*, *grasta*, *samasta*, *vidarbhita*, *ākranṭa*,
ādyanta, *garbhastha*, *sarvatovṛta*, *yuktivīdarbha*, and *vidarbhagrathita*.
Among them, the *grathana*, *saṃṣṭa*, *vidarbhana*, and *grasta* are used in
the *saptopāya* of the *Kakṣapuṭa*. The *grathana* is used in the *drāvaṇa*.
According to Kṣemarāja, the *grathana* is the method to place a *bija* before
and after each *akṣara*. Taking “*oṃ śivāya namaḥ*” for example, one should
insert Varuṇa’s *bija* “*vaṃ*” before and after each *akṣara*; *a*, *u*, *ma*, *śa*, *i*, *vā*,
a, *ya*, *na*, *ma*, and *ha*.⁹

वअव वउव वअव वशव वइव ववव वआव वयव वनव वमव वअव

Fig. 3

The *saṃṣṭa* is used in the *bodhana* and the *poṣana*. It is the method of
placing a *bija* before and after the mantra. In the *bodhana*, Sarasvati’s *bija*
“*aiṃ*” is inserted before and after the mantra; in the *poṣana*, Tripurasun-
dari’s *bija* “*sauḥ*” is inserted (Fig. 4).

ऐ ॐ शिवाय नमः ऐ
सौः ॐ शिवाय नमः सौः

Fig. 4

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

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.

य॒य॒अ॒ य॒य॒उ॒ य॒य॒अ॒ य॒य॒श॒ य॒य॒इ॒ य॒य॒व॒ य॒य॒आ॒ य॒य॒य॒ य॒य॒न॒ य॒य॒म॒ य॒य॒अः॒

Fig. 5

The *grasta* is used in the *dahanīya*. It is a method of enclosing each *akṣara* of the mantra within four *bijas*. In the *dahanīya*, Agni's *bija* “*raṃ*” is employed (Fig. 6).

॒ य॒ अ॒ य॒ उ॒ य॒ अ॒ य॒ श॒ य॒ इ॒ य॒ व॒ य॒ आ॒ य॒ य॒ य॒ न॒ य॒ म॒ य॒ अः॒

Fig. 6

We can find parallel verses from the *saptopāya* section in later texts, such as the *Tattvacintāmaṇi* [20.93–107], the *Śrīvidyārṇavatāntra* [Ch16], and the *Bṛhattantrasāra* [4.44–55]. However, it seems that they do not cite verses from the *Kakṣapūṭa*. The *Śrīvidyārṇavatāntra* mentions that they are a quotation from the *Mahāhāraṅkatantra*, while the *Bṛhattantrasāra* attributes them to the *Gautamīyatantra*.

I have not discussed rules of *jaṇa* (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 *jaṇa*: reciting in one's mind, in a low voice, and aloud. The first is applied for *sāntika* (expelling evil), *pauṣṭika* (increasing welfare), and *mokṣa* (liberation); the second for *vaśya* (controlling others) and *ākṛṣṭi* (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 idolatized. 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 *akṣaras*, resembling a substance broken down into elementary particles, and through analysing the *akṣaras*, the science of divination was developed.

In the Upaniṣad, the *akṣara* 'om,' was regarded as the primordial sound, and its three morae were considered as the three principles of the world. The *akṣara* discussed above, however, is regarded as an element of an individual entity rather than a principle. The symbol system of *akṣara* established the science of divination, such as the *mantrāṃśaka*, 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 *akṣara* 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 *saṅtopāya* 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 *Kakṣapūṭa* 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 (Khaṇḍelavāla) and P (Pañcānana).

E_{ĀN}:

Indrajālavidyāsamgrahaḥ; tatra indrajālaśāstram, kāmaratnam, dattātreyā-tantram, saṭkarmmadīpikā, siddhanāgārjunakakṣapūṭam

Edited by Śrīāśubodha Vidyābhūṣaṇa and Śrīnityabodha Vidyāratna
(Calcutta: Vacaspatyayantra, 1915)

Sanskrit text, 20 chapters

E_{Kh}:

Siddhanāgārjunatantram; Siddhanāgārjunakakṣapūṭam

Edited by Es En Khaṇḍelavāla

(Vārāṇasi: Caukhambā Surabhārati Prakāśana, 2001)

Sanskrit text with Hindi commentary, 30 chapters

E_P:

Siddhanāgārjuna-Kakṣapūṭam: 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 Saṃvat 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 *Uḍḍāmareśvara* after Chapter 8 (*Senāstambhana*), and the chapter on *Unmanikaraṇa* is placed after Chapter 10 (*Māraṇa*).

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

Script (s): Devanāgarī; Material: paper

28 leaves

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

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 *Siddhakhaṇḍa* 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 Saṃvat 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
<i>conj.</i>	conjectured
<i>ditt.</i>	dittography in
<i>em.</i>	emended
<i>n.e.</i>	no equivalent in
<i>om.</i>	omitted in
<i>transp.</i>	transposed from another line to here in
r	recto
v	verso

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

Translation

[] word(s) added by the translator

() gloss

Chapter 1 Mantrasādhana

E_{AN} p.264, E_{Kh} p.1, E_P p.1, K_{1 2 4 6 9 10 11 12} L₁ 1v*K₃ folio 1(1.1-1.4) is lost

¹yaḥ śāntaḥ ²paramānvayaḥ paraśivaḥ ³kaṅkālakālāntako
⁴dhyānātīta-anādinityanicayaḥ ⁵saṃkalpasamkocakah/
⁶ābhāsāntarabhāsakah ⁷samarasaḥ sarvātmanābodhakah
⁸so 'yaṃ sarvamayo ⁹dadātu ¹⁰jagatāṃ ¹¹vidyādisiddhyaṣṭakam//1//
¹²yā nityā 'kulakeliśobhitavapuḥ ¹³pūrvoditā ¹⁴jṛmbhate
¹²pūrñabhā 'mṛtakuṇḍalī ¹³paraparā ¹⁴mantrātmikā ¹⁴siddhidā/

-
- ¹ śāntaḥ] K₉ E_{AN} E_{Kh} E_P śāntaḥ K_{1 6 11} L_{1 2}; śātaḥ K₂, śānta K₄, śātaṃ K₁₀, śāntaṃ K₁₂
² paramānvayaḥ] K_{1 2 6 9 10 11 12} L₁ paramā(m)nvayaḥ L₂ paramānvaya K₄; paramālayaḥ E_{AN} E_{Kh} E_P
³ kaṅkālakālāntako] E_{AN} kaṅkālakālāntako K_{1 6 9 10 11} kaṅkālakālāntako K₂; kaṅkālakolāntako
 K₄, kaṅkālakālāntakā K₁₂, kāmkālakālāntake L₁, kaṅkālamālyantako E_{Kh} E_P, kālāntako-
 jñāmmavā(n) L₂
⁴ dhyānātīta°] E_{AN} E_{Kh} E_P; dhyānātītam K_{1 2 6 9 10 11 12} L₂, dyānānitam L₁, dyānānitam K₄
⁵ °nityanicayaḥ] K_{1 2 6 9 10 11 12} L₂ E_{AN} °nitya(ni)nicayaḥ L₁; °nityanicaya K₄, °nityanilayaḥ E_{Kh} E_P
⁶ sarvātmanā°] L_{1 2} E_{AN} E_{Kh} sarvvātmanā° K_{2 9 10 12} E_P; sarvvātmanāṃ K_{1 6 11}, sarvātmaḥ° K₄
⁷ °bodhakah] K_{1 2 6 9 10 11 12} L_{1 2} E_{AN} E_{Kh} E_P; °bodhakaṃ K₄
⁸ sarvamayo] K_{4 12} sarvvamayo K_{1 6 10 11}; sarvamayaṃ L₂, sarvamarye L₁, sarva K₂, sarvva K₉,
 śarma E_{AN} E_{Kh} E_P
⁹ dadātu] K_{1 4 6 9 10 11 12} L₂ E_{AN} E_{Kh} E_P; darātu K₂, d(i)dāti L₁
¹⁰ jagatāṃ] K_{4 9 10 12} L_{1 2}; sarvajagatāṃ K₂ E_{Kh}, sarvvajagatāṃ K_{6 11} E_P, (sarvvaṃ) jagatāṃ K₁,
 nityajagatāṃ E_{AN}
¹¹ pūrvoditā] K₂ pūrvoditā K_{1 4 6 11}; pūrvodhoditā E_P, pūr(vv)odhoditā K₁₂, bodhoditā E_{AN} E_{Kh},
 (bb)odhoditā L₂ K₁₀, bodhāditar K₉, bodhādināṃ L₁
¹² 'mṛtakuṇḍalī] *em.* mṛtakuṇḍalī K_{1 4 6 9 10 11} mṛtakuṇḍalī K_{2 12}; mṛtakuṇḍalā E_{AN} E_{Kh} E_P
 mṛtakuṇḍalā L₁, kṛtakuṇḍalā L₂
¹³ paraparā] K_{2 4 9 10 12} L_{1 2} E_{AN} E_{Kh} E_P; paraparāṃ K_{1 6 11}
¹⁴ siddhidā] K_{1 2 6 9 10 11} L₁ E_{AN} E_{Kh} E_P; siddhadā L₂, siddhidāḥ K_{4 12}

mālāpustakadhāriṇī¹⁵ trinayanā¹⁶ kundenduvarṇā¹⁷ 'calā
 nityānandakulaprakāśajananiṃ¹⁸ vāgdevatām¹⁹ āśraye²⁰//2//
 yeṣāṃ²² vaktrāc²³ chrutam²⁴ kiṃcin²⁵ mañimantrauśadhādikam/²⁶ E_p p.2, K₁₀ 2r
 tattatkarmāṇi²⁷ tān²⁸ pūrvam²⁹ praṇamāmi³⁰ mahātmanah³¹//3//
 saṃsāre³² bahuvistīrṇe³³ vidyāsiddhim³⁴ anekadhā/³⁵ E_{AN} p.265, E_{Kh} p.2, K₁ L₁ 2r
 proktavāñ³⁶ chaṅkaraḥ³⁷ pūrvam³⁸ yadi³⁹ pṛcchati⁴⁰ pārvatī⁴¹//4// K_{2,6,11} 2r
 anyair⁴² devagaṇaiḥ⁴³ siddhair⁴⁴ munideśikasādhakaiḥ⁴⁵ K₄ 2r

- ¹⁵ °pustakadhāriṇī] K_{1,2,6,9,11,12} L_{1,2} °puṣṭakadhāriṇī K₄; °pustakadhāriṇam K₁₀; °pustakadhāriṇīm E_{AN} E_{Kh} E_p
¹⁶ trinayanā] K_{1,2,6,9,10,11,12} L_{1,2} triṇayanā K₉ triṇayanā K₄; trinayanam E_{AN} E_{Kh} E_p
¹⁷ varṇā 'calā] em. °varṇācalā] K₄ L_{1,2} °varṇṇācalā K₉; °varṇṇāvalā K₁₀; °varṇācalam K₁₂, °varṇācatvā K₂, °varṇādi ca K_{1,6,11}, °varṇōjjvalām E_{AN} E_{Kh} E_p
¹⁸ nityānandakula°] K_{1,6,9,11,12} E_{AN} E_{Kh} E_p nityānandakula° L_{1,2} K₂; nityānandakule K_{4,10}
¹⁹ °prakāśajananiṃ] K_{1,2,6,9,10,11} E_{AN} E_{Kh} E_p; °prakā(...)jananyim L₂, °prakāśajanani L_{1,12}, °prakāśa-janani K₄
²⁰ vāgdevatām] K_{1,2,6,9,11,12} L_{1,2} E_{AN} E_{Kh} E_p; vāgdevam K₄, ānandatām K₁₀
²¹ āśraye] K_{2,6,9,11,12} L₁ E_{AN} E_{Kh} E_p; āśrayā K₁, āśraya K_{4,10}, āśramet L₂
²² vaktrāc] K_{4,6,10,11,12} E_{AN} E_{Kh} E_p; vaktrāc K₉, vaktā K₁, vā(...)ā L₂, vakrā K₂, vākyaṃ L₁
²³ tattatkarmāṇi] tattatkarmmāṇi K₉ tatatkarmāṇi K₄ tatatkarmmāṇi K₁₂; tan tatatkarmmāṇi K₁₀ taṃ tatatkarmāṇi K₂ taṃ tatatkarmmāṇi K_{1,6,11}, tatatkarmāṇi L₂, tatan karmani L₁, tatkarmani E_{AN} E_{Kh} tatkarmani E_p
²⁴ tān] K_{1,6,9,11,12} L_{1,2} tān K₂ tān K_{4,10,12}; ratān E_{AN} E_{Kh} E_p
²⁵ pūrvam] K₁₂ L₂ E_{AN} E_{Kh} E_p pūrvam K_{1,6,9,10,11} E_p; ūrvam K₂, pūrva K₄, pūrnān pūrnān L₁
²⁶ mahātmanah] K_{1,2,6,9,10,11} L₂ E_{AN}; mahātmanā K_{4,12}, mahājanān E_{Kh} E_p, punaḥ punaḥ L₁
²⁷ siddhim] K_{4,9} L₁; °siddham K_{1,2,6,11} L₂, °siddhir K_{10,12} E_{AN} E_{Kh} E_p
²⁸ proktavāñ] E_{AN} E_{Kh} proktavān K_{4,10} L₂ E_p proktavām K_{1,6}; prāktavān L₁, proktavā K₂, proktavāc K₉, proktavāmc K₁₁, proktasān K₁₂
²⁹ yadi] K_{1,3,4,6,9,10,11,12} E_{AN}; (...)di K₂, yadā E_{Kh} E_p, yada L₁, yatini L₂
³⁰ pārvatī] K₂ L_{1,2} pārvvatī K_{1,3,6,9,10,11} E_p; pārvatī K_{4,12}
³¹ devagaṇaiḥ] K_{1,2,3,4,6,10,11} L₁ E_{AN} E_{Kh} E_p devagaṇai L₂ K₉; devai gaṇai K₁₂
³² munideśika°] K_{1,2,3,4,6,11} E_{AN} E_{Kh} E_p mmunideśika° K₉; mmanideśika° K₁₀, munir deśika° K₁₂, munibhir L₁, (b)alir deśaka° L₂
³³ °sādhakaiḥ] K_{1,2,3,6,9,10,11,12} L₂ E_{AN} E_{Kh} E_p °sādhakai K₄; °sādhakottamaiḥ L₁

³⁴yad yad uktaṃ ³⁵hi ³⁶śāstreṣu ³⁷tat sarvaṃ avalokitam//5//
³⁸śāmbhave ³⁹yāmale śākte ⁴⁰maule kauleyaḍāmare/
⁴¹svacchande ⁴²lākule śaive rājatanre 'mrteśvare//6//
⁴³uḍḍiṣe ⁴⁴vātule tantre ucchiṣṭe siddhaśāvare/
⁴⁵kiṅkiṇīmerutante ⁴⁶ca ⁴⁷kālaçaṇḍeśvarimate//7//
⁴⁹śākinīḍākinītantre ⁵⁰raudre 'nugrahanigrahe/
⁵²kautuke śalyatanre ⁵³ca kriyākālaguṇottare//8//

K₁₀ 2v

-
- ³⁴yad yad] K_{1 3 6 9 10 11 12} L_{1 2} E_{AN} E_{Kh} E_P; yad K_{2 4}
³⁵uktaṃ] K_{1 2 3 6 9 10 11 12} L₂ E_{AN} E_{Kh} E_P; yuktaṃ K₄ L₁, u(ck)am K₁₂
³⁶hi] K_{1 2 3 6 9 10 11 12} L₂ E_{AN} E_{Kh} E_P; iha K₄, *om.* L₁
³⁷tat sarvaṃ] K₂ L_{1 2} E_{AN} E_{Kh} tat sarva(m) K₄ tat sarvvaṃ K_{1 3 9 11} E_P tat sarvva(m)m K₆; tan tat sarvvaṃ K₁₀, tatatsarvva(m)m K₁₂
³⁸yāmale] K_{1 2 3 6 9 10 11} L₁ E_{AN} E_{Kh} E_P; yāmala K₁₂, ḍāmare L₂
³⁹śakte] K_{1 2 9 11 12} L_{1 2}; śakte K₄, śakteḥ K₃, śāstre K₁₀ E_{AN} E_{Kh} E_P, *om.* K₆
⁴⁰maule] K_{1 3 6 9 11} L_{1 2} E_{AN} E_{Kh} E_P; Maul(...) K₂, mūle K_{4 10 12}
⁴¹lākule] K_{1 3 4 6 9 10 11 12} L₂; kule L₁, kākule E_{AN} E_{Kh} E_P, (n)ākule K₂
⁴²śaive] K_{2 6 9 10 11 12} L₁; śeve K_{1 3}, caiva K₄, śauce E_{AN} E_{Kh} E_P, śaure L₂
⁴³vātule] K_{2 9 10 12} L_{1 2} E_{AN} E_{Kh} E_P; cātule L₁ K₄, vātdale K_{1 3 6 11}
⁴⁴siddhaśāvare] K_{1 2 3 6 9 11} L₁ E_{AN} E_{Kh} E_P siddhaśāvare K₄; siddhisāvare K₁₀, siddhāsāmvare L₂, siddhāsāṣare K₁₂
⁴⁵kiṅkiṇī^o] K₁₀ E_{AN} E_P, kiṅkiṇī K_{1 3 4 6 9} L₁ kiṅkiṇī K₁₁; kiṅkiṇī K₂, kiṅkiṇī K₁₂, kiṅkaṇī L₂, kiṅkiṇyāṃ E_{Kh}
⁴⁶merutante] K₄ E_{AN} E_{Kh} E_P merutaṃtre K_{1 2 3 6 11} L_{1 2} melutaṃtre K₁₂; melatante K₁₀
⁴⁷ca] K_{1 2 3 6 9 11} L₁ E_{AN} E_{Kh} E_P; tu K_{10 12}, *om.* K₄
⁴⁸kālaçaṇḍeśvarimate] *em.* kā(m)lacaṇḍeśvarimate L₂, kālaçaṇḍīśvarimate K_{1 3 6 11} kālaçaṇḍīśvarimate L₁ kā//caṇḍīśvarimate K₂, kālaçaṇḍīśvarimate K₉, kākacaṇḍeśvarimate K₁₂, kālaçaṇḍeśvare mate E_{AN} E_{Kh} E_P, kākacaṇḍīśvare mate K₄, kālaçaṇḍeśvarimatam K₁₀
⁴⁹śākinīḍākinī^o] K_{1 2 6 9 10 11 12} L₁ E_{AN} E_{Kh} E_P śākinīḍākinī^o K₃; śāṅkiṇīḍākinī^o K₄, śākanām ḍākinīṃ L₂
⁵⁰raudre] K_{1 2 3 6 9 10 11 12} L_{1 2} E_{AN} E_{Kh} E_P; raudre taṃtre K₄
⁵¹'nugrahanigrahe] E_{AN} E_{Kh} E_P nugrahanigrahe K_{1 2 6 11} L₁; nugrahani(h)grahe K₃, nugrahe K₄, nigrahanugrahe K_{9 12}, tugrahanigrahe K_{10 12}
⁵²śalyatanre] K_{1 3 6 9 11} E_{AN} E_{Kh} śalyataṃtre K₂ L₂; śalyatanre E_P, śilyatanre K₄, silyatanre K₁₀, silyataṃtre K₁₂, śaktitaṃtre L₁
⁵³kriyākālaguṇottare] K₉ L₂ E_{AN} E_{Kh} E_P kriyākālaguṇotare K₁₀; kri(...)ākālaguṇottare K₁₂, kriyākālaguṇottame K_{2 6 11}, kriyākāgaṇottame K₁, kriyāgaṇottamam K₃, kriyākālaguṇāttare K₄,

haramekhalake granthe indrajāle rasārṇave/
 ātharvaṇe mahāvede cārvāke gāruḍe 'pi ca//9//
 ity evam āgamoktañ ca vaktrād vaktreṇa yac chrutam/
 etat sarvaṃ samuddhṛtya dadhno ghṛtam ivādarāt/
 sādhakānām hitārthāya mantrakhaṇḍam ihocyate//10//
 vaśyam ākarṣaṇaṃ stambhaṃ moham uccātamāraṇam/
 vidveṣaṃ vyādhikaraṇaṃ paśuśasyārthanāśanam//11//
 kautukañ candrajālañ ca yakṣiṇmantrasādhanam/
 ceṭakañ cāñjanaṃ divyaṃ adṛśyaṃ pādukāgatiḥ//12//

E_p p.3, L₁ 2v

K₃ 11 2v

K₁ 6 2v

E_{kh} p.3

nirākāraguṇottare L₁

- ⁵⁴ granthe] K₁ 3 6 9 10 11 E_{AN} E_{Kh} E_p granthe K₂ 12 L₂; granthya K₄, tamtre L₁
- ⁵⁵ ātharvaṇe] L₂ E_{AN} E_{Kh} ātharvaṇe K₁₀ E_p ātharvane K₆; ātharvaṇeva K₄, atharvaṇe K₂ L₁,
 atharvvaṇe K₁ 3 6 11, atharvaṇave K₁₂
- ⁵⁶ cārvāke] K₁ 2 3 6 11 12 L₁ E_{AN} E_{Kh} E_p cārvāke K₉ 10; cāvake K₄, cārvākye L₂
- ⁵⁷ āgamoktañ] K₁₀ E_{AN} E_{Kh} E_p āgamoktaṃ K₁ 2 3 4 6 9 11 12; āgimoktaṃ L₂, āgamokte L₁
- ⁵⁸ vaktrād] K₉ L₁ E_{AN} E_{Kh} E_p; vaktād K₁₀, vaktad K₁₂, vaktrā K₄, dvaktrā K₁ 2 3 6 11, guru L₂
- ⁵⁹ yac chrutam] K₄ 9 12 E_{AN} E_{Kh} E_p yachrutam L₂; yac chutam K₁₁, yachutam K₁ 2 3 6, yach(ra)m
 L₁, yachatam K₁₀
- ⁶⁰ etat] K₂ 4 6 12 L₂ E_{AN} E_{Kh} E_p; tat L₁, et K₁ K₃, tattat K₉ 10, tatta K₁₂
- ⁶¹ samuddhṛtya] K₁ 2 3 6 9 10 11 L₁ 2 E_{AN} E_{Kh} E_p; samoddhṛtya K₁₂, samuddhasya K₄
- ⁶² dadhno] K₄ 9 10 L₁ 2 E_{AN} E_{Kh} E_p; dadhano K₁₂, dghno K₁ 2 3 6 11
- ⁶³ ghṛtam] K₁ 3 6 10 11 12 L₁ 2 E_{AN} E_{Kh}; ghaṭam K₄, ghatam K₂, dhṛtam K₉
- ⁶⁴ sādhakānām] K₁ 3 6 9 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p; sādhakāmnā K₂, sādhakān K₄
- ⁶⁵ hitārthāya] K₁ 2 3 6 9 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p; āgamoktañ ca K₄
- ⁶⁶ vaśyam ākarṣaṇaṃ] K₁ 2 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; vaśyam ākarṣaṇa K₃ 4, vaśyākarṣaṇam K₁₂,
 vaśyākṣarṣaṇa K₁₀
- ⁶⁷ stambhaṃ] K₁ 3 6 E_{AN} E_{Kh} E_p stambhaṃ K₂ 9 L₂; stambha K₄ 10, stabha K₁₂, stambho L₁
- ⁶⁸ uccāta°] K₁ 2 3 4 6 9 10 11 L₁ 2 E_{AN} E_{Kh} E_p; uccātaṇa° K₁₀ 12
- ⁶⁹ vidveṣaṃ] K₁ 2 3 6 9 10 11 12 L₂, vidveṣa° K₄ E_{AN} E_{Kh} E_p, vidveṣo L₁
- ⁷⁰ paśuśasyārtha°] K₁ 2 3 4 6 9 10 11 12 E_{AN} E_{Kh} E_p paśuśasyārtha° K₄ 10 pasuśasyārtha K₉; pa(śyu)
 sasyārtha° L₁, pa(...s)āsyārtha° K₁₂, paśuśasyādi L₂
- ⁷¹ kautukañ] E_{AN} E_{Kh} E_p kautukaṃ L₁ K₁ 2 3 6 9 10 11; kautuke L₂ K₄ 12
- ⁷² candrajālañ] E_{AN} E_{Kh} E_p cemdrajālam K₂ L₁ 2; candrajāla K₄, ce(n..)jālam K₁₂, candrajālañ K₁₀,
 candrajālam K₁ 3 6 9 11
- ⁷³ adṛśyaṃ] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh}; mahasyā K₄, madṛśyaṃ K₁₀, madriṣaṃ K₁₂
- ⁷⁴ pādukāgatiḥ] K₁ 9 10 11 12 L₁ 2; pādukāga(...)ḥ K₂, pādukāgati K₄ 6, yādukāgatiḥ K₃, pādukāga-

guṭikākhecaratvañ ca mṛtasamjīvanādikam/ K_{2,4} 2r
 tathā kakṣapuṭī⁷⁵siddhiḥ⁷⁶ sāṅgopāṅgam⁷⁷ anekadhā//13//
 [kakṣepuṭenan tatrena sarvatantrāya mūlakam/] *¹
 susādhyam⁸¹ pratyayopetaṃ⁸² sādhakānām⁸³ hitam⁸⁴ priyam/ *²
 tat tan mantramukhaṃ jñātvā kartavyam⁸⁵ siddhim icchatā/
 mantrasādhanakam pūrvam siddhyartham sādhakottamaiḥ//14//
 vinā⁸⁶ mantravidhānena⁸⁷ na siddhiṃ⁸⁸ labhate⁸⁹ kvacit//15// E_{AN} p.266, K₉ 2r

