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KAUNḌINYA

Pañcārthabhāṣya

Adhyāya 1

Critical Edition by PETER C. BISSCHOP

Translation and Annotation by HANS T. BAKKER

Groningen – Leiden

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draft edition

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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 *Pāśupatasūtra* are printed in small capitals in the main text; the lemmata pertaining

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 Kaunḍinya 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,

² See his references to the ‘*Gaṇakārikāvyaḥyā*’ on p. 51 of his edition.

whose name appears frequently in the apparatus, referring to emendations proposed by him in his original Harvard PhD dissertation (Hara 1966) and subsequent stream of articles, later collected in the volume *Pāśupata Studies* (Hara 2002). I am particularly grateful to Abhijit Ghosh (Kolkata) for providing me with a copy of the Kolkata manuscript and to Dominic Goodall and S.A.S. Sarma (Pondicherry) for copies of the Trivandrum and Varanasi manuscripts.

All remaining errors are mine alone.

Leiden, August 2022

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 *Alaṅkāraśāstra* 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 brahmādikam jagat sṛṣṭam |
praṇamya taṃ paśupatiṃ śirasā sadasatpatim ||
arthātīśayasampannaṃ jñānātīśayam uttamam |
4 pañcārtham sampravakṣyāmi yathāvad anupūrvaśaḥ ||

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

ATHĀTAḤ PAŚUPATEḤ PĀŚUPATAṀ YOGAVIDHIṀ VY-Ā-KHYĀSYĀMAḤ || 1||

10 iti | etat prathamasūtram śāstrādāv uccāryate | tadanantaram
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 āñ iti dve pade | khyāsyāma
16 ity ākhyātikam | āha: kimprayojanam padavigrahaḥ kriyate | tad

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

1 hitārtham] *Before this Sh adds the first Sūtra* athātaḥ paśupateḥ pāśupatam
yogavidhiṃ vyākhyāsyāmaḥ. 1 sṛṣṭam] CTSh, śṛṣṭam B 2 sadasatpatim] *conj.*
(HARA), sadasaspatim CSh, sadaspatim B (*unmetr.*), sa||| T 4 sampravakṣyāmi
yathāvad anupūrvaśaḥ] CT (“pāṭhāntaram” i.m.), kriyate bhāṣyaṃ kauṇḍinyenā-
nupūrvaśaḥ BCSH, |yate bhāṣyaṃ kauṇḍinyenānupūrvaśaḥ T 6 āha: vakṣyati
bhagavān] BCSH, |||(bha)gavān T 6–7 atrocate] TSh, atrocate |idaṃ
prathamam sūtram B, atro{tppa}cyate C 9 pāśupatam yogavidhiṃ] CTShSū,
pāśupatayogavidhiṃ B 9 vy-ā-khyāsyāmaḥ] ShSū, vyākhyāsyāma BC, |(yā)syāma
T 11 tadanantaram] BCSH, tadanam||ram T 12 padavigrahaḥ] CTSh, padavi-
graha B 12 yogavidhiṃ] BCSH, |gavidhiṃ T 13–14 aṣṭapadaṃ sūtram | tatra
athāta iti dve pade naipātike | paśupater ity etat] T (nai *in* naipātike *ill.*) Sh,
aṣṭapadaṃ sūtram kim iti | atrocate|| athātaḥ paśupateḥ pāśupatam yogavidhiṃ
vyākhyāsyā+ma+ ity etat B, aṣṭapadaṃ sūtram | tatrathāta iti dve {nipāte(da)}
pade naipātike | paśupater ity etat C 14 parigrahārthenoccāryate] TSh, pari-
grahārthenodhāryate B, parigrhārthānoccāryate C^{ac}, parigrhārthenoccāryate C^{pc}
15 sāmāsikam] BCSH, sāmā||kam T 15 dve pade] B^{pc}CTSh, dve pade +naipātike+
B 16 ity ākhyātikam] BTSh, ityātyākhyātikam C 16 kimprayojanam] B^{pc}CTSh,
kimprayojanam B^{ac} 1.16–2.1 tad ucate] BCSH, tadu|| T

- 1 ucyate: arthaprasiddhyartham | kasmād arthāprasiddhiḥ padānām |
yasmāt pṛthagarthānīha padāni bhavanti | yasmād evaṃ hy āha:
- 4 yathā vivṛtagātro 'pi śirasi prāvṛto naraḥ |
nābhivaktiṃ vrajaty evaṃ sūtram vighrahavarjitam ||
- 7 evaṃ arthaprasiddhyartham padavigrahaḥ kriyate | āha: uktaḥ
padavigrahaḥ prayojanam ca | idaṃ tu vācyam: atha śāstrādiḥ
ka iti | atrocyate: athātaḥ paśupater ity eṣa tāvac chāstrādiḥ |
10 tatra śāstram tantram grantho vidyā ca | granthārthayos tadadhi-
gamopāyatvāt | pārimāṇyam athaśabdādiśivāntam pravacanam |
saṃkhyā pañcādhyāyāḥ pañcabrahmāṇi | adhikaraṇam ca athaśabdā-
13 taḥśabdavyākhyānavacanāt snānaśayanādyupadeśāc ca śiṣyācāryayoḥ
prasiddhiḥ | [...] kaivalyagatānām api duḥkhitvadarśanāt, kārya-
kāraṇapratyakṣadarśī vipratvāt, upāyopeyapratyakṣadarśitvāc ca
16 praśnaprativaktā, aiśvaryāvasthaś caiva muktatvān, manonma-
naḥsaṃsthaś ca kāmītvād | ataḥ sarvācāryaviśiṣṭo 'yam ācārya

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

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

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

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

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

2 evaṃ hy āha] BCSH, e(vaṃyāha) T 5 vrajaty evaṃ] Sh (*em.*, *silently*), vrajati | evaṃ BT, brajati | evaṃ C 7 arthaprasiddhyartham] CSh, a┐┐(sidhya)rtham T, arthaprasiddhyartham | kasmād arthāprasiddhiḥ padānām yasmāt pṛthagarthānīha padāni bhavanti | yasmād evaṃ hy āha | yathā vivṛtagātro pi śirasi prāvṛto naraḥ nābhivakti ca tabhi | evaṃ sūtravighrahavarjitam | evaṃ arthaprasiddhyartham 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), athaśabdāptaḥśabdādivyākhyānam|| vacana° B, athaśabdāptaḥśabdavyākhyānam|| vacana° C, athaśabdā{ṃ}taḥśabdavyākhyānam | vacana° T, athaśabdātaḥśabdavyākhyānavacana° 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 |
uktam hi:
- 4 bādhiryam āndhyam aghratvaṃ mūkatā jaḍatā tathā |
ummādaḥ kauṇyakuṣṭhitvaṃ klaibyodāvartapaṅgutāḥ ||
- 7 vyādhirahitaḥ paṭvindriyo brāhmaṇaḥ śiṣyaḥ | sarvānyaviśiṣṭo
'yaṃ śiṣya iti | tathā devādibhyaś ca krīḍādharmitvāt krīḍānimitteśvarasya pravṛttiḥ | anugrahārthā cācāryasya pravacanavakṛtve pravṛttiḥ | tathā bhajanacodanaprasādaśivatvalipsopadeśād duḥkhāntārthinaḥ śiṣyasyehopasadanapravṛttiḥ | na tu dharmārtha-

1] brāhmaṇagrahaṇāt: cf. Pāsupatasūtra 4.20: *na kaścid brāhmaṇaḥ punarāvartate.*

1] strīpratiṣedhād: cf. Pāsupatasūtra 1.13: *strīśūdraṃ nābhībhaṣet.*

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

4–5] Cf. Sāmkhyasaptativṛtti p. 63, ll. 6–7: *bādhiryam āndhyam ajighratvaṃ mūkatā jaḍatā tathā | unmādakauṇyakuṣṭhitvaklaivyodāvartapaṅgutāḥ ||* Tattvakau-
mudī p. 154, ll. 28–29: *bādhiryam 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. Sānskāraavidhi 11–12: *deśajātikulaṃ vṛttaṃ śrutam arthitvam eva ca | indriyāṇām paṭutvaṃ ca śarīrārogyam eva ca || śraddhāstikyam śive bhaktir dhairyam sthairyam ajihmatā | bodhotsāhaś ca śaktiś ca ete śiṣyaguṇāḥ smṛtāḥ ||*

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

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

1 indriyajayopadeśāc] CTSh, indriya+ya+thopadeśāc B 4 bādhiryam āndhyam aghratvaṃ] BSh, bādhiryam āndhyam 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, { }indriyo B^{ac}, paṭ indriyo B^{pc} 7 brāhmaṇaḥ śiṣyaḥ] BCSh, brā{ }śiṣyaḥ T 7 sarvānyaviśiṣṭo] conj. (SANDERSON), sa cānyaviśiṣṭo BCTSh 8 devādibhyaś] BSh, devatādibhyaś C, devādīś T 8–9 krīḍānimitteśvarasya pravṛttiḥ] BC, krīḍānimitteśva{ }ttiḥ T, krīḍānimitā īśvarapravṛttiḥ Sh (*conj., silently*) 9 anugrahārthā cācāryasya] TSh, anugrahārthācāryasya B, anugrahārthā cā{ }cācāryasya C 10 °lipsopadeśād] BC^{pc}Sh, °lipsopadeśā{ }d C, { }śād T 11 tu] BCSh, { } T 3.11–4.1 °rthaveti] conj., °rthā veti C, °rthāceti B, °rthā(cce/ve)ti T, °rthātrei Sh (*conj., silently*)

1 kāmakaivalyārthaiveti | tathā kāmītvād indrakauśikādibhyaś cācāryo
divyaḥ | niratīśayakrīḍaiśvaryaśvābhāvyād ity arthaḥ | codanopasadana-
samskāraśyādīduḥkhair abhibhūtatvāc cādivyā indrakauśikādyāḥ
4 śiṣyā iti | tathā kāmītvād ajātatvāc ca manuṣyarūpī bhagavān
brāhmaṇakāyam āsthāya kāyāvatarāṇe avatīrṇa iti | tathā padbhyām
ujjayanīm prāptaḥ | kasmāt | śiṣṭaprāmāṇyāt | cihnadarśanaśravaṇāc ca |
7 atyāśramaprasiddham liṅgam āsthāya pravacanam uktavān | bhasma-
snānaśayanānusanānānirmālyaikavāsograhaṇād, adhikaraṇaprasiddhya-
rthaṃ ca svaśāstrokte āyatane śiṣyasambandhārthaṃ śucau deśe
10 bhasmavedyām uṣitaḥ | ato rudrapracoditaḥ kuśikabhagavān
abhyāgatyācārye paripūrṇaparitṛptyādyutkarṣalakṣaṇāni viparītāni
cātmani dṛṣṭvā pādāv upasaṃgrhya nyāyena jātigotraṃ śrutam
13 anṛṇatvaṃ ca nivedayitvā kṛtaparīkṣaṇam ācāryaṃ kāle vaidyavad
avasthitam āturavad avasthitaḥ śiṣyaḥ pṛṣṭavān: bhagavan kim eteṣām
ādhyātmikādhībhautikādhīdaivikānām sarvaduḥkhānām aikāntiko
16 ’tyantiko vyapoho ’sty uta neti | athoktaparigrahādhikāralipsāsu
parāpadeśenopadeśe sacchiṣyasādhakapāṭhaprasiddhyarthaṃ kāraṇapa-
dārthādhigamārthaṃ cātmani parāpadeśaṃ kṛtvā bhagavān evoktavān

1] kāmītvād: cf. Pāśupatasūtra 1.24: *kāmarūpitvam*, 2.6: *sārvakāmika ity ācakṣate*.
4] kāmītvād: 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] bhasmasnānaśayanānusanānānirmālyaikavāsograhaṇād: cf. Pāśupatasūtra 1.2–1.5 and 1.10.

1 kāmītvād indra°] BCSH, kā┐┐┐┐dra° T 1 cācāryo] CTSh, cācāryā B
2 divyaḥ] *em.*, divyo BCTSh 2 °krīḍaiśvarya°] BCSH, °krīḍai┐(rya)° T
2–3 °sadanāsamskāra°] BCSH, °sadana┐(kā)ra° T 3 °kauśikādyāḥ] BCSH,
°kauśikā┐ T 4 tathā] *After this all the MSS and Sh add: śiṣṭaprāmāṇyāt*
5 °kāyam āsthāya] BCSH, °kāya(ma)┐ya T 5 kāyāvatarāṇe] Thus all the
MSS. 5 padbhyām] CTSh, paścām B 6 ujjayanīm] C, ujjayinīm BTSh
6 kasmāt | śiṣṭaprāmāṇyāt] CSh, kasmāśiṣṭaprāmāṇyāt B, kasmācīṣṭaprāmāṇyāt T
7–8 °śayanānusanāna°] CSh, °śayanānusanānaṃ 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, eteṣām m°
C 15 °duḥkhānām] BTSh, °duḥkhānām m° C 16 °ādhikāralipsāsu] BCSH,
°ādhikā┐lipsāsu T 17 sacchiṣya°] CTSh, saṣiṣya° B 18 parāpadeśaṃ] BCSH,
┐rāpadeśaṃ T 18 evoktavān] CTSh, evoktatvān B

1 atha iti | atra pūrvaprakṛtāpekṣo 'yam athaśabdaḥ | katham |
śiṣyēnodīritam pūrvam 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
ataśabdaḥ śiṣyaguṇavacane | yasmād ayam brahmāvartadeśajaḥ
7 kulajaḥ paṭvindriyo vividiṣādisampannaḥ śiṣyaḥ | pūrvam cātrārthato
'taśābdo draṣṭavyaḥ |
atha sa duḥkhāntaḥ kutaḥ prāpyate kena vābhyupāyēneti | tad
10 ucyate: paśupateḥ | prasādād iti vākyaśeṣaḥ | atra paśūnām patiḥ
paśupatiḥ | atra paśavo nāma siddheśvaravarjaṃ sarve cetanāvantaḥ |
kāryakaraṇāñjanā nirañjanās ca paśavaḥ | āha: kiṃ teṣāṃ paśutvam
13 iti | ucyate: anaiśvaryaṃ bandhaḥ | kāraṇaśaktisamnirodhalakṣaṇam
asvātantryam anaiśvaryaṃ bandho 'nādiḥ | bandhaguṇa ity upa-
caryate | tat kathaṃlakṣaṇam iti cet | tad ucyate: paśyanāt pāśanāc
16 ca paśavaḥ | tatra pāsā nāma kāryakaraṇākhyāḥ kalāḥ | tāś ca
kalā upariṣṭād vaksyāmaḥ | tābhiḥ pāśitā baddhāḥ samniruddhāḥ
śabdādiviṣayaparavaśās ca bhūtvāvatiṣṭhante | ity ato 'vagamyate

1] atra pūrvaprakṛtāpekṣo 'yam athaśabdaḥ: cf. Sarvadarśanasamgraha p. 162:
atrāthaśabdaḥ pūrvaprakṛtāpekṣaḥ.

5–6] Cf. Candrānandavṛtti ad Vaiśeṣikasūtra 1.1.1 (p.1, ll.8–10): *ataśābdo*
'pi vairāgyaprajñākathāparipādādikam śiṣyaguṇasampadam hetutvenāpadiśati,
yasmād ayam śiṣyo guṇasampadā yuktas tato 'sau praśnebhyo 'nantaram dharmam
vyākhyāṣyāmaḥ.

1 atha iti] CT, artha iti B, atheti Sh (*em., silently*) 1 prakṛtāpekṣo 'yam] *conj.*,
°prakṛtāpekṣāyam BCT^{ac}, °prakṛtāpekṣāyam T^{pc} (*sec. hand*), °prakṛtāpekṣāyam Sh
(*conj., silently*) 2 atha iti] BCT, atheti Sh (*em., silently*) 3 athaśabdaḥ] BTSh,
athaśāśabdaḥ 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 ataśabdaḥ] CTSh, atrāntaśabdaḥ B 7 kulajaḥ] CTSh, kulajā
B 7 vividiṣā°] BC^{pc}Sh, {(vi)}vividiṣā° C, *ill.* T 7 śiṣyaḥ] BTSh, sa(kyaḥ)
C 7 pūrvam cātrārthato] BCSh, ⊔⊔⊔trārthato T 9 vābhyupāyēneti] CSh,
cābhyupāyēneti B, vā⊔⊔⊔⊔⊔ T 10 atra paśūnām] CTSh, atha duḥkhāntaḥ ku
atra paśūnām B (*eyeskip*) 11 paśavo nāma siddheśvara°] BCSh, paśa⊔⊔⊔⊔⊔śvara°
T 12 °karaṇāñjanā] Sh (*em., silently*), °kāryakaraṇāñjanā B, °karaṇāñjanā CT
12–13 paśutvam iti | ucyate] *em.*, paśutvamityucyate BC^{pc}, paśutvatyucyate C^{ac},
paśutva⊔⊔⊔⊔ T, paśutvam | ucyate Sh 14 asvātantryam] BTSh, asvātantryam
m° C 14 anaiśvaryaṃ] CTSh, amnaiśvaryaṃ B 14–15 bandhaguṇa ity upa-
caryate] BCSh, bandhagu⊔⊔(u)pa(ca)ryate T 15 paśyanāt pāśanāc] CTSh,
paśyanāśāśanāc 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 °vaśās] BCSh, va(śa-)ś T 18 'vagamyate] BCSh, vā gamyate T

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

10 sām̐khyayogena ye muktāḥ sām̐khyayogeśvarāś 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
nivṛtīti sthitir iṣṭāniṣṭasthānaśarīrendriyaviśayādiprāptir bhavati |
19 tatparidrṣṭānāṃ tatpracoditānāṃ cety arthaḥ | evaṃ paśupater iti
kāryakāraṇayoḥ prasādasya coddeśaḥ | tasmāt prasādāt sa duḥkhāntaḥ
prāpyate | na tu jñānavairāgyadharmaiśvaryaṭyāgamātrād ity arthaḥ |
22 āha: kutrasthasya kadā kīdrṣyasya vā sa bhagavān prasīdatīti |

11] Cf. Śīvapurāṇa Vāyavīyasamhitā 7.1.5.61ab: *brahmādyāḥ sthāvarāntās ca paśavaḥ parikīrtitāḥ*

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

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

1 'svātantryam] Sh (*em., silently*), asvātantryam BC, asvā(taṃ)tryam T
1 kāryakaraṇa°] BTSh, kāryakāraṇa° C 2 cet] BCT, cet na Sh (*conj.*) 2 na]
conj., om. BCTSh 4 citsamavetatve] Sh (*em., silently*), citsamavetatve
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),
bahirdhāni BCTSh 5 kāryakaraṇa°] CTSh, kāryakāraṇa° B 6 vā] BCSH, *ill.* T
6–7 °prakāśadeśa°] Sh (*em., silently*), °prakāśadeśa° 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.*),
vipratvāsyānantā 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, āpnotīti T 17 pravṛttir] *em.*, pravṛtīti°
BCTSh 18 iṣṭāniṣṭa°] Sh (*em., silently*), iṣṭāriṣṭa° BCT 19 paśupater iti] BCSH,
paśupater i(-i) T 21 °vairāgyadharmaiśvarya°] BCSH, °vairā[ll]rmaiśvarya° T
22 prasīdatīti] Sh (*em., silently*), prasīdatīty BCT (*om. daṇḍa*)

- 1 ucyate: yadānena tu tat prāptam bhavati | āha: kiṃ tad iti | ucyate:
 pāsupatam | atra paśupatinoktam pariḡhītam paśupatim adhikṛtya
 cārabhyata iti pāsupatam | yathā vaiṣṇavam mānasam iti |
- 4 [āha:] kiṃ tad iti | ucyate: yogam | atrātmeśvarasaṃyogo yogaḥ |
 sa punaḥ puruṣasyādhyayanādhyānādinainittikatvād anyatarakarmajaḥ
 sthāṇuṣyenaṅvat | [...] codanādhyayanādivacanān meṣavad ubhayakarma-
 7 jaḥ | [...] yasmāt sati vibhutve anadhikāraḥ tatvād viyogasya | viyukta-
 syaiva ca saṃyoga upadiśyate | viśayaraktaviraktavat kriyāyoge | iha tu
 samādhilakṣaṇe yoge saṃniyama iti |
- 10 āha: kiṃ pariḡhānamātrād eva tadyogaḥ prāpyate | ucyate:
 [na] | yasmād āha: tatprāptau vidhim vyākhyāsyāmaḥ |
 atra yogasya vidhiḥ yogavidhir iti ṣaṣṭhītatpuruṣasamāsaḥ | atra
 13 sūkṣmasthanūlasabāhyābhyantarasalakṣaṇavilakṣaṇakriyāsu vidhisamjñā |
 yajñavidhivan, na tu senāvanādivat | kasmāt | kriyānām kṣaṇikānām
 samudāyāsambhavāt | yady evaṃ vidhiḥ kasmāt | vidhāyakatvāt
 16 vidhiḥ | upāyopeyabhāvāc ca | vidhim iti karma |
 evaṃ sa duḥkhāntas kāryaṃ kāraṇaṃ yogo vidhir iti pañcaiva

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

5] puruṣasyādhyayanādhyānādinainittikatvād: cf. Pāsupatasūtra 5.21: *ṛcam iṣṭām adhyāta gāyatrīm ātmantritaḥ* and 5.24: *oikāram abhidhyāyita*. Cf. also, e.g., Pañcārthabhāṣya ad Pāsupatasūtra 1.20: *adhyayanādhyānādilakṣaṇaṃ kriyāyogaṃ carataḥ pravartata ity arthaḥ*.

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

7] Cf. Pañcārthabhāṣya ad Pāsupatasūtra 5.3: *sati vibhutve puruṣeśvarayoḥ* [...]. Cf. also Pañcārthabhāṣya ad Pāsupatasūtra 4.19: *sati vidhiviśayatve puruṣeśvarayor viśayādihikāraḥ kriyāyogaṃ dr̥ṣṭvā jñānaparidr̥ṣṭena vidhinādhyayanādhyānādhikṛto viśuddhibhāvaḥ samīpastha ity arthaḥ*.

