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The Jaina Appropriation and Adaptation of Śaiva Ritual: The Case of Pādliptasūri's Nirvāṇakalikā

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Handout

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Introducion

1. The rise of Tantric Śaivism ([Atimārga III], Mantramārga, Kulamārga)[1]
2. Śaiva absorption of other religious traditions: the cults of Sūrya, Devī, and Skanda
3. Its impact on Vaiṣṇavism (Pañcarātra)
4. Mantranaya Buddhism,[2] and
5. Jainism

[1] For this analysis of the Śaiva initiatory traditions into Atimārga (I [Pāñcārthika Pāśupata], II [Lākula, Kālamukha], and III [Kāpālika, Somasiddhānta]), Mantramārga, and the Śākta Kulamārga, for evidence of the chronology of this accumulative history, and for a perspective on the relation between these traditions and that of the lay Śaivism of the uninitiated see my recent study The Śaiva Literature, *Journal of Indological Studies*, Nos. 24 & 25 (2012–2013), 2014, pp. 1–113, downloadable from my academia.edu page.

[2] The impact of Śaivism on the traditions of Sauras, Śāktas, Vaiṣṇavas, and Buddhists is examined in my The Śaiva Age: The Rise and Dominance of Śaivism during the Early Medieval Period (*Genesis and Development of Tantrism*, edited by Shingo Einoo. Tokyo: Institute of Oriental Culture, University of Tokyo, 2009. Institute of Oriental Culture Special Series, 23, pp. 41–350, downloadable from my academia.edu page). The impact on Jainism is also covered, but in a cursory fashion and without reference to the case of the *Nirvāṇakalikā*, whose Śaiva source I had not yet identified when I composed this study. The case of the absorption of the cult of Skanda was not mentioned there, but deserves inclusion. On that cult see Richard D. Mann, *The Rise of Mahāsena: The Transformation of Skanda-Kārttikeya in North India from the Kuṣāṇa to Gupta Empires*, Brill: Leiden and Boston, 2012.

(a) Tantric Yoga for liberation: the *Yogaśāstra* of Hemacandra (Śvetāmbara), d. 1172 AD, composed for the Caulukya king of Gujarat, Kumārapāla.

(b) 'Śākta' Kalpas (← the Śākta cult of Tripurasundarī):

  i. *Jvālāmālinīkalpa* of Indranandin (Digambara), composed at Mankhed in 939/940 A.D.

  ii. *Bhairavapadmāvatīkalpa* of Malliṣeṇa (Digambara), composed in the Dharwar region in 1057 AD, with the commentary (-*vivaraṇa*) of Bandhuṣena.

(c) The Tantric elements in the Jaina Saṃskāras: *Ācāradinakara* of Vardhamānasūri (Śvetāmbara), composed in 1411 AD in the vicinity of Jālandhara, during the reign of Anantapāla.

(d) The impact of Saiddhāntika Śaiva ritual: the *Nirvāṇakalikā*,

For a presentation of materials showing this impact on Jainism under these headings see the Handout of my lecture 'The Appropriation of Śaiva Sources and Models in the Production of Jain Ritual Paddhatis from the 10th to the 15th Century', given on 4 July, 2011 in the Abteilung für Kultur und Geschichte Indiens und Tibets, Asien-Afrika-Institut, University of Hamburg, which can be downloaded from my academia.edu page.

The Nirvāṇakalikā

The *Nirvāṇakalikā* of the Śvetāmbara Pādliptasūri (also Pāllipta-, Pādalipta-, Pālitta-, and Palitta-) sets out in simple prose Tantric procedures to be followed by Jainas in regular worship (*nityakarma*), initiation (*dīkṣā*), the consecration of Ācāryas (*ācāryābhiṣekaḥ*), the penances prescribed for initiates who infringe the rules of their discipline (*prāyaścittavidhiḥ*), and, in greatest detail, the ceremonies for the installation of images (*pratiṣṭhā*) and the consecration of temples.

Pādaliptācāryaprabandha of the *Prabhāvakacarita* of Prabhācandrācārya (pp. 28–), composed in AD 1277, vv. 345–346:

> *śrāvakāṇāṃ yatīnāṃ ca pratiṣṭhā dīkṣayā saha* |
> *utthāpanā pratiṣṭhārhadbimbānāṃ dyusadām api* ||
> *yaduktavidhito buddhvā vidhīyetātra sūribhiḥ* |
> *nirvāṇakalikāśāstraṃ prabhuś cakre kṛpāvaśāt* ||

> Out of compassion the master composed the Śāstra *Nirvāṇakalikā*, following whose injunctions Sūris can understand and perform in this [world] installation together with the initiation of laypersons and Yatis, the installation, that is to say, the setting up, of images of the Arhats and the Gods.

It is based on, indeed is a creative redaction of, a Saiddhāntika Śaiva ritual manual, the *Siddhāntasārapaddhati* of Mahārājādhirāja Bhojadeva (r. c. A.D. 000–1055), which has reached us through two early palm-leaf manuscripts preserved in the Kathmandu valley:

1. **A** = *Siddhāntasārapaddhati*, NAK 1-1363, NGMPP B 28/29, completed in Saṃvat 187 (1066/7 AD). Last verse and colophon : *yad viprakīrṇṇam ativistṛtam asphuṭārthaṃ nityādikarma kathitaṃ parameśvareṇa || tat saṃgataṃ ca laghu *cāpi parisphuṭaṃ* (corr. : *cāpyaparisphuṭañ* A) *ca śrībhojadevajagatīpatinābhyadhāyi || iti mahārājādhirājaśrībhojadevaviracitāyāṃ siddhāntasārapaddhatau jīrṇṇo<d>-dhāravidhiḥ samāptaḥ || saṃvat 187 kārttika kṛ divā tṛtīyāyāṃ somadine likhitam iti*.