Mantrāśaka

atha mantrāśakam⁹⁰ vacmo⁹¹ merutantre śivoditam/ *³

*¹ only K₄ n.e. K_{1 2 3 6 9 10 11 12} L_{1 2} E_{AN} E_{Kh} E_P *² 14ab-14cd om. L₁ *³ 16ab-23ab om. K_{10 12}

- tim E_{AN} E_{Kh} E_P
- ⁷⁵ kakṣapuṭī°] K₉ L₁ E_{AN} E_{Kh} E_P; kakṣapuṭī° K_{10 12}, kacchapuṭī° K_{1 3 6 11}, ka//puṭī° K₂, kach(ṛ)apuṭī° L₂, dattātraya K₄
- ⁷⁶ °siddhiḥ] K₁₀ E_{Kh} E_P; °siddhi K₄, °siddhāḥ K₉ E_{AN}, °siddhā K_{1 3 6 11} L₁, °siddhās L₂, °siddh(...) K_{2 12}
- ⁷⁷ °sāṅgopāṅgam] E_{AN} E_{Kh} E_P sāṅgopāṅgam K₁₀ sāṅgopāṅgam K₉ sāṅgopāṅgam K_{1 3 6 11 12} L₁; //pāgam K₂, sāṅgopāgom K₄, sāṅgopāgāti L₂
- ⁷⁸ pratyayopetaṃ] K_{10 12} L₂ E_{AN} E_{Kh} E_P; nityayopetaṃ K_{1 4 6 9 11}, nityayāpetaṃ K₂, nityayoyetaṃ K₃
- ⁷⁹ hitam] K_{4 9 10 12} L₂ E_{AN} E_{Kh} E_P; drutaṃ K_{1 2 3 6 11}
- ⁸⁰ priyam] K_{1 2 3 6 10 11} L₂ E_{AN} E_{Kh} E_P; priya K₄, priye K₉, pryam K₁₂
- ⁸¹ tat tan] K_{1 3 6 9 10 11 12} E_{AN} E_{Kh} E_P; tan tan(ma) L₂, tantra K₄, taṃtra K₂
- ⁸² jñātvā] K_{1 2 3 4 6 9 11 12} L₂ E_{AN} E_{Kh} E_P; jñtvā K₁₀
- ⁸³ kartavyam] em. kartavyam K_{1 2 3 6 9 10 11 12} L₂ E_{Kh} E_P; kartavya K₄, kartavyā E_{AN}
- ⁸⁴ icchatā] K_{4 9 11} E_{AN} E_{Kh} E_P icchatā K_{1 2 3 6 12} L₂; icchatām K₁₀
- ⁸⁵ siddhyartham] K_{1 3 6 9 10 11} L₁ E_{AN} E_{Kh} E_P; siddharthaṃ K₁₂, siddhārthaṃ K₂, siddhartha L₂, siddhirtha K₄
- ⁸⁶ vinā] K_{4 9 10 12} L₂ E_{AN} E_{Kh} E_P; vina L₁, vi K₂, vidyā K_{1 3 6 11}
- ⁸⁷ na] K_{2 4 9 10 12} L_{1 2} E_{Kh} E_P; om. K_{1 3 6 11}, sa E_{AN}
- ⁸⁸ labhate] K₁₀ L₂; ca labhate K₁₂, labdhavān E_{AN} E_{Kh} E_P, la(..a)vān K₉, la(bddha)vām K₄, ladh-vavā L₁, labdhārccanaṃ K_{1 6 11}, labdhāccanaṃ K₃, labdhaccan K₂
- ⁸⁹ kvacit] K_{10 12} L₂; bhavet L₁ K_{1 2 3 4 6 9 11} E_{AN} E_{Kh} E_P
- ⁹⁰ vacmo] K_{6 9 11}; va(v)mi L₁, vadhmo K₂, cyo K_{1 3}, va(dhvya) K₄, vakṣe L₂, vakṣye E_{AN} E_{Kh} E_P
- ⁹¹ śivoditam] K_{1 2 3 4 6 9 11} L_{1 2}; śivodite E_{AN} E_{Kh} E_P

mantrasādhakayor varṇān ⁹² svarāṃś ca kramataḥ pṛthak/ vidhāya siddhasādhyaḍyair gaṇayen ⁹⁴ mantravittamaḥ//16// * ¹	E _p p.4, L ₁ 3r
[mantram vicārya krameṇa sādhayet kramataḥ pṛthak/ vidhāya siddhasādhyaḍyārisiddhān mantravittamaḥ//] * ²	
anusvāraṃ viśargaṇ ca jihvāmūlīyasaṇḍhakam/ muktivā saṃyuktavarṇāṃś ca gaṇanākārayed budhaḥ//17// * ³	K ₁₁ 3r
mātāpitṛkṛtaṃ nāma guruṇ ca prakīrtitam/ saṃhitoccarāṇāt prāptaṃ kevalākṣarasamyutam/ apabhraṃśākṣaraṃ tyaktvā sādhaś caitra śodhayet//18// * ⁴	K ₃ 3r

*¹ 16ef-17cd *om.* K₄ *² only E_{Kh} *n.e.* Σ E_{AN} E_p *³ 17cd-18ab *om.* E_{AN} E_{Kh} E_p *⁴ 18ef *om.* E_{Kh}

⁹² varṇān] E_{AN} E_{Kh} E_p varṇān K₉; varṇān L₁, varṇāt K₂, vvarṇāt K_{1 6}, vvarṇāt K₁₁, vvaṇāt K₃, varsman L₂

⁹³ mantrasasuktavarṇā ca maṇāṇākālayad budhaḥ/ K₄

⁹⁴ °sādhyaḍyair] K_{1 3 9 11} E_{AN} E_{Kh} E_p °sādhyaḍyai K₆; °sādhyaḍai(h)r L₂, °sādhyaḍ//r K₂, °sādhyaḍi L₁

⁹⁵ gaṇayen] L₂ K₉ E_{AN} E_{Kh} E_p; gaṇayet L₁, gaṇayam K_{1 2 6 11}, gaṇayam(h) K₃

⁹⁶ jihvāmūlīya°] K_{2 6 9 11} L₁ E_{AN} E_{Kh} E_p; jihvāmūlāya L₂, jihvāmūlī K_{1 3}

⁹⁷ °saṇḍhakam] *conj.* °saṃtakam K₉, °saṃtakān L₁, °saṭhakam K₂, °saṃjñakam E_{AN} E_{Kh} E_p, °kaṃṭhakam K_{6 11} °kaṃṭhakam K_{1 3}, °khaṃḍakam L₂

⁹⁸ muktivā] K_{9 11}; muk(ttk)ā K_{1 3}, muktā K_{2 6} L_{1 2}

⁹⁹ saṃyukta°] K₉ L₁; (.)ṃyukta° L₂, saṃmukta° K_{1 2 3 6 11}

¹⁰⁰ °varṇāṃś] *em.* varṇāṃ K_{1 2 3 6} varṇāṃ K₁₁; varṇāś L₁, varṇaṃ K₉, vasme ca L₂

¹⁰¹ gaṇanākārayed] K_{1 2 3 6 9 11}; gaṇānāṃ kārayed L₁, gaṇamāṃ kārayod L₂

¹⁰² budhaḥ] K_{1 3 6 9 11} L₁ (bu)dhaḥ K₂; vidhaḥ L₂

¹⁰³ mātāpitṛkṛtaṃ] K_{2 6 9 11} L_{1 2}; mātāpitṛkṛta K_{1 3}, mā(.)pitrikatham K₄

¹⁰⁴ guruṇ ca] K_{1 3 6 11}; gurūca K₄, gu// K₂, guruṇā yac ca K₉ L₁, guruṇā ya(jña) L₂

¹⁰⁵ prakīrtitam] *em.* prakīrtitam K_{1 3 6 11}; kīrtitam K₉ L₁, kīrtitam L₂, kī//ta(m) K₂, kīrtitā K₄

¹⁰⁶ saṃhitoccarāṇāt] L₂; saṃhitoccarāṇāt K₁ saṃhitoccarāṇāt K₁₁, saṃhitoccarāṇa L₁, sahitoccarāṇāt E_{AN} E_{Kh} E_p, sahitoccarāṇāt K_{3 6 9}, sahitocca(.)ṇāt K₂, sahitoccarāṇā K₄

¹⁰⁷ prāptaṃ] K_{1 2 3 6 9 11} L₂ E_{AN} E_{Kh} E_p; śāptaṃ L₁, pāśa K₄

¹⁰⁸ kevalākṣarasamyutam] K_{1 3 6 9 11} L₁ E_{AN}; kevarākṣarasamyutam K₄, kevalā-arasamyutam K₂, kevalākṣarasam(pra)taṃ L₂, klībalakṣairasamyutam E_p, klībavarṇairasamyutam E_{Kh}

¹⁰⁹ °tyaktvā] K_{1 9 11} E_{AN} E_p; °tyaktā K_{2 3 6 4} L₁ tya(ttk)ā L₂

¹¹⁰ śodhayet] K_{1 9} L₁ E_{AN} E_p sodhayet K_{2 3 11}; sodhayat K₄, śodhayeta K₆, bodhayet L₂

vyañjanair vyañjanam śodhyam svarair nāmasvarāms tathā/ ādyam ādyena saṃśodhyam dvitīyena dvitīyakam/ anenaiva prakāreṇa šeṣāḥ śodhyā yathākramam//19//	E _{Kh} p.4
ādyam yad akṣaram nāmno gaṇayec ca tadādītaḥ/ evaṃ mantrākṣaram sthānam mātrkāyām ayaṃ kramah//20// catuṣkañ ca catuṣkañ ca parityājyam punaḥ punaḥ/ siddhasādhyaśuddhārisamjñayaiva yathākramam//21//	K ₄ 3r
evaṃ krameṇa sarveṣāṃ mantrāṇāṃ gaṇane kṛte/	E _p p.5

- ¹¹¹ vyañjanam] K₉ E_{AN} E_{Kh} E_p vyañjanam K_{1 3 6} L₁; ///janam K₂, vyañjana L₂, vyajanam K₁₁, vajñanam K₄
- ¹¹² śodhyam] K_{3 4 11} L₂ E_{AN} E_{Kh} E_p; sodhyam K_{1 6}, sādhyam K₂ L₁, śobhyam K₉
- ¹¹³ svarair] K_{2 9} L_{1 2} E_{AN} E_{Kh} E_p; sārair K_{1 3 11}, sārāi K₄, sorair K₆
- ¹¹⁴ °svarāms] L₁ E_{AN} E_{Kh} E_p; °svarās K_{1 3 6 9 11}, °svarām L₂, °svagaḥ K₂, °śvarādaya K₄
- ¹¹⁵ tathā] K_{1 3 6 9 11} L_{1 2} E_{AN} E_{Kh} E_p; om. K_{2 4}
- ¹¹⁶ šeṣāḥ] K₉ L₁ E_{AN} E_{Kh} E_p; šeṣā K_{1 2 3 6 11} L₂, śaiśā K₄
- ¹¹⁷ yathākramam] K_{1 2 3 6 9 11} L₂ E_{AN} E_{Kh} E_p; yathākrama K₄, yathākramāt L₁
- ¹¹⁸ yad akṣaram] K_{1 2 3 6 9 11} L₂ E_{AN} E_{Kh} E_p; madakṣaram L₁, yakṣaro K₄
- ¹¹⁹ nāmno] K_{1 2 3 4 6 9 11} L₁ E_{Kh} E_p; nāmn(e) L₂, nāmnā E_{AN}
- ¹²⁰ gaṇayec ca] K_{1 2 3 6 9 11} L_{1 2}; gaṇayac ca K₄, gopanena E_{AN}, sthāpayet tu E_{Kh} E_p
- ¹²¹ mantrākṣaram] K_{1 3 9 11} E_{AN} E_{Kh} E_p mantrākṣaram K₆ mantrākṣaram L₂; mantrākṣara° K₄ mantrākṣara° K₂, yatra L₁
- ¹²² sthānam] K_{1 3 4 6 9 11} L₂ E_{AN} (sthā)nam K₂; sthāpyam E_{Kh} E_p, paristhānam L₁
- ¹²³ mātrkāyām] K_{1 2 3 6 9 11}; mātrikāyām K₄ mātrānkāyām E_{AN}, mātrānkānam E_{Kh} E_p, mātrkāṇām L_{1 2}
- ¹²⁴ kramah] K_{1 2 4 6 9 11} L₂ E_{AN} E_{Kh} E_p; krama K₃, yathā kramāt L₁
- ¹²⁵ catuṣkañ ca catuṣkañ ca] E_{AN} E_{Kh} E_p catuṣkaṃ ca catuṣkaṃ ca K_{1 2 3 4 6 9 11}; catṛṣkaṃ ca catṛṣkaṃ ca L₁, catuṣka ca L₂
- ¹²⁶ parityājyam] K₁ K_{2 3 6 9 11} E_{AN} E_{Kh} E_p; parityājyam K₄, parityajya L₁, parityājyam catṛṣkaṃ ca L₂
- ¹²⁷ siddhasādhya°] K_{1 2 3 6 9 11} L₂ E_{AN} E_{Kh} E_p; siddhasādhe K₄, siddhaḥ sādhyah L₁
- ¹²⁸ °susiddhāri°] K₁ K_{2 3 6 9 11} E_{AN} E_{Kh} E_p; sasiddhāri K₄, susiddho °riḥ L₁, susiddhādi L₂
- ¹²⁹ samjñayaiva] K_{1 2 3 4 6 9 11} L₂ E_{AN} E_{Kh} E_p; vijñeyo L₁

130	131	132	133	134	
kiyat	siddham	kiyat	sādhya	ityādy	apī vicintayet//22//
	135	136	137		K ₁ L ₁ 3v
yan	tre	man	tr	bhaved	etat siddhādīnām
	138	139	140	141	catuṣṭayam/
					K ₁₂ 2v
sa	man	traḥ	siddha	ity	uktaḥ sādhyo vai
	142	143	144	145	siddhavarjitaḥ//23//
				146	K ₃ 3v
ripu	varj	am	man	tr	yan
	147	148	149	150	traṃ sa susiddham
					ihocyate/
su	sidd	hena	vi	hīnāṅ	ca
	151	152	153		trayaṃ yac
					chatrubhāṣitam//24//
					K ₆ 3v
ā	disiddho	'ntasiddho	yo	madhyasiddho	'thavā bhavet/ * ¹

- ¹³⁰ kiyat] K₉ L₂ E_{AN} E_{Kh} E_P; kim yat K₁ 2 3 4 6 11 L₁
- ¹³¹ siddham] K₂ 6 9 11 L₂ E_{AN} E_{Kh} E_P; sirdham K₁ 3, siddhim K₄, siddhāḥ L₁
- ¹³² kiyat] K₂ 4 9 L₁ 2 E_{AN} E_{Kh} E_P; kim yat K₁ 3 6 11
- ¹³³ sādhyam] K₁ K₂ 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; sādhyā L₁
- ¹³⁴ vicintayet] K₁ 3 6 9 11 E_{AN} E_{Kh} E_P vicimtayet K₂ vicimttayet L₂; cimtayet L₁, vicintraya K₄
- ¹³⁵ yanre mantre] K₉ yanre manre L₁ 2; yantramante E_{AN}, yatra manre E_{Kh} E_P, manre manre K₁ 3 4 6 11 manre manre K₂
- ¹³⁶ etat] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_P; yetat L₂, yatra K₄
- ¹³⁷ siddhādīnām] K₁ 2 3 4 6 9 11 L₁ E_P; siddhyādīnām E_{AN} E_{Kh} siddhadānām L₂
- ¹³⁸ mantraḥ siddha] K₉ E_{Kh} E_P mantras siddha L₁; mantrasiddha K₁ 3 4 6 10 11 E_{AN} mantrasiddha K₂ 12, mantrasiddhya L₂
- ¹³⁹ uktaḥ] K₁ 2 3 6 9 11 12 L₁ 2 E_{AN} E_{Kh} E_P; uktaṃ K₄ 10
- ¹⁴⁰ sādhyo] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_P; sādhyā L₂, sādhyā K₁₀, sā K₁₂
- ¹⁴¹ siddhavarjitaḥ] *em.* siddhavarjitaḥ E_P; siddhavarjitaḥ K₁ 6 9 10 11 L₁ 2 E_{AN} E_{Kh}, si///varjitaḥ K₂, sivarjita K₃, siddhavarjita K₄, siddhaṣarjita K₁
- ¹⁴² ripuvarjam] K₂ 4 6 E_{AN} E_{Kh} ripuvarjam K₁ 3 9 11 E_P; ripur varjyaṃ L₁, ripuvarja K₁₂ L₂, ripuvarjya K₁₀
- ¹⁴³ mantrayantram] K₁ 3 6 9 11 E_{AN} mantrayantram K₂ L₂; mantrayantra K₄, mantrayantra L₁, trayam mantram K₁₀, mantrayantram mantram K₁₂, yatra mantram E_{Kh} E_P
- ¹⁴⁴ sa] K₁ 3 6 9 11 12 L₂, sā E_{AN} E_{Kh} E_P, s(u) L₁, si K₁₀, *om.* K₂ 4
- ¹⁴⁵ susiddham] K₁ 3 6 10 11 12 L₁; susidhyam L₂, susiddhir E_{AN} E_{Kh} E_P, musiddham K₉, samasiddham K₂ 4
- ¹⁴⁶ ihocyate] K₉ 10 12 L₁ 2 E_{AN} E_{Kh} E_P; ahocyate K₁ 3 4 6 11, mahocyate K₂
- ¹⁴⁷ susiddhena] K₁ 3 6 9 10 11 12 L₁ 2; susi(...) K₂, saddhiddhena K₄, susiddhim E_{AN}, susiddham E_{Kh} E_P
- ¹⁴⁸ vihināṅ] *em.* vihinam K₁ 2 3 6 9 10 11 L₁ 2; vihināṅ K₁₂, avihināṅ E_{AN}, arihināṅ E_{Kh} E_P K₄
- ¹⁴⁹ trayam] K₁ 2 3 4 6 9 10 11 12 L₂; yantram E_{AN}, mantram E_{Kh} E_P, tatra L₁
- ¹⁵⁰ yac] E_{AN} E_{Kh} E_P yat K₁₀; ya K₁ 2 3 4 6 9 11 L₂, jat K₁₂, yam L₁
- ¹⁵¹ ādisiddho 'ntasiddho] K₁ 3 9 E_{Kh} E_P ādisi(r)ddho 'ntasiddho L₂; ādisiddhāntasiddho K₄ 6 10 11 E_{AN}, ādisiddhāntāsiddho K₁₂, ādisiddho L₁, ādisiddhāy(o) K₂
- ¹⁵² yo] K₁ 3 6 10 11 12 ya K₄; yā K₉, 'yam E_{AN} E_{Kh} E_P, *om.* L₁
- ¹⁵³ madhyasiddho] K₁ 2 3 6 9 11 12 L₂ E_{AN} E_{Kh} E_P; madhye siddho K₁₀, madhyasiddho siddhasiddho L₁

¹⁵⁴ 155 ¹⁵⁶ ¹⁵⁷ ¹⁵⁸
susiddhaḥ sa tu vijñeyah sādhanānāṃ phalapradā//25//

ādāv ante susiddho yaḥ trailokyam api dāsyati/

E_{Kh} p.5, K₁₀ 2v

ādāv ante ca sādhyo yaḥ so 'tikālena sidhyati/

ādāv ante ca yaḥ śatruḥ sādhanam mārayati alam//26// *²

siddhaḥ sidhyati kālena sādhyo japahutādibhiḥ/

E_{AN} p.267

susiddhaḥ smaraṇād eva ripuḥ sādhanamārahā//27//

*¹ 25b-cd *om.* K₄ *² 26a *om.* K₄, 26ab-26cd *om.* K_{1,3}, in *mg.* K₉

¹⁵⁴ susiddhaḥ] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; susiddha K₁₂, susiddhaya K₁₀, susiddhe L₂

¹⁵⁵ sa] K₂ L₁ 2 E_{AN} E_{Kh} E_p; sam K₁ K₃ K₆ K₉ K₁₁ K₁₂, *om.* K₁₀

¹⁵⁶ vijñeyah] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; vijaya K₁₀, vijño yaḥ K₁₂

¹⁵⁷ sādhanānāṃ] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh}; sarvakāma ° K₁₀ 12

¹⁵⁸ phalapradāḥ] K₁ 6 9 10 11 L₁ E_{AN} E_{Kh} E_p phalaprada K₃; phalaphadaḥ L₂, phalapradāḥ K₂, phal-apradaṃ K₁₂

¹⁵⁹ yaḥ] L₂ yas L₁; 'yam K₂ 6 9 10 11 E_{AN} E_{Kh} E_p, yam(s) K₁₂

¹⁶⁰ ca] K₂ 6 10 11 12 L₂ E_{AN} E_{Kh} E_p; te K₄, *om.* K₉ L₁

¹⁶¹ sādhyo] K₂ 4 9 10 12 L₂ E_{AN} E_{Kh} E_p; sādhyā K₆ K₁₁, siddho L₁

¹⁶² so] K₂ 4 9 10 12 L₁ 2 E_{AN} E_{Kh} E_p; sā K₆ K₁₁

¹⁶³ śatruḥ] K₁₀ L₁ E_{AN} E_{Kh} E_p śatruḥ K₆; śatru K₁ 2 3 9 11 12 L₂, satru K₄

¹⁶⁴ sādhanam] K₁ 2 3 9 11 L₁ 2 E_{AN} E_{Kh} E_p; sādhanam K₁₀ 12, sādhanayat K₄, sādāvante cayah ṣesādhanam K₆

¹⁶⁵ mārayati] K₁ 9 10 11 12 L₁ E_{AN} E_{Kh} E_p; mārayet K₂ 3 6, nāsayati L₂, *om.* K₄

