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The Niśvāsamukha, the Introductory Book of the Niśvāsatattvasaṃhitā

Critical Edition, with an Introduction and Annotated Translation
Appended by Śivadharmasaṅgraha 5–9

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PREFACE

This thesis is one of the fruits of a three year (2008-2010) *Early Tantra* project co-funded by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft and co-directed by Prof. Dominic Goodall and Prof. Harunaga Isaacson. The Japan Student Services Organization and the Jan Gonda Fund Foundation, in collaboration with the International Institute for Asian Studies, also helped me finalise the present work by providing scholarships of three months (March to May 2013) and six months (September 2014 to February 2015) respectively.

Were it not for Prof. Goodall, I would never have completed this thesis. In the first place, therefore, I would like to express my gratitude to him for having taught me what I know about Śaivism, and for inviting me to Pondicherry to work with him. He provided me with the results of his own research both published or unpublished. During reading sessions at the École française d’Extrême Orient, he read with me the complete text of my thesis, including the draft translation, and suggested corrections to it. He also made suggestions on my introduction over Skype. I am extremely indebted to him for his innumerable suggestions and illuminating comments on all parts of the text. (All errors are, of course, my responsibility.)

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I am very grateful to Prof. Diwakar Acharya for longs years of teaching, for reading the entire thesis and for inviting me to his home almost every day during my stay in Kyoto. He, too, shared the insights of both his published and unpublished works with me. Without his help some difficult problems would have remained unsolved.

I would also like to thank Prof. Yoko Yokochi and Prof. Somadeva Vasudeva for proposing constructive changes to the text while reading it during my three months in Kyoto. My sincere thanks also go to Prof. Bhim Kandel and Prof. Kashinath Nyupane, for having taught me Sanskrit over the years with unfailing energy. Furthermore, I am grateful to Prof. Harunaga Isaacson for his insightful suggestions.

I also owe a debt of gratitude to my friends Michael M. B. Zrenner, Philip Pierce, Mary Premila, Thomas Fulton O’Gara and Leah Comeau for going through my English.
INTRODUCTION

A sole 9th-century Nepalese palm-leaf manuscript preserved in the National Archives, Kathmandu (NAK) transmits what appears to be the oldest surviving Śaiva tantra, called the Niśvāsatattvasaṃhitā. This manuscript consists of five separate books: Niśvāsamukha, Mālasūtra, Uttarāsūtra, Nayāsūtra and Guhyasūtra in the order of appearance within the manuscript. Various scholars have referred to this manuscript in the past, beginning with Śāstrī (1905:lxxvii and 137–140), Bagchi (1929:757ff.), Goudriaan and Gupta (1981:33–36), Sanderson (2006:152), Goodall and Isaacson (2007:4) and, most recently, Goodall et al. (2015:108).

The complete work has remained unpublished. I here present for the first time the first critical edition and annotated translation of the Niśvāsamukha. I also present an edition of five chapters (chapters five to nine) of the Śivadharmasaṅgraha as an appendix. These are closely linked with the Niśvāsamukha as we will see below. A critical edition and annotated translation of the three books (Mālasūtra, Uttarāsūtra, and Nayāsūtra) of the Niśvāsatattvasaṃhitā prepared by Dominic Goodall in collaboration with Alexis Sanderson and Harunaga Isaacson has recently been published (Goodall et al. 2015), with my contribution as well.

The Niśvāsatattvasaṃhitā is consistently presented as one of the eighteen Rudratantras in all lists of the Mantramārgic (Saidhāntika) Śaiva canon, which consists altogether of twenty-eight scriptures, falling into two categories: ten Śivabheda (Śiva-divisions) and eighteen Rudrabheda (Rudra-divisions), along with scriptures that claim to be sub-recensions (upābheda) of these. All these scriptures, including sub-recensions, are works of authority for the Śaiva Siddhānta (Sanderson 1988:668). The Niśvāsatattvasaṃhitā is an important text for tracing the early history of tantric Śaivism as it may be the oldest surviving text of the Mantramārga (path of mantras), as tantric Śaivism is called in Niśvāsamukha 4:132. The tantric tradition, or more specifically, “the scriptural revelations

1In addition to the five books of the Niśvāsatattvasaṃhitā, a text called Niśvāsakārikā has been located. This text, as a part of it, comprises the Diśottara, which is presumably a separate Śaiva work (see Goodall et al. 2015:23–26). The Niśvāsakārikā is not contained in the Nepalese manuscript but survives independently in three South Indian transcripts preserved in the French Institute of Pondicherry, for example, under T. 17, T. 127 and T. 150. It is to be noted that Guhyasūtra 18:15 refers to a work called Kārikā, presumably a reference to the Niśvāsakārikā. Besides, there exists a Śaiva pratiṣṭhā text—the Niśvāsakhyamahātantra—traced in a Nepalese manuscript (NGMPP reel number A 41/13), which, however, bears no apparent connection to the Niśvāsa corpus. As far as we are aware, these are the texts that have survived to date under the title of Niśvāsa. From other Śaiva sources we learn that a number of others texts may have existed under this same title (Goodall et al. 2015:23–30). The existence of different works under the same title leads to the assumption that the Niśvāsa may have developed in the fashion of the Kālottara, undergoing more than one recension. (I owe this idea to Diwakar Acharya; for the various recensions of the Kālottara, see Goodall 2007: 125–127.)

2For more details, see the section “Borrowings from the Niśvāsamukha by the Śivadharmasaṅgraha”.

3The reader is referred to Goodall (2004:x ff.).

4An early list of these scriptures is already attested in the Uttarāsūtra (1:23ff), the second book of the Niśvāsatattvasaṃhitā. For other lists, see the appendix to Goodall 1998.
of the Śaiva mainstream” (Sanderson 1988:660), is believed to have developed in South Asia from about the sixth century of the common era. This religious system presents itself as a superior and more powerful form of religion and promises supernatural powers (bhukti) and liberation (mukti) to its followers through the power of spells (vidyā, mantra), which require initiation (Goodall et al. 2015:11).

The Niśvāsamukha, in its four chapters, is devoted to presenting the religious context in which the Mantramārga, the highest stream of religion according to the Niśvāsamukha, emerged. The Mantramārga is then taught in the other four books of the Niśvāsatattvasaṃhitā. The Niśvāsamukha presents a five-fold taxonomical framework that encases the complete Niśvāsatattvasaṃhitā in a dialogue between Śiva and his consort Devī. This five-fold framework is called “the five streams” (pañcasrotāḥ): the Laukika (worldly), Vaidika (vedic), Ādhyātmika (relating to the soul), Ātimārga (transcendent), and Mantramārga. The Mantramārga is taught in the remaining four books of the Niśvāsatattvasaṃhitā, whereas the other streams are taught in the Niśvāsamukha itself. However, the text of the Niśvāsamukha is not evenly divided among the first four streams. The first, Laukika (effectively Śaiva Laukika), stream takes up the largest part of the text. The first three chapters are entirely devoted to this stream. This effectively means that the majority of the text is devoted to lay Śaiva religion. The second, Vaidika, stream gets comparatively good treatment. The Ādhyātmika, the teaching of Sāṅkhya and Yoga, gets comparatively less treatment. Specially the teaching of the Sāṅkhya system is dealt with quite shortly. Again, the Pāśupata section receives comparatively a great deal of treatment. The way of presentation of these streams may well suggest some information about the milieu from which the author of the text came. The author of the text is clearly from a Śaiva background and the aforementioned five streams seem to have represented, for him, the five major operating “Hindu” religious traditions around this time, i.e. the seventh century, when the Niśvāsamukha was composed.

The fourth section, on the Ātimārga, is one of the few testimonies for the tradition of the Pāśupatas. This section is historically the most important as it preserves otherwise unknown Pāśupata material.

Concerning the actual content of the Niśvāsamukha and other books of the Niśvāsa, it is evident that they contain two distinct types of teaching, although they all are transmitted in the same manuscript. Whilst the former focuses on the teachings of non-tantric traditions, the latter is devoted to tantric teachings, which require initiation. In addition, none of the other pre-tenth-century canonic Śaiva scriptures, such as the Kiraṇa, the non-eclectic

---

5Goodall and Isaacson (2011:122).
6Prof. Sanderson (2006:145) was the first Western scholar to introduce the term to Western readers as referring to tantric Śaivism. For a detailed discussion of tantric Śaivism, see Sanderson 2006:145ff.
7For the discussion of the date of the text, the reader is referred to p. 31ff.
8The text of part of the last section has already been published and discussed at length by Alexis Sanderson in his article (2006), The Lākulas: “New Evidence of a System Intermediate between Pāñcārthika Pāśupatism and Āgamic Śaivism”.
and eclectic versions of the Kālottara, and the Svāyaṁbhuvasūtrasaṅgraha, begin their teaching with non-tantric content. Thus, the Niśvāsamukha as opening book of the Niśvāsatattvasaṃhitā is an unique phenomenon not only in the context of the Niśvāsa-corpus, but also within the lader history of early Mantramārga Śaivism.

The Niśvāsamukha was probably composed to introduce Mantramārga in relation to other major “Hindu” traditions, including branches of Śaivism. We suppose that the tradition of Śaiva tantra had already been developed separately even with respect to other Śaiva traditions. Now, for the first time, the author of the Niśvāsamukha tries to link tantric Śaivism, perhaps coining the term Mantramārga itself, with other mārgas (paths) of main stream “Hindu” traditions. Thus, it may have been composed to bridge the gap between Mantramārga Śaivaim and other religious communities. Thus, the Niśvāsamukha plays the key role of introducing the Mantramārga Śaivism to the Hindu communities at the early stage of its development.

Now coming back to the Niśvāsamukha’s identity inside the Niśvāsatattvasaṃhitā, the following passage of the Guhyasūtra (1:1–5b) sheds some light on the fact that the Niśvāsamukha is an independent text in itself:

\[
\begin{align*}
&\text{upariṣṭāc caturthan tu sūtraṁ ārabhyate punah} | \\
&tatra sūtraṁca proktam boddhayam anupārvaśah | \\
&mūlaṁ cattarasūtraṁ[[((ca nayasūtraṁ tathaiva))] ca | \\
&guhyasūtraṁ caturthan tu procyamānaṁ nibodha me || \\
&tenaiva saha samyuktaṁ saṁhitaiṁ prapaṭhyate | \\
&niśvāseti ca nāmena\textsuperscript{9} sampūrṇaṁ tu tato bhavet\textsuperscript{11} \\
&niśvāsaṁhitāḥ hy eṣā mukhena saha saṁyutā | \\
paṁcasrotāṁ tu ye proktā mukhena parikārtitāḥ || \\
&tena yuktā bhavet puṣṭā sarvasūṭreṇa paṭhyate |
\end{align*}
\]

Given the cryptic nature of the above passage and the lack of further comparative materials, the translation which I quote here should be seen as tentative:

Now (punah) below (upariṣṭāt) begins the fourth sūtra. Among those [sūtras], it should be understood that three have been taught in order: the Mūla, the Uttarasūtra and the Nayasūtra. Hear from me the Guhyasūtra, the fourth, being taught. Joined with that [sūtra], one saṁhitā is promulgated: it then becomes complete, [known] by the name Niśvāsa. This, joined with the Mukha, is the Niśvāsaṁhitā. The five streams that are spoken of are proclaimed by

\[\textsuperscript{9}\text{prapaṭhyate } J \text{ NK; prapadhyate } W
\]
\[\textsuperscript{10}\text{niśvāseti ca nāmena } J \text{ NW; niḥśvāseti nāmena } K
\]
\[\textsuperscript{11}\text{sampūrṇaṁ tu tato bhavet } J \text{ NWK}; \text{sampūrṇāṁ ca tato bhavet } K\textsuperscript{α} \]
the Mukha. Joined with that, it becomes full: [the full saṃhitā] is taught in all [these] sūtras. (Goodall et al. 2015:21)

The passage indicates that the Mālasūtra, Uttarásūtra and Nayasūtra are the first three sūtras, and that they already existed by the time the Guhyasūtra was composed, as we are told that the fourth sūtra is the Guhyasūtra. This suggests that the Guhyasūtra is chronologically the fourth. The term anupūrvaśah, “in due order” may be telling us the relative chronology of the first three sūtras. Thus, we assume tatra sūtratrayaṃ proktam bodhavyam anupūrvaśaḥ means that one should understand the chronology of these three texts in due order: first the Mālasūtra, second the Uttarásūtra, and third the Nayasūtra. The fourth sūtra, the Guhyasūtra, joined with these other three texts comprise a compendium under the name of Niśvāsa. The text mentions that the Niśvāsa is complete (saṃpūrṇa) with these four sūtras. It should be noted that we are neither told that Mukha (i.e. the Niśvāsamukha) is a sūtra nor that it is the fifth text of the compendium. It merely mentions that the compendium becomes full (puṣta) combined with the Mukha. Therefore, perhaps, we should understand that the Mukha is somehow related to all the sūtras while at the same time remaining an independent treatise.

Moreover Guhyasūtra 18:15 suggests a separate identity for the Niśvāsamukha. It mentions that the Kārikā (i.e. the Niśvāsakārikā) is the fifth sūtra, but does not mention the Niśvāsamukha in the same category:

\[
\begin{align*}
\text{catvāro} & \text{ kathitā sūtra samukhādyā varānane} | 12 \\
\text{pañcamaṃ tu param sūtraṃ kārikā nāma nāmataḥ} | 13 \\
\text{sūcitā sūtratrayaṃ kārikāḥ kimu prchathā} | 18:15 | 14
\end{align*}
\]

“Four sūtras, beginning with the Mukha, are taught, O lovely-faced lady. But, the next, fifth sūtra, is called Kārikā [i.e. Niśvāsakārikā] by name, which is only indicated in the sūtra; ask [me next] what you [may like].”

In addition, the post-colophon statement of the Niśvāsatattvasaṃhitā supports our assumption of a separate identity of the Niśvāsamukha. The post-colophon counts only the number of verses of the four sūtras and explicitly refers to the collection as a group of four. It thereby excludes the Niśvāsamukha: asmin sūtracatuṣṭaye sahasracatuṣṭayaṃ ślokaṃ śatāni paîca ca iti, “In this fourfold collection of aphorisms (sūtra) there are four thousand and five hundred verses.” This roughly matches the total number of verses of these four sūtras.

Distinctive Colophons

There is a substantive difference between the colophons of the Niśvāsamukha and the other books of the Niśvāsa corpus. The chapter colophons of the Niśvāsamukha run as follows:

\[
\begin{align*}
\text{\textsuperscript{12}} & \text{catvāro J NW; catvāro(h) K} \\
\text{\textsuperscript{13}} & \text{pañcamaṃ tu param J K; pañcamat tu para NW} \\
\text{\textsuperscript{14}} & \text{kārikāḥ kimu prchathā J K; kārikā --- cchatha N; kārikā punah prchathā W}
\end{align*}
\]
• iti niśvāsamukhatattvasaṃhitāyāṃ laukike dharmme prathamah paṭalāḥ.
• iti niśvāsamukhatattvasaṃhitāyāṃ laukike dvitīyah paṭalāḥ.
• iti niśvāsamukhatattvasaṃhitāyāṃ laukike tṛṭīyah paṭalāḥ.
• iti niśvāsamukhatattvasaṃhitāyāṃ caturthah paṭalāḥ.

These colophons are formulated in three ways: the first chapter’s colophon contains the phrase laukike dharme “worldly religion,” the second and third reduce this to laukike “worldly,” and the fourth chapter colophon has neither of the two, since it does not topicalise worldly religion. They all, however, unanimously begin with iti niśvāsamukhatattvasaṃhitāyāṃ, indicating that all four chapters belong to a work titled the Niśvāsamukha-tattvasaṃhitā.

The colophons of the other four books of the Niśvāsa, however, are a little different. Particularly telling are the colophons of the first chapters of the Mūlasūtra, Uttarasūtra, Nayasūtra and Guhyasūtra:

• iti niśvāsatatvasaṃhitāyāṃ mūlasūtre prathamaḥ paṭalāḥ.
• iti niśvāsatatvasaṃhitāyāṃ uttarasūtre prathamaḥ paṭalāḥ.
• iti niśvāsatatvasaṃhitāyāṃ nayasūtre pāśaprakaraṇam prathamah paṭalāḥ.
• iti niśvāsatatvasaṃhitāyāṃ guhyasūtre prathamaḥ paṭalāḥ.

These colophons,\(^\text{16}\) as they are formulated, imply that these works are separate sūtras, yet belong to the Niśvāsatattvasaṃhitā.

The first apparent difference in the colophons of the Niśvāsamukha and the other books of the Niśvāsa is that the Niśvāsamukha is not associated with the Niśvāsatattvasaṃhitā in the same way as the other books. Secondly, the colophons of the Niśvāsamukha do not contain the term sūtra as the colophons of the other four books do. Since the teaching of these books is that of the Mantramārga, the term sūtra may be taken to refer to the teaching of the Mantramārga. This term sūtra is also used in the titles of some other texts of the Mantramārga, such as the Rauravasūtrasaṅgraha and the Svāyaṃbhuvasūtrasaṅgraha. This suggests that the terminology, sūtra, used in the colophons of the four books of the Niśvāsa

\(^{15}\)iti niśvāsatatvasaṃhitāyāṃ J NW; iti śrīniḥśvāsatatvasaṃhitāyāṃ K

\(^{16}\)The complete colophon at the end of the first chapter of the Mūlasūtra in fact reads: iti niśvāsatatvasaṃhitāyāṃ mūlasūtre prathamah paṭalāḥ slo 23. “Thus is the first chapter of the Mūlasūtra in the Niśvāsatattvasaṃhitā”, followed by the number of verses. The second chapter colophon of the Mūlasūtra, however, runs: iti mūlasūtre dvitīyah paṭalāḥ “Thus is the second chapter of the Mūlasūtra.” This is also the way the colophons of the Uttarasūtra, Nayasūtra, and Guhyasūtra appear in our manuscript. In other words, the first colophon of each of these books appears in its complete form, including the name of the compendium, the Niśvāsatatvasaṃhitā, while in the succeeding colophons this name is not mentioned, the chapter names appearing directly in the locative: -sūtre ... paṭalāḥ.
serves to identify it as a tantric text, as demanded by the context. The chapter colophons of the Niśvāsamukha, by contrast, call this work the Niśvāsamukhatattvasaṃhitā, thus introducing a separate identity for the non-tantric material, and establishing it as separate from the other books of the Niśvāsa. The Niśvāsamukha’s position in the Mantramārga will be discussed in the following pages.

The Title of the Work

The colophon refers to the book as Niśvāsamukhatattvasaṃhitā. This presents us with a few problems with regard to its title. Let us begin by trying to understand the meaning of the name Niśvāsatattvasaṃhitā, which is given as the title in the other books of the Niśvāsa, which seems to be less problematic in terms of the meaning concerned.

The Uttarasūtra (5:50–51) provides us with the etymology (nirvacana) of the Niśvāsa as follows:

\[
\begin{align*}
\text{anadhītyatha niśvāsaṃ niśvasanti punah punah} & \| \\
\text{adhitvā caiva niśvasan na punar mniśvasanti te} & \| \\
\text{niśvāsa eva vikhyātas sarvatantrasamuccayaḥ} & \\
\text{yaṃ jñātavā mucyate jantuḥ saṃsārabhavabandhanat} & \|
\end{align*}
\]

“Now (‘tha) those who do not study the Niśvāsa will go on sighing and sighing. And those who do study the Niśvāsa, they will not sigh again. [For this reason] it is known as the Niśvāsa, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in saṃsāra.” Goodall et al. (2015:398)

On the basis of this passage we may render the title of the work as “compendium (saṃhitā) of the essence (tattva) of sighing (niśvāsa).” The same work (5:53), while referring to the twenty-eight scriptures of the canonic Śaiva scriptures, seems to employ the term saṃhitā to mean a tantric work:

\[
\begin{align*}
aṣṭāvimśati ya proktā samhitāḥ parameṣṭhinā & \| \\
teśāṃ vyākhyā tu karitavya upariṣṭā samantataḥ & \|
\end{align*}
\]

Of the twenty-eight scriptures taught by the Supreme One commentary will have to be offered (karitavya) later (upariṣṭā) in full (samantataḥ). Goodall et al. (2015:398)

In the Mūlasūtra (8:10), we come across the term tattvasaṃhitā, where it refers to this particular work:

\[
\begin{align*}
aṣṭāvimśati ya proktā samhitāḥ parameṣṭhinā & \| \\
teśāṃ vyākhyā tu karitavya upariṣṭā samantataḥ & \|
\end{align*}
\]

In the consecutive verse (5:54) this single book is identified as the Niśvāsottarasamhitā. It is likely that the term here as well is used to refer to a tantric text rather than a compendium, since it is referring to a single work: 

\[
\begin{align*}
sate dve daśa ślokapām niśvāsottarasamhitā & \| \\
ekaivimśatkalān devi adhitya hy uddhārśyaḥ & \|
\end{align*}
\]

\[17\]
adhyāpayitvā etam tu tattvasaṃhitam uttaman
buddhvā bhaktimayaṇić śisyaṃ acāryatve niyojayer

“Having taught him this supreme tattvasaṃhitā, if he realises that his disciple is full of devotion, he may appoint him as an acārya.” Goodall et al. (2015:328)

The same sūtra once again uses the same term in the same meaning in 8:20:

samyag eṣa samākhyāto tattvasaṃhita-m-uttamaḥ
sagotrā eva mucyante yasya lekhye ‘pi tiṣṭhati ||

“This supreme tattvasaṃhitā has been fully taught. All the members of one’s go-
tra are liberated if one has it even [only] in [the form of] a manuscript.” Goodall et al. (2015:333)

The Guhyasūtra (1:1–3) ostensibly uses the same sense. The use of the term tattvasaṃhitā to refer to Śaiva tantra is also attested by Hṛdayaśiva in a passage copied from the Mrgendratantra, where he refers the text as the Mrgendratattvasaṃhitā. This evidence indicates that in a Śaivite context, both words, viz. tattvasaṃhitā and saṃhitā, may refer to a tantric work. The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.

Despite apparent similarities in titulation, it is difficult to define the precise meaning of the work under consideration here Niśvāsamukhatattvasaṃhitā. In particular the term (mukha) being in the middle of a compound presents difficulties. If we were to render the title as it is, it would either mean “compendium (saṃhitā) of the essence (tattva) of the sighing (niśvāsa) face (mukha)” or “the sighing face tantra.” But, we think that we are on safer to ground to call it Niśvāsamukha, following Sanderson 2006, as it is the face/front book the Niśvāsatattvasaṃhitā. For this meaning we might, however, expect the title to be Niśvāsatattvasaṃhitāmukha.

The Niśvāsamukha: A Mirror to Early Śaivism and Hinduism

The Niśvāsamukha relies upon a five-fold taxonomical framework that encompasses the disciplines of Laukika, Vedic, Ādhyātmika, Atimārga and Mantramārga, which has become influential for the framing of subsequent early Śaiva works. These five disciplines refer to the already long-practised lay religion; the brahmanical culture reflected in the

18For the full quotation and translation, the reader is referred to p. 8.
20The framework of the Niśvāsamukha has been adopted in other Śaiva works, such as the Śivadharma-saṅgraha (see the separate section below), the Pauṣkarapārameśvara, the Svuccanda, the Mrgendra, the Jayadratha-yāmala, the Pārvakāmika, and the Śataratnasaṅgraha (see below).
Dharmaśāstra—literature; the teaching of Sākhya and Yoga; the teaching of the Pāśupata systems; and the teaching of the Mantramārga.

A small part of the Laukika section, which basically covers the first three chapters of the text, comes from the Manusmṛti. There are some passages for which we find parallels in early Purāṇas, such as the Skandapurāṇa. Although other passages of the Laukika section look like borrowed material, we are not able to show where these passages come from. The section of the Vaidika teachings (4:1–41) is based partly on the Manusmṛti. The exposition of Ādhyātmika religion is based on the teachings of Sāṅkhya and Yoga. Verses 4:42–48a paraphrase the Sāṅkhya system and verses 4:48b–69, although we cannot trace their actual source, describe a form of Śaiva Yoga. Similarly, the account of teaching of the Lokātita (4:88d–131d), the second division of the Atimārga teaching, follows the cosmology of the Pāśupatās. For the teaching of the Atyāśramins, of the Niśvāsamukha, the situation is different: it is a paraphrased version of the Pāśupataśāstra. Hence it does not seem far-fetched to assume that, likewise, passages were borrowed from other sources when describing the features of the Kāpālikas. For the teaching of the Atyāśramins, of the Niśvāsamukha, we are not able to show where these passages come from. The section of the Vaidika teachings (4:1–41) is based partly on the Manusmṛti. The exposition of Ādhyātmika religion is based on the teachings of Sāṅkhya and Yoga. Verses 4:42–48a paraphrase the Sāṅkhya system and verses 4:48b–69, although we cannot trace their actual source, describe a form of Śaiva Yoga. Similarly, the account of teaching of the Lokātita (4:88d–131d), the second division of the Atimārga teaching, follows the cosmology of the Pāśupatās. For the teaching of the Atyāśramins, of the Niśvāsamukha, the situation is different: it is a paraphrased version of the Pāśupataśāstra. Hence it does not seem far-fetched to assume that, likewise, passages were borrowed from other sources when describing the features of the Kāpālikas. The Niśvāsamukha deals with the above mentioned disciplines and brings them together in relation to Mantramārgic Śaiva religion. In this section we will show how the Niśvāsamukha integrates earlier existing systems of thought into an overarching Śaiva religion, and how this integration to some extent matches the notion that the umbrella term “Hinduism” now covers.

Besides a long passage on the procedures of liṅga-worship and other Śaiva teachings, there are a host of standard practices readily traceable to established Hindu traditions: pilgrimage (3:1ff.); offering water and sesame seeds to ancestors (2:39); offering a two-faced cow (2:49); offering land (2:56); making gardens (1:61); planting trees (2:25); making food offerings (2:37) etcetera, which are the practices long-exercised by the brahmanical tradition. The fact that the Niśvāsamukha is directly borrowing from the Manusmṛti, without any change in content, also indicates close relation to the brahmanical tradition. For instance, Niśvāsamukha 3:155 gives a list of the ancestors of the four castes (varṇa) as follows:

\[
pitaras somapā vipre kṣatriye tu havirbhujāḥ ||
dījyāpā vaiśyayonau tu śūdrāṇān tu sukālinaḥ ||
\]

We know that the source of the Niśvāsamukha for this is Manusmṛti 3:197:

\[
somapā nāma viprāṇāṃ kṣatriyāṇāṃ havirbhujāḥ ||
vaiśyāṇāṃ dījyāpā nāma śūdrāṇāṃ tu sukālinaḥ ||
\]

“The ancestors of Brahmans are called Somapas; of Kṣatriyas, Havirbhujis; of Vaiśyas, Aśyapas; and of Śūdras, Sukālins.” (Olivelle 2005:118)

21Moreover, for instance, Manusmṛti 11:214 defines the atikṛṣṭra observance as ekaikaṃ grāsam aśnīyāt tryahāṇi trīṇi pūrvavat || tryahaṃ copavase atikṛṣṭraṃ caran dvijaḥ, and Niśvāsamukha 3:40 as follows: ekaikaṃ bhakṣayed grāsam trīṇy ahāni jñetendriyāḥ || trirātropavase caiva atikṛṣṭraṃ viśodhane ||.
By borrowing texts\textsuperscript{22} the *Niśvāsamukha* is not just reproducing the textual archetype found in the *Manusmṛti*, but thereby implicitly accepts the whole social system that was conceived by the brahmanical tradition. In other words, the *Niśvāsamukha*, being a Śaiva manual, accepts well-established brahmanical ideas and incorporates them in its own corpus. Thereby, it creates a basis for a new religious context, as the *Niśvāsamukha* is presenting the foundational tenets of tantric Śaivism. These are then more thoroughly extrapolated in the subsequent affiliated volumes of the *Niśvāsatattvasaṃhitā*.

We find many passages in the *Niśvāsamukha* that topicalise donative practices. In all instances the recipient is either a Brahmin or Śiva (for example 2:54 and 2:98) in his divine or symbolic aspect of *liṅga*. In order to trace the connections between Brahmanism and Śaivism more precisely, we can draw attention to a passage of the *Niśvāsamukha* (2:115–121) which deals with the hierarchy of recipients from the Śaiva perspective: Devī wants to know the most worthy recipient and puts forward this question to Śiva (2:115). Śiva, first, makes a general statement about the act of donation whose merit endures for eternity (2:116). The passage then hierarchically lists the degree of worthiness of the respective recipients (2:117–121), foolish Brahmins are mentioned to be the lowest recipients; those learned in the Vedas are above them; then above them those who have installed the Vedic fires (*āhitāgni*); still higher are those who maintain the sacrificial fire (*agnihotri*); the penultimate one is one who knows brahman (*brahmavettā*); the highest is the knower of Śiva.

The passage, as expected, tells us that the most worthy recipient is the knower of Śiva (*śivajñānī*). The remaining recipients, from the lowest one to the penultimate, are persons of high social standing in the brahmanical tradition. This is an indicator that Śaivism builds its theoretical framework on the legacy of its brahminical predecessors. In his influential article “The Śaiva Age” Sanderson has developed the theory that Śaivism took over major aspects of brahmanical culture. He convincingly argues (2009:302) that the model of Śaivism is a combination of Śaivism and Brahmanism:

The religion of the Śaivas, then, was not Śaivism alone but rather Śaivism and Brahmanism, a fact born out not only by their literature but also by biographical data and the epigraphic record of the activities of Śaiva kings.

For a detailed account, see Sanderson 2009:201ff., where he puts forward the model of a Śaiva-Brahmanical order. The *Niśvāsamukha* entirely fits in this model.

The most innovative feature of the *Niśvāsamukha* is that all these teachings are associated with Śiva, as they come out of his five faces. This means that the *Niśvāsamukha* gives scriptural and traditional authority to all the other four systems. The text at the same time accepts the Mantramārga as the highest authority. We are told by Nandikeśvara that the Mantramārga is issued from the fifth, uppermost face, (Īśāna) as the “highest stream”:

\begin{verbatim}
adhunā tād ato viprās saṃvādam umaya saha \|
tāśvarasya tu devasya mantramārgaṃ vyavasthitam \| 4:134 \|
\end{verbatim}

\textsuperscript{22}For a detailed list of borrowing see below p.49 ff.
“Now, then (tad ato), O Brahmins, the discourse of the god Śiva (Īśvarasya) with Umā [is as follows]; the mantramārga is settled with the fifth face, [that is to say] the Īśāna [face], O Brahmins! I shall tell [you of] the [path] of mantra which was formerly related to Devi. I heard [about] the four streams before by the grace of Devi: all those I have told you [of], O undoubtedly best of Brahmins. The fifth is the highest stream [[…]]"

The Niśvāsamukha is a typical example of eclectic inclusivism, as the following passage, for example, shows:

prāsādaṃ kārayitvā tu viṣṇuṃ ye sthāpayanti hi || 2:27 ||
viṣṇulokaṃ vrajanṭy ete modante viṣṇunā saha ||
brahmāṇaṃ skaṃdaṃ rudrāṇīṃ gaṇeśaṃ mātaraṃ ravim || 2:28 ||
valmīṇaṃ śatākratūṃ yakṣaṃ vāyuṃ dharmmaṃ jaleśvaram ||
yo yasya sthāpanaṃ kuryāt prāsāde tu suśobhane || 2:29 ||
pūjaye parayā bhaktaya so ‘mṛto hy asya lokatām || 2:30ab ||

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. If someone worships [whomever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mothers (mātaram), sun, fire, Indra (śatākratum), Kubera (yakṣam), Vāyu, Dharma or Varuṇa (jaleśvaram) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity].

The term “inclusivism” has been coined by the German scholar Paul Hacker. In his recent study, ‘Unifying Hinduism’, Nicholson has taken up the term ‘inclusivim’ and its relevance to describing certain features of “Hinduism”. Instead of defining it as a religion characterised by tolerance he prefers, with Hacker, the term inclusivim:

The word “inclusivism,” popularised in Hindu studies by Paul Hacker, is a better approximate of the process in India by which a multitude of various sects, philosophies, gods, and modes of worship are united under a single overarching concept, whether the late medieval idea of six astika darśanas [orthodox philosophies] or the modern term Hinduism.

That term has also been used by Sanderson (2009:301) in reference to the attitude of Śaivism:

It elaborated an inclusivist model of revelation that ranked other religious systems as stages of an ascent to liberation in Śaivism.

We should, however, note that inclusivism almost always entails some form of exclusivism, as the following teaching of the Niśvāsamukha reveals:

\[
laukikaṃ kathitaṃ hy etad vaidikañ cāturāśramam || 1:55 ||
\]

---

--- proktā lokātītā mahāvratāḥ

\[
mantrākhyāś ca tathā śaivā ato 'nye kupathe sthitāḥ || 1:56 |
\]

“This is what I have taught as Laukika. The four-aśrama system is called Vaidika, […]24 […]25 The world-transcenders are the Mahāvratas and those who are called mantra[-path-follower]s are Śaivas. [Any] others than these are situated on a wrong path.’

Without mentioning them explicitly, the inclusivistic teaching of the Niśvāsamukha excludes two well-known religions of India: Buddhism and Jainism. These two distinguished religions are not mentioned in the “revelation of the five streams”. Thus, we understand that “a wrong path” (kupathe) in the verse may refer to Buddhism and Jainism as well as to the other so-called “heterodox” (nāstika) religions. This exclusion on the one hand shows that early Śaivism as presented in the Niśvāsamukha is developed around the teaching of brahmanical principles, and on the other hand provides a place for the Niśvāsamukha to present a model that remains characteristic to “Hinduism” through its history.26

In this way, the Niśvāsamukha is also a text pivotal to understanding the formation of Hinduism, as it serves as an early testimony to its development.

As the reader will be quite aware, many studies have been published in recent years which trace the origins of the umbrella-term of “Hinduism”.27 These studies have ignited a heated debate about the scope and context of the concept of “Hinduism”. Studying the Niśvāsamukha may advance our knowledge and clarify important points of contention in this matter. Hinduism refers to a group of various religious identities, their beliefs, corresponding godheads, philosophies, rituals, modes of worship and other practices.28

24 The lost part of the text must have listed the Sāṅkhya and Yoga which constitute the Ādhyātmikas in this corpus.
25 We expect the term atimārga to occur here in 56a.
26 It is to be noted that Stietencron (1995) puts forward a different view. He shows that Somaśambhu, the author of the 11th-century Śaiva ritual text called Somaśambhupaddhati, lists thirty-six Śaiva tattvas and puts them in a hierarchy with Śaiva ones near the top. In this list, those of Buddhists and Jains come before those of Śāktas, Smārtas and Naiyāyikas. For von Stietencron this list neither represents Hinduism nor it is inclusive in nature.
Some scholars, point to the fact that significant streams within the tradition understand themselves as based in eternity, and being eternal religions (sanātana dharma), they are understood as beyond historical currents. The term “Hinduism” would simply be a modern term for this religion. Others, on the other hand, argue that colonial British scholars invented this term in the nineteenth century to refer to an Indian religious system which did not exist before.\textsuperscript{29} I agree with the conclusion of Nicholson who says (2010:2):

The idea of Hindu unity is neither a timeless truth nor a fiction wholly invented by the British to regulate and control their colonial subjects.

The testimony of the Niśvāsamukha demonstrates that a notion similar to Hinduism was already developed by the time of the composition of the Niśvāsamukha. The answer of Śiva (3:61ff.) to the question put to him by Devī (3:60) reveals the idea of something like Hinduism taught in the Niśvāsamukha. Devī asks Śiva:

By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace. (3:60)

Śiva could have answered Devī that it is Śiva whom you should worship, and this alone would bring rewards. He could also have said that one would go to hell for worshipping any other godhead. The answer of Śiva is unique, which catches our attention. Besides Śiva-worship, he recommends the worship of different godheads, however, and thus, accepts their authority, too. For example, he teaches an elaborate system of worshipping the following deities: Brahmā (3:61ff., 158ff.), Agni (3:67ff., 160ff.), Yakṣa (3:70ff., 164ff.), Gaṇeśa (3:75ff., 165ff.), the Serpents (3:80ff., 167ff.), Skanda (3:82ff., 167ff.), the Sun (3:87ff., 173ff.), Śiva (3:92ff., 175ff.), the Goddess (3:106ff., 177ff.), Yama (3:117ff., 178ff.), Dharma (3:121ff., 181ff.), Viṣṇu (3:127ff., 183ff.), Kāma (3:141ff., 186ff.), again Śiva (3:146ff., 188ff.) and the ancestors (3:151ff., 199ff.). The tradition of worshipping different godheads, that is to say, the culture of accepting polemical beliefs and traditions is thus already present in the Niśvāsamukha. The Niśvāsamukha accentuates the worship of Śiva and Viṣṇu, which has been common practice in modern Hindu society. As the Niśvāsamukha integrates polemical beliefs and traditions of Indian culture and puts a Śaiva stamp on them, excluding the other systems, except the five ones mentioned, it is a testimony to the history of the emerging of early identities of Śaivism and Hinduism. Furthermore, the evident effort of the Niśvāsamukha is to give a Śaiva flavour to the teachings of brahmanical heritage and to prepare the ground for the Mantramārga.

**The Niśvāsamukha’s Contribution to the Mantramārga**

In order to assess the contribution of the Niśvāsamukha to the Mantramārga, we will more closely investigate the narrative framework of the text. Unfortunately, we are not able to

\textsuperscript{29}See Lorenzen 1999 and Nicholson 2010:1.
represent the narrative framework in every aspect, since the text has been damaged and there is an acute lack of parallels for the narrative frame in the Śivadharmasaṅgraha. The narrative leads us to a new religion of Śiva passing through the religion that was propagated by the Vedas and pro-Vedic systems: Ricīka is astonished— if we are right in our interpretation— upon seeing eighty-eight thousand sages of the Naimiṣāraṇya (Naimiśa forest) moving to the Devadāruvana (the pine forest). He asks Mataṅga: Why were they moving to the Devadāruvana? Mataṅga replies to Ricīka: they did so as they were astonished upon hearing that Brahmā and Viṣṇu were initiated at that spot (1:16–18). If we are right in our interpretation, then the very beginning of the narrative of the Niśvāsamukha is already quite significant with regard to the construction of the religious framework that the text adopts. Instead of taking us directly to mount Kailāsa, it leads us to the Naimiśa forest, and then to the Devadāruvana. These places are symbolically significant, since they are remembered for the traditions that originated there.

The Naimiṣa forest is an important place from the time of the Mahābhārata. The story of the Mahābhārata begins “with the arrival of the sūta in the Naimiṣa forest” (Rocher 1986:81).30 Perhaps on the example of the Mahābhārata, many Purāṇas chose the Naimiṣa forest for their stories to be recited among the sages.31 In some contexts of the Mahābhārata32 as well as in some Purāṇas the sages of the Naimiṣa forest are also engaged in performing long sacrifices,33 providing us with a Vedic atmosphere. As the Mahābhārata and many Purāṇas are supposed to have been recited here for the first time, and since the sages of the Naimiṣa forest are often depicted as the performers of long sacrificial sessions, this place is imbued with special significance in brahmanical traditions.

The Devadāruvana, by contrast, has links with the Śaiva traditions. It is the place at which liṅga-worship originated according to Śaiva mythology. We encounter the myth of the Devadāruvana for the first time in the Skandapurāṇa. Bisschop (2006:80) summarises the myth as follows:

...as they [sages] were practising tapas in Devadāruvana, some person appeared, engulfed in tejas, in the form of a twice-born, a naked man, with a skull in his hand, his body covered with ashes and with an erect penis. At this sight they got angry and went after him, impelled by jealousy. The man, frightened and beaten by them, did not really get angry, but the blows and sticks that they raised were repelled and fell on their sons, wives and themselves in particular. The liṅga of that Lokapa fell down, after which he disappeared. With the falling of that liṅga in the middle of their hermitage, the virility of the four classes of beings was damaged. They have come to Deva for protection, that he may make them successful again.

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30 For the conventions of the Naimiṣa forest in the context of the Mahābhārata, see the detailed discussion of Hiltebeitel 2001, especially the third chapter.
31 The reader is referred here to Rocher 1986: 70, 71, 81, 141, 161, 164, 168, 185, 226 and 232.
33 For example Brahmāṇḍapurāṇa 1:1:165 and Bhāgavatapurāṇa 1:1:4. See also Bisschop 2006:217.
The author of the *Niśvāsamukha* was probably aware of this tradition about the Devadāruvana and decided to set its teaching in the area. To our knowledge the *Niśvāsamukha* is the first text to render Śaiva teachings against the backdrop of the Devadāruvana, as counter-model to the traditional setting in the Naimiṣa forest. If our interpretation is right, the move from Naimiṣa to Devadāruvana may be a significant aspect to further our understanding of the implied meaning of this narrative. We assume that the moving of sages to the Devadāruvana from the Naimiṣa may refer to the emergence of a new religion (of Śiva) which branches off from the mainstream religion. We think this is made more evident by the statement that Brahma, Viṣṇu and all the sages (1:19, 1:27–28) were initiated in the Śaiva system of initiation (1:18), which differs from the Vedic (1:8) one.

Nandikeśvara, authorised (1:14) as the speaker (1:18) of the *Niśvāsa*, is asked by the sages to teach this wisdom to them, which he had heard as a dialogue that took place between Devī and Śaṅkara (1:21–23). Nandikeśvara tells the sages about the question posed by Devī to Śiva (1:29). Devī states that she sees variously affected mortals and the dreadful spinning wheel of the world. Upon seeing this, she presumably becomes compassionate towards the mortals and asks for the means to eliminate suffering to Śiva, who is the highest god (1:46–50). What follows (1:51ff.) is Śiva's answer to Devī's question: the teaching of the five streams of knowledge. These streams consist of Laukika, Vaidika, Ādhyātmika, Atimārga, Mantramārga “in an ascending order of excellence.” As already mentioned above, the text states that the fifth is the highest stream (4:137), and the rest of the streams are presented in relation to the fifth one, the Mantramārga. In other words, they are meant for the sake of an introduction to the Mantramārga. We are told in the frame narrative itself that supreme knowledge is only possible through Śaiva initiation (*dīkṣā*), which destroys worldly existence (1:22). The initiation falls into two categories, relating to *vidyā* “supernatural enjoyment” and *nirvāṇa* “final liberation” (1:27–28), which is a characteristic subject of the fifth stream, the Mantramārga. The frame narrative of the *Niśvāsamukha*, thus, finally, presents us the Mantramārgic teaching in relation to the teachings of the Laukika, Vedic, Ādhyātmika and the Atimārga.

In teaching these four disciplines, the *Niśvāsamukha* has made use of relevant sources of these systems. The innovative aspect of the text is that it modifies the original texts of its sources and integrates them in a new context. This leads us to a fundamental question: if the *Niśvāsamukha* is a compendium of borrowed materials, does the text have anything to say that we do not know yet from other sources? We may certainly answer in the affirmative. The text of the *Niśvāsamukha* preserves some archaic materials which are otherwise unknown to us. The first and the foremost example is the observances of the Kapālavratins, a division of the Pāśupata sect of Śaivism. The *Niśvāsamukha* is the only existing source to preserve a systematic account of the practice of the Kapālikas (Sanderson 2006:163). The other major contribution of the text is the innovation of the five streams.

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34Sanderson 2006:156.
35The reader is referred to Goodall et al. (2015:73) for a discussion on the pair of *vidyā*- and *nirvāṇadīkṣā*. 
The Niśvāsamukha might be the first source to introduce such a framework (see below). We will now discuss the issue of the revelation of the five streams.

Introducing the Mantramārga through the Five Streams

As mentioned above, a remarkable feature of the Niśvāsamukha is that it presents the teachings of the Mantramāga as revealed by the upper, the fifth, Īśāna face of Śiva. This implies that this face is related with tantric Śaivism. It has been argued by Bakker 2002 that Śiva is not a five-headed figure in the Mahābhārata. Törzsök 2013 goes further to mention that this particular figure is absent in the early layer of the Niśvāsa-corpus and other relatively early Śaiva sources. Törzsök states (2013:152–153) that the four-faced god has his origin in the Atimārga and that the fifth face is added later by the Śaiva Siddhānta for the revelation of tantric Śaivism. This has subsequently been adopted also by the non-Śaidhāntika traditions. The idea of Śiva’s having five faces may have developed under the influence of the five Brahmamantras, because their names are held to correspond to the five faces of Śiva. These are attested in prior literature, the Taittirīya Āraṇyaka (10:43–46) and the Pāśupatasūtra. These five mantras are known as Sadyojāta, Vāmadeva, Tatpurusā, Aghora and Īśāna. The same are the names of the five faces of Śiva. So, it is conceivable that the notion of the five faces of Śiva is based on the literature and traditions centred around the five Brahmamantras. The identification of five faces and the Brahmamantras, however, seems to be a relatively late development in Śaivism (Bakker 2002:400). The Niśvāsamukha just assumes that Śiva has five faces.

According to the account of the Niśvāsamukha, the fifth, Īśāna face is associated with the Śaiva-siddhānta (Niśvāsamukha 4:135). The account, however, does not make explicit whether the five Brahmamantras are identified with the five faces of Sādāśiva. On the other hand the Guhyasūtra (12:17–18) introduces the idea that five forms of knowledge derived from five Brahmamantras, but it is not clear whether they are the five faces of Sādāśiva. It is noteworthy that the five-faced Sādāśiva is absent in the sūtras of the Niśvāsa (Goodall et al. 2015:36).

Goodall et al. (2015:38) after an extensive discussion on the occurrence of the five brahmamantras and a five-headed Sādāśiva in the Niśvāsa-corpus, conclude:

it appears that the notion of a five-headed figure known as Sādāśiva and whose five heads are the brahmamantras is absent from the earliest sūtras of the Niśvāsa but is beginning to take shape in the latest layer of the text, namely that constituted by the Niśvāsamukha and Guhyasūtra.

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36See Bakker 2002:400.
This, altogether, could lead us, at least, to the conclusion that the Niśvāsamukha was composed sometime later than the sūtras of the Niśvāsa. The model of the five streams in the Niśvāsamukha is as follows:

\[nandikeśvara uvāca|\
śṛṇvantu ṛṣayas sarve pañcadhā yat prakīrtitam|\nlaukikaṃ vaidikaḥ caiva tathādhyātmikam eva ca|\na[timārgaṃ ca mantrākhyam]| --- |

**Nandikeśvara said:** all you sages, listen to that which is said to be five-fold: [1] worldly (laukikam), [2] Vedic (vaidikam), [3] relating to the soul (ādhyātmikam), [4] transcendent (atimārgam), and [5] Mantra (mantrākhyam) [...].

The Laukika is from the west face, Sadyojāta, (3:196cd); the Vaidika is from the north face, Vamadeva, (4:41); the Adhyātmika is from the south face, Aghora, (4:42); the Atimārga is from the east face, Tatpuruṣa, (4:131cd); and finally the Mantramārga is from the upper face, Iśāna, (4:135). The issue now is whether the group of the Niśvāsamukha’s five streams is an innovation of the Niśvāsamukha or not. There is a possibility that it was influenced by a passage from the Manusmṛti, for we encounter a related concept already attested in the Manusmṛti (2:117), which has been adopted later by the Viṣṇusmṛti (30:43):

\[laukikaṃ vaidikaṃ caiva tathādhyātmikam eva ca|\na[ādadīta yato jñānaṃ taṃ pūrvam abhivādayet]| |

“He should greet first the person from whom he received knowledge—whether it is the knowledge of worldly matters, of the Veda, or of the inner self.” (Olivelle 2005:101)

We have grounds to assume that the Niśvāsamukha 1:26cd laukikam vaidikam caiva tathādhyātmikam eva ca is formulated on the basis of the Manusmṛti (2:117ab), as the complete line is very similar: the line is copied verbatim with the singular exception of the Niśvāsamukha’s caiva in place of vāpi of the Manusmṛti—the meaning of these two expressions, however, is the same. Thus, we think, it is likely that the conceptual framework of the five streams of the Niśvāsamukha is based on the model of the three categories of knowledge of the Manusmṛti, with an extension of two more: the Atimārga and the Mantramārga. It is therefore quite possible that the Niśvāsamukha first developed that idea of five streams on the basis of the Manusmṛti.

We also find another different scheme of five streams in the Guhyasūtra (12:17–18). There the Śaiva Siddhānta was revealed by Iśāna, as in the Niśvāsamukha. But, the other four streams are different from those of the Niśvāsamukha. In the account of the Guhyasūtra, the remaining four streams are limited to the Paśupatas and connected to the four faces

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38Prof. Peter Bisschop provided this evidence to me.
of Śiva as follows: Vaimala was revealed by Tatpuruṣa; Pramāṇa by Aghora; Kāruka by Vāmadeva; and the doctrine of Lakulīśa by Sadyojāta.\(^\text{39}\)

\[
\text{paṅcābhis tu tataḥ sarvam yad bhūtam yac ca bhāvyati} |
\text{īśāna jataṃ vāmadevāt tu kārakam} |
\text{sadyāc ca lakulīśāntāḥ} \text{ paṅcābhedaḥ prakṛttitāḥ} |
\]

Since the Guhyasūtra’s account, too, is the revelation of five streams from the five faces of Śiva and the Mantramārga is connected with the upper face, Īśāna,\(^\text{44}\) it cannot be denied that a prior template existed in Śaiva sources, which featured five streams. Thus it is also possible that both the Guhyasūtra and the Niśvāsamukha adopted and adapted the model of five streams and its association with five faces of Śiva from a third Śaiva source which is no longer extant. It is, however, likely that the Niśvāsamukha’s presentation of the five streams is an expanded version of the model of three streams of the Manusmṛti.

As discussed above, the Niśvāsamukha’s passage on this section is quite close to the Manusmṛti’s concerned passage. If this was the case, this phenomenon further indicates that early Mantramārgic Śaivism has its roots in brahmanical traditions. But the involvement of the five faces in the five streams may have come from some Śaiva source. Although we cannot be certain, one of the likely sources could be the Guhyasūtra.

There are some other Śaiva sources that refer to such five streams. For example, the Svacchandatana,\(^\text{45}\) the Pārvakāmika,\(^\text{46}\) and the Jayadrathayāmala (Sanderson 2006:157, fn. 7). Compared to these three texts, the list of five domains of religious action found in a quite different context in the Mṛgendrakriyāpāda,\(^\text{47}\) (and in the Mṛgendrapaddhatiṭīkā), is substantially different in both wording and order. The hierarchy in the Mṛgendra (8:79) is as follows: [1] mundane (loka); [2] the Vedic (āmnāya); [3] the transcendent (atimārgam); [4] the

\(^{39}\text{For the discussion of the these four divisions of the Pāśupata sects, see Sanderson 1988:664–667.}\)

\(^{40}\text{īśāne \text{I N; īśānaṃ \text{K; iśāne \text{W}}}}\)

\(^{41}\text{puruśāt \text{I conj.; puruṣa \text{NW; puruṣaṃ \text{K}}}}\)

\(^{42}\text{hrdayājanātāḥ tu kārakam \text{I conj.; hrdayāja jataṃ vāmadevāt tu kārakam --- N; hrdayājā \text{untu kārakam N; hrdayāja jataṃ vāmadevāt -- untu kārakam W}}\)

\(^{43}\text{sadyāc ca lakuliśāntāḥ \text{I conj.; Sanderson; sadyāc ca lakuliśāntāḥ NKw}; sadyoṣ ca lakuliśāntāḥ Kw; sadyāmba lakuliśāntāḥ W}}\)

\(^{44}\text{There is a widespread model of revelation of the five streams of tantric Śaiva knowledge that is found in a broad range of later scriptures. According to this model, the Siddhāntatantras come from the Īśāna face; the Bhairavanatras from Aghora; the Vāmatantras from Vāmadeva; the Bhūtatantras from Sadyojāta; and the Gāruḍatantras from Tatpuruṣa (see Hatley 2010:3). This is not our concern here.}\)

\(^{45}\text{Svacchandatana 11:43c–45b: laukikām devi vijñānam sadyojātād vinirgatam | vaidikām vāmadevaḥ tu adhyātmitam akṣaraḥ | puruṣāc cāttimārgābhyaṁ nirgatam tu varānane | mantrākhyaṁ tu mahājñānaṁ īśānāt tu vinirgatam.}\)

\(^{46}\text{Pārvakāmika 3:17c–18b: laukikām vaidikām ca eva tathādhyātmitam eva ca | atimārgam ca mantrākhyaṁ tu tantram etad anekadāḥ.}\)

\(^{47}\text{Mṛgendrakriyāpāda 8:78–79: lokāmnāyāttimārgābhissandhiśāsvātmakārayanoh | karmāni kṣetrikādīśaṅgartanagāntakāni tu | karmatattṛcchavairāryajanyāni triṣṇu dhāmasu | yogaviñānajanyāni parah parato mune.}\)
internal (abhisaṃdhi); and [5] the Śaiva. As we have seen above, in the case of the Niśvāsamukha, Svacchandatantra and Pūrvakāmika, the Atimārga is higher than the Ādhyātmika, but in the Mrgendra their positions are reversed. Bhaṭṭa Nārāyaṇaśeṣa ad loc., however, notes that the Atimārga should be higher than the Ādhyātmika, as the Niśvāsamukha’s claim is that their sequence according to purpose (arthakrama) should outweigh the order in which they are read (pāṭhakrama). It is noteworthy that the Mrgendrapaddhatīṭkā (T. 1021, pages 217–218) quotes verses 8:78–79 from the Mrgendra, but, in commenting on them, it alters the hierarchy found therein (it puts Atimārga in a higher position than Ādhyātmika).

Although all these sources refer to the same five streams, except for the Svacchandatantra, they do not refer in this context to the five faces of Śiva. In any case, what is special is that the account of the Niśvāsamukha of the five streams is expansive in nature. The Niśvāsamukha is the only source that puts forward a full presentation on the four streams: [1] Laukika, [2] Vaidika, [3] Ādhyātmika, [4] Atimārga. This kind of long presentation is found nowhere else.

Now let us briefly look at the Niśvāsamukha’s descriptions of the five streams individually.

1. The laukika dharma as taught in the Niśvāsamukha is meant for uninitiated householders devoted to Śiva. It teaches this dharma to us as follows:

\[
\begin{align*}
\text{kūpavāpī grhodyāna} & \quad | \\
\text{--- tha maṇḍapāḥ} | \\
\text{dānatīrthopavāsāni vratāni niyamāni ca} & | 1:53 \\
\text{bhakṣyābhakṣyaparīhāraṃ japahoman tathārcanam} & | \\
\text{jalāgnibhr̥gupāto hi tathānaśanam eva ca} & | 1:54 \\
\text{vidyamānanivṛttiś ca guruvṛddhabhipājanam} & | \\
\text{laukikāṃ kathitaṃ hy etad} & | 1:55c
\end{align*}
\]

[Attending to] wells, ponds, houses, gardens […] [and] courtyards (maṇḍapāḥ), donations, pilgrimages (tīrtha), fasting, religious observances and restraints; [eating] what may be eaten and avoiding what may not (bhakṣyābhakṣyaparīhāram); mantra recitations and sacrifices (japahomam); [committing suicide by] falling into water or fire or from a cliff; fasting, renouncing possessions (vidyamānanivṛttiḥ) and honouring teachers and aged people; this is what I have taught as laukika.

This is a brief summary of what the text announces as laukiko dharma, but what is actually taught in the text is as follows (chapter 1 to 3):

The first chapter calls for the making of a water-fountain, lotus-pond, temple-garden, and the offering a house; bathing a liṅga in milk, clarified butter, curds, and water; the offering of flowers, fragrance, incense, clothes, ornaments, edibles, banners,
mirrors, and awnings; the offering of lamps and an umbrella, cows, goats, sheep, buffaloes, horses and elephants; the offering of servants and maids; the offering of cleansing and besmearing a linga; the offering of singing, dancing, and playing a lute and other musical instruments in the vicinity of a linga; keeping vigil on the eighth and fourteenth days of the dark half of the month; fasting and taking refuge in Śiva. This chapter also records a tradition of offering a certain muktimandapa to Śiva (1:114c–115b). A muktimandapa as an object of offering is little known elsewhere (see 1:114c–115b and our annotation thereon).

The second chapter calls for the making of a linga and installing it in a temple; constructing a temple and installing a figure of one of the following deities: Viṣṇu, Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mother goddesses, the Sun, Agni, Indra, Kubera, Vāyu, Dharma or Varuṇa in it; making a bridge; making a causeway on a muddy path; digging a water channel; making a hut, an abode or a pavilion; giving different kinds of donations. In this chapter too, the text provides us with material on traditions that are otherwise little known, or sometimes even not knowable through other sources. In 2:64 we come across a passage which is about offering a woman. We are not told to whom the woman is to be offered. The recipient, most probably, is either a Brahmin or Śiva, as the text constantly mentions these two recipients throughout.48 If it was Śiva who was the recipient here, the text then must have hinted at the practice of offering a Devadāsī “servant of god.” If a Brahmin was the recipient, it would be an unusual practice. However, the text proceeds (2:65) with the offering of lovemaking, presented as a physical, not a symbolic, act with beautiful women (ratisatran tu satataṃ varanārīṣu dāpayet). Whoever be the recipient, and whether or not the text is recording an actual practice, this tradition is not known from other sources. The text teaches the worship of Kāmadeva (3:142c–146) on the thirteenth day of a fortnight. Although, the worship of Kāmadeva is not unknown,49 the emphasis on the worshiping of him among other gods, such as Brahmā, Viṣṇu and Śiva, elevates the status of the deity Kāmadeva. This suggests that the place of Kāmadeva as a divinity to be worshipped was relatively high at this period.

The third chapter, for its part, calls for the following: bathing in prescribed rivers or lakes; committing suicide in a river or in a fire; going on pilgrimages to places sacred to Śiva; and to the ones sacred to Viṣṇu; practising observances; following procedures for fasting and worshipping (in both halves of a month for one year) Śiva and other deities (Brahmā, Agni, Kubera, Gaṇeśa, the Nāgas, Skanda, the Sun, Śiva, Mahādeva, Yama, Dharma, Keśava, Kāmadeva, again Śiva and the ancestors) on the days of the lunar fortnight that are sacred to them.50

48 In one occasion the text (2:117ff.) mentions other recipients too, but it does so while it is presenting a hierarchy of recipients.
49 See Benton 2006:94.
50 Twelve names are to be used for each of these deities during twelve months, starting from Mārgaśīrṣa to
The text tells us about various offerings such as a golden carriage, weapon, or an emblem of a deity with that deity’s name engraved on it (see 3:160ff). It also records a custom of offering a golden man (puruṣa) with the name of one’s ancestor(s) on it on the new-moon and full-moon days (3:193–196). This information is not known from other sources.

Kārttika for each fortnight on their respective tithis. In the case of some deities, the number of names does not match twelve. We present here the names as attested in the text:

- **Piṭrs**: No such names are mentioned.
Table 1: Deities, their days, and their object of donation

<table>
<thead>
<tr>
<th>day of fortnight</th>
<th>deity to be worshiped</th>
<th>gift to be offered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pratipad</td>
<td>Brahmā</td>
<td>golden lotus</td>
</tr>
<tr>
<td>Dvitīyā</td>
<td>Agni</td>
<td>golden goat</td>
</tr>
<tr>
<td>Tṛtīyā</td>
<td>Yakṣa</td>
<td>golden mace</td>
</tr>
<tr>
<td>Caturthī</td>
<td>Gaṇeśa</td>
<td>golden elephant</td>
</tr>
<tr>
<td>Pañcamī</td>
<td>Nāgas</td>
<td>golden padma</td>
</tr>
<tr>
<td>Śaṣṭhī</td>
<td>Skanda</td>
<td>golden peacock</td>
</tr>
<tr>
<td>Saptamī</td>
<td>Aditya</td>
<td>golden horse</td>
</tr>
<tr>
<td>Aṣṭamī</td>
<td>Śaṅkara</td>
<td>[golden] bull</td>
</tr>
<tr>
<td>Navamī</td>
<td>Mahādevī</td>
<td>[golden] lion</td>
</tr>
<tr>
<td>Daśamī</td>
<td>Yama</td>
<td>[golden] buffalo</td>
</tr>
<tr>
<td>Ekādaśī</td>
<td>Dharma</td>
<td>[golden] bull</td>
</tr>
<tr>
<td>Dvādaśī</td>
<td>Viṣṇu</td>
<td>[golden] Garuḍa</td>
</tr>
<tr>
<td>Trayodaśī</td>
<td>Kāmadeva</td>
<td>golden bow</td>
</tr>
<tr>
<td>Caturdaśī</td>
<td>Parameśvara</td>
<td>[golden] bull</td>
</tr>
<tr>
<td>Amāvaśī/Pūrṇimā</td>
<td>Piṭṛs</td>
<td>golden man</td>
</tr>
</tbody>
</table>

Nārāyaṇaṇaṅṭha,\textsuperscript{51} and the \textit{Mṛgendrapaddhatiṭṭika}\textsuperscript{52} all seem to have the same understanding of \textit{laukika dharma} related with social meritorious deeds. For Kṣemarāja, however, it means something different and encompasses: livelihood; penal code; the art of government; Āyurveda; Dhanurveda etc.\textsuperscript{53} The \textit{Niśvāsamukha}'s understanding of the \textit{laukika dharma} is different. It is not only social meritorious deeds as Nārāyaṇaṇaṅṭha and \textit{Mṛgendrapaddhatiṭṭika} would explain it to be. Also, it does not involve Āyurveda, Dhanurveda and penal code as Kṣemarāja explains.

2. \textit{Vaidika dharma} is positioned above \textit{Laukika} in the hierarchy. It pertains to the four \textit{āśrama}s (1:55d): \textit{vaidikaṃ cāturāśramam}. The \textit{Niśvāsamukha} (4:1–41) teaches that the four life-stages and their observances lead one to the abode of Brahman,\textsuperscript{54} whereas the \textit{Laukika dharma} only leads up to heaven.\textsuperscript{55} Sanderson (2006:157) writes in this regard:

The distinction between this and the \textit{Vaidika} religion (\textit{vaidiko dharmah}) is

\textsuperscript{51}See the commentary of Nārāyaṇaṇaṅṭha on \textit{Mṛgendratantrakriyāpāda} 8:79: \textit{tatra lauṅkīnaṁ tāvat karmāṇi vāpi kūpūparpaṇāṁni pūrtākhyānāṁ}.

\textsuperscript{52}T. 1021, pp. 217, line 15: \textit{kūptaṭākādikaraṇaṁ param pūrtam ucyate}.

\textsuperscript{53}Kṣemarāja’s commentary on \textit{Svachchandatantra} 11:44: \textit{lauṅkīnaṁ vārtādaṇḍanītyāyurvedadhanurveda-nāṭyavedādipratipādyakṛṣinayānacikitsādīvijñānān}.

\textsuperscript{54}Niśvāsamukha 4:39: \textit{evaṁ yo varttate nityaṁ sa yāti brahmalaṅkām| brahmaṇā saha modeta brahmaṇī sa tu ītyate}.

\textsuperscript{55}Niśvāsamukha 1:52cd: \textit{lauṅkīnaṁ sampravakoṣyāṁ yena svargaṁ vrajaṁti te}.
that the latter is the practice of the celibate life-stages. It comes above the Mundane in the hierarchy of paths because we are told that while the Mundane leads only to heaven (svargaḥ), this may go beyond that transient reward to bestow [what it takes to be] liberation.

Nārāyaṇakaṇṭha, and the Mrgendrapaddhatiṭṭika see the vaidika stream as being concerned with soma sacrifices and the like. This understanding is completely different from that of the Niśvāsamukha. Kṣemarāja, again, has still a different view, which focuses on nitya, naimittika and kāmya sacrifices.

3. Ādhyātmika dharma is understood as the teaching of Sāṅkhya and Yoga:

ādhyātmikaṃ pravakṣyāmi dakṣiṇāsyena kīrttitam |
sāṃkhyañ caiva mahājñānaṃ yogañ cāpi mahātore || 4:42 ||

[Now] I will teach the [dharma] called ādhyātmika with [my] southern face: [namely] the great knowledge of Sāṅkhya and Yoga, O you who observe the mahātore.

To take only the teachings of Sāṅkhya and Yoga as Ādhyātmika is unusual. The Upaniṣads, which are mainly devoted to teaching Ādhyātmika religion, are curiously missing here. We do not understand why they are are not mentioned by the Niśvāsamukha. Medhātithi and Kullūka, commenting on the verse of the Manusmṛti (2:117) which, we think, might be the basis for the fivefold scheme of the Niśvāsamukha, understand ādhyātmika in a conventional sense. To the former it is the knowledge of brahman: ādhyātmikam brahmajñānam, and to the latter it is something related to the Upaniṣadic knowledge of the Self: ādhyātmikavidyā atmopanisādvidyā. Nārāyaṇakaṇṭha (commentary on Mrgendrakriyāpada 8:79) expounds this usual sense: abhisandhirūpāṇi vairāgyatmakāni. For the author of the Mrgendrapaddhatiṭṭika, and Kṣemarāja too, the meaning has been narrowed down to the teachings of Yoga and Sāṅkhya.

4. Atimārga refers to the Pāśupata system, which, in this text, is said to be twofold. That is to say, it refers to Atyāśramins and Lokāttitas (Niśvāsamukha 4:88). The first

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56 The commentary on Mrgendrakriyāpada 8:79: ānutāṃyo vedaḥ taduktāni tu karmāni api karmakṛcchrajānyāni somasamsthādirūpāṇi iṣṭaśabdena prasiddhāni.
58 The commentary on Svacchandatantra 11:44: vaidikaṃ nityanaimittikakāmyayajñānādāśvāram.
59 T. 1021:217: vairāgyaśabdenādhyātmikāni abhisandhirūpāni pātānjalasāṃkhyāni (conj.; pātapañjalasāṃkhyāni MS) karmāṇi ucyante.
60 The commentary on Svacchandatantra 11:44: ādhyātmikāṃ sāṃkhya-yoga-dīpāsūtīprkṣāpyaḥ pātānjalasāṃkhyāni (conj.; pātapañjalasāṃkhyāni MS) karmāṇi ucyante.
section teaches the Pāśupatasūtras in a versified form. The second section teaches the observances of the Kapālavratins and provides a systematic account of their cosmology. Sanderson 2006:158 writes:

... the Niśvāsamukha holds it ([i.e. Atimārga]) to be of two kinds (dviprakārakah). It outlines the first, which it calls “the Observance of those beyond the Estates” (Atyāśramavratam) in a rendering of the enigmatic prose Pāśupatasūtra into verses that are clear (where they are not lacunose through physical damage) and add a small amount of information found neither in the Śūtras nor in Kaṇḍinya’s commentary. The first level of the Atimārga, then, is that of the Pāñcārthikas. The rest of the section on the Atimārga introduces us to a new form of devotion to Rudra, which it calls Kapālavatāra (‘the observance of the skull’), the Lokātītavrata (‘the observance of those beyond the world’) and the Mahāpāśupatavrata (‘the observance of the Greater Pāśupatas’). It also refers to those who adopt this observance as the Mahāvratas.

Svachchandatantra 11:45–45, too, takes the Atimārga as referring to the Pāśupata system, and this is further spelled out in Svachchandatantra 11:179–184 (see Sanderson 2006:158–160). The Siddhāntasamuccaya (T. 284, pp.153, lines 1–2) of Trilocana says the same thing: atimārgaṃ punah pāśupatādīḥ. Sanderson (2006:158) points out that, when Kṣemarāja comments on Svachchandatantra 11:43–45 and 11:179–184, he does not distinguish the Atimārga and the Mantramārga in terms of non-Āgamic and Āgamic Śaivism (non-Āgamic and Āgamic Śaivism being Sanderson’s translations for atimārga and mantramārga):

“Thus when Kṣemarāja comments on the same list of five when it occurs at Svachchanda 11:43c–45b he does not see its distinction between the ‘Atimārga’ and the fifth as a distinction between non-Āgamic and Āgamic Śaivism. According to him – and he is, after all, one of the most influential of Āgamic authorities – the knowledge of the ‘Atimārga’ mentioned in the text is knowledge of the externals of Āgamic Śaivism itself, while the fifth level is knowledge of the core of the same system.”

He goes on to show convincingly (2006:162–163) why the redactor(s) of the Mrgendratantra and the commentator Bhaṭṭa Nārāyaṇakaṇṭha did not understand the Atimārga correctly as non-Āgamic Śaivism. We observe a complete misunderstanding of the sense of atimārga in the Tantrālokaviveka of Jayaratha, who, commenting on it at 13:346 asserts that it refers to such systems as Sāṅkhya and Yoga, which are placed higher than the laukika religion: atimārgo laukikamārgātītaṃ sāṅkhya-pāśupatādī. It is not clear what Abhinavagupta for his part may have
thought about the matter. After his enlightening discussion Sanderson (2006:163) concludes: “The term Atimārga, which I suggest we use for the non-Āgamic Saivism of the Pāśupatas and related systems, is extracted, then, from a stage of the tradition which predates our famous commentators and perhaps even some of the Āgamas themselves. But I make no apology for putting it back to use: the dominion of these commentaries over later tradition need not extend to us.” Note that for the author of the Mṛgendrapaddhatiṭīkā (T. 1021, p. 217), too, Atimārgins are equated with Pāśupatas.

5. **Mantramārga** refers to Āgamic Śaivism. The *Niśvāsamukha* (1:56c) tells us:  
\[
\text{mantrākhyāś ca tathā śaivāḥ} \quad \text{“and the followers of the mantra[-path] are Śaivas.”}
\]

For the author of the Mṛgendra (see Mṛgendrakriyāpāda 8:78) and Kāmika (see Kāmikapūrvabhāgaḥ 3:20ff.) the term has the same meaning. It is not clear, however, whether it does for Nārāyanakaṇṭha (on Mṛgendrakriyāpada 8:79), Kṣemarāja (on Svacchandatantrodyota 22:44) and the author of the Mṛgendrapaddhati (T. 1021:218).

### Origin and the Date of the Text

It is, at present, nigh on impossible to ascertain where and under what circumstances the *Niśvāsamukha* was composed. There are, however, some pieces of internal evidence, for example, the toponyms Naimiṣāraṇya “Naimiṣa forest” (1:2, 1:5) and Devadāruvana “pine forest” (1:11), the first two places mentioned in the *Niśvāsamukha*, are in all likelihood in the northern part of India. Naimiṣāraṇya may be on the bank of the river Gomatī in Uttar Pradesh (Bisschop 2006:217). Although we do not know the exact location of the Devadāruvana, Bisschop (2006:255) pointing to the evidence of the *Skandapurāṇa*, suggests that this place is situated somewhere in the region of the Himavat “snowy mountains.” He explains (2006a:195): “Most of the Purānic sources agree that it is a Himalayan mountain.”

As stated above, these places are not just important because they are located in a particular region, but also because they are imbued with potent religious connotations. The Naimiṣāraṇya is a place that was greatly praised and made famous in the *Mahābhārata* (Bisschop 2006:217) and Purāṇas are believed to have been first recited there. Therefore this site is strongly associated with brahmanical traditions. The Devadāruvana, however, has a Śaiva flavour. As argued above, this site is connected to the development of early Śaivism.⁶² Besides these two famous forests, the *Niśvāsamukha* holds two other famous places in high regard: Mahālaya (3:27) and Kedāra (3:28). The text speaks of Mahālaya thus:

\[
\begin{align*}
\text{mahāpralayasthāyati ca sraṣṭānu grahakārakaḥ} \\
\text{darśanād eva gacchante padan divyaṁ mahālaye}
\end{align*}
\]

⁶²For the mythical story of the site see (Bisschop 2006:79).
“He who stands in Mahāpralaya (mahāpralayasthāyī)\textsuperscript{63} is the creator and agent of grace; from merely (eva) seeing him in [the sacred site of] Mahālaya, people will attain (gacchante) [in the next life] a celestial state of being.”

Mahālaya is the summit of Himavat where Mahādeva, according to Purānic traditions, planted his foot-print. This is again one of the holiest places of Śaivas in ancient times (Bisschop 2006:66). Although the exact location of Mahālaya remains obscure, it is located somewhere in the Himalayas.

Kedāra is treated as a special place and is imbued with extraordinary features (Niśvāsamukha 3:28a–29a). It is stated that by dying in any site of the pañcāṣṭaka, a group of forty pilgrimage places, one goes up, penetrating the shell of the egg of Brahmā to a world of the same name as that site, and will not be reborn in this world again. On the other hand, by merely drinking water from the sacred site of Kedāra one can obtain the fruit of attaining the five divine sets of eight sacred places. Kedāra also appears in Guhyasūtra 7:115, and the elaborate legend of its origin and significance is recounted in chapter 16 of the Guhyasūtra\textsuperscript{64}.

Also the mention of Kardamāla among auspicious places for bathing (3:12–13) deserves some comment.

\begin{verse}
śoṇapuṣkaralohitye mānase sindhusāgare |
brāhmāvartte karddamāle snātē ca lavaṇodadhau || 3:12 ||
sarva-pāpavāśuddhātmā pitṛdevāṃś ca pūjayet
\end{verse}

“Having bathed in the Šoṇa [river], Puṣkara [lake?] or Lohitya [river] (śoṇapuṣkaralohitye), in [lake] Mānasa, in the place where the Indus meets the ocean (sindhusāgare) or in Brahmāvartta, or Kardamāla or in the salty ocean, one becomes free from all sins [and] one should [then] worship one’s ancestors and the gods.”

All these places are well-known pilgrimage sites, except Kardamāla. Prof. Bisschop, in his paper presented in the second International Workshop on Early Tantra, July 2009, on “Purānic” Topography in the Niśvāsa,” suggested that this place may have some connection with the Pāśupatas. He also argued that this passage, if not borrowed from an earlier source(s), could indicate the origin of the text, as this little known place is here placed among well-known sites. The evidence of toponyms suggests that the origin of the Niśvāsamukha could be somewhere between the Himavat and modern Gujarat, if the particular toponyms were not simply drawn from other sources. This point will be clear if one considers the pañcāṣṭaka toponyms.

\textsuperscript{63}Perhaps this is to be understood in two ways: “He who remains [even] in a period of total resorption [of the universe]” and “He who stands in [the sacred site called] Mahā(pra)laya”.

\textsuperscript{64}For the full treatment of Kedāra and the creation of these texts see p. 40 onwards.
There is a list of forty pilgrimage sites known as the pañcāṣṭaka “the group of five ogdoads” (see TAK2, s.v. guhyāṣṭaka) in Niśvāsamukha 3:19–22. Most probably, the Niśvāsamukha has simply adopted the list of pañcāṣṭaka from an earlier source, in which case its own origin need have nothing to do with the list. We cannot, thus, take the list as evidence to locate the origin of the text. In addition, we come across a list of rivers in Niśvāsamukha 3:2–8. This list also cannot be taken as evidence to locate the origin of the text, as the Niśvāsamukha once again may have borrowed it from some earlier source, since lists of rivers appear in a vast range of texts.

The Prākṛtic words in the text might serve as a further, although limited, indicator of its origin. The text uses Prākṛtic vowel-sounds, such as sāyojya for sāyujya, in many cases (1:41d, 1:79c, 1:79a, 1:83a, 1:86c, 1:89d, 1:91a, 1:94c, 1:96b, 1:99b, 2:18c, 3:29a, 3:86d, 3:145c, 3:150c, 3:191b and 4:87d). Similarly, it records a further Prākṛtic vowel, vāgeśyām for vāgīśvaryām in 4:95a and 4:126c. There are some more instances of Prākṛtic influence in the Niśvāsamukha. For example, the omission of the final t in optatives; and special word formations, for example catālīśa. Such Prākṛtic forms once again lead to the conclusion that the language used is more likely northern than southern. If the text had a southern origin we would expect other sorts of deviations from standard Sanskrit, for instance: masculine nouns might be treated as neuter in gender; Prākṛitisms like catālīśa would be rare. Prākṛtic phonetic shifts are much less likely to be found in the non-standard Sanskrit written in Dravidian-language-speaking areas, in which Prākṛits were not spoken. All in all we can conclude that a North Indian origin of the text appears most plausible.

The dating of the Niśvāsamukha remains an open question. The sole manuscript of the Niśvāsa we have is from 9th-century Nepal. Although the manuscript is not dated, the script (“Licchavi”) used to write it appears in all likelihood to date from the 9th century (Goodall et al. 2015:103ff.). This provides us with the terminus ante quem. We come across two blank spaces in this manuscript where some letters are missing: fol. 50v, line: 4 and fol. 52r, line: 4. If these gaps reflect damage to the exemplar, this would mean that the scribe of the extant manuscript was working from a manuscript that was already worn and therefore perhaps old.

Goodall et al. (2015:471–472) mentions the possibility that the manuscript did not copy at least one folio from its source. This means, the manuscript that we have is a copied one, which also leads us to suppose that there existed at least one manuscript before the present one. This pushes back its terminus ante quem, but we are not sure by how much.

The dating of the other books of the Niśvāsatattvasaṃhitā might serve as a valuable indicator for the time-frame of the Niśvāsamukha as well. Goodall et al. (2015:35) assumes that the whole corpus of the Niśvāsa was probably composed between the middle of the

65 We are not able to offer the exact source of it. It is possible, however, that the source of the Niśvāsamukha was the Śivadharmasāstra, as its teaching is similar in nature, and the date of the latter work is, we think, earlier.
66 See the footnote on verse 4:107 for the form catālīśa.
67 See also Goodall et al. 2015:72–73.
68 For more details, see the discussion of the manuscript of the Niśvāsa, p. 92 ff.
fifth and end of the seventh century. For Goodall, the text

...begins, we think, with the *Mālasūtra* (c. 450-550 AD) and is completed with the *Niśvāsamukha* and *Guhyaśūtra* probably by the end of the seventh century. The pointers may be broadly grouped under the (partially overlapping) heads of palaeography; iconography; terminology; theology; social religion; and intertextuality (allusion within the *Niśvāsa* to other literature and allusions in other literature to the *Niśvāsa*).

Bakker (2014:9), however, without yet having seen Goodall et al.’s completed edition, has expressed doubts about this dating of the *Mālasūtra*, and instead places it a century later. Instead, he voices the possibility that the *Mālasūtra* and the *Skandapurāṇa* may have evolved around the same period. Goodall et al. (2015:22) present a relative chronology of the *Niśvāsa*-corpus, which depicts how the works evolved in relation to each other.

We are therefore confident that the *Mālasūtra* was followed by the *Uttarasūtra*, which was followed by the *Nayasūtra*, which was in turn followed by the *Guhyaśūtra*, exactly the order in which those works are transmitted in the manuscript.

This too, does not help us further delimit the possible time-frame of the *Niśvāsamukha*. Had it been possible to establish the direction of borrowing between the *Guhyaśūtra* and the *Niśvāsamukha*, we could have dated the *Niśvāsamukha* more precisely. The geographical evidence of the pilgrimage site Kedāra (see also p. 40 onwards), shared by both texts in close proximity, could have helped us to narrow down the possible date of the *Niśvāsamukha*. Unfortunately, we cannot establish the way of borrowing of these passages. Thus, we can not use this evidence to limit down the date of the *Niśvāsamukha*.

There are some parallels shared by the *Niśvāsamukha* and Purāṇic sources. For example, *Niśvāsamukha* 1:2ab: *aṣṭāśītisahasrāṇi ṛṣīṇām ūrdhvaretasām*. is paralleled by the *Brahmāṇḍapurāṇa* (1:7:180ab and 1:21:170cd) and the *Viṣṇupurāṇa* (1:6:36ab). Similarly, *Niśvāsamukha* 1:126c–127b (*bukasya karavīrasya arkkasyonmattakasya ca\|caturṇṇāṃ puṣpajātīnāṃ sarvam āghrāti śaṅkaraḥ.*) is almost an exact parallel of *Skandapurāṇa* 28:31abcd (*caturṇṇāṃ puṣpajātīnāṃ gandham āghrāti śaṅkaraḥ\|arkasya karavīrasya bilvasya ca bukasya ca*).

*Niśvāsamukha* 1:71ab (*śataṃ sanmārjane puṇyaṃ sahasram upalepane* ca) is also closely paralleled by *Skandapurāṇa* 27:24ab (*saṃmārjanaṃ pañcaśatam sahasram upalepanam*). Although the first *pāda* is slightly different, we have found *saahasram upalepanam* nowhere else except in these two texts and the *Śivadharmasaṅgraha*, which has borrowed from the *Niśvāsamukha*.

Once again, the parallels shared by the *Niśvāsamukha* and Purāṇic sources could shed some light in this issue if we, again, could determine the direction of borrowing. There is, however, no indication of direct borrowing, as these verses could be either floating ones of some Śaiva sources or both sources (*Niśvāsamukha* and the Purāṇas) might be making use
of a third common source. The *Niśvāsamukha*’s connection with these old Purāṇic sources, anyway, testifies to the antiquity of the *Niśvāsamukha*.

There is, however, one important case of overlapping material in which direction can be determined. We have noted (p. 61 ff.) that chapters 5–9 of the *Śivadharmasaṅgraha* and the text of the *Niśvāsamukha* are closely related. Having examined this relation in greater detail, we have concluded that the *Śivadharmasaṅgraha* is later than the *Niśvāsamukha* (see below). Dr. Anil Kumar Acharya in a recent study (2009*:91) places the date of the *Śivadharmasaṅgraha* between the 9th and 10th centuries. We know that the *Niśvāsamukha* was composed earlier than the 9th century because of its extant manuscript of the 9th century.

Another important text to take into account is the *Pāśupatasūtra*. *Niśvāsamukha* 4:70c–88 paraphrases the *Pāśupatasūtra*. The latter text, therefore, certainly precedes the former. If any influence of Kauṇḍinya’s commentary on the *Niśvāsamukha* could be established, a more precise dating would be possible. As we shall see (p. 46) there is considerable additional information in the *Pāśupata*-section of the *Niśvāsamukha* compared to the *Pāśupatasūtra*, but we cannot trace close influence of Kauṇḍinya in these blocks of the text. The Vedic section (4:2–41) of the *Niśvāsamukha*, as well as some part of the Laukika section, borrows from the *Manusmṛti*. This again means little regarding the dating of the *Niśvāsamukha*, as the *Manusmṛti* is such an early text that it cannot be compared with the *Niśvāsamukha* as to fix its time of composition.

There is one further piece of evidence that is relevant to us here. It is likely that the *Svacchandatantra* was redacted after the *Niśvāsa* corpus, for the former borrows a large amount of text from the latter (see Sanderson 2006:160ff.). For example, Sanderson (2006:160), commenting on the sketch of Atimārga in the *Svacchandatantra*, writes,

... I propose that this explanation of the term Atimārga is not that of the *Svacchanda* itself, and that on the contrary his source exactly confirms the use of the *Niśvāsamukha*. This conclusion rests on *Svacchanda* 11.179c–184.

More recently (2009:50), Sanderson argued for the following:

it is clear in my view that the *Svacchandatantra* was redacted after the formation of the *Niśvāsa* corpus, the *Tantrasadbhāva* after the *Svacchanda*, the *Kubjikāmata* after the *Tantrasadbhāva*, the hexad of the *Jayadrathayāmala* after the *Kubjijāmata*, and the remaining three hexads after the first.

On the basis of Sanderson’s arguments, it is evident that the *Niśvāsamukha* is earlier than the *Svacchandatantra*. On the strength of this conclusion, we can venture to say that the *Niśvāsamukha* was composed before the *Svacchandatantra*. Since the date of the *Svacchandatantra* is an open question, the exact dating of the *Niśvāsamukha* remains a complicated issue, as pointed out by Goodall et al. (2015:22):

69The introductory part of the first chapter and the section on Ādhyātmika and Atimārga (i.e. after verse 4:41) are not attested in the *Śivadharmasaṅgraha*. 
More problematic is the relative date of the Niśvāsamukha in the corpus. Being professedly an introduction, it presupposes the existence of at least one sūtra for it to introduce, but because it does not discuss the subject matter of the sūtras, it is difficult to judge whether or not it was written when all of them were already in existence and constituted together a Niśvāsatattvasaṃhitā.

In the final end, we agree on the proposition of Goodall et al. (2015:35) that the Niśvāsamukha was redacted before the eighth century, probably sometime during the 7th-century. The precise date of the text, however, still needs further investigation.

Parallels and Borrowings

As already indicated above, the Niśvāsamukha seems to be largely dependent on outside sources to create its body of text. The Niśvāsamukha mentions the five religious systems—[1] Laukika, [2] Vaidika, [3] Ādhyātmika, [4] Atimārga, and [5] Mantramārga—and specifically deals with the first four in its teaching, while only alluding to the fifth. Since the Niśvāsamukha concerns itself to introduce the first four types of religious groups, it is natural that it makes use of the relevant sources of these systems. Although we do not find parallels to what the Niśvāsamukha teaches in all cases, it is likely that in many cases the particular text is not original to the Niśvāsamukha.

A large part of the Laukika section of the Niśvāsamukha may have been composed on the basis of external sources, as we come across similar materials in other texts, both Śaiva and non-Śaiva. Thus, the Aṣṭamūrti hymn (1:30–41), the list of the pañcāṣṭaka (3:19–22), the list of rivers (3:2–8) and the famous Liṅgodbhava (1:172–185) story are not probably the Niśvāsamukha’s innovations. The descriptions of Cāndrāyaṇa (3:43), Yaticāndrāyaṇa (3:45), and Śiśucāndrāyaṇa observances (3:46), and the names of the ancestors of the four castes (3:155) are borrowed from the Manusmṛti.

Likewise, Niśvāsamukha 1:167c–168b is exactly paralleled by Śivadharmaśāstra 1:14c–15b; Niśvāsamukha 2:2 is closely paralleled by Śivadharmaśāstra 3:77c–78b; Niśvāsamukha 2:91cd is redolent of Śivadharmaśāstra 12:72; the notion of a gradation of recipients (pātra) in the Niśvāsamukha 2:117–19 also seems to have some connection with the account in Śivadharmaśāstra 7:69–71. (see p. 54 for more details). Niśvāsamukha 1:2ab is paralleled by Brahmāṇḍapurāṇa 1:7:180ab and 1:21:170cd, and Viṣṇupurāṇa 1:6:36ab; Niśvāsamukha 1:126c–127b is paralleled by Skandapurāṇa 28:31abcd; Niśvāsamukha 1:71ab is closely paralleled by Skandapurāṇa 27:24ab. (see above p. 32). The Vedic section (4:2–41) of the Niśvāsamukha, as well, has partly borrowed from the Manusmṛti. As we have discussed above (p. 13) the Ādhyātmika section, dealing with the systems of Sāṅkhya and Yoga, seems to be modelled on the basis of their earlier respective sources. The Atimārga sections, the teachings of the Pañcārthas and Kāpālikas, as well are fashioned using the sources of those traditions.
There are a few texts that have citable parallels with the Niśvāsamukha and that, being unquestionably younger than the Niśvāsamukha, we are not going to discuss individually: The division of the five streams of knowledge found in Niśvāsamukha 1:26c–27b is paralleled in Pūrvakāmika 1:17c–1:18b; the Aṣṭamūrti-hymn in Niśvāsamukha 32–39 is paralleled in Prayaogamaṇja 1:19–26, Tantrasamuccaya 1:16–23, and Śaṅkara-devapaddhati 26:56–63; and Niśvāsamukha 2:82c–86b in Somaśambhupaddhati 1:6:5–8, Kriyākramadyotikā (§ 67, p.134), and Ātmārthapūjāpaddhati (attributed to Suprabhedāgama), while the first two lines are found in the Jñānaratnāvalī fol. 126b (also attributed to the Suprabhedāgama) (R 14898, p. 144).

Parallels with other Books of the Niśvāsatattvasaṃhitā

Among the parallels that we will examine more closely, let us begin with the Niśvāsamukha and the other books of the Niśvāsatattvasaṃhitā, starting with the first three sūtras: the Mālasūtra, Uttarāsūtra and Nayasūtra. The cosmology taught in the Niśvāsamukha (4:88c ff.) and the cosmology of the Mālasūtra (5:3ff.) are quite similar. We are not, however, able to show if one of the two was serving as a source to the other or both were relying on a third common source.

The Niśvāsamukha seems to have no connection with the Uttarāsūtra. It, however, has a strong connection with the Nayasūtra. The sections on yoga in the Niśvāsamukha (4:50ff) and the Nayasūtra (4:105ff) are very similar. A phrase in 4:60ab (ṛṣṭov kathinārūpeṇa śṛṇu dehe yathā sthitā) of the Niśvāsamukha matches exactly what we find in the Nayasūtra (2:23). Another example of this kind of parallel is the list of eight yogic postures in the Niśvāsamukha and Nayasūtra. These are: Svastika, Padma, Bhadra, Ardha-candra, Prasāritam, Sāpaśraya, Añjalika and Yogapaṭṭa. The verse that records this list in Niśvāsamukha 4:50 is as follows:

svastikāṃ padmaṃ bhadraṃ tv ardhaḥcandraṃ prasāritam||
sāpaśrayaṃ añjalikāṃ yogapaṭṭaṃ yathāsukham||

And the verse that records the list in the Nayasūtra (4:14c–15b) is:

svastikāṃ padmaṃ bhadraṃ ardhaḥcandraṃ prasāritam||
sāpaśrayaṃ añjalikāṃ yogapaṭṭaṃ yathāsukham||

The only difference is that where the Nayasūtra reads ardhaḥcandraṃ, the Niśvāsamukha reads tv ardhaḥcandraṃ. In this context, Niśvāsamukha 4:65c–66d and Nayasūtra 3:21c–22d

Later on, the Nayasūtra presents the eight yogic postures in a slightly different phrasing: āsanaṃ padmaṃ bhadraṃ svastikāṃ bhadraḥcandraṃ sāpaśrayaṃ añjalikāṃ yathāsukham. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra presents the eight yogic postures as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ. The version of the Nayasūtra runs as follows: śiddhaḥ ca saha sambhāṣaṃ yadd tannayatāṃ gataḥ.
may also serve as evidence for the relation between the two texts. As stated before, we can not ascertain which text borrowed from which source at this point. Since this is a well-known list of yogic postures, both texts may go back to a common source.

The descriptions of prāṇāyāma in the Niśvāsamukha and in the Nayasūtra\(^{72}\) are also closely related. We see that both texts teach three types of prāṇāyāma: kumbhaka, recaka and pāraka. The definition of kumbhaka, recaka and pāraka is basically the same in both texts, the Niśvāsamukha’s being more elaborate and the Nayasūtra’s more concise. Further, there are two other categories relating to prāṇāyāma taught in the Nayasūtra: external and internal.\(^{73}\) The Nayasūtra (4:113d) states that the internal prāṇāyāma is of four kinds, the fourth being supraśānta, which is not found in the Niśvāsamukha.

We do find a close connection between these two texts in the section on dhāraṇā, “fixation.” Niśvāsamukha 4:57c–61 teaches four types of fixation, in the following order: air, fire, earth, and water. The Nayasūtra, for its part, teaches five types of dhāraṇā, in the following order: air, fire, earth, water and ether.\(^{74}\) Both texts show their account of fixation relating to the same first four elements, but the Nayasūtra adds the ether. This makes them unique compared to other Śaiva sources which have different sequences.\(^{75}\)

Another relevant topic shared by both texts in their yoga section and commonly taught in the Śaiva yoga system is karaṇa. Karaṇa is a term for what is done once a yogin has assumed a yogic posture, before doing prāṇāyāma “breath control.”\(^{76}\) What is taught in the Niśvāsamukha (4:51) and in the Nayasūtra (4:106ab) is effectively the same procedure. Only the wording of the verses differs a little. Neither employs the term karaṇa.\(^{77}\)

Given the close relationship between these two texts, we wish to determine which one borrowed from the other. We should not, however, forget that this kind of yoga chapter is common to many Śaiva texts and that therefore, both the Niśvāsamukha and the Nayasūtra may have based themselves on some other source.

A large proportion of text is also shared by both the Niśvāsamukha and the Guhya-sūtra, including an account of the pañcāṣṭaka, “five ogdoads.”\(^{78}\) The accounts found in the

\(^{72}\)The version of the Niśvāsamukha is: prāṇāyāmaṁ pravakṣyāmi trisprakāraṁ samābhyaśeat || 4:54 || virecyāpūrya saṃruddhaṁ kumbhakaṁ parikīrttitam | pūrayec ca svakaṁ dehaṁ yāvad āpūritaṁ bhavet|| 4:55 || pūrakas tu samākhyātah prāṇāyāmaṁ devīyakāḥ | niṣkrāmayati yo vāyuṁ sv[a[deḥ]] --- || 4:56 || sa recakas samākhyātah prāṇāyāmas trīyakāḥ 4:57ab. The Nayasūtra’s version is as follows: recanāt pūraṇād rodhāt prāṇāyāmas trayaḥ smṛtaḥ | 4:111ab.

\(^{73}\)Nayasūtra 4:111cd: sāmānyād bahir etāni punaś cābhyaantarāni ca |

\(^{74}\)Nayasūtra 4:115–116: vāyavīn dhāraye ’ṅguṣṭhe āgneyīṁ nābhimadhyataḥ | māhendrīṁ kaṇṭhadeśe tu vāruṇīṁ ghaṇṭikeṣu ca || 4:115 || ākāśadhāraṇā mūrdhni sarvasiddikarī smṛtā| ekadvitṛścatuḥpañca udghātaiś ca prasiddhyati|| 4:116 || .

\(^{75}\)We find a different sequence of fixation taught in Rauravasūtrasaṅgraha 7:6–10, Svāyambhuvasūtrasaṅgraha 20:4–28, Mutanigayagopāda 35c–65, Kīraṇa 58:18c–26b etc. in the order listed: fire, water, sovereign (iśa) and nectar (amṛta). For more details, see TAK3 s.v. dhāraṇā.

\(^{76}\)See TAK2 s.v. karaṇa for further details.

\(^{77}\)The Niśvāsamukha runs as follows: buddhott yogasanaṁ samyak rjukāyaḥ samādhiḥ | jīvaṁ tu tālukāṁ nāṣyaya dantāṁ dantāṁ na samśṛṣṭet |; and the Nayasūtra: tālujīvaḥ dantāśparṣiḥ samako nāṣadṛṣṭīgāḥ |

\(^{78}\)This is the translation of Goodall 2004:15, fn. 617. For a detailed treatment on the pañcāṣṭaka see Goodall
Niśvāsamukha and the Guhyasūtra are similar. Particularly striking is that Niśvāsamukha 3:22ab is hypermetrical, as is the corresponding half-verse Guhyasūtra 7:116ab. Both texts present their lists of these places similarly with regard even to the order of the items, with only small variations. The Niśvāsamukha reads vastrāpada and thaleśvara, where the Guhyasūtra reads bhastrāpada and sthaleśvara. These are perhaps significant variations, as the Guhyasūtra’s readings are closer to the original. Although the readings of the Guhyasūtra are better than those of the Niśvāsamukha, we cannot be sure that the Niśvāsamukha borrowed this chunk of text from the Guhyasūtra. As it is a common topic in Śaiva sources, the difference in readings may have happened because they draw on the list of the pañcāṣṭaka from different sources. Alternatively, the reading of the Niśvāsamukha may have decayed during transmission. Here we present the comparative list of the two texts:

Niśvāsamukha 3:19–25

amareśaṃ prabhāsañ ca
naimiṣaṃ puṣkaran tathā|
āsādhān dinḍimuṇḍiñ ca
bhārabhūtiñ ca lākulim ||

hariścandraṃ paraṃ guhyam
guhyam madhyamakeśvaram |
śrīparvataṃ samākhyātañ
jalpeśvaram atañ param ||
amrātikeśvarañ caiva
mahākālanathaiva ca |
kedāram uttamaṁ guhyam
mahābhairavam eva ca ||

Guhyasūtra 7:112–120

amareśaṃ prabhāsañ ca
naimiṣaṃ puṣkaran tathā|
āsādhān dinḍimuṇḍiñ ca
bhārabhūtiñ salākulim ||

pratyātmike mṛtā ye tu
te vrajanty eva tatpadam |
pratyātmike conj.; pratyātmikā NKW

hariścandraṃ paraṃ guhyam
guhyam madhyamakeśvaram ||
guhyam guhyam | K; guhyam guhyam° NW
śrīparvataṃ samākhyātañ
jalpeśvaram atañ param |
jalpeśvaram atañ | N; jāleśvaram atañ K; jalpaśvaram atañ W
amrātikeśvarañ caiva
mahākālanathaiva ca |
kedāram uttamaṁ guhyam
mahābhairavam eva ca ||

The list of the pañcāṣṭaka in the Niśvāsamukha appears in the Laukika section where the text purports lay religious duties. Thus, the Niśvāsamukha may have taken the list of the pañcāṣṭaka from the Śivadharma-type Laukika Śaiva source. Looking at these places listed in the pañcāṣṭaka here, they are clearly the famous Śaiva pilgrimage sites. The list of the Niśvāsamukha does not have the names for each group of eight, as we find them in other sources. The list, however, gives the name “most secret” paraṃ guhyam for Hariścandra.
and Madhyamakeśvara is named as secret (guhyam) (Niśvāsamukha 3:20f). Further, Kedāra is called “extreme[ly] secret” (atiguhya). This may indicate that the author was already familiar with the notion that these five groups bear the names of five levels. There is an additional line at the end of the section in the Niśvāsamukha (3:25cd) which reminds us of the pre-tantric notion of the pañcāṣṭaka. This line does not presuppose these places to be Śaiva worlds (bhuvana) named after the same names: snānadarśanapūjāḥ "By bathing, seeing or performing worship [there] one becomes free from all sins.” When the text moves further (3:26), however, it seems to suppose some divine abode called pañcāṣṭaka above the egg of Brahma (brahmāṇḍa). The text mentions that those who die in the worldly pañcāṣṭaka (i.e. pilgrimage places), they will go to the divine pañcāṣṭaka and do not come back again. This passage conceives a connection of the pilgrimage sites called pañcāṣṭaka to the cosmic pañcāṣṭaka. This account of the Niśvāsamukha, however, is not presented as a fully developed cosmic hierarchical set of the pañcāṣṭakas as in the Guhyasūtra.

In the Guhyasūtra, however, the list of the pañcāṣṭaka is presented more explicitly in a cosmic context. Each ogdoad in the Guhyasūtra (7:123–124) has been given a name: pratyātmikā, guhyā, atiguhya, pavitra, and sthāṇu. We are told that if one dies in any site of the pañcāṣṭaka on earth one goes up, for example in Guhyasūtra 7:113ab, to the corresponding Śaiva bhuvana of the same name. The extra line in each group of eight mentions this concept. For instance, for the first group, it says: pratyātmikā mṛtā ye tu te vrajanty eva tatpadam “Whoever die in [the group of the world called Pratyātmikā] certainly go to the corresponding world.” Thus, the five ogdoads, as presented in the context of the Guhyasūtra, reflects a tantric view of the cosmos. These places are no longer just pilgrimage sites on earth, but clearly represent a layer of the bhuvanas as well. The Guhyasūtra itself, however, is not responsible for incorporating these ogdoads into Śaiva cosmology. To our knowledge, the Lākulas (Niśvāsamukha 4:117) are the ones who incorporated these places into their cosmology first, and subsequently, the Mantramārgins continued to include these place into their cosmology.79

In this connection, it is to be noted that the Sivadharmaśāstra (12:117ff.) also records these lists with some variation in name. This list of the Śivadharmaśāstra also refers to the pilgrimage centres. The list does not provide a name for each group: “it may thus represent an archaic stage” (Bisschop 2006:27–28). To come back to the Niśvāsamukha, although

79The Śaiva cosmos begins with the world of Kālāgnirudra and goes up to parama ("highest") Śiva, which is the ultimate reality in the system (Mūlasūtra 5:1–2). Dominic Goodall defines the Śaiva cosmology, in an email to me dated 5th November 2014 as follows:

The Śaiva cosmology is the “order of the universe”. In other words, it refers to the levels of hells, pātālas “netherworlds”, and other bhuvanas “worlds” that are described, for instance in chapter 5 of the Parākhyā, or chapter 8 of the Kīrṣṇa, or chapters 4–7 of the Guhyasūtra, or chapter 10 of the Svācchāntera. Some people might prefer to refer to a Śaiva cosmography, a description of the cosmos. What makes it Śaiva is that no other group makes the claim that the universe has quite this shape. The Purāṇic cosmography, for example, is much more limited, since it restricts itself to the brahmāṇḍa “egg of Brahmā.”
the pañcāṣṭakas are clearly the pilgrimage centres in the context of the Niśvāsamukha, these places seem to appear with a cosmic context as well. In contrast, the Guhyasūtra explicitly sets forth the pañcāṣṭakas within a map of Śaiva cosmology.

Another shared concept between the Niśvāsamukha and the Guhyasūtra concerns the topic of Kedāra, a famous pilgrimage place sacred to Śaivas. Niśvāsamukha 3:28a–29a mentions it thus:

kedārodakapānāc ca gatim pañcāṣṭamīṃ dhruvam |
vidyayā samyutā ye tu pibante ca jalam śubham ||
śivasāyojyatāṃ yānti |

Also, by drinking the water of Kedāra one certainly obtains the fruit (gatim) [of attaining] the five sets of ogdoads (i.e. all forty bhuvanas) (pañcāṣṭamīṃ). As for those who possess (samyutāḥ) the Vidyāmantra (vidyayā) and who drink [this] pure water [of Kedāra], they will obtain (yānti) union with Śiva.

The tīrtha Kedāra occurs twice in the Niśvāsamukha: once in the list of forty sacred places (3:21) and once here (3:28). As we see, in the second occurrence, the drinking of the water of Kedāra is emphasised: “those who possess (samyutāḥ) the Vidyāmantra (vidyayā) and who drink [this] pure water [of Kedāra] will obtain (yānti) union with Śiva.” The Vidyāmantra refers to the ten-syllable vidyāmantra (also referred to as Daśākṣara) taught in chapter 16 of the Guhyasūtra. This implies that the Laukika teaching of the Niśvāsamukha shows knowledge of the Mantramārgic teachings.

The related account of Kedāra in the Guhyasūtra is presented as follows:

ṛṣaya ं84 ||
devadāruvane ramye82 ṛṣayaḥ samśitavratāḥ |
nandiṃ upasāmyamya pranipatya muhur muhuh || 16:1 ||
ācūs te ṛṣayaḥ sarve stutvā nandiṃ83 śivātmajam |
sarvadharmātiriktas tu kedāras tu kathāṃ bhavet || 16:2 ||
upattiṃ ca vidhānaṇī ca pītasyaiva tu yat phalam |
kedārasya samāsena tattvato vaktum arhasi84 || 16:3 ||
nandīr uvāca |
himavacchikharāsīnaṃ deva[(devam jagadgurum)]|
brahmādyādisurāḥ sarve sansārabhayapīḍitāḥ || 16:4 ||
śaṇanam śaṃkaram jagmuḥ85 stutvā ca vividhāitīh stavaih |
“In the beautiful Devadāru forest, the sages [who were] under stringent vows approached Nandīśa and prostrated [before him] again and again. All the sages, having first praised Nandi, a son of Śiva, asked: ‘‘How is it that Kedāra is excelling over all dharma? What is the origin [of its water], what is the

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86 cañjalisaṃpuṭam | WK; cañjalisamputam N; cañjalisampuṭam K
87 vijñāpayam | haraṇ caivaṃ | W; vijñāpayam haran cevaṃ N; vijñāpamyam haram tvevaṃ K
88 divaukasaḥ | W; divaukasa N; divaukasaḥ K
89 mūrtiḥ sā kathaṃ prāpyate vibho | em.; mūrti sā kathāṃ prāpyate vibho N; mūrti sā kathāṃ prāpyate vibho KW
90 devaḥ | K; deva NW
91 kārakaḥ | K; --- N; dārakaḥ W
92 gratas tyajan | conj.; 5gratas tyajat N; 5gratas tyajet KW
93 surendrā pibasvedaṃ retina | NW; surendrāḥ pibasvedaṃ retaṃ K
94 vacanam sarve | NW; sarve K
95 divaukasaḥ | NW; divaukasa N; divaukasaḥ K
96 prādudravan | conj.; prādudravam NWK
97 deviṃ | K; devi NW
98 pibet tat tu | W; pibe --- N; pibet ta K
99 mahāprajñā | K; mahāprajñā NW
100 amṛtam | NW; amṛtam K
101 kadacana | KW; kadacanah N
102 mānuṣānugrahaṃ kāryaṃ paśupakṣimṛgādiṣu | K; mānuṣā ogā om --- mṛgādiṣu N; mānuṣānugrahaṃ kṛtvā tathā pakṣimṛgādiṣu W
103 gaṇeṣāḥ ca | K; gaṇeṇa gaṇeṣāḥ ca K; gaṇeṣaś ca W
104 yutāḥ | K; yatā NW; yutām K
[proper] procedure for drinking it and what is the fruit of drinking it? Pray
tell [us all] about Kedāra in brief.» Nandi replied: «All the foremost gods,
beginning with Brahmā, oppressed by fear of the world, sought refuge with
Śaṅkara, god of gods, [and] teacher of the world, who was sitting at the top
of the snow-capped mountain. The [gods] praised [Śaṅkara] with various
panegyrics, [and then,] folding their hands, they all fell at his feet. Then,
introducing [themselves] to Hara, the gods [asked]: «How can, O Rudra, [one-
ess with] your peaceful form be attained by all [us] anxious gods, headed by
Brahmā and Viṣṇu?» Then the god Hara [answered] [...] discharging [his] se-
men covered up in the Vidyā-[mantra] in front of the gods: «O excellent gods!
Drink this semen [thus] connected with the Vidyā-[mantra]. By drinking my
semen, [you] certainly [will] attain Śiva-hood.» As soon as they heard this in-
struction, all the gods flew away from there without drinking that nectar. God
said to Devī and me: «†Drink [this] excellent water; Devī may not drink it
 [...].» †Devī said the [following] words: «I myself drink this [semen].» [Then
the god said:] «O Nandi of great intelligence! Protect [this] water, [this] nec-
tar. [You] should never give this water to gods. [You] should favour human
beings, domesticated animals, birds, and forest animals [with it]. [All who
drink this water] without possessing the Vidyāmantra (vidyayā), [will become]
lords of the Gaṇas. As for those who possess the Vidyāmantra (vidyayā), they
will attain oneness [with me].»”

*Guhyasūtra* 16:15 furthermore tells us:

\[ \text{vidyāyā lakṣaṇaṃ vakṣye yathāha parameśvarah} \]
\[ \text{nyāsapānavidhānaṁ ca vidyāmāhātmyam eva ca} \]

I will relate [to you] a description of the Vidyā-[mantra] as the highest god
related it [to me], the *nyāsa* procedure [relating to the mantra], the procedure
for drinking the [Kedāra water] and also the greatness of the Vidyā-[mantra].

This evidence shows that the *Niśvāsamukha* and the *Guhyasūtra* are closely connected.
This fact, however, does not exactly tell us if one text borrowed from the other or not. We
could think on the basis of the above-mentioned example that, since the Vidyāmantra is
a tantric mantra, what is taught in *Niśvāsamukha* 3:28–29b may have been influenced by
chapter 16 of the *Guhyasūtra*.\(^{105}\) Therefore, the *Niśvāsamukha* would have borrowed from
the *Guhyasūtra* the idea of achieving union with Śiva by means of the Vidyāmantra and by
drinking the Kedāra water.

\(^{105}\) The other case where the reading of the *Niśvāsamukha* seems to be influenced by the tantric teachings
could be the passage of *Niśvāsamukha* 1:27c–28b (dīkṣitā nandinā sarve nirvāṇe yojitāḥ pare ||
vidyābhikāṅkṣitaṁ cānye vidyāyām te tu yojitāḥ ||). These two lines appear just after Nandin names the five streams (1:26a–27a)
and state two types of initiation, *vidyādīkṣa* and *nirvāṇadīkṣa*, which actually fall under the fifth stream, the
Mantramārga.
This is not, however, the only possibility. The topic of Kedāra in the Niśvāsamukha or in the Guhyasūtra may not have been influenced by the one or the other. The reality might be that the author who redacted the Niśvāsamukha and the final chapters, including chapter sixteen, of the Guhyasūtra may have been responsible for the reference to the water of Kedāra and the Vidyāmantra in both texts. Alternatively, the author who composed the passage on Kedāra in the Niśvāsamukha had the same understanding of the place as the author of chapter sixteen of the Guhyasūtra had. In any case, both texts represent the Mantramārgic understanding of the place, as both texts try to associate the Vidyāmantra in connection with drinking the water of Kedāra. This also indicates that the passage of the Niśvāsamukha was not taken from a Laukika source.

As we have already observed (p. 8) Guhyasūtra 1:4 refers to the Mukha (i.e. the Niśvāsamukha). Another similar, but doubtful, cross-reference occurs thus at the end of the Guhyasūtra (18:12–15):

\[
\begin{align*}
daśākṣaraparivāram\text{ }108 & \text{ sarviṣṭam kathitaṃ tava}\text{ }109 | \\
catuḥṣītrasamāyuktam mūlavidyāsamuddhīram | \\
uddhāram sarvanantarānām samukhādyam prakārttitan | \\
etat te kathitaṃ sarvan mayābhavatiṃ suvista[((ram))]110 | |
\\| | \\
[[[ ]] rānane |
\]

sāram tat sarvanantarānāṃ kīṃ bhūyāḥ prccesshe priye\text{ }111 | \\
catvāro\text{ }112 kathitaṃ sātrā samukhādyā varānane |
\]

pañcamam tu param\text{ }113 sūtraṃ kārikā nāma nāmataḥ |
\]

śūciṇā śūramātreṇa kārikāḥ kimu prchathā\text{ }114 | | 

The recognition of the Niśvāsamukha by the Guhyasūtra raises some issues. If the verse was not added later, then the Niśvāsamukha must be earlier than the Guhyasūtra. But, there is a possibility that both these passages were added secondarily in a late stage of the composition of the Guhyasūtra, appearing as they do at the very beginning and end of the Guhyasūtra. These pieces of texts cannot therefore be taken as certain evidence of the relative dates of these two texts.

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108 The Guhyasūtra may have been written in different layers and thus many people may have been involved to complete the text of what we have now in eighteen chapters. See Goodall et al. (2015: 20, 44 and 71–73) for more details.
109 daśākṣaraparivāram | NW; daśākṣaram parivāram K 
110 tava | K; tavaḥ NW 
111 priye | N\text{\textsc{w}} K; prichaye N\text{\textsc{w}} 
112 catvāro | NW; catvāro(h) K 
113 pañcamam tu param | K; pañcamantu para NW 
114 kārikāḥ kimu prchathā | K; kārikā --- cchatha N; kārikā punaḥ prchatha W
The Niśvāsamukha’s Borrowings from the Pāšupatasūtra

The Pāšupatasūtra is one of the earliest and most extensively used sources by the composer of the Niśvāsamukha. The Pāšupatasūtra is the earliest existing scripture of the Pāšupatas, the oldest known sect of Śaivism, which is referred to by the Niśvāsamukha as the Atimārga “the outer path.”115 It is known as such because it presents itself as being beyond the path of the four stages of life (Sanderson 1988:664) propounded by the brahmanical system.116 The practice of the Pāšupatas is extraordinary in the sense that it goes beyond the orthodox rules of the brahmanical tradition and accepted social conventions. The injunctions, for example, bhaṣmani śayīta “One should sleep in ashes,” ... unmattavad eko vicareta loke “One should stroll around in the world like a mad person,” śmaśānavāsī ... “One should live in a cremation ground,”117 clearly indicate the antinomian aspect of the Pāšupatas. The Niśvāsamukha’s adoption of the Pāšupatasūtra tells us about the history of this sect and its role for the formation of early Śaivism. What it specially reveals is that the Pāšupatas were still prominent in society by the time of the composition of the Niśvāsamukha, and that some of the roots of Mantramārga Śaivism lie in the teaching of the Atimārga.118

The fourth section of the Niśvāsamukha, dealing with the Atimārga, starts from 4:70c and goes up to 4:130d. This section presents two types of Pāšupata system (4:123), Atyāśrama (4:70c–88d) and Lokātīta (4:89–130). The first, Atyāśrama, is presented by a versified paraphrase of the Pāšupatasūtra. We may begin by exploring the manner in which our text takes the Pāšupatasūtra into account. In the following, I present mutually corresponding passages of these two texts and discuss some of the changes to the text. This may tell us something about the way the composer compiled this text. More detailed discussion and references to the texts can be found in our notes to the translation.119

Obviously, we cannot expect the same wording in the Niśvāsamukha, since the author of the text had to versify the Pāšupatasūtras and resituate them in the context of the Niśvāsamukha. Alternatively, it is conceivable that the author had access to a version of the Pāšupatasūtras that was already in verse-form and the task was simply to align them with the trajectory of the Niśvāsamukha. In both cases we expect some changes. Here we deal with some of the most important findings noticed in the Pāšupata section of the Niśvāsamukha. For other cases, the reader is referred to the translation and accompanying notes of the relevant section (Niśvāsamukha 4:70c–88d).

In some cases, the borrowed text is augmented and made clear. For example, Pāšupatasūtra 1:18 akaluṣamateḥ “of one [he who is] of unclouded mind” is rendered as Niśvāsamukha

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116 The Pāšupata observance, as Sanderson mentions (1988:664), is meant for a brahmin who has already gone through the upanayana rite, in which the boy is invested with the sacred thread, qualifying him to learn the Veda.
117 Pāšupatasūtra 1:3, 4:4 and 5:20.
118 The reader is referred to Sanderson 2006:199ff.
119 Here I have followed the sūtra number of the Pāšupatasūtra based on Kauṇḍinya’s bhaṣya (i.e. in accordance with Śāstri’s edition), not of the sūtrapāṭha of Bisschop (2007).
Introduction

4:75ab (akālasyena bhāvena jantuṃ paśyeta sarvataḥ) “One should see all living beings with an unclouded disposition.” We suppose that this is not just conditioned by the metre, it is rather connected with the meaning concerned. The text of the sūtra is typically concise, and also when the text was versified, it seemed natural to make the meaning explicit.

There are cases where the text of the the Niśvāsamukha deviates significantly from the Pāśupatasūtra, although the intended meaning might be identical. Here are some examples:

**Pāśupatasūtra**

- carataḥ 1:19
- kāma-rūpitvam 1:24
- avamatāḥ | sarvabhitāteṣu 3:3–4
- paribhūyanāno hi vidvān kṛtsnatapā bhavati 3:19
- sarvaviśiṣṭo ‘yaṃ panthāḥ | satpathāḥ 4:16–17

**Niśvāsamukha**

- evan yo varttate nityaṃ 4:86a
- yathepsitam 4:87b
- viparītāni karmāṇi kurvamā lokajugupsitaḥ | 4:78cd
- paribhūtah kṛcchratayā sarvalokeṣu ninditaḥ | mahātapāḥ ca bhavate 4:81c–82a
- sanmārggavatacārine 4:84d

We encounter, however, also some crucial deviations in Pāśupata injunctions in the borrowed passages. In the following example we find a reference to the liṅga, the icon of Śiva, which is otherwise absent in the Pāśupatasūtra and Kauṇḍinya’s commentary on it. This change in the paraphrased text may have appeared as the result of relatively loose paraphrasing. Perhaps, the redactor saw no difference between āyātana (“abode”) and liṅgasāyātana (“the abode of the liṅga”). Alternatively, āyātana is made explicit by rephrasing it as liṅgasāyātana.¹²⁰ Therefore he may not have been aware of having introduced potentially significant modification:

**Pāśupatasūtra** 1:7

āyatanavāsī liṅgasāyātane vāṣaḥ

**Niśvāsamukha** 4:72a

lingasāyātane vāṣaḥ

Another change in the Niśvāsamukha concerns mantra recitation. Our text speaks of reciting the bahurūpī gāyatrī mantra without mentioning any option. The Pāśupatasūtra and Kauṇḍinya’s commentary on it, however, attest an option, prescribing either recitation of the raudrī gāyatrī or the bahurūpī gāyatrī. We are not completely sure whether or not the Niśvāsamukha is responsible for abolishing the option of reciting the raudrī gāyatrī, as there is a possibility that the Niśvāsamukha simply borrowed the passages from a third source:

¹²⁰Kauṇḍinya basically states that since people worship there, it is called an āyatana (yajanāc cāyatanam). In his specific understanding of what an āyatana is, in this commentary on Pāśupatasūtra 1:7, he appears to avoid mentioning the liṅga.
In the following passage, the Niśvāsamukha strikingly replaces hasita, “laughter,” by stava, “eulogy,” which we find nowhere mentioned in the Pāśupatasūtra. If the replacement was on purpose, it suggests that by the time of the Niśvāsamukha, the offering (upahāra) of laughter to Śiva was no more in use and a new, less radical, custom of eulogy may have been introduced. Furthermore, the order of the elements in the verse of the Niśvāsamukha is different from the order that is found in the Pāśupatasūtra, and the word upahāra is missing in the Niśvāsamukha. This may simply have happened due to the constraints of the metre:

Pāśupatasūtra 1:8

raudrīṃ gāyatrīṃ bahurūpīṃ vā japet

Pāśupatasūtra 1:17

Niśvāsamukha 1:17

Niśvāsamukha 4:74d

In the following passage, the Niśvāsamukha strikingly replaces hasita, “laughter,” by stava, “eulogy,” which we find nowhere mentioned in the Pāśupatasūtra. If the replacement was on purpose, it suggests that by the time of the Niśvāsamukha, the offering (upahāra) of laughter to Śiva was no more in use and a new, less radical, custom of eulogy may have been introduced. Furthermore, the order of the elements in the verse of the Niśvāsamukha is different from the order that is found in the Pāśupatasūtra, and the word upahāra is missing in the Niśvāsamukha. This may simply have happened due to the constraints of the metre:

Pāśupatasūtra 1:8

hasitatāntya-

Niśvāsamukha 4:72b–72d

huḍḍuṅkārastavais tathā |

gītanṛtyanamaskāra-

brahmabhir japasaṃyutaḥ |

japyopahāreṇopatiṣṭhet

Pāśupatasūtra 1:8

Niśvāsamukha 4:72b–72d

Tasmād ubhayathā yaṣṭavyaḥ;

devavat pitṛvac ca;

ubhayaṃ tu rudre devāḥ pitaraś ca

Pāśupatasūtra 2:9–11

Niśvāsamukha 4:76ab

pitṛpājām devapājām

ubhe devāya kalpayet |

This is not, however, the only instance that we come across pūjā in the Pāśupata section of the Niśvāsamukha. The passage 4:71b–71d (... guhyasthānaṃ parivrajet | darśanarthan tu tāsya pūjān tatraiva kalpayet |), which has no parallel in the Pāśupatasūtra, again refers to pūjā. Niśvāsamukha 4:81d (pūjālābhavivarjitaḥ) once more includes pūjā among the injunctions of the Pāśupatas. The offering of the withered flowers which is described by the Niśvāsamukha and also forms a part of pūjā ritual implies a Pāśupata concept even though it is not attested in the Pāśupatasūtra itself, as will be shown in p. 47. There is a possibility that the version of the Pāśupatasūtra available to the Niśvāsamukha was different from that which is available to us through Kauṇḍinya’s commentary. Further, we find non-standard grammar in the verses of the Niśvāsamukha, while the corresponding passage of the Pāśupatasūtra is in standard grammar. In the first instance,
when two Pāśupatasūtras featuring the neuter s-stem vāsas are paraphrased in the Niśvāsamukha, the word is treated as a masculine a-stem, vāsa. In the second, the standard optative singular aokeṣet of the Pāśupatasūtra has been replaced with its common equivalent, but irregularly in Ātmanepada, paśyeta:

Pāśupatasūtra                       Niśvāsamukha

• ekavāsoḥ | avāso va 1:10–11           ekavāso hy avāso va 4:73a
• mātrapurīṣam nāokeṣet 1:12           mātrāmedhyan na paśyeta 4:74a

There are some extra elements in the Niśvāsamukha, parallels for which we do not find in the extant Pāśupata sources (cf. also Sanderson 2006:158). These pieces of information we will examine further below.

We may now expand on this a little because further Pāśupata materials have since been discovered. There are four independent Pāśupata ritual texts ascribed to a certain Gārgya, the Sanskritavidhi (D. Acharya 2007), Antyeṣṭividhi (D. Acharya 2010), Pātravidhi (2011), and the Prāyaścittavidhi, all of which have come to light thanks to Prof. Diwakar Acharya, who has published three of them (with the fourth soon to appear). It is significant that none of the extra elements in question are to be found in these Pāśupata manuals either, nor in the Pampāmahātya (Filliozat 2001:91–152), which also contains some of the Pāśupatasūtras in a paraphrased form.

