



# EARLY TANTRIC MEDICINE

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Snakebite, Mantras, and  
Healing in the Gāruḍa Tantras

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MICHAEL SLOUBER

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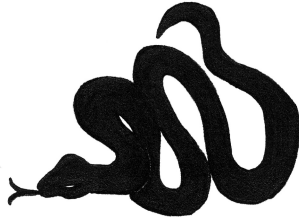
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विषशास्त्रं पुरस्कृत्य ग्रन्थो ज्यं ग्रथितो मया ॥





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## Preface

MY WORK ON this book began in 2005 in a graduate seminar on reading Sanskrit manuscripts. Eager to test my new skills on fresh material, I had brought a list of potential manuscripts to Dr. Somadeva Vasudeva, then a visiting faculty member at UC Berkeley. Skimming the list, he noticed one titled *Kriyākālaguṇottara* and told me with full confidence to order copies of all of its manuscripts. His former mentor at Oxford, Professor Alexis Sanderson, had positively identified it as the same text quoted by Kṣemarāja in his eleventh-century AD commentary on the *Netra Tantra*. In other words, here was an early Hindu Tantra important enough to be read and cited by the learned disciple of famed Kashmirian polymath Abhinavagupta, and one that was yet unknown to modern scholarship. It took several years of diligent study for me to realize the true importance of this work to the history of Indian medicine and religion. Set in the voice of the Hindu god Śiva, the text preserves rich medical and religious material from two of the five classes of his Tantric revelation. Leading scholars had deemed these medical Tantras lost, but my work with the *Kriyākālaguṇottara* led to the discovery of several other original texts surviving in fragile palmleaf manuscripts in Nepal.

Before proceeding further, some clarification of the word “Tantra” is necessary. Indeed, in the popular imagination as well as in the minds of many scholars, Tantra is a religious tradition associated with depraved sexual practices and intentionally transgressive ritual involving the most impure substances. This mistaken portrait of Tantra derives partly from modern Indian usage of the word as a pejorative referring to sorcery and secret rites. Many scholars would distinguish between Āgama, the respectable revelations of Śiva concerning normative temple worship—still valued in South India—and the more or less transgressive Tantras concerned with wild female deities, and the powers that they grant to aspirants secretly worshipping in cremation grounds. Such a division did come about in the

minds of Indian intellectuals in the later medieval period, but the early Tantras themselves use the terms Tantra and Āgama interchangeably to refer to a scripture revealed by a deity. The guiding strategy of this book project has been to understand these traditions as they saw themselves, and to resist reading later categories into earlier material.

I discovered that historians of Indian medicine have tended to overlook or misrepresent medico-religious literature, perhaps as a result of the modern tendency to see religion and medicine as two distinct spheres. The medicine of the early Tantras exerted wide influence on Indian medicine in general, and this book aims to correct the tendency to dismiss medical systems that are based in religion.

The project began as a doctoral thesis done under the supervision of Professors Robert Goldman and Alexander von Rospatt at the University of California, Berkeley. I owe a great debt to these scholars as well as to Sally J. Sutherland Goldman, all of whom had a profound impact on my early years of Sanskrit study. Many other teachers and colleagues have also guided me along the way, and this book would not have been possible without their support. With financial support from the German Academic Exchange Service (DAAD), I worked for two years with Professor Dr. Harunaga Isaacson of the Universität Hamburg in Germany. He generously read the most important sources with me, and offered countless corrections to the texts and my translations. I am also grateful to Alexis Sanderson, who kindly guided me for three weeks in 2010, and whose comments and scholarship have had a major impact on this book. While studying Nepali on a FLAS fellowship in Kathmandu, I participated in the First International Workshop on Early Tantra and met many colleagues who remain valuable contacts to this day, including Diwakar Acharya, Dominic Goodall, Kenichi Kuranishi, Kengo Harimoto, Péter-Dániel Szántó, Gergely Hidas, Judit Törzsök, Shaman Hatley, Iain Sinclair, and S. A. S. Sarma. All of these astute scholars and unnamed others have contributed to this book in various ways: by sharing electronic texts, by feedback, and by their encouragement.

The book was initially typeset by the author using a number of free and open-source software tools based on the T<sub>E</sub>X typesetting system: the `memoir` class for layout and organization, X<sub>3</sub>L<sub>A</sub>T<sub>E</sub>X for fonts, LEDMAC for the edition, and BIB<sub>T</sub>E<sub>X</sub> for bibliography management. Several key macros and much useful advice was provided by Somadeva Vasudeva and Dominik Wujastyk. Thanks to the Newgen production team for fine-tuning and finishing the production of this beautiful book.

The final revisions to the book were supported by family, friends, colleagues, and a few kind members of the general public via a Kickstarter crowdsourcing initiative. Backers included, in alphabetical order by surname: Jung Lan Bang, Jason Birch and Jacqueline Hargreaves, Michael Brackney, Evelyn Brooke, Dar and Jana Chehrazi, Chris Fluke, Saumya Garg, Shaman Hatley, Oliver Hellwig, Moira Hill, Ellen and Saul Lindenbaum, Jim Mallinson, Edward McCarron and the Lister Society, Mohanan CG Nair, Larissa Pickens, Garda and Glenn Robinson, Marlene Robinson and Robert Bloodgood, Kashi and Christian Royer, Florinda De Simini, Corinne Robinson Slouber, James and Katherine Slouber, John Slouber, Amy Zahn Stewart, Sthaneshwar Timalsina, Somdev Vasudeva, Dominik Wujastyk, and Chieko Yamano.

I am grateful to Cynthia Read and Oxford University Press for publishing and promoting this book. The two anonymous reviewers that they selected offered excellent critical feedback that helped to improve the book in countless ways. The excellent index to the book was prepared by L.S. Summer. My gratitude is also due to Owen Duffy for permission to use his photograph on the cover of this book.

I would especially like to acknowledge the enduring support of my wife, Corinne, who has seen me through the project from start to finish. She helped with everything from proofreading to translating secondary sources, and has been the prime motivator for my finishing it in a timely manner.

*Michael Slouber*  
*22nd of July*  
*Bellingham*



## *Introduction*

ACCORDING TO A recent study, more than 1.4 million people are bitten by snakes in India every year, and roughly 45,000 die as a result.<sup>1</sup> Still, the true health burden is not accurately reflected by any body count, because snakebite often results in organ and tissue damage that can leave the victim permanently disabled. Imagine the impact this would have on the struggling family of a subsistence farmer who will never walk again.

Cobras and kraits have neurotoxic venom that kills by paralyzing the victim. Someone bitten by a common krait may experience little pain, but may fall into a coma and stop breathing. Most vipers, on the other hand, have hemotoxic venom that rapidly and very painfully destroys tissue, causing massive swelling and internal hemorrhage. Naturally, the people of South Asia have long sought ways to treat venomous snakebite.

When Alexander of Macedon extended his campaign of conquering the world to India and reached the Punjab in 326 BC, he found a complex civilization with vast armies and thousands of war elephants. If we are to believe his biographer Arrian, he was impressed by much of what he saw and was particularly humbled by the ability of Indian physicians to cure snakebite where his Greek physicians had failed. Alexander reportedly employed many Indian doctors in his royal pavilion and announced that anyone bitten by a snake should present there for treatment. The doctors were distinct from religious healers, whom Arrian says they consulted for particularly serious cases that could be treated only by supernatural means.<sup>2</sup>

Arrian's description corresponds well with treatment for snakebite in early Ayurvedic medicine, whose foundational texts took their present form only a few centuries after Alexander left India. The compendia of Suśruta and Caraka describe treatments for poisoning, snakebite, and other venomous bites and stings as one of the eight branches of medicine. Early

Ayurveda was a relatively secular and rational system, and yet as Arrian suggests, its doctors did not see themselves in opposition to religious healers; rather, they worked together as specialists in separate, but complementary, domains of knowledge. In order to be taken seriously in a field dominated by the history of biomedicine in Europe, circumstances have motivated the small number of scholars focusing on Indian medicine to present Ayurveda as a purely rational system that was established *against* the magico-religious medicine of the Vedic age. Conveniently, this parallels the establishment of biomedicine in the West over and against religious and folk healing traditions. Such rhetorical parallelism is not as easily extended to the more prominently religious tradition of Tantric medicine, therefore fitting its practices into South Asia's medical history has not been taken up until now.

The branch of early Tantric medicine examined in this book consists of complex herbal and ritual systems for managing venomous snakebites. A typical scenario would unfold something like this: a farmer working in her field accidentally steps on a cobra. It bites her, and she gradually loses consciousness. One of her family members or neighbors is sent to the local snakebite specialist, if one is available. Drawing on the Tantric teachings described in this volume, he looks for omens connected to the arrival and behavior of the messenger, questions him about the nature and time of the bite, the type of snake, and so on, and then makes a determination about whether the case is treatable. If it is, the doctor either travels to the victim or the victim is brought to the doctor, and treatment commences. Depending on the doctor's personal expertise and preferences, he treats the patient with an herbal antidote or a ritual procedure, or both. The ritual would entail the doctor, who had trained for years in the technique, chanting special mantras and visualizing himself becoming the divine eagle Garuḍa or another deity with authority over snakebite. When the doctor has become the deity, he can easily banish poison and restore the patient to health.

At this point, some readers may question whether such techniques deserve any attention at all. Why should one study what many consider to be quack medicine? This book does not attempt to defend early Tantric medicine as an efficacious method of treating snakebite, but it does seek to reframe it in less combative terms than conventional thought on medicine has allowed. By opening a space for considering early Tantric medicine on its own terms, glimpsing a radically alternative view of health and power becomes possible.

In the United States and elsewhere, the word "medicine" is now generally used to refer exclusively to biomedicine, also known by the less apt

terms “allopathic” or “Western” medicine.<sup>3</sup> The discourse of biomedicine tends to define itself in contrast to prior or socially marginal traditional or religious medicine. Its proponents often fall into the trap of binary thinking: a given medicine must be *either* true or false, based on evidence or without any basis. All licensed physicians are trustworthy representatives of biomedicine’s best practices. All others claiming to practice medicine are charlatans. Such sweeping discourse stemming from society’s most powerful agents has pressured historians of medicine to present the most rational side of medical history. This has resulted in the forefronting of a streamlined Ayurveda as India’s traditional medicine, and the marginalization of every other system, including Tantric medicine.

Such marginalization needs to be questioned if one is to arrive at a balanced understanding of early Tantric medicine. What counts as “rational medicine?” Who determines this? Who gave them the authority to pass such a judgment, and why? Were the Quechua of Peru and Bolivia irrational in their use of cinchona bark for malaria at a time when they did not have chemists able to isolate the active alkaloid quinine? Are modern psychiatrists irrational when they prescribe lithium to stabilize moods, even though its mechanism of action is still poorly understood? Of course not. The true practice of medicine is pragmatic, even when the science behind it is not.

What counts as rational clearly varies by culture and time period. As Stanley Tambiah demonstrated in his book *Magic, Science, Religion, and the Scope of Rationality*, science is not exempt from social influences, as its proponents claim. Rather, it is tied up with a history of rhetorical othering, first by early Jews separating worship of Yahweh from false gods created by man, and later by Protestant Christian theologians defining their idea of religion in contrast to the ritual “magic” of their Catholic rivals. In the sixteenth and seventeenth centuries, scientists carried this rhetorical strategy further by separating Christianity from the practice of science. Their colonialist counterparts likewise revived the arbitrary Greek division of Eurasia into Asia as the “East” and Europe as the “West,” and deployed this ideology to justify domination of what they claimed to be inferior Asian knowledge systems. Tambiah paraphrases Jurgen Habermas to assert that what today passes for unbiased, objective scientific truth is not infrequently tainted by sociopolitical and economic factors.<sup>4</sup> The researchers and studies that form the basis of biomedicine have made incredible progress in the past several centuries, but recognizing that does not need to entail taking everything they say as dogmatic truth and every other form of medicine as superstitious idolatry. Biomedicine’s truth-claims have a history and context that critical



thinkers must be aware of. The progress of medicine in the nineteenth- and twentieth-century British empire, for example, and the current medical leadership of the United States, are tied up with the economic conditions of geopolitical dominance.

Taking the long-term view, medicine in South Asia has developed in similar ways to medicine in Europe. Like ancient Greeks, Indians conceived disease as the disturbance of a set of humors in the body. The close resemblance of these systems strongly suggests that one borrowed from the other, but the direction of borrowing has not been conclusively proven. As in South Asia, religious medicine also existed and still exists throughout European civilization. Our English words “holy” and “healthy” derive from the same Germanic root, a fact which points to a time when Europeans did not divide religion and medicine. According to Plato, Socrates described a cure for headache in this way:

I replied that it was a kind of leaf, which required to be accompanied by a charm, and if a person would repeat the charm at the same time that he used the cure, he would be made whole; but that without the charm the leaf would be of no avail.<sup>5</sup>

He goes on to argue for the necessity of holistic medicine which treats both body and soul. If we accept Socrates’s claim at face value, we might speak of the charm’s efficacy as a sort of placebo effect. Anthropologist Ann Ostefeld-Rosenthal has argued against the lingering pejorative connotation of the word “placebo,” and would rather us view it as a therapeutic ally; following Claude Lévi-Strauss, she would have us speak of the placebo effect as “the effectiveness of symbols.”<sup>6</sup> Such an approach is convincing in the case of many chronic mental and psychosomatic diseases, and has also been championed by anthropologists working in South Asia, such as William Sax and Shubha Ranganathan.<sup>7</sup> But to what extent is it reasonable to expect symbol-based healing techniques to “work” for an acute case of snakebite envenomation? Snake venom is of such virulence that it can coagulate liquid blood in seconds, or paralyze one’s lungs in minutes, in extreme cases. Granted that in these cases in which a snake injects a prodigious amount of venom, any treatment is probably hopeless. Modern antivenom can be very effective where it is available, but only when administered soon after the bite.<sup>8</sup>

How then are we to understand the use of mantras for snakebite? Answers range from utter dismissal to blind faith. A common device invoked

to explain the *apparent* efficacy of traditional medicine, including mantras, is that it only seems to work because 85–90 percent of the time the snake does not inject a lethal amount of venom.<sup>9</sup> This implies that using traditional medicine is equivalent to doing nothing at all, and that the Tantric or Ayurvedic doctor cannot distinguish between the envenomed patient and one who is simply in a state of psychological shock. Such an argument falls apart upon examination of the textual bases of these classical medicines: both Ayurvedic and Tantric sources distinguish between bites that result in envenomation (*saviṣa*) and those that do not (*nirviṣa*).<sup>10</sup> They also describe various stages of envenomation, recognizing that venom becomes more difficult to cure as it crosses from the skin to the blood, and into deeper tissues.<sup>11</sup> This accords with the action of modern biomedical antivenom, which is only effective against venom circulating freely in the bloodstream; venom binds with tissues after several hours and is then not susceptible to antivenom.<sup>12</sup> It is remarkable that this was understood in India, at least theoretically, over fifteen hundred years ago.<sup>13</sup> Bona fide Tantric snakebite specialists were neither charlatans nor simpletons, but did they go too far in claiming that rituals, visualizations, and mantras could save lives? No modern studies have tested their efficacy, and medical ethics would preempt any attempts to carry out such studies. For this author, the fact that mantras were widely *believed* to be effective as medicine throughout wide swaths of South and Southeast Asia for several millennia is enough justification for studying them in the context of the Humanities.

Robert Yelle’s ambitious 2003 monograph *Explaining Mantras: Ritual, Rhetoric, and the Dream of a Natural Language in Hindu Tantra* is the most sophisticated academic analysis to date of the meaning and internal structures of mantras. As the word “dream” in the title suggests, Yelle ultimately regards mantras as a complex, but misguided attempt to use language to influence reality. He regards them as a deceptive “sleight of hand” and his analysis as a “science of illusion” that can stand in for the absence of any absolute truth.<sup>14</sup> The idea that all beliefs held to be “true” are culturally constructed is a common intellectual position that stems, in part, from the traumatic effect of cross-cultural encounters. With globalization, humans now regularly encounter people with radically different perspectives on the world that cannot easily be reconciled with their own dearly held views. But to claim that there is no truth is to dodge the challenge posed by this new awareness of the greater complexity of the world. And in Yelle’s case it calls his own sincerity into question: if there is no absolute truth, then how can one build an analysis of mantras on the claim that they fail to bridge

language and reality? What is reality if not truth? How can one distinguish science from illusion without truth as a measuring rod?

Furthermore, language influences reality all the time: if I politely ask someone to do something for me, I can reasonably expect that they will do it. Rather than dwell on the existential gap between the word and the world, to use Yelle's clever turn of phrase, mantras are better regarded as extensions of the normal work of language: it is a tool that helps us navigate through the world. The difference is that unlike other forms of language, early Tantric mantras entail sincere religious belief in the ability of deities, the unseen referents of the mantras, to influence the state of things in the visible world. Whether this belief is ultimately misguided or not is tied up with the much broader question of whether any belief in the divine or supernatural is misguided. Yelle's recent work has expanded beyond mantras and now includes analysis of the rhetorical function of ritual and language in multiple religions and world regions.<sup>15</sup>

In his 2008 article "The 'Magical' Language of Mantra," Patton Burchett critiques the idea that mantras belong in the outdated category of "magic" at all, which has historically functioned as a foil for both religion and science. He affirms a nonskeptical approach to the language of mantras. In my view, the problem has to do less with the words and categories used, and more with the cultural baggage that words like "magic" often carry. Those colonial and contemporary scholars who assert that Tantric mantras are nonsensical have simply not taken the pains necessary to understand them. Tambiah answers Malinowski's assessment of Trobriand Island magical speech thus:

Trobriand magical language is intelligible language, not mumbo-jumbo shot through with mystical ideas not amenable to rational examination. It is not qualitatively "different" from ordinary language, but is a heightened use of it.<sup>16</sup>

In the similar context of Tantric mantras, Yelle essentially agrees that, like poetry, they are a heightened use of language. Yet he views them as purely instrumental—magical words that leverage their formal poetic features to convince users that they are capable of directly influencing reality. Such a perspective is venial given that his chief primary sources were early modern digests like the *Mantramahodadhi* and *Āgamatattvavilāsa*—catalogs that tabulate mantras outside the context of their original Tantric scriptures. Early Tantric mantras, by contrast, were seldom regarded as efficacious on their

own. A common saying is that mantras learned from a book are useless; they rather need to be received from a guru and perfected over a long course of meditation and worship (*puraścaraṇa*).<sup>17</sup> Others assert that the specific words of a mantra matter little, and that the faith and austerity behind them, are what gives mantras their power.<sup>18</sup>

Despite these reservations toward Yelle's broadest claims and perspectives, I consider his comparison of mantras to poetry far more apt than prior academic interpretations, which ranged from calling mantras meaningless to comparing them to prelinguistic communications like bird songs.<sup>19</sup> Yelle's stylistic analysis of the formal features of specific mantras is keenly insightful. He rightly notes that "the poetic form of mantras has generally been ignored by Western scholars,"<sup>20</sup> and points to a series of formal poetic features that will be applied to the snakebite mantras discussed in Chapters 4 and 5.

### *Situating Early Tantra*

In the early medieval period, Tantric medicine rose to prominence and even eclipsed Ayurveda for a time. Because the word "Tantra" and its adjective "Tantric" have such heterogeneous meanings, some clarifications are in order. For many outside of Asia, Tantra implies sacred sexuality of the type popularized by weekend-workshop sex educators active in the past several decades. In modern India, Tantra rather conjures up images of coercive black magic, superstition, and orgiastic sexuality. Its most common meaning in classical Sanskrit is simply a "book" or other systematic work. In contrast to these meanings, this book uses "early Tantra" to refer specifically to Mantramārga Śaivism, the prolific religious tradition that often called its scriptures Tantras and its practitioners Tāntrikas (whence the anglicized adjective "Tantric"). Tantric Śaivism was also the root of the sexual and occult senses of "Tantra" noted above; however, these are best regarded as distortions of a subset of early Tantric practices, namely the Kulamārga and Indrajāla traditions.<sup>21</sup>

The word Śaivism comes from the Sanskrit adjective Śaiva, which grammatically refers to a follower of the Hindu deity Śiva.<sup>22</sup> The supreme deity in the Śaiva Tantras, however, could take many forms, and scholars often use this heading to include the closely allied Śākta Tantras, that is, those concerned with propitiation of various goddesses (*śakti*). The "Way of Mantras" (*Mantramārga*) was a branch of Tantric Śaivism that gained traction and flourished in the early medieval period (the fifth through

thirteenth centuries AD) by opening its ranks to married householders, unlike the exclusively celibate “Path Beyond” (*Atimārga*) that preceded it. Alexis Sanderson has established that Tantric Śaivism was the most popular and influential religion of the early medieval age.<sup>23</sup> Even though the Tantras exerted a profound influence on Hindu, Buddhist, and Jain traditions, they have been sorely understudied. Harunaga Isaacson observed that more than 3,500 Buddhist Tantric texts reach us in either their original Indic languages or in Tibetan or Chinese translations, and an almost insignificant portion of them have been reliably edited or translated—the proverbial drop in the bucket.<sup>24</sup> The situation is similar for the Śaiva Tantras. In his recent survey titled “The Śaiva Literature,” Alexis Sanderson named no fewer than 300 Śaiva texts that survive, and noted that he intended his survey to be representative rather than exhaustive.<sup>25</sup> Many more titles are available in unpublished manuscripts, or are known by name or citation, but do not survive. Of this abundant literature, only a handful of the shorter among them have been reliably edited and translated in full into English.<sup>26</sup> We have a growing collection of partial editions and translations of early Tantric texts, but for the most part, early Tantra remains a *terra incognita* even to specialists of Indian religions. Make no mistake; plentiful publications concern the amorphous category “Tantra,” but few of these are sufficiently grounded in primary sources.

### *The Medical Tantras*

The medical tradition in this wider religious movement consisted of three main types: the Bhūta, Bāla, and Gāruḍa Tantras. The first two types of Tantra are dedicated to treating a variety of illnesses, the most prominent being demonic possession. Here, the word *bhūta* means “ghost,” and by extension any kind of demon or demonic influence. *Bāla* means “child,” thus the Bāla Tantras primarily pertain to childhood possession, particularly that of newborns, whom South Asians commonly regard as vulnerable to demonic attack. Demonic possession is a familiar theme in popular culture worldwide, due in large part to its pervasive presence in the Abrahamic scriptures and faiths. Today, it is rare to publicly invoke possession as an explanation for mental illness or strange behavior—although the Roman Catholic church and others still quietly perform exorcisms. In rural India, demonic possession is still a widely-accepted idiom of distress, to borrow a phrase from Mark Nichter.<sup>27</sup>

Possession is not limited to the involuntary variety usually interpreted as an attack. Various types of deity possession are fundamental components of popular South Asian religiosity, as Frederick Smith's substantial monograph *The Self Possessed* amply demonstrates. These range from uncontrolled varieties of possession by goddesses like Śītalā, whose "grace" manifests as smallpox, to highly-controlled possession performances.<sup>28</sup> In the Gāruḍa Tantras, controlled deity possession—perhaps "identification" is a better word—is the heart of ritual healing and is explored in more depth in chapters 4–6. In the same manner, the Bhūta Tantras do not have the exorcist drive out demonic attackers directly, they rather teach the mantras and visualization that invoke a form of the fierce deity Bhairava to manage his straying demonic underlings.

All three classes of medical Tantra shared a common ritual syntax, and it is likely that, in the early phase at least, practitioners adept in one branch also practiced the other two. This is especially evident in the *Kriyākālaguṇottara* ("Full of Virtues for the Time of Treatment"), the Tantric medical manual that forms a major basis of this book. It is a scriptural digest in the sense that it is a dialogue between Śiva and his son Skanda, but it consists in the former recounting his prior medical teachings from the Gāruḍa, Bhūta, and Bāla Tantras, in effect creating a single manual for versatile early Tantric doctors. Composed prior to the eleventh century AD, it is relatively late compared to our earliest references to the medical Tantras; however, it is valuable because it preserves versions of many key rituals and mantras that are demonstrably earlier than other surviving sources. It frequently preserves mantras, myths, and descriptions of disease that no other surviving source has. For these reasons, the *Kriyākālaguṇottara* has been singled out for special consideration. The appendices of this volume include an edition and translation of its chapters that are most relevant to the Gāruḍa Tantras. A future study will do so for its Bhūta and Bāla Tantra chapters.

The Gāruḍa Tantras were mentioned as a class of scripture as early as the sixth century AD,<sup>29</sup> and by the tenth century, twenty-eight titles were canonized as the Eastern Stream of Śaiva revelation (*pūrvasrotas*).<sup>30</sup> Often just referred to as *gāruḍam*, this class of Tantra derives its name from the bird deity Garuḍa, mortal enemy of snakes and poison.<sup>31</sup> These Tantras' chief concern is curing snakebite, but other topics are always included, such as remedies for the bites or stings of spiders, scorpions, and rabid dogs, as well as broader medical and religious matters. This book primarily focuses on the snakebite material.

## *Understanding the Gāruḍa Tantras*

The *Kriyākālaṅgottara* and various nonscriptural compendia that draw on the Gāruḍa Tantras largely agree on content. A typical Gāruḍa Tantra would open with a basic taxonomy of snakes beginning with the division of divine and common snakes. The divine snakes are the *nāgas*, a word that may also refer to any snake.<sup>32</sup> Both divine and common snakes are subdivided by caste (*varṇa*), just as people are, and the distinct characteristics of each are listed in terms of diet, favorite locales, and periods of activity. Classical Ayurveda divided snakes into five types: hooded (*darvikara/phaṇin*, esp. cobras), spotted (*maṇḍalin*, esp. vipers), striped (*rājila/rājimat*, esp. kraits), cross-breeds (*vaikarañja*), and nonvenomous (*nirviṣa*). Each was further subdivided into specific named “species,” and remedies for snakebite would depend on which species was responsible for the bite.<sup>33</sup> While these Ayurvedic categories inform some Gāruḍa Tantra compendia, the *Kriyākālaṅgottara* does not divide snakes in the same way. It favors rituals and remedies that claim polyvalence in their effect on venom.<sup>34</sup> Following some basic points on mating, gestation, and behavior of newborn snakes, the texts describe ten reasons snakes bite people, such as being stepped on, being hungry, or even seeking revenge for a past wrong. Rudyard Kipling picks up on the latter theme in his famous children’s story *Rikki-Tikki-Tavi*, where he has the female cobra Nagaina seek revenge for the killing of her mate. Types of bites were differentiated by various schemata ranging from the simple binary “envenomed” (*saviṣa*) and “not envenomed” (*nirviṣa*) to more elaborate systems distinguishing various types of wounds and nine specific fangs that carry venom.

The fatal case (*kāladaṣṭa*) for which no treatment would succeed is usually included in these classifications, and recognizing its signs, symptoms, and omens was a major concern. Adverse conditions were so common that the doctor would not have to look far: a bite could be deemed fatal for astrological reasons, the location of the bite on the body, the locale in which the bite took place, the time of day, or various omens connected with the messenger who is sent to fetch the doctor. Early Ayurveda also recognized such adverse astrological and physical conditions.<sup>35</sup> Astrology was deeply ingrained throughout the culture. Ostensibly, these passages were meant to give the types of patients who should not be treated, but they probably also served as a legal disclaimer when the treatment was ineffective—the doctor could deny liability and preserve his reputation by finding a scriptural condition that pointed to inevitable fatality. Such a strategy carried

too far, however, would damage the doctor's reputation by limiting his cure rate.

However common it actually was, this practice of refusing to see "incurable" patients may strike the modern reader as cold and unethical. It does appear to be an escape clause designed to protect the reputations of the Tantric and Ayurvedic doctors at the expense of the patients. But even if that is the case, a feature that we consider to be unethical should not be used to condemn the whole system and not study it. South Asians were long subject to a vicious, hypocritical, and condescending rhetoric, and the denigration of traditional Indian medicine continues unabated in Global Health discourse. Before singling out traditional medicine for condemnation, one should remember that the culture of modern biomedicine has its own deplorable aspects, such as the extremely high cost of healthcare in the United States. A particularly egregious example is a hospital in Arizona that charged a woman stung by a scorpion \$80,000 for two vials of antivenom in 2011. The same antivenom, manufactured in the same facility, retails for \$100 per vial at pharmacies in neighboring Mexico!<sup>36</sup> As shocking as this is, it would be wrong to criticize biomedicine as a whole for such inexcusable profiteering in some sectors.

In the same way, we should keep in check the tendency to prematurely regard traditional medicine as fraudulent on the basis of one aspect that may not have been frequently put into use. The *Kriyākālaguṇottara*, for example, says: "One should distinguish the venom in the tissues separately. The true Vātika would not abandon the bite victim; he would heal him!"<sup>37</sup> In other words, the text preserves the guidelines under which a patient could be refused treatment, but it also promotes the ethical responsibility of the doctor to assess the situation and attempt to heal the patient. The reference to tissues in the quote is to a system of identifying the spread of the venom through seven tissues in the body by symptoms that manifest at each stage. Some of the tissues differ from the standard Ayurvedic list, but the general idea remains the same: the deeper the venom penetrates, the more difficult it is to cure.

Most texts derived from the Gāruḍa Tantras have extended passages or chapters on curing snakebite with mantras. Since the Gāruḍa Tantras are core scriptures of the early Tantric movement known as the "Way of Mantras," it is unsurprising that mantras hold an important position in the medical Tantras. In the Tantric conception, mantras are not just magical words, they are the sonic bodies of masculine mantra deities. Their female equivalents are *vidyā* goddesses, which I often translate as "spells," with



no derogatory connotation intended. Tantrics considered every Sanskrit phoneme to be divine, having characteristics aligning it with one of the five elements: Earth, Wind, Fire, Water, or Ether. Often, a Tantra will give the mantra in a semicoded format; instructions to join the syllable at the end of the consonant classes with Fire would refer to KṢRA, plus whatever vowel is specified. Such a mantra is understood to have the characteristics of Fire: heating, burning, purifying, and so on. This type of mantra with a single vowel is known as a “seed syllable” (*bīja*), and customarily is “completed” with an “m” (*anusvāra*). Mantras also take the form of words with lexical meaning, such as certain configurations of the Vipati mantra discussed in Chapter 4. Female *vidyās* are similar, but are usually much longer than mantras. When faced with a case of snakebite, mantras and *vidyās* were widely regarded as superior to herbal antivenoms. They were thought to work instantly, but had the drawback of causing disastrous consequences if incorrectly recited. They also generally required a long period of preparatory worship and a certain high number of repetitions in order for the mantra or *vidyā* to be “activated.”

One final topic that requires some introduction is the importance of goddesses in the Gāruḍa Tantras. It is an unfortunate fact that most American students taking their first course in South Asian religions know nothing about Hinduism except for the viral meme of the Hindu trinity: Brahma is the creator, Viṣṇu is the preserver, and Śiva is the destroyer. Such a model of Hindu divinity is misleadingly narrow and marginalizes Śiva into a seemingly inauspicious role. In reality, Hindus who worship Śiva tend to regard him as the creator, sustainer, and destroyer all in one. The Hindu trinity is also misleading in its artificial elevation of Brahma, and snubs one of South Asia’s most important divinities: the Goddess. Thousands of goddesses have been popular Hinduism’s mainstay for at least 1,500 years, and the Gāruḍa Tantras are no exception. The most referenced canonical Gāruḍa Tantras are the *Trotala* and *Trotalottara*, twin scriptures devoted to the goddess Tvaritā. It seems that the originals are now lost, but this author discovered in Nepal a 700-verse epitome and a 200-verse manual dating to no later than the twelfth century AD, which together offer a window into these ancient goddess-centric works.<sup>38</sup> The opening chapter of the epitome tells the exciting story of Tvaritā’s creation in a fit of jealous rage when Pārvatī discovers Śiva’s participation in the sexual rituals of a clan of Yoginīs. Chapter 6 explores Tvaritā’s identity and influence as a snakebite goddess at length, as well as other snakebite goddesses who were widely worshipped in the early medieval period.

## Who is Garuḍa?

Garuḍa's affiliation with the Hindu god Viṣṇu goes back to the first few centuries of our era, and it is so ingrained that an unknown image might be reliably deemed Viṣṇu, or a temple Vaiṣṇava, merely by Garuḍa's avian presence. Popularly he is the "mount" or "vehicle" of Viṣṇu, or is portrayed nearby in a posture of devotion. But this is not the Garuḍa of the Gāruḍa Tantras, and my research has discovered that few texts outside the Vaiṣṇava fold associate Garuḍa with Viṣṇu. He is a solar deity in the Veda, and an independent protector in Buddhism and Jainism. In the Śaiva Gāruḍa Tantras, he is a powerful aspect of Śiva's identity, just as supreme as Bhairava or the Goddess, and invoked for specific purposes that suit his character.

Like other Hindu deities, Garuḍa goes by many names. He is often called *Suparṇa*, "the one with good wings," in the Veda, and his matronymic *Vainateya* (son of *Vinatā*) is quite popular. As the lord of birds he is *Pakṣirāja*, a name that has been misunderstood as peculiarly Śaiva, while in fact it is common throughout Sanskrit literature.<sup>39</sup> *Tārksya* is also a quite common name for Garuḍa. I translate *Svarṇagrāma Vāsudeva's* alliterative etymology of the name *Tārksya* found in his commentary on *Nārāyaṇīya Tantrasārasaṃgraha* 3.7:

He is called *Tārksya* because he saves (*tārayati*) his devotees from the fearsome world, he strikes (*kṣipati*) their ignorance at its root, and he grants (*prayacchati*) them access to full self-awareness. Therefore *Tārksya* is Supreme Śiva.<sup>40</sup>

That being the case, it is counterintuitive that the presiding deity of Gāruḍa Tantra rituals is often not Garuḍa; snakebite mantras may be directed to various gods and goddesses, such as Rudra, Bhairava, Nilakaṇṭha, Tvaritā, Kurukullā, and the divine *nāga* serpents.

Aside from Garuḍa's lofty status in the Gāruḍa Tantras, he shows up in several other Śaiva contexts: he is an interlocutor with Śiva in the *Kiraṇa Tantra*; he is also listed in the *Śivadharmasāstra* among beings who are supremely devoted to Śiva and intent upon his worship.<sup>41</sup> In the unpublished *Jayadrathayāmala*, the goddess *Ekavīrā* is visualized as mounted on Garuḍa for the destruction of poison. In the same text, a *Kālī* form named "Queen of Birds" (*Khageśvarī*) is visualized as mounted upon him.<sup>42</sup>

Still, Vaiṣṇava claims to Garuḍa have proven quite tenacious in modern times. Suresh Chandra's *Encyclopaedia of Hindu Gods and Goddesses* (2001)

claims that “Garuḍa is not separately worshipped widely as an independent god; he is worshipped together with Vishnu.”<sup>43</sup> The odd placement of the adverb “widely” suggests that it was added as an afterthought.<sup>44</sup> One website called *Indian Divinity* copies Chandra’s exact entry, but highlights in red that Garuḍa is not worshipped as separate from Viṣṇu<sup>45</sup>—a case of proscription masquerading as description.

Encyclopedias and other sources consistently classify Garuḍa as a “minor god,” but this is a category that does violence to Hinduism’s kathenotheistic nature. In other words, when a Hindu worships any deity, it is treated as supreme for the duration of its worship. There is nothing inconsistent about this—it is simply based on a radically different theology from that of the Abrahamic religions. As the evidence of Chapters 2 and 3 demonstrates, Garuḍa is certainly not conceived of as minor in the Gāruḍa Tantras and the scores of texts that drew on them. He has his own scriptures, his own major Purāṇa, an Upaniṣad, a history extending back to the Veda, and is an important figure in Buddhism and Jainism. Consider this opening verse by an anonymous commentator on Śaṅkuka’s *Samhitāsāra*:

Garuḍa yearned to break the Egg of Brahma (i.e., the universe) which seemed to be reminding him of his past enclosure in his own egg as it was filled by his body which was rapidly expanding to steal the nectar-essence. But Śiva approached him and made him once again come back to his normal form by reprimanding him with the words “O Tārksya, give up this form which inspires fear in the triple universe of an untimely world destruction.” May Garuḍa protect you.<sup>46</sup>

Here the entire universe is imagined as Garuḍa’s fetal egg.

His status in the *Mahābhārata* is similarly impressive. The *Book of Āstika* contains some of the best-known lore about Garuḍa’s genealogy and principal acts: his birth, his animosity toward snakes, freeing his mother from slavery, and stealing the nectar (*amṛta/soma*) from the gods.<sup>47</sup> After taking the nectar, Garuḍa meets with Viṣṇu who was impressed with the feat and tells him to choose two boons. First, Garuḍa chooses immortality—thus his apotheosis—and second, to always fly above Viṣṇu. Read closely, this scene reveals a power struggle. Garuḍa was already described as god-like in stature from his birth, terrifying to all the gods with his splendor that surpasses even the sun, and so on. Choosing to remain above Viṣṇu implies his desire to remain free and superior to him; physical elevation is a mark of primacy

in Hindu iconography. Viṣṇu grants the boon whereupon Garuḍa offers one in return. Viṣṇu then cleverly chooses Garuḍa as his mount (*vāhana*), places him on a flagpole, and says, mockingly I assume, “You will be above me.”<sup>48</sup> The *Mahābhārata*’s narrative captures Garuḍa’s ambiguous status nicely: he is born god-like, yet not a god (until granted immortality by Viṣṇu); he is subservient to Viṣṇu, but reluctantly so until coerced with a boon; and he is a “mount,” but one that “flies” above his master.

As a result of the narrow sectarian view that Garuḍa is simply the vehicle of another god, very few studies have been dedicated to him. In his 1992 monograph *Garuḍa: The Celestial Bird*, Shantilal Nagar recognizes the historicity of Garuḍa’s appropriation by the Vaiṣṇavas. He thinks broadly about Garuḍa and bird symbols in other cultures, and considers the art history record seriously, if somewhat superficially.<sup>49</sup> Nagar has a chapter on Garuḍa “As a Tantric Deity,” but it is more like a note, because it has only three pages of text, where half is a general introduction to the Tantras. Chandramohan’s more recent monograph *Garuḍa in Medieval Art and Mythology* (2008) is less developed than his predecessor, and neither book mentions the existence of the Gāruḍa Tantras.<sup>50</sup>

### *Synopsis of the Book*

The next chapter (“Precursors to Gāruḍam”) provides the context for the Gāruḍa Tantras by tracing the history of snakebite medicine in India. Garuḍa has been a notable deity from the earliest records of the Veda, and snakebite preoccupied the minds of the early Vedic peoples. By the time of the *Atharva Veda*, there is evidence of Garuḍa being invoked to cure cases of poisoning. The divine *nāgas* also feature in many hymns, but evidence for their role in curing snakebite in the Vedic period is lacking. The chapter discusses the complex textual history of the *Gāruḍa Upaniṣad*, and the character of Garuḍa and snakebite medicine in the Sanskrit epics. The *Mahābhārata* is of particular interest, both for its prolific stories about the birth and acts of Garuḍa, and for its inclusion of specifics about snakebite herbs and mantras. Next, the chapter summarizes the theme of snakebite in the early Ayurvedic classics. While these classics are generally well studied, my reading places these passages in the context of the long development of snakebite medicine, pointing out both rational and magico-religious aspects that previous scholarship neglected to address. Buddhist literature in Pali offers a wealth of early evidence linking Garuḍa to snakebite medicine. Specific mantras and types of spells given in the Pali sources can be

recognized in later Tantric mantras. Specific words found in the earliest Buddhist proto-Tantras are also present in surviving Gāruḍa Tantras.

Chapter 3, “Canon and Compendia,” lays out the earliest references to Tantric medicine starting in the sixth century AD, and follows references in primary Tantras over the next several centuries. By the tenth century a group of twenty-eight canonical Gāruḍa Tantras had become known as the Eastern branch of Śaiva revelation, just as the Bhūta Tantras were canonized as its Western branch. The *Kriyākālaḡuṇottara* is the most significant text to survive, and while it is not featured in canonical lists, many of its chapter titles are, indicating that it is a scriptural digest of the canon. After the canonical period, starting in the eleventh and twelfth centuries, numerous compendia were composed on the basis of increasingly difficult to access primary Tantras. Subsequent centuries witnessed further tertiary compilations by authors who were increasingly distant from the original teachings.

The fourth chapter, “The Vipati Mantra,” meticulously studies the use of mantras in snakebite medicine, and in particular the mantra most commonly called Vipati. Historians of medicine have tended to ignore, sidetrack, or mischaracterize the nature and importance of mantras, and historians of religion, when they are aware of them, have characterized snakebite mantras as lowly and marginal. Using primary source evidence, the opening of this chapter refutes these perspectives and places mantras within their proper position as widely renowned remedies for snakebite. Despite the fact that the Vipati mantra is found in over thirty Indic sources from numerous religious sects and literary genres and is still widely known and used today, this chapter is the first academic recognition of it in modern times. On the basis of the earliest Tantric sources and in light of numerous parallels, the chapter explains the details of the oldest ritual system built around this important mantra and provides diagrams illustrating how the mantra was visualized to ritually deify the body. The chapter closes with an analysis of the historical development of the Vipati mantra.

The analysis of mantras continues in the fifth chapter, “Nīlakaṇṭha et al.,” where a selection of the most important are considered. The trident-like Nīlakaṇṭha mantra is often found alongside the Vipati and its ritual system is remarkably similar. The Nīlakaṇṭha can be used for both animal and plant poisoning, and its affinity with the latter is due to the famous myth of Śiva swallowing poison which stained his throat blue. Mantras to the divine *nāga* serpents work based on each *nāga*’s authority over a specific class of earthly snakes, and occasionally also invoke Garuḍa

as an authority over the *nāgas* themselves. Mantras based on a statement of truth, as well as mantras for rabies, have old traditions going back to the earliest Ayurvedic texts that are carried on in the *Gāruḍa Tantras*. The fifth chapter ends with a selection of modern snakebite mantras from north India, Nepal, and Cambodia, and in many cases these are traceable, in structure if not in specifics, to older mantras of the *Gāruḍa Tantras*.

Goddesses played a major role in the *Gāruḍa Tantras*, as they still do in snakebite medicine in South Asian villages, and they form the subject of the sixth chapter, “Snakebite Goddesses.” Like contemporary goddesses such as *Manasā* in Bengal, the major goddesses of the *Gāruḍa Tantras* are visualized as adorned with snakes—a symbol of their authority over the reptilian family. Classical *Gāruḍa* goddesses like *Tvaritā*, *Bheruṇḍā*, and *Kurukullā* have remained relatively obscure in recent scholarship for various reasons, ranging from their scriptures being unpublished, in the case of *Tvaritā*, to a presumed Buddhist identity in the case of *Kurukullā*. Drawing on manuscript sources, this chapter demonstrates the importance of these goddesses and their multifaceted identities that were taken up by other Śaiva sects as well as mainstream Hindu Puranas and the *Tantras* of other religions like Jainism. The sixth chapter also analyzes the nature of their *vidyās*, or spells, which are essentially the sonic bodies of female deities.

The seventh chapter, titled “Impact,” collects together the various literatures in Sanskrit and other Indic languages that borrowed from or were influenced by the *Gāruḍa Tantras*. Chief among these are Ayurvedic texts that postdate the rise of the Śaiva *Tantras*, and incorporate material on snakebite and other topics in which *Gāruḍikas* specialized. Also highly influenced by the medical *Tantras* are several major Puranas, namely the *Agni Purāṇa*, the *Gāruḍa Purāṇa*, and the *Nārada Purāṇa*, as well as lesser influence in a number of others. These three Puranas copy whole chapters from the *Gāruḍa Tantras*; they often quite explicitly note that the chapter was first “spoken by Śiva” (*śivoktam*). The seventh chapter also concerns influence of Tantric medicine on Jainism and Buddhism, and the architectural and iconographic influence of *Gāruḍa* as a nonsectarian protector deity, particularly in Nepal, Tibet, and Central Asia.

The concluding chapter (“Conclusions and Prospective”) sums up the major discoveries of the book and offers directions for future research. Scientific evaluation of plant remedies for snakebite in India is a rapidly growing field that appears to support the efficacy of some of the same plants recommended in the *Gāruḍa Tantras*. Further research into, and cataloguing

of, plant species named in these unpublished sources could potentially lead to a renewed interest in Indian medicine if the action of these herbal remedies are recognized by science. Much of the literature on traditional snakebite medicine remains unpublished, both in vernacular languages and in Sanskrit, and so there remains much groundbreaking work to be done to properly understand the nature of this ancient knowledge.

The book includes three appendices which serve to make some of the most significant and previously unpublished evidence available to a wider readership. Appendix A introduces the translation and edition, the manuscript sources used, and the methodology followed in constituting the text of the edition. Appendix B consists of a jargon-free English translation of ten selected chapters of the *Kriyākālaguṇottara*. The translation is aimed at a general audience and its goal is to balance readability with fidelity to the Sanskrit. Appendix C is the edition itself, typeset in the Devanagari script and furnished with a full apparatus of variants, parallels, and notes. Consisting of the *editio princeps* of this foundational source for early Tantric medicine, the appendix will be useful to scholars for many years to come.

## Precursors to *Gāruḍam*

MANY ASPECTS OF snakebite medicine in the *Gāruḍa* Tantras can be traced back thousands of years. Our earliest written record of Indian religion and culture is the *Veda*, a large and diverse corpus still cherished as Hinduism’s foundational scripture. It would be misleading to think of the *Veda* as a singular text, because it consists of various distinct layers composed over the course of many centuries. Some branches of Vedic learning have been lost, and the understanding and application of various hymns have changed over time. Surviving Vedic literature demonstrates that snakebite and other types of poisoning were of concern to the Vedic people and that they developed therapeutic countermeasures, including use of herbal preparations and mantras.<sup>1</sup>

The hymns of the *Ṛg Veda* make up the *Veda*’s earliest stratum, dating to the late second millennium BC. *Garuḍa* has a minor but not insignificant presence in these hymns; however, most translators have been unnecessarily reluctant to link the Vedic firebird with the later Hindu deity. One common name for *Garuḍa* is *Suparṇa*, which can mean either “the one with good feathers” or the sun, whose rays are imagined to be like feathered wings carrying it through the sky. The later Tantric tradition also associates *Garuḍa* with the sun in some cases.<sup>2</sup> Even so, translations of the *Ṛg Veda* usually render *suparṇa* as “eagle” or “falcon.” In some cases that seems appropriate, but in others it is wrong to *not* identify the bird as *Garuḍa*; *Ṛg Veda* 9,86.24 makes reference to *Suparṇa* bringing the divine nectar *soma* to earth, an act *Garuḍa* is praised for throughout later Indic literature.

*Ṛg Veda* 10.119, which Wendy Doniger titles “The Soma-Drinker Praises Himself,” famously describes the ecstatic experience of drinking the psychoactive *soma* beverage and expanding to gargantuan proportions. At the climax, the *soma*-drinker says, and I quote Doniger’s translation: “One of my



wings is in the sky; I have trailed the other below. Have I not drunk Soma? I am huge, huge! flying to the cloud.”<sup>3</sup> Doniger notes that Agni sometimes takes the form of a bird, and I suggest that the soma-drinker turned firebird might be imagining himself as Garuḍa carrying the soma. This dramatic visualization would then foreshadow that of the Vipati mantra in the Gāruḍa Tantras, which floods the body with venom-neutralizing nectar.<sup>4</sup>

If this is too speculative, Suparṇa’s identity with Garuḍa is more firm in *R̥g Veda* 1,164.46. This verse is often quoted for its monistic declaration that “Truth is One; the sages describe it in many ways” (*ekam sad bahudhā viprā vadanti*). But this is only a snippet of the verse. The rest lists various major Vedic divinities that are qualified as different forms of one godhead: Indra, Mitra, Varuṇa, Agni, Yama, Mātariśvan, and not least, Garuḍa, who is given pride of place with his own descriptive quarter verse calling him *divyaḥ sa suparṇo garutmān*, which I understand as “it is the divine and nobly winged Garutmān (Garuḍa).” Stephanie Jamison and Joel Brereton rather translate it as: “it is the winged, well-feathered (bird) of heaven [= the Sun].”<sup>5</sup> The crux of the interpretation is whether the Sun is the object compared to an earthly bird, as most Western translators have understood it, or if the poet is intentionally blending the characteristics of two similar divine entities—Garuḍa and Savitṛ (the Sun). This latter interpretation is backed by *R̥g Veda* 10.149, which describes the creation of the world, and Garuḍa, at the hands of the solar deity Savitṛ. In Jamison and Brereton’s translation, the third verse says:

After this [world] here there came into being the other one  
[= heaven], deserving of sacrifice, with its fill of immortal creation.  
Certainly the fine-feathered Garutmant(-bird) of Savitar (= sun) was  
born earlier, and it (was born) in accordance with his purpose.<sup>6</sup>

Thus Garuḍa is the fine-feathered bird who arose *from* the Sun in this hymn. The other verse (1,164.64) praises Garuḍa especially, but its point is that we should not be preoccupied with separating the identities of these deities who are in fact one and the same.

Most Vedic references to snakebite and poisons come in the *Atharva Veda*. Only two of the *R̥g Veda*’s 1,028 hymns are directly concerned with curing poisoning; other passages make passing reference, but they are few and scattered.<sup>7</sup> The final hymn of the first book (*R̥g Veda* 1.191), is about fear of poisoning and lists numerous types of venomous reptiles, insects, and scorpions, although the interpretation of some parts is obscure.<sup>8</sup> The hymn

mentions that these creatures often go unseen and attack in the night. It emphasizes the interplay of light and dark by repeating the word “unseen” (*adr̥ṣṭa*) in nearly every verse, by urging vigilance to avoid being bitten, and by calling on the sun and fire to destroy the poison. It also uses the image of water as purifying, carrying the poison away, as well as other motifs such as the peahens—which were classic enemies of snakes and eaters of poison—and waterpots. Use of Fire, Water, and the other elements is also critical in early Tantric medicine. The famous Vedic commentator Sāyaṇa notes that the hymn is recited silently as an antidote to all poisons and venoms,<sup>9</sup> and one can trace this prescription back to Śaunaka’s ancient *Ṛgvidhāna*.<sup>10</sup>

The other *Ṛg Veda* hymn relating to poison (7.50) is quite short, with only four verses, but its cryptic character has led to many interpretations. It calls on various divinities to cure envenomation and/or waterborne disease. Kenneth Zysk translated the hymn and summarized various interpretations in his 1985 book, *Religious Healing in the Veda*.<sup>11</sup>

In the *Sāmaveda* tradition, a later text called *Sāmavidhānabrāhmaṇa* has a provocative passage on making an amulet to ward off snakes.<sup>12</sup> Two plants, which the commentary says are well-known antidotes, are made into an amulet empowered by reciting snake-songs (*sarpasāman*). The text does not specify what those songs are, but Christopher Minkowski suggests looking to the following verses from the *Taittirīyasamhitā* of the *Kṛṣṇa Yajur Veda*. A. B. Keith translates:

Homage to the serpents which are on the earth, the serpents in the atmosphere, in the sky, to those serpents homage. Those that are there in the vault of the sky, or those who are in the rays of the sun, those whose seat is made in the waters, to those serpents honour. Those that are the missiles of sorcerers, or those that are among the trees, or those that lie in the wells, to those serpents honour.<sup>13</sup>

These verses are notable for a number of reasons. They praise both the divine snakes called *nāgas* and their earthly counterparts. The reference to snakes that are the missiles of sorcerers points to a belief that people could control snakes and send them to bite their enemies—an idea echoed in various rituals in the Gāruḍa Tantras.<sup>14</sup> Laurie Cozad’s 2004 *Sacred Snakes: Orthodox Images of Indian Snake Worship* emphasizes the worship of *nāgas* in the Veda to support her thesis that elite Brahmanism sought to overshadow an indigenous snake religion. While passages like these

*sarpasāman* verses certainly show that snakes were worshipped, evidence for a connection between *nāga* worship and snakebite medicine remains tenuous. It is reasonable to connect this hymn with the amulet passage cited above, but few Vedic references explicitly connect snake worship with curing snakebite.<sup>15</sup>

The search for precursors to Gāruḍa Tantra begins to turn up more substantial evidence with the *Atharva Veda*.<sup>16</sup> Garuḍa is invoked in several hymns to cure illness or to remove poison. *Atharva Veda* 1.24, for example, is a hymn against leprosy that begins by invoking Suparṇa.<sup>17</sup> *Atharva Veda* 4.6 invokes Garutmān (Garuḍa) to render poison arrows harmless, and does so by pointing out that the poison was made “harmless” (*arasa*) by various divine forms such as the *nāga* Takṣaka, the power of the reciter’s speech (*vāc*), and Garutmān.<sup>18</sup> The reciter then personally asserts that the poison is exorcised and the enemies rendered impotent.

Later tradition classifies six other *Atharva Veda* hymns against poison as having Garuḍa as the presiding deity (4.7, 5.13, 6.12, 6.100, 10.4), but he is not mentioned in the hymns themselves and these ascriptions may even be influenced by the Gāruḍa Tantras. Classifying Vedic mantras by presiding sage, deity, meter, usage, etc. (*anukramaṇī*) is probably post-Vedic, and Alexis Sanderson suggested that it was influenced by the Tantric ritual installation of mantras in the practitioner’s body (*ṛṣyādinyāsa*).<sup>19</sup>

Throughout hymn 5.13, the reciter asserts his power and dominance over the snake and its venom. He commands the snake to die (*mriyasva*), which brings to mind the classic Gāruḍa mantras that command an authority to kill the venom. Numerous other hymns invoke various sages, gods, and divine *nāgas* to intervene in a case of snakebite or scorpion sting, or to empower the preparation of an antivenom herb.<sup>20</sup>

One last hymn of interest in the *Atharva Veda* is 10.4, which is also the longest, with twenty-six verses. It is in large part directed to Paidva, the white snake-destroying horse given to a man named Pedu by the divine Vedic physicians, the Aśvins.<sup>21</sup> Paidva and other deities are implored to strike down the snake’s venom, or to render it powerless. These vaguely resemble the commands of later Gāruḍa mantras imploring various deities to attack the venom or render it harmless.

Edward Dimock, in his study of the medieval and modern Bengali goddess Manasā, quotes Asutots Bhattacharya to the effect that the Kirāta virgin mentioned in this hymn is in fact Jāṅgulī, another goddess associated with snakes and healing, whose name was then changed to Manasā after the

fall of Buddhism in Bengal.<sup>22</sup> This is a rather fanciful interpretation. The *Atharva Veda* hymn more likely refers to ritualistic procedures used (or claimed to have been used) for gathering important medicinal plants; in this case, that a virgin gather it with a golden shovel. Female virgins are associated with purity, which is highly valued in ritual contexts. This sort of prescription is also encountered in the early medieval Ayurvedic classic *Aṣṭāṅgahṛdaya*: “A female virgin who has bathed, is fasting, and wearing white cloths should worship Brahmans under the asterism Puṣya before preparing this powerful antidote with those [aforementioned herbs] infused in honey.”<sup>23</sup>

Textual evidence points to a well-developed “snake-science” (*sarpavidyā*) by the late Vedic Age. The *Śatapathabrāhmaṇa* (c. eighth to sixth centuries BC), describes the recitation of the *sarpavidyā* on the fifth of a ten-day cycle of stories and verse recitation to accompany a royal horse sacrifice (*aśvamedha*).<sup>24</sup> The text of this *sarpavidyā* does not appear to survive, so its character remains elusive.<sup>25</sup> Nevertheless, later commentators like Śaṅkara glossed references to it in the *Chāndogya Upaniṣad* and other texts as *gāruḍam*.<sup>26</sup> Minkowski, not knowing the Gāruḍa Tantras, understood these references to *viṣavidyā* and *gāruḍam* as equivalent to “the vast network of Indian snake lore.”<sup>27</sup> These terms are highly specific to early Ayurvedic and early Tantric medicine, and cannot refer to snake lore as a whole. Even so, the original Vedic *sarpavidyā*’s full scope and character remain unknown and it is entirely possible that it was indeed a diverse assemblage of snake lore.

The brief *Gāruḍa Upaniṣad* is a fascinating text studied by at least seven modern scholars in various editions or translations.<sup>28</sup> The most recent published versions present a text wholly about curing snakebite by invoking Garuḍa, and the mantras and procedures employed are strikingly similar to material found in the Gāruḍa Tantras. The critical question is the period of the text; one cannot assume that it is early just because it is suffixed with the word *upaniṣad*. Only one scholar, Gyula Wojtilla (1975), has ventured to assign a date to it: fourth to second centuries BC.<sup>29</sup> While such a date is plausible for the original core, the “long recension” that Wojtilla refers to is rather a muddling of the brief and older core with several layers of later accretions and commentaries. The old core of the *Upaniṣad*, as given in Jacob 1916, has nothing to do with Garuḍa, whereas the text that Jacob presents below the line as Nārāyaṇa’s *dīpikā* essentially rewrites the text to bring it up to date with the snakebite medicine of the Gāruḍa Tantras.

## *Garuḍa and Snakebite in the Epics*

As narrative poems, the Sanskrit epics of classical India have few specific details about curing snakebite. Mantras and herbal antidotes are mentioned but seldom spelled out. Nevertheless, the *Mahābhārata* and the *Rāmāyaṇa* are rich in mythology and contain a number of important passages relating to the popular conception of Garuḍa, snakes, and poison at this relatively early period.

### The *Mahābhārata*

The main frame story of the *Mahābhārata* is about the snake sacrifice (*sarpasattra*) of the famous king Janamejaya. Christopher Minkowski's 1991 article "Snakes, *Sattras*, and the *Mahābhārata*" has provided an important analysis of the function of this ritual in the epic, its structure, and its Vedic origin. He points to numerous passages in the Vedic literature about the *sarpasattra*, and shows that what was once said to be a sacrifice *by* serpents, became a sacrifice *for* serpents, and further became a sacrifice *of* serpents in the *Mahābhārata*.<sup>30</sup>

Most of the *Mahābhārata* passages of interest come in the *Āstikaparvan* of the first book; however, the prior story of Pramadvarā and Ruru (1,8–12) deserves mention. Pramadvarā steps on a snake, is bitten by it, and dies. Her fiancé Ruru is heartbroken, but is finally able to bring her back to life by giving her half of his life. Even so, he vows to kill any snake he comes across, and does indeed kill many snakes with a stick. One day he comes across a lizard and begins beating it. The lizard speaks up for itself, that it is not in fact a snake and has none of the negative qualities of snakes but that his kind is often mistreated for the fault of the other. In the end, Ruru is dissuaded from his rampage by an argument for nonviolence put forth by the lizard. This story is notable because it highlights the rift in human thinking about whether or not to kill potentially harmful creatures like venomous snakes. In many parts of South Asia, snakes are revered and never killed. Simultaneously, others there kill any snake on sight. This latter trend is of concern to ecologists, because people may not distinguish venomous species from nonvenomous ones, such as the harmless and ecologically important rat snake.

