Round Table on South Asian Rituals
27th–29th November 2003
Internationales Wissenschaftsforum
Heidelberg

The Earliest Surviving Śaiva Guides to Ritual: The Unpublished Paddhatis of Brahmaśambhu and Bhojadeva and the Propagation of a Standardized Saiddhāntika System

Alexis Sanderson, University of Oxford

29 November 2003

Handout

1. The Principal Āgamic Śaiva Ritual Systems

1. Saiddhāntika
   - (a) Vyomavyāpimantra: *Niśvāsaguhya, Rauravasūtrasaṃgraha, Svāyambhuvasūtrasaṅgraha, Mataṅgapārameśvara, Pauṣkarapārameśvara*
   - (b) Navātmamantra: *Niśvāsamūla, Niśvāsottara*
   - (c) kṣmyūṃ (kṣmūṃ acc. to Bhaṭṭa Rāmakaṇṭha): *Kiraṇa*
   - (d) Mātṛkāśiva or hūṃ: *Mṛgendra*
   - (e) Prāsādamantra (hauūṃ): **the *Kālottara* in its various redactions**; *Dviśatika-Kālottara* →the Paddhatis:
     - i. Brahmaśambhu, *Naimittikakarmānusandhāna* (a.d. 938), Asiatic Society of Bengal, MS G 4767
     - ii. Mahārājādhirāja Bhojadeva (r. 1018–1060), *Siddhāntasārapaddhati*: NAK 1-1363, =NGMPP B 28/29, MS completed in a.d. 1077/8 AD; NAK 5-743, =NGMPP Reel No. B 28/19, MS completed in a.d. 1111/2
     - iii. Vāladhārin, *Kriyāsaṃgrahapaddhati*, Kathmandu, Kaisar Library, MS no. 63, =NGMPP, Reel no. C 5/3, MS completed in a.d. 1091/2
     - iv. Somaśambhu, *Karmakāṇḍakramāvalī* (*Somaśambhupaddhati*) (a.d. 1095/6)
     - v. Aghoraśiva, *Kriyākramadyotikā* (a.d. 1157/8)
     - vi. Jñānaśiva, *Jñānaratnāvalī* (South-Indian in Benares, second half of the 12th c.), IFI MS T. 231
2. Non-Saiddhāntika
   - (a) Vāmasrotas (=Bhairavasrotas-Vidyāpīṭha, 1): Tumburu with his four sisters Jayā, Vijayā, Jayantī and Aparājitā

(b) Dakṣiṇasrotas

i. Bhairavasrotas-Mantrapīṭha: Svacchandabhairava and Aghoreśvarī (*Svacchandatantra*)

ii. Bhairavasrotas-Vidyāpīṭha, 2: (Kapālīśabhairava and) Aghoreśvarī (*Picumata/Brahmayāmala, Piṅgalāmata/Jayadrathādhikāra*)

iii. Bhairavasrotas-Vidyāpīṭha, 3: Mātṛsadbhāva/Parā, Parāparā, Aparā, Mātṛkābhairava, Mālinī (*Siddhayogeśvarīmata* etc.) (Trika, →*Kubjikāmata*)

iv. Bhairavasrotas-Vidyāpīṭha, 4: Kālasaṃkarṣaṇī/Kālī (*Jayadrathayāmala/Tantrarājabhaṭṭāraka/Śiraccheda*) (Kālīkula, Krama [*Kālīkulakramasadbhāva, Kālīkulapañcaśataka* etc.])

(c) Śrīvidyā (←Nityā cult [*Nityākaula*])

3. Sarvasāmānya: Netranātha/Amṛteśabhairava/Mṛtyuñjaya and/or Amṛtalakṣmī (*Netratantra*)

2. Definition of a Paddhati. Bhaṭṭa Rāmakaṇṭha, *Sārdhatriśatikālottaravṛtti* ad 4.1c–2b:

> *paddhatiḥ pratiśāstraṃ vikṣiptasya śrutasya tatsāmarthyākṣiptasya ca mantratantrānuṣṭhānāya saṃkṣepāt krameṇābhidhānaṃ yajurvedādau yajñasūtrādivat.*
>
> *tatsāmarthyākṣiptasya* em. : *tatsāmarthyāt kṣiptasya* Bhatt / *saṃkṣepāt* em. : *saṃkṣepa* Bhatt / *krameṇābhidhānaṃ* em. : *krameṇābhidhānād* Bhatt
>
> For any scripture a Paddhati is a text which enables the performance of the rituals [of that scripture] along with the Mantras [that accompany them] by succinctly arranging in the order [of performance] (i) the [instructions] explicitly stated [in that scripture but] dispersed in various places [throughout its length], and (ii) whatever [else] those explicit statements imply. An example is the *Yajñasūtra* in the case of the Yajurveda.

And Bhaṭṭa Rāmakaṇṭha, *Mataṅgavṛtti* ad KP 5.11:

> *yena tv atra etacchāstrakramaṃ vihāya svatantrapaddhatikrama ullikhitaḥ sa svacchandam upekṣaṇīya eva. yato yatretikartavyatā na śrūyate tatrākāṅkṣābalāt saṃhitāntaratas tadapekṣā yuktā na sarvatra anavasthiteḥ. ity uktam: kriyādibhedabhedena tantrabhedo yataḥ smṛtaḥ. tasmāt tatra yathaivoktaṃ kartavyaṃ nānyatantrataḥ iti. tatrāpi svasrotasa evaikasrotopadeśarūpatvena saṃnikarṣāt na srotontarataḥ ata eva viprakarṣād viruddhānuṣṭhānaprasaṅgāc cety uktam asmābhir anyatra: na ca śāstrāntare kartuṃ yuktaṃ śāstrāntaraśrutam.*
>
> **2** *sa svacchandam* em. : *svacchandam* Bhatt
>
> One may freely disregard the [teacher] who has introduced the procedure of the Paddhati of the *Svacchandatantra* at this point. This

is because it is proper to supplement a scripture by drawing on another only where a procedure is not explicitly stated [but evidently required]. In such cases one may draw on another scripture, because one is forced to do so by the incompleteness [of the base-text]. But one may not do so in all cases, because that would remove all consistency. This is why we have the text 'Tantras are distinguished from each other through their differences in the domains of ritual (*kriyā*)[, meditation practice (*yogaḥ*)] and [observance (*caryā*)]. So one must follow the instructions of that [scripture which one has adopted] and not those of any another system.' Moreover, even then (*tatrāpi*) [, when one is obliged to supplement its information from another source, one should do so] from [a scripture of] one's own division of the Śaiva canon, that being the closest since it has the nature of instruction within one and the same stream of revelation. One may not do so from any other division [such as that of the *Svacchandatantra*], because it is too remote from that and because this would lead to the undesirable consequence of the presence of practice of a contrary nature [within Saiddhāntika Śaivism]. That is why I have taught: 'It is not proper in [the practice of] one scripture to do what has been taught in another.'[1]

3. The four initiation lineages (Gocaras): -śiva, -jyotis, etc. *Vidyāpurāṇa* quoted in *Nityādisaṃgrahapaddhati* of Takṣakavarta, BORI MS No. 76 of 1875–76, f. 63v8–:

yena ye dīkṣitās te pi tadgocarasamākhyayā
khyātās tv āśramadharmāś ca svecchāsaṅkalpato bhavet
etās saṃjñā dvijāgryāṇāṃ rājādīnāṃ gaṇāṅkitāḥ
śaktisaṃjñās tu vai strīṇāṃ sarvāsāṃ parikīrtitāḥ

Bṛhatkālottara, *Gocarapaṭala* 1:

punar eva pravakṣyāmi caturddhā śivagocaram
śivaḥ śikhā tathā jyotiḥ sāvitrāś ceti gocarāḥ
gocaran tu kulaṃ jñeyaṃ tena jñeyas tu dīkṣitaḥ

Pauṣkarapārameśvara quoted in *Nityadisamgrahapaddhati* f. 115v7:

śaivasyānnaṃ na bhoktavyam avijñāya tu gocaram
śivāṅkaṃ nāma yeṣāṃ tu śuddhaśaivās tu te smṛtāḥ

Aghoraśiva, *Gotranirṇaya*:

avatīrṇaṃ śivakulaṃ durvāsasi mahāmunau
tenaivānugṛhītānām ṛṣyādināṃ niketanam
śrīmadāmardakaṃ nāma kadambadāmabhūṣitam

[1] See also Aghoraśiva, *Mṛgendrapaddhati*, p. 1, and Vaktraśambhu, *Mṛgendrapaddhativyākhyā* ad loc.

sthānam atrābhavat bhūmau bhāratīmokṣasādhanam
tadāmardakasaddhāmaguruvaṃśasamudbhavam
durvāsasam ṛṣiṃ vande śivajñānavibodhakam

Only three names in -jyotis: (1) the author Sadyojyotis (=Sadyojātajyotis) (late seventh to early eighth century), his Guru Ugrajyotis (=Aghorajyotis) (*Nareśvaraparīkṣā* 3.183 and *Mokṣakārikā* 157), and (3) an Aghorajyotis mentioned in an unpublished inscription of the reign of the Pāṇḍuvaṃśin king Mahāśivagupta Bālārjuna of Dakṣiṇa Kosala, who ruled *circa* 590–650; see Ajay Mitra Shastri 1995, Pt. 2, p. 382 (abstract).

4. The Sadāśiva of the Paddhatis. Bhojadeva, *Siddhāntasārapaddhati*, NAK, MS 5-743, ff. 10v-11r:

baddhapadmāsanaṃ sitacchāyaṃ ṣodaśavarṣadeśīyaṃ pañcavaktram abhayaprasādaśaktiśūlakhaṭvāṅgayuktadakṣiṇapāṇiṃ bhujaṅgākṣasūtraḍamarukanīlotpalabījapūrasahitavāmahastam evaṃ daśabhujaṃ suprasannaṃ smitāsyaṃ piṅgalajaṭājūṭam icchājñānakriyāśaktitrayanetraṃ jñānacandrakalārcitaṃ oṃ hāṃ hauṃ hāṃ vidyādehāya namaḥ *iti vidyādehaṃ vinyaset.*

→Somaśambhu, *Karmakāṇḍakramāvalī* (KSTS 73) (**A**) (=Brunner-Lachaux 1963 [vol. 1], p. 179–183 [=**B**]):

71 *tatra siṃhāsane devaṃ śuddhasphaṭikanirmalam*
pañcāsyaṃ daśadordaṇḍaṃ prativaktraṃ trilocanam
jaṭāmukuṭaśobhāḍhyaṃ sphuraccandrārdhaśekharam
72 *śaktyabhīśūlakhaṭvāṅgavaravyagrakarāmbujam*
dakṣiṇenātha vāmasthaṃ ḍamaruṃ bījapūrakam
73 *nāgākṣasūtranīlābjaṃ bibhrāṇaṃ pañcabhiḥ karaiḥ*
dvātriṃśallakṣaṇopetaṃ baddha(8r)padmāsane sthitam
74 *sadāśivaṃ nyasen mūrtiṃ śivaśaktyantagocarām*

2a *śaktyabhī* A : *śaktyasī* B

Jñānaśiva, *Jñānaratnāvalī*, IFP MS T. 231, p. 95:

1 *varadābhayakhaṭvāṅgaśaktiśūlāni dakṣiṇe*
bījapūrāhiḍamarunīlābjākṣāṇi vāmataḥ
2 *bibhrāṇaṃ . . .*

1ab *khaṭvāṅgaśaktiśūlāni dakṣiṇe* em. : *khaḍgaśaktiśūlāni dakṣiṇe* T **1c** *bījapūrāhi* em. : *pūjāpūrāhi* T

tathā:

1 *dakṣiṇe varadaṃ kāryaṃ bījapūraṃ tu vāmataḥ*
khaṭvāṅgaṃ ḍamaruṃ tadvat triśūlabhoginau
2 *abhīnīlotpale tadvat tadvac chaktyakṣasūtrake*
īśādipañcavaktrāṇāṃ karāstrāṇy anukramāt
iti.