Now, the question is: what purpose do these extra passages serve in the Niśvāsamukha? First of all, we should bear in mind that we are dealing with text that has been turned from prose into verse. In the process of drafting verses, some verse-fillers, no doubt, were also added. For example, a phrase like jitendriya, “with the senses subjugated” in Niśvāsamukha 4:70d (bhasmaśāyī jitendriyaḥ) and 4:83a (jitendriyaś ca dāntaś ca). Either one of these is certainly a verse-filler. The other might be taken as the parallel for Pāśupatasūtra 5:11.121

There are, however, some other pieces of text which actually look like Pāśupata injunctions. For example, Niśvāsamukha 4.73cd suśrūnapatītaiḥ puṣpair ddevadevaṃ samarccayet “He should worship the god of gods with withered, fallen flowers.” This passage is reminiscent of the important Pāśupata concept of ahiṃsā, “harmlessness.” Since the Pāśupatas are conscious of the subtle implications of hiṃsā, “harmfulness,” they may have seen hiṃsā in the picking of flowers.122 From Kaṇṭhīn’s commentary on the Pāśupatasūtra we know that Pāśupatas try to observe ahiṃsā in their main ritual practices. Kaṇṭhīn explains that the concept of ahiṃsā is embedded in the practice of a Pāśupata ascetic. In order to avoid harm to creatures he is supposed to eat the food prepared by others (parakṛta), live in a temple prepared by others, wear nirmālya, “the used garlands of god” and bathe in

121 A similar example may be the phrase prāṇāyāma “breath control” that occurs in 4:85a. As this expression has already been used in 4:74ab and is paralleled by Pāśupatasūtra 1:16, the second occurrence in 4:85a must be verse-filler.
122 The reader is here referred to Sanderson 2014:10, fn. 38.
bhasma, “ashes”, instead of water so as to avoid direct harm to living creatures by oneself (Hara 2002:71–73). This effectively means he deliberately avoids, at least according to Kauṇḍinya, every possible harm to any creature. We therefore assume that suśṛṃpatitāḥ puspair dādevaṇaṃ samarccayet is not just a verse-filler, but an actual Pāśupata injunction, even though it is not found in the Pāśupatasūtra.

The passage of Niśvāsamukha 4:83d naikānnādaḥ kadācana, “He [should] never eat food [that is obtained] from a single [house]” also does not seem to be meant for padding out the metre, and indeed the Prāyaścittavidhi, one of the newly found Pāśupata texts, prescribes (verse 81) atonement for eating food collected from a single household in certain conditions.

Likewise, the following complete verse of Niśvāsamukha 4:77 is without parallel:

śītātaparikleśair jalam aśrū --- sibhiḥ
japadhānaparo nītyṃ sarvadvandvasahiṣṇutā || 4:77 ||

“Through the hardships of cold and heat; water […] He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites]”

Although we do not find any parallel for this verse in the Pāśupatasūtra, the elements of the verse of the Niśvāsamukha do not seem unmindfully chosen ones. We know that enduring the hardships of cold and heat (cf. for example Yājñavalkyasmṛti 3:52) is a practice of asceticism in Indian tradition. Furthermore, we find the compound dvandvasahiṣṇutā/dvandvasahiṣṇutva which reflects specific ascetic practice also attested in Pāśupata sources, such as Pāñcārthabhāṣya, p. 121. Thus, the verse we discussed above does not look as though it has been completely made up by the author of the Niśvāsamukha, but rather reflects authentic Pāśupata tradition.

Most striking is that the Pāśupata section of the Niśvāsamukha does not have the five Brahmanatras—Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna in due order. These mantras are prominent features in the Pāśupatasūtra for one is placed at the end

### Additional Elements

- 4:78a japaniṣṭhaikāntāratīḥ “Being intent upon mantra recitation and enjoying solitude.”
- 4:80a vikroṣen “He should tremble.”
- 4:80cd viruddhaceṣṭitam vikṣṣyaṃ viruddhaṁ cāṇjanam sadā “[He should engage in] inappropriate behaviour, inappropriate speech, [and] always [apply] inappropriate ointments.”
- 4:81ab viruddhamandanaṁ gātre sarvadā samupakramet “He should always apply inappropriate ornaments on his body.”
- 4:83ab … dāntaś ca kṣamī kāmavivarjitaḥ “[He should] be restrained, be forgiving, [and] free from desire.”
- 4:86b dambhalobhavicarjitaḥ “Devoid of pride and greed.”

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123 Here is a list of remaining extra elements that are found in the Pāśupata-section of the Niśvāsamukha. We think that these too may be valid injunctions incorporated in Pāśupata tradition at a later stage, most probably after the time of composition of the Pāśupatasūtra.

- 4:78a japaniṣṭhaikāntāratīḥ “Being intent upon mantra recitation and enjoying solitude.”
- 4:80a vikroṣen “He should tremble.”
- 4:80cd viruddhaceṣṭitam vikṣṣyaṃ viruddhaṁ cāṇjanam sadā “[He should engage in] inappropriate behaviour, inappropriate speech, [and] always [apply] inappropriate ointments.”
- 4:81ab viruddhamandanaṁ gātre sarvadā samupakramet “He should always apply inappropriate ornaments on his body.”
- 4:83ab … dāntaś ca kṣamī kāmavivarjitaḥ “[He should] be restrained, be forgiving, [and] free from desire.”
- 4:86b dambhalobhavicarjitaḥ “Devoid of pride and greed.”
of each of the five chapters. It is worth inspecting the cause of their absence in the Niśvāsamukha. Were these mantras not a part of the Pāśupatasūtra which the author of the Niśvāsamukha drew upon? If this is the case, was Kaundinya responsible for the division in five chapters of the Pāśupatasūtra, adding one of these mantras to each chapter? Or were these mantras intrinsic to the Pāśupatasūtra and the person who paraphrased it deliberately left them out because they were not about practice? We are only able to raise these issues but not to provide an answer. In addition, the rewards of following the injunctions, which are mentioned in the Pāśupatasūtra just before the Brahmamantras, are missing in the Niśvāsamukha. We cannot at this stage understand why this is the case.

The Niśvāsamukha’s Borrowings from the Manusmṛti

As we have mentioned in passing above, another work upon which the author of the Niśvāsamukha plainly drew was the Manusmṛti.124 This work has substantially influenced the composition of the Niśvāsamukha. This is evident from the inclusion of making donations (2:37ff.), practising observances (3:37ff.), worshipping ancestors (2:39–41), using the five products of the cow and kuśa-grass (for example 3:37) and the like. We find such materials in the laukika section of the Niśvāsamukha, showing adaptation of the textual and cultural influence of the brahmanical tradition. The Manusmṛti, which is one of the most influential works of the brahmanical tradition, is one of the texts that the Niśvāsamukha used to create some parts of the Laukika and Vaidika sections. We start by considering the possibility that the Niśvāsamukha borrowed directly from the Manusmṛti. A careful reader will observe stylistic differences between the original text of the Manusmṛti and the form in which it has been incorporated into the Niśvāsamukha. Such assimilated text certainly loses its original texture upon being transplanted into a novel linguistic or structural context. In the section of the Niśvāsamukha that deals with observances we encounter the following verse defining the Atikṛccha (3:40) observance:

ekaiṅaṃ bhāṣayet grāsaṃ trīṇy ahāni jītendriyāḥ |
trirātropavase caiva atikṛcchāṃ viśodhane ||

“Having subdued one’s sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called] atikṛccha O pure lady!”

If we compare this to the definition in the Manusmṛti (11:214) we find changes influenced by both context and style:

ekaiṅmo grāsama aśnīyāt tryahāṇi trīni pārvavat |
tryahāṇaṃ copavase antyam atikṛcchaṃ caran dvijāḥ ||

124 For the Manusmṛti and its place in the brahmanical tradition, see Olivelle’s introduction to the Manusmṛti (2005).
“A twice-born practicing the Atikṛcchra (very arduous) penance should eat as before (11:212) one mouthful a day during the three-day periods and fast during the final three days.” (Olivelle 2005:226)

Apart from minimal changes of vocabulary, such as replacing aśnīyat by bhakṣayed, and word-order, the Niśvāsamukha replaces pūrvavat by jitendriyah and caran dvijah by viśodhane. In the Manusmṛti these two words — pūrvavat and caran dvijah— fit the particular context. The world pūrvavat refers to nine-day periods taught in verse 11:212 of the Manusmṛti, where a twice-born man, practising the Prājāpatya penance, is supposed to eat in the morning for three days; in the evening for three days; the following three days he should eat unsolicited food. As the preceding section of the Niśvāsamukha deals with the Sāntapana penance, and the procedure of practising this observance is different to that of the Prājāpatya, the text replaces this word, according to the demands of the context, by jitendriyah, which seems to be a verse-filler. Similarly caran dvijah makes perfect sense in the Manusmṛti, as this penance is listed among others which are meant to be practised by twice-born people. Such a restriction is not fitting to the context of the Niśvāsamukha.

Moreover, the Niśvāsamukha’s grammar is less standard and as such fits in the style of the language of the wider text. As will be shown in the section on language later on, the overall language of the Niśvāsamukha is a mixture of Pāṇinian and non-Pāṇinian forms, which is a genuine feature of the text (see p. 81ff.). The Niśvāsamukha replaces tryahaṃ copavased with a less standard compound trirātropavaset, where the ending of the expected accusative trirātram has been irregularly elided with the following word.

In the same section of the Niśvāsamukha, we find a verse which deals with the Sāntapana observance. If we compare this version of the Niśvāsamukha with that of the Manusmṛti, apart from other minimal changes, the Niśvāsamukha adds the fruit of observing the Sāntapana presumably because it mentions the reward of the undertaken tasks described in the rest of the section. The version of the Manusmṛti (11:213) reads as follows:

\[
\text{gomūtraṃ gomayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam} \\
\text{ekarātropavāsaś ca kṛcchraṃ sāntapanaṃ smṛtam} \\
\]

“Subsisting on cow’s urine, cow dung, milk, curd, ghee, and water boiled with Kuśa grass, and fasting during one day— tradition calls this Sāntapana penance.” (Olivelle 2005:226)

The Niśvāsamukha’s text (3:37a–38b), however, appears as follows:

\[
\text{māse māse tu yaḥ kuryād ekarātram upoṣitaḥ} \\
\text{pañcagavyaṃ śucir bhūtvā pītvā sāntapanam bhavet} \\
\text{samvatsareṇa śuddhātmā brahmaloke mahīyate} \\
\]

“If someone observes (kuryāt) fasting for one night every month (māse māse) after consuming only the five products of the cow having first purified himself— [this] would be Sāntapana. [By observing this vow of Sāntapana] for a year, one [becomes] pure and will be honoured in the world of Brahmā.”
Similarly, the Manusmṛti (11:217), defining the cāndrāyaṇa observance, says:

_ekaikaṃ hrāsayet piṇḍaṃ kṛṣṇe śukle ca vardhayet |
_upasprśaṃs triśaṇaṃ etat cāndrāyaṇaṃ smṛtam ||_

“He should decrease his food by one rice-ball a day during the dark fortnight and increase it likewise during the bright fortnight, bathing three times a day—tradition calls this cāndrāyaṇa (the lunar penance).” (Olivelle 2005:226–227)

This appears in Niśvāsamukha 3:43–44 thus:

_ekaikaṃ varddhayed grāsaṃ śukle kṛṣṇe ca hrāsayet |
_trīśaṇaṃ hrāsayet etat cāndrāyaṇaṃ smṛtam ||_

“One should increase [his food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; [one should] observe this observance for a month in accordance with the change of the moon (candraṛddhyā). This is the excellent lunar-observance (cāndrāyaṇa), which removes all sins. A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven.”

For the Niśvāsamukha there are clearly two types of people who practise this observance, the pāpī, “sinful one” and the apāpaḥ, “sinless one,” which the text mentions throughout its section on upavāsa, “fasting.” Accordingly it entails two types of rewards, one for the sinful person and the other for the sinless person. Such a distinction of agent of observance and the reward is absent in the Manusmṛti. The two adjectives, śreṣṭhaṃ and sarvapāpāpanodanam, are not present in the original text of the Manusmṛti. Once again, the fruit of observing this cāndrāyaṇam is an additional element in the Niśvāsamukha.

Other examples of this kind are:

**Manusmṛti**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
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<tbody>
<tr>
<td>caturaḥ prātar aśnīyāt</td>
<td>11:220</td>
</tr>
<tr>
<td>piṇḍan vipraḥ samāḥitaḥ</td>
<td></td>
</tr>
<tr>
<td>cature śtāmite sārye</td>
<td></td>
</tr>
<tr>
<td>śiśucāndrāyaṇaṃ smṛtam</td>
<td></td>
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</tbody>
</table>

**Niśvāsamukha**

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>cature bhakṣayet piṇḍan</td>
<td>3:46c–3:48b</td>
</tr>
<tr>
<td>pārvāhe tu vicakṣanah</td>
<td></td>
</tr>
<tr>
<td>sūryasyāsastamane vāpi</td>
<td></td>
</tr>
<tr>
<td>cature bhakṣayet punah</td>
<td></td>
</tr>
<tr>
<td>śiśucāndrāyaṇaṃ hy etad</td>
<td></td>
</tr>
<tr>
<td>upapatakanāśanam</td>
<td></td>
</tr>
<tr>
<td>māsenaikena śuddhātmā</td>
<td></td>
</tr>
<tr>
<td>apāpaḥ svargatiṃ vrajet</td>
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</tr>
</tbody>
</table>
In the first example the Niśvāsamukha states that the śiśucāndrāyaṇa observance removes secondary sins, making people pure within a month and that they, being pure, will go to heaven. This has no equivalent in the Manusmṛti. In the second example, too, the Niśvāsamukha asserts that by practising the yaticāndrāyaṇa observance one becomes free from all sins and, being sinless, goes to heaven. This again in contrast with the Manusmṛti.

Let us examine another parallel, this time from the treatment of the rules for house-holders in the Niśvāsamukha’s Vaidika section. The word-order has been changed and up-askaraḥ is replaced by the synonymous word pramārjanī. Besides, badhyate yās tu vāhayan is replaced by kathitās tava śobhane to fit the context of the Niśvāsamukha.

Manusmṛti

pañca sūnā grhaṇaḥ | peśanī kandaṇī cullī
cullī peśany upaskaraḥ | udakumbhaḥ pramārjanī
candaṇī codakumbhaś ca | pañca sūnā bhavanī ete
badhyate yās tu vāhayan || 3:68 | kathitās tava śobhane || 4:19

There are some examples where the Niśvāsamukha makes its language aiśa (see p. 81ff.) by slightly changing the formulation of the Manusmṛti. The Niśvāsamukha recurrently uses grammatically incorrect forms from the standpoint of standard Pāṇinian grammar. Śaiva commentarial tradition, however, regards these grammatically erroneous instances as authoritative on the ground that they stem from Śiva himself. This can be seen in the following example, where Manusmṛti 3:197 gives the list of the ancestors of the four varṇas in this form:

somapā nāma viprāṇāṃ kṣatriyāṇāṃ havirbhujaḥ |
vaśyāṇāṃ ājyapā nāma śūdrāṇāṃ tu sukālinaḥ ||

“The ancestors of Brahmins are called Somapas; of Kṣatriyas, Havirbhujas; of Vaiśyas, Ājyapas; and of Śūdras, Sukālins.” (Olivelle 2005:118)

The same verse appears in the version of the Niśvāsamukha (3:155) as follows:

pitaras somapā vipre kṣatriye tu havirhujāḥ |
ājyapā vaśyāṇos tu śūdrāṇam tu sukālinaḥ ||

“In the case of a Brahmin, the ancestors will be [called] Somapā; in the case of a Kṣatriya, Havirbhujas; in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins.”
The author of the Niśvāsamukha does not alter any nuance in the text of the Manusmṛti here, but changes the style. The genitives, namely, viprāṇāṃ, kṣatriyāṇāṃ and vaiśyānām of the Manusmṛti have been replaced by locatives vipre, kṣatriye and vaiśyayonau in the Niśvāsamukha. But the trace of original reading of the Manusmṛti, śūdrāṇāṃ, genitive, has been retained. This creates a mixture of locative and genitive in the borrowed text of the Niśvāsamukha. This again testify to the fact that the Niśvāsamukha loosely paraphrased the borrowed passages. This use of two cases in parallel construction could be considered as one of the features of aiśa language. There is, however, no change in the content of the borrowed text. This is further made clear by the attestation of śūdrāṇāṃ in 155d of the Niśvāsamukha.

Here follow a few more similar examples:

<table>
<thead>
<tr>
<th>Manusmṛti</th>
<th>Niśvāsamukha</th>
</tr>
</thead>
<tbody>
<tr>
<td>षट्ट्रिंशदाबद्विकां कर्यांग्नि</td>
<td>षट्ट्रिंशदाबद्विका कर्यांग्नि</td>
</tr>
<tr>
<td>गुरौ त्रावेदिकां व्रतां</td>
<td>गुरो त्रावेदिकां व्रतां</td>
</tr>
<tr>
<td>तत्तदाविकां पादिकां वा</td>
<td>तत्तदाविकां पादिकां वा</td>
</tr>
<tr>
<td>ग्रहणांतीकम एवा वा</td>
<td></td>
</tr>
</tbody>
</table>

| अध्यापनं भ्राम्ययाज्ञाः | अध्यापनं भ्राम्ययाज्ञाः |
| पिट्रयाज्ञाः तु तर्पणां | पिट्रयाज्ञाः तु तर्पणां |
| होमो दायो बालिर भाउतो | होमो दायो बालिर भाउतो |
| न्रयाज्ञो ‘तिथिपुजानां || | न्रयाज्ञो ‘तिथिपुजानां |
| पांचाईतां यो महायाज्ञाः | पांचाईतांस तु महायाज्ञाः |
| ना हापयति शक्तिति || | ना हापयति शक्तिति |
| सा ग्रह ‘पि वसान नित्याः | सा ग्रह ‘पि वसान नित्याः |
| सूनादोसाय ना लिप्याते || 3:70–71 | सूनादोसाय ना लिप्याते || 4:17–18 |

In the first example, we observe that the Niśvāsamukha places षट्ट्रिंशदाबद्विकां caryā in apposition to traivedikaṃ vratam, whereas the Manusmṛti displays it in the neuter case: षट्ट्रिंशदाबद्विकां qualifying caryam. In the second example, the Niśvāsamukha reads irregular याज्ञां whereas the Manusmṛti records the regular masculine, याज्ञां.

The Niśvāsamukha’s borrowing from the Manusmṛti is significant for the history of early Śaivism, as it demonstrates the fact that some of the major features of the orthodox brahmanical teaching were adopted by the Śaivas to create their corpus of teachings. Moreover, direct borrowing of Niśvāsamukha from the Manusmṛti points to the fact that brahmanical heritage was a major part for the development of early Śaivism. Once again this evidence supports the theory of Sanderson (2009) that the religion of Śaivas consist of both: the teaching of Śaivism and Brahmanism.
The Niśvāsamukha and the Śivadharmaśāstra

The Śivadharmaśāstra is the first among a group of non-tantric Śaiva works that is commonly called the Śivadharma corpus.\(^{125}\) A number of Nepalese palm-leaf manuscripts transmit eight works of this corpus in a single codex. The first text in these manuscripts is usually the Śivadharmaśāstra, which is the oldest work of the group. The second is the Śivadharmottara,\(^{126}\) the third the Śivadharmanasāṅgraha, the fourth the Śivopanīṣad, the fifth the Umāmahēśvarasamāṇvāda, the sixth the Uttarottaramahāśaṁvāda (or Umottara), the seventh the Vṛṣasārasaṁgraha, and the eighth the Dharmaṇīpurīkā. In one early Nepalese palm-leaf manuscript, we find fragments of a ninth work called the Lalitavistara, which may also form part of the Śivadharma corpus (not to be confused with the Buddhist work of that name). Until recently, the Śivopanīṣad was the only published work from this corpus, but there is now a printed version (based on a single manuscript and full of mistakes) published by Yogi Narahari Nath, of all the texts mentioned with the exception of the Lalitavistara.\(^{127}\)

In two articles published in the 1980s in the journal Purana, R.C. Hazra proposed approximate dates for the first two works of the corpus, namely the Śivadharmaśāstra and the Śivadharmottara. He suggests that the Śivadharmaśāstra was composed between 200 and 500 AD, while the Śivadharmottara came much later, between 700 and 800 AD, on the grounds that it makes use of expressions such as āgama and śiva tantrā, which Hazra assumes to refer to tantric Śaiva scriptures.\(^{128}\)

This assumption, however, is far from certain. It is perhaps worth mentioning that the

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\(^{125}\)For a summary of its chapters, see Hazra 1952–53, and A. Acharya 2009*:28ff.

\(^{126}\)According to Goodall 1998:375, the first two texts have been transmitted from North to South India.

\(^{127}\)See Goodall 1998: 375-376, for a brief outline of this corpus; for a summary of each chapter of the texts of the Śivadharma corpus including the Lalitavistara, see A. Acharya 2009*:22–82.

\(^{128}\)Concerning the Śivadharmottara, Magnone (2005:590–591) holds that the text is from South India and proposes the date of the 13th-century or even later, in view of the verse nandināgarakair varṇair lekhayec chivapustakam “one should have Śaiva books written in Nandinagari letters.” This is a clear reference, according to him, to the so-called Nandinagari script, which originated in the 13th-century. Here he is in error, since we have the 9th-century Nepalese manuscript of the text written in the “Lichavi” script. Thus, nandināgarakair varṇaiḥ cannot refer to the so called Nandinagari script he alludes to, nor does the text necessarily belong to South India, and certainly not to the 13th-century (Bisschop 2007:27–28, fn. 69). Prof. Goodall, in his post to Indology list, dated 23 January, 2010, illuminates this further:

There is a passage in the Śivadharmottara that appears to recommend the copying of Śaiva literature using Nandināgarī letters. This has hitherto been assumed (in an article by R.C. Hazra and, more recently, by Paolo Magnone) to be a reference to the South Indian script now known as Nandināgarī, which reached its developed form in the Vijayanagara period.

\[ mātrānuśvārasaṁyogāhyaśvadāṅgādhīdālikṣitaḥ \| nandināgarakair varṇair lekhaye ṣ civa-pustakam \| 2.401 \| \]

But a Nepalese palm-leaf manuscript transmitting the Śivadharmottara has come to light that appears to have been written at the end of the C8th or in the C9th. The passage in question is to be found in the bottom line of the bottom folio of exposure 40 of NGMPP A 12/3. (The 3rd
Śivadharmottara prescribes the installation of an image of Lakulīśa, a deity of no importance in the Mantramārga and rather indicative of a Pāśupata background. Bisschop (2014) has recently presented the view that some of the information in chapter six of the Śivadharmottara is not easy to align with a date earlier than the 6th century. In the second chapter of her unpublished thesis, Florinda De Simini (2013) presents a detailed treatment of the Śivadharma corpus and the date of the first two works. For more discussion on the date of these texts, we refer the reader to her work, specifically pp. 28–66.

The Niśvāsamukha has sizeable parallels with the Śivadharmottara all across the text. These parallels are not surprising, as we have seen above that the former is teaching lay Śaiva religious duties to common householders in its laukika section. Conversely, the latter is entirely devoted to teach the same throughout the text.

An example of such a parallel is Niśvāsamukha 1:167c–168b, which teaches the reward of remembering Śiva (virūpākṣa). This is exactly paralleled by Śivadharmottara 1:14c–15b:

Niśvāsamukha

ekakālam dvikalām vā
triṣkalām vāpi nityaśaḥ ||
ye smaranti virūpāksaṃ
vijñeyās te ganeśvarāḥ |

Śivadharmottara

ekakālam dvikalāṃ vā
triṣkalāṃ vāpi nityaśaḥ ||
ye smaranti virūpāksaṃ
vijñeyās te ganeśvarāḥ |

Both texts, the Niśvāsamukha and the Śivadharmottara, share the notion of making temporary liṅgas of different substances.129 There are parallels in these sections between the two texts. One notable example is that of the making of a dust liṅga in Niśvāsamukha 2:2:

caturasraiḥ samaśīrṣair nātisthūlair na kṛśaiḥ | sampūrṇāvayavaiḥ snigdhair nātivicchinnasamhataiḥ || 2.39 ||

Most of these qualifications could probably be interpreted to describe almost any sort of characters, but it seems to me that the instruction that they should be neither too thick nor too thin (nātisthūlair na vā kṛśaiḥ) narrows the range of possibilities. For this, it seems to me, is very unlikely to have been a formulation chosen if the author had been thinking of a scribal tradition in which letters are incised into palm-leaves, such as we find in the Southern, Dravidian-speaking areas and along much of the Eastern littoral.

On the basis of above discussion, we are sure that the date of the Śivadharmottara cannot be the 13th-century or later as proposed by Magnone.

129 The reader is referred here to Niśvāsamukha 2:2ff. and Śivadharmottara 3:63ff.
It is made, according to the text, by chance, by children or ignorant people while playing. The same sort of the *linga* is also found described in Śivadharmaśāstra 3:77c–78b in very similar words:

**Niśvāsamukha**

krīḍamānās tu ye bālā
līṅgaḥ kuryati pāṃśunā
labhanty ekāntato rājyaṁ
nissaptnam acauṭakam

**Śivadharmaśāstra**

pāṃśunā krīḍamāno ‘pi
liṅgaṃ kuryāt tu yo naraḥ
prātyante labhate rājyaṁ
asaptnam acauṭakam

According to Niśvāsamukha 2:91cd, someone who offers tooth-cleaning sticks, will obtain a beautiful wife. The same link between offering tooth-cleaning sticks and obtaining a beautiful wife is observed in Śivadharmaśāstra 12:72:

**Niśvāsamukha**

dantadhāvanadātā ca
bhāryāṃ labhati śobhanām

**Śivadharmaśāstra**

dantadhāvanam uddiṣṭaṃ
nivedya śivayogine
divyastribhogasamyuktam
divi ramyam puraṃ labhet

Another example is the account of a gradation of recipients (*pātra*) in Niśvāsamukha 2:117–119, which also seems to be closely connected to the account in Śivadharmaśāstra 7:69–71:

**Niśvāsamukha**

mūrkhaśvaptasahasreṇhā
vedādhyāya pariṣṭhaṃ
vedādhyāyīṣahasreṇhā
hy āhitāgniṃ tato ‘dhikaḥ
āhitāgniṃṣahasreṇhā
agnihotṛi varāh śmrṭaḥ
agnihotṛiṣahasreṇhā
brahmaṇvettā tato ‘dhikaḥ

**Śivadharmaśāstra**

brahmacārisahasreṇhā
vedādhyāya viśiṣyate
vedādhyāyaṣahasreṇhā
hy agnihotṛi viśiṣyate
agnihotṛisahasreṇhā
yajñayājī viśiṣyate
yajñayāyaṣahasreṇhā
satrayājī viśiṣyate
satrayāyaṣahasreṇhā
sarvavidyāṇtaṇaṃkālaḥ
sarvavidyādvidkṛtoṣḥ
śivabhaṅko viśiṣyate
In addition to this, the version of the Lingodbhava myth of Niśvāsamukha 1:72ff. is close to that of Śivadharmaśāstra 3:2ff.; the list of rivers (3:2ff.) and the list of the pañcāṣṭaka (see 3:19ff.) in the Niśvāsamukha are also close to Śivadharmaśāstra 6:201ff. and 12:108ff.

If the Śivadharmaśāstra was at the basis of these parallels of the Niśvāsamukha, then the consequence would be that the Niśvāsamukha must have been composed after the composition of the Śivadharmaśāstra, which can be tentatively dated around the 6th to 7th centuries (Bisschop 2014), although there is no irrefutable evidence regarding its date. Even if these parallels show a connection between the Niśvāsamukha and the Śivadharmaśāstra, we cannot, again, be sure that the Niśvāsamukha has borrowed these pieces from the Śivadharmaśāstra. It is quite conceivable that there was a third, common, lay Śaiva source which might have been the source for both texts or that these represent floating verses. This means that these parallels do not necessarily prove that the Śivadharmaśāstra was the direct source for the Niśvāsamukha, and that the Niśvāsamukha was therefore composed later than the Śivadharmaśāstra.

The Niśvāsamukha’s parallel with the above-mentioned sources does shed some light on the development and the history of early Mantramārgic Śaivism. The Mantramārgic branch of Śaivism did not develop completely on its own, but rather there seems to have been considerable contribution of other religious traditions, evidently brahmanism, Sāṅkhya, Yoga, Atimārga and lay Śaiva religion.

Some Remarkable Irregularities in the Text

The text of the Niśvāsamukha displays its dependence on other sources also stylistically, since it varies greatly throughout. Some of the unevenness of the text may have been caused by the poor arrangement of loaned passages. Some of the inconsistencies may have come into the text in the process of transmission. The irregular language of the text may also have played a role in this. Some of the uncertainties about the text and its interpretation may also be due to our limited knowledge of the community that produced it. Here we discuss some examples of these kinds.

The first example is Niśvāsamukha 1:51–52 which presents the five streams of knowledge and their goals according to the Mantramārgic perspective:

\[
\text{īśvara uvāca} |
\text{pañca srotā mayā khyātā lokānāṃ hitakāmyayā} | \\
\text{tān pravakṣyāmi sarvāṃ tu śṛṇuṣva vahitā priye} || 1:51 || \\
\text{svarggāpavarggahetoś ca tan nibodha yathārthataḥ} | \\
\text{laukikāṃ sampravakṣyāmi yena svargaṃ vrajanti te} || 1:52 || \\
\]

Īśvara replied: I have [elsewhere] taught five streams [of knowledge] on account of my desire for the welfare of the world. I will explain (pravakṣyāmi) all

\(^{130}\)See Kafle (2013) for more details.
of them, O beloved one! Please listen attentively. And for the sake of heaven and liberation (svargāpavargaḥetoh), understand this (tan) exactly. I shall teach [first] the worldly [stream] (laukikam), by which people attain heaven (svargam).

The term svargāpavargga seems to be the characteristic terminology of the Niśvāsamukha, when compared with the Niśvāsatattvaśaṃhitā. The first three books, Mālasūtra, Uttarasūtra, and Nayasūtra do not use this term. It, however, appears together with niraya once in Gahyasūtra 6:14 to describe the region of actions (karmabhūmi). This may suggest that this term was not a distinctly Mantramārgic term. The use of the terminology svargāpavargga might reflect the voice of the Niśvāsamukha itself as a separate work.

We are told that these streams are for the sake of heaven and liberation (svargāpavargaḥetoh). It is, however, not absolutely clear in this passage whether “heaven and liberation” applies to all five streams, only some of them, or only one of them. Given that the Niśvāsamukha is an introduction to the Mantramārga, we can understand that the author of the text does not understand the final goal of other systems to be the highest form of liberation, because, in its perspective, that is offered by the Mantramārga alone. However, there is nothing in the text to suggest that other streams do not offer svarga and apavarga.

The above passage (Niśvāsamukha 1:51–52) seems to be a problematic statement, particularly, in connection with the Laukika and Mantramārga. First of all, the fifth stream, which is not the subject matter of the Niśvāsamukha, does not deal with svarga and apavarga. It rather deals with bhukti and mukti (Goodall et al. 2015:15, 32, 59 and 73). Moreover, this passage clearly mentions that the Laukika stream has heaven as its goal. But we come across a passage (1:86), in the same Laukika section, which speaks about union with Śiva (sāyojyam) resulting from bathing a liṅga with ghee for two years.¹³¹ Likewise, the passage 1:118c–119b of the same section states that if one worships Śiva by offering a muktimaṇḍapa with devotion, no rebirth ensues.¹³² What is evident here is that, although we are not able to trace the sources for all these passages, the above discussed passages tell us their goal in their own perspective, claiming to be salvific. These passages, however, explicitly go against the statement of 1:52cd above that the Laukika stream leads only up to heaven. This contradiction here may have resulted from the attempt of the author of the Niśvāsamukha to present these teachings of Laukika Śaivism within a Mantramārgic framework.

¹³¹ It may not be entirely clear here whether or not union with Śiva is a state of liberation, but another passage of Niśvāsamukha 2:17–18 confirms that it is. This passage tells us that by obtaining union with Śiva one is never reborn, showing that there is no difference between union with Śiva and final liberation: saccakena tu liṅgāni pārthivāni tu kārayet | sahasrapājjanāt so hi labhate iṣṭiṇam phalam || laksenaikena gayatām koṭīm abhyarccya gacchati | svāśarīreṇa sāyojyaṃ punaḥ ca na nivarttate ||

“If someone makes [and worships] earthen liṅgas made from a mould (saccakena) a thousand times, he will certainly (hi) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (gacchati) union with Śiva in his own body (svāśarīreṇa) and will never come back [to worldly existence] again.”

¹³² Niśvāsamukha 1:118c–119b: muktimaṇḍapadānena bhaktyā tu yo ‘rocay chivam || na tasya punar ārthit ggaṇas caivottamato bhavet ||
In doing so, the author confines the goal offered by the Laukika stream to be heaven to show the supremacy of Mantramārga teachings. This attempt, however, entailed a doctrinal tension within the text.

Another controversial passage is the list of hells in 4:100-105b. This passage is most probably borrowed from an unknown Kāpālika source. Thus, these hells here represent the scheme of the Kāpālika Paśupatas. This list consists of thirty-five hells. We are, however, told in the text itself (4:105cd) that the total number of the hells is thirty-two. This number in all possibility represents the Mantramārgic concept of hells, for there the standard number is thirty two (Sanderson 2003:4:422 and Goodall 2004:282–283, fn. 487). We assume that the last line (4:105) in the following passage might have been added here without any awareness of how it might impact the preceding passage. The attempt is undertaken to give the passage a slant of the Mantramārga, but yet it backfires by resulting in a significant contradiction:

\[
\begin{align*}
\text{Ava}^\text{i} \text{c}^\text{i} \text{c}^\text{i} & \text{yama vaitara}^\text{n} \text{t kū}^\text{a} \text{ṭa}^\text{š}^\text{āl}^\text{ma}l \text{t} \| 4:100 \| \\
\text{Gi}^\text{r} \text{i}^\text{r} \text{yam} \text{a} \text{la u}^\text{c} \text{c}^\text{h}^\text{v}^\text{a} \text{s} \text{o} niruc}^\text{c}^\text{h}^\text{v}^\text{a} \text{so} \text{ l} \text{h} \text{y} \text{a} \text{t} \text{h} \text{ā} \text{p} \text{a} \text{rah} \| 4:100 \| \\
pǔt\text{i}^\text{mā}^\text{a} \text{sm} \text{a}^\text{dr} \text{a} \text{v} \text{a} \text{c} \text{i} \text{a} \text{ t} \text{ra} \text{p} \text{u} \text{s} \text{t} \text{ap} \text{t} \text{a} \text{j} \text{at} \text{u} \text{t} \text{s} \text{a} \text{t} \text{ha} \| 4:101 \| \\
pām\text{k} \text{āl} \text{a} \text{l} \text{a} \text{y} \text{a} \text{st} \text{h} \text{i} \text{h} \text{a} \text{n} \text{a} \text{g} \text{a} \text{n} \text{a} \text{s} \text{a} \text{k} \text{a} \text{t} \text{k} \text{a} \text{r} \text{a} \text{k} \text{a} \text{c} \text{c} \text{h} \text{e} \text{d} \text{a} \text{m} \text{e} \text{v} \text{a} \text{ca} \| 4:101 \| \\
m\text{e}^\text{d} \text{o} \text{ś} \text{r} \text{k} \text{p} \text{ū} \text{y} \text{a} \text{h} \text{r} \text{a} \text{d} \text{a} \text{śa} \text{a} \text{ś} \text{i} \text{k} \text{n} \text{a} \text{y} \text{a} \text{s} \text{t} \text{u} \text{n} \text{d} \text{a} \text{m} \text{e} \text{v} \text{a} \text{ca} \| 4:101 \| \\
aṅ\text{g} \text{ār} \text{a} \text{r} \text{a} \text{s} \text{i} \text{b} \text{h} \text{u} \text{v} \text{a} \text{n} \text{a} \text{Ś} \text{a} \text{k} \text{u} \text{n} \text{i} \text{s} \text{c} \text{ā} \text{m} \text{b} \text{a} \text{r} \text{i} \text{s} \text{a} \text{k} \text{a} \text{h} \| 4:102 \| \\
---nā \text{y} \text{a} \text{h} \text{y} \text{a} \text{s} \text{i} \text{t} \text{a} \text{l} \text{a} \text{v} \text{a} \text{n} \text{a} \text{s} \text{t} \text{a} \text{t} \text{ha} \| 4:103 \| \\
ś\text{ūc} \text{c} \text{m} \text{u} \text{k} \text{h} \text{a} \text{h} \text{k} \text{s} \text{u} \text{r} \text{a} \text{d} \text{h} \text{a} \text{r} \text{a} \text{ḥ} \text{k} \text{a} \text{l} \text{a} \text{s} \text{ū} \text{ṭ} \text{r} \text{o} \text{ṭ} \text{ha} \text{p} \text{a} \text{r} \text{v} \text{a} \text{t} \text{a} \text{ḥ} \| 4:103 \| \\
p\text{a} \text{d} \text{m} \text{a} \text{sa} \text{c} \text{i} \text{a} \text{v} \text{a} \text{s} \text{a} \text{nāk} \text{h} \text{y} \text{a} \text{ṭ} \text{o} \text{t} \text{o} \text{m} \text{a} \text{h} \text{ā} \text{p} \text{a} \text{d} \text{m} \text{a} \text{sa} \text{t} \text{a} \text{tha} \text{i} \text{a} \text{v} \text{a} \text{ca} \| 4:103 \| \\
ap\text{ā} \text{pā} \text{k} \text{o} \text{s} \text{a} \text{r} \text{a} \text{u} \text{s} \text{n} \text{a} \text{s} \text{a} \text{c} \text{a} \text{s} \text{a} \text{n} \text{j} \text{ī} \text{v} \text{a} \text{n} \text{a} \text{s} \text{u} \text{j} \text{i} \text{v} \text{a} \text{n} \text{a} \| 4:104 \| \\
ś\text{t} \text{a} \text{t} \text{a} \text{m} \text{on} \text{d} \text{h} \text{a} \text{t} \text{a} \text{m} \text{a} \text{s} \text{a} \text{u} \text{m} \text{a} \text{h} \text{ā} \text{r} \text{a} \text{u} \text{r} \text{a} \text{r} \text{a} \text{r} \text{a} \text{r} \text{a} \text{r} \text{a} \| 4:105 \| \\
\text{dvātrīṃśa} \text{d} \text{e} \text{te} \text{n} \text{a} \text{ra} \text{kā} \text{m} \text{a} \text{yā} \text{de} \text{v} \text{i} \text{p} \text{k} \text{a} \text{r} \text{i} \text{tt} \text{it} \text{a} \text{ḥ} \| 4:105 \| \\
\end{align*}
\]


It is to be noted that a list of thirty-two hells found in the inscription of Angkor Vat bas-relief is particularly close to the list of the hells of the Niśvāsamanukha both in names and their order (Sanderson 2003:4:422). We know from the Khmer inscriptions that the Niśvāsa was known and used among royalty in rituals (Sanderson 2001:7–8. fn. 5). The list of the hells
found in Angkor Vat may also hint at knowledge of some portion of the Niśvāsa corpus beyond the Indian subcontinent.

Another possible case of borrowing is the Aṣṭamūrti hymn in Niśvāsamukha 1:30–41, which seems not to fit the context in which it occurs. This has all the appearance of an independent hymn, one which even has a phalaśruti. This particular passage of the Niśvāsamukha is conspicuously out of place. If it were removed, the preceding and the following text of the Niśvāsamukha elegantly interlocks:

\[
\begin{align*}
\text{mahādevyā yathā prṣṭas sarvaduḥkhaḥaro harah |} \\
tathā vakṣyāmi viprendrāḥ praṇipatya śivaṃ śuciḥ | & 1:29 |
\end{align*}
\]

[…]  

\begin{align*}
devy uvāca | \\
anādinidhano devo hy ajam aksaram avyayaḥ |
\end{align*}

sarvaqgas sarvarāpo 'śi sarvaśīnaś caikakāraṅaḥ | 1:42 |

“I will teach, O best among Brahmins, just as Śiva, the destroyer of all suffering, when asked by the great goddess. After prostrating before Śiva and making myself pure.

[…]

Devī said: You are the god [having] no beginning and end (anādinidhano), devoid of birth and destruction, imperishable, all pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe].”

Not all the problems in the text seem to have come in due to borrowing at the time of composition of the text, but some of the oddities may have rather occurred in subsequent transmission of the text. For example, a passage teaches the worship of Kubera on the third day of the fortnight (3:165c—166), but the reward for worshipping Kubera is not mentioned, as in the case of the other divinities prescribed for worship. We are presumably missing one line here. It is more likely that the line was skipped while copying the text than that the original author forgot to mention it.\(^{133}\)

The text runs as follows:

\begin{align*}
navamyāṃ siṃha nāmena devyāś cābhīyacītena ca | 
\text{ghṛtatāmrasya dānāc ca bhakṣaiḥ payaghatvaitiḥ |} & 1:31 |
\end{align*}

“On the ninth day [of a fortnight], [one should give a sculpture of] a lion [after first] worshipping Devī by [calling out] her name[s], [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]. For [the worship of] Yama (yamāya), on the tenth day [of the fortnight], one should feed Brahmins and give [them a sculpture of] a buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables.”

In this instance, too, regarding the worship of Devī, the reward is missing. The text immediately goes on to mention the procedure for worshipping Yama.

\(^{133}\)Here is another example of the same kind with regard to the worship of Devī (3:177c–178):

\begin{align*}
navamyāṃ siṃha nāmena devyāś cābhīyacītena ca | 
\text{ghṛtatāmrasya dānāc ca bhakṣaiḥ payaghatvaitiḥ |} & 1:31 |
\end{align*}

“On the ninth day [of a fortnight], [one should give a sculpture of] a lion [after first] worshipping Devī by [calling out] her name[s], [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]. For [the worship of] Yama (yamāya), on the tenth day [of the fortnight], one should feed Brahmins and give [them a sculpture of] a buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables.”
Having [first] worshipped Kubera (yakṣam) on the third day [of the fortnight], one should give a golden mace [to a Brahmin], writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter. On the fourth day [of the fortnight], one should give a golden elephant marked with the names.

After dealing with all these individual cases, we can conclude that by definition the Niśvāsamukha is a problematic composition, because it makes use of earlier sources and puts them in a new perspective, that of Mantramārgic Śaivism. Secondly, there are some problems related to the transmission of the text. Since we have a single manuscript of the text, it is hard to judge to what extent irregularities of the text are an inherent feature, and to what extent they are caused by transmission.

**Borrowings from the Niśvāsamukha by the Śivadharmasaṅgraha**

In the above sections, we have been situating the Niśvāsamukha in relation to sources from which it may have borrowed. Now, we will deal with what happened to the Niśvāsamukha after its composition. Thanks to the initial observations of Mr. Sambandhaśivācārya and Dr. Anil Kumar Acharya, we have come across clear evidence that the Niśvāsamukha also has been borrowed by another text, the Śivadharmasaṅgraha. The title of the Śivadharmasaṅgraha literally means “the collection of the teachings of Śiva.” The title suggests that the text collected teachings of Śiva from earlier Śaiva sources. Actually the text itself speaks about this. The author of the text (1:3) mentions that he composed (kriyate) the text named Dharmasaṅgraha (i.e. the Śivadharmasaṅgraha), drawing the essence of texts from Śambhu, Sanatkumāra, Vāyu and Dvaipāyana:

\[ śambhoḥ sanatkumārasya vāyor dvaipāyanasya ca \\
\quad granthasāraṃ samuddhṛtya kriyate dharmasaṃgrahaḥ \]

Among the twelve chapters of the Śivadharmasaṅgraha, the first three chapters, which have now been edited by Dr. Anil Kumar Acharya, contain moralising or sermonising subḥāṣitas, wise sayings. Chapter 4 contains a description of the hells, the narakaḥ, which shows some correspondence with the Skandapurāṇa. In this chapter, some verses are identical with verses (chapters 37–47) on hells in the Skandapurāṇa (Bakker, Bisschop and Yokochi 2014:82–95). Chapters 5-9, closely parallel parts of the Niśvāsamukha. Chapters 10-12 deal with Purānic cosmography; chapter 10 is identical with the fifth chapter of the Guhyasūtra; chapter 11 coincides with parts of the sixth and seventh chapters of the Guhyasūtra; and chapter 12 corresponds with verses 209-355 of the 39th chapter of the Vāyupurāṇa.
Now, it is evident that Śaṁbhu in the above quoted verse refers to the *Niśvāsamukha* as it has drawn upon the *Niśvāsamukha* and the *Guhyaśūtra*, and our text is delivered by Śiva. Further, Sanatkumāra could perhaps mean the *Skandapurāṇa* as this Purāṇa is spoken by Sanatkumāra and the *Śivadharmasangraha* shows some parallels with materials on hells in its fourth chapter. Vāyu, similarly, refers to the *Vāyupurāṇa*. Dvaipāyana could be a reference to the *Mahābhārata*. This remains to be investigated. It is important to mention here that, as we will show in the section below, the *Śivadharmasangraha* is not just copying from the *Niśvāsamukha*. It rather standardises irregular forms and syntax of the underlying source text in the process of borrowing. The following comparative table of the relevant chapters of the *Niśvāsamukha* and the *Śivadharmasangraha* presents an exact overview of the borrowing by the *Śivadharmasangraha*.

<table>
<thead>
<tr>
<th>NM</th>
<th>SD</th>
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<tbody>
<tr>
<td>1:1–1:57</td>
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<tr>
<td>1:58—1:63</td>
<td>5:1–5:14</td>
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<tr>
<td>1:64</td>
<td>5:15–5:20</td>
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<td>1:65–1:87</td>
<td>5:21–5:43</td>
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<td>1:88–1:92</td>
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<tr>
<td>1:93a–1:98b</td>
<td>5:44c–5:49</td>
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<tr>
<td>1:98c–1:100b</td>
<td>5:50c–5:52b</td>
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<tr>
<td>1:100c–1:107b</td>
<td>5:52c–5:54</td>
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<tr>
<td>1:107c–1:114b</td>
<td>5:55–5:61</td>
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<tr>
<td>1:114c–1:124b</td>
<td>—</td>
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<tr>
<td>1:124c–1:125b</td>
<td>5:62–5:71</td>
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<tr>
<td>1:125c–1:127b</td>
<td>5:72</td>
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<tr>
<td>1:127c–1:154</td>
<td>5:73–5:75</td>
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<tr>
<td>1:155ab</td>
<td>5:76–5:77</td>
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<tr>
<td>1:155c–1:156b</td>
<td>5:83a–5:110b</td>
</tr>
<tr>
<td>1:156c–1:158b</td>
<td>—</td>
</tr>
<tr>
<td>1:158c–1:150b</td>
<td>5:110cd</td>
</tr>
<tr>
<td>1:158c–1:150b</td>
<td>5:111a–5:112</td>
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</tbody>
</table>

*Śivadharmasangraha* appears to be the first text of the *Śivadharma* corpus to incorporate tantric material.
<table>
<thead>
<tr>
<th>3:57–3:69</th>
<th>7:69c–7:72b</th>
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<tbody>
<tr>
<td>3:84ab</td>
<td>8:1a–8:25b</td>
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<td>3:84cd</td>
<td>8:25c–8:26b?</td>
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<td>3:85ab</td>
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<td>8:26ab</td>
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<td>3:86ab</td>
<td>8:27ab</td>
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<td>3:86c–3:151</td>
<td>8:27cd</td>
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<tr>
<td>3:152–3:153</td>
<td>8:28ab</td>
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<tr>
<td>3:154</td>
<td>8:28c–8:93</td>
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<td>3:155</td>
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<tr>
<td>3:156a–3:158b</td>
<td>8:94–8:108</td>
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<tr>
<td>3:158c–3:163</td>
<td>8:110</td>
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<tr>
<td>3:164</td>
<td>8:109</td>
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<tr>
<td>3:165a–3:177b</td>
<td>3:158cd</td>
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<td>3:177c–3:179b</td>
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<td>3:179c–3:194b</td>
<td>8:111–8:114</td>
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<td>3:194cd</td>
<td>8:115a–8:120b</td>
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<tr>
<td>3:195a–3:196b</td>
<td>8:120c–8:121b</td>
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<tr>
<td>3:196cd</td>
<td>8:121c–8:133</td>
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<td>4:1–4:7b</td>
<td>8:134–8:135</td>
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<td>4:8–4:12</td>
<td>8:136–8:150</td>
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<td>4:13–4:14</td>
<td>3:196cd</td>
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<td>4:15–4:16</td>
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<tr>
<td>4:17–4:19</td>
<td>8:151</td>
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<tr>
<td>4:20a–4:31b</td>
<td>8:152a–8:152f</td>
</tr>
<tr>
<td>4:31cd</td>
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<tr>
<td>4:32a–4:36b</td>
<td>9:1–9:7b</td>
</tr>
<tr>
<td>4:36c–4:37b</td>
<td>9:7c–9:12b</td>
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<tr>
<td>4:37c–4:41</td>
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<tr>
<td>4:42–4:137</td>
<td>9:12c–9:14b</td>
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<tr>
<td>4:42–4:137</td>
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</table>

This table shows that the author of the Śivadharmaśaṅgraha takes over the first three chapters of the Niśvāsamukha. These chapters teach the lay Śaiva religion of householders. Apart from this, the Śivadharmaśaṅgraha also borrows text from the Vedic section of the
Niśvāsamukha, which is the first part of the fourth chapter. It is also clear from this table that the Śivadharmasaṅgraha does not borrow every part of the text. The question why the Śivadharmasaṅgraha borrowed some passages from the Niśvāsamukha and not others is particularly interesting. This answer must lie in the fundamental teaching of the two texts. Basically the Niśvāsamukha aims at presenting the five streams of religion as being beneath the Mantramārga. No such idea is present in the Śivadharmasaṅgraha, as it is a text of lay Śaivism and simply collects materials from different Śaiva sources to build its textual corpus thereon. The context of the two texts is therefore fundamentally different. Thus, the Śivadharmasaṅgraha omits a number of significant passages, such as:

1. The frame story of the Niśvāsatattvasaṃhitā 1:1-1:57.

2. Passages that are not fitting to the setting of the Śivadharmasaṅgraha. For example, as the Śivadharmasaṅgraha is not framed as a dialogue between Śiva and Devī, and also the speaker of the Śivadharmasaṅgraha is not Nandikeśvara, the following verses are omitted. Niśvāsamukha 1:64:
   
   evoṁ śrutam mayā pūrvvan devyāṃ kathayato harāt |
   tat sarvam kathitaṁ tubhyaṁ yat phalam liṅgapūraṇe ||
   “This is what I heard from Hara, as he was telling it to the goddess, and I have told it all to you, namely what the fruit of covering the linga (liṅga-pūraṇe) is.”

3. Those passages that directly reflect the conceptual framework of five streams, with the exception of the Vedic section.135 We cannot always understand the principle of selection of the Śivadharmasaṅgraha completely. For example, the passage of Niśvāsamukha 2:52-53, which deals with offering a black woollen garment and a buffalo, has been reduced to two lines in the Śivadharmasaṅgraha. It could be the result of a mistake in the process of textual transmission; or else, the redactor may have felt it was unnecessary to adopt it. Otherwise, there is no compelling reason for having left it out. It fits seamlessly within the context and is readily comprehensible. On the whole, however, omissions in the Śivadharmasaṅgraha do not always look like accidental ones. The principle of selection in some cases looks to be deliberate, but it fails to reflect the hand of a careful redactor.

Additions

As the Śivadharmasaṅgraha is an independent text, it is normal that it should have extra material compared to the Niśvāsamukha. In the following example, we see that the Śivadharmasaṅgraha adds a substantial passage, in twenty-one verses, inserted between two

135The passage of Śivadharmasaṅgraha 9:44cdef reads: vedadharmo mayā proktaḥ svarganaiśreyasaḥ padam | uttareṇaiva vaktreṇa vyākhyātaḥ ca samāsataḥ ||. This, we think, is the result of careless borrowing as the Śivadharmasaṅgraha does not claim to spring up from one of Śiva’s faces.
lines of the Niśvāsamukha. It introduces a new topic—the procedure for worshipping the linga made of sand—and a new speaker (Dadhīci). Most probably the Śivadharmasaṅgraha borrowed these passages from another source where Dadhīci was the speaker of the text, and put them in between the passage borrowed from the Niśvāsamukha, but we are unable to identify the underlying source. There are more such examples, but we will only quote one:

_Niśvāsamukha_ 2:18

\[
\text{lakṣeṇaikena gaṇatāṃ koṭim abhyarcya gacchati} \\
\text{svaśarīreṇa sāyojyaṃ punaś ca na nivarttate}
\]

“By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (gacchati) union with [Śiva] in his own body (svaśarīreṇa) and will never come back [to worldly existence] again.”

inals 6:18–39b

\[
lakṣeṇaikena gaṇatāṃ koṭyām abhyarcya gacchati \\
dadhīcir uvāca
\]

\[
\text{kim phalam bālukālingasyārcanād api kim bhavet} \\
\text{katham vā pūjayet karma vrataṇ caiva katham bhavet} \\
\text{maheśvara uvāca} \\
\text{śṛṇu me kathayiṣyāmi bālukālingam arcanam}
\]

......

\[
\text{etat purā mayā khyātaṃ na deyaṃ yaśya kasyacit} \\
\text{svaśarīreṇa sāyojyaṃ punaś ca na nivarttate}
\]

By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (gacchati) ...

Dadhīci spoke:

What fruit does one obtain from worshipping a linga made of sand? How is one supposed to worship it? What is the procedure [of worship]? And how should one practise the observance?

Maheśvara replied:

\footnote{Dadhīci does not appear in the Niśvāsamukha. Instead, either Devī asks questions to Śiva or the sages ask Nandikeśvara. In the Śivadharmasaṅgraha too, Dadhīci appears in this place only.}
Listen to me. I will tell [you] the [procedure of] worshipping the linga made of sand.

......

This [knowledge that] I taught earlier (pura) should not be given to everybody. ... the union with Śiva in his own body and will never come back [to worldly existence] again.

Grammatical Changes

One of the characteristics of the Niśvāsamukha, as discussed on p. 81 ff., is that it shares features of aiśa language with the rest of the Niśvāsatattvasaṃhitā. We will show that the Śivadharmasāngraha has removed these archaic irregular features and replaced them with what are considered authentic Sanskrit forms. As the rest of the Śivadharmasāṅgraha is more or less written in Pāṇinian Sanskrit, we believe these changes took place in the Śivadharmasāṅgraha to make the text smoother. In this respect, we can only explain the change from aiśa to proper Sanskrit and not from proper Sanskrit to aiśa. Thus, this direction of grammatical changes also tells us the direction of borrowing.

We present here five types of grammatical correction in the parts of the text borrowed from the Niśvāsamukha by the Śivadharmasāṅgraha: those involving verb-forms, nominal forms, regularisation of sandhi, compounds and gender. We come across this kind of change throughout the text, and the examples quoted below are characteristic:

Regularisation of Verb-forms

- Correction of irregular optative: dadet (NM1:60b) to dadyāt (ŚiDhS 5:17ab)
- Correction of irregular optative: pājye (NM 2:30a) to the regular pājayet (ŚiDhS 6:50c)
- Correction of irregular lyap: pājya (NM 3:160c) to sampājya (ŚiDhS 8:117a)

Regularisation of Nominal Forms

- Correction of irregular nominative: kṛṣṇāṣṭamicaturddāśī (NM1:69d) to kṛṣṇāṣṭamyāṇi caturdaśyāṃ (ŚiDhS 5:25c)
- Correction of irregular numerical form: triṃśabhir lakṣaiḥ (NM2:7c) to triṃśallakṣaiḥ (ŚiDhS6:7c)
- Correction of irregular nominative singular: parameṣṭhināḥ (NM 3:65ab) to parameṣṭhit (ŚiDhS 3:65b)

137This form is the same in accusative plural and genitive singular too. From other instances (NM 1:58b, 1:115d, 2:34d etc.) we could determine that this is more likely to be a nominative singular.
**Regularisation of Sandhi**

- Correction of double sandhi: **yoddharet** (NM 1:87b) to **uddharet** (ŚiDhS 5:43b)
- Correction of irregular extended ending: **kuruteti**\(^{138}\) (NM 3:58d) to **kurute tu** (ŚiDhS 7:70cd).
- Correction of irregular sandhi of the pronoun: **so dhruvam** (NM 4:16d) to **sa dhruvam** (ŚiDhS 9:14ab)

**Regularisation of Compounds**

- Correction of inflected form: **śaṣkulyāmodakāni** (1:164b) to **śaṣkulīmodakāni** (ŚiDhS 5:125cd)
- Justifying an otiose **sa** : **guḍakṣīrasapāyasaiḥ** (NM 3:80d) to **guḍakṣīraiḥ sapāyasaiḥ** (ŚiDhS 8:21d)

**Regularisation of Gender**

- Correction of irregular masculine to standard neuter: **-puṣpaḥ** (NM 1:147d) to **-puṣpam** (ŚiDhS 5:103b)
- Correction of irregular neuters to regular masculines: **kumbhīpākan tu nirayan** (NM 2:44c) to **kumbhīpākas tu nirayo** (ŚiDhS 6:68a)

**Syntactical Changes**

The Śivadharmasaṅgraha does not simply correct obvious grammatical mistakes of the borrowed text, but also changes the syntax substantially. The modifications are intended to clarify the original text. There are many instances of such syntactical change, and many of them will be discussed in the notes to the translation of the text. Here we just refer to one outstanding example.

NiMukh 4:15c–16b

```
asvayaṅkṛtavyānijye bhūtādroheṇa jīvate |
japti jihatī vā nityāṃ sa svarggaphalabhāṃ bhavet |
```

“Without engaging in trade done by himself he lives without harming living beings. He should regularly do mantra-recitation (**japti**) and (**vā**) perform oblations; [by doing so] he will partake of the fruit of heaven.”

ŚiDhS 9:13

\(^{138}\)Cf. Goodall et al. 2015:122.
vāṇijyādi tyajet karma bhūtadrohañ ca sarvadā|
japāgniḥomasāṃyuktah sa svargaphalabhāg bhavet

“He should avoid work such as trade, and [should] always [avoid] harming living beings. Engaged in mantra-recitation and oblations on fire, he will partake of the fruit of heaven.”

Here the Śivadharmasāṅgraha corrects asvayaṅkṛtavāṇijye to vāṇijyādi tyajet karma, where the former is used in the sense of the instrumental case. Then it replaces bhūtadrohañ īrāte to bhūtadrohañ ca sarvadā. Here the sense of the present verb is employed in the place of the optative. Finally japti juhoti vā nityam (where japti is meant for japati and these verb forms should have an optative sense) is corrected to japāgniḥomasāṃyuktah.

Alteration of Content

Comparing the Śivadharmasāṅgraha and the source passages of the Niśvāsamukha, in some cases, we detect some alteration of meaning in the borrowed passages. These kinds of change may roughly be grouped in two categories: 1. deliberate alteration concerning rewards and 2. deliberate alteration of the essential meaning.

Concerning Rewards

Especially in the matter of rewards the Śivadharmasāṅgraha has considerably altered the borrowed passages. If we compare the corresponding passages in both texts, the actions are the same but the results prescribed are different. Although the changes may seem trivial, a significant difference in meaning results. In some cases, it is possible that such changes occurred due to palaeographical issues, such as śivālayam (NM 1:82d) ≈ surālayam (ŚiDhS 5:83d).

• Change of Brahma-hood to Skanda-hood: brahmatvaṃ (NM 2:7b) to skandam\textsuperscript{139} (ŚiDhS 6:7b)

• Change from attaining the world of the Moon to that of Indra: somapuram (NM 2:59c) to śakrapuram (ŚiDhS 6:126c)

• Change of the fruit of rejoicing in heaven to attaining the world of Kāmadeva: divi (NM 2:65d) to kāmadevapuram (ŚiDhS 6:132c)

Core Meaning

As we have already discussed, a large part of the Niśvāsamukha deals with Laukika material, and the Śivadharmasāṅgraha has particularly borrowed from this part of the Niśvāsamukha. The other parts are not relevant within the context of the Śivadharmasāṅgraha. The

\textsuperscript{139}We have taken Skanda in the sense of Skanda-hood here.
only exception is the Vaidika section. The following example shows how the Śivadharmasaṅgraha changes the core meaning of the text while borrowing:

NM 2:110

atidānavidhiḥ khyāto lokānāṁ hitakāmyayā
dine dine ca yo dadyād dānan taṁ ca nibodha me

“I have taught the ritual of extreme offering (atidānavidhiḥ) for the benefit of the world. If someone makes an offering every day, listen to the fruit of that offering too.”

ŚiDhS 6:184c-185b

iti dānavidhiś cokto lokānāṁ hitakāmyayā
dine dine ca yad dānaṁ tace cāpi hi nibodha me

“I have thus taught the ritual of offering (iti dānavidhiḥ) for the benefit of the world. [If someone makes] an offering every day, listen to the fruit of that offering too.”

Here the Niśvāsamukha teaches about the extreme offering (atidāna°). This is of course a problematic term as its meaning differs from context to context (see fn. 236). The Śivadharmasaṅgraha does not mention it and instead writes iti dāna° “thus offering,” resulting in the change of the core meaning of the borrowed text. There are some other instances of borrowed text where a significant change in the core meaning has taken place in the Śivadharmasaṅgraha, but we limit ourselves to this example.

In sum, our observations have shown that in many cases the Śivadharmasaṅgraha has paraphrased the text, replacing uncommon words, structures and syntax. In many cases, it has made the text more comprehensible than the original text of the Niśvāsamukha. As a large amount of the text of the Niśvāsamukha is lost due to damage of manuscript, and the Śivadharmasaṅgraha draws upon the Niśvāsamukha, it has helped greatly in reconstructing lost parts of the Niśvāsamukha. Furthermore, the Śivadharmasaṅgraha’s borrowings from the Niśvāsamukha show that the Niśvāsamukha had become an authoritative scripture for the Śaivas by the time the Śivadharmasaṅgraha was composed, between the 9th and 10th centuries.140

We have made references to the text of the Śivadharmasaṅgraha also in the apparatus for the edition of the Niśvāsamukha. We have mainly used the text of the Śivadharmasaṅgraha for reconstructing the lost text of the Niśvāsamukha due to damage of the manuscript. As the printed text of the Śivadharmasaṅgraha is not reliable,141 we have consulted two manuscripts as well and established a preliminary edition of the relevant chapters of the Śivadharmasaṅgraha, which we have included in this thesis as an appendix to my edition

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140 See A. Acharya 2009*:91.
141 The Śivadharmasaṅgraha has been printed in Śivadharma Paśupatimatam Śivadharmamahāśāstram Paśupat-ināthadarśanam ed. Yogin Narahari 1998 (saṃvat 2055).
of the Niśvāsamukha.\textsuperscript{142} It is from this edition that we have drawn the quotations of the Śivadharmasangraha.

Structural Overview and Summary of Content

The Niśvāsamukha is divided into four chapters (paṭalas). Among them, the first begins with the frame story of the whole Niśvāsatattvasaṃhitā. Then the five streams of knowledge are briefly taught, after which the lay religious duties are expounded, ending with the method of worshipping the liṅga and its fruit. The second chapter treats making different kinds of liṅgas, installing them and worshipping them daily, the fruit of their worship and various donations. The third chapter is about sacred places of pilgrimage, the benefit of worshipping various gods and performing different religious observances. The fourth chapter deals with the so-called Vedic, Ādhyātmika and Atimārga streams.

Chapter One

[Frame story: the five streams]

Ṛcīka inquires of Mataṅga about a wonder that he had seen in the forest of Naimiṣa. (1–4)

Mataṅga answers Ṛcīka in brief that Brahmā and Viṣṇu were initiated, and, upon hearing this, sages gathered in the forest of Devadāru. (5–13)

Nandin gets authority to teach the tantra to the sages. (14–17)

Ṛcīka’s question to Mataṅga as to how Nandin could be the teacher of the sages and how he could grant initiation to them. (18)

Mataṅga tells how the sages praised Nandikeśvara. (19–25)

Nandin initiates the sages and promises to tell them the five streams of knowledge as they were revealed to Devī by Hara. (26–29)

Nandin bows down to Śiva and praises him in what is called an Aṣṭamūrti hymn. (30—41)

Devī recites a hymn to Śiva. (41—45)

Devī tells Śiva that she feels sad for afflicted people, so she asks how such people can be freed from their afflictions. (45–50)

Īśvara gives a brief account of the five streams of knowledge. (51–56)

\textsuperscript{142}The editorial policies involved will be discussed in the appropriate section (p. 94ff.)
Devī asks Īśvara to describe the five streams of knowledge in detail. (57)

[The Laukika stream]

Īśvara teaches the fruits of making a fountain of drinking water, creating a lotus pond, offering a house to a Brahmin, making a garden at a temple, offering the gift of a flower or a garland, and covering a linga with flowers. (58–63)

Nandin states what he had heard when Hara was teaching Devī regarding the fruit of covering a linga with flowers. (64)

The sages inquire about how the god is to be pleased and about the fruits of worshipping him with different means and substances. (65–70)

[Worship of the linga]

Nandin tells of the fruits of cleansing a linga, worshipping it daily with different substances, such as leaves, flowers, fruits, curd, milk, ghee, and pavitra (i.e. kuśa grass), the sounding of HUḌḌUṄ. (71–76)

The fruits of bathing a linga with water, curds, ghee, milk, honey and with the five products of a cow. (76–97)

The fruits of besmearing a linga with sandal paste mixed with camphor, burning guggulu in front of a linga, offering clothes, banners or awnings to the linga. (98–107b)

The fruits of offering a golden bell, made of different substances, a yak-tail fly-whisk, a girdle and waist-cord, a crown, an ear-ring and a multicoloured fabric, a turban, gems, ornaments, adornments and a muktimaṇḍapa to the linga. (107c–119b)

The fruits of performing the rite of besmearing with different substances, offering bracelets, armbands, gems, scentless flower, and covering a linga with flowers. (119c–123b)

The beginning of the teaching of worshipping the linga with fragrant flowers. (123c–124b)

The fruits of offering one fragrant flower, the names of flowers that Śaṅkara smells (i.e. delights in) and the fruits of worshipping Śiva with them. (124c–128b)

The fruits of worshipping a linga with different flowers and the rewards connected. (128c–156b)
The fruits of offering leaves, flowers, fruit, water, grass and milk to Śaṅkara daily. (1156c–158b)

Ranking of flowers. (158c–159)

The fruits of offering different foods and songs. (160–165b)

The fruits of offering lute music, the sound “HUḌḌУṆ,” dance, mouth music, and loud laughter to Śiva. (165c–169b)

The fruits of worshipping Śiva for those who have not received Śaiva initiation and for those who have. (169c–1def)

Nandi tells the sages the significance of the liṅga, and states that this is what he heard from Hara, as he related it to the goddess. (170–171)

[The Liṅgodbhava myth]

Nandi relates the famous Liṅgodbhava myth to the sages. (172—184)

The chapter concludes with the warning that prosperity is not possible for mortals who do not worship Śiva in the form of the liṅga. (185)

Chapter Two

[Temporary liṅgas]

The question of the sages to Nandi about the fruits of making the liṅga and installing it. (1)

The fruits of making the liṅga and worshipping it. (2–7)

The fruits of making the liṅga with different substances and worshipping it. (6–20b)

[Donations]

The fruits of making a Śiva temple built with marked bricks, and the fruits of making and worshipping the liṅga made of different metals. (20c–24b)

The fruits of planting trees and cultivating a garden. (24c–27b)

The fruits of constructing a temple and installing godheads. (27c–30b)

The fruits of making a bridge, causeway, water-channel, a hut, an abode or a pavilion, and of making donations. (30c–36)

The fruits of offering food and water. (37–39b)
The fruits of offering sesame and water to gods and ancestors. (39c—41b)
The fruits of offering the hide of a black buck. (41c–43b)
The fruits of performing śrāddha rites to ancestors. (43c–45b)
The fruits of offering a lamp and cows to gods and ancestors. (45c–48)
The fruits of offering a calving cow and a bull to a Brahmin. (49–50)
The fruits of offering a goat, a garment and a buffalo to a Brahmin. (51–55)
The fruits of offering land, gems, clothes and silver. (56–57)
The fruits of donating sesame seeds, gold, pearls, or gems of various kinds and quality. (58–59)
The fruits of offering treacle, milk, curds, ghee, sandalwood, agallochum, camphor, cloves etc. (60–61)
The fruits of offering a virgin girl, grains and protection to living beings. (62–63)
The fruits of offering a woman and providing a feast of lovemaking with women. (64–65)
The fruits of offering a cane-seat, a couch, fuel, shelter, straw, a blanket and food. (66–68)
The fruits of regularly offering songs, musical instruments and vehicles to the gods, and of offering a horse to Brahmins. (69–71)
The fruits of offering an umbrella, a pair of shoes, a chariot drawn by an elephant, a horse and a bullock cart. (72–80b)
The fruits of offering a mouthful of grass (grāsaṃ) to cows. (80c–86b)
The fruits of letting a black bull or any bull free. (86c–88b)
The fruits of offering various kinds of fruits. (88b–91b)
The fruits of offering teeth-cleaning sticks, fragrant betel, flowers and other fragrant substances. (91c–92)
The fruits of offering cushions made of kuśa-grass, different weapons, and vessels. (92–97)
The fruits of offering slaves to the gods or to Brahmins; sea salt, piper longum, ginger, pepper, and dry ginger; and remedies for the sick. (98–100)
The fruits of offering sweet, sour, pungent, bitter, astringent and salty objects; oil, sugar or treacle, and thickened curd or buttermilk. (101–102)

The fruits of offering pearls or nacreous shells, cowrie shells, a mirror, nourishment, expressions of compassion or alms. (103–105)

[Hierarchy of recipients]
The greatness of the donor and the characteristics of the true donor. (106–109)
The end of the description of the highest form of offering. (110)
The fruits of offering objects that are useful for daily life, cosmetics and food. (111–114)

Devi’s queries to Īśvara about the best recipient, and Īśvara’s answer about the best types of recipients of gifts. (115–116)

Ranking of the recipients. (117–122)

Chapter Three

[Sacred sites]

Devi queries Īśvara about the merits of pilgrimage. (1)

[Rivers]

A list of river names. (2–8)
The fruits of bathing in different bodies of water, the mantra that is to be recited while bathing and its fruits. (9–13b)
The fruits of bathing while remembering Agni as the womb; Viṣṇu as the seminal fluid, Brahmā as the father, and water as a form of Rudra. (13c–14)
The fruits of abandoning one’s body (i.e. suicide) in rivers. (15a–16b)
The fruits of always remembering a certain pilgrimage site and of entering a fire. (16c–18)

[The pañcāṣṭakas and other sacred sites]

A list of five groups of eight pilgrimage places, and the fruits of bathing, seeing or performing worship and dying at any of them. (19a–26)
The fruits of seeing the god in Mahālaya and drinking the water of Kedāra with and without reciting the *vidyāmantra*. (27a–29b)

The fruits of visiting other secret (guhyāḥ) places and of dying there. (29c–30)

The places where Hari always resides, and the fruits of dying there. (31–32)

The fruits of being a devotee of various divinities. (33a–34b)

**[Observance of fasts]**

The fruits of undertaking a fast until death. (34c–36)

The description of the *Sāntapana Parāka, Atikṛcchra, Taptakṛcchra, Cāndrāyaṇa, Yati-cāndrāyaṇa* and *Śiṣucāndrāyaṇa* observances, and the fruits of practising them. (37a–50b)

The fruits of fasting every other day, fortnight and one month for a year. (50c–53)

The fruits of an observance on consuming food. (54–55)

The fruit of not consuming honey and meat. (56)

The significance of celibacy. (57)

The significance of giving up all wealth. (58)

A list of bad food that is not to be offered to Brāhmins. (59)

Devi’s question about the fruits of resorting to and worshipping different divinities. (60)

**[Worship of different divinities]**

Śiva’s reply on worship and the respective rewards of worshipping Brahmā, Agni, Kubera, Ganeśa, Nāgas, Skanda, and Āditya all in twelve forms (except Nāgas), on the first, second, third, forth, fifth, sixth and seventh days respectively of each month, starting from Mārgaśīrṣa to Kārttika. (61–91)

The fruits of fasting and worshipping Śaṅkara, Devadeva, Tryambaka, Sthāṇu, Hara, Śiva, Bhava, Nīlakaṇṭha, Piṅgala, Rudra, Īśāna and Ugra, on the eighth day of each month starting from Mārgaśīrṣa to Kārttika. (92–106b)

The fruits of fasting and worshipping twelve different forms of Mahādevī on the ninth day. (106c–113b)

The fruits of fasting and worshipping the mother goddess for nine consecutive ninth lunar days. (113c–116b)
The fruits of worshipping twelve forms of Yama on the tenth day of each month beginning with Mārgaśiras. (116c–121b)

The fruits of worshipping twelve forms of Dharma on the eleventh day. (121c–126b)

The fruits of fasting and worshipping Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara on the twelfth day for a year. (126c–138b)

The fruits of worshipping Viṣṇu for a year and for a lifetime. (138c–141b)

The fruits of worshipping the twelve forms of Anaṅga on the thirteenth lunar day. (141c–145)

The fruits of worshipping Parameśvara in his twelve forms on the fourteenth lunar day. (146–150)

The fruits of satisfying the ancestors on the new and full moon days of Mārgaśira. (151–154)

The names of the ancestors of the four castes. (155)

The fruits of fasting and worshipping Agni on a full moon day. (156–157)

The fruits and procedure of worshipping Prajāpati on a new moon day. (158–160b)

The fruits and procedure of worshipping Agni on the second day. (160c–163)

The procedure of worshipping Kubera on the third day. (164)

The fruits and procedure of worshipping Vighneśvara on the fourth day. (165–166)

The fruits and procedure of worshipping Nāgas on the fifth day. (167–169)

The fruits and procedures of worshiping Skanda on the sixth day. (170–172)

The fruits and procedure of worshipping the Sun god [on the seventh day]. (173–174)

The fruits and procedure of worshipping Śiva on the eighth day. (175–177b)

The fruits and the procedure of worshipping Devī on the ninth day. (177c–178b)

The fruits and the procedure of worshipping Yama on the tenth day. (178c–180)

The fruits and the procedure of worshipping Dharma on the eleventh day. (181–182)

The fruits and the procedure of worshipping Viṣṇu on the twelfth day. (182–185)
The fruits and the procedure of worshipping Kāmadeva on the thirteen day. (186–188b)

The fruits and the procedure of worshipping Parameśvara on the fourteenth day. (188c–191b)

The injunction for honouring the ancestors on the new and full-moon days. (191c–195b)

End of the section on worshipping gods and ancestors in Nandin’s words, stating that this is what Śaṅkara taught Devī with his western face. (195c–196)

Chapter Four

[The Vaidika stream]

Devī’s question about Vedic dharma to Īśvara. (1)

[Injunctions for Vedic students]

The god’s description of the observance of a brahmachārin. (2–6)

[Injunctions for householders]

The duties of the householder and the distinguishing characteristics of a Brāhmin. (7–12)

The fruits of reciting the [Vedic] saṃhitās. (13–14)

The proper form of livelihood for a householder. (15)

The significance of reciting mantras, making oblations, and the consequences of not performing the five mandatory sacrifices. (16)

The list of the five sacrifices and the five slaughterhouses of a householder. (17–19)

The defining characteristic of an expert in the Vedic dharma. (20)

The fruits of meditating while intoning praṇava. (21)

The conclusion of the observances of a householder. (22–24)

[Injunctions for forest-dwellers]

The observances of the forest-dwelling stage of life. (25)

Further injunctions for a forest-dweller. (26–31)
[Injunctions for ascetics]
The procedures for renunciation and the injunctions for an ascetic. (32a–40)
The end of the Vedic section, taught by Śiva’s Southern face. (41)

[The Ādhyātmika stream]
The beginning of the ādhyātmika section, taught by Śiva’s Northern face. (42)

[Sāṅkhya]
The cause of everything coming into being according to Sāṅkhya. (43)
The emanation of the three qualities, the twenty-five tattvaś of the Sāṅkhya and the distinctive feature of puruṣa. (44–46)
The conditions determining whether one is content or remains bound according to the Sāṅkhya system. (47)
The end of the section on Sāṅkya and beginning of the section on Yoga. (48ab)

[Yoga]
The definition of a yogin, the right direction to face when assuming a yogic posture, the eight yogic postures, and assuming the mode of karaṇa. (48c–51)
The definition of pratyāhāra, the purpose of practising meditation, the three breath-controlling exercises and their definitions. (52a–57b)
The section on dhāraṇā: air, fire, earth and water, followed by the sections on tarka and samādhi. (57c–67)
The result of practising contemplation. (68–69)

[The Atimārga stream]

[Atyāśrama]
The teaching of the first type of Pāśupata practice, called Atyāśramavrata. (70–88c)

[Lokāṭita] The teaching of the second type of Pāśupata practice, called Lokāṭita. (88d–130)

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143 For more details see our translation and the accompanying footnotes.
144 The reader is here referred to the translation of our text and footnotes thereon.
Conclusion by Śiva that he has taught the Atimārga in two forms with his Eastern face. (131)

Devi’s query regarding the Mantramārga. (132)

Nandin’s promise to pass on to sages the supreme knowledge of the Mantramārga that he heard while Śiva spoke to Devī with his fifth face, the Iśāna face. (133–137)

Language

The Sanskrit employed to write the Niśvāsamukha is anomalous with regards to syntax and morphology, for it does not follow the rules of standard Pāṇinian Sanskrit grammar. It certainly contains forms that are in agreement with Pāṇini’s rules but other forms do not. Such language applied in tantric texts is understood by the later tradition to be “aiśa (iśvaraprokta), i.e. the speech of the Lord.” The underlying sense is that although such language is ungrammatical by the standards of human grammarians such as Pāṇini, it is specially authoritative. Kṣemarāja, the 11th century Kashmirian author, for the first time, in his commentary Svacchandatantrodyota, terms such linguistic oddities as aiśa (see Goodall 1998:lxv—lxx and Törzsök 1999:xxvi ff.). Several lists of such deviations from classical Sanskrit grammar have already been drawn up by Goodall et al. (2015:113ff.) and Törzsök (1999:xxvi ff.).

We find such non-standard usages of language in the Epics and Purāṇas as well. Oberlies (2003:XXXI) observes that “The Epic language presents itself as a mixture of correct and incorrect forms, always met with side by side, within one and the same stanza.” In the case of Purāṇas, such irregularities have also been taken into account and discussed so far with regard to the Skandapurāṇa. The editors, (Adriaensen, Bakker & Isaacson 1998:26–51; Bakker, Bisschop & Yokochi 2014:21–23; Yokochi 2013:67–72) have listed numerous non-Pāṇinian forms spread across the text. Similar linguistic features have been studied and discussed by Salomon (1986) with regard to the Viṣṇupurāṇa. Such irregularities in Epics and Purāṇas are called ārṣa (ṛṣiprokta), i.e. the speech of a sage, by the commentators of the Epics (Oberlies 2003:XXVIII). Franklin Edgerton (1953) has done an extensive research on deviated Sanskrit that appeared in Indian Buddhist Sanskrit texts. The principal outcome of his research is that such Sanskrit drifted forms of Sanskrit are not incorrect forms but a different register of the language.

The question now is what makes the Niśvāsamukha’s language aiśa. There are some peculiar features of the Niśvāsamukha that show some of the typical characteristics of aiśa language, which are equally shared by the other books of the Niśvāsatattvasamhitā (Goodall et al. 2015:113ff.). In the list of deviations from standard Sanskrit below we have indicated such shared characteristics with reference to the deviations noted in Goodall et al.’s edition (2015:113ff.)
A number of aiśa forms in the Niśvāsamukha, as can be observed in a large number of texts of the Mantramārga, can be explained from the perspective of metre. This is a feature that is already fairly well-established with respect to other texts, as shown by Oberlies 2003 when he deals with the Epics. Such a condition can also be observed in several tantric texts, like the remaining books of the Niśvasa, the Svachhandatantra, the Brahmayāmala, different recensions of the Kalottara, Mataṅga etc.

Concerning the linguistic variants of the Niśvāsamukha, we have considered the possibility that some of the readings are due to scribal variation, and not an intrinsic part of the composition of the text. The foremost among these variations is āṃ used for ān in accusative plural. For example when Niśvāsamukha 2:88 speaks about offering female and male slaves, it uses the phrase, dāsīdāsāṃ ca yo dadet, where āṃ ending is intended for ān. Likewise, masculine accusative plurals with a final anusvāra instead of n in 2:39c (devān pitṝṃ samuddiśya), 2:56cd (yāvat sūryakṛtāṃ lokāṃ) is likely a similar kind of scribal style. We have, however, decided to keep such scribal variations in the text, following the editorial policies established by Goodall et al. 2015. We do not want to interfere much with the text as our edition is based on a single manuscript. Thus we try to present the text in much the way it has been transmitted in the manuscript, unless we have good reasons to correct it.

Here we present an exhaustive list, except those we consider to be scribal variations, of unusual linguistic forms of the Niśvāsamukha, some of which are also shared by the Epics and the Purāṇas. It remains open to question whether some of the following forms are scribal or a feature of the language of the Niśvāsamukha, but most of them seem to represent genuine features of the language of the text. For the discussion of individual cases see our translation and accompanying notes.

**Morphology of Nominal Forms**

**Syncopation of a visarga**

1:70d (upasannāḥ sma te vayam) and 4:41b (°naiśreyasa for °naiḥśreyasa)

**Syncopation of a vowel**

1:58a (uptānam for udapānam) and 4:16 (japti for japati)\(^\text{147}\)

**Elongation of a vowel**

\(^\text{145}\)Some such scribal variations are discussed with reference to the Skandapurāṇa by Adriaensen, Bakker & Isaacson 1998:49–50. The editors of the Skandapurāṇa considered such readings to be no more then scribal variations and not an intrinsic part of the composition of the text.

\(^\text{146}\)For more examples see 2:63a, 2:98b, 3:166a, 3:171a, 3:187a and 3:187b, 4:8b (twice), 4:18a, 4:62a, 4:62b and 4:111b. Cf. also Goodall et al. 2015:132.

\(^\text{147}\)Cf. Goodall et al. 2015:118 and 123.
1:118a, 1:162a, 3:104d and 3:105d (gāṇapatyam for gāṇapatyam), 4:8d (ḥāvanam for ḫāvanam) and 1:11d and 1:13b (brahmāviṣnumaheśvarāḥ)\(^{148}\)

Prākritic vowel

1:79c, 1:79a, 1:83a, 1:86c, 1:91a, 1:94c, 1:99b, 2:18c, 3:86d, 3:145c, 3:150c and 3:191b (sāyoja for sāyujya), and 4:95a and 4:126c (vāgeśyām for vāgīśvaryām)\(^{149}\)

Prākritic vowel with double abstract

1:41d, 1:89d, 1:96b, 3:29a and 4:87d (śivasāyojyatām)\(^{150}\)

an stem treated as āna stem

4:92c and 4:97c, 4:125d (adhvānam) and 4: 128d adhvānah (it is presumably also meant to be plural)\(^{151}\)

Shortening of vowel

4:21d (yadicchet for yadicchet) and 3:81a (śarkara for śarkara)

Singular for plural

1:64c (tat sarvvaṅ kathitan tubhyam) and 1:170c (mayāpi kathitaṃ tubhyaṃ)\(^{152}\) and 2:45b (śrāddhakārayitā narāḥ)

Plural for singular

1:58b (pāpātmā duṣṭacetasaḥ), 1:115d (citrapaṭṭapradāyinaḥ), 2:34b (nālīmār-gaprayāyinaḥ), 2:34d (māndapasya ca kārinah), 2:45b (śrāddhakārayitā narāḥ), 2:45d (nityan dīpapradāyinaḥ), 3:89d (nirujo dīrghajīvinah), 4:78b (vyaktāvyaktaikalinginah) and 3:7cd (tāmrā caiva trisandhyā ca mandākinyah parāḥ smṛtāḥ)

Plural for dual

1:17ab (yathā te sarvaśāstrāṇāṃ dīkṣajñānasya vedakau) and 4:33b (dikṣu śrotrāṇi vinyaset)

Instrumental for locative

4:123b mūrdhnābhivānapaṇcakam\(^{153}\)

Locative for instrumental

2:102 (gavādhyo gopārājyane), and 3:76b and 3:166d (yāvajjīve ganottamaḥ)

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\(^{148}\) Cf. Goodall et al. 2015:119.

\(^{149}\) Cf. Goodall et al. 2015:127.

\(^{150}\) Cf. Goodall et al. 2015:128.

\(^{151}\) Cf. Goodall et al. 2015:115.

\(^{152}\) In both cases, tubhyam refers to the sages ṛṣayaḥ. Thus, we expect yuṣmabhyam instead of tubhyam.

\(^{153}\) Cf. Goodall et al. 2015:124.
Nominative for locative
3:75d (caturthy ubhayapakṣayoh) and 3:158c (pratipad bhojayed viprān)\textsuperscript{154}

Nominative for accusative
1:124d (aśītikalpakoṭayah) and 3:11a (ayām mantram anusmṛtya)\textsuperscript{155}

Locative for dative
1:24d (tryakṣāya ṛṣisambhave), 1:31d (śive namah), 1:157a (pratyahaṃ śaṅkare
dadyān), three times in 2:38ab (yastu grīṣme prapāṇ dadyāt trṣṇārte pathike
jane), 2:50b (yāḥ prayacched dvijottame), 2:53b (mahiśīṃ yo daded dvije), 2:54d
(athavāpi dvijottame), 2:75ab (gajarathana tu yo dadyād brāhmaṇaṃ
guṇānvite), 2:100ab (dattvā nirujātaṃ yatī ature oṣadhāni ca), 2:119d (ekan dadyāt
tu jñānine), 3:59c (tad brāhmā
da dātavayam), 3:118c (ugradandadhrte nityam), 3:119ab (śaṣire ca
namsaubhyāṃ
narakādhipate namah), 3:162c (dadyād viprāya śobhane), 3:175ab (aṣṭamāṃ
tṛṣṇārtte pathike jane)
and 3:181b (vṛṣan dadyād dvijottame)\textsuperscript{156}

Vocalic ri for r
1:1, 1:7 and 1:18 (ricika)\textsuperscript{157}

Feminine ī stem as ā-stem 1:107c (hemamayāṅ) and 1:109a (mṛnmayāṃ)\textsuperscript{158}

Feminine ī stem singular treated as yā-stem
1:14c (devyāyās tu tathā pūrvam) and 4:135d (devyāya
gaditaṃ purā)\textsuperscript{159}

Masculine for neuter
1:147d (javāpūṣpas tathaiva ca), 4:8c (svādhyaṃ pratyahā kuryāt), 1:10c: (tām
śluto āgataḥ sarve), 2:14 (labhen mahāntam aśeṣvaryam), 4:45d (bhūtastanmātrasamb-
havah) and 1:139a (tān pūṣpān), 2:90a (anayārtaphala ye ca), 1:140c (saugandhikādyā
jalajā), 1:155a (nīlaraktās tu ye pūṣpāḥ) and 2:120cd (yasya dāne na dūkhāni
naraka-
pretasambhavah)\textsuperscript{160}

Neuter for masculine
1:21c–22b (devyāśaṅkarasamvādam śrutam pūrvam tvayānagha ||
saṃsrāroc-
chittikaranam sarvajñānāṃrīttottamam) and 3:67c–68c: vaisvānaram jātavedam

\textsuperscript{154} Cf. Goodall et al. 2015:125.
\textsuperscript{155} Cf. Goodall et al. 2015:125. Note that aside from being nominative, ayām is also masculine for neuter.
\textsuperscript{156} Cf. Goodall et al. 2015:124.
\textsuperscript{157} Cf. Goodall et al. 2015:133.
\textsuperscript{158} Cf. Goodall et al. 2015:117.
\textsuperscript{159} Cf. Goodall et al. 2015:118.
\textsuperscript{160} Cf. Goodall et al. 2015:116.
hutabhugghavyavāhanam \ \ devavaktraṃ sarvakhaṣaṇi ghṛṇī ca jagadāhakam \ vibhāva-
suṣi saptajihvan (except hutabhuk and ghṛṇī)\textsuperscript{161}

\textit{ap} treated as an a-stem masculine
3:100c (āpam for apaḥ)\textsuperscript{162}

\textbf{Non-thematic ending}
4:23b (°homasu)\textsuperscript{163}

\textbf{Compounds}

\textbf{Member(s) in inflected from}
1:21c (\textit{devyāśaṅkarasāṃvādam}), 1:130d (\textit{brhatyaṅgastipuspakaiḥ}), 1:164b (\textit{sāku-
lyāmodakatāni}), 2:21d (\textit{spaṭimmarakatāni}), 3:33c (\textit{devyāmātarayaksesu}) and 3:34b
(japahomādyapūjanaiḥ)\textsuperscript{164}

\textbf{Otiose letter in the middle of a compound}
3:165b (sauvarṇṇan nāma-cāṅkītam), 3:80d (guḍakṣīrasapāyasaīḥ) and 3:82c (gandha-
puspasadāpūpena)

\textbf{Shortening of a vowel}
4:13c (tryabdād \textit{gāyatrisiddhis tu}) and 4:14a (rgyajuḥsāmaθharvānām)

\textbf{Omission of a vowel}
4:29d (\textit{parākcāndrāyanaīs sadā})

\textbf{Lengthening of a vowel}
1:178c (\textit{anūmaraṇapam yasmād dhi}) and 3:11b (kuryān \textit{nadyāvagāhanam})

\textbf{Reversal of the members}
1:33b (mūrtyākāśa for ākāśamūrte) and 3:140d (\textit{maṇiratnavicitrakaiḥ for vicitramaṇi-
ratnakaiḥ})

\textbf{Dvandva followed by conjunction}
2:11c (arccayen naranārī vṛt), 4:1 (svargāpavargahetoś ca)\textsuperscript{165}

\textsuperscript{161}\textit{Cf.} Goodall et al. 2015:116.
\textsuperscript{162}\textit{Cf.} Goodall et al. 2015:115
\textsuperscript{163}\textit{Cf.} Goodall et al. 2015:116.
\textsuperscript{164}\textit{Cf.} Goodall et al. 2015:128.
\textsuperscript{165}\textit{Cf.} Goodall et al. 2015:129.
Elision of a word
1:67c (dīpacchatraphalan brāhi for dīpacchatradānaphalan brāhi), 1:68b (dāśāsasya yat phalan for dāśāsaprānapañasa yat phalam)\(^\text{166}\)

Morphology of the Verb

*ktvā for lyap*
2:62a (alaṅkṛtvā tu yo dadyat)\(^\text{167}\)

*ktvā for optative*
3:168ab (pañcamyāṃ hemajaṃ padmaṃ dattvā viprāya bhojite \(\mid\))

**Singular for dual**
1:176ab (punaś caiva samāgamyā stotrenā tuṣṭuve haram \(\mid\))\(^\text{168}\)

**Plural for dual**
2:46b (tāmisramandhatāmisrau narakā na bhavanti hi)

The root *vid* (VII) “to find” in the sense of *vid* (II) “to know”
3:14a vindyāt for vidyāt and 4:47d vindati for vetti

**Omission of final t**
2:30a (pūjaye parayā bhaktyā), 2:119a (tasya dattam bhave nantaṃ) and 4:80b (manṭe kuṇṭeti vā punaḥ).\(^\text{169}\)

**Past perfect for optative**
3:95c (aśvamedhaphalan lebhe) and 3:11d (dehatyāge divam yayau)

**Optative for past tense**
1:172b (pūrvvavṛittaṃ hi yad bhavet) and 1:173d (kim etac cādbhutaṃ bhavet)

**Irregular optative singular**
1:60b, 1:100d 2:42b, 2:52b, 2:98b and 2:104d (dadet for dadyat), and 1:137b, 2:65b, 3:159d, 3:179d and 3:187b (dāpayet)

\(^\text{166}\) Apart from these, there are other irregular compounds in the text, which do not fall into some specific category. These we list here: 1:54a (bhakṣyābhakṣaparīhāram), 3:121a (yāvajjīvacarān), 3:192d (yāvajjīvakṛtensaivam), 4:2c (homajāpī), 4:45a (buddhyāhukārās sanābhiṣṭaḥ) and 4:122b (harirudradaśeśakam).

\(^\text{167}\) Cf. Goodall et al. 2015:122.

\(^\text{168}\) Cf. Goodall et al. 2015:134.

\(^\text{169}\) Cf. Goodall et al. 2015:13. *kuṇṭeti* stands for *kuṇṭet iti*. By omitting the final *t* in *kuṇṭet* it remains *kuṇṭe* and *iti*. Finally, *kuṇṭeti* is the result of *aśa* *sandhi* thereon.
Causative for simplex

2:8b (mṛdā lingan tu kārayet), 2:17b (saccakena tu lingāni pārthivāni tu kārayet), and 2:107c (jīvaṃ rakṣayate yo hi)\textsuperscript{170}

Simplex for causative 1:91c snapped for snāpayed

Gerund for infinitive

1:176d (varan dattvā ubhāv api)

Active for passive

3:76d (yo rcayeta ganādhipam)\textsuperscript{171}

Sandhi

Hiatus within a pāda

1:176d (varan dattvā ubhāv api), 1:188c (sendrait ddevaiś ca asuraḥ), 1:185d (ye mṛtyā na namanti tārśam ajāṇi kṣemas tu teṣāṇi kutaḥ), 2:8d (labhate ṭīpsitaṃ phalam),\textsuperscript{172} 2:20b (krīḍante aṇimādaḥ), 2:52b (kṛṣṇaṃ vā āvākāndadet), 2:62b (kanyāni caiva ayācitām), 2:63d (ye cānye abhayapradāḥ), 2:74d (yo dadāti upānahau), 2:87c (utlasyavā alābhe tu), 2:100b (āture oṣadhāni ca), 3:123a (aṁhiṣa ca aṁdabhaṣa ca), 3:127d 3:128d, 3:129d, 3:130d, 3:132d and 3:134d (tu upoṣitaḥ), 4:2d (bhaikṣāśī ca amaithuna) and 4:38b (anārāmbhit aṁhiṣakaḥ)\textsuperscript{173}

so for sa when followed by a voiced consonant

2:31a and 2:33 (so hi), 3:195b (so bhavet) and 4:89 (so bhramet)\textsuperscript{174}

as-stem turned into a-stem

1:44d (piśācāpsararākṣasāḥ) and 1:183b (apsararagakinnaraiḥ).

as-stem turned into an-stem

4:81c (paribhūtāh kṛcchratapā) and 4:82a (mahātapā ca bhavate)

No vṛddhi when a is followed by e

1:19d (śṛṇuṣvekamanā dhunā)

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\textsuperscript{170}Cf. Goodall et al. 2015:122.

\textsuperscript{171}Cf. Goodall et al. 2015:121.

\textsuperscript{172}The same irregularity occurs in 2:13b and 2:17d.

\textsuperscript{173}Cf. Goodall et al. 2015:133.

\textsuperscript{174}Cf. Goodall et al. 2015:131.
Double sandhi
1:87b (yoddharet kulasaptakam), 2:90a (anyāṃrtaphāla ye ca), 3:58b (kuruteti), 4:80b (kunṭeti), 4:115c (svārokan tu tatordhvan tu), 4:116a (satyaṃ caiva tatordhvan tu), 4:118c (tattvasargaṃ atordhvan tu), 4:121c (gahanaṇ ca tatordhvan tu) and 4:121d (vīgraheṣaṃ tatordhvalaḥ)\textsuperscript{175}

Hiatus Breakers

\textbf{m}: 1:11a: (te drṣṭvā tvayī-\textit{m-}ayāntā), 1:38b twice (hy \textit{aja-}m- and \textit{aṅkara-}m-avyayaḥ), 2:46a (tāmisra-\textit{m-}andhatāmisrā), 2:31cd (naṃiṃ vaitaraṇīṃ caiva-\textit{m-}uṣnatoyāṁ mahāravām) and 4:89d (sa jaṭī munḍa-\textit{m-}eva va)\textsuperscript{176}

\textbf{r}: 1:185c (varārthino -\textit{r-}ahar)

Syntax

Anacoluthon
1:72–1:76 (starts with an optative and ends with a conditional; it is also an incomplete sentence), 1:77 1:78–1:79, 2:38c–39b, 2:43c–44b, 2:56 2:65 (start with a singular structure and end with a plural) and 3:178c–3:180b (start with a singular structure and end with a plural and also constitutes an incomplete sentence)\textsuperscript{177}

Cumbersome syntax

Two correlative pronouns for a single relative
2:32c–33b (setubandhan tu \textit{yaḥ} kuryāt karddame pathi dāruṇe\ dharmmarājapure \textit{so} hi durggame sukhayāyy \textit{asau} \textdagger)

Omission of relative and correlative pronouns
1:88 (kṣīṭeṣaṇa snāpayel lingaṃ kṛṣṇāṣṭamicaturdāṣṭī \ yāvajjīvavṛttaḥ pāpān mucyate nātra sāṃṣayaḥ \textdagger)

\textsuperscript{175} Cf. Goodall et al. 2015:130–131.
\textsuperscript{176} Cf. Goodall et al. 2015:133.
\textsuperscript{177} Cf. Goodall et al. 2015:135–136.
\textsuperscript{178} For particular awkwardness in syntax of these cases, see the translation and footnotes accompanying these verses.
Omission of a relative pronoun
2:52, 2:65, 2:68, 3:100, 3:197

Absence of case-ending for days of the fortnight
1:69d, 1:80b, 1:88b, 1:93b (क्रष्णाष्टमिकुट्टड़ा) and 3:114 (labhate sarvakāmāṃs tu navamīnavamośītaḥ | maricapṛṣaṇaṃ kṛtvā navamīnava yo 'rcayet ||)

Otiose repetition
1:110c–1011 (śvetāṃ raktam tathā pītaḥ kṛṣṇam vā cāmaran dadet || hemadāṇḍan tu raupyaṃ vā raiyaṇ trāpuṣam eva vā || idṛśaṃ cāmaram datvā rudraloke mahtyate ||), 1:130c–131 (mantrasiddhim avāpnoti bhṛtyagastipuspakaiḥ || yo rccayet parameśānaṃ sidhākena samāhitaḥ | sarvakāmān avāpnoti yo rccayet gandhapuspakaiḥ ||), 1:142c–143b (jayārthe damanakaṃ syād yo rccayet parameśvaram || nirjitaḥ śatravas tena yo rccayeta vrṣadhvaṇjām ||), 2:90 (anyāmrṭaphalā ye ca datvā tu subhago bhavet | bahunputraḥ ca rāpadhyas subhagāś caiva jāyate ||), 3:73c–74 (lokapaleśvaraḥ caiva yaksendraḥ parikirtitaḥ | abdam pājyate yas tu yaksam bhaktisamanvitaḥ || dhanadhānyasamṛddhaḥ ca yāvajjvena yaksarat ||) and 4:36c–36b (tridaṇḍakuṇḍī cakti naikānaṇaḥ sa bhaiṣabhuḥ || na tv asvam upabhunijita bhaiṣavṛttisamāśritaḥ ||)

Ordinal instead of Cardinal Number
3:114b (navamīnavamośītaḥ)

Other Irregular Numbers
There are some cases of irregular formations with regard to numbers as well which we list below: 1:86c: dvirabdena for dvyabdena, 1:167a and 1:167d triśkāla for trikāla, 2:7b viṃśabhiḥ for viṃśatibhiḥ and 2:7c triṃśabhiḥ for triṃśatibhiḥ

Words Missing in Lexicons
There are also some lexical items that we are also not able to identify in any other work in this meaning:

- NM 1:51b apsara (denoting a flower)
- NM 1:151c dītvākṣī (denoting a flower)
- NM 2:102c marjjitā (denoting a flower)
Elsewhere Unattested Aiśa Forms

The language of the Niśvāsamukha attests to some more aspects of aiśa language. Here we list four cases taken from the above list of aiśa forms that are not listed in the list of aiśa forms of Goodall et al. (2015):

- **Gerund (dattva) for infinitive dātum:** We come across this instance in the passage of the Liṅgodbhava, when Śiva stands in front of Brahmā and Viṣṇu to grant a boon to them: 1:176d (varan dattva ubhavo api). The context tells us that the gerund dattva is meant for infinitive dātum.

- **Optative for past perfect:** In verse 1:172b (pūrvvavṛttaṃ hi yad bhavet) and 1:173d (pūrvvavṛttaṃ hi yad bhavet) the optative is used, even when the context demands past tense.

- **Past perfect for optative:** In 3:11d (dehataye divam yayau) and 3:95c (aśvamedhāvalam lebhe) we expect optative and what we have is past perfect.179

- **Absence of case-ending for days of the fortnight:** We encounter absence of case-ending for days of the fortnight in the following cases: 1:69d, 1:80b, 1:88b, 1:93b kṛṣṇāṣṭamīcaturdṛśī and 3:114 (labhate sarvakāṃsa tu navamānavamoṣitaḥ | maricaprasanaḥ kṛtvā navamīnava yo rccayet ||)

Metre

The text is written in ślokas (anuṣṭubh metre) with the exception of the concluding verse of the first chapter, which is written in the śārdūlavikṛtā metre. The style of the ślokas is defined by an abundant use of vipulās. Goodall (1998:lxxi) observes in his discussion of metrical features of early Śaiva tantras, such as, the Kiraṇa and the Svāyaṃbhuva-saṅgraha, that they are metrically basic. They almost never use vipulās. The Pārameśvara, Mataṅga and Parākhya, however, show more variations and use them occasionally. The Niśvāsamukha stands out, just like the other books of the Niśvāsa, when we compare its style of the ślokas with other tantras. We even observe some use of sa-vipulās, which is of course rare, and whose authenticity may be questionable, but which is also shared by the other books of the Niśvāsa and the Mahābhārata (Goodall et al. 2015:237–238). There are a few instances of hypermetry, hypometry and of lines that are in other ways unmetrical. Here follows a list of lines that deviate from the standard pathyā pattern:

- **na-vipulā:** 1:4c, 1:22a, 1:85a, 1:120c; 1:144c, 1:158c, 2:18a, 2:33c, 2:39a, 2:44a, 2:44c, 2:50a, 2:65a, 2:91a, 2:92c, 2:95c, 2:114a, 3:10a, 3:77a, 3:88a, 3:105c, 3:159a, 3:171a,

179It is to be noted that our text uses simple present and optative interchangeably.
Introduction

3:177a, 3:194c, 4:32c, 4:36c, 4:37a, 4:82a, 4:86c, 4:100a (with irregular preamble), 4:102c, 4:105c, 4:109a, 4:109c, 4:112a, 4:118a and 4:132c.

- **ma-vipulā**: 2:49a, 3:17a, 3:26a, 3:43c (with irregular preamble), 3:89c, 3:116c, 3:128a (with irregular preamble), 3:132a (with irregular preamble), 3:138a, 3:147c (with irregular preamble), 3:161c, 3:177c (with irregular preamble), 4:32a, 4:35c, 4:40c, 4:45a (with irregular preamble), 4:71a, 4:90c, 4:94c and 4:99a.

- **bha-vipulā**: 1:140c, 1:153c (with irregular preamble), 3:5c (with irregular preamble), 3:34c, 3:72a (with irregular preamble), 3:90c 3:143c, 3:151a, 4:17a, 4:27a, 4:46c, 4:69a, 4:78a (with irregular preamble), 4:81c (with irregular preamble) and 4:105c.

- **sa-vipulā**: 1:142c, 3:31c, 3:115c, 4:103c and 4:122a.

- **ra-vipulā**: 3:23a, 3:31a, 3:63a, 3:64c, 3:67c, 3:68a, 3:102c, 3:103c, 3:133a, 4:6a, 4:67a, 4:75c, 4:82c, 4:85a and 4:102a.

- **unmetrical**: 1:3d, 2:49a, 2:98c, 4:100b, 4:126a (the second and the third syllables are short), 3:93a and 3:94c (the seventh syllable is short).

- **hypermery**: 1:37a, 2:101a, 3:6a and 3:67a.

- **hypometry**: 1:84c and 3:64a.

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\(^{180}\)We have not considered “irregular preamble” when the break (yāti) is not in a proper syllable.
Manuscripts

Sources for the Niśvāsamukha

The Manuscript N.

The principal source for the present edition is a palm-leaf manuscript transmitting the Niśvāsatattvasaṃhitā, N, preserved in the National Archives, Kathmandu (NAK). The Nepal-German Manuscript Preservation Project (NGMPP) reel number is A 41/14, the NAK accession number is 1-277, the size of the manuscript is 50.0 x 4.0 cm. The manuscript consists of 114 folios written in the Nepalese “Licchavi” script. Both the recto and verso sides contain six (occasionally five) lines. The manuscript contains two binding holes, one to the left and one to the right of the centre. The manuscript is considerably damaged in the margins. The leaves were originally numbered in letters-symbols in the right-hand margin of the versos. These leaves have been renumbered at a later stage above the first binding hole in a different hand. There is a third hand that inserted correction marks to the second foliation below the same binding hole.

Although the manuscript is not dated, on the basis of palaeographic evidence we can assign it, with a reasonable margin of error, to the 9th century. Various scholars have taken note of the above manuscript, and put forward tentative dates: Śāstrī (1905), Bagchi (1929), Goudriaan and Gupta (1981), Sanderson (2006) and Goodall and Isaacson (2007), and most recently Goodall et al. (2015). It has been dated from the middle of the 8th to the very beginning of the 10th century. Goodall et al. (2015:108) after a long discussion based on comparison with other early Nepalese manuscripts, proposes the date of the manuscript to 850–900 AD, which is also the date proposed by Sanderson (2006:152). We, however, feel that the lower date of the manuscript is a little early. On the grounds of palaeography, the date of the Niśvāsa manuscript probably falls after the date of the manuscript of the Nepalese Susrutasaṃhitā which is dated to 878 AD. (Harimoto 2014).

Apart from the NAK manuscript, there are three apographs of the Niśvāsatattvasaṃhitā:

Apograph W. It is preserved in the Wellcome Institute, London: Wellcome Institute Sanskrit MS number I.33, Devanagari script, 114 folios. Both the recto and verso sides containing five to six lines. The foliation is in the right-hand margin of the verso, and is in a few cases wrong. The scribe gives raised dashes for the damaged or illegible letters. This apograph is dated vikramasamvat 1969, which corresponds to 1912 AD. The colophon states that the manuscript was copied in Nepal by one Bauddhavita Vajrācārya. The post-colophon runs as follows: ida(!) pustaka(!) tāra(!)patraguptākṣarapustake dṛṣṭvā nepālavāsi-bauddhavitavajrācāryyenā(!) likhitam || śubham || śrīsamvat 1969 sālam iti āṣāḍhaśukla-aṣṭāmyām. In comparison, this MS retains more letters than the following apograph K from the damaged portion of the original MS. This is due to the fact that it was prepared at a time when the original MS was less damaged. The copyist tried to be faithful to the original. Unlike K, it avoids conjectures.

Apograph K. This apograph is preserved in the NAK and dated Vikrama samvat 1982
Introduction

The colophon states that it was prepared at the request of Rājaguru Hemarāja Śarma during the reign of King Tribhuvana when Candra Śamšera was his prime minister.  

The NGMPP reel number is A 159/18, and the NAK accession number 5-2406. The text is written in Devanāgarī script on 114 folios 49 x 13 cm in size. Both the recto and verso sides contain six to ten lines. The recto side of folio 104 is blank. The regular foliation is in the middle of the right-hand margin of the verso with numbers occasionally being crossed out and corrected. There are three deviating foliations: in the extreme lower right-hand margin, in the extreme upper right-hand margin and in the extreme upper left-hand margin of the verso. The scribe leaves gaps for unrecovered letters, and gives dots when only a small portion of letters is visible. In damaged places, the scribe attempts to restore letters. Frequently he, too, provides conjectures replacing irregular or non-Pāṇinian Sanskrit forms with regular ones. He puts parentheses around uncertain readings. In few cases, parentheses are left empty, or enclosed with dots.

Apograph T. This apograph is preserved in the Tucci collection in Italy. It is written in Devanāgarī script. The MS number is 3:7:1 and the folio size is 48.5x 9.5 cm. There are 94 folios, fols. 1, 4, 5 and 98–104 of which are missing. Both the recto and verso sides usually contain five to six lines. The foliation is located in the lower right-hand margin of the verso (see Sferra 2008:60, fn. 132). The scribe adds dots to indicate either damaged portions or unreadable letters. Since the MS does not have a final colophon its date cannot be determined. Nonetheless, we can say that N had become more damaged by the time this scribe sat down to copy, since he has recorded fewer letters in the margins. Thus, we can tentatively say that this MS is somewhat later than K and W. The scribe obviously had difficulty reading N, and given the large number of scribal errors, we have not drawn upon this MS.

Sources for the Śivadharmasaṃgraha

We have included an edition of chapters 5–9 of the Śivadharmasaṃgraha in the Appendix as these chapters closely parallel the Niśvāsamukha. We have used two Nepalese manuscripts and one printed book for the preliminary critical edition of these five chapters:

Manuscript A. This manuscript is from the Asiatic Society of Bengal, Kolkata. It is a palm-leaf manuscript written in Newari script and is damaged in the margins. The MS number is G 4077/3. There are 324 folios, and both the recto and verso sides contain five lines. They are 53 x 4.5 cm in size and have two binding holes. The original foliation is

[181]The post-colophon reads as follows: likhitam idam purātanajaratādapatralitah samuddhṛtya vikramābde 1982 pramite śrāvīṣaḥsa, sañcāditātyaḥ samāpya sāmbaśīṣṭaḥ samārpaṇam [[ka]] virājani nepalabhāmandalādhiśvarē śripancaśasampatne tribhuvanarātrevakramaśvaramani samabhīṣasati [[ca]] taddhīsacive śrītrītayasanpanne mahāśrīcandraśaramśerajangavahādarāntavārmanāī mahāmahodāye tadīyaguruvanagururājāśrīmahādheśmarājapāṇḍita mahodayānukālayā tadīyasravatātsadāne niveśitam ca bhūyāl lekhakapāthakāyor mude śubham| mamgalam| harīharau śarāyikaravāmi| iti śubham.
in the left-hand margin of the verso, marked in letter-symbols. There is a second foliation below the first binding hole in figures. The MS contains nine separate texts: Śivadharmaṣṭra, Śivadharmottara, Śivadharmasaṅgraha, Umāmaheśvarasaṃvāda, Śivopaniṣad, Uttarataraśanaṃvāda, Vṛṣasāraṣaṅgraha, Dharmaputrikā and an otherwise unknown Lalitavistara. As indicated by its palaeographic features, it can be placed at the end of the 10th or beginning of the 11th century. The reading of this manuscript in numerous cases is close to that of the Niśvāsamukha. Some archaic Prākritic forms, such as sāyojya for sāyujya are also preserved. Although this manuscript is very old, and might therefore be expected to be very accurate, it contains numerous slips of the pen.

Manuscript C. This is another multi-text manuscript currently housed in the University Library, Cambridge, England. It is dated Nepal saṃvat 256 (1136 AD). The manuscript shelf number is MS ADD. 1645, and the script is Newari. There are 247 folios, and both the recto and verso sides of it usually contain six lines. Fols. 87-131 cover the Śivadharmaṣaṅgraha. The foliation is given on the verso; in the left-hand side spelled out in letters and in the right-hand side in figures. It contains all other texts of Manuscript A except the Lalitavistara. This is the most reliable source for the present edition of the Śivadharmasaṅgraha as it contains less scribal errors.

Printed edition. This printed edition, EN, titled Paśupatimatam śivadharmaśāstram paśupatināthhadarśanam, sometimes accompanied by a Nepali translation and in some cases by added comments, was produced by Narahari Natha in the year 2055 VS (1998 AD) under the editorship of Viṣṇu Prasād Aryal Ātreya and Śrīśa Thāpā. The title of the book is the editors’ own. The tome contains the same eight texts as the Cambridge manuscript C. It is poorly edited on the basis of a single manuscript. The Śivadharmasaṅgraha covers pages 323–433. See Anil Acharya 2009*:114–115 for more details.

Editorial Policies

A policy for critical edition of the Niśvāsa corpus has been established in Goodall et al. 2015 and we overall follow this policy in the present edition. There is, however, one major difference. As mentioned above, the Niśvāsamukha has been copied by the Śivadharmasaṅgraha and we have decided to include its reading into our edition of the Niśvāsamukha. This adds a new element to the constitution of the text.

The critically edited text appears as the main text of each page. The apparatus is fully positive and is divided into two registers. On the page where both registers are present, the uppermost register records testimonia and parallels and the bottom register records the variants found in the manuscripts. Each entry starts with a chapter number and then

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182Dr. Anil Kumar Acharya first identified the latter text.
183The complete manuscript is available online now at: http://cudl.lib.cam.ac.uk/view/MS-ADD-01049-00001/3.
a verse number in boldface (e.g. 1:97). Then comes a word, phrase or fragment from the main text followed by a lemma sign ( ]). After this appears the siglum (or sigla) of the source (or sources), then the variants, separated from each other by semicolons. The variants are listed after a semicolon, each followed by the sigla of the sources that read the given variant. A siglum that is followed by superscript ac indicates the reading of a source before correction (ante correctionem) and a siglum followed by superscript pc indicates the reading of a source after correction (post correctionem). When a reading is unmetrical, that is recorded after the sigla of the source.

We have used four sources to produce a critical edition of the Niśvāsamukha: N, K, W and the edited chapters (5–9) of the Śivadharmasaṅgraha.

When a portion of text is lost in the manuscript, N, we have marked it as ---. If there is loss of text in other sources and only K records some text then it is marked between two double square brackets [[...]]. The reading enclosed in single round brackets (…) is the reading of K where the scribe is not certain about the reading as indicated by round brackets in the manuscript.

If there is a loss of text in other sources and only W records some text then it is marked between two double round brackets ((…)). If there is loss of text in other sources and both K and W record some text then it is marked between two double square and round brackets: [[((…))]]. If the reading is lost in all the manuscripts consulted, and the corresponding reading is extant in the Śivadharmasaṅgraha, the relevant passage has been adopted from the edited text of the Śivadharmasaṅgraha. The readings adopted from the Śivadharmasaṅgraha are by definition insecure, since we have established that the Śivadharmasaṅgraha modifies the text considerably when borrowing passages from the Niśvāsamukha (see our discussion on p. 71). Still, we have preferred to include the readings of the Śivadharmasaṅgraha into the gaps of the Niśvāsamukha to continue the flow of the text. We have, however, put the reading of the Śivadharmasaṅgraha between double angled brackets (≪...≫) to alert the reader to those portions of the texts that have been incorporated from the Śivadharmasaṅgraha.

When the text is omitted in one particular source we have placed om. just before the siglum of that source; for example: om. N. The text enclosed by a single square bracket [' '] is supplied by us; each folio and line change in the manuscript is marked and placed within the same bracket; for example [3] stands for third line in the manuscript and [3n] indicates that this is the beginning of the third folio. When we are not certain about our reading we have supplied a question mark (?) after the reading. When the text is uninterpretable to us, we have put it between crux marks: †…†. When apographs leave long dashes we have marked them: –. If there appear two long dashes in apographs it is marked thus: “–”. Gaps left by the scribe in the original manuscript have been marked with a --- and those left by the scribes of the apographs with ▴. Where the gap is large and there is a possibility of counting the number of letters lost, we have marked ◊ for each letter. For example, if five letters are lost in a gap, then it is presented in this way: ◊◊◊◊◊. Letters that are enclosed between plus-sings (+…+) represent those letters that were added later by the
same or a different hand. Letter(s) that appear between two ‘x .. x’ signs had been written in manuscripts and cancelled later. The sign ⊗ stands for ornamental signs in manuscripts written before or after colophons. A list of all these symbols is provided at the start of the edition.

When there are scribal errors and other obvious mistakes, we have corrected the text with the mark em. (emendation); bolder corrections are marked conj. (conjecture). Of course, the difference is somewhat subjective. These conjectures are made when there is a complete lacuna in the text or only a little part of the akṣaras is visible. In case these conjectures have been supplied by others this is mentioned in the apparatus. When an avagraha is missing in our sources, we have silently supplied it.

The verse numeration is more or less arbitrary. In most of the text a verse is divided up into four-pāda. Occasionally a verse is divided into six-pāda if there is lacuna in the text, if demanded by the context, such as change of the speaker or sometimes for the sake of meaning.

The middle register contains testimonia, i.e. passages from other sources, older or younger, that are parallel or close enough to our text. The entry starts with the verse number. The testimonia is preceded by ‘cf.’ if the passage is somewhat similar to the textus criticus of the Niśvāsamukha, or can throw some light on it.

In our preliminary edition of the relevant chapters of the Śivadharmasaṅgraha in Appendix I, we have followed the same editorial conventions as in the case of the Niśvāsamukha except for the use of square and round brackets.
# Symbols and Abbreviations in the Apparatus

≪≫ Enclosed text refer to the readings of the Śivadharmasaṅgraha.

++ Enclosed text by plus signs refers to those letters that were added later by the same or a different hand.

x Letter(s) that have been written in manuscripts and cancelled later.

◊ A number of letters lost in the manuscript.

□ Gap left by the scribes of the apographs.

--- Gap left by the scribe in the original manuscript.

- Long dashes in the apographs.

†† The text between these sings is uninterpretable to us.

? Used when we are not certain about the reading.

[] Supplied by us.

[] Enclosed reading refers to the text that survives only in K.

(() Enclosed reading refers to the text that survives only in W.

[][][] Enclosed reading refers to the text that survives in both K and W and is lost in N.

() The text enclosed represents the reading of K where the scribe is not certain about the reading. This bracket is used in the manuscript itself.

⊗ The sign stands for ornamental signs in manuscripts written before or after colophons.

<table>
<thead>
<tr>
<th>conj.</th>
<th>conjecture</th>
<th>em.</th>
<th>emendation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ac</td>
<td>before correction</td>
<td>pc</td>
<td>after correction</td>
</tr>
<tr>
<td>f.</td>
<td>folio</td>
<td>cf.</td>
<td>carried forward</td>
</tr>
<tr>
<td>r</td>
<td>recto</td>
<td>v</td>
<td>verso</td>
</tr>
<tr>
<td>om.</td>
<td>omit(s)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Sigla of the Manuscripts and the Edition Used

N National Archives, Kathmandu, NGMPP reel number is A 41/14, the NAK accession number is 1-277 and the size of the manuscript is 50.0 x 4.0 cm. The manuscript consists of 114 folios written in the Nepalese “Licchavi” script. Although the manuscript is not dated, on the basis of paleographic evidence we can assign it, with a reasonable margin of error to 850 – 900 AD. Both the recto and verso sides contain six (occasionally five) lines.

W Wellcome Institute, London: Wellcome Institute Sanskrit MS number I. 33, Devanagari script, 114 folios. This apograph is dated vikramasamvat 1969, which corresponds to AD 1912. Both the recto and verso sides contain five to six lines.

K National Archives, Kathmandu, NGMPP reel number is A 159/18, and the NAK accession number 5-2406. The text is written in Devanagari script on 114 folios 49 x 13 cm in size. Both the recto and verso sides contain six to ten lines. The recto side of folio 104 is blank. This apograph is dated Vikrama samvat 1982 (1925 AD).

T Tucci collection in Italy. It is written in Devanāgarī script. The MS number is 3:7:1 and the folio size is 48.5x 9.5 cm. There are 94 folios, fols. 1, 4, 5 and 98–104 of which are missing. Both the recto and verso sides usually contain five to six lines. We have not used this apograph as it contains many scribal errors.
रिवैक उवाच।
गतो 5हं पृष्ठमांसायां पुष्पाण्य समिधेष्टथा।
अपूर्वनुष्ठमांक्यन्त-नुष्ठम कौतुकान्नवितः॥ 1:1॥
अद्यातितिसहार्णिः पृष्ठाण्यामुखरूपैरेतसाम्।
निमित्तरणम् न न न न न न न न न न न न न न न न 1:2॥

--- [-16-] ---।
भु[2]गवन्ष्मिषेततु कथम् मम पृष्ठवः॥ 1:3॥
त्वं वेन्ता सुभाषांस्वायं वेदानां विशेषतः।
तेन पृष्ठांविभ गवन्न्ये वेदिस मतबः त्वम॥ 1:4॥
मतबः उवाच।

1 The palm-leaf manuscript and apographs K and W begin with त्रेयसः सम; जिल्याय। Apograph T is available only from folio 2°.