The *Āstikaparvan* (1,13–53) has some passages of more specific interest. There is the story of the birth of the snakes—and of Garuḍa—from the two sisters Kadrū and Vinatā, respectively (1,14). There is also the famous story of the gods and demons churning the ocean for the nectar of immortality

(1,16). The churning rod is Mount Mandara and the churning rope is the *nāga* lord Vāsuki. In a passage from the southern recension deemed unoriginal in the critical edition, the primeval poison is said to have originated from the mouth of Vāsuki, whom the gods and demons treated as a churning rope, tortuously pulling him back and forth. The poison threatens to destroy the world, but Śiva holds it in his throat, which is then stained blue, whereby he becomes known as *Nīlakaṇṭha* (“Blue-Throat”).<sup>31</sup> This story is retold throughout the Puranas with variations. In the *Agni Purāṇa* version, the ocean is not just any ocean; it is the ocean of milk. It is notable that in the *Mahābhārata* version they are churning the normal ocean, the salty sea. It is the juices of all the trees, and more notably the medicinal herbs, that make the ocean milky and result in the elixir of immortality, the ultimate antidote to poison.<sup>32</sup> J. A. B. van Buitenen translates:

The many juices of herbs and the manifold resins of the trees flowed into the water of the ocean. And with the milk of these juices that had the power of the Elixir, and with the exudation of the molten gold, the Gods attained immortality. The water of the ocean now turned into milk, and from this milk butter floated up, mingled with the finest essences.<sup>33</sup>

This famous passage might, then, be read as a cosmic scale representation of the human practice of processing medicinal herbs to make antidotes to poison. For a complete analysis of this myth, see Ira Stubbe-Diarra’s 1995 monograph *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur*.

The *Mahābhārata* account of Garuḍa’s birth and deeds is quite impressive. From the start, it is understood that he is no ordinary bird, but a creature whose power and stature compares to any of the gods. Van Buitenen translates:

In the meantime Garuḍa when his time had come broke the shell of his egg and was born in all his might without help from his mother. Ablaze like a kindled mass of fire, of most terrifying aspect, the Bird grew instantly to his giant size and took to the sky. Upon seeing him all the Gods took refuge with the bright-shining Bird; and prostrating themselves they spoke to him of the many hues as he sat perched: “Fire, deign to grow no more! Would that thou do not seek to burn us. For this huge mass of thine creeps fierily onward!” *The Fire said: The*

case is not as you deem it, Gods and Dānavas. This is the powerful Garuḍa, who is my equal in fieriness.<sup>34</sup>

The gods proceed to praise Garuḍa as a supreme deity, comparable to the sun and the fire at the end of time.

In the main frame story, an ascetic's son curses King Parikṣit to die by the bite of the divine serpent Takṣaka. The king attempts to protect himself: "He arranged for protective amulets, doctors, and healing herbs there, and he brought in Brahmans from all around who had perfected [snakebite] mantras."<sup>35</sup> This verse illustrates the cooperation between Ayurvedic doctors with their medicinal plants and Brahmans with their mantras.<sup>36</sup> On his way to carry out the curse, Takṣaka hears that the king is "being carefully protected with mantras and antidotes that destroy poison."<sup>37</sup> A sage named Kāśyapa hears of the curse and resolves to heal him with a spell that destroys poison.<sup>38</sup> Takṣaka warns him that he will not be able to heal the king of this fated bite, and the sage replies that he will in fact heal the king by relying on the strength of his spells (*vidyābala*).<sup>39</sup> A few verses later, Takṣaka tells him "demonstrate the power of your mantras" (*mantrabalaṃ ... darśaya*), and then Kāśyapa replies "behold the power of my spell" (*vidyābalaṃ ... paśya*).<sup>40</sup> The epic narrator thus uses *mantra* and *vidyā* interchangeably in the sense of spell. Who is this Kāśyapa who shows up out of nowhere to attempt to heal the king? It is unlikely to refer to Garuḍa directly; after all, a sage named Kaśyapa was a foundational figure and Kāśyapa is thereby a lineage name among Brahmans. Still, the choice of name may have been a deliberate device to link the snakebite spells to Garuḍa.<sup>41</sup>

The last part of the *Āstika-parvan*'s final chapter has the conclusion of Āstika's intervention in Janamejaya's snake sacrifice that ultimately saves the snakes from extermination. The tone of some verses is more akin to ritual utterances than narrative, and may even reflect actual usage: "May he that was born to Jaratkāru by Jaratkāru, the famous Āstika, true to his word, guard me from the snakes!"<sup>42</sup> Notably, Āstika's mother is a *nāga* herself, sister of Vāsuki, and later identified as the snake goddess Manasā; Āstika's connections in the snake world give him the authority to intervene in matters concerning earthly snakes. Following this verse, the critical editors have not accepted a passage of five verses constituting "serpent spells" directed to the snakes themselves. Although, as Minkowski notes, they are too well represented in the manuscript record to be justifiably excised.<sup>43</sup> One verse goes "Retreat snake! Good fortune to you, O snake, O highly venomous one! Remember the words of Āstika at the end of Janamejaya's

sacrifice!”<sup>44</sup> The *Gāruḍa Upaniṣad* also has these verses, which suggests that they were popular and actually used in folk medicine.<sup>45</sup>

In the *Mahābhārata*'s famous tale of King Nala, the *nāga* Karkoṭaka disguised as an earthly snake bites Nala and thus deforms him in order to disguise him. Karkoṭaka promises Nala that he will never suffer pain on account of the venom.<sup>46</sup> It is notable because it illustrates that the power of curing poison is not only the domain of Garuḍa, but is also possessed by the *nāga* kings who govern all snakes below them. This idea is revisited in Chapter 5, in the section concerning Gāruḍa mantras directed to *nāgas*.

Along the same lines, a later passage of the same book describes various places of pilgrimage and the benefits they offer. The benefits of traveling to the Mañināga *tīrtha* include being immune to the ill effects of being bitten by a venomous snake.<sup>47</sup> This demonstrates belief in the power of *nāgas* to protect from snakebite, during the Epic period.

The *Mahābhārata*'s eighth book includes a useful piece of evidence in the form of an insult in battle:

There's no friendship with a Madra! And so I ward him off as if with the Atharvan mantra, 'Scorpion, your poison has been destroyed!' by which it's truly seen that learned men make an antidote for a person bitten by a scorpion and struck by the force of its poison!<sup>48</sup>

The mantra does, in fact, sound like a Vedic mantra, and the poet probably had in mind this line from the *R̥g Veda*: “Your venom is denatured, O scorpion!”<sup>49</sup> It is tempting, therefore, to correlate all of the references to poison-destroying mantras and *vidyās* alluded to in the epic to a Vedic source—the *sarpavidyā* discussed before, although only fragments survive.

In one final interesting passage, a snake bites a baby and the baby dies.<sup>50</sup> A fowler catches the snake and brings it to the mother. The mother says to let it go, but the fowler wants to kill it. Then ensues a long philosophical debate about who is at fault for the boy's death and the propriety of killing something that was only instrumental in the death (the snake). The snake speaks up at one point and says that he was ordered by Death, and then Death even shows up and says he was simply the instrument of Time. Although the passage is more germane to the philosophical fine points of karma theory, it does prefigure the Gāruḍa Tantra theme that certain snakebite cases are untreatable because they are ordered by Death (*kāladaṣṭa*).



### The Vālmīki Rāmāyaṇa

Most references to snakes, venom, and Garuḍa in the Rāmāyaṇa are poetic comparisons. Vālmīki frequently compares snakes to arrows and any extreme speed or force to Garuḍa. The opening of the *Sundarakāṇḍa* features Hanumān preparing to jump across the sea to Laṅkā. The snakes on the mountain from which he leaps are said to bite the crushing rocks in anger, and “even the dense thickets of medicinal herbs that grew on the mountain and could counteract poisons were unable to neutralize the venom of the serpent lords.”<sup>51</sup>

In a famous passage in the *Yuddhakāṇḍa*, Rāma and Lakṣmaṇa are struck and bound by Indrajit’s magical arrows that become constricting snakes after hitting their target.<sup>52</sup> A few chapters later, Goldman and Goldman translate a passage they call “a somewhat clumsy Vaiṣṇava expansion of the narrative.”<sup>53</sup> Garuḍa appears just in time to save Rāma and Lakṣmaṇa from their serpentine bonds (*nāga-pāśa*). The Goldmans translate:

Just at that moment there arose a wind hurling up the water in the ocean, driving away the lightning-streaked clouds, and seeming almost to shake the very mountains. That powerful wind, driven by a pair of wings, snapped the branches of all the island’s great trees and sent them flying, roots and all, into the salt sea. The hooded serpents who dwelt there were terrified and the great sea serpents swiftly plunged deep into the salt sea. Then a moment later, all the monkeys spied immensely powerful Garuḍa Vainateya as radiant as fire. And when those great serpents, who had assumed the form of arrows and who had bound fast those two virtuous and immensely powerful men, saw him coming, they fled in all directions. Then Suparṇa, spying the Kākutsthas, greeted them and stroked their faces, as lustrous as the moon, with both his hands. No sooner had Vainateya touched them than their wounds healed over and their bodies immediately became smooth and lustrous once more.<sup>54</sup>

Whether or not the passage is Vālmīki’s own, it is fitting that the snake-arrows can be cured only by Garuḍa, archenemy of snakes.

### Early Ayurveda

In contrast to the Veda and epics, the early works of Ayurvedic medicine preserve extensive material on healing snakebite, and on poisons in general.

The two foundational compendia (*saṃhitā*) of Caraka and Suśruta developed over the course of several centuries, so assigning any fixed date to them is problematic. Some core of each was probably in existence before the Christian era, but exactly what that was and how long it took to get to the general shape of the current texts is unknown. In all likelihood, they changed little after the redactions of Dṛḍhabala and Nāgārjuna respectively, which took place before AD 500.<sup>55</sup>

The medical tradition of Ayurveda is markedly distinct from that of the earlier Vedic period. Much has been made of the difference by scholars in the latter half of the twentieth century, who tended to emphasize a binary of magico-religious versus scientific-rational medicine.<sup>56</sup> One needs to downplay or ignore significant and core parts of these works to make such a binary appear convincing. Two such core parts (*aṅga*) of Ayurveda that figure prominently in many works are *bhūtavidyā* (“the science of [exorcising evil] spirits”) and *viṣavidyā* (“the science of poison”), forerunners of the Bhūta and Gāruḍa Tantras.<sup>57</sup>

An interesting monograph by Ganesh Thite entitled *Medicine, Its Magico-Religious Aspects According to the Vedic and Later Literature* leverages the fact that many scholars have overstated Ayurveda’s empirical nature through biased selection.<sup>58</sup> Thite argues the opposite, and to great effect, since he upsets the binary on which so much previous scholarship depended. He cogently argues that we tend to study religion by reading ostensibly religious texts, while we read scientific works (*śāstras*) and ignore their magico-religious aspects. Furthermore, he wants us to see these aspects spread throughout the literature, perhaps interspersed with some rational ideas. Thite describes causes of disease in the Ayurvedic literature (demons, sins, and planetary influences), methods of cure (deity offerings, worship, feeding a Brahman, spells, vows, truth rites, etc.), prophylactic rules of behavior for pregnant women, and so on. His term for “doctor” throughout the book is “medicine-man priest.” While Thite’s study is not fully convincing, his perspective undermines all attempts to portray Ayurveda as ultra rational and secular. By going to the other extreme, he makes the bias of the status quo undeniable. Ayurveda is certainly a unique and highly-systematized medical school, but it functioned on a different idea of rationality than we in the twenty-first century are accustomed to. The ancient progenitors of Ayurveda did not consider mantras to be irrational, nor did the progenitors and consumers of early Tantric medicine.

### *Viṣavidyā in the Carakasamhitā*

Caraka consolidates all treatments of poisons and envenomation into one long chapter of his Therapy book (*Cikitsāsthāna*). It has been translated and studied by various scholars,<sup>59</sup> so a very brief overview of some notable features will suffice here. Garuḍa is not mentioned anywhere in the chapter or in the text as a whole.

The chapter opens with the story of the origin of poison, when the gods and *asuras* churned the ocean for nectar (*amṛta*). It is followed by a list of the number of types, qualities, effects, and treatment of poison, which functions as a table of contents for the chapter with each topic discussed in more detail further on.<sup>60</sup> Then, the seven stages (*vega*) of poisoning are described and their variants in animals noted.<sup>61</sup> Next, the properties of poisons are taught, their effect on people of differing constitutions (*doṣa*), and signs of imminent death.<sup>62</sup>

Twenty-four measures to counter poison (*prativīṣa*) follow, along with further details on which stage of poisoning calls for each remedial measure.<sup>63</sup> Mantras are the first countermeasure named, but the text does not specify which snakebite mantras are meant. Next, the text has four long recipes for antidotes (*aḡada*): the “Dead-Reviver” (*mṛtasamjivana*), “Rutting Elephant” (*gandhahastī*), and “Great Rutting Elephant” (*mahāgandhahastī*)—so called because they uproot poison like a rutting elephant uproots trees—and an antidote called “Pungent” (*kṣārāḡada*).<sup>64</sup> These antidotes are primarily based on herbal ingredients and were reputed to have numerous applications beyond curing poison. The “Great Rutting Elephant” antidote consists of sixty ingredients. One use was to smear it on drums which were then played to counteract snake poison. Its preparation is accompanied by an interesting mantra that I discuss in more detail in Chapter 5.

In a subsection on general procedures to follow while using the antidotes, the text says that one should do “self-protection” (*ātmarakṣā*) while treating the bite victim. Because of the ambiguity of the Sanskrit phrase, it is unclear if it means the doctor should protect himself or that he should safeguard the life of the bite victim. The Gāruḍa Tantras prescribe a “self-protection” ritual to stabilize the soul of the patient with mantras and visualization.<sup>65</sup>

Next, a passage describes the bites of various types of snakes and other creatures and the specific effects of each, with special reference to the humor (*doṣa*) that each aggravates.<sup>66</sup> After that, inauspicious places and

times are listed at which any bite is fatal. As noted in the Introduction, this concern with astrology and predicting the outcome of treatment is ubiquitous in the Gāruḍa Tantras as well. Its presence in the *Carakasamhitā* shows that it has deep roots in the region's medical culture.

The rest of the chapter is a collection of miscellaneous formulas and notes on various types of snakes and insects, and the treatment of each with reference to *doṣa*. It describes the fascinating condition of “poison-phobia” (*viṣāśaṅkā*) and the resulting effect in the body that is sometimes enumerated as a discrete type of poison, namely “fear-poison” (*śaṅkāviṣa*).<sup>67</sup> This may happen when someone is bitten at night by a harmless snake and believes so strongly that they have been envenomed that they actually exhibit symptoms of envenomation. Treatment is to reassure the patient and to sprinkle with water that has been purified by mantras.<sup>68</sup> Suśruta and others also discuss this sort of snake phobia with different ideas on its cause and treatment.

### The *Suśrutasaṃhitā*

Suśruta's compendium places much more importance on curing poisons and venoms than that of Caraka. The entire Pharmacy book (*Kalpasthāna*) is devoted to these topics, and this amounts to more than twice the volume of text given by Caraka. Later tradition calls the book's eight chapters *Viṣāṣṭādhyāyī*, the “Collection of Eight Chapters on Poison,” because it is as foundational to the later tradition as Pāṇini's famous *Aṣṭādhyāyī* is to grammarians.<sup>69</sup> Suśruta as a human figure is not presented as the author of the text at all, but rather as the recipient of the teaching of Divodāsa, king of Varanasi and incarnation of Dhanvantari. According to a story in the *Brahmavaivarta Purāṇa*, Dhanvantari was a specialist in toxicology and learned mantras from Garuḍa, who in turn learned them from Śiva.<sup>70</sup> Of course this is a popular tale of a much later age, but it demonstrates the *Suśrutasaṃhitā*'s traditional association with toxicology and its connection with Garuḍa and Śiva in the popular imagination of the time.

Like the *Carakasamhitā*, Suśruta's compendium has been relatively well studied; only some facets of note are explored here.<sup>71</sup> The first chapter describes how to protect a king from poisoned food, drink, and so on, and so resembles a corresponding passage in the *Carakasamhitā*.<sup>72</sup> The second chapter describes plant and mineral poisons (*sthāvara*), along with their symptoms, stages of action, and treatment. The third chapter gives a general overview of animal venoms (*jaṅgama*) and the origin of venom.

The fourth chapter of Suśruta's *Kalpasthāna* is concerned with clarifying the basic divisions of snakes into five categories totaling eighty species altogether: hooded (*darvikara*), striped (*rājimant*), and spotted snakes (*maṇḍalin*), plus nonvenomous snakes (*nirviṣa*) and mixed breeds (*vaikarañja*).<sup>73</sup> Certain locales are listed in which poison miraculously has no ill-effects, and notably the first is a region inhabited by Garuḍa.<sup>74</sup> Subsequently, the characteristics of the bites of each type and the stages of envenomation are enumerated.

Toward the beginning of the fifth chapter is a passage on the use of mantras for snakebite, and I translate in full:

An expert in mantras should tie the tourniquet with mantras. Tied with rope, etc., this is known to stop poison. Mantras taught by gods and Brahman-seers are full of [the power of] truth and ascetic energy;<sup>75</sup> if they were not, they would not quickly destroy poison which is very difficult to overcome. Poison is instantly destroyed by mantras, which are full of vitality, truth, and the ascetic heat of Brahman; it is not so when medicinal plants are used.<sup>76</sup> Learning mantras should only be done by one avoiding women, meat, and wine. He must eat in moderation, be clean, and sleep on a bed strewn with *kuśa* grass. To gain power over the mantras, he must diligently worship the gods with perfume, wreaths, and gifts, chanting and oblations, and even *bali* offerings. But since mantras that are incorrectly recited, or are deficient a vowel or syllable, do not grant any power, a series of [herbal] antidotes must be used.<sup>77</sup>

Suśruta's compendium thus illustrates the Ayurvedic position on mantras: while they were greatly respected for their efficacy, they were generally regarded as outside of the Ayurvedic doctor's specialization. On this point it is helpful to consider a verse from Suśruta's first book, on protecting a king from poison:

So that the physician and royal priest, skilled in antidotes (*rasa*) and mantras [respectively], may always protect the king from death due to [imbalance of] *doṣas* and external causes, Brahma taught this eight-part Ayurveda as a division of the Veda.<sup>78</sup>

Much of the rest of the fifth chapter of the *Kalpasthāna* consists of general policies for handling snakebite victims, and the end of the chapter details

numerous antidotes. One among them is notably called *Tārksyāgada*, the Garuḍa antidote.<sup>79</sup>

The sixth and seventh chapters reach us with misleading titles. The former is called “The Chapter on the Sounding of Drums” (*duṇḍubhisvanīyakalpa*), but it actually gives the recipes for more antidotes (*agada*), which incidentally can be employed by smearing on musical instruments such as drums and trumpets. The latter, though called “Chapter on Rodents” (*mūṣīkakaḷpa*), also covers the bites of other animals, particularly rabid dogs. At first glance, it may seem strange that ancient Indians considered the bites of rodents to be venomous, but any deep bacteria-laden puncture could result in a hugely swollen limb due to infection. In this light, it is easy to see how such a result could be understood as a reaction to poison. Such an infection is even called “blood poisoning” in English.

The final chapter of Suśruta’s *Kalpasthāna* is concerned with insect poisons. The word *kīṭa* of the chapter title *Kīṭakaḷpa* is variously used to refer to insects in general, or crawling insects in particular. The beginning states that insects arise from various polluted bodily fluids of snakes, and can be classed according to the constitution (*doṣa*) of the respective snake or as being a mixed type from a mixed-type snake.<sup>80</sup> Scorpions, their stings, and treatment are described next, and a long passage of nearly sixty verses describes management of spider bite. Strikingly, spider bite is said to be of two types: incurable and curable with difficulty. Meulenbeld remarks that, in general, Suśruta’s concern about spider bites appears to be without a firm basis;<sup>81</sup> however, it is unlikely that such a long passage would be devoted to it out of an irrational fear, as Meulenbeld suggests. References to deaths from bites of Indian spiders are much harder to find than for snakebite, but they are there and the presence of a widespread Sanskrit literature on the subject, outside of Suśruta, points to a real-life problem.<sup>82</sup> The end of the chapter states that 167 insects were described.

### *Buddhist Sources in Pali*

Snakebite is a theme throughout the early Buddhist literature in the Pali language. Five representative texts are discussed here, including Jātaka tales of the Buddha’s prior lives and other didactic narratives. Dating Pali sources is difficult, however everything mentioned here certainly belongs to the pre-Tantric era (before ca. AD 500), and some kernels of these stories likely originated with the Buddha himself in the fifth century BC.

The long *Bhūridattajātaka*<sup>83</sup> features Garuḍa (*garuḷa/supaṇṇarājā*) teaching a snakebite charm (*alampāyanamantaṃ*) to a sage. The word *alampāyana* deserves special mention. Here, it seems to mean merely “relating to snakebite,” and the Brahman to whom the sage gives the mantra is called “Alampāyana” only after he receives the spell. This suggests that it is not his name after all, in contrast to the way the dictionaries and translations take it, but rather an occupational title, equivalent to *gāruḍika* or *vātika* in the later tradition. In Cambodia, modern-day practitioners of traditional snakebite medicine are known as *Ālambāy*, presumably on the basis of the Pali tradition.<sup>84</sup> There is some confusion in the transmission, because although in one place it seems that only a mantra was taught to the Brahman, in others both a mantra and herbs are specified (*mantam datvā osadhāni ācikkhitvā*). The inconsistency is not limited to the *aṭṭhakathā* version; it is also present in the core verses. Another word the story uses for this knowledge is *visavijja* (Sanskrit: *viṣavidyā*), the precise name given to the toxicological sections of early Ayurvedic compendia. The remainder of the story has this Alampāyana take captive the future Buddha (*bodhisattva*)—who was incarnated as a *nāga*—and make him dance in village snake-charming shows.

In the *Visavantajātaka*,<sup>85</sup> the Buddha uses his past life as a snakebite doctor (*visavejja*) to illustrate the venom-like qualities of poor eating habits. I introduce and translate this clever tale in another publication<sup>86</sup> and here simply note one feature: the doctor offers to cure the bite with herbs or by magically luring the snake back and making it take back its own poison.<sup>87</sup> This unusual latter option has survived in the popular imagination down to recent times. The Malayalam film *Shree Krishnaparanthu* (1984) has a snakebite doctor resort to this option in a case where his mantras failed.<sup>88</sup> This technique is also familiar to many in contemporary Nepal.<sup>89</sup>

In the *Kaṇhadīpāyanajātaka*,<sup>90</sup> a young boy’s ball is lost down a hole at the bottom of an anthill. On putting his hand in the hole to retrieve it, a deadly snake bites the naïve boy. His parents seek the help of an ascetic, but he knows no herbal remedy and does not practice medicine so they decide to use a truth-rite (*saccakiriyaṃ*), which works only after all three of them recite it. Lambert Schmithausen cites many references on the power of the “Act of Truth,”<sup>91</sup> and this type of rite is explored in more detail in Chapter 5.

Schmithausen has studied the *Upasenasutta* and *Khandhaparitta* (= *Ahirājasutta*) in detail, so I merely summarize those aspects of his study relevant here. He starts with the Sanskrit version of the Upasena story, which he indicates is a clumsy redaction of disparate Pali passages. In the Pali

*Upasenasutta*,<sup>92</sup> the beginning of the plot is similar to the Sanskrit: the monk Upasena is meditating in a cave and is bitten by a snake, but is indifferent to the pain and to his own demise because of his spiritual advancement. In the Sanskrit version, by contrast, the Buddha hears of this and teaches three charms that monks can use in the future to avoid being harmed by dangerous animals. The first one is a statement of friendliness toward *nāgas* and other types of potentially dangerous beings. The second is a truth-statement, of the type mentioned above. The last is a pure mantra, consisting of words that appear to be unintelligible: OTUMBILE TUM-BILE TUMBE PRATUMBE NAṬṬE SUNAṬṬE KEVAṬṬE MUNAYE SAMAYE DATTE NĪLAKEŚE VĀLAKUPE OLE OṆKO SVĀHĀ. It is not mere gibberish, however. This rare text traveled all the way to Central Asia, so one can assume some textual corruption occurred in the process. Some of the mantra's words may be of Dravidian, Munda, or archaic Middle Indic origin.<sup>93</sup> Evidently, the mantra invokes a goddess named Tumbilā. The opening should probably be OṀ TUMBILE TUMBILE, repeated for emphasis as is common in mantras. The structure feminine vocative followed by *pra-*, *ati-*, *mahā-*, or *su-* feminine vocative is extremely common in both Buddhist and Śaiva *vidyās*, and Robert Yelle termed this feature “augmentation.”<sup>94</sup> NĪLAKEŚE is clearly a vocative, meaning “O dark-haired lady,” and perhaps SAMAYE DATTE should be read together as SAMAYADATTE, “given in contract.”

The *Khandhaparitta* story is quite similar to this Upasena story. In the Sanskrit Mūlasarvāstivāda version, the *Mahāmāyūrī Vidyā* is given following the friendliness statements.

### *Proto-Tantric Buddhist Goddesses*

The “Great Spell of the Peahen” (*Mahāmāyūrī Vidyā*)<sup>95</sup> dates to no later than the fourth century AD, when its first Chinese translations were made.<sup>96</sup> Its framing narrative is similar to the Upasena story in that a monk is bitten by a snake and the Buddha provides a special mantra to counteract it.<sup>97</sup> In this case, the mantra is an extremely long series of incantations, prayers, and truth statements that resemble the mantras in later Tantric traditions.

Other ritual texts of this type became associated with the *Mahāmāyūrī-vidyārājñī* in the group known especially, but not exclusively, in Nepal as the Five Protection Goddesses (*pañcarakṣā*): *Mahāsāhasrapramardanī*, *Mahāpratisarā*, *Mahāmantrānusārīṇī*, and *Mahāśītavatī*. Recently, Gergely Hidas has published studies and editions of several of these, and his work on the *Mahāpratisarā* is the subject of a recent monograph.<sup>98</sup> He dates it to the sixth



century; therefore, it is likely younger than the *Mahāmāyūrīvidyārājñī* and significantly older than the *Pañcarakṣā* collection.

#### The *Mekhalādhāraṇī*

The Buddhist *Mekhalādhāraṇī* (“Belt-spell”) is a rare text of similar type to the *Mahāmāyūrīvidyārājñī* surviving in a birchbark manuscript from the Gilgit region of far northern Pakistan.<sup>99</sup> These particular folios are not dated, but it is found in the Gilgit manuscripts which include similar *dhāraṇī* texts dating to the first half of the seventh century. The text is concerned with protection of children and has several parallels with the Skandamekhalā spell of Śaiva Tantric sources. It opens with a story of the Buddha teaching a spell he used to protect his son Rāhula from *rākṣasī* demonesses. Although it mainly serves to ward off possession by demonic beings, it also confers protection from poison and *nāgas*.

#### The *Mahāsāhasrapramardanī*

The *Mahāsāhasrapramardanī* is a long text, running to forty-three pages in Y. Iwamoto’s 1937 edition, and it claims a variety of useful applications, though most prominently protection from dangerous supernatural beings. A more minor use, but not inconsiderable, is curing poison, be it poisoned food or the venom of a dangerous animal. Two clear refrains in the text are the line “Homage to you, O Hero among Men; Homage to you, O Best of Men” (NAMAS TE PURUṢAVĪRA NAMAS TE PURUṢOTTAMA), and a truth statement like “By this true statement, all poisons shall be rendered harmless.”<sup>100</sup> These do not occur together here, but elsewhere they do and constitute one of the more pervasive magical formulae for snakebite throughout Sanskrit literature.<sup>101</sup> Another kind of truth statement employed here is invoking a well-known attribute of a deity—for example, the heroic power of Indra—and saying something like “By their fiery heroism, let this poison be nonpoison for all time.”<sup>102</sup> A similar device is the comparison of physical poison to the three *kleśas*, the three mental states that bind a person to worldly suffering:

Passion, hatred, and delusion: these three are poisons for humanity. The blessed Lord Buddha was free of poison. May the poison be struck down by the Buddha’s brilliance! Passion, hatred, and delusion: these three are poisons for humanity. The blessed Teachings are free of poison. May the poison be struck down by the brilliance of the Teachings! Passion, hatred, and delusion: these three are poisons for humanity. The blessed monastic community is free of poison. May the

poison be struck down by the brilliance of the monastic community!  
 The earth is the mother of poison. The earth is the father of poison.  
 By this true statement, may all poisons be neutralized! Let the poison  
 be transferred to the earth or let the poison be transferred to a full  
 pot. SVĀHĀ!<sup>103</sup>

This is a combination of truth-statement with disempowerment of the poison. Note that the poison must be transferred (*saṅkram-*) and is not simply banished. Several rites found in the Gāruḍa Tantras seek to transfer the poison to an enemy, as elaborated in Chapters 4 and 5. The *Mahāsāhasra-pramardanī* also teaches an herbal formula useful for various apotropaic and healing purposes, including quickly freeing one from plant or animal poison.<sup>104</sup>

### The *Mahāpratisarā*

Gergely Hidas's recent book on the *Mahāpratisarā-Mahāvīdyārājñī* contains a critical edition of both an older version found in Gilgit manuscript fragments and a later *Pañcarakṣā* version. While the "Great Amulet, Great Queen of Spells" was primarily used for protection against evil influences and for women seeking to give birth to sons, Hidas details the textual and archaeological evidence for several other uses. One notable section tells the story of a young Brahman who used a newly learnt spell to capture the great *nāga*-lord Takṣaka. Because of a mistake, he was bitten, and as he lay dying, none of the many poison doctors summoned were able to heal him. Finally, a lay Buddhist woman who had learned this Great Queen of Spells by heart was able to heal him just by calling it to mind.<sup>105</sup>

The word for poison doctors is *vādika*, one who recites. This is short for *vidyāvādika*, also used in this text, meaning "reciter of spells." The more common orthography is *vātika*,<sup>106</sup> which Sanskrit-English dictionaries render as "dealer in antidotes." It seems likely that the young Brahman himself was a *vādika*-in-training, a hypothesis supported by the nature of his spell (attracting snakes/*nāgas*). This suggests that *vādikas* performed both snake-charming and snakebite healing.

### Summary

Many aspects of snakebite medicine in the Gāruḍa Tantras can be traced back to early precursors in the Veda, Sanskrit epics, Ayurveda, and early Buddhist literature. The Veda shows a steady development of ideas related

to curing snakebite from archaic hymns in the *Ṛg Veda* to more involved ones in the *Atharva Veda*. Much of an early Vedic collection known as snake science (*sarpavidyā*) has now been lost, but bits and pieces surviving in Vedic texts show that it involved several rites that closely resemble those found in the early medieval Gāruḍa Tantras. Garuḍa himself is more present in the Veda than many translations would have us believe, and hymns associate him with healing and with carrying nectar, later analogized to antivenom in Gāruḍa Tantra rites.

The *Mahābhārata* gives the first detailed accounts of Garuḍa's lineage, birth, and deeds, and likewise the mythology behind Śiva's Nīlakaṇṭha form that is foundational to the Nīlakaṇṭha ritual system described in Chapter 5. It features several passages where snakebite mantras are referred to or deployed, and also mentions the belief that certain snakebite cases are authorized by Death himself, and therefore incurable—a ubiquitous theme in the Gāruḍa Tantras.

The early Ayurvedic compendia of Caraka and Suśruta have extensive and detailed chapters on curing snakebite and various related topics, and had a significant influence on the vocabulary and some of the practices of the Gāruḍa Tantras. Mantras play an important role there, and Garuḍa is mentioned as a force against snakes and poison several times, but no mantras specifically calling on Garuḍa are referred to there.

Snakebite is something of a theme in the rich Buddhist literature in Pali, and a representative sample of passages shows that the truth act was a popular form of mantra to treat it in the early period. There is also evidence in these Pali tales of snakebite doctors doubling as snake charmers. In the proto-Tantric *dhāraṇī* texts, spell Goddesses become a popular means of protection from snakebite and other dangers. Certain unusual words in the spells are also found in mantras and *vidyās* in the Gāruḍa Tantras, and the *Mahāmāyūrīvidyārājñī* notes that some of these words are of Dravidian origin.

## Canon and Compendia

THE GĀRUḌAM TRADITION of Tantric snakebite medicine has roots in the Vedic Age and early classical India. The previous chapter explored what is known of the Vedic “snake science” (*sarpavidyā*), references to toxicology (*viṣavidyā*) in early Buddhist narratives, and the well-developed body of knowledge of classical Ayurveda. By the fourth century AD, spell books of Buddhist goddesses such as Mahāmāyūrī circulated widely and had mantras that were proto-Tantric in character.

### *Early References to Tantric Medicine*

The precise moment that early Tantric medicine arose as a distinct type is impossible to pin down, but evidence indicates a late Gupta era origin (ca. sixth century AD), and a flowering to full development over the next several centuries. The “canon” of new Tantric medical texts appears to have been closed by the tenth century or thereabouts, with subsequent literature working more to categorize and summarize what came before.

Such a time frame parallels the development of the Mantramārga school that generated Tantra itself. Dominic Goodall, leading a team of other eminent Indologists, has recently published the earliest surviving Mantramārga text, the *Niśvāsātattvasaṃhitā*.<sup>1</sup> The authors note that it predates use of the word “Tantra” to refer to the religious movement it embodies, and after a discussion of the evidence, settle on a fifth-century origin for the *Niśvāsa*’s earliest sections.<sup>2</sup> The oldest section does not reference Tantric medicine by name, but its c. seventh-century *Guhyasūtra* section has a passage on curing snakebite with mantras that closely resembles the Vipati rite in the Gāruḍa Tantras discussed in Chapter 4. It involves pronouncing Śiva’s syllable HA with different vowels and semivowels in order to immobilize,

restrict, paralyze, transfer, and destroy venom or poison in the body.<sup>3</sup> While it is possible that the passage preserves a precursor to Gāruḍa mantras, it is more likely that the *Niśvāsa* draws on an early Gāruḍa source.

The *Niśvāsakārikā*, the latest book of the *Niśvāsa* corpus, does refer to the Gāruḍa Tantras by name in a passage on a rite known as *śikhāyoga*, “Method of Rays of Light.”<sup>4</sup> One visualizes rays of varying color (black, red, white, yellow, or crystal) for various ends, but predominantly for destroying poison. At the beginning, Śiva states that these *śikhā* rituals are found in Gāruḍa, Bhūta, and Bhaginī Tantras; indeed, a number of canonical Gāruḍa Tantra titles do have *śikhā* in the name: *Śikhāyoga*, *Śikhottara*, *Śikhāsāra*, and *Śikhāmṛta*.

In the first half of the sixth century, Varāhamihira’s *Brhatsaṃhitā* names the Bhūta Tantras as a domain of learning next to sorcery.<sup>5</sup> In the seventh century, Alexis Sanderson notes that the jurist Bhāruci refers to the Bhūta Tantras as texts for mastering Vetālas.<sup>6</sup> Just how Tantric these early Bhūta Tantras were is a valid question. Since a tradition of *Bhūtavidyā* had existed for over 1,000 years—at least since its mention in the *Chāndogya Upaniṣad*—it is possible that a pre-Tantric exorcism tradition is meant by the earliest references. Nevertheless, numerous attestations to the Bhūta Tantras in thoroughly Tantric eighth- and ninth-century texts indicate that they were firmly established by this time.<sup>7</sup>

Around the turn of the eighth century, Śāntideva uses the figure of a Gāruḍika in an analogy illustrating the enduring power of an awakened Bodhisattva:

In the same way that a Gāruḍika might establish a protective pillar, then meet his end, and yet the pillar is able to quell poison and so on long after he is gone—so too the “pillar” of an enlightened being, once established via his enlightened conduct, accomplishes any task even after the Bodhisattva is gone.<sup>8</sup>

Evidently, the practices of the Gāruḍa Tantras were ubiquitous enough by this early date to function as a clear object of comparison.

Pre- and Proto-Tantric traditions of snakebite were discussed in the last chapter, but these were never referred to as Gāruḍam or Gāruḍa Tantras, titles that are unique to the Mantramārga tradition. The precise date of the earliest references to the Tantras themselves hinges on unsettled dates for other texts, such as the *Brahmayāmala* and *Mañjuśrīyamūlakalpa*. Both of these refer to the Gāruḍa and Bhūta Tantras side by side, which strongly suggests that our early Tantric medicine is meant. The sixth century is not

out of the question for either of these texts, but solid evidence for them does not become available until some centuries later. Alexis Sanderson notes that the *Brahmayāmala* is already cited in the original *Skanda Purāṇa*, dating to the sixth or early seventh century.<sup>9</sup>

The *Brahmayāmala* thrice refers to the Gāruḍa Tantras.<sup>10</sup> The first reference groups the Gāruḍa and Bhūta Tantras among others as part of a lower branch of scriptures, however the other two references do not stigmatize them in this way.<sup>11</sup>

Aside from citations, *Brahmayāmala* 64 also appears to draw on Tantric medical sources in a passage on the deity named Kambila. As a fierce analog of Bhairava, Kambila specializes in destroying poison and exorcism, among other skills. The practitioner begins to invoke him by visualizing in his hand a black cobra oozing black poison. The highly venomous snake is then visualized as entering his body, whereupon the poison is impelled to move by concentrating on the Wind element. Then the poison is submersed in a flood of nectar via the Ether element, which renders it harmless.<sup>12</sup> This closely resembles the psychic manipulation of the five elements in surviving Gāruḍa Tantra rituals.

As one of our earliest references and the earliest Buddhist Tantra, the *Mañjuśrīyamūlakalpa* is a remarkably rich source.<sup>13</sup> It combines the devotional image worship of Mahāyāna Buddhism with a diverse array of Tantric ritual features and worldly concerns. In the second chapter, the Bodhisattva Mañjuśrī complements the Gāruḍa Tantras by saying:

Each and every one of the extensive ritual manuals taught in Gāruḍa Tantra were actually taught by me in order to benefit living beings. Garuḍa is a Bodhisattva who came here to convert [people to Buddhism].<sup>14</sup>

The *Mañjuśrīyamūlakalpa* goes on to devote one and a half chapters (the latter half of 40, and all of 41) to Tantric snakebite medicine, and cites the material as drawn from the Gāruḍa Tantras five times in these two chapters. Visualization is the primary ritual practice employed, superseding even mantra recitation. A passage in chapter 40 says:

One should visualize Mañjuśrī there on the feet and joints of the person suffering from the mixed type of poison. See him as black in color, rising up, comfortably seated on Garuḍa, with the form of a happy youth. The wise one should then imagine him on the thighs and the navel. Think of a divine Kumāra with the form of a great youth

above him who takes all forms, mounted on top of Garuḍa. Seated there, that fortunate one rivals the color of bamboo in autumn. On the chest, the meditator should visualize Mañjuśrī of mighty energy as yellow, with the King of Birds as his mount, and fast asleep. On the head, one should visualize him as white in color, seated on Garuḍa outside and flying Garuḍa's banner.<sup>15</sup>

This is essentially a deification of the practitioner using visualization alone instead of the expected visualization accompanied by installation (*nyāsa*) of mantras. It closely resembles the deification of the body in the core Vipati mantra ritual discussed in the next chapter. The chapter wraps up with:

In brief, the technique for mantra practitioners is visualization. All ritual manuals should be used, the non-Buddhist manuals of Garuḍa, the Mata, Saṃkalpaja, and especially the Śaiva are indicted. All worldly mantras should be used in an extensive visualization. Here in the Mañjurava Manual, [the goal is reached] especially by means of visualization.<sup>16</sup>

The so-called Garuḍa chapter (*Mañjuśriyamūlakalpa* 41) has been examined by several scholars, in large part because it was translated into Chinese in the eighth century and is therefore one of the earliest datable parts of this voluminous compendium.<sup>17</sup> Both Marcelle Lalou and Yukei Matsunaga published articles expressing doubt about this chapter's authenticity, however their reasoning was impacted by not being well versed in Tantric ritual and not knowing about the Gāruḍa Tantras. Both scholars consider certain transgressive ritual implements in the chapter, such as skull bowls and cow flesh, to be evidence of later contamination, but items like these are common in some early Tantric traditions, like the Kāpālika *Brahmayāmala*.<sup>18</sup> Lalou suspects the fact that Garuḍa teaches the rituals in chapter 41; however, this too is unremarkable—as noted above, Mañjuśrī says he actually taught the Gāruḍa Tantras and that Garuḍa is a Bodhisattva come to lead people to Buddhism.<sup>19</sup>

### *Canonical Lists*

The English word “canon” has multiple valences. In Christianity, it means a list of sacred texts that are recognized as genuine, and this meaning has bled over into any corpus of genuine literary texts. Robert Yelle discusses the

concept of canon in his book *Explaining Mantras*, and cites Jonathan Z. Smith's definition that canon is "a radical and arbitrary reduction to a limited set of elements."<sup>20</sup> Regarding the Sanskrit alphabet as a canon, Yelle goes on to say that it is a form of verbal idolatry which reduces [language] to a hidden deity inherent in language.

In contrast to these Western ideas of canon as reductive and exclusive, the status of the Gāruḍa Tantras as a canon was more about creating a recognizable identity as an unique and authoritative body of scriptures. As the Tantric movement grew in prominence, so too did the scriptures grow in number, length, and complexity. Since most of the early Gāruḍa Tantra titles do not survive, it is impossible to know with certainty just how vast this literature was. Some early Śaiva Tantras extended to over 10,000 verses,<sup>21</sup> and several to over 20,000.<sup>22</sup> If this is any gauge, the Gāruḍa Tantras could well have been an expansive body of scripture in need of reduction. It is more likely, however, that the canonization of the Gāruḍa Tantras represented recognizing it as a sophisticated body of knowledge.

By the ninth century AD, the Gāruḍa Tantras were considered to be one of the five "streams" of Śaiva revelation.<sup>23</sup> Alexis Sanderson calls this schema "the earliest and most comprehensive [classification of the Mantramārga's scriptures]."<sup>24</sup> The *Mṛgendra Tantra* deems the Gāruḍa Tantras to be "the very extensive Eastern Stream headed by the *Trotala*."<sup>25</sup> The same passage calls the Bhūta Tantras the Western Stream of revelation, the Siddhānta Tantras the Upper Stream, the Vāma Tantras the Northern Stream, and the Dakṣiṇa Tantras, fittingly, the Southern Stream. Each of the five streams was imagined as issuing forth from the respective five heads of Eternal Śiva (Sadāśiva, Figure 3.1<sup>26</sup>).

The five-stream model is by no means the only classification of Śaiva scripture, but it was popular and is remarkable in that it gives a prominent status to early Tantric medicine: the Gāruḍa and Bhūta Tantras make up two out of five branches of the literature. This prominence was sometimes viewed as misplaced in scholarship that did not recognize the significance of this religio-medical corpus. Jürgen Hanneder, for instance, refers to these as "less important 'streams'" without giving any explanation for why he considers them less important than other types of Tantra.<sup>27</sup> In his commentary to *Mālinīślokovārttika* 210cd–211 in the same volume, he says "the Gāruḍatantras ... would have to be dismissed as lower scriptures of purely magical, or medicinal value," an attitude that I sought to deflect in the Introduction. Early Tantric medicine is neither purely magical nor purely medical, but blends religion, medicine, and other practical and





FIGURE 3.1 Sadāśiva's five-faced form

spiritual concerns in a unique way that is often misunderstood because of habitual patterns of thought that compel us to distinguish magic from religion and medicine from philosophy.

Several lists of titles of the standard twenty-eight Gāruḍa Tantras are available. The *Śrīkaṅṭhīya*, a work frequently cited by Abhinavagupta's disciple Kṣemarāja (fl. c.AD 1000–1050), lists the following titles:<sup>28</sup>

- |                  |              |
|------------------|--------------|
| 1. Sāvītryuttara | 5. Bindu     |
| 2. Kalāmāna      | 6. Bindusāra |
| 3. Kalāmṛta      | 7. Kalottara |
| 4. Harahumkāra   | 8. Pakṣirāja |

- |                |                  |
|----------------|------------------|
| 9. Śikhāyoga   | 19. Śatadruka    |
| 10. Śikhāsāra  | 20. Vākoja       |
| 11. Śikhottara | 21. Kambala      |
| 12. Pañcabhūta | 22. Kāka         |
| 13. Bheda      | 23. Kākatuṇḍa    |
| 14. Śivabheda  | 24. Kaṭāhaka     |
| 15. Mānasa     | 25. Suvarṇaledhi |
| 16. Nīlakaṇṭha | 26. Suḡrīva      |
| 17. Kāla       | 27. Trotula      |
| 18. Kālakūṭa   | 28. Trotulottara |

A similar list is found in Vairocana's *Lakṣaṇasaṃgraha*, a work published under the title *Pratiṣṭhālakṣaṇasārasamuccaya*. The date of Vairocana has been the subject of some debate, however Alexis Sanderson convincingly argues for him hailing from ninth century Bengal.<sup>29</sup> Independent sources attest to nearly half of the titles in these lists, which I point out in answer to critics who may doubt that so many Gāruḍa Tantras actually existed.<sup>30</sup> Much has been lost, or digested into compendia. Several compilations that I refer to below have chapter titles that match titles in these lists. Several of the titles reach us as independent works.

The most notable survival is one *Tvaritāmūlasūtra*, which ascribes itself to the *Trotala* and *Trotalottara* (interchangeably).<sup>31</sup> It amounts to around 700 verses and teaches the origin and use of the spell-goddess Tvaritā, also known as Trotalā. An analogous text is the 200-verse *Tvaritājñānakalpa*, whose colophon situates it as the thirty-fifth chapter of an 11,000-verse *Trotala Mahātantra*.<sup>32</sup> Although it is likely that a much longer *Trotala* existed, this *kalpa* is rather self-contained and likely drew on, rather than formed a part of, the Ur-Tantra. I discuss the contents of these important “lost” Tantras in Chapter 6.

The survival of other titles is more tenuous. A single folio titled *Kālakūṭa* gives instructions for a diagram (*yantra*) that it says destroys poisons and demons, protects the fetus, and ends fevers—all core concerns of the Bhūta and Gāruḍa Tantras.<sup>33</sup> The title *Suḡrīva* is affixed to numerous manuscripts, and among those I have investigated in Nepal a few deal with childhood illness.<sup>34</sup> The Ayurvedic *Hārītasamhitā* has an antipoison mantra more likely to descend from the “canonical” *Suḡrīva* Tantra. The canonical title *Kambala* may form the basis of the *Brahmayāmala* chapter on Kambila, a deity whose speciality is destroying poisons and demons. For all of these titles, more investigation of manuscript repositories is called for.

### The *Kriyākālaguṇottara*

Numerous early Tantras contain passages on curing snakebite. Most of these draw on the *Gāruḍa* Tantras, sometimes explicitly, though often without noting the source. The most significant postcanonical title is the *Kriyākālaguṇottara*, ten chapters of which are edited and translated for the first time in the appendices of this book. It is a scriptural compendium insofar as it is framed as the conversation of Śiva and Kārttikeya—therefore as revealed scripture—while also self-consciously alluding to its function as compiling diverse prior scriptures into one place. Śiva notes that he previously taught the *Gāruḍa* and *Bhūta* Tantras to the goddess, but agrees to do so again for the benefit of his present interlocutor.<sup>35</sup>

In all, sixteen chapters of the *Kriyākālaguṇottara* pertain to *Gāruḍam*. The subjects are diverse; what follows is a tally of major topics with chapter numbers: basic facts about snake biology and behavior (2); conditions under which a snake will bite (2); types of fangs and bites (2–3); symptoms of bites and incurable cases (3–5); auspicious and inauspicious signs and omens (4); vital spots and deadly locales, times, and places (4); stages of envenomation with corresponding treatment for each stage (5); astrological considerations for snakebite outcome (5); mantras, mandalas, and healing rituals (6–7); deity invocation (6–7); medicinal use of plant poisons (7, 35); various goddess spells (7); musical healing with the *Devatrāsa* mantra deity (14); more goddess spells and diagrams (*yantra*) designed to protect people from snakebite (24);<sup>36</sup> mantra rites (27); scorpions by type and corresponding treatment (29); the origin of *jvālāgardabha* (insect-like demon-donkeys whose bite causes skin inflammation) by type and treatment (30); vipers (*gonasa*), their origin, species identification,<sup>37</sup> and treatment by type with mantras and herbs (31); spiders, their types, bites, and corresponding treatments (32); myriapods (*markaṭī*) and treatment for their bites (33);<sup>38</sup> rabies, its mythological origin, rabid dogs, and various treatments (34); a chapter on poison used as medicine (35); and finally a chapter on snake charming mantras (36).

Two chapter titles correspond to canonical *Gāruḍa* Tantras: *Nīlakaṇṭha*<sup>39</sup> and *Devatrāsa*. It is likely that the canonical title *Pakṣirāja* was the source of the *Vipati* mantra of *Kriyākālaguṇottara* 6–7, and the canonical title *Pañcabhūta* may be a precursor to the *Vipati* ritual system.<sup>40</sup> The text dates from before the eleventh century, when *Kṣemarāja* quotes it in his commentary on *Netra Tantra* 19, and the earliest surviving manuscript is over 800 years old. Because *Kṣemarāja* quotes it with the respectful prefix *Śrī*, it is unlikely to have been a brand new scripture in his time.

## Other Extra-canonical Tantras

Aside from the *Kriyākālaguṇottara*, many other Tantras draw from, or at any rate show influence of, the *Gāruḍa* and *Bhūta* Tantras. The *Svacchanda Tantra* is a foundational scripture of the Bhairava Tantras, transitional in character between the Śaiva Siddhānta and the Vidyāpīṭha.<sup>41</sup> Its seventh book has a passage on prognostication, using a correspondence between the *nāgas* and the planets—a technique likely drawn from the *Gāruḍa* Tantras, although repurposed here for nonmedical use.<sup>42</sup> The eleventh-century commentator Kṣemarāja confirms that the passage is also found in the *Gāruḍa* Tantras, quotes a parallel from the Prakrit *Gāruḍa* digest titled *Samhitāsāra*, and also quotes from the *Śrītōtula*, a variant spelling of the *Trotala* Tantra discussed above.<sup>43</sup> Healing snakebite with a mantra, visualization of Bhairava, and herbal preparations are the themes in a passage at the end of the ninth book.<sup>44</sup> Closely read, this passage betrays that it was drawn from another source, most likely a *Gāruḍa* Tantra. The passage is framed as instructions for the spiritual aspirant to treat his own snakebite, but at several points it refers to treating another person.<sup>45</sup> At one point the passage says “according to the speech of Bhairava,” which is surprising because Bhairava is supposed to be the one saying it.<sup>46</sup> This indicates that it is a quotation from another scripture spoken by Bhairava.

The *Mālinīvijayottara* Tantra is a fundamental scripture of the Trika school, itself foundational for Tantric goddess tradition in general. Its date is a matter of debate, but Judit Törzsök argues that it was in existence by the eighth century.<sup>47</sup> Somadeva Vasudeva’s first monograph studied the *Mālinīvijayottara*’s system of yoga, in which the practice of mastering the elements (*bhūtajaya*) is accomplished by daily visualization of their maṇḍalas.<sup>48</sup> This closely resembles the rituals of the Vipati mantra system that I discuss in the next Chapter. While not mentioning the *Gāruḍa* Tantras directly, it teaches meditation on the Ether element for invulnerability from snakes, or contemplation of all five elements for destruction of poison and other powers.<sup>49</sup> Another section refers to antivenom mantras the yogi may use to protect himself from poison.<sup>50</sup> The passage buttresses a growing number of connections between yoga traditions and *Gāruḍika* practice.

The *Tantrasadbhāva* (“True Essence of the Tantras”) is another early Trika scripture with several passages relating to *Gāruḍam*.<sup>51</sup> It is foundational for the goddess and yoginī-centric Trika sect, and exhibits the common Tantric tendency to lay claim to all the powers of other sects. Specifically, the *Tantrasadbhāva* claims that rituals to the goddess Parā can effectively

cure fevers and demonic possession, as well as bites by spiders and snakes.<sup>52</sup> Such topics were the domain of specialist Gāruḍikas, but the *Tantrasadbhāva* implies that one does not need them. One can accomplish anything with this new system.<sup>53</sup> That said, this voluminous scripture does make room for incorporating rites focused on other deities. A short section is dedicated to the Gāruḍa goddess Jāngulī, following a passage on herbal antidotes to poisoning.<sup>54</sup> Another notable passage is a section on *adhyātmikā kriyā*, roughly translatable as “psychic operations.”<sup>55</sup> A further subsection on *grahaṇa* refers to using mantras and visualization to remove the destructive power of poison.<sup>56</sup> It continues:

The mantra-practitioner—when he has attained the state [of possession], with his body transformed into Garuḍa—is able to quickly perform whatever action he meditates upon. There is no doubt that it comes true by mere visualization, O Queen of the gods.<sup>57</sup>

A ritual of possession by Garuḍa such as this is squarely within the purview of the Gāruḍa Tantras.

The massive unpublished *Jayadrathayāmala*, conventionally 24,000 stanzas in extent, is a rich mine of rare and exciting Gāruḍam lore. Alexis Sanderson read the entire work in the 1980s, and, on the basis of his extensive notes, has now published a letter that he previously sent to me with relevant edited and translated passages.<sup>58</sup> The most significant feature of these passages is the menagerie of fierce goddesses who combine the imagery of Kālī and Garuḍa. Two goddesses are named Ekatarā, one of whom has three faces, including a Garuḍa face.<sup>59</sup> Both are propitiated to destroy snakes, which is hyperbole for countering snake venom. The other has four faces and is also called “Kālī, Destroyer of Snakes” (*kālī nāgāntakī*).<sup>60</sup> Another Kālī-analog named Khageśvarī, “Queen of Birds,” resembles Kālī with her black, emaciated body, but also wears a girdle of snakes and rides on Garuḍa, after the manner of Viṣṇu. She eats poison with no ill effect, and the same power is said to extend to those who master her spell.<sup>61</sup> Immediately following Khageśvarī is a chapter on Meghakālī, “Thunderhead-Kālī,” whose visualization and function are similar to the previous goddess, but broader by including control of the weather.<sup>62</sup> A goddess named Rāvaṇī is said to ward off *nāgas*, poisons, and demonic spirits among other skills.<sup>63</sup> A chapter on *mudrās* in the fourth quarter of the text includes a “Snake-*mudrā*” that quells the three types of poison,<sup>64</sup> a “Dismissal *mudrā*” for eliminating poison,<sup>65</sup> and a “Chowrie *mudrā*” that serves the same purpose.<sup>66</sup> Sanderson

points out that Gāruḍam is by no means a major theme for the practitioners of the *Jayadrathayāmala* Tantric system, but it is certainly within their very broad repertoire of ritual practice.<sup>67</sup>

The *Netra Tantra* is another early work that was popular in Kashmir and Nepal and dates to the eighth or ninth century AD.<sup>68</sup> In one passage, Śiva lists various deities that can be successfully worshipped with the *Netra Tantra*'s own Amṛteśa mantra, including those of the Gāruḍa and Bhūta Tantras.<sup>69</sup> In another, they are mentioned as systems in which a qualified guru of the *Netra Tantra* is able to practice.<sup>70</sup> These passages show the presence and importance of the Gāruḍa Tantras as a class of Śaiva scripture by the turn of the ninth century. Kṣemarāja's commentary on the *Netra Tantra* is also important for its quotes from the *Kriyākālaguṇottara*.

The opening verses of the *Vāmakeśvarīmata*, also known as the *Nityā-ṣoḍaśīkārṇava*, say that a man who perfects even a fraction of the goddess's *vidyā* rivals even Tārksya and other great gods.<sup>71</sup> Picking up on this theme, the commentator Jayaratha points to another passage where Śiva says that the practitioner of this Tantra becomes equal to Garuḍa and causes snakes to freeze at the very sight of him.<sup>72</sup> The following verse surely intends to encompass our sister class of Tantric medicine, the exorcistic Bhūta Tantras, by saying that the *sādhaka* has the same effect as Śiva does on various demonic beings and diseases. Another passage in this chapter refers to *gāruḍa* mantras as one of the many fields in which the *sādhaka* becomes automatically accomplished by mastering this Tantra.<sup>73</sup> In a list of the principal Śaiva scriptures, the *Vāmakeśvarīmata* includes the aforementioned Gāruḍa Tantras, the *Trotala* and *Trotalottara*.<sup>74</sup>

The *Saurasamhitā* is a Śaiva scripture likely to have roots in the lost Saura tradition of initiatory sun-worship.<sup>75</sup> In a section on the powers available to a master of the solar mantra, it says he is free of all diseases, even incurable ones, and can control snakes and other living beings.<sup>76</sup> Later, it goes into more specifics about healing even a fatal case (*kāladaṣṭo 'pi*) by whispering the mantra in the patient's ear.<sup>77</sup> The practitioner visualizes the patient's body as blazing with fire from toe to head, and then is able to destroy the poison with his fist which has been consecrated by chanting the mantra seven times. The patient is stabilized by enclosing his body with the Earth syllable. These ritual actions are very similar to those in the Vipati system of the Gāruḍa Tantras.

Like the above Tantras, Śaiva alchemical (*rasāyana*) literature is framed as the direct speech of Śiva. Most of it is inaccessible at present, being either unedited or published in editions that are unavailable. Meulenbeld's *A History of Indian Medical Literature* makes inroads into this vast field, listing

literally hundreds of titles and summarizing dozens of them. Several have been input as e-texts by Oliver Hellwig.<sup>78</sup> The voluminous *Ānandakanda* dates from about the twelfth or thirteenth century<sup>79</sup> and has a long chapter on poison, its origin, purification, and use.<sup>80</sup> This appears to draw on the *Nilakaṇṭha* section of the *Kriyākālaguṇottara* (in the seventh and thirty-fifth chapters) or the canonical Gāruḍa Tantra *Nilakaṇṭha* itself. It is mostly concerned with using poisons medicinally and for longevity rather than for curing venomous animal bites.

The popularity of Gāruḍam and its deities who can cure poison led to an abundance of Tantric scriptures that borrowed from the Gāruḍa Tantras. A more exhaustive account is certainly possible, but the general character of their relationship is similar to those above; they typically either claim the deities and rituals of the Gāruḍa Tantras as their own, or defer to them as an authoritative body of knowledge.

### *The Śaiva Compendia*

The Tantras are framed as the direct speech of Śiva or another deity, and therefore they hold the status of scripture to adherents. Śaiva compendia, on the other hand, are self-consciously presented as the work of a human author who seeks to distill the essence of a vast corpus or preserve teachings that are difficult to access. They are based on particular Tantras, whose names are often cited. Nevertheless, Tantric scriptures and the Śaiva compendia are less distinct than these facts would suggest. Some of the compendia have more or less equal weight with composite Tantras like the *Kriyākālaguṇottara*, in that both types of text draw on older primary Tantras, although one is explicit about this process while the other only alludes to it or even attempts to obscure this fact. The compendia are secondary sources, in a sense, but then so are the majority of the primary Tantric scriptures, in that they routinely draw on prior Tantras. Since most of the primary Gāruḍa Tantras do not survive, the vast nonscriptural material is essential for understanding what the Gāruḍa Tantras were.

The *Yogaratnāvalī* of Śrīkaṇṭhaśambhu is an unpublished text of unknown date that survives in many manuscripts from all over India and Nepal.<sup>81</sup> Alexis Sanderson proposed that the author is identical with the Śrīkaṇṭhaśambhu who wrote the *Nidhipradīpa*, discussed below, on the basis of parallel wording in the opening verses of each text. Sanderson considers it likely that Śrīkaṇṭhaśambhu was from Kerala, since all known manuscripts of the latter text are from Kerala.<sup>82</sup> The *Yogaratnāvalī* is valuable for its long

first chapter on poison, which draws on twelve canonical Gāruḍa Tantras (*viṣatantra*) named in the beginning.<sup>83</sup> Additionally, the section on vipers cites the *Kriyākālaguṇottara* as a source. The *Yogarātnāvalī* goes into more detail than the *Kriyākālaguṇottara* for some topics, and has other topics that the scripture lacks.