2. **B** = *Siddhāntasārapaddhati*, NAK 5-743, NGMPP B 28/19, in completed Saṃvat 231 (1111/2 AD). Final colophon: *iti mahārājādhirājaśrībhojadevaviracitāyāṃ siddhāntasārapaddhatau jīrṇṇoddhāravidhiḥ samāptaḥ || saṃvat 231 jyeṣṭhakṛṣṇa*.

The *Nirvāṇakalikā* is essentially the *Siddhāntasārapaddhati* modified by rewording and omission to remove intractably Śaiva elements and the addition of a certain amount of non-Śaiva material, notably through the substitution of a Jaina pantheon of worship. In spite of its Śaiva matrix it declares in its opening verse that it has been extracted from the Jināgama:

vardhamānaṃ jinaṃ natvā samuddhṛtya jināgamāt |
nityakarma tathā dīkṣāṃ pratiṣṭhāṃ ca pracakṣmahe |
pratiṣṭhāpaddhatiś caiṣā śrīmatpālliptasūriṇā bhavyānām
upakārāya spaṣṭārthākhyāyate 'dhunā ||

The Date of the Nirvāṇakalikā

The earliest attributed citation of the *Nirvāṇakalikā* is in AD 1191, in Siddhasenasūri's commentary on the *Pravacanasāroddhāra* of Nemicandrasūri (ed. Devachanda Lalbhai, p. 95). The work was therefore composed before this time and after the composition of the *Siddhāntasārapaddhati*.

According to the closing verse and colophon, attested in both the manuscripts, the *Siddhāntasārapaddhati* is the work of Mahārājādhirāja Bhojadeva of Mālava. His rule occupies most of the first half of the eleventh century.[3] A *terminus ante quem* is provided by the date of the *Kriyākāṇḍakramāvalī* of Somaśambhu (/Somaśiva). For

[3] He is commonly stated to have ruled c. 1000–c. 1055 in harmony with a verse quoted in the *Prabandhacintāmaṇi* of Merutuṅga that reports that his reign over the Deccan and Gauḍa lasted for fifty-five years, seven months, and three days, presenting this as a prophesy (p. 22, l. 7: *pañcāśat pañca varṣāṇi māsāḥ sapta dinatrayam | bhoktavyaṃ bhojarājena sagauḍaṃ dakṣiṇāpatham*). But of his known

the *Siddhāntasārapaddhati* was the model for that better known Paddhati, the latter being in large part a versification of the former's prose.[4] The Nepalese, East-Indian, South-Indian, and Kashmirian manuscripts of the *Kriyākāṇḍakramāvalī* differ on the date of its composition. But that which I find most trustworthy in this regard reports that it was completed in a year in the first decade of the rule of the Kalacuri king Karṇa, most probably its seventh (*saptamasaṃvatsare*), namely 1048/49 (Cambridge UL Add. 1406, f. 74r4–5: *śrīmatkarṇṇaprakāśavyavaharaṇāyāṃ *saptamasaṃvatsare* (conj. : *sasamasaṃvatsare* Cod.) *kriyākāṇḍakramāvalīpustakaṃ paṇḍitācāryaśrīsomaśivena viracitaṃ samāptam iti*). The *Siddhāntasārapaddhati*, therefore, was composed at some time before AD 1048/9, no doubt during the reign of Bhojadeva, even if we are suspicious of the claim of the work that the king himself composed it. This gives a possible date range for the *Nirvāṇakalikā* that extends from early in the eleventh century to the latter part of the twelfth.

According to the closing *Praśasti* of the *Nirvāṇakalikā* (ed. p. 83) the author Pādliptasūri was the disciple of the Vācanācārya Maṇḍanagaṇi, disciple of Saṃgamasiṃha, leader (*adhipatiḥ*) of the Śvetāmbaras and ornament of the Vidyādharavaṃśa:

śrīvidyādharavaṃśabhūṣaṇamaṇiḥ prakhyātanāmā bhuvi
śrīmatsaṅgamasiṃha ity adhipatiḥ śvetāmbarāṇām abhūt |
śisyas tasya babhūva maṇḍanagaṇir yo vācanācārya ity
uccaiḥ pūjyapadaṃ guṇair guṇavatām agresaraḥ prāptavān ||
kṣānteḥ kṣetraṃ guṇamaṇinidhis tasya pādliptasūrir
jātaḥ śisyo nirupamayaśaḥpūritāśāvakāśaḥ |
vinyasteyaṃ nipuṇamanasā tena siddhāntamantrāṇy
ālocyaiṣā<ṃ> vidhim aviduṣāṃ paddhatir bodhihetoḥ ||

According to Dhaky (Ḍhāṃkī 2000b: 92) the Saṃgamasiṃha who was the teacher of this Pādlipta's teacher is the Saṃgamasiddha of the Vidyādharakula who died through *sallekhanā* on Mt. Śatruñjaya in VS 1064 (AD 1008) according to the Puṇḍarīkasvāmin pedestal inscription of that year. This date is consistent with the requirement that his pupil's pupil, the author of the *Nirvāṇakalikā*, postdates the composition of the *Siddhāntasārapaddhati*.