¹⁶⁶ alam] K₁ 9 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p; phalam K₂ 4, palam K₃ 4

¹⁶⁷ siddhaḥ] K₁ 3 9 10 11 L₁ E_{AN} E_{Kh} E_p; siddha// K₂, siddhi K₄, siddha K₆, siddham K₁₂, sidhya L₂

¹⁶⁸ sidhyati] K₁ 3 6 9 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p; siddhamti K₂ 4

¹⁶⁹ kālena] K₄ 6 9 10 12 L₁ 2 E_{AN} E_{Kh} E_p; kolena K₁ 2 3 11

¹⁷⁰ sādhyo] K₁ 2 3 4 6 9 10 11 12 L₂; sādhyas tu L₁, sādhyo 'tha E_{AN} E_{Kh} E_p

¹⁷¹ japahutādibhiḥ] K₂ 6 9; japahutāditti K₄, japahomataḥ L₁ E_{AN} E_{Kh} E_p, yāgahutādibhiḥ K₁₀ 12, yasotikāpahutādibhiḥ K₁ 3, yasotikāpahutādibhiḥ K₁₁, nīmatapādibhiḥ L₂

¹⁷² susiddhaḥ] K₁ 2 3 6 9 11 12 L₁ E_{AN} E_{Kh} E_p; susiddha L₂ K₄, susiddhe K₁₀

¹⁷³ smaraṇād] K₁ 2 3 6 9 10 11 12 E_{AN} E_{Kh} E_p; smaraṇam L₁, smaraṇā L₂, sā(...)ṇād K₄

¹⁷⁴ eva] K₁ 2 3 4 6 9 10 11 12; deva L₁, devi L₂ E_{AN} E_{Kh} E_p

¹⁷⁵ ripuḥ] K₁ 2 3 6 10 11 12 L₁ E_{Kh} E_p ripus L₂ K₄; ripu K₉ E_{AN}

¹⁷⁶ sādhanamārahā] K₁ 2 3 6 9 10 11 L₁ 2 E_{AN} E_{Kh} E_p mādhanamāra K₄; sādhanamārahā K₁₂

¹⁷⁷ evaṃ mantrāṃśakam] ¹⁷⁸ jñātvā ¹⁷⁹ susiddham ¹⁸⁰ siddham ¹⁸¹ eva ¹⁸² ca/
¹⁸³ E_p p.6
¹⁸⁴ sādhyam] ¹⁸⁵ vā 'pi ¹⁸⁶ kvacid ¹⁸⁷ grāhyam ¹⁸⁸ siddhyartham ¹⁸⁹ mantram ¹⁹⁰ uttamam/
¹⁹¹ K₄ 3v, L₁ 4r
¹⁹² śāstrād] ¹⁹³ vā ¹⁹⁴ guruvaktrād] ¹⁹⁵ vā ¹⁹⁶ grāhayet ¹⁹⁷ sādhyet ¹⁹⁸ punaḥ//28//

Kūrmacakra

¹⁸⁷ pure] ¹⁸⁸ vā ¹⁸⁹ paṭṭane ¹⁹⁰ grāme ¹⁹¹ kaṭake ¹⁹² sindhusaṅgame/
¹⁹³ K₂ 2v
¹⁹⁴ vane ¹⁹⁵ copavane ¹⁹⁶ tūrthe ¹⁹⁷ mahāpīṭhe] ¹⁹⁸ 'tha ¹⁹⁹ sāgare//29//
²⁰⁰ K₁ 4r
²⁰¹ parvate ²⁰² siddhavṛkṣe ²⁰³ ca ²⁰⁴ mūlavṛkṣe] ²⁰⁵ śmaśānake/
²⁰⁶ K_{3,6,10} 4r
²⁰⁷ guhāmātrgr̥the] ²⁰⁸ puṇyakṣetre] ²⁰⁹ vā] ²¹⁰ 'tha ²¹¹ mahānade/
²¹² siddhakṣetre] ²¹³ śivasthāne] ²¹⁴ gr̥the] ²¹⁵ vā] ²¹⁶ 'tha ²¹⁷ yathodite//30//

-
- ¹⁷⁷ mantrāṃśakam] K₁ 6 9 11 E_{AN} E_{Kh} E_p mantrāṃśakam K₂ L₁ 2; mantrāśakam K₃, mantrāsata K₄,
 mantrāsakaram K₁₀, mantrāmsukam K₁₂
¹⁷⁸ susiddham] K₆ 10 11 12 L₂ E_{AN} E_p; susiddham K₁ 3, susiddhaḥ L₁ E_{Kh}, susiddha K₄, susiddhim K₂
¹⁷⁹ ca] K₁ 2 3 4 6 9 11 12 L₂ E_{AN} E_{Kh} E_p; caḥ L₁, vā K₁₀
¹⁸⁰ sādhyam] K₁ 2 3 4 6 9 11 12 L₁ 2; sādhyāñ E_{AN} E_{Kh} E_p; sādhyo K₁₀
¹⁸¹ vā 'pi] K₁ 2 3 4 6 9 11 L₁; vā 'tha K₁₀, cāpi L₂ E_{AN} E_{Kh} E_p, cātha K₁₂
¹⁸² grāhyam] K₁ 3 6 11 12 L₁ E_{AN} E_{Kh} E_p; grāhya K₁₀, grā(dyam) K₉, (dhādyā) K₂, ādyā K₄ mā(hya)ṃ L₂
¹⁸³ siddhyartham] K₁ 2 3 6 9 10 12 L₁ E_{AN} E_p; siddhārtham L₂ E_{Kh}, siddhārtha K₄
¹⁸⁴ mantram uttamam] K₄ 6 10 11 E_{AN} E_{Kh} E_p mantram uttamam K₁ 2 3 12 L₂, mantram uttamam
 L₁; mantravittamam K₉
¹⁸⁵ śāstrād] K₁₀ 12 L₁ 2 E_{AN} E_{Kh} E_p; sādhyād K₁ 2 3 4 6 9 11
¹⁸⁶ sādhyet] K₂ 6 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p sādhyen K₉; sādhyat K₄, mādhyat K₁ 3
¹⁸⁷ paṭṭane] K₁ 4 6 9 11; paṭṭale K₂, paṭtane K₁₂ L₂ E_{AN} E_{Kh} E_p, paṭane L₁, padane K₃, paṭtaje K₁₀
¹⁸⁸ kaṭake] K₁ 2 3 4 6 9 10 11 12 L₁ E_{AN} E_{Kh} E_p; ghaṭake L₂
¹⁸⁹ 'tha] K₁ 2 3 4 6 9 10 11 12 L₁; ca L₂ E_{AN} E_{Kh} E_p
¹⁹⁰ mūla°] ; mūle E_{AN}, kula° E_{Kh}
¹⁹¹ guhāmātrgr̥the] K₁ 2 3 6 9 10 11 12 L₁ E_{AN}; guhāmātrgr̥the K₄, guhāmātragr̥the L₂, guhāmātrgr̥the
 E_p, mātrgehe guhāyām E_{Kh}
¹⁹² puṇyakṣetre] K₁ 4 10 E_{AN} E_{Kh} E_p; puṇyakṣatre K₃, puṇye kṣetre K₉ 11 12 L₁ 2, puṇye kṣetra K₂ 6
¹⁹³ vā 'tha] E_{AN}; vā E_{Kh}
¹⁹⁴ siddhakṣetre] K₁₂ L₂; siddhakṣatre K₁₀, siddhamantre K₁ 3 4 9 11 E_{AN} E_{Kh} E_p, siddhamantre L₁,
 siddhamantra K₂, siddhama/// K₆
¹⁹⁵ vā 'tha] K₁ 3 6 9 10 11 12 L₁ 2 E_{AN} E_{Kh} E_p; vāca K₂ 4

	196	197	198	199	
dīpasthānaṃ					
200					
aṣṭavargaṃ					E _{Kh} p.6
201					
202					
203					
204					
kṣam					
205					
206					
207					
208					
209					
210					
hr̥dāsya					E _p p.7
211					
212					
213					
padāni					
214					
amṛtaṃ					
vṛṣabhañ					
caiva					
śūlarājañ					
ca					
vāsukim/					

- ¹⁹⁶ dīpasthānaṃ] K₁ 2 3 6 10 11 L₁ 2 E_{AN} E_{Kh} E_p; dīpasthāna K₄, dīpasthānaṃ ca K₉, dīpasthāna K₁₂
- ¹⁹⁷ suniścītya] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; suniścānte K₄, viniścītya K₁₀ 12
- ¹⁹⁸ kūrmmacakra] K₄ 9 10 11 E_{AN} E_{Kh} kūrmmacakra E_p; kurmmacakra K₁₂, kurmmacakraṣu K₁ 2 3 6, kūrmmacakraṃ L₁, kūrmmacakraṃ L₂
- ¹⁹⁹ susiddhidam] K₁₀ 12 L₁ E_{AN} E_{Kh} E_p; śusiddhidam K₁₁, susiddhidam K₉, susiddhadam L₂, siddhidam K₁ 3 6, siddhidam K₂, tu siddhidam K₄
- ²⁰⁰ aṣṭavargaṃ] K₁ 6 11 L₁ aṣṭavarg(g)am K₃; saptavargaṃ E_{Kh} E_p, apavargaṃ K₂ 9 E_{AN}, apavargāṃ K₁₂, apavarga K₄, apavarge K₁₀, apavarjjaṃ L₂
- ²⁰¹ kṣam] K₁ 2 3 4 6 10 11 12 L₂ E_{AN}; kam K₉, lakṣam L₁ E_{Kh} E_p
- ²⁰² īśānapade] K₁ 2 3 4 9 10 11 12 E_{AN} E_p; īśānapada K₆, īśapade L₁ E_{Kh} īśānapade L₂
- ²⁰³ vedāstre] K₁₂ L₂; vedās te K₁ 2 3 4 6 9 10 11 E_{AN} E_{Kh} E_p, vedhās te L₁
- ²⁰⁴ navakoṣṭhake] E_{Kh} E_p; netrakoṣṭhake E_{AN}
- ²⁰⁵ hr̥dāsya°] K₁ 2 3 4 6 9 11 12 L₂ E_{Kh} E_p; hadāsya° L₁, hradāsya° K₁₀, hr̥dāsye E_{AN}
- ²⁰⁶ bhujā°] K₁ 3 6 9 10 11 L₁ 2 E_{AN} E_{Kh} E_p; muja° K₁₂, bhaja K₂ 4
- ²⁰⁷ kuṣyaṅghri] E_{AN} E_{Kh} E_p kuṣyaṅghri K₁₀; ku(kṣy)amghni L₁, kuṣyaṅghri K₁₂, (ru) kṣyaṅghri K₁ 3, ruṣyaṅghri K₆ 11, kakṣyaṅghri L₂, a(kṣy)amghri K₉, a(kṣy)amghrī K₄, (a) kṣyaṅghnim K₂
- ²⁰⁸ pucchā] K₉; puccha° K₄ 10 11, pucha° K₁ 2 3 6 12 L₂, pucchaṃ E_{Kh} E_p, puche L₁, puṣya° E_{AN}
- ²⁰⁹ °vargakramāt] E_{AN}; var(g)ākramāt K₁₁, var(g)ākramā«t» K₁, vargāt kramā K₁₂, var(g)ākramān K₉, var(g)ākramā K₃, varṇakramāt L₂ E_{Kh} E_p, varṇakramān K₂, varṇ(n)ākramān K₄, varṇākramāt K₆, varṇāḥ kvamāt L₁, kramā K₁₀
- ²¹⁰ sthitāḥ] K₁ 2 6 9 11 L₁ E_{AN} E_{Kh} E_p; sthitā L₂ K₃, sthīta K₄, sthitatam K₁₀ sthitām K₁₂
- ²¹¹ padāni] E_{Kh} E_p; pādādi°K₁ 2 3 6 9 10 11 12 L₂, pādādīpadi L₁, yadādi° E_{AN}, sapādi K₄
- ²¹² dīpasamjñāni] K₁ 2 3 6 9 11 12 L₂ E_{AN} E_{Kh} E_p; dīpasamjñāni K₄, dīpasamjñati K₁₀, samjñāni L₁
- ²¹³ kṣetrādhīpā nava] K₁₂; kṣatrādhīpā nava K₁ 10 11 12, kṣetrādhīpā navā K₄ 6, kṣatrādhīpā navā K₂ 3, kṣatrādhīpānava K₉, kṣetrādhīpā vatuh L₂, kṣetrādhīpālakah E_{AN} E_{Kh} E_p, kṣetrām gh-nīpānava L₁
- ²¹⁴ śūlarājañ] E_{AN} E_p śūlarājam K₂ 11 12 L₁ 2; śūlarājam K₁ 3 6, śailarājañ E_{Kh}, sūrārājam K₄ 9, śūlabhajañ K₁₀

	215	216	217	
śeṣaṃ aḷaḡaraṃ caiva pūjyaṃ śaktiyutaṃ tathā/				
padmayonir mahāśaṅkho jñeyas atra tv anukramāt//34//	218	219	220	221
	222			
				L ₁ 4v
madhyāt pūrvāditaḥ pūjyā mantram atraiva kathyate//35//	223	224	225	226
	227	228	229	230
oṃ amukakṣetrapāla devīputra avatara alipiśītaliṃ ḡrṇha ḡrṇha				
[oṃ] kha kha la la kha kha la la kṣetrapāla sarvavighnān hana hana svāhā/	231	232	233	234
				K ₁₁ 4v
				K ₁₃ 4v, K ₄ 4r

- ²¹⁵ śeṣaṃ aḷaḡaraṃ] *em.* seṣaṃ aḷaḡaraṃ K₁ 6 9 11, seṣaṃ aḡaraṃ K₂ 4, seṣa-aḷaḡaraṃ K₃, śeṣaṃ aḷaḡa-araṃ K₁₂, amaraṃ aḷaraṃ E_{AN} E_P, amaraṃ a (.ja)raṃ L₁, amaraḷaraḡaraṃ E_{Kh}, amaraṃ K₁₀, aparāḷaḡaraṃ L₂
- ²¹⁶ pūjyaṃ] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; pūjya K₄ 10, sampūjyaṃ K₁₂
- ²¹⁷ śaktiyutaṃ] K₁ 2 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; tatra śaktipurān K₁₀, tatra śaktipurāṃ taṃ K₁₂
- ²¹⁸ padmayonir] K₁ 2 3 4 6 9 10 11 12 L₂ E_{Kh}; padmayoniṃ L₁, yad yad yonir° E_{AN} yad yad yonir E_P
- ²¹⁹ mahāśaṅkho] E_{AN} E_{Kh} E_P mahāśaṅkho K₂ mmahāśaṅkho K₁ 3 6 9 11; mähām śaṅkho L₂, mahāśaṅkhaṃ L₁ K₁₀, mähāśaṃṣaṃ K₁₂, mageṅkho K₄,
- ²²⁰ jñeyas] E_{AN} E_{Kh} E_P; jñeyā K₁ 3 4 6 9 11 L₁ 2, jñāyā K₂ 12, jayā(..dhr) K₁₀
- ²²¹ atra tv] K₁ 2 3 6 9 L₁; akratvan K₄, atratvan K₁₁, atrānta L₂, chāyām K₁₂, tatrān E_{AN}, tantrād E_{Kh} E_P, yām K₁₀
- ²²² anukramāt] K₁ 2 3 6 9 10 12 L₁ E_{AN} E_{Kh} E_P; nukramāt L₂, kramāt K₄ 11
- ²²³ pūrvāditaḥ] K₁ 2 6 9 10 11 L₁ 2 E_{AN} E_{Kh} pūrvāditaḥ E_P; purvāditaḥ K₃, pūrvādita K₁₂, pūrvāditaṃ K₄
- ²²⁴ pūjyā] K₂ 3 4 6 9 10 11 12 L₂ E_{AN} E_{Kh} E_P; pūjya L₁ K₁
- ²²⁵ mantram atraiva] *conj.* maṃtrā atraiva L₁ mantram antraiva K₁₀ E_{AN} E_{Kh} E_P, maṃtramamtraiva K₁₂ L₂, maṃtraiva K₄ 9, maṃtra ca K₁ 3, maṃtraṃ ca K₆ 11, maṃtrai//ca K₂
- ²²⁶ kathyate] K₉ 10 12 L₂ E_{AN} E_{Kh} E_P; kathyate dhunā K₁ 3 6 11, kathyate (dhu)nā K₂, kathete dhunā K₄, cocyate L₁
- ²²⁷ oṃ] K₁ 2 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; oṃ i maṃ K₁₀, oṃ u m K₁₂
- ²²⁸ amukakṣetrapāla] K₁ 2 6 11 L₁ E_{AN} E_{Kh} E_P; amukakṣ(a)trapāla K₄ 9 10, amukakṣetrapāli L₂, amukakṣepāla K₃, amuka(kṣe)kṣetrapāla K₁₂,
- ²²⁹ devīputra avatara] K₁ 2 3 6 9 11; devīputra avarava K₄, devīputrāvatarāvātara L₁, devīputra avātara avātara L₂, devīputra avātara 2 K₁₂, devī ihā avātara 2 K₁₀, amṛtadevīputra avātaraṃ E_{AN} E_{Kh} E_P
- ²³⁰ alipiśītaliṃ] K₁ 3 6 10 11; balim piśitaṃ K₁₂ L₁, balipiśitaṃ L₂, rabaliṃ piśitaṃ K₂ 9, lipiśitaṃ K₄, uvalliṃ nipitaṃ E_{AN} E_{Kh} E_P
- ²³¹ oṃ only E_{AN} E_{Kh}, *n.e.* Σ
- ²³² kha kha la la kha kha la la] K₁ 2 3 4 6 10 11 L₂ E_{AN} E_{Kh} E_P kha kha la la 2 K₁₂; (sva) kha la la (sva) kha ra ra K₉, kha kha la la ṣa ṣa la la K₄, khala2 L₁
- ²³³ kṣetrapāla] K₁ 2 3 6 11 12 E_{AN} E_{Kh} E_P; kṣatrapāla K₉, (...)etrāpāla L₂, rayavakṣatrayāla K₄ 10, *om.* L₁
- ²³⁴ sarvavighnān] K₁ 2 6 11 12 L₁ 2 E_{AN} E_{Kh} sarvavighnān E_P; sarvavighnā K₃, sarvvāvighnān K₉ K₁₀, sarvvāvighnān K₄

anena mantreṇa sarvaḥṣṭrapālā amṛtādayaḥ pūjyāḥ/²³⁵
 yatra yatra bhaved varge²³⁷ kṣetrāṇām ādyam akṣaram/²³⁸
 tan mukhaṃ²⁴⁰ śeṣavargeṣu karakuḥṣyaṅghrikalpanā//36//²⁴¹
 mukhasthaḥ kṣobhayen mantrī karasthaḥ svalpabhogabhāk/²⁴² E_{kh} p.7
 kuḥṣisthito hy udāsīnaḥ pādastho duḥkham āpnuyāt//37//²⁴³
 pucchasthito vadhaṃ bandhaṃ japād āpnoti niścitam/²⁴⁴ E_{AN} p.268, E_p p.8
 dīpasthānam atah²⁴⁸ kṣetre jñātvā mantram²⁴⁹ śucir²⁵⁰ japet//38//²⁵¹

- ²³⁵ sarvaḥṣṭrapālā] K₁ 2 6 11 12 L₁ 2 E_{AN} E_{kh} E_p; sarvaḥṣṭrapā K₃, sarvaḥṣṭrapālā K₄ 9, sarvaḥṣṭrapālān K₁₀
²³⁶ pūjyāḥ] L₁ 2 K₁ 2 3 6 9 11 E_{AN} E_{kh} E_p; pūjyā K₄, pūjya K₁₀, pūjya K₁₂
²³⁷ varge] K₂ 6 L₂ E_{AN} E_{kh} E_p vargege K₁ 3 9 11; vargo K₄ 10 12 L₁
²³⁸ kṣetrāṇām] E_{AN} E_{kh} E_p; kṣetranām K₁ 2 3 6 9 10 11 12 L₁ 2, kṣatr(e)nām K₄, kṣ(a)tranām K₁₀
²³⁹ ādyam akṣaram] K₁ 2 3 4 6 9 10 11 12 L₂ E_{AN} E_{kh} E_p; ādyakṣaram L₁
²⁴⁰ tan mukhaṃ] K₁ 3 6 9 10 11 12 L₁ 2 E_{AN} E_{kh} E_p; tan mu K₂, taṃ muṣe K₄
²⁴¹ °kuḥṣyaṅghri°] E_{AN} E_{kh} E_p °kuḥṣyaṅghri° K₉ 10 L₁; °kuḥṣyaṅghri° K₁ 2 3 6 11, °kuḥṣyaṅghri° K₄, °ku(kṣim)ghri° K₁₂, °kusyamaṃ hi° L₂
²⁴² °kalpanā] K₁ 2 3 4 6 10 11 12 L₁ 2 E_{AN} E_{kh} E_p; °kalpana K₉
²⁴³ mukhasthaḥ] K₁ 6 10 11 12 L₂ E_{AN} E_{kh} E_p; mukhastha L₁ K₃ 9, mukhasyaḥ K₂, muṣasthaḥ K₄
²⁴⁴ kṣobhayen] K₁ 6 9 11 L₁ E_{AN}; kṣyobhayen K₃, kṣobhaya K₄, kṣobhate E_{kh} E_p, kṣāmayan K₂, kṣobhayat K₁₀, kṣobhiyen K₁₂, śobhayen K₂
²⁴⁵ mantrī] K₁ 3 11 E_{AN} E_p mamtrī K₂ 6 10 12 L₁; mantri K₄, mamtrī K₉, mamtrā L₂, yantrī E_{kh}
²⁴⁶ karasthaḥ] K₆ 9 11 L₁ E_{AN} E_{kh} E_p karasthaḥ K₁ 3; karasyaḥ K₂, karastha L₂ K₁₀ 12, karasthan K₄
²⁴⁷ svalpabhogabhāk] K₁ 3 6 9 10 11 12 L₁ 2 E_{AN} E_{kh} E_p; svalpabho//āk K₂, kalpabhogabhāk K₄
²⁴⁸ kuḥṣisthito] K₁ 2 3 4 6 9 11 12 E_{AN} E_{kh} E_p; kuḥṣisthitā K₁₀, kuḥṣistho L₁, kuḥṣasthito L₂
²⁴⁹ hy udāsīnaḥ] K₁ 3 6 9 11 12 E_{AN} E_p; hy udāsīna// K₂; (..)dāsīnaḥ K₄ L₁, hy adāsīnaḥ K₁₀, (yy) udāsīnā L₂, dahyuāsīnaḥ E_{kh}
²⁵⁰ pādastho] K₁ 6 9 11 L₁ 2 E_{AN} E_{kh} E_p pāddastho K₄; pādasyo K₂ 3, padasthā K₁₀, stho K₁₂
²⁵¹ pucchasthito] K₉ 10 E_{AN} E_{kh} E_p pucchasthito L₂ K₁₂; puchisthito K₂, puchastha L₁, pucchisthitaṃ K₁₁, puchisthitam K₁ 3, puchi// K₆, purkṣasthito K₄
²⁵² vadhaṃ] K₁ 2 3 9 11 12 E_{kh} E_p va(dha)ṃ K₁₀//dhaṃ K₆, vadha L₁, badhaṃ E_{AN}, baṃdha L₂, om. K₄
²⁵³ bandhaṃ] E_{AN} E_{kh} E_p baṃdhaṃ K₁ 2 3 6 9 10 11 12 L₁; bandha K₄, badha L₂
²⁵⁴ japād āpnoti] K₁ 3 6 9 11; ca japād āpnoti L₁, japād āsosi K₁₀, yathādāpnoti K₂ 4, yathārthād āpnoti K₁₂, tattadāpnoti E_{AN} E_{kh} E_p, tadā cāpnoti L₂
²⁵⁵ atah] K₂ 3 4 6 9 11 L₁ 2 E_{AN} E_{kh} E_p; ata K₁, tata K₁₀, mataḥ K₁₂
²⁵⁶ kṣetre] ; kṣetram E_{AN} E_{kh} E_p
²⁵⁷ mantram] K₁ 3 10 11 E_{AN} E_{kh} E_p mamtram K₆ L₂; mamtrān L₁, mamtrām K₂, mantra K₄ mantra K₉ 12