A treasure-hunting compendium might seem an unlikely source for Gāruḍa mantras and recipes, but the *Nidhipradīpa* disproves that assumption.<sup>84</sup> It includes a section on protective mantras, including protection for the treasure and for the treasure hunter and his companions from evil spirits, wild animals, and poison.<sup>85</sup> One unusual mantra for treating poison goes: KĀLADAṆḌĀYA VĀMĀYA SVĀHĀ. Normally, Kāladaṇḍa is an epithet of Yama, the god of death, and I have seen no other poison mantra directed to Yama.<sup>86</sup> In case the treasure is buried in the vicinity of venomous animals, the text features two recipes for foot salves intended to make them flee.<sup>87</sup> Termite mounds were considered prime habitats for cobras and thus avoided, a trait that makes them excellent sites for burying treasure.

In contrast to the supposed low status of Tantra in the eyes of outsiders, a ninth, or tenth-century Kashmiri poet named Śaṅkuka described himself as a bee in the garden of Gāruḍa Śāstra, drawing out its essence and rendering it in ornate Prakrit verses in a text called simply *Samhitāsāra* (“Essence of the Teachings”). Diwakar Acharya, in a 2009 presentation in Pondicherry, suggested that this was the same Śaṅkuka whom Abhinavagupta cited for his views on the theory of *rasa*.<sup>88</sup> Alexis Sanderson, however, expressed doubt about this identification on the basis of name and poetic skill alone.<sup>89</sup> Nevertheless, it is a fascinating work that comes with an anonymous learned Sanskrit commentary and translation of Śaṅkuka’s *āryās*, about a third of which I edited and translated under the guidance of Harunaga Isaacson at the Universität Hamburg.<sup>90</sup> Śaṅkuka’s goal for the text was to convey spiritual aspects of Gāruḍa Tantra as well as pragmatic procedures. It also discusses the *vidyās* of several Gāruḍa goddesses such as Kurukullā, Bheruṇḍā, Suvarṇarekhā, and Jhaṅkāriṇī.<sup>91</sup> Such a work is clearly fundamental to our understanding of Gāruḍa Tantras.

Lakṣmaṇadeśika’s *Śāradātīlaka* is a popular Tantric compendium that originated in c. twelfth century Orissa according to Alexis Sanderson, rather than from the earlier Kashmirian tradition that prior scholars had believed.<sup>92</sup> It attracted no fewer than ten commentaries, the most famous of which is by Rāghavabhaṭṭa. Scatterings of references to Gāruḍa Tantra, the Vipati mantra, Gāruḍa goddesses, and rituals occur throughout the text and in Rāghavabhaṭṭa’s commentary.<sup>93</sup> The spell of Tvaritā that I will turn to



in Chapter 6 is given generous attention, and the commentary quotes from the canonical Gāruḍa Tantra *Trotalāmata* (i.e., *Trotala*) several times.<sup>94</sup> The three-syllable Nīlakaṇṭha mantra features in another chapter, as does the Gāruḍa goddess Kurukullā in the context of protective diagrams (*yantra*).<sup>95</sup> The same passage teaches a *gāruḍa yantra* employing the five-syllable Vipati mantra.<sup>96</sup>

Jumping to the other end of the subcontinent, Īśānaśivagurudevamiśra of Kerala compiled his voluminous *Īśānaśivagurudevapaddhati* sometime during or after the twelfth century.<sup>97</sup> Unlike the *Yogarātnāvalī*, Īśānaśiva's goal was to compile a guidebook (*paddhati*) to all the various types of Tantras within the Hindu fold.<sup>98</sup> Out of ninety-six total chapters, only two directly concern Gāruḍam, but a smattering of other references are found in his *Mantrapāda* section.<sup>99</sup> Like Keralīya tradition to this day, Īśānaśiva divided his sketch of Tantric snakebite medicine in half—the first dealing with mantras and the latter with herbal treatments.<sup>100</sup> Judging from what survives, it is atypical for the Gāruḍa Tantras themselves to bifurcate in this formal manner; chapters may mix herbal remedies and mantras, or they may keep them distinct. Īśānaśiva's mantra chapter largely parallels the first seven chapters of the *Kriyākālaṅgottara*, therefore it is an important source for reconstructing the latter. He says he drew on the "Poison Tantras" (Gāruḍa Tantras), but does not name any particular titles here. The herbal antidote chapter is divided by the type of venomous animal responsible for the bite. First, snake remedies are broken down into sections on hooded snakes (cobras), spotted snakes (predominantly vipers), including the dangerous Russell's viper (*ghoṇasa*), and striped snakes, the chief of which are the banded kraits.<sup>101</sup> The latter two sections open with a mantra, but are otherwise devoted to herbal remedies. The snakebite section closes with polyvalent antivenoms, which is to say, those that work for more than one type of snake venom. The chapter continues with antivenoms for a miscellany of creatures' bites: scorpion, spider, *gardabha*, horse, leech, cat, monkey, mosquito and other insects, rabid dog, jackal, mongoose, ants, and bees. Infection must be assumed for several of these nonvenomous animals, and rabies could be the culprit for others. The remainder of the chapter is on antidotes to plant poisons and features a Gāruḍa mantra that seems to be related to the Vipati system described in the next chapter.

Nārāyaṇa, another resident of Kerala, compiled his own Tantric compendium, perhaps around the same period as Īśānaśiva was forging his.<sup>102</sup> Nārāyaṇa's compendium is untitled, but goes by several names—*Nārāyaṇīya* and *Tantrasārasaṅgraha* are popular, although several unrelated texts share

these monikers. Around one-third of the compendium is dedicated to poison, so it has also gone by the name *Viṣanārāyaṇīya* to distinguish it. His second verse says that he sought to create a digest based on the Tantras, such as the *Śikhāyoga*.<sup>103</sup> This *Śikhāyoga* is one of the canonical Gāruḍa Tantras also used by the author of the *Yogarātnāvalī*. Suffice it to say, this is a vital source for any work on the Gāruḍa and Bhūta Tantras, even more so than the *Yogarātnāvalī* and *Īśānaśivagurudevapaddhati* because of Nārāyaṇa's evident specialization in the Gāruḍa Tantras. Two different commentaries accompany the two published editions, and studying these closely will prove to be a fruitful future project.<sup>104</sup>

Compendia on sorcery may seem an unlikely place to find snakebite medicine. These sorts of manuals deal with the so-called Six Rites (*ṣaṭkarmaṇ*) which vary but include things like using mantras and amulets to cause people to fall in love, to control people, to sow dissension, to kill, to paralyze, or to pacify. Scholars generally ignore such documents or dismiss them as “lowly,” an attitude that is based in intellectual elitism. The huge popularity of the *Indrajāla* manuals is testament to their importance, and we cannot ignore their value for building a holistic view of Indian civilization. An important volume is the *Indrajālavidyāsamgraha* (“The Compendium of Knowledge on Sorcery”), a modern conglomerate of five classic titles: *Indrajāla*, *Kāmaratna*, *Dattātreyā*, *Ṣaṭkarmadīpikā*, and the *Kakṣapuṭa*.<sup>105</sup>

The *Kāmaratna* (“Wish-Fulfilling Gem”) is largely concerned with sorcery, but has a section on poison and snakes drawn from Śaiva scripture (*śambhunoktaṃ*), which can only mean the Gāruḍa Tantras.<sup>106</sup> It covers the usual range of topics and serves as a point of comparison when editing Gāruḍa material. It also includes rare material that I have not encountered elsewhere, such as a solar (*saura*) mantra and a Svachchandabhairavī *vidyā* against poison.<sup>107</sup> Another text in this *Indrajālavidyāsamgraha* collection, the *Kakṣapuṭa*, names the *Kriyākālaṅgottara* and the Gāruḍa Tantras among its sources, but I have found little relating to poison and nothing that would likely have been drawn from the *Kriyākālaṅgottara* in the published version.<sup>108</sup>

Kṛṣṇānanda Vāgīśa's *Bṛhattantrasāra* (“The Vast Essence of Tantra”) was composed in Bengal in the late sixteenth century and is still widely influential there today.<sup>109</sup> It has a section labeled *garuḍamantra* that begins with a coded version of the Vipati mantra, apparently drawn from the *Śāradātilaka*.<sup>110</sup> What follows is not drawn from the *Śāradātilaka*: a relatively detailed summary of the major ancillary mantras, installation procedures (*nyāsa*), and visualization to be used with the Vipati for curing snakebite.<sup>111</sup>

Subsequently, Vāgīśa gives a hymn listing twelve names of Garuḍa that he says protect one from snakebite if recited daily.<sup>112</sup> Notably, none of the twelve names have any association with Viṣṇu, which supports my position that Garuḍa was widely considered to be an independent deity outside of the Vaiṣṇava fold. Immediately following is a *Hanūmatkalpa* drawn from an unspecified “*Garuḍatantra*.” One use specified is protection from poison. A mantra for envenomation in general follows the *Hanūmatkalpa*, and then one each for scorpion, rodent, and spider bites. The last part of the *Bṛhattantrasāra* has a mantra, visualization, and hymn of praise for the snakebite goddess Manasā.<sup>113</sup> She is widely patronized in Bengal, so it is only surprising that the passages are so short. This section also has a Krodharāja mantra that can be used for protection against poison, most likely related to the Krodheśvara mantra of the *Kriyākālaguṇottara*; however, there it is used primarily for exorcism.

Two manuscripts in the Asha Archives collection in Kathmandu transmit the Garuḍa mantra and panegyric sections of the *Bṛhattantrasāra* in rather corrupt form. They are labeled *Gāruḍatantra* and *Garuḍamālāmantra* respectively.<sup>114</sup> There is also another manuscript entitled *Gāruḍavidhi* (Asha 322) in mixed Sanskrit and Newari that appears to be based, in part, on the *Bṛhattantrasāra* tradition, probably through one of these excerpted manuscripts. This represents the great distance between the original Gāruḍa Tantra tradition and its reception in early modern Nepal. This “Directions for Snakebite” (*Gāruḍavidhi*) was drawn from an extract which was taken from a compendium that borrowed from another compendium that may or may not have drawn directly on a Gāruḍa Tantra. The chain of transmission, in this case, resulted in many of the mantras becoming garbled.

Another compendium from Bengal, the encyclopedic *Prāṇatoṣiṇī*, was compiled in the nineteenth century by Rāmatoṣaṇa, reportedly seventh lineal descendent of the *Bṛhattantrasāra*’s author.<sup>115</sup> One section drawn from the *Śāradātilaka* lists mantras by the number of syllables they contain. A three-syllable “Vinatāsuta” (“Son of Vinatā,” i.e., Garuḍa) mantra is listed, and Rāghavabhaṭṭa in his commentary to the original passage glosses it as KṢIPA OM, that is, the Vipati mantra without SVĀHĀ.<sup>116</sup> Another three-syllable mantra, the Nilakaṇṭha (PROM TRĪM TṬAḤ), is mentioned as destructive to poison.<sup>117</sup> The mantras with five syllables include the famous Vipati mantra so central to the *Kriyākālaguṇottara*.<sup>118</sup> Tvaritā’s *vidyā* is referenced under those with ten syllables. Healing snakebite, even that of a supernatural snake-king like Takṣaka, is mentioned several times; once as a benefit of Śaiva ablution,<sup>119</sup> again as a benefit of praising and donating to

Brahmans,<sup>120</sup> and lastly as a benefit of the Khecari *mudrā*.<sup>121</sup> Similarly, the Haṭha yogic *Mahāmudrā* is purported to have the benefit of transforming eaten poison into nectar.<sup>122</sup> The Gāruḍa Tantras are mentioned with an association of eating poison.<sup>123</sup> Visualizing a white Gaṇeśa in one's heart is said to allow the mantra practitioner to instantly remove the three kinds of poison like Garuḍa.<sup>124</sup> In a section on the uses of the elements in Tantric ritual, the Ether element is associated with white magic and healing poison,<sup>125</sup> as it is in the Vipati system in the *Kriyākālaguṇottara*.

The final compendium to be examined is the *Śrīvidyārṇava* (“The Ocean of Śrīvidyā”). The creator of this voluminous treatise compiled it some time between the late sixteenth and early eighteenth centuries and styles himself “Ascetic in the Forest of Vidyās.”<sup>126</sup> It is rich in material on the Nityā goddesses, which I discuss in more detail in Chapter 6. Their distinct Gāruḍa identities are occasionally shown. For example, the fifty-one epithets of Kurukullā are mapped to the fifty-one syllables of the Sanskrit alphabet and include names like “Destructress of Poison” (*viśahantrī*, *viśāpahā*), *gāruḍī*, *vinatā* (the name of Garuḍa’s mother), *sauparnī*, “Garuḍa’s Consort”<sup>127</sup> (*tārksyaśaktinī*), and “Destructress of Nāgas” (*nāghantrī*). In addition to the classic seven-syllable *vidyā*, thirteen- and fifteen-syllable versions are given. The avian goddess Bheruṇḍā is depicted as particularly associated with curing snakebite.<sup>128</sup> Like Nilakaṇṭha, the form of Śiva who swallowed a deadly poison and held it in his throat, Bheruṇḍā here has a blue throat. She oozes *amṛta* nectar—the quintessential antidote to poison—and is adorned with emerald (*gāruḍa*) antsnake ornaments. Several versions of her *vidyā* are present in the text, and in the “Bheruṇḍā-Gāyatrī,” her primary epithet is Remover of Poison (*viśaharā*).<sup>129</sup> Another section describes installing (*nyāsa*) six of the classic Gāruḍa *vidyā* goddesses in the body of the practitioner: Suvarṇarekhā, Kurukullā, Jhaṃkāriṇī, Bheruṇḍā, Trotalā, and Jāngulī.<sup>130</sup> I discuss all of these goddesses further in Chapter 6.

## Summary

The Gāruḍa Tantras were a fundamental part of early Tantra. References to Gāruḍam as a formal body of knowledge start as early as the sixth century AD. Precursors existed in the Vedic tradition, Pali literature of Buddhism, and in classical Ayurveda, but it is unclear exactly when and how these coalesced into the Śaiva tradition that became classical in the second half of the first millennium. With the *Mañjuśrīyamūlakalpa* and the early Śaiva Tantras like the *Niśvāsātattvasaṃhitā* and *Brahmayāmala*, clear and relatively

abundant references to the Gāruḍa Tantras become available. How they developed between the sixth and ninth centuries is also obscure, but the next chapter will track the development of the most popular Gāruḍa mantra, revealing several distinct stages of its development and collapse.

It is clear that at some point in these four hundred years, the Gāruḍa Tantras reached a peak, and having proliferated into twenty-eight canonical titles—some quite extensive—began to be assimilated into other Tantric ritual systems and redacted into more manageable digests. They would come to have a remarkable influence on the Puranas, later Ayurveda, and the Tantric traditions of Buddhism and Jainism. I take up that story in Chapter 7, but until then, let us delve more deeply into the mantras and meditations that made Gāruḍam legendary.

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## *The Vipati Mantra*

MANTRAS HAVE FREQUENTLY been misunderstood. The Introduction reviewed various models that have informed, or skewed, Western interpretations of Tantric mantras and religious medicine. Mantras have been labeled nonsensical, trickery, low-ranking, akin to an animal language, as magic, as religion, and as an artificial attempt to remedy the failure of normal language to influence reality. Tantra itself has been subject to a wide range of reinterpretations and appropriations. As our current level of understanding of the early Tantric tradition is quite poor and based on a limited number of sources, far more exploration of the tradition's own view of itself is warranted. We need not uncritically accept the efficacy of mantras or traditional medicine, however there is no reason to jump to the opposite extreme of condemning or dismissing them out of hand. In early Tantra, mantras are the sonic embodiments of deities, and reciting them was the most direct way to access the divine powers that mantras represent. This chapter and the next explore the most popular Gāruḍa mantras and demonstrate that they were carefully designed and full of esoteric correspondences: the precise opposite of nonsense.

### *The Status of Gāruḍa Mantras*

The snakebite mantras of the Gāruḍa Tantras came to be widely renowned for their efficacy in immediately curing a case of snakebite envenomation, and by extension as a proof of the efficacy of Śaiva mantras in general. This is not to say that they were universally accepted as efficacious, but for many centuries they were extremely popular, as the survey in the previous chapter demonstrates. Eli Franco pointed to the weight that this widespread belief carried when he noted how Hindu and Buddhist philosophical texts

referenced Gāruḍa mantras as a standard example of the efficacy of sacred speech, and by extension the validity of the Veda.<sup>1</sup> I give three examples.

The *Mokṣopāya* equates existence in the illusory world (*saṃsāra*) with envenomation, and thus the indicated treatment is equated with the Gāruḍa mantra: “O Rāma, this unbearable purging caused by a case of *saṃsāra*-envenoming is allayed by the purifying Gāruḍa mantra called Yoga.”<sup>2</sup> In his *Nyāyasudhā*, Jayatīrtha brings in the example of meditating on Garuḍa to cure poison in order to show that the world is real even though it is transcended by knowledge. He is trying to counter the nondualist claim that the world is unreal because it ceases to afflict one who has knowledge of the transcendent *brahman*. Since one must accept that poison is quite real and at the same time that meditating on Garuḍa is efficacious, one is similarly expected to accept his position that the world is not illusory, even though it is effectively countered by liberating knowledge.<sup>3</sup> The *Nyāyabhūṣaṇa* likewise mentions Gāruḍam (mantras or ritual) to advance its argument against other sects such as Jainism. It says that they teach them in foreign languages in order to generate faith toward their own views.<sup>4</sup> All three of these comparisons are useful only insofar as the audience accepts the efficacy of antivenom mantras beyond doubt, therefore the authors clearly expected that to be the case.

In the late medieval period, the devotional (*bhakti*) traditions frequently invoke envenomation and Gāruḍikas as analogies for their core ideas such as separation from God and remedying this painful state. In his article “Bitten by the Snake: Early Modern Devotional Critiques of Tantra-Mantra,” Patton Burchett argues that Bhakti saints saw Tantric mantras as powerless and denigrated them.<sup>5</sup> Some of the evidence does support this conclusion—particularly the poems of Raidas—but many of the references conflict with it insofar as they celebrate Gāruḍis<sup>6</sup> by identifying Kṛṣṇa as the Gāruḍī who can heal the poison of separation from the divine (*viraha*).

### In Śaivism

In his 2014 article “The Śaiva Literature,” Alexis Sanderson made the case that the Gāruḍa and Bhūta Tantras and their associated mantra systems had a low status in Mantramārga Śaivism.<sup>7</sup> The crux of his evidence is that Śaiva schools that did not accept the Siddhānta’s aggregative five-streams model came to prefer a tripartite division of the canon into Vāma, Dakṣiṇa, and Siddhānta, or a bifurcation of the Bhairava stream into Mantrapīṭha

and Vidyāpīṭha. Sanderson posits that such models were specifically intended to exclude the Gāruḍa and Bhūta Tantras. He cites several Śākta Tantras that class them as “lowly” (*adhah*) revelation along with Vaiṣṇava Tantras and Śaiva alchemical scriptures.<sup>8</sup> In an email communication, Sanderson bolstered his case with additional citations to Abhinavagupta’s *Tantrāloka* and *Tantrasāra*, and to several additional Tantras to the same effect.<sup>9</sup>

Clearly, there was sometimes rivalry between Śaiva sects, and the Gāruḍa and Bhūta Tantras were not respected by everyone. On the other hand, positive or neutral references to early Tantric medicine substantially outnumber the critical or dismissive. Chapter 3 provides many such citations from Mantramārga texts. Consider too, the sympathetic perspective of a Śaiva intellectual in Śaṅkuka’s *Samhitāsāra* (c. ninth century):

He who saves the life of a person suffering the agonizing pain of envenomation has done a meritorious deed and obtains righteousness, prosperity, pleasure, and liberation.<sup>10</sup>

By invoking the classic four goals of a man’s life (*puruṣārtha*) as results of the Gāruḍika’s compassion, Śaṅkuka places a high value on Gāruḍa mantras. In a similar vein, the *Bṛhatkālottara* (*Vāthula*) contains the following passage:

One should not do Gāruḍam or Bhūta work out of greed or delusion. One who does it negligently would become pure only after 10,000 repetitions of the Aghora mantra.<sup>11</sup>

While it is possible to take the verse in a polar opposite sense to mean “Because of the greed and delusion [associated with it], one should not do Gāruḍam and Bhūta work...,” additional occurrences of the same verse in other Tantras make such an interpretation unlikely. For example, the *Jayākhyasamhitā* says “O Nārada, one should practice Gāruḍam, and Bhūta work too, for the benefit of living beings, with the highest compassion for the poor and helpless.”<sup>12</sup> The same phrase “with the highest compassion for the poor” occurs in three additional instances of this verse in other texts, which makes a positive interpretation of the *Bṛhatkālottara* verse more likely.<sup>13</sup>

The *Kālottara* corpus also counts destruction of poison (à la Gāruḍam), fevers, and demons (à la Bhūta Tantra) among the eight “proofs” (*pratyaya*)



useful for generating faith in Śiva. For example, the following is from the *Sārdhatriśatikālottara*:

Next I will teach something else, namely that proof is of eight types: not burning in fire, killing a tree, stupor resulting from destruction of spiritual hindrances, destruction of deadly sins, elimination of poison, rendering infertile, and destruction of demons and fevers; this is known as the eightfold proof.<sup>14</sup>

Many Śākta traditions include curing snakebite as an ability of their particular goddesses. Alexis Sanderson insightfully described this as akin to a specialty store (the Gāruḍa Tantras) that is put out of business by a large general store (the Śākta sects).<sup>15</sup> If one is a worshiper of Kubjikā, for example, one can simply pray to her to heal one's snakebite rather than call in a specialist or learn another complex mantra system. Gāruḍa mantras did not disappear after the Tantric school that created them waned in productivity, and in my view, they ceased to be produced en masse not because of a supposed low status, but rather because they had peaked in complexity.

### *The Vipati System*

The most important Gāruḍa mantra consists of five syllables: KṢI PA OM SVĀ HĀ. It is typically referred to simply as "Garuḍa's five syllables," but several texts know it by the polysemous word *vipati*.<sup>16</sup> *Vipati* refers at once to both Garuḍa as lord (*pati*) of birds (*vi*) and to disaster (*vipati/vipatti*),<sup>17</sup> of which snakebite is certainly a prime example. I have noted no fewer than thirty premodern texts in which this mantra is unambiguously taught or mentioned:

|                                    |   |
|------------------------------------|---|
| <i>Agni Purāṇa</i>                 | <i>Garuḍa Purāṇa</i>                        |
| <i>Īśānaśivagurudevapaddhati</i>   | <i>Gāruḍa Upaṇiṣad</i>                      |
| <i>Īśvarasaṃhitā</i>               | <i>Jvālāmālinīkalpa</i>                     |
| <i>Uḍḍiśa Tantra</i> <sup>18</sup> | <i>Tripadvibhūti Upaṇiṣad</i> <sup>19</sup> |
| <i>Uvasaggaharam Mahāpūjana</i>    | <i>Nārada Purāṇa</i>                        |
| <i>Kriyākālaguṇottara</i>          | <i>Nārāyaṇīya Tantrasārasaṃgraha</i>        |
| <i>Khagendramanidarpaṇa</i>        | <i>Pādmasaṃhitā</i>                         |
| <i>Garuḍadaṇḍaka</i>               | <i>Pārameśvarasaṃhitā</i>                   |
| <i>Garuḍapañcākṣarīkalpa</i>       | <i>Puraścaryārṇava</i>                      |
| <i>Garuḍapañcāśat</i>              | <i>Prāṇatoṣiṇī</i>                          |

|                               |                            |
|-------------------------------|----------------------------|
| <i>Bṛhattantrasāra</i>        | <i>Vidyānuśāsana</i>       |
| <i>Bhairavapadmāvatīkalpa</i> | <i>Viṣvakṣenasamhitā</i>   |
| <i>Mantramahodadhī</i>        | <i>Vīrabhadra Tantra</i>   |
| <i>Yogarātnāvalī</i>          | <i>Śārādātīlaka</i>        |
| <i>Lakṣaṇāmṛta</i>            | <i>Śivatattvarātnākara</i> |

The list could certainly be expanded with more research, but it already includes Śaiva, Vaiṣṇava, and Jaina Tantras, as well as Puranas, Upaniṣads, and Vaiṣṇava devotional poetry. It may also be the specific mantra that the *Guru Granth Sahib* alludes to with the words *Garuṣ mukh nahī sarap tarās* (“As with the magic spell of Garuda the eagle upon one’s lips, one does not fear the snake”).<sup>20</sup> Despite such wide distribution, modern academic research has not previously noticed the Vipati mantra.<sup>21</sup>

### The Enduring Popularity of the Vipati Mantra

Garuḍa’s five syllables are still widely known and recited today in South and Southeast Asia as well as in the diaspora. Thorough ethnographic fieldwork on the use of this mantra remains to be done, but until then, the Internet and popular media furnish abundant evidence of a living tradition.<sup>22</sup>

Most notably, the mantra is part of the living tradition of *viṣavaidya* in Kerala and Karnataka. In the Malappuram district of Kerala, a temple called Garudan Kavu advertises its immunity to snake infestation, where they claim nobody has been bitten for centuries. Those bitten elsewhere come to the temple for relief, and the temple website notes the following unique practice:

People affected by snakes arrive at the temple with live snakes caught in earthen pots covered by cotton clothes. When the temple is open from the gopura the pot is thrown to the temple. The snake will stand up aggressively after this event. The shanthy of the temple will come with Garuda Panchaksari manthra theertha and anoint the arrived snake with it. Then the snake will crawl to the south and is seen no more thereafter. It has become the food for Garuda as it were!<sup>23</sup>

The “Garuda Panchaksari manthra” is none other than the Vipati.

Another piece of evidence that the mantra survives in modern Kerala is a modern fable in the collection *Stories from Ithiyamala* by A. K. Shrikumar (2001). In the story called “The Bundle, You Fool!” a low-caste neighbor of a famous poison doctor mistakenly interprets the first words of his

prospective guru as the syllables of the mantra he must perfect to become a poison doctor himself. It is no coincidence that the pseudo-Gāruḍa mantra “The Bundle, You Fool!” has five syllables, a fact noted in the story itself. In the end, the pseudo-mantra works on the principle that the particular words of the mantra are not important, rather the one-pointed faith of the practitioner.

Pondicherry scholar S. A. S. Sharma called my attention to P. Bhaskaran and A. Vincent’s Malayalam film *Shree Krishnaparanthu* (1984). It stars Mohanlal Vishwanathan Nair as a neophyte snakebite doctor who battles with sexual temptations while perfecting the five-syllable mantra: कृषिपा॒ ओम् स्व॑आ॒ह॑। At one point he demands payment from a bite victim’s relative, to the horror of his mother, because traditionally poison doctors never accepted monetary payment for treating snakebite. He then uses a mantra to summon the snake that bit the victim and made it bite him again to take back the venom.<sup>24</sup> This is precisely what happens in the Pali *Visavantaḥjātaka* discussed in Chapter 2.

The Vipati mantra is also important to Śrīvaiṣṇavas who follow the prolific writings of the fourteenth-century luminary Vedānta Deśika, known more affectionately as Swami Deśikan. Hundreds of Internet search results for the phrase “garuda mantra” are connected to this esteemed personage. Devotees commonly express the view that Vedānta Deśika invented the famous mantra; however, this chapter demonstrates that it originated several centuries earlier.<sup>25</sup> Two of Deśika’s compositions are particularly connected to Garuḍa: *Garuḍapañcāśat* and *Garuḍadaṇḍaka*. The former consists of fifty-one verses in *sragdharā* meter. They are largely devotional, praising Garuḍa, his visualization, and his deeds in skillfully composed poetry. The Gāruḍa mantra (“Vipati”) is mentioned in the beginning and the verses are divided into five sections, corresponding to the five syllables of the mantra. The final verse says that those who recite the fifty-one verses will be freed from suffering caused by venomous snakes or disease. His breathtaking *Garuḍadaṇḍaka* is mainly panegyric, and gives the five-syllable mantra with code words in the final quarter.

Amy Allocco established the contemporary prevalence of the astrological condition known as “snake-offense” (*sarpadoṣa/nāgadoṣa*) in her 2009 dissertation *Snakes, Goddesses, and Anthills: Modern Challenges and Women’s Ritual Responses in Contemporary South India*. This negative factor affecting many Tamil women’s astrological charts is often invoked to explain matrimonial and fertility-related problems. The solution most commonly seen in Allocco’s fieldwork was worship of *nāgas*; however, I have found

that astrological discussion boards also frequently recommend worship of Garuḍa and recitation of his five-syllable mantra (the Vipati).<sup>26</sup> It is logical for Hindus to invoke Garuḍa for any problems relating to snakes/*nāgas*, because he is broadly regarded as their punisher.

The Vipati mantra is still used in modern Tibetan traditions and is now in use even among American practitioners of Tibetan Buddhism.<sup>27</sup> Followers of Lama Yeshe and Lama Zopa Rinpoche archived thousands of their teachings online. The latter’s advice concerning a “Black Garuda” *sādhana* for various diseases and general protection illustrates how the medical dimension of Garuḍa’s identity lives on in Tibetan Buddhism.<sup>28</sup> Whereas the mantras connected with Black Garuda practice are not made public in the Lama Yeshe archive, other Tibetan Buddhist documents do specify the Vipati mantra as one of central importance for Garuḍa’s propitiation.<sup>29</sup> The online store of the Shang Shung Institute USA stocks a booklet and DVD detailing “the essential Garuda practice” for cancer and other ills, which promises to reveal the Tibetan text of Garuḍa’s mantra.<sup>30</sup>

An unspecified Gāruḍa mantra serves as a comparison in a verse from the Śrī Guru Pādukā-Pañcakam (“The Five Stanzas on the Sandals of Shrī Guru”): “Homage to the Guru’s Sandals which are like the Gāruḍa mantra to the mass of snakes taking the form of desire and so on.”<sup>31</sup> The hymn is attributed to Śaṅkara and recited daily by thousands of Siddha Yoga practitioners in the United States and worldwide.

These popular occurrences do not exhaust the contexts in which the Vipati mantra is brought up in contemporary media, however they represent the major trends. Despite its widespread and multisectarian importance, there is a dearth of in-depth knowledge about the Vipati mantra.<sup>32</sup> Most people know it only as a mantra to recite, perhaps while visualizing Garuḍa. It was much more complex in the past. The following section lays out what my research has uncovered about its ancient structure, although not everything is clear and I do not doubt that more ancient sources may yet be discovered in other archival sources.

## Fundamentals

All of the modern references appear ignorant of one of the most basic secrets of the Vipati mantra—that the syllables correspond to the five elements (*pañcamahābhūta*) in the standard order: KṢI is Earth (*kṣiti*), PA is Water (*payas*), OM is Fire, SVĀ is Wind (*śvāsa*), and HĀ is Ether. Three of the five syllables, then, are serving in the capacity of what Robert Yelle terms

“acronymic mantras” inasmuch as they can reasonably be understood as acronyms for common words for the elements.<sup>33</sup> While not functioning as an acronym, the ancient syllable OM has long been associated with Fire, and in early Tantra often serves to “kindle” (*dīpana*) the fiery energy of a mantra.<sup>34</sup> Likewise, no word for the Ether element begins with H, but the syllable HA is commonly linked with the element Ether in other early Tantras.<sup>35</sup> As a complete set of syllables representing the five elements that constitute the physical world, the Vipati also exercises the rhetorical device that Yelle terms “exhaustion.”<sup>36</sup> On this device, Yelle observes:

The broader pattern I am terming “exhaustion” is the enumeration of the members of any posited paradigm class, whether concrete or abstract, physically joined or separate, existent or non-existent, semantic or phonetic. If the poetic function is the projection of members of the same paradigm class into the sequence of language, “exhaustion” is a special manifestation of this: the projection of an entire paradigm class, or at least a substantial portion thereof, so as to constitute a trope of plenitude.<sup>37</sup>

For Yelle, such rhetorical devices are not based on realism, but rather illusionism, insofar as “The Five Elements” are arbitrary choices rooted in culture rather than nature. Other cultures, the Chinese for example, have isolated slightly different items in its own Five Elements, to say nothing of the 118 currently recognized by science.<sup>38</sup> Broader interpretations aside, it is clear that the identity of the syllables with the elements was an extremely important aspect of the Vipati mantra.

Visualization of the elements has a long history in Yoga and Tantric traditions. In his study of the *Mālinīvijayottara Tantra*, Somadeva Vasudeva points out that Patañjali’s *Yogasūtra* (3.44) involves a conquest of the elements (*bhūtajaya*) that may be the basis of his Tantra’s more elaborate procedure.<sup>39</sup> According to Jason Birch, meditation on the five elements in five centers of the body is taught in post-twelfth-century Yoga texts beginning with the *Vivekamārtaṇḍa* (twelfth to thirteenth centuries) where the yogin focuses his attention and visualizes his breath as located for two hours each in the heart (Earth), throat (Water), palate (Fire), space between the eyebrows (Wind), and the crown of the head (Ether).<sup>40</sup> The purpose of this visualization is to gain mastery over the elements resulting in powers specific to each element: “Stabilizing, supporting, burning, and roaming as well as desiccating; this is the five-fold meditation on the elements.”<sup>41</sup> The

mastery of the elements involves both the ability to harness the power of that element and the ability to be protected from that power. For example, mastery of Fire means one can both make something burn, and additionally not be burnt by fire.

The sixth and seventh chapters of the *Kriyākālaguṇottara* capture the oldest and most detailed stage of the Vipati mantra system. A full edition and translation of these chapters may be found in Appendix C. The ritual represents a merging of several mantra systems and the precise order of ritual actions is far from unambiguous in this text. I identify six phases of the ritual:

1. Consecration of the heart
2. The hand of Tārṅṣya
3. Visualized deification of the body
4. Worship of Bhairava on a visualized internal throne
5. Visualization of oneself as Bhairava or Garuḍa
6. Rites with the five syllables

A description of each stage follows.

### Consecration of the Heart

According to the *Kriyākālaguṇottara*, the first stage of the Vipati visualization is a consecration of the heart with mantras (*hṛdi . . . nyāsaṃ kṛtvā*), but it provides no clear instructions on how to do it. The description of stage four (internal throne), however, ends with the statement that the internal throne should be visualized on the heart, hand, or other substrates, therefore this initial stage of consecrating the heart is probably something of an abbreviated visualization of the lotus throne described in stage four. This accords with standard Śaiva Siddhānta practice.<sup>42</sup>

### The Hand of Tārṅṣya

Consecrating the hands is a rather complex affair, as illustrated in Figure 4.1. The *Kriyākālaguṇottara* account begins with the deposition of the element maṇḍalas visualized to specification of shape and color, and linked with their respective syllable. Thus, for example, one installs Earth on the first joint of the thumb while visualizing its maṇḍala as a large yellow



FIGURE 4.1 The Hand of Garuḍa (a provisional and abbreviated *tārṣyahasta*)

square weighed down by four *vajras*. Its sonic representation is the syllable *ḥṣi*. Specifications for visualizing each element are given in *Kriyākālaguṇottara* 6 (Appendix B). “First joint” probably refers to the tip of the thumb, because four series are used and fingers have only three true joints.<sup>43</sup> Each mantra/element is installed with a formulaic statement of worship, such as: *OM ḤṢIḤ ḤṢITYAI NAMAḤ*.

Next, the four pairs of *nāgas* are installed on their respective element maṇḍalas, with *Jayā* and *Vijayā* filling in on the thumb’s Ether maṇḍala. The fact that the thumb is associated with the Ether maṇḍala here indicates that the *nāgas* are installed only on the second joints, because the first and third joints of the thumb were consecrated with the Earth maṇḍala. As above, the

text implies that each pair of *nāgas* is installed with a formulaic statement of worship: *OM VĀM VĀSUKINĀGARĀJĀYA NAMAḤ, OM ŚAM ŚAṆKHAPĀLANĀGARĀJĀYA NAMAḤ* to install these two *nāgas* on the Earth maṇḍala.

Although unstated, the next step is to install the subtle elements on the third joints of each finger and thumb. The subtle elements are installed following the *nāgas* in the body consecration and are visualized in the internal worship which is said to apply to the hand as well. They are correlated with the four semivowels and *OM* as the fifth, so: *OM YAM GANDHATANMĀTRĀYA NAMAḤ* on the Earth maṇḍala.

The final round involves installing the three *tattvas* on the thumb, and then the ancillary mantras of Śiva on the fingers starting from the little finger—on the fourth series of joints. It is left unstated how we are to apply six ancillary mantras onto five finger joints—although later the weapon ancillary is left outside of the visualized lotus, so we can assume that to be the case here too. As before, the formulaic statement would be something akin to: *OM KṢRĀM HRDAYĀYA NAMAḤ*.

The final step is to install the base mantra of Śiva (*MRYUAUM*) as “pervasive,” which may mean that it is visualized as covering the whole hand. The text mentions that Śiva’s base mantra has higher and lower forms, but the circumstances for using one or the other are left unstated. All steps are repeated for the left hand.

### Visualized Deification of the Body

The ritual continues with a deification of the body (6.22–34). The practitioner starts by purifying his body in two ways: first by visualizing a blazing *OM* syllable purifying the entire body, and then by visualizing on his forehead the syllable of Water, *PA*, showering him with nourishing nectar. This pair hearkens back to the Vedic dichotomy between Agni and Soma. Next, each element is installed in its respective section of the body: the Earth is visualized as making up one’s feet and shanks, Water from the knees to the navel, Fire from the navel to the neck, Wind in the head, and Ether at the crown of the head. Details of the visualization accompanying each may be found in Appendix B. The *nāgas* are installed next, two by two on their elements, followed by the subtle elements, Śiva’s ancillary mantras, the three *tattvas*, and the syllable of Śiva. One then visualizes the color of the element maṇḍala when it comes time to bring it into action. For destruction of poison one visualizes oneself as Garuḍa adorned with the eight *nāgas*. This is an important point, because it indicates that the primary purpose



of installing the *nāgas* is not to harness their power, but rather to fashion the practitioner in the mold of Garuḍa.

Some details of the body consecration are unclear in the *Kriyākālaguṇottara* version. We are told that one should banish demonic beings and *nāgas* from one's body prior to installing Śiva, so does this negate the installation of the eight *nāgas*? Perhaps lesser, demonic *nāgas* are meant. The text also proclaims that the installation was taught to be twofold (that of the elements and that of the *nāgas*). How then are we to understand the installation of the subtle elements, three *tattvas*, and the Śiva mantra(s) within the framework of this twofold structure?

### Worship of Bhairava on a Visualized Internal Throne

After the body consecration is complete, one begins to construct an elaborately visualized internal throne in the form of a lotus flower and proceeds to worship (oneself as) Bhairava upon it (6.35–46). The throne is a lotus made of mantras and complete with bulbous root and stem, pericarp (KṢRAUM), eight petals (A, KA, CA, ṬA, TA, PA, YA, ŚA), and eight pistils (the vowels two by two). The pistils are also correlated with the nine powers (*śakti*) plus the three *tattvas*.<sup>44</sup> Next, Śiva and his ancillary mantras are worshipped on the pericarp, followed by an installation of the elements and subtle elements on the cardinal and intermediate petals respectively, with the fifth of each set being installed in the center on the pericarp. Śiva's ancillary mantras are then assigned to the intermediate directions, with the weapon mantra placed outside the maṇḍala proper, and the eye mantra to the north. Finally, the eight *nāgas* are installed in the eight directions and worshipped there. The last verse of the section informs us that this is the procedure for the lotus on the heart, the lotus on the hand, in fire, or in an external maṇḍala.<sup>45</sup> This may mean that the internal throne should be constructed for the initial consecration of the heart *and* on each hand, but that would contradict the stated order: heart, hand, body, throne. These conflicting instructions are reconcilable by assuming that an abbreviated throne visualization accompanies the prior steps and a more elaborate one follows consecration of the body.

### Visualization of Oneself as Bhairava or Garuḍa

This stage of the ritual marks the transition between preparation and application. One visualizes oneself as Śiva in his frightening ten-armed

Bhairava form, pervading the entire universe with a fierce and penetrating fire. Next comes a crucial verse (6.49):

At the time of the ritual, always visualize yourself as Bhairava to destroy demons or, indeed, as the terribly powerful Tārksya to destroy snakes.

The implication is that the Bhūta and Gāruḍa Tantras are linked by a shared mantra system. Up to the point of application, the preparation is virtually identical. One simply puts on a different hat, as the saying goes, when one's business involves exorcism. This verse and the whole system of consecration also implies that Garuḍa is understood to be a form of Śiva just as Bhairava is. The point is driven home with the visualization of Garuḍa which follows (6.50–53):

Visualize your feet in the nether regions and wings pervading the directions. The seven worlds are on your chest with *brahmāṇḍa* reaching your throat. Visualize your head as beginning at the *Rudra Tattva* and ending at the *Īśa Tattva*. *Sadāśiva* and the three *śaktis*<sup>46</sup> stand at the crest of your head. The best *sādhaka* visualizes Tārksya as manifest, as both transcendent and immanent, pervading the worlds, with three eyes, dreadful appearance, destroying poison and snakes, devouring *nāgas*, with a terrifying mouth, as an embodiment of the Garuḍa mantra, and blazing like the Fire of Time.

Here Garuḍa is no mere king of birds or vehicle for another god, he is coterminous with the highest reaches of the universe itself. One even gets the sense that he transcends Bhairava's function because the chapter ends with a statement that snakes as well as various kinds of demonic beings flee on sight of such a man possessed by Garuḍa. Has he taken over Bhairava's role too? Perhaps this is not an issue because Garuḍa and Bhairava were conceived as one and the same being.

### Becoming Garuḍa

How are we to understand the experience of the Gāruḍika? "Possession" is not a bad rendering of what these elaborate mantras and visualizations were supposed to engender in the snakebite doctor, but "spiritual transformation" may be more accurate. Unlike demonic possession, which was thought to spontaneously strike vulnerable people, the practitioner's

transformation into Garuḍa was a gradual and fully controlled process. Some texts use the language of “becoming,” whereas others tend more toward “being like.”

“He would become equivalent to Vainateya.”<sup>47</sup>

“recalling oneself as Garuḍa”<sup>48</sup>

“his body made into Garuḍa”<sup>49</sup>

“By Garuḍa’ means by the mantra practitioner whose spirit has been made into Garuḍa.”<sup>50</sup>

“Then he becomes peerless, O Goddess, just like Garuḍa.”<sup>51</sup>

“The mantra practitioner, equal to Vainateya, [would be capable of] removing thousands of loads of poison.”<sup>52</sup>

The Buddhist *Jāṅgulīsādhana* mentions *garuḍeśvaratvaṃ*, “becoming Lord Garuḍa” as a possible result of its visualization practice.<sup>53</sup> The *Tvaritāmūla-sūtra* promises that one who recites the Tvaritā spell would have Śiva, Tvaritā, and Garuḍa existing as a triad in his body.<sup>54</sup> However it is described, this self-divination was the pinnacle of the ritual and a hallmark of early Tantric medicine.

### Rites with the Five Syllables

One might think that the ritual system is now complete. Since the deified practitioner simply has to show up to frighten snakes and destroy poison, what need is there for further ritual? In fact, becoming Garuḍa is preliminary. The first quarter of the *Kriyākālaguṇottara*’s seventh chapter elaborates how to put the syllables and the empowered hand to work curing a case of snakebite envenomation.

The first six verses betray clumsy redaction—they more properly belong in the fourth chapter. Verses 7.7–10, however, teach the preliminary stabilization of the patient known as protecting the vital force (*jīvarakṣā*), as illustrated in Figure 4.2. This is done prior to any other ritual actions:

First, safeguard his vital force, and after that, begin treatment. Visualize a very lovely, white, eight-petaled lotus in his heart. Install the syllable representing the vital force (SAM) with the syllables of his name in a letter E (a triangle in the Gupta script) in the middle of the lotus, and that inside a pair of half-moons. Then, install the nectar syllable *ṭha* in his throat, above his soul. Also, install a square with yellow *vajras* (the Earth maṇḍala) below and above the heart. First,

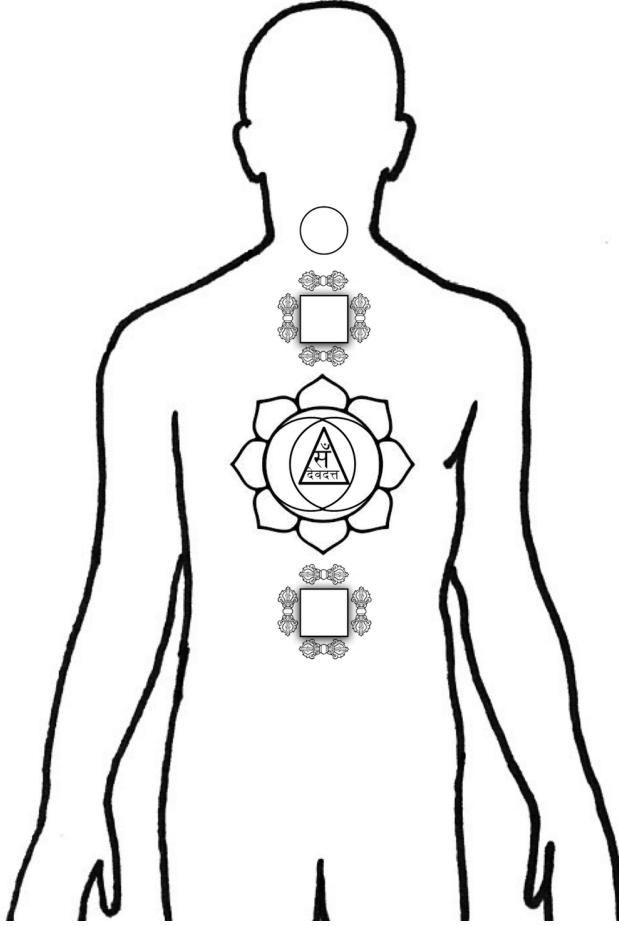


FIGURE 4.2 Protecting the vital force

recite the words: “bind! bind!” to protect the patient’s soul. Sketched or visualized, this is truly protective.<sup>55</sup>

The logic is to encase the patient’s life-force in a nurturing, grounding, and protected environment. The syllable ṚHA is “the nectar syllable” (*amṛtākṣara*) because it is written as a moon-like circle in the Gupta script. The moon is conceived as cool and refreshing throughout Sanskrit literature and its connection with soma, the nectar of immortality, goes back to the earliest strata of the Veda. The heavy Earth maṇḍalas, of course, serve the purpose of securing the vital force in the body.

Next is a section (7.11–19) where the Hand of Garuḍa is brought into play by either elevating or moving the finger associated with the desired element. Thus, the Earth was installed on the thumb, so in order to stop the poison from advancing in the body, the practitioner visualizes the Earth maṇḍala while raising his empowered thumb. Likewise, the Water element is brought into play by visualizing the Water maṇḍala while moving the index finger. Water's effect is to neutralize poison. The Fire element effects purification by burning, and the Wind by transferring the poison to someone else.<sup>56</sup> Several other uses are mentioned, unrelated to curing poison, the implication being that this mantra system was not the sole interest of poison doctors, or at any rate, that the role of Gāruḍikas was broader than just healing snakebite. The Ether maṇḍala functions similarly to Water: it rains down poison-neutralizing nectar on the patient.

Verses 7.20–35 teach the main ritual actions which the Vipati system effected by manipulating the order of the syllables. Mathematically speaking, there are 120 possible sequences for five syllables, but only six are employed in the early sources. Why only six? It is precisely because there is a tendency for the element-syllables to remain in the standard order unless one of them is being foregrounded for a specific purpose:

Now I will tell you the ritual accurately, so that humans may have good health. Recite the five syllables beginning “KṢI PA” in natural order and with certain permutations. Even without audibly reciting them, there would be success in curing poison, demons, and fevers. This very powerful Gāruḍa mantra works merely by calling it to mind.

The first syllable (KṢI) is located at the beginning and the end, and the fifth is removed (KṢIPA OṂ SVĀKṢI). Enclose the mantra with the Earth, bounded by ten *vajras*, and separate all of the syllables by the name of the patient; they become immovable like mountains. This is known as *stambhana*. No one else would be able to make him move.

The first syllable is removed and placed in the position of the second; the second syllable is in the first position; the rest are in their normal positions (thus PAKṢI OṂ SVĀHĀ). Visualize the mantra on a lotus in a circular maṇḍala on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving nectar. Wiping the one suffering envenomation with the formula-empowered hand, one can quickly make him free of venom, even if he was bitten by Takṣaka. The mantra specialist, sprinkling his musical instrument with water consecrated by seven incantations, makes the patient

free of poison with its sound, and certainly makes him stand up. A step well, a well, or a tank is empowered by one hundred mantra recitations. By bathing in it, drinking from it, or plunging into it, he instantly becomes free of poison.

On the other hand, when the syllable of Fire is removed, locating that of Earth there, making the Fire syllable first (thus OṂ PAKṢI SVĀHĀ), he should repeat the words “burn! cook!” For paralyzing . . . (*corrupt text*) . . . the one afflicted by demon, fever, or poison. He could run and leap [great distances] by placing it in its own maṇḍala and ending the formula with PHAṬ.

The fourth is removed from its place and the Earth syllable stationed in its position. Making the Wind syllable first (thus SVĀPA OṂ KṢIHĀ), one should say “go! go!” He should visualize the fever, demon, or poison in the form of a bee on a lotus somewhere. Doing so, he transfers them right there. It could be used for running, striking down, attraction, stopping the flow of water, or binding—the practitioner could do whatever he conceives.

Now, removing the fifth syllable (that of Ether), place the first syllable there (HĀPA OṂ SVĀKṢI). Visualize the fifth seed syllable in the first position flooding the body with nectar. It is known to remove poison for beings suffering from poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and various poisons too.

To sum up, the permutations are:

Natural order: KṢIPA OṂ SVĀHĀ

Earth emphasized: KṢIPA OṂ SVĀKṢI

Water emphasized: PAKṢI OṂ SVĀHĀ

Fire emphasized: OṂ PAKṢI SVĀHĀ

Wind emphasized: SVĀPA OṂ KṢIHĀ

Ether emphasized: HĀPA OṂ SVĀKṢI

I transliterate the syllables without spaces where they could be taken to form a word. The mantra is certainly intended to have lexical meaning for the words KṢIPA (“strike, destroy”), PAKṢI (“O Bird”),<sup>57</sup> and SVĀHĀ (a ubiquitous ritual exclamation, “Hail!”). Given that Middle Indic forms and loose application of grammatical rules are common in *aīśa* Sanskrit, lexical meaning is also conceivable for the words SVĀKṢI (“Fully take possession!”),

SVĀPA (“Put to sleep!”), KṢIHĀ (“Ender of destruction”), and HĀPA (“Make depart!”).

The core of the mantra is the palindrome PAKṢI/KṢIPA (“O Bird/Strike!”). The perfect unity of meaning and language in this instance—Garuḍa *the bird who strikes* at snakes and poison—made it rhetorically powerful. Robert Yelle comments on palindrome mantras:

The obvious or intuitive function of many of these stylistic devices is to heighten or intensify the language of mantras, thereby making them magically effective. Such poetic devices are a common feature of the spells, chants, and ritual languages of many cultures.<sup>58</sup>

One further poetic feature of note has a formal term in the Tantric tradition: enveloping (*samputīkaraṇa*). This is the word used to describe a mantra that is sealed off with the same syllable at beginning and end, or more elaborately, with the same series of syllables in reverse order at the end.<sup>59</sup> We see this happen in only one instance: the earth emphasized order. Unlike the other sequences, the earth order drops the syllable HĀ entirely and envelops the other syllables in its place with an extra KṢI. Thus the life-force of the vulnerable patient is stabilized by being surrounded by heavy representatives of the element Earth.

The Vipati mantra manages to incorporate an astounding repertoire of meaning in only five syllables. It literally calls on the great *bird* Garuḍa to *strike* at the poison and exploits the qualities of the elements to effect medical actions that each specializes in, all the while doing so in a mantra replete with poetic features (acronyms, exhaustion of a set, enveloping, and use of palindromes). These features sealed the popularity of the mantra for posterity.

### *The Vipati System in Context*

As is common in studies of the Tantras, it is difficult to precisely pinpoint when and where the Vipati mantra originated. Earlier, I gave the list of thirty texts that mention it or teach it extensively, but most of the earlier sources among them cannot be reliably dated except to say that they predate the turn of the first millennium. The earliest that can be solidly dated is the Jain *Jvālāmālinīkalpa*, which was written in AD 939, but whose mantra system could feasibly be much older.<sup>60</sup> References to the Gāruḍa Tantras in the *Mañjuśrīyamūlakalpa* and *Brahmayāmala* indicate that they existed as a class

as early as the sixth or seventh century AD. While it is difficult to imagine the Gāruḍa Tantras without the famous five syllables, the evidence for it before the tenth century is weak.<sup>61</sup> One indication that it may not predate the tenth century by long is that Śaṅkuka does not mention it in his *Samhitāsāra* of about the ninth century AD celebrating and digesting the Gāruḍa Tantras. He does, however, present a system of visualizing oneself as Garuḍa with the body parts correlating with the elements as in the *Kriyākālaguṇottara*. It is no accident that some Tibetan paintings of Garuḍa portray him with the same color scheme.<sup>62</sup> Verses 75–79 of the *Samhitāsāra*:

Garuḍa’s head is black with the Wind, he is blazing with flames of the Oblation-Bearer (Fire) from his neck to navel; after that he is yellow with the lord of the gods (i.e., Indra, presiding deity of the Earth element), and his knees are white with Snow.

Garuḍa is supreme, [being] pleased about the vain lightning strikes of the Sacker of Cities (i.e. Indra) during the stealing of the nectar, having defeated his enemies, [and] having attained his wish.

All those seeking to destroy poison visualize Garuḍa as one who shakes the highest mountains with the force of the wind from his wings which are shaking in the boisterous activity of his dance.

Snake attraction and charming is done with the Wind, possession<sup>63</sup> (of the patient) with Fire, stabilization is obviously done with Earth (*śakra*), and destruction of poison is done by sprinkling drops of Water.

One who, by energetic one-pointed meditation, has developed in his mind the conviction that he has been transformed into Garuḍa may bring about the defeat of all poisons in this world just like Garuḍa.<sup>64</sup>

It seems, therefore, that the Vipati syllables themselves were not known to Śaṅkuka. On the other hand, new evidence has come to light that a Gāruḍa Tantra compendium surviving only in a Chinese translation of the eighth century highlights the Vipati system along with many of the features described in this chapter. This text is summarized in Chapter 7. Since the translator of this compendium was a Kashmiri, it seems likely that Śaṅkuka would have known about the mantra in the ninth century. This remains a puzzle, then, for future research.

The word PAKṢI in the mantra may also be traced to earlier snakebite mantras. The *Mañjuśrīyamūlakalpa* cites the following “Vainateya”<sup>65</sup> mantra



as an example of those taught in the non-Buddhist (*laukika*) Gāruḍa Tantras: OM ŚAKUNA MAHĀŚAKUNA PADMAVITATAPAKṢA SARVAPANNAGANĀŚAKA KHA KHA KHĀHI KHĀHI SAMAYAM ANUSMARA HUṂ TIṢṬHA BODHISATTVO JÑĀPAYATI SVĀHĀ.<sup>66</sup> Most of it can be translated: “OM O Bird, O Great Bird, whose wings are broad like a lotus [in bloom], O Destroyer of all snakes, Strike! Strike! Devour! Devour!”<sup>67</sup> Remember the contract! HUṂ Stay! The Bodhisattva commands. svĀHĀ.” Aside from the Bodhisattva’s appearance in this ostensibly non-Buddhist mantra, it is an entirely reasonable example of an archaic Gāruḍa mantra. Several mantras in Śaiva sources open with similar words: OM PAKṢI PAKṢI MAHĀPAKṢI—“OM O Bird, O Bird, O Great Bird.”<sup>68</sup> In upgrading “Bird” to “Great Bird,” both this mantra and the previous one make use of the poetic device that Yelle refers to as augmentation.<sup>69</sup> Another opens variously, but resembles it in other respects: OM KṢI CHINDA PAKṢI ṢAṅGA SŪKṢMAVIṢAM KAKAḌHḌHA BHRAMA BHRĀMAYA NIKṚNTAYA VIṢAŚATRURUDRO JÑĀPAYATI SVĀHĀ.<sup>70</sup> Consider also this verse found in some manuscripts of the *Mahābhārata* (1,30.22d) but expunged from the critical text: “A keen man should always think of Garuḍa and should worship a representation of him, always chanting ‘OM PAKṢIRĀJA.’ Snakes would instantly come under his power.”<sup>71</sup>

Whatever its precise origin, the five syllables came to be the Gāruḍa mantra par excellence. Aside from the elaborate system of the *Kriyākālaguṇottara*, more or less complete presentations of it may be found in the *Garuḍapañcākṣarikalpa*, *Nārāyaṇīya Tantrasārasaṅgraha*, *Vidyānuśāsana*, *Bhairavapadmāvatikalpa*, *Īśānaśivagurudevapaddhati*, *Garuḍa Purāṇa*, *Agni Purāṇa*, *Yogarātnāvalī*, *Śāradātilaka*, *Bṛhattantrasāra*, and the *Śivatattvaratnākara*. Each source shares features with the others, yet also preserves unique details and so deserves to be studied in its own right.<sup>72</sup> It is beyond the scope of this book to compare the details of each full version of the Vipati system, but one significant point deserves mention: the *Kriyākālaguṇottara* appears to be the only source in which Garuḍa depends on Śiva’s ancillary (*aṅga*) mantras. Every other source that employs ancillary mantras uses ones specific to Garuḍa. I compiled a chart of ten sources, and across the texts—the Puranas, the early and late Tantric digests, and the Gāruḍa Upaniṣad—Garuḍa’s six ancillary mantras share a remarkable uniformity. It is hard to imagine a situation where Garuḍa had his own ancillary mantras which were cast aside in favor of Śiva’s proxy role. Therefore, this is an important piece of evidence that the *Kriyākālaguṇottara* preserves our most archaic stage of the Vipati system.

The Vipati mantra, probably the most influential Gāruḍa mantra, is still widely known today and recited by a range of people from villagers in Kerala to practitioners of Tibetan Buddhism in California. Yet the most “elemental” secret of the mantra and its application in the classic system appears to have been lost as the mantra traveled down the centuries.

