

ŚAṆKUKA'S *Samhitāsāra*:

Edition and Translation of Verses 1–5, 75–85, and 129–154
with an Anonymous Commentary

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Contents

Summary	i
Acknowledgements	iii
I Introduction	I
Background: the Gāruḍa Tantras	2
Śaṅkuka, his Date, and the Commentator	3
Overview of the Contents	5
Manuscripts	II
Language	13
Metrical Features	14
Editorial Policies	15
The Translation	19
How to Read the Apparatus	19
Abbreviations	20
II Edition and Translation	21
III Sources	61
Primary Sources	62
Secondary Sources	65
Versicherung	66

Summary

The present master's thesis is an introduction, partial edition, and corresponding translation of the *Samhitāsāra*, a previously unedited Prakrit work by the ninth century Kashmirian Śaṅkuka. It survives in a twelfth century palmleaf manuscript from Nepal and a modern apograph which carries an anonymous Sanskrit translation and commentary, also edited and translated here. The text presents itself as a compendium of essential teachings from the Gāruḍa Tantras, a scriptural genre of Śaiva Tantra which peaked around this time. The Gāruḍa Tantras teach a blend of magical and herbal remedies for snakebite, other poisonings and envenomations, and various other health issues. For this project I have edited forty of the text's approximately two hundred verses, which with the Sanskrit translations and commentaries amounts to about thirty-percent of the manuscript.

I begin the thesis with a twenty-page introduction touching on various issues. First I discuss what we know of the Gāruḍa Tantra genre. Little has been written on this branch of Śaiva Tantra, as most of the primary sources have been lost and most of what survives is unedited. In the following section I discuss what little evidence we have on the author Śaṅkuka, mainly drawing on the identification and dating put forward by Diwakar Acharya in a talk to the Second International Workshop on Early Tantra held in Pondicherry in 2009. The following section in the introduction is an overview of the *Samhitāsāra* as a whole, including the sections edited and more briefly the unedited portions. As I note there, I refrain from extensive analysis and contextualizing of content because this forms a side-project to my larger dissertation on "Gāruḍa Medicine," and I therefore want to avoid duplicating what I write there. Next, I discuss the two surviving manuscripts of the text, their physical dimensions and characteristics as well as the condition of the text they transmit

and scribal peculiarities. Following that, I have a section discussing the languages used—Prakrit and Sanskrit—and the particular dialects employed in the text. I also discuss some issues involved in editing Prakrit. Next I discuss the meter of the verses, which is known as Āryā and the fact that almost none of the verses edited here reach us with their meter intact. In the section “Editorial Policies,” I make some general remarks on textual criticism drawn from my favorite MA course in Hamburg: *Indische Philologie*. I briefly explain the editorial method—or rather non-method—of conjectural emendation employed in this edition and the rationale for using it which can be boiled down to the fact that we have only one independent witness to the text edited here and that witness is extremely unreliable. I also mention some issues in editing the Sanskrit translation (*chāyā*) and the commentary where these differ from the Prakrit. Following this section I give a note to the translation which explains that it is not literal and errors on the side of readability in English. This is followed by some pointers about reading the apparatus, for those unaccustomed to it. And finally, just before the edition and translation section, I list the meaning of abbreviations used in the text.

I refrain from describing the details of the *Samhitāsāra*’s contents here, because that would duplicate the “Overview of the Contents” section in the introduction. Following the edition and translation section, I provide facsimiles of the leaves of the palmleaf manuscript used in the edition (only in the print edition on file with Universität Hamburg). After that I list primary sources referred to and where they are edited, I give bibliographical references to those editions, expanded in the last section listing secondary sources and editions.

Acknowledgements

I gratefully acknowledge the support of Professor Doctor Harunaga ISAACSON. He generously read every line edited here and much of the translation and is responsible for emending the most egregious corruptions. It is no exaggeration to say that I could have made little progress on this text without his keen insight and solid knowledge of Sanskrit commentarial traditions. That aside, any mistakes—and there are surely an abundance of them—are my own responsibility.

Other scholars have also had a hand in this edition. I thank the colleagues who attended our weekly reading sessions, including Chieko YAMANO, Shanshan JIA, Andrey KLEBANOV, and Kengo HARIMOTO. Dr. Dominic GOODALL and Professor Alexis SANDERSON also sat in on one of our sessions and made helpful suggestions. I thank Diwakar ACHARYA for identifying the author and importance of this text and for sending me the notes to his SIWET lecture in which he introduced this text to workshop participants. I had noted this text in searching the catalog, but there was a very good chance that I would have not gotten to the point of trying to read it if Diwakar had not identified the author and promoted it as he did.

I thank the DAAD for financial support, without which this project would likewise have been impossible. Some staff members of the DAAD went above and beyond their normal duties in assisting my family in securing an apartment when we had to move out of our first living space. I must also pay respects to the Xe_{La}TeX and ledmac communities whose free software made an edition typeset like this possible.

And finally I am grateful to my wife for her support and for the sacrifices she made to allow me the time to complete this project.

Part I

Introduction

Śaṅkuka's *Samhitāsāra* ("Essence of the Scriptures") is a unique Prakrit composition from the ninth century that draws on the now mostly lost Gāruḍa Tantras, a medical genre of Śaiva tantric scripture concerned with healing snakebite and other types of poisons and envenomations. Much of the surviving material related to the Gāruḍa Tantras is difficult to date, but the larger part of it appears to be from the tenth–thirteenth centuries, making Śaṅkuka's text one of the earliest sources that discusses our topic in depth. It is also unique in that many of the verses have notable poetic value, in contrast to the lower register of *aiśa* Sanskrit found in such important works as the *Kriyākālaguṇottara*.¹ The text reaches us with a learned commentary that explains not only the nuts and bolts of the rituals, but also philosophical and spiritual layers of meaning inscribed in some of Śaṅkuka's verses.

Background: the Gāruḍa Tantras

Some original scriptures of the Gāruḍa Tantras may date back to as early as the sixth or seventh century, a fact we can discern because they are referred to as a class of texts in such early works as the *Brahmayāmala* and *Mañjuśrīyamūlakalpa*. Exactly which texts were current at this stage and what their content was is not yet known, but by the tenth century we have several sources² listing twenty-eight Gāruḍa Tantras canonized as the Eastern Stream of Śaiva Revelation (*pūrvasrotas*). Most of these text titles have not been located, but several are the titles of sections in the *Kriyākālaguṇottara*. One is called *Suvarṇarekha*, which we must assume is a

¹I have edited most of the Gāruḍa Tantra material in this extra-canonical scripture, but publishing a complete edition will take several more years.

²The *Śrīkaṇṭhīya* (HANNEDER 1998 and SANDERSON 2001), the *Pratiṣṭhālakṣaṇasārasamuccaya* (DYCZKOWSKI 1988), and the *Śāstrasamgraha* preceding one manuscript of the *Jñānapañcāśikā* (NGMPP B25/7), although the latter two are close variants of the same list.

scripture dedicated to the Suvarṇarekhā spell on which a few verses in the present text are dedicated (verses 152–154). Several of the texts are also confirmed by outside sources, the most notable of which is the *Yogarātnāvalī* of Śrīkaṇṭhapāṇḍita which names twelve “*viṣatantras*” that it draw upon. Eleven of the twelve correspond to titles in the canonical lists. Surviving palmleaf manuscripts of two texts, the *Tvaritājñānakalpa* and *Tvaritāmūlasūtra* claim to be chapters of the *Trottala* tantra of the canonical lists,³ but Alexis SANDERSON has expressed doubt about this claim because of certain “updated” features in the ritual system.⁴

From all of the evidence taken together we can surmise that the Gāruḍa Tantras were a diverse collection of scriptures. Some emphasized male mantras, whereas others emphasized female *vidyās*. Many taught plant-based remedies, but some appear to be more squarely based on religious practices. Haṭha yogic-like practices appear prominently in some and are more or less absent in others.

Śaṅkuka, his Date, and the Commentator

In 2009, Diwakar ACHARYA gave a lecture to the Second International Workshop on Early Tantra entitled “Fragments of Palm-leaves and Tidbits of Evidence: A report on some otherwise unknown Bhūta- and Gāruḍa- Tantras.” Part of this talk introduced us to the text at hand, which he discovered and recognized the importance of while cataloguing for the Nepal-German Manuscript Cataloguing Project. He had the following to say about Śaṅkuka:

We have some information about the author Śaṅkuka from Kashmirian sources. According to Kalhaṇa’s *Rājatarāṅginī* (4.704–705), Śaṅkuka had composed a poetic work called *Bhuvanābhyudaya* describing the battle between Mamma and Utpala. This makes him present

³I have edited and translated most of the first chapter of the latter for Somadeva VASUDEVA’s forthcoming *Tantrik Reader*, a.k.a. *Śivasudhāprapālikā*.

⁴Personal communication.

in Kashmir in the second-half of the ninth century. We know from Abhinavagupta's citations that his teacher Bhaṭṭatauta had criticized Śaṅkuka's position on *rasa*. This supports Kalhaṇa's statement. In the *Abhinavabhāratī*, Abhinavagupta several times refutes Śaṅkuka's interpretation of the text. This gives an impression that the latter had written a commentary on the *Nāṭyaśāstra*. However, we have no information that Śaṅkuka had written on any tantric topic, and so, discovery of this otherwise unknown *Gāruḍasaṃhitāsāra* comes as a surprise.

I see little room for improvement on ACHARYA's excellent localization of the text. I agree that this is probably the same Śaṅkuka mentioned by Kalhaṇa and Abhinavagupta because of our author's poetic skill and because his name is extremely rare.

In the absence of any name or colophon, we cannot be precise about the date of the commentator, but it seems apparent that the range of tenth–eleventh century is reasonable. He cites views of others on the interpretation of Śaṅkuka's verses, so he should probably not be too close in time to the author. On the other hand, the palmleaf manuscript is from the early twelfth century and shows much evidence of corruption in both the verses and the commentary so it is likely to have been written sometime before the twelfth century. ACHARYA notes that "his rhetoric and vocabulary speak loudly of his Kashmirian background," and we agree.

The only external citation of this text that I have found is in Kṣemarāja's commentary to *Svacchandatantra* 7.42.⁵ There he calls it *Samhitāsāra*. We should note that the text is given no title in the Prakrit text, but the commentator does also call it *Samhitāsāra* in his second introductory verse, so this appears to be the title it was known by in Kashmir. He cites one and a half verses, our verse 66 plus the first half of 77. Though I haven't completely restored these verses, it is clear enough that the version transmitted in the *edition* of Kṣemarāja's commentary is corrupt.

⁵Kashmir Series of Texts and Studies No. XLIV, *Svacchandatantra* vol III, 1926: p.197.

The first line should probably read: *ṇisivāsaraddapahare ṇāā bhuṇjanti gahaparāhīṇā* (*niśivāsarārdhaprahare nāgā bhuñjanti gahaparādhīnāḥ*) rather than “*ṇisivāsara dupahareṇā ābhuñjanti gahaparāhaṇā*” as edited by Madhusudan Kaul SHĀSTRĪ.

Overview of the Contents

Since this is a second Master’s degree done concurrently with my doctoral thesis on the wider topic of Gāruḍa Medicine, I want to be careful that what I write here does not overlap with my larger doctoral thesis. I plan on using insights from this project in a chapter on the identity of Garuḍa and Gāruḍika practitioners, and so here I will only summarize the contents and delay extrapolating wider significance for my dissertation chapter.

At the beginning of the project, the text was something of a mystery because little of it could be understood without first carefully editing it. It was difficult to judge at the outset how much of the text could feasibly be edited in the span of one semester, so we started with the beginning. The three opening verses are by the commentator and reach us in poor condition in the manuscripts. The first verse, as now edited, seems to be mostly satisfactory. It invokes Garuḍa for protection and sets the tone by describing his fantastic stature that threatened the whole universe. The second verse is more personal in that the commentator explains what the text is, who the author is, and his purpose in writing the commentary. There are however some doubts about the best way to understand it and some corruptions may remain, in addition to the missing syllables at the end of the third quarter. The third verse seems to be a humble attempt at explaining the need for the commentary and requesting indulgence of its shortcomings, although the final word or words remain corrupt.

The opening Prakrit verse of the text is a beautiful description of Garuḍa about to devour a snake clutched in his beak and noticing his own reflection in the mirror-like jewel on the snake's forehead. This in turn causes his anger to be dispelled in astonishment. The verse cries out for a metaphorical interpretation and our commentator indeed makes much of the verse with a detailed correspondence of each feature to spiritual/bodily elements. The second verse is Śaṅkuka's ornate introduction of what he seeks to accomplish in the composition, and the third verse is on the qualities of successful practitioners. The commentator says little about the second verse, but for the third he elaborates on how he interprets the qualifications and diverse goals of Gāruḍika practitioners. The fourth verse is on the rewards that can be expected from this medico-religious system, which span the four aims of man. No sense of hierarchy among these goals is evident in the verse, but the commentator imposes a division of highest, middling, and lowest aims. The fifth verse is slightly puzzling and is missing a syllable in the fourth quarter, or may be corrupt in some other way. As it stands it is noting the purpose of the Gāruḍa Śāstra and why people praise it.

At this point, the selection edited skips ahead to verse number seventy-five. I will sketchily summarize the intervening seventy verses. Verses 6–26 discuss such classic Gāruḍa Tantra topics as the types of earthly snakes, division of *nāgas* by caste, descriptions of various snakes and resulting envenomations among the cobras, kraits, and especially vipers. Verses 27–29 are on types of plant poisons and which to use for curing certain types of diseases. Several features here are familiar from other Gāruḍa Tantra material I have seen. Verse 30 begins a section on knowledge of whether the patient will live or die, a fundamental topic in the Gāruḍa Tantras where practitioners tried to avoid cases that would be incurable from the

start to preserve their reputation. This knowledge appears to be based in part on yogic techniques of watching subtle movements in the breath, although much of it remains obscure to me. The section continues through verse 56. The next section is concerned with *dūtalakṣaṇa*, i.e. the classification of messengers who come to notify the practitioner about the snakebite victim and the reading of omens related to the messenger. Verses 67–74 are about astrological topics concerning auspicious and inauspicious times to be bitten by a snake.

We resume the edition with verse 75, which is also a major turning point in the text. Everything before it was in some way introductory and preliminary to treatment, whereas this verse begins the description of ritual matters that bear directly on treating the patient. Verse 75 is a description of Garuḍa by color, element, and body part. This seems to be given in reference to an installation (*nyāsa*) of the elements in the body, of which we see parallels in other Gāruḍa Tantric material. The following verse describes the deeds of Garuḍa and praises him as supreme in this form and mode. Verse 77 describes the visualization of Garuḍa for the purpose of destroying poison, and verse 78 links each of the four elements (excluding space) with specific activities performed by the practitioner. Verse 79 illustrates the goal of the practice: to visualize oneself as Garuḍa so intently that one effectively becomes Garuḍa and can destroy all poison. The eightieth verse introduces an even “higher” practice which the commentator notes it not for everyone: attaining such a god-like state that one need only think “there is no poison” and there can then be no poison in the world. Verses 81 and 82 form a pair about visualizing the bite victim as Nīlakaṇṭha destroying the poison and telling the victim that he is Nīlakaṇṭha. Verse 82 affirms that after such a procedure it would be impossible for the victim to be overcome by poison. The next two verses, 83 and 84, are

rather enigmatic because of the technical subject and perhaps remaining corruption. The first is about some kind of procedure resembling the *Khacarīvidyā* of Haṭha yoga. The latter is somewhat enigmatic, but appears to be about predicting how many bite victims there are by noting how many people the mantra practitioner sees when he goes out at dawn. Finally, verse 85 is another divinatory procedure for determining the outcome of an envenomation case, which as I mentioned before was important because the practitioners wanted to protect their reputation by not treating fatal cases. The procedure consists of mentally measuring the clothing of the messenger reporting the bite, visualizing oneself as Śiva, and remeasuring. The accuracy of the first measurement determines the type of outcome for the victim.

At this point our edition skips ahead to verse 129. There is not a subject change after verse 85, rather we simply ran out of time and I wanted to make sure I would be able to edit the Vidyā section that I will describe below. Here I will briefly overview the intervening material. Most of this section between verse 86 and 128 is a mix of ritual procedures and visualization for curing the bite victim. A lot of it unfortunately is hard to understand without taking the time to read it slowly and edit it, so I cannot yet speak with precision about this section. Visualization appears to be extensively used, as well as some yogic techniques. A few mantras are mentioned, and apparently a *hastanyāsa*, i.e. an installation of syllables on the hand, but the text does not go into detail about it. Verse 111 may be referring to the goddess Tvaritā, on whom I am currently preparing an article section, but there is some doubt. The Prakrit reads *turiā* which can correspond to either *tvaritā* or *turyā* in Sanskrit. The *chāyā* writes the latter. She is said to have been taught by Nārada. Verses 124–125 is about using the Nṛsiṃha mantra ॠॡॢॣ to destroy poison. No-

tably the five syllable Garuḍa mantra so common in almost all other Gāruḍa tantra derived material does not appear to be mentioned by Śaṅkuka or the commentator.

The final section edited here (verses 129–154) is on four *vidyā* goddesses involved in curing snakebite: Jhaṃkāriṇī, Kurukullā, Bheruṇḍā, and Suvarṇarekhā. After the introductory verse 129, comes Jhaṃkāriṇī's section of fifteen verses which is much longer than those allotted for the other *vidyā* goddesses. Verses 130–132ab describe the procedure for installing the five Brahma mantras, which correspond to the five syllables of the Jhaṃkāriṇī spell, on the hand. Verses 132cd–136 describe various actions one can take to destroy poison with this empowered hand. It seems to be based on rubbing the Sadyojāta empowered thumb with one of the other empowered fingers which in turn will bring about different effects. Installation of the five syllables on the body is described in verse 137, and the remaining verses through 144 describe various effects one empowered by Jhaṃkāriṇī may bring about. Verse 142 is about erecting a Jhaṃkāriṇī-empowered post in a town to drive away poisons and demons. Verse 143 describes playing musical instruments with the empowered hand to destroy poison. With verses 145–150 we turn to Kurukullā. The first verse gives the syllables of her spell, the second describes various effects it can be used for, and the third describes installing the syllables on the body. Verse 148 teaches a procedure of empowering a thread and attaching it to the ear at an auspicious time to prevent fear of snakes. Verse 149 is on putting a leaf inscribed with the spell up in a house to drive out snakes and likewise a procedure of throwing empowered gravel for the same purpose. The final verse is somewhat unclear, but refers to the preliminary requirement of reciting the Kurukullā spell 700,000 times. The next section on the goddess Bheruṇḍā has only one verse describing

whispering the spell in the ear of a victim to destroy poison. It is followed by the long spell in Prakrit, which unfortunately has a lot of corruptions that we were not able to solve. The final three verses edited are on the Suvarṇarekhā spell. The layout of a visualization of the syllables of her spell on a lotus is described in verse 152. Verse 153 poetically describes using the spell in a visualization that implies, as the commentator notes, that it is first installed on the hand and body. The last verse edited, verse 154, is on empowering water with the Suvarṇarekhā spell and using it to cure envenomed victims.

The remainder of the text, not edited, shifts topic considerably. Immediately after verse 154 we start a section on making and using herbal medicines against poison. These range from simple medicines to a potion that dispels fear of snakes. Verse 161 starts a section on antidotes (*agada*), which appear to be distinguished from medicines (*auṣadha*) mainly by the fact of their preparation being more involved. Many of them entail the plant matter being ground with honey and/or ghee, and some involve animal ingredients (as in verse 164).

Verse 169 begins a story, apparently composed as a closing of the text, but which reaches us incomplete in the manuscripts. It is about a Brahman widow names Candrakalā and her son Śāśadhara. They go to a temple of the fierce goddess Caṇḍī, and the devoted Śāśadhara recites two verses in praise of the goddess after which they leave. Like most of the text, the verses here reach us corrupt, but it appears that Śāśadhara somehow offends a Nāga and is bitten by a snake sent by the Nāga. When Candrakalā sees her only son unconscious and obviously suffering the pain of envenomation, she understandably reacts with much grief. At this point a *vidyādhara* couple hears her lamenting and sends her to a lake where a *haṃsa* bird lives that heals Śāśadhara of his poison. The *haṃsa* recites a virtuosic

āryā verse that uses only three consonants. Śāśadhara lives and goes home with his mother. The remaining verses are mostly garbled, and as I mentioned, the text appears incomplete.

Manuscripts

The text survives in a single palmleaf manuscript (labeled 𑑖 in the edition) and a paper apograph of it (labeled 𑑗). I have not accessed the manuscripts themselves, but relied instead on digital images made from the microfilm made by the Nepal-German Manuscript Preservation Project. The only external citation of the text that I have found is by Kṣemarāja (fl. c.1000–1050) in his commentary to *Svacchanda Tantra* 7.42, discussed previously.

Manuscript 𑑖 was filmed by the NGMPP on reel number “A 44/8.” It is stored in the National Archives of Nepal in Kathmandu, and catalogued there with the accession number NAK 7/3. Its medium is palm leaves, measuring 31 x 5 cm and totaling sixty-four folios with a hole for binding left of center. Lines per folio side range from five to seven, and it averages fifty syllables per line. The manuscript has no colophon, but Diwakar ACHARYA dates it paleographically to the early twelfth century and I agree that this is a reasonable assignation. Considering its age, it was in good condition at the time of filming. The only damage to margins that resulted in missing text is on the verso side of the first folio. The ink on a few folios is faded and/or smeared. The cover leaf has several words written by various hands. Someone wrote *Garuḍasaṃhitāsārasaṅgrahaṃ* in modern Devanagari, which is a title not found in the text itself. Below this are the words *śibhokasamuccaya*, in Newari script, which I assume should mean *śivoktasamuccaya*, i.e. a collection of [tantras]

spoken by Śiva. In a second Newar hand *rogotpattibha*, “Etiology”⁶ is written, and in perhaps the same hand the words *pañcasiddhānta* (“Astrology”) and *grahagocara* (“Concerning planets”) are written but crossed out. The text which 𑒕 carries is fairly corrupt. See my section “Editorial Policies” for more on this, but suffice it to say that errors include frequent dropped syllables, nonsensical language, ditto-graphies and transcription errors. An example of the latter is the reading *-abhi l vayatva* for *-abhidheyatva*, where the scribe of 𑒕 misread a *pr̥ṣṭhamātra* “e” vowel as a *daṇḍa*. The manuscript ends abruptly, apparently leaving the story of Candrakalā and Śaśadhara incomplete. No colophon is present.