1a *varadaṃ kāryaṃ* conj. : *paramoṅkāraṃ* T **1b** *bījapūraṃ* em. : *pūjāpūraṃ* T
1d *bhoginau* em. : *bhoginoḥ* T **2a** *abhī* em. : *asi* T

and p. 98, ll. 3-4:

1 *śaktitriśūlakhaṭvāṅgavaradābhayabāhumān*
pūrākṣaḍiṇḍimīvyālotpalinīdhṛk sadāśivaḥ

1c *pūrākṣa* em. : *purākṣa* T **1cd** *vyālotpalinīdhṛk* conj. : *vyālopālinīprāk* T

Vaktraśambhu, *Mṛgendrapaddhatiṭīkā*, IFP MS. T. 1021, p. 149 (= Aghoraśiva, *Pañcāvāraṇastava*, v. 32, the 2nd of 2 verses on Sadāśiva):

yad vā 1 *nāgākṣasūtraḍamarūtpalabījapūraiḥ*
khaṭvāṅgaśūlavaraśaktyabhayaiś ca yuktaṃ
2 *vandāmahe varatanuṃ sakalasvarūpam*

1ab *sūtraḍamarūtpala* em. : *sūtraṃ ḍamara utpala* T

Material evidence.
Three 11th- or 12th-century East-Indian images in Susan Huntington, *The "Pāla-Sena" Schools of Sculpture.* (Leiden: Brill, 1984), figures 77, 226, and 235. A fourth Sadāśiva has been reproduced in colour in P. Pal (ed), *A Collecting Odyssey: The Alsdorf Collection* (Chicago : Art Institute, Chicago. 1997), p. 21 (CAT. 15) and assigned there to Western Bengal ca. 1100 A.D. See reproduction here appended. A fifth, c. 12th century: *Sotheby's, New York, Indian and Southeast Asian Art Sale, November 30*, 1994, item no. 44: A Pal Black Stone Stele of Sadashiva, Eastern India, probably Bengal.

5. Hybridization (*srotaḥsaṃkaraḥ*) in the Paddhati of Bhojadeva.

Compare, for example, *Svacchanda*, NAK MS 1-224, NGMPP Reel no. B 28/18, of a.d. 1068/9, f. 25r4–v4 (=KSTS ed., 3.163–174) with *Siddhāntasārapaddhati* f. 20v3–21r2. After each verse section of the first I have placed the corresponding prose section of the second. The prose passages form a continuous text.

163 *pāśakarmam ato vakṣye kanyākartitasūtrakam*
triguṇaṃ triguṇīkṛtvā pāśabandhanasūtrakam
164 *śivāmbhasāstra saṃprokṣya kavacenāvaguṇṭhanam*
pūjayitvā tu vidhinā gandhapuṣpādidhūpakaiḥ

→ *tad anu kanyānirmitaṃ sūtraṃ triguṇaṃ triguṇīkṛtyāstraprokṣitaṃ kavacāvaguṇṭhitaṃ sampūjya*

165 *gṛhya prasārayet sūtraṃ mūrdhnādyaṅguṣṭhayāvadhi*
śiṣyasya stabdhadehasya nāḍībhūtaṃ vicintayet

→ *śiṣyasyordhvakāyasya śikhāyāṃ baddhvā pādāṅguṣṭhāgrāt tam avalambya suṣumnānāḍīrūpaṃ vicintya*

166 *suṣumnā madhyamā nāḍī sarvanāḍīsamanvitā*
oṃkārādisvarūpeṇa namaskārāvasānikam

→ oṂ suṣumnāyai namaḤ

167 *śiṣyadehe sthitā nāḍī saṃgṛhya viniveśayet*
gandhapuṣpādibhiḥ pūjya kavacenāvaguṇṭhayet

→ *ity anena śiṣyadehāt suṣumnāṃ saṃgṛhya sūtre saṃ*(29v)*yojya saṃpūjya kavacenāvaguṇṭhya*

168 *saṃnidhāne trir āhutyas svanāmapadajātinā*
śivāmbhāstreṇa saṃprokṣya śiṣyasya hṛdaye punaḥ

169 *puṣpeṇa tāḍaye 'streṇa hṛdi cit saṃhṛtā bhavet*

→ *sannidhānāhutitrayaṃ dadyāt. tataḥ śiṣyahṛtpradeśe saṃyojya puṣpāstreṇa hṛdi saṃtāḍya*

huṃkāroccārayogena recakena viśed dhṛdi
170 *nāḍīrandhreṇa gatvā tu* . . . . . .