## *Nīlakaṇṭha et al.*

MANTRAS TO GARUḌA were the most commonly cited Gāruḍa mantras, but they were by no means the only important ones in the early medieval period. The three-syllable Nīlakaṇṭha mantra (PROM TRĪM ṬHAḤ) is found nearby in many of the same sources as mentioned for the Vipati,<sup>1</sup> and it is still referred to, and probably still used, in modern times.<sup>2</sup> It is likely a system taught in the lost Gāruḍa Tantra of the same name appearing in the lists of canons, and one might similarly link the Vipati to the scripture called *Pakṣirāja*.<sup>3</sup> For the Nīlakaṇṭha system, the case is strengthened by the fact that the *Kriyākālaguṇottara*—which states at the beginning that it draws on previous scriptures—places a mid-chapter colophon stating that the section on the *Nīlakaṇṭha Mantra Collection* is complete.<sup>4</sup>

The details and logic of the Nīlakaṇṭha system are closely related to those of the Vipati, particularly in the *Kriyākālaguṇottara* which I shall again follow for its antiquity and depth of treatment.<sup>5</sup> Nīlakaṇṭha's internal worship on a lotus throne surrounded by the phonemes of the Sanskrit syllabary is remarkably similar to the Vipati's internal throne, except that Śiva is visualized in a mild-featured (*saumya*) rather than fierce Bhairava form. The preparation here also involves installing the mantra on the fingers of the hand and body followed by the full internal worship:

The *praṇava* (OM) is to be established on the thumbs of both hands, PROM on the two index fingers, and TRĪM on the two middle fingers. First, install ṬHA on the two ring fingers, then OM again on the two little fingers. One first does the installation of syllables on the hands, and subsequently installs them in the body. Always install the entire root mantra in your body, and then the ancillary mantras, and after that the seeds in their proper positions. Install OM on the head, PROM

on the face, TRĪṂ on the heart, and ṬHAḤ above and below the heart. Once the Lord of the Gods is installed in this manner, install his ancillary mantras.<sup>6</sup>

The special character of the Nīlakaṇṭha system derives from the ancient stories of how Śiva came to be called Nīlakaṇṭha (“Blue-throated”). The ultimate poison named Kālakūṭa (“black spot”) arose, like nectar (*amṛta*), during the churning of the ocean, which had become milky with the saps of all the various trees and herbs on Mount Mandara, which was being used as a churning rod. The idea is that while the ultimate medicine arose from the churned-up medicinal plants, so too did the ultimate poison arise from the poisonous plants and perhaps also the venom of the mountain’s snakes. In some versions, the poison is said to be spat out by the great *nāga* Vāsuki, who was serving as a churning rope, but the following version found in several *Mahābhārata* manuscripts is more fitting, though not widely distributed enough to be included in the critical edition:

After that, the *kālakūṭa* poison arose from churning too vigorously. It immediately enveloped the earth, blazing like a smokey fire. On smelling that odor, the whole triple world was stupefied. The Lord Maheśvara, an embodiment of mantra, held it in his throat. And from then on, the god became known as blue-throated Nīlakaṇṭha.<sup>7</sup>

*Kālakūṭa* in the myth seems to be a virulent mixture of all poisons and venoms churned together in the ocean, but it is also the name of a specific plant poison, famed worldwide for its incredibly lethal potency (LD = 3 µg). The latin *Abrus precatorius* is commonly known as jequirity, and its beautiful red seeds, each with a single black spot, gives it the name *kālakūṭa*, “black-spot.” It is sometimes used for making rosary beads in various parts of the world, and according to anecdotal reports, jewelers have died from being pricked while boring them. Such a plant is a fine model for the ultimate poison, yet at the same time, some versions of the archetypal myth connect the *kālakūṭa* to snake venom. It is this dual identity of *kālakūṭa* that authorizes the Nīlakaṇṭha mantra to treat both plant and animal poisons, and its wielder to be competent to consume and dispense poison as required.

Let us return to the rituals in the text. In contrast to the Vipati, both the practitioner and the patient become possessed by Nīlakaṇṭha. A dual mantra installation is prescribed, with the practitioner visualizing Śiva, the various ancillary mantras, and the patient’s name within a nectar-exuding ṬHA.<sup>8</sup> Next, the practitioner may give a small amount of plant poison to

the patient. A very lengthy section in this chapter of the *Kriyākālaguṇottara* details the medicinal use of plant poisons, and a summary is in order to put this in context. A core idea is that plant poisons and animal venoms function in opposing manners in the body, and so one can be used to counteract the other.<sup>9</sup> Vāgbhaṭa, in his *Aṣṭāṅgasamgraha*, says, “plant poisons generally have the quality of *śleṣma* and move upward, whereas animal venoms have the quality of *pitta* and move downward [in the body].”<sup>10</sup> This section of the *Kriyākālaguṇottara* emphasizes the usefulness of poison as medicine for nearly all ailments and for general longevity, therefore the following sentiment of Vāgbhaṭa does not apply: “For someone envenomed, poison administered becomes nectar; it is just poison for someone not envenomed.”<sup>11</sup> There are of course circumstances in which use of poison is contraindicated, and the *Nīlakaṇṭha* section mentions a procedure to test for “allergic reaction” to the poison.<sup>12</sup>

Next comes the use of the mantra itself (7.147–164, followed by a prose section). This should be the rite for *PROM*, although it is not stated, because the following two sections do explicitly state that they are for *TRĪM* and *ṬHA(H)*:

The practitioner visualizes the body of the patient beneath a Fire maṇḍala, a blazing syllable *PROM*<sup>13</sup> placed in the middle of the practitioner’s hand. He then shows it to the patient, whereupon the patient instantly collapses. Then he makes him stand up, in turn, by that same syllable and administers medicinal smoke to the patient. He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.<sup>14</sup>

Usually *praṇava* refers to the ubiquitous syllable *OM*, so it is not clear if we should really be visualizing *PROM* here or *OM*. Since it is visualized in the Fire maṇḍala, it might mean that *PROM* is a fire-enhanced version of *OM*, given that the letter R is associated with Fire.

The practitioner then visualizes a healthy person in a Wind maṇḍala and dark in color. He then visualizes smoke as the poison that is oppressing the patient. Then he visualizes the poison-smoke transferring into the body of the healthy person. By this transference, the enemy is rendered unconscious from the poison and would quickly fall. This is the procedure with the syllable *TRĪM*; listen to that with the syllable *ṬHA*.<sup>15</sup>

It is not clear whether the rite with OM/PROM and the Fire element is enough to completely cure the patient in itself or if all three syllables should be deployed for every case. It seems that the medicinal smoke of the first rite is used to capture the poison, which then must be transferred by the Wind into the body of an enemy. In that case, *nirviṣaṃ yāti* must mean not “becomes free of poison,” but rather something like “has his poison neutralized.” Recall that in the Kālakūṭa story on the previous page, the poison was compared to smoke.

The practitioner should install the full-moon syllable ṬHA on the head, raining nectar. That embodiment of nectar instantly frees the patient of poison. Or alternatively, one can visualize it as yellow and located above the bite victim. With it situated on top of the head, it would doubtlessly stop the poison. One could use the syllable ṬHA as white in color for destroying poison. One could use it anywhere for both plant and animal poisons.<sup>16</sup>

This is yet another method of applying the qualities of the five elements to cure poisoning and envenomation. PROM works with Fire, TRĪM with Wind, and ṬHA(Ḥ) does triple duty for Water, Earth, and Ether, respectively. One can be certain that this is the intent behind the first alternative in the passage just cited, because the Earth maṇḍala is visualized as yellow and its function is to stop (*stambhana*) the poison. The functions of Water and Ether overlap, since both are associated with nectar and healing, but here the color white signals that ṬHA is functioning as Ether. It is possible that *saṃhāra* is being used as a technical word here, since its usual meaning of “destruction” does not seem to fit well with the positive nature of the nectar syllable ṬHA.

The next six verses (7.155–160) praise the many uses of the Nīlakaṇṭha mantra system: alleviating miscellaneous diseases, spider envenomation, demonic possession, headaches, recurring fevers, eye disease, burning and sharp pains, and “thousands of other procedures.” The preparatory propitiation of the mantra is one hundred thousand repetitions, and after four hundred thousand repetitions one can consume nine pounds of plant poison without ill effect—do not try this at home!

Tagged on at the end of the Nīlakaṇṭha section is a procedure for curing someone who was bitten long before (*pūrvadaṣṭa*) but still suffering from the effects of residual venom in the body. It involves a test for the appropriateness of using plant poison, essentially the same as the test mentioned before for allergic reaction, but this time involving a female spell

(*vidyā*) that induces possession. The goddess is named Raktapaṭī, and her description in the spell is fierce. I have not seen any other references to this goddess, but she might be related to Vajraśrīkhalā of *Agni Purāṇa* 142, who also is called *raktapaṭī* and specializes in possession. The six ancillary mantras of Nīlakaṇṭha follow the *vidyā* with little explanation other than that they give similar powers of destroying demons and poisons. These differ in some respects from those found in other texts, and comparing these in *Agni Purāṇa* 294 and *Nārāyaṇīya Tantrasārasaṅgraha* 4 has confirmed yet another source text of the *Agni Purāṇa*; the Purana passage appears to be excerpted from Nārāyaṇa's compendium.

Finally, one interesting feature found in several of the Nīlakaṇṭha source texts is absent in the *Kriyākālaṅgottara*: the trident gesture (*śūlamudrā*). This is a *mudrā* found in many different texts and by no means always associated with Nīlakaṇṭha. It is formed by folding down the little finger and holding it with the thumb. The other three fingers, which of course have been consecrated as the three syllables of Nīlakaṇṭha *OM TRĪM ṬHAḤ*, are held out straight. In the *Īśānaśivagurudevapaddhati*, it is described thus:

Visualizing oneself as three-eyed and with a trident in hand, one should recite the mantra. This is the three-syllable mantra prefixed with *OM* and suffixed with *NAMAḤ*. By means of recitation and visualization, a bite victim touched by the trident would become well.<sup>17</sup>

Thus, the practitioner becomes Nīlakaṇṭha himself and his empowered hand is Śiva's trident.

### *Mantras to the Nāgas*

The word *nāga* refers to the divine serpent-lords, but it is also used loosely to refer to common cobras, or any snake. Mantras to the divine *nāgas* are surprisingly rare, given that the Gāruḍa Tantra curriculum places a heavy emphasis on determining the precise time of the bite and the corresponding *nāga*. Knowing which *nāga* presides over the offending snake, one can then offer prayers and food to that overlord. The *Śivadharmasāstra*, a work of popular Śaiva religious practice which may date to the first half of the first millennium AD, has an interesting section of nineteen verses on worshipping the eight *nāga* lords. Each is described by color and pattern,

and characterized as a devotee of Śiva. At the end of each set of verses, the *nāga* is asked to heal poison, either metaphorical or real:

Gulika is the best of *nāga* lords and always devoted to Hara. Let him remove the fearsome venom and perform expiation for me.<sup>18</sup>

And the passage ends:

The *nāgas* will never harm one who praises this group of *nāgas* or even just hears it, nor will poison overcome him.<sup>19</sup>

The *Kriyākālaguṇottara*'s final chapter also has some interesting rites involving the *nāgas*. In one, the hand is possessed by the *nāga* Vāsuki with the aid of a mantra, and then used for snake charming. The procedure is called *bhogahasta*, “flared-hood hand,” and the *Nārāyaṇīya Tantrasārasaṃgraha* explicitly says that the hand is cupped to look like a cobra's flared hood.<sup>20</sup> A similar mantra to Vāsuki that also involves the *bhogahasta* is present in the first chapter of the *Yogaratanāvalī*.<sup>21</sup> Following this is a mantra addressed to the great *nāga* Ananta for curing a bite victim.

ॐ homage to Garuḍa, ॐ homage to Ananta whose hood is massive, who is the heart of all serpents, subduer of all serpents, SVĀHĀ. One should bathe a bite victim with water that has been empowered with this mantra seven times. Then [the victim] will become healthy. This is the authority of the *nāga*.<sup>22</sup>

Here, homage is paid to Garuḍa first, and then to Ananta, presumably with the intention of reminding Ananta of his subordination to Garuḍa. The mantra's purpose is to honor Ananta in the hopes that he will recall his own subordinate, the earthly snake who bit the patient, but at the same time, it seems that the practitioner feels some apprehension toward Ananta and invokes Garuḍa first to set the tone.

The final antivenom mantras to the *nāgas* that I want to call attention to are found in *Garuḍapañcākṣarīkalpa* 7. This appears to be the source text of *Nārāyaṇīya Tantrasārasaṃgraha* 5.25–36, and the latter seems to have substantially corrupted the mantras. Anyhow, highly formulaic mantras to each of the eight *nāgas* are given in versified form. The structure is: ॐ, short vowel<sup>23</sup> with *anusvāra*, stops of a *varga* excluding the nasal, corresponding long vowel with *anusvāra*, some words that vary (usually imperatives and/or seed syllables), the name of the *nāga* in the vocative, the words VIṢAM



HARA SAṂKṢIPA HAḤ PRAKṢIPA HA, the name of the nāga compounded with -HRDAYĀYA, and ending with PUḤ SVĀHĀ. Thus, the mantra for Ananta is: OM AṂ KAṂ KHAṂ GAṂ GHAM ĀṂ KHURU KHURU CAYA CAYA ANANTA VIṢAṂ HARA SAṂKṢIPA HAḤ PRAKṢIPA HA ANANTAHṚDAYĀYA PUḤ SVĀHĀ. The mantras thus rely on the power of knowing the systematic correlation between the syllables of Sanskrit and each of the great nāgas to make the nāga do one's bidding. There are commentarial verses after each nāga's mantra that describe how to use the mantra, and a statement that it is good for destroying poison associated with that particular nāga. For example: "This would instantly remove the venom for one bitten by a snake of a species connected with Ananta."<sup>24</sup> One way of narrowing down which nāga presides over the snakebite case is to know its class (*varṇa*) based on the appearance of the snake or the place the bite occurred. The second chapter of the *Kriyākālaguṇottara*, for example, explains these matters ubiquitous in the Gāruḍa literature. Knowing the class of the snake narrows it down to two of the eight great nāgas divided into classes. A more precise way of determining the presiding nāga is to use the time of day at which the bite occurred. The *Kriyākālaguṇottara* gives instructions for making a chart to determine the presiding nāga of any given ninety-minute period.<sup>25</sup> As the popular saying goes "The planets are indeed the nāgas and the nāgas are known to be the planets."<sup>26</sup>

### *A Truth Statement Mantra and Its Parallels*

One Gāruḍa mantra is demonstrably ancient, yet recurs throughout the literature. It is the mantra to accompany the Mahāgandhastī herbal antidote in the foundational Ayurvedic classic, the *Carakasamhitā*, usually dated to the second century BC. The mantra is:

*I am Vijaya, the son of Jaya and Jayā, and I am victorious. Homage to Viṣṇu the man-lion, to Viśvakarman, to Sanātana, to Kṛṣṇa, to Bhava and Vibhava. The energy of Vṛṣākapi embodied, the energy of the twins Brahma and Indra. As surely as I do not know the defeat of Vāsudeva, a mother's marriage, nor the drying up of the ocean—by that true statement let this antidote be effective. HILI MILI protect [me while making] this most excellent of all medicines.<sup>27</sup>*

Several features of this ancient mantra are notable: an optimistic assertion of victory, an invocation of several great gods, truth statements, the archaic imperatives HILI and MILI, and the imperative RAKṢA ("protect!")<sup>28</sup> All

of these devices are common in later Tantric mantras as well. The truth statements function similarly to the logic of legal ordeals that were common in India and Europe in medieval times. Truth was regarded as having the power to override the normal laws of nature. The most famous literary ordeal in South Asia was Sītā's self-imposed fire ordeal in the *Rāmāyaṇa* in which her true statement of fidelity saved her from burning in a bonfire.<sup>29</sup>

The Mahāgandhastī mantra shows up again in the Bower manuscript with some variations.<sup>30</sup> Some of the early Buddhist *dhāraṇī* texts have mantras making homage to *puruṣavīra* and *puruṣottama*, truth statements, and the words HILI MILI, but this is better understood as the result of a shared milieu rather than a genetic connection. A more clearly dependent version is that found in Vāgbhaṭa's *Aṣṭāṅgahr̥daya*:

*Homage to the Man-lion and homage to Nārāyaṇa. As surely as I do not know the defeat of Kṛṣṇa in battle—by that true statement let this antidote be effective.*

And it expands with another mantra:

*Homage, O Mother of beryl, HULU HULU protect me from all poisons! O Gaurī, O Gāndhārī, O Cāṇḍālī, O Mātāṅgī SVĀHĀ. Second mantra during grinding.*<sup>31</sup>

The latter mantra is significant for adding female divinities to the list. These two mantras are found together in the *Agni Purāṇa* (297.19–20), in Kāṭayavema's commentary on Kālidāsa's *Mālavikāgnimitra* citing from an unnamed "Bhairava Tantra,"<sup>32</sup> in the *Garuḍapañcākṣarīkalpa* (12.48–51), and in the *Nārāyaṇīya Tantrasārasaṅgraha* (10.36–37).<sup>33</sup>

### *A Mantra for Rabies*

Modern biomedicine considers rabies infection to be almost invariably fatal without quickly administered immunoglobulin treatment,<sup>34</sup> but traditional treatments for rabies, particularly from the bite of a rabid dog, are found in most Ayurvedic and Śaiva medical sources. Among the many herbal treatments and mantras for rabies, one in particular remained virtually unchanged in texts spanning 1,500 years. The *Suśrutasaṃhitā* (ca. second century BC) is our earliest record of this mantra directed to the *yakṣa* Kubera who rules over mad dogs and dogs in general.

*O Lord of Mad Dogs, O Yakṣa, O Lord of the troops of the bitch Sārameya, make this rabid-dog saliva free of poison for me! Don't delay!*<sup>35</sup>

The *Aṣṭāṅgasamgraha* (6,46.81) has the mantra exactly as Suśruta, and all of the Tantric sources follow closely, but replace *-juṣṭam* with *-daṣṭam*, which does not work well grammatically.<sup>36</sup> The *Kriyākālaguṇottara*'s chapter on rabid dogs has a vaguely similar mantra directed to a *yakṣa*, and it also has numerous other mantras and treatments for rabies not found elsewhere.

### *Modern Gāruḍa Mantras*

Gāruḍa mantras and *vidyās* are still widely used in villages and towns across South and even Southeast Asia. Although I have not carried out ethnographic fieldwork, secondary sources provide enough evidence to make some preliminary observations about their characteristics. Four articles by Sarat Chandra Mitra detail mantras and other folk practices he encountered for curing snakebite, scorpion sting, and rabies. Here is one from his 1916 article "North Indian Incantations for Charming Ligatures for Snake-bite:"

Garuḍa has swept down below the sky. The napkin gathers all the venom [of the snake]. The napkin has no magical power. Whose command is it? It is the command of the goddess Manasā (*viśahārī*).<sup>37</sup>

And in his 1915 article "A Note on a Cure-Charms for the Bite of the Boḍā Snake," Mitra discusses another snakebite mantra. I quote the latter part of this longer mantra:

Come, come, O blessing of Śiva. The venom [of the snake] has been nullified under the influence of this my charmed water. The venom no longer exists; the venom no longer exists. Whose command is this? This is the command of the Saint of Kouruṇ.<sup>38</sup>

And from his 1915 article "North Indian Folk-Medicine for Hydrophobia and Scorpion-Sting," a mantra against scorpion sting referring to the shamanistic practice of blowing air on a patient to effect healing:

oṃ *sarah*, I blow. oṃ *hili mili*, I blow. oṃ *hili hili chili*, I blow.  
I blow to Brahmā. I blow to all the gods.<sup>39</sup>

These three Bengali mantras have several features in common with Sanskritic mantras. In the first, of course, Garuḍa is invoked to remove the poison. The fact that he is under Manasā's command is significant for showing that he is not conceived as the vehicle of Viṣṇu. A feature that repeats in the first two mantras is the naming of the authority. This is a legacy of the Sanskritic practice of ending some mantras with "so and so commands" (... *ājñāpayati*); it is rooted in a worldview that sees the entire universe as functioning under a hierarchy of dominion. Snakes are not supposed to bite people outside of a limited range of conditions, so the unjust bite represents a breach of proper conduct and merits divine intervention by the deity responsible in a given situation. Finally, the scorpion mantra has the words HILI MILI, which I discussed elsewhere regarding Zysk's treatment of the Mahāgandhahastyagada mantra in the *Carakasamhitā*.<sup>40</sup> This scorpion mantra is strikingly close to the classic variety for having these particular mantra words and directing the mantra to Brahma. It is precisely these distinctive features that are found in the numerous scorpion sting mantras in *Kriyākālaguṇottara* 29, for example.

Additionally, Robert Yelle refers to a Bengali mantra for snakebite that he learned of in Bangladesh. It relies on the device that he terms *historiola*: a reference to a famous deed of a deity, in this case, Kṛṣṇa's defeat of the *nāga* Kāliya.<sup>41</sup> *Historiola* functions similarly to truth statements in mantras insofar as it asserts that a particular event happened and that the truth of that event still holds power in the here and now.

The last chapter in Tantrik Bahal's *Nāg aur Nāgmaṇi* presents us with several dozen Gāruḍa mantras and rituals in Hindi and Sanskrit. These range from simple Sanskrit mantras like OṂ NAMO TAKṢAKAKULĀYA SARPASTAMBHANAM KURU KURU SVĀHĀ<sup>42</sup> (OṂ *homage to Takṣaka's kin, paralyze the snakes, do it!*) to a string of seed syllables like HĪM HĪM HĪM HĪM HĪM HĪM HĪM MOM HĪM HAM HĪM BAM HĪM ŚVA HĪM RA RĪ,<sup>43</sup> and rhyming mantras in Hindi: OṂ PHĀRĪ KAMRĪ MAUNĪ RĀT, ḌHŪMḌHO SARAP APANĪ BĀṬ, JO SARAP BICCHĀ PAR PARE LĀT, VAH SARAP BICCHĀ KARE NA GHĀT. DOHĀĪ ĪŚVAR MAHĀDEV GAURĀ PĀRVATĪ KE.<sup>44</sup>

Rhyming is also a characteristic of Nepali Gāruḍa mantras. Gregory Maskarinec and his assistants translated many Nepalese shaman texts, such as this mantra against snakebite:

Serpent, serpent, fuming thickly, writhing as you eat, squirming quickly, beady your eyes, long your throat, backwards your teeth. Your venom dies, my venom remains. Venom, who knows it? My guru

father knows it. Where is my guru father? He is above, in Indra's house. From Indralok above, shaking, quaking, he comes. Leave, venom, go away! By an eagle's claws this venom be destroyed! Be sent across the four rivers, be destroyed! One level of oaths, two, three levels of oaths, four, five, six, seven levels of oaths, the oath of sky's Indradev! The oath of deep earth's Bāsudev! The oath of Rāmachandra! My guru's oath! This venom acts, that venom, that serpent, bites the dust! Blow mantar! The oath of Honorable Mahādev!<sup>45</sup>

The mention of “an eagle” clearly refers to Garuḍa. Although the word can mean eagle, the context of Garuḍa sweeping down from Indra's heaven strongly links this mantra to Garuḍa's famous feat of stealing the nectar. Garuḍa is, then, the “guru father” of the mantra reciter. The “oath” of this and most other Nepali mantras I have heard is parallel in function to *ājñā* and *ājñāpayati* in Sanskrit mantras. It serves to assert the authority of the mantra, the chain of command that places the snake and its venom in a subordinate position to Indra, Vāsudeva, Rāmachandra, Garuḍa, and finally Mahādeva.<sup>46</sup>

Parts of Southeast Asia have traditions for snakebite that can be linked to the Indic. Sophearith Siyonn pointed out that traditional snakebite specialists in Cambodia are called Alambay, recalling the ancient Alampāyana who is known as a toxicological expert in the Pali literature and beyond.<sup>47</sup> He says the snakebite healers invoke the *Gruḍpāramita* (*garuḍapāramita*, i.e., *garuḍaśakti*, “the power of Garuḍa”) to cure snakebite with the following recognizably Indic mantra: ARAHAṂ GRUḌAṂ ARAHAṂ GRUḌĀ BIS NĀGARĀJĀ APESI. This may be translated: “Venerable Garuḍa, Venerable Garuḍa, you make the poison of the Nāgarāja disappear.”

## Conclusions

This brief overview of Gāruḍa mantras from Sanskrit and Middle Indic texts as well as modern oral traditions has barely scratched the surface of either domain. Literally hundreds of snakebite mantras occur in the sources referred to here, and only the most prevalent among them were selected for initial analysis. There is a strong tendency for snakebite mantras to be installed on the hand, which is then physically brought into play in the healing rituals. A theme in most Gāruḍa mantras is the invocation of a divine authority who has the power to intervene, although appeal to a higher power is a feature of mantras and prayer in general. The most important point is that mantras are, as a rule, full of meaning.

## Snakebite Goddesses

MAY THE VIDYĀ who is called Suvarṇarekhā, the one said to be an eradicator of snakes, grant ease to me. May the mighty-looking vidyā called Kurukullā, arisen from the mouth of the Lord of Birds, always be present on the tip of my tongue. May the one called Jhaṅkārīṇī always be present in my body. May the one named Remover of Poison destroy the façade of the Kali Age. May Bheruṇḍā always be present in my throat. May Trotalā be present in my head. And likewise may Suvarṇarekhā also always be present at my base. Let Jāṅgulī make my speech perfect for the destruction of poison.<sup>1</sup>

This litany from the *Śrīvidyārṇava* invokes five goddesses that were classically associated with curing snakebite. Given the prevalence of snakebite in South Asia, and the deeply rooted traditions of goddess worship there, it is natural that a wide variety of traditions developed around goddesses with power over venomous snakes. Some snakebite goddesses, such as Manasā in the Northeast and Nāgāttamaṅ in the South, are quite well known even today. Jainism has Jvālāmālinī and Padmāvātī, and in Buddhism Mahāmāyūrī is renowned for healing snakebite. Others, such as the five named above, once garnered widespread attention, but might now be termed forgotten goddesses. The *Śrīvidyārṇava* presents them as attendants to the main goddess of the cult, Tripurasundarī. Experts in Buddhist Tantra will recognize Jāṅgulī and Kurukullā as Buddhist visualization goddesses. With the exception of Jāṅgulī, the Gāruḍa Tantras also assert that these goddesses belong to the Śaiva Tantric medical tradition.

We start, then, with an enigmatic jumble of identities, with each tradition claiming title to particular goddesses. This chapter is the record of an initial attempt to unravel the origins and transformations of these

five goddesses. Although references to them are widespread, little prior scholarship has examined their textual traditions. By exploring the edited as well as new unedited literature on these goddesses, one can glimpse the larger processes affecting Indian religions during the medieval period.

### *Tvaritā*

“The Swift One” (*tvaritā/tūrṇā/śighrā*) is a fitting title for a goddess whose most celebrated function was saving the lives of those bitten by venomous snakes such as a cobras, vipers, or kraits. *Tvaritā* was the subject of a vast literature, and though much of it has been lost, a substantial amount of material reaches us in manuscripts from Nepal and elsewhere. The earliest source is one of the most widely cited canonical *Gāruḍa* Tantras, called the *Trotala*, already referenced as a canonical *Gāruḍa* Tantra in Vairocana’s ninth-century *Lakṣaṇasaṃgraha*.<sup>2</sup> In time, she was identified with various goddesses of extensive renown: Kubjikā, Durgā, and Kālī in the wider Śākta traditions, as well as Padmāvati in Jaina Tantras.<sup>3</sup> Introducing his massive fourteen-volume edition and translation of the *Manthānabhairava*’s *Kumārikākhaṇḍa*, Mark Dyczkowski includes an informative eight-page section on *Tvaritā*. He points to a long and important section of the unpublished *Kulakaulinimata* that discusses *Tvaritā* at length.<sup>4</sup> Additionally, I discovered a *Tvaritāvīdhānasūtra* ascribing itself to the *Caturviṃśatisahasraśaṃhitā* (i.e., the *Manthānabhairava Tantra*).<sup>5</sup> Many texts know *Tvaritā* as an autonomous snakebite goddess, but it is probable that most or all of these derive from the aforementioned *Trotala*.

### *Tvaritā* in the *Trotala* Tantra

Two texts surviving in Nepalese manuscripts ascribe themselves to the *Trotala* Tantra: the 700-verse *Tvaritāmūlasūtra* and the 200-verse *Tvaritājñānakalpa*. Both use the titles *Trotala* and *Trotalottara* interchangeably, although the latter is listed as a separate scripture in the canonical lists. The *Tvaritāmūlasūtra* positions itself as an extraction from the (presumably mythical) version of over 100,000 verses. Due to their goddess-centric (Śākta) character, Alexis Sanderson expressed doubt about whether these texts are actually pieces of the original *Trotala*, or rather inspired by it.<sup>6</sup> While it is admittedly odd that there is so little focus on snakebite in these texts, the original *Trotala* could conceivably have been broader in scope than we might now suppose.

Tvaritā's iconography is typical for a deity who is supreme over snakes: she is adorned with them from head to foot:

Tvaritā is mounted on [her lion] with her left shank hanging down and the right folded in so the sole of her foot touches her leg. The nails on her feet sparkle like twinkling stars, are lotus red and marked with lotuses. The soles of her feet are beautiful with long and symmetrical toes. She has well-rounded thighs and fleshy calves, and her buttocks and hips are broad. She has a deep navel, a belly with three folds, and is beautified by a streak of abdominal hair, broad hips, and breasts like golden pitchers. She has a shell-like neck, lips like the Bimba fruit, eyes like blue lotus petals, a beautiful nose, curved bow-like brows, attractive ears, and she glows with a crown. She shines with snake earrings and a necklace consisting of the king of snakes, brilliant with a thousand hoods and radiant with glittering jewels. The goddess's arms shine, beautified with snake bracelets, and likewise the girdle on her hips, frightening because of being made of a great serpent. On the feet of the goddess are two terrible snake anklets, and her left foot is placed in the middle of a thousand-petalled lotus. One garment, adorned with flowers, looks like forked lightning in the sky. Another garment is like a rainbow draped across her breasts. It is studded with numerous flowers, and tied tightly with a great serpent. The goddess's hands carry weapons and the tips of her shell-like nails are sharp. On the right she holds a *vajra*, staff, sword and discus, a mace, a shining spear, arrow, and javelin, and she displays the gesture of granting boons. On the left she holds a bow, noose, sword, bell, a threatening finger, a conch and a goad, and she also displays a gesture of goodwill and holds a lotus.<sup>7</sup>

In many ways, this eighteen-armed Tvaritā resembles Durgā—long the most famous warrior goddess—but it is not at all given that Tvaritā's iconography is based on Durgā's; the opposite may even be true, or both could model an archetype of the warrior goddess.<sup>8</sup>

The origin story of Tvaritā in the first chapter is a rather grand tale in ninety-four verses.<sup>9</sup> It is framed by a description of Garuḍa's aeons-long penance to win the boon of esoteric knowledge. Brahma finally directs him to Śiva, seated on the peak of Mt. Kailāsa, who agrees to teach him the desired knowledge. Śiva begins to narrate Tvaritā's origination story to Garuḍa: a band of *yoginīs*, themselves originated from Śiva's Bhairava form,



approached Śiva and requested that he preside over their *caru* ritual, which, the context implies, involved sexual rites. When Gaurī learned that Śiva was engaged in this ritual, she became dreadfully angry and generated herself as Tvaritā by uttering the nine-syllable Tvaritā *vidyā*.

Tvaritā's principal spell usually consists of three triads of syllables, which the text links with the goddess's nine pairs of arms: HŪṂ KHE CA CCHE KṢAḤ STRĪṂ HŪṂ KṢE PHAṬ, and often it is prefixed with OM̐. This is the form of the *vidyā* that is spelled out plainly in the *Tvaritājñānakalpa*.<sup>10</sup> It agrees with a versified enumeration in the same text's twenty-fourth verse.<sup>11</sup> In the *Tvaritāmūlasūtra*'s second chapter, the syllables of the *mūlavidyā* are given in a simple code based on the standard layout of the Sanskrit alphabet:

The last of the heated group with a dot and mounted by the sixth vowel (H + Ū + Ṃ = HŪṂ). The first seed syllable of the basic spell has been told, O Lord of Birds. Now, the second of the [soft-]palatal class joined with the eleventh vowel (KH + E = KHE). The first vowel in conjunction with that of the tongue-palate class should be alone (C + A = CA). Beneath that same one, one must use the second of that class with the eleventh vowel (C + CH + E = CCHE). Now one must join the second of the heated class beneath the first of the [soft-]palatal class, together with the sixteenth vowel (K + Ṣ + AḤ = KṢAḤ). One must use the first of the tongue-teeth (Ṭ) below the third of the heated (S) and the second of the mixed class, again combined beneath with the fourth vowel (S + Ṭ + R + Ī = STRĪ). One must use the second of the heated joined beneath the first of the [soft-]palatal class combined with the eleventh vowel (K + Ṣ + E = KṢE). The last of the heated class with a dot and mounted by the fifth vowel (H + U + Ṃ = HUṂ). And the second syllable of the labials is another to be joined to that which is first when the tip of the tongue touches the palate; this is to be extracted with a half-vowel (PHA + Ṭ + A/2 = PHAṬ). This is the Exalted Spell-Goddess Tvaritā who grants all success. She should be prefixed with OM̐ and should always have "homage" (NAMAḤ) at the end. For fire rites, she ends in SVĀHĀ.<sup>12</sup>

Thus, the *vidyā* given here is:

(OM̐) HŪṂ KHE CA CCHE KṢAḤ STRĪ KṢE HUṂ PHAṬ (TVARITĀYAI  
NAMAḤ/SVĀHĀ)

This differs from the *Tvaritājñānakalpa* version in several respects: the syllable STRĪ lacks *anusvāra*, the syllables KṢE and HUṂ are reversed, and the syllable HUṂ in the eighth position has a short vowel. These may seem like insignificant differences; however, mantras and *vidyās* had to be uttered with absolute precision to be effective. On the other hand, HUṂ and HŪṂ are elsewhere generally interchangeable, with the latter occurring only moderately more frequently than the former. Still, the fact that the author went to the trouble to spell out that the first is with the sixth vowel whereas the second is with the fifth vowel suggests that the difference was significant in his tradition.

Next, the *Tvaritāmūlasūtra* teaches the secret ancillary (*aṅga*) mantras without which one cannot have success with the *Trotala* Tantra. There is also a series of simpler, and less esoteric, “*vidyā-ancillaries*” (*vidyāṅga*):

The first and second are the Heart. The third and fourth are proclaimed to be the Head. The fifth and sixth are taught as the Crest. The seventh and eighth are the Armor. The star syllable (PHAṬ)<sup>13</sup> is the Eye qualified with its half-syllable as the ninth.<sup>14</sup>

Thus, the scheme for the *vidyā-ancillaries* arranges the syllables as follows:

|       |           |
|-------|-----------|
| Heart | HŪṂ KHE   |
| Head  | CA CCHE   |
| Crest | KṢAḤ STRĪ |
| Armor | KṢE HUṂ   |
| Eye   | PHAṬ      |

Next, the *Tvaritāmūlasūtra* teaches the ten-syllable spells for each of ten female attendants (*dūtī*):

|          |                       |
|----------|-----------------------|
| Śakra’s  | <b>Vajratuṅḍā</b>     |
| Agni’s   | <b>Jvālinī</b>        |
| Yama’s   | <b>Śabarī</b>         |
| Nirṛti’s | <b>Karālī</b>         |
| Varuṇa’s | <b>Plavaṅgī</b>       |
| Vāyu’s   | <b>Dhūnanī</b>        |
| Kubera’s | <b>Kapilā</b>         |
| Rudra’s  | <b>Raudrī</b>         |
| Viṣṇu’s  | <b>Cakravegā</b>      |
| Brahma’s | <b>Brahmavetālinī</b> |

Their *vidyās* are characterized by beginning and ending with the respective syllables of Tvaritā's *vidyā*, thus each syllable represents one of the female attendants—PHAṬ is regarded as two-in-one, so the PHA element is Cakravegā and the Ṭ element is Brahmavetālinī. The other syllables of the attendants usually include their name in the vocative, sometimes alias names, and either individual syllables or imperatives appropriate to each. Thus Jvālinī, the attendant of Fire, is told “BLAZE!” and Manovegā, the attendant of Wind is told “GO!” The first eight attendants clearly correspond to the eight compass points, starting in the east, and they are placed in this configuration around Tvaritā in many of the rituals taught in the *Tvaritāmūlasūtra*. For example, in the eighth chapter there are instructions for making a “Thunderbolt” (*vajrārgala*) diagram, here for the purpose of killing an enemy, using a circuit of the first eight female attendants surrounding Tvaritā on the petals of a lotus.<sup>15</sup> The Thunderbolt is Tvaritā's signature maṇḍala. It is the same one that Śiva was presiding over with the *yoginīs* in the narrative framing the first chapter, and that which all the terrified gods persuaded Tvaritā to enter.

The *Tvaritāmūlasūtra*'s third chapter teaches how to install her weapon mantras on the hands and body of the mantra practitioner, which affords him invulnerability from gods, demons, or any evil influences. Its fourth chapter is on *mudrās*—hand gestures used in the worship of Tvaritā and rituals involving her. Twenty-eight *mudrās* are described, many corresponding to the eighteen weapons and gestures in Tvaritā's hands.

The initiation ritual described in the fifth chapter begins with an elaborate worship of Tvaritā in the Thunderbolt maṇḍala, with her mounted on a five-faced Śiva acting as her throne. This pose expresses her superiority to Sadāśiva, the prototypical five-faced Śiva of the Siddhānta Tantras. The initiation also involves ritual generation of fire in a vulva-shaped pit, and offering grains and ghee into it while reciting the basic *vidyā* and the ancillary spells. At one point the text boasts: “And he becomes initiated by just one oblation, O Bird; in this way he would be authorized. Now listen further concerning liberation.”<sup>16</sup> Although this appears to depart significantly from the Śaiva norm, where the most basic initiation grants liberation and further initiation is required for those seeking powers, the opening of the chapter calls the initiation both power-granting and liberation-granting. Many benefits of initiation are listed, such as obtaining a kingdom and sons, success with mantras, and destruction of poverty. At one point there is a choice to either dismiss the goddess and dismantle the maṇḍala or, for those who are authorized, to continue with offerings that

include animal and human blood. The goddess is praised as present in a long list of deities, in fact, as all-pervasive. The chapter closes with a fascinating discussion of who may be initiated and who is unqualified. The briefer sixth chapter gives instructions for locating a site on which to practice, ranging from a dreadful cremation ground to predominantly Śaiva cities, towns, or villages. It also describes various rituals.

Chapter seven begins and ends on the topic of different extractions of the syllables of the *vidyā* for various purposes, but most of the chapter is rather a detailed description of the creation of various deities culminating in Tvaritā's appearance. The details of this creation story deserve more detailed and comparative analysis, but this is beyond the scope of the present study. Its basic image is one of chaos in the universe, with various exceedingly powerful forces coming into existence and clashing. A battle between Garuḍa and Viṣṇu ends with Viṣṇu being vanquished and leaving the egg of Brahma. The chaos does not come to an end until Trotalā, Tvaritā's *nom de guerre*, is established as the protectress (*trāyakā*) and terrifier (*trāsakā*) of the world. This repeats the alliterative etymology of her name given in the first chapter, although it leaves out the correlation of *tala* with the seven underworlds. Tvaritā's creation story in the first chapter has little in common with the one here; the text rather preserves two distinct accounts of her creation.

Various practical applications (*prayoga*) of the *vidyā* are the subject of the long eighth chapter of the *Tvaritāmūlasūtra*. It gives instructions for making magical diagrams (*yantra*) on funerary cloths, skulls, or, less grim, walls and leaves. Goals include standard black-magic rites like killing an enemy, sowing dissension, driving a rival out of town, or controlling women; white-magic rites, such as creating peace and well-being; royal work like defeating an enemy army; and more specialized rites like destroying possessing demons and fevers. Also present, of course, are several rituals for destroying poison and healing snakebite victims. The ninth and final chapter describes techniques of yogic meditation on the movement of the breath through channels of the body, and visualization culminating in a vision of Tvaritā.

The other text relating to the *Trotala* is the *Tvaritājñānakalpa*. It shares numerous verses with the *Tvaritāmūlasūtra*, but is abbreviated at only 200-verses in extent.<sup>17</sup> More research is needed to determine if the *kalpa* depends directly on the *mūlasūtra* or is an independent tract. Of three Nepalese manuscripts, the earliest is paleographically similar to manuscripts from the eleventh or twelfth century. The colophon places it as the

thirty-fifth chapter of the 11,000-verse *Troṭalottara*. The *Tvaritājñānakalpa* is notable for its diverse applications (*prayoga*) of Tvaritā's basic syllables, sometimes using only a few of them, and sometimes more. These applications feature snakebite cures much more centrally than the *mūlasūtra*.

### Borrowings

Many other texts include Tvaritā material, but little of her grandeur in the *Tvaritāmūlasūtra* carries over in subsequent literature. The *Agni Purāṇa*, for example, has several brief chapters on Tvaritā that appear to condense verses from the *Tvaritāmūlasūtra*. As the following chart demonstrates, the *Agni Purāṇa* excerpts eleven lines from a series of forty-two verses in the *Tvaritāmūlasūtra*. Such a cut-and-paste strategy of text construction is typical for many Puranas, a topic taken up further in the next chapter of this book.

#### ***Tvaritāmūlasūtra* 1**

*aṣṭādaśabhujā devī*  
*dharmasiṃhāsānasthitā* (41).

...

*tvaritā tatra cārūḍhā*  
*vāmajaṅghā pralambitā.*  
*dakṣiṇā dviguṇā tasyāḥ*  
*pādaprṣṭhe samarpitā* (45).

...

*vajradaṇḍāsīcakram ca*  
*gadā śūlaṃ mahojjvalam.*  
*śaraṃ śaktiś ca varadaṃ*  
*dakṣiṇena kṛtāyudhā* (55).  
*dhanuṣpāsādharāṃ ghaṅṭā*  
*tarjanī śaṅkham aṅkuśam.*  
*abhayaṃ ca tathā padmaṃ*  
*vāmapārśve kṛtāyudhā*

...

*yas tu pūjayate bhaktyā*  
*gr̥he nityaṃ svaśaktitaḥ.*  
*śatravo vilayaṃ yānti*  
*iṣṭasattvaparāṇmukhāḥ* (66).  
*jayate pararāṣṭrāṇi*  
*līlayā pūjitā tu saḥ.*

#### ***Agni Purāṇa* 310**

*aṣṭādaśabhujāṃ siṃhe*

*vāmajaṅghā pratiṣṭhitā.*  
*dakṣiṇā dviguṇā tasyāḥ*  
*pādapṛṣṭhe samarpitā* (3).

*nāgabhūśaṃ vajradaṇḍe*  
*khaḍgaṃ cakram gadāṃ kramāt.*  
*śūlaṃ śaraṃ tathā śaktiṃ*  
*varadaṃ dakṣiṇaiḥ karaiḥ* (4).  
*dhanuḥ pāsāṃ śaraṃ ghaṅṭāṃ*  
*tarjanīṃ śaṅkham aṅkuśam.*  
*abhayaṃ ca tathā vajraṃ*  
*vāmapārśve dhṛtāyudham* (5).

*pūjanāc chatrunāśaḥ syāḥ*

*rāṣṭraṃ jayati līlayā.*

|   |                                    |
|---|------------------------------------|
| <i>vibhūtayaś ca vipulām</i>              | <i>dīrghāyū rāṣṭrabhūtiḥ syād</i>  |
| <i>ārogyaṃ dīrgham āyusaṃ (67).</i>       |                                    |
| <i>sidhyanti sarvakāryāṇi</i>             |                                    |
| <i>divyādivyāny anekathā.</i>             | <i>divyādivyādisiddhibhāk (6).</i> |
| ...                                       |                                    |
| <i>taleti saptapātālān</i>                | <i>taleti saptapātālāḥ</i>         |
| <i>kālāgnibhuvanāntikān</i>               | <i>kālāgnibhuvanāntakāḥ.</i>       |
| <i>oṃkāṛādi svar ārabhya</i>              | <i>oṃkāṛādisvarārabhya</i>         |
| <i>yāvad brahmāṇḍa-vācakam (82).</i>      | <i>yāvad brahmāṇḍavācakam (7).</i> |
| <i>oṃkāṛāt trāyate sarvāṃs</i>            | <i>takāṛād bhrāmayet toyam</i>     |
| <i>trāsate caiva sarvataḥ.</i>            |                                    |
| <i>trotalā tena ākhyatā</i>               | <i>totalā tvaritā tataḥ.</i>       |
| <i>tantrārtho 'yaṃ pratiṣṭhitaḥ (83).</i> |                                    |

This scheme continues, with the next line in the *Agni Purāṇa* (310.08cd) picking up *Tvaritāmūlasūtra* 2.1. The skeptic can further compare *Agni Purāṇa* 310.10–18 with *Tvaritāmūlasūtra* 2.11–20ab, provided in note 12 of the present chapter. It is mostly word for word except in lines like *Tvaritāmūlasūtra* 2.11 where the vocative “O Lord of Birds” (*khageśvara*) did not fit the agenda of the Purana and the line was simply dropped. In several cases, the redactor sought to clean up nonstandard Sanskrit forms like *ūṣmānasya* by changing it to *ūṣmaṇaś ca*, but he occasionally corrupted the sense even further. For example, the phrase “mounted by the fifth vowel” (*pañcamasvara-m-ārūḍham*) is changed to “mounted by five vowels” (*pañcasvarasamārūḍham*). M. N. Dutt’s English rendering of the passage in Joshi’s edition reflects the confused state of the text and notably altogether skips this and several other verses in the chapter.

The broader parallels between the Purana and the Tantra may be summarized as follows:

|                         |   |                    |
|-------------------------|---|--------------------|
| <i>Tvaritāmūlasūtra</i> | → | <i>Agni Purāṇa</i> |
| 1–4                     |   | 310                |
| 5–6                     |   | 311                |
| 7–8                     |   | 312                |

*Agni Purāṇa* 309 and 314 are also on *Tvaritā*, but appear to be unrelated to the two surviving texts described above. Most of the former is parallel with Nārāyaṇa’s *Tantrasārasaṃgraha* 22, starting with verse 47 and going to almost the end of the chapter. *Īśānaśivagurudevapaddhati* 22 also has some parallels with this chapter. These three compendia may independently

copy from the same source(s), but it is also conceivable that the *Agni Purāṇa* compiler drew directly on the *Tantrasārasaṅgraha*. It appears to use Nārāyaṇa's work in chapter 294, unrelated to Tvaritā but of interest because it is about classifying snakes.

These identifications of parallels just scratch the surface of what remains to be discovered by careful textual work taking into account the treasury of unpublished sources. Many other Tvaritā texts await future study: the aforementioned *Tvaritāvidhānasūtra*,<sup>18</sup> *Pārameśvarīmata* 39—which describes itself as drawn from the *Trotalottara*—and *Śāradātilaka* 10 (up to around verse 50), with Rāghavabhaṭṭa's useful citations of several additional Tvaritā texts.<sup>19</sup>

### Incorporations of Tvaritā

Unlike the *Agni Purāṇa* passages, much of the Tvaritā material in other traditions cannot at present be attributed to direct borrowing from the *Trotala* corpus. Tvaritā's appearance is a good case in point. Mark Dyczkowski lists three important features common to most of her visualized forms: that she is a tribal woman (*śabarī*), that she is adorned with snakes, and that she is associated with peacocks.<sup>20</sup> These criteria agree with her appearance in *Agni Purāṇa* 309; however, the *Tvaritāmūlasūtra* visualization mentions nothing of her being a tribal woman or associated with peacocks, and so these features are absent in the chapters drawn from that work (310–312). Marie-Thérèse Mallmann interpreted *Agni Purāṇa* 314 as a third unique visualization of Tvaritā in that text—as two- or eight-armed—but details of her visualization are not given and the eleven attendants match those in chapter 309 and so it is likely coming from the same tradition.<sup>21</sup> What tradition might that be?

In *Kulakaulinīmata* 3, the main form in which Tvaritā is visualized agrees with Dyczkowski's attributes, but it also mentions an alternative eighteen-armed form for use in magical rites.<sup>22</sup> This may be a reference to the *Tvaritāmūlasūtra* version. Concerning the provenance of this chapter, Dyczkowski notes that it does not mention Kubjikā at all, but identifies her as Tripurā, and that he suspects this entire chapter was drawn from a Tantra of another school.<sup>23</sup> Most likely, this other school would be some early form of the cult of Tripurasundarī.

Therefore, early Tvaritā literature might be classified into two camps: the *Trotala* corpus and its borrowers, on the one hand, and the texts apparently derived from an early or proto-Traipura tradition, on the other.

Examples of the latter generally share the following features not present in the *Trotala* corpus:

- Tvaritā is visualized as a tribal woman with leaf-clothing, peacock feathers, and parasol.
- She is accompanied by eleven attendants plus two door guardians.
- The Tvaritā *gāyatrī* mantra is present.
- The core *vidyā* is enhanced by the addition of two HRĪṂ syllables.

It appears likely, then, that the origin of *Kulakaulinīmata* 3, *Agni Purāṇa* 309 and 314, Nārāyaṇa's *Tantrasārasaṃgraha* 22, and *Īśānaśivagurudevapaddhati* 22 all may lie in the early Tripurā cult. This furthermore appears to be the form of Tvaritā in which she was adopted into wider pantheons in the form of a Nityā, yoginī, mātṛkā, or śakti in the retinue of another goddess. For example, in later Traipura scriptures like the *Jñānārṇava* and *Śrīvidyārṇava*, Tvaritā features as an attendant (here *nityā*) in the retinue of Kāmeśvarī, a synonym of Tripurasundarī, and her *vidyā* is the twelve-syllable version enhanced with two HRĪṂs.

This Traipura Tvaritā was also closely associated with the Jain goddess Padmāvati. The *Bhairavapadmāvatikalpa*—an important Jain Tantra from the eleventh century with significant dependencies on Śaiva tradition—opens:

Totalā, Tvaritā, Nityā, Tripurā, Kāmasādhanī: these are names of the goddess Padmā, and so is Tripurabhairavī.<sup>24</sup>

In his seminal article “The Śaiva Age,” Alexis Sanderson pointed to this verse as one among many pieces of evidence that the *Bhairavapadmāvatikalpa* drew on Śaiva sources, in this case, he asserts, the Śākta cult of Tripurasundarī.<sup>25</sup> The evidence garnered here on the widespread presence of Tvaritā in Traipura sources both supports and is supported by Sanderson's thesis.

The connection between Padmāvati and Totalā/Tvaritā must have been an easy one, since Padmāvati was closely associated with snakes through her previous life's role as snake protectress of Pārśvanātha, the twenty-third *tīrthaṃkara* in Jainism, who was also associated with curing snakebite. She remains an important goddess in Jainism even today, often pictured with a series of cobras with flared hoods shielding her from above.

The key question is whether Tvaritā ultimately emerges from the *Trotala* corpus or that of *Tripurasundarī*. Although a case could be made that a simpler visualization of Tvaritā as tribal snakebite goddess was the



source of the more complex and encompassing eighteen-armed Tvaritā, it is not the only reasonable scenario. The cult of Tripurasundarī was intentionally cleansed of the ferocious hordes of prior Śākta pantheons and was set to be incorporated into mainstream, exoteric religion; the orthodox public wanted powerful, yet nonthreatening, deities, and the more elaborate and fierce Tvaritā of the *Trotala* may have been toned down for popular consumption. It is less likely that a goddess originally attendant to Tripurasundarī was spun off as an independent snakebite goddess in the early Tantric period. A third model is also conceivable. Perhaps there was an original Tvaritā cult attached to an early *Trotala* scripture wherein Tvaritā had a more humble appearance that was adapted to be more Durgā-like as the cult grew in prominence, as in the *Tvaritāmūlasūtra*. At this point no firm conclusions can be drawn, but perhaps these speculations will be useful avenues for future research.

### *Kurukullā*

The goddess Kurukullā is best known as a Tantric Buddhist goddess, and is often identified with Tārā. Her Buddhist identity is so well known that one distinguished scholar mistook the ninth-century Śaiva physician Māhuka's invocation of her as a reference to the Tantric Buddhist goddess.<sup>26</sup> He backed this statement up with nearly twenty references to her in the secondary literature.<sup>27</sup> What he did not know, and what the scholars he cites did not know, is that Kurukullā is also claimed by several Śaiva traditions. Whether the goddess originally sprang from Buddhist or Śaiva roots cannot be easily determined, but here I demonstrate the complexity of her identity.

### Śaiva References

In Śaiva/Śākta literature, it is useful to distinguish between two Kurukullā identities: the first as a goddess who heals snakebite and keeps a home safe from snakes and harmful influences, and the second as a subsidiary goddess in various other goddess traditions, usually not associated with snakes or poison, and often featured in the same lists as an attendant goddess (Nityā, etc.) like Tvaritā.

The earliest datable Śaiva references come from the ninth century. In the opening verses of his *Haramekhalā*, Māhuka cites the power of Kurukullā and Bheruṇḍā. This is, however, extremely brief; on the former, he only says: "Kurukullā drives away snakes when inscribed at the threshold of the house."<sup>28</sup> The anonymous commentator fleshes this out somewhat by

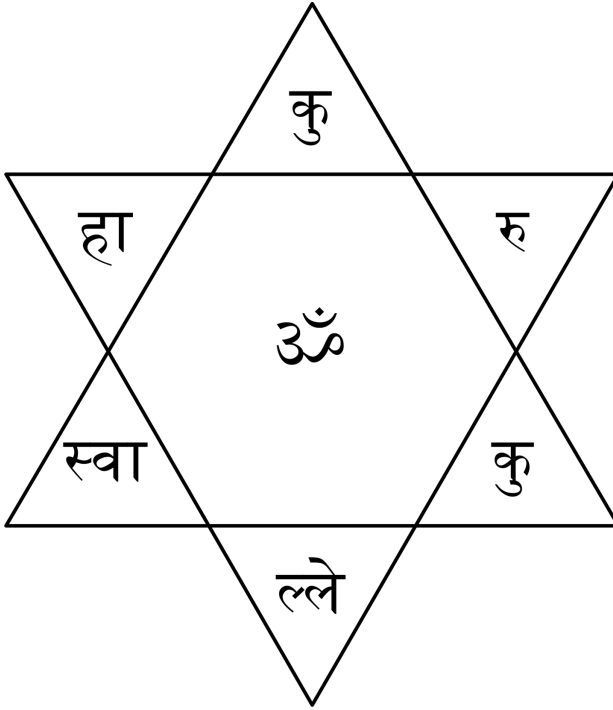


FIGURE 6.1 A Kurukullā yantra according to commentary on *Haramekhālā* 1.5

telling us that “threshold” means a certain part of the door—perhaps the lintel in conformity with the practice in modern Nepal for the Nāg Pañcamī festival—and that one is to post a yantra there on birchbark which has been inscribed with the syllables of the Kurukullā vidyā on the six corners of two interlocking triangles, (Figure 6.1).

Judging from the widespread references to it, the apotropaic practice of hanging this yantra in one’s house may be the core of Kurukullā’s fame in the early Śaiva tradition. Śaṅkuka’s *Samhitāsāra* also mentions this practice in his section on Kurukullā as a Gāruḍa goddess. This text is roughly contemporaneous to the *Haramekhālā* (both c. ninth century), and at only six verses, it appears to be the longest surviving passage on the early Śaiva Kurukullā. These verses also show that the Gāruḍika mantra practitioner would install the syllables on his body and be able to carry out various magical acts just like Garuḍa, such as incanting a string with the vidyā and ritually placing it on a patron to ward off snakes, and incanting gravel to be thrown in a house to drive out nāgas.<sup>29</sup>

The *Kriyākālaguṇottara* is also brief, but offers a few more specifics:

OM KURUKULLE SVĀHĀ. This *vidyā* is to be written on a sheet of birchbark on the door of a house, facing out. She drives off a snake. By facing inward, it would enter again.<sup>30</sup>

Ḍalhaṇa gives us several more references to this Kurukullā in his twelfth-century commentary on the *Suśrutasaṃhitā*. Regarding a passage on kings avoiding poisoned food, he says that the mantras used to purify food refer to infallible mantras that render the poisoned food harmless, such as those of Kurukullā and Bheruṇḍā.<sup>31</sup> Commenting on a later passage, he again mentions these two as exemplary of antivenom mantras that he thinks the root text is referring to, but notes that he will not give them since they are taught in other works.<sup>32</sup> He mentions Kurukullā a third time later in the same section. All of this points to her prominence as an antivenom and antisnake goddess in medieval India.

The Jain *Bhairavapadmāvāṭīkalpa*, mentioned above regarding Tvaritā, also includes a single verse along the same lines:

A *nāga* would not linger in a house where a Gāruḍika (*nāgāribandha*) has written the Kurukullā *vidyā* in the middle of a six-cornered diagram.<sup>33</sup>

It is not significant that this is a Jain text—one need not posit a separate Jain Kurukullā—because much of this text is drawn from Śaiva sources. Other sources that refer to such a *yantra* include *Uḍḍāmareśvara Tantra* 15.1, verse 121, in the unpublished *Yogarātnāvalī* of Śrīkaṇṭhaśambhu, and *Śāradātilaka* 24.8.

All of these references from texts from the ninth century up to the sixteenth know Kurukullā as an independent Śaiva goddess whose *vidyā* may be used against snakes and poison. But this is not her only Śaiva identity. Like Tvaritā, she is also found in many texts as an attendant goddess to another deity. That the situation was complex is evident considering *Śaktisaṃgama Tantra* 3,14, where the text emphasizes that the Kurukullā it teaches is different than the one in the Śrīvidyā tradition. There she is only an ancillary (*aṅga*) of Kālī, but here she is one of her Mahāvidyās and Nityās.<sup>34</sup> Here Kurukullā has no associations with snakes or poison, but is rather used predominantly for love magic. Going back to the older Śrīvidyā text *Tantrarāja Tantra*, one finds a 101-verse chapter (22) on Kurukullā that

focuses predominantly on love magic. However, it also mentions the *yantra* to drive off snakes and a few other antivenom-type usages, which suggests that her other identity had not yet been forgotten.

### Buddhist Kurukullā

The Kurukullā of the Śaiva *Tantrarāja Tantra* 22 appears to be inspired by Buddhist sources. Her encoded ten-syllable *vidyā* there—OM TĀRE TUTTĀRE TURE SVĀHĀ—is identical to that of Tārā and Kurukullā in a number of early Buddhist Tantras such as the *Kurukullākalpa* and the *Guhyasamāja*, but it does not occur in other Śaiva sources.

The early Buddhist Saṃmitiya sect had a subdivision known as Kurukulaka as early as the second century AD; however, it bore no resemblance to Mahāyāna or Vajrayāna Buddhism and may have even burned the latter's scriptures in the medieval period.<sup>35</sup> According to Wiesiek Mical, there are sources that link the name of this sect to a mountain, as well as other sources linking the goddess herself to a mountain in Gujarat.<sup>36</sup>

The main source for the Buddhist Kurukullā cult was the *Kurukullākalpa*. It seems to be the root of several Kurukullā meditations in the *Sādhanamālā*, and may predate the *Hevajra Tantra*, which teaches her mantra and a brief version of her visualization that it describes as taught extensively in a dozen prior Tantras.<sup>37</sup> The *Kurukullākalpa* describes using Kurukullā for healing poison and for love magic. Like the Śaiva sources, it also describes placing her *yantra* over a door to drive out snakes.<sup>38</sup> This important early work merits further study. For now, the question of Kurukullā's roots is far from solved and depends heavily on relative dating of various texts and traditions on both the Buddhist and Śaiva sides. It is possible that the influences went both ways, in which case the relevant question is how the traditions influenced each other and not which came first.

### Bheruṇḍā

The name of the goddess Bheruṇḍā immediately conjures avian imagery. According to ornithologist K. N. Dave (1985:397–399), the *bheruṇḍa* bird was either a bearded vulture, an adjutant stork, or a dodo. The first two seem plausible because of their enormous size and striking fierce appearance. The bearded vulture, also known as lammergeier, can have a wingspan of up to ten feet, and the adjutant stork over eight feet. Hemacandra's lexical *Anekārthasaṃgraha* indicates that it may have referred to both of these birds: “The word *bheruṇḍa* refers to two fierce birds, [while] *bheruṇḍā* is a specific

deity.”<sup>39</sup> The seal of the state of Karnataka features a mythical two-headed bird named Gaṇḍabheruṇḍa, which is associated with Viṣṇu’s Narasiṃha incarnation, although it has no clear connection with the goddess in question.

