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**The Niśvāsamukha, the Introductory book of the Niśvāsatattvasaṃhitā :
critical edition, with an introduction and annotated translation
appended by Śivadharmasaṅgraha 5-9**
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TRANSLATION

CHAPTER I

[Frame story: the five streams]

Ricīka said:

I went to the eastern direction for the sake of flowers and kindling.¹⁸⁴ An unprecedented marvel was seen. Having seen that [I became] full of curiosity.¹⁸⁵ (1)

[There were] eighty-eight thousand sages, whose semen flowed upwards,¹⁸⁶ [living in] the Naimiṣa forest [...].¹⁸⁷ (2)

[...] ¹⁸⁸ O Lord! please tell me, who am asking, all [about] this. (3)

O Lord you are expert in all scriptures and especially in the Vedas.¹⁸⁹ I ask you, O Mataṅga, because (*tena...yena*) you know. (4)

Mataṅga said:

Listen, my child: I will tell you everything briefly. Those [sages] residing in the Naimiṣa forest heard (*śrutam*) that [...] ¹⁹⁰ (5)

¹⁸⁴There is a euphonic glide *m* between the words *pūrva* and *āśā*. Here *samidhaili* is presumably to be understood as meaning ‘together with firewood’. Prof. Vasudeva suggests a possibility of conjecturing *samidhe* as in any case we need to understand it to be dative. He further points out that there are a handful of instances where *puṣpa* and *samidh* appear together, such as *Dīvyāvadāna* p. 43, lin. 6, *Kūrmapurāṇa* 2:12:24 etc.

¹⁸⁵Masculine pronoun *tam* is presumably meant for neuter *tat*.

¹⁸⁶The same line appears in *Brahmāṇḍapurāṇa* 1:7:180 and 1:21:170, *Mārkaṇḍeyapurāṇa* 49:79 and *Garuḍapurāṇa* 1:49:26. The same line reading *yatinām* and *muninām* instead of *ṛṣinām* appears in *Mahābhārata* 2:11:34 and *Skandapurāṇa* 114:14 respectively. Eighty-eight thousand *aṣṭāṣṭisahasrāṇi* appears to be a common cliché in the *Mahābhārata* (2:48:39, 2:11:34, 4:65:16, 12:34:17 etc.) and *Purāṇas* (*Bhāgavatapurāṇa* 8:1:22, *Brahmāṇḍapurāṇa* 1:21:164, *Viṣṇudharmottara* 64:22, *Viṣṇupurāṇa* 1:6:36, 2:8:92, *Vāmanapurāṇa* 27:59, *Skandapurāṇa* 114:14, *Agnipurāṇa* 376:32 etc.).

¹⁸⁷In comparison to other folios, the first folio of the manuscript is much damaged in the right-hand margin. The text lost in this line and the following line must be telling something about the sages of the Naimiṣa forest, probably their visit to the Devadāruvana. We know from the text a little further on (1:19–20) that these sages have gone to the forest of Devadāru for the purpose of initiation. Our guess is that the unprecedented marvel Ricīka saw and became curious about is the moving of the sages of the Naimiṣa forest to the Devadāru forest.

¹⁸⁸We are not able to conjecture here. We do not get to know the precise question that Ricīka asked to Mataṅga.

¹⁸⁹All of the our sources read *devānām* instead. We could even accept this reading. In this case our translation would be: O Lord you are expert in all scriptures and especially of gods.

¹⁹⁰The lost text after this point must have said, at least, what the sages heard. It is possible that they heard that the gods, including Brahmā and Viṣṇu are gathered in the Devadāru forest where Maheśvara stayed. We are, however, unable to reconstruct the lost text.

[...] ¹⁹¹ by those [sages] residing in the Naimiṣa forest in the very place Brahmā and Keśava were initiated. O Ricika! [Thus,] they were all full of curiosity [and] were extremely astonished. (6–7)

Those experts in all scriptures spoke to each other as follows. How could one obtain (*katham...prapadyeta*) an initiation outside (*muktvā*) the Vedic tradition (*vedoktam āgamam*)? For there is nothing else higher than the Veda. Yoga [...]. ¹⁹² (8–9)

How is it that Viṣṇu also, the knower of the Sāṅkhya and Yoga, ¹⁹³ was initiated? Having heard that (*taṁ*) ¹⁹⁴ all sages of stringent vows came [there]. (10)

Seen (*drṣtvā*) [to you] as you were approaching [there] (*tvayi-m-āyāntā*), ¹⁹⁵ they entered the forest of Devadāruvana (*devadāruvanam vanam*). They there, thinking that we shall see Brahmā, Viṣṇu and Maheśvara ¹⁹⁶ together (*samudāyena*) [and request them for] initiation (*dikṣā*) [...]. ¹⁹⁷ (11–12)

[...] Then they all, Brahmā, Viṣṇu and Maheśvara, however, [...] ¹⁹⁸ went [back] to their respective places ¹⁹⁹ after having given permission to Nandin [in the following way]. (12–13)

« You are the bestower of favour [not only] upon sages but also upon all living beings ²⁰⁰ and also (*tathā*) you were earlier endowed with authority [to bestow *dikṣā*?] by Devī. ²⁰¹ (14)

¹⁹¹ Three *pāda* of the verse are missing here. It is possible that the text lost here included ‘it was heard again,’ because immediately after the lacuna, we have ‘by the sages of the Naimiṣa forest,’ and also what was heard by them: ‘in that very place Brahmā and Keśava were initiated’. Once again we are not able to conjecture the text.

¹⁹² Twenty one syllables of text are missing here and so the last three *pādas* of this verse cannot be translated precisely. We, however, assume that the missing text, at least, is about a question of the initiation of Brahmā, as the immediately following line states a question about Viṣṇu’s initiation saying *katham viṣṇuś ca dikṣitaḥ* ‘How Viṣṇu also was initiated,’ alluding to the initiation of Brahmā. We know that both Brahmā and Viṣṇu were initiated in the Devadāruvana (1:7) and (1:16). As Viṣṇu is said to be the knower of the Sāṅkhya and Yoga, we somehow expect that Brahmā is recognized as the master of Veda.

¹⁹³ The *Guhyasūtra* 1:12cd also states that the Sāṅkhya and Yoga are related to Viṣṇu: *anviṣet sāṅkhyayogaṇi ca viṣṇudhyānaratas sadā*.

¹⁹⁴ Masculine accusative singular standing for neuter accusative singular.

¹⁹⁵ Here the letter *m* has probably been used in order to avoid hiatus, and although all manuscripts read *tvayimāyāntā* perhaps we need to understand *tvayi-m* as a locative functioning as an instrumental. Our interpretation is very tentative. The passage, after all, may be corrupt.

¹⁹⁶ We require *brahmāviṣṇumaheśvarāḥ* as a compound. Please note that *brahmā-* is often used in this text as a stem-form.

¹⁹⁷ The text breaks off after *dikṣā*. We assume that the lost text here could have mentioned that Śiva himself did not grant initiation to the sages, but he bestowed this authority to Nandikeśvara.

¹⁹⁸ Here we may be missing a past participle referring to the gods.

¹⁹⁹ The second of the two instances of *tu* seems intended only to pad out the metre (*pādapūraṇa*).

²⁰⁰ The second *pāda* is unmetrical, the fifth letter being long.

²⁰¹ According to the third chapter, *tantrāvatāra*, of the *Rauravāgama*, Devī teaches tantra to Nandikeśvara and he teaches it to Brāhmins. We are not sure what is referred to in this case. We have assumed here that this is an *aiśa* use of the genitive singular (*devyāyāḥ*) employed (m.c.) in the sense of the ablative: “authority has been handed down [to you] from the goddess”.

[[... » ...]]²⁰² (15a–16b)

« Tell us all how (*yathā...tathā*) Brahmā and Viṣṇu were initiated, both of them (*te*)²⁰³ being knowers of knowledge about initiation in all scriptures.²⁰⁴ Please tell [us] all about it, O omniscient Nandikeśvara! » Thus they [[...]]²⁰⁵ (16c–17d)

Ricika said:

« How could Lord Nandikeśvara be the teacher of them [i.e. sages] ? How were they initiated into this system (*śāstre*), the true doctrine of Śiva (*śivasanmate*)? » (18)

Mataṅga said:

Now I will tell you, O best among Brahmins, how (*yathā...tathā*) they, desirous of initiation and knowledge,²⁰⁶ venerated (*stunvanti*) Nandi: please listen²⁰⁷ with one-pointed minds. (19)

In the beautiful Devadāru forest [[...]]²⁰⁸

O you of very great austerity! Devotee of Rudra! (*rudrāṁśa*),²⁰⁹ Omniscient because

²⁰²Six *pādas* are missing here. We have only the first letter *dī* of 15a. Most probably the complete word would be *dikṣā*, ‘initiation’. Could then the text be about the initiation of Nandikeśvara by Śiva as he is endowed with authority for *dikṣā* by Devī? Or the text may have said that Nandikeśvara is capable of granting initiation to the sages. However, at least in the last part of this lacuna, we expect change of interlocutors, because after the lacuna we find the sages requesting Nandikeśvara to clear their doubt.

²⁰³Here this masculine plural must either be taken in the sense of a masculine dual pronoun, or simply corrected to *tau*.

²⁰⁴This line could of course be interpreted differently. For instance, it might be assumed instead that they know both about all scriptures and about initiation and knowledge (assuming a *saṁāhāradvandva*, for this cf. *Svāyambhuvāsūtrasaṅgraha*, *Vidyāpāda* 1:1 and Sadyojyoti’s commentary on it.)

²⁰⁵We are not able to conjecture as almost two *pādas* are missing here.

²⁰⁶We take *dikṣājñānasya* as a *saṁāhāradvandva*.

²⁰⁷Here *śṛṇuṣvekamānādhunā* is *aīśa sandhi* for *śṛṇuṣvaikamānādhunā*.

²⁰⁸The text of *Guhyasūtra* 16:1a–2b (*devadāruvane ramye ṛṣayaḥ saṁśītaṅgataḥ | nandīśam upasaṅgamiya praṇipatya muhur muhuḥ | | ūcus te ṛṣayaḥ sarve stutvā nandiṁ śivātmajam |* . “In the beautiful Devadāru forest, having approached Nandin and bowing down again and again, [and] after praising Nandin, son of Śiva, the sages spoke thus”. seems to be fitting in this lacuna, but the damaged space of the manuscript does not allow us to put all the three lines there. We could fit these three lines in our lacuna by cutting them into two as: *devadāruvane ramye praṇipatya muhur muhuḥ | ūcus te ṛṣayaḥ sarve stutvā nandiṁ śivātmajam |* . We are not however sure about this conjecture and are hesitant to put it in the main text.

²⁰⁹The *Svacchandatantra* 8:3d–4b defines *rudrāṁśa* as follows:

... *rudrāṁśam ca nibodha me | |*
rudrabhaktāḥ suśīlaś ca śivaśāstrarataḥ sadā |

‘Now listen to me [about] *rudrāṁśa*. [The person called *rudrāṁśa* is] devoted to Rudra, well-disposed and always delighting in Śiva-scriptures.’

Cf. *Guhyasūtra* 1:11. Certainly *rudrāṁśa* could equally mean “part of Rudra” or “partial incarnation of Rudra” but Sanderson convincingly says, “In Śaiva terminology a compound formed of the name of a deity followed by the word *-aṁśaḥ* means a devotee of that deity, more precisely a person with a natural inclination (*aṁśaḥ*) towards that deity rather than another.” For more details see Sanderson 2003:354:16. Kṣemarāja commenting on *Svacchandatantra* 8:1ab defines *aṁśaka* as follows: *parasya bodhabhairavasya śaktibhiḥ brāhmyādhībhīr adhiṣṭhita*

of Śiva's power (*śivatejasā*)!²¹⁰ Sinless one! The dialogue between Devī and Śaṅkara,²¹¹ [which is] the means for destruction of worldly existence [and is] the supreme nectar among all knowledge was previously heard by you. It is taught only through initiation by Śiva, who removes what is inauspicious (*aśivahāriṇā*).²¹² (20–22)

Please (*prasādāt*)²¹³ act in such a way as to ensure that all the excellent sages [here] are liberated through your grace [...].²¹⁴ (23)

[...] To [you, who has] the form of [...].²¹⁵ Homage to you who holds a spear in your hand,²¹⁶ three-eyed, to you who were born from a sage (*ṛṣisambhave*),²¹⁷ to you whose body is afflicted by austerity! Please raise [us] up [out of *saṃsāra*] through your compassion (*prasādāt*). O Nandikeśvara, there can be no other protector except you. (24–25)

Nandikeśvara said:

All you sages, listen to that which is said to be five-fold: worldly (*laukikam*), Vedic (*vaidikam*), relating to the soul (*ādhyātmikam*), transcendent (*atimārgam*), and Mantra (*mantrākhyam*) [...].²¹⁸ (26a–27b)

brāhmadyās tathābhāvabhāsītā aṃśāḥ, tatas tadanugrāhyā api tadāṃśā ity ucyante | . Cf. also *Śivadharmasāstra* 4:9.

²¹⁰ Alternatively, we could take *śivatejasā* with what follows. In this case our translation would be: the dialogue between Devī and Śaṅkara was previously heard by you through the power of Śiva

²¹¹ *devyāśaṅkarasaṃvādam* is assumed to be an *aīśa* compound for *devīśaṅkarasaṃvādam*, but the word could be split taking *devyā* as an instrumental.

²¹² This may mean that the above-mentioned knowledge is somehow transmitted through a ritual initiation or that it is only through having received initiation that one is entitled to receive the knowledge.

²¹³ Instead of manuscript K's reading "*prasādāt*" we could retain the reading of N and W, *prasādā*, and treat it as a *aīśa* ablative without a final consonant.

²¹⁴ We are not able to conjecture 23d.

²¹⁵ 25d might for example have read *namaste śivarūpiṇe*; the translation would then be "veneration to you [who has] the form of Śiva". It is clear from the context that we are missing some epithet(s) of Nandin in 25c too.

²¹⁶ *śūlahastāya* might of course mean that he holds a trident.

²¹⁷ *ṛṣisambhave* might be an *aīśa* use of the locative for the dative, but it is a perfectly correct form of the dative singular, since the root *saṃbhu* also exists in the same meant as *saṃbhū*. Or it could simply be corrected, as suggested by Professor Alexis Sanderson, to a vocative, *ṛṣisambhava*. In that case our translation would be "O you who were born from a sage!". According to the *Skandapurāṇa* (20:4ff.), *Śatarudrasaṃhitā* (6:1ff.) of the *Śivapurāṇa*, *Haracaritacintāmaṇi* (4:32ff.) etc. Nandikeśvara is the son of the sage Śilāda.

²¹⁸ Perhaps we may conjecture something like *mantrākhyam tantrabhedam anekadhā*, for cf. *Śataratnasāṅgraha* p. 8 (this text is quoting from the *Kāmika*) *laukikaṃ vaidikaṃ caiva tathāādhyātmikam eva ca | atimārgaṃ ca mantrākhyam tantrabhedam anekadhā* | or "[...] *mantrākhyam tantram etad anekadhā*. Cf. also *Pūrvakāmika* 1:17c–18b: *laukikaṃ vaidikaṃ caiva tathāādhyātmikam eva ca | atimārgaṃ ca mantrākhyam tantram etad anekadhā*. Neither of these parallels provides a *pāda* that perfectly suits our context. Our text says that these five kinds of knowledge are revealed by five different faces of Śiva: the *laukika* from the west face, i.e. Sadyojāta (3:197), the *vaidika* from the north face, i.e. Vāmadeva (4:41), the *ādhyātmika* from the south face, i.e. Aghora (4:42), the *atimārga* from the east face, i.e. Tatpuruṣa (4:132), and the *mantramārga* from the upper face, i.e. Īśāna (4:136). Sanderson (2006:157) points out that the same kind of division is found in the *Mrgendra* the *Puṣkarapārameśvara*, the *Svacchandatantra* and the *Jayadrathayāmala*. See also commentary of Nārāyaṇakaṇṭha on *Mrgendrakriyāpāda*

All [the sages] were initiated by Nandin: some (*pare*) were joined to liberation (*nirvāṇe yojitāḥ*); others, being desirous of *vidyā*, were joined to *vidyā*.²¹⁹ Having initiated them according to rule he started to speak. (27c—28)

“I will teach, O best among Brahmins, just as Śiva, the destroyer of all suffering, when asked by the great goddess”. After prostrating before Śiva and making myself pure,²²⁰ (29)

One should bow one’s head to the god [who has] the crescent moon as his diadem, join one’s hands together and raise them to one’s forehead with devotion, and proclaim a hymn as follows.²²¹ (30)

Veneration to you together with your attendants, and together with your wife. Let there be veneration to you. O Sadāśiva let there be veneration to you! O greatest soul Śiva (*paramātmā*)²²² Veneration to you, Śiva (*śive*). »²²³ (31)

The earth supports people [so] people are understood to consist of earth. [Your²²⁴

8:76.

The first four divisions are treated in this section of the *Niśvāsa*, the *Niśvāsamukha*. They are the religious context out of which the Tantric religion of Mantramārga arose here. The fifth, the Mantramārga, is what is taught in the remainder of the *Niśvāsa*.

²¹⁹27c—28 must have been spoken by Mataṅga to Ricika. *Vidyā* here may be *vidyādikṣā*. Throughout the *Niśvāsa* corpus there are two basic types of initiation, one of which is called *nirvāṇadikṣā* and the other *vidyādikṣā*. Prof. Dominic Goodall has suggested (in the paper “*Vidyādikṣā and Muktidikṣā in Niśvāsa corpus*” delivered in the First International Workshop on Early Tantra on 19th September 2008) that the first is for liberation and the second for *sādhana*. One possible explanation of the name *vidyādikṣā* is that it grants entitlement to use mantra (*vidyā*) for the pursuit of *siddhis*. But this passage might be supposed to imply instead that the element *vidyā* refers to a level of the universe.

²²⁰Kṣemarāja, on *Svacchandatantrodyota* Vol.1, p. 26, takes *śuciḥ* ‘pure’ to mean *śuciḥ kṛtayatheṣṭasānāḥ* ‘who has taken adequate bath(s)’.

²²¹We assume that the *aṣṭamūrtistava* is a hanging passage here. See introduction p. aṣṭa:hanging.

²²²*paramātmā* is presumably an *aiśa* vocative for the dative.

²²³We assume that *śive* is an *aiśa* usage of the locative as a dative.

²²⁴Cf. *Prayogamañjarī* 1:19, *Tantrasamuccaya* 1:15 and *Īśānagurudevapaddhati* 26:56 *kṣitir vai dhāryate lokāṇ lokāḥ kṣitimayāḥ smṛtāḥ | sarvagaṃ kṣitirūpaṃ te kṣitimūrte namo ‘stu te*. Note that the *Prayogamañjarī*, *Tantrasamuccaya* and *Īśānagurudevapaddhati* have *kṣitirūpaṃ te* (‘your form as earth’) where our text has *kṣitirūpaṃ tu*. Here starts the description of the eight forms of Śiva. We often find these eight forms of god mentioned in *Purāṇas*, *tantras*, *Kāvya*s, inscriptions, etc. including the *Śatapathabrāhmaṇa* (6:1:3:9–17). Cf. *Līṅgapurāṇa* 41:29ff, *Vāyupurāṇa pūrvabhāga* 27:1ff, *Brahmaṇḍapurāṇa pūrvabhāga* 1:10:1ff, *Viṣṇupurāṇa* 1:8:1ff, *Śivapurāṇa uttarabhāga* of the *Vāyavyasamhitā* 3:18–19, *Kūrmapurāṇa* 1:10:23–26, *Rauravasūtrasaṅgraha upodghāta* verse 16 (it appears in the *Rauravāgama* vol. I, p.2, verse 16) *Prayogamañjarī* 1:18–28, *Tantrasamuccaya* 1:15–23, *Īśānagurudevapaddhati* 26:56–65, *Somaśambhupaddhati* 4:2:205–206, *Pūrvakāmika*, 66:102–103, *Suprabhedāgama*, 37:74–78, *Abhijñānaśākuntala* 1:1, Vallabhadeva’s commentary on *Raghuvamśa* 5:4 and *Kūrmapurāṇa* 41:32, *Śisupālavadha* 14:18, Bhera-ghat inscription (Epigraphia Indica Vol. II, no. 2, p. 10), Bakong Stele inscription of Indravarman I (Epigraphia Indica Vol. II, no. 35, p. 439), the inscription of Harsha stone (Epigraphia Indica Vol. II, no. 8, p. 120) the inscription of Bhaṭṭa Bhavadeva etc. (inscriptional records are quoted from Satyanarayanan 2007:401–403).

There are close parallel verses for 27c–35b, in the *Prayogamañjarī* (1:18–26) and *Tantrasamuccaya* (1:16–23), and *Īśānagurudevapaddhati* 26:56–63. It is remarkable that we find this parallel only in the Keralā Tantric tradition. Our sources for the *aṣṭamūrti* are unanimous in recording these eight forms of god except for some

] form as earth is all pervading: O you who have earth as your form!²²⁵ Let there be veneration to you. (32)

The water supports people [so] people are understood to consist of water. [Your] form as water is all pervading: O you who have water as your form! Let there be veneration to you. (33)

The wind supports people [so] people are understood to consist of wind. [Your] form as wind is all pervading: O you who have wind as your form! Let there be veneration to you. (34)

The fire supports people [so] people are understood to consist of fire. [Your] form as fire is all pervading: O you who have wind as your form! Let there be veneration to you. (35)

The soul performs oblations [so] people are understood to consist of oblation. [Your] form as oblation is all pervading: O you who have oblation as your form! Let there be veneration to you.²²⁶ (36)

Ether supports people [so] people are understood to consist of ether. [Your] form [as] ether is all pervading: O you who have ether as your form!²²⁷ Let there be veneration to you. (37)

The moon supports people [so] people are understood to consist of moon. [Your] form as a moon is all pervading: O you who have moon as your form! Let there be veneration to you. (38)

The sun supports people [so] people are understood to consist of sun. [Your] form as sun is all pervading: O you who have sun as your form! Let there be veneration to you. (39)

Eight form [[...]]²²⁸

variants of one of the names. These forms are: earth, water, wind, fire, oblation / *yajamāna* / *dīkṣita* / *atmā*, ether, moon and sun. The *Śatapathabrāhmaṇa* (6:1:3:9–17), perhaps the earliest source for these eight names of god, however, records the eight forms as: fire, water, wind, *oṣadhi*, *vidyut*, *parjanya*, moon and sun.

²²⁵Or perhaps ‘O form [of yours] as earth’?

²²⁶*yajña*, as one of the forms of Śiva, apart from our text, appears in the *Tantrasamuccaya* (1:18), the *Prayoga-mañjari* (1:21) and *Īśānagurudevapaddhati* (26:58).

A few more variants of this form of Śiva appear in our sources: most commonly *yajamāna* (see *Abhijñāna-śakuntalam* 1:1, *Līṅgapurāṇa* 41:32, Vallabhadeva’s commentary on *Kumārasambhava* 1:55, *Śiśupālavadha* 14:18, *Somasambhupaddhati* 4:2:205, Bhera-ghat inscription, (quoted from Satyanarayanan 2007:401) *Viṣṇupurāṇa* (1:8:7), the *Vāyupurāṇa pūrvabhāga* (27:19) and the *Brahmaṇḍapurāṇa pūrvabhāga* (1:10:20) use the term *dīkṣito brāhmaṇa* for *yajamāna*; *dīkṣita* (see Vallabhadeva’s commentary on *Raghuvamśa* 5:4 and *Kārmapurāṇa* 41:32, commentary on *Netratantra* 18:61, *Viṣṇupurāṇa* 1:8:7 etc.). See also Goodall and Isaacson 2003:263–264 on this point; *atman*, cf. *Rauravasūtrasaṅgraha*, *upodghāta*, verse 16, *uttarabhāga* of *Vāyavyāsaṃhita* 3:19 of the *Śivapurāṇa*, *Ajītāgama* 54:2, *Mahimnastava* 26 and various inscriptional records (see Satyanarayanan 2007:401 etc.)

²²⁷*pāda* 32c is hypermetrical and *mūrtiyākāśa* is an *aiśa* compound for *ākāśamūrti* (m.c.) unless we analyse, as suggested by Prof. Bhim Kandel, the compound as *mūrtiḥ ākāśaṃ iva*.

²²⁸We are here missing twelve letters. It is likely from the context of the following line that the lost text would have mentioned something in praise of Śiva. The gap is too little to fit the eight correlating names of the eight forms of Śiva mentioned above (27c–35b) viz. earth, water etc., what we normally would expect have.

These eight, commonly called guardians of the forms (*mūrtipāl* or *mūrtiśvaraḥ*), are: Śarva/Sarva, Bhava,

By this true sentence please draw me out from worldly existence. (40)

Whoever is pure (*śuciḥ*) and recites (*paṭhet*) this hymn consisting of eight forms [of Śiva], [becoming] free from all sins, he will attain union²²⁹ with Śiva. (41)

Devī said:

You are the god [having] no beginning and end (*anādinidhano*), devoid of birth and destruction,²³⁰ imperishable, all pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe]. (42)

[You are] the creator, maintainer and destroyer, the chief (*parameṣṭhi*)²³¹ and the supreme god. [[...]]²³² highest goal (*gatiḥ*). (43)

Having taken refuge in you, sages, gods and demons, snakes, Gandharvas, Yakṣas, Piśācas, *apsaras* and *rākṣasas* have all obtained accomplishment (*siddhi*).²³³ (44)

Having obtained a boon by your grace, they play after having reached the goal, which is liberation after which one is not reborn (*apunarbhavanirvāṇam*), from which, once one has reached it, one does not return [to this world].²³⁴ (45)

Indeed (*hi*), I watch the spinning, dreadful wheel of time, seeing people tormented by sorrows and extremely afflicted. (46)

Rudra, Paśupati, Īśāna, Ugra, Mahādeva and Bhīma. The *Śatapathabrāhmaṇa* exceptionally mentions Aśani in place of Bhīma and Sarva, with its etymology (see *Śatapathabrāhmaṇa* 6:1:11), in place of Śarva. Since our close parallels, the *Prayogamañjarī* (1:28), *Tantrasamuccaya* (1:15) and *Īśānagurudevapaddhati* (26:65), and virtually every source records the eight forms following the eight correlating names of Śiva, we would expect to find them here. It is noteworthy, however, that the correlation of these eight names of Śiva with his eight forms is not consistent, see Satyanarayanan 2007:401–402.

The *Liṅgapurāṇa* 2:13:1ff and *Viṣṇupurāṇa* 8:8ff give the eight names along with corresponding wives and sons, the *Īśānagurudevapaddhati* *uttarārdha* 12:40ff presents the iconography of these eight form of Śiva, and the *Śatapathabrāhmaṇa* (6:1:3:8–17), *Vāyupurāṇa pūrvabhāga*, 27:1ff = *Brahmaṇḍapurāṇa pūrvabhāga* 1:10:1ff and *Viṣṇupurāṇa* 1:8:1ff has a detailed account as to how Śiva became the *aṣṭamūrti* (note that *Kūrmapurāṇa* 1:10:23 too alludes the story). It is likely that this story goes back to the *Śatapathabrāhmaṇa* (6:1:3:8–17).

²²⁹ *sāyojyātām* is a common *aiśa* form, with Prakritic *guṇa*-grade of the vowel, for *sāyujyātām*.

²³⁰ The first *pāda* *anādinidhano devaḥ* is a common cliché. The first half of this verse seems to be somewhat similar to *Vākyapadīyam* 1:1ab: *anādinidhanaṁ brahma śabdatattvaṁ yad akṣaram*. We have assumed that the sense is that of *ajo 'kṣaro 'vyayaḥ*, although the transmitted text is *ajam akṣaram avyayaḥ*, where the *m* functions as a euphonic glide sound.

²³¹ The term *parameṣṭhi* generally is an epithet of Brahṁā, not of Śiva.

²³² Certainly the lost text speaks in praise of Śiva, but we are not able to conjecture what it would be.

²³³ The compound *piśācāpsararākṣasāḥ* involves an *aiśa* sandhi between *apsaras* and *rākṣasāḥ*.

²³⁴ “They play” (*kṛīḍante*) looks a rather curious expression. We think that the world refers to the “play” by the means of supernatural powers (*siddhi*) in which a practitioner would be able to assume minute form (*aṇimā*) and the like. This is made clear later in the text (2:20ab), where it states that they play by using the *aṇimā* and the rest: *īśvarasya prasādena kṛīḍante aṇimātibhiḥ*. Cf. also *Svacchandatantra* 7:225b. This, in the context of the *Niśvāsa*, bestowed by the *bhukti-* / *vidyā-dīkṣā*, an initiation that is for the enjoyment of supernatural powers. This leads to assume that *apunarbhavanirvāṇam* in the verse might be related with the *mukti-* / *nirvāṇa-dīkṣā*, an initiation leading up to the liberation, as it appears with the combination of play, which we think to be related with supernatural powers. It is the *Niśvāsatattvasaṁhita* that deals specifically with these two types of initiations. For details see Goodall and Isaacson 2011:124ff.

O god of gods! [...] ²³⁵ on account of your compassion for the world, how mortals may be released from birth, death, old age etc. and also from hunger, thirst, cold, heat, desire, anger, fear, ²³⁶ and separations from loved ones (*iṣṭānām*), [they who are] enveloped by all [kinds of] diseases. Helpless, destitute of refuge, O god, [they are] treacherous and deceitful, delighting in killing others and malevolent (*duṣṭāḥ*). O great god! Please protect them. (47–49)

O Lord of the gods! how and by which [specific] means will these malevolent ones, devoid of pure conduct be purified [...], ²³⁷ please tell me that method. (50)

Īśvara replied:

I have taught five streams [of knowledge] on account of my desire for the welfare of the world. I will explain (*pravakṣyāmi*) all of them, O beloved one! Please listen attentively. ²³⁸ (51)

And for the sake of heaven and liberation (*svargāpavargahetoḥ*), understand this (*tan*) ²³⁹ exactly. (52ab)

I shall teach [first] the worldly [stream] (*laukikam*), by which people attain heaven (*svargam*). (52cd)

Wells, ponds, houses, gardens [...] ²⁴⁰ [and] courtyards (*maṇḍapāḥ*), donations, pilgrimages, (*tīrtha*) fasting, religious observances and restraints, [eating] edibles and avoiding inedibles (*bhakṣābhakṣaparihāram*), ²⁴¹ Mantra recitation and sacrifice (*japahomam*), [committing suicide by] falling into water, fire or from a cliff, and abstaining from food, renouncing possessions (*vidyamānanivṛttiḥ*), ²⁴² honouring teachers and aged people, this is what I have taught as *laukika*. The four-*āśrama* system is called Vaidika, [...] ²⁴³ [...] ²⁴⁴ The world-transcenders are *mahāvratin*

and those who are called *mantra*[-path-follower]s are Śaivas. [Any] others than these

²³⁵Three letters are missing. They have to convey something like ‘please teach [me]’. It could be something like *vadasva*, *ācakṣva* or *brūhi me* etc.

²³⁶We take all these instrumentals in the meaning of ablative.

²³⁷*Ex conj.* The *Śivadharmasaṅgraha* (5:15) makes it clear that what we are missing is a word(s) or a compound that deals with sins. There are several ways we could conjecture. Prof. Diwakar Acharya, has suggested *sarvakilbiṣaiḥ*.

²³⁸Note an elision instead of ordinary *sandhi*, in *śṛṇuṣv’ avahitā*. One could, of course, consider adopting the reading of apograph K: *śṛṇuṣvāvahitā*.

²³⁹*tan* may refer to *hetu*, or perhaps should be *tān*, or be intended to mean ‘therefore’. There is a possibility that *tan* is meant for *tān*. In this case this refers to the five streams.

²⁴⁰A considerable text is missing here, consisting of 20 letters. The text must be about constructing a garden, cross-way and the like for a public good. For this see 2:25ff.

²⁴¹*bhakṣābhakṣaparihāram* is assumed to be an *aiśa* compound for the sake of the metre to mean: *bhakṣaṃ ca abhakṣaparihāram ca*.

²⁴²For this expression, cf. 3:58 below.

²⁴³The lost part of the text must have listed the Sāṃkhya and Yoga which constitute the *ādhyātmikas* in this corpus.

²⁴⁴We expect the term *atimārga* to occur here in 56a.

are situated on a wrong path. (53–56)

Devī asked:

O god! You have indicated the five streams but not described them, now you should (*arhasi*) teach (*vaktum*) them to me at length by your grace. (57)

[1. The Laukika stream]

Īśvara replied:

[Even] a bad, evil-minded (*duṣṭacetasah*) person,²⁴⁵ who makes a drinking-fountain,²⁴⁶ will shake off [...] ²⁴⁷ and rejoice with ancestors.²⁴⁸ (58)

One who creates a lotus pond, becoming free from blemishes, will go to heaven,²⁴⁹ together with seven generations [of his family] until his fame fades away.²⁵⁰ (59)

Whoever offers a house, having filled it with possessions,²⁵¹ to a Brahmin, for that person there will be a celestial golden house in heaven. (60)

If one makes a garden in a temple of the lord of lords (*devadevasya cālaye*),²⁵² then hear from me the reward of the merit that one gains from each different flower [offered from that garden(?)]. (61)

[The offering] of one flower [to the *liṅga*] is of the value of ten gold coins; a garland is equivalent to one lakh [of gold coins]; one crore, they say, [is obtained] from a hundred garlands; if one covers the *liṅga* [with flowers, then the reward is] infinite.²⁵³ (62)

Those who always act in this manner [viz. by making offerings of flowers] become my troops (*gaṇāḥ*), never to fall [from that state].²⁵⁴ they will not become mortals [again], even after a hundred crores of *kalpas*. (63)

²⁴⁵We understand this genitive singular *duṣṭacetasah* to be used as a masculine nominative singular *duṣṭa-cetaḥ*. This kind of use is quite common throughout *Niśvāsa* corpus. See *Niśvāsamukha*: 1:110, 1:124, 2:34; *Niśvāsaḡuhyā*: 1:10, 3:15, 3:80 etc.; *Niśvāsamūla*: 1:16; *Niśvāsanaya*: 2:58, 4:59 and *Niśvāsottara*: 5:23.

²⁴⁶It is not inconceivable that this means instead: ‘who offers drinking water [to others]’; *utpānaṃ* is an *aiśa* usage (m.c.), with the sense of *udapānaṃ*, as is confirmed by the reading of the *Śivadharmasaṅgraha* (5:15).

²⁴⁷On the basis of the *Śivadharmasaṅgraha* (5:15), namely *pāpasamghātam*, we could conjecture something like *vidhūya pāpasamghātam* ‘will shake off a multitude of sin’. Since we are not sure about how the order of the words were arranged in the lost portion, we did not put it into the text itself. The other likely conjecture could be *vidhūya svakaṃ pāpaṃ* ‘will shake off his own sin’. We could have adopted the reading of the *Śivadharmasaṅgraha*, namely, *pāpasamghātam*, but that would have rendered the *pada* hypermetrical.

²⁴⁸Here begins the treatment of *laukika* religion, the first of the five *srotas*.

²⁴⁹Ex conj.

²⁵⁰For this idea, see *Mahābhārata* 5:35:4: *yāvat kīrtir manuṣyasya puṇyā lokeṣu gīyate | tāvat sa puruṣavyāghra svargaloke mahīyate |* . Here *naśyate* is an *aiśa* *ātmanepada* for *naśyati* (m.c.). It is conceivable, as has been suggested by Prof. Diwakar Acharya, that what is meant is that he remains in heaven until such time as the lotus-pond, the physical manifestation of his fame, is destroyed.

²⁵¹Alternatively, we could take *kṛtvā* as only intended to pad out the metre.

²⁵²*ca* is functioning as a hiatus breaker.

²⁵³Cf. below 1:123ff.

²⁵⁴Once again *ca* is functioning as a hiatus breaker.

This is what I heard from Hara, who was telling the goddess, and I have told it all to you (*tubhyaṃ*),²⁵⁵ namely that which is the fruit of covering the *liṅga* (*liṅgapūraṇe*).²⁵⁶ (64)

[1.1 Worship of the *liṅga*]

The sages spoke:²⁵⁷

The sages, fearful, oppressed by the fear of the world, ask: « How is god to be pleased?²⁵⁸ What is the fruit of worshipping him? What is the fruit of bathing him with milk, clarified butter, curds, and water?²⁵⁹ And what is the fruit of [offering] all kinds of flowers, fragrance, incense,²⁶⁰ cloths, ornaments, edibles, banners, mirrors, and awnings? Tell us the fruit of [offering] lamps and an umbrella, (*dīpacchatraphalam*)²⁶¹ cows, goats, sheep and buffalo (*go'jāvimaḥiṣṭū*),²⁶² offering of horses and elephants, the fruit of [offering] servants and maids; what is the fruit of cleansing and likewise besmearing? Tell [us] the fruit of singing and dancing, and the fruit [of playing] the lute and [other] musical instruments. Tell [us] the fruit of keeping vigil on the eighth and fourteenth days of the dark half of the month.²⁶³ What is the merit of fasting and taking refuge in the god of gods??²⁶⁴ Please tell us all this properly; we have approached you ».²⁶⁵ (65–70)

Nandīśa said:

If somebody endowed with devotion to Śiva cleanses [the *liṅga*], he will certainly get

²⁵⁵This dative singular *tubhyaṃ* is perhaps being used here (m.c.) in the sense of dative plural *yuṣmabhyah*.

²⁵⁶*Ex conj.* *liṅgapūraṇe* (cf. 1:57 below) is a proposition of Professor Sanderson, on the grounds that the merits of *liṅgapūjana* will be taught later, and that Nandin has just (1:62) taught the merit of *liṅgapūraṇe*.

²⁵⁷*ṛṣayaḥ ucuḥ* is not strictly speaking necessary, and Dr. Diwakar Acharya suggests removing this phrase. It is possible, however, that it is original, even though its sense is repeated in the following verse.

²⁵⁸Note an *aiśa ātmanepada*.

²⁵⁹Note that K's reading, *pañcagavyena toyena* is a guess, and that the reading adopted from the *Śivadharmasaṅgraha* (5:22) is confirmed by W.

²⁶⁰*gandhadhūpa* is an *aiśa samahāradvandva*.

²⁶¹We understand *dīpacchatraphalam* to be used in the sense of *dīpacchatradānaphalam*.

²⁶²Presumably *go'jāvimaḥiṣṭū* stands for *gojāvimaḥiṣṭīnāṃ dānasya phalam*. The reading of the *Śivadharmasaṅgraha* (5:23) *gavādimahiṣṭu ca* is intended as an improvement on this.

²⁶³For this expression *kṛṣṇāṣṭamicaturdaśī*, see 1:80, 88 and 93 below, which is an *aiśa* compound for *kṛṣṇāṣṭamyāṃ kṛṣṇacaturdaśyāṃ*; for this grammatically correct form see *Guhyasūtra* 3:46, 14:33 and 14:103.

²⁶⁴This particular phrase *devadevāśritasya* gives a similar nuance to that of the *Pāśupatasūtra* 1:9 (*mahādevasya dakṣiṇāmūrtim*) 'on the southern side of the great god.' We come across the peculiar practice of the Pāśupatas distinctly one more time in the *Niśvāsamukha* (1:75 and 1:166). In both case it mentions of offering the HUDDUN sound to god, reflecting the *Pāśupatasūtra* 1:8. These pieces of evidence show that some of the particular practices of the Pāśupatas were shared with the lay Śaiva religion by the time the *Niśvāsamukha* was composed.

²⁶⁵*sma* here is presumably intended not as the particle, but rather as the 1st person plural present indicative verb-form: the *visarga* has been irregularly dropped for metrical reasons.

[the fruit of offering] a hundred pure golden coins (*niṣkāṇām*),²⁶⁶ and if besmears [it], he will obtain [the fruit of offering] a thousand of them. (71)

One who has not had Śaiva initiation (*śivadīkṣāvivartitaḥ*)²⁶⁷ should always worship god being attentive after having purified himself and anointed the Śiva temple [with clay mixed with cow-dung].²⁶⁸ (72)

If someone (*yaḥ*) daily (*nityaśaḥ*) worships with leaves, flowers, fruits, curds, milk, ghee and so forth, and with *pavitrās*,²⁶⁹ that have been rendered pure with devotion,²⁷⁰ clothes, edibles, parasols, banners, mirrors, awnings, bells, yak-tail whisks, garlands, ornaments, and water, with gold, jewels and garments, with fragrances, incense and unguents, with songs, instrumental music and dances, and with the sound *huḍḍuṇ*²⁷¹ and with eulogies,

²⁶⁶The syntax of the sentence is clumsy. *niṣka* can also mean a golden ornament for the neck or breast. This may then refer to the fruit of offering such ornaments.

²⁶⁷The same expression occurs once again in 1:165d. We are not absolutely clear which type of initiation it is referring to: the Mantramāgic Śiva initiation or the Atimārgic one. It may refer to Mantramāgic Śiva initiation as the *Niśvāsamukha* is the preface to the *Niśvāsātattvasaṃhitā* whose teaching is that of the Mantramāgra. On the other hand, in both instances the term *śivadīkṣāvivartitaḥ* is closely accompanied by the typical offering of the bellowing sound (*huḍḍuṇ*), one of the offerings recommended by the *Pāśupatasūtra* (1:8) of the Pāśupatas to Śiva. Thus, we cannot even deny the possibility of its being a reference to the Pāśupata-initiation. This passage here gives the impression that the teaching of the worldly (*laukika*) is for uninitiated lay people. This is further supported by 1:169ab: *evam yaḥ pūjayed ajñāḥ śivadīkṣāvivartitaḥ* 'If someone who is unaware [of the rules] and has not received Śaiva initiation worships [the *liṅga*] in this fashion (*evam*)'. But the immediately following line tells us the teaching is not only meant for the uninitiated but also for initiated: *tasyedaṃ phalam uddiṣṭam apavarggaya dīkṣite*! | 1:169cd 'for him these fruits have been taught (*uddiṣṭam*); in the case of an initiate, [the same worship] will contribute to liberation (*apavargaya*)'. This provides evidence that lay duties of Śaivas were carried out, perhaps in some cases, even by the initiated one too, or at least lay Śaiva religious duties were not only restricted to lay Śaiva people, but the initiated were also entitled to perform them, and for them the performed practice would be beneficial to the path of liberation.

²⁶⁸The underlying idea is that non-initiates are nevertheless fit for temple duties.

²⁶⁹*pavitra* can refer to a ring made of *kuśa*-grass which is worn on the fourth finger to sprinkle water, or ghee, the means of purification in rituals. Here it is possible that it refers to the cords that are laid on the *liṅga*, according to various *paddhatis*, in a ceremony of *pavitrāropana*: see, e.g., *Somaśambhupaddhati* volume 2, pp.3–193.

²⁷⁰Or perhaps this should be emend to *bhaktipūtaś ca*, to qualify the worshipper.

²⁷¹We know from the *Pāśupatasūtra* (1:8) that this is one of the offerings that a Pāśupata is supposed to offer to Śiva. This occurrence here, among lay Śaiva teaching, is significant as it tells us that this particular practice of Pāśupatas was also a part of lay Śaivism at the time of composition of the *Niśvāsamukha*. The reading *huḍḍuṇ* is of *Śivadharmasaṅgraha* 5:31 (the oldest manuscript, A, of the *Śivadharmasaṅgraha* reads *huḍḍukāra*; another manuscript, C, reads *huṃḍuṃkāra*; the Nepalese edition of the text reads *huhuṃkāra* whereas our manuscript and both apographs have lost the text), and the particular word *huḍḍuṃkāra* is our emendation based on *Niśvāsamukha* 4:72:

liṅgasyāyatane vāso huḍḍuṃkārastavaiś tathā |
gītānṛtyanamaskāir brahmabhir japasaṃyutaḥ

where the *Niśvāsamukha* has paraphrased the *Pāśupatasūtra* 1:8:

hasitagītānṛtyahuḍḍuṃkāranamaskārajapyopahāreṇopatiṣṭhet |

• °huḍḍuṃkāra°] *em.*; °huḍḍuṃkāra° Bisschop; °ḍuṃḍuṃkāra° Śāstrī

O you [who have] obtained exclusive devotion (*kevalāṃ bhaktim*) to the god whose origin is unknown [i.e. Śiva] (*aparijñātakāraṇe*),²⁷² listen²⁷³ to the fruit [obtained] by worshipping [the *liṅga*]. I will tell [you], everything [about it], thus:. (73–76)

One should bathe the *liṅga* with water mixed with fragrance; [by doing so] men will be freed from mental sin in one night,²⁷⁴ from bodily [sin] in ten nights, and from a capital sin²⁷⁵ in fifteen nights. In one month they attain heaven (*svargam*); in one year the state (*gatim*) of being a lord of *gaṇas*;²⁷⁶ in three years they attain the state of being ancestor-divinities (*pitṛtāṃ*); in five years, one may save one's [entire] family; in twelve years attain

Śāstri's edition of the *Pāśupatasūtra* and ad loc. Kauṇḍinya's *bhāṣya* (see *Pāśupatasūtra* 1:8 and commentary on it) read *ḍuṇḍuṃkāra*; Kauṇḍinya description of the word is—*huḍḍuṃkāro* (corr; *ḍuṇḍuṃkāro* ed.) *nāma ya eṣa jihvātālusamyogān niṣpadyate punyo vṛṣanādasadrśaḥ sah*. Whereas Kṣemarāja's description is (*Svacchandatantra* p. 99)—*bhaktivaivaśyennoccaran āntaraḥ śabda huḍḍuṃkāraḥ* (corr; *huḍḍuṃkāraḥ* ed.).

Bisschop (2006:4–5) retains the reading of the *Pāśupatasūtra* as *huḍḍuṃkāra*. Since *Niśvāsamukha* 4:72, which is the paraphrase of the related *sūtra* 1:8, particularly has the reading *huḍḍuṃkāra*; and since *Svacchandatantra* 2:182 and Kṣemarāja's commentary ad loc. also have the reading *huḍḍuṃkāra*, I feel *huḍḍuṃkāra* is the original reading. (Although in the printed edition of *Svacchandatantra* 10:588 and ad loc. Kṣemarāja also has the reading *huḍḍuṃkāra*. Thus we are tempted to correct it to *huḍḍuṃkāra* since the old Nepalese manuscript of it, B28/18 fol. 106r, li. 6, reads *huḍḍuḥkāra*). Cf. also *Tīrthakāṇḍa* of *Kṛtyakalpataru*, p. 82 *huḍḍuṃkāranamaskāraih* (corr; *huḍḍuḥkāra* Bisschop & Griffiths 2007:34, fn. 155; *huḍḍuṃkāra* ed.) *nṛtyagītais tathaiḥ ca* (corr: *huḍḍuṃkāra*. I have drawn this information from Bisschop & Griffiths 2007:34, fn. 155). Sanderson (2002:30, fn.32) has also claimed that the original reading should be: *huḍḍuṃkāra*.

Furthermore, there is another reading *huḍḍuḥkāra* which is also commonly attested in early sources. See *Niśvāsamukha* 1:166: *huḍḍuḥkārasya nṛtyasya mukhavādyātṭhāsayoḥ*. Cf. also *Ratnatīkā* p.18–19, where it occurs four times: *tadanu pūrvoktavidhinopaviśya śivaṃ dhyāyan eva huḍḍuḥkāraṃ kṛtvā namaskāraṃ kuryāt tadanu japam iti | atra japanamaskārau mānasāv eva, nṛtyaṃ kāyikam eva, hasitagītahuḍḍuḥkāra vācika eveti tatra dīrghocchvāsatrayaṃ* (corr.: *dīrghocchvāsa°* ed.) *yāvad dhasitaṃ, daṇḍakatrirāvartanaṃ yāvad gītanṛtye gambhīrahuḍḍuḥkāratrayaṃ [...] tad evaṃ nirvartyopahāraṃ dhyāyan īśaṃ hasitagītanṛtyahuḍḍuḥkāranamaskārajapyaiḥ śaḍaṇḍagopahāraṃ bhagavan mahādeva, Sarvadarśanaśaṅgraha* p. 169 where it occurs twice: *tad uktaṃ sūtrakāreṇa—hasitagītanṛtyahuḍḍuḥkārajapyāśaḍaṇḍagopahāreṇopatiṣṭheteti [...] huḍḍuḥkāro nāma jihvātālusamyogān niṣpādyamānaḥ punyo vṛṣanādasadrśo nādaḥ*. These pieces of evidence suggest that there was another well attested orthography *huḍḍuḥkāra*. However, Bisschop (2006:4–5) argues that the vocalization HUḌUḌ (huḍḍuṃkāra) is original.

²⁷²Cf. *Kumārasambhava* 5:71 (*vapur virūpākṣam alakṣyajanmatā [...]*). We have taken *aparijñātakāraṇa* to mean whose cause of birth (i.e. the parents) is not known. We could also translate (*aparijñātakāraṇe*) to 'who do not know any instrumentality'. This, however, does not give much sense. Professor Isaacson suggests that we may understand *-kāraṇa* to mean *-karaṇa* '[proper] procedure'; if so, this orthography *-kāraṇa* is retained for metrical reasons. He also pointed out to me that reading *-karaṇa* does not completely solve the problem since what follows is also a procedure.