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inscriptions the earliest is of AD 1011 (MITTAL 1979, *The Inscriptions of Imperial Paramāras* [*IIP*] 8) and the latest of AD 1046 (*IIP* 16). The latest known inscription of his immediate predecessor Vākpati is of AD 986 (*IIP* 7) and the first of his successor Jayasiṃha is of AD 1056 (*IIP* 19).

[4]For evidence of this relationship see p. 360, footnote 28 of my study The Śaiva Religion among the Khmers (Part I) in *Bulletin de l'École française d'Extrême-Orient*. Tome 90–91, 2003. pp. 349–462, downloadable from my academia.edu page,

A Parallel Edition of Some Sections of the Nirvāṇakalikā on Pratiṣṭhā

A parallel edition of the sections on regular ritual (*nityakarma*) and initiation (*dīkṣā*) has been presented in my Handout of 2011 referred to above.

Siddhāntasāra

Bhūmiparīkṣāparigrahau:

A52r3–53v1, B60v3–62r3

atha prāsādaṃ cikīrṣuḥ prāg eva
suparīkṣitāṃ bhuvam parigṛhṇīyāt
tatra bhūmiḥ śuklājyagandhā madhurā
brāhmaṇasya raktā raktānnagandhā kaṣāyā
kṣatriyasya pītā tiktānnagandhā vaiśyasya
vigandhā kaṭukā kṛṣṇā madyagandhā śūdrasya |
saiṣā catūrūpāpi khātavāridīpaguṇādinā
parīkṣaṇīyā | tatra hastamātraṃ khātaṃ
tatratyamṛdā yasyāḥ pūryate sā madhyamā |
yatroddharitā mṛttikā<dhikā> sā śreṣṭhā
yatrāparipūrṇā mṛttikā sādhamā |
udakena vā khātam āpūritaṃ
padaśatagamanāgamanaparyantaṃ tad
atra saṃpūrṇaṃ dṛśyate sā jyāyasī |
aṅgulonaṃ madhyamā bahubhir aṅgulair
ūnaṃ sā nikṛṣṭeti | āmakumbhasya vā upari
ghṛtapūrṇāmaśarāve caturdikṣu
sitaraktapītakṛṣṇavarticatuṣṭayaṃ prajvālitaṃ
tatpuruṣādimantrasaṃpūjitam āsnehāntaṃ
prajvalad yadi paśyet tadā sarvavarṇānāṃ
bhūḥ praśasteti jānīyāt | atha nirvāṇā
yāvantyas tāvatāṃ sā na praśasteti
bhuvam parīkṣya tasyāṃ yathoktamaṇḍapaṃ
kuṇḍasahitaṃ kārayitvā dvārapālapūjādimantra-
tarpaṇāntaṃ karma kṛtvā **aghorāstreṇa** sahasraṃ
hutvā kumbhapañcakaṃ saptadhānyānām upari
sthitaṃ puṇyodakapūrṇaṃ praśastauṣadhīratna-
garbhaṃ cūtāśvatthādipallavabījapūrakādi-
phalopaśobhitamukhaṃ sitavastrayugāvṛtaṃ

Nirvāṇakalikā

p. 10ab

atha prāsādaṃ cikīrṣuḥ prāg eva
suparīkṣitāṃ bhuvam gṛhṇīyāt |
tatra bhūmiḥ śuklā ājyagandhā madhurā
brāhmaṇasya raktā raktānnagandhā kaṣāyā
kṣatriyasya pītā tiktānnagandhā vaiśyasya
vigandhā kaṭukā kṛṣṇā madyagandhā śūdrasya |
saiṣā catūrūpāpi khātavāridīpaguṇādinā
parīkṣaṇīyā | tatra hastamātraṃ khātaṃ
tatratyamṛdā yasyāḥ pūryate sā madhyamā |
yatroddharitā mṛttikā<dhikā> sā śreṣṭhā |
yatrāparipūrṇā mṛttikā sādhamā |
udakena vā khātam āpūritaṃ
padaśatagamanāgamanaparyantaṃ yatra
saṃpūrṇam dṛśyate sā jyāyasī |
aṅgulonaṃ madhyamā | bahubhir aṅgulair
ūnaṃ nikṛṣṭeti | āmakumbhasya vā upari
ghṛtapūrṇāmaśarāve caturdikṣu
sitaraktapītakṛṣṇavarticatuṣṭayaṃ prajvālayet |
prajvālitaṃ **hṛdayādi**mantrapūjitam āsnehāntaṃ
yadi paśyet tadā sarvavarṇānāṃ
bhūḥ praśasteti jānīyāt | atha nirvāṇā
yāvantyas tāvatāṃ sā na praśasteti
bhuvam parīkṣya tasyāṃ yathoktamaṇḍapaṃ
kuṇḍasahitaṃ kārayitvā dvārapālapūjādimantra-
tarpaṇāntaṃ karma kṛtvā **mūlamantreṇa** sahasraṃ
hutvā kumbhapañcakaṃ saptadhānyānām upari
sthitaṃ puṇyodakapūrṇaṃ praśastauṣadhīratna-
garbhaṃ cūtāśvatthādipallavabījapūrakādi-
phalopaśobhitaṃ sitavastrayugāvṛtaṃ