→ *recakaprayogena huṃkāraṃ samuccaran nāḍīmārgeṇa hṛdi tasya sampraviśya*

. . . . . *caitanyaṃ bhāvayec chiśoḥ*
kadambagolakākāraṃ sphuratārakasaprabham
171 *hṛtsthaṃ chidyāstrakhaḍgena huṃphaṭkārāstrajātinā*
dhāmenāṅkuśabhūtena karṣayed yāva chaktitaḥ

→ *śiśoś caitanyaṃ sphurattārakākāraṃ hṛdy astreṇa saṃcchidya mūlamantreṇa samākṛṣya*

172 *dvādaśānte ca saṃgṛhya saṃpuṭitvā hṛdā tu tam*
saṃhāramudrayā yojya sūtre nāḍiprakalpite

→ *dvādaśānte hṛdayasaṃpuṭitaṃ kṛtvā* OṂ HĀṂ HAṂ HĀṂ *saṃhāramudrayā saṃgṛhya sūtre saṃyojya*

173 *vyāpakaṃ bhāvayitvā tu kavacenāvaguṇṭhayet*
trir āhutiṃ bhairaveṇaiva saṃnidhānārthahetave

→ *vyāpakaṃ saṃbhāvya kavacenāvaguṇṭhya saṃnidhānārthaṃ mūlamantreṇāhutitrayaṃ juhuyāt*

174 *dvitīyasūtradehaṃ tu pāśā yatra sthitās tv ime*
badhyāś chedyās tathā dāhyāḥ sūtrasthā na tu vigrahe

→ *tāḍanādīni ca pāśānāṃ sūtre kuryāt, na śarīra iti.*

6. *Siddhāntasārapaddhati*→*Somaśambhupaddhati*

Compare, for example, the section of the *Siddhāntasārapaddhati* cited above with *Somaśambhupaddhati* 3:169–183 (vv. 5–13). See also *Siddhāntasārapaddhati* ff. 23r–v (B) with the corresponding continuous passages of *Somaśambhupaddhati* 3:3–13 (vv. 1–13):

atha dīkṣāsvarūpanirūpaṇam

→1 *athāto bhogamokṣārthaṃ dīkṣārūpanirūpaṇam*
yathāgamaṃ yathābodhaṃ saṃkṣepād abhidhīyate

tatra bandhahetumalakarmamāyādipāśaviśleṣo jñānaṃ cānugṛhyasya yayā kriyayā janyate sā dīkṣā

→2 *malamāyādipāśānāṃ viśleṣaḥ kriyate yayā*
jñānaṃ ca janyate śiṣye sā dīkṣety abhidhīyate.

tatrānugrāhyas trividhaḥ vijñānākalaḥ pralayākalaḥ sakalaś ceti

→3 *vijñānākalanāmaiko dvitīyaḥ pralayākalaḥ*
tṛtīyaḥ sakalaḥ śāstre 'nugrāhyas trividho mataḥ.

tatra malamātrayukto vijñānākalaḥ, malakarmayuktaḥ pralayākalaḥ, kalādipṛthivyantatattvayuktaḥ sakalaḥ

→4 *tatrādyo malamātreṇa yukto 'nyo malakarmabhiḥ*
kalādibhūmiparyantatattvais tu sakalo yutaḥ

dīkṣāpi dvividhā niradhikaraṇā sādhikaraṇā ca

→5ab *nirādhārā ca sādhārā dīkṣā tu dvividhā matā*
nirādhārā dvayos teṣāṃ sādhārā sakalasya tu

tatrācāryanirapekṣeṇa bhagavatā svaśaktyānugraharūpayā tīvratara-śaktinipātena yā kriyate sā niradhikaraṇā, vijñānākalapralayākalā-nāṃ

→6 *ācāryanirapekṣeṇa kriyate śambhunaiva yā*
tīvraśaktinipātena nirādhāreti sā smṛtā

yā tv ācāryamūrtisthena bhagavatā mandamandataratīvratīvratara-catūrūpaśaktinipātena yā kriyate sā sādhikaraṇā, sakalātmanām

→7 *ācāryamūrtim āsthāya mandatīvrādibhedayā*
śaktyā yāṃ kurute śambhuḥ sā sādhikaraṇocyate

sā punaḥ sabījā nirbījā sādhikārā niradhikārā ceti

→8 *iyaṃ caturvidhā proktā sabījā bījavarjitā*
sādhikārā niradhikārā yathāvad abhidhīyate

tatra samayasamayācāravatī sabījā. sā ca viduṣāṃ kriyāsamarthā-nām eva bhavati

→9ab *samayācārasaṃyuktā sabījā jāyate nṛṇām*

samayasamayācārapāśaśuddhipūrvikā samayasamayācārādirahitā nir-bījā. sā ca bālabāliśavṛddhavyādhitātmanāṃ strīṇāṃ bhogabhujāṃ ca

→9cd *nirbījā tv asamarthānāṃ samayācāravarjitā*

ācāryasādhakayor nityanaimittikakāmyakarmasv adhikaraṇāt sādhi-kārā

→10 *nitye naimittike kāmye yasya syād adhikāritā*
sādhikārā bhaved dīkṣā sādhakācāryayor ataḥ

samayiputrakayor nirbījadīkṣitānāṃ ca nityakarmamātrādhikāritvān niradhikāraiva

→11 *nirbījādīkṣitānāṃ tu tathā samayiputrayoḥ*
nityamātrādhikāritvād dīkṣā niradhikārikā

sā punar ubhayarūpāpi dvividhā kriyāvatī jñānavatī ca. tatra rajaḥ-kuṇḍamaṇḍalapūrvikā kriyāvatī. tad vinā kevalamanovyāpārajanitā jñānavatī