1:1 पुष्पाण्य समिधेष्टथा ] conj.; पुष्पाण्य समिधेष्टथा N; पुष्पाण्य समिधेष्टथा K; पुष्पाण्य समि "स्तथा W 1:1 तन्द्रा ] N; तन्द्रा KW 1:2 "सहारणि करि।' ] K; सहारणाभृति NW 1:2 मुखरूपैरेतसाम् ] KW; मृत्यु कितैत् N 1:3 मुखन्येतसाम् ]
em.; -- वन्न्येतसाम् ] N; वन्न्येतसाम् K; वन्न्येतसाम् W 1:4 वेदानां |
conj.; वेदानां NKW
श्रेण वर्त समानेन प्रवक्तयामि तत्वाखिलम्।
नेमिषे वसमाणेस्तु बुद्ध (स) — [5-] — II 1:5॥

--- [16-] ---।

तत्रैव दीर्घं ब्रह्म केशवेऽरिवीकरः।
कौतुहलानिवितास्स्त्रे विस्मयं परमोऽत्त:॥ 1:7॥

परस्परं वदन्त्येयं सब्जेश्वरविशारादः।
कः नम्बेर्शकां प्रधक्षेत मुक्ता वेदोक्षमाममः॥ 1:8॥

न हि वेदात्त्वर्गवियोगम् — [6-] ---।

सांस्कृतिकम् वेतनासी कथं विष्णु सहक्र:।
तं श्रुत्या आग्नातः सचं ऋषयं संज्ञात्रतः॥ 1:10॥

ते द्रुता तव्यं मायान्तम् वेददार्शनं वनम्।
प्रविष्टाश्रयं ते सब्जे ब्रह्मविश्वास्महेश्वरः॥ 1:11॥

समुदयेन प्रश्नामो दीर्घम् — [6-] ---।
--- [16-] --- II 1:12॥
--- [4-] --- [5] ततस्ते तु ब्रह्मविश्वास्महेश्वरः।
स्वस्थानन्तः गतं स अश्वाम्मच्यं तु नन्दने॥ 1:13॥

त्वमतुःक्तः तु ऋषीः सब्जेश्वरानाम्।
देवायास्तु तथा पूर्वमधिकारसम्पितः॥ 1:14॥

दी --- [15-] ---।

1:6 नेनि[पारणयः] em.; --- रण्। NW; □ था रण्। K 1:7 रिवीकरः em.; रि- वीकरः NKW 1:8 दीर्घा। conj.; दीर्घा NKW 1:9 ब्रह्म। NK; ०दोह्णिन्ति। W 1:10 पदने। N (?); पदने। K; लते। W 1:11 ब्रह्म- विश्वास्महेश्वरः। conj.; ब्रह्मविश्वास्महेश्वरः। NW; ब्रह्मविश्वास्महेश्वरः। K; 1:12 समुदयेन प्रश्नामो। N: सम्मुदयेन प्रश्नामो। K: सम्मुदयेन प्रश्नामो। W; 1:13 ब्रह्म। NW; ब्रह्म। K 1:15 दी। NW; □ K
This long gap is due to considerable damage to the end of the fifth as well as the beginning of the sixth line.

W, which always faithfully copies the manuscript, hints only at the loss of two pādas of a verse. We have accepted this since in other cases too, the last line does not run right up to the end of the leaf of the manuscript.

Cf. Guhyasūtra 16:1–2b:

[16] 1:16 कथय सर्वः । कथय सर्वः ॥
[17] 1:17 सर्वः नविन्देशः ॥
[18] 1:18 कथय वकः भवेतेष्यम् ॥
[19] 1:19 तथा ॥
[20] 1:21 सुमहातपः ॥
देव्याशुकरसंवादं शृण्मपूर्वन्त्ययानां || 1:21||
संसारोौऽिषिक्षणं सर्वशास्नामूलोत्तमम्।
दीक्षामात्रनं कथितं शिवेनाशिक्षारिणा || 1:22||
त्वयासदायथा सर्वं मुच्यन्ते ऋषिसमातः।
नमस्ते शुल्कस्ताय व्यश्चाय ऋषिसम्भवे || 1:24||
तपःवेदितगात्राय उद्दरस्व प्रसादतः।
नान्यतःभवेतेव त्यज्यं नन्दिकेशरं || 1:25||
नन्दिकेशरं उवाच।
शृण्मन्त्रं ऋषयस्वं पद्धति यत्रक्तीतितम्।
लोकिकं वैदिकेशवं तथाौधायात्मिकांमेव च || 1:26||
अ [तिमांगी च मन्नाथवं] --- [-8] ---।
दीक्षिता न [4]निदन सर्वं निवन्ते योजिता: परे || 1:27||
विद्याभिकालिष्टाये विद्यायां ते तु योजिता:।
दीक्षित्वा यथाधार्यम्प्रवेक्षु मुखप्रकमे || 1:28||
महाद्विया यथा पृष्टस्यईः खहरो हर:।
तथा वश्यायमं विवेशनः प्रणिपत्यं जिवं शुचि: || 1:29||

27 Cf. Pūrvakāmikā 1:17c–1:18b:
लोकिकं वैदिकं चेवं तथाौधायात्मिकेन कः।
अतिमांगी च मन्नाथवं तथमेतदेनेकथा॥

प्रश्नम् शिरसा देवश्रण्यांकृक्तशेषम् [([रम्)])]
मुद्धि कृत्वाकः भक्तस्तोधमेवम् [5] दीर्घकः 1:30

सगणास्म ममस्सुभयं सपन्तीक ममो दस्तु ते।
सदासिंह ममस्तु दस्तु परमाल्य जिवे नमः 1:31

क्षितिङ्गर्यं लोकांशोकः क्षितिमायः स्मृता:।

32 Ci. Prayogamañjari 1:18ff:
तानान्ताराध्य मूलिकाध्य सकल्य संपुज्य यथाक्रमेण।

संग्रहामीभ: प्रविष्टस्तू पुर्वे सन्तोष्येद्युक्तमुपहारे:। 18
क्षितिङ्गर्यं धार्यं लोकां लोका: क्षितिमायः स्मृता:।
सर्वां क्षितिरूपं ते क्षितिमुिं नमोत्सु ते 19
अभिन्नस्तू धार्यं लोकां लोकान्शानीमयः स्मृता:।
सर्वां रघुरूपं ते अभिन्नस्तू नमोत्सु ते। 20

यथो धार्यं लोकां लोका यत्राम: स्मृता:।
सर्वां यथारूपं ते यथामूर्ति नमोत्सु ते। 21

यथा धार्यं लोकां लोका सुलभाम: स्मृता:।
सर्वां सुपरूपं ते सुप्रभातः नमोत्सु ते। 22

जान धार्यं लोकां लोका जलमयः स्मृता:।
सर्वां जलरूपं ते जलमूर्ति नमोत्सु ते। 23

बायुरूपं धार्यं लोकां लोका बायुमयः स्मृता:।
सर्वां बायुरूपं ते बायुमूर्ति नमोत्सु ते। 24

समो मध्यरूपं धार्यं लोकां लोका: समोमयः स्मृता:।
सर्वां समोरूपं ते समोमूर्ति नमोत्सु ते। 25

आकाशं सर्वां सूपं मूल्यांशो नमोत्सु ते। 26

क्षेमार्यजनानरारङ्गिण्यनिगुणं।
व्यामान्या मृतयोऽहंता क्षितिकार्यतः। 27

श्रव्यं रुद्रः पशुपतिरीशानो भव एव च।

नरधनवेऽन्धस्यो भीमान्या मृत्युः। स्मृता:। 28

1:30 श्रव्यं K; ॰श्रव्यं N; ॰श्रव्यं W 1:30 मुद्धि कृत्वाकः भक्तस्तोधमेव कृत्वाकः भक्तस्तोधमेव कृत्वाकः भक्तस्तोधमेव कृत्वाकः भक्तस्तोधमेव कृत्वाकः 1:30 श्रव्यं K; ॰श्रव्यं N; ॰श्रव्यं W 1:30 श्रव्यं K; ॰श्रव्यं N; ॰श्रव्यं W
अष्टमुच्चि --- [-12-] ---

[2] (((अनेक))) न सत्यावक्षन संसारादुधरस्व भान्म् || 1:40 ||

अष्टमुच्चिंसिद्ध स्तोत्रं यः पठल्यतं शुचिः।
संबुधापविनिमुक्तः शिवसाधोऽत्मत्रजेत् || 1:41 ||

dेवयथाच।
अनादिनिः देवो ध्रुजमधृकरमयः।
सर्वगत्वर्तेऽपि दस्य सर्वज्ञकपायः || 1:42 ||

ग्रहं धर्मं च हर्षं च परमेश्वर महामहोऽन्नम् [[[[धर्म:]]]] ||
--- [-11-] --- [3] [[ग]] तिरुठमान || 1:43 ||

त्वामाप्रियतय गताश्वर्वि सिद्धिमृगिमुरासुरा:।
नागनन्त्येयकशा पिताचात्सरारक्षासा: || 1:44 ||

त्वत्रायं दात्ते लक्ष्म्य तीळाः स गतिकृता:।
अनुभवनिर्वाणं यद्यवः न निःत्तंते। || 1:45 ||

अहं हि शोकसत्त्मान्नाहु लोकानुपापिनि।
प्रस्थायम् परिवर्तते [[[काँचकं सुधा]]] रुपम् || 1:46 ||
--- [-3-] --- देव देवेश लोकानुप्रहकारणाः।
यथा मुच्चित ते मर्मम्युत्त्वजारिदिविम् || 1:47 ||

क्ष्रुत्यक्ष्रियातोत्त्यो नकामोपध्रियन च।
इदानो विप्रयोगेश सर्वगत्वर्तेऽपि: || 1:48 ||

1:40 अष्टमुच्चि conj.: --- N; अष्ठम् K; अष्ठम् W 1:40 मास्] NK; मा W
1:41 स्तोत्रं] KW; स्तोत्र N 1:41 हसोश्रव्यताः] NW; हसोश्रव्यतः K 1:42 देवो
ध्रुजमधृक] NK; ध्रुजमधृक्क्ष्यां W 1:43 ग्रहंधर्मं च] conj.; ग्रहं --- N; ग्रहं
पाता च K; ग्रहं कर्तोऽच W 1:43 परमेश्वर] conj; परमेश्वर NK; परमेश्वर W
1:44 त्वामाप्रियतं] K; त्वामाप्रियतं NW 1:46 मुपापिनि] N; मुपापिनि K; मुपापि
िनि W 1:46 परिवर्तनस्य] conj.; परिवर्तनस्य Z N; परिवर्तनस्य K; परिवर्तनस्य
W 1:47 देवेशेन] conj.; --- N; केनापापेश देवेश K; देवेश W 1:48 क्ष्रु
त्यततोत्त्यो] N; क्ष्रुत्यक्ष्रियात्तोत्त्यो K; क्ष्रुत्यक्ष्रियात्तोत्त्यो W 1:48 इदानो
विप्रयोगेश] conj.; इदानो विप्रयोगेश NKW
अनाधारण देव द्वारामायासमन्विता:  
परमेश्वर दुराचार: शुद्ध शक्ति  
कथमेते दुराचार: शुद्ध शक्ति  
[5] परमेश्वर दुराचार: शुद्ध शक्ति  
| 1:49 |

इंद्र उवाच:  
पुष्य श्रीता मया श्याता लोकानां हितकाम्या  
तान्त्रिकमणि सत्तैतु शुद्धव्यंहिता प्रये  
स्वर्गार्थार्थ तत्त्वोऽथ यथायथ:  
लोककां सम्प्रदायामि येन स्वर्गी ब्रजनिति तेज:  
| 1:50 |

कृप्यावैभूषणान -- [-8-]  
दातिरीभोवासानि त्रतानि न्यथानि च  
| 1:51 |

विद्यामपिनिविविनि गुर्जुद्वाराधिपुजनम्  
जलाधिनतत्ततमोऽह तथाशनसेव हच्छ कम्यन  
| 1:52 |

लोककां कपिरत्न ह्यद्वादिकावात्तरा [[(श्रमम्)]]  
| 1:53 |

--- [-16-] ---  
--- [-6-] --- [3'] [[(प्रोका)]] लोकात्तीता महावरत:  
| 1:54 |

मन्त्रावैत्त तथा श्रीवा अतो दन्ते कृपथे स्थितः:  
| 1:55 |

रूपयूक्त:  

1:49 द्वारामायासमन्विता: ] K; द्वारामायासर -- स्थितः N; द "साधारण " स्थितः  
W 1:49 दुराचार: कथमेते K; 1:49 तात् ] em.; मार नक्व 1:50 कथमेते  
दुराचार: शुद्ध शक्ति  
कथमेते दुराचार: शुद्ध शक्ति  
| 1:49 |

W 1:50 येनपायन K; --- पायन N; 
| 1:51 |

कथमेते दुराचार: मुद्रा:  
कथमेते दुराचार: मुद्रा:  
| 1:50 |

N; 
| 1:52 |

कथमेते दुराचार:  
कथमेते दुराचार:  
| 1:51 |

कथमेते दुराचार:  
कथमेते दुराचार:  
| 1:52 |

कथमेते दुराचार:  
कथमेते दुराचार:  
| 1:53 |

कथमेते दुराचार:  
कथमेते दुराचार:  
| 1:54 |

एन्टम  
| 1:55 |

शान्तिः  
| 1:56 |

@ Sanderson: कृपवा ग़ृहाहो
पञ्च भोजास्त्र्वया देव सृष्टिता न तु बल्लिता:।
तांस्तु विस्तारतो मे क्रम प्रसादादत्रुकमहसि॥ 1:57॥

येब्धर उवच।
उत्पान क्रूरते यस्तु पापात्मा इड़ेतत्स।।
स विभूषयं पिनुभिसहं मोदते॥ 1:58॥

«पुक्षरिणयाः यो कताः दिवं ब्रजेदुम् ॥
कुलेशु सतंभीयं को यावत्कीर्तिनं नयति॥ 1:59॥

गुहन्यव्यस्मोपेण हुत्वा विनाययो यो दैहत॥
तत्त्व हेममयानिवेद्युहं स्वगमं नयति॥ 1:60॥

उदाहरुक्रूरते यस्तु देवदेवस्य बालयेः॥
तत्त्व पुष्पकलं यज्ञवुद्धे पुष्पं निबोध मेः॥ 1:61॥

दशस्मृवंशिकं पुष्प माला लक्षण समिता॥
कोटिमाला श्लेषनारणन्तं लिङ्गपू[3] रणे॥ 1:62॥

एवंक्रूर्तं ये नित्याने गणय मभ कालयाः॥
न तपस्मात्त्वेभावो उन्मति कल्पकोटिशिरेति॥ 1:63॥

58 निवासामुख्या 1:58-1:63 is parallel with Śivadharmaṇaśgraha 5:15-5:20.
एवं शृङ्खला पूर्णदेवम् कथपतो हरात्।
तत्सदृश्याधित्वमेह यत्फलं निःशुपुरुषः॥ १:६४॥

रोचय ऊँचः।
प्रस्स्तन्ति ऋषयो भीतास्मासांरवयपीडिता।
तुष्टान्ते च कथन्येव अचितस्य च न्द्रयस्य च ॥ १:६५॥

«श्रीराज्यदापि बृहि गोजाविविधिपुरुष च ॥ १:६६॥
वर्णलोकरोवावदारकं विदितानके।
दीपच्छृतफलं बृहि गोजाविविधिपुरुष च ॥ १:६७॥
अचितस्यप्रदानस्य दानीदास्य यत्फलम्।
सम्माजने फलं किं द्यात्था चैवापलपने ॥ १:६८॥
गीतन्त्रयफलं बृहि तन्त्री ॥वादपलदृष्य यत्॥
[५] जागरस्य फलं बृहि कृष्णाण्मिचतुदेशी॥ १:६९॥

उपवासस्य यत्पुरुषं देवदेवविष्टश्च।

64 Cf. Śivadhamasaṅgṛha 5:134: शुङ्खलः भूया विना देवनां कथपतो हरात्।
एतत्वेः समाश्चाहि उपस्था: स्म ते वयम् ॥ १:७० ॥

नन्दीश उ।

शतं समाज्रैने पूण्यं सहस्मुपलेपने।
निन्दानामप्राप्यवाश्रेष् ग्रिभक्षिमसमन्वितः ॥ १:७१ ॥

उपलिप्य शिवार्गर्न शुचिमुख्त्वा समाहितः।
«अच्छेितस्तं देव्» [६] शिवदीक्षाविविहित: ॥ १:७२ ॥

पत्त्रपुष्करस्वै दधिक्षीरश्रवृत्ताविदि:।
पापवेभक्षिकृतेऽश व: पृज्यति नित्य: ॥ १:७३ ॥

वस्त्रेवद्यम्ब्रेष् भ्रजाशर्शिवितान:।
घण्ठक्षारमद्येश् अल्कारोदकेन च ॥ १:७४ ॥

«सुवर्णमणिवस्त्रेश् गन्धपुष्पोपलेपने:।
गीताविन्द्रनृतेऽश हुन्दुक्गारस्वै ॥ १:७५ ॥

[३२] वक्ष्यामि सङ्चीनिष्ट ॥ अपरिवाचकारणे।
केवला भक्तिमाध्यम: ्शृङ्गवें गुजानात्सकलम् ॥ १:७६ ॥

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1:70 उपस्था: स्म् ] ŚiDhaSañ: उपस्था स्म् N; उपस्था स्म् KW । 1:71 नन्दीश उ।


विविक्षेकुट्य हक्करं ŚiDhaSañ। 1:74 वश्यः ] NKW: ।

येन्तु ŚiDhaSañ। 1:74 अल्कारोदकेन च ] KW: अल्कारोदकेन च ŚiDhaSañ। 1:75 सुपर्णमणिवस्त्रेश् गन्धपुष्पोपलेपने:।] ŚiDhaSañ: — NKW: । 1:75 गीताविन्द्रनृतेऽश हुन्दुक्गारस्वै ॥ १:७६ ॥

वस्त्र वक्ष्यामि सङ्चीनिष्ट ॥ अपरिवाचकारणे।
केवला भक्तिमाध्यम: ्शृङ्गवें गुजानात्सकलम् ॥ १:७६ ॥

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तोपने खापेयेंश्च गम्भीरं धरितेन बैवं हि।
एकरोणं मुच्चलो मानसलिङ्गिकसाधीर अवस्थारं— || 1:77 ||

dशरात्राद्वातिकोऽनं मेघापाननं पक्षत। || 1:78 ||
मासेन स्वर्गमामप्रति अवायानेश्वरीं गतिम। || 1:79 ||

यथेन पिनुतं याति पद्धति: कुलम्। || 2 ||
दिदारशास्यसंयं यावरस्तोऽधिवर्जेत। || 1:80 ||

सुद्धा खापेयेंश्च यात्तमित्रित्वम्। || 1:81 ||
ब्रह्मलोकस्तीर्थम् यात्र संवृतम् भवेत्।

प्रत्यह करुण्मालिति भिन्ने देहे शिवालयम्। || 1:82 ||

यथेन रुद्रसंयं द्वाराशये: स्वकृत्तेऽः।

चूतेन खापेयेंश्च मेकाः यदि मानवं: || 1:83 ||

1:77 तोपने खापेयेंश्च। कुलम्भुर्त || N, ŚiDhāSaṅ; --- K; तोपने खापेयेंश्च गम्भीरः धरितेन बैवं हि: || W 1:77 एकरोणं मुच्चलो मानसलिङ्गिकसाधीर: || ŚiDhāSaṅ; --- NK; एकरोणं मुच्चलो मानसं ॥ W 1:79 यथेन पिनुतं याति पद्धति: कुलम्भुर्त || ŚiDhāSaṅ; --- तं NK; ।। दृष्टं || W 1:79 दिदारशास्यसंयं || NK; दिदारशास्यसंयं ब्रह्मलोकस्तीर्थम्। || 1:80 सुद्धा खापेयेंश्च यात्तमित्रित्वम्। || em; सुद्धा खापेयेंश्च यात्तमित्रित्वम् || N; सुद्धा खापेयेंश्च यात्तमित्रित्वम्। || 1:80 कुरुण्मालिति भिन्ने देहे शिवालयम् || ŚiDhāSaṅ; ।। 1:80 कुरुण्मालिति भिन्ने देहे शिवालयम् || NK; ।।

कृते: गापेत्। ŚiDhāSaṅ 1:81 सतं || NKW; प्रत्यह शिवालयम्। 1:81 प्रत्यह करुण्मालिति भिन्ने देहे शिवालयम् || KW; प्रत्य हे ति भि: ॥ N; करुणां फलमामप्रति भिने देहे सुरालयम् || ŚiDhāSaṅ 1:82 नमस्ते मानसं खापेयेंश्च || ŚiDhāSaṅ; ।। ।। || N; समासं खापेयें यथि: || KW; समासं खापेयें यथि: ॥ W 1:82 स गणेशांमो भवेत् || conj; ॥ N; स गणेशांमो भवेत् || WK; सुरालयम् ब्रह्मलोकस्तीर्थम् || ŚiDhāSaṅ 1:82 अवकाशेन। || ŚiDhāSaṅ; ।। कृते: गापेत् || NK; ।। ।। ।। || NK; सुरालयम् || ŚiDhāSaṅ; ।। ।। || NKW; ।।

सांपेवः || K ŚiDhāSaṅ; ।। सांपेवः || NW 1:83 स्वकृत्तेऽः || NKW; कृते: श्वम् || ŚiDhāSaṅ ।। 1:83 काहं यदि || NW; ।। कामसा || ĀŚiDhāSaṅ
राधा तु सब्रपाणि अष्टमंदकं लमें।
दशरघात्म्यं कृत्रेण श्रीमानं श्रीमानं॥ १:८४॥

नरकस्थान पितर उद्द्वासः न संशयः।
षणमासं श्रीमयेष्यस्तु नित्यं चाभागः॥ १:८५॥

tāpyārī पितरी यावति नित्यं गणेश्रीजङ्गितम्।
द्विरदेवेश सायोंयं गण्डर्ते पितृमिस्वः॥ १:८६॥

चूत्रानात्मकराणि यथोद्वरस्तुलसमकम्।
विनेत्राः शुणह्रवति वृषभाः शङ्कुशेष्यराः॥ १:८७॥

कृष्णेण श्रापयविष्कृतां कृष्णात्मचतुर्दशी।
यावरीकृतात्मापान्युथं नान्त्र संशयः॥ १:८८॥

[५] मासेकं [[[[साप]])येष्यस्तु सवापपसमवितः।
मुष्यते तैस्तु पपेस्तु शिवायव्यथतां ब्रजेत्॥ १:८९॥

षणमासान्यायेष्यस्तु स गणेश्रोमलो भवत्।
अविश्वानेन तस्यैव उद्वरस्तुलसमकम्॥ १:९०॥

व्याघन रुझायोऽयम् |उद्वरण शिवायम्।॥
द्रादशायायायेष्यस्तु सत्तेन भक्तिसुयं।॥ १:९१॥

1:84 में अष्टमंदक लमें [NKW]; ०सापमायित्तम् ŚīDhāSaṅ 1:84 श्वरागितम्] NW (unmetrical); स्वरागि मा। K (unmetrical); स्वरागितम् ŚīDhāSaṅ 1:85 नरक-स्थान पितर उद्वासः न संशयः। NW: नरकस्थात् पितर उद्वासः न संशयः: K; पितृतृपकारात्मानांदुर्यथविकस्तं: ŚīDhāSaṅ 1:85 षणमासं श्रापयेष्यस्तु नित्यं चाभागः॥ १:८५॥

1:86 षणमासं श्रापयेष्यस्तु नित्यं चाभागः॥ १:८५॥

1:87 षणमासं श्रापयेष्यस्तु स गणेश्रोमलो भवत्।
अविश्वानेन तस्यैव उद्वरस्तुलसमकम्॥ १:८८॥

1:88 श्रीरण श्रापयविष्कृतां कृष्णात्मचतुर्दशी।
कृष्णेण श्रापयविष्कृतां कृष्णात्मचतुर्दशी॥ १:८८॥

1:89 षणमासान्यायेष्यस्तु स गणेश्रोमलो भवत्।
अविश्वानेन तस्यैव उद्वरस्तुलसमकम्॥ १:९०॥

1:90 षणमासान्। N; षणमासात् KW 1:91 श्रापयेष्यस्तु। NK; स्तुत्येष्यस्तु W
कुलकोटितं साम नरकातारांपित्य [6]ति।
क्षीरस्वानांस्य हृत्तात्मातोपरि स्थितम्॥ 1:92॥

मधुना साप्तशिक्षेन अभ्यासितमिच्छुद्वनम्।
राजस्यस्य यज्ञस्य फलं प्राप्तिः मानवः॥ 1:93॥

प्रयत्नकतृत्वांगोत्तरमेव अभ्यासेन गणेशः।
पश्चादेव सायोऽव्य गच्छते पितृत्वं: सह॥ 1:94॥

[[[[[(पश्चादेव यज्ञानु तु प्रयत्नम् )]]]] --- I
[4°] \(\text{क्षीरस्वानांस्य हृत्तात्मातोपरि स्थितम्} \) नर्क।

संवत्सरं श्रुतान्ता शिवसायोऽव्यतां ब्रजेत्।
वर्षेः पिताः सम चैवोद्वृत्तः स्मृतः॥ 1:96॥

गच्छेऽव्य लेपविशिष्टंद्रियेश्वरं सुगम्भके।

92 Cf. Nīsāvakārika (T. 127, p. 298 and T. 17, p. 252):
कुलकोटितं साम नरकातारांपित्य।

93 Nīsāvanukha 1:93a–1:98b is parallel with Śivadharmasaṅgraha 5:44c–5:49.

93 Cf. Mahābhārata 3:82:113cf, Saromāḥātmya of the Vāmanapurāṇa 13:34cd, Śi-DhaSaṅ 5:45ab and Umānaheśvarasaṅvāda 21.33cd:
राजस्यस्य यज्ञस्य फलं प्राप्तिः मानवः।

1:92 कुलकोटितं साम नरकातारांपित्य [ conj.: कु — ति N; कुलकोटितेष्व (युक्त) ]
क्षीरस्वानांस्य हृत्तात्मातोपरि स्थितम्।

1:93 मधुना साप्तशिक्षेन अभ्यासितमिच्छुद्वनम्।

1:94 पश्चादेव सायोऽव्य गच्छते पितृत्वं: सह [ conj.: पश्चादेव सायोऽव्य गच्छते पितृ — NKW; पश्चादेव तु सायोऽव्य प्रयाति पितृपुरुष: ]

Śi-DhaSaṅ 1:91 कार्येष्वर: [ NKW; 1:95 न तस्य दृश्यते चाभादेव द्वेषलक्षणं गच्छति ]

Śi-DhaSaṅ 1:95: कार्येष्वर: क्षीरस्वानां अन्तःस्य श्रुतान्ता।

Śi-DhaSaṅ 1:95 कार्येष्वर: [ NKW; 1:96 संवत्सरं श्रुतान्ता।

Śi-DhaSaṅ 1:96 संवत्सरं श्रुतान्ता।

Śi-DhaSaṅ 1:97 लेपविशिष्टं श्रुतान्ता।

Śi-DhaSaṅ 1:97 लेपविशिष्टं श्रुतान्ता।
बाजपेयस्य यज्ञस्य फलमान्योति यहनवः ॥ 1:97॥
कपुरुष्यतिरित्रेण चन्दनेन «तु लेपयेत् » ॥ 2॥ अबधमभद्रलेख्व दशरश्च ृष्णायातः ॥ 1:98॥
मासेन तमातो यथतिः अविलयाऽज्ञायायातः ॥ अभमन्युगो यो दशाविन्ययह लिङ्गोपनमः ॥ 1:99॥
पितुस्वत्वस्य ते सङ्गति याश्वत्थिनः चोतमाम् ॥ गुगुलुत्तद्वेन यत्तु देवदेवस्य सत्रिभी ॥ 1:100॥
सकुरुप्रेतस्य अधिनिद्यमस्य वात्तकम् ॥ सततं द्वेन्द्रं यत्तु «धृष्टं गुगुल » [3] मुन्तमयः ॥ 1:101॥
मासेनेकन्त प्रासीति कहृतेऽशतमेव तूः ॥ चण्मासनन्त्देशयस्तु स गणशोकस्मोभेतः ॥ 1:102॥
न तथय सम्बहो मस्त्यं पितुभिष्ठां मायदते ॥ अब्धमेकन्त्देशयस्तु श्रुतिभौत दिने दिने ॥ 1:103॥
स्वकुलोद्वितन्तन्ते शिवभक्ते कामता ॥ वस्त्रभज्ञवितानं वा यो ददायशिष्ठस्सिभी ॥ 1:104॥

98 Niśvāsamukha 1:98c–1:100b is parallel with Śivadharmasaṅgraha 5:50c–5:52b.
100 Niśvāsamukha 1:100c–1:107b is parallel with Śivadharmasaṅgraha 5:55–5:61.
स लभेत्यांस्य जायते चात्त [4] मे कूले।
सकुद्धान्तलें श्रूत्त्वम्बा गतिरुत्समा॥ १:१०५॥
प्राक्यान्तमानवः शीर्ष सामतोकम संशयः।
शतसाहस्रनां गतिरगणेंश्चर्वे भवेत्॥ १:१०६॥
पिन्तुभिषस्यंतुश्चन्त लक्ष्यानां संशयः।
ष्प्तं हृमप्याकुल्या यो दशाति शिवस्य तु॥ १:१०७॥
तेन पुरुषलेखने शिवलोक भविः।
रीत्यान्ताश्रात्तथा कांस्यां रे [५] त्यां वा बापुषामपि॥ १:१०८॥
मुन्मयां वा तथा कुर्यलूलोलां सुर्वर्णवर्ण युनः।
शिवागारे तु यो दस्यात्त सवः त्वर्गमोच्चरः॥ १:१०९॥
स्त्वर्गलोकात्मकर्षणो जायते पृथ्विवपति।
बेन रकः तथा पीढ़ुम काना चामरन्दे पत्॥ १:११०॥
हृमदण्डनु रीत्यां वा रैत्यान्तापुमेव वा।
इदुशादारो दत्ता रूढ़लोके [[[[महीवते] १:१११॥
रूढ़लोका)]][६] त्यपर्विज्ञो वायुलोककम् [ [[[पाग ]]]] तः।
वायुलोकात्मकर्षणो वाविलोककम्पुपागः॥ १:११२॥
वश्विष्कोट्यात्मकर्षणो जायते पृथ्विवपति।
श्राब्दो राज्यसमप्त्रो विद्वान्त शान्तारः॥ १:११३॥

1:१०५ स लभेत्यांस्य जायते चात्तमे] conj.; स लभेत्यं -- मे N; स लभेत्यांस्य उ मे K; लभेत्यांस्य जायते चात्तमे ŚīḍhaSaṅ 1:१०५ हृत्त्वम्बा K; हृत्त्वम्बां NW; हि हृत्त्वम्बा ŚīḍhaSaṅ 1:१०६ मानवः] K śīḍhaSaṅ; मानव नव NW 1:१०७ सयुत्त्वम्बर् ] NKR; सयुत्त्व यव् ŚīḍhaSaṅ 1:१०७ हृत्त्वम्बा] NW; हृत्त्वम्बे K 1:१०८ रीत्यान्त ताम्रान्त तथा कांस्यां रैत्यां वा बापुषामपि ] conj.; री त्यां वा बापुषामपि N; रीत्यान्त ताम्रान्त तथा भा बापुषामपि K; रैत्यान्त न्यां वा बापुषामपि W 1:१०९ मूलादान सुर्वर्णा ] conj.; मूलादान सुवार्णा N; मूलादान सुवार्णा K; मूलादान सुवार्णा W 1:११० परिप्रेष्टो ] NK; परिप्रेष्ट W 1:११० न्देत्] NW; देव K 1:१११ देव K; देवं सवान्त K; 6देवान्त नव 1:११२ परिप्रेष्टो ] NK; परिप्रेष्ट W 1:११२ परिप्रेष्टो ] NK; परिप्रेष्ट W 1:११३ शान्तारः] NW; बद्यारः K
तेन पुष्पश्लेनेव सर्वंमेतज्जवेदिह।
मेघानो कटिसृत्रं यो द्यामन्त्रणनि॥ 1:114॥

चतुस्वागरस्युक्तपुष्पिण्या भवतीशरः।
एवः[४] मुकटुक्षणतलश्च चित्रपुष्ट्रादायिनः॥ 1:115॥

सकलान्तु महीम्मुङ्गु कष्टरहरणदायकः।
मुखकोशं तथ्येवम पद्यं प्रादेशिको नृपः॥ 1:116॥

विचित्रेिशिख्र्ष्टोभोगानि निःसर्पलानि भुजि वते।
पुरः पुनः यो [[द]] शाल्वालर्णभृषणम्॥ 1:117॥

गाणपत्यवापोति अक्ष्यं धृमस्वाप्यम्।
मुक्रिमण्डपदाननेन भक्ता नू यो [२] वेच्छियम्॥ 1:118॥

न तत्य पुनरावृत्तंगंगेिश्वोितोमों भवेत्।
रोचनाकुंडलिश्च्य निद्रेष्योपरिः यो नः॥ 1:119॥

प्रत्यः लेपनन्द्याल्तं विशालरतं ब्रजेत्।
हदादाश्च्यन गणाता कप्रूऽरामालेपने॥ 1:120॥

114 Niśvāsamukha 1:114c–1:124b is parallel with Śīvadharmasaṅgraha 5:62a–5:71.
कटके यूर्दानेन अभिपत्यं मनोमतम्।
प्राप्तविन्ति ना लोके शिवभक्तिपरार्यणः॥ 1:121॥

[[[[र्वदा]])] --- [-3-] --- [3] कन्दु यो ददाति शिवस्य तु॥
दशाश्विर्यणंक पुष्पगिर्म्भेंव यद्वदेव॥ 1:122॥

शतसाहिष्ठिका माला अमलं लिङ्गपुरचः।
निर्गम्भकुसुमेष विपि: स्यायो निर्जोत्तमा:॥ 1:123॥

शोभनेद्वियगन्धां: शुष्णु तन्यापि यत्कलम्।
एकुप्प्रयोगानेन अश्रीतिकल्यकोत्यः॥ 1:124॥

डुंग्ती नाभिजायतेन तिघ्नाचायस्तु तत्कलम्॥
[4] अकामादविष्टते लिङ्गः द्रौतुकम्महत्कलम॥ 1:125॥

कामेनावक्ष्यमानस्य शुष्णु तन्यापि यत्कलम्।
बुक्त्व भर्तीरस्य अक्षयोममत्तकस्य च॥ 1:126॥

124 Cf. Śivadharmasaṅgraḥa 5:72:
एकुप्प्रयोगानेन लिङ्गपुरचः न।
अश्रीतिकल्यकोत्याः कुम्रगंति न नरो ब्रजेत॥

125 Niśāvasamhukha 1:125c–1:127b is parallel with Śivadharmasaṅgraḥa 5:76–5:77.

126 Cf. Skandapurāṇa 28:32c–33b:

1:121 मनोमतम् [ NKW; महेंद्रलाम् ŚīDaSaṇ́ ] 1:121 ॥ परार्यणः: [ KW, ŚīDaSaṇ́ ]
परा --- N 1:122 — कन्दु ] NW; ॥ न्तु K; रज्ज्वालानि द्वियानि ŚīDaSaṇ́
1:122 ददाति ] KW, ŚīDaSaṇ́; ददाति N 1:122 दशाश्विर्यणंक पुष्पगिर्म्भेंव य-
देवेत् ] N; दशाश्विर्यणंक पुष्पगिर्म्भेंव यद्वदेव K; दशाश्विर्यणंक पुष्पगिर्म्भेंव यद्वदेव
भवेव W; दशाश्विर्यणंक पुष्प निर्गम्भिका वाद भाविन्त ŚīDaSaṇ́ 1:123 निर्गम्भकुसुमेष
विपि: ] N=W; निर्गम्भकुसुमेष विपि: N=W; निर्गम्भकुसुमेष विपि: ŚīDaSaṇ́
1:124 शोभनेर्वियगन्धां: ] ŚīDaSaṇ́; शोभनेर्वियगन्धां न् N; सोभनेर्वियगन्धां
ब्र व 1:124 शुष्णु तन्यापि ] NKW; शुष्णु तन्याम् ŚīDaSaṇ́ 1:125 लिङ्गाचायस्तु
तत्कलम् ] conj.; --- N; लिङ्गाचायस्तु K; लिङ्गाचायस्तु तत्कलम् (?) W 1:125 अ-
कामादविष्टते लिङ्गः द्रौतुकम्महत्कलम् N; अकामादविष्टते लिङ्गः द्रौतुकम्महत्कलम् K;
आकामादविष्टते लिङ्गः द्रौतुकम्महत्कलम् W; अकामादविष्टते लिङ्गः एतदुकम्महत्कलम्
ŚīDaSaṇ́ 1:126 बुक्त्व भर्तीरस्य अक्षयोममत्तकस्य च ] NKW; अक्षयो भर्तीरस्य
बुक्त्वोममत्तकस्य च ŚīDaSaṇ́
चतुष्णाम्पुष्पजातिनां सवेमार्थाति श्रुतः।
बुके वर्धा देव य वर्षरकृ ष्णः॥ १:१२७॥

ध्रुवे निन्यमनिवच्छन्नोऽस्मि भूतरकृ ष्ण तु।
नीतोत्सवेत विनिमयो विनिमयः॥ १:१२८॥

पशुन तु तथा राज्यं पुण्डरीकेश चक्षुः।
चर्मक्रेष्टवर्मानानि पुरुषग्रेशांगकेशः॥ १:१२९॥

ईङ्गस्तानान्तरसः कामास्त्रात् क्षेत्रदानः।
मन्त्रसिद्धिमवाग्मोऽति बृहत्यागस्तिपुष्पः॥ १:१३०॥

यो एकत्यपरमेश्वरः सिद्धकेश समाहितः।
सवर्मानवाग्मोऽति यो एकत्यपद्धपुष्पः॥ १:१३१॥

[६] कुण्डकोषपुलो लाभः सद्भागाय च वारणी।
कन्याकाम्यस्तु जलीतिथियाः एकत्यपरमेश्वरः॥ १:१३२॥

स नभेदुत्तमां कन्या षष्मासेन न संशयः।

चतुर्ग्रहमध्यमधरा ग्रामाश्च शक्रः॥
अर्थस्य कर्तव्यरस्य विन्यमयः च बुक्षयः।

१२७  निवसामुक्हा १:१२७-१:१५४  इस विषय में संयुक्त है संवीद्दरमाणग्राह ५:८३ा-५:११०ब।
मलिकेश्वरानकामाय अर्धवन्यो महेश्वरम् || 1:133

लभतं परमानं संसारभयनाशनम्।
पुत्रकामाय कुण्डस्युत् "अर्धवन्यं शुचिनंर: "|| 1:134

"लभतं बहुपुरुषं धनवल्लिधिरायुषम्।" [5] आरण्यः कृष्णपुष्पेश्तु अशोकः: प्रयस्कृतम् || 1:135

कणिकारेषुः विन्दायुगः द्रोणपुष्पिका।
कदम्बनचर्येभींगं सततायिततत्रः || 1:136

शब्रणां वशकामाय नित्यमेव प्रदायपेत्।
नामप्निति वायुस्तत्स्य यो ५चंद्रेद्वर्दिवसस्य: "|| 1:137

"सिंदुवारस्य पुष्पेण बद्री मृच्छेत बन्धनात्।" [2] अज्ञोटकाङ्क निगम्भा: कृणाशेषः तु ये स्मृतः: || 1:138

तानुपान्यकु वलनाशयः देवदेववाय कल्याणेऽत्।
पीतकास्तं तु पृषभं पुष्यत्ये विजयाय च || 1:139

1:133 मलिकेश्वरानकामाय ] NK: मलिकेश्वरानकामाय ŚīDhā-
Śaṇ 1:133 अर्धवन्यो | N; अर्धवन्यं KW ŚīDhāSaṇ 1:134 लभतं ] NW: ल-
भते K; लभते ŚīDhāSaṇ 1:134 कुण्डस्युत् अर्धवन्यं शुचिनंर: ] ŚīDhāSaṇ: कुण्डे --
NK: कुण्डस्युत् W 1:135 लभते बहुपुरुषं धनवल्लिधिरायुषम् ] ŚīDhāSaṇ: --
- NKW 1:135 आरण्यः कृष्णपुष्पेश्तु] K,ŚīDhāSaṇ: -- कृष्णपुष्पेश्तु N; आरण्यः
कृष्णपुष्प तु W 1:136 कणिकारेषुः विन्दायुगः द्रोणपुष्पिका] N,ŚīDhāSaṇ: क-
णिकारेषुः विन्दायुगः द्रोणपुष्पिका K; कणिकारेषुः - न विन्दायुगः द्रोणपुष्पिका
वशकामाय नित्यमेव] W,ŚīDhāSaṇ: शब्रणाः वशकामाय नित्यमेव N; शब्रणाः वश-
कामाय नित्यमेव K 1:137 नामप्निति वायुस्तत्स्य यो ५चंद्रदिवसस्य: [ŚīDhāSaṇ: नामप्नि
नामप्नि N; नामप्निति वायुस्तत्स्य यो ५चंद्रे K; नामप्निति वायुस्तत्स्य यो
५चंद्रे W 1:138 विन्दुवारस्य पुष्पेण बद्री मृच्छेत बन्धनात् [ŚīDhāSaṇ: --
 NKW 1:138 अज्ञोटकाङ्क निगम्भा: कृणाशेषः तु ये स्मृतः: ] conj.; -- काश्च निगम-
भा: कृणाशेषः तु ये स्मृतः NK; ये (?) काश्च निगम्भा कृणाशेषः तु ये स्मृतः: W;
अज्ञोटकाङ्क निगम्भा निगम्भकृणाशेष च ŚīDhāSaṇ 1:139 तानुपान्यकु वलनाशयः]

NKW; तानुपान्यकु वलनाशय ŚīDhāSaṇ 1:139 पीतकास्तं तु पृषभं पुष्यत्ये विजयाय
च ] NKW; पीतकास्तं तु पृषभं पुष्यत्ये विजयाय च ŚīDhāSaṇ
नित्येवापि यो दयाल्लक्षणकाराणवारुणात्।
सौरस्वरूपाख्या जलजा वस्मायें तू प्रवक्तपर्यर्तः॥ १:१४०॥

नीलरकानिनिन्त्यकारकराणि तु।
सर्वकामप्रदो विद्याः [३] दारिद्र्यस्माप्रकाशः॥ १:१४१॥

विल्पवात्र्व्यक्तिः येन तृप्तिः शुद्धः।
जयार्थं दमनं स्वाधीं शृंगेशरमेशरम्॥ १:१४२॥

निजिताः श्रवस्त्याः यो श्रवयेत वृःधार्मिकः।
मवः सर्वसीध्यानामुभुतः सर्वकामदः॥ १:१४३॥

तिलको धनकामायो गोकामाय च आङ्कूली।
सौभाग्यदश कारः किंकिरट्वाकामदः॥ १:१४४॥

[४] आरोग्यश्च भन्द्वेष्व प्रयूक्तेष्व ईष्मितमः।
शालः प्रयूक्तेष्व किंकृष्को भ्यायुव्यदेसः॥ १:१४५॥
वासनाविषयक स्त्रोतों द्वारा विषय न्यायमेते ॥ 1:150॥

दर्शनिक मुखदा नित्यन्तथा वाच्चनमेकम् ।

विद्वेदी वधिनाथायं निम्नपुरेष्ठु यो ॥ 1:151॥

भट्टीमाकर्पणे प्रोका मदद्यनी च या भवेत् ।

1:146 भर्मः ] NK : वर्मः W  1:146 कपूरदमको योज्यी श्रुतिशाश विनाश ् न N - कपूरदमको योज्यी श्रुतिशाश विनाश ् न W : कपूरदमको देखो चुःकशा विनाश ् न NK : SIdhaSa ् ñ 1:147 ् पुढ़स्थिते ् ् N : ् पुढ़ पद्मे KW SidhaSa ् 1:148 कपूरदमक वशयाधि ् K : कपूरदमक वशयाधि ् KW ; कपूरदमक वशयाधि ् SidhaSa ् 1:148 निम्न निजात ् प्रस्तर्वष ् ् K : निजात ् प्रस्तर्वष ् ् SidhaSa ् 1:148 प्रोका अर्थाः परमेष्टे ् NW : प्रोका अर्थाः परमेष्टे ् SidhaSa ् 1:149 सर्वकामगदी हुष व्यायामें देवी प्रकृतितः ॥ 1:149॥

1:149 व्यायामें देवी प्रकृतितः ॥ N : व्यायामें देवी प्रकृतितः WK : व्यायामें देवी प्रकृतितः SidhaSa ् 1:150 व्यायामार्गः ] N , SidhaSa ् ; व्यायामार्गः K ; व्यायामार्गः W  1:151 दशीका ] N ; ममिका K (?) ; दशीका W : दशीका SidhaSa ् 1:151 विहिनी वधिनाथायहं कम ् N : कम ् SidhaSa ् 1:152 ब्रेदा च ] N , SidhaSa ् ; ब्रेदा K (unmetrical) ;

-मा च 1:152 निम्नपुरेष्ठु न। NW ; निम्नपुरेष्ठु SidhaSa ् 1:153 भट्टीमाकर्पणे प्रोका मदद्यनी च N ् W ; भट्टीमाकर्पणे प्रोका मदद्यनी च N ् W ; भट्टीमाकर्पणे प्रोका मदद्यनी च K ; भट्टीमाकर्पणे व्यायामें मदद्यनी तु SidhaSa ्
श्रव्याक्षरणमें हि सि च्छ ने परिक्षयता।

कृष्णाध्येयाभिचारे तु देवदेववाय कल्पयेत्।

विल्यादुकं सहस्रशुकुराको वरः।
एमाम्यच्ये देवश्रेयव्यूह प्रकल्पयेत्।

156 Cf. Śivadharmaśaṅkara 5:110cd: सब्रकालि वशयाय चृत्य चैवाभिचारे।
156 Niśvāsānukha 1:156c–1:158b is parallel with Śivadharmaśaṅkara 5:111a–5:112.
159 Niśvāsānukha 1:159c–1:160 is parallel with Śivadharmaśaṅkara 5:120a–5:121b.

1:153 ऋषिपुष्पो रुज़ाटा नाशयेत उप्रवास। K: ऋषिपुष्पो रुज़ाटा नाशयेत उप्रवासः
N: ऋषिपुष्पो रुज़ाटा नाशयेत उप्रवासः W: ऋषिपुष्पो रुज़ाटी हन्ति सवानुप्रवास।
ŚīdhaSaṅ 1:154 श्रणपुष्पी च ता प्रोका। NW: श्रणपुष्पी यत्रोम् ŚīdhaSaṅ 1:154
cोकिलाक्ष्य नथेय च। om.; ऐ ऐ ऐ ऐ ऐ ऐ N; □ KW: कोकिलाक्ष्य नथेयच्
च ŚīdhaSaṅ 1:154 सवें श्रृङ्खला। W: श्रृङ्खला। NW: सवें श्रृङ्खला। K:
1:154 श्रव्याक्षरणमें हि सि च्छ ने परिक्षयता।

कृष्णाध्येयाभिचारे तु देवदेववाय कल्पयेत्।

विल्यादुकं सहस्रशुकुराको वरः।
एमाम्यच्ये देवश्रेयव्यूह प्रकल्पयेत्।

156 Niśvāsānukha 1:156c–1:158b is parallel with Śivadharmaśaṅkara 5:111a–5:112.
159 Niśvāsānukha 1:159c–1:160 is parallel with Śivadharmaśaṅkara 5:120a–5:121b.
अन्वेषणादानन लभते सुवस्मक्षयम्।

देवलोकमनुप्रासिनेत्रदानापत्रेव च 1:160॥

लभते जिवमेष्ठर 3 ||[(भ)]]]श्लेष्मेयादायकः।

सपुष्पायसन्ध्यान्त्रेवेयं शनभेव सदा 1:161॥

गाणापथं लभेच्छीयं द्वादशावं कूले सह।

खण्डःदाकृतं द्वादशायुक्तिभवतः 1:162॥

भक्तभोज्यानि दत्तवा वें सपुष्पायसन्ध्यात।

यवायुक्तसाद्धापानद्वात्त्वा तु सुभाषभेवं 1:163॥

मण्डको सुमुमालाश शकुन्यामोक्षविनः ।

[4] अन्यानि फलमुलानि तेजस्वोण्याणि यानि । 1:164॥

dत्वा सवसुखाविषयर्नां मौर्तविद्वाने।

सकुलकुला फलं श्रीतत्त्वनीवारथम् में श्रुते । 1:165॥

कृत्वास्य गणनां याति तन्त्रीवारथम् वादः।

161 Nīśvāsānukha 1:161c–1:162b is parallel with Śivadharmasāṅgra ha 5:122.

162 Nīśvāsānukha 1:162c–1:165b is parallel with Śivadharmasāṅgra ha 5:124–5:126.


1:160 देवलोकमनुप्रासिनेत्रदानापत्रेव च ] NKW; देवलोकमनुप्रासोध्यदानापत्रेव: ।

ŚīdhaSaṅ 1:161 जिवमेष्ठर] conj.: जिव: -- NK; जिवमे □ W 1:162 लभेच्छीयं द्वादशावं (॰) K; लम्बाच्छीयं द्वादशावं (॰) W; भक्तभोज्यानि दत्तवा वें ।

ŚīdhaSaṅ 1:162 कृतं दत्तवा ] NKW; कृतद्वात् ।

Śī-

DhaSaṅ 1:163 भक्तभोज्यानि दत्तवा वें ] NKW; भक्तभोज्यानि दत्तवा शीधासाङ्।

1:163 यवायुक्तसाद्धापानद्वात्त्वा । NŚīdhaSaṅ: यवायुक्तसाद्धापानः K; यवा साद्धापानः W 1:163 श्रुते K; ।

ŚīdhaSaṅ: स्वगं K 1:164 मण्ड्यको सुमुमालाश शकुन्यामोक्षविनः ।

em.; मण्ड्यको सुमुमालाश शकुन्यामोक्षविनः -- N; मण्ड्यको सुमुमालाश शकुन्यामोक्षविनः ।

ŚīdhaSaṅ: 1:164 अन्यानि फलमुलानि ।

em.; -- अन्यानि (॰) फलमुलानि N; □ अन्यानि फलमुलानि K; □ नि फलमुलानि W; दत्तवायुक्तसाद्धापानः ।

ŚīdhaSaṅ 1:165 गीतवादिते ] NKW; गीतवादन: ।

ŚīdhaSaṅ 1:165 सकुलकुला । K. ŚīdhaSaṅ: सकुलकुला NW
हुंकारस्य नृत्यस्य मुखवाक्याः।

एकान्ते ह्रद्यवाचने ब्रह्मचार्यः।

पशुमुनिःकपिलभा शाम्भवीतरे च।

लिङ्गप्रणामस्यकालम् करारो नाहंति शोकशी।

एवं यः पूजयेद्वः शिवदीक्षाविविषितः।

नस्मियद् फलविशिष्टपवर्गपाय दीर्थित।

व्रोक्तमेति विष्णु-देवस् ।

मथापि कथितं तुम्हें सत्यमीशानभावितम्।

निन्दकेशर उ॥

169 Niśvāsamukha 1:169c-1:171 is parallel with Śivadharmaśāṅkara 5:133-5:135.

172 Cf. Śivadharmaśāṅkara 5:136:
Ahā काशाकर्षातः जले तेजस्मृतिथितम्। 1:172॥

तेजोमयो मित्रतं लिङ्गंप्रज्ञातोप्रमाणतः। उभी तो विम्याद्विते किमेत्यन्त्रन्तंभवेत॥ 1:173॥

उभी तो द्रष्टारथै ततो लिङ्गं विविन्दितम्।
आश्रयस्निति संभव्य्य पञ्चोध्यङ्कतायुः॥ 1:174॥

अन्त: चास्य न पर्यावतो विस्मावतायुः॥ 1:175॥

पुष्पमेव समागम्य स्तोत्रेन तुः हरम्।
तत्सत्तृतो महादेवो वर्णविज्ञ उभाविष॥ 1:176॥

पुष्पहरुपी स्थितो भृत्या यद्भीष्टददामि ते।

प्रत्यावर्तिद्वै ततो तथेवाह गदाधत:।
दलेव्य वदोत्त्र्यो ग्राहारीकत्त्वले विभुः॥

177 Cf. Śivadharmasaṅgraha 5:143c–5:144b:

यदा ते सम्बवेतुरा भवायेव त्वा: ग्राहेऽ॥

तथेवाह तथा प्रत्यावर्तवेतुरा ये मेव भव इत्यमाम्॥

1:172 कारणकर्तज् ] K; कारणकर्तज् N; कारणकर्तज् W 1:172 जले तेजस्मृतिथितम्।] conj.; जले तेजस्मृतिथितम् NW; जलतेजस्मृतिथितम् K 1:173 लिङ्गंप्रज्ञातोप्रमाणतः।] K; लिङ्गंप्रज्ञातोप्रमाणतः N; लिङ्गंप्रज्ञातोप्रमाणतः W; लिङ्गंप्रज्ञातोप्रमाणतः माणकम् ŚīDhāSaṅ 1:173 किमेत्यन्त्रन्तंभवेत।] NKW; किमेत्यन्त्रन्तंभवेत। ŚīDhāSaṅ 1:174 द्रष्टारथै।] N, ŚīDhāSaṅ; प्रज्ञातोप्रमाणतः K; प्रज्ञातोप्रमाणतः W 1:174 ततो लिङ्गं विविन्दितम्।] W; ततो लिङ्गं विविन्दितम् N; ततो लिङ्गं विविन्दितम् K; ब्रह्मानंस्ततो विभ।] ŚīDhāSaṅ 1:174 आश्रयस्निति संभव्य्य।] ŚīDhāSaṅ; आश्रयस्निति संभव्य्य --- य N; □ K; आश्रयस्निति संभव्य्य W 1:174 अथोध्यङ्कतायुः।] conj.; अथोध्यङ्कतायुः N; □ KW; अथोध्यङ्कतायुः ŚīDhāSaṅ 1:175 अथोध्यङ्कतायुः।] ŚīDhāSaṅ; --- दुः स NW; कर्ज K 1:175 ततो गतः।] NKW; कर्जाय स ŚīDhāSaṅ 1:175 अन्त: चास्य।] K, ŚīDhāSaṅ; अन्त: चास्य N; अन्त: चास्य W 1:175 नात्रायुः।] NKW; तात्रायुः। ŚīDhāSaṅ 1:176 स्तोत्रेन तुः हरम्।] NKW; स्तोत्रेन तुः हरम् W; स्तोत्रेन तुः हरम् ŚīDhāSaṅ 1:176 वर्णविज्ञ उभाविष।] NKW; प्रत्यावर्तिद्वै।] ŚīDhāSaṅ 1:177 यद्भीष्टददामि।] N; यद्भीष्टददामि K; यद्भीष्टददामि W 1:177 युत्र्य।] K; युत्र्य: NW
एवमस्त्वप्रवेदेः: «कित्युष्यो भविष्य [3]सि »।
অনাস্তঃ। यস्मातदि बर्तने कार्त्तिक किरङ। 1:178॥

विष्णो दासमि ते श्रृंग वर्मिंद्र वदस्य मे।
मम वाक्यममिथं न ह बृहि यते विमाक्ष्टितम। 1:179॥

विष्णुप्रवच।
यदि तुष्यो धर्मसि मे देश वर्ग मे दातुमिच्छिसि।
त्वदकस्त्वित्यक्षेत्रविष्ण्यामि न संशय:॥ 1:180॥

ईश्वर उच।
एवं भवतु «भंजते» [4]सुन्दरार्थाय श्रुता।
उभयारंभानासिका केषवस्य हरस्य च। 1:181॥

एष एव हि निङ्गरु भ्यसित नामविष्णुः।
जनेत्रेऽवच असुर: सप्तक्षोरगलासः॥ 1:182॥

सिद्धिविशारदे मुनिः रगायकितरेः।
पिशाचेश्वरेन कस्यलथा च मुनिसतमः॥ 1:183॥

178 Niśvasamukha 1:178 is parallel with Śivadharmasaṅgraha 5:144c–5:145b.

1:178 एवमस्त्वप्रवेदेः: ] conj.; एवम् स्त्वप्रवेदेः: ŚiDhaSaṅ 1:178 कित्युष्यो भविष्यसि ] ŚiDhaSaṅ; — सि NK;
क; अपूवोकालसि W 1:178 अनास्तूः] N ŚiDhaSaṅ; अनास्तूः K; अनास्तूः W 1:179 विष्णो दासमि ते श्रृंग | K; विष्णो दासमि ते श्रृंग N; विष्णो दासमि ते श्रृंग W; विष्णो दासमि ते वस्त् ŚiDhaSaṅ 1:179 वाक्यममिथं] NKW; वाक्यममिथा ŚiDhaSaṅ 1:180 वर्ग मे दातुमिच्छिसि] K“; वर्ग दातुमिच्छिसि NKW; वर्ग दातुमिच्छिसि K“; वर्ग दातुमिच्छिसि ŚiDhaSaṅ 1:180 संशयः] NKW, ŚiDhaSaṅ; संशयः K 1:181 इश्वर्य उचः] KW; इश्वर्य उचः -- N; महेश्वर्य उचः ŚiDhaSaṅ 1:181 एवं भवतु भंजते | ŚiDhaSaṅ; — NK; एवं भवतु W 1:181 उभयारंभानासिका ] NKW; अवयोगारं नासिका ŚiDhaSaṅ 1:181 केषवस्य हरस्य च] NKW; केषवस्य ŚiDhaSaṅ 1:182 एवं हि निङ्गरु भ्यसित ] NKW; एवं हि निङ्गरु तु भ्यसित K; एवं हि निङ्गरु हि भ्यसित ŚiDhaSaṅ 1:182 सेनेत्रेऽवच असुरः] NKW; इन्द्राविभिः सुरेद्वियः: ŚiDhaSaṅ 1:183 तथा च ] NKW; तथेऽवच ŚiDhaSaṅ
सूर्य वरद देवं वरं लक्ष्या तु रेमि [5]।
सर्वकामप्रदं लिङ्गमेतुको मयानवा। 1:184

श्रीविषुमहेन्दुपनागमुनयो यक्षास्विशाखारः
संसाराण्वुः खृष्णकमलसौ लिङ्गाभिने तत्त्वः।
स्तुन्त्वे च वर्धिनों -र- अहर्षः कृत्याभिनिम्नस्तकः
ये मत्या न नमित्य ईदुशमंज्य क्षेमस्तु तेषां कृः: 1:185

तत्त्वे युक्तं लिङ्गस्य स्थापितस्य तु यत्कालम्।
प्रत्यः कृः तेषु यस्तु किं वा [6] तस्य फलमभवेत् 2:1

नन्दिरुवाच।

1 Nīvāsamukha 2:1a–2:18b is parallel with Śivadharmasaṅgraha 6:1a–6:17f.
क्रोडमानास्त् ये वाला लिङ्कृपायनिति पांशुना।
लभ्यन्येकान्ततो राज्यं निस्सपपमकांकम् || 2:2 ||
प्रत्ययं कृष्णते यस्तुं विधिमेतदजानता।
केवलं भक्तिमान्मयं शुष्कं तस्य्यपि यत्क्षमम् || 2:3 ||
धनम् भगवान्तथा राज्यं दुः कृत्ता पृज्ज्वलितव्रम।
लिङ्कृपायनिति निःत्य महति [2] श्रियमशुने || 2:4 ||
सहहम्बश्चन्न्यान्याब्दिग्निकस्य तु पश्यति।
रुद्रलोकवाप्रोतिः भुक्का भोगाननिन्दितान् || 2:5 ||
लक्षनं कृष्णते यस्तुं तस्य्यपि ज्वलते ध्वनम्।
हस्तं लिङ्कृपायनातु सिन्धौ देवत्यमामणा। || 2:6 ||
लक्षेरेविभिन्नुः सद्ध विश्चिंतः स्मृतम्।
विण्युत्पन्निविशिष्टेन्द्रे रुद्रेऽ तु चतुर्गुण: || 2:7 ||
[3] प्रभुमध्ये नमांजयम् मृदा मन्त्रे लिङ्कृतु कार्येः।

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2:2 क्रोडमानास्त् ] NKW; क्रोडनो || व शीदासन || 2:2 लभ्यन्येकान्ततो || NK;
लभ्यन्येकान्तो W; सर्वो नाम राज्यमेकान्तो शीदासन || 2:3 प्रत्ययं कृष्णते यस्तुं विधिमेत-
दजानता || NKW; प्रत्ययंनियमितनं तु लिङ्कृते यं कृष्णते नर: शीदासन 2:4 भोगान्तथा ||
भोगान्तथा NW; भोगान्तथा K; भोगान्तथा शीदासन 2:4 कृत्ता पृज्ज्वलितव्रम। K;
कृत्ता || 2:5 भोगाननिन्दितान् || K, शीदासन; भोगाननिन्दितान् NW 2:6 ज्वलते || NKW; ज्वलति शीदासन 2:6 ज्वलनस्तु ||
क्रोडनो; ज्वलनश शीदासन || 2:7 भ्रमणे विश्चिंतः स्मृतम् || NK; भ्रमणे विश्चिंतः||
स्मृतम् W (unmetrical); स्मृतम् || 2:7 विण्युत्पन्निविशिष्टेन्द्रे || K; विण्युत्पन्निविशिष्ट शीदासन 2:7 लिङ्कृते तु चतुर्गुणः। ||
क्रोडनो; सुरापरित्वः शीदासन 2:7 रुद्रेऽ तु चतुर्गुणः || NK; रुद्रेऽ || 2:8 समाधिः शीदासन; 
समाधिः NW; समाधिः K 2:8 मृदा मन्त्रे लिङ्कृतु कार्येः || NKW; यदा लिङ्कृते तु पृज्ज्वल शीदासन।
अन्नलिङ्गनु वृषों नम्बरे ईमित फलम्।
गुड़लिङ्ग सम्भायचे लभेतीभागयमुत्तमम्।
कन्यासातपतितस्व प्रतिराज्येष्ट्रो रोंबेन्।
नारी च स्वविशेष समन्तात्परिवारिता।
लभेतीभागयमुत्तनं सब्जापूर्ण स्थिता।

[4] नवने पृथ्वीपरत्त बुधदात्तमन्त्रमभुते।
अन्येर्षर्षनारी वा गुड़लिङ्गनु नत्यवध:।
सितेन कृत्वा लिङ्गनु प्रत्येक यस्मांवयेर्।
सर्वकामात्मालोकं संसारं स गच्छति।

चतुर्वर्षे 
नवनीतमये लिङ्गे लभते ईमितं फलम्।
पटवामेनेव युक्तामाशिवलोकं स गच्छति।

प्रकृत्यं पत्त्रिः 
वरनीतमये निम्नतं बुधे।
सववाक्सापूर्ण सम्भायचे छॅङ ददाति।
लभे निम्नपरत्त बुधे छॅङर ददाति।

वाकृष्ण तु लिङ्गे लभेतीभागयमुत्तमः।

2:8 अन्नलिङ्गनु ] नक्व; अन्नलिङ्ग ्शि्धावण् 2:8 लभते ईमितं फलम्। नक्व; लभते कार्रक्ष फलम् ्शि्धावण् 2:9 लभेतीभागयमुत्तमः। नक्व; पारे सीहानावमा- 
पुदियात ्शि्धावण् 2:10 समन्तात्परिवारिता। नक्व; सापे: परिवारिता ्शि्धावण् 2:10 सब्जापूर्ण स्थिता। ्शि्धावण्; सववं --- न; सववं क; सब्जापूर्ण स्थिता। नक्व; 2:11 नवने ] conj.; --- न; नक्व; सोने क; रम्ते ्शि्धावण् 2:11 बुधदात्तमन्त्रमभुते। नक्व; ्शि्धावण् 
मभुते W; ्शि्धावण् मभुते ्शि्धावण् 2:11 अन्नलिङ्गनारी वा। नक्व, ्शि्धावण्; अन्नलिङ्गनारी वा K 2:11 गुड़लिङ्गनु। नक्व; गुड़लिङ्गनु ्शि्धावण् 2:12 मासे: भिन्तें ्शि्धावण्; भिन्तें ्शि्धावण् 2:13 ईमितं। नक्व; के नांते ्शि्धावण् 2:13 युक्तामा। नक्व; सोने ्शि्धावण् 2:13 युक्तामा। नक्व; के नांते ्शि्धावण् 2:13 युक्तामा। नक्व; के नांते ्शि्धावण् 2:13 युक्तामा। नक्व; के नांते ्शि्धावण् 2:14 सब्जापूर्ण। नक्व; जयमान्ततेष्टर्मण्यश्च ्शि्धावण् 2:14 ररूि:। K, ्शि्धावण् 2:14 नरुि:। K, ्शि्धावण्; नरुि:। नक्व; ्शि्धावण् 2:15 पृथिया अहिपयन्त्तु। नक्व; पृथियानाशिपस्य। ्शि्धावण् 2:15 निम्नपरत्त मभुते। नक्व; निम्नपरत्त ्शि्धावण् ्शि्धावण्
सकंकेन ॥[६] विष्णुवंशी तु कारयेत ॥ २:१६॥
सहस्र पूर्णात्मा हि लभते ईश्वरं फलम् ॥ २:१७॥
लक्षणेन गण्यता कोटिम-प्रच्छ गच्छति।
स्वशरीरेण सायोज्यं पुनः न निवर्तने ॥ २:१८॥
एतायेव सम्भवत्च वर्गायुर्मातृशा:।
[७०] सर्वकामसमृद्भा शुधुः-विविधीतेऽः ॥ २:१९॥
ईश्वरस्य प्रसादेन कीडन्ते अणिमादिनिः।
अद्वकसामायुक्तं ये कुदसंविष्णुवमय्यम् ॥ २:२०॥
तावते दिविव निर्देहन्त याविद्वादार्थसुखः।
मणिरत्र प्रव्रातानि स्फरिंमरकतानि च ॥ २:२१॥
काचः कोजः प्रज्ञामयो ॥ रैत्यनित्यं ॥ [२] सैनिग्यं बापुष्पणि तपेय च ॥ २:२२॥
पुनःकेतानि चाय-चर्य भृकु कामालख्यमय्यमः।
न तव पुनरावृत्तिः लिङ्ग्य स्फायद्रुवः ॥ २:२३॥

18 Niśvāsamukha 2:18c–2:35 is parallel with Śivadharmaśaṅkraha 6:39a–6:56b.
कळ्वा प्रासादम्ये तु स शिबो नाथ संशयः।
दशायवापि घोराणि नरकाणि न पशयति। 2:24॥
आरामधयेव यः कल्लौ स्वर्गमोचित चन्द्रवत्।
जशादीश तथा [3] वृश्चं पधि कुंविनि ये नरा:। 2:25॥
छायाभि: शीतलाभिन्नो ते यान्नि यमसादनम।
याम्यमः खानि घोराणि न च तपाम्भविन्ति हि। 2:26॥
वृश्चवापनधम्मे यमेष्ट ते परिकीर्तितः।
प्रासादं कारायत्वम तु विष्णूः ये स्थापयन्ति हि। 2:27॥
विष्णुलोकं ब्रजन्येऽन्यो मोदते विष्णुना सह।
ब्रह्मण्य स्वंद [4] रुद्राशी गणेशमातरं रविम् । 2:28॥
बहँश शतकं यक्षं वायुर्धमपितलेखम।
यो यस्य स्थापनहुऽस्मारासदे तु सुपशोभने। 2:29॥
पुष्पये परया भक्ता सो श्रृङ्गो द्रोण्य लोकताम।
असुहुऽपभें यत्तु सहुऽम्महारूप्यन्ति। 2:30॥
भर्मराजपथे सो हि सुपशेनेव गच्छति।

2:24 दशायवापि [ŚiDhaSaṁ: दशायवापि NKW] 2:24 घोराणि नरकाणि न [K; घो-राणि नरकाणि न N; घोराणि नरकाणि W; नरकाणसिंघाराणि ŚiDhaSaṁ] 2:25 आरामधयेव [NKW; आरामधयेव च ŚiDhaSaṁ] 2:25 चन्द्रवत् [NK; चन्द्रवत् W; चन्द्रवत् ŚiDhaSaṁ] 2:25 जशादीश तथा [ŚiDhaSaṁ; — N; जशादाश अ K; जशादीश त अ W 2:25 वृश्चं] [NW; वृश्चार K; वृश्चान ŚiDhaSaṁ] 2:26 छायाभि: [N°; ŚiDhaSaṁ] 2:26 ते यान्नि यमसादनम [NKW; न ते यान्नि यमालयम ŚiDhaSaṁ] 2:28 महः [K ŚiDhaSaṁ; — N; अ W 2:28 रुद्राण्य स्वंद रुद्राशी] conj.; — रुद्राशी N; रुद्राण्य स्वंद रुद्राशी K; रुद्राण्य स्वंद रुद्राशी W; रुद्राण्य स्वंद रुद्राशी ŚiDhaSaṁ 2:28 गणेशमातरं रविम् [NKW; मातुर्गणपित रविम् ŚiDhaSaṁ] 2:29 यो यस्य स्थापनहुऽस्मारासदे तु [NW; यो यस्य गणेशमातरं रविम् ŚiDhaSaṁ 2:30 पुष्पये] [NW; पुष्पये KŚiDhaSaṁ] 2:30 सो श्रृङ्गो द्रोण्य लोकताम [NKW; स मुस्तन्तन्द ब्रजेश्वर ŚiDhaSaṁ 2:30 असुहुऽपभें] [NKW; असुहुऽपभें ŚiDhaSaṁ 2:31 भर्मराजपथे] [NKW; भर्मराजपथे ŚiDhaSaṁ]
नदी वेतरणी वेघ [5]—म—उष्णतीयाममहारवाम् ॥ २:३१॥

गम्भीरावर्तज्ञानं सन्तरंस्त्रकृमण तु॥
सेतुवन्दनं या: कुर्यात्क्रियो पथं दारणं ॥ २:३२॥

धर्मराजपुरे सो हि दुर्गमं सूक्ष्मायसी।
पुज्जलघोष नरकनमुपज्जुधुश ॥ २:३३॥

सततर्वरकान्दोरा गात्रानीप्राप्यािऽः।
मत्यावसयंधैव मण्डपस्य च [६]कारिणः ॥ २:३४॥

धर्मराजपुरङ्गृहच्छवमं हेममहारुकम।
तमाङ्गरितिवर्त्तमेन न भयन्तयमं विवेधि ॥ २:३५॥

मत्यावसयंधैव मण्डपस्य च यत्कलम्।
कथितं संपूर्णतु दानस्य तु फलं बहु॥ २:३६॥

अन्नदाता नरो यो हि नायी दुर्गंतिमानुयसात।
अक्षरं सूक्ष्मायारं ब्रह्मालोकाः भवेत् ॥ २:३७॥

\[37\] Niśvāsamukha 2:37a–2:38b is parallel with Śivadharmasāṅgraha 6:56c–6:57.
[76] न तत्स्य समभो भाव्य यावद्भावान न नरस्यति।
यस्य गृह्ये प्रगाढ्यान्तर्भूणां धर्मवः जने॥ २.३८॥

ते तुस्म: प्रेतभवने तुशान्त्ववचनिज्ञाताः।
देवानिधौ शापकृष्ण्य यो ददाति तिलोदकान्॥ २.३९॥

तुस्मान्तु पितरस्त्य वज्रिज्ञतां नरक्षेत्रिभि:।
सुभायास्यपेदादिदेत न निमान्नति ते नराः॥ २.४०॥

पितास्त्व् «विमुक्तः त्युः» [२] तिलोदकफलन तु।
अजन्म तिलपरायन न रोपयक्षसम्बन्धितम्॥ २.४१॥

हेमशेष्यं सचैलां कान्त्वोहन्तु यो ददेत।
अक्ष्यायित्वे लोकान्तलध्रुवदायस्य॥ २.४२॥

युगान्तः त परिश्रोत्यां जाप्ते विपुले कुले।

38 Nisvāsamukha 2:38c–2:39b is parallel with Śivadharmaśāṅgara 6:59.
40 Nisvāsamukha 2:41c–2:42b is parallel with Śivadharmaśāṅgara 6:76c–6:77b.
41 Nisvāsamukha 2:42c–2:43b is parallel with Śivadharmaśāṅgara 6:78c–6:78f.

2:38 न तत्स्य समभो मत्यां] ŚiDhaSaṅ; न समभो मत्यां K; ---भावोमत्यां N; ---
स्य समभोमात्यां W 2:38 यस्मु [KW, ŚiDhaSaṅ; यस्मु N 2:38 तृष्णान्तु] NW; तृष्णाः KŚiDhaSaṅ 2:39 प्रेतभवने [NW, ŚiDhaSaṅ; प्रेतभवने K 2:39 तिलो-
दकान्] NW; तिलोदकम् ŚiDhaSaṅ 2:40 तुमान्तु] NW; तुमान्ति ŚiDhaSaṅ 2:40 नरक्षेत्रिभि: [ŚiDhaSaṅ; नरक्षेत्रिभि: NW; नरके भि: K 2:40 सुभायास्य-
पेदादिदेत्] NW; मेंदोपुकृष्ण्यमन्त्र ŚiDhaSaṅ 2:40 ते नराः] K W, ŚiDhaSaṅ; ---
N 2:41 तिलपरायनम् [KW; --- N; तिलपरायन ŚiDhaSaṅ 2:41 विमुक्तः [व्यः] ŚiDha-
Saṅ; --- N; दि भि: K; F र W 2:41 तिलोदकफलन तु] KW; --- लोकोदकफलन
tु N; तिलोदकफलन दै ŚiDhaSaṅ 2:41 अजन्म] N, ŚiDhaSaṅ; अस्मित्रिभि: K; अ धि
- ने W 2:41 रोपयक्षसम्बन्धितम् [NK- W; रोपयक्षसम्बन्धितम् K-; दशाड़ीमयं
खुम् ŚiDhaSaṅ 2:42 सचैलां] conj.; सचैलां NW; सचैलां gā K; सुचैलां ŚiDhaSaṅ 2:42 कान्त्वोहन्तु यो ददेत] NW; कान्त्वोहन्तु यो ददेत K (unmetrical);
कान्त्वोहन्तु द्विजने ŚiDhaSaṅ 2:42 अक्ष्यायित्वे लोकान्तलध्रुवदायस्य] K; A-
क्ष्यायित्वे लोकान्तलध्रुवदायस्य] NW; अक्ष्यायि लोकान्तलध्रुवदायक् ŚiDhaSaṅ 2:43 युगान्तः त] NW, ŚiDhaSaṅ; युगान्तः K 2:43 विपुले कुले] NW; पृष्ठस्य-
पति: ŚiDhaSaṅ
शाद्वृत्तिः ये नित्यं पितृभक्ष्यं हि मानवःः॥ २०४३॥

तेनानुत्तमः हि पितः स च तुस्तः [३]यमालये।
कुम्भीपक्षक्तु निरयः च तस्य भविष्यति॥ २०४४॥

पितृनाम यास्यन्ति शाद्वृत्ति नारः।
पितृदेवादिन्यमुद्ध्रियं नित्यनीप्रदायिनः॥ २०४५॥

तामिस्रमदन्त्तामिषिः नरका न भवन्ति हि।
लोचने शोभने तस्य दुःखक्षिणं न निष्ठते॥ २०४६॥

रौप्याङ्गम हेमस्त्रां छापाः काङ्क्षोदनीसः।
[४] चैव गणानानु े यो ददायः भृत्यो गुणाविताम्॥ २०४७॥

गोलोके स्वागतोऽक्षा वासस्तेपाम्बविष्यति।
सरद्वद्विनिमुक्तो वसते गोप्रदायः॥ २०४८॥

प्रसवती यो गान्द्वाद्वृत्तिभयमयमस्थितामः।

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49. Niśvasamukha 2:49 is parallel with Śivadharmaśīrṣa 6:118.
[8r] भूमिदानां ज्वेत्त्वर्गां रजदानां ओऽळः पूर्मः।
बस्यदः शशिलोके तु तार्दो वैष्णवे पुरे॥ 2:57॥
तिलकांकेन दातारो यान्ति स्त्रृत्य चालयः।
कार्याप्रवाणलालि दत्ता याति वसोः पूर्मः॥ 2:58॥
मुकाम्यविचारणी हराजातानि यान्यिषी।
दत्ता सोपमुरेय याति तिलहोमाम भागः॥ 2:59॥
गुड्धार्थदिधिसर्वं [2] यं: प्रवच्छितति नित्यः।
शक्कोकुरे याति मघुरागायथेय च ॥ 2:60॥
चन्दनागकृपूर्वकोक्षोलकलबलकान।
दत्तान्यानि सुगम्यानि ब्रजङ्ग्रुत्वतात्वाचः॥ 2:61॥

56 Cf. Niśvāsamukha 2:78ab below, and also Śivadharmaśāṅgara 6:160ab:
यावत्सुस्कृता लोकात्वत्सत्तेत्य वृूयंबन।

अलकृत्वा तु यो ददात्त्वाश्चेव अयाचिताम्।
स नरः स्वर्गमात्याति यशो धन्यप्रदयकः॥ २:६२॥

मांसमृद्विका ुश्रीहृतिनिमेव प्रवायिनः।
[३]ते तं दिप स्वर्गमात्यायति सन्ते अर्ह्यप्रदायः॥ २:६३॥

रूप्यीवानस्मप्यां वस्त्रालश्चार्थिनः।
स्वर्य्येव प्रवच्छल्याति यान्ति वेदाभ्यामस्म॥ २:६४॥

रतिस्तन्तु वस तव वर्णावरूपम्।
ते ५ व्याससां संधेक पोदन्ते दिवि मानवः॥ २:६५॥

वेदावन्द श्राव्य श्रवितवर्ष्यायिनः।
यष्कलोकेन तु मोदने [४] यष्कणीभिमसहस्रशः॥ २:६६॥

इन्धनानि तु यो ददात्त्वाभ्यां जिशिरागमे।
भन्वादृपस्मप्यां जायते सुभागस्तथा॥ २:६७॥

प्रतिर्न्त्यानि शन्य्याः प्रावराणं हुताशनम्।
प्रतिदिनम्यच्छल्यत ते नरः स्वर्गमात्या॥ २:६८॥

2:62 अलकृत्वा तु यो ददात्त्वाश्चेव | NKW; अलकृत्वा च ये कन्यां प्रवच्छल्याति $S$Dha-Sa$| 2:62 अयाचिताम् | NW; अयाचितान् K; $S$DhaSa$ 2:62 स नरः | NKW; ते नरः स्वर्गमात्याति $S$DhaSa$ 2:63 मांसमृद्विका | NW; मांसमृद्विका क्ष$S$DhaSa$ 2:63 श्रीहृतिनिमेव | K; प्र --- न; श्रीहृतिमेव प्रवायिनः W; श्रीहृतिमेव ये ददात्त्वाश्चेव $S$DhaSa$ 2:63 ते तं दिप | K,$S$DhaSa$; --- तं NW; 2:63 स्वर्गमात्यायति | NW; स्वर्गमात्यायति K; $S$DhaSa$ 2:63 अयाचिताम् | K; श्रीहृतिमेव प्रवायिनः W; अयाचिताम् $S$DhaSa$ 2:64 स्वर्य्येव | NW; युवतीये जिशिरागमे।

2:65 रतिस्तन्तु तू यदाद $S$DhaSa$ 2:65 वर्णावरूपसांड़ेक पोदन्ते दिवि मानवः: | NKW; रतिस्तन्तु ये ददाद $S$DhaSa$ 2:65 वर्णावरूपसांड़ेक पोदन्ते | NW; ये ददाद $S$DhaSa$ 2:65 वर्णावरूपसांड़ेक पोदन्ते | NW; वारमिः प्रमदातने: $S$DhaSa$ 2:65 ते तू व्याससां संधेक पोदन्ते दिवि मानवः: | NKW; कामदद्वरः प्रचलित जातो नृठामुर्ते भवेत $S$DhaSa$ 2:66 प्रतिदिनम्यच्छल्यतः | NKW; प्रतिदिनम्यच्छल्य प्रचलित $S$DhaSa$ 2:66 प्रचलित $S$DhaSa$ 2:66 यष्कलोकेन तु (मोदने) | K; यष्कलोकेन तु --- NW; मोदने यष्कलोके यष्कलोके $S$DhaSa$ 2:66 सहस्त्र: | NK; सहस्त्र: W; समन्वयत। $S$DhaSa$ 2:67 तु | NKW; च $S$DhaSa$ 2:67 जायते सुभागस्तथा | NKW; दी- 

नामिः सुभागस्तथा: $S$DhaSa$ 2:68 प्रावराणं हुताशनम् | NK; प्रावराणं हुताशनम् W; पुण्यादिनिसुभागस्तथा: $S$DhaSa$ 2:68 प्रतिदिनम्यच्छल्यतः | NKW; प्रतिदिनम्यच्छल्यतः $S$DhaSa$
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राजा भवति धारित: [2:76]

क्षत्रिय वर्धमान वादवः स्वर्गमानिषीयः [2:77]

राजा भवति स्वर्गमानिषीयः [2:78]

समायुक्तमुच्चेति सर्वकिल्लेचः।

स्वर्गमानी च भवते परिभ्रो भवधानः [2:79]

ग्रामसे तु कुले जनम गदाध्रश भविष्यति।

76 Cf. sl Kurmapuranā 1:36:12cd: तत्स्मात्परिभ्रो राजा भवति धारितः। The same line appears in 2:38:18ab reading त्वम् instead of तत्स्मात्।.

80 निष्वासमुक्खः 2:80c-2:82b is parallel with Śivadharmaśāstra 6.95a-6.96.
अमृतमथनोत्त्वाय सुर्भी लोकभारी [3]म॥ 2:82॥
इद्भुसङ्कुषाण त्वमिदमेव ब्रतमृतमम् ॥
गवास ग्रास यथा देय सौरभेये तथेह च ॥ 2:83॥
तुल्यमेतत्त्वानुष्ठ किन्तु मन्नमष्टवृक्षक।
सर्वलोकधरा हेतुं जीविताङ्गप्रदायकः॥ 2:84॥
ग्रासङ्कुषनु हुसानु एतत्वे ब्रतमृतमम्
नित्यमपरं द्या्थूहीत्वा दुर्लभं ब्रतम॥ 2:85॥
रक्षति च भयादूरात्त [4] स्पर्शने पापनाशना।
पूषकले तु समाने वृषोद्भवं दूः प्रिय यः॥ 2:86॥
स याति रक्षलोकनु यदि सीतो भविष्यति।

82 Cf. Somaśambhupaddhati (1:6:5–8), Kriyākramadyoticā (§ 67, p.134), Ātmārtha-
pūjāpaddhati fol.126b (attribution to Suprabhedāgama), the first two lines are found in Jñānaratnavālī (R 14898, p.144), also with the attribution to the Suprabhedāgama:

रक्षति च भयादूरात् [4] स्पर्शने पापनाशना।
पूषकले तु समाने वृषोद्भवं दूः प्रिय यः॥ 2:86॥

नीलस्येव अलावे तू पितृभिस्सह संयुक्तः ॥ 2:87 ॥
स्वर्गलोकवासीति प्रहो जायति भोगवान् ॥
प्रपिठधारि मध्ये विलय सतेव च ॥ 2:88 ॥
पनस्मातुलिङ्ग नारिकेलं समोकमः ॥
[5] प्राचीनालमनार्कङ्ग्राहका खरुरमेव च ॥ 2:89 ॥
अन्यामूलकता ये च दत्ता तु सुभगो भवेत् ।
बुधुपुज्ञ रूपायस्मभंग्वेव जायते ॥ 2:90 ॥
समपूणाङ्गज निरतजो भवत्कल्पदायकः ।
दन्तधाबवनदाता च भायं लभति शोभानां ॥ 2:91 ॥
ताम्बूलं सुरंभु पुष्पान्त्वा जायति पषिंद्वः ।
सूगन्धास्यैं खं भवति।[6] वाग्मी गन्धप्रदायकः ॥ 2:92 ॥
उपवीतं बृसीन्द्रत्वा जायते ब्रह्मवृणिषु ।
खरुरञ्जङ्गङ्गस्य भिक्षुकृत्यपर्याधानः ॥ 2:93 ॥
अंसिप्रत्वनाहरुग्रामाभयन्त्व जायते ॥

अस्सकृतस्व लोहस्य दानादुःस्यभययः च ॥ २:९४ ॥
तितिस्थोस्कर्त्तो लोङ्ग दत्वा शस्यभय न च।
[९] लोहकारङ्ग नरको न कदाचिदविष्यति ॥ २:९५ ॥
मृत्युयानि कपालांि दत्वा चैव कमण्डलम्।
यतितिदानमिदं सेषं दत्वा सुस्मवामुयान्त् ॥ २:९६ ॥
«काःच रजतं ताम्रं भाषुण्मायस।» श्रापुष्म।
अष्टन्द्वेश्वराः सिंधुवृत्ति ॥ २:९७ ॥
«देवताभ्यो द्विजातिभ्यो।» दासीदासां च यो वदेत।
भवति स महाभाग: [२] वृक्षृगूद्यजनाबृंह् ॥ २:९८ ॥
सिंधुत्वं लवणदत्वा श्रीवासुभयो भवति।
पिपलीं श्रुव्वेश्वर मिरं विश्वभेषजम् ॥ २:९९ ॥
दच्छ निन्तुजां याति आतुरुः आशिजानि च।
आतुरुः निन्तुजुक्त्वा निश्चियार्थधिमायुष्म् ॥ २:१०० ॥

मुनिराचक्रपुष्कर्तिकानि कपाललवणानि च।
सर्वक्रियासाधिकारों जायते पद्धति नरः ॥ २:१०१ ॥

[३] तैलात्म्यवाचिकं तेज आयुः शाक्यस्मृतियोः।
मोह्विता-कादनेन गवाढो गोप्रृजने ॥ २:१०२ ॥
मौर्यकों श्रीकृष्णकों दत्ता वहसुतो भच्छत।
कपालकारिणि यो दयाधर्मणि विमलं शुभम् ॥ २:१०३ ॥

रेवान्धनसम्पन्नो जायते स्वीकृतं वक्षं।
पोषणं हन्तलिङ्गव भिक्षा वा प्रत्यहदनेति ॥ २:१०४ ॥

भनवान्स तु जायत अनंथा दु[४] गंगितेविदत।
एष दानविधि: क्षणस्तत्त्वयातिदानं भूषणं ॥ २:१०५ ॥

अनुपानं सदा दयाधर्मण्यातिदर्शयम्।
गां सूक्ष्णं भूमिष्ठमं धर्माणां किमत: परम् ॥ २:१०६ ॥

विद्याधानन्थाः श्रीमदमनयकस्य रक्षणम्।
जीवं रक्षयते यो हि स च दाता परः स्मृतः ॥ २:१०७ ॥

विद्याधानें दानानां सूतिक्ष्यदक्षिणा।

tमाइक्रेंट स्वरंजि प्राणिनां जीवितावृत्त:।
	s ददा स तपस्वी च स या:ति परमं पदम् || 2:109 ||

अतिदायविधि: ल्यातो लोकान्त्ह हितकाम्यापि।

dिने दिने च यो दयाहान्त्त्विनिविध मेः || 2:110 ||

dन्तथावनताम्बल मुष्मृपुष्पव विलेपनम्।

रोचना:<"मनवस्त्रा" [6] निद्याल्पारमण्डनम् || 2:111 ||

गाजारोरहें यामम्भ्रक्षुवंतनन्त्था।

xां विव्युगन्येश जैनाघराणुः: || 2:112 ||

कपूरव्यवदिशेष लेप धूम सुष्पकम्।

मृदाजनानवत्त्वा जुष्मण्याधिशीतवावन् || 2:113 ||

वर्नारीरिति<"सूच्य यो ददाति स चाचुः">।

[9]"अद्<"त्त्वयो द्विवकाशतिस्ते मचे चयरो भक्षेत् || 2:114 ||

देव्युवाच।

2:109 तमाइक्रेंट स्वरंजि ] NK; तमाइक्रेंट स्वरंजि W; तमाइक्रेंट स्वरंजि ŚīDhaSaṅ
2:109 स ददा स तपस्वी च ] NKW; स च ददा तपस्वी च ŚīDhaSaṅ
2:110 अतिदायविधि: ल्यातो ] NKW; इति दायविधिभिषोऽको ŚīDhaSaṅ 2:110 यो दयाहान्त्त्विनिविध मेः || 2:111 ।

न्त्थावनताम्बल मुष्मृपुष्पव विलेपनम्। द --- तम्भुः N; दन्त्थावनताम्बल मृष्मृपुष्पव विलेपनम् || 2:111 ||

N,ŚīDhaSaṅ; म न्त्थावनताम्बल मुष्मृपुष्पव विलेपनम् । K; म 2:111 रोचनामन्वारणी ] ŚīDhaSaṅ; रोचना: -- रोचना K; रोचना: -- रोचना W 2:112 गाजारोरहें ] K,ŚīDhaSaṅ;

--- जाशारोहें N; गाजारोरहें W 2:112 यामम्भ्रक्षुवंतनन्त्था। ] K,ŚīDhaSaṅ; यां यामम्भ्रक्षुवंतनन्त्था N; यां मामह्यं क्षुवंतनन्त्था W 2:113 ।

2:113 निद्याल्पारमण्डनम् || NKW; निद्याल्पारमण्डनम् ŚīDhaSaṅ 2:113 निद्याल्पारमण्डनम् || NK; निद्याल्पारमण्डनम् W; निद्याल्पारमण्डनम् ŚīDhaSaṅ 2:114 वर्नारीरिति || NK; वर्नारीरिति N 2:114 यो ददाति स चाचुः।] ŚīDhaSaṅ; --- NKW 2:114 अद्यान्त्त्वयो द्विवकाशतिस्ते मचे च ] ŚīDhaSaṅ; अद् --- N; अद् KW 2:114 यो ददाति स चाचुः।] KW,ŚīDhaSaṅ; ---

क्षी प्ररो भक्षेत् N 2:115 देव्युवाच।] KW,ŚīDhaSaṅ; देव्युः --- N
किन्त्रत्मवेच्छुष्ट यस्य दते महत्कलम्।
अक्षयन्तु भवेदानन्तरौ ब्रह्म महेश्वर॥ २:११५॥

ईश्वर \।
मातापितृतु यहानं गुरुवन्युधु कन्ययः।
दीनातिन्नक्षणिनां तदानन्तराय कल्यः॥ २:११६॥

मूर्खविग्रहम् वेदाध्यायी परः स्मृतः।
वेदाध्यायः [२] सहस्र्यो भ्राह्मणस्मातो ॥धिकः॥ २:११७॥

आहिरतसमस्ह्रेणु अर्गोत्री वरः स्मृतः।
अर्गोत्रीसह्श्रेणु ब्रह्मचेता ततो ॥धिकः॥ २:११८॥

116 Cf. Śivadharmasatīgraha ६:१९०:
मातापितृतु यहानं दीनातिन्नक्षणिनु व।
गुरुवन्युधु कन्ययं तदानन्तरा कल्यः॥

117 Niśvāsānukha २:११७ is parallel with Śivadharmasatīgraha ६:१९१।

118 Cf. Śivadharmasatīgraha ६:१९२ab: आहिरतसमस्ह्रेणां ब्रह्मचेता ततो ॥धिकः॥

२:११५ भवेच्छुष्ट] K; भवेच्छुष्ट NW; भवेच्छुष्ट ŚiDhSaṅ २:११५ यस्य] NW, ŚiDhSaṅ; यस्य (स्मार्य) K २:११५ दते] NKW; दतम् ŚiDhSaṅ २:११५ अक्षे-
conj.: तदानन्तराय कल्यः NW; तदानन्तराय कल्यः K २:११७ मूर्खविग्रहम्] K; मुं विग्रह ग्रेहो N; मुं विग्रह ग्रेहो W; मूर्खविग्रहम् ŚiDhSaṅ २:११७ ॥धिकः॥ N; नरः K; ŚiDhSaṅ; पन: W २:११७ स्मृतः] NW, ŚiDhSaṅ;
जयः N २:११७ वेदाध्यायिःक्रमेऽः भ्राहिः] K*; — सहस्र्यो भ्राहिः N; वे-
दाध्यायिःक्रमेऽः भ्राहिः K*; — वियम्ब्र्यो भ्राहिः W; वेदाध्यायिःव्र्यो भ्राहिः ŚiDhSaṅ
तस्य दत्तमवेत दमन्त्र स वै व्रतान् परः स्मृतः।
एवं लक्षणगान्दिकन्द्रादिकन्द्रानु ज्ञातिः॥ 2:119॥

न तेषाः तुल्यमेवतुतु स वै व्रतान् वरो वरः।
यस्य दाने न दुःखा[3] निः नरकप्रेतसम्भवः॥ 2:120॥

न भवति हि दातारो विपाप्तः यवर्गामिनः।
तत्स्वरूपं पात्रेषु शिवज्ञानी वरो वरः॥ 2:121॥

तस्मात्स्वे दत्त देयमात्मनः श्रेये इश्चुताः।
अक्षयन्तईवेदनां यहात व्यवस्थितपि॥ 2:122॥

॥ ॥ इति निष्णामुखत्ववस्थितायाः तौंयके द्वितीयः पदाय: ॥ ॥
श्री 122

[4] देयवाच।

दानभमस्त्वया यज्ञस्तीतिश्रमं मेव वद।
श्रान्ने पुण्यवस्तुं यज्ञवार्ताः तीर्थं भविष्यति॥ 3:1॥

119 नीवासामुख: 2:119a–2:120b is parallel with Śivadharmasaṅgraha 6:192c–6:193d.
120 Cf. Śivadharmasaṅgraha 6:194:

यहानशका दुःखानि नरकप्रेतजान्यपिः।
अन्यानि च सुचिराणि न भवन्तीह दातिः॥

1 Nīvāsamukha 3:1a–3:13b is parallel with Śivadharmasaṅgraha 7:1a–7:13b.
 Islanders

gāma saravati pūnya yamuna gomati tatha.
chimila chunubhaga ca suryagāṇḍikī tatha.|| 3:2||

janmuka ca shrutṛ ca kālikā sūpbha tatha.
vinastī ca vīpaśa ca nandana ca pu.|| 5:n:63:3||

godāvari mahāvraṇa śarārvatāṃjūni.
kaevēri kīṣikī chāvī tūṭiya ca mahānītī.|| 3:4||

vīṭhā pratiṣṭhāna ca sōmananda ca viṣaṇu.
kārīyā āṃcā ca saryā ca pū.|| 3:5||

ātreyagāṇḍa vētārāṇi kāmārī hṛṇānī tatha.
āvānī ca svarṇā ca kalāpī khīṣāni sūpbha.|| 3:6||

tāmā chāvī viṣṇīya ca mūdākīnī: para: sṛñita: || 3:7||

telkārīnī ca pāra ca duraṇē nāntāni tatha.
nīrāgāṇḍa ca gōthā ca pūrṇaḥ saṃā ṣaṇāṃ shatiṃ.|| 3:8||

uvāsārātāsusā yā vāyakathur sarītrāmā.||

3:2 u] NW, uvāc KṣīdhaSaṅ; 3:2 saravati K, ŚīdhaSaṅ; svarṇā NW
3:2 vāmī: KṣīdhaSaṅ; chimila NW, chim 1 K 3:2 suryagāṇḍikī] NW, shr-

yagāṇḍikī K, suryagāṇḍikī ŚīdhaSaṅ 3:3 vāpaśa] N, ŚīdhaSaṅ; vāpaśa KW
3:3 ca pū.63:3 N, ŚīdhaSaṅ; ca --- pūna N 3:4 mārūni K ŚīdhaSaṅ, mārūni
N mārūni K mārūni W 3:5 vīṭhā] NKW, vīṭhā ŚīdhaSaṅ 3:6 kāmārī hṛṇānī
tatha] N, kāmārī hṛṇānī tatha KW, kīṣikī hṛṇānī ca yā Śīdha-
3:7 vīṣṇu ca viṣṇīya ca] conj: vīṣṇu ca viṣṇīya ca pārā ca N, vīṣṇu ca viṣṇīya ca K (unmetrical); vīṣṇu ca --- pārā ca N; vīṣṇu ca viṣṇīya ca K

सम्भवतः पितृदेवान्स तृ मुच्येत किलवचत: 3:9

«नदेशा» [10] पृयसंलिता हरमुर्तिविनिमुत्ता।

अयं मन्त्रसम्पूर्वम् कृयान्तवागाहनम्।

सर्वपापिनिविश्वात्ता देहनागो दिव्य यथी 3:11।

मणिपुक्कलस्मिन्य यानसं विन्यसमागरे।

कृत्यावशः कहमाले हात्त्वय च लवणाद्विः 3:12।

वर्णरिमिततरं विन्यासुण्मृत्तिः जानें स्मृतम्।

एतानुमृत्यय: खायित्य यतिः परमाण्तिम। 3:14।

नदीनदेशु यो देस्यं कामतो वायिकामतः।

सम्पुर्वस्म्य विनिविश्वात्स्य स्वर्गलोकमनामेदह। 3:15॥

13 Cf. Śivadharmaśāstra 7:13cd: अर्हियोंनिविश्वु रेता ब्रह्मण: पिला रुढ़मृतिरापः।

3:9 पितृदेवान्स ] K, ŚīDhaSa:; पितृदेवान्स W 3:9 तृ मुच्येत किलवचत: ] K, ŚīDhaSa:; स तृ मुच्येत किलवचत: N; W 3:10 नदेशा ] ŚīDhaSa:; --- NKW 3:10 हरमुर्तिविनिमुत्ता ] NKW; हरमुर्तिविनिमुत्ता ŚīDhaSa: 3:10 खातो ] ŚīDhaSa:; ∫ तो N; ∫ तो KW 3:10 जलमृति नमो हस्तू ते ] ŚīDhaSa:; जलमृति नमो हस्तू ते K; जल इ नमो हस्तू ते W 3:11 अयं ] conj.; अय N; इक K; इस ŚīDhaSa: 3:11 नदवागाहनम् ] KWŚīDhaSa:; नदवागाहनम् N 3:12 होहिष्य साभस: ] NW, ŚīDhaSa:; होहिष्यसाभस K 3:12 साभत्वच लवणवादोः ] K, ŚīDhaSa:; हात्त्वच N; इस तो W 3:13 पितृदेवान्स पजे ते ] ŚīDhaSa:; पितृदेवान्स W; पितृदेवान्स (समचेचयं) K 3:13 अर्हियोंनिविश्वात्ती विश्वु ] em.: अर्हियोंनिविश्वात्ती विश्वु N; अर्हियोंनिविश्वात्ती विश्वु K; अर्हियोंनिविश्वात्ती विश्वु W 3:14 अतानुमृत्युः ] em.: अतानुमृत्युः NW; अतानुमृत्युः K; अतानुमृत्युः ŚīDhaSa: (unmetrical) 3:15 स्वर्गलोकान्नजुरेदह ] NKW; सोमलोकान्नजुरेदह: ŚīDhaSa:
स्वर्गलोकात्मकपरिभ्रमणो जायते विपुले कूले ।
यस्तीत्वे स्मरन्ते नित्यं [3]सम्म चाभिकाष्ठे ॥ 3:16 ॥
अभिन्नवेष्यं य: कुर्यान्मानवो नियमेम स्थितः ।
सङ्कोचमावङ्गते तेनेव सह मोदते ॥ 3:17 ॥
सङ्कोचलोकपरिभ्रमणं विहरलोकात्मकमुयायाम् ।
भृकु त्वादित्यामान्योगाज्यायते पृथ्वीयपति: ॥ 3:18 ॥
अमरेश्वरभास्व सैमिस्थु पुक्करत्नथा ।

16 Nisvāsakha 3:16 is parallel with Śivadharmsaṅgraha 7:16c–7:17b.
19 Cf. Guhyasūtra 7:112–121:
3:19 Bhāravatīśa


3:23 Vayāpādṛuṣṭākṣamāmuṇakaḥvālām. 

3:24 Śrīkṛṣṇaṃ nātācāḥ bhāṣāyamātāmaṇḍalaḥ. Kalaśāṃ saṁśyāmātā devadāṣṭānātha. K

3:25 Śrīkṛṣṇaṃ nātācāḥ dhanṣēthā. Dhanṣēthā saṁśyāmātā aṁśānātha. K

3:26 Gāṇḍāśīnimīta dhītā brahāṇāmēpamātām sthānēṣu ye mūtā. K

23 Niśvāsamukha 3:23 is parallel with Śivadharmasaṅgraha 7:22.

24 Niśvāsamukha 3:24ab is parallel with Śivadharmasaṅgraha 7:21cd.


3:19 Bhāravatīśa | ŚiDhSaṇa; bhāravatī sāmātā (unmetrical); bhāravatī - K 3:20 Harin [4] nā paṇ gṛh gṛha | ŚiDhSaṇa; harin - nāpānāpānāpānā (unmetrical) N; harin ∪ gṛha gṛha K; harin ∪ niṇāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānāpānाय:
पश्चाटकामर्दन्विष्यं «ये गत्वा» [6] न निबवते॥ 3:26॥
महाप्रलयस्थायी च ब्रह्माकृतिकरकः।
दर्शनादेव गच्छति वदन्यम्महालये॥ 3:27॥
केदारोक्तानाथ गतिमद्राष्ट्रम् भ्रवम्।
विद्या संयुता ये तु पिबन्ते च [10"] जलं शुभम्॥ 3:28॥
शवासयोज्यतां यन्ति सत्वात्माग्निः मानवः।
गुहायण्यंपी देवस्य दृढः मुच्चितं किल्लेचे॥ 3:29॥
प्राप्तानि गणनं हि ये तत् निधनन्तः।
उकं हरस्य महात्म्यं हरेश्वरार्थं निबोध मे॥ 3:30॥
शालग्रामे महाकृपे नित्यं योकर्तवे॥हरिः।
सत्त्रात्मे मधुरान्ते शेष्ट्रूपं तथेष्व च॥ 3:31॥

3.26 पश्चाटकामर्दन्विष्यं ] K; प — सर्कुर्दन् — A; फ || सर्कुर्दन् विद्ये W; पश्चाटकर- || दिख् ŚīDaSaṅ | 3.26 यें गच्छति ] ŚīDaSaṅ; -- NW 3.27 महाप्रलयस्थायी || च ] NW; प्रमयोग्यथ्यता विद्ये ŚīDaSaṅ 3.27 ब्रह्माकृतिकरकः ] NK; यशो तु || गच्छिते च W; गन्ययामस्थायीचरणः ] ŚīDaSaṅ 3.27 महालये ] NW; ŚīDaSaṅ; महालयम् K 3.28 गतिमद्राष्ट्रम् भ्रवम् ] || conj.; गतिमद्राष्ट्रम् भ— N; गतिमद्राष्ट्रम् || K; गतिमद्राष्ट्र || W; गति: पश्चाटकी || गच्छिते च ŚīDaSaṅ 3.28 विद्या संयुता ये तु ] ŚīDaSaṅ; f ∼ द्राय ा दि त ∼ न; विद्या नें प्रमायके | फ || W 3.28 पिबन्ते च जलं शुभम् ] K; पिबन्ते च || शुभम् N; | फ || जलं शुभम् ŚīDaSaṅ 3.29 शालग्रामे || योकर्तवे ] NW; || शालग्रामे योकर्तवे KŚīDaSaṅ 3.29 नित्यंपी || NW; सत्त्रात्माग्निः K; || सत्त्रात्माग्निः ŚīDaSaṅ 3.29 गुहायण्यंपी देवस्य ] NW; गुहायण्यंपी देवस्य K; || गुहायण्यंपी || ŚīDaSaṅ 3.29 दृढः मुच्चितं किल्लेचे ] NW; मुच्चितं वैश्य || किल्लेचे: ] ŚīDaSaṅ 3.30 महालयं ] K; ŚīDaSaṅ; महालय नW 3.31 नित्यं || KW; ŚīDaSaṅ; फ || N 3.31 सोकर्तवे ] ŚīDaSaṅ; सोकर्तव N; || K; फ || रव् W 3.31 सत्त्रातं मधुरान्तो || conj.; सत्त्रातं || N; मधुरान्तो || K; सत्त्रातं || W; मधुरान्तो विभिन्न: सत्त्रातं ŚīDaSaṅ 3.31 शेष्ट्रूपं तथेष्व च ] ŚīDaSaṅ; || शेष्ट्रूपं च || N; || KW 3.32 दृढः —वष (?) ठो (?) विश्व मुच्चितं सर्वकिल्लेचे: ] N; || विश्व || मुच्चितं सर्वकिल्लेचे: K; || फ || विश्व || मुच्चितं सर्वकिल्लेचे: || W; त || दृढः पुरुषवट्ट || विश्वमुच्चितं किल्लेचे: ] ŚīDaSaṅ
स्यामेश्वर मृत्त यान्ति विष्णुस्तत्तरमम्पदम् || 3:32 ||

श्र्याकंदगणेशय लोकपालग्रहेशु च।

dेव्यामातरयक्रेशु पिषाचोरगराकशसाम् || 3:33 ||

तद्कालत्थृत्य यान्ति जपहोमाभुपजेन:।

अनाशकं यः करुः पापात्मा पापसंबृतः || 3:34 ||

सवपुपविनिम् [[को]] [[3] विष्णुलोकऽ गच्छति।

विष्णुलोकाःच्युतकाशार्यमः पार्जितो भवेत् || 3:35 ||

तेनेवायध्ययोगेन तद्विवायस्य शुच:।

एव न सवमायाध्यमपवसंविधि शुच: || 3:36 ||

माते माते तु यः कुष्णदक्रात्मामुपोषि तम।

पद्गच्छ्य शृङ्खलूः पीता सान्तपमवंवेत् || 3:37 ||

सम्बत्सेष शुचार्यम् ब्रह्मलोके [4] महीयते।

कृता सान्तपमवायो द्वादशाहममोजनम || 3:38 ||

तक्रृता मुख्ये पापविज्ञ्यवन न हीयते।

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36 Niśvāsamukha 3:36c–3:37 is parallel with Śivadharmaśaṅkhyāha 7:45a–7:46b.

