Kauṇḍinya: Pañcārthabhāṣya Adhyāyaya 1: Critical edition with translation and annotation

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KAUṆḌINYA

Pañcārthabhāṣya

Adhyāya 1

Critical Edition by PETER C. BISSCHOP

Translation and Annotation by HANS T. BAKKER

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draft edition

Pañcārthabhāṣya, Adhyāya 1

A Critical Edition

Peter C. Bisschop

Introduction

This draft critical edition of the first chapter of the *Pañcārthabhāṣya*, Kauṇḍinya's commentary on the *Pāśupatasūtra*, is based on the three known surviving manuscripts:

- MS 86112 of the Sarasvatī Bhavana Library in Varanasi

- MS IM-5474 of the Asiatic Society in Kolkata

- MS 2018 of the University of Kerala Library in Trivandrum

These are all 19th/20th-century Devanāgarī paper manuscripts, and most probably go back to a single archetype that must have already been in a bad state of transmission. The *editio princeps* was published by Ananthakrishna Sastri in 1940 in the Trivandrum Series on the basis of a single manuscript discovered in Varanasi (now in Trivandrum), with a missing portion supplied from the incomplete Kolkata manuscript.[1] Sastri did not have access to the manuscript from the Sarasvatī Bhavana Library, which is the only one that is complete.

The present edition contains two registers of apparatus. The one at the bottom of the page is the main critical apparatus and is a positive register; the lemma quotes the adopted reading and reports the sources in which the reading occurs; this is followed by the listing of variant readings, each separated by a comma. Minor orthographical variants have not been recorded and the punctuation is mine. The upper register presents parallels of the text. These are not necessarily quotations or testimonia per se, but passages in other sources that are either directly or indirectly relevant for the constitution and/or interpretation of the text. The Sūtras of the *Pāśupata-sūtra* are printed in small capitals in the main text; the lemmata pertaining

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1   See the introduction to Sastri's edition, p. 19.

to the Sūtras, include an additional item Sū, which refers to the *Sūtrapāṭha* reading of the *Pāśupatasūtra* as edited in Bisschop 2006.

Aside from the many differences in individual readings, the most significant difference of this edition compared to that of Sastri concerns the text of the commentary on Sūtras 1.37–42. Sastri did not have access to the Varanasi manuscript, while the manuscripts from Kolkata and Trivandrum are not available for this part of the text due to loss of folios. Sastri took the somewhat radical step of composing the missing portion of the commentary himself on the basis of a passage in the *Ratnaṭīkā* which he considered to be related.[2] I published a preliminary edition of this part of the commentary on the basis of the newly identified Varanasi manuscript in Bisschop 2005. The present edition includes an improved version of this edition. Note that Kauṇḍinya divided the Sūtras differently from Sastri's attempted restoration and that, as a consequence, the numbering of these Sūtras has also changed. Sūtras 1.37-39 in Sastri's edition correspond to Sūtras 1.37–42 in the present edition. Sastri's original Sūtra numbered 1.38 is divided here into four shorter Sūtras numbered 1.38–41.

I offer this draft edition with all due reservations, being well aware of the many problems that remain, but I hope it will benefit others who are working (and struggling) with this fascinating text.

I first started reading the text with Hans Bakker during my student days at the University of Groningen. Since we have read and discussed it on multiple occasions over the years, the edition is to a large extent the outcome of our joint readings and owes credit to him. His forthcoming translation of *Adhyāya* 1 on the basis of this edition will give further insight into our understanding of the text constituted here. I also wish to acknowledge the valuable input of Yuko Yokochi, who has frequently questioned and caused us to revise our readings and interpretations. The opportunity to read parts of my first draft with Alexis Sanderson at All Souls College in Oxford in 2005 has been formative for my understanding of the text as well. The names of some others who have suggested emendations appear in the apparatus, but this is by no means complete as I have not been keeping systematic record of each individual's proposal. People from whose input I have benefitted include, among others, Diwakar Acharya, Hans Bakker, Elizabeth Cecil, Csaba Dezső, Sanne Dokter-Mersch, Paul Dundas, Dominic Goodall, Phyllis Granoff, Arlo Griffiths, Kengo Harimoto, Harunaga Isaacson, Csaba Kiss, Alexis Sanderson, Taisei Shida, Judit Törzsök, Somdev Vasudeva and Yuko Yokochi. I have also benefitted from the work of the late Minoru Hara,

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2   See his references to the '*Gaṇakārikāvyākhyā*' on p. 51 of his edition.

Symbols and Abbreviations in the Apparatus

⊔ Indicates a lost or illegible syllable in the manuscripts.

( ) Parentheses enclose syllables that are poorly legible in the manuscripts.

+ + Plus-signs enclose syllables that have been added in the manuscript.

{ } Curley braces enclose syllables that have been deleted in the manuscript.

[ ] Brackets in the main text enclose syllables that have been added by the editor or indicate the possible loss of syllables.
Brackets in the apparatus are used to save space.

B Benares (Varanasi), Sarasvatī Bhavana Library, MS 86112. Paper, Devanāgarī script. Folios 1–76; complete; double-sided; 8–11 lines a page.

C Calcutta (Kolkata), Asiatic Society, MS IM-5474. Paper, Devanāgarī script. 13 folios; incomplete; double-sided; 12–15 lines a page. Comes with four folios from an unidentified Alaṃkāraśāstra work.

T Trivandrum, University of Kerala Library, MS 2018. Paper, Devanāgarī script. Folios 1–87 (nos. 1, 8–13, 27, 28 missing); double-sided; 9–10 lines a page. The text for the missing folios 1 and 8–13 is preserved on folios numbered 1–11 in a different hand and written on more recent paper (T2). This may be the handwriting of Ananthakrishna Sastri, the editor of the *editio princeps*, who copied this part of the manuscript from C (see Bisschop 2007: 1, n. 1). Alternatively, someone else may have copied it for Sastri from C. In any case, I consider these eleven folios to be an apograph.

Sh *Editio princeps*: Sastri 1940.

Sū *Sūtrapāṭha*: Bisschop 2007.

conj.	conjecture	em.	emendation
ac	before correction	pc	after correction
om.	omit(s)	i.m.	in the margin
ill.	illegible	sec. hand	second hand

Pañcārthabhāṣya, Adhyāya 1

Edited by Peter C. Bisschop

January 4, 2023

1 hitārtham akhilaṃ yena brahmādikaṃ jagat sr̥ṣṭam |
pranamya taṃ paśupatiṃ śirasā sadasatpatim ‖

arthātiśayasaṃpannaṃ jñānātiśayam uttamam |
4 pañcārthaṃ saṃpravakṣyāmi yathāvad anupūrvaśaḥ ‖

āha: vakṣyati bhagavān pañcārtham | athāsyādisūtraṃ kim iti | atro-
7 cyate:

ATHĀTAḤ PAŚUPATEḤ PĀŚUPATAṂ YOGAVIDHIṂ VY-Ā-KHYĀSYĀMAḤ ‖ 1‖

10

iti | etat prathamasūtraṃ śāstrādāv uccāryate | tadanantaraṃ
padavigrahaḥ kriyate | (†tadupayoginaṃ yogavidhiṃ vyākhyāsyāma
13 iti†) | aṣṭapadaṃ sūtram | tatra athāta iti dve pade naipātike |
paśupater ity etat padaṃ parigrahārthenoccāryate | pāśupatam iti
taddhitam | yogavidhim iti sāmāsikam | vi āṅ iti dve pade | khyāsyāma
16 ity ākhyātikaṃ | āha: kiṃprayojanam padavigrahaḥ kriyate | tad

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9] Cf. Sarvadarśanasaṃgraha p. 162, ll. 1–2: *tatredam ādisūtram—athātaḥ*
paśupateḥ pāśupatayogavidhiṃ vyākhyāsyāma iti.

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1 hitārtham] *Before this Sh adds the first Sūtra* athātaḥ paśupateḥ pāśupataṃ
yogavidhiṃ vyākhyāsyāmaḥ.   1 sr̥ṣṭam] CTSh, śr̥ṣṭaṃ B   2 sadasatpatim] *conj.*
(HARA), sadasaspatim CSh, sadasatim B (*unmetr.*), saⵀⵀⵀⵀ T   4 saṃpravakṣyāmi
yathāvad anupūrvaśaḥ] CT ("pāṭhāntaram" i.m.), kriyate bhāṣyaṃ kauṇḍinyenā-
nupūrvaśaḥ BCSh, ⵀyate bhāṣyaṃ kauṃḍinyenānupūrvaśaḥ T   6 āha: vakṣyati
bhagavān] BCSh, ⵀⵀ(bha)gavān T   6–7 atrocyate] TSh, atrocyate |idaṃ
prathamaṃ sūtraṃ B, atro{ttpa}cyate C   9 pāśupataṃ yogavidhiṃ] CTShSū,
pāśupatayogavidhiṃ B   9 vy-ā-khyāsyāmaḥ] ShSū, vyākhyāsyāma BC, ⵀ(yā)syāma
T   11 tadanantaraṃ] BCSh, tadanaṃⵀraṃ T   12 padavigrahaḥ] CTSh, padavi-
graha B   12 yogavidhiṃ] BCSh, ⵀgavidhiṃ T   13–14 aṣṭapadaṃ sūtram | tatra
athāta iti dve pade naipātike | paśupater ity etat] T (nai *in* naipātike *ill.*) Sh,
aṣṭapadaṃ sūtraṃ kim iti | atrocyate‖ athātaḥ paśupateḥ pāśupataṃ yogavidhiṃ
vyākhyāsayā+ma+ ity etat B, aṣṭapadaṃ sūtraṃ | tatrathāta iti dve {nipāte(da)}
pade naipātike | paśupater ity etat C   14 parigrahārthenoccāryate] TSh, pari-
grahārthenodhāryyate B, parigr̥hārthānoccāryate C^{ac}, parigr̥hārthenoccāryate C^{pc}
15 sāmāsikam] BCSh, sāmāⵀkaṃ T   15 dve pade] B^{pc}CTSh, dve pade +naipātīke+
B   16 ity ākhyātikaṃ] BTSh, ityātyākhyātikaṃ C   16 kiṃprayojanam] B^{pc}CTSh,
kiṃmrayojanaṃ B^{ac} 1.16–2.1 tad ucyate] BCSh, taduⵀ T

1

1 ucyate: arthaprasiddhyartham | kasmād arthāprasiddhiḥ padānām | yasmāt pṛthagarthānīha padāni bhavanti | yasmād evaṃ hy āha:

4   yathā vivṛtagātro 'pi śirasi prāvṛto naraḥ |
    nābhivyaktiṃ vrajaty evaṃ sūtraṃ vigrahavarjitam ||

7 evam arthaprasiddhyarthaṃ padavigrahaḥ kriyate | āha: uktaḥ padavigrahaḥ prayojanaṃ ca | idaṃ tu vācyam: atha śāstrādiḥ ka iti | atrocyate: athātaḥ paśupater ity eṣa tāvac chāstrādiḥ |

10 tatra śāstraṃ tantraṃ grantho vidyā ca | granthārthayos tadadhigamopāyatvāt | pārimāṇyam athaśabdādiśivāntaṃ pravacanam | saṃkhyā pañcādhyāyāḥ pañcabrahmāṇi | adhikaraṇaṃ ca athaśabdā-

13 taḥśabdavyākhyānavacanāt snānaśayanādyupadeśāc ca śiṣyācāryayoḥ prasiddhiḥ | [. . .] kaivalyagatānām api duḥkhitvadarśanāt, kārya-kāraṇapratyakṣadarśī vipratvāt, upāyopeyapratyakṣadarśitvāc ca

16 praśnaprativaktā, aiśvaryāvasthaś caiva muktatvān, manonmanaḥsaṃsthaś ca kāmitvād | ataḥ sarvācāryaviśiṣṭo 'yam ācārya

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11] athaśabdādiśivāntaṃ: cf. Pāśupatasūtra 1.1: *athātaḥ paśupateḥ pāśupataṃ yogavidhiṃ vyākhyāsyāmaḥ*, 5.47: *śivaḥ*.

13] snānaśayanādyupadeśāc: cf. Pāśupatasūtra 1.2–1.3: *bhasmanā triṣavaṇaṃ snāyīta | bhasmani śayīta*.

15] vipratvāt: cf. Pāśupatasūtra 5.26: *ṛṣir vipro mahān eṣaḥ*.

16–17] manonmanaḥsaṃsthaś: cf. Pāśupatasūtra 2.27: *mano'manāya namaḥ*.

17] kāmitvād: cf. Pāśupatasūtra 1.24: *kāmarūpitvam*, 2.6: *sārvakāmika ity ācakṣate*.

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2 evaṃ hy āha] BCSh, e(vaṃyāha) T   5 vrajaty evaṃ] Sh (*em.*, *silently*), vrajati | evaṃ BT, brajati | evaṃ C   7 arthaprasiddhyarthaṃ] CSh, a⊔⊔(sidhya)rthaṃ T, arthaprasiddhyarthaṃ | kasmād arthāprasiddhiḥ padānāṃ yasmāt pṛthagarthānīha padāni bhavaṃti | yasmād evaṃ hy āha | yathā vivṛtagātro pi śirasi prāvṛto naraḥ nābhivyakti ca tabhi | evaṃ sūtravigrahavarjjitam | evam arthaprasiddhyarthaṃ B (*eyeskip*)   8–9 śāstrādiḥ ka iti] B^{pc}C, śāstrādiḥ karati B^{ac}, śās⊔(diḥ) ka iti T, śāstrādiḥ kaḥ iti Sh (*conj.*, *silently*)   9 paśupater] BCSh, paśu(pate)r T   12 ca] *Thus all the MSS.*   12–13 athaśabdātaḥśabdavyākhyānavacanāt] *conj.* (Hara), athaśabdāṃtaḥśabdādivyākhyānam‖ vacana° B, athaśabdāṃtaḥśabdavyākhyānam‖ vacana° C, athaśabdā{ṃ}taḥśabdavyākhyānaṃ | vacana° T, athaśabdātaḥśabdavyā-khyānavacana° Sh (*conj.*)   16 aiśvaryāvasthaś caiva] Sh (*conj.*, *silently*), aiśvaryāvasthasyaiva BCT   16 muktatvān] BTSh, maktatvān C   16–17 manonmanaḥsaṃsthaś] BCT, mano'manaḥsaṃsthaś Sh (*conj.*, *silently*)   17 sarvācāryaviśiṣṭo] CTSh, sarvācāryaviśiṣṭo yam ācārya viśiṣṭo B (*eyeskip*)

1   iti | tathā brāhmaṇagrahaṇāt strīpratiṣedhād indriyajayopadeśāc ca |
uktaṃ hi:

4   bādhiryam āndhyam aghratvaṃ mūkatā jaḍatā tathā |
             unmādaḥ kauṇyakuṣṭhitvaṃ klaibyodāvartapaṅgutāḥ ‖

7   vyādhirahitaḥ   paṭvindriyo   brāhmaṇaḥ   śiṣyaḥ | sarvānyaviśiṣṭo
’yaṃ śiṣya iti | tathā devādibhyaś ca krīḍādharmitvāt krīḍānimi-
tteśvarasya   pravṛttiḥ | anugrahārthā   cācāryasya   pravacanavaktṛ-
10   tve   pravṛttiḥ| tathā   bhajanacodanaprasādaśivatvalipsopadeśād
duḥkhāntārthinaḥ śiṣyasyehopasadanapravṛttiḥ | na tu dharmārtha-

1] brāhmaṇagrahaṇāt: cf. Pāśupatasūtra 4.20: *na kaścid brāhmaṇaḥ punar āvartate.*

1] strīpratiṣedhād: cf. Pāśupatasūtra 1.13: *strīśūdraṃ nābhibhāṣet.*

1] indriyajayopadeśāc: cf. Pāśupatasūtra 5.7: *indriyāṇām abhijayāt.*

4–5] Cf. Sāṃkhyasaptativṛtti p. 63, ll. 6–7: *bādhiryam āndhyam ajighratvaṃ mūkatā jaḍatā tathā | unmādakauṇyakuṣṭhitvaklaivyodāvartapaṅgutāḥ ‖* Tattvakaumudī p. 154, ll. 28–29: *bādhiryaṃ kuṣṭhitāndhatvaṃ jaḍatājighratā tathā | mūkatā kauṇyapaṅgutvaṃ klaibyodāvartamandatāḥ ‖* Yuktidīpikā p. 129, ll. 15–16: *bādhiryam āndhyam aghratvaṃ mūkatā jaḍatā ca yā | unmādakauṣṭhyakauṇyāni klaivyodāvartapaṅgutāḥ ‖*

For these and other (prose) parallels, cf. Hara 2002: 155–157.

7] Cf. Saṃskāravidhi 11–12: *deśajātikulaṃ vṛttaṃ śrutam arthitvam eva ca | indriyāṇām paṭutvaṃ ca śarīrārogyam eva ca ‖ śraddhāstikyaṃ śive bhaktir dhairyaṃ sthairyam ajihmatā | bodhotsāhaś ca śaktiś ca ete śiṣyaguṇāḥ smṛtāḥ ‖*

8] devādibhyaś: cf. e.g. Pāśupatasūtra 1.9: *mahādevasya dakṣiṇāmūrtim,* 2.2: *devasya* (with commentary).

10] bhajanacodanaprasādaśivatvalipsopadeśād: cf. Pāśupatasūtra 1.46: *bhajasva mām,* 4.24: *tan no rudraḥ pracodayāt,* 5.40: *apramādī gacched duḥkhānām antam īśaprasādāt,* 5.47: *śivaḥ.*

1 indriyajayopadeśāc] CTSh, indriya+ya+thopadeśāc B   4 bādhiryam āndhyam aghratvaṃ] BSh, bādhiryam āṃdhyam aṃ{⊔}ghratvaṃ C, bādhiryam āṃ⊔⊔ghratvaṃ T   5 kauṇyakuṣṭhitvaṃ] *conj.,* kauṇyaṃ kuṣṭhitvaṃ BCTSh (*unmetr.*) 5 klaibyodāvartapaṅgutāḥ] *conj.,* klaibyaṃ gudāvartapaṅgutā° BCTSh *hypermetrical*   7 vyādhirahitaḥ] *conj.* (Sanderson), °dirahitaḥ BCT, evamādirahitaḥ Sh (conj.)   7 paṭvindriyo] CTSh, {⊔⊔}iṃdriyo Bᵃᶜ, paṭ iṃdriyo Bᵖᶜ   7 brāhmaṇaḥ śiṣyaḥ] BCSh, brā⊔⊔śiṣyaḥ T   7 sarvānyaviśiṣṭo] *conj.* (Sanderson), sa cānyaviśiṣṭo BCTSh   8 devādibhyaś] BSh, devatādibhyaś C, devādi⊔ś T   8–9 krīḍānimitteśvarasya pravṛttiḥ] BC, krīḍānimitteśva⊔⊔⊔ttiḥ T, krīḍānimittā īśvarapravṛttiḥ Sh (*conj., silently*)   9 anugrahārthā cācāryasya] TSh, anugrahārthācāryasya B, anugrahārthā cā{⊔ya} cācāryasya C   10 °lipsopadeśād] BCᵖᶜSh, °lipsopadeśā{⊔}d C, ⊔⊔⊔⊔śād T   11 tu] BCSh, ⊔ T   3.11–4.1 °rthaiveti] *conj.,* °rthā veti C, °rthācceti B, °rthā(cce/ve)ti T, °rthātreti Sh (*conj., silently*)

1 kāmakaivalyārthaiveti | tathā kāmitvād indrakauśikādibhyaś cācāryo
divyaḥ | niratiśayakrīḍaiśvaryasvābhāvyād ity arthaḥ | codanopasadana-
saṃskāravaśyādiduḥkhair abhibhūtatvāc cādivyā indrakauśikādyāḥ

4 śiṣyā iti | tathā kāmitvād ajātatvāc ca manuṣyarūpī bhagavān
brāhmaṇakāyam āsthāya kāyāvataraṇe avatīrṇa iti | tathā padbhyām
ujjayanīṃ prāptaḥ | kasmāt | śiṣṭaprāmāṇyāt | cihnadarśanaśravaṇāc ca |

7 atyāśramaprasiddhaṃ liṅgam āsthāya pravacanam uktavān | bhasma-
snānaśayanānusnānanirmālyaikavāsograhaṇād, adhikaraṇaprasiddhya-
rthaṃ ca svaśāstrokte āyatane śiṣyasambandhārthaṃ śucau deśe

10 bhasmavedyām uṣitaḥ | ato rudrapracoditaḥ kuśikabhagavān
abhyāgatyācārye paripūrṇaparitṛptyādyutkarṣalakṣaṇāni viparītāni
cātmani dṛṣṭvā pādāv upasaṃgṛhya nyāyena jātigotraṃ śrutam

13 anṛṇatvaṃ ca nivedayitvā kṛtaparīkṣaṇam ācāryaṃ kāle vaidyavad
avasthitam āturavad avasthitaḥ śiṣyaḥ pṛṣṭavān: bhagavan kim eteṣām
ādhyātmikādhibhautikādhidaivikānāṃ sarvaduḥkhānām aikāntiko

16 'tyantiko vyapoho 'sty uta neti | athoktaparigrahādhikāralipsāsu
parāpadeśenopadeśe sacchiṣyasādhakapāṭhaprasiddhyarthaṃ kāraṇapa-
dārthādhigamārthaṃ cātmani parāpadeśaṃ kṛtvā bhagavān evoktavān

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1] kāmitvād: cf. Pāśupatasūtra 1.24: *kāmarūpitvam*, 2.6: *sārvakāmika ity ācakṣate*.
4] kāmitvād: cf. Pāśupatasūtra 1.24: *kāmarūpitvam*, 2.6: *sārvakāmika ity ācakṣate*
4] ajātatvāc: cf. Pāśupatasūtra 1.43–1.44: *sadyojātaṃ prapadyāmi sadyojātāya vai namaḥ* (with commentary).
7–8] bhasmasnānaśayanānusnānanirmālyaikavāsograhaṇād: cf. Pāśupatasūtra 1.2–1.5 and 1.10.

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1 kāmitvād indra°] BCSh, kā⊔⊔⊔dra° T   1 cācāryo] CTSh, cācāryā B
2 divyaḥ] *em.*, divyo BCTSh   2 °krīḍaiśvarya°] BCSh, °krīḍai⊔(rya)° T
2–3 °sadanasaṃskāra°] BCSh, °sadana⊔(kā)ra° T   3 °kauśikādyāḥ] BCSh,
°kauśikā⊔ḥ T   4 tathā] *After this all the MSS and Sh add*: śiṣṭaprāmāṇyāt
5 °kāyam āsthāya] BCSh, °kāya(ma)⊔ya T   5 kāyāvataraṇe] *Thus all the
MSS.*   5 padbhyām] CTSh, paścām B   6 ujjayanīṃ] C, ujjayinīṃ BTSh
6 kasmāt | śiṣṭaprāmāṇyāt] CSh, kasmāśiṣṭaprāmāṇyāt B, kasmāchiṣṭaprāmāṇyāt T
7–8 °śayanānusnāna°] CSh, °śayanānusnānaṃ B, °śayanānu(sna)⊔ T   10 rudrapra-
coditaḥ] BC^{pc}TSh, rudra{(pra)}pracoditaḥ B, rudrapraco{di}ditaḥ C   11 pari-
pūrṇa°] BCSh, pari⊔(rṇa)° T   12 jātigotraṃ] BCT, jātiṃ gotraṃ Sh (*conj.,
silently*)   12 śrutam] BCSh, ⊔tam T   13 kṛtaparīkṣaṇam] *conj.* (Sanderson),
kṛtakṣaṇam BCTSh   13 ācāryaṃ] BCSh, ācā(ya) T   14 avasthitaḥ] CTSh,
asthitaḥ B   14 bhagavan] B^{pc}CTSh, om. B^{ac}   14 eteṣām] BTSh, eteṣāṃ m°
C   15 °duḥkhānām] BTSh, °duḥkhānāṃ m° C   16 °ādhikāralipsāsu] BCSh,
°ādhikā⊔lipsāsu T   17 sacchiṣya°] CTSh, saśiṣya° B   18 parāpadeśaṃ] BCSh,
⊔rāpadeśaṃ T   18 evoktavān] CTSh, evoktatvān B

4

1 atha iti | atra pūrvaprakṛtāpekṣo 'yam athaśabdaḥ | katham |
śiṣyeṇodīritaṃ pūrvaṃ praśnam apekṣyoktavān atha iti | evam ayam
athaśabdaḥ pṛṣṭaprativacanārthaḥ | asti sa duḥkhānta ity arthaḥ |

4   āha: kiṃ parīkṣitāya śiṣyāya sa duḥkhāntaḥ pratijñātaḥ
utāparīkṣitāyeti | ucyate: parīkṣitāya | yasmād āha ata iti | atra
ataḥśabdaḥ śiṣyaguṇavacane | yasmād ayaṃ brahmāvartadeśajaḥ
7 kulajaḥ paṭvindriyo vividiṣādisaṃpannaḥ śiṣyaḥ | pūrvaṃ cātrārthato
'taḥśabdo draṣṭavyaḥ |

    atha sa duḥkhāntaḥ kutaḥ prāpyate kena vābhyupāyeneti | tad
10 ucyate: paśupateḥ | prasādād iti vākyaśeṣaḥ | atra paśūnāṃ patiḥ
paśupatiḥ | atra paśavo nāma siddheśvaravarjaṃ sarve cetanāvantaḥ |
kāryakaraṇāñjanā nirañjanāś ca paśavaḥ | āha: kiṃ teṣāṃ paśutvam
13 iti | ucyate: anaiśvaryaṃ bandhaḥ | kāraṇaśaktisaṃnirodhalakṣaṇam
asvātantryam anaiśvaryaṃ bandho 'nādiḥ | bandhaguṇa ity upa-
caryate | tat kathaṃlakṣaṇam iti cet | tad ucyate: paśyanāt pāśanāc
16 ca paśavaḥ | tatra pāśā nāma kāryakaraṇākhyāḥ kalāḥ | tāś ca
kalā upariṣṭād vakṣyāmaḥ | tābhiḥ pāśitā baddhāḥ saṃniruddhāḥ
śabdādiviṣayaparavaśāś ca bhūtvāvatiṣṭhante | ity ato 'vagamyate

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1] atra pūrvaprakṛtāpekṣo 'yam athaśabdaḥ: cf. Sarvadarśanasaṃgraha p. 162:
atrāthaśabdaḥ pūrvaprakṛtāpekṣaḥ.
5–6] Cf. Candrānandavṛtti ad Vaiśeṣikasūtra 1.1.1 (p.1, ll.8–10): *ataḥśabdo
'pi vairāgyaprajñākathāparipādādikaṃ śiṣyaguṇasaṃpadaṃ hetutvenāpadiśati,
yasmād ayaṃ śiṣyo guṇasaṃpadā yuktas tato 'sau praśnebhyo 'nantaraṃ dharmaṃ
vyākhyāṣyāmaḥ.*

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1 atha iti] CT, artha iti B, atheti Sh (*em., silently*)   1 prakṛtāpekṣo 'yam] *conj.*,
°prākṛtāpekṣāyam BCT^{ac}, °prākṛtāpekṣāyām T^{pc} (*sec. hand*), °prakṛtāpekṣāyām Sh
(*conj., silently*)   2 atha iti] BCT, atheti Sh (*em., silently*)   3 athaśabdaḥ] BTSh,
athaśaśabdaḥ C   3 °vacanārthaḥ | asti] *em.*, °vacanārtho sti BCTSh   3 ity arthaḥ]
BCSh, ⊔tyarthaḥ T   4 parīkṣitāya] CTSh, parīkṣitāyā B   4 sa duḥkhāntaḥ]
BCT^{pc} (i.m.), duḥkhāntaḥ T^{ac} Sh   5 utāparīkṣitāyeti | ucyate] Sh (*em., silently*),
utsaparīkṣitāyetyucyate B, utāparīkṣitāyetyucyate CT   5 yasmād āha] BCSh, *ill.*
T   5–6 atra ataḥśabdaḥ] CTSh, atrāṃtaḥśabdaḥ B   7 kulajaḥ] CTSh, kulajā
B   7 vividiṣā°] BC^{pc}Sh, {(vi)}vividiṣā° C, *ill.* T   7 śiṣyaḥ] BTSh, sa(kyaḥ)
C   7 pūrvaṃ cātrārthato] BCSh, ⊔⊔⊔trārthato T   9 vābhyupāyeneti] CSh,
cābhyupāyeneti B, vā⊔⊔⊔⊔⊔ T   10 atra paśūnāṃ] CTSh, atha duḥkhāṃtaḥ ku
atra paśūnāṃ B (*eyeskip*)   11 paśavo nāma siddheśvara°] BCSh, paśa⊔⊔⊔⊔⊔śvara°
T   12 °karaṇāñjanā] Sh (*em., silently*), °kāryakāraṇajanā B, °kāraṇāṃjanā CT
12–13 paśutvam iti | ucyate] *em.*, paśutvamityucyate BC^{pc}, paśutvatyucyate C^{ac},
paśutva⊔⊔⊔⊔ T, paśutvam | ucyate Sh   14 asvātantryam] BTSh, asvātantryaṃ
m° C   14 anaiśvaryaṃ] CTSh, aṃnaiśvaryaṃ B   14–15 bandhaguṇa ity upa-
caryate] BCSh, baṃdhagu⊔⊔(u)pa(ca)ryate T   15 paśyanāt pāśanāc] CTSh,
paśyanāsāśanāc B   16 °karaṇākhyāḥ] Sh (*em., silently*), °kāraṇākhyāḥ BC,
°⊔raṇākhyāḥ T   17 tābhiḥ] BCSh, tā(-i)ḥ T   17 pāśitā] BCT, pāśitāḥ Sh (*conj.,
silently*)   18 °vaśāś] BCSh, va(śa-)ś T   18 'vagamyate] BCSh, vā gamyate T

5

1 'svātantryam anaiśvaryaṃ bandhaḥ | kāryakaraṇarahitasya paśutvaṃ
nivartata iti cet | tad ucyate: [na], saṃhṛtānām api punaḥ punaḥ
saṃbandhagrahaṇāc chāstre | kiṃcānyat: paśyanāc ca paśavaḥ |
4 yasmād vibhutve 'pi citsamavetatve 'pi ca śarīramātram eva paśyanty
upalabhante ca na bahirdhātattvāni | kāryakaraṇarahitāś ca na
kāryakaraṇaṃ pratipadyante tyajanti vā | dharmādharmaprakāśadeśa-
7 kālacodanādyapekṣitatvāc ca | ataḥ susṭhūktaṃ paśyanāt pāśanāc ca
paśavaḥ | yasmād uktam:

10 sāṃkhyayogena ye muktāḥ sāṃkhyayogeśvarāś ca ye |
brahmādayas tiryagantāḥ sarve te paśavaḥ smṛtāḥ ||

13 patiḥ kasmāt | āpnoti pāti ca tān paśūn iti ataḥ patir bhavati | tān
kenāpnoti kena rakṣati | āpnoti vibhuśaktyā | yasmāt kutrāpi śaktim
asyānantāṃ nātivartante | vipratvāc cāsyānantā jñānaśaktiḥ aparimitā |
16 tayā aparimitayā aparimitān eva pratyakṣān paśūn āpnotīti patiḥ |
tathā pālayatīti prabhuśaktiḥ | kasmāt | tacchandāt teṣāṃ pravṛttir
nivṛttiḥ sthitir iṣṭāniṣṭasthānaśarīrendriyaviṣayādiprāptir bhavati |
19 tatparidṛṣṭānāṃ tatpracoditānāṃ cety arthaḥ | evaṃ paśupater iti
kāryakāraṇayoḥ prasādasya coddeśaḥ | tasmāt prasādāt sa duḥkhāntaḥ
prāpyate | na tu jñānavairāgyadharmaiśvaryatyāgamātrād ity arthaḥ |
22 āha: kutrasthasya kadā kīdṛśyasya vā sa bhagavān prasīdatīti|

11] Cf. Śivapurāṇa Vāyavīyasaṃhitā 7.1.5.61ab: *brahmādyāḥ sthāvarāntāś ca
paśavaḥ parikīrtitāḥ*

15] vipratvāc: cf. Pāśupatasūtra 5.26: *ṛṣir vipro mahān eṣaḥ.*

20–21] tasmāt prasādāt sa duḥkhāntaḥ prāpyate: cf. Pāśupatasūtra 5.40: *apramādī
gacched duḥkhānām antam īśaprasādāt.*

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1 'svātantryam] Sh (*em., silently*), asvātantryam BC, asvā(taṃ)tryam T
1 kāryakaraṇ°] BTSh, kāryakāraṇa° C   2 cet] BCT, cet na Sh (*conj.*)   2 na]
conj., om. BCTSh   4 citsamavetatve] Sh (*em., silently*), citasamavetatve
BCT   4 'pi] BCT^{pc}Sh, om. T^{ac}   4 śarīramātram] BCSh, śarīra(ma-)tram T
5 upalabhante] *em.*, upalabhanti BCTSh   5 bahirdhātattvāni] *conj.* (BAKKER),
bahirddhāni BCTSh   5 kāryakaraṇa°] CTSh, kāryakāraṇa° B   6 vā] BCSh, *ill.* T
6–7 °prakāśadeśa°] Sh (*em., silently*), °prakāśādeśa° BCT   11 tiryagantāḥ] CTSh,
tirjagaṃtāḥ B   13 āpnoti] *conj.*, āpti BCTSh   14 āpnoti] *conj.* (SANDERSON),
tato BCTSh   14 kutrāpi] *conj.* (SANDERSON), tatrāpi BCTSh   15 nātivartante]
Sh (*em., silently*), nātivartate BCT   15 vipratvāc cāsyānantā] Sh (*conj.*),
vipratvāsyānaṃtā BCT   15 jñānaśaktiḥ] *Thus all the MSS.*   15 aparimitā]
TSh, aparimita° BC   16 tayā] *Thus all the MSS.*   16 aparimitayā] BTSh,
aparimitatayā C   16 āpnotīti] BCSh, ā⊔tīti T   17 pravṛttir] *em.*, pravṛtti°
BCTSh   18 iṣṭāniṣṭa°] Sh (*em., silently*), iṣṭāriṣṭa° BCT   19 paśupater iti] BCSh,
pa⊔pater i(-i) T   21 °vairāgyadharmaiśvarya°] BCSh, °vairā⊔⊔rmaiśvarya° T
22 prasīdatīti] Sh (*em., silently*), prasīdatīty BCT (*om. daṇḍa*)

1 ucyate: yadānena tu tat prāptaṃ bhavati | āha: kiṃ tad iti | ucyate:
pāśupatam | atra paśupatinoktaṃ parigṛhītaṃ paśupatim adhikṛtya
cārabhyata iti pāśupatam | yathā vaiṣṇavaṃ mānasam iti |

4   [āha:] kiṃ tad iti | ucyate: yogam | atrātmeśvarasaṃyogo yogaḥ |
sa punaḥ puruṣasyādhyayanadhyānādinaimittikatvād anyatarakarmajaḥ
sthāṇuśyenavat | [. . .] codanādhyayanādivacanān meṣavad ubhayakarma-

7 jaḥ| [. . .] yasmāt sati vibhutve anadhikārakṛtatvād viyogasya | viyukta-
syaiva ca saṃyoga upadiśyate | viṣayaraktaviraktavat kriyāyoge | iha tu
samādhilakṣaṇe yoge saṃniyama iti |

10   āha: kiṃ parijñānamātrād eva tadyogaḥ prāpyate | ucya-
te: [na] | yasmād āha: tatprāptau vidhiṃ vyākhyāsyāmaḥ |
atra yogasya vidhiḥ yogavidhir iti ṣaṣṭhītatpuruṣasamāsaḥ | atra

13 sūkṣmasthūlasabāhyābhyantarasalakṣaṇavilakṣaṇakriyāsu vidhisaṃjñā |
yajñavidhivan, na tu senāvanādivat | kasmāt | kriyāṇāṃ kṣaṇikānāṃ
samudāyāsambhavāt | yady evaṃ vidhiḥ kasmāt | vidhāyakatvāt

16 vidhiḥ | upāyopeyabhāvāc ca | vidhim iti karma |
    evaṃ sa duḥkhāntas kāryaṃ kāraṇaṃ yogo vidhir iti pañcaiva

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5–7] Cf. Vaiśeṣikasūtra 7.2.9: *anyatarakarmaja ubhayakarmajaḥ saṃyogajaś ca*
saṃyogaḥ. For parallels of the two examples (*sthāṇuśeṣyavat, meṣavat*), cf. HARA
2002: 157–159.

5] puruṣasyādhyayanādinaimittikatvād: cf. Pāśupatasūtra 5.21: *ṛcam iṣṭām*
adhīyīta gāyatrīm ātmayantritaḥ and 5.24: *oṅkāram abhidhyāyīta.* Cf. also, e.g.,
Pañcārthabhāṣya ad Pāśupatasūtra 1.20: *adhyayanadhyānādilakṣaṇaṃ kriyāyogaṃ*
carataḥ pravartata ity arthaḥ.

6] codanādhyayanādivacanān: cf. Pāśupatasūtra 4.24: *tan no rudraḥ pracodayāt*
and 5.21 and 5.24 quoted above.

7] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.3: *sati vibhutve puruṣeśvarayoḥ* [. . .].
Cf. also Pañcārthabhāṣya ad Pāśupatasūtra 4.19: *sati vidhiviṣayatve puruṣeśvarayor*
viṣayādhikārakṛtaṃ viyogaṃ dṛṣṭvā jñānaparidṛṣṭena vidhinādhyayanadhyānādhikṛto
viśuddhibhāvaḥ samīpastha ity arthaḥ.

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1 yadānena] BCSh, *ill.* T   1 kiṃ tad] *Before this C adds:* kutrasthasya kadā
kīdṛśasya vā sa (bho){⊔} (*eyeskip*)   1 iti] Sh (*em., silently*), ity BCT (*om. daṇḍa*)
2 atra] BCT*ᵖᶜ*Sh, atrā T*ᵃᶜ*   2 paśupatim adhikṛtya] BCSh, paśu⊔⊔⊔⊔tya T
3 cārabhyata] CTSh, cāre(sya)ta B   4 āha] *conj.*, om. BCTSh   4 iti] Sh (*em.,*
silently), ity BCT (*om. daṇḍa*)   4 atrātmeśvarasaṃyogo] BCSh, atrātme⊔⊔⊔⊔⊔
T   5 °dhyayanadhyānādi°] *conj.*, °dhyayanādi° BCTSh   6 codanādhyayanādi°]
BCSh, ⊔⊔⊔⊔yanādi° T   6–7 ubhayakarmajaḥ] C*ᵖᶜ*TSh, ubhayākarmajaḥ B,
ubhayakarma{ja}jaḥ C   7 anadhikāra°] *Thus all the MSS.*   7 viyogasya] BCSh,
viyoga⊔ T   7–8 viyuktasyaiva] BCSh, ⊔yuktasyaiva T   9 yoge] BCSh, yo⊔
T   9 saṃniyama] *Before this B adds:* iha tu   10 āha] B*ᵖᶜ*CTSh, om.   B*ᵃᶜ*
10 tadyogaḥ] CTSh, tayogaḥ B   10 prāpyate] BCSh, (praya)te T   11 na] *conj.*
(SANDERSON), om. BCTSh   12 ṣaṣṭhī°] BCSh, ⊔ṣṭhī° T   17 sa] BCSh, *ill.* T

1 padārthāḥ samāsata uddiṣṭāḥ | te vyākhyeyāḥ | vyākhyānam eteṣāṃ
vistaravibhāgaviśeṣopasaṃhāranigamanāni | tasmād anyad vyākhyeyam
anyad vyākhyānam | yasmād āha "vyākhyāsyāmaḥ" | atra vir
4 vistare vibhāge viśeṣe ca bhavati | tatra vistara iti pratyakṣānu-
mānāptavacanam iti pramāṇāny abhidhīyante | tatra pratyakṣaṃ
dvividham: indriyapratyakṣam ātmapratyakṣaṃ ca | indriyapraty-
7 akṣaṃ vyākhyānatapomūtrapurīṣamāṃsalavaṇaprāṇāyāmaiḥ si-
ddham | ātmapratyakṣaṃ tadupahārakṛtsnatapoduḥkhāntādivacanāt
siddham | yathā prasthena mito vrīhiḥ prasthaḥ | paramārthatas
10 tv [indriyapratyakṣam] indriyārthasambandhavyañjakasāmagryaṃ
dharmādharmaprakāśadeśakālacodanādyanugṛhītaṃ sat pramāṇam
utpadyate | ātmapratyakṣaṃ tu cittātmāntaḥkaraṇasambandhasā-
13 magryam | anumānam api pratyakṣapūrvakaṃ cittātmāntaḥkaraṇa-
sambandhasāmagryaṃ ca dharmādharmaprakāśadeśakālacodanādi-

7] vyākhyāna: Pāśupatasūtra 1.1: *athātaḥ paśupateḥ pāśupataṃ yogavidhiṃ
vyākhyāsyāmaḥ*; tapas: Pāśupatasūtra 2.16: *atitaptaṃ tapas tathā*, 2.19: *bhūyas
tapaś caret*; mūtrapurīṣa: Pāśupatasūtra 1.12: *mūtrapurīṣaṃ nāvekṣet*; māṃsalavaṇa:
Pāśupatasūtra 5.16: *māṃsam aduṣyaṃ lavaṇena vā*; prāṇāyāma: Pāśupatasūtra
1.16: *prāṇāyāmaṃ kṛtvā*.
8] upahāra: Pāśupatasūtra 1.8: *hasitagītanṛtyahuḍuṃkāranamaskārajapyopa-
hāreṇopatiṣṭhet*; kṛtsnatapas: Pāśupatasūtra 3.19: *paribhūyamāno hi vidvān
kṛtsnatapā bhavati* (Pañcārthabhāṣya *kṛtsnasya tapaso lakṣaṇam ātmapratyakṣaṃ
veditavyam*); duḥkhānta: Pāśupatasūtra 5.40: *apramādī gacched duḥkhānām antam
īśaprasādāt*.
9] Hara (2002: 163–164) suspects that this example belongs to the context of
pramāṇa, prameya etc. a little further on, adducing several parallels, i.a. Yuktidīpikā
(p. 29, l. 31 – p. 30, l. 1): *etasmāt prameyasiddhir ity avagantavyam | kasmāt |
vrīhyādivat | yathā vrīhyādiprameyaṃ prasthādinā pramāṇena paricchidyate evaṃ
ihāpi vyaktādiprameyaṃ pratyakṣādipramāṇena paricchidyata iti.*
12–13] Cf. Vaiśeṣikasūtra 9.1.11: *ātmany ātmamanasoḥ saṃyogād ātmapratyakṣam*
Nyāyasāra 170: 1–3: *yogipratyakṣaṃ tu deśakālasvabhāvaviprakṛṣṭārthagrāhakam.
tad dvividham: yuktāvasthāyām ayuktāvasthāyāṃ ceti. tatra yuktāvasthāyām
ātmāntaḥkaraṇasaṃyogād eva dharmādisahitād śeṣārthagrāhakam.*

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1 padārthāḥ] BC^{pc}TSh, pa{⊔}dārthāḥ C   1 samāsata uddiṣṭāḥ] CT^{pc}Sh,
samāsate udiṣṭāḥ B, samāsatoddiṣṭāḥ T^{ac}   2 °saṃhāra°] BCSh, °saṃ⊔ra° T
2–3 vyākhyeyam anyad] CTSh, vyākhyeyaṃ manyad B   3 vir] BCT, viḥ Sh (*conj.,
silently*)   4–5 pratyakṣānumānāpta°] CTSh, pratyakṣānumānās tapta B   5 iti]
BCT, ināniti Sh (*conj.?*)   6–7 indriyapratyakṣam] *After this all the MSS and Sh
add*: indriyārthāḥ śabdasparśarūparasagandhaghaṭādyāḥ   7 °tapo°] *conj.*, °tāpa°
C^{ac}T^{ac}Sh, °tapa° BC^{pc}T^{pc}   8 °kṛtsnatapo°] Sh (*conj., silently*), °kṛtsnatapā° BCT
9 vrīhiḥ] BTSh, vrihiḥ C   10 indriyapratyakṣam] *conj.* (Sanderson), om. BCTSh
10 indriyārtha°] BCTSh, iṃ⊔yārtha° T   11–12 pramāṇam utpadyate] BCSh,
pramāṇa⊔⊔⊔te T   12–13 cittātmāntaḥkaraṇa°] *conj.*, cittāntaḥkaraṇa° BCTSh
13–14 cittātmāntaḥkaraṇa°] BCSh, cittā⊔⊔⊔⊔ṇa° T   14 °sāmagryam] Sh (*em.,
silently*), °sāmagryāṃ BCT

smṛtihetukam utpattyanugrahatirobhāvakālādi [...] | taiś cottara-
srṣṭikartṛtvam anumīyate kāraṇasya | ato notsūtram | tac ca dvi-
vidham dṛṣṭaṃ sāmānyatodṛṣṭam ca | tatra dṛṣṭam api dvividhaṃ
4 pūrvavac cheṣavac ca | tatra pūrvadṛṣṭo 'yaṃ ṣaḍaṅgulīyakaḥ
sa eveti pūrvavat | viṣāṇādimātradarśanād gaur iti śeṣavat |
sāmānyatodṛṣṭam apīha gatipūrvikāṃ deśāntaraprāptiṃ dṛṣṭvā
7 candrādityādigatiprasiddhiḥ | traikālye 'py arthādhigame nimittaṃ
pramāṇam | āgamo nāma ā maheśvarād gurupāramparyāgataṃ
śāstram | āgamo laukikādivyavahārahetur ācakṣitaḥ smṛtaḥ |
10 rudraḥprovācavacanāt siddhiḥ | eṣv evopamānārthāpattisambhavā-
bhāvaitihyapratibhādīnāṃ vyākhyāyamānānām antarbhāvaḥ | evam
etāni trīṇi pramāṇāni | pramāpayitā bhagavāṃś codakaḥ | pramātā
13 puruṣaḥ | prameyāḥ kāryakāraṇādayaḥ pañca padārthāḥ | pramitiḥ
saṃvit | saṃvit saṃcintanaṃ sambodho vidyābhivyaktir ity arthaḥ |
uddeśanirdeśādhigamāc ca vir vistare bhavati | vibhāgo nāma
16 padasūtraprakaraṇādhyāyādyasaṃkaraḥ | viśeṣo nāma sādhyasādhana-
vyatirekaḥ |
āṅ iti vyākhyānamaryādāyāṃ bhavati | padāt padaṃ sūtrāt sūtraṃ
19 prakaraṇāt prakaraṇam adhyāyāt adhyāyam ā bodhād ā parisamāpter

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2–4] Cf. Nyāyasūtra 1.1.5: *atha tatpūrvakaṃ trividham anumānam pūrvavat śeṣavat sāmānyatodṛṣṭaṃ ca.*

4] Cf. Upāyahṛdaya (quoted in HARA 2002: 247): *yathā ṣaḍaṅgulim sapiḍaka-mūrdhānāṃ bālam dṛṣṭvā paścād vṛddham bahuśrutaṃ devadattaṃ dṛṣṭvā ṣaḍaṅgulismaraṇāt so 'yam iti pūrvavat.*

5] Cf. Vaiśeṣikasūtra 2.1.8: *viṣāṇī kakudmān prāntevāladhiḥ sāsnavān iti gotve dṛṣṭaṃ liṅgam.*

9] Sastri remarks: "Some words appear to be missing here."