Manuscript 𑒔 was filmed by the NGMPP as reel number A 212/12 and is stored in the National Archives in Kathmandu under the accession number 5/3099. It has twenty-five paper folios measuring 30.5 x 12.5 cm and averages sixty-eight syllables per line. It is a direct copy of 𑒕, and the fact that the verses are in order in this manuscript suggests that the current disorder of the folios in 𑒕 happened after 𑒔’s copying. The cover gives it the title *Garuḍasaṃhitāsārasaṃgraha*, following this improvised title on the cover of the exemplar. The script is modern Devanagari and this, coupled with the regularity of the layout, suggest that it is a recent transcription (less than 200 years old?). It duplicates many of the errors of the palmleaf manuscript and adds many of its own, but does frequently make low-level conjectures and corrections too. In fifty-five instances I have accepted the reading of 𑒔, and these range from simple *sandhi* corrections to supplying missing syllables (*sākṣādgaruḍene-* for 𑒕’s *sākṣāruḍene-* in the commentary to 79). In 𑒕, initial “o” is identical with initial “u,” but 𑒔 typically reads it as “u” even where “o” is required for sense.

⁶I don’t know the significance of the syllable *bha*. Newari inflection uses single syllables like *na* or *sa* to mark grammatical case, but *bha* does not figure in grammars that I have consulted.

Language

This is my first attempt at editing a Prakrit text, and I had little background in reading Prakrit aside from some Pali and some Prakrit passages in Sanskrit dramas. My main sources of reference for getting to grips with the Prakrit were Alfred WOOLNER's 1928 *Introduction to Prakrit*, Ralph TURNER's 1966 *A Comparative and Etymological Dictionary of the Indo-Aryan Languages*, and the Prakrit dictionary called *Abhidhānarājendrakōṣa* (1985 reprint). I used TURNER as a reference for what a particular word in Sanskrit might be in Prakrit if it was not immediately clear from the standard rules. I found that problematic and unmetrical words were often emendable by restoring the standard Prakrit form as found in these reference works, for example restoring *-prahāre* to *-pahāre* in verse 76. Occasionally I emended to standard forms when metrically unnecessary, for example to *dhamma* where the manuscripts have *dharma* (verse 4), but in general I tried to preserve the unique Prakrit conventions of the text. I keep *vihmaya* (Skt. *vismaya*) although we expect *vimhaya* or *vimhaa*. Likewise I keep the manuscripts' frequent use of *vva* for Skt. *iva*, although I was unable to find this as a Prakrit form in the reference works. Another notable form I keep is *phuduma* for *pudhuma* (Skt. *prathama*). I silently correct features that I consider trivial, such as the use of homorganic nasal where *anusvāra* is expected, or use of *sa* for *śa*. An expert in Prakrit would certainly be able to make many improvements in this edition.

The Sanskrit of the *chāyā* and commentary is generally quite learned and systematic. In the handout to his Pondicherry presentation, Diwakar ACHARYA notes that "the commentator is silent about himself, but his rhetoric and vocabulary loudly speak of his Kashmirian background." I concur. Several phrases he uses, like *śiṣṭaṃ spaṣṭaṃ* ("the rest is clear"), are mostly peculiar to Kashmirian authors.

Several times Harunaga ISAACSON noted unique phrases he uses that we also find in the writings of Kṣemarāja.

Metrical Features

Aside from the commentator's three opening verses in Sragdharā, Śārdūlavikrīḍita, and Śikhariṇī meters respectively, the Prakrit *gāthās* themselves are all in standard Āryā meter. Learning the intricacies of this meter has proven indispensable for editing the text, but sources like Apte's appendix on Sanskrit meters fails us when it comes to Āryā; he gives only the number of syllabic instances in each quarter, but nothing of their placement. Much more concise and precise is Ratnākaraśānti's definition, appropriately set in Āryā meter, in his *Chandoratnākara*:

*viṣameṣu jarahitāś ced dale dale 'ṣṭau gaṇā bhavaty Āryā /
paścārdhe kaḥ ṣaṣṭho do 'ṣṭama ubhayatra cāḥ śeṣāḥ //*

"If there are eight groups in each hemistich and they lack the ja pattern (◡◡◡) in the odd positions it is Āryā. In the latter half, the sixth is a single instant, the eighth in both are two instants, and the rest are four."⁷

Remarkably, only a single Prakrit verse (#153) out of the forty-two edited here reached us with its meter intact, and in this case it still required four emendations to restore the meaning and grammar. All of the other verses required emendation, some trivial and some significant, to fix the meter. The pause between verse quarters (*yati*) sometimes falls, inelegantly, within a word rather than between words as in verse 131.

⁷The syllables *ka* and *ca* are technical vocabulary in the *Chandoratnākara* meaning two and four syllabic instants respectively.

As for the Sanskrit *chāyā*, I don't believe the commentator made a great effort to fit the meter, which would anyhow have been very difficult. In some cases the meter is almost perfect in the *chāyā* and I have made small emendations to bring it into line (e.g. keeping Prakrit *sandhi* in 80a), but more often I have not made any attempt to improve the meter there. In the fourth verse I preserve the *chāyā*'s incorrect *so kṛtapuṇyo* because *sa kṛtapuṇyo* would mar an otherwise perfect Āryā.

Editorial Policies

If my time studying philology here in Hamburg has convinced me of one thing it is that no single editorial policy fits all situations. The particular circumstances of a given edition—the number of manuscripts, the subject matter, the state of transmission, etc.—will determine the degree to which conjectural emendation is necessary. This edition is greatly indebted to an eclectic approach, so it is important that I explain what it is, what it is not, and why we use it.

Textbooks of textual criticism often give hard and fast rules to follow by which one will, so the theory goes, arrive scientifically at the original text without any necessity of applying thought to the process. The British classicist A.E. HOUSMAN criticized this all too typical approach in his derisive essay “The Application of Thought to Textual Criticism” (1921). His major point is that editing, or textual criticism as he calls it, is not an exact science like mathematics with rigid and fixed rules. Every problem in the text must be considered individually, and we cannot simply accept a set of rules for dealing with every unique corruption caused by the aberrations of the human mind and hand.⁸ In my opinion, the best editor requires three qualities: a strong attention span, the ability to zoom in on textual

⁸Here I paraphrase HOUSMAN.

details without losing sight of the larger context, and experience in the language and literature. With these qualities we can dispense with the greater part of textual criticism theory.

One common system found in manuals of textual criticism is the stemmatic method, referring to the construction and use of a tree-diagram of the interrelationships among surviving manuscripts. Aside from some benefits, such as having more evidence about the manuscripts when their relationships can be solidly demonstrated, there are serious methodological flaws in the stemmatic method. We need not get into that here because we have only a single surviving manuscript and its apograph. On the other hand, having this secondary manuscript does leave us with a question of interest to stemmatic theory. If the apograph (𑖅) is clearly a copy of the palmleaf (𑖁), then should we simply disregard its readings altogether? Proponents of the “best-text” method might say yes, because in the majority of cases the palmleaf manuscript has superior readings. The scribe of the apograph has, however, made numerous corrections and occasional emendations which are useful for constituting a readable text. Fifty-five such readings were accepted against those of the palmleaf.

This leads us to the question of the aim of the edition. Scholars may want to know what stage of the text we are trying to reconstruct here. I’m afraid that we can say little more than that we seek a readable, coherent version. The manuscript evidence is so scant and corrupt that we have had to rely heavily on conjectural emendation, which is to say, making educated guesses on what the text might have been. In cases where grammatical, metrical, contextual, or other evidence inspires greater confidence, we have called the guess an emendation. The text edited here includes 335 emendations, of which 226 were made by me, 105 by Harunaga

ISAACSON, and 4 by Diwakar ACHARYA. One emendation I noted as a group effort. Where the text transmitted in the manuscripts is clearly or most probably wrong, and where our guess about what it might have been is based on less evidence and inspires less confidence, I call it a conjecture. We made a total of 177 conjectures of which 103 were by me, 67 by Harunaga ISAACSON, two by Dominic GOODALL, and one each by Diwakar ACHARYA and Alexis SANDERSON. Several conjectures were based on suggestions of more than one of us. In thirty-one cases small emendations which are quite certain are called corrections. Many more “corrections” are also made silently, because noting them individually would unnecessarily burden the reader of the apparatus with useless detail. Several silently corrected features are matters of orthographic preference. Nepalese manuscripts typically don’t have a separate grapheme for *ba*, but write *va* for either one. So where the manuscript has *vrahmāṇḍaṃ* in the commentator’s opening verse, we correct the spelling to *brahmāṇḍaṃ* without any note. I have by and large followed the spelling conventions of Monier-Williams *Sanskrit-English Dictionary*. The same approach is taken with gemination of consonants after “r,” use of homorganic nasal for *anusvāra*, *dhva* vs. *ddha* (in the script of the palmleaf manuscript), the use of *sa* for *śa* (and occasionally vice-versa), and the placement of *daṇḍas*.

In total, almost six-hundred deviations from the text of the palmleaf manuscript (𑒧𑒻𑒟𑒱𑒪𑒲) are noted in the apparatus. For a twenty-page edition such as this, it is a huge number, but many were unfortunately necessary for making sense of the text. I am well aware that some scholars are critical of an editor taking too much freedom to standardize a text. The original may have had errors, they might argue, and by correcting these we are doing a disservice to the authorial version. I have tried to keep this perspective in mind as I carried out this project, but I find it

overly pedantic for the use of most scholars. Reading an edited text allows one to concentrate more on the meaning of the text and less on orthographic peculiarities and nonsensical variants. This is not to say that the current edition is in any way definitive, however. It is a beginning, and does not substitute for the manuscripts, but offers a doorway into a text that is anyhow very difficult to read straight from the manuscripts. After the edition and translation I included images of the palm-leaves used for this edition so that serious students of the text can have easy access to the original and can check my work.

A few issues in editing the *chāyā* and commentary need to be mentioned. The *chāyā* sometimes has a different and less preferable reading than the Prakrit, but where it is confirmed by a citation in the commentary, I have let it stand. For example, in the third verse the Prakrit has the word *siddhibhāṇā* in plural, whereas the *chāyā* and commentary read the singular neuter *siddhibhājanaṃ*. Either is possible grammatically, so we here maintain the distinct reading of the Prakrit text and the Sanskrit of the commentator. It is also possible that something else is wrong with the text, because unless we can take *siddhi* as metrically equal to *sidhi*, the meter remains incorrect. Bolding of citations of words from the verse in the commentary is a matter that is difficult to be consistent about. Where the citation in the commentary is identical to the word in the verse it is bolded. Where the word is cited in a different grammatical case, it should also be boldfaced. Other cases can be difficult to decide, such as in verse 78 where the commentator says *stobhākhyā krīḍā kṣobhaṇarūpā*. I have not boldfaced *stobha*, even though it occurs in the verse, because it is more of an explanation of the concept than a citation of the word in the verse.

Note about the Translation

For the verses I generally translated the Sanskrit *chāyā*, but in most cases the correspondence between the Sanskrit and Prakrit was extremely close. Given that the state of the Prakrit and Sanskrit edition is so tenuous, the translation is likewise offered more as a guide to my understanding of the edition than as an independent version of the text. At the same time I did not attempt a wholly literal translation which would have been so cumbersome in the English as to be nearly unusable. I strove for a readable English translation that was faithful to the sense, though often not to the structure, of the Sanskrit. I tended to put supplied words with no Sanskrit equivalent in brackets, but I was not totally consistent about this. I have probably erred on the side of being too free in the English, and for that I beg my readers' indulgence.

How to read the apparatus

The apparatus is divided into two layers. The top layer references all significant variants by line number. The lemma (edited text) is cited first, followed by a right bracket and a statement of what support the reading has (see Abbreviations on the next page). A comma follows, after which any significant variants are listed with a citation of which manuscripts attest to said variants. Boldface text in the edition is used for both the Prakrit verses and for citation of words of the *chāyā* in the commentary. If a word is boldfaced in the edition, it is also boldfaced in the variants. The bottom layer of the apparatus—not always present—is for comments to the text. Usually a lemma of the word or words commented on precedes the comment itself. Occasionally the lemma cites a variant reading to which the comment refers.

Abbreviations

<i>corr.</i>	Corrected reading (high certainty and small correction)
<i>em.</i>	Emendation by M. SLOUBER (medium to high degree of confidence)
<i>em.</i> H.I.	Emendation by H. ISAACSON
<i>em.</i> D.Ā.	Emendation by D. ACHARYA
<i>em.</i> K.H.	Emendation by K. HARIMOTO
<i>em.</i> D.G.	Emendation by D. GOODALL
<i>em.</i> SANDERSON	Emendation by A. SANDERSON
<i>conj.</i>	Conjecture by M. SLOUBER (low to medium degree of confidence)
<i>conj.</i> H.I.	Conjecture by H. ISAACSON
<i>conj.</i> D.Ā.	Conjecture by D. ACHARYA
<i>conj.</i> K.H.	Conjecture by K. HARIMOTO
<i>conj.</i> D.G.	Conjecture by D. GOODALL
<i>conj.</i> SANDERSON	Conjecture by A. SANDERSON
[[क]]	Syllable 'क' is written and canceled by scribe
⟨क⟩	Syllable 'क' is difficult to read and uncertain
[क]	Syllable 'क' is written in the margin
]	The lemma sign separating the edited text from the variants
—क.	"Manuscript क," NGMPP reel number A 44/8.
—ख.	"Manuscript ख," apograph of "क," NGMPP reel number A 212/12.
<i>unmet.</i>	Unmetrical
<i>hypo</i>	Hypometrical, too few syllables or syllabic instances.
<i>hyper</i>	Hypermetrical, too many syllables or syllabic instances.
<i>om.</i>	The reading is omitted by the manuscript without gap
<i>pc</i>	The intended reading after correction
<i>ac</i>	The reading as written in the manuscript (before correction)
‡क‡	The text within the cruxes is deemed corrupt and no conjecture is offered
*	An illegible syllable
r	The recto side of the folio
v	The verso side of the folio
~	A light syllable is missing
□	A heavy syllable is missing
□	A missing syllable
-	Hyphen for words broken by verse quarter boundary
[]	Encloses text not present in the manuscripts
○	Signifying the manuscript's string hole (only noted where deemed relevant)

Part II

Edition and Translation

गारुडसंहितासार

- १ ॐ नमो गरुडाय ॥
- २ पायात्पीयूषसाराहरणसरभसोजृम्भितात्मावरुद्धं स्वधरा
- ३ ब्रह्माण्डं भेत्तुकामः स्मरयदिव पुरा स्वाण्डसम्पिण्डितत्वम् ।
- ४ त्रैलोक्याकाण्डकल्पक्षयभयदमिदं मुञ्च ताक्ष्येत्युपेत्य
- ५ प्रत्याख्यानात्स्वरूपं पुनरुपगमितः शार्ङ्गिणा वो गरुत्मा ॥
- ६ गाथाभिर्मृदुबुद्धिबोधनतया यत्संहितासार इत्य् शार्ङ्गलविक्रीडित
- ७ अन्वर्थाख्यमकारि गारुडमिह श्रीशंकुकेनादरात् ।
- ८ तद्वृत्तिं समसंस्कृतं च रचयाम्यर्थं तु कंचित् ॥
- ९ व्याचक्षे क्षमतां विचक्षणजनः क्लेशक्षमः शिक्षताम् ॥
- १० यदन्यैर्व्याख्यातं तदसदुपपत्त्यादिविरहान् शिखरिणी
- ११ मदुक्तं तद्योगात्सदिति न सतो वक्तुमुचितम् ।
- १२ तथाप्येतत्तत्त्वं न सुविमतिभिर्लभ्यति यतः
- १३ विसंवादे ब्रीडां सृजति तु जडैरप्युपसजरा ॥
- १४ चंचुपुडकोडिपीडिअ- चञ्चुपुटकोटिपीडित-
- १५ भुअंगफणरयणदप्पणे गरुलो । भुजङ्गफणरत्नदर्पणे गरुडः ।
- १६ विहयविमुक्करोसो विस्मयविमुक्करोषो
- १७ णिअपडिमालोइरो जअइ ॥ १ ॥ निजप्रतिमालोकनशीलो जयति ॥ १ ॥
- १८ मुख्यो ह्यर्थः स्पष्टः । आध्यात्मिकपक्षे गरुड आत्मा जयति सर्वोत्कर्षेण वर्तते । तत्स्वरूपपरिज्ञानाधीन-
- १९ त्वात्सर्वसिद्धीनाम् । आत्मनो गरुडशब्दाभिधेयत्वं वेदादिषु सुप्रसिद्धम् । किं सर्वास्ववस्थास्वसौ जयशब्दो-
-
- २ पायात्पीयूषः] *em.* H.I., पा(यक्पीयू)षः -क.^{pc}, पा***षः -क.^{ac}, पायक्पीयूषः -ख. २ सरभसोजृम्भिः] *em.*, सरभसोजृम्भिः -क., (श)रभसौजृम्भिः -ख. ३ भेत्तुकामः] *em.* H.I., भिन्धि कामं -क.-ख. ३ स्मरयद्] -ख., स्म[र]यद् -क. ३ सम्पिण्डितत्वम्] -ख., संपिण्डित(त्व) -क. ४ भयदम्] *em.* H.I., भयम् -क.-ख. ^{hypo} ४ ताक्ष्येत्युपेत्य] *conj.*, ब्रह्मेत्प्रपेत्य -क.-ख. *unmet.* ५ प्रत्याख्यानात्] *em.* H.I., प्रस्याख्यानात् -क.-ख. ५ उपगमितः] *em.* H.I., उपगमितं -ख., उपगमित -क. *unmet.* ५ वो] *em.* H.I., चो -क.-ख. ६ गाथाभिर्] *em.*, गा(थ्या)भि -क.-ख. *unmet.* ६ बोधनतया] *em.* H.I., वेधनतया -ख., (वे)धनतया -क. ^{hypo} ७ अन्वर्थाख्यम्] *conj.* H.I., अन्वर्थक्रमं -क.-ख. ७ अकारि] *em.* H.I., अकरि -क.-ख. *unmet.* ७ गारुडम्] *em.*, गरुडम् -क.-ख. *unmet.* ८ तद्वृत्तिं] *conj.* H.I., तद्वृत्तिं -क.-ख. ८ समसंस्कृतं] *conj.*, समसंस्कृतिर् -ख., समसंस्कृति -क. *unmet.* ८ च रचयाम्यर्थं] *conj.* H.I., नरमयाम्पथं -क. *unmet.*, नरम(या)म्पथन् -ख. *unmet.* ८ कंचित्] -क., क(ञ्चि)त् -ख. ९ विचक्षणजनः] *corr.*, वि(च)क्षणजनः -ख., वि[च]क्षणजनः -क. *unmet.* ९ क्लेशक्षमः] *em.* H.I., क्लेशाक्षमः -क.-ख. ९ शिक्षताम्] *em.* H.I., शिक्षता -क.-ख. १० विरहान्] -ख., विरहात् । -क. ११ तद्योगात्] -ख., तद्योगा -क. ११ सदिति] *em.* H.I., सहिति । -क., सहिति -ख. ११ उचितम्] *em.* H.I., उचितः -क.-ख. १२ तथाप्येतत्तत्त्वं न सुविमतिभिर्लभ्यति यतः] *conj.* H.I., M.S., तथ्यतद्वेदा[सुविमलिनितंभ्यति न तथा -क.-ख. १३ जडैर्] *conj.* H.I., जदिर् -क.-ख. *unmet.* १४ पीडितः] -ख., पीडितः -क. १५ भुअंगः] -क., भुअङ्गः -ख. १५ गरुलो] *em.* D.Ā., गरु(ले) -क., गरुलेण -ख. १५ दप्पणे] *em.* D.Ā., दप्पणेण -क.-ख. *unmet.* १५ दर्पणे] *em.* D.Ā., दर्पणेण -ख., दर्पणेण -क. १८ ह्यर्थः] *em.*, (द्ध)र्थः -क., मुख्योद्[ह्य]र्थः -ख. १८ सर्वोत्कर्षेण] *em.* H.I., सर्वोत्कर्षणेन -क.-ख. १९ सर्वसिद्धीनाम्] *em.*, स्वर्वसिद्धीनाम् -क.-ख. १९ आत्मनो] -ख.^{pc}, आत्मानो -क.-ख.^{ac} १९ आभिधेयत्वं] *em.* H.I., आभि। वयत्वं -क., आभि(र्व)यत्वं -ख.

Gāruḍasaṃhitāsāra

OM Homage to Garuḍa!

[Introductory Verses by Anonymous Commentator]

May Garuḍa protect you. He yearned to break the Egg of Brahma which seemed to be reminding him of his past enclosure in his own egg as it was filled by his body which was rapidly expanding to steal the nectar-essence. [But] Śārṅgin (Śiva) approached him and made him once again come back to his normal form by reprimanding him with the words ‘O Tārksya, give up this [form] which inspires fear in the triple universe of an untimely world destruction.’ (I)

Śrī Śaṅkuka made this Gāruḍa work here which was suitably named “*Essence of the Scriptures*” with verses as something which should bring awareness to slow-minded people. I am composing an explanation of that and a Sanskrit translation. I explain some of the meaning (—). Let the learned folk put up with [its shortcomings]. Let those able to endure the trouble [of reading my humble commentary] study it. (II)

It is not right for a good man to say “What others have written is untrue, because of lacking appropriateness and other faults, [but] what I say is true because it does have that.” Nonetheless, since [even] very discriminating readers don’t understand the meaning, one should cast aside the shame of [potential] contradiction and (—*corrupt*—) even by fools. (III)

[Begin Text Proper]

Garuḍa, clutching a snake with the tip of his beak, looking¹ at his own image in the mirror-like jewel in its hood, his anger turned to wonder,² is supreme.<I>

Commentary:

The primary sense is indeed clear. Regarding the spiritual interpretation, the soul (“Garuḍa”) is supreme; which is to say, it exists with superiority over everything because all accomplishments are dependent on correct knowledge of its nature. That the soul is expressed by the word Garuḍa is very well known in the Vedas and elsewhere.³

¹Here I translate the Prakrit suffix *-īro* rather than the Sanskrit *-śīlo* which has the stronger sense of “habitually.”

²Literally “his anger released because of wonder.”

³I have been unable to trace any Vedic passage where this idea is put forward.