37 Cf. Manusmṛti 11:213:

गोमुष गोमं शरं द्विचं सन्निष्ठं कुष्णदकरम्।

एकराप्रवासै कृता सान्तपम शुचिम्॥

3:32 श्यामेश्वर मृत्त यान्ति ] NK; श्यामेश्वर मृत्त यान्ति W; श्यामेश्वर मृत्त यान्ति NKW; तद्विवायस्य सप्तम पदम Śīḍaśāṁ ||

3:33 ऋणेश्वर [ NK; ऋणेश्वर NKW; ऋणेश्वर Āśaṇa Śīḍaśāṁ 3:33 देव्यामातरयक्रेशु ] NK; तद्विवायस्य सप्तम ||


3:35 भार्यम: ] NK; भार्यम: NKW; भार्यम: Āśaṇa NKW; भार्यम: NK; भार्यम: K 3:34 त- 

3:36 तवाभ्यमसि ] N; तवाभ्यमसि NKW; मांसः N; मांसः NK; मांसः NKW; मां 

3:37 माँसः माते तु: ] NK; माँसः N; मांसः NK; मांसः NKW; मां 

3:38 महीयते ] NK; महीयते NKW; महीयते Āśaṇa NKW; महीयते K; महीयते K; 

3:39 तक्रृता ] NKW; तक्रृता K
हादशीतानि कृत्वा वे सङ्गतिम्माढुष्मान्वयः॥ ३:३९॥

एकक्ष्मवेदः तस्मात्स्रीण्यानि जितेन्द्रियः।
विरागोपसंज्ञाय अतिकूल्य विशोधने॥ ३:४०॥

प्रत्यक्षन्तु यः कृयात्म स्वर्गवल्मििकरते॥ ३:४१॥

[5] जले क्रीं चछुट्टाणेमेककन्नु व्रह्मिििित॥ ३:४१॥

त्रि:खायी च विस्रुतात्म सर्वपापविद्वारिः।
प्रात्मात्त्वात्त्विनिः विवः पापात्मा च विस्रुत्यति॥ ३:४२॥

एकक्ष्मवेदः तुहे कृष्णे च ज्ञासयेत॥
विज्ञानस्मायी मासन्तु चन्द्रवृङ्गा ब्रतििरं॥ ३:४३॥

वान्याणमिदं शेषं सर्वपापाधिनोदनम्॥
पापी मुच्छेत [६] पापेन अपापः स्वर्गगो भवेत्॥ ३:४४॥

अद्यावधी समस्तविद्यात्त्विन्दान्मध्यन्दिनेः स्थिते।

40 Cf. Manusmriti 11:214:
एकक्ष्मार्षशीतानि स्वर्गवल्मििकरते॥
विरागोपिण्यात्त्त्विनिः प्रत्यक्षन्तु यः॥

43 Nīvāsānakha 3:43a–3:56f is parallel with Śivadharmasāṅgara 7:53a–7:67b.

43 Cf. Manusmriti 11:217:
एकक्ष्मवेदः तुहे कृष्णे च ज्ञासयेत॥
उपस्थितिविभाषणात्त्विन्दान्मध्यन्दिनेः॥

45 Cf. Manusmriti 11:219:
मेककन्नु तुहे कृष्णे च ज्ञासयेत॥
अद्यावधी समस्तविद्यात्त्विन्दान्मध्यन्दिनेः स्थिते।
निवासानिकमय विज्ञानाय चरनम्॥

3:40 [अति:कूल्य विशोधने।] K: अति:कूल्य विशोधने N; अति:कूल्य विशोधने W; 3:41 मेककन्नु व्रह्मििििित।] N; मेककन्नु तुहे क्ष्णे च ज्ञासयेत् K; मेककन्नु तुहे क्ष्णे च ज्ञासयेत। W; 3:42 [विवः।] K; विवः NW; 3:42 [विवः।] K; विवः W; 3:43 [ग्रामः।] NW; 3:43 [ग्रामः।] NW; 3:44 [सर्वपापाधिनोदनम्।] N; SiDhaSaĩ; 3:44 [सर्वपापाधिनोदनम्।] K; SiDhaSaĩ; 3:44 [सर्वपापाधिनोदनम्।] K; SiDhaSaĩ; 3:44 [सर्वपापाधिनोदनम्।] K; SiDhaSaĩ; 3:44 [अपापः।] NW; 3:44 [अपापः।] NW; 3:44 [अपापः।] NW; 3:44 [अपापः।] NW; 3:44 मुच्छेत् W; 3:44 [अपापः।] NW; 3:44 [अपापः।] NW;
हिन्दीमा समायुक्तमुख्ये सत्यपातके ॥ ३:४५॥
अपारी स्वर्गमातायि यतिचान्त्रायणेन तु ॥
चतुरो महाक्षेत्रविलिङ्गपार्व्याको [११] हेतु तु विचरणः ॥ ३:४६॥
लूहस्यालस्तमने वापि चतुरो महाक्षेत्रमुखः ॥
शिशुचान्त्रायणेन हेतुः पायपातकानामः ॥ ३:४७॥
«माससेनकेनुमारलमा अपारी स्वर्गिता ब्रजेऽति ॥
हिन्दीप्राचार्येऽऽयि ममिति वर्णितः ॥ ३:४८॥
शत्केन्द्रऽपृवेदन्तु मुख्येऽतिशिल्पिताः.
हस्येण महापापाण्यम् [२] चत्यते जपसंयुतः ॥ ३:४९॥
अपारी स्वर्गमातायि यतुपथ भन्महभवेत् ॥
एकान्तेपवासानि द्वादशांश्चरोति यः ॥ ३:५०॥
महोत्तर मुख्येऽति पापाद्ध्युतमा स्वर्गमातायणाः।

46 दी. राम्यसूत्रितः ११:२२:०।
चतुर: प्राचार्यान्तर्भाषणकारिः समाहितः।
चतुरो तमिस्तु सूर्यशिशुचान्त्रायण स्मातसम।
पश्चापवासं यथ: कृयाज्यादाश्रयाविश्वविनिविकल्पम्: 3:51
स्यवर्गतिमवालोति पापात्मतु विविकल्पम्:
प्रतिवर्षयु यथ: कृयामासादं संयंते [3]प्रतिवर्षयु: 3:52
उपायसंग्रहो लोकं स गतिवृत्तमाश्रयं
महापापादिशुद्धोंति धनवनावपि जायते: 3:53
एकादश्व भुजानो धनवाल्लायवेत नर:।
नकं दशमभुजः यस्तु यावजीववरोततमः।
दण्डान्ययमृद्धालम्भानाम उत्समो जायते नर:। 3:54
अयाविचलवन्तु भुजानो यावजीववं <<वृत्त नरः।
[4] मूलो देवत्ममोर्ति पापामुच्यति पातकः। 3:55
मधु मानस्त्र भक्ष्यत्र त्रृतेतदनुत्तमः।
एवं यो वत्तेति नित्येय स याति परमाकुटितम्। 3:56
ब्रह्मचर्येन्द्रतं कष्टं पश्चातस्तीतसमन्वित:। 3:57

56 Cf. Manusmrti 2:177a: वज्येन्मधु मांसं च।
57 Nśvāsānukha 3:57-3:69 is parallel with Śvadharmasāṅgara 7:69c-7:72b.
इहामुत्र च सिद्धोत्त गति यास्यति चोत्तमाम्। 3:57

द्रव्यस्य विद्यमानस्य निरृत्ति कृतत्ति यः। 3:58
स महाफलमारो [5] तत्रातन्त्रम्भविख्यति।

मन्त्रेय मानं सुरा सीधु राक्षसां च भविष्यते।
तद्रामुणे न दात्त्यं गतिमिच्छन्महात्मनाम्। 3:59

देययुवाच।
कारं देवमात्रित्वं उपवासफलम्महत्।
कथं वा पूज्यस्य कथस्य प्रसादान्। 3:60

ईश्वरं उ।

प्रतितिद्युपवासी च ब्राह्मणपुजयीत यः।
ब्राह्मणे नमो [6] मन्त्रेण उध्योगपरि रक्षयों। 3:61

गणेष्व पुष्पेष्व भक्षयोज्यसमन्वयते।
अव्यमक समभयं कृतौ नाम प्राणयातिकलम्। 3:62

अबधेमेप राजस्यं सीव्यं गवामयम्।

सतः सोमस्य स्यं नरसः समन्वयते। 3:63

60 Niśvāsānukha 3:60–3:83 is parallel with Śivadharmasaṅgraha 8:1a–8:25b.

3:57 इहामुत्र च सिद्दोत्त गति यास्यति ] NK; इहामुत्र च सिद्दो - गति यास्यति W; मंत्रेय मंत्रा: सिद्धयति गति ब्रजयति ŚiDhaSaṅ । 3:58 कृतत्ति यः ] NKW; कृततेऽ तु यः: ŚiDhaSaṅ । 3:58 स महाफलमारो ] conj.: मह || ति NW; महा || K; स महत्त्व लमारो ŚiDhaSaṅ । 3:59 दात्त्यं ] NKW; मोक्ष्यं ŚiDhaSaṅ । 3:60 देवमात्रित्वं ] K, ŚiDhaSaṅ; देययुवाच।

3:60 पूज्यस्य ] KW; पूज्यस्य N (unmetrical); पूज्यस्य एँ ŚiDhaSaṅ । 3:60 कथस्य प्रसादान् ] NKW; कथीक हर्मान्यशर कथशर ŚiDhaSaṅ । 3:61 च ब्राह्मणपुजयीत यः ] K; च ब्राह्मणपुजयी -- NW; तु ब्राह्मण पुजयभर: ŚiDhaSaṅ । 3:61 ब्राह्मणे नमो ] conj.: -- NKW; ब्राह्मणे नम ŚiDhaSaṅ । 3:61 मन्त्रेण ] NW; || क: इ- लघुमो ŚiDhaSaṅ । 3:62 गणेष्व ] NK; "पुष्पेष्व W; गणपुष्पेष्व ŚiDhaSaṅ । 3:62 "समन्वयते: ] K; "समन्वयत: NW; "समन्वयत: ŚiDhaSaṅ । 3:62 प्राणयातिकलम् ] NKW; फलायुवाच ŚiDhaSaṅ । 3:63 सोमस्य शेष ŚiDhaSaṅ; सोमस्यं K; सोमस: || W
संस्कृत भाषा विद्वानों का प्रज्ञापति।
चतुमुखः पद ¹¹° हस्त भूमित्येकाकरस्तु यः। 3:64।
चतुवेंदभरं प्रबद्ध गीतांकः परमेश्वरः।
स्मार्थिनः पूज्येदेवीमहेन्द्रविभृतिनम्। 3:65।
सम्बल्ले युक्तात्मा स्वाभिनंते।
याबज्जीवनात्मा कृपांगां ब्रह्मांलकः संगम्ब्रवती। 3:66।
द्वितीयायां पूज्येदेवििमात्येनावे तु तपयेन्।
वैशान्यं जाते तृतृते हस्तु। 3:67।
देवकृं सर्वभक्षेण पुरी च जगदाहकम्।
विभावमुः समजिः वर्गार्तियं कार्तितम्। 3:68।
प्रतिमाणं यवभयं उभयोऽपि पश्चयोः।
वर्षणेकं युक्तानि याबज्जीवालिनिहोकताः। 3:69।
तृतीयायां पूज्येदेवििमात्येन्युपलितवने:।

3:64 ब्रह्मा स्वभूमिविरित्तं: | ŚīDhāSaṅ; | क ब च च व च च च च | N; | क | क॥
3:65 पदयोऽनि: प्रज्ञापति: | ŚīDhāSaṅ; | —| क।| क॥
3:66 सम्बल्लेर: | | क।| क॥
3:67 संगम्ब्रवती:।
3:68 हस्तु। 3:69 जाते तृतृते हस्तु। 3:70 वैशान्यं जाते हस्तु।
उभायामरे पक्षाभ्यां याव «दयं भवेदिह» । 3:70

[3] भन्नाद्यांमयित यथा हि भक्तियुक्त सुपूर्जितः। 
यावजीव प्रकृतां भन्नास्य पदम्ब्रजेत । 3:71

भन्नाद्य यक्षतिमिनेशो निधिपालकः। 
राक्षसाधिपतीश्व चिन्छलाशो विमाननः। 3:72

रूपस्या कुवेश चौलस्य कुर्नदनम्। 
लोकपालकस्य यस्यः परिकृतितः। 3:73

अव् पूज [4] यस्तु यक्षम्भक्षिसमन्नितः। 
यावजीवविनायक यक्षराजः। 3:74

गणेशपुजयेयस्तु गण्युपमसमार्थः। 
भक्षभोज्यं ज्ञानक्षिप्षु तु भन्नायरः। 3:75

अभैरतेवन मुदाल्मा यावजीवे गणोत्तमः। 
विनायकेतीनिभुष्येद्य संजुयेत गणाधिपः। 3:76

[5] विश्रां गणपतिमेकदन्तु क्रजाननम्।

3:70 उभायामरे पक्षाभ्यां] Śīḍhāśaṅk; उभायामिरे पक्षाभ्यां N; उभायामरे पक्षाभ्यां 
= K; उभायामिरे पक्षाभ्यां W = 3:70 यावावः भवेदिह [Śīḍhāśaṅk; --- NK; याव W = 3:71 भन्नाद्यांमयित यथा हि भक्तियुक्त सुपूर्जितः। ] NK; || स्वेति यथा हि भक्तियुक्त सुपूर्जितः W; भन्नाद्यांमयित यथा हि भन्नास्य सुपूर्जितः। ] NKW; यावजीवविनायक यक्षराजः । 3:71 यावजीवविनायक यक्षराजः। 
\( \text{\textcopyright } \) NW; भन्नाद्य यक्षतिमिनेशो निधिपालकः। भन्नाद्य यक्षराजः विश्रां K; भन्नाद्य यक्षराजः विश्रां W = 3:73 यक्षराजः। 
\( \text{\textcopyright } \) K; रूपः यथा N; रूपः यथा W; रूपः W = 3:73 पौलितः। 
\( \text{\textcopyright } \) K, Śīḍhāśaṅk; पौलितः N; पौलितः W = 3:73 परिकृतितः। ] KW, Śīḍhāśaṅk; पर
= K = 3:74 अव् पूजयेत यस्तु ] conj.: --- त यस्तु N; || पूजयेत यस्तु K; 
|| यस्तु W; अव्ययस्तु पूजयेत W = 3:74 समार्थः। NKW; समार्थः। 
Śīḍhāśaṅk; 3:74 भन्नाद्यांमयित यक्षराजः।] NK; वेद्धा = समार्थः। यक्षराजः। 
\( \text{\textcopyright } \) W; भन्नाद्यांमयित यक्षराजः। 3:75 भन्नाद्यांमयित यक्षराजः। 
\( \text{\textcopyright } \) N; भन्नाद्यांमयित यक्षराजः। 3:76 यावजीवविनायक गणोत्तमः। 
\( \text{\textcopyright } \) conj.: यावजीवविनायक गणोत्तमः। 
\( \text{\textcopyright } \) NW; यावजीवविनायक गणोत्तमः। 
\( \text{\textcopyright } \) K; स याति गणाधिपः। Śīḍhāśaṅk; 3:76 विनायकेश्वो नातिभूषयेत यो जयेत जयेतनायकश् 
Śīḍhāśaṅk; 3:77 विश्रां गणः। Śīḍhāśaṅk; --- गणः (गणेशरः) गणः K; || गणः W = 3:77 गजाननम्। N = KW, Śīḍhāśaṅk; +गणाधिपः N
गङ्कर्ण्यान्तथा यथानवादऽपोषुपविनन्तम् \[3:77\]
चतुर्वृज्ज्व धृतायः वज्रतुष्ण विनायकम्।
महोदरङ्ग सन्ताभिमसाधकः सयतेत्नियुः। \[3:78\]
मोक्षकेशु कुष्ठः भूलकेशां शोभने।।

पश्च[6] म्यां पृज्वैयागानुष्म: सुरभिशोभने।।

पूः: शक्ररमश्वाघिरस्बरयोरिपि पक्षयोः।
समत्सरण कामानि लभते कौक्षिताति तू।
याबजीवः समझयः नागलोकवापुयात् \[3:81\]

स्कंदं भष्यं पृज्वे लू [12°] उपवाससमनिविदः।
गन्धुप्रसाद्विनेन भक्ष्माभोजयेन संयुतः। \[3:82\]

उभायामपि पक्षाण्माण्मुज्यित्वा समाहितः।
स्कंदं विशाखःन्विण्यं उमान्त्वयाविनगभेजम्। \[3:83\]

3:77 ॐयोग्वीनिनम् ] K, ŚīḍhaSaṅ; ॐयोग्वीनिनम् N; ॐयोग्वीनिनम् \[3:78\]
बजतुष्णः \[3:79\] वारि ] NKW; बजतुष्णः ŚīḍhaSaṅ
gणाधिपम् \[3:79\] कणा- -- N \[3:80\] पञ्चमम् ] KW, ŚīḍhaSaṅ; कणा- -- ्ू
N 3:80 पृष्टेष्टेश्व सुगन्धेष्टु गुढ़कैरसपाये।।
K; पृष्टेश्व सुरभिश्व गुढ़कौरे: सपाये; ŚīḍhaSaṅ
dव लुष्णे: शक्ररमश्वाघिरस्बरयोरिपि पक्षयोः।।
conj.; पृष्टेश्व शक्ररमश्वाघिरस्बरयोरिपि पक्षयोः।।
N: शक्ररमश्वाघिरस्बरयोरिपि पक्षयोः।

स्कंदं भष्यं पृज्वे लू [12°] उपवाससमनिविदः।

3:81 समत्सरण कामानि लभते कौक्षिताति तू।।
ŚīḍhaSaṅ; समत्सरण कामा -- व लभते -- तू N; समत्सरण कामातत्समते \[3:82\]
K; समत्सरण कामानि लभते \[3:82\] व्यजवः।।
W 3:82 स्कंदं भष्यं पृज्वे लू; \[3:82\] K; -- \[3:82\] \[3:82\] पञ्चमम् ] KW, ŚīḍhaSaṅ; \[3:82\]
W 3:82 स्कंदं भष्यं पृज्वे \[3:82\] KŚīḍhaSaṅ
dव लुष्णे: शक्ररमश्वाघिरस्बरयोरिपि पक्षयोः।।
N; स्कंदं विशाखःन्विण्यं उमान्त्वयाविनगभेजम्।

3:83 स्कंदं विशाखःन्विण्यं उमान्त्वयाविनगभेजम्।

K; स्कंदं विशाखःन्विण्यं उमान्त्वयाविनगभेजम् W; स्कंदं विशाखः: कौक्षिताति तू।।
श्वेतम्बन्धुपलिनम्: ŚīḍhaSaṅ
गङ्गाभें शरदभूषणकारिकोशतंत्राय ।
पञ्चमेव शक्तिहस्तक्षेत्र मध्यवर्तवाहनम्। 3:84।
पञ्चश्चर्ळकुमारश्रणं पुज्यी(पञ्चश्रण)॥भवे॥
[2]प्रतिमासन्तु युक्ताम्य मार्गगोंड्यां समाहित:। 3:85।
सर्वकामानवार्ताः वषेनेंकेन मानव।।
यावजीवीं समभट्ट्यं स्कन्दसारोवरायवायत। 3:86।
सम्यामाग्नागोंडी चवित्त्यं यथं पूजयेत।
उपवासन युक्ताम्य पुष्पध्वपविलपनेः। 3:87।
भक्ष्योपजेश्वर विजयविभागोमज्जाविमिभ।।
संपत्ते [3] गुद्वायम्य अपारी काममुत्तमम्। 3:88।
पूर्णलोकं ब्रज्यतेष्व यावजीविवल्लु पूजनात्।

84 Cf. Śivadharmaśaṅkara 8:25c–8:26b;
नागेशो महात्सवमेवः कृतिकायुः।
पञ्चिष्यः कृतार्थ देवसेवनापतिगुः।

85 Niśvāsamukha 3:84cd is parallel with Śivadharmaśaṅkara 8:26cd.

86 Niśvāsamukha 3:86ab is parallel with Śivadharmaśaṅkara 8:27cd.

3:84 पञ्चमेव शक्तिहस्तक्षेत्र | NK; शक्तिहस्तक्षेत्र वशः।
धनुः: शक्तिहस्त शिशुः।
3:85 धनुः शिशुः हस्तम् | W; क्षेत्रम् शक्तिहस्तम्।
3:86 पञ्चश्चर्ळकुमारश्रणं पुज्यी ।
3:87 वाणिज्ययाम्य पूजयेत।
च्यूतो भनाइँ जाइएत निरुजी दीवर्धीविनः || 3:89
आदिवाचिकविता सूर्यों खगः पृथ्व गम्भीरतमानः ।
हिरण्याजीविनश्रात्मकनो भास्करो रविः || 3:90
लोकाशिरहस्त्रेणाम नामभिस्तु प्रशुजयेत ।
सर्वकामान [4]वाम्सीतरुजयेऽदिवाकरः || 3:91
अम्भ्यां शुद्धमृत्युण्मासे मागजिरं मृणुमुखे ।
उपवासेन युकात्मा गोमृत्युप्रशणनेन तु || 3:92
अतिराम्भन लभेन्योग्यरिप्पुष्याः ।
भभोरयाजीविनश्रात्मकनो एतत्रतमवाम्मुक्ताः || 3:93
देवदेवं तु पीते च अर्जेत रूपोपितः ।
वाजपेयन लभेन्याश्री[5]कृत्याप्रशणनेन तु || 3:94
च्चम्बकं पृज्जित्वत मु माचे कृष्ण उपोपितः ।
अब्यम्भरन्त लेभे पयसा प्रशणनेन तु || 3:95
स्थानां सामुन्नकृष्णेऽ उपवासेन पृज्जितः ॥

3:89 च्यूतो भनाइः जाइयत निरुः् निरुः्] NKW; च्यूता भनाइः जायते निरुः् सीद्धाः
Sañ 3:90 सूर्योः] NKW; सूर्यः सीद्धाः 3:90 शिरास्तः K; तृणिरास्तः N;
तृणिरास्तः W; शिरिस्तः सीद्धाः 3:91 लोकाशिरहस्त्रेणाः] NKW; लोकाशी
शिरहस्त्रेणाः सीद्धाः 3:91 नामभिस्तु प्रशुजयेत्] NKW;
नामभिस्तुबिम्बधियेत् सीद्धाः 3:91 सर्वकामानवाम्सीतरुजयेऽदिवाकरः | K, सीद्धाः;
--- --- --- --- पृजयेत् N; सर्व देवदेवाः W; 3:92 शुद्धमृत्युण्मासे मागजिरं मृणुमुखे]
N; कृत्याप्रशणनेन तु || 3:92 सीद्धाः 3:93 लभेन्योग्यरिप्पुष्याः] NKW; तन्य
पक्षोऽवभयारिपि सीद्धाः 3:93 भक्षा] NKW; भक्षा K; सीद्धाः 3:93 "पाने
मु एतत्रतमवाम्मुक्ताः] NKW; पानावधीएतत्रतमवाम्मुक्ताः सीद्धाः 3:94 तु पीते च
अर्जेत रूपोपितः] NKW; समयः मासे पीते उपोपितः सीद्धाः 3:94 वाजपेयन लभेः
] conj.; बा --- N; K; "जया बा बा बा W; वाजपेयनवाम्सीता सी
धाः 3:94 गोमृत्युप्रशणनेन] K; सीद्धाः 3:94 कृत्याप्रशणनेन N; गो "कृत्याप्रशणन
W; 3:95 कृष्ण उपोपितः] NKW; माचे कृष्णो रूपोपितः सीद्धाः 3:95 अब्यम्भरन्त
लेभे पयसा प्रशणनेन तु ] NK; अब्यम्भरन्त लेभे पयसा प्रशणनेन तु W; तन्ते हस्ते
अन्तु पयःप्रशणनेन तु सीद्धाः 3:96 फल्युन्नकृष्णेऽ उपवासेन पृज्जितः] NKW;
फल्युन्नमाः तु पृज्जितुपवासितः सीद्धाः
दधि प्राण विश्वद्वार नरमेहर्नल लभेत्।
हरिष्केषे तु समुद्र युक्तकार्यामुपोधिष्टित।
आज्ञे प्राण शुचिभूत्वा [6] राजसूयवासल लभेत्॥ ३:९६॥
बेशाखे तु शिव पूज्य उपवासी कृषोदकम्।
प्राणिवतं जितात्मायाः सीतामणिनलं लभेत्॥ ३:९७॥
भवं ज्ञेष्टे तु संपूज्य उपवासी शुक्लिच्छे।
प्राण शुक्लदक गोस्टु तर्ययमलन लभेत्॥ ३:९८॥
आपादे नीलकण्ठसु कृष्णाद्यां समज्येत्।
शुक्लयां श पीत्वा तू गोमेधस्य फलं लभेत्॥ ३:१००॥
पिछले शाणे पूज्य कृष्णाद्यामुपोधिष्टित।
सिद्ध्वैद्युनकपीत्वा कन्यादानकलं लभेत्॥ ३:१०१॥
मासे भागपदे रहे पूज्यत्वा उपोषित।
योदकम्प्राणिवत्वा र्यलोके महीयते॥ ३:१०२॥
ईशानद् चाविनेय मासे कृष्णाद्यां तु [२] पूज्येत्।
तिलोकदक प्राणिवत्वा वहुरूपम्फलं लभेत्॥ ३:१०३॥

3:96 प्राणयः N, ŚiDhaSaṅ; भाष्य K (there is a correction sign above the word): प्राणं W 3:96 नरमेहर्नल लभेत्] NW; नरमेहर्नलाःशालाः ŚiDhaSaṅ 3:97 आज्ञे प्राण शुचिभूत्वा] K, ŚiDhaSaṅ; अः गो - N; □ भूत्वा W 3:98 बेशाखे] KW, ŚiDhaSaṅ; --- N 3:98 कृषोदकम्] K, ŚiDhaSaṅ; अः कृषोदकम् N; □ कृषोदकम् W 3:98 जितात्मायः] NW; जितात्मायः ŚiDhaSaṅ 3:99 उपवासी शुचिच्छे] NW; सोपवासी शुचिच्छे; ŚiDhaSaṅ 3:99 शुचिच्छे गोस्टु] ŚiDhaSaṅ; शुचिच्छे गोस्टु K 3:99 लभेत्] ŚiDhaSaṅ; --- NK; लभेत् □ कृषोदकम् W 3:100 आपादे नीलकण्ठसु] KW; --- शापे नीलकण्ठसु; आपादे नीलकण्ठसु ŚiDhaSaṅ 3:100 कृषिणाद्यां] KW, ŚiDhaSaṅ; कृषिणं --- म्या K 3:100 शुक्लयां श पीत्वा तु] em.; अः श, श स मो त्वा त्वा N; □ पीत्वा तु K; □ तु W; शुक्लयास्त्र्वत्सः पीत्वा ŚiDhaSaṅ 3:100 गोमेहर्नल लभेत्] NW; गोमेहर्नल लभेत् ŚiDhaSaṅ 3:102 उपोषितः] NW; हृद्योपितः; ŚiDhaSaṅ 3:103 ईशानद्वारिणवे] ŚiDhaSaṅ; ई (7) --- N; □ K; ईशानद् से W 3:103 कृष्णाद्यां तु] W, ŚiDhaSaṅ; --- नु N; □ K 3:103 वहुरूपम्फलं] conj.; वहुरूपम्फल NKW; बहुरूपाणिकं ŚiDhaSaṅ
उप्रन्तु कान्तिके मासे कृष्णाद्ययामुपोषितः।
सुप्रेमुद्रकं पीतवा गाणापत्यमवानुवात् ॥ ३:१०४ ॥

सच्च दशकामांकम्।
अकामत् कन्तुकलं गाणापत्यङ्ग कामतः ॥ ३:१०५ ॥

उमायामकस्माप्निः सिद्धिरेषः [३] प्रकीर्तितः।
नवम्यां सम्प्रभक्ष्यामि महादेव्यासस्तु पूजनमः ॥ ३:१०६ ॥

उपवासेन संयुक्त: पूजयेद्यामिभ: शुभेः।
उमा काल्याणिनी देवी दुर्गां रुद्रा सुभ्रिका ॥ ३:१०७ ॥

कालाब्री महागौरी रंगी भूतानायिका।
आयो प्रकृतिरूपं च गाणातावेश नायिका ॥ ३:१०८ ॥

नामभि: पुजयेद्यबि: पश्च्यो [४] रूपररपि।
गच्छेऽ पुष्पी रूपेश वस्त्राबल्पारभृष्णेः ॥ ३:१०९ ॥

नेत्रोद्धोपहरेश कन्दमुलकलेटथा।
प्राशनेष्व विचिवेश वर्दाम्पुज् येतलसदा ॥ ३:११० ॥

उदं कुमुम्मप्राणय सकं लाजां स्थानकामः।
कृष्णराज पथो मूलं फलम्य्यणात्थेर च ॥ ३:१११ ॥

[३:१०४] मुरूमुदकः [KW; मुरूमुदकः N; सीवप्रमुदकः Śidhasaṅ ३:१०४ गाणापत्यः]}

[३:१०५] दशकामांकम् [K; दशकामांकम् स्त्रीलिपि ŚidhaSaṅ ३:१०५ गाणापत्यः]}

[३:१०६] पश्च्यो [K, ŚidhaSaṅ; पश्च्योऽ N; पश्च्यड़ा W ३:१०६ विचिवेश]}

[३:१०७] रूपररपि। [ŚidhaSaṅ; — N; रूप KW ३:१०६ महादेव्यासस्तु पूजनम्]}

[३:१०८] रूपेश वस्त्राबल्पारभृष्णेः [KW; महादेव्यासस्तु पूजनम्]}

[३:१०९] पश्च्यो [K, ŚidhaSaṅ; पश्च्योऽ N; पश्च्यड़ा W ३:१०६ विचिवेश]}

[३:११०] गच्छेऽ [ŚidhaSaṅ; — N; पुष्पी W ३:१०७]
शाकानि च तिलाईः तिलानां च खलि[5] नथा।
मुहानि च समवीया लथा चैव निर्विज्ञा॥ ३.११२॥

प्राणियत्वा तथेतानि सर्वकामानवापुयात॥
आईक्षः प्राणियत्वा तु शुक्म्मोजी निशाश्ये॥ ३.११३॥

लभेते वर्तमानां सत्वनन्विनमोक्षपः।
मरियाश्रयं कृत्या नवविन्यव यो वेदेत॥ ३.११४॥

सर्वकामानवाप्रायं दिवो बयरदा «भवेत्»॥
[६] कुशप्रस्तरणशाखी पालवक्षीकात्॥ ३.११५॥

नवविन्दु न वृक्ष बयरदी द्वार्तरोतमम्।
यमन्वयाम् सम्प्रृज्ञ [१३] माति मार्गिरे शुभेः॥ ३.११६॥

पुष्पेगंधेश्च धृपेश्च भक्ष्योद्यसमाधिते।
यथाय धमराजाय यूथये चान्तकाय च॥ ३.११७॥

वैवश्याय अनात च चांताक्षमन्यायम्।
उपद्वंद्धते नित्य्य महिषासनयायिनेः॥ ३.११८॥

शासव्यं च नमस्तुभं नरकाधिपते नामः।
नामभि: पृजयेदभिस्तप्येभि "तिलोदकः" || 3:119

«उपायमिपि» [2] पश्चाभयमय्यमकं सुयन्नितः।
मुच्यते सर्वपरापि न दुःखं नरकोज्यम् || 3:120

यावजीवावाचनज्ञवा स गच्छेतरमाधुर्तिम्।
एकादश्यादिः यो धर्मसम्पूज्यतेः "शुचिनितः" || 3:121

गनेशे पृजयेद्धृपेशे भक्ष्योनानिविष्ठेः।
धर्मसमस्तत्त्वं श्राब्धि: शौचमाचार्मेव च || 3:122

अहिसा च अद्भृत्य रश्च लोकस्य [3] साधिते।
वृहत्य नमस्तुभ्यमहाट्य नमो नामः। || 3:123

नामभि: पृजयेद्बिधिप्पमी सत्यं पराक्रमम्।
उभयोऽपि वर्षमेकं सुयन्नितः। || 3:124

याम्युःैविमुक्तानु जायते पृथ्वीविशः।
यावजीवं सम्बिज्ञं न्यत्पूर्णं तिलोदकः। || 3:125

समस्तत्त्वात्मामोऽिति «याङ्गत्वा न निवर्णेत्»।
«केशवं [4] पृजं"यवच्य तु मासे मार्गंशिरे नरः। || 3:126

झावश्यामप्राण्यां गोमुत्रमिनितोमफलं लभेतु।
पुष्ये नारायण्यमृज्ञ झावश्यामप्राण्यां तु उपोषित: ॥ 3:127॥

फल्ज्ञवानिस्मयं कृत्या गोमयभक्षणम्।
माधवं मायमांसे तु झावश्यामप्राण्यां उपोषित: ॥ 3:128॥

पूजयित्वा पय: प्राण्य उक्ष्मेपथफलं लभेतु।
गोविन्दं फल्ः उपये झावश्यामप्राण्यां तु [5]उपोषित: ॥ 3:129॥

प्राण्य उपये झावश्यामप्राण्यां कृत्या तु दधिभक्षणम्।
चेष्वे विष्णुं सम-यथयं झावश्यामप्राण्यां उपोषित: ॥ 3:130॥

आज्ञये दे प्राण्यमित्वा तु िाजपेयफलं लभेतु।
उपोषितस्य वेजाश्वे पूजये स्नेहसृद्दम्। ॥ 3:131॥

कुशम्भु प्राण्य झावश्यामप्राण्यां «अतिरावफलं लभेतु।
ज्वेष्वे विषविकल्प पूजय झावश्यामप्राण्यां उपोषित: ॥ 3:132॥

[6] «तिलोदकं प्राण्यमित्वा» मायोमक्षफलं लभेतु।
आज्ञये वामनमृज्ञ झावश्यामप्राण्यां सुसमाहित: ॥ 3:133॥

फलं प्राण्यं विषुद्वायमा अर्षमेधफलं लभेतु।

3:127 पुष्ये । KW, ŚiDhaSaṇ: । पुष्ये N । 3:127 झावश्यामप्राण्यां तु उपोषित: । NKW । झावश्यामप्राण्यां समुपवानितः । ŚiDhaSaṇ । 3:128 फल्ज्ञवानिस्मयं । NK: । फल्ज्ञवानिस्मयं । W: मयवानिस्मयं । ŚiDhaSaṇ । 3:128 झावश्यामप्राण्यां उपोषित: । NKW: । झावश्यामप्राण्यां स-मुपवानितः । ŚiDhaSaṇ । 3:129 उक्ष्मेपथफलं लभेतु। । conj.: उक्ष्मेपथफलं नृ: N; उक्ष्मेपथफलं लभेतु। K; उक्ष्मेपथफलं W; अर्षमेधफलं लभेतु। । ŚiDhaSaṇ । 3:129 गो-विन्दं फल्ः । गोविन्दं फल्ः झावश्यामप्राण्यां तु उपोषित: । conj.: गोविन्दं फल्ः; N; उपोषित: K; W; गोविन्दं फल्ः झावश्यामप्राण्यां उपोषित: । NKW: । झावश्यामप्राण्यां समुपवानितः । ŚiDhaSaṇ । 3:130 झावश्यामप्राण्यां उपोषित: । NKW: । झावश्यामप्राण्यां समुपवानितः । ŚiDhaSaṇ । 3:132 कुशम्भु प्राण्य झावश्यामप्राण्यां | K: कुशम्भु । N: कुशम्भु: प्राण्य झावश्यामप्राण्यां । W: झावश्यामप्राण्यां प्राण्य दर्मिन् । ŚiDhaSaṇ । 3:132 अतिरावफलं लभेतु। । ŚiDhaSaṇ; । 3:132 ज्वेष्वे विषविकल्प पूजय झावश्यामप्राण्यां उपोषित: । conj.; J्वेष्वे विषविकल्प पूजय झावश्यामप्राण्यां सुपवानितः । ŚiDhaSaṇ; । 3:133 लिंगक झावश्याप्राण्यां। । ŚiDhaSaṇ; । 3:133 लिंगक झावश्यामप्राण्यां सुसमाहित: । N: लिंगक; W । उपवानितः । ŚiDhaSaṇ । 3:134 प्राण्यं । ŚiDhaSaṇ: प्राण्य NKW
श्रावण श्रीभर्मपृथ्वि द्वारकायां तु उपोषित: || 3:134 ||

"पर्या प्राण्य विश्वद्रात्म राजसुधकलं लभेत्।
तथा भाद्रे हुर्षिकेशं सृण्यं सभिष-धु:॥ 3:135 |

gवायस्यं [13’] यद्यस्य ततः। फलमवायुयात्।
मासे त्वाश्युजे देवं पदनामन्त्रु पूजयेत्।॥ 3:136 |

नरमेधस्य यद्यस्य फलं लभितं मानवः।
"दामोदरन्तु सृण्यं कार्तिके मासि यो नरः॥ 3:137 ||

उपोषितस्तु द्वारकायो बहुसावर्णिके फलम्।
समवलस्तु सृण्यं सर्वकामानवायुयात्॥ 3:138 |

अपानी कल्याणारातिक पापतमा॥ [2] भूच्छे नशा।
यावजीवं सम्भव्यं पुष्पेितं:। सुनावेकः॥ 3:139 |

भक्तं भोज्येश स्थपेश च्छेदनायणजितान्रः।
हेमजेभुजिहितमर्मिणज्ञिति। विविधं च। 3:140 |

वच्छे पूजा विष्णृविष्णु चक्त्व विश्वपदमर्यादृतं।
अनुजन्यं व्रमोदशयं पू. जयेन विधानवित्॥ 3:141 ||

भक्तं भोज्याप्राप्तिनेष गन्धे॥ [3] पश्चगादिभि।।

3:134 तु उपोषित: ] NKW: सम्पूर्णतः Śīdhasa 3:135 पर्या प्राण्य विश्वद्रात्म राज- 
सुधकलं लभेत् । Śīdhasa; -- NKW 3:135 तथा भाद्रे हुर्षिकेशं सृण्यं सभिष-धु:। ]
Śīdhasa; -- NKW 3:136 गवायस्यं यद्यस्य ततः। फलमवायुयात्। Śīdhasa; --
नुयात् N; भाद्रे मायुश्य K; भाद्रे फलमवायु W 3:136 मासे त्वाश्युजे देवं पदनामन्त्रु 
पूजयेत्। NK: मासि,। भाद्रे पूजयेन W; मासे त्वाश्युजे देवं पदनामन्त्रु पूजयेन। Śīdhasa 
3:137 नरमेधस्य यद्यस्य फलं लभितं मानवः। N; Śīdhasa; नरमेधस्य K; भाद्रे 
W 3:137 दामोदरन्तु सृण्यं कार्तिके मासि यो नरः। Śīdhasa; -- नु तु पूजये। का फ: ---
N; भाद्रे W 3:138 उपोषितस्तु द्वारकायो बहुसावर्णिके फलम्। Śīdhasa; -- NKW 3:138 
समवलस्तु सृण्यं सर्वकामानवायुयात्। Śīdhasa; -- NKW 3:139 अपानी 
कल्याणारातिक पापतमा। Śīdhasa; -- NKW 3:139 मुख्यं नरादि। N; मुख्यं 
नरादि K; अच्छेन रसाय W; मुख्यं शेषम् Śīdhasa 3:141 विष्णृविष्णु च। NW; विष्णृ 
विष्णृ Śīdhasa 3:141 व्रमोदशयं पुष्पेितं विधानवित्। Śīdhasa; | N; व्रमोदशयं W 3:142 
भक्तं भोज्याप्राप्तिनेष गन्धे॥ [3] पश्चगादिभि।। NKW:
अनुरुपमन्त्रकाममीशरम्मोहनन्तथा || 3:142

पश्चवाणयन्त्रनृहस्तमुनारदश वशक्रम ||

रतिप्रमीतिकर हदस्यापरारितम || 3:143

नामभिः पुजयेदिष्ठिः कामदेवमहावल्म || 3:144

मासे मार्गशीरश्यादी यावत्तार्कितमेव च ||

«सौभायं धन्यान्य धृतदारा »भ [4]वन्ति च।

कामदेवस्य सायोज्य यावजीवस्य पुज्ञात || 3:145

चतुर्दशायपुज्यतरप्रमेयम ||

हर शवं भवन्यप्रवश्चमुखेऽविभुगित || 3:146

स्थाणु पशुपति रुद्रेण ईशानं श्रृंगरन्तथा ||

पुजयेदेभंस्याभिविख्यतरमेयम || 3:147

मार्गशीरश्य मासादी यावदं «प्रतत्त्वेत »।

[5] पूर्णेन्त्रेय धृपीतेऽन्नक्ष्मोजितेय स च || 3:148

अत्लुरस विविशेषचत्तुज्वितानके ।

उभयोः पश्चयोऽिव सर्वकामानवधुऽवात || 3:149

सवत्तरण युक्तमा निश्चामस्तु गणो भवेत।

यावजीवेन सायोज्यां पारी उपयतित किल्वसात || 3:150

3:142 काममीशरम् | NW; काममीशरार्थिः ŚīDhaSañ 3:143 धन्तुस्तिं ।| NW; ŚīDha-

Sañ; बनुस्सत् K 3:143 वशक्रम || NW; ŚīDhaSañ; बनक्रम K 3:145 सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं

धन्यान्य पुज्यदारा भवन्ति च | ŚīDhaSañ; — वन्ति च N; भवन्ति च K; सौभायं
अमावास्यां मार्गिणे ((पितृस्तर्यं)) — [-4-] — ।

[6] कम्यणा श्रद्धुयकोण पिण्डन च तिलोदके: || 3:151 ||

पीण्यमस्थान्तरेभवं कुभ्यस्तु फलं श्रृणु।
सत्तिनादकपिण्डन यं: श्रद्धु तपस्येत्यत्तुनू। || 3:152 ||

tे तुमां: पितरस्त्यं ये वस्तिन्य यमान्ये।

[१४३] समवत्सिन्ये पितरी मुहृद्ये यमान्यानं || 3:153 ||

यावजीवन्यु कुबयणो पक्षयोभयोरपि।
पापात्मा मुहृत्ये पापार्पीय स्वर्गयों भवेत् || 3:154 ||

पितरस्त्रोमपा चिन्ते कृत्र्ये तू हविभुजः।
आवयवि वैषययोंि से शुद्राचार्युं सुकालिनः || 3:155 ||

[[[([पीण्यमस्थान्यु पुन् ]] श्राणिं पु] जयेत — [-4-] — ।

पारी मुहृत्ये पापेण धनवासमम्जायते।
उभये: पक्षयोभयं विभिन्नको मया दिजा: || 3:157 ||

उपवासं देवानामपूजनं सम्पादनं श्रृणु।

154 निवासामुख्या 3:154 is parallel with Śivādharmasaṅgraha 8:110.
155 निवासामुख्या 3:155 is parallel with Śivādharmasaṅgraha 8:109.

सोमचा नामा विद्यास्यां क्षिप्रायां हविभुजः।
वैश्यानामार्ण्या नामा शुद्राणं तु सुकालिनः: ||

3:151 अमावास्यं मार्गिणे ] क: अ || वास्यामार्गिणे — N; अमावास्या मार्गिणे
W; अमावास्या पितृश्च हि ŚiDhaSaṅ 3:151 पितृश्च हि ] conj.; --- NK; पितृश्च हि
W; मासे ये मार्गिणे KŚiDhaSaṅ 3:153 सम्बन्धसंग] em.; -- NK; ॥ रेण W
3:154 कुबयणो ] NW; कुबयण: KŚiDhaSaṅ 3:154 पापार्पीय स्वर्गयों भवेत् ] NKW;
पापपार्पीय स्वर्गयों भवेत् ŚiDhaSaṅ 3:155 हविभुजं: ] NW: हविभुजं: KŚiDhaSaṅ
NKW 3:156 उपवासे ] em.; --- वासन NW; --- वासन K 3:157 सम्पादनं ]
NW: स प्रजायते K 3:157 दिजा: ] em.; दिजा K; दिज NW
प्रतिपक्षीयवेद्यिन्यूर्जयित्वा प्रजापतिम् || 3:158

सौवर्णार्हविद्वन् कुयांग्रामामणि ततः || 3:159

«तात्पर्यात्रे घुतापुर्णं »कश[3] त्या वियाग्राय दापितेन || 3:159

ईत्सताङ्गभेः कामान्नलकश्च ब्राह्मलोकऽतः

अर्निः पूर्व द्वितीयायम्ब्राह्मणस्तपेयस्तः || 3:160

सौवर्णवस्ते नामानि वझ्लाराणिष्य यलनः

उद्यमरेवपूर्णेन तु भाजने प्रक्षिपेद्यु तमः || 3:161

तायपूिणि पक्ष्या स द्वादिष्ट्रा [4] य शोभने || 3:162

सर्वकामाण्डो वझ्लाराणिष्य भविष्यति।

यावजीवं कुतेनेव त्यग्तिलोकं स गच्छति || 3:163

\[158\] Niśvāsamukha 3:158c–3:163 is parallel with Śīvadharmaśāstra 8:115a–8:120b.

3:158 प्रतिपक्षीयवेद्यिन्यूर्जयित्वा न्यूर्जयित्वा ŚīDhaSa ṣ (unmetrical)
3:159 चारविद्वन् [ NKW; सौवर्णार्हविद्वन् ŚīDhaSa ṣ 3:159 कुयांग्रामामणि ततः [ K, ŚīDhaSa ṣ; कुयांग्रामा --- NW 3:159 तात्पर्यात्रे घुतापुर्णेण ] ŚīDhaSa ṣ; --- NK; अ? □ W 3:159 कश्मवा वियाग्राय दापितेन ] conj.; त्या वियाग्राय दापितेन N; □ वियाग्राय दापितेन K; □ प्राय दापितेन W; कश्मवा द्वादिष्ट्रायनेन ŚīDhaSa ṣ 3:160 ईत्सताङ्गभेः कामान्नलकश्च ब्राह्मलोकऽतः [ K; ईत्सताङ्गभेः कामान्नलकश्च ब्राह्मलोकऽतः; कामान्नलकश्च ब्राह्मलोकऽतः K; ईत्सताङ्गभेः कामान्नलकश्च ब्राह्मलोकऽतः; कामान्नलकश्च ब्राह्मलोकऽतः W; ईत्सताङ्गभेः कामान्नलकश्च ब्राह्मलोकऽतः ŚīDhaSa ṣ 3:160 अर्निः पूर्व द्वितीयायायम् ] क्ष.
3:160 अर्निः पूर्व द्वितीयायायम् [ NKW; अर्निः पूर्व द्वितीयायायम् ŚīDhaSa ṣ 3:160 अर्निः पूर्व द्वितीयायायम् ] क्ष.
3:161 सौवर्णवस्ते नामानि [ NW; सौवर्णवस्ते नामानि K; नामानि नामानि सौवर्ण ŚīDhaSa ṣ 3:161 उद्यमरेवपूर्णेन तु ] NW; उद्यमरेवपूर्णेन तु K; तात्पर्यात्रे घुतापुर्णेण ŚīDhaSa ṣ 3:161 भाजने प्रक्षिपेद्यु तमः [ N; भाजने प्रक्षिपेद्यु तमः W; भाजने प्रक्षिपेद्यु तमः ŚīDhaSa ṣ 3:162 पूर्णेण ]
3:163 यावजीवं कुतेनेव त्यग्तिलोकं स गच्छति [ NKW; प्रायात्मकीलमिद्रम् ŚīDhaSa ṣ]
तृतीयायां तु सम्पूर्ण यक्ष हेममयीहङ्गामः।
नामान्यालिन्य दातव्या भाजने धूतपूरिते॥ 3:164॥
चतुर्थायांदलिन्यदानसौर्यविकल्पामः-चाक्षुषमः।
विच्छिन्नस्य देवस्य धूतपूर्णांिदुम्बरे स्थितमः॥ 3:165॥

[5] विया सुभोजिताहङ्गाय दच्छ भक्तन्तरायणिः।
सम्बलस्य सिद्धः स्थायाभविजीवेग गणेशता॥ 3:166॥
पाम्ब्यां हेमज्ञपय दच्छ विन्याय भोजिते।
घूम्भांत सनामहङ्गाध्यायानजस्यस्थितमः॥ 3:167॥
अनि नायुकिन्ते वापि तक्षकं वा तिरिरिक्रम।
पद्यः [14०] महायज्ञ महान वा कुलिकवा महायगम्॥ 3:168॥
सम्पूर्णायान्तरंतरं गन्धुपुष्पांगांधिमि।
भक्तभोज्यधान्यान्यानेष कामदायानहारिणः॥ 3:169॥
मयूरेहेमज्ञहङ्गा स्कन्दनामाहङ्गितं शुभमः।

164 Cf. Śivadharmaśāngraha 8:120c–8:121b:
सम्पूर्ण लिङ्गलिन्य नामाज्ञाबुनी गदामः।
किश्या दातूतीयायां सच्चे ताम्भाजने।
165 Niśvāsamukha 3:165a–3:177b is parallel with Śivadharmaśāngraha 8:121c–8:133.

3:164 यक्ष हेममयीहङ्गामः ] K; यक्षां हेममयीहङ्गामः N''; यक्षां हेममयीहङ्गामः N''' (unmetrical); यक्ष हेममयीहङ्गामः W; 3:164 भाजने ] NW; मोजने K; 3:165 च- तुव्यालिन्यदानसौर्यविकल्पाम-चाक्षुषमः ] NKW; चतुर्था रदने दशायामः नामाहङ्गातं शुभमः Šīḏaṇa 3:165 धूतपूर्णांदुत्स्थितमः ] W(ह्यपेम्सनिचत); धूतपूर्णांहु; --- N; धूतपूर्णांदुरस्थितमः K(ह्यपेम्सनिचत); ताम्भाजने धूतान्तर शीढ़ानः Šīḏaṇa 3:166 विप्रां सुभोजिताहङ्गाय नव; विश्राम्हो, भोजिताय K; विप्राय सुभोजितान्त कुला Šīḏaṇa 3:166 दच्छ चात्मा मा नाम घटायिः ] N; दच्छ भक्तान्ते धेनान्त प्रिय K; दच्छ भक्तान्ते घटान्त प्रिय W; ददाः घटायिः Šīḏaṇa 3:166 यावज्जीवे ] NW; यावज्जीवे K, Šīḏaṇa 3:167 पद्यः ] N; पद्य Šīḏaṇa 3:167 दच्छ विन्याय ] NK"W"; दच्छ विन्याय च K"W"; ददायश्रय Šīḏaṇa 3:168 विन्याय | KW, Šīḏaṇa; विन्याय च K | NW, Šīḏaṇa; कमेत के W 3:168 पद्यः महायज्ञ [ Šīḏaṇa; --- हायक N; ला यास " " W; अवजन महायज्ञे K 3:168 या महायगम् ] NKW; च महायगम् Šīḏaṇa 3:169 सम्पूर्णायान्तरं गाः ] NKW; सम्पूर्णायान्तरं वापि Šīḏaṇa 3:169 भक्षः ] NKW, Šīḏaṇa; भक्षः K
पठान्द्राधातु विमारय धृतपूर्णांतैबस्य दिखतस || 3:170||

तोप्पुर्णां कलशान्भक्षयसमन्विताः।
«दत्त्वा कामानवाम | 2] तिः पक्षारोभयोगर्गप || 3:171||

समवत्सरेण कामान्तु चिन्तिताः सुभाषित || 3:172||

अच्छे हेममयन्त्यादेशान्माधिैर बुधः।
पक्षारोभयोपेय च भाषासनं || 3:173||

वयं येंसे बायम मूयक्ते बहुकलिवधातः।
हायकाजोपकुमेर आदित्यप | 3] दमामुयाद || 3:174||

अमाया दृष्टमयांतीवनामाधिैर द्विजः।
उल्लुमयामध्ये पक्षाभ्यां सचय तामयामाजे || 3:175||

वक्शेषभक्षेषसंयुक्तः पयामा व सुभामितः।
समवत्सरण शुद्धात्मा ईम्सति लभ्यते फलम् || 3:176||

हायजीवेच गणतां यो संवेष्यामभिहरम्।
नवममां मिन्न नामन्ते देवयादायोर्चिते || || 3:177||

177 Cf. Śivadharmanāṣatiḥraha 8:134–8:135:
पूर्वकविण्डा मिन्न देवया नामाध्यें श्रुम्मव।

3:170 द्वादश नवम् | NKW; द्वादश | ŚiDaSa | 3:170 धृतपूर्णांतैबस्य दिखतस || N (ध्रुपेः-व्विलः); धृतपूर्णांतैबस्य दिखतस K (ध्रुपेःव्विलः); धृतपूर्णांतैबस्य दिखतस W | तायपायः | ध्रुपणते ŚiDaSa | 3:171 धृतपूर्णां दिखतस् | ŚiDaSa | धृपुर्णां दिखतस् | ध्रुपणां K; धृपुर्णां तस्य कलशाः W | 3:171 भक्तृः | NW; भक्त्वः KŚiDaSa | 3:171 द्वादश नामाध्यें दिखतस || ŚiDaSa; — ति पक्षारोभयोगर्गप N; द्वादश || N (ध्रुपेः-व्विलः); धृतपूर्णांतैबस्य दिखतस K; धृतपूर्णांतैबस्य दिखतस W | 3:172 चिन्तिताः लभ्यते || NW; चिन्तिताः KŚiDaSa | 3:172 युवेश्वर || NKW; मूच्यते ŚiDaSa | 3:172 श्रुद्धात्म || नवम् | NW; औषध्वक्त्वामाधिैर बुधः।| N (ध्रुपेः-व्विलः); धृतपूर्णांतैबस्य दिखतस K (ध्रुपेः-व्विलः); धृतपूर्णांतैबस्य दिखतस W | 3:174 बहुकलिवधातः।|| NW; औषध्वक्त्वामाधिैर बुधः। || K; ŚiDaSa; औषध्वक्त्वामाधिैर बुधः। || N; मिन्न क्र ||
[4] धृततामस्य दानां भक्ते: पयपरान्निते।

यमाय महिष्नद्याश्रामायांनु धृत्सुत्तम। 3:178

तामभागजनसंस्थां यत्शंशसमन्वित्तम।
भक्तेरुकं दशम्यां विग्रहान्मोत्यज्य दायेष्ट। 3:179

याम्युः:खेन मुच्यन्ते महापातकिनो दिपि ये।
संवसमसं शुद्दात्मा जीवान्ते गतिरक्षन। 3:180

एक[5] दश्यान्तु धर्ममो वृष्णद्याविगितोत्तमे।
नामाङ्कपुर्तनाय घट्य भक्तसमयुत्तम। 3:181

स धर्मागतिमागातित शुद्ध: सवसरण तु।
कामी लभति कामांश निष्कास्य धर्म्लिकतान। 3:182

द्वादशयां गुरुं देवाश्रामाङ्कु घटमेव वा।
तामभागजनसंस्थां घटान[15] तोयेन पूरितान। 3:183

दल्लच नस्म्यां विग्राह्य प्रवासित एर्माहुतितम।
यमनामाहुतित हृम महिं पद्मभाजने।
आज्ञपूर्ण विनियक्ष्य पयपरान्नित्तम।

179 निस्वासमुक्ता 3:179c–3:194b is parallel with Śivadharmaśaṅkha 8:136–8:150.
विषयोनांमा तु दात्म्य पक्ष्योभयोरपि।
संवल्लोचना शुद्धात्मापारी क्रुद्दां लभेत॥ ३:१८४॥
यावजीवनं सम्पूज्य भोजनेष सदक्षिण।
विषयोक्ति कृपाविवेकेन विषयन सह मोहते॥ ३:१८५॥
सीवणंकथनं-वानं वाणंसन्वितम्।
कामदेवं सम-चर्चं समुत्ते ३:१८६॥
[२] भक्ष्यायुष्णं-चक्षुं विप्र विभाजत्व दायपयेन।
सीवणंकथनंवानं अपारी लभते भृवम्॥ ३:१८७॥
यावजीवनं तु सम्पूज्य कामदेववमेवः।
चतुर्दशं दशनं-मृत्यु विभाजितम्॥ ३:१८८॥
तत्त्व नामार्थिनं तु वात्माजनसम्भवितम।
प्रद्याविधिमनव्यं भोजनीयव्या तथाविधि॥ ३:१८९॥
उदात्तपिणं पक्षः ३:१९०॥
अद्यात्तपिणं-भक्ष्यायुष्णं-वानं महेश्वर॥
अमावास्यामपीणं-मा यवयोभयोरपि॥ ३:१९१॥

३:१८४ विषयोनांमा तु दात्माया ] NW: विषयोनांमा तु दात्माया K; विषयोनांम सम्पूज्यां निधा ्साया । निधासाया । निधासाया तु दात्माय। निधासाया तु दात्माया K; विषयोनांम सम्पूज्यां निधासाया । निधासाया तु दात्माय। निधासाया तु दात्माया K; विषयोनांम सम्पूज्यां निधासाया । निधासाया तु दात्माय। निधासाया तु दात्माय। निधासाया तु दात्माय। निधासाया तु दात्माय।
३:१८५ रापारी क्रुद्दां लभेत ] NW; रापारी क्रुद्दां लभेत K; रापारी क्रुद्दां लभेत निधासाया। निधासाया तु दात्माय। निधासाया तु दात्माय।
३:१८६ सीवणं-कथनं-वानं वाणं विभाजितम्।
कामदेवं सम-चर्चं समुत्ते ३:१८६॥
३:१८७ भक्ष्यायुष्णं-चक्षुं विप्र विभाजत्।
सीवणं-कथनं-वानं अपारी लभते भृवम्॥ ३:१८७॥
३:१८८ चतुर्दशं दशनं-मृत्यु विभाजितम्।
प्रद्याविधिमनव्यं भोजनीयव्या तथाविधि॥ ३:१८८॥
३:१८९ उदात्तपिणं पक्षः ३:१९०॥
३:१९० अद्यात्तपिणं-भक्ष्यायुष्णं-वानं महेश्वर॥
अमावास्यामपीणंमा यवयोभयोरपि॥ ३:१९१॥
194 Cf. Sivadharmasaṅgraha 8:151:

यावजीवकृत्रेण सुःनतः: पितरीभेति।

पितृणां यदार्ज्योऽऽर्थम्भ भवति चोतमः॥

195 Niśvāsamukha 3:195a–3:196b is parallel with Śivadharmasaṅgraha 8:152a–8:152f.

1 Niśvāsamukha 4:1–4:7b is parallel with Śivadharmasaṅgraha 9:1–9:7b.

3:192 श्राद्धपिण्डादानेन पितृयस्तु समर्जयेत्।
सीवर्णमुपशुध्रृत्वा पितृनामान्न्त्रितं नरः॥ 3:192॥

प्रद्यादिग्रुप्त्ययों ताप्रस्थः [4] धृतसंज्ञुम्।
भृतादिग्रुप्त्यथान्तर्यथा चेष्व विकल्पः॥ 3:193॥

अदेवेनकेन युक्तात् विपापी काममीनितम्।
यावजीव सन्तुन्द्रयो भवति भोगवान्॥ 3:194॥

धनाध्यादिग्रुप्त्यः धृतसंज्ञुस्वतः सोऽभेत्।
देवानाप्रतां चेष्व विषयः कथोऽद्रितः॥ 3:195॥

देवयाशकसंवादेन तमया परिक्रियतम्।
[5][[[(पश्चमेः)]]]नैव वस्तुः लोकस्य सदाः॥ 3:196॥

॥ ⊙॥ इति निश्वासमकृत्वात्महिताया लोकस्य कृत्यायः: पन्तलः। त्योऽऽर्थ 197॥ ⊙॥

देवयुवाच।

देवधर्मम: कर्मपेक्षा कर्त्तायों गतिमिच्छुता।
स्वाधीनपर्यंत हौलोक प्रसादद्वृक्षमहिसि ॥ ४:१ ॥

इधर उचाच।
मेक्सी दण्डधारी च संध्योपासनसंपत्तिः।
«स्वाधीन [६]यी होमजापी च भेषाशी च अमृतुषी ॥ ४:२ ॥
मथुमाधीनवृक्ष सक्षारलवणि च।
ृषाृषांकान्तन्त्वमृप्वल्लृ न भेषायेन ॥ ४:३ ॥
वर्णनप्रक्षषणं कुपे न नानधारामाचरेत।
स्वीप्रक्षणं कृपाय खालेशु प्रज्ञेन ॥ ४:४ ॥
बंजर्येण्येण «गन्धन्तथा विषमलंथनम»।
«पद्वशिषद्विका चवी ॥ [१५°] गुरोव्यविदिक ब्रतम् ॥ ४:५ ॥
तदिधि पादिक वा ग्रहणात्मकमेव वा।
ब्रह्मचारिविधेऽवत् श्रेतुकन्तन्तिविय मया पुरा ॥ ४:६ ॥
विषुंतो नरं याति स्वाचरस्वार्गितिभ्येन।
ब्रह्मचारिविधि: व्याति गृहतः प्रच्छति ॥ ४:७ ॥
कृतदारी गृहे परशु यज्ञाज्ञां सदक्षिणाः।

5 Cf. Manusmṛti 3:1:
पद्वशिषद्विक चये गुरौ वैविदिक ब्रतम्।
तदिधिपादिक वा ग्रहणात्मकमेव वा॥

8 Nīśāsātmukha 4:8-4:12 is parallel with Śivadharmasāṅgraha 9:7c–9:12b.

4:1 बकुमासि ] K, ŚiDhaSatiği; --- कुमासि NW  4:2 स्वाधीन्यी होमजापी च ] Śi-DhaSaığı; --- होमजापी च NK; " " यी होमजापी च W  4:2 भेषाशी च अमृतुषी ] N; भेषाशी च अमृतुषी K; भेषाशी च अमृतुषी W; भिक्षाशी त्यक्षमेवानी ŚiDhaSaığı  4:4 कुपे न नानधानामाचरेत ] NK; कुपे न नानधानामाचरेत W; कोपमुष्क्ता खान-माचरेत ŚiDhaSaigkeit  4:5 वर्जेयंद्वजन् ] K, ŚiDhaSaigate; वर्जेयंद्वजन न; वर्जेयं द्व द्व W  4:5 गन्धन्तथा विषमलंथनम् ] ŚiDhaSaigte; --- तथा -- NKW  4:5 पद्वशिषद्विका चवी ॥ ŚiDhaSaigate; --- NKW  4:5 गुरोव्यविदिक ] W, ŚiDhaSaigate; --- वैविदिक ब्रतम् N; गुरोव्यविदिक ब्रतम् K  4:6 तदिधिपादिक ] ŚiDhaSaigate; तदिधिपादिक NW; तदिधिकायिभिः K  4:6 ह्याः अस्मि ] NKW; ह्याः अस्मि ŚiDhaSaigate  4:7 वाचरस्तु ] NK; आचरेत् W; आचरेत् ŚiDhaSaigate  4:8 यज्ञाज्ञा ] N; यज्ञाज्ञ W; ŚiDhaSaigate  4:8 सदक्षिणाः ] conj.; सदिधिकम K ŚiDhaSaigate; सदा --- N; सदा द्व W
स्वाभाविक मूढः कृत्यालयं "प्रातात्र हावन [2] म् ॥ ४:८॥
बलिद्ध वेद्येवस्य अतिभेषेश्व पुजनम्।
दशं च पीणमालयं पशुवन्धेश्वमेव च ॥ ४:९॥
आदृश्य तविक्षणुयां दुतुकाले ज्ञेत्तिष्ठम।
वर्धेत्तरकराला आचाराधित्तमायुपाल। ॥ ४:१०॥
अहिःसा निमोक्तस्य च वाध्यैवविविषितं।
कामकोधनिषु सूत्व गुरुपुराणभावनम् ॥ ४:११॥
क्षमा दमो दया दा ज्ञ सत्यं शोच्युक्तिरूपं।
विश्व विश्वामात्मकमेव दृष्टान्तक्षणम। ॥ ४:१२॥
प्रत्यं संहिताजायी त्वमेवनेकं सिद्धातिः।
व्यवहाराः सिद्धिविद्मु बन्धुनोक्तमायुपाल। ॥ ४:१३॥
क्रियौः सामपेलावणां प्रत्येक्षीत्तिष्ठितपेत।
जितेतनूयों प्रतियात्राही बन्धुलोक सं गच्छति। ॥ ४:१४॥
शिलोङ्गेश्वेव जीवत्व प्रमू [४] तेनेव वा पुनः। ॥

15 Niśvāsānukha 4:15-4:16 is parallel with Śivadharmaśaṅkara 9:12c–9:14b.
अस्ययह्रूतवाणिज्ये भूताद्रोहेण जीवते ॥ 4:15॥

जसि जुहोति बा नित्ये स स्वर्गंशभान्नाचेतुः।
पञ्यञमकुवाणी नरकं याति सो स्वर्गम् ॥ 4:16॥

अथापनं ब्रह्मम् न्द्वल्भल् तप्यम्।
होमो देवो विनियोतो नायो तिथिकालं \[\text{[नम्]}} ॥ 4:17॥

पञ्चटास्तू महायज्ञानं न हारप्यति श [5]कितः।
स्यसु चिन्तं सिद्धितं नूतावैदिनं लिप्यते॥ 4:18॥

पेषणी कण्डनी चुचुरी उदकुम्भ: प्रमाणज्ञी।
पञ्च सुना भवनये तथितास्तव शोभ्ये॥ 4:19॥

यस्तु ब्रह्मार्पणेनेव यज्ञवान्सदक्षिणान्।
आत्मायानरतंवेष स विद्वान्ेददध्म्मविविवः ॥ 4:20॥

17 Cf. Manusmrī 3:70–71:
अथापनं ब्रह्मम्: पिन्यञल् तप्यम्।
होमो देवो विनियोतो नूयो तिथिकालम्॥

19 Cf. Manusmrī 3:68:
पञ्च सुना गुहस्थस्य चुचुरी पेषणयुपकरः।
कण्डनी चोदकुम्भं कथये वास्तु वाहयन्॥

20 Niśvāsamukha 4:20a–4:31b is parallel with Śivadharmasāṅgraha 9:23c–9:34d.

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4:15 अस्ययह्रूतवाणिज्ये भूताद्रोहेण जीवते।] N; अस्ययह्रूतवाणिज्ये \] ताद्रोहेण जीवते।] K; अस्ययह्रूतवाणिज्ये \] ताद्रोहेण जीवते।] W; वाणिज्यादि त्यज्ञकम् भूताद्रोहं सर्वं दा ŚīDhaSañ  4:16 जयि जुहोति बा जयि \] W; जयि जुहोति बा नित्ये K (unmetrical); जयि जुहोति बा नित्ये [NS; जयि जुहोति बा नित्ये।] em.; जयि जुहोति बा नित्ये।] em.; \] K; 4:19 पेषणी।] K; पेषणी।] W; 4:20 यस्तु ब्रह्मार्पणेनेव।] NK; यह ब्रह्मार्पणेनेव \] ŚīDhaSañ  4:20 यज्ञवान्सदक्षिणान्।] NK; यज्ञवान्सदक्षिणम् \] ŚīDhaSañ 4:20 स विद्वान्।] NK; विद्वान्।] ŚīDhaSañ
ध्यानश्रणयोगेन सर्वगांवं स चापुयात्।

«पोडशारे [6]ण» चक्रेण यविचछित्तिसिद्धामत्त्वम्।II 4:21 II

ब्रह्मा एकचित्तेन सर्वद्वनसहेन ।
नित्यद्वालुचितेन सर्वमेकत्वदञ्जिना।II 4:22 II

एवं यो वर्तते नित्यं जपयानांबधोमू।
न चासी चुरैति याति ब्रह्मालोकं स गच्छति।II 4:23 II

केवल कमकारी यादात्मयानविविजितः।
अगत्वा «सर्वगं ब्रह्म यवगामाः।» [16] फलं लभेत्।II 4:24 II

अत ऊँचे वनवासी सभायस्तु जितेन्द्रः।
वसेदुनगतो विद्वान्तं कुञ्जविन्दुना।II 4:25 II

कन्द्रमुल्लफले: शक्तेः यममनीवारकाकृतिः।
सायाग्रात्स तैनवं हृदोम्येनजत्वतवः।II 4:26 II

अफालकृत्येन जेद्यवशाक्राणतपशम।
((पित्यां तपणं कार्यं)) «उपहोमरत: सदा»।II 4:27 II
वानप्रस्थच्छ: स्वयमकाँशम् भूषणः ॥ 4:31॥

कायस्थमंनिज्ञाता तु जमकक्षो तु विन्यसति ॥ विन्यस्येद्यायुमनिले त्वनले । ॥ 4:32॥

काम्यं भूमिः मनोक्षणे दिन्त्र शोभाणि विन्यसति ॥ विविषां पादीं बलं रुद्रं अन्नी वाचं विनिभिषेत् ॥ 4:33॥

मित्रे पार्थेन्दुस्यन्यस्य शिष्यं चैव प्र [4] सप्तकत।

32 निःविशानुक्ष्य 4:32a–4:36b is parallel with Šīvadharmaśaṅkraḥ 9:35a–9:39b.
संयास तु अमृत्वा कोधलोभिविविज्ञये। 4:34.।
यद्रोहिः सर्वभुतानां सर्वदायसनि पशुयति।
विषुर्णकुंडली बच्चोऽ नैकारादस्ते भेज्यभूकः। 4:35.।
न त्वस्मपुरुषीति भेज्यबृक्तसमाधिति।
ग्रामेकरामुखिष्टोऽनासने पर्यायक्रमः। 4:36.।
वर्षापूज्ये क्षिप्रेषेहमकल्पिविविज्ञये।
<ग्रामस्मृतिः [5] वर्षी >स्याशस्मृदोषविविज्ञये। 4:37.।
समस्यवेशु भूतेषु अनारथी अहिन्सकः।
आत्मथायानरतो नित्यं ब्रह्माभासप्रसन्नविर्भवति। 4:38.।
एव यो सवर्त्तं नित्यं स यात्ति ब्रह्मानीकायकमः।
ब्रह्मणी सह मोद्यते ब्रह्मणी स हु लीयते। 4:39.।
विशुद्धी मया यात्ति कामलोभसमन्वितः।

36 Cf. Śivadharmaśaṅkara 9:39c–9:40:
ग्रामेकरामुखिष्टोऽनासने पर्यायक्रमः।
वर्षापूज्ये क्षिप्रेहमकल्पिविविज्ञये।
दभकल्पसमिन्दुः स्याभद्युपहिच्छुः।

37 Nīvāsamukha 4:37c–4:41 is parallel with Śivadharmaśaṅkara 9:41–9:44.

4:34 संयासं तु ] K ŚīḍhaSaṅ: सन्याससन्नु । NW 4:34 अमृत्वा कोधलोभिविविज्ञये। ]
NK: कम कृत्वा कोधलोभिविविज्ञये: W; तत: कृत्वा लोकोभिविविज्ञये। ŚīḍhaSaṅ
4:35 अद्रोहः ] NKW; अद्रोह: ŚīḍhaSaṅ । 4:35 बिषुर्णकुंडली बच्चोऽ च। NW; विषुर्ण
□ पणी च वच्ची च K: विषुर्णकुंडली बच्चोऽ च ŚīḍhaSaṅ । 4:35 नैकारादस्ते भेज्यभूकः।
NKW: भेज्यग्रामाभूकः सदा ŚīḍhaSaṅ । 4:36 त्वस्मपुरुषः। ] NW; त्वस्मपुरुषः। K; न
अष्टेऽः ŚīḍhaSaṅ 4:36 अमाम्य:। ] K,ŚīḍhaSaṅ; अमाम्यः N; अमाम्यः।
W 4:36 पर्यायक्रमः। ] NW; पर्यायक्रमः K 4:37 ग्रामस्मृतिविविज्ञये स्याशस्मृतः। ] Śī-
DhaSaṅ; ग्रा — वर्षी स्याशस्मृतः। N; याम त्वस्मपुरुषः। K; याम त्वस्मपुरुषः। W 4:38 अनारथी
अहिन्सकः। ] ŚīḍhaSaṅ: ब्रह्माभाससमाधितः। NKW 4:38 अनारथान्नतो नित्यं।
NKW; आत्मथायाननित्यं ŚīḍhaSaṅ । 4:38 ब्रह्माभासप्रसन्नविर्भवति। ] NW; ब्रह्माभास-
समाधितः। K; ब्रह्माभासप्रसन्नविर्भवति: ŚīḍhaSaṅ । 4:39 ब्रह्मणी स हु लीयते। ] NK; ब्रह्मणी
स हु लीयते W; ब्रह्मणयेव हु लीयते ŚīḍhaSaṅ
यथोक्तकारी ब्रह्मात्मा ब्रह्मालोक । [6] स मच्छिन्त । 4:40
बेदभेमाय मया प्राकः स्वगन्नेष्यस: परः ।
उत्तरेणैव वकृण्य व्याख्यात्मक समासातः । 4:41
आध्यात्मिक प्रक्ष्यधार दक्षिणाध्येन कौतिन्तम ।
सांस्कृतवेद महाजाणं योगाध्यापि महान्वते । 4:42
प्रकृति पुरुषेष्वेद उभावेकर्त्य योजित ती ।
== [16°] भूतसा तु रजःसत्वी प्रजायः ।
एतत्तिमुणयथ ततो वृद्धिः जायः । 4:44
ब्रह्महकारस्म्यक्षोत्तमावाचि ततो । 5:84
विन्युत्तर तथेवेद भूतस्मा विन्यव । 4:45
अचेतनानि सर्वाणि पुरुषेष्वेतनः स्मुतः ।
यावन्मत्वं कुर्वे [्तावदन् (द्रव्य) सि पुमान्] । 4:46
असंज्ञाती तु बधेयत यावन्मायात्र विन्द्यति । 4:47
सांस्कृत्यान्यायाध्यायं योगाजान्तः मेशु।
सर्वद्वृद्धसमेरीस्वर्ध्यान्निश्वेत। 4:48
संसारोद्विग्निनित्त्वं स योगी परिक्षितः ।
उदात्सयुमुखिन्नूत्वाद योगासनन्तः । 4:49

4:44 एतत्तिमुणयथ ततो N; एतत्तिमुणयथ K; एतत्तिमुणयथ W 4:44 जायः ] KW; जाते N 4:46 तावदन् (द्रव्य) ततो पुमान् K; तावदन् ततो पुमान N; ताव -- सि W 4:47 सि; ] NW; सि K 4:47 सुशी [ em.; --- NWK 4:47 असंज्ञाती ]
K; असंज्ञाती NW 4:47 मायाप्रुण NW; माया N K 4:48 योगाजान्तः मेशु ] NW; योगाजान्तः NW; योगासनन्तः : ] NW; योगासन तत: K
50 Cf. Nayasūtra 1:105:

The same list is found in Svācchāntāntāna 7:290c–291b thus:

4:50 Sapātā pravṛtam J om.; — sāya N; NKW 4:52 avasā N; aṣṭa N; aṣṭa KW 4:53 nirodhā K; nirodhā N; nirodhā W 4:53 sarvām K; sarvām NW; — K; sarvām NW; sarvām K 4:54 prakāra N; W; prakāra K 4:56 sāmaṇyātā K; sāmaṇyātā NW; sāmaṇyātā K; sāmaṇyātā NW; sāmaṇyātā W
एवम्योगसमानस्तु वायुरूपः प्रवर्तते || 4:58

ज्वलनतद्वितियेश्वरः दहनं सर्वतोदिशाम्।
एवम्योगसमस्तवयः वहिःः प्रजायते || 4:59

पृथ्वी कठिनरूपः (परिवर्तनम्) श्रृङ्खल देह यथा स्थिः [6] त।
भ्रमण्या सा समुद्रात्ता पीता निशिकलक्षण। || 4:60

वर्णत्रायां प्रवर्तनस्तु वरुणदिक्षितयोगः।
आपुषः प्रजायेत भारणार्थभविः || 4:61

आगमेन्त्रक्षत्तकः योगविज्ञानकारणाम्
स्वपरिज्ञानमुन्तती अविष्कारस्य लक्षे ते || 4:62

समाश्री सत्तिस्त्यास्यम् [[विचित्रदर्शना]] -- [–2–] --।
--- [–6–] --- [17'] व्येष यावतन्मयातो गतः || 4:63

शंके त्मणे व रूपम् रस गन्धम् दण्डवः।
सर्वार्द्धेन्यज्ञानाति यदा तन्मयातातः || 4:64

tालिकात् न विद्नेत चक्षुषा न च पश्यति।
विव्यूहः प्रजायेत यदा तन्मयातातः || 4:65

सर्वविद्या: प्रवर्तने सर्वप्रमृतम्[[मयं]] श्रेष्ठो भवेत्।
(((सिद्धेष ता समाय यदा)) तन्मयातातः || 4:66

--- 60 Cf. Nayasütra 2:23cd and Svachchandatantra 12:3ab: ---

पृथ्वी कठिनरूपेण श्रृङ्खल देह यथा स्थितः।
--- [-8-] --- स [2]ंज्ञेश्वर साधकरत्न ।
अनेन्द्र छायावर न अर्जितव च 
67 ||
ईश्वर ध्यायमानस्य सर्वेऽमतात्रकारतः
ईश्वरस्मिनामात्राश्रद्धाः ध्यायमानः
68 ||
विष्णुध्यायमाणिका ध्यायमाणातः
ध्यायमाणि ध्यायमाणातः
69 ||
अर्थात् सर्वभिः सर्वभिः सर्वभिः
भस्म ((ना) ) --- [-5-] --- [3] भस्मशायी जितेन्द्र : || 70 ||
निमात्यायाकी निमात्यायाकी गुणमधुमयप्रकरणे भस्मशायी
दानाधिन्तु ईश्वर युजनत्वेव कल्यं येव
71 ||
विष्णुध्यायतने वातो हृदन्यायस्त्वेतस्थः
गीतमहास्त्रोत्कर्षित्वेतः || 72 ||
एकेवासो हृदायसो दक्षिणामूलमात्रातः
सुधीरणवित्तति : पुष्पेन्द्रदवं दक्षिणमूलमात्रातः || 73 ||
मृणामे [4]ध्यान पर्ययेत वीरुपश्राद्भाषिते

70 Cf. Pāṣūpataśūtra 1:2: भस्मत विनेक शयिस्त | and 1:3: भस्मत शयिस्त।
71 Cf. Pāṣūpataśūtra 1:5: निमात्यायम्।
72 Cf. Pāṣūpataśūtra 1:7: अष्टतन्त्रवसी | and 1:8: हृदिमिश्वि पुल्लुकारनमस्कारम- योपायोपनिषेत्। (read: "हृदन्यायस्त्वेतः।")
73 Cf. Pāṣūpataśūtra 1:10: श्चवासो | 1:11: श्चवासो त्रां | and 1:9: महादेवस्य दक्षिणामूलमात्र | विष्णुमूलमात्र। (Bisschop 2006:5)
74 Cf. Pāṣūpataśūtra 1:12: मृण्युपीरां नाभविकेत् | and 1:13: वीरुपश्राद्भाषित।

4:67 सर्वभिः | em.; --- बृंजः NKW | 4:67 सुज्ञेश्वर | conj.; सुज्ञेश्वर N; संसुज्ञेश्वर K; सत्यज्ञेश्वर W | 4:69 विष्णुमानिका | K; विष्णुमानिका न (unmetrical) | 4:72 हृदन्यायस्त्वः | N; हृदन्यायस्त्वः K; हृदन्यायस्त्वः W | 4:72 जनसंयुतः | NW; तरसंयुतः | K | 4:74 मृणामेऽध्यायः | conj.; --- ध्यान NW; ॥ न K
प्राणयामक दृष्टि के बहुप्रति जपेत्। 4:74
अकलुभेषण भवेन जान्मम्येत सर्वत:।
अमुकलम्यम्यम्यव्य यद्विक्षणम्। 4:75
पितृपुजां देवपूजामुभे देवाय कल्यवेत।
अन्यंभक्तिः कार्ये तपमुम्यमहात्मना। 4:76
शीतात्त्वपरिक्रेश्चलम्यश् — [2-] — [5] शिभः।
जपध्यायम्यराज्य सवंदुर्द्यसहिष्ठुः। 4:77
ज्ञपतिष्कान्तरतिव्रय्यांक्षीकरः।
विपरीतानि कम्पाणि कुस्मिकोकुम्भमितः। 4:78
परभुमानस्वधृतम्यालपातं महत्।
तेभ्यो कुश्त्रूत्मात्सेत सुकृत्यापक्षे। 4:79
स्यन्तमानस्तु विक्रोषणमंत्र कुश्तितं वा पुनः।

74 Cf. Paśupatāsūtra 1:16: प्राणयाम कृत्वा। 1:14: यथवेश्चेथयचाभिमातेऽ। and 1:17: रूपीं गायत्री बहुरूपी वा जपेत्।
75 Cf. Paśupatāsūtra 1:18: अकलुभमत:।
75 Cf. Paśupatāsūtra 2:7: अमुकलम्यव्य यद्विक्षणम्।
76 Cf. Paśupatāsūtra 2:9–11: तम्माध्यंभयं यथः। देवायन्याल्पयं। and उभयं तु रुद्रे देवाः। पितुरः।
76 Cf. Paśupatāsūtra 2:20: नात्यभक्तिस्तु श्रुते। and 2:16: अतितसं तपत्थस।
78 Cf. Paśupatāsūtra 3:2: व्यक्ताचर:। 1 and 3:1: अध्यक्षलिङ्क।
78 Cf. Paśupatāsūtra 3:3–4: अभास:। and सत्तंभेतु।
79 Cf. Paśupatāsūtra 3:5: परभुमानथरेत।
79 Cf. Paśupatāsūtra 3:8–9: पापं व तेष्यों ददाति। and सुकृतं च तेषामातः।
80 Cf. Paśupatāsūtra 3:13–14: युन्देत वा। and मण्डेत वा।

4:75 जन्मु। जन्म क। 4:75 अवशय:। NW: अवशय क। 4:76 पितृपुजां देवपूजा। K: पितृपुजां देवपूजा। NW 4:77 जलम्य। N(?)। कल्लम। कल्लम। 4:77 हिष्युः। KW: हिष्युः। N 4:78 कुस्मिकोक्त:। K: कुस्मिको। NW 4:79 मान्यत:। K: मान्यत। NW 4:80 मंत्र कुम्भति। conj: मंत्रकुम्भति। NW: कृष्णकुम्भति। K
विरुङ्कडित काक्यं विरुङ्क [6] छायः तस्य ॥ ४:८० ॥

विरुङ्कमण्डनः क्रसं वर्णम समुपक्रमेत्।
परिभूतः कृष्ट्रत्पा सर्वलोकेऽन्तित ॥ ४:८१ ॥

महालया च भवते पुजालभविवर्जितः।
गुणालोकान्तेऽविलेमी लोकिके ब्रतेः ॥ ४:८२ ॥

जितेन्द्रुयश्च दात्तश क्रमी कामविवर्जितः।
गोद्धमां मृगधम्मां वा नैकाळार्दः कदाचन ॥ ४:८३ ॥

लवण नै --- [४-] --- [१७] च भिक्षायं पतितं सदा।
न हुःष्टे तद्विस्तारं सम्भागं भ्रमत्वमर्यादिः ॥ ४:८४ ॥

प्राणायमेध्योऽन्तर्भितं भार्यतु विचित्र्येवते।
शून्यागार्गुहायासी नित्येयेव शमशासनः ॥ ४:८५ ॥

एवं यो वर्तते नित्ये दम्भलोभमविवर्जितः।

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80 Cf. Paśupatasūtra 3:16-17: अविरुङ्कऽयात् । and अविरुङ्कऽयात्।
81 Cf. Paśupatasūtra 3:19: परिभूतायामः हि विरुङ्कक्रसं भवति।
82 Cf. Paśupatasūtra 4:2: गुणान्तः । and 4:6: उन्मत्वबंधको विचरेत लोके।
83 Cf. Paśupatasūtra 5:11: जितेन्द्रुः।
83 Cf. Paśupatasūtra 5:18: गोद्धमां मृगधम्मां वा।
84 Cf. Paśupatasūtra 5:14-16: मेश्यम्यः पारागतम । and मांसमृद्धं लवणेन वा।
85 Cf. Paśupatasūtra 5:25: हृदि कृत्व भार्यादं । and 5:24: ओऽविरुङ्कभार्यायात।
85 Cf. Paśupatasūtra 5:9: शून्यागार्गुहायासी।
86 Cf. Paśupatasūtra 1:19: चरतः।

4:80 विरुङ्कते (वाक्य +विरुङ्क+ ) K; विरुङ्कते वा सदा। विरुङ्कते वा। क्रो... W 4:81 समुपक्रमेत् | N"; समुपक्रमेत् N"; संप्रजःक्रमेत् K; स ""क्रमेत् W 4:81 परिभूतः ] K; परिभूतः ""N; परिभूत W 4:82 चेड़ी] KW; चेड़ी N 4:82 लोकिके [ NW; लोकिके K 4:83 नैकालादः कदाचन ] em. Acharya; नैकालादः कदाचन: NW 4:84 लवण तस्य ] N; लवण K; लवण W 4:84 च भिक्षायां ] NK; च भिक्षायां W 4:84 चारिग ] NW; चारिग: K
सर्वज्ञाता च भवते अवन्दनःश्यन्नत्वा॥ ४:८६॥

मननं शोभनं चैव विज्ञातं च यथोःसितम्।
(((महा)) जः जः [२] चैवासी रुद्रायोज्यताभ्रेतुः॥ ४:८७॥

सिद्धान्तं न निर्वचनं विज्ञुवाि नरक्रभ्रेतुः।
अत्यश्रम्भवं व्यायं लोकतीत्वा में श्रृंगु॥ ४:८८॥

आलयः पञभिगुगुस्यीक्रियते भवो भ्रमेत।
खद्वाँडः च कपालं च स जटी मुण्डेम्व वा॥ ४:८९॥

वाल्याश्रीपीर्वो च खिरोमुण्डेभ मण्डितः।
कौपीनवासो भस्मादिनी विभयाभरणसः॥ ४:९०॥

[३] जगद्वादमयमत्वा रुद्रको ढृंढतः।
सर्वद्वादशंत्त्व रुद्रायानपरायणः॥ ४:९१॥

रुद्रेन लुकका न चान्यो शैत्ति वाता में देवतमयः।
विदत्वकादशायाम् निविधेनुः समाचरेऽ॥ ४:९२॥

प्रथमेऽजालमेत्तु द्वितीये मुलिस्मरकम्।
तृतीये मशरुर्यायत्माशाश्वेच चतुर्भक्ते॥ ४:९३॥

86 Cf. Pāśupatasūtra 1:22: सर्वज्ञाता। and 1:21: दूरदर्शनश्यन्नननविज्ञानार्न चास्य प्रवर्तनेः।

87 Cf. Pāśupatasūtra 1:24: कामरुपिन्यः।

87 Cf. Pāśupatasūtra 5:26: भृगुविभ्रो महानेषः। and 5:33: लभते रुद्रसायुः।

4:86 सर्वज्ञाता। च। भवते। अवन्दनः। श्यन्नत्वा।॥ ४:८६॥

मननं। शोभनं। चैव। विज्ञातं। च। यथोः। सितम्।।
(((महा))। जः। जः। [२]। चैवासी। रुद्रायो। ज्यताभ्रेतुः।॥ ४:८७॥

सिद्धान्तं। न। निर्वचनं। विज्ञुवाि। नरक्रभ्रेतुः।
अत्यश्रम्भवं। व्याय। लोकतीत्वा। में। श्रृंगु॥ ४:८८॥

आलयः। पञभिगुगुस्यी। क्रियते। भवो। भ्रमेत।
खद्वाँडः। च। कपालं। च। स। जटी। मुण्डेम्व। वा॥ ४:८९॥

वाल्याश्री। पीर्वो। च। खिरो। मुण्डे। भ मण्डितः।
कौपीनवासो। भस्मादिनी। विभयाभरणसः॥ ४:९०॥

[३]। जगद्वादमयमत्वा। रुद्रको। ढृंढतः।
सर्वद्वादशं। त्व। रुद्रायान। परायणः॥ ४:९१॥

रुद्रेन। लुकका। न। चान्यो। शैत्ति। वाता। में। देवतमयः।
विदत्वकादशायाम्। निविधेनुः। समाचरेऽ॥ ४:९२॥

प्रथमेऽ। जालमेत्तु। द्वितीये। मुलिस्मरकम्।
तृतीये। मशरुर्यात्माशाश्वेच। चतुर्भक्ते॥ ४:९३॥
प्रकृति विभागः श्रवणः [4] अशुद्धास्त्रैः प्रकृतितत्त्वः।
अशुद्धात्मामार्गं व्याख्यातः गुरुमार्गेऽ में श्रुणु ॥ 4:94॥

योनिवांगंशरी देवी प्रणवो यथा जायते।
तृतीयस्वर धातारं ध्यानश्वर चतुर्ध्वंकमः ॥ 4:95॥

तेजिशम्पदषुङ्गां श्रुण्यं पदम्प्रकृतितिः।
अर्थायाम धुरुवान्त सुप्रक्ष्यात्सि विमुःष्टे ॥ 4:96॥

कौटित्यसिद्धे श्रवणं प्रक्ष्यायामाखिं।
[5] श्रोतं वेष्टित्यायामां भवः दीर्घः ॥ 4:97॥

अर्थशब्दोपातनं श्रवणं ध्यात्मश्च दीर्घः।
क्रियाभवं दुराचारोऽ यथतः नाथसंशयः।
लोकानान्तं समायातं किम्यत्परिपृच्छितः ॥ 4:98॥

देव्युवाच।
एकादशीये तत्त्वानु नाममार्गेऽ मे श्रुतः।
पुरुषविस्तरश्च उवाच यथा वेदिः महेश्वर॥ 4:99॥

महेश्वर उवाच।
[6] {[([(अ)])]} वीषी कृपिनिच्छो वैतरणी कृष्टशाल्मली।
गिरिवंमल उष्णवासो निरुच्छवासो श्राधापः ॥ 4:100॥

पृवित्मानामद्वैशी श्रुगतस्तत्वस्थः।
पकालो विनिर्भद्ध्वश अक्षीच्छेदेमेव च ॥ 4:101॥

4:94 श्रवणः [K; --- या ≥ --- N; श्रवण औ W 4:94 अशुद्धास्त्रे] em.: --- द्रास्ते
NKW 4:96 तेजिशम्पदे [NK"W; तेजस् K" 4:96 पदम्] K W; पद् च K" 4:97 कौटित्य सिद्धे [W; कौटित्य सिद्धे NK 4:97 श्रोतं वेष्टित्य प्रक्ष्यायामां] con.
Acharya] वेष्टित्य प्रक्ष्यायामां NW; ध्यात्मां K 4:99 तत्त्वानु ॥ K; तत्त्वानु ≥ NW 4:99 विस्तरश्च [K; विस्तरश्च N; विस्तरस् W 4:99 महेश्वर] KW;
महेश्वर N 4:100 महेश्वर उवाच [K; --- NW 4:100 कृपिनिच्छो] N; कृपिनिच्छो K; कृपिनिच्छो W 4:100 कृष्टशाल्मली] NK; कृष्टशाल्मली W 4:100 निरुच्छवासो [K; निरुच्छवासो NW 4:101 पृवित्मान्] KW; पृवित्मान् N 4:101 पकालो] N; पकाल K; पकाल W
केदरासुक्तमाध्यम तीर्थायस्मातुः समधवर् च।
अड्गरागिरिठुः शकुनिनाथायस्मातुः ॥ ४:१०२॥

--- [१८०] न्याय द्वानितावलवस्तथा।
सुधीकुटा: श्रेष्ठार: कालसुधो इति परवत: ॥ ४:१०३॥
पदवेश समालयातो महारस्त्रवेश च।
अपाको सार ज्ञात्स सज्जवनमुप्रेतविन्नो ॥ ४:१०४॥
श्रीतमान्यतमसी महाराजर्वीरो।
द्वारिःशेते नरका मया देवि प्रकृतितः ॥ ४:१०५॥

शतात (धिकसंयूः) का: --- [-५-] --- [२] संयुतः।
चतातीस्वस्तं श्र्न्तारकायाम्यकृतितः ॥ ४:१०६॥
पातालान्न प्रवक्षाथम निवारणय यशस्विनः।
आदी महात्मानाम कृष्णभीमस्यकृतितः ॥ ४:१०७॥
रसाललन्यदीयान्तु स्मारितकन्तलकृतितः।
तलाललन्यदीयान्तुं रत्नभीमन्यकृतितः ॥ ४:१०८॥

ताग्रीमन्तु नितलवर्धनान्तु निम्यवतुः।
रीवयभो [३] मन्तु सुतलम्यम्मममपरिपयः ॥ ४:१०९॥

षष्ठ विनायस्विन्नु रत्नश्रीरस्विन्नम्।
समभ्रितलभ्राम सौवर्णन्तेवद्राहृतः ॥ ४:११०॥

केन्द्रण कथिताक्षो पातालाधिपतिः श्रुयुः।

नागस्क गरुड़स्वेत तथा किम्पुरुषाण्डजः ॥ ४:१११॥
अनिवार्युष वर्णो द्वारा तथापत्यस्तथा।
कथिताण्डु निवासिन्यो मूलोक [([(मधुना शृः)])][४]णु ॥ ४:११२॥
सन्दीपसमुद्रान्ते वर्षवृष्णनागुयूंतम्।
वनापवनमुद्धिन्त नदींभस्मागायुंतम् ॥ ४:११३॥
ऋषिदेवगणकणीणि गन्धवास्तरसेवितम्।
धम्मोऽपकामापकलु सर्वमर्म्प्रतिभितम् ॥ ४:११४॥
भृतोकः कथितो द्राग्ध भृजवृक्षकमः परम्।
स्वलोकन्तु ततोऽविन्त नालं क्रणोऽन्तः ॥ ४:११५॥
तत्त्वं वेंत ततोऽवे तु [[ब्रह्म]] [५] लोकन्तोलिपि।
विवृत्त्वेतृ विनकेतन्तु निवस्य तु पूर्वात्त्वा ॥ ४:११६॥
ब्रह्माण्ड एष विव्यातः कपाला [[([व)])] रणेयुः।
शतरंज्जः पञ्चाठी देवोन्ययुष्कन्तलः ॥ ४:११७॥
योगापकक्ष सृशिंगय गुर्णध्वंजऽन्ततः।
तत्त्वसगमतोऽविन्त कथ्मापन्ते मेव हृणु ॥ ४:११८॥
प्राणवृड्धेषु तन्माधिशाक्तिनियमणिः च।
[६] भृतानि च तथा पञ्च मन्जःवोभयात्मकम् ॥ ४:११९॥
चतुर्बिंशति तत्त्वाः [[निपु]] रूपः पञ्चविंशकः।
पञ्चविंशकमेततु पञ्चालोकशकसमुद्रम् ॥ ४:१२०॥

४:१११ "पुरुषाण्डः" ] conj. "पुरुषाण्डः N: "पुरुषाण्डः++ K"; "पुरुषाण्डः++ K"
"पुरुषाण्डः: W ४:११२ निवासिन्यो] NW; निवासिनो K ४:११३ सन्दीपः [ ]
NW" W; सन्दीपः K ४:११३ [वुः] K; [वुः] NW ४:११३ सागर्युंतम् ]
NW" KW; सागर्युंतः: N ४:११४ "पञ्चविंशकः" em. Sanderson; "पञ्चविंशकः"
NW (unmetrical); "पञ्चविंशकः K ४:११६ तत्त्वं वेंत ततोऽवे तु ] K; सत्त्वेषवः
ततो -- N; सत्त्वं वेंत ततोऽवि W ४:११७ कपालारणीः] K; कपाला रणीः NW
४:११७ देवोन्यतः K; देवोन्ययुंतकः NW ४:११९ "भयात्मकः" N; भयात्मकः KW
४:१२० चतुर्बिंशति तत्त्वाः पुषः] K; चतुर्बिंशति तत्त्व -- रूपः N; चतुर्बिंशति तत्त्व"
"पुषः W ४:१२० पञ्चालोकः] K; पञ्चालोकः N; पञ्चालोकः W
मार्जः: हितैषिवेश्वरार्घवानविविद्वित्तम्।
गहनः ततोऽहन्तः विशेष्यां ततोऽहन्तः। 4:121

शिवशास्त्रम् [18°] साधुः हरिरूपकशकम्।
प्रश्न शिवशास्त्राया कर्माया खमहादेवत्रयत्। 4:122

गोपेन्द्रनिन्द्रापर्णु मूर्तिभवकशकम्।
अन्तर्वेष्यां पाशां जालन्तत्थ्रकार्तितम्। 4:123

कार्यः हुः हर्षा साधुः असाधननात्मेव च।
प्रश्न साधुः ततेष्याः कारणः ततोऽहन्तम्। 4:124

[2] प्रश्न कवितम्यां साधुः कारणार्थः च कथयते।
अशुद्धावः समाख्यातः: शुद्धावः में शुद्धः। 4:125

मूकः ऋषिकुलेश्यस्तु संसारादशुर्त्यात्।
योनिश्वास्यायं बाणेयाः जातः: प्रणव उच्यते। 4:126

121 Cf. Guhyasūtra 1:18–22:
गहने विशेष्यां च नियति — भागयोः।
शिवशास्त्राया हरिरूपकशकम्।
दशेनास्तथाः शिवशास्त्र गृहेऽ च कीतितम्।
भागयोः कर्माया खमहादेवत्रयत्। 4:122

गोपेन्द्रनिन्द्रामणु मूर्तिभवकशकम्।
अन्तर्वेष्यां पाशां जालन्तत्थ्रकार्तितम्। 4:123

कार्यः हुः हर्षा साधुः असाधननात्मेव च।
प्रश्न साधुः ततेष्याः कारणः ततोऽहन्तम्। 4:124

प्रश्न कवितम्यां साधुः कारणार्थः च कथयते।
अशुद्धावः समाख्यातः: शुद्धावः में शुद्धः। 4:125

मूकः ऋषिकुलेश्यस्तु संसारादशुर्त्यात्।
योनिश्वास्यायं बाणेयाः जातः: प्रणव उच्यते। 4:126

4:121 विशेष्याः [N]; विशेष्याः KW 4:122 दशेशकम् [em. Sanderson]; दशेशकम् NKW 4:122 ब्रह्मन्तः [conj. Sanderson]; ब्रह्मन्तः W 4:123 मूर्तिः [NW]; मूर्तिः K 4:123 पाशाः जालः [conj. Sanderson]; पाशाः जालः W 4:124 कार्यः [N]; कार्यः K; कार्यः W 4:124 मूकः [NW]; मूकः K; मूकः W 4:125 समाख्यातः [K]; समाख्यातः KW 4:126 मूकः [conj. Sanderson]; दशेशकम् NK; मूकः W 4:126 बाणेयाः [N]; बाणेयाः KW
धातार्नमन्दन्त्वें इंश्रें ध्यानमेव च।
भर्मीश्च शास्त्रायर्तौ प्रमाणान्त्वें ध्यानमेव च। || 4:127 ||

विवाधांक च मूर्त्येण[3] धृत तेजीश्च भूवस्थः।
विवाधांक च मूर्त्येण शास्त्रमेव। प्रकीर्मित्वम्। || 4:128 ||

कपलनत्मात्मित्र्य धृतं गच्छन्तिः तत्यदम।
लोकांतर्ं शास्त्रार्यत महाप्राणपत्तं व्रतम। || 4:129 ||

प्रक्षिपाच्यंसंयुक्तो धृतं गच्छन्तिः तत्यदम।
विवृत्तो नारको यात्र गच्छन्तिः प्रक्षिपाच्यंसंयुक्त। || 4:130 ||

अतिमार्गे शास्त्रार्यत्स्वम् [[कारं व (रा)]][4] नन।
पूर्वेणेव [[[[रु]]]] वक्रेण सरहत्य गच्छन्तिम।
अत ऊजस्महादेिव किं वक्रे षे परमेश्वर। || 4:131 ||

देवयुवाच।

मन्न्यामाण्यत्या देव सुचित्त्व तु वर्णयत्म।
संसारोपि चत्तकन्तफणन्माधक्षेऽएक्षः। || 4:132 ||

एत्मुक्तन्तु पारंप्रत्य सवंपापहऽ हरः।
उचाव मधुरां वनीमम्मन्तन्तनार्थानिखितः। || 4:133 ||

अभुना[5] [[तद्वती]] विप्रास्वंवादमुमया सह।
इंश्रस्त्वं +तु+ देवस्त्व मन्न्यामाण्यवस्थितम। || 4:134 ||

प्रक्षिपाच्यं वक्रेण इशानेन व्लिजीत्वमः।

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4:127 दमन्दन्त्वेः [NW; दमगो देव K] 4:128 विवाधांक च मूर्त्येण[3] conj. Sanderson; विवाधांक -- धृत न; विवाधांक । धृत ङ K; विवाधांक च धृत ङ W 4:128 मधु: [K]
कर्मा; मधु: NK=W 4:128 शुद्धाध्यान्; शुद्धाध्यान्: NK; शुद्धाध्यान्: W 4:129 प्रक्षिपाच्यं[4] K; शुद्धयं NW 4:129 महाप्राणपत्तं K; महाप्राणपत्तं N; महाप्राणपत्तं W 4:130 प्रक्षिपाच्यं K; प्रक्षिपाच्यं KW 4:131 कारं नन। K; कारं नन। W 4:131 पूर्वेणेव तु वक्रेण K; पूर्वेणेव क्रेण NW 4:133 वाली K; KW; धृत N (unmetrical) 4:134 नन। K; — N; नन। W 4:134 तु] NW; धृत K 4:134 मन्न्यामाण्यवस्थितम। NW; मन्न्यामाण्यवस्थितः K
मन्त्राण्यं कथविष्यामि देव्याया गदितम्पुरा || 4:135
चतुःश्रोता मया पूर्वे शुरु देव्या: प्रसादत:।
ते सर्वं कथितास्तुध्यं निलस्निद्ग्धा द्विजोतमा: || 4:136
पञ्चमन्त्यां परं श्रोतं [६] [पिता] --- ।
[6] कथितं देवदेवेन किम्युः श्रोतुमिच्छुष 4:137 || ॥

विष्णुपुराणम्: सबिष्णुतरस॥ चतुःश्रोता: श्री 643 || ॥

4:135 मन्त्राण्यं | NW; मन्त्राण्यो K
4:135 गदितम्पुरा | NW; गदिता पुरा K
4:136 चतुःश्रोता | K: चतुःश्रोता न; चतुःश्रोता W
4:136 देव्या: | K: देव्या NW; 4:137 श्रो-
tा: | K: श्रोतस् K**; श्रोतो K**; श्रोता W
4:137 श्रोतुमिच्छुष | NW; श्रोतुमिच्छुष: K
4:137 पत्तल: | NW; चतुःपत्तल: K
4:137 सस्पेन्द्र: || conj.; ससः N;
सस्पेन्द्र: KW 4:137 चतुःश्रोता: | K: चतुःश्रोता: N; चतुःश्रोता W
TRANSLATION

CHAPTER I

[Frame story: the five streams]

Ricīka said:
I went to the eastern direction for the sake of flowers and kindling. An unprecedented marvel was seen. Having seen that [I became] full of curiosity. (1)

[There were] eighty-eight thousand sages, whose semen flowed upwards, living in the Naimiṣa forest [...]. (2)

[…] O Lord! please tell me, who am asking, all [about] this. (3)

O Lord you are expert in all scriptures and especially in the Vedas. I ask you, O Mataṅga, because (tena…yena) you know. (4)

Mataṅga said:

Listen, my child: I will tell you everything briefly. Those [sages] residing in the Naimiṣa forest heard (śrutam) that [...]. (5)

184 There is a euphonic glide m between the words pūrva and āśā. Here samidhailḥ is presumably to be understood as meaning ‘together with firewood’. Prof. Vasudeva suggests a possibility of conjecturing samidhe as in any case we need to understand it to be dative. He further points out that there are a handful of instances where pūṣpa and samidh appear together, such as Divyāvadāna p. 43, lin. 6, Kārmapurāṇa 2:12:24 etc.

185 Masculine pronoun tam is presumably meant for neuter tat.


187 In comparison to other folios, the first folio of the manuscript is much damaged in the right-hand margin. The text lost in this line and the following line must be telling something about the sages of the Naimiṣa forest, probably their visit to the Devadāruvana. We know from the text a little further on (1:19–20) that these sages have gone to the forest of Devadāru for the purpose of initiation. Our guess is that the unprecedented marvel Ricīka saw and became curious about is the moving of the sages of the Naimiṣa forest to the Devadāru forest. We are, however, unable to reconstruct the lost text.

188 All of the our sources read devānām instead. We could even accept this reading. In this case our translation would be: O Lord you are expert in all scriptures and especially of gods.

189 We are not able to conjecture here. We do not get to know the precise question that Ricīka asked to Mataṅga.

190 The lost text after this point must have said, at least, what the sages heard. It is possible that they heard that the gods, including Brahmā and Viṣṇu are gathered in the Devadāru forest where Maheśvara stayed. We are, however, unable to reconstruct the lost text.
by those [sages] residing in the Naimisa forest in the very place Brahmā and Keśava were initiated. O Ricīka! [Thus,] they were all full of curiosity [and] were extremely astonished. (6–7)

Those experts in all scriptures spoke to each other as follows. How could one obtain (katham…prapadyeta) an initiation outside (muktvā) the Vedic tradition (vedoktam āgamam)? For there is nothing else higher than the Veda. Yoga [[…]].192 (8–9)

How is it that Viṣṇu also, the knower of the Sāṅkhya and Yoga,193 was initiated? Having heard that (tam)194 all sages of stringent vows came [there]. (10)

Seen (drṣṭvā) [to you] as you were approaching [there] (tvayi-m-āyāntā),195 they entered the forest of Devadāruvana (devadāruvanam vanam). They there, thinking that we shall see Brahmā, Viṣṇu and Maheśvara196 together (samudāyena) [and request them for] initiation (dīkṣā) [[…]]197 (11–12)

[…] Then they all, Brahmā, Viṣṇu and Maheśvara, however, [[…]]198 went [back] to their respective places199 after having given permission to Nandin [in the following way]. (12–13)

« You are the bestower of favour [not only] upon sages but also upon all living beings200 and also (tathā) you were earlier endowed with authority [to bestow dīkṣā?] by Devī.201 (14)

191 Three pāda of the verse are missing here. It is possible that the text lost here included ‘it was heard again,’ because immediately after the lacuna, we have ‘by the sages of the Naimisa forest,’ and also what was heard by them: ‘in that very place Brahmā and Keśava were initiated’. Once again we are not able to conjecture the text.

192 Twenty one syllables of text are missing here and so the last three pādas of this verse cannot be translated precisely. We, however, assume that the missing text, at least, is about a question of the initiation of Brahmā, as the immediately following line states a question about Viṣṇu’s initiation saying katham viṣṇuś ca dīkṣītah ‘How Viṣṇu also was initiated,’ alluding to the initiation of Brahmā. We know that both Brahmā and Viṣṇu were initiated in the Devadāruvana (1:7) and (1:16). As Viṣṇu is said to be the knower of the Sāṅkhya and Yoga, we somehow expect that Brahmā is recognized as the master of Veda.

193 The Guhyasūtra 1:12cd also states that the Sāṅkhya and Yoga are related to Viṣṇu: anviṣet sāṅkhyayogañ ca viṣṇudhyānaratas sadā.

194 Masculine accusative singular standing for neuter accusative singular.

195 Here the letter m has probably been used in order to avoid hiatus, and although all manuscripts read tvayimāyāntā perhaps we need to understand tvayi-m as a locative functioning as an instrumental. Our interpretation is very tentative. The passage, after all, may be corrupt.

196 We require brahmāviṣṇumaheśvarāḥ as a compound. Please note that brahmā- is often used in this text as a stem-form.

197 The text breaks off after dīkṣā. We assume that the lost text here could have mentioned that Śiva himself did not grant initiation to the sages, but he bestowed this authority to Nandikeśvara.

198 Here we may be missing a past participle referring to the gods.

199 The second of the two instances of tu seems intended only to pad out the metre (pādapūraṇa).

200 The second pāda is unmetrical, the fifth letter being long.

201 According to the third chapter, tantrāvatāra, of the Rauravāgama, Devī teaches tantra to Nandikeśvara and he teaches it to Brāhmīns. We are not sure what is referred to in this case. We have assumed here that this is an aśa use of the genitive singular (devagāyāḥ) employed (m.c.) in the sense of the ablative: “authority has been handed down [to you] from the goddess”.

200The second pāda is unmetrical, the fifth letter being long.
[…]202 (15a–16b)
« Tell us all how (yathā…tathā) Brahmā and Viṣṇu were initiated, both of them (te)203 being knowers of knowledge about initiation in all scriptures.204 Please tell [us] all about it, O omniscient Nandikeśvara! » Thus they [[…]]205 (16c–17d)

Ricīka said:
« How could Lord Nandikeśvara be the teacher of them [i.e. sages] ? How were they initiated into this system (śāstre), the true doctrine of Śiva (śivasanmate)? » (18)

Mataṅga said:
Now I will tell you, O best among Brahmins, how (yathā…tathā) they, desirous of initiation and knowledge,206 venerated (stunvanti) Nandi: please listen207 with one-pointed minds. (19)

In the beautiful Devadāru forest [[…]]208
O you of very great austerity! Devotee of Rudra! (rudrāṃśa),209 Omniscient because

202Six pādas are missing here. We have only the first letter di of 15a. Most probably the complete word would be dīkṣā, ‘initiation’. Could then the text be about the initiation of Nandikeśvara by Śiva as he is endowed with authority for dīkṣā by Devi? Or the text may have said that Nandikeśvara is capable of granting initiation to the sages. However, at least in the last part of this lacuna, we expect change of interlocutors, because after the lacuna we find the sages requesting Nandikeśvara to clear their doubt.
203Here this masculine plural must either be taken in the sense of a masculine dual pronoun, or simply corrected to tau.
204This line could of course be interpreted differently. For instance, it might be assumed instead that they know both about all scriptures and about initiation and knowledge (assuming a samāhāradvandva, for this cf. Svāyambhuvasūtrasaṅgraha, Vidyāpāda 1:1 and Sadyojyoti’s commentary on it.)
205We are not able to conjecture as almost two pādas are missing here.
206We take dīkṣājñānasya as a samāhāradvandva.
207Here śṛṇuṣvekamanādhunā is aiśa sandhi for śṛṇuṣvaikamanādhunā.
208The text of Guhyasūtra 16:1a–2b (devadāruvane ramye ṛṣayaḥ saṃśitavratāḥ|nandīśam upasaṃgamya praṇipatya muhur muhuḥ|ūcus te ṛṣayaḥ sarve stutvā nandiṃ śivātmajam||. ‘In the beautiful Devadāru forest, having approached Nandin and bowing down again and again, [and] after praising Nandin, son of Śiva, the sages spoke thus’. seems to be fitting in this lacuna, but the damaged space of the manuscript does not allow us to put all the three lines there. We could fit these three lines in our lacuna by cutting them into two as: devadāruvane ramye praṇipatya muhur muhuḥ | ūcus te ṛṣayaḥ sarve stutvā nandiṃ śivātmajam |. We are not however sure about this conjecture and are hesitant to put it in the main text.
209The Svacchandatantra 8:3d–4b defines rudrāṃśa as follows:
… rudrāṃśaṃ ca nibodha me ||
rudrāmbhaktāḥ suṣṭaḥ ca śivaśāstraratāḥ sadā ||
‘Now listen to me [about] rudrāṃśa. [The person called rudrāṃśa is] devoted to Rudra, well-disposed and always delighting in Śiva-scriptures.’

Cf. Guhyasūtra 1:11. Certainly rudrāṃśa could equally mean “part of Rudra” or “partial incarnation of Rudra” but Sanderson convincingly says, “In Śaiva terminology a compound formed of the name of a deity followed by the word -aṃśaḥ means a devotee of that deity, more precisely a person with a natural inclination (aṃśaḥ) towards that deity rather than another.” For more details see Sanderson 2003:354:16. Kṣemarāja commenting on Svacchandatantra 8:1ab defines aṃṣaka as follows: parasya bodhabhairavasya śaktibhiḥ brāhmaṇyādibhir adhiṣṭhitā
of Śiva’s power (śivatejasā)\(^{210}\) Sinless one! The dialogue between Devī and Śaṅkara,\(^{211}\) [which is] the means for destruction of worldly existence [and is] the supreme nectar among all knowledge was previously heard by you. It is taught only through initiation by Śiva, who removes what is inauspicious (aśivahāriṇā).\(^{212}\) (20–22)

Please (prasādat)\(^{213}\) act in such a way as to ensure that all the excellent sages [here] are liberated through your grace […].\(^{214}\) (23)

[...] To [you, who has] the form of […]\(^{215}\) Homage to you who holds a spear in your hand,\(^{216}\) three-eyed, to you who were born from a sage (ṛṣisambhave),\(^{217}\) to you whose body is afflicted by austerity! Please raise [us] up [out of saṃsāra] through your compassion (prasādataḥ). O Nandikeśvara, there can be no other protector except you.\(^{218}\) (24–25)

**Nandikeśvara said:**

All you sages, listen to that which is said to be five-fold: worldly (laukikam), Vedic (vaidikam), relating to the soul (ādhyātmikam), transcendent (atimārgam), and Mantra (mantrākhyam) […].\(^{218}\) (26a–27b)

\(^{210}\) Alternatively, we could take śivatejasā with what follows. In this case our translation would be: the dialogue between Devī and Śaṅkara was previously heard by you through the power of Śiva ….

\(^{211}\) devyāśaṃkarasaṃvādam is assumed to be an aiśa compound for devīśaṃkarasaṃvādam, but the word could be split taking devyā as an instrumental.

\(^{212}\) This may mean that the above-mentioned knowledge is somehow transmitted through a ritual initiation or that it is only through having received initiation that one is entitled to receive the knowledge.

\(^{213}\) Instead of manuscript K’s reading “prasādād” we could retain the reading of N and W, prasādā, and treat it as an aiśa ablative without a final consonant.

\(^{214}\) We are not able to conjecture 23d.

\(^{215}\) 25d might for example have read namaste śivarūpiṇe; the translation would then be “veneration to you [who has] the form of Śiva”. It is clear from the context that we are missing some epithet(s) of Nandin in 25c too.

\(^{216}\) śūlahastāya might of course mean that he holds a trident.

\(^{217}\) ṛṣisambhave might be an aiśa use of the locative for the dative, but it is a perfectly correct form of the dative singular, since the root saṃbhu also exists in the same meant as saṃbhū. Or it could simply be corrected, as suggested by Professor Alexis Sanderson, to a vocative, ṛṣisambhava. In that case our translation would be “O you who were born from a sage!” According to the Skandapurāṇa (20:4ff.), Śatarudrasaṃhitā (6:1ff.) of the Śivapurāṇa, Haracaritacintāmaṇi (4:32ff.) etc. Nandikeśvara is the son of the sage Śilāda.

\(^{218}\) Perhaps we may conjecture something like mantrākhyam tantrābhedam anekadhā, for cf. Śataratnasāṅgraha p. 8 (this text is quoting from the Kāmika) laukikam vaidikam caiva tathādhyātmikam eva ca \(\text{atimārgam ca mantrākhyam tan}trābhedam anekadhā\) or “[[…]] mantrākhyam tantram etad anekadhā. Cf. also Pūrvakāmika 1:17c–18b: laukikam vaidikam caiva tathādhyātmikam eva ca \(\text{atimārgam ca mantrākhyam tan}trābhedam etad anekadhā. Neither of these parallels provides a \(\text{pāda} \) that perfectly suits our context. Our text says that these five kinds of knowledge are revealed by five different faces of Śiva: the laukika from the west face, i.e. Sadyojāta (3:197), the vaidika from the north face, i.e. Vāmadeva (4:41), the ādhyātmika from the south face, i.e. Aghora (4:42), the atimārga from the east face, i.e. Tātpuruṣa (4:132), and the mantramārga from the upper face, i.e. Īśāna (4:136). Sanderson (2006:157) points out that the same kind of division is found in the Mṛgendra the Puṣkarapārameśvara, the Svacchandatāntra and the Jāyadrathāyāmala. See also commentary of Nārāyanakāṇṭha on Mṛgendrakriyāpāda
All [the sages] were initiated by Nandin: some (pare) were joined to liberation (nirvāṇe yojitāḥ); others, being desirous of vidyā, were joined to vidyā.219 Having initiated them according to rule he started to speak. (27c—28)

“I will teach, O best among Brahmans, just as Śiva, the destroyer of all suffering, when asked by the great goddess”. After prostrating before Śiva and making myself pure,220 (29)

One should bow one’s head to the god [who has] the crescent moon as his diadem, join one’s hands together and raise them to one’s forehead with devotion, and proclaim a hymn as follows.223 (30)

Veneration to you together with your attendants, and together with your wife. Let there be veneration to you. O Sadāśiva let there be veneration to you! O greatest soul Śiva (paramātma)222 Veneration to you, Śiva (śive). »223 (31)

The earth supports people [so] people are understood to consist of earth. [Your

8:76.

The first four divisions are treated in this section of the Niśvāsa, the Niśvāsamukha. They are the religious context out of which the Tantric religion of Mantramārga arose here. The fifth, the Mantramārga, is what is taught in the remainder of the Niśvāsa.

21927c—28 must have been spoken by Matanga to Ricīka. Vidyā here may be vidyādīkṣā. Throughout the Niśvāsa corpus there are two basic types of initiation, one of which is called nirvāṇadīkṣā and the other vidyādīkṣā. Prof. Dominic Goodall has suggested (in the paper “Vidyādīkṣā and Muktidīkṣā in Niśvāsa corpus” delivered in the First International Workshop on Early Tantra on 19th September 2008) that the first is for liberation and the second for sādhana. One possible explanation of the name vidyādīkṣā is that it grants entitlement to use mantra (vidyā) for the pursuit of siddhi s. But this passage might be supposed to imply instead that the element vidyā refers to a level of the universe.

220Kṣemarāja, on Svachchandatantrodhyota Vol.1, p. 26, takes śuciḥ ‘pure’ to mean śuciḥ kṛtayatheṣṭasnānaḥ ‘who has taken adequate bath(s)’.

221We assume that the aṣṭamūrtistava is a hanging passage here. See introduction p. aṣṭa:hanging.

222paramātma is presumably an aśa vocative for the dative.

223We assume that śive is an aśa usage of the locative as a dative.


There are close parallel verses for 27c–35b, in the Prayogamañjarī (1:18–26) and Tantrasamuccaya (1:16–23), and Īśanagurudevapaddhati 26:56–63. It is remarkable that we find this parallel only in the Keralā Tantric tradition. Our sources for the āstamārti are unanimous in recording these eight forms of god except for some
form as earth is all pervading: O you who have earth as your form! Let there be veneration to you. (32)

The water supports people [so] people are understood to consist of water. [Your] form as water is all pervading: O you who have water as your form! Let there be veneration to you. (33)

The wind supports people [so] people are understood to consist of wind. [Your] form as wind is all pervading: O you who have wind as your form! Let there be veneration to you. (34)

The fire supports people [so] people are understood to consist of fire. [Your] form as fire is all pervading: O you who have wind as your form! Let there be veneration to you. (35)

The soul performs oblations [so] people are understood to consist of oblation. [Your] form as oblation is all pervading: O you who have oblation as your form! Let there be veneration to you. (36)

Ether supports people [so] people are understood to consist of ether. [Your] form as ether is all pervading: O you who have ether as your form! Let there be veneration to you. (37)

The moon supports people [so] people are understood to consist of moon. [Your] form as a moon is all pervading: O you who have moon as your form! Let there be veneration to you. (38)

The sun supports people [so] people are understood to consist of sun. [Your] form as sun is all pervading: O you who have sun as your form! Let there be veneration to you. (39)

Eight form [[...]]

variants of one of the names. These forms are: earth, water, wind, fire, oblation, ether, moon and sun. The Śatapathbrāhmaṇa (6:1:3-9-17), perhaps the earliest source for these eight names of god, however, records the eight forms as: fire, water, wind, oṣadhi, vidyut, parjanya, moon and sun.

Or perhaps 'O form [of yours] as earth'?

yajña, as one of the forms of Śiva, apart from our text, appears in the Tantrasamuccaya (1:18), the Prayoga- 

A few more variants of this form of Śiva appear in our sources: most commonly yajamāna (see Abhijñāna-

śākuntalam 1:1, Liṅgapurāṇa 41:32, Vallabhadeva’s commentary on Kumārasaṃbhava 1:55, Śiśupālavadha 14:18, Somasaṃbhupaddhati 4:2:205, Bhera-gat inscription, (quoted from Satyanarayan 2007:401) Viṣṇupurāṇa (1:8:7), the Viṣṇupurāṇa pārva-viṣṇu (27:19) and the Brahmāṇḍapurāṇa pārva-viṣṇu (1:10:20) use the term dīkṣito brahmana for yajamāna; dīkṣita (see Vallabhadeva’s commentary on Rağhuvaṃśa 5:4 and Kūrmapurāṇa 41:32, commentary on Netralantra 18:61, Viṣṇupurāṇa 1:8:7 etc.). See also Goodall and Isaacson 2003:263–264 on this point; ātman, cf. Rauravasūtrasaṅgraha, upodghāta, verse 16, uttarabhāga of Viṣṇuvāyasamhitā 3:19 of the Śivapurāṇa, Aṣṭādha 54:2, Mahimnastava 26 and various inscriptional records (see Satyanarayan 2007:401 etc.)

pāda 32c is hypermetrical and mūrtiyākāśa is an aśa compound for dīkṣamārī (m.c.) unless we analyse, as suggested by Prof. Bhim Kandel, the compound as mūrtiḥ dīkṣamārī vac.

We are here missing twelve letters. It is likely from the context of the following line that the lost text would have mentioned something in praise of Śiva. The gap is too little to fit the eight correlating names of the eight forms of Śiva mentioned above (27c–35b) viz. earth, water etc., what we normally would expect have.

These eight, commonly called guardians of the forms (mūrtipāth or mūrtiśvarāḥ), are: Śarva/Sarva, Bhava,
By this true sentence please draw me out from worldly existence. (40)

Whoever is pure (śucih) and recites (paṭhet) this hymn consisting of eight forms [of Śiva], [becoming] free from all sins, he will attain union with Śiva. (41)

Devī said:

You are the god [having] no beginning and end (anādinidhano), devoid of birth and destruction, imperishable, all pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe]. (42)

[You are] the creator, maintainer and destroyer, the chief (parameṣthih) and the supreme god. […] highest goal (gatiḥ). (43)

Having taken refuge in you, sages, gods and demons, snakes, Gandharvas, Yakṣas, Piśācas, apsaras and rākṣasas have all obtained accomplishment (siddhi). (44)

Having obtained a boon by your grace, they play after having reached the goal, which is liberation after which one is not reborn (apunarbhavanirvāṇam), from which, once one has reached it, one does not return [to this world]. (45)

Indeed (hi), I watch the spinning, dreadful wheel of time, seeing people tormented by sorrows and extremely afflicted. (46)

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Rudra, Paśupati, Isāna, Ugra, Mahādeva and Bhīma. The Śatapathabrāhmaṇa exceptionally mentions Aśani in place of Bhīma and Sarva, with its etymology (see Śatapathabrāhmaṇa 6:1:11), in place of Sarva. Since our close parallels, the Prayogamañjarī (1:28), Tantrasamuccaya (1:15) and Isānagurudevapaddhati (26:65), and virtually every source records the eight forms following the eight correlating names of Śiva, we would expect to find them here. It is noteworthy, however, that the correlation of these eight names of Śiva with his eight forms is not consistent, see Satyanarayan 2007:401–402.

The Liṅgapurāṇa 2:13:1ff and Viṣṇupurāṇa 8:8ff give the eight names along with corresponding wives and sons, the Isānagurudevapaddhati 12:40ff presents the iconography of these eight form of Śiva, and the Śatapathabrāhmaṇa (6:1:3:8–17), Vāyupurāṇa pūrvabhāga 27:1ff = Brahmāṇḍapurāṇa pūrvabhāga 1:10:1ff and Viṣṇupurāṇa 1:8:1ff has a detailed account as to how Śiva became the aṣṭamūrti (note that Kūrmapurāṇa 1:10:23 too alludes the story). It is likely that this story goes back to the Śatapathabrāhmaṇa (6:1:3:8–17).

229sāyojyatām is a common aiśa form, with Prakritic guṇa-grade of the vowel, for sāyujyatām.

230The compound piśācāpsararākṣasāḥ involves an aiśa sandhi between apsaras and rākṣasāḥ.

231The first pāda anādinidhano devaḥ is a common cliché. The first half of this verse seems to be somewhat similar to Vākyapadīyam 1:1ab: anādinidhano brahma śabdatattvaṃ yad akṣaram. We have assumed that the sense is that of aśo ‘kṣaro ‘cayayaḥ, although the transmitted text is ajaṃ aksaram avyayaḥ, where the m functions as a euphonic glide sound.

232The term parameṣthi generally is an epithet of Brahmā, not of Śiva.

233Certainly the lost text speaks in praise of Śiva, but we are not able to conjecture what it would be.

234The compound piśāctapsararākṣasāḥ involves an aiśa sandhi between apsaras and rākṣasāḥ.

234They play (krīḍante) looks a rather curious expression. We think that the world refers to the “play” by the means of supernatural powers (siddhi) in which a practitioner would be able to assume minute form (aṇimā) and the like. This is made clear later in the text (2:20ab), where it states that they play by using the aṇimā and the rest: śvarasya prasādena krīḍante aṇimādibhiḥ. Cf. also Svachchandatantra 7:225b. This, in the context of the Niśvāsa, bestowed by the bhukti- / vidyā-dīkṣā, an initiation that is for the enjoyment of supernatural powers. This leads to assume that apunarbhavanirvāṇam in the verse might be related with the mukti- / nirvāṇa-dīkṣā, an initiation leading up to the liberation, as it appears with the combination of play, which we think to be related with supernatural powers. It is the Niśvāsatattvasanhitā that deals specifically with these two types of initiations. For details see Goodall and Isaacson 2011:124ff.
O god of gods! [...] on account of your compassion for the world, how mortals may be released from birth, death, old age etc. and also from hunger, thirst, cold, heat, desire, anger, fear, and separations from loved ones (iṣṭānām), [they who are] enclosed by all [kinds of] diseases. Helpless, destitute of refuge, O god, [they are] treacherous and deceitful, delighting in killing others and malevolent (duṣṭāḥ). O great god! Please protect them.(47–49)

O Lord of the gods! how and by which [specific] means will these malevolent ones, devoid of pure conduct be purified [...] please tell me that method. (50)

Īśvara replied:

I have taught five streams [of knowledge] on account of my desire for the welfare of the world. I will explain (pravakṣyāmi) all of them, O beloved one! Please listen attentively.238 (51)

And for the sake of heaven and liberation (svargāpavargahetoḥ), understand this (tan)239 exactly. (52ab)

I shall teach [first] the worldly [stream] (laukikam), by which people attain heaven (svargam). (52cd)

Wells, ponds, houses, gardens [...]240 and courtyards (maṇḍapāḥ), donations, pilgrimages, (tīrtha) fasting, religious observances and restraints, [eating] edibles and avoiding inedibles (bhakṣābhakṣaparīhāram),241 Mantra recitation and sacrifice (japahomam), [committing suicide by] falling into water, fire or from a cliff, and abstaining from food, renouncing possessions (vidyamānanivṛttiḥ),242 honouring teachers and aged people, this is what I have taught as laukika. The four-āśrama system is called Vaidika, [...]243 [...]244 The world-transcenders are mahāvratin and those who are called mantra[-path-follower]s are Śaivas. [Any] others than these

235 Three letters are missing. They have to convey something like ‘please teach [me]’. It could be something like vadasva, ācakṣva or brūhi me etc.

236 We take all these instrumentals in the meaning of ablative.

237 Ex conj. The Śivadharmasāṅgraha (5:15) makes it clear that what we are missing is a word(s) or a compound that deals with sins. There are several ways we could conjecture. Prof. Diwakar Acharya, has suggested sarvakilbiṣaiḥ.

238 Note an elision instead of ordinary sandhi, in śṛṇuṣvavahitā. One could, of course, consider adopting the reading of apograph K: śṛṇuṣvavahitā.

239 tan may refer to hetu, or perhaps should be tān, or be intended to mean ‘therefore’. There is a possibility that tan is meant for tān. In this case this refers to the five steams.

240 A considerable text is missing here, consisting of 20 letters. The text must be about constructing a garden, cross-way and the like for a public good. For this see 2:25ff.

241 bhakṣābhakṣaparīhāram is assumed to be an aīśa compound for the sake of the metre to mean: bhakṣam ca abhakṣaparīhāram ca.

242 For this expression, cf. 3:58 below.

243 The lost part of the text must have listed the Sāṃkhya and Yoga which constitute the ādhyātmikas in this corpus.

244 We expect the term atimārga to occur here in 56a.
are situated on a wrong path. (53–56)

Devī asked:
 O god! You have indicated the five streams but not described them, now you should (arhasi) teach (vaktum) them to me at length by your grace. (57)

[1. The Laukika stream]

Īśvara replied:
 [Even] a bad, evil-minded (duṣṭacetasaḥ) person, who makes a drinking-fountain, will shake off […] and rejoice with ancestors. (58)

One who creates a lotus pond, becoming free from blemishes, will go to heaven, together with seven generations [of his family] until his fame fades away. (59)

Whoever offers a house, having filled it with possessions, to a Brahmin, for that person there will be a celestial golden house in heaven. (60)

If one makes a garden in a temple of the lord of lords (devadevasya cālaye), then hear from me the reward of the merit that one gains from each different flower [offered from that garden(?)]. (61)

[The offering] of one flower [to the liṅga] is of the value of ten gold coins; a garland is equivalent to one lakh [of gold coins]; one crore, they say, [is obtained] from a hundred garlands; if one covers the liṅga [with flowers, then the reward is] infinite. (62)

Those who always act in this manner [viz. by making offerings of flowers] become my troops (ganāḥ), never to fall [from that state]: they will not become mortals [again], even after a hundred crores of kalpa. (63)
This is what I heard from Hara, who was telling the goddess, and I have told it all to you (tubhyam),\textsuperscript{255} namely that which is the fruit of covering the liṅga (lingapūraṇe).\textsuperscript{256} (64)

[1.1 Worship of the liṅga]

The sages spoke:\textsuperscript{257}

The sages, fearful, oppressed by the fear of the world, ask: « How is god to be pleased?\textsuperscript{258} What is the fruit of worshipping him? What is the fruit of bathing him with milk, clarified butter, curds, and water?\textsuperscript{259} And what is the fruit of [offering] all kinds of flowers, fragrance, incense,\textsuperscript{260} clothes, ornaments, edibles, banners, mirrors, and awnings? Tell us the fruit of [offering] lamps and an umbrella, (dīpacchatraphalam)\textsuperscript{261} cows, goats, sheep and buffalo (gojāvimahiṣīṣū),\textsuperscript{262} offering of horses and elephants, the fruit of [offering] servants and maids; what is the fruit of cleansing and likewise besmearing? Tell [us] the fruit of singing and dancing, and the fruit [of playing] the lute and [other] musical instruments. Tell [us] the fruit of keeping vigil on the eighth and fourteenth days of the dark half of the month.\textsuperscript{263} What is the merit of fasting and taking refuge in the god of gods?\textsuperscript{264} Please tell us all this properly; we have approached you ».\textsuperscript{265} (65–70)

Nandīśa said:

If somebody endowed with devotion to Śiva cleanses [the liṅga], he will certainly get

\textsuperscript{255}This dative singular tubhyam is perhaps being used here (m.c.) in the sense of dative plural yuṣmabhyaḥ.

\textsuperscript{256}Ex conj. lingapūraṇe (cf. 1:57 below) is a proposition of Professor Sanderson, on the grounds that the merits of liṅgapūjana will be taught later, and that Nandin has just (1:62) taught the merit of liṅgapūraṇe.

\textsuperscript{257}ṛṣayaḥ ūcuḥ is not strictly speaking necessary, and Dr. Diwakar Acharya suggests removing this phrase. It is possible, however, that it is original, even though its sense is repeated in the following verse.

\textsuperscript{258}Note an aiśa ātmanepada.

\textsuperscript{259}Note that K’s reading, paṇcagavyena toyena is a guess, and that the reading adopted from the Śivadharma-saṅgraha (5:22) is confirmed by W.

\textsuperscript{260}gandhadhūpa is an aiśa samāhāradvandva.

\textsuperscript{261}We understand dīpacchatraphalam to be used in the sense of dīpacchatradānaphalaṃ.

\textsuperscript{262}Presumably gojāvimahiṣīṣū stands for gojāvimahiṣīṣaṃ dānasya phalam. The reading of the Śivadharma-saṅgraha (5:23) gavādimahiṣīṣu ca is intended as an improvement on this.

\textsuperscript{263}For this expression kṛṣṇāṣṭamicaturdaśī, see 1:80, 88 and 93 below, which is an aiśa compound for kṛṣṇaṣṭamiaśīṃ kṛṣṇacaturdaśīṣyāṁ; for this grammatically correct form see Gubhajasūtra 3:46, 14:33 and 14:103.

\textsuperscript{264}This particular phrase devadevāśritasya gives a similar nuance to that of the Pāśupatasūtra 1:9 (mahādevasya daksinātmār̥ti) ‘on the southern side of the great god.’ We come across the peculiar practice of the Pāśupatas distinctly one more time in the Niśvāsamukha (1:75 and 1:166). In both case it mentions of offering the HUḌḌUṄ sound to god, reflecting the Pāśupatasūtra 1:8. These pieces of evidence show that some of the particular practices of the Pāśuptas were shared with the lay Śaiva religion by the time the Niśvāsamukha was composed.

\textsuperscript{265}sma here is presumably intended not as the particle, but rather as the 1st person plural present indicative verb-form: the visarga has been irregularly dropped for metrical reasons.
[the fruit of offering] a hundred pure golden coins ($niṣkāṇāṃ$),$^{266}$ and if besmears [it], he will obtain [the fruit of offering] a thousand of them. (71)

One who has not had Śaiva initiation ($śivadīkṣāvivarjitaḥ$)$^{267}$ should always worship god being attentive after having purified himself and anointed the Śiva temple [with clay mixed with cow-dung].$^{268}$ (72)

If someone ($yaḥ$) daily ($nityaśaḥ$) worships with leaves, flowers, fruits, curds, milk, ghee and so forth, and with $pavitra$,$^{269}$ that have been rendered pure with devotion,$^{270}$ clothes, edibles, parasols, banners, mirrors, awnings, bells, yak-tail whisks, garlands, ornaments, and water, with gold, jewels and garments, with fragrances, incense and ung uents, with songs, instrumental music and dances, and with the sound $huḍḍuṅ$,$^{271}$ and with eulogies,

$^{266}$The syntax of the sentence is clumsy. $niṣka$ can also mean a golden ornament for the neck or breast. This may then refer to the fruit of offering such ornaments.

$^{267}$The same expression occurs once again in 1:165d. We are not absolutely clear which type of initiation it is referring to: the Mantramāgic Śiva initiation or the Atimārgic one. It may refer to Mantramāgic Śiva initiation as the Niśvāsamukha is the preface to the Niśvāsatattvasaṃhitā whose teaching is that of the Mantramāgra. On the other hand, in both instances the term $śivadīkṣāvivarjitaḥ$ is closely accompanied by the typical offering of the bellowing sound ($huḍḍuṅ$), one of the offerings recommended by the Pāśupatasūtra (1:8) of the Pāśupatas to Śiva. Thus, we cannot even deny the possibility of its being a reference to the Pāśupata-initiation. This passage here gives the impression that the teaching of the worldly (laukika) is for uninitiated lay people. This is further supported by 1:169ab: $evam yaḥ pūjayed ajñaḥ śivadīkṣāvivarjjitaḥ$ ‘If someone who is unaware [of the rules] and has not received Śaiva initiation worships [the liṅga] in this fashion ($evam$)’. But the immediately following line tells us the teaching is not only meant for the uninitiated but also for initiated: $tasyedaṃ phalam uddiṣṭam apavarggāya dīkṣite||$ 1:169cd ‘for him these fruits have been taught ($uddiṣṭam$); in the case of an initiate, [the same worship] will contribute to liberation ($apavargāya$)’. This provides evidence that lay duties of Śaivas were carried out, perhaps in some cases, even by the initiated one too, or at least lay Śaiva religious duties were not only restricted to lay Śaiva people, but the initiated were also entitled to perform them, and for them the performed practice would be beneficial to the path of liberation.