→12 *dvividheyaṃ dvirūpāpi pratyekam upajāyate*
ekā kriyāvatī tatra kuṇḍamaṇḍalapūrvikā
13ab *manovyāpāramātreṇa yā sā jñānavatī matā*

itthambhūtā dīkṣā labdhādhikāreṇācāryeṇa kriyate

→13cd *itthaṃ labdhādhikāreṇa dīkṣācāryeṇa sādhyate*

Cf. *Liṅgapurāṇa*, *Uttarabhāga*, *Adhyāya* 19–55. This is a doctrinally neutralized Saiddhāntika Paddhati but incorporating non-Saiddhāntika sub-Paddhatis, originating in the South, probably in Maharashtra. Thus *Adhyāya* 26: *Liṅgapūjā* of Aghora (= Svacchandabhairava and Aghoreśvarī) as alternative to Saiddhāntika *liṅgapūjā*; *Adhyāya* 49: a royal *homaḥ* of Aghora (= Svacchandabhairava):

49.7 *aṣṭottarasahasreṇa ṣaṇmāsāj jāyate dhruvam*
siddhayo naiva saṃdeho rājyamaṇḍalinām api
...
49.11 *dadhnā puṣṭir nṛpāṇāṃ ca kṣīrahomena śāntikam*
ṣaṇmāsaṃ tu ghṛtaṃ hutvā sarvavyādhivināśanam
49.12 *rājayakṣmā tilair homān naśyate vatsareṇa tu*
yavahomena cāyuṣyaṃ ghṛtena ca jayas tadā

Adhyāya 50: Hostile ritual in time of defeat etc., in persona of Aghora (= Svacchandabhairava), to destroy enemies for oneself or the king:

50.10 *ātatāyinam uddiśya kartavyaṃ nṛpasattamaiḥ*
brāhmaṇebhyo na kartavyaṃ svarāṣṭreśasya vā punaḥ
50.11 *atīva durjaye prāpte bale sarve niṣūdite*
adharmayuddhe samprāpte kuryād vidhim anuttamam
...
50.17ab *kuryād vidhim imaṃ dhīmān ātmano 'rthaṃ nṛpasya vā*

See also *Adhyāya* 27, which details a *jayābhiṣekaḥ*, a 1000-vase Abhiṣeka of the king for his victory in battle, whose 1000 vase-deities are drawn from the tradition of the Śākta Śaiva *Kubjikāmata*.

6. Brahmaśambhu, *Naimittikakarmānusandhāna*, Asiatic Society of Bengal, MS G 4767, f. 103r4–v2

1 *śrīmanmattaśikhaṇḍīśadeśikānvayajanmanā*
gurubhiḥ prathitajñānaiḥ karkaroṇīviśeṣaṇaiḥ
prāpitena param pāraṃ saṃsārāgādhasiṃdhutaḥ
dīkṣoḍupaṃ samāropya jñānaśubhraṃ padaṃ mahat

2 *ukto mayaiṣa dviśatārthasaṃgī*
dīkṣāvidhir mattaśikhīśajena
deyo gurubhyo guruṇādhikāra-
vyāvṛttaye svānvayadīkṣitebhyaḥ

3 *kāle samānāṃ kharasāṣṭasaṃkhye*
śākakṣitīśasya tithau daśamyām
śaraddvitīyetaramāsikāyām
ahīyamānenduvikāsitāyām.

Verse numbers for reference only: **1d** *dīkṣoḍupaṃ samāropya* conj. : *dīkṣoḍupā-tramāropya* Cod. **3b** *śāka* corr. : *śākaḥ* Cod.

I [Brahmaśambhu], born in the lineage of the abbots of the venerable Mattamayūra [hermitage], have taught this ceremony of initiation following the teaching of the *Dviśata[kālottara]* after I have been placed on the boat of initiation and carried over the unfathomable ocean of transmigration to its further shore, the great goal radiant with wisdom, by my venerable teacher, the Guru of Karkaroṇī, a man of far-famed knowledge, to be given by a Guru born of an abbot of Mattamayūra to Gurus initiated in his own lineage in order to terminate [i.e. to pass on] his office, in the year 860 of the Śāka king (=A.D. 938/9) . . . '.

On royal initiation and consecration:

4.118 *varṇṇānām āśramāṇāñ ca gurubhāvāya bhūpateḥ*
yo bhiṣekavidhiḥ sopi procyate dīkṣitātmanaḥ
4.119 *śarado vā* (74v2) *vasaṃtasya māghasya tapaso thavā*
mārgaśīrṣasya vā pakṣe śucau pūrṇṇe niśākare
4.120 *pūrṇṇāyāṃ guruvāreṇa tithau puṣyasya saṃgame*
śuci(74v3)*śuddhodayāstāṃśe lagne bhāṃśajñasādhite*
4.121 *kulaśailanadītīrthasasarojasarassv atha*
udyānavanaṣaṇḍeṣu sapuṣpaphalavāriṣu (74v4)
4.122 *parīkṣya vasudhāṃ tatra samāṃ snigdhām udakplavām*
tyaktadoṣām asaṃkīrṇṇām āyāmapariṇāhinīm
4.123 *saptaviṃśatibhir hastair vistṛtaṃ tūcchritaṃ ba*(74v5)*hiḥ*
pañcabhiḥ saptabhir madhye samasūtraṃ yugāśrakam
4.124 *aṣṭābhis tadguṇaiḥ stambhaiḥ saptabhiś ca kṣaṇaiḥ pari* (75r1)
vibhaktaṃ nṛpaśekāya tatra nirmāya maṇḍapam
4.125 *kṣaṇāntareṣu tasyāntaś catuṣkoṇeṣu vedikāḥ*
catuṣkarāś catasro nye karttavye pañcahasti(75r2)*ke*
4.126 *tṛtīyakṣaṇagate ca pratyagāsannagocare*
trikarās tu kṣaṇāḥ śeṣā vidhātavyās tadantare
4.127 *ṣaḍ dvārāṇi bahiḥ kuryāt toraṇā*(75r3)*laṃkṛtāni ca*
madhyavedidvayālokakṣaṇeṣv āropitāni tu
4.128 *ity evaṃ suvibhaktāṅge patākābhir alaṃkṛte*
sitacandrātapatrāṇe goma(75r4)*yāliptabhūtale*