²⁷³Note that *śṛṇudhvam* is an *aīśa* use of *ātmanepada* imperative second person plural for *śṛṇuta*.

²⁷⁴*ekarātreṇa* means one day and night. Note that *ekāham* (1:83) is a synonym for this. This sentence is anacoluthic, beginning with a singular and ending with a plural subject.

²⁷⁵Presumably *mahāpāpa* means the same as *mahāpātaka*: see, e.g., *Manusmṛti* verse 55, p. 847: *brahmahatyā surāpānaṃ steyaṃ gurvaṅganāgamah | mahānti pātakāny āhuḥ śaṃsargaś cāpi taiḥ saha |*.

²⁷⁶For the expression *gāṇeśvārī gatih*, cf. *Revākhaṇḍa* of the *Vāyupurāṇa* (previously assigned to *Skandapurāṇa*) 23:8, 215:2 *Niśvāsamukha* 1:97, 81, 1:101 and *Śivadharmasāṅgraha* 5:34, 40, 42 and 61.

union with Īśvara;²⁷⁷ and after a lifetime²⁷⁸ they attain union with Śiva.²⁷⁹ (77–79)

One should bathe the *liṅga* with pure curds on the eighth and fourteenth day of the dark half of the month.²⁸⁰ [one who does so] will be freed from sins made in his lifetime, there is no doubt. If a man, [being] pure, bathes [the *liṅga*] daily for one month, he will get the [fruit of performing] sacrifice daily;²⁸¹ [and] when he departs from the body, he will attain the place of Śiva.²⁸² (80–81)

If someone bathes [the *liṅga*] for six months, he will become a supreme Gaṇa. By bathing [it] for one year his ancestors attain the place of Śiva (*śivālayam*); [by bathing it] for three years he will attain to union with Rudra; [by his bathing it for twelve years] his own lineage [will attain to union with Rudra]. (82a–83b)

If a man bathes the *liṅga* with ghee for one day, destroying all sins, he will obtain the fruit of performing an *aśvamedha* sacrifice. By [bathing it for] ten nights he goes to heaven (*svargagatiḥ*);²⁸³ for one month, the position of being a lord of *gaṇas* (*gāṇeśvarīm gatim*); and ancestors in hell will be lifted out, there is no doubt. (83c–85b)

If he bathes [the *liṅga*] daily with uninterrupted focus (*abhagnayogataḥ*) for six months, his ancestors too will necessarily (*nityam*) obtain the position of being a lord of *gaṇas*. By [bathing it for] two years,²⁸⁴ he will obtain (*gacchate*)²⁸⁵ union [with Śiva] together with his ancestors. (85c–86)

There is nothing higher than bathing [a *liṅga*] with ghee, [by which] he can draw out seven generations [of his family from hell].²⁸⁶ [His ancestors will become] three eyed, having trident in hand, bull-marked and moon-diademed.²⁸⁷ (87)

If one bathes the *liṅga* with milk on the eighth and fourteenth days of the dark half of

²⁷⁷ *īśvara* is the lowest level of Śiva (just above *vidyā*) both in the *Niśvāsa* and in the theology of the developed Śaivasiddhānta.

²⁷⁸ *yāvajjīvam* alone as clause of a sentence is incomplete. We would expect something like *yāvajjīvam kṛte* where *sati* is understood.

²⁷⁹ *śivam vrajet* has been translated as though it were the same as *śivasāyujyatām vrajet*.

²⁸⁰ See footnote on verse 69 about *kṛṣṇāṣṭamīcaturdaśī*.

²⁸¹ *kratum āpnoti* presumably means *kratuphalam āpnoti*, but what kind of sacrifice is intended? Perhaps a Vedic *soma*-sacrifice?

²⁸² Once again, the exact nature of the reward is not clear.

²⁸³ 84c is a hypometrical *pāda*.

²⁸⁴ One might think that *dvīrabdena* is used here (m.c.) for *dvyabdena*. This, however, is grammatically correct. For this, see the Paninian *dvitricaturbhyah suc* 5:4:18.

²⁸⁵ Note an *aiśa* use of the *ātmanepada*.

²⁸⁶ The sentence is clumsy; there is no mention of the correlative pronoun, *sa*, for *ya*. Furthermore, there is an *aiśa* sandhi between *ya* and *uddharet*. Although these two grammatical problems (an *aiśa* sandhi and relative pronoun) have been edited out in *Śivadharmasaṅgraha* 5:43 by the reading *ghṛtasnānāt paran nāsti uddharet kulasaptakam*, the problem of understanding the line remains unsolved. We may therefore have to understand the line as follows: *ghṛtasnānāt param anyat snānam nāsti | yo ghṛtena liṅgaṁ snāyat sa kulasaptakam uddharet*.

²⁸⁷ Presumably this is the reward of *sārūpya*, but the phrase is incomplete or anacolouthic. Note again that the *Śivadharmasaṅgraha* (5:43–44) has improved the construction here mainly by supplying the finite verb *bhavanti*. The *Śivadharmasaṅgraha* (5:43c–44b) reads *trinetraḥ śūlahastāś ca vṛṣāṅkāś candraśekharāḥ | sarvajñāḥ sarvagā nityā bhavanti jagadīśvarāḥ*.

the month,²⁸⁸ he will be freed from the sin made in [his] lifetime; there is no doubt on this point. (88)

If one who possesses all kinds of sin bathes [the *liṅga* with milk] for one month,²⁸⁹ he will be freed from all those sins and obtain union with Śiva (*śivasāyojyatām*). (89)

If he bathes [the *liṅga* with milk] for six months, he will be the best of *gaṇas*. By bathing [it] for one year he will certainly lift out seven generations [of his family from hell]; by bathing [it] for three years [he will obtain] union with Rudra and † *uddhareṇa śivātmakam* †.²⁹⁰ (90a–91b)

If he bathes [it with milk] daily (*satatam*) for twelve years with devotion, he will carry a whole hundred crores of [members of his] family and beyond (*sāgram*)²⁹¹ out of hell. This is the fruit of bathing [the *liṅga*] with milk, [which] is higher than that of bathing it with ghee (*ghṛtasnānopari sthitam*).²⁹² (91c–92)

If a man bathes the *liṅga* with honey on the eighth and fourteenth days of the dark half of the month, he will obtain the fruit of having performed the *rājasūya* sacrifice. (93)

[By bathing it] daily for one year [he will become] a lord of Gaṇas [and?] obtain a fruit(?),²⁹³ by [bathing it for] five years he will obtain union [with Śiva], together with his forefathers. (94)

Somebody who [...] bathes [the *liṅga*] daily with the five products of the cow, †his death does not occur†: he obtains the world of gods (*devalokam*). (95)

By [bathing it for] one year, being pure, he will obtain union with Śiva, and [by bathing it for] two years seven generations (*pitarah*) [of his family] are considered to be raised out

²⁸⁸See note on verse 69 for *kṛṣṇāṣṭamicaturdaśī*. The *Śivadharmasaṅgraha* (5:44) tries to make this compound regular by reading *kṛṣṇāṣṭamyām caturdaśyām*, but for metrical reasons the complete regularization is not possible in this place in the *Śivadharmasaṅgraha*.

²⁸⁹*Ex conj.* An alternative reading might be *māsenā*.

²⁹⁰Prof. Sanderson points out that *śivātmakam* is odd and that we might rather expect *śivam vrajet* or *śivātmam*. Prof. Diwakar Acharya, however, suggests *pañcabdena* or *ṣaḍabdena* in the place of *uddhareṇa*. The *Śivadharmasaṅgraha* (5:38–39) rephrases it (86–87) avoiding the problem as follows: *ṣaṇmāsaṁ snāpayed yas tu surāṇāṁ cottamo bhavet | abdasnānena pitaras tasya yānti surālayam | tryabdena rudrasāyujyam dvādaśābdaiḥ kulaiḥ svayam*. In the light of this reading of the *Śivadharmasaṅgraha* we may interpret the reading *uddhareṇa śivātmakam* thus: *uddhareṇa* meaning having raised [his ancestors from hells], and *śivātmakam* (assuming as professor Sanderson suggests, that is a corruption for *śivātmata*) meaning ‘[he obtains] the state of being Śiva’ [together with his ancestors].

²⁹¹92ab is paralleled by the *Niśvāsakārikā* (see our edition) and 92a is also paralleled by *Revākhaṇḍa* of the *Vāyupurāṇa* 172:79c.

²⁹²It is odd of this text that it registers bathing the *liṅga* by milk is higher than that of bathing it with ghee. Perhaps detecting this problem, the *Śivadharmasaṅgraha* does not render this particular section.

²⁹³We expect the usual sequence of one month, six months, one year, but in the *Śivadharmasaṅgraha* (5:45) too, no longer sequence occurs in this context. It is possible nonetheless that the text is corrupt and became so before it was used by the redactor of the *Śivadharmasaṅgraha*. There is a further difficulty here in that the expression *phalam āpnoti* appears to be left hanging without sufficient context. Probably in the course of transmission a scribe has by mistake copied *phalam āpnoti* from the preceding line, replacing the actual words fitting in the context.

²⁹⁴We could perhaps conjecture something like *kārayen narah*.

[of the hells]. (96)

If a man besmears the *liṅga* with fragrances that are sweet-smelling and divine,²⁹⁵ he will obtain the fruit of performing the *vājapeya* sacrifice, and if he besmears [it] with sandal paste mixed with camphor for ten nights he gets the fruit of an *aśvamedha*; [if he does so] for one month, he becomes a Gaṇa; [by doing so] for one year, he will achieve union with Śīva] (97a–99b)

If someone gives [the rite of] besmearing the *liṅga* [with sandal paste mixed with camphor] daily with uninterrupted focus, all his ancestors will go to the supreme destiny (*gati*). (99c–100b)

He who burns²⁹⁶ *guggulu* once in the vicinity of the supreme god (*devadevasya*) [by the merit of giving that] incense, he will obtain the fruit of having performed an *Agniṣṭoma*. (100c–101b)

If someone burns incense of the best *guggulu* [in the presence of the supreme god] continuously for one month, he will obtain [the fruit] of a hundred sacrifices.²⁹⁷ (101c–102b)

If someone burns them for six months, he will become an excellent (*uttamaḥ*) Gaṇa. For him there is no possibility of being reborn (*sambhavaḥ*) in the mortal [world] (*martye*); he rejoices with [his] ancestors. (102c–103b)

If someone, having purified himself, burns [them] daily for one year, as a wise Śīva-devotee (*tena śivabhaktena dhīmatā*), he will lift out [his] own family [from hells]. (103c–104b)

If someone offers cloths, banners or awnings to the *liṅga*, he will obtain sovereignty (*paramaiśvarya*) and will be born in an excellent family. (104c–105b)

This will be the fruit of offering [them] once; by [offering them] twice or three times (*dviṣ tridhā*) he will have an excellent destiny (*gatiḥ*);[namely] the man will attain the moon-world (*somalokam*) without delay:²⁹⁸ there is no doubt on this point. (105c–106b)

By offering [them] hundreds [or] thousands of times, one will be born as a lord of Gaṇas (*gatiḥ gāṇeśvārī*), and by offering [them] one hundred thousand times, there is no doubt that, together with his ancestors, [he will obtain position of a lord of Gaṇas].²⁹⁹ (106c–107b)

If, having made a golden bell, someone offers [it] to Śīva,³⁰⁰ by the fruit of that merit [he] will be honoured in the world of Śīva. (107c–108b)

²⁹⁵ Is it conceivable that this instead means: 'If a man besmears the *liṅga* with [ordinary] fragrance and with divine fragrances ...'

²⁹⁶ *ātmanepada* remains for *parasmaipada*.

²⁹⁷ Obtaining the fruit of a hundred sacrifices presumably means that he becomes equal to Indra.

²⁹⁸ Prof. Yokochi thinks *somaloka* is odd here. She thinks that it could be *śivaloka* instead.

²⁹⁹ *śatasāhasra* and *lakṣa* should be equivalent and so we could, as suggested by Professor Sanderson, conjecture *daśasāhasradānena*. But because this awkwardness is also to be found in the *Śivadharmaśāstra* (5:61), we have assumed it to be authorial and have accordingly interpreted *śatasāhasra*- to mean 'hundreds or thousands'.

³⁰⁰ Here Śīva presumably means a Śīva-*liṅga*, in other words a Śīva-temple.

He who gives [a bell with] a good clapper (*sulolāṃ*)³⁰¹ as well as (*punaḥ*) well-sounding [bell] made of silver, copper, bell-metal, brass,³⁰² tin or clay to a Śiva-temple (*śivāgāre*), such a person will fully (*sarvaḥ*)³⁰³ abide in heaven. (108c–109)

Once that person falls from heaven (*svargalokāt*), he will be born a king. (110ab)

If someone offers (*dadet*)³⁰⁴ a white, red, yellow or black yak-tail fly-whisk having a golden handle, or [having] a silver, brazen or tin [handle], [he] will be honoured in the world of Rudra.³⁰⁵ (110c–111)

[When he has] fallen from the world of Rudra, he reaches (*upāgataḥ*)³⁰⁶ the world of Vāyu; [when he has] fallen from the world of Vāyu, he reaches the world of Agni; [and when he has] fallen from the world of Agni, he is born as a king on earth [and/or]³⁰⁷ a Brahmin, possessed of a kingdom, wise (*vidvān*) and profoundly learned. (112–113)

All this [sort of status] in this world comes about through the fruit of such merit. (114ab)

If someone offers a girdle and waist-cord on the head of the *liṅga*, [he] will be the lord of the earth bounded by the four seas. (114c–115b)

Someone who offers a crown, an ear-ring (*kuṇḍalaṃ*) and a multicoloured turban (*citrapaṭṭam*) [to the *liṅga*, that] giver of body ornaments will [also] enjoy the entire earth.³⁰⁸ (115c–116a)

[If someone offers] a turban onto the [metal] covering [decorated] with a face (*mukha-kośe*) [of the *liṅga*],³⁰⁹ he will [become] a regional king; by offering multicoloured [turbans]

³⁰¹ It is conceivable that the adjective *sulolāṃ* is intended to mean well-swinging.

³⁰² *Ex conj.* For a comparable hierarchical list of metals, see *Guhyasūtra* 1:59.

³⁰³ The precise force of the word *sarvaḥ* here is doubtful.

³⁰⁴ *dadet* is an *aīśa* optative third person singular for *dadyāt*.

³⁰⁵ In verse 106a, the word *hemadaṇḍan* is assumed to be a *bahuvrīhi* compound, which means that *raupyaṃ*, *raityaṃ* and *trāpuṣaṃ* stand for *raupyadaṇḍam*, etc. The word *īdṛśaṃ cāmaraṃ datvā* seems only to pad out the meter.

³⁰⁶ Past participle used for present.

³⁰⁷ It is not clear whether he becomes both a king and a Brahmin or whether he may become either one of the two.

³⁰⁸ *pradāyinaḥ* has the appearance of a plural adjective, but is intended as a masculine nominative singular. See our note on the word *duṣṭacetasaḥ* in the verse 58b above.

³⁰⁹ The sentence is elliptical and the present translation is simply our guess. It is not yet clear in which place 116d should be construed. The *Śivadharmasaṅgraha* (5:64) modifies the text, perhaps losing the original sense, by reading *yaṣṭā prādeśiko nṛpaḥ*. We find the occurrence of the *mukhakośa* in Bāṇa's *Harṣacarita* pp. 151–152 thus: *kailāśakūṭadhavalaiḥ kanakapatralatālanīkṛtavīṣṇakoṭībhīr mahāpramāṇaiḥ saṃdhyābalivṛṣaiḥ sauvarṇaiś ca snapanakalāsair arghabhājanaiś ca dhūpapātraiś ca puṣpapāṭṭaiś ca maṇiyaṣṭipradīpaiś ca brahmasūtraiś ca mahārhamāṇikyakhandaḥchacitaiś ca mukhakoṣaiḥ paritoṣam asya manasi cakruḥ*. The translation of Cowell and Thomas, p. 85, has a footnote (fn. 3) that reads: 'It is difficult to see what this word means'. The commentary of Saṅkara glosses *mukhakoṣaiḥ*, *mukhayuktāḥ kośā ye liṅgapari diyante* 'Those coverings, consisting of faces [of god], that one puts on the top of a *liṅga*'. Cf. also *Kubjikāmatatantra* 17:83–84 *lalāṭakaṇṭhavaḥśasthaṃ guhyāṅghrau ratnapañcakam | ślokaśvādāśabhir malā pādāḍau cūlikāvadhīm | brahmasūtrojjvalā devyāḥ skandhobhau tadgrahānvitau | pañcabījair mukhakoṣaṃ pañcauṣṇkārāiḥ khilāṃ nyaset*.

Mukhakośa is also known as *mukhaliṅgaśa*. For this, see C. 38, inscription No. 2 of Golzio

2004:35: *śrīsatyavarmmācyutasatyavarmma* | *daivasvabhāvapravikīrṇakīrttiḥ* | *bhāsvatmukhaṃ śrīmukhalinga-kośam* | *prāsthāpayat sadgūṇakarmmaśuddhya*), and sometimes just as *kośa*. Bagchi (1930:102) commenting on the word *kośa* in the inscriptional verse *tasyaiva sthāpitaṃ tena dvayaṃ kośaṃ carasthīram* | *samukhaṃ carakośaṃ hi śāke śaśiyamādrige* | says “*kośa* here, as in many other cases in these [Campa] inscriptions, should be taken in the sense of *liṅga-kośa*”). Cf. also Nepalese 10th century inscription *kṛtvā caturmukhaṃ kośaṃ sauvarṇaṃ ratnamāṇḍitam* (Bhattacharya:1966:6, fn. 7, quoting C. Bendall 1886:85).

Bagchi (1930:102), on the strength of the Champa inscription, says “these *kośas* were often golden and decorated with costly gems” (cf. also Guy 2009:139). Since we are also told in Bāṇa’s description (see above) and the Nepalese inscription (see above) that *kośa* is decorated with precious gems, we may not be mistaken in saying that decorating in such a way is a common custom. Guy (2009:138) says,

A number of examples of *liṅgakośa* have been recovered in recent years, most notably from the Mý Son area of Quảng Nam province. A series of Sanskrit inscriptions in Champa, dating from the sixth to ninth centuries, are the first to make explicit reference to the commissioning and installation of golden *liṅga*-covering. They are described four- or five faced in form. To date, the *liṅga-kośa* recovered appear to belong to single-faced assemblages (*ekamukhalinga*).

Bagchi (1930:102), however, also mentions that in Champa inscriptions there are two references to six-faced *liṅga* coverings. He mentions an occurrence of an *ṛddhvakośa* which he thinks is a detachable one. It is clear from the Champa inscriptional verse quoted by Bhattacharya 1966:7, *asyaiva sthāpitaṃ tena dvayaṃ kośaṃ carasthīram* | *samukhaṃ carakośaṃ hi śāke śaśiyamādrige*, that there are two types of *kośas*: moveable and immovable. Bhattacharya points out that this verse also prevents us from thinking that all *kośas* necessarily consist of face. Guy (2009:139) notes that the moveable *kośa* was provided with one or several faces. On the strength of this we may say that there are two types of covering of the *liṅga*, with face(s) or without face(s). In the case of six faced *kośa*, Bhattacharya says,

This custom recalls a well-known philosophical conception. In Śāṃkhya and Vedānta, in fact, the word *liṅga* (= *liṅgaśarīra* = *sūkṣmaśarīra*) means the “subtle body, enclosed in the “sheath” (*kośa*) of the “gross body” (*sthūlaśarīra*). This word, moreover has given rise to various speculations, and it is interesting to note that a certain etymology of the word was current in Śaiva as well as in Śāṃkhya circles: *layanāṃ liṅgam* (here he gives reference to this phrase from the *Liṅgapurāṇa*, *Suprabhedāgama* and the rest). We can, therefore, safely assert that the Śaivas, when they invented the custom of enclosing the *liṅga* in a sheath, had in mind this philosophical conception—Śiva was conceived as a person with his *liṅga* (-*śarīra*) enclosed in the *kośa* of this “gross body” (Bhattacharya 1966:7) [...] Finally, in the enunciations of dates contained in the epigraphy of Champa and Kambuja, the word *kośa* is sometimes used in the numeric sense of six (see his footnote 34). This is well attested in India itself (see his footnote 35); so it should not surprise us. [...] According to a physiological theory, adopted by Śāṃkhya and Vedānta, the “gross body” (*sthūlaśarīra*), i. e. the *annamayakośa*, itself composed of six elements, called *kośa*. These are: skin (or, according to another tradition, hair), blood, flesh, tendons (or, according to another tradition, fat), bones, and marrow. The first three, it is said, derive from the mother, and the last three from the father (see also his footnote 35; Bhattacharya 1966:12–13)

From Bagchi, Bhattacharya and Guy we understand that there are plenty of examples of *kośa* or *liṅga-kośa* found in Champa and Kambuja inscriptions. The occurrence of *Niśvāsamukha*, *Harṣacarita*, Nepalese inscription and record of Vijayanagar King Kṛṣṇadevarāja’s gift to the presiding deity of Virupākṣa temple, Hampi (Guy 2009:140) shows that the practice of offering *kośa* to *liṅga* was in fact in current in India.

On the strength of these pieces of evidence we can say without doubt that there are two types of covering of the *liṅga*; with face(s) and without faces; *mukhakośa* in particular is an outer covering consisting of face(s) of god that is put on the *liṅga* for decorative purposes. Guy (2009:138) and Bagchi (1930:102) both observe the fact that the offering of the outer covering to *liṅga* is considered as the highest gift to the deity. Bagchi

he will partake of wonderful kinds of unrivalled enjoyments. (116b–117b)

If someone again and again offers gems, ornaments and adornments, he will obtain the indestructible, eternal and imperishable state of being a leader of Gaṇas. (117c–118b)

If one worships Śiva by offering a *muktimanḍapa*³¹⁰ with devotion, there is no rebirth

(1930:102) further says, “the cult objects, installed during the performance of *liṅga-pūjās* were a major feature of Śaivite temple worship in Champa.”

³¹⁰This may be, as its name suggests, a pavilion that is somehow related with liberation. This appears here as an offering to the *liṅga*. We are not absolutely clear as to how it should be offered. Is the pavilion to be constructed over the *liṅga*? Or should the pavilion be constructed conventionally in the southern side of the temple as an offering to Śiva? The evidence of *Śivadharmasāstra* (5:174c–175b) seems to suggest that it is something to be made / offered over / unto the *liṅga*:

śivasyopari yo dadyāt sarvaratnopaśobhitam | 5:174 | |
manḍapaṃ mauktikaṃ śrīmān tasya puṇyaphalaṃ śṛṇu |

‘Listen to the fruit for him, who, a fortunate person, offers a liberating pavilion (*muktimanḍapa*) decorated with all precious jewels on the top of the *liṅga* (*śivasyopari*).’

Later sources mention that *muktimanḍapa* is a place where dying people would receive the liberating initiation (*tārakadīkṣā*) from Śiva. We find a *muktimanḍapa* in the Paśupati temple, Kathmandu, as well as in the Jagannātha temple of Puri, Orissa. In the latter the *muktimanḍapa* is located in the southern side of the temple. Mohapatra 2005:1 writes,

A splendid *yajña* was performed in the Jagannātha temple, which is testified by the existence of *muktimanḍapa* or the platform for salvation in the southern side of the main temple. It [the *manḍapa*] has sixteen black granite pillars meant for Brāhmin of Sasan village established by Hindu king with various privileges and facilities and free land grant, i.e., Niscara.

There is a *muktimanḍapa* in the vicinity of the Kuśaleśvara temple in Keonjhar, Orissa. (The American Institute of Indian Studies (http://dsal.uchicago.edu/images/aiis/aiis_search.html?depth=Get+Details&id=88836, “consulted in January 2011”) has recorded a photograph of this *muktimanḍapa*.) The *Devībhāgavata* speaks of four types of *manḍapas*, one of which is the *muktimanḍapa*.³¹¹ The text (12:12:8–10b:) further states:

śṛṅgāramanḍape devyo gāyanti vividhaiḥ svaraiḥ |
sabhāsado devavaśā madhye śrījagadambikā |
muktimanḍapamadhye tu mocayaty anīśaṃ śivāḥ |
jñānopadeśaṃ kurute tṛtīye nṛpa manḍape |
caturthamanḍape caiva jagadrakṣāvicintanam |

The text does not tell us where these pavilions are to be situated, only what are they meant for. It says that in the *muktimanḍapa* Śaiva people get liberation.

Bhasmajābālopaniṣat 2:28 states that in the southern side [of a temple in Kāśī], there is a place called the *mukti-sthāna* which is called *muktimanḍapa* where Śiva teaches the liberating mantra. Its description is as follows: *dakṣiṇāyāṃ diśi muktisthānaṃ tan muktimanḍapasamjñitam | tatrānekagaṇāḥ pālakaḥ sāyudhāḥ pāpaghātakaḥ | tatra ṛṣayaḥ śaṇibhavaḥ pāsupatā mahāśaivā vedāvataṃsaṃ śaivaṃ pañcākṣaraṃ japantas tārakaṃ sapraṇavaṃ modamānās tiṣṭhanti | tatraikā ratnavedikā | tatraham āsinaḥ kaśyapaḥ tyaktakunapāñ chaivān anīya svasyārike samniveśya bhasita-rudrakṣabhūṣitān upasṛṣya mā bhūd eteṣāṃ janma mṛtiś ceti tārakaṃ śaivaṃ manum upadiśāmi.*

Cf. also *Śrīpraśnasamhitā* 23:192. This indicates that it is also known as a place in the late mediaeval time where paṇḍits assemble, hold discussion over religious matter and make judgements. See O’Hanlon (2011:265–266). Note that there is a reference to a *muktimanḍala* in a tantric context in *Mūlasūtra* 4:1ff., and this should not be confused with the *muktimanḍapa*. The *muktimanḍapa* is a pavilion and the *muktimanḍala* is a diagram used in the performance of *dīkṣā*.

for him; he will become an excellent Gaṇa. (118c–119b)

If someone daily performs [the rite of] plastering [using] yellow pigment (*rocana*)³¹² and saffron (*kuṅkumam*) on the top of the *liṅga*, he will become a Vidyādhara. (119c–120b)

By besmearing [the *liṅga*] with camphor and *agaru* for twelve years, people in [this] world who are intently devoted to Śiva become Gaṇas, and by offering bracelets and arm-bands [for twelve years], they obtain [whatever] supremacy [is] desired by their minds (*manomataṁ*). (120c–121)

If someone offers gems [...] to Śiva.³¹³ (122ab)

[The gift of] even a scentless flower [to Śiva] is of the value of ten gold coins [in heaven?]; a garland is equivalent to one lakh [of gold coins]; if one covers the *liṅga* [with flowers, then the reward is] infinite. (122c–123b)

O best of Brahmins! I have taught the process [of worshipping the *liṅga*] with scentless flowers; listen also to the fruit of [worshipping the *liṅga*] with beautiful [flowers,] divinely fragrant and the like (*divyagandhādyaiḥ*). (123c–124b)

By offering one [fragrant] flower one will not be reborn in misfortune for eighty crores of *kalpas*:³¹⁴ that is the fruit of worshipping the *liṅga* [with one flower]. (124c–125b)

This great fruit is taught when the *liṅga* is worshipped without [specific] desire;³¹⁵ listen also to the fruit of worshipping the *liṅga* with a [specific] desire. (125c–126b)

Śaṃkara smells all of the four families of flowers: *Agati Grandiflora* (*buka*), oleander (*karavīrasya*), milkweed (*arkasya*) and thorn-apple (*unmattakasya*).³¹⁶ (126c–127b)

[If one worships the *liṅga*] with *Agati Grandiflora* (*buka*), god bestows boons; [if one worships it] with oleander (*karavīra*), [god] bestows wealth; [if one worships it] with milkweed [god] pursues that which is beneficial [for the worshipper] (*priyam anvīcchan*); and [if one worships] with thorn-apple (*dhuttūrakeṇa*),³¹⁷ [god bestows] liberation. (127c–128b)

If someone worships the excellent *liṅga* by offering blue water lilies, he becomes a *yogī*. [If he worships the *liṅga*] with a lotus (*padmam*), however, [he obtains] a kingdom and [if he worships the *liṅga*] with white lotuses, he [becomes] an emperor (*cakriṇaḥ*).³¹⁸ (128c–129b)

³¹²This translation assumes that what is meant is *gorocana*.

³¹³The reading of *Śivadharmasaṅgraha* 5:69 *ratnadānāni divyāni* fills the gap, but its reading is clearly not original since N reads ...*kan tu* and K and W read *ratnadā...kan tu*. As Prof. Diwakar Acharya suggests, we could conjecture *ratnadāmakam ekaṁ tu*; cf. *keśaradāmakaiḥ* (1:30b). In this case our translation would be: ‘if someone offers a garland of jewels.’ At least a half verse is probably missing after 122ab; for, before the section on flowers begins in 122cd we expect the reward of offering gems to Śiva.

³¹⁴Here this apparently nominative plural *aśītikalpakoṭayaḥ* is perhaps intended to be an accusative of duration.

³¹⁵In the light of what follows, it seems less likely that this means ‘not deliberately’.

³¹⁶Verses 1:126c–127f have a parallel in *Skandapurāṇa* 28:31abcd. For this, see p. skanda:mukha, above.

³¹⁷*dhuttūra*, *unmattaka* and *dhattūra* are commonly used as synonyms of each other. Surprisingly *dhuttūra* is not recorded in our dictionaries, but this orthography is common in Bauddha and Śaiva tantras.

³¹⁸We understand *cakriṇaḥ* to be used as a masculine nominative singular *cakravartī*. See footnote on *duṣṭa-cetasāḥ* in the verse 54 above. Another possibility would be to assume that *cakriṇaḥ* means *cakriṇaḥ padam*. In that case our translation would be “he will achieve the position of Viṣṇu”. But this seems unlikely.

[Worshipping the *liṅga*] with the *campaka* flowers [one obtains] all kinds of enjoyments; [worshipping the *liṅga*] with *pumṇāga* and *nāgakeśara* flowers, [he] obtains desired enjoyments; similarly (*tathā*) [worshipping the *liṅga*] with *kesara* garlands (*kesaradāmakaiḥ*)³¹⁹ (129c–130b)

If someone worships the supreme god with solanum and *agasti* flowers (*brhatyāgasti-puṣpakaiḥ*)³²⁰ [or] attentively with *siddhaka*?, [he] obtains mastery of Mantras.³²¹ (130c–131b)

Whoever worships [Śiva] with fragrant flowers obtains all desired objects: (131cd)

[Worshipping the *liṅga*] with musk roses(?) (*kubjakaiḥ*) one obtains great benefit and *vāruṇī*³²² [is said to be used for worshipping the *liṅga*] for good fortune. (132ab)

If someone is desirous for a daughter, he should worship the supreme god with *Jasminum grandiflorum*(?) (*jātibhiḥ*); he will obtain a beautiful (*uttamā*) daughter in six months: there is no doubt on this point. (132c–133b)

If someone worships the supreme god with *mallikā* flowers³²³ for the sake of knowledge, [he] obtains ultimate knowledge, which destroys the fear of worldly existence. (133c–134b)

In the case of the wish for a son, he should worship [the *liṅga*], after becoming purified, with *kunda* flowers; he will obtain many wealthy and long-lived sons.³²⁴ (134c–135b)

By worshipping [the *liṅga*] with *kuśa* flowers one obtains [good] health,³²⁵ union with beloved ones (*priyasaṅgamam*) [comes about from worshipping the *liṅga*] with *aśoka* [flowers]; [if one worships the *liṅga*] with *karṇikāra* flowers one obtains wealth; for the sake of subjugation [of others] the *dronapuṣpikā* [should be used for worshipping the *liṅga*]. (135c–136b)

One should daily (*satatam*) worship the *liṅga* with *kadamba* [flower], remaining firm in one's observances (*niyataavrataḥ*) for the sake of controlling one's enemies, one should give [a *kadamba* flower] daily (*nityam eva*). (136c–137b)

The diseases will be destroyed of one who worships [the *liṅga*] with *Musta* grass (*ari-*

³¹⁹It is not clear whether 125b should be construed with what precedes or with what follows it.

³²⁰This is an instance of vowel-lengthening in the middle of a compound: cf. *Niśvāsaguhya*: 1:27c, 7:125c; *Niśvāsamukha*: 1:178a etc.

³²¹The syntax is uncertain here. *Śivadharmasaṅgraha* has obviated the difficulty by changing the word *samāhitaḥ* to *tathaiva hi*.

³²²It is not very clear as to what exactly *vāruṇī* is. From our context we can simply say that it must be some fragrant flower. So we have guessed that it may be a kind of lotus flower, assuming that it is so called because it is 'born from water' (*varuṇād utpannā*). Apte has recorded *vāruṇī* as a kind of *dūrva* grass, but this would not fit in our context.

³²³The instrumental *mallikaiḥ* is an irregular instrumental plural for *mallikābhiḥ*.

³²⁴Note that 135ab which exists only in *Śivadharmasaṅgraha* is not smooth: we have assumed that *dhanavantam* and *cirāyūṣam*, which are formally masculine accusative singulars, qualify *bahuputravam*, and yet describe the sons themselves.

³²⁵It is possible that this refers to the broom-like flowers of *darbha* grass, but it is also possible, according to Monier-Williams, that *kuśapuṣpa* refers to 'a kind of oak-apple'.

mustakailḥ).³²⁶ (137d)

One who is bound will be freed from bondage [by worshipping the *liṅga*] with the flower of Vitex Negundo (*sinduvārasya*).³²⁷ (138ab)

[Flowers of] *Alangium* (*aṅkoṭakālḥ*) and [any] others [flowers] that are known to be scentless and black—such flowers (*tān puṣpān*)³²⁸ one should offer (*kalpayet*) to the god of gods to destroy [one's] enemies. (138c–139b)

Yellow flowers [are understood to be used to worship the *liṅga*] for the sake of nourishment (*puṣṭyarthē*) and victory. If someone offers [them to the *liṅga*] daily, he will obtain all desired objects. (139c–140b)

One should use (*prakalpayet*) fragrant and water-born³²⁹ [flowers] for subjugation. Blue and red flowers always cause attraction.³³⁰ (140c–141b)

Wood-apple (*bilva*) is the bestower of all desired objects, [as well as] the remover of poverty; there is nothing higher than wood-apple (*bilva*) leaves, by which Śaṅkara is pleased. (141c–142b)

Damanaka³³¹ [will be] for victory [for one] who worships with it; if someone worships the supreme god with it, he conquers all his enemies, if he worships the one who has the bull for his banner.³³² [142c–143b]

[The offering of] *maruṣa* [bestows] all kinds of pleasures, and *jambuta*³³³ is a bestower of all desired objects. (143cd)

[One should use] Clerodendrum phlomoides (*tilakaḥ*) [to worship the *liṅga*] for obtaining wealth; and for obtaining cows [one should use] *amkulī*.³³⁴

³²⁶The reading is insecure here.

³²⁷This whole line is only transmitted in the *Śivadharmasaṅgraha*; it is therefore possible that the line might not be exactly the same as it was in N. It is difficult to see how one can do this worship while being held captive.

³²⁸*tān puṣpān* is an *aiśa* masculine accusative plural for neuter accusative plural.

³²⁹*saugandhikadya jalajālḥ* is an *aiśa* masculine plural used instead of the neuter plural, which can equally be translated as “water-born fragrant [flowers]”.

³³⁰*Ex conj.* Note, however, that *Śivadharmasaṅgraha* reads instead *tāni vaśyakarāṇi tu*. This seems inappropriate since we already have subjugation described immediately above.

³³¹The *Śivadharmasaṅgraha* (5:98) reads *damanakam* here and we have adopted this against the testimony of our manuscripts, which give *madanakam*, first on the grounds that the thorn-apple has already been mentioned and, secondly, that the name *damanaka* (“that which tames”) is more appropriate to our context here where victory over others is the subject. Accidental metathesis must have produced our reading. Pandanus Database of Plants (<http://iu.ff.cuni.cz/pandanus/database>, “consulted in March 2013”) gives the latin name of *damana* as *Artemisia vulgaris* L., and the English names as Indian wormwood, Fleabane, Mugwort. This database gives the Hindi names of it, *Nāgdonā*, *Davanā*, *daunā*; the Bengali name *Nāgadānā*; Tamil names, *Mācipattiri*, *Makkippū*, *Tirunāmacceṭi*. The botanical information as the database records it is as follows: An aromatic shrub, 1-2m. high, yellow or dark red small flowers, grows throughout India in hills up to 2400m elevation.

³³²Note that 142c–143b contains meaningless repetition which the *Śivadharmasaṅgraha* (5:98) has tried to improve by altering 142cd thus: *vijayārthe damanakam yojayen niyamasthitāḥ*.

³³³We in fact expect *jambukaḥ*, but both N and *Śivadharmasaṅgraha* agree on this reading. Another interpretation might be to take *jambutaḥ* as an ablative of *jambu*, but that gives a loose construction with *kāmadah*.

³³⁴Exceptionally N writes *ā* here with a hook attached beneath *a* which is normally used for *u-mātrā*. This feature is common in Licchavi inscriptions and still appears in early Nepalese manuscript such as the manuscripts

Tabernaemontana (*tagarah*), [if someone uses it for worshipping the *liṅga*, is understood to be] a bestower of good fortune; *kiṃkirāṭa*³³⁵ bestows desired objects, good health and wealth,³³⁶ and panic-seed (*priyaṅguh*), [bestows anything] desired. (144a–145b)

[When one uses] Vatica robusta (*sālah*) [for worshipping the *liṅga*, it] causes pleasure and [when he uses] Flame of the Forest (*kiṃśukah*) it increases [his] life-span.³³⁷ (145cd)

To obtain elephants, horses, and cattle, one should worship Hara with Wrightia antidyenterica (*kuṭajena*). (146ab)

Camphor and Damaka³³⁸ (*karpūradamakau*) are to be used [to worship the *liṅga*] for the destruction of enemies; [his] enemies will quickly be destroyed by worshipping the god of gods [in this manner]. (146c–147b)

*śyāmā*³³⁹ always bestows good health; so too does the China Rose Hibiscus (*javāpuṣpaḥ*).³⁴⁰ (147cd)

[It is taught that one should use] *kerāñjaka*³⁴¹ flowers to subjugate [others]: [someone who wants to subjugate others] should daily (*nityam*) worship the *liṅga* with [them]. (148ab)

Jasminum Auriculatum (*yūthikā*) is enjoined for worship of the supreme god for the purpose of causing dissension.³⁴² (148cd)

[The flower of] Pandanus fascicularis (*ketakī*) is for destroying enemies. If someone is angry [and wishes to destroy his enemies], he should worship the *liṅga* with [*ketakī* flowers].³⁴³ (149ab)

O goddess! This *vyāghra* [flower] (*Pongamia glabra*) is proclaimed (*prakīrtitaḥ*) to be the bestower of all desired objects [when one uses it in worshipping the *liṅga*]; likewise

of the *Skandapurāṇa*. Instead of *amkulī*, the *Śivadharmasaṅgraha* (5:99) reads *vaṃkulī*, which is not recorded in our dictionaries. Does this *amkulī* have to do with *aṅkola* / *aṅkoṭa*?

³³⁵We find only one parallel for this word and that is in the *Mañjuśrīyamūlakaḥ*, on p. 679 of chapter fifty-five. It is possible that it is the same plant as *kiṃkirāla*, which Monier Williams identifies with *varvūra* ‘Acacia Arabica.’

³³⁶Note that there is in fact no verb governing *ārogyam* and *dhanam* and we have supposed that they are to be understood as things bestowed by using *kiṃkirāṭa*.

³³⁷We have understood *āyurvārdhdhanah* as an *aiśa* usage (m.c.) intended to mean the same as *āyurvārdhdhakah*. Note that the *Śivadharmasaṅgraha* (5:101) has rephrased the sentence to obviate this awkwardness and has instead: *kiṃśukād āyur āpnuyāt*.

³³⁸We find no name recorded for *damaka* in our dictionaries.

³³⁹Monier Williams records various possible identifications (*gundrā*, *priyaṅgu*, *sārivā*) for this plant and we are not sure which to adopt. If *śyāmā* is meant for *śyāmaka* or *śyāmāka* Pandanus Database of Plants gives its names as follows: Latin, *Panicum sumatrense* Roth; English, Little millet; Hindi, *Savan*, *Kumku*, *Kuṭkī* and Tamil, *Cāmai*.

³⁴⁰Once again, we have an *aiśa* masculine for neuter.

³⁴¹Note that *kerāñjaka* is not recorded in our dictionaries; *Śivadharmasaṅgraha* 5:103 reads *kurañṭaka* instead, which Monier Williams records as meaning ‘yellow amaranth’ or ‘a yellow kind of Barleria’.

³⁴²Note that 148cd is not quite smooth because of the locative *parameśvare*, literally: ‘with respect to the supreme god’. In *Śivadharmasaṅgraha* 5:104 the text has been rephrased to obviate the problem: *vidveśe yūthikā yojyā devadeve maheśvare*.

³⁴³Note that 149ab has a clumsy structure; but in this case *Śivadharmasaṅgraha* has no variant.

*jyotsnākārī*³⁴⁴ [when so used also] always bestows desired objects. (149c–150b)

One should worship god with *vāsaka* flowers: [by doing so one's] strength (*balam*) and life-span (*āyuh*) will be increased. (150cd)

Jhaṇṭikā flowers³⁴⁵ always bestow happiness, so *tathā* [do] *apsara*³⁴⁶ and *campaka* (*Miche- lia Campaka*)³⁴⁷ [flowers when they are used for worshipping god]. (151ab)

*Ḍimbākṣī*³⁴⁸ as well as *Aśvakarṇa*³⁴⁹ [are to be used for worshipping god] for the anni- hilation of diseases. (151cd)

Sesbania Aegyptiaca (*Jayantī*) is [to be used] for victory (*jayakāmāya*) and [also] white *girikarṇikā*,³⁵⁰ for [causing] hatred [among people] and driving them away (*vidveṣocātānārthāya*) one should worship with Neem flowers (*nimbapuṣpāḥ*).³⁵¹ (152)

*Bhaṭī*³⁵² and also *madayantī*³⁵³ are taught [to be used to worship god] for the act of at- traction; *Rṣipuṣpa* and *Rudrajaṭā*, annihilate misfortunes (*nāśayeta upadravān*).³⁵⁴ Similarly *śaṇapuṣpī* as well as *kokilākṣā*.³⁵⁵ (153a–154b)

³⁴⁴We have found no identification for this plant; there is however a plant called *jyotiṣmati* which may be a synonym for *jyotsnākārī*. Pandanus Database records the Latin name for *jyotiṣmati* (alternatively called *pītaitailā*), *Celastrus paniculatus* Willd; the English, climbing staff plant; the Tamil, *Valuḷuvai*; Hindi, *Mālkaṅgāṇī* and *Mālkuṇī*.

³⁴⁵Monier Williams does not record this word, but it is possible that it is a variant form of *jhaṇṭikā*, which one manuscript of the *Śivadharmasaṅgraha* transmits here (5:106), and which Monier Williams identifies as *Barleria cristata*, also known as the 'Philippine violet'. It is also possible that *jhaṇṭikā* is simply a copying mistake for *jhaṇṭikā*.

³⁴⁶Note that our dictionaries do not record the flower called *apsara*.

³⁴⁷Note that *apsaracampakam* is an *aiśa samāhāradvāṇḍva* compound.

³⁴⁸No plant of this name is known to me, and the form has been accepted on the authority of the *Śivadharmasaṅgraha* (5:107). Prof. Diwakar Acharya on semantic ground observes a possibility of it being corrupted from *ḍiṭṭhākṣī*, although this form is also not recorded in lexicons.

³⁴⁹Monier Williams identifies this as *Vatica Robusta*, which has already been referred to above under the name *śāla* (1:140).

³⁵⁰Pandanus Database gives *aparājita* as a synonym of *girikarṇikā*. The database gives this plant's Latin name as *Clitoria ternatea* L.; English, Clitoria, Butterfly pea; Tamil, *Kaṇṇikkoṭi* and *Kirikarṇi*; Hindi, *Aparājīt*. Botanical information on the plant according to the Database is as follows: "a perennial twining herb with terete stems and branches, growing throughout India in hedges and thickets, leaves compound, imparipinnate, blue or white flowers, fruits nearly straight, flattened pods, sharply beaked, seeds 6 - 10, yellowish brown."

³⁵¹The syntax here seems problematic: no pronoun answers the relative pronoun. Here the *Śivadharmasaṅgraha* (5:108) offers no improved version.

³⁵²Note that our dictionaries do not record *bhaṭī*, but it is possible that it is a variant form of *bhaṭā*, which Monier Williams identifies as *Coloquintida*. Here the *Śivadharmasaṅgraha* (5:108) instead reads *bhaṇḍī*, which Monier Williams identifies as *Rubia Munjista*. I assume that the *m* after *bhaṭī* is intended as a hiatus-breaker; note that the *Śivadharmasaṅgraha* (5:108) has inserted a *ca* to deal with the problem.

³⁵³According to Monier Williams, this is Arabian jasmine, in other words *Jasminum sambac*. Note that *yā bhavet* has no particular role in the sentence.

³⁵⁴Here the *Śivadharmasaṅgraha* (5:109) has normalized the syntax of 153cd by reading *rṣipuṣpī rudrajaṭī hanti sarvān upadravān*.

³⁵⁵*śaṇapuṣpī* is identified by Monier Williams as *Crotolaria Verrucosa*. Note that *kokilākṣā* may be an *aiśa* femi- nine for masculine ('corrected' in the text of *Śivadharmasaṅgraha* 5:109). This plant is also called *kokilanayana*, in defining which Monier Williams records the following possible identifications: *Capparis spinosa*, *Asteracantha*

All white [flowers are to be used to worship god] for peace (*śāntyarthē*) and all yellow [flowers are to be used to worship god] for nourishment (*pauṣṭike*). [154cd]

Blue and red flowers,³⁵⁶ when used in worship, are [respectively] for controlling and for attracting (*vaśyākarṣaṇe*).³⁵⁷ In this way one may accomplish everything with these [flowers of various colours]. (155)

One should also offer (*kalpayet*) black flowers to the supreme god for malevolent acts. (156ab)

If someone daily offers (*dadyāt*) leaves, flowers, fruit, water, grass and milk (*payaḥ*) to Śaṅkara,³⁵⁸ he will not have a bad destiny (*durgatim*). (156c–157b)

That person, too, reaches the supreme goal (*parāṇ gatim*) of whose tree the leaves, flowers and fruits are offered to Śiva (*mahādevāya*). (157c–158b)

A milkweed (*arka*) is a hundred times better than oleander (*karavīrāt*); a wood-apple (*bilva*), in the same manner [is a hundred times better than a milkweed (*arka*)]; an Agati Grandiflora (*buka*) is a thousand times better than wood-apple (*bilva*); a thorn-apple [flower] (*dhuttūrakāḥ*) is [yet a thousand] better than Agati Grandiflora (*buka*). Having thus worshipped the Lord of gods [with flowers], one should [next] also offer food. (158c–159)

By offering grains [as a] food-offering (*annanaivedyadānena*) one obtains imperishable happiness. Similarly by offering chewable foods (*bhakṣadānāt*) one approaches (*anuprāptiḥ*) the realm of the gods (*devalokam*). (160)

The offerer of chewable food as offering (*bhakṣyanaivedyadāyakaḥ*) obtains well-being and prosperity (*śivam aiśvaryam*).³⁵⁹ (161ab)

If someone daily (*sadā*) offers rice-pudding together with ghee [as] the principle food-offering (*naivedyam*) to Śambhu, he will quickly obtain the state of being a leader of Gaṇas; [if he offers them daily for] twelve years [he will obtain the state of being a leader of Gaṇas] together with his family.³⁶⁰ (161c–162b)

If someone makes [offerings] made out of dainty (*khaṇḍakhādyakṛtam*),³⁶¹ he will obtain an excellent destiny (*gatim*).³⁶² (162cd)

longifolia and *Barleria longifolia*.

³⁵⁶Note the use of *aiśa* masculine plurals for neuter plurals.

³⁵⁷*Ex conj.* We assume that the transmitted *m* was a hiatus-breaker inserted in the course of transmission, but it may in fact have been authorial. The *Śivadharmasaṅgraha* (5:110) appears to have rearranged the text here for clarity, but in doing so it has modified slightly the correspondences: there (5:110) red flowers are for attracting and dark flowers are for malevolent rites (*abhicāra*). The categories of *vaśya* and *ākarṣaṇa* are therefore not there distinguished, and the following half-line of our text is dropped.

³⁵⁸Here, as in many other places in this work, the locative is used as a dative. The *Śivadharmasaṅgraha* (5:111), however, has refined the text by reading *śambhave* instead of *śaṅkare*.

³⁵⁹*Ex conj.* This conjecture is a tentative one.

³⁶⁰Note that the *Śivadharmasaṅgraha* (5:122) reads *dvādaśābdāt* instead of *dvādaśābdam*. It appears to be intended as a clarificatory improvement.