258	259	260	
kṣetrasādhanamantrāṇām ekam evādyam akṣaram/			
261	262	263	264
yadi syāt sa dhruvaṃ mantraḥ kṣipram eva susiddhyati//39// * ¹			
265			L ₁ 5r
idaṃ kūrmacakram * ²			K ₁₁ 5r

Japamālā

266		
japamālādi siddhyantaṃ mantrāṇām sādhanocyate/ * ³		
	267	
aṣṭottaraśatañ caiva catuḥpañcāśad eva vā/		
268	269	K ₁ 5r
saptaviṃśan maṇir vā 'ṭha kartavyā japamālikā//40//		
270	271	K ₄ 4v
uttamā madhyamā hīnā tridhā coktā krameṇa tu/		
	272	K ₃ 5r, K ₄ 4v
273	brahmagranthyanvitā proktā merutantre śivoditā//41//	

*¹ 39cd *om.* K₁₀, in *mg.* K₁₂ *² *om.* K₁₀ E_{AN} E_{Kh} E_P, in *mg.* K₁₂, *³ 40a *om.* L₂, 40ab-last *om.* K₁₀ 12

²⁵⁸ kṣetra°] K₁ 2 3 6 9 10 11 12 L₁ 2 E_P; kṣatra K₄, kṣetre E_{AN} E_{Kh}

²⁵⁹ sādhanamantrāṇām] K₁₀ E_{AN} E_{Kh} E_P sādhanamantrāṇām K₁ 2 3 6 11 L₁ 2, sādhanamantrāṇām K₄ sādhanamantrāṇām K₉; sādhanakaṃ maṇtrāṇām K₁₂

²⁶⁰ evādyam] K₂ 4 9 10 11 12 L₂ E_{AN} E_{Kh} E_P, eva vādyam L₁, evādyum K₁ 3 6

²⁶¹ sa] K₂ 3 9 12 L₁ 2 E_{Kh} E_P; ma K₁ 4 6 11, tad E_{AN}

²⁶² dhruvaṃ] K₁ 2 3 6 9 11 E_{AN} E_{Kh} E_P; (dh...)vaṃ L₂, dhruva K₄, dhruvo L₁, kravaṃ K₁₂

²⁶³ mantraḥ] K₁ 2 3 4 6 11 maṇtraḥ K₉ 12 L₁; mantram E_{AN} E_{Kh} E_P, maṇtra L₂

²⁶⁴ susiddhyati] K₁ 2 3 6 9 11 12 L₁ E_{AN} E_{Kh} E_P; susiddhati L₂, susiddhiti K₄

²⁶⁵ idaṃ] K₁ 3 4 6 9 11 12, iti L₁ 2/// K₂

²⁶⁶ siddhyantaṃ] *em.* sidhyantaṃ K₁ 3 11 sidhyaṃtaṃ K₂ 4; sidhyataṃ K₉, dyantaṃ K₆, sidhyatāṃ L₁, siddhāntā E_{AN} E_{Kh} E_P

²⁶⁷ eva vā] K₂ E_{Kh} E_P, eva tā K₁ 3 4 6 9 11, eva tāḥ E_{AN}, eva ca L₁, evat L₂

²⁶⁸ saptaviṃśan] E_{Kh} E_P saptaviśan K₉; saptaviṃśan K₁ 3 6 11, saptaviṃśam E_{AN}, saptaviṃśa K₂ L₂, saptaviṃ(s)a K₄, caturviṃśa L₁

²⁶⁹ kartavyā] L₁ kartavyā K₁ 3 6 11 E_{AN} E_{Kh} E_P; kattavyā K₉, kattivyā L₂///ti///vyā K₂, kavartyavyā K₄

²⁷⁰ uttamā] K₁ 2 3 9 11 E_{AN} E_{Kh} E_P u(t)amā L₁; uttamāṃ K₆ L₂, umā K₄

²⁷¹ madyamā] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_P; madyamāṃ L₂

²⁷² coktā] K₁ 2 3 4 6 9 11; proktā L₁ 2 E_{AN} E_{Kh} E_P

²⁷³ brahmagranthyanvitā] E_P brahmagraṃthyanvitā K₉ bra(m)hmagraṃthyanvitā L₁; brahmagraṃthānvitā E_{AN} E_{Kh}, brahmagraṃthānvitā L₂, brahmagraṃthiyutā K₁ 3 6 11, bra(m..)agraṃthasthitā K₄///ahmagraṃtvyavitā K₂

mantrapratyakṣatāsiddhyai śāntike vā 'tha pauṣṭike/ sphāṭikī mauktikī vā 'pi protavyā sitasūtrakaiḥ//42//	K ₆ 5r
sarvakāmaprasiddhyartham japed rudrākṣamālayā/ dharmārthakāmamokṣārtham japed padmākṣamālayā//43// * ¹	E _{Kh} p.8
sārasvate pravālothā vaṣye saiva prakīrtitā/ padmarāgamayī vā 'pi samaste putrajīvikā//44//	E _p p.9
vegād uccāṭayec chatrūn mahādevena bhāṣitam/ [sādhya dehainakhaiḥ keśaiḥ grathitā dveṣakarmaṇi] * ²	
gardabhasya hy adho dantair maṇim kṛtvā ca vālakaiḥ/ japamālā prakartavyā śatruṇām mārakarmaṇi//45// * ³	K ₁₁ L ₁ 5v
narasnāyūtthasūtreṇa protavyā kāryasiddhidā/	K ₁ 5v
	K ₂ 3r

*¹ 43cd om. K₄ *² *transp.* L₂ (=46ef Σ E_{AN} E_{Kh} E_p) *³ 45ef om. L₂

²⁷⁴ °siddhyai] E_{AN} E_{Kh} E_p °sidhyai K₂ 6 11 L₁ 2; °siddhai K₉, °siddhu K₄, °sidhyo K₁ 3

²⁷⁵ śāntike] K₆ 9 11 E_A E_{Kh} E_p śāntike K₂ L₁; sāntike K₄, śāntake L₂, śyantike K₁ 3

²⁷⁶ sphāṭikī] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; sphāṭika K₄

²⁷⁷ mauktikī] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p mau(kt)ikī L₂; soktike K₄

²⁷⁸ prasiddhyartham] K₉ L₂ E_{AN} E_{Kh} E_p prasidhyartham K₁ 2 3 6 11; prasiddhyartha L₁, prasidhyarthe K₄

²⁷⁹ °mokṣārtham] K₂ 6 L₁ 2, °mokṣārtha K₁ 3, °kṣārtham K₉ 11, °mokṣārthī E_{AN} E_{Kh} E_p

²⁸⁰ vaṣye] K₁ 2 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p, vaṣya K₃, veṣya K₄

²⁸¹ padmarāgamayī] K₂ 6 9 11 L₂ E_{AN} E_{Kh} E_p, padmarāgamaya K₁ 3, padmarāgamaya K₄, padmarāgabhaḥ L₁

²⁸² putrajīvikā] K₁ 2 3 6 11 L₁ E_{AN} E_{Kh} E_p; putrajīvikāḥ L₂, putrajīvijā K₄, putrajīvike K₉

²⁸³ vegād] K₉ 11 L₁ 2 E_{AN} E_{Kh} E_p; vegā K₁ 2 3 6, vedā K₄

²⁸⁴ uccāṭayec chatrūn] E_{AN} uccāṭayecha(t)trūn L₁; uccāṭayec chatruṃ E_p, uccāṭaye śatruṃ K₆, uccāṭayechatruṃ K₂, uccāṭayechatruṃ K₁ 3, uccāṭayechatruṃ L₂, uccāṭayac chatruṃ K₄, uccāṭayecha(...ṃ) K₉, ucghāyaṭec chatruṃ E_{Kh}

²⁸⁵ vālakaiḥ] K₁ 2 6 9 11 L₁ E_p; vālakai K₃ cālakaiḥ L₂, cālakai K₄, bālakaiḥ E_{AN} E_{Kh}

²⁸⁶ śatruṇām mārakarmaṇi] K₂ E_{AN} E_{Kh} śatruṇām mārakarmanṇi K₆ 9 E_p; śatruṇām mārakarmanṇi K₁ 3 11, śatruṇām mārakarmanṇi K₄, śatrumāraṇakarmanṇi L₁

²⁸⁷ narasnāyūttha°] K₁ 2 6 11 L₁; narasnāyū(...a)° L₂, naraśnāyūttha° K₄, narastāyūttha° K₃, naramunāyu(.)tha° K₉, nāmnā pūlyasya E_{AN}, lomnā pūlyasya E_{Kh} E_p

²⁸⁸ kāryasiddhidā] K₂ E_{Kh} kāryasiddhidā K₁ 3 4 6 9 11 E_{AN} E_p; sarvasiddhidā L₁

pretadantair athodbhūtā kartavyā japamālikā/ * ¹	
sādhyaḍehanakhaiḥ keśaiḥ grathitā dveṣakarmani//46// * ²	K ₃ 5v
mañibhiḥ śaṅkhasambhūtair akṣamālā ṛthasādhane/ * ³	
nidhānayakṣiṅṣiddhyai protavyā sitasūtrakaiḥ//47//	K ₉ 3r

Japaprakāra

aṅguṣṭhānāmikābhyān tu japet uttamakarmani/	
aṅguṣṭhamadhyamābhyān tu japet ākrṣṭakarmani//48//	
tarjanyaṅguṣṭhayogena vidveṣoccatāne japet/	E _{AN} p.269, L ₂ 4v, K ₆ 5v
kaniṣṭhāṅguṣṭhakābhyān tu japan māraṇakarmani//49//	
udayād yāmaparyantaṃ hemante pauṣṭike japet/	E _{Kh} p.9, E _P p.10
yāmadvayaṃ pūrvarātre śisīre māraṇe japet//50//	

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

²⁸⁹ athodbhūtā] K₂ 9 E_{AN} E_{Kh} E_P; athodbhūtvā K₄, adhodbhūtaiḥ L₁, adhodbhūtai K₆, adhaudbhūtair K₁ 3 11, adhobhūtaiḥ L₂

²⁹⁰ kartavyā] L₁ kartavyā K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; kartavyo K₄

²⁹¹ akṣamālā ṛthasādhane] E_{Kh} E_P akṣamālārthasādhane] K₁ 2 3 6 9 11 E_{AN}; akṣamālārthasādhakai L₁, akṣamālārthasāadhanai K₄, rakṣamālārthasādhane L₂

²⁹² °siddhyai] E_{AN} E_{Kh} E_P °sidhyai L₁ 2; °sidhyaiḥ K₁ 2 3 6 11, °siddhai K₄ 9

²⁹³ sitasūtrakaiḥ] K₁ 2 6 11 E_{AN} E_{Kh} E_P; sitasūtrakai L₂, sitisūtrekaiḥ L₁, sitisūtrekai K₃, sitasūtrake K₄, sitamūtrakaiḥ K₉

²⁹⁴ japet] K₄ L₂; japaḥ K₁ 2 6 9 11 E_{AN} E_{Kh} E_P, japa K₃, jape L₁

²⁹⁵ ākrṣṭakarmani] L₂ E_{AN} E_{Kh} ākrṣṭakarmani K₁ 2 6 11 E_P ākr(s)takarmani K₃; ākrṣṭarmani K₄, ākrṣṭikarmani K₉, ākarṣakarmani L₁

²⁹⁶ japet] K₄ L₂; japaḥ K₁ 2 6 9 11 E_{AN} E_{Kh} E_P, japa K₃, jape L₁

²⁹⁷ kaniṣṭhāṅguṣṭhakābhyān] E_{AN} E_{Kh} E_P kaniṣṭhāṅguṣṭhakābhyām K₁ 6 11; kaniṣṭhāṅguṣṭhakābhyām K₂ kani(s)tāṅgu(s)tākābhyām K₃ kaniṣṭhāṅguṣṭhakābhyām K₄, kaniṣṭhāṅguṣṭhakā(m)bhyām L₁, kaniṣṭhā(n)guṣṭhakobhyām K₉, kaniṣṭhāṅguṣṭhayogena L₂

²⁹⁸ tu] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh}; *om.* L₁ 2

²⁹⁹ māraṇakarmani] L₁ 2 E_{AN} E_{Kh} E_P māraṇakarmani K₁ 3 9 //ākarmi K₂, māraṇakarmani K₄ 6 11

³⁰⁰ hemante] K₁ 3 4 6 11 E_{AN} E_{Kh} E_P hemaṃte L₁ hemaṃte L₂; haimante K₉, haimaṃte K₂

³⁰¹ māraṇe] L₁ 2 E_{Kh} E_P; māraṇam K₁ 3 4 6 9 11 E_{AN}, mār// K₂

vasante praharād ūrddhvaṃ yāvan madhyāhnikam jape/	K ₁₁ 6r
kāryam ākarṣaṇam tatra mantrair iṣṭasya vastunaḥ//51//	K ₁ L ₁ 6r
grīṣme tṛṭiyako yāmo `bhihito dveṣakarmaṇi/	
tato `stamayaparyantam uccāte toyadāgame/	K ₃ 6v
arddharātre niśānte ca japec charadi śāntike//52//	
anyamataṃ	
yasmin kasminn ṛtau kāryam mantrāṇaṃ sādhanam śubham/	
pūrvāhṇe vaśyapuṣṭyarthaṃ madhyāhṇe pṛtinaśanam/	
uccātam aparāhṇe tu saṃdhyāyāṃ mārāṇam tathā//53//	
somadevagurūpetā pauṣṭike `bhihitā budhaiḥ//54/	

(54) Rāghavabhaṭṭa's *Padārthadarśa* 23.130 ff.

ṣaṣṭhī trayodaśī caiva caturthī navamī tathā/ somadevagurūpetā pauṣṭike śaṃsitā budhaiḥ//

- ³⁰² yāvan madhyāhnikam] K₁ 3 6 11; ādye madhyāhnikam K₄, (ya)mādhema//āhnikam K₂, mādyaḥnikam K₉, yāmadhyā(.i)ke L₁, yāmadvayamite E_{AN} E_{Kh} E_P, mAcā madhyāhnikam L₂
- ³⁰³ ākarṣaṇam] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; ākarṣaṇ(ā)ṃ L₁, ākarṣaṇa K₄
- ³⁰⁴ vastunaḥ] K₁ 3 4 6 11 L₁ 2 E_{AN} E_{Kh}; vastuna K₃, yastunaḥ K₂ 4, vasttanaḥ E_P
- ³⁰⁵ grīṣme] K₁ 3 4 6 11 L₁ 2 E_{AN} E_{Kh} E_P; grīṣm(a) K₂, grīṣmaṃ K₉
- ³⁰⁶ tṛṭiyako] K₉ L₂; tritīyako K₄, tritīdako K₁ 3 6 11, tri//ko K₂, tṛṭiyake L₁ E_{AN} E_{Kh} E_P
- ³⁰⁷ yāmo] K₁ 2 3 4 6 9 11 L₂; yāme L₁ E_{AN} E_{Kh}
- ³⁰⁸ `stamaya°] K₂ 9 L₁ 2 E_{AN} E_{Kh} E_P; `stamaye K₁ 3 11, '(st)amaye K₆, `stama° K₄
- ³⁰⁹ uccāte] L₁ 2 E_{AN} E_{Kh} E_P; uccāta K₄, uccātam K₁ 2 3 6 9 11
- ³¹⁰ arddharātre] E_{AN} E_{Kh} E_P; arddharātra K₄, arddarātra L₂, arddharātrān K₁ 2 3 6 11, arddharātram L₁, arddharātrā K₂, arddharātrāt K₉
- ³¹¹ niśānte] E_{AN} E_{Kh} E_P niśānte L₂; niśāntam K₁ 3 6 11 niśāntam K₂ L₁ niśātañ K₄, niśānta K₉ niśānte L₂
- ³¹² śāntike] E_{AN} E_{Kh} E_P śāntike L₁; śāntake L₂, śāntikam K₁ 2 3 6 9 11, śātikam K₄
- ³¹³ anyamataṃ K₁ 2 3 4 6 9 11, anyatamaṃ L₁, anyamate tu L₂, mahāmataram E_P, om. E_{AN} E_{Kh}
- ³¹⁴ kasminn ṛtau] K₂ E_{Kh} E_P kasminn ṛtau L₂ E_{AN}; kasmint(ṛ)tau K₁ 3 6 11, kasmint ṛto K₉, kasmint dantaṃ L₁, kasmintn atau K₄
- ³¹⁵ śubham] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; budhaiḥ L₁
- ³¹⁶ vaśyapuṣṭyarthaṃ] K₂ L₂ E_{AN} E_{Kh} E_P; vaśyapuṣṭyārthaṃ K₁ 6 11, vaśyapu(s)tyārthaṃ K₃, vaśyapuṣṭyārthaṃ K₉, vasyapusu(bhy)artha K₄, caiva puṣṭyarthaṃ L₁
- ³¹⁷ somadevagurūpetā] K₆ 9 11 E_{AN} E_P; somadevagurūp(.i)tā K₂, somadevagurūpetā K₁ 3, soma(ṃ) devagurūpetā L₁, somadevagurūpetāḥ E_{Kh}, saumadaivagurūpetāḥ L₂, somadevagurūpeto K₄
- ³¹⁸ `bhihitā L₂ E_{AN} E_{Kh} E_P; kathitā L₁, śaṃsitā K₁ 2 3 6 11, śasitā K₄, śaṃsitā K₉

aṣṭamī ³¹⁹ navamī ³²⁰ caiva daśamy ekādaśī tathā/ śukrabhānusutopetā praśastā 'krṣṭīkarmaṇi ³²¹ //55//	E _p p.11, K ₄ 5v
aṣṭamī ³²² paurnamāśī ca pratīpan navamī tathā/ [*] 1	E _{kh} p.10, K ₆ 6r
śukrabhānusutopetā śastā vidveśakarmaṇi ³²³ //56//	
tataś caturdaśī kṛṣṇā śanivāre tathā 'ṣṭamī/ [*] 2 ³²⁵	L ₂ 7v, K ₁ 6v
uccāṭane 'tīśasteyaṃ jape śaṅkarabhāṣitā ³²⁸ //57// [*] 3	L ₁ K ₁₁ 6v
amāvāsyāṣṭamī ³²⁹ kṛṣṇā tādr̥ṣi ³³⁰ ca caturdaśī/ bhānunā tatsutopetā bhūsutenātha saṃyutā/ ³³¹	

(55-58) Rāghavabhāṭṭa's *Padārthadarśa* 23 130 ff

aṣṭamī navamī caiva daśamy ekādaśī tathā/ śukrabhānusutopetā śastā vidveśakarmaṇi//
atho caturdaśī kṛṣṇā śanivāre tathā 'ṣṭamī/ uccāṭane'tha śasto'tra japaḥ śaṅkarabhāṣitaḥ//
amāvāsyā'ṣṭamī kṛṣṇā tādr̥ṣi eva caturdaśī/ bhānunā tatsutopetā bhūsutenā'pi saṃyutā/

*1 56ab-cd *om.* K_{2,4} *2 57ab cancelled (dots) K₁₁ *3 57bc-58cd *ditt.* K₁₁

- ³¹⁹ aṣṭamī] K₁ 2 4 6 9 11 L₁ E_{AN} E_{Kh} E_p a(s)ṭamī K₃; aṣṭamīm L₂
- ³²⁰ navamī] K₁ 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_p; navam(a) K₂, navamīm L₂
- ³²¹ 'krṣṭīkarmaṇi] K₂ L₁ 'krṣṭīkar(m)maṇi K₁ 6 9 11 'kr(s)ṭīkarmaṇi K₃; 'krṣṭīkarmaṇī K₄, 'krṣṭīkarmaṇi L₂ E_{AN} E_{Kh} E_p
- ³²² aṣṭamī] K₁ 2 4 6 9 11 L₁ E_{AN} E_{Kh} E_p a(s)ṭamī K₃; aṣṭamīm L₂
- ³²³ śastā] Σ; praśastā E_{AN} E_{Kh} E_p
- ³²⁴ vidveśakarmaṇi] L₂ 2 vidveśakar(m)maṇi K₉; vidve(va)kar(m)maṇi K₁ 3 6 11, dveśakarmaṇi E_{AN} E_{Kh} E_p
- ³²⁵ tathā 'ṣṭamī] E_{AN} E_p tathāṣṭamī K₁ 2 6 9 11 L₁ E_{Kh} tathā(s)ṭamī K₃; tathāṣṭamī K₄, tathāṣṭamīm L₂
- ³²⁶ uccāṭane 'tīśasteyaṃ] K₁ 3 4 6 11 L₁ E_{AN} E_{Kh} E_p; uccā///etiśasteyaṃ K₂, uccāṭanatiśasteyaṃ K₉, uccāṭane cātiśasteyaṃ L₁, uccāṭanetiśasteyaṃ L₂
- ³²⁷ jape] E_{AN}; japec E_{Kh} E_p
- ³²⁸ śaṅkarabhāṣitā] E_{AN} śa(m)karabhāṣitā K₁ 3 6 9 11 chaṅkarabhāṣitā E_{Kh} E_p; śaṅkarabhāṣita K₄, śaṅtarabhāṣitā K₂, śa(m)karabhāṣitaṃ L₂
- ³²⁹ amāvāsyāṣṭamī] K₁ 2 6 9 11 amāvāsyā(s)ṭamī K₃; amāvāsyāṣṭamī L₁ E_{AN} E_{Kh} E_p, amāvāsyāṣṭamī K₄, amāvāsyāṣṭamyāṃ L₂
- ³³⁰ tādr̥ṣi] K₁ 2 3 6 9 11 E_{AN} E_{Kh} E_p; tādr̥ṣi K₄, tāddaśī L₂, dvādaśī L₁
- ³³¹ tatsutopetā] K₁ 4 9 11 L₂ E_{AN} E_{Kh} E_p://tsutopetā K₆, ta(n)sutopetā K₂, tatsuto(y)etā K₃, tatsutenātha L₁
- ³³² bhūsutenātha] K₁ 2 3 6 11 L₂ E_{AN} E_{Kh} E_p; bhūsutenātha K₉, bhūsutena tathā L₁, bhū/// K₄
- ³³³ saṃyutā] K₁ 3 6 9 11 L₂ E_{AN} E_{Kh} E_p://myutā K₂://tā K₄, yutāḥ L₁

mārayed³³⁴ adbhuṭaṃ³³⁵ homād rakṣitaṃ śambhunā 'pi vā//58//
vaṃ³³⁶ sidhyanti³³⁷ karmāṇi tithivārānusārataḥ//59//

Āsana

yathoktāsanam ārūḍho japaṃ mantrī samācaret//60//
kuśājināmbarair aktaṃ³³⁹ caturaṅgulam ūrdhvataḥ/ E_{AN} p.270
caturaśraṃ³⁴⁰ dvihastañ ca sudr̥ḍhaṃ mṛdunirmitam/
tatropari³⁴¹ niyuñjīta³⁴² yogaṃ³⁴³ mantrasya³⁴⁴ siddhaye//61//
vadann aśnan svapan vā 'nyam āśrayan kim api smaran/³⁴⁵ E_p p.12

(58) Rāghavabhaṭṭa's *Padārthadarśa* 23.130 ff.

māraṇe stambhane caiva mohe drohe praśasyate//iti/

(61) *Merutantra* 6.428

kuśājinottarair yuktaṃ caturamgulamūrdhvataḥ/ caturasraṃ dvihastañ ca sundaraṃ mṛdu nirmalam//