1 yadānena] BCSH, *ill.* T 1 kiṃ tad] *Before this C adds: kutrasthasya kadā kīdr̥śasya 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 °dhyayanādhyānādi°] *conj.*, °dhyayanādi° BCTSh 6 codanādhyayanādi°]
 BCSH, □□□□yanādi° T 6–7 ubhayakarmajaḥ] C^{pc}TS, ubhayākarmajaḥ B,
 ubhayakarman{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
vistaravibhāgaviśeṣopasamhāranigamanāni | 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 pratyakṣam
7 dvividham: indriyapratyakṣam ātmapratyakṣam ca | indriyapraty-
akṣam vyākhyānatapomūtrapurīṣamāṃsalavanaprāṇāyāmaiḥ si-
ddham | ātmapratyakṣam tadupahāraḥkṛtsnatapoduḥkhāntādivacanāt
siddham | yathā prasthena mito vṛihīḥ prasthaḥ | paramārthatas
10 tv [indriyapratyakṣam] indriyārthasambandhavyaṅjakasāmagryam
dharmādharmaprakāśadeśakālacodanādyanugrhitam sat pramāṇam
utpadyate | ātmapratyakṣam tu cittātmāntaḥkaraṇasambandhasā-
13 magryam | anumānam api pratyakṣapūrvakam cittātmāntaḥkaraṇa-
sambandhasāmagryam ca dharmādharmaprakāśadeśakālacodanādi-

7] vyākhyāna: Pāsupatasūtra 1.1: *athātaḥ paśupateḥ pāsupataṃ yogavidhiṃ
vyākhyāsyāmaḥ*; tapas: Pāsupatasūtra 2.16: *atīptam tapas tathā*, 2.19: *bhūyas
tapas caret*; mītrapurīṣa: Pāsupatasūtra 1.12: *mūtrapurīṣam nāvekṣet*; māṃsalavaṇa:
Pāsupatasūtra 5.16: *māṃsam aduṣyam lavaṇena vā*; prāṇāyāma: Pāsupatasūtra
1.16: *prāṇāyāmaṃ kṛtvā*.

8] upahāra: Pāsupatasūtra 1.8: *hasitagītanṛtyahudumkāranamaskārajapyopa-
hārenopatiṣṭhet*; kṛtsnatapas: Pāsupatasūtra 3.19: *paribhūyamāno hi vidvān
kṛtsnatapā bhavati* (Pañcārthabhāṣya *kṛtsnasya tapaso lakṣaṇam ātmapratyakṣam
veditavyam*); duḥkhānta: Pāsupatasūtra 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 prameyasiddhīr ity avagantavyam | kasmāt |
vṛihyādivat | yathā vṛihyādiprameyam prasthādinaṃ pramāṇena paricchidyate evaṃ
ihāpi vyaktādiprameyam pratyakṣādipramāṇena paricchidyata iti*.

12–13] Cf. Vaiśeṣikasūtra 9.1.11: *ātmany ātmamanasoḥ saṃyogād ātmapratyakṣam
Nyāyasāra 170: 1–3: yogipratyakṣam tu deśakālasvabhāvaviprakṣṭārthagrahakam.
tad dvividham: yuktāvasthāyām ayuktāvasthāyām ceti. tatra yuktāvasthāyām
ātmāntaḥkaraṇasaṃyogād eva dharmādisahitād śeṣārthagrahakam*.

1 padārthāḥ] BC^{pc}TSh, pa{□}dārthāḥ C 1 samāsata uddiṣṭāḥ] CT^{pc}Sh,
samāsate udiṣṭāḥ B, samāsatoddiṣṭāḥ T^{ac} 2 °samhāra°] BCSh, °sam□ra° T
2–3 vyākhyeyam anyad] CTSh, vyākhyeyam 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 śabdaspārśarūparasagandhaghaṭādyāḥ* 7 °tapa°] *conj.*, °tapa°
C^{ac}T^{ac}Sh, °tapa° BC^{pc}T^{pc} 8 °kṛtsnatapa°] Sh (*conj.*, *silently*), °kṛtsnatapā° BCT
9 vṛihīḥ] BTSh, vṛihīḥ C 10 indriyapratyakṣam] *conj.* (SANDERSON), om. BCTSh
10 indriyārtha°] BCTSh, im□lyārtha° 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), °sāmagryam BCT

- 1 smṛtihatukam utpattyanugrahati-robhāvakālādi [...] | taiś cottara-
 sṛṣṭikartrtvam anumīyate kāraṇasya | ato notsūtram | tac ca dvi-
 vidham dṛṣṭam sāmānyatodṛṣṭam ca | tatra dṛṣṭam api dvidham
 4 pūrvavac cheṣavac ca | tatra pūrvadrṣṭo 'yaṃ ṣaḍaṅgulīyakaḥ
 sa eveti pūrvavat | viṣāṇādīmātradarśanād gaur iti śeṣavat |
 sāmānyatodṛṣṭam apīha gatipūrvikāṃ deśāntaraprāptiṃ dṛṣṭvā
 7 candrādityādīgatiprasiddhiḥ | traikālye 'py arthādhigame nimittam
 pramāṇam | āgamo nāma ā maheśvarād gurupāraparyāgatam
 śāstram | āgamo laukikādivyavahārahetur ācaṣitaḥ smṛtaḥ |
 10 rudraḥprovācavacanāt siddhiḥ | eṣv evopamānārthāpattisambhavā-
 bhāvaitihyapratibhādīnām vyākhyāyamānānām antarbhāvaḥ | evam
 etāni trīṇi pramāṇāni | pramāpayitā bhagavāṃś codakaḥ | pramātā
 13 puruṣaḥ | prameyāḥ kāryakāraṇādayaḥ pañca padārthāḥ | pramitiḥ
 samvit | samvit samcintanam sambodho vidyābhivyaktir ity arthaḥ |
 uddeśanirdeśādhigamāc ca vir vistare bhavati | vibhāgo nāma
 16 padasūtraprakaraṇādhyāyādyasamkaraḥ | viśeṣo nāma sādhyasādhana-
 vyatirekaḥ |
 ān iti vyākhyānamaryādāyāṃ bhavati | padāt padaṃ sūtrāt sūtram
 19 prakaraṇāt prakaraṇam adhyāyāt adhyāyam ā bodhād ā parisamāpter

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

4] Cf. Upāyahr̥daya (quoted in HARA 2002: 247): *yathā ṣaḍaṅgulīṃ sapīḍaka-mūrdhānām bālaṃ dṛṣṭvā paścād vṛddhaṃ bahuśrutaṃ devadattaṃ dṛṣṭvā ṣaḍaṅgulīsmaraṇāt so 'yam iti pūrvavat.*

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

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

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

10–11] Cf. Nyāyasūtra 2.2.1: *na catuṣṭvam aitihyārthāpattisambhavābhāvaprāmāṇyāt.*

18] Cf. Aṣṭādhyāyī 1.4.89: *ān maryādāvācane*

1 °grahati-robhāva°] CSh, *ill.* T, °grahe tirobhāva° B 1 °kālādi] Sh (*conj.*, *silently*), °kālādiḥ BCT 2–3 dvidham dṛṣṭam sāmānyato°] BCSH, dvi(..)mānyato° T 4–5 ṣaḍaṅgulīyakaḥ sa eveti] BCSH, ṣaḍaṅgulīyaḥ T 5 iti] B^{pc}CTSh, i+ti+ B 6 gatipūrvikāṃ deśāntara°] BSh, pūrvikāṃ deśāntara° C, gatipūḥḥḥḥ(da)śāmtara° T 7 candrādityādi°] *conj.* (HARA), cāsyādityādi° B^{pc}CT^{pc}Sh, cāsyādi+tyādi+° BT 7 traikālye] CTSh, traikāle B 8 āgamo] BCSH, āḥ(mo) T 9 laukikādi°] B, 'laukikādi° CTSh 10 siddhiḥ] Sh (*em.*, *silently*), siddhiḥ BCT 10–11 °bhāvaitihya°] Sh (*em.*, *silently*), °māvaitiha° B, °bhāvaitiha° CT 11 antarbhāvaḥ] BSh, āmttarbhāvaḥ C, (am)ttarbhāvaḥ T 14 samvit] CTSh, *ill.* B 16 padasūtra°] *conj.* (BAKKER), padapadārthasūtra° CTSh, padapadārthasūnna° B 18 ān 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 gr̥hasthādibhyo 'bhyāgatam
 pūrvam atahśabdāt parīkṣitam brāhmaṇam kṛtopavāsādyam mahādeva-
 sya dakṣiṇasyām mūrtau sadyojātādisaṃskṛtena bhasmanā saṃskaroti
 7 utpattiliṅgavyāvṛttiṃ kṛtvā mantraśrāvaṇam ca karoti tāvad eṣyaḥ
 kālaḥ kriyate |
 ma iti pratijñāyām bhavati | utthānādigaṇe samyagvyavasthi-
 10 tasya vyākhyeyavyākhyānāyor bhagavān eva kramaśo vaktā |
 sthūlopāyapūrvakatvāt sūkṣmavidheyādhigamasya pūrvāśrama-
 yamaniyamapraṭiṣedhārtham atyāśramayamaniyamaprasiddhyartham
 13 ca prāgvidhiḥ prathamam vyākhyāyate | ity atrāyam padārthopanyāsaḥ
 parisamāpta iti ||
 16 atrāha: pratipannāḥ smo yathā vidhiḥ prathamam vyākhyāyate | idam
 idānīm cintyam: athāsya kaś cādiḥ kiṃ madhyam ko 'ntaḥ katyaṅgo vā
 vidhir iti | tad ucyate: bhasmasnānādyo nindāmadhyo mūḍhāntāś ca
 19 vidhiḥ | sa ca tryaṅgo dānayajanatapo'ṅga iti | tat katham avagamyate |
 yasmād idam ārabhyate:

6] Cf. Skandapurāṇa 180.14cd: *mucyate spr̥ṣtamātras tu brahmapūtena bhasmanā*
 Skandapurāṇa 180.22: *ātmānam yaḥ paśum kṛtvā mahādevam hutāśanam | dīkṣito*
brahmabhasmabhyām śivayājī munir bhavet || Skandapurāṇa 182.48: *pañcabhir*
brahmabhir pūto bhasmanā dīkṣito dvijaḥ | śaṃkaraikamanā yogī jñānam etad
avāpnute ||

18] Pāsupatasūtra 1.2: *bhasmanā triśavaṇam snāyita*, 4.13: *nindā hi eṣām anindā*
tasmāt, 4.8: *unmatto mūḍha ity evam manyante itare janāḥ*.

19] Pāsupatasūtra 2.15–2.16: *atidattam atīṣṭam | atitaptam tapas tathā*.

2 prakathane] CT2Sh, B^{pc} (i.m.) 2 pratītā°] CT2Sh, pratītāḥ B 5 atahśabdāt]
 Sh (*conj.*, *silently*), BCT2, athaśabdāt BCT2 5 brāhmaṇam] BT2Sh, brahmaṇam
 C 5 kṛtopavāsādyam] BC, vratopavāsādyam T2Sh 6 dakṣiṇasyām] 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: ityatrāyam (eyeskip)* 17 athāsya kaś
 cādiḥ] CT2Sh, athāsya kāś ca vidhiḥ B (*added in the upper margin: athāścādiḥ*
 kiṃ madhyam kaumteḥ katyaṅgo vā vidhir iti | ta ucyate bhasmasnā(dyā)dyo
 niṃdāmadhyo mūḍhāntaḥ vidhiḥ) 17 ko 'ntaḥ] T2Sh, kaumteḥ B (i.m.), kaumtaḥ
 C 18 tad ucyate] CT2Sh, ta ucyate B (i.m.) 18 bhasmasnānādyo] *conj.*,
 bhasmasnā(dyā)dyo B (i.m.), bhasmanādyo T2Sh, bhasmasnādyo C 18 mūḍhāntāś
 ca] CT2Sh, mūḍhāntaḥ B (i.m.) 19 °tapo'ṅga] CT2Sh, tāpāṅga B

1

BHĀSMANĀ TRIṢAVANAṂ SNĀYĪTA || 2||

- 4 atra bhasma nāma dravyaṃ yad agnīndhanasaṃyogān niṣpannam | tat
parakṛtaṃ pārthivaṃ śukraṃ dīptimat | grāmādibhyo bhaikṣyavad
bhasmārjanaṃ kartavyam | snānaśayanānusnānakṛtyabahutvān
7 niṣparigrahatvād ahimsakatvāt | utsrṣtam eva śuci prabhūtaṃ
grāhyaṃ sādhanatvāt | alābhe svalpam api grāhyam | ādhāro 'py
alābucarmavastrādyanyatama eva siddhaḥ |
10 āha: kiṃ tena bhasmanā kartavyam | tad ucyate: bhasmane-
ti tṛtīyā 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 madhyāhnaṃdhyā
aparasaṃdhyeti saṃdhyātrayam | triṣavaṇam trisaṃdhyam trikālam
16 ity arthaḥ | āha: triṣavaṇam kim anena kartavyam | tad ucyate:
snāyīta | atra snānaṃ śaucakāryeṇa śāriṣv āgantukānāṃ sne-
hakledalepamalagandhādīnāṃ bhasmanāpakarṣaṇam kartavyam |
19 snānaṃ tu bhasmadravyagātrasaṃyojanam | paramārthatas tu

5] Cf. Ratnāṭikā p. 18, ll. 10–11: *karṣkārādidoṣarahitaṃ śuklādiguṇayuktaṃ ca bhasmārjitaṃ.*

6] Pāśupatasūtra 1.2–4: *bhasmanā triṣavaṇam snāyīta | bhasmani śayīta | anusnānam.*

9] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.15: *alābudāruvastrādīnāṃ anyatamaṃ yat prāpyate.*

11] vāśyā takṣaṇam: cf. Ṛgveda: 10.53.10b *vāśībhīr yābhīr amṛtāya takṣatha* Ṛgveda 10.101.10b: *vāśībhīr takṣatāśmanmayībhīr*

12] buddhyā pidhānam: Pāśupatasūtra 4.4–4.5: *sarvāṇi dvārāṇi pidhāya | buddhyā.*

2 bhasmanā] *Before this B adds:* idaṃ dvitīyaṃ sūtraṃ prathamādhyāyasya
4 nāma dravyaṃ] BC, vāmadravyaṃ T2Sh 5 śukraṃ] BC, bhuktaṃ T2Sh
6 °śayanānusnānakṛtyabahutvān] BC^{pc}, °śayanā{nu}nusnānakṛtyabahutvān C,
°śayanānusnānakṛtyabandhutvān T2Sh 7 niṣparigrahatvād] BCSh, niṣparigrahād
T2 7 ahimsakatvāt] B, ahimsakṛtvād CT2, ahimsakatvād Sh (*conj.*, *silently*)
7 utsrṣtam] BC, utkrṣtam T2Sh 8 ādhāro] BCSh, ādhāre T2 9 alābucarmavastrā-
dyanyatama eva siddhaḥ] *conj.*, alābucarmavastrādyata eva siddhaḥ BC,
alābucarmavastrānyatapasiddhaḥ T2, alābucarmavastrādir atra prasiddhaḥ
Sh (*conj.*, *silently*) 11 takṣaṇam] Sh (*conj.*, *silently*), tatṣaṇam BCT2 13 tad
ucyate] BC, om. T2Sh 13 triṣavaṇam iti] T2Sh, trīṣavaṇīmeti B, trīṣavaṇameti
C 14 savanam] B^{pc}CT2Sh, sevānam B^{ac} 17 snāyīta] *Before this B repeats:*
trīṣavaṇīmeti | dviguḥ samāsaḥ | trīṇīti saṃkhyā sevānam eti (*eyeskip*). 17–
18 snehakledalepa°] BC, snehatvalepa° T2, snehatvaglepa° Sh (*conj.*, *silently*)

1 snānādipunyaphalasaṃyogaḥ | dharmātmavacanād ātmaśaucam evai-
 tat | kevalam snānādy [...] akaluṣāpahatapāpmādivacanāt kāryam
 4 karaṇavyapadeśenātmaśaucam vyākhyāyate | ita ity etad ājñāyām
 niyoge ca | niyogatvān niyatam niyatatvān niyama ity arthaḥ | kasmāt |
 pratitantrasiddhatvād ahimsakatvān niḥśreyasahetutvāc ca | bhasmanā
 sneyam na cādbhir viparītatvād ity arthaḥ ||

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

10 BHASMANI ŚAYĪTA || 3||

13 atra bhasma tad eva | niruktam asya pūrvoktam | bhasmanīty
 aupaśeṣikaṃ saṃnidhānam | śaya ity upaśamasya viśrāmasyākhyā |
 ita ity etad ājñāyām niyoge ca | bhasmany eva rātrau svaptavyam
 16 nānyatrety arthaḥ | uktam hi:

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

22 kiṃca viśeṣārthitvāt | viśeṣārthī cāyam brāhmaṇaḥ | uktam hi:

25 na viśeṣārthinām 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
 karaṇavyapadeśenātmaśaucam vyākhyāyate*.

18–21] Cf. Liṅgapurāṇa 1.86.42: *yathā mṛgo mṛtyubhayasya bhīto ucchinnavāso na
 labheta nidrām | evam yatir dhyānaparo mahātmā saṃsārabhīto na labheta nidrām ||*

12.25–13.1] Cf. Nārada-purāṇa 1.50.230: *hayānām iva jātyānām ardharātrārddha-*

1 °saṃyogaḥ] BCT2, °saṃyoga° Sh (*conj.*, *silently*) 1 dharmātmā°] CT2Sh,
 dharmāghatmā° B 1–2 evaitat] BCT2^{pc}Sh, aivaitat T2^{ac} 2 kāryam] *conj.*
 (BAKKER), kārya BCT2Sh 3 ita ity etad] *em.*, tam 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 ān B 13 bhasmanīty]
 BCT2, bhasmani ity Sh (*conj.*, *silently*) 14 aupaśeṣikaṃ] CT2Sh, opaśeṣikaṃ B
 15 ita ity] *em.*, ita ity BCT2Sh 23 cāyam] BCSH, ca | ayam T2

1 hayānām iva jātyānām ardharātrārdhaśāyinām ||

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

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

13

ANUSNĀNAM || 4 ||

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

22

śāyinām | na hi vidyārthinām nidrā ciraṃ netreṣu tiṣṭhati ||

3–6] Cf. Ratnaṭikā p. 19, ll. 10–12: *athāyatanasandhinaṃ bhūpradeśaṃ divā
parighṛtaṃ* (em.; *parighṛta*° Ed.) *sthāvarādidoṣavarjitatvena supariṅkṣitaṃ
sandhyāvāsāne vastrāntādimṛdupavitreṇa vivecyā bhasmanaiva śuciṃ kuryāt*

18–20] Cf. Ratnaṭikā p. 12, ll. 11–12: *tatra bhuktochchīṣṭādinimittāyogyatāpratyaya-
nivṛttyarthaṃ liṅgābhivyaktyarthaṃ ca yat snānaṃ yat kaluṣānivṛttyarthaṃ tad upa-
sparśanam*

3 paridṛṣṭe] *conj.* (VASUDEVA), parivṛṣṭe BCT2Sh 3–4 °bhiniṣṭhena] BT2Sh,
°bhiniṣṭhāna° C 4 °cintanābhiniṣṭhāna] T2Sh, cintābhiniṣṭhāna 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., savanāntareṣv asyāśyāśaucakaṃ B, sa-
vanānta(ra)śvāsyaśyāśaucakaṃ kaṃ C, savanāntasthasyā 'syā 'śaucakaṃ kaṃ T2,
savanāntasthasyāśyāśaucakaṃ 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 savanatrāye] CT2Sh, savanatrāme B 18–19 bhuktochchīṣṭakṣutaniṣṭhīvita°]
CT2Sh, bhuktochchīṣṭakṣutaniṣṭhīpita° B 19 āśaucakam] em., āśaucakam BCTSh
20 cet] CT2Sh, cetya° B 20 tad ucyate] conj., om. BCT2Sh 21 sneyam]
CT2Sh, steyam B*

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

4 NIRMĀLYAM || 5 ||

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

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

LIṄGADHĀRĪ || 6 ||

16

atra yathānyeṣāṃ api varṇāśramaṇām āśramaprativibhāgakarāṇi liṅgāni
bhavanti — tatra gr̥hasthasya tāvad vāsastrayam vaiṇavī yaṣṭiḥ
19 sodakaṃ ca kamaṇḍalu sottaroṣṭhavapanam yajñopavitādi liṅgam |
tathā brahmacāriṇo 'pi daṇḍakamaṇḍalumuñjamekhalāyajñopavīta-
kṛṣṇājīnādi liṅgam | tathā vānaprasthasyāpi †kaviva†cīravalkalakūrca-
22 jaṭadhāraṇādi liṅgam | tathā bhikṣos tridaṇḍamuṇḍakamaṇḍalukāṣā-
yavāsojalapavitrasthalapavitrādi liṅgam — evam ihāpi yad etat

9] Cf. Ratnaṭikā p. 12, ll. 14–15: *nirmālyadhāraṇam api liṅgābhivyaktibhakti-
vivṛddhidvāreṇa caryānugrahakam*

18–19] Cf. Mahābhārata 14.45.20cd: *vaiṇavīm dhārayed yaṣṭim sodakaṃ ca
kamaṇḍalum* Manusmṛti 4.36: *vaiṇavīm dhārayed yaṣṭim sodakaṃ ca kamaṇḍalum |
yajñopavītam vedaṃ ca śubham raukme ca kuṇḍale* ||

1 bhasmaivaikaṃ] CT2Sh, bhasmecekaṃ B 2 vāpratibaddham asya syāt] *conj.*, vā
'pratibuddhasya B, vā 'prati(va)ddhasya C, vā pratiśiddhasya T2, vā apratiśiddhasya
Sh 4 nirmālyam] *Before this B adds:* prathamādhyāyasya pañcamam sūtram
7 °samūhaparyāyaḥ] Sh (*em., silently*), °sumūhaparyāyam C^{ac}, °samūhaparyāyam
C^{pc}, °samūhaparyāyam BT2 8 niṣparigrahaṃ] BC^{pc}T2Sh, niṣparigrahaṃ ca C^{ac}
12 tasya] CT2Sh, kasya B 15 liṅgadhārī] *Before this B adds:* prathamādhyāyasya
ṣaṣṭham sūtram 17 āśrama°] CT2Sh, āśramam B 18 yaṣṭiḥ] C^{pc}Sh,
yaṣṭi+h+ C, yaṣṭim BT2 19 kamaṇḍalu] Sh (*em., silently*), kamaṇḍalum BCT2
20–21 °muñjamekhalā°kṛṣṇājīnādi] *conj.*, °mauñjimekhalā°kṛṣṇājīnādi B^{pc}CT2Sh,
°mauñjimekhalā°kṛṣṇā+ji+nādi B 21–22 kavivacīra°] C, kavinacora° B, kariracīra°
T2, karīracīra° Sh (*conj., silently*) 22 °jaṭadhāraṇādi] CT2Sh, jagadhāraṇādi B
22 liṅgam] CT2Sh, liṅg B 22–23 tridaṇḍa°] Sh (*em., silently*), tridaṇḍam BCT2
23 °kamaṇḍalukāṣāyavāsojala°] CT2Sh, °kamaṇḍalum kaṣāyavāso{jatra}jala° B