As with Tvaritā and Kurukullā, it is useful to distinguish the stand-alone snakebite goddess of the Gāruḍa Tantras and dependent literature from her identity as an ancillary goddess in other Śākta sources. I have already mentioned several texts in connection with Tvaritā and Kurukullā that also feature Bheruṇḍā: the *Samhitāsāra*, *Haramekhalā*, and Ḍalhaṇa’s commentary to several *Suśrutasaṃhitā* passages all seem to refer to the independent snakebite goddess. We also have references to her in the *Rasaratnākara*’s toxicology (*viśacikitsā*) section, *Yogaratanāvalī* 122, *Vidyānuśāsana* 10, and *Bhairavapadmāvatīkalpa* 10.12. Without exception, the passages are brief—sometimes only half a verse. They say that the Bheruṇḍā spell should be chanted in the ear of a bite victim to free him of the venom. With the exception of Ḍalhaṇa, who declines to give the spell directly, all of these sources or their commentaries teach a Prakrit spell for Bheruṇḍā. The longest version is that following *Samhitāsāra* 151, which amounts to five printed lines in my edition. The others are briefer; the *Rasaratnākara* version is only one line, but clearly based on the same Prakrit spell. All of these sources for her spell require editing, however the version included in the *Haramekhalā* commentary is more coherent than the others:

OM to Yoga Mother Bheruṇḍā whose basket is filled with spells, listen to the mantra! As you cry out, screech, you destroy the poison, be it from a plant or animal—terminate it! Destroy it! Make it fail! Go! RE! Go! RE!<sup>40</sup>

Many other texts incorporate Bheruṇḍā as an attendant goddess. The *Tantrarāja Tantra* has her as a Nityā alongside Tvaritā and Kurukullā, and gives a coded spell consisting of nine seed syllables working out to: OM KROM BHROM KROM JHROM CHROM JROM SVĀHĀ.<sup>41</sup> Although it is completely different from the Prakrit *vidyā* of her independent identity, here too she is said to be able to destroy the three types of poison. Rather than chanting in the ear of the patient, the initiate need only call it to mind. The *Tattvacintāmaṇi* has a similar series of syllables for its Bheruṇḍā Nityā.<sup>42</sup> In the *Brahmāṇḍa Purāṇa*, the *Viśvasāra Tantra*, and the *Matsyendrasaṃhitā*, she is listed as one of fifteen or sixteen Nityā goddesses, but no details on her form or mantra are given. In the *Matasāra*, Bheruṇḍā is one of eight Goddesses of Speech (*vāgeśvarī*).<sup>43</sup>

## Other Vidyā Goddesses

Other medieval snakebite goddesses that surface in Sanskrit texts include Jhaṃkāriṇī, Jāṅgulī, and Suvarṇarekhā. Of these three, the most information is available about Jhaṃkāriṇī, owing to a passage in Śaṅkuka's aforementioned *Samhitāsāra*.<sup>44</sup>

Jhaṃkāriṇī is the female embodiment of a spell consisting of syllables representing five male deities; the syllables JHAṂKĀRIṆĪ DHVAṂ are identified with the five so-called Brahma mantras: Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Īśāna, respectively. They are assigned colors, but these differ slightly from the colors of these gods in Śaiva Siddhānta sources. They are installed on the fingers of the hand just as the Vipati and Nīlakaṇṭha mantras are. The practitioner then visualizes the first syllable of the bite victim's name and rubs it between the consecrated little finger and thumb to instantly destroy the poison. The other fingers are likewise rubbed with the thumb for varying effects. Each finger is simultaneously visualized as the syllable of the *vidyā*, a specific color, and the corresponding Brahma-mantra. The spell system is said to be useful for various types of poison as well as for curing demonic possession—yet another case of overlap between these two early Tantric medical specialties.

Like the Vipati, the Jhaṃkāriṇī spell is also installed on the practitioner's body, in this case effecting transubstantiation into Rudra. The identification with Rudra makes sense when considering the identity of the syllables with the five Brahma mantras, but the femininity of the spell is somehow lost and the commentator makes no attempt to explain why installation of a *vidyā* results in possession by a god and not a goddess. There are several poetic verses describing the unique grandeur of a practitioner in such a state, and several more on specific uses of the spell, such as erecting a pillar empowered by it in a town to keep away malevolent snakes and demons, and playing various musical instruments with the empowered hand in order to destroy any poison within earshot.

Jāṅgulī is another goddess almost universally known from Buddhist sources, but several sources attest to a Śaiva identity. The origin of the name Jāṅgulī is not clear, but since as far back as the *Arthaśāstra*, poison doctors have occasionally been referred to as Jāṅgulika. Lexical sources say that *jāṅgula* means poison, but this is rarely, if ever, attested in actual use. The most important Śaiva source I have discovered is a manuscript passage called *Jāṅgulīvidyā* from the Asha Archives collection of Kathmandu.<sup>45</sup> The manuscript begins with a long spell to Jāṅgulī in which she is visualized as

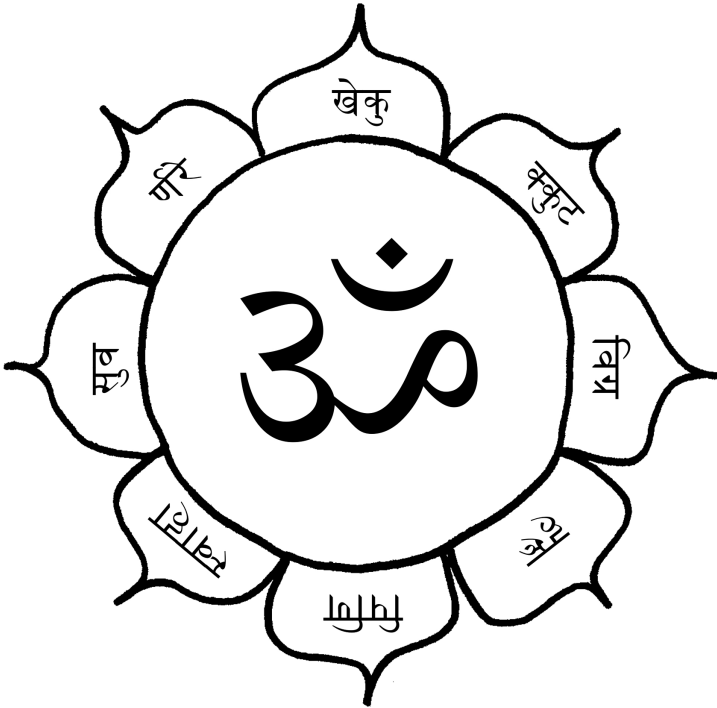


FIGURE 6.2 A Suvarṇarekhā yantra

a fierce Śaiva goddess adorned with snakes, as a consort of Bhairava, and as capable of eating poisons, scaring off demons, and removing sins and nightmares. At the end of the long *vidyā*, her six ancillary mantras are given, followed by seventeen verses detailing the use of the *vidyā*. One use that is not commonly mentioned for snakebite goddesses, though it is common in *nāga* worship, is that a barren woman can wear a Jāṅgulī amulet on a necklace and become fertile. One verse emphasizes that no maṇḍala, gesture (*mudrā*), visualization (*dhyāna*), nor ritual is required for the spell to work; it need only be recited. These facts suggest that this particular Jāṅgulī spell was in common use among women who were not trained as ritual specialists.

References to the snakebite goddess Suvarṇarekhā are seen occasionally, but the passages are consistently brief.<sup>46</sup> According to the lists of canonical Gāruḍa Tantras, there is one named *Suvarṇarekha*; is it possible that a whole scripture is condensed to only a few verses in all surviving testimony? According to the *Samhitāsāra*, which has three verses with commentary on her, the *vidyā* consists of seventeen syllables: OM SUVARṆAREKHE KUKKUṬA-VIGRAHARŪPIṆI SVĀHĀ. These are arranged two by two on the petals of an

eight-petaled lotus with ॐ in the center, as in Figure 6.2. The syllables are installed on the hand and body of the practitioner and visualized like cooling snowflakes covering the burning body of the bite victim.

### *Conclusions*

All of these Gāruḍa goddesses have multifaceted identities in the Śaiva and Śākta literature. They have separate literature, visual forms, spells, and identities in the early Gāruḍa Tantra material and several of them find a prominent position in the early Tripurasundarī literature. Which came first is difficult to prove, but the fact that the Gāruḍa Tantras give no hint that the goddesses are borrowed from another system is suggestive. On the other hand, the Tripurasundarī literature, and later Śākta systems that drew on it, frequently mention the ability of these goddesses to heal poison and drive away snakes.



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## *Impact*

IF WE THINK of the advent of the Gāruḍa Tantras as the sounding of a great drum, we can speak of its repercussions echoing down the centuries in South and Southeast Asian textual and artistic traditions, creating reverberations that the trained ear can still “hear” today. This chapter traces the impact that the Gāruḍa Tantras had on Ayurveda, the Puranas, Buddhism, Jainism, and art and architecture, especially in the Himalayas. Prior research in these fields typically misunderstood references to Tantric medicine because the researchers were unaware of its existence. Chapter 2 discussed the early, pre-Tantric, phases of Ayurvedic and Buddhist medicine, and now we turn to the evidence of how these textual traditions came to be influenced by the Gāruḍa Tantras after the seventh century AD.

### *Impact on Ayurvedic Medicine*

Caraka and Suśruta, the putative authors of the famous Ayurvedic classics, clearly predate Tantric medicine. They show evidence of influence by religious medicine and even mantras, but nothing in them suggests the existence of the Gāruḍa Tantras. These two form the base of the so-called Great Triad (*brhatrayī*) of Ayurvedic classics. The triad’s apex is Vāgbhaṭa’s seventh-century “Heart of Medicine” (*Aṣṭāṅgaḥṛdaya*), a work in which traces of Tantric medicine appear regarding treatments for snakebite, demonic possession, and early childhood illness.<sup>1</sup>

The case for Vāgbhaṭa’s dependence on the Bhūta Tantras is moderately strong. The earlier compendia of Caraka and Suśruta included pantheons of eight and nine types of demonic agents, respectively, as discussed in Frederick Smith’s landmark book *The Self Possessed*. Smith notes that the demonic pantheon expanded since Suśruta’s day, and attributes this to incorporation of a folk tradition.<sup>2</sup> It is more likely that Vāgbhaṭa drew on the Bhūta

Tantras, whose existence is a certainty by the sixth and seventh centuries.<sup>3</sup> Evidence in support of this theory is that the number of demonic beings (eighteen) matches exactly Tantric sources like the *Kriyākālaguṇottara*, the descriptions of most of them are identical in meaning, though not word for word, and the causes of possession are described with technical vocabulary similar to that used in the eighth-century *Netra Tantra*'s exorcism chapter.<sup>4</sup> While it is possible that both Vāgbhaṭa's account and the Bhūta Tantras ultimately derive from a common vernacular source, the Bhūta Tantras had famous and elaborate systems for curing possession at this point in history, which suggests that Ayurveda borrowed from it directly.

The evidence that Vāgbhaṭa knew the Gāruḍa Tantras is weaker, but he calls one antidote *gāruḍa* and says that it works "just like Garuḍa" when administered:

*Vāri*, *guñjā* fruit, and *uśīra* ground with water [makes] a *gāruḍa* ointment which works just like Garuḍa in the eyes of one suffering envenomation.<sup>5</sup>

Vāgbhaṭa repeats the phrase "just like Garuḍa" in a recipe for a medicated ghee against rabies.<sup>6</sup> While Garuḍa's association with snakebite medicine predates Tantric medicine, extending the category Gāruḍam to rabies is otherwise unique to early Tantric sources. Another antidote recipe that Vāgbhaṭa attributed to Kāśyapa is very similar to one found in the Gāruḍa Tantra-inspired *Kāśyapa Saṃhitā*.<sup>7</sup> Additionally, the use of plant poison to cure venom is a hallmark of the Nīlakaṇṭha system of the Gāruḍa Tantras. It has no place in Suśruta or Caraka, but Vāgbhaṭa devotes a whole chapter to the subject in his *Aṣṭāṅgasamgraha*.<sup>8</sup>

Evidence of Tantric influence is firmer with the Ayurvedic *Hārītasamhitā*, probably written soon after Vāgbhaṭa's lifetime.<sup>9</sup> Its fifty-sixth chapter is entitled "Treatise on Poison" (*viṣatantra*), and although short, it presents several mantras that correlate with titles of the Gāruḍa Tantras: in the section on plant poisons, there is a mantra to Nīlakaṇṭha that may be drawn from the canonical Gāruḍa Tantra of the same name. The following section on animal poisons teaches a mantra for binding poison that is directed to Sugrīva—not the monkey famous from the Rāmāyaṇa, but rather used as a name of Śiva akin to Nīlakaṇṭha. This mantra was probably drawn from the lost Gāruḍa Tantra called *Sugrīva*, which is mentioned in the early canonical lists.<sup>10</sup>

The *Haramekhalā* of Māhuka is a Prakrit medical text probably written in the ninth century.<sup>11</sup> As mentioned in the previous chapter, the opening makes reference to the goddesses Kurukullā and Bheruṇḍā, famous in

the Gāruḍa Tantras for healing snakebite and keeping snakes at bay. The *Haramekhalā* also refers to a hyena-tooth amulet fashioned into the shape of Garuḍa that many Tantric and postclassical Ayurvedic sources mention as well.<sup>12</sup>

In the fifteenth century AD, a Jain doctor named Śrīkaṇṭhapaṇḍita wrote an Ayurvedic medical text called “Wholesome Instruction” (*Hitopadeśa*), sometimes suffixed with the adjective *vaidyaka* (medical) to distinguish it from the famous children’s story collection of the same name. Most of the verses in his chapter on curing spider-bite envenomation line up precisely with the spider-bite chapter of the *Kriyākālaguṇottara*. Spider bite does not feature in most other medical texts, with the exception of Suśruta’s compendium, whose approach to spider bite is quite different. The *Hitopadeśa*’s sections on fever and *juvālāgardabha* also bear a resemblance to those sections in the *Kriyākālaguṇottara*, but to a lesser degree than the spider section. The author of the *Hitopadeśa* should not be confused with the Śrīkaṇṭhapaṇḍita who compiled the *Yogarātnāvalī*, a Tantric medical compendium that also draws on the Gāruḍa and Bhūta Tantras.

The *Āyurvedaparakāśa* of Mādhava, dating to the second half of the seventeenth century, is what Meulenbeld calls “a comprehensive treatise on alchemy in the service of medicine.”<sup>13</sup> Its fourteenth and final chapter is called “Mastering Major and Minor Poisons.” The first part appears to be copied directly from a Gāruḍa Tantra addressed to the Goddess, judging by the style and the vocatives used. It provides an account of the origin of poison from the famous primordial scene of the gods and demons churning the ocean for the nectar of immortality. One passage is attributed to Vāgbhaṭa, but the tone quickly changes and the next words would not be encountered in any work of Vāgbhaṭa, though they are common in Tantric medicine: “for the benefit of religious aspirants” (*sādhakānāṃ hitārthāya*).<sup>14</sup> Then comes a mantra to a goddess “Śrīghoṇā” for quickly destroying poison, followed by some intervening Tantric verses, and another mantra to “Pracaṇḍa Garuḍa.” One other passage entitled “Gārutmatam” is about emeralds, gemstones reputed to be able to destroy poison and drive off demons.<sup>15</sup>

In Kerala, the traditional form of snakebite medicine called *viṣavaidya* considers itself a branch of Ayurveda. It traces its roots to Vāgbhaṭa and several medieval Malayalam and Manipravalam texts, most of which originally had extensive Tantric components drawn from the Gāruḍa Tantras. But, the last 150 years have witnessed a systematic cleansing of mantras and other religious aspects from published editions of these texts, largely due to the influence of the college-educated and “scientifically inclined” Cochin royals,

whom the British Raj heavily patronized.<sup>16</sup> The tradition's use of the Vipati mantra from the Gāruḍa Tantras was discussed in Chapter 4.

These few examples should suffice to demonstrate Tantric medicine's influence on postclassical Ayurvedic medical literature. In his 3,000-page survey *A History of Indian Medical Literature*, Jan Meulenbeld wisely makes no attempt to separate Ayurvedic from other medical texts. To delineate Ayurveda, one can point to the canon of the big three (*bṛhatrayī*: Caraka, Suśruta, and Vāgbhāṭa) and the lesser three (*laghutrayī*: Mādhava, Śārṅgadhara, and the Bhāvamiśra), but these are a drop in the bucket set next to the approximately 5,800 Sanskrit medical texts surveyed by Meulenbeld. In accordance with medical pragmatism, I suspect that the majority of these have no qualms about blending classical Ayurveda with other systems like Tantric medicine and alchemy.

### *Impact on the Puranas*

The Puranas are vast and varied; some are rather predictable in their concern with ancient myths, histories, mainstream religious worship, and so on, while others deal with a far more encyclopedic range of topics, such as medicine, aesthetics, law, and esoteric magic including snakebite medicine. No single guide to the Puranas serves the valuable function of Meulenbeld's *History of Indian Medical Literature* for traditional medicine. Such a task would be immense, because the Puranas are massive in extent and their original editors and redactors put less effort into organization by topic than those of medical traditions. Chapters 4 through 6 have already noted Puranic passages dependent on the Gāruḍa Tantras. Here, those findings are summarized and completed with further evidence of Tantric medicine in the Puranic literature. Of the classical eighteen great Puranas, the Gāruḍa Tantras most impacted the *Gāruḍa*, *Agni*, and *Nārada Purāṇas*.

### *The Gāruḍa Purāṇa*

The *Gāruḍa Purāṇa* bears less connection to the Gāruḍa Tantras than the name might suggest. Whereas the Gāruḍa Tantras were Śaiva scriptures, this Purana shows strong Vaiṣṇava affiliation; for example, it is framed as a conversation between Garuḍa and Viṣṇu, and casts the former in the role of Viṣṇu's supreme devotee. Nevertheless, the *Gāruḍa Purāṇa* has much material on snakebite medicine, and most of it is drawn from Śaiva Tantric sources. Such a statement should not be controversial, for the text itself usually cites the material as "so said Śiva" (*śivoktam*) or a synonymous

variant referring to Śaiva scripture. The material of interest that is not of Tantric origin, on the other hand, derives from Ayurvedic sources.

The nineteenth chapter of the *Gāruḍa Purāṇa*, in thirty-two verses, is a sort of *Gāruḍa Tantra* digest hypercondensed to the point of being virtually unintelligible without access to the longer passages that each bit is excerpted from.<sup>17</sup> It is usually referred to in the colophons as *prāṇeśvaravidyā*, the spell of the Lord of Vital Breath, presumably an epithet of *Garuḍa*. In the opening verse, the bard says, “I now teach the Lord of Breath and [other] *gāruḍa* [material] taught by Śiva.”<sup>18</sup> Much of the chapter is parallel with chapters four and five of the *Kriyākālaguṇottara*, which are much longer, but rather than drawing directly on this, they both may draw on older *Gāruḍa Tantra* sources, because the *Purana* includes some material that is not found in the *Kriyākālaguṇottara*, and the *Kriyākālaguṇottara* is clearly based on older *Tantras*. The chapter succinctly teaches Śaiva mantras and rituals to the snakebite goddesses and the *Vipati* mantra. The next chapter, *Gāruḍa Purāṇa* 20, is about weapon mantras and, like the previous chapter, it also opens with the phrase “taught by Śiva” (*śivoktam*). The mantras are described as being useful for several purposes, but the predominant theme in this chapter is using them to destroy or drive away *bhūtas* and poison.

The *Gāruḍa Purāṇa*’s short twenty-seventh chapter consists of the *Skan-damekhalā vidyā* and a tag phrase about its use for removing poison. The primary use of this spell, however, is to protect children from demonic attack, the realm of the *Bāla Tantras*. A closely parallel version of the spell is found in the *Rakṣāpāṭala* of the *Kriyākālaguṇottara* and in chapter 41 of the second division of the *Īśānaśivagurudevapaddhati*. The chapter ends with a version of the *Meghamālā vidyā* also found in *Kriyākālaguṇottara* 7 and in the *Yogarātnāvalī*. Chapter 66 in the *Purana* also has some parallels with obscure astrological material in the *Kriyākālaguṇottara*.<sup>19</sup>

The final section of note in the *Gāruḍa Purāṇa* is a series of seventy-four chapters (146–219) that Meulenbeld observes is a self-contained medical treatise sometimes called *Dhanvantarisamhitā*.<sup>20</sup> In general, the chapters are narrated by the semimythical physician *Dhanvantari*, but the Tantric medical chapters (175–197) switch this narration in a manner that betrays clumsy redaction:

Rudra spoke: “Thus *Dhanvantari*, who is *Viṣṇu* himself, spoke to *Suśruta* and the others. *Hari* speaks again to *Hara* about various medicines that destroy disease.”<sup>21</sup>

It is awkward to have the verse be the speech of Śiva and yet also refer to him in the third person. The switch back to Dhanvantari as the narrator in chapter 197 is without any transition. The poor state of Purana editions is reflected by the fact that one chapter on poisons in this section found in the 1907 translation of M. N. Dutt is absent without note in all consulted editions.<sup>22</sup> Chapters 182, 189, 191, and 194 all have medicines and mantras for nullifying snakebite, scorpion sting, and other poisons.

The *Gāruḍa Purāṇa*'s chapter 197 is almost identical with the sixth chapter of the *Kriyākālaguṇottara*, translated in Appendix B of the current book, and based on my critical edition in Appendix C. The parallel begins with the second verse, and continues through the end of the chapter, but it is not very helpful for understanding the Tantra due to its frequent variants and corruptions resulting in nonsensical readings. Some variants in the Purana are mistakes, some are attempts to fix perceived grammatical errors, and, as Harunaga Isaacson opined in our 2010 reading group, some appear to be volitional attempts to obscure details of the mantras. I consulted several manuscripts of the *Gāruḍa Purāṇa* and discovered that they frequently have better readings than the editions and that they are much closer to those of the *Kriyākālaguṇottara*.<sup>23</sup> Thus, one cannot rely on the current editions of the *Gāruḍa Purāṇa* for making claims about its textual history. The chapter has been translated in full several times, but these unfortunate translators were all but doomed to fail because of the state of the editions.

### The *Agni Purāṇa*

The *Agni Purāṇa* also has a wealth of material drawn from Tantric sources.<sup>24</sup> It has a number of scattered references to mantras and deities from the *Gāruḍa Tantras* in various chapters, but most of the relevant material is concentrated in two blocks of chapters (293–297 and 308–315).<sup>25</sup>

The first series of five chapters is primarily drawn from the *Viṣanārāyaṇīya* section of the *Tantrasārasaṅgraha*, which is itself dependent on the *Gāruḍa Tantras*. It begins with a chapter titled “Classification of Snakes” (293), which surveys snake typology and basic snake lore. The following chapter is dedicated to the five-syllable *Vipati* mantra.<sup>26</sup> In some instances the Purana text is so corrupt that none of the translations I consulted successfully guessed the real meaning of the passages.<sup>27</sup> Chapter 296 is short, with only eight verses, but mentions a mantra-deity called *paḥṣirudra* (“Winged-Rudra”), and is again probably taken from the fourth chapter of the *Nārāyaṇa*'s *Tantrasārasaṅgraha*. Chapter 297 is an interesting

artifact—a slapdash compilation of verses, all of which have parallels in the *Nārāyaṇīya Tantrasārasaṃgraha*. It appears to condense four chapters of that text (268 verses) down into a short twenty-one-verse chapter covering cures for the bites of various snakes, rodents, spiders, scorpions, and *gardabhas*.<sup>28</sup> Most of the parallels are single lines of the *Agni Purāṇa*, which find their other half in the source text only after a gap of several verses. An example of one case should suffice to illustrate the Purana’s haphazard method of text formation: *Agni Purāṇa* 297.4 is approximately equal to Nārāyaṇa’s 8.2ab and 8.12cd:

***Agni Purāṇa* 297**

*sakṛṣṇākhaṇḍadugdadhājyaṃ*  
*pātavyantena māḥṣikam.*  
*vyoṣaṃ picchaṃ viḍālāsthi*  
*nakulāṅgaruhaiḥ samaiḥ (4)*

***Nārāyaṇīya Tantrasārasaṃgraha* 8**

*sakṛṣṇākhaṇḍadugdadhājyaṃ*  
*pātavyaṃ tena māḥṣikam. (2ab)*  
*vyoṣapiñchabiḍālāsthi-*  
*nakulāṅgaruhaiḥ samaiḥ. (12cd)*

The first half of the “verse” is a recipe for antivenom specific to krait snakes, whereas the second line is from a separate general-purpose recipe.

The second series of relevant *Agni Purāṇa* chapters (308–315) is dedicated to the once-popular goddess Tvaritā. Chapter 6 of the present book demonstrated that *Agni Purāṇa* 311 and 312 are redacted from *Tvaritāmūlasūtra* 5, 7, and 8. The fate of so many of these ancient deities that enter the Sanskrit realm is assimilation as mere aspects of another well-known deity. For the Śaiva goddesses, that inevitably means becoming mere forms of Pārvatī, the normative wife of Śiva. Not that this is an inferior position, but the passage of time often obscures the individuality that deities such as Tvaritā originally enjoyed.

### The *Nārada Purāṇa*

The *Nārada Purāṇa* is another major anthology that draws heavily on Tantric sources in some sections.<sup>29</sup> Aside from the nature of the content, its debt to the Tantras is also acknowledged by the frequent use of the phrase “concealed in all the Tantras” (*sarvatantreṣu gopitam*). Its Tantric influences are more strongly Vaiṣṇava than was the case in the *Gāruḍa Purāṇa*, which indicates that some of the material was probably first incorporated into a Pāñcarātra Tantra, and then compiled as part of the Purana.

The five-syllable Gāruḍa mantra, elsewhere known as Vipati, features in the context of a long chapter on Vaiṣṇava Tantric mantras and worship that it says are rare.<sup>30</sup> The text says to use the five syllables of Gāruḍa

while sprinkling the snakebite victim with water and to visualize Viṣṇu mounted on Garuḍa during rites of removing poison. For one that worships him with *aśoka* flowers and leaves, Garuḍa will appear and grant the desired boon.<sup>31</sup> Chapters 71, 77, and 81 also include mantras for avoiding or curing snakebite, respectively the Nṛsiṃha mantra, Kārtavīrya's spiritual armor, and an expanded version of the Vipati.

A series of five chapters (87–91) focuses on goddesses, especially the typically Śaiva Nityās, and these include the snakebite goddesses Tvaritā, Bheruṇḍā, and Kurukullā discussed in chapter 6. The overall goal of the Purana is to present these goddesses as avatars of Śrī and Rādhā, thus incorporating them into the Vaiṣṇava fold and claiming their powers to subdue snakes as accessible to followers of Viṣṇu. Chapter 91 has a hymn in praise of Śiva from verses that was said to be taught in the Gāruḍa Tantras (*etat stotraṃ . . . sarpatantraprakāśakam*).<sup>32</sup> The hymn itself has little connection with issues of poison, only once calling Śiva “eater of poison” (*viṣāśanāya*), in reference to his feat of swallowing the poison in the primeval story of churning the ocean. It is, however, significant because it further associates Śiva with these Tantras and suggests that the Śaiva Gāruḍa Tantras may be the source of some of the Vaiṣṇava material on healing poison.

### Other Puranas of Note

Several chapters of the *Bhaviṣya Purāṇa* rehash core tenets of the Gāruḍa Tantras, such as types of snakes, specific venomous fangs, incurable bites, omens regarding the snakebite victim's messenger, and astrological considerations.<sup>33</sup> These parallel such topics in many other sources, such as *Kriyākālaṅgottara* 2–7. For the types of fangs, the Purana preserves more detail than other surviving sources, so it is useful beyond providing parallels for comparison.

Story cycles on the popular snakebite goddess Manasā may be found in the *Devibhāgavata Purāṇa* and *Brahmavaivarta Purāṇa*.<sup>34</sup> In the latter, a number of characters are meshed together into one story about snakebite medicine: Dhanvantari, Manasā, Garuḍa, Śiva, and the *nāgas*. Notably, Garuḍa is described as a student of Śiva, in line with the story in the first chapter of the *Tvaritāmūlasūtra*. These Puranic passages were both used popularly as protective devices against snakebite, according to the final verses listing the benefits of hearing or reciting the text (*phalaśruti*).

The *Varāha Purāṇa* has a chapter on the origin of snakes. In it, Brahma tells the snakes that they should bite only those whose time is up or who



have offended them. In turn, the snakes need be afraid of no humans, except those who possess mantras, herbs, and Gāruḍa maṇḍalas.<sup>35</sup>

The Puranic literature is very vast. My main recourse for surveying the Puranas was reading the lists of chapter titles for any that sounded promising. Some are available as electronic texts, in which case I searched them for keywords related to Gāruḍam. This is an imprecise technique, but suffices to demonstrate the impact of the Gāruḍa Tantras on some of the major Puranas.

### *Impact on the Pāñcarātra Tantras and Related Sources*

F. Otto Schrader estimated the extent of the Pāñcarātra literature at 1.5 million verses.<sup>36</sup> Most of it remains unedited, and therefore little studied, and so my comments on this literature are necessarily tentative. Garuḍa is currently known almost exclusively by his association with Viṣṇu, so it may come as a surprise that the Viṣṇu-focused Pāñcarātra Tantras do not seem to be a major source for the study of his snakebite medicine. The only *saṃhitā* of this corpus of great importance is the *Kāśyapa Saṃhitā*, and its opening states that it is a retelling of Śaiva Gāruḍa material.<sup>37</sup> It is indeed a valuable source, being the only long text to survive that is solely devoted to the topic of curing poisons and envenomation. I refer to many specifics of the text in Chapters 4 and 5 on the Gāruḍa mantra systems.

Short sections of interest and stray references can also be found in other scriptures of the Pāñcarātra. Only those easily accessible were consulted for this survey. The *Pādmasaṃhitā*, in the context of a chapter on worshipping Garuḍa as a devotee of Viṣṇu, refers to the Garuḍa's five-syllable mantra (the Vipati). Here it is not linked with curing poison, but elsewhere in the text it is.<sup>38</sup> The *Jayākhyasaṃhitā* makes similar sporadic use of Gāruḍa mantras for snakebite and refers to installing it on the hand, as in the Śaiva ritual discussed in Chapter 4.<sup>39</sup> Its thirtieth chapter includes a section on a Garuḍa mantra which involves mantra installation, visualization, and worship of Garuḍa. One then chants the mantra four hundred thousand times on the peak of a mountain and makes three hundred thousand offerings into fire to propitiate Garuḍa. The practitioner then effectively becomes Garuḍa: no snakes are to be found in regions where the mantra master resides, nor spiders and skin diseases. As is so often the case, this section is preceded by a corresponding section on exorcism mantras, which indicates the pairing of the Gāruḍa and Bhūta Tantras in Śaiva scripture.<sup>40</sup>

## Impact on Jainism

The antiquity and originality of Jain Tantra is a subject of some debate, but it is clear that a Jain tradition of reciting mantras and *vidyās* has ancient origins. One of our most important sources is M. B. Jhavery's 1944 tome entitled *Comparative and Critical Study of Mantra Śāstra*. Despite Paul Dundas' criticism of some weaknesses of Jhavery's work, there is nothing in the secondary literature that attempts to understand Jain Mantra Śāstra as boldly and as broadly as Jhavery did in his over 300-page introduction to the *Bhairavapadmāvatīkalpa* and ancillary texts.<sup>41</sup> Jhavery would have us see the origins of Jain Tantra in the lost *Pūrva* literature, whose tenth book was supposed to have been dedicated to mantras and *vidyās* (spell goddesses). This claim echoes the opening of one of the texts discussed below, the *Vidyānuśāsana*, which presents its 7,000 verses as a mere fraction (*aṃśa*) of the legendary tenth *Pūrva* of Jain antiquity. There is no sound rationale for doubting that Jains had a mantra tradition in the late Vedic period, although its continuity with surviving sources is certainly suspect. Jhavery points to a list of forty specifically named *vidyās* found in the *Sūtrakṛtāṅga*, a text which Dundas dates to the fourth or fifth century BC, "if not slightly earlier."<sup>42</sup> The context is that use of these spells is forbidden, but the very existence of such a ban implies that spells were in use.

Whatever the character of this ancient mantra tradition might have been, three Jain Tantras originating in the Digambara community of Karnataka in the tenth and eleventh centuries AD show marked influence from the Śaiva Tantras, including the Gāruḍa and Bhūta Tantras: Indranandi's *Jvālāmālinīkalpa*, Matisāgara's *Vidyānuśāsana*, and Malliṣeṇa's *Bhairavapadmāvatīkalpa*.<sup>43</sup> The former and latter are of modest length, but the *Vidyānuśāsana* is a massive tome of 1,000 pages.

According to Jhavery, the *Jvālāmālinīkalpa* is a source text of the *Vidyānuśāsana*, itself a source text of the *Bhairavapadmāvatīkalpa*.<sup>44</sup> It has several points of interest for those studying the Gāruḍa Tantras, and even more concerning the Bhūta Tantras as exorcism is a theme in the text that is sometimes mixed with curing poison. The following verse exploits the similarity of the the words *viṣa* ("poison") and *viṣama* (here, "wicked") to show that the mantra in question works for both possession and envenomation: *viṣaphaṇivīṣamaśākinīviṣamagrahaviṣamamānuṣāḥ sarve. nirviṣatām gatvā te vaśyāḥ syuḥ kṣobham eti jagat*.<sup>45</sup> Although the text literally says that venomous snakes and various wicked beings become nonvenomous and subservient, the implication is that it is used for patients who have already

been affected by envenomation or possession. The author's dependence on the Gāruḍa Tantras is explained very practically a few verses later, where he says:

Whatever rites are not taught here are taught in full in the Gāruḍa Tantras. The mantra-reciter who finds a difference should know that whatever words one says become a mantra.<sup>46</sup>

In other words, one should be flexible about borrowing mantras from another tradition. The fifth and sixth chapters of the *Jvālāmālinīkalpa* instruct readers to use the Vipati mantra for consecrating medicinal oils and magical diagrams (*yantra*).<sup>47</sup> The text also makes frequent reference to the Śaiva exorcism deity Khaḍgarāvaṇa, famous from his eponymous Bhūta Tantra.<sup>48</sup>

As noted in the last chapter, the opening verses of the *Bhairavapadmāvātikalpa* identify Padmāvātī as the true goddess who is famous under names such as Totalā, Tvaritā, and Tripurā. These goddesses are probably mentioned here because, as Jhavery notes, the author Malliṣeṇasūri was an expert in Gāruḍa Tantra. In that light, it makes sense for him to acknowledge the similarity between Padmāvātī and Tvaritā. He describes Padmāvātī as “snake-crested” (*phaṇīśekhara*) several times in the text, so in that respect she resembles Tvaritā/Trotalā, who is similarly adorned with snakes. The tenth and final chapter of the *Bhairavapadmāvātikalpa* is a concise summary of the major Gāruḍa rituals in fifty verses. In addition to an in-depth treatment of the Vipati mantra, Malliṣeṇa also teaches the three syllables of the Nīlakaṇṭha mantra. The other two Jain Tantras in question also have these syllables, but only the *Vidyānuśāsana* calls it Nīlakaṇṭha. The others simply say it is a mantra to be used for swallowed poison, in an apparent attempt to hide its Śaiva origin. No attempt is made to hide the connection with trans-sectarian Garuḍa—all three Jain Tantras refer to the Gāruḍa Tantras as a preexisting Śāstra.

The principal goddess of the *Bhairavapadmāvātikalpa* is regarded as the attendant to Pārśvanātha, the twenty-third Jain “Ford-Maker” (*tīrthaṅkara*) and immediate predecessor to Mahāvīra. Like her, he has an intimate association with snakes and curing snakebite. According to tradition, he compassionately saved two snakes from being burned in a fire and they became his servants in their next birth: Dharaṇendra and Padmāvātī. The *Uvasaggaharam Thottam* (Skt: *Upasargaharam Stotram*) is a short and very popular hymn to Pārśvanātha traditionally attributed to the fifth-century BC personage Bhadrabāhu, but probably of more recent provenance. In it,

Pārśvanātha is called both remover of poison (*visahara*) and destroyer of poison (*visaninnāsa*), and an antipoison mantra is mentioned, but it is not clear if the referent is the hymn itself as mantra, or an external mantra.<sup>49</sup>

A related ritual text of the Tapā Gaccha called the *Uvasaggaharam Mahāpūjana* has some fascinating parallels with Śaiva Gāruḍa mantras.<sup>50</sup> The five syllables of the Vipati mantra are installed as a full-body consecration, although no specific mention is made of their association with Garuḍa and curing poison. A large part of the text is on the construction of an intricate diagram (*yantra*), and its third circuit is inscribed with the following mantra: HRĪM OM HRAḤ DEVA TRĀSAYA TRĀSAYA OM HRĪM JHVĪM HAḤ SAḤ YAḤ YAḤ YAḤ KṢI PA OM SVĀ HĀ HRĪM KṢAUM NAMAḤ. The Vipati syllables are recognizable in the latter part, and the first part seems to be a corrupt invocation of Devatrāsa, a mantra deity invoked to cure poison in the *Kriyākālaguṇottara* and the presumed subject of the unrecovered canonical Gāruḍa Tantra of the same name.<sup>51</sup>

One final noteworthy Jain text is Maṅgarāja's fourteenth-century *Kha-gendramaṇidarpaṇa* ("The Mirror of Garuḍa's Gem" or the "Jewel Mirror of Garuḍa"),<sup>52</sup> composed in Kannada during the Vijayanagara empire. Inability to read old Kannada prevented me from investigating the text closely; however, I did note that the Vipati mantra features among the many snakebite mantras taught in this work.<sup>53</sup>

### *Impact on Buddhism*

Buddhism's relationship with early Tantric medicine is complex and will require further research. Chapter 2 noted several precursors to Tantric medicine in early Buddhist literature, most remarkably spell goddesses like Mahāmāyūrī and Mahāsāhasrapramardanī. Chapters 3 and 4 touched on the influence of an early stage of the Gāruḍa Tantras on the *Mañjuśrīyamūlakalpa*, the references to Gāruḍam in the *Bodhicaryāvatāra* of about 700 AD, and the commentary of Karṇakagomin on Dharmakīrti's *Pramāṇāvārttika* from about the eighth or ninth century. In terms of impact, Chapter 4 showed that Tibetan Buddhism incorporated ritual visualization of Garuḍa because numerous exercises (*sādhana*) make use of the Vipati mantra. Chapter 6 called attention to Kurukullā and Jāṅgulī, snakebite goddesses typically regarded as wholly Buddhist, but who also have notable Śaiva identities. Aside from these aforementioned connections, several early Buddhist Tantras also attest to the impact of the Gāruḍa Tantras.

A case in point is the late ninth-century AD *Catuspīṭha*, the subject of Péter-Dániel Szántó's groundbreaking dissertation (2012). This Indian

Buddhist Tantra became influential in Tibet and attracted a cycle of commentaries and ancillary texts. It includes a fascinating thirty-four-verse tract on curing snakebite by Tantric means.<sup>54</sup> The parallels with techniques known in the Gāruḍa Tantras are numerous—prognostication based on the messenger (*dūta*) via subtle observation of the breath, the importance of astrological conditions including the presiding *nāga*, installation of mantras on the body of the bite victim, visualization of a snake-adorned goddess, prominent use of the color white in the visualizations (the color of soma/*amṛta*), mantras to the *nāgas*, and vital spots for which a bite would be incurable. Considering these parallels, and given the presumed date of the *Catuṣpīṭha*, it is likely to have roots in the Gāruḍa Tantras. That said, the rituals described have clearly undergone development within a Buddhist context. Unlike the *Mañjuśrīyamūlakalpa*, this Tantra presents its snakebite rituals as thoroughly Buddhist.

The *Buddhakaṭāla Tantra*, another early Yoginī-tantra, presents a similarly fascinating and uniquely Buddhist view of early Tantric snakebite medicine.<sup>55</sup> In his book *Indian Esoteric Buddhism*, Ronald Davidson translates the frame story, which features the Buddha reciting a mantra that began destroying the divine *nāgas*. The *nāgas* subsequently request help which results in this unusual Buddhist scripture emerging from the Buddha's skull.<sup>56</sup> Its fourth chapter is wholly devoted to Tantric snakebite medicine, and along with Abhayākaragupta's twelfth-century commentary, forms a fairly detailed account. The chapter is particularly concerned with the most difficult type of patient called *kāladaṣṭa*—essentially a fatal case that most Gāruḍikas refuse to treat:

All of the Gāruḍikas give the patient up for dead and say “fatal case.” That is when a great yogi should begin treatment. Having become Heruka accompanied by the eight Yoginīs, the wise one should offer them food (*bali*) and recite the previously mentioned mantra. Then he should make a maṇḍala and worship the nine places. The wise one offers *pūjā* with the aforementioned mantra. Then, with a fully concentrated mind, he should begin treatment. He sends rays of light to wherever the great *nāgas* might be, burning their hearts and making them say “what should we do?”<sup>57</sup>

The opposite sorts of rays are sent toward the snakebite victim in a passage that follows. Instead of the hot, fiery solar rays directed at the snakes, the victim is healed by cool lunar rays which have been associated with healing

nectar since Vedic times. The practitioner visualizes a white moon on his hand, in a similar manner to the ritual for Suvarṇarekhā mentioned in the last chapter, or the *Tārksyahasta* described in Chapter 4.<sup>58</sup>

Rolf Giebel has begun groundbreaking work on two Chinese translations of Sanskrit Tantras that appear to date to the eighth century: “The (Garuḍa) Āveśa Rite Explained by the God Maheśvara Which Swiftly Establishes Its Efficacy” (*Suji liyan Moxishouluo tian shuo [jialouluo] aweishe fa*) and “Scripture of Mantras of Garuḍa and Gods” (*Jialouluo ji zhutian miyan jing*).<sup>59</sup> The latter was translated into Chinese by a Buddhist monk from Kashmir named Prajñābala and titled *Tripiṭaka* for his mastery of Buddhist scripture. As Giebel notes, a biography mentions a Kashmirian *Tripiṭaka* of the same name who arrived in China in 758 AD;<sup>60</sup> if this is the same Prajñābala, as it appears, it allows us to push back the presence of the Vipati mantra at least to the eighth century—an exciting development.

Although it is included as part of the Taisho Buddhist canon, the first text is unabashedly Śaiva, as the words “Explained by the God Maheśvara” in its title indicate. Its ritual causes deity possession in a group of virgin children selected for the purpose, and the effects that it can supposedly accomplish are a typical array of magical acts: subjugation, healing, love magic, and so on. No special focus on medicine is prominent; however, Garuḍa does feature in the mantras and invocations to a greater degree than one would expect if it was not from the Gāruḍa Tantras.

Of more interest is the latter translation, the *Jialouluo ji zhutian miyan jing*. It is four to five times as long and is essentially a collection of Gāruḍa Tantra rituals. Even so, it is unusual in many respects. It presents Garuḍa as the co-creation of Brahma, Viṣṇu, and Śiva—an unexpected gesture toward unity among these otherwise divisive groups. That this ecumenical framing is secondary is suggested by examining the mantras themselves, which are primarily addressed to forms of Śiva, Garuḍa, and various goddesses. The first several sections describe Garuḍa as formed of the five elements, which is precisely what we have seen in the Vipati mantra system described in Chapter 4. The Vipati itself figures shortly thereafter, and the ritual visualization involves deposition of the syllables on the hand and body, precisely as is done in Śaiva versions. The bite victim is protected by visualizing the syllable ॠHA encircling his heart, just as in the *jīvarakṣā* procedure described in *Kriyākālaguṇottara* 7.7–10. The text frequently refers to the practitioner’s ability to exorcise demons, which is fitting in the context of early Tantric medicine, where the Gāruḍa and Bhūta Tantras are often linked together.

## *Impact on Himalayan Art and Architecture*

The total impact of the Gāruḍa Tantras on Buddhist literature remains to be measured. Their influence on art and architecture is also largely unsettled, but Garuḍa's ubiquitous presence as a protective finial over temple doorways (*torāṇa*) in the Himalayas could possibly be a spin-off of his popularity as a protective snakebite deity. In Nepal, for example, it matters not whether a piece of art or architecture is Śaiva, Śākta, or Buddhist: it is extremely common to see Garuḍa at the top and center of the rounded and intricately carved or cast arches over doorways or on temple struts, or in these positions in paintings and sculptures.

In Bhaktapur, Nepal, an ornately carved "Golden Gate" (*sunḍhokā*) marks the entrance to the shrine of the tutelary goddess of the Malla dynasty, Taleju Bhavānī. The arched *torāṇa* includes a small image of the goddess with two Garuḍas: an enormous one top and center over her that dwarfs the goddess herself in size, and a small Garuḍa kneeling in devotion beside her. In this Śaiva/Śākta artwork, Garuḍa bears no connection to Viṣṇu—he is rather viewed as an independent deity who, in this case, is devoted to Taleju.

At Kathmandu's famous Buddhist Svayambhū Stūpa, several Garuḍas adorn and protect shrines, doorways, and stairs. The south-facing shrine to the Buddha Ratnasambhava, for instance, features an exquisitely cast architrave with a very prominent Garuḍa at the peak feasting on snakes. This is an architectural position long dominated by the figure most commonly called Kīrtimukha ("Face of Glory"), or Chepu in Newari, whom locals explain is Garuḍa's brother. His iconography varies. In some contexts he is portrayed as swallowing his own arms, but in Nepal, he is typically portrayed swallowing two snakes, one held in each hand. The iconographical similarity of Kīrtimukha and Garuḍa led to a hybridization, which is also visible in the Svayambhū complex: the inner entrance to the Tantric shrine of Śāntipur has a hybrid figure that combines the iconographical features of Chepu/Kīrtimukha with Garuḍa. The figure's face and nose recall Kīrtimukha, whereas it is winged, eats snakes, and has a feather crown. In a recent article, Gautama Vajracharya laid out his theory on the evolution of Kīrtimukha in this position, and his transformation into Garuḍa.<sup>61</sup> He locates the beginning of the hybridization in the post-Gupta period,<sup>62</sup> precisely when the Gāruḍa Tantras were growing in popularity. Vajracharya presents Kīrtimukha and various related artistic figures as symbols of the sky, and Garuḍa as a natural extension of this symbolism. Vajracharya's study is

largely insightful and convincing, but it does not address the protective function that Garuḍa was probably understood to play.

At the other end of the subcontinent, at least one prominent snakebite doctor in Kerala has an image of Garuḍa over the door of his home.<sup>63</sup> In all of these contexts, Garuḍa seems to function as a figure that protects the deity or humans inside from evil influences, symbolized by snakes. He is the guardian of controlled space, extending a safe sphere of Aryan domestication wherever he is placed. Such an interpretation is not mere rhetoric. Consider the following verse from the *Suśrutasaṃhitā*:

Poison does not overcome [a person] in a region inhabited by Garuḍa, devas, Brahman seers, dryads, or perfected beings and provided with antivenom herbs.<sup>64</sup>

This book has noted many protective measures people would take involving Garuḍa or a Gāruḍa goddess, such as the Garuḍa image carved from the tooth of a hyena recommended in several texts. Doorways are potent symbols of boundaries between the controlled domestic space and the dangerous public sphere. Recall the placement of a Kurukullā *yantra* over doorways to drive out snakes discussed in Chapter 6. Related to this is the practice of hanging offerings for malignant spirits over doorways and windows, usually consisting of hot chilis and lime. This is common throughout Nepal and India. Another example of protective doorway charms is the *nāgapāśa* images put up on the summer holiday called Nāg Pañcamī. These images often have pictures of snakes, spiders, scorpions, and centipedes with a protective verse. These examples support the claim that Garuḍa's protective function on doorway *torāṇas* is an extension of practices that likely extend back to antiquity.

Another artistic context in which Garuḍa frequently appears, without any link to Viṣṇu, is in Nepalese, Tibetan, and Mongolian Buddhist paintings, carved manuscript covers, and statuary. Often the paintings merely reflect his position on architectural finials. For example, he adorns an arch over a Lama of the Karma Kagyu Order in a Thangka painting from eastern Tibet dated to the first half of the seventeenth century.<sup>65</sup> Similarly, a thirteenth-century carved wooden manuscript cover from central Tibet has Garuḍa in a protective posture over a Buddha image.<sup>66</sup> The *torāṇa* position is not the only context in which Garuḍa figures in Buddhist art; in one statue from around 1000 AD, he is instead present in a devotional pose underneath



the main figure, whom Pratapaditya Pal identifies, with some reservations, as Amoghasiddhi.<sup>67</sup>

Thangka art reflects actual visualization practices (*sādhana*) of Buddhists from the Himalayan and central Asian regions. One such image is a Mongolian painting from the eighteenth century of a deity called Vajrapāṇi-Hayagrīva-Garuḍa, an amalgamation of these three gods who elsewhere appear separately. It shows Garuḍa perched upon the top of Vajrapāṇi. However, one can also find images of this deity where the Garuḍa element is portrayed via the main figure being winged. A case in point is a woodblock from the Narthang pantheon that shows a Hayagrīva figure with “Garuḍa wings.”<sup>68</sup> While wings do not necessarily make a figure the deity Garuḍa, and some might object that Garuḍa just means an eagle generically, the texts and context indicate otherwise. Tibetan tradition did of course envision multiple Garuḍas, but they were understood to be divine and were marked as such by certain iconographical features: the crescent moon and dot, hands in addition to wings, and coloration. There is a *Vajrapāṇihayagrīvagaruḍa sādhana* accessible through the English translation of Dhondup (2001): “Meditation and Recitation of the Threefold Wrathful One.” The purpose of the meditation is to protect oneself from harmful influences. Hayagrīva is a deity found across sectarian divides; there are Vaiṣṇava, Śaiva, and Buddhist versions. *Hayagrīva* is also the name of a canonical Bhūta Tantra, though no manuscripts of it have yet come to light.

### *Human Impacts: Portrait of a Gāruḍika*

This book is primarily based on texts, and with such a focus it is easy to lose sight of the human agents who produced and used these texts. The snakebite victims treated by these methods also deserve attention, although they are difficult to know through these proscriptive textual sources. As for the Gāruḍika practitioners, several questions can guide our attempt to know them. Did they have to be male or from a certain class or caste? What role did they play in society? Were they sedentary or nomadic? What were some features of their practice that have not yet been discussed? What other functions did they fulfill? Although these questions cannot be answered with a great deal of precision, we do have evidence that offers some clarification.

First of all, who could become a Gāruḍika? Most references are to male practitioners, but the devotional narrative poem *Camatkāracandrikā* presents evidence that women were also sometimes involved. In this

Vaiṣṇava tale, the *gopī* Rādhā is bitten by a cobra and refuses to be seen by a male practitioner because it would involve being touched by a man other than her divine love Kṛṣṇa. Her mother-in-law goes to a female mantra practitioner who refers her to another female who learned snake mantras from her father.<sup>69</sup> This lady named Vidyāvalī is actually Kṛṣṇa in disguise. Although the story is fictional, one gathers that female practitioners would not have struck the audience as odd, even if the normative expectation was that they depend on a male lineage for knowledge and did not teach the profession independently. A real-life example, to back this up, is the fact that the well-respected Nampūtiri Brahman interviewed by Yamashita and Manohar reported that he had taught his knowledge of *viśavaidyā* to seven disciples, including his own daughter.<sup>70</sup>

Regarding social class, both of these examples involved Brahmins. A bit of argument in the *Camatkāracandrikā* story suggests that Brahmins were not the only practitioners. When Rādhā's mother-in-law requests Vidyāvalī to come with her to attend to Rādhā, Vidyāvalī feigns offense, saying, "I am a woman of good family, wife of a Brahmin, what am I in your mind, a Jāṅgulikī?"<sup>71</sup> Maharaja translates *jāṅgulikī* as "knowledgeable in the uncivilized art of snake charming," but it would not make sense for her to deny her knowledge when she is about to consent to go tend to Rādhā. Rather, the text seems to be making a distinction between the high-class occupation of the *Gāruḍikī* who remains in her home while patients are brought to her and a lower-class *Jāṅgulikī* who will travel to the patient to give treatment. It would indeed seem odd in the Indian context for an upper-class doctor, especially a female one, to travel to her patient who may be of any class, or for an upper-class patient to be carried to a lower-class doctor as the case may be. If *Jāṅgulikā* does refer to a lower-class practitioner, that could account for the scarcity of this word in Sanskrit discourse.

No texts recovered in the course of this study explicitly exclude any class from practicing. In the beginning of Śaṅkuka's *Samhitāsāra*, a single *āryā* verse describes the qualities of a potential *Gāruḍikā*:

**Those men of stable minds, raised in the house of a guru, and devoted to the pure path always become fit recipients of success in all rites.** *With this [verse] he describes who is entitled [to seek] the rewards to be obtained that are taught in this text; to explain he says "those of stable minds," by which he indicates that they have correctly received the descent of power (śaktipāta). Indeed, without the Supreme Lord's excellent*

descent of power, there is no stability of mind, which is the source of all success, nor a lack of negative mental activities such as doubt. With the phrase “**raised in the house of a guru**” he conveys that they serve the guru, worship Śiva, study the scripture, and have concentration and correct conduct. Likewise, with the phrase “**devoted to the pure path**” he conveys that [these entitled students should] have correctly carried out the range of ritual duties, such as those of a putraka initiate,<sup>72</sup> immediately after getting initiation, since **the pure path** consists of being intent on the performance of daily and occasional rituals without any desire [for rewards], service to the guru, etc. through being solely intent on propitiating the mantra, and the ritual [duties] of putraka initiates, sādḥaka initiates, etc. Doing [all of] that out of a desire for reward or for controlling others, etc. is the impure path. With the phrase “these kinds of **men become fit recipients of success in all rites,**” he is saying that (ity uktam) only a man who has the full set of characteristics of one entitled always becomes a recipient of the aforementioned rewards for all the particular rituals taught in this text . . .<sup>73</sup>

Therefore, social class or caste is not an explicit requirement, only stable mind, Śaiva training, and devotion to following a pure path.

Further clues about the Gāruḍika’s lifestyle may be found in sections of the Tantras dealing with omens. These omens generally involve a messenger (*dūta*) who goes ahead to report the case to the Gāruḍika. Whether he will decide to see the bite victim depends on the circumstances of the bite and omens surrounding the arrival and behavior of the messenger. One passage indicates that sometimes the doctor will travel to the patient, although the context suggests that the doctor has a fixed homebase, as is common in contemporary practice in Kerala and elsewhere.<sup>74</sup>

None of this is meant to suggest that sedentary Gāruḍikas were the only students of Gāruḍa Tantra and other systems of treating snakebite. The same texts also mention snake charming as an activity that the practitioner can perform. No academic history of snake charming in India exists, though it would be a wonderful project to take up in light of the many unpublished references to it uncovered in the sources used for this study. It is likely that the snake-charming profession requires a nomadic lifestyle, or at a minimum, residing in a large city with a high turnover of pilgrims—a small village would have little means to support an entertainer and his family. Not that a snake charmer is purely an entertainer; he would need to be well versed in healing snakebites and controlling snakes to be able to ply his trade. It would be fascinating to know more

about the knowledge transfers that went on between high-class text-based Gāruḍikas and itinerant snake charmers who handle the snakes themselves everyday.

The “hand of Garuḍa” (*tārksyahasta*) analyzed in Chapter 4 is akin to the snake-charmer’s “hood-shaped hand” (*bhogahasta*). The *Kriyākālaguṇottara*’s final chapter, titled “Snake-Charming” (*nāgakriḍā*), opens with instructions for using this hand, cupped like the hood of a cobra, for three purposes: inspiring belief among people, showing the power of the mantras, and for entertainment (*lokānām pratyayārthaṃ tu mantrānām baladarśanam . . . kautukārthe*). According to the mantras that follow, the hand is possessed by the *nāgas* Vāsuki and Ananta, as well as other deities to tame the snakes and cure bite victims. The same chapter includes instructions for putting up the *yantra* of Kurukullā above the door of a house to drive out snakes. So, a picture emerges of an alternative type of practitioner who travels around showing snakes, curing bites, and perhaps going door to door to sell protective *yantras* to households. The fifth chapter of the *Nārāyaṇīya Tantrasārasaṃgraha* also gives us some tidbits of information on how the snake charmer operated. In addition to describing a similar *bhogahasta*, it instructs the snake charmer to extract the snake’s two deadly fangs, to use a wavering peacock feather to hypnotize the snake, and to smear the hand with powerful antivenom herbal extracts before charming the snakes.<sup>75</sup> That the snakes were sometimes drugged is evinced in the *Kāmaratna*, where the charmer uses *datura* to stupefy the snake. While snake charming is currently illegal in India due to animal rights concerns, snake charmers still exist and operate in the shadows of the law.

Another aspect of the Gāruḍika’s function was pointed out by Alexis Sanderson.<sup>76</sup> Drawing on the *Jayadrathayāmala*, he shows the strong connection between weather magic, protection of crops, and the more expected functions of the Gāruḍika such as driving out snakes and treating snakebite. The fourteenth chapter of the third quarter section is on ritual propitiation of the goddess Matakakreśvarī. Some effects of note are described at some length in one part of the chapter: crop protection (*sasyarakṣaṇa*), controlling *nāgas* (*nāganigraha*), and destruction of poison (*viśanāśana*).<sup>77</sup> For the first function, crop protection, he fashions a sharp trident out of iron, consecrates it with the five precious minerals and menstrual blood, and then proceeds to visualize and worship the goddess on the tip of the trident. This enlivened substrate (*mūrti*) is then installed in the field to ward off thunderstorms and lightning. Our practitioner is told to roam the fields silently reciting the spell to the goddess in order to protect the field as well

as ritually staking off its boundaries. This whole procedure frightens the *nāgas* who then flee the power of the trident.

That this conjunction of weather magic, crop protection, controlling the *nāgas*, snake charming, and curing poisons was not a unique profession imagined in the *Jayadrathayāmala* is evinced by another passage that Sanderson called attention to.<sup>78</sup> Kṣemendra's eleventh-century satirical poem *Narmamālā* contains a description of a low-caste leather worker whose social aspirations finally lead to him becoming a lord (*bhaṭṭa*).<sup>79</sup> He does it by climbing the social ladder, first becoming a dancer through association with his sister who dances and then by landing a job as a protector of crops because he knew the Gāruḍa Tantras (*gāruḍakalpajña*). Thence he becomes guardian of a village Gaṇeśa temple, then a servant of a city official, and finally he becomes a nobleman. The passage is a valuable reference that substantiates the *Jayadrathayāmala*'s account of the overlap of these roles, as well as an independent log of the social level at which one type of Gāruḍika may have operated. The fact that other surviving Gāruḍa Tantra material never mentions crop protection, weather magic, or directly threatening the *nāgas* suggests that they were popularly adapted to uses other than those directly intended, or that the texts teaching these other topics failed to reach modernity.

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## *Conclusions and Prospective*

THE MAIN OBJECTIVE of this book has been to introduce the Gāruḍa Tantras to the academic community and the wider intellectual world. Prior scholarship was split between knowing the contents of the Gāruḍa Tantras, but not the context, or vice versa. Much work on South Asian medicine has relied on theoretical approaches that did not lend themselves to an accurate portrayal of religious elements, whereas Religious Studies scholars have been hesitant to take on the difficulties of working with unedited and technical sources. My survey of the Sanskrit and Middle Indic literature established that the Gāruḍa Tantras had widespread influence and that the theme of snakebite medicine can be fruitfully studied through several millennia of the textual record. The Gāruḍa Tantras were drawn on by the authors of scores of texts from the Puranas, Ayurvedic works, and postcanonical Śaiva compendia to Vaiṣṇava, Jain, and Buddhist Tantras.