10] rudraḥ provāca: Pāśupatasūtra 5.8: *rudraḥ provāca tāvat.*

10–11] Cf. Nyāyasūtra 2.2.1: *na catuṣṭvam aitihyārthāpattisambhavābhāvaprā-māṇyāt.*

18] Cf. Aṣṭādhyāyī 1.4.89: *āṅ maryādāvacane*

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1 °grahatirobhāva°] CSh, *ill.* T, °grahe tirobhāva° B   1 °kālādi] Sh (*conj., silently*), °kālādiḥ BCT   2–3 dvividhaṃ dṛṣṭaṃ sāmānyato°] BCSh, dvi(...)mānyato° T   4–5 ṣaḍaṅgulīyakaḥ sa eveti] BCSh, ṣaḍaṃgulīya⊔⊔⊔ T   5 iti] B^{pc}CTSh, i+ti+ B   6 gatipūrvikāṃ deśāntara°] BSh, pūrvikāṃ deśāntara° C, gatipū⊔⊔⊔(da)śāṃtara° T   7 candrādityādi°] *conj.* (HARA), cāsyādityādi° B^{pc}CT^{pc}Sh, cāsyādi+tyādi+° BT   7 traikālye] CTSh, traikāle B   8 āgamo] BCSh, ā⊔(mo) T   9 laukikādi°] B, 'laukikādi° CTSh   10 siddhiḥ] Sh (*em., silently*), siddhiṃ BCT   10–11 °bhāvaitihya°] Sh (*em., silently*), °māvaitīha° B, °bhāvaitiha° CT   11 antarbhā-vaḥ] BSh, āṃttarbhāvaḥ C, (aṃ)ttarbhāvaḥ T   14 saṃvit] CTSh, *ill.* B   16 padasūtra°] *conj.* (BAKKER), padapadārthasūtra° CTSh, padapadārthasūnna° B   18 āṅ iti] *From here T in a different hand on more recent paper (editor's handwriting?).*   18 vyākhyānamaryādāyāṃ] BC, vyākhyāmaryādāyāṃ T2Sh

1   iti | maryādāvasthasyaiva ca vakṣyāmaḥ |
     khyā prakathane | pratītāpratītābhiḥ saṃjñābhir vedādivihitābhiḥ
     vyatirekeṇa ca vyākhyāsyāmaḥ |

4   syā ity eṣye kāle | yāvad ayam ācāryo gṛhasthādibhyo 'bhyāgataṃ
     pūrvam ataḥśabdāt parīkṣitaṃ brāhmaṇaṃ kṛtopavāsādyaṃ mahādeva-
     sya dakṣiṇasyāṃ mūrtau sadyojātādisaṃskṛtena bhasmanā saṃskaroti

7   utpattiliṅgavyāvṛttiṃ kṛtvā mantraśrāvaṇaṃ ca karoti tāvad eṣyaḥ
     kālaḥ kriyate |
     ma iti pratijñāyāṃ bhavati | utthānādigaṇe samyagvyavasthi-

10   tasya   vyākhyeyavyākhyānayor   bhagavān   eva   kramaśo   vaktā |
     sthūlopāyapūrvakatvāt   sūkṣmavidheyādhigamasya   pūrvāśrama-
     yamaniyamapratiṣedhārtham   atyāśramayamaniyamaprasiddhyarthaṃ

13   ca prāgvidhiḥ prathamaṃ vyākhyāyate | ity atrāyaṃ padārthopanyāsaḥ
     parisamāpta iti ||

16   atrāha: pratipannāḥ smo yathā vidhiḥ prathamaṃ vyākhyāyate | idam
     idānīṃ cintyam: athāsya kaś cādiḥ kiṃ madhyaṃ ko 'ntaḥ katyaṅgo vā
     vidhir iti | tad ucyate: bhasmasnānādyo nindāmadhyo mūḍhāntaś ca

19   vidhiḥ | sa ca tryaṅgo dānayajanatapo'ṅga iti | tat katham avagamyate |
     yasmād idam ārabhyate:

6] Cf. Skandapurāṇa 180.14cd: *mucyate spṛṣṭamātras tu brahmapūtena bhasmanā*
Skandapurāṇa 180.22: *ātmānaṃ yaḥ paśuṃ kṛtvā mahādevaṃ hutāśanam | dīkṣito*
brahmabhasmabhyāṃ śivayājī munir bhavet || Skandapurāṇa 182.48: *pañcabhir*
brahmabhir pūto bhasmanā dīkṣito dvijaḥ | śaṃkaraikamanā yogī jñānam etad
avāpnute ||
18] Pāśupatasūtra 1.2: *bhasmanā triṣavaṇaṃ snāyīta*, 4.13: *nindā hi eṣām anindā*
tasmāt, 4.8: *unmatto mūḍha ity evaṃ manyante itare janāḥ.*
19] Pāśupatasūtra 2.15–2.16: *atidattam atīṣṭam | atitaptaṃ tapas tathā.*

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2 prakathane] CT2Sh, B^{pc} (i.m.)   2 pratītā°] CT2Sh, pratītāḥ B   5 ataḥśabdāt]
Sh (*conj., silently*), BCT2, athaśabdāt BCT2   5 brāhmaṇaṃ] BT2Sh, brahmaṇaṃ
C   5 kṛtopavāsādyaṃ] BC, vratopavāsādyaṃ T2Sh   6 dakṣiṇasyāṃ] CT2Sh,
dakṣiṇa° B   6 saṃskaroti] *Thus all the MSS.*   9–10 samyag°] CT2Sh, sasamyag° B
11–12 pūrvāśramayamaniyama°] *conj.* (Sanderson), pūrvāśramaniyama° BCT2Sh
13 prāgvidhiḥ] BCT2, vidhiḥ Sh (*conj.*)   16 pratipannāḥ smo] *em.,* pratipannāsmo
B, pratipannāṃsmaḥ C, pratipannāṃśo T2Sh   16 yathā vidhiḥ] BC, yathāvidhi
T2Sh   16 idam] *Before this* B^{ac} *adds*: ityatrāyaṃ (*eyeskip*)   17 athāsya kaś
cādiḥ] CT2Sh, athāsya kāṃś ca vidhiḥ B (*added in the upper margin*: athāścādiḥ
kiṃ madhyaṃ kauṃteḥ katyaṃgo vā vidhir iti | ta ucyate bhasmasnā(dyā)dyo
niṃdāmadhyo mūḍhāṃtaḥ vidhiḥ)   17 ko 'ntaḥ] T2Sh, kauṃteḥ B (i.m.), kauṃtaḥ
C   18 tad ucyate] CT2Sh, ta ucyate B (i.m.)   18 bhasmasnānādyo] *conj.,*
bhasmasnā(dyā)dyo B (i.m.), bhasmanādyo T2Sh, bhasmasnādyo C   18 mūḍhāntaś
ca] CT2Sh, mūḍhāṃtaḥ B (i.m.)   19 °tapo'ṅga] CT2Sh, tāpāṃga B

1

BHASMANĀ TRIṢAVAṆAṂ SNĀYĪTA ‖ 2‖

4 atra bhasma nāma dravyaṃ yad agnīndhanasaṃyogān niṣpannam | tat
parakr̥taṃ pārthivaṃ śukraṃ dīptimat | grāmādibhyo bhaikṣyavad
bhasmārjanaṃ kartavyam | snānaśayanānusnānakr̥tyabahutvān
7 niṣparigrahatvād ahiṃsakatvāt | utsr̥ṣṭam eva śuci prabhūtaṃ
grāhyaṃ sādhanatvāt | alābhe svalpam api grāhyam | ādhāro 'py
alābucarmavastrādyanyatama eva siddhaḥ |
10   āha: kiṃ tena bhasmanā kartavyam | tad ucyate: bhasmane-
ti tr̥tīyā karaṇārthe kartuḥ kriyām ādiśati yathā vāśyā takṣaṇam
buddhyā pidhānam | āha: atha kasmin kāle sā kriyā kartavyeti |
13 tad ucyate: triṣavaṇam iti | dviguḥ samāsaḥ | trīṇīti saṃkhyā |
savanam iti kālanirdeśaḥ | pūrvasaṃdhyā madhyāhnasaṃdhyā
aparasaṃdhyeti saṃdhyātrayam | triṣavaṇaṃ trisaṃdhyaṃ trikālam
16 ity arthaḥ | āha: triṣavaṇaṃ kim anena kartavyam | tad ucyate:
snāyīta | atra snānaṃ śaucakāryeṇa śarīreṣv āgantukānāṃ sne-
hakledalepamalagandhādīnāṃ bhasmanāpakarṣaṇam kartavyam |
19 snānaṃ tu bhasmadravyagātrasaṃyojanam | paramārthatas tu

5] Cf. Ratnaṭīkā p. 18, ll. 10–11: *kartr̥kārādidoṣarahitaṃ śuklādiguṇayuktaṃ ca bhasmārjitam.*
6] Pāśupatasūtra 1.2–4: *bhasmanā triṣavaṇaṃ snāyīta | bhasmani śayīta | anusnānam.*
9] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.15: *alābudāruvastrādīnām anyatamaṃ yat prāpyate.*
11] vāśyā takṣaṇam: cf. R̥gveda: 10.53.10b *vāśībhir yābhir amr̥tāya takṣatha* R̥gveda 10.101.10b: *vāśībhis takṣatāśmanmayībhiḥ*
12] buddhyā pidhānam: Pāśupatasūtra 4.4–4.5: *sarvāṇi dvārāṇi pidhāya | buddhyā.*

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2 bhasmanā] *Before this B adds*: idaṃ dvitīyaṃ sūtraṃ prathamādhyāyasya
4 nāma dravyaṃ] BC, vāmadravyaṃ T2Sh   5 śukraṃ] BC, bhuktaṃ T2Sh
6 °śayanānusnānakr̥tyabahutvān] BC^{pc}, °śayanā{nu}nusnānakr̥tyabahutvān C,
°śayanānusnānakr̥tyabandhutvān T2Sh   7 niṣparigrahatvād] BCSh, niṣparigrahād
T2   7 ahiṃsakatvāt] B, ahiṃsakr̥tvād CT2, ahiṃsakatvād Sh (*conj., silently*)
7 utsr̥ṣṭam] BC, utkr̥ṣṭam T2Sh 8 ādhāro] BCSh, ādhāre T2 9 alābucarmavastrā-
dyanyatama eva siddhaḥ] *conj.*, alābucarmavastrādyata eva siddhaḥ BC,
alābucarmavastrānyatapavasiddhaḥ T2, alābucarmavastrādir atra prasiddhaḥ
Sh (*conj., silently*)   11 takṣaṇam] Sh (*conj., silently*), tatkṣaṇam BCT2   13 tad
ucyate] BC, om. T2Sh   13 triṣavaṇam iti] T2Sh, tr̥ṣavaṇīmeti B, tr̥ṇavarṇameti
C   14 savanam] B^{pc}CT2Sh, sevanam B^{ac} 17 snāyīta] *Before this B repeats*:
tr̥ṣavaṇīmeti | dviguḥ samāsaḥ | trīṇīti saṃkhyā sevanam eti (*eyeskip*).   17–
18 snehakledalepa°] BC, snehatvalepa° T2, snehatvaglepa° Sh (*conj., silently*)

11

1 snānādipuṇyaphalasaṃyogaḥ | dharmātmavacanād ātmaśaucam evai-
tat | kevalaṃ snānādy [...] akaluṣāpahatapāpmādivacanāt kāryaṃ
karaṇavyapadeśenātmaśaucaṃ vyākhyāyate | īta ity etad ājñāyāṃ
4 niyoge ca | niyogatvān niyataṃ niyatatvān niyama ity arthaḥ | kasmāt |
pratitantrasiddhatvād ahiṃsakatvān niḥśreyasahetutvāc ca | bhasmanā
sneyaṃ na cādbhir viparītatvād ity arthaḥ ||

7 āha: kiṃ snānam evaivaṃ bhasmanā kartavyam | ucyate: [na] | yasmād
āha:

10 BHASMANI ŚAYĪTA || 3||

13 atra bhasma tad eva | niruktam asya pūrvoktam | bhasmanīty
aupaśleṣikaṃ saṃnidhānam | śaya ity upaśamasya viśrāmasyākhyā |
īta ity etad ājñāyāṃ niyoge ca | bhasmany eva rātrau svaptavyaṃ
16 nānyatrety arthaḥ | uktaṃ hi:

yathā mṛgā mṛtyubhayasya bhītā
19 udvignavāsā na labhanti nidrām |
evaṃ yatir dhyānaparo mahātmā
saṃsārabhīto na labheta nidrām ||

22 kiṃca viśeṣārthitvāt | viśeṣārthī cāyaṃ brāhmaṇaḥ | uktaṃ hi:

25 na viśeṣārthināṃ nidrā ciraṃ netreṣu tiṣṭhati |

1] dharmātmavacanād: Pāśupatasūtra 5.31: *dharmātmā*.
2] akaluṣāpahatapāpmādivacanāt: Pāśupatasūtra 1.18: *akaluṣamateḥ*, 3.6: *apahata-*
pāpmā.
3] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.19: (*akaluṣamateḥ*) *atrāpi*
karaṇavyapadeśenātmaśaucaṃ vyākhyāyate.
18–21] Cf. Liṅgapurāṇa 1.86.42: *yathā mṛgo mṛtyubhayasya bhīto ucchinnavāso na*
labheta nidrām | evaṃ yatir dhyānaparo mahātmā saṃsārabhīto na labheta nidrām ||
12.25–13.1] Cf. Nāradapurāṇa 1.50.230: *hayānām iva jātyānām ardharātrārdha-*

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1 °saṃyogaḥ] BCT2, °saṃyoga° Sh (*conj., silently*)   1 dharmātma°] CT2Sh,
dharmāghatma° B   1–2 evaitat] BCT2^{pc}Sh, aivaitat T2^{ac} 2 kāryaṃ] *conj.*
(BAKKER), kārya BCT2Sh   3 īta ity etad] *em.*, taṃ ity etad B, ita ity etad
CT2Sh   4 niyama] BCT2^{pc}Sh, niyamam T2^{ac} 5 niḥśreyasahetutvāc] *em.*,
niśreyasahetutvāc BCT2Sh   8 āha] BC, om. T2Sh   8 na] *conj.*, om. BCT2Sh   8–
9 yasmād āha] CT2Sh, yasyāha prathamādhyāyasya tṛtīyam āṅ B   13 bhasmanīty]
BCT2, bhasmani ity Sh (*conj., silently*)   14 aupaśleṣikaṃ] CT2Sh, opaśleṣikaṃ B
15 īta ity] *em.*, ita ity BCT2Sh   23 cāyaṃ] BCSh, ca | ayaṃ T2

1   hayānām iva jātyānām ardharātrārdhaśāyinām ∥

tasmāt paridṛṣṭe bhūpradeśe divā parigrahaṃ kṛtvā bhasmāstīryā-
4 dhyayanādhyāpanadhyānābhiniviṣṭena   pravacanacintanābhiniveśaiś
ca śrāntena bāhūpadhānena sadyojātādisaṃskṛte bhasmani rātrau
svaptavyam ity arthaḥ | kimartham iti cet | tad ucyate: taporthaṃ
7 śaucārthaṃ niyamārthaṃ viśrāmārthaṃ vā | samaviṣamanimnonnatā-
yāṃ bhūmau yāmaṃ yāmadvayaṃ vā svaptavyam ity arthaḥ ∥

10 āha: kiṃ snānaṃ śayanaṃ ca bhasmanā prayojanadvayam evātra
kartavyam utānyad api | savanāntareṣv asyāśaucakaṃ prāptasya
nirghātakaṃ kim iti | tad ucyate:

13

ANUSNĀNAM ∥ 4 ∥

16 snānamatrādisnānavat | atrānviti pṛṣṭhakarmakriyāyāṃ bhavati |
anupānānugamanavat | snānaṃ tu bhasmadravyasaṃyojanam
eva | savanatraye snānasyāntareṣu bhuktocchiṣṭakṣutaniṣṭhīvita-
19 mūtrapurīṣotsargādinimittakam āśaucakam abhisamīkṣya tad anu-
snānaṃ kartavyam | kimartham iti cet| [tad ucyate:] śaucārthaṃ
liṅgābhivyaktyarthaṃ ca sneyam ity arthaḥ ∥

22

śāyinām | na hi vidyārthināṃ nidrā ciraṃ netreṣu tiṣṭhati ∥
3–6] Cf. Ratnaṭīkā p. 19, ll. 10–12: *athāyatanasandhinaṃ bhūpradeśaṃ divā*
parigṛhītaṃ (em.; *parigṛhīta°* Ed.)   *sthāvarādidoṣavarjitatvena suparīkṣitaṃ*
sandhyāvasāne vastrāntādimṛdupavitreṇa vivecya bhasmanaiva śuciṃ kuryāt
18–20] Cf. Ratnaṭīkā p. 12, ll. 11–12: *tatra bhuktocchiṣṭādinimittāyogyatāpratyaya-*
nivṛttyarthaṃ liṅgābhivyaktyarthaṃ ca yat snānaṃ yat kaluṣanivṛttyarthaṃ tad upa-
sparśanam

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3 paridṛṣṭe] *conj.* (VASUDEVA), parivṛṣṭe BCT2Sh   3–4 °bhiniviṣṭena] BT2Sh,
°bhiniveṣṭana° C   4 °cintanābhiniveśaiś] T2Sh, ciṃtābhiniveśaiś BC   5 śrāntena]
BCSh, śāntena T2   6 tad ucyate] BC^{pc}, ucyate C^{ac}T2Sh   6 taporthaṃ] *After*
this all the MSS and Sh add: bhūpradeśe   7 niyamārthaṃ] B, om. CT2Sh
11 savanāntareṣv asyāśaucakaṃ] *conj.*, savanāṃtareṣv asyāsyāśaucakaṃ B, sa-
vanāṃta(ra)svasyāsyāśaucaṃ kaṃ C, savanāṃtasthasyā 'syā 'śaucaṃ kaṃ T2,
savanāntasthasyāsyāśaucakaṃ Sh (*conj., silently*)   14 anusnānam] *Before this B*
adds: idaṃ prathamādhyāyasya caturthaṃ snāyaṃ   16 snānamatrādi°] *conj.*,
mantrādi° BCT2   16 atrānviti] CT2, atrāminviti B, atra anu iti Sh (*conj., silently*)
17–18 bhasmadravyasaṃyojanam eva] CT2Sh, bhasmadravyaṃ saṃyojanam evaṃ
B   18 savanatraye] CT2Sh, savanatrame B   18–19 bhuktocchiṣṭakṣutaniṣṭhīvita°]
CT2Sh, bhuktoṣiṣṭakṣutaniṣṭhīpita° B   19 āśaucakam] *em.*, aśaucakam BCTSh
20 cet] CT2Sh, cetya° B   20 tad ucyate] *conj.*, om. BCT2Sh   21 sneyam]
CT2Sh, steyam B

13

1　āha: kiṃ bhasmaivaikaṃ liṅgābhivyaktikāraṇam bhaktivivṛddhau
vāpratibaddham asya syāt sādhanaṃ kim iti | tad ucyate:

4　NIRMĀLYAM ‖ 5 ‖

atra bhasmaval lokādiprasiddhaṃ nirmālyam | nir iti nirmukta-
7　syākhyā | mālyam iti puṣpasamūhaparyāyaḥ | tat parakṛtaṃ
kāraṇamūrtyāropitāvatāritaṃ niṣparigrahaṃ padmotpalādyam |
bhaktivivṛddhyarthaṃ liṅgābhivyaktyarthaṃ ca tad dhāryam ity
10　arthaḥ ‖

āha: bhasmanirmālyena tasya liṅgaṃ vyaktaṃ bhavatīti kva siddham |
13　tad ucyate: iha | yasmād āha:

LIṄGADHĀRĪ ‖ 6 ‖

16

atra yathānyeṣām api varṇāśramiṇām āśramaprativibhāgakarāṇi liṅgāni
bhavanti — tatra gṛhasthasya tāvad vāsastrayam vaiṇavī yaṣṭiḥ
19　sodakaṃ ca kamaṇḍalu sottaroṣṭhavapanam yajñopavītādi liṅgam |
tathā brahmacāriṇo 'pi daṇḍakamaṇḍalumuñjamekhalāyajñopavīta-
kṛṣṇājinādi liṅgam | tathā vānaprasthasyāpi †kaviva†cīravalkalakūrca-
22　jaṭādhāraṇādi liṅgam | tathā bhikṣos tridaṇḍamuṇḍakamaṇḍalukāṣā-
yavāsojalapavitrasthalapavitrādi liṅgam — evam ihāpi yad etat

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9] Cf. Ratnaṭīkā p. 12, ll. 14–15: *nirmālyadhāraṇam api liṅgābhivyaktibhakti-*
vivṛddhidvāreṇa caryānugrāhakam
18–19] Cf. Mahābhārata 14.45.20cd: *vaiṇavīṃ dhārayed yaṣṭiṃ sodakaṃ ca*
kamaṇḍalum Manusmṛti 4.36: *vaiṇavīṃ dhārayed yaṣṭiṃ sodakaṃ ca kamaṇḍalum |*
yajñopavītaṃ vedaṃ ca śubhaṃ raukme ca kuṇḍale ‖

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1 bhasmaivaikaṃ] CT2Sh, bhasmecekaṃ B　2 vāpratibaddham asya syāt] *conj.*, vā
'pratibuddhasya B, vā 'prati(va)ddhasya C, vā pratiṣiddhasya T2, vā apratiṣiddhasya
Sh　　4 nirmālyam] *Before this* B *adds*: prathamādhyāsya paṃcamaṃ sūtraṃ
7 °samūhaparyāyaḥ] Sh (*em., silently*), °sumūhaparyāyaṃ C^{ac}, °samūhaparyāyaṃ
C^{pc}, °samūhaparyāyam BT2　　8 niṣparigrahaṃ] BC^{pc}T2Sh, niṣparigrahaṃ ca C^{ac}
12 tasya] CT2Sh, kasya B　　15 liṅgadhārī] *Before this* B *adds*: prathamādhyāya-
sya ṣaṣṭhaṃ sūtraṃ　　17 āśrama°] CT2Sh, āśramaṃ B　　18 yaṣṭiḥ] C^{pc}Sh,
yaṣṭi+ḥ+ C, yaṣṭiṃ BT2　19 kamaṇḍalu] Sh (*em., silently*), kamaṇḍaluṃ BCT2
20–21 °muñjamekhalā°kṛṣṇājinādi] *conj.*, °mauñjīmekhalā°kṛṣṇājinādi B^{pc}CT2Sh,
°mauñjīmekhalā°kṛṣṇā+ji+nādi B　21–22 kavivacīra°] C, kavinacora° B, kariracīra°
T2, karīracīra° Sh (*conj., silently*)　　22 °jaṭādhāraṇādi] CT2Sh, jagadhāraṇādi B
22 liṅgam] CT2Sh, liṃg B　22–23 tridaṇḍa°] Sh (*em., silently*), tridaṇḍaṃ BCT2
23 °kamaṇḍalukāṣāyavāsojala°] CT2Sh, °kamaṃḍaluṃ kaṣāyavāso{jatra}jala° B

14

1 pāśupatayogādhikaraṇaṃ liṅgam atyāśramaprativibhāgakaraṃ bhasma-
snānaśayanānusnānanirmālyaikavāsādiniṣpannaṃ svaśarīralīnaṃ
pāśupato 'yam iti laukikādijñānajanakaṃ tat | līyanāl liṅganāc ca
4 liṅgam | tad dhārayan liṅgadhārī bhavati | daṇḍadhārivad ity arthaḥ ‖

āha: athaite snānaśayanānusnānādayo 'rthāḥ kva kartavyāḥ | kuto
7 vā nirmālyasyārjanaṃ kartavyam | kutrasthena vā tad dhāryam |
dhṛtaliṅgena vā kva vastavyam | tad ucyate: āyatane | yasmād āha:

10 ĀYATANAVĀSĪ ‖ 7 ‖

atra bhasmanirmālyaval lokādiprasiddham āyatanam | āṅ iti
13 maryādāyāṃ bhavati | yasmād ete gṛhasthādayaḥ prayataniyata-
śucisādhvācārā bhūtvā maryādayopatiṣṭhante yajanti ca śāntikapauṣṭi-
kābhicārikādibhiḥ kriyābhir ity ato 'tra āṅ iti maryādāyāṃ bhavati |
16 yajanāc cāyatanam | tasmin parakṛte āyatane vastavyam iti vāsīty
āyatanaparigṛhīte bhūpradeśe ākāśe vṛkṣamūle bahiḥ prādakṣiṇyena
vā yatra kvacit prativasan śiṣṭamaryādayā āyatanavāsī bhavati | puli-
19 navāsivad vased ity arthaḥ | puṇyaphalāvāptiś cāsyāśu bhavati | uktaṃ
hi:

1–3] Cf. Ratnaṭīkā p. 8, ll. 2-3: *pāśupatye* (read *pāśupato*) *'yam iti vyaktinimittatvāt
bhasmasnānaśayanānusnānādibhir liṅgadhārīty upadeśād iti*
12–13] Cf. Aṣṭādhyāyī 1.4.84: *āṅ maryādāvacane*
18–19] Cf. Pañcārthabhāṣya ad 5.9: *vasatisaṃyogād guhāvāsī bhavati | pulinavāsivat*
Pañcārthabhāṣya ad 5.30: *vasatisaṃyogāt śmaśānavāsī bhavati | pulinavāsivad ity
arthaḥ*

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1 liṅgam atyāśrama°] B, liṅgam ityāśrama° T2Sh, liṃga⊔(-y)āśrama° C   1–
2 °nirmālyaikavāsādi°] CT2Sh, °nirmālyaikaṃvāsādi° B   3 pāśupato 'yam]
B, pāśu(pa)⊔(ya)m C, pāśupatam T2Sh   8 dhṛtaliṅgena] *conj.* (SANDERSON),
kṛtaliṅgena BCTSh 8 kva vastavyam] CT2Sh, kva ca vastavyam B   10 āyatanavāsī]
After this B adds: prathamādhyāyasya saptamaṃ sūtraṃ   12 atra] Sh (*conj.*),
atha BCT2   12–13 āṅ iti maryādāyāṃ bhavati] CT2Sh, āṅi B (*preceding and
following passage transposed in this MS*)   13–14 °sādhvācārā bhūtvā maryādayo-
patiṣṭhante] BC, °sādhvācārāstvāmaryādayopatiṣṭhante T2, °sādhvācārāḥ svasva-
maryādayopatiṣṭhante Sh (*conj., silently*)   14–15 śāntikapauṣṭikābhicārikādibhiḥ]
BC, śāntikapauṣṭikādibhiḥ T2Sh   15 ity ato 'tra] *conj.*, iti | atra BCT2, iti Sh
(*conj., silently*)   15 āṅ [. . .] bhavati] BCT2, om. Sh (*silently*)   16 parakṛte]
BCSh, parakṛta T2   16 vastavyam iti] CT2Sh, vastavyamititi maryādāyāṃ bhavati
B   16 vāsīty] BCT2, vāsī iti Sh (*conj., silently*)   17 āyatanaparigṛhīte] *conj.*,
oyatanaparigṛhīte B, āyatanavaparigṛhīte C, āyatanaṃ ca parigrahati T2, āyatanaṃ
ca parigṛhṇāti Sh (*conj., silently*)   17 vṛkṣamūle] BC^{pc}Sh, vṛkṣe mūle C^{ac}T2
18–19 pulinavāsivad] B, pulinavāsavad CT2Sh

1   grāme vā yadi vāraṇye puṇyasthānaṃ hi śūlinaḥ |
     āvāso dharmatṛptānāṃ siddhikṣetraṃ hi tat param ||

4   āha: tasminn āyatane prativasatā kāḥ kriyāḥ kartavyāḥ | kiṃ snānādyā
     upalepanādyā vā, āhosvid dṛṣṭā asyānyā vaiśeṣikyaḥ kriyāḥ kartavyāḥ |
     yathā cānyā vaiśeṣikyaḥ kriyāḥ kartavyāḥ prayojanaṃ ca vakṣyāmaḥ |
7   yasmād āha:

HASITAGĪTANṚTYAHUḌUṂKĀRANAMASKĀRAJAPYOPAHĀREṆOPATIṢṬHET || 8 ||
10

     atha triṣu snānakāleṣu sadyojātādisaṃskṛtena bhasmanā japatā snātvā
     japataivāyatanam abhigantavyam | abhigamya ca yat pūrvaṃ ja-
13   pati tat pratyāhārārthaṃ japyam | hasitādīni tu kṛtvā yat paścāj
     japati tan niyamārthaṃ japyam | tad atra hasitaṃ nāma yad etat
     kaṇṭhoṣṭhapuṭavisphūrjanam aṭṭahāsaḥ [yena] kriyate tad dha-
16   sitam | gītam api gāndharvaśāstrasamayānabhiṣvaṅgeṇa yatra bha-

1–2] Cf. Ratnaṭīkā p. 12, l. 23: grāme vā yadi vetyādi
9] Cf. Ratnaṭīkā p. 19, ll. 4–6: tad evaṃ nirvartyopahāraṃ dhyāyann īśaṃ
hasitagītanṛtyahuḍukkāranamaskārajapyaiḥ ṣaḍaṅgopahāraṃ Niśvāsamukha 4.71:
liṅgasyāyatane vāso huḍḍuṅkārastavais tathā | gītanṛtyanamaskārair brahmabhir
japasaṃyutaḥ || Sarvadarśanasaṃgraha p. 169, l. 9: hasitagītanṛtyahuḍukkāra-
namaskārajapyaṣaḍaṅgopahāreṇopatiṣṭheta Brahmavidyābharaṇa p. 199, l. 19:
upahāraḥ ṣaḍvidhaḥ hasitagītanṛttahuḍukkāranamaskārajapabhedena Skandapurāṇa
29.98cf: bhasmaśāyī bhasmadigdho nṛttagītair atoṣayat| japyena vṛṣanādaiś ca tapasā
bhāvitaḥ śuciḥ||
12–14] Cf. Ratnaṭīkā p. 18, ll. 24–27: vayaṃ tu paśyāmo 'bhigamya ca yat pūrvaṃ
japatītyādi bhāṣyasyārtho yadi vicāryate tadā 'vaśyaṃ gatvā saṃyatātmanottarābhi-
mukhena pratyāhāraviśeṣārthaṃ japtavyam, japtvā tu śivadhyānāsakta evāṭṭahāsaṃ
punaḥ punaḥ kuryāt
16.14–17.9] Cf. Sarvadarśanasaṃgraha p. 169, ll. 9–18: tatra hasitaṃ nāma
kaṇṭhoṣṭhapuṭavisphūrjanapuraḥsaram ahahety aṭṭahāsaḥ| gītaṃ gāndharvaśāstrasa-
mayānusāreṇa maheśvarasambandhiguṇadharmādinimittānāṃ cintanam| nṛtyam api
nāṭyaśāstrānusāreṇa hastapādādīnām utkṣepaṇādikam aṅgapratyaṅgopāṅgasahitaṃ
bhāvābhāvasametaṃ ca prayoktavyam| huḍukkāro nāma jihvātālusaṃyogān
niṣpādyamānaḥ puṇyo vṛṣanādasadṛśo nādaḥ| huḍug iti śabdānukāraḥ vaṣaḍitivat|

2 °tṛptānāṃ] CT2Sh, °tṛptānyaṃ B   4 snānādyā] CT2Sh, snānāyā B   5–
6 vaiśeṣikyaḥ [...] vakṣyāmaḥ] CT2Sh, vai B   7 yasmād āha] C, yasmād āhaḥ
prathamādhyāyasya aṣṭamaṃ sūtraṃ B, om. T2Sh   9 °nṛtyahuḍuṃkāra°]
BCSū, °nṛttaḍuṃḍuṃkāra° T2Sh   9 °namaskārajapyopahāreṇopatiṣṭhet] T2ShSū,
°namaskāraṃ tathopahāreṇa upatiṣṭhet B, °namaskārajapyopahāreṇa upatiṣṭhet C
13 japyam] After this C, T2 and Sh add: oṃ oṃ oṃ. 13 paścāj] BCSh, paścāt
T2   14 tan niyamārthaṃ] BT2Sh, taniyamārthaṃ C   15 aṭṭahāsaḥ] CT2Sh,
aṭṭāṭṭahāsaḥ B   15 yena] conj., om. BCT2Sh

1 gavato maheśvarasya sambhāvyagauṇadravyajakarmajāṇi nāmāni
cintyante tat | saṃskṛtaṃ prākṛtaṃ parakṛtam ātmakṛtaṃ vā yad
gīyate tad geyam | nṛtyam api nāṭyaśāstrasamayānabhiṣvaṅgena
4 hastapādādīnām utkṣepaṇam apakṣepaṇam ākuñcanaṃ prasāraṇaṃ
calanam anavasthānam | niyamakāle niyamārthaṃ geyasahakṛtaṃ
nṛtyaṃ prayoktavyam | huḍuṃkāro nāma ya eṣa jihvāgratālu-
7 saṃyogān niṣpadyate puṇyo vṛṣanādasadṛśaḥ saḥ | huḍuṃkaraṇaṃ
huḍuṃkāraḥ | kāraśabdo huḍuṃkārasyopahārāṅgāvadhāraṇārthaḥ |
na tu skhalitādipūraṇārthaḥ | nama iti nāpy oṣṭhīyaṃ kartavyaṃ
10 nopāṃśu mānasaṃ tu | namaskaraṇaṃ namaskāraḥ | kāraśabdo
vācikopāṃśupratiṣedhārthaṃ mānasopahārāṅgāvadhāraṇārthaṃ cety
arthaḥ | japyaṃ nāma sadyojātādiṣv akṣarapaṅktyāṃ manasā bhāvasya
13 saṃcāravicāraḥ | taj japyam | upeti viśeṣaṇe kriyopasaṃhāre sama-
statve ca | upaharaṇam upahāro vrataṃ niyama ity arthaḥ | upa-
hriyate nivedyate niyogamātrakartṛtvāt sādhakenety upahāraḥ |
16 atropety abhyupagame | abhyupagatena vidhisthena praṇatavinatenety
arthaḥ | tiṣṭhed ity aikāgryaṃ pratyāhārabhāvasthitim evādhikurute |
sarvakaraṇānāṃ vṛttau pratyāhāraṃ kṛtvā kāyikavācikamānasikābhiḥ
19 kriyābhir upahāraṃ kṛtvā bhṛtyavad upahāreṇopatiṣṭhed upastheyam |
apasavyaṃ ca pradakṣiṇam upariṣṭād vakṣyāmaḥ ||

22 āha: kasya nirmālyaṃ dhāryam | kasya vā āyatane vastavyam | kiṃ

4–5] Cf. Vaiśeṣikasūtra 1.1.7: *utkṣepaṇam avakṣepaṇam ākuñcanaṃ prasāraṇaṃ
gamanam iti karmāṇi*

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1 sambhāvya°] BC, sabhāvya T2, sabhāyāṃ Sh (*conj., silently*) 3 nṛtyam] BC,
nṛttam T2Sh 3 nāṭya°] CT2Sh, nātha° B 4 utkṣepaṇam apakṣepaṇam] C,
utkṣepaṇapakṣepaṇam B, utkṣepaṇam apa(-epa)ṇam T2, utkṣepaṇam avakṣepaṇam
Sh (*conj., silently*) 4 ākuñcanaṃ] BCSh, ākuñjanaṃ T2 5–6 geyasahakṛtaṃ
nṛtyam] C, geyasahakṛtya B, geyasahakṛtaṃ nṛttam T2Sh 6 huḍuṃkāro]
BC, ḍuṃḍuṃkāro T2Sh 7–9 vṛṣanādasadṛśaḥ [. . .] skhalitādipūraṇārthaḥ]
C (sa *emended to* saḥ), vṛṣatādipūraṇārthaḥ B (*eyeskip*), vṛṣanādasadṛśaḥ sa
ḍuṃḍuṃkaraṇaṃ ḍuṃḍuṃkāraḥ| kāraśabdo ḍuṃḍuṃkārasyopahārāṅgāvadhāra-
ṇārthaḥ| na tu skhalitādipūraṇārthaḥ T2, vṛṣanādasadṛśaḥ saḥ| ḍuṃḍuṃkaraṇaṃ
ḍuṃḍuṃkāraḥ| kāraśabdo ḍuṃḍuṃkārasyopahārāṅgāvadhāraṇārthaḥ| Sh (*conj.,
silently*) 9 nāpy] BCSh, napy T2 10 namaskaraṇaṃ namaskāraḥ] CT2Sh,
nayaskaraṇaṃ namaskārāḥB 13 °vicāraḥ] Sh (*em., silently*), °vicāras BCT2
14 upaharaṇam] *conj.*, upaharaṇād BCT2Sh 15–17 nivedyate [. . .] praṇatavinate-
nety arthaḥ] T2Sh (*Sh suggests* upatiṣṭhed *before* atropety), nivedyatenety
arthaḥ B (*eyeskip*), nivedyate niyogamātrakartṛtvāt sādhakenety upahāḥārahḥ|
atropety ābhyupagame| abhyupagatena vidhisthena praṇatavinatenety arthaḥ C
17 pratyāhāra°] BC, pratyāhārā° T2Sh 19 upahāreṇopatiṣṭhed upastheyam]
conj., upahāreṇopastheyam B, upahāreṇa stheyam CT2Sh 22 dhāryam] CTSh,
dhāyam B 22 vā āyatane] *Thus all the MSS.* 22 kiṃ] BCT2, kva Sh (*conj.,
silently*)

17

1   copastheyam iti | tad ucyate:

<small>MAHĀDEVASYA DAKṢIṆĀMŪRTIM ‖ 9 ‖</small>

4

atra mahān ity abhyadhikatve | sarvakṣetrajñānām abhyadhika
utkṛṣṭo vyatiriktaś ca bhavatīty abhyadhikaḥ | ṛṣir vipro 'dhipatiḥ |
7   sadāśivatvam abhyadhikatvaṃ ca pravakṣyāmaḥ | atra deva iti divu
krīḍāyām | krīḍādharmitvāt | agnyuṣṇatvavat | krīḍāvān eva bhagavān
vidyākalāpaśusaṃjñikaṃ trividham api kāryam utpādayati anugṛhṇāti
10 tirobhāvayati ca | uktaṃ hi:

apracodyaḥ pracodyais tu kāmakārakaraḥ prabhuḥ |
13   krīḍate bhagavāṃl lokair bālaḥ krīḍanakair iva ‖

devasya   iti   ṣaṣṭhī   svasvāmibhāvasambandhaḥ   parigrahārtham
16 evādhikurute | atra dakṣiṇeti dikprativibhāge bhavati | ādityo
diśo vibhajati diśaś ca mūrtiṃ vibhajanti | mūrtir nāma yad etad
devasya dakṣiṇe pārśve sthitenodaṅmukhenopānte yad rūpam upalabh-
19 yate vṛṣadhvajaśūlapāṇinandimahākālordhvaliṅgādilakṣaṇam yad vā

3] Cf. Niśvāsamukha 4.72ab: *ekavāso hy avāso vā dakṣiṇāmūrtim āśritaḥ*
Tīrthavivecanakāṇḍa p. 106, l. 17: *bhāvanād devadevasya dakṣiṇāṃ mūrtim āsthitaḥ*
6] ṛṣir vipro 'dhipatiḥ: cf. Pāśupatasūtra 5.26: *ṛṣir vipro mahān eṣaḥ* and 5.44:
brahmaṇo 'dhipatir brahmā.
7] sadāśivatvam: cf. Pāśupatasūtra 5.46–47: *sadā | śivaḥ.*
7–10] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 2.2: *atra deva iti divu krīḍāyāṃ |*
krīḍādharmitvāt krīḍānimittā | krīḍāvān eva sa bhagavān vidyākalāpaśusaṃjñikaṃ
trividham api kāryam utpādayaty anugṛhṇāti tirobhāvayati cety ato devaḥ |
7–8] Cf. Dhātupāṭha 4.1 *divu krīḍāvijigīṣāvyavahāradyutistutimodamadasvapna-*
kāntigatiṣu.
12–13] Cf. Mahābhārata 3.31.36: *samprayojya viyojyāyaṃ kāmakārakaraḥ prabhuḥ |*
krīḍate bhagavān bhūtair bālaḥ krīḍanakair iva ‖
18.17–19.1] Cf. Ratnaṭīkā p. 9, ll. 1–2: *mūrtiśabdena yad upahārasūtre mahādevejyā-*
sthānam   ūrdhvaliṅgādilakṣaṇam   vyākhyātaṃ   tatsamīpadakṣiṇabhūpradeśaḥ
kuṭyādyavyavahito 'trābhipretaḥ |

3 mahādevasya] *Before this B adds*: prathamādhyāyasya navamaṃ sūtraṃ
3 dakṣiṇāmūrtim] BCSū, dakṣiṇāmūrteḥ T2Sh   5 °jñānām abhyadhika] BSh
(*conj., silently*), °jñānābhyadhika CT2   6 vipro 'dhipatiḥ] BCT2, vipraḥ adhipatiḥ
Sh (*conj., silently*)   7 abhyadhikatvaṃ] CT2Sh, adhikatvaṃ B   7 divu] T2Sh,
divi BC   8 krīḍādharmitvāt] CT2Sh, krīpradharmitvāt B   9 vidyākalāpaśu-
saṃjñikaṃ] C^{pc}, vidyākadyākalāpaśusaṃjñikaṃ C^{ac}, vidyākalāpaṃśusaṃjñikaṃ B,
vidyāka(-ā)…kalāpaśusaṃjñikaṃ T2, vidyākalāpaśusaṃjñakaṃ Sh (*conj., silently*)
12 apracodyaḥ pracodyais] CT2Sh, aprabodhaḥ prabodhais B   15 °bhava°] *em.*,
°bhāvaḥ BCT2Sh   17 vibhajati] CT2Sh, pibhajati B

1 laukikāḥ pratipadyante mahādevasyāyatanam iti tatropastheyam |
dakṣiṇāmūrtigrahaṇāt pūrvottarapaścimānām mūrtīnām pratiṣedhaḥ |
mūrtiniyogāc ca mūrtyabhāve niyamalopaḥ bhaikṣyānupayogavan
4 nirghātanānuktatvāc cety arthaḥ | evam dakṣiṇāmūrtir ity ukte atra
tv asya brāhmaṇasya pūrvasiddhaniyamā niyamaiḥ pratiṣidhyante |
tad yathāvidhim ity upadiṣṭānām arthānām bhasmasnānopadeśād ap-
7 susnānādīnām pratiṣedhaḥ | bhasmaśayanopadeśād viṣṭaraśayanādīnām
pratiṣedhaḥ | nirmālyopadeśāt pratyagrāṇām mālyānām pratiṣedhaḥ |
bhasmanirmālyaliṅgopadeśāc cheṣaliṅgapratiṣedhaḥ | āyatane vasa-
10 tyarthopadeśāc cheṣavasatyarthapratiṣedhaḥ | hasitādyupadeśāc
cheṣopahārapratiṣedhaḥ | mahādevagrahaṇād anyadevatābhakti-
pratiṣedhaḥ | dakṣiṇāmūrtigrahaṇāt pūrvapaścimānām mūrtīnām
13 pratiṣedhaḥ | evam dakṣiṇāmūrtir ity ukte asya brāhmaṇasya
pūrvaprasiddhā [niyamā] niyamaiḥ pratiṣidhyante | kīlakapratikī-
lakavat purāṇodakanavodakavac ceti ||

16   atredam bhasmaprakaraṇam samāptam ||

āha: niyamābhidhānād eva hi saṃśayaḥ | yatra yamās tatra niyamāḥ |
19 mithunam evaitad yasmād ato naḥ saṃśayaḥ | yamā asmin tantre ke
cintyante | ucyate: prasiddhā yamā ahiṃsādaya iti | atra tv anyeṣām

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7] bhasmaśayanopadeśād: cf. Pāśupatasūtra 1.3: *bhasmani śayīta.*

8] nirmālyopadeśāt: cf. Pāśupatasūtra 1.5: *nirmālyam.*

9] bhasmanirmālyaliṅgopadeśāc: cf. Pāśupatasūtra 1.2–6: *bhasmanā triṣavaṇaṃ snāyīta | bhasmani śayīta | anusnānam | nirmālyaṃ | liṅgadhārī.*

9] āyatane: cf. Pāśupatasūtra 1.7: *āyatanavāsī.*

10] hasitādyupadeśāc: cf. Pāśupatasūtra 1.8: *hasitagītanr̥tyahuḍumkāranamaskārajapyopahāreṇopatiṣṭhet.*

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3 mūrtyabhāve] Sh (*conj., silently*), na mūrtyabhāve BCT2   3 bhaikṣyānupa-
yogavan] BC, bhaikṣyānupayogān T2Sh   4 nirghātanānuktatvāc] BC, nirghātanām
uktatvāc T2, nirghātānām uktatvāc Sh (*conj., silently*)   4–6 evam dakṣiṇāmūrtir
[...] tad yathā°] BCT2, om.   Sh (*silently*)   4 ity ukte] CT2, ity uktam
B   6 °vidhim] BC, vidhir T2Sh   6 upadiṣṭānām] CT2Sh, uddiṣṭānām B
7 viṣṭaraśayanādīnām] *conj.* (Yokochi), viṣayaśayanādīnām CT2Sh, viṣayanādīnām
B   8–9 nirmālyopadeśāt [...] cheṣaliṅgapratiṣedhaḥ] C (*inserted at this position
with an insertion mark in the following line*) T2Sh (*read after* cheṣopahāra-
pratiṣedhaḥ *below*), nirmālyopadeśāt pratyagrāṇām mālyānām pratiṣedhaḥ B
9–10 āyatane [...] arthapratiṣedhaḥ] CT2Sh, om.   B   11 mahādevagrahaṇād]
BCT2^{pc}Sh, mahādevapratiṣedhād T2^{ac} 14 niyamā] Sh (*conj., silently*), om. BCT2
16 °prakaraṇam] CT2Sh, °prakaraṇa B   19 naḥ] BC, na T2Sh   20 ucyate]
CT2Sh, ucyaṃte B

1   ahiṃsā brahmacaryaṃ ca satyam avyavahāratā |
      asteyam iti pañcaite yamā vai saṃprakīrtitāḥ ||
      akrodho guruśuśrūṣā śaucam āhāralāghavam |
4   apramādaś ca pañcaite niyamāḥ saṃprakīrtitāḥ ||

tadvad asmākaṃ na bhavati | kasmāt | niyamanivṛttidarśanāt | asmin hi
7 tantre kālāntaritā niyamā nivartante | ā dehapātād yamānāṃ na nivṛttir
asti | kasmāt | hiṃsādidoṣāt | tasmād ahiṃsādyā daśa sarve te yamāḥ
pratyavagantavyāḥ |
10   āha: yady evaṃ niyamanivṛttau bhraṣṭaniyamasya patana-
prasaṅgaḥ | ucyate: avasitaprayojanatvān na patanaprasaṅgaḥ | kiṃ ca
yamānāṃ prādhānyāt | uktaṃ hi:

13

      patati niyamavān yameṣv asakto
        na tu yamavān niyamālaso ’vasīdet |
16   iti yamaniyamau samīkṣya buddhyā
        yamabahuleṣv atisaṃdadhīta buddhim ||

19 tasmān na patanaprasaṅgaḥ | ataḥ prasiddhā yamā ahiṃsādayaḥ | āha:
kiṃ prasiddhā iti kṛtvā gṛhyante | āhosvic chakyam eteṣāṃ yamānāṃ

1–5] Cf. Sāṃkhyavṛtti p. 36, ll. 4–7: *ahiṃsā brahmacaryaṃ ca satyam
avyavahāratā | asteyam iti pañcaite yamāḥ saṃprakīrtitāḥ || akrodho guruśuśrūṣā
śaucam āhāralāghavam | apramādaś ca pañcaite niyamāḥ parikīrtitāḥ ||* Old Javanese
Wṛhaspatitattwa 60–61 *ahiṃsā brahmacaryaṃ ca satyam avyavahārikam | astainyam
iti pañcaite yamā rudreṇa bhāṣitāḥ || akrodho guruśuśrūṣā śaucam āhāralāghavam |
apramādaś ca pañcaite niyamāḥ parikīrtitāḥ ||*
Cf. also Nihom 1995 and Hara 2002: 69, n. 15.
14–18] Cf. Subhāṣitāvali 3023: *patati niyamavān yameṣv asakto na tu yamavān
niyamālasaḥ kadācit | iti yamaniyamau vicārya buddhyā yamabahale ’dhvani
saṃdadhīta buddhim ||*

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1 ca satyam avyavahāratā] BC, satyavyavahāratā T2 (*unmetr.*), ca satyāsaṃ-
vyavahārakau Sh (*conj., silently*)   4 apramādaś] CT2Sh, apramādāś B
6 niyamanivṛtti°] CT2Sh, niyānivṛtti° B   6 asmin] BC^{pc}T2Sh, asmi C^{ac}
7 nivartante] BSh (*conj.?*), varttaṃte C, vartante T2   7 ā dehapātād] Sh
(*conj.*), katham ā dehapātā B, katha|mādehapātād C, katham ā dehapātād T2
9 pratyavagantavyāḥ] CT2Sh, brahma ca gaṃtavyāḥ B   10 niyamanivṛttau] Sh
(*conj., silently*), niyamaniyamanivṛttau BT2, niyanivṛttau B   16–17 iti yamaniya-
mau [. . .] buddhim] CT2Sh, iti yamaniyamau ti kva tatra ciṃtyate | kasmāt |
kṛtopadeśāt | yasmād uktaṃ sūtrataḥ buddhim | tasmān na patanaprasaṃgaḥ | ataḥ
prasiddhā yamā ahiṃsādayaḥ | āha | kiṃ prasiddhā iti kṛtvā gṛhyaṃte | āhosvic
chakyam eteṣāṃ yamānāṃ sarvvajñoktaśāstrataḥ sadbhāvo vaktum | ucyate | yad
anyatra prasiddhā i samīkṣya budhyā yamabahuleṣv atisaṃdadhīta buddhim | B
(*eyeskip*)   20.19–21.1 ataḥ prasiddhā [. . .] sarvajñoktaśāstrataḥ] CT2Sh, om. B

1 sarvajñoktaśāstrataḥ sadbhāvo vaktum | ucyate: yady anyatra
prasiddhā iti kva tatra cintyate | [...] | kasmāt | kṛtopadeśāt | yasmād
uktaṃ sūtrataḥ kṛtānnam iti | atra kṛtagrahaṇād akṛtapratiṣedho
4 'kṛtapratiṣedhāc ca kṛtsnā hiṃsā tantre pratiṣiddhā draṣṭavyety
arthaḥ | sā ca hiṃsā trividhā bhavati | duḥkhotpādanam aṇḍabhedaḥ
prāṇanirmocanam iti | tatra duḥkhotpādanaṃ nāma krośanatarjana-
7 tāḍananirbhartsanādibahubhedo 'pi | caturvidhasyāpi bhūtagrāmasya
manovākkāyakarmabhir abhidroho na kartavyaḥ | evam ahiṃsā
bhavaty eteṣāṃ jantūnām | dāhatāpadhūmoparodhaparihārārtham
10 agnikaraṇādānasaṃpradānapratinidhānasaṃdhukṣaṇādīni na kuryān
naiva kārayet | tathā vastraśikhābhasmādhārabhaikṣyabhājanādīni
muhur muhur vivecayitavyāni | kasmāt | prāṇino hi sūkṣmacāriṇaḥ
13 kṣipram eva vilayaṃ prayānti | tasmāt sūkṣmair aṅgapavitraiḥ
pakṣmacāmaratālavṛntair vastrāntair vā muhur muhur vivecya
†granthodakena vā hariteṣu tṛṇeṣu na saṃsikte bhūpradeśe bhavati |
16 vasanta†

grīṣmahaimantikān aṣṭau māsān bhikṣur vicakramet |
dayārthaṃ sarvabhūtānām varṣāsv ekatra saṃvaset ||

19 varṣābhedaṃ tu yaḥ kuryād brāhmaṇo yogadīkṣitaḥ |
prājāpatyena kṛcchreṇa tataḥ pāpāt pramucyate ||

3] kṛtānnaṃ: cf. Pāśupatasūtra 4.7: kṛtānnam utsṛṣṭam upādadīta.
3–5] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 4.7: atra kṛtagrahaṇād akṛtapratiṣedho
'kṛtapratiṣedhāc ca kṛtsnā hiṃsā tantre pratiṣiddhā draṣṭavyā
13–15] Cf. Ratnaṭīkā p. 18, ll. 10–12: athāyatanasandhinaṃ bhūpradeśaṃ
divā parigṛhītaṃ (em.; parigṛhīta° Ed.) sthāvarādidoṣavarjitatvena suparīkṣitaṃ
sandhyāvasāne vastrāntādimṛdupavitreṇa vivecya bhasmanaiva śuciṃ kuryāt
17–18] Cf. Manusmṛti 6.45 *1: grīṣmahaimantikān māsān aṣṭau bhikṣur vicakramet |
dayārthaṃ sarvabhūtānāṃ varṣāsv ekatra saṃvaset ||
19–20] Cf. Vāyupurāṇa 1.18.18 ≈ Liṅgapurāṇa 1.90.21cd–22ab: ekaikātikrame/-māt
teṣāṃ prāyaścittaṃ vidhīyate | prājāpatyena kṛcchreṇa tataḥ pāpāt pramucyate ||

2 cintyate] CT2Sh, cityate B   3 uktaṃ sūtrataḥ] CT2Sh, om. B   3 kṛtānnam
iti] conj., yukṛtam ity B, kṛtam ity CT2Sh   3–4 kṛtagrahaṇād akṛtapratiṣedho
'kṛtapratiṣedhāc] conj., kṛtapratiṣedhād akṛtapratiṣedhāc BCT2, kṛtāpratiṣedhād
akṛtapratiṣedhāc Sh (conj., silently)   4 draṣṭavyety] CT2Sh, dra(vya)ṣṭavyety
B   5–6 duḥkhotpādanam aṇḍabhedaḥ prāṇanirmocanam iti] BTSh, om.   C
8 °karmabhir abhidroho] CTSh, °karmābhidroho B   9 dāhatāpa°] BCT, Be-
fore this Sh adds between backets: aṇḍabhedo nāma   10 na kuryān] BTSh,
om.   C   11 tathā] BCT, tathā prāṇanirmocanaṃ nāma Sh (between brackets)
11 vastraśikhā°] conj. (DUNDAS), vastraśikhya° BCTSh   14 vastrāntair] conj.
(HARA), vastrāntarair BCTSh   14 vivecya] conj., vi° BCTSh   15 vā] CTSh,
vācaṃ B   17 °haimantikān aṣṭau] CTSh, hemaṃtikān aṣṭo B   18 varṣāsv ekatra
saṃvaset] conj., ekatra varṣāsu vaset BCTSh (unmetr.)   20 kṛcchreṇa] C^{pc}TSh,
kṛṣreṇa B, kṛ{⊔⊔⊔} cchreṇa C^{ac}

1 śārīraṃ dṛśyate yatra bhayaṃ kasyāṃcid āpadi |
durdine rāṣṭrabhaṅge vā varṣāsv api vyatikramet ||

nāsūryaṃ ca vrajen mārgaṃ nādṛṣṭāṃ bhūmim ākramet |
4 paripūtābhir adbhiś ca nityaṃ kuryāt prayojanam ||

saṃvatsarakṛtaṃ pāpaṃ matsyabandhasya yad bhavet |
ekāhāt tad avāpnoti apūtajalasaṃgrahī ||

7 dṛṣṭipūtaṃ nyaset pādaṃ vastrapūtaṃ jalaṃ pibet |
satyapūtāṃ vaded vācaṃ manaḥpūtaṃ samācaret ||

hiṃsakās tu nivartante brahmatvam api ye gatāḥ |
10 tasmād apūtam udakaṃ nopayuñjīta yogavit ||

atha naṣṭe pavitre ca gṛhṇīyāt triṣu vai sakṛt |
nadīprasravaṇe caiva gṛhastheṣu ca sādhuṣu ||

13 kāṇḍāni yāni gṛhyante kandāś caiva prarohiṇaḥ |
bījāni caiva pakvāni sarvāṇy etāni varjayet ||

yadā na kuryād drohaṃ ca sarvabhūteṣu dāruṇam |
16 karmaṇā manasā vācā brahma saṃpadyate tadā ||

yo na hiṃsati bhūtāni sthāvarāṇi carāṇi ca |
ātmānam iva sarvāṇi so 'mṛtatvāya kalpate ||

3–4] Cf. Manusmṛti 6.45 *2: *nāsūryaṃ hi vrajen mārgaṃ nādṛṣṭāṃ bhūmim ākramet | paripūtābhir adbhis tu kāryaṃ kurvīta nityaśaḥ ||*

5–6] Cf. Vāyupurāṇa 1.16.8: *matsyagṛhyasya yat pāpaṃ ṣaṇmāsābhyantare bhavet | ekāhaṃ tatsamaṃ jñeyam apūtaṃ yaj jalaṃ bhavet ||*

7–8] Manusmṛti 6.46: *dṛṣṭipūtaṃ nyaset pādaṃ vastrapūtaṃ jalaṃ pibet | satyapūtāṃ vaded vācaṃ manaḥpūtaṃ samācaret ||* Cf. also Vāyupurāṇa 1.16.5 ≈ Liṅgapurāṇa 1.68.7 ≈ Mārkaṇḍeyapurāṇa 41.4 ≈ Kūrmapurāṇa 2.28.19 ≈ Agnipurāṇa 2.161.6cd–7ab ≈ Viṣṇudharmottarapurāṇa 3.340.8.

15–16] Cf. Mahābhārata 12.21.5: *yadāsau sarvabhūtānāṃ na krudhyati na duṣyati | karmaṇā manasā vācā brahma saṃpadyate tadā ||* Mahābhārata 12.168.44 *yadā na kurute dhīraḥ sarvabhūteṣu pāpakam | karmaṇā manasā vācā brahma saṃpadyate tadā ||* Mahābhārata 12.243.6 = Mahābhārata 12.254.17 *yadā na kurute bhāvaṃ sarvabhūteṣu pāpakam | karmaṇā manasā vācā brahma saṃpadyate tadā ||* Vajrasūcī 52 = Kalpadrumāvadānamālā: *yadā na kurute pāpaṃ sarvabhūteṣu dāruṇam | kāyena manasā vācā brahma saṃpadyate tadā ||*

18] Cf. Manusmṛti 6.60: *indriyāṇāṃ nirodhena rāgadveṣakṣayeṇa ca | ahiṃsayā ca bhūtānām amṛtatvāya kalpate ||*

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1 śārīraṃ] BTSh, śarīraṃ C   5 pāpaṃ] CTSh, pāpa B   8 vācaṃ] TSh, vākyaṃcaṃ C   9 ye gatāḥ] CTSh, yogataḥ B   17 yo] CTSh, yau B   18 ātmānam] BTC^{pc}Sh, ātmānim C^{ac} 18 kalpate] BTSh, kalpyate C

1   na yajñadānair na tapo'gnihotrair
           na brahmacaryair na ca satyavākyaiḥ |
       na vedavidyādhyayanair vratair vā
4   prāpyaṃ phalaṃ yad tad ahiṃsakasya ||

       yo dadyāt kāñcanaṃ meruṃ kṛtsnāṃ caiva vasuṃdharām |
       samudraṃ ratnapūrṇaṃ vā na tulyaṃ syād ahiṃsayā ||
7
ity evam ahiṃsā tantre siddhā |

10   tathā brahmacaryaṃ ca tantre siddham | kasmāt | strīpratiṣedhāt
indriyajayopadeśāc ca | trayodaśakasya karaṇasyānutsargo brahma-
caryam ity uktam | viśeṣeṇa tu jihvopasthayor iti | atrāha: trayo-
13   daśakasya karaṇasyānutsargo brahmacaryam ity uktvā jihvopasthayor
viśeṣagrahaṇaṃ kiṃprayojanaṃ kriyate | ucyate: pradhānatvāt |
tanmūlatvād itarapravṛtteḥ | tanmūlā hītareṣāṃ pravṛttir bhavati |
16   katham | jihvendriyaviṣaye upasthendriyaviṣaye vā saktas trayodaśabhir
pravartate | ata etad uktaṃ viśeṣeṇa tu jihvopasthayor iti |

19   jihvopasthanimittaṃ hi patanaṃ sarvadehinām |
          tasmād amitravat paśyej jihvopasthaṃ hi mānavaḥ ||

5–6] Cf. Viṣṇudharma 62.*76:   *yo dadyāt kāñcanaṃ meruṃ kṛtsnāṃ vāpi*
vasuṃdharām | abhakṣaṇaṃ ca māṃsasya na tu tulyaṃ yudhiṣṭhira ||
10–11] Cf. Yamaprakaraṇa 16:   *indriyajayopadeśāt tathā strīpratiṣedhataḥ |*
| brahmacaryaṃ tathā satyaṃ vyākhyānādyupadeśataḥ ||
10] strīpratiṣedhāt: cf. Pāśupatasūtra 1.13: *strīśūdraṃ nābhibhāṣet.*
11] indriyajayopadeśāc: cf. Pāśupatasūtra 5.7:   *indriyāṇām abhijayāt,* 5.11:
jitendriyaḥ.
12] Cf. Yamaprakaraṇa 5:   *trayodaśānāṃ pañcārthe jihvopasthasya saṃyamaḥ |*
indriyāṇāṃ viśeṣeṇa brahmacaryam iti smṛtam ||.
19–20] Cf. Old Javanese Bhagavadgītā 46.8.9:   *jihvopasthanimittaṃ hi pravṛttiḥ*
sarvadehinām | tasmād amitravad paśyej jihvopasthau vicakṣaṇaḥ ||.