$^{268}$The underlying idea is that non-initiates are nevertheless fit for temple duties.

$^{269}$pavitra can refer to a ring made of kuśa-grass which is worn on the fourth finger to sprinkle water, or ghee, the means of purification in rituals. Here it is possible that it refers to the cords that are laid on the liṅga, according to various paddhati, in a ceremony of pavitrāropaṇa: see, e.g., Somaśambhupaddhati volume 2, pp.3–193.

$^{270}$Or perhaps this should be emend to bhaktipūtaś ca, to qualify the worshipper.

$^{271}$We know from the Pāśupatasātra (1:8) that this is one of the offerings that a Pāśupata is supposed to offer to Śiva. This occurrence here, among lay Śaiva teaching, is significant as it tells us that this particular practice of Pāśupatas was also a part of lay Śaivism at the time of composition of the Niśvāsamukha. The reading $huḍḍuṅ$ is of Śivadharmasaṅgraha 5:31 (the oldest manuscript, A, of the Śivadharmasaṅgraha reads $hudukāra$; another manuscript, C, reads $humdumkāra$; the Nepalese edition of the text reads $huhumkāra$ whereas our manuscript and both apographs have lost the text), and the particular word $huḍḍuṅkāra$ is our emendation based on Niśvāsamukha 4:72:

liṅgasyaśātanā viśo huddunkārastavaiśa tathā\1

$\text{gītānṛtya} rātrasarvādāvabrahmabhārīj apasāmyutah$\1

where the Niśvāsamukha has paraphrased the Pāśupatasātra 1.8:

$\text{hasitāgītānyahuddumkāranamkārayāyopahārenopatiṣṭhit}$\1

$\bullet$ ‘huddunkāra’ = em.; ‘hudumkāra’ Bischof; ‘dumdumkāra’ Śāstry

$**$
O you [who have] obtained exclusive devotion (kevalāṁ bhaktim) to the god whose origin is unknown [i.e. Śiva] (aparijñātakāraṇa), listen to the fruit [obtained] by worshipping [the liṅga]. I will tell [you], everything [about it], thus: (73–76)

One should bathe the liṅga with water mixed with fragrance; [by doing so] men will be freed from mental sin in one night, from bodily [sin] in ten nights, and from a capital sin in fifteen nights. In one month they attain heaven (svargam); in one year the state (gatim) of being a lord of gaṇas; in three years they attain the state of being ancestor-divinities (pitṛtāṁ); in five years, one may save one’s [entire] family; in twelve years attain

Śāṅkara’s edition of the Pāśupatasītra and ad loc. Kauṇḍinya’s bhāṣya (see Pāśupatasītra 1:8 and commentary on it) read dūṃḍuṅkāra; Kauṇḍinya description of the word is— huḍḍuṃkāro (corr.; dūṃḍuṃkāra ed.) nāma ya eṣa jhīvottālusaṃyogān nīṣpadyate punyo vṛṣanādasadṛśaḥ saḥ. Whereas Kśemarāja’s description is (Svacchandatantra p. 99) bhaktivāivasyenoccaranāntaraḥ śabdo huḍḍuṅkāraḥ (corr.; huḍḍuṅkāra ed.).

Bisschop (2006:4–5) retains the reading of the Pāśupatasītra as huḍḍuṅkāra. Since Niśvāsamukha 4:72, which is the paraphrase of the related sūtra 1:8, particularly has the reading huḍḍuṅkāra; and since Svacchandatantra 2:182 and Kṣemarāja’s commentary ad loc. also have the reading huḍḍuṅkāra, I feel huḍḍuṅkāra is the original reading. (Although in the printed edition of Svacchandatantra 10:588 and ad loc. Kṣemarāja also has the reading huḍḍuṅkāra. Thus we are tempted to correct it to huḍḍuṅkāra since the old Nepalese manuscript of it, B28/18 fol. 106r, li. 6, reads huddākāra). Cf. also Tirthakāṇḍa of Kṛtyakalpataru, p. 82 huddākāranamaskāraḥ (corr.; huddākāra Bisschop & Griffiths 2007:34, fn. 155; huḍḍuṅkāra ed.) nrtygītāṣais tatāhaiva ca (corr.; huddākāra). I have drawn this information from Bisschop & Griffiths 2007:34, fn. 155). Sanderson (2002:30, fn.32) has also claimed that the original reading should be: huḍḍuṅkāra.

Furthermore, there is another reading huḍḍuṅkāra which is also commonly attested in early sources. See Niśvāsamukha 1:166: huḍḍuṅkāraṣya nrtyasya mukhasvadāyitābhāsaḥyoḥ. Cf. also Ratnaṭīkā p.18–19, where it occurs four times: taduṅkāraḥ śivam dhīyayāna eva huddākāram kṛtvad namaskāram kuryat taduṇkāram ativijñānāṃ bhūryuḥ na jñāte hiśicīh svagatāḥ ūthaḥ śāstraḥ kṣetraḥ hūṣyaiḥ [corr.: dhīyaiḥ]. Whereas Kṣemarāja’s description is (Svacchandatantra 1:8 and commentary ed.) huḍḍuṅkāraḥ nāma jhīvottālusaṃyogān niṣpadyate puṇyo vṛṣanādasadṛśaḥ saḥ. whereas Kauṇḍinya’s ed. is— bhaktivāivasyenoccaranāntaraḥ śabdo huḍḍuṅkāraḥ (corr.; huḍḍuṅkāra ed.). These pieces of evidence suggest that there was another well attested orthography huḍḍuṅkāra. However, Bisschop (2006:4–5) argues that the vocalization HUḌUṂ (bhaktivāivasyenoccaranāntaraḥ śabdo huḍḍuṅkāraḥ (corr.; huḍḍuṅkāra ed.) hashtagītāṣais tatāhaiva ca (corr.; huddākāra). I have drawn this information from Bisschop & Griffiths 2007:34, fn. 155). Sanderson (2002:30, fn.32) has also claimed that the original reading should be: huḍḍuṅkāra.

273Note that śṛṇudhvam is an aṣṭha use of ṛtmaneṣu imperative second person plural for śṛṇu.  
274ekarātreṇa means one day and night. Note that ekāham (1:83) is a synonym for this. This sentence is ana- 

coluthic, beginning with a singular and ending with a plural subject. 

275Presumably mahāpāpa means the same as mahāpātaḥ: see, e.g., Manusmṛti verse 55, p. 847: brahmaḥutiḥā 

sūrāpdaṃ steyam guruvagand enjoymentāḥ śaḥ mahānti pitukāṃ dhuḥ samsargaḥ cātī taḥ saḥ 1. 

276For the expression ganeṣvaṁ gatih, cf. Revākhaṇḍa of the Vāyupurāṇa (previously assigned to Skandapurāṇa) 

union with Īśvara; they attain union with Śiva.  

One should bathe the liṅga with pure curds on the eighth and fourteenth day of the dark half of the month: [one who does so] will be freed from sins made in his lifetime, there is no doubt. If a man, [being] pure, bathes [the liṅga] daily for one month, he will get the [fruit of performing] sacrifice daily; [and] when he departs from the body, he will attain the place of Śiva.  

If someone bathes [the liṅga] for six months, he will become a supreme Gaṇa. By bathing [it] for one year his ancestors attain the place of Śiva (śivālayam); [by bathing it] for three years he will attain to union with Rudra; [by his bathing it for twelve years] his own lineage [will attain to union with Rudra]. 

If a man bathes the liṅga with ghee for one day, destroying all sins, he will obtain the fruit of performing an aśvamedha sacrifice. By [bathing it for] ten nights he goes to heaven (svargagatī), for one month, the position of being a lord of gaṇas (gāṇeśvarīṃ gatim); and ancestors in hell will be lifted out, there is no doubt. 

If he bathes [the liṅga] daily with uninterrupted focus (abhagnayogataḥ) for six months, his ancestors too will necessarily (nityam) obtain the position of being a lord of gaṇas. By [bathing it for] two years, he will obtain (gacchate) union [with Śiva] together with his ancestors. 

There is nothing higher than bathing [a liṅga] with ghee, [by which] he can draw out seven generations [of his family from hell]. [His ancestors will become] three eyed, having trident in hand, bull-marked and moon-diademed.  

If one bathes the liṅga with milk on the eighth and fourteenth days of the dark half of
the month, he will be freed from the sin made in [his] lifetime; there is no doubt on this point. (88)

If one who possesses all kinds of sin bathes [the linga with milk] for one month, he will be freed from all those sins and obtain union with Śiva (śivasāyojyatām). (89)

If he bathes [the linga with milk] for six months, he will be the best of gaṇas. By bathing [it] for one year he will certainly lift out seven generations [of his family from hell]; by bathing [it] for three years [he will obtain] union with Rudra and uddharenā śivātmakāṇ (90a–91b)

If he bathes [it with milk] daily (satatam) for twelve years with devotion, he will carry a whole hundred crores of [members of his] family and beyond (sāgram) out of hell. This is the fruit of bathing [the linga] with milk, [which] is higher than that of bathing it with ghee (ghṛtasnānopari sthitam). (91c–92)

If a man bathes the linga with honey on the eighth and fourteenth days of the dark half of the month, he will obtain the fruit of having performed the rājasūya sacrifice. (93)

[By bathing it] daily for one year [he will become] a lord of Gaṇas [and?] obtain a fruit(?); by [bathing it for] five years he will obtain union [with Śiva], together with his forefathers. (94)

Somebody who […] bathes [the linga] daily with the five products of the cow, his death does not occur: he obtains the world of gods (devalokam). (95)

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288 See note on verse 69 for kṛṣṇāṣṭamicaturdaśi. The Śivadharmasaṅgraha (5:44) tries to make this compound regular by reading kṛṣṇāṣṭamyāṃ caturddaśyāṃ, but for metrical reasons the complete regularization is not possible in this place in the Śivadharmasaṅgraha.

289 Ex conj. An alternative reading might be māsena. Prof. Sanderson points out that śivātmakam is odd and that we might rather expect śivam vrajet or śivātmatām. Prof. Diwakar Acharya, however, suggests paṇcābdena or saḍābdena in the place of uddharenā. The Śivadharmasaṅgraha (5:38–39) rephrases it (86–87) avoiding the problem as follows: saṁmāsaṁ snāpayed yas tu surāṇāṁ cattamāṁ bhavet | abdānānena pitaras taśaṁ yānti sīrīdāyaṁ | tryaṁbdena rudrasāyujyām dvādasābdādhi ku-laiḥ svayam. In the light of this reading of the Śivadharmasaṅgraha we may interpret the reading uddharenā śivātmakāṇ thus: uddharenā meaning having raised [his ancestors from hells], and śivātmakāṇ (assuming as professor Sanderson suggests, that is a corruption for śivātmatā) meaning [he obtains] the state of being Śiva [together with his ancestors].

290 92ab is paralleled by the Niśvāsamukha (see our edition) and 92a is also paralleled by Revākhaṇḍa of the Vāyupurāṇa 172.79c.

291 It is odd of this text that it registers bathing the linga by milk is higher than that of bathing it with ghee. Perhaps detecting this problem, the Śivadharmasaṅgraha does not render this particular section.

292 We expect the usual sequence of one month, six months, one year, but in the Śivadharmasaṅgraha (5:45) too, no longer sequence occurs in this context. It is possible nonetheless that the text is corrupt and became so before it was used by the redactor of the Śivadharmasaṅgraha. There is a further difficulty here in that the expression phalam āpnoti appears to be left hanging without sufficient context. Probably in the course of transmission a scribe has by mistake copied phalam āpnoti from the preceding line, replacing the actual words fitting in the context.

293 We could perhaps conjecture something like kārayen naraḥ.
[of the hells]. (96)

If a man besmears the liṅga with fragrances that are sweet-smelling and divine,\textsuperscript{295} he will obtain the fruit of performing the vājapeya sacrifice, and if he besmears [it] with sandal paste mixed with camphor for ten nights he gets the fruit of an aśvamedha; [if he does so] for one month, he becomes a Gaṇa; [by doing so] for one year, he will achieve union with [Śiva]. (97a–99b)

If someone gives [the rite of] besmearing the liṅga [with sandal paste mixed with camphor] daily with uninterrupted focus, all his ancestors will go to the supreme destiny (gati). (99c–100b)

He who burns\textsuperscript{296} guggulu once in the vicinity of the supreme god (devadevasya) [by the merit of giving that] incense, he will obtain the fruit of having performed an Agniṣṭoma. (100c–101b)

If someone burns incense of the best guggulu [in the presence of the supreme god] continuously for one month, he will obtain [the fruit] of a hundred sacrifices.\textsuperscript{297} (101c–102b)

If someone burns them for six months, he will become an excellent (uttamah) Gaṇa. For him there is no possibility of being reborn (sambhavah) in the mortal [world] (martye); he rejoices with [his] ancestors. (102c–103b)

If someone, having purified himself, burns [them] daily for one year, as a wise Śiva-devotee (tena śivabhaktena dhitmātā), he will lift out [his] own family [from hells]. (103c–104b)

If someone offers cloths, banners or awnings to the liṅga, he will obtain sovereignty (paramaiśvaryam) and will be born in an excellent family. (104c–105b)

This will be the fruit of offering [them] once; by [offering them] twice or three times (dvis tridhat) he will have an excellent destiny (gatiḥ);[namely] the man will attain the moon-world (somalokam) without delay.\textsuperscript{298} there is no doubt on this point. (105c–106b)

By offering [them] hundreds [or] thousands of times, one will be born as a lord of Gaṇas (gatir gāṇeśvarī), and by offering [them] one hundred thousand times, there is no doubt that, together with his ancestors, [he will obtain position of a lord of Gaṇas].\textsuperscript{299} (106c–107b)

If, having made a golden bell, someone offers [it] to Śiva,\textsuperscript{300} by the fruit of that merit [he] will be honoured in the world of Śiva. (107c–108b)

\textsuperscript{295}Is it conceivable that this instead means: ‘If a man besmears the liṅga with [ordinary] fragrance and with divine fragrances …’

\textsuperscript{296}ātmanepada remains for parasmaipada.

\textsuperscript{297}Obtaining the fruit of a hundred sacrifices presumably means that he becomes equal to Indra.

\textsuperscript{298}Prof. Yokochi thinks somaloka is odd here. She thinks that it could be Śivaloka instead.

\textsuperscript{299}satasāhasra and lakṣa should be equivalent and so we could, as suggested by Professor Sanderson, conjecture dasasāhasradānena. But because this awkwardness is also to be found in the Śivadharmaśaṅgraha (5:61), we have assumed it to be authorial and have accordingly interpreted satasāhasra- to mean ‘hundreds or thousands’.

\textsuperscript{300}Here Śiva presumably means a Śiva-liṅga, in other words a Śiva-temple.
He who gives [a bell with] a good clapper (sulolāṃ) as well as (punah) well-sounding [bell] made of silver, copper, bell-metal, brass, tin or clay to a Śiva-temple (śivāgāre), such a person will fully (sarvah) abide in heaven. (108c–109)

Once that person falls from heaven (svargalokā), he will be born a king. (110ab)

If someone offers (dadet) a white, red, yellow or black yak-tail fly-whisk having a golden handle, or [having] a silver, brazen or tin [handle], [he] will be honoured in the world of Rudra.

[When he has] fallen from the world of Rudra, he reaches (upāgataḥ) the world of Vāyu; [when he has] fallen from the world of Vāyu, he reaches the world of Agni; [and when he has] fallen from the world of Agni, he is born as a king on earth [and/or] a Brahmin, possessed of a kingdom, wise (vidvān) and profoundly learned. (112–113)

All this [sort of status] in this world comes about through the fruit of such merit. (114ab)

If someone offers a girdle and waist-cord on the head of the liṅga, [he] will be the lord of the earth bounded by the four seas. (114c–115b)

Someone who offers a crown, an ear-ring (kuṇḍalaṃ) and a multicoloured turban (citrapaṭṭam) [to the liṅga, that] giver of body ornaments will [also] enjoy the entire earth.

[If someone offers] a turban onto the [metal] covering [decorated] with a face (mukhamakośa) [of the liṅga], [he will] become a regional king; by offering multicoloured [turbans]
the fact that the offering of the outer covering to God that is put on the of the (Guy 2009:140) shows that the practice of offering 

From Bagchi, Bhaṭṭācāray and Guy we understand that there are plenty of examples of kośa or liṅga-kośa found in Champa and Kambuja inscriptions. The occurrence of尼 혹은의 비류판, Harsacarīta, Nepalese inscription and record of Vijayanagar King Kṛṣṇadevarāja’s gift to the presiding deity of Virupākṣa temple, Hampi (Guy 2009:140) shows that the practice of offering kośa to liṅga was in fact in current in India.

On the strength of these pieces of evidence we can say without doubt that there are two types of covering of the liṅga; with face(s) and without faces; mukhakośa in particular is an outer covering consisting of face(s) of god that is put on the liṅga for decorative purposes. Guy (2009:138) and Bagchi (1930:102) both observe the fact that the offering of the outer covering to liṅga is considered as the highest gift to the deity. Bagchi
he will partake of wonderful kinds of unrivalled enjoyments. (116b–117b)

If someone again and again offers gems, ornaments and adornments, he will obtain the indestructible, eternal and imperishable state of being a leader of Gaṇas. (117c–118b)

If one worships Śiva by offering a muktimaṇḍapa310 with devotion, there is no rebirth

(1930:102) further says, “the cult objects, installed during the performance of liṅga-pūjās were a major feature of Śaivite temple worship in Champa.”

310 This may be, as its name suggests, a pavilion that is somehow related with liberation. This appears here as an offering to the liṅga. We are not absolutely clear as to how it should be offered. Is the pavilion to be constructed over the liṅga? Or should the pavilion be constructed conventionally in the southern side of the temple as an offering to Śiva? The evidence of Śivadharmaśāstra (5:174c–175b) seems to suggest that it is something to be made/ offered over unto the liṅga:

śivasayopari yo dadyāt sarvaratnopaśobhitam ||5:174||
maṇḍapaṃ muktikāṃ śrīmān tasya puṇyaphalam śrūṇa |
śṛṅgāramāṇḍapadeva gāyanti vividhaiḥ svaraiḥ ||
sabhāsado devavaśā madhye śrījagadaṃbikā |
muktimaṇḍapamadhye tu mocayati aniśaṃ śivāḥ ||
jñānopadeśaṃ kurute tṛtīye nṛpa maṇḍape |
caturthamaṇḍape caiva jagadrakṣāvicintanam ||

The text (12:12:8–10b:) further states:

śṛṅgāramāṇḍapadeva gāyanti vividhaiḥ svaraiḥ ||
sabhāsado devavaśā madhye śrījagadaṃbikā |
muktimaṇḍapamadhye tu mocayati aniśaṃ śivāḥ ||
jñānopadeśaṃ kurute tṛtīye nṛpa maṇḍape |
caturthamaṇḍape caiva jagadrakṣāvicintanam ||

The text does not tell us where these pavilions are to be situated, only what are they meant for. It says that in the muktimaṇḍapa Śaiva people get liberation.

Bhasmaudālopaniṣat 2:228 states that in the southern side [of a temple in Kaśi], there is a place called the muktisthāna which is called muktimaṇḍapa where Śiva teaches the liberating mantra. Its description is as follows:

daksināyam disi muktisthānam ān muktimaṇḍapamāṇvamījitaṁ tatātra kagandhāśā pālpakāḥ sātyadhāḥ pāpāghatākāḥ 

tatra rṣayāḥ śāmbhavāḥ pāsudpātā mahāśaivā vināśatamāṁ śaivaṁ parihiṣṭaṁ jāuptas tārakāṃ sarapraśamāṁ modamāṁ 

tiṣṭhitām tatrākāri ratnavedikā tatrāhām āśīrvaṁ kāśyāṁ tyaktakunāpanāḥ chaitvāṁ ātīya svasyāṁ śaṁcīte saṃśvēya bhāsitā 

The text does not tell us where these pavilions are to be situated, only what are they meant for. It says that in the muktimaṇḍapa Śaiva people get liberation.

Śrīprāṇāsanahāti 23:192. This indicates that it is also known as a place in the late mediaeval time where pandits assemble, hold discussion over religious matter and make judgements. See O’Hanlon (2011:265–266). Note that there is a reference to a muktimaṇḍala in a tantric context in Mūlasūtra 4:1ff., and this should not be confused with the muktimaṇḍapa. The muktimaṇḍapa is a pavilion and the muktimaṇḍala is a diagram used in the performance of dīkṣā.
for him; he will become an excellent Gaṇa. (118c–119b)

If someone daily performs [the rite of] plastering [using] yellow pigment (rocanā) and saffron (kuṅkumam) on the top of the liṅga, he will become a Vidyādhara.

(119c–120b)

By besmearing [the liṅga] with camphor and agaru for twelve years, people in [this] world who are intently devoted to Śiva become Gaṇas, and by offering bracelets and arm-bands [for twelve years], they obtain [whatever] supremacy [is] desired by their minds (manomatam). (120c–121)

If someone offers gems […] to Śiva. (122ab)

[The gift of] even a scentless flower [to Śiva] is of the value of ten gold coins [in heaven?]; a garland is equivalent to one lakh [of gold coins]; if one covers the liṅga [with flowers, then the reward is] infinite. (122c–123b)

O best of Brahmins! I have taught the process [of worshipping the liṅga] with scentless flowers; listen also to the fruit of [worshipping the liṅga] with beautiful [flowers,] divinely fragrant and the like (divyagandhādyaiḥ). (123c–124b)

By offering one [fragrant] flower one will not be reborn in misfortune for eighty crores of kalpa: that is the fruit of worshipping the liṅga [with one flower]. (124c–125b)

This great fruit is taught when the liṅga is worshipped without [specific] desire; listen also to the fruit of worshipping the liṅga with a [specific] desire. (125c–126b)

Śaṃkara smells all of the four families of flowers: Agati Grandiflora (buka), oleander (karavīra), milkweed (arkasya) and thorn-apple (unmattakasya). (126c–127b)

[If one worships the liṅga] with Agati Grandiflora (buka), god bestows boons; [if one worships it] with oleander (karavīra), [god] bestows wealth; [if one worships it] with milkweed [god] pursues that which is beneficial [for the worshipper] (priyam anvicchan); and [if one worships] with thorn-apple (dhuttūrakeṇa), god bestows liberation. (127c–128b)

If someone worships the excellent liṅga by offering blue water lilies, he becomes a yogī. [If he worships the liṅga] with a lotus (padmam), however, [he obtains] a kingdom and [if he worships the liṅga] with white lotuses, he [becomes] an emperor (cakriṇaḥ). (128c–129b)
[Worshipping the liṅga] with the campaka flowers [one obtains] all kinds of enjoyments; [worshipping the liṅga] with puṃnāga and nāgakesara flowers, [he] obtains desired enjoyments; similarly (tathā) [worshipping the liṅga] with kesara garlands (kesaradāmakaiḥ)\(^{319}\) (129c–130b)

If someone worships the supreme god with solanum and agasti flowers (bhṛhatyāgasti-puspakaiḥ)\(^{320}\) [or] attentively with siddhaka?, [he] obtains mastery of Mantras.\(^{321}\) (130c–131b)

Whoever worships [Śiva] with fragrant flowers obtains all desired objects: (131cd)

[Worshipping the liṅga] with musk roses(?) (kubjakaiḥ) one obtains great benefit and vāruṇī\(^{322}\) [is said to be used for worshipping the liṅga] for good fortune. (132ab)

If someone is desirous for a daughter, he should worship the supreme god with Jasminum grandiflorum(?) (jattībhīḥ); he will obtain a beautiful (uttamām) daughter in six months: there is no doubt on this point. (132c–133b)

If someone worships the supreme god with mallikā flowers\(^{323}\) for the sake of knowledge, [he] obtains ultimate knowledge, which destroys the fear of worldly existence. (133c–134b)

In the case of the wish for a son, he should worship [the liṅga], after becoming purified, with kunda flowers; he will obtain many wealthy and long-lived sons.\(^{324}\) (134c–135b)

By worshipping [the liṅga] with kuśa flowers one obtains [good] health;\(^{325}\) union with beloved ones (priyasaṅgamam) [comes about from worshipping the liṅga] with aśoka [flowers]; [if one worships the liṅga] with karṇikāra flowers one obtains wealth; for the sake of subjugation [of others] the dronāuspikā [should be used for worshipping the liṅga]. (135c–136b)

One should daily (satatam) worship the liṅga with kadamba [flower], remaining firm in one’s observances (niyatavrataḥ) for the sake of controlling one’s enemies, one should give [a kadamba flower] daily (nityam eva). (136c–137b)

The diseases will be destroyed of one who worships [the liṅga] with Musta grass (ari-
One who is bound will be freed from bondage [by worshipping the liṅga] with the flower of Vitex Negundo (śinduvārasya).\textsuperscript{327} (138ab)

[Flowers of] Alangium (aṅkoṭakāḥ) and [any] others [flowers] that are known to be scentless and black—such flowers (tān puṣpān)\textsuperscript{328} one should offer (kalpayet) to the god of gods to destroy [one’s] enemies. (138c–139b)

Yellow flowers [are understood to be used to worship the liṅga] for the sake of nourishment (pustyarthe) and victory. If someone offers [them to the liṅga] daily, he will obtain all desired objects. (139c–140b)

One should use (prakalpayet) fragrant and water-born [flowers] for subjugation. Blue and red flowers always cause attraction.\textsuperscript{330} (140c–141b)

Wood-apple (bilva) is the bestower of all desired objects, [as well as] the remover of poverty; there is nothing higher than wood-apple (bilva) leaves, by which Śaṅkara is pleased. (141c–142b)

Damanaka\textsuperscript{331} [will be] for victory [for one] who worships with it; if someone worships the supreme god with it, he conquers all his enemies, if he worships the one who has the bull for his banner.\textsuperscript{332} [142c–143b]

[The offering of] maruva [bestows] all kinds of pleasures, and jambuta\textsuperscript{333} is a bestower of all desired objects. (143cd)

[One should use] Clerodendrum phlomoides (tilakāḥ) [to worship the liṅga] for obtaining wealth; and for obtaining cows [one should use] āṃkulī.\textsuperscript{334}

\textsuperscript{326}The reading is insecure here.

\textsuperscript{327}This whole line is only transmitted in the Śivadharmasaṅgraha; it is therefore possible that the line might not be exactly the same as it was in N. It is difficult to see how one can do this worship while being held captive.

\textsuperscript{328}tān puṣpān is an aśa masculine accusative plural for neuter accusative plural.

\textsuperscript{329}saugandhikādyā jalajāḥ is an aśa masculine plural used instead of the neuter plural, which can equally be translated as “water-born fragrant [flowers]”.

\textsuperscript{330}Ex conj. Note, however, that Śivadharmasaṅgraha (5:98) reads instead tāni vaśyakarāṇi tu. This seems inappropriate since we already have subjugation described immediately above.

\textsuperscript{331}The Śivadharmasaṅgraha (5:98) reads damanakam here and we have adopted this against the testimony of our manuscripts, which give madanakam, first on the grounds that the thorn-apple has already been mentioned and, secondly, that the name damanaka (“that which tames”) is more appropriate to our context here where victory over others is the subject. Accidental metathesis must have produced our reading. Pandanus Database of Plants (http://iu.ff.cuni.cz/pandanus/database, “consulted in March 2013”) gives the latin name of damana as Artemisia vulgaris L., and the English names as Indian wormwood, Fleabane, Mugwort. This database gives the Hindi names of it, Nāgdonā, Daunā, daunā; the Bengali name Nāgadānā; Tamil names, Mācipattiri, Makkippā, Tirunāmacceṭi. The botanical information as the database records it is as follows: An aromatic shrub, 1-2m. high, yellow or dark red small flowers, grows throughout India in hills up to 2400m elevation.

\textsuperscript{332}Note that 142c–143b contains meaningless repetition which the Śivadharmasaṅgraha (5:98) has tried to improve by altering 142cd thus: vijayārthe damanakam yojayen niyamasthitah.

\textsuperscript{333}We in fact expect jambukāḥ, but both N and Śivadharmasaṅgraha agree on this reading. Another interpretation might be to take jambutāḥ as an ablative of jambu, but that gives a loose construction with kāmadah.

\textsuperscript{334}Exceptionally N writes ā here with a hook attached beneath a which is normally used for u-mātrā. This feature is common in Licchavi inscriptions and still appears in early Nepalese manuscript such as the manuscripts \textsuperscript{a}
Tabernaemontana (tagaraḥ), [if someone uses it for worshipping the liṅga, is understood to be] a bestower of good fortune; kiṃkirāṭa\textsuperscript{335} bestows desired objects, good health and wealth;\textsuperscript{336} and panic-seed (priyaṅguḥ), [bestows anything] desired. (144a–145b)

[When one uses] Vatica robusta (sālaḥ) [for worshipping the liṅga, it] causes pleasure and [when he uses] Flame of the Forest (kimśukah) it increases [his] life-span.\textsuperscript{337} (145cd)

To obtain elephants, horses, and cattle, one should worship Hara with Wrightia antidysenterica (kuṭajena). (146ab)

Camphor and Damaka\textsuperscript{338} (karpūradamakau) are to be used [to worship the liṅga] for the destruction of enemies; [his] enemies will quickly be destroyed by worshiping the god of gods [in this manner]. (146c–147b)

 Śyāmā\textsuperscript{339} always bestows good health; so too does the China Rose Hibiscus (javāpuṣpaḥ).\textsuperscript{340} (147cd)

[It is taught that one should use] kerañjaka\textsuperscript{341} flowers to subjugate [others]: [someone who wants to subjugate others] should daily (nityam) worship the liṅga with [them]. (148ab)

Jasminum Auriculatum (yūthikā) is enjoined for worship of the supreme god for the purpose of causing dissension.\textsuperscript{342} (148cd)

[The flower of] Pandanus fascicularis (ketakī) is for destroying enemies. If someone is angry [and wishes to destroy his enemies], he should worship the liṅga with [ketakī flowers].\textsuperscript{343} (149ab)

O goddess! This vyāghra [flower] (Pongamia glabra) is proclaimed (prakīrtitaḥ) to be the bestower of all desired objects [when one uses it in worshipping the liṅga]; likewise of the Skandapurāṇa. Instead of āmkutī, the Śivadharmasāṅgraha (5:99) reads vaṃkulī, which is not recorded in our dictionaries. Does this āmkutī have to do with anakola / ankoṭa?

\textsuperscript{335}We find only one parallel for this word and that is in the Mañjuśriyamūlakalpa, on p. 679 of chapter fifty-five. It is possible that it is the same plant as kiṅkirāla, which Monier Williams identifies with varvūra ‘Acacia Arabica.’

\textsuperscript{336}Note that there is in fact no verb governing ārogyam and dhanam and we have supposed that they are to be understood as things bestowed by using kiṃkirāṭa.

\textsuperscript{337}We have understood āyurvarddhanaḥ as an āśa usage (m.c.) intended to mean the same as āyurvarddhakah. Note that the Śivadharmasāṅgraha (5:101) has rephrased the sentence to obviate this awkwardness and has instead: kimśukād āyur āpyāyt.

\textsuperscript{338}We find no name recorded for damaka in our dictionaries.

\textsuperscript{339}Monier Williams records various possible identifications (gundrā, priyaṅgu, sārivā) for this plant and we are not sure which to adopt. If Śyāmā is meant for śyāmaka or śyāmāka Pandanus Database of Plants gives its names as follows: Latin, Panicum sumatrense Roth; English, Little millet; Hindi, Sāvan, Kumku, Kuṭkī and Tamil, Cāmai.

\textsuperscript{340}Once again, we have an āśa masculine for neuter.

\textsuperscript{341}Note that kerañjaka is not recorded in our dictionaries; Śivadharmasāṅgraha 5:103 reads kuraṇṭaka instead, which Monier Williams records as meaning ‘yellow amaranth’ or ‘a yellow kind of Barleria’.

\textsuperscript{342}Note that 148cd is not quite smooth because of the locative parameśvare, literally: ‘with respect to the supreme god’. In Śivadharmasāṅgraha 5:104 the text has been rephrased to obviate the problem: vidveṣe yūthikā yogā devadeve maheśvare.

\textsuperscript{343}Note that 149ab has a clumsy structure; but in this case Śivadharmasāṅgraha has no variant.
Chapter One

jyotismati\textsuperscript{344} [when so used also] always bestows desired objects. (149c–150b)

One should worship god with vāsaka flowers: [by doing so one’s] strength (balam) and life-span (āyuḥ) will be increased. (150cd)

Jhanṭikā flowers\textsuperscript{345} always bestow happiness, so tathā [do] apsara\textsuperscript{346} and campaka (Michelia Campaka)\textsuperscript{347} [flowers when they are used for worshipping god]. (151ab)

Ḍimbākṣṭ\textsuperscript{348} as well as Asvakarna\textsuperscript{349} [are to be used for worshipping god] for the annihilation of diseases. (151cd)

Sesbania AEgyptiaca (Jayanti) is [to be used] for victory (jayakāmāya) and [also] white girikarnika,\textsuperscript{350} for [causing] hatred [among people] and driving them away (vidveṣoccāṭanārthāya) one should worship with Neem flowers (nimbuspatispa).\textsuperscript{351} (152)

Bhaṭi\textsuperscript{352} and also madayanti\textsuperscript{353} are taught [to be used to worship god] for the act of attraction; Ṛṣipuspa and Rudrajatā, annihilate misfortunes (nāśayeta upadravān).\textsuperscript{354} Similarly śaṇapuspī as well as kokilākṣā.\textsuperscript{355} (153a–154b)

\textsuperscript{344}We have found no identification for this plant; there is however a plant called jyotismati which may be a synonym for jyotsnākārī. Pandanamus Database records the Latin name for jyotismati (alternatively called pittatala), Celastrus paniculatus Willd; the English, climbing staff plant; the Tamil, Vāluḷuvai; Hindi, Mālkaṅgāṇī and Mālkunīkā.

\textsuperscript{345}Monier Williams does not record this word, but it is possible that it is a variant form of jhanṭikā, which one manuscript of the Śivādharmasaṅgraha transmits here (5:106), and which Monier Williams identifies as Barleria cristata, also known as the ‘Philippine violet’. It is also possible that jhanṭikā is simply a copying mistake for jhanṭikā.

\textsuperscript{346}Note that our dictionaries do not record the flower called apsara.

\textsuperscript{347}Note that apsraçampakam is an aśa samahāradvandva compound.

\textsuperscript{348}No plant of this name is known to me, and the form has been accepted on the authority of the Śivādharmasaṅgraha (5:107). Prof. Diwakar Acharya on semantic ground observes a possibility of it being corrupted from dithākṣṭ, although this form is also not recorded in lexicons.

\textsuperscript{349}Monier Williams identifies this as Vatica Robusta, which has already been referred to above under the name śāla (1:140).

\textsuperscript{350}Pandanamus Database gives aparajītī as a synonym of girikarnika. The database gives this plant’s Latin name as Clitoria ternatea L.; English, Clitoria, Butterfly pea; Tamil, Kaṇṭikkoṭi and Kirikkaṇji; Hindi, Aparājitī. Botanical information on the plant according to the Database is as follows: “a perennial twining herb with terete stems and branches, growing throughout India in hedges and thickets, leaves compound, imparipinnate, blue or white flowers, fruits nearly straight, flattened pods, sharply beaked, seeds 6 - 10, yellowish brown.”

\textsuperscript{351}The syntax here seems problematic: no pronoun answers the relative pronoun. Here the Śivādharmasaṅgraha (5:108) offers no improved version.

\textsuperscript{352}Note that our dictionaries do not record bhaṭī, but it is possible that it is a variant form of bhāṭī, which Monier Williams identifies as Colocyntha. Here the Śivādharmasaṅgraha (5:108) instead reads bhandī, which Monier Williams identifies as Rubia Manjista. I assume that the m after bhāṭī is intended as a hiatus-breaker; note that the Śivādharmasaṅgraha (5:108) has inserted a ca to deal with the problem.

\textsuperscript{353}According to Monier Williams, this is Arabian jasmine, in other words Jasminum sambac. Note that yā bhavet has no particular role in the sentence.

\textsuperscript{354}Here the Śivādharmasaṅgraha (5:109) has normalized the syntax of 153cd by reading īvaspuṣṭi ruduṛaṭi hanti sarvān upadravān.

\textsuperscript{355}śaṇapuspī is identified by Monier Williams as Crotolaria verrucosa. Note that kokilākṣā may be an aśa feminine for masculine (‘corrected’ in the text of Śivādharmasaṅgraha 5:109). This plant is also called kokilanayana, in defining which Monier Williams records the following possible identifications: Caapparis spinosa, Asteracantha...
All white [flowers are to be used to worship god] for peace (śāntyarthe) and all yellow [flowers are to be used to worship god] for nourishment (pauṣṭike). [154cd]

Blue and red flowers,\(^{356}\) when used in worship, are [respectively] for controlling and for attracting (vaśyākarṣane).\(^{357}\) In this way one may accomplish everything with these [flowers of various colours]. (155)

One should also offer (kalpayet) black flowers to the supreme god for malevolent acts. (156ab)

If someone daily offers (dadyāt) leaves, flowers, fruit, water, grass and milk (payāh) to Śaṅkara,\(^{358}\) he will not have a bad destiny (durgatim). (156c–157b)

That person, too, reaches the supreme goal (parāṃ gatim) of whose tree the leaves, flowers and fruits are offered to Śiva (mahadevāya). (157c–158b)

A milkweed (arka) is a hundred times better than oleander (karavīrāt); a wood-apple (bilva), in the same manner [is a hundred times better then an milkweed (arka)]; an Agati Grandiflora (buka) is a thousand times better then wood-apple (bilva); a thorn-apple [flower] (dhuttūrakah) is [yet a thousand] better than Agati Grandiflora (buka). Having thus worshipped the Lord of gods [with flowers], one should [next] also offer food. (158c–159)

By offering grains [as a] food-offering (annanaivedyadānena) one obtains imperishable happiness. Similarly by offering chewable foods (bhakṣadānāt) one approaches (anuprāptih) the realm of the gods (devalokam). (160)

The offerer of chewable food as offering (bhakṣya naïvedyadāyakaḥ) obtains well-being and prosperity (śivam aiśvaryam).\(^{359}\) (161ab)

If someone daily (sada) offers rice-pudding together with ghee [as] the principle food-offering (naivedyam) to Śambhu, he will quickly obtain the state of being a leader of Gaṇas; [if he offers them daily for] twelve years [he will obtain the state of being a leader of Gaṇas] together with his family.\(^{360}\) (161c–162b)

If someone makes [offerings] made out of dainty (khaṇḍakhādyakṛtam),\(^{361}\) he will obtain an excellent destiny (gatim).\(^{362}\) (162cd)

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Note the use of aiśa masculine plurals for neuter plurals.

Ex conj. We assume that the transmitted m was a hiatus-breaker inserted in the course of transmission, but it may in fact have been authorial. The Śivadharmasaṅgraha (5:110) appears to have rearranged the text here for clarity, but in doing so it has modified slightly the correspondences: there (5:110) red flowers are for attracting and dark flowers are for malevolent rites (abhicāra). The categories of vaśya and ākarṣaṇa are therefore not there distinguished, and the following half-line of our text is dropped.

Here, as in many other places in this work, the locative is used as a dative. The Śivadharmasaṅgraha (5:111), however, has refined the text by reading śambhave instead of śaṅkare.

Ex conj. This conjecture is a tentative one.

Note that the Śivadharmasaṅgraha (5:122) reads dvādaśāthaśdāt instead of dvādaśāthaśdam. It appears to be intended as a clarificatory improvement.

Perhaps the expression refers to lumps of raw sugar cane (khaṇḍa) offered as a dainty snack. We are unsure of how to take kṛtān at the end of the compound (or -kṛtān in the reading of Śivadharmasaṅgraha 5:124).

The Śivadharmasaṅgraha (5:124) has made the text smoother by reading dattvā instead of dadyāt.
By offering chewable and unchewable foods (bhakṣyaḥbhokṣyāṇi)\textsuperscript{363} one may indeed (vai) obtain all desired objects; by offering rice-gruel (yavāgūn), porridge (krṣarām)\textsuperscript{364} and cakes (pūpān), one partakes of happiness (sukhābhāg bhavet). (163)

Having offered [to god] rice-gruel (maṇḍakān), susumālān,\textsuperscript{365} pastries and sweets (śaṣkulaṁmodakān),\textsuperscript{366} [and] other fruits and roots, and whatever is lickable or suckable, one obtains all kinds of pleasures. [He will obtain] infinite pleasures if [he offers] a song and music (gītāvādite). (164a–165b)

This is the fruit of [offering these things] once; [now] hear from me [the fruit] of playing the lute\textsuperscript{367} [in front of god]. (165cd)

If he plays (kṛtvā)\textsuperscript{368} [in front of god], the lute player (tantraśādyasya vādakah) attains the state of being a Gaṇa. (166ab)

If someone makes (kurvāṇah) huḍuk sounds (huḍukkārasa)\textsuperscript{369} dances, makes music with [his] mouth and laughs loudly (mukhāvadyasyāṭṭhāsasayoh)\textsuperscript{370} [as an offering to god]

363Our text records four divisions of food: bhakṣya, bhοjya, lehya and coṣya. The last two are recorded in the following verse, 160. The Śivadharmsaṅgraha (5:124–26) also mentions this division of food. For the same division, cf. also Skandapurāṇa 162:45, Rāmāyana 2:85:17 etc. Madhusūdana Sarasvati on the commentary of Bhagavadvītā 15:14 defines the four divisions of food as follows: prāmabh bhūktaṁ annam catuvādyam bhaṣaṁ bhοjyaṁ lehyaṁ coṣyaṁ ceti | tatra yad dantair avakhāḍyavakhāḍya bhaṣayate apūpādi tad bhaṣyaṁ careyaṁ iti coṣya | yat tu jihvāya vilodya niṣpīḍya śīpāṇdanādā tad bhοjyaṁ | yat tu jihvāyaṁ nīṣpīḍya rasāsvādena niṣpīḍya kiṃca draṇābhūtṛguḍarasṭākṣṭākṣṇyādā tal lehyaṁ | yat tu dantair niṣpīḍya rasāsvādena niṣpīḍya tyajyāte yat śaṣkulaṁcoṣyaṁ iti coṣyaṁ. Cf. also the commentary of Nīlakaṇṭha, Śrīdhara on the same verse of Pāñcārthabhāṣya p. 24, etc.
364This verse echoes Pāñcārthabhāṣya 18:386–387 which gives an example of five divisions of food as follows: bhakṣyāṇy aprūpāṇaṁ bhοjyaṁ ca phalāni ca | lehyaṁ madhupūpāṇi coṣyāṇy āmrādikāy api | peyaṁ kṣāraṇaṁ anupūdāṇi-vițāni ca. Cf. also Jayasimhakalpadruma p. 51.
365Rājanighaṇṭu 20:72 mentions eight kinds of food as follows: bhοjyaṁ peyaṁ tathā coṣyaṁ lehyaṁ kādaṁ ca carvaṇam | niṣpīṭaṁ caiva bhakṣyaṁ saṇḍ annam astuvādiṁ smṛtaṁ. Besides all these divisions, we most commonly find two divisions of food, bhakṣya and bhοjya, often mentioned in the Mahābhārata, Rāmāyana, Purāṇas, and in Tantras etc.
366We take this to be an accusative plural. Monier-Williams defines it as ‘a dish consisting of sesamum and grain’.
367It is clear from the context that susumāla is a kind of food, but we don’t know what it is exactly. Note that our dictionaries do not record the word. Or it might be a corruption of something else.
368I assume this to be an aīśa compound, the first member of which would normally be śaṣkula (cf. the form of the word Devyāmata).
369We have understood tantraśādyasya to mean tantritoṣādyasya.
370We have understood kṛtvā to mean vaḍaṁ kṛtvā.
three times a day, he will become an excellent Gaṇa. (166c–167b)

Those who always remember the oddly-eyed (virūpākṣa) once, twice or three times [a day], they are to be known as lords of Gaṇas. (167c–168b)

Pilgrimage to sixty thousand sites or [even] sixty crore [sites] will not be worth even one-sixteenth part of worshipping the liṅga once. (168c–169b)

If someone who is ignorant [of the rules] and has not received Śaiva initiation (śivadīkṣā-vivarjitaḥ) worships [the liṅga] in this fashion (evam), for him these fruits have been taught (uddiṣṭam); in the case of an initiate, [the same worship bestows] liberation (apavargāya).371 (169cdef)

O Brahmins! This is what I heard from Hara, who was telling the goddess, and I have recounted it to you, the truth that the Lord has taught.372 (170)

[1.2 The Liṅgodbhava myth]

The sages spoke:

What is the significance (māhātmya) of the liṅga here, which you have highly extolled

is played by hands”; Nayasūtra 2:41 makes it clear that there is a such a division:

\[
\begin{align*}
\text{tantrīvādyavicīrṇi} & \text{ karavādyāni} \; \text{yāni ca} \; \\
\text{mukhavādyāni} & \text{ramyāni} \; \text{kāṣṭhāyuktāni} \; \text{caiva hi} \; 41
\end{align*}
\]

According to Kṣemarāja, referring to the commentary on Svacchandatantra 2:182, mukhavādyā is a synonym of huddūṅkāra: bhaktivaivasyonmiṣannādāmarśamayo dhvanir mukhavādyāparaparyāgo huddūṅkāroḥ; this does not however mean that mukhavādyā should always be taken to mean huddūṅkāra. Śivadharmasangraha 5:129: huddūṅkādikāṃ nityāṃ mukhavādyāṭṭahāsatām | trikālaḥ caiva karvāṇāḥ sa bhaved uttama gaṇāḥ. ‘He who does huddūṅkāra, dance, mouth-music (mukhavādyā) and loud laughter three times a day will attain the state of Gaṇa’. Here mukhavādyā is definitely different from huddūṅkāra. Cf. also Nāradapurāṇa uttarakhaṇḍa 49:14 huddūṅkāranamakṣārair | nṛtyagītais tathaiva ca | mukhavādyair anekaiś ca stoṭramantrais tathaiva ca |. Tīrthavivecanakāṇḍa 8th part, p. 82 kśreṇa mādhunā caiva toyena saha sarpiṣṭā | tarpāṇi param līṃgam arcayanti devaṃ śubham | huḍḍuṅkāranamaskārair | nṛtyagītais tathaiva ca | mukhavādyair anekaiś ca stoṭramantrais tathaiva ca |.

There are some occurrences of mukhavādyā which can be interpreted in either way, since there are no commentaries that would help us to understand precisely. Cf. Śivadharmasāstra 9:42–43 bhūmidānasya yat puṇyaṃ kanyādānasya yat phalam | mukhavādyena tat puṇyaṃ ubhayaṃ labhate naraḥ | tad eva puṇyaṃ gītasya nṛtyasya ca viśeṣataḥ | tad eva jayaśabdasya tad eva tālakadhvaneḥ | where mukhavādyā is given more importance even than an offering of land or of a virgin girl; Kriyākālaguṇottara quoted in the Netratantra vol. 2, p. 157 deṣaghrāḥtīsya etad bhavati lākṣaṇam | gāyate nṛtyate hrṣjo mukhavādyāṃ karoti ca |, Tīrthavivecanakāṇḍa 8th part p. 64 gandhādīptiparamaśakārair mukhavādyaiś ca sarvaśāḥ | yo mām arcayate tatra līṃgaṃ tasyāmy aham sadā | Bisschop & Griffiths (2007:34, fn. 155) mention that in Carakasamhitā, Cikitsāsthāna 9:20 mukhavādyā is included among the characteristics of one who is possessed by a Gandharva.

371 The Śivadharmasangraha (5:133) makes the syntax smoother by reading tasyaṃ phalam uddiṣṭaṃ nirvāṇaṃ dīkṣitaṃ tu.

372 The remainder of the text has a different character, and it is possible that it was added at a later stage.
Tell [us] the fruit if someone makes [one]. [And also tell us the fruit] if someone makes [one] every day. (171)

Nandikeśvara spoke:

There was (bhavet) a dispute which (yat) took place (pūrvavṛttam) between Brahmā and Viṣṇu [in which each claimed]: « I am the Cause [of all] ». Fiery energy rose up in the water. (172)

In the midst of the fiery energy there stood a liṅga of the size of the thumb’s [topmost] joint (parvāṅgaṭhaḥpramāṇatāḥ). Both of them were astonished at this (tatra). What is this wonder that has happened? (173)

Then they both started watching the liṅga grow, thinking “it is a wonder”, they both went up and down: Viṣṇu went down from there (tataḥ) and Brahmā went up from there. And not finding (pāśyantau) the end of it, both of them became weary. (174–175)

And then having returned back again, [both of them] praised Hara with a hymn. (176ab)

Then, the supreme god, being pleased, in order to bestow boons on both of them (varan dattvā ubhāvapi) took the form of a man standing [before them] (puruṣarūpī sthito bhūtvā) and said: « I will give whatever you desire. » (176c–177b) Brahmā said (va-

\[373\]It is possible that the scribe of N in fact intended to write the more conventional word abhivarṇitam, in which case we might translate simply ‘which you have described’. But given that Śivadharmasaṅgraha 5:135 (kim liṅgasya hi mahātmam tvayā yad iti varṇitam) has modified the text here, it is perhaps more likely that a slightly odd usage in the Niśvāsamukha lay before the redactor.

\[374\]The Sanskrit is elliptical here and some other understanding of the scenario could be imagined.

\[375\]We have understood bhavet to mean abhavat. Here starts the Lingodbhava myth, for details see Kafle, 2013.

\[376\]This hanging relative pronoun is particularly problematic in this awkward sentence. Note that the Śivadharmasaṅgraha (5:136) has rephrased this introduction to the story to make it clearer.

\[377\]We suppose that kāraṇakartā is so intended, rather than a tatpurusa or dvandva.

\[378\]Once again, the Śivadharmasaṅgraha (5:137) has tightened up the phrasing here, in this case by replacing it with a bahuvrīhi.

\[379\]Tuṣṭuve is an aiśa use of the ātmanepada perfect third person singular instead of the required dual. Note that the Śivadharmasaṅgraha (5:140) has corrected this as required.

\[380\]The word order suggests, as we have translated it, that dattvā (or perhaps dattvai before sandhi) may be intended as an infinitive. In that case, we could either have an aiśa hiatus within a pāda, with dattvā irregularly used as an infinitive, or a regular sandhi reduction of dattvai, in an archaic use of a Vedic infinitive. The syntax of the whole sentence is in any case clumsy and once again the Śivadharmasaṅgraha (5:140) has rephrased it to “improve” the text.

\[381\]The Śivadharmasaṅgraha (5:141) alters the wording of our text (svarūpaṁ divyam āsthaḥya sarvaloka-namaskṛtam) to develop Śiva’s anthropomorphism. Chapter 81 of the Brahmayāmala records the theomorphic form of Śiva, whereas the myth found in chapter 3 of the Śivadharmashastra mentions neither Śiva’s theomorphic form nor his anthropomorphic one. Phyllis Granoff (2006), in her article Śiva and his Gaṇas: Techniques of Narrative distancing in Purāṇic Stories ingeniously shows that in early versions of certain Śaiva myths Śiva is not directly involved in the action; he employs instead one of his gaṇas or of his weapons to do his work for him. But in the later version of the same story Śiva is involved in the main action. We may observe the
dati): « O you of excellent observances! You yourself be [my] son ». 383
   « So be it, » replied god. 384
   But you will not be worshipped, 385 since (yasmād dhi), O twice born, the boon you desire is inappropriate (anānurūpam). 386 (177c–178)
   O Viṣṇu! I certainly will bestow a boon that you desire, tell me! For (hi) my speech is not false. Ask me (vudāsya me) now whatever you desire. (179)

Viṣṇu asked:
   O god! If you are pleased and want to give me a boon, I will be your devotee and favourite to you (tvatpriyaḥ). 387 there is no doubt on this point. (180)

Īśvara replied:
   So be it! May good be with you! All the creatures belong to Rudra and Nārāyaṇa (rudranārāyaṇī prajā). 388 There is no difference between the two of them, between Keśava and Hara. (181)
   For (hi), this very liṅga 389 was installed by Brahmā and Viṣṇu, 390 together with the gods including Indra, the Asuras, Yakṣas, Urāgas, Rākṣasas, Siddhas, Vidyādharas, Bhūtas, Apsaras, Urāgas, 391 Pisācas, Grahas, Nakṣatras and the best of the sages (munisattamaiḥ). (182–183)
   Having worshipped the boon-bestowing god and obtained [their desired] boons, they were delighted. 'I have taught (uktah) 392 that the liṅga bestows all desired wishes, O stain-
less ones! ' (184)

same kind of development in the case of the Liṅgodbhava myth. I have argued (Kafle, 2013) that the myth found in the Śivadharmaśāstra may be the earliest since it preserves the primitive idea peculiar to early Śaiva myths. Since our text mentions the anthropomorphic form of Śiva, its version of the myth is one step further developed from the one found in the Śivadharmaśāstra.

383 For Brahmā's desire to have Śiva as his son see Skandapurāṇa 4:5.
384 Ex conj. Niśvāsamukha 1:178ab is close to the reading of Śivadharmasaṅgraha (5:144), the portion evama being alone visible in the manuscript N. We have conjectured evam astv abravīd devaḥ, thus following Śiva-
dharmasaṅgraha as closely as possible.
385 Does this perhaps refer to the paucity of temples dedicated to Brahmā?
386 We assume that the second syllable is lengthened to obviate a metrical fault (the second and third syllable of a pāda cannot both be short).
387 Of course this could equally mean “fond of you”.
388 The same idea is presented in a different context in Vāyupurāṇa 20:21 and Kūrmapurāṇa 1:14:90.
389 Note that the masculine pronoun eṣa is used in apposition here with a neuter noun. It is not made quite clear why the fact that this liṅga is established by Brahmā and Viṣṇu should be connected with there being creatures belonging to Hara and Keśava.
390 brahmaviṣṇunā is an aśa samāhāradvandva compound (m.c).
391 One or the other of these uragas is only to pad out the metre.
392 Once again, a masculine is put in apposition with a neuter noun. The Śivadharmasaṅgraha (5:155) has dealt with the problem here by treating liṅga in every respect as a masculine noun.
393 This plural vocative suggested by the Śivadharmasaṅgraha (5:155) seems to be right, since, here it is Nandikeśvara speaking to sages, not Śiva to Devī.
With minds frightened by the pain of the ocean that is worldly existence, Brahmā, Viṣṇu, Mahendra, snakes, the sages and Yakṣas, together with Vidyādharas [are] devoted to worshipping the liṅga. Desirous of boons, they worship [the liṅga] daily (aharahaḥ),394 joining their hands together and raising them to [their] foreheads. How is prosperity possible for those mortals who do not worship (namanti) the unborn [god] in this form (idṛśam)? (185)

Thus is the first chapter, about worldly duty/religion in the Niśvāsamukhatattvasamhitā. verses 187.

394Note that our text reads raḥarahaḥ instead of aharahaḥ to avoid hiatus with the previous word.
CHAPTER II

[1.3 Temporary liṅgas]

Sages asked:
What is the fruit of making a liṅga? [What is the fruit of] installing it? And what is the fruit that accrues to someone who makes one every day?395 (1)

Nandi replied: Those children who make a liṅga with dust while playing will definitely obtain an unrivalled kingdom without enemies.396 (2)

If someone daily makes a liṅga, without knowing this [relevant] rule,397 relying [just] on devotion, listen also to the fruit [that accrues] to him. (3)

Having made [any liṅga without knowing the precise rule], if someone worships Śiva, [he will obtain] wealth, [various] enjoyments and sovereignty; a worshipper of the liṅga always enjoys great fortune. (4)

If one worships a thousand of them, one should know (vidyāt) that he will not see hell (nirayam);398 having enjoyed [various] irreproachable enjoyments he will obtain the world of Rudra. (5)

If someone makes [and worships a liṅga] one hundred thousand times, [the liṅga] will become aflame for him one [time(?)]; having seen [that] flaming liṅga, he [becomes] an accomplished one (siddhah), [and being an accomplished one, he] obtains the state of god. (6)

[Worshipping the liṅga] one million times, he will obtain the state of being Indra; [worshipping the liṅga] two million times (viṃśabhiḥ)399 it is [to be] understood that he will obtain the state of Brahma; worshipping [the liṅga] three million times400 [he will attain] the

395 Note that the syntax is irregular: no correlative pronoun picks up the yat of the first half-line.
396 This very closely is paralleled by Śivadharmaśāstra 3.77c–78b. For this see our discussion in the introduction p. 55.
397 The words vidhim etat ‘this rule’ expect some rule to have been mentioned in the text, but do not have any rules mentioned so far. Thus this may have happened due to borrowing. It could be the case that the rule may have been mentioned the source of the Nīrāvasamukha in the preceding passage which has not been borrowed and the incautious borrowing gave rise to this accwordness in our text. Note that the Śivadharmasaṅgraha has entirely rephrased this half-line to avoid these awkwardnesses. The syntax is irregular here: an instrumental participle agreeing with the nominative subject and a neuter pronoun agreeing with a masculine accusative noun.
398 Among the hells (naraka) listed in this chapter, the śilāvarṣa is not known from any other source, except the Śivadharmasaṅgraha. The medahrada is also not found anywhere else, if mahāhrada of the Śivadharmottara is not a corruption for it.
399 viṃśabhiḥ is an aīśa shortening for viṃśatibhiḥ.
400 triṃśabhiḥ is an aīśa shortening for triṃśadbhiḥ.
state of Viṣṇu and [worshipping the liṅga] four million times,⁴⁰¹ he will attain the state of Rudra. (7)

Having cleansed [the ground] with the five products of the cow, one should make a liṅga of clay⁴⁰² if someone makes a liṅga of cooked rice (anna), he will obtain desired fruits. (8)

Having worshipped a liṅga made of jaggery, one obtains the greatest prosperity; one will be the master of a hundred virgins and the ruler of all vassal kingdoms. (9)

And [if a] woman [makes a liṅga out of jaggery and worships it], she, being above all [women⁴⁰³ and always] surrounded by thousands (sahasreṇa) of women on all sides, will obtain incomparable good fortune. (10)

If a man or a woman (naranārī va)⁴⁰⁴ worships a liṅga of jaggery daily (nityaśaḥ), they will rejoice in children and grandchildren; they will also enjoy happiness greatly (atyan-tam). (11)

If someone daily worships a liṅga having made [it] of refined sugar (sita), he will obtain all desired objects within six months; there is no doubt on this point. (12)

[If someone worships] a liṅga made of unclarified butter, he will obtain [any] desired fruit;⁴⁰⁵ [by worshipping it] for six months with his self controlled,⁴⁰⁶ goes to the world of Śiva. (13)

If someone daily makes and worships a liṅga made of leaves, he will obtain great power and always enjoy [it] remaining in good health.⁴⁰⁷ (14)

One obtains sovereignty on earth by worshipping a liṅga made of flowers; without rival one enjoys [sovereignty] and gives [it to others as well?]. (15)

If someone worships a liṅga [made of] salt, he will obtain the greatest fortune; and if he [worships it] daily, he will obtain eternal and unbroken lordship. (16)

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⁴⁰¹ We have guessed that caturguṇaiḥ is intended to mean “multiplied by forty” even though it properly means “multiplied by four”.

⁴⁰² We understand this causative kārayet in the sense of karoti. The statement of Verse 8ab remains incomplete. To be precise, the reward of the recommended act remains untold. Even the Śivadharmasaṅgraha retains this problem as it is.

⁴⁰³ Although we have not adopted W’s sarvaṣām, we assume that sarveṣām was intended as a feminine genitive plural.

⁴⁰⁴ naranārī va may be taken as an aśa dvandva compound followed by va connecting its elements or, alternatively, nara may be taken as a uninflected nominative singular for metrical reasons.

⁴⁰⁵ Note a hiatus within a pāda. The Śivadharmasaṅgraha (6:13) has added semantically meaningless ca, that is it reads cepsitam instead of ıpsitam to obviate the problem.

⁴⁰⁶ We have accepted the reading of K and Śivadharmasaṅgraha against the reading of the original manuscript N and apograph W, yuktiyātmā. A similar situation appears in the Nāyāsūtra (4:80): dhīyate yas tu yuktiyātmā māsamekam sugantritah | prakṛta jāgata siddhir dvīmāsena tu puuruṣa || Here too, the old manuscript N and apograph W read muktyātmā, which does not fit in the context, and other sources read yuktiyātmā, which is fitting. It is also noteworthy that in the Niśvāsa-corpus the expression yuktiyātmā appears frequently, but muktyātmā is found nowhere except in these two cases.

⁴⁰⁷ An aśa form for niruk, treated as an a-stem. This is a reoccurring phenomenon, see for example, 2:91 and 3:89.
If someone makes[^408] [and worships] earthen liṅgas made from a mould (saccakena[^409]) a thousand times, he will certainly (hi) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gana, and by worshipping [it] one hundred thousand times, he will obtain (gacchati) union with Śiva in his own body (svaśarīreṇa) and will never come back [to worldly existence] again. (17–18)

Having worshipped these [liṅgas], gods together with demons and men [become] endowed with all their desires and [they become] freed from pleasure and pain. By the grace of god they play with [the eight yogic powers, namely] anīman (the supernatural capability to become minute) and so forth.[^410] (19a–20b)

[1.4 Donations]

Those who make a Śiva temple furnished with marked bricks[^411] will dwell in heaven until (yāvat... tāvat) fourteen Indras [finish their term of office].[^412] (20c–21b)

[Having] made [liṅgas] of gems, precious stones, corals, crystals, emeralds[^413] glass, gold, sliver, copper, bell-metal, brass, iron, lead and tin, and having then (punaś ca) worshipped them, after enjoying pleasures one will attain union with Śiva (śivaṃ vrajet).[^414] (21c–23b)

There is no rebirth for him who installs the liṅga on earth; but, if he installs [it] in the middle of a temple, he [becomes equal to] Śiva: there is no doubt on this point. (23c–24b)

He who plants ten mango trees will never see dreadful hells; if someone creates a garden, he will enjoy [everything] in heaven as Indra does. (24c–25b)

[^408]: Causative is meant for simplex.

[^409]: Profs. Harunaga Isaacson and Diwakar Acharya point out to us that saccaka is meant for saṅcaka ‘a mound’. We feel no necessity for an emendation from saccaka to saṅcaka since this orthography appears, apart from our text, in the Śivadharmasaṅgraha (6:17) and in Adikarmapradīpa (e-text provided by Prof. Isaacson), where the word appears three times.

[^410]: The Śivadharmasaṅgraha (6:40) reads prakrīḍaṃty aṇimādibhiḥ instead of krīḍante aṇimādibhiḥ to obviate an aiśa use of the ātmanepada and aiśa hiatus within a pāda.

[^411]: From the context it appears to us that aṣṭeṣṭaka means ‘marked bricks’, but we are not sure what the bricks were marked with: Śiva’s names, a liṅga, or other emblems of Śiva. A statement parallel to this is found in the Śivadharmaśāstra (4:25):

\[
aṣṭeṣṭakāsāmyuktam yaḥ prakuryaḥ chivālayam | \vividhāya pāpasamghāśaṁ so ‘pi gacchec chivālayam |
\]

• aṣṭeṣṭakāsāmyuktam I BC; aṣṭoṣṭa kālamāyuktaṃ E

[^412]: This must refers to the time of fourteen Manvantaras, each ruled by one Indra.

[^413]: Inflected nominative singular sphaṭir meant for a prātipadika, meaning sphaṭika.

[^414]: Note that 22ab is restored from the Śivadharmasaṅgraha (6:42). We assume that this reading is plausible since N reads kācahema … tāmrakāsyāni …, but K and W has no text transcribed at all.
Those people who plant (kurvanti) trees, such as the fig-tree and others, on a road, they will reach to the house of Yama (yamasādanam) accompanied by cool shadows. For those there will not be [those] dreadful [possible] sorrows of the world of Yama. This is the virtuous act of planting trees [on the way, which] I have told to you (te). (25c–27b)

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. (27c–28b)

If someone worships [whomsoever among] Brahmā, Skanda, Rudrāṇa, Gaṇeṣa, the mothers (mātaram), sun, fire, Indra (śatakratum), the Yakṣas, Vāyu, Dharma or Varuna (jaleśvaram) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity]. (28c–30b)

If someone makes a bridge (sankramam) on a way which is hard to cross (asāṅkramapathe), he will go comfortably [down] the path of Yama (dharmarājapathe). He will cross (santaret) by a bridge the river Vaitaraṇī, with its steaming water (uṣṇatoyām), loudly roaring and difficult to traverse because of its deep eddies. (30c–32b)

If someone makes a causeway (setubandham) on a terrible muddy path, he will go easily to the city of Yama (dharmarājapure), which is so difficult to attain. (32c–33b)

One who makes the path of a water-channel to flow freely (nālīmārgaprayāyinaḥ) passes through the terrible hells, [namely] Paṅkalepa and that of Taptatrapu and Taptajatu (taptatrapujatuś ca yah). (33c-34b)

If someone makes a hut [for an ascetic], an abode (āvasathasya), or a pavilion (maṇḍapasya), after first going [for judgement] to the city of Yama (dharmarājapuraṅ gatvā), [there will be a] golden house [for him] in heaven; there will be no fear of him [falling

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414 We have understood vṛkṣāṃ as an accusative plural, as in other cases we find the ending āṃ for ān. Note that Śivadharmasaṅgraha (6:46) has corrected it to vṛkṣān.

415 The Śivadharmasaṅgraha (6:46) reads na te yānti, which might at first glance appear smoother but in fact makes little sense, since it is then impossible to construe chāyābhiḥ śītalābhiś ca with their action, since that action does not take place.

416 Dative singular te remains for plural vaḥ.

417 Note an irregular elision of the final t of the optative.

418 We understand mātaram as categorical singular and take it to mean any of the seven or eight mothers. The seven mothers in general are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī/Yāmī, Vārāhī, Ain-drī/Indrāṇi/Māhendrī, Cāmuṇḍā; an eighth, added later, is most commonly Mahālakṣmī. For further details, see Hatley 2007: specifically pp. 33, 44 and 67.

419 As in the case of mātaram, we take yaksam as categorical singular. It is possible, however, that Kubera is meant, cf. the translation of verse 3:70ff. below.

420 The letter m preceding this adjective is presumably intended as a hiatus-breaker.

421 Note the unnecessary use of two pronouns. The Śivadharmasaṅgraha (6:53) has rephrased 33ab, reading dharmarājapure mārga durgame sa sukham vrajet; 'he will go at ease on the way [which is] difficult to cross (durgame) to the city of Yama (dharmarājapure).’ In the Śivadharmasaṅgraha’s reading sentence structure is improved and non-standered sandhi is avoided.

422 We suppose that this is the sense (cf. Śivadharmasaṅgraha 6:54), and we suppose that it may be arrived at by taking prayātinah as a nominative singular and as having causative sense.

423 This can be interpreted as genitive singular or, alternatively, as nominative plural of singular. See nālīmārgaprayātinah in 2:34b.
I have told you all the fruit of [making] a hut, an abode or a pavilion; now listen to the fruit of giving donations (dānasya). (36)

Whoever is a donator of food (annadātā yo hi), that man (asau narah) will not have a bad rebirth (durgatim): he will obtain the world of Brahmā (brahmalokagato bhavet) [and will enjoy] imperishable pleasure. There is no possibility of his being [re]born in the mortal world until Brahmā [himself] is destroyed (naśyati). (37a–38b)

If someone gives a place for supplying water to thirst-afflicted passers-by (pathike jane) in the hot season (grīṣme), his thirst will be quenched in the house of the dead (preta-bhavane); devoid of thirst and [every possible] pair of extremes [such as hot and cold, pleasure and pain and so forth]. (38c–39b)

If someone offers sesame and water (tilodakān) to the gods and ancestors (devān pitṛṃ samuddiśya), [his] ancestors will be satisfied [and] they will be freed (varjitāḥ) from the three [following] hells: these men will not sink (nimajjanti) in [the hells that are] the pond[s] Pāya, Asṛk and Meda. (Thus) his ancestors will be liberated by the fruit of offering sesame and water (tilodakaphalena). (39c–41b)

If someone gives the skin of a black buck filled with sesame seeds, having hooves decorated with silver, horns [decorated] with gold, its body dressed with cloths (sacailāṅgam) and having a brazen milk-pail (kānsadoham), this giver of a cow of sesame seeds, will obtain indestructible worlds. And when that person falls [from those worlds] at the end of the Yuga (yugānte), he will be born in a respectable family (vipule kule). (41c-43b)

People who, devoted to their ancestors, regularly (nityam) perform śrāddha [rites], their ancestors as well as (ca) they [themselves] will certainly be content in the house of Yama (yamālaye), and the hell [called] Kumbhīpāka will not be for them; moreover (ca), those

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425 We find no record of śilāvarṣa as a hell except in our text and the Śivadharmasaṅgraha.

426 The Śivadharmasaṅgraha (6:57) has tried to make the sentence smoother by replacing bhavet (which seems uncomfortably like a non-Sanskritic auxiliary verb) with narah.

427 Note that 38c–39b is anacoluthic: we start with a singular subject and finish with a plural one.

428 Note that the Śivadharmasaṅgraha (6:65) reads tilodakam.

429 Even though it may seem strange that sesame and water would be offered to gods as well, we have taken it in this sense on the strength of the parallel expression devān pitṛṃ samuddiśya or pitṛṃ devān samuddiśya in 2:52c and 2:53a, where the gods and ancestors clearly form two separate groups.

430 These three hells appear together again in Niśvāsamukha 4:102 and in a slightly modified form in Gaha-sūtra 4:38–39.

431 Literally: “whose milk-pail is of bronze”. kānsa- should perhaps be emended to kāṃsya-, but cf. 2:58 below. This qualification (elsewhere expressed by adjectives such as sakāṃsyapātra) is standard in gifts of cows to Brahmins, such as that described in Yājñavalkyaṁśṛtī 1:204ff.

432 For references to other passages mentioning the gift of a “sesame-seed cow” (tiladhenu) made by filling a black-buck-skin with sesame seeds, see Kane’s History of Dharmaśāstra, Vol. II, Part 2, pp. 880f. Cf. also Śiṣṭopaniṣat 6:70.

433 Note that our adopted text actually has sa ca trpto yamālaye, which is anacoluthic, but it is conceivable that the singular is “wrongly” used here in order to obviate a possible confusion: if he had said te ca trptāḥ, a reader might have supposed that the ancestors were again being referred to.

434 We take tasya to refer to the ancestors as well as the agent of the rite.
people who perform the [rites] of śrāddha (śrāddhakārayitā)\textsuperscript{435} will go to the world of the ancestors. (43c–45b)

For one who daily (nityam) offers a lamp to gods and ancestors there will not be the hells [called] Tāmisra and Andhatāmisra.\textsuperscript{436} His eyes will become bright and [his] power of sight will [never be] destroyed. (45c–46)

If somebody donates a virtuous [cow with] hoofs decorated with silver, horns [decorated] with gold, [with] a copper milk-pail (kāṃsyadohanī), neck decorated with cloths again and again, his abode (vāsaḥ) will be either in the world of cows or in heaven. A cow donator lives (vasate) free from all [possible] pair of opposites (saradvandvavinirmuktah).

(47–48)

If someone gives a calving cow, which has two beautiful faces (vaktrōbhayasussvasthitām),\textsuperscript{437} this [bears the same] fruit as giving land, [and this cow donator] will go to heaven.\textsuperscript{438} (49)

If someone gives bulls (anāḍvāhāni)\textsuperscript{439} regularly (nityaśaḥ) to the best of the twice born (dvijottame), by the fruit of that merit [he] will be honoured in heaven (svargaloke). (50)

If someone even with great sins (bahupātakikaḥ)\textsuperscript{440} offers a golden haired goat daily (nityaśaḥ), he will obtain the world of fire (agnilokam).\textsuperscript{441} (51)

If someone gives a white, red, yellow or a black woollen garment [to a Brahmin]\textsuperscript{442} in the name of the gods or [his] ancestors, he will go to the world of the moon. (52)

If someone gives a buffalo to a Brahmin\textsuperscript{443} in the name of the gods or [his] ancestors, by the fruit of that merit he will be honoured in the world of Viṣṇu. (53)

One should offer (prayaccheta) a white, black or bee-coloured [viz. mottled?] (bhramarākṛtim) and well-mannered buffalo (sudhenu)\textsuperscript{444} to the gods or to the best of the twice

\textsuperscript{435}Note the irregular use of the nominative singular or an agent noun as though it were a plural.

\textsuperscript{436}The dual subject is here (irregularly) restated as a plural (narakāḥ), presumably in order to be able to avoid using a dual verb-form.

\textsuperscript{437}This presumably means that the calving cow is given away right at the moment when the calf face appears. The expression vaktrōbhayasussvasthitām is not very common. However, see Śivadharmaśaṅgaha 10:220ab: dadyād ubhayamukhīṃ gīṃ śivāyātīvaśobhanām. Yājñavalkyaśraṣṭi 1:206ab savatsāromatulyāni yugānubhayatōmukhīṃ further supports our idea. The same expression ubhayatōmukhīṃ appears in a similar context in Skanda-purāṇa 111:93 and Nāradapurāṇa pūrvakhaṇḍa 13:87 and Viṣṇusmṛti 88:4.

\textsuperscript{438}Note that the Śivadharmaśaṅgaha (6:118) reads hy etat svargalokābhikāṃkṣiṇām instead of hy etat svargalokaṁ ca gacchati.

\textsuperscript{439}Note that the Śivadharmaśaṅgaha (6:106) reads anāḍvāho ’pi- instead of anāḍvāhāni-.

\textsuperscript{440}I take bahupātikīkah in the sense of mahāpātikī.

\textsuperscript{441}Note that the Śivadharmaśaṅgaha (6:123) reads ’pi san instead of ’pi yah to obviate the problem of having two pronouns.

\textsuperscript{442}For this suppletion, see the next verse.

\textsuperscript{443}Note an irregular optative and the use of the locative in the sense of the dative.

\textsuperscript{444}Verses 2:54–2:55 are redundant since the procedure of offering dhenu – a cow or a buffalo – has already been mentioned. Here we may have translated sudhenu as ‘cow’ but this translation would not fit with 55a, where we do have clear mention of a buffalo. If we were to translate sudhenu as ‘cow’ then mahīṣīṁ, in 55a would remain problematic. In this case, we expect, in 55a, some word denoting a cow, not a buffalo; either we understand mahīṣī to mean a cow or we need to replace it by an accusative noun denoting a cow. Note that
born. By offering this kind of buffalo (mahīṣāṁ) he will be honoured in the world of Śiva. Once he falls from the world of Śiva, he will be reborn as a king. (54–55)

If someone gives land tilled with a plough, sown with seed (sabījām) and grain-garlanded (sasyamālinīm), he will remain like the sun as long as the sun-created worlds exist. (56)

By giving land one goes to heaven; by giving gems one goes to the world (puram) of the sun. He who donates cloth [goes] to the world of the moon and he who donates silver (tāradaḥ) [goes] to the world of Viṣṇu (vaiṣṇave pure). (57)

And those who donate sesame seeds and gold will go to the world of Rudra; by giving brass, copper and coral one goes to the world of Viṣṇu (vasoh puram). (58)

‘No matter (yāny api) what kinds of pearls, gems or necklaces one gives, one goes to [the world of] the moon (somapuram); and also for [having offered] an oblation of sesame seeds: there is no doubt on this point. (59)

If someone daily gives treacle, milk, curds or ghee, he goes to the Yakṣa-world (yakṣalokapuram). So too by giving honey. (60)

By giving sandalwood, Agallochum, camphor, kallokakaḥ, cloves and other fragrant things, a man will attain the state of being a Gandharva. (61)

If someone offers unsolicited a [virgin] girl having first adorned [her], that man will obtain heaven. So does a donator of grains (dhānyapradāyakaḥ). (62)

Those who daily offer grains [such as] Phaseolus radiatus, Phaseolus mungo (māṣa-
and others will obtain heaven [after death], as well as those who offer protection (abhayapradāḥ) [to living beings]. (63)

Those who offer a woman (striyam) possessed of beauty and youth and adorned with cloths and ornaments will obtain the state of being a Vidyādhara. (64)

Those men who continually (satatam) provide dāpayet a feast of lovemaking (ratisatram) among beautiful women (varanārtṣu) will rejoice in heaven among companies (sangheṣu) of celestial nymphs. (65)

Those who yearly offer (prativarṣapradāyinaḥ) a cane-seat or a couch (vetrāsanañ ca śayyāñ ca), will rejoice in the Yakṣa-world with thousands of Yakṣīnīs. (66)

If someone gives fuel to Brahmins at the arrival of the cold season, he will become rich, handsome (rūpasampannaḥ) and possessed of good fortune (subhagaḥ). (67)

Those people who daily offer shelter, straw (tṛnam), a couch, a blanket, food (prāvarānnam) and fire will go to heaven (svargamānī). (68)

For those who regularly offer songs, musical instruments and vehicles to the gods, they will be [re]born to have great enjoyments, [they will regularly be] awakened by songs and instrumental music (gītavāditrabodhitāḥ). (69)

If someone offers a horse possessed of beauty and youth and adorned with golden ornaments to Brahmins, he will obtain the heaven of the sun (bradhnasyāpnoti viṣṭapam). (70)

By giving a caparisoned (śārīsaṃyogasaṃyuktam) elephant with a golden garland one

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453 Note that māṣamudgādikāṃ is intended as an accusative plural, which is what we find in the Śivadharmasaṅgraha (6:130).

454 Note that the Śivadharmasaṅgraha (6:130) reads hy abhayapradāḥ just to avoid a hiatus within a pāda.

455 The syntax is clumsy here. Firstly, the plural subject has a singular verb (dāpayet). Secondly, the relative pronoun is missing. Next, the locative is used in the sense of instrumental. All these problems have been displaced in the Śivadharmasaṅgraha (6:132) by reading: ratisatraṅ ca yo dadyād varābhī pramādājanaiḥ | kāmadevapuraṃ yāti jāto 'nangasamo bhavet ||.

456 The Śivadharmasaṅgraha (6:132) has rephrased 56cd quite differently by reading kāmadevapuraṃ yāti jāto 'nangasamo bhavet which means that the giver will obtain the world of Kāmadeva and, once born there, he will become equal to Kāmadeva.

457 Note that the Śivadharmasaṅgraha (6:133) has polished Sanskrit prativarṣapradāyinaḥ by reading pratyabdaṃ yaḥ prayacchati at the same time making the plural agent singular.

458 We could equally translate vetrāsanañ ca śayyāñ ca as ‘a cane-seat or a cane-couch’ or as ‘a cane-seat and a couch/cane-couch’.

459 Note that the Śivadharmasaṅgraha (6:134) reads dīptāgniprabhah ‘like a blazing fire’ to mean dīptāgniḥ ‘blazing fire’.

460 Note that the Śivadharmasaṅgraha (6:135) rephrased prayacchante to prayacchanti in order to normalize the Sanskrit.

461 It is conceivable that we should read instead, with the Śivadharmasaṅgraha (6:137), jave yauvanasampannam, where we could perhaps take jave as though it were an instrumental: ‘possessed of youth and speed’.

462 We find the phrase bradhnasyāpnoti viṣṭapam in Manusmṛtyu 9:137, but in a different context.
goes to the world of Indra (śakrapuram); once one falls from there one will be reborn (jāy-ati)\(^{464}\) as a king (bhogavān). (71)

By offering an umbrella (ātapatrapradānena) this man (asau naraḥ) will be\(^{465}\) endowed with good fortune (śrīmān). He will not be afflicted by the heat [on his way] to the world of Yama.\(^{466}\) (72)

If someone offers a pair of shoes, he will be freed\(^{467}\) from all sin, [and] he will have a beautiful horse\(^{468}\) on the way to [the world of] Yama. (73)

Also, for one who offers a pair of shoes there will be no torture caused by terrible thorns and the pains of heated sand [on the way to Yama’s world].\(^{469}\) (74)

If someone offers an elephant-chariot\(^{470}\) to a virtuous (guṇānvite)\(^{471}\) Brahmin, by the merit of that fruit he will be honoured in heaven; he will not fall from heaven until the gods together with Indra (yāvad devāḥ savāsavāḥ)\(^{472}\) [themselves fall down]; and once he falls from there\(^{473}\) he will be reborn as a pious king. (75–76)

By offering a divine horse-[drawn] chariot together with many accoutrements one obtains the world of the sun; [once one gets there] he will rejoice with him. He will remain like the sun as long as the sun-created worlds [exist]; and once he falls from there will be reborn as a rich [person]. (77–78)

By offering a bullock-cart\(^{474}\) together with all accoutrements, a man will obtain heaven together with male and female servants.\(^{475}\) Once he falls from there, he will then (bhūyaḥ) invariably (sadā) be reborn as a rich person. (79a–80b)

\(^{464}\) Note an aiśa parasmaipada. The Śivadharmasaṅgraha (6:154) reads bhavati instead of jāyati to obviate the grammatical problem.

\(^{465}\) Once again, to avoid an aiśa parasmaipada problem the Śivadharmasaṅgraha (6:154) reads jāyeta mānavaḥ instead of jāyaty asau naraḥ.

\(^{466}\) Cf. verse 26 above. In this case, however, the Śivadharmasaṅgraha (6:154c–155b) has not distorted the meaning.

\(^{467}\) The Śivadharmasaṅgraha (6:155) has rephrased the text as sa tu mucyeta in order to avoid the irregular form mucyati.

\(^{468}\) Note an aiśa parasmaipada for ātmanepada; to obviate the problem the Śivadharmasaṅgraha (6:156) has rephrased the text to read jāyate śobhano hayah (instead of aśvo jāyati śobhanaḥ).

\(^{469}\) The Śivadharmasaṅgraha (6:157) reads hi dadyād upānahau instead of dadāti upānahau to avoid an aiśa hiatus within a pāda.

\(^{470}\) The Śivadharmasaṅgraha (6:157) has rephrased gajarathan tu yo dadyād to read dadyād rājaratham yas tu. But this might in part be a secondary corruption, for rā and ga look similar in old Newari script.

\(^{471}\) The locative adjective is used here to qualify a noun in the dative.

\(^{472}\) Note that this whole line has been adopted from the Śivadharmasaṅgraha (6:158). We assume it to be a plausible reading since W also reads tāvan na cyautte [[...]].

\(^{473}\) Here we have adopted the reading of the Śivadharmasaṅgraha (6:159) tataś caiva instead of K’s reading svargalokāt since the last letter in W is clearly va, and K tends to repair the text imaginatively (whereas W simply copies what he believes he sees).

\(^{474}\) Ex conj. We assume that the Śivadharmasaṅgraha (6:161) has banalised the text by choosing a more common word.

\(^{475}\) Ex conj.: this is largely drawn from the Śivadharmasaṅgraha (6:161), for this portion of text is lost in our manuscripts.
If someone wakes up early in the morning and [daily] gives a mouthful of grass (grāsaṃ) to cows while reciting the mantra [that follows below], (mantreṇaiva samāyuktam), he will be destined to go to heaven (svargagāmī ca bhavate); once he falls [from there, he will be reborn as] a rich person: his birth [will take place] in a family rich in cattle and he will [himself] be rich in cattle. (80c–82b)

"O Surabhi (surabhī), world-maintainer, born from the churning of nectar, please accept this mouthful of grass. This is my excellent observance."

Just as one gives a mouthful of grass to cows, in the same manner one may give to a bull (saurabhīye). The same fruit is seen (dṛṣṭam), but the mantra [to be used] is different in each case (pṛthak pṛthak). (83c–84b)

"These (ete) [bulls] sustain the entire world and give food for living beings: may they be pleased to accept [this] clump of grass. This is my excellent observance." (84c–85b)

If some one daily offers [a clump of grass] to another man’s cow, adopting this difficult observance, they [viz. the cows?] will protect him from danger and disease; if someone touches (sparśane) [them], they (the cows) will remove his sins. (85a–86b)

If someone lets a bull free at the arrival of an auspicious time (puṇyakāle tu samprāpte), he will go to the world of Rudra, providing the bull is a black one. If, however, he cannot obtain a black one he will obtain heaven together with his ancestors; once he falls from there will be reborn (jāyati) as a king (bhogavān). (86c–88b)

476 The Śivadharmasaṅgraha (6:95) has rephrased 80ab to read gavāṃ grāsaṃ daridreṇa kartavyaṃ prātar eva hi instead of gavāṃ grāsan tu yo dadyāt prātar utthāya mānavaḥ. This gives the extra element daridreṇa ‘by a pauper’, but it means also the loss of prātar utthāya, which implies that the gift is to be made on a daily basis.

477 The ca appears to be meaningless and the ātmanepada is irregular; the latter oddity has been corrected in the reading of the Śivadharmasaṅgraha (6:96): svargagāmī ca bhavati.

478 We have understood the nominative singulars to be intended as vocative singulars. The verse appears in the Somaśambhupaddhati (1:6:5), the Kriyākramadyotikā (§ 67, p.134) and the Jñānaratnāvalī (R 14898, p.144) in the following form: amṛtamathanotpanne surabhe lokadhāriṇi| imaṃ grāsaṃ gṛhāṇa tvam idaṃ me vratam uttamam.

479 The Śivadharmasaṅgraha (6:98) corrects 82a amṛtamathanotpanne to utpannamṛtamathane, but it does not correct 82b, perhaps for metrical reasons.

480 This is presumably the mantra to be used when offering grass to a bull.

481 The Śivadharmasaṅgraha (6:101) reads darsane instead of sparśane. The syntax is clumsy and the interpretation of the whole unit is uncertain. Perhaps, since the cow is not one’s own, the action is considered altruistic, for one gains no milk or other products from another man’s cow.

482 According to Kane (History of Dharmaśāstra, Vol. IV, pp.539ff.) the bull should preferably be black and have auspicious signs: having intact limbs and so forth. Letting a bull free is prescribed on two occasions; one is on the full moon day of Kārttika or Āśvina, and an other is the 11th (according to Garudaapurāṇa) or 12th (according to Bhaviṣyapurāṇa) day after death.

483 Here, the auspicious time means the full moon day of Kārttika or Āśvina, see Kane’s History of Dharmaśāstra, Vol. IV, pp. 539f.

484 The Śivadharmasaṅgraha (6:104) reads alābhe nilaṣaṇḍasya to obviate the hiatus.

485 An aśa parasmaipada has been used here for metrical reasons. The Śivadharmasaṅgraha (6:104) corrects jāyati to bhavati.
By offering the fruit of Feronia Elephantum (kapittham), pomegranate, mango, rose-apple (jambum), wood-apple (bilvam), bread-fruit (panasam), sweet lime (mātuluṅgam), coconut, together with banana (samocakam), Clypea Hernandifolia, Emblica Officinalis Gaertn, orange (prācīnāmalanārāṅgam), grape and dates (kharjūram eva ca) and other nectar-like fruits (anyāṁrtaphalā ye) one will be fortunate, have many sons and be endowed with beauty, and [then again] be reborn a very fortunate man.488 (88c–90d)

One who offers fruits will be [reborn] with all limbs intact (saṃpūrṇāṅgaḥ) and will be healthy. And one who offers teeth-cleaning sticks (dantadhāvanadātā) will obtain a beautiful wife.489 (91)

By offering fragrant betel and flowers one will become a pandit and one who offers fragrant substances (gandhapradāyakaḥ)490 will have fragrant breath (saugandhāsyaḥ) and eloquence. (92)

By offering a sacred thread and a cushion made of kuśa-grass one will be born among Brahmins.491 (93ab)

By offering swords, discuses, [and] weapons, [such as] spears, darts and hatchets (śakti-kuntaparaśvadhān) one will have no fear of the terrible [hell called] Asipatravana (fierce jungle of sword blades). (93c–94b)

By offering unworked iron (asaṃskṛtasya lohasya) one will have no fear of bondage and by offering iron fashioned into utensils (ghaṭitopaskaram),492 there will be no fear from weapons [for him,] and there will never be the hell [called] Lohakāra.493 (94c–95d)

Offering cups made of clay or a water jar is the best [type of] offering to ascetics; by giving [these] one will obtain pleasures. (96)

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486Note an aiśa samāhāradvandva compound.
487We assume that the intended meaning here is that of anyāni cāmṛtarasāṇi phalāni yāni. The Śivadharmaśāstra (6:163–6:164) has rearranged these two verses, adding more fruits than we have in our text and it has obviated the grammatical problem by reading anyāni ca phalāny evam.
488There is an awkward repetition here of subhaga, which the Śivadharmasaṅgraha (6:164) has avoided by reading sukhabhāg instead of subhago.
489Śivadharmasāstra 12:72 also relates the offering of teeth-cleaning sticks to women. The recipient in the Śivadharmasāstrastha, however, is a Śivayogin: dantadhāvanam uddiṣṭaṃ nivedya śivayogine | divyastrībhogasaṃyuktaṃ divi ramyaṃ puraṃ labhet||. It is to be noted that our text does not speak of a recipient.
490The Śivadharmasaṅgraha (6:166) reads bhāryā bhavati śobhanā instead of bhāryāṃ labhati śobhanām, presumably just to obviate an aiśa parasmaipada, but with the unintended result that the piṣa could then be taken to mean ‘will become a beautiful wife’.
491Literally this means ‘in Brahmin wombs’.
492This bahuvrīhi perhaps more literally means ‘out of which utensils have been fashioned’.
493lohaṅgāraka ca is our conjecture on the strength of N’s reading [[...]] kāraś ca, where K reads śastrakāraṃś ca, W reads lohaṅkāra sa and the Śivadharmasaṅgraha (6:170) reads lohaṅkāra ca. As mentioned above, this is not a hell that typically features in Śaiva lists (e.g. in the other sūtras of the Niśvāsa or in Parākhya 5), but both occur in dharmasāstrastsa literature: just after asipatravana, Manusmṛti 4:90 speaks of a hell called lohādāra, lohācāra, lohaṅgāraka or lohaṅkāra, etc. depending on which manuscripts are followed (see Olivelle 2005:934). The same hell appears in Viṣṇusmṛti 43:22 and perhaps, arguably, in Parākhya 5:23.
Chapter Two

[The offering of] a golden, silver, copper, iron or tin (āyasatrāpuṣam) vessel\(^{494}\) will be an indestructible offering,\(^{495}\) and [the donor] will have a long life. (97)

If someone offers male or female slaves\(^{496}\) to the gods or to Brahmins,\(^{497}\) he will be highly fortunate, surrounded by many dependants. (98)

By offering rock-salt coming from Sindh (sindhūttham) one becomes handsome and highly fortunate.\(^{498}\) (99ab)

By offering piper longum (pipalīm), ginger, pepper and dry ginger (viśvabheṣajam), one obtains good health, and also by [offering] remedies to the sick (āture).\(^{499}\) (99c–100b)

By restoring health to a sick person one becomes healthy and [acquires] long life (dīrgham āyuṣam).\(^{500}\) (100cd)

[By giving] sweet, sour, pungent, bitter, astringent, salty [things] he becomes a connoisseur of the flavours of all pleasures (sarvakrīḍārasābhijño) and a Pandit. (101)

By offering oil one obtains supreme power (tejaḥ);\(^{501}\) by offering sugar and treacle one will be long lived; by offering thickened curd or buttermilk, one becomes rich in cows if one [also] worships cows. (102)

By offering pearl [or] nacreous shells\(^{503}\) one will have many sons.(103ab)

If someone offers cowrie shells, and a stainless [and] bright mirror, he will become handsome, rich and beloved among women. (103c–104b)

If someone daily offers nourishment, expressions of compassion (hantatim)\(^{505}\) or
alms (bhikṣāṃ), he will become rich; if he does not, he will have a bad rebirth.\(^{506}\) (104c–105b)

This is the injunction of making offerings [that has been] taught. Hear from me also (\(ca\)) the [injunction] of extreme offering (atidāna).\(^{507}\) (105d)

One should always offer food and water; [but as for the offering of] cloths, bed, refuge (vastraśayyāpratiśrayam), cows, gold and land — what else among virtuous acts can be greater than this. (106)

Likewise (\(tathā\)) the offering of knowledge is excellent,\(^{508}\) but the most excellent is protection of life: if someone protects a living being,\(^{509}\) that very [protector] (\(sa ca\)) is understood to be the best [sort of] giver. (107)

Among all kinds of offerings the gift of the absence of fear to living beings [is the best]. Whoever gives that is verily (\(hi\)) a ‘Giver’; others are beguiled by desire. Therefore one should protect all [living beings] when the life of living beings is at risk (jīvitātyaye); he who [does] so is a [true] giver, he is a [true] ascetic (tapasvī) and will attain the supreme goal.\(^{510}\) (108–109)

I have taught the injunction of extreme offering (atidānavidhiḥ) for the benefit of the people. If someone makes offerings every day, hear from me [the fruit of] that offering too.\(^{511}\) (110)

If someone offers (\(yo dadāti\)) teeth-cleaning sticks, betel leaves (dantadhāvanatāmbūlam), garlands, incense, ointment (vilepanam), yellow orpiment, collyrium, cloths,\(^{512}\) decora-

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\(^{506}\) Here the Śivadharmasaṅgraha (6:179) has an anacoluthic sentence (beginning in the plural and ending with a singular), and hiatus.

\(^{507}\) The underlining meaning of the extreme offering (atidāna) according to our text (2:109) is the protection of life. In the Pāśupata context, on the basis of Kaunḍinya’s understanding of Pāśupatasūtra 2:15 atidattam atīṣṭam, the extreme offering refers to offering oneself to god (see Kaunḍinya’s on Pāśupatasūtra 2:15). According to Vasīśṭhadharmasūtra 29:19 the extreme offerings are the offering of cows, land and knowledge. Thus, the term atidāna refers to different concepts in different traditions.

\(^{508}\) The offering of knowledge includes three kinds of notions: “the gifts of book, the gift of icons and the impartation of teachings” (De Simini 2013:1). Most probably vidyādāna here refers to the offering of books in the form of manuscripts. Florinda De Simini wrote her doctoral thesis on vidyādāna. Thus, the reader is referred here to De Simini 2013 for full treatment of this subject.

\(^{509}\) The Niśvāsamukha has an ātmanepada for parasmaipada for metrical reasons, while the Śivadharmasaṅgraha (6:182) reads jīvaṃ rākṣati yo nityaṃ sa instead of jīvaṃ rākṣayate yo hi sa ca to obviate the problem.

\(^{510}\) It stands to reason that the protector of living beings in most of the cases is the king. In some instances, however, an ordinary person could also be the agent. Whoever the agent might be, it is clear that protecting life is the best offering according to our text.

\(^{511}\) Here perhaps starts the section on temple donation. We assume that dine dine implies some daily ritual. If the interpretation is right, most likely the capable agent of the following daily offering is the king, which involves the riding of a horse or an elephant and the offering of vehicles together with other expensive objects (2:112).

We have understood dānāṁ taṁ ca ‘that offering too’ to mean taddānaphalāṁ ca ‘the fruit of that offering too’. The Śivadharmasaṅgraha (6:185) has rephrased yo dādyād dānāṁ taṁ ca to read yad dānāṁ tuc cāpi hi, in order to remove anacolothon.

\(^{512}\) Note that 111c rocanāñjanavastrāṇi is reconstructed from the Śivadharmasaṅgraha (6:186).
tion with wonderful ornaments (divyālankāramanḍanam), the riding of a horse or elephant (gajāśvārohaṇam), vehicles, unguents and massage (abhyāṅgodvartanan), bathing with divine perfumes, anointing with sandal paste, Agallochum, saffron (candanāgarukuṅkumaiḥ) mixed with camphor, incense together with flowers, gifts of sweets and beverages, a comfortable couch in the night (sukhaśayyāniśītavān), he will enjoy the pleasure of amorous enjoyment with most excellent women. (111–114b)

If someone does not offer [the above] and [yet] desires it [viz. the pleasure of amorous enjoyment], he will be extremely grieved. (114cd)

Devi asked: Who is the best recipient [to offer something to], by giving (дать) to whom there is great benefit, [and whereby] the offering will be indestructible? Tell me that O Maheśvara. (115)

[1.5 Hierarchy of recipients]

Īśvara replied:
Offering to [one’s] mother, father, teacher, relatives, a virgin girl (kanyayaḥ), the unfortunate, the afflicted, the blind and the poor will be valid for eternity (ānantāya kalpate). (116)

One learned in the Vedas is considered to be better than thousands of foolish Brahmins; one who has installed the Vedic fires is considered to be better than thousands of men learned in Vedas. (117)

Among thousands of those who have installed the Vedic fires (āhitāgni) an āgnihoṭṛī (one who maintains the sacrificial fire) is considered to be better. Among thousands of āgnihoṭṛīs, one who knows brahman (brahmavetṭā) is considered to be better. (118)

513 It is not clear to us what sukhaśayyāniśītavān is. We might understand sukhaśayyāṃ niśīthe, but then the vān would be meaningless. Or it might be possible to translate it together with varanārīrati-, which could make the compound mean simply ‘[the gift of] sleeping well on a bed’. (114b)

514 Alternatively, varanārīratisukhaṃ could be intended to be yet another offering. In this case, we have to imagine that the giver will obtain all of the enumerated items in the other world as the reward of his offering here. Note that 114ab is the reading of the Śivadharmasaṅgraha (6:188); our manuscripts have only varanārīrati-.

515 The metri causa reading kanyayaḥ should be understood to mean kanyāyāḥ. This understanding is compatible with the understanding of Śivadharmasaṅgraha 6:190: mātāpitṛṣu yad dānaṃ dīnāndhakṛpaṇeṣu ca | gurubandhuṣu kanyāsu tad anantyāya kalpyate ||

516 Note that the Śivadharmasaṅgraha (6:191) reads -sahasrāṇām instead of -sahasrebhyaḥ in order to make the reading smoother. (118)

517 Āhitāgni is he who has installed the Vedic fires viz. Gārhapatya, Āhavanīya and Dakṣināgni. The moment he installs these fires he will have the right to perform agnihoṭra. He who installs these Vedic fires but cannot continue to sacrifice in them for some reason, such as old age or being widowed, is only āhitāgni. An āgnihoṭṛī, as commonly known, is he who maintains the sacrificial fires by performing sacrifice in them twice a day, morning and evening (e.g. Aitareya Brāhmaṇa 5:31:4). I wrote this footnote on the strength of Sriramn Sharma’s mail to me, dated 05-12-2010.

518 The Śivadharmashaśstra attests a hierarchy of recipients (7:69–71) that is somewhat similar to our passage here. For more treatment on this topic see p. 14, above.
The [offering] given to him (i.e. *brahmavettā*) will [bear] an eternal [fruit] (*bhāve ‘nantam*) he is considered the supreme saviour (*trātā*).

If someone offers ten thousand times to them [i.e. to those who know *brahman*], [a gift of the same value in terms of merit would be made as if] he had offered once to a [Śiva-]knower (*jñānin*), this [act of giving] to them is not equal; he [viz. the knower] is the supreme saviour of all. (119a–120b)

By offering to him there will be no sorrows; givers [to such a recipient] indeed (hi) cannot become born [in the rebirths known] as *naraka* and *preta* (*narakapretasambhavāḥ*), [since they are] freed from sin (*vipāpāḥ*) and destined to go to heaven (*svargagāmināḥ*). (120c–121b)

Therefore among all recipients the knower of Śiva [is certainly] the best of the best (*varo varaḥ*). (120c–121d)

One who desires one’s welfare should [always] offer to that [Śaiva] recipient; that [act of] offering will be indestructible, even if (api) what is offered is very little (*svalpam alpapi*). (122)

Thus is the second chapter, with regard to worldly duty in the *Niśvāsamukhatattvasaṃhitā*.

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519 Note a double *sandhi* with an elision of final *t*. The *Śivadharmasaṅgraha* (6:192) has rephrased the text by reading *tasmaid dattam bhave dattam* (‘what is given to him is [truly] given’) instead of *tasya dattam bhāve ‘nantam* in order to avoid the problem. As for the sense, it could be that this is rhetorical exaggeration, since even *svarga* is not eternal, or it could more likely be, as perhaps in earlier passages where *dāna* was said to be *akṣaya* (e.g. in 115 above), a statement to the effect that the pious act of giving will perdure until such time as it bears karmic fruit.

520 Although this word literally means ‘protector’, it is used here in the sense of *dātā* ‘donor’.

521 The knower (*jñānin*) is understood as a Śiva-knower. The text further down (2:121) makes it clear that the intended meaning is a Śiva-knower (*śivajñānine*). For metrical reasons, it is impossible to have (*śivajñānine*) here.

The *Śivadharmasaṅgraha* (6:193) has tried to improve the text by reading *anyeṣāṃ koṭiguṇitaṃ dadyād ekaṃ tu jñānine* instead of *eṣāṃ lakṣaguṇān dadyād ekaṃ dadyāt tu jñānine*. However, this changes the meaning: “If he gives one [gift] to a [single] knower, he [effectively obtains the merit that he would obtain if he] gave ten million times [that gift] to others.”

522 If we were to follow the *Śivadharmasaṅgraha* here, we would translate instead “By offering to him there will be no sorrows arising from hells or pretas.” This would then simply refer to troubles in hells and troubles from not performing śṛāddha-rites for deceased ancestors. (Cf. *Śivadharmasaṅgraha* 2:184cd … *narakapretajair duḥkhais sattvānām kliśyatāṃ bhṛśam*.) But such an interpretation would involve assuming an unlikely *aśa* switch of gender: “sambhavāḥ would have to agree with duḥkhāni. Note, however, that the pair *naraka* and *preta* occur together elsewhere in relatively early literature as part of a list of possible rebirths (*yoni*, *gati*), e.g. *Abhidharmakośabhāṣya* at the beginning of the third *kośasthāna*. We therefore think it more likely that the text is referring to those rebirths.

523 Here too, it looks as though the reductor of the *Śivadharmasaṅgraha* (6:195) may have misunderstood the text, taking *vipāpa* to mean “especially sinful”, for he has apparently rephrased this line as follows: *pāpakarmā yadā kaścid dattum notsahate manah*, “When someone is an evil doer, [his] mind is incapable of giving [to such a recipient].” Such a misunderstanding is perhaps entailed by the immediately preceding one.

524 Prof. Isaacson thinks that *svalpam alpapi* may be a corruption for (*svalpam aṇv api*), which is what K also has. We decided keep *svalpam alpapi* on the basis of the reading of manuscripts, N and W. We take alp as metrical causa for alpam.
CHAPTER III

[1.6 Sacred sites]

Goddess spoke:
You have taught the merit of donation (dānadharmaḥ), [now] teach (vada) me the merit of pilgrimage, what will be the virtuous fruit from bathing in each pilgrimage site? (1)

[1.6.1 Rivers]


[As also are] Tailakośī, Pārā, Dundubhī, Nīlagaṅgā, Godhā, Pūrṇacandrā and Śaśiprabhā; if someone having first worshipped [his]

525 The text somewhat clumsily gives us two verbs, syāt and bhaviṣyati. The Śivadharmasaṅgraha (7:1) obviates this awkwardness by replacing the second with sureśvara ‘O lord of the gods’.

526 Here follows a list of rivers. Although we are unable to identify many rivers, there are only a few southern rivers in the list: Kāverī, Vasiṣṭhā and Tāmrā. The rest of the identified rivers run their course in the northern or central part of India. This list could suggest that the redactor was more familiar with northern geography than with southern, especially if the list was the innovation of the Niśvāsamukha. As such lists of rivers are found in a vast range of Indian texts, the actual geographical details are hard to determine for certain.

527 This name of the river occurs also in Guhyasūtra 1:31 as Carmiṇī. The name of this rive is hardly attested in other sources.

528 This is the reading of the Śivadharmasaṅgraha (7:4). Note that śarkarāvarttamarjunī is an aiśa formation with a hiatus breaker m in between two words: śarkarāvartā and arjunī.

529 Otherwise we might take mahānadi as an adjective of tṛtīyā and in that case our translation would be ‘[23] Tṛtīyā, a great river ...’ We should not, however, forget that there exists a river named Mahanadi in Gayā as well in Orissa (Dey 1927:117).

530 We might otherwise understand viśrutā as an adjective of somanandā.

531 I have not found these names: kamāṣā, sraṃsinī, śubhā attested as rivers. We might think of śubhā as an adjective of śraṃsinī.

532 We assume this to be an aiśa compound where an instrumental singular is treated as a nominative singular: the first member of this would normally be sindhuvi (cf. the form of the word śaṣkalyāmodakāni in 1:159).

533 We assume that mandākinyaḥ is intended as a singular and is thus another name.
ancestors and the gods and fasted (upavāsarataḥ) bathes in [these] best of rivers,\footnote{534saridvarām is presumably a collective feminine accusative singular for locative plural.} he will be freed from sin. (8-9)

« This river is of pure water [that] has come from the embodiment of Śiva; whoever bathes [in these waters] (yaiḥ) will be liberated; O you who have water as your form! Let there be veneration to you. » \footnote{535It was already stated that water is one of the eight forms of Śiva (1:32–39). The verse as a whole is a mantra that is supposed to be recited during the bath in the aforementioned rivers. In his 2008 presentation at the EFEO at Pondicherry, Prof. Peter Bisschop noted a parallel of this mantra in \textit{Himavatkhaṇḍa} 88:39 of the \textit{Skandapurāṇa}. This mantra in the \textit{Himavatkhaṇḍa}, however, is slightly different from the one attested in our text.} (10)

Reciting (anusmṛtya) this mantra (ayaṃ mantram)\footnote{536This is intended as an accusative phrase, as is indicated by the correction \textit{imam mantram}, which we find in the \textit{Śivadharmasaṅgraha} (7:11).} one should bathe in a river (nadyagāhanam);\footnote{537Note that the perfect yayau is irregularly used here with future meaning.} \footnote{538Lohitya is otherwise commonly called \textit{Brahmaputra}.} as a result of doing so he becomes freed from all sins and goes (yayau)\footnote{539We have understood \textit{sindhusāgare} to mean \textit{sindhusāgarasaṃgame}. Both forms are attested in Puraṇas. For instance, see the \textit{Skandapurāṇa} (73:8 and 73:71). This is the place where Śiva performed \textit{tapas} while guarded by his Gana, Śaṅkukarna. This suggests that the phrase \textit{sindhusāgare} is a particular location where Sindhu and ocean meet (Bisschop 2006:220). The reader is also referred here to Bakker 2014:2, 118, 151 and 173. For the \textit{mahātmya} of Śaṅkukarna, see \textit{Skandapurāṇa} chapter 73.} to heaven when he abandons his body. (11)

Having bathed in the Śoṇa [river], Puṣkara [lake?] or Lohitya [river] (śoṇapuṣkara-lohitye),\footnote{540This is probably not the well-known region of North India, identified by the \textit{Manusmṛti} (2:17), but it seems to be a place particularly connected to Brahmā. Bakker (2014:183–184) assumes that this place, in the \textit{Skandapurāṇa} could correspond “with the early historical mount at Shyampur Garhi, a small tributary of the Ganges” nearby Haridvāra. This suggests that this is a pilgrimage site, which fits the context of our text. Bakker (2014:168) also mentions that the \textit{Mahābhārata} identifies the same place as Kurukṣetra. This clearly is a location for pilgrimage.} in [lake] Mānasa, in the place the Indus meets the ocean (sindhusāgare)\footnote{541This is a rare toponym, which is located in Gujarāt. The reader is referred to our introduction p. 30 for the discussion of this place. The last three are names of territories and not of bodies of water. These are probably the places that had important bodies of water, which could be a river, tank, the ocean and the like.} or Kardamāla\footnote{542If correctly transmitted, this is in an instance of \textit{vindyāt} (“one should find”) being used in the sense of “one should know”.} or in the salty ocean, one [becomes] free from all sins [and] he should [then] worship one’s ancestors and the gods. (12a–13b)

It is always (niityam) taught (bhavet) [that] fire is the womb [and it is] taught [that] Viṣṇu is the seminal fluid; one should know Brahmā to be the father and water is to be known to be a form of Rudra.\footnote{543If someone bathes reciting those\footnote{544Note that the sentence structure changes in 14a. The \textit{Śivadharmasaṅgraha} (7:13) has squeezed 13c–14b into one line reading \textit{agnir yonir viṣṇu retā brahmaṇaḥ pitā rudramārtir āpaḥ}, which we suppose in turn to be a contraction (for metrical reasons of \textit{etān anusmṛtya}, which is what the \textit{Śiva-}}
highest destiny. (13c–14)

If someone, with desire or without desire, abandons (samutsṛjya) his body in female or male rivers (nadīnadeṣu), he, his soul pure, will go [directly] to heaven (svargalokam) from this world (iha). If someone, with desire or without desire, abandons (samutsṛjya) his body in female or male rivers (nadīnadeṣu), he, his soul pure, will go [directly] to heaven (svargalokam) from this world (iha). Once he falls from heaven he will be reborn in an excellent family. (15–16b)

He who always remembers [a certain] pilgrimage site and desires to die (maranatm cābhikāṃksate) [there] and who [therefore] enters the fire [there], following the prescribed injunction, (niyame sthitah), [that] man (mānavah) will obtain the world of Rudra and rejoice [there] with him. Once he falls from the world of Rudra, he will be reborn (āpnuyāt) in the world of fire; having enjoyed the delights of the fire-world (vahnimayān bhogān), he will be reborn as a king (pṛthivipatiḥ). (16c–18)

[1.6.2 The pañcāṣṭakas]

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\( \text{dharmasaṅgaha (7:14)} \) reads. K has also tried to correct the text by reading etān saṃsmṛtya.

545 We understand iha to mean itaḥ. What does the whole expression mean? Does the person who commits suicide here in these bodies of water travel directly to heaven from here? The Śivadharmasaṅgaha (7:15) obviates the problem of iha by reading somalokam iyān narāḥ, thus changing the destination.

546 Ex conj.; niyam is reconstructed from the Śivadharmasaṅgaha (7:17).

547 The Śivadharmasaṅgaha (7:17) tries to make the text clear simply by reading maranatm cātra kāṃksate instead of maranatm cābhikāṃksate.

548 An alternative interpretation of his verse would be: “He who always remembers [a certain] pilgrimage site and desires to die there [and] who [therefore] enters the fire [anywhere he likes]...”. These are tentative translations which assume that the text is correctly transmitted here. It is possible, however, that a corruption has taken place. Note that in the Śivadharmasaṅgaha verses 17 and 18 are missing, which means that there is no reference to agnipraveśa and that a list of tīrthas follows on relatively smoothly from the mention of dying in a tīrtha in 16cd. Perhaps, then, verses 17 and 18 are an interpolation made after the redaction of the Śiva-dharmasaṅgaha. It is also possible that 17 and 18 are original and that 16cd should have come after them but has somehow been misplaced.

549 Ex conj.

550 It is to be noted that when someone enters fire while remembering a certain tīrtha, in this case a body of water, he first goes to the world of Rudra. Once he falls from there, he goes to the world of fire. It seems to us that the power of calling the water to the mind at the time of entering fire leads the person to the world of Rudra, as the water is one of the form of Rudra/Śiva. Then the merit of entering fire causes him to stay transitarily in the world of fire. For the attainment of the world of fire by abandoning one’s body in the fire see Mahābhārata 13:130:51.
Those who die in these places go [up], penetrating the [shell of the] egg of Brahmā (brahmāṇḍam), to [the respective world in] this divine set of five groups of eight [worlds

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551 Here follows a list of 40 worlds, grouped into five ogdoads and known as the pañcāṣṭaka. The list of five ogdoads (pañcāṣṭaka) occurs in the Niśvāsamukha in the context of places sacred to Śaivas. Some of these same places are to be found in the Mahābhārata (see Bisschop, 2006:19–22), where they are not restricted to Śaivas. Thus, some of the places listed in the list of pañcāṣṭaka at first were not necessarily only Śaiva pilgrimage sites. Therefore, although the list of pañcāṣṭaka appears to be a quite early phenomenon in Śaiva literature (it is, however, not found in the the Skandapurāṇa), it is later fashioned into five groups of eight sites by the Śaivas, incorporating already existing sites and giving them a Śaiva identity. The important point about the list of the five aṣṭaka of this text is that it is not incorporated within the Śaiva cosmology explicitly; thus it supports the argument of Goodall (2004:15, fn.617) that the five ogdoads are an earlier, not exclusively tantric, structure. For more details see Goodall (2004:315) and Bisschop, (2006:27–37) and TAK2 s.v. guhyāṣṭaka. See also our introduction p. 39.

552 The Guhyasūtra (3:112) reads prahāsaṇ ca instead.
553 The Guhyasūtra (3:113) reads āṣāḍhin in stead of āṣāḍha.
554 Ex conj., we have adopted the reading bhārabhūtiñ ca from the Śivadharmasaṅgraha (7:18).
555 The Guhyasūtra (7:115), which is our conjecture, reads āṁbrātiśevara. Our source there read: āṁbrā --- N; amdhrā ⊃ K and ambrātikešvara. Our source here read: ambrā --- N; amdrā ⊃ K and ambrātike ⊃ W.
556 The original name of this place is probably Bhastrāpada (Bisschop 2006:31). Once again the Guhyasūtra (7:118) reads bhadrapada instead.
557 Ex conj. This reading is based on the reading of W, mahāba... which is further conformed by the Guhyasūtra (7:117). In other Śaiva sources we come across Mahālāya instead. The Śivadharmasāstra which is the first and earliest book of the Śivadharma corpus reads Mahālāya at this place. The Śvacchandatāntra (10:887), which borrows a great deal of text from the Niśvāsa also records Mahālāya. We are not able to propose which of these names could be the original as the Niśvāsa records Mahābala but other sources Mahālāya. It is interesting to note that Mahābala occurs in the Kāraṇaṇamahātmya as one of the four names Śiva related to four yugas (see Bisschop 2006:208).

We could have adopted the reading mahālayam from the Śivadharmasaṅgraha (7:22). According to the Skandapurāṇa this is the foremost abode of Śiva, and it is otherwise also called Rudranātha, Rudrālaya or Rudramahālāya. See Bisschop 2006:177–179.
558 It is one of the very few toponyms to be mentioned in early scripture outside of such lists of places, for it occurs in the upodgāṭha to the Rauravasātrasaṅgraha. It also features in the frame narrative of the Niśvāsamukha.
559 Note that thaleśvara is meant for sthaleśvara, which is what the Guhyasūtra (7:121) reads.
bearing the same names as the pilgrimage sites], upon reaching which (yaṃ gatvā) he will not be reborn [in this world(?)]. (26)

He who stands in Mahāpralaya (mahāpralayasthāyī) [is] the creator and agent of grace; from merely (evō) seeing [his footprint (padam)] in [the sacred site of] Mahālaya, people will attain (gacchante) [in the next life] the divine state (padam). (27)

Also by drinking the water of Kedāra one certainly obtains the fruit (gatim) [of attaining] the five sets of eight [i.e. of all forty bhuvanās] (paṅcāṣṭamīm). As for those who possess (samyutāḥ) the Vidyā-mantra (vidyā)y and who drink [this] pure water [of Kedāra], in whatsoever walk of life they will obtain (yānti) union with Śiva. (28a–29a)

Men in all walks of life (sarvāvasthā’pi mānavāḥ), by visiting (dṛṣṭvā) other secret (guhyānyāny api)y places of god will be freed from all sins; they will obtain the state of being ganaś if they die (nidhanaṅ gatāḥ) there. [Thus] the greatness of [the sacred sites associated with] Hara has been taught; now hear the greatness of [the sites associated with] Hari from me. (29b–30)

560 Ex conj.; yaṃ gatvā is the reading of the Śivadharmasāṅgraha (7:24). This portion of the text is lost in our Mss. This is a curious doctrine here. These five groups of eight sites are some kind of divine abode, higher than the egg of Brahmā corresponding to earthly pilgrimage places. These divine abodes are equated with the state of liberation mokṣa. It looks that once one reaches one of these places, the new condition achieved is permanent. If it is so, what is the role of the world of Śiva in this connection? The divine paṅcāṣṭakaś are not part of the cosmology of the Śivadharmasāstra (12:119). If one dies in one of those places, his destination is the world of Rudra. In this respect the list of the Śivadharmasāstra is less developed than the list of the Niśvāsamukha, which could suggest the Niśvāsamukha’s later composition. See also Bisschop: 2006: 28, fn. 71.

561 This is perhaps meant to be understood in two ways: “He who remains [even] in a period of total resorption [of the universe]” and “He who stands in [the sacred site called] Mahā(pra)laya”.

562 This refers to the ten-syllable vidyāmantra taught in chapter 16 of the Guhyasātra, also referred to as Daśākṣara-bhāva. For a summary of the legend, see TAK 3, s.v. daśākṣara-

563 Kedāra is treated as special and certain special values are attached to it (3:28a–29b). It is to be noted that by dying in each site of the paṅcāṣṭakaś one goes up, penetrating the shell of the egg of Brahmā and will not be reborn in this world again. On the other hand, by merely drinking water from the sacred site of Kedāra one can obtain the fruit of attaining the five sets of eight sacred places. Alternatively, he could obtain the divine abode of Kedāra. In addition to this, by drinking the water of Kedāra together with vidyā grants the union with Śiva, which seems to be a higher state then the divine sets of five or the divine abode of Kedāra. The text seems to draw a clear distinction in reward if it is an ordinary person or an initiated one who drinks the water of Kedāra. The ordinary one somehow does not get the union with Śiva, but the initiated one does.

564 This is a tentative interpretation. Note that K reads sarvatvaṃsthūṣu, which might be the intended meaning, whereas the Śivadharmasāṅgraha (6:26) has perhaps tried to correct it by reading: sarvatvaṃstāṣ ca, but this does not seem any clearer.

565 This irregular usage has been supplanted in the Śivadharmasāṅgraha (7:27). It is not clear to us which sites are referred to in our text, or which site in the Śivadharmasāṅgraha is referred to by guhyāyatanaṃ.
Hari always [resides] in Śālagrāma. Mallakūpa, Saukarava, in Sannidhāna, Mathurā, as well as in Śvetadvīpa, having seen Viṣṇu [...], one will be freed from all sins; people deceased in these places will go to that highest abode (paramān padam) of Viṣṇu. (31–32)

As for Brahmā, Skanda, Gaṇeśa (brahmaskandagaṇeśasya), the Lokapālas, the planets (lokapālagraheṣu), Devt, the Mothers and Yakṣas (devyāmātarayakṣesu), Piśācas, and snakes, etc.; devapaddhati

The Śivadhrasangraha (7:42) reads tām drṣṭā puruṣaveṇa viṣṇuṁ mucyeta kilbāsaiḥ, which suggests that there should be a place called Puruṣavatā, for which we find no other testimony. We could conjecture something like paṁcavatī, assuming an irregular lengthening of the vowel in the middle of a compound. The reason we are tempted to do this is that the ā is clearly visible in the manuscript. We know that the Paṁcavaṇṭi is the name of forest where Rāma made his dwelling at the time of exile (see Rāmāyaṇa 3:14:11). This could be a secret place for Vaṁśavas, which is what the context demands. The problem is that the our text does not seem to have Paṁcavaṇṭi, which is a Śaiva pilgrimage site according to the Śivadharmasaṅgraha (3:821:6) speaks of this sacred place thus tato gaccheta rājendra sthānam nārāyaṇasya tu sādā sannihito yatra harār vasati bhūdara śālagrāma iti khyāto viṣṇor adbhutakarmanāḥ abhilambya trilokeṣam vaivadām viṣṇum avyayamī avśadhiṣmān ca gacchi. Čf. also Brahmāṇḍapurāṇa 2:13:89, 2:25:66; Brahmāṇḍapurāṇa 64:4, 65:89; Viṣṇudhamottara 36:15, 70:97; Nāradapurāṇa 1:4:50; Matsyapurāṇa 22:62; Kārmapuruṣa 2:34:37; Agnipuruṣa 219:68, 305:5 380:1 etc. It is a well known fact that śālagrāma is also a kind of stone worshiped as a form of Viṣṇu. Here śālagrāma does not mean the stone form of Viṣṇu as it is a place name. Kane IV:799 and Dey 1927:174 mention that it is a sacred place near the shore of the Gāndakī river.

As far as we can see, this place sacred to Viṣṇu is attested only in our text and in the Śivadhrasangraha (7:41).