4.129 *sravantīvāripūrṇṇeṣu yathālaṃkārahāriṣu*
ghaṭeṣv abhyarcya lokeśān sāstrān indrapurassarān
4.130 *śivam agniñ ca he*(75r5)*tīś ca ketūṃś ceśādivediṣu*
sannidhīkṛtya santarpya pūjayec cakravartinaḥ
4.131 *udagvediśirastheṣu kalaśeṣūktalakṣmasu*
anantā(75v1)*diśikhaṇḍyantān digvidikṣu yathākramam*
4.132 *tasyās tadvad adhaḥstheṣu rudramātṛgaṇārthadān*
grahāsurapalāśākhyān cbhoginām adhipān api
4.133 (75v2) *viṣṇukrāntā rathāṃgāṃkā halinī śatamūlikā*
lakṣmaṇā vijayā pāṭhā siṃhī vyāghrī suvarccalā
4.134 *balā cātibalā nīlā sahadevī sa*(75v3)*hāmarā*
itīmā kalaśeṣv eṣu prakṣiped auṣadhīr varāḥ
4.135 *dadhibhaktena saṃpūrṇṇān śarāvān pāyasena ca*
naivedyaṃ kalpayitvā tu nā(75v4)*nāpakvānnasaṃyutam*
4.136 *gavyaṃ sarppir madhu kṣīraṃ śamīpatrāṇi taṇḍulān*
yavān kṛṣṇatilān lājān samidhaḥ kṣīravṛkṣajāḥ
4.137 *śatam aṣṭo*(75v5)*ttaraṃ hutvā pratyekañ ca śivānale*
digbhūtagaṇasaṃghebhyo datvā dikṣu bahirbalim
4.138 t*atas tam avanīnātham anāhāram anākulam*
snātaṃ ca(76r1)*ndanaliptāṅgaṃ sitrasragvastrabhūṣaṇam*
4.139 *praveśya dvāramārgeṇa dakṣiṇena pracetasaḥ*
sārddhaṃ mantripurodhābhyāṃ śivam arccāpayet kramāt
4.140 (76r2) *devīṃ vṛddhasakhīñ cāsyāḥ saumyenaivāmbhasaḥ pateḥ*
praveśya pātayec chambhor niyamasthāṃ padābjayoḥ
4.141 *śivāgnihetiketūnāṅ kāri*(76r3)*tābhyām athārcanam*
pañcagavyaṃ caruṃ tābhyāṃ datvā ca dvijaśodhanam
4.142 *sthāpayitvā tu tau tatra sarakṣau vedikādvaye*
pṛthak prākśirasau mahyāṃ (76r4) *saṃyatau kṣaumaśayyayoḥ*
4.143 *yadvā tatpratimau viprau śivabhaktāv upoṣitau*
śubhasvapnāvabodhāya tayor vaṃśakramāgatau
4.144 *samabhyarcyāpi* (76r5) *saṃhṛtya śivaṃ sthaṇḍilato nale*
tatra hutvā ca carvvādi doṣāṇām upaśāntaye
4.145 *nṛpasyāmuṣya devyā vā tadāptānāṃ mamāthavā*
svapnaṃ śubhā(76v1)*śubhaprāptihāniliṅgaṃ pradarśaya*
4.146 *ity adhyeṣya praṇamyāpi pūjayitvā prarocya ca*
tatraiva rodhayed yāvac caturthāhābhiṣecanam (76v2)
4.147 *athādhvaraśraman tasmin nirasya niśi nidrayā*
prātar nityavidher ante sādhusvapnā¡n¿ niśamya ca
4.148 *samāvarjitasarvvāṅgaṃ gośakṛddi* ˘ ˘ – ˘ – (76v3)
nṛpābhiṣecanāyālam adhitiṣṭhed gurus tataḥ
4.149 *tatra yajñasadaḥpālān āmantryeṣṭvā ca pūrvavat*
kāraṇaṃ kāraṇānāñ ca tarpayi[tvā ˘ – ˘ *]*(76v4)*kam*
4.150 *hetīn astreṇa ketūṃś ca varmaṇā kaṃkaṭāny api*
sugaṃdhapuṣpadhūpādyair naivedyāṃtaiḥ prapūjya ca
4.151 *anantādīṃś ca ved* – – ˘ ˘ (76v5) *vedyāś ca pūrvavat*
rudrādīṃś ca ghaṭeṣv iṣṭvā vedyor ūrddhvam athāstaret

4.152 *bṛhadukṣṇo tiśūrasya vṛṣadaṃśasya carmma ca*
caturṇṇāṃ aśu (end of 76v)

Lacuna of one folio (77) (= 4.152c2–167b1)