³⁶¹Perhaps the expression refers to lumps of raw sugar cane (*khaṇḍa*) offered as a dainty snack. We are unsure of how to take *kṛtam* at the end of the compound (or *-kṛtān* in the reading of *Śivadharmasaṅgraha* 5:124).

³⁶²The *Śivadharmasaṅgraha* (5:124) has made the text smoother by reading *dattvā* instead of *dadyāt*.

By offering chewable and unchewable foods (*bhakṣyabhojyāni*)³⁶³ one may indeed (*vai*) obtain all desired objects; by offering rice-gruel (*yavāgūn*), porridge (*kṛsarām*)³⁶⁴ and cakes (*pūpān*), one partakes of happiness (*sukhabhāg bhavet*). (163)

Having offered [to god] rice-gruel (*maṇḍakām*), *susumālān*,³⁶⁵ pastries and sweets (*śaṣkulyāmodakāni*),³⁶⁶ [and] other fruits and roots, and whatever is lickable or suckable, one obtains all kinds of pleasures. [He will obtain] infinite pleasures if [he offers] a song and music (*gītavādite*). (164a–165b)

This is the fruit of [offering these things] once; [now] hear from me [the fruit] of playing the lute³⁶⁷ [in front of god]. (165cd)

If he plays (*kṛtvā*)³⁶⁸ [in front of god], the lute player (*tantrivādyasya vādakaḥ*) attains the state of being a Gaṇa. (166ab)

If someone makes (*kurvāṇaḥ*) *huḍuk* sounds (*huḍukkārasya*),³⁶⁹ dances, makes music with [his] mouth and laughs loudly (*mukhavādyasyāṭṭahāsayoḥ*)³⁷⁰ [as an offering to god]

³⁶³Our text records four divisions of food: *bhakṣya*, *bhojya*, *lehya* and *coṣya*. The last two are recorded in the following verse, 160. The *Śivadharmasaṅgraha* (5:124–26) also mentions this division of food. For the same division, cf. also *Skandapurāṇa* 162:45, *Rāmāyaṇa* 2:85:17 etc. Madhusūdana Sarasvatī on the commentary of *Bhagavadgītā* 15:14 defines the four divisions of food as follows: *prāṇibhir bhuktam annam caturvidham bhakṣam bhojyam lehyam coṣyam ceti | tatra yad dantair avakhādyāvakhādyā bhakṣyate 'apūpādi tad bhakṣyam carvayam iti cocyate | yat tu jihvayā vilodya nigṛhyate sūpaudanādi tad bhojyam | yat tu jihvayāṇi nikṣipyā rasasvādēna nigṛhyate kimca dravibhūtaguḍarasalāsikharinyādi tal lehyam | yat tu dantair niṣpīdyā rasāṁśam nigṛhyāvaśiṣṭam tyajyate yathekṣudandādi tac coṣyam iti bhedaḥ*. Cf. also the commentary of Nīlakaṇṭha, Śrīdhara on the same verse of *Bhagavadgītā*. However, *Rāmāyaṇa* 2:44:15, *Īśvarasamhitā* 5:12 and 13:36, *Jayakhyasamhitā* 13:171, *Naradasamhitā* 2:117, *Pārameśvarasamhitā* 6:384 etc. mention the four divisions of food as *bhakṣya*, *bhojya*, *peya* and *lehya*. On other occasions we come across only three divisions of food, *bhakṣya*, *bhojya* and *pāna* or *peya*, cf. *Mahābhārata* 3:242:22, 3:265:15, 12:172:27, *Viṣṇudharmottara* 2:54:5, *Pāmdasamhitā* 11:5, 25:120 etc. We also come across five divisions of food, *bhakṣya*, *bhojya*, *lehya*, *coṣya* and *peya*, cf. *Mahābhārata* 12:184:16, *Brahmaṇḍapurāṇa* 2:16:49, *Brahmapurāṇa* 215:36, *Nāradaṇḍapurāṇa* 1:43:117, *Viṣṇudharmottara* 1:209:89, *Nāradasamhitā* 19:70, *Sarvajñānottara* 5:60, *Pañcārthabhāṣya* p. 24, *Jayasimhakaḥpadruma* p. 51 etc.

The *Pārameśvarasamhitā* (18:386–387) gives an example of these five divisions of food as follows: *bhakṣyāṇy apūpapūrvāṇi bhojyāni ca phalāni ca | lehyāni madhupūrvāṇi coṣyāṇy āmrādikāṇy api | peyāni kṣīrapūrvāṇi anupānān-vitāni ca*. Cf. also *Jayasimhakaḥpadruma* p. 51.

Rājanighaṇṭu 20:72 mentions eight kinds of food as follows: *bhojyam peyam tathā coṣyam lehyam khādyam ca carvaṇam | niṣpeyam caiva bhakṣyam syād annam aṣṭavidham smṛtam*. Besides all these divisions, we most commonly find two divisions of food, *bhakṣya* and *bhojya*, often mentioned in the *Mahābhārata*, *Rāmāyaṇa*, *Purāṇas*, and in *Tantras* etc.

³⁶⁴We take this to be an accusative plural. Monier-Williams defines it as ‘a dish consisting of sesamum and grain’.

³⁶⁵It is clear from the context that *susumāla* is a kind of food, but we don’t know what it is exactly. Note that our dictionaries do not record the word. Or it might be a corruption of something else.

³⁶⁶I assume this to be an *aiśa* compound, the first member of which would normally be *śaṣkult* (cf. the form of the word *Devāmata*).

³⁶⁷We have understood *tantrivādyasya* to mean *tantrivādītasya*.

³⁶⁸We have understood *kṛtvā* to mean *vādanam kṛtvā*.

³⁶⁹The reading of *huḍuk* remains uncertain. See our note 271 on p. 205.

³⁷⁰This verse echoes *Pāsupatasūtra* 1:8. The precise meaning of the *mukhavādyā* remains uncertain. We may understand *mukhavādyā* as a wind instrument such as *śaṅkha*, *bherī* etc. as opposed to *karavādyā* “that which

three times a day, he will become an excellent Gaṇa. (166c–167b)

Those who always remember the oddly-eyed (*virūpākṣam*) once, twice or three times [a day], they are to be known as lords of Gaṇas. (167c–168b)

Pilgrimage to sixty thousand sites or [even] sixty crore [sites] will not be worth even one-sixteenth part of worshipping the *liṅga* once. (168c–169b)

If someone who is ignorant [of the rules] and has not received Śaiva initiation (*śivadīkṣā-vivarjitaḥ*) worships [the *liṅga*] in this fashion (*evam*), for him these fruits have been taught (*uddiṣṭam*); in the case of an initiate, [the same worship bestows] liberation (*apavargāya*).³⁷¹ (169cdef)

O Brahmins! This is what I heard from Hara, who was telling the goddess, and I have recounted it to you, the truth that the Lord has taught.³⁷² (170)

[1.2 The *Liṅgodbhava* myth]

The sages spoke:

What is the significance (*mahātmya*) of the *liṅga* here, which you have highly extolled

is played by hands"; *Nayasūtra* 2:41 makes it clear that there is a such a division:

tantrivādyavicitrāṇi karavādyāni yāni ca |
*mukhavādyāni ramyāṇi kṣāṭhāyuktāni caiva hi |*⁴¹

According to Kṣemarāja, referring to the commentary on *Svacchandatantra* 2:182, *mukhavādyā* is a synonym of *huḍḍuṅkāra*: *bhaktivaivaśyonmiṣannādāmarśamayo dhvanir mukhavādyāparaparyāyo huḍḍuṅkārah*; this does not however mean that *mukhavādyā* should always be taken to mean *huḍḍuṅkāra*. *Śivadharmasaṅgraha* 5:129: *huḍḍuṅkāradikaṃ nityaṃ mukhavādyāṭṭahāsatām | trikālāṇ caiva kurvāṇaḥ sa bhaved uttamo gaṇaḥ*. 'He who does *huḍḍuṅkāra*, dance, mouth-music (*mukhavādyā*) and loud laughter three times a day will attain the state of Gaṇa'. Here *mukhavādyā* is definitely different from *huḍḍuṅkāra*. Cf. also *Nārada-purāṇa* *uttarakhaṇḍa* 49:14 *huḍḍuṅkāranamaskārair* (corr: *ḍuamḍukāranamaskār* ed.) *nṛtyagītais tathaiva ca | mukhavādyair anekaiśca stotrair mantrais tathaiva ca |*, *Tirthavivekanakāṇḍa* 8th part, p. 82 *kṣīreṇa madhunā caiva toyena saha sarpiṣā | tarpayanti paraṃ liṅgam arcayanti devaṃ śubham | huḍḍuṅkāranamaskārair* (corr: *huḍḍuṅkāra* ed.) *nṛtyagītais tathaiva ca | mukhavādyair anekaiś ca stotramantrais tathaiva ca*.

There are some occurrences of *mukhavādyā* which can be interpreted in either way, since there are no commentaries that would help us to understand precisely. Cf. *Śivadharmasāstra* 5:8 *snānakāle trisandhyāṃ ca yāḥ kuryād geyavādinaḥ | nṛtyaṃ vā mukhavādyāṃ vā tasya puṇyaphalaṃ śṛṇu |* 'Hear the meritorious fruit of he who performs singing, playing instruments, dance, or *mukhavādyā*'. Cf. also *Śivadharmasāstra* 9:42–43 *bhūmidānasya yat puṇyaṃ kanyādānasya yat phalam | mukhavādyena tat puṇyam ubhayaṃ labhate naraḥ | tad eva puṇyaṃ gītasya nṛtyasya ca viśeṣataḥ | tad eva jayaśabdasya tad eva tālakadhvaneḥ |* where *mukhavādyā* is given more importance even than an offering of land or of a virgin girl; *Kriyākālaguṇottara* quoted in the *Netratantra* vol. 2, p. 157 *devagrāhgrhitasya etad bhavati lakṣaṇam | gāyate nṛtyate hr̥ṣṭo mukhavādyāṃ karoti ca |*, *Tirthavivekanakāṇḍa* 8th part p. 64 *gandhadhūpanamaskārair mukhavādyaiś ca sarvaśaḥ | yo mām arcayate tatra tasya tuṣyāmy ahaṃ sadā |* Bisschop & Griffiths (2007:34, fn. 155) mention that in *Carakasamhitā*, *Cikitsāsthāna* 9:20 *mukhavādyā* is included among the characteristics of one who is possessed by a Gandharva.

³⁷¹The *Śivadharmasaṅgraha* (5:133) makes the syntax smoother by reading *tasyedaṃ phalam uddiṣṭam nirvāṇaṃ dīkṣitasya tu*.

³⁷²The remainder of the text has a different character, and it is possible that it was added at a later stage.

(*atīvarṇitam*)?³⁷³ Tell [us] the fruit if someone makes [one]. [And also tell us the fruit] if someone makes [one] every day.³⁷⁴ (171)

Nandikeśvara spoke:

There was (*bhavet*)³⁷⁵ a dispute which (*yat*)³⁷⁶ took place (*pūrvavṛttam*) between Brahmā and Viṣṇu [in which each claimed]: « I am the Cause [of all] ». Fiery energy rose up in the water.³⁷⁷ (172)

In the midst of the fiery energy there stood a *liṅga* of the size of the thumb's [topmost] joint (*parvāṅguṣṭhapramāṇataḥ*).³⁷⁸ Both of them were astonished at this (*tatra*). What is this wonder that has happened? (173)

Then they both started watching the *liṅga* grow, thinking “it is a wonder”, they both went up and down: Viṣṇu went down from there (*tataḥ*)³⁷⁹ and Brahmā went up from there. And not finding (*paśyantau*) the end of it, both of them became weary. (174–175)

And then having returned back again, [both of them] praised³⁸⁰ Hara with a hymn. (176ab)

Then, the supreme god, being pleased, in order to bestow boons on both of them (*varan dattvā ubhāvapi*)³⁸¹ took the form of a man standing [before them] (*puruṣarūpī sthito bhūtvā*)³⁸² [and said]: « I will give whatever you desire. » (176c–177b) Brahmā said (*va-*

³⁷³It is possible that the scribe of N in fact intended to write the more conventional word *abhivarṇitam*, in which case we might translate simply ‘which you have described’. But given that *Śivadharmasaṅgraha* 5:135 (*kiṃ liṅgasya hi mahātmyaṃ tvayā yad iti varṇitam*) has modified the text here, it is perhaps more likely that a slightly odd usage in the *Niśvāsamukha* lay before the redactor.

³⁷⁴The Sanskrit is elliptical here and some other understanding of the scenario could be imagined.

³⁷⁵We have understood *bhavet* to mean *abhavat*. Here starts the *Liṅgodbhava* myth, for details see Kafle, 2013.

³⁷⁶This hanging relative pronoun is particularly problematic in this awkward sentence. Note that the *Śivadharmasaṅgraha* (5:136) has rephrased this introduction to the story to make it clearer.

³⁷⁷We suppose that *kāraṇakartā* is so intended, rather than a *tatpuruṣa* or *dvandva*.

³⁷⁸Once again, the *Śivadharmasaṅgraha* (5:137) has tightened up the phrasing here, in this case by replacing it with a *bahuvrīhi*.

³⁷⁹This is the suggestion of Dr. Kahrs: one went down the *liṅga*, the other up. Otherwise we would have to interpret the repeated *tataḥ* to mean simply “then”.

³⁸⁰*tuṣṭuve* is an *aiśa* use of the *ātmanepada* perfect third person singular instead of the required dual. Note that the *Śivadharmasaṅgraha* (5:140) has corrected this as required.

³⁸¹The word order suggests, as we have translated it, that *dattvā* (or perhaps *dattvai* before *sandhi*) may be intended as an infinitive. In that case, we could either have an *aiśa* hiatus within a *pāda*, with *dattvā* irregularly used as an infinitive, or a regular *sandhi* reduction of *dattvai*, in an archaic use of a Vedic infinitive. The syntax of the whole sentence is in any case clumsy and once again the *Śivadharmasaṅgraha* (5:140) has rephrased it to “improve” the text.

³⁸²The *Śivadharmasaṅgraha* (5:141) alters the wording of our text (*svarūpaṃ divyam āsthāya sarvaloka-namaskṛtam*) to develop Śiva's anthropomorphism. Chapter 81 of the *Brahmayāmala* records the theomorphic form of Śiva, whereas the myth found in chapter 3 of the *Śivadharmasastra* mentions neither Śiva's theomorphic form nor his anthropomorphic one. Phyllis Granoff (2006), in her article *Śiva and his Gaṇas: Techniques of Narrative distancing in Purāṇic Stories* ingeniously shows that in early versions of certain Śaiva myths Śiva is not directly involved in the action; he employs instead one of his *gaṇas* or of his weapons to do his work for him. But in the later version of the same story Śiva is involved in the main action. We may observe the

dati): « O you of excellent observances! You yourself be [my] son ».³⁸³

« So be it, » replied god.³⁸⁴

But you will not be worshipped,³⁸⁵ since (*yasmād dhi*), O twice born, the boon you desire is inappropriate (*anānūrūpam*).³⁸⁶ (177c–178)

O Viṣṇu! I certainly will bestow a boon that you desire, tell me! For (*hi*) my speech is not false. Ask me (*vadasva me*) now whatever you desire. (179)

Viṣṇu asked:

O god! If you are pleased and want to give me a boon, I will be your devotee and favourite to you (*tvaṭpriyaḥ*):³⁸⁷ there is no doubt on this point. (180)

Īśvara replied:

So be it! May good be with you! All the creatures belong to Rudra and Nārāyaṇa (*rudranārāyaṇī prajā*).³⁸⁸ There is no difference between the two of them, between Keśava and Hara. (181)

For (*hi*), this very *liṅga*³⁸⁹ was installed by Brahmā and Viṣṇu,³⁹⁰ together with the gods including Indra, the Asuras, Yakṣas, Urugas, Rākṣasas, Siddhas, Vidyādharas, Bhūtas, Apsaras, Urugas,³⁹¹ Pisācas, Grahas, Nakṣatras and the best of the sages (*munisattamaiḥ*). (182–183)

Having worshipped the boon-bestowing god and obtained [their desired] boons, they were delighted. ‘I have taught (*uktaḥ*)³⁹² that the *liṅga* bestows all desired wishes, O stainless ones!’³⁹³ (184)

same kind of development in the case of the *Liṅgodbhava* myth. I have argued (Kafle, 2013) that the myth found in the *Śivadharmasāstra* may be the earliest since it preserves the primitive idea peculiar to early Śaiva myths. Since our text mentions the anthropomorphic form of Śiva, its version of the myth is one step further developed from the one found in the *Śivadharmasāstra*.

³⁸³For Brahmā’s desire to have Śiva as his son see *Skandapurāṇa* 4:5.

³⁸⁴*Ex conj.* *Niśvāsamukha* 1:178ab is close to the reading of *Śivadharmasaṅgraha* (5:144), the portion *evama* being alone visible in the manuscript N. We have conjectured *evam astv abravīd devaḥ*, thus following *Śivadharmasaṅgraha* as closely as possible.

³⁸⁵Does this perhaps refer to the paucity of temples dedicated to Brahmā?

³⁸⁶We assume that the second syllable is lengthened to obviate a metrical fault (the second and third syllable of a *pāda* cannot both be short).

³⁸⁷Of course this could equally mean “fond of you”.

³⁸⁸The same idea is presented in a different context in *Vāyupurāṇa* 20:21 and *Kūrmapurāṇa* 1:14:90.

³⁸⁹Note that the masculine pronoun *eṣa* is used in apposition here with a neuter noun. It is not made quite clear why the fact that this *liṅga* is established by Brahmā and Viṣṇu should be connected with there being creatures belonging to Hara and Keśava.

³⁹⁰*brahmaviṣṇunā* is an *aiśa samāhāradvandva* compound (m.c).

³⁹¹One or the other of these *urugas* is only to pad out the metre.

³⁹²Once again, a masculine is put in apposition with a neuter noun. The *Śivadharmasaṅgraha* (5:155) has dealt with the problem here by treating *liṅga* in every respect as a masculine noun.

³⁹³This plural vocative suggested by the *Śivadharmasaṅgraha* (5:155) seems to be right, since, here it is Nandikeśvara speaking to sages, not Śiva to Devī.

With minds frightened by the pain of the ocean that is worldly existence, Brahmā, Viṣṇu, Mahendra, snakes, the sages and Yakṣas, together with Vidyādharaś [are] devoted to worshipping the *liṅga*. Desirous of boons, they worship [the *liṅga*] daily (*aharahaḥ*),³⁹⁴ joining their hands together and raising them to [their] foreheads. How is prosperity possible for those mortals who do not worship (*namanti*) the unborn [god] in this form (*īdṛśam*) ? (185)

Thus is the first chapter, about worldly duty / religion in the *Niśvāsamukhatattvasaṃhitā*. verses 187.

³⁹⁴ Note that our text reads *raharahaḥ* instead of *aharahaḥ* to avoid hiatus with the previous word.

CHAPTER II

[1.3 Temporary *liṅga*s]

Sages asked:

What is the fruit of making a *liṅga*? [What is the fruit of] installing it? And what is the fruit that accrues to someone who makes one every day?³⁹⁵ (1)

Nandi replied: Those children who make a *liṅga* with dust while playing will definitely obtain an unrivalled kingdom without enemies.³⁹⁶ (2)

If someone daily makes a [*liṅga*], without knowing this [relevant] rule,³⁹⁷ relying [just] on devotion, listen also to the fruit [that accrues] to him. (3)

Having made [any *liṅga* without knowing the precise rule], if someone worships Śiva, [he will obtain] wealth, [various] enjoyments and sovereignty; a worshipper of the *liṅga* always enjoys great fortune. (4)

If one worships a thousand of them, one should know (*vidyāt*) that he will not see hell (*nirayam*);³⁹⁸ having enjoyed [various] irreproachable enjoyments he will obtain the world of Rudra. (5)

If someone makes [and worships a *liṅga*] one hundred thousand times, [the *liṅga*] will become aflame for him one [time(?)]; having seen [that] flaming *liṅga*, he [becomes] an accomplished one (*siddhaḥ*), [and being an accomplished one, he] obtains the state of god. (6)

[Worshipping the *liṅga*] one million times, he will obtain the state of being Indra; [worshipping the *liṅga*] two million times (*viṃśabhiḥ*)³⁹⁹ it is [to be] understood that he will obtain the state of Brahma; worshipping [the *liṅga*] three million times⁴⁰⁰ [he will attain] the

³⁹⁵ Note that the syntax is irregular: no correlative pronoun picks up the *yat* of the first half-line.

³⁹⁶ This very closely is paralleled by *Śivadharmasāstra* 3:77c–78b. For this see our discussion in the introduction p. 55.

³⁹⁷ The words *vidhim etat* ‘this rule’ expect some rule to have been mentioned in the text, but do not have any rules mentioned so far. Thus this may have happened due to borrowing. It could be the case that the rule may have been mentioned the source of the *Niśvāsamukha* in the preceding passage which has not been borrowed and the incautious borrowing gave rise to this awkwardness in our text. Note that the *Śivadharmasāgraha* has entirely rephrased this half-line to avoid these awkwardnesses. The syntax is irregular here: an instrumental participle agreeing with the nominative subject and a neuter pronoun agreeing with a masculine accusative noun.

³⁹⁸ Among the hells (*narakas*) listed in this chapter, the *śilavarṣa* is not known from any other source, except the *Śivadharmasāgraha*. The *medahrada* is also not found anywhere else, if *mahahrada* of the *Śivadharmottara* is not a corruption for it.

³⁹⁹ *viṃśabhiḥ* is an *aiśa* shortening for *viṃśatibhiḥ*.

⁴⁰⁰ *triṃśabhiḥ* is an *aiśa* shortening for *triṃśadbhiḥ*.

state of Viṣṇu and [worshipping the *liṅga*] four million times,⁴⁰¹ he will attain the state of Rudra. (7)

Having cleansed [the ground] with the five products of the cow, one should make a *liṅga* of clay⁴⁰² If someone makes a *liṅga* of cooked rice (*anna*), he will obtain desired fruits. (8)

Having worshipped a *liṅga* made of jaggery, one obtains the greatest prosperity; one will be the master of a hundred virgins and the ruler of all vassal kingdoms. (9)

And [if a] woman [makes a *liṅga* out of jaggery and worships it], she, being above all [women⁴⁰³ and always] surrounded by thousands (*sahasreṇa*) of women on all sides, will obtain incomparable good fortune. (10)

If a man or a woman (*naranārī vā*)⁴⁰⁴ worships a *liṅga* of jaggery daily (*nityaśaḥ*), they will rejoice in children and grandchildren; they will also enjoy happiness greatly (*atyantam*). (11)

If someone daily worships a *liṅga* having made [it] of refined sugar (*sita*), he will obtain all desired objects within six months; there is no doubt on this point. (12)

[If someone worships] a *liṅga* made of unclarified butter, he will obtain [any] desired fruit;⁴⁰⁵ [by worshipping it] for six months with his self controlled,⁴⁰⁶ goes to the world of Śiva. (13)

If someone daily makes and worships a *liṅga* made of leaves, he will obtain great power and always enjoy [it] remaining in good health.⁴⁰⁷ (14)

One obtains sovereignty on earth by worshipping a *liṅga* made of flowers; without rival one enjoys [sovereignty] and gives [it to others as well?]. (15)

If someone worships a *liṅga* [made of] salt, he will obtain the greatest fortune; and if he [worships it] daily, he will obtain eternal and unbroken lordship. (16)

⁴⁰¹We have guessed that *caturguṇaiḥ* is intended to mean “multiplied by forty” even though it properly means “multiplied by four”.

⁴⁰²We understand this causative *kārayet* in the sense of *karoti*. The statement of Verse 8ab remains incomplete. To be precise, the reward of the recommended act remains untold. Even the *Śivadharmasaṅgraha* retains this problem as it is.

⁴⁰³Although we have not adopted W’s *sarvāsām*, we assume that *sarveśām* was intended as a feminine genitive plural.

⁴⁰⁴*naranārī vā* may be taken as an *aiśa dvandva* compound followed by *vā* connecting its elements or, alternatively, *nara* may be taken as a uninflected nominative singular for metrical reasons.

⁴⁰⁵Note a hiatus within a *pāda*. The *Śivadharmasaṅgraha* (6:13) has added semantically meaningless *ca*, that is it reads *cepsitam* instead of *īpsitam* to obviate the problem.

⁴⁰⁶We have accepted the reading of K and *Śivadharmasaṅgraha* against the reading of the original manuscript N and apograph W, *yuktyātmā*. A similar situation appears in the *Nayasūtra* (4:80): *dhyāyate yas tu yuktyātmā māsamekaṃ suyantritaḥ | prākṛtā jāyate siddhir dvimāsenā tu pauraṣī |* Here too, the old manuscript N and apograph W read *muktyātmā*, which does not fit in the context, and other sources read *yuktyātmā*, which is fitting. It is also noteworthy that in the *Niśvāsa*-corpus the expression *yuktyātmā* appears frequently, but *muktyātmā* is found nowhere except in these two cases.

⁴⁰⁷An *aiśa* form for *niruk*, treated as an *a*-stem. This is a reoccurring phenomenon, see for example, 2:91 and 3:89.

If someone makes⁴⁰⁸ [and worships] earthen *liṅgas* made from a mould (*saccakena*)⁴⁰⁹ a thousand times, he will certainly (*hi*) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again. (17–18)

Having worshipped these [*liṅgas*], gods together with demons and men [become] endowed with all their desires and [they become] freed from pleasure and pain. By the grace of god they play with [the eight yogic powers, namely] *aṇiman* (the supernatural capability to become minute) and so forth.⁴¹⁰ (19a–20b)

[1.4 Donations]

Those who make a Śiva temple furnished with marked bricks⁴¹¹ will dwell in heaven until (*yāvāt... tāvat*) fourteen Indras [finish their term of office].⁴¹² (20c–21b)

[Having] made [*liṅgas*] of gems, precious stones, corals, crystals, emeralds,⁴¹³ glass, gold, silver, copper, bell-metal, brass, iron, lead and tin, and having then (*punaś ca*) worshipped them, after enjoying pleasures one will attain union with Śiva (*śivaṃ vrajet*).⁴¹⁴ (21c–23b)

There is no rebirth for him who installs the *liṅga* on earth; but, if he installs [it] in the middle of a temple, he [becomes equal to] Śiva: there is no doubt on this point. (23c–24b)

He who plants ten mango trees will never see dreadful hells; if someone creates a garden, he will enjoy [everything] in heaven as Indra does. (24c–25b)

⁴⁰⁸ Causative is meant for simplex.

⁴⁰⁹ Profs. Harunaga Isaacson and Diwakar Acharya point out to us that *saccaka* is meant for *sañcaka* ‘a mound’. We feel no necessity for an emendation from *saccaka* to *sañcaka* since this orthography appears, apart from our text, in the *Śivadharmasaṅgraha* (6:17) and in *Ādikarmapradīpa* (e-text provided by Prof. Isaacson), where the word appears three times.

⁴¹⁰ The *Śivadharmasaṅgraha* (6:40) reads *prakṛṣṭaṃtṛy aṇimādibhiḥ* instead of *kṛṣṭante aṇimādibhiḥ* to obviate an *aiśa* use of the *ātmanepada* and *aiśa* hiatus within a *pāda*.

⁴¹¹ From the context it appears to us that *aṣṭeṣṭaka* means ‘marked bricks’, but we are not sure what the bricks were marked with: Śiva’s names, a *liṅga*, or other emblems of Śiva. A statement parallel to this is found in the *Śivadharmasāstra* (4:25):

aṣṭeṣṭakāsamāyuktaṃ yaḥ prakuryāc chivālayam |
vidhūya pāpasamghātaṃ so ‘pi gacchec chivālayam |

• *aṣṭeṣṭakāsamāyuktaṃ |* BC; *aṣṭoṣṭa kalamāyuktaṃ E_N*

See also *Agnipurāṇa* 41:15ab *kumbhān na cālayet teṣu nyased aṣṭeṣṭakāḥ kramāt*, 41:34a–35b *kṛte tu kiṃ punas tasya prāsāde vidhinaiva tu | aṣṭeṣṭakāsamāyuktaṃ yaḥ kuryyād devatālayam | na tasya phalasampattir vaktum śakyeta kenacit |* and 327:19ab *aṣṭeṣṭakasurāgarākārī svargam avāpnuyāt; Vāyavyasamhitā* of the *Śivapurāṇa* 34:53 *aṣṭeṣṭakābhiḥ prāsādaṃ kṛtvā liṅgaṃ ca mṛṇmayam | tatrāvāhya mahādevaṃ sāmbaraṃ saganam avyayam*.

⁴¹² This must refer to the time of fourteen Manvantaras, each ruled by one Indra.

⁴¹³ Inflected nominative singular *sphaṭir* meant for a *prātipadika*, meaning *sphaṭika*.

⁴¹⁴ Note that 22ab is restored from the *Śivadharmasaṅgraha* (6:42). We assume that this reading is plausible since N reads *kācāhema ... tāmrakāsyāni ...*, but K and W has no text transcribed at all.

Those people who plant (*kurvanti*) trees,⁴¹⁵ such as the fig-tree and others, on a road, they will reach to the house of Yama (*yamasādanam*) accompanied by cool shadows.⁴¹⁶ For those there will not be [those] dreadful [possible] sorrows of the world of Yama. This is the virtuous act of planting trees [on the way, which] I have told to you (*te*).⁴¹⁷ (25c–27b)

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. (27c–28b)

If someone worships⁴¹⁸ [whomsoever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mothers (*mātaram*),⁴¹⁹ sun, fire, Indra (*śatakratum*), the Yakṣas,⁴²⁰ Vāyu, Dharma or Varuṇa (*jaleśvaram*) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity]. (28c–30b)

If someone makes a bridge (*saṅkramam*) on a way which is hard to cross (*asaṅkramapathe*), he will go comfortably [down] the path of Yama (*dharmarājapathe*). He will cross (*santaret*) by a bridge the river Vaitaraṇī, with its steaming water (*uṣṇatoyām*),⁴²¹ loudly roaring and difficult to traverse because of its deep eddies. (30c–32b)

If someone makes a causeway (*setubandham*) on a terrible muddy path, he will go easily to the city of Yama (*dharmarājapure*), which is so difficult to attain.⁴²² (32c–33b)

One who makes the path of a water-channel to flow freely (*nālmārgaprayāyinaḥ*)⁴²³ passes through the terrible hells, [namely] Paṅkalepa and that of Taptatrapu and Taptajatu (*taptatrapujatuś ca yaḥ*). (33c–34b)

If someone makes (*kāriṇaḥ*)⁴²⁴ a hut [for an ascetic], an abode (*āvasathasya*), or a pavilion (*maṇḍapasya*), after first going [for judgement] to the city of Yama (*dharmarājapuram gatvā*), [there will be a] golden house [for him] in heaven; there will be no fear of him [falling

⁴¹⁵We have understood *vrkṣāṃ* as an accusative plural, as in other cases we find the ending *āṃ* for *ān*. Note that *Śivadharmasaṅgraha* (6:46) has corrected it to *vrkṣān*.

⁴¹⁶The *Śivadharmasaṅgraha* (6:46) reads *na te yānti*, which might at first glance appear smoother but in fact makes little sense, since it is then impossible to construe *chāyabhiḥ śitalabhiś ca* with their action, since that action does not take place.

⁴¹⁷Dative singular *te* remains for plural *vaḥ*.

⁴¹⁸Note an irregular elision of the final *t* of the optative.

⁴¹⁹We understand *mātaram* as categorical singular and take it to mean any of the seven or eight mothers. The seven mothers in general are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī/Yāmī, Vārāhī, Aindrī/Indrāṇī/Māhendrī, Cāmuṇḍā; an eighth, added later, is most commonly Mahālakṣmī. For further details, see Hatley 2007: specifically pp. 33, 44 and 67.

⁴²⁰As in the case of *mātaram*, we take *yakṣam* as categorical singular. It is possible, however, that Kubera is meant, cf. the translation of verse 3:70ff. below.

⁴²¹The letter *m* preceding this adjective is presumably intended as a hiatus-breaker.

⁴²²Note the unnecessary use of two pronouns. The *Śivadharmasaṅgraha* (6:53) has rephrased 33ab, reading *dharmarājapure mārge durgame sa sukham vrajet*; ‘he will go at ease on the way [which is] difficult to cross (*durgame*) to the city of Yama (*dharmarājapure*).’ In the *Śivadharmasaṅgraha*’s reading sentence structure is improved and non-standard *sandhi* is avoided.

⁴²³We suppose that this is the sense (cf. *Śivadharmasaṅgraha* 6:54), and we suppose that it may be arrived at by taking *°prayāyinaḥ* as a nominative singular and as having causative sense.

⁴²⁴This can be interpreted as genitive singular or, alternatively, as nominative plural of singular. See *nālmārgaprayāyinaḥ* in 2:34b.

down] into the [hells called] Taptāṅgāra and Śīlavarṣa (*taptāṅgāraśīlavarṣe*).⁴²⁵ (34c–35d)

I have told you all the fruit of [making] a hut, an abode or a pavilion; now listen to the fruit of giving donations (*dānasya*). (36)

Whoever is a donator of food (*annadātā yo hi*), that man (*asau narah*) will not have a bad rebirth (*durgatim*): he will obtain the world of Brahmā (*brahmalokagato bhavet*)⁴²⁶ [and will enjoy] imperishable pleasure. There is no possibility of his being [re]born in the mortal world until Brahmā [himself] is destroyed (*naśyati*). (37a–38b)

If someone gives a place for supplying water to thirst-afflicted passers-by (*pathike jane*) in the hot season (*grīṣme*), his thirst will be quenched in the house of the dead (*pretabhavane*); devoid of thirst and [every possible] pair of extremes [such as hot and cold, pleasure and pain and so forth].⁴²⁷ (38c–39b)

If someone offers sesame and water (*tilodakān*)⁴²⁸ to the gods and ancestors (*devān pitṛṇ samuddiśya*),⁴²⁹ [his] ancestors will be satisfied [and] they will be freed (*varjitāḥ*) from the three [following] hells: these men will not sink (*nimajjanti*) in [the hells that are] the pond[s] Pūya, Asṛk and Meda.⁴³⁰ [Thus] his ancestors will be liberated by the fruit of offering sesame and water (*tilodakaphalena*). (39c–41b)

If someone gives the skin of a black buck filled with sesame seeds, having hooves decorated with silver, horns [decorated] with gold, its body dressed with cloths (*sacailāṅgam*) and having a brazen milk-pail (*kānsadoham*),⁴³¹ this giver of a cow of sesame seeds,⁴³² will obtain indestructible worlds. And when that person falls [from those worlds] at the end of the Yuga (*yugānte*), he will be born in a respectable family (*vipule kule*). (41c–43b)

People who, devoted to their ancestors, regularly (*nityam*) perform *śrāddha* [rites], their ancestors as well as (*ca*) they [themselves]⁴³³ will certainly be content in the house of Yama (*yamālaye*), and the hell [called] Kumbhīpāka will not be for them;⁴³⁴ moreover (*ca*), those

⁴²⁵We find no record of *śīlavarṣa* as a hell except in our text and the *Śivadharmasaṅgraha*.

⁴²⁶The *Śivadharmasaṅgraha* (6:57) has tried to make the sentence smoother by replacing *bhavet* (which seems uncomfortably like a non-Sanskritic auxiliary verb) with *narah*.

⁴²⁷Note that 38c–39b is anacoluthic: we start with a singular subject and finish with a plural one.

⁴²⁸Note that the *Śivadharmasaṅgraha* (6:65) reads *tilodakam*.

⁴²⁹Even though it may seem strange that sesame and water would be offered to gods as well, we have taken it in this sense on the strength of the parallel expression *devān pitṛṇ samuddiśya* or *pitṛṇ devān samuddiśya* in 2:52c and 2:53a, where the gods and ancestors clearly form two separate groups.

⁴³⁰These three hells appear together again in *Niśvāsamukha* 4:102 and in a slightly modified form in *Guhya-sūtra* 4:38–39.

⁴³¹Literally: “whose milk-pail is of bronze”. *kānsa-* should perhaps be emended to *kāṁsyā-*, but cf. 2:58 below. This qualification (elsewhere expressed by adjectives such as *sakāṁsyapātra*) is standard in gifts of cows to Brahmins, such as that described in *Yājñavalkyasmṛti* 1:204ff.

⁴³²For references to other passages mentioning the gift of a “sesame-seed cow” (*tiladhenu*) made by filling a black-buck-skin with sesame seeds, see Kane’s *History of Dharmaśāstra*, Vol. II, Part 2, pp. 880f. Cf. also *Śivopaniṣat* 6:70.

⁴³³Note that our adopted text actually has *sa ca tṛpto yamālaye*, which is anacoluthic, but it is conceivable that the singular is “wrongly” used here in order to obviate a possible confusion: if he had said *te ca tṛptāḥ*, a reader might have supposed that the ancestors were again being referred to.

⁴³⁴We take *tasya* to refer to the ancestors as well as the agent of the rite.

people who perform the [rites] of *śrāddha* (*śrāddhakārayitā*)⁴³⁵ will go to the world of the ancestors. (43c–45b)

For one who daily (*nityam*) offers a lamp to gods and ancestors there will not be the hells [called] *Tāmisra* and *Andhatāmisra*.⁴³⁶ His eyes will become bright and [his] power of sight will [never be] destroyed. (45c–46)

If somebody donates a virtuous [cow with] hoofs decorated with silver, horns [decorated] with gold, [with] a copper milk-pail (*kāṁsyadohanīm*), neck decorated with cloths again and again, his abode (*vāsaḥ*) will be either in the world of cows or in heaven. A cow donator lives (*vasate*) free from all [possible] pair of opposites (*sarvadvandvavinirmuktaḥ*). (47–48)

If someone gives a calving cow, which has two beautiful faces (*vaktrobhayasusamsthītām*),⁴³⁷ this [bears the same] fruit as giving land, [and this cow donator] will go to heaven.⁴³⁸ (49)

If someone gives bulls (*anaḍvāhāni*)⁴³⁹ regularly (*nityaśaḥ*) to the best of the twice born (*dvijottame*), by the fruit of that merit [he] will be honoured in heaven (*svargaloke*). (50)

If someone even with great sins (*bahupātakikaḥ*)⁴⁴⁰ offers a golden haired goat daily (*nityaśaḥ*), he will obtain the world of fire (*agnilokam*).⁴⁴¹ (51)

If someone gives a white, red, yellow or a black woollen garment [to a Brahmin]⁴⁴² in the name of the gods or [his] ancestors, he will go to the world of the moon. (52)

If someone gives a buffalo to a Brahmin⁴⁴³ in the name of the gods or [his] ancestors, by the fruit of that merit he will be honoured in the world of Viṣṇu. (53)

One should offer (*prayaccheta*) a white, black or bee-coloured [viz. mottled?] (*bhramarākr̥tim*) and well-mannered buffalo (*sudhenu*)⁴⁴⁴ to the gods or to the best of the twice

⁴³⁵Note the irregular use of the nominative singular or an agent noun as though it were a plural.

⁴³⁶The dual subject is here (irregularly) restated as a plural (*narakaḥ*), presumably in order to be able to avoid using a dual verb-form.

⁴³⁷This presumably means that the calving cow is given away right at the moment when the calf face appears. The expression *vaktrobhayasusamsthītām* is not very common. However, see *Śivadharmasaṅgraha* 10:220ab: *dadyād ubhayamukhīm gām śivāyatīvaśobhanām*. *Yājñavalkyasmṛti* 1:206ab *savatsāromatulyāni yugāny ubhayatomukhīm* further supports our idea. The same expression *ubhayatomukhīm* appears in a similar context in *Skandapurāṇa* 111:93 and *Naradapurāṇa pūrvakhaṇḍa* 13:87 and *Viṣṇusmṛti* 88:4.

⁴³⁸Note that the *Śivadharmasaṅgraha* (6:118) reads *hy etat svargalokābhikāṁkṣiṇām* instead of *hy etat svargalokañ ca gacchati*.

⁴³⁹Note that the *Śivadharmasaṅgraha* (6:106) reads *anaḍvāho* 'pi- instead of *anaḍvāhāni*.

⁴⁴⁰I take *bahupātakikaḥ* in the sense of *mahāpātakī*.

⁴⁴¹Note that the *Śivadharmasaṅgraha* (6:123) reads 'pi san instead of 'pi yaḥ to obviate the problem of having two pronouns.

⁴⁴²For this suppletion, see the next verse.

⁴⁴³Note an irregular optative and the use of the locative in the sense of the dative.

⁴⁴⁴Verses 2:54–2:55 are redundant since the procedure of offering *dhenu* – a cow or a buffalo – has already been mentioned. Here we may have translated *sudhenu* as 'cow' but this translation would not fit with 55a, where we do have clear mention of a buffalo. If we were to translate *sudhenu* as 'cow' then *mahiṣīm*, in 55a would remain problematic. In this case, we expect, in 55a, some word denoting a cow, not a buffalo; either we understand *mahiṣī* to mean a cow or we need to replace it by an accusative noun denoting a cow. Note that

born. By offering this kind of buffalo (*mahiṣīm*) he will be honoured in the world of Śiva. Once he falls from the world of Śiva, he will be reborn as a king. (54–55)

If someone gives land tilled with a plough, sown with seed (*sabījām*) and grain-garlanded (*sasyamālinīm*),⁴⁴⁵ he will remain like the sun as long as the sun-created worlds [exist].⁴⁴⁶ (56)

By giving land one goes to heaven; by giving gems one goes to the world (*puram*) of the sun. He who donates cloth [goes] to the world of the moon and he who donates silver (*tāradaḥ*) [goes] to the world of Viṣṇu (*vaiṣṇave pure*).⁴⁴⁷ (57)

And those who donate sesame seeds and gold will go to the world of Rudra; by giving brass, copper and coral one goes to the world of Indra (*vasoḥ puram*). (58)

‘No matter (*yāny api*)’⁴⁴⁸ what kinds of pearls, gems or necklaces one gives, one goes to [the world of] the moon (*somapuram*);⁴⁴⁹ [and also] for [having offered] an oblation of sesame seeds: there is no doubt on this point. (59)

If someone daily gives treacle, milk, curds or ghee, he goes to the Yakṣa-world (*yakṣa-lokapuram*).⁴⁵⁰ So too by giving honey. (60)

By giving sandalwood, Agallochum, camphor, *kallokakaḥ*, cloves and other fragrant things, a man will attain the state of being a Gandharva. (61)

If someone offers unsolicited a [virgin] girl⁴⁵¹ having first adorned [her],⁴⁵² that man will obtain heaven. So does a donator of grains (*dhānyapradāyakaḥ*). (62)

Those who daily offer grains [such as] *Phaseolus radiatus*, *Phaseolus mungo* (*māṣa-*

the *Śivadharmasaṅgraha* does not have these problematic verses.

⁴⁴⁵Cf. *Mahābhārata* 13:61:28ab: *halakṛṣṭāṇi mahīm dattvā sabījāṇi saphalām api*.

⁴⁴⁶The syntax of the sentence is clumsy, not only because it starts with a singular subject and ends with a plural one, but also because there seems to be no reason why the worlds created/illuminated by the sun should be in the accusative. The intended meaning may have been: as long as the light of the Sun remains. We are not, however, sure how to draw out this meaning. Minimally, we need to understand that *aloka* has been reduced to *loka*, perhaps, for metrical reasons. Perhaps the complete interpretation here should be re-examined.

⁴⁴⁷The syntax of the sentence is clumsy. Note an *aiśa* use of dative singular for genitive singular and the word *pura* being used in the sense of *loka*.

⁴⁴⁸We understood *yāny api* in the sense of *yāni kany api* ‘any’.

⁴⁴⁹The *Śivadharmasaṅgraha* (6:126) reads *śakrapuram* ‘the world of Indra’ instead of *somapuram*, but this does not seem quite right since it reads *śakrapuram* below (71).

⁴⁵⁰Here we expect either *yakṣalokam* or *yakṣapuram*, but not both in the same place. Does this refer to the world of Kubera?

⁴⁵¹The *Śivadharmasaṅgraha* (6:129) reads *tv ayācitām* instead of *ayācitām* to obviate an *aiśa* hiatus within a *pāda*. A similar verse appears in the southern recension of *Sivadharmasāstra* 12:47c-49b (T. 32, p. 146). This passage states that the girl should be offered to a Brhmin but does not, however, refer to the context. We are not sure whether or not this offering should be made for the marriage or not: *kanyām alaṅkṛtām dadyād alaṅ jīvanasaṃyutām | | dvijāya vedaviduṣe kanyādānaṃ tad ucyate | śivabhaktāya viprāya dattvā kanyām sv alaṅkṛtām | | kulatrayaṇi samuddhṛtya svargaṇi prāpnoti niścalaṃ |*. The offering of a virgin girl mentioned in our text here may refer to the marriage ritual where a father gives his daughter to the groom (cf. *Mahābhārata* (appendix) 13:15:3339ff.)

⁴⁵²Note an irregular *ktvā* for *lyap*.

mudgādikāṃ)⁴⁵³ and others will obtain heaven [after death], as well as those who offer protection (*abhayapradāḥ*)⁴⁵⁴ [to living beings]. (63)

[Those who] offer a woman (*striyam*) possessed of beauty and youth and adorned with cloths and ornaments will obtain the state of being a *Vidyādhara*. (64)

Those men who continually (*satatam*) provide *dāpayet* a feast of lovemaking (*ratisatram*) among beautiful women (*varanārīṣu*)⁴⁵⁵ will rejoice in heaven among companies (*saṃgheṣu*) of celestial nymphs.⁴⁵⁶ (65)

Those who yearly offer (*pratīvarṣapradāyinaḥ*)⁴⁵⁷ a cane-seat or a couch (*vetrāsanaṃ ca śayyāṃ ca*),⁴⁵⁸ will rejoice in the Yakṣa-world with thousands of Yakṣiṇīs. (66)

If someone gives fuel to Brahmins at the arrival of the cold season, he will become rich, handsome (*rūpasampannaḥ*) and possessed of good fortune (*subhagaḥ*).⁴⁵⁹ (67)

Those people who daily offer⁴⁶⁰ shelter, straw (*trṇam*), a couch, a blanket, food (*prāvarānnaṃ*)⁴⁶¹ and fire will go to heaven (*svargagāmināḥ*) (68)

For those who regularly offer songs, musical instruments and vehicles to the gods, they will be [re]born to have great enjoyments, [they will regularly be] awakened by songs and instrumental music (*gītavāditrabodhitāḥ*). (69)

If someone offers a horse possessed of beauty and youth⁴⁶² and adorned with golden [ornaments] to Brahmins, he will obtain the heaven of the sun (*bradhṇasyāpnoti viṣṭapam*).⁴⁶³ (70)

By giving a caparisoned (*śārīsaṃyogasaṃyuktam*) elephant with a golden garland one

⁴⁵³ Note that *māṣamudgādikāṃ* is intended as an accusative plural, which is what we find in the *Śivadharmasaṅgraha* (6:130).

⁴⁵⁴ Note that the *Śivadharmasaṅgraha* (6:130) reads *hy abhayapradāḥ* just to avoid a hiatus within a *pāda*.

⁴⁵⁵ The syntax is clumsy here. Firstly, the plural subject has a singular verb (*dāpayet*). Secondly, the relative pronoun is missing. Next, the locative is used in the sense of instrumental. All these problems have been displaced in the *Śivadharmasaṅgraha* (6:132) by reading: *ratisatran ca yo dadyād varābhiḥ pramadājanaiḥ | kāmadevapuraṃ yāti jāto 'naṅgasamo bhavet |* |.

⁴⁵⁶ The *Śivadharmasaṅgraha* (6:132) has rephrased 56cd quite differently by reading *kāmadevapuraṃ yāti jāto 'naṅgasamo bhavet* which means that the giver will obtain the world of Kāmadeva and, once born there, he will become equal to Kāmadeva.

⁴⁵⁷ Note that the *Śivadharmasaṅgraha* (6:133) has polished Sanskrit *pratīvarṣapradāyinaḥ* by reading *pratyabdan yaḥ prayacchati* at the same time making the plural agent singular.

⁴⁵⁸ We could equally translate *vetrāsanaṃ ca śayyāṃ ca* as 'a cane-seat or a cane-couch' or as 'a cane-seat and a couch / cane-couch'.

⁴⁵⁹ Note that the *Śivadharmasaṅgraha* (6:134) reads *dīptāgniḥ subhago bhavet* 'will become [like] a blazing fire [and] possessed of good fortune' instead of *jāyate subhagas tathā*. We have understood *dīptāgniḥ* 'blazing fire' to mean *dīptāgniprabhaḥ* 'like a blazing fire'.

⁴⁶⁰ Note that the *Śivadharmasaṅgraha* (6:135) rephrased *prayacchante* to *prayacchanti* in order to normalize the Sanskrit.

⁴⁶¹ To avoid this awkward compound the *Śivadharmasaṅgraha* (6:135) reads *puṇyāgniṃ śuddhamānasāḥ* instead of *prāvarānnaṃ hutāśanam*.

⁴⁶² It is conceivable that we should read instead, with the *Śivadharmasaṅgraha* (6:137), *jave yauvanasampannam*, where we could perhaps take *jave* as though it were an instrumental: 'possessed of youth and speed'.