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4 tad] *em.,* yad BCTSh   5 kṛtsnāṃ] Sh (*em., silently*), kṛtsnā BCT   5 vasuṃdha-
rām] CTSh, vasuṃdharā B   6 samudraṃ] CTSh, samudra B   10 tathā
brahmacaryaṃ ca] BSh(*em., silently*), tathā ca brahmacaryaṃ ca CT   11 karaṇasyā-
nutsargo] Sh (*em., silently*), karaṇasyānutsaṃgo BCT   12 atrāha] *After this C,*
T and Sh add: viśeṣagrahaṇaṃ kiṃprayojanaṃ.   12–13 trayodaśakasya [. . .]
jihvopasthayor] CTSh, om. B   16 °viṣaye] *Thus all the MSS.*   17 viśeṣeṇa tu]
Sh (*conj.*), viśeṣeṇa BCT   19 jihvopasthanimittaṃ] CTSh, jihvopasthānimittaṃ B
20 amitravat] CTSh, *After this B adds*: tad uktaṃ.   20 paśyej] BCSh, paśye T

1 athavā manaḥpūrvakatvāt sarvavṛttīnāṃ tannigrahāt sarvavṛttīnāṃ
nigrahaḥ kṛto bhavati | uktaṃ hi:

4 mano hi mūlaṃ sarveṣām indriyāṇāṃ pravartate |
śubhāśubhāsv avasthāsu tac ca me suvyavasthitam ||

7 punar apy uktam:

indriyaiḥ prasṛtair duḥkham indriyair nibhṛtaiḥ sukham |
10 tasmād indriyarūpebhyo yacched ātmānam ātmanā ||

indriyāṇi hi tat sarvaṃ yat svarganarakāv ubhau |
nigṛhītavisṛṣṭāni svargāya narakāya ca ||

13 ato janma ato duḥkham ato mṛtyubhayaṃ tathā |
indriyāṇāṃ prasaṅgād vai tasmād etāñ jayāmahe ||

indriyāṇāṃ prasaṅgena doṣam ṛcchaty asaṃśayam |
16 saṃniyamya tu tāny eva tataḥ siddhiṃ nigacchati ||

rajjur eṣā nibandhāya yā strīṣu ramate matiḥ |
chittvaināṃ kṛtino yānti naināṃ tyajati duṣkṛtī ||

19 strīhetor nirgamo grāmāt strīkṛte krayavikrayaḥ |
striyo mūlam anarthānāṃ naināṃ prājñaḥ pariṣvajet ||

4–5] Cf. Rāmāyaṇa 5.9.39: *mano hi hetuḥ sarveṣām indriyāṇāṃ pravartate |*
śubhāśubhāsv avasthāsu tac ca me suvyavasthitam || Old Javanese Sārasamuccaya 86:
mano hi mūlaṃ sarveṣām indriyāṇāṃ pravartate | śubhāśubhāsv avasthāsu kāryaṃ
tat suvyavasthitam ||
9–10] Cf. Mahābhārata 12.197.9: *prasṛtair indriyair duḥkhī tair eva niyataiḥ sukhī |*
tasmād indriyarūpebhyo yacched ātmānam ātmanā
11–12] Cf. Mahābhārata 3.202.17: *indriyāṇy eva tat sarvaṃ yat svarganarakāv ub-*
hau | nigṛhītavisṛṣṭāni svargāya narakāya ca ||
15–16] Cf. Manusmṛti 2.93: *indriyāṇāṃ prasaṅgena doṣam ṛcchaty asaṃśayam |*
saṃniyamya tu tāny eva tataḥ siddhiṃ nigacchati || Mahābhārata 3.202.19 *indri-*
yāṇāṃ prasaṅgena doṣam ṛcchaty asaṃśayam | saṃniyamya tu tāny eva tataḥ siddhim
avāpnute ||
19–20] Cf. Old Javanese Sārasamuccaya 431: *strīkṛto grāmanigamaḥ strīkṛtaḥ*
krayavikrayaḥ | striyo mūlam anarthānāṃ tasmān naitāḥ pariṣvajet ||

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2 nigrahaḥ] BCT^{pc}Sh, tanni⎵⎵nigrahaḥ T^{ac}   4 pravartate] BC, pravartane TSh
7 punar apy] Sh (*em.*), punar api BCT   11 yat] CTSh, yuj B   13 ato janma]
CTSh, aṃbhoje | janma B   14 etāñ] BCT^{pc}Sh, etā T^{ac}   16 nigacchati] *em.*, niyac-
chati CTSh, niyaṣati B   20 prājñaḥ] BC^{pc}TSh, prājñāḥ C^{ac}   20 pariṣvajet] CTSh,
pariṣvajyet B

1   viṣam agnir asir bāṇaḥ sphuṭam kṛtvā vibhīṣikā |
       māyā rūpavatī hy eṣā yāṃ striyaṃ manyate janaḥ |

       amedhyapūrṇe kṛmijantusaṃkule
4   svabhāvadurgandha aśauca adhruve |
       kalevare mūtrapurīṣabhājane
           ramanti mūrkhā na ramanti paṇḍitāḥ ||

7   mādyatīti striyam dṛṣṭvā surāṃ pītvā na mādyati |
       tasmād dṛṣṭimadāṃ nārīṃ dūrataḥ parivarjayet ||

       adhomukhenādaṃstreṇa jaghanāntaracāriṇā |
10   sarvaśāstrācikitsyena jagad daṣṭaṃ bhagāhinā ||

       lomaśena kurūpeṇa durgandhena kucarmaṇā |
       hariṇīpadamātreṇa sarvam andhīkṛtaṃ jagat ||

13   dīptāṅgārasamā nārī ghṛtakumbhasamaḥ pumān |
       ye prasaktā vilīnās te ye sthitās te divaṃ gatāḥ ||

       yathāgnir edhasaṃvṛddho mahājyotiḥ prakāśate |
16   tathendriyanirodhena svātmā jyotiḥ prakāśate ||

       brahmacarye sthitaṃ dhairyaṃ brahmacarye sthitaṃ tapaḥ |
       ye sthitā brahmacaryeṇa brāhmaṇā divi te sthitāḥ ||

3–6] Cf. Śatakatraya 375: *amedhyapūrṇam krimijantusaṃkulaṃ svabhāva-durgandham aśaucam adhruvam | kalevare mūtrapurīṣabhājane rameta mūḍho na rameta paṇḍitaḥ ||*

7–8] Cf. Agnipurāṇa 3.371.13cd–14ab: *mādyati pramadāṃ dṛṣṭvā surāṃ pītvā tu mādyati | yasmād dṛṣṭamadā nārī tasmāt tāṃ nāvalokayet ||*

11–12] Cf. Old Javanese Sārasamuccaya 443–444: *ko hi nāma manuṣyeṣu jānann api vicakṣaṇaḥ | hariṇīpadamātreṇa carmaṇā na khalīkṛtaḥ || prasvedamaladigdhena vahatā mūtraśoṇitam | vraṇena vivṛtenaiva sarvam andhīkṛtaṃ jagat ||*

13–14] Cf. Old Javanese Sārasamuccaya 439: *aṅgārasadṛśī nārī ghṛtakumbhasamaḥ pumān | ye prasaktā vilīnās te ye sthitās te pade sthitāḥ ||* Liṅgapurāṇa 1.8.23 *aṅgārasadṛśī nārī ghṛtakumbhasamaḥ pumān | tasmān nārīṣu saṃsarge dūrataḥ parivarjayet ||*

15–16] Cf. Mahābhārata 14.42.48: *yathāgnir indhanair iddho mahājyotiḥ prakāśate | tathendriyanirodhena mahān ātmā prakāśate ||*

1 viṣam] CTSh, viṣayam B   1 vibhīṣikā] BTSh, vibhīṣakā C   4 aśauca] TSh, āśauca B, maśauca C   6 mūrkhā] CTSh, mūrṣā B   6 paṇḍitāḥ] CTSh, paṇḍitā B   7 mādyati] CTSh, māmiṃdhati B (*unmetr.*)   10 daṣṭaṃ] CTSh, dṛṣṭaṃ B 10 bhagāhinā] BCT^{pc}Sh, bhagāṃhinā T^{ac} 12 andhīkṛtaṃ] CTSh, aṃdhokṛtaṃ B   15 edhasaṃvṛddho] *em.*, edhaḥsaṃvṛddho BT^{pc}Sh (*unmetr*), edhaḥsaṃvṛddhau C (*unmetr.*), erisaṃvṛddho T^{ac} 16 svātmā jyotiḥ] BCT, svātmajyotiḥ Sh (*conj.*, *silently*).

25

<div style="text-align: center">

1   kṣīraṃ pibanti madhu te pibanti
           somaṃ pibanty amṛtena sārdham |
       mṛtyoḥ purastād amarā bhavanti
4   ye brāhmaṇā brahmacaryaṃ caranti ||

</div>

ity evaṃ brahmacaryaṃ tantre siddham |

7

tathā satyaṃ tantre siddham | tac ca dvividham | tad yathā: paridṛṣṭārthabhūtārthaṃ vacanaṃ vāksatyaṃ ceti | tatra paridṛṣṭārtha-
10 bhūtārthaṃ vacanaṃ satyaṃ tantre siddham | kasmāt | vyākhyānopa- deśāt vidvadupadeśāc ca | tathā vāksatyam api tantre siddham | kasmāt | vāgviśuddhyupadeśāt | iha svaśāstroktaṃ bhāṣato 'nṛtam api
13 satyam āpadyate | kasmāt | śuddhivṛddhikaratvāt | yasmād āha:

<div style="text-align: center">

svargam anṛtena gacchati dayārtham uktena sarvabhūtānām |
16   satyenāpi na gacchati satāṃ vināśārtham uktena ||

</div>

punas tv āha:

19

<div style="text-align: center">

gobrāhmaṇārthe 'nṛtaṃ na hinasti
na strīṣu rājan na vivāhakāle |

</div>

3–4] Cf. Smṛticandrikā Saṃskārakāṇḍa p. 170, ll. 12–14: *mṛtyoḥ purastād amṛtā bhavanti ye brāhmaṇā brahmacaryaṃ caranti* (attributed to Hārīta).
10–11] vyākhyānopadeśāt: cf. Pāśupatasūtra 1.1: *athātaḥ paśupateḥ pāśupataṃ yogavidhiṃ vyākhyāsyāmaḥ.*
11] vidvadupadeśāc: cf. Pāśupatasūtra 3.19: *paribhūyamāno hi vidvān kṛstnatapā bhavati.*
12] vāgviśuddhyupadeśāt: cf. Pāśupatasūtra 5.27: *vāgviśuddhaḥ.*
26.20–27.2] Cf. Mahābhārata 1.77.16: *na narmayuktaṃ vacanaṃ hinasti na strīṣu rājan na vivāhakāle | prāṇātyaye sarvadhanāpahāre pañcānṛtāny āhur apātakāni ||* Bhāgavatapurāṇa 8.19.43: *strīṣu narmavivāhe ca vṛttyarthe prāṇasaṅkaṭe | gobrāhmaṇārthe hiṃsāyāṃ nānṛtaṃ syāj jugupsitam ||* Cf. also Vasiṣṭhadharmasūtra 16.35: *udvāhakāle ratisaṃprayoge prāṇātyaye sarvadhanāpahāre | viprasya cārthe hy anṛtaṃ vadeyuḥ pañcānṛtāny āhur apātakāni ||*

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6 evaṃ brahmacaryaṃ] CTSh, eva brahmacarya B   8 tantre siddham] CTSh, taṃtrasiddham B   9–10 paridṛṣṭārthabhūtārthaṃ] CTSh, paridṛṣṭārthaṃ bhūtārthaṃ B   10 tantre siddham] *After this C repeats*: tac ca dvividhaṃ | tad yathā | paridṛṣṭārthabhūtārthaṃ vacanaṃ vāksatyaṃ ceti | tatra paridṛṣṭārtha- bhūtārthaṃ vacanaṃ satyaṃ taṃtre siddham |.   12 vāgviśuddhyupadeśāt] BC^{pc}TSh, vāgviśu(ddhiā)padeśāt C^{ac} 13 āpadyate] CTSh, apidyate B   20 'nṛtaṃ na hinasti] *conj.* (Hara), vacanaṃ na himasti BCT (*unmetr.*), 'vacanaṃ na himasti Sh (*unmetr.*)

<div style="text-align: center">

26

</div>

1   prāṇātyaye sarvadhanāpahāre
            pañcānṛtāny āhur apātakāni ‖

       satyaṃ brūyāt priyaṃ brūyān na brūyāt satyam apriyam |
4   priyaṃ ca nānṛtaṃ brūyād eṣa dharmaḥ sanātanaḥ ‖

yathā hi teṣām eva bhūtānāṃ hitam anṛtam api satyam āpadyate evam
7 ihāpy asmākaṃ svaśāstroktaṃ bhāṣatām anṛtam api satyam āpadyate |
kasmāt | vidhivihitatvāt | ity etad api tantre siddham |

10 tathā asaṃvyavahāras tantre siddhaḥ | kasmāt | avyaktapre-
tonmattamūḍhopadeśāt | neha loke avyaktapretonmattamūḍhāḥ
saṃvyavahāraṃ kurvanti yasmād ato 'trāsaṃvyavahāras tantre
13 siddhaḥ | saṃvyavahāraś ca punar dvividhaḥ | tad yathā: krayavikraya-
saṃvyavahāro rājakulasaṃvyavahāraś ceti | ata ekatareṇāpy atrādhikṛta-
syātmapīḍā parapīḍā cāvarjanīye bhavataḥ | tatra yady ātmānaṃ
16 pīḍayati tena ihaiva loke duḥkhī bhavati, syāt paraṃ pīḍayati tatrāpy
asyādharmo duḥkhādiphalaḥ pracīyate | tenāmuṣmiṃl loke tīvraṃ
duḥkham anubhavati | tasmād ubhayathāpi saṃvyavahāro varjanīyaḥ |
19 bhavati hy api:

       yaś ca pāpaṃ prakurute yaś ca pāpaṃ praśaṃsati |
22   sahāyaś copabhoktā ca sarve te samakarmiṇaḥ ‖

3–4] Manusmṛti 4.138: *satyaṃ brūyāt priyaṃ brūyān na brūyāt satyam apriyam |*
priyaṃ ca nānṛtaṃ brūyād eṣa dharmaḥ sanātanaḥ ‖
10–11] avyaktapretonmattamūḍhopadeśāt: cf. Pāśupatasūtra 3.2: *vyaktācāraḥ,*
3.11: *pretavac caret,* 4.6: *unmattavad eko vicareta loke,* 4.8: *unmatto mūḍha*
ity evaṃ manyante itare janāḥ. Cf. also Yamaprakaraṇa 17ab: *asaṃvyavahāraḥ*
pretonmattāvyaktādiyogataḥ.
14–17] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.35: *eteṣu ca viṣayāṇām arjane*
vartatātmapīḍā parapīḍā vā avarjanīye bhavataḥ | tatra yady ātmānaṃ pīḍayati tena
ihaiva loke duḥkhī bhavati | syāt paraṃ pīḍayati tatrāpy asyādharmo duḥkhādiphalaḥ
saṃcīyate |

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4 ca nānṛtaṃ] CTSh, vacanānṛtaṃ B (*unmetr.*)   6 āpadyate] *Thus all the MSS.*
7 bhāṣatām] BSh (*conj., silently*), bhāṣātām CT   10 asaṃvyavahāras] *Thus all the*
MSS.   10 tantre siddhaḥ] CTSh, tatra siddhaḥ B   10–11 avyaktapretonmatta°]
CTSh, avyaktametonmatta°B   11 loke avyakta°] *Thus all the MSS.*   12 kurvanti]
CTSh, kurvati B   13 siddhaḥ] CTSh, siddhā B   13–14 krayavikraya°] CTSh,
krayavikrayaṃ B   14 ekatareṇāpy] BTSh, ekatareṇāpipy C   14–15 atrādhikṛta-
syātmapīḍā] BCT^{pc}Sh, atrādhikṛtasyāpīḍā T^{ac}   16 tena ihaiva] BCT, tenehaiva
Sh (*conj., silently*)   16 duḥkhī] CTSh, duḥkhā B   16 paraṃ] CTSh, para B
19 bhavati hy] CTSh, bhavatīty B   21 pāpaṃ] CTSh, pāpa B

uktaṃ hi:

> vikraye tu mahān doṣo vikrayāt patate yataḥ |
> eṣa eva kraye doṣas tasmāt taṃ parivarjayet ||

> pracchannaṃ kurute pāpaṃ na me jānāti kaścana |
> mucyate janavādebhyas tasmāt pāpān na mucyate ||

punar apy uktam:

> ādityacandrāv anilo 'nalaś ca
>   dyaur bhūmir āpo hṛdayaṃ yamaś ca |
> ahaś ca rātriś ca ubhe ca saṃdhye
>   dharmo hi jānāti narasya vṛttam ||

> nārambhaśīlo na ca dambhaśīlaḥ
>   śāstropadiṣṭāni karoty adīnaḥ |
> yameṣu yukto niyameṣu caiva
>   munir bhavaty eṣv ajaro 'maraś ca ||

ity evam asaṃvyavahāras tantre siddhaḥ |

tathā asteyaṃ tantre siddham | kasmāt | avāsopadeśād anutsṛṣṭānna-
pratiṣedhāc ca | iha vidyamānasyāpy ekasya vāsaso malavad avasthi-
tasyāvāsopadeśāt parigrahaparityāga upadiśyate | kiṃcānyad api |
parityaktānām annapānādīnām upayogo dṛṣṭo yasmād ato 'trāsteyaṃ
tantre siddham | steyaṃ ca punaḥ ṣaḍvidham | tatra adattādānam

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11–14] Cf. Mahābhārata 1.68.29 = Viṣṇudharma 55.14: *ādityacandrāv anilānalau
ca dyaur bhūmir āpo hṛdayaṃ yamaś ca | ahaś ca rātriś ca ubhe ca saṃdhye dharmaś
ca jānāti narasya vṛttam ||*
22] avāsopadeśād: cf. Pāśupatasūtra 1.11: *avāsā vā.*
22–23] anutsṛṣṭānnapratiṣedhāc: cf. Pāśupatasūtra 4.7: *kṛtānnam utsṛṣṭam
upādadīta.*
23] ekasya vāsaso: cf. Pāśupatasūtra 1.10: *ekavāsāḥ.*
28.26–29.2] Cf. Yamaprakaraṇa 9–10ab: *adattānatisṛṣṭasya tathānabhimatasya ca |*

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5 doṣas] BC^{pc}Sh, doṣe(s) C^{ac} 11 āditya°] CSh, ādityaś B (*unmetr.*), ādityaṃ
T (*unmetr.*)   16 adīnaḥ] BCT^{pc}Sh, ajīnaḥ T^{ac} 18 ajaro 'maraś] Sh (*em.,
silently*), ajanāmaraś B, ajarāmaraś CT   20 ity evam] BCT^{pc}Sh, ity e(pam).
22 asteyaṃ] BTSh, āsteyaṃ C   22–23 anutsṛṣṭānnapratiṣedhāc ca] BCTSh,
anupṛthakpratiṣedhāc ca CT (i.m.)   26 tatra adattādānam] *Thus all the MSS.*

28

1   anatisṛṣṭagrahaṇam   anabhimatagrahaṇam   anadhikārapratigraho
’nupālambho ’niveditopayogaś ceti | adattasya grahaṇam adattādānam |
anatisṛṣṭagrahaṇaṃ   nāma   bālonmattapramattavṛddhadurbalānāṃ
4   vittāpaharaṇam | anabhimatagrahaṇaṃ nāma kīṭabhramarapakṣi-
pataṅgādīnām anabhipretadravyāpaharaṇam | anadhikārapratigraho
nāma iha śāstre anabhyanujñātānām arthānāṃ gobhūhiraṇyadvipadca-
7   tuṣpadādīnāṃ grahaṇam | anupālambho nāma kuhakakalkanadambhavi-
smāpanavañcanādibhir upāyaiḥ parebhyo hiraṇyācchādanopayogaḥ |
aniveditopayogo nāma bhakṣyabhojyalehyapeyacoṣyādīnām anyatamaṃ
10   yat kiñcid gurave aniveditam upayuṅkte sa ucyate aniveditopayoga iti |
evaṃ ṣaḍvidhaṃ steyam | asya ṣaḍvidhasyāpi steyasya parivarjanam
asteyam āhur ācāryāḥ | bhavati hy api:

13

        yad etad dhanam ity āhuḥ prāṇā hy ete bahiścarāḥ |
        sa tasya harate prāṇān yo yasya harate dhanam ‖

16

uktaṃ hi:

19   sarvasvaparimoṣṭā ca jīvitāntakaraś ca yaḥ |
        dvāv etau samakarmāṇau tasmāt steyaṃ vivarjayet ‖

        na stenasya paro loko nāyaṃ loko durātmanaḥ |
22   śaṅkitaḥ sarvabhūtānāṃ drohātmā pāpa eva saḥ ‖

        mṛdam āpas tathāśmānaṃ patraṃ puṣpaṃ phalāny api |

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grahaṇam anupālambho (em.; *anupāyalābho* Ed.) *’nadhikārapratigrahaḥ ‖ anivedito-*
payogaś ca steyaṃ ṣaḍvidhaṃ matam |
11–12] Cf. Yamaprakaraṇa 10cd: *tasya varjanam asteyaṃ prāhur asteyacintakāḥ ‖*
14–15] Cf. Vāyupurāṇa 1.18.10 ≈ Liṅgapurāṇa 1.90.13: *yad etad draviṇaṃ nāma*
prāṇā hy ete bahiścarāḥ | sa tasya harati(-te) prāṇān yo yasya harate dhanam‖
29.23–30.1] Cf. Mahābhārata 14.46.24: *mṛdam āpas tathāśmānaṃ patrapuṣpaphalāni*
ca | asaṃvṛtāni gṛhṇīyāt pravṛttānīha kāryavān ‖

4–5 kīṭabhramara°] *em.*, koṭabhramara° CTSh, kīdṛbhramara° B   6 anabhyanu-
jñātānām] *Thus all the MSS.*   6–7 gobhūhiraṇyadvipadcatuṣpadādīnāṃ] CTSh,
gobhūmihiraṇyadvipadaṃ catuṣpadādīnaṃ B   7–8 °dambhavismāpanavañca-
nādibhir] BC, °ḍambhavismāpanavañcanādibhir T, °dambhavismāpanavarddhāpa-
nādibhiḥ C (i.m.), °ḍambhavismāpanavarddhāpanādibhir T (i.m.)   Sh
10 aniveditam] BCT, ’niveditam Sh (*conj., silently*)   10 upayuṅkte] C^{pc}TSh,
upayukte BC^{ac}   11 ṣaḍvidhaṃ [. . .] ṣaḍvidhasyāpi] BCT^{pc}Sh, ṣaḍvidhaṃsyāpi
T^{ac}   14 dhanam] CTSh, dhenam B   15 sa tasya] BCTSh, *After this B adds*:
parivarjjanam asteyam āhutasya (*eyeskip*).   21 paro loko nāyaṃ loko durātmanaḥ]
CTSh, paraloko durātmanā B (*unmetr.*)   23 tathāśmānaṃ] BCT^{pc}, tathāśmanaṃ
T^{ac} (*unmetr.*), tathā yānaṃ Sh (*conj., silently*)

1   asaṃvṛtāni gṛhṇīyāt pavitrārthīha kāryavān ∥

        nadyaś ca vāpyaḥ kūpāś ca taṭākāni sarāṃsi ca |
        asaṃvṛtāni gṛhṇīyāt prājāpatyena karmaṇā ∥

4

ity evam asteyaṃ tantre siddham |

7 akrodhas tantre siddhaḥ | kasmāt | śūdrapratiṣedhād atitāpopadeśāc
ca | ihādhyātmikādhibhautikādhidaivikānāṃ sarvadvandvānāṃ manasi
śarīre ca upanipatitānāṃ sahiṣṇutvam apratīkāraś ceti yasmād ato

10 'trākrodhas tantre siddhaḥ | krodhaś ca punaś caturvidhaḥ | tad
yathā: bhāvalakṣaṇaḥ karmalakṣaṇo vaikalyakara udvegakaraś ceti |
tatra bhāvalakṣaṇo nāma saḥ yatrāsūyādveṣamadamānamātsaryādayo

13 bhāvāḥ pravartante | karmalakṣaṇo nāma yatra kalahavaikarasaṃpra-
haraṇādyā bhāvāḥ pravartante | vaikalyakaro nāma yatra pāṇipādanā-
sākṣyaṅgulipraharaṇādayo bhāvāḥ pravartante | udvegakaro nāma

16 yatra svātmānaṃ parātmānaṃ vā prāṇair viyojayati | ity evaṃ
caturvidhaḥ krodhaḥ | asya caturvidhasyāpi krodhasya parivarjanam
akrodham āhur ācāryāḥ | tasmād deśajātikulakarmasambandha-

19 nindāyāṃ karaṇakriyānindāyāṃ kāryanindāyām āhāranindāyāṃ
vādhikṛtena krodho na kartavyaḥ | tatra deśanindā tāvad bha-
vati | tad yathā: yatra bhavān jātas tatra deśe brāhmaṇā eva na

22 santīti yadi kaścid adhikṣepam kuryāt tatra krodho na kartavyaḥ |
tatraitat syād evam abhihite tīvraduḥkhaṃ mānasam abhivyajya-
te, katham atra krodho na bhaviṣyatīty ucyate: na bhaviṣyati |

25 kasmāt | parisaṃkhyānasāmarthyāt | iha manuṣyaloke deśo 'yaṃ

7] śūdrapratiṣedhād atitāpopadeśāc: cf. Pāśupatasūtra 1.13: *strīśūdraṃ*
nābhibhāṣet, 2.16; Yamaprakaraṇa 20ab: *śūdraniṣedhād akrodhas tathā 'titāpadeśataḥ* |

1 pavitrārthīha] CTSh, pavitrārthoha B   7 atitāpopadeśāc] CTSh, atītāpopadeśāc
B   9 ca upanipatitānāṃ] *Thus all the MSS.*   9–10 yasmād ato 'trākrodhas]
conj. (HARA), yasmat kṛto trākrodhas BT, yasmāt kṛtātrākrodhas C, yasmāt
kṛto 'to 'trākrodhas Sh (*conj.*)   11 bhāvalakṣaṇaḥ] CTSh, bhāvalakṣaṇa B
12 °mātsaryādayo] Sh (*em., silently*), °matsaryādayo BCT   13 pravartante]
CTSh, pravarttate B   13–14 °saṃpraharaṇādyā] BTSh, °saṃpraharāṇādyā C
14 pravartante] CTSh, pravarttate B   14–15 vaikalyakaro [. . .] pravartante]
BCT^{pc}Sh, om. T^{ac} 14 vaikalyakaro nāma] CSh, vaikalyakaroma BT   14–
15 °praharaṇādayo] CTSh, °grahaṇādayo B   15 pravartante] CTSh, pravarttate
B   16 parātmānaṃ] BTSh, paramātmānaṃ C   16–18 prāṇair [. . .] parivarjanam
akro°] CTSh, om. B   19 karaṇakriyānindāyāṃ] *conj.*, karaṇakriyāyāṃ BCTSh
21 jātas] CTSh, jñātas B   23 abhihite] Sh (*conj.*), ahite BCT   23 tīvraduḥkhaṃ]
TSh, tāvraduḥkhaṃ B, tīvre duḥkhaṃ C   30.25–31.1 deśo 'yaṃ nāma] T^{pc}Sh,
deśopanāma BCT^{ac}

1 nāma mātāpitṛhetukaḥ | aupacayikaḥ kāryapiṇḍaḥ śarīrākhyaḥ sa,
tasmāt bhavaḥ | kṣetrajñas tu cetanaḥ sarvagataḥ śucir asya cāsmākaṃ
cāntaram aviditam | aparidṛṣṭārthe bhavān etad mā brūyāt | ataḥ kro-
4 dhanimittāsambhavāt parisaṃkhyānasāmarthyena krodho na kāryaḥ |
evaṃ śeṣeṣv api draṣṭavyam | bhavati hy api:

7 śṛṅgavān nakhavān daṃstrī kravyādo rudhirāśanaḥ |
rākṣaso vā piśāco vā krodhiṣṇur jāyate naraḥ ||

10 punaś cāha:

kaṅkagṛdhrasṛgāleṣu daṃśeṣu maśakeṣu ca |
13 pannageṣu ca jāyante narāḥ krodhaparāyaṇāḥ ||

vidviṣṭaḥ sarvabhūtānāṃ bahvamitro 'lpabāndhavaḥ |
krūradharmā durācāraḥ krodhiṣṇur jāyate naraḥ ||

16 kruddhaḥ karoti pāpāni kruddhaḥ pāpāni bhāṣate |
kruddho bhavati nirlajjas tasmāt krodhaṃ vivarjayet ||

19 tathā coktam:

yat krodhano japati yac ca juhoti yad vā
22 [yad vā] tapas tapyati yad dadāti tat sarvam |
vaivasvato harati pūrtam amuṣya sarvaṃ
mithyā śrutaṃ bhavati tasya śamo 'pi tasya ||

25 dhanyās te puruṣavyāghrā ye buddhyā krodham utthitam |

12–13] Cf. Mahāsubhāṣitasaṃgraha 8319: *kaṅkagṛdhrasṛgāleṣu daṃśeṣu maśakeṣu ca | pannageṣu ca jāyante narāḥ krodhaparāyaṇāḥ ||*
21–24] Cf. Mahābhārata 12.288.27: *yat krodhano yajate yad dadāti yad vā tapas tapyati yaj juhoti | vaivasvatas tad dharate 'sya sarvaṃ moghaḥ śramo bhavati krodhanasya ||* Mahābhārata 13 App. I No. 1, ll. 11–14: *yat krodhano yajate yad dadāti yad vā tapas tapyati yaj juhoti | vaivasvato harate sarvam asya moghaṃ ceṣṭaṃ bhavati krodhanasya ||*
31.25–32.1] Cf. Rāmāyaṇa 5.53.3: *dhanyās te puruṣaśreṣṭhā ye buddhyā kopam ut-*

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1 °pitṛhetukaḥ] CTSh, °pitṛhetuḥ kaḥ B   2 śucir asya] BCT, śuciḥ | asya Sh (*conj., silently*)   2 cāsmākaṃ] CTSh, vāsmākaṃ B   3 aviditam] CTSh, āvaditam B   3 etad mā brūyāt] *em.* (GRANOFF), etad vā brūyāt BCT^{pc}Sh, etadbrūyāt T^{pc} 5 bhavati hy api] Sh (*em., silently*), bhavatī hy api CT, bhavatī hyavi B   7 kravyādo] C(i.m.)T, vikṛto CT(i.m.)Sh, kravyāyo B   22 yad vā] Sh (*conj., silently*), om. BCT   22 tat sarvam] BCT^{pc}Sh, om. T^{ac} 23 vaivasvato] CTSh, vaivasvate B

31

1   śamayanti mahātmāno dīptam agnim ivāmbhasā ∥

     yato rūpaṃ tato jñānaṃ yato jñānaṃ tatas tapaḥ |
     yatas tapas tataḥ siddhir yataḥ siddhis tataḥ kṣamā ∥

4   kṣamā sarvaparaṃ mitraṃ krodhaḥ sarvaparo ripuḥ |
     kṣamāvatām ayaṃ lokaḥ paro lokaḥ kṣamāvatām ∥

7 etasmāt kāraṇāt kṣantavyam | ity evam akrodhas tantre siddhaḥ |

tathā guruśuśrūṣā tantre siddhā | kasmāt | vyākhyānopadeśād vid-
10 vadupadeśāc ca | iha coktaṃ vidhiṃ vyākhyāsyāma iti | atrāṅ iti
maryādāyām | ma iti pratijñāyāṃ bhavati: mayi vartate, mayi tiṣṭhatīti |
yadi ceṣṭe vatsyasi yadi ceṣṭe sthāsyasi tatas te vakṣyāmaḥ | tatreṣṭam
13 ity aṣṭāṅgaṃ brahmacaryaṃ maryādām adhikurute | tad yathā:
utthānapratyutthānābhivādanagurukāryahitakārī   anuttarottaravādī
pūrvotthāyī   jaghanyasaṃveśī | preṣitāpreṣitasarvakāryakṛtajñaḥ
16 sarvaniveditātmā dakṣo dākṣiṇyānuraktaḥ snānodvartanasaṃvāhanā-
dibhiḥ kriyāviśeṣaiś chāyevānugato nityam idaṃ kṛtam idaṃ kariṣye
kiṃ karavāṇīti bhūtvā gurave ahar ahar vartitavyam | yas tu vidyāṃ
19 guror adhikṛtya bahubhyaḥ samprayacchati anenāsya vidyopādānena

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thitam | nirundhanti mahātmāno dīptam agnim ivāmbhasā ∥.

5] Cf. Mahābhārata 1.38.9cd = Mahābhārata 3.30.42ab: *kṣamāvatām ayaṃ lokaḥ*
paraś caiva kṣamāvatām | Old Javanese Sārasamuccaya 98ab: *kṣamāvatām ayaṃ lokaḥ*
paralokaḥ kṣamāvatām |

9] vyākhyānopadeśād: cf. Pāśupatasūtra 1.1: *athātaḥ paśupateḥ pāśupataṃ yoga-*
vidhiṃ vyākhyāsyāmaḥ.

9–10] vidvadupadeśāc: cf. Pāśupatasūtra 3.19 *paribhūyamāno hi vidvān kṛtsnatapā*
bhavati; Yamaprakaraṇa 18ab: *kathitā guruśuśrūṣā vidvadādyabhidhānataḥ* |

10] vidhiṃ vyākhyāsyāma iti: cf. Pāśupatasūtra 1.1: *athātaḥ paśupateḥ pāśupataṃ*
yogavidhiṃ vyākhyāsyāmaḥ.

13] aṣṭāṅgaṃ brahmacaryaṃ: cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.30:
balam aṣṭāṅgaṃ brahmacaryam, Niśvāsaguhya 12.7: *bhikṣācaryā yamādiś ca*
bhasmasnānajapakriyā | aṣṭāṅgabrahmacaryaṃ ca ādehapatanā ⌣⌣∥

14] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.1: *utthānādigaṇe samyagvyavasthita-*
sya vyākhyeyavyākhyānayor bhagavān eva kramaśo vaktā

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1 mahātmāno] CTSh, mahātmānāṃ B   10 atrāṅ] BCSh, ātrāṅ T   12 sthāsyasi]
BCT^{pc}Sh, sthāsyati T^{ac}   12–13 tatreṣṭam ity] CTSh, pratijñāty B   13 maryādām
adhikurute] BC^{pc}TSh, maryādā kurute B^{ac}   14 °gurukāryahitakārī] Sh (*conj.*),
°gurukāryagurukāryahitakārī CT, °gurukāryāhatakārī B   14 anuttarottara-
vādī] CT^{pc}Sh, anuttarottaravāpī B, anuttarottavādī T^{ac}   17 chāyevānugato]
CTSh, ṣāyevānugato B   18 gurave ahar] BCT, gurave 'har Sh (*conj., silently*)
19 adhikṛtya] BCSh, adhikṛtye T   19 vidyopādānena] C, vidyāyā dānena TSh,
vidyāpādānena B

1   guravaḥ śuśrūṣitā bhavanti | kṣīṇe ca brahmacarye niyataṃ guruṣu yad
gauravaṃ tad brahmacaryam | bhavati hy api:

4   gurur devo guruḥ svāmī gurur mātā guruḥ pītā |
yasyaivaṃ niścito bhāvaḥ śreyas tasya na dūrataḥ ||

      agnisūryendutārābhis cākṣuṣo 'rthaḥ prakāśate |
7   bhūtaṃ bhavyaṃ bhaviṣyaṃ ca guruvākyaiḥ prakāśate ||

      deśakair gamyate 'dhvānaṃ deśakair gamyate 'rṇavaḥ |
deśakair gamyate svargo gurur mokṣasya deśakaḥ ||

10   amṛtasya pradātāraṃ yo guruṃ hy avamanyate |
ṣaṣṭir varṣasahasrāṇi narakaṃ paryupāsate ||

      guror yatra parīvādo nindā yatra pravartate |
13   karṇau tatra pidhātavyau gantavyaṃ vā tato 'nyataḥ ||

      ācāryaṃ pūjayed yas tu sarvāvasthaṃ hi nityaśaḥ |
pūjitas tena bhavati śivo vai nātra saṃśayaḥ ||

16   ācāryamūrtim āsthāya śivo jñānaṃ prayacchati |
tasmād vai nāvamantavya ācāryaḥ śreya icchatā ||

      granthārthaviduṣe nityaṃ yogamārgānudarśine |
19   sarvārthenāpi kartavyaḥ paritoṣo vijānatā ||

      ṛcaṃ vā yadi vārdharcaṃ pādaṃ vā yadi vākṣaram |
sakāśād yasya gṛhṇīyān niyataṃ tatra gauravam ||

22   liṅgakartā yathā mātā śāstrakartā yathā pitā |

4–5] Cf. Ratnaṭīkā p. l.29: *tathā coktam: gurur devo guruḥ svāmī ityādi*
12–13] Cf. Manusmṛti 2.200: *guror yatra parīvādo nindā vāpi pravartate | karṇau tatra pidhātavyau gantavyaṃ vā tato 'nyataḥ ||*
16–17] Cf. Vājasaneyasaṃhitā quoted in Nityādisaṃgrahapaddhati: *ācāryamūrtim āsthāya śivo jñānaṃ prayacchati | tasmāt sarvaprayatnena pūjanīyaś śivas sadā ||* (quoted in Ratié 2006: 32, n. 116.)
18–19] Cf. Ratnaṭīkā p. 6, ll. 4–5: *tathā coktam: granthārthaviduṣaḥ ityādi*
33.22–34.1] Cf. Ratnaṭīkā p. 16, ll. 21–23: *tatrādidharmāvasthasya tāvad āyatane*

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1 bhavanti] CTSh, bhavaṃtī B 1 brahmacarye] CTSh, brahmacaryyer B 1–2 yad gauravaṃ] Sh (*conj., silently*), gauravaṃ yad gauravaṃ BCT 4 guruḥ] CTSh, guru B 6 °tārābhiś] CTSh, °tārādhiś B 11 ṣaṣṭir varṣa°] BC*pc*, ṣaṣṭivargga° C*ac*, ṣaṣṭirvaṣa° T, ṣaṣṭivarṣa° Sh (*conj., silently*) 13 pidhātavyau] CTSh, pidhānavyau B 15 nātra] BTSh, natra C 17 ācāryaḥ] Sh (*em., silently*), ācāryya B, ācārya CT 18 °mārgānudarśine] CTSh, °mārgānudarśinam 20 vārdharcaṃ] Sh (*conj., silently*), vārdhaṃ ca BCT 22 liṅgakartā] BCT, liṅgakartrī Sh (*conj., silently*) 22 yathā pitā] CTSh, yathāvipitā B (*unmetr.*)

1 prabodhakṛd gurus teṣāṃ tad evāyatanaṃ mahat‖

ity evaṃ guruśuśrūṣā tantre siddhā |

4

tathā śaucaṃ tantre siddham | kasmāt | bhasmasnānopadeśāt | tac ca
śaucaṃ trividham | tad yathā: gātraśaucam bhāvaśaucam ātmaśaucaṃ
7 ceti | tatra prasiddhaṃ bhasmanā gātraśaucam | āha: yad uktaṃ
prasiddhaṃ bhasmanā gātraśaucam iti etad evāyuktam | kasmāt |
pūrvottaravyāghātāt | iha purastād uktaṃ prasiddhā yamā ahiṃsādayo
10 bhavanti | yad iha bhūyo 'pi aprasiddhaṃ bhasmanā gātraśaucam
ity abhidhīyate tasmād idaṃ pūrvottaraṃ na saṃgacchati vyāhataṃ
ca bhavati | eṣa doṣa ity ato pūrvottaravyāghātāt tatra yad uktaṃ
13 prasiddhaṃ bhasmanā gātraśaucam ity etad ayuktam | ucyate: nāyaṃ
doṣaḥ | kasmāt | prasiddhidarśanāt | ihānyatrāpi prasiddhaṃ bhasmanā
gātraśaucam iti | evaṃ hy āha:

16

samsargajāś ca ye doṣā ye cānye pitṛmātṛjāḥ |
annapānakṛtāś caiva saṃkarā deham āśritāḥ |
19 sarvāṃs tān dahate bhasma asthimajjāgatān api ‖

punaś cāha:

22

keśakīṭopapannāni duṣṭānnāni ca yāni vai |
bhasmanā spṛṣṭamātrāṇi bhojyāny āhur manīṣiṇaḥ ‖

25

punar apy uktam:

vāsa ity atrāyatanaśabdo gurāv eva draṣṭavyo liṅgakartetyādijñāpakād upacārād vā
mañcaśabdavat|
5] bhasmasnānopadeśāc: cf. Pāśupatasūtra 1.2: *bhasmani triṣavaṇaṃ snāyīta*;
Yamaprakaraṇa 18c: *bhasmasnānāc charīrasya*
9–10] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.9: *prasiddhā yamā ahiṃsādaya iti*

5 tantre siddham] CTSh, taṃtrasiddham B   6 bhāvaśaucam] CTSh, bhāvaśaucaṃ
bhāvaśaucaṃ B   7 ceti] *After this T adds (between brackets):* tatra bhas-
masnānopadeśāt | tac ca śaucaṃ trividhaṃ | tad yathā | gātraśaucaṃ bhāvaśaucaṃ
ātmaśaucaṃ ceti.   7 tatra prasiddhaṃ] *conj.,* tatra bhasmasnānopadeśāt
prasiddhaṃ BCTSh   7 yad uktaṃ] BCT^{pc}Sh, yuktaṃ T^{ac} 8 evāyuktam] CTSh,
evāyutam B   10 bhavanti] BCT, bhavati iti Sh (*conj.*)   10 'pi aprasiddhaṃ] *Thus
all the MSS.*   12 °vyāghātāt] BCSh, °vyāghānatāt T   13–15 gātraśaucam [. . .]
āha] CTSh, gātraśaucam ity evaṃ hy āha B (*eyeskip*)   17 pitṛmātṛjāḥ] CTSh,
pitṛmātṛjara B (*unmetr.*)   19 sarvāṃs] CTSh, sarvās B   23 duṣṭānnāni] CT^{pc}Sh,
duṣṭānnini T^{ac}, duṣṭāni B (*unmetr.*)

34

madyaṃ pītvā gurudārāṃś ca gatvā
steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā |
bhasmoddhvasto bhasmarāśau śayāno
rudrādhyāyī mucyate pātakebhyaḥ ||

yaḥ snānam ācaren nityam āgneyaṃ saṃyatendriyaḥ |
kulaikaviṃśam uddhṛtya sa gacchet paramāṃ gatim ||

evam anyatrāpi prasiddhaṃ bhasmanā gātraśaucam | tasmād yuktaṃ
vaktuṃ prasiddhā yamā ahiṃsādaya iti |

tathopasparśanaprāṇāyāmajapyair akaluṣamatir bhavatīti bhāvaśaucaṃ
tantre siddham | [...]

bhāvam antargataṃ duṣṭaṃ na snānam apakarṣati |
bhāvaśuddhiḥ parā śuddhiḥ śeṣam aṅgāramārjanam ||

mṛttikānāṃ sahasreṇa jalakumbhaśatena ca |
na śuddhyanti durātmāno pāpopahatacetasaḥ ||

satyaṃ śaucaṃ tapaḥ śaucaṃ śaucam indriyanigrahaḥ |
sarvabhūtadayā śaucam adbhiḥ śaucaṃ tu pañcamam ||

2–5] Cf. Kāmikāgama Pūrvabhāga 5.58: *madyaṃ pītvā gurudārāṃś ca gatvā steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā | bhasmacchanno bhasmaśayyāśayāno rudrādhyāyī mucyate sarvapāpaiḥ ||* Mitākṣarā ad Yājñavalkyadharmaśāstra 3.303cd: *madyaṃ pītvā gurudārāṃś ca gatvā steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā | bhasmācchanno bhasmaśayyāśayāno rudrādhyāyī mucyate sarvapāpaiḥ ||* (attributed to Śātātapa)
6–7] Cf. Śivadharmaśāstra 12.29cd–30ab: *yaḥ snānam ācaren nityam āgneyaṃ sa yatendriyaḥ || kulaikaviṃśam uttārya sa gacchet paramāṃ gatim |*
12] Cf. Pāśupatasūtra 1.15–18: *upaspṛśya | prāṇāyāmaṃ kṛtvā | raudrīṃ gāyatrīṃ bahurūpīṃ vā japet | akaluṣamateḥ*; Yamaprakaraṇa 18cd–19ab: *bhasmasnānāc charīrasya tathopasparśanādibhiḥ || bhāvasya paribhāvādyaiḥ śaucam ātmana eva ca |*
15–16] Cf. Liṅgapurāṇa 1.25.10: *bhāvaduṣṭo 'mbhasi snātvā bhasmanā ca na śuddhyati | bhāvaśuddhaś caret śaucam anyathā na samācaret ||*
17–18] Cf. Garuḍapurāṇa 1.113.39: *mṛttikānāṃ sahasreṇa udakānāṃ śatena ca | na śudhyati durācāro bhāvopahatacetanaḥ ||*
19–20] Cf. Garuḍapurāṇa 1.113.37: *satyaśaucaṃ manaḥśaucaṃ śaucam indriyanigrahaḥ | sarvabhūte dayā śaucaṃ jalaśaucaṃ ca pañcamam ||*

5 rudrādhyāyī] BCT^{pc}Sh, rudradhyāyī T^{ac}   6 yaḥ snānam ācaren] CTSh, yā snānam ācarān B   7 gatim] CTSh, matim B   9 bhasmanā] BCSh, bhasmānā T   12 tathopasparśana°] CTSh, tathopasparśanaṃ B   16 śeṣam aṅgāramārjanam] *conj.* (HARA), śeṣaṃ śṛṅgāramarjanam BCTSh   18 pāpopahatacetasaḥ] CTSh, (pohapaṃpa)hatacetasaḥ B (*unmetr.*)

1   śaucam eva paraṃ teṣāṃ yeṣāṃ notpadyate spṛhā |
     pratigrahe tathārambhe indriyāṇāṃ ca gocare ||

4   yasmād āha:

     sarvasvam api yo dadyāt kaluṣeṇāntarātmanā |
7   na tena dharmabhāg bhavati bhāva evātra kāraṇam ||

     yathā yathā hi puruṣaḥ kalyāṇīṃ kurute matim |
     tathā tathāsya sidhyanti sarvārthā nātra saṃśayaḥ ||

10
   ity evaṃ bhāvaśaucaṃ tantre siddham |

13 tathātmaśaucaṃ tantre siddham | kasmāt | yasmād avamānaparibhava-
   parivādādyair apahatapāpmā bhavati ity ātmaśaucaṃ tantre siddham |
   yasmād anyair apy uktam:

16
     kṛtsnāṃ mahīṃ paryaṭataḥ saśailavanakānanām |
     apamānāt paraṃ nāsti sādhanaṃ manur abravīt ||

19
   ity evaṃ śaucaṃ tantre siddham |

1] Cf. Mahābhārata 13.111.10cd: *śaucam eva paraṃ teṣāṃ yeṣāṃ notpadyate spṛhā*
6–7] Cf. Vāyupurāṇa 8.192: *sarvasvam api yo dadyāt kaluṣeṇāntarātmanā | na tena*
dharmabhāg sa syāt bhāva evātra kāraṇam ||
8–9] Cf. Mahābhārata 5.35.34: *yathā yathā hi puruṣaḥ kalyāṇe kurute manaḥ | tathā*
tathāsya sarvārthāḥ sidhyante nātra saṃśayaḥ || Mahābhārata 12.219.7: *yathā yathā*
hi puruṣaḥ kalyāṇe kurute manaḥ | tadaivāsya prasīdanti sarvārthā nātra saṃśayaḥ ||
Garuḍapurāṇa 1.115.43: *yathā yathā hi puruṣaḥ kalyāṇe kurute matim | tathā tathā*
hi sarvatra śliṣyate lokasupriyaḥ ||
13–14] avamānaparibhavaparivādādyair: cf. Pāśupatasūtra 3.3–7: *avamataḥ |*
sarvabhūteṣu | paribhūyamānaś caret | apahatapāpmā | pareṣāṃ parivādāt;
Yamaprakaraṇa 19ab: *bhāvasya paribhāvādyaiḥ śaucamātmana eva ca |*
14] apahatapāpmā: cf. Pāśupatasūtra 3.6.