4.167 *+ + + + + + + + + [ā]*(78r1)*dibhir alaṅkṛtaiḥ*
satkriyānantaraṃ bhūyaḥ kalaśair abhiṣecayet
4.168 *loke vede prasiddhāṃś ca viprān etarhi pāṭhayet*
abhiṣekāsiṣaḥ (78r2) *ślokān ṛṣiproktāṃś ca tad yathā*
4.169 (1) *surās tvām abhiṣiñcantu ye ca siddhāḥ purātanāḥ*
brahmā viṣṇuś ca śambhuś ca śakrādyāś ca marudgaṇāḥ
4.170 (2) *ādityā* (78r3) *vasavo rudrāḥ aśvinau ca bhiṣagvarau*
aditir devamātā ca svāhā siddhiḥ sarasvatī
4.171 (3) *kīrttir lakṣmīr dyutiḥ śrīś ca sinīvālī kuhūs ta*(78r4)*thā*
ditiś ca surasā caiva vinatā kadrur eva ca
4.172 (4) *devapatnyaś ca yā noktā devamātara eva ca*
sarvās tvām abhiṣiñcantu śubhāś cāpsarāṃ gaṇāḥ
4.173 (5) (78r5) *nakṣatrāṇi muhūrtāś ca pakṣāhorātrasandhayaḥ*
saṃvatsaro dineśāś ca kalāḥ kāṣṭhāḥ lavā kṣaṇāḥ
4.174 (6) *sarve tvām abhiṣiñcantu kālasyāvayavāḥ śu*(78v1)*bhāḥ*
vaimānikāḥ suragaṇā manavaḥ sāgaraiḥ saha
4.175 (7) *saritaś ca mahābhāgā nāgāḥ kiṃpuruṣās tathā*
vaikhānasā mahābhāgā dvijā vai(78v2)*hāyasāś ca ye*
4.176 (8) *saptarṣayaḥ sadārāś ca dhruvasthānāni yāni ca*
marīcir atripulahau paulastya kratur aṅgirāḥ
4.177 (9) *bhṛguḥ sanatkumāraś ca sanako* (78v3) *tha sanandanaḥ*
sanātanaś ca dakṣaś ca jaigīṣavyo bhagandaraḥ
4.178 (10) *ekataś ca dvitaś caiva trito jābālikaśyapau*
durvāsā durvinītaś ca kaṭhaḥ kātyā(78v4)*yanas tathā*
4.179 (11) *mārkaṇḍeyo dīrghatapāḥ śunaḥśepho vidūrathaḥ*
ūrdhvasaṃvarttakaś caiva cyavano pi parāśaraḥ
4.180 (12) *dvaipāyano yavakrīto devarā*(78v5)*taś ca sānujaḥ*
prajāpati kṣitiś caiva gāvo viśvasya mātaraḥ
4.181 (13) *parvatās taravo val¡l¿yaḥ puṇyāny āyatanāni ca*
vāhanāni ca di(79r1)

Lacuna[2]

+ + + + + + + + + + + + (84r1)*mbarabhūṣaṇaḥ*
4.270 *deśikebhyaḥ sayajñāṅgan datvā taṃ yajñamaṇḍapam*
prabhūtaṃ vasu viprebhyo vāhanāni ca vandinām
⏑ ⏑ ⏑ ⏑ ⏑ (84r2) *niḥkramya svamahiṣyā samanvitaḥ*
4. 271 *ārūḍho bhadramātaṅgam athavā vājinaṃ sitam*
ātapatreṇa śubhreṇa hemadaṇḍena cā¡ruṇā¿

[2]The interrupted text of the *abhiṣekaślokāḥ* continues and ends in the *Bṛhatsaṃhitā* as follows: *vyāni sarvalokāś carācarāḥ* / 47.69 *agnayaḥ pitaras tārā jīmūtāḥ khaṃ diśo jalam* / *ete cānye ca bahavaḥ puṇyasaṃkīrtanāḥ śubhaiḥ* / 4.70 *toyais tvām abhiṣiñcantu sarvotpātanibarhaṇaiḥ* / *yathābhiṣikto maghavān etair muditamānasaiḥ* / *kalyāṇam te prakurvantu āyur ārogyam eva ca.*

4. 272 (84r3) ⏑̆ ⏑̆ *hītātapaḥ śvetair vījyamānaś ca cāmaraiḥ*
cāturaṅgabalopetaḥ purataḥ ketumālayā
4. 273 *astavighno nukūlena dhūtamār*⏑̆ ⏑ – ⏑ ⏑̆
(84r4) *saudhāgravedikāsthābhiḥ kulapatnībhir ādarāt*
4. 274 *prayuktaṃ lājavarṣañ ca manyamānā vahapriyam*[3]
praviśet svapuraṃ pau¡raiḥ¿ ⏑̆ ⏑̆ ⏑̆ ⏑̆ (84r5) *vikāsibhiḥ*
4. 275 *nīlanīraruhacchāyātaskarair āyatekṣaṇaiḥ*
anenaiva vidhānena yuvarājābhiṣecanam

120d *bhāṃśajña* conj. : *bhāsaṃjña* Cod. **132c** *palāśākhyān* em. : *palāśākhya* Cod. **144a** *samabhyarccyāpi* conj. : *samabhyarccepi* Cod. **168c** *abhiṣekāśiṣaḥ* em. : *abhiṣekāsikhaḥ* Cod. **172a** *yā noktā* conj. [=Bṛhatsaṃhitā] : *yā coktā* Cod. **175d** *vaihāyasāś* em. [=Bṛhatsaṃhitā] : *vaibhāyaśaś* Cod.

On passing on the office of Guru/Ācārya:

gurur anyam api sthāne deśikaṃ hy abhiṣecayet
4.99 *savarṇṇam ekasaṃtānam udāraṃ tulyagocaram*
santānānumataṃ dīkṣāvyākhyāsatrapra(73r3)*varttakam*
4.100 *maṇḍale gnau ca deveśam iṣṭvā tatkarmasākṣiṇam*
kumbhāṃs tu caturo ṣṭau vā tān vedyāṃ samalaṃkṛtān
4.101 *abhimantrya svarair varggai*(73r4)*r antasthasoṣmabhiḥ kramāt*
avarggādibhir aṣṭābhir yadvaikaṃ mūlavidyayā
4.102 *tatsaṃkhyātair ahīnāṅgair ācāryais tu yathāyatham*
tiṣṭhadbhir ggandha(73r5)*sragvastrabhūṣaṇārcitamūrttibhiḥ*
4.103 *ātodyadhvanisanmiśrair vedamaṅgalanisvanaiḥ*
bhadrapīṭhe sthitaṃ snātaṃ nirājitatanun tataḥ
4.104 *vedikā*(73v1)*ntaravinyaste vidyāpīṭhe niveśitam*
brūyāt tam upacaryedaṃ sthānado janasākṣikam
4.105 *idaṃ sthānam iyaṃ vṛttir eṣā pustakasaṃhatiḥ*
(73v2) *amī vai bharaṇīyās tu dāsyaḥ karmakarāś ca naḥ*
4.106 *etat sarvaṃ mayā tubhyaṃ dattam adya tvayāpi ca*
pālanīyaṃ tathā samyag yathāsmābhiḥ prapāli(73v3)*tam*[4]

100b *sākṣiṇam* conj. : *sākṣiṇaḥ* Cod. **100d** *tān vedyāṃ* conj. : *stānvedyā* Cod.