sraksūtrakaṇṭhaṃ sāsanena sāṅgena ca
bhagavatā samadhiṣṭhitaṃ saṃpūjya
lagnakāle prāsādagarbhasya madhyasthāne
kumbhajalaṃ prakṣipya pūrvapaścimadakṣi- |
ṇottarasīmāsu ca ato madhyasthānaṃ khātvā
tasmān mṛdam ādāya nairṛtyāṃ diśi prakṣipet |
kumbhāvaśiṣṭhajalena khātaṃ cāpūrya
kuddālādi saṃsnāpya pūjayet | tato 'paraṃ
pūrṇakumbhaṃ vastrayugacchannaṃ
brāhmaṇasya skandhe nidhāya
gītavādyādibrahmaghoṣeṇa bahujanasākṣikaṃ
yāvad abhipretaṃ puraḥ pūrvasīmāntaṃ
nayet | tatra ca muhūrtamātraṃ sthitvā
pradakṣiṇam āgneyādi īśānadigantaṃ bhrāmayet |
tataḥ prāsādabhūmau śaṅkvaṣṭakaṃ prāsādasīmā-
viniścayārthaṃ caturṣu koṇeṣu vinyasya sūtreṇa
saṃyojya suvarṇarajatamuktādadhyakṣatādibhī
rekhāḥ pradakṣiṇaṃ kuryāt iti bhūmiparigrahaṃ
vidhāya manovṛttyā vāstuṃ saṃkalpya
śalyaṃ nirūpayet | tatra yajamānāṅga-
kaṇḍūyanādinā kṣetre śṛgālādipraveśena
vā lagnena vā dhvajādyāyair vā
va-ka-ca-ta-e-ha-śa-pa-yair navabhir
varṇaiḥ praśnagatair vā śalyaṃ jānīyāt |
tatra śiraḥkaṇḍūyane śiraḥśalyaṃ tatpramāṇena
yadaṅgakaṇḍūyanādinā vikṛtiṃ karoti
tadaṅgena tatpramāṇena śalyam | dvirūpe
dvirūpaṃ śalyam | sarvāṅgike vikāre sarvatra
saśalyaṃ kṣetraṃ jñātvā khātvā śalyam uddhṛtya
hastāpūrapāṣāṇair aṣṭāṅgulocchritamṛdantarair
jalaplāvitair mudgarakuṭṭitaiḥ pādatrayāntam
āpūrya samaplavāṃ sughaṭitāṃ suślakṣṇāṃ
bhuvaṃ vidhāya cchāyāśaṅkvādinā prācīṃ diśaṃ
saṃsādhya dikśilāsu lāñchanāni kṛtvā
vāstuṃ pūjayet ||

sraksūtrakaṇṭhaṃ sāsanena sāṅgena ca
bhagavatā samadhiṣṭhitaṃ saṃpūjya
lagnakāle prāsādasya madhyasthāne
kumbhajalaṃ prakṣipya pūrvapaścimadakṣi-
ṇottarasīmāsu ca tato madhyakhātāt
tasmān mṛdam ādāya nairṛtyāṃ diśi prakṣipet |
kumbhāvaśiṣṭajalena khātaṃ cāplāvya
kuddālādikaṃ saṃsnāpya pūjayet | tataḥ param
pūrṇakumbhaṃ vastrayugacchannāsyam
indrasya skandhe nidhāya
gītavādyādibrahmaghoṣeṇa bahujanasākṣikaṃ
yāvad abhipretaṃ puraḥ pūrvasīmāntaṃ
nayet | tatra ca muhūrtamātraṃ sthitvā
pradakṣiṇamārge āgneyādi īśānadigantaṃ bhrāmayet |
tataḥ prāsādabhūmau śaṅkvaṣṭakaṃ prāsādasīmā-
viniścayārthaṃ caturṣu koṇeṣu vinyasya sūtreṇa
saṃyojya suvarṇarajatamuktādadhyakṣatādibhī
rekhāḥ pradakṣiṇaṃ kuryāt iti bhūmiparigrahaṃ
vidhāya manovṛttyā vāstuṃ saṃkalpya
śalyaṃ nirūpayet | tatra yajamānāṅga-
kaṇḍūyanādinā kṣetre śṛgālādipraveśena
vā lagnena vā dhvajādyāyair vā
ka-ca-ṭa-ta-pa-ya-sa-ha-yair navabhir
varṇaiḥ praśnair vā śalyaṃ jānīyāt |
tatra śiraḥkaṇḍūyane śiraḥśalyam | tatpramāṇena
yadaṅgakaṇḍūyanādinā vikṛtiṃ karoti
tadaṅgena tatpramāṇena śalyam | dvirūpe
dvirūpaṃ śalyam | sarvāṅgike vikāre sarvatra
<sa>śalyaṃ jñātvā khanitvā śalyam uddhṛtya
hastāpūrapāṣāṇair aṣṭāṅgulocchritamṛdant<ar>air
jalaplāvitair mudgarakuṭṭitaiḥ pādatrayāntam
āpūrya samaplavāṃ sughaṭitāṃ suślakṣṇāṃ
bhuvaṃ vidhāya cchāyāśaṅkvādinā prācīn diśaṃ
saṃsādhya śilāsu lāñchanāni kṛtvā ||
vāstuṃ pūjayet ||