⁴⁶³ We find the phrase *bradhṇasyāpnoti viṣṭapam* in *Manusmṛti* 9:137, but in a different context.

goes to the world of Indra (*śakrapuram*); once one falls from there one will be reborn (*jāyati*)⁴⁶⁴ as a king (*bhogavān*). (71)

By offering an umbrella (*ātapatrapradānena*) this man (*asau naraḥ*) will be⁴⁶⁵ endowed with good fortune (*śrīmān*). He will not be afflicted by the heat [on his way] to the world of Yama.⁴⁶⁶ (72)

If someone offers a pair of shoes, he will be freed⁴⁶⁷ from all sin, [and] he will have a beautiful horse⁴⁶⁸ on the way to [the world of] Yama. (73)

Also, for one who offers a pair of shoes there will be no torture caused by terrible thorns and the pains of heated sand [on the way to Yama's world].⁴⁶⁹ (74)

If someone offers an elephant-chariot⁴⁷⁰ to a virtuous (*guṇānvite*)⁴⁷¹ Brahmin, by the merit of that fruit he will be honoured in heaven; he will not fall from heaven until the gods together with Indra (*yāvad devāḥ savāsavāḥ*)⁴⁷² [themselves fall down]; and once he falls from there⁴⁷³ he will be reborn as a pious king. (75–76)

By offering a divine horse-[drawn] chariot together with many accoutrements one obtains the world of the sun; [once one gets there] he will rejoice with him. He will remain like the sun as long as the sun-created worlds [exist]; and once he falls from there will be reborn as a rich [person]. (77–78)

By offering a bullock-cart⁴⁷⁴ together with all accoutrements, a man will obtain heaven together with male and female servants.⁴⁷⁵ Once he falls from there, he will then (*bhūtyaḥ*) invariably (*sadā*) be reborn as a rich person. (79a–80b)

⁴⁶⁴Note an *aiśa parasmaipada*. The *Śivadharmasaṅgraha* (6:154) reads *bhavati* instead of *jāyati* to obviate the grammatical problem.

⁴⁶⁵Once again, to avoid an *aiśa parasmaipada* problem the *Śivadharmasaṅgraha* (6:154) reads *jāyeta mānavah* instead of *jāyaty asau naraḥ*.

⁴⁶⁶Cf. verse 26 above. In this case, however, the *Śivadharmasaṅgraha* (6:154c–155b) has not distorted the meaning.

⁴⁶⁷The *Śivadharmasaṅgraha* (6:155) has rephrased the text as *sa tu mucyeta* in order to avoid the irregular form *mucyati*.

⁴⁶⁸Note an *aiśa parasmaipada* for *ātmanepada*; to obviate the problem the *Śivadharmasaṅgraha* (6:156) has rephrased the text to read *jāyate śobhano hayaḥ* (instead of *aśvo jāyati śobhanah*).

⁴⁶⁹The *Śivadharmasaṅgraha* (6:157) reads *hi dadyād upānahau* instead of *dadāti upānahau* to avoid an *aiśa* hiatus within a *pāda*.

⁴⁷⁰The *Śivadharmasaṅgraha* (6:157) has rephrased *gajarathan tu yo dadyād* to read *dadyād rājarathan yas tu*. But this might in part be a secondary corruption, for *rā* and *ga* look similar in old Newari script.

⁴⁷¹The locative adjective is used here to qualify a noun in the dative.

⁴⁷²Note that this whole line has been adopted from the *Śivadharmasaṅgraha* (6:158). We assume it to be a plausible reading since W also reads *tāvan na cyavate* [...].

⁴⁷³Here we have adopted the reading of the *Śivadharmasaṅgraha* (6:159) *tataś caiva* instead of K's reading *svargalokāt* since the last letter in W is clearly *va*, and K tends to repair the text imaginatively (whereas W simply copies what he believes he sees).

⁴⁷⁴*Ex conj.* We assume that the *Śivadharmasaṅgraha* (6:161) has banalised the text by choosing a more common word.

⁴⁷⁵*Ex conj.*: this is largely drawn from the *Śivadharmasaṅgraha* (6:161), for this portion of text is lost in our manuscripts.

If someone wakes up early in the morning and [daily] gives⁴⁷⁶ a mouthful of grass (*grāsaṃ*) to cows while reciting the mantra [that follows below], (*mantreṇaiva samāyuktam*), he will be destined to go to heaven (*svargagāmī ca bhavate*);⁴⁷⁷ once he falls [from there, he will be reborn as] a rich person: his birth [will take place] in a family rich in cattle and he will [himself] be rich in cattle. (80c–82b)

“O Surabhi (*surabhī*), world-maintainer, born from the churning of nectar,⁴⁷⁸ please accept this mouthful of grass. This is my excellent observance.”

Just as one gives a mouthful of grass to cows, in the same manner one may give to a bull (*saurabheye*). The same fruit is seen (*dr̥ṣṭam*), but the mantra⁴⁷⁹ [to be used] is different in each case (*prthak prthak*). (83c–84b)

“These (*ete*) [bulls] sustain the entire world and give food for living beings: may they be pleased to accept [this] clump of grass. This is my excellent observance.⁴⁸⁰” (84c–85b)

If some one daily offers [a clump of grass] to another man’s cow, adopting this difficult observance, they [viz. the cows?] will protect him from danger and disease; if someone touches (*sparśane*)⁴⁸¹ [them], they (the cows) will remove his sins. (85a–86b)

If someone lets a bull free⁴⁸² at the arrival of an auspicious time (*puṇyakāle tu saṃprāpte*),⁴⁸³ he will go to the world of Rudra, providing the bull is a black one. If, however, he cannot obtain a black one⁴⁸⁴ he will obtain heaven together with his ancestors; once he falls from there will be reborn (*jāyati*)⁴⁸⁵ as a king (*bhogavān*). (86c–88b)

⁴⁷⁶The *Śivadharmasaṅgraha* (6:95) has rephrased 80ab to read *gavāṃ grāsaṃ daridreṇa kartavyaṃ prātar eva hi* instead of *gavāṃ grāsaṃ tu yo dadyāt prātar utthāya mānavaḥ*. This gives the extra element *daridreṇa* ‘by a pauper’, but it means also the loss of *prātar utthāya*, which implies that the gift is to be made on a daily basis.

⁴⁷⁷The *ca* appears to be meaningless and the *ātmanepada* is irregular; the latter oddity has been corrected in the reading of the *Śivadharmasaṅgraha* (6:96): *svargagāmī ca bhavati*.

⁴⁷⁸We have understood the nominative singulars to be intended as vocative singulars. The verse appears in the *Somaśambhupaddhati* (1:6:5), the *Kriyākramadyotikā* (§ 67, p.134) and the *Jñānaratnāvalī* (R 14898, p.144) in the following form: *amṛtamathanotpanne surabhe lokadhāriṇī | imaṃ grāsaṃ grhāṇa tvam idaṃ me vratam uttamam*. The *Śivadharmasaṅgraha* (6:98) corrects 82a *amṛtamathanotpannā* to *utpannāmṛtamathane*, but it does not correct 82b, perhaps for metrical reasons.

⁴⁷⁹The word *mantra* is rarely used in the neuter. The *Śivadharmasaṅgraha* (6:99) reads *mantraḥ* instead of *mantram*.

⁴⁸⁰This is presumably the mantra to be used when offering grass to a bull.

⁴⁸¹The *Śivadharmasaṅgraha* (6:101) reads *darśane* instead of *sparśane*. The syntax is clumsy and the interpretation of the whole unit is uncertain. Perhaps, since the cow is not one’s own, the action is considered altruistic, for one gains no milk or other products from another man’s cow.

⁴⁸²According to Kane (*History of Dharmaśāstra*, Vol. IV, pp. 539ff.) the bull should preferably be black and have auspicious signs: having intact limbs and so forth. Letting a bull free is prescribed on two occasions; one is on the full moon day of Kārttika or Āśvina, and an other is the 11th (according to *Garuḍapurāṇa*) or 12th (according to *Bhaviṣyapurāṇa*) day after death.

⁴⁸³Here, the auspicious time means the full moon day of Kārttika or Āśvina, see Kane’s *History of Dharmaśāstra*, Vol. IV, pp. 539f.

⁴⁸⁴The *Śivadharmasaṅgraha* (6:104) reads *alābhe nīlaśaṇḍasya* to obviate the hiatus.

⁴⁸⁵An *aiśa parasmaipada* has been used here for metrical reasons. The *Śivadharmasaṅgraha* (6:104) corrects *jāyati* to *bhavati*.

By offering the fruit of *Feronia Elephantum* (*kapittham*), pomegranate, mango, rose-apple (*jambum*), wood-apple (*bilvam*), bread-fruit (*panasam*), sweet lime (*mātuluṅgam*), coconut, together with banana (*samocakam*), *Clypea Hernandifolia*, *Emblica Officinalis* Gaertn, orange (*prācīnāmālanāraṅgam*), grape and dates (*kharjūram eva ca*)⁴⁸⁶ and other nectar-like fruits (*anyāmṛtaphalā ye*)⁴⁸⁷ one will be fortunate, have many sons and be endowed with beauty, and [then again] be reborn a very fortunate man.⁴⁸⁸ (88c–90d)

One who offers fruits will be [reborn] with all limbs intact (*saṃpūrṇāṅgaḥ*) and will be healthy. And one who offers teeth-cleaning sticks (*dantadhāvanadātā*) will obtain a beautiful wife.⁴⁸⁹ (91)

By offering fragrant betel and flowers one will become a pandit and one who offers fragrant substances (*gandhapradāyakaḥ*)⁴⁹⁰ will have fragrant breath (*saugandhāsyaḥ*) and eloquence. (92)

By offering a sacred thread and a cushion made of *kuśa*-grass one will be born among Brahmins.⁴⁹¹ (93ab)

By offering swords, discuses, [and] weapons, [such as] spears, darts and hatchets (*śaktikuntaparaśvadhān*) one will have no fear of the terrible [hell called] *Asipatravana* (fierce jungle of sword blades). (93c–94b)

By offering unworked iron (*asaṃskṛtasya lohasya*) one will have no fear of bondage and by offering iron fashioned into utensils (*ghaṭitopaskaram*),⁴⁹² there will be no fear from weapons [for him,] and there will never be the hell [called] *Lohakāra*.⁴⁹³ (94c–95d)

Offering cups made of clay or a water jar is the best [type of] offering to ascetics; by giving [these] one will obtain pleasures. (96)

⁴⁸⁶Note an *aśa samāhāradvandva* compound.

⁴⁸⁷We assume that the intended meaning here is that of *anyāni cāmṛtarasāṇi phalāni yāni*. The *Śivadharmasaṅgraha* (6:163–6:164) has rearranged these two verses, adding more fruits than we have in our text and it has obviated the grammatical problem by reading *anyāni ca phalāny evam*.

⁴⁸⁸There is an awkward repetition here of *subhaga*, which the *Śivadharmasaṅgraha* (6:164) has avoided by reading *sukhabhāg* instead of *subhaga*.

⁴⁸⁹*Śivadharmasāstra* 12:72 also relates the offering of teeth-cleaning sticks to women. The recipient in the *Śivadharmasāstra*, however, is a Śivayogin: *dantadhāvanam uddiṣṭaṃ nivedya śivayogine | divyastrībhogasaṃyuktaṃ divi rāmyaṃ puraṃ labhet |*. It is to be noted that our text does not speak of a recipient.

The *Śivadharmasaṅgraha* (6:166) reads *bhāryā bhavati śobhanā* instead of *bhāryāṃ labhati śobhanāṃ*, presumably just to obviate an *aśa parasmaipada*, but with the unintended result that the *pāda* could then be taken to mean ‘will become a beautiful wife’.

⁴⁹⁰We have assumed here that this last word is a postponed repetition of the original subject, but one could instead take each verse-half as a separate statement with a separate gift and a separate reward.

⁴⁹¹Literally this means ‘in Brahmin wombs’.

⁴⁹²This *bahuvrīhi* perhaps more literally means ‘out of which utensils have been fashioned’.

⁴⁹³*lohakāraś ca* is our conjecture on the strength of N’s reading [...]*kāraś ca*, where K reads *śastrakāraś ca*, W reads *lohakāra sa* and the *Śivadharmasaṅgraha* (6:170) reads *lohipakaś ca*. As mentioned above, this is not a hell that typically features in Śaiva lists (e.g. in the other *sūtras* of the *Niśvāsa* or in *Parākhyā* 5), but both occur in *dharmaśāstra* literature: just after *asipatravana*, *Manusmṛti* 4:90 speaks of a hell called *lohādāraka*, *lohacāraka*, *lohāṅgaraka* or *lohakāraka*, etc. depending on which manuscripts are followed (see Olivelle 2005:934). The same hell appears in *Viṣṇusmṛti* 43:22 and perhaps, arguably, in *Parākhyā* 5:23.

[The offering of] a golden, silver, copper, iron or tin (*āyasatrāpuṣam*) vessel⁴⁹⁴ will be an indestructible offering,⁴⁹⁵ and [the donor] will have a long life. (97)

If someone offers male or female slaves⁴⁹⁶ to the gods or to Brahmins,⁴⁹⁷ he will be highly fortunate, surrounded by many dependants. (98)

By offering rock-salt coming from Sindh (*sindhūttham*) one becomes handsome and highly fortunate.⁴⁹⁸ (99ab)

By offering piper longum (*pipalīm*), ginger, pepper and dry ginger (*viśvabheṣajam*), one obtains good health, and also by [offering] remedies to the sick (*ātūre*).⁴⁹⁹ (99c–100b)

By restoring health to a sick person one becomes healthy and [acquires] long life (*dirgham āyusaṃ*).⁵⁰⁰ (100cd)

[By giving] sweet, sour, pungent, bitter, astringent, salty [things] he becomes a connoisseur of the flavours of all pleasures (*sarvakṛīḍārasābhijño*) and a Pandit. (101)

By offering oil one obtains supreme power (*tejaḥ*);⁵⁰¹ by offering sugar and treacle one will be long lived; by offering thickened curd⁵⁰² or buttermilk, one becomes rich in cows if one [also] worships cows. (102)

By offering pearl [or] nacreous shells⁵⁰³ one will have many sons. (103ab)

If someone offers cowrie shells, and a stainless [and] bright mirror, he will become handsome, rich and beloved among women. (103c–104b)

If someone daily offers⁵⁰⁴ nourishment, expressions of compassion (*hantatim*)⁵⁰⁵ or

⁴⁹⁴Note that almost the whole line 97ab is reconstructed from the *Śivadharmasaṅgraha* (6:171), but in place of the word *-trāpuṣam*, which is the reading of our manuscripts, the *Śivadharmasaṅgraha* (6:171) reads *-sīsakam*.

⁴⁹⁵Presumably it is not the object given that is indestructible, but rather the moral retributive force of the act of giving, which is presumably only indestructible in the sense that it cannot be destroyed without giving its fruit.

⁴⁹⁶Note the *aiśa* optative. The *Śivadharmasaṅgraha* (6:172) has obviated this awkwardness by reading *dadāti yaḥ* instead of *ca yo dadet*.

⁴⁹⁷*devatābhyo devjātibhyo* is reconstructed from the *Śivadharmasaṅgraha* (6:172).

⁴⁹⁸Presumably this refers to a kind of salt, that is typically but not necessarily found in Sindh. The offering of salt (*lavaṇa*) is implicitly paired here with the acquisition of *lāvanya*, “loveliness”.

⁴⁹⁹It is an *aiśa* locative use for dative, to which no *sandhi* has been applied.

⁵⁰⁰The *aiśa* use of *āyusaṃ* in the sense of *āyuh*, which one could take to be a nominative (“[there will be] long life [for him]”) or an accusative for which the verb must be supplied. The redactor of the *Śivadharmasaṅgraha* (6:175) has obviated the problem by rewriting the line.

⁵⁰¹Note that the *Śivadharmasaṅgraha* (6:176) reads *tailāt prāṇā ghytāt tejaḥ* ‘by offering oil one obtains the breath of life [and] by offering ghee one obtains power’ instead of *tailāt sarvādhikam tejaḥ*.

⁵⁰²This translates *marjjitā*, which might be an error for *māṛjitā*, which is in turn listed among milk-products in the *Amarakośa* (sometimes given in the variant form *māṛjika*) 2:9:44.

⁵⁰³We have assumed that *śaṅkhaśuktīni* is irregularly treated as neuter and that it is intended not as a *dvandva*, but rather as a single unit, meaning “shells covered with mother of pearl”. One could, of course, take it as a *dvandva*, but there seem to be other usages of the collocation where a *dvandva* analysis is unlikely or impossible, e.g. *Jayākhyā* 26:64 and *Īśvarasaṃhitā* 2:26.

⁵⁰⁴Note the *aiśa* optative. Note that the *Śivadharmasaṅgraha* (6:179) reads *kṣipet* instead of *dadet* to obviate the problem.

⁵⁰⁵We have understood the otherwise unparalleled expression *hantatim* to be intended to mean *hantoktim* on

alms (*bhikṣāṃ*), he will become rich; if he does not, he will have a bad rebirth.⁵⁰⁶ (104c–105b)

This is the injunction of making offerings [that has been] taught. Hear from me also (*ca*) the [injunction] of extreme offering (*atidāna*).⁵⁰⁷ (105d)

One should always offer food and water; [but as for the offering of] cloths, bed, refuge (*vastraśayyāpratiśrayam*), cows, gold and land — what else among virtuous acts can be greater than this. (106)

Likewise (*tathā*) the offering of knowledge is excellent,⁵⁰⁸ but the most excellent is protection of life: if someone protects a living being,⁵⁰⁹ that very [protector] (*sa ca*) is understood to be the best [sort of] giver. (107)

Among all kinds of offerings the gift of the absence of fear to living beings [is the best]. Whoever gives that is verily (*hi*) a ‘Giver’; others are beguiled by desire. Therefore one should protect all [living beings] when the life of living beings is at risk (*jīvītātyaye*); he who [does] so is a [true] giver, he is a [true] ascetic (*tapasvī*) and will attain the supreme goal.⁵¹⁰ (108–109)

I have taught the injunction of extreme offering (*atidānavidhiḥ*) for the benefit of the people. If someone makes offerings every day, hear from me [the fruit of] that offering too.⁵¹¹ (110)

If someone offers (*yo dadāti*) teeth-cleaning sticks, betel leaves (*dantadhāvanatāmbūlam*), garlands, incense, ointment (*vilepanam*), yellow orpiment, collyrium, cloths,⁵¹² decora-

the basis of comparison with the *Śivadharmasaṅgraha* (6:179), which reads *hantakāraṃ*.

⁵⁰⁶Here the *Śivadharmasaṅgraha* (6:179) has an anacoluthic sentence (beginning in the plural and ending with a singular), and hiatus.

⁵⁰⁷The underlining meaning of the extreme offering (*atidāna*) according to our text (2:109) is the protection of life. In the *Pāśupata* context, on the basis of Kauṇḍinya’s understanding of *Pāśupatasūtra* 2:15 *atidattam atīṣṭam*, the extreme offering refers to offering oneself to god (see Kauṇḍinya’s on *Pāśupatasūtra* 2:15). According to *Vasiṣṭhadharmasūtra* 29:19 the extreme offerings are the offering of cows, land and knowledge. Thus, the term *atidāna* refers to different concepts in different traditions.

⁵⁰⁸The offering of knowledge includes three kinds of notions: “the gifts of book, the gift of icons and the impartation of teachings” (De Simini 2013:1). Most probably *vidyādāna* here refers to the offering of books in the form of manuscripts. Florinda De Simini wrote her doctoral thesis on *vidyādāna*. Thus, the reader is referred here to De Simini 2013 for full treatment of this subject.

⁵⁰⁹The *Niśvāsamukha* has an *ātmanepada* for *parasmaipada* for metrical reasons, while the *Śivadharmasaṅgraha* (6:182) reads *jīvaṃ rakṣati yo nityaṃ sa* instead of *jīvaṃ rakṣayate yo hi sa ca* to obviate the problem.

⁵¹⁰It stands to reason that the protector of living beings in most of the cases is the king. In some instances, however, an ordinary person could also be the agent. Whoever the agent might be, it is clear that protecting life is the best offering according according to our text.

⁵¹¹Here perhaps starts the section on temple donation. We assume that *dine dine* implies some daily ritual. If the interpretation is right, most likely the capable agent of the following daily offering is the king, which involves the riding of a horse or an elephant and the offering of vehicles together with other expensive objects (2:112).

We have understood *dānaṃ tañ ca* ‘that offering too’ to mean *taddānaphalaṃ ca* ‘the fruit of that offering too’. The *Śivadharmasaṅgraha* (6:185) has rephrased *yo dadyād dānaṃ tañ ca* to read *yad dānaṃ tac cāpi hi*, in order to remove anacoluthon.

⁵¹²Note that 111c *rocanañjanavastrāṇi* is reconstructed from the *Śivadharmasaṅgraha* (6:186).

tion with wonderful ornaments (*divyālaṅkāraṃaṇḍanam*), the riding of a horse or elephant (*gajāśvārohaṇam*), vehicles, unguents and massage (*abhyāṅgodvartanam*), bathing with divine perfumes, anointing with sandal paste, Agallochum, saffron (*candanāgarukūṅkumaiḥ*) mixed with camphor, incense together with flowers, gifts of sweets and beverages, a comfortable couch in the night (*sukhaśayyāniśtavān*),⁵¹³ he will enjoy the pleasure of amorous enjoyment with most excellent women.⁵¹⁴ (111–114b)

If someone does not offer [the above] and [yet] desires it [viz. the pleasure of amorous enjoyment], he will be extremely grieved. (114cd)

Devi asked: Who is the best recipient [to offer something to], by giving (*datte*) to whom there is great benefit, [and whereby] the offering will be indestructible? Tell me that O Maheśvara. (115)

[1.5 Hierarchy of recipients]

Īśvara replied:

Offering to [one's] mother, father, teacher, relatives, a virgin girl (*kanyayāḥ*),⁵¹⁵ the unfortunate, the afflicted, the blind and the poor will be valid for eternity (*ānantāya kalpate*). (116)

One learned in the Vedas is considered to be better than thousands of foolish Brahmins;⁵¹⁶ one who has installed the Vedic fires is considered to be better than thousands of men learned in Vedas. (117)

Among thousands of those who have installed the Vedic fires (*āhitāgni*) an *agnihotrī* (one who maintains the sacrificial fire) is considered to be better.⁵¹⁷ Among thousands of *agnihotrīs*, one who knows *brahman* (*brahmavettā*) is considered to be better.⁵¹⁸ (118)

⁵¹³ It is not clear to us what *sukhaśayyāniśtavān* is. We might understand *sukhaśayyāniśtavān* as *sukhaśayyāniśthe*, but then the *vān* would be meaningless. Or it might be possible to translate it together with *varanārtratisukham*, and in this case our translation would be 'he will enjoy the pleasure of amorous enjoyment with most excellent women on a comfortable couch at nights'. The *Śivadharmasaṅgraha* (6:188) reads *-niśtdanam* instead of *-niśtavān*, which could make the compound mean simply '[the gift of] sleeping well on a bed'.

⁵¹⁴ Alternatively, *varanārtratisukham* could be intended to be yet another offering. In this case, we have to imagine that the giver will obtain all of the enumerated items in the other world as the reward of his offering here. Note that 114ab is the reading of the *Śivadharmasaṅgraha* (6:188); our manuscripts have only *varanārtrati-*.

⁵¹⁵ The *metri causa* reading *kanyayāḥ* should be understood to mean *kanyāyāḥ*. This understanding is compatible with the understanding of *Śivadharmasaṅgraha* 6:190: *mātāpitrṣu yad dānam dīnāndhakṛpāṇeṣu ca | gurubandhuṣu kanyāsu tad anantāya kalpyate |*

⁵¹⁶ Note that the *Śivadharmasaṅgraha* (6:191) reads *-sahasrāṇām* instead of *-sahasrebhyaḥ* in order to make the reading smoother.

⁵¹⁷ *āhitāgni* is he who has installed the Vedic fires viz. *Gārhapatya*, *Āhavanīya* and *Dakṣiṇāgni*. The moment he installs these fires he will have the right to perform *agnihotra*. He who installs these Vedic fires but cannot continue to sacrifice in them for some reason, such as old age or being widowed, is only *āhitāgni*. An *agnihotrī*, as commonly known, is he who maintains the sacrificial fires by performing sacrifice in them twice a day, morning and evening (e.g. *Aitareya Brāhmaṇa* 5:31:4). I wrote this footnote on the strength of Sriramn Sharma's mail to me, dated 05-12-2010.

⁵¹⁸ The *Śivadharmasastra* attests a hierarchy of recipients (7:69–71) that is somewhat similar to our passage here. For more treatment on this topic see p. 14, above.

The [offering] given to him (i.e. *brahmavettā*) will [bear] an eternal [fruit] (*bhave 'nantam*);⁵¹⁹ he is considered the supreme saviour (*trātā*).⁵²⁰

If someone offers ten thousand times to them [i.e. to those who know *brahman*], [a gift of the same value in terms of merit would be made as if] he had offered once to a [Śiva-]knower (*jñānin*);⁵²¹ this [act of giving] to them is not equal; he [viz. the knower] is the supreme saviour of all. (119a–120b)

By offering to him there will be no sorrows; givers [to such a recipient] indeed (*hi*) cannot become born [in the rebirths known] as *naraka* and *preta* (*narakapretasambhavāḥ*),⁵²² [since they are] freed from sin (*vipāpāḥ*) and destined to go to heaven (*svargagāmināḥ*).⁵²³ (120c–121b)

Therefore among all recipients the knower of Śiva [is certainly] the best of the best (*varo varāḥ*). (120c–121d)

One who desires one's welfare should [always] offer to that [Śaiva] recipient; that [act of] offering will be indestructible, even if (*api*) what is offered is very little (*svalpam alpapi*).⁵²⁴ (122)

Thus is the second chapter, with regard to worldly duty in the *Niśvāsamukhatattvasaṃhitā*.

⁵¹⁹Note a double *sandhi* with an elision of final *t*. The *Śivadharmasaṅgraha* (6:192) has rephrased the text by reading *tasmai dattaṃ bhaved dattaṃ* ('what is given to him is [truly] given') instead of *tasya dattaṃ bhaved 'nantam* in order to avoid the problem. As for the sense, it could be that this is rhetorical exaggeration, since even *svarga* is not eternal, or it could more likely be, as perhaps in earlier passages where *dāna* was said to be *akṣaya* (e.g. in 115 above), a statement to the effect that the pious act of giving will perdure until such time as it bears karmic fruit.

⁵²⁰Although this word literally means 'protector', it is used here in the sense of *dātā* 'donor'.

⁵²¹The knower (*jñānin*) is understood as a Śiva-knower. The text further down (2:121) makes it clear that the intended meaning is a Śiva-knower (*śivajñānine*). For metrical reasons, it is impossible to have (*śivajñānine*) here.

The *Śivadharmasaṅgraha* (6:193) has tried to improve the text by reading *anyeṣāṃ koṭiguṇitaṃ dadyād ekaṃ tu jñānine* instead of *eṣāṃ lakṣaguṇān dadyād ekaṃ dadyāt tu jñānine*. However, this changes the meaning: "If he gives one [gift] to a [single] knower, he [effectively obtains the merit that he would obtain if he] gave ten million times [that gift] to others."

⁵²²If we were to follow the *Śivadharmasaṅgraha* here, we would translate instead "By offering to him there will be no sorrows arising from hells or pretas." This would then simply refer to troubles in hells and troubles from not performing *śrāddha*-rites for deceased ancestors. (Cf. *Śivadharmasaṅgraha* 2:184cd ... *narakapretajair duḥkhais sattoānāṃ klīṣyatāṃ bhr̥śam*.) But such an interpretation would involve assuming an unlikely *aīśa* switch of gender: °*sambhavāḥ* would have to agree with *duḥkhāni*. Note, however, that the pair *naraka* and *preta* occur together elsewhere in relatively early literature as part of a list of possible rebirths (*yoni, gati*), e.g. *Abhidharmakośabhāṣya* at the beginning of the third *kośasthāna*. We therefore think it more likely that the text is referring to those rebirths.

⁵²³Here too, it looks as though the redactor of the *Śivadharmasaṅgraha* (6:195) may have misunderstood the text, taking *vipāpa* to mean "especially sinful", for he has apparently rephrased this line as follows: *pāpakarmā yadā kaścid dātum notsaḥate manah*, "When someone is an evil doer, [his] mind is incapable of giving [to such a recipient]." Such a misunderstanding is perhaps entailed by the immediately preceding one.

⁵²⁴Prof. Isaacson thinks that *svalpam alpapi* may be a corruption for (*svalpam anv api*), which is what K also has. We decided keep *svalpam alpapi* on the basis of the reading of manuscripts, N and W. We take *alp* as *metri causa* for *alpam*.

CHAPTER III

[1.6 Sacred sites]

Goddess spoke:

You have taught the merit of donation (*dānadharmaḥ*), [now] teach (*vada*) me the merit of pilgrimage, what will be⁵²⁵ the virtuous fruit from bathing in each pilgrimage site? (1)

[1.6.1 Rivers]

God spoke: [1] Gaṅgā,⁵²⁶ [2] Sarasvatī, [3] Puṇyā, [4] Yamunā, [5] Gomatī, [6] Carmilā,⁵²⁷ [7] Candrabhāgā, [8] Sarayu, [9] Gaṇḍakī, [10] Jambukā, [11] Śatadrū, [12] Kālikā, [13] Suprabhā, [14] Vitastī, [15] Vipāśā, [15] Narmadā, [16] Punaḥpunā, [17] Godāvarī, [18] Mahāvarttā, [19] Śarkarāvarttā, [20] Arjunī (*śarkarāvarttamarjunī*)⁵²⁸ [21] Kāverī, [22] Kauśikī, and [23] Tṛtīyā, [24] Mahānadī,⁵²⁹ [25] Viṭaṅkā, [26] Pratikulā, [27] Somanandā, [28] Viśrutā,⁵³⁰ [29] Karatoyā, [30] Vetravatī, [31] Reṇukā, [32] Veṇukā, [33] Ātreyaṅgā, [34] Vaitaraṇī, [35] Karmārī, [36] Hlādanī, [37] Plāvanī, [38] Savarṇā, [39] Kalmāṣā [40] Sraṃsinī, [41] Śubhā,⁵³¹ [42] Vasiṣṭhā, [43] Vipāpā, [44] Sindhuvatī, [45] Aruṇī (*sindhuvatyāruṇī*)⁵³² [46] Tāmrā, [47] Trisandhyā and [one] known [as] the supreme [48] Mandākinī.⁵³³ (2–7)

[As also are] [49] Tailakośī, [50] Pārā, [51] Dundubhī, [52] Nalinī, [53] Nīlagaṅgā, [54] Godhā, [55] Pūrṇacandrā and [56] Śaśiprabhā; if someone having first worshipped [his]

⁵²⁵The text somewhat clumsily gives us two verbs, *syāt* and *bhaviṣyati*. The *Śivadharmasaṅgraha* (7:1) obviates this awkwardness by replacing the second with *sureśvara* 'O lord of the gods'.

⁵²⁶Here follows a list of rivers. Although we are unable to identify many rivers, there are only a few southern rivers in the list: Kāverī, Vasiṣṭhā and Tāmrā. The rest of the identified rivers run their course in the northern or central part of India. This list could suggest that the redactor was more familiar with northern geography than with southern, especially if the list was the innovation of the *Niśvāsamukha*. As such lists of rivers are found in a vast range of Indian texts, the actual geographical details are hard to determine for certain.

⁵²⁷This name of the river occurs also in *Guhyasūtra* 1:31 as Carminī. The name of this river is hardly attested in other sources.

⁵²⁸This is the reading of the *Śivadharmasaṅgraha* (7:4). Note that *śarkarāvarttamarjunī* is an *aiśa* formation with a hiatus breaker *m* in between two words: *śarkarāvartā* and *arjunī*.

⁵²⁹Otherwise we might take *mahānadī* as an adjective of *tṛtīyā* and in that case our translation would be ' [23] Tṛtīyā, a great river ...' We should not, however, forget that there exists a river named Mahanadī in Gayā as well in Orissa (Dey 1927:117).

⁵³⁰We might otherwise understand *viśrutā* as an adjective of *somanandā*.

⁵³¹I have not found these names: *kalmāṣā*, *sraṃsinī*, *śubhā* attested as rivers. We might think of *śubhā* as an adjective of *sraṃsinī*.

⁵³²We assume this to be an *aiśa* compound where an instrumental singular is treated as a nominative singular: the first member of this would normally be *sindhuvatī* (cf. the form of the word *śaṣkulyāmodakāni* in 1:159).

⁵³³We assume that *mandākinī* is intended as a singular and is thus another name.

ancestors and the gods and fasted (*upavāsarataḥ*) bathes in [these] best of rivers,⁵³⁴ he will be freed from sin. (8-9)

« This river is of pure water [that] has come from the embodiment of Śiva; whoever bathes [in these waters] (*yaiḥ*) will be liberated; O you who have water as your form! Let there be veneration to you. »⁵³⁵ (10)

Reciting (*anusmṛtya*) this mantra (*ayam mantram*)⁵³⁶ one should bathe in a river (*nadyav-agāhanam*);[as a result of doing so] he becomes freed from all sins and goes (*yayau*)⁵³⁷ to heaven when he abandons his body. (11)

Having bathed in the Śoṇa [river], Puṣkara [lake?] or Lohitya [river] (*śoṇapuṣkara-lohitye*),⁵³⁸ in [lake] Mānasa, in the place the Indus meets the ocean (*sindhusāgare*)⁵³⁹ or in Brahmāvarṭta,⁵⁴⁰ or Kardamāla⁵⁴¹ or in the salty ocean, one [becomes] free from all sins [and] he should [then] worship one's ancestors and the gods. (12a–13b)

It is always (*nityam*) taught (*bhavet*) [that] fire is the womb [and it is] taught [that] Viṣṇu is the seminal fluid; one should know⁵⁴² Brahmā to be the father and water is to be known to be a form of Rudra.⁵⁴³ If someone bathes reciting those⁵⁴⁴ [names], he will obtain the

⁵³⁴*saridvaram* is presumably a collective feminine accusative singular for locative plural.

⁵³⁵It was already stated that water is one of the eight forms of Śiva (1:32–39). The verse as a whole is a mantra that is supposed to be recited during the bath in the aforementioned rivers. In his 2008 presentation at the EFEO at Pondicherry, Prof. Peter Bisschop noted a parallel of this mantra in *Himavatkhanda* 88:39 of the *Skandapurāṇa*. This mantra in the *Himavatkhanda*, however, is slightly different from the one attested in our text.

⁵³⁶This is intended as an accusative phrase, as is indicated by the correction *imam mantram*, which we find in the *Śivadharmasaṅgraha* (7:11).

⁵³⁷Note that the perfect *yayau* is irregularly used here with future meaning.

⁵³⁸*Lohitya* is otherwise commonly called *Brahmaputra*.

⁵³⁹We have understood *sindhusāgare* to mean *sindhusāgarasamgame*. Both forms are attested in Purāṇas. For instance, see the *Skandapurāṇa* (73:8 and 73:71). This is a particular place connected to Śaṅkukarṇa, one of Śiva's Gaṇas. This is the place where Śiva performed *tapas* while guarded by his Gaṇa, Śaṅkukarṇa. This suggests that the phrase *sindhusāgare* is a particular location where Sindhu and ocean meet (Bisschop 2006:220). The reader is also referred here to Bakker 2014:2, 118, 151 and 173. For the *māhātmya* of Śaṅkukarṇa, see *Skandapurāṇa* chapter 73.

⁵⁴⁰This is probably not the well-known region of North India, identified by the *Manusmṛti* (2:17), but it seems to be a place particularly connected to Brahmā. Bakker (2014:183–184) assumes that this place, in the *Skandapurāṇa* could correspond "with the early historical mount at Shyampur Garhi, a small tributary of the Ganges" nearby Haridvāra. This suggests that this is a pilgrimage site, which fits the context of our text. Bakker (2014:168) also mentions that the *Mahābhārata* identifies the same place as Kurukṣetra. This clearly is a location for pilgrimage.

⁵⁴¹This is a rare toponym, which is located in Gujarāt. The reader is referred to our introduction p. 30 for the discussion of this place. The last three are names of territories and not of bodies of water. These are probably the places that had important bodies of water, which could be a river, tank, the ocean and the like.

⁵⁴²If correctly transmitted, this is an instance of *vindyāt* ("one should find") being used in the sense of "one should know".

⁵⁴³Note that the sentence structure changes in 14a. The *Śivadharmasaṅgraha* (7:13) has squeezed 13c–14b into one line reading *agnir yonir viṣṇu retā brahmaṇaḥ pitā rudramūrtir āpaḥ*.

⁵⁴⁴Note that *etān utsmṛtya* is the reading of N and W and we are assuming that it is a corruption of *etānusmṛtya*, which we suppose in turn to be a contraction (for metrical reasons of *etān anusmṛtya*, which is what the *Śiva-*

highest destiny. (13c–14)

If someone, with desire or without desire, abandons (*samutsrjya*) his body in female or male rivers (*nadīnadeṣu*), he, his soul pure, will go [directly] to heaven (*svargalokam*) from this world (*iha*).⁵⁴⁵ Once he falls from heaven he will be reborn in an excellent family. (15–16b)

He who always⁵⁴⁶ remembers [a certain] pilgrimage site and desires to die (*maraṇaṃ cābhikāṃkṣate*) [there]⁵⁴⁷ [and] who [therefore] enters the fire [there],⁵⁴⁸ following the prescribed injunction, (*niyame sthitaḥ*), [that] man (*mānavaḥ*) will obtain the world of Rudra and rejoice [there] with him. Once he falls from the world of Rudra, he will be reborn (*āpnuyāt*) in the world of fire; having enjoyed the delights of the fire-world (*vahnimayān bhogān*),⁵⁴⁹ he will be reborn as a king (*prthivīpatiḥ*).⁵⁵⁰ (16c–18)

[1.6.2 The *pañcāṣṭakas*]

dharmasaṅgraha (7:14) reads. K has also tried to correct the text by reading *etān saṃsmṛtya*.

⁵⁴⁵We understand *iha* to mean *itaḥ*. What does the whole expression mean? Does the person who commits suicide here in these bodies of water travel directly to heaven from here? The *Śivadharmasaṅgraha* (7:15) obviates the problem of *iha* by reading *somalokam iyaṇ naraḥ*, thus changing the destination.

⁵⁴⁶*Ex conj.*; *nityam* is reconstructed from the *Śivadharmasaṅgraha* (7:17).

⁵⁴⁷The *Śivadharmasaṅgraha* (7:17) tries to make the text clear simply by reading *maraṇaṃ cātra kāṃkṣate* instead of *maraṇaṃ cābhikāṃkṣate*.

⁵⁴⁸An alternative interpretation of his verse would be: “He who alway remembers [a certain] pilgrimage site and desires to die there [and] who [therefore] enters the fire [anywhere he likes]...”. These are tentative translations which assume that the text is correctly transmitted here. It is possible, however, that a corruption has taken place. Note that in the *Śivadharmasaṅgraha* verses 17 and 18 are missing, which means that there is no reference to *agnipraveśa* and that a list of *tīrthas* follows on relatively smoothly from the mention of dying in a *tīrtha* in 16cd. Perhaps, then, verses 17 and 18 are an interpolation made after the redaction of the *Śivadharmasaṅgraha*. It is also possible that 17 and 18 are original and that 16cd should have come after them but has somehow been misplaced.

⁵⁴⁹*Ex conj.*

⁵⁵⁰It is to be noted that when someone enters fire while remembering a certain *tīrtha*, in this case a body of water, he first goes to the world of Rudra. Once he falls from there, he goes to the world of fire. It seems to us that the power of calling the water to the mind at the time of entering fire leads the person to the world of Rudra, as the water is one of the form of Rudra/Śiva. Then the merit of entering fire causes him to stay transitorily in the world of fire. For the attainment of the world of fire by abandoning one’s body in the fire see *Mahābhārata* 13:130:51.

[1] Amareśa,⁵⁵¹ [2] Prabhāsa,⁵⁵² [3] Naimiṣa, [4] Puṣkara, [5] Āṣāḍha,⁵⁵³ [6] Diṇḍimuṇḍi, [7] Bhārabhūti,⁵⁵⁴ [8] Lākuli, [9] Hariścandra is very secret, [10] Madhyamaśvara is [also] secret, [11] Śrīparvata is [then] taught, and beyond that [12] Jalpeśvara and [13] Amrātikeśvara,⁵⁵⁵ and also [14] Mahākala and [15] Kedāra are excellent secret [pilgrimages], and so is [16] Mahābhairava. (21) [17] Gayā, [18] Kurukṣetra, [19] Nakhala, [20] Kanakhala, [21] Vimala, [22] Aṭṭahāsa, [23] Māhendra and [24] Bhīma [as] the eighth [of that group of eight], [25] Vastrāpada,⁵⁵⁶ [26] Rudrakoṭi, [27] Avimukta, [28] Mahābala,⁵⁵⁷ [29] Gokarṇa, [30] Bhadrakarṇa, [31] Svarṇākṣa and [32] Sthāṇu [as] the eighth [of that group of eight]; [33] Chagalaṇḍa, [34] Dviraṇḍa, [35] Mākoṭa, [36] Maṇḍaleśvara, [37] Kālāñjara⁵⁵⁸ is taught [next] [38] Devadāru [39] Śaṅkukarṇa and after that [40] Thaleśvara.⁵⁵⁹ By bathing, seeing or performing worship there one becomes free from all sins. (22–25)

Those who die in these places go [up], penetrating the [shell of the] egg of Brahmā (*brahmāṇḍam*), to [the respective world in] this divine set of five groups of eight [worlds]

⁵⁵¹Here follows a list of 40 worlds, grouped into five ogdoads and known as the *pañcāṣṭaka*. The list of five ogdoads (*pañcāṣṭaka*) occurs in the *Niśvāsamukha* in the context of places sacred to Śaivas. Some of these same places are to be found in the *Mahābhārata* (see Bisschop, 2006:19–22), where they are not restricted to Śaivas. Thus, some of the places listed in the list of *pañcāṣṭaka* at first were not necessarily only Śaiva pilgrimage sites. Therefore, although the list of *pañcāṣṭaka* appears to be a quite early phenomenon in Śaiva literature (it is, however, not found in the *Skandapurāṇa*), it is later fashioned into five groups of eight sites by the Śaivas, incorporating already existing sites and giving them a Śaiva identity. The important point about the list of the five *aṣṭakas* of this text is that it is not incorporated within the Śaiva cosmology explicitly; thus it supports the argument of Goodall (2004:15, fn.617) that the five ogdoads are an earlier, not exclusively tantric, structure. For more details see Goodall (2004:315) and Bisschop, (2006:27–37) and TAK2 s.v. *guhyaṣṭaka*. See also our introduction p. 39.

⁵⁵²The *Guhyasūtra* (3:112) reads *prahāsaṇ ca* instead.

⁵⁵³The *Guhyasūtra* (3:113) reads *āṣāḍhin* in stead of *āṣāḍha*.

⁵⁵⁴*Ex conj.*, we have adopted the reading *bhārabhūtiṇ ca* from the *Śivadharmasaṅgraha* (7:18).

⁵⁵⁵The *Guhyasūtra* (7:115), which is our conjecture, reads *ambrātikeśvara*. Our source there read: *ambrā* --- N; *amdhra* □ K and *ambrātike* □ W.

⁵⁵⁶The original name of this place is probably Bhastrāpada (Bisschop 2006:31). Once again the *Guhyasūtra* (7:118) reads *bhadrāpada* instead.

⁵⁵⁷*Ex conj.* This reading is based on the reading of W, *mahāba...*, which is further conformed by the *Guhyasūtra* (7:117). In other Śaiva sources we come across Mahālaya instead. The *Śivadharmasāstra* which is the first and earliest book of the Sivadharm corpus reads Mahālaya at this place. The *Svacchandatantra* (10:887), which borrows a great deal of text from the *Niśvāsa* also records Mahālaya. We are not able to propose which of these names could be the original as the *Niśvāsa* records Mahābala but other sources Mahālaya. It is interesting to note that Mahābala occurs in the *Kāraṇamāhātmya* as one of the four names Śiva related to four *yugas* (see Bisschop 2006:208).

We could have adopted the reading *mahālayam* from the *Śivadharmasaṅgraha* (7:22). According to the *Skandapurāṇa* this is the foremost abode of Śiva, and it is otherwise also called Rudranātha, Rudrālaya or Rudramahālaya. See Bisschop 2006: 177–179.

⁵⁵⁸It is one of the very few toponyms to be mentioned in early scripture outside of such lists of places, for it occurs in the *upodghāta* to the *Rauravasūtrasaṅgraha*. It also features in the frame narrative of the *Niśvāsamukha*.

⁵⁵⁹Note that *thaleśvara* is meant for *sthaleśvara*, which is what the *Guhyasūtra* (7:121) reads.

bearing the same names as the pilgrimage sites], upon reaching which (*yaṃ gatvā*)⁵⁶⁰ he will not be reborn [in this world(?)]. (26)

He who stands in Mahāpralaya (*mahāpralayasthāyī*)⁵⁶¹ [is] the creator and agent of grace; from merely (*eva*) seeing [his footprint (*padam*)] in [the sacred site of] Mahālaya, people will attain (*gacchante*)⁵⁶² [in the next life] the divine state (*padam*). (27)

Also by drinking the water of Kedāra one certainly obtains the fruit (*gatim*) [of attaining] the five sets of eight [i.e. of all forty *bhuvanas*] (*pañcāṣṭamīm*). As for those who possess (*saṃyutāḥ*) the Vidyā-mantra (*vidyayā*)⁵⁶³ and who drink [this] pure water [of Kedāra], in whatsoever walk of life they will obtain (*yānti*) union with Śiva.⁵⁶⁴ (28a–29a)

Men in all walks of life (*sarvāvasthā’pi mānavāḥ*),⁵⁶⁵ by visiting (*drṣtvā*) other secret (*guhyaṇyāny api*)⁵⁶⁶ [places] of god will be freed from all sins; they will obtain the state of being *gaṇas* if they die (*nidhanan gataḥ*) there. [Thus] the greatness of [the sacred sites associated with] Hara has been taught; now hear the greatness of [the sites associated with] Hari from me. (29b–30)

⁵⁶⁰ *Ex conj.*; *yaṃ gatvā* is the reading of the *Śivadharmasaṅgraha* (7:24). This portion of the text is lost in our Mss. This is a curious doctrine here. These five groups of eight sites are some kind of divine abode, higher than the egg of Brahmā corresponding to earthly pilgrimage places. These divine abodes are equated with the state of liberation *mokṣa*. It looks that once one reaches one of these places, the new condition achieved is permanent. If it is so, what is the role of the world of Śiva in this connection? The divine *pañcāṣṭakas* are not part of the cosmology of the *Śivadharmasāstra* (12:119). If one dies in one of those places, his destination is the world of Rudra. In this respect the list of the *Śivadharmasāstra* is less developed than the list of the *Niśvāsamukha*, which could suggest the *Niśvāsamukha*’s later composition. See also Bisschop: 2006: 28, fn. 71.

⁵⁶¹ This is perhaps meant to be understood in two ways: “He who remains [even] in a period of total resorption [of the universe]” and “He who stands in [the sacred site called] Mahā(pra)laya”.

⁵⁶² Mahālaya is one of the foremost sacred sites of Śaivas. It is the place of high importance for them because, we are told that this is the place where Mahādeva planted his footprint (Bisschop 2006:22). The reader is referred here to Bisschop (2006:177-179).

⁵⁶³ This refers to the ten-syllable *vidyāmantra* taught in chapter 16 of the *Guhyasūtra*, also referred to as Daśākṣaradeva. For a summary of the legend, see TAK 3, s.v. *daśākṣara*.

⁵⁶⁴ Kedāra is treated as special and certain special values are attached to it (3:28a–29b). It is to be noted that by dying in each site of the *pañcāṣṭaka* one goes up, penetrating the shell of the egg of Brahmā and will not be reborn in this world again. On the other hand, by merely drinking water from the sacred site of Kedāra one can obtain the fruit of attaining the five sets of eight sacred places. Alternatively, he could obtain the divine abode of Kedāra. In addition to this, by drinking the water of Kedāra together with *vidyā* grants the union with Śiva, which seems to be a higher state than the divine sets of five or the divine abode of Kedāra. The text seems to draw a clear distinction in reward if it is an ordinary person or an initiated one who drinks the water of Kedāra. The ordinary one somehow does not get the union with Śiva, but the initiated one does.

⁵⁶⁵ This is a tentative interpretation. Note that K reads *sarvāvasthāsu*, which might be the intended meaning, whereas the *Śivadharmasaṅgraha* (6:26) has perhaps tried to correct it by reading: *sarvāvasthās ca*, but this does not seem any clearer.

⁵⁶⁶ This irregular usage has been supplanted in the *Śivadharmasaṅgraha* (7:27) It is not clear to us which sites are referred to in our text, or which site in the *Śivadharmasaṅgraha* is referred to by *guhyaṇyatanam*.