Close analysis of the mantra and *vidyā* systems has shown that they were quite complex and changed a great deal over time, but were always full of meaning and significance that can be drawn on to reach a close understanding of a fundamentally different worldview. The Vipati itself appears to have been based on an older system of element visualization and identification with Garuḍa that did not rely on the five syllables. The Vipati mantra was integrated into a complex system of internal worship and visualization that involved deposition of mantras on the hand, heart, and the body. Several other mantra systems of the period also relied on installing mantras on the hand, such as Nīlakaṇṭha's mantra or the *nāga*-centered *bhogahasta*. I also emphasized the modern influence of the Vipati mantra: it is recited by *viśavaidya* practitioners in south India, by women on internet forums looking for solutions to infertility, and by Tibetan Buddhists in Berkeley who chant it while visualizing Garuḍa for purification and

well-being. The snakebite *vidyās* appear to be less influential today than they were in the past, but now much more is known about their origins and their development in other Śākta contexts. They tended to require less technical training than mantras, and were thus more accessible to the wider populace.

The scope of Garuḍa's identity ought to be reevaluated in light of the evidence I presented in this book. In Vaiṣṇava contexts, he is certainly the mount of Viṣṇu, but Garuḍa bore no such affiliation in many other traditions throughout Asia. He was rather a protective figure who graced, and still graces, the art and architecture of many religious traditions. I advanced several questions about the identity and status of the practitioner of the Gāruḍa Tantras, the Gāruḍika or Vātika, but much more work remains to be done to come to definitive conclusions. Similarly, I opened the door for future work on snake charmers, whose tradition parallels and occasionally overlaps with that of the Gāruḍika.

Many important texts I have referred to have not yet been properly studied. Therefore, future researchers may wish to delve deeper into some of them. The most interesting texts that I would prioritize are the unedited *Yogarātnāvalī*, the many unedited *Tvaritā* texts, the unedited two-thirds of the *Samhitāsāra*, the Jain *Jvālāmālinīkalpa*, *Vidyānuśāsana*, and *Khagendramaṇidarpaṇa*, and the Keralīya *viṣavaidya* classics like the *Jyotsnikā*, *Viṣacandrikā*, and *Lakṣaṇāmṛta*. With this book as a background, one could explore the origins of the Keralīya tradition and try to trace specific recipes and mantras through time and texts. I have no doubt that many more exciting discoveries will be made in South Asian archives. Finding a manuscript of the original canonical *Pakṣirāja*, *Śikhāyoga*, or *Bindusāra*, for example, would profoundly improve our understanding of the Gāruḍa Tantras and Śaiva Tantra in general. In other words, a lifetime of work awaits scholars interested in these fascinating texts. My first priority will be to finish editing and translating the *Kriyākālaguṇottara*, which could take several years to do properly.

One person would be hard pressed to learn all of the languages in which Gāruḍam-related works are written, and in which living traditions still exist. I look forward to more scholarship from specialists in languages other than Sanskrit and Middle Indic. As mentioned before, I know of relevant material and living traditions in Tibetan, Bengali, Tamil, Malayalam, Kannada, and Telugu literatures, and those of many other languages—not to mention Southeast Asian languages and oral traditions. More original work in these

regional languages can only improve our understanding of early Tantric medicine.

Even limiting oneself to the Sanskrit works discussed here, this book only scratches the surface of potential research into early Tantric medicine. One promising project that future research could take up is a concordance of the herbal ingredients and remedies used in Gāruḍa Tantras and Ayurvedic texts. The main difficulty of such a project is correlating Sanskrit names with their Latin equivalents in a context where many plants have various names, some may no longer be in use, and some names may refer to more than one plant, depending on the region. Though a time-consuming project, it would be worthwhile and would be of interest to modern scientific researchers who are investigating the efficacy of plants used in traditional medicine. The past two decades have witnessed a rapid increase in such studies, with dozens of peer-reviewed scientific journal articles attesting to the effectiveness of plant extracts in neutralizing snake venom in animal trials. For instance, Tarannum (2012) evaluated the bark of *Butea monosperma* for its ability to neutralize Russell's viper venom in mice, and it proved to be extremely effective. This plant is called *palāśa* in Sanskrit, and it is recommended in two of the early Tantric medical texts discussed here as an ingredient in traditional viper antivenom.<sup>1</sup> Systematically evaluating the *materia medica* of early Tantric medicine may even lead to more accessible and less allergenic alternatives to snakebite antivenom in the future.

The future prospects of mantras for snakebite are another matter. In the wake of the rise of science and biomedicine worldwide, the public acceptability of religious approaches to medicine has dramatically waned. Religious faith has become a personal and private affair, and new laws, such as Maharashtra's so-called Anti-Superstition law, criminalize the practice of exorcism or promoting the use of mantras as medicine.<sup>2</sup> For the skeptic, this is excellent news; for the faithful, it is a sign of the degraded times. At the very least, I hope that this book will have convinced its audience that the line between religion and medicine is often not as clear as we would like, and that religious healing is a rational, if precarious, way for the faithful to deal with acute disease.





## APPENDIX A

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### *Prologue to the Translation and Edition*

A MAJOR CONTRIBUTION of this book is its grounding in sources previously unknown to modern scholars. These sources remained unstudied because manuscripts present many challenges to the textual scholar, not the least of which is corruption. By corruption, I refer to variants and mistakes introduced into texts through long centuries of handwritten textual transmission. Scribes often do not understand the meaning of what they are copying, or they do understand it, but their human hands err. Small errors become magnified by repeated copying of a text. Or, a well-meaning reader may do further damage by erroneous “corrections.” These challenges are only compounded by the esoteric subject matter couched in coded verses. It is enough to deter many scholars from utilizing new material. Despite postcolonial criticisms,<sup>1</sup> the discipline of philology offers many useful tools for approaching unedited texts and thereby empowering new histories of postcolonial countries. My philological training in Berkeley, Kathmandu, and Hamburg have taught me the skills necessary to work with these texts.

One important principle of philology is to provide readers with all of the evidence used to arrive at the edited text. Thus, critical editions are usually furnished with a sizable apparatus of notes and variants “below the line.” The text “above the line” is a hypothesis, a point often misunderstood even by senior scholars. Critical editions are never definitive, as Harunaga Isaacson so elegantly clarified in his review article titled “Of Critical Editions and Manuscript Reproductions: Remarks Apropos of a Critical Edition of *Pramānaviniścaya* Chapters 1 and 2.”<sup>2</sup>

The translation and edition of the *Kriyākālaguṇottara* in the following two appendices make an important Gāruḍa Tantra source available to a wider readership, and supply documentary evidence for some of the major assertions advanced in the main part of the book. The text as a whole was

introduced in Chapter 3. For the purposes of this volume, I restrict myself to a reproduction of the principal chapters dealing with Gāruḍa Tantra material, viz. chapters 1–7, 30–31, and 35. Note that chapters 12, 14, 25, and especially 29, 32–34, and 36, also have material related to the Gāruḍa Tantras, and will be edited for a future publication.

The ten chapters included here have been fairly rigorously edited and checked by myself and Harunaga Isaacson. Even so, our best efforts and his impeccable knowledge of Sanskrit were not enough to solve some of the obscure and elliptical passages. Chapter 6 and some of chapter 7 were also read with Alexis Sanderson during my three-week visit to Oxford in October 2010. Many improvements resulted; however, not everything about the text could be clarified. In particularly difficult passages, I simply note the tenuous state of the translation. More experience in this new field of study will improve our understanding of the more difficult sections.

The translation aims to balance readability with fidelity to the Sanskrit. It is neither a literary nor a literal translation. If a phrase is necessary for the flow of the English, or is implied but absent in the Sanskrit, I have supplied it without note. To improve readability, I have frequently translated third-person optative verbs (*vidhi lii*) as second-person imperatives. For example, the text frequently gives directions as “One should do this,” and I often shorten to “Do this.” Sanskrit texts are generally terse and expect the reader to understand elliptical constructions by context alone. Since the target audience of the translation is a general readership, I have taken the liberty to fill out the translation whenever necessary.<sup>3</sup>

### *Editorial Method*

The following edition draws on three of the six Nepalese manuscripts of the *Kriyākālaguṇottara*.<sup>4</sup> I fully explain my rationale for dispensing with the other three manuscripts below. First, I describe the principal manuscripts and my editorial method; readers may refer ahead to Figure A.1 to clarify the relationships I describe here.

The palmleaf manuscript ( $P_{ALM}$ ) descends from the common ancestor of all the Nepalese manuscripts through a line of transmission ( $\gamma$ ) that is independent of the other two manuscripts ( $PR_B$  and  $D_C$ , both offshoots of a no longer extant  $\beta$ ). Therefore, when a reading agrees between the palmleaf and one of the other two manuscripts, it is taken very seriously. This is not to say that I mechanically follow the stemma to arrive at the critical text, because in several cases I go against all manuscript evidence when higher

criticism provides a compelling reason to do so. Note that although the palmleaf manuscript is far older than the other two, it often has inferior readings. This is possible because the others, though younger in material, often preserve an older and more accurate version of the text. In the tradition of the eminent classicist A. E. Housman, I follow few hard-and-fast rules.<sup>5</sup> My approach is an eclectic method of evaluating each word or phrase on its own merits in the light of available evidence. Evidence may take the form of other manuscripts, citations in commentaries, passages included in compendia, and parallel testimonia.

### *Description of the Manuscripts*

#### Palmleaf, P<sub>ALM</sub>

The oldest manuscript of the *Kriyākālaguṇottara* consists of 144 palmleaf folios dating to AD 1184. Measuring 31.5 by 5.5 cm, this petite manuscript has an average of four or five lines per folio side and approximately fifty syllables per line. The overall condition is quite good, with only a few damaged leaves and the occasional folio with its ink smeared. The original scribe wrote in a script that Alexis Sanderson characterized as Nandināgarī/Pāla in the bibliography to his 2007 article on the Atharvavedins. Many scholars have taken note of P<sub>ALM</sub>'s final colophon and the important historical information it offers.<sup>6</sup> Of particular interest is identifying the location in which it was written, Dhavalasrotapura, and the status of the ruler “Mahāsāmanta” Ratnadeva (Ratnadīva [sic]).<sup>7</sup> The manuscript is currently held in the National Archives of Nepal in Kathmandu, under the accession number 3/392. It was microfilmed by the Nepal German Manuscript Preservation Project (NGMPP) on reel B 25/32 in 1970, and photographed in color by the author in July 2006. The edition has been made on the basis of these photographs.

Cataloguers have generally fared poorly with the script of P<sub>ALM</sub>. A few notable features to look for include deletion of an *aḥsara* with a thin vertical mark above it,<sup>8</sup> alternating *pr̥ṣṭhamātra* and “modern” Devanāgarī *e* and *o* vowel marks, and the noninitial vowel *i* written as an “afterthought.”<sup>9</sup> A few notable ligatures include *rṇṇ*,<sup>10</sup> *dhā*,<sup>11</sup> and *dhye*.<sup>12</sup>

#### Pracalita B, P<sub>RB</sub>

The manuscript whose readings the edition has preferred most often is this paper manuscript in the  $\beta$  transmission. It consists of 248 folios and has a

colophon with a date of AD 1353. The date must have been copied from the exemplar, because this paper manuscript appears to be much more recent. Written in the Newari script sometimes called *pracalita*, it measures 20.5 by 6.5 cm and usually has six lines per folio side with an average of thirty-six syllables per line. The condition of the manuscript is very good, with only slight mold and water damage around the margins of some folios. The manuscript is split into two parts. The first part, consisting of 164 folios and the first nineteen chapters, is held in a private collection in Nepal and was filmed by the NGMPP on reel E 2189/6 in 1988. The second part, in eighty-four folios and containing the latter sixteen chapters, is held in the National Archives of Nepal in Kathmandu under the accession number 5/4949. It was filmed by the NGMPP on reel B 120/11 in 1971. The second part was photographed in color by the author in the National Archives in July of 2006. The edition was constituted on the basis of the NGMPP microfilm for the first part, and the color photographs for the latter. For a full discussion of the colophon and related issues see Slouber 2007: 39–40.

### Devanāgarī C, D<sub>c</sub>

The remaining manuscript used for this edition is a paper one written in the Devanāgarī script which is genetically related to, but not dependent on, PR<sub>b</sub>. This physically large manuscript (30 by 8.5 cm) fits the entire text on eighty-eight folios which usually have eight or nine lines per side, but can vary from six to ten. The average syllable count per line is fifty-four. The manuscript is in very good condition, with only slight damage from water, mold, and rodents on some folios. It is held in the National Archives of Nepal in Kathmandu under the accession number 5/4947, and was microfilmed by the NGMPP on reel A 149/2 in 1971. The author took color photographs of the manuscript in July 2006. No colophon is given, but the text ends with a blessing and an estimation of the number of verses. Some notable scribal features include occasional use of *pr̥ṣṭhamātra* vowels, suggesting that they were present in the script of an exemplar,<sup>13</sup> gemination *before* certain consonants (especially *t* preceding *y* or *s*),<sup>14</sup> and the sporadic use of a special space-filler or hyphenation mark at the end of some lines.<sup>15</sup>

### Stemma

Figure A.1 represents the relationships of the surviving manuscripts of the *Kriyākālaguṇottara*. Six of these, all from Nepalese archives, are more or less complete: P<sub>ALM</sub>, PR<sub>B</sub>, D<sub>C</sub>, D<sub>A</sub>, PR<sub>A</sub>, D<sub>B</sub>. The first three have been utilized in the

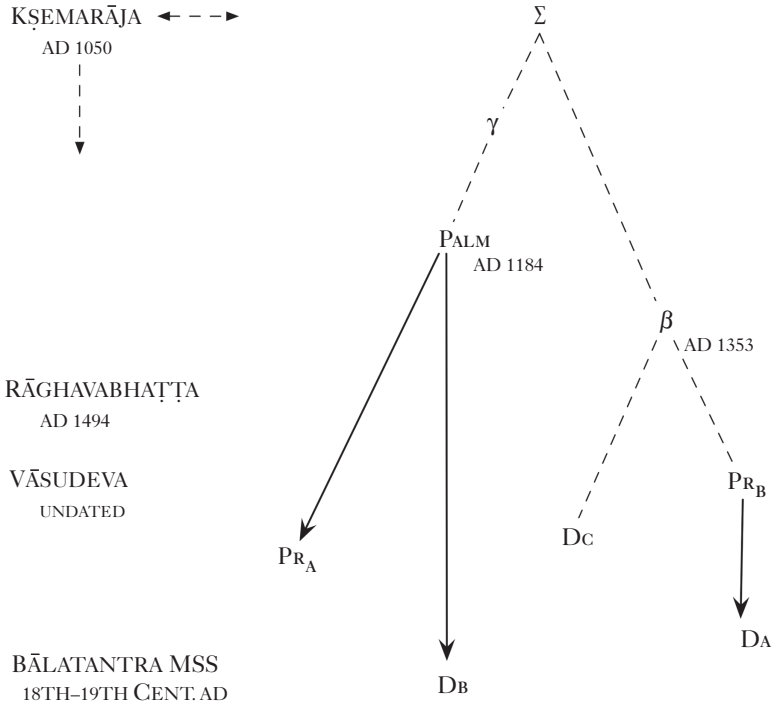


FIGURE A.1 Stemma of manuscript relationships with testimonia

edition because they are independent witnesses that do not copy from any surviving manuscript. The manuscripts indicated by the Greek letters  $\Sigma$ ,  $\gamma$ , and  $\beta$  are hyparchetype manuscripts that do not survive, but that can be demonstrated to have existed by the evidence in the surviving manuscripts.

The transmission between the hyparchetypes and the extant Nepalese manuscripts may include a number of intermediaries. Therefore, the lines connecting them are broken. Cases of direct descendants (such as  $D_B$  from  $P_{ALM}$ ), are marked by a bold black arrow. This means the “child” manuscript copied directly from the “parent.” The date AD 1353 assigned to  $\beta$  is based on that found in the colophon to  $P_{RB}$ , which cannot possibly be this old.  $P_{RB}$ ’s scribe most likely copied the versified date of his exemplar,  $\beta$ . The other manuscripts cannot be precisely dated at this time.<sup>16</sup> Note that  $\Sigma$  does not represent the original written form of the *Kriyākālaṅṅottara*, but is rather the common ancestor of all surviving Nepalese manuscripts. I justify the stemma’s purported relationships in the next section.

To the top and left of the stemma I note the earliest evidence for the existence of the *Kriyākālaṅṅottara*, namely Kṣemarāja’s quotations of the

text in his commentary on the nineteenth chapter of the *Netra Tantra*. The published text of Kṣemarāja's commentary has the passages he quotes with cleaned-up grammar and *sandhi*, but an initial look at three manuscripts of the *Netratantroddyota* suggest that most of these corrections were made for the 1939 edition.<sup>17</sup> The *Kriyākālaguṇottara* has been quoted in Rāghavabhaṭṭa's *Padārthādarśa* commentary on the *Śāradātilaka* and Svārṇagrāma Vāsudeva's *Mantravimarśinī* commentary on Nārāyaṇa's *Tantrasārasaṅgraha*. The commentaries demonstrate that the *Kriyākālaguṇottara* circulated from Nepal and Kashmir, to Varanasi, and as far south as Kerala. Several other North Indian manuscripts survive that excerpt only the chapters in the *Kriyākālaguṇottara* related to childhood illness (*bālatantra*).<sup>18</sup>

## Rationale for the Stemma Chart

### $\gamma$ and $\beta$ are Separate Branches of $\Sigma$

The most cursory survey of variants attests that the manuscripts extant in Nepal fall into two groups: one descended from  $\gamma$  and the other descended from  $\beta$ . One can infer that the two branches are related by the presence of numerous conjunctive errors.

Consider *Kriyākālaguṇottara* 7.115a, for which all manuscripts read the nonsensical *vayaṃ vayaṃ ca ārabhya*. This was a simple case of metathesis (*yavaṃ yavaṃ*), and the fact that the error is found in all manuscripts establishes their common origin in  $\Sigma$ . Additionally, consider 30.5a, where all manuscripts from both lines of descent omit a word necessary for the context and the meter. The fact that no gap is present in any of the manuscripts, allows us to infer that the word was also missing in their common ancestor,  $\Sigma$ .

### $P_{ALM}$ Descends from the Hyparchetype $\gamma$

Proving the existence of the  $\gamma$  hyparchetype is not as simple. Somadeva Vasudeva often reminded me of Joseph Bédier's epiphany that there is an aesthetically pleasing, yet erroneous, desire for the stemma to always branch into two. Why could  $P_{ALM}$  not be copying directly from  $\beta$  or  $\Sigma$ ? Is  $\gamma$  necessary as a hyparchetype?

The existence of  $\gamma$  is suggested, though not proven, by several cases of syllables that are missing in  $P_{ALM}$ , but are present in the  $\beta$  manuscripts. In 30.16, for example,  $P_{ALM}$  marks a series of horizontal lines indicating illegible characters in the manuscript it copied from. Neither  $PR_b$  nor  $D_c$  lack the syllables, therefore  $\beta$  must have the complete verse, and  $\Sigma$  would also be

complete, assuming  $\beta$  did not improvise its reading or consult another manuscript to fill the lacuna. Even if that were the case, we can be certain that  $P_{\text{ALM}}$  is not copying from a lacunose  $\beta$ , because  $PR_{\text{B}}$  and  $D_{\text{C}}$  independently read a complete verse. Therefore, it is likely that these illegible syllables reflect a manuscript that is intermediary between  $\Sigma$  and  $P_{\text{ALM}}$ , and I refer to that manuscript as  $\gamma$ . A similar case of missing syllables in  $P_{\text{ALM}}$  may be found in verse 5.1.

#### *D<sub>B</sub> and PR<sub>A</sub> Descend from P<sub>ALM</sub>*

Manuscripts  $D_{\text{B}}$  and  $PR_{\text{A}}$  clearly descend from  $P_{\text{ALM}}$ . This is evident in  $P_{\text{ALM}}$ 's countless major and minor mistakes carried through to  $PR_{\text{A}}$  and  $D_{\text{B}}$ , that do not occur in the  $\beta$  manuscripts. Take the opening words of chapter 9, for example. In  $P_{\text{ALM}}$  there is a mistake:  $[[bhūṃ]]ye tu$ . The scribe of  $P_{\text{ALM}}$  caught himself and deleted the extra syllable with a tiny vertical dash mark, but  $D_{\text{B}}$  and  $PR_{\text{A}}$  did not understand, reading *bhūṃ ye tu* ( $D_{\text{B}}$  27<sup>r</sup>7) and *bhūye tu* ( $PR_{\text{A}}$  27<sup>r</sup>6) respectively.

The final word of chapter 9 offers further confirmation.  $P_{\text{ALM}}$  reads the hypometrical *kāyet* against  $\beta$ 's *kārayet*.  $D_{\text{B}}$  and  $PR_{\text{A}}$  further the corruption to *kāyete*, mistaking the *virāma* of the line above this word in  $P_{\text{ALM}}$  as an extra *ekāra*.

That  $D_{\text{B}}$  is copying directly from  $P_{\text{ALM}}$  and not through an intermediary is evinced in the case of an eyeskip lacuna precisely equal to one line of  $P_{\text{ALM}}$  (beginning of chapter 10,  $D_{\text{B}}$  30<sup>r</sup>, line four, skips line three of  $P_{\text{ALM}}$  47<sup>v</sup>).

#### *D<sub>C</sub> and PR<sub>B</sub> Descend from Hyparchetype $\beta$*

To prove the existence of the  $\beta$  hyparchetype, one needs to show that  $D_{\text{C}}$  and  $PR_{\text{B}}$  share errors, and that neither is copying directly from the other. For shared error on the  $\beta$  side, see 1.3a, where  $PR_{\text{B}}$  and  $D_{\text{C}}$  both read the nonsensical *taṃ* instead of *na*, or 4.4, where they both read *mārge sthānāni* in place of  $P_{\text{ALM}}$ 's *marmasthānāni*.

One can be certain that  $PR_{\text{B}}$  is not copying from  $D_{\text{C}}$ , nor vice versa, because often  $D_{\text{C}}$  is missing more text in the lacunose sections of the  $\beta$  group. This clearly demonstrates that  $D_{\text{C}}$  is not the exemplar of  $PR_{\text{B}}$ . It also suggests that  $D_{\text{C}}$  was copying from a later, more damaged form of the  $\beta$  exemplar. Take as an example 4.9–15.

While one might think that  $D_{\text{C}}$  copies from a more corrupt manuscript copied from  $PR_{\text{B}}$  rather than  $\beta$ , cases like 4.19 refute this. There,  $PR_{\text{B}}$  lacks a word and suggests an incorrect replacement in the margin (*puṣpadhūpapallair vāpi*) while  $D_{\text{C}}$  preserves the correct, though nonstandard



reading (*puṣṭhastaphalair vāpi*, “holding flowers or fruit”). This error in PR<sub>B</sub> actually suggests an intermediary between it and β, but that is not of great consequence for constituting the edition.

### *D<sub>A</sub> Descends from PR<sub>B</sub>*

The final relationship to be demonstrated is that of D<sub>A</sub> and PR<sub>B</sub>. There is a comment written in the same hand on both D<sub>A</sub> and PR<sub>B</sub>. In the case of the former, it is on the final page of the (incomplete) manuscript. In the case of the latter, it is on the first page of the latter half of the text not copied by D<sub>A</sub>. For a full explanation, see the colophon section in the description of manuscript PR<sub>B</sub>. For numerous shared lacunae, see D<sub>A</sub> 22<sup>v</sup> and PR<sub>B</sub> 34<sup>v</sup>.

## *How to Read the Apparatus*

The apparatus has a maximum of four levels. On the first page of each chapter is a top level of notes stating the sources available, as well as any opening words (incipit) that may be present. Below this, or at the top of pages other than the first of each chapter, is the variant register. All significant variants are referenced by verse and quarter, in the case of metrical units, or by line number for prose. The lemma (edited text) is cited first, followed by a right bracket and a statement of what support the reading has (see Abbreviations, below). A comma follows, after which any significant variants are listed with a citation of which manuscripts attest to said variants. Below the variants register is a level of testimonia, that is, citations of the text, textual harmonies, or other parallels that the reader might find useful. The bottom layer, if present, is for brief comments on the readings and grammatical notes. Usually, a lemma of the word or words commented on precedes the comment itself. Occasionally, the lemma cites a variant reading that the comment discusses.

## *Abbreviations*

|                   |   |
|-------------------|---|
| <i>corr.</i>      | Corrected reading (high certainty and small correction) |
| <i>em.</i>        | Emendation by M. Slouber (medium to high confidence)    |
| <i>em. H.I.</i>   | Emendation by H. Isaacson                               |
| <i>em. A.S.</i>   | Emendation by A. Sanderson                              |
| <i>conj.</i>      | Conjecture by M. Slouber (low to medium confidence)     |
| <i>conj. H.I.</i> | Conjecture by H. Isaacson                               |
| <i>conj. A.S.</i> | Conjecture by A. Sanderson                              |

|                   |  |
|-------------------|--|
| क                 | Syllable क is a conjecture   |
| [[क]]             | Syllable क is canceled by scribe   |
| ⟨क⟩               | Syllable क is difficult to read and uncertain                                  |
| [क]               | Syllable क is written in the margin  |
| ]                 | Lemma sign separating edited text from variants                                |
| P <sub>ALM</sub>  | “Palmleaf,” NGMPP reel B25/32  |
| PR <sub>B</sub>   | “Pracalit B,” NGMPP reels E 2189/6 and B 120/11                                |
| D <sub>C</sub>    | “Devanāgarī Manuscript C,” NGMPP reel A 149/2                                  |
| β                 | PR <sub>B</sub> and D <sub>C</sub>   |
| Σ                 | All manuscripts, i.e., P <sub>ALM</sub> , PR <sub>B</sub> , and D <sub>C</sub> |
| MV                | <i>Mantravimarśinī</i> , for parallels in <i>Kriyākālaguṇottara</i> chap. 5    |
| GP                | <i>Garuḍa Purāṇa</i> , for parallels in <i>Kriyākālaguṇottara</i> chap. 6      |
| YOG <sub>R</sub>  | <i>Yogarātnāvalī</i> , for parallels in <i>Kriyākālaguṇottara</i> chap. 31     |
| <i>unmet.</i>     | Unmetrical   |
| <i>hypo</i>       | Hypometrical: too few syllables or syllabic instances                          |
| <i>hyper</i>      | Hypermetrical: too many syllables or syllabic instances                        |
| <i>om.</i>        | Reading omitted by the manuscript without gap                                  |
| <i>pc</i>         | Intended reading after correction  |
| <i>ac</i>         | Reading written in the manuscript before correction                            |
| ‡क‡               | Text deemed corrupt and no conjecture is offered                               |
| *                 | An illegible syllable  |
| वःदे <sup>q</sup> | =देव—metathesis of syllables self-corrected by scribe                          |
| <i>sec. manu</i>  | Reading written by a second hand   |
| <i>aiśa</i>       | Reading is nonstandard, but conforms to <i>aiśa</i> Sanskrit                   |
| <i>r</i>          | Recto side of the folio  |
| <i>v</i>          | Verso side of the folio  |
| <i>ma-vipulā</i>  | The <i>śloka</i> meter conforms to nonstandard type <i>ma</i>                  |
| □                 | A missing syllable   |
| [ ]               | Encloses text not present in the manuscripts                                   |
| ≈                 | A parallel passage   |
| ○                 | The word cited has been truncated  |
| —                 | An intentional gap in the manuscript or in the edition                         |

## APPENDIX B

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### *Translation of the Kriyākālaguṇottara: The Gāruḍam Chapters*

#### *Chapter 1: Kārttikeya Questions the Lord*

KĀRTTIKEYA BOWED HIS head to Lord Śrīkaṇṭha, alongside Umā, charmingly adorned with the crescent moon and granting welfare via a flood of nectar.<sup>1</sup> Then he said: I have heard the various Tantras which produce miracles in the world of men and grant both magical powers and liberation, all of them spoken by you, O supreme Lord. I have never heard any Gāruḍam, whose power produces immediate proof of efficacy. Tell it to me, your devotee, O best of gods, O Śaṅkara! And tell me how to distinguish the types of serpents and the birth of their young without omitting any detail, as well as the traits of all the serpents, and the class of indistinct types.

5 And tell me the distinctions between Seizers, Yakṣas, Piśācas, and Śākinīs, and those cruel Child-Seizers that always mercilessly torment children. And tell me the traits of those spirits that steal women's embryos, and the types of vipers and scorpions, O Lord of the gods. And the various other evil *rāsabha*,<sup>2</sup> worms, and spiders. How many types of fevers are known—the incurable and especially the curable? Teach me the distinctions between doctrine, yoga, rites, initiation, mantras, as well as the types of teachers. And tell the obligations of initiates, as well as those for advanced initiates striving for powers. Tell me the Gāruḍa and Bhūta Tantras, and, likewise, the recitation of mantras. O Lord of the gods, I stand before you ignorant of all of these. Tell them all in one place—nowhere else is it properly understood.

10 Tell me yourself, O Mahādeva—grant protection to the weak!<sup>3</sup>

**The Lord said:** Listen, I will tell you truthfully that supreme essence of the Tantras! Previously, I revealed the supreme doctrine of the Gāruḍa Tantras and mantra recitation to the Goddess, but concealed it from others.

**[The teaching begins:]** God grants all powers and bestows all knowledge. He alone grants pleasure and freedom. He is the Primordial Cause of creation<sup>4</sup> for his devotees. Without Him there is nothing in this world or the next. He is Brahma, and indeed, he is Viṣṇu. He is Garuḍa and Indra. He is Rudra, Soma, or Sūrya; he is Īśvara and also Sadāśiva. Present in everything in this way, the Lord pervades everything. He is both transcendent and immanent. He grants the fruit of whatever desire the Yogi meditates upon. Knowing 15 him, the mantra practitioner succeeds; there can be no doubt.

**Thus concludes the first chapter in the *Kriyākālaguṇottara*.**

## Chapter 2: Typology of Snakes

**The Lord said:** The first thing to know about Gāruḍam,<sup>5</sup> my calf, is the distinction between curable and incurable cases. Accurately discerning that, the wise one would then begin treatment. [Previously,] I accurately told the distinct characteristics between Yakṣas, Rakṣas, Seizers, and Śākinīs.<sup>6</sup> Hear it in brief [later in this text], my calf.

Serpents are taught to be of two types: divine and mundane. One should distinguish the two types individually into four classes (*varṇa*); specifically: Brahmans, Kṣatriyas, Vaiśyas, and Śūdras. Hear from me the characteristics of these classes for both divine and mundane snakes. The Brahmans arose  
5 on the eastern mountain, the Kṣatriyas arose on Mt. Meru, those snakes of the Vaiśya type arose on Mt. Gandhamādana, and the Śūdras live on Mt. Mandara. Those which are divine look like thunderclouds. Those which are called Brahmaja (i.e., Brahmans) travel in the sky.<sup>7</sup> And there are other divine Brahmans like that—offspring of Kadrū and the great sage Kaśyapa—and also other *nāga*<sup>8</sup> lords who are rulers among the best *nāga* overlords.

The *nāgas* take eight divine forms, beginning with Ananta and ending with Kulika. The *nāgas* truly correspond to the planets, and also to the world-protectors.<sup>9</sup> They all exist in individual embodied forms, and by my command, fulfill their own duties. They protect the whole world, pervading their respective spheres. On the other hand, some called divine-mundane  
10 are born of them. Located in the underworlds, in the sky, and on the earth, they are born as men<sup>10</sup> and can take any appearance they desire. The mundane move about on the surface of the earth, in the world of men. Still others are said not to be born of a class; these are the indistinct classes. The Brahmans are white in color, whereas the Kṣatriyas are red. The Vaiśyas, indeed, are colored yellow, and the Śūdras are declared to be black. For all snakes, these four classes are separate. The divine move throughout the three worlds enjoying divine pleasures and foods. Indeed, they wear divine garlands and clothes, and beautify themselves with divine flowers. These divine ones can take any appearance at will, but are still discernible in their embodied forms.

15 Furthermore, I will tell you briefly about the mundane ones; listen, O six-faced god. On lovely mountains, in caves and homes, in a lovely large lotus pond,<sup>11</sup> in a park, pleasure grove, or confluence of rivers—the snakes of the Brahman (twice-born) class are always in these places. At crossroads, in the best houses, in walls, towers, and arches; these are the locales of

the Kṣatriya snakes, O six-faced god. In barns, cowsheds, and granaries, as well as in pump houses and homes—Vaiśyas always dwell contentedly in these five places. Near water or in the middle of it and in heaps of rocks and firewood—Śūdras always roam about all over these places. Brahman snakes eat wind, flowers, fruit, and leaves. Kṣatriyas have rodents for food. 20  
Vaiśyas are frog-eaters. Śūdras truly eat everything, and so do the indistinct types. Brahmanas are active during the first watch. Kṣatriyas are active in the middle of the day. Vaiśyas are active during the third watch, and the Śūdra types in the late afternoon.

A female snake becomes fertile within the months of Vaiśākha and Śrāvaṇa (i.e., from April to August). And they mate by the male and female coiling around each other. The female snake bears the embryo for the four rainy months. Learned ones know that there are two hundred and forty eggs; i.e. one female snake doubtlessly produces this many eggs.<sup>12</sup> 25  
The ones born in the month Kārttika (October–November) are very fierce and full of venom. They are red, have fast-acting venom, and are very long with broad hoods. But those born in Mārgaśīrṣa (November–December) are traditionally known to be fat and short. They have red eyes and small hoods and are traditionally considered to have slow-acting venom. The female snake protects the newborn eggs for one week, but when one week has passed, she will nevertheless eat them herself if they are not yet hatched. She bears three types of young: female, male, and neuter. The eggs break, my calf, and the emerging snakes are like sentient twigs. They lie there motionless and nonvenomous for twenty-one days. Then, in the third fortnight, they move of their own volition. With open eyes and faces turned up, they see the orb of the sun. From then on, the cobras (*urageśvarāḥ*)<sup>13</sup> 30  
become venomous.

Snakes bite for ten reasons. Listen to them in brief. The snake may be frightened, deranged, starving, stepped on, arrogant with venom, seeking food, pulled, or protecting its domain. The ninth is because of some past grudge,<sup>14</sup> and the tenth is that it is ordained by Death.

**Thus concludes the second chapter in the *Kriyākālaguṇottara*.**

### Chapter 3: Fangs and the Types of Bites

**The Lord said:** You seek to benefit all mankind,<sup>15</sup> so listen to this summary. My calf, folk tradition names eight kinds of teeth in the mouth of a snake. They are called: Gaper, Skull-bearer, and the third Windy; Smoky, Cruel and likewise Ferocious, Horrible, and Backward. These are taught to be the eight fangs. There is, additionally, a ninth called Death.

**Kārttikeya said:** But what is this one called Death, and in what location does it arise? O lord of Umā, in what part of the snake does the poison reside?

**The Lord said:** In the palate of a snake, my calf, there is one that looks like a hook. It releases large amounts of grisly venom, therefore it is called Death. Filling up the corner of the flexed snake's mouth,<sup>16</sup> the venom falls on the  
5 bite and then it crosses into the bodily tissues.

There are four types of bite: *bitten*, *pierced*, *slashed*, or otherwise *unbroken*. I will tell how to distinguish them. One puncture would be the type called *pierced*, and three<sup>17</sup> punctures *bitten*. *Slash* is known simply by a slashed wound, and *unbroken* is lack of a bite.

If one sees an oblong circular bite with one puncture in the middle, know that the patient has been bitten by a frightened snake. No venom is present in such a case. If one sees two punctures tinged with foam, or similarly two straight marks, that is the mark of a deranged snake. It is venomous, son of the Kṛttikās. If one sees a slashed wound that is tinged with foam in the  
10 middle, that would be the bite of a starving snake. It quickly steals the vital breaths. But if one sees many crooked punctures, they should be regarded as nonvenomous, and the result of a bite by a snake that was stepped on.<sup>18</sup> When one sees many punctures wet with foam and blood, know that they belong to a snake arrogant with venom, and begin treatment. When there are two straight punctures and one crooked, the learned know this to be a mildly venomous bite by a snake seeking food. When there are many punctures that have penetrated into the middle of the flesh and are wet with foam, it is a snake protecting its young—one should begin treatment in that case. Two or three chewed places point to a snake who is following  
15 up on a past grudge. One could treat him—this they say without doubt.

And one who has a single puncture with much blood—a triple or single puncture—should be understood to have an appointment with Death.<sup>19</sup> When this is the case, the bite takes the form of a circle and looks like a ripe rose apple or is accompanied by profuse sweating, and looks like a soapberry fruit. It would be very swollen or look like it was burned by fire, or would

gush excessive blood. Extremely intense pain may arise at the root of the puncture, and the area of the bite may be white or otherwise devoid of color. When one sees signs such as these, know that Death is at hand. Both eyes may be red or glassy blue with the teeth held apart, and the patient may also have a stiff neck. There may also be pain in the heart, vomiting, burning limbs, and pain. The patient may pass urine and feces and may lose control.<sup>20</sup> Seeing these symptoms, don't doubt that it is a fatal bite. For him, marks would not appear when he is beaten with a stick. Following repeated sprinkling with cold water, he would get no gooseflesh. Know that he has an appointment with Death. He would not see the light of the sun or moon, nor of a lamp. He would speak in a nasalized voice—it is doubtlessly Death. If the eyes are not reddened, the neck not stiff, if he does not speak nasally, then he will live, O peacock-bannered god.

**Thus concludes the third chapter in the *Kriyākālaguṇottara*.**



## Chapter 4: Adverse and Auspicious Factors

### The Lord said:

#### [Adverse Lunar Days]

The fifth, eighth, fourteenth, and full moon are certainly adverse lunar days. Listen to the lunar mansions.

#### [Adverse Lunar Mansions]

Ṛttikā, Śravaṇa, Mūla, Viśākhā, Bharāṇī, and Maghā; the three Pūrvas,<sup>21</sup> Citrā, and Aśleṣa<sup>22</sup>—these are the adverse lunar mansions during which one should eschew poison work. The bites during these lunar days and mansions . . . (*corrupt quarter verse*). The vital points and times . . . (*corrupt quarter verse*). If these are seen, there will be no success.

#### [The Vital Points]

- 5 On the throat, lower abdomen, penis, palms, joints, vulva, middle of head or between the brows, eyes, or anus; on the breasts, armpit, shoulder, neck, or palate—one bitten on these vital regions does not survive.

#### [Adverse Locales]

In a park, an old well, a banyan tree, (*corrupt*), a dried tree, a cremation ground, a three-way or four-way intersection, in an abandoned house, a pile of stones, (*corrupt*), a temple, a house, a horseradish tree, a selu tree, the śākhota tree, (*missing text*) and the myrobalan—people bitten at these places do not survive.

#### [Adverse Times]

- 10 Midday, in the midst of twilight, midnight, or before daybreak—astrologers always classify these times as adverse. Now I will teach the auspicious and inauspicious messengers, whereby the case may be known to be curable or incurable.

#### [Inauspicious Messengers]

- The messenger who cries out from afar and cries intermittently, or one carrying a scythe or holding a noose or staff at the tip of his hand, scared, sad-faced, troubled, mounted on a donkey, camel, or buffalo, having a body swathed with black cloth, or with red garlands, clothes, etc.; excited, angry, frightened, naked, or stammering his words, daubed with oil or  
 15 blood, or covered with woolen clothes; one with ashes covering his body, a Buddhist mendicant (*raktabhikṣu*), a Jain mendicant (*kṣapaṇa*), a white-clad

mendicant, one holding a scale, or a madman, or diseased, or one with a severed nose, with a broken stick, burned, screaming, or with a weapon in hand; when the messenger is a virgin or likewise an outcaste—in any of these cases the treatment would not succeed. They are excluded from any kind of treatment.

### **[Auspicious Messengers]**

I will tell others who are auspicious, so that there may be success: one possessing all their limbs, sharp-witted, clothed in white garments, one whose body is daubed with white flowers, attentive, gentle-minded, with steady speech, free of all diseases, holding flowers or fruit too, or Durvā grass, or a sprig of unhusked grain; not sad, nor scared, with an auspicious glance and stable posture, a kinsman to all castes,<sup>23</sup> without a weapon 20 or staff—the best Vātikas<sup>24</sup> know that these messengers ensure universal success. Having abstained from treating his own family and relations, he should cast aside the family of the patient,<sup>25</sup> since such a messenger is always appointed by Death.

### **[Inauspicious Omens]**

If the doctor has started out and hears the cry of a vulture, owl, dog, or cat, or sees the shape of a jackal, donkey, camel, buffalo, or pig, a washerman or actor with yellow or white clothes—in that case the treatment would not succeed, even if he were Garuḍa himself. Nor should he accept a case if he hears inauspicious or harsh speech.

### **[Inauspicious Speech]**

Scared, spoiled, fallen, deviant, broken, ruined, stammering, and gossip,<sup>26</sup> 25 and likewise sleepy, proud, or stricken; perished, extinct, departed, fallen, fainted, incoherent, killed, split, blended, or left. The best Vātika would shun these inauspicious types of speech.<sup>27</sup>

### **[Auspicious Omens]**

If he sees a parasol, full water pot, an elephant, bull or horse, a pleased king, a Brahman, or a Śaiva yogin, (*corrupt*), a canopy, banner, or fly-whisk, a beautiful, full-bodied woman adorned with gold, jewels, and pearls; raw meat, honeyed meat, curds, or cow ghee; white flowers, husked grain, *durvā* grass, fresh sandalwood, yellow pigment—these auspicious signs indicate 30 fulfillment of all works.

### [Auspicious Sounds]

The sound of a conch, a musical instrument (*tūra*), the hum of a lute string, where an auspicious song is sung or the very auspicious sound of the Veda being recited, the words “good day” or “victory,” deliberations on perfect treatises—he who has set out and hears such sounds will doubtlessly be successful.

One should examine the patient, my calf, for the various symptoms. Then the assessor should take an inventory of the symptoms and conditions—there is no treatment at this stage. The authoritative texts enjoin symptoms, assessment, and treatment. A Vātika is one who truly  
 35 knows exact discrimination. Symptom is expressed as a trait, and when he does an assessment and makes a decision, he decides correctly based on a determination of the facts. Therefore, they say there should be symptoms, assessment, and then acceptance. Having understood correctly, treatment could then commence with mantras. Alternatively, a decision could be reached through an alternative to assessment; as is taught, O Skanda, in this Tantra, the *Kriyākālaguṇottara*.

**Thus concludes the fourth chapter in the *Kriyākālaguṇottara*.**

## Chapter 5: Stages of Envenomation, Astrology, and Subtle Prognostication

**Kārttikeya said:** Previously, O Lord, you taught that there are seven tissues (*dhātu*) in the body. How does one know which tissue in the body the poison has reached, O Maheśvara, by the disturbances that occur?

**Īśvara said:** Listen with a focused mind, my dear, about the effects of venom remaining in the tissues. Just as oil poured in water spreads, in the same way venom spreads in the body and intensifies on reaching the blood. There, the venom becomes twice as strong as in the skin, and in the muscles four times. In the bile it is known to be eight times as strong, and in the phlegm again, to sixteenfold. In the vital winds (*vāta*), it is taught to be twenty times, and in the marrow it becomes thirty times as strong. But on reaching the marrow, the venom is said to be incurable. My calf, one should distinguish the venom in the tissues separately [i.e., one should be aware of which tissue the venom has reached before starting treatment]. The true Vātika would not abandon the bite victim; he would heal him! 5

### [When the Venom is in the Skin]

When the venom is in the skin, Skanda, one notices these symptoms: his limbs prickle and he breathes irregularly. One who shows these symptoms has venom in his skin. I will tell the antidote that restores health in such a case. The root of *arka*, *apāmārga*, *priyaṅgu*, and sandalwood—give these as a decoction and an ointment to restore him to health.

### [When the Venom Reaches the Blood]

Now, when this procedure is done, if the venom does not desist, it then leaves the skin and passes on into the blood. The learned would notice these symptoms of venom in the blood: an intense headache, watery eyes, and the gums deteriorate, looking like ripe *jambū* fruit. One should know these as the symptoms when venom is in the blood. One should counteract it, and not abandon the bite victim. Khus grass, sandal, *priyaṅgu*, turmeric,<sup>28</sup> and *nakha*—give these as a decoction and ointment to restore him to health. 10

### [When the Venom Reaches the Flesh]

When the procedure is done thus, if the venom does not desist, it leaves the blood and passes into the muscles. I will truthfully tell its symptoms; listen, my virtuous son: he sees the whole world as yellow and whirling, there is a terrible burning sensation in his body, and he vomits again and again. One 15

who shows these symptoms has venom in his flesh. Give him this antidote that restores health: *madhusāra*, asafoetida mixed with honey, turmeric, and *rohiṇī*. Give these as a decoction and ointment to restore him to health.

#### [When the Venom Reaches the Bile]

If, by this method, the venom does not desist, it leaves the muscles and proceeds to the bile. One should distinguish these symptoms for venom in the bile: the feet become the color of butter, or the color of white mustard seed; the eyes turn yellow. This surely comes to pass. When the venom has entered the bile, my calf, these are the symptoms. In that case, give him this  
 20 antidote to restore his health: the three myrobalans, fresh ginger, *kuṣṭha*, sandalwood, and also ghee. Give these as a decoction and an ointment to restore him to health.

#### [When the Venom Reaches the Phlegm]

Now, when this procedure is done, if the venom does not desist, it then leaves the bile and enters the phlegm. In that case, I will tell the symptoms by which the Vātikas recognize it: his breath smells awful and excessive saliva foams from his mouth; he has difficulty breathing and a cough, and is very drowsy. One notices these symptoms when the venom reaches the phlegm. Noticing these, one knows for sure that the atrocious venom is in the phlegm. With these ingredients, to be brief, one should undertake to  
 25 heal him: *kaṭukā* with its leaves, *rājaghoṣātakī*, the three myrobalans, fresh ginger, *citra*, and especially wild bitter gourd. Give these as a decoction and ointment to restore him to health.

#### [When the Venom Reaches the Vital Winds]

Now, when the procedure is done thus, if the venom does not desist, it leaves the phlegm and enters the vital winds. I will tell its symptoms, so that Vātikas will know it accurately: the muscles of his limbs contract, his face becomes pale, he breathes heavily and faints, and his mind is confused. One who has these symptoms has venom in his vital winds. In that case, make the following medicine that will restore him to health: the eyes of a pigeon, yellow arsenic, and red arsenic. Give these as a decoction and an ointment to restore him to health.

30 Or there are other ingredients, all of which counter venom. And just by smelling them, all those snakes, proud with abundance of venom, become harmless, bewitched by the power of those medicinal ingredients. Always smearing himself with an ointment of these, the Vātika can handle

venomous snakes. He can play with them as he likes, and the snakes do not bite him. Now, if he is bitten because of being careless, though bitten, the venom does not overcome him. *Śirīṣa* seed, *naktamālā*, *kiṇī*, *vyādhighāta*, *madhusāra*, *kuṣṭha*, *agaru*, and honey from mountain flowers, combined with the following biles: bile of goat, boar, mongoose, and peacock, along with cat 35  
bile—these ingredients should be mixed together. Then make a decoction and ointment and give them to the envenomed. Use of this medicine causes all snakes to perish, no doubt about it. This is a powerful antivenom, full of strength and energy. Fierce *yakṣas*, *rākṣasas*, seizers, flesh-eating demons, and *śākinīs*, quartan fevers and others types, *hedras* and indistinct types of malevolent beings: all of these “venoms” perish like snakes in the beak of Garuḍa. Attending to the flow of time, one should then begin treatment.

**Kārttikeya said:** Tell me precisely about time, just as you know it, O Lord Śaṅkara, and about the “rising” of the *nāgas*, for they arise separately.

**Īśvara said:** Time is taught to be of two types, according to the distinction 40  
of gross and subtle. Gross time follows the course of the planets, and subtle, Śaṅkhu’s eternity.<sup>29</sup> I will tell it to you briefly, my calf, not the full version.

### [Gross Time, Diagram of the *Nāgas* and Planets]

A clever one would construct forty-nine equal squares with eight horizontal and vertical lines. Place the group of planets there, which is to say, the *nāgas* headed by Ananta. The planets are indeed the *nāgas*, and the *nāgas* are well known as the planets. The Sun is said to be Ananta. The moon is said to be Vāsuki. Takṣaka is Mars, so they say, and Karkoṭa is said to be Mercury. Saroja is declared to be Jupiter, Mahāpadma is Venus, and Śaṅkhapāla should be known as Saturn. These are the seven *nāgas* and 45  
planets in order. The eighth, Kulika, would be the cruel planet of the eclipse, Rāhu. And this Kulika of fierce form is known as Death. Place the seven *nāgas* in the squares in proper order, again and again. Ananta is located first and Śaṅkhapāla is last according to proper location. The seven days and nights of the week are separately divided into half-*prahara* periods.<sup>30</sup>

One should attend to which half-*prahara* period Kulika eclipses at a given time.<sup>31</sup> He burns it instantly,<sup>32</sup> and he is always ascendent at the two twilights. Thirty breaths are divided by three, then again divided by three in due order (= 3.33 breaths or 13.3 seconds). This is the measure of time present in the arising of each *nāga*.<sup>33</sup> On every Sunday, my calf, Kulika is always active during the ascension of Karkoṭa and during the

half-*prahara* period of Mahāpadma. On Mondays, the terrible Kulika always  
 50 enjoys three times: the ascension of Śaṅkhapāla, Mahāpadma, and Padma.<sup>34</sup>  
 On Tuesday, Kulika's active periods are again Śaṅkhapāla's ascension and  
 the half-*prahara* period of Padma—there is no doubt. And on Wednesday,  
 Kulika's active time would be during the half-*prahara* period of Śaṅkhapāla.  
 This period, among all the times, quickly deprives one of his vital breaths.  
 On Thursday, it is declared that Kulika corrupts the period of Padma,  
 Śaṅkhapāla, and likewise Takṣaka. On Friday too, it is declared to be the  
 same, and also the ascension of Śaṅkhapāla. One bitten during these periods,  
 55 even if it was by a worm, would not survive. Kulika's active period is twofold  
 for Saturday: the period of Śaṅkhapāla and that of Karkoṭaka. The adverse  
 periods have been fully explained according to position on the planetary  
 zodiac. One bitten during an active period of Kulika would not survive, even  
 if cut by a knife.<sup>35</sup> And one pierced by the sharp tip of Kuśa grass would  
 immediately fall. No one should give medicinal poison<sup>36</sup> to him, nor should  
 anyone use medicines on him. The Shadow of Time, Time, and examining  
 the course of the Cycle—O Skanda, these are renowned as the three periods  
 within thirty breaths. The true nature that exists in Time is the same for the  
 Shadow.<sup>37</sup> One bitten during the shadow would live if he is bitten when the  
 60 Cycle is active.<sup>38</sup> And one bitten during the middle time would live at the end  
 of that. The gross time has been told; listen to me teach the subtle practice.

### [Subtle Time]<sup>39</sup>

When Svachanda and Vāmadeva carry breath in the body, query based  
 on the location, and success would be guaranteed. Query Aghora regarding  
 terrible matters, and for gentle matters use the syllable for Vāmadeva. Or,  
 when the messenger has arrived, query with both for questions concerning  
 yourself. Then, one could doubtlessly predict death. Query where the breath  
 flows: to the left or to the right; that is exactly where consciousness would  
 undergo possession by its arising. Possession by Aghora indicates that  
 the bite victim is male, by Vāmadeva that she is female, and equally by  
 65 both that the bite victim is transgendered. Bitten, ruin, gain, survival, and  
 death—knowing the cycle of God, one then may know the strengths and  
 weaknesses of the outcome. For the gentle one (i.e., Vāmadeva), gentle rites  
 should be done; for Aghora, middling. The rise of breath has been taught; it  
 is more than top secret. Now I will tell you another ascension, that of the  
 group of five *kalās*.

### [The Ascension of the Five Kalās]<sup>40</sup>

King, Consciousness, Apathy, Affliction, and Death—one counts five times  
 five for the ascension of the vowels. Ā, ī, and ū; ai and au—these should

be arranged in order with the name of the patient, via six vertical and horizontal lines. With boxes representing the fifteen lunar days, one should arrange them in order: three are King, three are Consciousness, and the same holds for Apathy and Affliction. Three successive lunar days are called Death, according to the sequence. Mars, the moon, Jupiter, Venus, and Saturn—know these as the five belonging to the *kalās*, O son of the Kṛttikās. The lunar mansions beginning with Revatī and ending with Mrga are the first *kalās*. As for the others, the lunar mansions are counted five by five. Understand two months as divided separately into *kalās* consisting of twelve days, and the months Caitra, and so on at the ends of each ascension. The first syllable of the patient's name should be connected to the *kalā*. One should immediately give a conjunction of that *kalā* when the patient is suffering on account of planets. The *kalā*, the lunar day, the days of the week, the lunar mansion, and the month—the real name of the patient, and no other, should be preceded by the ascension. This “ascension of time,” that I have not told to you before, should not be given to anyone. It is to be carefully concealed.

The syllables of Earth, Water, Fire, and Wind are to be known as the four parts in terms of the goal, the means, and the effector. When the first syllable of the name is an Earth or Water syllable, the snakebite victim would survive. The Wind or Fire syllables bring death.<sup>41</sup> A white flower, banner, or a parasol covered with white cloth—these signs indicate to one remaining remote that the patient will survive. It is the same when there is an auspicious sound, a woman weeping, if a musical instrument resounds, or an acrobat is seen—one located far away knows that the snakebite victim will live. Thus, he should examine that person and then begin treatment. The cycle of time was told so that it may be known correctly after ascertaining the prognosis by various types of auspicious and inauspicious symptoms.

**Thus concludes the fifth chapter in the *Kriyākālaguṇottara*.**



## Chapter 6: Fundamentals of the Mantra System

**Īśvara said:** Now, another topic: I will teach the five elements in order: Earth, Water, Fire, Wind, and Ether. The five syllables, KṢIPA and so on, are the lords of the element maṇḍalas. YĀM and YAṀ are the syllables of Jayā and Vijayā and the syllable at the end of the *vargas* (KṢA) expresses Śiva. Join it with the long vowels, except for the neuter vowels (KṢĀM KṢĪM KṢŪM KṢAIM KṢAUM KṢAḤ). These are declared the six ancillary mantras of Śiva, and should be arranged as enumerated. The six correspond to the heart, head, crest, armor, eye, and weapon mantras. When placed on the correct place, they grant success in all rites.

This is indeed the extraction of Śiva: “time” (MA) plus “fire” (RA) with “wind” below (YA) and endowed with the sixth vowel, an upper crescent moon and drop (*candrabindu*), and AU; higher and lower forms are distinguished (i.e., MRYŪAUM = higher, and MRYŪM = lower).<sup>42</sup> Segment the ancillary mantras with the syllable RA (thus, KṢRĀM KṢRĪM KṢRŪM KṢRAIM  
5 KṢRAUM KṢRAḤ). Do a deposition correctly on the heart, palm, and body. It works, even when not chanted. Chanted, it grants all powers.

Visualize the Earth, with the thunderbolt-wielder (Indra) as presiding deity, in the form of a very large yellow square with four *vajras*. One should visualize the Water maṇḍala as mild, with the luster of a sapphire, in the shape of a cooling half-moon with a lotus in the center. One should visualize the Fire maṇḍala as a triangle with *svastikas*, always engulfed in flames. It is used for bringing about possession,<sup>43</sup> heating,<sup>44</sup> and empowering.<sup>45</sup> Visualize the Wind maṇḍala as perfectly round, the color of freshly crushed stibnite (gray),<sup>46</sup> adorned with dots, terrifying, and with a strong velocity.  
10 Visualize the Ether maṇḍala like nectar in the form of a wave on the ocean of milk, with the brilliance of pure crystal, inundating the whole world.

Vāsuki and Śaṅkhapāla are located in an Earth maṇḍala; Karkoṭa and Padma should be placed in a Water maṇḍala. The mantra specialist should always install Ananta and Kulika in a Fire maṇḍala, and Takṣaka and Mahāpadma are to be visualized in a Wind maṇḍala. The Earth *nāgas* are known to be red Kṣatriyas marked with a *vajra* on the head. The Water *nāgas* are black and ornamented with a lotus on the head. The Fire *nāgas* are white Brahmins marked with a *svastika* on the head, and the Vaiśya *nāgas* are said to be adorned with a dot on the head.

15 Beginning with the thumb and ending with the little finger, deposit the five elements forward and backward four times on the finger joints. Jayā and Vijayā are placed on the thumb, and the *nāgas* are located on their

respective element maṇḍalas. The ancillary mantras of Śīva, beginning with the heart, are located in sequence beginning with the little finger. And after that, visualize Śīva as all-pervasive on both hands. First the deposition of the three *tattvas* on the joints of the thumb, and further the deposition of the elements and the ancillary mantras of Śīva. It should begin with the *praṇava*, end with *namah*, and include the name (i.e., OM KṢRĀM HṚDAYĀYA NAMAḤ). This is the procedure for the installation and worship of all the mantras taught.

The *bīja* mantra for each *nāga* is the first syllable of the name of each, [with *anusvāra*]. These mantras bring about the presence of the eight *nāgarājas*. Along with the sound at the end of the *vargas* (KṢA), the three *tattvas* are enflamed by the vowels Ā, Ī, and AU. This is the way the three *tattvas* should be: *anusvāra* above for all of them. KṢIPA OM SVĀHĀ in order, each syllable located on the maṇḍalas of the five elements. This is indeed an embodiment of Tārksya;<sup>47</sup> it is effective in all rites.

First, consecrate the hands, and after that, the body. Visualize a blazing OM bringing about purification. Afterward, visualize the seed syllable PA, whose nature is nectar, raining down. Strengthening yourself in this way, visualize it on the head. Place the Earth at the feet, equal in luster to molten gold. She is filled with all the worlds, surrounded by the Lokāloka mountains. She is the Blessed Earth. The learned one installs her in his own body. Then, he installs Water between the knees and the navel, visualizing it as blue in color. It should be twice the length of the Earth. Thronged with garlands of flames, blazing, extending to the world of Brahma, install the excellent triangular Fire maṇḍala between the navel and neck. Visualize the Wind maṇḍala in one's head: the color of freshly crushed stibnite, fierce and terrifying, present in and pervading everything. Visualize the great Ether maṇḍala located at the crown of the head: heavenly, blazing like pure crystal, measureless, pervasive, and like nectar. First, one does the deposition of the elements, then that of the *nāgas* in proper order. The syllables LA, VA, RA, YA, and OM with *anusvāra* are the subtle elements in order. Next, install the seed syllable of Śīva. Then visualize the maṇḍalas. The learned one who knows correct procedure visualizes the form that was taught for each maṇḍala during the rite.

Indeed, for poison, be it plant or animal, always visualize Tārksya bedecked with the eight *nāgas* in his talons, on his wings,<sup>48</sup> and in his beak. First, banish *grahas*, *bhūtas*, *yakṣas*, *rākṣasas*, *śākinīs*, and *nāgas*,<sup>49</sup> then install Śīva in your own body. A two-tier installation has been taught: of the elements and of the snakes. Begin the rite only after having understood

this accurately. First, install the three levels of reality (*tattva*): *ātmatattva*, *vidyātattva*, and *śivatattva*, and then the mantra of Śiva on top of that. Just as one does these things on the joints of the fingers in one's own body, it is also being done for God's body.