iti bhūparīkṣā (bhūparigrahaḥ) samāptā

Pādapratiṣṭhā

A57v5–58r5

tataḥ prāyaścittahomam vidhāya śilāḥ
kumbhāṃś cādāya prāsādaṃ gatvā
gartāsv ādhāraśaktiṃ dattvā
oṃ anantāya nama iti

kumbham vinyasya
lagnakāle buddhyantādhvapadavyāpti
saṃcintya **oṃ hauṃ śivāya svāhe**ti mantram
uccārya namaskāreṇa śilā<ṃ> vinyaset |
tataḥ pūrvādigartāsu

oṃ lūṃ indrāya namaḥ |
rūṃ agnaye namaḥ | oṃ śūṃ yamāya namaḥ |
oṃ mūṃ nirṛtaye namaḥ | oṃ vūṃ varuṇāya
namaḥ | oṃ pūṃ vāyave namaḥ | oṃ sūṃ
somāya namaḥ | oṃ hūṃ īśānāya namaḥ

iti lokeśamantrais tāmramayakumbhān
ghṛtamadhupūritān kṛtasraksūtrakaṇṭhān
vinyasya teṣām upari śilāḥ saṃsthāpya
dharmādicatuṣṭayam adharmādicatuṣṭayaṃ ca
śilānām adhiṣṭhāyakatvena vinyasya

ūrdhvādhvānaṃ saṃyojya daśamaṃ ca
lokeśaṃ vyomni vinyasya prāyaścittahomaṃ
kṛtvā vāṅmanaḥkāyadoṣāpahaṃ lokapālabaliṃ
ca dattvā kṣamasveti yāgaṃ visarjayet ||

p. 13ab

tataḥ śilāḥ
kumbhāṃś cādāya prāsādasthānam āgatya

oṃ arhaṃ jināya nama iti
madhyamagartāyāṃ
kumbhaṃ vinyasya
lagnakāle **siddhaśaktiṃ vinyasya**
saṃcintya **oṃ hrāṃ jināya svāhe**ti mantram
uccārya namaskāreṇa śilāṃ niveśayet |
tataḥ pūrvādigartāsu
siddhānāṃ śaktiṃ vinyasya tadanantaraṃ |
oṃ lūṃ indrāya namaḥ |
om rūṃ agnaye namaḥ | oṃ sūṃ yamāya namaḥ |
oṃ ṣūṃ naiṛtaye nama | oṃ vūṃ varuṇāya namaḥ |
oṃ gūṃ vāyave namaḥ | oṃ yūṃ
kuberāya namaḥ | oṃ hūṃ īśānāya namaḥ |
oṃ nāgāya namaḥ | oṃ brahmaṇe namaḥ
iti lokeśmantrais tāmramayakumbhān
ghṛtamadhupūritān kṛtasraksūtrakaṇṭhān
teṣām upari śilāḥ saṃsthāpya
dharmādicatuṣkam adharmādicatuṣkaṃ ca
śilānām adhiṣṭhāyakatvena vinyasya
viśeṣataḥ pūjāṃ vidhāya
tataḥ saṃghādikaṃ pūjayed iti

pādakās te tu saṃkalpyāḥ
prāsādasya tu daiśikaiḥ |
siddhaśaktiṃ tu saṃyojya
vyomaprāsādamadhyagām ||

iti **pādapratiṣṭhā** ||

iti mahārājādhirājaśrībhojadevaviracitāyāṃ
siddhāntasārapaddhatau **pādapratiṣṭhāvidhiḥ** samāptaḥ

Dvārapratiṣṭhā:

A65v2–66r2, B76v4–77r6	p. 13b
atha dvārapratiṣṭhāvidhiḥ |	atha dvārapratiṣṭhāvidhiḥ |
tatra pūrvavad	tatra pūrvavad
	dravyavrātam āhṛtya
dvārapālapūjādimantratarpaṇāntaṃ	dvārapālapūjādikaṃ
karma kṛtvā dvārāṅgāni kaṣāyādibhiḥ	karma kṛtvā dvārāṅgāni kaṣāyādibhiḥ
saṃsnāpya raktavastrayugmena	saṃsnāpya rakta<vastra>yugayā
saṃcchādya	saṃcchādya
	maṇḍapamadhye
śayyāyāṃ samāropyādhodumbare	vedikāyām āropya adha audumbare
māyāntaṃ	māyāntaṃ
	kṣmāptejovātākāśagandharasasparśaśabdo-
	pasthapāyupādapāṇivākghrāṇajihvācakṣus-
	manohaṅkārabuddhirāgavidyā-
	kalāniyatikālamāyeti
tattvavrātam	tattvavrātam āropya
ātmatattvavyāptam ūrdhvavigrahe	
śaktyantam **vidyātattva**vyāptaṃ	
sarvaṃ ca **śivatattva**vyāptaṃ bhāvayitvā	
mūrtimūrtīśanyāsaṃ vidhāya pūrvavad	
bhasmakuśādinā prākāratrayeṇa	
rakṣaṇādikam vidhāya kuṇḍasamīpaṃ	
gatv**ādhvaśuddhiṃ kṛtvā**	
	gandhapuṣpākṣatādbhiḥ sampūjya
	svamantreṇādhivāsya
dvārapradeśe vāstuṃ saṃpūjya	dvāradeśe vāstuṃ saṃpūjya
ratnādipañcakaṃ vinyasya praṇavāsanaṃ	ratnādipañcakaṃ vinyasya praṇavāsanaṃ
dattvā praṇavena	dattvā sūriḥ svamantreṇa
	lagnavelāyāṃ
dvāraṃ vinyasya	dvāraṃ vinyasya
yavasiddhārthakākrāntāvṛddhyarddhyamṛtā-	yavasiddhārthakakrāntāvṛddhyamṛta-
mohanāgośṛgamṛddaradotpalakuṣṭhatilāragvadha-	mohanāgośṛṅgamṛddarodotpalakuṣṭhatilābhiṣava-
lakṣmaṇārocanālasahadevādadhidūrvā	lakṣmaṇārocanāsahadevīdadhidūrvā