1 pāsupatayogādhikaraṇaṃ liṅgaṃ atyāśramaprativibhāgakaraṃ bhasma-
 snānaśayanānusanānānirmālyaikavāsādinīṣpannaṃ svaśārīralīnaṃ
 pāsupato 'yam iti laukikādijñānajanakam tat | līyanāl liṅganāc ca
 4 liṅgam | tad dhārayan liṅgadhārī bhavati | daṇḍadhārivad ity arthaḥ ||

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

10 ĀYATANAVĀSĪ || 7 ||

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

1–3] Cf. Ratnaṭīkā p. 8, ll. 2-3: *pāsupatyē* (read *pāsupato*) 'yam iti vyaktinimittatvāt
bhasmasnānaśayanānusanānādhībhīr liṅgadhārīty upadeśād iti

12–13] Cf. Aṣṭādhyāyī 1.4.84: *āñ maryādāvācane*

18–19] Cf. Pañcārthabhāṣya ad 5.9: *vasatisaṃyogād guhāvāsī bhavati | pulinavāsivad*
 Pañcārthabhāṣya ad 5.30: *vasatisaṃyogāt śmaśānavāsī bhavati | pulinavāsivad ity*
arthaḥ

1 liṅgam atyāśrama°] B, liṅgam ityāśrama° T2Sh, liṅga□(-y)āśrama° C 1–
 2 °nirmālyaikavāsādi°] CT2Sh, °nirmālyaikaṃvāsādi° B 3 pāsupato 'yam]
 B, pāśu(pa)□(ya)m C, pāsupatam 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 āñ iti maryādāyāṃ bhavati] CT2Sh, āñi 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 āñ [...] bhavati] BCT2, om. Sh (silently) 16 parakṛte]
BCT2, parakṛta T2 16 vastavyam iti] CT2Sh, vastavyamititi maryādāyāṃ bhavati
B 16 vāsīty] BCT2, vāsī iti Sh (conj., silently) 17 āyatanaparigṛhīte] conj.,
ayatanaparigṛhīte B, āyatanavaparigṛhīte C, āyatanam ca pariḡrahati T2, āyatanam
ca pariḡrhnāti Sh (conj., silently) 17 vṛkṣamūle] BC^{pc}Sh, vṛkṣe mūle C^{ac}T2
 18–19 pulinavāsivad] B, pulinavāsivad 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 vaiśeṣikyāḥ kriyāḥ kartavyāḥ |
7 yathā cānyā vaiśeṣikyāḥ kriyāḥ kartavyāḥ prayojanaṃ ca vakṣyāmaḥ |
yasmād āha:

HASITAGĪTANṚTYAHUḌUḌKĀRANAMASKĀRAJAPYOPAHĀREṆOPATIṢṬHET || 8 ||

10

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

1–2] Cf. Ratnaṭikā p. 12, l. 23: *grāme vā yadi vetyādi*

9] Cf. Ratnaṭikā p. 19, ll. 4–6: *tad evaṃ nīrvartyopahāraṃ dhyāyann īśaṃ
hasitagītanṛtyahuḍukkāranamaskārajapyaiḥ ṣaḍaṅgopahāraṃ* Nīśvāsamukha 4.71:
*liṅgasyāyatane vāso huḍḍukārastavais tathā | gītanṛtyanamaskārair brahmabhir
japasamyutaḥ ||* Sarvadarśanasamgraha p. 169, l. 9: *hasitagītanṛtyahuḍukkāra-
namaskārajapyāṣaḍaṅgopahāreṇopatiṣṭheta* Brahmavidyābharaṇa p. 199, l. 19:
upahāraḥ ṣaḍvidhaḥ hasitagītanṛttahuḍukkāranamaskārajapabhedena Skandapurāṇa
29.98cf: *bhasmaśāyī bhasmadigdho nṛtagītair atoṣayat | japyena vṛṣanādaiś ca tapasā
bhāvitaḥ śuciḥ ||*

12–14] Cf. Ratnaṭikā p. 18, ll. 24–27: *vayaṃ tu paśyāmo ’bhigamya ca yat pūrvaṃ
japatītyādi bhāṣyasyārtho yadi vicāryate tadā ’vaśyaṃ gatvā saṃyatātmanottarābhi-
mukhena pratyāhāravaiśeṣārthaṃ japtavyaṃ, japtvā tu śivadhyanāsakta evāṭṭahāsaṃ
punaḥ punaḥ kuryāt*

16.14–17.9] Cf. Sarvadarśanasamgraha p. 169, ll. 9–18: *tatra hasitaṃ nāma
kaṇṭhoṣṭhapuṭavisphūrjanapuraḥsaram ahahety aṭṭahāsaḥ | gītam gāndharvaśāstrasa-
mayānusāreṇa maheśvarasambandhiguṇadharmādinimittānāṃ cintanam | nṛtyam api
nāṭyaśāstrānusāreṇa hastapādādīnāṃ utkṣepaṇādīkam aṅgapratyaṅgopāṅgasahitaṃ
bhāvābhāvasametaṃ ca prayoktavyam | huḍukkāro nāma jihvātālusamyogān
niṣpādyamānaḥ puṇyo vṛṣanādasadr̥śo nādaḥ | huḍug iti śabdānukāraḥ vaṣaḍīvat |*

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

1 gavato maheśvarasya sambhāvyaḡaṇadravyajakarmajāni nāmāni
cintyante tat | saṃskṛtaṃ prākṛtaṃ parakṛtaṃ ātmakṛtaṃ vā yad
gīyate tad geyam | nṛtyam api nāṭyaśāstrasamayānabhiṣvaṅgeṇa
4 hastapādādīnām utkṣepaṇam apakṣepaṇam ākuñcanaṃ prasāraṇam
calanam anavasthānam | niyamakāle niyamārthaṃ geyasahakṛtaṃ
nṛtyam prayoktavyam | huḍumkāro nāma ya eṣa jihvāgratālu-
7 samyogān niṣpadyate puṇyo vṛṣanādasadrśaḥ saḥ | huḍumkaraṇam
huḍumkāraḥ | kāraśabdo huḍumkārasyopahārāṅgāvadhāraṇārthaḥ |
na tu skhalitādīpūraṇārthaḥ | nama iti nāpy oṣṭhīyaṃ kartavyam
10 nopāṃśu mānaśam tu | namaskaraṇam namaskāraḥ | kāraśabdo
vācīkopāṃśupratīṣedhārthaṃ mānasopahārāṅgāvadhāraṇārthaṃ cety
arthaḥ | japyam nāma sadyojātādiṣv akṣarapaṅktyāṃ manasā bhāvasya
13 saṃcāravīcāraḥ | taj japyam | upeti viśeṣaṇe kriyopasaṃhāre sama-
statve ca | upaharaṇam upahāro vrataṃ niyama ity arthaḥ | upa-
hriyate nivedyate niyogamātrakartṛtvāt sādḥakenety upahāraḥ |
16 atropety abhyupagame | abhyupagatena vidhisthena praṇatavinatenety
arthaḥ | tiṣṭhed ity aikāgryam pratyāhārabhāvasthitim evādhikurute |
sarvakaraṇānām vṛttau pratyāhāraṃ kṛtvā kāyīkavācīkamānasīkābhīḥ
19 kriyābhir upahāraṃ kṛtvā bhṛtyavad upahāreṇopatiṣṭhed upastheyam |
apasavyam ca pradakṣiṇam upariṣṭād vaksyāmaḥ ||

22 āha: kasya nirmālyam dhāryam | kasya vā āyatane vastavyam | kiṃ
4–5] Cf. Vaiśeṣikasūtra 1.1.7: *utkṣepaṇam avakṣepaṇam ākuñcanaṃ prasāraṇam
gamanam iti karmāṇi*

1 sambhāvya°] BC, sabhāvya T2, sabhāyām 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 nṛttaṃ T2Sh 6 huḍumkāro]
BC, ḍumḍumkāro T2Sh 7–9 vṛṣanādasadrśaḥ [...] skhalitādīpūraṇārthaḥ]
C (sa *emended to saḥ*), vṛṣatādīpūraṇārthaḥ B (*eyeskip*), vṛṣanādasadrśaḥ sa
ḍumḍumkaraṇam ḍumḍumkāraḥ| kāraśabdo ḍumḍumkārasyopahārāṅgāvadhāra-
ṇārthaḥ| na tu skhalitādīpūraṇārthaḥ T2, vṛṣanādasadrśaḥ saḥ| ḍumḍumkaraṇam
ḍumḍumkāraḥ| kāraśabdo ḍumḍumkārasyopahārāṅgāvadhāraṇārthaḥ| Sh (*conj.*,
silently) 9 nāpy] BCSh, napy T2 10 namaskaraṇam namaskāraḥ] CT2Sh,
nayaskaraṇam 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 sādḥakenety upahāraḥ|
atropety abhyupagame| 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)

1 copastheyam iti | tad ucyate:

MAHĀDEVASYA DAKṢIṆĀMŪRTIM || 9 ||

4

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

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

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

3] Cf. Nīsvāsamukha 4.72ab: *ekavāso hy avāso vā dakṣiṇāmūrtim āśritaḥ*
Tīrthavivecanakāṇḍa p. 106, l. 17: *bhāvanād devadevasya dakṣiṇām mūrtim āsthītaḥ*
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 krīḍāyām |*
krīḍādharmitvāt krīḍānimittā | krīḍāvān eva sa bhagavān vidyākālāpaśusamjñikaṃ
trividham api kāryam utpādayaty anugr̥hṇāti tirobhāvayati cety ato devaḥ |

7–8] Cf. Dhātupāṭha 4.1 *divu krīḍāvijigīṣavyavahāradyutistutimodamasvapna-*
kāntigatiṣu.

12–13] Cf. Mahābhārata 3.31.36: *saṃprajojya viyojyāyaṃ kāmākārakaraḥ prabhuḥ |*
krīḍate bhagavān bhūtair bālaḥ krīḍanakair iva ||

18.17–19.1] Cf. Ratnaṭikā p. 9, ll. 1–2: *mūrtiśabdena yad upahārasūtre mahādevejyā-*
sthānam ūrdhvaliṅgādilakṣaṇam vyākhyātam tatsamīpadakṣiṇabhūpradeśaḥ
kuṭyādyavyavahito 'trābhīpretaḥ |

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, kṛīpradharmitvāt B 9 vidyākālāpaśu-
samjñikaṃ] C^{pc}, vidyākadyākālāpaśusamjñikaṃ C^{ac}, vidyākālāpaśusamjñikaṃ B,
vidyāka(-ā)...kalāpaśusamjñikaṃ T2, vidyākālāpaśusamjñikaṃ Sh (*conj., silently*)
12 apracodyaḥ pracodyais] CT2Sh, aprabodhaḥ prabodhais B 15 °bhāva°] *em.,*
°bhāvaḥ BCT2Sh 17 vibhajati] CT2Sh, pibhajati B

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

16 atredaṃ 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 ahimsādaya iti | atra tv anyeṣām

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

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

9] bhasmanirmālyalingopadeśāc: cf. Pāśupatasūtra 1.2–6: *bhasmanā triṣavaṇam snāyīta* | *bhasmani śayīta* | *anusnānam* | *nirmālyam* | *liṅgadhārī*.

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

10] hasitādyupadeśāc: cf. Pāśupatasūtra 1.8: *hasitagītanṛtyahudumkāranamaskāra-japyopahāreṇopatiṣṭhet*.

3 mūrtyabhāve] Sh (*conj.*, *silently*), na mūrtyabhāve BCT2 3 bhaiṣṣyānupa-
yogavan] BC, bhaiṣṣyānupayogān T2Sh 4 nirghātanānuktatvāc] BC, nirghātanām
uktatvāc T2, nirghātanām uktatvāc Sh (*conj.*, *silently*) 4–6 evaṃ 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 [...] cheṣalingapratīṣedhaḥ] 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 [...] arthapratīṣedhaḥ] CT2Sh, om. B 11 mahādevagrahaṇād]
BCT2^{pc}Sh, mahādevapratīṣedhād T2^{ac} 14 niyamā] Sh (*conj.*, *silently*), om. BCT2
16 °prakaraṇam] CT2Sh, °prakaraṇa B 19 naḥ] BC, na T2Sh 20 ucyate]
CT2Sh, ucyante 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 kālāntarītā 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 | uktam 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 ||*

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

- 1 sarvajñoktaśāstrataḥ sadbhāvo vaktum | ucyate: yady anyatra
 prasiddhā iti kva tatra cintyate | [...] | kasmāt | kṛtopadeśāt | yasmād
 uktam sūtrataḥ kṛtānnam iti | atra kṛtagrahaṇād akṛtapraṭiśedho
 4 'kṛtapraṭiśedhāc ca kṛtsnā himsā tantre praṭiśiddhā draṣṭavyety
 arthaḥ | sā ca himsā trividhā bhavati | duḥkhotpādanam aṇḍabhedāḥ
 prāṇanirmocanam iti | tatra duḥkhotpādanam nāma krośanatarjana-
 7 tādananirbhartsanādibahubhedo 'pi | caturvidhasyāpi bhūtagrāmasya
 manovākkāyakarmabhir abhidroho na kartavyaḥ | evam ahimsā
 bhavaty eteṣāṃ jantūnām | dāhatāpadhūmoparodhaparihārārtham
 10 agnikaraṇādānasampradānapratidinidhānasamdhukṣaṇādīni na kuryān
 naiva kārayet | tathā vastraśikhābhasmādhārābhaikṣyabhājanādīni
 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 |
 dayārtham sarvabhūtānām varṣāsv ekatra saṃvaset ||
 19 varṣābhedaṃ tu yaḥ kuryād brāhmaṇo yogadīkṣitaḥ |
 prājāpatyena kṛcchreṇa tataḥ pāpāt pramucyate ||

3] kṛtānnam: cf. Pāsupatasūtra 4.7: *kṛtānnam utsṛṣṭam upādādīta*.

3–5] Cf. Pañcārthabhāṣya ad Pāsupatasūtra 4.7: *atra kṛtagrahaṇād akṛtapraṭiśedho 'kṛtapraṭiśedhāc ca kṛtsnā himsā tantre praṭiśiddhā draṣṭavyā*

13–15] Cf. Ratnaṭīkā p. 18, ll. 10–12: *athāyatānasandhinaṃ bhūpradeśaṃ divā pariḡrhitam* (em.; *pariḡrhitā*° Ed.) *sthāvarādidoṣavarjitatvena supariḡkṣitam sandhyāvāsāne vastrāntādimṛdupavitreṇa vivecya bhasmanaiva śuciṃ kuryāt*

17–18] Cf. Manusmṛti 6.45 *1: *grīṣmahaimantikān māsān aṣṭau bhikṣur vicakramet | dayārtham sarvabhūtānām varṣāsv ekatra saṃvaset ||*

19–20] Cf. Vāyupurāṇa 1.18.18 ≈ Liṅgapurāṇa 1.90.21cd–22ab: *ekaikātikrame/-māt teṣāṃ prāyaścittam vidhīyate | prājāpatyena kṛcchreṇa tataḥ pāpāt pramucyate ||*

2 cintyate] CT2Sh, cityate B 3 uktam sūtrataḥ] CT2Sh, om. B 3 kṛtānnam
 iti] conj., yukṛtam ity B, kṛtam ity CT2Sh 3–4 kṛtagrahaṇād akṛtapraṭiśedho
 'kṛtapraṭiśedhāc] conj., kṛtapraṭiśedhād akṛtapraṭiśedhāc BCT2, kṛtapraṭiśedhād
 akṛtapraṭiśedhāc Sh (conj., *silently*) 4 draṣṭavyety] CT2Sh, dra(vya)ṣṭavyety
 B 5–6 duḥkhotpādanam aṇḍabhedāḥ prāṇanirmocanam iti] BTSh, om. C
 8 °karmabhir abhidroho] CTSh, °karmābhidroho B 9 dāhatāpa°] BCT, *Be-
 fore this Sh adds between brackets: aṇḍabhedo nāma* 10 na kuryān] BTSh,
 om. C 11 tathā] BCT, tathā prāṇanirmocanam nāma Sh (*between brackets*)
 11 vastraśikhā°] conj. (DUNDAS), vastraśikhya° BCTSh 14 vastrāntair] conj.
 (HARA), vastrāntarair BCTSh 14 vivecya] conj., vi° BCTSh 15 vā] CTSh,
 vācam B 17 °haimantikān aṣṭau] CTSh, hemaṃtikān aṣṭo B 18 varṣāsv ekatra
 saṃvaset] conj., ekatra varṣāsu vaset BCTSh (*unmetr.*) 20 kṛcchreṇa] C^{pe}CTSh,
 kṛcchreṇa B, kṛ{□□□} cchreṇa C^{ac}

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

 nāsūryaṃ ca vrajen mārgaṃ nādr̥ṣṭāṃ bhūmim ākramet |
4 paripūtābhir adbhīś 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 nopayujīta 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 |
 ātmanam iva sarvāṇi so 'mṛtatvāya kalpate ||

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

5–6] Cf. Vāyupurāṇa 1.16.8: *matsyagr̥hyasya yat pāpaṃ saṃmāsābhyantare 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* || Vajrasūci 52 = Kalpadrumāvadānamālā: *yadā na kurute pāpaṃ sarvabhūteṣu dāruṇam | kāyena manasā vācā brahma saṃpadyate tadā* ||

18] Cf. Manusmṛti 6.60: *indriyāṇāṃ nirodhena rāgadveśakṣayeṇa ca | ahimsayā ca bhūtānāṃ amṛtatvāya kalpate* ||

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

- 1 na yaññadānair na tapo'gnihotrair
 na brahmacaryair na ca satyavākyaiḥ |
 na vedavidyādhyayanair vratāir vā
 4 prāpyaṃ phalaṃ yad tad ahimsakasya ||
 yo dadyāt kāñcanaṃ meruṃ kṛtsnāṃ caiva vasuṃdharāṃ |
 samudraṃ ratnapūrṇaṃ vā na tulyaṃ syād ahimsayā ||
 7
 ity evam ahimsā 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 kiṃprajojanaṃ kriyate | ucyate: pradhānatvāt |
 tanmūlatvād itarapravṛtṭeḥ | tanmūlā hītareṣāṃ pravṛtṭir bhavati |
 16 katham | jihvendriyaviṣaye upasthendriyaviṣaye vā saktas trayodaśabhir
 pravartate | ata etad uktam 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 vasuṃdharāṃ | abhākṣaṇaṃ ca māṃsasya na tu tulyaṃ yudhiṣṭhira* ||

10–11] Cf. Yamaprakaraṇa 16: *indriyajayopadeśāt tathā strīpratiṣedhataḥ | brahmacaryaṃ tathā satyaṃ vyākhyānādyopadeśataḥ* ||

10] strīpratiṣedhāt: cf. Pāśupatasūtra 1.13: *strīśūdraṃ nābhībhaṣet*.

11] indriyajayopadeśāc: cf. Pāśupatasūtra 5.7: *indriyāṇām abhijayāt*, 5.11: *jītendriyaḥ*.

12] Cf. Yamaprakaraṇa 5: *trayodaśānām pañcārthe jihvopasthasya saṃyamah | indriyāṇām viśeṣeṇa brahmacaryam iti smṛtam* ||.

19–20] Cf. Old Javanese Bhagavadgītā 46.8.9: *jihvopasthanimittaṃ hi pravṛtṭiḥ sarvadehinām | tasmād amitravat paśyej jihvopasthau vicakṣaṇaḥ* ||.