### [The Internal Sacrifice]

- 35 First do the installation in the body, then the internal worship: bulb, stalk, lotus, and the throne, starting with the legs *dharma* and *jñāna*. Worship Śiva with the syllable at the end of the *vargas* (KṢA) joined with the second vowel (Ā). The pericarp is KṢAUM, my calf. Adding RA (KṢRAUM), place it on the head. The eight classes of phonemes, those beginning with A, KA, CA, ṬA, TA, PA, YA, and ŚA, should be installed on the eight petals in order, beginning with the east and ending with the northeast. Starting in the east, install the sixteen vowels, two by two, on the stamens. Then, the *śaktis* known as Vāmā and so on, followed by the three *tattvas*. Invoke the divine image there, then Śiva with his ancillary mantras on top of that. Worship the god there on the pericarp, once again followed by the elements. Earth is
- 40 located on the western petal and Water stands to the north. Join Fire to the southern petal and Wind to the eastern. The Ether seed syllable should be made on the previously mentioned divine image. The syllable YAṂ is located in the northwest, LAṂ in the southwest and RAṂ in the southeast. VAṂ should always be worshipped in the northeast, and OM, on the divine image. Worship the subtle elements after the gross elements outside of the same location. Then, after that, the *sādhaka* should worship Śiva's constituent parts with the root mantra. Having worshipped the Heart in the southeast and the Head in the northeast, one should then install the Crest in the southwest and worship the Armor in the northwest. Install the Weapon outside, and the Eye to the north. Always worship the seed syllables [of the *śaktis*] on the petals and [Manonmani] on the tip of the pericarp. The
- 45 learned one worships the eight *nāgas*, beginning with Ananta and ending with Kulika, located in order from the east to the northeast. This is the prescription for the lotus of the heart, the lotus of the hand, fire, and an external maṇḍala. It is indicated for optional, regular, and special rites.

### [Visualization of Bhairava]

Visualize yourself<sup>50</sup> as twofold (as either Bhairava or Tārksya), taking any form desired, incomparable, pervading the whole world, effector of creation and destruction, surrounded by garlands of flames, extending to the world of Brahma, ten-armed, with a fierce expression, yellow-eyed, trident in

hand, gaping mouth with teeth exposed, very ferocious, three-eyed, and crowned with the crescent moon. At the time of the ritual, always visualize yourself as Bhairava to destroy demons or, indeed, as the terribly powerful Tārṅṣya to destroy snakes.

**[Visualization of Tārṅṣya]**

Visualize your feet in the nether regions and wings pervading the directions. 50  
 The seven worlds are on your chest with *brahmāṇḍa* reaching your throat.  
 Visualize your head as beginning at the *Rudra Tattva* and ending at the  
*Īśa Tattva*. Sadāśiva and the three *śaktis*<sup>51</sup> stand at the crest of your head.  
 The best *sādhaka* visualizes Tārṅṣya as manifest, as both transcendent and  
 immanent, pervading the worlds, with three eyes, dreadful appearance,  
 destroying poison and snakes, devouring *nāgas*, with a terrifying mouth, as  
 an embodiment of the Garuḍa mantra, and blazing like the Fire of Time. Fol-  
 lowing this prescription of installation, whatever the one transformed into  
 Garuḍa thinks of in his mind would become true; indeed he becomes Garuḍa  
 through speech. *Pretas*, *bhūtas*, *yakṣas*, *nāgas*, *gandharvas*, and *rākṣasas* perish 55  
 upon seeing him, and likewise recurrent fevers, and so on.

**Thus concludes the sixth chapter in the *Kriyākālaṅṣottara*.**

## *Chapter 7: Snakebite Mantras and Rituals and the Nīlakaṇṭha System*

**Īśvara said:** Now I will explain the good and bad signs to look for in the body of the patient concerning both plant or mineral poisons and venoms.<sup>52</sup> If he does not see his reflection<sup>53</sup> in a mirror, water, a sword, or in liquid ghee, he should always give up on the patient. But upon seeing it, my calf, he should try the following tests for the snakebite victim.<sup>54</sup> If you sprinkle him with cold water and he doesn't get gooseflesh, if he gets no welts when struck with a stick, if you make an incision and he does not bleed or if his hair  
5 falls out, these are the characteristic symptoms of a patient in the grip of Death. If he feels confident, if he has come with auspicious signs, or if you see an auspicious sign off in the distance, these are collectively known to be auspicious signs and indicate imminent success.

### **[Protecting the Vital Force]**

First, safeguard his vital force, and after that, begin treatment. Visualize a very lovely, white, eight-petaled lotus in his heart. Install the syllable representing the vital force (SAM)<sup>55</sup> with the syllables of his name in a letter E (a triangle in the Gupta script) in the middle of the lotus, and that inside a pair of half-moons. Then, install the nectar syllable ṬHA in his throat, above the *jīva*. Also, install a square with yellow *vajras* (the Earth maṇḍala) below  
10 and above the heart. First, recite the words: “bind! bind!” to protect the patient's soul. Sketched or visualized, this is truly protective.

### **[The Element Maṇḍalas on the Thumb and Fingers]**

When it is time for stopping the spread of the poison, raise the thumb and visualize it as the golden-hued Earth (LAM), immobilized because it is pressed down by *vajras*.

To make everything free of poison, visualize the second syllable, that of Water (VAM), stationed in a half-moon in the center of a lotus and inundating the entire world. One should move the index finger, joined with the seed syllable, repeatedly. Thereby, everything becomes free of poison, be it plant poison, mineral poison, or venom.

When it is time for immobilizing the venom, visualize the third syllable (RA) on the middle finger as a triangle with a *svastika* on it, surrounded by  
15 eight RA syllables. It should be red, with a halo of flames, blazing beneath the Earth. It could burn all creatures, let alone those corrupted by poison.

The fourth seed syllable, that of Wind (YA), is situated inside its own maṇḍala. The maṇḍala is perfectly round, has small circles on it, has a fierce power, and terrifies those who see it. Always visualize it for purposes of attraction, expulsion, running, or leaping. You could use it in battle against poison, demons, etc., or wherever you like.

Visualize the fifth and foremost syllable (that of space, HA), shining like clear crystal, in three places—in the head, the heart, and the navel—raining down streams of nectar and spreading outward in all directions. It makes the whole triple world, moving and motionless, free of poison.

### [Ritual Uses of the Five Syllables]

Now I will tell you the ritual accurately, so that humans may have good 20 health. Recite the five syllables beginning KṢI PA in natural order and with certain permutations. Even without audibly reciting them, there would be success in curing poison, demons, and fevers. This very powerful Gāruḍa mantra works merely by calling it to mind.

The first syllable (KṢI) is located at the beginning and the end, and the fifth is removed (KṢIPA OṂ SVĀKṢI). Enclose the mantra with the Earth, bounded by ten vajras, and separate all of the syllables by the name of the patient; they become immovable like mountains. This is known as *stambhana*. No one else would be able to make him move.

The first syllable is removed and placed in the position of the second; the second syllable is in the first position; the rest are in their normal positions (thus PAKṢI OṂ SVĀHĀ). Visualize the mantra on a lotus in a circular maṇḍala 25 on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving nectar. Wiping the one suffering envenomation with the formula-empowered hand, one can quickly make him free of venom, even if he was bitten by Takṣaka. The mantra specialist, sprinkling his musical instrument with water consecrated by seven incantations, makes the patient free of poison with its sound, and certainly makes him stand up. A step well, a well, or a tank is empowered by one hundred mantra recitations. By bathing in it, drinking from it, or plunging into it, the patient instantly becomes free of poison.

On the other hand, when the syllable of Fire is removed, locating that of Earth there, making the Fire syllable first (thus OṂ PAKṢI SVĀHĀ), he should repeat the words “burn! cook!” For paralyzing ... (*corrupt text*) ... the one 30 afflicted by demon, fever, or poison. He could run and leap [great distances] by placing it in its own maṇḍala and ending the formula with PHAṬ.<sup>56</sup>

The fourth is removed from its place and the Earth syllable stationed in its position. Making the Wind syllable first (thus SVĀ PA OM KṢI HĀ), one should say “go! go!” He should visualize the fever, demon, or poison in the form of a bee on a lotus somewhere. Doing so, he transfers them right there. It could be used for running, striking down, attraction, stopping the flow of water, or binding—the practitioner could do whatever he conceives.

Now, removing the fifth syllable (that of Ether), place the first syllable there (HĀ PA OM SVĀ KṢI). Visualize the fifth seed syllable in the first position flooding the body with nectar. It is known to remove poison for  
 35 beings suffering from poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and various poisons too.

### [Mantra-Empowered Wand]

Arrange it with the name in between the pair of Earth and Water (KṢI DEVADATTA PA) ... Earth, Fire, and Wind ... (*corrupt*) ... present on the fivefold empowered wand, doubtlessly stabilizes the patient. Locate each of the syllables of Earth, Wind, and Ether in its proper maṇḍala. The wand is empowered by one hundred mantra recitations. The practitioner should use it to beat the one troubled by a ghost. The ghost, sent by the messenger, comes as fast as an arrow. The wand should be prepared with the syllables of Earth and Ether incanted one hundred times. Touch the patient with the wand in the hand of the messenger, and thereby remotely drive out the demon. It is good for spiders, *gardabha*, boils, scorpions, and other kinds of pain. Rubbing the patient with that same mantra-empowered wand, he quickly recovers.

### [Fire Emphasized: HREM, HROM, HRAḤ]

40 The syllable between KṢA and SA is mounted by Fire and includes the three vowels: E, O, and AḤ. Located within Fire and Wind maṇḍalas, it is equal in splendor to the fire at the end of time. Install it on the feet, heart, and head, to quickly stabilize the patient. Those tormented by spirits, quartan fevers, *nāgas*, or *śākinīs*, saying “*abrahmanyam*,” are stabilized—there is no doubt. Whether it is a city or a house plagued by fierce demons, visualize it surrounded by a garland of blazing fire. They are enflamed by this procedure. On seeing it, the scared demons or snakes perish.

### [Water/Ether Emphasized: HEM, HOM, HAḤ]

E and O should lack R, and the first two syllables should be adorned with dots. Furthermore, the third following those takes *visarga*.<sup>57</sup> Visualize Śiva

as nectar in a circular maṇḍala within a lotus on the forehead, flooding the patient with nectar. One could quickly remove the venom by taking it with his fist. Likewise for spiders, burning, fevers, boils, worms, *gardabhas*, sharp pain, eye pain, and the pain of scorpion envenomation—one could remove disease and the three types of poison by remembering the mantra. There is no death, old age, or disease for the best *sādhaka* who always remembers this procedure. It is visualized in three places: on the heart, the mouth, and the forehead. It removes all diseases, to say nothing of healing those afflicted by poison.

**[Wind Emphasized: HYEM, HYOM, HYAH]**

For one who has eaten poison, that [same formula] mounted on the wind syllable should be visualized as black like a bee and surrounded by Wind.<sup>58</sup> Whichever afflicted limb the best poison doctor positions it on would move, bend in half, or remain still.<sup>59</sup> Running, leaping, making fall, or making rise—the learned ritualist could use it to make his targets prattle on and on. That syllable is the supreme dagger capable of many wonders. It destroys fevers and the influence of malefic planets, and puts an end to all sin.

**[Procedure with an Empowered Cloth]**

Another health-giving procedure for a curable snakebite victim: stretch the patient out straight and cover him with a cloth. The first syllable should be placed at the end and enhanced by the fourth vowel with a dot (HĪM̄).<sup>60</sup> Place it in a Wind maṇḍala furnished with dots. First, empower the cloth and water in a *vardhanī* pot with the mantra. Then, visualize the person who ate poison entirely immersed in streams of nectar. Again, install that mantra embodying the Wind on the end of the cloth and place it on the face of the afflicted person, and likewise on his heart, mouth, and feet. With the words “carry off! carry off!” spoken over the bitten man, he will immediately stand when the cloth is removed.

**[The Syllables of the Four Elements]**

Now, all the syllables of Wind, Fire, Earth, and Water in their respective maṇḍalas are destructive to enemies and poison. Through this technique, they all ensure success in any job. I will teach those syllables so that they will be accurately understood. Beginning with A and ending with KṢA, they number half a hundred syllables. One should arrange the syllables first, and then form the groups.



**[The Thirteen Wind Syllables]**

A, U, E, AI, O, YA, GA, ṬHA, ḌHA, PHA, DHA, BA, and BHA are the Wind syllables located in the group for rites requiring Wind.

**[The Thirteen Fire Syllables]**

Ā, Ū, Ṛ, Ṝ, AU, GHA, KHA, PA, ḌA, TA, THA, HA, and RA are renowned as the Fire syllables.

**[The Eleven Earth Syllables]**

I, Ī, Ḷ, Ḹ, CA, LA, ṆA, Ṇ̄A, ṆA, NA, and MA are indeed the Earth syllables.

**[The Thirteen Water Syllables]**

Now hear those of Water: AM, AH, KA, VA, CHA, JA, ṬA, JHA, ŚA, ŚA, SA, DA, and KṢA—the knower of truth knows these as the syllables of Water that grant  
 65 success in auspicious rituals. Taking the first syllable of the envenomed person's name, or alternatively that of a target of the practitioner,<sup>61</sup> one can select from the many groupings which grant success in ritual.

**[Rites for Each Syllable]**

And now, another supremely secret rite that ensures success for any goal. Listen to the rite for each of the syllables.

**[Rite with the Syllable A]**

Visualize the syllable A in the middle of the maṇḍala in its own position surrounded by the patient's name. Then, transfer the poison as smoke to wherever you like.

**[Rite with the Syllable Ā]**

The fiery syllable Ā is visualized in the maṇḍalas of Fire and Wind. One could possess healthy people, to say nothing of the sick.<sup>62</sup>

**[Rite with the Syllable I]**

The syllable I, red in color, is visualized with a dot in the middle of the Wind maṇḍala.<sup>63</sup> One afflicted with fever or a headache becomes well after a ritual cleansing.

**[Rite with the Syllable E]**

70 The smoky syllable E is situated in the excellent maṇḍala of Fire.<sup>64</sup> Outside is the Wind maṇḍala enclosed by the Earth. One could remove poison or a demonic being and keep it knotted at the end of a cloth.

**[Rite with the Syllable KA]**

Install the syllable KA, looking like black collyrium, on all the limbs of the patient. Then, transfer the venom and demonic beings to wherever you like.<sup>65</sup>

**[Rite with the Syllable CA]**

The syllable CA, looking like blazing lightning and located in the middle of the Fire maṇḍala,<sup>66</sup> is good for quickly driving out flesh-eating demons, snakes, and people.

**[Rite with the Syllable ṬHA]**

A water pot with a spout is placed in the middle of a circular ṬHA. Visualize VA, the fourth Water syllable, as white and adorned with a dot on its forehead (VAṂ). Enclosing it with half-moons, visualize it on the left hand. One should sprinkle water that has been empowered with that visualization on the patient to remove all diseases, along with fevers, burning, and cholera. It is also good for boils, stomach aches, young poison victims,<sup>67</sup> the various diseases of the ears and eyes, spiders, and *gardabhas*. One could do various rites like the god Sadāśiva incarnate. 75

**[Rite with the Syllable YA]**

The Wind syllable YA is visualized with a dark appearance. Draw possessing spirits out with a wand, then transfer them elsewhere.

**[Rite with the Syllable RA]**

The syllable of Fire (RA) is visualized as red in color, ending with M, located in an Earth maṇḍala, and blazing with a garland of flames. It should be deposited on the patient's body. One could possess the earth itself by this technique, let alone those afflicted by demons and planets. At the time of possession, the practitioner should visualize it (RA) in its maṇḍala pervading the patient's body with sixty-four flames in order to cure weak digestive fire. Indeed, this visualization ensures success for the destruction of leprosy and killing one's enemies. It always works for removing snakes.

**[Rite with the Syllable LA]**

Now, for stabilizing, always visualize the syllable LA as the Lord of the Gods on an Earth maṇḍala with the luster of purified gold, ornamented all around with garlands of *vajras*. It prevents all adversity. 80

### [Rite with the Syllable VA]

Always visualize the syllable VA as the deity for peaceful rites. It is white in color in the middle of a Water maṇḍala, filling the firmament with streams of white nectar. One troubled by planets or fate, and likewise one suffering from any of the three types of suffering<sup>68</sup> should always visualize this very syllable. For the destruction of poison, it should be continually visualized.

### [Rite with the Syllable SA]

Now, visualize the auspicious syllable SA in the middle of the lunar disk, joined with the sixth vowel (Ū), inundating everything on all sides. One could destroy all diseases and the three types of poison. Now listen in brief, O six-faced god, to the beneficial and destructive rites.

### [Rites with the Twelve Kala Vowels]

- 85 One should do each rite equipped with the twelve *kalas*.<sup>69</sup> The first vowel (A) on Fire causes paralysis. With the second (Ā), make men possessed. With the third (I), make bonds fall away. With the fourth (Ī), make a floored man stand up. With the fifth (U), make someone bound to a seat. With the sixth (Ū), one could certainly make someone speak. With the eleventh (E) stop someone from speaking. Running, leaping, dancing, and chattering—one effects these
- 90 with the twelfth vowel (AI) in a Wind maṇḍala. With the thirteenth located within a Wind maṇḍala (O), the intelligent one transfers anything at hand with the Lord of Phonemes.<sup>70</sup> With the fourteenth vowel (AU), one could always carry out destruction. One could make a patient free of poison with *anusvāra*,<sup>71</sup> or punish someone by combining it with *visarga*. This rite is known to work when the syllables are not audibly pronounced. One need only know the forms of the maṇḍalas and the generation of the *kalas*.

### [The Teaching on Plant Poison]

- Now I will tell you the prescription for the use of plant poison. First examine the patient to determine whether he is curable or incurable: placing the poisonous bulb in his hand, facing east on the maṇḍala, deposit the fiery *praṇava* in his feet, knees, hips, heart, and mouth, and then recite the fivefold
- 95 *praṇava*.<sup>72</sup> Visualizing the body of the patient filled with blazing flames, then recite the Bhramarī *vidyā*<sup>73</sup> to effect paralysis. If his body trembles in the middle of his brow, he will die. Nor should one give poison if his eyes turn red. Sometimes, there is a malefic astrological conjunction and he could die because of that. It can be given after eight years of age, but exclude those who are eighty or older. Give the Brahman variety for disease, the Kṣatriya

for oral poisoning, the Vaiśya for all diseases, and the Śūdra for snakebite. Poisonous bulbs of the Brahman variety are known to be the color of a lotus or the color of gold in the middle, with the sweet smell of lotus, and are acrid as well as wind-inducing.<sup>74</sup> Know the Kṣatriya poison to be the bulb that is red in the middle, has the sweet fragrance of Agarū, is fibrous and full of energy. Vaiśya poison is the bulb that is yellow in the middle, has the sweet 100 fragrance of Valerian, is acrid and wind-inducing. The poisonous bulb that looks like Añjaneri mountain,<sup>75</sup> similar to the shape of a nanny goat horn, pungent, with the odor of wine, is poison of the Śūdra class.

### [The Names of the Root Poisons]

Now, additionally, I will tell you the names of the types of poison: *kālakūṭa*,<sup>76</sup> *māyūrābha*, *binduka*, and *saktuka*; *sunābha*, *vatsanābha*,<sup>77</sup> *śaṅkhanābha*, and *sumaṅgala*; *śṛṅgī*, *karkaṭaka*, *musta*, *māyūra*, *puṣkara*, and *śikhā*; *haridra*, *harita*, *cakra*, and the *hālāhala* poison. These are the eighteen types that emerged from the primal *kālakūṭa* poison.

### [The Types of Bulbs]

I will teach you the types of poisonous bulbs in the four-class system: in 105 order, Brahman, Kṣatriya, Vaiśya, and Śūdra.<sup>78</sup> The poisonous bulb in which white spots are seen when it is broken should be recognized as Brahman. It treats diseases of the head. The poisonous bulb in which red spots are seen when it is broken should be recognized as Kṣatriya and is used for purification. Now, the one in which yellow spots become visible should be known as Vaiśya and is praised in alchemy. The poison that has black spots would be Śūdra; it is effective in all procedures. One can use this 110 poison with a pungent taste in all procedures. Use poison for diseases that do not go away following other kinds of treatment. Have the patient drink ghee, and then begin treatment. The learned one would by no means give poison to someone with a thin and dry composition, nor to one who is in a weakened state, nor to the feeble, nor to a patient who is young or old.<sup>79</sup> With permission from the king,<sup>80</sup> he may give it to the obese, emaciated, or to a woman who has recently given birth or is pregnant, to the crippled, or to Brahmins. Rejecting those decrepit from phlegmatic disease, the mantra specialist should find out the strength or weakness of the patient and 115 increase the dosage of poison bit by bit (*yavaṃ yavaṃ*).<sup>81</sup> Touching water according to custom, thinking of God as both transcendent and immanent, it should be given on an auspicious day under an asterism with good omens. Begin bit by bit and increase the amount by one unit every three days. After

three days and three months, a patient is freed from leprosy. One should always perform cooling rites and not go near fire for warmth. Milk, dry-land meats, wheat, mung beans, sesame, wine, vegetables, sour food, salt,<sup>82</sup> and women should not be enjoyed. The patient must give up napping by day and exercise during the hot season. It is to be given in the cold season, and not in the cloudy season.<sup>83</sup> It should likewise not be given in the autumn, summer, spring, or rainy season. One first has to perform the soul protection rite, and then administer poison. OM BHRAMARI BHRĀMARI VIṢANIPĀTANI SVĀHĀ—this is the Bee-spell for examining the patient. Now, I will tell you the rites for using plant poison.

### [The Rites for Plant Poisons (Part 1: Preliminaries)]

120 One should know the following powerful three-syllable mantra deity that keeps poison in check. He is none other than three-eyed Nilakaṅṭha who carries a trident. He is a mild, ten-armed god, with five faces, and he wears a topknot. He is adorned with a brilliant crown, a necklace, and bracelets. Bearing the crescent moon on his head, he stands upon a beautiful *nāga* lord. The *sādhaka* should visualize him in this way during recitation, rituals, and sacrifices. After chanting it one hundred thousand times, the *sādhaka* gets the desired power.

The first seed syllable is the first of the sixth group (PA) with an R below. It has the vowel O with an *anusvāra* on its head (PROM). The first seed syllable has been taught, now hear another. With TA at its beginning, it is expanded by the fourth vowel (Ī). Connected with a lower R, it is adorned with *anusvāra*  
 125 on its head (TRĪM). The second has been told, now hear the third. It is the auspicious second syllable of the fourth group (ṬHA). This great syllable called Nectar must be made to have *visarga*. Altogether, this is the mantra made of three syllables, preceded by OM and ending with NAMAḤ (thus: OM PROM TRĪM ṬHAḤ NAMAḤ). Remember the mantra this way, my calf, during audible and silent recitation,<sup>84</sup> and during installation of the mantra. As for *homa* and fire rituals, end it with SVĀHĀ.

The *praṇava* (OM) is to be established on the thumbs of both hands, PROM on the two index fingers, and TRĪM on the two middle fingers. First, install ṬHA on the two ring fingers, then OM again on the two little fingers. One first does the installation of syllables on the hands, and subsequently installs  
 130 them in the body. Always install the entire root mantra in your body, and then the ancillary mantras, and after that the seeds in their proper positions. Install OM on the head, PROM on the face, TRĪM on the heart, and ṬHAḤ above and below the heart. Once the Lord of the Gods is installed in this manner,

install his ancillary mantras. Install Ananta along with the *ādhāraśakti*, and likewise, the bulb and stem of the lotus throne. Then, the four legs of the throne in order: Dharma, Jñāna, Vairāgya, and Aiśvarya. Then, install the covering of the throne, along with the lotus, stamens, and pericarp. Then, the group of *śaktis* beginning with Vāmā on the stamens and the maṇḍalas of the sun, moon, and fire,<sup>85</sup> in due order. Chant OM NAMAḤ and the name, and enflame it with the *praṇava*. Only after the throne has been constructed, my calf, may one worship Śiva. Install the god on the pericarp and worship his heart in the southeast. Worship his head in the northeast, then worship his crest in the southwest. Worship his armor in the northwest, then worship the weapons in the cardinal directions. The weapons are to be installed in order, starting in the east and ending in the north. The ancillary mantras of Śiva should be located in Śiva's body in the sequence beginning with the heart. They should always be used, my calf, for they bestow all powers. This is how to use the three-eyed god Nīlakaṇṭha. Now for his ritual uses with plant, mineral, and animal poisons.

### [The Rites for Plant Poisons (Part 2: The Rites)]

Now, I will tell you more about the procedures for plant poisons. Visualize a divine white lotus in the heart with eight petals and a pericarp. In the middle of the lotus, install the seed syllable representing the patient, along with his name. It goes in the middle inside a ṬHA syllable and is washed with nectar. First, visualize all the groups of mantras, each in its own place. Visualize the same mantra installation in the body of the patient as was done in one's own body. The wise mantra specialist first does the installation in this way, and then administers the plant poison. Or alternatively, he may take some clay with the root mantra and make lines for twenty-one squares. Pronouncing the words "BIND! BIND!" the poison is fixed and stops. First, the mantra specialist must do a test with the mantra to identify whether the patient is decreed by fate to die by merely sprinkling him with poison.<sup>86</sup> Placing a poisonous bulb in the patient's hand, he should then recite the *vidyā*. It is chanted twenty-one times, and if the patient trembles, or if he begins to sweat, faints or even falls down, one knows that unconscious patient to be the type called "deathly allergic to poison."<sup>87</sup> Poison is not to be given to him. If it is used, he would die.

### [Rite with PROM]

The practitioner visualizes the body of the patient beneath a Fire maṇḍala, a blazing syllable PROM<sup>88</sup> placed in the middle of the practitioner's hand.

He then shows it to the patient, whereupon the patient instantly collapses. Then he makes him stand up, in turn, by that same syllable and administers medicinal smoke to the patient.<sup>89</sup> He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.

**[Rite with TRĪM]**

150 The practitioner then visualizes a healthy person in a Wind maṇḍala and dark in color. He then visualizes smoke as the poison that is oppressing the patient. Then he visualizes the poison-smoke transferring into the body of the healthy person. By this transference, the enemy is rendered unconscious from the poison and will quickly fall. This is the procedure with the syllable TRĪM; listen to that with the syllable ṬHA.

**[Rite with ṬHA]**

The practitioner should install the full moon syllable ṬHA on the head, raining nectar. That embodiment of nectar instantly frees the patient of poison. Or alternatively, one can visualize it as yellow and located above the bite victim. With it situated on top of the head, it would doubtlessly stop the poison. One could use the syllable ṬHA as white in color for destroying poison.<sup>90</sup> One could use it anywhere for both plant and animal poisons. For  
 155 other diseases too, one could perform the most excellent beneficent rites: allaying the effect of the venom of spiders, destruction of malignant spirits and demonic *rākṣasas*, allaying diseases of the head, warding off four-day recurring fever, removing eye disease, and warding off burning and sharp pain. By chanting it one hundred thousand times, one could perform any rite, such as snake charming, drawing snakes close, and the destruction of snake venom. After chanting it four hundred thousand times, one could hold one hundred *pālas*<sup>91</sup> of strong plant poison in one's throat like *Nilakaṇṭha*.<sup>92</sup> Pronouncing the three-syllable mantra god, one could remove ten *pālas* and do transference, removal, paralysis, and attraction. Just by calling it to mind,  
 160 one could do thousands of rites. Recognizing that the patient was bitten long ago, and grinding poison<sup>93</sup> on the head of the patient, visualize the blazing mantra beginning with OM—but without the syllable ṬHA—in the middle of a Fire maṇḍala in the patient's body. One could doubtlessly make the poison fall away. On the other hand, visualizing the *Nilakaṇṭha* formula with the syllable ṬHA, the embodiment of nectar, the mantra specialist quickly frees the patient of poison. This is the decreed rite of the three-syllable mantra deity. Now, one must first perform the test of the *vidyā*, my calf: placing the poisonous bulb in the patient's hand, recite the following *vidyā*. Imagining

the patient surrounded by garlands of flames; if the man faints, the mantra specialist should not give poison to him.

### [Raktapaṭī Vidyā]

This is the *vidyā*:

OM *homage, O blessed goddess Raktapaṭī with red limbs, red eyes, red hair, red body—KAṬṬA! KAṬṬA! KAṬA! KAṬA! dance! dance! go! go! break! O lady with a dreadful spear in hand, O fierce Caṇḍā, O Tarpyā, O Mahātarpyā, O dark lady, O very dark lady, enter this human body and move! move! make it move! make it move! dance! dance! O lady of many forms, O beauty, O lady of bright lightning, O Raktapaṭī, O dark-bodied one, revive! revive! enter! enter! O you who take all forms: Raktapaṭī gives the command,*<sup>94</sup> HŪM PHAṬ SVĀHĀ.

That is the possession *vidyā*. Chant it during an eclipse of the moon or sun until the eclipse is over. Then one becomes adept. Now, Nīlakaṇṭha's ancillary mantras:

Heart mantra: OM *homage, take! take! to the heart* SVĀHĀ!

Head mantra: OM *homage to Nīlakaṇṭha!*

Armor mantra: OM HŪM *homage to the omniscient one!*

Eye mantra: OM KAṬHINI SVĀHĀ!

Crest mantra: OM *to the omniscient one, OM to the dreadlocked one!*

Weapon mantra: HŪM PHAṬ SVĀHĀ!

Wall of fire: OM *to Nīlakaṇṭha, eater of poison, HŪM PHAṬ SVĀHĀ!*

Doing the mantra installation with this exact procedure, one destroys all malefic planets, flesh-eating demons, demons, and poison simply by reciting the spell.

### [Meghamālā Vidyā]

I will tell you the *vidyā* called Garland of Clouds that frees one from all 165 poisons. One whose body is covered by the “Garland of Clouds” *vidyā* appears like a new storm cloud. Even if he was bitten by a viper, a Goat-eater,<sup>95</sup> or by a fierce outcaste snake; or even if he was bitten by a *citraka* snake,<sup>96</sup> or by a sharp *nāgōdara*,<sup>97</sup> or by a snake with a venomous gaze, or by an insect, spider, or *gardabha*; or if he was stung by a *kuṇḍaliya*, or by an *avayasira*,<sup>98</sup> or if he ingested poison, or if he drank poison water, then the practitioner



empowers water in an oblong tank, a lotus pond, a river, a well, or a pot or cup, and uses it to sprinkle the patient with the Garland of Clouds *vidyā*, quickly freeing the patient of the poison. If a wicked-minded person attacks one who has heard this *vidyā*, the gods—Brahma, Viṣṇu, Śiva, and other deities, Indra, and so on—would become angry gods. Both the gods and titans would curse him.

OM *Garland of Clouds, O stainless one, take the force of the poison!* HĀ HĀ Śabarī, HŪṢ HŪṢ Śabarī, *O mother, O Lambā, O Māyā,* KIM POTANĠE DHA HUḤ MĀ RUDRAM ARVAṬAḤ MAḤ HRA LE SAḤ SVĀHĀ, *To Meghamālā SVĀHĀ.*

This *vidyā* removes all poison. It makes a person free of poison.

One removes poison with this *vidyā* by wiping the patient, by laughter, by clapping, or by raising the eyebrows.<sup>99</sup> By singing the *vidyā* or by telling it to the messenger, the person becomes free of poison (*corrupt*) by simply removing a cloth, by striking the ground with one's foot, sounding a conch, *tūra*, or twanging the string of a lute.<sup>100</sup> Then, calling to mind the Garland of Clouds, the mantra specialist thus effects whatever spectacle he thinks of with the four classes of snakes.

### The section treating the treasury of Nīlakaṇṭha mantras concludes.

175 **Kārttikeya said:** In the event that one is bitten at night, my Lord, and the snake has gone back to its hole, tell the symptoms and especially the mantras for one bitten by each of the following types of snake: female, young, neuter, deranged, rutting, pregnant, barren, and old.

**Īśvara said:** By way of examination, one should empower a piece of earth and give it to the bite victim. Thereby everything is known—whether the snake is an outcaste or one of the four classes. By tasting it, if the patient says “It is pungent,” he can thus be known to have been bitten by a snake of the four classes. For an outcaste snake, there is a sour taste; for a viper there is a sweet taste; and for the other types, the earth just tastes natural. The test of caste is to be done with this *vidyā*:

OM *nectar, O Lady whose form is nectar,* SĀṢ SŪṢ SAḤ!

180 One who was bitten by these snakes—angry, rutting, pregnant, young, old, or neuter in gender—is cured by these seed syllables. Carry out the rites with

these perfect seed syllables. Use the syllables of anger, RŪ, ṬA, and KṢA for someone bitten by an angry snake; the syllables of a lover, U, and Ū, for one bitten by a rutting snake; the neuter syllables Ṛ, Ṙ, Ḍ, and Ḥ for one bitten by a neuter snake; CHA, PHA, and THA for one bitten by a pregnant snake; for a young snake, the syllables HAU and HĀ (*corrupt*).

The bite victim who looks all around, has slightly red eyes, and speaks harsh words (*corrupt*) was bitten by an angry snake. A man bitten by a rutting snake sings, laughs, lifts his brows flirtatiously, his hair stands on end, and he casts sidelong glances. The signs of one bitten by a pregnant snake: he has a large belly, (*corrupt*), yawns and sighs, and scratches his whole body. 185  
The man bitten by a young snake babbles incoherently, cries, and laughs, stands and falls. One bitten by an old snake trembles in all his limbs, has eyes barely open, looks down, and sleeps on the ground. The signs of one bitten by a neuter snake: unblinking eyes, lost hair, cut hair, trailing off as he speaks, covering the mouth, and laughing. Knowing the snake in this way, the *sādhaka* could perform the appropriate rite. Now, having learned the nature of the mantras, one who knows the procedures for the syllables beginning with KA and ending with KṢA can apply it in all rites with the four maṇḍalas. The vowels installed as seed syllables grant powers upon meditation.

**Thus concludes the seventh chapter in the *Kriyākālaguṇottara*.**

## Chapter 30: Jvālāgardabha—“Flame-Donkeys”

On the lovely slopes of Mt. Chandrabhāga, frequented by perfected beings, Kārttikeya stood in front of the Great One and asked: “How do *gardabha*<sup>101</sup> manifest on the bodies of embodied beings? In which places do the cruel flame-donkeys originate? What kind of therapy exists for them, what mantra and what medicine? How many kinds are incurable, and how many are known to be curable?” Saying this, he added: “Tell me all of the forms they take.”

**Īśvara said:** When the Great Rāvaṇa lifted up Kailāsa, the daughter of the mountain, Umā, became nervous, then terrified. As Śiva pressed the mountain with his big toe, a subterranean flame emerged. Long ago, it was worshipped at Gokarṇa<sup>102</sup> in the form of a donkey. I was pleased with mighty Rāvaṇa, my son. He became deformed, then long ago Viśvāvasu<sup>103</sup> turned into great flames that emerged from Rāvaṇa’s head. The first was named Tawny, and the second Yellow. The third was Black-as-death; the fourth was known as Reddish. The fifth was called Victory; the sixth Quarrelsome. The seventh was Kumbhakarṇa; the eighth Vibhīṣaṇa. The ninth was Moon-mouth, and the tenth was known as White. Kharadūṣaṇa<sup>104</sup> was the eleventh, and Hiḍimba was the twelfth.

10 I will accurately teach the locations for all the *gardabha*: Tawny bites on the belly. Yellow bites the back. The cruel Black-as-death bites on all the joints of the body. Reddish bites on the head. Victory bites the eyes. Quarrelsome bites on the hands, feet, and calves. Kumbhakarṇa bites on the vulva, and Vibhīṣaṇa the penis. And the cruel Moon-mouth bites the thighs and heart. Kharadūṣaṇa always bites on the back and mouth. And the good-looking Hiḍimba bites the sides and breasts.

15 I will meticulously teach the origin of all of the *gardabha*. One should distinguish yellow, red, blue, and black. Straying from their domain, they manifest as spider-pox on the body. I will fully teach their treatment, in due order. Listen to me.

### [1. Tawny]

The one whose mark is a yellow spot accompanied by fever and nausea is the well-known *gardabha* named Tawny, my calf. I will teach the medicine for him, so that health is restored: tissue from the caul of a donkey, and donkey blood. Give this ointment to restore health. Now I will teach the mantra that destroys the *gardabha*:

OM *homage to Lord Rudra—strike! strike! cut! cut! with the Chandrahāsa sword*<sup>105</sup> SVĀHĀ.

Facing east, one draws a donkey and cuts off its head while chanting this mantra.

### [2. Yellow]

Listen, I will teach the medicine for Yellow accurately: the root of the *arka* 20 plant, *priyaṅgu*, turmeric, and cobra's saffron, ground with rice water; the wise one applies it to the pock. Now I will teach the mantra that destroys the *gardabha*:

OM *homage to Lord Rudra—cut! cut! with the chakra* HUM PHAṬ SVĀHĀ.

### [3. Black-as-Death]

The third, Black-as-death, manifests on every joint. There is no mantra or medicine for him. The patient inevitably goes to the house of Death.

### [4. Reddish]

I will fully explain the fourth, Reddish, who springs from the Wind.<sup>106</sup> I will teach the medicine for him, so that health is restored: the root of the *arka* plant, *priyaṅgu*, kuth, and cobra's saffron; the wise one grinds these with rice water. Give it as an ointment; then health is restored. Now I will teach the 25 mantra that destroys the *gardabha*:

OM *homage to Lord Rudra, in order to slay the Great Demon Rāvaṇa, cut! cut! with the Sudarśana chakra* HUM PHAṬ SVĀHĀ.<sup>107</sup>

One draws a donkey in the southeastern direction and cuts off its head while chanting this mantra.

### [5. Victory]

I will explain the fifth, the great one named Victory. I will teach the medicine for him, so that health is restored: the roots of Indian oleander are ground with fermented rice. Give this ointment to restore health. Now I will teach the mantra that destroys the *gardabha*:

OM *homage to Lord Rudra, hurry! hurry!*<sup>108</sup> *cut! cut! with the plow* HUM PHAṬ SVĀHĀ.

Facing south, one draws a donkey and cuts off its head.

**[6. Quarrelsome]**

30 Additionally, I will explain the sixth, named Quarrelsome. I will teach the medicine for him, so that health is restored: the wise one grinds the hair of a monkey and its bones with milk and rubs it on the patient's pock. Give this ointment to restore health. Now I will teach the mantra that destroys the *gardabha*:

*OM homage to Lord Rudra, be severe! be severe! with the hook HUM PHAT SVĀHĀ.*

Facing southwest, one draws a donkey and cuts off its head while chanting this mantra.

**[7. Kumbhakarṇa]**

I will explain the seventh—the cruel Kumbhakarṇa. I will teach the medicine for him, so that health is restored: one grinds the seeds of winter melon with goat milk. Give this ointment to restore health. Now I will teach the mantra that destroys the *gardabha*:

*OM homage to Lord Rudra, cut! cut! with the sword HUM PHAT SVĀHĀ.*

Facing west, one draws a donkey and cuts off its head while chanting the mantra.

**[8. Vibhīṣaṇa]**

35 Now I will explain the eighth, named Vibhīṣaṇa. I will teach the medicine for him, so that health is restored: one grinds deer droppings with horse urine. Give this ointment to restore health. Now I will teach the mantra that destroys the *gardabha*:

*OM homage to Lord Rudra, cut! cut! take! take! cut with the trident HUM PHAT SVĀHĀ.*

Facing northwest, one draws this flame-donkey and cuts off its head while chanting this mantra.

**[9. Moon-Mouth]**

Now I will explain the ninth, the cruel one named Moon-mouth. I will teach the medicine for him, so that health is restored: neem, sweet flag, turmeric,

long pepper, and black peppercorns; along with sandalwood, this powerful medicine is applied to the pock. Now I will teach the mantra that destroys 40 the *gardabha*:

ॐ *homage to Lord Rudra, dismiss the Lord of House Insects, strike! strike!*  
 हुम् फाट् स्वāहā.

Facing north, one draws a donkey and cuts off its head while chanting this mantra.

### [10. White]

I will teach the cruel one who looks like the moon (“White”). I will teach the medicine for him, so that health is restored: Siris leaves, flowers, fruit, roots, and bark.<sup>109</sup> The wise man applies it to the pock to restore health. Now I will teach the mantra that destroys the *gardabha*:

ॐ *homage to Lord Rudra. On the north side of the Himalayas, on the Gandamādana mountain there lives Hālāhala. His son is named Flame-Donkey. Strike! Strike them all! I cut his gait with the diamond spade. I cut his tail. I cut the tip of his tail. I cut his nose. I cut the tip of his nose. I cut his ear. I cut the tip of his ear. I cut his head. I cut the top of his head. ॐ फाट् स्वāहā. ॐ homage to Lord Rudra, hurry! hurry! cut! cut! with the Chandrahāsa sword. To Rudra’s armor स्वāहā. ॐ homage to Lord Rudra, to the हुम् syllable, हुम् फाट् poison जाह् स्वāहā. ॐ homage to Lord Rudra क्हा स्वāहā. Cut! cut! स्वāहā. Break! break! स्वāहā. ॐ homage to Lord Rudra along with Nārāyaṇa, to the Expanded One, to Lāla, step! to the Strong One, to Vibhīṣaṇa, the best of the Rākṣasa clan, to he who is known for his distinguished learning, to the Tormentor of the Triple World,<sup>110</sup> to the Destroyer of the Triple City,<sup>111</sup> for the one made from seven spiders, O man! man! Rāma! Rāma! to the unconquered demon, to the one who cut off Jaṭāyus’ wings with the Chandrahāsa sword, ला उ donkey! cut! cut! The goddess commands with the Chandrahāsa sword स्वāहā.*

For all the donkeys, milkweed<sup>112</sup> infused in milk. Administer it as a meal of sixty-day rice with ghee. It evokes fear in all of the donkeys.

ॐ *homage to Lord Rudra स्वāहā.*

Invoke all the donkeys and recite the cutting mantra:

OM *homage to Lord Kālachakra, hold! hold!*<sup>113</sup> *cut! cut! break! break! carry!*  
*carry! fill! fill! PARAMAYA! PARAMAYA! LODŪYA! LODŪYA! BHOṢAYA!*  
*BHOṢAYA! strike! strike! burn! burn! cook! cook! churn! churn! hurry!*  
*hurry!*<sup>114</sup> *shine! shine!*<sup>115</sup> *expand! expand! laugh! laugh! dance! dance! strike!*  
*strike! KETURI! KETURI! Inhabit the entire maṇḍala! inhabit! PHAṬ victory*  
 HUṀ PHAṬ *Kālachakra commands SVĀHĀ.*

This is the mantra for cutting all the donkeys.

**Thus concludes the chapter on Flame-donkeys, thirtieth in the *Kriyākā-  
 laṅṅottara*.**

### Chapter 31: The Compendium on Vipers

**Īśvara said:** When all the gods and demons churned the milk-ocean, red-eyed cows arose, angry from being struck by the whirling masses of water caused by the force of Mt. Mandara's blows. They let loose deep lows filled from their depths. The cow-nosed vipers came into being there, abounding in dreadful fiery poison. Seeing them, the terrified gods came to me for refuge. They said: "Protect us, O Lord of the gods, devise a means of managing them, O Trident-bearer." Then I devised a means; hear it, O peacock-bannered one. I will tell you all of their names, mantras, herbal remedies, and ritual actions.

#### [Names of Each Type]

There is Cluster-sun and Mud, and also Gold-garlanded; Fire-garlanded, 5  
Moon-garlanded, and Diamond-garlanded as well; Braid-neck is another, and Monitor-face;<sup>116</sup> there is Horse-face and Cart-face and the one known as Nanny-face; Cat-face, Calf-face, Ram-face, and Rooster; Biter, Red-face, and finally Wheel-face. I have named nineteen vipers with fierce venom.<sup>117</sup> Listen, I will give an accurate account of symptoms for men bitten by each of them. Some are incurable, some curable; listen to me tell of their appearances.

#### [Cluster-Sun Viper]

Cluster-sun is identified by his white circles surrounded by yellow scales.<sup>118</sup> He is short and thick and has strong venom. The bite oozes a little and 10  
gives rise to intense pain. Then, fever and a terrible headache doubtlessly come. These are the symptoms of one bitten by Cluster-sun. Cure him with antivenom medicines: assemble equal parts reed, Indian beech, the fruits of datura, and seed of flame of the forest with sweet flag. Also include oriental cashew, as well as honey and ghee. Give it as a decoction and ointment; thereupon, health is restored.

Mantra: ॐ *Homage to Lord Garuḍa, bind! bind! take! take! O diamond-clawed one, you are victorious! SVĀHĀ.*

This is a mantra for all vipers.

#### [Golden Viper]

The Golden viper is identified by his red circles surrounded by yellow scales. He is long and thick and has strong venom. Blood flows from the site of the bite, from the mouth, from the nostrils,<sup>119</sup> the pores of the skin—all over. 15



These are the symptoms of one bitten by a Golden viper. I will tell a remedy that will restore him to health. Mix together equal parts golden shower tree, five-leaved chaste tree, long pepper, and sandal; root of khus grass, Indian valerian, bel, and Himalayan wild cherry. It is prepared as a decoction and ointment with honey and ghee.

Mantra: OM *Homage to the Blessed Sun*; SĀM SUṂ SAḤ; OM *Homage to Yoginīnāgendravetālī, take! take the poison! O Vajrayoginī, move! SVĀHĀ.*

### [Mud Viper]

The Mud viper is identified by his black circles surrounded by white scales. He has a long snout and strong venom. Blood flows seven finger-widths from the wound in the four directions. There is pain, vomiting, and fever. The wound swells and the patient becomes extremely thirsty. These are the symptoms of one bitten by a Mud viper. I will tell the remedy that  
 20 will restore him to health: deodar, turmeric, *rohiṇī*, Arabian jasmine, Arjuna myrobalan, datura, asafoetida, Indian valerian, *kaṇa*, black pepper, honey, and ghee, taken as a decoction and ointment.

Mantra: OM *homage to Lord Rudra, rend! rend! PHAṬ go in the ground! O strong poison, SVĀHĀ.*

### [Fire-Garlanded Viper]

The Fire-garlanded viper is identified by the circles on his back that look like Atasī flowers.<sup>120</sup> He is arrogant with poison. A learned man recognizes these symptoms of one bitten by him: burning, dehydration, pain, fever, vomiting, and headache. These are the symptoms of one bitten by a Fire-garlanded  
 25 viper. I will tell the remedy that will restore him to health: assemble equal parts root of *aṅkolla*, kumbi, ironweed, hogweed, red sandal, long pepper, pata root, cobra's saffron, Indian valerian, and wild castor. It is taken with honey and ghee as a decoction and ointment.

Mantra: OM *Homage to the blessed Sun, to Karavīroddarasoma, take! take the poison! release! release! burn! burn! The one with beautiful rays gives the command SVĀHĀ.*

### [Moon-Garlanded Viper]

The Moon-garlanded viper is identified by the circles on its back that look like white beryl.<sup>121</sup> The symptoms of one bitten by him: the bite oozes pus

excessively and the patient experiences severe pain, vomiting, fainting, and fever. The wound oozes oily liquid. This snake's bite is difficult to cure. It is very vigorous, arrogant with venom, and has huge quantities of venom. A learned one makes the patient's blood flow by burning with fire,<sup>122</sup> 30 leeches, etc., or by cutting with a knife, even by piercing the veins with sharp instruments.<sup>123</sup> After quickly making the blood flow, and cleaning the wound with mustard seeds, the wise man applies bovine meat and goat meat to the wound. Lode tree, Himalayan cedar, *śvetā*, and butterfly pea; root of oleander and fruits of Indian beech; seeds of neem and kuth, and jasmine flowers; one gives this, made into an ointment with honey and ghee. Siris, kumbi, pomegranate, arjun, and cinnamon: powder these and apply them to the wound with honey and ghee. The learned one has the patient drink it with Indian gooseberry,<sup>124</sup> honey, and ghee. With these exact herbs, a learned person applies a kilo<sup>125</sup> of ghee by the previously 35 mentioned method.<sup>126</sup> Then the patient becomes free of poison.

Mantra: OM *Homage to Lord Rudra, O Kapila, take! take the poison! SUH destroy! SVĀHĀ.*

### **[Diamond-Garlanded Viper]**

The Diamond-garlanded viper is identified by circles that look like the circular part of a peacock feather. He is very large, long, and venomous. The bite victim swells up from head to toe, and all his limbs expand like the fruit of a sal tree. Within twenty-four hours or three nights, he stops breathing.

### **[Braid-Neck Viper]**

Braid-neck is the one with circles the color of mud, reddish circles, and white circles, with a short neck and large body. His bite increases phlegm and the patient becomes comatose. Blood flows from the bite and snow-like boils appear. If a doctor is unavailable, the patient perishes within seven nights. 40 Now, if there is a doctor available who knows the true nature of sacred and worldly knowledge, that wise man first cleanses the wound with a vulture feather, then makes a salve by grinding the following plants with water: lode tree, *śvetā*, and butterfly pea; roots of oleander, giant milkweed, and basil; *kaṭukā*, neem seed, and, likewise, root of nutmeg; Indian nightshade, vidanga, and the three myrobalan fruits along with hill myna and the two turmeric. Take it as a decoction and ointment with honey and ghee. Root of crimson trumpet flower and fire-flame bush, and, likewise, of pomegranate and Indian arjun. Make a powder and stir it with ghee, then apply it to 45

the wound. Cook a kilo of ghee with these herbs. Given as a decoction and ointment, it restores health.

Mantra: ॐ *Homage to Lord Rudra, to the one holding a skull, make him free of poison! make him free of poison!* SVĀHĀ.

### [Monitor-Face Viper]

Monitor-face is the one with circles that look like the circular part of a peacock feather. He is fat and long, with yellow eyes and a monstrous-looking head. He is born from the embryo of a monitor lizard and has very strong venom. The man bitten by him has yellow-colored vision, O wise one. His limbs dry up, waste away, and fall off. Noting such symptoms, there is nothing to do for him.

### [Horse-Face Viper]

Horse-face is the one with blue, black, and red circles. He is born from the embryo of *dharmiṇī*.<sup>127</sup> O wise one, the man bitten by him perishes within three nights.

### [Cart-Face Viper]

50 Cart-face is the one whose back is covered with small variegated circles. He is born from a mass of poison.<sup>128</sup> The bite victim becomes comatose and his hair falls out completely. His nose turns black, his eyes look hollow, and he feels like he is on fire. He also has hoarseness and fever. Make this remedy for him: snake gourd, neem seeds, conessi bark, and the sensitive plant;<sup>129</sup> kadamba, Indian bdellium, and bleeding-heart. Grind these with water. It is taken as a decoction and ointment with honey and ghee.

Mantra: ॐ *Homage to the Blue-throated God, kill! kill! O yakṣiṇī, release! release!* SVĀHĀ.

### [Nanny-Face Viper]

55 Nanny-face is the one with circles the color of crimson trumpet flowers, two ears and horns, and large circles on his belly. He is born from the embryo of *citraka*.<sup>130</sup> One bitten by him moves about, convulses, and gasps for breath. He has a cough and dehydration, and blood flows from the wound. Grind blue lotus, valerian, kuth, wild castor, long pepper, black licorice, neem, and bleeding-heart with honey and ghee. Given as a decoction and ointment, it restores health.

Mantra: ॐ *Homage to Lord Rudra, come! come! O Goddess bearing the garland of skulls, O great skull-bearer, kill! kill! SVĀHĀ.*

### [Cat-Face Viper]

Cat-face is the one with circles like the inside of a banana plant, and who always has a moon spotted with various colors on its back. He is born from the embryo of Dundhubhī.<sup>131</sup> The one he bites gets a stiff neck and drools; he also has problems urinating and he vomits. Make this medicine for him: long pepper, black pepper, ginger, sweet flag, and rosy-flowered leadwort; atis root, Indian madder, and the three myrobalan fruits; all in equal parts. Take it with honey and ghee as a decoction and ointment.

Mantra: ॐ *Homage to Bhaḡīśvara, eat the poison! bring back to life! O Mahāśabarī, HŪṢ HŪṢ SVĀHĀ.*

### [Calf-Face Viper]

Calf-face is the one covered with red, black, and pale spots. He is born from a chameleon embryo and his body is very long. Listen to me tell about one 60  
bitten by him. The bite victim is ruined, just like one envenomed by the Mud viper. Then (*corrupt*) leaves with the vital breaths. Understand that the bite victim is incurable. Do not treat him.

### [Ram-Face Viper]

Now, the one called Ram-face. He looks like black mud and is covered with circles on his back that appear to be studded with arms. He has two ears and two horns and he bleats like a ram. There is no countermeasure for him, nor ritual, nor medicine.

### [Rooster Viper]

Now, the one called Rooster has swastika-like circular marks: he has four 65  
feet and moves like a monitor lizard. He measures about eighteen inches in length and is arrogant with venom. O wise one, a person bitten by him falls to the ground as if struck by a club, and gives up his vital breaths.

### [Biter Viper]

Now, the one called Biter—from the look of him, he has the appearance of a mongoose. He is covered with spots on his back that look like a leopard skin. He has two ears and two horns and large circles on his belly. He is also incurable, O wise one, and originates from a snake. There is no

countermeasure for him, nor elixir, nor medicine. He is difficult to look at, O wise one—he is like the primordial *kālakūṭa* poison.

### [Red-Face Viper]

70 Now, the one called Red-face. He looks like black mud and is covered all over with spots which seem to be studded with arms. He has two ears and horns and bleats like a ram. He, indeed, has four feet and moves like a monitor lizard. He measures about eighteen inches in length and has swastika-like circular marks. One bitten by him, O wise one, falls to the ground senseless, just as if struck by a club. The patient immediately gives up his vital breaths. He arose from a spider and *gardabha*. There is no treatment for him.

### [Wheel-Face Viper]

Now, the viper called Wheel-face is arrogant with strength. These are the cruel symptoms of one bitten by him: he definitely falls to the ground  
75 quickly with no sign of consciousness. Understand that the bite victim is incurable. Do not attempt a countermeasure for him.

### [Bucktooth Viper]

Now, the one called Bucktooth originated from the embryo of a Dundubhī. He is covered with spots that look like gold bracelets. He is small, not very long, irascible, and has wavering breath. This viper called Bucktooth is arrogant with venom. If the patient looks white-yellow in appearance and has some strength, administer a salve of clay mixed with the three myrobalans. Within three or seven nights, the venom is quelled.

Mantra: OM VARA HŪM PHAṬ SVĀHĀ.

This is the mantra for destroying all vipers. Visualize the syllable OM on the forehead, the syllable VA on the heart, the syllable RA in the middle of the  
80 navel, and the syllables HŪM and PHAṬ on the feet. Visualize the syllable OM as white, the syllable RA as red, the syllable VA as yellow, and the syllables HŪM and PHAṬ as black. The syllable OM is to be known as Īśvara, the syllable VA is Viṣṇu alone, RA is Brahma himself, and HŪM PHAṬ is Fire.

### [All-Purpose Remedy and Mantra]

Further, I will teach an all-purpose antidote. Take wild cumin and the seed of Indian privet. Mixed with honey and ghee, it is beneficial as an elixir and salve. The mantra for all vipers:

OM TUMAM KUṆA RĀJAPUTTO TUMAM ĪŚVARA DEVADATTO IṀMĀ  
 EṆA PUṆA ITIR VISĀJĀYĀ ĀVAIDŪ U LA GHA I EHĪ YAḌHAKĀ NĀMEṆA  
 NIRVIṢO HO U TUMAM NĀGAVISA HARA NIRVISAM JAM JAM JAM SAḤ  
 HAḤ.<sup>132</sup>

**Thus concludes the thirty-first chapter in the *Kriyākālaguṇottara*, the Viper Compendium.**

## Chapter 35: On Poison Pills

**Īśvara said:** Even when the procedure is done with this technique,<sup>133</sup> if the venom does not desist, make an incision with a sharp instrument and apply plant poison. That is how health is restored. Bad is warded off by bad. Therefore, taking great care, poison may be used to treat all diseases. Use it for leprosy-like skin eruptions caused by the bites of spiders, *gardabha*, and insects; for asthma, spleen disease, rheumatism, vaginal tearing, shooting pain, stomach pain, eye disease, all diseases of the head, and for all cases  
5 of leprosy. One could apply it for different types of jaundice and for other diseases. Be it caused by excess *vāta*, *pitta*, or *kapha*, poison destroys all diseases. Administer poison empowered by the *Nilakaṇṭha* mantra for all diseases.

**Kārttikeya said:** I do not know the *Nilakaṇṭha* mantra. Tell me its use for well-being, so that men without mantras may know it easily.

**Īśvara said:** My calf, I will tell you the power of herbs and the method of using them: the three hot spices (black pepper, long pepper, and dry ginger), cinnamon, *mustā* grass, *vidanga*, and rosy-flowered leadwort. Mix one part of each of these, and three parts chebulic myrobalan in the poison mixture. In thirty-five parts sugar water,<sup>134</sup> decoct those parts with a gentle fire. First make a powder of the ingredients, then throw them there in the middle of the boiling sugar water. [*corrupt line*] Make those pills the size of a jujube  
10 kernel. On an astrologically auspicious day, use them one by one according to the patient's strength. Have the patient swallow them with ghee, my calf, until his strength returns. Having ascertained all the strengths and weaknesses, one could give them two by two. Or, alternatively, one and a half pills, so that he is not pained by it. After two months, it removes phlegmatic diseases; after three, bilious diseases; and after four months, it would certainly destroy disorders of Wind. Then, after five months, it would put an end to painful urination. After six months, no doubt about it, one is no longer stained by leprosy.<sup>135</sup> After a year, one becomes free of all diseases. After two years of use, one would have no wrinkles or gray hair. One would  
15 live three hundred years with the appearance of a sixteen year old! Even being so old, the body would not age; only the lifespan would increase.<sup>136</sup> He is freed from all diseases, rid of old age and death, has unimpaired faculties, is learned, able to destroy malignant spirits (*bhūtaḡhna*), is firm, with clear eyes, is wise, and free of wrinkles and gray hair. After five years of taking poison, he would live thousands of years, no doubt about it. One could move

and eat as one likes, free of the sorrows of delusion. Poison is divine in that it removes all diseases, supreme in removing all pollution. Poison is renowned in the world as producing nectar.<sup>137</sup>

**Thus concludes the thirty-fifth chapter in the *Kriyākālaguṇottara* concerning poison pills which remove all diseases.**



## APPENDIX C

### *Edition of the Kriyākālaguṇottara: The Gāruḍam Chapters*

#### प्रथमः पटलः

प्रणम्य शिरसा देवं श्रीकण्ठमुमया सह ।  
कलया कलितं कान्तममृतौघशुभप्रदम् ॥ १ ॥

#### ॥ कार्तिकेय उवाच ॥

विविधं मे श्रुतं तन्त्रं लोके आश्चर्यकारकम् ।  
सिद्धिमुक्तिप्रदं सर्वं त्वयोक्तं परमेश्वर ॥ २ ॥

न श्रुतं गारुडं किञ्चित्सद्यःप्रत्ययकारकम् ।  
तमाचक्ष्व सुरश्रेष्ठ मम भक्तस्य शङ्कर ॥ ३ ॥

लक्षणं नागजातीनां गर्भोत्पत्तिमशेषतः ।

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; *Incipit*: ॐ नमः शिवाय ॥ P<sub>ALM</sub>, (सिद्धमातृका) ॐ नमः शिवाय ॥ PR<sub>B</sub>D<sub>C</sub>

**1d** अमृतौघशुभप्रदम् ] *em.*, अमि[मृ]तौजशुभप्रदं PR<sub>B</sub>, अमतो[[त]जशुभप्रदं D<sub>C</sub>, अमितीजसं सुभप्रदं P<sub>ALM</sub><sup>pc</sup> *hyper*, अमितीजसं सुप्रभप्रदं P<sub>ALM</sub><sup>ac</sup> **2a** विविधं मे श्रुतं तन्त्रं ] *corr.*, विविधं मे श्रुतं तन्त्र PR<sub>B</sub>, विविधं श्रुतं तत्र लं ॥ D<sub>C</sub>, श्रुतास्तथा विविधा मंत्रा P<sub>ALM</sub><sup>hyper</sup> **2b** लोके ] PR<sub>B</sub>P<sub>ALM</sub> *aiśa*, क D<sub>C</sub> *hypo* **2c** सर्वं ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, [(देवैः)] P<sub>ALM</sub><sup>ac</sup> **2d** परमेश्वर ] PR<sub>B</sub>P<sub>ALM</sub>, अपर\*(से)स्वर(I) D<sub>C</sub> **3a** न ] P<sub>ALM</sub>, तं PR<sub>B</sub>D<sub>C</sub> **3b** सद्यः ] PR<sub>B</sub>D<sub>C</sub>, सद्य P<sub>ALM</sub> **3b** प्रत्यय ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, प्रत्य[य] P<sub>ALM</sub><sup>ac</sup> **3b** कारकम् ] D<sub>C</sub>P<sub>ALM</sub>, कारक PR<sub>B</sub> **3d** भक्तस्य ] PR<sub>B</sub>D<sub>C</sub>, भक्तश्च P<sub>ALM</sub> **4b** गर्भोत्पत्तिमशेषतः ] P<sub>ALM</sub>, गर्भोत्पव[त्तिवि]शेषतः PR<sub>B</sub>, ग(र्भो)त्यवशेषतः D<sub>C</sub>

**1d** Cf. Abhinavagupta's opening *āryā* to *Īśvarapratyabhijñāvivṛtivismarśinī* 1.5: यदनुत्तरसम्बोधाद् आनन्दविकस्वरेच्छ्रया पूर्णम् । ईश्वरमुन्मिषदमृतौघसुन्दरं तत्सुत्वे धाम ॥

**1b** PR<sub>B</sub> has the *akṣara* सु in the margin over the मु of श्रीकण्ठमुमया, but it is not clear if this is the intended insertion point.