२० द्वोषणामर्हति । नेत्याह निजप्रतिमालोकनशील इति । यदा निजा यासौ प्रतिमा प्रतिकृतिः प्रतिबिम्बं तस्या
 २१ आलोकनं निभालनं शीलं यस्य स तथा तदैवमसावुच्यते । तदा हि स्वरूपमनुपश्यतीति बद्धव्यपदेशनिर्मुक्तः
 २२ स्वरूपमात्रप्रतिष्ठः सर्वातिशायी भवति ॥ यतस्तदासौ विस्मयविमुक्तरोष इति स्वप्रतिमालोकनाद्यो ऽसौ
 २३ विशिष्टो लोकोत्तरः स्मयो हासः स्वरूपविकासस्तेन हेतुना विशेषेण मुक्तस्त्यक्तो रोषो ऽनात्मभूतवस्तुविष-
 २४ यद्वेषात्मा मोहो येन स तथोक्त इत्याधारं निर्दिशति ॥

२५ चञ्चुपुटेत्यादि । चञ्चुः सामान्यप्राणरूपा पारमेश्वरी शक्तिः क्रियारूपा । तस्याः पतिधर्मकत्वात् पुटं
 २६ पञ्चाङ्गभेदित्वे ऽपि प्राणापानरूपं युग्मम् । तस्य कोटिः प्रान्तः यत्र व्यक्तप्राणापानयोरभेद्यरूपतया सा-
 २७ मान्यप्राणशक्तिरूपा उपतिष्ठते । तथा पीडितो व्यथितो निरुद्धनिखिलनिजपरिस्पन्दीकृतो यो ऽसौ चिद्ध-
 २८ र्मसामान्यात्तद्विकल्पात्मको मनोरूप इन्द्रियविशेषश्चलत्वाद्भुजङ्ग इव भुजङ्गः । तस्य फणः प्राधा-
 २९ न्यादहंकारः संसारबीजभूतो देहादिष्वनात्मभूतेष्वानात्मप्रत्ययः । तत्र रत्नदर्पणो माणिक्यादर्शो नैर्मल्यादि-
 ३० साधर्म्यात्प्रलीनतमोरजस्कं सत्त्वात्मकं बुद्धितत्त्वम् । तत्र एतदुक्तं भवति । गुरूपदेशानुसारिणा समाध्य-
 ३१ भ्यासेन यदा प्राणापानप्रसरविरचितस्थानं चित्तं निरुद्धबहिःप्रचारं जायते तदा बुद्धिरहंकारव्यतीता सत्त्व-
 ३२ मात्रावशेषत्वादत्यन्तं निर्मला सम्पद्यते । तथाविधायां तस्यां बाह्यविषयप्रतिबिम्बाभावाच्चिच्छक्तिरेव
 ३३ छाया परिस्फुरति । नवोत्पन्नविवेका व्यतिक्रान्तरजस्तमस्कत्वादुद्धिरेव पश्यतीति सैवात्र पुरुषत्वेन व्य-
 ३४ पदिष्टा । एतादृशी बुद्धिरेव सर्वसिद्धीः समधिगच्छति । †तत्त्व† अद्वयचित्प्रकाशमयस्वरूपप्रतिष्ठ आत्मैव,
 ३५ तस्य स्वरूपव्यतिरिक्तपदार्थान्तराभावात् । तेन यथोक्तसमाधिनिष्ठितमतिना साधकेन मुख्यया वृत्त्या
 ३६ भवितव्यम् । एतस्मादेव साधनान्तरानपेक्षो यथाभिमतसाध्यफलभागभवति । इति प्रक्रियामानसंवादि

२० °शब्दोद्वोषणाम्] -क., °शब्दाद्वोषणाम् -ख. २० यदा निजा यासौ] *em.* H.I., पदानिजायासौ -क., पदानि-
 जायार्थो-ख. २१ स] -क., सः -ख. २१ तदैवमसावुच्यते] -क., तदैवमसावुच्यते -ख. २१ °निर्मुक्तः] *em.*
 H.I., °निर्मुक्तः -क.-ख. २२ सर्वातिशायी] *em.* H.I., सर्वातिसार्या -क.-ख. २३ लोकोत्तरः] *em.* H.I., लोको-
 न्तरतः -ख., लोकोत्तर(तः) -क. २३ स्मयो] *em.* H.I., स्मर्यो -क.-ख. २३ हासः] *em.* H.I., हासः -क.-ख.
 २३ विशेषेण] *em.* H.I., विशेषेणा -क.-ख. २३ त्यक्तो] -क., त्यक्तः -ख. २३ °वस्तु] *em.* H.I., °वस्त्व-
 -क.-ख. २४ येन स तथोक्त] *conj.* H.I., पिनसतत्वात्क निजप्रतिमालोकन[ाद्यो सौ विसिष्टो लोकोत्तर][सी][ल] इति
 । -क., पिनसतत्वात्कः निजप्रतिमालोकनशील इति । -ख. २४ आधारं] *corr.*, आधार -क.-ख. २४ निर्दिशति]
 -ख., नि[सति] -क. २५ °पुटेत्यादि] -ख., °पुटेत्यादि -क. २५ सामान्यं] *em.* H.I., सासामान्यं -क.-ख.
 २५ तस्याः] *corr.*, तस्या -क.-ख. २५ पतिधर्मकत्वात्] -ख., पतिधर्मकत्वा -क. २६ पुटं पञ्चाङ्गं] *conj.*
 , पुटाञ्चाङ्गं -ख., पुटांचंगं -क. २६ प्राणापानं] *em.* H.I., प्राणापनं -क.-ख. २६ कोटिः] *corr.*, कोटि
 -क.-ख. २६ °प्राणापानयोरभेद्यं] *em.* H.I., °प्राणनयोतभेद्यं -क., °प्राणनयोस्तद्भेद्यं -ख. २७ °उपतिष्ठते]
conj. H.I., °द्रवतिष्ठते -क.-ख. २७ °निखिलं] -क., °निखिलं -ख. २८ °सामान्यात्] -ख., °सामान्या -क.
 २८ °विशेषणं] -ख., °विशेष(णं) -क. २८ भुजङ्गः] -क., भुजङ्गस् -ख. २९ देहादिष्वनात्मभूतेष्व] *em.*
 H.I., देहादिष्वनात्मभूतिस्व -क.-ख. २९ °प्रत्ययः] -क., °प्रत्ययस् -ख. २९ तत्र] *conj.* H.I., तत्त्व -क.-ख.
 ३० °तमोरजस्कं] *em.* H.I., °तयोरजस्कं -क., °तयोरजस्थं -ख. ३० बुद्धितत्त्वम्] *em.* H.I., बुद्धित्वम् -क.-ख.
 ३१ °विरचितस्थानं] *conj.* H.I., °चिरतिस्थानि -क.-ख. ३१ निरुद्धं] *conj.* H.I., निरुद्धं -क.-ख. ३१
 प्रचारं] *conj.*, प्रचार -क.-ख. ३१ जायते] *conj.* H.I., जयति -क.-ख. ३१ अहंकारव्यतीता] *conj.* H.I.,
 अहंकारं व्यतीतं -क.-ख. ३२ °आभावाच्] -ख., °आभावात् -क. ३३ छाया] *conj.*, छायात् -क.-ख. ३३
 नवोत्पन्नं] *em.* H.I., नावोत्पन्नं -क.-ख. ३३ व्यतिक्रान्तं] *em.* H.I., न्यतिक्रान्तं -क.-ख. ३३ °तमस्कत्वाद्]
em., °तमस्कत्वा -क., °तमस्थत्वाद् -ख. ३३ एव] *conj.* H.I., इव -क.-ख. ३३ सैवात्र] *em.* H.I., सैवानु
 -क.-ख. ३४ एतादृशी] *em.* H.I., एतत्तादृशी -ख., ये तत्तादृशी -क. ३४ एव] *conj.* H.I., इव -क.-ख.
 ३४ अद्वयं] *conj.* H.I., अद्वयं -क.-ख. ३४ चित्प्रकाशं] *conj.*, चि(त्प्र)काशं -ख., विष्टकाशं -क. ३४
 प्रतिष्ठ] *conj.* H.I., प्रतिष्ठा -क.-ख. ३५ °निष्ठितं] *conj.* H.I., °निस्वातं -क.-ख. ३५ मुख्यया] *em.* H.I.,
 मुख्येया -क.-ख. ३५ °आवृत्त्या] *corr.*, °आवृत्त्या -ख., °आवृत्त्य(त्) -क. ३६ एतस्मादेव] *conj.* H.I., येनात्
 एव -क., एनादेव -ख.

२४ येन स तथोक्त] Note the variant to this phrase, where we have excised some apparently corrupt text.

[One might ask:] Is it the case that it merits being heralded with the word supreme⁴ in all of its states? He (Śaṅkuka) says no in as much as he says “**looking at its own image**.” When [the soul] is **looking at**, i.e. perceiving, that **image** which is its **own**, i.e. its likeness, its reflection, it is described thus [i.e. then it is described as supreme]. Indeed, then it is perceiving its own nature and so being free from the designation “bound” [and] solely established in its own nature, it is superior to everything. For at that time, [the soul] is one by which **anger**—which is delusion taking the form of aversion to things which seem not to be the self—is **released in wonder** i.e. its anger is distinctly released, i.e. let go of by reason of a special, spiritual **wonder**, i.e. elation, i.e. an expansion of one’s true nature caused by a perception of one’s true nature. Thus he indicates the basis [of the spiritual practice].⁵

[Now something regarding the phrase] **his beak** and so on: the **beak** [stands for] the power of the Supreme Lord in the form of action and takes the form of the ordinary breath. Despite [the breath normally] being divided into five parts, the [beak’s] two halves,⁶ so called because of their devotion to the Lord,⁷ are the pair inhalation and exhalation. Its **tip**, i.e. its point, is where [the Supreme Power of the Lord] is present in the form of the power of the ordinary breath, because of the indivisibility of the manifest inhalation and exhalation. [The snake/mind] is **clutched** by that, i.e. tormented by it, i.e. made to be one in whom all voluntary (nija) movement has stopped. The mind has the nature of indecision towards that⁸ because of the ubiquity of this characteristic of the intellect.⁹ The mental faculty is called **snake** because of its snake-like slipperiness. Its **hood** is, summarily, [the mind’s] notion of individuality, the seed of the the world of rebirth, the notion that the body, etc. are the self when in fact they are not. The **mirror-like jewel** in [the hood], i.e. the ruby-mirror, is the reality “intellect” characterized by integrity and a lack of ignorance and passion. [It is compared to a jewel-mirror] because of such similarities as freedom from impurity and so on. It amounts to saying that when, by practicing concentration in accordance with the Guru’s instruction, the mind—for whom a place has been made in the flow of inhalation and exhalation—comes to be blocked from moving outward, the intellect goes beyond the notion of individuality and becomes completely free of impurity since only integrity remains. When it is like that, in the absence of reflected external sense objects, only the power of consciousness shines forth as light. Because of being beyond passion and ignorance, only the newly discriminating intellect sees. Therefore only that [intellect] which here is referred to as the soul. It is only this kind of intellect which obtains all accomplishments (siddhi). The self alone is established in its own nature consisting of the shining forth of non-dual consciousness, because it lacks anything separate from its own nature. Therefore the aspirant, in the primary sense, should be one whose mind is established in concentration as it has been described. Just by this, not requiring any other practice, he partakes of the rewards which are his desired aims.

⁴jaya, literally “victory.” There is some possibility we should emend to jayati as in the verse, but perhaps this is a free gloss of it.

⁵This phrase is doubtful, and it could also be taken as pointing forward to the explanation of the beak.

⁶The word *puṭa* normally means a hollow space, but has little force in the verse and here seems to mean the beak-halves.

⁷To get this sense we have to take *patidharmakatvāt* as short for *patidharmavatītvāt*, which I do with hesitation. Perhaps this means to compare the fidelity of the in-breath and out-breath to the soul with two devoted wives and likewise to how the halves of the beak work together for Garuḍa.

⁸The referent of “that” is not clear.

⁹Doubts remain about how to interpret *ciddharmasāmānyāt*. Harunaga ISAACSON suggests that *ciddharma* may correspond to *puruṣa* of the earlier Sāṃkhya system.

३७ सांख्यदर्शनम् । अन्यसिद्धान्तांस्तु आत्मेश्वराद्वयवादेन कथायां निराकरिष्यतीति ॥

३८	एसो सिरिसंकुअमहु-	एष श्रीशङ्कुअमधु-
३९	अरेण सत्थाण तत्तमअरंदो ।	करेण शास्त्रेभ्यस्तत्त्वमकरन्दः ।
४०	गारुलसत्थोज्जाणे	गारुडशास्त्रोद्याने
४१	संगहिओ बीअकुसुमेसु ॥ २ ॥	संगृहीतो बीजकुसुमेषु ॥ २ ॥

४२ अनेन सारसंग्रहपरिग्रहेण प्रतिघं गारुडशास्त्रोक्तपौनरुक्त्यं परिहरति ॥

४३	जे थिरइत्ता गुरुकुल-	ये स्थिरचित्ता गुरुकुल-
४४	विवड्डिआ सुद्धमगगसंलग्गा ।	विवर्धिताः शुद्धमार्गसंलग्नाः ।
४५	ते होति णरा सअअं	ते भवन्ति नराः सदा
४६	सिद्धिभाजणा सलकम्मेसु ॥ ३ ॥	सिद्धिभाजनं सर्वकर्मसु ॥ ३ ॥

४७ अनेन प्रकरणप्रतिपादितसाध्यफलविषयाधिकारिणं निरूपयति । तथा हि ये स्थिरचित्ता इत्यनेन सम्यग्वृत्त-
४८ शक्तिपातत्वं प्रतिपाद्यते । न हि परमेश्वरप्रकृष्टशक्तिपातमन्तरेण सर्वसिद्धिबीजं स्थिरचित्तत्वं संशयादिवि-
४९ कल्पशून्यत्वं जायते । गुरुकुलप्रवर्द्धिता इत्यनेन गुरुचरणशिवाराधनशास्त्राश्रयणसमाधिसमाचारसम्पन्नत्वं
५० प्रतिपाद्यते । तथा शुद्धमार्गसंलग्ना इत्यनेन दीक्षालाभसमनन्तरं सम्यगनुष्ठितपुत्रकादिक्रियाकलापत्वं प्र-
५१ तिपाद्यते । यतो निष्कामतया नित्यनैमित्तिकक्रियानुष्ठाननिष्ठत्वं मन्त्राराधनमात्रपरतया गुरुचरणादिकं
५२ च पुत्रकसाधकादिकर्म च शुद्धमार्गः । फलाभिसन्धिना वशीकरणाद्यर्थितया वानुष्ठीयमानमेतदशुद्धो मा-
५३ र्गः । एवंविधास्तु नराः सदा सर्वकर्मसु सिद्धिभाजनं भवन्तीत्यनेन सम्पूर्णाधिकारिलक्षणयुक्त एव सर्वकालं
५४ सर्वेषु प्रकरणप्रतिपाद्येषु क्रियाविशेषेषु यथोक्तफलपात्रं नरो भवतीत्युक्तम् । असम्पूर्णलक्षणो ह्यधिकारी
५५ कदाचित्कस्मिंश्चित्कर्मणि पठितसिद्धविद्यागदादिसाध्ये फलभागभवेदिति ॥

३७ अन्यसिद्धान्तांस्तु] conj. H.I., अन्यसिद्धान्तस्थं -क., अनु । सिद्धान्तस्थं -क. ३७ आत्मेश्वराद्वयवादेन]
conj. H.I., आत्मेश्वरद्वयवादिन -क.-ख. ३७ निराकरिष्यतीति] conj. H.I., निर्वापयिष्यतीति -क.-ख. ३८
महुअरेण] em., मङ्कअरेण -क.-ख. unmet. ३८ मधुकरेण] em., म(तु)करेण -क., मनुकरेण -ख. ३९ सत्थाण]
em., सत्ताण -क.-ख. ३९ तत्तं] em., तत्त्वं -क., तत्त्व -ख. ३९ शास्त्रेभ्यस्] em., सत्थेभ्यस् -क.-ख.
४० सत्थोज्जाणे] em. H.I., सत्थजाणे -क.-ख. unmet. ४० शास्त्रोद्याने] em. H.I., शास्त्रोद्याने -क.-ख. ४१
संगहिओ] em., संगहिए -क.-ख. ४१ कुसुमेसु] em., कुसुमेस -क.-ख. ४२ प्रतिघं] conj., प्रतिघं -क.-ख.
४२ शास्त्रोक्तं] conj. H.I., शास्त्रोत्तरं -क.-ख. ४३ जे] corr., ये -क.-ख. ४४ विवड्डिआ] em., विवर्द्धिआ
-क., विवर्द्धिआ -ख. ४४ विवर्धिताः] em., प्रवर्द्धिता -क.-ख. unmet. ४४ संलग्गाः] -ख., संलग्नाः -क. ४५
सअअं] conj. H.I., सइ -क.-ख. unmet. ४६ कर्मसु] em., कर्मेषु -क.-ख. ४७ साध्यं] em. H.I., सिध्यं
-क.-ख. ४७ अधिकारिणं] em. H.I., धिकारिणं -क., धिकरणं -ख. ४८ वृत्तं] em. H.I., वृत्तं -क.,
धृतं -ख. ४९ शून्यत्वं] em. H.I., शून्यस्थत्वं -क.-ख. ४९ आश्रयणं] em. H.I., अश्रयणां -क.-ख.
४९ समाधिं] em., समधिं -क.-ख. ४९ सम्पन्नत्वं] -ख., संपन्नत्व -क. ५० अनुष्ठितं] em., अनुष्ठितां
-क.-ख. ५१ निष्कामतया] conj. H.I., निष्कामथया -ख., निःकामथया -क. ५१ चरणादिकं] conj. H.I.,
चरणाकं -क.-ख. ५२ पुत्रकं] -क., पुत्रं -ख. ५२ च] em. H.I., सं -क.-ख. ५२ भिसन्धिना] em. H.I.,
भिसम्बन्धिना -क.-ख. ५२ वा] conj. H.I., वा द्वे -क.-ख. ५३ मार्गः ।] corr., मार्ग -क.-ख. ५३ एवंविधास्तु
नराः सदा] conj. H.I., एव(ं)विधास्वनरससदाम -क., एवंविधास्वनरससदाम -ख. ५३ सम्पूर्णाधिकारिलक्षणयुक्त]
em. H.I., सम्पूर्णाविवारिलक्षणमुक्त -क.-ख. ५४ प्रकरणं] em. H.I., प्रकरं -क.-ख. ५४ नरो] em. H.I.,
नरोन -क.-ख. ५४ ह्य] em. H.I., ह्य -क.-ख. ५५ कदाचित्] -ख., कदाचि -क. ५५ कस्मिंश्चित्] em.
H.I., कस्मिंस्वत् -क., कस्मिंस्व -ख.

This is the view of the Sāṃkhya system confirmed by procedure and authority. As for other views, he will refute them in the story¹⁰ with an exposition of the non-duality of the self and God.

This is the nectar of truth which I, the bee Śaṅkuka, have drawn from among the flowers of essential kernels in the garden of Gāruḍa scripture.<2>

Commentary:

With this verse concerning the gathering of essences he answers the objection that he is repeating what was already taught in the Gāruḍa Scriptures.

Those men of stable minds, raised in the house of a guru, and devoted to the pure path always become fit recipients of success in all rites.<3>

Commentary:

With this [verse] he describes who is entitled [to seek] the rewards to be obtained that are taught in this text; to explain he says “those of stable minds,” by which he indicates that they have correctly received the descent of power (śaktipāta). Indeed, without the the Supreme Lord’s excellent descent of power, there is not stability of mind, which is the source of all success, nor a lack of negative mental activities such as doubt. With the phrase “raised in the house of a guru” he conveys that they serve the guru, worship Śiva, study the scripture, and have concentration and correct conduct. Likewise, with the phrase “devoted to the pure path” he conveys that [these entitled students should] have correctly carried out the range of ritual duties, such as those of a putraka initiate, immediately after getting initiation, since the pure path consists of being intent on the performance of daily and occasional rituals without any desire [for rewards], service to the guru, etc. through being solely intent on propitiating the mantra, and the ritual [duties] of putraka initiates, sādḥaka initiates, etc. Doing [all of] that out of a desire for reward or for controlling others, etc. is the impure path. With the phrase “these kinds of men become fit recipients of success in all rites,” he is saying that (ityuktam) only a man who has the full set of characteristics of one entitled always becomes a recipient of the aforementioned rewards for all the particular rituals taught in this text. For, one who is entitled but does not have the complete set of characteristics may get results sometimes and in some rituals whose object is an antidote or a spell that works when recited.¹¹

¹⁰This presumably refers to the story at the end of the text, not edited here and apparently incompletely transmitted in our manuscripts.

¹¹Harunaga ISAACSON explains that *paṭḥitasiddha* usually refers to spells or mantras that work without any need of prior propitiation (*pūrvasevā/puraścaraṇa*).

५६	जो धअइ जंतुजीअं	यो धरति जन्तुजीवं
५७	दुस्सहविसवेअवेअणाउलिअं ।	दुःसहविषवेगवेदनाकुलितम् ।
५८	धम्मत्थकाममोक्खां	धर्मार्थकाममोक्षान्
५९	सो कअउण्णो जणो लहइ ॥ ४ ॥	सो कृतपुण्यो जनो लभते ॥ ४ ॥

६० अनेन प्राणिप्राणप्रदानात्मकमहाफलेन गारुडशास्त्रविज्ञानेनाधममध्यमोत्तमपुरुषार्थप्राप्तिः प्रयोजनत्वेन प्र-
 ६१ तिपादिता । तथा च सामान्येन मन्त्रध्यानादिना यो विषाकुलितं जन्तुजीवं धारयति तस्यार्थादिफलनि-
 ६२ रपेक्षस्य धर्ममात्रं मध्यमः पुरुषार्थः स्वर्गादिप्राप्तिहेतुः फलम् । अर्थकामाविहैवोपभोग्यत्वादधमं फलम् ।
 ६३ अथ स्वल्पसंकल्प एव प्रार्थयति । जन्तूत्तरणप्रकृतिना केनचिदेवात्मस्वरूपवेदनाक्रीडामात्रपरतया जीव-
 ६४ धारणं क्रियते । तस्य जीवन्मुक्तत्वात्स्वरसिद्धो मोक्ष एव फलमिति ॥

६५	सलहंति तेन सुअणा	श्लाघन्ति तेन सुजना
६६	गारुलसत्थं परोअआरत्थं ।	गारुडशास्त्रं परोपकारार्थम् ।
६७	पणमंति खला वि जदो	प्रणमन्ति खलो ऽपि यतो
६८	अमंतिणो “फणिविसं विसमं” ॥ ५ ॥	अमन्त्रिणः “फणिविषं विषमम्” ॥ ५ ॥

६९ मन्त्रिणः कर्मभूताः खलो ऽपि यतो भयेन प्रणमन्ति तेन हेतुना सुजना गारुडशास्त्रं सर्वोपकारार्थं श्लाघन्ते
 ७० । खलो ऽपि कुतः । फणिविषं भयावहमिति ॥

५६ जो धअइ] conj. , योवन -क.-ख. hypo ५६ यो धरति] conj. , धारयति -क.-ख. ५७ दुस्सहं] em. H.I., दुसहं -क.-ख. unmet. ५७ वेअं] em., om. -क.-ख. hypo ५८ धम्मत्थकाममोक्खां] em., धर्मत्वेकाममोक्षां -क.-ख. ५८ मोक्षान्] em., मोक्षं -क.-ख. ६० अधमं] conj. H.I., om. -क.-ख. ६१ मन्त्रं] -क., मन्त्रं -ख. ६१ यो] -क., यौ -ख. ६३ जन्तूत्तरणप्रकृतिना] em. H.I., जन्तूत्तरप्रकृतिता -क.-ख. ६३ केनचिद्] em. H.I., केनवेद् -क.-ख. ६३ आत्मं] em. H.I., आत्मा -क.-ख. ६४ जीवन्] em., जीव -क.-ख. ६४ स्वरसं] em. H.I., स्वर -क.-ख. ६६ परोअआरं] em. H.I., परोउअआरं -क.-ख. ६७ पणमन्ति खला वि जदो अमंतिणो] conj. , ससन्ति खला वि पणमन्ति णं -क.-ख. hypo ६७ प्रणमन्ति खलो ऽपि यतो] conj. , ससन्ति खलाद्रपि लयेन -क. unmet. , ससन्ति खलादपि लयेन -ख. unmet. ६८ विषमम्] -ख., [भयावहमिति] विषमम् -क. ६९ कर्मं] em. H.I., कर्मणा -क.-ख. ६९ खलो ऽपि] conj. , खलादपि -क.-ख. ६९ सुजना] corr., सुजनाः -क.-ख. ७० खलो ऽपि] -ख., खलो अपि -क.