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1 teṣāṃ] CTSh, jyeṣṭhāṃ B   1 notpadyate] CTSh, notpādyate B   2 tathārambhe
indriyāṇāṃ] BTSh,   tathāraṃbheraṃdriyāṇāṃ   C   6 kaluṣeṇāntarātmanā]
CTSh,   kaluṣāṇāṃtarātmāṃnā   B   (*unmetr.*)   7 bhāva] BTSh,   bhāvam   C
8 kalyāṇīṃ] CTSh, kalyāṇaṃ B   13–14 avamānaparibhavaparivādādyair] CTSh,
avamānapari+vā+bhavaparidvādyair B   17 °kānanām] CTSh, kānana B

36

1 tathā āhāralāghavaṃ tantre siddham | kasmāt | bhaikṣotsṛṣṭayathā-
labdhopadeśāt | svalpam api anupāyato 'rjitam alaghu prabhūtam api
upāyato 'rjitaṃ laghv eva draṣṭavyam | uktaṃ hi:

4

caren mādhūkarīṃ vṛttiṃ valmīkanicayopamām |
akruddhaś ca prahṛṣṭaś ca tapas tad dhi sanātanam ||

7 yaś caret sarvabhojyeṣu bhaikṣyaṃ ca vyavahārataḥ |
bhuñjīta pratigṛhṇīyāt praśastānāṃ svakarmasu ||

cāturvarṇyaṃ cared bhaikṣyaṃ patitāṃs tu vivarjayet |
10 payaś cāpaś ca bhaikṣyaṃ ca samam etan na saṃśayaḥ ||

bhaikṣyaśeṣaṃ tu yo bhikṣur yadi kiṃcit samutsṛjet |
grāse grāse tu kartavyāḥ prāṇāyāmās trayas trayaḥ ||

13 saṃnidhānaṃ na kurvīta sarvāvastho 'pi yogavit |
saṃnidhānakṛtair doṣair yatiḥ saṃjāyate kṛmiḥ ||

mādhūkaram asaṃkalpaṃ prākpravṛttam ayācitam |
16 tattatkālopapannaṃ ca bhaikṣyaṃ pañcavidhaṃ smṛtam||

gṛhād gṛhaṃ paryaṭaṃs tu na gṛhaṃ parivarjayet |

1–2] bhaikṣyayathālabdhopadeśāt: cf. Pāśupatasūtra 5.14:   *bhaikṣyam*, 4.7:
kṛtānnam utsṛṣṭam upādadīta, 5.32:   *yathālabdhopajīvakaḥ*; Yamaprakaraṇa 19cd:
bhaikṣotsṛṣṭayathālabdhais tathā cāhāralāghavam ||
5–6] Cf. Ratnaṭīkā p. 14, l. 20: *atra ca pañcavidhabhaikṣābhidhāyakaṃ vākyaṃ caren*
mādhukarīm ityādyair avirodhena vyākhyeyam; Kṛtyakalpataru Mokṣakāṇḍa p. 57, ll.
2–3: *caren mādhukarīṃ vṛttiṃ vālmīkanicayopamām | akrodhanaprahṛṣṭātmā tapas*
tad dhi sanātanam || (attributed to Yama)
7–8] Cf. Manusmṛti 2.182cd–183ab: *āhared yāvad arthāni bhaikṣaṃ cāharahaś*
caret || vedayajñair ahīnānāṃ praśastānāṃ svakarmasu |
11–12] Cf. Pātravidhi 4: *bhaikṣaśeṣaṃ samutsṛjya yatir yamaparāyaṇaḥ | grāse*
grāse tu kartavyāḥ prāṇāyāmās trayas trayaḥ ||
15–16] Cf. Pātravidhi 50: *mādhukaram asaṃkalpaṃ prākpravṛttam ayācitam | tataḥ*
kālopapannaṃ ca bhaikṣaṃ pañcavidhaṃ smṛtam || Agnipurāṇa 2.161.9: *mādhūkaram*
asaṅkliptaṃ prākpraṇītam ayācitam | tātkālikaṃ copapannaṃ bhaikṣaṃ pañcavidhaṃ
smṛtam ||
37.17–38.1] Cf. Pātravidhi 51: *gṛhād gṛhaṃ paryaṭaṃs tu na gṛhaṃ parivarjayet |*

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1 tathā āhāra°] *Thus all the MSS.*   2 api anupāyato] *Thus all the MSS.*   2–3 api
upāyato] *Thus all the MSS.*   5 mādhūkarīṃ] BCT, mādhukarīṃ Sh (*conj., silently*)
5 °nicayopamām] CTSh, °nicayopamaṃ B   6 ca prahṛṣṭaś] BC, cāprahṛṣṭaś TSh
9 cāturvarṇyaṃ] BCT^{pc}Sh, caturvarṇyaṃ T^{ac} 10 etan] BTSh, ettan C   13 na]
BCT^{pc}Sh, nā T^{ac} 14 kṛmiḥ] TSh, krimiḥ C, kṛtiḥ B   15 mādhūkaram] BCT,
mādhukaram Sh (*conj., silently*) 16 smṛtam] *After this all the MSS add*: yadṛcchayā
copapannam iti pāṭhāṃtaram.

parasya vacanaṃ śrutvā duṣṭaveśma vivarjayet ||

aduṣṭāpatitaṃ sādhuṃ bhikṣuko yo vyatikramet |
sa tasya sukṛtaṃ dattvā duṣkṛtaṃ pratipadyate ||

tathaiva ca gṛhasthasya nirāśo bhikṣuko vrajet |
sa tasyeṣṭaṃ ca pūrtaṃ ca bhikṣur ādāya gacchati ||

akṛte vaiśvadeve tu bhikṣuke gṛham āgate |
uddhṛtya vaiśvadevārthaṃ bhikṣukaṃ tu visarjayet ||

vaiśvadevakṛtān doṣān śakto bhikṣur vyapohitum |
na hi bhikṣukṛtān doṣān vaiśvadevo vyapohati ||

daśāhaṃ dvādaśāhaṃ vā yatra bhikṣā na labhyate |
tad gṛham varjayed bhikṣur ūṣarāṇīva karṣakaḥ ||

caturakṣarasaṃyuktāṃ bhikṣāṃ tu samudāharet |
eṣa pravrajināṃ dharmaḥ śeṣas tu krayavikrayaḥ ||

na hasen na cābhiprekṣet bhikṣām icchaṃs tu bhikṣukaḥ |
godohamātraṃ saṃtiṣṭhen nopatiṣṭhet kadācana ||

jarāmaraṇagarbhebhyo bhītasya narakād api |
bhayāt kṣapayate yasmāt tasmād bhaikṣyam iti smṛtam ||

dadhibhakṣāḥ payobhakṣā ye 'nye yāvakabhakṣiṇaḥ |
sarve te bhaikṣyabhakṣasya kalāṃ nārhanti ṣoḍaśīm ||

taptakāñcanavarṇena gavāṃ mūtreṇa yāvakam |

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parasya vacanaṃ śrutvā duṣṭaveśma vivarjayet ||
2–3] Cf. Pātravidhi 52: *aduṣṭāpatitaṃ sādhuṃ bhikṣuko yo vyatikramet | sa tasya sukṛtaṃ datvā duṣkṛtaṃ pratipadyate* ||
4–5] Cf. Pātravidhi 53: *tathā yadi gṛhasthasya nirāśo bhikṣuko vrajet | sa tasyeṣṭaṃ ca pūrtaṃ ca bhikṣur ādāya gacchati* ||
14–15] Cf. Mahābhārata 14 App. I No. 4 ll. 2787–2788: *godohamātraṃ tiṣṭhet tu vāgyataḥ saṃyatendriyaḥ | na hasec ca na vīkṣec ca nābhibhāṣeta vā striyam* ||.
16–17] Cf. Liṅgapurāṇa 1.89.20: *jarāmaraṇagarbhebhyo bhītasya narakādiṣu | evaṃ dāyayate tasmāt tad bhaikṣyam iti saṃsmṛtam* ||
18–19] Cf. Liṅgapurāṇa 1.89.21: *dadhibhakṣāḥ payobhakṣāś ca ye 'nye jīvakṣīṇakāḥ | sarve te bhaikṣyabhakṣasya kalāṃ nārhanti ṣoḍaśīm* ||

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2 sādhuṃ] CTSh, sādhur B   4 vrajet] TSh, vrajan BC   11 ūṣarāṇīva] Sh (*conj.*, *silently*), ukharāṇīva B, ūkharāṇīva CT   13 pravrajināṃ [...] saṃtiṣṭhen] CTSh, pravraji B (*eyeskip*)   18 dadhibhakṣāḥ payobhakṣā] Sh (*em.*, *silently*), dadhibhikṣā payobhikṣā BCT   18 yāvakabhakṣiṇaḥ] CTSh, yāvakaṃ bhakṣiṇaḥ B (*unmetr.*)   19 bhaikṣyabhakṣasya] TSh, bhaikṣyaṃ bhakṣasya B (*unmetr*), bhaikṣyabhikṣasya C   19 kalāṃ nārhanti] CTSh, kalā nārhati B

1 pibed dvādaśa varṣāṇi na tad bhaikṣyasamaṃ bhavet ‖

māsi māsi kuśāgreṇa yaḥ pibet somam agrajaḥ |
bhaikṣyaṃ vā vyavahāreṇa tulyaṃ bhavati vā na vā ‖

4 bhaikṣyam annaṃ paraṃ śreyo bhaikṣyam annaṃ paraṃ śuci |
bhaikṣyaṃ hi vratināṃ śreṣṭhaṃ bhaikṣyam eva parā gatiḥ ‖

yathā jalaṃ nirgamaneṣv apeyaṃ
7   nadīgataṃ tat punar eva peyam |
tathānnapānaṃ vidhipūrvam āgataṃ
    dvijātipātrāntaritam na duṣyati ‖

10 lavaṇam alavaṇaṃ vā snigdham asnehikaṃ vā
    saharasavirasaṃ vā śuṣkam annaṃ dravaṃ vā |
yadi iha niravadyaṃ bhuñjate bhaikṣyam annaṃ
13   sa khalu bhavati bhikṣur bhikṣudharmād aluptaḥ ‖

tathotsṛṣṭaṃ   yathālabdhaṃ   ca   tatraivāvasaraprāptatvāt   prati-
16 tantrasiddhāntasiddham| sūtrato 'rthanirdeśaṃ   kariṣyāmaḥ | ity
evam āhāralāghavaṃ tantre siddham |

19 tathā apramādas tantre siddhaḥ | kasmāt | apramādopadeśāj japyo-
padeśāc ca | iha nityaṃ yameṣv apramattenopasthitasmṛtinā bhavi-

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2–3] Cf. Vāyupurāṇa 16.15: *abbinduṃ yaḥ kuśāgreṇa māse māse samaśnute | nyāyato yas tu bhikṣeta sa pūrvoktāt viśiṣyate* ‖ Liṅgapurāṇa 1.89.19 *abbinduṃ yas tu kuśāgreṇa māsi māsi samaśnute | nyāyato yaś cared bhaikṣyaṃ pūrvoktāt sa viśiṣyate* ‖

6–9] Cf. Aparārka ad Yājñavalkyasmṛti 1.165ab: *yathā jalaṃ nirgamaneṣv apeyaṃ nadīgataṃ tat punar eva peyaṃ | tathānnapānaṃ vidhipūrvam āgataṃ dvijātipātrāntaritaṃ na duṣyati* ‖ (attributed to Yama)

15] tathotsṛṣṭaṃ: cf. Pāśupatasūtra 4.7: *kṛtānnam utsṛṣṭam upādadīta.*

15] yathālabdhaṃ: cf. Pāśupatasūtra 5.32: *yathālabdhopajīvakaḥ.*

19–20] apramādopadeśāj japyopadeśāc: cf. Pāśupatasūtra 2.12: *harṣāpramādī*, 5.40: *apramādī gacched duḥkhānām antam īśaprasādāt*, 1.8: *hasitagītanṛtyahuḍuṃkāranamaskārajapyopahāreṇopatiṣṭhet*; Yamaprakaraṇa 20cd: *japyāpramādanirdeśād apramādo yamaḥ smṛtaḥ*

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1 bhaikṣyasamaṃ] CTSh, bhaikṣyasama B   3 vā vyavahāreṇa] C, cāvyavahāreṇa BTSh   4 śuci] Sh (*conj., silently*), śuciḥ BCT   6 yathā] BCT^{pc}, yatha T^{ac}, yad yaj Sh (*conj., silently*)   6 nirgamaneṣv] *conj.* (Yokochi), nirdhamaneṣv CTSh, nirddhameṣv B (*unmetr.*)   7 nadīgataṃ] BTSh, nadīgataṃ nadīgataṃ C (*unmetr.*) 10 alavaṇaṃ vā] CTSh, alavaṇaṃ B (*unmetr.*)   11 śuṣkam] CTSh, śukam B (*unmetr.*)   19 tathā apramādas] *Thus all the MSS.*   20 yameṣv] BCT^{pc}Sh, meṣv T^{ac}

39

1 tavyam | uktaṃ hi:

apramādo damas tyāgo brāhmaṇasya hayāḥ smr̥tāḥ |
4 śīlaraśmisamāyukte dheyātmā mānase rathe ||

taṃ brahmaratham āruhya garbhajanmajarāyutān |
chindan mr̥tyubhayān pāśān brahmabhūto 'vatiṣṭhate ||

7
ity evam apramādas tantre siddhaḥ | evaṃ prasiddhā yamā ahiṃsādayaḥ |

10 āha: aviśeṣadoṣān na prasiddhā yamāḥ | anyeṣām apy ahiṃsādīni
dharmasādhanāni | ihāpi ca śāstre tāny eva | tasmāt sādhyasādhana-
niṣṭhāsv apy aviśeṣaḥ | ucyate: nātiprasaṅgād anekāntāc ca | yadi
13 dharmasādhanāstitvamātrasādharmyād ahiṃsādīnāṃ tyāgaḥ kriyate
tasmāt kāryakāraṇakṣetrajñadharmasukhaduḥkhasaṃsārapadārthā-
dayo 'pi tyājyāḥ | atha naivam ekāntaḥ | kiṃca ahiṃsādīnāṃ tyāge
16 kr̥te hiṃsādīnāṃ dharmasādhanatvaprasaṅgaḥ | kiṃcātidānātiyajanāti-
tapotigatyanāvr̥ttyādibhir yamaniyamagarbhatvād vidheḥ siddham |
niyamaviśeṣaṇāc ca nāviśeṣaḥ | tasmād yuktam uktaṃ prasiddhā yamā
19 ahiṃsādaya iti | ata etad uktaṃ mahādevasya dakṣiṇāmūrtim iti ||

atredaṃ yamaprakaraṇaṃ samāptam ||

22 āha: tasminn āyatane prativasataḥ kā mātrā | sā vācyā: [kiṃ]
gr̥hasthādivat | tad ucyate: na | yasmād āha:

25 ekavāsāḥ || 10 ||

3–4] Cf. Mahābhārata 11.7.19cd–20ab: *damas tyāgo 'pramādaś ca te trayo*
brahmaṇo hayāḥ || śīlaraśmisamāyukte sthito yo mānase rathe | tyaktvā mr̥tyubhayaṃ
rājan brahmalokaṃ sa gacchati ||
16–17] Cf. Pāśupatasūtra 2.15–16: *atidattam atīṣṭam | atitaptaṃ tapas tathā*; 4.20.

4 °samāyukte] *conj.*, °samāyuktair BCTSh   4 dheyātmā] BTSh, dhyeyātmā
C   4 rathe] CTSh, ratha B   6 chindan] CTSh, ṣiṃdan B   10 na] CTSh,
om. B   10 anyeṣām] *conj.* (Hara), ihānyeṣām BCTSh   12 nātiprasaṅgād] CT,
nātiprasaṃgāv B, na | atiprasaṅgād Sh (*conj., silently*)   12 anekāntāc] Sh (*em.,*
silently), anakāṃtaś B, anaikāṃtāc CT   15 ekāntaḥ] *conj.*, anekāntaḥ BCSh,
anaikāṃtaḥ T   15 kiṃca] *Thus all the MSS.*   15–16 ahiṃsādīnāṃ tyāge kr̥te
hiṃsādīnāṃ] *conj.*, ahiṃsādīnāṃ tyāgaṃ kr̥tihiṃsādīnāṃ B, ahīsādīnāṃ tyāge
kr̥tihiṃsādīnāṃ C, ahiṃsādīnāṃ T^{ac}, tyāge kr̥tihisādīnāṃ T^{pc} (i.m.), tyāge
kr̥tihiṃsādīnāṃ Sh (*conj., silently*)   18 yamā] Sh (*em., silently*), yamāḥ BCT
19 dakṣiṇāmūrtim] BCT^{ac}, dakṣiṇāmūrtter T^{pc}, dakṣiṇāmūrteḥ Sh (*conj., silently*)
22 kiṃ] *conj.*, om. BCTSh   25 ekavāsāḥ] T^{pc}ShSū, ekavāsā BC; *Before this B*
adds: prathamādhyāye daśamaṃ sūtraṃ

1

atraikam iti saṃkhyā | vāsa ity ācchādane bhavati | tasya vāsaḥ
pañcavidham | tad yathā: aṇḍajaṃ vorṇajaṃ vālajaṃ valkalajaṃ
4   carmajaṃ vā | yat kuśalenābhyupāyenopapadyate tad ekapaṭalam
anekapaṭalaṃ vā grāmyādibhyo niṣparigrahaṃ kaupīnapracchādana-
mātraṃ lajjāpratīkārārthaṃ caikaṃ vāso grāhyam | asyaiva sūtrasya
7   sāmarthyāt   sarvadravyaparityāge   kṛte   ekavāsomātraparigrahaḥ
saṃskartavyaḥ śiṣyaḥ | āha: lajjāvinivṛttir asya kadā bhavatīti |
ucyate: jñānākaluṣābhyām | atra yadā prāptajñānaḥ kṣīṇakaluṣaś ca
10   bhavati tadā tasya lajjānivṛttiḥ ||

āha: kiṃ vinivṛttāyām api lajjāyāṃ niyatam evaikaṃ vāso grāhyam |
13   āhosvid aniyatam iti | ucyate: aniyatam | yasmād āha:

AVĀSĀ VĀ || 11||

16

atrākāro vāsaḥpratiṣedhe vartate | avāsasā nagnena yathājātena
niṣparigraheṇa bhavitavyam | āha: avāsastve kiṃ te prayojanam | tad
19   vācyam ekavāsastvavat | tad ucyate: niṣparigrahārtham amaṅgala-
khyāpanārthaṃ ca iti prayojanadvayaṃ draṣṭavyam | vāśabdaḥ
śaktyaśaktyor vicāraṇe | yady aśaktas tadā anagnena ekavāsasā
22   bhāvyam | yadi śaktas tadā avāsasā nagnena yathājātena niṣparigraheṇa
bhavitavyam ity arthaḥ | na tu vā vikalpe | vikalpārthāsaṃbhavād ity
arthaḥ ||

25

āha: tasminn āyatane prativasatā kim ā dehapātād anirgaccha-

3–4] Cf. Hṛdayaśiva's Prāyaścittasamuccaya 3.7cd–8ab: *aṇḍajaṃ corṇajaṃ vastraṃ valkalaṃ romajaṃ tathā | carmajaṃ tu gṛhītvā tu sadyojātaṃ japed budhaḥ ||*

2 atraikam] BCT, atra ekam Sh (*conj., silently*)   2 ācchādane] CTSh, āṣādane
B   3 tad yathā] BCT, om. Sh (*silently*)   3 vorṇajaṃ] *conj.*, voḍajaṃ BCT,
voṭajaṃ Sh (*conj.*)   5–6 kaupīna°] TᵖᶜSh, kaupīnaṃ BCTᵃᶜ   8 saṃskartavyaḥ]
BCTᵖᶜSh, saṃkaskartavyaḥ Tᵃᶜ   8–9 bhavatīti | ucyate] Sh (*em., silently*),
bhavatītyucyate BCT; *After this C adds between brackets*: aniyataṃ | yasmād
āha | avāsā vā | (*eyeskip*)   13 iti | ucyate] Sh (*em., silently*), ityucyate BCT
15 avāsā vā] *Before this B adds*: prathamādhyāye ekādaśasūtraṃ   17 atrākāro]
BCT, atra akāro Sh (*conj., silently*)   17 nagnena] CTSh, nagnona B   18–23 āha
[...] bhavitavyam] CTSh, om. B (*eyeskip*)   18 te] BCTᵖᶜSh, om. Tᵃᶜ   20 ca
iti] BCTᵖᶜ, ca Tᵃᶜ, ceti Sh (*conj., silently*)   21 anagnena ekavāsasā] BCT,
anagnenaikavāsasā Sh (*conj., silently*)   22 avāsasā] TSh, āvāsasā C   23 vā]
CTSh, vāg B   23 vikalpārthāsaṃbhavād] BCTᵖᶜSh, vikalpārthāsaṃbhavad Tᵃᶜ
41.26–42.1 anirgacchataiva] CTSh, anirgadyataiva B

1 taiva stheyaṃ dhyānaikaniṣṭhena śilāvad | āhosvid dṛṣṭo 'syāyatanān
nirgamaḥ bhasmabhaikṣyodakārjanādinimittaṃ grāmādipraveśo vā |
ucyate: dṛṣṭaḥ | yasmāt

4

MŪTRAPURĪṢAṂ NĀVEKṢET‖ 12‖

7 atra mūtraṃ ca purīṣaṃ ca mūtrapurīṣam cārthe dvandvasamāsaḥ |
atra mūtraṃ nāma yad etad udaraparyuṣitaṃ niḥsarati bahiḥ sra-
vati tan mūtram | mocanān mūtram | mūtratvābhisambandhād

10 vā mūtram | lokādiprasiddham ity arthaḥ | purīṣam nāma yad
etat pītakhāditāvalīḍhānām āhāraviśeṣāṇām ādhyātmikenāgninā
paripaktam apānena skhalati tat purīṣam | purān nirgatatvāt

13 purīṣatvābhisambandhād vā purīṣam | lokādiprasiddham ity arthaḥ |
nakāro darśanapratiṣedhe | na draṣṭavyam ity arthaḥ | avety
apavarjanaṃ nāmapratiṣedhe jātigrahaṇendriyāntarapratiṣedhe cety

16 arthaḥ | īkṣa darśane | yad etan nijaṃ buddhīndriyaṃ cakṣur, anena
cakṣuṣā anayā buddhyā manuṣyādīnāṃ mūtrapurīṣaṃ na draṣṭavyam |
na tu gavādīnām ity arthaḥ ‖ 12 ‖

19

āha: kiṃ mūtrapurīṣasaṃdarśanamātram evāsya pratiṣidhyate | ucyate:
na | yasmād āha:

22

STRĪŚŪDRAṂ NĀBHIBHĀṢET‖ 13‖

25 atra strī ca śūdraś ca strīśūdraṃ cārthe dvandvasamāsaḥ | atra strī

5] Cf. Baudhāyanadharmasūtra 3.8.17: *strīśūdrair nābhibhāṣeta mūtrapurīṣe*
nāvekṣeta
16] Cf. Dhātupāṭha 1.641: *īkṣa darśane*
23] Cf. Baudhāyanadharmasūtra 3.8.17: *strīśūdrair nābhibhāṣeta mūtrapurīṣe*
nāvekṣeta.

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2 nirgamaḥ] CTSh, nirgataḥ B   3 dṛṣṭaḥ | yasmāt] Sh (*em., silently*), dṛṣṭo
yasmāt B^{pc}CT, dṛṣṭo na yasmāt B^{ac} 5 mūtrapurīṣaṃ nāvekṣet] *Before this*
B adds: prathamādhyāye dvādaśasūtraṃ   7 mūtrapurīṣam] *After this B re-*
peats: ca mūtrapurīṣam   10 vā] BC, dhi TSh   10 lokādiprasiddham] CTSh,
mūtratvābhisaṃlokādiprasiddham B   11 pīta°] CTSh, pitā° B   12 apānena]
CTSh, ṛpānena B   12 purīṣam] BTSh, pūrīṣam B   14 draṣṭavyam] BSh (*em.,*
silently), draṣṭavya CT^{pc}, dravya T^{ac} 14 avety] BCT, ava iti Sh (*conj., silently*)
15 °ndriyāntara°] BC^{pc}TSh, °ndryāṃtari° B^{ac} 16 īkṣa] CTSh, ikṣa B   17 cakṣuṣā
anayā] *Thus all the MSS.*   20 °saṃdarśanamātram] CTSh, saṃdaśaṃnamātram
B   23 strīśūdraṃ nābhibhāṣet] CTShSū, prathamādhyāyasya trayodaśasūtraṃ
strīśūdra nābhibhāṣet B   25 dvandvasamāsaḥ] BTSh, dvandvaḥ samāsaḥ C

1　nāma seyaṃ lokaprasiddhā stanajaghanakeśavatī hāvabhāvavilāsayuktā
purusabhāvasvabhāvikā divyā mānuṣā atiratirasā viṣayamūrtir iti
kṛtvā pratiṣidhyate | anubhāṣanapūrvikā cāsyāḥ prāptir bhaviṣyatīty
4　ataḥ strī nābhibhāṣitavyety arthaḥ | śūdro nāmāyaṃ lokādiprasiddhas
trivarṇaparicārakaḥ | śocanād drohaṇāc ca śūdraḥ | sa khalv adayālur
iti kṛtvā pratiṣidhyate | kimartham | tenākruṣṭaś cābhihataś ca vā
7　kruddhas tadvadhārthaṃ pravartate | ato jātijñānatapaḥśrutahānir
bhavati | sūcite cāvamānādyabhāve 'vamānādyabhāvāt śuddhivṛddhyor
abhāvaḥ | akaluṣasūtre cāsya doṣanirdeśaṃ kariṣyāmaḥ | nakāro
10　bhāṣanapratiṣedhe | nābhibhāṣitavyam ity arthaḥ | abhiśabdaḥ
prasaṅga iti pratiṣedhe jātigrahaṇe cetarapratiṣedhe cety arthaḥ | bhāṣa
vyaktāyāṃ vāci | yad etat karmendriyaṃ vāg, anayā vāṇyā ity ataḥ
13　strīśūdraṃ nābhibhāṣitavyam ity arthaḥ ||

āha: nāvekṣen nābhibhāṣed ity ukte 'tha kim anena sādhakenāndha-
16　mūkavad avasthātavyam iti | ucyate: na | yasmād āha:

ꜱᴍᴀʟʟᴄᴀᴘꜱ

ʏᴀᴅʏ ᴀᴠᴇᴋṢᴇᴅ ʏᴀᴅʏ ᴀʙʜɪʙʜĀṢᴇᴛ‖ 14‖
19

atra yadi yadīty āśaṅkāyām | nābhibhāṣed iti vacanān niṣiddhe 'py
arthe gurvartham ātmārthaṃ vā bhasmabhaikṣyodakārjanādinimittaṃ
22　grāmādīn praviṣṭasya viṇmūtrayoḥ strīśūdrayoś ca darśanam abhi-
bhāṣaṇam ca bhaviṣyatīti kṛtvā ata etad uktam sarvajñena bhagavatā
yady avekṣed yady abhibhāṣed iti | avaśyaṃ bhaved ity arthaḥ ||

25

āha: dṛṣṭe cābhibhāṣite copahatena nirghātanaṃ kiṃ kartavyam | tad

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4–5] Cf. Mahābhārata 13.129.15cd: *śūdradharmaḥ samākhyātas trivarṇapari-
cāraṇam*

9] akaluṣasūtre: cf. Pāśupatasūtra 1.18: *akaluṣamateḥ*.

1 seyaṃ] CTSh, seya B　　1 °keśavatī] CTSh, keśavate B　　2 °svabhāvikā]
BCT^{pc}Sh, svābhāvikā T^{ac}　　2 atiratirasā] *Thus all the MSS.*　3 prāptir] CTSh,
māsir B　　4 ataḥ] BC^{pc}TSh, itaḥ C^{ac}　　5 śocanād drohaṇāc] Sh (*em., silently*),
śocanādrohaṇāc BT^{pc}, śocanadrohaṇāc C, śocanādroṇāc T^{ac}　　5–9 tenākruṣṭaś
[...] abhāvaḥ] CTSh, om. B (*eyeskip*)　　6 tenākruṣṭaś cābhihataś] T^{pc}Sh,
tenokruṣṭaś cābhihataś C, tenākruṣṭabhihataś T^{ac}　　8 śuddhivṛddhyor] *em.*
(Hᴀʀᴀ), sūcivṛddhyor CTSh　　10 bhāṣaṇapratiṣedhe] CTSh, bhāṣaṇapratiṣedho B
11 jātigrahaṇe] CTSh, jaratigrahaṇe B　　11 cety] CTSh, caty B　　12 ity ataḥ]
BCT, iti | ataḥ Sh (*conj., silently*)　　16 iti | ucyate] Sh (*conj., silently*), ityucyate
BCT　　20 vacanān] CTSh, vacannān B　　22 grāmādīn] BTSh, grāmān C　　23 kṛtvā
ata] *Thus all the MSS.*　　23 bhagavatā] CTSh, bhagavata | prathamādhyāyasya
caturdaśaṃ sūtram B

1 ucyate: upasparśanam | yasmāt:

   UPASPṚŚYA‖ 15‖
4

   atropety abhyupagame | abhyupagamanena kaluṣamatinety arthaḥ |
   spṛśyeti bhasmadravyagātrasaṃyojanam eva | upaspṛśyeti snāna-
7 paryāyaḥ | sa cailodakasparśanavat | sa ca bhasmanā kartavyaḥ
   nādbhiḥ | kasmāt | pūrvottaravyāghātāt snānasyāprasaṅgāc ca |
   upaspṛśyeti niṣṭhā ‖
10

   āha: upaspṛśya yadi kaluṣaṃ na kṣīṇaṃ syāt tato nirghātanaṃ kiṃ
   kartavyam | tad ucyate: sākāṅkṣatvān niṣṭhāśabdasya prāṇāyāmaḥ
13 kartavyaḥ | yasmād āha:

   PRĀṆĀYĀMAṂ KṚTVĀ‖ 16‖
16

   atra prāṇo nāma ya eṣa mukhanāsikābhyāṃ niḥsarati vāyur eṣa
   prāṇaḥ | tasya āyāmo nigraho nirodhaḥ sa prāṇāyāmaḥ | sa ca
19 puruṣavṛttir draṣṭavyaḥ | kasmāt | jñānecchāprayatnapūrvakatvāt
   prāṇāyāmasya | sa caikodghāto dvirudghāto vā | tathā viṃśatimātraś
   caturviṃśatimātras triṃśanmātro vā | mātrā tv akṣinimeṣakālaḥ |
22 sa yathāśakti yathābalaṃ kartavyaḥ | tasmād upaspṛśya padmaka-
   svastikopasthāñjalikārdhacandrapīṭhakadaṇḍāyatasarvatobhadrādīnām
   anyatamenāsanabandhena prāṅmukha udaṅmukho vā upaviśya etāny
25 aṅgāni kṛtvā grīvām unnāmya pūraṇapūrvako vā recakapūrvako vā
   tāvat kartavyo yāvan nigṛhītā vāyavo vyānībhūtāś ca bhavanti |

22–23] Cf. Sarvajñānottara yogapāda 9: *padmakaṃ svastikaṃ vāpi upa-
sthātyāñjaliṃ tathā | pīṭhārdham ardhacandraṃ vā sarvatobhadram eva vā* ‖

1 upasparśanam] *Before this B adds*: prathamādhyāyasya paṃcadaśaṃ sūtraṃ
1 yasmāt] Sh (*conj., silently*), yasmāt tasmāt tasmād T^{ac}, yasmāt tasmād
BCT^{pc} 5 atropety] BCT, atra upa ity Sh (*conj., silently*)   6 spṛśyeti] BCT,
spṛśya iti Sh (*conj., silently*)   6 bhasmadravya°] CTSh, bhasmadravyaṃ B
6 upaspṛśyeti] BCT, upaspṛśya iti Sh (*conj., silently*)   15 prāṇāyāmaṃ] *Be-
fore this B adds*: prathamādhyāyasya ṣoḍaśasūtraṃ   18 tasya āyāmo] *Thus
all the MSS.*   19 jñānecchā°] CTSh, jñānīṣā° B   20 sa caikodghāto] *em.*,
caikodghāta BCT, ca | ekodghāto Sh (*conj., silently*)   21 catur°] CTSh, catu°
B   21 mātrā] CTSh, māśa B   22–23 °svastikopasthāñjalikārdhacandrapīṭaka°]
CTSh, °svastikopathāṃjalikārddhacaṃdrapīṭakaṃ B   24 upaviśya etāny] BCT,
upaviśyaitāni Sh (*conj., silently*)   26 vāyavo] T^{pc}Sh, vāyava B, vayavo CT^{ac}
26 vyānībhūtāś] *em.* (YOKOCHI), dhyānībhūtāś BCT^{pc}, dhyānībhūtaś T^{ac}Sh
26 bhavanti] BT, bhavati CSh

44

1 tatra vyānībhūtā nāma yadā dantivad antaḥśarīraṃ pūrṇaṃ bha-
vati | nigṛhītānāṃ tu lakṣaṇaṃ yadā kūrmavad antaḥśarīre uc-
chvāsapratyucchvāsā vartante svasthendriyaś ca bhavati tadā man-
4 tavyā nigṛhītā vāyava iti | tataḥ śanaiḥ śanair moktavyā nāsikayā
yathotpalapattram api nāsāpuṭasthaṃ na kampayati | tad atra
pra ākrāntau krameṇākramitavyāḥ | antarbhāve 'ntare vāyavo
7 bhāvayitavyāḥ | ana prāṇane | āṅ iti āsanabandhanibhṛtanigṛhītakalu-
ṣakṣapaṇavisargādimaryādām adhikurute | yamu bandhane | bandha-
yitavyāḥ | ḍukṛñ karaṇe | draṣṭavyāḥ | tvā iti karmaniṣṭhāyām |
10 vicchedavad ity arthaḥ ॥

āha: atha kṛte prāṇāyāme yadi kaluṣaṃ na kṣīṇaṃ syāt tato 'nena kiṃ
13 kartavyam | tad ucyate: japyam | yasmād āha:

<small>RAUDRĪṂ GĀYATRĪṂ BAHURŪPĪṂ VĀ JAPET‖ 17‖</small>

16

atra tvāśabdasāmarthyād gamyate prāṇasaṃyamena samaṃ japyaṃ
kartavyam | upasparśanavat | †tasmād† atra raudrī nāma tatpuruṣā |
19 raudrī ca kasmāt | rudrasyopasthāpakatvād raudrī | rudro vāsyāṃ
cintyate | rudraprāpakatvād vā raudrī | āha: sadyojātādibahuprakārā
tatra kā sā raudrī | tad ucyate: gāyatrī | atra yā raudrī sā gāyatrī |
22 gāyatrī ca kasmāt | gītā gātāraṃ trāyata iti | gāyatre vā chandasi varta-

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7] Cf. Dhātupāṭha 2.60–61: *śvasa prāṇane, ana ca* Dhātupāṭha 4.66 *aṇa (ana) prāṇane*
9] Cf. Dhātupāṭha 8.10: *ḍukṛñ karaṇe*
18] upasparśanavat: cf. Pāśupatasūtra 1.15: *upaspṛśya.*
18] tatpuruṣa: cf. Pāśupatasūtra 4.22–24: *tatpuruṣāya vidmahe | mahādevāya dhīmahi | tan no rudraḥ pracodayāt.*
20] sadyojātādi°: cf. Pāśupatasūtra 1.43–44: *sadyojātaṃ prapadyāmi | sadyojātāya vai namaḥ.*

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1 vyānībhūtā] *em.* (YOKOCHI), dhyānībhūtā BCT^{ac}Sh, dhyānībhūto T^{pc}Sh
2 nigṛhītānāṃ] Sh (*em., silently*), gṛhītānāṃ BCT   2 kūrmavad] T^{pc}Sh, kar-
mavad BCT^{ac}   2–3 °pratyucchvāsā] BCT^{pc}Sh, °praśvāsā T^{ac}   3 svasthendriyaś]
BCT, svacchendriyaś Sh (*conj., silently*)   4 nigṛhītā vāyava] CTSh, nigṛhīto
vayava B   4 moktavyā] CTSh, bhoktavyā B   6 pra ākrāntau] *conj.* (YOKOCHI),
praśnākrāntau BCTSh   6 krameṇākramitavyāḥ] BCT^{ac}, krameṇākramitavyaḥ
T^{pc}Sh   6 antarbhāve 'ntare] BT^{pc}Sh, antarbhāvoṃtare T   7 ana prāṇane] CTSh,
anna prāśane B   7–8 °visargādi°] CTSh, °visargādī° B   9 draṣṭavyāḥ] BCT,
draṣṭavyaḥ Sh (*conj., silently*) 9 karmaniṣṭhāyām] CTSh, karttavyaṃrmaniṣṭhāyām
B   15 raudrīṃ gāyatrīṃ bahurūpīṃ] CTShSū, prathamādhyāyasya saptadaśasūtre
raudrī gāyatrī ca sarūpāṃ B   17 japyaṃ] CTSh, japye B   20 rudraprāpakatvād]
B^{pc}CTSh, rudrakaprāpakatvād B^{ac}   22 gāyatrī] CTSh, om.   B (*eyeskip*)
22 gātāraṃ] TSh, gītāraṃ B, gāraṃ C

1 ta iti gāyatrī | atra raudrīgrahaṇād vaidikyādigāyatrīpratiṣedhaḥ | iha
   tu gāyatrīgrahaṇāt sadyojātādīnāṃ pratiṣedhaḥ | gāyatrīm iti karma |
   bahurūpī nāmāghorā | bahurūpī ca kasmāt | bahurūpasyoktaparigrahā-
4 dhikāreṣu vartata iti bahurūpī | bahurūpo vā asyāṃ cintyate |
   bahurūpaprāpakatvād [vā] bahurūpī | bahurūpīm iti karma | vā iti
   vikalpe | ubhayor api brahmatvam ubhayor api tulyārthasādhakatvam
7 ubhe api maheśvaraparigṛhīte, ity ata ekām anekāṃ vā upaspṛśya japed
   iti mānasī kriyety arthaḥ ‖

10 āha: upasparśanaprāṇāyāmajapyādhikṛtasya [kā] kāryaniṣpattiḥ | tad
   ucyate: akaluṣatvam | yasmād āha:

13 ᴀᴋᴀʟᴜṢᴀᴍᴀᴛᴇḤ‖ 18‖

   iti | atrākaluṣā yasya matiḥ so 'yam akaluṣamatiḥ bahuvrīhisamāsaḥ |
16 atrākāraḥ kaluṣapratiṣedhe | bhāvakāluṣyam evātra kāluṣyam |
   kathaṃ gamyate | prāksiddhatvāt | iha ca purastād uktam |
   nāvekṣen nābhibhāṣed ity ukte arthād āpannaṃ dṛṣṭe cābhibhāṣite
19 ca dveṣecchākrodhā utpadyante | te cotpannā matāv abhivya-
   jyante kālatilakādarśavat | abhivyakteś cocyate kaluṣito 'haṃ
   vyāhato 'haṃ malinīkṛto 'ham iti | ato dveṣecchākrodhanimittatvān

1] vaidikyādigāyatrī°: cf. Ṛgveda 3.62.10: *tát savitúr váreṇiam bhárgo devásya
dhímahi, dhíyo yó naḥ pracodáyāt*

3] nāmāghorā: cf. Pāśupatasūtra 3.21–26: *aghorebhyaḥ | atha ghorebhyaḥ | ghora-
ghoratarebhyaś ca | sarvebhyaḥ | śarvasarvebhyaḥ | namas te rudrarūpebhyaḥ.*

18] nāvekṣen nābhibhāṣed: cf. Pāśupatasūtra 1.12–13: *mūtrapurīṣaṃ nāvekṣet |
strīśūdraṃ nābhibhāṣet.*

2 sadyojātādīnāṃ] CSh, sadyojātādināṃ BT   3–4 °parigrahādhikāreṣu] *conj.*,
parigraheṣv ākāreṣu, CTSh, °parigrahe vākāreṣu B   4 vartata] BCSh, varta T   4 vā
asyāṃ] *Thus all the MSS.* 4 cintyate] *conj.*, cintyata iti BCT   5 vā] *conj.* (Sʜɪᴅᴀ),
om. BCTSh   5 vā iti] *Thus all the MSS.* 6 vikalpe] CTSh, vikalpaṃ B   7 ubhe
api] *Thus all the MSS.* 7 ekām anekāṃ] BCSh, ekāṃ naikāṃ T^{ac}, ekāmānaikāṃ
T^{pc}   7 vā upaspṛśya] *Thus all the MSS.*   10 kā] Sh (*conj., silently*), om. BCT
13 akaluṣamateḥ] *Before this B adds*: prathamādhyāyasya aṣṭādaśasūtraṃ 15 iti]
BCSh, i T 15 atrākaluṣā] BCT, atra akaluṣā Sh (*conj., silently*) 15 akaluṣamatiḥ]
BCSh, akaluṣatiḥ T   16 atrākāraḥ] BCSh, atrādhāraḥ T   17 kathaṃ] CTSh,
om. B   18 ukte arthād] *Thus all the MSS.* 18 cābhibhāṣite] Sh (*conj., silently*),
vā bhāṣite B, cābhāṣite CT   19–20 abhivyajyante] B^{pc}Sh, abhivyajyate B^{ac}C,
abhivya° T; *one folio (27) missing from here in T*   20 °tilakādarśavat] *conj.*,
°tilakādidarśavat BC, °tilakādidarśanavat Sh (*conj., silently*)   20 abhivyakteś co°]
BC^{pc}Sh, abhivyakteśra° C^{ac}   20 kaluṣito 'haṃ] CSh, kaluṣitāhaṃ B

1 mūtrapurīṣastrīśūdrapratiṣedhaḥ kriyate | yadā tv ete dveṣādayo
bhāvā bījakṣaye sati notpadyante tadā param bhāvaśaucam pratya-
vagantavyam | kaluṣamater iti naimittikaṃ ca kaluṣam | na ca
4 nimittānityatvān naimittikaṃ nityaṃ bhavati | bījakṣaye 'ṅkuravat |
na ca yatraiva kaluṣam utpadyate tatraivopasparśanādīni kartavyāni |
āyatane tu kartavyāni | athāpi kaluṣam utpannaṃ pradhvastam
7 syāt tathāpi tadarthaṃ na kartavyāni | yadā tu tad avasthitaṃ
bhavati śirorogādivat tadā kartavyāni | atra matir iti buddhir ity
anarthāntaram | atrāpi karaṇavyapadeśenātmaśaucaṃ vyākhyāyata ity
10 arthaḥ ||

āha: akaluṣamatinā sādhakena kiṃ kartavyam | tad ucyate: caritavyam |
13 yasmād āha:

CARATAḤ|| 19||
16

atra carata iti dharmārjanam adhikurute | bhaikṣyacaraṇavat | tapaś
caritavyaṃ vihartavyaṃ tapaso 'rjanaṃ ca kartavyam | na stheyam ity
19 arthaḥ | carata iti vartamānakālaḥ ||

āha: akaluṣamateś carato vā asya [kā] kāryaniṣpattiḥ | tad ucyate:
22

TATO 'SYA YOGAḤ PRAVARTATE|| 20||

25 atra tata iti caryāpadeśe | tataś caryābhiniveśād anantaraṃ tajjanya-
dharmād ity arthaḥ | asyeti sādhakopadeśe | yo 'yam akaluṣamatiś
carati tasyety arthaḥ | āha: kiṃ bhavatīti | tad ucyate: yogaḥ

1–3] Cf. Ratnaṭīkā p. 6, ll. 17–20: *tac cākaluṣatvaṃ dvividhaṃ param aparaṃ ca | tatra kaluṣatvabījasadbhāve 'py utpannakaluṣatvanirodhi yāvad anāgataṃ kaluṣaṃ notpadyate tāvat kālaṃ yad akaluṣatvaṃ tad aparaṃ, yad bījakṣayād atyantanimittasadbhāve 'pi kaluṣaṃ notpadyate tat param iti |*

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4 nimittānityatvān] *em.* (Sh, *silently*), nimittanityatvān BC   5 kartavyāni] Sh
(*em., silently*), na kartavyāni BC   6 āyatane] BC^{pc}Sh, yadā tu āyatane C^{ac}
8 bhavati] BC, saṃbhavati Sh (*conj., silently*)   12 caritavyam] *Before this B adds*:
prathamādhyāyasya ekonaviṃśatisūtraḥ   17 atra carata] CSh, atra carataḥ | atra
carata B   18 caritavyam] CSh, caritaḥ am B   18 'rjanaṃ ca] BC^{pc}, 'rjanaṃ C^{ac}Sh
21 āha] BC, om. Sh   21 vā asya] *Thus all the MSS.*   21 kā] *conj.* (Sh, *silently*),
om. BC   23 tato] *Before this B adds*: prathamādhyāyasya viṃśatitamasūtraṃ
25–26 tajjanya°] CSh, tarjjanya° B   26 asyeti] BC, asya iti Sh (*conj., silently*)
26 sādhakopadeśe] BC, sādhakāpadeśe Sh (*conj., silently*)

47

pravartate | adhyayanadhyānādilakṣaṇaṃ kriyāyogaṃ carataḥ pravar-
tata ity arthaḥ | atrātmeśvarasaṃyogo yogaḥ pratyetavyaḥ | pra ity
ādikarmaṇi ārambhe bhavati | yadā akaluṣamatiś carati tadā pravartata
ity arthāt tatra yataḥ pravartate | viṣayebhyo pratyāhṛtacittasya yat
pravartate tad yogaḥ | yathā pravartate kramaśaḥ | yena pravartate
tapasā | yasya pravartate ātmanaḥ sādhakasya | yasmin pravartate yo
'yam ātmany ātmabhāvaḥ sa maheśvare pravartata ity arthaḥ ‖

evaṃ yasmād dravyāvasthānakāladeśakriyāprayogoccāvacaprayojana-
yamaniyamavṛttivasatyarthaprāṇāyāmapratyāhāranimittapratiṣedha-
saṃśayanirghātanaśaucaniyogaphalopāyāś ca vyākhyātāḥ ato 'trāyata-
naprakaraṇaṃ samāptam ‖

atrāha: kiṃ prayojananiṣṭhaṃ tantram | ucyate: na | yoganiṣṭham |
yasmād āha: yuktottare saty api padārthavailakṣaṇye raṅgapatākādivac
chiṣyapralobhanārtham idam ārabhyate:

DŪRADARŚANAŚRAVAṆAMANANAVIJÑĀNĀNI CĀSYA PRAVARTANTE‖ 21‖

atra dūraṃ nāma yad etad darśanādyaṃ vikaraṇāntaṃ māheśvaram
aiśvaryam, anena kadācit prāptapūrvakaṃ tasmiṃs tatprāptau ca |
darśanādiṣv ādhikāriko 'yaṃ dūraśabdo draṣṭavyaḥ | tatpravṛttiś ca
yogapravṛttivat | āha: yady evaṃ sūtrato 'bhidhīyantāṃ darśanādayaḥ |
tad ucyate: darśanam ity atrāpi nas trikaṃ cintyate | draṣṭā darśanam

20] darśanādyaṃ vikaraṇāntaṃ: cf. Pāśupatasūtra 1.21–26: *dūradarśanaśravaṇa-mananavijñānāni cāsya pravartante | sarvajñātā | manojavitvaṃ | kāmarūpitvaṃ | vikaraṇa | dharmitvaṃ.*
23] yogapravṛttivat: cf. Pāśupatasūtra 1.20: *tato 'sya yogaḥ pravartate.*

1 °lakṣaṇaṃ kriyāyogaṃ] BC, °lakṣaṇaḥ kriyāyogaś Sh (*conj., silently*)　2 yogaḥ] CSh, yoge B　2 pra ity] BC, pra iti Sh (*conj., silently*)　3 yadā akaluṣa°] *Thus all the MSS.*　3–5 tadā [. . .] yathā] CSh, om. B (*eyeskip*)　5 yogaḥ] Sh (*em., silently*), yogaṃ BC　6 tapasā] BC, tapasā pravartate Sh (*conj., silently*)　6 pravartate] *Thus all the MSS.*　6 yasmin] Sh (*conj., silently*), kasmin BC　7 ātmany] CSh, ātmam B　9–11 °prayogoccāvaca[. . .]vasatyartha°] CSh, °prayogovāvacana[. . .]vasatyarthaḥ° B　14 tantram | ucyate] CSh, taṃ pramucyate B　16 chiṣya°] BC^{pc}Sh, chiṣye C^{ac}　18 dūradarśana°] BTSh, dūrād darśana° Sū　18 cāsya pravartante] CShSū, vāsya pravarttate B　20 dūraṃ] CSh, dūra B　22 'yaṃ] BC, 'tra Sh (*conj., silently*)　22 tatpravṛttiś] *conj.*, tatprāvṛttiś BC, tatprāptiś Sh (*conj., silently*)　23 yogapravṛttivat] BC, yogapravṛttitaḥ Sh (*conj.*)　23 'bhidhīyantāṃ] *em.* (Sh, *silently*), 'bhidhīyatām BC　24 ucyate] BC, ucyante Sh (*conj., silently*)　24 darśanam ity] Sh (*conj.*), darśanaṃ | darśanam ity BC

1 dṛśyam iti | atra draṣṭā siddhaḥ darśanam asya siddhir jñānaṃ
draṣṭavyāni rūpāṇi | tat kṛtsneṣu dṛśyeṣu samāsavistaravibhāgaviśeṣa-
taś ca darśanaṃ pravartata ity arthaḥ | tathā śravaṇam ity atrāpi
4 nas trikaṃ cintyate | śrotā śravaṇaṃ śravyam iti | tatra śrotā
siddhaḥ śravaṇam asya siddhir jñānaṃ śravyāḥ śabdāḥ | tad
asya siddhasya śravyeṣv artheṣu samāsavistaravibhāgaviśeṣataś ca
7 śravaṇaṃ pravartata ity arthaḥ | tathā mananam ity atrāpi ca nas
trikaṃ cintyate | mantā mananaṃ mantavyam iti | atra mantā
siddho mananam asya siddhir jñānaṃ mantavyāni paracittāni |
10 devamanuṣyatiryagyonīnāṃ dharmārthakāmamokṣacittānāṃ mantā
bhavatīty arthaḥ | tathā vijñānānīti caturvidham adhikaraṇam adhiku-
rute | dharmārthakāmamokṣacittānām adhikaraṇam adhikurute | [...]
13 tās tu dharmārthakāmamokṣādhikaraṇavidyās, tāsu vidyāsu jānāti
vijñeyā arthāḥ | †etāsu vidyaṃte† | kāryakāraṇayogavidhiduḥkhāntā
vā vijñeyā arthā, ebhir viśeṣitā ity ato vijñānāni bhavanti | tathā
16 vijñānānīty atrāpi ca nas trikaṃ cintyate | vijñātā vijñānaṃ vijñeyam
iti | tatra vijñātā siddho vijñānam asya siddhir jñānaṃ vijñeyā
dharmādayaḥ kāryakāraṇādayo vā | †samarthitaś ca† | caśabdo yo-
19 gavijñānayoḥ prativibhāgaṃ jñāpayati | anyo yogaḥ anyāni vijñānādīni |
kasya bhavanti yata āha: asyeti | †etasya ca śeṣasya† yogas tasyemāni
vijñānānīty arthaḥ | [pra] ity ādikarmaṇy ārambhe bhavati | yuktottare
22 prasādād guṇāḥ prabhavantīty arthaḥ | vartante kasmin | darśanaṃ
dṛśyeṣu śravaṇaṃ śravyeṣu mananaṃ mantavyeṣu vijñānānīti vijñeyeṣv
artheṣu samāsavistaravibhāgaviśeṣataś ca vijñānāni pravartanta ity
25 arthaḥ |

āha: kiṃ puṃsu guṇacatuṣkam evāsya pravartate kiṃ cātīndriyeṣu

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21–24] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.13: *yuktottare prasādād guṇāḥ
pravartanta ity arthaḥ | darśanaṃ dṛśye śravaṇādi śravyādiṣv ity arthaḥ.*

2 dṛśyeṣu] B, vṛttayeṣu C, viṣayeṣu Sh (*conj., silently*)   6 śravyeṣv] *em.*, śrāvyeṣu
BCSh   9 jñānaṃ] CSh, jñāna B   11 tathā] BSh (*conj.*), ta C; *From here C is un-
available.* 11–25 vijñānānīti [...] arthaḥ] B, vijñānam ity atrāpi nas trikaṃ cintyate |
vijñātā vijñānaṃ vijñeyam iti | tatra vijñātā siddhaḥ | vijñānam asya siddhir jñānam |
vijñeyā vṛttayaḥ | asya siddhasya pravartante svataḥ prādurbhavantīty arthaḥ Sh
(*conj.*)   12 adhikurute] *After this B adds:* dharmārthakāmamokṣacittānāṃ
adhikaraṇam adhikurute | dharmārthakāmamokṣādhikaraṇaṃ   13 °karaṇavidyās]
conj., °karaṇavidyā B   13 jānāti] *conj.*, nānāti B   14 kārya°] *em.*, kāryaṃ B   18–
19 yogavijñānayoḥ] *em.*, yogavijñānayayoḥ B   21 pra] *em.*, om. B   22 prasādād
guṇāḥ] *conj.*, prasādaguṇāt B   22 vartante] *em.*, varttate B   24 pravartanta]
em., pravarttata B   49.27–50.1 āha [...] īśvarādiṣu] B, om. Sh   27 puṃsu] *conj.*,
puṃ B

49

1　īśvarādiṣu asya jñānam asti neti | ucyate: asti | yasmād āha:

SARVAJÑATĀ‖ 22‖

4

atrokteṣu dṛśyaśravyādiṣu aśeṣeṣu ca siddheśvarapaśvādiṣu nirviśeṣa-
vācī sarvaśabdo draṣṭavyaḥ | jñātā ity atrāpi ca nas trikaṃ cintyate |
7　jñātā jñānaṃ jñeyam iti | tatra jñātā siddho jñānam asya siddhir
jñānaṃ jñeyaṃ kāryaṃ kāraṇaṃ siddhāś ceti | tasmād ekā jñānaśaktir
aparimitena jñeyenānekenānekadhopacaryate | sphaṭikādityavac cāsya
10　sarvataḥ pravartata ity arthaḥ | atrāgantukatvāt sarvajñānaśaktir
uktā | na tu ṛṣitvavipratvavad ity arthaḥ |

13　āha: kim ayaṃ siddho jñānamātrasaṃtuṣṭaḥ paṅguvad uta kriyāśaktir
apy asti neti | ucyate: asti | yasmād āha:

16　MANOJAVITVAM‖ 23‖

atra manojavavad ity evaṃ prāpte samānopamānatvān manojavi-
19　tvam ity uktam | manojavavat | āha: ko 'rthaḥ sūtrasya | ucyate:
yādṛṅ manaso javitvam āśukāritvam īdṛśam asya siddhasya kartṛtve
śīghratvam | na cāsya prajāpativat taponimittatvād bhāvottarā
22　pravṛttiḥ | kiṃ tu bhāvasya balīyastvāt pravṛtter utpannasvabhāvaḥ:
karomīti kṛtam eva bhavati vināśayāmīti vinaṣṭaṃ vā | kasmāt |
dṛkkriyayor apratīghātatvāt | tvam iti bhāvanirdeśād gamyate vittam
25　asya śaktiḥ sāmarthyam | aiśvaryam īdṛśam ity arthaḥ ‖

āha: kim asya siddhasya kartavyaṃ karaṇaṃ kuto vā karoti | tad ucyate:
28

11　] ṛṣitvavipratvavad: cf. Pāśupatasūtra 5.26: ṛṣir vipro mahān eṣaḥ.
20–21　] Cf. Ratnaṭīkā p. 10, l. 3: *tatra niratiśayaṃ śīghrakāritvaṃ manojavitvaṃ*

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1 neti | ucyate] Sh (*em., silently*), nety ucyate BT　5 aśeṣeṣu ca] BT, ca aśeṣeṣu Sh
(*conj., silently*)　6 jñātā] Sh (*em., silently*), jñātā BT　6 atrāpi] TSh, arthatrāpi B
7 jñātā] TSh, ṇatā B　7 jñeyam] Sh (*em., silently*), ye jñeyam BT　9 jñeyenā°]
TSh, jñeyaṃnā B　　10–11 atrāgantukatvāt [. . .] °vipratvavad] *These two lines
are read after Pāśupatasūtra 1.23 in B, T and Sh.*　13 ayam] TSh, artham B
14 neti | ucyate] Sh (*em.*), nety ucyate BT　18 atra] Sh (*conj.*), yasmād atra BT
18 manojavavad] TSh, manojavacad B　18 °pamānatvān] BT*pc*Sh, °pamānātvān
T*ac*　19 manojavavat] T*pc*Sh, manojavat BT*ac*　19 'rthaḥ] T*pc*Sh, 'rtha° BT*ac*
20 javitvam āśukāritvam] BSh, ⊔vitva+m āśukāritva+m T　21 bhāvottarā] TSh,
bhāvāṃtarā B　22 balīyastvāt] TSh, balāyastvāt B　23 vinaṣṭaṃ] TSh, vinaṣṭe B
24 °kriyayor apratī°] TSh, °kriyayo ipratī B

1 KĀMARŪPITVAM‖ 24‖

kāmarūpīty atrāpi ca nas trikaṃ cintyate | kāmī kāmaḥ kāmyam iti |
4 tatra kāmī siddhaḥ kāmo 'syecchā kāmyāni rūpāṇi | katham | kamu
icchāyāṃ bhavati | rūpāṇi yāvanti yādṛśāni cecchati tāvanti tādṛśāni
ca karoti | ātmāyattāni cāsya rūpakaraṇāni pṛthivyādīni | vibhutvāc
7 ca karaṇānāṃ yatra yatra rūpāṇy abhinirvartayati tatra tatra cāsya
buddhyādīnāṃ karaṇānāṃ vṛttilābho bhavati | cakṣurādivad dṛṣṭāntāt |
nādhiṣṭhātā iti cet | tad ucyate: na | kasmāt | yasmād āha rūpīti |
10 atra rūpāṇy adhitiṣṭhatīti rūpī | daṇḍivat | rūpivacanāc ca sarveṣām
eva rūpāṇāṃ yugapad evādhiṣṭhātā bhavati | vibhutvād abhinno
maheśvarāt | idaṃ ca rudrasāyujyanirdeśād gamyate | vittam asya
13 śaktiḥ sāmarthyam | aiśvaryam īdṛśam ity arthaḥ ‖

āha: parimiteṣu kṛtyeṣu aśaktidarśanāt saṃdehaḥ | atha kim ayaṃ
16 siddhas teṣāṃ svakṛtānāṃ rūpāṇāṃ saṃhāre śakta uta viśvāmitravad
aśakta iti | ucyate: [śaktaḥ] | yasmād āha:

19 VIKARAṆA‖ 25‖

iti | atra vir vināśe vinākaraṇe | vikaraṇo bhavati | viśikhavirathavat |
22 karaṇapratiṣedhāt kāryapratiṣedhaḥ kṛto bhavati | kasmāt | viśiṣṭatvād
grāhakatvāt sūkṣmatvāc ca karaṇānām | tasmāt vikaraṇa iti kaivalyam ‖

25 āha: tasmād aviśeṣaḥ | iha sāṃkhyayogādīnām api sahaiśvaryeṇa
kāryakaraṇatyāgaṃ kṛtvā kaivalyaniṣṭhā | ihāpi ca śāstre | kathaṃ

12] rudrasāyujyanirdeśād: cf. Pāśupatasūtra 5.33: *labhate rudrasāyujyam.*
19] vikaraṇa: cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.35 *vikaraṇadharmitvāc*;
Ratnaṭīkā p. 10, ll. 4–5: *saṃbhṛtakāyendriyasyāpi niratiśayaiśvaryasambandhitvaṃ*
vikaraṇadharmitvaṃ ca

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1 kāmarūpitvam] TSh, kāmarupitvam B   3 kāmarūpīty] BT, kāmarūpī ity
Sh (*conj., silently*)   6 rūpakaraṇāni] B^{pc}TSh, rūkaraṇāni B^{ac}   7 yatra yatra]
TSh, yatra B   8 dṛṣṭāntāt] *em.* (Sh, *silently*), dṛṣṭāṃtān BT   9 nādhiṣṭhātā]
T^{pc}Sh, nādhiṣṭhitā BT^{ac}   9 ucyate] *conj.*, ca BTSh   10 rūpī] TSh, rūpam B
12 vittam] TSh, cittam B; *Before this Sh adds*: tvam iti bhāvanirdeśād gamyate
(*cf. ad Pāśupatasūtra 1.23*)   13 śaktiḥ] Sh (*em., silently*), śakti° BT   13 īdṛśam]
TSh, ādṛśam B   15 kṛtyeṣu aśakti°] *Thus all the MSS.*   17 iti | ucyate] Sh
(*em., silently*), ity ucyate BT   17 śaktaḥ] *conj.*, om. BTSh   19 vikaraṇa |
iti] Sū (vikaraṇadharmitvaṃ), vikaraṇeti BT, vikaraṇaḥ Sh (*conj., silently*)
21 vikaraṇo] TSh, vikaraṇam B   25 tasmād aviśeṣaḥ] *conj.*, aviśeṣād BTSh
25 sāṃkhyayogādīnām] TSh, sāṃkhyayogodīnām B

1 tasmād aviśeṣaḥ | atha manīṣiṇāṃ niratiśaye mokṣe nāsti vaiṣamyaṃ
tathāpy atidānādibhiḥ sādhyasādhananiṣṭhāto 'tha viśeṣaḥ | ucyate:
nāviśeṣaḥ | yasmād āha:

4

DHARMITVAṂ CA‖ 26‖

7 atra guṇadharmeṇāyaṃ dharmī bhavati | yad etad darśanādyaṃ
vikaraṇāntaṃ māheśvaram aiśvaryam asya īśaprasādāt svaguṇasaṃ-
vṛttaṃ tenāyaṃ guṇadharmeṇa dharmī bhavati | kutaḥ | tvam
10 iti bhāvanirdeśād gamyate | ṛte 'pi kāryakaraṇe jñātā kartā ca
bhavati | tataś ca kaivalyādyāḥ sarvaniṣṭhāḥ viśeṣitā bhavanti |
caśabdo 'tra jñānakriyāśaktisamāropaṇārthaḥ | evam atrāsya siddhasya
13 kāmarūpivikaraṇavacanāt svakṛteṣu rūpeṣu prabhutvaṃ vibhutvaṃ ca |
guṇadharmitvaṃ ca vyākhyātam | etad [. . .] yuktottare prasādād guṇāḥ
pravartanta ity arthaḥ ‖

16   atredam ādhikārikam aiśvaryaprakaraṇaṃ parisamāptam iti ‖

āha: kiṃ parakṛteṣv api devamanuṣyatiryagyonirūpeṣv asya siddhasya
19 prabhutvaṃ vibhutvaṃ cāsti neti | ucyate: asti | yasmād āha:

SARVE CĀSYA VAŚYĀ BHAVANTI‖ 27‖

22

atra sarve niravaśeṣāḥ paśudharmāṇa ity arthaḥ | caśabdaḥ svakṛta-
parakṛtarūpasamuccayārthaḥ | parakṛteṣv api devādirūpeṣu prabhu-
25 tvaṃ vibhutvaṃ cāstīti | asyeti siddhasyety arthaḥ | vaśyā vidhe-

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7–8] darśanādyaṃ vikaraṇāntam: cf. Pāśupatasūtra 1.21–26: *dūradarśanaśravaṇa-*
mananavijñānāni cāsya pravartante | sarvajñātā | manojavitvaṃ | kāmarūpitvaṃ |
vikaraṇa | dharmitvaṃ.
8] īśaprasādāt: cf. Pāśupatasūtra 5.40: *īśaprasādāt.*
13] kāmarūpivikaraṇavacanāt: cf. Pāśupatasūtra 1.24–25:   *kāmarūpitvam |*
vikaraṇa.