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

1 athavā manahpūrvakatvāt sarvavṛttinām tannigrahāt sarvavṛttinām
nigrahaḥ kṛto bhavati | uktam hi:

4 mano hi mūlam sarveṣām indriyāṇām pravartate |
śubhāśubhāsv avasthāsu tac ca me suvyavasthitam ||

7 punar apy uktam:

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

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

13 ato janma ato duḥkham ato mṛtyubhayaṃ tathā |
indriyāṇām prasaṅgād vai tasmād etān jayāmahe ||

16 indriyāṇām prasaṅgena doṣam ṛchaty asaṃśayam |
saṃniyamya tu tāny eva tataḥ siddhim nigacchati ||

rajjur eṣā nibandhāya yā striṣu ramate matiḥ |
chittvainām kṛtino yānti nainām tyajati duṣkṛti ||

19 strīhetor nirgamo grāmāt strīkṛte krayavikrayaḥ |
striyo mūlam anarthānām nainām prājñāḥ pariṣvajet ||

4–5] Cf. Rāmāyaṇa 5.9.39: *mano hi hetuḥ sarveṣām indriyāṇām pravartate | śubhāśubhāsv avasthāsu tac ca me suvyavasthitam* || Old Javanese Sārasamuccaya 86: *mano hi mūlam sarveṣām indriyāṇām 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 ubhau | nigṛhītavisṛṣṭāni svargāya narakāya ca* ||

15–16] Cf. Manusmṛti 2.93: *indriyāṇām prasaṅgena doṣam ṛchaty asaṃśayam | saṃniyamya tu tāny eva tataḥ siddhim nigacchati* || Mahābhārata 3.202.19 *indriyāṇām prasaṅgena doṣam ṛchaty asaṃśayam | saṃniyamya tu tāny eva tataḥ siddhim avāpnute* ||

19–20] Cf. Old Javanese Sārasamuccaya 431: *strīkṛto grāmanigamaḥ strīkṛtaḥ krayavikrayaḥ | striyo mūlam anarthānām tasmān naitāḥ pariṣvajet* ||

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 etān] BCT^{pc}Sh, etā T^{ac} 16 nigacchati] *em.*, niyac-
chati CTSh, niyaṣati B 20 prājñāḥ] BC^{pc}TSh, prājñāḥ C^{ac} 20 pariṣvajet] CTSh,
pariṣvajet B

1 viṣam agnir asir bāṇaḥ sphuṭam kṛtvā vibhīṣikā |
māyā rūpavatī hy eṣā yāṃ striyaṃ manyate janaḥ |
amedhyapūrṇe kṛmijantusaṃkule
4 svabhāvadurgandha aśauca adhruve |
kalevare mūtrapuriṣabhājane
ramanti mūrkhā na ramanti paṇḍitāḥ ||
7 mādyatīti striyaṃ dṛṣṭvā surāṃ pītvā na mādyati |
tasmād dṛṣṭimadāṃ nārīṃ dūrataḥ parivarjayet ||
adhomukhenādamstreṇa jaghanāntaracāriṇā |
10 sarvaśāstrācikitsyena jagad daṣṭam bhagāhinā ||
lomaśena kurūpeṇa durgandhena kucarmanā |
hariṇīpadamātreṇa sarvam andhīkṛtam 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. Śatakatrāya 375: *amedhyapūrṇaṃ krimijantusaṃkulaṃ svabhāva-*
durgandham aśaucam adhravam | kalevare mūtrapuriṣabhājane rameta mūḍho na
rameta paṇḍitāḥ ||

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 manusyeṣu jānann*
api vicakṣaṇaḥ | hariṇīpadamātreṇa carmanā na khalīkṛtaḥ || prasvedamaladigdhenā
vahatā mūtraśoṇitam | vraṇena vivṛtenaiva sarvam andhīkṛtam 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, māmimḍhati B (*unmetr.*) 10 daṣṭam] CTSh, dṛṣṭam B
10 bhagāhinā] BCT^{pc}Sh, bhagāṃhinā T^{ac} 12 andhīkṛtam] CTSh, aṃdhokṛtam
B 15 edhasaṃvṛddho] *em.*, edhaḥsaṃvṛddho BT^{pc}Sh (*unmetr.*), edhaḥsaṃvṛddhau
C (*unmetr.*), erisaṃvṛddho T^{ac} 16 svātmā jyotiḥ] BCT, svātmajyotiḥ Sh (*conj.*,
silently).

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

ity evaṃ brahmacaryaṃ tantre siddham |

7 tathā satyaṃ tantre siddham | tac ca dvididham | tad yathā:
paridṛṣṭārthabhūtārthaṃ vacanaṃ vāksatyaṃ ceti | tatra paridṛṣṭārtha-
10 bhūtārthaṃ vacanaṃ satyaṃ tantre siddham | kasmāt | vyākhyānopade-
śāt vidvadupadeśāc ca | tathā vāksatyaṃ api tantre siddham |
kasmāt | vāgviśuddhyupadeśāt | iha svaśāstroktam bhāṣato 'nṛtam api
13 satyam āpadyate | kasmāt | śuddhivṛddhikaratvāt | yasmād āha:

16 svargam anṛtena gacchati dayārthaṃ uktena sarvabhūtānām |
satyenāpi na gacchati satam vināśārthaṃ uktena ||

punas tv āha:

19 gobrāhmaṇārthe 'nṛtam na hinasti
na strīṣu rājan na vivāhakāle |

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 nānṛtam syāj jugupsitam ||* Cf. also Vasiṣṭhadharmasūtra 16.35: *udvāhakāle ratisaṃprayoge prāṇātyaye sarvadhanāpahāre | viprasya cārthe hy anṛtam vadeyuḥ pañcānṛtāny āhur apātakāni ||*

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

1 prāṇātyaye sarvadhanāpahāre
 pañcānṛtāny āhur apātakāni ||

 satyaṃ brūyāt priyaṃ brūyān na brūyāt satyaṃ apriyaṃ |

4 priyaṃ ca nānṛtaṃ brūyād eṣa dharmāḥ sanātanaḥ ||

 yathā hi teṣāṃ eva bhūtānāṃ hitaṃ anṛtaṃ api satyaṃ āpadyate evaṃ

7 ihāpy asmākaṃ svaśāstroктаṃ bhāṣātāṃ anṛtaṃ api satyaṃ āpadyate |

 kasmāt | vidhivihitavāt | ity etad api tantre siddham |

10 tathā asaṃvyavahāras tantre siddhaḥ | kasmāt | avyaktapretonmattamūḍhopadesāt | neha loke avyaktapretonmattamūḍhāḥ saṃvyavahāraṃ kurvanti yasmād ato 'trāsaṃvyavahāras tantre

13 siddhaḥ | saṃvyavahāras ca punar dvididhaḥ | tad yathā: krayavikraya-saṃvyavahāro rājakulasaṃvyavahāras ceti | ata ekatareṇāpy atrādhikṛta-syātmapīḍā parapīḍā cāvarjanīye bhavataḥ | tatra yady ātmānaṃ

16 pīḍayati tena ihaiva loke duḥkhī bhavati, syāt paraṃ pīḍayati tatrāpy asyādharmo duḥkhādiphalaḥ praçīyate | tenāmuṣmiṃ 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 samakarṃṇaḥ ||

3–4] Manusmṛti 4.138: *satyaṃ brūyāt priyaṃ brūyān na brūyāt satyaṃ apriyaṃ | priyaṃ ca nānṛtaṃ brūyād eṣa dharmāḥ sanātanaḥ ||*

10–11] avyaktapretonmattamūḍhopadesāt: cf. Pāsupatasūtra 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 Pāsupatasūtra 5.35: *eteṣu ca viṣayāṇāṃ arjane vartatātmapīḍā parapīḍā vā avarjanīye bhavataḥ | tatra yady ātmānaṃ pīḍayati tena ihaiva loke duḥkhī bhavati | syāt paraṃ pīḍayati tatrāpy asyādharmo duḥkhādiphalaḥ saṃçīyate |*

4 ca nānṛtaṃ] CTSh, vacanānṛtaṃ B (*unmetr.*) 6 āpadyate] *Thus all the MSS.*
 7 bhāṣātāṃ] BSh (*conj., silently*), bhāṣātāṃ 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] BSh, ekatareṇāpipy C 14–15 atrādhikṛta-syātmapīḍā] BCT^pSh, 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, bhavatiy B 21 pāpaṃ] CTSh, pāpa B

1

uktaṃ hi:

4

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

7

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

punar apy uktaṃ:

10

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

16

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

19

ity evam asaṃvyavahāras tantre siddhaḥ |

22

tathā asteyaṃ tantre siddham | kasmāt | avāso padeśād anutsṛṣṭānna-
pratiṣedhāc ca | iha vidyamānasyāpy ekasya vāsaso malavad avasthi-
tasyāvāso padeśāt parigrahaparityāga upadiśyate | kiṃcānyad api |
25 parityaktānām annapānādīnām upayogo dr̥ṣṭo yasmād ato 'trāsteyaṃ
tantre siddham | steyaṃ ca punaḥ ṣaḍvidham | tatra adattādānam

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 dharmāś
ca jānāti narasya vṛttam ||*

22] avāso padeśād: cf. Pāsupatasūtra 1.11: *avāsā vā.*

22–23] anutsṛṣṭānnapratiṣedhāc: cf. Pāsupatasūtra 4.7: *kṛtānnam utsṛṣṭam
upādādīta.*

23] ekasya vāsaso: cf. Pāsupatasūtra 1.10: *ekavāsāḥ.*

28.26–29.2] Cf. Yamaparakaraṇa 9–10ab: *adattānatisṛṣṭasya tathānabhimatasya ca |*

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.*

1 anatisrṣṭagrahaṇam anabhimatagrahaṇam anadhikārapratigraho
 'nupālambho 'niveditopayogaś ceti | adattasya grahaṇam adattādānam |
 anatisrṣṭagrahaṇam nāma bālonmattapramattavṛddhadurbalānām
 4 vittāpaharaṇam | anabhimatagrahaṇam nāma kīṭabhramarapakṣi-
 pataṅgādīnām anabhipretadravyāpaharaṇam | anadhikārapratigraho
 nāma iha śāstre anabhyanuñātānām arthānām gobhūhiraṇyadvipadca-
 7 tuṣpadādīnām grahaṇam | anupālambho nāma kuhakakalkanadambhavi-
 smāpanavañcanādibhir upāyaiḥ parebhyo hiraṇyācchādanopayogaḥ |
 aniveditopayogo nāma bhakṣyabhojyalehyapeyacoṣyādīnām anyatamaṃ
 10 yat kiñcid gurave aniveditam upayuñkte 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

uktam hi:

19

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

22

na stenasya paro loko nāyaṃ loko durātmanaḥ |
 śaṅkitaḥ sarvabhūtānām drohātmā pāpa eva saḥ ||

mṛdam āpas tathāsmānaṃ patraṃ puṣpaṃ phalāny api |

grahaṇam anupālambho (em.; *anupāyalābho* Ed.) 'nadhikārapratigrahaḥ || *anivedito-*
payogaś ca steyaṃ ṣaḍvidhaṃ matam |

11–12] Cf. Yamaparakaraṇa 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 tathāsmānaṃ patrapuṣpaphalāni*
ca | asaṃvṛtāni grhṇīyāt pravṛttāniha kāryavān ||

4–5 kīṭabhramara°] *em.*, koṭabhramara° CTSh, kīṛbhramara° B 6 anabhyanu-
 jñātānām] *Thus all the MSS.* 6–7 gobhūhiraṇyadvipadcatuṣpadādīnām] CTSh,
 gobhūmihiraṇyadvipadaṃ catuṣpadādīnaṃ B 7–8 °dambhavismāpanavañca-
 nādibhir] BC, °dambhavismāpanavañcanādibhir T, °dambhavismāpanavarddhāpa-
 nādibhiḥ C (i.m.), °dambhavismāpanavarddhāpanādibhir T (i.m.) Sh
 10 aniveditam] BCT, 'niveditam Sh (*conj.*, *silently*) 10 upayuñkte] C^{pc}TSsh,
 upayuñkte BC^{ac} 11 ṣaḍvidhaṃ [...] ṣaḍvidhasyāpi] BCT^{pc}Sh, ṣaḍvidhasyāpi
 T^{ac} 14 dhanam] CTSh, dhanam B 15 sa tasya] BCTSh, *After this B adds:*
 parivarjanam asteyam āhutasya (*eyeskip*). 21 paro loko nāyaṃ loko durātmanaḥ]
 CTSh, paraloko durātmanā B (*unmetr.*) 23 tathāsmānaṃ] BCT^{pc}, tathāsmānaṃ
 T^{ac} (*unmetr.*), tathā yānaṃ Sh (*conj.*, *silently*)

1 asaṃvṛtāni gr̥hṇīyāt pavitrārthīha kāryavān ||
 nadyaś ca vāpyaḥ kūpās ca taṭākāni sarāṃsi ca |
 asaṃvṛtāni gr̥hṇīyāt prājāpatyena karmaṇā ||

4
 ity evam asteyaṃ tantre siddham |

7 akrodhas tantre siddhaḥ | kasmāt | śūdrapraṭiṣedhād atitāpopadeśāc
 ca | ihādhyātmikādhībhautikādhidaivikānām sarvadvandvānām manasi
 śarīre ca upanipatitānām 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 kalahavaikarasampra-
 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 nindāyām karaṇakriyānindāyām kāryanindāyām āhāranindāyām
 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 abhīhite tīvraduḥkhaṃ mānasam abhivyajya-
 te, katham atra krodho na bhaviṣyatīty ucyate: na bhaviṣyati |
 25 kasmāt | parisamkhyānasāmarthyāt | iha manuṣyaloke deśo 'yaṃ

7] śūdrapraṭiṣedhād atitāpopadeśāc: cf. Pāsupatasūtra 1.13: *striśūdraṃ nābhībhāṣet*, 2.16; Yamaprakaraṇa 20ab: *śūdraniṣedhād akrodhas tathā 'titāpopadeśataḥ* |

1 pavitrārthīha] CTSh, pavitrārthoha B 7 atitāpopadeśāc] CTSh, atitāpopadeśāc B 9 ca upanipatitānām] *Thus all the MSS.* 9–10 yasmād ato 'trākrodhas] *conj.* (HARA), yasmāt 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 °sampraharaṇādyā] BTSh, °sampraharaṇādyā 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 karaṇakriyānindāyām] *conj.*, karaṇakriyāyām BCTSh 21 jātas] CTSh, jātas B 23 abhīhite] 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 śarīrākhyah sa,
 2 tasmāt bhavaḥ | kṣetrañāsa tu cetanaḥ sarvagataḥ śucir asya cāsmākaḥ
 3 cāntaram aviditam | aparidrṣṭārthe bhavān etad mā brūyāt | ataḥ kro-
 4 dhanimittāsambhavāt pariśamkhyānasāmarthyena krodho na kāryaḥ |
 evaṃ śeṣeṣv api draṣṭavyam | bhavati hy api:

7 śrīgavān nakhavān damstrī kravyādo rudhirāśanaḥ |
 rākṣaso vā piśāco vā krodhiṣṇur jāyate naraḥ ||

10 punaś cāha:

13 kaṅkagr̥dhrasṛgāleṣu damśeṣu maśakeṣu ca |
 pannageṣu ca jāyante narāḥ krodhaparāyaṇāḥ ||
 vidviṣṭaḥ sarvabhūtānām bahvamiṭro 'lpabāndhavaḥ |
 krūradharmā durācāraḥ krodhiṣṇur jāyate naraḥ ||
 16 kruddhaḥ karoti pāpāni kruddhaḥ pāpāni bhāṣate |
 kruddho bhavati nirlajjas tasmāt krodham vivarjayet ||

19 tathā coktam:

22 yat krodhano japati yac ca juhōti yad vā
 [yad vā] tapas tapyati yad dadāti tat sarvam |
 vaivasvato harati pūrtam amuṣya sarvaṃ
 mithyā śrutam bhavati tasya śamo 'pi tasya ||
 25 dhanyās te puruṣavyāghrā ye buddhyā krodham utthitam |

12–13] Cf. Mahāsubhāṣitasamgraha 8319: *kaṅkagr̥dhrasṛgāleṣu damśeṣu maśakeṣu ca | pannageṣu ca jāyante narāḥ krodhaparāyaṇāḥ ||*

21–24] Cf. Mahābhārata 12.288.27: *yat krodhano yajate yad dadāti yad vā tapas tapyati yaj juhōti | 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 juhōti | vaivasvato harate sarvam asya moghaṃ ceṣṭam bhavati krodhanasya ||*

31.25–32.1] Cf. Rāmāyaṇa 5.53.3: *dhanyās te puruṣaśreṣṭhā ye buddhyā kopam ut-*

1 °pitṛhetukaḥ] CTSh, °pitṛhetuḥ kaḥ B 2 śucir asya] BCT, śuciḥ | asya Sh (*conj.*, *silently*) 2 cāsmākaḥ] CTSh, vāsmākaḥ B 3 aviditam] CTSh, āviditam B 3 etad mā brūyāt] *em.* (GRANOFF), etad vā brūyāt BCT^{pc}Sh, etadbrūyāt T^{pc} 5 bhavati hy api] Sh (*em.*, *silently*), bhavati hy api CT, bhavati 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

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 sarvaparō ripuḥ |
 kṣamāvatām ayaṃ lokaḥ paro lokaḥ kṣamāvatām ||
 7 etasmāt kāraṇāt kṣantavyam | ity evam akrodhas tantre siddhaḥ |

tathā guruśūśrūṣā tantre siddhā | kasmāt | vyākhyānopadeśād vid-
 10 vadupadeśāc ca | iha coktaṃ vidhiṃ vyākhyāsyāma iti | atrāṇ iti
 maryādāyām | ma iti pratijñāyām 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 | preṣitāpreṣitasarvakāryakṛtajñāḥ
 16 sarvaniveditātmā dakṣo dākṣiṇyānuraktaḥ snānodvartanasamvāhanā-
 dibhiḥ kriyāviśeṣaiś chāyevānugato nityam idaṃ kṛtam idaṃ kariṣye
 kiṃ karavāṇīti bhūtvā gurave ahar ahar vartitavyam | yas tu vidyāṃ
 19 guror adhikṛtya bahubhyaḥ saṃprayacchati anenāsyā vidyopādānena

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 guruśūśrūṣā vidvadāyabhidhānataḥ* |

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

13] aṣṭāṅgaṃ brahmacaryaṃ: cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.30: *balam aṣṭāṅgaṃ brahmacaryaṃ, Niśvāśaguhyā 12.7: bhikṣācaryā yamādiś ca bhasmasnānajakriyā | aṣṭāṅgabrahmacaryaṃ ca ādehapatānā* □□□

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

1 mahātmāno] CTSh, mahātmānām B 10 atrāṇ] BCSH, ātrāṇ T 12 sthāsyasi] BCT^pSh, sthāsyati T^{ac} 12–13 tatreṣṭam ity] CTSh, pratijñāty B 13 maryādām adhikurute] BC^pSh, maryādā kurute B^{ac} 14 °gurukāryahitakārī] Sh (*conj.*), °gurukāryagurukāryahitakārī CT, °gurukāryāhatakārī B 14 anuttarottaravādī] CT^pSh, anottarottaravāpī B, anuttarottavādī T^{ac} 17 chāyevānugato] CTSh, śāyevānugato 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 śúśrūṣitā 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 ||
- 7 agnisūryendutārābhīś cākṣuṣo 'rthaḥ prakāśate |
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 narakam paryupāsate ||
- 13 guror yatra parīvādo nindā yatra pravartate |
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 ||
- 19 granthārthaviduṣe nityaṃ yogamārgānudarśine |
sarvārthenāpi kartavyaḥ paritoṣo vijānatā ||
- ṛcaṃ vā yadi vārdharaṃ pādaṃ vā yadi vākṣaram |
sakāśād yasya gṛhṇīyān niyataṃ tatra gauravam ||
- 22 liṅgakartā yathā mātā śāstrakartā yathā pitā |

4–5] Cf. Ratnaṭikā p. 1.29: *tathā cōktam: 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. Ratnaṭikā p. 6, ll. 4–5: *tathā cōktam: granthārthaviduṣaḥ ityādi*

33.22–34.1] Cf. Ratnaṭikā p. 16, ll. 21–23: *tatrādidharmāvasthasya tāvad āyatane*

1 bhavanti] CTSh, bhavaṃtī B 1 brahmacarye] CTSh, brahmacaryer B 1–2 yad gauravaṃ] Sh (*conj.*, *silently*), gauravaṃ yad gauravaṃ BCT 4 guruḥ] CTSh, guru B 6 °tārābhīś] CTSh, °tārādhiś B 11 ṣaṣṭir varṣa°] BC^{pc}, ṣaṣṭivargga° C^{ac}, ṣaṣṭirvaṣa° T, ṣaṣṭivarsa° Sh (*conj.*, *silently*) 13 pidhātavyau] CTSh, pidhānavyau B 15 nātra] BCTSh, natra C 17 ācāryaḥ] Sh (*em.*, *silently*), ācārya B, ācārya CT 18 °mārgānudarśine] CTSh, °mārgānudarśinam 20 vārdharaṃ] Sh (*conj.*, *silently*), vārdham 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: gātraśaucaṃ bhāvaśaucaṃ ātmaśaucaṃ
7 ceti | tatra prasiddham bhasmanā gātraśaucaṃ | āha: yad uktaṃ
prasiddham bhasmanā gātraśaucaṃ iti etad evāyuktam | kasmāt |
pūrvottaravyāghātāt | iha purastād uktaṃ prasiddhā yamā ahimsādayo
10 bhavanti | yad iha bhūyo 'pi aprasiddham bhasmanā gātraśaucaṃ
ity abhidhīyate tasmād idaṃ pūrvottaraṃ na saṃgacchati vyāhataṃ
ca bhavati | eṣa doṣa ity ato pūrvottaravyāghātāt tatra yad uktaṃ
13 prasiddham bhasmanā gātraśaucaṃ ity etad ayuktam | ucyate: nāyaṃ
doṣaḥ | kasmāt | prasiddhidarśanāt | ihānyatrāpi prasiddham bhasmanā
gātraśaucaṃ iti | evaṃ hy āha:

16

samsarga-jās ca ye doṣā ye cānye piṭṛmātrjāḥ |

annapānakṛtās caiva saṃkarā deham āsritāḥ |

19

sarvāṃs tān dahate bhasma asthimajjāgatān api ||

punaś cāha:

22

keśakīṭopapannāni duṣṭānnāni ca yāni vai |

bhasmanā sprṣṭamātrāṇi bhojyāny āhur manīṣiṇaḥ ||

25

punar apy uktam:

*vāsa ity atrāyatanaśabdo gurāv eva draṣṭavyo liṅgakartetyādijñāpakād upacārād vā
mañcaśabdavat|*

5] bhasmasnānopadeśāc: cf. Pāsupatasūtra 1.2: *bhasmani triṣavaṇaṃ snāyīta;*

Yamaparakaraṇa 18c: *bhasmasnānāc charīrasya*

9–10] Cf. Pañcārthabhāṣya ad Pāsupatasūtra 1.9: *prasiddhā yamā ahimsādaya iti*

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

1 madyaṃ pītvā gurudārāṃś ca gatvā
 steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā |
 4 bhasmoddhvasto bhasmarāśau śāyāno
 rudrādhyāyī mucyate pātakebhyaḥ ||
 yaḥ snānam ācaren nityam āgneyaṃ saṃyatendriyaḥ |
 7 kulaikaviṃśam uddhṛtya sa gacchet paramāṃ gatim ||

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

tathopasparśanaprāṇāyāmajapyair akaluṣamatir bhavatīti bhāvaśaucam
 13 tantre siddham | [...]