- ³³⁴ adbhuṭaṃ] K₁ 2 3 4 6 E_{AN} E_{Kh} E_p; a(dtu)taṃ K₉ 11, cādbhuṭaṃ L₁, ahitaṃ L₂
³³⁵ rakṣitaṃ] K₁ 2 6 11 L₁ E_{AN} E_{Kh} E_p; rakṣitaṃ(h) K₃, raṣitaṃ K₉, racchitaṃ K₄, kṣitaṃ L₂
³³⁶ sidhyanti] K₁ 3 6 9 E_{AN} E_{Kh} E_p sidhya(m)ti K₂ K₄ L₁ si(ddhya)nti K₁₁; sidhyati L₂
³³⁷ karmāṇi] L₁ E_{AN} E_{Kh} E_p kar(m)māṇi K₁ 2 3 6 9 11; karmmāṇi K₄, kāryāṇi L₂
³³⁸ mantrī] K₁ 3 4 6 9 11 maṃtrī K₂ L₁ 2; manṭre E_{AN} E_{Kh} E_p
³³⁹ kuśājināmbarair aktaṃ] *em.* kuśājināmbarair aktaṃ K₁ 2 3 6 9 11; kuśājināmbarair akā L₁,
kuśājanāmbarair aktaṃ K₄, kuśājināmbare rakte E_{AN}, kuśājine 'mbare rakte E_{Kh} E_p, kuśā-
jinaiḥ kaṃvalaiḥ raktaiś L₂
³⁴⁰ sudr̥ḍhaṃ] K₁ 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_p; su//ṃ K₂, sudr̥ṣṭaṃ L₂
³⁴¹ tatropari] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; atroparri K₄
³⁴² niyuñjīta] E_{AN} E_{Kh} E_p niyuñjīta K₁ 2 3 6 9 11 L₁ 2; nisamñjitaṃ K₄
³⁴³ yogaṃ mantrasya] K₆ 9 yogaṃ maṃtrasya K₁ 11 L₂; yogaṃ maṃtraṃ//sya K₂, yogaṃ
maṃtraṃsya L₁, yogamantrasya K₄ E_{AN} E_{Kh} E_p
³⁴⁴ siddhaye] K₂ 6 9 11 L₁ E_{AN} E_{Kh} E_p; siddaye L₂, siddhaya K₁ 3 4
³⁴⁵ vā 'nyam āśrayan] K₁ 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; vā 'nyam āśrayat K₄, vā 'nyamā ayan K₂, nān-
yamāśrayan L₂
³⁴⁶ smaran] K₂ 4 L₁ 2 E_{AN} E_{Kh} E_p; sman K₉, smaret K₁ 3 11, smareta K₆

³⁴⁷	³⁴⁸	³⁴⁹	
kṣṭatjṛmbhaṇahikkādīvikalīkṛtamānaśaḥ/			
	³⁵⁰	³⁵¹	³⁵²
mantrasiddhiṃ na vai 'pnoti tasmād yatnaparo bhavet//62//			K ₁₁ 7r
	³⁵³	³⁵⁴	³⁵⁵
vyāghracarmāśanaṃ vaśye mokṣe ca dhanasādhane/			E _{kh} p.11, K ₁ L ₁ 7r
	³⁵⁷	³⁵⁸	³⁵⁹
ākṛṣṭau yad yad iṣṭaṃ syād hāriṇaṃ śāntipaustīke/ * ¹			K ₄ 6r
	³⁶⁰		
uccāṭe māhiṣāñ carma māraṇe narakeśajam//63//			
	³⁶¹	³⁶²	³⁶³
śāntike svastikaṃ proktaṃ paustīke padmajāsanam/			K ₃ 7r
	³⁶⁴	³⁶⁵	
ākṛṣṭau pārṣṇikaṃ jñeyaṃ vidveṣe kukkuṭāśanam/			L ₂ 6r, K ₂ 3v

(62) *Śāktānandatarāṅgiṇī* Chapter 12

na kṣujjṛmbhaṇahikkādī vikalīkṛtamānaśaḥ/ mantrasiddhiṃ avāpnoti tasmād yatnaparo bhavet/

*¹ 63cd-64ab *om.* K₄

- ³⁴⁷ kṣṭata°] K₁ 2 4 6 9 11; kṣṣṃta° L₁, kṣṣṭam K₃, kṣṣṭtrṣd° E_{AN} E_{Kh} E_P, chikvā L₂
- ³⁴⁸ °hikkādī°] E_{AN} E_{Kh} E_P; °hikvādi° K₁ 2 3 6 9 11 L₂, °hīkādi° L₁, °hikvāpi° K₄
- ³⁴⁹ °vikalīkṛta°] K₉ 11 E_{AN} E_{Kh} E_P; °vikalikṛta° K₁ 2 3 6, °vikalo kṛta° L₁, °vikalākṛta° L₂, °vikalīm atra K₄
- ³⁵⁰ vai 'pnoti] *conj.* vāpnoti K₁ 2 3 4 6 9 11 L₁ E_P, cāpnoti L₂ E_{AN} E_{Kh}
- ³⁵¹ tasmād] K₁ 3 4 6 9 11 L₁ 2 E_{Kh} E_P; tasmad K₂, yasmād E_{AN}
- ³⁵² yatnaparo] K₁ 3 4 6 11 L₁ 2 L₁ 2 E_{AN} E_{Kh} E_P; ya(nn)aparo K₉, yatra paro K₂
- ³⁵³ vyāghracarmāśanaṃ] L₁ E_{AN} E_{Kh} E_P vyāghracarmāśanaṃ K₁ 3 6 9 11; vyāghracarmāśataṃ L₂,
vyāghracarmāśinaṃ K₂ vyāghracarmāsina K₄
- ³⁵⁴ vaśye] K₁ 2 3 4 9 11 L₂ E_{AN} E_{Kh} E_P; vaśe K₆, vasyo L₁
- ³⁵⁵ mokṣe] K₆ L₁ 2 E_{AN} E_{Kh} E_P; mokṣa K₁ 3 4 9 11, mākṣa K₂
- ³⁵⁶ dhanasādhane] K₄ 6 9 L₂ E_{AN} E_{Kh} E_P; dhanasādhṛne K₁ 2 11, dhanasādhṛte K₃, vadhasādhane L₁
- ³⁵⁷ ākṛṣṭau] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; ākarṣa L₁
- ³⁵⁸ syād] K₁ 2 3 6 9 11 E_{AN} E_{Kh} E_P; ca L₁, syā L₂
- ³⁵⁹ hāriṇaṃ] *conj.* dhāriṇaṃ K₁ 2 6 9 11 L₁, dhāraṇam L₂, vāraṇam E_{AN} E_{Kh} E_P, vāriṇam K₃
- ³⁶⁰ uccāṭe] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_P; uccāṭane L₂
- ³⁶¹ svastikaṃ] L₁ śvastikaṃ K₁ 3 6 11 svaṣṭikaṃ K₉; svastike L₂ E_{AN} E_{Kh} E_P, śvastī/// K₂
- ³⁶² proktaṃ] K₁ 3 6 9 11 L₁ E_{AN} E_{Kh} E_P;///ktaṃ K₂, prokte L₂
- ³⁶³ padmajāśanaṃ] K₁ 3 6 9 11 E_{AN} pa(dma)jāśanaṃ L₁; padmajāśa/// K₂, pañkajāśanaṃ E_{Kh} E_P,
padmam āśanaṃ L₂
- ³⁶⁴ pārṣṇikaṃ] K₉ E_{AN} E_{Kh} E_P pār(ṣṇ)ikaṃ K₁ 6 L₂; pāṣṇikaṃ K₄, pār(hi)kaṃ L₁ pārchikaṃ K₂,
ṣārṣṇikaṃ K₁₁
- ³⁶⁵ jñeyaṃ] K₂ 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; jñāyam K₁ K₃, jñeya K₄

ardhasvastikam uccāte ardhothhānan tu māraṇe//64//	
mahākālyās ca durgāyā vaśye uktaṃ śivālaye/	
ākṛṣṭau niyamo nāsti vidveśasya śmaśānake/	
uccāṭaṃ kutsite cātha śūnyadevālayopari//65//	
śmaśāne kālikākṣetre pretam āruhya mantravit/	
dakṣiṇābhikumhaṃ sthitvā dantaiḥ sampīḍya cādharam/	E _p p.13
ripuṃ smṛtvā japaṃ kuryāt saptarātreṇa mārayet//66//	L ₁ K ₁₁ 7v

Vāsanā and Sthānadyāna

vāsanā'tra yathā caktā karmaṣaṭkānurūpiṇi//67//	K ₁ 7v
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- ³⁶⁶ ardhasvastikam] E_{Kh} arddhasvastikam K₉ L₁ 2 E_{AN} E_p; arddhasvastika K₁ 2 3 6 11, arddham svastika K₄
- ³⁶⁷ uccāte] K₁ 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; uccāt(āṃ) K₂
- ³⁶⁸ ardhothhānan] *em.* arddhotthānan E_{AN} E_p arddhotthānam K₁ 3 4 6 11 L₁; arddhotthānam L₂, ardhothhānas E_{Kh}, arddhosthānam K₂, arddhosthāna K₄, addho(nthā)nam K₉
- ³⁶⁹ durgāyā] K₂ 9 E_{AN} E_{Kh} E_p durggāyā K₁ 3 6 11; durggāyāḥ L₂, durgāyām K₄, durgā L₁
- ³⁷⁰ vaśye] K₁ 3 9 11 L₁ E_{AN} E_{Kh} E_p; vaśya K₂ 4 6, vaśyet L₂
- ³⁷¹ uktaṃ] K₁ 2 3 6 9 11 E_{AN} E_p; uktaṃ L₂, ukta K₄, proktaṃ E_{Kh}, coktaṃ L₁
- ³⁷² vidveśasya] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_p; vidveśasyātmī L₁, vidveśārthaṃ E_{Kh}
- ³⁷³ śmaśānake] K₁ 2 3 6 9 11 E_{AN} E_{Kh} E_p; śmaśā(ṇ)nake L₂, śmaśānakam K₄, ××× L₁
- ³⁷⁴ uccāṭaṃ] K₁ 2 3 6 9 11; uccāṭanam L₁ 2 E_{AN} E_{Kh} E_p, uccā(ta) K₄
- ³⁷⁵ cātha] K₁ 2 3 4 6 9 11 L₂; ca L₁ E_{AN} E_{Kh} E_p
- ³⁷⁶ śūnya] ; śūnye E_{AN} E_{Kh} E_p
- ³⁷⁷ kālikākṣetre] K₂ 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; kālikākṣatre K₁, kālike kṣetre K₄
- ³⁷⁸ dakṣiṇābhikumhaṃ] K₁ 3 6 11 L₁; dakṣiṇābhikumha K₂ 9, dakṣiṇābhikumho E_{AN} E_{Kh} E_p/// kṣiṇābhimuṣa K₄, dakṣaṇābhimuṣaḥ L₂
- ³⁷⁹ sthitvā] ; bhūtvā E_{AN} E_{Kh} E_p
- ³⁸⁰ dantaiḥ] E_{AN} E_{Kh} E_p daṃtaiḥ K₁ 3 6 11; daṃtai K₉ L₁ 2, datau K₄/// K₂
- ³⁸¹ cādharam] K₂ 4 6 9 E_{AN} E_{Kh} E_p; codharam K₁ 3 11 L₁, acādharam L₂
- ³⁸² ripuṃ] K₆ 9 11 L₁ E_{AN} E_{Kh} E_p; ripu L₂ K₁ 2 3 4
- ³⁸³ kuryāt] *em.* kuryāt K₁ 3 4 6 11; kurvan L₁ 2 E_{AN} E_{Kh}, kurvvan K₉ E_p, k///t//t K₂
- ³⁸⁴ caktā] K₁ 2 4 6 9 11 L₁; cokta K₃, caktāḥ L₂, proktā E_{AN} E_{Kh} E_p
- ³⁸⁵ karmaṣaṭkānurūpiṇi] L₁ E_{AN} E_{Kh} E_p; karmaṣaṭkānu(...)piṇi K₂, karmmaṣaṭkāturūpiṇi K₉, karmaṣaṭkānusāriṇi L₂, karmmakhaṭkānurūpiṇi K₆ 11, karmmakhaṭkānurūpiṇi K₄ 9, karm-

386	387		
śāntike	saumyarūpā	sā pauṣṭike	vaśyakarmaṇi/
388	389	390	391
sarvāṅgaśobhinī	hr̥ṣṭā	vāsanā	'kr̥ṣṭikarmaṇi//68// * ¹
	392	393	394
kākolūkādibhiḥ	śatruṃ	bhakṣyamāṇaṃ	mṛtau smaret/
	395		
ity evaṃ	vāsanā	kāryā	sthānadyānam athocyate//69//
	396	397	
catuṣpatrāmbuje	guhye	kuryān	mūle manaḥ sthiram/
	398	399	
rasasiddhiṃ	tathā	vaśyam	ākṣṭiṃ
	400	401	402
japanād	viśabhūtādīkāryārambhaṃ	gamāgamaṃ/	
		404	
sārasvatam	stambhanaṃ	ca vāmavāhena	sādhayet//71//
			K ₄ 6v
			E _{AN} p.271, L ₂ 6v

*¹ 68cd *om.* E_{AN} E_{Kh} E_P

- ma(kha)tvānurūpiṇī K₁, karma(kha)tvānurūpiṇī K₃
- ³⁸⁶ śāntike] K₁ 3 6 11 E_{AN} E_{Kh} E_P; śāntike K₉ L₁ 2; śāntikaiḥ K₂, śāntikeḥ K₄
- ³⁸⁷ saumyarūpā] K₁ 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_P; saumyarūpya L₂, somyarūpā K₂
- ³⁸⁸ sarvāṅga°] sarvvāṅga° K₉ sarvāṅga° K₂ 3 4 L₁ sarvvāṅga° K₁ 6 11; sarvāge L₂
- ³⁸⁹ śobhinī] K₁ 3 6 9 11 L₁; śaubhanīm L₂, śohini K₂, soṣita K₄
- ³⁹⁰ hr̥ṣṭā] K₁ 2 3 6 9 11 L₁; (hr̥)ṣṭa L₂, haṣṭā K₄
- ³⁹¹ vāsanā 'kr̥ṣṭikarmaṇi] vāsanākṣṭikarmaṇi K₁ 3 6 9 11; vāsamākṣṭikarmaṇi K₂, vāsamākuṣṭakarmaṇi K₄, vāsatām kṣṭakarmaṇi L₂, vāsanāchaṣṭikarmaṇi L₁
- ³⁹² śatruṃ] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; śatru L₁ K₄
- ³⁹³ bhakṣyamāṇaṃ] L₁ 2 E_{AN} E_{Kh} E_P; bhakṣyamāṇe K₂, bhakṣyamāṇe K₄, bhakṣamāṇe K₁ 3 6 9 11
- ³⁹⁴ mṛtau] E_{Kh} E_P; mṛtaṃ K₆ 9 11 L₁ 2 E_{AN}, mṛta K₁ 3 4, nṛta K₂
- ³⁹⁵ vāsanā] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh}; vāsanām L₂
- ³⁹⁶ catuṣpatrāmbuje] E_{AN} E_{Kh} E_P catuḥpatrāmbuje L₁ 2; catuppatrambujē K₁ 3 6 11, catuṣpatrīnūje K₂, catuṣpatrītūjo K₄ 9
- ³⁹⁷ manaḥ] K₁ 3 9 L₁ E_{AN} E_{Kh} E_P; mana K₂ 4 6 11, mata L₂
- ³⁹⁸ rasasiddhiṃ] K₁ 3 6 11 L₁ E_{AN} E_{Kh} E_P; rasasiddhi K₂ 4 9, rasasiddhaṃ L₂
- ³⁹⁹ ākṣṭiṃ] K₁ 3 6 11 E_{AN} E_{Kh} E_P; ākṣṭi K₂ 4 9 L₁, ākṣṭam L₂
- ⁴⁰⁰ japanād] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; japatām L₁
- ⁴⁰¹ viśabhūtādī°] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; saddhiśabhūtādī L₁
- ⁴⁰² °kāryārambhaṃ] K₄ E_{Kh} °kāryārambhaṃ E_{AN} E_P °kāryārambhaṃ K₂ 9 °kāryārambhaṃ K₁ 3 6 11; °kāryārambha L₂, °kāryābharam L₁
- ⁴⁰³ gamāgamaṃ] K₁ 2 3 4 6 9 11; gamāgamau L₂ E_{AN} E_{Kh} E_P, bhāmam āgamaṃ L₁
- ⁴⁰⁴ vāmavāhena] K₁ 2 3 4 6 11 L₂ E_{AN} E_{Kh} E_P; vāmavohana L₁, vāmavāhaina K₉

hṛtpadmakarṇikāmadhye sthira	405	406	407	408	
cittena yojayet/					
labhate pauṣṭikīm siddhiṃ śatrūccāṭnmāraṇe//72//	409	410	411		
vidveṣe ravivāhena varanārīvimohanam//	412		413		E _p p.14, L ₁ , 8r
śāntikaṃ pauṣṭikaṃ vaśyaṃ sādhayec chaṅkaroditam//73//	414	415	416		K ₁₁ 8r
bhruvor madhye dvipatre tu dakṣavāhena sādhayet/	417	418			E _{Kh} p.13, K ₁ , 8r
kṣudravidyāṃ mahāvīdyāṃ mokṣakautūhalāni ca//74//	419	420	421		K ₆ 7v
yasya mantrasya yad dhyānaṃ dhyāyēt sthānagataṃ budhaḥ/	422	423	424	425	
athavā sarvamantrāṇaṃ dhyānaṃ siddhikaraṃ śṛṇu//75//		426			K ₃ 7r

- ⁴⁰⁵ hṛtpadmakarṇikā°] K₁ 2 3 6 11 L₁ 2 hṛtpadmakarṇikā K₆; hṛtpadmakarṇikāṃ E_{AN} E_{Kh} E_p, (hr) tpadme karṇikā K₄
- ⁴⁰⁶ madhye°] K₂ 4 6 9 11 L₁ 2; madhya K₁ 3 dhyāyan E_{AN} E_{Kh} E_p
- ⁴⁰⁷ sthira(cittena) K₂ 4 9 11 L₂ E_{AN} E_{Kh} E_p sthira(citena) L₁; sthira(cittena) K₁ 3 6
- ⁴⁰⁸ yojayet] K₃ 9 11 L₁ 2 E_{AN} E_{Kh} E_p; yonayet K₁ /// nayet K₂; yonayeta K₆; yomayat K₄
- ⁴⁰⁹ pauṣṭikīm] E_{AN} E_{Kh} E_p; pauṣṭikīm L₁; pauṣṭikaṃ K₁ 2 3 4 6 9 11, pauṣṭakaṃ L₂
- ⁴¹⁰ siddhiṃ] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; siddhi K₄; siddham L₂
- ⁴¹¹ śatrūccāṭanamāraṇe] K₉ L₁ 2 E_{AN} E_{Kh} E_p śatrūccāṭanamāraṇe K₄; śatrūccāṭanamāraṇe K₂, śatrūccāṭane māraye K₁ 3, śatrūccāṭane māraye K₆ 11
- ⁴¹² vidveṣe] E_{AN} E_{Kh} E_p; vidveṣo K₁ 2 3 4 6 9 11 L₁, vidveṣasthi L₂
- ⁴¹³ varanārīvimohanam] E_{AN} E_{Kh} E_p; vālanārīvimohanam K₁ 3 6 9 11, varanārīṃ vimohanam K₂, vāranārī vimohinī K₄, varinārīvimohanam L₂, naranārīvimohanam L₁
- ⁴¹⁴ śāntikaṃ] K₁ 3 6 9 E_{AN} E_{Kh} E_p śāntikaṃ K₂ 11 L₁ 2; śānti K₄
- ⁴¹⁵ pauṣṭikaṃ] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; pauṣṭike K₄
- ⁴¹⁶ vaśyaṃ] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; vasyaṃ ca K₄
- ⁴¹⁷ dvipatre] K₂ 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; dipatra K₁ 3
- ⁴¹⁸ tu] K₁ 2 3 4 6 9 11 L₁; ca L₂ E_{AN} E_{Kh} E_p
- ⁴¹⁹ kṣudravidyāṃ] K₁ 2 3 6 9 11 L₂; kṣudravidyāṃ L₂; kṣudravidyā E_{AN} E_{Kh} K₄
- ⁴²⁰ mahāvīdyāṃ] K₁ 2 3 6 9 11; mahāvīdyāṃ K₄, mahāvīdyā E_{AN} E_{Kh} E_p, mahāṃ vidyāṃ L₂ om. L₁
- ⁴²¹ mokṣakautūhalāni] K₂ 6 11 E_{AN} E_{Kh} E_p; mokṣakautūhalāni K₁ 3 4, mokṣakautūhalāni L₂ mokṣakautūhalāni K₉, mokṣasiddhiṃ nānākautūhalāni L₁
- ⁴²² yasya] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; ya K₄
- ⁴²³ mantrasya] K₁ 3 4 11 E_{AN} E_{Kh} E_p maṃtrasya K₂ 6 9 L₁; devasya L₂
- ⁴²⁴ yad] K₂ L₁ 2 E_{AN} E_{Kh} E_p; ya K₁ 3 4 6 9 11
- ⁴²⁵ dhyāyēt] K₉ L₁ E_{AN} E_{Kh} E_p; dhyāye K₂ 6 L₂, dhyāya K₁ 4 11, ya K₃
- ⁴²⁶ dhyānaṃ] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_p; dhyāna L₁, dhyānā K₄

kandād ⁴²⁷ bindugatām ⁴²⁸ dhyātvā prāṇasaktim samutthitām/ * ¹	
śuddhasphaṭikasamkāśām ⁴²⁹ śāntike pauṣṭike śubhe/	
sārasvate ⁴³⁰ rase mokṣe khecaratve ⁴³¹ rasāyane ⁴³² //76//	
sā raktā sarvavaśyeṣu ⁴³³ stambhane ⁴³⁴ mohane 'pi ca/	
ākaraṣaṇe ⁴³⁵ hy arthavāde ⁴³⁶ ca kautuke ⁴³⁷ siddhidāyini/	
pītā ⁴³⁸ tūccāṭane ⁴³⁹ dveṣe kṛṣṇā māraṇakarmaṇi//77// * ²	
evaṃ dhyātvā ⁴⁴⁰ japaṃ kuryān mānasopāṃśu vācīkam/	L ₁ 8v
śāntike ⁴⁴¹ pauṣṭike mokṣe mānaśaṃ japaṃ ācāret/	L ₂ K ₄ 7r, K ₂ 4r
vaśyākṛṣṭāv ⁴⁴² upāṃśu syād vācīkaṃ ⁴⁴³ kṣudrakarmaṇi//78//	E _p p.15, K ₁₁ 8v
śanaih śanaih ⁴⁴⁴ suvispaṣṭaṃ na drutaṃ ⁴⁴⁵ na vilambitam/	
japaṃ ⁴⁴⁶ sapraṇavaṃ kuryāt sarvakāmārthasiddhaye//79//	K ₆ 8r, K ₉ 4r