iti dravyasamūhaṃ citrakarpaṭake badhvordhvodumbare bandhayet | tataḥ sthiro bhavety ājyāhutisaptakaṃ	iti dravyasamūhaṃ citrakārpaṭe badhvordhvodumbare
dattvā śākhāsu **nandimahākālau** **gaṅgāyamune** ūrdhvodumbare **gaṇeśaṃ** **śriyaṃ** ceti devatāṣaṭkaṃ vinyasya **śivājñayā** saṃnirodhya saṃpūjya ca	**yakṣeśaṃ** śriyaṃ cātmano dakṣiṇavāmaśākhayoḥ **kālagaṅge** **mahākālayamune** vinyasyed
dhomaḥ kartavyaḥ	iti devatāṣaṭkaṃ vinyasya **jinājñayā** saṃnirodhya dūrvādadhyakṣatādibhiḥ saṃpūjayet | pūrvavad śāntibaliṃ dattvā bhagavantaṃ sampūjya **saṅghaṃ prapūjayet**
iti mahārājādhirājaśrībhojadevaviracitāyāṃ siddhāntasārapaddhatau dvārapratiṣṭhāvidhiḥ samāptaḥ	iti dvārapratiṣṭhā dvitīyā

Hṛtpratiṣṭhā:
(prāsādacaitanyasambandhaḥ)

A66r2–68r3, B79v3–	pp. 27a–28b
atha hṛtpratiṣṭhāvidhiḥ | tatra pūrvavad yāgagṛham anupraviśya mantratarpaṇāntaṃ karma kṛtvā uttaravedikāyāṃ yathāvibhavaṃ hemamayapuruṣaṃ kṛtvā saṃsnāpya candanādinā vilipya vastrair ācchādya maṇḍapam ānīya śayyāyāṃ saṃsthāpya **pralayākalam** ekaṃ **śivājñā**padabodhitaṃ dvādaśāntāt samānīya	atha hṛtpratiṣṭhāvidhiḥ | tatra pūrvavan maṇḍapapraveśaṃ vidhāya uttaravedikāyāṃ yathāvibhavato hemamayaṃ puruṣaṃ saṃnidhāya pūrvavat saṃsnāpya **jinājñā**padabodhitaṃ dvādaśāntāt samānīya
oṃ hāṃ haṃ hāṃ ātman **śivājñayā** tvayātra śarīre sthātavyam iti recakena vinyasya	tad anu oṃ hrāṃ ātman tvayā **jinājñayā** atra śarīre saṃsthātavyam iti recakena vinyasya kalāvidyārāgaprabhṛtibuddhy-