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1 manīṣiṇāṃ] *conj.*, manīṣiṃ B, matī T, matiḥ Sh (*conj., silently*)   7 dharmī]
TSh, dharmo B   8 asya īśa°] BT, asyeśa Sh (*conj., silently*)   9 dharmī] TSh,
dharmo B   10 kartā] TSh, karttāropaṇārthaḥ B (*eyeskip*)   11 °niṣṭhāḥ] BT, niṣṭhā
Sh (*conj., silently*)   11 bhavanti] TSh, bhavati B   13–14 prabhutvaṃ vibhutvaṃ
ca | guṇadharmitvaṃ] *conj.*, prabhutvavibhuguṇadharmitve B, prabhutvavibhuguṇa-
dharmitvaṃ T, prabhutvaṃ vibhutvaṃ guṇadharmitvaṃ Sh (*conj.*)   15 pravartanta]
Sh (*em., silently*), pravarttata B, pravartata T   16 atredam] TSh, atradam B
19 neti | ucyate] Sh (*em., silently*), nety ucyate BT   23 sarve] TSh, sarva B   23–
24 svakṛta°] TSh, svakṛtaṃ B   25 asyeti] BT, asya iti Sh (*conj., silently*)

1 yāḥ | vaśavartinaś ca bhavantīty arthaḥ | bhavantīti bhūtārthavādo
niḥsaṃśayam | [yadā guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā sarve
cāsya vaśyā bhavantīty arthaḥ] ||

4
āha: kim ayaṃ siddhas teṣāṃ kadācid vaśyo bhavati neti | ucyate: na |
yasmād āha:

7
SARVEṣĀM CĀVAŚYO BHAVATI || 28 ||

10 atrāpi sarvaśabdaḥ paśuṣv eva | sarveṣām iti nyūnaparigrahe | caśabdo
'bhyadhikatve | abhyadhika utkṛṣṭo vyatiriktaś ca bhavatīty arthaḥ |
avaśya ity akāro bhūtapūrvaṃ vaśyatvaṃ pratiṣedhayati | bhavatīti
13 bhūtārthavādo niḥsaṃśayam |] yadā guṇair yuktaḥ prāptaiśvaryaḥ
siddhas tadā sarveṣāṃ śakter avaśyo bhavatīty arthaḥ ||

16 āha: kiṃ svaśaktyādhyākrāntā vaśyā bhavanti | āhosvid dharma-
maryādāṃ rakṣanti guruśiṣyavat | guroḥ śaktaḥ śiṣyo nādhyākrāntaḥ |
yasmād āha:

19
SARVĀṂŚ CĀVIŚATI || 29 ||

22 atrāpi sarvaśabdaḥ paśuṣv eva niravaśeṣavācī draṣṭavyaḥ | caśabdaḥ
pūrvoktasamuccaye | na kevalam asya te vaśyāḥ kiṃ tv āveśyāś
ceti | atrāṅ iti āveśanamaryādām adhikurute | viśa praveśane | sa tasya
25 jñānakriyayor vibhutve 'pi śaktisaṃyogād āviśya pratyayalopaṃ kartuṃ
samartho bhavatīty arthaḥ ||

2] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
13] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
24] Cf. Dhātupāṭha 6.130: *viśa praveśane*

1 bhavantīty arthaḥ] TSh, bhavatīty arthaḥ B 1–2 bhavantīti [. . .] niḥsaṃśayam]
TSh, om. B 1 bhavantīti] T, bhavanti iti Sh (*conj., silently*) 2–3 yadā [. . .]
arthaḥ] *conj.,* om. BTSh 5 āha] *The passage beginning here and continuing
up to* niḥsaṃśayam *is taken over with a few orthographical modifications from
Sh's reconstruction; it is missing in T and Sh due to eye-skip.* 13–14 yadā [. . .]
arthaḥ] TSh, om. B 16 svaśaktyā°] *em.* (Sh, *silently*), svaśakyāṃ B, svaśakyā°
T 16–17 °maryādāṃ rakṣanti] TSh, °maryādā rakṣati B 17 guruśiṣyavat] Sh
(*conj., silently*), guruśiṣyān B, guruśiṣyat T 17 śaktaḥ] Sh (*em., silently*), śaktā
BT 17 nādhyākrāntaḥ] TSh, nādhyākrāṃtāḥ B 20 sarvāṃś] TShSū, sarvāś B
22 °vācī] TSh, °vāci B 24 atrāṅ iti] BT, atra āṅ iti Sh

53

1 āha: kim ayaṃ siddhas teṣāṃ kadācid āveśyo bhavati neti | ucyate: na |
yasmād āha:

4 SARVEṢĀṂ CĀNĀVEŚYO BHAVATI ‖ 30‖

atrāpi sarvaśabdaḥ paśuṣv eva | sarveṣām iti nyūnaparigrahe |
7 caśabdo 'bhyadhikatve | abhyadhika utkṛṣṭo vyatiriktaś ca bhavatīty
arthaḥ | anāveśya ity akāro bhūtapūrvam āveśyatvaṃ pratiṣedhayati |
anāveśyadharmā bhavati | na vyādhiśeṣavad avasthānam | bhavatīti
10 bhūtārthavādo niḥsaṃśayam | yadā guṇair yuktaḥ prāptaiśvaryaḥ
siddhas tadā sarveṣāṃ cānāveśyo bhavatīty arthaḥ ‖

13 āha: kim āveśanamātra eva śakto yakṣarakṣaḥpiśācādivad uta prāṇair
api viprayogaṃ yātanābhiś ca saṃyogaṃ kartuṃ śakto bhavatīti | ucya-
te: śaktaḥ | yasmād āha:
16
SARVE CĀSYA VADHYĀ BHAVANTI ‖ 31 ‖

19 atrāpi sarvaśabdaḥ paśuṣv eva niravaśeṣavācī draṣṭavyaḥ | caśabdaḥ
samuccaye | na kevalam asya te vaśyā āveśyāś ca kiṃ tu vadhyāś ceti |
asyeti siddhopadeśe | vadhyā iti vadha prāṇaviprayoge yātanāyāṃ ca |
22 prāṇair api viprayogaṃ yātanābhiś ca saṃyogaṃ kartuṃ samartho
bhavatīty arthaḥ | bhavantīti bhūtārthavādo niḥsaṃśayam | yadā guṇair
yuktaḥ prāptaiśvaryaḥ siddhas tadā sarve cāsya vadhyā bhavantīty
25 arthaḥ ‖

āha: kim ayaṃ siddhas teṣāṃ kadācid vadhyo bhavati neti | ucyate: na |
28 yasmād āha:

10] guṇair yuktaḥ: Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
23–24] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*

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1 neti | ucyate] *em.* (Sh, *silently*), nety ucyate BT   6 eva] TSh, evaḥ B
7 'bhyadhikatve] Sh (*conj., silently,* 'dhikatve BT   7 abhyadhika utkṛṣṭo vy-
atiriktaś] Sh (*conj., silently*), abhyadhikotkṛṣṭo vyatiriktaś BT   8 ity akāro] BT,
iti | akāro Sh (*conj., silently*)   9 avasthānam] TSh, asthānaṃ B   9 bhavatīti]
BT, bhavati iti Sh (*conj., silently*)   14–15 bhavatīti | ucyate] Sh (*em., silently*),
bhavatīty ucyate BT   20 kevalam] BT^{pc}Sh, kelam T^{ac} 21 asyeti siddhopadeśe]
BT, asya iti siddhāpadeśe Sh (*conj., silently*)   23 bhavatīty arthaḥ] TSh, bhavatīti
bhūtāyāṃ ca | prāṇair api viprayogaṃ yātyarthaḥ B (*eyeskip*)   23 bhavantīti] BT,
bhavanti iti Sh (*conj., silently*)   23 niḥsaṃśayam] *em.,* niḥsaṃśaye BTSh   27 neti |
ucyate] *em.* (Sh, *silently*), nety ucyate BC

1

SARVEṣĀṂ CĀVADHYO BHAVATI ‖ 32 ‖

4 atrāpi sarvaśabdaḥ paśuṣv eva | sarveṣām iti nyūnaparigrahe | caśabdo
['bhyadhikatve] | abhyadhika utkṛṣṭo vyatiriktaś ca bhavatīty arthaḥ |
avadhya ity akāro bhūtapūrvaṃ vadhyatvaṃ pratiṣedhayati | yadā
7 guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā sarveṣāṃ cāvadhyo bha-
vatīty arthaḥ | evaṃ parakṛteṣv api devādiśarīreṣu rūpeṣu prabhutvaṃ
vibhutvaṃ ca vyākhyātam ‖

10   atredaṃ ṣaṭsūtrīprakaraṇaṃ parisamāptam ‖

āha: kim asya siddhasyaitad aiśvaryaṃ nityam āhosvit pārthivāpya-
13 taijasavāyavyavyomamānasāhaṃkārikamahadātmikādivad anityam iti |
ucyate: nityam | yasmād āha:

16 ABHĪTAḤ ‖ 33 ‖

atrākṣayādivacanavirodhād adhītaś caratīti pāṭhānupapattiḥ | [...]
19 yasmād   atrātītānāgatavartamānakālabhayaṃ   na   vidyata   ity   ato
'bhītaḥ ‖

22 āha: abhītānām api brahmādīnāṃ saṃhāre kṣayaḥ śrūyate | tasmān
nābhītatvaṃ nityam | abhītasya vā kiṃ lakṣaṇam | tad ucyate:

7] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
18] atrākṣayādivacanavirodhād: cf. Pāśupatasūtra 1.34–36: *akṣayaḥ | ajaraḥ |
amaraḥ.*
19–20] Cf. Ratnaṭīkā p. 10, l. 16: *samastabhayātikrāntatvam abhayatvam*

2 sarveṣāṃ] BShSū, sarveṣā T   2 bhavati] TShSū, bhavaṃti B   5 'bhyadhikatve
[...] vyatiriktaś] Sh (*conj.,   silently*),   bhyadhikotkṛṣṭavyatiriktaś B,   bhyad-
hikābhyadhikotkṛṣṭavyatiriktaś T   6 ity akāro] BT,   iti | akāro Sh (*conj.,
silently*)   6 vadhyatvaṃ] TSh,   vadhyatvaṃ ca B   8 rūpeṣu [...] sid-
dhasyaitad] TSh, rūpaitad B (*eyeskip*)   12–13 °vāyavyavyoma°mahadātmikādivad]
*conj.,   °vāyavyoma°māhātmikādivad   B,   °vāyavyavyoma°māhātmikādivad   T,
°vāyavyavyoma°mahadātmakādivad Sh (*conj., silently*)   13–14 iti | ucyate] Sh
(*em., silently*), ity ucyate BT   18 atrākṣaya°] BT, atra akṣaya° Sh (*conj., silently*)
19 yasmād] *conj.,* tasmād BTSh   19 atrātītānāgatavartamānakālabhayaṃ] *em.,*
atrātātānāgatavartamānakālabhayama B, atrātītānāgatavartamānakālabhayama T,
atītānāgatavartamānakālabhayaṃ Sh (*conj., silently*)   22 abhītānām] Sh (*conj.,
silently*), abhīteti | abhītānām BT   23 nābhītatvaṃ] *conj.,* nābhītatvāt BTSh
23 nityam] TSh, nitye B

55

AKṢAYAḤ ‖ 34 ‖

atrākāraḥ kṣayapratiṣedhe | atra kṣayo nāma sati puruṣanityatve
4 pūrvam asya brāhmaṇasya tais tair aiśvaryair apakarṣaḥ | āhaṃkārika-
mahadātmikādibhir anityo yogaḥ | ayaṃ tv anena nityena māheśvareṇa
aiśvaryeṇa yogāt puruṣo na kṣayatīty upacaryate | rājakośavat |
7 kuṭumbidravyavat ‖

āha: īśvarāṇām api yayātiprabhṛtīnāṃ jarābhibhavanād atha kim ayaṃ
10 jīryate neti | akṣayasya vā kiṃ lakṣaṇam | tad ucyate:

AJARAḤ ‖ 35 ‖

13

atrākāro jarāṃ pratiṣedhati | atra jarā nāma palitaskhālityādilakṣaṇā
kāryasya dṛkkriyāśaktihāniś ca karaṇānām | kasmāt | tatphalabhoktṛ-
16 tvāt | ayaṃ jīryata ity upacaryate | idānīṃ tu kāmitvād vikaraṇa-
dharmitvāc ca nāstīty ato 'jara ity ucyate ‖

āha: ajarāṇām api devādīnāṃ saṃhārād arvāṅ mṛtyur dṛśyate | atha
19
kim asya mṛtyur vidyate neti | ajarasya vā kiṃ lakṣaṇam | tad ucyate:

22 AMARAḤ ‖ 36 ‖

atrākāro mṛtyupratiṣedhe | mṛṅ prāṇatyāge | atra prāṇādivṛttinirodho
25 mṛtyur ity ucyate | kasmāt | tatphalabhoktṛtvāt | so 'sya kāmitvād

5–6] Cf. Ratnaṭīkā p. 10, l. 17: *aiśvaryeṇa nityasambandhitvam akṣayatvaṃ*
9] jarābhibhavanād: cf. Mahābhārata 1.70.34ab: *jarābhibhūtaḥ putrān sa rājā va-*
canam abravīt (= Yayāti)
16–17] kāmitvād vikaraṇadharmitvāc: cf. Pāśupatasūtra 1.24–26: *kāmarūpitvam |*
vikaraṇa | dharmitvam.
24] Cf. Dhātupāṭha 6.110: *mṛṅ prāṇatyāge*
56.25–57.1] kāmitvād vikaraṇadharmitvāc: cf. Pāśupatasūtra 1.24–26: *kāma-*
rūpitvam | vikaraṇa | dharmitvam.

3 atrākāraḥ] BT, atra akāraḥ Sh (*conj., silently*)   4–5 °ātmikādibhir] BT,
°ātmakādibhir Sh (*conj., silently*)   5 tv anena] BSh, tu anena Sh (*conj., silently*)
5–6 māheśvareṇa aiśvaryeṇa] BT, māheśvareṇaiśvaryeṇa Sh (*conj., silently*)
6 na kṣayatīty] *conj.*, 'kṣayoty B, 'kṣattyīty T, 'kṣaya ity Sh (*conj., silently*)
9 °prabhṛtīnāṃ] TSh, °mabhṛtīnāṃ B   9 jarābhibhavanād] Sh (*em., silently*),
jarobhibhavanād BT   14 atrākāro] BT, atra akāro Sh (*conj., silently*)   15–
16 tatphalabhoktṛtvāt] TSh, tatphalabhoktācād B   19 devādīnāṃ] TSh, devādī
B   19 mṛtyur] Sh (*em., silently*), matyur BT   22 amaraḥ] *Before this B adds*:
kasmāṃ   24 atrākāro] BT, atra akāro Sh (*conj., silently*)

1 vikaraṇadharmitvāc ca nāstīty ato 'mara ity ucyate | tasmād
abhītākṣayādivacanān nityam aiśvaryam iti siddham ||

4 āha: taiś caiśvaryair yuktaḥ kim ayaṃ kvacid vyāhanyate pārthivādi-
yuktavat | tad yathā: pārthivāpyataijasavāyavyavyomamānasāhaṃ-
kārikamahadātmikādīny aiśvaryāṇy eva vyāhanyanta iti | ataḥ
7 saṃśayaḥ | atha kim ayaṃ kvacid vyāhanyate | āhosvid avyāhata
iti | kva vā asyāvaśyābhītādayo dharmā bhavanti | tad ucyate: sarva-
tra | yasmād āha:

10

SARVATRA CĀPRATIHATAGATIR BHAVATI || 37 ||

13 atra sarvaśabdo maheśvarasiddhadevādiṣu niravaśeṣavācī draṣṭavyaḥ |
tatra maheśvare tāvat | yasmād ayam anutpādyānanugrāhyātiro-
bhāvyadharmitvenānugataḥ †sambandheṣu samāsaṃvṛto† 'gnivat |
16 paśuṣu kāraṇatvamahattvapatitvenānugataḥ | sarvatra cetanācetaneṣu |
antastha ity arthaḥ | caśabdaḥ samuccaye | na kevalam asya te

2] abhītākṣayādivacanān: cf. Pāśupatasūtra 1.33–36: *abhītaḥ | akṣayaḥ | ajaraḥ | amaraḥ.*

5–6] Cf. Pañcārthabhāṣya introd. to Pāśupatasūtra 1.33: *kim asya siddhasyaitad aiśvaryaṃ nityam āhosvit pārthivyāpyataijasavāyavyavyomamānasāhaṃkārikamaha-dātmikādivad anityam iti*

8] asyāvaśyābhītādayo: cf. Pāśupatasūtra 1.28: *sarveṣāṃ cāvaśyo bhavati*; 1.33: *abhītaḥ.*

14–15] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.47: *atra utpādakānugrāhaka-tirobhāvakadharmi kāraṇam utpādyānugrāhyatirobhāvyadharmi kāryam ity etat kāryakaraṇayor lakṣaṇam*

4 āha] *After this two folios are missing in T* (*up to* japantaṃ dharmādibhiḥ); *Sh's reconstruction of the lacuna is as follows*: SARVATRA CĀPRATIHATAGATIR BHAVATI || 37 || sarvatra abhipretārtheṣu pravartamānasya maheśvareṇāpi apratibandhadharmitvād apratīghātaḥ || ITY ETAIR GUṆAIR YUKTO BHAGA-VATO MAHĀDEVASYA MAHĀGAṆAPATIR BHAVATI || 38 || ity etaiḥ pūrvoktaiḥ avaśyatvānāveśyatvāvadhyatvābhītatvākṣayatvājaratvāmaratvāpratīghātatvākhyair aṣṭabhir guṇaiḥ siddhilakṣaṇair yukto bhagavato mahādevasya gaṇapatir bhavati | sarvapaśubhyo 'bhyadhikatvam aiśvaryātiśayān mahattvam | gaṇā nandimahākālādayaḥ | sarvapaśvādikāryasvāmitvaṃ patitvam || evam adhyāyapari-samāptiṃ kṛtvā yuktaṃ vaktum ATREDAṂ BRAHMA JAPET || 39 || (*Note that from here the Sūtra numbering is different from Sh*) 5–6 °vāyavyavyomamānasāhaṃ-kārikamahadātmikādīny] *conj.,* °vāyavyomamānasāhaṃkārikātmakādīny B 8 kva vā] *em.,* ṣka vā B 11 sarvatra cāprati] Sū, sarvatrāpratihata° B 13 sarvaśabdo] *em.,* sarvaśabde B 13 niravaśeṣavācī] *em.,* niravaśeṣavādro B 14–15 anutpādyānanugrāhyātirobhāvyadharmitvenānugataḥ] *conj.,* anusādyā 'nanugrāhyātiromā adharmitvanavagata B 16 °mahattva°] *em.,* °mahatva° B

1 'vaśyābhītādayo dharmā bhavanti kiṃ tu sarvatra cāpratihatagatir
bhavati | atrākāro bhūtapūrvaṃ pratighātaṃ pratiṣedhati | pratīti
prakāravacane | kāryaṃ prati kāraṇaṃ prati siddhāṃś ca prati |
4 hanāghāte nāśe ca | gatiḥ prāptir ity anarthāntaram | ataḥ sarvatra
cāpratihatagatir bhavati | bhavatīti bhūtārthavādo niḥsaṃśayam | yadā
guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā sarvatra cāpratihatagatir
7 bhavatīty eva ‖

āha: bhaviṣyatīti prāpte bhavatīti vartamānakālaḥ kimarthaṃ kriyate |
10 tad ucyate: yathā gamyate yadā

<small>ITY ETAIR GUṆAIR YUKTAḤ</small> ‖ 38 ‖

13

tadāvaśyābhītādayo dharmā bhavantīti | itiśabdo 'trānuṣaktaprakaraṇa-
parisamāptyarthaḥ | kasmāt | arthānāṃ nirvacanatvāt | †yasmād† etair
16 ity ebhir anukrāntaiḥ pūrvoktair dūradarśanādyair vikaraṇāntaiḥ | na
doṣair asarvajñatvādibhir ity arthaḥ | guṇair iti kartṛkaraṇe | guṇāś ca
kasmāt | śuddhivṛddhikarā yasmāt | tasyāsarvajñatvādimalanivṛttisarva-
19 jñatvādiguṇaprāptivṛddhikaratvāt | yukta iti niṣṭhā | saṃyuktaḥ
saṃśliṣṭa ity arthaḥ ‖

22 āha: kasya guṇair yuktaḥ | kiṃ pradhānapuruṣakāryakaraṇādibhir
guṇair yukta iti | uycate: na | yasmād āha: |

25 <small>BHAGAVATAḤ</small> ‖ 39 ‖

atra bhagavacchabdaḥ pūjāyāṃ māhātmyādivān | yasmād uktam:

28

1] 'vaśyābhītādayo: cf. Pāśupatasūtra 1.28: *sarveṣām cāvaśyo bhavati*; 1.33 *abhītaḥ*.
4] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 3.6: *atra apa varjane āghāte nāśe ca*
6] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ*.
17] Cf. Aṣṭādhyāyī 2.3.18: *kartṛkaraṇayos tṛtīyā*

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1 'vaśyābhītādayo] *em.*, vaśyā 'bhītādayo B   2 pratiṣedhati] *em.*, pratiṣedhaṃti
B   4 hanāghāte nāśe ca] *conj.*, hata ghāte nāme va B   6 prāptaiśvaryaḥ] *em.*,
prāptaiśvaryā B   6 tadā] *em.*, tathā B   9 vartamānakālaḥ] *em.*, varttamānakāleḥ
B   12 ity etair] B, ity etair ebhir Sū   14 tadāvaśyābhītādayo] *em.*, tadā 'vaśyā
'bhītādayo B   15 arthānāṃ] *em.*, arthānā B   15–16 etair ity ebhir] etair ebhir ity B
18–19 tasyā°] *conj.*, tatrā° B   19 niṣṭhā] *em.*, niṣṭhāḥ B   22 °karaṇādibhir] *em.*,
°kāraṇādibhir B   23 iti | uycate] *em.*, ity ucyate B   27 pūjāyāṃ māhātmyādivān]
conj., pūjāyā māhātmyādivat B

1 māhātmyasya samagrasya dhairyasya yaśasaḥ śriyaḥ |
   dharmasyārthaprayatnasya ṣaṇṇām artho bhagaḥ smṛtaḥ ||

4 atra bhagavata iti svaguṇaparigrahe ṣaṣṭhī | ekataraṣaṣṭhyānarthakyaṃ
   vā | tasmād bhagavata eva guṇair yukta iti ||

7 āha: atha yadāyaṃ guṇair yuktas tadā kiṃ kāraṇasamo nyūno 'dhiko
   veti | prakṛtyatikramavat saṃdehaḥ | uktaṃ hi:

10 kāryāt karaṇaṃ sūkṣmaṃ
        karaṇāt prakṛtir api cocyate sūkṣmā |
   prakṛteḥ puruṣaḥ sūkṣmas
13   tasmād ativartate prakṛtim ||

   ataḥ saṃdehaḥ | ucyate: na nyūno 'dhiko vā kiṃ [tu samaḥ | yasmād
16 āha]:

   MAHĀDEVASYA || 40 ||

19

   samo bhavatīti vākyaśeṣaḥ | atra mahattvaṃ devatvaṃ ca pūrvoktam |
   asyeti tadguṇayogāt samānaparigraho 'bhidhīyate | kimartham iti cet
22 tad ucyate: kāraṇādhikāranivṛttikhyāpanārthaṃ śravaṇīyapāraśiṣyavat,
   samānatvakhyāpanārthaṃ ca mitravat | kiṃ ca †saṃkhyāparigraha-
   dvaividhyād† abhyadhikatvanyūnatvarahitaḥ sama iti ||

25

   āha: kim ekāntenaiva sādharmyaṃ siddheśvarayor uta vaidharmyam

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1–2] Cf. Vallabhadeva ad Kumārasambhava 2.31: *bhagavann iti pūjāpadam |*
aiśvaryasya samagrasya dharmasya yaśasaḥ śriyaḥ | vairāgyasyātha mokṣasya
ṣaṇṇāṃ bhaga iti smṛtiḥ (smṛtaḥ) || Spandapradīpikā p. 7, ll. 17–18: *aiśvaryasya*
samagrasya jñānasya yaśasaḥ śriyaḥ | vairāgyasya ca mokṣasya ṣaṇṇāṃ bhaga
iti smṛtaḥ || Viṣṇupurāṇa 6.5.74: *aiśvaryasya samagrasya vīryasya yaśasaḥ*
śriyaḥ | jñānavairāgyayoś caiva ṣaṇṇāṃ bhaga itīraṇā || Amarakośa 3.3.26cd:
bhagaṃ śrīkāmamāhātmyavīryayatnārkakīrtiṣu, with Vyākhyāsudhā: *bhagaṃ*
śrīyonivīryecchājñānavairāgyakīrtiṣu | māhātmyaiśvaryayatneṣu dharme mokṣe 'tha
nā ravau (iti medinī) ||
5] guṇair yukta: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
20] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.9.

7–8 'dhiko veti] *conj.,* 'dhika iti B   13 prakṛtim] *conj.,* prakṛtiḥ B   15–16 tu
samaḥ | yasmād āha] *conj.,* om. B   21 samānaparigraho] *em.,* ptamānaparigraho
B   22 °pāraśiṣyavat] *em.* (YOKOCHI), °paraśiṣyavat B   23–24 °dvaividhyād] *em.,*
°dvevidhyād B

1 apy asti neti | ucyate: asti | †yasmād āha† sādharmyaṃ tāvat | sarva-
jñatvavipratvādyā jñānaśaktiḥ | r̥ṣitvamanojavitvādyā kriyāśaktiḥ | ity
evaṃ tāvac chaktitaḥ sādharmyam | vaidharmyam api | aiśvarye

4 svābhāvikāgantukatvaṃ kartr̥tve sādhikāraniradhikāratvaṃ ca
śrotriyayājakavat | kiṃ ca nāyaṃ mahādevasya mahān patir vā
bhavati | ayaṃ tu sati mahattve

7

MAHĀGAṆAPATIR BHAVATI ‖ 41 ‖

10 atra mahāgaṇo nāma paśugaṇaḥ | tasyāvaśyānāveśyaḥ patir bhavati |
patiḥ pālane pālayitā | āptau patiś ca bhavati | bhavatīti bhūtārthavādo
niḥsaṃśayam | yadā guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā

13 mahāgaṇapatir bhavatīty arthaḥ ‖

evam adhyāyaparisamāptiṃ kr̥tvā yuktaṃ vaktum:

16

ATRA CEDAṂ BRAHMA JAPET ‖ 42 ‖

19 atraśabdo 'vasthānadvaye vyakte cāvyakte ca draṣṭavyaḥ | caśabdaḥ
sabāhyābhyantarakriyāsamuccayārtho draṣṭavyaḥ | idam iti pratyakṣe |
niyoge vā | idam eva brahma japtavyam | na r̥gyajuḥsāmānīty arthaḥ |

22 br̥hattvād br̥ṃhaṇatvād brahma | br̥ṃhayate yasmāt sādhakaṃ
japantaṃ dharmādibhiḥ | br̥hac ca tebhyaḥ sarvabrahmabhyaḥ svayam

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1–2] Cf. Ratnaṭīkā p. 11, ll. 21–22: *r̥ṣitvaṃ kriyāśaktir jñānaśaktis tu vipratvaṃ*
1–2] °vipratvādyā: cf. Pāśupatasūtra 5.26: *r̥ṣir vipro mahān eṣaḥ.*
2] r̥ṣitva°: cf. Pāśupatasūtra 5.26.
10] tasyāvaśyānāveśyaḥ: cf. Pāśupatasūtra 1.27–30: *sarve cāsya vaśyā bhavanti |*
sarveṣāṃ cāvaśyo bhavati | sarvāṃś cāviśati | sarveṣāṃ cānaveśyo bhavati.
11] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.1: *āpti pāti ca tān paśūn ity ataḥ patir*
bhavati
12] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ.*
22] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.44 *br̥ṃhaṇatvād br̥hattvād brahmā*;
Viṣṇupurāṇa 1.12.55ab *br̥hattvād br̥ṃhaṇatvāc ca yad rūpaṃ brahmasaṃjñitam*
Purāṇapañcalakṣaṇa 2B.1.19cd–20ab: *br̥hattvād br̥ṃhaṇatvāc ca bhāvānāṃ*
sakalāśrayāt | yasmād br̥ṃhayate bhāvān brahmā tena nirucyate ‖

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3 api | aiśvarye] *conj.,* asyaiśvaryam B   4 svābhāvikāgantukatvaṃ] *em.,*
svāmāvikāgaṃtukatvaṃ B   4 °niradhikāratvaṃ] *em.,* °nirabhikāratvaṃ B
10 tasyāvaśyānāveśyaḥ] *conj.,* tasmād vaśyāveśyā B   11 patiḥ] *em.,* pati B
11 āptau patiś ca] *conj.,* āptaś ca B   12 niḥsaṃśayam] *em.,* niḥsaṃśayaṃs B
15 adhyāyaparisamāptiṃ] *em.,* adhyāyaṃ parisamāptiṃ B   17 atra cedaṃ] B,
atredaṃ Sū 20 sabāhyābhyantara°] *em.,* sabāhyobhyaṃtara° B 22 br̥ṃhaṇatvād]
em., br̥haṇatvāt B 23 br̥hac] *Here T resumes.*

1 bhavati | japed iti ca mānasakriyā | japyaṃ pratyavagantavyam | uktaṃ hi:

4   japayajñas tu yajñānāṃ viśiṣṭo daśabhir guṇaiḥ |
       upāṃśuḥ syāc chataguṇaḥ sāhasro mānasaḥ smṛtaḥ ||

7 ato manasaiva japtavyam | kimartham iti cet | tad ucyate: adharma-vyucchittyarthaṃ dharmasya cābhivṛddhyarthaṃ tasya cākuśalebhyo vyāvartanārthaṃ brahmaṇy anaparapadapaṅktyām upanibandha-
10 nārthaṃ cety arthaḥ ||

āha: kiṃ punas tad brahmeti | atrocyate: sadyojātādyam | athavātra
13 brahmādhyāyayor dūrasthaḥ sambandhaḥ | katham | paśupater ity ukte saṃdehaḥ: kiṃ narapatisurapatiprajāpatiprabhṛtivad asyaiśvaryaṃ kṛtam anityam āgantukaṃ vā | kiṃ cāsya janma mṛtyur vā vidyate
16 neti | ucyate: na | yasmād āha:

SADYOJĀTAṂ PRAPADYĀMI || 43 ||

19

4–5] Cf. Manusmṛti 2.85: *vidhiyajñāj japayajño viśiṣṭo daśabhir guṇaiḥ | upāṃśuḥ syāc chataguṇaḥ sāhasro mānasaḥ smṛtaḥ* || Vāsiṣṭhadharmasūtra 26.9: *ārabhyayajñāj japayajño viśiṣṭo daśabhir guṇaiḥ | upāṃśuḥ syāc chataguṇaḥ sāhasraḥ mānasaḥ smṛtaḥ* ||

12] sadyojātādyam: cf. Pāśupatasūtra 1.40–44.

13] paśupater: cf. Pāśupatasūtra 1.1.

18] sadyojātaṃ prapadyāmi: for Pāśupatasūtra 1.43–47 cf. Taittirīyāraṇyaka 10.43: *sadyojātaṃ prapadyāmi sadyojātāya vai namo namaḥ | bhave bhave nātibhave bhavasva māṃ bhavodbhavāya namaḥ* || Stuti and Stava 360.2 (Goudriaan & Hooykaas 1971): *sadyojātaṃ prapadyāmi sadyojātāya vai namaḥ | bhave bhave nādibhave bhajasva māṃ bhavodbhava* Liṅgapurāṇa 2.27.248cd–249ab: *sadyojātaṃ prapadyāmi sadyojātāya vai namaḥ* || *bhave bhave nātibhave bhavasva māṃ bhavodb-havāya namaḥ* | Atharvavedapariśiṣṭa 20.6.1: *sadyojātaṃ prapadyāmi sadyojātāya vai namaḥ | bhave bhave nādibhave bhajasva māṃ bhavodbhaveti bhavāya namaḥ* ||.

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1 pratyavagantavyam] TSh, pratyapagaṃtavyaṃ B   5 upāṃśuḥ syāc chata°] *conj.*, na pāṃśu syāṣata° B, na pāṃśu syāchata° T, upāṃśu syāc chata° Sh (*conj., silently*)   8 °vṛddhyarthaṃ] TSh, °vṛddhyarthīṃ B   9 anaparapada°] B, anarapada° T, anavaratapada° Sh (*conj., silently*)   12 āha kiṃ] Sh (*conj., silently*), akiṃ B, ākiṃ T   13 brahmādhyāyayor] TSh, brahmādhyāyayo B   14 kiṃ nara°] TSh, kimara° B   15 cāsya] Sh (*em., silently*), vāsya BT   15 vidyate] TSh, pidyate B   16 neti | ucyate] Sh (*em., silently*), nety ucyate BT   18 prapadyāmi] TShSū, prathadyāmi B

1   atra sadya asmin pade 'rthadvayaṃ cintyate | saṃś cādyaś ca |
     āptipālanavat | atra sad iti nityatve | kasmāt | vināśahetvabhāvāt |
     nityaṃ dhruvam avināśi patyuḥ patitvaṃ nānyeṣām ity ato 'bhidhīyate
4   sad iti | āha: [kim] ayam ādimattve sati nityo mokṣavat | ucya-
     ate: na | yasmād āha: ādyaḥ | tadvyatiriktasya hetor asambhavād
     ādyam anāgantukaṃ patyuḥ patitvaṃ nānyeṣām ity arthaḥ | āha:
7   kiṃ nityānāditve sati puruṣavaj jāyate | ucyate: na | yasmād āha:
     ajātaḥ | atrākāro janmamṛtyupratiṣedhe | janmamṛtyurahito bhagavān
     nirañjanaḥ | kasmāt | sarvāñjanavṛttyalābhāt | nirabhimānitvaṃ
10 nānyeṣām ity arthaḥ | ajātam iti karma | āha: athaitat sattvādyatvam
     ajātatvaṃ ca guṇaṃ kāraṇe jñātvā sādhakena kiṃ kartavyam | tad ucya-
     te: prapattavyam | yasmād āha: prapadyāmi | mīti sādhakopadeśaḥ |
13 yathāgne vratapate vrataṃ cariṣyāmīti | atra praśabdaḥ kāraṇāntareṣu
     sattvādyatvājātatvapratiṣedhārtho bhṛśārthaś ca | tasmāt sarvabhāvān
     abhiṣvaṅgeṇa tad eva kāraṇaṃ prapattavyam | śaraṇam abhyupa-
16 gantavyam ity arthaḥ ||

     āha: atra prapannaḥ kiṃ kariṣyati | kiṃ vā dāsyati | tad ucyate: pūjāṃ
19 kariṣyaty ātmānaṃ ca dāsyati | yathāha:

SADYOJĀTĀYA VAI NAMAḤ || 44 ||

22

2] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 1.1" *āpti pāti ca tān paśūn ity ataḥ patir*
bhavati Pañcārthabhāṣya ad Pāśupatasūtra 1.41 *patiḥ pālane pālayitā | āptau patiś*
ca bhavati
13] agne vratapate vrataṃ cariṣyāmi: cf. e.g. Taittirīyasaṃhitā 1.5.10.3 and 6.7.2:
agne vratapate vrataṃ cariṣyāmi (for more attestations see Franceschini 2007).

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1 sadya asmin] *conj.*, sadyasmin BT, sadyaḥ ity asmin Sh (*conj.*)   1 saṃś]
TSh, saś B   1 cādyaś] BT, ca ādyaś Sh   1–2 ca | āptipālanavat] Sh (*em.*,
silently), cāsipālanavad B, cāptipālanavad T   3 nityaṃ dhruvam] TSh, nityadhru-
vam B   3 ity ato] *em.*, iti | ato BT   4 sad] TSh, saṃsad B   4 kim] Sh
(*conj.*), om. BT   6 patyuḥ] Sh (*em.*, *silently*), patyu BT   8 atrākāro] BT,
atra akāro Sh (*conj.*, *silently*)   9 sarvāñjana°] BT, sāñjana° Sh (*conj.*, *silently*)
10 arthaḥ | ajātam] *conj.*, ato 'jātam BT, ataḥ | ajātam Sh (*conj.*, *silently*)
10 sattvādyatvam] BT, sattvam ādyatvam Sh (*conj.*, *silently*)   11 kāraṇe] TSh,
kāraṇaṃ B   12 prapattavyam] Sh (*conj.*, *silently*), pravaktayvaṃ B, pravattavyaṃ
T   12 prapadyāmi | mīti sādhakopadeśaḥ] *conj.*, sādhakopadeśaḥ prapadyāmiti BT,
prapadyāmi | mi iti sādhakāpadeśaḥ Sh (*conj.*, *silently*)   13 yathāgne] BT, yathā
agne Sh (*conj.*, *silently*)   13 cariṣyāmīti | atra] *em.*, cariṣyāmīty atra BT, cariṣyāmi
iti | atra Sh (*conj.*, *silently*)   14 sattvādyatvājātatva°] TSh, sattvādyatvajātatva° B
14 bhṛśārthaś] TSh, mṛśārthaś B   15 eva] TSh, evaṃ B   19 kariṣyaty ātmānaṃ]
TSh, kariṣyasātmānaṃ B   21 sadyojātāya vai namaḥ] TShSū, sadyojātāsa vai
na(mṇaḥ) B

62

1 atra sattvādyatvam ajātatvaṃ ca pūrvoktam | sadyojātāya iti caturthī |
vaiśabdaḥ sambhāvane | sattvādyatvam ajātatvaṃ ca dharmān
sambhāvya bravīti sadyojātāya vai namaḥ | nama ity ātmapradāne
4 pūjāyāṃ ca | namaskāreṇātmānaṃ prayacchati pūjāṃ ca prayuṅkta ity
arthaḥ ||

7 āha: kiṃprayojanam ātmānaṃ maheśvarāya prayacchati | kim
asya duḥkhaṃ vā | kiṃ vā maheśvarān mṛgayate | kiṃ vā svayam
utpāditānugṛhītatirobhāvitānāṃ paśūnāṃ patir uta parair iti | ucyate:
10 svayam | yasmād āha:

BHAVE BHAVE [NĀTIBHAVE] || 45 ||

13

atra bhave bhave iti vīpsā | bhaveti vidyākalāpaśūnāṃ samastānāṃ
grahaṇam | bhavaḥ kasmāt | bhavanabhāvanakṛtatvāt | yasmād
16 devamanuṣyatiryaktvena bhāvayati etān īśvaraḥ | dharmajñāna-
vairāgyaiśvaryādharmājñānāvairāgyānaiśvaryāṇāṃ bhavanabhāvana-
tvād bhavaḥ | tasya bhūyo bhūya utpattyanugrahatirobhāvaṃ ca
19 dṛṣṭvā [. . .] | vīpsāyāḥ utpattāv utpattāv anugrahe 'nugrahe tirobhāve
tirobhāve cety arthaḥ | nātibhaveti nakāraḥ kāryatvaṃ pratiṣedhati |
atiśayitaṃ bhaveṣu mā bhavāmīty arthaḥ ||

22

āha: kiṃ bhavād viyogamātram evaikaṃ mṛgayate | tad ucyate: na |
yasmād āha:

25

BHAJASVA MĀM || 46 ||

1 atra sattvādyatvam] *conj.*, asattvādyatvam BT, āha sattvam ādyatvam Sh (*conj.*,
silently)   2 sattvādyatvam ajātatvam] *conj.*, sattvādyatvājātatvaṃ BT, sattvam
ādyatvam ajātatvaṃ Sh (*conj.*, *silently*)   3 ātmapradāne] B^{pc}TSh, ātmane pradāne
B^{ac} 4 prayuṅkta] Sh (*em.*, *silently*), pratyukta B, pratyuṅkta T   9 iti | ucyate]
Sh (*em.*, *silently*), ity ucyate BT   12 nātibhave] ShSū, om. BT   14 bhaveti]
conj., bhavati BT, bhava iti Sh (*conj.*, *silently*)   15 bhavanabhāvanakṛtatvāt]
TSh, bhavanakṛtatvāt B   16 °tiryaktvena] Sh (*em.*, *silently*), °titiryaktvena
BT   16 bhāvayati] BT, bhavati bhāvayati Sh (*conj.*)   16 etān īśvaraḥ]
conj., ca tānīśvaraḥ BTSh   16–17 °vairāgyānaiśvaryāṇāṃ] Sh (*em.*, *silently*),
°vairāgyayanaiśvaryāṇāṃ B, °vairāgyamanaiśvaryāṇāṃ T   17–18 bhavanabhāvana-
tvād] TSh, bhavanatvād B   18 utpattyanugraha°] TSh, trasatyanugraha° B
19 utpattāv utpattāv] TSh, utpattāv B   20 cety] Sh (*em.*, *silently*), vety
BT   20 nātibhaveti] *conj.*, nādibhaveti BT, nātibhave iti Sh (*conj.*, *silently*)
20 pratiṣedhati] TSh, pratiṣedheti B   21 atiśayitaṃ bhaveṣu] *conj.* (YOKOCHI),
atiśayitabhaveṣu BTSh   21 mā] TSh, yā B   26 bhajasva] BTSh, bhavasva Sū

1   atra bhaja ity anugrahe | sva iti kāraṇāpadeśe | mām ity ātmāpadeśe |
     bhajasva māṃ trāyasva mām anugṛhṇīṣva mām ity arthaḥ ‖

4   āha: kim āmantrayate | kiṃ prapadyate | kasmai namaskāraṃ karoti |
     kas taṃ puruṣaṃ bhavān mokṣayati | kiṃ vā bravīti bhajasva mām iti |
     tad ucyate: yam āmantrayate | yasmād āha:

7
     BHAVODBHAVAḤ ‖ 47 ‖

10   atra bhava iti vidyākalāpaśūnām eva grahaṇam | tasyotpattikartā
     bhagavān ity ato bhavodbhava iti | atrotpādakānugrāhakatirobhāvaka-
     dharmi kāraṇam utpādyānugrāhyatirobhāvyadharmi kāryam ity etat
13   kāryakāraṇayor lakṣaṇam | etasmin kāraṇe prapattyādi kramopayogi
     draṣṭavyam ‖

     evam atra bhagavatkauṇḍinyakṛte pañcārthabhāṣye prathamo
16   'dhyāyaḥ saha brahmaṇā granthato 'rthataś ca parisamāpta iti ‖

1 sva iti] BSh (em., silently), sva ititi T   1 mām] TSh, yām B   2 anugṛhṇīṣva] Sh
(em., silently), anugṛhīṣva BT   6 yam āmantrayate] BT^{pc}, na | yasmād āha | bha-
jasva māṃ trāyasva māṃ anugṛhīṣva mām ity arthaḥ | āha | kiṃ yam āmaṃtrayate
T^{ac} (eyeskip), om. Sh (silently)   8 bhavodbhavaḥ] BTSh, bhavodbhavāya namaḥ
Sū   10 °kalāpaśūnām] Sh (em., silently), °kastaṃlāpapaśūnām B, °kalāpapaśūnām
T   11 ato bhavodbhava] T^{pc}Sh, ata bhāvodbhava B, ato bhāvodbhava T^{ac}   11–
12 °dharmi] TSh, °dharmiḥ B

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The Five Realities

KAUṆḌINYA'S COMMENTARY ON THE PĀŚUPATASŪTRAS

Chapter 1

Based on the critical edition by Peter Bisschop (2022)

Translated and annotated by

HANS T. BAKKER

Preface

When Peter Bisschop and I began reading Kauṇḍinya's commentary on the *Pāśupatasūtras* in the first years of the present century, we embarked upon a long-term adventure. We had the disposal of the *editio princeps* (Sh) by R. Ananthakrishna Shastri (1940), mainly based on the Trivandrum manuscript (T), and Minoru Hara's unpublished Harvard Thesis (1966), including a first integral translation of Shastri's text into English with annotation. Both works should be valued as pioneering studies, exploring territory that was almost completely unknown.

Our progress was slow for three reasons. The Sanskrit text showed itself to be sophisticated, written by an intelligent author who wielded a technical and specialist vocabulary that repeatedly escaped us. The edition by Shastri was regularly unintelligible due to textual corruption and Hara's translation also gave the impression that this outstanding Sanskritist had sometimes lost his way.

Gradually we got some grip on the text; a Dutch translation was drafted of all five chapters. But when Bisschop obtained access to the manuscripts from Calcutta and Varanasi (C and B), it became clear that a new translation was required and that this should be based on a critical edition of the Sanskrit text. After such an edition of the first chapter had been prepared by Bisschop, I realized that I should start anew with a translation in the English language.

Our careers had put us on different tracks, so that the happy hours of sitting opposite of one another while plodding through the text belonged to the past. Moreover both of us had obtained new tasks and responsibilties, which made edition and translation evolve in separate settings and that at a slow pace.

However, my admiration and fascination for Kauṇḍinya deepened over the years, which gave rise to a series of articles, published first in 2004, 2007, 2010 and 2011, and then together in revised form in my volume of studies in the cultural history of India: *Holy Ground, Where Art and Text Meet* (Bakker 2019): Nos. 26–29. A synthezising view of the development of the

Pāśupata movement is presented in *The World of the Skandapurāṇa* (Bakker 2014, 137–53). I consider Kauṇḍinya's commentary as one of the most innovative religious/philosophical texts of India's classical age and of paramount importance for understanding the early, formative period of Saivism and of Hinduism in general.

The work as a whole, though of a deeply religious nature, may nevertheless be characterized as a rational and consistent discourse on a (practical) path towards a mystic state (*ātmabhāva*) in which the (human) self is believed to become equal to God by sharing all His qualities (*guṇas*), due to which union (*yoga*) the distinction between Creator and creature eventually dissolves. The commentary style in which this path is described and analysed, however, may seem tedious at times, since this analysis is often formulaic and couched in a scholastic frame that is steered by the *Pāśupatasūtras* themselves.

The translation of the first of five chapters is now given in the public domain. It is a draft and I am aware of its shortcomings. There are many unsolved intellectual puzzles, and mistakes too, I fear, remain in plenty. Nevertheless I hope that this translation may be of some help in reading and understanding the critical Sanskrit text on which it is based and which is given in open access on the Academia page of Peter Bisschop:
`https://leidenuniv.academia.edu/PeterBisschop/Drafts`.

Finally a word of thanks is due to Peter Bischop, Phyllis Granoff, and Michael Willis for going through (parts of) the translation and making many valuable suggestions for improvement.