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

mṛttikānāṃ sahasreṇa jalakumbhaśatena ca |
 na śuddhyanti durātmāno pāpopahatacetasah ||

19 satyaṃ śaucam tapaḥ śaucam śaucam indriyanigrahaḥ |
 sarvabhūtaḥ śaucam adbhīḥ śaucam tu pañcamam ||

2–5] Cf. Kāmikāgama Pūrvabhāga 5.58: *madyaṃ pītvā gurudārāṃś ca gatvā steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā | bhasmacchanno bhasmaśāyāśāyāno rudrādhyāyī mucyate sarvapāpaiḥ* || Mitākṣarā ad Yājñavalkyadharmasāstra 3.303cd: *madyaṃ pītvā gurudārāṃś ca gatvā steyaṃ kṛtvā brahmahatyāṃ ca kṛtvā | bhasmācchanno bhasmaśāyāśāyāno rudrādhyāyī mucyate sarvapāpaiḥ* || (attributed to Śātātapa)

6–7] Cf. Śivadharmasāstra 12.29cd–30ab: *yaḥ snānam ācaren nityam āgneyaṃ sa yatendriyaḥ || kulaikaviṃśam uttārya sa gacchet paramāṃ gatim* |

12] Cf. Pāśupatasūtra 1.15–18: *upasprśya | prāṇāyāmaṃ kṛtvā | raudrīṃ gāyatrīṃ bahurūpīṃ vā japeḥ | 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 | bhāvaśuddhas caret śaucam anyathā na samācaret* ||

17–18] Cf. Garuḍapurāṇa 1.113.39: *mṛttikānāṃ sahasreṇa udakānāṃ śatena ca | na śudhyati durācāro bhāvopahatacetanah* ||

19–20] Cf. Garuḍapurāṇa 1.113.37: *satyaśaucam manaḥśaucam śaucam indriyanigrahaḥ | sarvabhūte dayā śaucam jalaśaucam ca pañcamam* ||

5 rudrādhyāyī] BCT^pcSh, 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, tathopasparśanam B 16 śeṣam aṅgāramārjanam] conj. (HARA), śeṣam śṛṅgāramārjanam BCTSh 18 pāpopahatacetasah] CTSh, (pohapaṃpa)hatacetasah B (unmetr.)

1 śaucam eva paraṃ teṣāṃ yeṣāṃ notpadyate spr̥hā |
 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 kalyāṇīm kurute matim |
 tathā tathāsyā sidhyanti sarvārthā nātra saṃśayaḥ ||

10 ity evaṃ bhāvaśaucam tantre siddham |

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

16 kṛtsnāṃ mahīm paryaṭataḥ saśailavanakānanām |
 apamānāt paraṃ nāsti sādhanam manur abravīt ||

19 ity evaṃ śaucam tantre siddham |

1] Cf. Mahābhārata 13.111.10cd: *śaucam eva paraṃ teṣāṃ yeṣāṃ notpadyate spr̥hā*
 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*
tathāsyā 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;
 Yamaparakaraṇa 19ab: *bhāvasya paribhāvādyaiḥ śaucamātmana eva ca |*
 14] apahatapāpmā: cf. Pāśupatasūtra 3.6.

1 teṣāṃ] CTSh, jyeṣṭhām B 1 notpadyate] CTSh, notpādyate B 2 tathārambhe
 indriyāṇāṃ] BTSh, tathārambheraṃdriyāṇāṃ C 6 kaluṣeṇāntarātmanā]
 CTSh, kaluṣāṇāntarātmāṇnā B (*unmetr.*) 7 bhāva] BTSh, bhāvam C
 8 kalyāṇīm] CTSh, kalyāṇam B 13–14 avamānaparibhavaparivādādyair] CTSh,
 avamānapari+vā+bhavaparivādādyair B 17 °kānanām] CTSh, kānana B

- 1 tathā āhāralāghavam tantre siddham | kasmāt | bhaikṣotsrṣṭayathā-
labdhopadeśāt | svalpam api anupāyato 'rjitam alaghu prabhūtam api
upāyato 'rjitam laghv eva draṣṭavyam | uktam hi:
- 4
caren mādḥukarīm vṛttiṃ valmīkanicayopamām |
akruddhaś ca prahrṣṭaś ca tapas tad dhi sanātanam ||
- 7
yaś caret sarvabhōjyeṣu bhaikṣyam ca vyavahārataḥ |
bhuñjīta pratigrhṇīyāt praśastānām svakarmasu ||
- 10
cāturvarṇyam cared bhaikṣyam patitāms tu vivarjayet |
payaś cāpaś ca bhaikṣyam ca samam etan na saṃśayaḥ ||
- 13
bhaikṣyaśeṣam tu yo bhikṣur yadi kiṃcit samutsṛjet |
grāse grāse tu kartavyāḥ prāṇāyāmās trayas trayāḥ ||
- 16
saṃnidhānam na kurvīta sarvāvastho 'pi yogavit |
saṃnidhānakṛtair doṣair yatīḥ saṃjāyate kṛmiḥ ||
- mādḥukaram asaṃkalpaṃ prākpravṛttam ayācitam |
tattatkālopapannaṃ ca bhaikṣyam pañcavidhaṃ smṛtam||
- grhād grhaṃ paryātaṃ tu na grhaṃ parivarjayet |

1–2] bhaikṣyayathālabdhopadeśāt: cf. Pāsupatasūtra 5.14: *bhaikṣyam*, 4.7: *kṛtānam utsṛṣṭam upādādīta*, 5.32: *yathālabdhopajīvakaḥ*; Yamaprakaraṇa 19cd: *bhaikṣotsrṣṭayathālabdhais tathā cāhāralāghavam* ||

5–6] Cf. Ratnaṭīkā p. 14, l. 20: *atra ca pañcavidhabhaikṣābhīdhāyakaṃ vākyam caren mādḥukarīm ityādyair avirodhena vyākhyeyam*; Kṛtyakalpataru Mokṣakāṇḍa p. 57, ll. 2–3: *caren mādḥukarīm vṛttiṃ valmīkanicayopamām | akrodhanaprahṛṣṭāmā tapas tad dhi sanātanam* || (attributed to Yama)

7–8] Cf. Manusmṛti 2.182cd–183ab: *āhared yāvad arthāni bhaikṣam cāharahaś caret* || *vedayajñair ahīnānām praśastānām svakarmasu* |

11–12] Cf. Pātravidhi 4: *bhaikṣaśeṣam samutsṛjya yatir yamaparāyaṇaḥ | grāse grāse tu kartavyāḥ prāṇāyāmās trayas trayāḥ* ||

15–16] Cf. Pātravidhi 50: *mādḥukaram asaṃkalpaṃ prākpravṛttam ayācitam | tataḥ kālopapannaṃ ca bhaikṣam pañcavidhaṃ smṛtam* || Agnipurāṇa 2.161.9: *mādḥukaram asankliptaṃ prākpraṇītam ayācitam | tātkālikaṃ copapannaṃ bhaikṣam pañcavidhaṃ smṛtam* ||

37.17–38.1] Cf. Pātravidhi 51: *grhād grhaṃ paryātaṃ tu na grhaṃ parivarjayet* |

1 tathā āhāra°] *Thus all the MSS.* 2 api anupāyato] *Thus all the MSS.* 2–3 api upāyato] *Thus all the MSS.* 5 mādḥukarīm] BCT, mādḥukarīm Sh (*conj., silently*) 5 °nicayopamām] CTSh, °nicayopamam B 6 ca prahrṣṭaś] BC, cāprahrṣṭaś TSh 9 cāturvarṇyam] BCT^{pc}Sh, caturvarṇyam T^{ac} 10 etan] BTSh, ettan C 13 na] BCT^{pc}Sh, nā T^{ac} 14 kṛmiḥ] TSh, krimiḥ C, kṛtiḥ B 15 mādḥukaram] BCT, mādḥukaram Sh (*conj., silently*) 16 smṛtam] *After this all the MSS add: yadṛcchayā copapannaṃ iti pāthāmtaram.*

- 1 parasya vacanaṃ śrutvā duṣṭaveśma vivarjayet ||
 aduṣṭāpatitaṃ sādhuṃ bhikṣuko yo vyatikramet |
 sa tasya sukṛtaṃ dattvā duṣkṛtaṃ pratipadyate ||
- 4 tathaiva ca gr̥hasthasya nirāśo bhikṣuko vrajet |
 sa tasyeṣṭaṃ ca pūrtam̐ ca bhikṣur ādāya gacchati ||
- 7 akṛte vaiśvadeve tu bhikṣuke gr̥ham āgate |
 uddhr̥tya vaiśvadevārthaṃ bhikṣukaṃ tu visarjayet ||
- vaiśvadevakṛtān doṣān śakto bhikṣur vyapohitum |
 na hi bhikṣukṛtān doṣān vaiśvadevo vyapohati ||
- 10 daśāhaṃ dvādaśāhaṃ vā yatra bhikṣā na labhyate |
 tad gr̥haṃ varjayed bhikṣur ūṣarāṇīva karṣakaḥ ||
- caturakṣarasamyuktāṃ bhikṣāṃ tu samudāharet |
 13 eṣa pravrajināṃ dharmah̐ śeṣas tu krayavikrayaḥ ||
- na hasen na cābhiprekṣet bhikṣāṃ icchams tu bhikṣukaḥ |
 godohamātraṃ samtiṣṭhen nopatiṣṭhet kadācana ||
- 16 jarāmarañagarbhebh̐yo bhītasya narakād api |
 bhayāt kṣapayate yasmāt tasmād bhaikṣyam iti smṛtam ||
- dadhibhaksāḥ payobhaksā ye 'nye yāvakabhakṣiṇaḥ |
 19 sarve te bhaikṣyabhakṣasya kalāṃ nārhanti ṣoḍaśīm ||
- taptakāñcanavarṇena gavāṃ mūtreṇa yāvakam̐ |

parasya vacanaṃ śrutvā duṣṭaveśma vivarjayet ||

2–3] Cf. Pātravidhi 52: *aduṣṭāpatitaṃ sādhuṃ bhikṣuko yo vyatikramet | sa tasya sukṛtaṃ dattvā duṣkṛtaṃ pratipadyate ||*

4–5] Cf. Pātravidhi 53: *tathā yadi gr̥hasthasya nirāśo bhikṣuko vrajet | sa tasyeṣṭaṃ ca pūrtam̐ ca bhikṣur ādāya gacchati ||*

14–15] Cf. Mahābhārata 14 App. I No. 4 ll. 2787–2788: *godohamātraṃ tiṣṭhet tu vāgyataḥ samyatendriyaḥ | na hasec ca na vikṣec ca nābhibhāseta vā striyam ||*.

16–17] Cf. Liṅgapurāṇa 1.89.20: *jarāmarañagarbhebh̐yo bhītasya narakādiṣu | evaṃ dāyayate tasmāt tad bhaikṣyam iti samsmṛtam ||*

18–19] Cf. Liṅgapurāṇa 1.89.21: *dadhibhaksāḥ payobhaksāś ca ye 'nye jīvaksṣiṇakāḥ | sarve te bhaikṣyabhakṣasya kalāṃ nārhanti ṣoḍaśīm ||*

2 sādhuṃ] CTSh, sādhuṃ B 4 vrajet] TSh, vrajan BC 11 ūṣarāṇīva] Sh (*conj.*, *silently*), ukharāṇīva B, ūkharāṇīva CT 13 pravrajināṃ [...] samtiṣṭhen] CTSh, pravraji B (*eyeskip*) 18 dadhibhaksāḥ payobhaksā] Sh (*em.*, *silently*), dadhibhiksā payobhiksā BCT 18 yāvakabhakṣiṇaḥ] CTSh, yāvakam̐ bhakṣiṇaḥ B (*unmetr.*) 19 bhaikṣyabhakṣasya] TSh, bhaikṣyam bhakṣasya B (*unmetr.*), bhaikṣyabhikṣasya C 19 kalāṃ nārhanti] CTSh, kalā nārhati B

1 pibed dvādaśa varṣāṇi na tad bhaiḥṣyasamaṃ bhavet ||
māsi māsi kuśāgreṇa yaḥ pibet somam agrajaḥ |
bhaiḥṣyaṃ vā vyavahāreṇa tulyaṃ bhavati vā na vā ||
4 bhaiḥṣyam annaṃ paraṃ śreyo bhaiḥṣyam annaṃ paraṃ śuci |
bhaiḥṣyaṃ hi vratināṃ śreṣṭhaṃ bhaiḥṣyam eva parā gatiḥ ||
yathā jalaṃ nirgamaṇeṣv apeyaṃ
7 nadīgataṃ tat punar eva peyaṃ |
tathānnapānaṃ vidhipūrvam āgataṃ
dvijātipātrāntaritaṃ na duṣyati ||
10 lavaṇam alavaṇam vā snigdham asnehikaṃ vā
sahasaviraṣaṃ vā śuṣkam annaṃ dravaṃ vā |
yadi iha niravadyaṃ bhuñjate bhaiḥṣyam annaṃ
13 sa khalu bhavati bhikṣur bhikṣudharmād aluptaḥ ||

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

19 tathā apramādas tantre siddhaḥ | kasmāt | apramādupadeśāj japyo-
padeśāc ca | iha nityaṃ yameṣv apramattenopasthitasmr̥tinā bhavi-

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 bhaiḥṣyaṃ pūrvoktāt sa viśiṣyate* ||

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

15] tathotsrṣṭaṃ: cf. Pāsupatasūtra 4.7: *kṛtānnaṃ utsrṣṭam upādadīta*.

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

19–20] apramādupadeśāj japyopadeśāc: cf. Pāsupatasūtra 2.12: *harṣūpramādī, 5.40: apramādī gacched duḥkhānām antam iśāprasādāt, 1.8: hasitagītanṛtyahudum-kāranamaskārajapyopahāreṇopatiṣṭhet; Yamaprakaraṇa 20cd: japyāpramādanirdeśād apramādo yamaḥ smṛtaḥ*

1 bhaiḥṣyasamaṃ] CTSh, bhaiḥṣyasama B 3 vā vyavahāreṇa] C, cāvvyavahāreṇa
BTSh 4 śuci] Sh (*conj., silently*), śuciḥ BCT 6 yathā] BCT^{pc}, yatha T^{ac}, yad
yaj Sh (*conj., silently*) 6 nirgamaṇeṣv] *conj.* (YOKOCHI), nirdhamaneṣv CTSh,
nirddhameṣv B (*unmetr.*) 7 nadīgataṃ] BTSh, nadīgataṃ nadīgataṃ C (*unmetr.*)
10 alavaṇam vā] CTSh, alavaṇam B (*unmetr.*) 11 śuṣkam] CTSh, śukam B (*un-
metr.*) 19 tathā apramādas] *Thus all the MSS.* 20 yameṣv] BCT^{pc}Sh, meṣv T^{ac}

1 tavyam | uktaṃ hi:

4 apramādo damas tyāgo brāhmaṇasya hayāḥ smṛtāḥ |
śīlaraśmisamāyukte dheyātmā mānase rathe ||
taṃ brahmaratham āruhya garbhajanmajarāyutān |
chindan mṛtyubhayān pāsān 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 ahiṃsādīnām tyāgaḥ kriyate
tasmāt kāryakāraṇakṣetrajñadharmasukhaduḥkhasaṃsārapadārthā-
dayo 'pi tyājyāḥ | atha naivam ekāntaḥ | kiṃca ahiṃsādīnām tyāge
16 kṛte hiṃsādīnām dharmasādhanatvaprasaṅgaḥ | kiṃcātīdānātiyajanāti-
tapotigatyanāvṛtṭyādibhir yamaniyamagarbhatvād vidheḥ siddham |
niyamaviśeṣaṅc 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]
gṛhasṭhādivat | 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 mṛtyubhayaṃ
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,
nātiprasaṅgāv B, na | atiprasaṅgād Sh (*conj.*, *silently*) 12 anekāntāc] Sh (*em.*,
silently), anakāntāś B, anakāntāc CT 15 ekāntaḥ] *conj.*, anekāntaḥ BCTSh,
anaikāntaḥ T 15 kiṃca] *Thus all the MSS.* 15–16 ahiṃsādīnām tyāge kṛte
hiṃsādīnām] *conj.*, ahiṃsādīnām tyāgaṃ kṛtihiṃsādīnām B, ahīśādīnām tyāge
kṛtihiṃsādīnām C, ahiṃsādīnām T^{ac}, tyāge kṛtihiṃsādīnām T^{pc} (i.m.), tyāge
kṛtihiṃsādīnām Sh (*conj.*, *silently*) 18 yamā] Sh (*em.*, *silently*), yamāḥ BCT
19 dakṣiṇāmūrtim] BCT^{ac}, dakṣiṇāmūrṭter 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
 anekapaṭalam vā grāmyādibhyo niṣparigrahaṃ kaupīnapracchādana-
 mātraṃ lajjāpratīkārārthaṃ caikaṃ vāso grāhyam | asyaiva sūtrasya
 7 sāmartyāt sarvadravyaparityāge kṛte ekavāsomātraparigrahaḥ
 saṃskartavyaḥ śiṣyaḥ | āha: lajjāvinivṛttir asya kadā bhavatīti |
 ucyate: jñānakaluṣābhyām | atra yadā prāpta-jñānaḥ kṣīṇakaluṣāś ca
 10 bhavati tadā tasya lajjānivṛttih ||

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

AVĀSĀ VĀ || 11||

16
 atrākāro vāsaḥpratiśedhe 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 bhāvvyam | yadi śaktas tadā avāsasā nagnena yathājātena niṣparigraheṇa
 bhavitavyam ity arthaḥ | na tu vā vikalpe | vikalpārthāsambhavād ity
 arthaḥ ||

25
 āha: tasminn āyatane prativasatā kim ā dehapātād anirgaccha-

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

2 atraikam] BCT, atra ekam Sh (*conj.*, *silently*) 2 ācchādane] CTSh, āśādane
 B 3 tad yathā] BCT, om. Sh (*silently*) 3 vorṇajaṃ] *conj.*, voḍajaṃ BCT,
 voṭajaṃ Sh (*conj.*) 5–6 kaupīna°] T^{pc}Sh, kaupīnaṃ BCT^{ac} 8 saṃskartavyaḥ]
 BCT^{pc}Sh, saṃkaskartavyaḥ T^{ac} 8–9 bhavatīti | ucyate] Sh (*em.*, *silently*),
 bhavatītyucyate BCT; *After this C adds between brackets: aniyatam | 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] BCT^{pc}Sh, om. T^{ac} 20 ca
 iti] BCT^{pc}, ca T^{ac}, ceti Sh (*conj.*, *silently*) 21 anagnena ekavāsasā] BCT,
 anagnenaikavāsasā Sh (*conj.*, *silently*) 22 avāsasā] TSh, āvāsasā C 23 vā]
 CTSh, vāg B 23 vikalpārthāsambhavād] BCT^{pc}Sh, vikalpārthāsambhavād T^{ac}
 41.26–42.1 anirgacchataiva] CTSh, anirgadyataiva B

1 taiva stheyam dhyānaikaṅsthena śīlavad | āhosvid dr̥ṣṭo 'syāyatanān
nirgamaḥ bhasmabhaikṣyodakārjanādinimittam grāmādipraveśo vā |
ucyate: dr̥ṣṭaḥ | yasmāt

4

MŪTRAPURĪSAM NĀVEKṢET || 12 ||

7 atra mūtram ca purīṣam ca mūtrapurīṣam cārthe dvandvasamāsaḥ |
atra mūtram nāma yad etad udaraparyuṣitam nihsarati bahiḥ sra-
vati tan mūtram | mocanān mūtram | mūtratvābhisambandhād
10 vā mūtram | lokādiprasiddham ity arthaḥ | purīṣam nāma yad
etat pītakhādītāvalīḍhānām āhāraviśeṣāṇām ādhyātmikenāgninā
paripaktam apānena skhalati tat purīṣam | purān nirgatatvāt
13 purīṣatvābhisambandhād vā purīṣam | lokādiprasiddham ity arthaḥ |
nakāro darśanapratiśedhe | na draṣṭavyam ity arthaḥ | avety
apavarjanam nāmapratiśedhe jātigrahaṇendriyāntarapratiśedhe cety
16 arthaḥ | ikṣa darśane | yad etan nijam buddhīndriyam cakṣur, anena
cakṣuṣā anayā buddhyā manuṣyādīnām mūtrapurīṣam na draṣṭavyam |
na tu gavādīnām ity arthaḥ || 12 ||

19

āha: kiṃ mūtrapurīṣasamdarśanamātram evāsyā pratiśidhyate | ucyate:
na | yasmād āha:

22

STRĪSŪDRAM NĀBHIBHĀṢET || 13 ||

25 atra strī ca sūdraś ca strīsūdraṃ cārthe dvandvasamāsaḥ | atra strī

5] Cf. Baudhāyanadharmasūtra 3.8.17: *strīsūdrair nābhībḥāṣeta mūtrapurīṣe nāvekṣeta*

16] Cf. Dhātupāṭha 1.641: *ikṣa darśane*

23] Cf. Baudhāyanadharmasūtra 3.8.17: *strīsūdrair nābhībḥāṣeta mūtrapurīṣe nāvekṣeta*.