Hari always [resides] in Śālagrāma,⁵⁶⁷ Mallakūpa,⁵⁶⁸ Saukarava,⁵⁶⁹ in Sannidhāna, Mathurā,⁵⁷⁰ as well as in Śvetadvīpa;⁵⁷¹ having seen Viṣṇu [...] one will be freed from all sins; people deceased in these places will go to that highest abode (*paramaṃ padam*) of Viṣṇu. (31–32)

As for Brahmā, Skanda, Gaṇeśa (*brahmaskandagaṇeśasya*), the Lokapālas, the planets (*lokapālagraheṣu*), Devī, the Mothers and Yakṣas (*devyāmātarayakṣeṣu*), Piśācas, and snakes,

⁵⁶⁷ A famous *vaiṣṇava tīrtha*. *Mahābhārata* 3:821:6 speaks of this sacred place thus *tato gaccheta rājendra sthānaṃ nārāyaṇasya tu | sadā saṃnihito yatra harir vasati bhārata | śālagrāma iti khyato viṣṇor adbhutakarmanah | abhigamya trilokeṣaṃ varadaṃ viṣṇum avayayam | aśvamedham avāpnoti viṣṇulokaṃ ca gacchati*. Cf. also *Brahmāṇḍapurāṇa* 2:13:89, 2:25:66; *Brahmapurāṇa* 64:4, 65:89; *Viṣṇudharmottara* 36:15, 70:97; *Nāradaṇḍapurāṇa* 1:4:50; *Matsyapurāṇa* 22:62; *Kūrmapurāṇa* 2:34:37; *Agnipurāṇa* 219:68, 305:5 380:1 etc. It is a well known fact that *śālagrāma* is also a kind of stone worshiped as a form of Viṣṇu. Here *śālagrāma* does not mean the stone form of Viṣṇu as it is a place name. Kane IV:799 and Dey 1927:174 mention that it is a sacred place near the shore of the Gaṇḍakī river.

⁵⁶⁸ As far as we can see, this place sacred to Viṣṇu is attested only in our text and in the *Śivadharmasaṅgraha* (7:41).

⁵⁶⁹ For this name cf. *Brahmapurāṇa* 228:149. In the same *Purāṇa*, this place is also called *Śūkarava* and identified as *rūpatīrtha*, see *Brahmapurāṇa* 228:145 *gaccha śūkaravoddeṣaṃ rūpatīrtheti viśrutam | siddhiṃ yasyasi vipreṇḍra tatas tvam mām avāpsyasi* (cf. also the same *Purāṇa* 25:12). If this *tīrtha* is also known as *śūkaratīrtha* or *sukaratīrtha* then it is the place that Kane IV:808 says is on the west bank of Gaṅgā between Bareilly and Mathurā.

⁵⁷⁰ It is possible that this is the sacred area known as *Samnihitā* (see Kane IV:2:801). Alternatively, we could conjecture *sannidhāno* and take this, irregularly, as an adjective with the sense of *sannihita*, for which cf., e.g., *Parākhyā* 2:25 and 14:61. In the latter case, we might translate: "...[Hari] is present in Mathurā".

⁵⁷¹ Since this place here occurs among sacred places to Viṣṇu, we expect it to be a real historical place, as the context demands. Unfortunately we are not able to locate the place because of lack of evidence. This place is, however, a well known mythical region sacred to Viṣṇu. The *Bhāgavatapurāṇa* (8:4:18) mentions that this is one of the favourite places of Viṣṇu: *kṣīrodaṃ me priyaṃ dhāma śvetadvīpaṃ ca bhāsvaram |*. According to the *Mahābhārata* (12:323:23) it is situated to the north of Kṣīrodadhi where the devotees of Viṣṇu, after doing *tapas* there, attain union with him. This island may have been called *Śvetadvīpa* because the people there are white, resembling the moon (*Mahābhārata* 12:323:31) or the name may refer to the people there who are without *indriyas* i.e. pure. *Mahābhārata* 12:323:19ff presents us with the description of the *Śvetadvīpa* as seen by sages Ekata, Dvīta and Trita.

We find references to this place in a wide range of Sanskrit texts: *Mahābhārata*, *Purāṇas*, *Āyurveda*, *Kāvya*s Tantras etc. For instance, cf. *Kūrmapurāṇa* 1:47:39, 2:34:33; *Liṅgapurāṇa* 2:1:43ff and 2:3:76; *Nāradaṇḍapurāṇa* 1:62:38; *Vāmanaṇḍapurāṇa* 34:57; *Kathāsaritsāgara* 11:69, 17:101 etc.; *Vāsavadattā* p. 35; *Bhāratamañjarī* 13:1195; *Īśānaguru-devapaddhati* II:36-35; *Baḥmasaṃhitā* 5:6; *Laghubhāgavata* 1:2:41; *Devāmṛtapāñcarātra* 7:3; *Īśvarasaṃhitā* 1:29, 20:52 etc.; *Pāḍmasaṃhitā* 2:47; *Rasaratnasamuccaya* 3:2ff etc.

⁵⁷² The *Śivadharmasaṅgraha* (7:42) reads *taṃ drṣtvā puruṣavate viṣṇuṃ mucyeta kilbiṣaiḥ*, which suggests that there should be a place called *Puruṣavata*, for which we find no other testimony. We could conjecture something like *pañcāvate*, assuming an irregular lengthening of the vowel in the middle of a compound. The reason we are tempted to do this is that the *ā* is clearly visible in the manuscript. We know that the *Pañcavāṭī* is the name of forest where Rāma made his dwelling at the time of exile (see *Rāmāyaṇa* 3:14:11). This could be a secret place for Vaiṣṇavas, which is what the context demands. The problem is that the our text does not seem to have *Pañcavāṭī*, it rather has *Pañcāvata*, which is a Śaiva pilgrimage site according to the *Mahābhārata* (3:81:141). We could also consider conjecturing *bhadrāvate* (*Mahābhārata* 3:8:69) or *muñjāvate* (*Mahābhārata* 3:81:18). We again would end up with the unwanted corollary that these places are connected with Śaivas, but not with Vaiṣṇavas. If we were to accept one of these readings, our translation would be 'having seen Viṣṇu in [the place called] *pañcāvata* / *bhadrāvate* / *mundrāvate* one will be freed...'.

Rākṣasas: devotees of these will obtain the worlds of those (*tadgatim*).⁵⁷³ (33a–34a)

If a bad person who has accrued bad *karman* (*pāpasamyutaḥ*) undertakes a fast until death (*anāśakam yaḥ kurute*) with mantra-recitation, oblation into fire and worship (*japa-homādyapūjanaiḥ*).⁵⁷⁴ he too (*ca*), freed from all sins, will go to the world of Viṣṇu. Once he falls from the world of Viṣṇu, he will be reborn as a learned Brāhmin. (34b–35)

[1.7 Observance of fasts]

By applying the same procedure he will further practice the same [fasting].⁵⁷⁵ Thus I have told you all [that]; now listen to the process of fasting. (36)

If someone observes (*kuryāt*) fasting for one night every month (*māse māse*) after consuming only the five products of the cow having first purified himself— [this] would be *sāntapana*.⁵⁷⁶ By observing [this practice] (*kṛtvā*) for a year, one [becomes] pure and will be honoured in the world of Brahmā. (37a–38b)

Another *sāntapana* [is defined as follows]: fasting for twelve days. By doing this [kind of *sāntapana*], one will be freed from sins and will not be degraded from Brahmin-hood.⁵⁷⁷ By doing this twelve times a man will certainly obtain a good rebirth. (38c–39)

Having subdued one's sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called]

⁵⁷³This part of the text contains a number of problems whose import is difficult to assess. The first is that text seems to be incomplete or it is out of place. Secondly, the locative and genitive are used interchangeably. Thirdly, members of a compound are used in inflected forms: *devyā* for *devī* and *mātara* for *mātr*, i.e. the seven (or sometimes eight) mother-goddesses.

⁵⁷⁴This is an odd compound in that it has *ādyā* in the middle, standing for *ādi*. This oddity has been removed in the *Śivadharmasaṅgraha* (7:44) by reading *japahomārcanādibhiḥ*.

⁵⁷⁵We are unfortunately not sure that we have understood this line; we believe it may refer to the notion that pious acts in one rebirth tend to lead to further pious acts in subsequent rebirths. Once again, it is noteworthy that this return to the theme of Viṣṇuloka has the air of an insertion and is not in the *Śivadharmasaṅgraha*, which may mean that it was interpolated here in a version of our text later than that on which the *Śivadharmasaṅgraha* was based. Note that the awkwardness we feel in interpreting this verse may be because it has been indiscriminately adapted from a well-known cliché about good acts leading in a virtuous cycle to further good acts in later rebirths. A similar half-verse appears quoted in the *Bhāmati* on *Brahmasūtraśāṅkarabhāṣya* 2:1:24, p. 482 as: *janmajanma yad abhyastaṁ dānam adhyayanam tapaḥ | tenaivābhyāsayogena tac caivābhyasate punaḥ*. Cf. also *Viṣṇudharmottara* chapter 98:27. There is also a possibility that some text has been lost during transmission, and then subsequently the redactor of the *Śivadharmasaṅgraha* encountered an incomplete part of this passage and did not transmit the problematic section. Or, alternatively, it is possible that the awkwardness of expression of this section led to its being left out by the redactor of the *Śivadharmasaṅgraha*.

⁵⁷⁶This verse echoes *Manusmṛti* 11:213: *gomūtram gomayaṁ kṣīram dadhi sarpiḥ kuśodakam | ekarātropavāśaś ca kṛcchram sāntapanam smṛtam |* | The commentators of the *Manusmṛti* vary over the point how this observance is to be practiced; taking two days, consuming the five products of cow and fasting the other day or consuming the products each for six days and fasting on the seventh. See Olivelle 2005:346, a note to the translation of verse 11:213.

⁵⁷⁷According to the *Manusmṛti* this observance is called *parāka*, one of the *sāntapana*/*kṛcchra* observances. *Manusmṛti* 11:215 presents it as follows: *yatātmano 'pramattasya dvādaśāham abhojanam | parāko nāma kṛcchro 'yam sarvapāpānodaṇaḥ |* |

atikṛccha, for purification'⁵⁷⁸ If someone observes (*kuryāt*) [the *atikṛcchra*] every fortnight (*pratipakṣam*), he will partake of the fruit of heaven. (40a–41b)

One should drink hot water, hot milk and hot ghee, each for three days, and one should bathe three times a day: [this religious observance is called hot-and-arduous (*taptakṛcchra*).]⁵⁷⁹ [In this way] a pure-souled Brahmin who is devoid of all sin will go to heaven; [and a Brahmin who is] a sinner will be purified [from sin]. (41c–42)

One should increase [his food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; one should observe this observance for a month in accordance with the change of the moon (*candravṛddhyā*). This is the excellent lunar-observance (*cāndrāyaṇa*), which removes all sins.⁵⁸⁰ A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven. (43–44)

One should eat eight rice-lumps at each noon from the sacrificial oblation (*haviṣyeṇa samāyuktān*),⁵⁸¹ By [this religious observance which is called] *yaticāndrāyaṇa* one will be freed from all crimes (*sarvāpātakaiḥ*); [but] if he is sinless, he will go to heaven. (45a–46b)

A wise man should eat four lumps of rice in the forenoon, and again he should [eat] four lumps of rice after the setting of the sun; this observance which [is called] *śīśucāndrāyaṇa*,⁵⁸² destroys [the demerit accrued from] minor transgressions. By observing it for a month (*māsenaikena*)⁵⁸³ one becomes pure-souled; if someone who is [already] free of sin performs it for three nights, he will go to heaven.⁵⁸⁴ (46c–48c)

Someone who remains constantly (*sarvakālam*) strict in his observance⁵⁸⁵ will be freed from all sins by one hundred complete repetitions of it. If someone observes it for a thousand nights,⁵⁸⁶ together with mantra- recitation, he will be freed from the great sins.⁵⁸⁷ If he is sinless, he will go to heaven and, once he falls [from there], he will be reborn as (*bhavet*) a rich man. (48d–50b)

If someone fasts intermediated by a day [viz. every other day] for twelve years, he will

⁵⁷⁸Alternatively *viśodhane* can be vocative. In this case our translation would be '[This kind of religious observance is called] *atikṛccha*, [and is especially observed] O pure lady (*viśodhane*).' Here there is a rather closer verbal echo of Manu, for which see the apparatus.

⁵⁷⁹The *taptakṛcchra* as recorded in the *Niśvāsamukha* is slightly different from its appearance in the *Manusmṛti*. The *Manusmṛti* (11:215) records it as *taptakṛcchraṃ caran vipro jalakṣīraghṛtānilān | pratitryahaṃ pibed uṣṇān sakṛt-snāyī samāhitāḥ |* 'A Brahmin should drink hot water, hot milk, hot ghee, and hot air, each for three days and bathe once [a day so as] attentively to observe (*caran*) [the religious practice called] hot-and-arduous (*taptakṛcchra*).'

⁵⁸⁰This has the echo of *Manusmṛti* 11:217, for which see the apparatus.

⁵⁸¹Once again, we have a close verbal echo of the *Manusmṛti* (11:219), for which see the apparatus.

⁵⁸²This also has the echo of the *Manusmṛti* (11:220) for which see the apparatus.

⁵⁸³Ex. conj., this is the reading of the *Śivadharmasaṅgraha* (7:58).

⁵⁸⁴The division of the syntactic units here is quite uncertain. Very different statements could be read in the text by punctuating it differently here.

⁵⁸⁵Ex. conj., this is the reading of the *Śivadharmasaṅgraha* (7:58).

⁵⁸⁶Ex. conj.

⁵⁸⁷Ex. conj.

be freed from the great sins; [if he is] a pure soul, he will obtain heaven. (50c–51b)

If somebody [free from sin] fasts for a fortnight [every year]⁵⁸⁸ (*pakṣopavāsaṃ*) for twelve years, he will attain heaven; as for a sinner, he will be freed from sin. (51c–52b)

If somebody, having his senses controlled,⁵⁸⁹ fasts for one month every year, that man will obtain an excellent rebirth (*gatim uttamāṃ vrajet*) in [this] world; he will be purified from the great sin and he will be [reborn as] a rich man.⁵⁹⁰ (52c–53)

He who eats only one meal [a day] will be reborn as a rich man; if an excellent man (*narottamaḥ*) eats a meal [only] in the evening for a lifetime, that excellent man will be reborn as someone rich in money and grains. (54)

If someone [being] in a religious observance (*vrate*)⁵⁹¹ eats unsolicited food for a lifetime, he will become a god when he dies (*mṛtaḥ*);⁵⁹² [if someone is] sinful (*pātakī*), he will be freed from sin. (55)

One should not consume intoxicating drink and meat, this is the most excellent observance: whoever always remains thus will obtain an excellent rebirth. (56)

If someone practises a difficult observance [called] celibacy, together with [his] spouse, he will obtain supernatural power here and hereafter, and he will obtain an excellent rebirth.⁵⁹³ (57)

If somebody gives up the wealth that he has,⁵⁹⁴ he will obtain a great reward,⁵⁹⁵ and that [reward] will be without end. (58)

Fish, meat, any spirituous liquor (*surā*) or spirituous liquor distilled from molasses (*sīdhu*) are considered to be the food of Rākṣasas;⁵⁹⁶ these should not be offered to a

⁵⁸⁸For this suppletion, see 52c below. Alternatively we might conjecture that the intended sense is that one should fast on alternate fortnights; but it might then be difficult to remain alive for 12 years.

⁵⁸⁹Ex. conj., basically this is the reading of the *Śivadharmasaṅgraha* (7:62).

⁵⁹⁰The reading *pūjayet* in the *Śivadharmasaṅgraha* (7:63) is perhaps a corruption of *pūjyate*: ‘he will also be revered [as] a rich man’.

⁵⁹¹Ex. conj., *vrate naraḥ* is the reading of the *Śivadharmasaṅgraha* (7:65); the text is broken off in other manuscripts.

⁵⁹²Ex. conj., here N reads --- *to*, and this is the basis to our emendation, whereas K and W are silent; but the *Śivadharmasaṅgraha* (7:66) reads *mṛte*, which, though grammatically wrong, might also be a possible reading. It seems that the practice of eating unsolicited food is somehow related to ascetic behaviour. It is, however, as seen in this text, also meant for householders (see, for example, the *Dharmasūtra* of Āpastamba 1:9:27:7 and *Manusmṛti* 4:5). This observance is sometime called *ayācitavrata* ‘the observance of [eating] unsolicited [food]’ (see the *Dharmasūtra* of Vasiṣṭha 21:20.)

⁵⁹³Although it is not mentioned when exactly someone is supposed to start the observance of celibacy with his wife, most probably it is after having offspring. The *Śivadharmasaṅgraha* (7:69c) reads *brahmacaryaṃ vratam kaṣṭam*, where we have to understand *vratam* as in apposition to *brahmacaryaṃ*, instead of *brahmacaryavratam kaṣṭam* (37a). Further, the *Śivadharmasaṅgraha* (7:70ab) reads quite differently: *ihaiva mantrāḥ siddhyante gatim vrajati cottamāṃ*. ‘Mantras will work for him in this world and he will obtain an excellent rebirth’.

⁵⁹⁴See *Niśvāsamukha* 1:55 for a similar expression. Note that *kuruteti* is perhaps to be seen as an *aiśa sandhi* for *kurute iti*, but the resulting form has the sense of *kurute*; the *Śivadharmasaṅgraha* (7:70) reads *kurute tu yaḥ* to obviate the problem.

⁵⁹⁵Note that we are not told what the great reward is.

⁵⁹⁶The *Mahābhārata* (9:42:21–22), however, gives the list *rākṣasāṇa* as follows: *kṣutakṣīṭāvapannaṃ ca yaç*

Brāhmin by a noble man who desires [good] fortune.⁵⁹⁷ (59)

[1.8 Worship of different divinities]

Devi spoke:

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

God spoke:

If somebody fasts and worships Brahmā⁵⁹⁸ on the first day of both lunar fortnights for a year using the mantra *brahmaṇe namaḥ*⁵⁹⁹ with fragrance, flowers, and incense, together with *bhakṣya* and *bhojya* (*bhakṣyabhojyasamanvitaiḥ*),⁶⁰⁰ he will obtain the fruit of sacrifices [namely]: *Aśvamedha*, *Rājasūya*, *Sauvarṇa* and *Gavāmaya*, along with seven *Somasamsthās*⁶⁰¹ together with the *naramedha*. (61–63)

If someone of concentrated mind (*yuktātma*) worships Brahmā, of infinite splendour, for a year with these names: [1] Brahmā, [2] Svayambhū, [3] Viriñci,⁶⁰² [4] Padmayoni, [5] Prajāpati, [6] Caturmukha, [7] Padmahasta, [8] He who is the single syllable Om (*om ity ekākṣaraḥ*), [9] Caturvedadharah, [10] Sraṣṭā, [11] Gīrvāṇa and [12] Parameṣṭhī,⁶⁰³ he will be honoured in heaven; he who does so for a lifetime goes to the world of Brahmā. (64–66)

If someone worships the fire-god and pleases him, with nothing other than (*eva*) ghee, on the second day of both halves of the month every month for one year, reciting (*kīrtti-tam*)⁶⁰⁴ his excellent names: [1] Vaiśvānara, [2] Jātavedas, [3] Hutabhuk, [4] Havyavāhana,

cocchiṣṭāṣitaṃ bhavet | keśāvapannam ādhūtam āruṅgam api yad bhavet | śvabhīḥ saṃsprṣṭam annaṃ ca bhāgo 'sau rakṣasām iha | tasmā jñātva sadā vidvān etāny annāni varjayet | rakṣasānnam asau bhuṅkte yo bhuṅkte hy annam idṛśam.

⁵⁹⁷ Although the meaning is clear, the construction of *pāda* 59cd is ambiguous. We understand the locative *brāhmaṇe* to stand for the dative *brāhmaṇāya* and *gatiṃ icchan mahātmanām* as *gatiṃ icchatā mahātmanā*. The *Śivadharmasaṅgraha* (7:72) rephrases the first part to read: *tac chāmbhavana moktavyaṃ*, which may mean ‘this [type of food] should be given up (*moktavyaṃ*) by a Śaiva devotee’; but the more problematic *pāda* appears not to have been altered.

⁵⁹⁸ The *Śivadharmasaṅgraha* (8:2) reads *brahmāṇaṃ pūjayen naraḥ* instead of *brahmāṇaṃ pūjayita yaḥ* to obviate the problem of having an *aiśa ātmanepada* optative form.

⁵⁹⁹ The reading *brāhmaṇe namo mantreṇa* is a conjecture based on *Śivadharmasaṅgraha* (8:2). Note that it is not metrical and that it omits a quotative *iti*. We might instead conjecture *brāhmaṇe-nama-mantreṇa*, treating it as a sort of compound.

⁶⁰⁰ *Ex conj.*; perhaps N’s reading, *bhakṣyabhojyasamanvitaiḥ*, could be defended.

⁶⁰¹ The *Dharmasūtra* of Gautama (8:20) mentions the seven Soma sacrifices as: *agniṣṭoma* ‘*tyagniṣṭoma ukthyah ṣoḍaśi vājapeyo*’ *tirātro* ‘*ptoryāma iti sapta somasamsthāḥ*. The same list is found in the *Viṣṇudharmottara* 2:95:14–16, *Sarvajñanottara* 10:48–49, *Niśvāsakārikā* (for example, T. 150, pp.190) and *Svacchandatantra* 10:403–4.

⁶⁰² *Ex. conj.*; the readings of 64ab are basically those of the *Śivadharmasaṅgraha* (8:5).

⁶⁰³ Note that *parameṣṭhinaḥ* is used as a nominative singular *parameṣṭhī*. The *Śivadharmasaṅgraha* (8:5–6) appears to have rearranged the order of the names to avoid the problem.

⁶⁰⁴ We have understood this as present participial *kīrtayan*, but we could also take it as a description: “who is well known by these names”.

[5] Devavaktra, [6] Sarvabhakṣa, [7] Ghr̥ṇin, [8] Jagadāhaka,⁶⁰⁵ [9] Vibhāvasu and [10] Saptajihva,⁶⁰⁶ he will be pure [from sin]; [if he does so] for a lifetime, he will [obtain] the world of fire.⁶⁰⁷ (67–69)

If he should worship Yakṣa on the third day⁶⁰⁸ in both halves of the month, with fragrances, incense and food-offerings until a year is completed, Kubera, being thoroughly honoured with devotion, will give him wealth here [in this world itself] (*iha*).⁶⁰⁹ If he does so for a lifetime, he will go to the world of Kubera (*dhanadasya*). (70–71)

[He should worship Yakṣa] reciting (*parikīrtitaḥ*) [his names]: [1] Dhanada, [2] Yakṣapati, [3] Vitteśa, [4] Nidhipālaka, [5] Rākṣasādhipati,⁶¹⁰ [6] Piṅgalākṣa,⁶¹¹ [7] Vimānaga,⁶¹² [8] Rudrasakhā,⁶¹³ [9] Kubera, [10] Paulastyakulanandana, [11] Lokapāleśvara⁶¹⁴ and [12] Yakṣendra. (72–73)

If someone worships Kubera (*yakṣam*) for a year with devotion, [he will be] rich in

⁶⁰⁵ A *metri causa* irregular form for *jagaddāhaka*.

⁶⁰⁶ Strictly speaking, we expect twelve names of fire, since one is supposed to worship the fire-god for a year under different names (see 69 below). Even if we count Agni (mentioned 67a) we will have eleven names. We could make the names twelve by counting Varanāmā, ‘he who has excellent names’ as a name of Agni. We are not sure whether or not it is natural to assume so. The *Śivadharmasaṅgraha* (8:8–10) as well mentions the same list of the names of Agni. In this list of names we have nominative and accusative forms of the neuter and masculine singular used indiscriminately, as though all such forms belonged to the same case and gender.

⁶⁰⁷ *yāvajjīvaṇīlokātā* is presumably for *yāvajjīvenāṇīlokātām*.

⁶⁰⁸ Here Yakṣa appears to be a proper name of Kubera rather than an adjective defining a class of semi-divine being. The names listed below (verses 72–73) clearly suggest that Yakṣa is meant to be Kubera. Kubera, as attested below (verse 72), is generally called the lord of Yakṣas (see also *Rāmāyaṇa* 4:42:223) not simply Yakṣa. The *Śivadharmasaṅgraha* (8:11) reads *tr̥tiye pūjayed yakṣam* instead, changing the metrically incorrect text into metrically correct form.

⁶⁰⁹ Here, the *Śivadharmasaṅgraha* (8:12) has understood the text differently as *dhanan dāsyanti yakṣā hi dhanadadyāḥ supūjitaḥ* ‘Kubera and others, being thoroughly honoured with devotion, will give him wealth’. The plurals are quite problematic and do not fit in either the following and or preceding text.

⁶¹⁰ The term *adhipati-* may have been used in the sense of king. Kubera is often said to be the lord of the demons, and ruled the city of Laṅkā, which is full of troops of demons (*Mahābhārata* 3:258:16). He obtained the city by the grace of Brahmā (*Mahābhārata* 3:258:15). This name of Kubera might indeed be suggesting that he ruled the city of demons.

⁶¹¹ According to *Rāmāyaṇa* 7:13:19–24, in his visit to god [i.e. Śiva] together with goddess Umā, Kubera was captivated by her unprecedented beauty. He looked at Umā with his right eye and by the power of Goddess that right eye turned tawny.

⁶¹² According to *Rāmāyaṇa* 5:7:10–11, Kubera obtains a flying chariot by Brahmā as a result of his (i.e. Kubera’s) great *tapas*.

⁶¹³ Kubera performs one hundred and eight year long *tapas* that Śiva had done previously. Thus, Śiva, being pleased with Kubera’s penance, accepts him as his friend. For the story see *Rāmāyaṇa* 7:13:25ff. See also *Meghadūta* verse 70.

⁶¹⁴ Kubera is the one of the guardians of the North in the post-Vedic period. He does not appear as a *lokapāla* in the Vedic period; most commonly in this period Soma is the lord of the North; sometimes Varuṇa, Dhātṛ, Parjanya, and Rudra substituted Soma in this early phase. Kubera seems to appear for the first time as a *lokapāla* in the *Mānavaśrautasūtra*. From the *Mahābhārata* onwards, he is commonly the standard *lokapāla* of the North. For further details, see Corinna Wessels-Mevissen 2001:4–17.

wealth and grain; [by doing so] for a lifetime [he will be] the king of Yakṣas.⁶¹⁵ (74)

If someone should worship Gaṇeśa on the fourth day⁶¹⁶ in both halves of the month, with fragrances, flowers, plenty of *bhakṣya* and *bhojya* for a year, he will be purified [from sins]; by doing so for a lifetime (*yāvajjīve*),⁶¹⁷ [he will be reborn as] an excellent *gaṇa*. He who worships the lord of the *gaṇas* will not be overpowered⁶¹⁸ by demons (*vināyakail*). (75–76)

If a religious practitioner of controlled senses worships (*pūjayed yaḥ*), the lord of the *gaṇas*, with *modakas*, *laḍḍukas* or with delicious roots (*mūlakail*), using these names: [1] Vighneśvara, [2] Gaṇapati, [3] Ekadanta, [4] Gajānana, [5] Gajakarṇa, [6] Tryakṣa [7] Nāgayajñopavītin, [8] Caturbhujā, [9] Dhūmrākṣa,⁶¹⁹ [10] Vajratuṇḍa (adamantine-snout),⁶²⁰ [11] Vināyaka and [12] Mahodara (having a big belly), for him, nothing is impossible to obtain. (77–79)

One should worship serpents on the fifth day in both halves of the month with brilliant, fragrant flowers, incense, perfumes, treacle, milk, milk-rice (*guḍakṣtrasapāyasail*),⁶²¹ flowers,⁶²² sugar, honey (*śarkaramadhvābhil*);⁶²³ [by doing so] for a year, he will obtain the desired objects; by worshipping [the serpents] for a lifetime, he will obtain the world of

⁶¹⁵This is rhetorical; the same thing has been already expressed in verse 70–71 above.

⁶¹⁶The elephant-head god is addressed as Gaṇeśa. The early Purāṇas, such as the *Vāyu* and the earliest known recension of the *Skandapurāṇa* do not call him Gaṇeśa, but refer to him as Vināyaka. Bhavabhūti, the author of the *Mālatīmādhava* (late 7th to early 8th century) still calls him Vināyaka (Törzsök 2004:19–22). The reference of Gaṇeśa here is evidence that this figure is already Gaṇeśa by the time of the *Niśvāsamukha*. Note that *caturthi* has here been used as though it were the inflected form *caturthyām*. This usage is found often in other parts of the corpus, particularly for days of the fortnight.

⁶¹⁷We could take this as a locative, as a curtailed instrumental, as a curtailed optative, or perhaps as an error for *yāvajjīvaṃ*, as K has supposed. Parallels for each could be adduced. Whichever solution is preferred, the sense remains the same.

⁶¹⁸As the rephrasing of the *Śivadharmasaṅgraha* shows (8:17), *abhibhūyeta* must be intended to have passive sense, as though it were *abhibhūyeta* (which is metrically impossible here).

⁶¹⁹This is not a commonly known name of Gaṇeśa. He may have been called Dhūmrākṣa ‘smokey eyed’ as he is already depicted (3:165) as elephant-headed. Thus, the text may be pointing to the colour of the eyes of an elephant. Alternatively, it may simply have indicated an aggressive colour of the eyes. According to the *Mahābhārata* (3:27:15), however, Dhūmrākṣa is a demon figure who was killed by Hanumān. In a similar context to our text, the *Garuḍapurāṇa* (1:129:26) refers to Gaṇeśa as Dhūmravarṇa. This may indicate the colour of his skin. This could suggest the *dhūmra*, ‘smokey’ colour is somehow connected to Gaṇeśa. Yet, his name Dhūmrākṣa remains out of the ordinary.

⁶²⁰Except for the *Niśvāsa*, we have not been able to find a single text which refers to *vajratuṇḍa* as a name of Gaṇeśa. It is, however, noteworthy that the Sanskrit-Wörterbuch attests *vajratuṇḍa* as a name of Gaṇeśa referring to the *Trikāṇḍakośa*. Either *vakratuṇḍa* or *vakraśuṇḍa* would be more common names for him. The *Śivadharmasaṅgraha* (8:19) here reads *vakraśuṇḍa*.

⁶²¹This is an *aiśa dvandva* compound with an otiose *-sa-* in the middle.

⁶²²Note that “flowers” is mentioned twice.

⁶²³If the conjectured text is correct, we can either interpret this as a shortened form of *madhvābhil* or, as we have assumed here, as a case of irregular metrical lengthening before the instrumental ending, perhaps on the analogy of other endings with *bh* in them that are preceded by long vowels: in other words *madhvābhil* would stand for *madhubhil*. Note also that *śarkara* too has been metrically shortened: the correct form would be *śarkarā*, as we find in the *Śivadharmasaṅgraha* (8:22).

the serpents.⁶²⁴ (80–81)

One should fast and worship Skanda on the sixth day of the half month with fragrances, flowers, incense (*gandhapuṣpasadhūpena*),⁶²⁵ and together with (*saṃyutaḥ*) *bhakṣya* and *bhojya*, worship him concentratedly in both halves of the fortnight. (82–83b)

[1] Viśākha, [2] Trivarna,⁶²⁶ [3] Umānanda, [4] Agnigarbhaja, [5] Gaṅgāgarbha, [6] Śaradgarbha,⁶²⁷ [7] Kṛttikāsuta, [8] Śaṇmukha, [9] Śaktihasta, [10] Mayūravāhana, [11] Pañcachaṭa⁶²⁸ and [12] Kumāra: One should worship Skanda⁶²⁹ every month with these auspicious names, being self-controlled (*yuktātma*) and with concentration (*samāhitah*) in *mārgaśīrṣa* [the month in which the full moon enters the constellation *Mrgaśīras*]. [By doing so] for a year, a man will obtain all desired objects. By worshipping him for a lifetime, he will obtain union with Skanda. (83c–86)

If someone, self-controlled, fasts and worships the sun on [every] seventh [day], beginning in *mārgaśīrṣa*, with flowers, incense, unguents, different kinds of *bhakṣa*, *bhojya* and with oblations, mantra-recitations and so forth for a year, he will be purified [from sins], [and if he is already] freed from sins, he will obtain [his] highest desire. By worshipping him for a lifetime he will go to the world of the sun. Once he has fallen from there he will be reborn as a rich, healthy and long-lived man.⁶³⁰ (87–89)

One should worship [the sun] with [these] names: [1] Āditya, [2] Savitr, [3] Sūrya, [4] Khaga, [5] Pūṣan, [6] Gabhastimān, [7] Hiraṇyagarbha, [8] Trīśiras,⁶³¹ [9] Tapana, [10] Bhāskara, [11] Ravi and [12] Jagannetra, the witness of the world (*lokaśākṣi*),⁶³² Whoever worships [in this manner] the sun will obtain all desired objects. (90–91)

If someone of concentrated mind fasts and worships [1] Śaṅkara while consuming

⁶²⁴There exist eight standard names of serpents. To our surprise, they are not mentioned here. Instead they are listed in verse (3:168) below in the section on the worship of god. They may not have been listed here as the names of serpents are not twelve, but only eight. These names are expected for the twelve months, as in the case for the other divinities.

⁶²⁵Once again an *aiśa dvandva* compound with an otiose -sa- in the middle.

⁶²⁶We are not aware of Trivarna as a name of Kumāra. Could this name appear here because it is related to three tops of his hair?

⁶²⁷We are not aware of such a name of Kumāra. It may stand for the commonly known name, Śarajanmā or for the less commonly used name Saridgarbha?

⁶²⁸The *Śivadharmasaṅgraha* (8:26) records Pañcāśikha instead of Pañcachaṭa. We cannot trace any source apart from our text that uses the Pañcachaṭa as a name of Skanda.

⁶²⁹The reason for not counting this as one of the names is that we suspect that 12 names are given for each divinity, one for each month. Note that the *Śivadharmasaṅgraha* (8:25–26), perhaps not following the text precisely, records sixteen names of Kumāra, but does not mention Gaṅgāgarbha or Śaradgarbha (we find Pañcāśikha in the *Śivadharmasaṅgraha* instead of Pañcachaṭa) that are recorded in our text. Additional names in the *Śivadharmasaṅgraha* are: Devasenāpati, Guha, Naigameśa, Mahāseṇa, Krauñcārī and Skanda.

⁶³⁰Masculine plural is functioning as masculine singular.

⁶³¹It is not clear to what this name of the sun refers to. Does this allude to the movement of the sun, which appears as sunrise, noon, and sunset? We have not been able to find any attestation of this name of the sun.

⁶³²Alternatively, Lokaśākṣi, the eye of the world. *lokaśākṣi* has actually been transformed into an *i*-stem noun in the text: the correct form would be *lokaśākṣī*, as in the *Śivadharmasaṅgraha* (8:33).

[only] the urine of the cow, on the eighth day of both halves, in the month of *Mārgaśīras*,⁶³³ he will obtain⁶³⁴ the fruit of the *Atirātra*. And [by worshipping] with *bhakṣya* and *bhojya* and with beverages, he will obtain this same fruit. (92–93)

If someone, undertaking a fast, worships [2] Devadeva⁶³⁵ in the month of Pauṣa, consuming [only] cow dung, he will obtain the fruit of the *Vājapeya*. (94)

If someone fasts and worships [3] Tryambaka in the dark half of the month of Māgha, consuming [only] milk (*payasā*),⁶³⁶ he will obtain (*lebhe*)⁶³⁷ the fruit of *Aśvamedha*. (95)

If someone fasts and worships [4] Sthāṇu in the dark half of Phālguna, consuming [only] curds, he will become pure and obtain the fruit of the *Naramedha*. (96)

If someone fasts and worships [5] Hara on the eighth day of the dark half of the month of Caitra, consuming [only] clarified butter, becoming pure, he will obtain the fruit of the *Rājasūya*. (97)

If someone fasts and worships [6] Śiva in the month of Vaiśākha, consuming [only] water boiled with *kuśa*-grass, he becomes self-controlled, and will obtain the fruit of a *Sautrāmaṇi*. (98)

If someone fasts and worships, [remaining] pure, [7] Bhava in the month of Jyeṣṭha, consuming water [passed through] the horn of a cow, he will obtain the fruit of all sacrifices. (99)

One should worship [8] Nīlakaṇṭha on the eighth day of the dark half of the month of Āṣāḍha, drinking [only] water [passed through] a conch;⁶³⁸ he will obtain the fruit of the *Gomedha*. (100)

If someone fasts and worships [9] Piṅgala,⁶³⁹ on the eighth day of the dark half of the

⁶³³*mārgaśīre* is an *aśa* a-stem locative form of *mārgaśīras*. The worship of Śiva is recommended twice: first on the eighth day (verses 83a–107b) and second on the fourteenth day (verses 147:151) of the fortnight. In these two places we find two slightly different lists of twelve names prescribed for the twelve months' worship. The following names are the same in both lists: Śaṅkara, Tryambaka (this is replaced by Tryakṣa in the later), Sthāṇu, Hara, Śiva, Bhava, Rudra, and Iśāna. Instead of the names Devadeva, Nīlakaṇṭha, Piṅgala and Ugra, we find Śarva, Śambhu, Vibhu and Paśupati in the second. The order of the names is also different, except the 10th (Rudra) and 11th (Iśāna).

⁶³⁴93a is unmetrical, the seventh letter being short. A similar case once again occurs in 94c below. Note that 95c reads *lebhe* to avoid this problem.

⁶³⁵Devadeva has not been translated because it is presumably intended as the name of Śiva that is to be used in the month of Pauṣa.

⁶³⁶If the text is right here (and we do not emend to *payasām* or *payasaḥ*), then perhaps we should literally render this "by milk, by eating it".

⁶³⁷Although this is formally a perfect, we take it as an optative singular (*labheta*), used for the sake of metre. Note that the *Śivadharmasaṅgraha* (8:38) has rephrased the text to get rid of the irregular use of the perfect, *lebhe*.

⁶³⁸Note that *ap* is irregularly treated as a singular noun here.

⁶³⁹For *piṅgala* as a name of Śiva cf. *Vāyupurāṇa* 24:122, *Liṅgapurāṇa* 2:18:29, *Haracaritacintāmaṇi* 11:8, 11:8 etc. This name is not so common in scriptures. Also note that *piṅgala* can mean many things such as sun, fire, the colour (yellow), Yakṣa (*Mahābhārata* 3:221:22: *piṅgalo nāma yakṣendro lokasyānandadāyakaḥ*), attendant of Śiva (*Skandapurāṇa* 135:15: *mahakālāś ca kālābho nandiṣeṇaś ca viśrutatḥ | piṅgalo lohitaḥśaś ca somanandī ca vīryavān*) etc. The *Anekārthasaṅgraha* (verse 704) records various (of course not all) possibilities as follows: *piṅgalaḥ*

month of Śrāvaṇa, drinking [only] mustard-water (*siddhārtham udakam*),⁶⁴⁰ he will obtain the fruit of having offered a virgin. (101)

If someone fasts and worships [10] Rudra in the month of Bhādra, consuming [only] water [mixed] with barley seeds, he will be honoured in the world of Rudra. (102)

One should worship [11] Īśāna on the eighth day of the dark half of the month of Āśvina, drinking [only] water [mixed] with sesame seeds; [by doing so], he will obtain much gold (*rugma*)⁶⁴¹ as the fruit. (103)

One should fast and [worship] [12] Ugra on the eighth day of the dark half of the month of Kārttika, drinking [only] water mixed with gold; [by doing so], he will obtain the state of being a lord of *gaṇas* (*gāṇāpatyam*). If a man then does [this worship of Śiva every month] for a year, he will obtain [the above] desired objects. [If someone worships] without [particular] desires, he will obtain the fruit of the sacrifices [mentioned],⁶⁴² and [if someone worships] with desires, he will obtain the state of being a lord of *gaṇas*.⁶⁴³ This procedure has been described for both halves of the month. (104a–106b)

I shall teach (*pravakṣyāmi*), the worship of Mahādevī, on the ninth day. One should fast and worship [Her] with these auspicious names: [1] Umā, [2] The goddess Kātyāyinī,⁶⁴⁴ [3] Durgā, [4] Rudrā, [5] Subhadrikā, [6] Kālarātrī, [7] Mahāgaurī, [8] Revatī, [9] Bhūtanāyikā, [10] Āryā, and [11] Prakṛtirūpā, also [12] The leader of *gaṇas* (*gaṇānāṇ caiva nāyikā*).

One should worship [Her] with these names in both halves of the month. One should always worship the boon-giving [goddess] (*varadāṃ*) with fragrance, flowers, incense, cloth, ornaments, decorations, offering of eatables, gifts (*upahārāḥ*), bulbs, roots and fruits, and various kinds of foods. (106c–110)

[One should worship the goddess] consuming [only] water, flowers, gruel, parched rice grains (*lājām*) with husks (*sadhānakām*), *kṛsara*,⁶⁴⁵ milk, roots, fruits, leaves, green vegetables, sesame seeds [or] sediment of [oil of] sesame seeds (*khalim*). And one may consume mung beans (*mudgāṇi*) and (*tathā caiva*) [he should] abstain from [all other] food. Having thus eaten these [above mentioned foods], one will obtain all desired objects. (111a–113b)

kapile vahnau rudre 'rkaparipārśvake \ kapau munau nidher bhede piṅgalā kumudastriyām.

⁶⁴⁰The syntax is irregular here: we expect a compound.

⁶⁴¹It is, otherwise, more commonly known as *rukma*. Note that *rugma* also occurs in other parts of the *Niśvāsa* (*Nayasūtra* 3:28 and *Guhyasūtra* 6:28).

⁶⁴²This interpretation is uncertain.

⁶⁴³This makes little sense, since he already has this fruit from worshipping Ugra in Kārttika. Furthermore, the fruit of the sacrifices is regarded grater than the state of being a lord of *gaṇas*. It would rather be natural to state: if someone worships without desires, he will obtain the state of being a lord of *gaṇa*, as in the case of (3:150). The state of a Gaṇa is certainly a higher reward than the reward of sacrifices in the Śaiva context. The *Śivadharmasaṅgraha* (8:47) rewrites the text and makes it the other way round.

⁶⁴⁴We have taken *devī* as an adjective to *kātyāyinī*. This is probably intended to be one name, since it would not otherwise be a list of twelve, one for each month of the year. There are two other ways of avoiding the problem, [1] we could take *bhūtanāyikā* as an adjective of Revatī or [2] *prakṛtirūpā* as an adjective of *āryā*.

⁶⁴⁵According to Monier-Williams, this is : “a dish consisting of sesamum and grain”.

If someone consumes wet ginger at dawn, eats [only] white [viz. *sāttvika*] food (*śukla-bhojin*)⁶⁴⁶ and fasts and [worships the goddess] on the ninth day of a fortnight nine times [in a row] (*navamīnavamoṣitaḥ*),⁶⁴⁷ he will obtain all desired objects. (113c–114b)

If someone worships [the goddess] for nine ninth days (*navamīnava*)⁶⁴⁸ consuming only pepper, he will obtain all desired objects and the goddess will be generous. If someone worships [the goddess] nine ninth days sleeping on a bed of *kuśa* grass and consuming the five products of the cow, the goddess will bestow an excellent boon [upon him]. (114c–116b)

Venerating Yama in the bright half of the month (*māsi*) Mārgaśīras with flowers, fragrances, incense, together with *bhakṣya* and *bhojya*, one should worship [him] using these names: [1] Yama, [2] Dharmarāja, [3] Mr̥tyu, [4] Antaka, [5] Vaivasvata, [6] Kāla, [7] Sarvalokakṣaya, [8] always Ugradaṇḍadhṛt, [9] He who travel sitting on a buffalo (*mahiṣāsana-yāyine*), [10] Punisher and [11] Overlord of the hells (*narakādhipate*),⁶⁴⁹ obeisance [to you]! and one should make a libation to him with water mixed with sesame seeds. If someone [self-]controlled [worships him] in both halves of [each] month for a year, he will be liberated from all sins and there will be no sorrow arising from *naraka* [for him]; worshipping him for a lifetime, the worshipper (*sa*) will obtain an excellent rebirth. (116c–121b)

If someone, of pure observance, worships Dharma⁶⁵⁰ on the eleventh day with fragrances, flowers, incense and different kinds of eatables [and] should worship Dharma, [that is to say] Satya, [that is to say] Parākrama, with these names: [1] Dharma, [2] Satya, [3] Dayā, [4] Kṣānti, [5] Śauca, [6] Ācāra, [7] Ahimsā, [8] Adambha and [9] Rakṣā,⁶⁵¹ [10]

⁶⁴⁶This could mean “eats [only] in the bright half of the month”, but that sounds hard to sustain over four and a half months. Note that the previous couple of verses seem to describe pure food.

⁶⁴⁷This *aśa* compound involves an ordinal number *navama* in the sense of a cardinal *nava* and the participle *uṣitaḥ*, “spent”, written as *oṣitaḥ*, is used in the sense of *upoṣitaḥ* “fasted.” Thus, we have understood the compound to mean something like *nava navamīr upoṣitaḥ*, although the reading remains doubtful.

⁶⁴⁸We assume this to be an irregular *tatpuruṣa* compound. It would of course be possible to emend to *navamīr nava*.

⁶⁴⁹The vocative has been used for metrical reasons where we would expect the dative. It seems probable that one name is missing from the list here, for we require 12 names for the 12 months. The redactor of the *Śivadharmasaṅgraha* appears to have responded to this need by reading *ugradaṇḍograhastaya* (8:60). It is likely that in the passage of the *Niśvāsamukha* here, there might have been a textual corruption in an earlier stage. The indicator for this might be the word *nityam*, which does not serve special propose here.

⁶⁵⁰Some items in the list refer to *yamas* and *niyamas*. The *Yogasūtra* (2:30) records *yamas* as *ahiṃsāsatyāsteyaabrahmacaryāparigraha yamāḥ*, and (2:32) the *niyamas* as *śaucaśantoṣatapaḥsvādhyāyēśvara-praṇidhānāni niyamāḥ*. In our text, among the twelve names of Dharma, two qualities [viz. *ahiṃsā* and *satya*] of *yamas* and one quality [viz. *śauca*] of *niyama* are shared. The *Mataṅgavidyāpāda* 17:29c–31 gives a list of *yamas* and *niyamas* that also shares the three names [viz. *ahiṃsā*, *satya*, and *śauca*] of Dharma. Furthermore, the *Mataṅgavidyāpāda* (17:29cd) clearly states that the Dharma is of twofold: *yama* and *niyama* (*dharmaś ca dvividhaḥ prokto yamaś ca niyamo 'paraḥ*). The *Parākhya* (4:75–78) has the same list of *yamas* and *niyamas* as the *Mataṅga* does. The list of *yamas* and *niyamas* is commonly mentioned in *Purāṇas* and it differs from text to text. For more detail see (Goodall 2004: 253–254).

⁶⁵¹Note an irregular use of gender.

Lokasākṣin, [11] Vṛṣabha,⁶⁵² [12] Adrṣṭa,⁶⁵³ obeisance [to you]!, being controlled, in both halves [of each month] for a year, he will be freed from the [possible] sorrows of the world of Yama; he will be reborn as a king. (121c–125b)

By worshipping him (*samarcan tan*)⁶⁵⁴ and making a libation with water mixed with sesame seeds [in each half of each month] for a lifetime, one obtains an excellent rebirth [in heaven]; once he obtains this [excellent birth] he will not return [to this world]. (125c–126b)

By worshipping [1] Keśava on the twelfth day of each half of Mārgaśīra,⁶⁵⁵ while consuming [only] the urine of a cow, a man obtains the fruit of the *Agniṣṭoma*.⁶⁵⁶ (126c–127b)

If someone fasts⁶⁵⁷ and worships [2] Nārāyaṇa on the twelfth day [when the sun is] in [the constellation of] *puṣya* [viz. in the month of Pausa], consuming [only] cow-dung, he obtains the fruit of the *Agniṣṭoma*.⁶⁵⁸ (127c–128b)

If someone fasts⁶⁵⁹ and worships [3] Mādhava on the twelfth day in the month of Māgha, consuming [only] milk, he will obtain the fruit of the *Ukthyamedha*.⁶⁶⁰ (128c–129b)

If someone fasts and worships [4] Govinda on the twelfth day in the month of Phāl-

⁶⁵²This depiction of Dharma as a bull is known from other sources, for example *Manusmṛti* 8:16a *vṛṣo hi bhagavān dharmā*.

⁶⁵³It is not clear to us why Dharma is called unseen but it is possible that he has no bodily form, and so is called *adrṣṭa*. In the Mīmāṃsā system *adrṣṭa* is a key term and refers to the unseen force produced from the sacrificial act that will provide its reward in the next life. In the Vaiśeṣika system both *dharmā* and *adharma* are defined as *atindriya* or *adrṣṭa*. Cf. *Praśastapādabhāṣya* pp.272–280: *dharmāḥ puruṣaguṇāḥ | kartuḥ priyahitamokṣahetur atindriyo 'ntyasukhasaṃvijñānavirodhī puruṣāntahkaraṇasaṃyogaviśuddhābhisandhijah varṇāśramiṇāṃ pratiniyatasādhanaanimittāḥ... adharma 'py ātmaguṇāḥ | kartur ahitapratyavāyāhetur atindriyo 'ntyaduhkhasaṃvijñānavirodhī*. Cf. also *Śaṅkaraśaṅkara* pp. 416–417 *kartṛphaladāyī ātmaguṇa ātmamanahsaṃyogajah svakāryavirodhī dharmādharmarūpatayā bhedavān parokṣo 'drṣṭākhyo guṇāḥ | tatra dharmāḥ puruṣaguṇāḥ*

⁶⁵⁴Understand *samarcayāṃs tam*.