५९ सो] metri causa for स. ६७ प्रणमन्ति खलो ऽपि] This errant grammar may have been intended by the commentator to salvage the meter in the छाया. ६८ The eye of -क.'s scribe skipped from फणिविषं in the Sanskrit mūla to the same word in the commentary, and thus wrote भयावहमिति ॥ before realizing his mistake and inserting the missing text in the final line of the folio.

He who saves the life of a person suffering the agonizing pain of envenomation has done a meritorious deed and obtains righteousness, prosperity, pleasure, and liberation.<4>

Commentary:

With this [verse] he describes the lowest, middling, and highest goals of man as the end result attained by knowledge of the Gāruḍa Scriptures whose rich reward is giving life to beings. For, one **who** rescues **the life of an envenomed person** by means of common¹² mantras and visualization, without regard for the results such as profit, etc. has only righteousness, the middle goal of man and the cause for attaining heaven and so on, as his reward. Profit and pleasure, because they are to be enjoyed only here in this life, are the lowest result. Therefore only one with very little resolve desires [them]. Only some [rare] person naturally disposed towards saving people works to save lives with focus on just the play of experiencing his own true nature. Because he is liberated in life, his reward is just liberation which is perfected by his natural disposition.

Good people praise the Gāruḍa Scriptures as existing for the sake of helping others since even vile people bow down to the mantra practitioners [thinking] “Snake venom is unbearable.”<5>

Commentary:

“Mantra practitioners” is functioning as the grammatical object. Since even a vile person bows down to them out of fear, for that reason good people praise the Gāruḍa Scriptures as existing for the sake of helping all others. Why even a vile person? [Because they are] thinking “Snake venom is terrifying.”

¹²Harunaga ISAACSON suggests, with some doubts, that the word *sāmānya* here may imply that the Gāruḍika doctors with different goals (saving life/making profit/gaining powers) would nevertheless use the same mantras and visualizations.

गरुडध्यान

७१	कसणसमीरणसीसो	कृष्णसमीरणशीर्षो
७२	हुअवहजालापलित्तगलनाही ।	हुतवहज्वालाप्रदीप्तगलनाभिः ।
७३	तदो सुरवइपीओ	ततः सुरपतिपीतो
७४	गरुलो सिततुहिनजाणुहरो ॥ ७५ ॥	गरुडः सिततुहिनजानुधरः ॥ ७५ ॥
७५	अमआहरणपुरंदर-	अमृताहरणपुरंदर-
७६	कुलिसपहारे गिरत्थए तुट्टो ।	कुलिशप्रहारे निरर्थके तुष्टः ।
७७	गरुलो विणिहअसत्तू	गरुडो विनिहतशत्रुः
७८	संपत्तमणोरहो जअइ ॥ ७६ ॥	सम्प्राप्तमनोरथो जयति ॥ ७६ ॥

७९ अनेन गाथाद्वयेन गरुडस्य ध्यानप्रभावावाह । तत्र वर्णेन कृष्णेन समीरणेन वायुना व्याप्तं शीर्षं शिरो यस्य
 ८० । तथा हुतवहज्वालाभिः प्रदीप्ते गलनाभी यस्य । अनेन कण्ठात्प्रभृति नाभ्यन्तमग्निवर्णतेजोमहाभूतव्याप्तो
 ८१ ध्यातव्यः । ततो नाभेरनन्तरं जान्वन्तं सुरपतिना पृथ्वीमहाभूताधिदैवतेन सुवर्णेन व्याप्तो ध्यातव्यः ।
 ८२ तदनन्तरं जानुदेशात्पादान्तं यावत्तुहिनसितवर्णाभिरद्भिर्व्याप्तो गरुड इति । स एवंविधो गरुडो जयतीति
 ८३ गाथान्तरेण सम्बन्धः । कीदृशः अमृताहरणे पुरंदरसम्बन्धी यः कुलिशप्रहारस्तस्मिन्निरर्थके कुण्ठीभूते
 ८४ तुष्टः प्रहृष्टः । तथा विनिहता निसूदिताः शत्रवो भुजगादयो ऽरिजना येन । अत एव सम्प्राप्तमनोरथो
 ८५ लब्धाभिलषितः एवरूप एवम्प्रकारो भगवान्गरुडो न्यासादौ ध्यातव्य इति ॥

८६	तंडवडंबरविलुलिअ-	ताण्डवडम्बरविलुलित-
८७	पक्खानिलवेअचलिअकुलसेलो	पक्षानिलवेगचलितकुलशैलः ।
८८	परिभाविज्जइ गरुलो	परिभाव्यते गरुडः

७२ हुअवह] *em.*, हुअव° -क. *hypo*, झव° -ख. *hypo* ७३ तदो सुरवइपीओ] *conj.* *unmet.*, तत्वोसुरवग -क.-ख. *unmet.*
 ७४ तुहिन] *em.*, न्तहिण° -क.-ख. ७४ धरः] -क., वरः -ख. ७६ पहारे] *em.*, प्रहारे -क.-ख. *unmet.*
 ७६ गिरत्थए] *corr.*, गिरर्थए -क.-ख. ७६ तुट्टो] *em.*, तट्टो -क.-ख. ७८ संपत्त] *em.*, स(ण्ण)त° -क.,
 सर्थेन° -ख. ७८ मणोरहो] *em.*, मणोरहो -ख., मलोहरो -क. ७८ मनोरथो] *em.*, मनोरथो -क.-ख.
 ७९ गरुडस्य] -ख., गरुस्य -क. ७९ कृष्णेन समीरणेन] *conj.* H.I., कृष्णसरीरणेन -क., कृष्णस[री][मी]रणेन
 -ख. ८० नाभ्यन्तम्] -ख., नात्यंतं -क. ८० अग्निवर्ण°] *em.* H.I., अग्निवर्ण -क.-ख. ८१ ध्यातव्यः ।]
 -क., ध्यातव्यस् -ख. ८१ जान्वन्तं] *em.* H.I., जान्वन्तरं -क.-ख. ८१ सुवर्णेन] *conj.*, च वर्णेन -क.-ख.
 ८१ ध्यातव्यः] -क., ध्यातव्यस् -ख. ८२ यावत्] -ख., याव -क. ८२ अद्भिर्] *conj.* H.I., अद्भित्व -क.-ख.
 ८३ सम्बन्धी] *em.* H.I., सम्बन्धो -क.-ख. ८३ कुण्ठीभूते] *conj.* H.I., --ण्ठीभूते -क.-ख. ८४ प्रहृष्टः]
 -क., प्रहृष्टस् -ख. ८४ विनिहता] *em.* H.I., विनिहिता -क.-ख. ८४ ऽरिजना] *em.* H.I., रि । अधो -क.-ख.
 ८५ एवम्प्रकारो] *conj.* H.I., एवंप्रसा(धो) -क., एवंप्रसाधो -ख. ८५ न्यासादौ] *em.* H.I., न्यासादो -क., त्यासादो
 -ख. ८६ ताण्डव°] *em.*, ताडव° -क.-ख. ८६ विलुलित°] *em.*, विलुत° -क.-ख. *unmet.* ८७ पक्खा°]
em., प(क्खा)° -क., पज्झा° -ख. ८७ चलिअ°] *em.*, चलिष° -क., वलिष° -ख. ८७ शैलः] *em.*, शैल
 -क.-ख.

७३ I suspect the latter half of the verse was corrupt before it reached the commentator. In *Nārāyaṇīya Tantrasārasaṃgraha* 3.17 we find this visualization using the same colors, but with golden earth visualized from the feet to the knees, and the white water element from the knees to the navel: आ जानुतः सुवर्णाभम् आ नाभेस् तुहिनप्रभम् । कुङ्कुमारुणम् आ कण्ठाद् आ केशान्तात् सितेतरम् ॥ ३.१७ ॥ *Garudapañcākṣarikalpa* 5.10 and *Īśānaśivagurudevapaddhati* 39.106 agree. I offer the following conjecture for 75c, although it cannot be what the commentator read: सुरपतिसुवर्णपादो.

[Visualization of Garuḍa]

Garuḍa's head is black with the wind, he is blazing with flames of the Oblation-Bearer (fire) from his neck to navel; after that he is yellow with the lord of the gods (i.e. Indra, presiding deity of the earth element), and his knees are white with snow.¹³<75>

Garuḍa is supreme, [being] pleased about the vain lightning strikes of the Sacker of Cities (i.e. Indra) during the stealing of the nectar, having defeated his enemies, [and] having attained his wish.<76>

Commentary:

With this pair of verses he speaks of the visualization and power of Garuḍa. There the phrase “**head is black with the wind**” means his head, i.e. śiras, is pervaded by the wind, in other words, by the color of the wind. Likewise he is described with a bahuvrīhi phrase meaning one whose **neck and navel are blazing with flames of the Oblation-Bearer**. Thereby [one knows that] Garuḍa should be visualized as pervaded by the great fiery element which is the color of fire, from the neck down to the navel. **After that**, i.e. from the navel down to the knees, he should be visualized as pervaded by **the lord of the gods**, presiding deity of the great element earth, and gold in color. Thereupon **Garuḍa** is [visualized as] pervaded by snow-white water from the region of the knees to the feet. **Garuḍa**, who is like this (i.e. as described in verses 75 and 76), is **supreme**; thus there is a syntactic connection with the following verse. How is he described? As one who is **pleased**, i.e. delighted, when the **lightning strikes** connected with **the Sacker of Cities** were **vain**, i.e. blunted, **during the stealing of the nectar**. Thus he is one by whom **his enemies**, i.e. hostile beings such as snakes, etc., have been **defeated**, i.e. killed. Therefore he has **attained his wish**, i.e. got what he wanted, and Lord Garuḍa should be visualized in this form (described in verse 75), in this mode (described in verse 76), during the installation [in the body] etc.

All those seeking to destroy poison visualize Garuḍa as one who shakes the highest mountains with the force of the wind from his wings which are shaking in the boisterous activity of his dance.<77>

¹³See my comment on the facing page and note that the text is in doubt.

८९ °विसं] *em., om.* -क.-ख. *hypo* ८९ °त्थीहिं] *corr.*, °त्थीहिं -क.-ख. ८९ °नाशनार्थिभिः] *em.*, °नार्थना-
 सिभिः -क.-ख. ९० आगामिं] *em.*, अगामिं -क.-ख. ९० नाग] *em.*, णाम -क.-ख. ९१ पवणे] *conj.*
 , पवणेण -क.-ख. *unmet.* ९१ णाआकरिसणं] *em.*, णाआअसणं -क.-ख. *unmet.* ९१ पवने] -क.(२)-ख.(२),
 पवनेन -क.(१) *unmet.*, एवतेज -ख.(१) *unmet.* ९१ नागाकर्षणं] -क.(१)-ख.(१), नागाकर्ष एव° -क.(२)-ख.(२)
 ९२ कीरइ] *conj.*, कीरओ -क. *unmet.*, कीरउ -ख. ९२ त्थोहो] -क., त्थोहौ -ख. ९३ सक्केण] *conj.*, सक्षेण
 -क., मक्षेण -ख. ९३ शक्केण] -क.(२)-ख.(२), सक्कोण -क.(१)-ख.(१) ९४ विसणासो] *em.*, विसेणासो
 -क.-ख. *unmet.* ९४ जलकणावर्षेण] -क.(१)-ख.(१), जलकरावर्षेण -क.(२)-ख.(२) ९५ पवने नागाकर्ष एव
 क्रीडा] *em.*, अनेनाकर्षादिक्रीडां -क.-ख. ९५ आह] *em.*, आहा -क.-ख. ९७ गरुली°] *em.*, गरली° -क.-ख.
 ९७ °पयत्ते°] *em.*, °पयंते° -क.-ख. ९७ गरुडी°] *em.*, करुली° -क.-ख. ९८ °कभाव°] *em.*, °क्षभाव°
 -क.-ख. ९८ °निच्छअं] -क., °नित्थअं -ख. ९९ °सुएण व कओ] *conj.*, °सुएणेव कीरइ -क.-ख. *unmet.*
 ९९ °सुतेनेव] -क. *unmet.*, °सुतेनैव -ख. *unmet.* १०० असेसं] *em.*, सेसं -क.-ख. *unmet.* १०० °विसं] *em.*,
 °विसं -क.-ख. १०० भुअणे] -क., तुअणे -ख. १०० °निग्रहो] *corr.*, °णिग्रहो -क.-ख. १०० भुवने]
em., सुवने -क., सुवनो -ख. १०१ स्वात्मनो] -क., प्वात्मनो -ख. १०१ उत्साहस्] *conj.*, आह। -क.-ख.
 १०२ °निश्चयं] *em.* H.I., °निश्चयो -क.-ख. १०२ तेन] -ख., °ते।न -क. १०२ साक्षाद्गरुडेने°] -ख., साक्षा
 रुडेने° -क. १०३ भावनाया एव] *em.* H.I., भावनं यो एव -क.-ख.

९१ पवणे] For instrumental *metri causa*. ९४ Both manuscripts give the *chāyā* twice with small variations
 given above as (१) for the first *chāyā* and (२) for the second. The phrase पवने नागाकर्ष एव क्रीडा was probably
 meant to be part of the commentary rather than a variant of the *chāyā*. I have repositioned it accordingly on
 the assumption that अनेनाकर्षादिक्रीडां following the second *chāyā* is a corruption of this phrase.

Commentary:

With the following verse he speaks of snake-charming rites and so forth.

Snake attraction and charming is done with the wind, possession¹⁴ (of the victim) with fire, stabilization is obviously done with earth (śakra), and destruction of poison is done by sprinkling drops of water.<78>

Commentary:

With wind [one does] the charming activity of **snake attraction**. He states the distinct types of visualization used in ritual actions with the intention of expressing the importance of blackness and the other colors. The charming activity called **possession** takes the form of shaking.¹⁵

One who, by energetic one-pointed meditation, has developed in his mind the conviction that he has been transformed into Garuḍa¹⁶ may bring about the defeat of all poisons in this world just like Garuḍa.<79>

Commentary:

By a sādḥaka initiate **whose mind has conviction arisen** by means of **one-pointed meditation**, i.e. thinking of nothing else, **with an energetic effort** towards, i.e. by resolution towards, **transformation into Garuḍa**, i.e. the generation of oneself as Garuḍa, in other words whose mind is one in which the firm conviction “I am Garuḍa” has arisen—by such an initiate, as if by Garuḍa himself, **the defeat**, i.e. destruction, **of all poisons**—vegetal, animal, etc.—**may be done**. This is teaching the prominence of meditation.

¹⁴For this meaning of *stobha*, cf. Bandhuṣeṇa’s commentary to *Bhairavapadmāvatīkalpa* 10.1 and 10.7.

¹⁵Shaking is a classic symptom of possession and seems to confirm Bandhuṣeṇa’s interpretation. It is in direct opposition to the lexical sense of *stobha* as paralysis.

¹⁶A more literal translation is “One whose mind has developed conviction by energetic one-pointed concentration on transformation into Garuḍa.”

१०४	“अत्थि विसं” अत्थि, “विसं	“अस्ति विषं” अस्ति, “विषं
१०५	णत्थि” विसं णत्थि तिहुअणे सअले ।	नास्ति” विषं नास्ति त्रिभुवने सकले ।
१०६	एसो सो परमत्थो	एष स परमार्थः
१०७	सम्पज्जइ पुण्यगहिआण ॥ ८० ॥	सम्पद्यते पुण्यगृहीतानाम् ॥ ८० ॥
१०८	अनेन योगप्रस्तावे ऽस्मिन्परमेश्वरदशाधिरूढपरमयोगिविषयं समस्तसिद्धिहेतुमुत्तमसंयोगमुपन्यस्यति ।	
१०९	इदं हि समस्तं वस्तुजातं परमेश्वरस्येच्छामात्रेण भवत्येव । यदा च नास्तीति संकल्पो ऽस्य भवति तदा	
११०	त्रिभुवने ऽपि तत्र विद्यते । एषा च सर्वातिशायिनी भावना न सर्वयोगिजनसाधारणीत्याह । एष स पर-	
१११	मार्थ एतत्तत्परमं तत्त्वं पुण्यैर्जन्मसहस्राभ्यस्तसमाधिसुलभैः सुकृतैरारब्धशरीराणां सम्पद्यते न सर्वस्य ।	
११२	अस्य च समाधेः सर्वसिद्धिहेतोर्विषभावाभावसम्पादनमुदाहरणत्वेन बोद्धव्यमिति ॥	
११३	तिणअणलोअनजलणे	त्रिनयनलोचनज्वलने
११४	भूइं काऊण थिरचरं गअलं ।	भूतिं कृत्वा स्थिरचरं गरलम् ।
११५	उच्चारिजए एअं	उच्चार्यत एवं
११६	जस्स कये “णीलकंठो सि” ॥ ८१ ॥	यस्य कृते “नीलकण्ठो ऽसि” ॥ ८१ ॥
११७	जा जीअइ ताव विसं	यावज्जीवति तावद्विषं
११८	देहे संकम्मइ तस्स पुरिसस्स ।	देहे संक्रामति तस्य पुरुषस्य ।
११९	जइ तं सीसे सिंगं	यदि तच्छीर्षे शृङ्गं
१२०	ससअस्सइ किं ण संभअइ ॥ ८२ ॥	शशकस्यापि किं न सम्भवति ॥ ८२ ॥
१२१	तस्य पुरुषस्य शरीरे यदि विषं स्वशक्त्या प्रसरति तच्छशकस्यापि शीर्षे शृङ्गं किमिति न सम्भवति ।	
१२२	शशकशृङ्गोत्पत्तिवत्तस्य शरीरे विषसंक्रान्तिर्न सम्भाव्येत्यर्थः । कस्य ? तस्य यस्य कृते मन्त्रिणैवमुच्चार्यते	
१२३	। कथं ? नीलकण्ठो ऽसीति । किं कृत्वैवमुच्चार्यते । त्रिनयनेत्यादि । त्रिनयनस्य भगवतो रुद्रस्य विषा-	

१०४ “अत्थि विसं” अत्थि, “विसं] *em.*, अथ विसमथि विसं -क.-ख. *unmet.* १०४ “अस्ति विषं” अस्ति, “विषं] *em.*, अस्ति विषमस्ति विषं -ख. *unmet.*, अस्ति विषमस्तिषं -क. *unmet.* १०५ णत्थि” विसं णत्थि तिहुअणे] *em.*, णत्थि विसं णत्थि विसं तिहुणे -क.-ख. *unmet.* १०५ विषं नास्ति] *em.* *unmet.*, विषं नास्ति विषं -क.-ख. *unmet.* १०६ परमत्थो] *em.*, परमत्थो -क.-ख. *unmet.* १०६ परमार्थः] *em.*, परमार्थ -क.-ख. १०८ ऽस्मिन्] *corr.*, अस्मिन् -क.-ख. १०८ परमेश्वरदशाधिः] *em.* H.I., परमेश्वरादसादि -क.-ख. १०८ समस्तं] *em.* H.I., समस्तं -क.-ख. १०९ यदा] *em.* H.I., पदा -क.-ख. १०९ संकल्पो] *em.* H.I., सकल्पो -क.-ख. ११० न] *em.* H.I., म -क.-ख. १११ पुण्यैर्] *em.* H.I., पुण्ये -क.-ख. १११ जन्मं] *em.*, जं -क.-ख. १११ सुकृतैर्] *em.* H.I., सकृतैर् -क.-ख. ११२ समाधेः] *em.* H.I., समाधिः -क.-ख. ११३ तिणअणलोअनजलणे] *em.*, तिणअणलोअनजलणे -क.-ख. *hypo* ११४ भूइं] *em.*, भूइ -क.-ख. *unmet.* ११४ काऊण] *em.* H.I., काउण -क.-ख. *unmet.* ११४ गअलं] *em.*, गलं -क.-ख. *unmet.* ११५ उच्चारिजए] *em.*, उच्चारिज -क.-ख. *hypo* ११६ ऽसि] *em.*, नि -क.-ख. ११७ ताव] -क., नाव -ख. ११८ पुरिसस्स] *em.*, पुरिसम्म -क.-ख. ११९ तं सीसे सिंगं] *em.*, तासीसे मिङ्गं -क.-ख. १२० संभअइ] *em.*, संभइ -क.-ख. *unmet.* १२० शशकस्यापि] *em.*, समकस्यापि -क.-ख. १२१ तच्छशकस्यापि] -ख., तच्छमकस्यापि -क. १२२ विषसंक्रान्तिर्] *em.*, विषसं [स्यविषा]क्रान्तिर् -क., विषसंक्रान्तिर् -ख. १२३ कृत्वैवम्] *em.* H.I., कृतैवम् -क.-ख.

[With the thought] “There is poison,” there is. [With the thought] “There is no poison,” there is no poison in the whole triple world. This is the supreme reality which arises for those who are full of merit.<80>

Commentary:

With this verse, in this context of yoga, he lays down the highest union which is the source of all accomplishments and which concerns the highest yogin who has ascended to the state of the Supreme Lord. For, all of these things exist merely by the will of the Supreme Lord. And when he has the intention “It does not exist,” it is not found anywhere in the triple universe. This is the meditation superior to all others [and] it is not common to all yogins. With this in mind he says “**This is the supreme reality,**” i.e. this is the highest truth, **which arises** for those whose bodies have been generated by **merit**, i.e. good deeds, which are easy to acquire when concentration is practiced through thousands of births. It doesn’t arise for everyone. And this concentration (samādhi), which is the cause of all success and which brings about the existence or annihilation of poison, should be understood as [just] an example [of what can be brought about with this meditation].