	ahaṃkāramahaḥśrotatvakcakṣurjihvā- ghrāṇavākpāṇipādapāyūpasthaśabda- sparśarūparasagandhākāśavāyutejojala- pṛthvīlakṣaṇaṃ sādhipam
ātivāhikan dehaṃ vinyaset |	ātivāhikaṃ dehaṃ vinyasya tad yathā
oṃ hāṃ kalāyai namaḥ |	oṃ hrāṃ kalāyai namaḥ |
oṃ hāṃ kalādhipataye namaḥ |	oṃ hrāṃ kalādhipataye namaḥ |
kalādhipāsya kartṛtvavyaktiṃ kuru 2 |	oṃ kalādhipāsya kartṛtvavyaktiṃ kuru 2 |
oṃ hāṃ vidyāyai namaḥ |	oṃ hrāṃ vidyāyai namaḥ |
oṃ hāṃ vidyādhipataye namaḥ |	oṃ hrāṃ vidyādhipataye namaḥ |
vidyādhipāsya jñānābhivyaktiṃ kuru 2 |	vidyādhipāsya jñānābhivyaktiṃ kuru 2 |
oṃ hāṃ rāgāya namaḥ |	oṃ hrāṃ rāgāya namaḥ |
oṃ hāṃ rāgādhipataye namaḥ |	oṃ hrāṃ rāgādhipataye namaḥ |
rāgādhipāsya viṣayeṣu rāgaṃ kuru 2 |	rāgādhipāsya viṣayeṣu rāgaṃ kuru 2 |
oṃ hāṃ prakṛtyai namaḥ |	
oṃ hāṃ prakṛtyadhipataye namaḥ |	
prakṛtyadhipa svavikārāpūrakatvaṃ kuru 2 |	
oṃ hāṃ buddhyai namaḥ |	oṃ hrāṃ buddhyai namaḥ |
oṃ hāṃ buddhyadhipataye namaḥ |	oṃ hrāṃ buddhyadhipataye namaḥ |
buddhyadhipāsya bodhaṃ kuru 2 |	buddhyadhipāsya bodhaṃ kuru 2 |
oṃ hāṃ ahaṅkārāya namaḥ |	oṃ hrāṃ ahaṃkārāya namaḥ |
oṃ hāṃ ahaṅkārādhipataye namaḥ |	oṃ hrāṃ ahaṃkārādhipataye namaḥ |
ahaṅkārādhipāsyāsyābhimānaṃ kuru 2 |	ahaṃkārādhipāsyābhimānaṃ kuru 2 |
oṃ hāṃ manase namaḥ |	oṃ hrāṃ manase namaḥ |
oṃ hāṃ manodhipataye candrāya namaḥ |	oṃ hrāṃ manodhidhipataye candrāya namaḥ |
manodhipāsya saṅkalpavikalpaṃ kuru 2 |	manodhipāsya saṃkalpavikalpaṃ kuru 2 |
oṃ hāṃ śrotrābhyām namaḥ |	oṃ hrāṃ śrotrābhyāṃ namaḥ |
oṃ hāṃ śrotrādhipataye diśe namaḥ |	oṃ hrāṃ śrotrādhipataye ādityāya namaḥ |
śrotrādhipāsya śabdagrāhakatvaṅ kuru 2	śrotrādhipāsya śabdagrāhakatvaṃ kuru 2 |
oṃ hāṃ tvace namaḥ |	oṃ hrāṃ tvace namaḥ |
oṃ hāṃ tvagadhipataye vāyave namaḥ |	oṃ hrāṃ tvagdhipataye vāyave namaḥ |
tvagadhipāsya sparśagrāhakatvaṃ kuru 2 |	tvagadhipāsya sparśagrāhakatvaṃ kuru 2 |
oṃ hāṃ cakṣuṣe namaḥ |	oṃ hrāṃ cakṣuṣe namaḥ |
oṃ hāṃ cakṣuradhipataye 'rkāya namaḥ |	oṃ hrāṃ cakṣurdhipataye raktāya namaḥ |
cakṣuradhipāsya rūpagrāhakatvaṃ kuru 2 |	cakṣuradhipāsya rūpagrāhakatvaṃ kuru 2 |
oṃ hāṃ jihvāyai namaḥ |	
oṃ hāṃ jihvādhipataye varuṇāya namaḥ |	
jihvādhipāsya rasagrāhakatvaṃ kuru 2 |	

oṃ hāṃ ghrāṇāya namaḥ |
oṃ hāṃ ghrāṇādhipataye aśvibhyān namaḥ |
ghrāṇādhipāsya gandhagrāhakatvaṃ kuru 2 |
oṃ hāṃ vāce namaḥ |
oṃ hāṃ vāgadhipataye agnaye namaḥ |
vāgadhipāsya vācaṃ kuru 2 |
oṃ hāṃ pāṇibhyāṃ namaḥ |
oṃ hāṃ pāṇyadhipataye indrāya namaḥ |
pāṇyadhipāsya padārthagrāhakatvaṃ kuru 2 |
oṃ hāṃ padbhyāṃ namaḥ |
oṃ hāṃ padadhipataye viṣṇave namaḥ |
padadhipāsya gamanotsāhaṃ kuru 2 |
oṃ hāṃ pāyave namaḥ |
oṃ hāṃ pāyvadhipataye mitrāya namaḥ |
pāyvadhipāsyotsargaṃ kuru 2 |
oṃ hāṃ upasthāya namaḥ |
oṃ hāṃ upasthādhipataye brahmaṇe namaḥ |
upasthādhipāsyānandaṃ kuru 2 |
oṃ hāṃ śabdāya namaḥ |
oṃ hāṃ sparśāya namaḥ |
oṃ hāṃ rūpāya namaḥ |
oṃ hāṃ rasyāya
oṃ hāṃ gandhāya namaḥ |
oṃ hāṃ ākāśāya namaḥ |
oṃ hāṃ ākāśādhipataye sadāśivāya namaḥ |
oṃ hāṃ vāyave namaḥ |
oṃ hāṃ vāyvadhipataye īśvarāya |
oṃ hāṃ tejase namaḥ |
oṃ hāṃ tejodhipataye rudrāya namaḥ |
oṃ hāṃ adbhyo namaḥ |
oṃ hāṃ abadhipataye viṣṇave namaḥ |
oṃ hāṃ pṛthivyai namaḥ |
oṃ hāṃ pṛthivadhipataye brahmaṇe namaḥ |
evaṃ tattvavrātam vinyasya