Hans Bakker   Hornhuizen, June 5, 2023

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First Chapter of Kauṇḍinya's Pañcārthabhāṣya

Having bowed my head to that Lord of existent/manifest and non-existent/hidden,[1] Lord of Souls (Paśupati), by whom the whole world has been emitted from Brahmā down, for the sake of (our) salvation, I will duly teach, in good order and adhering to the truth, 'The Five Realities' (*Pañcārtha*),[2] which is imbued with superior significance, is superior in knowledge, and most excellent.

Presentation of the Categories

Pupil (*āha*):[3] 'His Lordship (*bhagavān*) will teach (the system) of the five realities (*pañcārtha*); well then, which is its first Sūtra?' Here it is said:

1.1 CERTAINLY, THEREFORE, OF PAŚUPATI, WE SHALL EXPLAIN THE PĀŚUPATA PRAXIS OF UNION.

This first Sūtra is spoken at the beginning of the Śāstra.[4] Next a division

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1   Cf. ṚV 10.129.
2   We follow the alternative reading, *saṃpravakṣyāmi* etc. (see crit. app. *ad* l. 4). The verbal subject is the author, supposed to be Kauṇḍinya, and all preceptors after him, who will explain the system called 'The Five Realities', *Pañcārtha*, which is embedded in the *Pāśupatasūtras* and which is also referred to as the five (ontological) categories (*padārtha*).
3   I take as the subject of *āha* the pupil or neophyte, who often assumes the role of *pūrva-pakṣin*. Hara, who folllows the *editio princeps* (see note above), makes the teacher, i.e. Kauṇḍinya, the subject of *āha* and takes *bhagavān* as referring to God. The speaker of the Sūtras (i.e. the subject of *vyākhyāsyāmaḥ*) is God himself, personified by the teacher.
4   For the significance of the word *śāstra* in Kauṇḍinya's commentary see below, n. 42 on p. 11.

is made of the words.[5] The Sūtra counts eight words.[6] The two words
atha ('certainly') and *ataḥ* ('because of') are particles (*nipāta*). *Paśupater*
('of Paśupati'), this word is spoken to indicate acceptance (*parigraha*).[7]
'Pāśupata' is a nominal derivative (*taddhita*). 'Praxis of union' is a com-
pound (*samāsa*). *Vi* and *ā* (in *vyākhyāsyāmaḥ*) are two words. *Khyāsyāmaḥ*
is the verb.

  Pupil: 'For which purpose is a division of words made?' The answer to
that is: to establish (their) significance. [Question:] 'Why is the significance
of the words not obvious?' [Answer:] Because words here on earth (*iha*)
have distinct meanings; hence the following has indeed rightly been said:

> Just as a man whose head is veiled remains obscure, even if his
>   limbs are unveiled, so does a Sūtra without a (word) division.

Hence the division of words is made in order to establish (their) significance.
Pupil: 'The division of words and its purpose have been told; but this
remains to be told: what, then, is the beginning of the Śāstra?' Here it is
said: 'Certainly, therefore, of Paśupati'. These words are indeed the
beginning of the Śāstra.

  In this case 'Śāstra', that is system (*tantra*), is text (*grantha*) and insight
into reality (*vidyā*), because text and reality are the means of understanding
(*adhigama*) that (Śāstra). As regards (its) extent: the doctrine (*pravacana*)
begins with the word 'certainly' (PS 1.1) and ends with 'śiva' (PS 5.47).
As regards number: there are five chapters and five Brahmans. And as
regards empowering/confirmation (*adhikaraṇa*): the establishment of the
(relationship between) the preceptor and pupil is warranted by the (Sūtra)
word 'certainly', the word 'therefore' and 'explaning', as well as by the
instructions (*upadeśa*), such as those regarding bathing and lying down.

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5   The sentence that follows (given between crux-marks in the edition) is clearly out of
    place and is omitted here. Hara proposes to read it furtheron after *vidhim* (p. 7 l. 16).
    This sentence may be a marginal gloss which gives an alternative interpretation of
    paśupater. Kauṇḍinya takes this compound as a genitive. The phrase at issue suggests
    an ablative: see P 1.4.29. This interpretation has been suggested by Yuko Yokochi.
6   Kauṇḍinya counts nominal compounds as one word (*pada*), but divides verbal com-
    pounds in preposition(s) and verb.
7   That is, it indicates that the pupil is embraced by Paśupati (or the preceptor in His
    stead) and admitted to His doctrine. Kauṇḍinya seems to say that the genitive of
    the word *paśupater* implies His approval, *parigraha* (cf. below p. 5, where Kauṇḍinya
    says that *prasādāt* supplements the genitive of *paśupater*). Differently Hara 1966:
    '*parigraha*: in the dissected reading (*padapāṭha*) of Vedic texts certain compound
    words are read twice in order to dissect their members. Presumably Kauṇḍinya is
    now reading the word thus: *paśupater iti paśu pateḥ*.'

[The preceptor meant here is the best of all preceptors], because we see
that even those who have reached isolation (*kaivalya*) are still affected by
suffering [and he is not]. On the strength of 'He is omniscient' (*vipratva*) (PS
5.26), (we know that) he has a direct (infallible) vision of creation (*kārya*)
and of Creator (*kāraṇa*); he can (truly) answer questions, because he has
a direct (infallible) vision of means and end; he is in a state of absolute
sovereignty (*aiśvarya*) because he is liberated; and he assumes rational and
exalted states of mind (*manonmanaḥ*), as follows from 'He can do whatever
he wishes' (*kāmitva*) (PS 1.24); therefore this preceptor is pre-eminent above
all preceptors.[8]

Just so, on the strength of the Sūtras mentioning *brāhmaṇa* (PS 4.20),
forbidding (intercourse) with women (PS 1.13) and instructing the conquest
of the senses (PS 5.7), and (in accordance with) what has been said with
respect to:

> Deafness, blindness, inability to smell, dumbness, numbness,
>   madness, paralysis of the hands, scabies, impotence, consti-
>   pation, and lameness,

the pupil is a brahmin who is provided with keen sensory powers and is free
of illness. (Therefore) this pupil is pre-eminent above all other (pupils).[9]

So also on the strength of the Sūtras that speak of *deva* et cetera,[10] (it is
certain that) the active manifestation (*pravṛtti*) of God springs from play,
because His nature is play (*krīḍā*). And the activity, insomuch as this be-
comes manifest in the proclamation of the doctrine by the preceptor, is in
order to show favour (*anugraha*). And just so, as follows from the instruc-
tions regarding embracing (PS 1.46), impelling (PS 4.24), grace (PS 5.40),
and the desire to reach Śiva-hood (PS 5.45), (His) activity (is manifest)
here on earth (*iha*) in the reverent approach of a teacher for instruction by a
pupil who aims at ending his sufferings (*duḥkhānta*).[11] However, perfection
(*kaivalya*) in *dharma*, *artha*, and *kāma* is not the aim of [...].[12]

So also, on the strength of 'He can do whatever he wishes' (*kāmitva*)
(PS 1.24), and in view of (His pupils such as) Indra and Kauśika, the pre-

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8   Kauṇḍinya has the divine teacher who descended in Kāyāvataraṇa in mind.
9   The pupils whom Kauṇḍinya have in mind are Indra, Kuśika etc.; the preceptor is
    God as personified by the gurus of the lineage (*paramparā*).
10   E.g. PS 1.9 and 2.2; cf. below, p. 20.
11   The activity (*pravṛtti*) meant here is that of God who impels the actions of the pupil.
12   I take this to refer to the activities of the pupil, but the text is corrupt.

ceptor is play divine (*divya*);[13] this means that because absolute sovereignty (*aiśvarya*) is His innermost nature, His play is without a superior. The pupils (on the other hand), such as Indra, Kauśika etc., are not divine/playing (*adivya*), because they undergo afflictions such as being impelled, reverently approaching a teacher, initiation, submission etc.

And so, because He is able to do whatever He wishes and because He is not subject to rebirth, God has descended (*avatīrṇa*) in human form in Kāyāvataraṇa, assuming the body (*kāya*) of a brahmin. And then he reached Ujjayanī by foot. [Pupil:] 'How do we know that?' (We know that) on account of the authoritativeness of accomplished masters (*śiṣṭa*), and because we (still) see and hear proofs thereof. After he had assumed the marks (*liṅga*) that demonstrate the life beyond the traditional four stages (*atyāśrama*), He proclaimed the doctrine.

In accordance with the mentioning of 'bathing with and lying in ashes, after-bath, garland, and wearing a single cloth' (PS 1.2–5, 10), and with the aim of establishing the empowering/confirmation (*adhikaraṇa*) (in the Pāśupata yoga), he stayed on a bed of ashes at a pure spot within a sanctuary (*āyatana*), as spoken of in his own Śāstra (PS 1.7), for the sake of connecting with a pupil.[14]

Thereupon Lord Kuśika arrived, impelled by Rudra. He saw the signs of perfection, such as complete contentment, in the preceptor and the opposites thereof in himself, and, falling at His feet, he informed Him dutifully about his caste, *gotra*, Vedic affiliation, and his being debt-free. Then, like a sick person, (this) pupil consulted the preceptor, who had finished his examination and was like a doctor who had appeared at the right moment (*kāle*): 'Lord, is there a remedy that is effective and final for all these sufferings which fate, the world and we ourselves afflict upon us, or not?'

Since, whenever the wish exists to obtain acceptance/admission (*parigraha*) along with qualification/empowerment (*adhikāra*), which is (promised by) the speaking of 'certainly', the instruction is given in the guise of someone—for that reason the Lord Himself has assumed a guise [namely of a brahmin from Kāyāvataraṇa] and spoke 'CERTAINLY' (*atha*),[15] so that therewith the recitation that puts the qualified pupil on the path of the

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13   Kauṇḍinya plays upon the words *deva*, *divya*: 'god', 'divine', by connecting (*nirukti*) them with the √ div-, 'to play' (below, p. 20).

14   This is at odds with the tradition reported in SP$_S$ 167.126 (in: Bisschop 2006, 104), where the initiation of Kuśika is said to have taken place in the cremation ground (*śmaśāna*) of Ujjain.

15   Above, p. 2.

adept (*sādhaka*) came to be established and the category of the Creator came to be understood.[16]

The word 'CERTAINLY' in the Sūtra refers to what earlier had been put forward. [Pupil:] 'How?' He has spoken 'certainly' in answer to the question asked previously by the pupil. Hence this word 'certainly' signifies the answer to that which had been asked: that (intended) end to suffering (*sa duḥkhāntaḥ*) is real (*asti*). This is the meaning.

Pupil: "'That (intended) end to suffering" is this promised to a pupil who has been well examined, or to one who has not been well examined?' The answer is: to one who has been well examined, because He spoke 'THERE-FORE' (*ataḥ*). Here the word 'therefore' implies (*vacana*) the (good) qualities of the pupil, since this pupil comes from the land of Brahmāvarta,[17] is born in a good family, with sound faculties, and is possessed of the desire to learn etc. And regarding its point of reference (*arthatas*) the word 'there-fore' (*atas*) is to be taken as preceding (*pūrvam*) [the pronouncement of 'certainly' (*atha*)].[18]

[Pupil:] 'Then, thanks to what does that (intended) end to suffering come about or by whose engagement?' On that is said: 'OF PAŚUPATI' (*paśupater*); this should be supplemented by the word 'thanks to the grace' (*prasādāt*). 'Paśupati' here (is a tatpuruṣa compound): lord (*pati*) of souls (*paśu*).

'SOULS' refers here to all those who are possessed of consciousness, with the exception of the perfect ones (*siddhas*) and God (*īśvara*).[19] There are 'souls' who are tainted with a physical body (*kārya*) and organs of sense and action (*karaṇa*), and there are those who are not tainted with these.[20]

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16 This complex sentence formulates the belief that whenever the *Pāśupatasūtras* are recited by a qualified preceptor to a qualified pupil, the preceptor is actually only a guise of God or Paśupati, that is, he personifies Him, through which guise the pupil learns that he has been accepted and is admitted to His doctrine for the sake of furthering his understanding of Him, viz. the Creator.

17 Cf. *Meghadūta* 48, where Brahmāvarta is specified as Kurukṣetra. See also Manu (MaS) 2.17–18, defining it as the land, created by the gods, between the rivers Dṛṣadvatī and Sarasvatī; cf. SP 32.151.

18 Sanderson suggested that *arthatas* stands in opposition to the sequence of the words in the Sūtra (the *śabdakrama*). Although *atha* precedes the word *atas*, as regards point of reference in time *atas* comes first; that means, the pronouncement of *atha* follows the examination.

19 The 'perfect ones' in Kauṇḍinya's philosophy are those beings who are fully accomplished, i.e. who have reached true perfection, release or salvation, and have become like Śiva.

20 To the latter catergory may belong those 'souls' that have reached *kaivalya*, i.e. the

Pupil: 'What makes them souls (*paśu*)?' The answer is: bondage, (that means) lack of sovereignty; lack of sovereignty or dependency is (a state) defined by impediments to the primordial powers (*kāraṇaśakti*),[21] and is bondage, which is without beginning. The word is used here in a metaphorical sense. If one asks: 'What is the nature of that (state)?', then it is answered: they are 'souls' (*paśu*) on account of seeing (*paśyana*) and binding (*pāśana*).[22]

Here fetters (*pāśa*), surely, are the constituents (*kalā*) going by the names of physical body (*kārya*) and organs of sense and actions (*karaṇa*). And about these constituents we shall come to speak later (PS 2.24). And when being fettered, that is being bound or limited by those (constituents), the (souls) exist in a state in which they are ruled by the objects of the senses such as sound etc. For this reason bondage is to be understood as being not sovereign or being not independent.

If (one asks): 'One who has renounced his physical body and organs of sense and actions, does he cease to be a soul?', the answer to that is: no, because in the Śāstra there is spoken again and again of 'ties' (*sambandha*), even of those who are withdrawn (within themselves). Moreover, there is one thing more: they are souls also on account of seeing (*paśyana*), since, even in the state of omnipresence and omniscience, they do sense and perceive, be it only (inner) somatic, not external realities. And having renounced their physical bodies and organs of sense and action, they neither engross themselves in the psychosomatic complex, nor do they abandon it; and this is because they depend on (*apekṣita*) *dharma* and *adharma*, appearance and location, time, incentives and so on.[23] Therefore the statement (above):

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false state of 'isolation'. This may refer to those who are called *mukta* according to the *sāṃkhyayoga* (see below p. 7).

21 God, the Creator, the first cause, designated by the word *kāraṇa*, has two unlimited powers (*śakti*), *jñānaśakti* and *kriyāśakti* (the power to know and the power to act). The agency of these innate, primordial faculties of the soul remains limited for as long as the soul is bound, but the truly liberated ones obtain full command of them.

22 Kauṇḍinya gives an etymology (*nirukti*) of the word *paśu*, by relating it, (1) to √ *paś-*, *paśyati*: 'to see', and (2) to the denominative (from *pāśa*) *pāśayati*: 'to bind'. One wonders whether this gloss is not taken from an original Vārttika.

23 See below where a definition of perception is given (p. 10). 'Souls' in this category are those who have reached *kaivalya* through the wrong path, that is, who are allegedly *mukta*, but not really so. Kauṇḍinya has the 'victims' of *sāṃkhyayoga* in mind (see below), adepts who have reached a stage of perfect detachment through a yogic course based on the Sāṃkhya philosophy (for this course see Oberhammer 1977,17–56). So there seem to be two classes of *paśus*: 1) Ordinary people who are ensnared in bodies and psychic faculties. 2) Those who have permanently withdrawn their inner self from the psychosomatic complex, but who are still susceptible to all sorts of stimuli;

'They are "souls" on account of seeing (*paśyana*) and binding (*pāśana*)', is well put; hence it has been said:

> Those who have reached release (*mukta*) through *sāṃkhyayoga* and who are masters of *sāṃkhyayoga*, they are known as 'souls' (*paśu*); (this concerns) all, from Brahmā down to animals.

[Pupil:] 'Why 'LORD' (*pati*)?' [Answer:] He embraces (*āpnoti*) and protects (*pāti*) those souls, therefore He is Lord. 'By what does He embrace, by what does He protect them?' He embraces by virtue of His power of omnipresence (*vibhuśakti*), since (the souls), wherever they are, are not beyond His power, which is infinite. And His infinite power to know (*jñānaśakti*) is unlimited owing to His 'omniscience' (*vipratva*) (PS 5.27). By that unlimited (power to know) the Lord is said 'to embrace' the souls, (since) they are (all) directly visible (to Him), innumerable as they may be.[24]

And just so 'he protects' implies (His) omnipotence (*prabhuśakti*). [Pupil:] 'How?' Active manifestation, cessation and continuity, as well as desired and undesired stations of life, bodies, senses and their objects, et cetera, (all this) happens to those (souls) according to His will; this means: (these souls) are under His supervision and impelled by Him.[25]

In this way 'OF PAŚUPATI' (in the Sūtra) points to the creation and the Creator, and (His) grace.[26] Thanks to His grace that (intended) end to suffering comes about. But not by knowledge, detachment, merit, sovereignty, and renunciation alone. This is the meaning.

Pupil: 'When does the Lord bestow grace (and to whom): (1) at which stage (of the practice) is he, or (2) how is the condition of him?' The answer is: when by him *that* has been reached, but (not otherwise).[27] Pupil: 'What

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these are the so-called 'liberated' ones according to other shools. What they lack is Śiva's grace.

24   One of the two (primordial) powers of God, His power to know (*jñānaśakti*), is here said to operate through His power to be wherever He wishes, His omnipresence (*vibhuśakti*), which makes Him omniscient (*vipra*).

25   The other of the two (primordial) powers of God, His power to act (*kriyāśakti*), is here said to operate through His omnipotence (*prabhuśakti*), i.e. His power to do whatever he wishes.

26   *Paśu* points to the creation (*kārya*), *pati* to the Creator (*kāraṇa*), and the genitive to His grace (*prasāda*) (see above).

27   Kauṇḍinya frequently uses the particle *tu* in a pregnant sense, which comes close to mean 'exclusively' (cf. *eva*). If we wish to keep 'but' as translation, we have to supplement the adversative.

is "that"?'[28] It is said (in the Sūtra): 'Pāśupata'; '*pāśupatam*' refers to (the stage) when, after having been admitted (*adhikṛtya*) to Paśupati, that which is spoken by Paśupati here (in the Śāstra) has been embraced and is being implemented; similar to the usage of '*vaiṣṇava*' or '*mānasa*.'[29]

Pupil: 'What (else) is "that"?' It is said: 'UNION'; '*yoga*' in the Sūtra (refers to the condition in which) there is unification (*saṃyoga*) of the self/oneself (*ātman*) and God.[30] That (union) again, (according to some), comes about by the one-sided act of a human being—comparable to the case of the falcon and the post—because it is effected by study, meditation, and the like. [. . .] it comes about by the act of two—as in the case of (two fighting) rams—because (the Śāstra) speaks of impelling (*codana*) as well as study etc. [. . .] since, in view of (His) omnipresence (*vibhutva*), (the state) of one who is without union is caused by the fact that he does not (yet) meet the qualification/empowerment (*adhikāra*).[31] And to one who is disunited (*viyukta*), unification (*saṃyoga*) is taught, in the sense of 'union (*yoga*) in/through activity', *kriyāyoga*—like one may become attached or detached from a visual object.[32] However, in our system (*iha*), because *yoga* is characterized by joining together (*samādhi*), it means that the particular disciplinary rule of conduct (*niyama*) is (defined by joining) 'together' (*sam*).[33]

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28 As will be explained below 'that' refers to, 1) the stage of being a Pāśupata, which may qualify the adept (*sādhaka*) who has been initiated and has begun practising the (Pāśupata) doctrine, and 2) the condition of experiencing union (*yoga*) of the self and Śiva. At that stage and in that condition grace is bestowed.

29 Cf Kauṇḍinya *ad* PS 4.10: *atra paśupatinoktaparigrahādhikāreṣu vartata iti pāśupatam | paśupatir vāsmin cintyata iti pāśupatam | paśupatiprāpakatvād vā pāśupatam | pāśupatam iti samastasya sampūrṇasya vidhānasyaitad grahaṇam |*

30 *Ad* PS 1.6 Kauṇḍinya speaks of *pāśupatayoga*.

31 The text is incomlete. The argument seems to be that no-one is separated from God in the absolute sense, since God is in contact with everyone, whether qualified or not, on account of His omnipresence. And just so is the soul (*ātman*) in its true essence. Therefore being without yoga (*viyoga*), as opposed to unification (*saṃyoga*), means that one has not yet qualified (*adhikāra*) to receive His grace (thanks to which union is obtained). It is the Pāśupata praxis (*vidhi*) that removes this apparent 'disjunction' by bringing God and aspirant together (*saṃyoga*). So basically *yoga*, insomuch as this is *saṃyoga*, means a dynamic state of making contact with God through the prescribed (ritual) praxis (see Kauṇḍiya *at* PS 1.20, below, p. 47). All those who do not practise this remain excluded from His grace (*viyukta*).

32 *Kriyāyoga*, for the Pāśupata is the disciplinary process to establish union (*yoga*) with Śiva by means of (practical/contemplative) activity. Kauṇḍinya defines this process *ad* PS 1.20: *adhyayanadhyānādilakṣaṇaṃ kriyāyogam* This leads finally to *niṣṭhāyoga*, an unchanging state of perfect union with Him (discussed in Chaper 5), which, again, is only realized thanks to God's grace.

33 The text is obscure and one wonders whether it is not corrupt. It seems to mean,

Pupil: 'Is the union with Him reached thanks to thorough knowledge alone?' The answer is: No, since He says: 'We shall explain the praxis', in order to establish that (union). 'Praxis of union' (*yogavidhi*) in the Sūtra is a genitive tatpuruṣa compound, meaning the praxis *of* union. The term 'praxis' in the Sūtra refers to activities, which may be subtle or gross, relating to internal or external things, homogeneous or heterogeneous, just as in the case of 'sacrificial praxis'; however, (the term 'praxis') is not like 'army', 'forest', and similar (collective nouns). [Pupil:] 'Why (not)?' Because out of the activities, which are momentary, no collective is generated. [Pupil:] 'If this is so, why (speak of) "the praxis"?' It is 'praxis' because it incites to action (*vidhāyaka*) and because it is a mental condition (*bhāva*) in which means and aim (are being sustained and assimilated). 'Praxis' is the (grammatical) object (in the Sūtra).

In this way the five (ontological) categories (*padārtha*) have been introduced in general, to wit: that (intended) end to suffering (*sa duḥkhāntaḥ*), creation (*kārya*), first cause/the Creator (*kāraṇa*), union (*yoga*), and praxis (*vidhi*). These are to be explained. Their explanation (*vyākhyāna*) (involves) detailed description (*vistara*), analysis (*vibhāga*), differentiation (*viśeṣa*), synthesis (*upasaṃhāra*), and conclusion (*nigamana*). Therefore, that which is to be explained (scil. the five categories) is one thing, the explanation (itself) another; hence He says: 'We shall explain' (*vyākhyāsyāmaḥ*).

(The preposition) 'vi' in the Sūtra (in *vy-ā-khyāsyāmaḥ*) points to detailed description, analysis, and differentiation. By 'detailed description' here the valid ways of cognition (*pramāṇa*) are indicated, viz. perception, reasoning, and revelation.

Perception (*pratyakṣa*) here is of two kinds: sensory perception (*indriya*) and inner perception (*ātman*). (The reality of) sensory perception is proven (*siddha*) by 'explanation' (PS 1.1), 'ascetic practice' (PS 2.16), 'urine and faeces' (PS 1.12), 'meat and salt' (PS 5.16) and 'breath control' (PS 1.16). (The reality of) inner perception is proven by the Sūtra sayings: 'offering' to Him (PS 1.8), 'complete asceticism' (PS 3.19), 'the end to sufferings' (PS

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though, that all rules specific to the praxis (*niyama*) are geared towards bringing the adept and God together (*saṃyoga*). In other words the process of *kriyāyoga* entails that the adept and God work together (*sam*), as in the example of the two rams. Cf. *Dhātupāṭha* 4.68: *yuja samādhau*. Kauṇḍinya could also have quoted *Dhātupāṭha* 7.7: *yujir yoge*, in which *yoga* implies a reciprocal activity. The consequence seems to be that the Pāśupata ascetic, from the day of his initiation and as long as he practises, is involved in a dynamic, reciprocal process in which he and God come into contact.

5.40) etc., just as rice measured by the pound establishes a pound.[34]

The true meaning, however, is that sensory perception is an aggregate that makes manifest the connection between sense organ and object and operates properly as a valid way of cognition when it is sustained (*anu-gṛhīta*) by *dharma* and *adharma*, light, space, time, stimuli (*codanā*), etc. Inner perception on the other hand is an aggregate that connects the subject (*cittātman*) and the inner organ (i.e. mind).

Reasoning (*anumāna*) then—preceded by perception and being also an aggregate that connects the subject and the inner organ—is prompted by the recollection (*smṛti*) (sustained by) *dharma* and *adharma*, light, space, time, stimuli, etc. [. . .] [It contains the marks of] coming into being, favour, dissolution, time and the like . . . , and on the basis of those (marks),[35] the inference is made (*anumīyate*) that God (*kāraṇa*) is the cause of the next evolution of the world. It therefore does not infringe the Sūtra.[36]

And that (reasoning) is of two sorts: 1) based on a (specific) observation (*dṛṣṭa*), and 2) based on a general observation (*sāmānyatodṛṣṭa*). The reasoning based on a specific observation (*dṛṣṭa*) is again twofold: 1a) based on a specific observation that conforms to an earlier observation (*pūrvavat*), and 1b) based on a specific observation that implies something (*śeṣavat*).

1a) The *pūrvavat* reasoning runs as follows: this man has six fingers (specific observation); I have earlier seen there (a man with six fingers) (*smṛti*); [inference:] '(This man) is the same as that one' (*sa eva*).

1b) The *śeṣavat* reasoning runs as follows: from the observation of a horn (and other characteristics),[37] being only a part (*mātra*),[38] [it is inferred:] 'There is a cow'.

2) The *sāmānyatodṛṣṭa* reasoning then runs as follows: from the general observation (*dṛṣṭvā*) that in this world the reaching of another location is

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34   Inner perception seems to refer first and foremost to self-awareness, in which gradually the sense of an individual self is replaced by the awareness of the self (*ātman*) being identical to God. This self (*ātman*) is also the instrument by which one thus perceives, just as a pound (*prastha*) is perceived by weighing rice by the pound (*prasthena*). For a discussion of this simile see Hara 2002, 163 f.

35   We supply *liṅga*, inferential mark, on account of which the inferences are made (suggestion A. Sanderson).

36   This means that the *pramāṇa* reasoning leads to valid inferences, since it is implied in the preposition *'vi'* (*vy-ā-khyāsyāmaḥ*) in the Sūtra (above, p. 9). Interpretation suggested by Phyllis Granoff.

37   The standard three characteristics of the cow are its horns (*viṣāṇa*), dewlap (*sāsnā*) and hump (*kakuda*). *Ādi* probably implies these three.

38   This is the *smṛti* element.

preceded by movement,[39] [and the particular observation that sun, moon etc. reach new locations], it is inferred that: 'Sun, moon etc. move'.[40] (This) valid way of cognition (*pramāṇa*) leads to understanding (*adhigama*) of things in the totality of past, present and future.[41]

Revelation (*āgama*), surely, is the Śāstra that has come down (to us) from Maheśvara through a lineage of teachers (*guru*).[42] Revelation, which directs the conduct of laymen (*laukika*) and others (such as adepts), is proclaimed [by Rudra] and handed down [by the lineage of teachers]. The proof (*siddhi*) follows from the Sūtra saying: 'Rudra taught' (PS 5.8).

In these (three valid ways of cognition) are included (other ways), such as analogy (*upamāna*), implication (*arthāpatti*), synchrony (*sambhava*), absence (*abhāva*), tradition (*aitihya*), and intuition (*pratibhā*), which are being taught (in other schools). And so are these three *the* valid ways of cognition.

The one who causes valid cognition (*pramāpayitṛ*) is God, since He impels. The subject in valid cognition (*pramātṛ*) is the human being, i.e. the spirit (*puruṣa*). The objects of valid cognition (*prameya*) are the five categories, creation, Creator etc. Valid cognition (*pramiti*) is knowledge (*saṃvit*). 'Knowledge' means reflection, understanding, and the appearance

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39   This universal proposition, which is the major premise in the syllogism, is induced from empiric observations; it is supplied by recollection, *smṛti*.

40   The Sanskrit text is elliptical: the minor premise of the syllogism (the particular proposition) is left out, i.e. is presupposed.

41   For this traditional Indian theory of inference see e.g. Wezler 1968-69 and 1969, and Hara 1992, 214-216 (= Hara 2002, 159–163). The *pūrvavat* and *śeṣavat* reasonings are fallacies seen from the perspective of modern logic. They are only valid when a number of presuppositions are fulfilled, such as, there exists only one man with six fingers, or a horn etc. only occurs in cows. If the inference starts from a universal proposition, then the reasoning is *sāmānyatodṛṣṭa*. In this form of reasoning the causal nexus is formulated as a logical one: all replacement implies movement, there is replacement, hence there is movement. I disagree with Wezler 1968-69, 208f. and 1969, 842 where this type of reasoning is characterized as an 'Analogieschluß'. If the major and minor premises are true the conclusion is true. The inference taken on its own is valid, but the conclusion may be false, if the universal proposition is false. This means that the veracity of the conclusion rests on the universality of the induction that underlies the major premise. If the universal proposition is induced from one or two instances, the inference may resemble a reasoning by analogy.

42   From this definition we derive the meaning of the word Śāstra as used in Kauṇḍinya's commentary. It refers to the teaching articulated in the *Pāśupatasūtra* text as such—revealed by Śiva's *avatāra* in Ujjain (the WE in Sūtra 1.1)—distinct from the Pañcārtha commentary by Kauṇḍinya (the I in the second opening's (*maṅgala*) verse). The former may be considered as *śruti*, i.e. *āgama*, 'revelation', the latter as *smṛti*, i.e. 'tradition' of teachers. Cf. the commentator's interpretation of WE in PS 1.1, below, p. 13.

of insight into reality.[43]

And the preposition *vi* points to 'detailed description' (*vistara*) also because (it implies) introduction, specification, and understanding. [And the preposition *vi* points to] 'analysis' (*vibhāga*): the disentanglement (*asaṃkara*) of words, Sūtras, sections, chapters etc. [And the preposition *vi* points to] 'differentiation' (*viśeṣa*): the distinction of the discipline (*sādhana*) and that which the adept aims at achieving (*sādhya*).

The preposition 'Ā' connotes the bounds of the explanation: from word to word, from Sūtra to Sūtra, from section to section, from chapter to chapter, till (*ā*) awakening (*bodha*), till the end. And we shall also speak of the boundaries (that mark) the stages [of the adept (*sādhaka*)].

'Explain' (*khyā*) signifies 'proclaiming'. 'We shall explain' (*vyākhyāsyā-maḥ*) by means of familiar and not familiar terms, fixed by the Vedas and the like, and by drawing distinctions (between these terms).

'Shall' (*syā*) refers to the time required, namely the time that is required by the preceptor (before the exposition of the doctrine can begin) to consecrate a brahmin at Mahādeva's Dakṣiṇāmūrti with ashes that are consecrated with the (Brahman *mantras*) beginning with the Sadyojāta,[44] and to initiate him in (these) *mantras*, after he has made him relinquish the signs of his origin—a brahmin whose (antecedents) have earlier been screened, as follows from the word 'therefore' (*ataḥ*) in the Sūtra, who comes (to him) from amongst the householders etc.,[45] and who has (already) engaged himself in fasting and other observances.[46]

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43 This paragraph has little connection with the rest of the text and looks like an interpolation.

44 The Sadyojāta formula which begins with *sadyojātaṃ* is the first of a set of formulas, known as the five Brahmans or *brahmamantras*. Another interpretation may take *sadyojātādi*° as referring to the set of five *mantras* as a whole. These *mantras* are also found in *Taittirīya Āraṇyaka* 10.43–47. Kauṇḍinya presents the Sadyojāta formula in PS 1.43–47 (see *ad loc.*). The other four formulas begin with: *vāmadevāya* [...], *aghorebhyo* [...], *tatpuruṣāya* [...], *īśānaḥ* [...]. The beginnings came to be considered as names of God: Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, Īśāna. These five formulas embody the five quintessential aspects or constituents of Sadāśiva. They play a central part in the Pāśupata theology and ritual praxis.

45 The 'etc.' (°*ādibhyo*) implies that the circle of those eligible for initiation may be wider than householders alone; we could think of young unmarried males (*brahmacārins*) or widowers.

46 The process of admission/acceptation (*parigraha*) described here may comprise the following six steps: 1) screening of the pupil's background (*parīkṣā*); 2) beginning of a fast (*upavāsa*) and other observances by the pupil; 3) the pupil's address to the preceptor (*ācārya*) and the latter's acceptance (*parigraha*) of him affirmed by: *atha*, 'certainly'; 4) taking off the pupil's marks of his earlier life (*liṅgavyāvṛtti*) (below,

'WE' signifies a promise. The Lord Himself shall systematically expound that which is to be explained and the explanation,[47] to him who is properly committed to the set (of rules of conduct), the first one of which is to stand up (for the teacher).[48]

Since (the understanding of) the gross means precedes the understanding of the (more) subtle practices (*vidheya*), the starting praxis (*prāgvidhi*) is explained first, which aims at obliterating the general and particular rules of conduct (*yamaniyama*) that belong to the preceding stage of life and at establishing the general and particular rules that belong to the life beyond the traditional four stages (*atyāśrama*).

Herewith this presentation of the categories in our system is fully completed.

Ashes

Hereupon (the pupil) remarks: 'We accept that the praxis will be explained first. The following should next be envisaged: Well then, what is the beginning, the middle, and the end of it? Or, how many branches does the praxis have?' On this it is answered: the praxis begins with 'bathing with ashes' (PS 1.2), the middle is 'defamation' (PS 4.13), and it ends with 'mad' (PS 4.8), and it has three branches, 'donation', 'offering', and 'asceticism' (PS 2.15–16). [Pupil:] 'How is that (knowledge) communicated?' For that matter, it begins as follows:

1.2   HE SHOULD BATHE WITH ASHES THREE TIMES A DAY (AT DAWN, NOON, AND SUNSET).

Here 'ASHES' is a substance that comes into being from contact of fuel with fire. It is produced by someone else, has the nature of the element earth, and is white and shining. Ashes should be procured from villages and the

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p. 41); 5) consecration of the pupil with holy ashes (*saṃskāra*); 6) initiation in the *mantras* (*mantraśrāvaṇa*). Hereafter the reciting of the Sūtras can begin.

The sequence of 1) and 2) is uncertain or may not be fixed. Step 3) we derive from the description of Kuśika's initiation (above, p. 4). Although this step may not have been formalized in the standard procedure, it is implied in the expression 'at Mahādeva's *dakṣiṇāmūrti*' (for this concept see below, p. 21 and Bakker 2019, 505–26). Below Kauṇḍinya interprets 'We', subject of the verb, as God's assent or promise (*pratijñā*) (p. 33).

47   This refers to the 'praxis of union' (*yogavidhi*) of PS 1.1 as that which is to be explained (*vyākhyeya*) and the following Sūtra text as its explanation, *vyākhyāna* (cf. above, n. 42 on p. 11).

48   See below, p. 33.

like, just as alms. Because it belongs to the disciplinary practice, a large amount (of it) that is pure and left-over should be collected, as it does not belong to anyone, does not cause injury, and is to be used many times for bathing, lying, and after-bath.[49] If there is scarcity, a small amount may be collected as well. And the (ash)-holder too is approved (*siddha*), as long as (*eva*) it is (made of) a gourd, leather, cloth and the like.

Pupil: 'What is to be done with that ash?' On that is spoken: 'WITH ASHES', where the third case, i.e. the instrumental ('WITH') in the sense of instrument, specifies an action of an agent, just as cutting with a knife, (or) closing by means of the intellect.[50] Pupil: 'Now, at what time is that act to be performed?' On that is spoken: 'THREE TIMES A DAY (AT DAWN, NOON, AND SUNSET)' (*triṣavaṇa*). The compound is a dvigu; 'THREE' is the number, and 'TIMES A DAY' is the specification of time, viz. at the three *saṃdhyās*, that is the early *saṃdhyā* at dawn, the *saṃdhyā* at noon, and the late *saṃdhyā* at sunset. 'THREE TIMES A DAY' means: at three times, at the three *saṃdhyās*.

Pupil: 'Three times a day—what is to be done by him?' Here it is said: 'HE SHOULD BATHE'. Bath in the Sūtra means that, in order to effect purification, grease, discharges, dirt, impurities, odours and the like that accidentally stick to a body are to be removed with the help of ashes. Bathing is uniting the limbs of the body with the substance ash, but (not with other substances). However, the true meaning is—consonant with the (Sūtra) saying, 'He is one whose self is eminent (*dharma*)' (PS 5.31)—that [the disciplinary practice (*sādhana*)] beginning with bathing (brings about) a unification with (i.e. reaping of) the fruit viz. merit (*puṇya*): the fact is, it (brings about) a purification of the self.[51] [Pupil:] 'Is there only [by mentioning of the cause(?)] ... [the practice of] bathing etc. ...?'[52] [The answer is:] By designating (its) instrumental cause (*karaṇa*) the effect

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49   It would seem that Kauṇḍinya thought of an intrinsic connection between the nature of ashes and its suitability for the praxis: (1) it is white (*śukla*), pure (*śuci*) and causes no harm (*ahiṃsaka*); (2) it may be collected in abundance (*prabhūta*), which makes it appropriate for frequent use; (3) the fact that it is being produced by someone else (*parakṛta*) and is considered waste (*utsṛṣṭa*), makes it without worth and cannot be regarded as property (*nisparigrahatva*).

50   See PS 4.4–5 which speaks of closing the gates of perception by means of the intellect (*buddhi*).

51   Kauṇḍinya seems to argue that the wordly view may be that bathing results in purification of the body, but the deeper meaning is that it entails the purification of the self owing to the merit generated by acts of bathing and the like.

52   A compound *snānādyakulaṣā°* is strange, and we'd better read *snānādy* as the first member of a compound of an independent clause spoken by the pupil; this would imply that some text is missing.

(*kārya*)—(known) from Sūtras such as: '(whose mind is) free of stains' (PS 1.18), 'he is one whose evils have been removed' (PS 3.6)—is indicated, namely the purification of the self.

'Should' (*īta*) has the sense of command and injunction. Because it is an injunction, it is restrictive (*niyata*), (and) because it is restrictive it is a *niyama*, i.e. a particular disciplinary rule. This is the meaning. [Pupil:] 'Why?' [Answer:] Because it is approved (as such) in the respective pericopes, because it does not cause injury, and because it leads to the ultimate goal. The meaning is that one should bathe with ashes and not with water, because that would run counter to [the disciplinary rule, non-injury, and to the ultimate goal].

Pupil: 'Is taking a bath in this way the only thing that should be done with ashes?' The answer is: No, because He says:

1.3   He should lie in ashes.

'Ashes' in this Sūtra is the same (as in the preceding Sūtra). Its explanaton has been given above. 'In ashes' expresses close proximity. 'Lie' signifies relaxation, repose. 'Should' has the sense of command and restrictive injunction. At night he should recline upon ashes, not upon anything else. This is the meaning, for it has been said:

> Just like gazelles, whose lair is riddled with anxiety, do not get
>   to sleep, scared as they are by the danger of death, so the
>   great ascetic, who is absorbed in meditation, does not get
>   sleep, scared as he is of *saṃsāra*.

And also because he is intent on excelling. And this brahmin is one who is intent on excelling. For it has been said:

> Sleep does not stay long in the eyes of those who are intent
>   on excelling, just as it does not in the eyes of thoroughbred
>   horses, which (only) half lie down, during (only) half of the
>   night.

Therefore he who is intent on study, teaching and meditation—having found in the daytime a (suitable) place and appropriated it for himself—should spread it with ashes; and at night, exhausted by intensive reflection on the doctrine, he should recline upon these ashes, which have been consecrated by (the Brahman *mantras*) beginnning with the Sadyojāta, using his arm as a pillow. That is the meaning.

If (one asks) which aim this serves, the answer is: its aim is asceticism, purification, observation of a particular disciplinary rule, or repose. He should recline one or two watches (3 or 6 hours) on level or uneven, low or raised ground. This is the meaning.

Pupil: 'Are bathing and lying the only two uses/applications of the ashes, or is there still something else that is to be done with it? Is there a cleansing agent when one has contracted dirt in between the (three) times (of bathing)?' On that is spoken:

1.4   AFTER-BATH.

'BATH' (*snānam*) in the Sūtra is like the first bathing. [Like bathing with *mantras* etc.][53] 'AFTER' (*anu*) here signifies that the (ritual) act is a follow-up action, like drinking after (eating), or following after (the decease of the husband). 'BATH' (*snāna*) only means uniting (the limbs of the body) with the substance ash, and not anything else.

When, in between the three daily bathing sessions, one has noticed defilement that is caused by remnants of food, sneezing, spitting or excretion of faeces and urine and the like, then one should perform an after-bath. If it is asked why, the answer is: one should bathe in order to purify and to show the (sectarian) mark. This is the meaning.

Pupil: 'Is ash the only thing that makes the (sectarian) mark visible, or is there for him perhaps (another) disciplinary practice (*sādhana*) allowed for the increase of devotion?'[54] On that is spoken:

1.5   GARLAND.

'GARLAND' (*nirmālya*) in the Sūtra is established by ordinary usage etc., just like 'ashes'. 'NIR ∘' means that it has been taken off. '∘ MĀLYA' is a synonym for a collection of flowers. It has been made by others, it has adorned an image of the Creator and has been taken off, it belongs to no one (*nisparigraha*), and is made of lotuses, waterlilies and the like. It should be worn in order to increase devotion and to show the (sectarian) mark (*liṅga*). This is the meaning.

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53   We read *snānam atrādisnānavat.* Hara proposes: *anusnānam atrādisnānavat*, "'After-bath" in the Sūtra is like the first bathing.'

54   The qualification of being 'allowed' (*apratibaddhaṃ*) is underpinned in the commentary on PS 1.5: the *nirmālya* is made by someone else (*parakṛta*), is not considered as property (*nisparigraha*) and it increases devotion, since it consists of flowers taken from the image of God. That it serves as a sectarian mark becomes clear at the end of the commentary on PS 1.5.

Pupil: 'Where is it attested (*siddha*) that the (sectarian) marking with ash and garland is actually exhibited by him?' The answer to that is: here, since He says:

1.6   HE IS WEARING THE (SECTARIAN) MARK.

This is similar to the marks worn by people belonging to other classes and stages of life in order to signify their respective stages of life (*āśrama*).

So, first of all, there is the mark of the (brahmin) householder, namely the three articles of clothing, the bamboo staff, the water-vessel, the shaven upper lip, the sacred thread, etc. And so the mark of the religious student (*brahmacārin*) is the stick, gourd, the girdle of muñja grass, the sacred thread, the skin of the black antelope, etc. And the mark of the hermit is wearing a strip of ?,[55] a garment of bark, a beard, matted hair, etc. And the mark of the mendicant is the triple stick, the shaven head, the gourd, the brown-red robe, the sieve, the brush etc.

Just so in the present case: this 'MARK' (*liṅga*) of confirmation (*adhikaraṇa*) in the Pāśupata yoga, signifying the life beyond the traditional four stages and adhering to one's own body, is made by bathing with, lying in, and after-bathing with ashes, the (wearing of) a garland and single cloth, etc.—that (mark) makes the layman and his likes aware that he is a Pāśupata.

It is a 'mark' (*liṅga*) because of 'adhering' (*līyana*) and 'marking' (*liṅgana*). When one is wearing that, one is actually 'WEARING THE (SECTARIAN) MARK' (*liṅgadhārī*), like one who is wearing/carrying a stick. This is the meaning (of the Sūtra).

Pupil: 'Well then, where are these practices like bathing, lying, after-bathing etc. to be performed? Or, from where is the garland to be procured? Or, at which stage (of the practice) should he wear that (mark)? Or, one who is wearing the mark, where should he live?' The answer to that is: in a sanctuary, since He says:

1.7   HE IS STAYING IN A SANCTUARY.

'SANCTUARY' (*ā-yatana*) in the Sūtra is established by ordinary usage etc., just like 'ashes' and 'garland'. The preposition 'Ā' has the sense of boundary/restriction. Because these householders and the like attend on/worship

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55   The text seems to read: *kavivacīra*°; the meaning is unclear. Maybe we should read *kabilacīra*°: 'a tawny cloth'.

(*upatiṣṭhante*) and sacrifice (*yajanti*) with pacifying, invigorating, enchanting and similar rituals, under strict conditions (*maryādayā*), such as being observant (*prayata*), disciplined (*niyata*) and of unsullied and good conduct—for this reason the preposition *ā* carries the sense of restriction here,[56] and because of 'sacrificing' (*yajana*) it is a 'sanctuary' (*ā-yajana*).[57] In such a sanctuary made by others he should stay, that means 'HE IS STAYING' (°*vāsī*).

When settling down at a spot within the perimeter of the sanctuary, in the open air, at the foot of a tree, outside or within the circumambulation path, wherever he wishes, (but) in compliance with the restrictions, (then) he is actually one who 'IS STAYING IN A SANCTUARY'. It means that he should live like one who is staying on a riverbank.[58]

And soon he will reap the fruit viz. merit, for it has been said:

> A holy place (sacred) to the One with the Lance (i.e. Śiva),
>   whether in a village or in the wilderness, that indeed is
>   a dwelling place of those who are steeped in dharma, for
>   it is the most efficacious field of accomplishment/power
>   (*siddhikṣetra*).

Pupil: 'Which ritual activities are to be performed by him who is staying in that sanctuary? Bathing etc., or rubbing himself (with ashes) and the like? Or are there perhaps other, specific rituals that he should perform?' We shall explain that there are indeed other specific rituals to be performed and we shall explain (their) application (*prayojana*). Since He says:

1.8 WITH AN OFFERING OF LAUGHING, SINGING, DANCING, MAKING A BELLOW (*huḍuṃkāra*), AN ACT OF OBEISANCE, AND MUTTERING (*mantras*) (*japya*) HE SHOULD ATTEND ON

Well then, at (any of) the three bathing times he should take a bath in ashes—which are consecrated with (the five Brahman *mantras*) beginnning with the Sadyojāta—while he mutters (these *mantras*), and then he should go to the sanctuary while he continues muttering (them). And when he has

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56 Another interpretation may take *maryādayā*, 'within a boundary', as referring to the limited space of the sanctuary, rather than the spiritual, moral, and ritual boundaries observed by the devotee.

57 This *nirukti* of °*yatana* relates the word to *yaj-/yajana*, 'to sacrifice.' The *nirukti* of the preposition *ā* in the preceding sentence had already implicitly connected it with √ *yam-*, 'to restrain', by qualifying the devotee as *prayata* and *niyata*.

58 Cf. MBh 12.185.3(2) (prose), where various residences of ascetics are mentioned: *parvata-pulina-vṛkṣamūla-devatāyatanāni.*

arrived there, he should mutter the same (*mantras*) as before for the sake
of introversion.[59] But when he mutters (the *mantras*) after the offering of
laughter etc., he does so for the sake of fulfilling the particular disciplinary
rule (*niyama*).[60]

Then, 'LAUGHING' in the Sūtra: the guffaw (*aṭṭahāsa*) produced by
widely opening mouth and throat, that is the 'laughing' (meant here).

And 'SINGING' (in the Sūtra): wherever the names of Lord Maheśvara,
which derive from His worshipful (*sambhāvya*) qualities, bodies and deeds,[61]
are contemplated, irrespective of the conventions of the *Gāndharvaśāstra*,
that is (singing as meant here); whether it is sung in Sanskrit or Prakrit,
made by others or by oneself, that may be sung.

And 'DANCING' (in the Sūtra) is the throwing up and down, bending,
stretching, and wavering movement of the hands, feet etc., irrespective of the
conventions of the *Nāṭyaśāstra*. Dancing to the accompaniment of singing
should be performed for the sake of the disciplinary practice and at the time
proper to the particular disciplinary rule (*niyama*).[62]

'MAKING A BELLOW': this auspicious (noise) that resembles the sound of
a bull, which is produced by holding the tip of the tongue against the palate,
that (is meant). 'MAKING A BELLOW' is bellowing. The word 'MAKING'
(∘*kāra* in *huḍuṃkāra*) is to ascertain that making a bellow is part of the
offering.[63] But it does not mean filling with stopgaps, such as 'ahem' and

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59 *Pratyāhāra*, refers to the yogic act of withdrawing the senses from the world around,
    that is 'introversion'.

60 Kauṇḍinya apparently distinguishes three situations and purposes of the muttering
    (*japa*): 1) during the bathing in ashes and approaching of the sanctuary, for the sake
    of consecration or purification (*saṃskāra*); 2) during the stay within the sanctuary
    before the offering of laughing etc., for the sake of introversion or concentration
    (*pratyāhāra*); 3) after the laughter etc., to conclude the worship, the muttering is
    part of the offering (*upahāra*). This third muttering (*japya*) is ordained in PS 1.8,
    hence it is qualified as a disciplinary rule, *niyama*, specific to the Pāśupata. The
    contents of the muttering is apparently the same in all three situations, viz. one
    or all five of the *brahmamantras*. The *Ratnaṭīkā* confirms that the muttering that
    precedes the offering of laughing is meant for concentration (see edition *ad loc.*: p. 16,
    app. 1st register).

61 These three sources correspond with the three ontological categories of the Vaiśeṣika
    system; *guṇa*, *dravya*, and *karma*.

62 This additional specification is to point out that singing and dancing is not allowed
    to the Pāśupata, unless as part of the prescribed act of worship in the sanctuary.

63 The first three offerings are rendered by *nomina actionis* (laughing, singing, dancing);
    huḍum, however, is not an action noun. The addition of the word *kāra* indicates that
    an act is meant. Apart from himself (see below, p. 65), the Pāśupata cannot offer
    anything but actions, since he is without belongings.

the like.[64]

'OBEISANCE' should be made neither in a loud nor in a low voice, but mentally. 'AN ACT OF OBEISANCE' is making an obeisance. The word 'ACT' (*kāra*) is to certify that it is part of a mental offering and to preclude a loud or soft-spoken declamation.[65] This is the meaning.

'MUTTERING' is the process of moving mentally through the form (of the Lord) that is manifest (*bhāva*) in the series of syllables of the Sadyojāta and the other (four) Brahman *mantras.* That muttering (is meant).

'UPA°' (in *upahāra*) is used in the sense of specifying, viz. the conclusion of the (ritual) activity, and to express the integration (of all acts). The act of offering (*upaharaṇa*) is 'OFFERING' (*upahāra*), that means (observing) a disciplinary rule, an observance (*vrata*). 'Offering' means that by the adept an offering, a presentation, is made, because he is the executor of the injunction and nothing else (°*mātra*).

'ON' (*upa°* in *upatiṣṭhet*) is used here in the sense of approach, that means approached by one who is engaged in the praxis and who is bending and making a bow. That is the meaning. 'ATTEND' (in *upa-tiṣṭhet*) refers only to sustaining (*sthiti*) a single-pointed mental state of introversion. While he has realized an introversion of all sensory activity and is making an offering by means of physical, vocal and mental ritual acts, 'HE SHOULD', like a servant, 'ATTEND ON' the object of worship (*upastheya*), 'WITH AN OFFERING'. Later we will explain that 'turning the right side (becomes) turning the left side' (PS 2.8).

Pupil: 'Whose garland should be worn, or in whose sanctuary should he live? And what is the object of worship?' On that is spoken:

1.9   MAHĀDEVA'S DAKṢIṆĀMŪRTI.

'MAHĀ°' ('great') in the Sūtra in the sense of being possessed of superior qualities. Superior means that He is distinct and best, superior to all spirits (*kṣetrajña*): a 'seer' (*ṛṣi*), 'omniscient' (*vipra*), and 'Lord' (PS 5.26, 44). We shall explain (later) that He is Sadāśiva (Eternal Śiva) and is possessed of superior qualities.[66]

'° DEVA' ('god') in the Sūtra is derived from the verbal root $\sqrt{div}$-, 'to play', because His inherent nature is play (*krīḍā*), just as being hot is the inherent nature of fire. The Lord, full of play indeed, causes the creation

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64   This suggests that the word *kāra* applied to *huḍum* could also be used to connote other forms of inarticulate sounding or faltering speech.

65   How *kāra* could signify this remains unclear. It is another instance of Kauṇḍinya's creative exegesis.

66   See PS 5.46–47 and below, p. 55.

to come forth, sustains it, and causes it to disappear, the threefold creation defined by insight into reality (*vidyā*), constituent (*kalā*), and soul (*paśu*). For it has been said:

> The almighty (*prabhu*) Lord acts as He pleases without being
> impelled; the people are impelled, with whom He plays like
> a child with his toys.

'∘DEVA'S' is a genitive, the syntactic feature that expresses the relationship of owner and owned; it refers to property.

'DAKṢIṆĀ∘' ('southerly') in the Sūtra is in the sense of a specific point of the compass. The sun divides the points of the compass and the points of the compass divide the image.