⁶⁵⁵We find precisely the same list of twelve names of Viṣṇu with reference to the twelve months, starting from Mārgaśīra up to Kārttika, in *Mahābhārata* (appendix) 14:4:2998ff. The reward of worship, however, is different. The fact that we find this list of twelve names of Viṣṇu also in Vaiṣṇava sources, such as the appendix passage of the *Mahābhārata*, indicates that the *Niśvāsamukha* is dependent on a Vaiṣṇava tradition with regard to this framework of twelve names and their association with twelve months.

⁶⁵⁶Our text (3:127–133) follows the traditional list of seven *Somasamsthās*, basis of a *Soma* sacrifice, in the same order. This shows the author's authoritative knowledge of Vedic sacrifices. Kane II:2:1204 gives the list of the seven *Somasamsthās* as follows: *Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśin*, *Vājapeya*, *Atirātra* and *Āptoryāma*. This sacrifice may have been called *Ṣoḍaśin* because during it one should add a *stotra* (also called *uktha stotra*) and a corresponding *śāstra* (called *uktha śāstra*), called *Ṣoḍaśin* in the third *śavana* to the fifteen *stotras* and the fifteen *śāstras* of the *Ukthya*. For more detail see Kane II:2:1204–1205.

⁶⁵⁷Note an *aiśa* hiatus within a *pāda*.

⁶⁵⁸Perhaps there is transmission error here, for we expect a different soma sacrifice to be mentioned. According to the list mentioned above, p. 255, the *Atyagniṣṭoma* needs to be mentioned. Therefore, we could conjecture something like *phalaṃ cātyagniṣṭomasya*. The *Śivadharmasaṅgraha* (8:70) has *Jyotiṣṭoma* instead, which does not seem to be a right choice.

⁶⁵⁹Once again an *aiśa* hiatus within a *pāda*.

⁶⁶⁰*Ex. conj.* The name *Ukthyamedha* is not common among Vedic sacrifices, but it might well refer merely to the *Ukthya*. We conjectured *Ukthyamedha* as all the sources agree on the reading *uk* in the beginning and, after a gap, *medha* in the end.

guna, consuming [only] curds, he will obtain the fruit of the *Ṣoḍaśī*. (129c–130b)

If someone fasts and worships [5] Viṣṇu on the twelfth day in the month of Caitra, consuming [only] clarified butter, he will obtain the fruit of the *Vājapeya*. (130c–131b)

If someone fasts and worships [6] Madhusūdāna on the twelfth day in the month of Vaiśākha, consuming [only] water mixed with *kuśa* grass, he will obtain the fruit of the *atirātra*. (131c–132b)

If someone fasts and worships [7] Trivikrama on the twelfth day in the month of Jyēṣṭha, consuming [only] water mixed with sesame seeds, he will obtain the fruit of the *Āptoryāma*. (132c–133b)

By worshipping [8] Vāmana attentively on the twelfth day in the month of Āṣāḍha, consuming [only] fruits, a pure soul will obtain the fruit of the *Aśvamedha*. (133c–134b)

If someone fasts and worships [9] Śrīdhara on the twelfth day in the month of Śrāvaṇa, consuming [only] leaves, that pure soul will obtain the fruit of the *Rājasūya*. (134c–135b)

Similarly, by worshipping [10] Hṛṣīkeśa, as prescribed,⁶⁶¹ [on the twelfth day] in the month of Bhādra, the wise man obtains the fruit of the *Gavāmaya*.⁶⁶² (135c–136b)

One should worship the god [11] Padmanābha, in the month of Āśvayuja,⁶⁶³ [by doing so], a man obtains (*labhati*⁶⁶⁴) the fruit of the *Naramedha* sacrifice. (136c–137b)

If a man fasts and worships [12] Dāmodara on the twelfth day of each half of the month of Kārttika, he will obtain the fruit of the *Bahusuvārṇa*.⁶⁶⁵ (137c–138b)

By worshipping [Viṣṇu thus] for a year he will obtain all desired fruits. If someone is sinless, he will obtain [the fruit of having performed the above mentioned] sacrifices, [and if someone is sinful, he will] be freed from [possible] destruction. By worshipping [Viṣṇu thus] for a lifetime with flowers, sweet-smelling fragrances, *bhakṣya*, *bhojya*, incense, umbrellas, banners, awnings, divine golden ornaments, various gems and jewels, cloths and performing a splendid worship, one will go to the world of Viṣṇu (literally ‘locality of Viṣṇu’). (138c–141b)

If someone who knows precepts worships Anaṅga on the thirteenth day of [each] half month with *bhakṣya*, *bhojya*, beverages, fragrances, incense, garlands and the like [and] should worship mighty Kāmadeva with these [of his] names: [1] Anaṅga, [2] Manmatha, [3] Kāma, [4] Īśvara, [5] Mohana, [6] Pañcabāṇa, [7] Dhanurhasta, [8] Unmāda, [9]

⁶⁶¹Ex. conj. This is the reading of the *Śivadharmasaṅgraha*(8:77). The corresponding text is lost in our manuscripts. The text states *vidhivad*, ‘as prescribed,’ but the *vidhi*, ‘method’ is not mentioned. Thus, this passage might not be original. Since we are on the section of observance, as in most of other cases (for example, 3:31–33), we expect some substance that is to be consumed during the time of observance.

⁶⁶²Cf. *Chāndogyaopaniṣad* 4:2:2, *Mahābhārata* 13:109:44 etc.

⁶⁶³Most commonly known as a *āśvina*.

⁶⁶⁴Note an *aiśa parasmaipada* for *ātmanepada*.

⁶⁶⁵This sacrifice, as its name suggests, may indicate that it is connected with offering much of gold or grains to the priest. Sanderson (forthcoming, p. 77) relates that Narasiṃhavarman I is reported to have performed a Bahusuvārṇa, which might have been equated to ten Aśvamedhas. He (forthcoming, p. 74–75) takes note of Mādhavarman who performs Bahusuvārṇa along with other Vedic sacrifices. The occurrence of the Bahusuvārṇa sacrifice is frequent in inscriptions, but not in “technical Śrauta literature” (forthcoming, p. 78).

Vaśaṃkara, [10] Ratipriya, [11] Prītikara [and] [12] Hṛdayāpahārin (*hṛdayasyāpahāriṇam*). By worshipping [him] beginning in the month of Mārgaśīra and up until Kārttika, there will be [sexual] good fortune (*saubhāgyam*), wealth, grain and sons and wives [for that worshipper]; one obtains union with Kāmadeva by worshipping [him] for a lifetime.⁶⁶⁶ (141c–145)

One should worship god, the supreme lord, again on the fourteenth day [of the fortnight]. One should worship the supreme lord with the prescribed procedure and with these [of his] names: [1] Hara, [2] Śarva, [3] Bhava, [4] Tryakṣa, [5] Śambhu, [6] Vibhu, [7] Śiva, [8] Sthānu, [9] Paśupati, [10] Rudra, [11] Īśāna, [12] Śaṅkara [and] practice a religious observance in both halves of the month, beginning in the month of Mārgaśīra (*mārgaśīrṣasya māsādau*), for a year, with flowers, fragrances, incense, *bhakṣya*, *bhojya*, different kinds of decorations, parasols, banners and awnings. [By doing so,] one will obtain all desired objects; if a concentrated person who has no [worldly] desires worships [the god thus] for a year, he will become a *gaṇa*; [by doing so] for a lifetime, he will obtain union with [the supreme god]; [if a worshipper is a] sinful [person], he will be freed from sins. (146–150)

If someone, on the new moon day (*amāvasyā*) of Mārgaśīras, satisfies [his] ancestors [[...]]⁶⁶⁷ by means of the ritual called(?) *śrāddha* (*karmanā śrāddhayuktena*), [i.e.] by [the act of offering] balls of rice (*piṇḍena*), sesame seeds and water; similarly, if he satisfies [his] ancestors with rice-balls together with sesame seeds and water by the means of the ritual connected to *śrāddha* on the full-moon day, listen to the fruit of that for him: those of his ancestors will be satisfied who dwell in the world of Yama.⁶⁶⁸ By doing so for a year, [his] ancestors will be liberated from the punishments [assigned] by Yama. (151–153)

If he does so for a lifetime in both halves of the month, he will be freed from sin [if] he is a sinner; if [already] sinless, he will go to heaven. (154)

In the case of a Brahmin, the ancestors are [called] Somapās; in the case of a Kṣatriya, Havirbhujas;⁶⁶⁹ in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins. (155)

[If someone] fasts [and] worships Agni again⁶⁷⁰ on the full moon day [[...]], he will

⁶⁶⁶The syntax of the sentence is slightly clumsy because the correlative of *yo* in 141d is missing and an unusual genitive *yāvajjīvasya* is used (which could either be understood as *yāvajjīvaṃ* or *yāvajjīvena*.) Finally we are also missing the reward of worshipping Kāmadeva.

⁶⁶⁷Although we have a lacuna after *pitṚṇs tarpa*, it is, nevertheless, clear that we are not missing anything crucial from the sentence. We may conjecture something like *pitṚṇs tarpayate tu yaḥ*.

⁶⁶⁸The manuscript, N, is damaged hereafter, K leaves a gap for about two *pādas*, and W, which is faithfully copying N, leaves no gap. There are several instances in the case of the sixth line that the scribe stopped copying before reaching the end of the line. We assume that here too, this must have been the case as the context also leaves no mark of textual loss.

⁶⁶⁹The *Śivadharmasaṅgraha* (8:109) corrects an irregular plural to a standard plural. For the parallel to this verse see *Manusmṛti* 3:197 and our discussion on page 52.

⁶⁷⁰The word *punaś* in the verse is significant as the text already mentioned an observance of Agni on the second day of the lunar calendar in verses 3:67–69.

obtain the world of Agni; [If someone] is a sinner, he will be freed from sin, and [if someone is already sinless,] he will be reborn as a rich man. (156a–157b)

O Brahmins, I have taught this procedure of fasting for both halves of a month; now listen to [the procedure of] worshipping gods.⁶⁷¹ (157c–158b)

On the new moon day, one should feed Brahmins after first worshipping Prajāpati, [and one should] make a golden lotus marked with [Prajāpati's] names,⁶⁷² then [he] should give it to a Brahmin having put it in a copper vessel filled with clarified butter; one will get the desired objects. If someone is without desire, he will obtain the world of Brahmā. (158c–160b)

After first worshipping Agni on the second day [of the fortnight], a man should satisfy Brahmins [i.e. by offering food], and having carefully (*yatnataḥ*) written the names of Agni on a golden goat (*sauvarṇavaste*), he should put it into a vessel [of] *udumbara* filled with clarified butter;⁶⁷³ having installed two pots filled with milk together with *bhakṣya* and *bhojya*, one should give this to an excellent Brahmin⁶⁷⁴ in both halves of the month; [by doing so] the fire will be the bestower of all desired objects [to the giver] within a year. If one does so for a lifetime he will go to the world of Agni. (160c–163)

Having first worshipped Yakṣa on the third day [of the fortnight] one should give a golden mace⁶⁷⁵ [to a Brahmin] writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter.⁶⁷⁶ (164)

On the fourth day [of the fortnight], one should give a golden elephant⁶⁷⁷ marked with

⁶⁷¹The details of the fasts have indeed been given above in every case, whereas no details of how the *pūjā* of each divinity is to be conducted have as yet been given. Furthermore, it is uncertain who is the speaker here and who has/have been addressed. We could certainly retain the reading of N and W (*dvija*) which would easily argue with *śṛṇu*. If Nandikeśvara is addressing the Brahmins we expect the optative verb in plural. If Śiva is addressing Devī, the word *dvija*, *dvijaḥ* is problematic. It is also possible to read 3:157cd separately. In this case we assume that Nandikeśvara is addressing the Brahmins. In the following lines (3:158a ff.) Śiva is addressing Devī. Then *śṛṇu* in optative third person singular remains unproblematic.

⁶⁷²This probably refers back to the names of Brahmā (3:64–65) mentioned in the section on fasting. If it is so, particularly this present section on worship (3:158–195) of divinities who are the lords of the different lunar days and the section on fasting (3:61–156) of the same divinities are systematically linked. Therefore, the names of the divinities who alluded to the lords of the fifteen lunar days in this section of worship (3:158–195) refer respectively to the names of the same divinities mentioned in the section on fasting (3:61–156). The whole section on worship here seems to be related with the accomplishment (*samāpana*) of fasting as it involves the donation to Brahmins too.

⁶⁷³Presumably *udumbarejyapūrṇe* is an *aiśa* formulation for *audumbare ājyapūrṇe*. The reading of the *Śivadharmasaṅgraha* (8:118) supports this.

⁶⁷⁴Note an *aiśa* use of locative which is used in apposition to a dative noun.

⁶⁷⁵The *gada* is the weapon of Kubera as the Lord of the Northern direction.

⁶⁷⁶The syntax of the sentence is clumsy and there is no mention of the reward of worshipping Kubera.

⁶⁷⁷This evidence shows that Vighneśvara is already identified with *gajavaktra* in this period. The *Śivadharmasaṅgraha* (8:121) reads *radanam* 'tusk' instead of *dantinam* 'elephant'. This reading of the *Śivadharmasaṅgraha* might be secondary.

the names⁶⁷⁸ of the god Vighneśvara placed in [a vessel made of] *udumbara* wood⁶⁷⁹ [to a Brahmin], after first having feasted Brahmins,⁶⁸⁰ and offered pots as well as eatables.⁶⁸¹ Supernatural power will arise for him within a year; by [doing so for] a lifetime, he will obtain the state of being a lord of *gaṇas*. (165–166)

On the fifth day [of the fortnight], after having feasted Brahmins, one should give (*dattva*)⁶⁸² a golden *padma*⁶⁸³ marked with the name [of a serpent from among those listed below], putting it in a copper pot filled with clarified butter, [to a Brahmin]. (167)

[1] Ananta, [2] Vāsuki, [3] Takṣaka, [4] Trirekhin, [5] Padma, [6] Mahābja,⁶⁸⁴ [7] Śaṅkha,⁶⁸⁵ or the great serpent [8] Kulika: ⁶⁸⁶ one should worship one of these with fragrances, incense, garlands, etc., and also with *bhakṣya* and *bhojya* food and beverages; [as a result of this, that serpent will become a] bestower of desired objects, [and] a destroyer of sins. (168–169)

Having made a golden peacock marked with the auspicious names of Skanda, one should give it, placed in a pot of *udumbara* filled with ghee, to a Brahmin [and also one should give] jars filled with milk together with *bhakṣya* and *bhojya*.⁶⁸⁷ By giving [thus] in

⁶⁷⁸Note an *aiśa* compound having *ca* in between members of the compound.

⁶⁷⁹Note that 156d is hypermetrical.

⁶⁸⁰Once again *viprāṇi* stands for *viprān*.

⁶⁸¹Could *bhakṣān ghatān* also be understood as ‘pots [filled with] eatables.’?

⁶⁸²This presumably stands for *dadyāt*.

⁶⁸³Occurrence of *padma* here suspicious. Note that the *Śivadharmasaṅgraha* (8:123) reads *sarpam* instead.

⁶⁸⁴Most commonly known as Mahāpadma. For this see our reference to the list of serpents below.

⁶⁸⁵Śaṅkha is otherwise called Śaṅkhaṭā. Cf. *Brahmaṇḍapurāṇa* 3:20:54, *Ajītāgama* 39:30, *Kāṁikauttarabhāga* 80:70 etc.

⁶⁸⁶Kulika is otherwise recorded as Gulika. For the list cf. *Mahābhārata* 1:59:40, *śeṣo* ‘nanto vāsukis ca takṣakaś ca bhujaṅgamaḥ | kūrmas ca kulikaś caiva kadraveyā mahābalāḥ; *Brahmaṇḍapurāṇa* 3:20:53–54, *ananto vāsukis takṣaḥ karkoṭaḥ padma eva ca | mahāpadmaḥ śaṅkhaṭālo gulikaḥ subalaḥ tathā | ete nāgeśvaraś caiva nāgakoṭibhir avṛtāḥ* (We have considered *subala* as an adjective of *gulika*, otherwise we have nine names of serpents). Cf. also *Rājānighaṇṭu* 19:65; *Svacchandatantrodyota* chapter 7, p. 198; *Ajītāgama* 39:29–30; *Kāṁikauttarabhāga* 80:69–70; *Rudra-Yāmala* 22:68; *Kāṇauttarabhāga* 107:15; *Īśvarasaṁhitā* 10:252–254; *Pāḍmasaṁhitā* 10:65–67 etc. In our text we have the standard list of eight serpents with one variant, Trirekhin; in its place we generally find Karkoṭa (*Rājānighaṇṭu*), Kārkoṭaka (*Īśvarasaṁhitā*) or Kākoṭa (*Pāḍmasaṁhitā*). *trirekhin* alludes to the bodily feature of Kārkoṭaka. According to *Śivadharmasastra* 6:188, Karkoṭaka has three lines in his throat.

Note that the *Mahābhārata* presents a different list of eight serpents, including only four (Ananta, Vāsuki, Takṣaka and Kulika which are also shared by our text) of the names that are “standard” in later texts. The *Garuḍapurāṇa* 1:129:29–32, prescribing each to be worshipped in each month, records 12 names of serpents as follows: Ananta, Vāsuki, Śaṅkha, Padma, Kumbala, Kārkoṭaka, Nāga, Dhṛtarāṣṭra, Śaṅkhaka, Kālīya, Takṣaka and Piṅgala. Five of these names are to be found in our text: Ananta, Vāsuki, Śaṅkha, Padma and Takṣaka. However, this list of twelve serpents in the *Garuḍapurāṇa* blends with the standard system of listing eight names of serpents. In fact, by almost contradicting itself, the text mentions that one should actually worship eight serpents (1:129:31). The thing to be noted here is that the twelve names of the divinities mentioned are referring to the same deity. But the eight names of the serpents are not referring to a particular serpent, but they stand for different ones. Thus, we do not expect the twelve names of the serpents to be mentioned in this scheme of worship. The question about how they should be worshipped for a month with eight different names is to be further investigated.

⁶⁸⁷Note that 170d is hypermetrical.

both halves of the month one will obtain the desired objects; a man, [by doing so], for a year will obtain [all] desired objects that are longed for. A sinner will be freed from [his] sins, and a pure soul (i.e. who has not committed sins) will obtain [the world of] Skanda (*skandam āpnuyāt*). (170–172)

A wise man should give a golden horse marked with the name of Ravi [to a Brahmin] in both halves of the month, putting it in a copper vessel filled with clarified butter; [by doing so,] a sinner will be freed from many sins within a year; [by doing so] for a lifetime, he will obtain the world of the sun (*ādityapadam āpnuyāt*). (173–174)

One should give a [sculpture of a golden] bull marked with the names of Bhava to a Brahmin in both halves of the month, putting it in a copper vessel filled with clarified butter, together with jars filled with food and with milk; [by doing so,] being purified, one will obtain the desired fruits within a year; if someone worships Hara with [his] names for a lifetime, he will obtain the state of being a *gaṇa*. (175a–177b)

On the ninth day [of a fortnight], [one should give a sculpture of a golden] lion [provided] with her name[s after first] worshipping Devī (*abhyarcitena?*), [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]....⁶⁸⁸ (177c–178b)

One should give to Yama a [golden] buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables on the tenth day [of the fortnight], [and] give [it] to Brahmins after feeding them. [By doing so], even those who [have committed] great crimes will be freed from [possible] sorrows of the world of Yama; [by doing so] for a year, one will be purified, [and will get] an excellent rebirth after death.⁶⁸⁹ (178c–180)

One should give, a [sculpture of a golden] bull marked with ⁶⁹⁰ the name of Dharma, [in] a copper pot filled with clarified butter, together with eatables, to an excellent Brahmin on the eleventh day [of the fortnight]; [by doing so] for a year, [being] purified, he will obtain a virtuous rebirth. A desirous person will obtain desired objects, [and] a desireless person will obtain the world of Dharma. (181–182)

On the twelfth day [of the fortnight], one should give a [sculpture of a golden] Garuḍa [having installed] two pots filled⁶⁹¹ marked with the names [of Viṣṇu], placed in a copper

⁶⁸⁸This is a tentative translation, the syntax of the sentence is clumsy and elliptical. It seems that some text is missing in our manuscript, for no reward is mentioned. This would suggest again that this manuscript is a copy of a previous one. Here, the *Śivadharmasaṅgraha* (8:134) reads *pūrvoktavāhidhinā siṃhaṃ devyā nāmāṅkitam śubham | datvā navamyām viprayā prayāti paramāṇ gatiṃ* | 'By giving a beautiful lion marked with the name of the goddess to a Brahmin according to the above mentioned procedure on the ninth day [of the fortnight] (*navamyām*) one will get an excellent rebirth.' This reading may give sense, but it is probably not the original reading.

⁶⁸⁹This last half-verse is anacoluthic.

⁶⁹⁰We have understood *nāmāṅkam* as *nāmāṅkitam*.

⁶⁹¹Our understanding of *ghaṭameva vā* rests on verse 3:162a: *toyapūrṇe ghaṭe sthāpya*. The reading *ghaṭameva*, here, is considered to be the result of a *sandhi* between *ghaṭe* and *eva*, then followed by the insertion of the hiatus breaker *m*. The problem remains with *vā*, 'or', as there seems to be no alternative stated in the verse.

vessel,⁶⁹² [to a Brahmin], [and] pots filled with water. [These] should be given in the name of Viṣṇu (*viṣṇor nāmnā*) in both halves of the month. [By doing so] for a year, one becomes purified, [and being sinless] obtain the fruit of sacrifices.⁶⁹³ But by worshipping [Viṣṇu] for a lifetime with foods together with sacrificial fees [to be given to the same Brahmins(?)], he will obtain the world of Viṣṇu and rejoice with Viṣṇu. (183–185)

Having first worshipped Kāmadeva [on the thirteen day of the fortnight], one should give a golden bow together with five arrows [placed] in a copper vessel filled with clarified butter [to Brahmins]. He should [also] give pots filled with eatables and water to Brahmins, having feasted [them].⁶⁹⁴ [By doing so], a sinless person certainly will obtain [sexual] good fortune, money and grain;⁶⁹⁵ but by worshipping him (i.e. Kāmadeva) [thus] for a lifetime, he will go the world of Kāmadeva. (186a–188b)

After first worshipping the supreme god, one should give a bull on the fourteenth day of the fortnight, having marked it with his names, placed in a copper vessel; one should give it to excellent Brahmins, after first having feasted them as prescribed, [and he also should give] pots filled with eatables and water in both halves of the month. [By doing so] for a year, one will be freed from [the consequences of] bad deeds; by [continuing for] twelve years, he will be a lord of *gaṇas*; and by performing this for a lifetime, [he will obtain] union with Maheśvara.⁶⁹⁶ (188c–191b)

On the new-moon and full-moon days of both halves of a month, one should honour [one's] ancestors by giving balls of rice [of] *śrāddha* in water.⁶⁹⁷ A man, having made a golden man marked with the name of his ancestor, should give it to excellent Brahmins, placed in a copper vessel and covered with clarified butter, and by also giving pots filled with eatables and water; he will become sinless. [By doing so] for a year, a concentrated person will become sinless [and obtain] desired objects; [by continuing it] for a lifetime, he will [obtain] the world of ancestors. Once he falls from there, he will be reborn as a prosperous person (*bhogavān*); he⁶⁹⁸ will be rich in money, grain and sons.⁶⁹⁹ (191c–195b)

Thus, we understand *vā* in the sense of *ca*, 'and.'

⁶⁹²Ex. conj. Cf. 3:179.

⁶⁹³In 184d, there is a possibility of reading *pāpī* instead of *apāpī* as it is a choice of *sandhi*. We chose the reading *apāpī* on the basis that N gives some mark before the word *pāpī* which looks like a *avagraha* and the reading of the *Śivadharmasaṅgraha* (8:141) *vipāpaḥ kratumāpnuyāt*, where the word *vipāpa* is equivalent to *apāpī*. If we were, however, to read *pāpī* our translation would be: '[By doing so] for a year, a sinner will be purified [and] will obtain the fruit of sacrifices'.

⁶⁹⁴There are a couple of familiar irregular usages in 187ab. We have understood it thus: *bhakṣyāmbupūrṇān ghaṭakān viprān sambhojya dadyāt*.

⁶⁹⁵We assume that *saṃvatsareṇa* 'by worshipping for a year' is missing in the text.

⁶⁹⁶We assume that *sāyujyaḥ* is the author's way of saying *sāyujyam* (cf. *Śivadharmasaṅgraha* 8:147), but it is perhaps conceivable that it is intended to refer to 'one who has attained *sāyujya*'.

⁶⁹⁷In this *aiśa* compound, we are assuming that the locative plural *apsu* has been irregularly treated as a stem-form.

⁶⁹⁸We assume *so* to be a frozen sandhi form used here for metrical reasons.

⁶⁹⁹Einoo (2005) has discussed the *tithis* and their presiding deities in Purāṇas and texts that belong to the Gr̥hyapariśiṣṭa level. His study shows that the list of the presiding deities varies. Many of the deities men-

O twice-born ones!⁷⁰⁰ I have taught this procedure for worshipping the gods. I have told [you what I had heard] in the conversation of Devī and Śaṅkara uttered eternally by his Western face,⁷⁰¹ [namely] worldly [religion]. (195c–196)

Thus is the third chapter, with regard to worldly duty, in the *Niśvāsamukhatattvasaṃhitā*.

tioned in Einoo's study also appear in our list, although there are variations. The only major difference that occurs in the list of Einoo (2005:106) when we compare it with ours is the eleventh *tithi*. Our text explicitly associated this *tithi* with Dharma, but Einoo's list has no example for this. His list shows association of this *tithi* with Munis, Rudra/Śiva, Viśve Devāḥ, Bull, Dhanada, or with Viṣṇu, unless we take Bull to mean Dharma, with which it is commonly associated.

⁷⁰⁰Presumably this plural vocative is intended to remind the reader that it is Nandin speaking to a group of sages, among whom is Mataṅga, see verse 1:22.

⁷⁰¹Verse 1:51 suggests that Śiva has already taught the five streams at some point of time. We assume that the term *sadā*, 'eternally' bears this connotation. In this text, Śiva is teaching the *vedadharmā* with his Northern face, the *ādhyātmikā* with his Southern face, the *laukikadharmā* with his Western face, the *mantramārgā* with his upward-facing face, and the *atimārgā* with his Eastern face.

CHAPTER IV

[2. The Vaidika stream]

Goddess spoke:

How should the *dharma* prescribed in the Vedas, O god, be practised by one who desires an [excellent] course [after death] for the sake of heaven and liberation?⁷⁰² Pray tell [me] by [your] grace. (1)

[2.1 Injunctions for Vedic students]

God spoke:

One should wear a girdle (*mekhalī*)⁷⁰³ and carry a staff (*daṇḍadhārī*),⁷⁰⁴ [and should be] wholly intent on the observances of the junctions of the day.⁷⁰⁵ He should do his daily recitation [of the Veda] (*svādhyāyī*), perform sacrifice, and recite mantras (*homajāpī*).⁷⁰⁶ And [he should] subsist on alms and abstain from sexual intercourse,⁷⁰⁷ as well as from liquor and meat and [anything] pungent or salty (*sakṣāralavaṇāni*).⁷⁰⁸ [He should also refrain] from climbing trees⁷⁰⁹ and [from] isolation⁷¹⁰ and he should not eat betel. (3)

He should avoid (*varjanam*)⁷¹¹ looking in wells⁷¹² and should not bathe naked.⁷¹³ He

⁷⁰²*svargāpavargahetoś ca* is an irregular *dvandva* compound followed by *ca* connecting its elements.

⁷⁰³*Mitākṣarā*, a commentary on *Yājñavalkyasmṛti*, says that the *mekhala* should be made of *mauñja* grass and the like (see the commentary on verse 1:29ab).

⁷⁰⁴Once again the *Mitākṣarā* tells us that the staff should be made of *palāśa* wood. (see commentary on 1:29ab)

⁷⁰⁵Since this injunction is Vedic, the junctions of the day referred to may be three, rather than the four we find in tantric contexts.

⁷⁰⁶This is an *aiśa* compound, but we assume that this is the sense.

⁷⁰⁷The *Śivadharmasaṅgraha* (9:2) reads *tyaktamaithunī* instead of *ca amaithunī* to avoid an *aiśa* hiatus within a *pāda*.

⁷⁰⁸We have to construe this expression with *na bhakṣayet* at the end of the verse, but with the following two expressions we have to supply a prohibitory verb form such as *na kuryāt*.

⁷⁰⁹Cf. *Kauṣṭtakagrhyasūtra* 40:11:26 (*udapānāvekṣaṇavṛkṣārohaṇaphalaprapatanasaṁdhisarpaṇ-avivṛtasnānaviṣamalaṅghanaśuktavadanasamīdhyādityaprekṣaṇabhaikṣaṇāni na kuryāt na ha vai snātva bhikṣetāpaha vai snātva bhikṣaṁ jayatiti śruteḥ*) and *Pāraskaragrhyasūtra* 2:7:6 and *Vasiṣṭhadharmasūtra* 12:25. These texts assign this injunction to a *snātaka*, someone who has finished his studies. At the same time it also mentions that this rule can be observed by any one. Our text, however, mentioned this injunction for a *brahmacārin*, a student.

⁷¹⁰Cf. *Kauṣṭtakagrhyasūtra* 40:11:26.

⁷¹¹If the text is correctly transmitted here, *varjanam* may have the sense of an optative singular, or we may follow the *Śivadharmasaṅgraha* and emend to *varjayet*.

⁷¹²Cf. *Kauṣṭtakagrhyasūtra* 40:11:27 and *Pāraskaragrhyasūtra* 2:7:6. These texts again mention this injunction for a *snātaka* not for a *brahmacārin*.

⁷¹³Cf. *Pāraskaragrhyasūtra* 2:7:6, *Baudhāyanadharmasūtra* 2:3:6:24 and *Manusmṛti* 4:45. These sources again mentions these injunction particularly for a *snātaka*.

The *Śivadharmasaṅgraha* (9:4) here reads: *varjayet prekṣaṇaṁ kopam aghṛṣṭvā snānam ācaret* |. In this case perhaps he is enjoined to avoid people or staring at people “in anger.”

should not look at women and should avoid garlands and incense.⁷¹⁴ (4)

He should avoid ointments and perfumes and should not traverse rugged ground (*viṣamalaṃghanam*).⁷¹⁵ (5ab)

The [aforementioned] observance [should last] thirty-six years, and [this] commitment, based on the triple-Veda, [should be carried out] at his teacher's [house]. Alternatively, [it may last] half of that [time] (i.e. eighteen years), or a quarter (i.e. nine years), or until he has learnt them [i.e. the Vedas].⁷¹⁶ This is the *brahmacārin's* observance, which I have taught previously, O goddess! One who strays from [these rules] will go to hell; observing [them] properly, he will go to heaven. The *brahmacārin's* injunction has [now] been taught. [Next,] I will teach the householder's [injunction]. (5c–7)

[2.2 Injunctions for householders]

One who is married (*kṛtadārah*) should perform sacrifices⁷¹⁷ at home and [pay] the sacrificial fees [to the officiating priest]. He should study the Vedas daily (*pratyahah*) and perform oblations (*hāvanam*)⁷¹⁸ in the evenings and mornings. He should make *bali* offerings and [perform] the *vaiśvadeva* rite and he should venerate [any] uninvited guests.

He should observe *darśa*, *paurṇamāsa* and *paśubandha* sacrifices. He should perform the *śrāddha* ritual and [pay] the sacrificial fee [to the officiating priest]. He should go to [his] spouse [for sex] at the seasonal time [of her fertility after menstruation].⁷¹⁹ And he should avoid the wives of others. By observing [these injunctions] one will find an [excellent] course [after death]. (9–10)

[He should adopt] nonviolence and selflessness, and he should refrain from troubling [others] and [from] stealing. He should rid [himself] of desire and anger, and [he should both] respect and greet his religious teachers. Forbearance, self-restraint, compassion, generosity, truthfulness, purity, fortitude (*dhṛtiḥ*), being well-disposed towards others, knowledge, wisdom, and faith are the characteristics of a Brahmin. (11–12)⁷²⁰

He who recites the [Vedic] *saṃhitās* everyday will attain accomplishment within a year. He will gain mastery over the *gāyatrī*-mantra (*gāyatrīsiddhiḥ*)⁷²¹ within three years; [if he

⁷¹⁴Cf. similar injunctions in *Manusmṛti* 2:177-178.

⁷¹⁵Cf. *Pāraskaragṛhyasūtra* 2:7:6 for the injunction of not traversing the rugged ground.

⁷¹⁶Cf. *Manusmṛti* 3:1: *ṣaṭtriṃśadābdikaṃ caryaṃ gurau traivedikaṃ vratam | tadardhikaṃ pādikaṃ vā grahaṇāntikaṃ eva vā |*.

⁷¹⁷Once again, what looks like a feminine accusative singular, *yajñāṃ*, is intended to be understood as a masculine accusative plural.

⁷¹⁸This is an *aiśa* formation for *havanam*.

⁷¹⁹The same injunction in *Manusmṛti* (3:45ab) as follows: *rtukālābhigāmī syāt svadāranirataḥ sadā |* "Finding his gratification always in his wife, he should have sex with her during her season." (Olivelle 2005:110)

⁷²⁰Cf. *Manusmṛti* 6:92: *dhṛtiḥ kṣamā damo 'steyaṃ śaucaṃ indriyanigrahaḥ | dhṛtīr vidyā satyaṃ akrodho daśakaṃ dharmalakṣaṇam |*.

⁷²¹We are not sure what *gāyatrīsiddhiḥ* means here. It could be mastery over the Vedas or the mastery over the well-known *gāyatrī*-mantra. Note that the stem-form has been shortened for metrical reasons.

does it for a lifetime],⁷²² he will obtain the world of *Brahmā* [after death]. (13)

One should recite daily the *saṃhitās* of *Rks*, *Sāmans*, *Yajuhṣ*, and *Atharvans*.⁷²³ Having conquered his senses and free from possessions, he will go to the world of *Brahmā*. (14)

He should live by gleanings or agriculture (*pramṛtena*).⁷²⁴ Without engaging in trade done by himself he lives without harming living beings.⁷²⁵ (15)

He should regularly do mantra-recitation (*japṭi*) and (*vā*) perform oblations;⁷²⁶ [by doing so] he will partake of the fruit of heaven. He⁷²⁷ who does not perform the five sacrifices will certainly go to hell. (16)

The sacrifice to the Veda is teaching; the sacrifice to the ancestors is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honouring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home.⁷²⁸ (16c–18)

Mortar and pestle, fireplace, water-pot and broom are the five slaughter-houses of [a householder]; these have been taught to you, O beautiful one! (19)

He, who by means of offering sacred knowledge alone, [effectively] performs sacrifices [involving] sacrificial fees, and he who delights in self-contemplation, that wise person is an expert in the Vedic-dharma. (20)

By meditating using the *praṇava*⁷²⁹ he may attain the state of omnipresence, if he wishes⁷³⁰ [this] power for himself (*siddhim ātmanah*), by means of the sixteen-spoked wheel (*ṣoḍaśāreṇa cakreṇa*).⁷³¹ (21)

⁷²²Ex. conj. We need some time-frame here. Thus we venture to conjecture a lifetime, following *Niśvāsamukha* 3:66cd: *yāvajjīvan tu kurvāṇo brahmalokaṃ sa gacchati* | |.

⁷²³Ex. conj. If we are right, *rgyajuhṣāmātharvāṇām* contains another *aiśa* shortening perhaps for the sake of the metre.

⁷²⁴For this expression, see *Manusmṛti* 4:4–5: *rtāmṛtabhyāṃ jīveta tu mṛtena pramṛtena vā | satyānṛtabhyāṃ api vā na śvavṛttyā kadā cana* | | *rtam uñchaśilaṃ jñeyam amṛtaṃ syād ayācitam | mṛtaṃ tu yācitam bhaikṣaṃ pramṛtaṃ karṣaṇaṃ smṛtaṃ* | |. The word order of *śiloñcha* is interchanged due to the metrical demand. In the *Manusmṛti* gleanings, *uñchaśila*, is the gloss of *rtam*. (*pramṛtena* is understood as agriculture on the strength of the above mentioned passage of the *Manusmṛti*. It seems that the reading of 15ab is fabricated depending on *Manusmṛti* 4:4–5.

⁷²⁵Cf. *Manusmṛti* 4:2a: *adroheṇaiva bhūtānāṃ*. Perhaps the reading of the *Śivadharmasaṅgraha*, *vānīyādi tyajet karma bhūtaadrohaṇi ca sarvadā* is intended here. Furthermore, we have assumed that *asvayaṅkṛtavānīyē* is intended as an instrumental.

⁷²⁶An irregular syncope of *japṭi* for metrical reasons, and *vā* presumably does not stand for option; to obviate these problems the *Śivadharmasaṅgraha* (9:13) reads *japāgnihomasanyuktaḥ* instead of *japṭi juhota vā nityam*.

⁷²⁷Here we again have a frozen *sandhi*. The *Śivadharmasaṅgraha* (9:14) has rephrased the text as *sa dhruvaṃ vrajeta* to do away with the problem.

⁷²⁸This translation is based on Patrick Olivelle's edition of the *Manusmṛti* (2005:112).

⁷²⁹This appears to refer to a breath-control type of meditation involving *mantroccāra*, in which the breath is homologised with the mantra in question, namely *om*.

⁷³⁰Note an *aiśa* frozen *sandhi*.

⁷³¹This teaching can only be found, as far as we are aware, in Tantric sources. We are, however, here in the section on the brahmanical householder, the second stage of life according to the Vedic teachings. Thus, it is

[He should meditate] with devotion, [his] mind one-pointed, enduring all opposite extremes (*sarvadvandvasahena*), [being] ever with a mind that is not greedy and that sees oneness in all [things]. (22)

If he remains thus regularly engaged in mantra recitation, meditation, worship, and sacrifice, he will not have a bad course [after death]; he will go to the world of Brahmā. (23)

If he should perform works alone and forgo meditation on the self, thus not attaining the [state of] the omnipresent *brahman*, he will obtain only heaven [as his] reward. (24)

[2.3 Injunctions for forest-dwellers]

After that [household life], he, together with his spouse, [his] senses mastered, should become a forest-dweller (*vanevāsī*). He should go to the forest and live there by means of [water] drops [that form] on *kuśa* grass. (25)

He should [sustain himself with] bulbs, roots, fruits, vegetables, black wild rice or *kāṅgu*⁷³² and make fire sacrifice [every] evening and morning with the same. (26)

He should satisfy gods and Brahmins with wild food obtained without [using] the plough. He should satisfy [his] ancestors [and] be always intent upon mantra recitation and sacrifice.⁷³³ (27)

He should be engaged in benefitting all beings [and] should endure all sufferings. He should accommodate himself to heat and cold [of the weather] (*śītātapaṇvakāśādi*). [He should attend to] the five-fires [in the hot season, and practice] sleeping in water [in the cold season]. (28)

He should be clothed in Kuśa grass, or tree-bark, and always wear the skin of a black antelope. [He should] always [observe the penitential practices known as] *kṛccha*, *atikṛcchra*, *tapta[kṛcchra]*, *parāk*,⁷³⁴ *cāndrāyaṇas*, and so forth. (29)

[Mortifying himself,] he should dry himself out⁷³⁵ by consuming fallen leaves and water [that falls as dew].⁷³⁶ He should move like a wild animal, not dwell with others

unusual to have this verse here.

The *Brahmayāmala* 89:10ab says that it is the sixteen-spoked wheel located in the middle of the navel: *nābhīmadhye paraṃ cakram śoḍaśaṃ* (śoḍaśaṃ corr; śoḍaśaṃ ed.) *prakīrtitam*. The *Malinīvijayottaraṇa* 19:24–36 also mentions that this *cakra* is located in the navel. The *Tantrasadbhāva* 1:499 says that the sixteen-spoked wheel is located in the palate (*tālu*). Mallinson (2007:236–237), on the basis of multiple evidence, says that it is a Viśuddhi/Viśuddha *cakra* located in the throat. As these source are incoherent about the location of this *cakra*, we are unable to determine where a Yogin is supposed to focus his mind.

⁷³²Dictionaries record only *kāṅgu* ‘a kind of Panic seed’, food for the poor, but not *kāṅgu*.

⁷³³Ex conj.

⁷³⁴*parāk* is an *aiśa* shortening for *parāka*. Seeing the problem, the redactor of the *Śivadharmasaṅgraha* (9:33) reads *parākaiḥ*, although this violates the metre.

⁷³⁵Cf. *Manusmṛti* 6:24d *śoṣayed deham ātmanaḥ*.

⁷³⁶According to the *Skandapurāṇa* (34:41) Devī seems to have followed these procedures while she was doing her *tapas*: *kadācit sā phalahārā kadācit parṇabhojanā | kadācid ambubhaksābhūt kadācid anilāśanā |* |. Cf. also *Haracaritacintāmaṇi* 21:21.

(*sahāvāsa*), and resort to a difficult lifestyle. A Brahmin [who does this] will go to heaven; if he fails [in this observance], he will go to hell. I have explained the religious observance of a forest hermit. (30–31c)

[2.4 Injunctions for ascetics]

[Now] hear about the fourth *āśrama* [from me]. Having put the [Vedic] fires inside his body, he should place the ether [of the bodily cavities] in the ether, he should place his [bodily] air in the air, [bodily] fire in the fire, [bodily] water in the water, the body in the earth, the mind in the moon [and] the organs of hearing (*śrotrāṇi*)⁷³⁷ in the quarters; he should deposit the feet in Viṣṇu, energy in Rudra [and] speech in the fire; he should place (*nyasya*) the faculty of excretion in the sun and the penis in Prajāpati.⁷³⁸ (31d–34b)

Having done [this] depositing in the right order, devoid of anger and greed, abstaining from causing injury to any being, he will see everything in the self. (34c–35b)

Possessed of a triple-stick, a water pot (*tridaṇḍakuṇḍī*),⁷³⁹ and being a wanderer (*cakrī*), he should eat from begging, [but] he should not eat food [given] by one person.⁷⁴⁰ He should not make use of that which does not belong to him, he should resort to the practice of eating alms-food [only].⁷⁴¹ He should stay [no more than] one night in a village and five nights in a city. During the rainy season he should stay in one place; he should remain free from arrogance and hypocrisy. He should abstain from contact with the village [people]; he should be free from the fault of attachment. (35c–37)

He should be the same with regard to all beings; [he should] not undertake [anything], should avoid [causing] harm, [and] should daily delight in meditation on the Self, suffused with the reality of *brahman*. (38)

Whoever always remains thus, he will go to the world of Brahman (*brahmalaukikam*).⁷⁴² He will rejoice [there] with Brahman, and (*tu*) will [then] be dissolved in *brahman*. (39)

⁷³⁷The plural is used for the dual.

⁷³⁸In *Manusmṛti* 12:120ff., series of placements are given, but in reverse: the ether is placed in the orifices of the body, and so forth. In *Bhāgavatapurāṇa* 7:12:24ff., however, we find the same directionality as in our text.

⁷³⁹Generally *tridaṇḍin* refers to a class of ascetic (see *Yājñavalkyasmṛti* 3:58) who carries triple-sticks, tied together, to indicate his school. The *Manusmṛti*, however, (12:10) gives the following metaphysical interpretation of the *tridaṇḍin*: *vāgdaṇḍo 'tha manodaṇḍaḥ kāyadaṇḍas tathaiva ca | yasyaite nihita buddhau tridaṇḍī sa ucyate |* | “The rod of speech, the rod of mind, and the rod of action—a man in whose intellect these are kept under control is said to be “triple-rodged” (Olivelle, 2005:230).

⁷⁴⁰*Manusmṛti* 2:188b (*naikānnādī bhaved vratī*) mentions the injunction. Cf. also *Kūrmapurāṇa* 2:12:60 and 2:28:15, *Nāradaṇḍapurāṇa* 1:25:29 and 1:27:95, *Nāradaṇḍaparivrajakopaniṣad* 5:35 and *Samnyāsopaniṣad* 2:60. It is likely that the source of the our text is the *Manusmṛti* as there are considerable borrowings from the *Manusmṛti*, particularly in the Vedic section.

⁷⁴¹This appears to be an otiose repetition. Note that the *Śivadharmasaṅgraha* (9:38) has avoided the repetition by altering the earlier *pāda* that speaks of living off alms to an injunction that he should not eat more than 8 mouthfuls.

⁷⁴²This is an odd compound: *brahmalaukikam* is used as though it meant *brahmalokam*.

If he fails [in this observance], full of desire and greed, he will go to hell. Acting as instructed [and] having *brahman* in his heart (*brahmātma*), he will go to the world of Brahṁa. (40)

I have taught the *dharma* [prescribed in] the Veda which is excellent (*paraḥ*) which leads to heaven and the highest good (*svarganaiśreyasaḥ*).⁷⁴³ I have explained [all this] in brief, specifically (*eva*) with [my] Northern face (i.e. Vāmadeva). (41)

[3. The Ādhyātmika stream]

[Now] I will teach the [*dharma*] called *ādhyātmika* with [my] Southern (Aghora) face: [namely] the great science of the Sāṅkhya, as well as Yoga, O you who observe the *mahāvratā*.⁷⁴⁴ (42)

[3.1 Sāṅkhya]

[Regarding] *prakṛti* and *puruṣa*, they are united together in one [...] ⁷⁴⁵ as a consequence of which, (*yataḥ*) everything comes into being. [...] ⁷⁴⁶ *rajas* and *sattva* arise.⁷⁴⁷ [It, viz. *pradhāna*] is endowed with these three qualities; from it (*tataḥ*) the intellect (*buddhiḥ*) is born. (43–44)

From the intellect I-ness comes into being,⁷⁴⁸ then the [five] subtle elements arise.⁷⁴⁹ In the same manner, sense faculties [arise] here;⁷⁵⁰ the gross elements (*bhūtaḥ*)⁷⁵¹ come into

⁷⁴³Of course, the grammatically correct form would be *svarganaiśreyasaḥ*.

⁷⁴⁴Alternatively, we could interpret this half-line to mean: “The *sāṅkhya* is truly (*eva*) a great knowledge and so is the *yoga*, O you of great religious observance!” This the first time that Devī is addressed as *mahāvratā*. This is a potentially loaded term. However, we are not able to figure out what Devī’s *mahāvratas* are.

⁷⁴⁵Irregular neuters *prakṛtiḥ* and *puruṣaḥ* are meant for feminine *prakṛtiḥ* and masculine *puruṣaḥ*. We could consider *svargāpavargahetuś ca* as a possible conjecture as we are told (1:52) that the teachings of the five streams are meant for *svarga* and *apavarga*. Furthermore the teaching of the Vedic streams (4:1: *svargāpavargahetoś ca*) is also said to be intended for *svarga* and *apavarga*. Although the manuscript, N, is damaged here, we can still see the upper part of the missing letters. These letters do not seem to have contained two *r* particles for the conjecture we proposed *svargāpavargahetuś ca*. Thus, although the conjecture seems logical, it is not likely. An alternative conjecture could be *saṃyogas tatra hetuś ca* ‘the union is the reason there’ reflecting the *Sāṅkhyakārikā*, 21: *saṃyogas tatkrtaḥ sargaḥ*. The term *prakṛti/ pradhāna* might also have been found in the gap, as it is the primordial source of the world to come into being (*Sāṅkhyakārikā*, 22).

⁷⁴⁶It is certain that at least the term *tamas* is missing here as the following verse refers to the three *guṇas*, ‘qualities’. For the three qualities see *Sāṅkhyakārikā*, 13. We are not able to propose a likely conjecture here.

⁷⁴⁷Present third person singular *prajāyate* stands for dual *prajāyete*.

⁷⁴⁸This translation assumes *buddhyahanikāras* is not intended as a compound but as a metrically required contraction of *buddher ahanikāraḥ*.