For this name cf. Brahmapuruṣa 228:149. In the same Purāṇa, this place is also called Śīkarava and identified as rūpatīrtha, see Brahmāṇḍapurāṇa 228:145 gaccha śīkaravaddēsam rūpatīrthī viśrutam | śīkaṃ vāyasyai viprendra tatas tvam mām avāpasyasi (cf. also the same Purāṇa 25:12). If this tīrtha is also known as śīkatarīthi or sukara-tīrtha then it is the place that Kane IV:808 says is on the west bank of Gāndakī between Bāreli and Mathurā. It is possible that this is the sacred area known as Saṃnihitā (see Kane IV:2:801). Alternatively, we could conjecture saṃnihitā and take this, irregularly, as an adjective with the sense of saṃnihita, for which cf., e.g., Parākhya 2:25 and 14:61. In the latter case, we might translate: “...[Hari] is present in Mathurā”.

Since this place here occurs among sacred places to Viṣṇu, we expect it to be a real historical place, as the context demands. Unfortunately we are not able to locate the place because of lack of evidence. This place is, however, a well known mythical region sacred to Viṣṇu. The Bhāgavatapurāṇa (8:4:18) mentions that this is one of the favourite places of Viṣṇu: kṣīrodaṃ me priyam dhāma śvetadvīpaṃ ca bhāsvaram |. According to the Mahābhārata (12:323:23) it is situated to the north of Kṣīroda where the devotees of Viṣṇu, after doing tapas there, attain union with him. This island may have been called Śvetadvīpa because the people there are white, resembling the moon (Mahābhārata 12:323:31) or the name may refer to the people there who are without indriyas i.e. pure. Mahābhārata 12:323:19ff presents us with the description of the Śvetadvīpa as seen by sages Ekaṭa, Dvīta and Śrītā.

We find references to this place in a wide range of Sanskrit texts: Mahābhārata, Purāṇas, Āyurveda, Kāvyas, Tantras etc. For instance, cf. Kārmapuruṣa 1:47:39, 2:34:33; Līṅgapurāṇa 2:1:43ff and 2:3:76; Nāradapurāṇa 1:62:38; Vāmanapurāṇa 34:57; Kāthāsaritsāgara 11:69, 17:101 etc.; Vāsavadattā p. 35; Bhrataramjūhari 13:1195; Īśānāguru-devapaddhati II:36-35; Bāhmasaṃhitā 5:6; Laghubhāgavata 1:2:41; Devarāṇtapaṭāfarttra 7:3; Īśānāgṛhitā 1:29, 20:52 etc.; Pādumsaṃhitā 2:47; Kāṣīvatāmanuṣcaya 3:2ff etc.

The Śivadharmasangraha (7:42) reads tām drṣṭā puruṣaveṇa viṣṇuṁ mucyeta kilbāsaiḥ, which suggests that there should be a place called Puruṣavatā, for which we find no other testimony. We could conjecture something like paṁcavatī, assuming an irregular lengthening of the vowel in the middle of a compound. The reason we are tempted to do this is that the ā is clearly visible in the manuscript. We know that the Paṁcavatī is the name of forest where Rāma made his dwelling at the time of exile (see Rāmāyaṇa 3:14:11). This could be a secret place for Vaṁśavas, which is what the context demands. The problem is that the our text does not seem to have Paṁcavatī, it rather has Paṁcavatā, which is a Śaiva pilgrimage site according to the Mahābhārata (3:81:141). We could also consider conjecturing bhadravatī (Mahābhārata 3:8:69) or niḥ涧vate (Mahābhārata 3:8:18). We again would end up with the unwanted corollary that these places are connected with Śaivas, but not with Vaṁśavas. If we were to accept one of these readings, our translation would be ‘having seen Viṣṇu in [the place called] paṁcavatā / bhadravatī / mundravatī one will be freed...’.
Rākṣasas: devotees of these will obtain the worlds of those (tadgatim).\(^{573}\) (33a–34a)

If a bad person who has accrued bad karman (pāpasāmyutah) undertakes a fast until death (andāśakam yah kurute) with mantra-recitation, oblation into fire and worship (japa-homādyapūjanaih).\(^{574}\) he too (ca), freed from all sins, will go to the world of Viṣṇu. Once he falls from the world of Viṣṇu, he will be reborn as a learned Brāhmin. (34b–35)

[1.7 Observance of fasts]

By applying the same procedure he will further practice the same [fasting].\(^{575}\) Thus I have told you all [that]; now listen to the process of fasting. (36)

If someone observes (kuryāt) fasting for one night every month (māse māse) after consuming only the five products of the cow having first purified himself— [this] would be sāntapana.\(^{576}\) By observing [this practice] (kṛtvā) for a year, one [becomes] pure and will be honoured in the world of Brahmā. (37a–38b)

Another sāntapana [is defined as follows]: fasting for twelve days. By doing this [kind of sāntapana], one will be freed from sins and will not be degraded from Brahmin-hood.\(^{577}\) By doing this twelve times a man will certainly obtain a good rebirth. (38c–39)

Having subdued one’s sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called]

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\(^{573}\)This part of the text contains a number of problems whose import is difficult to assess. The first is that text seems to be incomplete or it is out of place. Secondly, the locative and genitive are used interchangeably. Thirdly, members of a compound are used in inflected forms: devyā for devī and mātara for mātṛ, i.e. the seven (or sometimes eight) mother-goddesses.

\(^{574}\)This is an odd compound in that it has ādya in the middle, standing for ādi. This oddity has been removed in the Śivadharmasaṅgraha (7:44) by reading japahomārcanādibhiḥ.

\(^{575}\)We are unfortunately not sure that we have understood this line; we believe it may refer to the notion that pious acts in one rebirth tend to lead to further pious acts in subsequent rebirths. Once again, it is noteworthy that this return to the theme of Viṣṇuloka has the air of an insertion and is not in the Śivadharmasaṅgraha, which may mean that it was interpolated here in a version of our text later than that on which the Śivadharmasaṅgraha was based. Note that the awkwardness we feel in interpreting this verse may be because it has been indiscriminately adapted from a well-known cliché about good acts leading in a virtuous cycle to further good acts in later rebirths. A similar half-verse appears quoted in the Bhāmatī on Brahmāsūtraśāṅkarabhāṣya 2:1:24, p. 482 as: janmajanma yad abhyastam dānam adhyayanam tapah | tenaivābhyāsayogena lac caivabhyusate purah. Cf. also Viṣṇudharmottara chapter 98:27. There is also a possibility that some text has been lost during transmission, and then subsequently the redactor of the Śivadharmasaṅgraha encountered an incomplete part of this passage and did not transmit the problematic section. Or, alternatively, it is possible that the awkwardness of expression of this section led to its being left out by the redactor of the Śivadharmasaṅgraha.

\(^{576}\)This verse echoes Manusmṛti 11:213: gomūtraṃ gomayaṃ kṣīraṃ dadhi sarpiḥ kuśodakam | ekarātropavāsaś ca kṛcchrah sāntapanāṃ smṛtam || The commentators of the Manusmṛti vary over the point how this observance is to be practiced; taking two days, consuming the five products of cow and fasting the other day or consuming the products each for six days and fasting on the seventh. See Olivelle 2005:346, a note to the translation of verse 11:213.

\(^{577}\)According to the Manusmṛti this observance is called parāka, one of the sāntapanā kṛcchra observances. Manusmṛti 11:215 presents it as follows: yatātmano 'pramattasya dvādaśāham abhojanam | parāko nāma kṛcchra 'yam sarvapāpāpamodanah ||
atikṛcchra, for purification\(^{578}\) If someone observes (kuryāt) [the atikṛcchra] every fortnight (pratipakṣam), he will partake of the fruit of heaven. (40a–41b)

One should drink hot water, hot milk and hot ghee, each for three days, and one should bathe three times a day: [this religious observance is called hot-and-arduous (tapta-kṛcchra).]\(^{579}\) In this way a pure-souled Brahmin who is devoid of all sin will go to heaven; [and a Brahmin who is] a sinner will be purified [from sin]. (41c–42)

One should increase [his food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; one should observe this observance for a month in accordance with the change of the moon (cāndravṛddhyā). This is the excellent lunar-observance (cāndrāyaṇa), which removes all sins.\(^{580}\) A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven. (43–44)

One should eat eight rice-lumps at each noon from the sacrificial oblation (haviṣyeṇa samāyuktān);\(^{581}\) By [this religious observance which is called] yaticāndrāyaṇa one will be freed from all crimes (sarvapātakaiḥ); [but] if he is sinless, he will go to heaven. (45a–46b)

A wise man should eat four lumps of rice in the forenoon, and again he should [eat] four lumps of rice after the setting of the sun; this observance which [is called] śiśucāndrāyaṇa,\(^{582}\) destroys [the demerit accrued from] minor transgressions. By observing it for a month (māsenaikena)\(^{583}\) one becomes pure-souled; if someone who is [already] free of sin performs it for three nights, he will go to heaven.\(^{584}\) (46c–48c)

Someone who remains constantly (sarvakālam) strict in his observance\(^{585}\) will be freed from all sins by one hundred complete repetitions of it. If someone observes it for a thousand nights,\(^{586}\) together with mantra- recitation, he will be freed from the great sins.\(^{587}\) If he is sinless, he will go to heaven and, once he falls [from there], he will be reborn as (bhavet) a rich man. (48d–50b)

If someone fasts intermediated by a day [viz. every other day] for twelve years, he will

\(^{578}\) Alternatively viśodhane can be vocative. In this case our translation would be ‘[This kind of religious observance is called] atikṛcchra, [and is especially observed] O pure lady (viśodhane).’ Here there is a rather closer verbal echo of Manu, for which see the apparatus.

\(^{579}\) The tapta-kṛcchra as recorded in the Niśvāsamukha is slightly different from its appearance in the Manusmṛti. The Manusmṛti (11:215) records it as tapta-kṛcchham caran vipra jalāṣṭrahṛtānām| pratitryaham pibed uṣṇān sakṛt- snāyī samāhitaḥ| ‘A Brahmin should drink hot water, hot milk, hot ghee, and hot air, each for three days and bathe once [a day so as] attentively to observe (caran) [the religious practice called] hot-and-arduous (taptakṛcchha).’

\(^{580}\) This has the echo of Manusmṛti 11:217, for which see the apparatus.

\(^{581}\) Once again, we have a close verbal echo of the Manusmṛti (11:219), for which see the apparatus.

\(^{582}\) This also has the echo of the Manusmṛti (11:220) for which see the apparatus.

\(^{583}\) Ex. conj., this is the reading of the Śivadharmasaṅgraha (7:58).

\(^{584}\) The division of the syntactic units here is quite uncertain. Very different statements could be read in the text by punctuating it differently here.

\(^{585}\) Ex. conj., this is the reading of the Śivadharmasaṅgraha (7:58).

\(^{586}\) Ex. conj.

\(^{587}\) Ex. conj.
be freed from the great sins; [if he is] a pure soul, he will obtain heaven. (50c–51b)

If somebody [free from sin] fasts for a fortnight [every year] for twelve years, he will attain heaven; as for a sinner, he will be freed from sin. (51c–52b)

If somebody, having his senses controlled, fasts for one month every year, that man will obtain an excellent rebirth (gatim uttamaṁ vrajet) in this world; he will be purified from the great sin and he will be [reborn as] a rich man. (52c–53)

He who eats only one meal [a day] will be reborn as a rich man; if an excellent man (narottamaḥ) eats a meal [only] in the evening for a lifetime, that excellent man will be reborn as someone rich in money and grains. (54)

If someone [being] in a religious observance (vrate) eats unsolicited food for a lifetime, he will become a god when he dies (mṛtaḥ); if someone is sinful (pātakī), he will be freed from sin. (55)

One should not consume intoxicating drink and meat, this is the most excellent observance: whoever always remains thus will obtain an excellent rebirth. (56)

If someone practises a difficult observance [called] celibacy, together with [his] spouse, he will obtain supernatural power here and hereafter, and he will obtain an excellent rebirth. (57)

If somebody gives up the wealth that he has, he will obtain a great reward, and that [reward] will be without end. (58)

Fish, meat, any spirituous liquor (sūrā) or spirituous liquor distilled from molasses (śīdhu) are considered to be the food of Rākṣasas, these should not be offered to a

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588 For this suppletion, see 52c below. Alternatively we might conjecture that the intended sense is that one should fast on alternate fortnights; but it might then be difficult to remain alive for 12 years.

589 Ex. conj., basically this is the reading of the Śivadharmasangraha (7:62).

590 The reading pūjayet in the Śivadharmasangraha (7:63) is perhaps a corruption of pūjyate: ‘he will also be revered [as] a rich man’.

591 Ex. conj., vrate naraḥ is the reading of the Śivadharmasangraha (7:65); the text is broken off in other manuscripts.

592 Although it is not mentioned when exactly someone is supposed to start the observance of celibacy with his wife, most probably it is after having offspring. The Śivadharmasangraha (7:66) reads mrte, which, though grammatically wrong, might also be a possible reading. It seems that the practice of eating unsolicited food is somehow related to ascetic behaviour. It is, however, as seen in this text, also meant for householders (see, for example, the Dharmaśīra of Āpastambha 1:9:27:7 and Manusmṛti 4:5). This observance is sometime called ayācaitarata ‘the observance of [eating] unsolicited [food]’ (see the Dharmaśīra of Vasiṣṭha 21:20.)

593 Note that we are not told what the great reward is.

594 The Mahābhārata (9:42:21–22), however, gives the list rākṣasānna as follows: ksutakīṭavāpam vanam ca yac
Brāhmin by a noble man who desires [good] fortune.\(^{597}\) (59)

[1.8 Worship of different divinities]

Devi spoke:
By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace. (60)

God spoke:
If somebody fasts and worships Brahmā\(^{598}\) on the first day of both lunar fortights for a year using the mantra \textit{brahmaṇe namaḥ}\(^{599}\) with fragrance, flowers, and incense, together with \textit{bhakṣya} and \textit{bhojya} (\textit{bhakṣyabhojyasamanvitaiḥ}),\(^{600}\) he will obtain the fruit of sacrifices [namely]: Asvamedha, Rājasūya, Sawarṇa and Gavāmaya, along with seven Somasāṅsthas\(^{601}\) together with the naramedha. (61–63)


occhiṣṭāśītaṁ bhavet \text{| keśāvapannam ādhūtam ārugṇam api yad bhavet|śvabhiḥ saṃspṛṣṭam annaṁ ca bhāgo ’sau rakṣasāṁ iha| tasmāj jñātvā sadā vidvān etāny annāni varjayet| rākṣasānnam asau bhuṅkte yo bhuṅkte hy annam īdṛśam.\(^{597}\) Although the meaning is clear, the construction of \textit{pāda} 59cd is ambiguous. We understand the locative \textit{brāhmaṇe} to stand for the dative \textit{brāhmaṇāya} and \textit{gatim icchan mahātmanām} as \textit{gatiṃ icchatā mahātmanā}.

The Śivadharmasaṅgraha (7:72) rephrases the first part to read: tac chāmbhavena moktavyaṃ, which may mean ‘this [type of food] should be given up (\textit{moktavyaṃ}) by a Śaiva devotee’; but the more problematic \textit{pāda} appears not to have been altered.

The Śivadharmasaṅgraha (8:2) reads \textit{brahmāṇaṃ pūjayen naraḥ} instead of \textit{brahmāṇaṃ pūjayīta yaḥ} to obviate the problem of having an \textit{aiśa ātmanepada} optative form.

The reading \textit{brāhmaṇe namo mantreṇa} is a conjecture based on Śivadharmasaṅgraha (8:2). Note that it is notmetrical and that it omits a quotative \textit{iti}. We might instead conjecture \textit{brāhmaṇe-nama-mantreṇa}, treating it as a sort of compound.

\(^{600}\)Ex conj.; perhaps N’s reading, \textit{bhakṣyabhojyasamanvitaḥ}, could be defended.

\(^{602}\)The Dharmasūtra of Gautama (8:20) mentions the seven Soma sacrifices as: \textit{agniṣṭomo ‘tyagniṣṭoma ukthyah śodaśī vajapeyo ‘tirātro ‘phoryāma iti sapta somasāṃsthāḥ}. The same list is found in the Viṣṇudharmottara 2:95:14–16, Sarvajñānottara 10:48–49, Niśvāsamukha (for example, T. 150, pp.190) and Svacchandatantra 10:403–4.

\(^{601}\)Ex. conj.; the readings of 64ab are basically those of the Śivadharmasaṅgraha (8:5).

\(^{603}\)Note that \textit{parameṣṭhīnāḥ} is used as a nominative singular \textit{parameṣṭhī}. The Śivadharmasaṅgraha (8:5-6) appears to have rearranged the order of the names to avoid the problem.

\(^{604}\)We have understood this as present participle \textit{kīrtiyan}, but we could also take it as a description: “who is well known by these names”.

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\(^{604}\)We have understood this as present participle \textit{kīrtiyan}, but we could also take it as a description: “who is well known by these names”.
If he should worship Yakṣa on the third day in both halves of the month, with fragrances, incense and food-offerings until a year is completed, Kubera, being thoroughly honoured with devotion, will give him wealth here in this world itself (iha). If he does so for a lifetime, he will go to the world of Kubera (dhanadasya). (70–71)


If someone worships Kubera (yakṣam) for a year with devotion, [he will be] rich in

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605 A metri causa irregular form for jagaddāhaka.
606 Strictly speaking, we expect twelve names of fire, since one is supposed to worship the fire-god for a year under different names (see 69 below). Even if we count Agni (mentioned 67a) we will have eleven names. We could make the names twelve by counting Varanāmā, ‘he who has excellent names’ as a name of Agni. We are not sure whether or not it is natural to assume so. The Śivadharmasaṅgraha (8:8–10) as well mentions the same list of the names of Agni. In this list of names we have nominative and accusative forms of the neuter and masculine singular used indiscriminately, as though all such forms belonged to the same case and gender.
607 yāvajjīvāgnilokatā is presumably for yāvajjīvenāgnilokatām.
608 Here Yakṣa appears to be a proper name of Kubera rather than an adjective defining a class of semi-divine being. The names listed below (verses 72–73) clearly suggest that Yakṣa is meant to be Kubera. Kubera, as attested below (verse 72), is generally called the lord of the Yakṣas (see also Rāmāyaṇa 4:42:223) not simply Yakṣa. The Śivadharmasaṅgraha (8:11) reads tṛīye pūjayed yakṣā hi dhanadādyāḥ supūjitāḥ ‘Kubera and others, being thoroughly honoured with devotion, will give him wealth’. The plurals are quite problematic and do not fit in either the following and or preceding text.
609 The term adhipati- may have been used in the sense of king. Kubera is often said to be the lord of the demons, and ruled the city of Laṅkā, which is full of troops of demons (Mahābhārata 3:258:16). He obtained the city by the grace of Brahmā (Mahābhārata 3:258:15). This name of Kubera might indeed be suggesting that he ruled the city of demons.
610 According to Rāmāyaṇa 7:13:19–24, in his visit to god [i.e. Śiva] together with goddess Umā, Kubera was captivated by her unprecedented beauty. He looked at Umā with his right eye and by the power of Goddess that right eye turned tawny.
611 According to Rāmāyaṇa 5:7:10–11, Kubera obtains a flying chariot by Brahmā as a result of his (i.e. Kubera’s) great tapas.
612 Kubera performs one hundred and eight year long tapas that Śiva had done previously. Thus, Śiva, being pleased with Kubera’s penance, accepts him as his friend. For the story see Rāmāyaṇa 7:13:25ff. See also Meghadūta verse 70.
613 Kubera is the one of the guardians of the North in the post-Vedic period. He does not appear as a lokapāla in the Vedic period; most commonly in this period Soma is the lord of the North; sometimes Varuṇa, Dhāetr, Parjanya, and Rudra substituted Soma in this early phase. Kubera seems to appear for the first time as a lokapāla in the Mānavarātrautasatātra. From the Mahābhārata onwards, he is commonly the standard lokapāla of the North. For further details, see Corinna Wessels-Mevissen 2001:4–17.
wealth and grain; [by doing so] for a lifetime [he will be] the king of Yaksas.\textsuperscript{615} (74)

If someone should worship Ganeśa on the fourth day\textsuperscript{616} in both halves of the month, with fragrances, flowers, plenty of \textit{bhakṣya} and \textit{bhojya} for a year, he will be purified [from sins]; by doing so for a lifetime (\textit{yāvajjīve}),\textsuperscript{617} [he will be reborn as] an excellent \textit{gaṇa}. He who worships the lord of the \textit{gaṇas} will not be overpowered\textsuperscript{618} by demons (\textit{vināyakaiḥ}). (75–76)


One should worship serpents on the fifth day in both halves of the month with brilliant, fragrant flowers, incense, perfumes, treacle, milk, milk-rice (\textit{guḍakṣīrasapāyasaiḥ}),\textsuperscript{621} flowers,\textsuperscript{622} sugar, honey (\textit{śarkaramadhvābhiḥ}).\textsuperscript{623} [by doing so] for a year, he will obtain the desired objects; by worshipping [the serpents] for a lifetime, he will obtain the world of

\begin{itemize}
\item \textsuperscript{615}This is rhetorical; the same thing has been already expressed in verse 70–71 above.
\item \textsuperscript{616}The elephant-head god is addressed as Ganeśa. The early Purāṇas, such as the \textit{Vāyu} and the earliest known recension of the \textit{Skandapurāṇa} do not call him Ganeśa, but refer to him as Vināyaka. Bhavabhūti, the author of the \textit{Mālatīmādhava} (late 7th to early 8th century) still calls him Vināyaka (Törzsök 2004:19–22). The reference of Ganeśa here is evidence that this figure is already Ganeśa by the time of the Niśvāsamukha. Note that \textit{caturthī} has here been used as though it were the inflected form \textit{caturthyām}. This usage is found often in other parts of the corpus, particularly for days of the fortnight.
\item \textsuperscript{617}We could take this as a locative, as a curtailed instrumental, as a curtailed optative, or perhaps as an error for \textit{yāvajjīvaṃ}, as K has supposed. Parallels for each could be adduced. Whichever solution is preferred, the sense remains the same.
\item \textsuperscript{618}As the rephrasing of the \textit{Śivadharmasaṅgraha} shows (8:17), \textit{abhibhūyet} must be intended to have passive sense, as though it were \textit{abhibhūyeta} (which is metrically impossible here).
\item \textsuperscript{619}This is not a commonly known name of Ganeśa. He may have been called Dhūmrakṣa ‘smokey eyed’ as he is already depicted (3:165) as elephant-headed. Thus, the text may be pointing to the colour of the eyes of an elephant. Alternatively, it may simply have indicated an aggressive colour of the eyes. According to the \textit{Mahābhārata} (3:27:15), however, Dhūmrakṣa is a demon figure who was killed by Hanumān. In a similar context to our text, the \textit{Garudaśurāṇa} (1:129:26) refers to Ganeśa as Dhūmravarna. This may indicate the colour of his skin. This could suggest the dhūmra, ‘smokey’ colour is somehow connected to Ganeśa. Yet, his name Dhūmrakṣa remains out of the ordinary.
\item \textsuperscript{620}Except for the Niśvāsa, we have not been able to find a single text which refers to \textit{vajratuṇḍa} as a name of Ganeśa. It is, however, noteworthy that the Sanskrit-Wörterbuch attests \textit{vakratuṇḍa} as a name of Ganeśa referring to the \textit{Trikāṇḍakośa}. Either \textit{vakratuṇḍa} or \textit{vakraśuṇḍa} would be more common names for him. The \textit{Śivadharmasaṅgraha} (8:19) here reads \textit{vakraśuṇḍa}.
\item \textsuperscript{621}This is an \textit{aiśa dvandva} compound with an otiose -\textit{sa}- in the middle.
\item \textsuperscript{622}Note that “flowers” is mentioned twice.
\item \textsuperscript{623}If the conjectured text is correct, we can either interpret this as a shortened form of \textit{madhvādibhiḥ} or, as we have assumed here, as a case of irregular metrical lengthening before the instrumental ending, perhaps on the analogy of other endings with \textit{bh} in them that are preceded by long vowels: in other words \textit{madhvādibhiḥ} would stand for \textit{madhvābhiḥ}. Note also that \textit{sarkara} too has been metrically shortened: the correct form would be \textit{sarkarā}, as we find in the \textit{Śivadharmasaṅgraha} (8:22).
\end{itemize}
the serpents. 624 (80–81)

One should fast and worship Skanda on the sixth day of the half month with fragrances, flowers, incense (gandhapuspasadhipena), 625 and together with (saṃnyutah) bhaksya and bhojya, worship him concentratedly in both halves of the fortnight. (82–83b)


If someone, self-controlled, fasts and worships the sun on [every] seventh [day], beginning in mārgaśīrṣa, with flowers, incense, unguents, different kinds of bhakṣa, bhojya and with oblations, mantra-recitations and so forth for a year, he will be purified [from sins], [and if he is already] freed from sins, he will obtain [his] highest desire. By worshipping him for a lifetime he will go to the world of the sun. Once he has fallen from there he will be reborn as a rich, healthy and long-lived man. 630 (87–89)


If someone of concentrated mind fasts and worships [1] Śaṅkara while consuming

624 There exist eight standard names of serpents. To our surprise, they are not mentioned here. Instead they are listed in verse (3:168) below in the section on the worship of god. They may not have been listed here as the names of serpents are not twelve, but only eight. These names are expected for the twelve months, as in the case for the other divinities.

625 Once again an aiśa dvandva compound with an otiose -sa- in the middle.

626 We are not aware of Trivarṇa as a name of Kumāra. Could this name appear here because it is related to three tops of his hair?

627 We are not aware of such a name of Kumāra. It may stand for the commonly known name, Sarajanmā or for the less commonly used name Saridgarbha?

628 The Śivadharmasaṅgraha (8:26) records Pañcāśikha instead of Pañcachaṭa. We cannot trace any source apart from our text that uses the Pañcachaṭa as a name of Skanda.

629 The reason for not counting this as one of the names is that we suspect that 12 names are given for each divinity, one for each month. Note that the Śivadharmasaṅgraha (8:25–26), perhaps not following the text precisely, records sixteen names of Kumāra, but does not mention Gaṅgāgarbha or Śaradgarbha (we find Pañcāśikha in the Śivadharmasaṅgraha instead of Pañcachaṭa) that are recorded in our text. Additional names in the Śivadharmasaṅgraha are: Devasenāpati, Guha, Naigameśa, Mahāsena, Krauṅcāri and Skanda.

630 Masculine plural is functioning as masculine singular.

631 It is not clear to what this name of the sun refers to. Does this allude to the movement of the sun, which appears as sunrise, noon, and sunset? We have not been able to find any attestation of this name of the sun.

632 Alternatively, Lokasākṣi, the eye of the world. lokasākṣi has actually been transformed into an i-stem noun in the text: the correct form would be lokasākṣi, as in the Śivadharmasaṅgraha (8:33).
[only] the urine of the cow, on the eighth day of both halves, in the month of Mārgaśīras, he will obtain the fruit of the Atirātra. And [by worshipping] with bhaksya and bhojya and with beverages, he will obtain this same fruit. (92–93)

If someone, undertaking a fast, worships Devadeva in the month of Pauṣa, consuming [only] cow dung, he will obtain the fruit of the Vājapeya. (94)

If someone fasts and worships Tryambaka in the dark half of the month of Māgha, consuming [only] milk (payasā), he will obtain (lebhe) the fruit of Aśvamedha. (95)

If someone fasts and worships Sthānū in the dark half of Phālgunā, consuming [only] curds, he will become pure and obtain the fruit of the Nāramedha. (96)

If someone fasts and worships Hara on the eighth day of the dark half of the month of Caitra, consuming [only] clarified butter, becoming pure, he will obtain the fruit of the Rājasūya. (97)

If someone fasts and worships Śiva in the month of Pauṣa, consuming [only] cow dung, he will obtain the fruit of the Vājapeya. (94)

If someone fasts and worships Tryambaka in the dark half of the month of Māgha, consuming [only] milk (payasā), he will obtain (lebhe) the fruit of Aśvamedha. (95)

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If someone fasts and worships Hara on the eighth day of the dark half of the month of Caitra, consuming [only] clarified butter, becoming pure, he will obtain the fruit of the Rājasūya. (97)
month of Śrāvaṇa, drinking [only] mustard-water (śiddhārtham udakam), he will obtain the fruit of having offered a virgin. (101)

If someone fasts and worships [10] Rudra in the month of Bhādra, consuming [only] water [mixed] with barley seeds, he will be honoured in the world of Rudra. (102)

One should worship [11] Īśāna on the eighth day of the dark half of the month of Āśvina, drinking [only] water [mixed] with sesame seeds; [by doing so], he will obtain much gold (rugma) as the fruit. (103)

One should fast and [worship] [12] Ugra on the eighth day of the dark half of the month of Kārttika, drinking [only] water mixed with gold; [by doing so], he will obtain the state of being a lord of gaṇas (gaṇāpatyam). If a man then does [this worship of Śiva every month] for a year, he will obtain [the above] desired objects. [If someone worships] without [particular] desires, he will obtain the fruit of the sacrifices [mentioned], and [if someone worships] with desires, he will obtain the state of being a lord of gaṇas. This procedure has been described for both halves of the month. (104a–106b)


One should worship [Her] with these names in both halves of the month. One should always worship the boon-giving [goddess] (varadāṃ) with fragrance, flowers, incense, cloth, ornaments, decorations, offering of eatables, gifts (upahāraiḥ), bulbs, roots and fruits, and various kinds of foods. (106c–110)

[One should worship the goddess] consuming [only] water, flowers, gruel, parched rice grains (lājām) with husks (sadānakām), kṛsara, milk, roots, fruits, leaves, green vegetables, sesame seeds [or] sediment of [oil of] sesame seeds (khalim). And one may consume mung beans (mudgāni) and (tathā caiva) [he should] abstain from [all other] food. Having thus eaten these [above mentioned foods], one will obtain all desired objects. (111a–113b)
If someone consumes wet ginger at dawn, eats [only] white [viz. sāttvika] food (śukla-bhojin)\(^{646}\) and fasts and [worships the goddess] on the ninth day of a fortnight nine times [in a row] (navamīnavaṃsītaḥ),\(^{647}\) he will obtain all desired objects. (113c–114b)

If someone worships [the goddess] for nine ninth days (navamīnava)\(^{648}\) consuming only pepper, he will obtain all desired objects and the goddess will be generous. If someone worships [the goddess] nine ninth days sleeping on a bed of kuśa grass and consuming the five products of the cow, the goddess will bestow an excellent boon [upon him]. (114c–116b)


and one should make a libation to him with water mixed with sesame seeds. If someone [self-]controlled [worships him] in both halves of [each] month for a year, he will be liberated from all sins and there will be no sorrow arising from naraka [for him]; worshipping him for a lifetime, the worshipper (sa) will obtain an excellent rebirth. (116c–121b)


\(^{646}\)This could mean “eats [only] in the bright half of the month”, but that sounds hard to sustain over four and a half months. Note that the previous couple of verses seem to describe pure food.

\(^{647}\)This aiśa compound involves an ordinal number navama in the sense of a cardinal nava and the participle uṣitaḥ, “spent”, written as oṣitaḥ, is used in the sense of upoṣitaḥ “fasted.” Thus, we have understood the compound to mean something like nava navamīr upoṣitaḥ, although the reading remains doubtful.

\(^{648}\)We assume this to be an irregular tatpuruṣa compound. It would of course be possible to emend to navamīr nava.

\(^{649}\)The vocative has been used for metrical reasons where we would expect the dative. It seems probable that one name is missing from the list here, for we require 12 names for the 12 months. The redactor of the Śivadharmasaṅgraha appears to have responded to this need by reading ugradaṇḍograhastāya (8:60). It is likely that in the passage of the Niśvāsamukha here, there might have been a textual corruption in an earlier stage. The indicator for this might be the word nityaṃ, which does not serve special propose here.

\(^{650}\)Some items in the list refer to yamaś and niyamaś. The Yogasūtra (2:30) records yamaś as ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ, and (2:32) the niyamaś as śaucasaṃtoṣatapaḥsvādhyāyeśvara-pranidhihānaṁ niyamāḥ. In our text, among the twelve names of Dharma, two qualities [viz. ahiṃsā and satya] of yamaś and one quality [viz. śauca] of niyamaś are shared. The Matangavidyāpāda 17:29c–31 gives a list of yamaś and niyamaś that also shares the three names [viz. ahiṃsā, satya, and śauca] of Dharma. Furthermore, the Matangavidyāpāda (17:29cd) clearly states that the Dharma is of twofold: yamaś and niyamaś (dharmaś ca devid-hah prokto yamaś ca niyamaṃ ‘parah). The Parākhya (4:75–78) has the same list of yamaś and niyamaś as the Matanga does. The list of yamaś and niyamaś is commonly mentioned in Purāṇas and it differs from text to text. For more detail see (Goodall 2004: 253–254).

\(^{651}\)Note an irregular use of gender.
Lokasākṣin, [11] Vṛṣabha,652 [12] Adṛṣṭa,653 obeisance [to you]!, being controlled, in both halves [of each month] for a year, he will be freed from the [possible] sorrows of the world of Yama; he will be reborn as a king. (121c–125b)

By worshipping him (**samarcan tan**)654 and making a libation with water mixed with sesame seeds [in each half of each month] for a lifetime, one obtains an excellent rebirth [in heaven]; once he obtains this [excellent birth] he will not return [to this world]. (125c–126b)

By worshipping [1] Keśava on the twelfth day of each half of Mārgaśīrṣa,655 while consuming [only] the urine of a cow, a man obtains the fruit of the Agniṣṭoma.656 (126c–127b)

If someone fasts657 and worships [2] Nārāyaṇa on the twelfth day [when the sun is] in [the constellation of] *puṣya* [viz. in the month of Pauṣa], consuming [only] cow-dung, he obtains the fruit of the Agniṣṭoma.658 (127c–128b)

If someone fasts659 and worships [3] Mādhava on the twelfth day in the month of Māgha, consuming [only] milk, he will obtain the fruit of the Ukthyamedha.660 (128c–129b)

If someone fasts and worships [4] Govinda on the twelfth day in the month of Phāl-

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652 This depiction of Dharma as a bull is known from other sources, for example *Manusmṛti* 8:16a *vrśo hi bhagavān dharma*.

653 It is not clear to us why Dharma is called unseen but it is possible that he has no bodily form, and so is called *adṛṣṭa*. In the Mīmāṃsā system *adṛṣṭa* is a key term and refers to the unseen force produced from the sacrificial act that will provide its reward in the next life. In the Vaiśeṣika system both *dharma* and *adharma* are defined as *atīndrīya* or *adṛṣṭa*. Cf. *Praśastapādabhāṣya* pp.272–280: *dharmaḥ puruṣaguṇaḥ| kartuḥ priyāhitamokṣahetur atīndriyo ‘ntyasukhasaṃvijñānavirodhī puruṣāntakaraṇasanyogaviśūddhabhisandhiṣaḥ varnāśramināṁ pratiniyatasādhananimittaḥ... adharma ’py ātmaguṇaḥ| kartur āhitapratyavāyahetur atīndriyo ‘ntyaduḥkhasaṃvijñānavirodhī. Cf. also *Ṣaḍdarśanasaṅgraha* pp. 416–417 kartṛphaladāyy ātmaguṇa ātmamanaḥsaṃyogajaḥ svakāryavirodhī dharmādharmarūpatayā bhedavān parokṣo ‘dṛṣṭākhyo guṇaḥ| tatra dharmaḥ puruṣaguṇaḥ …*

654 Understand *samarcan tan*.

655 We find precisely the same list of twelve names of Viṣṇu with reference to the twelve months, starting from Mārgaśīrṣa up to Kārttika, in *Mahābhārata* (appendix) 14:4:2998ff. The reward of worship, however, is different. The fact that we find this list of twelve names of Viṣṇu also in Vaiṣṇava sources, such as the appendix passage of the *Mahābhārata*, indicates that the *Niśvāsamukha* is dependent on a Vaiṣṇava tradition with regard to this framework of twelve names and their association with twelve months.

656 Our text (3:127–133) follows the traditional list of seven *Somasaṃsthās*, basis of a *Soma* sacrifice, in the same order. This shows the author’s authoritative knowledge of Vedic sacrifices. *Kane II*:2:1204 gives the list of the seven *Somasaṃsthās* as follows: Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Āptoryāma. This sacrifice may have been called Šoḍaśin because during it one should add a *stotra* (also called *uktha stotra*) and a corresponding *śastra* (called *uktha śastra*), called Šoḍaśin in the third *savana* to the fifteen *stotras* and the fifteen *śastras* of the Ukthya. For more detail see *Kane II*:2:1204–1205.

657 Note an *aīṣa* hiatus within a *pāda*.

658 Perhaps there is transmission error here, for we expect a different soma sacrifice to be mentioned. According to the list mentioned above, p. 255, the *Atyagniṣṭoma* needs to be mentioned. Therefore, we could conjecture something like *phalam cātyagniṣṭomasya*. The *Śivadharmasaṅgraha* (8:70) has *jyotiṣṭoma* instead, which does not seem to be a right choice.

659 Once again an *aīṣa* hiatus within a *pāda*.

660 *Ex. conj.* The name Ukthyamedha is not common among Vedic sacrifices, but it might well refer merely to the Ukthya. We conjectured Ukthyamedha as all the sources agree on the reading *uk* in the beginning and, after a gap, *medha* in the end.
guna, consuming [only] curds, he will obtain the fruit of the Ṣodāśī. (129c–130b)

If someone fasts and worships [5] Viṣṇu on the twelfth day in the month of Caitra, consuming [only] clarified butter, he will obtain the fruit of the Vājapeya. (130c–131b)

If someone fasts and worships [6] Madhusūdana on the twelfth day in the month of Vaiśākha, consuming [only] water mixed with kuśa grass, he will obtain the fruit of the atirātra. (131c–132b)

If someone fasts and worships [7] Trivikrama on the twelfth day in the month of Jyeṣṭha, consuming [only] water mixed with sesame seeds, he will obtain the fruit of the Āptoryāma. (132c–133b)

By worshipping [8] Vāmana attentively on the twelfth day in the month of Āṣāḍha, consuming [only] fruits, a pure soul will obtain the fruit of the Aśvamedha. (133c–134b)

If someone fasts and worships [9] Śrīdhara on the twelfth day in the month of Bhādra, consuming [only] leaves, that pure soul will obtain the fruit of the Rājasūya. (134c–135b)

Similarly, by worshipping [10] Hṛṣīkeśa, as prescribed,661 [on the twelfth day] in the month of Bhādram, the wise man obtains the fruit of the Gavāmaya.662 (135c–136b)

One should worship the god [11] Padmanābha, in the month of Āśvayuja;663 by doing so, a man obtains (labhati 664) the fruit of the Naradāsavya sacrifice. (136c–137b)

If a man fasts and worships [12] Dāmodara on the twelfth day of each half of the month of Kārttika, he will obtain the fruit of the Bahuṣuvārya.665 (137c–138b)

By worshipping [Viṣṇu thus] for a year he will obtain all desired fruits. If someone is sinless, he will obtain [the fruit of having performed the above mentioned] sacrifices, [and if someone is sinful, he will] be freed from [possible] destruction. By worshipping [Viṣṇu thus] for a lifetime with flowers, sweet-smelling fragrances, bhakṣya, bhojya, incense, umbrellas, banners, awnings, divine golden ornaments, various gems and jewels, cloths and performing a splendid worship, one will go to the world of Viṣṇu (literally ‘locality of Viṣṇu’). (138c–141b)

Chapter Three


By worshipping [him] beginning in the month of Mārgaśira and up until Kārttika, there will be [sexual] good fortune (saubhāgyam), wealth, grain and sons and wives [for that worshipper]; one obtains union with Kāmadeva by worshipping [him] for a lifetime.666 (141c–145)


If someone, on the new moon day (amāvasyā) of Mārgaśirṣas, satisfies [his] ancestors [...]667 by means of the ritual called (?) śrāddha (karmaṇā śrāddhayuktena), [i.e.] by [the act of offering] balls of rice (piṇḍena), sesame seeds and water; similarly, if he satisfies [his] ancestors with rice-balls together with sesame seeds and water by the means of the ritual connected to śrāddha on the full-moon day, listen to the fruit of that for him: those of his ancestors will be satisfied who dwell in the world of Yama.668 By doing so for a year, [his] ancestors will be liberated from the punishments [assigned] by Yama. (151–153)

If he does so for a lifetime in both halves of the month, he will be freed from sin [if] he is a sinner; [if already] sinless, he will go to heaven. (154)

In the case of a Brahmin, the ancestors are [called] Somapās; in the case of a Kṣatriya, Havirbhujas,669 in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins. (155)

[If someone] fasts [and] worships Agni again670 on the full moon day [...]666, he will...

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666 The syntax of the sentence is slightly clumsy because the correlative of yo in 141d is missing and an unusual genitive yāvajjīvaṃ is used (which could either be understood as yāvajjīvaṃ or yāvajjīvena.) Finally we are also missing the reward of worshipping Kāmadeva.

667 Although we have a lacuna after pitṛṃs tarpa, it is, nevertheless, clear that we are not missing anything crucial from the sentence. We may conjecture something like pitṛṃs tarpyate tu yah.

668 The manuscript, N, is damaged hereafter, K leaves a gap for about two pāda, and W, which is faithfully coping N, leaves no gap. There are several instances in the case of the sixth line that the scribe stopped copying before reaching the end of the line. We assume that here too, this must have been the case as the context also leaves no mark of textual loss.

669 The Śivadharmasaṅgraha (8:109) corrects an irregular plural to a standard plural. For the parallel to this verse see Manusmṛti 3:197 and our discussion on page 52.

670 The word puṇās in the verse is significant as the text already mentioned an observance of Agni on the second day of the lunar calendar in verses 3:67–69.
obtain the world of Agni; [If someone] is a sinner, he will be freed from sin, and [if someone is already sinless,] he will be reborn as a rich man. (156a–157b)

O Brahmins, I have taught this procedure of fasting for both halves of a month; now listen to [the procedure of] worshipping gods.671 (157c–158b)

On the new moon day, one should feed Brahmins after first worshipping Prajāpati, [and one should] make a golden lotus marked with [Prajāpati’s] names;672 then [he] should give it to a Brahmin having put it in a copper vessel filled with clarified butter; one will get the desired objects. If someone is without desire, he will obtain the world of Brahmā. (158c–160b)

After first worshipping Agni on the second day [of the fortnight], a man should satisfy Brahmins [i.e. by offering food], and having carefully (yatnataḥ) written the names of Agni on a golden goat (sauvarṇavaste), he should put it into a vessel [of] udumbara filled with clarified butter;673 having installed two pots filled with milk together with bhaksya and bhojya, one should give this to an excellent Brahmin674 in both halves of the month; [by doing so] the fire will be the bestower of all desired objects [to the giver] within a year. If one does so for a lifetime he will go to the world of Agni. (160c–163)

Having first worshipped Yakṣa on the third day [of the fortnight] one should give a golden mace675 [to a Brahmin] writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter.676 (164)

On the fourth day [of the fortnight], one should give a golden elephant677 marked with

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671 The details of the fasts have indeed been given above in every case, whereas no details of how the pūjā of each divinity is to be conducted have as yet been given. Furthermore, it is uncertain who is the speaker here and who has/have been addressed. We could certainly retain the reading of N and W (dvija) which would easily argue with śṛṇu. If Nandikeśvara is addressing the Brahmins we expect the optative verb in plural. If Śiva is addressing Devī, the word dvija, dvijāḥ is problematic. It is also possible to read 3:157cd separately. In this case we assume that Nandikeśvara is addressing the Brahmins. In the following lines (3:158a ff.) Śiva is addressing Devī. Then śṛṇu in optative third person singular remains unproblematic.

672 This probably refers back to the names of Brahmā (3:64–65) mentioned in the section on fasting. If it is so, particularly this present section on worship (3:158–195) of divinities who are the lords of the different lunar days and the section on fasting (3:61–156) of the same divinities are systematically linked. Therefore, the names of the divinities who alluded to the lords of the fifteen lunar days in this section of worship (3:158–195) refer respectively to the names of the same divinities mentioned in the section on fasting (3:61–156). The whole section on worship here seems to be related with the accomplishment (samāpana) of fasting as it involves the donation to Brahmins too.

673 Presumably udumbarejyapūrṇe is an aiśa formulation for audumbare ājyapūrṇe. The reading of the Śivadharmasaṅgraha (8:118) supports this.

674 Note an aiśa use of locative which is used in apposition to a dative noun.

675 The gadā is the weapon of Kubera as the Lord of the Northern direction.

676 The syntax of the sentence is clumsy and there is no mention of the reward of worshipping Kubera.

677 This evidence shows that Vighneśvara is already identified with gajavaktra in this period. The Śivadharmasaṅgraha (8:121) reads radanam ‘tusk’ instead of dantinam ‘elephant’. This reading of the Śivadharmasaṅgraha might be secondary.
the names of the god Vighneśvara placed in a vessel made of udumbara wood [to a Brahmin], after first having feasted Brahmins, and offered pots as well as eatables. Supernatural power will arise for him within a year; by doing so for a lifetime, he will obtain the state of being a lord of gānas. (165–166)

On the fifth day [of the fortnight], after having feasted Brahmins, one should give (dattvā) a golden padma marked with the name [of a serpent from among those listed below], putting it in a copper pot filled with clarified butter, to a Brahmin. (167)


Having made a golden peacock marked with the auspicious names of Skanda, one should give it, placed in a pot of udumbara filled with ghee, to a Brahmin [and also one should give] jars filled with milk together with bhakṣya and bhojya. By giving [thus] in

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678 Note an aīsa compound having ca in between members of the compound.
679 Note that 156d is hypermetrical.
680 Once again viprāṃ stands for viprān.
681 Could bhakṣān ghatān also be understood as ‘pots [filled with] eatables.’?
682 This presumably stands for dadyāt.
683 Occurrence of padma here suspicious. Note that the Śivadharmaśāstra (8:123) reads sarpaṃ instead.
684 Most commonly known as Mahāpadma. For this see our reference to the list of serpents below.
685 Śaṅkha is otherwise called Śaṅkhapāla. Cf. Brahmāṇḍapurāṇa 3:20:54, Ajitāgama 39:30, Kāmikauttarabhāga 80:70 etc.
686 Kulika is otherwise recorded as Gulika. For the list cf. Mahābhārata 1:59:40, ṣeṣo ‘nanto vāsukiś ca taksakaś ca bhujangamah ī kārmaś ca kulikaś caica kādraveyā mahābalah; Brahmāṇḍapurāṇa 3:20:53–54, ananto vāsukis taksal karkoṭaḥ padma eva ca ī mahāpadmah Śaṅkhapālo gulikah subalas tathā ēte nāgēśvarāḥ caica nāgakoṭibhibh āytrāḥ (We have considered subala as an adjective of gulika, otherwise we have nine names of serpents). Cf. also Rājanighaṇṭu 19:65; Svaccchandatantrodyota chapter 7, p. 198; Ajitāgama 39:29–30; Kāmikauttarabhāga 80:69–70; Rudra-Yāmala 22:68; Kāranauttarabhāga 107:15; Īśvarasamhitā 10:252–254; Pādmasamhitā 10:65–67 etc. In our text we have the standard list of eight serpents with one variant, Trirekhin; in its place we generally find Karkoṭa (Rājanighaṇṭu), Kāroṭaka (Īśvarasamhitā) or Kākoṭa (Pādmasamhitā). trirekhin alludes to the bodily feature of Kāroṭa. According to Śivadharmaśāstra 6:188, Kākoṭa has three lines in his throat.
687 Note that 170d is hypermetrical.
both halves of the month one will obtain the desired objects; a man, [by doing so], for a year will obtain [all] desired objects that are longed for. A sinner will be freed from [his] sins, and a pure soul (i.e. who has not committed sins) will obtain [the world of] Skanda (skandam āpnyāt). (170–172)

A wise man should give a golden horse marked with the name of Ravi [to a Brahmin] in both halves of the month, putting it in a copper vessel filled with clarified butter; [by doing so,] a sinner will be freed from many sins within a year; [by doing so] for a lifetime, he will obtain the world of the sun (ādityapadam āpnyāt). (173–174)

One should give a [sculpture of a golden] bull marked with the names of Bhava to a Brahmin in both halves of the month, putting it in a copper vessel filled with clarified butter, together with jars filled with food and with milk; [by doing so,] being purified, one will obtain the desired fruits within a year; if someone worships Hara with [his] names for a lifetime, he will obtain the state of being a gāṇa. (175a–177b)

On the ninth day [of a fortnight], [one should give a sculpture of a golden] lion [provided] with her name[s after first] worshipping Devī (abhyaarcitena?), [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]… 688 (177c–178b)

One should give to Yama a [golden] buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables on the tenth day [of the fortnight], [and] give [it] to Brahmins after feeding them. [By doing so], even those who [have committed] great crimes will be freed from [possible] sorrows of the world of Yama; [by doing so] for a year, one will be purified, [and will get] an excellent rebirth after death.689 (178c–180)

One should give, a [sculpture of a golden] bull marked with the name of Dharma, [in] a copper pot filled with clarified butter, together with eatables, to an excellent Brahmin on the eleventh day [of the fortnight]; [by doing so] for a year, [being] purified, he will obtain a virtuous rebirth. A desirous person will obtain desired objects, [and] a desireless person will obtain the world of Dharma. (181–182)

On the twelfth day [of the fortnight], one should give a [sculpture of a golden] Garuḍa [having installed] two pots filled marked with the names [of Viṣṇu], placed in a copper

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688 This is a tentative translation, the syntax of the sentence is clumsy and elliptical. It seems that some text is missing in our manuscript, for no reward is mentioned. This would suggest again that this manuscript is a copy of a previous one. Here, the Śivadharmasangraha (8:134) reads pūrvoctavidhinā siṃhaṃ devyā nāmāṅkitaṃ śubham| datvā navamyāṃ viprāya prayāti paramāṅ gatim|| ‘By giving a beautiful lion marked with the name of the goddess to a Brahmin according to the above mentioned procedure on the ninth day [of the fortnight] (navamyāṃ) one will get an excellent rebirth.’ This reading may give sense, but it it probably not the original reading.

689 This last half-verse is anacoluthic.

690 We have understood nāmāṅkam as nāmāṅkitam.

691 Our understanding of ghatameva va rests on verse 3:162a: toypārṇe ghatē sthāpya. The reading ghatameva, here, is considered to be the result of a sandhi between ghatē and eva, then followed by the insertion of the hiatus breaker m. The problem remains with va, ‘or’, as there seems to be no alternative stated in the verse.
vessel, [to a Brahmin], [and] pots filled with water. [These] should be given in the name of Viṣṇu (viṣṇor nāmā) in both halves of the month. [By doing so] for a year, one becomes purified, [and being sinless] obtain the fruit of sacrifices. But by worshipping Viṣṇu for a lifetime with foods together with sacrificial fees [to be given to the same Brahmins(?)], he will obtain the world of Viṣṇu and rejoice with Viṣṇu. (183–185)

Having first worshipped Kāmadeva [on the thirteen day of the fortnight], one should give a golden bow together with five arrows [placed] in a copper vessel filled with clarified butter [to Brahmins]. He should [also] give pots filled with eatables and water to Brahmins, having feasted [them]. [By doing so], a sinless person certainly will obtain [sexual] good fortune, money and grain, but by worshipping him (i.e. Kāmadeva) [thus] for a lifetime, he will go the world of Kāmadeva. (186a–188b)

After first worshipping the supreme god, one should give a bull on the fourteenth day of the fortnight, having marked it with his names, placed in a copper vessel; one should give it to excellent Brahmins, after first having feasted them as prescribed, [and he also should give] pots filled with eatables and water in both halves of the month. [By doing so] for a year, one will be freed from [the consequences of] bad deeds; by [continuing for] twelve years, he will be a lord of gānas; and by performing this for a lifetime, [he will obtain] union with Maheśvara. (188c–191b)

On the new-moon and full-moon days of both halves of a month, one should honour [one’s] ancestors by giving balls of rice [of] śrāddha in water. A man, having made a golden man marked with the name of his ancestor, should give it to excellent Brahmins, placed in a copper vessel and covered with clarified butter, and by also giving pots filled with eatables and water; he will become sinless. [By doing so] for a year, a concentrated person will become sinless [and obtain] desired objects; [by continuing it] for a lifetime, he will [obtain] the world of ancestors. Once he falls from there, he will be reborn as a prosperous person (bhogavān); he will be rich in money, grain and sons. (191c–195b)

Thus, we understand nā in the sense of ca, ‘and.’

Ex. conj. Cf. 3:179.

In 184d, there is a possibility of reading pāpī instead of apāpī as it is a choice of sandhi. We chose the reading apāpī on the basis that N gives some mark before the word pāpī which looks like a avagraha and the reading of the Śivadharmasaṅgraha (8:141) vipāpaḥ kratumāpnuyāt, where the word vipāpa is equivalent to apāpī. If we were, however, to read pāpī our translation would be: ‘[By doing so] for a year, a sinner will be purified [and] will obtain the fruit of sacrifices’.

There are a couple of familiar irregular usages in 187ab. We have understood it thus: bhakṣyāmbupūrṇān ghatakān viprān sambhōjya dadyāt.

We assume that samvatsareṇa ‘by worshipping for a year’ is missing in the text.

We assume that sāyojyaḥ is the author’s way of saying sāyujyam (cf. Śivadharmasaṅgraha 8:147), but it is perhaps conceivable that it is intended to refer to ‘one who has attained sāyujyam’.

In this aśa compound, we are assuming that the locative plural aśa has been irregularly treated as a stem-form.

We assume so to be a frozen sandhi form used here for metrical reasons.

Einoo (2005) has discussed the tīthi and their presiding deities in Purāṇas and texts that belong to the Gṛhyapariśiṣṭa level. His study shows that the list of the presiding deities varies. Many of the deities men-
O twice-born ones! I have taught this procedure for worshipping the gods. I have told [you what I had heard] in the conversation of Devī and Śaṅkara uttered eternally by his Western face, [namely] worldly [religion]. (195c–196)

Thus is the third chapter, with regard to worldly duty, in the Niśvāsamukhatattvasaṃhitā.
CHAPTER IV

[2. The Vaidika stream]

Goddess spoke:

How should the dharma prescribed in the Vedas, O god, be practised by one who desires an [excellent] course [after death] for the sake of heaven and liberation?702 Pray tell [me] by [your] grace. (1)

[2.1 Injunctions for Vedic students]

God spoke:

One should wear a girdle (mekhalī)703 and carry a staff (danaḍadhārī),704 [and should be] wholly intent on the observances of the junctions of the day.705 He should do his daily recitation [of the Veda] (svādhyāyī), perform sacrifice, and recite mantras (homajāpī).706 And [he should] subsist on alms and abstain from sexual intercourse,707 as well as from liquor and meat and [anything] pungent or salty (sakṣāralavaṇāni).708 [He should also refrain] from climbing trees709 and [from] isolation710 and he should not eat betel. (3)

He should avoid (varjanam)711 looking in wells712 and should not bathe naked.713 He

702 svargāpavargahetoś ca is an irregular dvandva compound followed by ca connecting its elements.
703 Mitākṣarā, a commentary on Yājñavalkyasmṛti, says that the mekhalā should be made of mauñja grass and the like (see the commentary on verse 1:29ab).
704 Once again the Mitākṣarā tells us that the staff should be made of palāśa wood. (see commentary on 1:29ab)
705 Since this injunction is Vedic, the junctions of the day referred to may be three, rather than the four we find in tantric contexts.
706 This is an aiśa compound, but we assume that this is the sense.
707 The Śivadharmasangraha (9:2) reads tyaktamaithunī instead of ca amaithunī to avoid an aiśa hiatus within a pāda.
707 We have to construe this expression with na bhaksayet at the end of the verse, but with the following two expressions we have to supply a prohibitory verb form such as na kuryāt.
708 Cf. Kauṣītakagṛhyasūtra 40:11:26 (udapānāvekṣaṇavṛkṣārohaṇaphalaprapatanasamdhisarpayavichertasaṁvājālāvāsuktvadandasamdhīyākyapreksamāhikṣaṇāni na kuryāt na la vai snātīśa bhikṣetāpaha vai snātā bhikṣāṃ jayatīti śruteḥ) and Pāraskaraṛghyasūtra 2:7:6 and Vasiṣṭhadharmasūtra 12:25. These texts assign this injunction to a snātaka, someone who has finished his studies. At the same time it also mentions that this rule can be observed by any one. Our text, however, mentioned this injunction for a brahmacārin, a student.
710 If the text is correctly transmitted here, varjanam may have the sense of an optative singular, or we may follow the Śivadharmasangraha and emend to varjyaṃ.
712 Cf. Pāraskaraṛghyasūtra 2:7:6, Baudhāyānadharmasūtra 2:3:6:24 and Manusmṛti 4:45. These sources again mentions these injunction particularly for a snātaka.

The Śivadharmasangraha (9:4) here reads: varjyaṃ preksanam kopan aghṛṣṭvā snānam ācara! In this case perhaps he is enjoined to avoid people or staring at people “in anger.”
should not look at women and should avoid garlands and incense. 714 (4)

He should avoid ointments and perfumes and should not traverse rugged ground (viṣamalanghanam). 715 (5ab)

The [aforementioned] observance [should last] thirty-six years, and [this] commitment, based on the triple-Veda, [should be carried out] at his teacher’s [house]. Alternatively, [it may last] half of that [time] (i.e. eighteen years), or a quarter (i.e. nine years), or until he has learnt them [i.e. the Vedas]. 716 This is the brahmacārin’s observance, which I have taught previously, O goddess! One who strays from [these rules] will go to hell; observing [them] properly, he will go to heaven. The brahmacārin’s injunction has [now] been taught. [Next,] I will teach the householder’s [injunction]. (5c–7)

[2.2 Injunctions for householders]

One who is married (kṛtadāraḥ) should perform sacrifices717 at home and [pay] the sacrificial fees [to the officiating priest]. He should study the Vedas daily (pratyahāḥ) and perform oblations (hāvanam)718 in the evenings and mornings. He should make bali offerings and [perform] the vaiśvadeva rite and he should venerate [any] uninvited guests.

He should observe darśa, paurṇamāsa and paśubandha sacrifices. He should perform the śrāddha ritual and [pay] the sacrificial fee [to the officiating priest]. He should go to [his] spouse [for sex] at the seasonal time [of her fertility after menstruation].719 And he should avoid the wives of others. By observing [these injunctions] one will find an [excellent] course [after death]. (9–10)

[He should adopt] nonviolence and selflessness, and he should refrain from troubling [others] and [from] stealing. He should rid [himself] of desire and anger, and [he should both] respect and greet his religious teachers. Forbearance, self-restraint, compassion, generosity, truthfulness, purity, fortitude (dhṛtiḥ), being well-disposed towards others, knowledge, wisdom, and faith are the characteristics of a Brahmin. (11–12) 720

He who recites the [Vedic] saṃhitās everyday will attain accomplishment within a year. He will gain mastery over the gāyatrī-mantra (gāyatrisiddhiḥ)721 within three years; [if he

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714Cf. similar injunctions in Manusmṛti 2:177-178.
715Cf. Pāraskaragṛhyasūtra 2:7:6 for the injunction of not traversing the rugged ground.
716Cf. Manusmṛti 3:1: satṝṁśadābůdākam caryam gurum trauvedikān vrutam tādurduṇkām pādikām vā grahaṅntikām eva vā ||
717Once again, what looks like a feminine accusative singular, yajñāṃ, is intended to be understood as a masculine accusative plural.
718This is an aiśa formation for havanam.
719The same injunction in Manusmṛti (3:45ab) as follows: rtukalabhiṃtī suṭī satṝvadārānirtratrāمدā sadaḥ “Finding his gratification always in his wife, he should have sex with her during her season.” (Olivelle 2005:110)
720Cf. Manusmṛti 6:92: dhṛtiḥ kṣamā damo ‘steyam śaucaṃ indriyanigr dhīr vidyā satyam akrodha dasakaṃ dharmalakṣaṇātm ||
721We are not sure what gāyatrisiddhiḥ means here. It could be mastery over the Vedas or the mastery over the well-known gāyatrī-mantra. Note that the stem-form has been shortened for metrical reasons.
does it for a lifetime], he will obtain the world of Brahmā [after death]. (13)
One should recite daily the sanhitās of Rks, Sāmans, Yajus, and Atharvans. Having conquered his senses and free from possessions, he will go to the world of Brahmā. (14)
He should live by gleaning or agriculture (pramṛtena). Without engaging in trade done by himself he lives without harming living beings. (15)
He should regularly do mantra-recitation (japti) and (vā) perform oblations; [by doing so] he will partake of the fruit of heaven. He who does not perform the five sacrifices will certainly go to hell. (16)
The sacrifice to the Veda is teaching; the sacrifice to the ancestors is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honouring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home. (16c–18)
Mortar and pestle, fireplace, water-pot and broom are the five slaughter-houses of [a householder]; these have been taught to you, O beautiful one! (19)
He, who by means of offering sacred knowledge alone, [effectively] performs sacrifices [involving] sacrificial fees, and he who delights in self-contemplation, that wise person is an expert in the Vedic-dharma. (20)
By meditating using the praṇava he may attain the state of omnipresence, if he wishes [this] power for himself (siddhim ātmanaḥ), by means of the sixteen-spoked wheel (sodoṣaṭrena cakrena). (21)

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722 Ex. conj. We need some time-frame here. Thus we venture to conjecture a lifetime, following Niśvāsamukha 3:66cd: yatvaajīvate tu kurvāṇo brahmalokaṃ sa gacchati ||.
723 Ex. conj. If we are right, rgyajuḥsāmatharvāṇām contains another aiśa shortening perhaps for the sake of the metre.
724 For this expression, see Manusmṛti 4:4–5: ṛtmṛtābhyāṃ jīvet tu mṛtena pramṛtena vā | satyānṛtābhyām api vā na śvavṛttyān sanātanaṃ || ṛtam uñchaśilaṃ jñeyam amṛtaṃ syād ayācitam | mṛtaṃ tu yācitam bhūtānāṃ pramṛtāṃ karṣaṇaṃ śmṛtam ||. The word order of śiloñcha is interchanged due to the metrical demand. In the Manusmṛti gleaning, uñchaśila, is the gloss of ṛtam. (pramṛtena is understood as agriculture on the strength of the above mentioned passage of the Manusmṛti. It seems that the reading of 15ab is fabricated depending on Manusmṛti 4:4–5.
725 Cf. Manusmṛti 4:2a: adroheṇaiva bhūtānāṃ. Perhaps the reading of the Śivadharmasaṅgraha, vanijyādi tyajet karma bhūtadrohati ca sarvasā is intended here. Furthermore, we have assumed that asvayankṛtavāṇijye is intended as an instrumental.
726 An irregular syncope of japti for metrical reasons, and vā presumably does not stand for option; to obviate these problems the Śivadharmasaṅgraha (9:13) reads japāgnihasamaṇyuktaḥ instead of japi juhoti vā nityam.
727 Here we again have a frozen sandhi. The Śivadharmasaṅgraha (9:14) has rephrased the text as sa dhruvam vrajet to do away with the problem.
728 This translation is based on Patrick Olivelle’s edition of the Manusmṛti (2005:112).
729 This appears to refer to a breath-control type of meditation involving mantrocca, in which the breath is homologised with the mantra in question, namely oṃ.
730 Note an aiśa frozen sandhi.
731 This teaching can only be found, as far as we are aware, in Tantric sources. We are, however, here in the section on the brahmanical householder, the second stage of life according to the Vedic teachings. Thus, it is
[He should meditate] with devotion, [his] mind one-pointed, enduring all opposite extremes (sarvadvandvasahena), [being] ever with a mind that is not greedy and that sees oneness in all [things]. (22)

If he remains thus regularly engaged in mantra recitation, meditation, worship, and sacrifice, he will not have a bad course [after death]; he will go to the world of Brahmā. (23)

If he should perform works alone and forgo meditation on the self, thus not attaining the [state of] the omnipresent brahman, he will obtain only heaven [as his] reward. (24)

[2.3 Injunctions for forest-dwellers]

After that [household life], he, together with his spouse, [his] senses mastered, should become a forest-dweller (vanaśāst). He should go to the forest and live there by means of [water] drops [that form] on kuśa grass. (25)

He should [sustain himself with] bulbs, roots, fruits, vegetables, black wild rice or kāṅgu732 and make fire sacrifice [every] evening and morning with the same. (26)

He should satisfy gods and Brahmins with wild food obtained without [using] the plough. He should satisfy [his] ancestors [and] be always intent upon mantra recitation and sacrifice.733 (27)

He should be engaged in benefitting all beings [and] should endure all sufferings. He should accommodate himself to heat and cold [of the weather] (śītātapāvakāśādi). [He should attend to] the five-fires [in the hot season, and practice] sleeping in water [in the cold season]. (28)

He should be clothed in Kuśa grass, or tree-bark, and always wear the skin of a black antelope. [He should] always [observe the penitential practices known as] kṛccha, atikṛccha, taptakṛcchra, candrāyanaś, and so forth. (29)

[Mortifying himself,] he should dry himself out735 by consuming fallen leaves and water [that falls as dew].736 He should move like a wild animal, not dwell with others unusual to have this verse here.

The Brahmayāmala 89:10ab says that it is the sixteen-spoked wheel located in the middle of the navel: nābhidadhi paraṁ cakram śoḍaśāraṃ (śoḍaśāraṃ corr; śoḍaśāraṃ ed.) prakīrttitam. The Mālinīvijayottaratantra 19:24–36 also mentions that this cakra is located in the navel. The Tantrasadbhāva 1:499 says that the sixteen-spoked wheel is located in the palate (taflu). Mallinson (2007:236–237), on the basis of multiple evidence, says that it is a Viśuddhi/Viśuddha cakra located in the throat. As these source are incoherent about the location of this cakra, we are unable to determine where a Yogi is supposed to focus his mind.

732 Dictionaries record only kāṅgu ‘a kind of Panic seed’, food for the poor, but not kāṅgu.
733 Ex conj.
734 parāk is an aṣa shortening for parāka. Seeing the problem, the redactor of the Śivadharmasangraha (9:33) reads parākāyaḥ, although this violates the metre.
736 According to the Skandapurāṇa (34:41) Devī seems to have followed these procedures while she was doing her tapas: kadācid sā phalāhārā kadācid parṇabhojanā | kadācid ambubhaksābhātīt kadācid amilaśanā ||. Cf. also Haracaritacintāmaṇi 21:21.
(sahāvāsa), and resort to a difficult lifestyle. A Brahmin [who does this] will go to heaven; if he fails [in this observance], he will go to hell. I have explained the religious observance of a forest hermit. (30–31c)

[2.4 Injunctions for ascetics]

[Now] hear about the fourth āśrama [from me]. Having put the [Vedic] fires inside his body, he should place the ether [of the bodily cavities] in the ether, he should place his [bodily] air in the air, [bodily] fire in the fire, [bodily] water in the water, the body in the earth, the mind in the moon [and] the organs of hearing (śrōtrāṇi)\(^{737}\) in the quarters; he should deposit the feet in Viṣṇu, energy in Rudra [and] speech in the fire; he should place (nyasya) the faculty of excretion in the sun and the penis in Prajāpati.\(^{738}\) (31d–34b)

Having done [this] depositing in the right order, devoid of anger and greed, abstaining from causing injury to any being, he will see everything in the self. (34c–35b)

Possessed of a triple-stick, a water pot (tridaṇḍakuṇḍī),\(^{739}\) and being a wanderer (cakrī),\(^{740}\) he should eat from begging, [but] he should not eat food [given] by one person.\(^{740}\) He should not make use of that which does not belong to him, he should resort to the practice of eating alms-food [only].\(^{741}\) He should stay [no more than] one night in a village and five nights in a city. During the rainy season he should stay in one place; he should remain free from arrogance and hypocrisy. He should abstain from contact with the village [people]; he should be free from the fault of attachment. (35c–37)

He should be the same with regard to all beings; [he should] not undertake [anything], should avoid [causing] harm, [and] should daily delight in meditation on the Self, suffused with the reality of brahman. (38)

Whoever always remains thus, he will go to the world of Brahmā (brahmalaukikam).\(^{742}\) He will rejoice [there] with Brahmā, and (tu) will [then] be dissolved in brahman. (39)

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737 The plural is used for the dual.
738 In Manusmṛti 12:120ff., series of placements are given, but in reverse: the ether is placed in the orifices of the body, and so forth. In Bhāgavatapurāṇa 7:12:24ff., however, we find the same directionality as in our text.
739 Generally tridaṇḍin refers to a class of ascetic (see Yājñavalkyasmyṛti 3:58) who carries triple-sticks, tied together, to indicate his school. The Manusmṛti, however, (12:10) gives the following metaphysical interpretation of the tridaṇḍin: vāgdaṇḍo 'tha manodaṇḍah kāyadaṇḍas tathātva ca । yasyaite nihitā buddhau tridaṇḍīti sa ucyate । ‘The rod of speech, the rod of mind, and the rod of action–a man in whose intellect these are kept under control is said to be “triple-rodded” (Olivelle, 2005:230).
740 Manusmṛti 2:188b (vaikāmānti bhaved vratī) mentions the injunction. Cf. also Kārmapuroṣa 2:12:60 and 2:28:15, Nāradapurāṇa 1:25:29 and 1:27:95, Nāradaparītājukopaniṣad 5:35 and Samyuktopaniṣad 2:60. It is likely that the source of the our text is the Manusmṛti as there are considerable borrowings from the Manusmṛti, particularly in the Vedic section.
741 This appears to be an otiose repetition. Note that the Śīvadharmasangraha (9:38) has avoided the repetition by altering the earlier pāda that speaks of living off alms to an injunction that he should not eat more than 8 mouthfuls.
742 This is an odd compound: brahmalaukikam is used as though it meant brahmalokam.
If he fails [in this observance], full of desire and greed, he will go to hell. Acting as instructed [and] having brahman in his heart (brahmātmā), he will go to the world of Brahmā. (40)

I have taught the dharma [prescribed in] the Veda which is excellent (parah) which leads to heaven and the highest good (svarganaishreyasaḥ). I have explained [all this] in brief, specifically (eva) with [my] Northern face (i.e. Vāmadeva). (41)

[3. The Ādhyātmika stream]

[Now] I will teach the dharma called ādhyātmika with [my] Southern (Aghora) face: [namely] the great science of the Sāṅkhya, as well as Yoga, O you who observe the mahāvrata. (42)

[3.1 Sāṅkhya]

[Regarding] prakṛti and puruṣa, they are united together in one ([…]) as a consequence of which, (yatath) everything comes into being. ([…]) rajas and sattva arise. [It, viz. pradhāna] is endowed with these three qualities; from it (tatalḥ) the intellect (buddhiḥ) is born. (43–44)

From the intellect I-ness comes into being, then the [five] subtle elements arise. In the same manner, sense faculties [arise] here; the gross elements (bhūtah) come into

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743 Of course, the grammatically correct form would be svarganaishreyasaḥ.
744 Alternatively, we could interpret this half-line to mean: “The sāṅkhya is truly (eva) a great knowledge and so is the yoga, O you of great religious observance!” This the first time that Devī is addressed as mahāvrata. This is a potentially loaded term. However, we are not able to figure out what Devī’s mahāvrata are.
745 Irregular neuters prakṛtim and puruṣam are meant for feminine prakṛtim and masculine puruṣaḥ. We could consider svargāpavargahetuḥ ca as a possible conjecture as we are told (1:52) that the teachings of the five streams are meant for svarga and apavarga. Furthermore the teaching of the Vedic streams (4:1: svargāpavargahetuḥ ca) is also said to be intended for svarga and apavarga. Although the manuscript, N, is damaged here, we can still see the upper part of the missing letters. These letters do not seem to have contained two r particles for the conjecture we proposed svargāpavargahetuḥ ca. Thus, although the conjecture seems logical, it is not likely. An alternative conjecture could be sanyogas tatra hetuḥ ca ‘the union is the reason there’ reflecting the Sāṃkhyakārikā, 21: sanyogas tatstakam sargah. The term prakṛティ pradhāna might also have been found in the gap, as it is the primordial source of the world to come into being (Sāṃkhyakārikā, 22).
746 It is certain that at least the term tamas is missing here as the following verse refers to the three guṇas, ‘qualities’. For the three qualities see Sāṃkhyakārikā, 13. We are not able to propose a likely conjecture here.
747 Present third person singular prajāyate stands for dual prajāyete.
748 This translation assumes buddhayahāṃkāras is not intended as a compound but as a metrically required contraction of buddher ahāṃkāraḥ.
749 These elements are: sound (śabda), touch (sparśa), sight (rūpa), taste (rasa) and smell (gandha). (See Gauḍapāda’s commentary on verse 22 of the Sāṃkhyakārikā)
750 There are altogether eleven sense faculties in this system. Among these, there are five sense organs (viz. ear, skin, eye, tongue and nose) and five organs of action (viz. tongue, hands, feet, anus and the generative organ) and the mind being the eleventh. (See Gauḍapāda’s commentary on verse 22 of the Sāṃkhyakārikā)
751 These five gross elements are: sky (ākāśa), air (vāyu), fire (agni), water (jala) and earth (prthiḥ). (See Gauḍapāda’s commentary on verse 22 of the Sāṃkhyakārikā)
being from the [five] subtle elements.\(^{752}\) (45)

All [these manifested things] are insentient; [only] the \textit{puruṣa} is considered to be sentient.\(^{753}\) So long as he maintains a sense of “mine”, so long the person is bound. (46) [Knowing] all works are [accomplished] through \textit{prakṛti}, he [[...]]\(^{754}\) should be content. But the non-renouncer (\textit{asaṃnyāsin}) will remain bound [to the cycle of transmigration] for as long as he does not find out \textit{māya}.\(^{755}\) (47)

[3.2 Yoga]

I have taught the knowledge of the Śāṃkhyā; hear from me [now] the knowledge of yoga. [One] who endures all pairs [of extremes], is resolute, devoid of all faults, with a mind troubled by worldly existence, is called a yogin.\(^{756}\) (48a–49b)

After facing north and then assuming a yogic posture, [such as one of the following:] \(^{1}\) \textit{svastika}, \(^{2}\) the lotus-posture, \(^{3}\) \textit{bhadra}, \(^{4}\) \textit{arddhacandra}, \(^{5}\) \textit{prasārita}, \(^{6}\)

\(^{752}\) The masculine singular \textit{bhūtaḥ} and -saṃbhavaḥ here are used for neuter plural. Verses 45 and 46 seem to be saying the same thing as the \textit{Sāṃkhyakārikā},\(^{22}\): 

\begin{quote}
prakṛter mahāṃs tato 'haṃkāras, tasmād gaṇaś ca ṣoḍaśakaḥ| 
tasmād api ṣoḍaśakāt pañcabhyaḥ pañca bhūtāni|
\end{quote}

\(^{753}\) Cf. \textit{Sāṃkhyakārikā} 11.

\(^{754}\) We are not certain how to fill the gap here. Perhaps one could assume \textit{sa saṃnyāsī} and interpret the line to mean: “[Knowing] all works [are accomplished] by matter, the renunciant becomes happy.” Or alternatively, as suggested by Ramhari Timalsina, we could consider emending the text to \textit{prakṛtyā sarvakarmāṇi sṃanyasya sa sukhī bhavet}. Then our translation would be “renouncing all works to \textit{Prakṛti} one becomes happy.” We are not aware of the idea of \textit{saṃnyāsa} attested in Śāṃkhya sources.

\(^{755}\) It is noteworthy that the \textit{māyā} is missing in Śāṃkhya sources. According to the Śāṃkhya system \textit{puruṣa} is bound so long as he sees \textit{prakṛti} (\textit{Sāṃkhyakārikā}, 61). Could it be the case that \textit{māyā} here refers to \textit{prakṛti} as in the \textit{Śvetāśvataropaniṣad} (4:10):

\begin{quote}
māyāṃ tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram?
\end{quote}

\(^{756}\) Here begins the yoga section. In this section we are taught the \textit{ṣaḍaṅga} yoga (\textit{Rauravasūtrasaṅgraha} 7:5:

\begin{quote}
pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇā| 
tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate
\end{quote}

\(^{757}\) Vācaspati Miśra in \textit{Tattvavaiśāradī} commenting \textit{Yogasūtra} 2:46 defines the \textit{Svastika} posture thus:

\begin{quote}
savyam ākuñcitaṃ caraṇaṃ dakṣiṇajaṅghorvantare, dakṣiṇaṃ cākuñcitaṃ caraṇaṃ vāmajaṅghorvantare nikṣipet| 
etat \textit{svastikam}. See also \textit{Goodall} 2004:349, fn. 725 and \textit{Pāñcārthabhāṣya} p. 38.
\end{quote}

\(^{758}\) The \textit{Yogabhāṣyavivaraṇa} on the \textit{Yogasūtra} 2:46 defines this posture as follows:

\begin{quote}
tatra padmāsanaṃ nāma 
savyaṃ pādam upasaṃhṛtya dakṣiṇopari 
pāṇīkaccapikāṃ kuryāt \textit{tat padmāsanam}.
\end{quote}

\(^{759}\) Vācaspati Miśra, in the \textit{Tattvavaiśāradī}, commenting on \textit{Yogasūtra} 2:46 defines this yogic posture as follows:

\begin{quote}
dviguṇe jānunī kṛtvā pādāv anyonya- 

\textit{samāgatau||}

tadvad bhuvi kṛtāvāse \textit{tadvad bhuvi kṛtāvāse} \textit{ardhacandra}.
\end{quote}

\(^{760}\) See also \textit{Pāñcārthabhāṣya} p. 38. For further details, see \textit{Goodall} 2004:350, fn. 728.

\(^{761}\) See also \textit{Pāñcārthabhāṣya} p. 38.
sāpāśraya, in whatever posture is comfortable [for him], having correctly assumed a yogic posture, with the body upright, focused, one should place one’s tongue on the palate, and should not allow [one’s upper] teeth to come into contact with [one’s lower] teeth. (49c–51)

Kṣemarāja commenting on Svācchāntaraṭṭhāna 7:291a remarks on this posture: bhityāśrayāt sāpāśrayam etat. Although all occurrences of this posture in the Niśvāsatattvasaṃhitā appear as Sāpāśraya we assume that the original name of the posture may have been Sopāśraya since Yogabhāṣya (see commentary on 2:16) and commentators on it keep the reading Sopāśraya. Carakasaṃhitāsthāna 5:16 mentions the posture Sopāśraya as well as Svāpāśraya.

Kṣemarāja glosses this posture: yogārthaṃ paṭṭaṃ parikarabandhāya badhvā etad anyatam āsanam.

We may count yathāsukha as a separate yogic posture as we know there is a well known posture called sūkhaśana. In this case we will have a list of nine yogic postures. We have a parallel for these postures in Nayasaṃhitā 4:105; the text explicitly says that there are eight yogic postures, which is the reason we do not count yathāsukha as a separate yogic posture. The Yogabhāṣya on 2:46 does however count yathāsukha as a separate yogic posture. The Svācchāntaraṭṭhāna 7:290–291 records the list of the six (if we do not count Yathāsukha) or seven yogic postures, sharing its list with our text except that Prasārita and Añjalika are not on its list, thus:

āsanaṃ padmakaṃ badhvā svastikaṃ bhadram āsanam |
sāpāśrayam arddhacandraṃ yogapaṭṭaṃ yathāsukham | 290

• 290cd āsanaṃ padmakaṃ badhvā svastikaṃ bhadram āsanam J N1; āsanaṃ svastikāni bhadhavā āsanam vā KSTS

The Kirāṇatantra (58:4–5): baddhvāsanaṃ yathābhīṣṭaṃ svastikaṃ padmameva vā|ardhacandraṃ ca vīrākhyaṃ yogapaṭṭaṃ prasāritam|paryaṅkaṃ ca yathāsaṃsthamāsanāṣṭakamucyate), however, presents the list of eight āsanas—Svastika, Padma, Ardhacandra, Vīra, Yogapaṭṭa, Prasārita, Paryāṅka and Yathāsahmsa— in which it shares five āsanas with our text.

The Sarvajñānottarayogapāda verse 9 gives the list of seven āsanas sharing four with our text thus: padmakaṃ svastikaṃ vāpi upasthaṭṭāni yathābhīṣṭaṃ svastikaṃ padmakaṃ badhvā svastikaṃ padmakaṃ bhadram āsanam | 290

sāpāśrayam arddhacandraṃ yogapaṭṭaṃ yathāsukham | 291ab

The Parākhyān tantra 14:5 mentions four āsanas—Padma, Svatika, Daṇḍa and Ardhacandra- sharing three of them with our text. The Makutāgama 11:6cd–7ab mentions six āsanas— Gomukha, Svastika, Padma, Ardhacandra, Vīra, and Yogāsana — sharing three of them with our text thus: gomukhaṃ svastikañ caiva padmañ caiva ardhacandrañ caiva vīrāsanaṃ prasāritam | parākhātantra 14:5

The Matatāyogapāda 2:13 records six āsanas—Parāyana, Kamala Bhadra, Śvastika, Acala and Drīḍha— sharing two of them with our text thus: tathā samādhau yathā bhīṣṭaṃ svastikaṃ padmakaṃ arddhacandraṃ paryāṅkaṃ caiva kramāt (tālau jihvatīṣṭhātā bhīṣṭatā kramāt)

The Matatāyogapāda 2:16 mentions eight āsanas—Padmaka, Svastika, Upastha, Añjalika, Ardhacandra, Pīṭhaka, Daṇḍayata and Sarvatobhadra— sharing four with our text. This sketch of the āsanas found in the Śaiva texts shows that almost every text mentions a different number of āsanas only a few of which are shared. Note that the Yogabhāṣya, which might have been the source for other texts, in 2:46 records the 13 āsanas—Padmāsana, Bhadrāsana, Vīrāsana, Svastikāsana, Daṇḍāsana, Sūpāśraya, Paryāṅka, Krauñcaniṣadana, Hastiniṣadana, Uṣṭraniṣadana, Samasaṃsthāna, Sthirasukha and Yathāsahmsa—sharing four āsanas with our text.

This is what is called karaṇa in the context of the yoga which is to be done once a Yogin has assumed a yogic posture and before the prāṇāyāma. Our reading (51cd) is closely paralleled by Skanda purāṇa 179:40cd (tālau jihvatīṣṭhātā samādhau kramāt). The Matatāyogapāda (2:22c–28) presents this idea as follows:

karanaṃ ca prakaśayāṃ yathāvat tan nibodha me ||

ubhayor jāṅghayor madhye hastāv āntyā tiryaṅgayā ||
With regard to the five [sense-objects], hearing, touch, sight, taste and smell, the group of the senses is unruly; one should restrain [them] with effort.\(^{(52)}\)

When [the senses are] restrained one by one, this is called \textit{pratyāhāra}.\(^{(53ab)}\) All pervading [[…]], whose form is meditation, formless. \((53cd)\)

For the destruction of passion and hatred one should practise meditation \((cintayed \textit{dhyānam})\) alone. \((54ab)\)

Now I will teach controlling of the breath \((\textit{prāṇāyāma}):\) one should practise three varieties. After having first exhaled [and] then inhaled, the retention [of breath] is called \textit{kumbhaka}.\(^{(54c–56b)}\)

If someone exhales [retained] air from [his] body, [[…]]\(^{(56b–57b)}\) this is called \textit{recaka}, which is the third type of breathing exercise.\(^{(56b–57b)}\)

The \textit{Mānasrūti} (2:99–100) presents this idea as follows: \textit{indriyaṁ tu sarveśam yady ekan kṣaratindriyam \textit{tenasya kṣarat prajñā dṛteḥ pádād} (Naivedyam) \textit{saṃsādha]da]rthānakṣiṇvan yogatastanum}. \((55)\)

The \textit{Yogasūtra} 2:54 defines the \textit{pratyāhāra} as follows: \textit{svadehāt tu śanaiḥ śanaiḥ} (Naivedyam) \textit{satvamukāraiva iṣvādyāt kṣaratindriyam}. Further, Vāṣāya remarks on \textit{pratyāhāra} thus: \textit{yātād mañḍhākaraṇam} \textit{ṣāntaṁ śanaiḥ śanaiḥ} (Naivedyam) \textit{yogatastanum}.\(^{(56)}\)

We could consider conjecturing \textit{vāṣāya} as suggested by Diwakar Acharya. Alternatively, we might consider conjecturing \textit{saṃsādha]da]rthānakṣiṇvan yogatastanum}.\(^{(57)}\)

767 The \textit{Manusmṛti} (2:99–100) presents the same idea without saying that this practice is called \textit{karaṇa} thus: \textit{badhvā prāg āsanaṃ vipro ṛjukāyaḥ samāhitaḥ|nāsāgranyastanayano dantair dantān asaṃspṛśan||rasanāṃ tāluni nyasya svasthacitto nirāmayaḥ|ākuñcitaśiraḥ kiṃcin nibadhnan yogamudrayā|hastau yathoktavidhinā prāṇāyāmaṃ samācaret|}. See also TAK:2 v.s. \textit{karaṇa}.

768 The \textit{Manusmṛti} (2:99–100) presents this idea as follows: \textit{indriyaṁ tu sarveśam yady ekan kṣaratindriyam \textit{tenasya kṣarat prajñā dṛteḥ pádād} (Naivedyam) \textit{saṃsādha]da]rthānakṣiṇvan yogatastanum}}. \((55)\)

769 See also the same \textit{Upaniṣad} 144–146b where 146ab of the \textit{Upaniṣad} \((\textit{saṃyamec cendriyagrāmam ātmabuddhyā viśuddhayā})\) comes quite close to 4:52ab of our text. Cf. \textit{Sarvajñānottarayogapāda} 250–251, \textit{Svacchandatantra} 7:298 and \textit{Vāsudevakalpa} 394–395, Bhojadeva’s \textit{Uttarakāmika} 23:209–210, \textit{Īśānagurudevapaddhati} V:3, p.185 etc. See also TAK:2 v.s. \textit{karaṇa}.

770 The \textit{Dharmaputrikā} (1:19), a late Śaiva yoga text, also mentions these are the commonly known three types of \textit{prāṇāyāmas}. Some other sources, however, mention four kinds of \textit{prāṇāyāmas}. For instance, \textit{Nāgasūtra} 4:113, \textit{Svacchandatantra} 7:298 and \textit{Tantrasadbhāva} 27:23 mention the fourth kind of \textit{prāṇāyāma} called \textit{supraśānta}. The \textit{Dharmaputrikā} (1:19), a late Śaiva yoga text, also mentions...
One should meditate on the all-pervading, moving air [as being situated] in the tip of one’s big toe, and should fill everything (viśvam) with air filled with black dust. He who practices thus, he acts as one who has the nature of air. (57c–58)

One should meditate [next] on blazing fire which consumes all the quarters; he who meditates thus becomes of the nature of fire. (59)

Listen to how the earth is situated in the body as something firm in nature: it should be meditated upon as extending up to the ocean, yellow, and having immobility as its defining characteristic. (60)

If one meditates on flowing water (varuṇam) in the uvula (ghaṇṭikāyām), he, his sins having been destroyed by [this] mental concentration (dhāraṇā), he will become of the nature of water. (61)

One should discriminate the causes of yoga and wisdom, which are to be discriminated according to the āgamas. Confident, he should aim for knowledge of the self, with a view to that arising. (62)

He who abides in samādhi [will] see amazing [things] […] he should meditate […] until he attains oneness with them. (63)

Sound, touch, form, taste, and smell as the fifth; he does not perceive (ajānāti)

The fourth kinds of prāṇāyāma, the fourth being praśānta instead of supraśānta:

- pūrakaḥ kumbhakaḥ caiva recakas tadanantaram
- praśāntaḥ caiva vijñeyaḥ praṇāyāmaḥ caturvidhaḥ

- 19b recakas tadanantaram J B-E N; rekaka tadanantaram C
- 19c praśāntaḥ caiva J B-E N; praśāntaḥ caiti C

773 Here begins the section on dhāraṇā. We have the four types of dhāraṇā — air, fire, earth and water, appearing in this order. The Rauravasūtrasaṅgraha (7:6–9): prathamā dhāraṇāgneyī nābhimadhye tu dhārayet | tasyāṃ vasantāḥ dhārayat vasantāḥ। sarvāḥ | somasāyaḥ somasāyaḥ kṣaṇāt | hṛdaye dhārayed vidvān sarvāḥ | sarvāḥ sarvatrāpy āyanaṃ bhavet | aiśānīṃ dhārayen mūrdhni sarvasiddhikarīṃ | nṛṇām yayā prayānti vai kṣipraṃ śivasya paramaṃ padam | amṛtā dhāraṇā yā tu vyāpinī tu śivaṃkarī | ēpyāyayati sarvatra sarvaṃ jñānām | ca

The same list of type of dhāraṇā, found in the Rauravasūtrasaṅgraha, is found too in the Sāṅkhyatattvakaumudī (20:4–7). The Matangayogapāda (2:38–65) has the list of the four dhāraṇās: fire (āgneyī), water (vāruṇī), sovereign (aiśānī) and nectar (amṛtā). The list of dhāraṇā listed in the Niśvāsamukha seems to be unique.

774 Although K and W record grammatically correct form sarvatodiśam, we have retained the reading of N sarvatodiśam considering it to be original.

775 Once again what appears to be a feminine accusative singular is in fact intended as a masculine accusative plural, used in lieu of a neuter.

776 It is not clear what group of texts this refers to, but presumably it does not refer to Siddhāntatantras. tarka is the one of the most distinguishing characteristic of the Śaṅkya. Vasudeva (2004:173) writes: “Śaṅkya is uncompromisingly theistic and distinguished by the presence of “Judgement” (ūha, tarka) as the most important ancillaries”.

777 Alternatively, the m could be a euphonic glide in the middle of a compound, in which case we could interpret: “he should focus [his attention] for the sake of the arising of complete self-knowledge.”

778 Finite verbs are not usually used with an alpha privative. Prof. Dominic Goodall writes, in his email dated 26-09-2007, for the Indology discussion list thus: “S. A. Srinivasan appears inclined to assume that Vācaspati-miśra, in his Sāṅkhya-tattvavākumudī, may have used the negative a without intending to express reproach. He
of these when he attains oneness with them. (64)

He does not experience [the sound of drums and the like] being beaten\(^{779}\) and he does not see with his eyes; divine sight will arise when he attains oneness with those [elements]. (65)

All kinds of spells (sarvavidyah)\(^ {780}\) will function [for him, and] everything will be directly perceptible to him, and he will [be able to] converse with accomplished ones [everywhere], when he attains oneness with [them].\(^ {781}\) (66)

[[[...]]]\(^ {782}\) and he will be omniscient. By [means of] this very body he will be able to create and destroy. (67)

All this will work for him who meditates on Īśvara,\(^ {783}\) he will [finally] obtain the position of Īśvara. Similarly (ca), by meditating on Brahmā, he will obtain his (i.e. Brahma’s) position. (68)

By meditating on Viṣṇu, he will obtain the position of Viṣṇu; by meditation on other [gods], he will obtain [their] positions. Whatever contemplation [he employs], he will obtain the corresponding (tat tat) position.\(^ {784}\) (69)

[4. The Atimārga stream]

I have taught you [the stream of revealed knowledge] relating to the self (adhyātmikam); now hear as well the atimārga from me.\(^ {785}\) (70ab)

begins his discussion of the privative with this observation (P1.4.5.16, p.40):

"Das a-privativum ist sandhigefährdet und geht manchmal verloren. Die Ueberlieferer tilgen es daher manchmal, oder sie aendern die Wortstellung, um es vor Verlust zu schuetzen."

\(^{779}\) Cf. Kulasāratantra fol. 38c: tāḍyamānair na vindeta yadā tanmayatāṃ gataḥ

\(^{780}\) Alternatively, this may refer to knowledge.

\(^{781}\) Ex conj. 65c–66 echoes Nayāsūtra 3:2c–22: siddhaś caiva svatantraś ca divyasṛṣṭih praṇayate | śannāśaddhyānayagna divyasiddhiḥ prajāyate | trailokyayoh pravartteta pratyakṣam taṣa jāyate | In the light of this reading of the Nayāsūtra we may consider emending divyadṛṣṭi to divyasṛṣṭi in our text, since saraṃ patyakṣato bhavet has the same connotation of divyasṛṣṭi. Otherwise one or the other (saraṃ patyakṣato bhavet or divyasṛṣṭi) is tautologous.

\(^{782}\) In the Niśvāsa-corpus sarvajñaḥ, when it appears to refer to a state of the aspirant (sādhaka), is often accompanied by śivatulyaḥ ‘equal to Śiva’ and kāmarūpī ‘able to assume form at will’. For example see Nayāsūtra 3:23. śivatulyaḥ kāmarūpī would be a possible conjecture here. Our passage is in the context of general yoga, rather the Śaiva yoga. Thus, the gap may not have particularly contained the world śivatulyaḥ.

\(^{783}\) Īśvara seems to refer to Śiva and this is perhaps an echo of Yogasūtra (1:23) īṣvara-praṇidhānād vā. According to the Yogasūtra-bhāṣya the fruit of fixing [the mind] on Īśvara is equivalent to that of samādhi, but in our context the fruit of concentrating the mind on Īśvara is the obtaining of the position of Īśvara.

\(^{784}\) This cliché yena yena hi bhāvena is so well known that the syntax has been left incomplete here. For this see Manusmṛti 4:234, Netratantra 22:67, Kubjkāmatalaśtrāntra 3:97 and so on. Cf. also Bhagavadgītā 4:11ab ye yathā mām prapadyante tāṁś tathaiva bhajamy aham, and 9:25 ūṇti devavrata devān pitṛn ūṇti pitṛvṛatāḥ bhūvanī ūṇti bhūtejā ūṇti māyāyino ‘pi mām.

\(^{785}\) The term atimārga refers to the systems of the Pāśupatas. According to Niśvāsamukha’s classification Pāśupatas are said to be two types: atyāśramin and lokātīta (Niśvāsamukha 4:88). As far as we are aware, there is no
[4.1 Atyāśrama: paraphrase of the Pāśupatasūtra]

[He should bathe ...] with ash,\textsuperscript{786} he should sleep on ash,\textsuperscript{787} [and] control his sense faculties;\textsuperscript{788} he should wear nirmandya,\textsuperscript{789} live on alms,\textsuperscript{790} [and] frequent secret places.\textsuperscript{791} In order to [obtain] a darśana of god he should perform worship in those very places.\textsuperscript{792}

earlier parallel for the use of the term atimārga. So, the Niśvāsamukha may be responsible for coining the term. The subsequent history of the term has been mostly dealt with by Sanderson 2006. For detailed discussion see our introduction p. 44.

\textsuperscript{786} Here starts the long paraphrase of the Pāśupatasūtra. Our translation of the Pāśupatasūtra and the bhāṣya in the notes in this section is based on Hara 1966. Unless otherwise stated, the translation is by us. As our text consists of a paraphrase of the Pāśupatasūtra, we have only provided a translation of those sūtras which would serve a special purpose to our understanding of the text.

Cf. Pāśupatasūtra 1:2: bhasmanā triṣavāṇaṃ snāyīta. Given that this section consists of a paraphrase of the Pāśupatasūtras, we expect to find a reference here to bathing three times a day in ash (Pāśupatasūtra 1:2). We may therefore conjecture, although it is hypermetrical, bhasmanā triṣkālasnāyī or bhasmanā kurute snānam (cf. Niśvāsamukha 3:43). Both of these conjectures of Prof. Diwakar Acharya seem plausible since the next Pāśupatasūtra (1:3), bhasmanā śayīta, is paraphrased in Niśvāsamukha 4:70d in the same manner as bhasmaśāyī. We may also conjecture here something like bhasmanā kurute snānam (cf. Brahmāṇḍapurāṇa 1:2:27:123, Liṅgapurāṇa 34:18) or bhasmanā digdhasarvāṅgaḥ (cf. Skandapurāṇa 32:115 and 122:78), which is rather weak. We find a reference to this injunction in Guhyasūtra 12:9–12:10 too:

\begin{verbatim}
bhasmasnānaḥ ca śaucaḥ ca upasamhāraḥ tathaica ca | 9cd
ckapālam caiva khaṭvāṅgaḥ bhasmaśāyī ca sarvacā | 10ab
\end{verbatim}

\textsuperscript{787} Cf. Pāśupatasūtra 1:3 (bhasmanī śayīta). Kaūṇḍinya emphasises the injunction to sleep upon ashes during the night, bhasmany eva rātrau svaptavyam nānyatrety arthaḥ.

\textsuperscript{788} The sūtra, jītendriyaḥ is not in the first chapter, but is rather found in 5:11 of the Pāśupatasūtra. It is unlikely that the same sūtra would appear twice, so we may assume that this cliché is merely a pādapūraṇa.

\textsuperscript{789} Cf. Pāśupatasūtra 1:5: nirmandyaṃ. This is a technical term. It refers to a collection of flowers that had served its purpose for worshipping the image of Śiva. According to Kaūṇḍinya’s interpretation, a Pāśupata ascetic should wear nirmandya for two reasons. The first is to increase his devotion to god and the second is to show his sectarian mark: bhaktivivṛddhyarthaṃ liṅgābhivyaktyarthaṃ ca tad dhāryam ity arthaḥ. (Kaūṇḍinya’s commentary ad loc. Pāśupatasūtra 1:5).

\textsuperscript{790} Once again this appears not to be mentioned in the sūtras in section 1 of the Pāśupatasūtra, but we have the sūtra, bhāṣyam in the Pāśupatasūtra 5:14.

\textsuperscript{791} Although this looks like a sūtra, no clear parallel can be found in either sūtra or bhāṣya. It could be related to what is stated in the earlier passage 3:29cd:

\begin{verbatim}
guhyaṃyāṇyapī devasya drṣṭvā muccanti kilviṣaiḥ
‘by visiting (drṣṭvā) other secret [places] of god they will be freed from sins.’
\end{verbatim}

We unfortunately do not know what these other secret places are. Alternatively, could this refer to the Guhyaśāta?

\textsuperscript{792} There is no clear parallel for the half line in either sūtra or bhāṣya. This is the first time that we encounter the pujā element among Pāśupata injunctions. For more details, see our introduction p. 46 ff. This element seems to have been added in a later stage among Pāśupata practices.

786\textsuperscript{He should bathe ...} with ash,\textsuperscript{787} he should sleep on ash,\textsuperscript{788} [and] control his sense faculties;\textsuperscript{789} he should wear nirmandya,\textsuperscript{789} live on alms,\textsuperscript{790} [and] frequent secret places.\textsuperscript{791} In order to [obtain] a darśana of god he should perform worship in those very places.\textsuperscript{792}
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He [should take up his] abode in the house of a liṅga [i.e. a temple], he should praise with the sound huḍḍūṅ, sing, dance, [pay] homage with the word namas and recite the [five] brahma [mantras].

He should wear one garment, or [be] naked, and he should resort to Dakṣiṇāmūrti. He should worship the god of gods with withered, fallen flow-

793 Cf. Pāśupatasūtra 1:7: āyatanavāsī. Here in the paraphrased text of the Niśvāsamukha there is a reference to the liṅga. Neither the Pāśupatasūtra nor the bhāṣya mention the liṅga. See our introduction (p. 45) for more details. According to Kauṇḍinya the abode should be made by others (see Kauṇḍinya’s commentary ad loc. Pāśupatasūtra 1:7).

794 Cf. Pāśupatasūtra 1:8: hasitagītanṛttaduṃduṃkāranamaskārajapyopahāreṇopatiṣṭhet. We assume that duṃduṃkāra is a corruption for huḍḍuṅkāra. Thus, we propose this sūtra to be read as follows: hasitagītanṛtya-huḍḍuṅkāranamaskārajapyopahāreṇopatiṣṭhet.

This sūtra, sometimes in paraphrased version and sometimes only in echoed form, is found widely in Śaiva sources. For example in Ratnaṭīkā, p. 18–19; Sarvadarśanasangraha, p. 169; Tīrthaveṣṭavēcanakāṇḍa p. 82, Śivachanda-tantra 10:588 and in Śivadharmasangraha 5:31. Ratnaṭīkā calls these hasita-gīta etc., sixfold deeds ṣaḍaṅgopahāra ‘six-limbed offering.’


796 Cf. Pāśupatasūtra 1:11: avāsā vā. Kauṇḍinya commenting on this sutra states that the particle vā, or, in the sūtra stands for ability, but not for choice. Therefore, if an aspirant is able, he should remain without cloth and if not he should wear a piece of cloth (Kauṇḍinya ad loc. Pāśupatasūtra 1:11).

797 Cf. Pāśupatasūtra 1:9: mahādevasya dakṣiṇāmūrtim (according to Bisschop 2007:5). Bakker (2004) argues that basically Dakṣiṇāmūrti involves the concept of Śiva as a teacher. Śiva faces east and the pupil sits to the right side of the teacher and faces to the north. Thus, the pupil faces the right side of the deity. In the same way, Śiva is facing east. He is the teacher, just as in the model of the teacher in the Vedic upanayana ritual where the pupil sits on the southern side. In other words, at the right side of god. Kauṇḍinya’s commentary on dakṣiṇāmūrti is as follows:

devasya iti saṣṭhi| svasvāmibhāvaḥ sambandhah| parigrahārtham evadhikurute| atra dakṣiṇetī dik-pratībhāge bhavati| ādiyo diśo vibhajati| diśaś ca mūrtiṃ vibhajanti| mūrtir nāma yad etad devasya daksine pārśve sthitenodaṅmukhenopānte yad rūpaṃ upalabhyate (His) grace (parigraha) only. “Dakṣiṇa” in the Sūtra has the meaning of a spatial division; the sun divides the quarters and the quarters divide the mūrti. (That) which the word “mūrti” designates is this form (rūpa) which is seen in (His) proximity by one who is facing north while standing at God’s right side (daksine pārśve), (a form) that is characterized by the bull- banner, lance in hand, Nandin, Mahākāla, erect phallus, etc., or it is (that) to which the laymen resort, “the sanctuary of Mahādeva.” The object of worship is there. (Bakker 2004:126)

Kauṇḍinya implies two meanings of the Dakṣiṇāmūrti. Bakker’s (2004:127) summary and analysis of these two categories in Pāśupata sources is as follows:

The concept of dakṣiṇāmūrti thus comprises the manifested form (rūpa) of God, the (physical) image or body (mūrti) in which it may be envisaged, and the right side (daksine pārśve), which indicates the Pāśupata’s position with respect to Mahādeva and his embodiment. As such, the term is applicable to every situation in which the Pāśupata enters into contact with his object of worship. And this appears to have been the intention of the author of the Pāśupatasūtra when we read PS 1.8-9 coherently (as also the author of the Ṭīkā seems to have done: upahārasū-
He should not see [[urine and excrement]] and he should not speak to women and śūdras.\(^{800}\) If he does see [urine and excrement and speak to women and śūdra, he should first do] prāṇāyāma,\(^{801}\) and then recite the aghora [mantra].\(^{802}\)

One should see all living beings with an unclouded disposition,\(^{803}\) [then] the inauspicious [becomes] auspicious,\(^{804}\) and circumambulating to the left [becomes] circumambulation.

In the Ghyasāṭra, this expression occurs frequently not as a compound but dissolved into two words: dākṣināyāṃ mūrtau, often preceded by devagṛha. This makes it clear that the dākṣināmūrti is not a particular form of the god but it refers to the position: at Śiva’s Dākṣināmūrti. The same idea underlies the Ratnatiṅkā at Gauḍāṅkārikā 7 (p. 18) where it says that the Pāśupata should consecrate the ashes with mantras in the temple “at Śiva’s Dākṣināmūrti,” or the Skandapurāṇa when it advises that one should offer rice pudding with ghee at the “southern mūrti” during one year in order to become like Nandin.

Finally, he concludes:

In sum, the Pāśupata Dākṣināmūrti is a state in which God reveals one quarter of Himself, the form to which He grants access, that is, yoga; it is Śiva’s body / form of grace. (Bakker 2004:127)

Bakker (2004) also convincingly shows the Vedic origin of the imagery of Dākṣināmūrti.

In the Guhyasātra, this expression shows the Vedic origin of the imagery of Dākṣināmūrti.

In the Guhyasātra, this expression occurs frequently not as a compound but dissolved into two words: dākṣināyāṃ mūrtau, often preceded by devagṛha. This makes it clear that the dākṣināmūrti is not a particular form of the god but it refers to the position: at the right side of god (for example, see Guhyasātra 3:18c–3:20ab, 10:8c–10:10b, 10:50–52, 11:112, 10:22, 10:29, 10:51, 11:59, 11:61, 11:73 and 11:83–85). This must be the meaning of the grammar should be interpreted

Note an irregular compound for metrical reasons. We do not find any parallel for this line. It is certainly not from the Pāśupatāṣṭra, bhāṣya or Ratnatiṅkā. This injunction goes with the Pāśupata concept of harmlessness ahiṃsā. By using fallen flowers one is abstained from harm that would result from plucking them. Cf. also Sanderson 2014:10, fn. 38. He also shows a parallel of this notion in the Devīkādottāra.


In the Niśvāṣamukha, the grammatically irregular optative singular abhibhāṣet, which, according to Pāṇinian grammar should be abhibhāṣata in dīmanepada, is paraphrased as abhibhāṣayet, which is also irregular. For variants of this line with the correct dīmanepada form, see Atharvedaparīṣṭha 40:6:2 (Bisschop & Griffiths 2003:338, including footnote 221), Kāṭhakagṛhyāṣṭra 5:3 and Mahābhārata 12:36:35.

Cf. Pāśupatāṣṭra 1:16: prāṇyātmanṃ kṛte. On the strength of this sītra, we could perhaps assume, alternatively, emending dṛṣṭe to kṛte. But, in this case we would miss the main cause in the sentence. Thus we are supplying “urine and excrement and speak to women and śūdra, he should first do”. This is on the strength of Pāśupatāṣṭra 1:14: yady avekṣed yady abhibhāṣayet! “If one should look, if one should speak” (Hara 1966:226).

Cf. Pāśupatāṣṭra 1:17: raudrīṃ gāyatrīṃ bahurūpīṃ vā japet. Unlike our text, Pāśupatāṣṭra gives the option of reciting either raudrī gāyatrī or bahurūpī gāyatrī. The bhāṣya (p. 39) tells us that raudrī is tātpuruṣa and bahurūpī is the aghora mantra.


Cf. Pāśupatāṣṭra 2:7: amāṅgalaṃ cātra maṅgalaṃ bhavatī. Kauṇḍinya mentions that “inauspicious” is a multitude of methods such as nakedness, anti-clockwise circumambulation and so forth, but he concludes by saying, kāraṇamūrtau kriyamāṇam amāṅgalaṃ maṅgalaṃ bhavatī arthāt. “The meaning is, inauspicious [acts] that are performed to the image of the cause (kāraṇamūrtau) [of the universe] (i.e. Śiva) become auspicious” (Hara 1966:272).
Worship as performed for ancestors and worship as performed for gods: one should perform [them] both for the great god (i.e. Rudra). The great-souled one should practise intense austerity (tapah) with exclusive devotion [for Śiva]. Through the hardships of cold and heat; water [[...]]. He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites].

Being intent upon mantra recitation, and enjoying solitude, [he should be] notice-
able [in his deeds] without [any] religious mark; doing transgressive actions, [he should wish to be] censured by people. (78)

Being ill-treated, he should observe the great pāśupata observance; [by doing so, he] will give [his] sins to those [who insult him], and take [from them the fruit of their] good deeds. (79)

He should tremble, yell, limp (maṇṭe), or act the fool (kuṇṭeti), engage in inappropriate behaviour [and] inappropriate speech, he should always apply (samupakramet) inapp-

\[812\]

\[ekāntaratiśīla ca daṇḍyukto yatiḥ samtaḥ | 121ab\]

\[\bullet 121a ekāntaratiśīla ca | em.; ekāntarati -- N; ekāntaretisaṃ U K; ekānaratist " W K; yati NW\]

Cf. also Brahmayāmala 55:162: ekāntaraśīlas tu sidhyate vigatāmayaḥ and Mārkaṇḍeypurāṇa 41:26 samāhito brāhmaṇaparā 'pramādi śūcis tathākāntaratir; jītendriyāḥ samāṇupuyur yogam imaṁ mahādaśīyo maharṣayaś caivaṃ aninditāmakaḥ. The same verse occurs in Vaiṣṇavopuṇya 16:23 (where we find tathaivottararatiḥ instead of tathākāntaratatīḥ) and Ṭingapuruṇa 88:29 with some variations.

\[813\] It is difficult to make sense of eka in the compound. We assume that -lingināḥ is intended as a nominative singular. Cf. Pāśupatāṣṭrya 3:1 acyaktalingi, ‘without [any] religious mark’ and Pāśupatāṣṭrya 3:2 vyaktācārah, ‘noticeable deeds’. Cf. Pāśupatāṣṭrya 3:5: paribhāyaṁyamānaś ca caret. This refers to the well-known theory of exchange of good and bad karma of the Pāśupatāṣṭrya (see Ingalls 1962: 287–293.) Kauṇḍinya mentions that a Pāśupata ascetic should consider that ill-treatment as though it were the consecration of a poor man as king: sa paribhavo daridra-puruṣardābhiṣeka iva draṣṭayaḥ.

\[814\] Cf. Pāśupatāṣṭrya 3:8–9 pāpaṃ ca tebhyo dadāti and sukṛtaṃ ca teṣām ādatte. We must understand on the strength of Pāśupatāṣṭrya 3:8 that the sense of ādatte in our text is similar to the dadāti of the Pāśupatāṣṭrya. If we were to understand ādatte literally as ‘take away’, there would arise the unwanted corollary that the ascetic will take away both sins and the fruit of good deeds from those who ill-treat him which is not the meaning we want here.

\[815\] Cf. Pāśupatāṣṭrya 3:13–14: spandeta vā and maṇṭeta vā. The opinion of Prof. Diwakar Acharya, on the evidence of the parallel in the Taittirīyabrahmaṇa passage, is that the reading of the Pāśupatāṣṭrya 3:13 and 3:14 might originally have been spandeteva and maṇṭeteva respectively (Acharya 2013a:110). This translation (80ab) is based upon Prof. Acharya’s translation (2013a). In our context spandamānas, maṇṭe and kuṇṭeti are formulated in optative third person singular, causing a number of problems in the reading. The first is spandamānas, which is presumably meant to mean spandeta; the second is the use of maṇṭe where the last syllable t is dropped for the sake of the meter; the third is kuṇṭeti where the final letter, t, is once again missing denoting the imperative third person singular, and the fourth is an aśa sandhi between kuṇṭe and iī.

\[816\] These injunctions may be intended as a reflection of Pāśupatāṣṭrya 3:16–17 apitāt kuryāt and apitād bhāṣet, ‘he should act improperly’ and ‘he should speak improperly’ (Hara 1966:327). Kauṇḍinya says on 3:16, yamāṇām avirodhinām sucitāpakāṇām (corr /Hara; śevirāpakāṇām) dravyāṇām kārtikaḥṣāntīdānām grahaṇadhāranasamsparyonityāni kartavyāni \ tatasa te vakṭāro vadayanti asamyakākārtī śucyāsucyoḥ kāryākāryayor avirodhajīvaḥ iti.

This might be the sense adopted by our text and rephrased as viruddhaceṣṭīmati. In his commentary on the Pāśupatāṣṭrya (3:17) Kauṇḍinya mentions that he should speak means that he should say bad things, su-
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propiate ointments, and always wear inappropriate ornaments on his body.\(^{818}\) (80a–81b)

Humiliated, practicing harsh tapas, and blamed everywhere (sarvalokeṣu), he becomes great in tapas,\(^{819}\) bereft of respect and benefit (pājālābhavivarjitaḥ),\(^{820}\) (81c–82b)

He [should be one who carries out] religious observances in secret;\(^{821}\) [he should] act [as though] mad,\(^{822}\) contravening ordinary observances.\(^{823}\) He [should] conquer his senses,\(^{824}\) be restrained, be forgiving, [and] free from desire.\(^{825}\) He should [act in the manner of] a cow or an antelope,\(^{826}\) [but] he [should] never eat the food [that is obtained from] a [single house].\(^{827}\) (82c–83)

Salt and [...] fallen into [his] alms will not be defiled,\(^{828}\) he, who practices the obser-

\(^{818}\) Cf. \(\text{Pāśupatasūtra}\) or \(\text{bhāṣya}\).

\(^{819}\) Both krchratapā and mahātapā read without the final \(s\) as if these were \(n\)-stems. The unit 81c–82a paraphrases \(\text{Pāśupatasūtra}\) 3:19: parībhāṣyamānī hi vidvān kṛtsnatapā bhavati 'A wise man, being ill-treated accomplishes all tapas'. Our text does not mention two elements of \(sūtra\): \(hi\) and \(vidvān\). It reads mahātapas instead of kṛtsnatapas.

\(^{820}\) Cf. \(\text{Pāśupatasūtra}\) 4:2: gādhavatvāh. This marks the beginning of the fourth stage of the religious life of a Pāśupata ascetic according to Kauṇḍinya.

\(^{821}\) Note an aiṣa double sandhi. Cf. \(\text{Pāśupatasūtra}\) 4:6 umnattavād eko vicaretā loke! 'He must wander about by himself like a madman'. In this case the \(\text{Niśvāsamukha}\) does not rephrase the complete \(sūtra\).

\(^{822}\) Alternatively this half-verse might be translated: 'In the practice [called] “worldly”, he conceals his [own real observance, acts as though mad and flouts convention (vilomi)]. We do not find any parallel to this in either \(\text{Pāśupatasūtra}\) or \(\text{bhāṣya}\).'

\(^{823}\) Cf. \(\text{Pāśupatasūtra}\) 5:11: jītendriyāh. According to Kauṇḍinya the state of conquering the senses is being able to direct and hold back the senses according to one’s own will (jītendriyatvam nāma utsarganirvāhavyayatvam). \(\text{Manusmṛti}\) 2.98, however, says a jītendriya is, śṛṅtva sprṛṣṭvā ca dṛṣṭvā ca bhuktvā ghrātvā ca yo naraḥ | na hṛṣyati gleṣaya vā sa viṃśe jītendriyāh |. “When a man feels neither elation nor revulsion at hearing, touching, seeing, eating or smelling anything, he should be recognised as a man who has mastered his organs (Olivelle 2005:99)”. This marks the beginning of the third stage of the religious life of a Pāśupata ascetic according to Kauṇḍinya.

\(^{824}\) Cf. \(\text{Pāśupatasūtra}\) 5:18: goḍārhatvā vā. Kauṇḍinya says that although there exist qualities in a cow and in an antelope, we should understand that the intended meaning here is spiritual qualities such as the enduring pairs of opposites and the like (i.e. pain/pleasure etc.); taṅga tu sati dharmabhaktve samāna dharmo ghrāte, adhyātmikābhāvavośvitiṣvitiṣvāt. Cf. also \(\text{Gaṇakārikā}\) verse 3b \(\text{devamudvajayaḥ} \) “overcoming the pairs of opposites” and the commentary \(\text{Ratnāṭikā}\) on it (p. 6). For more details, see D. Acharya 2013b.

\(^{825}\) Cf. \(\text{Niśvāsamukha}\) 4:35. Cf. also \(\text{Ratnāṭikā}\) p. 5. There is, however, no parallel for this line in either \(\text{Pāśupatasūtra}\) or \(\text{Pāḍcārthabhāṣya}\).

\(^{826}\) We find no parallel to dānta ca kṣamā kāmavivarjitaḥ in either \(\text{Pāśupatasūtra}\) or \(\text{bhāṣya}\).

\(^{827}\) Cf. \(\text{Pāśupatasūtra}\) 5:19: godharmā mṛgadharmā vā. Kauṇḍinya says that although there exist qualities in a cow and in an antelope, we should understand that the intended meaning here is spiritual qualities such as the enduring pairs of opposites and the like (i.e. pain/pleasure etc.); taṅga tu sati dharmabhaktve samāna dharmo ghrāte, adhyātmikābhāvavośvitiṣvāt. Cf. also \(\text{Gaṇakārikā}\) verse 3b \(\text{devamudvajayaḥ} \) “overcoming the pairs of opposites” and the commentary \(\text{Ratnāṭikā}\) on it (p. 6). For more details, see D. Acharya 2013b.

\(^{828}\) Perhaps we may conjecture lāvaṇa ca māṃsa ca in place of \(\text{bhāṣya}\) in either \(\text{Pāśupatasūtra}\) or \(\text{Pāḍcārthabhāṣya}\).
vances of the right path eats them.\textsuperscript{829} (84)

With breath-control (prāṇāyāma\textsuperscript{830}) and meditative fixations (dhāranābhih),\textsuperscript{830} he should focus his mind on the sound oṃ,\textsuperscript{831} living in desolate dwellings or caves,\textsuperscript{832} and he should always go to the cremation ground.\textsuperscript{833} (85)

If somebody always remains thus,\textsuperscript{834} devoid of pride and greed,\textsuperscript{835} he will obtain [the state of] omniscience,\textsuperscript{836} and also [of divine] hearing and seeing. [There will arise] reflection, purification, wisdom,\textsuperscript{837} and whatever he desires.\textsuperscript{838} Great [[[…]]],\textsuperscript{839} he will attain union with Rudra.\textsuperscript{840} (86–87)

An accomplished one will not return [to this world]; if he fails [to practise these obser-

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\textsuperscript{829}The syntax is irregular here. Perhaps msK is right in correcting to “cāryināḥ, which could be treated as a nominative. We find no exact parallel for this either in Pāśupatasūtra or in Kaundinya’s bhāṣya, but there is a possibility that sanmārggaratacārīnī is a distant paraphrase of the Pāśupatasūtra 4:16–17 sarvaviṣṇuo ‘yāṃ panthāḥ’ “This faith is distinguished above all [others]” (Hara 1966:367) and satpathah “The good path” (Hara 1966:367).

\textsuperscript{830}Cf. Pāśupatasūtra 5:25: hṛdi kurvita dhāranām ‘he should fix [on] in the heart’.

\textsuperscript{831}Cf. Pāśupatasūtra 5:24: onkāram abhidhyāyīta.

\textsuperscript{832}Cf. Pāśupatasūtra 5:9: sāmāyogārabhūvāsī.

\textsuperscript{833}Or alternatively ‘Only [when] he is permanent[ly in the mental presence of god] (niityaih)’. This interpretation assumes that the m in niitya-m-evo is a euphonic glide consonant, and that niitya is intended as an adjective describing the ascetic, echoing Pāśupatasūtra 5:10: devanītyaḥ “Constantly associated with God” (Hara 1966:395).

The Ratnaṭīkā (p. 15) notes that the automatic uninterrupted flow of thought towards Rudra creates closeness to Rudra and when this very closeness reaches to the highest degree, it is called devanītyata: viṣayeṣv ivānicchato ‘pi rudre cittavṛttipravāhaḥ samīpaṃ, tad evātyantotkarṣāpannaṃ devanityatva iti’ (85) The same text (p. 21) commenting on Gaṇakārikā 7b sadārudrasmṛtih, ‘always remembering Rudra’ states basically the same thing.

Cf. Pāśupatasūtra 5:30: śmaśānavāsī ‘Living in a cremation ground’. According to Kaundinya, a Pāśupata aspirant is supposed to live in a cremation ground in this fourth stage. He notes that (see his comment on Pāśupatasūtra 5:30) there are five stages for a Pāśupata aspirant. In the first stage he lives in a temple; in the second stage he lives wherever he happens to be (loke) (this is an ingenious suggestion of Hara, but Śāstri’s edition reads āyatane which is certainly wrong since āyatana has already been mentioned); in the third stage he lives in an empty house or a cave; in fourth stage in a cremation ground; and in the fifth he lives where the god is. See also Ratnaṭīkā pp. 16–17.

\textsuperscript{834}This may reflect Pāśupatasūtra 1:19 caratala ‘practising.’

\textsuperscript{835}We find no exact parallel to this in either Pāśupatasūtra or Pāñcārthabhāṣya.

\textsuperscript{836}Cf. Pāśupatasūtra 1:22 sarvajñātā.

\textsuperscript{837}Cf. Pāśupatasūtra 1:21: dīrāradarśanaśravamananavijnānāni cāṣya pravartante ‘There comes about for him seeing, hearing, reflection and comprehension of [things that are] far-off’. Our text, if K is right in its reading, mentions one extra element śodhana ‘purification’. Cf. also Mūlasūtra 7:19–20 and Yogabhāṣya on 2:43.

\textsuperscript{838}Cf. Pāśupatasūtra 1:24 kāmarūpetvaṃ. Our text does not have the same wording as the Pāśupatasūtra.