Having reduced motionless and moving poison to ashes in the fire from the eye of the three-eyed one, he says the following for that person’s benefit: “You are Nīlakaṇṭha.”<81>

As long as he lives, if poison penetrates the body of that man, why would it not be possible for a horn to arise on the head of a hare too?<82>

Commentary:

If poison by its own power advances in the body of that person, [then] why is it not possible for a horn to arise on the head of a hare too? The sense is that just like the arising of a hare’s horn, penetration of poison in his body is not possible. [In the body] of whom? **Of that person for whose benefit the mantra practitioner says the following.** What? “**You are Nīlakaṇṭha.**” Having done what does **he** say this? [That is explained with the phrase] “**Three-eyed one**” and so forth. **Of the three-eyed one** means of Lord Rudra being meditated on in the form of the envenomed victim.

- १२४ क्रान्तमूर्तेर्ध्यातस्य लोचनज्वलने ललाटनेत्रोद्भूताशौ स्थिरं स्थावरं मुस्तादि चरं जङ्गमं सर्पादिसम्बन्धि
१२५ गरलं विषं भूतिं कृत्वा ध्यानेन भस्म सम्पाद्येति युगलकम् ॥

(The following two verses are highly obscure and perhaps still corrupt, so the conjectures made are speculative.)

- १२६ जा हरतिअहो रुद्धो यावत्त्रिकटो रुद्धस्
१२७ तुरिअपआणंदिओ परा तुरिअं । तुर्यपदानन्दितः परा त्वरितम् ।
१२८ संचरइ ता फुडं सो संचरति तावत्स्फुटं स
१२९ डक्को जिअइ त्ति णाअव्वं ॥ ८३ ॥ दष्टो जीवतीति ज्ञातव्यम् ॥ ८३ ॥
- १३० हरत्रिकटो दलसदृशी गलबिले तालुतो ज्वलम्बिनी घण्टा मांसपेशी । यावत्प्रतिरुद्धो वज्रकपाटादिकरणेना-
१३१ पिधानं प्राप्नोति । तावत्सम्मूर्छितः स्फुटमेव जीवति निवृत्तविषवेगो भवतीति ज्ञातव्यम् । कीदृशः सन्?
१३२ रुद्धः तुर्यपदानन्दितः । तुर्यपदमूर्ध्वद्वादशान्तं तत्र परसंवित्स्पर्शानुभवादानन्दितो लब्धनित्यसुखास्वादस्त्व-
१३३ रितं विधिकल्पान्तरैरस्पृष्टो झगित्येवापानवृत्या त्रिकटस्थानप्राप्तस्तत्र विवृत इत्यर्थः । केचिद्—आत्मानं
१३४ हररूपं ध्यात्वा तं तुर्यपदाद्यथोक्ताज्जीवमवतार्य मन्त्री मूर्छितशरीरे संचरति तावदसौ जीवतीति व्याचक्षते ॥

- १३५ पररोहादो विणिग्गअ- पररोधात्तु विनिर्गत-
१३६ हंसेण घरंघणा जहा डिट्ठा । हंसेन गृहाङ्गणे यथा दृष्टाः ।
१३७ जणरवरहिए गोसे जनरवरहिते प्रभाते
१३८ डक्का वि तहा सुणाअव्वा ॥ ८४ ॥ दष्टा अपि तथा सुज्ञातव्याः ॥ ८४ ॥

१२४ °द्भूताशौ] conj. , °द्भूतै(*)-क., °द्भूतै--- -ख. १२४ स्थावरं] em. H.I., स्थावरं -क.-ख. १२४ मुस्तादि] conj. , मस्तादि -क.-ख. १२४ चरं] em., °गरं -क.^{pc}-ख., °गरं -क.^{pc} १२५ भूतिं] em., भूति -क.-ख. १२६ हरतिअहो] conj. , हतिअहे -क.-ख. ^{hypo} १२६ यावत्त्रिकटो रुद्धस्] conj. , यावत्त्रिकटो रुद्धस् -ख., याव त्रिकटे रुद्धः -क. १२७ °आणंदिओ] -क., °आणंदिउ -ख. १२७ तुरिअपआं] -क., तुरेअएआं -ख. १२७ परा] conj. H.I., परो -क.-ख. १२७ तुर्यं] conj. , त्वरितं -क.-ख. १२७ °आनन्दितः] conj. , °आनन्दितोः -क.-ख. १२८ संचरइ] -क.^{pc}-ख., संचरइ -क.^{ac} १२८ फुडं] -क., स्फुड -ख. १२८ संचरति] em., सत्वारति -क.-ख. १२९ डक्को] em., डक्के -क.-ख. १२९ णाअव्वं] conj. , णाअव्वो -क.-ख. १२९ ज्ञातव्यम्] -ख., ज्ञातव्यः -क. १३० दलसदृशी] conj. , दरसदृशी -क.-ख. १३० तालुतो ज्वलम्बिनी] em., तालुतो ज्वोलम्बिनी -क., तालुभो ज्वोलम्बिनी -ख. १३० घण्टामांसपेशी] -ख., घ(ण्टा)मान्सपेशी -क. १३० यावत्प्रतिरुद्धो] conj. H.I., (नवप्र)तिरुद्धो -क., तवपतिरुद्धो -ख. १३१ °धानं] -ख., °चानं -क. १३१ सम्मूर्छितः] conj. H.I., सम्मूर्छितं -क.-ख. १३१ जीवति] -क., जीवती -ख. १३१ कीदृशः] em. H.I., कीदृशं -क.-ख. १३१ सन्] conj. H.I., सं -क.-ख. १३२ रुद्धः] conj. , रुद्धं -क.-ख. १३२ °पदानन्दितः] conj. H.I., °पदानादितः -क., °पदानादितस् -ख. १३२ तुर्यं] -ख., तुर्यं -क. १३२ °आनन्दितो] em. H.I., °आनन्दिनो -क.-ख. १३२ °आस्वादस्] -ख., °आस्वादः -क. १३३ झगित्य्] em. H.I., रुगिति -क.-ख. १३३ तत्र] conj. H.I., तन्न -क.-ख. १३४ तुर्यं] conj. H.I., तूर्यं -क.-ख. १३४ यथोक्ताज्] conj. H.I., यत्त्वोक्तं -क.-ख. १३४ जीवमवतार्य] conj. H.I., बीजनचतार्य -क.-ख. १३४ मन्त्री] em., मत्री -क.-ख. १३४ संचरति] conj. , संचरयति -ख., संचरपति -क. १३५ पररोहादो] conj. , पररोहं तु -क.-ख. १३५ पररोधात्] conj. , पररोधास्तु -क.-ख. १३५ विनिर्गतं] em., न्नविधिनिर्गतं -क.-ख. ^{hyper} १३६ दृष्टाः] corr., दृष्टा -क.-ख. १३७ जणरवरहिए] em., जणवरहिए -क.-ख. ^{unmet.} १३७ गोसे] -क., गो[से] -ख. १३७ जनरवरहिते] -क., जनचरहिते -ख. १३८ डक्का] -क.^{pc}, डक्का -क.^{ac}, दुक्का -ख. १३८ सुणाअव्वा] conj. , सुणेअव्व -क.-ख. ^{unmet.} १३८ वि] conj. , om. -क.-ख. १३८ अपि] conj. , पि -क.-ख.

१२४ मुस्तादि] Although the Latin name usually correlated with this plant (*Cyperus rotundus*) signifies an edible species, it is commonly listed among the vegetal poisons in the Gāruḍa Tantras. १३५ पररोधात्] Harunaga ISAACSON suggests that the commentary's *tadanantaram* makes it sound like he read an ablative.

In the fire of his eye means in the fire arisen from the eye on his forehead. *Motionless* refers to stationary (i.e. vegetal) poison such as mustā, etc. *Moving*, i.e. mobile, means the venom of snakes and so on. *Having reduced it to ashes* means having turned it into ash by meditation. The verses must be construed together (iti yugalakam).

As soon as the *haratrikaṭa* is blocked, he delights in the place of the fourth [state and] quickly comes back. Then he knows that the bite victim will clearly live.<83>¹⁷

Commentary:

The *haratrikaṭa* is the uvula, a bell[-like] lump of flesh hanging from the palate in the aperture of the throat which resembles a petal. As soon as it is blocked means as soon as it is covered by means of procedures such as the “diamond door,” etc. Then one knows that the unconscious [victim] will clearly live, that is to say, he will become free of the effects of envenomation. How is he described? Being blocked, he delights in the place of the fourth [state]. The place of the fourth [state] is the [part of the subtle body] twelve [finger breadths] above [the head]. There he delights because of experiencing contact with Supreme Consciousness, that is to say, he has tasted the eternal bliss. Quickly means instantly, untouched by other rituals or procedures, he reaches the state of the trikaṭa through the functioning of the inward breath and is opened. This is the meaning. Some explain this verse as meaning—having meditated on oneself as Hara, the mantra practitioner brings the soul down from the fourth state and he goes back into the unconscious body and then one knows that he will live.

The “Haṃsa” knows well that there are as many bite victims as [people] which he observes as he goes out in his yard after [practicing] breath-control at daybreak when there is no din of human activity.<84>

¹⁷The verse may still be corrupt. In the *Khecārīvidyā* (3.16), a medieval Haṭha Yoga text, the word *trikūṭa* (nasal cavity?) may be equivalent to what we see here as *trikaṭa*. The manuscripts do seem to want it to be locative, but the commentator seems strongly in favor of *trikaṭa* as the subject. Thanks to Jason BIRCH of Oxford for making some suggestions about this obscure passage.

१३९ एतेन मन्त्रिणा तस्मिन्दिने दष्टकसंख्याविज्ञानरूपः प्रत्ययो दर्शनीयः । कथं ? परः प्राणस्तस्य रोधो विच्छेदस्-
 १४० तदनन्तरं विनिर्गतेन हंसेनोपलक्षणभूतेनाप्रबुद्धजने प्रभाते गृहान्निर्गतमात्रेण मन्त्रिणा स्वगृहगोष्ठे येन प्र-
 १४१ कारेण संख्यारूपेण दृष्टाः पुरुषास्तेनैव प्रकारेण तावन्त एव दष्टका ज्ञातव्याः । केचिद्—†यस्मिन्निवृक्† परे
 १४२ हृदयादौ रोहतां प्रतिष्ठामनुभवता तदनन्तरं निर्गतेन हंसेन प्राणेनोपलक्षणभूतेन पूर्वोक्तं ज्ञातव्यम् इत्या-
 १४३ चक्षते ॥

१४४	अमरत्तं असुहसुहं	अमरत्वं अशुभशुभं
१४५	सरिसासरिसाहिअं विसत्ताण ।	सदृशासदृशाधिकं विषार्तानाम् ।
१४६	पच्छा दूअपरिहाण-	पश्चाद्दूतपरिधानं
१४७	हरहत्थपमाणिअं भणइ ॥ ८५ ॥	हरहस्तप्रमाणितं भणति ॥ ८५ ॥

१४८ इदमत्र तात्पर्यम् । आगतस्य दूतस्य समेत्यैव पृष्ठात्परिधानं गृहीत्वा मन्त्रिणा मातव्यं इयत्परिमाणमिति
 १४९ चेतसा ग्राह्यम् । पश्चाद् अनन्तरं हररूपमात्मानं ध्यात्वा तदीयहस्तेन †प्रस्त†दूतपरिधानं मातव्यम् ।
 १५० तन्मीयमानं पूर्वप्रमाणसदृशं चेद्भवति तद् विषार्तानाममरत्वं भणति सूचयति । पूर्वप्रमाणदूरत्वेनासदृशं
 १५१ तद् अशुभं सूचयत्यभावनिमित्तं भवति । पूर्वप्रमाणादधिकं शुभं सूचयतीति ॥

१३९ परः] *em.* H.I., पर -क.-ख. १३९ प्राणस्] *conj.* H.I., प्राणास् -क.-ख. १४० तदनन्तरं विनिर्गतेन]
conj. , तदलनतदवविधिनिर्यतेन -क.-ख. १४० °भूतेनाप्रबुद्ध°] *conj.* H.I., °भूतेन प्रबुद्ध° -क.-ख. १४१
 संख्यारूपेण] *conj.* H.I., संख्यावरूपेण -क.-ख. १४१ केचिद्] *corr.*, केचित् -क.-ख. १४१ परे] *conj.* H.I.,
 पदे -क.-ख. १४२ हृदयादौ] *conj.* H.I., हृदयादि -क.-ख. १४२ तदनन्तरं] *conj.* , तदनन्तर° -क.-ख. १४४
 अमरत्तं] *em.*, असरन्तं -क.-ख. १४५ °आहिअं] *em.*, °आहिअं -क.-ख. १४५ विसत्ताण] *em.*, वि(स)ण
 -क., विUUUU -ख. १४६ परिहाण-] *conj.* , वरिणं -क.-ख. *unmet.* १४६ पश्चाद्] *em.*, पश्चा -क.-ख. १४६
 परिधानं] *em.*, परिधारं -क.-ख. १४७ °पमाणिअं] *em.*, °पसाणिअं -क.-ख. १४८ समेत्यैव] *conj.* H.I.,
 दूतस्यंसमेत्येव -क.-ख. १४८ पृष्ठात्] *conj.* , पृष्ठात् -क.-ख. १४८ मातव्यं] *em.*, मातव्य -क., मावध्य -ख.
 १४८ इयत्] *conj.* H.I., नियत्य -क.-ख. १४९ परिधानं] -क., परिधान -ख. १५० चेद्] *conj.* , रेद्
 -क.-ख. १५० °प्रमाण°] *conj.* , °प्रमाणा° -क., °प्रमाणाद् -ख. १५० °सदृशं] *em.* H.I., °सदृशस् -क.-ख.
 १५१ सूचयत्य्] *conj.* , सूचमत्य् -क.-ख. १५१ सूचयतीति] -क.^{pc}-ख., सूचय[[f]]तीति -क.^{ac}

१३९ Because of an eyeskip, -क. writes and deletes केचित् यस्मिन्निवृक्पदे हृदयादिरोहतांप्रतिष्ठामनुभवता तदनन्त-
 रनिर्गतेन हन्स following the *chāyā*.

Commentary:

This mantra practitioner sees firm evidence [of his mastery] in the form of knowledge of the number of bite victims on that day. How? The word **para** means the breath, and its **rodha** is its interruption. After [doing] that, the **Haṃsa**—for example¹⁸—i.e. the mantra practitioner who has **gone outside at daybreak**, i.e. just left his house and is in his own yard, **knows** how many **bite victims** there are by the same manner in which he **observes** the number of people. Some explain this verse as meaning—the **Haṃsa**, for example, is the breath which has **gone out**, being held as it rises in the heart, whereupon what was mentioned before (the number of bite victims) is immediately known.¹⁹

Similar, dissimilar, or longer speaks to survival, a bad outcome, or a good outcome for the envenomed patients after the cloth of the messenger is measured with the hand of Hara.<85>

Commentary:

This is the meaning: the mantra practitioner should take the cloths from the back of the messenger who has come [to notify him about the victim] as soon as they meet and measure it. He should mentally estimate “it is so long.” **After**, i.e. immediately, having visualized himself as Hara, he should measure the messenger’s cloth with His hand. If the cloth being measured is **similar** to the previous measurement then that **speaks to**, i.e. indicates, the **survival of the envenomed patients**. If it is **dissimilar** because of being far [short] of the previous measurement, that indicates **a bad outcome**, i.e. it is a sign of [impending] death. **Longer** than the previous measure indicates **a good outcome**.

¹⁸“For example” loosely translates *upalakṣaṇabhūtena*. I wanted to take this as “the metaphorical *haṃsa*,” but Harunaga ISAACSON suggests that it may mean the *mantrin* need not be of the *Haṃsa* type. I am unclear on the meaning of this typology of mantra practitioners.

¹⁹My interpretation of the alternative explanation is uncertain and I have marked some of the Sanskrit as corrupt.

विद्याः

१५२	झंकारि कुरुल्ला भे-	झंकारिणी कुरुकुल्ला
१५३	रंडा सुअण्णरेहा विज्जाओ ।	भेरुण्डा सुवर्णरेखा विद्याः ।
१५४	गरुपउत्ताओ जह	गरुडप्रयुक्ता यथा
१५५	कुणंति भेअं तआ सुणहा ॥ १२६ ॥	कुर्वते भेदं तथा शृणुत ॥ १२६ ॥

१५६ भेदः साधकदष्टकादिशरीरे न्यासादिना समावेशः । यदि वा प्रतिविद्यं कर्मप्रविभागो भेदः । शिष्टं स्पष्टम् ॥
 १५७ तत्रोद्देशक्रमेण पञ्चदशभिर्गाथाभिर्झंकारिणीभेदमाह—

झंकारिणी

१५८	सद्दो वामो ऽघोरो	सद्योजातो वामदेवो ऽघोरस्
१५९	तत्पुरिसो पंचमो तहेसाणो ।	तत्पुरुषः पञ्चमस्तथेशानः ।
१६०	सिअपीअकसणलोहिअ-	सितपीतकृष्णलोहित-
१६१	गअणाहा अंगुलिट्ठाणे ॥ १३० ॥	गगनाभा अङ्गुलिस्थाने ॥ १३० ॥

१६२ अङ्गुष्ठात्प्रभृति कनिष्ठान्तमङ्गुलिपञ्चकरूपस्थानपञ्चके सद्योजातादीशानान्तं ब्रह्मपञ्चकं वक्ष्यमाणविभा-
 १६३ गेन झंकारिणीवर्णपञ्चकवाच्यं सितादिव्योमरूपान्तवर्णपञ्चकयुक्तं न्यस्तव्यमिति ॥

१६४	अंगुट्ठतज्जणीम-	अङ्गुष्ठतर्जनीम-
१६५	ज्झिमासु झंकारिवण्णरइआसु ।	ध्यमासु झंकारिवर्णरचितासु ।
१६६	दीसइ चोत्थो देओ	दृश्यते चतुर्थो देवो
१६७	अणामिआलंबिओ णि त्ति ॥ १३१ ॥	अनामिकालम्बितो णि इति ॥ १३१ ॥

१५२ कुरुल्ला] -क., कुरुकुल्ला -ख. *unmet.* १५३ सुअण्णरेहा°] *em.*, सुअण्णरेह° -क.-ख. *unmet.* १५३ °विज्जाओ]
 -क., °विज्जउ -ख. १५३ सुवर्णरेखा] -क.^{pc}-ख., सुवर्णरे[[हविज्जा]]खा -क.^{ac} १५३ विद्याः] *em.*, विद्या
 -क.-ख. १५४ पउत्ताओ] -क., पउत्ताउ -ख. १५४ जह] *em.* H.I., रुहा -क.-ख. १५४ यथा]
conj., यथाप -क.-ख. १५५ शृणुत] *em.*, शृण्वत -क., शृण्वते -ख. १५६ °प्रविभागो भेदः] *em.* H.I.,
 °प्रविभागभेद° -क.-ख. १५६ शिष्टं] *em.* H.I., शिष्टे -क.-ख. १५७ पञ्चदशभिर्] *conj.*, पञ्चभिर् -क.-ख.
 १५७ गाथाभिर्] *corr.*, गाथाभिः -क.-ख. १५८ सद्दो] -क., सद्धो -ख. १५९ तत्पुरुषः] *em.*, तत्पुरुष°
 -क.-ख. *unmet.* १५९ तथेशानः] *em.* H.I., तथेशानः -क.-ख. १६१ गअणाहा अंगुलि°] *em.*, मअणाहंगुलि°
 -क.-ख. *hypo* १६१ °ट्ठाने] -क., °ट्ठान -ख. १६१ गगनाभा] *corr.*, गगणाभा -क.-ख. १६२ कनिष्ठान्तम्]
corr., कनिष्ठान्तं -क.-ख. १६३ झंकारिणी] -क., झंकारिणि -ख. १६३ °वाच्यं] *em.* D.Ā., °वाच्यं -क.-ख.
 १६३ सितादि°] *conj.*, पीतादिति -क.-ख. १६३ °पञ्चकयुक्तं] -क., °पञ्चकं युक्तं -ख. १६४ °तज्जणी°]
em., °तज्जणि° -क.-ख. *unmet.* १६५ °ज्झिमासु] *em.*, °ज्झिमासु -क.-ख. १६६ चोत्थो] *conj.*, वोच्छे -क.-ख.
 १६६ देओ] -क., देउ -ख. १६६ दृश्यते] *conj.*, टस्यते -क.-ख. १६७ अनामिका°] -ख., अनानामिका°
 -क.

१५२ कुरुल्ला] We also see this variant name of Kurukullā in the *Manoramāṭikā* to *Tantrarājatantra* 6.26.
 १५८ सद्दो] We expect Prakrit सज्जो for Sanskrit सद्यो, an abbreviated name for Sadyojāta, however the manuscripts
 are consistent in this spelling. १६३ सितादि°] This conjecture follows the order in the verse. These color
 assignments differ from the Saiddhāntika standard as found in *Mṛgendrāgama*, *Kriyāpāda* 3.18–19 where Sady-
 oajāta is red and Tatpuruṣa is yellow. In the commentary to the next verse, too, Vāmadeva is described as yellow.

[The Vidyā Goddesses]

The *vidyās* are Jhaṃkāriṇī, Kurukullā, Bheruṇḍā, and Suvarṇarekhā. Hear how they bring about entry as they are used by [the practitioner possessed by] Garuḍa.<129>

Commentary:

Entry means possession, by installation [of mantras], etc. on the body of the practitioner, bite victim, etc. Alternatively, *bheda* means the division of rituals concerning each *vidyā*. The rest is clear.

In that regard, he tells about Jhaṃkāriṇī's entry with a series of prescriptions in fifteen verses—

[The Jhaṃkāriṇī Spell]

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and the fifth, Īśāna [are visualized respectively as] white, yellow, black, red, and the color of the sky in their locations on the fingers.<130>

Commentary:

Starting from the thumb and ending with the little finger the set of five Brahma mantras beginning with Sadyojāta and ending with Īśāna, signified by the five phonemes of the Jhaṃkāriṇī *vidyā*, joined with the set of five colors beginning with white and ending with that of space, is to be ritually installed on the set of five places which are the five digits of the hand.