*¹ 76ab om. E_{Kh} *² 77ef om. K₄ E_{Kh}

- ⁴²⁷ kandād] *em.* kamdād K₁ 3 4 6 9 11 L₁; kamdā// K₂, kedād L₂, kakṣam E_{AN} E_p
- ⁴²⁸ bindugatām] biṃdugatām K₉ L₁ 2; biṃdugatā K₄, ///ṃ///gatā K₂, bindugamṭā K₁ 3 6 11, bind-ugatām E_{AN} E_p
- ⁴²⁹ prāṇasaktim samutthitām] K₁ 2 3 6 9 11 L₂ prāṇasaktim samutthitām K₄; prāṇasaktisamutthitam E_{AN} E_p, prāṇasaktisamanvitām L₁
- ⁴³⁰ rase] K₁ 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; raso K₂, rasa K₄, vaśe L₂
- ⁴³¹ khecaratve] K₁ 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; caratve L₂, (v)itaratve K₂, vivaratve K₄
- ⁴³² rasāyane] L₁ 2 rasāyaṇe K₉; rasāyake K₁ 2 3 4 6 11, rasātale E_{AN} E_{Kh} E_p
- ⁴³³ mohane] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh} E_p; mohaneṣu L₂, māraṇe L₁
- ⁴³⁴ 'pi ca] K₁ 2 4 6 9 11 E_{AN} E_{Kh} E_p; 'yi ca K₃, ca L₂, tathā L₁
- ⁴³⁵ ākarṣaṇe] K₄ 9 L₁ 2 E_{AN} E_{Kh} E_p; ākarṣa K₁ 2 3 6 11
- ⁴³⁶ hy arthavāde ca] K₁ 3 6 9 11; hy arthavāde K₄///rthavāde K₂, 'thavāde ca L₁, 'thavāvāde L₂, brahmavāde E_{AN} E_{Kh} E_p
- ⁴³⁷ siddhidāyini] K₉ 11 L₁ E_{AN} E_{Kh} E_p; siddhadāyini K₁ 2 3 6, siddhadāyanī K₄, siddhadāyanim L₂
- ⁴³⁸ pītā] L₁ 2 E_{AN} E_p; pītām K₁ 2 3 6 9 11
- ⁴³⁹ tūccāṭane] L₁ E_{AN} E_p; tūccāṭaneṃ L₂, uccāṭane K₁ 2 3 6 9 11
- ⁴⁴⁰ kuryān] K₂ L₁ E_{Kh} kuryyān L₂ K₄ 6 E_A E_p; kuryyān K₁ 9, kuryyāt K₃ 11
- ⁴⁴¹ pauṣṭike] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; pauṣṭake L₂, pauṣṭike K₄
- ⁴⁴² vaśyākṛṣṭāv] K₁ 3 6 9 11 E_{AN} E_{Kh} E_p; vaśyākṛṣṭau L₁, vaśyākṛ(ṣṇ)āv L₂, vaśyākṛṣṭā(d) K₂ 4
- ⁴⁴³ upāṃśu] K₁ 6 9 11 L₁ E_{AN} E_{Kh} E_p; urpāśuḥ L₂, upāśu K₃, upāṅgu K₄, upāṅgu K₂
- ⁴⁴⁴ drutaṃ] K₂ 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; drūtaṃ K₁ 3 4
- ⁴⁴⁵ sapraṇavaṃ] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; praṇavaṃ L₂, sampraṇava K₄
- ⁴⁴⁶ sarvakāmārthasiddhaye] K₂ L₂ sarvvakāmārthasiddhaye K₆ 9 11; sarvakāmārthasiddhayat K₄,

japaprārambhakāle tu mantrāyārghyaṃ pradāpayet/ E_{Kh} p.14
 nātiriktañ ca nonañ ca japaṃ kuryāt suniścitam//80// *¹ K₃ 8v

Homa

japtasya ca daśāṃsena homaṃ kuryād dine dine/
 athavā lakṣaparyantaṃ homaḥ kāryo vipaścītā//81//
 gavyakṣīrājyamadhuhir vaśyapauṣṭikakarmani/
 [paṃcadravayair miṭaṃ homaḥ kuryād ākrṣṭikarmani/] *²
 trikoṇe vṛttakuṇḍe vā vāyavyābhimukhaṃ hunet//82// E_{AN} p.272, L₁ 9r

*¹ 80cd *om.* L₂ *² *transp.* L₁ (=83cd K_{1 2 3 4 6 9 11} L₂ E_{AN} E_{Kh} E_P)

sarvakarmārthasiddhaye E_{AN} E_{Kh} sarvvakarmārthasiddhaye K_{1 3} E_P, sarvakāryārthasiddhaye L₁
⁴⁴⁷ japaprārambhakāle] K_{1 3 4 9 11} E_{AN} E_{Kh} E_P japaprārambhakāle K₆ L₂; japaprārambhakārye L₁,
 japaprārambhakāleṣu K₂
⁴⁴⁸ mantrāyārghyaṃ] E_{Kh} E_P mantrāyārghyaṃ L₂; mantrāyā'rghya L₁, mantrārghyaṃ ca K_{1 2 3 6 9}
 11, mantrārthañ ca K₄, mantrāyārdhyaṃ E_{AN}
⁴⁴⁹ ca] K_{1 2 3 4 6 9 11} E_{AN} E_{Kh} E_P; na L_{1 2}
⁴⁵⁰ nonañ] nonaṃ K_{1 3 9 11}; notañ K₄, notaṃ K₂, nīnaṃ K₆, nyūnañ E_{AN} E_{Kh} E_P, conaṃ L_{1 2}
⁴⁵¹ ca] K_{1 2 3 4 6 9 11} E_{AN} E_{Kh} E_P; vā L_{1 2}
⁴⁵² japaṃ] K₉ L_{1 2} E_{AN} E_{Kh} E_P; jape K_{1 2 3 6 11}, japa K₄
⁴⁵³ kuryāt] K_{1 3 6 11} L_{1 2} E_{Kh} kuryyāt K₉ E_{AN} E_P; kuryā K₂, kuryyā K₄
⁴⁵⁴ japtasya] K_{1 2 3 6 9 11} E_{AN}; japtayai K₄, japasya L₁ E_{Kh} E_P, japaḍāsya L₂
⁴⁵⁵ lakṣaparyantaṃ] K_{1 2 6 11} E_{Kh} lakṣaparyantaṃ E_{AN} E_P lakṣaparyantaṃ K₃; lakṣaparyanta L₁,
 lakṣaparyanta K₄, lakṣaparyante K₉, lakṣaparyante L₂
⁴⁵⁶ kāryo] K_{1 3 6 11} E_{Kh} kāryyo K₉ L₂ E_{AN} E_P; kāryya K₄, kāryā L₁, kāryād K₂
⁴⁵⁷ vipaścītā] K_{2 4 9} L_{1 2} E_{AN} E_{Kh} E_P; dvipaścītā K_{1 3 6 11}
⁴⁵⁸ gavyakṣīrājya°] K_{4 9} L₁ E_{AN} E_{Kh} E_P; gavyakṣīrājā° K₂, gavyakṣīrājya° L₂, gavyakṣīrā(hn)a°
 K_{1 3}, gavyakṣīrākta K₆, gavyakṣīrā(kn)a K₁₁
⁴⁵⁹ vaśya°] K_{1 2 3 6 9 11} L₂ E_P; vasya° K₄, vaśye E_{AN} E_{Kh}, paśya° L₁
⁴⁶⁰ vṛttakuṇḍe] K₉ E_{AN} E_{Kh} E_P vṛttakuṇḍe K_{1 3 6 11} vṛttakuṇḍe L₁; vṛttatūṃḍe K₂, vartṛule kuṇḍe
 L₂, vṛttatūṃḍe K₄
⁴⁶¹ vā] K_{1 2 4 6 9 11} L₁ E_{AN} E_{Kh} E_P; *om.* L₂ K₃
⁴⁶² vāyavyābhimukhaṃ] K_{1 2 3 6 9 11}; vāyavyābhimukho L_{1 2} E_{AN} E_{Kh} E_P, vāyavyāddhīmuṣaṃ K₄

lavamgaṃ ⁴⁶³ śrīphalaṃ ⁴⁶⁴ jātīm ⁴⁶⁵ priyaṅguṃ ⁴⁶⁶ kiṃśukaṃ ⁴⁶⁷ tathā/ pañcadravyair ⁴⁶⁸ miṭaṃ ⁴⁶⁹ homaṃ ⁴⁷⁰ kuryād ⁴⁷¹ ākrṣṭakarmani/ lavamgaikena ⁴⁷² vā kuryāt ⁴⁷³ tiryān ⁴⁷⁴ codañ ⁴⁷⁵ mukhaḥ ⁴⁷⁶ sthitaḥ ⁴⁷⁷ //83// * ² kārpāsamastutākrañtam ⁴⁷⁸ tathā ⁴⁷⁹ vārātibijakam/ vidveṣe ⁴⁸⁰ juhuyān ⁴⁸¹ mantrī ⁴⁸² rākṣasīdikṛtānanah ⁴⁸³ //84// * ³ uḍumbaravaṭāśvatthaplakṣabījair ⁴⁸⁴ ghṛtaplutaīḥ ⁴⁸⁵	K 1 9r E _p p.16, K ₁₁ 9r K ₄ 7v
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*² 83ef *om.* L₁ (See, 82cd) *³ 84cd *om.* L₂

- ⁴⁶³ lavamgaṃ] K₄ L₂; lavamga K₂ 6 11 L₁, lavaṅga K₉, lavaṅgaḥ E_{AN} E_{Kh} E_p, valamga K₁ 3
⁴⁶⁴ jātīm] L₂; jāti K₂ E_p, jāti K₁ 3 4 6 9 11 L₁ E_{AN} E_{Kh}
⁴⁶⁵ priyaṅguṃ] K₉ E_{AN} priyaṅguṃ L₂; priyaṅgu K₁ 3 6 11, priyaṅguḥ E_{Kh} E_p, priyaṅguḥ L₁, priyaṅgu// K₂, priyam(tu) K₄
⁴⁶⁶ kiṃśukaṃ] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_p; kiṃśuke L₂
⁴⁶⁷ pañcadravyair miṭaṃ] E_{AN} E_{Kh} E_p pañcadravyair miṭaṃ K₉ L₁; pañcadravyai miṭaṃ K₂, pañcadravyai miḍam K₃, pañcadravyamitaṃ L₂, pañcadravyānputam K₁ 6 11, pañcadravyānputa K₃
⁴⁶⁸ homaṃ] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_p; homa K₄, homaḥ L₁
⁴⁶⁹ ākrṣṭakarmani] K₂ E_{AN} E_{Kh} E_p ākrṣṭakarmani K₁ 3 6 11 L₂; ākrṣṭakarmani K₄, ākrṣṭikarmani L₁, ākrṣṭikarmani K₉
⁴⁷⁰ lavamgaikena] L₂ lavaṅgaikena E_{AN} E_{Kh} E_p; lavamgaikana L₁, sarvvāṅgakena K₁ 3 6 11, sarvāṅgaikena K₂, sarvvaṅgaikena K₉, sarvāgakena K₄
⁴⁷¹ tiryān codañ] K₁ 2 3 6 tiryā(ñ) coda(ñ) K₁₁; tiryacodaṃ K₄, tiryagvodañ E_{Kh} E_p, triyyagvo(ha)ñ L₂, tathā tiryagudañ E_{AN}, tiryā(ñuhr)ñ L₁, tiryakkoda(ñ) K₉
⁴⁷² sthitaḥ] E_{Kh} E_p, *om.* E_{AN}
⁴⁷³ kārpāsamastutākrañtam] *em.* kārpāsamastutiktāmtam L₁, kā//pāsama(stu)tākrañtam K₂, kāpāmsamastutākrañtam K₁ 11, kāpāmsama(stu)tākrañtam K₆, kāpām sama(stu)tākrañtam K₃, kāpasitastutākra(…)ta K₄, kāryā samastatākrañtam K₉, kāryā samastatantrokṭā E_{AN}, kāryaḥ samastatantrokṭas E_{Kh}, kāryaḥ samastatantrokṭas E_p
⁴⁷⁴ vārātibijakam] K₁ 2 3 6 9 11 vārātavijakam E_{AN} vārātibijakam K₄; vārātibijakam L₁, vārātibijakaiḥ E_{Kh} E_p
⁴⁷⁵ °kṛtānanah] L₁ E_{AN} E_{Kh} E_p; °kadānanah K₉, °adānanah K₂, °kadācanah K₁ 3 6 11, °adācana K₄ }
⁴⁷⁶ uḍumbara] uḍumbara° K₁ 3 6 11 L₂; auḍumbara° E_{AN} E_{Kh} E_p K₉, uḍumbara° K₂ L₁, uddhambara K₄
⁴⁷⁷ °vaṭāśvattha°] E_{AN} E_{Kh} E_p °vaṭāśvattha° K₁ 3 4 6 11 L₁; °vaṭāśvantha° K₉, °vaṭāśvastha° K₂, °varāṭākṣa° L₂
⁴⁷⁸ °plakṣabījair] E_{Kh} E_p °plakṣabījaiḥ L₂ °plakṣavījair E_{AN}; °lakṣabījair L₁, °lakṣabija K₄, °rakṣabījair K₉, °raktabījair K₁ 6 11, °raktabījai K₃, °bījair K₂
⁴⁷⁹ ghṛtaplutaīḥ] K₉ L₂ E_{Kh} E_p ghṛtaplutaī K₂; ghṛtāplutaīḥ K₁ 6 11, ghṛtāplutaī K₃, grata(plu)taīḥ L₁, ghṛtaplutaīḥ E_{AN}, ghṛtaplutaī K₄

uccāṭane matsyakunde juhuyāt pāvakānanah//85//	
ajāsarpīś ca tatkṣīram bījaṃ kārppāsasambhavam/	K ₆ 8v
dagdhāsthī naramāmsāñ ca sādhyaromanakhāms tathā//86//	K ₃ 9r
aṣṭottarasahasrañ tu vajrakunde 'nalotthite/	E _{Kh} p.15, L ₂ 7v
dakṣiṇāsyaś tu pañcatve juhuyān mārāyeda ripūn//87//	
athavā yatra yad dravyaṃ proktaṃ mantrasya siddhaye/	
tathā homaḥ prakartavyaḥ śāstradrṣṭena karmaṇā//88//	

Bhojana

pūjayitvā 'tha hutvā 'tha japtvā dhyātvā tu devatām/

- ⁴⁸⁰ juhuyāt] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; juhutryāt L₁
- ⁴⁸¹ ajāsarpīś ca] K₁ 3 4 6 11 L₁ E_{AN} E_{Kh} E_P ajāsarpīś ca K₉; jāsarpīś ca K₂, ajāsarpīś L₂
- ⁴⁸² kārppāsasambhavam] E_{AN} E_{Kh} E_P kārppāsasambhavam K₁ 2 3 6 11 L₁ kārppāsasambhavam K₉; kārppāsasambhava K₄, kārppākṣasambhavam L₂
- ⁴⁸³ dagdhāsthī] K₁ 2 3 4 6 11 L₁ E_{AN} E_{Kh} E_P dagdhā(sth)ī K₉; dādhamsthi L₂
- ⁴⁸⁴ naramāmsāñ] E_{AN} E_{Kh} E_P naramāmsaṃ K₁ 2 6 9 11; naramāsaṃ L₁ 2, ramāmsaṃ K₃, naramāmsā K₄
- ⁴⁸⁵ sādhyaromanakhāms] K₁ 3 6 11 E_{Kh} E_P; sādhyaromanakhās K₉ L₁ 2 E_{AN}, sādhyaromanakhās K₂, sādhyaromanaśās K₄
- ⁴⁸⁶ tu] ; ca E_{AN} E_{Kh} E_P
- ⁴⁸⁷ vajrakunde 'nalotthite] E_{AN} E_{Kh} E_P vajrakunde 'nalotthite L₂; vajrakundeṇa lāṃchite K₁ 3 6, vajrakundeṇa lā(m)chite K₂, vajrakundeṇa lāṃcchite K₁₁, vajakuṇḍeṇa lāṃcchite K₉, vajakuṇḍaṇa lācchitā K₄, kuṇḍe vajreṇa lāṃchite L₁
- ⁴⁸⁸ dakṣiṇāsyaś] K₆ 11 E_{AN} E_{Kh} E_P da(kṣi)ṇāsyaś L₁ dakṣiṇāsyaś K₉ dakṣiṇāsyaś(s) K₂ 3; dakṣiṇāsyaś K₄, dakṣeṇāsyaś K₁ L₂
- ⁴⁸⁹ ripūn] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; ripu K₄
- ⁴⁹⁰ yatra] K₁ 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; yaṃtra K₂, jantra K₄
- ⁴⁹¹ yad] L₁ E_{AN} E_{Kh} E_P; ya K₁ 3 4 6 9 11 L₂, ye K₂
- ⁴⁹² tathā] K₂ 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; tena L₁, tatho K₁ 3
- ⁴⁹³ homaḥ] K₉ E_{AN} E_{Kh} E_P; hommaḥ L₂, homa K₁ 2 3 4 6 11, homaṃ L₁
- ⁴⁹⁴ prakartavyaḥ] *em.* prakartavyaḥ K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; prakartavyaṃḥ L₁, prakartavyā K₄
- ⁴⁹⁵ śāstradrṣṭeṇa] K₉ L₁ 2 E_{AN} E_{Kh} E_P; śāstradrṣṭeṇa K₁ 2 4 6 11 śāstradrṣṭeṇa K₃
- ⁴⁹⁶ karmaṇā] L₂ K₂ E_{AN} E_{Kh} E_P; karmmaṇā K₃ 4 6 9 11 E_P; vārtmanāḥ L₁, rmmaṇā K₁
- ⁴⁹⁷ 'tha] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh} E_P; ca L₁ 2
- ⁴⁹⁸ 'tha] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh} E_P; ca L₁ 2
- ⁴⁹⁹ tu] K₁ 3 4 6 9 11; ca L₁ 2, 'tha E_{AN} E_{Kh} E_P, tum× K₂

⁵⁰⁰ mṛdu soṣṇam ⁵⁰¹ supakvañ ca bhuñjīta laghu bhojanam//89//
⁵⁰² yadvā ⁵⁰³ tadvā ⁵⁰⁴ parityajya ⁵⁰⁵ duṣṭānnaṃ ⁵⁰⁶ ⁵⁰⁷ kutsitaudanaṃ/
⁵⁰⁸ śastam ⁵⁰⁹ annan ⁵¹⁰ tu ⁵¹¹ bhuñjīyāj ⁵¹² jītātmā ⁵¹³ siddhibhāg bhavet//90// K₁ 9v, K₂ 4v
⁵¹⁴ anyathā ⁵¹⁵ bhojanād ⁵¹⁶ doṣaḥ ⁵¹⁷ siddhihāniḥ ⁵¹⁸ ca ⁵¹⁹ jāyate/
 itī sarvaṃ śīvenoktaṃ mantrāṇaṃ sādhanam śubham//91// E_p p.17, K₁₁ 9v

Saptopāya

⁵¹⁴ anuṣṭhito ⁵¹⁵ yathā ⁵¹⁶ nyāyaṃ ⁵¹⁷ yadi ⁵¹⁸ mantra ⁵¹⁹ na ⁵²⁰ sidhyati/
⁵²¹ punas ⁵²² tāvad ⁵²³ anuṣṭheyas ⁵²⁴ tataḥ ⁵²⁵ siddho ⁵²⁶ bhavaty ⁵²⁷ alam//92// K₄ 8r

- ⁵⁰⁰ soṣṇam] K₁₁ E_{AN} E_{Kh} E_p so(ṣṇ)am K₂ 6; so(ṣṇ)um K₁ 3, so(śna)m K₉, soṣyām L₁, sośram L₂, sosmam K₄
⁵⁰¹ bhuñjīta] E_{Kh} E_p bhuñjīta L₁ 2 K₁ 3 6 11; bhuñjītam K₉, bhujītam K₂ 4, bhuñjīya E_{AN}
⁵⁰² yadvā] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; yadā L₂, tadvā K₄
⁵⁰³ duṣṭānnaṃ] K₁ 3 9 11; duṣṭānām E_{AN} E_{Kh} E_p, duṣṭān tam K₆ L₁ 2, duṣṭā tam K₄///ṣṭātram K₂
⁵⁰⁴ kutsitaudanaṃ] E_{Kh} E_p; kutsitodanam E_{AN}
⁵⁰⁵ śastam] K₉ L₂ E_{AN} E_{Kh} E_p sastam K₁ 3 6 11 sastam K₂; samastam K₄, śa(..)ya L₁
⁵⁰⁶ annan] E_{AN} E_{Kh} E_p annam K₁ 3 6 9 11; /nnam K₂, anna K₄, maṃtram L₁, ajvam L₂
⁵⁰⁷ tu] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_p; ca L₂
⁵⁰⁸ bhuñjīyāj jītātmā] em. bhuñjīyāj jīvātmā K₁ 3 4 6 bhuñjīyāj jīvātmā K₂, bhuñjīyājītātmā L₂, (tuṃ)jīyāj jīvātmā K₉ 11, bhuñjīyāj jītātmā E_{AN} E_{Kh} E_p, bhuñjīyāj jītām L₁
⁵⁰⁹ siddhibhāg] K₁ 2 3 4 6 11 L₂ E_{AN} E_{Kh} E_p siddhibhāk L₁; siddhivāg K₉
⁵¹⁰ bhavet] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_p; bhava L₁
⁵¹¹ bhojanād] K₂ 4 9 L₁; bhojane K₁ 3 6 11 E_{AN} E_{Kh} E_p, bhojanām L₂
⁵¹² doṣaḥ] L₁ 2 E_{AN} E_{Kh} E_p; doṣāt K₁ 3 6 11, yaṣaḥ K₂, yeṣaḥ K₉, yeṣā K₄
⁵¹³ sarvaṃ] E_{AN} E_{Kh} sarvvaṃ K₆ 9 11 E_p; sarva K₂ 4 L₁ 2 sarvva K₁ 3
⁵¹⁴ mantro] K₁ 3 4 6 9 11 E_{AN} E_{Kh} E_p maṃtro K₂ L₁; maṃtrau L₂
⁵¹⁵ sidhyati] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_p sidhyati E_{Kh}; siddhiti K₄
⁵¹⁶ punas tāvad] K₉ L₁ E_{AN} E_{Kh} E_p puna(h)s tāvad L₂; punas tāved K₄, punaṣṭāvad K₁ 6 11, puna(s) tāvad K₃, (pu)naṣṭāvad K₂
⁵¹⁷ anuṣṭheyas] conj. anusteya K₄, anuṣṭheyam K₁₁ L₁ 2 E_{AN} E_{Kh} E_p, anuṣṭeyam K₁ 6, anuṣṭayam K₂, anu(s)ṭeyam K₃, atusteyam K₉
⁵¹⁸ bhavet] K₁ 2 3 6 11; bhavat K₉, bhava K₄, bhavaty L₁ 2 E_{AN} E_{Kh} E_p
⁵¹⁹ alam] L₁ 2 E_{AN} E_{Kh} E_p; punaḥ K₁ 2 3 6 9 11, puna K₄

⁵²⁰ punas tv anuṣṭhito manṭro yadi siddho na jāyate/
⁵²² upāyās tatra kartavyāḥ sapta śaṅkarabhāṣitāḥ//93//
⁵²⁴ drāvaṇaṃ bodhanaṃ vaśyaṃ pīḍanaṃ śoṣaṣoṣaṇam/
⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ dahanāntaṃ kramaṃ kurvan tataḥ siddho bhaved dhruvam//94// E_{Kh} p.16
 E_{AN} p.273.L₁ 10r

(93-94) *Tattvacintāmaṇi* 20.93

evam anuṣṭhito manṭro yadi siddho na jāyate/ upāyās tatra kartavyāḥ santu śaṅkarabhāṣitāḥ//
 drāvaṇaṃ rodhanaṃ vaśyaṃ pīḍanaṃ poṣa-śoṣaṇe/ dahanāntaṃ punaḥ kuryāttataḥ siddho bhaved dhruvam//

(93-94) *Bṛhattantrasāra* 4.46

punaḥ so'nuṣṭhito manṭro yadi siddho na jāyate/ upāyāstatra kartavyāḥ sapta śaṅkarabhāṣitāḥ/
 bhrāmaṇaṃ rodhana vaśyaṃ pīḍanaṃ poṣaśoṣaṇe/ dahanāntaṃ kramāt kuryāt tataḥ siddho bhavenmanuḥ//