2 nirgamaḥ] CTSh, nirgataḥ B 3 dr̥ṣṭaḥ | yasmāt] Sh (*em., silently*), dr̥ṣṭo yasmāt B^{pc}CT, dr̥ṣṭo na yasmāt B^{ac} 5 mūtrapurīṣam nāvekṣet] *Before this B adds: prathamādhyāye dvādaśasūtram 7 mūtrapurīṣam] After this B repeats: ca mūtrapurīṣam 10 vā] BC, dhi TSh 10 lokādiprasiddham] CTSh, mūtratvābhisamlokādiprasiddham B 11 pīta°] CTSh, pītā° B 12 apānena] CTSh, ṛpānena B 12 purīṣam] BTSh, purīṣam 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, °ndryāntari° B^{ac} 16 ikṣa] CTSh, ikṣa B 17 cakṣuṣā anayā] *Thus all the MSS.* 20 °samdarśanamātram] CTSh, samdaśamnamātram B 23 strīsūdraṃ nābhībḥāṣet] CTShSū, prathamādhyāyasya trayodaśasūtram strīsūdra nābhībḥāṣet B 25 dvandvasamāsaḥ] BTSh, dvandvaḥ samāsaḥ C*

1 nāma seyaṃ lokaprasiddhā stanajaghanakeśavatī hāvabhāvavilāsayuktā
 puruṣabhāvasvabhāvikā divyā mānuṣā atiratirasā viṣayamūrtir iti
 4 kṛtvā pratiśidhyate | anubhāṣanapūrvikā cāsyāḥ prāptir bhaviṣyatīty
 atah strī nābhibhāṣitavyety arthaḥ | śūdro nāmāyaṃ lokādiprasiddhas
 trivarnaparicāraḥ | śocanād drohaṇāc ca śūdraḥ | sa khalv adayātur
 7 iti kṛtvā pratiśidhyate | kimartham | tenākruṣṭaś cābhihataś ca vā
 krudhdhas tadvadhārthaṃ pravartate | ato jātijñānatapaḥśrutahānir
 bhavati | sūcite cāvamānādyabhāve 'vamānādyabhāvāt śuddhivṛddhyor
 10 abhāvaḥ | akaluṣasūtre cāsyā doṣanirdeśaṃ kariṣyāmaḥ | nakāro
 bhāṣaṇapratīṣedhe | nābhibhāṣitavyam ity arthaḥ | abhīśabdaḥ
 prasaṅga iti pratīṣedhe jātigrahaṇe cetarapratīṣedhe cety arthaḥ | bhāṣa
 vyaktāyāṃ vāci | yad etat karmendriyaṃ vāg, anayā vāṅyā ity atah
 13 strīśūdraṃ nābhibhāṣitavyam ity arthaḥ ||

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

YADY AVEKṢED YADY ABHIBHĀṢET|| 14||

19 atra yadi yadīty āśaṅkāyāṃ | nābhibhāṣed iti vacanān niṣiddhe 'py
 arthe gurvartham ātmārthaṃ vā bhasmabhaikṣyodakārjanādinimittam
 22 grāmādīn praviṣṭasya viṇmūtrayoḥ strīśūdryaś 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 nirghātanam kiṃ kartavyam | tad

4–5] Cf. Mahābhārata 13.129.15cd: *śūdradharmāḥ samākhyātas trivarnaparicāraṇam*

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 atah] BC^{pc}TSh, itaḥ C^{ac} 5 śocanād drohaṇāc] Sh (*em., silently*),
 śocanād drohaṇāc 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.*
 (HARA), sūcivṛddhyor CTSh 10 bhāṣaṇapratīṣedhe] CTSh, bhāṣaṇapratīṣedho B
 11 jātigrahaṇe] CTSh, jaratigrahaṇe B 11 cety] CTSh, caty B 12 ity atah]
 BCT, iti | atah 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
 caturdaśam sūtram B

1 ucyate: upasparśanam | yasmāt:

UPASPRŚYA|| 15||

4

atropety abhyupagame | abhyupagamanena kaluṣamatinety arthaḥ |
sprśyeti bhasmadravyagātrasaṃyojanam eva | upasprśyeti snāna-
7 paryāyaḥ | sa cailodakasparśanavat | sa ca bhasmanā kartavyaḥ
nādbhiḥ | kasmāt | pūrvottaravyāghātāt snānasyāprasaṅgāc ca |
upasprśyeti niṣṭhā ||

10

āha: upasprśya yadi kaluṣam na kṣīnam syāt tato nirghātanam kiṃ
kartavyam | tad ucyate: sākāṅkṣatvān niṣṭhāsabdasya prāṇāyāmaḥ
13 kartavyaḥ | yasmād āha:

PRĀṆĀYĀMAḤ KṚTVĀ|| 16||

16

atra prāṇo nāma ya eṣa mukhanāsikābhyāṃ niḥsarati vāyur eṣa
prāṇaḥ | tasya āyāmo nigrāho nirodhaḥ sa prāṇāyāmaḥ | sa ca
19 puruṣavṛttir draṣṭavyaḥ | kasmāt | jñānecchāprayatnapūrvakatvāt
prāṇāyāmasya | sa caikodghāto dvirudghāto vā | tathā viṃśatimātraś
caturviṃśatimātras triṃśanmātro vā | mātṛā tv akṣinimeṣakālaḥ |
22 sa yathāśakti yathābalaṃ kartavyaḥ | tasmād upasprśya padmaka-
svastikopasthāñjalikārdhacandrapīṭhakadaṇḍāyatasarvatobhadradīnām
anyatamenāsanabandhena prāṇmukha udānmukho vā upaviśya etāny
25 aṅgāni kṛtvā grīvām unnāmya pūraṇapūrvako vā recakapūrvako vā
tāvāt kartavyo yāvan nigrhītā vāyavo vyānībhūtāś ca bhavanti |

22–23] Cf. Sarvajñānottara yogapāda 9: *padmakam svastikam vāpi upa-
sthātyāñjalim tathā | pīṭhārdham ardhacandram vā sarvatobhadram eva vā ||*

1 upasparśanam] *Before this B adds:* prathamādhyāyasya pañcadaśam sūtram
1 yasmāt] Sh (*conj., silently*), yasmāt tasmāt tasmād T^{ac}, yasmāt tasmād
BCT^{pc} 5 atropety] BCT, atra upa ity Sh (*conj., silently*) 6 sprśyeti] BCT,
sprśya iti Sh (*conj., silently*) 6 bhasmadravya°] CTSh, bhasmadravyam B
6 upasprśyeti] BCT, upasprśya iti Sh (*conj., silently*) 15 prāṇāyāmaḥ] *Be-
fore this B adds:* prathamādhyāyasya ṣoḍaśasūtram 18 tasya āyāmo] *Thus
all the MSS.* 19 jñānecchā°] CTSh, jñāniśā° B 20 sa caikodghāto] *em.,
caikodghāta BCT, ca | ekodghāto Sh (conj., silently)* 21 catur°] CTSh, catu°
B 21 mātṛā] CTSh, māśa B 22–23 °svasthikopasthāñjalikārdhacandrapīṭhaka°]
CTSh, °svasthikopathāñjalikārdhacandrapīṭhakaṃ B 24 upaviśya etāny] BCT,
upaviśyaitāni Sh (*conj., silently*) 26 vāyavo] T^{pc}Sh, vāyava B, vāyavo CT^{ac}
26 vyānībhūtāś] *em.* (YOKOCHI), dhyānībhūtāś BCT^{pc}, dhyānībhūtāś T^{ac}Sh
26 bhavanti] BT, bhavati CSh

1 tatra vyānībhūtā nāma yadā dantivad antaḥśarīraṃ pūrṇaṃ bha-
vati | niḡṛhītānāṃ tu lakṣaṇaṃ yadā kūrṃmavad antaḥśarīre uc-
4 chvāsapratyucchvāsā vartante svasthendriyaś ca bhavati tadā man-
tavyā niḡṛhītā vāyava iti | tataḥ śanaiḥ śanair moktavayā nāsikayā
yathotpalapatram api nāsāpuṭasthaṃ na kampayati | tad atra
7 pra ākrāntau krameṇākramitavyāḥ | antarbhāve 'ntare vāyavo
bhāvayitavyāḥ | ana prāṇane | āñ iti āsanabandhanibhṛtanigṛhītakalu-
ṣakṣapaṇavisargādimaryādām adhikurute | yamu bandhane | bandha-
yitavyāḥ | ḍukṛṇ karāṇe | draṣṭavyāḥ | tvā iti karmaniṣṭhāyām |
10 vicchedavad ity arthaḥ ||

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

RAUDRĪM GĀYATRĪM BAHURŪPĪM VĀ JAPET|| 17||

16 atra tvāśabdasāmarthyād gamyate prāṇasamyamena samaṃ japyam
kartavyam | upasparśanavat | †tasmād† atra raudrī nāma tatpuruṣā |
19 raudrī ca kasmāt | rudrasyopasthāpakatvād raudrī | rudro vāsyām
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-

7] Cf. Dhātupāṭha 2.60–61: *śvasa prāṇane, ana ca Dhātupāṭha 4.66 aṇa (ana) prāṇane*

9] Cf. Dhātupāṭha 8.10: *ḍukṛṇ karāṇe*

18] upasparśanavat: cf. Pāśupatasūtra 1.15: *upasprśya*.

18] tatpuruṣā: cf. Pāśupatasūtra 4.22–24: *tatpuruṣāya vidmahe | mahādevāya dhīmahi | tan no rudraḥ pracodayāt*.

20] sadyojātādi°: cf. Pāśupatasūtra 1.43–44: *sadyojātāṃ prapadyāmi | sadyojātāya vai namaḥ*.

1 vyānībhūtā] *em.* (YOKOCHI), dhyānībhūtā BCT^{ac}Sh, dhyānībhūto T^{pc}Sh
2 niḡṛhītānāṃ] Sh (*em., silently*), ḡṛhītānāṃ BCT 2 kūrṃmavad] T^{pc}Sh, kar-
mavad BCT^{ac} 2–3 °pratyucchvāsā] BCT^{pc}Sh, °praśvāsā T^{ac} 3 svasthendriyaś]
BCT, svacchhendriyaś Sh (*conj., silently*) 4 niḡṛhītā vāyava] CTSh, niḡṛhīto
vāyava B 4 moktavayā] CTSh, bhoktavayā B 6 pra ākrāntau] *conj.* (YOKOCHI),
praśnākrāntau BCTSh 6 krameṇākramitavyāḥ] BCT^{ac}, krameṇākramitavyāḥ
T^{pc}Sh 6 antarbhāve 'ntare] BT^{pc}Sh, antarbhāvomtare T 7 ana prāṇane] CTSh,
anna prāṇane B 7–8 °visargādi°] CTSh, °visargādi° B 9 draṣṭavyāḥ] BCT,
draṣṭavyāḥ Sh (*conj., silently*) 9 karmaniṣṭhāyām] CTSh, karttavayamrmaniṣṭhāyām
B 15 raudrīm gāyatrīm bahurūpīm] CTShSū, prathamādhyāyasya saptadaśasūtre
raudrī gāyatrī ca sarūpām B 17 japyam] 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 sadyojātādīnām pratiṣedhaḥ | gāyatrīm iti karma |
bahurūpī nāmāghorā | bahurūpī ca kasmāt | bahurūpasyoktaparigrahā-
4 dhikāreṣu vartata iti bahurūpī | bahurūpo vā asyām cintyate |
bahurūpaprāpakatvād [vā] bahurūpī | bahurūpīm iti karma | vā iti
vikalpe | ubhayor api brahmatvam ubhayor api tulyārthasādhakatvam
7 ubhe api maheśvaraparigr̥hīte, ity ata ekām anekām vā upaspr̥ṣya japed
iti mānasī kriyety arthaḥ ||
- 10 āha: upasparśanaprāṇāyāmajapyādhikṛtasya [kā] kāryaniṣpattiḥ | tad
ucyate: akaluṣatvam | yasmād āha:
- 13 AKALUṢAMATEḤ|| 18||

- iti | atrākaluṣā yasya matiḥ so 'yam akaluṣamatiḥ bahuvrīhisamāsaḥ |
16 atrākāraḥ kaluṣapратиṣedhe | bhāvakaluṣyam evātra kaluṣyam |
kathaṃ gamyate | prāksiddhatvāt | iha ca purastād uktam |
nāvekṣen nābhībhāṣed ity ukte arthād āpannam dr̥ṣṭe cābhībhāṣite
19 ca dveṣecchākrodhā utpadyante | te cotpannā matāv abhivya-
jyante kālātilakādarśavat | abhivyakteś cocyate kaluṣito 'haṃ
vyāhato 'haṃ malinīkṛto 'ham iti | ato dveṣecchākrodhanimittatvān

1] vaidikyādigāyatrī°: cf. Ṛgveda 3.62.10: *tāt savitūr vāreṇiam bhārgo devāsya dhīmahi, dhīyo yó naḥ pracodāyāt*

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

18] nāvekṣen nābhībhāṣed: cf. Pāsupatasūtra 1.12–13: *mūtrapurīṣam nāvekṣet | strīśūdraṃ nābhībhāṣet*.

2 sadyojātādīnām] CSh, sadyojātādīnām BT 3–4 °parigrahādhikāreṣu] *conj.*, parigraheṣv ākāreṣu, CTSh, °parigrahe vākāreṣu B 4 vartata] BCSh, varta T 4 vā asyām] *Thus all the MSS.* 4 cintyate] *conj.*, cintyata iti BCT 5 vā] *conj.* (SHIDA), om. BCTSh 5 vā iti] *Thus all the MSS.* 6 vikalpe] CTSh, vikalpaṃ B 7 ubhe api] *Thus all the MSS.* 7 ekām anekām] BCSh, ekām naikām T^{ac}, ekāmānaikām T^{pc} 7 vā upaspr̥ṣya] *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 cābhībhāṣite] Sh (*conj.*, *silently*), vā bhāṣite B, cābhāṣite CT 19–20 abhivya-jyante] B^{pc}Sh, abhivya-jyate B^{ac}C, abhivya° T; *one folio (27) missing from here in T* 20 °tilakādarśavat] *conj.*, °tilakādīdarśavat BC, °tilakādīdarśanavat 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 paraṃ bhāvaśaucaṃ pratyava-
gantavyam | kaluṣamater iti naimittikaṃ ca kaluṣam | na ca
4 nimittānityatvān naimittikaṃ nityaṃ bhavati | bījakṣaye 'ñkuravat |
na ca yatraiva kaluṣam utpadyate tatraivopasparśanādīni kartavyāni |
āyatane tu kartavyāni | athāpi kaluṣam utpannaṃ pradhvastaṃ
7 syāt tathāpi tadarthaṃ na kartavyāni | yadā tu tad avasthitaṃ
bhavati śīrorogādivat tadā kartavyāni | atra matir iti buddhir ity
anarthāntaram | atrāpi karaṇavyapadeśēnātmaśaucaṃ 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 vartamānakālah ||

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 akaluṣamatīś
carati tasyety arthaḥ | āha: kiṃ bhavatīti | tad ucyate: yogaḥ

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

4 nimittānityatvān] *em.* (Sh, *silently*), nimittānityatvān 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 caritavyaṃ] 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*)

1 pravartate | adhyayanadhyānādīlakṣaṇaṃ kriyāyogaṃ carataḥ pravartata ity arthaḥ | atrātmeśvarasaṃyogo yogaḥ pratyetyaḥ | pra ity ādikarmani ārambhe bhavati | yadā akaluṣamatis carati tadā pravartata
 4 ity arthāt tatra yataḥ pravartate | viṣayebhyo pratyāhṛtacittasya yat pravartate tad yogaḥ | yathā pravartate kramaśaḥ | yena pravartate tapasā | yasya pravartate ātmanaḥ sādhakasya | yasmin pravartate yo
 7 'yam ātmany ātmabhāvaḥ sa maheśvare pravartata ity arthaḥ ||

evam yasmād dravyāvasthānakāladeśakriyāprayogocāvacaprayojanayamānīyamavṛttivasatyarthaprāñāyāmapratyāhāranimittapratīṣedhasaṃśayanirghātanaśaucanīyogaphalopāyās ca vyākhyātāḥ ato 'trāyatana-prakaraṇaṃ samāptam ||

13

atrāha: kiṃ prayojananiṣṭhaṃ tantram | ucyate: na | yoganiṣṭhaṃ | yasmād āha: yuktottare saty apī padārthavāilakṣaṇye raṅgapatākādivac
 16 chiṣyapralobhanārtham idam ārabhyate:

DŪRADARŚANAŚRAVAṆAMANANAVIJÑĀNĀNI CĀSYA PRAVARTANTE|| 21||

19

atra dūraṃ nāma yad etad darśanādyam vikaraṇāntaṃ māheśvaram aiśvaryam, anena kadācit prāptapūrvakaṃ tasmīṃs tatprāpta ca | darśanādiṣv ādhikāriko 'yam dūraśabdo draṣṭavyaḥ | tatpravṛttiś ca yogapravṛttivat | āha: yady evam sūtrato 'bhidhīyantām darśanādayaḥ | tad ucyate: darśanam ity atrāpi nas trikaṃ cintyate | draṣṭā darśanam

20] darśanādyam vikaraṇāntaṃ: cf. Pāsupatasūtra 1.21–26: *dūradarśanaśravaṇamananavijñānāni cāsyā pravartante | sarvajñātā | manojavitvaṃ | kāmarūpitvaṃ | vikaraṇa | dharmītvam.*

23] yogapravṛttivat: cf. Pāsupatasūtra 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 °prayogocāvaca[...]vasatyartha°] CSh, °prayogovāvacana[...]vasatyarthaḥ° B 14 tantram | ucyate] CSh, taṃ pramucyate B 16 chiṣya°] BC^{pc}Sh, chiṣye C^{ac} 18 dūradarśana°] BSh, dūrād darśana° Sū 18 cāsyā pravartante] CShSū, vāsyā pravartate B 20 dūraṃ] CSh, dūra B 22 'yam] BC, 'tra Sh (*conj.*, *silently*) 22 tatpravṛttiś] *conj.*, tatprāvṛttiś BC, tatprāptiś Sh (*conj.*, *silently*) 23 yogapravṛttivat] BC, yogapravṛttitaḥ Sh (*conj.*) 23 'bhidhīyantām] *em.* (Sh, *silently*), 'bhidhīyatām BC 24 ucyate] BC, ucyante Sh (*conj.*, *silently*) 24 darśanam ity] Sh (*conj.*), darśanaṃ | darśanam ity BC

1 dr̥śyam iti | atra draṣṭā siddhaḥ darśanam asya siddhir jñānaṃ
draṣṭavyāni rūpāni | tat kṛtsneṣu dr̥śyeṣu samāsavistaravibhāgaviśeṣa-
2 taś ca darśanaṃ pravartata ity arthaḥ | tathā śravaṇam ity atrāpi
4 nas trikaṃ cintyate | śrotā śravaṇaṃ śravyaṃ iti | tatra śrotā
siddhaḥ śravaṇam asya siddhir jñānaṃ śravayāḥ śabdāḥ | tad
5 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
8 siddho mananam asya siddhir jñānaṃ mantavyāni paracittāni |
10 devamanuṣyatiryagyonīnāṃ dharmārthakāmamokṣacittānāṃ mantā
bhavatīty arthaḥ | tathā vijñānānīti caturvidham adhikaraṇam adhiku-
9 rute | dharmārthakāmamokṣacittānāṃ adhikaraṇam adhikurute | [...]
13 tās tu dharmārthakāmamokṣādhikaraṇavidyās, tāsū vidyāsu jānāti
vijñeyā arthaḥ | †etāsu vidyaṃte† | kāryakāraṇayogavidhiduḥkhāntā
14 vā vijñeyā arthā, ebhir viśeṣitā ity ato vijñānāni bhavanti | tathā
16 vijñānānīty atrāpi ca nas trikaṃ cintyate | vijñātā vijñānaṃ vijñeyam
iti | tatra vijñātā siddho vijñānaṃ asya siddhir jñānaṃ vijñeyā
17 dharmādayaḥ kāryakāraṇādayo vā | †samarthitaś ca† | caśabdo yo-
19 gaviññānayoḥ prativibhāgaṃ jñāpayati | anyo yogaḥ anyāni vijñānādīni |
kasya bhavanti yata āha: asyeti | †etasya ca śeṣasya† yogas tasyemāni
20 vijñānānīty arthaḥ | [pra] ity ādikarmaṇy ārambhe bhavati | yuktottare
22 prasādād guṇāḥ prabhavantīty arthaḥ | vartante kasmin | darśanaṃ
dr̥śyeṣu śravaṇaṃ śravyeṣu mananaṃ mantavyeṣu vijñānānīti vijñeyeṣv
23 artheṣu samāsavistaravibhāgaviśeṣataś ca vijñānāni pravartanta ity
25 arthaḥ |

āha: kiṃ puṃsu guṇacatuṣkam evāsyā pravartate kiṃ cātīndriyeṣu

21–24] Cf. Pañcārthabhāṣya ad Pāsupatasūtra 5.13: *yuktottare prasādād guṇāḥ pravartanta ity arthaḥ | darśanaṃ dr̥śye śravaṇādi śravayādiṣv ity arthaḥ.*

2 dr̥śyeṣu] B, vṛttayeṣu C, viśayeṣu Sh (*conj.*, *silently*) 6 śravyeṣv] *em.*, śravyeṣu BCSH 9 jñānaṃ] CSh, jñāna B 11 tathā] BSh (*conj.*), ta C; *From here C is unavailable.* 11–25 vijñānānīti [...] arthaḥ] B, vijñānaṃ ity atrāpi nas trikaṃ cintyate | vijñātā vijñānaṃ vijñeyam iti | tatra vijñātā siddhaḥ | vijñānaṃ asya siddhir jñānaṃ | vijñeyā vṛttayaḥ | asya siddhasya pravartante svataḥ prādurbhavantīty arthaḥ Sh (*conj.*) 12 adhikurute] *After this B adds: dharmārthakāmamokṣacittānāṃ adhikaraṇam adhikurute | dharmārthakāmamokṣādhikaraṇam* 13 °karaṇavidyās] *conj.*, °karaṇavidyā B 13 jānāti] *conj.*, nānāti B 14 kārya°] *em.*, kāryam B 18–19 yogaviññānayoḥ] *em.*, yogaviññānayoḥ 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

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

SARVAJÑATĀ|| 22||

4

atrokteṣu dr̥śyaśravayādiṣu 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 jñeyam kāryam kāraṇam siddhāś ceti | tasmād ekā jñānaśaktir
aparimitena jñeyenānekenānekadhōpacaryate | sphaṭikādityavac cāsyā
10 sarvataḥ pravartata ity arthaḥ | atrāgantukatvāt sarvajñānaśaktir
uktā | na tu ṛṣitvavipratvavad ity arthaḥ |

13 āha: kim ayaṃ siddho jñānamātrasamtuṣṭaḥ 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:
yādṛṇ manaso javitvam āśukāritvam īdr̥śam asya siddhasya kartṛtve
śīghratvam | na cāsyā prajāpativat taponimittatvād bhāvottarā
22 pravṛtṭiḥ | kiṃ tu bhāvasya baliyastvāt pravṛtṭer utpannasvabhāvaḥ:
karomīti kṛtam eva bhavati vināśayāmīti vinaṣṭam vā | kasmāt |
dr̥kkriyayor apratīghātavāt | tvam iti bhāvanirdeśād gamyate vittam
25 asya śaktiḥ sāmārthyam | aiśvaryam īdr̥śam ity arthaḥ ||

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

28

11] ṛṣitvavipratvavad: cf. Pāśupatasūtra 5.26: *ṛṣir vipro mahān eṣaḥ*.