When the thumb, index finger, and middle finger are furnished with the syllables *JHAM*, *KĀ*, and *RI* [respectively], the fourth god appears as the syllable *ṆI* installed on the ring finger.<131>

१६८ अनेन वर्णविभागमाह । तेनाङ्गुष्ठे झं इति वर्णेन रचिते सद्योजातवाचकेन सितेन कृतो न्यासो । तथा तर्जन्यां
 १६९ का इति वर्णेन वामदेववाचकेन पीतेन । तथा मध्यमायां रि इति वर्णेनाघोरवाचकेन कृष्णेन । एवं विस्प-
 १७० ष्टाङ्गुलीषु कृतो न्यासः । तदनन्तरम् अनामिकायां णि इति वर्णवाच्यो लोहितश्चतुर्थो देवस्तत्पुरुषाख्यो
 १७१ दृश्यते ध्यानेन साक्षात्क्रियते ॥

१७२ स्वच्छो धवसंजोओ स्वच्छो धवसंयोगः
 १७३ साणुस्सारो कणंगुलिट्टाणे । सानुस्वारः कनिष्ठिकाङ्गुलिस्थाने ।

१७४ विससुत्तणामफुदुम- विषसुत्तनामप्रथमा-
 १७५ क्खरस्स पुव्वट्ठिओ सट्ठो ॥ १३२ ॥ क्षरस्य पूर्वस्थितः सद्योजातः ॥ १३२ ॥

१७६ ततः परं धकारवकारयोः संयोगः बिन्दुयुतः ध्वमिति वर्ण इत्यर्थः । स स्वच्छः आकाशभूतव्यापकेशान-
 १७७ वाचकः । स्वच्छत्वादाकाशवर्ण एव कनिष्ठाङ्गुल्यां न्यस्तव्यः । स्वच्छ इत्येतेन सद्योजातादीनां चतुर्णां
 १७८ पृथिव्यादिभूतचतुष्टयव्यापकत्वमवसेयमिति व्याचक्षते ।

(The following paragraph comments on 132cd-133ab.)

१७९ एवं करन्यासमुक्त्वा गाथोत्तरार्धप्रभृति प्रथमं कर्माह । पूर्वस्थितो ऽङ्गुष्ठे न्यस्तः सद्योजात ईशानेन
 १८० कनिष्ठान्यस्तेन सह विषसुत्तस्य यन्नाम तस्य यत्प्रथमाक्षरं तद् ईशानवर्णेन सह परिमलनपरस्तत्क्षणेन
 १८१ सकलं सर्वं गरलं विषं नाशयतीत्युत्तरगाथार्धं संगतिप्रसङ्गाद्व्याख्यातम् । तात्पर्यं त्वङ्गुष्ठकनिष्ठाभ्यां विन्यस्तं
 १८२ यथाभिहितमन्त्राभ्यां झंकारध्वंकाराभ्यां विषार्तनामाद्यक्षरं तावत्परिमलयेद्यावद्यथोक्तभावनाबलादसौ
 १८३ निर्विषो भवतीति ॥

१६८ तेनाङ्गुष्ठे] -क., ततोङ्गुष्ठे -ख. १६८ कृतो न्यासो] conj. , कृतन्यासो -क., कृतन्यासेस् -ख. १७० कृतो]
 conj. H.I., कृते -क.-ख. १७० न्यासः] conj. , न्यासस् -ख., न्या -क. १७० अनामिकायां] conj. , आयां
 -क.-ख. १७० देवस्] -ख., देव -क. १७० आख्यो] em., आख्या -क.-ख. १७१ दृश्यते] em. H.I.,
 दृश्यति -क.-ख. १७१ साक्षात्] em. H.I., सांख्यात् -क.-ख. १७२ स्वच्छो] conj. , खस्थो -क.-ख. १७३
 साणुस्सारो] em., साणुसारो -क.-ख. unmet. १७४ °नाम°] conj. , °नामः° -क.-ख. १७५ पुव्वट्ठिओ सट्ठो] conj.
 , पुव्वहिए सट्ठो -क.-ख. unmet. १७५ पूर्वस्थितः] conj. , पूर्वस्थिः -क.-ख. १७५ सद्योजातः] -ख., सद्योजातः[]
 -क. १७६ °कारयोः] -ख., °कारयो -क. १७६ °युतः] conj. , पुनः -क.-ख. १७६ ध्वम्] em., (स्व)म्
 -क., स्वम् -ख. १७६ वर्ण] em. H.I., वर्णम् -क.-ख. १७८ अवसेयम्] em. H.I., अवसेष -क.-ख. १७८
 व्याचक्षते] -ख., व्याचक्ष्यते -क. १७९ करन्यासमुक्त्वा] em., करण्यासमु(क्त्वा) -क., करन्यासमु(क्ता) -ख. १७९
 गाथोत्तरार्ध°] em. H.I., गाथापरार्धत° -क.-ख. १७९ प्रथमं] conj. , प्रसङ्गात् -क.-ख. १७९ ऽङ्गुष्ठे] conj.
 , प्रथमाङ्गुष्ठे -क.-ख. १८० नाम] -क., नामस् -ख. १८० परिमलनपरस्] conj. , परिमलनपरस्यस् -क.-ख.
 १८१ °र्थ] conj. H.I., °न्तरं -क.-ख. १८१ संगति] conj. H.I., संमति -क.-ख. १८१ तात्पर्यं त्व] conj.
 D.G., तावत्पर्यन्त -क., तावत्पर्यन्तम् -ख. १८१ विन्यस्तं] -ख., विन्यस्त -क. १८२ विषार्त°] em. H.I.,
 विषार्ता° -क.-ख. १८२ परिमलयेद्यावद्] corr., परिमलयेत् । यावद् -क.-ख.

१७९ प्रथमं...ऽङ्गुष्ठे] In support of these conjectures, I suggest that a previous manuscript wrote and deleted
 प्रसङ्गात्, or something similar, and wrote प्रथमं in the margin. This deletion may have not been recognized—a
 common scribal error—and a scribe may have then improperly inserted प्रथम[] before ऽङ्गुष्ठे. १८१ गरलं
 नाशयति] This is a citation from verse 133, and the slightly different but metrically identical wording could,
 but need not, indicate that the verse read this.

Commentary:

With this verse he tells the division of the syllables. Accordingly, the ritual installation is done **on the thumb** furnished with a white JHAṂ syllable which signifies *Sadyojāta*. Likewise [the installation is done] **on the index finger** with the yellow syllable KĀ which signifies *Vāmadeva*. Likewise [the installation is done] **on the middle finger** with the black syllable RĪ which signifies *Aghora*. The installation is done in this way on the basic fingers. Thereupon, the red **fourth god Tatpuruṣa**, signified by the syllable ṚĪ appears on the ring finger, i.e. he is made to appear through visualization.

A clear conjunction of DHA and VA with anusvāra is installed on the little finger. Sadyojāta, located on the first digit (pūrvasthito), naturally disposed toward the twirling, with Īśāna, of the first syllable of the name of the unconscious envenomed patient, destroys all the venom at that instant.<132—133ab>

Commentary:

Thereupon, **a conjunction of the syllable DHA and the syllable VA, endowed with a dot, means the syllable DHVAṂ**. It is **clear**, i.e. signifying Īśāna who is associated with the space element. The clarity indicates that it is the color of space to be installed on the little finger. With the word **clear**, he means that we should understand the association of the four elements, earth and so on, with the [other] four gods [too]: *Sadyojāta* etc.

Having thus taught the ritual installation on the hand, he tells the first rite starting with the latter half of the verse. **Sadyojāta located on the first digit**, i.e. installed on the thumb—intent on rubbing, **with Īśāna installed on the little finger**, i.e. with the syllable of Īśāna, **the first syllable of the name of the unconscious envenomed patient—destroys all the venom**, i.e. every bit of the poison, **at that instant**. Thus the [first half of the] following verse has been explained because of their implicit connection. The meaning is that one must rub the first syllable of the name of the envenomed patient, installed with the thumb and little finger prepared with the aforementioned mantras—the syllables JHAṂ and DHVAṂ—until the power of the aforementioned meditation causes him to become free of the poison.

१८४	ईसाणघुण्णणिरो त-	ईशानघूर्णनशीलस्तत्-
१८५	क्खणेण सअलं गरं विणासेइ ।	क्षणेन सकलं गरं विनाशयति ।
१८६	तप्पुरिसेण समानो	तत्पुरुषेण समानो
१८७	असेसविषभूअथोहअरो ॥ १३३ ॥	ऽशेषविषभूतस्तोभकरः ॥ १३३ ॥
१८८	अस्या गाथायाः पूर्वार्धं व्याख्यातम् । अपरस्यार्थः—सद्योजातस्तत्पुरुषेणानामाङ्गुलिन्यस्तेन पूर्ववद्विषाक्रान्तस्य	
१८९	नामाद्यक्षरघूर्णनशीलो ऽशेषाणां विषभूतानां स्तोभं करोतीति द्वितीयं कर्म ॥	
१९०	भीमाघोरोग्घिटो	भीमाघोरोदृष्टो
१९१	अरिफणिडक्कं खणेण चालेइ ।	अरिफणिदष्टं क्षणेन चालयति ।
१९२	वामक्कंतो थंभइ	वामाक्रान्तः स्तम्भयति
१९३	दरिआरिमुखं गरं सेण्णं ॥ १३४ ॥	दृष्टारिमुखं गरं सैन्यम् ॥ १३४ ॥
१९४	स एव सद्योजातो भीमेन कृष्णवर्णेनाघोरेण मध्यमाङ्गुलिन्यस्तेनोदृष्टः परिमलितदष्टनामाद्यक्षरो ऽरिफ-	
१९५	णिना कृतवैरेण सर्पेण दष्टं चालयति कम्पयति । फणिनाम् आक्रान्तकृतवैरादिभेदो ऽन्यत्र गारुडे दृष्ट इति	
१९६	तृतीयं कर्म । स एव सद्योजातो वामेन वामदेवेन तर्जनीन्यस्तेनाक्रान्तः स्तम्भनीयनामाद्यक्षरपरिमलना-	
१९७	याधिष्ठितो दृष्टारिमुखं सदर्पणशत्रुवदनम् उक्त्यादिकाले स्तम्भयति । तथा गरं विषं सैन्यं च स्तम्भयतीति	
१९८	चतुर्थं कर्म ॥	
१९९	एवं करन्यासप्रसङ्गेन विद्याक्षराणां क्रीडाकर्मोक्त्वा पुनरपि सद्योजाताख्यवर्णस्य कर्मान्तरमाह—	

१८४ °घुण्णणिरो] *em.*, °घोलिरो -क.-ख. *unmet.* १८४ °शीलस्] *em.*, °शीलनम् -क.-ख. १८५ तत्क्षणेन] *em.* H.I., उक्षणेण -क.-ख. १८६ समानो] *conj.*, ममा -क.-ख. *hypo* १८७ °भूअ°] -क., °त्तअ° -ख. १८७ थोहअरो] *em.*, त्थोहअगे -क.-ख. *unmet.* १८७ °स्तोभ°] -ख., °स्तो° -क. *hypo* १८८ अस्या गाथायाः पूर्वार्धं व्याख्यातम्] *conj.* H.I., अस्यां गाथायां प्रथमाक्षरस्यादौ व्याख्यातम् -क.-ख. १८८ अपरस्यार्थः] *conj.* H.I., अपरस्य यं नामाद्यक्षरं गृह्य -क.-ख. १८८ तत्पुरुषेणा°] *em.* H.I., तत्पुरुषेणणा° -क.-ख. १८८ विषाक्रान्तस्य] *em.* H.I., विषयाक्रान्तस्य -क.-ख. १८९ °घूर्णनशीलो ऽशेषाणां] *corr.*, °घूर्णनशीलः असेषाणां -क., °पूर्णन° -ख. १८९ विषभूतानां] -क., [विष]भूतानां -ख. १८९ कर्म] *em.*, कर्मा -क.-ख. १९० °ग्घिटो] *em.*, □□ -क.-ख. १९० घोरोदृष्टो] *em.*, °घोरोघृष्टो -क., °घोरोपृष्टो -ख. १९१ चालयति] *em.*, वा[ll]लयति -क., वालयति -ख. १९२ वामक्कंतो] *em.*, रामक्कन्तो -क.-ख. १९२ वामाक्रान्तः] *em.*, वामदेवाक्रान्तं -क.-ख. १९५ दृष्ट] *em.* H.I., दृ -क.-ख. १९६ सद्योजातो] *corr.*, सद्योजातः -क.-ख. १९६ आक्रान्तः] *em.*, आक्रान्त° -क.-ख. १९७ °मुखं] *em.*, °मुखः -क.-ख. १९७ °वदनम्] *corr.*, °वदनं -क.-ख. १९७ तथा] -क., तथा° -ख. १९८ कर्म] -ख., कर्मः -क. १९९ प्रसङ्गेन] *conj.* H.I., प्रसंसेन -क.-ख. १९९ क्रीडाकर्मोक्त्वा] *conj.*, कर्मोक्त्वा -क., कर्मोक्त्वा -ख.

१८७ थोहअरो] The character *ro* is easily mistaken for *ge* in this script because of the *pr̥ṣṭhamātra* vowel and the similarity between *ra* and the first descender of the *ga* character. १८८ नामाद्यक्षरं गृह्य] These words in the manuscripts appear to be a corruption from the following line's *nāmādyakṣaragbhūrṇana*-. The form *gr̥hya* is sometimes used in *aiśa* Sanskrit, but it is very unlikely here. १९२ वामाक्रान्तः] I emend this word in the *chāyā* on the basis of the commentary, but it also brings it into line with the Prakrit *mūla*.

The same one (Sadyojāta) with Tatpuruṣa paralyzes all poison and demonic beings.<I33cd>

Commentary:

The first half of this verse has been explained. The meaning of the other [half] is this: Sadyojāta, who is, as before, naturally disposed to twirling the first syllable of the name of the envenomed patient, [this time] with Tatpuruṣa installed on the ring finger, brings about the paralysis of all poison and demonic beings. This was the second rite.

[Sadyojāta] rubbed with the fierce Aghora would instantly cause one bitten by an enemy snake to tremble.²⁰ [Sadyojāta] pressed with Vāma paralyzes the mouth of an arrogant rival, venom, or an army.<I34>

Commentary:

The subject is Sadyojāta. He is rubbed with the fierce black Aghora, i.e. with the syllable installed on the middle finger, which is to say he is the one who rubs the first syllable of the bite victim's name [with Aghora] and causes one bitten by an enemy snake, i.e. a snake with a grudge, to tremble, i.e. shake. The typology of snakes, such as "stepped on" and "holding a grudge" is available elsewhere, in the Gāruḍa Tantras. This was the third rite. The subject is [again] Sadyojāta. He is pressed with Vāma, i.e. with Vāmadeva installed on the index finger, and he is appointed to rub the first syllable of the name of the one to be paralyzed. He paralyzes the mouth of an arrogant rival, i.e. the mouth of a conceited enemy when he is about to speak. He likewise paralyzes venom, i.e. poison, and an army. This was the fourth rite.

Thus having declared the play-rite (krīḍākarma)²¹ with reference to installation of the vidyā's syllables on the hand, he now declares another rite involving the syllable called Sadyojāta—

²⁰Trembling is apparently a sign of recovery in a bite victim who was otherwise unresponsive. It is also a sign of possession, which is this cause would indicate that the deity is working to destroy the poison.

²¹The precise sense of krīḍākarma is not clear, but the term is used elsewhere such as the krīḍākarmapaṭala of the Brahmayāmala (chapter 44) and in Padmavajra's Guhyasiddhi (5.2) where the meaning is left ambiguous. Cf. the entry krīḍā in the Tāntrikābhidhānakośa, vol.II.

२००	सद्दो झमिति णिविट्ठो	सद्योजातो झमिति निविट्ठो
२०१	वामअरे चंदमंडलक्कंतो ।	वामकरे चन्द्रमण्डलाक्रान्तः ।
२०२	झं झडिकारिअसेओ	झंकारो झगितिकारितस्यन्दः
२०३	सअलअलापूरिओ व्वेअ ॥ १३५ ॥	सकलकलापूरित एव ॥ १३५ ॥
२०४	जरलूआविसगंडं	ज्वरलूताविषगण्डं
२०५	साइणिगहभूअदोससंतावं ।	शाकिनीग्रहभूतदोषसंतापम् ।
२०६	णूणं णासइ मंती	नूनं नाशयति मन्त्री
२०७	परिजविअजलेण जंतूणं ॥ १३६ ॥	परिजप्तजलेन जन्तूनाम् ॥ १३६ ॥

२०८ सद्योजातो झमिति विद्याद्यक्षररूपो वामकरे निविष्टस्तथा चन्द्रमण्डलाक्रान्तः चन्द्रमण्डलद्वयेन सम्पु-
 २०९ टितो ऽत एव षोडशभिरकारादिस्वररूपाभिः कलाभिः पूरितः परिवेष्टितस्तादृशो वामकरे स्थितः । तथा
 २१० झगिति तस्यैवंकारितः सेकः परमामृतस्यन्दो येन । तेनैवंविधेन परिजप्तमभिमन्त्रितं यज्जलं तेन मन्त्री
 २११ प्रोक्षणपानादिना ज्वरलूतादीन्नाशयतीति ॥
 २१२ प्रकृतं देहन्यासमाह—

२१३	वअणे झं, का कण्ठे,	वदने झं, का कण्ठे,
२१४	णाहिपएसालगो रि णि गुज्जे ।	नाभिप्रदेशालगो रि णि गुह्ये ।
२१५	साणुस्सारधवाहित-	सानुस्वारधवाहित-
२१६	चलणो णिच्चं णरो रुहो ॥ १३७ ॥	चरणो निश्चितं नरो रुद्रः ॥ १३७ ॥

२१७ वदने मुखे झमिति सद्योजाताख्यं प्रथमाक्षरं न्यस्य, एवं कादिणिकारान्तानि कण्ठादिगुह्यान्तेषु स्थानेषु
 २१८ न्यस्य, सानुस्वारेण सबिन्दुना धवसंयोगेन ध्वंकारेण सम्पादितचरणो मन्त्री रुद्रः साक्षाद्भवति । एवमेव
 २१९ वर्णानां चरणाभ्यां मुखान्तं प्रतिलोमन्यास आगमसिद्धः । प्रयोगश्च—ॐ झं सद्योजाताय नमः । इत्यादि
 २२० क्रमेण भवति । सितवर्णादिकं पूर्ववद्भोयम् । प्रथममेव मन्त्री कृतकरदेहन्यासो भूत्वा पश्चात्कर्म्मसु प्रवर्तितो
 २२१ न तु पाठक्रमेणेति ॥

२०० सद्दो झमिति] conj. , सद्दोवमि -क.-ख. unmet. २०० झमिति] conj. , वकार° -क.-ख. २०१ क्कंतो] em.,
 कन्तौ -क.-ख. unmet. २०२ झं झडिकारिअसेओ] conj. D.G, A.S., M.S., संसन्तिअरिअसेओ -क., संसन्तिअरिअसेओ
 -ख. २०२ झगितिकारितस्यन्दः] conj. , झमिति कारितोयान्यः -क.-ख. २०३ °पूरिओ] -क., °पूरिउ -ख.
 २०४ °विस°] em., °विभं° -क.-ख. unmet. २०५ °गह°] em., °गउ° -क.-ख. २०५ °दोससंतावं] em.,
 °दोसंतावं -क.-ख. hypo २०५ °ग्रह°] em., °ग्र° -क.-ख. २०७ परिजप्त°] em., प्रजप्त° -क.-ख. unmet. २०८
 °रूपो वामकरे] conj. H.I., °रूपमकारे -क.-ख. २०९ सम्पुटितो ऽत] -क., सम्पुटितः अत -ख. २०९ कलाभिः]
 -ख., (कलाभिः) -क. २०९ परिवेष्टितस्] -ख., परिवेष्टितः -क. २१० तस्यैवं] conj. , तस्य एवं -क.-ख.
 २१० कारितः सेकः परमा°] conj. H.I., कारितस्यावानेकप्रथुता° -क.-ख. २१० स्यन्दो येन] conj. H.I., स्यन्दः
 -क., स्यंदस् -ख. २१२ प्रकृतं] em. H.I., प्रकृत° -क.-ख. २१२ °न्यासम्] em. H.I., आसम् -क.-ख. २१३
 का] em., कार° -क.-ख. unmet. २१४ °आलगो] em., °आ[णु]लग्ग° -क., °आणुलग्ग° -ख. २१४ °आलगो]
 em., °आलगो -क.-ख. २१५ साणुस्सार°] em., साणुःसार° -क., सानुःसार° -ख. २१५ धवाहित°] em.,
 धवलाहितन् -क., धवलोहितज् -ख. unmet. २१६ चलणो] -क., वलणो -ख. २१६ रुहो] em., रुहो -क.-ख. unmet.
 २१६ चरणो] -क., चरणौ -ख. २१७ कादिणिकारान्तानि] em., कादीणिनिकारांतानि -क., कादिणिनिकारांतानि
 -ख. २१७ °गुह्यान्तेषु] -ख., °गुह्योन्तेषु -क. २१८ सम्पादित°] conj. , सम्पादितठ° -क.-ख. २१८ रुद्रः]
 em., रुद्र° -क.-ख. २१९ मुखान्तं] em. H.I., मुखान्त° -क.-ख. २१९ °न्यास] corr., °न्यासः । -क.-ख.
 २२० पूर्ववद्] -ख., पूर्वद् -क. २२० प्रवर्तितो] conj. , प्रवर्तित -क.-ख.

Sadyojāta, i.e. the syllable JHAM, is placed on the left hand and covered by moon discs. The syllable JHAM, being filled with all [sixteen] digits, is instantly made to ooze [nectar].<135>

At once the mantra practitioner, with magically empowered water, could destroy living beings' suffering caused by fevers, spiders, poisons, boils, succubi, planets, demons, and offenses.²²<136>

Commentary:

Sadyojāta, taking the form of the vidyā's first syllable, i.e. JHAM, is placed in the left hand, and is covered by moon discs, i.e. enclosed by a pair of moon discs, therefore it is filled with, i.e. surrounded by, sixteen digits taking the form of the vowels beginning with 'a' and it remains like that on the left hand. It is instantly made to drip, i.e. to ooze supreme nectar,²³ and the mantra practitioner, with water that has been magically empowered, i.e. consecrated with it, could destroy fevers, spiders, etc. by sprinkling, giving as a drink, etc. [from the left hand].

He declares the expected installation in the body—

A man who has JHAM on his face, KĀ on his throat, RI affixed to his navel, ÑI on his private part and whose feet are prepared with the syllables DHA and VA with anusvāra certainly is Rudra.<137>

Commentary:

Having installed the syllable JHAM which signifies Sadyojāta on the face, i.e. the front of the head, having likewise installed the syllables beginning with KĀ and ending with ÑI on the places beginning with the throat and ending with the private part, the mantra practitioner whose feet are made by the conjunct of DHA and VA with anusvāra, i.e. with a dot, which is to say the syllable DHVAM, becomes Rudra embodied. Similarly, there is a reverse installation of the syllables [starting] from the feet and ending with the face which is well known in the scriptures. The usage is:²⁴ OM JHAM SADYOJĀTĀYA NAMAḤ and so on in sequence. The colors white and so on are to be visualized as before. The mantra practitioner first of all does the hand and body installations, and only then is he prepared for the rituals. One should not follow the sequence of the text.²⁵

²²Both the Prakrit and its Sanskrit translation have *gaṇḍaṃ* in the accusative, but this may only be for the meter and we should rather read it in compound.