⁷⁴⁹These elements are: sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*) and smell (*gandha*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṅkhyakārikā*)

⁷⁵⁰There are altogether eleven sense faculties in this system. Among these, there are five sense organs (viz. ear, skin, eye, tongue and nose) and five organs of action (viz. tongue, hands, feet, anus and the generative organ) and the mind being the eleventh. (See Gauḍapāda’s commentary on verse 22 of the *Sāṅkhyakārikā*)

⁷⁵¹These five gross elements are: sky (*akāśa*), air (*vāyu*), fire (*agni*), water (*jala*) and earth (*prthvī*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṅkhyakārikā*)

being from the [five] subtle elements.⁷⁵² (45)

All [these manifested things] are insentient; [only] the *puruṣa* is considered to be sentient.⁷⁵³ So long as he maintains a sense of “mine”, so long the person is bound. (46)

[Knowing] all works are [accomplished] through *prakṛti*, he [...] ⁷⁵⁴ should be content. But the non-renouncer (*asaṃnyāsī*) will remain bound [to the cycle of transmigration] for as long as he does not find out *māyā*.⁷⁵⁵ (47)

[3.2 Yoga]

I have taught the knowledge of the Sāṃkhya; hear from me [now] the knowledge of *yoga*. [One] who endures all pairs [of extremes], is resolute, devoid of all faults, with a mind troubled by worldly existence, is called a *yogin*.⁷⁵⁶ (48a–49b)

After facing north and then assuming a yogic posture, [such as one of the following:] [1] *svastika*,⁷⁵⁷ [2] the lotus-posture,⁷⁵⁸ [3] *bhadra*,⁷⁵⁹ [4] *arddhacandra*,⁷⁶⁰ [5] *prasārita*,⁷⁶¹ [6]

⁷⁵²The masculine singular *bhūtaḥ* and *-saṃbhavaḥ* here are used for neuter plural. Verses 45 and 46 seem to be saying the same thing as the *Sāṃkhyakārikā*, 22: *prakṛter mahāṃs tato 'haṃkāras, tasmād gaṇaś ca ṣoḍaśakāḥ | tasmād api ṣoḍaśakat pañcabhyaḥ pañca bhūtāni |*.

⁷⁵³Cf. *Sāṃkhyakārikā* 11.

⁷⁵⁴We are not certain how to fill the gap here. Perhaps one could assume *sa saṃnyāsī* and interpret the line to mean: “[Knowing] all works [are accomplished] by matter, the renunciant becomes happy.” Or alternatively, as suggested by Ramhari Timalisina, we could consider emending the text to *prakṛtyā sarvakarmāṇi smanyasya sa sukhi bhavet*. Then our translation would be “renouncing all works to Prakṛti one becomes happy.” We are not aware of the idea of *saṃnyāsa* attested in Sāṃkhya sources.

⁷⁵⁵It is noteworthy that the *māyā* is missing in Sāṃkhya sources. According to the Sāṃkhya system *puruṣa* is bound so long as he sees *prakṛti* (*Sāṃkhyakārikā*, 61). Could it be the case that *māyā* here refers to *prakṛti* as in the *Śvetāśvataropaniṣad* (4:10): *māyaṃ tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram?*

⁷⁵⁶Here begins the yoga section. In this section we are taught the *ṣaḍaṅga* yoga (*Rauravasūtrasaṅgraha* 7:5: *pratyaḥāras tathā dhyaṇaṃ prāṇāyāmo 'tha dhāraṇā | tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate*), corresponding to the Śaiva Yoga system (see Vasudeva 2004:367–382 for *ṣaḍaṅga* yoga), not the *aṣṭaṅga* yoga (*Yogasūtra* 2:29: *yamāniyamāsanapraṇāyāmapratyāharadhāraṇādhyānasamādhayo 'ṣṭāv aṅgāni*), following the system of Patañjali.

⁷⁵⁷Vācaspati Miśra in *Tattvavaiśārādī* commenting *Yogasūtra* 2:46 defines the Svastika posture thus: *savyam ākuñcitam caraṇam dakṣiṇajaghrohvantare, dakṣiṇam cakuñcitam caraṇam vāmajaghrohvantare niṣipet | etat svastikam*. See also Goodall 2004:349, fn. 725 and *Pāñcārthabhāṣya* p. 38.

⁷⁵⁸The *Yogabhāṣyavivaraṇa* on the *Yogasūtra* 2:46 defines this posture as follows: *tatra padmāsanaṃ nāma savyaṃ pādān upasaṃhṛtya dakṣiṇopari nidadhīta | tathāiva dakṣiṇaṃ savyasyopariṣṭāt | kṛtyurogrīvaṃ ca viṣṭabhya mṛ(ga)?tasuptavann nāsikāgranihitadr̥ṣṭiḥ, samudgakavad apihitoṣṭhasamputaḥ dantair dantāgram aparāmṛśan muṣṭi-mātrāntaraviprakṣṭacibukorassthalāḥ rājadantāntara nihitarasanāgrāḥ hastau pāṇyora upari kacchapakaṃ brahmāñ-jaliṇ vā kṛtvā, sakṛd āsthāpitaitthaṃsamsthānaḥ punaḥ punaḥ śarīravayavaśarīravinyāsaśarīraparityaktaprayatnaḥ san yenāsita tat padmāsanaṃ*. See also *Pāñcārthabhāṣya* p. 38.

⁷⁵⁹Vācaspati Miśra, in the *Tattvavaiśārādī*, commenting on *Yogasūtra* 2:46, defines this yogic posture as follows: *padatāle vṛṣaṇasamīpe samputīkṛtya tasyopari pāṇikaccapikāṃ kuryāt tad bhadraśanaṃ*. See also *Pāñcārthabhāṣya* p. 38.

⁷⁶⁰This yogic posture as defined by *Parākhyatantra* 14:6c–7b is as follows: *dviḥgūṇe jānūni kṛtvā pādāv anyonya-saṃgatau | | tadvad bhuvi kṛtvāse tad bhaved ardhacandraṇam*. See also *Pāñcārthabhāṣya* p. 38. For further details, see Goodall 2004:350, fn. 728.

⁷⁶¹See also *Pāñcārthabhāṣya* p. 38.

sāpāśraya,⁷⁶² [7] *añjalika*,⁷⁶³ [8] *yogapaṭṭa*,⁷⁶⁴ in whatever posture is comfortable [for him],⁷⁶⁵ [and] having correctly assumed a yogic posture, with the body upright, focused, one should place one's tongue on the palate, and should not allow [one's upper] teeth to come into contact with [one's lower] teeth.⁷⁶⁶ (49c–51)

⁷⁶²Kṣemarāja commenting on *Svacchandatantra* 7:291a remarks on this posture: *bhityāśrayāt sāpāśrayam etat*. Although all occurrences of this posture in the *Niśvāsataṭṭvasaṃhitā* appear as *Sāpāśraya* we assume that the original name of the posture may have been *Sopāśraya* since *Yogabhāṣya* (see commentary on 2:16) and commentators on it keep the reading *Sopāśraya*. *Carakasamhitāsūtrasthāna* 15:11 mentions the reading *Sopāśraya* as well as *Svāpāśraya*.

⁷⁶³See also *Pāñcārthabhāṣya* p. 38.

⁷⁶⁴Kṣemarāja glosses this posture: *yogārthaṃ paṭṭaṃ parikarabandhāya badhvā etad anyatam āsanam*.

⁷⁶⁵We may count *yathāsukha* as a separate yogic posture as we know there is a well known posture called *sukhāsana*. In this case we will have a list of nine yogic postures. We have a parallel for these postures in *Naya-sūtra* 4:14–15 *yatra tatra sthito deśe yatra tatraśrame rataḥ | svastikaṃ padmaṃ bhadram arddhacandraṃ prasāritam | sāpāśrayam añjalikaṃ yogapaṭṭaṃ yathāsukham | aṣṭāsanāni mukhyāni kīrtitāni samāsataḥ*. The same list of yogic postures occurs again in *Nayasūtra* 4:105; the text explicitly says that there are eight yogic postures, which is the reason we do not count *yathāsukha* as a separate yogic posture. The *Yogabhāṣya* on 2:46 does however count *yathāsukha* as a separate yogic posture. The *Svacchandatantra* 7:290–291 records the list of the six (if we do not count *Yathāsukha*) or seven yogic postures, sharing its list with our text except that *Prasārita* and *Añjalika* are not on its list, thus:

āsanam padmaṃ badhvā svastikaṃ bhadram āsanam | 290
sāpāśrayam arddhacandraṃ yogapaṭṭaṃ yathāsukham | 291ab

• 290cd *āsanam padmaṃ badhvā svastikaṃ bhadram āsanam | N₁*; *āsanam svastikaṃ badhvā padmaṃ bhadrameva vā KSTS* • 291ab *arddhacandraṃ | N₁*; *saardhacandraṃ KSTS*

The *Kiraṇatantra* (58:4–5): *baddhvāsanam yathābhiṣṭam svastikaṃ padmameva vā | arddhacandraṃ ca vīrākhyam yogapaṭṭaṃ prasāritam | paryāṅkaṃ ca yathāsamsthānāsanāṣṭakamucyate*), however, presents the list of eight *āsanas*—*Svastika*, *Padma*, *Ardhacandra*, *Vīra*, *Yogapaṭṭa*, *Prasārita*, *Paryāṅka* and *Yathāsamsthā*—in which it shares five *āsanas* with our text.

The *Sarvajñānottarayogapāda* verse 9 gives the list of seven *āsanas* sharing four with our text thus: *padmaṃ svastikaṃ vāpi upasthātyañjaliṃ tathā | pīṭhārdhamardhacandraṃ vā sarvatobhadrameva vā | |* The *Parākhyatantra* 14:5 mentions four *āsanas*—*Padma*, *Svatika*, *Daṇḍa* and *Ardhacandra*—sharing three of them with our text. The *Makutaṅgama* 11:6cd–7ab mentions six *āsanas*—*Gomukha*, *Svastika*, *Padma*, *Ardhacandra*, *Vīra*, and *Yogāsana* ?—sharing three of them with our text thus: *gomukhaṃ svastikaṃ caiva padmaṃ caivārdhacandraṃ | vīraṃ yogāsanam proktaṃ śaḍvidhaṃ cāsanam kramāt*. The *Mataṅgayogapāda* 2:13 records six *āsanas*—*Paryāṅka*, *Kamala Bhadra*, *Svastika*, *Acala* and *Dr̥ḍha*—sharing two of them with our text thus: *tataḥ samādhaui yogyaḥ syān nānyathā munipuṅgava | paryāṅkaṃ kamalaṃ bhadraṃ svastikaṃ cācalaṃ dr̥ḍham*. *Pāśupatasūtra* 1:16 mentions eight *āsanas*—*Padma*, *Svastika*, *Upastha*, *Añjalika*, *Ardhacandra*, *Pīṭhaka*, *Daṇḍayata* and *Sarvatobhadra*—sharing four with our text. This sketch of the *āsanas* found in the Śaiva texts shows that almost every text mentions a different number of *āsanas* only a few of which are shared. Note that the *Yogabhāṣya*, which might have been the source for other texts, in 2:46 records the 13 *āsanas*—*Padmāsana*, *Bhadrāsana*, *Vīrāsana*, *Svastikāsana*, *Daṇḍāsana*, *Sopāśraya*, *Paryāṅka*, *Krauñcaniṣadana*, *Hastiniṣadana*, *Uṣṭraniṣadana*, *Samasamsthāna*, *Sthirasukha* and *Yathāsukha*—sharing four *āsanas* with our text.

⁷⁶⁶This is what is called *karāṇa* in the context of the yoga which is to be done once a Yogin has assumed a yogic posture and before the *prāṇāyāma*. Our reading (51cd) is closely paralleled by *Skandapurāṇa* 179:40cd (*tālau jihvam samādhāya dantair dantān na ca sprśan*). The *Mataṅgayogapāda* (2:22c–28) presents this idea as follows:

karāṇaṃ ca pravakṣyāmi yathāvat tan nibodha me | |
ubhayor jaṅghayor madhye hastāv āñīya tiryagau |

With regard to the five [sense-objects], hearing, touch, sight, taste and smell, the group of the senses is unruly; one should restrain [them] with effort.⁷⁶⁷ (52)

When [the senses are] restrained one by one, this is called *pratyāhāra*.⁷⁶⁸ (53ab)

All pervading [...],⁷⁶⁹ whose form is meditation, formless. (53cd)

For the destruction of passion and hatred one should practise meditation (*cintayed dhyānam*) alone. (54ab)

Now I will teach controlling of the breath (*prāṇāyāma*): one should practise three varieties. After having first exhaled [and] then inhaled, the retention [of breath] is called *kumbhaka*.⁷⁷⁰ One should fill one's body [with air] until [it is] completely filled; this is called *pūraka*, the second type of breath-control. (54c–56b)

If someone exhales [retained] air from [his] body, [...] ⁷⁷¹ this is called *recaka*, which is the third type of breathing exercise.⁷⁷² (56b–57b)

*kṛtvottānau samau vidvān vāmasyopari dakṣiṇam | |
nyaset karaṇi yathāṅgulyo dakṣiṇā vāmamūlataḥ |
kiñcid ākuñcitāṅguṣṭhau kartavyo niyatātmanā | |
uraśconnamya vivataṃ kṛtvā bāhū pariślathau |
prṣṭham ākuñcayet skandhadeśam unnamayet sudhīḥ | |
niṣkampāṃ sudṛḍhāṃ rjvīm nātistabdhāṃ na kuñcitām |
grīvāṃ vidhārayed yatnāc chirāḥ kāryaṃ samaṃ sadā | |
dyāvāprthivyābhimukho dṛiāsāgrasamāśrayā |
kiñcit sammīlayen netre dantair dantān na saṃsprśet | |
talumadhyagatenaiṣa jihvāgreṇa mahāmune |
karaṇaṃ yogamārgoktaṃ yathāvat parivistarāt | |*

The *Trīśikhibrahmaṇopaniṣat* 91–92 presents the same idea without saying that this practice is called *karaṇa* thus: *badhvā prāḡ āsanaṃ vipro rjukāyaḥ samāhitaḥ | nāsāgranyastanayano dantair dantān asaṃsprśan | | rasanāṃ taluni nyasya svasthacitto nirāmayāḥ | ākuñcitaśīraḥ kiñcin nibadhmaṇ yogamudrayā | hastau yathoktavidhinā prāṇāyāmaṃ samācāret | |* See also the same Upaniṣad 144–146b where 146ab of the Upaniṣad (*saṃyamec cendriyagrāmam ātmabuddhyā viśuddhaya*) comes quite close to 4:52ab of our text. Cf. *Sarvajñānottarayogapāda* 250–251, *Svacchandatantra* 4:365–367, *Uttarakāmika* 23:209–210, *Jayottara* 9:19–23, *Vāsudevakalpa* 394–395, Bhojadeva's *Siddhāntasārapaddhati* B 28/19, fol. 39r:1–3 *Brhatkalottara* A 43/1, fol. 13v:4–5, *Īśānagurudevapaddhati* V:3, p.185 etc. See also TAK:2 v.s. *karaṇa*.

⁷⁶⁷The *Manusmṛti* (2:99–100) presents this idea as follows: *indriyāṇāṃ tu sarveṣāṃ yady ekaṃ kṣaratīndriyam | tenāsya kṣarati prajñā drteḥ pādād ivodakam | | vaśe kṛtvendriyagrāmaṃ saṃyamya ca manas tathā | sarvān saṃsādhayedarthānakṣiṇvaṇ yogatastanum | |*

⁷⁶⁸The *Yogasūtra* 2:54 defines the *pratyāhāra* as follows: *svasvaviśayāsamprayoge cittasvarūpānukāra iven-driyāṇāṃ pratyāhārah*. Further, Vyāsa comments on *pratyāhāra* thus: *yathā madhukararājaṃ makṣikā utpatantam anūtpatanti nivīśamānam anunivīśante tathā indriyāṇi cittanirrodhe niruddhānti eṣa pratyāhārah*.

⁷⁶⁹We could consider conjecturing *sarvagam ekañiṣṭhaṃ tu* as suggested by Diwakar Acharya. Alternatively, we might consider conjecturing *sarvagam ekacittas tu*.

⁷⁷⁰Once again the neuter is used for the masculine.

⁷⁷¹We are not missing the essential part of the text since in this breathing exercise the retained air is exhaled which is what we already have in the existing text. Prof. Diwakar Acharya has suggested to conjecture something like *svadehāt tu śanaiḥ śanaiḥ*.

⁷⁷²These are the commonly known three types of *prāṇāyāmas*. Some other sources, however, mention four kinds of *prāṇāyāmas*. For instance, *Nayasūtra* 4:113, *Svacchandatantra* 7:298 and *Tantrasadbhāva* 27:23 mention the fourth kind of *prāṇāyāma* called *supraśānta*. The *Dharmaputrikā* (1:19), a late Śaiva yoga text, also mentions

One should meditate on the all-pervading, moving air [as being situated] in the tip of one's big toe,⁷⁷³ and should fill everything (*viśvam*) with air filled with black dust. He who practices thus, he acts as one who has the nature of air. (57c–58)

One should meditate [next] on blazing fire which consumes all the quarters;⁷⁷⁴ he who mediates thus becomes of the nature of fire. (59)

Listen to how the earth is situated in the body as something firm in nature: it should be meditated upon as extending up to the ocean, yellow, and having immobility as its defining characteristic. (60)

If one meditates on flowing water (*varuṇam*) in the uvula (*ghaṇṭikāyām*), he, his sins having been destroyed by [this] mental concentration (*dhāraṇā*), he will become of the nature of water. (61)

One should discriminate the causes of *yoga* and wisdom,⁷⁷⁵ which are to be discriminated according to the *āgamas*.⁷⁷⁶ Confident, he should aim for knowledge of the self, with a view to that arising.⁷⁷⁷ (62)

He who abides in *samādhi* [will] see amazing [things] [...] he should meditate [...] until he attains oneness with them. (63)

Sound, touch, form, taste, and smell as the fifth; he does not perceive (*ajānāti*)⁷⁷⁸ any

the fourth kinds of *prāṇāyāma*, the fourth being *praśānta* instead of *supraśānta*:

pūrakāḥ kumbhakaś caiva recakas tadanantaram |
praśāntaś caiva vijñeyaḥ prāṇāyāmaś caturvidhaḥ |

- 19b *recakas tadanantaram* | B₇E_N; *rekaka tadanantaram* C
- 19c *praśāntaś caiva* | B₇E_N; *praśāntaś caiti* C

⁷⁷³Here begins the section on *dhāraṇā*. We have the four types of *dhāraṇā* — air, fire, earth and water, appearing in this order. The *Rauravasūtrasaṅgraha* (7:6–9): *prathamā dhāraṇāgneṣṭi nābhimadhye tu dhārayet | tasyāṃ vai dhāryamāṇāyāṃ pāpaṃ nirdahati kṣaṇāt | hrdaye dhārayed vidvān saumyāṃ somasṛtāṃ kalām | tasyāṃ vai dhāryamāṇāyāṃ sarvatrāpy āyanam bhavet | aiśānīm dhārayen mūrdhni sarvasiddhikarīm nr̥ṇām | yayā prayānti vai kṣipraṃ śivasya paramaṃ padam | amṛtā dhāraṇā yā tu vyāpini tu śivaṃkari | āpyāyayati sarvatra sarvaṃ jñānamṛtena ca* mentions four types of *dhāraṇā*: fire (*āgneṣṭi*), moon (*saumya*), sovereign (*aiśānī*) and nectar (*amṛtā*). The same list of type of *dhāraṇā*, found in the *Rauravasūtrasaṅgraha*, is found too in the *Svāyaṃbhuvāsūtrasaṅgraha* (20:4–7). The *Mataṅgayogapāda* (2:38–65) has the list of the four *dhāraṇās*: fire (*āgneṣṭi*), water (*vāruṇī*), sovereign (*aiśānī*) and nectar (*amṛtā*). The list of *dhāraṇā* listed in the *Niśvāsamukha* seems to be unique.

⁷⁷⁴Although K and W record grammatically correct form *sarvatodiśam*, we have retained the reading of N *sarvatodiśam* considering it to be original.

⁷⁷⁵Once again what appears to be a feminine accusative singular is in fact intended as a masculine accusative plural, used in lieu of a neuter.

⁷⁷⁶It is not clear what group of texts this refers to, but presumably it does not refer to *Siddhāntatantras*. *tarka* is the one of the most distinguishing characteristic of the Śaḍāṅgayoga. Vasudeva (2004:173) writes: “Śaḍāṅgayoga is uncompromisingly theistic and distinguished by the presence of “Judgement” (*ūha*, *tarka*) as the most important ancillaries”.

⁷⁷⁷Alternatively, the *m* could be a euphonic glide in the middle of a compound, in which case we could interpret: “he should focus [his attention] for the sake of the arising of complete self-knowledge.”

⁷⁷⁸Finite verbs are not usually used with an alpha privative. Prof. Dominic Goodall writes, in his email dated 26-09-2007, for the Indology discussion list thus: “S. A. Srinivasan appears inclined to assume that Vācaspatiśra, in his *Saṅkhyatattvakaumudī*, may have used the negative *a* without intending to express reproach. He

of these when he attains oneness with them. (64)

He does not experience [the sound of drums and the like] being beaten⁷⁷⁹ and he does not see with his eyes; divine sight will arise when he attains oneness with those [elements]. (65)

All kinds of spells (*sarvavidyāḥ*)⁷⁸⁰ will function [for him, and] everything will be directly perceptible to him, and he will [be able to] converse with accomplished ones [everywhere], when he attains oneness with [them].⁷⁸¹ (66)

[[...]]⁷⁸² and he will be omniscient. By [means of] this very body he will be able to create and destroy. (67)

All this will work for him who meditates on Īśvara;⁷⁸³ he will [finally] obtain the position of Īśvara. Similarly (*ca*), by meditating on Brahmā, he will obtain his (i.e. Brahmā's) position. (68)

By meditating on Viṣṇu, he will obtain the position of Viṣṇu; by meditation on other [gods], he will obtain [their] positions. Whatever contemplation [he employs], he will obtain the corresponding (*tat tat*) position.⁷⁸⁴ (69)

[4. The Atimārga stream]

I have taught you [the stream of revealed knowledge] relating to the self (*adhyātmikam*); now hear as well the *atimārga* from me.⁷⁸⁵ (70ab)

begins his discussion of the privative with this observation (P1.4.5.16, p.40):

"Das a-privativum ist sandhigefährdet und geht manchmal verloren. Die Ueberlieferer tilgen es daher manchmal, oder sie ändern die Wortstellung, um es vor Verlust zu schützen."

⁷⁷⁹Cf. *Kulasāraṇtra* fol. 38r:3: *taḍyamānair na vindeta yadā tanmayatām gataḥ* |

⁷⁸⁰Alternatively, this may refer to knowledge.

⁷⁸¹Ex conj. 65c–66 echoes *Nayasūtra* 3:21c–22: *siddhaś caiva svatantraś ca divyasrṣṭiḥ prajāyate* | | *śaṃsāddhyānayogena divyasiddhiḥ prajāyate* | *trailokye yaḥ pravartteta pratyakṣan tasya jāyate* | | In the light of this reading of the *Nayasūtra* we may consider emending *divyadrṣṭi* to *divyasrṣṭi* in our text, since *sarvaṃ patyakṣato bhavet* has the same connotation of *divyadrṣṭi*. Otherwise one or the other (*sarvaṃ patyakṣato bhavet* or *divyadrṣṭi*) is tautologous.

⁷⁸²In the *Niśvāsa*-corpus *sarvajñāḥ*, when it appears to refer to a state of the aspirant (*sādhaka*), is often accompanied by *śivatulyaḥ* 'equal to Śiva' and *kāmarūpī* 'able to assume form at will'. For example see *Nayasūtra* 3:23. *śivatulyaḥ kāmarūpī* would be a possible conjecture here. Our passage is in the context of general yoga, rather the Śaiva yoga. Thus, the gap may not have particularly contained the word *śivatulyaḥ*.

⁷⁸³Īśvara seems to refer to Śiva and this is perhaps an echo of *Yogasūtra* (1:23) *īśvarapraṇidhānād vā*. According to the *Yogasūtrabhāṣya* the fruit of fixing [the mind] on Īśvara is equivalent to that of *samādhi*, but in our context the fruit of concentrating the mind on Īśvara is the obtaining of the position of Īśvara.

⁷⁸⁴This cliché *yena yena hi bhāvena* is so well known that the syntax has been left incomplete here. For this see *Manusmṛti* 4:234, *Netraṇtra* 22:67, *Kubjikāmatatantra* 3:97 and so on. Cf. also *Bhagavadgītā* 4:11ab *ye yathā māṃ prapadyante tāṃs tathāiva bhajāmy aham*, and 9:25 *yānti devavratā devān pitṛn yānti pitṛvratāḥ* | *bhūtāni yānti bhūtejyā yānti madyājino 'pi mām* | |

⁷⁸⁵The term *atimārga* refers to the systems of the Pāsupatas. According to *Niśvāsamukha*'s classification Pāsupatas are said to be two types: *atyāśramins* and *lokatittas* (*Niśvāsamukha* 4:88). As far as we are aware, there is no

[4.1 Atyāśrama: paraphrase of the Pāśupatasūtra]

[He should bathe ...] with ash,⁷⁸⁶ he should sleep on ash,⁷⁸⁷ [and] control his sense faculties,⁷⁸⁸ he should wear *nirmālya*,⁷⁸⁹ live on alms,⁷⁹⁰ [and] frequent secret places.⁷⁹¹ In order to [obtain] a *darśana* of god he should perform worship in those very places.⁷⁹² (70c–71)

earlier parallel for the use of the term *atimārga*. So, the *Niśvāsamukha* may be responsible for coining the term. The subsequent history of the term has been mostly dealt with by Sanderson 2006. For detailed discussion see our introduction p. 44.

⁷⁸⁶Here starts the long paraphrase of the *Pāśupatasūtra*. Our translation of the *Pāśupatasūtra* and the *bhāṣya* in the notes in this section is based on Hara 1966. Unless otherwise stated, the translation is by us. As our text consists of a paraphrase of the *Pāśupatasūtra*, we have only provided a translation of those *sūtras* which would serve a special purpose to our understanding of the text.

Cf. *Pāśupatasūtra* 1:2: *bhasmanā triṣavaṇaṁ snāyita*. Given that this section consists of a paraphrase of the *Pāśupatasūtras*, we expect to find a reference here to bathing three times a day in ash (*Pāśupatasūtra* 1:2). We may therefore conjecture, although it is hypermetrical, *bhasmanā triṣavaṇasnāyī* or *bhasmanā triṣkālasnāyī* (cf. *Niśvāsamukha* 3:43). Both of these conjectures of Prof. Diwakar Acharya seem plausible since the next *Pāśupatasūtra* (1:3), *bhasmani śayita*, is paraphrased in *Niśvāsamukha* 4:70d in the same manner as *bhasmaśayī*. We may also conjecture here something like *bhasmanā kurute snānam* (cf. *Brahmaṇḍapurāṇa* 1:2:27:123, *Liṅgapurāṇa* 34:18) or *bhasmanā digdhasarvāṅgaḥ* (cf. *Skandapurāṇa* 32:115 and 122:78), which is rather weak. We find a reference to this injunction in *Guhyasūtra* 12:9–12:10 too:

bhasmasnānaṁ ca śaucaṁ ca upasaṁhāraṁ tathaiva ca | 9cd
kapālaṁ caiva khaṭvāṅgaṁ bhasmavāsaṁ ca sarvada | 10ab

- 9d upasaṁhāraṁ tathaiva | NW(unmetrical); upahāraṁ tathaiva ca K • 10a kapālaṁ caiva | KW;
kapālaṁ caiva N • 10b khaṭvāṅgaṁ | K; khaṭvāga N; khaṭvāṅga W

⁷⁸⁷Cf. *Pāśupatasūtra* 1:3 (*bhasmani śayita*). Kaundinya emphasises the injunction to sleep upon ashes during the night, *bhasmany eva rātrau svaptavyam nānyatretya arthaḥ*.

⁷⁸⁸The *sūtra*, *jitendriyaḥ* is not in the first chapter, but is rather found in 5:11 of the *Pāśupatasūtra*. It is unlikely that the same *sūtra* would appear twice, so we may assume that this cliché is merely a *pādapūraṇa*.

⁷⁸⁹Cf. *Pāśupatasūtra* 1:5: *nirmālyam*. This is a technical term. It refers to a collection of flowers that had served its purpose for worshipping the image of Śiva. According to Kaundinya's interpretation, a Pāśupata ascetic should wear *nirmālaya* for two reasons. The first is to increase his devotion to god and the second is to show his sectarian mark: *bhaktiivṛddhyartham liṅgābhivṛddhyartham ca tad dhāryam ity arthaḥ*. (Kaundinya's commentary ad loc. *Pāśupatasūtra* 1:5).

⁷⁹⁰Once again this appears not to be mentioned in the *sūtras* in section 1 of the *Pāśupatasūtra*, but we have the *sūtra*, *bhaikṣyam* in the *Pāśupatasūtra* 5:14.

⁷⁹¹Although this looks like a *sūtra*, no clear parallel can be found in either *sūtra* or *bhāṣya*. It could be related to what is stated in the earlier passage 3:29cd:

guhyānyānyapi devasya dr̥ṣṭvā mucyanti kilbiṣaiḥ
'by visiting (*dr̥ṣṭvā*) other secret [places] of god they will be freed from sins.'

We unfortunately do not know what these other secret places are. Alternatively, could this refer to the *Guhyāṣṭaka*?

⁷⁹²There is no clear parallel for the half line in either *sūtra* or *bhāṣya*. This is the first time that we encounter the *pūjā* element among Pāśupata injunctions. For more details, see our introduction p. 46 ff. This element seems to have been added in a later stage among Pāśupata practices.

He [should take up his] abode in the house of a *liṅga* [i.e. a temple],⁷⁹³ he should praise with the sound *huḍḍūn*, sing, dance, [pay] homage with the word *namas* and recite the [five] *brahma* [mantras].⁷⁹⁴ (72)

He should wear one garment,⁷⁹⁵ or [be] naked,⁷⁹⁶ and he should resort to *Dakṣiṇāmūrti*.⁷⁹⁷ He should worship the god of gods with withered, fallen flow-

⁷⁹³ Cf. *Pāśupatasūtra* 1:7: *āyatanavāsī*. Here in the paraphrased text of the *Niśvāsamukha* there is a reference to the *liṅga*. Neither the *Pāśupatasūtra* nor the *bhāṣya* mention the *liṅga*. See our introduction (p. 45) for more details. According to Kaunḍinya the abode should be made by others (see Kaunḍinya's commentary ad loc. *Pāśupatasūtra* 1:7).

⁷⁹⁴ Cf. *Pāśupatasūtra* 1:8: *hasitaḡṭtanṛttadumḡdumkārānamaskārajapyopahāreṇopatiṣṭhet*. We assume that *dumḡdumkāra* is a corruption for *huḍḍūkāra*. Thus, we propose this *sūtra* to be read as follows: *hasitaḡṭtanṛtya-huḍḍūkārānamaskārajapyopahāreṇopatiṣṭhet*.

This *sūtra*, sometimes in paraphrased version and sometimes only in echoed form, is found widely in Śaiva sources. For example in *Ratnaṭikā*, p. 18–19; *Sarvadarśanaśaṅgraha*, p. 169; *Tīrthavivekanakāṇḍa* p. 82, *Svacchandatantra* 10:588 and in *Śivadharmasāṅgraha* 5:31. *Ratnaṭikā* calls these *hasita-gīta* etc., sixfold deeds *ṣaḍaṅgopahāra* 'six-limbed offering.'

⁷⁹⁵ Cf. *Pāśupatasūtra* 1:10: *ekavāsah*.

⁷⁹⁶ Cf. *Pāśupatasūtra* 1:11: *avāsā vā*. Kaunḍinya commenting on this *sūtra* states that the particle *vā*, or, in the *sūtra* stands for ability, but not for choice. Therefore, if an aspirant is able, he should remain without cloth and if not he should wear a piece of cloth (Kaunḍinya ad loc. *Pāśupatasūtra* 1:11).

⁷⁹⁷ Cf. *Pāśupatasūtra* 1:9: *mahādevasya dakṣiṇāmūrtim* (according to Bisschop 2007:5). Bakker (2004) argues that basically *Dakṣiṇāmūrti* involves the concept of Śiva as a teacher. Śiva faces east and the pupil sits to the right side of the teacher and faces to the north. Thus, the pupil faces the right side of the deity. In the same way, Śiva is facing east. He is the teacher, just as in the model of the teacher in the Vedic *upanayana* ritual where the pupil sits on the southern side. In other words, at the right side of god. Kaunḍinya's commentary on *dakṣiṇāmūrti* is as follows:

devasya iti śaasthī | svasvāmibhāvah sambandhaḥ | parigrahārtham evādhikurute | atra dakṣiṇeti dik-prativibhāge bhavati | ādityo diśo vibhajati | diśāś ca mūrtim vibhajanti | mūrtir nāma yad etad devasya dakṣiṇe pārśve sthitenodānīmukhenopānte yad rūpam upalabhyate vṛṣadhvaṣaśūlapānīnandimahākālōrdhvaṅgādilakṣaṇam, yadvā [yatra] laukikāḥ pratipadyante mahādevasyāyatanam iti tat-ropastheyam | dakṣiṇāmūrtigrahaṇāt pūrvottarapaścimānām mūrtinām pratiṣedhaḥ, mūrtiniyogāc ca mūrtyabhāve niyamalopaḥ |

"*devasya*" is a genitive. The relation is one of owner and owned; it bears reference to (His) grace (*parigraha*) only. "*Dakṣiṇa*" in the *Sūtra* has the meaning of a spatial division; the sun divides the quarters and the quarters divide the *mūrti*. (That) which the word "*mūrti*" designates is this form (*rūpa*) which is seen in (His) proximity by one who is facing north while standing at God's right side (*dakṣiṇe pārśve*), (a form) that is characterized by the bull- banner, lance in hand, Nandin, Mahākāla, erect phallus, etc., or it is (that) to which the laymen resort, "the sanctuary of Mahādeva." The object of worship is there. (Bakker 2004:126)

Kaunḍinya implies two meanings of the *Dakṣiṇāmūrti*. Bakker's (2004:127) summary and analysis of these two categories in *Pāśupata* sources is as follows:

The concept of *dakṣiṇāmūrti* thus comprises the manifested form (*rūpa*) of God, the (physical) image or body (*mūrti*) in which it may be envisaged, and the right side (*dakṣiṇe pārśve*), which indicates the *Pāśupata*'s position with respect to Mahādeva and his embodiment. As such, the term is applicable to every situation in which the *Pāśupata* enters into contact with his object of worship. And this appears to have been the intention of the author of the *Pāśupatasūtra* when we read PS 1.8-9 coherently (as also the author of the *Ṭikā* seems to have done: *upahārasa-*

ers.⁷⁹⁸ He should not see [[urine and excrement]]⁷⁹⁹ and he should not speak to women and śūdras.⁸⁰⁰ (73)

If he does see [urine and excrement and speak to women and śūdra, he should first do] *prāṇāyāma*,⁸⁰¹ and then recite the *aghora* [mantra].⁸⁰² (74)

One should see all living beings with an unclouded disposition,⁸⁰³ [then] the inauspicious [becomes] auspicious,⁸⁰⁴ [and] circumambulating to the left [becomes] circumam-

tra, above p. 124): “He should worship with offerings of laughter, singing, dancing, bellowing, obeisance, and muttering to the gracious form/body (*dakṣiṇāmūrti*) of Mahādeva”. The same idea underlies the *Ratnaṭikā* at *Gaṇakārikā* 7 (p. 18) where it says that the Pāśupata should consecrate the ashes with mantras in the temple “at Śiva’s *Dakṣiṇāmūrti*,” or the Skandapurāṇa when it advises that one should offer rice pudding with ghee at the “southern *mūrti*” during one year in order to become like Nandin.

Finally, he concludes:

In sum, the Pāśupata *Dakṣiṇāmūrti* is a state in which God reveals one quarter of Himself, the form to which He grants access, that is, yoga; it is Śiva’s body / form of grace. (Bakker 2004:127)

Bakker (2004) also convincingly shows the Vedic origin of the imagery of *Dakṣiṇāmūrti*.

In the *Guhyasūtra*, this expression occurs frequently not as a compound but dissolved into two words: *dakṣiṇāyām mūrtau*, often preceded by *devasya*. This makes it clear that the *dakṣiṇāmūrti* is not a particular form of the god but it refers to the position: at the right side of god (for example, see *Guhyasūtra* 3:18c–3:20ab, 10:8c–10:10b, 10:50–52, 11:112, 10:22, 10:29, 10:51, 11:59, 11:61, 11:73 and 11:83–85). This must be the meaning our text intended to convey, and not the *Dakṣiṇāmūrti*, which is a name of an iconographical form of Śiva that appears most commonly on the southern side of temples in South India (Goodall (*Tāntrikabhidhānakośa* v.s. *Dakṣiṇāmūrti*)).

⁷⁹⁸Note an irregular compound for metrical reasons. We do not find any parallel for this line. It is certainly not from the *Pāśupatasūtra*, *bhāṣya* or *Ratnaṭikā*. This injunction goes with the Pāśupata concept of harmlessness *ahiṃsā*. By using fallen flowers one is abstained from harm that would result from plucking them. Cf. also Sanderson 2014:10, fn. 38. He also shows a parallel of this notion in the *Devikālotara*.

⁷⁹⁹Ex conj. Cf. *Pāśupatasūtra* 1:12: *mūtrapuriṣaṃ nāvekṣet*. Cf. also *Baudhāyanadharmaśūtra* 3:8:17.

⁸⁰⁰Cf. *Pāśupatasūtra* 1:13: *strīśūdraṃ nābhībhaṣet*. Cf. also *Manusmṛti* 11:224, *Baudhāyanadharmaśūtra* 3:8:17, 4:5:4, *Viṣṇusmṛti* 46:25 etc. For more references see Bisschop & Griffiths 2003:338 including their fn. 121.

In the *Niśvāsamukha*, the grammatically irregular optative singular *abhibhaṣet*, which, according to Pāṇinian grammar should be *abhibhaṣeta* in *ātmanepada*, is paraphrased as *abhibhaṣayet*, which is also irregular. For variants of this line with the correct *ātmanepada* form, see *Atharvavedapariśiṣṭha* 40:6:2 (Bisschop & Griffiths 2003:338, including footnote 221), *Kāṭhakaśrīyasūtra* 5:3 and *Mahābhārata* 12:36:35.

⁸⁰¹Cf. *Pāśupatasūtra* 1:16: *prāṇāyāmaṃ kṛtvā*. On the strength of this *sūtra*, we could perhaps assume, alternatively, emending *dr̥ṣṭvā* to *kṛtvā*. But, in this case we would miss the main cause in the sentence. Thus we are supplying “urine and excrement and speak to women and śūdra, he should first do”. This is on the strength of *Pāśupatasūtra* 1:14: *yady avekṣed yady abhibhaṣayet* | “If one should look, if one should speak” (Hara 1966:226).

⁸⁰²Cf. *Pāśupatasūtra* 1:17: *raudrīm gāyatrīm bahurūpīm vā jayet*. Unlike our text, *Pāśupatasūtra* gives the option of reciting either *raudrī gāyatrī* or *bahurūpī gāyatrī*. The *bhāṣya* (p. 39) tells us that *raudrī* is *tatpuruṣa* and *bahurūpī* is the *aghora* mantra.

⁸⁰³Cf. *Pāśupatasūtra* 1:18: *akaluṣamateḥ*. Note that *paśyeta* remains for *paśyēt*.

⁸⁰⁴Cf. *Pāśupatasūtra* 2:7: *amaṅgalaṃ cātra maṅgalaṃ bhavati*. Kaundinya mentions that “inauspicious” is a multitude of methods such as nakedness, anti-clockwise circumambulation and so forth, but he concludes by saying, *kāraṇamūrtau kriyamāṇam amaṅgalaṃ maṅgalaṃ bhavattīy arthaḥ*. “The meaning is, inauspicious [acts] that are performed to the image of the cause (*kāraṇamūrtau*) [of the universe] (i.e. Śiva) become auspicious” (Hara 1966:272).

bulating to the right.⁸⁰⁵ (75)

Worship as performed for ancestors and worship as performed for gods: one should perform [them] both for the great god (i.e. Rudra).⁸⁰⁶

The great-souled one should practise intense austerity (*tapah*)⁸⁰⁷ with exclusive devotion [for Śiva].⁸⁰⁸ (76)

Through the hardships of cold and heat; water [...]. He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites].⁸⁰⁹ (77)

Being intent upon mantra recitation,⁸¹⁰ and enjoying solitude,⁸¹¹ [he should be] notice-

⁸⁰⁵ Cf. *Pāśupatasūtra* 2:8: *apasavyaṃ ca pradakṣiṇam*. Kaunḍinya glosses, *apasavyaṃ nāma yat savyād viparitam*. “*apasavya* means that which is opposite of left.” On right-circumambulation he glosses, *pradakṣiṇam nāma yad anyeṣāṃ apasavyaṃ tad iha pradakṣiṇam dharmanispādaṃ bhavati*. “right-circumambulation means that which is left-circumambulation for others, in this context (*iha*) that is right-circumambulation, and it becomes the accomplishment of *dharma*.”

He further says, *na kevalaṃ kāraṇamūrtisāmartyāḍ amaṅgalaṃ maṅgalāṃ āpadyate, apasavyaṃ ca pradakṣiṇam āpadyata ity arthaḥ*. “The meaning is— by the strength of the image of Śiva (*kāraṇamūrti*), not only does inauspicious becomes auspicious [but] also left-circumambulation becomes right-circumambulation.”

Hara 1966:273, fn.2 points out that *apasavya* means wearing a sacred thread to the left side i.e. over the right shoulder. He (ibid.) in his note says, “It is possible that in giving the etymological sense of *apasavya*, Kaunḍinya intends it to refer to the wearing of the sacred thread as well as to circumambulation.” Although Hara’s observation (and we find the same type of example in *Mitākṣarā* glossing *Yājñavalkyasmṛti* (1:132cd) is ingenious, the question remains whether a Pāśupata-ascetic is allowed to wear a sacred thread.

⁸⁰⁶ Cf. *Pāśupatasūtra* 2:9–11; *sūtra* 9 says that one should worship Rudra in both ways: *tasmād ubhayathā yaṣṭavyaḥ*. *sūtra* 10 says Rudra should be worshipped in the manner of gods and of ancestors: *devavat pitṛvac ca*. *Sūtra* 11 gives the reason for worshipping Rudra/Śiva in both ways saying that both gods and ancestors are essentially within Rudra: *ubhayaṃ tu rudre devāḥ pitaraś ca*. According to Kaunḍinya, those who seek the end of suffering *duḥkhānta* should not worship gods and ancestors. For this [for the attainment of the end of suffering] one should worship the great god (i.e. Śiva): *tasmād duḥkhāntārthina te devapitaro na yaṣṭavyaḥ | tadarthe bhagavān maheśvaro yaṣṭavyaḥ ity arthaḥ |*

⁸⁰⁷ This takes the essence from *Pāśupatasūtra* 2:16 *atitaptam tapas tathā*.

⁸⁰⁸ Cf. *Pāśupatasūtra* 2:20 *nānyabhaktis tu śaṅkare*, which literally means ‘No devotion to any other [divinity] but [only] to Śaṅkara’.

⁸⁰⁹ This seems to be an expansion on *tapas* explained in 4:76. We find no parallel to this line in the *Pāśupatasūtra*, but we do find a similar notion relating to *sarvadvandvasahiṣṇutā* in *Pāñcārthabhāṣya* p. 25: *ihadhyātmikādhībhautikādhidaivikānāṃ sarvadvandvānāṃ manasī śarīre ca upanipatitānāṃ sahiṣṇutvam apratikāraś ceti*. “Since in this system forbearance (*sahiṣṇutva*) and absence of retaliation (*apratikāra*) [are taught] in the face of all the ills that can fall on mind or body from within oneself, from the outside world and from fate.” (Hara 1966:203). The same idea occurs in the *Pāñcārthabhāṣya* p. 121 and 122.

On the strength of this evidence we may say that what our text demonstrates is already in the *Pāñcārthabhāṣya* but we cannot say with certainty that this reading of *Niśvāsamukha* is influenced by Kaunḍinya’s *bhāṣya*.

⁸¹⁰ We find no precise reference to this line in either *Pāśupatasūtra* or Kaunḍinya’s *bhāṣya*. Note that the injunction of mantra recitation was mentioned above in 77a (*japadhyānaparo nityam*). Thus, one of them seems to be redundant. There is, however, a possibility that our text has some other additional source which is not accessible to us at this date.

⁸¹¹ In this instance too we find no exact parallel in *Pāśupatasūtra*, at least following *Pāñcārthabhāṣya*. Perhaps, we can relate it to the first part of *Pāśupatasūtra* 5:39 *ekāḥ kṣemī san vītaśokaḥ*. The *Guhyasūtra* (1:21ab) also records this property of an ascetic,

able [in his deeds] without [any] religious mark,⁸¹² doing transgressive actions, [he should wish to be] censured by people.⁸¹³ (78)

Being ill-treated,⁸¹⁴ he should observe the great *pāśupata* observance; [by doing so, he] will give [his] sins to those [who insult him], and take [from them the fruit of their] good deeds.⁸¹⁵ (79)

He should tremble, yell, limp (*maṇṭe*), or act the fool (*kuṇṭeti*),⁸¹⁶ [engage in] inappropriate behaviour [and] inappropriate speech,⁸¹⁷ he should always apply (*samupakramet*) inap-

ekāntaratiśīlaś ca dayāyukto yatih smṛtaḥ | 121ab

• 121a *ekāntaratiśīlaś ca* | *em.*; *ekāntarati* --- N; *ekāntaretisaṃ* □ K; *ekāntaratist* - W
K; *yati* NW

• 121b *yatiḥ* |

Cf. also *Brahmayāmala* 55:162: *ekāntarataśīlas tu sidhyate vigatāmayah* and *Mārkaṇḍeyapurāṇa* 41:26 *samāhito brahmaparo 'pramādi śucis tathaikāntaratir jitendriyah* | *samāpnuyur yogam imaṃ mahādhiyo maharṣayaś caivam aninditāmalaḥ* |. The same verse occurs in *Vāyupurāṇa* 16:23 (where we find *tathaiṣātmaratiḥ* instead of *tathaikāntaratiḥ*) and *Līṅgapurāṇa* 88:29 with some variations.

⁸¹²It is difficult to make sense of *eka* in the compound. We assume that *-liṅginalḥ* is intended as a nominative singular. Cf. *Pāśupatasūtra* 3:1 *avyaktaliṅgī*, 'without [any] religious mark' and *Pāśupatasūtra* 3:2 *vyaktācārāḥ*, 'noticeable deeds'.

⁸¹³78cd is a paraphrase of *Pāśupatasūtra* 3:3–4 *avamata*, 'dishonoured' and *sarvabhūteṣu*, 'among all beings'. Our text rephrases *avamataḥ* as *jugupsita* 'disliked' and *sarvabhūteṣu* as *loka* 'world'.

⁸¹⁴Cf. *Pāśupatasūtra* 3:5: *paribhūyamānaś caret*. This refers the well-known theory of exchange of good and bad *karma* of the *Pāśupatasūtra* (see Ingalls 1962: 287–293.) Kauṇḍinya mentions that a *Pāśupata* ascetic should consider that ill-treatment as though it were the consecration of a poor man as king: *sa paribhavo daridrapuruṣarājābhīṣeka iva draṣṭavyaḥ*.

⁸¹⁵Cf. *Pāśupatasūtra* 3:8–9 *pāpaṃ ca tebhyaś dadāti* and *sukṛtaṃ ca teṣāṃ ādatte*. We must understand on the strength of *Pāśupatasūtra* 3:8 that the sense of *ādatte* in our text is similar to the *dadāti* of the *Pāśupatasūtra*. If we were to understand *ādatte* literally as 'take away', there would arise the unwanted corollary that the ascetic will take away both sins and the fruit of good deeds from those who ill-treat him which is not the meaning we want here.

⁸¹⁶Cf. *Pāśupatasūtra* 3:13–14: *spandeta vā* and *maṇṭeta vā*. The opinion of Prof. Diwakar Acharya, on the evidence of the parallel in the *Taittirīyabrahmaṇa* passage, is that the reading of the *Pāśupatasūtra* 3:13 and 3:14 might originally have been *spandeteva* and *maṇṭeteva* respectively (Acharya 2013a:110). This translation (80ab) is based upon Prof. Acharya's translation (2013a). In our context *spandamānas*, *maṇṭe* and *kuṇṭeti* are formulated in optative third person singular, causing a number of problems in the reading. The first is *span-damānas*, which is presumably meant to mean *spandeta*; the second is the use of *maṇṭe* where the last syllable *t* is dropped for the sake of the meter; the third is *kuṇṭeti* where the final letter, *t*, is once again missing denoting the imperative third person singular, and the fourth is an *aiśa sandhi* between *kuṇṭe* and *iti*.

⁸¹⁷These injunctions may be intended as a reflection of *Pāśupatasūtra* 3:16–17 *apitad kuryāt* and *apitad bhāṣet*, 'he should act improperly' and 'he should speak improperly' (Hara 1966:327). Kauṇḍinya says on 3:16,

yamānām avirodhinām śucirūpakāṇām (corr/Hara; *śuvirūpakāṇām*) *dravyāṇām kaṣṭhaloṣṭādinām*
grahaṇādhāraṇasaṃsparśanādini kartavyāni | *tatas te vaktāro vadanti asamyakkārī śucyaśucyoḥ*
kāryakāryayor avibhāgajña itī |

'[a *Pāśupata*-ascetic] should take or hold or touch an object such as a piece of wood or a lump of clay so that people say of him that he is acting improperly, and he does not know what is pure and what is not and so forth'.