∘'MŪRTI' ('image') is the object of worship (*upastheya*), (1) either there where (*yad*) this figure (*rūpa*) (is manifest), which is seen by him who is standing at the right side of God (*devasya*) in (His) proximity while facing north—(a figure) that is characterised by the bull-banner, the lance in hand, Nandin, Mahākāla, erect phallus etc.—(2) or there where (*yad vā*) the laymen go, known as (*iti*) 'MAHĀDEVA'S sanctuary'.[67]

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67   The text is elliptical, if not corrupt. We would have expected at least one *tad*, either
     after ∘*lakṣaṇam* or after *pratipadyante*, corresponding with *yad* and *yad vā*. However,
     if we take *yad* in p. 18 ll. 17, 19 as *yatra* it may correspond to *tatra* in p. 19 l. 1.
             The interpretation of *yad* as *yatra* is suggested by the *Ratnaṭīkā*, in which *mūrti*
     is glossed as *mahādevejyāsthānam*, 'the *place* where offerings are made to Mahādeva'.
     Strictly speaking, if this interpretation is correct, 'image' (*mūrti*) is the 'locus' where
     the divine *rūpa* appears before the adept. The Pāśupata adept (*sādhaka*) stands at the
     right side (*dakṣiṇe pārśve*) of that locus. For the symbolism involved in this 'southerly
     image' and 'the right side of God' see Bakker 2019, 505–26. Kauṇḍinya's exegesis of
     the word *mūrti* thus provides the answer to the question put in the *avatāraka* to this
     Sūtra: 'what is the object of worship?'
             Two *mūrtis* are suggested: one is the epiphany in the vision of the Pāśupata
     adept, the Dakṣiṇāmūrti, the other is represented by the cult image in the sanctuary
     (*āyatana*) of Mahādeva. About the latter nothing is said concretely; it may be any
     Śiva image housed in a sanctuary, but this will mostly be a *liṅga*. This material cult
     object is not mentioned once in the commentary. Iconographically the figure (*rūpa*)
     of the first type of image agrees with Śiva's depiction in mythology.
             The accusative *mūrtim* in PS 1.9 depends on *upatiṣṭhet* in PS 1.8, 'attend to'.
     Kauṇḍinya indicates that the possessive genitive 'of the Great God' (*mahādevasya*)
     relates first and foremost to the ∘*mūrti*, which may correspond to the epiphany in
     the vision of the adept, or to the sanctuary (*āyatana*), in which a (material) object
     of worship is present. The latter is indirectly an answer to the question put by the
     pupil: 'in whose sanctuary should he live?' Kauṇḍinya does not answer explicitly
     the other question: ' Whose garland should be worn?', but it is understood that
     mahādevasya relates to that as well, as follows from *ad* PS 1.5 (above, p. 16), where
     Kauṇḍinya mentions the *kāraṇamūrti*.

Because of the mention of 'Dakṣiṇāmūrti' ('southerly image'), there is a prohibition of the easterly, northerly, and westerly images.[68] It means that, because there is (this) injunction regarding the image and because an annulment (*nirghātana*) (of that injunction) is not mentioned, the disciplinary rule (*niyama*) is waived (*lopa*) in the event that the image is absent, similar to not consuming alms food (if it is not there).

Since the Dakṣiṇāmūrti is defined in this way in our Śāstra (*atra*), but (not in other systems), the particular disciplinary rules established earlier for this brahmin are superseded by the particular (Pāśupata) disciplinary rules.[69]

Consequently, for (all) things that are declared to be in accordance with (our) praxis (the ruling is like the following): because of the instruction to bathe with ashes, bathing etc. with water is prohibited; because of the instruction to lie in ashes, to lie etc. on a couch (of kuśa grass) is prohibited; because of the instruction regarding the garland, fresh garlands are prohibited; because of the instruction regarding the (sectarian) marks of ash and garland, other marks are prohibited; because of the instruction regarding the sanctuary as the place of residence, other places of residence are prohibited; because of the instruction regarding laughing etc., other offerings are prohibited; because of the mention of Mahādeva, devotion to other deities is prohibited; because of the mention of the Dakṣiṇāmūrti, easterly and westerly images are prohibited.[70] In accordance therewith, in virtue of the fact that (the image) is defined as Dakṣiṇāmūrti, the particular disciplinary rules established earlier for this brahmin are superseded by the particular (Pāśupata) disciplinary rules, like a wedge is replaced by a counter-wedge, or stale water by fresh water.

Herewith this section on ashes is completed.

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68   This means that the Pāśupata worshipper is not allowed to stand and worship on other than the right-hand, i.e. southern, side of the (material) image, which faces east just as the divinity addressed.

69   The meaning is that until his initiation the brahmin had worshipped God standing in front of a material image of some sort, which in many cases would have implied His 'easterly image.' By following the Pāśupata *niyama* he is no longer allowed to do this (cf. above *ad* PS 1.1, p. 12).

70   Note that the 'northerly image' is not mentioned. This omission may be due to the fact that this is only a hypothetical 'image'. Temples are orientated east-west or vice versa and the layman devotee therefore approaches the image either from the east (the 'easterly image') or from the west (the 'westerly image').

General Rules of Conduct

Pupil: 'Just because particular disciplinary rules (*niyama*) are mentioned, there is uncertainty. Where (general) rules of conduct (*yama*) are, there are particular rules (*niyama*). They form a pair, which is precisely what causes our uncertainty. Which (general) rules are acknowledged in the system?'

It is answered: general rules to begin with 'non-injury' are well established (*prasiddha*). However, the following does not apply to us in the same way as it applies to others:

> Non-injury, chastity, veracity, disengagement, and non-stealing, these are the well-known five (general) rules (*yama*)

> Being free of anger, obedience to the teacher, purification, leanness of diet, and vigilance, these are the well-known five disciplinary rules (*niyama*).

[Pupil:] 'Why not?' Because we see that particular disciplinary rules are lifted (*nivṛtti*), since in our system these rules expire when they become obsolete at a certain point of time. Till the moment of death, (however), lifting of the (general) rules of conduct (*yama*) does not happen. [Pupil:] 'Why not?' Because (that would lead to) faults like injury etc. For that reason each and every one of these ten, to begin with non-injury, are to be considered as a general rule (*yama*).[71]

Pupil: 'Granted that this is so, but in the event that a particular rule is lifted, there may be the unwanted consequence of falling (into hell) by one who has abandoned the particular rule.' The answer is: the unwanted consequence of falling (into hell) does not occur, because the purposefulness (of the particular rule) has ended; and also because the general rules (*yama*) prevail. Since it has been said:

> One who observes particular rules (*niyama*) while neglecting the general rules (*yama*) falls, but one who observes the (general) rules while being lax regarding particular rules, does not sink down; when one considers the general and particular rules conscientiously in this way, one should pay attention above all to the many general rules of conduct.

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71 The principal distinction between *yama* and *niyama* in Kauṇḍinya's system is that the general rules of conduct called *yamas* remain mandatory for the *sādhaka* till the moment of his death, whereas the *niyamas* are particular disciplinary rules that are mandatory in a specific stage of the disciplinary practice but may expire in a next stage. Kauṇḍinya argues that the five *niyamas* in the second verse quoted are actually *yamas* for the Pāśupata and therefore should never be lifted.

For that reason there is no unwanted consequence of falling (into hell).
Hence, the general rules of conduct beginning with non-injury are well es-
tablished.

Pupil: 'Are (these rules) adopted because they are well established (else-
where), or is it, perhaps, possible to confirm the validity of these (general)
rules with the help of the Śāstra spoken by the Omniscient One?' The an-
swer is: if they are well established elsewhere, where in that case (*tatra*) is
considered ....[72]

ahiṃsā   [Pupil:] 'On what ground?' On the strength of the teaching 'prepared',
because in the Sūtra (PS 4.7) it is said that 'food is prepared' [scil. by
others]. By virtue of the word 'prepared' here, there is a prohibition of 'not
prepared' and on account of the prohibition of 'not prepared' all injury in
our system should be considered to be prohibited.[73]

And that injury is of three sorts: (1) inflicting pain, (2) breaking eggs,
(3) cutting off breath/life. With respect to 'inflicting pain': here the total
diversity is great, such as being angry, scolding, beating, and reproaching.
One should not cause harm to any specimen of the four classes of beings,
neither by mental, nor by spoken, nor by physical acts.[74] In this way non-
injury is realized towards these creatures.

In order to avoid injury caused by burning, heat or smoke, one should
neither oneself prepare a fire, or receive it, donate it, install it, kindle it and
the like, nor incite (others) to do so.

Just so the piece of cloth (*vastraśikhā*),[75] ash-holder and begging bowl
and the like should be inspected again and again. [Pupil:] 'Why?' Because
living, minute organisms are easily crushed. For that reason, after having in-
spected (*vivecya*) time and again with the help of fine filters (*aṅgapavitra*), a
yak-tail, a palm-leaf fan, or the hem of one's cloth [all implements (?)],....[76]

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72   Some text is missing. In view of the following argument this may have contained a
     statement to the effect that confirmation can be found in the Śāstra. Hara conjec-
     tures: 'However, they can be established from the Sūtra also.' And in the missing
     passage also the first *yama*, viz. *ahiṃsā*, must have been introduced.
73   The argument runs: all general rules (*yama*) that are well established in the *śruti*
     or *smṛti* are also acknowledged in our teaching. For instance, in the case of non-
     injury, this is confirmed in the Sūtra that declares that the Pāśupata should only
     feed on food prepared by others. Consequently, food prepared by the ascetic himself
     is prohibited, since this would entail the commitment of injury. Hence the rule of
     non-injury (*ahiṃsā*) is validated in the Pāśupata teaching.
74   The four classes of beings are: 1) those born from sweat (insects), 2) from seeds (i.e.
     plants), 3) from eggs (oviperous), or 4) viviperous.
75   I presume that this refers to the cloth used by the ascetic to filter water. Cf. the
     'hem of a cloth' (*vastrānta*) mentioned below.
76   The text is corrupt. The fine-toothed combs and filters specified here have in common

During eight months, from the cold to the hot season (October to June), one should move around as a mendicant. Out of compassion with all creatures one should live in one place during (the four months) of the monsoon (June to October).

The brahmin who is initiated into yoga, but breaks the (observance of) the rainy season, is liberated from that sin by the Prājāpatya penance (*kṛcchra*).[77]

In the event of some emergency, when danger to one's life is imminent, in the event of a flood, a break down of the kingdom, even in the rainy season, he is allowed to violate (the rules).

He should not be on the road except by sunlight, he should not step on ground that he does not see, he should always make use of well-filtered water.

He who drinks water that has not been filtered sustains a sin in one day that is equal to the sins committed by a fisherman over the whole year.

He should place his step purified by sight, he should drink water purified by a cloth, he should speak words purified by truth, he should behave purified by consideration.

But those who commit injury are born again, even if they have reached the state of brahmahood; therefore one who knows yoga should not use water that has not been filtered.

And then, if his filter is lost, he may drink water (only) once in three situations: at the source of a river, among householders, and among sādhus.

When canes are collected and bulbs that are sprouting, and also seeds that are germinating, all these he should discard.

And when one does not commit a serious offence against other creatures, in deed, thought and speech, then one attains to brahman.

One who does not injure living beings, neither plants nor animals, (treating) them all as if they were himself, he partakes of immortality.

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that they are natural products without any property value.

77 Manu (MaS) 11.211. Cf. Kane IV, 145 f. for the Prājāpatya Kṛcchra.

Neither the rewards from sacrifice and liberality, from asceticism
and fire oblations, from chastity and speaking the truth, from
Veda knowledge and study, nor the rewards from observances,
(match) the reward that accrues to one who does not commit
injury.

When one donates a mountain of gold, the entire earth, or an
ocean full of pearls, it won't equal non-injury.

In this way non-injury in (our) system is acclaimed.

brahmacarya Just so is chastity (*brahmacarya*) acclaimed in (our) system. [Pupil:] 'On
what ground?' On the strength of the prohibition of women (PS 1.13) and
the instructions regarding the control of the senses (PS 5.7). Bringing the
work of the thirteen psychic faculties (*karaṇa*) to a halt, (that is what) is
called chastity, but this applies in particular to the tongue and the generative
organ.

On this point a question is raised: 'Having said that chastity brings the
thirteen psychic faculties to a halt, what purpose is served by the specifica-
tion of the tongue and the generative organ?' The answer is: because they
are dominant; (this is) because the activities of the other (faculties) have
their roots in these two: for, taking their cue from these (faculties), the
other (faculties) become active. [Pupil:] 'How?' A person who is bent on
an object of the faculty of the tongue or on an object of the faculty of the
generative organ, acts by means of (all) thirteen (psychic faculties). There-
fore it has been said 'but this applies in particular to the tongue and the
generative organ'.

Of all living beings their fall is caused by the tongue and the
generative organ. Therefore a man should consider his tongue
and generative organ as his enemies.

Or rather, because the mind is the source of all activity, restraint thereof
brings about restraint of all activity. For it has been said:

For, the mind operates as the root of all the senses, in auspicious
and inauspicious states; and that is a dead certainty to me.

And further it has been said.

Suffering (is caused) by giving a loose to the sense organs, happi-
ness by subduing them; therefore one should restrain oneself
from the objects of the senses by means of the self.

For both, heaven and hell, all that is (the work of) the senses: when they are leashed they lead to heaven, when unleashed to hell.

From indulgence in the senses, from that (come) birth, suffering and the fear of death; therefore we control them.

Through indulgence in sensory activities one incurs harm, there is no doubt about that, but when one has restricted them, then one reaches isolation.

A mind that delights in women, that is a rope meant for bondage; the virtuous ones cut it and go free, the evil-doer does not sever it.

Because of women he leaves his village; for women he engages in buying and selling; women are the source of miseries; a wise man embraces them not.

What one holds to be a woman, that indeed is a terror made real in the guise of an enticing beauty, (just as bad as) poison, fire, sword, or an arrow.

In a body that is filled with impurity, crowded with worms and maggots, that is by nature foul smelling, impure, and impermanent, in a pot of urine and faeces, therein fools take delight; the wise are not delighted.

It is said that, when he sees a woman, 'he is going mad'; after having drunk liquor one does not go mad (like that). For that reason one should avoid a woman whose sight is maddening.

With its toothless mouth facing down, lurking between the thighs—the world is bitten by a snake that is the vulva, incurable by all the sciences.

The whole world is blinded by what has only the size of a doe's hoof, hairy, ugly, foul smelling and with bad skin.

A woman is like a smouldering coal, a man like a pot of ghee: those who are attached to it melt, those who stand firm go to heaven.

Just as fire shoots up a flare when fed by fuel, so, by checking the senses, one's self shines forth by its own light.

Firmness is based on chastity, asceticism is based on chastity; brahmins who hold firm to chastity, they hold firm to heaven.

> Those brahmins who lead a chaste life, milk they drink, nectar
> they drink, they drink soma mixed with ambrosia, they taste
> immortality prior to death.

In this way chastity is acclaimed in (our) system.

satya   Just so is veracity (*satya*) acclaimed in (our) system. And it is of two kinds, as follows namely: (1) Affirming a state of affairs as real when that state of affairs conforms to empirical observation, and (2) speaking the truth. As to the first, 'affirming a state of affairs as real when that state of affairs conforms to empirical observation' is veracity acclaimed in our system. [Pupil:] 'On what ground?' On the strength of the Sūtra teaching (PS 1.1) 'explain' and on the strength of the Sūtra teaching (PS 3.19) 'wise'. And so is also 'speaking the truth' acclaimed in our system. 'On what ground?' On the strength of the Sūtra teaching (PS 5.27) 'purity of speech'.[78]

Veracity is attained here by one who speaks (in accordance with) what is said in His own Śāstra, even if it is a falsehood.[79] [Pupil:] 'Why is that?' That is because it may effect an increase of purity, for one says:

> One reaches heaven by a falsehood, if this is spoken out of com-
> passion for all beings. One does not (reach heaven), if that
> which is spoken is meant to destroy good beings, even if
> true.[80]

Moreover it is said:

> A falsehood can't do harm if it is (1) for the sake of a cow or a
> brahmin, nor (does it harm if spoken) (2) to women, O king,
> or (3) on the occasion of a wedding, or in the event of (4) a
> risk for one's life or (5) loss of all one's property; (these) five
> falsehoods, they say, do not cause a fall.

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78   Being 'wise' and 'purity of speech' are qualities ascribed to God; hence when He 'explains' (PS 1.1) this is in accordance with the truth (ontological) and truthful (intentional).

79   Cf. Kauṇḍinya *ad* PS 1.1: *svaśāstrokte āyatane* (above, p. 4). Compare the expression *svasiddhānta*, which in the *Skandapurāṇa* and several inscriptions seems to refer to the doctrine spoken by God Himself (Bakker 2014, 133, 145 f.; Bakker 2019, 295, 527 f., 532 f., 563).

80   This maxim 'better a lie that heals than a truth that wounds' has a definite Buddhist touch. On the other hand we should not lose sight of the fact that the second stage of the Pāśupata praxis requires that one pretends madness etc, i.e. speaks untruly. It does not mean that the teaching itself is untrue.

> One should speak the truth and one should speak pleasantly, one
> should not speak an unpleasant truth, nor should one speak
> a pleasant falsehood; this is the eternal dharma.

For just as truth is attained by those (who speak) for the benefit of living
beings, even a falsehood, so truth is attained here also by us who speak (in
accordance with) what is said in His own Śāstra, even a falsehood. [Pupil:]
'Why is that?' It is because it is prescribed in the praxis. In this way this
(veracity) is also acclaimed in our system.

asaṃvyavahāra Just so is disengagement (*asaṃvyavahāra*) acclaimed in (our) system.
[Pupil:] 'On what ground?' On the strength of the Sūtra teachings (PS 3.2,
3.11, 4.6 and 4.8) 'without mark', 'like a ghost', 'like a madman', and 'like
a fool'. Here in this world those who are without mark, ghosts, madmen,
and fools are not engaged (in businesses), hence on the strength thereof
disengagement is acclaimed here in our system.

And disengagement again is twofold, as follows: there is engagement in
commerce and in politics (*rājakula*); hence, to him who is engaged therein,
even if only in one of them, hurting oneself and hurting others become both
unavoidable. In the case that he hurts himself, he becomes unhappy here
in this world as a result thereof, and if it happens that he hurts others,
also in that case demerit, which ends in suffering etc., accumulates in him,
due to which he will experience painful suffering in yonder world. Therefore
engagement of both sorts should be avoided.

And it is also true that,

> He who does wrong and he who approves wrong (doing), one
> who is accessory to it and one who profits from it, all these
> are equally involved in the act (of wrong doing).

For it has been said:

> There is great fault involved in selling; hence due to selling one
> falls. A similar fault is involved in buying, which therefore
> should be avoided.

> One who commits a sin covertly, (thinking) no-one knows my
> wrong doings, he may escape the censure of people, (but)
> from that sin he does not escape.

Moreover it has been said:

> Sun and moon, wind and fire, heaven, earth, water, (one's) heart
> and Yama, day and night, and dawn and dusk: *dharma* in-
> deed is informed about the doings of a man.

> He is not given to violent acts; he is not deceitful; tirelessly
> he does what the Śāstra enjoins; intent on the general and
> particular rules (*yama-niyama*), such a sage becomes free of
> old age and immortal.

In this way disengagement is acclaimed in our system.

asteya   Just so is non-stealing (*asteya*) acclaimed in (our) system. [Pupil:] 'On what ground?' On the strength of the Sūtra teachings 'without clothes' and the prohibition of 'food that is not left-over' (*anutsṛṣṭa*) (PS 1.11, 4.7). Although we come across a single cloth also—as a stain that remains—in our system (*iha*) 'giving-up of property' is taught in virtue of the teaching 'without clothes'. Moreover, there is other (evidence) as well: because it is clear that left-over food and drinks are being consumed, in this way non-stealing is attested (also) in our system.

And stealing again is of six kinds, viz. taking what has not been given, seizing of what has not been renounced, seizing of what has not been allowed, appropriation of something to which one has no rights (*anadhikāra*), wrongful appropriation (*anupālambha*), and consuming what has not been offered.

'Taking what has not been given' is seizing of what has not been given. 'Seizing of what has not been abandoned voluntarily (*atisṛṣṭa*)' is taking away goods from children, madmen, drunkards, elderly people, and the sick. 'Seizing of what has not been allowed' is taking away substances that are not meant to be taken from caterpillars,[81] bees, birds, and flying insects. 'Appropriation of something to which one has no rights' is the seizing of things that are not approved of in our teaching such as cows, land, gold, two- and four-footed beings. 'Wrongful appropriation' is when one avails oneself of gold and clothes that belong to others by means such as trickery, meanness, deceit, deception, and fraud. 'Consuming what has not been offered': when one consumes something, be it food or victuals, comestibles that are licked, drunk, or sucked, or anything else that has not (first) been offered to a respectable person (*guru*), that is called 'consuming what has not been offered'. In this way non-stealing is of six sorts. Avoiding these six sorts of theft the preceptors call 'non-stealing'. And there is also the following:

> What people call 'money', that is actually a person's very life.
> One who steals someone's money, takes his very life.

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81   Instead of *koṭa* we read *kīṭa*, the insect from which silk (*kīṭaja*)is obtained. Alternatively, the insect from which lac (*kīṭajā*) is obtained may have been meant.

For it has been said:

> The thief who robs one of one's property and the man who commits murder, these two have the same *karma*; therefore one should desist from stealing.
>
> There is no heaven for one (committed to) stealing, nor is there (a place) in the world for this wicked one: he is a wretch, an evildoer, dreaded by all beings.
>
> A man who knows his duties and aims at purity in the world, he should make use of things that are openly available, such as earth, water, stones, leaves, flowers, and fruits.
>
> In the Prājāpatya ritual one should use things that are openly available: rivers, tanks, wells, pools and ponds.

In this way non-stealing is acclaimed in our system.

akrodha Being free of anger (*akrodha*) is acclaimed in our system. [Pupil:] 'On what ground?' On the strength of the Sūtra teaching which prohibits '(speaking to) śūdras' and (defines) 'super asceticism' (PS 1.13, 2.16). Because renunciation of retaliation (is taught) as well as endurance regarding all afflictions (*dvandva*) that may befall one here (in the world)—physically and mentally, due to fate, the world, or ourselves—for that reason being free of anger in those situations is acclaimed in (our) system.

And anger again is of four kinds, as follows: (anger) that characterizes an (emotional) state or an activity, and (anger) that effects frenzy or distress.

'(Anger) that characterizes an (emotional) state' is the case when emotional states occur such as indignation, hatred, madness, pride and jealousy. '(Anger) that characterizes an activity' is when states occur such as quarrel, discord, and fighting. '(Anger) that effects frenzy' is when states occur such as severing hands, feet, nose, eyes or fingers. '(Anger) that effects distress' is when oneself or someone else is deprived of life. In this way anger is of four kinds. The avoidance of these four types of anger are called 'being free of anger' by the preceptors. Therefore should one who has been confirmed (in the Pāśupata yoga) (*adhikṛta*) not become angry in the event that his country, caste, family, deeds, or relatives are insulted, or his senses and actions are insulted, or his physical body is insulted, or his livelihood is insulted.

As to these, first the insult of one's country. That is as follows: if someone sneers: 'in the country in which you are born there are not even any brahmins', then one should not become angry. [Pupil:] 'If one is addressed in this way, and it is the case that a sharp inner pain occurs, how could

one avoid anger?' The answer is: it will not occur. [Pupil:] 'How?' (This is) because he is capable of reasoning correctly: Here in the human world, the country is determined by one's father and mother. It is the cumulative lump of matter that is called 'body', to that one owes existence. However, the spirit is consciousness, which is omnipresent and pure; and between this (spirit) and ourselves there is no difference. Don't speak like this about something that is completely unknown (to you).[82] Hence, anger does not occur in one who is capable of reasoning correctly, due to the absence of the cause of anger.

And also in the remaining cases (of anger) one should consider matters in this way. For there is also (this verse):

> The man who is angry is reborn with horns, claws or fangs,
> feeding on carrion and blood, or as a rākṣasa or piśāca.

And further it is said:

> Men given to anger are born again as herons, vultures, jackals,
> gnats, mosquitos and snakes.

> A cruel man, of evil conduct, given to anger, becomes hated by
> all, with few friends and many enemies.

> One who is angry commits sins, one who is angry speaks evil
> words, one who is angry is shameless, hence one should avoid
> anger.

And just so it has been said:

> Whatever (*mantras*) he mutters and whatever oblation he offers,
> or whatever austerities he practises and whatever he donates,
> when one is angry, Vaivasvata (Death) takes all merit away
> from him: all that he has learned is to no avail, all his equa-
> nimity is useless.

> Those tiger-like men are fortunate who, since their spirits are
> great, by judgement extinguish their anger when it rises, as
> one extinguishes a blazing fire with water.

> From outward forms rises knowledge, from knowledge asceticism,
> from asceticism power and from power forbearance.

> Forbearance is a friend without equal, anger is an enemy without
> equal; this world is for those who are forbearing, yonder world
> is for those who are forbearing.

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82   We read *etad mā brūyād*: or 'you don't know what you are talking about'(Granoff).

For this reason one should be forbearing. In this way being free of anger is acclaimed in our system.

guruśruśūṣā And so is obedience to the teacher (*guruśruśūṣā*) acclaimed in (our) system. [Pupil:] 'On what ground?' On the strength of the Sūtras teaching 'explanation' and 'the wise one' (PS 1.1, 3.19). And in our Śāstra (*iha*) it is said 'We shall explain' (*vy-ā-khyāsyā-maḥ*) (PS 1.1). The preposition *ā* has the sense of boundary/limitation. 'We' (◦*maḥ*) signifies (God's) promise. It means: 'it abides in Me (*mayi*)', 'it sticks in Me (*mayi*)'; if you abide by what you have chosen, and if you stick to the chosen (discipline), then 'We shall explain' to you. Here 'chosen' refers to a limitation, viz. the discipline of the *brahman* student (*brahmacarya*) that comprises eight members. This is as follows:

(1) He stands up (to welcome him), (2) he stands up (to take leave of him), (3) he salutes (him) respectfully; (4) he is intent on doing his duty to the guru; (5) he does not argue (with him); (6) he rises before him; (7) he goes to sleep (after him). (8) Taking care that all his duties, whether asked for or not, are performed, entirely devoted, industrious and attached to behave with propriety (*dākṣiṇya*), he waits on him, like a shadow as it were, at various routines such as bathing, cleansing and shampooing, whilst thinking continually: 'this I have done, this I will do, what else can I do'—by behaving in such a way (*bhūtva*), (the eight obligations) towards the guru are to be fulfilled everyday.

And when he, after having been authorized (*adhikṛtya*) by the guru to do so, passes on his insight-into-reality (*vidyā*) to many others, only (then), by such an employment of his insight, (all) the gurus (of the lineage) are (truly) obliged. Respect shown to the teachers (of the tradition), also when the stage of studentship (*brahmacarya*) has ended, that is the (true) discipline of the *brahman* student (*brahmacarya*).[83] For it is also true that,

> The guru is god, the guru is lord, the guru is mother and the
>   guru is father: for one whose attitude is determined in such
>   a way, for him salvation is not far.
>
> By fire, sun, moon and stars the object of sight is made mani-
>   fest; the past, present and future are made manifest by the

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83 Strictly speaking the 'discipline of the *brahman* student (*brahmacarya*) belongs to the stage in which one is still a brahmin. Initiation in the Pāśupata praxis entails that one transcends this stage. Nevertheless, *brahmacarya* in the sense of studying/learning continues after initiation and the *sādhaka* is committed to show respect to his preceptor and all the gurus of the lineage for the rest of his life; therefore Kauṇḍinya has classified *guruśruśūṣā* as a *yama*.

teacher's words.

One finds one's path with the help of guides, the ocean is crossed with the help of guides, heaven is reached with the help of guides; the teacher is the guide to release.

One who treats a teacher (*guru*), the bestower of immortality, with contempt, shall remain in hell for sixty-thousand years.

Where the teacher receives reproof, where he is insulted, there one should cover one's ears, or go elsewhere.

When one consistently venerates one's preceptor (*ācārya*) irrespective of his state, by him Śiva is venerated, no doubt about this.

Assuming the form of a preceptor Śiva imparts knowledge; for that reason should one who is striving for salvation not treat his preceptor with contempt.

Always and by all means should an intelligent man pay tribute to the scholar who explains the text, to one who shows the path toward union (*yoga*).

Thanks to whose presence one may grasp either a verse, or a half verse, or a metrical foot, or a syllable, to that one respect is due.

A mother supplies the body and the father education, just like them the teacher is a great sanctuary, since he supplies understanding.

In this way obedience to the teacher is acclaimed in our system.

śauca Just so is purification (*śauca*) acclaimed in (our) system. [Pupil:] 'On what ground?' On the strength (of the Sūtra) that teaches a bath with ashes (PS 1.2). And that purification is threefold, namely: purification of the body, purification of the (mental) state (*bhāva*) and purification of the self (*ātman*). As to this, purification of the body by means of ashes is well established.

Pupil: 'That which has been said, namely "purification of the body by means of ashes is well established", that is incorrect.' Why?

[Pupil:] 'Because of the contradiction between the latter statement and an earlier one. Earlier in this teaching (*iha*) it has been stated (above, p. 23) that "general rules of conduct (*yama*), to begin with non-injury, these are well established" (and a bath with ashes is not one of them). [...] And also because further on in this teaching (*iha*) "purification of the body by means

of ashes" is designated as being not well established; therefore the earlier ('not well established') and the latter ('well established') do not match and are contradictory.[84] Because we think a fault is made here, considering the contradiction of the earlier and later statements, (we say that) what has been declared (by you) above (*tatra*), namely "purification of the body by means of ashes is well established", that is incorrect.'[85]

The answer is: there is no fault here. [Pupil:] 'Why?' [Answer:] Because it is obvious that it is well established. Here (in this teaching) as well as elsewhere is it well established: 'purification of the body (is done) by means of ashes'. For the following is said:

> Stains that come forth from contact and others stemming from father and mother, and the defilements caused by food and drinks that stick to the body—ashes burn them all, even if they have penetrated right to the marrow of the bones.

And further it is said:

> Food that has been polluted by a hair or an insect or that is tainted, the learned declare it edible once it has been touched by ashes.

And it has also been said:

> After having drunk liquor or having slept with his teacher's wife, after having stolen or having killed a brahmin, the Rudra student, when he is covered by ashes and lies in a heap of ashes,[86] he is released from his sins.[87]

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84 The argument seems incomplete and we suspect that some text may be missing here.

85 The argument is that Kauṇḍinya had declared that all general rules, *yamas*, are well established, i.e. generally known and accepted (*prasiddha*). Further he had declared that the five *niyamas* in the verse that he quoted (p. 23), including *śauca*, are to be considered as *yamas* in the Pāśupata praxis. The present criticism of the pupil, however, seems not to argue with this so much as with the way Kauṇḍinya interprets this purification, viz. that it is done *by means of ashes*, which, as the student objects, is not generally acknowledged, neither as a *yama* nor as a *niyama*. Hence this way of purification cannot be considered as being well established. To counter this objection Kauṇḍinya will put forward some verses from outside the Pāśupata milieu in which purification by means of ashes is recommended and concludes that it is thereore generally acknowledged and thus 'well established'.

86 For lying in a 'heap of ashes' (*bhasmarāśi*) see Bakker 2014, 139, 175; Bakker 2019, 532 n. 20.

87 Granoff conjectures *rudradhyāyī*.

> The self-controled man who regularly takes a bath in ashes, saves
> twenty-one of his ancestors (from hell) and goes to the highest
> station.

In this way 'purification of the body by means of ashes' is well established
in other (texts) as well. Therefore it is correct to say that 'the general rules
(*yama*) beginning with non-injury are well established.'[88]

Similarly purification of the (mental) state (*bhāva*) is acclaimed in our system
(on account of the (Sūtra) texts) saying: 'his mind becomes free of stains by
rinsing the mouth, breathing exercise and muttering' (PS 1.15–18). [. . .][89]

> Bathing does not remove corruptions within the (mental) state;
> true purity is purity of the (mental) state; the rest is (like)
> cleansing coal.
>
> Wicked people whose minds are corrupted by sins do not become
> pure, neither by scrubbing with a thousand lumbs of clay, nor
> by a hundred pots of water.
>
> Truth(fulness) is purifying, asceticism is purifying, control of the
> senses is purifying, compassion with all living beings is puri-
> fying, and purification by means of water is only the fifth.
>
> For those men there is true purification in whom desire does not
> arise, neither regarding a gift, nor an enterprise, nor a sensory
> object.

Wherefore it is said:

> Even if one would give away all one's possessions, but one's
> inner self is impure, he would not partake of eminence
> (*dharmabhāj*): what causes the latter is the (mental) state.
>
> For, the more a man turns his mind to the good, the more all
> his endeavours will succeed; no doubt about this.

In this way purification of the (mental) state is acclaimed in our system.

Similarly purification of the self is acclaimed in our system. [Pupil:] 'Why'
Because (the Sūtras declare that): he becomes one whose evil has been
destroyed thanks to contempt, humiliation, slander etc. (PS 3.3–7), and
because of what has been said by others:

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88   As observed above, the *niyama* 'purification' (*śauca*) is converted into a *yama* in the
     Pāśupata praxis. That goes uncontested. Here Kauṇḍinya's argument has been that
     this *śauca*, whether seen as a *yama* or *niyama*, invariably includes ashes as a means
     of purification.
89   Here we encounter a textual lacuna of some length.

> Manu has taught that there is no disciplinary practice (*sādhana*) more effective than disgrace for him who is wandering over the entire earth with its mountains, woods and forests.

In this way purification is acclaimed in our system.

āhāralāghava   Just so is leanness of diet (*āhāralāghava*) acclaimed in our system. [Pupil:] 'On what ground?' On the strength of the Sūtra teachings (to live on) food obtained through begging (*bhaikṣa*), on food that is left-over (*utsṛṣṭa*), and on whatever one happens to get (*yathālabdha*) (PS 5.14, 4.17, 5.32). (Food) obtained by wrong means, even if little, is not lean (*alaghu*), obtained by right means, even if much, it should be considered as lean. For it has been said:

> One should procure a livelihood by gathering after the manner of bees, (or) by amassing after the manner of ants, cheerful and free of anger, for that is asceticism of all times.

> One who eats alms food for every meal customarily, should take from people who are reputed for (performing) their own duties.

> He should collect alms from the four classes, but should avoid outcasts: milk, water, and alms food, it makes no difference; there is no doubt about this.

> But if a mendicant throws away anything that is left over from his alms food, then he should practise breathing excercises, three times for every lump.

> The practitioner of yoga, no matter in what stage he is, should not hoard (food); due to faults caused by hoarding, an ascetic is born again as a worm.

> Alms food (*bhaikṣya*) is said to be of five sorts: what is gathered after the manner of bees (i.e. by going from door to door), obtained without planning, that which is remaining from an earlier occasion, is unsolicited, or which falls to one's share at given moments.

> When he makes his rounds along the houses, he should not shun (a particular) house. (However,) he should avoid the house of a bad man when he has got word from someone.

The beggar who passes over an honourable man who is neither bad nor an outcast, that (beggar) will receive his bad deeds while he gives his own good deeds to that (honourable man).

And similarly, when a beggar leaves a householder without (having received) food, that mendicant goes on, taking the (householder's) sacrificial merit and rewards with him.

When a beggar arrives at a house at a time that the Vaiśvadeva offering has not yet been made, (the householder) should let the beggar go only after he has honoured him (with a meal) by way of Vaiśvadeva offering.

A mendicant is able to expiate the flaws made in the Vaiśvadeva ritual, but the Vaiśvadeva does not expiate the offences committed against the mendicant.

The mendicant should avoid the house where he has not received alms for ten or twelve days, like a ploughman saline soil.

While begging for alms he should utter the four syllables; this is the rule for wandering ascetics; the rest, however, is buying and selling.

The beggar should not laugh or look at (the householder) while he is begging for alms; he should stand near him only for so long as it takes to milk a cow, (but) he should never attend on him.

Because it delivers (*kṣapayati*) from danger (*bhaya*) and even from hell one who is imperilled (*bhīta*) by illness, death and rebirth, for that reason it is known as *bhaikṣya*, 'alms food'.

Those who live on curd, those who live on milk, and others who live on barley gruel, all these are not worth a sixteenth part of him who feeds on alms food.

If one would drink barley gruel mixed with gold-coloured urine of the cow for twelve years, it would not equal alms food.

A brahmin who would (only) drink once a month *soma* in doses from a tip of a kuśa-grass blade, he may either equal one who just feeds on alms food, or not even that.

Alms food is the highest good, alms food is the highest purity; for those practising an observance alms food indeed is the best: the supreme station/goal is alms food.

>   Just as water from a drain is not potable, but becomes drinkable
>   again once it has reached a river, so does food and drink
>   collected in accordance with (our) praxis no longer pollute
>   once it enters the bowl of a brahmin/a brahmin who qualifies
>   as a most worthy recipient.[90]
>
>   Whether his food is salted or not salted, greasy or not greasy,
>   tasty or without taste, dry or liquid, if he eats his alms food
>   without fail, then he is truly a mendicant, one who does not
>   stray from the path of the mendicant.

We shall deal with food that is left-over (*utsṛṣṭa*) and food that he just
happens to get (*yathālabdha*) by following the (relevant) Sūtras (PS 4.7 and
5.32), where we will point out and establish their meaning through the
teachings in the respective pericopes, since there is the proper occasion to
do so. In this way is leanness of diet acclaimed in our system.

apramāda Just so is vigilance (*apramāda*) acclaimed in (our) system. [Pupil:] 'On what
ground?' On the strength of the Sūtra teachings 'vigilant' and 'muttering'
(PS 2.12, 5.40, 1.8). Here (in our system) the general rules of conduct
should always be observed with vigilant, attentive mindfulness. For it has
been said:

>   Vigilance, restraint and resignation are known to be a brahmin's
>   (three) horses; (his) self should be fixed to the chariot of the
>   mind that is well yoked by the reins of good conduct.[91]
>
>   When he has mounted that chariot of the brahmin and is cutting
>   the fetters of the fear of death which are attached to the
>   womb, birth and old age, (then) he reaches the stage of being
>   a (true) Brahma/brahmin.

In this way vigilance is acclaimed in our system.

Thus (all ten) general rules of conduct (*yama*) beginning with non-injury
(*ahiṃsā*) are well established.

   Pupil: 'The general rules are not well established because they fall short
of specificity. For others too (the general rules of conduct) like non-injury

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90   The karmadhāraya compound *dvija-atipātra* may be an instance of the Pāśupata
     practice of transmuting a common concept (in this case *pātra*, 'vessel' or metaphori-
     cally 'a worthy recipient') into a specific Pāśupata one by prefixing *ati°*, i.e. a recipient
     whose worthiness is beyond (*ati*) the ordinary, thanks to the Pāśupata practice.
91   This interpretation takes *dheyātmā* as double sandhi for *dheya ātmā*.

etc. are part of a normative (*dharma*) discipline (*sādhana*). And here in this teaching we have the very same (rules). Hence, the lack of specificity regards the conditions of the disciplinary practice and its aim.'

The answer is: No, because (your argument) presses the point too far and because that does not apply in every case. If one gives up (general rules of conduct) such as non-injury only because the acceptance thereof is common to (other) normative disciplines, then one should also give up categories such as creation, Creator, spirit, dharma, happiness, unhappiness and transmigration. Well, (our) exclusiveness is not like that. Moreover, if one would give up rules like non-injury etc., this would imply that injury etc. are normative disciplinary practices.

And further (specificity) is effected by virtue of the fact that (our) praxis includes general as well as specific rules of conduct—(as shown by Sūtras proclaiming) 'super giving', 'super offering', 'super asceticism', 'super station', 'non-return', et cetera (PS 2.15–17, 4.20); and because the particular disciplinary rules do specify, there is no absence of specificity. For that reason it is right that this has been said, namely, that the general rules of conduct such as non-injury are well established.

Hence this (topic of general and particular disciplinary rules) has been discussed at (the Sūtra) 'Mahādeva's Dakṣiṇāmūrti' (PS 1.9).

Herewith this section on general rules of conduct is completed.

The Stay in a Sanctuary

Pupil: 'Which property does one who is staying in that sanctuary have? Could one say the same as householders and the like?' The answer to that is 'no', since He says:

1.10   He is wearing a single cloth,

'Single' here is the number. 'Cloth' has the sense of 'cover'. His cloth may be of five types. This is as follows: it may be made of feathers (?),[92] or of silk,[93] wool, bark, or leather. A single cloth is to be used that is procured by proper means; it may be made of one or more pieces, is discarded by villagers and the like, and covers only the private parts in order to prevent shame.

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92   Should we read *udbhijjaṃ* 'from plants bursting (forth)', i.e. cotton, instead of *aṇḍajaṃ*?

93   I conjecture *kīṭajaṃ* instead of *voṭajaṃ*.

On the strength of this Sūtra, a student who is about to be consecrated should, after he has parted with all his belongings, retain only a single cloth.[94]

Question: 'When will his shame cease to exist?' The answer is: It depends on his knowledge and impurity; shame ceases to exist in him when he has acquired knowledge and his impurity has diminished.

Pupil: 'And when his shame ceases to exist, is the single cloth still being ordained (*niyata*), or is it maybe no longer ordained?'

The answer is that it is no longer ordained, since He says:

1.11 OR HE WEARS NO CLOTH.

The alpha privative (*a*°) (in *a-vāsā*), 'NO', in this Sūtra negates the cloth. By going naked, like a newborn, (that is) by parting with (all) one's possessions, he is to become one who wears no cloth. Pupil: 'What aim is served by his not wearing a cloth? Could it be said that the (aim) is similar as in the case of wearing a single cloth?' The answer to this is: Two aims are to be envisaged, namely the aim of parting with possessions and the aim of asserting one's inauspiciousness (*amaṅgala*).[95]

The word 'OR' (*vā*) is to distinguish between strength and the absence of strength. If one does not have the (required) strength, then one should not go naked but wear a single cloth. If one has the strength, then one should go without cloth, naked, like a newborn, while parting with (all) possessions. However, not 'or' in the sense of 'optional'. For the (inclusive disjunction) 'optional' is inappropriate (here). This is the meaning.

Pupil: 'Should he who is staying in that sanctuary live there without leaving till he dies, while being completely absorbed in meditation, resembling a stone? Or is it perhaps the case that he leaves the sanctuary, or visits villages etc., for the sake of, for instance, collecting ashes, alms and water?' It is answered that this is the case, because,[96]

1.12 HE SHOULD NOT LOOK AT URINE AND EXCREMENT.

Here 'URINE AND EXCREMENT' is a dvandva compound expressing a conjunction: and urine and excrement. 'Urine': that which is gathered in the belly, leaves it and streams out, that is urine. It is 'urine' (*mūtra*) on account

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94 See above p. 12 f.
95 Cf. PS 2.7.
96 The nexus with the following Sūtra is the fact that the adept will not likely see any urine or excrements within the sanctuary.

of discharging (*mocana*), or 'urine' because it inheres the general quality of urinousness.[97] It is well known from ordinary usage. This is the meaning.

'Excrement': that which (remains) of all sorts of food, which have been drunk, eaten or licked, after having been converted by internal combustion, and drops down propelled by wind, that is 'excrement'. It is 'excrement' (*purīṣa*) because it is excreted by the body (*pura*), or because it inheres the general quality of excretion. It is well known from ordinary usage. This is the meaning.

The word 'NOT' negates seeing. It means that (it) should not be seen.

(The preposition) 'AVA' (in *avekṣet*) (implies) 'avoiding', which means that naming of a particular substance (*nāman*) is prohibited and that the visualisation by the inner sense of the substance in general (*jāti*) is prohibited. This is the meaning.

The verb 'LOOK' has the meaning of 'seeing'. The eye, that is one's own power of perception—by this eye and this perception 'urine and excrement' of people and the like should not be seen; but it does not involve (the excrement) of cows and the like. This is the meaning.

Pupil: 'Is he only prohibited from seeing urine and excrements?' The answer is 'no', since He says:

1.13   HE SHOULD NOT SPEAK TO A WOMAN AND A ŚŪDRA.

Here 'A WOMAN AND A ŚŪDRA' is a dvandva compound expressing a conjunction: and a woman and a śūdra.

'WOMAN' in the Sūtra: this being well-known from ordinary usage, that has breasts, buttocks and (long) hair, is alluring, passionate and coquettish; passion for men is her true nature, whether she is divine or human, her delight in pleassure is extraordinary, and her figure is a sensual object— being thus endowed, she is prohibited. And because addressing her will lead to holding, therefore a woman should not be spoken to. This is the meaning.

'ŚŪDRA': this being, well-known from ordinary usage, who is serving the three classes (*varṇa*). He is a *śūdra* on account of being 'depressing' (*śocana*) and 'hostile' (*drohaṇa*). He, for sure, is pitiless—being thus endowed, he is prohibited. [Pupil:] 'For what reason?' When one is either reviled or attacked by him, one becomes angry and takes steps to kill him. As a result thereof a loss of caste, knowledge, asceticism and (sacred) learning takes place. And when feelings of contempt and the like are shown, then, owing to (these) feelings of contempt and the like, purity and increase (of merit)

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97   'Inhere', *abhisambandha*; cf. the Vaiśeṣika category of 'inherence', *samavāya*.

will vanish. And we shall explain what is wrong with that at the Sūtra that says 'free of stains' (PS 1.18).

The word 'NOT' negates speaking. It means that speaking to (them) should not be done.

The preposition 'TO' (*abhi*∘ in *abhibhāṣet*) defines the distributive usage (*prasaṅga*); it means that the prohibition applies generically as well as to either of them in particular.

The verb 'SPEAK' has the sense of speech that is activated. Speech is the organ of action, i.e. voice here; with this voice, therefore, a woman and a śūdra should not be spoken to. This is the meaning.

Pupil: 'Should this adept then behave as if he were blind and deaf, because it is said that he should not look and not speak?' The answer is 'no', because He says:

1.14   IF HE LOOKS, IF HE SPEAKS,

'IF', 'IF' expresses an eventuality. Although 'he should not speak' aims at preventing one from speaking—seeing faeces or urine and speaking to a woman or a Śūdra may happen to him when he has entered a village etc. for the sake of, for instance, collecting ashes, alms and water, either for the guru or for himself; for this reason, in the event that this has happened, the omniscient Lord has spoken thus: 'IF HE LOOKS, IF HE SPEAKS'. It means that it might be unavoidable.

Pupil: 'In the event that he has seen or has spoken, how should one who is so afflicted remove (the stain)?' The answer is: 'wiping off', because (He says),

1.15   HAVING WIPED OFF,

The preposition *upa*∘ (in *upaspṛśya*) signifies intent, i.e. by thoughts (*mati*) focussing on the stain; that is the meaning.

'HAVING WIPED' (∘*spṛśya*): this means connecting the body with the substance ash. 'Having wiped off' is like bathing; it is similar to rubbing with a piece of cloth and water, but here it is to be done with ashes, not with water. [Pupil:] 'Why?' Because (that would be) contrary to what (has been stated) above and because (wiping) does not connote bathing (with water). 'HAVING WIPED OFF' expresses completion (*niṣṭhā*).

Pupil: 'If after "having wiped off" the stain is not removed, how should then (the stain) be removed?' The answer to that is: A breathing exercise should

be practised, since the form of the verb that expresses completion requires a supplement. Hence He says:

1.16 Having practised breathing exercise,

'Breathing' (*prāṇa*) in the Sūtra: the wind that is emitted from the mouth and the nostrils, this is 'breath'. The restraining, suppression and holding thereof, that is 'breathing exercise'. And that is to be considered a human practice.[98] [Pupil:] 'Why?' Because the breathing exercise is preceded by knowledge, wish, and effort. And that (breathing exercise) may comprise a single stroke (*udghāta*) or a double stroke. And so it may last twenty moræ, twenty-four moræ, or thirty moræ. A mora lasts a twinkling of an eye, but (not more). It should be practised in accordance with his ability and power.

Hence, after 'having wiped off', one should adopt a sitting posture such as the Padmaka, Svastika, Upasthāñjalika Ardhacandrapīṭhaka, Daṇḍāyata, or Sarvatobhadra, while one faces either east or north; when these physical conditions are met, one straightens the neck and, while one begins either with inhaling (*pūraṇa*) or exhaling, one should practise (the breathing exercise) until the winds are well under control and become diffused (through the body). 'Diffused (through the body)' here means that the internal body swells up and becomes like that of an elephant. And the hallmark of well-controled (winds) is when inspiration and expiriation take place within the body and his senses are withdrawn within their organs, just as a tortoise; then the winds are considered to be well-controled. Thereafter the winds should be released slowly, slowly through the nose, in such a way that even a lotus petal placed at the nostril would not quiver.

Then, (the preposition) 'PRA' (in *prāṇa*) in the Sūtra conveys the sense of 'getting hold of': (the winds) are gradually to be got hold of. Once interiorized, the winds should be retained internally.

The verb 'AN-' (in *prāṇa*) means 'to breathe'.

The preposition 'Ā' (in ∘*āyāma*) refers to boundary/restriction, viz. with respect to the act of assuming a sitting posture, establishing firm control (over the winds), getting rid of impurities and stains, etc.

The verb 'YAM-' means 'to restrain'. The winds are to be restrained.

The root √ 'KṚ-' (in *kṛtvā*) means 'to do'. (The winds) are to be monitored.

The suffix 'TVĀ' (in *kṛtvā*) expresses the completion of the act, a caesura as it were. This is the meaning.

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98 Hara notes that this means that it is voluntary in contrast to *daivavṛtti* which is inevitable.

Pupil: 'Well, when the breathing exercise has been done, if the stain has not been removed, how should it be done then?' The answer to that is: muttering, because He says:

1.17   HE SHOULD MUTTER THE RAUDRĪ GĀYĀTRĪ OR THE BAHURŪPĪ.

On the strength of the suffix 'TVĀ' (in *kṛtvā*) in the Sūtra (PS 1.16)) it follows that the muttering should be done along with a breathing exercise, just as the (completion of the) wiping off act (required a supplement).

'RAUDRĪ' in the Sūtra is the Tatpuruṣā (formula).[99] [Pupil:] 'Why is it *raudrī*?' It is *raudrī* because it directs the attention to Rudra; that is, Rudra is the object of meditation in it; or it is *raudrī* because it leads to reaching Rudra.

Pupil: 'There are many forms of *raudrī* (formulas), such as the Sadyojāta (Brahman); which one do we have here?' On this it is answered: 'GĀYATRĪ'. The *raudrī* (stanza) here is a *gāyatrī*. [Pupil:] 'And why is it a *gāyatrī*?' Because, when it is chanted, it saves the chanter (*gātṛ*). Or, it is a *gāyatrī* on account of its Gāyatra metre.[100] Because of the word '*raudrī*' in the Sūtra, the Vedic Gāyatrī, for instance, is excluded. And because of the word *gāyatrī* here, the (*mantra*) such as the Sadyojāta is excluded. Gāyatrī is the grammatical object.

'BAHURŪPĪ' is the Aghorā (formula).[101] [Pupil:] 'Why is it *bahurūpī*?' It is *bahurūpī* because in the procedure of acceptance/admission and initiation/confirmation (He) is said to assume many (*bahu*) forms (*rūpa*).[102] Or Bahurūpa (Śiva) is the object of meditation in it. Or it is *bahurūpī* because it leads to Bahurūpa (Śiva). Bahurūpī is the grammatical object.

'OR' indicates an option. Both formulas are *brahmamantras*,[103] both are leading to the same goal in the discipline, and both are accepted by Maheśvara; therefore 'HE SHOULD MUTTER' either one of them or both 'after having wiped off'; it is a mental (ritual) act. This is the meaning.

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99   The feminine form *tatpuruṣā* (just as *bahurūpī* and *aghorā* below) presuposes a feminine substantive, like *ṛc*, 'verse/formula' (or *gāyatrī* in the case of the Tatpuruṣa-mantra). For this verse in the *Pāśupatasūtra* see Bisschop 2006, 13, PS 4.16–17 (= 4.22–24): *tatpuruṣāya vidmahe mahādevāya dhīmahi | tan no rudraḥ pracodayāt |*.

100   The Gāyatrī stanza has three pādas of eight syllables: ⏑ ⏑ ⏑ – ⏑ – ⏑ ⏑ . Of the five *brahmamantras* only the Tatpuruṣā has the Vedic Gāyatra metre.

101   See Bisschop 2006, 11, PS 3.17–18 (= 3.21–26): *aghorebhyo 'tha ghorebhyo ghora-ghoratarebhyaḥ | sarvebhyaḥ śarvasárvebhyo namas te astu rudrarūpebhyaḥ |* [What is the metre of the Aghora formula?]

102   For this procedure of *parigraha* and *adhikāra* see above, p. 4.

103   See above, n. 44 on p. 12.

[Pupil:] 'Which result ensues for one who has engaged himself in wiping off, breathing exercise and muttering?' The answer to that is: stainlessness, since He says:

1.18   FOR ONE WHOSE MIND IS WITHOUT STAINS,

'WHOSE MIND IS WITHOUT STAINS' is a bahuvrīhi compound; it says that 'FOR ONE' to whom the Sūtra refers, the mind (*mati*) has become stainless. The alpha privative (in *a-kaluṣa*), 'WITHOUT', negates stains. Being stained here means that the mental state is stained. [Pupil:] 'How is this conclusion arrived at?' [The answer is:] On the strength of the fact that it has been established earlier and has been stated (in the Śāstra) above (p. 43).