20–21] Cf. Ratnaṭikā p. 10, l. 3: *tatra niratiśayaṃ śīghrakāritvaṃ manojavitvam*

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, natā B 7 jñeyam] Sh (*em., silently*), ye jñeyam BT 9 jñeyenā°] TSh, jñeyamñā B 10–11 atrāgantukatvāt [...] °vipratvavad] *These two lines are read after Pāśupatasūtra 1.23 in B, T and Sh.* 13 ayaṃ] TSh, arthaṃ 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, °pamānatvān 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 baliyastvāt] TSh, balāyastvāt B 23 vinaṣṭam] 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 'syeccā kāmyāni rūpāṇi | katham | kamu
icchāyāṃ bhavati | rūpāṇi yāvanti yādṛśāni cecchati tāvanti tādṛśāni
ca karoti | ātmāyattāni cāsya rūpakaraṇāni pṛthivyādīni | vibhuvāc
7 ca karaṇānāṃ yatra yatra rūpāṇy abhinirvartayati tatra tatra cāsya
buddhyādīnāṃ karaṇānāṃ vṛttilābho bhavati | cakṣurādivad dṛṣṭāntāt |
nādhīṣṭhātā iti cet | tad ucyate: na | kasmāt | yasmād āha rūpīti |
10 atra rūpāṇy adhiṣṭhātīti rūpī | daṇḍivat | rūpivacanāc ca sarveṣāṃ
eva rūpāṇāṃ yugapad evādhiṣṭhātā bhavati | vibhuvād abhinno
maheśvarāt | idaṃ ca rudrasāyujyanirdeśād gamyate | vittam asya
13 śaktiḥ sāmāthyam | aiśvaryam idṛśam ity arthaḥ ||

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

19 VIKARAṆA|| 25||

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

25 āha: tasmād aviśeṣaḥ | iha sāmākhyaogādīnāṃ api sahaiśvaryeṇa
kāryakaraṇatyāgaṃ kṛtvā kaivalyaniṣṭhā | ihāpi ca śāstre | katham

12] rudrasāyujyanirdeśād: cf. Pāsupatasūtra 5.33: *labhate rudrasāyujyam.*

19] vikaraṇa: cf. Pañcārthabhāṣya ad Pāsupatasūtra 1.35 *vikaraṇadharmitvāc;*
Ratnaṭikā p. 10, ll. 4–5: *saṃbhṛtakāyendriyasyāpi niratiśayaiśvaryasaṃbandhitvaṃ
vikaraṇadharmitvaṃ ca*

1 kāmarūpitvam] TSh, kāmarūpitvam B 3 kāmarūpīty] BT, kāmarūpī ity
Sh (*conj.*, *silently*) 6 rūpakaraṇāni] B^{pc}TSh, rūpakaraṇāni B^{ac} 7 yatra yatra]
TSh, yatra B 8 dṛṣṭāntāt] *em.* (Sh, *silently*), dṛṣṭāntān BT 9 nādhīṣṭhātā]
T^{pc}Sh, nādhīṣṭhitā 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 Pāsupatasūtra 1.23*) 13 śaktiḥ] Sh (*em.*, *silently*), śakti° BT 13 idṛśam]
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 sāmākhyaogādīnāṃ] TSh, sāmākhyaogodīnāṃ B

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

4

DHARMITVAM CA || 26 ||

7 atra guṇadharmeṇāyaṁ dharmī bhavati | yad etad darśanādyam
vikaraṇāntam māheśvaram aiśvaryam asya īśaprasādāt svaguṇasaṁ-
vṛttam tenāyaṁ 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 kāmārūpivikaraṇavacanāt svakṛteṣu rūpeṣu prabhutvam vibhutvam ca |
guṇadharmitvam ca vyākhyātam | etad [...] yuktottare prasādād guṇāḥ
pravartanta ity arthaḥ ||

16 atredam ādhikārikam aiśvaryaṇprakaraṇam parisamāptam iti ||

āha: kiṁ parakṛteṣv api devamanuṣyatiryagyonirūpeṣv asya siddhasya
19 prabhutvam vibhutvam 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 tvam vibhutvam cāstīti | asyeti siddhasyety arthaḥ | vaśyā vidhe-

7–8] darśanādyam vikaraṇāntam: cf. Pāśupatasūtra 1.21–26: *dūradarśanaśravaṇa-*
mananaviññānāni cāsyā pravartante | sarvajñātā | manojavitvam | kāmārūpītvam |
vikaraṇa | dharmītvam.

8] īśaprasādāt: cf. Pāśupatasūtra 5.40: *īśaprasādāt.*

13] kāmārūpivikaraṇavacanāt: cf. Pāśupatasūtra 1.24–25: *kāmārūpītvam |*
vikaraṇa.

1 maṇiṣiṇām] *conj.*, maṇiṣiṇ 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, karttāropanārthaḥ B (*eyeskip*) 11 °niṣṭhāḥ] BT, niṣṭhā
Sh (*conj.*, *silently*) 11 bhavanti] TSh, bhavati B 13–14 prabhutvam vibhutvam
ca | guṇadharmitvam] *conj.*, prabhutvavibhuguṇadharmitve B, prabhutvavibhuguṇa-
dharmitvam T, prabhutvam vibhutvam guṇadharmitvam Sh (*conj.*) 15 pravartanta]
Sh (*em.*, *silently*), pravartata 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, svakṛtam 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
cāśya 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 | sarveṣāṃ iti nyūnaparigrahe | caśabdo
'bhyadhikatte | abhyadhika utkr̥ṣṭo 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 dharmā-
maryādāṃ rakṣanti guruśiṣyavat | guroḥ śaktaḥ śiṣyo nādhyākrāntaḥ |
yasmād āha:

19

SARVĀMŚ CĀVIŚATI|| 29||

22 atrāpi sarvaśabdaḥ paśuṣv eva niravaśeṣavācī draṣṭavyaḥ | caśabdaḥ
pūrvoktasamuccaye | na kevalam aśya te vaśyāḥ kiṃ tv āveśyāś
ceti | atrāṇi iti āveśanamaryādāṃ adhikurute | viśa praveśane | sa tasya
25 jñānakriyayor vibhute 'pi śaktisaṃyogād āviśya pratyaślopaṃ 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]
arthaḥ] *conj.*, om. B TSh 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]
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, nādhyākrāntāḥ B 20 sarvāmś] TShSū, sarvāś B
22 °vāci] TSh, °vāci B 24 atrāṇi iti] BT, atra āṇi iti Sh

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

4 SARVEṢĀM CĀNĀVEŚYO BHAVATI || 30||

atrāpi sarvaśabdaḥ paśuṣv eva | sarveṣāṃ iti nyūnaparigrahe |
7 caśabdo 'bhyadhikatve | abhyadhika utkṛṣṭo vyatiriktaś ca bhavatīty
arthaḥ | anāveśya ity akāro bhūtapūrvam āveśyatvaṃ pratiśedhayati |
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 | ucyate:
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 cāsyā vadhyā bhavantīty
25 arthaḥ ||

āha: kim ayam 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*.

1 neti | ucyate] *em.* (Sh, *silently*), nety ucyate BT 6 eva] TSh, evaḥ B
7 'bhyadhikatve] Sh (*conj.*, *silently*, 'dhikatve BT 7 abhyadhika utkṛṣṭo vyatiriktaś] Sh (*conj.*, *silently*), abhyadhikotkṛṣṭo vyatiriktaś BT 8 ity akāro] BT,
iti | akāro Sh (*conj.*, *silently*) 9 avasthānam] TSh, asthānam 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

SARVEṢĀM CĀVADHYO BHAVATI || 32 ||

4 atrāpi sarvaśabdaḥ paśuṣv eva | sarveṣām iti nyūnaparigrahe | caśabdo
[’bhyadhikatte] | abhyadhika utkr̥ṣṭo vyatiriktaś ca bhavatīty arthaḥ |
avadhya ity akāro bhūtapūrvam vadhyatvam pratiśedhayati | yadā
7 guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā sarveṣām cāvadhyo bha-
vatīty arthaḥ | evam parakṛteṣv api devādiśārīreṣu rūpeṣu prabhutvam
vibhutvam ca vyākhyātam ||

10 atredam ṣaṭsūtrīprakaraṇam parisamāptam ||

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

16 ABHĪTAḤ || 33 ||

atrākṣayādivacanavirodhād adhītaś caratīti pāṭhānupapattiḥ | [...] |
19 yasmād atrātītānāgatavartamānakālabhayam na vidyata ity ato
’bhītaḥ ||

22 āha: abhītānām api brahmādīnām samhāre kṣayaḥ śrūyate | tasmān
nābhītatvam 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. Ratnaṭikā p. 10, l. 16: *samastabhayātīkrāntatvam abhayatvam*

2 sarveṣām] BShSū, sarveṣā T 2 bhavati] TShSū, bhavaṃti B 5 ’bhyadhikatte
[...] vyatiriktaś] Sh (*conj.*, *silently*), bhyadhikotkr̥ṣṭavyatiriktaś B, bhyad-
hikābhyadhikotkr̥ṣṭavyatiriktaś T 6 ity akāro] BT, iti | akāro Sh (*conj.*,
silently) 6 vadhyatvam] TSh, vadhyatvam ca B 8 rūpeṣu [...] sid-
dhasyaitad] TSh, rūpaitad B (*eyeskip*) 12–13 °vāyavyavyoma°mahadātmikādivad]
conj., °vāyavyavyoma°māhātīkādīvad B, °vāyavyavyoma°māhātīkādīvad T,
°vāyavyavyoma°mahadātmakādīvad 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 atrātītānāgatavartamānakālabhayam] *em.*,
atrātītānāgatavartamānakālabhayama B, atrātītānāgatavartamānakālabhayama T,
atītānāgatavartamānakālabhayam Sh (*conj.*, *silently*) 22 abhītānām] Sh (*conj.*,
silently), abhītetī | abhītānām BT 23 nābhītatvam] *conj.*, nābhītatvāt BTSh
23 nityam] TSh, nitye B

1 AKṢAYAḤ || 34 ||

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

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

AJARAḤ || 35 ||

13

atrākāro jarām praṭiṣedhati | atra jarā nāma palitaskhālitvādilakṣaṇā
kāryasya dr̥kkriyāśaktihānīś ca karaṇānām | kasmāt | tatphalabhokṛt-
16 tvāt | ayaṃ jīryata ity upacaryate | idānīm tu kāmitvād vikaraṇa-
dharmitvāc ca nāstīty ato 'jara ity ucyate ||

19 āha: ajarāṇām api devādīnām samhārād arvān mṛtyur dr̥śyate | atha
kim asya mṛtyur vidyate neti | ajarasya vā kiṃ lakṣaṇam | tad ucyate:

22 AMARAḤ || 36 ||

atrākāro mṛtyupraṭiṣedhe | mṛṇ prāṇatyāge | atra prāṇādivṛttinirodho
25 mṛtyur ity ucyate | kasmāt | tatphalabhokṛtvāt | so 'sya kāmitvād

5–6] Cf. Ratnatīkā p. 10, l. 17: *aiśvareṇa nityasambandhitvam akṣayatvam*

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: *mṛṇ 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 aiśvareṇa] BT, māheśvareṇaiśvareṇa Sh (*conj.*, *silently*)
6 na kṣayatīty] *conj.*, 'kṣayoty B, 'kṣatīty T, 'kṣaya ity Sh (*conj.*, *silently*)
9 °prabhṛtīnām] TSh, °mabhṛtīnām B 9 jarābhibhavanād] Sh (*em.*, *silently*),
jarābhibhavanād BT 14 atrākāro] BT, atra akāro Sh (*conj.*, *silently*) 15–
16 tatphalabhokṛtvāt] TSh, tatphalabhokṛtācād B 19 devādīnām] TSh, devādī
B 19 mṛtyur] Sh (*em.*, *silently*), matyur BT 22 amaraḥ] *Before this B adds:*
kasmām 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 ayam kvacid vyāhanyate pārthivādi-
yuktavat | tad yathā: pārthivāpyataijasavāyavyavyomamānasāhaṃ-
kārikamahadātmikādīny aiśvaryāṇy eva vyāhanyanta iti | ataḥ
7 saṃśayaḥ | atha kim ayam kvacid vyāhanyate | āhosvid avyāhata
iti | kva vā asyāvaśyābhītādayo dharmā bhavanti | tad ucyate: sarva-
tra | yasmād āha:

10

SARVATRA CĀPRATIHTAGATIR BHAVATI || 37 ||

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

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

5–6] Cf. Pañcārthabhāṣya introd. to Pāsupatasūtra 1.33: *kim asya siddhasyaitad aiśvaryam nityam āhosvit pārthivāpyataijasavāyavyavyomamānasāhaṃkārikamahadātmikādivad anityam iti*

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

14–15] Cf. Pañcārthabhāṣya ad Pāsupatasūtra 1.47: *atra utpādakānugrāhaka-
tirobhāvākadharmi kāraṇam utpādyānugrāhyātirobhāvvyadharmi 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 CĀPRATIHTAGATIR
BHAVATI || 37 || sarvatra abhipretārtheṣu pravartamānasya maheśvareṇāpi
apratibandhadharmitvād apratīghātaḥ || ITY ETAIR GUṆAIR YUKTO BHAGA-
VATO MAHĀDEVASYA MAHĀGAṆAPATIR BHAVATI || 38 || ity etaiḥ pūrvoktaiḥ
avaśyatvānāveśyatvāvadhyaṭvābhītatvākṣayatvājaratvāmaratvāpratīghātatvākhyair
aṣṭabhir guṇaiḥ siddhilakṣaṇair yukto bhagavato mahādevasya gaṇapatir
bhavati | sarvapaśubhyo 'bhyadhikatvam aiśvaryātiśayān mahattvam | gaṇā
nandimahākālādayaḥ | sarvapaśvādikāryasvāmitvaṃ patitvam || evam adhyāyapari-
samāptiṃ kṛtvā yuktaṃ vaktum ATREDAṀ 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., śka vā B 11 sarvatra cāprati°] Sū, sarvatrāpratihata° B
13 sarvaśabdo] em., sarvaśabde B 13 niravaśeṣavācī] em., niravaśeṣavādro
B 14–15 anutpādyānanugrāhyātirobhāvvyadharmitvenānugataḥ] conj., anusādyā
'nanugrāhyātīromā adharmitvanavagata B 16 °mahattva°] em., °mahatva° B*

1 'vaśyābhītādayo dharmā bhavanti kiṃ tu sarvatra cāpratihatagatir
bhavati | atrākāro bhūtapūrvam pratighātam pratiśedhati | pratīti
prakāravacane | kāryam prati kāraṇam 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

ITY ETAIR GUṆAIR YUKTAḥ || 38 ||

13

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

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

25 BHAGAVATAḥ || 39 ||

atra bhagavacchabdaḥ pūjāyām māhātmyādivān | yasmād uktam:

28

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

1 'vaśyābhītādayo] *em.*, vaśyā 'bhītādayo B 2 pratiśedhati] *em.*, pratiśedhamti
B 4 hanāghāte nāśe ca] *conj.*, hata ghāte nāśe va B 6 prāptaiśvaryaḥ] *em.*,
prāptaiśvarya 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 arthānām] *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.*,
°karaṇādibhir B 23 iti | ucyate] *em.*, ity ucyate B 27 pūjāyām māhātmyādivān]
conj., pūjāyā māhātmyādivat B

- 1 mähātmyasya 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,
samānatvakhīyāpanārthaṃ ca mitravat | kiṃ ca †saṃkhyāparigraha-
dvaividhyād† abhyadhikatvanyūnatvarahitaḥ sama iti ||
- 25 āha: kim ekāntenaiva sādharmaṃ siddheśvarayor uta vaidharmyam

1–2] Cf. Vallabhadeva ad Kumārasambhava 2.31: *bhagavann iti pūjāpadam | aiśvaryaṣya samagrasya dharmasya yaśasaḥ śriyaḥ | vairāgyasyātha mokṣasya ṣaṇṇām bhaga iti smṛtiḥ (smṛtaḥ) ||* Spandapradīpikā p. 7, ll. 17–18: *aiśvaryaṣya samagrasya jñānasya yaśasaḥ śriyaḥ | vairāgyasya ca mokṣasya ṣaṇṇām bhaga iti smṛtaḥ ||* Viṣṇupurāṇa 6.5.74: *aiśvaryaṣya samagrasya vīryasya yaśasaḥ śriyaḥ | jñānavairāgyayoś caiva ṣaṇṇām bhaga itiraṇā ||* Amarakośa 3.3.26cd: *bhagaṃ śrīkāmamāhātmyavīryayatnārkakīrtiṣu*, with Vyākhyāsudhā: *bhagaṃ śrīyonivīryecchājñānavairāgyakīrtiṣu | mähātmyaiśvaryaayatneṣu dharme mokṣe 'thā 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.*, °dveividhyād B

1 apy asti neti | ucyate: asti | †yasmād āha† sādharṃyam tāvat | sarva-
 jñatvavipratvādya jñānaśaktiḥ | ṛṣitvamanojavitvādya kriyāśaktiḥ | ity
 evaṃ tāvac chaktitaḥ sādharṃyam | vaidharṃyam api | aiśvare
 4 svābhāvīkāgantukatvaṃ kartṛtve sādḥikāraniradhikāratvaṃ 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 pālāne pālayitā | āptau patīś ca bhavati | bhavatīti bhūtārthavādo
 niḥsaṃśayam | yadā guṇair yuktaḥ prāptaiśvaryaḥ siddhas tadā
 13 mahāgaṇapatir bhavatīty arthaḥ ||

evam adhyāyaparisamāptiṃ kṛtvā yuktaṃ vaktum:

16

ATRA CEDAṂ BRAHMA JAPET || 42 ||

19 atraśabdo 'vasthānadvaye vyakte cāvyakte ca draṣṭavyaḥ | caśabdaḥ
 sabāhyābhyanarakriyāsamuccayārtho draṣṭavyaḥ | idam iti pratyakṣe |
 niyoge vā | idam eva brahma japtavyam | na ṛgyajuḥsāmānīty arthaḥ |
 22 bṛhattvād bṛḥṇaṇatvād brahma | bṛḥṇhayate yasmāt sādḥakaṃ
 japantaṃ dharmādibhiḥ | bṛḥac ca tebhyaḥ sarvabrahmabhyaḥ svayaṃ

1–2] Cf. Ratnaṭīkā p. 11, ll. 21–22: *ṛṣitvaṃ kriyāśaktir jñānaśaktis tu vipratvaṃ*

1–2] °vipratvādya: cf. Pāśupatasūtra 5.26: *ṛṣir vipro mahān eṣaḥ*.

2] ṛṣitva°: 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 atāḥ patir bhavati*

12] guṇair yuktaḥ: cf. Pāśupatasūtra 1.38: *ity etair guṇair yuktaḥ*.

22] Cf. Pañcārthabhāṣya ad Pāśupatasūtra 5.44 *bṛḥṇaṇatvād bṛhattvād brahmā; Viṣṇupurāṇa 1.12.55ab bṛhattvād bṛḥṇaṇatvāc ca yad rūpaṃ brahmasaṃjñitam Purāṇapañcalakṣaṇa 2B.1.19cd–20ab: bṛhattvād bṛḥṇaṇatvāc ca bhāvānāṃ sakalāśrayāt | yasmād bṛḥṇhayate bhāvān brahmā tena nirucyate ||*

3 api | aiśvare] *conj.*, asyaiśvaryaṃ B 4 svābhāvīkāgantukatvaṃ] *em.*, svāmāvīkāgantukatvaṃ B 4 °niradhikāratvaṃ] *em.*, °nirabhikāratvaṃ B 10 tasyāvaśyānāveśyaḥ] *conj.*, tasmād vaśyāveśyā B 11 patiḥ] *em.*, pati B 11 āptau patīś ca] *conj.*, āptaś ca B 12 niḥsaṃśayam] *em.*, niḥsaṃśayams B 15 adhyāyaparisamāptiṃ] *em.*, adhyāyaṃ parisamāptiṃ B 17 atra cedaṃ] B, atredaṃ Sū 20 sabāhyābhyanantara°] *em.*, sabāhyobhyantaṃ B 22 bṛḥṇaṇatvād] *em.*, bṛḥṇaṇatvāt B 23 bṛḥac] *Here T resumes.*

1 bhavati | japed iti ca mānasakriyā | japyam pratyavagantavyam | uktam
hi:

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

7 ato manasaiva japtavyam | kimartham iti cet | tad ucyate: adharma-
vyucchittartham dharmasya cābhivṛddhyartham tasya cākuśalebhyo
vyāvartanārtham brahmaṇy anaparapadapañktyām upanibandha-
10 nārtham 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 cāsyā janma mṛtyur vā vidyate
16 neti | ucyate: na | yasmād āha:

SADYOJĀTAM PRAPADYĀMI || 43 ||

19

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

12] sadyojātādyam: cf. Pāśupatasūtra 1.40–44.

13] paśupater: cf. Pāśupatasūtra 1.1.

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

1 pratyavagantavyam] TSh, pratyapagamtavyam B 5 upāṃśuḥ syāc chata°] *conj.*, na pāṃśu syāṣata° B, na pāṃśu syāchata° T, upāṃśu syāc chata° Sh (*conj.*, *silently*) 8 °vṛddhyartham] TSh, °vṛddhyarthīm 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 cāsyā] Sh (*em.*, *silently*), vāsyā 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 cādyas ca |
 āptipālanavat | atra sad iti nityatve | kasmāt | vināśahetvabhāvāt |
 nityaṃ dhruvam avināśi patyuh patitvaṃ nānyeṣāṃ ity ato 'bhidhīyate
 4 sad iti | āha: [kim] ayam ādimattve sati nityo mokṣavat | ucy-
 ate: na | yasmād āha: ādyaḥ | tadvyatiriktasya hetor asambhavād
 ādyam anāgantukaṃ patyuh patitvaṃ nānyeṣāṃ ity arthaḥ | āha:
 7 kiṃ nityānādīte sati puruṣavaj jāyate | ucyate: na | yasmād āha:
 ajātaḥ | atrākāro janmamṛtyupratīṣedhe | janmamṛtyurahito bhagavān
 nirañjanaḥ | kasmāt | sarvāñjanavr̥ttyalābhāt | nirabhimānitvaṃ
 10 nānyeṣāṃ ity arthaḥ | ajātam iti karma | āha: athaitat sattvādyatvam
 ajātatvaṃ ca guṇaṃ kāraṇe jñātvā sādhakena kiṃ kartavyam | tad ucyate:
 prapattavyam | yasmād āha: prapadyāmi | mīti sādhakopadeśaḥ |
 13 yathāgne vratapate vrataṃ carīṣyāmīti | atra praśabdaḥ kāraṇāntareṣu
 sattvādyatvājātatvapratīṣedhārtho bhṛṣārthaś ca | tasmāt sarvabhāvān
 abhiṣvaṅgeṇa tad eva kāraṇaṃ prapattavyam | śaraṇaṃ 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 pālāne pālayitā | āptaḥ patis ca bhavati*

13] agne vratapate vrataṃ carīṣyāmi: cf. e.g. Taittirīyasaṃhitā 1.5.10.3 and 6.7.2: *agne vratapate vrataṃ carīṣyāmi* (for more attestations see Franceschini 2007).