This might be the sense adopted by our text and rephrased as *viruddhaceṣṭitam*. In his commentary on the *Pāśupatasūtra* (3:17) Kauṇḍinya mentions that **he should speak** means that he should say bad things, su-

propriate ointments, and always wear inappropriate ornaments on his body.⁸¹⁸ (80a–81b)

Humiliated, practicing harsh *tapas*, and blamed everywhere (*sarvalokeṣu*), he becomes great in *tapas*,⁸¹⁹ bereft of respect and benefit (*pūjālābhavivarjitaḥ*).⁸²⁰ (81c–82b)

He [should be one who carries out] religious observances in secret;⁸²¹ [he should] act [as though] mad,⁸²² contravening ordinary observances.⁸²³ He [should] conquer his senses,⁸²⁴ be restrained, be forgiving, [and] free from desire.⁸²⁵ He should [act in the manner of] a cow or an antelope,⁸²⁶ [but] he [should] never eat the food [that is obtained from] a [single house].⁸²⁷ (82c–83)

Salt and [[...]] fallen into [his] alms will not be defiled,⁸²⁸ he, who practices the obser-

perfluous and contradictory, so that people will say of him that he is speaking ill and so forth: *apārthakaṃ punaruktaṃ vyahataṃ bhāṣitavyam iti | tatas te vaktāro vadanti asamyagvādī vācyāvācyayor avibhāgaḥ itaḥ*. We assume that this is the meaning of *viruddha vākya* in our text.

⁸¹⁸We do not find any parallel in either *Pāśupatasūtra* or *bhāṣya*.

⁸¹⁹Both *kṛchratapā* and *mahātapā* read without the final *s* as if these were *n*-stems. The unit 81c–82a paraphrases *Pāśupatasūtra* 3:19: *paribhūyamāno hi vidvān kṛtsnatapā bhavati* ‘A wise man, being ill-treated accomplishes all *tapas*’. Our text does not mention two elements of *sūtra*: *hi* and *vidvān*. It reads *mahātapas* instead of *kṛtsnatapas*.

⁸²⁰This word appears to have no clear counterpart in the *Pāśupatasūtra*.

⁸²¹Cf. *Pāśupatasūtra* 4:2: *gūḍhavrataḥ*. This marks the beginning of the fourth stage of the religious life of a *Pāśupata* ascetic according to Kaundinya.

⁸²²Note an *aīśa* double *sandhi*. Cf. *Pāśupatasūtra* 4:6 *unmattavad eko vicareta lokaḥ* ‘He must wander about by himself like a madman’. In this case the *Niśvāsamukha* does not rephrase the complete *sūtra*.

⁸²³Alternatively this half-verse might be translated: ‘In the practice [called] “worldly”, he conceals his [own real] observance, acts as though mad and flouts convention (*vilomī*)’. We do not find any parallel to this in either *Pāśupatasūtra* or *bhāṣya*.

⁸²⁴Cf. *Pāśupatasūtra* 5:11: *jitendriyaḥ*. According to Kaundinya the state of conquering the senses is being able to direct and hold back the senses according to one’s own will (*jitendriyatvaṃ nāma utsarganigrahayogyatvaṃ*). *Manusmṛti* 2:98, however, says a *jitendriya* is, *śrūtvā sprṣtvā ca drṣtvā ca bhuktvā ghrātvā ca yo naraḥ | na hrṣyati glāyati vā sa vijñeyo jitendriyaḥ*. “When a man feels neither elation nor revulsion at hearing, touching, seeing, eating or smelling anything, he should be recognised as a man who has mastered his organs (Olivelle 2005:99)”. This marks the beginning of the third stage of the religious life of a *Pāśupata* ascetic according to Kaundinya.

⁸²⁵We find no parallel to *dāntas ca kṣamī kāmavivarjitaḥ* in either *Pāśupatasūtra* or *bhāṣya*.

⁸²⁶Cf. *Pāśupatasūtra* 5:18: *godharmā mṛgadharmā vā*. Kaundinya says that although there exist qualities in a cow and in an antelope, we should understand that the intended meaning here is spiritual qualities such as the enduring pairs of opposites and the like (i.e. pain/pleasure etc.): *tayos tu sati dharmabāhutoe samāno dharmo grhyate, ādhyātmikādidvandvasahiṣṇutvam*. Cf. also *Gaṇakārikā* verse 3b *dvamdvajayaḥ* “overcoming the pairs of opposites” and the commentary *Ratnaṭikā* on it (p. 6). For more details, see D. Acharya 2013b.

⁸²⁷Cf. *Niśvāsamukha* 4:35. Cf. also *Ratnaṭikā* p. 5. There is, however, no parallel for this line in either *Pāśupatasūtra* or *Pāñcārthabhāṣya*.

⁸²⁸Perhaps we may conjecture *lavaṇaṃ madhu māṃsaṃ ca*. Cf. *Pāśupatasūtra* 5:14–16: *bhaikṣyam* ‘alms’, *pātra-gatam* ‘fallen into [alms] pot’ and *māṃsam aduṣyaṃ lavaṇena vā* ‘meat is undefiled even with salt’. For the proposed supplying of *madhu*, cf. Kaundinya’s *avatārikā* of 5:16, which reads: *āha brahmacārikalpe madhumāṃsa-lavaṇavarjanam iti*. Cf. also *Manusmṛti* 2:177 *varjayan madhu māṃsaṃ ca gandhaṃ mālyam rasān striyaḥ | śuktāni yāni sarvāṇi prāṇināṃ caiva hiṃsanam*. Diwakar Acharya suggests that alternatively we may conjecture *lavaṇaṃ cāpi māṃsaṃ ca* in which case the conjecture is closer to the *Pāśupatasūtra* than to the *Pāñcārthabhāṣya*; this is more likely since *Niśvāsamukha* contains no echo of *Pāñcārthabhāṣya*.

vances of the right path eats them.⁸²⁹ (84)

With breath-control (*prāṇāyāmaiḥ*) and meditative fixations (*dhāraṇābhiḥ*),⁸³⁰ he should focus his mind on the sound *om*,⁸³¹ living in desolate dwellings or caves,⁸³² [and] he should always go to the cremation ground.⁸³³ (85)

If somebody always remains thus,⁸³⁴ devoid of pride and greed,⁸³⁵ he will obtain [the state of] omniscience,⁸³⁶ and also [of divine] hearing and seeing. [There will arise] reflection, purification, wisdom,⁸³⁷ and whatever he desires.⁸³⁸ Great [...],⁸³⁹ he will attain union with Rudra.⁸⁴⁰ (86–87)

An accomplished one will not return [to this world]; if he fails [to practise these obser-

⁸²⁹The syntax is irregular here. Perhaps msK is right in correcting to °*cāriṇaḥ*, which could be treated as a nominative. We find no exact parallel for this either in *Pāśupatasūtra* or in Kauṇḍinya's *bhāṣya*, but there is a possibility that *sanmārggavratācāriṇe* is a distant paraphrase of the *Pāśupatasūtra* 4:16–17 *sarvaviśiṣṭo 'yaṃ panthāḥ* "This faith is distinguished above all [others]" (Hara 1966:367) and *satpathāḥ* "The good path" (Hara 1966:367).

⁸³⁰Cf. *Pāśupatasūtra* 5:25: *hr̥di kurvita dhāraṇām* 'he should fix [*om*] in the heart'.

⁸³¹Cf. *Pāśupatasūtra* 5:24: *oṃkāram abhidhyāyita*.

⁸³²Cf. *Pāśupatasūtra* 5:9: *śūnyāgāraguhāvāsī*.

⁸³³Or alternatively 'Only (*eva*) when he is permanent[ly in the mental presence of god] (*nityaḥ*)'. This interpretation assumes that the *m* in *nitya-m-eva* is a euphonic glide consonant, and that *nitya* is intended as an adjective describing the ascetic, echoing *Pāśupatasūtra* 5:10: *devanīyaḥ* "Constantly associated with God" (Hara 1966:395).

The *Ratnaṭikā* (p. 15) notes that the automatic uninterrupted flow of thought towards Rudra creates closeness to Rudra and when this very closeness reaches to the highest degree, it is called *devanīyatva*: *viśayīṇām iṣṭa-viśayeṣv ivānicchato 'pi rudre cittavṛttipravāhaḥ samīpaṃ, tad evātyantotkarṣāpannam devanīyatvam iti*. The same text (p. 21) commenting on *Gaṇakārikā* 7b *sadārudrasmr̥tiḥ*, 'always remembering Rudra' states basically the same thing.

Cf. *Pāśupatasūtra* 5:30: *śmaśānavāsi* 'Living in a cremation ground'. According to Kauṇḍinya, a *Pāśupata* aspirant is supposed to live in a cremation ground in this fourth stage. He notes that (see his comment on *Pāśupatasūtra* 5:30) there are five stages for a *Pāśupata* aspirant. In the first stage he lives in a temple; in the second he lives wherever he happens to be (*loke*) (this is an ingenious suggestion of Hara, but Śāstri's edition reads *āyatane* which is certainly wrong since *āyatana* has already been mentioned); in the third stage he lives in an empty house or a cave; in fourth stage in a cremation ground; and in the fifth he lives where the god is. See also *Ratnaṭikā* pp. 16–17.

⁸³⁴This may reflect *Pāśupatasūtra* 1:19 *carataḥ* 'practising'.

⁸³⁵We find no exact parallel to this in either *Pāśupatasūtra* or *Pāñcārthabhāṣya*.

⁸³⁶Cf. *Pāśupatasūtra* 1:22 *sarvajñatā*.

⁸³⁷Cf. *Pāśupatasūtra* 1:21: *dūradarśanaśravaṇamananāvijñānāni cāśya pravartante* 'There comes about for him seeing, hearing, reflection and comprehension of [things that are] far-off'. Our text, if K is right in its reading, mentions one extra element *śodhana* 'purification'. Cf. also *Mūlasūtra* 7:19–20 and *Yogabhāṣya* on 2:43.

⁸³⁸Cf. *Pāśupatasūtra* 1:24 *kāmarūpitvaṃ*. Our text does not have the same wording as the *Pāśupatasūtra*.

⁸³⁹*Ex.conj.* There may have been a partial paraphrase of *Pāśupatasūtra* 5:26 (*ṛṣir vipro mahān eṣaḥ*), due to the urge of the meter, as this *sūtra* contains the *mahān* element. We could possibly propose *mahāvīparṣi*, assuming irregular omission of *visarga* due to the metrical reasons. Or it could have been the case that it was a paraphrase of the text of the *Pāśupatasūtra* (5:23) *ato yogaḥ pravartate*. If this were the case, a possible conjecture could be *mahāyogena*. Then, the translation would be: By the means of great yoga ...

⁸⁴⁰Cf. *Pāśupatasūtra* 5:33: *labhate rudrasāyujyam*.

vances], he will go to hell. I have taught [you] the *atyāśramavrata*,⁸⁴¹ (88abc)

[4.2 Lokātīta: cosmology of the Lākulas]

Hear now the (*lokātīta*).⁸⁴² Touched with the five Brahmamantras and initiated, he should wander. He should carry a skull-topped staff (*khaṭvāṅgī*) and [an alms-bowl fashioned from] a human cranium (*kapālī*). He should have matted locks (*jaṭī*) or have his head shaved (*muṇḍaḥ*).⁸⁴³ (88d–89)

He should wear a sacred thread made from the hair [of the dead] (*vālayajñopavītī*) and he should adorn himself with a chaplet fashioned from human skull-bones. He may wear nothing but a strip of cloth to cover his private parts. He must smear himself with ashes and decorate himself with celestial ornaments. (90)

Seeing all things as Rudra in essence he should hold firmly to his observance as Rudra's devotee. He may eat and drink anything. No action is forbidden to him. He should remain immersed in contemplation of Rudra. (91)

[Thinking] "none but Rudra can save me. He is the deity supreme." Provided that he has first understood the [Lākula] cosmic hierarchy of eleven [levels] he should practise his observance, remaining free of all inhibition (*nirviśaṅkaḥ*). (92)

On the first [level] is this [lower universe which we call the] Net (*jālam*).⁸⁴⁴ On the second are the Embodiments (*mūrtisaṃjñakam*) [the Śatarudrāḥ, the five Ogdoads (*pañcāṣṭakāṇi*), the eight Devayonis, the eight Yogas, the three Lines of Gurus (*gurupaṅkti-trayam*)]. On the third is the bound soul (*pāśuḥ*). On the fourth are the bonds (*pāśaḥ*)

⁸⁴¹Literally *atyāśrama* means "beyond the [four] *āśrama* system". Already in the *Mahābhārata* the term *atyāśrama* is established with reference to Pāśupata. *Mahābhārata* 12:28:405–7 states that *atyāśrama* is a Pāśupata system; this system is similar in some respects to the dharma that is practised by *varṇāśramins* (hierarchy of caste and stage of life) and different in others: *varṇāśramakṛtair dharmair viparītaṃ kvacit samam | gatāntair adhyavasitam atyāśramam idaṃ vratham | mayā pāśupataṃ dakṣa yogam utpāditam purā*. Paurāṇic occurrences also allude that *atyāśrama* refers to the Pāśupata system. For this cf. *Kūrmapurāṇa* 1:13:38 and 2:11:66–68, *Liṅga-purāṇa* 55:26c–27b and *Vāyavyāsaṃhitā* 33:84–84.

In Śaṅkara's commentary on *Chāndogyopaniṣad* 2:1:23, however, it (*atyāśrama*) refers to the highest ascetic, *paramahansa*: *tathehapi brahmasaṃsthaśabdo nīrvtasārvaśarmatatsādhanaparivṛd ekaviṣaye 'tyāśramiṇi paramahansaḥkhye vṛtta iha bhavitum arhati [...] tasmād idaṃ tyaktasārvaśarmāṇair ananyaśaraṇaiḥ paramahansa-parivṛjakair atyāśramibhir vedāntavijñānaparair eva vedāntīyam*. This word *atyāśrama* occurs in *Śvetāśvataropaniṣad* 6:21, which may stand for the same meaning as is taken by Śaṅkara.

⁸⁴²This translation, from 88c–100b, closely follows that of Sanderson (2006:164–165). The annotation, which is mainly on the linguistic features of the text, is mine. See Sanderson (2006:164ff.) for more details about the interpretation of this part of the text.

⁸⁴³Note a euphonic glide *m* in *muṇḍameva*; alternatively this might be an *aiśa* use for *muṇḍī eva*.

⁸⁴⁴Prof. Diwakar Acharya has pointed out an interesting discussion in Kauṇḍinya's *Bhāṣya* (on *Pāśupatasūtra* 5:35) where the Net is defined. I quote here his translation of the relevant portion:

In this system, when demerit is in unaltered state/uniformity, it has not yet begun to produce its effects, till then it is named as 'the cause.' But when by the force of the latent impression of nescience it is consolidated and, by that process, has entered the state of stability and further, it receives the name 'net' (D. Acharya 2013b:18).

“(Gahana up to Ananta) and on the fifth are the Vighrahas. These are termed the impure [levels]. I have explained the impure cosmos (*aśuddhamārga*). Hear me now as I teach the pure cosmos (*śuddhamārgaḥ*). (93–94)

[First is] the Womb (*yonih*), Vāgeśvarī, from which one is [re]born as Praṇava [the second pure level]. The third is [that of] Dhātṛ and the fourth is [that of] Dhyāna. (95)

The fifth is called Tejīśa[’s] and the sixth is placed as Dhruva[’s]. When he has gained knowledge of all this, from the lowest hell (Avīci) [in the Net] up to [the world of] Dhruva, he attains liberation. (96)

In order to enable him to accomplish his goal of sporting (*krīḍārthasiddhaye*) [in ever higher levels of the universe the officiant] should first meditate on the hierarchy of these levels. Then [when he has] purified that hierarchy,⁸⁴⁵ he should initiate [him] by means of the word ‘*atha*’. (97)

Initiated through the descent of that word (*athaśabdānipātena*) he will cease to be a soul in bondage. Provided that [the initiate] maintains the observances he attains liberation [at death], even if he is a sinner. Of this there is no doubt. I have now explained the *lokātīta*. What else do you wish to know? (98)

The goddess spoke:

I have learned these eleven levels (*tattvāḥ*) only as names. Explain this matter again in greater detail, O Maheśvara. (99)

The great god spoke:

[1] Avīci, [2] Kṛminicaya, [3] Vaitaraṇī, [4] Kuṭaśālmālī, [5] mount Yamala,⁸⁴⁶ [6] Uchvāsa, [7] Nirucchvāsa and then [8] Pūtimāṃsadrava, [9] Trapu, [10] Taptajatu then [11] Paṃkālaya, [12] Asthibhaṅga, [13] Krakacaccheda and [14] Medao’sṛkpūyahrada, [15] Tīkṣṇāyastuṇḍa, then [16] Aṅgārārāśibhuvana, [17] Śakuni, [18] Ambarīṣaka, [19] ?, [20] Asitālavana, then [21] Sūcīmukha, [22] Kṣuradhāra, [23] Kālasūtra, then [24] Parvata,⁸⁴⁷ then [25] Padma is taught, then [26] Mahāpadma, then [27] Apāka, [28] Sāra,⁸⁴⁸ [29] Uṣṇa, [30] Sañjīvana, [31] Sujīvana, [32] Śītataṃas, [33] Andhatamas, [34] Mahāraurava and [35] Raurava; these thirty-two hells I have taught, O goddess, together with one hundred and eight [...] conjoined. [I have] taught these one hundred and forty hells.⁸⁴⁹ (100–106)

⁸⁴⁵*Ex conj.* As the Lākula initiation involves purification of cosmic hierarchy (Sanderson 2006:192), we are tempted to accept the conjecture of Prof. Diwakar Acharya, *sodhya*.

⁸⁴⁶The *Guhyasūtra* (4:46), however, records *giriṇ yāmalaḥ*. Many Śaiva sources record this hell with variations in wording. Variation is made possible as it involves two words *giriḥ yāmalaḥ* and the authors could play with the synonyms of both. The *Skandapurāṇa* (Bakker, Bisschop & Yokochi 2013:82, fn. 285) calls it Yamalācala. In *Svacchandatantra* 10:46 it is called Yugmaparvata.

⁸⁴⁷Parvata to be mentioned as a hell is unusual. Thus, ‘*tha parvataḥ*’ could be a corruption for ‘*siparvata*’ as in the *Guhyasūtra* 4:36. In this case number [24] would be Asiparvata.

⁸⁴⁸We do not know the hells Apāka and Sāra from other sources. It is possible that these two words refer to a single hell.

⁸⁴⁹*Ex conj.* This is a conjecture of Sanderson’s that refers to a Middle Indo-Aryan form (*catālisa*) for forty. This conjecture appears likely since it is found in the *Guhyasūtra* (4:33c–34b) that the total number of hells is one hundred plus the half of eighty:

Now I shall teach the *pātālas*; learn [about them] O famous [one]!⁸⁵⁰ The first (*ādau*), called Mahātala, is said [to have] a black ground;⁸⁵¹ the second is Rasātala: it is said to be made of white crystal; the third one, Talātala, is [said to] have brazen ground; the fourth one has ground of copper and it is called Nitala. Sutala, which has a silver ground,⁸⁵² is taught as [being] the fifth [*pātāla*]. The sixth, named Vitala, is encrusted with gemstones. The seventh is named Nitala and it is said to be golden. I have taught the seven [*pātālas*] in due sequence; [now] hear about the lords of *pātālas*.⁸⁵³ (107a–111b)

Nāgas, Garuḍas, egg-born Kimpuruṣas,⁸⁵⁴ Agni, Vāyu, Varuṇa and the lords of demons [viz. Rākṣasas(?)]⁸⁵⁵ are the denizens [of these underworlds] (*nivāsinyah*)⁸⁵⁶ have been taught; now hear [about] the earth (*bhūlokaṃ*) which encompasses the seven

tasyopari samākhyātan narakāṇāṃ śataṃ priye | | 4:33 | |
aśītyarddhottaraṃ ghorāṃ avīcyaḍyaṃ bhayaṇikaram |

• 34a aśītyarddho° | N; aśī □ ttaraṃ K; aśīya ◇ W

We find *catālīsa* meaning “forty” in the ninth century manuscript of *Pārameśvara* fol. 22r, lin. 1, where its colophon reads *iti pārameśvare mahātantre sāmānyaprakaraṇe samayapaṭalam* [|] *ślokaḥ śaṭcatālīsa*. It is noteworthy that in the *Pāia-sadda-mahāṇṇavo* the cardinal number forty is called *cattālīsa* (see s.v. *cattālīsa*). If *catālīsa* was indeed the original form behind *catāla* which is the reading of N and W, then this might have noteworthy consequences in the assessment of the language of our manuscript. The text in its original version may have contained more Prākṛtic forms and they may have disappeared during transmission of the text. This evidence, moreover, provides us with further support for the supposition that this portion of the text must have been composed somewhere in Northern India, as we would not expect Sanskrit written in Southern India to contain such Prākṛtic forms.

Although the text states that there are thirty-two hells, in actual count it records thirty-five of them. A similar list of hells is shared by the *Guhyasūtra* (4:34ff.). However, a common list of hells consist of twenty-one (Bakker, Bisschop & Yokochi 2013:81, fn. 279). In the context of Śaiva Siddhānta, the standard list bears thirty-two hells (Sanderson 2003-4:422; Goodall 2004:282, fn. 487). The *Skandapurāṇa* attests only thirteen hells (Bakker, Bisschop & Yokochi 2013:81, fn. 279). It is possible that the Pāsupatas had a different number of hells in their system or, alternatively, their list didn’t have a fixed number.

⁸⁵⁰This text records the list of seven *pātālas*. They are as follows: [1] Mahātala, [2] Rasātala, [3] Talātala, [4] Nitala, [5] Sutala, [6] Vitala and [7] Nitala. Their respective colour is: [1] black, [2] white crystal, [3] brazen, [4] copper, [5] silver [6] gemstones and [7] golden. Kirfel (1967:144) lists the *pātālas* attested in the Purāṇic sources: the same number of *pātālas* are attested there too. The order and colour of the *pātālas* mentioned in our text, however, are different from those recorded in Purāṇic sources.

⁸⁵¹This most likely means that it is of iron.

⁸⁵²*Ex conj.* Sanderson here (2006:166) conjectures differently (*raityabhauman tu*), but the sequence of materials suggests that silver would be appropriate.

⁸⁵³Probably a portion of the text is lost here as what are mentioned in the following section seem to be the creatures that are the inhabitants of the respective *pātālas* and not the lords of the *pātālas*. Alternatively, the mentioned creatures in the following section can be considered as the lords of *pātālas*. The problem remains that the concerned section starts with *pātālādhipatiṃ śṛṇu* “hear about the lords of *pātālas*” and ends with *kathitas tu nivāsinyo* “the inhabitants [of the *pātālas*] have been taught.” This at least shows some corruption in the text.

⁸⁵⁴*Ex conj.* Sanderson here (2006:166) reads *kimpuruṣāṃtājāḥ*.

⁸⁵⁵Note an irregular genitive plural within the *aluksamāsa*.

⁸⁵⁶We assume that this feminine nominative plural is used in place of the required masculine in order to avoid a clumsy metrical cadence.

continents and is bounded by seven oceans, is endowed with land-masses, trees and mountains, is covered with forests and groves, endowed with rivers and seas, filled with throngs of sages and gods, and frequented by *gandharvas* and nymphs. (111c–114b)

Virtue (*dharma*), material achievement (*artha*), fulfilment of desires (*kāma*) and liberation (*mokṣa*)— all are rooted in this [world].⁸⁵⁷ This [world] I have taught is the terrestrial world (*bhūralokaḥ*); beyond this there is the world [called] *bhuvāḥ*. (114c–115b)

The world [called] *sva* is above that, [then further] the worlds *mahas*, *jana* and *tapas*, and [further] above [those] the world [called] *satya*, and above that the world of Brahmā; then above [that] the residence of Viṣṇu, and [further] above [that] the city of Śiva. This [that] I have explained is the *brahmāṇḍa* covered in layers of shell. [Beyond that, supporting it, are] the hundred Rudras,⁸⁵⁸ [above them] the five groups of eight [abodes] (*pañcāṣṭau*),⁸⁵⁹ then the eight *devayonis*, [above them]⁸⁶⁰ the eight Yogas (*yogāṣṭaka*), [above them]⁸⁶¹ Suśiva,⁸⁶² and above [him] the three lineages of gurus. Above that⁸⁶³ is the group of *tattvas* (*tattvasargam*).⁸⁶⁴ Now hear [this] from me as I tell you about it. (115c–118)

[This consists of] primal nature (*pradhāna*), intellect (*buddhi*), I-ness (*ahaṅkāra*), the [five] subtle elements (*tanmātrāṇi*), the [ten] senses (*indriyāṇi*), the five [gross] elements (*bhūtāni*), and the mind (*manas*), which is included among both [organs of action and perception].⁸⁶⁵

⁸⁵⁷ This may be intended to asseverate, by implication, that it is a *karmabhūmi*. All other worlds are therefore presumably *bhogabhūmis*, in which the fruits of actions can be enjoyed but not stored up.

⁸⁵⁸ The individual names of these hundred Rudras are listed in *Guhyasūtra* 7:81–110b.

⁸⁵⁹ These are the forty *bhuvanas* grouped into five sets of eight that have the same name of the forty pilgrimage sites on earth (*Niśvāsamukha* 3:19ff.). As far as we can tell the Lākula sect of Pāsupatas was responsible to include the forty pilgrimage sites into the list of *bhuvanas* of their cosmology.

⁸⁶⁰ According to *Guhyasūtra* 7:126, these eight Devayonis are: Paiśāca, Rākṣasa, Yākṣa, Gāndharva, Indra (which is meant to be Aindra), Prajāpatya, Saumya and Brāhmya. Cf. also *Svacchandatantra* 10:315.

⁸⁶¹ These Yogāṣṭakas are: Akṛta, Kṛta, Raibhava, Brāhma, Vaiṣṇava, Kaumāra, Bhauma and Śrīkaṇṭha (see *Guhyasūtra* 7:134–135). These, according to *Guhyasūtra* 7:135, are the abodes of Yogis.

⁸⁶² Suśiva seems to represent a collective singular noun as the *Guhyasūtra* 7:136–138 and *Svacchandatantra* 10:139–141 record twelve Suśivas. The first two names are not visible in the manuscript due to physical damage. According to the *Svacchandatantra* these two first names are Vāma and Bhīma. The rest of the names recorded in the *Guhyasūtra* are: Bhava, Śarva, Vidyādhīpati, Ekavīra, Pracaṇḍadhṛt, Iśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva.

⁸⁶³ The three lineages of gurus are mentioned with their names in *Guhyasūtra* 7:145–160 and *Svacchandatantra* 10:147–1061. The list of gurus presumably involves eighty-two in numbers (*Svacchandatantra* Ibid). The first row consists of thirty-three gurus, the second row consists of thirty gurus and the third row consists of twenty-one. What seems to be clear is that these teachers are considered to be the Rudras (*Guhyasūtra* 7:144). Note an *aiśa* double *sandhi* between *tataḥ* and *ūrdhvam* in 115c and 116a.

⁸⁶⁴ It is presumably the ontology of Sāṅkhyas, which consists of the well-known twenty-five *tattvas*. This is what will be told in the immediately following verses. Cf. *Guhyasūtra* 7:160ff.

⁸⁶⁵ The assigning to the mind of a double function is found already in *Sāṅkhyakārikā* 27a: *ubhayātmakam atra manaḥ*, Gauḍapāda ad loc. glosses as follows: *atra indriyavarge mana ubhayātmakam | buddhīndriyeṣu buddhīndriyavat, karmendriyeṣu karmendriyavat | kasmāt, buddhīndriyāṇāṃ pravṛttiṃ kalpayati karmendriyāṇāṃ ca | tasmād ubhayātmakam manaḥ |*

“here in the set of organs, the mind is of the nature of both. Among the organs of sense, it is like an organ of sense; among the organs of action, it is like an organ of action. Why?— [Because]

These are the twenty-four *tattvas*; *puruṣa* is the twenty-fifth. (119–120b) This twenty-fifth (i.e. *puruṣa*) is born out of six *kośas*, with [three coming] from the mother [and three] from the father, and nourished with food and liquids.⁸⁶⁶ (120c–121b)

[Above these twenty-five *tattvas* that are known as *Sāṅkhya tattvas*] there is Gahana;⁸⁶⁷

it determines the functioning of the organs of sense and action. Therefore, the mind is of the nature of both” (Sharma, 1933:40).

Kauṇḍinya’s comment on *Pāsupatasūtra* 2:27 (*manomanāya namaḥ*) expresses the idea as follows: *atra manahśabdenāntahkaraṇaṃ tattantratvāt udāharaṇārthatvāt ca manograhāṇasya ubhayātmakatvāt ca manasaḥ sarvakaraṇāgrahaṇānugrahaṇāt ca*. Similarly *Guhyasūtra* 7:165: *buddhindriyāṇi pañcaiva manas caivobhayātmakāḥ* | See also *Svacchandatantra* 11:81 and *Parākhya* 4:125. *Mataṅgavidyapāda* 18:80–82 describes the mind with its presiding deity and activity in detail. For further details, see Goodall 2004: fn. 430.

A second meaning of this expression is the mind’s being associated with *dharma* and *adharma* or with *pāpa* and *punya*. The *Yogabhāṣya* is very likely the first text to attest the idea. The *Yogabhāṣya* on the *sūtra abhyāsavairāgyabhyāṃ tannirodhaḥ* (1:12) comments as follows: *cittanadī nāma ubhayatovāhini, vāhati kalyāṇāya vāhati pāpāya ca* | *yā tu kaivalyapragbhāra vīvekaviśayanimnā sā kalyāṇavahā; saṃsārapragbhāravīvekaviśayanimnā pāpavahā* |

The so-called river of mind-stuff, whose flow is in both directions, flows towards good and flows towards evil. Now when it is borne onward to Isolation (*kaivalya*), downward towards discrimination, then it is flowing unto good; when it is borne onward to the whirlpool-of-existence, downward towards non-discrimination, then it is flowing into evil. (Woods 1927:34)

For an expression of this idea in our text, see *Niśvāsana* 2:14: *manas caikādaśo jñeyam ubhayor api dhāvati*, “Mind should be understood as the eleventh [sense organ] which runs after both”. That this means *dharma* and *adharma* is implied by *Niśvāsana* 2:53ab: *manas tu kathitaṃ hy etad dharmmadharmmanibandhakam*.

A third double function of mind is “volition and doubt” (*saṅkalpavikalpātma*), see *Niśvāsana* 2:52cd *saṅkalpās ca vikalpās ca daśadhākṣeṣu dhāvati* | “[The mind], for the sake of volition and doubt, engages in sense faculties tenfold”. *Svacchandatantra* 12:31 makes *Niśvāsana*’s reading smoother by rephrasing *saṅkalpe ca vikalpe ca* [...]. instead. Kṣemarāja ad loc. glosses *buddhikarmendriyaviśaye yaḥ idaṃ śṛitaṃ idaṃ adadhe iti saṅkalpaḥ, yaś ca idaṃ idṛḍam iti niścayātmā vikalpaḥ*, which means, to him *saṅkalpa* is ‘approach’ and *vikalpa* is ‘resolution’. Cf. also Śaṅkara’s commentary on *Īśāvāsyopaniṣad* 4, and *Gitābhāṣya* ad 3:43, 10:22, 12:8 and 12:14.

⁸⁶⁶*Guhyasūtra* 7:161–62 defines this as:

snāyavasthiśukrasaṃghātaṃ paitṛkan trikam ucyate |
tvaṇmāṃsāṇi caiva raktaṇi ca mātṛkan trikam ucyate | | 7:161 | |
etad annena satataṃ pānena ca vivarddhitam |
sarvayonyāṃ śarīraṇ tu śaṅkauśikam udāhṛtam | | 7:162 | |

• 161b trikam | K; ṭṛkam NW • 161d trikam | K; ṭṛkam NW • 162a satataṃ | NW; saṃtataṃ K

“The group of tendons, bones and marrow is called a triad [coming from] the father; skin, flesh and blood is called a triad coming from the mother. These six elements always get enveloped by food and water: the body, in all wombs, is taught —made of six *kośas*.” In the list of the *Suprabhedāgama śukra* is replaced by *majja*. See *Suprabhedāgamavidyapāda* 21:22: *asthi snāyuś ca majja ca pītṛjaṃ trayam eva tu | tvaṇmāṃsaṇiṭaṇi caiva mātṛjaṃ trikam eva ca | itthaṃ śaṅkauśikam proktaṃ śarīraṇ tās tu jāyate* | — For further details, see Goodall 2007:154–155.

⁸⁶⁷Gahana probably refers to Gahaneśa Rudra who is listed among the teachers that fall into the first row of gurus (Goodall et al. 2015:296).

above that is Vighraheśa,⁸⁶⁸ above him is Śivaśaṅkara,⁸⁶⁹ Asādhyā, Harirudra,⁸⁷⁰ [and] ten lords (-*daśeśakam*).⁸⁷¹ Then five pupils, five teachers,⁸⁷² then [above them] three great gods.⁸⁷³ (121c–122)

⁸⁶⁸We are not able to identify the position of Vighraheśa. According to Goodall et al. (2015:296) “Vighraha refers either to Vighraheśa (cf. *Nīśvāsamukha* 4:122, *Guhyasūtra* 1:117, 7:56 and perhaps 7:149) or to the group of eight worlds (*vighrahāṣṭaka*) which he presumably governs (cf. *Guhyasūtra* 7:220-1).”

⁸⁶⁹According to *Guhyasūtra* 7:225–228, this refers to ten Śaṅkaras and ten Śivas with reserved order of two sets.

⁸⁷⁰The reading of *Guhyasūtra* 7:131 and *Svacchandatantra* 10:1113 suggest, by reading the dual *hariharu varau*, that these are two distinct worlds.

⁸⁷¹Note an *aiśa dvandva* compound having a number in between. The ten lords, as recorded in *Guhyasūtra* 7:232–33, are as follows:

tasmād api daśeśāṇaḥ saṁsthitāḥ kāmārūpiṇaḥ |
suhr̥ṣṭaḥ suprah̥ṣṭaś ca surūpo rūpavarddhanāḥ | 232 |
manonmanas samākhyatāḥ sumanonmana eva ca |
mahāvīras suvīraś ca vīreśo daśamaḥ smṛtāḥ | 233 |

- 233b sumanonmana | KW; sunonmana N

The *Svacchandatantra* mentions nine of them and calls them *vīreśas*. See SvaT 10.1113–114:

suhr̥ṣṭaḥ suprah̥ṣṭaś ca surūpo rūpavarddhanāḥ | 1113
manonmano mahādhitāḥ vīreśaḥ parikīrtitāḥ | 1114ab

- 1113a suhr̥ṣṭaḥ suprah̥ṣṭaś ca | KSTS; suhr̥ṣṭa suprah̥ṣṭaṇi ca N₁
- 114b vīreśaḥ parikīrtitāḥ | N₁; vīreśāḥ parikīrtitāḥ KSTS

Kṣemarāja, of course depending on the Kashmirian recension of *Svacchandatantra*, counts eight and calls them *vīreśas*. *Svacchandaudyota* ad loc.: *yathā niyatikālagatā rudrāḥ śaṅkarāḥ śivāś caktāḥ, tathā ete vīreśā ucyante duṣpariharatvāc caivam uktāḥ |*

⁸⁷²*Guhyasūtra* 7:234–35 lists these five groups of pupils and five groups of teachers as follows:

ata ūrdhvaṁ bhavet chiṣyaḥ kalyāṇa ((du)) --- rmmīṭāḥ |
kalyāṇaḥ piṅgalo babhrus sarvaḥ suvara eva ca | 234 |
medhāvī atithiś caiva cchedako dāhakaḥ tathā |
śāstrakārī ca nirddiṣṭa daśaite guravaḥ smṛtāḥ | 235 |

- 234b sarvaḥ suvara | *em.*; sarva śuvara N; sarva □ vara K; sarva □ W

This list may appear to tell us that there are ten teachers (*daśaite guravaḥ smṛtāḥ*), but actually we need to understand that, although they are all in some sense gurus, the first five are pupils and the second five teachers. Kṣemarāja in the commentary of verse 10.1115cd makes this point clear by saying *adyāḥ śiṣyāḥ, antyā ācāryā* “the first are pupils and the second are teachers”. The *Svacchandatantra*, however, records a slightly different list of pupils and teachers to the *Guhyasūtra*; instead of the two pupils Sarva and Suvara the *Svacchandatantra* mentions Vīra and Prabha, and instead of Chedaka, it has Chandaka. See *Svacchandatantra* 1115-6:

kalyāṇaḥ piṅgalo babhrur vīraś ca prabhavaḥ tathā |
medhātithiś cchandakaś ca dāhakaḥ śāstrakārīṇaḥ | 1115
pañca śiṣyās tathācāryā daśaite parikīrtitāḥ | 1116ab

- 1115a babhrur | KSTS; babhru N₁ • 116b parikīrtitāḥ | N₁; saṁvyavasthitāḥ KSTS

⁸⁷³*Guhyasūtra* 7:236 records the list of three great gods as follows: *vāmo jyeṣṭhaś ca rudraś ca mahādevatrayaṁ*

Then above [them] Gopati, situated in the knot [of *māyā*],⁸⁷⁴ at the head [of the knot of *māyā* are the] five lords (*mūrdhnābhibhāvapañcakam*).⁸⁷⁵ [Then above] is Ananta, and the

smṛtam, “Vāma, Jyeṣṭha and Rudra are understood to be the three great gods.” However the *Svacchandatantra*, and *Tantrasadbhāva* 10:1152 in its turn, gives a different list of three gods: Mahādeva, Mahātejā and Mahājyoti. See *Svacchandatantra* 10.1118–1119:

kalātattve mahādevi mahādevatrayaṃ sthitam | 1118cd
mahādevo mahātejo mahājyotiḥ pratāpavān | 1119ab

- 1119a mahātejo | N₁; mahāteja KSTs

⁸⁷⁴Literally “the knot of Gopati,” which is not likely. We would expect simply Gopati who is situated in the *granthi* i.e. the *māyāgranthi*. That is what we have in *Guhyasūtra* 1:119: *mahādevatrayaṃ yac ca gopatiḥ granthisaṃsthitāḥ* (perhaps we need to emend to *granthisaṃsthitāḥ* or simply understand it so). *Guhyasūtra* 7:239, *Uttarasūtra* 1:5, *Niśvasamūla* 5:12 also confirm that there is not such a thing that is the knot of Gopati. *Svacchandatantra* 10:1124–1125 mentions that the Gopati is situated in the lower part of the *māyā*.

⁸⁷⁵We consider that the instrumental *mūrdhnā* is to be understood as a locative *mūrdhni*. The *Guhyasūtra* lists the constituents of what are probably this group of five, even though it does not use the label *abhibhāvapañcaka*: Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. See *Guhyasūtra* 7:240–241:

granthiyordhve saṃsthitāṃ viśvaṃ trikalakṣemīśam eva ca 240cd
brahmaṇo 'dhipatiś caiva śivaś ceti ca pañca vai 241ab

- 240cd *granthiyordhve saṃsthitāṃ viśvaṃ trikalakṣemīśameva ca* | *em.*; ◇ *nthyorddha sa --- trkalakṣa ---*
N; □ K; - *ndhyorddha saṃsthitāṃ viśvaṃ trkalakṣamīśameva ca* W

‘In the uppermost part of the knot is situated the world(?) Then Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. These are the five [Lords]’. *Niśvasamūla* 5:12 mentions the same list as *Guhyasūtra* 7:240–241 but does not rank them *abhibhava*. *Svacchandatantra* 10:1130–31 records the same list without levelling them, except that it reads *kṣema* instead of *kṣemīśa*. *Niśvasakārikā* : T. 127 p.159–60 and T. 150 p. 200 record a different name, *suśiva*, instead of *trikala*:

□ *kṣemīśaḥ brāhmaṇo 'dhipatis tathā* | 1514cd
suśivaś ca śivaś caiva kathitā anupūrvaśaḥ | 1555ab

- 1555b *kathitā* | T₁₂₇; *adhita* T₁₅₀

Transcript T. 17, p. 897 records a corrupt version of this list, which mentions only two of them: Trikala and Kṣemīśa. The term *abhibhava* occurs once more in *Guhyasūtra* 1:20, which does however mention their number.

fetters;⁸⁷⁶ this [group of fetters(?)/totality of the cosmos so far(?)] is called the net.⁸⁷⁷ (123)

[Then above] actions, sufferings, knowledge, instruments and “truth(s)” (*tattvam*).⁸⁷⁸ The sixth is that which is to be accomplished (*sādhya*), sovereignty, and the cause (*kāraṇam*).⁸⁷⁹ is the eighth. I have taught the subject of ignorance;⁸⁸⁰ [now] I shall tell [of] the [subject which is] above the cause. I have explained the impure path, [now] hear [about] the pure path from me. (124–125) He who is released from the families of sages and from rebirth, which is difficult to escape, is then born in the womb of Vāgeśī⁸⁸¹ [and] is called *Praṇava*. [In due order] Dhātāra, Damana, Īśvara, Dhyāna, and Bhaṣmīśa is told [of],⁸⁸² then the eight *pramāṇas*,⁸⁸³ then eight *vidyās*,⁸⁸⁴ the eight *mūrtis*,⁸⁸⁵ then Tejśa,

⁸⁷⁶We don’t know what these fetters actually are here. Basically we have no other source than the *Niśvāsa*-corpus which would tell us about *atimārga* cosmology or even what the *pāśas* meant in that system. If we were to follow the interpretation implied in the translation of Sanderson 4:93, above the *pāśas* in this system is from Gahana up to Ananta.

The *Uttarasūtra*, *Niśvāsanaya*, and *Guhyasūtra* all give a different account of *pāśa*, but place them above Ananta, which seems to be the explicit change that has taken place in the account of *mantramārga* cosmology.

Uttarasūtra 2:28ff. mentions a list of *pāśas* which is further expounded in *Niśvāsanaya* 1:83–92. *Guhyasūtra* 7:241–2 says that there are fetters above Ananta that have been already taught, but it is not clear where they are taught. The *Svacchandatantra* 10:1131–1132 also mentions fetters in the plural in this context and states that they have already been taught. Kṣemarāja ad loc. explains: *pūrvam eva puruṣatattovanirūpaṇāvasare ‘mbā ca salilā oghā* [...] *ityādina tuṣṭisiddhyādya vidyeśapāśantā ye pāśa uktāḥ, te iha pararūpeṇa avasthitā ity arthaḥ*. For this list of fetters, see *Svacchandatantra* 10:1069–1104. This solution of Kṣemarāja also seems implausible since those *pāśas* have already been placed at a lower level.

⁸⁷⁷Perhaps *jālam etat prakṛtitam* rather points forward and identifies the group of eight entities enumerated in the next two half-lines.

⁸⁷⁸This may refer to the group of twenty-five *tattvas* known to the Sāṅkhyas, which appeared in 4:119–120.

⁸⁷⁹In Kaunḍina’s Pāśupatism, this is an expression that refers to god, and it may do so here too, since Kṣemarāja, commenting on *Svacchandatantra* 10:1089, says it is god, the cause of primordial *tattva*: *kāraṇam iti kāraṇarūpasya pradhānatattvasya utthāpakam devatārūpam ity arthaḥ*. It seems that the cosmology of the Lākulas considers all principles up to the highest reality (*kāraṇam*) of the Pāñcārthikas to be impure. Its cosmology goes further, including what is considered to be the pure path, which is taught in the immediately following section.

⁸⁸⁰We have understood *viśayam ajñānam* as *viśayājñānam*.

⁸⁸¹Literally “born in the womb in Vāgeśī.”

⁸⁸²We are not sure whom these names refer to. For some discussion on these names see Goodall et al. (2015:298ff.)

⁸⁸³The eight *Pramāṇas* have the same name as the eight scriptures of Lākulas. They seem to be Rudras named after these scriptures (cf. *Svacchandatanantrodyota*, p. 477). These are recorded in the *Guhyasūtra* 7:224–225 are: [1] Pāñcārtha, [2] Śivaguhyā, [3] Rudrāṅkuśa, [4] Hṛdaya, [5] Lakṣaṇa, [6] Vyūha, [7] Ākarṣaka and [8] Ādarśa. For a detailed discussion on these, see Sanderson 2006:169ff. and Goodall et al. (2015:300).

⁸⁸⁴We are not told what these eight *vidyās* are. *Guhyasūtra* 7:246 and *Svacchandatantra* 10:1138 mention *māyā* in this place. Above *māyā*, *Guhyasūtra* 7:246 and *Svacchandatantra* 10:1143 mentions *mahāvīdyā* which is divided into eight divisions. These eight divisions according to *Svacchandatanthrodyota*, p.484 are the letters: *a, ka, ca, ta, pa, ya* and *śa*. We are not sure whether this eight division is meant in our text. See also discussion of Goodall et al.’s (2015:300) on this topic.

⁸⁸⁵These eight *mūrtis*, according to *Guhyasūtra* 257–258, are: [1] Ananteśa, [2] Sūkṣma, [3] Śivottama, [4] Ekanetra, [5] Ekarudra, [6] Trimūrti, [7] Śrīkaṇṭha and [8] Śikhaṇḍi.

then Dhruva.⁸⁸⁶ The numbers of the pure path have been explained in brief.⁸⁸⁷ (126–128)

Having resorted to the observance [called] *kapāla* they will go to the realm of Dhruva. I have taught the observance which is called the *lokātita*, the super *pāśupata* observance. (129)

Knowing the cosmography and conduct⁸⁸⁸ one certainly goes to the [respective] state [that he engages with]. If he fails to observe [these observances] he will go to hell [being] devoid of [knowledge of] cosmology and conduct. (130)

I have taught the *atimārga* in two forms, O beautiful-visaged one! Through the Eastern face I have taught this along with the secret. What further can I teach, O great goddess, O supreme deity? (131)

Devi spoke:

You have indicated *mantramārga*, O god, but not described, [that it is] the cause of extirpation of the *saṃsāra*: tell me [of] that O great god. (132)

Addressed thus by Pārvatī, Hara, the remover of all sins, spoke the sweet words established for the sake of the system of mantras (*mantratantrārthanīścitām*).⁸⁸⁹ (133)

Now then (*tad ato*), O Brahmins, I shall tell [you] the discourse of the god Śiva (*īśvarasya*) with Umā, called Mantra (*mantrākhyam*, which is settled as the *mantramārga* [and] which was formerly related to Devi by the fifth *Īśāna* face, O best of Brahmins! (134–135)

I told you [about] the four streams, which I heard before by the grace of Devi; [they are] unfailing, O best of Brahmins. (136)

But, the fifth is the highest stream [[...]] taught by the god of gods; what else do you want to hear? ⁸⁹⁰ (137)

⁸⁸⁶ Tejśa is the highest goal for those who follow the Vimala system of Pāśupatas and Dhruva is the ultimate goal for those who follow the Pramāṇa system of the Pāśupatas. For a detailed discussion on this topic see Sanderson 2006:169ff.

⁸⁸⁷ The cosmology of the Lākulas is divided into pure and impure levels. Although the cosmology presented in *Guhyasūtra* 1 and 7 is close to the account of the Lākulas presented in the the *Niśvāsamukha*, the *Guhyasūtra* does not divide the universe into the two segments, pure and impure. The *Kiraṇatantra*, however, does include these two categories. For more discussion on the pure and impure universe see Goodall et al. (2015:301) and Sanderson (2006:173ff.).

⁸⁸⁸ Note an irregular shortening of vowel in *-carya* for metrical reasons.

⁸⁸⁹ This interpretation assumes that the term *tantra* means system (*śāstra*). We are not absolutely sure about whether the term *mantratantrārthanīścitām* has been understood rightly or not. Literally, it might also mean “words established by reason of mantra and *tantra*.” This seems to be unlikely since the god Śiva, who is the supreme authority of the tradition, should not rely on the scriptures which he is here going to teach for the first time.

⁸⁹⁰ The author of the *Niśvāsamukha* seems to try to make a connection with the *Mūlasūtra*, the immediately following book in the manuscript where the sages ask the question about where the revelation of Śiva-knowledge (*śivajñāna*) took place. This question introduces the scene which is alluded in this last section of the *Niśvāsamukha*. *Mūlasūtra* 1:1 reads: *ṛṣaya ūcuḥ: śivajñānam param guhyam katham uktam svayambhuvā | kasmim sthāne śrutan devyā prasādād vaktum arhasi | |* “The Ṛṣis spoke: How did the self-born [Lord] teach the supreme, secret Śiva-knowledge? In what place did the goddess hear it? Out of [your] grace [you should tell us].” Goodall et al. 2015:233. It is possible that the first verse of the *Mūlasūtra* may have been added by the author of

Thus is the fourth chapter in the *Niśvāsamukhasaṃhitā*. One hundred and thirty seven verses.
Four streams, verses 643.

the *Niśvāsamukha* to the original *Mūlasūtra*. The *Mūlasūtra* would have started with the setting of the mount Kailāsa (1:2), which would fit the context and the narrative story of the *Mūlasūtra*.

On the basis of this, we could try to fill the gap of our text conjecturing something like *śivajñānaṃ svayambhuvā* or *śivajñānaṃ dvijottamā*.