²³The text is uncertain here.

²⁴I think 'the usage' refers to either the standard or reverse installation, since the example is the first syllable of the standard order.

²⁵In other words, even though the text teaches rites to be used with the mantra installed on the hand before mentioning the body-installation, one has to first do both installations. It could be even more pointed and mean that any ritual taught in the whole text must be preceded by these two forms of installation of the Jhaṃkāriṇī spell, however I am more inclined to see Jhaṃkāriṇī as a separate system taught alongside alternative spell systems.

२२२	फणमणिणाआ विसजल-	फणमणिणागा विषज्वल-
२२३	णदुसहा पलअगज्जफुक्कारा ।	नदुःसहाः प्रलयगर्जफूत्काराः ।
२२४	हरलद्धमणूणासे-	हरलब्धमनुन्यासे-
२२५	ण कवलिआ विअगणाहेण ॥ १३८ ॥	न कवलिता विहगनाथेन ॥ १३८ ॥
२२६	अनेन विद्यान्यासस्य प्रभावमाह । विहगनाथेन पक्षिराजेन महेश्वराल्लब्धेन मनुना मन्त्रेण कृतन्यासेन सता	
२२७	महानागा भक्षिता इति । शिष्टं स्पष्टम् ॥	
२२८	दूरे वि हरइ मंती	दूरे ऽपि हरति मन्त्री
२२९	भूअं भुअंगमं गरलं जिण्णं ।	भूतं भुजंगमं गरलं जीर्णम् ।
२३०	अहिमंतिअसरसरिसव-	अभिमन्त्रितसरसर्षप-
२३१	जलपिच्छाविअणधूएहिं ॥ १३९ ॥	जलपिच्छव्यजनधूपैः ॥ १३९ ॥
२३२	विद्यया कृतन्यासो मन्त्री तथैव विद्यया सारादीनभिमन्त्र्य दूरस्थितानपि भूतादीन्हरति ॥	
२३३	वासुइफुक्काराहअ-	वासुकिफूत्काराहत-
२३४	भूइविआणे हरो व्व तंडविओ ।	भूतिविताने हर इव ताण्डवितः ।
२३५	सअलक्खरमुहसोही	सकलाक्षरमुखशोभी
२३६	विसदोसविवज्जिओ डक्को ॥ १४० ॥	विषदोषविवर्जितो दष्टः ॥ १४० ॥
२३७	अस्या एव विद्यायाः सकलैः सर्वैर् अक्षरैः शोभितमुखस्तथा वासुकेः यज्ञोपवीतस्य सर्पस्य फूत्कारैर्	
२३८	निःश्वासानिलैर् आहतो विधूतो यो विभूतिवितानो भस्मसमूहः तस्मिस्ताण्डवितः प्रारब्धनृत्यो हरो महे-	
२३९	श्वर इव ध्यातो दष्टो निर्विषीभवतीति ॥	

२२३ पलअ°] *conj.*, पलइ° -क.-ख. २२३ °दुःसहाः] *corr.*, °दुस्सहा -क.-ख. २२३ प्रलयगर्ज°] -क., प्रलयं गर्ज° -ख. २२३ °फूत्काराः] *em.*, °स्फुत्काराः -क.-ख. २२४ °लद्ध°] *em.*, °लब्ध° -क.-ख. २२४ °णासेण] *corr.*, °नासेण -क.-ख. २२४ °मनु°] *em.*, °मन्त्र° -क.-ख. *unmet.* २२५ विअगणाहेण] *em.*, विअणाहेण -क.-ख. *unmet.* २२५ विहग°] *em.*, विहम° -क.-ख. २२६ महेश्वराल्] *em.* H.I., महेश्वरा° -क.-ख. २२६ मनुना] *em.*, मानेन -क.-ख. २२६ सता] *em.* H.I., सतो -क.-ख. २२८ वि हरइ] *em.*, चिरइ -क. *unmet.*, वि रइ -ख. *unmet.* २२९ भूअं भुअंगमं गरलं] *em.*, भूअभूअंगरंजरं -क.-ख. *hypo* २२९ जिण्णं] *em.*, जिर्णं -क., जीर्णं -ख. २२९ भूतं भुजंगमं गरलं] *em.*, भूतभुजंगं गरं -क.-ख. *hypo* २३० °सरसरिसव°] *conj.*, °सरसव° -क.-ख. *hypo* २३१ पिच्छा°] *conj.* *hypo*, पिच्छा° -क.-ख. *hypo* २३१ °धूएहिं] *em.*, °भूएहिं -क.-ख. २३२ कृतन्यासो] *em.* H.I., कृतआमो -क.-ख. २३२ अभिमन्त्र्य] *conj.*, अभिअमंन्त्र्यतिर् -क.-ख. २३३ °फूत्°] *corr.*, °फुत्° -क.-ख. २३४ हरो व्व] *em.*, हरट्ट -क.-ख. २३४ तंडविओ] -क., तंडविउ -ख. २३६ विसदोसविवज्जिओ] *em.*, विसट्टोससिवज्जिओ -क. *unmet.*, विसट्टोसभिवज्जिउ -ख. *unmet.* २३६ डक्को] *em.*, डक्के॥ -क.-ख. २३७ सकलैः] *em.*, सकलैः स[१]कलैस् -क., सकलैः सकलैः -ख. २३७ शोभितमुखस्तथा] *em.*, शोभितमुखः तथा शोभितमुखः तथा -क.-ख. २३७ फूत्कारैर्] *em.*, फूत्का(रि) -क.-ख. २३८ निःश्वासानिलैर्] -क., निःश्वासानिभैर् -ख. २३८ °नृत्यो] *conj.* H.I., °भृतो -क.-ख. २३९ महेश्वर इव] -क., महेश्वरो व -ख.

२२३ °फूत्काराः] Although स्फुत्काराः is an acceptable alternative, the *chāyā* gives फूत्काराः in verse 140, so I standardize here.

Nāgas with jewels in their hoods, unbearable because of the burning of their venom, hissing like the thunder at the end of the cosmos, are devoured by the Lord of Birds whose installation (*nyāsa*) [was done] with formulas obtained from Hara.<138>

Commentary:

With this verse he tells the power of the spell-installation. *By the Lord of Birds*, i.e. by the King of Birds who had done an installation with *the formula*, i.e. mantra, *obtained from Maheśvara*; by such a one were the great Nāgas eaten. The rest is clear.

Even remotely, the mantra practitioner could remove a spirit, snake, or deep-seated poison by incanted *sara*,²⁶ mustard seeds, water, a peacock feather fan, or incense.²⁷ <139>

Commentary:

The mantra practitioner who has done an installation with the spell, having incanted sara, etc. with that very spell, could remove a spirit, etc., even if they are located far away.

The violently shaking bite victim is like Hara dancing in a heap of ashes knocked loose by the shrieking hisses of Vāsuki [in as much as] his face is radiant with all of the [white]²⁸ syllables [and since he] becomes free of the negative effects of the venom.<140>

Commentary:

His face radiant with all of the [white] syllables of this particular spell—i.e. with every one of the syllables—the violently shaking bite victim is visualized like Hara, i.e. Maheśvara, who is dancing, i.e. who has begun to dance, in a heap of ashes, i.e. in a pile of cinders, knocked loose, i.e. shaken off, by the shrieking hisses, i.e. by the wind of exhalations, of Vāsuki, i.e. of the snake used [by Śiva] as a sacrificial thread; visualized in this way, he becomes free of poison.

²⁶The meaning of the word in this context is not clear. In the commentary it is spelled *sāra*.

²⁷Harunaga ISAACSON notes that it is tempting to read these as *yathāsaṃkhyā*, i.e. enumerated in order and correlating to the thing to be removed. This would seem to partially work because mustard seeds are commonly used in exorcism rituals, while water and peacock tail feathers are appropriate for poison. We seem, however, to have only three items in the first half and five in the second, although we might take *garalaṃ jīṇaṃ* as short for *garalaṃ ca jīṇagaralaṃ ca* to get us closer to a correspondence.

²⁸Compare the imagery of verse 153. Here the floating ash particles are compared to the white syllables.

- २४० जा जप्पइ सत्तिगओ यावज्जल्पति शक्तिगतो
 २४१ हिमअरकिरणावलीविराइल्लो । हिमकरकिरणावलीविराजनशीलः ।
 २४२ ता विसगच्छं बोहइ तावद्विषग्रस्तं बोधयति
 २४३ देवो सुण्णीकअं तुरिअं ॥ १४१ ॥ देवः शून्यीकृतं त्वरितम् ॥ १४१ ॥
- २४४ देव ईशानो ध्वंकारः शक्तिगतः शशिमार्गमास्थायापातशक्तो ध्यातः सन्, अत एव चन्द्रसुशोभितः ध्यानै-
 २४५ कतानत्वात् । स एव मन्त्री यावच्छक्तिगतो जल्पति तावद्विषग्रस्तं बोधयति निर्विषं करोतीत्यर्थः ॥
- २४६ सट्ठानमुहट्ठिअव- स्वस्थानमुखस्थितव-
 २४७ ण्णभूसिओ मंडलउद्धो थंभो । ण्णभूषितो मण्डलोर्ध्वीकृतः स्तम्भः ।
 २४८ जत्थ पसत्थो णअरे यत्र प्रशस्तो नगरे
 २४९ तत्थ न विसभूअमाहिगहा ॥ १४२ ॥ तत्र न विषभूतमातृग्रहाः ॥ १४२ ॥
- २५० यत्र नगरे स्तम्भो निर्मलत्वाद्धटनादिलक्षणसम्पन्नत्वाद्वा प्रशस्तः शुभावहस्तथा मण्डले पूजाधारे पूजि-
 २५१ तविद्ये ऊर्ध्वीकृत उत्तम्भितः सन्स्वस्थाने पूर्वादिदिक्पञ्चकरूपे स्थितानि यानि मुखानि तेषु स्थितैर्वर्णैः
 २५२ सद्योजातादिमन्त्रैः झंकारादिभिः पूर्वोक्तवर्णैर्विद्याक्षरैर् भूषितः कृतन्यास इत्यर्थः । तत्र विषादयो न कदा-
 २५३ चिद्धावन्त इति ॥
- २५४ तह संखवेणुवीणा- तथा शङ्खवेणुवीणा-
 २५५ भेरीपटुपडहकरडसद्देहिं । भेरीपटुपटहकरटशब्दः ।
 २५६ पंचक्खरकरसुद्धो पञ्चाक्षरकरशुद्धो
 २५७ मंती गरलं विनासेइ ॥ १४३ ॥ मन्त्री गरलं विनाशयति ॥ १४३ ॥
- २५८ पञ्चभिर्विद्याक्षरैः शुद्धकरः पूर्वोक्तन्यासात्संस्कृतहस्तो मन्त्री शङ्खादीनामन्यतमस्य वा शब्देन विषं नाश-
 यतीति ॥

२४० जा] *em.*, जो -क.-ख. २४० जप्पइ] *em.*, जंपइ -क.-ख. २४० सत्तिगओ] -क., सन्तिगउ -ख.
 २४० शक्तिगतो] -ख., शक्तिगतः -क. २४१ ँकिरणां] *em.*, ँकरणां -क.-ख. २४१ ०विराइल्लो] *em.*,
 ०वेराइल्लो -क.-ख. *unmet.* २४२ तावद्] *em.*, ता॥व -क.-ख. २४२ विषं] -क.^{pc}-ख., विसं[[] -क.^{ac}
 २४३ सुण्णीकअं] *conj.*, सुण्णीकओ -क., सुण्णीकउ -ख. २४३ ०कृतं त्वरितम्] *conj.*, ०कृतो -क.-ख. *hypo*
 २४४ देव ईशानो] *em.*, देवइ । सानो -क.-ख. २४४ सन्, अत एव] *conj.* H.I., सत्वत एवं -क.-ख. २४५
 यावच्छक्तिगतो] *conj.*, या शक्तिं चिज् -क.-ख. २४५ तावद्] -ख., ताव -क. २४७ ०भूसिओ] *em.*, ०भूमिओ
 -क.-ख. २४७ ०उद्धो थंभो] *conj.*, ॥॥खंभो -क.-ख. २४७ ०र्ध्वीकृतः] *em.*, ०र्ध्वीकृतं -क.-ख. २४८
 जत्थ पसत्थो] *em.*, जस एवत्थो -क.-ख. *unmet.* २४९ तत्थ] *em.*, तथ -क.-ख. २४९ ०भूअमाहिगहा] *em.*,
 ०भूअमाहिमहा -क.-ख. २५० स्तम्भो] *conj.* K.H., सुतदा -क.-ख. २५० सम्पन्नत्वाद्] *em.* H.I., सपगत्वाद्
 -क.-ख. २५० ०त्वाद्वा] *em.*, ०त्वाच्चा -क.-ख. २५१ उत्तम्भितः] *em.* H.I., उत्तंसितस् -क.-ख. २५१
 स्वस्थाने] *em.* H.I., सुस्थाने -क.-ख. २५१ पूर्वादिदिक्] *em.* H.I., पूर्वादिदिक्षु -क.-ख. २५१ स्थितैर्वर्णैः]
conj. H.I., स्थितिर्वर्णैः -ख., स्थितिवर्णैः -क. २५२ ०मन्त्रैः] *conj.* H.I., ०संक्तैः -क.-ख. २५२ ०आक्षरैर्] -क.,
 ०आक्षरै[[I]]र् -ख. २५४ ०वीणां] *em.*, ०वाणां -क.-ख. २५४ ०वेणुवीणां] -क.^{pc}-ख., वेणु[[वेणी]]वीणा
 -क.^{ac} २५५ ०करटं] *em.*, ०करडं -क.-ख. २५६ ०करं] *em.*, ०कं -क.-ख. *unmet.* २५६ ०शुद्धो] *em.*,
 ०शुद्धा -ख., ०सूद्धाः -क. २५७ मंती] -क.^{pc}, मन्ती[[क]] -क.^{ac}, मन्तीक -ख. २५८ शुद्धकरः] *em.*, शुद्धकारः
 -ख., सुद्ध(का)रः -क. २५८ अन्यतमस्य वा] *conj.* H.I., अन्यतमसा च -क.^{pc}-ख., अन्यत[[]मसा च -क.^{ac}

As soon as he chants it–empowered [as god] and shining like a series of moon beams–the god instantly awakens the one suffering from poison and he is voided [of poison].²⁹ <I41>

Commentary:

The god is Īśāna, i.e. the syllable DHVAM. Empowered means visualized as having ascended to the path of the moon³⁰ and having the power to descend, and therefore shining brightly like the moon because of the one-pointed nature of the visualization. The subject is the mantra practitioner.³¹ As soon as he chants it–empowered [as god]–he awakens the one suffering from poison, i.e. makes him free of poison.

In a city where a good pillar is erected on a *maṇḍala* and adorned with the syllables located on each face³² in its respective place, no poisons, spirits, or child-snatchers [may exist]. <I42>

Commentary:

In a city where a pillar which is good, i.e. nice-looking, because of either being unblemished or possessing the marks of proper craftsmanship, etc., and is erected, i.e. raised, on a maṇḍala, i.e. a substrate of worship in which the vidyā has been worshipped, and is adorned, i.e. has been ritually inscribed with the syllables, i.e. the aforementioned letters of the vidyā which are the mantras of Sadyojāta, i.e. the syllables JHAM, etc. located on each face which is located in its respective place, i.e. corresponding to the five directions, east and so on.³³ This is the meaning. There, no poisons, etc., ever run amok.

Likewise, the mantra practitioner whose hand is purified by the five syllables could destroy venom with the sounds of a conch, flute, lute, kettle-drum, a loud war-drum, or a *karaṭa* drum. <I43>

Commentary:

His hand purified³⁴ by the five syllables of the spell, i.e. his hand being prepared by the aforementioned installation, the mantra practitioner destroys poison with the sound of a conch, etc. or that of one of them singularly.

²⁹The manuscripts have this word “voided” (*śūnyīkṛta*) in the nominative which would construe with the god, but that doesn’t seem plausible.

³⁰This appears to refer to subtle, yogic, physiology and probably involves breath control.

³¹Theology conflicts with grammar in this verse. The verb “he chants” is clearly governed by the mantra practitioner, but it is god, embodied in the mantra practitioner, who heals the victim.

³²“Face” (*mukha*) may mean a side of the pillar, although we may alternatively have images of Sadāśiva’s five faces carved or painted on the post in which case the syllable may be located in the literal mouth (*mukha*).

³³This is to say the four cardinal directions plus the zenith, where Īśāna is located in iconographical representations. See HANNEDER 1998.

³⁴The commentary uses *śuddhakara* to signal that the verse’s *karaśuddha* is a reverse-*bahuvrīhi* compound.

२५९	ज्ञाओ भुअंगवअणे	ध्यातो भुजङ्गवदने
२६०	हिमअरकिरणावलीतरंगिल्लो ।	हिमकरकिरणावलीतरङ्गवत् ।
२६१	विसमं पि विसं णासइ	विषममपि विषं नाशयति
२६२	सदो कीलासमारम्भे ॥ १४४ ॥	सद्योजातः क्रीडासमारम्भे ॥ १४४ ॥

२६३ क्रीडाकर्मप्रस्तावे सद्योजातो झंकरः सर्पास्ये चन्द्रकरशोभितो ध्यातः संस्तद्गतं घोरमपि विषं नाशयति ।
 २६४ झंकारिणी विद्या ॥

कुरुकुल्ला

२६५	पणवमुहा कुरुकुल्ला	प्रणवमुखा कुरुकुल्ला
२६६	साहाहोमक्खरासिआ विज्जा ।	स्वाहाहोमाक्षराश्रिता विद्या ।
२६७	णागविणासणिमित्तं	नागविनाशनिमित्तं
२६८	धरिआ देहम्मि गरुलेण ॥ १४५ ॥	धृता देहे गरुडेन ॥ १४५ ॥

२६९ कुरुकुल्ला विद्या ॐकाराद्या स्वाहान्ता । स्वाहापदस्य होमाक्षरत्वेन विशेषणं होमविनियोगप्रदर्शनार्थम् ।
 २७० शिष्टं स्पष्टम् ॥

२७१	थोहं फणिंदभवणे	स्तोभं फणीन्द्रभवने
२७२	विसज्जणावाहणे णिरोहं च ।	विसर्जनावाहने निरोधं च ।
२७३	विणआसुओ व मंती	विनतासुत इव मन्त्री
२७४	कुणइ सआ णासमेत्तेण ॥ १४६ ॥	करोति सदा न्यासमात्रेण ॥ १४६ ॥

२७५ अनेन विद्यान्यासस्य प्रभाव उक्तः । शिष्टं निगदव्याख्यातम् ॥

२७६	पणवो सिरि, कुवण्णो	प्रणवः शिरसि, कुवर्णो
२७७	वअणे, कंठे रु, कु त्ति थणमज्जे ।	वदने, कण्ठे रु, कु इति स्तनमध्ये ।
२७८	ल्ले गुज्जे, णसिअव्वो	ल्ले गुह्ये न्यस्तव्यश्
२७९	चलणे अंतक्खरा दोवि ॥ १४७ ॥	चरणयोरन्ताक्षरे द्वे ॥ १४७ ॥

२५९ ज्ञाओ] conj. , आत -क.-ख. २५९ °वअणे] em., °चअणे -क.-ख. २५९ °वदने] em., °वदते -क.-ख. २६० °करकिरणा°] -ख., °किरकिरणा -क. २६१ विसं] em., विस -क.-ख. २६१ नाशयति] -ख., नायति -क. २६२ °समारम्भे] -ख., °समारम्भे -क. २६३ तद्गतं] em. H.I., तंगतं -क.-ख. २६५ कुरुकुल्ला] em., कुककुल्ला -क.-ख. २६६ साहा] em., सहा -क.-ख. unmet. २६६ होमक्खरा°] em., मक्खरा° -क. unmet., मत्त्व(रा)° -ख. unmet. २६६ विज्जा] -क., विग्गा -ख. २६६ °क्षराश्रिता] conj. H.I., °क्षरासिता -क.-ख. २६७ णागविणास°] conj. , (णा)सविण्ण्यस° -क., न्यसविण्ण्यस° -ख. २६७ °निमित्तं] em., °निनिर्त्त -क.-ख. २६८ धरिआ] conj. , वरिआ -क.-ख. २६८ धृता] conj. , वृता -क.-ख. २६८ देहम्मि] em., हम्मि -क. unmet., हंम्मि -ख. unmet. २६९ °विनियोग°] em. H.I., °विनियोग° -क.-ख. २७१ थोहं] em., थोहो -क.-ख. २७१ °भवणे] em., °भवणा -क.-ख. २७२ विसर्जनावाहने] em., निसर्जनोवाहने -क.-ख. २७३ विणआसुओ] em., विआसुओ -क. unmet., विआसुउ -ख. unmet. २७५ प्रभाव उक्तः] -क., प्रभावोक्तः -ख. २७५ निगद°] em., नगद° -क.-ख. २७६ पणवो] em., पणवं -क.-ख. unmet. २७६ सिरि] em., सिरि -क.-ख. unmet. २७६ प्रणवः] em., प्रणव° -क.-ख. २७७ वअणे] -क., वअणे -ख. २७७ कंठे रु] em., रु कंठे -क.-ख. unmet. २७७ थण] -क., व्वण -ख. २७८ णसिअव्वो] conj. , णसिअवो -क.-ख. unmet. २७९ अंतक्खरा] em., अंतंखरा -क.-ख.

Visualized in the mouth of a snake like waves of a series of moon rays, Sadyojāta would destroy even virulent poison at the beginning of snake charming.³⁵ <I44>

Commentary:

At the beginning of the rite of charming, Sadyojāta, i.e. the syllable JHAM, being visualized as beautified by moon-beams in the mouth of the snake, would destroy even vehement poison found there. [Here ends] the Jhaṁkāriṇī spell.

[The Kurukullā Spell]

The Kurukullā spell begins with the *praṇava* (OM) and is resorted to by the syllables of the fire sacrifice, SVĀHĀ. She is the cause of the destruction of the Nāgas, and is held by Garuḍa in the body.³⁶ <I45>

Commentary:

The Kurukullā spell begins with OM and ends with SVĀHĀ. The qualification of the word SVĀHĀ as the syllables of a fire sacrifice is in order to point out an injunction to perform a fire sacrifice. The rest is clear.

Just like Garuḍa, the mantra practitioner can always bring about paralysis in the palace of the Nāgas, destruction, or summoning and discharge, merely by [performing] an installation [of the spell]. <I46>

Commentary:

With this verse he tells the power of installing the spell [in the body]. The rest is self-evident.