nāḍīdaśakaṃ

oṃ hrāṃ ghrāṇāya namaḥ |
oṃ hrāṃ ghrāṇādhipataye aśvibhyāṃ namaḥ |
ghrāṇādhipāsya gandhagrāhakatvaṃ kuru 2 |
oṃ hrāṃ vāce namaḥ |
oṃ hrāṃ vācādhipataye agnaye namaḥ |
vācādhipāsya vācaṃ kuru 2 |
oṃ hrāṃ pāṇibhyaṃ namaḥ |
oṃ hrāṃ pāṇyadhipataye indrāya namaḥ |
pāṇyadhipāsya padārthagrāhatvaṃ kuru 2 |
oṃ hrāṃ pādābhyāṃ namaḥ |
oṃ hrāṃ pādādhipataye viṣṇave namaḥ |
oṃ pādādhipāsya gamanotsāhaṃ kuru 2 |
oṃ hrāṃ pāyave namaḥ |
oṃ hrāṃ pāyvadhipataye mitrāya namaḥ |
pāyvadhipāsya pāyūtsargaṃ kuru 2 |
oṃ hrāṃ upasthāya namaḥ |
oṃ hrāṃ upasthādhipataye brahmaṇe namaḥ |
upasthādhipāsyānandaṃ kuru 2 |
oṃ hrāṃ śabdāya namaḥ |
oṃ hrāṃ sparśāya namaḥ |
oṃ hrāṃ rūpāya namaḥ |
oṃ hrāṃ rasāya namaḥ |
oṃ hrāṃ gandhāya namaḥ |
oṃ hrāṃ ākāśāya namaḥ |

oṃ hrāṃ vāyave namaḥ |

oṃ hrāṃ tejase namaḥ |

oṃ hrāṃ adbhyo namaḥ |

oṃ hrāṃ pṛthivyai namaḥ |

evam aśeṣatattvajātaṃ vinyasya
punar iḍāpiṅgalāsuṣumnāsāvitrīśaṅkhinī-
kūṣmāṇḍīyaśovatīhastijihvāpūṣālambuṣākhyaṃ
nāḍīdaśakaṃ
prāṇāpānasamānodānavyāna-
nāgakūrmavṛkadevadattadhanañjayākhya-

vāyudaśakañ ca vinyaset |
oṃ hāṃ iḍāyai namaḥ |
oṃ hāṃ piṅgalāyai namaḥ |
oṃ hāṃ suṣumnāyai namaḥ |
oṃ hāṃ sāvitryai namaḥ |
oṃ hāṃ śaṅkhinyai namaḥ |
oṃ hāṃ kuhave namaḥ |
oṃ hāṃ hastijihvāyai namaḥ |
oṃ hāṃ puṣṇāyai namaḥ |
oṃ hāṃ alambuṣāyai namaḥ |
oṃ hāṃ prāṇāya namaḥ |
oṃ hāṃ apānāya namaḥ |
oṃ hāṃ samānāya namaḥ |
oṃ hāṃ udānāya namaḥ |
oṃ hāṃ vyānāya namaḥ |
oṃ hāṃ nāgāya namaḥ |
oṃ hāṃ kūrmāya namaḥ |
oṃ hāṃ kṛkarāya namaḥ |
oṃ hāṃ devadattāya namaḥ |
oṃ hāṃ dhanañjayāya namaḥ |

iti māyāsvadhikārapūrakatvena
kālaniyāmike 'sya
sādhakāsādhakatvenāṅguṣṭha-
mātraprabhṛtimantraiḥ saha
prerakatvena ca bhagavantaṃ vinyasya
saṃrudhya trikhaṇḍam adhvānaṃ
māyāsadāśivaśivaprāntaṃ bhāvayet |
tato rakṣāṃ kṛtvā kuṇḍasamīpam āgatya
oṃ hāṃ ādhāraśaktaye namaḥ
iti śaktinyāsād anantaraṃ kalādi-
tattvavrātam vinyasyāhutibhis tarpayet |
tato homasaṃkhyayā japaṃ kṛtvā

ājñāṃ śrāvayet |
kalādhipa svatattvena saha **śivājñayā**
prāsādasthitiparyantaṃ sthātavyam
ity anena mārgeṇa dharānte nirodhayet |

vāyudaśakaṃ vinyaset
oṃ hrāṃ iḍāyai namaḥ |

evaṃ sarvā api dhanañjayāntā vinyaset |

tad anv ācāryaḥ gandhapuṣpākṣatādibhiḥ
sampūjya mudrābhir ālabhya

arhadājñayā
prāsādasthitiparyantaṃ tvayā sthātavyam
ity anena mārgeṇa dharāntaṃ nirodhayet |

tataḥ śukanāsordhve garbhagṛhake
khaṭvāyāṃ hemādyaikatamaṃ kumbhaṃ
mūrddhni vinyasya
madhughṛtābhyām āpūrya
ratnādipañcakaṃ vinyasya
candanādinā vilipya śukle vāsasī
paridhāpya tatra puruṣam vinyaset |
punaḥ kuṇḍasamīpaṃ gatvā

prāyaścittahomam vidhāya
ācāryāṇāṃ yathāśaktyā dakṣiṇādikaṃ dattvā
bhagavantaṃ kṣamāpayate ||

iti mahārājādhirājaśrībhojadevaviracitāyāṃ
siddhāntasārapaddhatau
hṛtpratiṣṭhāvidhiḥ samāptaḥ |

tataḥ śukanāsordhvaṃ garbhagṛhe
khaṭvāyāṃ hemādyekatamaṃ kumbhaṃ
mūrtibhūtaṃ vinyasya
madhughṛtābhyām āpūrya
ratnādipañcakaṃ vinyasya
candanādinā ālipya śukle vāsasī
paridhāpya tatta puruṣaṃ vinyaset

tato bhagavantaṃ sampūjya

ācāryāṇāṃ yathāśaktyā pūjāṃ vidhāya
bhagavantaṃ kṣāmayet ||

iti hṛtpatiṣṭhā caturthī ||