(94) *Dikṣāprakāśa* p.67

taduktañ ca mahātantre

drāvaṇaṃ bodhanaṃ vaśyaṃ pīḍanaṃ poṣaṇaśoṣaṇe/ dahanāntaḥ budhaḥ kuryāttataḥ siddho bhaven manuḥ//

⁵²⁰ punas tv anuṣṭhito] E_{AN} E_{Kh} E_p; punastanuṣṭhito L₁, punastanachito L₂, punas tv anudito K₁ 2 3 6 9 11, punastonudito K₄

⁵²¹ manṭro] K₄ 9 E_{AN} E_{Kh} manṭro K₁ 2 3 6 11; maṅtra L₁, maṅtrau L₂

⁵²² upāyās] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; upāya K₄

⁵²³ śaṅkarabhāṣitāḥ] E_{AN} E_{Kh} E_p śaṅkarabhāṣitā L₂ śaṅkarabhāṣitā K₁ 3 6 9 11; śaṅkarabhāṣitām L₁, śaṅkarabhāṣitām K₂, śakarabhāṣitām K₄

⁵²⁴ śoṣaṣoṣaṇam] K₁ 2 3 6 9 11 E_{AN} E_{Kh} E_p śoṣaṣoṣaṇam K₄; śoṣaṣoṇam L₁, śoṣaṇam L₂

⁵²⁵ dahanāntaṃ] K₃ 4 6 9 11 E_{AN} dahānāntaṃ K₂; dahanānta K₁ L₂, dahānāntān L₁, dahanam tat E_{Kh} E_p

⁵²⁶ kramaṃ] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh} E_p; kramāt L₁ 2

⁵²⁷ kurvan tataḥ] K₁ 3 6 11 kurvvan tataḥ K₉; kūrvan tataḥ K₂, kurvannataḥ E_{AN}, kuryā tataḥ L₁, kurvvan tatā L₂, kurvan mantraḥ E_{Kh}, kurvvan mantraḥ E_p, pūrva tataḥ K₄

⁵²⁸ dhruvam] K₂ 4 9 11 E_{AN} E_{Kh} E_p (dhru)vaṃ L₂ K₁ 6; (dhu)vaṃ K₃, manuḥ L₁

drāvaṇaṃ vāruṇe bīje grathanam kramayogataḥ/
 tanmantrādyantam ālikhya śīlākarpūrakuṅkumaiḥ/
 uśīracocanābhyāñ ca mantram saṃgrathitaṃ likhet//95//

(95) *Tattvacintāmani* 20.95-96

drāvaṇaṃ vāruṇe bīje grathite kramayogataḥ/ tanmantrayantram ālikhya śīlākarpūrakuṅkumaiḥ/
 uśīracocanābhyāntu mantram saṃlikhitaṃ likhet/

(95) *Bṛhattantrasāra* 4.48

bhrāmaṇaṃ vāyubījena grathanam kramayogataḥ/ tanmantram yantra tvālikhya śīlākarpūrakuṅkumaiḥ/
 uśīracocanābhyāntu mantram saṃgrathitaṃ likhet//

(95) *Dikṣāprakāśa* p.67

drāvaṇaṃ varuṇabījena grathanam kramayogataḥ/ tanmantram yantra ālikhya śīlākarpūrakuṅkumaiḥ/
 uśīragocanābhyāñ ca mantram saṃgrathitaṃ likhet/

⁵²⁹ vāruṇe bīje] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; vā(..u)ṇe bīje K₉, vāruṇabījaṃ K₄

⁵³⁰ grathanam] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; prathanam K₄

⁵³¹ kramayogataḥ] K₁ 2 6 9 11 L₁ 2 E_{Kh} E_P kramayogata K₃; kramajogataḥ K₄, kramapoṣataḥ E_{AN}

⁵³² °mantrādyantam] K₃ E_{AN} E_{Kh} E_P; °mamtrādyantam K₁ 11 °mantrādyantam K₉
 °mamtrādyantam K₂; °mamtrādyam L₁, °mantrāyamtam K₄, °mamtrādyantarām K₆, °ma(n-
 tr)ādyatram L₂

⁵³³ ālikhya] K₁ 2 6 9 11 E_{AN} E_{Kh} E_P; ālikhyaḥ K₃, āliṣya K₄ L₂, samālikhya L₁

⁵³⁴ °karpūra°] K₁ 6 11 L₂ E_{AN} E_{Kh} E_P; °karpura° K₂ 4, °kapūra° K₃ L₁, °karyyala° K₉

⁵³⁵ uśīra°] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; uśīram L₁, uśīsva° K₄

⁵³⁶ rocanābhyāñ] E_{AN} E_{Kh} E_P rocanābhyām K₁ 2 3 6 9 11 L₁ 2; mocanābhyām K₄

⁵³⁷ ca] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_P; tu L₂

⁵³⁸ mantram] K₁ 3 6 9 11 E_{AN} E_{Kh} E_P mamtram L₁ 2; mantra K₄, mamtra K₂

⁵³⁹ saṃgrathitaṃ] K₁ 2 3 6 11 E_{AN} E_P saṅgrathitaṃ E_{Kh}; saṃgranthitaṃ K₉, saṃgraṅthita K₄,
 saṃgraṅthitām L₂, sagraṅthitaṃ L₁

⁵⁴⁰ kṣīrājyatoyamadhubhir madhye taṃ likhitaṃ kṣipet/ K₁ 10r
⁵⁴² pūjanāj japanād dhomād drāvitaḥ siddhido dhruvam/⁵⁴⁴ /96//
⁵⁴⁵ drāvito'pi na siddhaś ced bodhanaṃ tatra kārayet/ E_p p.18, K₉ 4v, K₁₁ 10r
⁵⁴⁷ sārasvatena bījena samputīkrītya taṃ jayet//97//

(96-97) *Tatvacintāmaṇi* 20.96-98

kṣīrājyamadhutoyānām madhye tallikhitaṃ bhavet// pūjanāj japanāddhomād drāvitaḥ siddhido bhavet/
 drāvito'pi na siddhascedrodhanaṃ tasya kārayet// sārasvatena bījena samputīkrītya samjayet/

(96-97) *Bṛhattantrasāra* 4.49-50

kṣīrājyamadhutoyānām madhye tallikhitaṃ bhavet/ pūjanāj japanāddhomādbhrāmītaḥ siddhido bhavet//
 bhrāmīto yadi na siddhayedrodhanaṃ tasya kārayet/ sārasvatena bījena samputīkrītya samjayet/

(96-97) *Dīkṣāprakāśa* p.67

kṣīrājyamadhutoyānām madhye taṃ likhitaṃ kṣipet// pūjanāj japanāddhomāddrāvitaḥ phalado bhavet/
 dravitopi na siddhaś ced bodhanaṃ tasya kārayet// bālātrītyabījena samputīkrītya taṃ jayet/

⁵⁴⁰ madhye] K₂ 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; madhya K₁ 3 4

⁵⁴¹ likhitaṃ] K₁ 2 3 6 9 11 L₁ E_{AN} E_{Kh} E_p; liṣataṃ L₂ K₄

⁵⁴² japanād] K₂ 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; payanād K₁ 3

⁵⁴³ dhomād drāvitaḥ] E_{Kh} E_p; dhomād dravitaḥ L₁, dhomādravitaḥ K₆ 11 dhomādravita L₂
 dhomādravitaṃ K₄ dhāmādravitaḥ K₁ 2 3, dhomādrocitaḥ E_{AN}

⁵⁴⁴ dhruvam] K₂ 4 9 11 E_{AN} E_{Kh} E_p (dhru)vam K₁ 6 L₂; (dhu)vam K₃, bhavet L₁

⁵⁴⁵ bodhanaṃ] E_{Kh} E_p; bodhana L₂, bodhanām K₁ 2 6 9 11 L₁, odhanām K₃, bodhanā K₄, bodhanāt E_{AN}

⁵⁴⁶ tatra] L₁; tatta L₂, tasya E_{Kh} E_p, tan tu K₁ 3 6 11 E_{AN}, taṃ tu K₂ 4 9

⁵⁴⁷ taṃ jayet] *conj.* taṃ jap(.)et L₁, taṃ bhajet L₂ K₁ 3 6 9 11, taṃ bhavet K₂, te bhavet K₄, samjap-
 et E_p, sañjapet E_{AN} E_{Kh}

⁵⁴⁸ evaṃ ⁵⁴⁹ buddho ⁵⁵⁰ bhavet ⁵⁵¹ siddho ⁵⁵² no ⁵⁵³ cet ⁵⁵⁴ tarhi ⁵⁵⁵ vaśīkuru/
⁵⁵⁶ āraktacandanam ⁵⁵⁷ kuṣṭham ⁵⁵⁸ haridrā ⁵⁵⁹ madanam ⁵⁶⁰ śilā//98//
 etaḥ tu mantram ālikhya bhūrjapatre suśobhane/ K₆ 9v
⁵⁵⁸ dhāryam ⁵⁵⁹ kaṅṭhe ⁵⁶⁰ bhavet ⁵⁶¹ siddhir ⁵⁶² [vaśyam etat prakīrtitam]//99// *¹
 [vaśīkṛto na siddhaś cet] pīḍanam vāsyā kārayet/ *² E_{kh} p.17, L₁ 10v

(98-99) *Tattvacintāmaṇi* 20.98-99

evaṃ ruddho bhavet siddho no cettadvasyamācare// alaktam candanam kuṣṭham haridrāmadasihlakam/
 etaḥ svamantramālikhya bhūrjapatre susobhane/ dhārya kaṅṭhe bhavet siddho na cettat pīḍanam caret//

(98-99) *Brhātatantrasāra* 4.50-51

evaṃ ruddho bhavet siddho na cedetadvāśīkuru// alaktam candanam kuṣṭham haridrā mādanam śilā/
 etaistu mantramālikhya bhūrjapatre suśobhane/ dhāryam kaṅṭhe bhavet siddhiḥ pīḍanam vāsyā kārayet//

(98-99) *Dīkṣāprakāśa* p.67-68

evaṃ buddho bhavetsiddho no cettasya vaśam kuru// kucandanam tathā dāruharidrāmādanam śilā/
 etaistu likhito mantrō bhūrjapatre suśobhane// kaṅṭhe dhṛto bhavetsiddho nocetsantāḍanam kuru/

*¹ 99d only E_{AN} E_{Kh} E_P, n.e. Σ *² 100a only E_{AN} E_{Kh} E_P, n.e. Σ

⁵⁴⁸ buddho] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_P; japto L₁

⁵⁴⁹ bhavet] K₁ 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; om. K₂

⁵⁵⁰ siddho] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; siddhi K₄, om. K₂

⁵⁵¹ tarhi] E_{AN} E_{Kh} E_P; tam hi

⁵⁵² vaśīkuru] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_P; vaśīkuru K₄, vaśam kunuḥ L₁

⁵⁵³ kuṣṭham] K₆ 11 L₁ 2 E_{AN} E_{Kh} E_P; kuṣṭam K₁ 9, kuṣṭam K₃, ku(sta)m K₂, kuṣṇa K₄

⁵⁵⁴ haridrā] K₁ 2 3 4 6 9 11 L₁ 2 E_{Kh} E_P; haridrām E_{AN}

⁵⁵⁵ madanam] K₁ 3 6 9 11 L₁ E_{AN} E_{Kh} E_P; madanam L₂, mardanam K₂, mardana K₄

⁵⁵⁶ śilā] K₁ 2 3 6 9 11 L₁ 2 E_{Kh} E_P; śilām E_{AN}, silo K₄

⁵⁵⁷ tu] K₁ 3 4 11 L₁ E_{AN} E_{Kh} E_P (tu) K₂ 6; ta K₉, ca L₂

⁵⁵⁸ dhāryam] K₁ 3 11 E_{Kh} dhāryam E_{AN} E_P; dhārya K₉, dhārya K₄, dhāryaḥ L₁, dhārye K₆, kāryya
 L₂, //ārya K₂

⁵⁵⁹ kaṅṭhe] E_{AN} E_{Kh} E_P; karṇe K₁ 2 3 6 L₁, karṇe K₉ 11, 'kāryye L₂, siddhir karmma K₄

⁵⁶⁰ siddhaḥ] K₁ 2 3 6 9 11 L₁; siddhiḥ L₂, siddhir E_{AN} E_{Kh} E_P, om. K₄

⁵⁶¹ pīḍanam] K₁ 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_P; pīḍanam tu K₂

⁵⁶² vāsyā] K₁ 2 3 4 6 9 11; vasya L₁ 2, tasya E_{AN} E_{Kh} E_P

adharrōttarayogena padāni pariḥyaya vai//100// *¹ K₃ 10r, K₄ 8v
 dhyāyīta devatāṃ tadvad adharōttararūpiṇīm/^{565 566 567}
 vidyām ādityadugdheṇa likhitvā kramya cāṅghriṇā//101//^{568 569 570}

(100-101) *Tattvacintāmaṇi* 20.99-101

dhārya kaṅṭhe bhavet siddho na cet tat pīḍanaṃ caret// adharōttarayogēṇa padāni pariḥyaya ca/
 dhyāyet svadevatāṃ tadvadadharōttararūpiṇīm// vidyāmādityadugdheṇa likhitvā kramataḥ sudhīḥ/
 (100-101) *Brhattantrasāra* 4.51-52

(100-101) *Brhattantrasāra* 4.51-52

dhāryaṃ kaṅṭhe bhavet siddhiḥ pīḍanaṃ vāsya kārayet// adharōttarayogena padāni pariḥyaya vai/
 dhyāyēcca devatā tadvadadharōttara rūpiṇīm/ vidyāmādityadugdheṇa likhitvākramya cāṅghriṇā/
 (100-101) *Dīkṣāprakāśa* p.68

(100-101) *Dīkṣāprakāśa* p.68

kaṅṭhe dhṛto bhavet siddho no cet santīḍanaṃ kuru/ adharōttararūpeṇa padāni pariḥyaya vai//
 dhyāyīta devatāṃ tadvadadharōttararūpiṇīm/ vidhyāyādityadugdheṇa likhitvākramya cāṅghriṇā/
 *¹ 100b likhitvā kramyacāṅghriṇaṃ *transp.* L₁ (100d)

⁵⁶³ padāni] K₁ 2 3 6 9 11 L₂; yadā tu E_{AN} E_{Kh} E_P, padāti K₄, *om.* L₁

⁵⁶⁴ pariḥyaya vai] K₁ 2 3 6 9 11; pariḥyaya evai K₄, parajayaya vai L₂, pariḥyayate E_{AN} E_{Kh} E_P, *om.* L₁

⁵⁶⁵ dhyāyīta] K₁ 2 3 6 9 11; dhyāyī E_{AN} E_{Kh} E_P, dhyāyī K₄, dhyāyē L₁ 2

⁵⁶⁶ devatāṃ] K₁ 2 3 6 9 11; taddevatāṃ L₁, (taṃ) devatā(m) L₂, taṃ devatā K₄, tadaiva taṃ E_{AN},
 tadaiva taṃ E_{Kh} E_P

⁵⁶⁷ rūpiṇīm] K₁ 2 3 6 9 11 L₁ 2 E_{Kh} E_P; °rūpiṇī E_{AN} K₄

⁵⁶⁸ ādityadugdheṇa] K₁ 3 6 9 11 L₁ 2; ādityadagdheṇa K₂ 4, ādityamugdhe tu E_{AN}, āvikudugdhe tu
 E_P, āvikudugdhe tu E_{Kh}

⁵⁶⁹ likhitvā] K₁ 3 6 11 L₁ 2 E_{AN} E_{Kh} E_P; likhitvaṃ K₉, likhitv(āṃ) K₂, liṣitaṃ K₄

⁵⁷⁰ kramya cāṅghriṇā] *em.* kramya cāṅghriṇā L₁; kṛtya cāṅghriṇā K₃, kṛtya cāṅghriṇāḥ K₁ 6 9 11,
 kṛṣṇa cāṅghriṇāḥ K₂, kṛṣṇa cāṅghriṇāṃ K₄, r(kv)asya cāṅghriṇā L₂, kasya vā 'ṅghriṇā E_{AN},
 kaśyapāṅghriṇā E_P, kacchapāṅghriṇā E_{Kh}

⁵⁷¹ tathābhūtena mantreṇa homaḥ kāryyo dine dine/
⁵⁷⁴ pīḍito lajjayāviṣṭaḥ ⁵⁷⁵ siddhaḥ ⁵⁷⁶ syād vātha ⁵⁷⁷ poṣayet//102// K₁ 10v
⁵⁷⁸ nityāyās traipuram ⁵⁷⁹ bijam ādyante tasya yojayet/ E_p p.19
⁵⁸⁰ gokṣīrair ⁵⁸¹ madhunā ⁵⁸² likhya vidyām pāṇau vidhārayet//103//

(102-103) *Tattvacintāmaṇi* 20.101-103

tathābhūtena mantreṇa homaḥ kāryo dine dine// pīḍito lajjayāviṣṭaḥ siddhaḥ syādatha poṣayet/
 bālāyāstritayam bijamādyante tasya yojayet// gokṣīramadhunā'likhya vidyām pāṇau vidhārayet//

(102-103) *Brhātatantrasāra* 4.52-53

tathā bhūtena mantreṇa homaḥ kāryo dine-dine/ pīḍito lajjayāviṣṭaḥ siddhaḥ syādatha poṣayet//
 bālāyāḥ tritayam bijamādyante tasya yojayet/ gokṣīramadhunālikhya vidyāmpāṇau vibhāvayet/

(102-103) *Dīkṣāprakāśa* p.68

tathābhūtena mantreṇa homaḥ kāryo dine dine/ pīḍito lajjayāviṣṭaḥ siddhaścenna hi śoṣayet/
 bālātrītyabijena puṭitam dugdhamadhyataḥ/

⁵⁷¹ bhūtena] K₁ 2 3 4 6 9 11 L₁ E_{AN} E_{Kh} E_p; mūlena L₂

⁵⁷² homaḥ] K₂ 6 11 E_{AN} E_{Kh} E_p; homa K₁ 3 4 9 L₁ 2

⁵⁷³ kāryo] K₉ 11 L₁ E_{Kh} E_p; kāryyo K₁ 3 6 E_{AN}; kāyo K₄, (..kvā)ryyo L₂, kāryā K₂

⁵⁷⁴ pīḍito] K₉ L₁ E_{Kh} E_p; pīḍato L₂ K₁ 2 3 4 6 11, pīḍite E_{AN}

⁵⁷⁵ lajjayāviṣṭaḥ] K₁ 6 11 L₂ E_{AN} E_{Kh} E_p; ajjayāviṣṭaḥ K₃, lajjayāviṣṭa K₄ K₉, lajjayāviṣṭa K₂,
 lajjayayukta L₁

⁵⁷⁶ siddhaḥ] L₁ 2 E_{AN} E_{Kh} E_p; siddha K₁ 2 3 6 9 11, sasiddha K₄

⁵⁷⁷ poṣayet] K₂ 6 9 L₁ E_{AN} E_{Kh} E_p; poṣayeta K₁₁, peṣayet L₂, poṣayat K₄, ṣoṣayet K₁ 3

⁵⁷⁸ nityāyās] K₁ 3 4 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; nityāyāms K₂

⁵⁷⁹ ādyante] L₂ E_{AN} E_{Kh} E_p; ādyante K₁ 3 6 9 11; ādyate K₂, mādyante L₁, mokṣatre K₄

⁵⁸⁰ gokṣīrair] K₁ 6 9 11 E_{AN} E_{Kh} E_p; go(kṣ)īrair L₁; go(...)īrair K₃, gaukṣī«ra»r L₂, gokṣīrair K₂, (kha)
 cchirair K₄

⁵⁸¹ madhunā likhya] K₁ 2 3 6 11 L₁ E_{AN} mmadhunā likhya K₉; madhunā liṣya K₄, madhunām liṣya
 L₂ madhunā 'likhya E_p, madhunollikhya E_{Kh}

⁵⁸² vidyām] K₁ 2 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; vidyā K₃ 4

⁵⁸³poṣito 'yaṃ bhavet siddho na cet kāryāsya śoṣaṇaṃ/ K₂ 5r, K₁₁ 10v
⁵⁸⁴⁵⁸⁵dvābhyāṃ dvābhyāñ ca bījābhyāṃ mantre kuryād vidarbhaṇaṃ/
⁵⁸⁶⁵⁸⁷⁵⁸⁸⁵⁸⁹⁵⁹⁰eṣā vidyā gale dhāryā likhitvā vaṭabhasmaṇā//104//
⁵⁹¹⁵⁹²śoṣito 'pi na siddhaś ced dahanīyo 'gnibījataḥ/
⁵⁹³⁵⁹⁴

(104-105) *Tattvacintāmaṇi* 20.104-105

poṣito 'yaṃ bhavet siddho na cet kurvīta śoṣaṇaṃ/ vidyāñca vāyubījena mantrī kuryād vidarbhatām//
 eṣā vidyā gale dhāryā likhitvā varabhasmaṇā/ soṣito 'pi na siddhasceddahanīyo'gnibījataḥ//

(104-105) *Bṛhattantrasāra* 4.53-55

poṣito 'yaṃ bhavet siddho na cetkurvīta śoṣaṇaṃ// dvābhyāntu vāyubījābhyāṃ mantraḥ kuryād vidarbhitam/
 eṣā vidyā gale dhāryā likhitvā varabhasmaṇā/ śoṣitaścāpyasiddhasceddahanīyo'gnibījataḥ//

(104-105) *Dikṣāprakāśa* p.68

dhārayellikhitam mantramathavā śoṣaṇaṃ caret// dvābhyāñca vāyubījābhyāṃ likhen mantram
 vidarbhitam/ tadyajñabhasmaṇā kaṇṭhe dhārayedapi sādhaḥkaḥ//

⁵⁸³poṣito 'yaṃ] L₁ 2; pauṣito 'yaṃ K₁ 2 3 6 9 11, poṣito 'tho E_{AN} E_{Kh}, poṣito 'tha E_p, soṣitoya K₄

⁵⁸⁴kāryāsya] K₁ 2 6 9 11 E_{Kh} kāryāsya K₃ L₂ E_{AN} kāryyā 'sya E_p; kāryyāsa K₄, kāryaṃ tu L₁

⁵⁸⁵śoṣaṇaṃ] K₁ 3 6 11 L₁; śoṣaṇāt K₂ 9, śoṣaṇāt K₄, śoṣaṇā L₂ E_{AN} E_{Kh} E_p

⁵⁸⁶dvābhyāṃ dvābhyāñ] E_{AN} E_{Kh} E_p dvābhyāṃ dvābhyāṃ K₁ 2 3 6 9 11 L₁ 2; dvātyā dvātyā K₄

⁵⁸⁷ca] K₁ 2 3 4 6 9 11 E_{AN} E_{Kh} E_p; tu L₁ 2

⁵⁸⁸bījābhyāṃ] K₁ 6 11 L₁ 2 E_{Kh} E_p vījābhyāṃ E_{AN}; bījābhyā(h) K₃, bījāstraṃ K₂ 9, bījāstra K₄

⁵⁸⁹mantra] *em.* manṭre K₂ L₂; mamtraṃ L₁, mantraiḥ K₁ 6 9 11 E_{AN} E_{Kh} E_p, mantrai K₃ 4

⁵⁹⁰vidarbhaṇaṃ] K₁ 2 3 6 9 11 L₂ E_{AN} E_{Kh} E_p; vidarbhana K₄, vidarbhitam L₁