1 sadya asmin] *conj.*, sadyasmin BT, sadyaḥ ity asmin Sh (*conj.*) 1 saṃś] TSh, saś B 1 cādyas] BT, ca ādyaś Sh 1–2 ca | āptipālanavat] Sh (*em.*, *silently*), cāsipālanavad B, cāptipālanavad T 3 nityaṃ dhruvam] TSh, nityadhruvam B 3 ity ato] *em.*, iti | ato BT 4 sad] TSh, saṃsad B 4 kim] Sh (*conj.*), om. BT 6 patyuh] 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*), pravaktavyam B, pravattavyam T 12 prapadyāmi | mīti sādhakopadeśaḥ] *conj.*, sādhakopadeśaḥ prapadyāmīti BT, prapadyāmi | mi iti sādhakāpadeśaḥ Sh (*conj.*, *silently*) 13 yathāgne] BT, yathā agne Sh (*conj.*, *silently*) 13 carīṣyāmīti | atra] *em.*, carīṣyāmīty atra BT, carīṣyāmi iti | atra Sh (*conj.*, *silently*) 14 sattvādyatvājātatva°] TSh, sattvādyatvajātatva° B 14 bhṛṣārthaś] TSh, mṛṣārthaś B 15 eva] TSh, evaṃ B 19 kariṣyaty ātmānaṃ] TSh, kariṣyasātmānaṃ B 21 sadyojātāya vai namaḥ] TShSū, sadyojātāsa vai na(mṇaḥ) B

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 prayukta ity
arthaḥ ||

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

BHAVE BHAVE [NĀTIBHAVE] || 45 ||

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

22 āha: kiṃ bhavād viyogamātram evaikam mṛgayate | tad ucyate: na |
yasmād āha:

25 BHAJASVA MĀM || 46 ||

1 atra sattvādyatvam] *conj.*, asattvādyatvam BT, āha sattvam ādyatvam Sh (*conj.*,
silently) 2 sattvādyatvam ajātatvaṃ] *conj.*, sattvādyatvājātatvaṃ BT, sattvam
ādyatvam ajātatvaṃ Sh (*conj.*, *silently*) 3 ātmapradāne] B^{pc}TSh, ātmane pradāne
B^{cc} 4 prayukta] Sh (*em.*, *silently*), pratyukta B, pratyukta 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*),
°vairāgyāmanaiśvaryāṇāṃ 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 atīśayitaṃ bhaveṣu] *conj.* (YOKOCHI),
atīśayitabhaveṣu BTSh 21 mā] TSh, yā B 26 bhajasva] BTSh, bhavasva Sū

- 1 atra bhaja ity anugrahe | sva iti kāraṇāpadeśe | mām ity ātmāpadeśe |
bhajasva mām trāyasva mām anuḡrḥṣva 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 vidyākālāpaśūnām eva grahaṇam | tasyotpattikartā
bhagavān ity ato bhavodbhava iti | atropādakānugrāhakatirobhāvaka-
dharmi kāraṇam utpādyānugrāhyatirobhāvvyadharmi kāryam ity etat
13 kāryakāraṇayor lakṣaṇam | etasmin kāraṇe prapattyādi kramopayogi
draṣṭavyam ||
- evam atra bhagavatkaunḍinyakṛte 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 anuḡrḥṣva] Sh (*em., silently*), anuḡrḥṣva BT 6 yam āmantrayate] BT^{pc}, na | yasmād āha | bhajasva mām trāyasva mām anuḡrḥṣva mām ity arthaḥ | āha | kiṃ yam āmantrayate 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 Kaunḍinya'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 responsibilities, which made edition and translation evolve in separate settings and that at a slow pace.

However, my admiration and fascination for Kaunḍinya 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 synthesising 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 Bischof, 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

1 Cf. RV 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 *pūrvapakṣin*. Hara, who follows 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 *vyākhyāsyāmah*) 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 (*nīpāta*). *Paśupater* ('of Paśupati'), this word is spoken to indicate acceptance (*parigraha*).⁷ 'Pāśupata' is a nominal derivative (*taddhita*). 'Praxis of union' is a compound (*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 'explaining', as well as by the instructions (*upadeśa*), such as those regarding bathing and lying down.

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 further on after *vidhim* (p. 7 l. 16). This sentence may be a marginal gloss which gives an alternative interpretation of *paśupater*. Kaunḍinya 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 Kaunḍinya counts nominal compounds as one word (*pada*), but divides verbal compounds 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. Kaunḍinya seems to say that the genitive of the word *paśupater* implies His approval, *parigraha* (cf. below p. 5, where Kaunḍinya 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 Kaunḍinya 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 (*manonmanah*), 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, constipation,
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 becomes manifest in the proclamation of the doctrine by the preceptor, is in order to show favour (*anugraha*). And just so, as follows from the instructions 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-

8 Kauṇḍinya has the divine teacher who descended in Kāyāvataṛaṇa 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 Kāyāvatarāṇa, 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 (*adhikarāṇa*) (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 Kāyāvatarāṇa] and spoke 'CERTAINLY' (*atha*),¹⁵ so that therewith the recitation that puts the qualified pupil on the path of the

13 Kaunḍinya 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 ‘THEREFORE’ (*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 ‘therefore’ (*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

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 category 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):

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 Kaunḍinya gives an etymology (*nirukti*) of the word *paśu*, by relating it, (1) to $\sqrt{\text{paś-}}$, *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. Kaunḍinya 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

these are the so-called ‘liberated’ ones according to other schools. 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 (*vibhūtvā*), (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

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 paśupatinoktapariagrahādhikāreṣu vartata iti pāśupatam | paśupatir vāsmiṃ cintiyata iti pāśupatam | paśupatiprāpakatvād vā pāśupatam | pāśupatam iti samastasya sampūrṇasya vidhānasyaitad grahaṇam |*

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

31 The text is incomplete. 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*, inasmuch 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: *adhyayanādhyānādilakṣaṇam kriyāyogam* This leads finally to *niṣṭhāyoga*, an unchanging state of perfect union with Him (discussed in Chapter 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 duḥkḥāntaḥ*), 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

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: *yuḥyir 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 (*anugṛhīta*) 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 (*anumāyate*) 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 (*dr̥ṣṭa*), and 2) based on a general observation (*sāmānyatodr̥ṣṭa*). The reasoning based on a specific observation (*dr̥ṣṭa*) 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 *sāmānyatodr̥ṣṭa* reasoning then runs as follows: from the general observation (*dr̥ṣṭvā*) that in this world the reaching of another location is

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 *līṅga*, 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 (*viśāṇa*), 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 (*pramāpayitr̥*) 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

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 Kauṇḍīnya’s commentary. It refers to the teaching articulated in the *Pāśūpatasūtra* text as such—revealed by Śiva’s *avatāra* in Ujjain (the WE in Sūtra 1.1)—distinct from the Pañcārtha commentary by Kauṇḍīnya (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' (*vyākhyāsyāmaḥ*) 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

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. Kaunḍinya 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

p. 41); 5) consecration of the pupil with holy ashes (*samskāra*); 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 interpretes ‘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

49 It would seem that Kaunḍinya 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 (*ahimsaka*); (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 (*niṣparigrahatva*).

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

51 Kaunḍinya 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*^o 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 explanation 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 *samsāra*.

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*) beginning 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 (*niṣparigraha*), 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.

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' (*apratibaddham*) is underpinned in the commentary on PS 1.5: the *nirmālya* is made by someone else (*parakṛta*), is not considered as property (*niṣparigraha*) 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 (*brahmacārīn*) 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’ (*liṅgadhāri*), 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’ (*āyatana*) 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

⁵⁵ The text seems to read: *kavivācīra*^o; the meaning is unclear. Maybe we should read *kabilācīra*^o: ‘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 (*huḍumkāra*), 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*) beginning 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

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 °*yātana* 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-pulīna-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 *huḍumkāra*) 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

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 (*samskāra*); 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 *Ratnaṭikā* 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 (*kṣetrajñā*): 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

64 This suggests that the word *kāra* applied to *hūḍum* 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 Kaunḍinya'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

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 *līṅga*. 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.

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, lean-
ness of diet, and vigilance, these are the well-known five dis-
ciplinary 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.

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 established.

Pupil: 'Are (these rules) adopted because they are well established (elsewhere), 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 answer is: if they are well established elsewhere, where in that case (*tatra*) is considered⁷²

ahimsā

[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 inspected (*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

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 conjectures: 'However, they can be established from the Sūtra also.' And in the missing passage also the first *yama*, viz. *ahimsā*, 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 (*ahimsā*) 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.

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 specification 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). Therefore 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, happiness 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 im-
permanent, 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 compassion 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.

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. Kaunḍinya *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* indeed 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' (*anutsrṣṭa*) (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 (*anupālabha*), 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 (*atisrṣṭa*)' 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.

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.

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 (*bhūtvā*), (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 manifest; the past, present and future are made manifest by the

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 (*īha*) 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 (*īha*) "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

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 therefore 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-controlled 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 lumps 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 purifying, 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:

88 As observed above, the *niyama* 'purification' (*śauca*) is converted into a *yama* in the Pāśupata praxis. That goes uncontested. Here Kaunḍinya'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 (*bhāikṣa*), 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 exercises, 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 (*bhāikṣya*) 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 *bhāikṣya*, '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 (*ahimsā*) 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

90 The karmadhāraya compound *dvija-atīpātra* may be an instance of the Pāśupata practice of transmuting a common concept (in this case *pātra*, ‘vessel’ or metaphorically ‘a worthy recipient’) into a specific Pāśupata one by prefixing *atī*°, i.e. a recipient whose worthiness is beyond (*atī*) 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.

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

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 pleasure 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)

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 *upasprśya*) signifies intent, i.e. by thoughts (*mati*) focussing on the stain; that is the meaning.

‘HAVING WIPED’ (*°sprśya*): 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-controlled (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-controlled. 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 √ ‘KR-’ (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.

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: ‘GĀYĀTRĪ’. 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.

99 The feminine form *tatpuruṣā* (just as *bahurūpī* and *aghorā* below) presupposes 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 śarvasārbhyaḥ 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 (*karāṇa*).

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

106 Kauṇḍinya neatly sums up the subjects discussed in the Sūtras 1.2–18 which apply to

Sovereignty by Empowerment

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.

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-

110 The fourfold empowerment (*caturvidham adhikaraṇam*) seems to apply to the faculties of (1) seeing, (2) hearing, (3) thinking, and (4) understanding ($\sqrt{\text{vid-}}$), which result in (remote) cognitions (*viññānāni*) 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*. *viññeyā arthāḥ* is nominative; hence I conjecture *jñāyante* instead of the active *jānāti*.

112 I read *etāsu vidyāsu* (p. 49, l. 14) instead of *etāsu vidyāṃte*.

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 answer 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) COGNITIONS (GNOSIS) SET IN with respect to realities that are objects of cognition, 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 indiscriminately 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

113 I conjecture: *yasya ca śiṣṭasya* (p. 49, l. 20) instead of *etasya ca śeṣasya*.

114 By this tetrad of supernatural qualities Kaunḍinya seems to understand the empowered fourfold remote (*dūra*) cognitive faculties mentioned in PS 1.21. They seem to lead to or are concomittant with the capabilities that are mentioned in the following 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 Kaunḍinya *ad* PS 1.26 (below, p. 53). Together they inform 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 Kaunḍinya's interpretation (below, p. 61), that these eight capabilities, attained by the perfect one, are actually the qualities (*guṇa*) of the Creator, His instruments, *karaṇas*. Union with Śiva thus means that the perfect one shares in these divine powers/qualities only thanks to His grace.

115 I read: *pum̐si* (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 *īśvaras* 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’ (*ṭva*) designates a state of being (*bhāva*) it follows that the attainment is his power, his capability. Such is (his) sovereignty. This is the meaning.

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 (*karāṇa*) 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)

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 (*karāṇa*) 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), exemplified by the instance of Sāṃkhyayoga, 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 (*dharmīn*) (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 (*dharmīn*).

[Pupil:] ‘From what does this follow?’ [We respond:] It follows from the abstract suffix *-tva* (in *dharmītvam*), 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

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

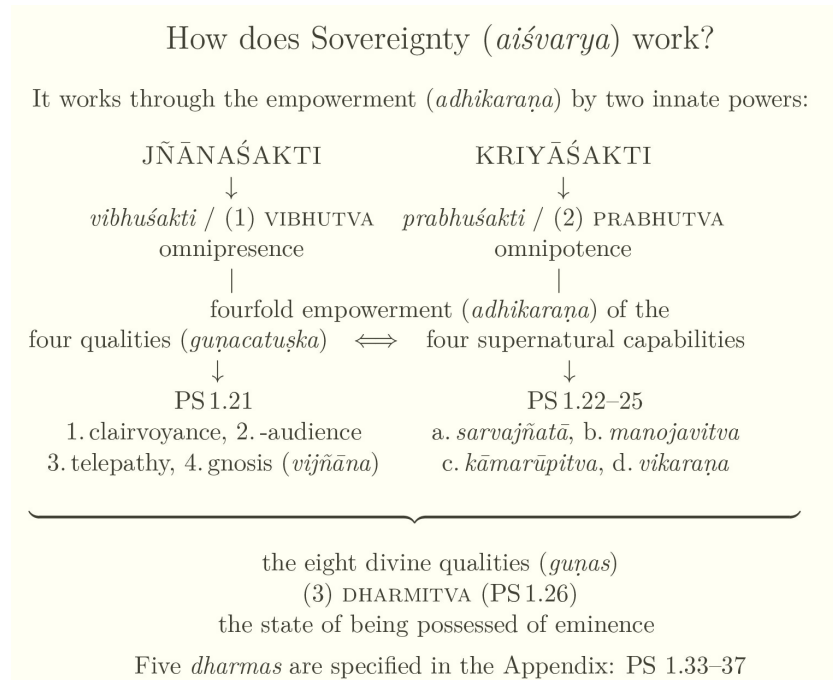
Herewith this section on sovereignty by empowerment is completed.¹²²

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:

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 summarized as follows:



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:

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 after-pains 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 (*ātṃika*) 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

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 (*iśvara*) 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'.

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 Kaunḍinya had at least two manuscripts (versions) of the *Pāśūpatasūtras* 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, *ahamkāra*, 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:

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 possess 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.

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 it says: ‘being united with the qualities OF THE BOUNTIFUL’.

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 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 (*karāṇa*) 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 (*vīpratva*) (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

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 (*pālayitr*) 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 (*bṛmhanatva*) 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:

¹³⁶ In other words, he becomes a *pasupati*.

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 | bhava bhava nātibhave, bhajasva mām bhavodbhavaḥ ||* (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 (*adharmā*), 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*),

¹⁴⁰ Cf. above, p. 7.

¹⁴¹ Kaunḍinya 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’^o (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 (*dharmā*), 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 (*kṛtva*) (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 *dharmā*, 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]

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 OF 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 (*dharmīn*) 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 Kaunḍinya has thus been completed faithfully to text and reality.

Glossary

<i>ati°</i>	1. beyond (the ordinary), 2. super, 3. to excess
<i>atiśaya</i>	superior
<i>atiśayita(m)</i>	excess, excessively
<i>aṭṭahāsa</i>	guffaw
<i>atrocyate</i>	Here it is said (introduction to a <i>sūtra</i> or <i>ṭikā</i>)
<i>atha</i>	1. certainly, 2. then, next, 3. well then, 4. now
<i>adhikaraṇa</i>	1. empowering, 2. confirmation (in the Pāśupata yoga)
<i>adhikāra</i>	1. empowerment, 2. qualification (for religious practice), 3. office
<i>adhikṛ</i>	1. admit, confirm, 2. engage, 3. govern, empower, 4. relate to, refer to, 5. qualify
<i>adhigama</i>	understanding
<i>anugṛhīta</i>	1. sustained by, conditioned by, 2. in accord with
<i>anugraha</i>	favour
<i>anumāna</i>	reasoning
<i>apramāda</i>	vigilance, vigilant
<i>abhyadhika</i>	superior, more
<i>artha</i>	1. significance, meaning, 2. reality
<i>avasthā</i>	1. stage, 2. state
<i>ācārya</i>	preceptor
<i>ādhikārika</i>	1. by empowerment, intrinsic to empowerment
<i>iha</i>	1. here (in the world), 2. in our system (Śāstra)
<i>īśvara</i>	1. God, 2. lord
<i>uddiś</i>	introduce
<i>upadeśa</i>	instruction
<i>upasadana</i>	the approaching of a teacher for instruction
<i>upasthā</i>	1. attend on, 2. worship

<i>aiśvarya</i>	1. (absolute) sovereignty, 2. sovereign power
<i>karaṇa</i>	1. organ(s) of sense and action/ psychic faculty, 2. (physical) instrument, 3. instrumental cause
<i>kalā</i>	(material) constituent(s)
<i>kāraṇa</i>	Creator
<i>kāraṇaśakti</i>	primordial power, power of the Creator
<i>kārya</i>	1. creation, 2. (physical) body
<i>kaivalya</i>	1. isolation, 2. perfection
<i>kriyā</i>	1. (ritual) act, 2. ritual activity
<i>kriyāyoga</i>	union (yoga) in/through activity
<i>kriyāśakti</i>	power to act
<i>krīdā</i>	play
<i>kṣetrajñā</i>	spirit
<i>guṇa</i>	(supernatural) quality/faculty
<i>grantha</i>	text
<i>caryā</i>	observance
<i>citta</i>	mental act
<i>cittātman</i>	subject
<i>codana</i>	impelling
<i>jñānaśakti</i>	power to know, cognitive power
<i>tantra</i>	system
<i>tathā</i>	(and) just so, and so (opening a sentence)
<i>duḥkha</i>	affliction, suffering
<i>duḥkhānta</i>	end to suffering (see <i>sa duḥkhānta</i>)
<i>dūra</i>	remote (in the sense of supernatural)
<i>dharma</i>	1. dharma, 2. merit, 3. eminence
<i>dharmitva</i>	the state of being possessed of eminence
<i>niyata</i>	1. fixed, 2. restrictive
<i>niyama</i>	1. particular rule, 2. (disciplinary) rule/practice, 3. restriction
<i>niyoga</i>	1. injunction, 2. commitment
<i>vivṛtti</i>	cessation

<i>niṣṭhā</i>	1. completion, 2. accomplishment
<i>nyūna</i>	1. inferior, subaltern, 2. less
<i>pañcārtha</i>	(The system of) The Five Realities embedded in the <i>Pāśupatasūtras</i> (PS).
<i>Pañcārthabhāṣya</i>	Kauṇḍiyya's commentary on the PS
<i>padārtha</i>	(ontological) category
<i>parigrah</i>	1. accept, 2. appropriate
<i>parigraha</i>	1. acceptance/admission, 2. property (value), possession
<i>paśu</i>	soul
<i>paśupati</i>	Lord of Souls
<i>pāśa</i>	fetter
<i>pāśana</i>	binding
<i>puruṣa</i>	1. man, 2. spirit
<i>pratiḥjñā</i>	assent, promise
<i>pratiśedha</i>	1. prohibition, 2. exclude, preclude, 3. negation
<i>pratyāhāra</i>	introversion
<i>prabhuśakti</i>	omnipotence/power to do whatever he wishes
<i>prabhutva</i>	omnipotence
<i>prayoga</i>	1. procedure, 2. performance
<i>prayojana</i>	1. use, application, practice 2. purpose, end
<i>pravac</i>	teach
<i>pravacana</i>	1. doctrine, 2. teaching
<i>pravṛtti</i>	active manifestation, activity
<i>prasaṅga</i>	distributive usage
<i>prasiddhi</i>	1. (to) establish, 2. (to) prove, proof
<i>brahman</i>	1. Brahman (<i>brahmamantra</i>), 2. brahman
<i>bhagavat</i>	1. God, Lord, the Bountiful 2. lordship (term of address)
<i>bhava</i>	1. existence, 2. life
<i>bhāva</i>	1. (mental) condition/state, 2. (mental) involvement/experience
<i>bhikṣu</i>	mendicant
<i>mati</i>	mind, thought(s)
<i>yama</i>	(general) rule (of conduct)
<i>yama-niyama</i>	1. general and particular rule (of conduct)
<i>yoga</i>	union

<i>vacana</i>	declaration, saying
<i>vidyā</i>	insight (into reality)
<i>vidhi</i>	praxis
<i>vipra</i>	omniscient (quality of God and <i>siddha</i>)
<i>vipratva</i>	being omniscient, omniscience
<i>vibhutva</i>	omnipresence
<i>vibhuśakti</i>	power of omnipresence
<i>viyukta</i>	disunited
<i>viyoga</i>	without union
<i>vyañj</i>	to manifest
<i>śāstra</i>	Śāstra (the doctrine as articulated in the Pāśupatasūtras and explained in the Pañcārtha Commentary)
<i>śiṣṭa</i>	accomplished (master)
<i>śiṣya</i>	pupil
<i>saṃjñā</i>	1. term, 2. concept
<i>saṃyoga</i>	1. unification, 2. coincidence, 3. convergence
<i>saṃskāra</i>	1. initiation, 2. consecration
<i>saṃsthā</i>	state
<i>sa duḥkhāntaḥ</i>	that (intended) end to suffering
<i>samādhi</i>	joining together
<i>sambandha</i>	1. tie(s), 2. connection
<i>sādhaka</i>	adept
<i>sādhana</i>	discipline, disciplinary practice
<i>siddha</i>	1. perfect one, 2. proven, approved, 3. attested, established 4. acclaimed
<i>siddhānta</i>	teaching
<i>siddhi</i>	1. proof, 2. perfection, accomplishment, 3. power
<i>sūtra</i>	Sūtra
<i>sṛṣṭi</i>	evolution (of the world)

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