The *praṇava* is to be installed on the head, the syllable KU on the face, RU on the throat, KU in the middle of the chest, LLE on the private part, and the last two syllables on the feet. <I47>

³⁵“At the beginning of snake charming” (*kṛiḍāsamārambhe*) is unfortunately vague. We had other ambiguous uses of the word *kṛiḍā* and *kṛiḍākarma* in verses 78 and 134. In 78, I take it as snake-charming, but this seems less fitting in 134. Unedited occurrences which should be inspected further are verses 102, 103, 108, and 109.

³⁶Here Garuḍa may be shorthand for the mantra practitioner who is possessed by Garuḍa. Our conjecture *dhariā/dhṛtā* gives the sense of the practitioner as a *vidyādhara*.

२८० न्यासविधिरस्या एव ॥

२८१ सुत्तं सहस्रजविअं सूत्रं सहस्रजसं
२८२ कीरइ [सवणे वि यस्स सुमुहुत्ते] । क्रियते श्रवणे ऽपि यस्य सुमुहूर्ते ।
२८३ [तस्स भुअंगेहिंतो] तस्य भुजङ्गान्
२८४ ण होइ भुअणे भअं भणिअं ॥ १४८ ॥ न भवति भुवने भयं भणितम् ॥ १४८ ॥

२८५ सुमुहूर्ते सौम्यदेवताङ्कसुमुहूर्ते । शेषं गतार्थम् । ताश्च देवताः—
२८६ शिवभुजगमित्रपितृवसुजलविश्वविरिञ्चपङ्कजप्रभवाः ।
२८७ इन्द्राग्नीन्दुनिशाचरवरुणार्यमयोनयश्चाह्नि ॥
२८८ रुद्राजाहिर्बुध्याः पूषा दस्त्रान्तकाग्निधातारः ।
२८९ इन्द्रदितिगुरुफणिरवित्वष्ट्रानिलाख्याः क्षणा रात्रौ ॥
२९० अहोरात्रे विषुवत्कालकल्पनया मुहूर्ता ये भवन्ति तेषामेते देवतासंज्ञाविशेषाः । सौम्याः सौम्यरूपाः ॥

२९१ आलिहिअपत्तबंधन- आलिखितपत्रबन्धन-
२९२ मेत्तेणुच्चाडिआ घरेहिंतो । मात्रेणोच्चाटिता गृहात् ।
२९३ तह जविअसक्करापअ- तथा प्रजप्तशर्कराप्रक-
२९४ रदुक्खिआ होंति णाआ वि ॥ १४९ ॥ रोपतप्ता भवन्ति नागा अपि ॥ १४९ ॥

२८० न्यासविधिर्] *em.*, आसविधिर् -क.-ख. २८० अस्या] *conj.*, अयस्य -क., अग्रस्य -ख. २८२ कीरइ] *conj.*, गाहितो -क.-ख. २८२ सवणे वि यस्स सुमुहुत्ते] *conj.*, *om.* -क.-ख. २८२ श्रवणे ऽपि] *em.*, श्रवणापि -क.-ख. २८२ सुमुहूर्ते] -ख.^{ac}, सुमुहूर्तो -क., सुमुहूर्तस् -ख.^{pc} २८३ तस्स भुअंगेहिंतो] *conj.*, *om.* -क.-ख. २८४ भुअणे] *em.*, भुअणा -क.-ख. २८४ भुवने] *corr.*, भुवणे -क.-ख. २८५ 'देवताङ्क'] *conj.*, 'देवतात्क' -क.-ख. २८५ सुमुहूर्ते] *conj.* H.I., स्वमुहूर्ते -क.-ख. २८५ शेषं] *conj.*, षष्ठं -क.-ख. २८६ शिवं] *em.*, शिरं -क.-ख. २८६ 'भुजगं'] *em.*, 'भुजङ्ग' -क.-ख. २८६ 'पङ्कजं'] *em.*, 'प्रङ्कज' -क., 'प्रह्वज' -ख. २८७ इन्द्राग्नीन्दुं] -ख., इंद्राग्नीन्द्रं -क. २८७ वरुणार्यमयोनयश्चाह्नि] *em.*, वरुण । यमयोनस्वाग्नि -क.-ख. २८८ रुद्राजाहिर्बुध्याः] *em.*, रुद्रा । अजा । अहि । वध्न -क.-ख. २८८ दस्त्रां] *conj.*, द(स्त्रा)° -क., देश्रा° -ख. २८८ धातारः] *corr.*, धातार । -क.-ख. २८९ त्वष्ट्रां] -ख., त्वेष्ट्रां -क. २८९ 'आख्याः'] *corr.*, 'आख्या' -क.-ख. २९० 'कालकल्पनया'] *conj.* H.I., 'कलकल्पनया' -क.-ख. २९० देवतां] *conj.* H.I., देवताः -क.-ख. २९० 'विशेषाः'] *conj.*, 'वशेषाः' -क.-ख. २९१ आलिहिअपत्तबंधनं] *em.*, अलिहिअपत्तबंधनं -क.-ख. *unmet.* २९१ 'बन्धनं'] *em.*, 'बन्ध' -क.-ख. *unmet.* २९२ घरेहिंतो] *conj.*, घराहितो -क.-ख. २९२ 'च्चाडिआ'] *em.*, 'व्वाडिआ' -क.-ख. २९३ तह] -क., नह -ख. २९३ 'सक्करा'] *em.*, सत्करा -क.-ख. २९४ 'दुक्खिआ'] *conj.*, 'दुम्मिआ' -क.-ख. २९४ 'पतप्ता'] *em.*, 'पतता' -क.-ख. २९४ नागा अपि] *em.*, तामा ऽपि -क.-ख.

२८२ गाहितोणहोइ] The Prakrit given in brackets is absent from the manuscripts and no gap is present. The text jumps from गाहितो (tentatively rejected in favor of कीरइ) to ण होइ. This back-translation of mine is direct except in the case of making भुजङ्गात् plural in order to fit the meter. २८२ Compare *Gāruḍa Purāṇa* 19.17cd: सहस्रमन्त्रं जप्त्वा तु कर्णे सूत्रं धृतं तथा ॥ २८५ These two verses are restored to their metrical form (Āryā) as found in the *Tikanikayātrā* of Varāhamihira. My source for this text is the electronic edition of Mizue SUGITA, based on the edition of V.K.R. PANDIT published in the Journal of the University of Bombay, vol.xx, 2 (Arts Vol.26) 1951, pp.40-63. I doubt a few of the readings in the digital transcription, but I was unable to consult the original edition published in this journal. It is arguable that one should not emend the verses as heavily as I have because the commentator may be recalling them simply as a list of the *muhūrtas* with little regard to the fact that they are in verse.

Commentary:

This is the procedure for her installation.

It is said that one on whose ear a thread incanted one thousand times is placed in an auspicious hour, will have no danger in the world from snakes.<I48>

Commentary:

In an auspicious hour means in a mild hour marked by an mild deity. The rest is straightforward. And those deities are [from the Tikanikayātrā of Vārāhamihira]: During the day [the hours are those] arising from: śiva, bhujaga, mitra, pitṛ, vasu, jala, viśva, viriñca, and pañkaja, and those arising from indra, agni, indu, niśācara, varuṇa, and aryama. During the night the hours are rudra, aja, ahirbudhnya, pūṣā, dasra, antaka, agni and dhātṛ, as well as those called indra, diti, guru, phaṇi, ravi, tvaṣṭṛ, and anila. These are the particular names of deities associated with the hours in a [30 hour] day and night through a postulation of the time of an equinox (?). The mild ones refers to the ones with mild appearance.

Merely by affixing an inscribed leaf, even the Nāgas are driven from a house, or likewise being tormented by a mass of incanted gravel.<I49>

२९५ आलिखितस्य न्यस्तविद्याक्षरस्य भूजदिः पत्रस्य क्वचिद् गृहैकदेशे बन्धनमात्राद् गृहान्नागा अप्युच्चाटिता
 २९६ भवन्ति । किं पुनः सर्पाः? तथा विद्यया मन्त्रितानां शर्कराणां मृत्कणिकाणां प्रकरेण समूहेणाक्षिप्यमा-
 २९७ णेनोपतप्ताः सन्त उच्चाटिता भवन्ति ॥

२९८ जविऊण सत्तलक्खं जप्त्वा सप्त लक्षाणां
 २९९ †वाहि†महासेणचंडचंडीहिं । †आडि†महासेनचण्डचण्डीभिः ।
 ३०० णाआ फणमणिकिरणा नागाः फणमणिकिरणा
 ३०१ वसहो व्व वसीकआ पअडं ॥ १५० ॥ वृषभ इव वशीकृताः प्रकटम् ॥ १५० ॥

३०२ अनेन विद्यासप्तलक्षजपं पूर्वसेवोक्ता । शिष्टं निगदव्याख्यातम् । कुरुकुल्ला विद्या ॥

भेरुण्डा

३०३ ईसीसि वि सवणवहे ईषदीषदपि श्रवणपथे
 ३०४ भेरुण्डोद्धारणेण डक्काण । भेरुण्डोद्धारणेन दष्टाणाम् ।
 ३०५ मंती तिविहं पि विसं मन्त्री त्रिविधमपि विषं
 ३०६ हरइ खणद्धेण गरुलो व्व ॥ १५१ ॥ हरति क्षणार्धेन गरुड इव ॥ १५१ ॥

३०७ वक्ष्यमाणाया भेरुण्डाविद्यायाः प्रभाव उक्तः । शिष्टं गतार्थम् ॥

(The *vidyā* is in very poor condition here and in the unedited *Yogarātnāvalī* parallel, so much of it is highly uncertain.)

३०८ ॐ जोए माए भेरुण्डाए वि□भरिअकरंडाए तंत मंत विस आहोसइ जंभइ मोहइ थावरजंगम किंतिम जाहिरे
 ३०९ जजजाहिरे जजजाहिरे महापसाउ भराडीए हरुचिसकरुणिव्विसु हूं हूं । ॐ विचारि नमः । ॐ सवरि नमः
 ३१० । ॐ सर्व्ववि नमः । ॐ मटि नमः ॐ मटि नमः ॐ चलि नमः । ॐ माचलि नमः ॐ माचरि नमः ।

२९५ भूजदिः] *em.*, भूजीदेः -क.-ख. २९६ सर्पाः] *em.*, सर्पास् -क.-ख. २९६ मृत्] *em.*, मृत् -क.-ख.
 २९६ प्रकरेण] *em.*, प्रकरेण -क.-ख. २९७ सन्त उच्चाटिता] *conj.* H.I., स□□□टिता -क.-ख. २९८
 लक्षाणां] *em.*, लक्षाणा -क.-ख. २९९ चंडं] *conj.*, चंडा -क.-ख. *unmet.* २९९ महासेन] -क., महासेनश्
 -ख. *unmet.* ३०० णाआ] *em.*, णाअ -क.-ख. *unmet.* ३०० नागाः] -ख., नागा -क. ३०१ वसहो] *conj.*,
 वसह -क.-ख. ३०१ वृषभ] *conj.*, वृषभा -क.-ख. ३०१ प्रकटम्] *em.*, प्रकटाः -क.-ख. ३०२ लक्षं]
 -ख., लक्ष्यं -क. ३०२ जपं] *em.* H.I., जप -क.-ख. ३०२ जपपूर्वसेवोक्ता] *conj.*, जपपूर्वस्यैवोक्ता
 -क., जपपूर्वस्यैवोक्ताः -ख. ३०३ ईसीसि] -क., इसीसि -ख. *unmet.* ३०४ द्वारणेण] *conj.*, स्वारणेनव
 -क.-ख. *unmet.* ३०४ डक्काण ।] *em.*, डक्काणा -क.-ख. ३०४ दष्टाणाम्] *em.*, दष्टाणां -क.-ख. ३०५ तिविहं
 पि] *conj.*, विहपि -क.-ख. *unmet.* ३०५ त्रिविधमपि] *conj.*, त्रिविध -क.-ख. ३०७ वक्ष्यमाणाया] -क.,
 वक्ष्यमाणा -ख. ३०७ उक्तः] -क., उक्तस् -ख. ३०७ शिष्टं] *em.*, तिष्ठं -क.-ख. ३०८ ॐ] *conj.*, सं
 -क.-ख. ३०८ माए] *conj.* D.Ā., स्पए -क.-ख. ३०८ किंतिम] *conj.*, किंति□ -क.-ख.

३०८ ॐ] The two of the three available manuscripts of the *Yogarātnāvalī* which have this *vidyā* begin with
 ॐ, and the third omits the first words. ३०८ वि□] The *Yogarātnāvalī* MSS read विज्जहं here, but the
 meaning is unclear. ३०८ जाहिरे] This word comes up in the *Yogarātnāvalī* MSS, but is not repeated as
 here.

Commentary:

Merely because of affixing an inscribed leaf, i.e. a sheet of birch bark, etc., on which the syllables of the spell have been placed, at any particular place in the house, even the Nāgas are driven from a house; let alone common snakes. Likewise, if they are tormented by a mass, i.e. a quantity, of incanted gravel, i.e. small bits of earth which have been incanted with the spell and are thrown, they will be driven out.

Having chanted [the spell] seven-lakh times, Mahāsena, Caṇḍa, and Caṇḍī³⁷ made the Nāgas, with beams of light shining from the jewels in their hoods, clearly obedient like [Śiva's] bull.<150>

Commentary:

With this verse the preparatory service is said to be seven lakhs repetition of the spell. The rest is self-evident. [Here ends] the Kurukullā spell.

[The Bheruṇḍā Spell]

By reciting³⁸ the Bheruṇḍā spell, even just a small portion of it, in the ear of a bite victim³⁹, the mantra practitioner could remove all three types of poison⁴⁰ instantly, just like Garuḍa.<151>

Commentary:

He describes the power of the Bheruṇḍā spell about to be given. The rest is straightforward.

(The spell has many unsolvable corruptions. Translation in footnotes where possible.)

OM JOE MĀE BHERUṆḌĀE⁴¹ VI— BHARIAKARAMḌĀE TAṂTA MAṂTA⁴²
VISA ĀHOSAI JAṂBHAI MOHAI⁴³ THĀVARAJAṂGAMAKIṂTIMA⁴⁴ JĀHIRE JA-
JAJĀHIRE JAJAJĀHIRE MAHĀPASĀU BHARĀḌĪE HARUCISAKARUṆIVVISU HŪṂ
HŪṂ, OM VICĀRI NAMAḤ,⁴⁵ OM SAVARI NAMAḤ, OM SARVVAVI NAMAḤ, OM
MAṬI NAMAḤ OM MAṬI NAMAḤ OM CALI NAMAḤ, OM MĀCALI NAMAḤ OM
MĀCARI NAMAḤ,

³⁷How to construe this second verse quarter remains obscure to me, but the parallel in *Gāruḍapurāṇa* 19.18cd suggests taking the instrumental as the agent: *saptalakṣasya japyād dhi siddhiḥ prāptā surāsuraiḥ //*

³⁸Literally “extracting/decoding,” but here the spell is given in its full form.

³⁹Parallels in the *Yogarātnāvalī* and *Garuḍa Purāṇa* suggest that it is whispered in the ear.

⁴⁰That is to say, plant poison (*sthāvaraviṣa*), animal venom (*jaṅgamaviṣa*), and artificial poison (*kṛtrima*).

⁴¹MĀE BHERUṆḌĀE should mean [homage to] mother Bheruṇḍā.

⁴²TAṂTA MAṂTA means *tantra mantra*, but how these words construe is unclear.

⁴³ĀHOSAI JAṂBHAI MOHAI are three verbs whose object is VISA (poison).

⁴⁴These are the three kinds of poison: plant, animal, and artificial.

⁴⁵This and the following series are feminine vocatives offering homage to the spell.

- ३११ ॐ मामारि नमः । क्लौं ज्लौं ह्रीं भेरुंडाणामिमहान्तुतहिहाहाफंतु वरिज्जइ डप्परिकिडवआरुडर्गदंडंते कण्णे
 ३१२ जवेती तह विसु णासइ फिक्कारे त्ति । फेः फेः हूं फट् स्वाहा ॥
 ३१३ भेरुण्डा विद्या ॥

सुवर्णरेखा

- ३१४ अट्टअले सिसकमले अष्टदले सितकमले
 ३१५ दो दो वण्णा दले दले धवला । द्वौ द्वौ वर्णौ दले दले धवलौ ।
 ३१६ मज्झे तिउणो देओ मध्ये त्रिगुणो देवो
 ३१७ विज्जाइ सुअण्णरेहाइ ॥ १५२ ॥ विद्यायाः सुवर्णरेखायाः ॥ १५२ ॥

- ३१८ त्रिगुणः ॐकारस्तथा विद्याक्षराणि सम्बोधनान्तानि तद्यथा सुवर्णरेखे कुक्कुटविग्रहरूपिणि इति पञ्चनवाक्ष-
 ३१९ राणि स्वाहा । पदमन्त्र एवं सप्तदशाक्षरायाः सुवर्णरेखाया अष्टदले श्वेतपद्ममध्ये कर्णिकायाम् ॐकारः
 ३२० पूर्वदलात्प्रभृति ईशदलान्तं यावत्प्रतिदलं द्वौ द्वौ वर्णौ तेन पूर्वदले “सुव” यावदीशानदले “स्वाहा” ।
 ३२१ †वपिमिति† न्यासः । वर्णानां सर्वेषां शुक्लवर्णानां ध्यानमिति ॥

- ३२२ वण्णाहिंतो पअलिअ- वर्णेभ्यः प्रगलित-
 ३२३ तुसारकणणिअरपूरिओ डक्को । तुषारकणप्रकरपूरितो दष्टः ।
 ३२४ उट्टइ विसुद्धगरलो उत्तिष्ठति विशुद्धगरलः
 ३२५ पवणाहअतूलपुंजो व्व ॥ १५३ ॥ पवनाहततूलपुञ्ज इव ॥ १५३ ॥

- ३२६ हस्तादिविन्यस्तानि विद्याक्षराणि विषाक्रान्तानामुपरि हिमकणकिरणवर्षाणि ध्येयानीति तात्पर्यम् ॥

- ३२७ खीरोअवारिवण्णा क्षीरोदवारिवर्णाः
 ३२८ वण्णा पअलंति जेसु सलिलेसु । वर्णाः प्रगलन्ति येषु सलिलेषु ।
 ३२९ मज्जनविमद्दसुद्धा मज्जनविमर्दनशुद्धास्
 ३३० तेसु णरा होंति विसमुक्का ॥ १५४ ॥ तेषु नरा भवन्ति विषमुक्ताः ॥ १५४ ॥

३१४ अट्टअले सिसकमले] *em.*, अहअले सिसकमणा -क.-ख. *unmet.* ३१५ दो दो] *em.*, दे दो -क.-ख. ३१५ दले दले] *em.*, दले -क.-ख. *hypo* ३१६ मज्झे] -क., मक्से -ख. ३१६ तिउणो] *em.*, तुणो -क.-ख. *unmet.* ३१७ विज्जाइ] -क., विज्जइ -ख. ३१८ तद्यथा] *conj.*, पञ्च तद्यथा -क.-ख. ३१९ पञ्चनवाक्षराणि] *conj.*, नवाक्षरपञ्च -क.-ख. ३१९ °क्षरायाः] *corr.*, °क्षराया -क.-ख. ३१९ ॐकारः] -क., औकारः -ख. ३२० ईश°] -ख., ईष° -क. ३२० सु व] *em.*, सुच -क., षुच -ख. ३२० यावदीशान°] *em.*, योवदीमान° -क.-ख. ३२१ सर्वेषां] -ख., सर्वेषा -क. ३२३ °तुसार°] *em.*, °(न्त)सार° -क., °न्तसार° -ख. ३२३ °पूरिओ] -क., °पूरिउ -ख. ३२३ डक्को] *em.*, डक्के। -क.-ख. ३२३ °तुषारकण°] *em.*, °तुषाकरण° -क.-ख. ३२४ उट्टइ] *em.*, रुट्टइ -क.-ख. ३२५ °पुंजो] *corr.*, °पुञ्ज -क., °प्रञ्ज -ख. ३२६ हस्तादि°] *conj.*, हंतादि -क., हन्तादि -ख. ३२७ खीरोअ°] -ख., क्षीरोअ° -क. ३२८ वण्णा] *em.*, *om.* -क.-ख. *hypo* ३२८ वर्णाः] *em.*, *om.* -क.-ख. *hypo* ३२८ पअलंति] -क., एअलन्ति -ख. ३२८ प्रगलन्ति] *em.*, प्रगन्ति -क.-ख. ३२९ °विमद्°] *conj.*, °विमर्दन° -क.-ख. ३३० विसु°] *em.*, विसु° -क.-ख.

[Here ends] the Bheruṇḍā spell.

The triple god [is placed] in the middle of a white eight-petalled lotus with the white syllables of the Suvarnarekhā spell two-by-two on the petals.<152>

*The triple [god] is the syllable OM, then we have the syllables of the spell ending with the vocative, five. It's like this: "SUVARṆAREKHE KUKKUṬAVIGRAHARŪPIṆI" nine syllable and five plus SVĀHĀ. This is the pada mantra.⁴⁷ The syllables of Suvarṇarekhā, i.e. the seventeen syllables—the syllable OM [being placed] on the pericarp in the middle of the white **eight-petalled** lotus—[are placed] **two by two** on each leaf beginning with the east and ending with the northeast (īśa) petal, thus on the eastern petal SUVA up to SVĀHĀ on the northeastern petal. This is the installation. For all of these syllables, the visualization is that they are white in color.*

The general idea is that the syllables of the spell, installed on the hand, etc.⁴⁹ are visualized as showering a dusting of snowflakes over the bite victim.⁵⁰

58

- ३३१ येषु †वर्णेषु† विद्यावर्णा ध्यानेन क्षीरोदवारिवर्णाः क्षीराभासा एव प्रगलन्ति स्यन्दन्ते तेषु मज्जनविमर्दनेन
३३२ स्थानक्षोभणविशुद्धा निर्विषा विषमुक्ता भवन्तीति ॥
- ३३३ ॐ सुवर्णरेखे कुक्कुटविग्रहरूपिणि स्वाहा ।
- ३३४ सुवर्णरेखा विद्या ।

३३१ क्षीरोदवारिवर्णाः] -ख., क्षीरोदवारिदवारिवर्णाः -क. ३३१ स्यन्दन्ते] *em.*, स्यंदते -क.-ख.

Commentary:

In which [water] the syllables, of the spell, being the color of the water of the milk ocean, i.e. the color of milk, have dissolved, i.e. oozed into via visualization, [men] who are purified in that water by immersion in or rubbing [with], i.e. by standing [in it] or agitating [the skin with it], become free of poison, i.e. without poison.

OM SUVARṆAREKHE KUKKUṬAVIGRAHARŪPIṆĪ SVĀHĀ⁵¹

[Here ends] the Suvarṇarekhā spell.

⁵¹The meaning of *kukkuṭavigraharūpiṇī* is “taking the form of a hen’s body,” i.e. she is worshipped in the form of a hen.

Part III

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