⁵⁹¹eṣā] K₁ 2 3 6 9 11 L₁ 2 E_{AN} E_{Kh} E_p; eṣāṃ K₄

⁵⁹²vaṭabhasmaṇā] K₁ 2 3 6 11 E_{AN} E_{Kh} E_p vaṭabhasmaṇā K₉; vaṭabhasm(ā)nā L₁, vaṭabhasmatām
 L₂, pa(ṭṭa)bhasmaṇā K₄

⁵⁹³na] K₁ 2 3 4 6 9 11 L₂ E_{AN} E_{Kh} E_p; na cet L₁

⁵⁹⁴ced] K₂ 9 L₂ E_{AN} E_{Kh} E_p; ce K₁ 3 6 11, ca K₄, *om.* L₁

⁵⁹⁵ āgneyena tu bījena mantrasyaikaikam akṣaram/	E _{AN} p.274, L ₁ .11r
⁵⁹⁶ ādyantam adha ūrdhvañ ca yojayed dāhakarmañi ⁵⁹⁷ //105//	K ₆ .10r
brahmavṛkṣasya tailena mantram ālikhya dhārayet/	
kañṭhadeśe tato mantras siddhaḥ ⁵⁹⁹ syāc chaṅkaroditam//106//	E _{Kh} p.18
ity evaṃ sarvamantrāṇām upāyaḥ ⁶⁰⁰ śaṅkaroditaḥ ⁶⁰¹ //107//	K ₂ 9r
iti śrīśiddhanāgārjunaviracite kakṣapuṭe [maṅgalācaraṇa] ⁶⁰² mantrasādhanam ⁶⁰³	K ₆ ⁶⁰⁵
nāma prathamah ⁶⁰⁶ paṭalaha ⁶⁰⁷ //	K ₁ 11r

(105-106) *Tattvacintāmaṇi* 20.106-7

āgneyena tu bījena mantrasyaikaikamakṣaram/ ādyantamadhya ūrdhdvantu yojayed dāhakarmañi//
brahmavṛkṣasya tailena mantramālikhya dhārayet/ kañṭhadeśe tato mantraḥ siddhaḥ syāc chaṅkaroditaḥ//

(105-106) *Brhattantrasāra* 4.55

āgneyena tu bījena mantrṣveikaikamakṣaram/ ādyantamadha-ūrdhvañca yojayed dāhakarmañi//
brahmavṛkṣasya tailena mantramālikhya dhārayet/ kañṭhadeśe tato mantraḥ siddhaḥ syāc chaṅkaroditam//

- ⁵⁹⁵ āgneyena tu] *em.* āgneyena tu L₁, āgneyena ca E_{AN} E_{Kh} E_p, āgneyatara K₄, āgneyetara K₂ K₉, āgneyamtara K_{1 3 6 1}, āgneyetara L₂
- ⁵⁹⁶ ādyantam adha] K_{1 3 6 9 11} E_{AN} E_{Kh} E_p; ādyantam adham L₂, ādyamtam adhya° K₂ ādyatam madhya K₄, ādyamtam adhukta L₁
- ⁵⁹⁷ ūrdhvañ ca] *em.* ūrdhham ca K_{1 6 9 11} L₂; ūrdha ca K₃, ūrdhaś ca K₄, ūrdhcam ca K₂, ūrdhdvan tu E_{AN} E_{Kh}, ūrdhdhan tu E_p, rdhvaṃ ca L₁
- ⁵⁹⁸ dāhakarmañi] K₂ E_{AN} E_{Kh} E_p dāhakarmanñi K_{1 3 4 6 9 11} L₂; dāhakarmanñi K₄, dāhakarmanñi L₁
- ⁵⁹⁹ mantras siddhaḥ] *em.* maṅtras siddhaḥ L₂ maṅtraḥ siddhaḥ L₁; mantrasiddhiḥ E_{AN} E_{Kh} E_p, mantram siddham K_{1 6 9 11} maṅtram siddham K₂; mantram si(r)ddham K₃, mantri siddha K₄
- ⁶⁰⁰ upāyaḥ] K_{1 2 3 4 6 9 11} L₁ E_{AN} E_{Kh} E_p; upāya K₄, upāyam L₂
- ⁶⁰¹ śaṅkaroditaḥ] K_{1 2 3 6 11}; śaṅkaroditam K₄, śambhunoditaḥ E_{AN}, śambhunoditaḥ L₁, śambhunoditam E_{Kh} E_p, śaṅmunoditam L₂ śa(mbhu)nositaḥ K₆
- ⁶⁰² śrīśiddhanāgārjunaviracite K₂ E_{AN} E_{Kh}, śrīśiddhanāgārjunaviracite K_{1 3 9} E_p, śrīśiddhanāgārjune viracite K_{6 11}, śrīnāgārjunasiddhaviracitaḥ L₂, siddhanāgārjunaviracite L₁, siddhanāgārjunaviracite K₄
- ⁶⁰³ kakṣapuṭe K_{2 4 9} E_{AN} E_{Kh} E_p; kakṣapuṭe L₁, kakṣapuṭi L₂, kachapuṭe K_{1 3}, kacchapuṭe K₁₁, kachapuṭa K₆
- ⁶⁰⁴ maṅgalācaraṇa° only E_{Kh} E_p
- ⁶⁰⁵ mantrasādhanam K_{1 3 6 9 11} E_{AN}, maṅtrasādhanam K₂ L₁, mantrasādhānam K₄, mantrasādhanādivarṇanam E_{Kh} E_p, sādhanam L₂
- ⁶⁰⁶ prathamah K_{1 2 3 4 6 9 11} L₂ E_{AN} E_p, prathamam E_{Kh}, prathama L₁
- ⁶⁰⁷ paṭalaha K_{1 2 6 9 11} L_{1 2} E_{AN} E_p, paṭalam E_{Kh}, paṭala K_{3 4}

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,² has the one-taste,³ 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., Śiva),⁵ unfolds [her existence] from the beginning, is full of light, is Amṛtakuṇḍalī, is the supreme of supreme, has the nature of mantra, bestows *siddhis*, has a rosary and a book,⁶ 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 ritual⁷

-
- 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 *ābhāsāntarabhāsaka*: I break up the compound into *ābhāsa-antara-bhāsaka* (one who causes other manifestations), but it can also be taken to mean *ābhāsa-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 *sādhana*. The *aṣṭasiddhi*, mentioned in both Hindu and Buddhist tantras, represents a variety of *siddhis*. There are various sets of eight *siddhis*.
- 5 *nityākulakeliśobhitavapuḥ*: I break up the compound into *nityā 'kula-keli-śobhita-vapuḥ* (eternal, a splendid body that plays with Akula, or Śiva, but it can also be taken to mean *nityā kula-keli-śobhita-vapuḥ* (eternal, a splendid body of playful Kula).
- 6 *acalā*: K₁₀ supports *avalā* (young woman), and the printed editions support *ujjvalā* (luminous woman).
- 7 *tattatkarmāṇi tān*: The printed editions support *tatkarmaṇi 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, Śāṅkara 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 ⁸*Śāmbhava*, ⁹*Yāmala*, ¹⁰*Śākta*, ¹¹*Maula*, ¹²*Kauleya*, ¹³*Āmāra*,
¹⁴*Svacchanda*, ¹⁵*Lākule*, ¹⁶*Śaiva*, ¹⁷*Rājatantra*, ¹⁸*Amṛteśvara*, ¹⁹*Uḍḍīśa*, ²⁰*Vātula-tantra*,
²¹*Ucchiṣṭa*, ²²*Siddhaśāvara*, ²³*Kinḱiṇī*, ²⁴*Merutantra*, ²⁵*Kālacanḍeśvarīmata*,

8 *śāmbhava*: 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 *śāstra*.

11 *maula*: Unspecified. It usually indicates a class of tantra. K_{4 10 12} support *mūle*.

12 *kauleya*: Unspecified, but it indicates a tantra that belongs to the Kaula tradition.

13 *āmāra*: 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 *śaiva*: 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 *vātulatantra*: There is a tantra with the same title [CC I.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 *siddhāśāvara*.

23 *kinḱiṇī*: 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 *kālacanḍeśvarīmata*: There is a tantra with the same title [CC I.89, II.17, II.101; NCC III.295; TS97].

²⁶ *Śākinī-ḍākinītantra*, ²⁷ *Raudra*, ²⁸ *Anugrahanigraha*, ²⁹ *Kautuka*, ³⁰ *Śalyatantra*,
³¹ *Kriyākālaguṇottara*, ³² *Haramekhalakagrantha*, ³³ *Indrajāla*, ³⁴ *Rasārṇava*,
³⁵ great *Atharvaveda*, ³⁶ *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), *Uccāṭa* (extirpating enemies), *Māraṇa* (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 *yakṣiṇīs*), *Cetaka* (using someone as a slave), divine *Añjana* (eye ointment), *Adṛśya* (becoming invisible), *Pādukāgati* (magic shoes), *Guṭikā* (magic pill), *Khecaratva* (going to the sky), and *Mṛtasaṃjīvana* (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

26 *śākinī-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]. L₁ supports *saktitantra*.

30 *śalyatantra*: 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]. L₁ 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 *rasārṇava*: 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).

Mantrāṃśaka

- 16: Now, we explain the *mantrāṃśaka* (the examination of mantra), which Śiva taught in the *Merutantra*.³⁹ Having divided each *varṇa* (consonant) and *svara* (vowel) of both mantra and *sādhaka* [’s name] into *siddha*, *sādhya*, and so on,⁴⁰ one, who knows the mantras well, should count them.
- 17: The wise man should count [them], taking the *anusvāra*, *visarga*, *jihvāmūliya*,⁴¹ *saṅdhaka*, 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*.⁴² Having abandoned *apabhraṃśa-akṣaras*, the *sādhaka* should purify it.⁴³
- 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.⁴⁴

38 *mantrāṃśaka*: The way through which one can examine whether a mantra is suitable for the *sādhaka*. André Padoux explains various ways of the *mantrāṃśaka* [Padoux 2011: 18–23].

39 There is a mention of the *mantrāṃśaka*, in the *Merutantra* (2.59), but the procedure differs from one of the *Kakṣaputa*.

40 *siddhasādhyādi*: The four categories of mantra: *siddha*, *sādhya*, *ari*, and *susiddha*.

41 *jihvāmūliya*: A kind of *visarga* that is proposed *k* and *kh*.

42 *akṣara*: A syllable; it is also a Sanskrit letter that stands for a syllable.

kevalākṣara (a single syllable): A printed edition (E_{kh}) supports *klībavarṇa* (a weak consonant).

43 According to Pūrṇānanda’s *Tattvacintāmaṇi* (3.59), *apabhraṃśa-akṣara* means four neutral vowels; ठ ढ ॠ ॡ.

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), Subhagānandanātha’s *Manoramā* or commentary on the *Tantrarājantra* (1.44–47), Rāghavabha’s commentary on the *Śāradātilaka* (2.131), and Pūrṇānanda’s *Tattvacintāmaṇi* (2.59).

- 20: One should count the number from the position of the first-*akṣara* of the name to the first-*akṣara* of the mantra in the *mātrkā* (alphabetical) order.
- 21: One should repeatedly place four and four with assigning *siddha*, *sādhya*, *susiddha*, and *ari*.
- 22: While counting all [*akṣaras* of] mantra in the same way, one should consider how many *siddhas* there are, how many *sādhyas* there are, and so on.
- 23: The mantra, which has all four types, that is, *siddha* and so on, in the *mantrayantra*, is called *siddha*. The *sādhya* is devoid of *siddhas*.
- 24: The *mantra-yantra*, which is devoid of *ripus* (syn. *ari*), is called *susiddha*. The mantra, which has three (i.e. *siddha*, *sādhya*, and *ari*) but is devoid of *susiddhas*, is called *śatru* (syn. *ari*).
- 25: Alternatively, the mantra, which has [an *akṣara* assigned to] the *siddha* at the beginning, end, and middle, should be known as *susiddha*, which bestows the fruitful result to *sādhakas*.
- 26: [The mantra that has] *susiddha* at the beginning and end will give the three worlds. [The mantra that has] *sādhya* at the beginning and end is accomplished by taking a long time. [The mantra that has] *śatru* at the beginning and end is capable of killing the *sādhaka*.
- 27: The *siddha* will succeed with time; the *sādhya* will succeed by means of *japa* (recitation), *huta* (fire offering), and so on; the *susiddha* will succeed by mental recitation; and the *ripu* will kill the *sādhaka*.⁴⁵
- 28: Thus, having knowing the *mantrāṃśaka*, one should take *susiddhi*, *siddha*, or *sādhya*, in some cases, in order to obtain a *siddhi*. One should take an excellent mantra from *śāstras* or a guru's instructions, and accomplish it.⁴⁶

45 Verses 20 to 27 explain how to assign *akṣaras* to the four categories and how to determine whether the mantra is auspicious for the *sādhaka*. Many tantras, including the *Kulārnavatantra* (15.78-85), give a detailed account of the ways to assign a mantra to the four categories.

46 However, in the normal tradition, it is regarded that the mantra learnt from a book is not efficient.

Kūrmacakra

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*,⁴⁷ which bestows *susiddhi*, in the *kūrmacakra*.⁴⁸

32: The wise man should write the eight *vargas* (series of consonants) from the centre to the north, and the letter 'kṣa'⁴⁹ in the Īśāna (north-eastern) part of the square,⁵⁰ having nine rooms.⁵¹

33–34: The heart, face, arms, belly, legs, and tail are situated in order of *varga*.⁵² 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.⁵³

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 *Tattvacintāmaṇi* (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), *Tattvacintāmaṇi* (3.4-10, 20.51) give a detailed explanation of the *kūrmacakra*.

49 *kṣa*: L₁, E_{KI}, and E_p support *lakṣa*, which is probably *ḷa* and *kṣa*.

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

51 There are various traditions of how to assign *akṣaras* 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 *pīṭha*.

53 According to the *Merutantra* (6.288-289), they are Amṛta, Vṛṣabha, Śailarāja, Vāsuki, Arthakṛt, Śaktikṛt, Padmayoni, Mahāśaṅkha, and Chāyākhyā. 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.

Om '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 *akṣara* 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 *mantrin*, 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 *dīpsthāna* is.

39: If the [name of] place, sādhana, and mantra, begin with the same *akṣara*, 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*⁵⁴ in the *Merutantra*⁵⁵.

42: In the *sāntika* (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, *Śāradātīlaka* (2.133), *Śrīvidyārṇavatantra* (Ch.16).

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

55 *Merutantra* (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*⁵⁶ 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*⁵⁷ 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 *yakṣiṇī* 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;⁵⁸ using the thumb and middle finger for the *ākṣṣṭa* (syn. *ākarṣaṇa*, attracting others) ritual.
- 49: One should recite a mantra using the index finger and thumb for the *vidveṣa* and *uccāṭa* (extirpating enemies). One should recite a mantra using the little

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

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

58 *uttamakarmaṇ*: 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 ⁵⁹*yāma* in the *hemanta* ⁶⁰season. For the *māraṇa* ritual, one should recite a mantra early in the night for two *yāmas* in the *śiśira* ⁶¹season.
- 51: One should recite a mantra from *prahara* ⁶²up to midday in *vasanta* ⁶³season. 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* ⁶⁴season; for the *uccāṭa*, until sunset at the arrival of the rainy season; for *sāntika*, at midnight and at daybreak in the *śarad* ⁶⁵season.

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 *saṃdhyā*. ⁶⁶
- 54: Wise men said that [the 6th, 13th, 4th, or 9th, whichever day is] a Monday or a Thursday ⁶⁷are [recommended] for *pauṣṭika*. ⁶⁸
- 55: The 8th, 9th, 10th, or 11th, whichever day is a Friday or a Saturday are rec- ⁶⁹

59 *yāma*: A period of three hours, starting at 6 o'clock in the morning.

60 *hemanta*: Winter.

61 *śiśira*: 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 *śarad*: Autumn, from August to November.

66 *saṃdhyā*: The juncture of the three divisions of the day. In this case, it is possibly the evening juncture.

67 *somadevagurūpeta*: Abiding in *Soma* (the moon) or *Devaguru* (Bṛhaspati, i.e., Jupiter), i.e., Monday or Thursday.

68 Referring to the *Śaradātīlaka* (23.130), this verse lacks first two *padas*, “*śaṣṭhī trayodaśī caiva caturthī navamī tathā*,” and there is an additional verse on the date of *sāntika* ritual, before the verse.

69 *śukrabhānusutopeta*: 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,⁷⁰ or optionally a Wednesday,⁷¹ 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 *tithi* (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*⁷² grass, hairy skin, or cotton, and with four corners (i.e., square) with four *aṅgulas*⁷³ in height, two *hastas*⁷⁴ long, which is very strong,⁷⁵ 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-*,

Friday or Saturday.

70 *bhānunā tat-sutopetā*: Abiding in *Bhānu* (Sun) or *his son* (Saturn), i.e., Sunday, Saturday.

71 *bhūsutenātha saṃyutā*: Optional conjunction with *bhūsuta* (Mars), i.e., Wednesday.

72 *ankta*: The printed editions support *rakta* (red), and the *Merutantra* (6.428) supports *yuktaṃ* (provided).

73 *aṅgula*: 1 *aṅgula* is equal to 1/12 *vitastī* (about 0.75 inch).

74 *hasta*: 1 *hasta* is equal to 24 *aṅgula* (about 18 inches).

75 *sudṛḍha*: The *Merutantra* (6.428) supports *sundaram* (beautiful, lovely).

- 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*.⁷⁶
- 64: The *svastika* (cross) posture is recommended for *śāntika*; the *padma* (lotus) posture is recommended for *pauṣṭika*; the *pārṣṇika* (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 *ardhothāna* (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 Sthānadhyāna

- 67: Here, the *vāsanā* (imaging), which corresponds with each of the six *karmans* (rituals),⁷⁷ 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

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

77 *karmaṣaṭka*: Also known as *ṣaṭkarmaṇ*, 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 (extirpating 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*, *ākṛṣṭi*, *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 *pauṣṭika*. 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*, *pauṣṭika*, and *vaśya*.⁷⁸ Thus, Śāṅkara 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-śakti*,⁷⁹ which has the appearance of a pure crystal, located in a *bindu*,⁸⁰ rising up from a knot, for the *śāntika*, *pauṣṭika*, *śubha*, *sārasvata*, *rasa*, *mokṣa*, *khecaratva* (going to the sky), and *rasāyana* (rejuvenation).⁸¹

77: [The *bindu*] red in colour will bestow a *siddhi* in all kinds of *vaśya*, *stambhana*, *mohana*, *ākarṣaṇa*, *arthavāda*,⁸² and *kautuka*; yellow in colour, will bestow a *siddhi* in the *uccāṭa*; black in colour, it will bestow a *siddhi* in the

78 It seems some *padas* are missing here.

79 *prāṇa-śakti*: 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*, *pauṣṭika*, and *mokṣa*, one should practice recitation in his mind. For *vaśya* and *ākṛṣṭi*,⁸³ 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 *oṃ* 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*.⁸⁴
- 82: In the *vaśya* and *pauṣṭika* ritual, one should offer oblations of cow-milk, *ājya* (melted or clarified butter), and honey into a triangular or round fire-pit,⁸⁵ facing Vāyu's direction (i.e., northwest).
- 83: One should perform a *homa* prepared with five substances: *lavamga* (cloves), *śrīphala* (bilva fruit), *jātī* (nutmeg), *priyaṅgu* (panic seed), and *kiṃśuka* (bastard teak) in the *ākṛṣṭa* ritual. Alternatively, one should perform [a *homa* prepared with] only *lavamga*, standing horizontally, facing north.

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

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

85 *kuṇḍa*: The fire-pit, used for the *homa* ritual. Here, the four kinds of *kuṇḍa* – *trikoṅakuṇḍa*, *vṛttakuṇḍa*, *matsyakuṇḍa*, and *vajrakuṇḍa* – are mentioned. Aside from the *Kakṣapūṭatantra*, various tantras mention kinds of *kuṇḍa*. For example, the *Tattvacintāmaṇi* (7.1-13) explains six kinds of *kuṇḍa*: *caturasrakuṇḍa*, *yonikuṇḍa*, *tryasrakuṇḍa*, *vṛttakuṇḍa*, *arddhacandra-kuṇḍa*, and *padmakūṇḍa*.

- 84: In the *vidveṣa*, the mantrin should offer oblations of *kārpāsa* (cotton), *mastu* (sour cream), *tākrānta* (buttermilk mixed with water)⁸⁶, and *vārāta* (safflower)⁸⁷-seeds, facing Rākṣasa's direction (i.e., southwest).
- 85: In the *uccāta*, 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*)⁸⁸, 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* (worshipping), *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.

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

87 *vārāta*: *varaṭa?*, the seed of safflower.

88 *vajrakuṇḍe* 'nalothite: Most MSS support *vajrakuṇḍena lāñchite* (a pit characterized by *vajra*).

Saptopāya

- 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 *upāyās* (methods), which Śāṅkara told, should be performed.
- 94: [If] one carries out the *drāvaṇa* (melting), *bodhana* (awakening), *vaśya* (controlling), *pīḍana* (pressing), *śoṣa* (drying up), *poṣaṇa* (nourishing), and, at last, *dahana* (burning), in a sequence, [the mantra] will certainly have an effect.
- 95: The *drāvaṇa* (melting) is [to make the mantra] tied with Varuṇa's *bīja* (i.e., *vaṃ*) 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), *uśīra* (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 Srasvati's *bīja* (i.e., *aiṃ*)

89 *drāvaṇa*: The *Bṛhattantrasāra* (4.47) supports *bhrāmaṇa* (wondering).

90 *bodhana*: The *Tattvacintāmaṇi* (20.94) and *Bṛhattantrasāra* (4.47) support *rodhana* (obstructing).

91 *śoṣa-poṣaṇa*: The *Tattvacintāmaṇi* (20.94) and *Bṛhattantrasāra* (4.47) support *poṣa-śoṣaṇa* and the *Dikṣāprakāśa* supports *poṣaṇa-śoṣaṇa*. They are explained in order of *poṣaṇa* and *śoṣaṇa*, as we see below.

92 *grathana*: In this manner, each syllable of the mantra is enclosed within the *bījas*, See, Padoux [2011: 97].

93 *śilā*: The *Tattvacintāmaṇi* (20.95) and *Bṛhattantrasāra* (4.48) support *sihla* (olibanum).

94 *rocana*: The *Tattvacintāmaṇi* (20.95) and *Bṛhattantrasāra* (4.48) support *candana* (sandal).

- in the *samputa*-manner,⁹⁵ 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*⁹⁶ (costus), *haridrā* (turmeric), *madana* (beeswax), and *śilā*⁹⁷ (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*.]⁹⁸
- 100: [If the controlled mantra does not have an effect], one should perform the *pīḍana*¹⁰⁰ (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.¹⁰¹
- 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 Tripura¹⁰² (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 *śoṣaṇa* (drying up). One should [attach] the mantra to double *bījas* [of Vāyu

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

96 *kuṣṭha*: The *Śrīvidyārnavatantra* (Chapter 16 p.378) support *dāru* (Deodar).

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

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

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

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

101 *āditya*: 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*.

(i.e. ¹⁰³*yaṃ*)], in the ¹⁰⁴*vidarbhaṇa* manner. The *vidyā* written with the ashes of the ¹⁰⁵*vaṭa* (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 *bīja* (i.e., *raṃ*). One should attach Agni's ¹⁰⁶*bīja* to the beginning, end, lower, and upper part of each *akṣara* 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 *Kakṣapūṭa* was written by Śrīsiddhanāgārjuna.

103 *dvābhyāṃ dvābhyān*: The *Bṛhattantrasāra* (4.54) and *Dīkṣāprakāśa* support *dvābhyāntu vāyubījābhyāṃ* (double *bījas* of Vāyu).

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

105 *vaṭabhasma*: The *Tattvacintāmaṇi* (20.105) and *Bṛhattantrasāra* (4.54) support *varabhasma* (ashes of turmeric?).

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

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