On account of the statements (above): 'He should not look' (PS 1.12) and 'He should not speak' (PS 1.13), an (understanding) of the (prohibited) objects of sense (*artha*) is gained, namely that, if one looks or if one speaks, repugnance, desire and anger will emerge.[104] And when these (emotions) have emerged they become manifest in the mind, like a mirror showing a black spot. And by cause of the manifestation one says: 'I am stained, I am hit, I am defiled'. Therefore, since it causes repugnance, desire and anger, a prohibition is declared regarding urine, faeces, women, and śūdras. However, when these mental states like repugnance etc. no (longer) emerge because the seed has been destroyed, then the purity of the mental state should be acknowledged as most excellent.[105]

And of 'one whose mind' has 'stains', the stain is caused. And what has been caused is not everlasting, since the cause is not everlasting. When 'the seed has been destroyed' resembles the case of a sprout (that cannot bud when its seed is destroyed). But it is not so that the rites of 'wiping off' etc. are to be performed on the very same spot as where the stain originated; they have to be performed in the sanctuary. However, if the stain that has originated is destroyed (on site), then there is no longer a need to perform (these rites) for that matter. When, on the other hand, that stain is persistent, like a headache for instance, then they need to be performed.

'MIND' in the Sūtra is synonymous with 'intellect' (*buddhi*). And in this matter it means that purity of the self is explained in terms of the psychic faculty (*karaṇa*).

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104 Repugnance (*dveṣa*) is caused by seeing urine and faeces, desire by seeing and speaking to women, and anger by seeing and speaking to śūdras.

105 Cf. *Ratnaṭīka* p. 6, ll. 17–20, where an *apara* stage of purity is recognized.

Pupil: 'What is to be done by the adept when his mind has become stainless?' The answer to this is: he must practise/move, since He says:

1.19 WHILE HE IS PRACTISING/MOVING,

'WHILE HE IS PRACTISING/MOVING' in the Sūtra refers to collecting merit/eminence (*dharma*), like moving to collect alms food. He should practise austerities, i.e. he should roam about and accumulate (the merits) of asceticism. He should not stay put. This is the meaning.
'While he is practising/moving' is the present tense.

Pupil: 'Which result ensues for one whose mind is without stains while he is practising/moving?' To this he says:

1.20 CONSEQUENTLY, FOR THIS ONE UNION SETS IN.

The word CONSEQUENTLY' here points to the observance performed. 'Consequently' means owing to (his) adherence to the observance and the merit that ensues from it immediately.
'FOR THIS ONE' refers to the adept; that is to say one who practises/moves while his mind is without stains (PS 1.18–19).
Pupil: 'What comes into being?' The answer to this is: 'UNION SETS IN'. This means that 'it sets in' for one who is practising union through activity that is characterized by studying, meditation and the like. 'UNION' in the Sūtra should be understood as the unification of the self and God.
The preposition *pra°* (in: *pravartate*), 'IN', expresses the inchoative aspect, indicating it is beginning. (The sentence) 'When he practises/moves while his mind is without stains, then it sets in' implies that, in that case, from that moment it 'SETS IN'.
That which sets in (*pravartate*) for one whose thoughts are withdrawn from the object of the senses, that is union (*yoga*); the way it sets in is gradually; due to which it sets in is asceticism; to whom it sets in is to the self of the adept; in whose self this special state/reality of the self (i.e. *yoga*) sets in, that one is engaged in (*pravartate*) Maheśvara. That is the meaning.
Because in this way substance (ashes), condition, time, place, ritual activity, procedure (*prayoga*), application (*prayojana*), the general and particular disciplinary rules, mode of life, the dwelling place, the (prohibited) objects of sense (*artha*), breath control, introversion, the causes (*nimitta*), prohibitions, the expelling of disruptions, purity, as well as the means and rewards of the injunctions (*niyoga*) have been explained—therefore the section dealing with (the stay in) a sanctuary is herewith completed.[106]

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106 Kauṇḍinya neatly sums up the subjects discussed in the Sūtras 1.2–18 which apply to

At this point the pupil asks: 'Does the system find its completion in (these) practices/ends (*prayojana*)?' The answer is: no, its completion is union (*yoga*); therefore he says:[107]

> At the moment that he has attained (complete) union, which is (a state) no longer describable by words, the following ensues, (the description of) which functions as a sort of colourful banner, meant to allure pupils:[108]

1.21   And remote seeing (clairvoyance), hearing (clairaudience), thinking (telepathy) and cognitions (gnosis) set in for him;

'Remote' (*dūra*) in the Sūtra relates to the sovereign power characteristic of Maheśvara that ranges from clairvoyance to (perception) without instruments/senses;[109] and, if he gains access to that (power), it is (only) after earlier by him, at one time, (union with Him) has been reached. This notion 'remote' should be considered as intrinsic to empowerment (*ādhikārika*), viz. to clairvoyance etc. And the manifestation thereof is similar to the manifestation of union.

Pupil: 'If this is so, "seeing" etc. should be explained by following the Sūtra.' To this we answer: We consider 'seeing' in this case also to be threefold, (comprising) the seer, the act of seeing, and the object seen. The seer here is perfect (*siddha*); the act of seeing is his power (*siddhi*); the objects seen are knowledge (*jñāna*). That seeing sets in with respect to all visible objects, and that according to their composite, detailed, distinctive, and special nature. This is the meaning.

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     one who stays in a sanctuary, that is to the first stage of the Pāśupata praxis. With the Sūtras 1.19–20 the second and following stages in the praxis are announced. The discussion of this second stage is taken up again in Chapter 3.

107   The subject of *āha* is unknown.

108   This quote serves to introduce a new subject, which disrupts the exposition of the praxis as such. The alleged function of this intermezzo dealing with supernatural powers and Pāśupata theology, which follows from and is sanctioned by the sequence of the *Pāśupatasūtras*, may have been, in the eyes of the commentator, to tempt (*pralobhana*, allure) the adept (*sādhaka*) who stays in a sanctuary to give up his relatively easy life there and to move (*car-*) on to the harsh practice that commences in the second stage of the *vidhi*.

109   The eight supernatural powers are noted in PS 1.21–25. In addition to the four mentioned in PS 1.21—clairvoyance, clairaudience, thinking (telepathy) and (remote) cognitions (gnosis)—these are omniscience, being swift like thought, able to assume every form at will, and able to perceive without sense (organs). See below, n. 114 on p. 50.

Just so we consider in this case 'HEARING' also to be threefold, (comprising) the hearer, the act of hearing, and the object heard. The hearer here is perfect; the act of hearing is his power; the sounds heard are knowledge. That hearing of the perfect one (*siddha*) sets in with respect to all audible objects, and that according to their composite, detailed, distinctive, and special nature. This is the meaning.

Just so we consider in this case 'THINKING' also to be threefold, (comprising) the thinker, the act of thinking, and the object of thought. The thinker here is perfect; the act of thinking is his power; the objects of thinking, mental acts of others (*paracitta*), are knowledge. He is the thinker of mental acts (*citta*) concerning *dharma*, *artha*, *kāma*, and *mokṣa* of (all) those who are born as god, human being, or animal. This is the meaning.

And just so does the fourfold empowering (*adhikaraṇa*) govern (*adhikṛ*) the 'COGNITIONS' mentioned in the Sūtra.[110] The empowering (*adhikaraṇa*) of mental acts (*citta*) concerned with *dharma*, *artha*, *kāma*, and *mokṣa* governs [...] [and generates(?)] the insights into reality (*vidyā*) that facilitate the access (*adhikaraṇa*) to *dharma*, *artha*, *kāma* and *mokṣa*, [in which] insights the objects of cognition are known.[111] Or in these [insights] [112] the creation, the Creator, union, praxis and end to suffering (i.e. the 'five realities' (*pañcārtha*)) are the objects of cognition, which are superior to the former (realities). In this way (*iti*) therefore, (remote) 'cognitions' come about.

And so we consider in this case 'COGNITIONS' also to be threefold, (comprising) one who cognizes, the act of cognition, and the object of cognition. The one who cognizes here is perfect; the act of cognition is his power; the objects of (remote) cognition, either the *dharma* etc. or the creation, Creator etc., are knowledge. ⟨And he is enabled⟩ (?)

The conjunction 'AND' (*ca*) signifies the (sequential) arrangement of 'union' (in PS 1.20) and 'cognition' (in PS 1.21). Union is one thing, (remote) cognitions (in seeing) etc. are another.

[Pupil:] 'For whom do (these cognitions etc.) come about?' Considering this (question) He says: 'FOR HIM' (*asya*). This means: 'AND' [for the ac-

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110 The fourfold empowerment (*caturvidham adhikaraṇam*) seems to apply to the faculties of (1) seeing, (2) hearing, (3) thinking, and (4) understanding ($\sqrt{vid}$-?), which result in (remote) cognitions (*vijñānāni*) in the domains of *dharma*, *artha*, *kāma* and *mokṣa*, and cognitive activity in the domain of the *pañcārtha* (the 'Five Realities'). These empowerments, which are the result of the successful completion of the praxis, lead to a tetrad of (supernatural) qualities (*guṇa*); see below, p. 50.

111 I read *yāsu vidyāsu* (p. 49, l. 13) instead of *tāsu vidyāsu*. *vijñeyā arthāḥ* is nominative; hence I conjecture *jñāyante* instead of the active *jānāti*.

112 I read *etāsu vidyāsu* (p. 49, l. 14) instead of *etāsu vidyaṃte*.

complished one who] enjoys union,[113] for that one these (remote) cognitions
(set in).

The preposition *pra*° (in: *pravartante*), 'IN', expresses the inchoative
aspect, indicating it is beginning. It means that, after the moment that
he has attained union, (supernatural) qualities (*guṇa*) manifest themselves,
due to (His) grace.

[Pupil:] 'With respect to what do they set/occur (*vartante*)?' (The an-
swer is:) In view of the fact (*iti*) that (remote) cognitions (occur) with
respect to visible objects while seeing, with respect to audible objects while
hearing, and with respect to thinkable objects while thinking, (remote) COG-
NITIONS (GNOSIS) SET IN with respect to realities that are objects of cogni-
tion, and that according to their composite, detailed, distinctive, and special
nature. This is the meaning.

Pupil: 'The tetrad of (supernatural) qualities (*guṇa*),[114] does this 'SET IN'
for him while being a human being;[115] and is there (unlimited) knowledge
for him (as there is) in God (*īśvara*) and other beings whose (sensory) powers
are beyond the ordinary (*ati*°), or not?' The answer is: There is (*asti*), since
He says:

1.22   OMNISCIENCE,

The word 'OMNI-' in the Sūtra should be considered as referring indiscrim-
inately to the mentioned objects of seeing, hearing etc. as well as to the
entire (class of beings) such as the perfect ones (*siddha*), lords (*īśvara*), and
souls (*paśu*).[116]

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113 I conjecture: *yasya ca śiṣṭasya* (p. 49, l. 20) instead of *etasya ca śeṣasya*.

114 By this tetrad of supernatural qualities Kauṇḍinya seems to understand the empow-
ered fourfold remote (*dūra*) cognitive faculties mentioned in PS 1.21. They seem to
lead to or are concommittant with the capabilities that are mentioned in the fol-
lowing four Sūtras: (1) omniscience (PS 1.22), (2) swiftness like thought (PS 1.23),
(3) the capability to take any form he wishes (PS 1.24), and (4) the capability of
perceiving without (physical) instruments/senses. These seem also to be classified
as *guṇa*, for instance by Kauṇḍinya *ad* PS 1.26 (below, p. 53). Together they in-
form the eightfold supernatural power that characterizes the sovereignty (*aiśvarya*)
of Maheśvara (above, p. 48; below, p. 53). PS 1.38 will declare, at least according to
Kauṇḍinya's intepretation (below, p. 61), that these eight capabilities, attained by
the perfect one, are actually the qualities (*guṇa*) of the Creator, His instruments,
*karaṇa*s. Union with Śiva thus means that the perfect one shares in these divine
powers/qualities only thanks to His grace.

115 I read: *puṃsi* (p. 49, l. 26), locative singular.

116 The sequence of the members of the compound (*siddheśvarapaśvādi*) does not suggest
that by *īśvara* Maheśvara is meant here. The pupil *ad* PS 1.34 refers to *īśvara*s such as
Yayāti, mighty lords, which seem to form a class of their own of gods and demigods,

And we consider '-SCIENCE' in this case also to be threefold, (comprising) one who knows, the act of knowing, and the object of knowledge. The one who knows here is perfect; knowing is his power; the object of knowledge, the creation, the Creator, and the perfect ones are knowledge. In accordance therewith the power to know—which is (actually) one—is figuratively spoken of as being manifold, owing to the fact that the infinite object of knowledge is diverse.

And for him sets in all-round (omniscience), (bright) like the sun in a crystal. This is the meaning. The power of all-knowing is discussed here because it is attained; but it is not like 'being a seer and omniscient' (PS 5.26).[117] This is the meaning.

Pupil: 'Is this perfect one fully satisfied with only knowledge, as if he were paralysed, or is there also a power to act?' The answer is: There is (*asti*), since He says:

1.23 SWIFTNESS LIKE THOUGHT,

Because (the capability) acquired (by him) is such that one could say it resembles the speed of thought, and since the comparison is an (actual) equality, it is said in the Sūtra: 'SWIFTNESS LIKE THOUGHT', (that means) just as the speed of thought.

Pupil: 'What is the meaning of the Sūtra?' The answer is: The rapidity with which this perfect one is able to act is such that his velocity has the 'SWIFTNESS' of 'THOUGHT'.

And his activity is not like that of Prajāpati, whose (activity), because it is caused by asceticism (*tapas*), is preceded by a mental experience (*bhāva*). Rather does (his) activity, because (his) mental state is more powerful, originate spontaneously from the mental experience itself: thinking 'I do' means it is done, or thinking 'I destroy' means it is destroyed. [Pupil:] 'Due to what?' It is because (his) seeing and acting are being unobstructed.

From the fact that the abstract suffix '∘NESS' (∘*tva*) designates a state of being (*bhāva*) it follows that the attainment is his power, his capability. Such is (his) sovereignty. This is the meaning.

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but strictly speaking fall within the category of 'souls' (*paśu*). How the triad of beings named here relate to the triad mentioned below as the objects of knowledge, viz. the creation, the Creator, and the perfect ones, remains unclear.

117 The powers (qualities) specified in PS 5.26 are not obtained, but are intrinsic to God's primordial power to know (*jñānaśakti*).

Pupil: 'What is this perfect one able to do, or due to what is the (physical) instrument (*karaṇa*) effective?' The answer to this is:

1.24   THE (CAPABILITY OF) TAKING ANY FORM HE WISHES,

We consider in this case 'TAKING ANY FORM HE WISHES' also to be threefold, (comprising) one who wishes, wishing, and the object wished for. The one who wishes here is perfect; wishing is desiring by him; the objects wished for are forms. The verb to wish has the meaning of desiring. As many and sundry forms he wishes, that many and sundry he takes. And his (physical) instruments to create a form, like the element earth etc., are stored within himself.

And due to the omnipresence of the (physical) instruments, wherever he produces forms, there are (physical) instruments such as the intellect etc. available to him, as exemplified, for instance, by the eye (which reaches to wherever there is an object to be seen). If one objects that he is not in control (there), then we answer: this is not so. [Pupil:] 'Why?' By reason of His saying 'TAKING FORM' (*rūpin*). 'Taking form' here implies that he controls the forms, like one controls a staff. And on the strength of the words 'taking form' he controls all forms altogether. Insomuch as omnipresence he is not different from Maheśvara. The same follows also from the statement: 'Unity with Rudra' (PS 5.33). The attainment is his power, his capability. Such is (his) sovereignty. This is the meaning.

Pupil: 'There rises doubt because we encounter impotence in regard to circumscribed actions. Well then, is this perfect one able to check all those forms created by himself, or is he maybe unable, like Viśvāmitra.'[118] The answer is: He is able, since He says:

1.25   WITHOUT (PHYSICAL) INSTRUMENTS/SENSES,

The preposition 'WITHOUT' (*vi∘*) has the sense of removal, absence of a (physical) instrument; he becomes one who dispenses with (physical) instruments, like being without a crest or being without a chariot. Due to the exclusion of (physical) instruments he becomes one who has effected the exclusion of a (physical) body. [Pupil:] 'How is this possible?' (It is possible)

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118   As suggested by Minoru Hara *ad loc.*, this may refer to Viśvāmitra's attempt to secure the ascension into heaven of Triśaṅku in bodily form (*Rāmāyaṇa* 1.59). He succeeded indeed to elevate him to Indra's heaven, where, however, he was refused entrance and then fell down headlong. Viśvāmitra was only able to stop him halfway, where Triśaṅku remains forever with head downwards in the heavenly spheres as a sort of immortal (Rām. 1.59.30–31).

because (his) instruments/faculties (*karaṇa*) are special, sensitive, and subtle. Therefore stands 'WITHOUT (PHYSICAL) INSTRUMENTS' for 'isolation' (*kaivalya*).

Pupil: 'For this reason he is not special: after they have accomplished, along with sovereignty, a renunciation of (physical) bodies and instruments (senses), the completion (*niṣṭhā*) of (some disciplinary practices), exemplied by the instance of Sāṃkyayoga, also ends in isolation, just as here in the Śāstra.'

[We respond:] Why would he therefore be not special? Well then, (though admittedly) for the wise ones there is no difference in the state of ultimate release, there is, due to the practice of super giving (*atidāna*) etc., a difference in regard to the completion of (our) disciplinary practice and its ultimate goal.[119] It has been said:[120] 'It is not so that he is not special.' Accordingly He says:

1.26   AND IN SUM, THE STATE OF BEING POSSESSED OF EMINENCE.

He becomes one who is possessed of eminence (*dharmin*) (as said) here in the Sūtra, by virtue of the eminence (*dharma*) of his (supernatural) qualities (*guṇa*). This sovereign power (*aiśvarya*) characteristic of Maheśvara, which ranges from clairvoyance to (perception) without instruments/senses (PS 1.21–25), and which thanks to the grace of the Lord has evolved within him as qualities (*guṇa*) of his own, by virtue of those eminent (supernatural) qualities he becomes one who is possessed of eminence (*dharmin*).

[Pupil:] 'From what does this follow?' [We respond:] It follows from the abstract suffix ∘*tva* (in *dharmitvam*), which declares a 'STATE OF' being (*bhāva*). Even without (physical) body and instrument/senses he becomes one who knows and acts. And therefore are all (these) accomplishments (*niṣṭhā*) from isolation onwards special (to the Pāśupata).

The words 'AND IN SUM' (*ca*) in the Sūtra aim at attributing (the eight faculties/qualities specified) jointly to the (primordial) power to know (*jñānaśakti*) and power to act (*kriyāśakti*).

In this way it is explained here that the state of being omnipotent, the state of being omnipresent, AND IN SUM (*ca*) the state of being possessed of

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119   The argument is that isolation (*kaivalya*) may be the completion, i.e. ultimate result of Sāṃkhyayoga and the like, isolation is not the final destination of the Pāśupata practitioner, which is unity with Śiva and sharing in his primordial powers and the qualities that spring from them; or, in the words of Kauṇḍinya, the state in which he possesses *dharma*. This is what makes him special (*viśeṣa*).

120   This might be another quotation from a Vārttika.

eminence (*dharmitva*) by virtue of (these supernatural) qualities (*guṇa*), are (attained) by this perfect one, when, in accordance with the (Sūtras) that say that 'he takes every form he wishes' (PS 1.24) and 'without instruments' (PS 1.25), (these) forms have been appropriated. This .... It means that, after the moment that he has attained union, (these supernatural) qualities 'set in' (*pravartante*), thanks to (His) grace.[121]

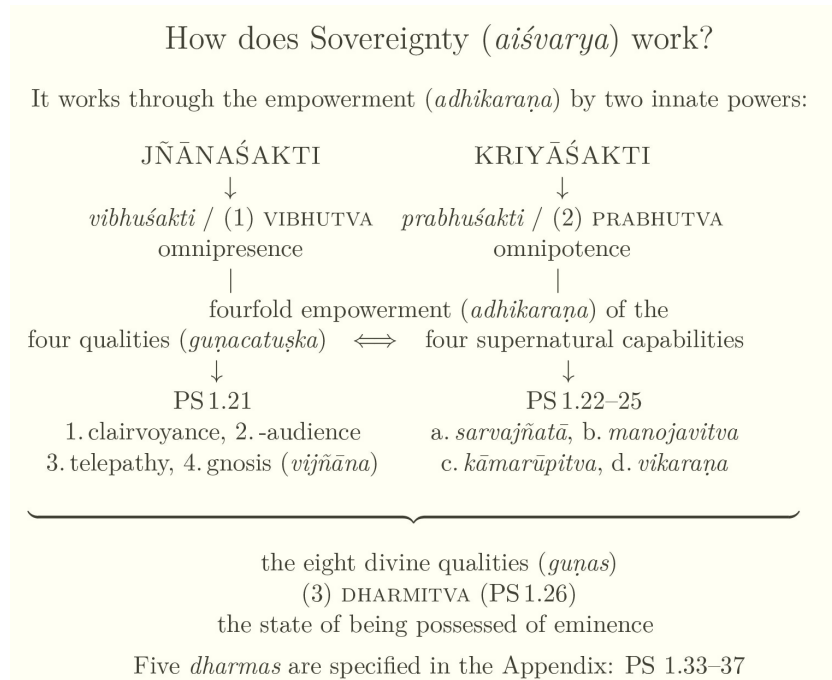Herewith this section on sovereignty by empowerment is completed.[122]

The Six Sūtras

Pupil: 'Does this perfect one have omnipotence and omnipresence also in regard to forms created by others such as deities, human beings, and animals?' The answer is: He does, since He says:

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121 This last sentence makes it clear that we should consider the Sūtras 1.21 to 1.26 as one syntactical unity: 'And remote seeing (clairvoyance), hearing (clairaudience), thinking (telepathy) and cognitions (gnosis) set in for him, (as well as) omniscience, swiftness like thought, the capability of taking any form he wishes, (and the ability to perceive) without instruments/senses—in sum, the state of being possessed of eminence.'

122 This section may be summerized as follows:

> ### How does Sovereignty (*aiśvarya*) work?
>
> It works through the empowerment (*adhikaraṇa*) by two innate powers:
>
> | JÑĀNAŚAKTI | KRIYĀŚAKTI |
> |:---:|:---:|
> | ↓ | ↓ |
> | *vibhuśakti* / (1) VIBHUTVA | *prabhuśakti* / (2) PRABHUTVA |
> | omnipresence | omnipotence |
> | \| | \| |
>
> fourfold empowerment (*adhikaraṇa*) of the
>
> four qualities (*guṇacatuṣka*) ⟺ four supernatural capabilities
>
> | ↓ | ↓ |
> |:---:|:---:|
> | PS 1.21 | PS 1.22–25 |
> | 1. clairvoyance, 2. -audience | a. *sarvajñatā*, b. *manojavitva* |
> | 3. telepathy, 4. gnosis (*vijñāna*) | c. *kāmarūpitva*, d. *vikaraṇa* |
>
> the eight divine qualities (*guṇas*)
> (3) DHARMITVA (PS 1.26)
> the state of being possessed of eminence
>
> Five *dharmas* are specified in the Appendix: PS 1.33–37

1.27   THEY ALSO BECOME ALL SUBJECT TO HIM,[123]

'ALL' (*sarva*) in the Sūtra means those who are characterized as souls (*paśu*) without exception.

The word 'ALSO' (*ca*) signifies the conjunction of forms created by oneself and by others. Omnipotence and omnipresence exist also with respect to forms such as deities etc. created by others.

'TO HIM' refers to the perfect one.

'SUBJECT' means that they are compliant and under control.

'THEY BECOME' designates the indisputable reality of being.

Once a perfect one has attained to sovereignty and is equipped with the (supernatural) qualities (*guṇa*), then 'they also become all subject to him'. This is the meaning.

Pupil: 'Can this perfect one sometimes become subject to them, or not?' The answer is: Not, since He says:

1.28   HE BECOMES ALSO NO LONGER SUBJECT TO ANYONE,

In this Sūtra the word 'ANYONE' refers to the same 'souls' (*paśu*).

'TO ANYONE' has a connotation of inferior and the word 'ALSO' expresses the quality of being to a superior degree. The meaning is that he becomes to a superior degree excellent and unsurpassed.

In the phrase 'NO LONGER SUBJECT' the alpha privative (in *a-vaśya*), i.e. 'NO LONGER', negates the state of being subjected any longer, as he earlier used to be.

'HE BECOMES' designates the indisputable reality of being.

Once a perfect one has attained to sovereignty and is united with the (supernatural) qualities (*guṇa*), then 'he becomes also no longer subject to' the power of anyone. This is the meaning.

Pupil: 'Are those who are subjected engulfed by his power, or are they perhaps protected by the bounds of the *dharma*, as is the case between guru and student? A student may be in the guru's power, he is not attacked (by it).' (To answer this question) He says:

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123   The six magic powers that are ascribed to the perfect one in these *Six Sūtras* (PS 1.27–32) seem somewhat at odds with their context, the Pāśupata philosophy, in which non-injury (*ahiṃsā*) has been declared to be a life-long moral obligation (above, p. 23). The belief in the acquisition of such powers, however, is wide-spread and generally accepted throughout Hindu literature and yoga texts in particular. Compare Goudriaan's (1978, 251 ff.) treatment of the *ṣaṭ karmāṇi*, the 'Six Acts'. The power described in the present Sūtra is known as *vaśīkaraṇa*, subjugation.

1.29 AND HE ENTERS ALL,

The word 'ALL' in the Sūtra refers to the same 'souls' and should be considered as indicating (all of them) without exception.

The word 'AND' signifies the conjunction with that which has been said above, namely that those ('souls') may not only be subjected, but they may be entered by him as well.

The preposition 'Ā' (in: *ā-viśati*) indicates the circumscription of the entrance; the verb VIŚ- means 'going into'.

The meaning is that after he has entered (*āviśya*) by virtue of his connection with the powers to know and to act he becomes capable to take away the mental faculties (of someone)—even though they are omnipresent.

Pupil: 'Can this perfect one be entered by them sometime, or not?' The answer is: Not, since He says:

1.30 HE CAN ALSO NO LONGER BE ENTERED/POSSESSED BY ANYONE,

The word 'ANYONE' in the Sūtra refers to the same 'souls'.

'BY ANYONE' has a connotation of inferior and the word 'ALSO' expresses the quality of being to a superior degree. The meaning is that he becomes to a superior degree excellent and unsurpassed.

In the phrase 'NO LONGER BE ENTERED' the alpha privative (*an*° in *an-āveśya*), i.e. 'NO LONGER', negates the state of being entered/possessed, as he earlier used to be. Not being entered/possessed becomes his nature (*dharma*). It is a stage, just like someone who no longer suffers the afterpains of an illness.

'BE' (*bhavati*) designates the indisputable reality of being.

Once a perfect one has attained to sovereignty and is united with the (supernatural) qualities (*guṇa*), then 'he can also no longer be entered/possessed by anyone'. This is the meaning.

Pupil: 'Is he only able to enter like a Yakṣa, Rakṣas, Piśāca and the like, or is he also able to effect the deprivation of life and the application of torture?' The answer is: He is able, since He says:

1.31 THEY BECOME ALSO ALL LIABLE TO BE KILLED BY HIM,

The word 'ALL' in the Sūtra refers to the same 'souls' and should be considered as indicating (all of them) without exception.

The word 'ALSO' signifies the conjunction: those ('souls') may not only be subjected and entered, but they may be killed by him as well.

'BY HIM' (is used) in reference to the perfect one.

'LIABLE TO BE KILLED': the verb 'to kill' (*vadh-*) means to deprive one of life and to torture. It means that he becomes able to effect the deprivation of life and the application of torture.

'THEY BECOME' designates the indisputable reality of being.

Once a perfect one has attained to sovereignty and is united with the (supernatural) qualities (*guṇa*), then 'they become also all liable to be killed by him'. This is the meaning.

Pupil: 'Can this perfect one be killed by them sometime, or not?' The answer is: Not, since He says:

1.32   HE IS ALSO NO LONGER LIABLE TO BE KILLED BY ANYONE.

The word 'ANYONE' in the Sūtra refers also to the same 'souls'.

'BY ANYONE' has a connotation of inferior and the word 'ALSO' expresses the quality of being to a superior degree. The meaning is that he becomes to a superior degree excellent and unsurpassed.

In the phrase 'NO LONGER LIABLE TO BE KILLED' the alpha privative (*a°* in *a-vadhya*), i.e. 'NO LONGER', negates his liability to be killed, as he was earlier.

Once a perfect one has attained to sovereignty and is united with the (supernatural) qualities (*guṇa*), then 'he is also no longer liable to be killed by anyone'. This is the meaning.

In this way the omnipotence and omnipresence has been explained in regard also to embodied forms created by others, such as gods et cetera.

Herewith this section of the Six Sūtras is completed.

Appendix

Pupil: 'Is the sovereignty of this perfect one everlasting or is it perhaps ending like, for instance, (the powers of sovereignty connected to) the (elements) earth, water, fire, wind, and space, and the psychic faculties (*ātmika*) of mind, *ahaṃkāra*, and intellect (*mahad*, i.e. *buddhi*)?' The answer is: It is everlasting, since He says:

1.33   HE IS WITHOUT FEAR,[124]

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124 The following five Sūtras (PS 1.33–37) describe another set of five supernatural features, which are to be distinguished from the qualities (*guṇa*) beginning with clairvoyance (PS 1.21). They may be described as perfections or attained states rather than qualities; the latter give rise to these attainments (above, p. 53). Kauṇḍinya calls these states *dharma*, a polysemic word that we render by 'eminence' in the con-

The (alternative) reading: 'He lives the life of one who has completed his studies' (*adhītaś carati*), does not fit here, because it runs counter to (Sūtra) sayings such as 'he is imperishable' (PS 1.34) and the like.[125] [...].[126] Because here (in our Śāstra ?) it is said (*iti*) 'there is no fear, neither with respect to the past, nor to the future nor to the present (for him)', therefore [it is said:] 'HE IS WITHOUT FEAR'.

Pupil: 'The revelation tells us that in the destruction at the end of a world period (all beings) beginning with Brahmā, also those who are without fear, are perishable. For that reason being without fear is not everlasting; or, what is the mark of him who is without fear?' The answer to that is:

1.34   HE IS IMPERISHABLE,

The alpha privative (in *a-kṣaya*), 'IM-', negates 'perishable'.

'-PERISHABLE' in the Sūtra: Although the *puruṣa* (the spirit) is everlasting, there is a decay of the erstwhile brahmin (the man) as regards his various powers. The union with psychic faculties such as *ahaṃkāra* and intellect (*mahad*) is finite.[127]

This *puruṣa*, on the other hand, thanks to his union with this everlasting sovereignty of Maheśvara, does not perish; (the word *puruṣa*) is a metaphor, just like 'king's treasury' or 'householder's wealth'.[128]

Pupil: 'Well, since even mighty lords (*īśvara*) like Yayāti are overpowered by old age, does this (perfect one) grows older or not? Or, what is the mark of him who is imperishable?' The answer to that is:

1.35   HE IS NOT AGING,

The alpha privative (in *a-jara*), 'NOT', negates 'aging'.

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text when this refers to the state (*bhāva*) of God or of the perfect one (*siddha*) who has attained to that eminent state.

125 This is important evidence that Kauṇḍinya had at least two manuscripts (versions) of the *Pāśupatasūtras* at his disposal. It proves that he cannot be considered to have been the author of the Sūtras, i.e. that it rules out the possibility that the *Pañcārtha* would have been an auto-commentary.

126 Some text seems to be missing here; cf. below, n. 129 on p. 59.

127 This might refer to the fact that the perfect one (*siddha*) before his attainment of perfection was once a brahmin.

128 The metaphor in these instances seems to be that the word *puruṣa* meaning 'man' is metaphorically used to signify his innermost essence, his (immortal) spirit or soul, just as 'king's treasury' or 'householder's wealth' may stand for the king or householder as such. (?)

'AGING' here is being marked by grey hair, tottering etc. of the body and a decline in the powers of perceiving and acting through instruments/faculties. [Pupil:] 'Why (does this happen)?' That is because he experiences the consequences (*phala*) of those (faculties and body).

'He is (not) aging' is a metaphor, for now, owing to (his capability to) take any form he wishes and (his) state of being (*dharmitva*) without (physical) instruments/faculties, (age) is not (a reality for him); therefore it is said 'HE IS NOT AGING'.

Pupil: 'Death comes hither to the gods as well although they are not aging, because of the destruction at the end of a world period. Well then, does death occur to that (perfect one) or not? Or, what is the mark of one who is not aging?' The answer to that is:

1.36   HE IS IMMORTAL,

The alpha privative (in *a-mara*), 'IM-', negates 'mortal'.

The verb 'TO BE MORTAL' means the cessation of the life-breath. The stopping of activity like breathing etc. is here called 'death'. [Pupil:] 'Why (does this happen)?' That is because he experiences the consequences (*phala*) of that (activity).

Owing to his capability to take any form he wishes and (his) state of being (*dharmitva*) without (physical) instruments/faculties, (death) does not exist for him; hence it is said 'HE IS IMMORTAL'.

Consequently, on the strength of the Sūtra sayings 'he is without fear', 'he is imperishable' etc. (PS 1.33–36), it is proven that his sovereignty is everlasting.

Pupil: 'And one who is equipped with those sovereign powers, is he somewhere impeded, just as one (whose powers of sovereignty) are connected with (the elements) earth etc.? That would be in accordance (with what has been said), namely (*iti*) the powers of sovereignty (that are connected with) the (elements) earth, water, fire, wind, and space, and the psychic faculties of mind, *ahaṃkāra*, and intellect (*mahad*, i.e. *buddhi*), are impeded.[129] For this reason there is doubt. Is he then perhaps still somewhere impeded? Or, when it is said (*iti*) that he is not impeded, the question is, where is his eminence (*dharma*), such as being without fear etc., naturally realized?' The answer to that is: Everywhere, since He says:

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129   Cf. the *avatāraka* to PS 1.33 where a similar question has been put. The answer to that must have been given in the commentary on PS 1.33, where, however, some text is missing.

1.37   He becomes also one who has unobstructed access everywhere.

The word 'every-' (*sarva-* in *sarvatra*) in the Sūtra refers to Maheśvara, the perfect ones, gods etc., and should be considered as indicating (all of them) without exception. First of all (it refers) here to Maheśvara.

Because this (perfect one) is possessed of eminence (*dharmitva*) that neither can be created, nor favoured, nor hidden, with respect to kinsmen . . . [?], he is concealed altogether [?] like fire. He is furnished with lordship, greatness and power to create with respect to (those characterized as) 'souls'. He stands at the top 'everywhere', with respect to animate and inanimate beings. This is the meaning.[130]

The word 'also' signifies the conjunction: not only does he possesses these eminences such as not being subject to anyone (PS 1.28), or being without fear (PS 1.33) etc., but in addition 'he becomes also one who has unobstructed access everywhere'.

The alpha privative (*a°* in *a-pratihata°*), i.e. 'un-', negates his being obstructed, as he was earlier; the preposition *prati* has a distributive sense: towards creation, towards the creator, towards the perfect ones.

The verb *han-*, '-obstructed', has the sense of 'to strike', 'to destroy'.

'Access' is synonymous with 'arrival'. ⟨Hence 'he also becomes one who has unobstructed access everywhere'⟩.[131]

'He becomes' designates the indisputable reality of being.

When the perfect one has attained to sovereignty and is united with the (supernatural) qualities (*guṇa*), then one can say that 'he becomes also one who has unobstructed access everywhere'.

Pupil: 'He will be' (*bhaviṣyati*) implies (a future) opportunity; 'he becomes' (*bhavati*) is the present; for which reason (*kimartham*) is it brought about?' The answer to this is: As accords with what follows when,

1.38   In this way, by virtue of these, he is united with the qualities.

Then the eminences (*dharmāḥ*), such as being without fear (PS 1.33–37), will be realized naturally.

The words 'in this way' (*iti*) in the Sūtra mark the end of the Appendix. [Pupil:] 'Why?' Because there is silence regarding (any further) reasons.

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130   The text is only partly intelligible as it stands, but it seems that it is meant to explain the locative suffix *tra* (in *sarvatra*): 'with respect to'.

131   This sentence seems to be misplaced here. Cf. below where it is repeated to recapitulate the commentary on PS 1.37.

'By virtue of these', that is by virtue of these enumerated, earlier discussed (capabilities) that begin with 'remote seeing' etc. (PS 1.21) and end with 'without (physical) instruments/senses' (PS 1.25).[132] This means that these are without flaws such as being not omniscient etc.

'Qualities' (*guṇa*) refers to the instruments/faculties (*karaṇa*) of the Creator. [Pupil:] 'And why are they 'qualities'. [Answer:] Because they are capable to increase purity, i.e. because they bring about for/in this (perfect one) the acquisition of qualities, such as omniscience etc. and the cessation of flaws, such as being not omniscient etc.[133]

'He is united' is the completion (*niṣṭhā*). It means he has unified, he has reached coalescence.

Conclusion

Pupil: 'With the qualities of what is he united? Is he united with the qualities of nature (*pradhāna*) or spirit (*puruṣa*), or (with the qualities) of the (material) creation/body (*kārya*) or the (physical) instruments/organs (*karaṇa*) etc.?'[134] The answer is: No, since He says:

1.39   Of the Bountiful,

The word 'Bountiful' (*bhagavat*) in the Sūtra expresses the possession of greatness and the like in the sense of being worshipful. Hence it has been said:

> 'Bounty' (*bhaga*) is known to denote six things: greatness, integrity, firmness, glory, plenty, and perseverance in the matter of the *dharma.*

'Of the bountiful' here is a (possessive) genitive, meaning that the quality is a property; another meaning of the genitive is not relevant indeed. Hence its says: 'being united with the qualities of the Bountiful'.

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132 This interpretation may seem surprising and, arguably, it may not conform to the intention of the Sūtra maker, who might have thought of the features mentioned in the immediately preceding Sūtras: 'without fear' etc. (PS 1.33–37). Alternatively, it may be considered whether PS 1.38 originally may not have immediately followed PS 1.26, which would make the two sections *The Six Sūtras* and *The Appendix* (PS 1.27–37) spurious. As far as their content is concerned these Sūtras do do agree well with the Pañcārtha philosophy. As it stands, Kauṇḍinya's ingenious interpretation hinges on his distinction between two types of 'qualities': *guṇas* and *dharmas* (the Dutch *'eigenschap'* and *'hoedanigheid'* come close). Cf. above, n. 124 on p. 57.

133 Cf. above, n. 114 on p. 50.

134 Cf. the verse quoted by the pupil below.

Pupil: 'Well then, when this (perfect one) is united with the qualities, is he then an equal of the Creator, inferior or superior?' There is doubt, whether or not there is a transcendence of nature ((*prakṛti*). For it has been said:

> The sense organ (*karaṇa*) is subtle by comparison with the body (*kārya*), and nature (*prakṛti*) is said to be subtle by comparison with the sense organ; the spirit (*puruṣa*) is subtle by comparison with nature; it therefore transcends nature.[135]

For this reason there is uncertainty.' The answer is: Neither inferior nor superior, but equal; since He says:

1.40   of Mahādeva.

This should be supplemented with 'he becomes the equal of Mahādeva'. That (He) is great (*mahā*°) and is God (°*deva*) has been explained above (p. 20).

(The genitive) 'of (°*asya*) signifies the possession of equality thanks to his union (*yoga*) with His qualities. If one asks 'what does this mean', the answer is: It means to declare that (His) office of Creator has ceased (in respect to him), (who is) like a student who has reached the full extent of the religious teaching, and it means to declare the state of equality, like a friend.

Moreover, it says (he is) equal in the sense of being neither superior nor inferior, as would result from a difference in the number (of qualities) possessed.

Pupil: 'Is the conformity (*sādharmya*) of the perfect one and God complete, or is there also a difference, or is there not?' The answer is: There is.

[...] Conformity first: (He shares in) the (primordial) power to know, such as being all-knowing (PS 1.22) and omniscient (*vipratva*) (PS 5.26); (and he shares in) the (primordial) power to act, such as possessing swiftness like thought (PS 1.23) and being a seer (PS 5.26) (*ṛṣitva*). In this way there is indeed conformity with respect to power (*śakti*).

As to the difference: In respect to sovereignty—this is intrinsic to His own nature, and (in case of the perfect one) it is attained. In respect to creatorship—this is His office, and (in case of the perfect one) he does not

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135 The doubt of the pupil arises from his atheistic Sāṃkhya view, embedded in this āryā verse of unknown provenance, in which the spirit (*puruṣa*) transcends nature (*prakṛti*) indeed, but consequently no longer possesses qualities (*guṇa*).

have this office (*niradhikāratva*), like someone who is conversant with the Veda (may have the office) to perform a sacrifice (and another may not).

[Pupil:] 'And further, may or may not this (perfect one) become a great lord of Mahādeva?' [The answer is:] When his greatness is real, but (otherwise not), this one,

1.41   He becomes lord of the great host.

'Great host' (*mahāgaṇa*) in the Sūtra means host of souls (*paśugaṇa*). Of that (host) 'he becomes lord',[136] not liable to be subdued or entered.[137]

'Lord' (*pati*) is the protector (*pālayitṛ*) in the sense of protecting. And he becomes a lord in the sense of embracing (*āpti*).[138]

'He becomes' designates the indisputable reality of being.

When the perfect one is united with the qualities and has reached sovereignty, then 'he becomes lord of the great host'.

After having thus arrived at the conclusion of the chapter it is appropriate to say:

The (Sadyojāta) Brahman

1.42   And here he should mutter the following Brahman (*mantra*).[139]

The word 'here' should be seen as relating to two situations, public and private.

The word 'and' should be seen as intending to connect the external (ritual) activity (*kriyā*) to the internal one.

'The following' (*idam*) has the sense of immediacy or commitment: The Brahman (*brahmamantra*) which follows, that should be muttered, not a Ṛg, Yajus or Sāman formula. This is the meaning.

Because of its greatness (*bṛhattva*) and the fact that it causes to swell (*bṛṃhaṇatva*) it is 'Brahman', as a result of which it makes the adept who mutters it swell with merit (*dharma*) etc.; and he himself (i.e. the adept) becomes great thanks to those all-(embracing) Brahman formulas.

And 'he should mutter' is a mental act. Muttering requires further specification, for it has been said:

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136 In other words, he becomes a *paśúpati*.

137 Cf. PS 1.28, 30.

138 Cf. above, p. 7.

139 This first of the five *brahmamantras* runs according to PS 1.43–47: *sadyojātaṃ prapadyāmi, sadyojātāya vai namaḥ | bhave bhave nātibhave, bhajasva māṃ bhavo-dbhavaḥ ||* (This is an anuṣṭubh verse with *bha* vipulā in pāda c and a slight irregularity in pāda d).

> The sacrificial act of muttering is ten times better than (other)
> sacrificial acts; to mutter in a low voice is known a hundred
> times, mentally to be a thousand times better.

Therefore one should mutter mentally. If one asks for what purpose, the
answer is: to cut off demerit (*adharma*), to increase merit (*dharma*), to turn
one away from sin, and to fasten (one) to the Brahman (*mantra*) whose
series of words is second to none. This is the meaning.

Pupil: 'What again is that Brahman?' The answer to this is: Sadyojāta to
begin with. Besides, here (in the Śāstra) there is a deep relationship between
the chapter and the Brahman.

[Pupil:] 'How is that? There is uncertainty because it has been said:
"Paśupati's" (PS 1.1). Is his (i.e. Sadyojāta's) sovereignty like that of
Prajāpati and so down to the king of the gods and a king of humans, viz.
created, transient, or acquired? And further, is there for him birth or death,
or is there not?' The answer is: There is not, since He says:

1.43   I RESORT TO SADYOJĀTA,

This word 'SADYO' (*sadyas*) in the Sūtra directs thought toward two realities:
'being' (*sant*) and 'primordial' (*ādya*), just like *āpti* ('embracing') and *pālana*
('protecting') (in the word *pati* ('lord')).[140]

'Being' here has the sense of eternity. [Pupil:] 'Why?' Because a cause
of annihilation is absent. The lordship of the Lord, and of no-one else, is
known (*iti*) to be eternal, unchanging, without annihilation; therefore he is
designated by the word 'being' (*sad*).

Pupil: 'Is he eternal in the sense that his being has a beginning (but no
end), like liberation?' The answer is: No, because He says *ādya* ('primordial'). It means that the lordship of the Lord, and of no-one else, is not
acquired, i.e. it is primordial, because there is no cause other than himself.

Pupil: 'When (his) being is eternal and without beginning, is he born
like the spirit (*puruṣa*)?' The answer is: No, because He says '(A)JĀTA
('unborn'). In the Sūtra the alpha privative (*a◦* in *a-jāta◦*) negates birth and
death.[141] The Bountiful, being free of birth and death, is without corruption.
[Pupil:] 'Why'. Because all corruptive activity is lacking. No-one (but he)
is free of vanity. *'(a)jāta'* is the (grammatical) object.

Pupil: 'Well then, when he has recognized this quality (*guṇa*) in the Creator, viz. that he is 'being' (*sad*), 'primordial' (*ādya*) and 'unborn' (*ajāta*),

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140 Cf. above, p. 7.

141 Kauṇḍinya reads the word/name Sadyojāta as Sad-[ād]yo-[']jāta in which the privative *a* is elided due to sandhi with omission of the *avagraha* (apostrophe).

what is to be done by the adept?' The answer to that is: He should resort; hence He says: 'I RESORT TO'. 'I' (°*mi*) designates the adept, just as in 'O Agni (fire), O lord of the observance, I shall practise the observance'.[142]

The preposition 'PRA'° (in *prapadyāmi*), 'TO', lays emphasis and it denies the qualities of to be, to be primordial and to be unborn to anyone save the Creator. For that reason he should, with intense devotion, resort to that one alone who creates all beings, which means that he should take refuge.

Pupil: 'When he has resorted (to Him), what shall he do? Or what shall he offer?' The answer to that is: He should worship, he should offer himself. For this reason He says:

1.44   TO SADYOJĀTA INDEED OBEISANCE,

That He is 'being', 'primordial', and 'unborn' in the Sūtra here, has been explained above.

'TO SADYOJĀTA' is a dative. The word 'INDEED' expresses respect. Showing respect for (His) eminence (*dharma*), viz. being, primordial, and unborn, he says: 'TO SADYOJĀTA INDEED OBEISANCE'.

'OBEISANCE' has the sense of offering himself and worship. By paying obeisance he offers himself and performs worship. This is the meaning.

Pupil: 'He offers himself to Maheśvara, for which purpose? Or, which suffering is there for him, or what does he request from Maheśvara? Or, is he this very lord of souls by whom these are produced, favoured/sustained, and extinguished, or (is this done) by others?' The answer is: He is this very (lord), since He says:

1.45   IN LIFE AFTER LIFE, IN LIFE NOT TO EXCESS,

'IN LIFE AFTER LIFE' here indicates recurrence.

'LIFE' (*bhava*) summarizes the aggregates of insights, constituents and souls. [Pupil:] 'Why "life" ?' [Answer: It is life] on account of the fact that living (*bhavana*) and causing to live (*bhāvana*) are being created (*kṛtatva*) (by Him), since God causes these lives to exist (*bhāvayati*) in the form of gods, humans and animals. It is life (*bhava*) because of existing (*bhavana*) and causing the existence (*bhāvana*) of *dharma*, knowledge, detachment, sovereignty, and *adharma*, ignorance, attachment and dependency.

And when one has seen that due to Him production, favour, and extinction (happen) again and again, [. . .] this means that [the reality of the]

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142   *Taittirīyabrāhmaṇa* 3.7.4.7.

recurrence (of life) exists in production after production, favour after favour, and extinction after extinction.

The negation 'NOT' (*na*) in the phrase 'in life not to excess' negates being created: let me not be reborn too many times in forms of life. This is the meaning.

Pupil: 'Is the mere interruption of the life (cycle) the only thing that is requested?' The answer to that is: No, since He says:

1.46　LOVE ME,

The verb 'LOVE' means 'to favour'. The imperative (◦*sva*) is directed towards the Creator. 'ME' refers to oneself. 'LOVE ME' means 'save me', 'favour me'.

Pupil: 'What does he address, what does he resort to, to whom does he pay obeisance, who is the venerable one who will liberate that man? Or, to what does he say 'love me'?' The answer to that is: the one whom he addresses, for which reason He declares:

1.47　THE FOUNTAINHEAD OP EXISTENCE.

'EXISTENCE' (*bhava*) in the Sūtra relates to insight, constituent and soul alone. Since the venerable Lord causes the origin thereof, for this reason He is said to be 'THE FOUNTAINHEAD OF EXISTENCE'.

This is the hallmark of creation and Creator here (in our Śāstra): that which is creating (*kāraṇam*) has the eminence/nature of (*dharmin*) a producer, giver of favour and extinguisher, and that which is created has the nature of that which may be produced, favoured and extinguished. Resort (*prapatti*), and the acts that follow it in due sequence (PS 1.43–47), should be seen as directed to this Creator.

The first chapter along with the Brahman (*brahmamantra*) in the commentary on *The Five Realities* made by the venerable Kauṇḍinya has thus been completed faithfully to text and reality.

Glossary

ati◦	1. beyond (the ordinary), 2. super, 3. to excess
atiśaya	superior
atiśayita(m)	excess, excessively
aṭṭahāsa	guffaw
atrocyate	Here it is said (introduction to a *sūtra* or *ṭīkā*)
atha	1. certainly, 2. then, next, 3. well then, 4. now
adhikaraṇa	1. empowering, 2. confirmation (in the Pāśupata yoga)
adhikāra	1. empowerment, 2. qualification (for religious practice), 3. office
adhikṛ	1. admit, confirm, 2. engage, 3. govern, empower, 4. relate to, refer to, 5. qualify
adhigama	understanding
anugṛhīta	1. sustained by, conditioned by, 2. in accord with
anugraha	favour
anumāna	reasoning
apramāda	vigilance, vigilant
abhyadhika	superior, more
artha	1. significance, meaning, 2. reality
avasthā	1. stage, 2. state
ācārya	preceptor
ādhikārika	1. by empowerment, intrinsic to empowerment
iha	1. here (in the world), 2. in our system (Śāstra)
īśvara	1. God, 2. lord
uddiś	introduce
upadeśa	instruction
upasadana	the approaching of a teacher for instruction
upasthā	1. attend on, 2. worship

aiśvarya	1. (absolute) sovereignty, 2. sovereign power
karaṇa	1. organ(s) of sense and action/ psychic faculty, 2. (physical) instrument, 3. instrumental cause
kalā	(material) constituent(s)
kāraṇa	Creator
kāraṇaśakti	primordial power, power of the Creator
kārya	1. creation, 2. (physical) body
kaivalya	1. isolation, 2. perfection
kriyā	1. (ritual) act, 2. ritual activity
kriyāyoga	union (yoga) in/through activity
kriyāśakti	power to act
krīḍā	play
kṣetrajña	spirit
guṇa	(supernatural) quality/faculty
grantha	text
caryā	observance
citta	mental act
cittātman	subject
codana	impelling
jñānaśakti	power to know, cognitive power
tantra	system
tathā	(and) just so, and so (opening a sentence)
duḥkha	affliction, suffering
duḥkhānta	end to suffering (see *sa duḥkhānta*)
dūra	remote (in the sense of supernatural)
dharma	1. dharma, 2. merit, 3. eminence
dharmitva	the state of being possessed of eminence
niyata	1. fixed, 2. restrictive
niyama	1. particular rule, 2. (disciplinary) rule/practice, 3. restriction
niyoga	1. injunction, 2. commitment
vivṛtti	cessation

niṣṭhā	1. completion, 2. accomplishment
nyūna	1. inferior, subaltern, 2. less
pañcārtha	(The system of) The Five Realities embedded in the *Pāśupatasūtras* (PS).
Pañcārthabhāṣya	Kauṇḍiya's commentary on the PS
padārtha	(ontological) category
parigrah	1. accept, 2. appropriate
parigraha	1. acceptance/admission, 2. property (value), possession
paśu	soul
paśupati	Lord of Souls
pāśa	fetter
pāśana	binding
puruṣa	1. man, 2. spirit
pratijñā	assent, promise
pratiṣedha	1. prohibition, 2. exclude, preclude, 3. negation
pratyāhāra	introversion
prabhuśakti	omnipotence/power to do whatever he wishes
prabhutva	omnipotence
prayoga	1. procedure, 2. performance
prayojana	1. use, application, practice 2. purpose, end
pravac	teach
pravacana	1. doctrine, 2. teaching
pravṛtti	active manifestation, activity
prasaṅga	distributive usage
prasiddhi	1. (to) establish, 2. (to) prove, proof
brahman	1. Brahman (*brahmamantra*), 2. brahman
bhagavat	1. God, Lord, the Bountiful 2. lordship (term of address)
bhava	1. existence, 2. life
bhāva	1. (mental) condition/state, 2. (mental) involvement/experience
bhikṣu	mendicant
mati	mind, thought(s)
yama	(general) rule (of conduct)
yama-niyama	1. general and particular rule (of conduct)
yoga	union

vacana	declaration, saying
vidyā	insight (into reality)
vidhi	praxis
vipra	omniscient (quality of God and *siddha*)
vipratva	being omniscient, omnicience
vibhutva	omnipresence
vibhuśakti	power of omnipresence
viyukta	disunited
viyoga	without union
vyañj	to manifest
śāstra	Śāstra (the doctrine as articulated in the Pāśupatasūtras and explained in the Pañcārtha Commentary)
śiṣṭa	accomplished (master)
śiṣya	pupil
saṃjñā	1. term, 2. concept
saṃyoga	1. unification, 2. coincidence, 3. convergence
saṃskāra	1. initiation, 2. consecration
saṃsthā	state
sa duḥkhāntaḥ	that (intended) end to suffering
samādhi	joining together
sambandha	1. tie(s), 2. connection
sādhaka	adept
sādhana	discipline, disciplinary practice
siddha	1. perfect one, 2. proven, approved, 3. attested, established 4. acclaimed
siddhānta	teaching
siddhi	1. proof, 2. perfection, accomplishment, 3. power
sūtra	Sūtra
sṛṣṭi	evolution (of the world)

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