[3]The casting of parched grain [and sandalwood powder] over the king by women or girls to applaud him is an ancient convention already seen in the Epics, e.g., *Mahābhārata* 3.242.24c–243.2 (as a king enters his capital after successfully completing a ritual); 7.87.63 (as a king in full armour is about to mount his chariot to go into battle). Kālidāsa refers to parched grain being thrown on to Rāma from the roofs of the whitewashed houses as he made his entry into the royal city of Ayodhyā, *Raghuvaṃśa* 14.10: *sa maularakṣoharimiśrasainyas tūryasvanānanditapauravargām / viveśa saudhodgatalājavarṣām uttoraṇām anvayarājadhānīm.* Vallabhadeva comments in his *Raghupañcikā* (ed. Goodall and Isaacson 2003) ad *Raghuvaṃśa* 2.10 that it was customary for the young daughters of the citizens to shower the king with parched grain when he entered the city: *purapraveśe hi rājā nāgarikābhir lājair avakīryata ity ācāraḥ.* His *nāgarikāḥ* are Kālidāsa's *pauranāryaḥ.* In *Raghuvaṃśa* 4.27cd Raghu is showered with parched grain by elderly women as he leaves the city for war: *avākiran vayovṛddhās taṃ lājaiḥ paurayoṣitaḥ.*

[4]Cf. *Īśānagurudevapaddhati*, *Kriyāpāda*, p. 196: *idaṃ sthānam ime dharmāś caite pustakasañcayāḥ / dāsīdāsādayaś caite paripālyā yathā purā.*

Disposing of the dead and their property:

1 *avratastho vratastho vā kriyāvān dīkṣito yadā*
āsannatarasambandhī svaryāta(92b2)*s tu yadāśrame*
2 *tadā tasya vidhiṃ kṛtsnaṃ nirvartyā + yathākramam*
tadarthaṃ bhojanaṃ kāryaṃ maṭha eva tapasvinām
3 *bahir antar maṭhaṃ liptvā goma*(92v3)*yena nirantaram*
mahānasaṃ viśeṣeṇa bhāṇḍaśuddhiḥpuraḥsaram
4 *kārayitvā ca susnātaiḥ kuśalais tatra candanam*
śucibhiś ca viśe(92v4)*ṣeṇa śaktyā dravyānusārataḥ*
5 *atulyagocarāṇāṃ tu tulya eva kriyākramaḥ*
tadarthaṃ kiṃ tu tat kāryaṃ tattadgocarapūrvakam
6 *bhojanotta*(92v5)*rakālaṃ tu vivikte sthānake guruḥ*
deśikādisamayyantān vyāhṛtya tu tapodhanān
7 *māheśvarajanāṃś cāpi dāsān karmakarāṃs tathā*
dṛ(93r1)*ṣṭapūrvāparān brūyād iti sarvvān sadharmmiṇaḥ*
8 *munīndro yaṃ śivībhūtaḥ sthito trāmukagocaraḥ*
anvaye vāmukasyoccaiḥ prasthito mukanā(93r2)*mataḥ*
9 *iyaṃ tasya svahastena dattaśeṣāvatiṣṭhate*
mātreṣṭapustikādravyam auṣadhārtham upakriyā
10 *seviteṣu munīndrāṇāṃ āśrameṣu* (93r3) *tapasvibhiḥ*
viniyogaṃ yathādṛṣṭam asyā brūta yathāgamam
11 *ity uktānāṃ yathādarśī vṛddhasevī kṛtāgamaḥ*
paṭhed āgamasaṃvādi vā(93r4)*kyam eko viśaṅkitaḥ*
12 *śivībhūtasya śiṣyasya dravyan tadgurum ṛcchati*
abhāve tu guroḥ śiṣyaṃ śiṣyābhāve ca santatim
13 *santater api kāle*(93r5)*na yadābhāvo bhaved iha*
anyeṣāṃ tad anādeyaṃ tadā yāti svagocaram
14 *yadvā śivāya tad dravyaṃ nivedyaṃ vā śivālaye*
khaṇḍasphuṭitasaṃ(93v1)*skāranimittaṃ vā maṭhasya tu*[5]

5c *kāryaṃ* em. : *kārye* Cod. **7a** *māheśvarajanāṃś* corr. : *māheśvaraṃ janāṃś* Cod. **8d** *prasthito* em. : *prasthite* Cod. **12b** *ṛcchati* [=Testimonium] corr. : *arcchati* Cod. **12d** *santatim* [=Testimonium] corr. : *santatiḥ* Cod. **13c** *anādeyaṃ* [=Testimonium] corr. : *anādeśaṃ* Cod. **14b** *nivedyaṃ* [=Testimonium] corr. : *naivedyaṃ* Cod. **14d** *maṭhasya tu* Cod. : *maṭhālaye* Testimonium

[5]This passage from *śivībhūtasya* has been incorporated, without acknowledgement, by Trilocanaśiva in his *Prāyaścittasamuccaya*, IFP MS T. 1060, p. 70).