\textsuperscript{839}Ex.conj. There may have been a partial paraphrase of Pāśupatasūtra 5:26 (ṛṣir vipro mahān eṣah), due to the urge of the meter, as this sūtra contains the mahān element. We could possibly propose mahāhāprariṣi, assuming irregular omission of visarga due to the metrical reasons. Or it could have been the case that it was a paraphrase of the text of the Pāśupatasūtra (5:23) ato yogah pravartate. If this were the case, a possible conjecture could be mahāyogena. Then, the translation would be: By the means of great yog...
vances], he will go to hell. I have taught [you] the atyaśramavratā,\textsuperscript{841} (88abc)

[4.2 Lokātīta: cosmology of the Lākulas]

Hear now the (lokātīta).\textsuperscript{842} Touched with the five Brahmamantras and initiated, he should wander. He should carry a skull-topped staff (khaṭvāṅgī) and [an alms-bowl fashioned from] a human cranium (kapālī). He should have matted locks (jaṭī) or have his head shaved (muṇḍah).\textsuperscript{843} (88d–89)

He should wear a sacred thread made from the hair [of the dead] (vālayajñopavītī) and he should adorn himself with a chaplet fashioned from human skull-bones. He may wear nothing but a strip of cloth to cover his private parts. He must smear himself with ashes and decorate himself with celestial ornaments. (90)

Seeing all things as Rudra in essence he should hold firmly to his observance as Rudra’s devotee. He may eat and drink anything. No action is forbidden to him. He should remain immersed in contemplation of Rudra. (91)

[Thinking] “none but Rudra can save me. He is the deity supreme.” Provided that he has first understood the [Lākula] cosmic hierarchy of eleven [levels] he should practise his observance, remaining free of all inhibition (nirviśaṅkaḥ). (92)

On the first [level] is this [lower universe which we call the] Net (jālam).\textsuperscript{844} On the second are the Embodiments (mūrtisaṃjñakam) [the Śatarudrāḥ, the five Ogdoads (pañcāṣṭakāni), the eight Devayonis, the eight Yogas, the three Lines of Gurus (gurupaṅktitrayam)]. On the third is the bound soul (pasūḥ). On the fourth are the bonds (pāśah).

\textsuperscript{841}Literally atyaśrama means “beyond the [four] āśrama system”. Already in the Mahābhārata the term atyaśrama is established with reference to Pāśupata. Mahābhārata 12:28:405–7 states that atyaśrama is a Pāśupata system; this system is similar in some respects to the dharma that is practised by varṇāśramin (hierarchy of caste and stage of life) and different in others: varṇāśramakṛtair dharmair viparītaṃ kvaścī samam | ṛtaṃvizāṃvān āyastāṃ tyāśramam | pāśupataṃ daksā yogam utpāditaṁ purā. Paurānic occurrences also allude that atyaśrama refers to the Pāśupata system. For this cf. Kārmapurāṇa 1:13:38 and 2:11:66–68, Lingapurāṇa 55:26c–27b and Vāyavīyasaṃhitā 33:84–84.

In Śaṅkara’s commentary on Chāndogopanisād 2:1:23, however, it (atyāśrama) refers to the highest ascetic, paramahāṃsa: tathāhaḥ brahmasyasamsthaśabdo niyattāsvakarmatsadhanaparivarād ekaviśeṣe tyāśramini paramahāṃṣakhye vṛtta iha bhavitum arhati […] tasmād idam tyāśramavāyastāṇas āśraṇaḥ paramahāṃṣaparivarājākārāḥ atyaśramibhir vedātanirvāṇaparavāyam eva vedāntaḥ. This word atyāśrama occurs in Śvetāśvatarahparanisād 6:21, which may stand for the same meaning as is taken by Śaṅkara.

\textsuperscript{842}This translation, from 88c–100b, closely follows that of Sanderson (2006:164–165). The annotation, which is mainly on the linguistic features of the text, is mine. See Sanderson (2006:164ff.) for more details about the interpretation of this part of the text.

\textsuperscript{843}Note a euphonic glide m in muṇḍamev; alternatively this might be an aiśa use for muṇḍī eva.

\textsuperscript{844}Prof. Diwakar Acharya has pointed out an interesting discussion in Kaundinya’s Bhāṣya (on Pāśupataśūtra 5:35) where the Net is defined. I quote here his translation of the relevant portion:

In this system, when demerit is in unaltered state/uniformity, it has not yet begun to produce its effects, till then it is named as ‘the cause.’ But when by the force of the latent impression of nescience it is consolidated and, by that process, has entered the state of stability and further, it receives the name ‘net’ (D. Acharaya 2013b:18).
(Gahana up to Ananta) and on the fifth are the Vigrahās. These are termed the impure levels. I have explained the impure cosmos (aśuddhamārga). Hear me now as I teach the pure cosmos (śuddhamārgaḥ). (93–94)

[First is] the Womb (yoniḥ), Vāgeśvarī, from which one is [re]born as Praṇava [the second pure level]. The third is [that of] Dhātṛ and the fourth is [that of] Dhyāna. (95)

The fifth is called Tejīśa[’s] and the sixth is placed as Dhruva[’s]. When he has gained knowledge of all this, from the lowest hell (Avīcī) [in the Net] up to [the world of] Dhruva, he attains liberation. (96)

In order to enable him to accomplish his goal of sporting (krīḍārthasiddhaye) [in ever higher levels of the universe the officiant] should first meditate on the hierarchy of these levels. Then [when he has] purified that hierarchy, he should initiate [him] by means of the word ‘atha’. (97)

Initiated through the descent of that word (athaśabdanipātena) he will cease to be a soul in bondage. Provided that [the initiate] maintains the observances he attains liberation [at death], even if he is a sinner. Of this there is no doubt. I have now explained the lokātīta. What else do you wish to know? (98)

The goddess spoke:

I have learned these eleven levels (tattvāḥ) only as names. Explain this matter again in greater detail, O Maheśvara. (99)

The great god spoke:


845 Ex conj. As the Lākula initiation involves purification of cosmic hierarchy (Sanderson 2006:192), we are tempted to accept the conjecture of Prof. Diwakar Acharya, sodhya.

846 The Guhyasūtra (4:46), however, records girīyāmala. Many Śaiva sources record this hell with variations in wording. Variation is made possible as it involves two words girīḥ yāmalaḥ and the authors could play with the synonyms of both. The Skandapurāṇa (Bakker, Bisschop & Yokochi 2013:82, fn. 285) calls it Yamalācala. In Svachchandatantra 10:46 it is called Yugmaparvata.

847 Parvata to be mentioned as a hell is unusual. Thus, ‘tha parvataḥ could be a corruption for ‘siparvata as in the Guhyasūtra 4:36. In this case number [24] would be Asiparvata.

848 We do not know the hells Apāka and Sāra from other sources. It is possible that these two words refer to a single hell.

849 Ex conj. This is a conjecture of Sanderson’s that refers to a Middle Indo-Aryan form (catālīsa) for forty. This conjecture appears likely since it is found in the Guhyasūtra (4:33c–34b) that the total number of hells is one hundred plus the half of eighty:
Now I shall teach the pātālas; learn [about them] O famous [one]!\(^{850}\) The first (ādau), called Mahātala, is said [to have] a black ground;\(^{851}\) the second is Rasātala: it is said to be made of white crystal; the third one, Talātala, is [said to] have brazen ground; the fourth one has ground of copper and it is called Nitala. Sutala, which has a silver ground,\(^{852}\) is taught as [being] the fifth [pātāla]. The sixth, named Vitala, is encrusted with gemstones. The seventh is named Nitala and it is said to be golden. I have taught the seven [pātālas] in due sequence; [now] hear about the lords of pātālas.\(^{853}\) (107a–111b)


\(^{851}\)This most likely means that it is of iron.


\(^{853}\)This most likely means that it is of iron.

\(^{854}\)Ex conj. Sanderson here (2006:166) conjectures differently (naityabhauman tu), but the sequence of materials suggests that silver would be appropriate.

\(^{855}\)Probably a portion of the text is lost here as what are mentioned in the following section seem to be the creatures that are the inhabitants of the respective pātālas and not the lords of the pātālas. Alternatively, the mentioned creatures in the following section can be considered as the lords of pātālas. The problem remains that the concerned section starts with pātālaḥdiḥpatiṃ śṛṇu “hear about the lords of pātālas” and ends with kathitās tu nivāsinyaḥ “the inhabitants [of the pātālas] have been taught.” This at least shows some corruption in the text.

\(^{856}\)Ex conj. Sanderson here (2006:166) reads kimpuruṣaṃtaṇḍajaḥ.

\(^{857}\)Note an irregular genitive plural within the aluksamāsa.
continents and is bounded by seven oceans, is endowed with land-masses, trees and mountains, is covered with forests and groves, endowed with rivers and seas, filled with throngs of sages and gods, and frequented by gandharvas and nymphs. (111c–114b)

Virtue (dharma), material achievement (artha), fulfilment of desires (kāma) and liberation (mokṣa)— all are rooted in this [world].

The world [called] sovar is above that, [then further] the worlds mahas, jana and tapas, and [further] above [those] the world [called] satya, and above that the world of Brahmā; then above [that] the residence of Viṣṇu, and [further] above [that] the city of Śiva. This [that] I have explained is the brahmāṇḍa covered in layers of shell. [Beyond that, supporting it, are] the hundred Rudras, [above them] the five groups of eight [abodes] (pañcāṣṭau), then the eight devayonis, [above them] the eight Yogas (yogāṣṭaka), [above them] Suśiva, and above [him] the three lineages of gurus. Above that is the group of tattvas (tattvāṣṭaka). Now hear [this] from me as I tell you about it. (115c–118)

This consists of primal nature (pradhāna), intellect (buddhi), I-ness (ahaṅkāra), the [five] subtle elements (tanmātrāṇi), the [ten] senses (indriyāṇi), the five [gross] elements (bhūtāni), and the mind (manas), which is included among both [organs of action and perception].

857 This may be intended to asseverate, by implication, that it is a karmabhūmi. All other worlds are therefore presumably bhogabhūmi, in which the fruits of actions can be enjoyed but not stored up.

858 The individual names of these hundred Rudras are listed in Guhyasūtra 7:81–110b.

859 These are the forty bhuvanas grouped into five sets of eight that have the same name of the forty pilgrimage sites on earth (Niśvāsamukha 3:19ff.). As far as we can tell the Lākula sect of Pāśupatas was responsible to include the forty pilgrimage sites into the list of bhuvanas of their cosmology.

860 According to Guhyasūtra 7:126, these eight Devayonis are: Paiśāca, Rākṣasa, Yākṣa, Gāndharva, Indra (which is meant to be Aindra), Prājāpatya, Saumya and Brāhmya. Cf. also Svavchandatantra 10:315.

861 Suśiva seems to represent a collective singular noun as the Guhyasūtra 7:134–135, These, according to Guhyasūtra 7:135, are the abodes of Yogis.

862 The three lineages of gurus are: Bhava, Śarva, Vidyādhipati, Ekavīra, Pracaṇḍadhṛt, Īśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva. The first two names are not visible in the manuscript due to physical damage. According to the Svavchandatantra these two first names are Vāma and Bhīma. The rest of the names recorded in the Guhyasūtra are: Bhava, Śarva, Vidyādhipati, Ekavīra, Pracaṇḍadhṛt, Īśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva.

863 The three lineages of gurus are mentioned with their names in Guhyasūtra 7:145–160 and Svavchandatantra 10:139–141 record twelve Suśivas. The first two names are not visible in the manuscript due to physical damage. According to the Svavchandatantra these two first names are Vāma and Bhīma. The rest of the names recorded in the Guhyasūtra are: Bhava, Śarva, Vidyādhipati, Ekavīra, Pracaṇḍadhṛt, Īśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva.

864 The assigning to the mind a double function is found already in Śāṅkhyaśāstra 27a: ubhayātmakam atra manahubhayātmakam ad loc. glosses as follows: atra indriyavarge mana ubhayātmakam | buddhīndriyāṇi pravṛttiṃ kalpaṇaṃ karmendriyāṇi ca | tasmād ubhayātmakam manah | ubhayātmakam manah | "here in the set of organs, the mind is of the nature of both. Among the organs of sense, it is like an organ of sense; among the organs of action, it is like an organ of action. Why?— [Because]
These are the twenty-four *tattva*; *purusa* is the twenty-fifth. (119–120b) This twenty-fifth (i.e. *purusa*) is born out of six *kośa*, with [three coming] from the mother [and three] from the father, and nourished with food and liquids. (120c–121b)

[Above these twenty-five *tattva* that are known as *Śāṅkhya tattva*] there is Gahana; it determines the functioning of the organs of sense and action. Therefore, the mind is of the nature of both” (Sharma, 1933:40).

Kauṇḍinya’s comment on *Pāṇḍarasūtra* 2:27 (manomāṇa yam namah) expresses the idea as follows: *atra manahśabdenāntākaraṇam tattantratvāt udāharaṇatvāt ca manoṣūrācaṇyaṃ ubhaṣātmakotvāt ca manusah sarva-karaṇa-udāharaṇatvāt ca. Similarly *Guhyaśūtra* 7.165: buddhīndriyāṇi pañcaiva manāṣ caiva bhāyātmakāh | See also *Svacchāntara* 11.81 and *Pārākhyā* 4:125. *Matangavivāda* 18:80–82 describes the mind with its presiding deity and activity in detail. For further details, see Goodall 2004: fn. 430.

A second meaning of this expression is the mind’s being associated with dharma and adharma or with pāpa and puṇya. The *Yogabhaṣya* is very likely the first text to attest the idea. The *Yogabhaṣya* on the sūtra abhyāsavairāgya-bhaṣya (1:12) comments as follows: cintanadī nāma ubhaṣātvavahā, vahati kalyāṇāya vahati pāpāya ca | yā tu kaivalyaprabhāvā śc civekāvyāṣayānām sā kalyāṇavahā; saṃsāraprābhāvā śc civekāvyāṣayānām pāpavahā |

The so-called river of mind-stuff, whose flow is in both directions, flows towards good and flows towards evil. Now when it is borne onward to Isolation (kaivalya), downward towards discrimination, then it is flowing unto good; when it is borne onward to the whirlpool-of-existence, downward towards non-discrimination, then it is flowing into evil. (Woods 1927:34)

For an expression of this idea in our text, see *Niśvāsanaya* 2:14: *manaś caikādaśo jñeyam ubhayor api dhāvati*, “Mind should be understood as the eleventh [sense organ] which runs after both”. That this means dharma and adharma is implied by *Niśvāsanaya* 2:53ab: *manas tu kathitaṃ hy etad dharmmādharmmanibandhakam. A third double function of mind is “volition and doubt” (saṃkalpavikalpātmaka), see *Niśvāsanaya* 2:52 cd *saṃkalpāś ca vikalpāś ca daśadhākṣeṇa dhāvati| ‘[The mind], for the sake of volition and doubt, engages in sense faculties tenfold’. *Svacchāntara* 12:31 makes *Niśvāsanaya*’s reading smoother by rephrasing saṃkalpā as vikalpā | ‘[The mind], for the sake of volition and doubt, engages in sense faculties tenfold’. *Guhyaśūtra* 7:161–62 defines this as:

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snātākāraṇa-saṃghātam paścikram trikram ucyate |
tvaṁmaṣaḥ ca majjā ca pitṛjaṃs trayam eva tvaṁ | sarvāyONYam sarīram tu śaṅkhaśikam udāhṛtam |
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• 161b trikram | K; 161d trikram | K; 162a satataṃ | NW; saṃtataṃ K

“The group of tendons, bones and marrow is called a triad [coming from] the father; skin, flesh and blood is called a triad coming from the mother. These six elements always get enveloped by food and water: the body, in all wombs, is taught —made of six kośas.” In the list of the *Suprabhedāgama* sūkra is replaced by majjā. See *Suprabhedāgama* 21:22: *asti snātākāraṇa-saṃghātam paścikram trikram ucyate | tvānāhvaṇa-saṃghātam caiva maṭāraṃ trikram eva ca | itthām śaṅkhaśikāṃ praktaśaṃghātam udāhṛtam | For further details, see Goodall 2007:154–155.

Gahana probably refers to Gahaneśa Rudra who is listed among the teachers that fall into the first row of gurus (Goodall et al. 2015:296).
above that is Vīgriheśa; above him is Śivaśaṅkara, Asādhya, Harirudra, [and] ten lords (-dāseśakam). Then five pupils, five teachers, then [above them] three great gods.

We are not able to identify the position of Vīgriheśa. According to Goodall et al. (2015:296) “Vigraha refers either to Vigraheśa (cf. Niśvāsamukha 4:122, Guhyasūtra 1:117, 7:56 and perhaps 7:149) or to the group of eight worlds (vigrahāṣṭaka) which he presumably governs (cf. Guhyasūtra 7:220-1).”

According to Guhyasūtra 7:225–228, this is refers to ten Śaṅkaras and ten Śivas with reserved order of two sets.

Note an aśa dvandva compound having a number in between. The ten lords, as recorded in Guhyasūtra 7:232–33, are as follows:

\[
\text{tasmād api dāseśānāḥ samsthitāḥ kāmarūpiṇāḥ} \\
\text{suhṛṣṭas suprahṛṣṭaś ca surūpo rāpavarddhanāḥ} \\
\text{manonmanas samakhyātāḥ su manonmanana eva ca} \\
\text{mahāvīrās suvīrās ca vīrēśo daśamaḥ smṛtaḥ} \\
\]

The SvaT mentions nine of them and calls them vīrēśas. See SvaT 10.1113–114:

\[
\text{suhṛṣṭah suprahṛṣṭaś ca surūpo rāpavardhanāḥ} \quad \text{1113} \\
\text{manonmano mahādhīraḥ vīreśaḥ parikīrtitaḥ} \quad \text{1114ab} \\
\]

This list may appear to tell us that there are ten teachers (daśaite guravaḥ smṛtaḥ), but actually we need to understand that, although they are all in some sense gurus, the first five are pupils and the second five teachers. Kṣemarāja in the commentary of verse 10.1115cd makes this point clear by saying ādyaḥ śiṣyāḥ, antya ācāryā “the first are pupils and the second are teachers”. The SvaT, however, records a slightly different list of pupils and teachers to the Guhyasūtra; instead of the two pupils Sarva and Suvara the SvaT mentions Vīra and Prabha, and instead of Chedaka, it has Chandaka. See SvaT 1115-6:

\[
\text{kalyāṇāḥ piṅgalo babhrus sarvāḥ suvara eva ca} \quad \text{1234} \\
\text{medhātithiś ca cchedakā dāhakās tathā} \\
\text{śāstrakāriś ca nirūḍdhiś daśaite guravaḥ smṛtaḥ} \quad \text{1235} \\
\]

This list may appear to tell us that there are ten teachers (daśaite guravaḥ smṛtaḥ), but actually we need to understand that, although they are all in some sense gurus, the first five are pupils and the second five teachers. Kṣemarāja in the commentary of verse 10.1115cd makes this point clear by saying ādyaḥ śiṣyāḥ, antya ācāryā “the first are pupils and the second are teachers”. The SvaT, however, records a slightly different list of pupils and teachers to the Guhyasūtra; instead of the two pupils Sarva and Suvara the SvaT mentions Vīra and Prabha, and instead of Chedaka, it has Chandaka. See SvaT 1115-6:

\[
\text{kalyāṇāḥ piṅgalo babhrur vīrāś ca prabhavās tathā} \\
\text{medhātithiś ca cchedakaś ca dāhakāś śāstrakāriṇāḥ} \quad \text{1115} \\
\text{paśca śiṣyāś tathācāryā daśaite parikīrttitāḥ} \quad \text{1116ab} \\
\]

The Guhyasūtra 7:236 records the list of three great gods as follows: vāmo jyeṣṭhaś ca rudraś ca mahādevatrayaṁ
Then above [them] Gopati, situated in the knot [of māyā], at the head [of the knot of māyā are the] five lords (mūrdhṇābhībhavapañcakam). [Then above] is Ananta, and the

\[\textit{smṛtam}, “Vāma, Jyeṣṭha and Rudra are understood to be the three great gods.” However the Svacchandatantra, and Tantrasadbhāva 10:1152 in its turn, gives a different list of three gods: Mahādeva, Mahātejā and Mahājyoti. See Svacchandatantra 10:1118–1119:

\begin{verbatim}
kalāttattve mahādevi mahādevatrayaṃ sthitam\ 1118cd
mahādevo mahātejo mahājyotīḥ pratāpavān\ 1119ab
\end{verbatim}

\begin{itemize}
  \item 1119a mahātejo ] N1; mahātejā KSTS
\end{itemize}

874 Literally “the knot of Gopati,” which is not likely. We would expect simply Gopati who is situated in the granthi i.e. the māyāgranthi. That is what we have in Guhyasūtra 1:119: mahādevatrayaṃ yac ca gopatir granthisamsthitāḥ (perhaps we need to emend to granthisamsthitāḥ or simply understand it so). Guhyasūtra 7:239, Uttarasūtra 1:5, Niśvāsamūla 5:12 also confirm that there is not such a thing that is the knot of Gopati. Svacchandatantra 10:1124–1125 mentions that the Gopati is situated in the lower part of the māyā.  

875 We consider that the instrumental mūrdhṇā is to be understood as a locative mūrdhni. The Guhyasūtra lists the constituents of what are probably this group of five, even though it does not use the label abhibhavapañcaka: Trikala, Kṣemīśa, Brahman (brahmaṇo), Adhipati and Śiva. See Guhyasūtra 7:240-241:

\begin{verbatim}
granthyordhve samsthitam viśvam trikalakṣemīśam eva ca 240cd
brahmaṇo ’dhipatis tathā|241ab
\end{verbatim}

\begin{itemize}
  \item 240cd granthyordhve samsthitam viśvam trikalakṣemīśam eva ca ] em.; устройствha sa --- trkalaka --- N; ] K; " ndhyordhha samsthitam viśvam trkalaksamsthameva ca W
\end{itemize}

‘In the uppermost part of the knot is situated the world(?) Then Trikala, Kṣemīśa, Brahman (brahmaṇo), Adhipati and Śiva. These are the five [Lords]’. Niśvāsamūla 5:12 mentions the same list as Guhyasūtra 7:240–241 but does not rank them abhibhava. Svacchandatantra 10:1130–31 records the same list without levelling them, except that it reads kṣema instead of kṣemīśa. Niśvāsakārikā : T. 127 p.159-60 and T. 150 p. 200 record a different name, suśiva, instead of trikala:

\begin{verbatim}
kṣemīśha brahmaṇo ’dhipatis tathā|1514cd
suśivaḥ ca śivaḥ caiva kathitā anupūrvaḥ\ 1555ab
\end{verbatim}

\begin{itemize}
  \item 1555b kathita ] T127; adhita T150
\end{itemize}

Transcript T. 17, p. 897 records a corrupt version of this list, which mentions only two of them: Trikala and Kṣemīśa. The term abhibhava occurs once more in Guhyasūtra 1:20, which does however mention their number.
fetters; this [group of fetters(?)/ totality of the cosmos so far(?)] is called the net. (123)

Then above] actions, sufferings, knowledge, instruments and “truth(s?)” (tattvam). (878)
The sixth is that which is to be accomplished (sādhyam), sovereignty, and the cause (kāraṇam) is the eighth. I have taught the subject of ignorance, [now] I shall tell [of] the [subject which is] above the cause. I have explained the impure path, [now] hear [about] the pure path from me. (124–125) He who is released from the families of sages and from rebirth, which is difficult to escape, is then born in the womb of Vāgeśa [and] is called Praṇava. [In due order] Dhātāra, Damana, Īśvara, Dhyāna, and Bhamśīa is told [of], then the eight pramāṇas, then eight vidyās, the eight mārtis, then Tejīśa,

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876 We don’t know what these fetters actually are here. Basically we have no other source than the Nīsvāsa-corpus which would tell us about atmārga cosmology or even what the pāśas meant in that system. If we were to follow the interpretation implied in the translation of Sanderson 4:93, above the pāśas in this system is from Gahana up to Ananta.

The Uttarāsūtra, Nīsvāsanaya, and Gauhyāsūtra all give a different account of pāśa, but place them above Ananta, which seems to be the explicit change that has taken place in the account of mantramārga cosmology. Uttarāsūtra 2:288f. mentions a list of pāśas which is further expounded in Nīsvāsanaya 1:83–92. Gauhyāsūtra 7:241–2 says that there are fetters above Ananta that have been already taught, but it is not clear where they are taught.

The Svācchandatantra 10:1131–1132 also mentions fetters in the plural in this context and states that they have already been taught. Kṣemarāja ad loc. explains: pāśa eva pūruṣatattvavirāṇapadāvase ṣa ca salilā oghā jālam etat prakīrtitam iṣṭa viṣayājñānam viṣayam ajñānam kāraṇam iti kāraṇarūpasya pradhānatattvāsya utthāpakaṃ devatārūpaṃ ity arthaḥ. For this list of fetters, see Svācchandatantra 10:1069–1104. This solution of Kṣemarāja also seems implausible since those pāśas have already been placed at a lower level.

877 Perhaps jālam etat prakīrtitam rather points forward and identifies the group of eight entities enumerated in the next two half-lines.

878 This may refer to the group of twenty-five tattvas known to the Sāṅkhya, which appeared in 4:119–120.

879 In Kuṇḍina’s Pāśupatism, this is an expression that refers to god, and it may do so here too, since Kṣemarāja, commenting on Svācchandatantra 10:1089, says it is god, the cause of primordial tattva: kāraṇam iti kāraṇarūpasya pradhānatattvāsya utthāpakaṃ devatārūpam ity arthaḥ. It seems that the cosmology of the Lākulas considers all principles up to the highest reality (kāraṇam) of the Pāṇcārthikas to be impure. Its cosmology goes further, including what is considered to be the pure path, which is taught in the immediately following section.

880 We have understood visayam ajñānam as visayajñānam.

881 Literally “born in the womb in Vāgeśī.”

882 We are not sure whom these names refer to. For some discussion on these names see Goodall et al. (2015:298ff.)


884 We are not told what these eight vidyās are. Gauhyāsūtra 7:246 and Svācchandatantra 10:1138 mention māyā in this place. Above māyā, Gauhyāsūtra 7:246 and Svācchandatantra 10:1143 mentions māyāvidyā which is divided into eight divisions. These eight divisions according to Svācchandatantradhyota, p.484 are the letters: a, ka, ca, ta, ta, pa, ya and sa. We are not sure whether this eight division is meant in our text. See also discussion of Goodall et al.’s (2015:300) on this topic.

then Dhruva. The numbers of the pure path have been explained in brief. (126–128)

Having resorted to the observance [called] kapāla they will go to the realm of Dhruva. I have taught the observance which is called the lokāṭṭha, the super pāśupata observance. (129)

Knowing the cosmography and conduct one certainly goes to the [respective] state [that he engages with]. If he fails to observe [these observances] he will go to hell [being] devoid of [knowledge of] cosmology and conduct. (130)

I have taught the atimārga in two forms, O beautiful-visaged one! Through the Eastern face I have taught this along with the secret. What further can I teach, O great goddess, O supreme deity? (131)

Devi spoke:

You have indicated mantramārga, O god, but not described, [that it is] the cause of extirpation of the saṃsāra: tell me [of] that O great god. (132)

Addressed thus by Pārvatī, Hara, the remover of all sins, spoke the sweet words established for the sake of the system of mantras (mantratantrārthaniścitām). (133)

Now then (tad ato), O Brahmins, I shall tell [you] the discourse of the god Śiva (īśvarasya) with Umā, called Mantra (mantrākhyaṃ, which is settled as the mantramārga [and] which was formerly related to Devi by the fifth Isāna face, O best of Brahmins! (134–135)

I told you [about] the four streams, which I heard before by the grace of Devi; [they are] unfailing, O best of Brahmins. (136)

But, the fifth is the highest stream [[…]] taught by the god of gods; what else do you want to hear? (137)

---

886 Tejīśa is the highest goal for those who follow the Vimala system of Pāśupatas and Dhruva is the ultimate goal for those who follow the Pramāṇa system of the Pāśupatas. For a detailed discussion on this topic see Sanderson 2006:169ff.

887 The cosmology of the Lākulas is divided into pure and impure levels. Although the cosmology presented in Guhyasūtra 1 and 7 is close to the account of the Lākulas presented in the the Nīśvāsamukha, the Guhyasūtra does not divide the universe into the two segments, pure and impure. The Kiranatāntra, however, does include these two categories. For more discussion on the pure and impure universe see Goodall et al. (2015:301) and Sanderson (2006:173ff.).

888 Note an irregular shortening of vowel in -carya for metrical reasons.

889 This interpretation assumes that the term tantra means system (śāstra). We are not absolutely sure about whether the term mantratantrārthaniścitām has been understood rightly or not. Literally, it might also mean “words established by reason of mantra and tantra.” This seems to be unlikely since the god Śiva, who is the supreme authority of the tradition, should not rely on the scriptures which he is here going to teach for the first time.

890 The author of the Nīśvāsamukha seems to try to make a connection with the Mūlasūtra, the immediately following book in the manuscript where the sages ask the question about where the revelation of Śiva-knowledge (śivajñāna) took place. This question introduces the scene which is alluded in this last section of the Nīśvāsamukha. Mūlasūtra 1:1 reads: ṛṣaya ūcuḥ: śivajñānam pari guhyam katham uktam svayambhuvaṃ | kasmīṃ sthāne śrutam decyā prasādād vaktum arhasi || “The Rṣis spoke: How did the self-born [Lord] teach the supreme, secret Śiva-knowledge? In what place did the goddess hear it? Out of [your] grace [you should tell us].” Goodall et al. 2015:233. It is possible that the first verse of the Mūlasūtra may have been added by the author of
Thus is the fourth chapter in the *Niśvāsamukhasamhitā*. One hundred and thirty seven verses.

Four streams, verses 643.
शिवधर्मसूत्रे
पश्ममाध्यायतो नवमाध्यायपर्यंतम्

ईश्वर उवाच।
अन्नार्जितपापानं ब्रह्मी ध्वसनं प्रिये।
विज्ञाप्रज्ञितपापानं न ब्रह्मी कदाचन्।॥ 5:1॥

न ज्ञानबलमात्रत्य पां कुर्वि० संयमी।
लोकोऽस्मृतिः किम्मृतवा योज्या बलमात्रत्य भुजाम्।॥ 5:2॥

संवृति ज्ञानिनामेव युक्तेवार्धिरक्षितेऽः
विश्वासर्विचित्तरिभ्यज्ञेव शोभते॥ 5:3॥

वमने रेखः स्वेदेयोऽधीनां बलन्त च।
रोगादंशमायन्नीति किं सेव्या न हितेचिथिन्॥ 5:4॥

5:0 ईश्वर उवाच ] CE₅; — थर उवाच A 5:1 विज्ञाप्रज्ञितपापानं ] C; विज्ञाप्रज्ञितपापानं A; विज्ञाप्रज्ञितपापानं E₅; 5:1 न ब्रह्मी कदाचन् ] AE₅; न ब्रह्मी कदाचन् C 5:2 भुजाम् ] AE₅; लोऽस्मृतिः किम्मृतवा योऽवलम्बः त्य भूमि ] C 5:3 संवृति ज्ञानिनामेव ] CE₅; संवृति ज्ञानिनामेव — A 5:3 युक्तेवार्धिरक्षितेऽः ] CE₅; युक्तेवार्धिरक्षितेऽः A 5:3 विश्वासर्विचित्तरिभ्यज्ञेव ] em.; विश्वासर्विचित्तरिभ्यज्ञेव A; विश्वासर्विचित्तरिभ्यज्ञेव C; विश्वासर्विचित्तरिभ्यज्ञेव E₅ 5:4 वमने रेखः स्वेदेयोऽः ] E₅; वमने विरेखः स्वेदेयोऽः A (unmetrical); वमने रेखःऽस्मृतिः C 5:4 रोगादंशमायन्नीति ] C; रोगादंशमायन्नीति A; रोगादंशमायन्नीति E₅ 5:4 सेव्या न हितेचिथिन् ] E₅; सेव्या न हितेचिथिन् A; सेव्या न हितेचिथिन् C
Δανθάμεν πρακτικά με την τελεότατη γλώσσα.

Δημιουργούμεν τον ισχυρό 

Αλλοι και οι Ανθρώποι την 

επιστήμη των διαφόρων 

τεχνών. 

Δαντέλλων τον ιότο 

Δημιουργούμεν τον ισχυρό 

αριστερό και αριστερό 

καθοδούμεν τον ισχυρό 

αισθητήματα των 

διαφόρων 

τεχνών. 

Δανθάμεν πρακτικά με την τελεότατη γλώσσα.

Δημιουργούμεν τον ισχυρό 

Επιστήμη των διαφόρων 

τεχνών. 

Δαντέλλων τον ιότο 

Δημιουργούμεν τον ισχυρό 

αριστερό και αριστερό 

καθοδούμεν τον ισχυρό 

αισθητήματα των 

διαφόρων 

τεχνών.
अर्थाशापरिपूरण युक्तयो हम्यः: शशाहुग्रभाः।
प्रजा बोधगुणा: सदा निरूपता प्रामाणायंकिं नृषाम्। 5:10
गृह्यस्योपजीविन्ति वर्णनोखुलस्तनान्।
देवता: पितरश्रेव मानुषान्ति गिरीनुज्जेः 5:11
स्वाभाकारिकामुनुपजीविन्ति देवता:।
स्वाभाकारिक पितृगण हल्ल्कारक मानुषां:। 5:12
शुष्को द्रिडः पञ्चभिध्वे यज्ञ- मन्त्रयोगः।
अतो तन्यथा तु यो भृद्धो स ऋण नित्यमनुशुते। 5:13
गृह्यः सर्वदा कुयाहदातिजज्ञितकियः।
दानभानमुक्ताणो द्रीय सति स यात्यथः। 5:14
उपपान्त तु यः कुयाहदातिजज्ञितकियः।
विश्रुष्य नापासंतो विदुभः सह मोदते। 5:15
पुष्करिप्यायः यः कर्ता मोदते दिवे श्रक्रववत।
कुले श्च समभिंको यात्थीतिं नायत। 5:16
गृहः इन्द्रशोपेन्द द्वादिप्राय यो नर:।

5:10 अर्थाशापरिपूरण युक्तयो ] AE: [ छुट्यः: शशाहुग्रभाः। ] A: [ C: 
हम्यः शशाहुग्रभाः ] EN: 5:10 प्रजा बोधगुण: सदा निरूपम्। EN: प्रजा बोधगुण सदा 
निरूपम् ] A: प्रजा = ध गुण = या = निरूपम् C: 5:10 प्रामाणायंकिं ] CE: 
प्रामाणायंकिं ] A: 5:11 गृह्यस्योपयायंकिं ] AE: गृह्यस्योपयायंकिं C: 5:11 वर्ण 
नोखुलस्तनान् ] C: वर्णनोखुलस्तनान् ] A: वल्लो वर्णनोखुलस्तनान् EN: 5:11 देवता: 
श्राणनुकु लस्तनान् ] EN: 5:14 गृह्यः सर्वदा कुयाहदातिजज्ञितकियः ] CE: गृह्यः: 
यः कर्ता मोदते दिवः ] EN: ] C 5:16 पुष्करिप्यायः यः कर्ता मोदते दिवः A 
5:16 कुले श्च समभिंको ] AE: कुले श्च समभिंको C: 5:17 द्वादिप्राय यो नर: ] EN: 
द्वादिप्राय यो नर: C.
तस्य हेममय दिब्यं गृहं स्वर्गं प्रजायते। 5:17
उदानं कृते यज्ञं देवदेवस्य मंदिरं।
तस्य दानकलं यज्ञमुद्यं पुजये निबोधे में। 5:18
दशसौवर्णं पुष्यं मालं लक्ष्णं समितं।
कोटिमालासेतनावरं लिङ्गपूरणं। 5:19
एवं कृृतं ये नित्यं ते गणं मम चाश्चया।
न तेषां मन्त्रभावं हि कल्पकोटिश्चतेष्ठस। 5:20
अश्च ऊँच।
पुष्या ऊँच ऊँचयो भीताः संसारभयविष्टल।
तुष्यं च कथनेव अच्छंस्य च किम्कलम्। 5:21
क्षिरराज्यधितितथं धार्मितस्य च क फलम्।
पुष्याणश्चेष्ट संभुं। गन्धपुप्स्य किम्कलम्। 5:22
वस्मालक्ष्यार्ये अंजाजार्याविविताने।
किं फलं च्छत्रवीपास्य गवादिमहिमेऽऽुप्त च। 5:23
अजवारणदानस्य दासीदासस्य यत्कलम।
समाज्ञों फलं किं स्थातः चैवालोकपलेपने। 5:24

गीतनृत्यु सहि तन्भजातकलङ्क यत्।
कृष्णास्य चतुर्दश्या जागरस्य फलं वद् II 5:25
उपवासस्य यत्पुर्यं देवदेवाश्रितस्य तु।
एवतथा समाध्याहि उपस्माः स्म ते वयम् II 5:26


चंद्रेन्द्रे उपच।
शतं समाजज्ञोने दान सहभिमुपलेपनो।
निष्काण्य द्रापुष्पां द्रापुष्पां शिवम्भोध समानि: II 5:27
उपलिप्य जिवागारं शृविभूष्य समाहित:।
अंतः तस्य देवं जानन्दोऽविविष्टित:। II 5:28
प्रप्युष्परे वेदेषो देवीश्रीरेण्यूपायिते:।
विविशेषमैक्यपुंजाध्य:।

यत्तौ देवेश्वरक्षैः भाज्याश्रितावनो।
् णात्या रास्यानं अल्पविरोधादिता।। 5:30
मुख्यायणवर्तेः गद्यभद्रपपोलयनो।
गीतविलासाद्वैतं हुहुकर्तालेवनं च। 5:31

वश्याम्य सर्वेन्द्रुतु अपरिश्रानकायों।
केवल्मैक्यप्रेयः शृणुवः पृज्जने फलम्। 5:32

5:25 गीतनृत्यु सहि तन्भजातकलङ्क यत् ] AE\N;
5:25 कृष्णास्य चतुर्दश्या जागरस्य फलं वद् ] E\N;
5:26 देवदेवाश्रितस्य ] AC; 5:26 उपस्माः स्म ते वयम्। A; 5:26 उपस्माः स्म ते वयम्
5:27 नन्दे। [ A, नन्दी स्मूर्ति। 5:27 पृण] CE\N; पृण A 5:28 उपलिप्य जिवागार्।
5:28 शृविभूष्य ] A; 5:28 शृविभूष्य CE\N 5:28 अंतः। AC;
5:29 श्रवणस्यः सर्वम् ] E\N 5:29 पत्रपुष्पान्तरे। C; पत्रपुष्पान्तरे।
5:29 विविशेषमैक्यपुंजाध्य। CE\N; पत्रपुष्पान्तरे। 5:30 भाज्याश्रितावनं अल्पविरोधादिता।।
5:30 भाज्याश्रितावनं। AC; 5:31 अल्पविरोधादिता।
5:31 अल्पविरोधादिता। E\N 5:31 हुहुकर्तालेवनं।
5:32 अपरिश्रानकायों। CE\N; 5:32 शृणुवः।
5:32 पृज्जने।
तोयेन स्मायेखळ्ळुँ गन्धर्मचेन चैय हि।
एकात्रेण मुच्छलो मानसायकलिन्धशार्गः। 5:33
दशाारात्तकायिकेन महापापेन पञ्चसः।
मासेन स्मार्गामोऽर्थं अध्यात्मेष्वरीं गतिम्। 5:34

यहेन पिनुतां यार्थं पञ्चसः कुलभुद्वरतेः।
द्वि०प्रेणाशायुक्तेः याकन्ते शिवं विशेषः। 5:35

क्रुणाकायात्तुवर्त्यो यो द्या स्मायेथ्वरम्।
याकन्ते शिवः पायेश्वरे नात्र संयोः। 5:36

प्रत्यहः स्मायेथ्वरः मासमें स्मृतिकरः।
क्तुनां फलामाओऽर्ळे विभ्रे वेभे सुरालयः। 5:37

घष्मास्त्र स्मायेथ्वरः सुराणो चोत्तो भवेन।
अध्यात्मनेन पितामहस्त्यं यार्थं सुरालयः। 5:38

यहेन रुद्रायोऽवः द्वादशाध्वः कुळे: स्वयम्।
धृतन स्मायेथ्विन्दुकेमाहद्विः मानवः। 5:39

दश्या तु स्वयंपापिणि अश्रुभमवात्यात्।
दिव्यर्षेन वित्तसं सृद्वृत्त्य शिव ब्रजेत्।
गनेश खापेयेन्द्रिङ्गः विद्येश्व मुग्निभिः॥ 5:48॥

वाजपेयस्य यज्ञस्य फलं प्राप्ताति मानवः।
कर्पूरव्यतिमिश्रेण चन्द्रनेन तु लेपयेत॥ 5:49॥

विद्याधरश्च माप्राप्तः गमन्ते सुरुपृजितः।
अब्धेभरस्याधिजयमायुरात्॥ 5:50॥

मासेन गणता याति अभ्यस्यायोज्यमायुरात्।
अभयोगो यो दयालुत्थाह लिङ्केपनम्॥ 5:51॥

पितरस्तगत्व च न याति यस्तन्त्र चोत्तमाम्।
अगुन्धशास्त्राः पद्माश्च्युतु चन्द्रनम॥ 5:52॥

अनन्तो गुंगन्धेष्व सहाय्य युपायितः।
द्वे सहस्रे पलानां तु महिषाकस्थन गुण्णोऽ॥ 5:53॥

प्रवेदेन्तुत्तात्मा यः ेव वस्यापैः प्रमुख्यते।
देव सम्बन्धे पूणं नदीश्वरस्मीं भवेत्॥ 5:54॥

एकांह दहते यस्तु देवदेवस्य संििभो।
सवयापविशुद्धात्मा अगिन्नीमवायुयात्॥ 5:55॥

भक्तिमान्द्रदेहयास्तु धूप गुंगातिर्तममः।
मामेकेन समावेशति कुन्तुऽनं शतमन्त्रममः॥ ५:५६॥

वर्षेकदेहयास्तु स गणयोगोऽसो भवेत।
न तस्य सम्भवो मन्ये पितुभि: सह मोदते॥ ५:५७॥

श्रीवं दहति यो देवि श्रुवीभो दिने दिने।
स्वस्वकल्दोधूतते तेन शिवभक्ते क्रीमता॥ ५:५८॥

वस्त्रधर्षजिवानं वा यो दयालिन्द्रसमविशायो।
लभते परमेश्वरे जाते चोतमे कुले॥ ५:५९॥

सुशुद्धान्तमें हृदीद्वितिमिथा गतिरथमा।
प्रामुनामानवः: शीर्ष सोमलोकं न संशयः॥ ५:६०॥

शतसाहस्रदानन्तु गतिनाऽगे भवेत।
पितुमि: संयुक्तेऽचर्यल लक्षदानात्र संशयः॥ ५:६१॥

मेवलानाहृदयवृक्ष यो दयालिन्द्रमुर्धनि।
चतुःसागरपन्यात्क्रमायान्तु स भवेः॥ ५:६२॥

5:56 भक्तिमान् | CE₁₀; | भक्तिमा A 5:56 मासेकेन | EN; | मासेकेन A’; | तमासेकेन
A”; | मासेकेन C 5:56 कुलं | AC; | कुलं E₁₀ 5:57 वर्षेकदेहयास्तु | AC; | मा-
सेकेन देहयास्तु E₁₀ 5:57 गणयोगोऽसो भवेत | CE₁₀; | गणयो अग्नि A 5:57 सम्भवो मन्ये
पितुभि: | CE₁₀; | सम्भ सम्भ नितुभि A 5:58 श्रीवं दहति | A; | श्रीवं हिति C (unme-
trical); | श्रीवं दहति E₁₀ 5:58 श्रुवीभु | AC; | श्रुवीभु E₁₀ 5:58 तेन शिवभक्तेन
A₁₀; | तेन सम्भेन C (unmetrical) 5:59 वस्त्रधर्षजिवानं वा | A; | वस्त्रधर्ष सम
के C; | वस्त्रधर्षजिवान्तृतु E₁₀ 5:59 दयालिन्द्रसमविशायो | CE₁₀; | दया लिन्द्रसमविशायो A
5:59 लभते परमेश्वरे | CE₁₀; | लभते परमेश्वरे A 5:59 जाते चोतमे कुले | CE₁₀;
जात; | परमेके कुले A 5:60 एद्यद्वितिमिथा गतिरथमा | em.; | द्वितिमिथा गतिरथमा
C; | द्वितिमिथा गतिरथमा A; | द्वितिमिथारथमा E₁₀ 5:60 प्रामुनामानवः | EN; | प्रामु-
नामानव: C; | --नव: A 5:60 समलोकं | CE₁₀; | समलोक A 5:61 गतिनाऽगे भवेत | EN; | गतिनाऽगे मेंमवेन A; | गतिमान्यान्त्रिक्षरी भवेत C 5:61 पितुभि: संयु-
के | A”; | द्वितिमि: संयुक्तेऽचर्य C 5:61 लक्षदानात्र | CE₁₀; | लक्षदानात्र न A 5:62 मेवलानाहृदयवृक्ष | C; | मेवलानाहृदयवृक्ष A; | मेवलानाहृदयवृक्ष
E₁₀ 5:62 मुद्रिष्णु | A; | मुद्रिष्ण CE₁₀ 5:62 चतुःसागरपन्यात्क्रमायान्तु स भवेः॥ | CE₁₀;
C; | चतुःसागरपन्यात्क्रमायान्तु स भव्यः: A; | चतुःसागरपन्यात्क्रमायान्तु स भवेः: E₁₀
मुक्त कुण्डल चे चित्रपटकुण्डल:।
सकलान्तु महीं भुज्ञें अज्ञातरेणानन्त:। 5:63॥
मुक्तक्षेत्रों तथ्येव दल्लितारंगीनिकों नुप:।
तिरक्त्रों तिरिकोमांगी नित्यपलमवायुवातः॥ 5:64॥
पुन: युन्न यो दसाद्वारपरं भूषणम्।
गाणपत्यवाती अक्षरम् परम: धृवम्॥ 5:65॥
मुक्तमण्डिपिका भक्तं दल्लितारंगीनिकों।
न समथुयुद्धविज्ञेश्वरालमो भवेन॥ 5:66॥
रोचांतु कुंकुम नृत्यं लिंगम्योपरी यो नरः।
प्रत्यहं लेपनन्द्यायां विद्याधरान्तं ज्ञेत्॥ 5:67॥
दुश्चारान्तु गणां तुप्राष्टरागरुल्लेखने:।
कटकसूरदानें आहिःत्य महेश्चतुरामम्॥ 5:68॥
प्रामुख्यं तणग लोकां शिवभक्तिराशिण:।
रक्षादानिन्तियं दियमान्ति यो दशात्तिशिवम् वें॥ 5:69॥

दशासीविंकं पृथ्यं निरंगमं यदि भाविन।
शतसाहिखका माला अनंतं लिङ्गपूर्ण॥ 5:70॥

तु महीं भुज्ञें A; सकलान्तु महीं भुज्ञें C; सकलान्तु महीं भुज्ञें E_N 5:63 अज्ञातरेणानन्त:।
[ AE_N: अज्ञातरेणानन्त: C 5:64 मुक्तक्षेत्रों तथ्येव ] AC; मुक्तक्षेत्रों तथ्येव
E_N 5:64 दल्लितारंगीनिकों नुप: ] C; दल्लितारंगीनिकों नुप: A; दल्लितारंगीनिकों नुप: E_N
5:64 नित्यपलमवायुवातः ] em.: नित्यपलमवायुवातः A; नित्यपलमवायुवातः C;
नित्यव्यान्वयुक्ते E_N 5:65 गाणपत्यवाती अक्षरम्॥ 5:66॥
गाणपत्यवाती अक्षरम्।
A; गाणपत्यवाती अक्षरम् E_N 5:65 अक्षरम् ] A; अक्षरम् C (unmetrical); अक्षरम् E_N
5:66 मुक्तमण्डिपिका भक्तं ] em.: मुक्तमण्डिपिका भक्तं A; मुक्तमण्डिपिका भक्तं C;
मुक्तमण्डिपिकाभक्तं E_N 5:66 यो दशात्तिशिवम् ] CE_N; --- A 5:66 दशात्तिशिवम् ]]
E_N 5:67 रोचांतु ] C; रोचांतु A; रोचांतु E_N 5:68 कुंकुम नृप: ] C; कुंकुम नृप: A; कुंकुम नृप: E_N
5:68 कटकसूरदानें ] AC; कटकसूरदानें E_N 5:69 प्रामुख्यं तणग लोकां शिवभक्तिराशिण:।
[ CE_N: प्राप् --- भक्तिराशिण: A 5:70 दशसीविंकं ] CE_N; दशसीविंकं A 5:70 निर्गमं ] A; निर्गमं C; निर्गमं E_N
5:70 भाविन ] A; भाविन CE_N 5:70 शतसाहिखका ] AC; शतसाहिखका E_N
निम्नलिखित कुस्मस्यायं विधि: व्यातो द्रिङ्गोतमां: ∥
शोभनेद्वियन्यामः: श्रीणु तत्र तु यत्कलम् ∥ 5:71 ∥
एकपुष्पप्रदानन्त लिंगेशु प्रतिमासु वा।
अशोकतिक्लोकोहो दुर्गति न नरो ब्रजेत् ∥ 5:72 ∥
एवं वे नियत: सचें मियतं शुभ्यतां गतः:।
एकपुष्पप्रदानन्तं कस्य योगः न विशंते ∥ 5:73 ∥
वित्संपत्तिसंशुद्गः अष्टं संपतिभावितम्।
तृणमृतमात्रां कोटिविधि रसेन्द्रवत: ∥ 5:74 ∥
नन्दिकेशर उवाच।
एकपुष्पप्रदानन्तं योगः: सर्वस्य विषय:।
न चतुःसम्पदयोगः: कं तु सर्वस्य विषय:। ∥ 5:75 ∥
अकामाध्यितं लिङ्गे एनुः कम्यत फलम्।
kामेनाध्यामानस्य श्रीणु तसयार्य यत्कलम् ∥ 5:76 ∥
अकृत्य कर्मोऽरस्य बुक्ष्योम्भतकस्य च।
चतुःणो सुपञ्जातिनां गान्यं जिह्वति शंकरः: ∥ 5:77 ∥
सुपुण्यनिष्ठक पुष्पे तु सर्वसिन्द्रिय कथ्यते।

सहस्र लघुपुष्पाणां दत्ते यत्कथयते फलम्।
एक्सिम्नकर्कृरस्य दत्ते पुष्पे हि तत्कलम्।
कर्कृरसक्षरस्य भवेतरस्य यत्कलम्।

tदक्षत्व तु पदस्य यत्कलम् फलम्।

प्राप्तानं लघुक्ष भण्डत्वम् मम यत्कलम्।

तत्कलं लभते पञ्च दते विन्दम्य शोभने।

विल्लप्रसहस्रे तु दते यत्कलम्।

बुकृपुष्पे रैकम्प्लम् दते यत्कलम्।

बुकृरुपसहस्रे तु दते यत्कलम्।

पुष्पे दते रैकलम्नम्दृढत्कलम्।

बुकनं वर्दो देवं कर्कृरेशुद्द्रपदः।

अर्केश श्रियमाण्यति मौक्ष्यं युत्कलन तु।

नीलोतपलेश्वरज्ञो यो ५चं श्यग्रुपमम्।

रक्षाजेः प्राप्तयात्रूपृणं पुण्डरिकेश चक्षुषणम्।

\[5:78\] सहस्र लघुपुष्पाणां \( \text{C} \); सहस्र लघुपुष्पाणां \( \text{A} \); सहस्रबल्लुपुष्पाणां \( E_n \)।
\[5:79\] यत्कथयते \( \text{C} \); यक्तमे \( \text{A} \)।

एक्सिम्नकर्कृरस्य दत्ते पुष्पे हि तत्कलम्।
कर्कृरसक्षरस्य भवेतरस्य यत्कलम्।

tदक्षत्व तु पदस्य यत्कलम्।

प्राप्तानं लघुक्ष भण्डत्वम् मम यत्कलम्।

तत्कलं लभते पञ्च दते विन्दम्य शोभने।

विल्लप्रसहस्रे तु दते यत्कलम्।

बुकृपुष्पे रैकम्प्लम् दते यत्कलम्।

बुकृरुपसहस्रे तु दते यत्कलम्।

पुष्पे दते रैकलम्नम्दृढत्कलम्।

बुकनं वर्दो देवं कर्कृरेशुद्द्रपढः।

अर्केश श्रियमाण्यति मौक्ष्यं युत्कलन तु।

नीलोतपलेश्वरज्ञो यो ५चं श्यग्रुपमम्।

रक्षाजेः प्राप्तयात्रूपृणं पुण्डरिकेश चक्षुषणम्।

\[5:82\] बुकृपुष्पे रैकम्प्लम् दते यत्कलम्।

लघुक्ष भण्डत्वम् मम दते रैकलम्।

\[5:84\] बुकृपुष्पे रैकम्प्लम् दते यत्कलम्।

चापके: सर्वकामानि पुनागैनोऽगंगेश्वरे।।
ईन्सवानि कामान्तथा केशरदामके।। 5:85॥
मन्दिरविद्धुवारागोति वृह्यामग्निगमप्रकृष्टके।।
यो ॥चंचलपरमेश्वरं दिशकृतेन तथेव हि।। 5:86॥
सर्वकामानवाचारोति यो ॥चंचलदेहोपः।।
कुण्डलीकोपिलो लाभ: सीभायाय च वारसिः।। 5:87॥
कन्याकन्तस्तु जातीतितयं उदयस्त्रस्त्वरम्।।
स लभद्धोत्सम कन्यापणमाने न संशयः।। 5:88॥
मपिविकाः ज्ञानायास्तु अर्घेयो महेश्वरम्।।
लभते परम ज्ञान संसारभयाननम्।। 5:89॥
पुनःकामाय कूदेत्तु अर्घ्योति शृंचिर्दर।।
लभते बहुपुरुल्यम धनवंति चिररुपम्।। 5:90॥
आरोग्यं कृपुपृष्टस्तु अशोके: प्रियसदमम।।
कणिकारेवचने विवाहस्यायं ध्रोणपुष्पिका।। 5:91॥

कदम्बनाचंयेचिंङ्गु सततं नियततत्र:।
श्रवणां वशकामाय नित्यमेव प्रवाप्येत्॥ 5:92॥

नान्यन्त्र व्याधयस्तथय यो कस्येदरिमुक्तके।
सिद्धवारस्य पुष्पेण बद्वो मुच्येत वन्धनात॥ 5:93॥

अंकोटासितवणांशि निगंगितकुसुमानि च।
तानि श्रद्धाविनाशय देवदेवस्य कल्पणेत्॥ 5:94॥

पीतकाण्डि तु पुष्पधी पुष्पाणि विज्ञायाः च।
नित्यमेव तु यो द्वायाःकमकमवासुपि तु॥ 5:95॥

जलजानि तु पुष्पाणि वशयते तु प्रकल्पनेत्।
नीलाकाण्डि यो द्यानानि वशयकाणि तु॥ 5:96॥

सर्वकामप्रच्छिन्न विल्भ्व दारिण्यभवनाशम्।
विल्भ्वप्रवषतसन्त सातितं येन तुस्वति श्र श्रृः॥ 5:97॥

विज्ञायां दमनं योज्ययेच्चिङ्गमिष्ठि:।
विज्ञता: श्रवस्तन्त यथो कस्येदूढ्यभवजम्॥ 5:98॥

5:92 कदम्बनाचंयेचिंङ्गु | E_N; कदम्बनाश — A 5:92 सततं नियततत्र: | C; — पत्र: A; सततं नियते ब्रह्म: E_N 5:92 नित्यमेव | A_E_N; नित्यमेवं C 5:93 व्याधयस्तथः | C_N; व्याधयस्तथं संव: A 5:93 यो कस्येदरिमुक्तके: | A; यो कस्येदरिमुक्तके: C; यो कस्येदरिमुक्तके: E_N 5:93 बद्वो | C_N; कस्येदरिमुक्तके: अथैव (unmetrical) 5:94 अंकोटासित:-

वणानि | C; अंकोटासितवणांशि A; अंकोटासितवणांशि E_N 5:94 निगंगितकुसुमानि च | A; निगंगितकुसुमानि च C; निगंगितकुसुमानि यो E_N 5:94 तानि श्रद्धाविनाशय देवदेवस्य कल्पणेत् | C_N; तानि श्रद्धाविनाशय दे — A 5:95 पुप्पधी पुष्पाणि विज्ञायाः | conj.: पुप्पधी पुष्पाणि विज्ञायाः A; पुप्पधी पुष्पाणि विज्ञायाः C; पुप्पधी पुष्पाणि विज्ञायाः E_N 5:95 सर्वकाममवासुपि | A; सर्वकाममवासुपि C_N 5:96 जलजानि तु पुष्पाणि वशयते तु | AC; जलजानि पुष्पाणि वशयते तु E_N 5:96 यो द्यानं | em.: यो द्यानं A; यादयं C_N 5:97 सर्वकामप्रच्छिन्न विल्भ्व | C_N; सर्वकामप्रच्छिन्न विल्भ्वं A 5:97 दारिण्यभवनाशम् | A; दारिण्यभवनाशम् C_N 5:97 विल्भ्वप्रवेषतसन्त सातितं येन तुस्वति | C_N; विल्भ्व्वप्रवेषतसन्त C 5:98 विज्ञायां दमनं योज्ययेच्चिङ्गमिष्ठि: | C; योज्ययेच्चिङ्गमिष्ठि: A; योज्ययेच्चिङ्गमिष्ठि: E_N 5:98 विज्ञता: श्रवस्तन्त यथो कस्येदूढ्यभवजम् | E_N; विज्ञया श्रवस्तन्तं योज्ययेदूढ्यभवज्ञ: A; विज्ञता: श्रवस्तन्त यथो कस्येदूढ्यभवज्ञ: C
सुभं महर्वकंदक्याज़म्बुट्स: सर्वकामंदः।
तिलको धनकामाय गोकामाय च वंकुली॥ 5:99॥
सौव्यदशापि तगर: किरुंगार्त्थ्य कामंदः।
आरोप्य स्थनवै फलनी कामधा समुदा॥ 5:100॥
शाल: प्रियकर्षाच्छ फिरुकाद्यावानातः।
हस्त्यपश्चायमाकू त्यानायायायाद्वरम॥ 5:101॥
कपुरुस्मनं द्वाच्छूत्यायां विनाशे।
नर्यन्तिः शरवः शीत्रेभ्देववस्तु पूजनात॥ 5:102॥
यामाना चारोग्यदा नित्यं जवापुष्मस्तेयभ च।
कुरुपटकस्य वश्यार्थं नित्यं लिङ्गस्य पूजनात॥ 5:103॥
विद्वे युधका योज्या देववेश महेरे।
केतकी शायुनाशा गुण्डो लिङ्गं तु यो श्रेयेत॥ 5:104॥
सर्वकामप्रदा होष्पा यायायी देवं प्रकृतिता।
ज्ञोत्साकारी तथेयेह नित्यमेव हि कामद।॥ 5:105॥
वासकनायायदेवं वल्मायुः वर्षितं।
किरितिका सुखदा नित्य तथा चापचर्चमकम् 

दिम्बाश्ची व्याधिनाशाय्यमश्चक्रणस्तथेव च।
जयति जयवामय श्रेष्ठा च मिरिकरणिका॥ 5:106॥

विद्वेदकः नानावर्गमन्नन्त्येण योः सिंहयत्।
भण्डि चारक्षणं योज्यम् मदयति तू या भवेत्॥ 5:108॥

ऋषिपुष्पी चुड़ाही हृत्य सर्वानुपवावान।
शणपुष्पं यत्रोऽकों कोकलाश्चतेव च॥ 5:109॥

सर्वशुकः तु शान्त्येष वर्षपत्तिन्तू पौषधिके।
सर्वरक्तन्तू वश्यार्थोऽकु न्त चैवाभिचारुः॥ 5:110॥

पत्र पुष्यं फलं तोर्यं तृणयं तथा ययः।
प्रत्यह शम्भवे ददावासी दुर्गमतिमायुऽसि॥ 5:111॥

ययः वृक्षश्च पुष्पाणि पवाणि च फलाणि च।
महादेवोपयुक्तनि सोऽफ़ पारस्तिम्॥ 5:112॥

नासित पापसम: श्रुतृः च धर्मसमः सखा।

5:106 किरितिका सुखदा नित्य | C: गणितका सुखदा नित्य — म्सा; किरितिका सुखदा नित्य E₅ 5:106 तथा चापचर्चमकम् | CE₅: — A 5:107; किरितिका व्याधिनाशाय्यमश्चक्रणस्तथेव च | C: व्याधिनाशाय्यमश्चक्रणस्तथेव च A: व्याधिनाशाय्यमश्चक्रणस्तथेव च E₅ 5:107; मिरिकरणिका | CE₅: मिरिकरणि A (unmetrical) 5:108; विद्वेदकः नानावर्गमन्नन्त्येण योः सिंहयत् | CE₅: विद्वेदकः नानावर्गमन्नन्त्येण योः सिंहयत् A 5:108; भण्डि चारक्षणं योज्यम् | CE₅: भण्डि चारक्षणं योज्य AC: भण्डि चारक्षणं योज्य E₅ 5:108 तूः | A: च CE₅ 5:109; हृत्य सर्वानुपवावानः | CE₅: हृत्य सर्वानुपवावान 5:109; सर्वपुष्पं यत्रोऽकों | E₅: सर्वपुष्पं यत्रोऽकों C 5:109; कोकलाश्चतेव च | CE₅: — व 8:110; सर्वशुकः तुः | AC: सर्वशुकः तुः E₅ 5:110; सर्वपीतूः | AC: सर्वपीतूः E₅ 5:110; सर्वरक्तन्तू वश्यार्थोऽकु न्त चैवाभिचारुः | CE₅: सर्वरक्तन्तू वश्यार्थोऽकु न्त चैवाभिचारुः AC: क्रुणाचैवाभिचार्ये च ददावासी कल्यणेन CE₅ 5:111; पत्र पुष्यं फलं तोर्यं | CE₅: पत्र पुष्यं फलं तोर्यं 5:111; ददावासी | CE₅: ददावासी A 5:112; महादेवोपयुक्तनि | C: महादेवोपयुक्तनि — A; महादेवोपयुक्तनि E₅ 5:112; सोऽफ़ पारस्तिम् | E₅: — पारस्तिम् A 5:113; नासित पापसम: | CE₅: पापसम: श्रुतृः च धर्मसमः A
नेव स्त्राल्योरे देवो न पृथ्वी कनकादिन्नि। 5:113
बुंदे। वर्णमानस्तु बरदो भवति प्रभुः।
समरात्रित नवेयाय फुको रुढाय थीमताः। 5:114

दिने दिने तु दात्य शीघ्रतिवा पुनः पुनः। 5:115
समरात्रितक्रम्य निर्माण्यते प्रवद्धे।

सकुदंते वृके देवी गोपहयमः सन्नेत।
पक्षण योगी भवति मासेन तु दिव्य ब्रजेत्। 5:116

मास्मायेन चारोति क्रृतसं प्लमुमतम्।
चित्रितमैः: प्रवद्धे ब्रह्मलोकमुन्नमि। 5:117

चतुर्भि: सिद्धिमाग्राजिति योगसिद्धिः पद्धमि।

पञ्चमनं नरो याति रुढालोकं न संस्कर्यः। 5:118

रुढाकुटिवरो भूत्वा चन्द्राद्वृक्तशेषं।
प्र्याति पुष्ययेन द्वितीय इव शूल्भूकः। 5:119

एवमप्रेये देवेन्द्वेष्वेन्यपिरक्पयेत्।
अजननेवयादाय लभते सुखस्वरूपम्। 5:120

देवलोकमनुमण्यो भवधानानारङ्गोत्तमः।
विद्याधरपितभृत्त्वा मोऽदैः दिव्य देववत्। 5:121

सपुर्तं पायसं ददायथेवर्यं श्रमवेशा सदा।

गाणपत्य भवेंद्रींग्र ठाण्याथ्याकूलें: सह || 5:122 ||

चूम्पूप सुगुंड मम दक्ष्यन्मुतिः।
निवद्यति यो मम्यो नन्दीरसमो भवेत् || 5:123 ||

खण्डाराकृतिन्द्रवा प्रायुक्तादित्सन्तमाम्।
भक्ष्योपज्ञानिकं दत्ता सर्वकामान्वयात् || 5:124 ||

यवायं कृतरस्मपांद्रवा तु सुखभागवेत्।
मण्डकासिद्धिपिण्डाश्च शक्तिनीमोदकानिं च || 5:125 ||

दत्वान्त्य्फल्मुलाख लेखनान्यायां यानि च।
दत्ता सर्वसुवारा सन्नन्दान्ति गीतादाने || 5:126 ||

निराशारः क्षमामुक्ता: सत्याङ्जेव परवाणाः।
मण्डका ये हि नृत्युपस्त स्वः-प्राणसमा गणः || 5:127 ||

सक्कृतवा फलं श्रवत्ततन्नीवायस्य में शुभं।
कृतवासी गणतां यानि तन्नीवायस्य वादकः || 5:128 ||

हृद्याक्तिकं नित्यं मुखवाण्यास्ताति ।

5:122 गाणापत्य भवेंद्रींग्र [ C ]; गाणापत्य भवे श्रीमं A; गाणापत्य भवेंद्रींग्र EN
5:122 ठाण्याथ्याकूलें: सह [ E; ]; ठाण्याथ्याकूलें: सह C
5:123 चूम्पूप [ CE; ]; चूम्पूप A 5:123 मम्यो [ CE; ]; मम्यो A 5:124 खण्डाराकृतिन्द्रवा प्रायुक्तादित्सन्तमाम् [ CE; ]; खण्डाराकृतिन्द्रवा प्रायुक्तादित्सन्तमाम् A 5:124 सर्वकामान्वयात् [ AC ]; सर्वकामान्वयात् EN 5:124 सर्वकामान्वयात् CE; सर्वकामान्वयात् A 5:125 यवायं कृतरस्मपांद्रवा [ C ]; यवायं कृतरस्मपांद्रवा E; यवायं कृतरस्मपांद्रवा A 5:125 मण्डकासिद्धिपिण्डाश्च [ conj ]; मण्डकासिद्धिपिण्डाश्च A; मण्डकासिद्धिपिण्डाश्च C; मण्डकासिद्धिपिण्डाश्च EN 5:125 मण्डकासिद्धिपिण्डाश्च [ em ]; मण्डकासिद्धिपिण्डाश्च C; मण्डकासिद्धिपिण्डाश्च EN 5:125 मण्डकासिद्धिपिण्डाश्च नित्यं [ CE ]; मण्डकासिद्धिपिण्डाश्च नित्यं C 5:126 दत्त्यान्त्य्फल्मुलाख [ AE; ]; दत्त्यान्त्य्फल्मुलाख C 5:126 दत्त्यान्त्य्फल्मुलाख नित्यं गीतादाने [ CE; ]; दत्त्यान्त्य्फल्मुलाख नित्यं गीतादाने A 5:127 नृत्युपस्त स्वः-प्राणसमा गणः [ CE; ]; नृत्युपस्त स्वः-प्राणसमा गणः A 5:127 सक्कृतवा फलं हृद्यत् [ C ]; सक्कृतवा फलं हृद्यत् A 5:128 तन्नीवायस्य वादकः [ A ]; तन्नीवायस्य वादकः C; तन्नीवायस्य वा वै देव E; 5:129 हृदयाक्तिकं [ em ]; हृदयाक्तिकं हि (?) A; हृदयाक्तिकं नित्यं C; हृदयाक्तिकं नित्यं EN 5:129 मुखवाण्यास्ताति । CE; मुख — A
विकल्प प्रमुख: स भवेश्रुतमो गणः। 5:129॥
एकाकां द्विकां वा विकल्प वापि नित्यः।
ये स्मरन्ति विरुपाक्षेऽविभ्रमात्स्ते गणेषः॥ 5:130॥
प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः। 5:131॥
एको श्रेाप सुकृतप्रमाणम् दशाकोणोद्बन्धाकानाः योकात।
दशाशुभं ज्ञात्सम्यं वापि लिङ्गप्रमाणम् त्यपनं भवो हि॥ 5:132॥
एवं यः पुजयेदः शिवदीपा विवर्जितः।
तत्पयेदं फलमुद्विन्तं नित्यां विद्विक्षितस्तु तु॥ 5:133॥
श्रुतमत्तमा विषा देवेश्वरविहरतां।
मयापि वः समास्यातं सत्यमिश्राभापितम्॥ 5:134॥
ऋषयः ऊः।
कि लिङ्गस्त हि महाशयम् त्यपि यथिति वर्णतम्।
कृत्या चेत्त फलं ब्रह्म यः करोति दिनेद दिनेद॥ 5:135॥

नन्दिकेशुर उवाच।

5:129 विकल्प प्रमुख: | C: तुकल्प प्रमुख A: विकल्प प्रमुख E₅ 5:130
एकाकां द्विकां | CE₅: एकाकां द्विकां A: विकल्प प्रमुख E₅ 5:131 प्रत्यावृत्तिः प्रत्यावृत्तिः वापि C: तुकल्प प्रमुख A: विकल्प प्रमुख E₅ 5:132 प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः। 5:133॥
एकाकां द्विकां वा | CE₅: एकाकां द्विकां A: विकल्प प्रमुख E₅ 5:134 श्रुतमत्तमा विषा देवेश्वरविहरतां।
मयापि वः समास्यातं सत्यमिश्राभापितम्॥ 5:135॥

नन्दिकेशुर उवाच।

5:129 विकल्प प्रमुख: | C: तुकल्प प्रमुख A: विकल्प प्रमुख E₅ 5:130 एकाकां द्विकां वा | CE₅: एकाकां द्विकां A: विकल्प प्रमुख E₅ 5:131 प्रत्यावृत्तिः प्रत्यावृत्तिः वापि C: तुकल्प प्रमुख A: विकल्प प्रमुख E₅ 5:132 प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः प्रत्यावृत्तिः। 5:133॥
एकाकां द्विकां वा | CE₅: एकाकां द्विकां A: विकल्प प्रमुख E₅ 5:134 श्रुतमत्तमा विषा देवेश्वरविहरतां।
मयापि वः समास्यातं सत्यमिश्राभापितम्॥ 5:135॥

नन्दिकेशुर उवाच।
ब्रह्मास्त्रीविदूहं कत्ता तथेवाहं गदाधरः।
इत्येवं बदतौरं ग्राह्यास्त्रीविदूहाणां विभुः॥ ५:१३६॥

tेजोमथ्येव स्थितं लिङ्गं पवाङ्गुष्ट्रप्रमाणकम्।
उमी तौ विश्वमिति तन्त्र किंवदेश्तमि चाहुः॥ ५:१३७॥

उमी तौ कृष्णकार्य्य वदुत्तमानस्ततो विभुः।
आक्षेपितमि सचिन्त्य अभि ऋतुप्राप्ताचेतुः॥ ५:१३८॥

अभिग गतस्ततो विष्णु-रूपं ब्रह्म जगाम च।
अन्तवास्य न पशयन्ति विश्वाश्च च सुरोच्चमि॥ ५:१३९॥

पुरुषैव समागतं स्तोत्रेषु पवाङ्गुष्ट्रांहर्म।
तत्तत्त्वस्ते महादेवे ब्रह्माण्याम्बवीतः॥ ५:१४०॥

स्वरुपं दियमास्त्राय सवैंस्त्रयनमस्त्वतम।
किमिच्छिसेव वरं विग्रहं वहं तदं विश्वकाशिन्तम॥ ५:१४१॥

एत्पादितिन्द्रेतेति ब्रह्म प्रत्येकं केशवम।
वरं केशवायामिन्यं तदद्वास्त्रमलनतिम॥ ५:१४२॥

अवादीनामावलितस्मि पुनः त्याचं व्रतं हर्म।
यद्य ते समन्तत्तुत्राऽभवानेव तदा प्रभुः॥ ५:१४३॥

[5:136 ब्रह्मास्त्रीवि] A; ब्रह्मास्त्रीवि C; ब्रह्मास्त्रीवि E\text{\textsubscript{N}} 5:136 तथेवाहं] AC; तथेवाहं: E\text{\textsubscript{N}}

5:136 इत्येवं \text{\textsubscript{CE}\text{\textsubscript{N}}}; इत्येव E\text{\textsubscript{N}} 5:136 विभुः] A; प्रभुः: CE\text{\textsubscript{N}} 5:137 तेजोमथ्येव] AE\text{\textsubscript{N}}; तेजोमथ्येव C 5:137 पवाङ्गुष्ट्रां] CE\text{\textsubscript{N}}; पवाङ्गुष्ट्रा A 5:137 उमी तौ विश्वमिति] CE\text{\textsubscript{N}}; तन्त्र किंवदेश्तमि चाहुः॥ ५:१३७॥

5:138 आक्षेपित विष्णु-रूपं ब्रह्म जगाम च।
इत्येवं सवैंस्त्रयनमस्त्वतम।
किमिच्छिसेव वरं विग्रहं वहं तदं विश्वकाशितम।
एत्पादितिन्द्रेतेति ब्रह्म प्रत्येकं केशवम।
वरं केशवायामिन्यं तदद्वास्त्रमलनतिम॥ ५:१४२॥

अवादीनामावलितस्मि पुनः त्याचं व्रतं हर्म।
यद्य ते समन्तत्तुत्राऽभवानेव तदा प्रभुः॥ ५:१४३॥
तथेयाह तथा ब्रह्म पृथ्वी राह भव इत्यप्रभु
तथास्ट्यत्वबीहेऽ: किंतुपृथ्वी भविष्यति ॥ 5:144 ॥

अनानुसंधारसंख्यात् वरं ते कांशत क्रिया॥
तथेवमुक्तो देवन विष्णुवदन: स्वभू: ॥ 5:145 ॥

शायाणे शापयामास कौशंसंख्यातोऽनुरोचन:। भवन्ते ये ५०थ्यान्नति ते यान्तु निरयं ध्रुवम् ॥ 5:146 ॥

ब्रह्माण्यधेमुक्तु विश्युराह भमेश्वरम्।
इति शनो द्राम देवत ब्रह्मणं प्रमेठिना।
उपायं ५०स्ति यदीशान तद्वान् बकुमहति ॥ 5:147 ॥

देवदेव उवाच।
पितेत्युको मया होष न तर्प वितथं वचः।
किन्तु क्रीणयुगे घोरे सुगतस्यं भविष्यति ॥ 5:148 ॥

तस्मिन्वय ये ५०थ्यान्नति मुद्द्य: पणितमानिन:।
ते यान्ति निरयं घोरं अन्यं यान्तु परं गतिम् ॥ 5:149 ॥

विष्णो ददामि ते वल्स वर्मिमं वदद्वय मे।
मम वाक्यममिय्या हि ब्रह्म यते ५०भिकाश्चतम् ॥ 5:150 ॥

विष्णुयुवाच ।

यदि तुझे शंकामें देस वरं दातुमिहेंच्छसं।
त्वेधेक्षण्वतिप्रयश्चेब भविष्यामि न संस्यः।।5:151॥

महेश्वर उचाच।
एवं भवतु भजन्ते श्रुतनारायणी प्रजा॥ 5:152॥

एष एव हि लख्मो हि स्थापितं ब्रह्मविषयम्।
इन्द्रादिभि: सुरेर्देव्ये: समक्षोरगराशि:॥ 5:153॥

सिद्धेविवाहिरेभुतेष्टरस्याणकिन्नः॥
पिशाचेश्वरन्येन स्यालेपं तु मुनिनसे:॥ 5:154॥

संपुज्य वर्ण देवं वरं लक्ष्या तु रेमिरे।
सर्वकामप्रवो लिङ्कु एष उको मयान्चा:॥ 5:155॥

श्रृंपेन्महेश्वरन्नामगुमुनयो यक्षा: सर्वाधिरा: 
सर्वारण्युक्तं:यथितमनस्यो लिङ्गचन्दनं तत्त्वः।।
भक्तिप्रकृतिः स्तुवान्ध्यहरहः कृत्यांशि मत्तथे
ये मत्यान्त न नमक्ति तें सुमुङ्गरू तें भान्ति स्वं मुनिभिः॥ 5:156॥

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ऋषय ऊँच।।
कृतस्थोव तु लिङ्गस्य स्थापितस्य तु यत्कलम।
प्रत्येक कुरुः यस्तु किन्तु स्थापित मलं भवेत॥ 6:1॥

नन्दिकेशर उवाच।
कृष्णेन मृग च ये बाला लिङ्गुः कुरुणिन पासुना।
लभन्ते राज्यके नस्सपत्मकण्ठकम्॥ 6:2॥

प्रत्यहिन्विविधिहनं तु लिङ्गं यः कुरुः नरः।
केवलम्बस्क्षिमालम्य शृणु तस्मापि यत्कलम्॥ 6:3॥

धनं भोग्यं तथा राज्यं यः कृत्वा पूर्वेऽत्वं।
लिङ्गं पृज्ज्विता नियं तमों श्रीयमुक्ते॥ 6:4॥

सहस्रमचंविविबाणिरयं तु न पयाति।
रुद्रोकमवासोति मुखा भोगाननिन्दितान॥ 6:5॥

लक्ष्यं तु कुरुः यस्तु तस्मात्कं ज्वाति ध्रुवम्।
द्वृगा निजः ज्वलन्त्वः सिद्धो देवयमामुपयात॥ 6:6॥

लक्ष्येिशाहिनिन्द्रूळ्वं स्कान्दं विन्दति: स्मुतम्।

5:156 इति शिवभम्मंत्रंहे प्रशमो तथाय: || CE₇; इति शिवभम्मंत्रंहे पृष्ठविविधिलिंगोऽ

त्वचि: प्रशमो तथाय: पन्त्र्यं: A 61: ऊँच: ] E₇; ऊँच A; उवाच C 61: भवेत् || AE₇; लभेत् C 6:2 नन्दिकेशर उवाच | E₇; नन्दिकेश -- A; नन्दिकेशर उवाच C 6:2 कृष्णेन मृग च | CE₇; -- -- -- -- A 6:2 राज्यके नस्सपत्मकण्ठकम् | AE₇; राज्येनके नस्सपत्मकण्ठकम् C 6:2 नन्दिकेशर उवाच | CE₇; निस्सपत्मकण्ठकम् A 6:3 लिङ्गुः यः कुरुः नरः || CE₇; लिङ्गुः यः कुरुः नरः A 6:3 मालम् | AE₇; मालम् C 6:4 यः कृत्वा पूर्वेऽत्वं | CE₇; यः -- A 6:4 लिङ्गुः पृज्ज्विता | A; लिङ्गुः पृज्ज्विता CE₇; मित्र महति || E₇; मित्र महति A; मित्र महति C 6:5 सहस्रमचंविविविधितान् | CE₇; सहस्रमचंविविविधितान् A 6:5 नियं तु न | A; नियं तु CE₇; 6:5 मुखा भोगाननिन्दितान् | C; मुखा भोगाननिन्दितान् A; मुखा भोगाननिन्दितान् E₇; 6:6 तस्मात् ज्वाति || C; तस्मात् ज्वाति A; तस्मात् ज्वाति E₇; 6:6 ज्वाति || CE₇; ज्वाति -- A 6:6 सिद्धो देवयमामुपयात् | C; -- A; सिद्धो देवयमामुपयात् E₇; 6:7 लक्ष्येिशाहिनिन्द्रूळ्वः || E₇; लक्ष्येिशाहिनिन्द्रूळ्वः A; लक्ष्येिशाहिनिन्द्रूळ्व C 6:7 स्कान्दं || CE₇; कुम्भ A
पद्मग्रंथ दल की लिंग तु पूजयेत्।
अर्धश्रुतिः कुलाणो लभते कामिक फलम्।
गुरुतिः सम्पन्नचर् परं सीमायमानुष्यात्।
कन्याशतपतिधिव्रुध्रायेश्वरो भवेत्।

नारी च स्थ्रीसाहित्य सापेक्षे: परिवारित।
लभेसीभायभुमतुरुपस्वपारिः स्थिता।

रमये पुत्रीयेवस्तु सुधामानन्यमसुते।
अर्धश्रुतिः वा खण्डश्रुतिः नित्यशः।

सितेन कृत्वा लिङ्गजु त्रित्यां य: सम्बंधेत्।
स्वर्गमात्यवान्ति श्रुतिमार्गेन संयोगः।

नवनीतमये लिङ्गे लभते चेन्देत फलमृ।

रूपस्मृति पुत्रकावित्ताः श्रिवल्लोकगच्छितः।


"6:7 विश्वासः: मुरारिवचनः" अ: विश्वासः: मुरारिवचनः; विश्वासः: मुरारिवचनः; विश्वासः: मुरारिवचनः।
6:7 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:8 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:9 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:10 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:11 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:12 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:13 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:14 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।
6:15 फृह्लष्य तु चतुर्गुणः। अ: फृह्लष्य तु चतुर्गुणः।"
पुर्विधियामधिपत्य पुष्पालिङ्गम युज्यनात्।
लभते निरःसप्नन्तु भुजः चैव ददाति च॥ 6:15॥

लावणेन तु लिङ्गेन भवेत्सोभ्यावृत्तम्।
नित्येष्यमंकणव्येः प्रत्येकः यो ॥ 6:16॥

सम्भकेन तु लिङ्गिन पाधियानि तु कारयेत्।
सम्भूङ्गजनात्सि हि लभते चेत्सितं नकः।
कव्येनेत कणात्सा कोष्यास्यच्च गच्छति॥ 6:17॥

दशीचिरवाच।
किं फलम्बालूकालिङ्गस्यार्थानादिप किं भवेत्।
कथं वा पूज्यंतरम् प्रत्येकर कथम्बेत्॥ 6:18॥

महाश्र उवाच।
श्रुण्य मे कथयित्वामि बालुकालिङ्गस्य च।
ब्रजस्य प्रत्येकं जितकोऽयो जितनिन्द्रः॥ 6:19॥

अभितन्ताः नदीं गत्वा बालुकः शोभ्य यवत्।
अभ्युक्त परम्योऽयेन मन्त्रयुक्तेन वृद्धिमान्॥ 6:20॥

प्रत्यल्लभुण्य महुं कृत्वा सुपुष्पे सुलक्षणम्।
ताम्रे वा वैश्वम्यकृतें काठेनापि च शोभनम्॥ 6:21॥

बालुकां पूर्यित्वा च वीजमन्नस्यन्विताम्।
सदाव्यान्त्व देवन तद्वृत्तम् परिशोधिते॥ 6:22॥

वामदेवेन शोभ्य वालुका येन यवत्।
अपोरेण तु देवान नित्येष्वत्यारि वारिणा॥ 6:23॥

तत्त्वेष देवने धृतिलिङ्गानि मन्न्येत।
ईशानेन तु देवने बालुकां परिपृणेत्। 6:24।
भगवन्मण्डलश्रृङ्ग धृतिशास्त्र द्वार तथा।
अनेन तु मन्न्यं पृजयितवः सदाशीवम्। 6:25।
कर्नालान्तःकरणं षड्वाङ्कः शोभनम्।
कुश्वा चासनसार्स्यं शक्तिश्रुं ततो श्रंचयेत्। 6:26।
होमकम् च जायप्र शारणसम्मन्त्रभेद च।
शालिन्न पौराणिक र वश्याकर्षणकाद्वारम्। 6:27।
अनेन तु मन्न्यं सिद्धते साधनादुः।
शूचि प्रतिष्ठितं लिङ्गमेकं बालुकाकर। 6:28।
अहोरावकृः: पापेमुन्चयं नात्र संशयः।
पश्चात्तृत्तान्तमावन्तर्मुच्यते द्विकुटालेनात्। 6:29।
दशरावत्तृत्तान्तमावन्तर्मुच्यते त्रि:कुटार्चानात्।
विश्राप्रकृते पापस्वूलिङ्गम मुच्यते। 6:30।
पश्चकऽवार्नो यस्तु मुक्त: पश्चोपपातकाः।
सर्वशालिनीकर्माव्रतिः षटौंतं लिङ्गमदेवनात्। 6:31।
पृष्ठकार्यं लभेन्मुप्ति समकऽवार्नान्न्यजः।
अप्रतिष्ठितान्तिकृतान्तवान्तकरारः। 6:32।

6:24 प्रतिलिङ्गानि मन्न्येत्। [C; प्रतिलिङ्गानिमन्न्येत् EN] 6:24 ईशानेन। [EN; ई-]
शानेन C 6:24 बालुका। [EN; बालुका C 6:26 षड्वाङ्कः। [C; षड्वाङ्कः EN]
6:26 चासनसार्स्यं। [EN; चासनसार्स्यं C 6:26 शक्तिश्रुं। [C; शक्ति श्रुं EN]
6:27 होमकम् च। [EN; होमकम् च C 6:27 शालिन्न पौराणिक। [C; शालिन्न-]
पौराणिक र वश्याकर्षणकाद्वारम्। [EN 6:28 शूचि। [C; गुरी EN 6:28 बालुकारः।]
बालुके नर: [C 6:29 पापेमुन्चयं। [EN; पापेमुन्चयं C 6:30 पापेमुन्चयं त्रि:कुटार्चानात्। [EN;]
पापेमुन्चयं त्रि:कुटार्चानात्। [C 6:30 विश्राप्रकृतेः पापस्वूलिङ्गम। [C; विश्राप्रकृतेः पापस्वूलिङ्गम।
पश्चकऽवार्नो यस्तु मुक्तः। [EN; पश्चकऽवार्नो यस्तु मुक्तः। [C; पश्चकऽवार्नो यस्तु मुक्तः EN]
6:31 षटौंतं। [C; षटौंतं EN 6:32 समकऽवार्नान्न्यजः। [C; समकऽवार्नान्न्यजः द्विजः।
EN 6:32 अप्रतिष्ठितान्तिकृतान्तवान्तकरारः। [C; अप्रतिष्ठितान्तिकृतान्तवान्तकरारः।
इन्द्राकाममवाप्रवत्ति सत्वरोमवाविधिनः।

अद्वितिब्रमण्डः प्रतिवद्य वालुकेन तु यो नरः॥ 6:33॥

सर्वपापः प्रमुच्यत सत्वरित्वः भवेतः।

शुद्धरीक्षादिव्रजापि विलकः प्रमुच्यते॥ 6:34॥

कृत्यं कथित्ते लिङ्गे रुक्कोटीजपेतवतः।

सहनं तत्त्रतिघस्य जायकोटीसहस्रिण्यः॥ 6:35॥

लभेश तत्त्रतिघस्य रुद्रस्य चतुर्व्रो महत्।

कोटीप्रतितिते लिङ्गे मनोमयपरे पदम॥ 6:36॥

निष्क्रियं युवषयं राज्यप्रावितः शताधिकः।

औ रुक्कस्य मा भव शिव स्वाहा सत्वरोऽसुतः॥ 6:37॥

पत्ताकुपसांतं बालकालिङ्गस्वरमः।

एतत्तुर्गा मया वयात्नं न देयं यथा कस्यचित्त॥ 6:38॥

स्वसंगीतं सायोजः पुनः न निवर्तते।

एतत्स्वयं समायच्च सदेवामुन्मादिः॥ 6:39॥

सत्वरामसमुद्राशः सत्वत् यविविषितः।

ईश्वरस्य प्रसादेन प्रक्षुःत्विनायिनादिभः॥ 6:40॥

अस्तेतकसपायुक्तं ये कृत्वति शिवायमयः।

तावत् दिव्य निद्धातिति यावदिन्द्राष्टृदिः॥ 6:41॥
मणिरम्यालानी स्फटिकमर्कतानि च।
काचणेक्षमयाणि तप्रकांपखयानि यानि तु II 6:42 II

पृणेलोहकस्पेयाणि श्रापुषाणि तथैव च।
पुणेश्वतान्सम्बन्ध्यु भुकाकामानिख्रुवं व्रजेत्तु II 6:43 II

न सम्य पुनरावृत्तियोऽ लिङ्क स्थापयेद्वृधि।
कृत्वा प्रारम्भस्य तु स शिबो नाम भंगयः II 6:44 II

दशावधारी नरकानन्तिभोराच पश्यति।
आरामस्य च यः कर्तार्यें मोदति इन्द्रवतः II 6:45 II

प्रकाशीर्यं तथा बुक्षान्यध क्रमान्ति ये नरः।
छायाभिशयेशताभिश्य न ते यान्ति यमालयम् II 6:46 II

यायुक्तः शानि घोराणि न च तेषां भवन्ति हि।
वृक्षावपनपथम् द्वयस्में ते नरीक्षितः II 6:47 II

प्रासादं कारियल्या तु विथुं ये स्थापयति हि।
विथुलोकं ब्रजन्येते मोदन्ते विथुला सह। II 6:48 II

प्रकाशीस्तन्त्रुद्वायां मातुरांनयति रविम्।

6:42 मणिरम्यालानि | E<sub>N</sub>; मणिरं -- A; मणिरयालानि C 6:42 स्फटिकमर्कतानि च | conj. (unmetrical); -- मर्कतानि व A; स्फटिकमर्कतानि व C; स्फटिकं मर्कतानि च E<sub>N</sub> (unmetrical) 6:42 श्रापुषाणि | CE<sub>N</sub>; श्रापुषाणि A 6:43 श्रापुषाणि | AE<sub>N</sub>; श्रापुषाणि C 6:43 पुणेश्वरस्य | CE<sub>N</sub>; पुणेश्वरस्य A 6:43 कामा मिभिं ब्रजेत् | E<sub>N</sub>; कामा मिभिं ब्रजेत् A; कामामिख्रुवं ब्रजेत् C 6:44 पुनरावृत्तियोऽ | CE<sub>N</sub>; पुनरावृत्तियोऽ A 6:45 दशावधारी | C; दशावधारी A; दशावधारी E<sub>N</sub> 6:45 यः | CE<sub>N</sub>; य A 6:45 इन्द्रवतः | A; इन्द्रवतः CE<sub>N</sub> 6:46 प्रकाशीर्यं तथा बुक्षान् | E<sub>N</sub>; प्रकाशीर्यं तथा बुक्षान् C; प्रकाशीर्यं तथा बुक्ष्ये A 6:46 न ते यान्ति | CE<sub>N</sub>; य न यान्ति A 6:47 च तेषां भवन्ति हि | CE<sub>N</sub>; तेषां यु भवन्ति A 6:47 वृक्षावपंचत्तमाः | Cl. NiMukh; वृक्षावपंचत्तमाः A; वृक्षावपंचत्तमाः CE<sub>N</sub> 6:47 नरीक्षितः | CE<sub>N</sub>; नरीक्षितः A 6:48 प्रासाद कारियल्या तु | E<sub>N</sub>; प्रासाद कारियल्या A 6:48 प्रासाद कारियल्या तु C 6:48 विथुं ये स्थापयति हि | CE<sub>N</sub>; -- A 6:48 विथुलोकं ब्रजन्येते मोदन्ते विथुला सह | C; -- विथुलोकं ब्रजन्येते मोदते विथुला सह A; विथुलोकं ब्रजन्येते मोदते विथुला सह E<sub>N</sub> 6:49 प्रकाशीस्तन्त्रुद्वायाः | E<sub>N</sub>; प्रकाशीस्तन्त्रुद्वायाः A; प्रकाशीस्तन्त्रुद्वायाः C 6:49 मातुरां गण्यति | conj.; मातृ गण्यति A; मातृगण्यति C; मातृ गण्यति E<sub>N</sub>
बहिं शतकल्य यथस यथायथम जलेश्वरम् ।
यो य स्थापनं धीमान्नारासादेच सुझोभने ।
पृष्ठेऽत्वर्या भक्षा स मृतस्तत्तत्त्वं ब्रजेन्दु ॥
6:50
अचक्रमपथे यस्य सक्रमं कारविषयात ।
धर्मराजपथ सो हि सुलभेन गतित्वं ॥
6:51
नर्दी वेतरणी धोरामुण्यातां महाण्वाम ।
गंभीरावतुस्ततारं सन्तलस्तकमेण तु ॥
6:52
सेवुच्छन्य यु: कुर्यात्कर्मं पधिद दारुणें ।
धर्मराजपुरे मार्गं दुर्गमे स सुखं ब्रजेन्दु ॥
6:53
पुजुलेप्य सत्कत्तम्भुजूतिनिः च ।
सन्तरेतानि धोराणि नदिमार्गप्रदायकः ॥
6:54
मद्यमासाययेव मण्डपस्य च कारकः ।
त्यजः यमपुरं स्वर्गः तस्य हेमगुहं वेवेत् ॥
6:55
तस्मात्तिरशिवश्रवेण न भयन्त्वयाज्यते ।
अध्यात्मा नरो यो हि नासी नरकमायुआत ॥
6:56
अक्षयं सुखमात्सि ब्रह्मानोक्षमति नरः ।

6:49 यथस यथायथम् [ AEN ]; यथस यथायथम् C 6:50 धीमान् [ CE N ]; धीमान् A
6:50 पृष्ठेऽत्वर्या [ CE N ]; पृष्ठेः A (unmetrical) 6:50 स मृतस्तत्त्वं [ CE N ]; समृतस्तत्त्वं A 6:51 अचक्रमपथे [ AC ]; अचक्रमपथे E N 6:51 कारविषयात् [ CE N ]; यः
प्रकृतिः A 6:51 धर्मराजपथः [ CE N ]; — A 6:51 सो हि [ A ]; सो धिः CE N
6:52 नर्दी वेतरणी धोरामुण्याताः [ E N ]; नर्दी वेतरणी धोरामुण्याताः A; नर्दी वेतरणी धोरामुण्याताः C 6:52 सन्तलस्तकमेण तु ] em.; स तलस्तकमेण तु A; सन्तलस्तकमेण तु C; सन्तलस्तकमेण तु E N 6:53 कुर्याः [ CE N ]; कुर्याः A 6:53 स मुखः [ CE N ];
सुखः A 6:54 पुजुलेप्य सत्कत्तम्भुजूतिनिः च [ C ]; पुजुलेप्य सत्कत्तम्भुजूतिनिः च A; पुजुलेप्य सत्कत्तम्भुजूतिनिः च E N 6:54 सन्तरेतानि धोराणि [ C ]; सन्तरेतानि धोराणि च [ A ]; सन्तरेतानि धोराणि E N 6:54 नदिमार्गप्रदायकः [ CE N ]; — यकः A 6:55 हेमगुहं [ N ]; हेमपुरं CE N 6:56 तस्मात्तिरशिवश्रवेण [ conj. ]; तस्मात्तिरशिवश्रवेण च A; तस्मात्तिरशिवश्रवेण च C; तस्मात्तिरशिवश्रवेण न A; तस्मात्तिरशिवश्रवेण न E N 6:56 अध्यात्मा [ CE N ]; अनवद A
न तस्य सभ्यो मत्थ्य यावदृढ्द्वा न नश्यति। 6:57
न चासित रैत्यकं दानमयंनात्यारं प्रिये।
देहिनामनत्र्यानसंवन्तं न संशयः। 6:58
यस्य ग्रीष्मे प्राप्तं दयातुष्पातं पदिकं जने।
ते तुम्हः प्रेतभवने तुषारदुविनिर्भिताः। 6:59
देव्युवः।
दरिद्रावीणिः चेतो ये दीर्घं कृपया विमो।
किमकृत्वा दरिंद्रः स्वादेतदायात्माहन्ससि। 6:60
भगवानुवः।
तीर्थागतवा ज्ञितनिहतिनुषु कृष्णजिन्यं कृष्णवितान सत्वा।
विवाससं चायावनुमोचण्यं जन्तुजायित दारिद्रजागरिता। 6:61
देव्युवः।
किं तिलस्य च माहात्म्यं किन्तु कृष्णाजिनिन्यं वा।
सुविष्ण्यं गवाश्चेष्य भुदानस्य च मे वद। 6:62
भगवानुवः।
नमुचिनाम देत्येन्नु युद्धे वीक्ष्णं पुराच्छुतुः।

6:57 न तस्य सभ्यो मत्थ्य यावदृढ्द्वा न नश्यति | CE_N; न तस्य सभ्यो मत्थ्य या 6:57 यावदृढ्द्वा न नश्यति | CE_N; -- A 6:58 रैत्यकं दानमयंनात्यारं प्रिये | em.; रैत्यकं दानमयंनात्यारं प्रिये A; न चासित रैत्यकं दानमयंनात्यारं प्रिये C; नैव दानमयंनात्यारं प्रिये E_N 6:58 जीवन्तनं न | E_N; जीवन्तनं न A; जीवन्तनं C 6:59 प्राप्तं दयातुष्पातं | C; प्राप्तं दयातुष्पातं E_N 6:59 से तुम्हः प्रेतभवने | A; तुम्हः प्रेतभवने C; से तुम्हः प्रेतभवने E_N 6:59 तुषारदुविनिर्भिताः | A; तुषारदुविनिर्भिताः |
CE_N 6:60 दरिद्रावीणिः चेतो मे | C; दरिद्रावीणिः चेतो मे A; दरिद्रावीणिः चेतो मे E_N 6:60 दीर्घं कृपया विमो | CE_N; दीर्घं कृपया विमो A 6:60 किमकृत्वा दरिंद्रः स्वादेतदायात्माहन्ससि | CE_N; किं स्वादेतदायात्माहन्ससि A 6:61 तीर्थागतवा ज्ञितनिहतिनुषु। | C; तीर्थागतवा ज्ञितनिहतिनुषु। E_N 6:61 कृष्णवितान सत्वा | E_N; कृष्णवितान सत्वा A; कृष्णवितान सत्वा C 6:61 जन्तुजायित | CE_N; जन्तुजायित A 6:61 दारिद्रजागरिता। | em.; दारिद्रजागरिता। A; दारिद्रजागरिता। |
CE_N 6:62 तिलस्य च माहात्म्यं | A; तिलस्य च माहात्म्यं C; तिलस्य माहात्म्यं E_N 6:62 गवाश्चेष्य भुदानस्य च मे वद | CE_N; गं -- A 6:63 नमुचिनाम देत्येन्नु | CE_N; नमुचिनाम देत्येन्नु A 6:63 पुराच्छुतुः | AC; पुरा 5:63 CE_N.
6:63

6:64

6:65

6:66

6:67

6:68

6:69
उपानच्छयस्य तिलपात्र दर्दा हि: ६:७०॥
स्वच्छशीतात्म पुरुषण स कर्तन च संयुतम्।
द्विजेयः शिवभक्त्यस्य न याति यमालयम् ६:७१॥
विद्याधरपूर्वे प्रायके मोदते सुचिरं दिवी।
कालानाटे यदा मत्यमागच्छिति नरोतमः ६:७२॥
उद्विद्यविवेंशं ध्रुवसम्जयम् तस्य भवेदुर्वम।
एवलितस्य महात्मानं कथितं वर्णणीनि ६:७३॥
कृष्णजिनिस्य महात्मयं कथयायम्यभुना श्रुत।
यकृण्यं तद्रांरूपं यद्द्रुं यजुर्ण स्मृतम् ६:७४॥
यकृण्यं तद्रवेक्षाम् कृष्णसारस्य सृवदिर।
अत्तदिजनन् पृथ्विवेदीनाय भवेनकृतम् ६:७५॥
तद्राइयं प्रक्षेण कृष्णसारस्य विभिन्न:।
अजिननितलपूणिः तु दशारीपञ्चमयं खुरम् ६:७६॥
हेमश्रुं सुचेलाः कास्पदोऽह द्विजनमः।

चतुःसागरपहङ्कान्ता सशीलवनकानना ॥ 6:77॥

dसानेिन भवेत्तुधी दत्ता विभुवनेषरी।
अक्षये लभते लोकलिलभुधुप्रसाद्यकः।
युगान्ते च परिश्रेयं जायते पृथिवीपति: ॥ 6:78॥

भगवानुवाच।
भीतैन्तकारत: सुतस्मुरगणेष्मः पुरा याचितः।
तद्भतोऽकुपया मया तृ मदनादुपायमाने सुते।
सतेजो दिनरापायात्य तदममृत्त्वः कुमारः प्रभुः।
tदछतोऽन कन्ये भृष्ण गिरिजे तनातिपुण्य स्मृतम् ॥ 6:79॥

विग्रहय: विष्णो मायमि मायि तिलाद्यवतः।
नानानुः खयद घेरः नरकं न स पश्यति ॥ 6:80॥

माध्यमो पद्मदश्यों नु तिलामभुसमस्मितान्।
सम्भवः मधा पद्मो ब्राह्मणः सदश्रिणान् ॥ 6:81॥

धर्मराजास्तु सुप्रीत तिि दयाहरं भ्रमम्।
पां विहाय स नीमाधिन्मलत्वम प्रजायेते ॥ 6:82॥

यपां धर्मराजाय मृत्युवे चान्काय च।
वेदव्याय कालाय सवर्णोक्ष्याय च ॥ 6:83॥

6:77 चतुःसागरपहङ्कान्ता सशीलवनकानना ] CN; चतुःसागरपहङ्कान्ता मशीलवनकानना A
6:78 दसानेिन भवेत्तुधी दत्ता विभुवनेषरी ] em.; दसानेिन भवेत्तुधी दत्ता विभुवनेषरी C; दसानेिन भवेत्तुधी दत्ता विभुवनेषरी A; दसानेिन भवेत्तुधी दत्ता विभुवनेषरी E
6:78 लोकलिलभुधुप्रसाद्यकः ] CN; लोकलिलभुधुप्रसाद्यकः A 6:79 सुतस्मुरगणेष्मः पुरा याचितः ] C; सुतस्मुरगणेष्मः पुरा याचित E
উপযোগের গ্রহণতাত্ত্বিক মহিষাসনগামনে।
শাসিতে চ নমস্তুম্য নরকালিয়তে নমঃ। ॥ ৬:৮৪ ॥
এককল্প পদগ্রাপি তিলমিশ্রনাগ্রলিম।
শ্রীত্রীন্দ্রনূতুষে নদীষ্ঠা তু নিবেপত। ॥ ৬:৮৫ ॥
হিবাধ্যকাশন: শান্তস্ত্রোধাস্তান সমাহিত।
আজয়চিত্রতি পাপ হইয়াই ন সংহত।।
যুগান্তে চ পরিভাষা জাহাতে পূর্ণিয়বিপতি। ॥ ৬:৮৬ ॥
ভগবানুবাচ।
গাম: প্রজাতির পুষ্প ময়মানে পুত্রে পুরান।
মানন্দ্যা মহাইগা দেবানামপি নিত্যশ। ॥ ৬:৮৭ ॥
তাস্তু গামেশ্বর স্বভু বিদুপ্র: পর্যবেশিত।
তমার্ণুষ্ঠতমা জ্ঞায়সাতা দানাইদ্ব ব্রজেন। ॥ ৬:৮৮ ॥
হেমস্থলানী রোম্যাজান রঞ্জানী কাব্যদাহিনীর।
সচেতনাধ্যাত্মানী চত্বারধ্যানসম্পদা। ॥ ৬:৮৯ ॥
গোলকে স্বয়ম্যোকে বা বাসস্ত্রায় ভিত্তিত।
সচেতনুধ্যোনীমুখঃ বসেযুগোপ্যদায়ন। ॥ ৬:৯০ ॥

এককল্প পদগ্রাপি ] em: এককল্প পদগ্রাপি A: এককল্প পদগ্রাপি C: এককল্প প্রসাদতাত্ত্বিক।
এককল্প প্রসাদতাত্ত্বিক E_{C} । 6:85 তিলমিশ্রনাগ্রলিম: ] conj: তিলমিশ্রনাগ্রলিম A: তিলমিশ্রনাগ্রলিম C (unmetrical): তিলমিশ্রনাগ্রলিম E_{C} । 6:85 শ্রীত্রীন্দ্রনূতুষে।
শ্রীত্রীন্দ্রনূতুষে তু নদীষ্ঠা তু নিবেপত। ॥ ৬:৮৫ ॥
নিত্য: ] A: নিত্য E_{A}।
ময়মানে (?): A । 6:88 পর্যবেশিত: ] CE_{N}: পর্যবেশিত A: পর্যবেশিত C: পর্যবেশিত ন সাহসিত।
তস্তু গামেশ্বর স্বভু বিদুপ্র: ] em: তস্তু গামেশ্বর স্বভু বিদুপ্র A: তস্তু গামেশ্বর স্বভু বিদুপ্র C: তস্তু গামেশ্বর।
গোলকে স্বয়ম্যোকে বা বাসস্ত্রায় ভিত্তিত। ] CE_{N}: গোলকে A । 6:90 বহু বহু বহু বহু বহু।
গোলকে: ] CE_{N}: গোলকে A । 6:90 বহু বহু বহু বহু বহু।
গোলকে C: গোলকে A।
स्यपाप्रगःहेजः: पत्नीं निरयांवुभी। नीरिवानिलविशिष्ठा दातृस्तायरते हि गाँ: ॥ 6:91॥

देषुवाच।
दरिद्रण कथं कृत्य गोप्रवानि सूरोतम। कथं वा स्वघमानाति तद्वान्यक्रुमाह्ति ॥ 6:92॥

भगवानुवाच।
दधापाज्ञयं धृतं दरिद्रा द्रविणः: सह। स मृतो धम्मवाहिन्यं सुरौ रमत इत्यद्या ॥ 6:93॥

आज्ञालाभे जलंजयं दधाएऽं शदत्रिज्ञाम्। पिपासादिभ महादुःखं हितवं यात्मराज्यं ॥ 6:94॥

गववं गाद दरिद्रण कथं प्रातरंह हि। मन्मत्रेश्व वत्स्ये नृणेष्व सर्वकालिनः: ॥ 6:95॥

स्यांगमामी च भवति परिभ्रमण्य महाभयी। 

गववङ्गे च भवेन्ज्ञः गवाध्याभ भव्याभः ॥ 6:96॥

अनिन्द्येऽक्ततेन पिदुदवाश तप्यंति:।
स खात: सर्वतीथ्यु यो ददाति गवाध्रिकः ॥ 6:97॥
उपन्यासमूह ने सुर-भी मोक्षभारिणी।
ईदे ग्रामस मृणाल ब्रम्हांदे में ब्रम्हमम्। 6:98
गावा ग्रामस यथा देय दौराने तथापि च।
तुम्हें फलं देहं किन्तु मनं: पृथक्षुभक्ति। 6:99
सबलोकेश्वर भूमे जीविताभावाधायक:।
ग्रामस गृहस्तु तुदास्तु एतमे: ब्रम्हमम:। 6:100
नित्य: परगये दयां शुद्धील्य दुःखभं तत्तम।
रक्षण्ति: च भयाज्ञा राजाने पापनाशना:। 6:101
गावा कृष्णयं कृष्णं दत्ता नगालम्जः।
प्रार्थित्याध्य कृत्य गोप्रदानफलं लभेन। 6:102
पुरुषकाले: तु सप्नमं कृपालसम्भवी कृत:।
सं यति कृष्णलोकं तु यदि नीलो: भवाभ्य:। 6:103
ालाबे: नील्पल्ल्यप्य नित्य:।
स्वर्गलोक्यवाहोशि: भूरो: भवाभ्य:। 6:104
लागूलयं सितं यस्य: श्रुरो: श्रुज्जा: सुब्रवते।

cE 6:98 उपन्यासः | cE 6:99 उपन्यासः A 6:98 ईद् | A: इम cE 6:99 गृहाण लघुपि-
d: | em: | गृहाण लघुपि: AC के; | गृहाण लघुपि: AC के; | गृहाण लघुपि: cE 6:100 गावा | C;
गावा A 6:99 ईद् किन्तु मनं | cE 6:99 ईद् किन्तु मनं A 6:99 पृथक्षुभक्ति | AC;
pृथक्षुभक्ति cE 6:100 सबलोकेश्वर | AC: सबलोकेश्वर cE 6:100 जीविताभावाधायक: | C: जीविताभावाधायक: A: जीविताभावाधायक: cE 6:100 ग्रामस गृहस्तु
तुदास्तु एतमे: ब्रम्हमम् | C: ग्रामस गृहस्तु ईद्या तु एतमे: -- A: ग्रामस गृहस्तु तुदास्तु
एतमेत्रमभमम् cE 6:101 नित्य: परगये दयाद: | C: -- तथं परगये दया A: नि:त्य:
परगये दया cE 6:102 नगालम्जः | cE 6:103 नगालम्जः A 6:102 गोप्रदानफलं | C;
गोप्रदानफलं A: गो: प्रदानफलं cE 6:103 वृषोल्य: | cE 6:103 वृषोल्य: A: वृषो-
ल्य: cE 6:103 भवाभ्य: | cE 6:104 अलाभे: नीलः | cE 6:104 लागुलयं सितं | A: 

अनवधानो पर बहुशो य: प्रयच्छिद्विजोऽत्तमे।
तेन पुष्पयन्तलेव व्यवर्गवलोके महीयतेः 6:106

भगवानूवाच।

दृष्टिसः यावतं योति: क्षितिरवेच विभीते।
किं तेन न दतं स्माद: प्रयच्छित गां ग्रिष्ये 6:107

ममेषा प्रथमा मृतिरिति तत्स्य महत्तक्लमः।
करोतीगतमयम: क्षिति गत्वा शृवीभवेत् 6:108

निवर्तनसह्याद्रामवनी सत्यानलीनीः।
शिवभक्ताय विप्राय दयाच्छुतं भवेत् 6:109

ये हर्षित मही दत्तमात्मनाथ परेण वा।
दिव्यवर्षसह्याणि गोरवे निवसन्तयः: 6:110

परमक्षरजापेन प्रणायायामश्यतेन च।
ध्यानधारणयोगांशक्ति हतां न शृङ्खति 6:111

देवयुवाच।

निवर्तनसह्याद्रामवनी सत्यानलीनीः।


conj.; निवर्तनसह्याद्रामवनी A; निवर्तनसह्याद्रामवनी C; निवर्तनसह्याद्रामवनी E; (unmetrical) 6:109 सत्यानलीनीः [ AC; सत्यानलीनी E; 6:109 शिवभक्ता-य विप्राय दयाच्छुतं भवेत् ] CE; — ददा शत्षि A 6:110 मही दत्तमात्मनाथ ]

conj.; मही दत्तमात्मनाथ A; मही दत्ताय स्माद् CE; 6:110 दिव्यवर्षसह्याणि गोरवे निवसन्तयः ] C; दिव्यवर्षसह्याणि गोरवे निवसन्तयः A; दिव्यवर्षसह्याणि गोरवे निवसन्तयः: E; 6:111 अणपेन [ CE; अणपेन (?) A 6:111 ध्यान-धारणयोगांशक्ति हतां ] C; ध्यानधारणयोगांशक्ति हतां A; ध्यान धारणयोगांशक्ति हतां E; 6:112 निवर्तनसह्याद्रामवनी सत्यानलीनीः [ C; निवर्तनसह्याद्र- अवनी सत्यानलीनी A; निवर्तन सह्याद्रामवनी सत्यानलीनी E; (unmetrical)
कथं दरिः दास्यन्ति तदुपायं ब्रवीषि में || 6:112 ||

भगवानुवाच।

गोचर्मानात्मविधि गां ददाति श्रृविस्मिते।
स भविष्यति सुव्रक्षिन्द्रस्याधिकारसनातिथिः || 6:113 ||

deṣyusāc।

गोचर्मानात्मविधि गां यदा दातुं न शक्यते।
तदा किं तु दरिः द्रण कर्तव्यं क्लीतापते || 6:114 ||

भगवानुवाच।

शुचावुद्वृत्य मृदां सुगन्धीकृत्य यलतः।
ददातुपायं निर्यं भुदानफलमाद्यात् || 6:115 ||

एकछत्रां महं कृत्य महादेवाय शम्भवे।
शिवभक्तिगःयो वा दद्या रुद्धसमो बहवतं || 6:116 ||

deṣyusāc।

एकछत्रां यसुन्तिः कथमुदयातुप्रत्यज्ञः।
तस्याः प्रतिनिधिभ्रुः यथा याति परं गतिम् || 6:117 ||

भगवानुवाच।

प्रव्यवन्नीशां गान्धाराय्योभयुसंसत्तिताः।

6:112 कथं दरिः दास्यन्ति तदुपायं ब्रवीशि में ] C;--- तदुपायं ब्रवीमि हे A; कथं दरिः दास्यन्ति तदुपायं ब्रवीशि में Eₖ 6:113 गोचर्मानात्मविधि ] A; गोचर्मानात्मविधि यथि CEₖ 6:113 सुव्रक्षिन्द्रस्याधिकारसनातिथिः ] C; सुव्रक्षिन्द्रस्याधिकारसनातिथि A; सुव्र- क्षिन्द्रस्याधिकारसनातिथिः Eₖ 6:114 deṣyusāc ] CEₖ; deṣyusāc A 6:114 यदा ]

पृथ्वीदानफलं ह्यतत्त्वगर्गलोकार्भिकांक्षणाम् || 6:118 ||

एकज्ञानुगामः सर्वं दानथर्मवलोदयः।
गोम्यहकाननान्तु सर्वज्ञानुगामः। प्रज्ञे || 6:119 ||

dेव्यवाच।

बालव्युत्तूराल्यांहेमनवशङ्करः कथम्।
उपवासश्रयं कल्यन्तदुपायश्रम म सय || 6:120 ||

भगवानुवाच।

यः पृथ्वीभाषजः कुः भुकं पर्यं यवं।
अहोरात्रेण वेदकारान्त्रेषामः। प्रज्ञे || 6:121 ||

एततः मया देवी शक्तीमहिनाहिताय वै।
शकानं तु भवेश्चिविष्यः सर्वेण सुन्दरिः || 6:122 ||

हेमवण्मजं दश्य शिवभक्तीनिद्रमन्ने।
अरिन्दोकवाप्राप्तिः बसापापालिको दिप सन् || 6:123 ||

भूमिदानावलित्वगर्गं रत्नदानानुवेदः पुराम्।
कल्यां: शशिमकं तु तारदो वैष्णवं पुराम् || 6:124 ||
तिल्हाम प्रदातारों यान्त्रिक रुढ़स्य चालायम्।
काङ्खयात्मद्रवालानानि दल्पीति वसुमन्दिरम् || 6:125||
मुकामणिविचारणि हीनजातीनि गायनिः।
दत्वा श्रीपुरं यान्ति तिलहोमाच मानवा: || 6:126||
दधि क्षीरं गुणं सप्रि: प्रयज्ञति नित्याः।
यक्ष्याकुपुरं यान्ति समुदानेन चैव हि || 6:127||
चंदनागंगक्षुपुरं ककोलकलबुक्कान।
दत्तायानि सुगन्धीनि प्रजेन्द्रयंताः || 6:128||
अत्कूलय च ये कन्या प्रयज्ञति तथ्याकितम्।
ते नराः स्वमहायति ये च धान्यप्रदायिनः || 6:129||
माधुर्वुदातिकान्नीहैं ददत्तस्कुक्त्राः।
ते दिपि स्वगृहस्थिष्ठि ये चान्ये हुम्भयप्रदा: || 6:130||
रुपयीवनसमस्यान वत्साभरणभूषितम्।
युवतीं ये प्रयज्ञति यान्ति वेदाभिः पदम् || 6:131||

6:125 काङ्खयात्मद्रवालानि दल्पीति वसुमन्दिरम् ] C; काङ्खयात्मद्रवालानि दल्पीति वसुमन्दिरम् E; 6:126 मुकामणिविचारणि ] em.; मुकामणिविचारणि A; मुकामणिविचारणि C; मुकामणिविचारणि E; 6:126 श्रीपुरं ] C; श्रीपुरं E; 6:126 तिलहोमाच ] C; तिलहोमाच A; तिलहोमाच E; 6:127 दधि क्षीरं गुणं सप्रि: ] em.; दधि क्षीरं गुणं सप्रि: A; दधि क्षीरं गुणं सप्रि: E; 6:127 नित्याः ] CE; नित्य य दिपि यक्ष्याकुपुरं यान्ति ] C; दिपि A; यक्ष्याकुपुरं यान्ति E; 6:127 समुदानेन चैव हि ] conj.; सभिदानेन चैव हि C; सभिदानेन चैव हि A; सभिदानेन चैव हि E; 6:128 चंदनागंगक्षुपुरं ककोलकलबुक्कान। ] conj.; चंदनागंगक्षुपुरं ककोलकलबुक्कान A; चंदनागंगक्षुपुरं ककोलकलबुक्कान CE; 6:128 दत्तायानि ] CE; दत्तायानि A; दत्तायानि C; दत्तायानि E; 6:128 प्रजेन्द्रयंताः ] CE; प्रजेन्द्रयंताः A; प्रजेन्द्रयंताः C; प्रजेन्द्रयंताः E; 6:129 स्वमहायति ] CE; स्वमहायति A; स्वमहायति C; 6:130 माधुर्वुदातिकान्नीहैं ] conj.; माधुर्वुदातिकान्नीहैं A; मुद्यामाराधिकान्नीहैं C; मुद्यामाराधिकान्नीहैं E; 6:130 ददत्तस्कुक्त्राः ] CE; ददत्तस्कुक्त्राः A; ददत्तस्कुक्त्राः C; ददत्तस्कुक्त्राः E; 6:130 रुपयीवनसमस्यान ] A; रुपयीवनसमस्यान C; रुपयीवनसमस्यान E;
रतिस्त्रृष्ण यो द्यादुराभिम: प्रमदाजने:।
कामदेवपुरुं याति जातो (नन्दुसमो) भवेत्॥ 6:132॥

वेषासनन्द शायाम प्रत्येक्यं योः प्रयच्छिति।
मोदते यश्न्तकेषु यश्न्तिविहि: समन्वित:॥ 6:133॥

इद्भनानि च यो द्यादुराभिम: शिशिरागमे।
धनवासुपसंपतो दीर्घामिनि: सुभगो भवेत्॥ 6:134॥

प्रतिश्रय तृण शायामपुण्यादिनि शुद्धमासास।
प्रत्यः ये प्रयच्छिति न ते नराः स्वगंगामिनि:॥ 6:135॥

गीतवादिश्वानानि देवानां नित्यदापिनि।
जायन्ते ते च भोगाह्नागा गीतवादिश्वानोऽधकृः॥ 6:136॥

जये धौवसम्प्रसु सति हेमविश्चितम।
प्रयच्छेदुःकुम्भ्ययो ब्रह्मप्राप्तिः पिष्टपम।॥ 6:137॥

पुर्णेय धनमापोऽति सत्ति शाक्खंक्षेण।
(तृण)सिना (भव्य) नित्य्याने नयक्ताम॥ 6:138॥

134 Cf. Garuḍaparāṇa 1.51.27ab: इद्भनानां प्रदापेन दीर्घामिज्ञायंते च।
प्रदानाद्वृपभोग्य स्वात्तिभाभायं सरवज्ञानात्।
व्याधिशोकी न जायंते सात्त्वद्वस्त महात्मन:॥ 6:139॥

ब्रह्मचारी चिरायुः स्वार्ग: परंशन्ते तु।
गुरूशृष्णया विद्वानसुचकुर्दिपदानत:॥ 6:140॥

भूगुप्तपतनाजायं पयोभक्षयोधिव।
अर्थव्रेणेन नरः प्रयाति ब्रह्मण: पदम्॥ 6:141॥

उपवासाद्वृद्धघीशो मोनेनाग्राणो भवेत्।
स्वकामसमूद्रिन्तु जायते ॥ 6:142॥

दानेन ब्रह्मणीयस्य मेधावी स्मृतिमानः बनेत्।
लभते छुद्दनुनेन रघुण्ण भवानानि च॥ 6:143॥

गृहदानेन सुखयं नगर लभते नरः।
उपनहद्रानेन प्रमुखायांमुन्मून्तमम्॥ 6:144॥

हर्षशृष्णया राज्येन फलमुलाशिनामपि।
विप्रायाक्षुः च सन्धित्वा भवति रथवान्॥ 6:145॥

विन्दुभासु जपनद्विद्विजो भवति रथवान्।
विप्रायण भूत्वागांश्च क्षेत्राणि च गृहाणि च॥ 6:146॥
ब्रह्मद्वारा सुतानन्दव ग्रान्तालोकानां च।
इन्द्रूल वायुभक्षण नीरीगत्वमहिष्या || 6:147 ||
महामद्वारकायनं दिव्यशिखरावृङ्गं भवेत्।
पुष्पाक्षं व फलाक्षं व दत्ता विनायक पादपम् || 6:148 ||
दिव्यसङ्करुपणां गृहाणारम्भाति मानवः।
शिवद्वारकायनां विनायकाचमनाय च || 6:149 ||
कम्भुनमां पूणं दत्ता नर्त्य सूनी भवेत्।
पुष्पाक्षः दिव्य प्रीति विवधः सत्यवादिनः || 6:150 ||
ललितस्य प्रदानेऽन्तुनिमोऽवत सूदः।
बलीवर्षदसहरणं दृढान्धसांवाहिनाम् || 6:151 ||
गृहाणारत्वदातः फलं कन्याययादातः।
तिलालन्तः पानीयं दीपमत्रं प्रतिज्ञयम् || 6:152 ||
वान्धबामस्य मोदितं एतत्रेण्य सुदर्भभम्।
शारीरसंयोगसंक्षिप्तमहावृक्षमात्याय || 6:153 ||
दत्ता शकुपूर्यं याति श्रेणी भवति भोगानां।

6:147 ब्रह्मद्वारा सुतानन्दव | AC: ब्रह्मद्वारा सुतानन्दव || EN: 6:147 इन्द्रूल वायुभक्षण ]
AC: इन्द्रूल वायुभक्षण EN: 6:147 नीरीगत्वमहिष्या ] CE_N: नीरीगत्वमहिष्या A
| CE_N: -- | A 6:149 दिव्यशिखरुपणां | CE_N: -- || A 6:149 गृहाणारम्भाति | CE_N: ||
| CE_N: -- | दत्ता नर्त्य || C: कम्भुनमां पूणं नर्त्य वेद्य A: कामानु मया पूणं दत्ता नर्त्य || EN: 6:150 विवधः | CE_N: -- ||
| C: विवधः सत्यवादिनः || A: विवधः || सत्यवादिनः EN: 6:151 तूनिमोऽवत | C: तूनिमोऽवतः || A: तूनिमोऽवतः EN: 6:151 बलीवर्षदसहरणं | C: बलीवर्षदसहरणं || CE_N: ||
| A 6:152 तिलालन्तः | C: तिलालन्तः || A: तिलालन्तः || A 6:152 दीपमत्रं प्रतिज्ञयम् | C: दीपमत्रं प्रतिज्ञयम् || A: दीपमत्रं प्रतिज्ञयम् || EN: 6:152 दीपमत्रं प्रतिज्ञयम् ||
| C: दीपमत्रं प्रतिज्ञयम् || A: दीपमत्रं प्रतिज्ञयम् || A 6:153 मोदितं एततेऽयं सुदर्भभम् | C: मोदितं एततेऽयं सुदर्भभम् || EN: 6:153 मोदितं एततेऽयं सुदर्भभम् ||
| C: मोदितं एततेऽयं सुदर्भभम् || A: मोदितं एततेऽयं सुदर्भभम् || EN: 6:153 मोदितं एततेऽयं सुदर्भभम् ||
| AC: नित्यनीति मालयः || EN: 6:154 भवति भोगानां ||
CE_N: -- || A
आतपग्रहानन श्रीमान्ये यात्रावर्: 6:154

धमराजपुर गच्छातपेनानुपीत ते।

उपानही तु यो दयालस तु मुख्येष किल्लकाल 6:155

धमराजपुरे तस्य जायते शोभनो हयः।

तत्सेवकल्पः शायेल कण्टकेचु मुदारुणः 6:156

न च तस्य भवेत्विदा यो हि दयालुपानही।

दयालुराजरथ यस्तु ब्राह्मणाय गुणानिवर्ते 6:157

तत् पुष्यकलेव स्वागलोक महीयते।

तावप्र च्यवते स्वागलोके दयालुस्वास्वाबः 6:158

तत्सेव राज्यो राजा भव+ति+ धार्मिकः।

दत्ता चार्यरथ दिव्य बहुद्रुवसमन्वितम् 6:159

सूय्यलोकभवार्ति तेनेव सह मोदते।

यावत्युक्तः लोकास्तावलितित्य सुर्यवतः 6:160

तत् च सेव परिश्रेष्ठो धनवाल्यायते पुत्रः।

वलीवर्धरथ दत्ता सुर्यद्रुवसमन्वितम् 6:161

6:154 आयत [AE=; आयत C 6:155 गच्छातपेनानुपीत तें ] C; म्हत्रे आतपना-

लवूणवस्ते A; म्हूच्छातपेनानु पीढ़िते E= 6:155 तु यो ] CE=; च यो A 6:155 किल्लकाल्]

CE=; किल्लका A 6:156 धमराजपुरे तस्य [ A: धमराजपुर्य मार्गा द्वय]

CE= 6:156 हयः; AC; हयः E= 6:156 तत्सेवकल्पः शायेल [ AC; तत्सेवकल्पः शायेल A: ]

E= 6:156 कण्टकेचु मुदारुणः। CE=; कण्टकेचु A 6:157 न च तस्य भवेत्विदा यो हि

दयालुपानही। CE=; न च त थायुपानही A 6:157 राज्याय | AC: ब्राह्मणा E= (unmetrical)

6:158 तावप्र च्यवते | CE=; तावप्र न च्यवते A (unmetrical) 6:158 दे-

वास्वाबः।] A”CE=; देवास्वाबः: A”” (unmetrical) 6:159 परिश्रेष्ठो राजा भवित धार्मिकः।

[AE=; परिश्रेष्ठो राजा भवित धार्मिकः C 6:159 दत्ता चार्यरथ [ CE=; च चार्यरथ (7) A 6:159 दिव्य [ CE=; दिव्यः A 6:159 बहुद्रुवसम-

नितम् ] CE=; बहुद्रुवसम् A 6:160 सूय्यलोकभवार्ति तेनेव ] CE=; सूय्यलोकभवार्ति तेनेव A (unmetrical)

6:160 यावत्युक्तः लोकास्तावलितिः सुर्यवतः | C; याव-

त्युक्तः लोकास्तावलितिः तिनितिः सुर्यवतः A: यावत्युक्तः लोकास्तावलितिः

दासीदाससमोपेत: स्वर्गमानोति मानव:।
परिभ्रमणु तड़ूयो धनवाश्यायते सदा। 6:162॥
कपिथ्यं दातिमहेष्व पनसं बीजःमुरकम्।
नालिकेरकर्षणः प्राचीनामलमोककम्। 6:163॥
श्रीफलं चुतज्ञवीर्याश्च किरुर्मेव च।
अन्यानि च फलन्येऽं दत्वा तु सुकभामावेत। 6:164॥
वहुःप्रजाः रुपादः: सुभगशिव जायते।
संपूणाङ्कः निरुजो भवेष्चं फलदायकः। 6:165॥
दलतावनदानाद्व भायों भवति श्रोभना।
तांतृतं शोभितं पुष्यं दत्वा जायते वर्ण्वितः। 6:166॥
सुभाष्याः स्वति वाग्मी गन्धप्रदायकः।
उपवीतं बृंतं दत्वा जायते व्रज्योऽविन्दः। 6:167॥
खज्जान्युधन्दत्वा शकिकुत्परश्मान।
अपिपत्रवनाहृदारण भयं तम्यं जायते॥ 6:168॥
असंक्रृतव्यत लोह्यो दानाद्वभयं न च।

चटितौपक्ष लोहं दत्वा शस्वभयन्त च ॥ 6:169 ॥
लोहीपाक्ष नरको न कदाचिदविभ्रमित।
मृण्यानि कपालानि दत्वा चेत्र कमङ्गलुम् ॥ 6:170 ॥
यतिदानिद्ध श्रेष्ठ दत्वा तू सुखभामभेत।
कावङ्ग रजसं ताम्रं भाण्डमायससीकम् ॥ 6:171 ॥
अक्षयन्त्रवेद्यानि दीर्घमायुक्त जयते।
देवताभ्यो द्विजातिभ्यो दासीवासां ददाति यः ॥ 6:172 ॥
ते लभते महाभोगान्युभुत्यजनावुतः।
सिम्थुस्त्वं लवणं दत्वा रूपवानं मुभागो भेतेत् ॥ 6:173 ॥
पिपिदी शुषुवेश क्षरचम्बेश्चजानि च।
दत्ता निरुजताय यति आदुरायोष्णानि च ॥ 6:174 ॥
आतुरं निरुजं कुपायाद्यमानिरुजा भेते।
महुरागानि तिकानि कथायलवणानि च ॥ 6:175 ॥
सर्वज्ञिदारसभिभो विद्वाजायत मानवः।
तैताताशाणा जूतानेज आयुः शर्कर्षणायोऽः ॥ 6:176 ॥

6:169 चटितौपक्ष लोहं | EN: चटितौपक्ष लोहं A; चटितौपक्ष लोहं C 6:170
मर्जिता तक्ररकर्म ग्राहकों गोप्रवृत्ति नाल।

कपड़कान्त यो द्वाराप्रत्येक निमित्त तथा।

रूपाल्प्पुनसम्प्रभू जानेत स्वीकृत वाक्यः। 6:178

पोषण हेतकारक भिक्षा वा प्रत्येक स्थिरतः।

धनिस्ते प्रजायौपन्त अन्यथा इर्गतः व्रजेतः। 6:179

एष दानविनः: श्वातः श्रुतदानवः में श्रुतः।

अष्ट्रणं सदा द्वारास्त्रं श्रव्यं प्रतिविषयः। 6:180

गां सुवर्णदात्त साम्भविण फ्रिमतः परम्।

विधायानं परं ब्रह्मदिशेषेष्ठ रक्षणः। 6:181

जीवं रक्षति यो नित्यं स दाता परमः स्मृतः।

सर्वं ने स्वर्णं श्रवणं भुतेष्वयदिशिकः। 6:182

यो दाता य स दाता हि ये चान्ये काममोहितः।

तस्मादेक्षनं स्त्वानिः प्राणिनाशीवितायी। 6:183

स च दाता तपस्वी च स याति परमं पदः।

6:177 मर्जिता ] C; अभिज्ञा EN 6:177 गोप्रवृत्ति नाल | C; गोप्रवृत्ति EN 6:177

मैसिकः ] AC; मैसिकः EN 6:178 निमित्त तथा | A; निमित्त न्यायः CEEN 6:178 रू-

पालनः | CEEN; रूपाल्प्पुन निमित्त तथा | C; स्थीतिक बलम् A; स्थीतिक बलम्,

EN 6:179 हेतुकार भिक्षा | CEEN; हेतुकार भिक्षा A 6:179 धनिस्ते प्रजायौपन्त

अन्यथा इर्गतः व्रजेतः | A; प्रजायौपन्त स भवनाज्ञमत् इर्गतः लम्बत् C; प्रजायौपन्त स

भवनाज्ञमत् इर्गतः लम्बत् EN 6:180 श्रुतदानवः | CEEN; अष्ट्रणं A 6:180 में

श्रुतः | CEEN; --- A 6:180 अष्ट्रणं | C; अष्ट्रणं A; अष्ट्रणं EN 6:180 वस्त्र

श्रवणं प्रतिविषयः | em; सर्वं श्रवणं प्रतिविषयः A; सर्वं श्रवणं प्रतिविषयः C; वस्त्र श्रवणं

प्रतिविषयः EN 6:181 सुवर्णदात्तः | AEEN; सुवर्णदात्तः C 6:181 श्रृंगरो धमस् | EN;

भृङ्गरो धमस् A; भृङ्गरो धमस् A 6:181 परं | CEEN; पर A 6:181 ब्रह्मदिशेषेष्ठ

AC; ब्रह्म अस्ति A EN 6:181 रक्षणः | AC; लक्षण EN 6:182 यो नित्यः | C; यो नित्यः

A; यो नित्यः EN 6:182 परमः स्मृतः | AC; परमः स्मृतः EN 6:182 श्रुतेष्वयदिशिकः

श्रफः | AC; श्रुतेष्वयदिशिकः EN 6:183 चान्यः काममोहितः | CEEN; --- A

6:183 तस्मादेक्षनं स्त्वानिः प्राणिनाशीवितायी। EN; तस्मादेक्षनं स्त्वानिः प्राणिनां

जीवितायायी C; तस्मादेक्षनं स्त्वानिः हि प्राणिनां जीवितायायी A 6:184 परमः पदः ]

A; परमः गतिः CEEN
दिने दिने च यदानं तदापि हि निवोध मे।
दन्तथावनतामूलं यम्पुष्प्व विलेपनम् ॥ ६:१८५॥
रोचनार्ज्ञनवन्याणि दिव्याल्प्प्वायुमणं ॥ ६:१८६॥
गजावारोहणं यानम्याद्वृत्तनलं ॥ ६:१८७॥
मृत्युपापानानि सुक्ष्मायानिष्यदनं ॥ ६:१८८॥
देवुराच।
विन्त्यात्र भवेच्छेन्यं यस्य दत्तमहत्त्वम् ॥ ६:१८९॥
अक्षयं भवेनानि तन्मेव बृहि महेशरं ॥ ६:१९०॥
ईश्वर उवाच।
मातापितृः यदानं दीनाधक्षुष्णेणू च।

गुरुबन्धुपु रक्षा सुत्र तदनन्वयय्य कल्याते ॥ ६:१९० ॥

मूर्तविप्रसादों वेदाध्यायी वर: स्मृत: ॥

वेदाध्यायसहस्राणामहाभाष्यातिकामिस्ततो उद्धिकः ॥ ६:१९१ ॥

आहितातिकमहासहारुण्यता ततो उद्धिकः ॥

तस्मात दत्त भवेन्तर ते ये ब्राह्मण वर: स्मृत: ॥ ६:१९२ ॥

अन्येषा कोटिवृणिः द्वारे पुनः ज्ञाते ॥

न तं तत्त्वेन्त विशेष ते ये ब्राह्मण परो वर: ॥ ६:१९३ ॥

यद्वानशतकं दृश्यानि नरक्षेत्रजात्यानिः ॥

अन्यानि च सूक्ष्मधर्म न भवतीह दातरि ॥ ६:१९४ ॥

पापमां यदा कष्टदानं नात्मकते मनः ॥

अपारं मन्यते पारं तत्थ पापस्य तत्त्वकलम् ॥

भर्माक्षेपणं दृश्यानं सवणं पापलक्षणम् ॥ ६:१९५ ॥

॥ ओ॥ इति शिवभर्मसम्प्रदायं पदो ॥ अध्याय: ॥ ो॥


deyyuvacha.

6:190 गुरुबन्धुपु रक्षा सुत्र तदनन्वयय्य A: गुरुबन्धुपु रक्षा सुत्र तदनन्वयय्य E\n 6:190 कल्याते \[ AC \] कल्याते E\n 6:191 वर: \[ AC \] पर: \[ E\n 6:191 भार्मायणामहाभाष्यातिकामिस्ततो ज्ञाते \[ CE\n 6:191 भार्मायणामहाभाष्यातिकामिस्ततो ज्ञाते CE\n 6:192 ित्रता \[ C \] ित्रता E\n 6:192 ित्रता \[ CE\n 6:193 अन्येषा \[ CE\n 6:193 अन्येषा \[ CE\n 6:193 कोटिवृणिः \[ em\n: कोटि --- A, \[ CE\n 6:193 द्वारे पुनः \[ CE\n 6:193 द्वारे पुनः \[ CE\n 6:193 न तं तत्त्वेन्त विशेष \[ CE\n 6:193 न तं तत्त्वेन्त विशेष \[ CE\n 6:193 तत्त्वेन्त विशेष \[ CE\n 6:193 तत्त्वेन्त विशेष \[ CE\n 6:194 यद्वानशतकं \[ CE\n 6:194 यद्वानशतकं \[ CE\n 6:194 नरक्षेत्रजात्यानिः \[ CE\n 6:194 नरक्षेत्रजात्यानिः \[ CE\n 6:194 च \[ CE\n 6:194 च \[ CE\n 6:194 दातरि \[ CE\n 6:194 दातरि \[ CE\n 6:195 तत्थ पापस्य तत्त्वकलम् \[ C \] तत्थ पापस्य तत्त्वकलम् \[ C \] तत्थ पापस्य तत्त्वकलम् E\n 6:195 भर्माक्षेपणं दृश्यानं सवणं \[ C \] भर्माक्षेपणं दृश्यानं सवणं \[ E\n 6:195 इति शिवभर्मसम्प्रदायं पदो ॥ अध्याय: ॥ ो॥

7:1 deyyuvacha A: पापवृत्त्वाच CE\n
दानभर्त्तस्तव्या ख्यातस्तीभर्त्तसं० में वद।

उत्रे उत्रे तही पुष्प फलं कं ख्यातसीथं तारे सुपंचर। 7:1 ||

ईश्वर उवाच।

गंगा सरस्वती गुण्या ययुम् गोमती तथा।

चिमल चन्द्रभगा च सरस्वती ककण्डकी तथा। 7:2 ||

जन्मूका न शतधृता च कालिका सुप्रभा तथा।

वितस्ती च विपाशा च नम्वा च पुणे:पुणा। 7:3 ||

गोदावरी महावरा शक्तिर्वत्संजूनि।

कावेरी कौशिकी वै बुद्धी च महानदी। 7:4 ||

वदेईं प्रतिकृता च सोमनन्दा च विशुद्धा।

करताया वत्रवती रेवुका वेशुका च या। 7:5 ||

आदियगंगा वै त्वांकी वै हृदादनी च या।

आवनी च सर्वान सा कल्यापस्तसनी शुभा। 7:6 ||

विशिष्टा च अथापा च सिन्धुवत्तारणी तथा।

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7:1 ख्यातस्तव्याः [C; भर्त्तस्तव्या A; हर्षम्तव्याः E₇] 7:1 वद [A]; वद: C 7:1 खः-ने [C; स्मीन् A 7:1 सुपंचर] C; सुपंचर: A; सरस्वती E₇ 7:2 सरस्वती [A; सरस्वती C 7:2 गोमती तथा] C; गोम — A; गोमती हिमा E₇ 7:2 चिमला.

C: — A; चिमला E₇ 7:2 चन्द्रभगा च] E₇; — सु वै पुष्प वै; चन्द्रभगा च C 7:2 सरस्वतींकी] em.; सरस्वती E₇ 7:2 तथा] AC; तिला E₇ 7:3 च शतधृत च] AC; च शतधृत च E₇ 7:3 कालिका सुप्रभा तथा] AC; कालिका शारदा जवाव E₇ 7:3 पुणे:पुणा] conj.; कूल पुण: A; कूलम्युन: C; मालिका सिवा E₇ 7:4 गोदावरी महावरा शक्तिर्वत्संजूनि] A; गो — E₇ 7:4 शक्तिर्वत्संजूनि C 7:4 कावेरी] em.; कावेरी A; कावेरी C; कावेरी E₇ 7:4 वै त्वांकी च महानदी] A; वै त्वांकी च महानदी C; वै त्वांकी महानदी E₇ 7:5 महानन्दा च विशुद्धा] C; सोम — A; सोमनन्दा भ्रुण्यलिका E₇ 7:5 रेवुका] A; रेवुका Ce₇ 7:5 च या] A; च Ce₇ 7:6 कौशिकी हृदादनी च या] AC; हृदादनी जयवनी हिमा E₇ 7:6 जयवनी C; मालियेन्द्री च E₇ 7:6 मययाना सा] AC; निविष्णुका स्मीन् A; सिन्धुवत्तारणी E₇; सिन्धुवत्तारणी A

Cl. Nīśāvasamkhā 3:6c; सिवाराच; संवारास; संवारास E₇ 7:6 कल्यापस्तसनी शुभा] A; अंसनी शुभा C; कल्यापस्तसनी E₇ 7:7 विशिष्टा च अथापा च] A; वै त्वांकी च अथापा च C; अथापा च विशिष्टा च E₇ 7:7 सिन्धुवत्तारणी] CE₇; सिन्धुवत्तारणी A
तामा चेव विस्मया च मन्दाकिन्यः परः स्मृता:॥ ७:७॥
वायव्य तैलकोशी च इनुभी नलिनी तथा।
नीलांगा च बोधा च पूर्णवन्दा शशिप्रभा॥ ७:८॥
उपासरसत्सामु यः स्वायादिः सरित्वभः।
सम्भव्यं पितृदेवान्तू मुँख्येत किल्विचात॥ ७:९॥
नन्येषा पुतसनिला हर्मृतिरियं स्मुता।
श्राते वेस्तु विशुद्धत जलमृति नमो द्वृत्तः नेत॥ ७:१०॥
इम मन्दरमुःस्त्वत्वः कृत्योऽधवचायनम्।
सर्वपापिशुद्धालये ददेह्यां दिवं यथी॥ ७:११॥
श्रावणं कर्मालये खाल्या च लवणाधि॥ ७:१२॥
सर्वपापिशुद्धात्मा पितृदेवाश्च प्रज्ञेत्।
अविनयोािनिविष्णु रेताय ब्रह्मणः पिता शूद्मृतिरापः॥ ७:१३॥
एतानुमुःस्त्वत्वं यः स्नायत्य वाति परमां गतिम्।

7:7 तामा चेव विस्मया च ] C; तामा चेव तुसाध्या च A; सीता तापि विस्मया च E_n.
7:7 मन्दाकिन्यः परः स्मृता: स्मृता: ] A; मन्दाकिन्यः परः स्मृता C; मन्दाकिन्यवर्यसी E_n.
7:8 वायव्य तैलकोशी च इनुभी ] C; वायव्य — भी A; वायव्य तैल कोशी सुरिलिम्यः E_n.
7:8 नलिनी तथा ] E_n; नलिन तथा A; नलिना तथा C.
7:8 बोधा ] AC; बोधा E_n.
7:9 उपासरसत्सामु ] C; उपासरसत्स्वच A; उपासरसत्सामु E_n.
7:9 यः स्वायादिः सरित्वभः ] C; य भावादिः सरित्वभः A; यः स्वायादिः सरित्वभः E_n.
7:9 सम्भव्यं पितृदेवान् ] conj.; सम्भव्यं पितृ देवा A; पितृदेवान सम्भव्यं C; पितृदेवान सम्भव्यं E_n.
7:10 स्मृता: ] CE_n; स्मृता: A.
7:10 वेस्तुः ] AC; वेस्तुः E_n.
7:10 नमो द्वृत्तः नेत् ] C; नमो — A; नमो द्वृत्तः E_n.
7:11 इम मन्दरमुःस्त्वत्वः ] C; — मन्दरमुः A; इद मन्दरमुःस्त्वत्वः E_n.
7:11 ददेह्यां दिवं यथी ] AC; ददेह्यां दिवं यथी E_n.
7:12 शोणपुष्कलोहित्याः ] em.; शोणपुष्कलोहित्याः A; शोणपुष्कलोहित्याः C; शोणपुष्कलोहित्याः E_n.
7:12 लवणाधि ] CE_n; लवणाधि A.
7:13 ब्रह्मणः ] AC; ब्रह्मणः E_n.
7:13 पितृदेवाश्च ] em.; पितृदेवाश्च A.
7:13 अविनयोािनिविष्णु रेताय ] C; अविनयोािनिविष्णु रेताय E_n.
7:13 ब्रह्मणः ] C; — A; ब्रह्मणः E_n.
7:14 एतानुमुःस्त्वत्वः ] C (unmetrical); एतानुमुःस्त्वत्वः A; एतानुमुःस्त्वत्वः E_n.
7:14 वः स्वायादिः ] C; वः स्वायादिः AC;
नदीनदेभं यो देहं कामतो वाच्यकामतं \| 7:14\\
समुत्स्वप्निविषुद्धात्मा सोमलोकिनिमायां।।
चन्द्रकान्तिनिमायां सोमकन्याभिमाराभुवं \| 7:15\\
सृष्टि: सोमवतस्मियो विचरत्स यथासुखम्।
सोमलोकान्तिनिमायां जयंते विपुले कुड़े \| 7:16\\
तत्तथे सममहरिषिकं मरणं चावं कांशं।
अमृंशं प्रभास्स नैमिंदो पुष्करन्तथा \| 7:17\\
आपाणिनां दिर्गमुरुषिवेन महाभृतिः लाकृमिम।
हरिश्चन्त्रः परं गुणं गुरुं भवुमे प्रमकर्ष्यकरम् \| 7:18\\
श्रीपवंतं समाम्यां जल्पेवर्मतं: परम्।
आमातिकर्ष्यकवेण महाकालंतथेव च। \| 7:19\\
केतादरमुक्तम गुरुं महारीवभमैव च।
गायं वें शुभर्णं नखं ननिलं कनखनं तथा \| 7:20\\
विमलवाहानस्स माहेन्द्रं भीममकरम्।
छलारण्णस्वदूरण्णस्स माकोटं मण्डलेवर्मम्। \| 7:21\\

7:15 सोमलोकिनिमायां: [ A: सोमलोक य स गच्छति CE₇ 7:15 चन्द्रकान्तिनिमायां ]
A: इ इ कान्तिनिमायां C: चन्द्रकान्तिनिमायां E₉ 7:16 सोमवतस्मियो ] em; —
A: सामसामायिम स (?) C: सामसामियो E₉ 7:16 विचरत्स ] CE₇; — इ इ
A 7:16 सोमलोकान्तिनिमायां: [ A: सोमलोकान्तिनिमायां CE₇ 7:17 सममहरिषिकं ] CE₇;
सममहरिषिकं A 7:17 मरणं चावं ] AC; मरणचाव E₉ 7:17 कांशं ] E₉; कांशं
AC 7:17 अमृंशं ] CE₇; अमृंशं A (unmetrical) 7:18 आपाणिनां ] CE₇; आपाणिनां
A 7:18 लाकृमिम ] CE₇; लाकृमिम A 7:18 हरिश्चन्त्रः परं ] CE₇; हरिश्चन्त्रः परं A
7:18 गुरुं भवुमे प्रमकर्ष्यकरम् ] A: गुरुं भवुमे प्रमकर्ष्यकरम् C: गुरुंभवुमे प्रमकर्ष्यकरम् E₉ 7:19 श्री-
पवंतं समाम्यां ] E₉; श्री — A: इ इ समाम्यां C 7:19 जल्पेवर्मतं: परम् ]
CE₇; — परम् A 7:19 आमातिकर्ष्यकवेण ] AC; आमातिकर्ष्यकवेण E₉ 7:19 नथेव
च A: तथापि वा C: अभापि वा E₉ 7:20 केतादरमुक्तमं ] AC; केतादरमुक्तमं E₉
7:20 महानीवभमैव ] AC; महानीवभमैव E₉ 7:20 गायं वें } AC; गायं भीम E₉
7:21 माहेन्द्रं ] CE₇; माहेन्द्रं A 7:21 छलारण्णस्वदूरण्णस्स ] A: छलारण्णस्सC 7:21 माकोटं मण्डलेवर्मम्।
भस्वापः स्दृकोटीविमुक्तः महालयः।
गोकणः भड़कणः स्वाणः स्थाणमः॥ 7:22॥

व्यानवेशनः पुजाभित्वः सर्वकिल्लेचः।
गच्छनितः भिवः प्रभापः स्वातः स्थानं ये मुतः॥ 7:23॥

पञ्चाटकः पदं दिव्यं यं गतः न निवर्तते।
प्रलयस्यांविद्या: स्थित्यनुग्रहकारिण:॥ 7:24॥

दण्डनायेत गच्छनितः पदं दिव्यं महालयं।
केदारऽदकपानावः गतः: पञ्चाटकः धृतः॥ 7:25॥

विद्या संधृता ये तृ पिरिवित्तः च श्रुः जनम:।
शिवसायोज्यताः यानितः सर्वावस्थाः मानवः॥ 7:26॥

गुणवानवनशृङ्गः मृच्यं वीर्यं किल्लेचः।
प्राणुवित्तः गणः हि ये तत्र निधनः॥ 7:27॥

स्थानेयते गृह: कृष्णदननं व्रतम:।
अलाभे उन्मयः वा कुमाळवर्यमुःश्च शृङ्गः॥ 7:28॥

देव्युथः।

प्रभापः शवस्यांविद्या: सिंधुस्माहेश्वरः।
किं वास्तव फलमुद्रितं तथा कीव्रम: स्मृतम् || 7:29 ||

इंशय उवच।

व्यपायमेव गतच्यं यथोकविधिमिच्छन्तः।

अनिवंतकोऽयोगे संपूज्य द्विजदेवताम् || 7:30 ||

द्वात्रिष्ठतप्रमिताय द्वितीयच्छ धनि।

एवेकः हास्यकृतेत्वं यावर्षिणान्तिनित्तिकम् || 7:31 ||

पूजये तर्मेषां त्रिस्तवीय जपत्तरः।

तमेव सम्प्रगण्न विद्वाद्यज्ञतिः राष्ट्रात्यत्वात्। || 7:32 ||

न केदारसमं तोष्णास्मेधसमं कः।

न च शैवसमं शास्त्रं न तथा दमशानात्यन्तरम् || 7:33 ||

नयन्त्रनयनेवनेव पापानि युतारण्यपि।

रविरशिमनिपातः हिमानीव वरानने। || 7:34 ||

सन्यस्तो 5मितीयो ब्रह्मात्रणेऽः कारतारते पिः।

न तत्र यान्ति यज्ञानि यज्ञत्यन्त्यने जनः || 7:35 ||

यद्धां सुमयमार्श्य करोत्यन्त्यने नरः।

स्त्रजं मणिपुर्णस्तं तदह्याद जायते। || 7:36 ||
हेम विमान संग्रह मन्त्रालय से गणा।
एकित्ते: प्रतीती स्वामिन संस्कार इति 7:37 ॥
दिवि समस्थापण वर्षाण्यस्य मूलों भवेत।
दस वशीव्रवेणे पतनेऽऽच पोडः 7:38 ॥
महाप्रथामनानं सहारणेकविवशति।
चतुःपहिरस्याणी युपि सत्यविवशोः 7:39 ॥
अवध्यवं पतनेऽऽच जायते विपुले कुले।
मूतो 5नाशकयोगेन नासी च्वति मानव ॥ 7:40 ॥
उकं हरस्य महात्मत्वमहर्षापि निवोध मे।
शालाग्रामेष मालकः नित्य नीरकृवेह हृिः ॥ 7:41 ॥
मुभयाः विम्बः साक्ष्याच्छुदात्तीर्पे तथेऽऽच च।
त दृढः पुरुषवेषे विन्यम्यचेऽति किस्मितः ॥ 7:42 ॥
स्थानेषर्हमूतो यापात्तिर्णोः परमं पदम।
हस्तस्यन्दगणेशनां लोकरात्मकहे शृः ॥ 7:43 ॥
उमाया मातृयाऽणां पितृअनुगृहराक्षाः।

ये भक्तात्मनांत्यानां जपमोक्षाचार्याविदितम् ॥ 7:44 ॥
एतसं सर्वात्मान्मुपावासविधं शृणु।
माणि माणि च यः कुर्मदिकरामपुश्पितः ॥ 7:45 ॥
पशुगण्यं शुचिपावली पीता मुख्यत् पातकः।
वहहु वधष्ट्य भुज्ञानां प्रातः सायमयाचितम् ॥ 7:46 ॥
उपवासं वह हु कुर्माराजपत्यविधिः चरन्।
एककेषा तथेवायालिणं पिण्डं स समयमी ॥ 7:47 ॥
अटिकस्मन्नमेवेदवदशोपपापोधनम्।
वह्निमोक्तं पीतवा तमस्कारे वहे पिवेतु॥ 7:48 ॥
वहहु साधारण प्रतसन्तु वातावो वासरस्त्रम्।
तत् काष्ठं तदुच्यते रत्न।मृत्वाविदिभ्क्षण। ॥ 7:49 ॥
कथयं देवदेवेन गाढपपिशोधनम्।
श्री स्वामी हर्याही च जपमीव सुयन्तितः॥ 7:50 ॥
ब्रह्मचारी हिविमोक्ती नियमानि समाचरे।
अनेनेव विधोनेन जितकौधो जितेतनुषः।
परावं च जोतिष्ट्रान्दशाहममोक्षम् ॥ 7:51 ॥
गोमूनंगमयपावासविदिष्पिषा च।

7:44 तद्वित्ति [ AC; तां मालिक EN 7:44 जपः ] CE; जापः A 7:45 एतसं सर्वात्मान्मुपावासविधं शृणु। [ A; एतसं सर्वात्मान्मुपावासविधं शृणु। C; एतसं सर्वात्मान्मुपावासविधं शृणु। EN 7:45 यः कुर्मदिकरामपुश्पितः [ em.; वे (?) कुर्मदिकरामपुश्पितः ॥ 7:46 एतसं प्रतसन्तु वातावो वासरस्त्रम्। [ A; एतसं प्रतसन्तु वातावो वासरस्त्रम्। C; एतसं प्रतसन्तु वातावो वासरस्त्रम्। EN 7:46 वहहु सायमयाचितम् [ C; सायमयाचितम् ॥ 7:47 उपवासं वह हु कुर्माराजपत्यविधिः चरन्। [ A; उपवासं वह हु कुर्माराजपत्यविधिः चरन्। C; उपवासं वह हु कुर्माराजपत्यविधिः चरन्। EN 7:47 तत् काष्ठं तदुच्यते रत्ना।मृत्वाविदिभ्क्षण॥ 7:49 कथयं देवदेवेन गाढपपिशोधनम्। [ EN 7:49 श्री स्वामी हर्याही च जपमीव सुयन्तितः॥ 7:50 ब्रह्मचारी हिविमोक्ती नियमानि समाचरे। [ A; अनेनेव विधोनेन जितकौधो जितेतनुषः। ॥ 7:51 परावं च जोतिष्ट्रान्दशाहममोक्षम्॥ 7:51 गोमूनंगमयपावासविदिष्पिषा च।
ধবলমুন্না নিরশনন দিনানি সম।
পিত্বা পিতৃথ্য উপাদাতনদক্ষিণান্তম।
এতজেল্বনসান্তপন শিবমুকম ॥ 7:52॥
একেক বদ্ধমুল্যের্ণ শৃথে কৃষ্ণে চ জ্ঞাসেত।
বিশারার্থ মাসময়ু চন্ত্রোভ্রাত ॥ 7:53॥
চান্ত্রায়ণমিদ্বেষ সর্বপ্লাবননদন।
পাপী মৃত্যুতে পাপন অপাপ স্বর্গগো ভয়েত ॥ 7:54॥
অপাপী স্বর্গগামোন্তি যত্নান্ত্রয়নাত্ম।
চতুর্গো ভক্তেন্তায়নান্ত্রাত্ম তু বিচক্ষণ ॥ 7:56॥
সূর্য্যস্যাস্তমনে বাপি চতুর্গো ভক্তেন্ত্রাত।
শিনুচান্ত্রায়ণ হোতেপ্রাপ্তকান্তান্ত্রম ॥ 7:57॥
মাবকেন্দ্রন শুদ্ধাম্ব অপাপী স্বর্গতি ব্রজন।
শ্রীমানানি যত্ন মুখ্যতে সর্বকিল্পতে।
সহ্যরহ মহাপুরুষৈ স্মর সংশয় ॥ 7:59॥

7:52 সম | CEₙ; সম: A  7:52 পিতৃথ্য উপাদাতনদক্ষিণান্তম | CEₙ; পবিত্র-পুরুষ স্তদক্ষিণা তে ম  7:52 ভয়েত | CEₙ; ভয় আ  7:53 বদ্ধমুল্যের্ন | A; বদ্ধমুল্যের্ন চ; বহুমুল্য বর্ষের্নম | Eₙ  7:53 চন্ত্রোভ্রাত ॥ প্রচরেত | AC; চন্ত্রোভ্রাত ॥ প্রচরেত | Eₙ
7:54 বেশ সর্বপ্লাবননদন | CEₙ; -- A  7:54 পাপী মৃত্যুতে পাপন | CEₙ; পা | পা A  7:55 সাযুক | CEₙ; সাযুক A  7:55 মৃত্যুতে বিশ্বেন্ত্র | A; মৃত্যুতে বিশ্বেন্ত্র মুখ্যতে | Eₙ  7:55 পবিত্রগ্রহণ সাযুক | AEₙ; হৃত্ব ॥ মুখ্যতে C  7:56 যত্ন চান্ত্রায়ণম | CEₙ; যত্ন চান্ত্রায়ণম না: A; যত্ন চান্ত্রায়ণম | Eₙ
7:56 ভক্তেন্তায়নাত্ম | CEₙ; ভক্তেন্তায়নাত্ম A  7:56 পুরাণ-ক্রমে | A; পুরাণ-ক্রমে C; পুরাণ-ক্রমে Eₙ  7:57 স্বর্য্যস্যাস্তমনে বাপি চতুর্গো ভক্তেন্ত্রাত | CEₙ; সুর্য্য ॥ ভয়েন্ত্রাত | A  7:58 অপাপী স্বর্গতি ব্রজন | AC; অপাপী স্বর্গতি ব্রজন | Eₙ  7:58 কৃষ্ণেন | CEₙ; কৃষ্ণেন A  7:58 স্বর্গতি | AC; স্বর্গতি Eₙ  7:59 সর্বকিল্পতে | AC; সর্বকিল্পতে Eₙ  7:59 মহাপ্রাণ | AC; মহাপ্রাণ Eₙ  7:59 সংশয় | CEₙ; -- A
अपारी स्क्रममार्गित च्युतश भनवान्भवत्।
एकादशीपवास्तु द्वारशव्य कहोति यः। 7:60॥

महतो मुच्यते पापपूर्वायत्ता स्वर्गमार्गवायत्।
पक्षोपवासः यः कुपीश्वराश्च विलय्मपः। 7:61॥

स स्वर्गगतिमार्गितिपापात्ता तू विकल्पमः।
प्रतिवेदः तू यः कुर्यामासेकं सप्तत्तन्धिः। 7:62॥

उपवासं नरो लोके स गतिष्टत्तमां ब्रजेत्।
महत्यां विशुद्धित भनवान्भवित प्रज्ञेयं। 7:63॥

एकादशीव भूजानो भनवान्जायते नरः।
यावजीयं तु यो भूज्यो नक्षत्रं नगीतमः। 7:64॥

धनत्यास्ममुद्द्व: स्पाइतमो जायते नरः।
अयाचितं तु भूजानो यावजीयं ब्रजेत नरः। 7:65॥

मृते देवत्यामार्गिति पापाचुत्य भातकी।
मंकु मांसरं भक्तं ख्यतमददूतममः। 7:66॥

एवं यो वर्तं नित्यं स यातिं प्रदायं गतिम्।
न वीर्योऽन वुक्षेयाग्राणाकायात्पारसादपिः। 7:67॥

7:60 अपारी स्क्रममार्गिति E₇; --- ति A; अपारा स्क्रममार्गिति C 7:61 पापाचुत्य द्वारलोकम् E₇; पापाशुद्धात्ता A 7:61 स्वर्गमार्गवायत्[AC; योगमार्गवायत् E₇; 7:61 पक्षोपवासः] AE₇; पक्षोपवास C 7:61 बादशाव्[AC; बादशाव् C 7:62 स स्वर्गगतिमार्गितिपापात्ता तू विकल्पमः] AC; om. E₇; 7:62 कुर्यामासेकं सप्तत्तन्धिः E₇; कुर्यां --- A; कुपीतं मायेकं सप्तत्तन्धिः C 7:63 उपवासं नरो लोके] C; उपवा न लोके A; उपवासं नरो लोके E₇; 7:64 एकादशीव भूजानो] AC; एकादशी व्रेष भूजाने E₇; 7:64 पावजीयव तु] A; पावजीयव CE₇; 7:64 भुजों] AC; भुजेत् E₇; 7:65 धनत्यास्ममुद्द्वः स्याइतमो जायते] AC; धनत्यास्ममुद्द्वः स्याइतमो जायते E₇; 7:65 पावजीयव ब्रजेत नरः] C; --- A; पावजीयव ब्रजेत् E₇; 7:66 मृते देवत्यामार्गिति CE₇; --- देवत्यामा र --- A 7:66 पापाचुत्य भातकी] C; --- पापाचुत्य भातकी A; पापाचुत्य भातकी E₇; 7:66 मंकु मांसर] AC; मंकु मांसर न E₇; 7:66 एतदूतममः] AC; एतदूतममः E₇; 7:67 नित्य] AC; नित्य C 7:67 स याति] AC; स यातिं E₇; 7:67 वीर्योऽन] AC; वीर्योऽन E₇; 7:67 वुक्षा°] AC; वुक्षा° E₇;
मासं भवति सुश्रोणि शरीरादेव जायते।
परमांसे: स्वामासानि यो वदृश्यन्तनिमित्तति॥ 7:68॥

व्यक्तो ससी राजसो झेयो मांसन्त्यमात्र भक्षयेन।
श्रद्धचयं व्रतं कस्म यथेतत्त्रीसमाचित॥ 7:69॥

इहैव मन्त्र: सिद्ध्यते गति ज्ञाति चोतमाम।
इथ्यस: विधामानस्य निस्विष्ठुःकृत तु यः॥ 7:70॥

स महत्तमात्रोति विद्यान्त्यम भविष्यति।
मत्त्या मासं सुरा सिद्धु राजसात्रिस्य प्रमादम स्नृतमम॥ 7:71॥

तच्छाम्भवेन मोक्षःगतिमूच्चन्महात्मनाम।
किन्तस्य इलाम लोके यो नूनितिदेह सुद्रतमम॥ 7:72॥

कृष्णं सुक्रं सम्यक्षेपित वाज्ञवत सहस्तम।
पीण्णमामास्यात्माया च ततुर्ध्वश्यामीङ्गः च॥ 7:73॥

संकान्ती च युगादी च विपुवेष्ट्यने तथा।
यथेष्ठ्यसमं कर्त्त्यं ज्येष्ठमध्यमकन्यसम॥ 7:74॥

शुद्ध्वच गणत्वच चक्रविन्द्वमेव च।
आचान्तवासरे ज्येष्ठं ब्रह्मचारी निरामिष॥ 7:75॥

तच्छाम्भवेन A; तच्छाम्भवेन C; तच्छाम्भवेन EN 7:71 मत्त्या मासं सुरा सिद्धु ] A; मासं मत्त्या: सुरा सिद्धु C; मांसन्त्यमात्रिस्य प्रमादम EN 7:71 राजसात्रिस्य प्रमादम ] CE₈; स च — A 7:72 तच्छाम्भवेन मोक्षः ] AC; तच्छाम्भवेन मोक्षः EN 7:72 गतिमूच्चन्मध्यमहात्मनाम ] AC; गतिमूच्चन्मध्यमहात्मनाम EN 7:72 इलाम लोके ] AC; इलामिको यो EN 7:72 नूनितिदेह सुद्रतमम ] A; यो नूनितिदेह सुद्रतमम C; रातु (अनु) नितिदेह सुद्रतम EN 7:73 सुद्रतम ] CE₈; सुद्रतम A 7:73 वाज्ञवत सहस्तम ] C; वाज्ञवत सहस्तम EN 7:73 वाज्ञवत सहस्तम ] CE₈; वाज्ञवत सहस्तम ] A 7:73 चतुर्ध्वश्यामीङ्गः ] AC; चतुर्ध्वश्यामीङ्गः EN 7:74 ज्येष्ठमध्यमकन्यसम ] AC; ज्येष्ठमध्यमकन्यसम EN 7:74 ज्येष्ठमध्यमकन्यसम ] CE₈; स — A 7:75 शुद्ध्वच गणत्वच ] CE₈; शुद्ध्वच G ≥ लब्ध A
एकाहारे जितक्रमात मध्ये नक्क प्रकल्पेत।
ततेथू नक्स्तां तु मध्यम समुदायतमः॥ 7:76॥
आयुनेवत्रहीं तु नक्स्ततिप मध्यममः।
नक्न विना ततेथां कन्यसं विदुपुः धः॥ 7:77॥
सातत्मेव कर्त्यन चक्रवंतित्वकात्शिणः।
आचार्यस्यायात गन्धे: कृत्वा मण्डलक शुभमः॥ 7:78॥
पुष्पकृपे: सम्भवचं पद्धातेन मही लुष्ट्रं।
यथा चक्रवर्त्तेन निष्क्रममध्यर्कृत पुष्टमः॥ 7:79॥
तदुद्वारयत्स्यं गृहीयादृत्वुस्तमः॥ 7:79॥
देव्युः।
नक्स्तदानम प्रबृह हिताय जगतो विभो।
कर्मकामकस्मस्म नक्स्त्रे किं किन्द्रान प्रश्नस्यते॥ 7:80॥
भगवानुः॥
पायम् सर्वराजात्म कृतिकातु सदविनितमः।
शिवभक्ष्य विस्त्रय दत्वा यात्ममरावतीमः॥ 7:81॥
मायाश्रेष्ठो रोहिण्यां शालिभक्षं घृतानिवितमः।
कृपापञ्चनात: पश्चाय स्वर्गमभीच्छातः॥ 7:82॥
सवत्सा देविग गं द्याध्रक्षे मृगाशीष्येक।

C; गन्धे: A; बन्धे: E_N 7:78 मण्डलक [ CE_N; मण्डलक A 7:79 पुष्पकृपे: ] CE_N; पुष्पकृपे: A 7:79 पद्धातेन मही लुष्ट्रं ] C; पद्धातेन मही लुष्ट्रिशत E_N 7:79 १धकाशिणः [ CE_N; १धकाशिणः A 7:79 गृहीयाद ] CE_N; गृहीयाद A 7:80 हिताय जगतो विभो ] E_N; जग्भ --- A; हिताय गतो विभो C (unmetrical) 7:80 कर्मकानमकस्मस्म नक्स्त्रे किं किन्द्रान प्रश्नस्यते ] CE_N; --- नक्स्त्रे --- दान प्रश्नस्यते A 7:81 सर्वराजात्म् ] AC; सर्वराजात्म् E_N 7:81 सदविनितमः ] C; सदविनितम: A; सदविनितम E_N 7:82 मायाश्रेष्ठो ] E_N; मायाश्रेष्ठो AC 7:82 कृपापञ्चनात ] CE_N; कृपापञ्चनं तत: A 7:82 मभीच्छातः ] C; मभीच्छातः A; मभीच्छातः E_N 7:83 सवत्सा देविग गं द्याध्रक्षे मृगाशीष्येक।] CE_N; स --- क्षेत्र मृगाशीष्येक: A
विहाय मानुषों लोके यात्रा पीरादि पूर्मम् ॥ 7:83 ॥
सतीय बुद्धि पारव्य रुपवद्वेते।
उपन्यास नकारति श्रुत्यभारानवुद्धातरान् ॥ 7:84 ॥
दयात्मकत्वैरी पुरात्र ब्राह्मणाय तपस्विने।
स्वगी भूलाकार भिक्षुः जाते विपुले कुले॥ 7:85 ॥
दयाधामीकरं पुरुषो महकायाप्रज्ञामने।
अत्यन्तकारे लोके दृष्टि भ्राजते सो अशुमानिव ॥ 7:86 ॥
वृषम्बर्षया दयातारामङ्कितमेव वा।
अरातीनुर्ज्ञानिज्ञेत देहवाये सुवर्ण भवेत् ॥ 7:87 ॥
बद्दलिनिलपात्राणि यो मधासु प्रयच्छित।
स्वगंगर्लोकपरिवर्ती तोमामख्वष्ट मानवः ॥ 7:88 ॥
उपाधि शैवविग्राह शकराय यः प्रयच्छित।
फल्यूषीपुं गुड़े: साम्राधनसीभारायणक्षया ॥ 7:89 ॥
नानावृत्यजनसंपुक्तमुतरासु पृथाविनितम।
दयात्मकसहकारं शकालोकमवृषमुतागः ॥ 7:90 ॥
ईण्वमेतेपि दशकमनीकृत्य न दशकमायुयायाभूत्यम्। 7:91

प्रियस्य तेन पितरो गच्छेद्वांगमपि च व्रुत्म्। 7:98

assy (?) दत्ते पुष्पभृत्तरसू मूलोचने।
अन्यद्विद्वेषात्वापिरस्किरित तिमद्वृत्म्। 7:91

उपाय्य करिणा दयाकरुण हस्तन्व भासिन्ति।
प्रियकेन कुते वापि दत्ता यात्यमरालयम्। 7:92

रूपिणी वृषतीन्द्रांविभिन्नां विद्वेशः।
रमते नन्दनवने गन्धवांचारसावृष्।। 7:93

यथविद्विमं इत्यं स्वाती दयावरीतम्।
अष्टादशयुयायाप्राकृतान्वांस्यवर्धमा भ्राजन्। 7:94

परितिप्रेत गां दयादनेषु दाहमधापि। वा।
शकटे ये प्रयज्जन्ति सत्यां वाससावृतम्। 7:95

विशाखाया पितृदेवायाप्रीयमयौत्वविकल्पाय।
नरकेनु महादेशं न प्राग्राजति सूलोचने। 7:96

दयास्त्रवर्ण वस्त्रमसुपोषयान्नराधया।
तिनेद्वृथकत्वं शकलोके यथेच्छया। 7:97

ज्ञेष्टया मूलकन्दयाविभृषणेण्। सपनंकम्।
प्रीयस्य तेन पितरो गच्छेद्वांगमपि च व्रुत्म्। 7:98
दयामूलकन मूल ब्रह्मणेय: सदक्षिणम्।
tेनापि पितरस्तुता: स्वगी तु प्रविष्णिति ते॥ 7:99॥
पूर्वोपादासु च दल्ह प्रदयाद्रमेव च।
t्वर्गोलोकपरिश्रो गवावं कुलमाशु।॥ 7:100॥
पृंत वैवोदमवत्व भूरिचो महुक्षातिनम्।
उत्तरारात्वविषये सर्वकाशविवृद्धे॥ 7:101॥
पायसं चाहिजात्याः तु दयादुहुकुशान्नितम्।
स धम्मुक्षनल प्राय सनकृत्व विराज्य॥ 7:102॥
आयकं श्राणे दयालाभारं सश्वस्युक्तम्।
उपोष्य स्वगंतिजुः-जुः-जुःवेतयानि नानव॥ 7:103॥
गोभिरयुक्तनिन्दासु यांवी प्रियाय कल्येव।
वस्त्रप्रहसुपुकं जायते स नरेः॥ 7:104॥
छविकु पामके गन्धर्मदासा गँशचन्दनम्।
दत्तव शततिथियोगेः स्थानमवस्यसा व्रजेत्॥ 7:105॥
समासमादानं दत्वा पुरवप्राप्तेद प्रिये।

7:99 मूलकन मूले [ C:EN ]; मूलकन मूल A; मूलकन C (unmetrical) 7:99 स- 
दक्षिणम् [ AC ]; सदक्षिणम् EN 7:99 तेनापि पितरस्तुता:  ] AEN; तेनापि तरस्तुसा: 
C (unmetrical) 7:99 स्वगी तु प्रविष्णिति ते  ] CE; --- तें A 7:100 पूर्वोपादासु ]
AEN; पूर्वोपादासु C 7:100 गवावं [ C; गवावं A; गवावं EN 7:101 पृंतं ] C; पृंतं A; पृंतं EN 7:101 वैवोदमवत् ] A; वैवोदमवत् C; वैवोदमवत् E 
7:101 भूरिचो महुक्षातिनम्  ] C; भूरिचो महुक्षातिनम् A; भूरिचो महुक्षातिनम् 
EN 7:101 विषये [ AC; विषये EN 7:101 सर्वकामं ] AC; सर्वकामं EN 
7:102 पायसं चाहिजात्याः तु दयादुहुकुशान्नितम्  ] CE; पायसंचाहिजात्य दद्या गुरु- 
जन सन [ A 7:102 सर्वप्रसाद प्राय सन ] conj; --- ए A; स सर्वपुक्षल प्राय 
C; स सर्वपुक्षल प्राय E 7:103 प्रावरं ] AC; प्रावरं EN 7:103 स्वगंतिजुः ]
AC; सर्वतिजुः EN 7:104 गोभिरयुक्तम्  ] AEN; गोभिरयुक्तम् C 7:104 यांन ] CE; यां 
A 7:104 वस्त्रप्रहसुपुकं ] AC; वस्त्र प्रहसुपुकं EN 7:105 छविकु पामके 
गन्धर्मदासा गँशचन्दनम् ] C; छविकु पामके गन्धर्मदासा गँशचन्दनम् EN 7:105 दद्या शततिथियो गन्धर्मदासा  ] C; द --- 
सा A; दद्या शततिथियो गन्धर्मदासा इ  मो EN 7:106 समासम् ] AC; समासम् EN.
सर्वभक्ष्यानुपाते स मृतः सुखभामभवेत् || 7:106

दत्ता उत्तरयोगेशु मांसं सोरभामोदनम्।
प्रीणन्ति पितारस्तस्य मृतेन तत्कलं भवेत् || 7:107

धेनु प्रदाइवन्त्या कामदोहा सवासीम।
सा प्रीणयत् दातारं कामेवहर्षितम्: || 7:108

अभिन्यासवेशं रथं द्वाहिज्ञमः।
गजवाजिसमाकाण्डानेवितेष्विकुलमाध्यात् || 7:109

शिवभक्ष्यं विवासं भरणं तिलवेनुकामः।
कामप्रभुमावाहिति यमलोकं यशस्विनिः || 7:110

देवयुवाच।
कियतं किं फलार्टं कन्मःपञ्चवंशं पर्वणि।
दानवर्तमनं देवेशं जातुमिच्छायं कृत्वमः: || 7:111

भगवानुवाच।
शतमिन्त्रेष्यं दानं सहस्रं वासर्क्ष्ये।
अक्षरं विस्वं संपाद्यं तीर्थश्रं च \: || 7:112

युगादी कोटिदान स्याद गृहकोषस्मृतिवाच ॥
चन्द्रग्रहे ६ुंद विद्यु सूर्यप्रासे तदक्षयम् ॥ ७.११३ ॥
दशकोटिमम्बेरान् पद्यशीतमुखे च।
निक्षेप विषयुपदयोः स्माद्विगायनवौरिपि ॥ ७.११४ ॥
देवयुवाच।
केन धर्मविवाकनं नरो जातिस्मरो भवेतः।
एसङ्ख्याति विद्यातुः भगवन्मुक्खारैसि ॥ ७.११५ ॥
भगवानुवाच।
क्षेरययु पूर्णसममलांबुजादुव्रुकः।
ोढुव्रेहं सकनं कलशं यत्तमा।
प्रीतो तत्सोमतनुरीशो इति ब्रवण
उदात्तुनराशुरे वाकरिकप्रसन्नमाल्याम् ॥ ७.११६ ॥
सन्तिपिताय विस्राय दत्तव जातिस्मरो भवेत्।
अथ स्मानविविध पूण्यं तवाद्रायम्यवनुपुर्वः ॥ ७.११७ ॥
यत्वा दैवी पापयोऽस्मिन् कर्मणादिपिः।
नदीं प्रायनस्वीब्रुस्त्वयं करोरिति हि सेवनम् ॥ ७.११८ ॥

7:113 युगादी कोटिदान स्याद [em.]: युगादी: कोटिदान स्या A; युगादी: कोटिदान गृहकोश E₇; 7:113 दशकोटिमम्बेरान् AC; दशकोटिमम्बेरान् E₇ 7:113 चन्द्रग्रहे ६ुंद विद्यु C; चन्द्रग्रहे ६ुंद विद्यु A; चन्द्रग्रहे ६ुंद विद्यु E₇ 7:113 सूर्यप्रासे तदक्षयम् ]
7:114 दशकोटिमम्बेरान् ]
7:115 केन A; सूर्यप्रासे तदक्षयम् C; सूर्यप्रासे तदक्षय E₇ (unmetrical) 7:114 दशकोटिमम्बेरान् ]
7:116 उदात्तुनराशुरे वाकरिकप्रसन्नमाल्याम् ]
7:117 उदात्तुनराशुरे वाकरिकप्रसन्नमाल्याम् ]
7:118 यत्वा ]
7:118 करोरिति हि सेवनम् [em.]: करोरिति हि सेवन A; करोरिति हि सेवन E₇
दक्षिणावतंशेन तिलाक्षतपुत्रेन च।
प्रवर्त्य नामितमार्गश्रृंगृहस्य: श्रृंगमानसः॥ ७:११९॥
शिवं स्मरं शिवं मतिमार्गश्रृंगृहेण: प्रमुन्यते।
अतरे: दक्षिणावतंशेन श्रृंगमानस: ॥ ७:१२०॥
पूर्वकविनिर्मानश्य श्रृंगमंगम्: शिवं स्मरं।
निम्नलिखितमार्गश्रृंगमानस। ॥ ७:१२१॥
पुष्पराम्बुमण्डेण सो दृश्यनमलोऽक्रमे।
क्षात्ता तीजष्ठी विपायः: स्मर्योपश्योलोक्तवारिणः। ॥ ७:१२२॥
प्रवर्त्य च रोहिण्याः श्रृंगम्ययं पर्यावहितः।
यो धते स्तनतो धारा: श्रीस्यां श्रीस्याः नरः॥ ७:१२३॥
शिवस्य गुरुभीश्वेत स्मरणपावेन: प्रमुन्यते।
य एवं कृते स्तनहिंद्रधम धनवाविन्येत।
नरण्यन्तिपुष्पवा: सर्वं पर्यस्वंगमानेव। ॥ ७:१२४॥

॥ ५ ॥ इति शिवर्मसमूहेश ससमो श्रवणः॥ ५ ॥

7:119 श्रेण : EN ; --- A ; स्मरण C ; 7:119 तिलाक्षतपुत्रेन च ] CEN ; --- N B A ; 7:120 श्रेण [ ] CE ; श्रेण A ; 7:120 मतिमार्ग : EN ; मतिमार्ग CA ; 7:120 सर्व-पावेन: प्रमुन्यते ] A ; च घर्षण स्त्रिय मतिमार्ग : C ; श्रृंगमानस A ; श्रृंगमानस EN ; 7:121 स्मरणस्य : AE ; स्मरण C ; 7:121 निम्नलिखितमार्गश्रृंगमानस ] C ; निम्नलिखितमार्गश्रृंगमानस A ; निम्नलिखितमार्गश्रृंगमानस EN ; 7:121 अभिवंशेणम् [ ] CE ; अभिवंशेणम् A ; 7:122 पुष्पराम्बुमण्डेण ] C ; पुष्पराम्बुमण्डेण EN ; 7:122 रोहिण्याः ] AC ; रोहिण्याः EN ; 7:122 तीजष्ठी विपायः ] AC ; तीजष्ठी विपायः EN ; स्मरण C ; स्मरण EN ; 7:122 गोपुर्ण्याः भुतविलिणः ] AC ; गोपुर्ण्याः भुतविलिणः EN ; 7:123 प्रवर्त्यस्य च रोहिण्याः ] conj. ; प्रवर्त्यस्य च रोहिण्याः C ; प्रवर्त्यस्य च रोहिण्याः A ; प्रवर्त्यस्य च रोहिण्याः EN ; 7:123 श्रृंगम्ययं पर्यावहितः ] C ; प्रवर्त्ययं पर्यावहितः A ; श्रृंगम्ययं पर्यावहितः EN ; 7:123 यो धते ] C ; यो धते A ; यो धते EN ; 7:123 धारा: ] CE ; धारा A ; 7:124 पुष्पराम्बुमण्डेण ] C ; सुरभ्य चेत्व स्मरण A ; सुरभ्य चेत्व स्मरण EN ; 7:124 य एव ] C ; य एव A ; य एव : EN ; 7:124 ध्वेयः ] AE ; ध्वेय EN ; 7:124 धनवाविन्येत। ] CE ; धनवाविन्येत A ; 7:124 उपनुब्धाः ] CE ; उपनुब्धाः EN ; 7:124 परत: ] CE ; परत A ; 7:124 शिवर्मसमूहेश ससमो श्रवणः ] C ; शिवर्मसमूहेश ससमो श्रवणः पत्त: A ; शिव धर्म ग्रहं सत्यमो स्मरणः : EN
8:1 कतरं] CEₙ; तर्म A (unmetrical) 8:1 ब्रवीहि परमेश्वर] CEₙ; ब्रवीहि म-हेश्वर: A 8:2 ईश्वर उवाच] A; भगवानुवाच CEₙ; 8:2 प्रतिपद्धपवारी तु श्रवण] conj.; प्रति --- धारण A; प्रतिपद्धपवारी तु श्रवण C; प्रतिपद्धपवारीत श्रवणम् Eₙ 8:2 पुज्येश्वर: ] A; मोज्येश्वर: CEₙ; 8:2 श्रुणे नम श्वेत्येव् ] C; श्रुणे भूय-श्वेत्येव् A; श्रुणे नम श्वेत्येव् Eₙ 8:3 गन्धपुष्पेश्वर श्रृष्टि: ] A; गन्धपूष्पेश्वर पुष्पेश्वर CEₙ 8:3 'समविन्यम्] AC; 'समविन्यम्: Eₙ 8:3 अवधेम कस्मभियुक्तं जतुना] CEₙ; अवधेम कस्मभियुक्तं कतुना A 8:4 अवधेम] CEₙ; अवधेम A 8:4 समविन्यम् समविन्यस्य CEₙ; --- ख A 8:5 श्रवण श्रवधृष्टिः ] C; श्रवण श्रवधृष्टिः A; श्रवण श्रवधृष्टिः Eₙ 8:5 गीतां: पदहलक्ष: ] A; गीतां: पदभूतः CEₙ 8:5 अविम्येकात्: ] CEₙ; अविम्येकात् A 8:6 संजामि: पुज्येदेविश्रवणमित्युतिः ] conj.; संजामिः पुज्येदेविश्रवणमित्युतिः A; संजामि: पुज्येदेविश्रवणमित्युतिः CEₙ; संजामिः पुज्येदेविश्रवणमित्युतिः C; संजामि: पुज्येदेविश्रवणमित्य यूति Eₙ 8:7 समवत्तरेण युक्तान्य स्वागतिको महीयते] CEₙ; युक्तान्य स्वागतिको महीयते] AC; युक्तान्य स्वागतिको Eₙ
द्वितीय पुजयेदिनिमाज्येनेव तु तप्ययेतः।
बैशाखानो जातवेदा हुतभुमभववहनः॥ ८:८॥

देववकः सर्वभक्तो घृणिः च जगदाहकः।
विभावसः सर्वजित्वेऽवर्तमाणि कीर्तितम्॥ ८:९॥

प्रतिमां समभव्यं पश्चयोन्मौर्योपि।
वर्षेणेन शुद्धात्मा स गच्छेदिनिलोकताम्॥ ८:१०॥

तृतीय पुजयेद्वाक्ष गन्धपूपपिन्विदेने।
उभायामपि पश्चात्मां यावद्वं भवेदिह॥ ८:११॥

धनन्दात्म्यनि यथा हि भनदायः सुपुर्जिताः।
यावज्जीवन्तृ कृवाणो धनदस्य पदे ग्रजेत्॥ ८:१२॥

धनदो यक्षराजशिब विदेशो निधिपालकः।
राजसतिभयतेष्व यिगलाश्रो विमानः॥ ८:१३॥

रूपसखः कुवरश पीलस्यकुलनन्दनः।
लोकपालेशरशेष यक्षडः: परिकीतितः॥ ८:१४॥

अवन्तु पुजयेद्वस्तु यक्षमधकुसमाधितः।
धनाध्यसमुद्रस्तु यावजीविं स यक्षराट्॥ ८:१५॥

गणेश पुजयेद्वस्तु गन्धपूपपसमाधितः।

\[8:8 \text{पुजयेदिनिमाज्येनेव} | E_N: \text{पुजये देव आर्येनेव} A; \text{पुजयेदिनिमाज्येनेव} C \ 8:8 \text{-} \text{तमभुमभववहनः} | A: \text{हुतभुम हववहनः} C: \text{हुत भुमभववहन:} E_N 8:9 \text{जगदाहकः}\] \[AC: \text{जगदाहकः} E_N 8:9 \text{विभावसः} CE_N: \text{विभावसः} A 8:9 \text{सर्वजित्वेऽवर्तमाणि कीर्तितम्} E_N 8:11 \text{तृतीयः}\] \[C: \text{सर्वजित्व} \text{वर्तमाणि} C \text{सर्वजित्व} \text{वर्तमाणि} C \text{सर्वजित्व} \text{वर्तमाणि} E_N 8:11 \text{उभायामपि} AC: \text{उभायामपि} E_N 8:11 \text{उभायामपि} CE_N: \text{उभायामपि} A 8:11 \text{बाजवेन्तृ} CE_N: \text{बाजवेन्तृ} A 8:12 \text{भनदायः}\] \[A 8:12 \text{नदस्य} \text{पदे} \text{ग्रजेत्} CE_N: \text{नदस्य} \text{पदे} \text{ग्रजेत्} A 8:14 \text{रूपसखः}\] \[C 8:14 \text{रूपसखः} CE_N: \text{रूपसखः} C 8:14 \text{पीलस्यकुलनन्दनः} AC: \text{पीलस्यकुलनन्दनः} C: \text{पीलस्यकुलनन्दनः} E_N 8:14 \text{लोकपालेशरशेष} AE_N: \text{लोकपालेशरशेष} C 8:15 \text{यक्षमधकुसमाधितः}\] \[AC: \text{लोकपालेशरशेष} E_N 8:15 \text{धनाध्यसमुद्रस्तु} C: \text{धनाध्यसमुद्रस्तु} -- A: \text{धनाध्यसमुद्रस्तु} E_N 8:15 \text{यक्षराट्}\] \[C: \text{यक्षराट्} A: \text{यक्षराट्} -- \text{यक्षराट्} E_N]
भक्ष्यभोजनसामग्रीकीर्ण चतुर्भुजभागपक्षयोऽ॥ 8:16॥

अवैणेकन श्रुतात्मा स याति गणमन्दिरम्।
विशेष नाभिमैत्रेय यो १६०मेरुश्रुणायकम्॥ 8:17॥

विशेषर गणपतिमकदलाजाननम।
गजकर्णंतथा व्यक्त्राग्रहोपवीतिनम्॥ 8:18॥

चतुर्भुज भृमाश्र वक्षण्डभिनायकम्।
महोदरख संजाभि: साथक: सयतन्त्रः॥ 8:19॥

मोदकेंदुकेश्वर मूलकेश्वर पोशेन:।
न तत्स्य हर्षं किष्ठ्वयते यो गणाधिपम्॥ 8:20॥

पञ्चम्यां पृज्येत्यगानुमुखे: सुरभिभोभेन:।
पृप्ते: सुरभिगणेश गुडक्षीरे: सपायसे:॥ 8:21॥

शरणामधुपुष्पेश पक्षयोभयोगिः।
सम्वलनः कामानि लभते काँक्ष्ठवति तु॥ 8:22॥

यावज्ञीवं सम्बद्धच्यं नागालकामवायुवात॥
स्तन्तं पश्चातं तु मृत्यु उपवाससम्बन्धित॥ 8:23॥

गन्धपुष्पसुभोपन भक्ष्यभोजन संयुक्त:।
उभार्यामिषं यश्च्यां मुज्यित्वा समाहित:॥ 8:24॥

स्नन्दे विशाखः कोणारिश्रमानदो दरिगंभेजः।
नैमोश्यो महासेनमिस्वर्णः कृतिकासुमः।
8:25

पञ्जच्छतः कुमारश देवसेनापिर्यधः।
षड्पुरः शक्तिहस्तः मयूरवरवाहः।
8:26

नामभि: प्रज्ञेदेभि: संयतो मार्गशीर्षः।
सर्वाकामानवाांगाति वर्षणेकेन मानवः।
8:27

स्क्ष्णाविनं जुहुया यथू पक्षयोभयोपरिः।
यावज्जीवं सम्भववर्णसायुङ्गात् प्रवेजः।
8:28

ससम्यां मार्गशीर्षांडे भास्करः पृज्ञेच्छुँचः।
उपासनः युक्तात्मा पुष्पभः विलयनः।
8:29

भूष्मोमोत्येश्वर विवेकस्तथा होमज्ञादिबिः।
सववत्सः युक्तात्मा निमिन्त: कामामोयान्।
8:30

सूर्यनोऽ्रः प्रतत्वाशु यावज्जीवं प्रपुजनात्।
च्युटा भनावः जायन्ते निन्द्वा दीप्येत्तिविनः।
8:31

आदित्यः सविता सूर्यः खण्डः पूणा गम्भसिमानः।
हिरण्यगभिबिशिशितपनो भास्करो रविः।
8:32

लोकसाहित्य जगाती नामाभिस्यत्वभरत्येत।
सर्व-कामास्वामिति पूजयेवो दिवाकरम् || 8:33

अष्टमां मार्मरीण्य शिवनामाभिरमचेत्।
उपासेन युक्तिया गोमुखप्राप्यनेन च || 8:34

अति-रक्षत्तू स्वयं रोशनीभोयारिप।
भक्तिभोज्यायानाथरत्तलमवामृताः || 8:35

devêdeва समु-स्थर्य मासे पाँचे उपाचित।
वाज्यान्त वामिति गोशकृत्यप्राप्यनेन तु || 8:36

भृणां कालुनमसे तु पूजयेवप्रवाचित।
दिश प्राशय विजुद्वाल्या नृमंधलमामृताः || 8:38

हरे तु सम्प्रृय कृष्णात्मामुपोचित।
आज्यां प्राशय श्रुचिपृथ्विता राजसुयमवामृताः || 8:39

वैशार्दे शंकर ृपयूप प्रवासी कृष्णालकम्।

8:33 लोकसाहित्य जगाती नामाभिस्यत्वभरत्येत् || CE
8:33 सर्व-कामास्वामिति || conj.
8:34 गोमुखप्राप्यनेन च ||
8:35 भक्तिभोज्यायानाथरत्तलमवामृताः || C
8:36 देव-देव समु-स्थर्य ||
8:36 उपाचित। || A; हुयोपित। C; हुयोपित। E (unmetrical)
8:37 भृणां || A; भृणां C; भृणां E
8:37 मात्र कृष्ण् || AC; मात्र कृष्ण् E
8:38 अष्टमां || E; मृपोचित। A; हुयोदक। C; 8:38 नमेत हयमेभनद्रु पवःप्राप्यनेन तु।|| en;
8:38 कालुनमसे ||
8:38 आर्यां || E; मृपोचित। A; हुयोदक। C; 8:40 शंकर || CE; शंकर A
प्राशिरित्वा जित्रकोषः सौभाषिणिः लभेत् ॥ 8:40 ॥
भवं ज्येष्ठे तु संपूज्य सोपवासी मुचिन्तः ।
प्राप्य शुद्धोदनं गोस्तु सर्वयुक्तं लभेत् ॥ 8:41 ॥
आशोदे नीलकण्ठन्तु कृष्णायां समझेवः ।
शुद्धयापस्ततः पीवा गोसस्वकं मधेवः ॥ 8:42 ॥
पिण्डां ज्रावणे पूज्य कृष्णायाम् यम्पुर्वितः ।
सिद्धार्थेनकं पीवा कन्यादानं लभेत् ॥ 8:43 ॥
मासे भाषपदे रूढः पृज्ञित्वा हुपोपि ।
योद्धां प्राशिरित्वा रुढ़ितः महीयेत् ॥ 8:44 ॥
ईशानद्वारिन्य मासे कृष्णायां तु पृज्येवः ।
तिलोदकं प्राशिरित्वा बुढ़ि सीवणिः फलम् ॥ 8:45 ॥
उपन्तु कारिको मासे कृष्णायाम् यम्पुर्वितः ।
सीवणिः पीवा गणकापथवामायाः ॥ 8:46 ॥
सब्वस्त्रायुरस्तः कृष्णा इक्षुकामाङ्क्षे सः ।
भैरवतिस्तुपम्लं काममान्यस्त प्रस्तुतः ॥ 8:47 ॥
भारतायं पश्चायां विधिरेष्व प्रकृतितः ॥
नवम्मां संप्रवक्ष्यामि महादेव्या: प्रमूजनम् II 8:48||

उपवासन संपुक्तः पूजयेद्वाम्भि: शुभेः।
उमा काल्याणी देवी दुःगो भद्रा सुमिधाका II 8:49||

कालराजी महागौरि रैवती भूतनायिका।
आर्या प्रकृतिरुपा च मणानार्धच्छ नायिका II 8:50||

नामभि: पूजयेद्विः पश्चयोऽभयोऽपि।
पुण्येपूर्वेऽ वन्धेऽ वस्मालङ्गरूपायेः: II 8:51||

नेवेद्वेहापरि कदम्भलफलैतथा।
प्राणनेख विचित्रेऽ वर्त्येवत्तया II 8:52||

उदकं कुम्मं प्रायथ सकुलाजं सधानक्षम।
कृत्राह्स पयो मूलं फलं पण्डन्त्येव च II 8:53||

शाकानि च फलधेव तिलानाश खलिन्नतः।
मुद्यानिप सम्रीयात्था चैव निरस्तत्ता II 8:54||

प्राणित्वा तथेतानि सवेकामानवापूयात्।
आइङ्क प्राणित्वा तु शुकमोही तथा पूनः II 8:55||

लभते सवेकामान्तु नवमीसमुपोपितः।

8:48 संप्रवक्ष्यामि ] AC; संप्रवक्ष्यामि: EN; 8:49 संपुक्तः ] CE; संपुक्त A 8:49 दुःगो भद्रा A; दुःगो रुता C; दुर्गारुपा EN 8:50 रैवती भूतनायिका ] C; रैवती भूत
8:51 पूजयेद्विः पश्चयोऽभयोऽपि।
पुण्येपूर्वेऽ वन्धेऽ वस्मालङ्गरूपायेः: II 8:51||

8:52 रवद्य च कुम्मं AC; कुम्मं EN 8:53 सकुलाजं A; सकुलाज C; सकुलाज EN 8:53 सधानक्षम।
सधानक्षम A 8:53 कृत्राह्स पयो मूलं C; पयो मूल A; कृत्राह्स पयोमूलं EN 8:53 फलं पण्डन्त्येव।

8:54 सम्रीयात्था।
सम्रीयात्था A 8:55 सवेकामान् ] AC; सवेकामान्: EN; 8:55 आइङ्क ] AC; आइङ्क: EN 8:55 प्राणित्वा तु ] AC; प्राणित्वा: EN
8:56 सवेकामान्तु ] C; सवेकामान्तु: EN 8:56 नवमीसमुपोपितः। C; नवमीसमु च A; नवमी समुपोपितः: EN
मरिच प्राणन कृत्य नवमीब्रह्म यो ५चंते || ८:५६||
सर्वकालामनवाश्रयं देवी च वरदा भवेत्।
कुष्णस्तरशायी च पञ्जग्रहकृताशनः|| ८:५७||
नवमी नव संपूज्य देवी ददाहारोतमम्।
यमन्दशम्यं संपूज्य मासे वे मार्गशीर्षेके॥ ८:५८||
पूज्येन्द्रनेश्वर पुष्प भक्ष्यभोज्यसमानिते।
यमय धर्मराजाय मूर्त्ये चालन्तकाय च || ८:५९||
वैवस्तवात्य कालाय सर्वलोकक्षाय च।
उप्रदण्डोग्रहस्ताय महिपासनष्पिने॥ ८:६०||
शासित्रे च नमस्तुः नरकाधिपतये नमः।
नामभि: पूज्येष्विन्द्रपर्यंत तितोदके:॥ ८:६१||
उभायाम्पि पक्षायं अव्यक्तसं शुचन्तितः।
मुङ्यते सर्वस्वेश्तु न दुःख नरकोइवम् || ८:६२||
यावक्षीवाचनं कृत्य: स गच्छ्येत्रमाङ्कं:।
एकाशनां तु यो धर्मिः पृज्येत शुचयेत:॥ ८:६३||

8:56 मरिच प्राणन कृत्यः CE_N ; --- चं प्राणिन्याते तु A 8:56 नवमीब्रह्म यो ५चंते || A; नवमी नव संपूज्य देवी ददाहारोतमम् C; नवमी न तु यो ५चंते E_N 8:57 सर्वकालामनवाश्रयं ] CE_N ; सर्वकालामनवाश्रयं A 8:58 देवी ददाह || CE_N ; देवी ददाह A 8:58 दशम्यं संपूज्य ] C; दशम्यं संपूज्य A; दशम्यं संपूज्य E_N 8:59 पूज्येन्द्रनेश्वर पुष्प भक्ष्यभोज्यसमानिते || conj_; पूज्येन्द्रनेश्वर संपूज्य भक्ष्यभोज्यसमानितं C; पूज्येन्द्रनेश्वर संपूज्य भक्ष्यभोज्यसमानितं E_N 8:59 चालन्तकाय || CE_N ; चालन्तकाय A 8:60 सर्वलोकक्षायः || AC; सर्वलोकक्षायः E_N 8:60 उप्रदण्डोग्रहस्ताय || AC; उप्रदण्डोग्रहस्ताय E_N 8:60 उप्रदण्डोग्रहस्ताय यो ५थायिने A; ५थायिने CE_N 8:61 शासित्रे च नमस्तुः नरकाधिपतये नमः || E_N (unmetrical); शासितार्य नमस्तुः नरकाधिपतये च A; शासित्रे च नमस्तुः नरकाधिपतये नमः C (unmetrical) 8:61 पूज्येन्द्रनेश्वरपर्यंत तितोदके; || CE_N; पूज्येन्द्रनेश्वरपर्यंत तितोदके; A (unmetrical) 8:62 उभायाम्पि पक्षायं अव्यक्तसं शुचन्तितः || CE_N; उभायाम्पि A 8:62 अव्यक्तसं || A; अव्यक्तसं CE_N 8:62 अव्यक्तसं || AC; अव्यक्तसं E_N 8:63 पृज्येत | AC; पर माङ्कं यो ५चंते || A; पृज्येत CE_N
ગણ્યુંપેયક પુષેક ભક્તોનાનિબેદેશતા।

ধંમ: સત્ય દવા શ્રાણત: શ્રીશામાચારમેબ ચ [8:64]

અહિસા ચાયદાસભા રમ્ય લોક્ય સાધ્યે।

વૃદ્ધભાઈ નમસ્તુ-યમુદારભાઈ નામ: [8:65]

નામભ: પુજેદેદૃઃભાઈ સત્ય પરાક્રમમ।

ઉમભો: પશ્ચિંદી વર્ણભક્તિ મુતમિત્ર: [8:66]

યામ્પદ:દેશવિમુક્તનુ જયધ્વા પૃથીબીલ:।

યાથ્રેનં સમય્યચં તત્પ્રેશ તિલોદાકે: [8:67]

ઉદભાન ગતિમાધ્યમ યાસુવા ન નિવસિતને।

કેશભ પુશયલિલ તુ માયમી નરોત્મ: [8:68]

હૃદયભાઇ ગ્રામું અતિનામફત લભિતને।

પીશે નારાયણ પુંચ હૃદયભાઇ પ્રકાલ સમુધ્ય: [8:69]

યોનિભાઇ પલટન્ય કર્વા ગોમભક્તણ।

માધ્યમ માધ્ય તુ હૃદયભાઇ સમુદ્ય: [8:70]

દૂર્ભલી પય: પ્રાય અત્રષેષ લભિતને।

ગોવિન્દ ફાળુંને દ્વારયભાઇ હૃદયભાઇ પ્રકાલ: [8:71]

ભોડશીલમાધ્યમ કર્વા તુ વિધભક્તણ।

वेश्वरनाथ - ०८/४/२०२३

राज्य के प्राचीन शिल्प का रूपरेखा

उपोषितस्तु हेमेश कुमारजी अध्ययन: ५-९
अपारी कल्तुमात्रिति पापात्मा मुख्येन्द्रानां।
यावक्ष्वां असुम्येव पुष्पेन्द्रेण: सुगम्बकः। 8:81

भक्तयोज्येशु भुपेशु छुरुष्कर्णितानां।
हेमजेमृपूर्णैविद्येमृशिरविचारः। 8:82

वज्रे: पुजये विचित्रेशु कुल्याविगुप्षश्रेष्ठेऽति।
अनंतु भयोद्वशये पुजये विधानविवत। 8:83

भक्तयोज्यापानेशु गन्धपुष्पङ्गादिभः।
अनंतु मन्मथे काममीशारिर मोहनन्त्यः। 8:84

पञ्चवाणमभुजुहृतमुखाद्ध वश्कुमरम्।
रतिप्रवेशं प्रीतिकर हुद्यत्वपापार्णम्। 8:85

नामाभ: पुजयेदिभः कामदेव महावलम्।
माये मृगिजिस्त्रायी यावकार्तिकमेव च। 8:86

सौभाग्यं धनाधान्यं पुज्यदार भवति च।
कामदेवस्य सायुत्यं यवज्जीवस्य पुज्यनात्। 8:87
चतुर्दशा पृष्ठें पृष्ठेत्तरमेंशरमः
हरे शर्वे भवें व्यक्त्वे शम्भृवेव विम्भो शिववमः ॥ 8:88 ॥
स्माणात्मायथ रच्छः इशानां श्रृद्धस्थाय।
पुजयेदभिः सङ्गारभिवद्वेदवृत्त्वयज्ञमः ॥ 8:89 ॥
मार्गशीत्तसारक्रम यावद्य ब्रतारेय।
पुष्पोपेशर गन्धेश्रभक्षोज्ये: सुशोभने: ॥ 8:90 ॥
अलंकारेऽशिं विविधे संहल्यज्जवितानके:।
उभयोऽपरिशवऽसेवानवाचुपात: ॥ 8:91 ॥
सम्बल्परं युधानम निःकामस्तु गणों महते।
यावकीनन सायोऽति पपी मुक्तेत किलिष्ये: ॥ 8:92 ॥
अमावास्या पितृगां हि मासे वे मार्गशीर्षेके।
कर्मणा श्राद्वुकने पिपेदन च तिलोदके: ॥ 8:93 ॥
उद्विश्य पितं यस्तु विप्रांश्राद्वे निमभेयेत।
आहिताकामिनीर्मार्जिनासुद्वतानुषुपेशे स्थितमः ॥ 8:94 ॥
हीनाधानानिर्तिकाज़ित्वुश्विनां वर्जेष्येत।

8:88 पृष्ठें ] CE; | पृष्ठें A | 8:88 हरे शर्वे ] CE; | हर शर्वे A | 8:88 शम्भृवेव ] CE; | शम्भृ चेव A | 8:88 विम्भो शिववम] A; | शिभव विम्भु C; | रिभु शिभव
En | 8:89 श्रृद्धस्थाय। ] AE; | शकर्त्तथा C | 8:89 रच्छः इशानाः ] C; | रच्छः इशानाः A; | रच्छः च इशानाः En (unmetrical) | 8:89 पुजयेदभि: सङ्गारभिवद्वेदवृत्त्वयज्ञम: ] conj.; | पुजयेदभि: सङ्गारभिवद्वेदवृत्त्वयज्ञम: A; | सङ्गारभिव देवदेवदेव C; | सङ्गारभिण: पुजयेदभिवद्वेदवृत्त्वयज्ञम: En | 8:90 मार्गशीत्तसारक्रम: ] En; | मार्गशीर्षेके: A; | मार्गशीत्तसारक्रम: C | 8:90 यावद्यः ] CE; | यावद्यः A | 8:90 पुष्पोपेशर गन्धेश्रभक्षोज्ये: ] CE; | पुष्पे --- भोज्ये: A | 8:91 विविधे संहल्यज्जवितानके: ] C; | विविधे: सहसा संहल्यज्जवितानके: A; | विविधे संहल्यज्जवितानके: En | 8:91 सवकामानवाचुपात: ] conj.; | सवकामानवाचुपात C; | सवकामानवाचुपात En | 8:92 सायोऽति ] CE; | सायोऽति A | 8:93 पितृगां हि ] em.; | पितृगां हि A; | पितृगांतु CE; | 8:93 मासे वे मार्गशीर्षेके: ] En; | --- के A | 8:93 श्राद्वुकने ] AC; | श्राद्वुकने En | 8:94 उद्विश्य: ] En; | उद्विश्य AC | 8:94 विप्रान ] C; | विप्रान A; | विप्रान En (unmetrical) | 8:94 आहितानिनीर्मिनानु मुद्जातानु मुखः स्थितमः ] C; | आहितानिनीर्मिनानु मुद्जातानु मुखः स्थितमः En | 8:95 हीनाधानानिर्तिकाज़ित्वुश्विनां चबुश्विनां वर्जेये अत; | हीनाधानानिर्तिकाज़ित्वुश्विनां चबुश्विनां वर्जेये En |
विष्णु-अम्रतमान्याभ्यं सर्वोपरिवर्तत्वज्ञानः ॥ ८:९५ ॥

आसने तु प्रसन्नो निषुक्तीतग्नातिमुखः।
भूमी दयारायायान्तरिण्यान्विति निविषतेः ॥ ८:९६ ॥

प्रथम पितरं मन्ये द्वितीयं पितामहम्।
तृतियं चैत कतुम्यमेकः मे प्रतिपावः ॥ ८:९७ ॥

तत्सम्बाह्यविषय्या तु यस्तु भोजये दीर्घानः।
भोजनं ख्यातसनं पायसं महुसंपिष्टः ॥ ८:९८ ॥

सुवर्णं दक्षिणं ददामायापान्नितोदकम्।
पिण्डिनिवर्णश्च वर्गं द्वार्शस्तरं ॥ ८:९९ ॥

हृद्वारिणं सर्वित्र तत्र येन मन्नृणं तत्त्वनु।
ओ अरूचे कथभावनायाभ्यायाप्रिःस्ते नमः ॥ ८:१०० ॥

ओ सोमय च पिन्तुप्ये स्वभायापिरिः स्नमः।
ओ यमायापिनिर्चिथे स्वभायाप्रिःस्ते नमः ॥ ८:१०१ ॥

अनेन विधिना पूर्वे हृद्वा सम्प्रधुपुताः।
पिण्डिनिवर्णं कु४दाधस्यवृन्त वर्णिना ॥ ८:१०२ ॥

8:95 विष्णु-अम्रतमान्याभ्यं सर्वोपरिवर्तत्वज्ञानः | C: विष्णु-अम्रतमान्याभ्यं सर्वोपरिवर्तत्वज्ञानः

8:96 निषुक्तीतग्नातिमुखः | A: निषुक्तीतग्नातिमुखः

8:96 दयारायायान्तरिण्यान्विति निविषतेः | A: दयारायायान्तरिण्यान्विति निविषतेः

8:97 कतुम्यमेकः मे प्रतिपावः | A: कतुम्यमेकः मे प्रतिपावः

8:98 ख्यातसनं पायसं महुसंपिष्टः | A: ख्यातसनं पायसं महुसंपिष्टः

8:99 सुवर्णं दक्षिणं ददामायापान्नितोदकम् | A: सुवर्णं दक्षिणं ददामायापान्नितोदकम्

8:100 स्वभायाप्रिःस्ते नमः | A: स्वभायाप्रिःस्ते नमः

8:101 स्वभायाप्रिःस्ते नमः | A: स्वभायाप्रिःस्ते नमः

8:102 सम्प्रधुपुताः | A: सम्प्रधुपुताः
प्रथम निविघ्नत्वमुद्दां पितारंगरः।
पितामहं तत: पिण्ड निविघ्नेऽद्वितीयकम्। 8:103॥
तूतीयं निविघ्नत्वमुद्दां प्रपितामहम्।
तिलोकदेशं तानिन्द्रेऽद्वितीयकम् शिरसा शिरोऽयं। 8:104॥
अनेन विधिना दत्ता स्मृट्या वामेन दक्षिणम्।
शाद्रेन पितारस्तेन यावदासमं कुलम्। 8:105॥
उद्धृत्य नरकायिव स्वयं स्वर्गं महीयते।
येषसं पुनः दुराचारः: पिलुद्विधित्वंतः। 8:106॥
न च तीर्थां नेवचरे ते नर: पापकमिरः।
ते मृता नरं यानि दु:खानि प्राप्यन्ति ते॥ 8:107॥
नरं पच्चमानानां शाला तेषां न विवन्ते।
पापकमिरः येषा मोक्षानु नरकाभेदः। 8:108॥
पितरं सोमपा विप्रे श्रवणे स हि विभुजः।
आज्ञा प्रेतयोणोऽऽ शुद्धां तु सुकालिनः। 8:109॥
यावजीवनं कुर्वाण: पक्षयोऽभ्योरणि।
पापप्रभु मुह्यते पापेपपी स्वर्गमायुः। 8:110॥
वसवं पितरो योग्य रज्ज्वेष्य पितामहः।
प्रपितामहास्तथादित्यसंस्थितवेत्॥ 8:111॥

पीणमास्यां दधि प्रायः यायक तात्रभाजने
सक्रोऽद्रच्छते दयायका चन्द्रमसे नरः॥ 8:112॥
तेन दानेन भगवानृपिये मुगलाम्भः।
श्रीयाते च सुराः सर्वं सोभ्यैति सलोकताम्॥ 8:113॥
श्रीताल्लोकेन महादेवव्यः मूर्तिभये।
इद वलिन् गृहाण त्वं मामायंगृहाण च॥ 8:114॥
प्रतिपदि भोजयेद्धिश्राण्यायम्यथिया प्रज्ञापतिम।
सीवर्षविन्दुत् कृयानामाहित तन्त॥ 8:115॥
तात्रभाजने बुद्धार्ज्ञा दयायका दयायिनमने।
ईम्सतं लम्भेन कांम निष्कां मद्यालोकताम्॥ 8:116॥
सम्युक्तविनं द्वितीयायां श्राण्यास्तपयेत्युनुः।
तात्ति नामानि सीवर्ष्णन् बहुरालिव्य यहत॥ 8:117॥
तात्रभाजनेः सपीयाः पूर्णे भाजने प्रस्थिकेत च।
तौथपूर्णं घटे स्थायम् भृजयोज्यसमन्विते॥ 8:118॥

8:112 पीणमास्यां दधिप्रायः यायकः] E_N; पीणमास्यां दधिप्रायः यायक् A; पीणमास्यां दधिप्रायः यायक C 8:112 सक्रोऽद्रच्छते दयायका चन्द्रमसे नरः] C; सं --- शायाका चन्द्रमसे नरः A; सक्रोऽद्रच्छते दयायका C 8:113 भगवान्] CE_N; भगवान् A 8:113 मुगलाम्भः] CE_N; मुगलाम्भः A 8:113 श्रीयाते] CE_N; श्रीयाते A 8:114 श्रीताल्लोकेन] AC; श्रीताल्लोकेन E_N 8:114 इद] A; अमुृ C; इम E_N 8:114 वलिन् त्वं] CE_N; वलिन् त्वं A 8:114 मामायंगृहाण च] E_N; मामायंगृहाण च A; मामायंगृहाण च C 8:115 प्रतिपदि भोजयेद्धिश्राण्यायम्] CE_N; प्रतिपदि भोजयेद्धिश्राण्यायम् A 8:115 पृविश्यत्वा प्रज्ञापतिम।] CE_N; पृ --- तित A 8:115 सीवर्षविन्दुत्] AC; सीवर्षविन्दुत् E_N 8:115 कृयानामाहित] CE_N; कृयानामाहित A 8:115 तन्त्] A; तथा CE_N 8:116 पूजार्ज्ञा] CE_N; पूजार्ज्ञा A 8:116 श्राण्यास्तपयेत्युनुः] AC; श्राण्यास्तपयेत्युनु च A 8:116 ईम्सतं लम्भेन कांम निष्कां मद्यालोकताम्] AC; ईम्सतं लम्भेन कांम निष्कां मद्यालोकताम् A 8:117 सम्युक्तविनं द्वितीयायां] CE_N; सम्युक्तविनं द्वितीयायां A 8:117 श्राण्यास्तपयेत्युनुः] AC 8:117 वहुरालिव्य यहत्] C; वहुरालिव्य यहत् --- A; वहुरालिव्य यहत् E_N 8:118 तात्रभाजनेः सपीयाः पूर्णे] CE_N; सपीयाः पूर्णे A 8:118 प्रस्थिकेत च] CE_N; प्रस्थिकेत च H A (unmetrical) 8:118 घटे] AC; घटे E_N 8:118 समन्विते] CE_N; समन्विते A
उभायामध्ये पक्षावयों ददादिव्रयाय शोभने।
सर्ववकवादो वद्विनवतेदन्तन्त्रयेव । 8:119॥
यावज्जीवं कुंतनेव प्रवात्यनलमन्निदरम्।
संपुञ्जलिनञ्च नामाञ्जाप्राणीं गदाम्। 8:120॥
क्षिप्त्वा ददालुत्तीरियाय चषपुते तामलजाने।
चतुर्थ्यां रद्धन ददालं नामाच्छि शुभम्। 8:121॥
विश्वमर्यम् ददायम् तामालोंचु चुतान्तिवते।
विविष्मोनभोजितान्तुक्रवा ददालं घटानिप। 8:122॥
सम्बलेण सिद्धः स्थायवज्जीवं गणेशतः।
पद्मायं हमजां सप्ने ददालिव्रयाय भोजिते॥ 8:123॥
चहतुस्तु तु नामाञ्जु तामलभाजनस्मिन्तम।
अनन्ते वासुकिकं वापि तपस्व क्षर्वत् वा चिरितिर्मम्। 8:124॥
परं महाजनं श्रेष्ठं च कृपिकं च महोरगम्।
सुप्रव्यान्तम् वापि गन्धपुष्पगदासिविन्॥ 8:125॥

8:119 उभायामध्ये[ CE_N: उभायामध्ये A ; 8:119 सर्वकलापदो वद्विनवतेदन्तन्त्रयेव C ; सर्वबकवादो वद्विनवतेदन्तन्त्रयेव E_N । 8:120 यावज्जीवं ] conj; यावज्जीवं ACE_N । 8:120 नामानन्तिदरम्[ AC; अमरमन्तिदरम् E_N । 8:120 संपुञ्जलिनञ्च A ; संपुञ्जलिनञ्च E_N । 8:120 नामाञ्जाप्राणीं गदाम् ] CE_N; नामाञ्जाप्राणीं A । 8:121 क्षिप्त्वा ददालुत्तीरियाय चषपुते तामलजाने[ E_N; क्षिप्त्वा ददालुत्तीरियाय चषपुते तामलजाने A; □ C । 8:121 चतुर्थ्यां रद्धन ददालं नामाच्छि शुभम् ] C; चतुर्थ्यां रद्धन ददालं नामाच्छि शुभम् E_N । 8:122 विश्वमर्यम्[ AC; विश्वमर्यम् E_N । 8:122 चुतान्तिवते ] CE_N; चुतान्तिवते A । 8:122 विविष्मोनभोजितान्तुक्रवा क्तुवा ] em; विविष्मोनभोजितान्तुक्रवा क्तुवा A; विविष्मोनभोजितान्तुक्रवा C; विविष्मोनभोजितान्तुक्रवा E_N । 8:122 ददालं घटानिप[ C; ददालं घटानिप A; ददालं घटानिप E_N । 8:123 सिद्धः स्थायवज्जीवं[ C; सिद्धः स्थायवज्जीवं A; सिद्धः स्थायवज्जीवं E_N । 8:123 गणेशतः[ C; गणेशतः E_N । 8:123 हमजां सप्ने[ E_N; हमजां सप्ने A; हमजां सप्ने C । 8:123 भोजिते][ E_N; □ AC । 8:124 विश्वमर्यम् ] C; विश्वमर्यम् E_N । 8:125 महाजनं[ C; महाप्रजाः A (unmetrical); महाकुलं E_N । 8:125 सुप्रव्यान्तम् वापि[ C; सुप्रव्यान्तम् वापि A; सुप्रव्यान्तम् वापि E_N । 8:125 गन्धपुष्पगदासिविन् ] A; गन्धपुष्पगदासिविन् CE_N
भक्त्योज्योतिनामपेश कामदं पापहारिन्म।
मयौऽ हेमजं कृत्या स्कन्दनामामाध्यं शुभम्।।8:126॥
पश्चाः ददाः विव्राह्य ताप्राणं चूमान्वित।
तोष्णिः श्वसन्योज्यमभक्त्यसमभिवितान्।।8:127॥
ददवा कामवाशोति पश्चत्रोभयोरपिः।
सम्बल्लेण कामांस्तु चिन्तितांछंति नर।।8:128॥
पापी मुच्यं पचेन श्रुद्धात्मा सक्तदभायत।
अथ हेममयं ददाःविनामामाध्यं वृधं।।8:129॥
पश्चत्रोभयोश्वेय श्वसने ताप्राणं तापभाजन।
वर्णीणेन श्रुद्धात्मा मुच्यं सर्वकलिन्वितैः।।8:130॥
याव-जीवकुक्ते नेव आदित्यपददभायत।
अष्टम्यं भवनामांकं वृषं ददांश्विजन्मेन।।8:131॥
उपायामपि पक्षायं सपृष्टे तामभाजन।
कल्प्तेभक्त्यसंयुकोः पपसा च सुपुरिते।।8:132॥
सम्बल्लेण श्रुद्धात्मा प्रापयापदीसितं फलम।
याव-जीववन गणताः यो जये नामस्मिहंरम्।।8:133॥

पूर्वकालिक मानव सिंह देव को नामांकित शुभम।
दत्ता यज्ञन विग्रह प्रयात्म प्रमाणसुन्तम् ॥ 8:134॥
यज्ञनामांकितम् हूँ महिष्य मारभाजने।
आर्यपूर्णेन विकृत्य प्रयागसुन्तमिते ॥ 8:135॥
दत्ता दशमा विग्रहो भोजिताय अपस्विते।
याम्युःकेन मुच्छने महापातकिनों धीप ये ॥ 8:136॥
सम्बस्रेण युक्तामा जीवान्ते गतिरुत्तमा।
एकादश्यान्तु धर्मस्य स्वेत दयायद्विन्ममने। ॥ 8:137॥
नामाङ्क चूँत्य न्यस्य तामपाचेन वृत्तान्विते।
स धर्मांगितासाति शुद्ध: सम्बस्रेण तु कः ॥ 8:138॥
कामी च मध्ये कामानिकधारी धर्मालोकताम।
द्वादशाय गरुः दयायदानाभक्ष्यसम्बस्रेणम् ॥ 8:139॥
पूर्वकेन विशालिते प्रयागसुन्तमितम।
विश्णूनाम च नामांकशच लक्ष्योऽभोजोऽर्पि ॥ 8:140॥
सम्बस्रेण शुद्धान्त्वा विपापः कुमारस्वायत।

कितं] CE₇: नामांक पत्रे A 8:138 पुत्रान्विते] CE₇; पुत्रा? -- A 8:138 स धर्मांगितासाति शुद्ध: सम्बस्रेण तु] E₇; स धर्मांगितासाति शुद्ध: सम्बस्रेण तु C; स धर्मांगितासाति शुद्ध: सम्बस्रेण तु A 8:139 कामा निकासयम्] conj.: कामा निकासयम् A; कामा निकासयम् E₇ 8:139 दयायदानाभक्ष्यसम्बस्रेणम्] C; दयाय नामांकशक्ष्यसम्ब-।
कितम् A; दयायदानाभक्ष्यसम्बस्रेणम् E₇ 8:140 सम्बस्रेणम्] AC; सम्बस्रेणम् E₇ 8:140 विश्नानांम मानि समूहाय A; विश्नानाम मानि समूहाय E₇
यावजीवन्तु संपृयसं भोजनेश सदस्यवे। || 8:141
विषुलोकमाणारतत विषुशस सह मोदते।
सौराणिधनुः कृत्या पदवाणसंभवितम् || 8:142
कामदेवं सम्पृयसं सपते ताप्रभाजने।
भक्तायमुपपुणःकाय विक्रमा स्मृत्या दायपेत् || 8:143
सौभाग्यं धनभावनम्वि विपामा लभते भ्रुवम्।
यावजीवं च संपृयसं कामेदवपुरे ब्रजेत् || 8:144
चतुर्दशा वृपन्द्यासंपृयसं परमेश्वरम्।
तत्स्म नामांशितं कृत्यं ताप्रभाजनसंस्थितम् || 8:145
प्रवाहविन्दुः भोजित्वा यथाविधि।
उमायमाविनि पश्चायाम घटं भक्तायमुपपुरितम् || 8:146
अथात्ताविधिः स्यादाभाषायवेगेन्माय।
यावजीवकृत्ये ते सायोजन्तु महेश्वरे || 8:147
पीणमस्यान्तर्गायस्या पश्चयोऽभुवारि।
श्रीपिण्डमणुद्वेणे पितृनाद्यपवेणः || 8:148

8:141 यावजीवन्तु संपृयस] CEv; --- A 8:142 सह मोदते] AC; सहमोदते E_N
8:142 कृत्या [ A; दश्ता CEv 8:142 वाणा] CEv; वाणा A 8:143 कामदेव] CEv; कामेदव A 8:143 ताप्रभाजने [ AC; ताम्र भाजने E_N 8:143 महायमुपपुणःकाय] विक्रमा स्मृत्या दायपेत् [conj.; भक्तायमुपपुणःकाय विक्रमा स्मृत्या दायपेत् A (unmetrical); भक्तायमुपपुणःकाय विक्रमा स्मृत्या चार्यवेद् C; भक्तायमुपुरितभूते घटक विक्रमास्मृत्या चार्यवेद् E_N 8:144 विपामा लभते] em.; विपामा लभते A; विपामा लभते C; विपामालम्बते E_N 8:144 च संपृयसं कामेदवपुरे] C; --- पूरे A; च संपृयसं कामेदव पुरे E_N 8:145 चतुर्दशा A 8:145 वृपन्द्यासंपृयसं] C; वृपन्द्यासंपृयसं A; वृपन्द्यासंपृयसं E_N 8:145 ताप्रभाजनसंस्थितम्] AC; ताम्र भाजनसंस्थितं E_N 8:146 मोधिविव] CEv; मोधिविव A 8:146 घटं भक्तायमुपपुरितम] A; घटं महायमुपपुरितं C; घटं महायमुपपुरितं E_N 8:147 अवातापविधि] स्मृद्] C; अध्यात्मपविधिं स्था A; अध्यात्मपविधि] स्मृद् E_N 8:147 वृपन्द्याब्जीवेन्माय] E_N; वृपन्द्याब्जीवेन्माय AC 8:147 यावजीवकृत्येन्माय] CEv; यावजीवेन्माय --- A 8:147 सायोजन्तु] C; --- A; सायोजन्तु E_N 8:147 महेश्वरे] E_N; --- चरे A; महेश्वरे C 8:148 श्रीपिण्डमणुद्वेणे] C; श्रीपिण्डमणुद्वेणे A; श्रीपिण्डमणुद्वेणे E_N 8:148 पितृन्तु सन्तपायवरः] C; पितृन्तु सन्तपायवरः A; पितृन्तु सन्तपायवरः E_N
सीवण शृष्टि कळ्या नित्नामाज्ञिकं वृद्धः।
प्रदायाग्निशमुख्यः: तांग्राम्भोऽऽुतमुत्तमः॥ ८.१४९॥

भक्तामुष्कृणष्टंकान्यकः वेव विकल्पः।
अद्यनेवेन युक्तन्त्रा विप्रापि कामीमिश्चतमः॥ ८.१५०॥

यावजीवकुकुलनेव सुतुमः: पितारो भवेत।
पितुणं पदमायसि भ्रातो भवति चोतमः॥ ८.१५१॥

धनन्याम्रमुद्दन्तु श्रुतेः: प्रजायते।
देवानां पृज्ञने श्रवनं विधिमष्टं मयानंधः।
देवायांशकस्वादं तन्ममा परीक्षितं तमः॥ ८.१५२॥

॥ ॥ इति जीवधर्ममार्गेऽधारो ध्यायः: ॥ ॥

देवयुक्तम।

देवभरमः कर्मऽदेव कर्त्त्वः विधिमहस्तं।
स्वर्गांश्वरेनेतोह्रु प्रसादादुकुम्हसि॥ ९.१॥

ईंशर उवाच।

मेकतले दशद्यारीं च सन्ध्योपासनसत्तपः।

८.१४९ सीवण शृष्टि [em.]: सीवण शृष्टि AC: सीवणेपृष्टि EN ८.१४९ तांग्राम्भोऽऽुतमुत्तम | C: तांग्राम्भोऽऽुतमुत्तम A: तांग्राम्भोऽऽुतमुत्तम EN ८.१५० भक्तामुष्कृणष्टंकान्यकाः [conj.]: भक्तामुष्कृणष्टंकाः A: भक्तामुष्कृणष्टंकाः C: भक्तामुष्कृणष्टंकाः EN ८.१५० विकल्पः: | AE: विकल्पः C: ८.१५० अद्यनेवेन युक्तन्त्रा विप्रापि कामीमिश्चतम [CE]: अद्यनेव A: कामीमिश्चतम A: ८.१५१ यावजीवकुकुलनेव [CE]: यावजीवकुकुलनेव A: ८.१५१ सुतुमः: पितारो भवेत [CE]: पितारो भवेत A: ८.१५२ भ्रातो भवति चोतमः [CE]: भ्रातो भवति चोतम A: ८.१५२ इति जीवधर्ममार्गेऽधारो [CE]: इति जीवधर्ममार्गेऽधारो A: ९.१ विधिमहसि [CE]: विधिमहसि EN ९.२ सन्ध्योपासनः [CE]: सन्ध्योपासनः A
स्वाभावी होमाजापी च भिक्षाशी त्वकमेघुनी। 9:2
मधुमांसनिवृत्तश सक्षारलवणानि च। 9:3
वुजारोहणमकान्तं तामूलनश न भक्षयेत्। 9:4
वर्जयेत्र्यक्षण कोपपुष्पा स्पानमाचरत। 9:5
वर्जयेद्वजंग्नाथतथा विषमलवणम्। 9:6
पद्विशवर्धिनिका चयं गृहोत्वेदिक प्रतमेः। 9:7
तद्धिनक पादिक वा ग्रहणान्तिकं चरव। 9:8
व्रीणचारित्रतं होतुमोक्तं मयं पुरा। 9:9
स्वाध्यायं सतं कृष्णंत्सायं प्रातंश हावम्। 9:10
बलित्र वैश्वेदनामतिथिकाभ भोजनम। 9:11
दशंश दीपमासुङ पशुयवेदिमेव च। 9:12
श्राद्ध सदक्षाण कुर्यादृतकाले स्नित्यं ब्रजेत्। 9:13

वर्त्तमान यहाँ राविलामात्र बामरूप निवास चै।
कामकोटितितिक गुप्तापृजनमंव च।
शम्मा दम्मे दया दान सत्यं शीर्ष भूतिः श्रुणः।
विश्वा विहारामासिक्षेत्रव्याणालेख्यां।
जीवीच्छलोच्छलवृत्तेश्य प्रस्तुतेत्वा वा पुनः।
वाणिज्यार्थिन व्याजत्तमं भूताकाश सर्वदा।
जपानिहोमसंबुकः स स्वर्गव्युलभवेत्।
पञ्चमद्रमकृष्णो नरकं स प्रवेशः व्रजेत्।
अष्टमद्राश्च चतुर्दशायपूण्य उद्वत्तमवान।
ब्रह्मच शिवसंकल्पं जैवसंपूण्यं शंकरम्।
एवं समवतसर्वेनु भक्ता यं कृपयेव दिजः।
सर्पिनिमात्रत्वपापेभुव्यते नात्र संस्करः।
तथेवेकायः रुप्येद्ध्वपुरोहितः।

दक्षिणायां स्थितो मूर्तिः संपूज्य परमेश्वरम्।
स सर्वकलुप्तमुकः शुद्धस्फटिकनिर्मितः॥ ९:१७॥
रञ्जिनोकविमानोऽन्यति माहेश्वरं पदम्।
अथप्रदूष्यं तत्वेऽव मानस्तोकशां शतम्॥ ९:१८॥
प्रत्यहं तु जपेद्विग गणते यो भविष्यति।
वामदेव जपेत्सोऽदेवभ्रमः यथार्थ॥ ९:१९॥
पूर्वोकविमात्राय चृद्दिनोऽः शृविमानस:।
दिवाकर इव व्योऽसा भाजमानः स्वतेजसा॥ ९:२०॥
स गच्छेत्तरम् स्थानं यश यान्ति भृगुः।।
जपेद्रगणान्तवधानवंशिर् एव वा॥ ९:२१॥
अथवा वन्योऽदेवस्य याति माहेश्वरपदम्।
विविशृद्धवेदवस्य शरीर ब्रह्मचिन्ता:॥ ९:२२॥
पवनं परमं पूणं यत् भौतिकमाचरेत्।
युज्यद्रापणेन्य यज्ञवाः सदक्षिण:॥ ९:२३॥
आत्मायान्तश्चे शिबते देवभ्रमित।
आयुर्निष्प्रयोगोऽन्यं ब्रह्म सदवा॥ ९:२४॥
पेघारणेऽर्च्येऽद श्र्वच्छसिद्धिमालन:।

9:17 दक्षिणायां स्थितो मूर्तिः ] conj.: दक्षिणायां स्थितो मूर्ति A; दक्षिणायां स्थितो मूर्ति C; दक्षिणायां स्थित मूर्ति E_N
9:22 शरीर ब्रह्मचिन्ता:॥ ९:२२॥
9:23 युज्यद्रापणेन्य यज्ञवाः सदक्षिण:॥ ९:२३॥
9:24 आत्मायान्तश्चे शिबते देवभ्रमित। ] conj.: आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित A; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C; आत्मायान्तश्चे शिबते देवभ्रमित C;
श्रद्धा चैकचित्तेन सर्वेद्रुसेहनं ्च || 9:25॥
नित्यश्चालूचित्तेन सर्वेमेकत्वदशिना।
एवं यो वतंते नित्यश्रुप्यानामगिनकम्पंसु || 9:26॥
न चासी दुर्गत्ति याति श्रावलोक्ष्य गच्छति।
केवलं कर्मकारी स्यातात्मध्याननिर्विविजितः || 9:27॥
अजिज्ञा सर्वं श्राव स्वर्गमात्रमवतं लम्भेत।
अतः ऊर्ध्वं वनेवासी जिज्ञाति जिज्ञेन्न्ध्वः || 9:28॥
वनेद्रुसेहतो विद्वानन्यन्तेन्नुष्णिनु।
कन्मूलफले: शाकेः समानीयाकर्कुमिन्ह।|| 9:29॥
सांयं प्रातः तैरेव सर्वसंहतात्वेदसम्।
अफलकृतेतव्येद्विद्वाद्यण्तपणम् || 9:30॥
पितृस्तान्तपश्येव जपहोमरं: सदा।
सर्वभूतिवतो नित्यं सर्वं: वसहिष्यूः।|| 9:31॥
अभावकायं श्रीलोकं पद्धारिनज्ञलशायिता।
कृष्णल्लावासांसि कृणाजिनधर: सदा॥ 9:32॥
कृष्णदासिकृष्णदशादिपराक्षणामस्ते।
श्रीमण्डिकाहरेरामानं परिशोधयेत॥ 9:33॥
मुगधारी वसेरस्तु कदा वृद्ध समाधिः।
ब्राह्मणः स्यंगामी स्यादिद्वृतो नरकं प्रजत॥ 9:34॥
कायस्थमिन दूता तु समाकाशं तु विन्यसेत्।
चंद्राय विन्यस्यस्मायुमले जगनं पयो शमसि॥ 9:35॥
कायं भूमिः मनवश्च दिश्योऽर्थे तु विन्यसेत।
विष्णु पांगेये गले स्मृय अर्थिन वाचि विनिक्षिपत॥ 9:36॥
मिर्गे पार्थिवदिनः न्यास्य शिष्ये चैव प्रजापतिः।
संन्यासनुः ततः कृतव लोभोधिविखिन्तः॥ 9:37॥
उच्चाध्रः सवंभूतानां सवंभावनिम पप्पय।
त्रिदसी कृष्णदासिक संभृतस्तु भवेन्द्रपाशबुधीः॥ 9:38॥
न शब्दपुष्पम् भैश्वरुनिमस्मितः।
प्रामेयं राजमुप्पतिः न वसेन्द्राराजः॥ 9:39॥

9:33 कृष्णदासिकृष्णदशादिपराक्षणामस्ते। [C (unmetrical); कृष्णदासिकृष्णदशादिपराक्षणामस्ते।]
9:34 ब्राह्मणः स्यंगामी स्यादिद्वृतो नरकं प्रजत॥ [Eₙ; श्रीमण्डिकाहरेरामानं परिशोधयेत॥]
9:35 सवंभूतानां सवंभावनिम पप्पय। [Eₙ; श्रीमण्डिकाहरेरामानं परिशोधयेत॥]
9:36 उच्चाध्रः सवंभूतानां सवंभावनिम पप्पय। [Eₙ; श्रीमण्डिकाहरेरामानं परिशोधयेत॥]
9:37 सवंभूतानां सवंभावनिम पप्पय। [Eₙ; श्रीमण्डिकाहरेरामानं परिशोधयेत॥]
9:38 न शब्दपुष्पम् भैश्वरुनिमस्मितः। [Eₙ; श्रीमण्डिकाहरेरामानं परिशोधयेत॥]
वर्षोंबद्धे संसारी नगरे पश्चात:।

दम्भकल्पविनिमुक्त: सर्वदुसहिष्णुकः:॥ 9:40॥

ग्रामसंस्कृतविवर्जीय स्यात्संस्कृतविवर्जीय:॥ 9:41॥

अत्मविनिमित्यं ब्रह्माभवसमविनितः॥ 9:42॥

ब्रह्मचर्य सह मोदते ब्रह्मचर्यायु तु लीयते।

विजुलो नरकं याति कामलोभसमविनितः॥ 9:43॥

यथोक्तारी ब्रह्मचर्य ब्रह्मलोकं गच्छति।

वदधमः मया प्रोक्तः स्वागनेश्यसः पदमः।

उत्तरणीय वक्ष्ण व्याक्तित्वम प्रमाणमः॥ 9:44॥

9:40 संसारी नगरे पश्चात:।] C; --- पश्चात:। A; सत्यासी नगरे पश्चात:।

9:43 ब्रह्मचर्य सह मोदते ] C; --- न्ते A; ब्रह्मचर्य सह मोदते E; 9:43 कामलोभसमविनितः ] AC; कामलोभसमविनितः E; 9:44 यथोक्तारी ] AC; यथोक्तारी E; 9:44 ब्रह्मचर्य ] AE; ब्रह्मचर्य C 9:44 ब्रह्मलोकं ] A; ब्रह्मलोकं स CE; 9:44 वदधमः मया प्रोक्तः ] C; वदधमः मया प्रोक्तः A; वदधमः मया प्रोक्तः E; 9:44 व्याक्तित्वम् पदमः ] A; स्वागनेश्यसमद्धः C; स्वागनेश्यसमद्धः E; 9:44 व्याक्तित्वम् समाप्तम् ] CE; व्याक्तित्वम् समाप्तम् A 9:44 इति शिवधमः सदायः।] CE; इति शिवधमः --- A 9:44 नवमो 5थायः। C; --- पटलः A; नवमो 5थायः E;
WORKS CONSULTED

Abbreviations

BORI  Bhandarkar Oriental Research Institute
EFEO  Ecole française d'Extrême-Orient
EI  Epigraphia Indica
GOML  Government Oriental Manuscripts Library, Madras
IFI  Institut Français d’Indologie (misnomer used in old publications)
IFP  Institut Français de Pondichéry / French Institute of Pondicherry
KSTS  Kashmir Series of Texts and Studies
NAK  National Archives of Kathmandu
NGMPP  Nepal-German Manuscript Preservation Project
NM  Niśvāsamukha
ŚiDhS  Śivadharmasaṅgraha
T  Transcript

Manuscripts

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Jñānaratnāvali  of Jñānaśiva. GOML MS R 14898 and its apograph IFP MS T. 231, as well as pp. 13–60 of IFP MS T. 106 (the latter giving the text of what is probably a manual based upon the Jñānaratnāvali, for see Goodall 2000:209, fn. 11), paper transcripts in Devanāgarī.

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and IFP T. Nos. 83 and 985, paper transcripts in Devanāgarī. (I have used the electronic transcription prepared by Prof. Dominic Goodall.)


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**Ajitāgama.** See *Ajitamahātantram* above.

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Samenvatting

Een uniek 9de-eeuws Nepales palmblad handschrift, bewaard in de National Archives, Kathmandu, bevat het naar het zich laat aanzien oudste overgeleverde śivaïtische tantra, getiteld *Niśvāsatattvasaṃhitā*. Het handschrift omvat vijf afzonderlijke boeken, in de volgorde van het handschrift: *Niśvāsamukha, Malasātra, Nayasaṭṭra, Uttarasaṭṭra* en *Guhyasaṭṭra*. Het *Niśvāsamukha*, dat is onderverdeeld in vier hoofdstukken, vormt de introductie tot de *Niśvāsatattvasaṃhitā*. Dit proefschrift omvat de eerste kritische editie, geannoteerde vertaling en studie van het *Niśvāsamukha*.

Het *Niśvāsamukha* introduceert de religieuze context waarbinnen de Mantramārga, het tantrische śivaïsme dat het onderwerp is van de vier sutras van de *Niśvāsatattvasaṃhitā*, verscheen. Het eerste boek is nader onderverdeeld in delen gewijd aan wat de tekst noemt Laukika (leken religie), Vaidika (vedisch), Ādhyātmika (spiritueel) en Atimārga (transcendent). Het vierde hoofdstuk is vanuit historisch perspectief het meest significant: na de behandeling van de Vaidika en Ādhyātmika religieuze tradities, beschrijft het de Ātimārga, d.w.z. de Pāśupata traditie. In dit deel bewaart de tekst nergens anders overgeleverd materiaal over de Lokāṭṭha sekte van de Pāśupatas.

Het *Niśvāsamukha* levert informatie die nauwelijks—of helemaal niet—gedocumenteerd is in andere bronnen. Meest in het oog springend kenmerk is het structurele kader waarbinnen de tekst een grote hoeveelheid religieuze leren presenteert als vijf stromen van kennis die voortkomen uit Sadāśiva. Een kenmerkend aspect van deze narratieve structuur is de incorporatie van zowel śivaïtische als niet-śivaïtische leren. Het is niet louter zo dat de tekst afzonderlijke tradities samenvoegt of enkel hun geldigheid erkent, maar de tekst omsluit in feite afzonderlijke overtuigingen, zienswijzen en rituelen, en laat ze in harmonie opereren onder een unieke autoriteit. Deze behandeling van de vijf stromen van kennis doet denken aan wat door sommigen ook wel het inklusivistische karakter van ‘hindoeïsme’ wordt genoemd, omdat ze autoriteit verleent aan alle andere denksystemen, of in ieder geval tot op zekere hoogte. Het huidige onderzoek draagt daarmee bij aan de religieuze en culturele geschiedenis van het oude India, in het bijzonder omstreeks de 7de eeuw.

Vijf hoofdstukken (5-9) van het *Śivadharmasamgraha*, een werk van het śivaïsme voor leken, blijken sterk te hebben geleend van het *Niśvāsamukha*. Om de historische ontwikkeling van het *Niśvāsamukha* te contextualiseren zijn deze vijf hoofdstukken toegevoegd als appendix bij de editie van het *Niśvāsamukha*. 
Summary

A single 9th-century Nepalese palm-leaf manuscript preserved in the National Archives, Kathmandu, transmits what appears to be the oldest surviving Śaiva tantra, called the Niśvāsatattvasaṃhitā. The manuscript consists of five separate books called, in the order of appearance in the manuscript: Niśvāsamukha, Mālasūtra, Nayasūtra, Uttarasūtra and Guhyasūtra. The Niśvāsamukha, which is divided into four chapters, serves as the introductory book prefacing the Niśvāsatattvasaṃhitā. This thesis presents the first critical edition, annotated translation and study of the Niśvāsamukha.

The Niśvāsamukha introduces the religious context in which the Mantramārga, the tantric Śaivism that is the subject of the four sūtras of the Niśvāsatattvasaṃhitā, emerged. This first book is subdivided into sections devoted to what the text calls Laukika (lay religion), Vaidika (Vedic), Ādhyātmika (spiritual), and Atimārga (transcendental). Its fourth chapter is historically the most significant, for, after dealing with the Vaidika and Ādhyātmika religious traditions, it expounds the Atimārga, i.e. the Pāśupata tradition. In this section, the text preserves otherwise unknown material about the Lokātīta sect of the Pāśupatas.

The Niśvāsamukha provides us with information that is—if at all—sparsely documented in other sources. Its most remarkable feature is its structural framework, which presents a large range of religious teachings as five streams of knowledge originating from Sadāśiva. A significant feature of this narrative is its incorporation of both Śaiva and non-Śaiva teachings. The text does not just put distinct traditions together or merely acknowledge their validity, but it effectively encompasses discrete beliefs, philosophies, and rituals, and makes them function in harmony under a single authority. This account of the five streams of knowledge is reminiscent of what some would call the inclusivist character of ‘Hinduism’, since it gives authority to all other systems of thought, at least to some degree. Thus the present research sheds light on the religious and cultural history of ancient India, particularly around the 7th century.

Five chapters (5-9) of the Śivadharmasaṅgraha, a work of lay Śaivism, appear to have borrowed heavily from the Niśvāsamukha. In order to contextualize the historical evolution of the Niśvāsamukha as a text, these five chapters are included as an appendix to the edition of the Niśvāsamukha.
Curriculum vitae

Nirajan Kafle (born 1981, Kathmandu) received his BA (2003, honours) and MA (2005, honours with gold distinction) in Classical Indology from Nepal Sanskrit University, Kathmandu. He has worked as cataloguer for the Nepalese German Manuscript Cataloguing Project (NGMCP) at the Nepal Research Centre, Kathmandu (2002-2007, 2011-2014), as lecturer at Kathmandu University, Centre for Buddhist Studies (2007-2008), as lecturer at Lumbini University, Kathmandu (2012-2014), and as local director of Historical Documents of Nepal, Kathmandu branch (April-September 2014). From 2008-2011 he was employed as fulltime associate researcher at the École française d’Extrême-Orient (EFEO) Centre de Pondichéry, Pondicherry, India. Work on this thesis was started at Pondicherry in the context of the Early Tantra project co-funded by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft. The thesis was completed at Leiden University supported by a J. Gonda Fund Fellowship at the International Institute for Asian Studies (IIAS), Leiden (September 2014 – February 2015). Nirajan Kafle is currently working as a research officer at the EFEO in Pondicherry.