रूपकं सर्वनागानां व्यन्तराणां च जातकम् ॥ ४ ॥

ग्रहयक्षपिशाचानां शाकिनीनां च लक्षणम् ।  
बालग्रहाश्च ये क्रूराः पीड्यन्ते नित्यनिर्घृणाः ॥ ५ ॥

नारीगर्भहरा ये तु तेषां कथय रूपकम् ।  
गोनसानां तु देवेश वृश्चिकानां तु लक्षणम् ॥ ६ ॥

PR<sub>B</sub> 2<sup>r</sup>

अन्ये ऽपि विविधा दुष्टा रासभाः कीटलूतयः ।  
ज्वराश्च कतिविधाः प्रोक्ता असाध्याः साध्यमेव च ॥ ७ ॥

P<sub>ALM</sub> 2<sup>r</sup>

ज्ञानयोगक्रियादीक्षा मन्त्राश्चाचार्यलक्षणम् ।  
दीक्षितानां च समयाः सिद्धिसाधनसाधके ॥ ८ ॥

गारुडं भूततन्त्रं च मन्त्रवादं तथैव च ।  
सर्वेष्वेतेषु देवेश अज्ञो ऽहं भवतः पुरः ॥ ९ ॥

PR<sub>B</sub> 2<sup>v</sup>

एकत्र संस्थितं सर्वं सिद्धं नान्यत्र कीर्तितम् ।  
स्वयं वद महादेव दीनानामभयंकर ॥ १० ॥

4c रूपकं ] PR<sub>B</sub>P<sub>ALM</sub> व्यापकं D<sub>C</sub> 4d व्यन्तराणां ] PR<sub>B</sub>P<sub>ALM</sub> यन्तराणां D<sub>C</sub> 6a नारीगर्भहरा ] *em.* H.I., नारीगर्भकरा Σ 6b रूपकम् ] D<sub>C</sub>P<sub>ALM</sub>, रूपक PR<sub>B</sub> 6c गोनसानां ] P<sub>ALM</sub>, गोनासानां D<sub>C</sub>, गोनाशा(नां)[नां] PR<sub>B</sub> 7b रासभाः ] D<sub>C</sub>, रासभा PR<sub>B</sub>P<sub>ALM</sub> 7b °लूतयः ] P<sub>ALM</sub> *aisā*, °लू(ट)यः PR<sub>B</sub>, °जातयः D<sub>C</sub> 7c कतिविधाः ] *corr.* *hyper*, कतिविधा PR<sub>B</sub>P<sub>ALM</sub> *hyper*, कतिधा D<sub>C</sub> 7d असाध्याः ] *corr.*, असाध्या PR<sub>B</sub>P<sub>ALM</sub>, असाध्यास् D<sub>C</sub> 8a ज्ञानयोग° ] D<sub>C</sub>P<sub>ALM</sub> *pc*, [ज्ञा]ज्ञानयोग° P<sub>ALM</sub> *ac*, ज्ञानयोगं PR<sub>B</sub> 8b मन्त्राश्चाचार्य° ] D<sub>C</sub>, मन्त्राश्(वा)चार्य° PR<sub>B</sub>, मन्त्राश्चार्य° P<sub>ALM</sub> *hypo* 8c दीक्षितानां ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub> *pc*, दीक्षिता[[ ]नां P<sub>ALM</sub> *ac* 8c समयाः ] *em.*, समयात् PR<sub>B</sub>D<sub>C</sub>, समासात् P<sub>ALM</sub> 8d °साधके ] PR<sub>B</sub>D<sub>C</sub>, °साधकौ P<sub>ALM</sub> 9a भूततन्त्रं च ] *corr.*, भूततंत्रं च P<sub>ALM</sub> *pc*, भूतं(ते)त्र P<sub>ALM</sub> *ac*, मन्त्रवादं च PR<sub>B</sub>D<sub>C</sub> 9b मन्त्रवादं तथैव च ] P<sub>ALM</sub>, सिद्धान्तं यच्च-म्-उत्तमम् PR<sub>B</sub>D<sub>C</sub> 9cd-11ef These lines have been conjecturally reconstructed. P<sub>ALM</sub> reads: तत्सर्व्वं मम देवेश अज्ञो हं भवतः पुरा । स्वयं वद महादेव दीनानामभयंकर ॥ followed by ईश्वर उवाच and the verse numbered 11 in the edition, then: सर्वेष्वेतेषु देवेश सिद्धं नान्यत्र प्रकीर्तितं । PR<sub>B</sub> reads: एकत्र संस्थितं सर्वं कथयस्व प्रसादतः ॥ किंतु पृच्छामि देवेश अज्ञो हं भवतः पुरा । स्वयं वद महादेव दीनानामभयंकर ॥ followed by ईश्वर उवाच and the verse numbered 11 in the edition, then: सर्वेष्वेतेषु देवेश शिवं नान्यत्रकीर्तितं ॥ D<sub>C</sub> differs from PR<sub>B</sub> only in reading अस्येदं for अज्ञो हं and in writing देवेश शिवं then correcting the metathesis to agree with PR<sub>B</sub>'s देवेश शिवं. On the basis of these variants, I have combined, deleted, and edited these readings to arrive at this conjecturally hypothesized text. Variants for 11a-f are listed on the following page.

4d Here, and typically for this word, PR<sub>B</sub> writes the व्य of व्यन्तराणां with a conjunct that looks more like च. Here D<sub>C</sub>'s variant may suggest that PR<sub>B</sub> is copying this feature from the β archetype. 5d पीड्यन्ते ] The verb must be active, although it is grammatically passive. 6a नारीगर्भहरा ] Cf. *Kriyākālaguṇottara* 21.39c: गर्भाधानहरा ह्येते; *Mahāpratisarāvidyādhāraṇi*: गर्भहरेभ्यः स्वाहा. 7d साध्यमेव च ] for साध्या एव च *metri causa*.

## ॥ ईश्वर उवाच ॥

शृणु वक्ष्यामि तत्त्वेन तन्त्रसद्भावमुत्तमम् ।  
 देव्यायाः कथितं पूर्वमन्येषां गोपितं मया ।  
 गारुडं मन्त्रवादं च सिद्धान्तं यच्च-म्-उत्तमम् ॥ ११ ॥  
 सर्वसिद्धिप्रदो देवः सर्वज्ञानप्रदायकः ।  
 भुक्तिमुक्तिप्रदः सो वै भक्तानां कारणेश्वरः ॥ १२ ॥  
 न तेन रहितं किञ्चिदिहलोके परत्र च ।  
 स च ब्रह्मा स वै विष्णुः गरुडात्मा पुरंदरः ॥ १३ ॥  
 स रुद्रः सोम सूर्यो वा ईश्वरो ऽथ सदाशिवः ।  
 एवं सर्वगतो देवः सर्वव्यापी परापरः ॥ १४ ॥  
 यदिच्छा ध्यायते योगी तत्कामफलदः शिवः ।  
 तं ज्ञात्वा सिध्यते मन्त्री नात्र कार्यं विचारणात् ॥ १५ ॥

D<sub>C</sub> 2<sup>r</sup>P<sub>ALM</sub> 2<sup>v</sup>

## इति क्रियाकालगुणोत्तरे प्रथमः पटलः

11a वक्ष्यामि ] PR<sub>B</sub>P<sub>ALM</sub>, वक्ष्यामि D<sub>C</sub> 11b तन्त्र° ] PR<sub>B</sub>P<sub>ALM</sub>, तत्व° D<sub>C</sub> 11f यच्च-म्-उत्तमम् ] P<sub>ALM</sub>,  
 यच्च उत्तमम् PR<sub>B</sub>D<sub>C</sub> 12a देवः ] PR<sub>B</sub>P<sub>ALM</sub>, देव D<sub>C</sub> 13b परत्र ] PR<sub>B</sub>P<sub>ALM</sub>, पर(त्र) D<sub>C</sub> 13c स च ]  
 PR<sub>B</sub>D<sub>C</sub>, स P<sub>ALM</sub> *hypo* 13d गरुडात्मा ] *em.*, सरुडात्मा P<sub>ALM</sub>, स गरुडा सा D<sub>C</sub> *hyper*, स ग[रु]डा सा PR<sub>B</sub> *hyper*  
 13d पुरंदरः ] PR<sub>B</sub>P<sub>ALM</sub>, पुरंदर D<sub>C</sub> 14b सदाशिवः ] PR<sub>B</sub>P<sub>ALM</sub>, सदा\*शिवः D<sub>C</sub> 14c एवं सर्वगतो  
 देवः ] PR<sub>B</sub>D<sub>C</sub>, पदं सर्व्वं [गतो]देवः P<sub>ALM</sub> *sec. manu* 15a यदिच्छा ] PR<sub>B</sub>D<sub>C</sub> *aiśa*, यं का[[र्त्तं][मं] P<sub>ALM</sub> 15a  
 ध्यायते ] PR<sub>B</sub>P<sub>ALM</sub>, °र्थायते D<sub>C</sub> 15b °फलदः शिवः ] D<sub>C</sub>, °फलदो भवेत् P<sub>ALM</sub>, फल[प्र]दः शिवः PR<sub>B</sub> *hyper*  
 15d कार्यविचारणात् ] P<sub>ALM</sub> *aiśa*, कार्या विचारणा PR<sub>B</sub>D<sub>C</sub>

11c देव्यायाः ] in the sense of देव्याः. 12c सो वै ] The pronouns सः and एषः are commonly handled with normal *visarga-sandhi* in the Tantras, Epics, and Buddhist hybrid Sanskrit, although in 13c we have the expected स वै. 13d Cf. *Padmasaṃhitā* 10.92cd: नमः प्राणादिवायूनामीशाय गरुडात्मने, where the context is Gāruḍa mantra rituals. 14a सोम lacks *visarga* due to the meter. 15d नात्र कार्यं विचारणात् is a fixed expression in the Tantras with the sense of नात्र कार्या विचारणा.

## द्वितीयः पटलः

॥ ईश्वर उवाच ॥

गारुडस्य पुरा वत्स साध्यासाध्यस्य लक्षणम् ।  
तज्जात्वा तत्त्वतो धीरः पश्चात्कर्म समारभेत् ॥ १ ॥

PR<sub>B</sub> 3<sup>r</sup>

यक्षरक्षग्रहाणां च शाकिनीनां च लक्षणम् ।  
तत्समासाच्छृणु वत्स कथयामि यथार्थतः ॥ २ ॥

नागास्तु द्विविधाः प्रोक्ता दिव्यादिव्यास्तु ते स्मृताः ।  
द्विविधाश्चतुरो वर्णाः पृथक्त्वेनोपलक्षयेत् ॥ ३ ॥

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव उदाहृताः ।  
दिव्यादिव्ये ऽपि संबन्धे वर्णरूपं शृणुष्व मे ॥ ४ ॥

विप्रा उच्चगिरौ जाता मेरौ जाताश्च क्षत्रियाः ।  
वैश्यजातिषु ये नागास्ते जाता गन्धमादने ॥ ५ ॥

मन्दरे च स्थिताः शूद्रा दिव्या ये मेघरूपिणः ।  
ब्रह्मजास्ते समाख्याता अन्तरिक्षानुचारिणः ॥ ६ ॥

कद्रुजातास्तथा चान्ये कश्यपेन महात्मना ।

P<sub>ALM</sub> 3<sup>r</sup>

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>

1b साध्यासाध्यस्य ] P<sub>ALM</sub>, साध्यासाध्य[स्य] PR<sub>B</sub>, साध्यासाध्य° D<sub>C</sub> hypo 1b लक्षणम् ] PR<sub>B</sub>P<sub>ALM</sub>, लक्षण  
(त्) D<sub>C</sub> 1c तज् ] em., तं Σ 1c तत्त्वतो ] D<sub>C</sub>P<sub>ALM</sub>, ततो°त्व<sup>1</sup> PR<sub>B</sub> 1d पश्चात्कर्म ] P<sub>ALM</sub>, पशोत्कर्म  
PR<sub>B</sub>D<sub>C</sub> 2c तत्समासाच्छृणु ] corr. sa-vipulā, तत्समासाच्छृ[णु] P<sub>ALM</sub> sec. manu, तत्समाशान् शृणु PR<sub>B</sub>, तत्समात्  
शृणु D<sub>C</sub> hypo 2d यथार्थतः ] PR<sub>B</sub>P<sub>ALM</sub>, मयार्थतः D<sub>C</sub> 3a द्विविधाः ] corr., द्विविधा Σ 3c द्विविधाश् ]  
PR<sub>B</sub>D<sub>C</sub>, विविधा P<sub>ALM</sub> 3c वर्णाः ] PR<sub>B</sub>, वर्णा D<sub>C</sub>, [र्णाः] P<sub>ALM</sub> pc sec. manu, वर्माः P<sub>ALM</sub> ac 3d पृथक्त्वेनोप° ]  
P<sub>ALM</sub>, पृथक्ते[क्के][क्त्वे]नोप° PR<sub>B</sub>, पृथ(क्ते)नोप° D<sub>C</sub> 4a ब्राह्मणाः क्षत्रिया वैश्याः ] corr., ब्राह्मणा क्षत्रिया  
वैस्या P<sub>ALM</sub>, ब्राह्मणा क्षत्रियो वैश्याः D<sub>C</sub>, ब्राह्मणा क्षत्रिया वैश्याः PR<sub>B</sub> 4b चैव उदा° ] D<sub>C</sub>, चैवा उदा° PR<sub>B</sub>,  
चैव-म्-उदा° P<sub>ALM</sub> 4d वर्णरूपं ] P<sub>ALM</sub>, वर्णरूप PR<sub>B</sub>D<sub>C</sub> 5a उच्चगिरौ ] conj. aísā, उदयगिरौ P<sub>ALM</sub> hyper,  
उदगिरौ PR<sub>B</sub>D<sub>C</sub> 5a जाता ] PR<sub>B</sub>D<sub>C</sub>, याता P<sub>ALM</sub> 5b मेरौ ] D<sub>C</sub>, मेरो PR<sub>B</sub>P<sub>ALM</sub> 5c वैश्य° ] P<sub>ALM</sub>,  
वैश्या° PR<sub>B</sub>D<sub>C</sub> 6a मन्दरे ] D<sub>C</sub>P<sub>ALM</sub>, मं(ड)रे PR<sub>B</sub> 6a शूद्रा ] corr., शूद्राः PR<sub>B</sub>P<sub>ALM</sub>, शूद्रा D<sub>C</sub> 6b  
ये मेघरूपिणः ] PR<sub>B</sub>D<sub>C</sub>, यामो[[पद्य]घरूपिणः P<sub>ALM</sub> sec. manu 6c ब्रह्मजास्ते ] PR<sub>B</sub>D<sub>C</sub>, ब्रह्मजाता P<sub>ALM</sub> 6d  
अन्तरिक्षा° ] PR<sub>B</sub>D<sub>C</sub>, अन्तरीक्षा° P<sub>ALM</sub> 7a कद्रु° ] P<sub>ALM</sub>, क(द्रु°) PR<sub>B</sub>, रुद्र° D<sub>C</sub> 7a चान्ये ] D<sub>C</sub>P<sub>ALM</sub>, वान्ये  
PR<sub>B</sub> 7b कश्यपेन ] PR<sub>B</sub>D<sub>C</sub>, काश्यपेन P<sub>ALM</sub>

3a Cf. *Īśānaśivagurudevapaddhati* 2,39.4: फणिनो द्विविधास्तेषु दिव्या भौमाश्च ते पुनः । ब्राह्मणक्षत्रविट्शूद्रा  
इति सर्वे चतुर्विधाः ॥ 6c Cf. *The Bower Manuscript* (Hoernle 1897: 224): पृथिवीचराश्च ये नागास्तथैव  
जलनिश्चिताः । अन्तरीक्षचरा ये च ये च मेरुसमाश्रिताः ॥ ११ ॥ 7a Cf. *Mahābhārata* 1.14. 7a  
*Īśānaśivagurudevapaddhati* 2,39.5ab: दिव्या ये कद्रुतनयाः सहस्रं कामरूपिणः ।

|   |                                 |
|---|---------------------------------|
| अन्ये ऽपि नागराजानो नागराजेश्वरेश्वराः ॥ ७ ॥  | PR <sub>B</sub> 3 <sup>V</sup>  |
| अनन्तादिकुलिकान्ता देवमूर्तिस्तु अष्टधा ।<br>ये ग्रहास्ते च वै नागा लोकपालाश्च ते स्मृताः ॥ ८ ॥               |                                 |
| पृथग्मूर्तिस्थिताः सर्वे स्वनियोगे ममेच्छया ।<br>पालयन्ति जगत्सर्वं स्वे स्वे स्थानेषु व्यापकाः ॥ ९ ॥         | D <sub>C</sub> 2 <sup>V</sup>   |
| तेषां जातास्तु ये केचिद्विव्यादिव्या उदाहृताः ।<br>पातालान्तरिक्षभूमिस्था मनुजाः कामरूपिणः ॥ १० ॥             |                                 |
| अदिव्या मानुषे लोके विचरन्ति महीतले ।<br>अन्ये ऽप्यवर्णजाः प्रोक्ता व्यन्तरास्ते प्रकीर्तिताः ॥ ११ ॥          |                                 |
| ब्राह्मणाः श्वेतवर्णास्तु रक्तवर्णास्तु क्षत्रियाः ।<br>वैश्या वै पीतवर्णास्तु शूद्राः कृष्णा उदाहृताः ॥ १२ ॥ |                                 |
| पन्नगानां च सर्वेषां चतुर्वर्णाः पृथक्पृथक् ।<br>त्रैलोक्यचारिणो दिव्या दिव्यभोगाश्नाशिनः ॥ १३ ॥              | PR <sub>B</sub> 4 <sup>r</sup>  |
| दिव्यमाल्याम्बरास्ते वै दिव्यपुष्पोपशोभिताः ।<br>कामरूपधरा दिव्यास्ते च मूर्ती पृथक्पृथक् ॥ १४ ॥              | P <sub>ALM</sub> 3 <sup>V</sup> |
| अदिव्यानां पुनर्वक्ष्ये समासाच्छृणु षण्मुख ।<br>पर्वतेषु च रम्येषु गुहास्वायतनेषु च ॥ १५ ॥                    |                                 |
| महापद्मसरे रम्ये उद्यानारामसंगमे ।  |                                 |

**8d** ये ] *em.*, ते Σ **8d** लोकपालाश्च ] PR<sub>B</sub>D<sub>C</sub>, लोकपालस्तु P<sub>ALM</sub> **8d** ते स्मृताः ] PR<sub>B</sub>D<sub>C</sub>, विस्मृताः P<sub>ALM</sub> **9a** पृथग् ] PR<sub>B</sub>D<sub>C</sub>, पृथ(क्) P<sub>ALM</sub> **9b** ममेच्छया ] PR<sub>B</sub>D<sub>C</sub>, °न मेच्छया P<sub>ALM</sub> **9c** जगत् ] PR<sub>B</sub>P<sub>ALM</sub>, जत् D<sub>C</sub> <sup>hypp</sup> **10a** केचिद् ] P<sub>ALM</sub>, केचि PR<sub>B</sub>D<sub>C</sub> **10d** मनुजाः ] PR<sub>B</sub>D<sub>C</sub>, मनोजाः P<sub>ALM</sub> **11a** अदिव्या ] PR<sub>B</sub>D<sub>C</sub>, अचिन्त्या P<sub>ALM</sub> **11b** विचरन्ति ] D<sub>C</sub>P<sub>ALM</sub>, विचरन्ती PR<sub>B</sub> **11c** अवर्णजाः ] PR<sub>B</sub>D<sub>C</sub>, अव[र्ण]जाः P<sub>ALM</sub> **11c** प्रोक्ता ] D<sub>C</sub>, प्रोक्ताः PR<sub>B</sub>P<sub>ALM</sub> **12a** ब्राह्मणाः ] *corr.*, ब्राह्मणा Σ **12c** वैश्या वै ] PR<sub>B</sub>D<sub>C</sub>, वैश्याश्च P<sub>ALM</sub> **13b** चतुर्वर्णाः ] *corr.*, चतुर्वर्णा P<sub>ALM</sub>, चतुर्वर्णाः PR<sub>B</sub>, चतुर्वर्ण D<sub>C</sub> **13c** °चारिणो ] PR<sub>B</sub>D<sub>C</sub>, °चारिणा P<sub>ALM</sub> **13d** °आशनाशिनः ] *conj.*, °आसनाशिनः Σ **14b** °पुष्पो° ] P<sub>ALM</sub>, °धूपो° PR<sub>B</sub>D<sub>C</sub> **14c** धरा ] P<sub>ALM</sub>, वरा PR<sub>B</sub>D<sub>C</sub> **14d** मूर्ती ] PR<sub>B</sub>D<sub>C</sub>, [म्][म्][यो][म्][म्] P<sub>ALM</sub> **15a** अदिव्यानां ] PR<sub>B</sub>D<sub>C</sub>, अचिन्त्यानां P<sub>ALM</sub> **15b** षण्मुख ] PR<sub>B</sub>, खण्मुख D<sub>C</sub>, [षण्मुख][षत्वत्] P<sub>ALM</sub> <sup>sec. manu</sup> **15c** पर्वतेषु च रम्येषु ] P<sub>ALM</sub>, पर्वते च°षु<sup>r</sup> रम्येषु PR<sub>B</sub>, पर्वतेषु वरग्येषु D<sub>C</sub> **15d** गुहास्वा° ] *corr.*, गुहाष्वा° PR<sub>B</sub>D<sub>C</sub>, गुहाश्चा° P<sub>ALM</sub> **16a** °पद्मसरे ] D<sub>C</sub>P<sub>ALM</sub>, °पद्म[च्चा]सने PR<sub>B</sub> **16b** उद्याना° ] PR<sub>B</sub>D<sub>C</sub>, उद्याना° P<sub>ALM</sub>

**12a** Cf. *Īśānaśivagurudevapaddhati* 2,39.10cd: शुक्ला रक्ताश्च पीताश्च कृष्णाश्च ब्राह्मणादयः ॥ **14a** Cf. *ibid.* 2,39.6ab: दिव्यमाल्याम्बरालेपा नागाः सर्वे महोजसः । **15c** Cf. *ibid.* 2,39.22: नद्यादिसङ्गमे शैले चोद्याने देवतालये । निवसन्ति हविर्गन्धा ब्राह्मणाः पद्मिनीषु च ॥

**8d** ये ग्रहास्... ] Cf. 5.42cd: ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥

द्विजजातिषु ये सर्पा एषु स्थानेषु नित्यशः ॥ १६ ॥

चत्वरेषु गृहे श्रेष्ठे प्राकाराट्टालतोरणे ।

क्षत्रियाणां च नागानां स्थानान्येतानि षण्मुख ॥ १७ ॥

गोकुले गोष्ठकोष्ठारे यन्त्रशालागृहेषु च ।

वैश्याः पञ्चसु स्थानेषु नित्यं सुखनिवासिनः ॥ १८ ॥

आपःसमीपे मध्ये वा अश्वकूटेन्धनेषु च ।

अटन्ते सर्वतः शूद्राः स्थाने स्थानेषु नित्यशः ॥ १९ ॥

PR<sub>B</sub> 4<sup>V</sup>

वायुपुष्पफलं पत्रमश्रन्ते द्विजपत्न्याः ।

क्षत्रिया आखुभक्षाश्च वैश्या मण्डूकभक्षकाः ॥ २० ॥

शूद्रा वै सर्वभक्षाश्च तथा व्यन्तरजातकाः ।

D<sub>C</sub> 3<sup>r</sup>

पूर्वे यामे चरेद्विप्राः मध्याह्ने क्षत्रियाश्चरेत् ।

वैश्यास्तृतीयके यामे ऽपराह्ने शूद्रजातयः ॥ २१ ॥

P<sub>ALM</sub> 4<sup>r</sup>

वैशाखश्रावणयोर्मध्ये सर्पी ऋतुमती भवेत् ।

मैथुनं च भवेत्तासां दम्पत्योर्वलितेन तु ।

चतुरो वार्षिकान्मासान्सर्पी गर्भं तु धारयेत् ॥ २२ ॥

16c सर्पा ] D<sub>C</sub>P<sub>ALM</sub>, सर्प PR<sub>B</sub> 16d एषु स्थानेषु ] P<sub>ALM</sub>, पशुस्थानेषु D<sub>C</sub>, पिशुस्थानेषु PR<sub>B</sub> 17a चत्वरेषु ] P<sub>ALM</sub>, चत्वारेषु PR<sub>B</sub>D<sub>C</sub> 17a श्रेष्ठे ] PR<sub>B</sub>P<sub>ALM</sub>, श्रेष्ठे D<sub>C</sub> 17d षण्मुख ] D<sub>C</sub>P<sub>ALM</sub>, षण्मुखः PR<sub>B</sub> 18a गोकुले ] D<sub>C</sub>P<sub>ALM</sub>, गोकु(रे) PR<sub>B</sub> 19a आपः ] PR<sub>B</sub>P<sub>ALM</sub> *aiśā*, आयः D<sub>C</sub> 19b अश्वकूटेन्धनेषु ] PR<sub>B</sub>P<sub>ALM</sub>, अश्वकूटे धनेषु D<sub>C</sub> 19c शूद्राः ] P<sub>ALM</sub>, शूद्रा PR<sub>B</sub>D<sub>C</sub> 19d स्थाने स्थानेषु ] P<sub>ALM</sub> *aiśā*, स्थानास्थानेषु PR<sub>B</sub>D<sub>C</sub> 20b अश्रन्ते ] *em. aiśā*, अश्रन्ते PR<sub>B</sub>D<sub>C</sub>, अ(श्र)न्ते P<sub>ALM</sub> 20c आखु ] PR<sub>B</sub>, आपु D<sub>C</sub>, आप P<sub>ALM</sub> *hybo* 20d मण्डूक ] PR<sub>B</sub>D<sub>C</sub>, मं(ट्ट)क P<sub>ALM</sub> 21a भक्षाश्च ] PR<sub>B</sub>P<sub>ALM</sub>, भक्ष्याश्च D<sub>C</sub> 21c यामे ] PR<sub>B</sub>D<sub>C</sub>, याम्ये P<sub>ALM</sub> 21c चरेद् ] *corr. aiśā*, चरे[म्ये]द् P<sub>ALM</sub>, चरे PR<sub>B</sub>D<sub>C</sub> 21c विप्राः ] *em.*, विप्रः Σ 21e वैश्यास् ] *corr.*, वैश्यस् PR<sub>B</sub>D<sub>C</sub>, वैश्य P<sub>ALM</sub> 21e यामे ] PR<sub>B</sub>D<sub>C</sub>, याम्ये P<sub>ALM</sub> 21f ऽपराह्ने ] D<sub>C</sub>, अपराह्ने PR<sub>B</sub>P<sub>ALM</sub> *hyper* 22a वैशाखश्रावणयोर् ] PR<sub>B</sub>D<sub>C</sub> *hyper*, वैश्याश्च (श्रा)वणयोर् P<sub>ALM</sub> 22c च ] PR<sub>B</sub>D<sub>C</sub>, तु P<sub>ALM</sub> 22c भवेत् ] D<sub>C</sub>, भवे PR<sub>B</sub>P<sub>ALM</sub> 22d दम्पत्योर् ] D<sub>C</sub>P<sub>ALM</sub>, दंत्यो<sup>2</sup>र् P<sub>ALM</sub> PR<sub>B</sub> 22e चतुरो ] PR<sub>B</sub>D<sub>C</sub>, चत्वारो P<sub>ALM</sub> 22e वार्षिकान् ] PR<sub>B</sub>D<sub>C</sub>, वार्षिकं P<sub>ALM</sub> 22e मासान् ] PR<sub>B</sub>D<sub>C</sub>, मासा[ ]न P<sub>ALM</sub> *hyper* 22f सर्पी ] PR<sub>B</sub>D<sub>C</sub>, (च्छ)र्पी P<sub>ALM</sub>

17a Cf. *Īśānaśivagurudevapaddhati* 2,39.23: गृहचत्वरेवप्रादौ केतकीसुरभिर्नृपः । गोष्ठवल्मीकविपिनक्षेत्रधान्य-गृहेषु च ॥ 22e Cf. *Nārāyaṇīya Tantrasārasaṅgraha* 2.14 ≈ *Garudapañcākṣarikalpa* 4.26 ≈ *Agnipurāṇa* 293.09ab ≈ *Īśānaśivagurudevapaddhati* 2,39.15cd: आपाढादित्रिमासे स्याद्गर्भो मासचतुष्टये ।

19a आपःसमीपे ] The nominative plural आपः appears to function as a compounded nominal stem. 20b अश्रन्ते ] The root *aś* normally conjugates in the *parasmaipada*. The *ātmanepada* form would be अश्रन्ते, but *metri causa*, the *n* of the plural ending is retained. 21c चरेत् (or sometimes चरे in the MSS) functions as an optative for both singular and plural. 21c पूर्वे in the sense of पूर्वस्मिन्.

अण्डानां तु शते द्वे च चत्वारिंशोत्तरे बुधाः ।  
एका सा जनते सर्पी अण्डानां तु न संशयः ॥ २३ ॥  
कार्तिके मासि ये जाता अतिरौद्रा विषोत्कटाः ।  
रक्तास्तु क्षिप्रविषा अतिदीर्घा भोगविस्तराः ॥ २४ ॥  
मार्गशीर्षे तु ये जाता स्थूला ह्रस्वा तु ते स्मृताः ।  
रक्तनेत्राल्पभोगाश्च मन्दविषास्तु ते स्मृताः ॥ २५ ॥  
सप्ताहं रक्षते सर्पी जातमात्रांस्तु अण्डकान् ।  
सप्ताहे तु अतिक्रान्ते स्वयं भक्षयते पुनः ।  
निष्पद्यन्ते त्रयस्तस्याः स्त्री पुंसं च नपुंसकम् ॥ २६ ॥  
अण्डकाः स्फुटिता वत्स शलाका इव चेतनाः ।  
निष्पन्दा निर्विषास्तत्र दिनानि चैकविंशति ॥ २७ ॥  
ततस्तृतीयके पक्षे स्वसंज्ञया चलन्ति च ।  
उन्मीलचक्षुरुर्ध्वास्याः पश्यन्ते सूर्यमण्डलम् ॥ २८ ॥  
तदाप्रभृति सविषा जायन्ते उरगेश्वराः ।

PR<sub>B</sub> 5<sup>r</sup>P<sub>ALM</sub> 4<sup>v</sup>

**23a** अण्डानां तु ] P<sub>ALM</sub>, अंडानां PR<sub>B</sub>D<sub>C</sub> hypo **23a** द्वे च ] PR<sub>B</sub>D<sub>C</sub>, द्वे [तु] P<sub>ALM</sub> sec. manu **23b** चत्वारि-  
शोत्तरे ] PR<sub>B</sub>, चत्वारिंशोत्तमा D<sub>C</sub>, चत्वारिंशत्त्वधरे P<sub>ALM</sub> **23b** बुधाः ] PR<sub>B</sub>D<sub>C</sub>, बुधः P<sub>ALM</sub> **23c** सा ]  
PR<sub>B</sub>D<sub>C</sub>, [पि][तु सा] P<sub>ALM</sub> sec. manu **23d** अण्डानां तु ] PR<sub>B</sub>D<sub>C</sub>, अण्डकानां [तु] P<sub>ALM</sub> **24a** जाता ] corr.,  
जाताः Σ **24c** ऽविषा ] PR<sub>B</sub> hypo, ऽविषाः P<sub>ALM</sub> hypo, विषाणा D<sub>C</sub> **24d** ऽविस्तराः ] PR<sub>B</sub>D<sub>C</sub>, ऽ[वि]स्तराः  
P<sub>ALM</sub> sec. manu **26b** जातमात्रांस् ] PR<sub>B</sub>D<sub>C</sub>, जातमात्रस् P<sub>ALM</sub> **26d** भक्षयते ] PR<sub>B</sub>D<sub>C</sub>, क्षयते P<sub>ALM</sub> hypo  
**26e** निष्पद्यन्ते ] PR<sub>B</sub>D<sub>C</sub>, निःपाद्यन्ते P<sub>ALM</sub> **26e** त्रयस्तस्याः ] P<sub>ALM</sub>, त्रयस्य P<sub>B</sub>D<sub>C</sub> **26f** पुंसं ]  
PR<sub>B</sub>D<sub>C</sub>, पुंसां P<sub>ALM</sub> **27a** अण्डकाः ] PR<sub>B</sub>, अण्डका D<sub>C</sub>P<sub>ALM</sub> **27a** स्फुटिता ] D<sub>C</sub>P<sub>ALM</sub>, स्फटिता PR<sub>B</sub> **27b**  
इव ] PR<sub>B</sub>P<sub>ALM</sub>, एव D<sub>C</sub> **27b** चेतनाः ] PR<sub>B</sub>D<sub>C</sub>, चेतनोः P<sub>ALM</sub> **27d** दिनानि ] PR<sub>B</sub>D<sub>C</sub>, दिनानानि P<sub>ALM</sub>  
**27d** ऽविशति ] PR<sub>B</sub>D<sub>C</sub>, विशति P<sub>ALM</sub> **28b** स्वसंज्ञया ] PR<sub>B</sub> unmet., स्वसंज्ञया D<sub>C</sub>, स्वसंज्ञा च P<sub>ALM</sub> **28c**  
उन्मीलचक्षुरुर्ध्वां ] D<sub>C</sub>, उन्मीलचक्षुरुर्ध्वां P<sub>B</sub>, उन्मूल्यवक्षुर्ध्वां P<sub>ALM</sub> **29a** जायन्ते ] PR<sub>B</sub>P<sub>ALM</sub>, जायते D<sub>C</sub>

**23a** Cf. *Aṣṭāṅgasamgraha* 6,41.15 ≈ *Agnipurāṇa* 293.09cd: द्वे शते विंशती द्वे च सा सूते तत्र जायते । *Īśānaśivagurudevapaddhati* 2,39.31 ≈ *Garudapañcākṣarikalpa* 3.34: भोगिनां द्वे शते दन्ताश्चत्वारिंशच्च तेष्वपि । and 2,39.16: कार्तिके मार्गशीर्षे चाप्यण्डानां विंशतेः परम् । आचत्वारिंशदण्डानि सूते नानाविधानि सा ॥ **24a** Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.17ab ≈ *Garudapañcākṣarikalpa* 4.29ab. **25a** Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.17cd ≈ *Garudapañcākṣarikalpa* 4.29cd: मार्गशीर्षे बलोद्विक्तः पोषे दीर्घो विषोल्बणः ॥ **26e** Cf. *Agnipurāṇa* 293.10ab: सर्पा ग्रसन्ति सूतौघान् विना स्त्रीपुत्रपुंसकान्; *Garudapañcākṣarikalpa* 4.28: अण्डभेदो भवेत्तेषां स्फुटितास्फुटितान्प्रसेत् । **28c** Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.18 ≈ *Garudapañcākṣarikalpa* 4.30 ≈ *Agnipurāṇa* 293.10cd-11.ab: उन्मील्य नेत्रे सप्ताहात्कुण्ठो मासाद्भवेद्विद्विः । द्वादशाहात् स्वबोधः स्यात् दन्ताः स्युः सूर्यदर्शनात् ॥; *Īśānaśivagurudevapaddhati* 2,39.20: जायते सूर्यमालोक्य भवन्ति सविषोल्बणाः ॥

**25a-d** Edited text follows P<sub>ALM</sub>. PR<sub>B</sub>D<sub>C</sub> omit 25cd and read: स्थूलह्रस्वा मन्दविषा जाता मार्गशिरेषु च ।

दशन्ति दशधा सर्पास्तान्निबोध समासतः ॥ २९ ॥

भीतोन्मत्तक्षुधार्त्तश्च आक्रान्तो विषदर्पितः ।

आहारेच्छावकार्पी च स्वस्थानं रक्षणे रतः ।

नवमो वैरसम्बन्धाद्दृशमो कालचोदितः ॥ ३० ॥

PR<sub>B</sub> 5<sup>V</sup>

## इति क्रियाकालगुणोत्तरे द्वितीयः पटलः

29c दशन्ति ] PR<sub>B</sub>, दशत्रि D<sub>C</sub>, दसंते P<sub>ALM</sub> 29c दशधा ] P<sub>ALM</sub>, दशधा: PR<sub>B</sub>D<sub>C</sub> 29c सर्पास् ] *corr.*, सर्पा: PR<sub>B</sub>D<sub>C</sub>, सर्पा P<sub>ALM</sub> 29d तान्निबोध ] P<sub>ALM</sub><sup>pc sec. manu</sup>, तान्निबो P<sub>ALM</sub><sup>ac</sup>, नान्निबोध PR<sub>B</sub>, नास्ति बोध D<sub>C</sub> 30c °वकार्पी च ] PR<sub>B</sub>D<sub>C</sub>, सुताग्नी च P<sub>ALM</sub> 30d स्वस्थानं ] PR<sub>B</sub>D<sub>C</sub>, स्व[ ] स्थानं[ ] नं ] P<sub>ALM</sub> 30e वैरसम्बन्धाद् ] D<sub>C</sub>, वैरसम्बाद् P<sub>ALM</sub>, चैव संबन्धाद् PR<sub>B</sub> 30f काल° ] PR<sub>B</sub>D<sub>C</sub>, कार° P<sub>ALM</sub>

30a Cf. *Aṣṭāṅgahṛdaya* 6,36.9, *Garuḍapañcākṣarikalpa* 4.44, *Nārāyaṇīya Tantrasārasaṃgraha* 2.28–32b, *Kāmaratna* (Vidyasaṅgāra 1915: 110), *Īśānaśivagurudevapaddhati* 2,39.38, and *Yogarātnāvalī* fol. 8<sup>V</sup>6–7.



## तृतीयः पटलः

### ॥ ईश्वर उवाच ॥

शृणुष्वेदं समासेन सर्वलोकहितार्थिनः ।

दंष्ट्रा व्यालमुखे वत्स लोके चाष्टविधाः स्मृताः ॥ १ ॥

D<sub>C</sub> 3<sup>V</sup>

कराली च कपाली च वायवी च तृतीयका ।

धूम्रा क्रूरा तथा चोग्रा भीषणी विपरीतकी ।

अष्टौ दंष्ट्रा इमाः प्रोक्ता नवमी कालसंज्ञिका ॥ २ ॥

### ॥ कार्तिकेय उवाच ॥

P<sub>ALM</sub> 5<sup>F</sup>

कालसंज्ञा तु किं नाम कस्मिन्स्थानेषु जायते ।

कस्मिन्नङ्गे विषं तिष्ठेत्सर्पाणां तु उमापते ॥ ३ ॥

### ॥ ईश्वर उवाच ॥

सर्पस्य तालुके वत्स अङ्कुशाकारलक्षणा ।

PR<sub>B</sub> 6<sup>F</sup>

विमुञ्चति विषं घोरं तेन सा कालसंज्ञिनी ॥ ४ ॥

वलितस्य तु नागस्य सूक्त्रिण्याभरणेन तु ।

पतितं तु विषं दंशे तदाक्रमति धातुषु ॥ ५ ॥

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>

**1a** शृणुष्वेदं ] PR<sub>B</sub>D<sub>C</sub>, शृणुष्वेवं P<sub>ALM</sub> **1d** लोके ] P<sub>ALM</sub>, कलौ D<sub>C</sub>, ऋ[त्स]लो PR<sub>B</sub> *hyper* **1d** °विधाः ] PR<sub>B</sub>, °विधा D<sub>C</sub>P<sub>ALM</sub> **2c** क्रूरा ] PR<sub>B</sub>P<sub>ALM</sub>, क्रूरास् D<sub>C</sub> **2d** भीषणी ] PR<sub>B</sub>P<sub>ALM</sub>, भीषणा D<sub>C</sub> **2d** विपरीतकी ] PR<sub>B</sub>D<sub>C</sub>, विपरीत(की) P<sub>ALM</sub> **2e** इमाः ] *corr.* *aiśa*, इमा P<sub>ALM</sub>, इमे PR<sub>B</sub>D<sub>C</sub> **2f** °संज्ञिका ] *corr.*, °संज्ञिका[ः] P<sub>ALM</sub>, °संज्ञका PR<sub>B</sub>, °संज्ञकाः D<sub>C</sub> **3a** काल° ] PR<sub>B</sub>D<sub>C</sub>, काल[ ] P<sub>ALM</sub> **3b** कस्मिन्स्थानेषु ] PR<sub>B</sub>D<sub>C</sub> *aiśa*, [कथं] कस्मिन् P<sub>ALM</sub> *sec. manu* **3c** कस्मिन्नङ्गे ] *corr.*, कस्मिन्नङ्गे P<sub>ALM</sub>, कस्मिन्[ ] तं D<sub>C</sub> *hypo*, कस्मिन्तं PR<sub>B</sub> *hypo* **3c** तिष्ठेत् ] PR<sub>B</sub>D<sub>C</sub>, तिष्ठे P<sub>ALM</sub> **4a** तालुके ] PR<sub>B</sub>P<sub>ALM</sub>, तालुके D<sub>C</sub> **4b** अङ्कुशा° ] *conj.*, अङ्कुरा° Σ **4b** °लक्षणा ] D<sub>C</sub>P<sub>ALM</sub>, °लक्षण PR<sub>B</sub> **4c** विमुञ्चति ] *em.*, मुमुचेवि°ति<sup>1</sup>षं D<sub>C</sub>, मुमुचे[चै]ति PR<sub>B</sub>, ममुचेत P<sub>ALM</sub> **5a** वलितस्य ] PR<sub>B</sub>, वलितास्य D<sub>C</sub>, चलितस्य P<sub>ALM</sub> **5b** सूक्त्रिण्या° ] P<sub>ALM</sub>, सूक्त्रिन्या° D<sub>C</sub>, (सु)क्त्रिन्या° PR<sub>B</sub>

**2a** Cf. *Īśānaśivagurudevapaddhati* 39.32–33ab: नव दन्तास्तु सविषास्तेर्दंशाद् गरसम्भवः । कराली मकरी धूम्रा कालरात्रिः कपालिनी ॥ काली चोग्रा च यमनी प्रोक्ता तु यमदूतिका ।; *Nārāyaṇīya Tantrasārasaṃgraha* 2.19 ≈ *Garuḍapañcāṅkaṣarikalpa* 4.31: द्वात्रिंशद्दिनविशत्या चतस्रस्तेषु दंष्ट्रिकाः । कराली मकरी कालरात्री च यमदूतिका ॥ **4a** Cf. *Kāmaratna* (Vidyasaṅgāra 1915: 110): सर्पस्य तालुकामध्ये दन्तो यो ऽङ्कुशसन्निभः । विमुञ्चति विषं घोरं तेनायं कालसंज्ञकः ॥

**1a** सर्वलोकहितार्थिनः ] This reading is problematic. We might take it as a singular vocative to Kārttikeya following the *aiśa* usage of शूलिनः as a vocative in this position. Cf. *Brahmayāmala* 47.39ab: यदि तुष्टासि मां देव वरं ददसि शूलिनः । **3b** कस्मिन्स्थानेषु in the sense of केषु स्थानेषु. **4c** The manuscripts suggest मुमुचे ऽति°, but the *liṭ* tense is uncommon here and corruption with *liṭ* is more likely. Emendation follows the *Kāmaratna* parallel.

चतुर्विधं भवेदंशं दष्टं विद्धं च खण्डितम् ।  
अविलुप्तं भवेच्चान्यं तेषां वक्ष्यामि लक्षणम् ॥ ६ ॥

एकदंशं भवेद्विद्धं दष्टं चैव त्रिदंशकम् ।  
खण्डितं खण्डितेनैव अवलुप्तमदंशकम् ॥ ७ ॥

चक्रं च आयतं मध्ये एकदंशं च दृश्यते ।  
भीतदष्टं विजानीयाद्विषं तत्र न विद्यते ॥ ८ ॥

लालाक्तौ द्वौ दंशौ दृश्यते ऋजुतौ तथा ।  
मत्तसर्पस्य तच्चिह्नं सविषं कृत्तिकासुत ॥ ९ ॥

खण्डितं यत्र दृश्यते लालाक्तं दंशमध्यगम् ।  
क्षुधार्तस्य भवेदंशमाशुप्राणापहारकम् ॥ १० ॥

P<sub>ALM</sub> 5<sup>V</sup>PR<sub>B</sub> 6<sup>V</sup>

बहवो यत्र दृश्यन्ते दंशास्तु वक्रगामिनः ।  
अविषास्ते तु विज्ञेया आक्रान्तेन तु दंशिताः ॥ ११ ॥

लालारुधिरसंयुक्ता दृश्यन्ते बहवो यदा ।  
विषदर्पितस्य ते दंशास्तान्तु ज्ञात्वा चिकित्सयेत् ॥ १२ ॥

द्वौ दंशौ च ऋजुस्त्वेकः वक्रस्तु भवते यदा ।

D<sub>C</sub> 4<sup>r</sup>

**6a** भवेदंशं ] *corr.*, भवेदंशं PR<sub>B</sub>, भवेदंशे P<sub>ALM</sub>, देशं D<sub>C</sub> <sup>hypo</sup> **6c** अविलुप्तं ] *conj.*, अवलुप्तं Σ **6c** भवेच्चान्यं ] PR<sub>B</sub>D<sub>C</sub>, भवेद्विष्यं P<sub>ALM</sub> **6d** वक्ष्यामि ] P<sub>ALM</sub>, वक्ष्यामि PR<sub>B</sub>D<sub>C</sub> **7b** त्रिदंशकम् ] P<sub>ALM</sub>, तुदण्डकम् PR<sub>B</sub>D<sub>C</sub> **7d** अदंशकम् ] D<sub>C</sub>P<sub>ALM</sub>, मदंशकम् PR<sub>B</sub> **8c** °दष्टं ] P<sub>ALM</sub>, °दष्टं PR<sub>B</sub>D<sub>C</sub> **8d** विद्यते ] P<sub>ALM</sub>, जायते PR<sub>B</sub>D<sub>C</sub> **9a-b** लालाक्तौ द्वौ दंशौ दृश्यते ऋजुतौ तथा ] PR<sub>B</sub>, लालाक्तौ द्वौ दंशौ दृश्यते (ऋ)जुतो तथा D<sub>C</sub> <sup>hypo</sup>, लालाक्ते तु ये दृश्यन्ते रिपुरायतो यदा P<sub>ALM</sub> <sup>unmet.</sup> **9c** मत्तसर्पस्य ] *em.*, मददर्पितस्य P<sub>ALM</sub> <sup>hyper</sup>, माददर्पितस्य PR<sub>B</sub>D<sub>C</sub> <sup>hyper</sup> **9d** सविषं कृत्तिकासुत ] PR<sub>B</sub>D<sub>C</sub>, सविषां कृत्तिकासुताः P<sub>ALM</sub> **10a** दृश्यते ] P<sub>ALM</sub>, दृश्य[ (न) ]ते PR<sub>B</sub>, दृश्यते D<sub>C</sub> **10c** दंशम् ] PR<sub>B</sub>D<sub>C</sub>, (दृष्टं)शम् P<sub>ALM</sub> **11a** दृश्यन्ते ] PR<sub>B</sub>D<sub>C</sub>, दृश्यन्ते P<sub>ALM</sub> **11b** दंशास्तु वक्रगामिनः ] PR<sub>B</sub>D<sub>C</sub>, दंशा वै चक्रमा(सि)नः P<sub>ALM</sub> **11c** अविषास् ] PR<sub>B</sub>D<sub>C</sub>, अविषा P<sub>ALM</sub> **12a** लालारुधिरसंयुक्ता ] *em.*, लालाक्ता रुधिरसंयुक्ता PR<sub>B</sub>D<sub>C</sub> <sup>hyper</sup>, लाल(र)क्ता(र) रुधिरसंयुक्ता P<sub>ALM</sub> <sup>hyper</sup> **12b** बहवो ] PR<sub>B</sub>P<sub>ALM</sub>, बहवा D<sub>C</sub> **12b** यदा ] D<sub>C</sub>P<sub>ALM</sub>, यथा PR<sub>B</sub> **12c** दंशास् ] *corr.*, दंशा Σ **12d** तान्तु ] PR<sub>B</sub>D<sub>C</sub>, तत्र P<sub>ALM</sub> **13a** दंशौ ] P<sub>ALM</sub>, (दं)शौ PR<sub>B</sub>, वंशौ D<sub>C</sub> **13a** च ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> <sup>hypo</sup> **13a** ऋजुम् ] D<sub>C</sub>P<sub>ALM</sub>, ऋजूस् PR<sub>B</sub> **13b** वक्रस् ] PR<sub>B</sub>D<sub>C</sub>, वक्रं P<sub>ALM</sub>

**6a** Cf. *Yogarātnāvali* fols. 9<sup>v</sup>-10<sup>r</sup>: चतुर्विधो भवेदंशो दृष्टो विद्धश्च खण्डितः ॥ अविलुप्तं वदाम्येषां स्वरूपं परिपाटितः । **6a** Cf. *Nārāyaṇīya Tantrasārasaṅgraha* 2.27-28cd: एकद्विबहवो दंशा दष्टं विद्धं च खण्डितम् । अदंशमवलिनं स्यादंशमेवं चतुर्विधम् । ऋजु वक्रं क्षतं विद्धं निविषं भीतसर्पजम् । लालाक्तं खण्डितं कृच्छ्रसाध्यं क्ष्वेलं क्षुधातिजम् ॥ **7a** Cf. *Yogarātnāvali* fol. 10<sup>r</sup>: एकदंशो भवेद्विद्धस्त्रिभिर्दष्ट उदाहृतः ॥ खण्डितः खण्डितेन स्यादवलुप्तमदंशकम् ॥ *Garudapañcākṣarīkalpa* 4.42-43cd: क्षतमेकं भवेदष्टं द्विदंशं विद्धमुच्यते । त्रिदंशमवलिनं स्याद्दष्टदंशं तु खण्डितम् ॥ एकदंशं विषं नास्ति द्विदंशं मन्त्रसाधकम् । त्रिदंशमौषधेनैव चतुर्थं मरणप्रदम् ॥ *Īśānaśivagurudevapaddhati* 2.39.36-37: ज्ञेयश्चतुर्विधो दंशो दष्टं विद्धं च खण्डितम् । अवलुप्तं च दष्टस्य क्षतमेकं विभाव्यते ॥ क्षतद्वयं चेद्विद्धं स्यात्खण्डितं तु बहुव्रणम् । अत्रणं त्ववलुप्तं स्यात्कथ्यन्ते दंशहेतवः ॥ **13a-d** Cf. *Yogarātnāvali* fol. 10<sup>r</sup>: वक्रदंशद्वयं यत्र तृतीया सरला भवेत् । क्षुधापीडितसर्पस्य दंशः स्वल्पविषो मतः ॥

आहारार्थं तु तं दंशं विषं स्वल्पं विदुर्बुधाः ॥ १३ ॥

मांसमध्ये प्रविष्टास्तु लालाक्ता बहवो यदा ।

अपत्यार्थे तु ते दंशा कर्म तत्र समारभेत् ॥ १४ ॥

द्वित्रिभिर्भक्षितैः स्थानैः पूर्ववैरानुसारिणम् ।

तस्य कुर्याच्चिकित्सां तु एवमाहुर्न संशयः ॥ १५ ॥

एकदंशं भवेद्यस्य तं च वै रुधिरोल्वणम् ।

त्रिदंशमेकदंशं वा तं विद्यात्कालचोदितम् ॥ १६ ॥

PR<sub>B</sub> 7<sup>r</sup>

चक्राकृतिर्यदा दंशं पक्वजम्बूफलोपमम् ।

सुस्विन्नस्वेदबहुलमरिष्टकफलाकृतिम् ॥ १७ ॥

P<sub>ALM</sub> 6<sup>r</sup>

सुशूनमग्निदग्धं वा अतीव रुधिरं वहेत् ।

वेदना दंशमूले तु अतितीव्रा च जायते ॥ १८ ॥

श्वेतं च तत्प्रदेशं तु वर्णहीनमथापि वा ।

यदा एवं रूपं पश्येत्तदा कालं निबोधतः ॥ १९ ॥

ताम्राभं नेत्रयुगलं तथैव काचनीलकम् ।

वियोगधरदन्ताभ्यां ग्रीवाभङ्गमथापि वा ॥ २० ॥

हृदि शूलं तथा छर्दिरङ्गदाहश्च वेदना ।

**13d** बुधाः ] PR<sub>B</sub>D<sub>C</sub>, बुधः P<sub>ALM</sub> **14a** मांसं ] P<sub>ALM</sub>, मांसं PR<sub>B</sub>D<sub>C</sub> **14b** लालाक्ता ] PR<sub>B</sub>D<sub>C</sub>, लाला P<sub>ALM</sub> **14c** अपत्यार्थे ] PR<sub>B</sub>D<sub>C</sub>, अ[प]त्यार्थे P<sub>ALM</sub> **15a** भक्षितैः स्थानैः ] P<sub>ALM</sub>, भक्षितैः स्थानैः PR<sub>B</sub>D<sub>C</sub> **15b** °वैरां ] PR<sub>B</sub>P<sub>ALM</sub>, °वेदां D<sub>C</sub> **15c** तस्य ] PR<sub>B</sub>P<sub>ALM</sub>, तत्स D<sub>C</sub> **15c** कुर्याच्च ] P<sub>ALM</sub>, कुर्यां PR<sub>B</sub>D<sub>C</sub> **15c** चिकित्सां ] D<sub>C</sub>, चिकित्सा PR<sub>B</sub>P<sub>ALM</sub> **15d** आहुर् ] P<sub>ALM</sub>, आहु PR<sub>B</sub>D<sub>C</sub> **15d** संशयः ] PR<sub>B</sub>D<sub>C</sub>, संशः P<sub>ALM</sub> **16a** एकदंशं ] P<sub>ALM</sub>, एकदंशो PR<sub>B</sub>D<sub>C</sub> **16b** तं ] P<sub>ALM</sub>, तां PR<sub>B</sub>D<sub>C</sub> **16b** च ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> **16b** रुधिरोल्वणम् ] PR<sub>B</sub>P<sub>ALM</sub>, रुधिरोल्वणम् D<sub>C</sub> **16d** विद्यात् ] PR<sub>B</sub>, विद्यात् D<sub>C</sub>, विद्या P<sub>ALM</sub> **16d** कालचोदितम् ] PR<sub>B</sub>D<sub>C</sub>, [का]लचोदितम् P<sub>ALM</sub> **17a** चक्राकृतिर ] D<sub>C</sub>P<sub>ALM</sub>, चक्राकृति PR<sub>B</sub> **17a** दंशं ] PR<sub>B</sub>D<sub>C</sub>, दं[[र्]सं P<sub>ALM</sub> **17b** °जम्बू° ] P<sub>ALM</sub>, °जंबु° D<sub>C</sub>, जं[[तु][वु] PR<sub>B</sub> **17c** सुस्विन्नस्वेद° ] conj., सुस्विन्नस्वेद° P<sub>ALM</sub>, सुनीलस्वेद° D<sub>C</sub>, [[सु][स्व]नीलस्वेद° PR<sub>B</sub> **17d** °फलाकृतिम् ] P<sub>ALM</sub>, °पदाकृतिम् PR<sub>B</sub>D<sub>C</sub> **18a** सुशूनम् ] corr., सुसूनम् PR<sub>B</sub>D<sub>C</sub>, स्वसूनं P<sub>ALM</sub> **18b** वहेत् ] PR<sub>B</sub>P<sub>ALM</sub>, वहत् D<sub>C</sub> **19c** पश्येत् ] P<sub>ALM</sub>, पश्ये PR<sub>B</sub>D<sub>C</sub> **19d** कालं ] PR<sub>B</sub>P<sub>ALM</sub>, काल D<sub>C</sub> **19d** निबोधतः ] D<sub>C</sub>P<sub>ALM</sub>, निबोधत PR<sub>B</sub> **20a** ताम्राभं ] P<sub>ALM</sub>, तां शतं PR<sub>B</sub>D<sub>C</sub> **20a** नेत्रयुगलं ] PR<sub>B</sub>D<sub>C</sub>, ने[त्र]युगलं P<sub>ALM</sub> <sup>sec. manu</sup> **20c** °धरदन्ताभ्यां ] PR<sub>B</sub>, °धरदन्ताभ्यां D<sub>C</sub>, °अधरदन्ताभ्यां P<sub>ALM</sub> <sup>hyper</sup> **21a** छर्दिर् ] PR<sub>B</sub>D<sub>C</sub>, छर्दि P<sub>ALM</sub> **21b** अङ्गदाहश् ] P<sub>ALM</sub>, अङ्गदाहश् PR<sub>B</sub>D<sub>C</sub> **21b** वेदना ] P<sub>ALM</sub>, वेदनः PR<sub>B</sub>D<sub>C</sub>

**19d** निबोधतः ] Here the sense is निबोधयेत्, although in many other cases निबोधतः seems to be an imperative to Kārttikeya. Corruption is possible. **20a** na-vipulā. **21b** Following 21b, P<sub>ALM</sub> has the word भावा in the margin, and its intended insertion point is not clear.

श्रवते मूत्रपुरीषं सन्धिभेदं च जायते ।

एवं तु लक्षणं दृष्ट्वा कालदष्टं न संशयः ॥ २१ ॥

दण्डेन ताड्यमानस्य दण्डराजी न दृश्यते ।

सिञ्चन्तमुदकेनापि शीतेन च मुहुर्मुहुः ।

PR<sub>B</sub> 7<sup>V</sup>

रोमाञ्चो न भवेद्यस्य तं विद्यात्कालचोदितम् ॥ २२ ॥

सूर्यसोमौ तथा दीपं न प्रभावं तु पश्यति ।

सानुनासं वदेद्वाक्यं मृतत्वं नात्र संशयः ॥ २३ ॥

आरक्तौ न भवेन्नेत्रौ ग्रीवाभङ्गो न विद्यते ।

D<sub>C</sub> 4<sup>V</sup>

न वदेत्सानुनासं तु जीवते तं शिखिध्वज ॥ २४ ॥

P<sub>ALM</sub> 6<sup>V</sup>

## इति क्रियाकालगुणोत्तरे तृतीयः पटलः

21c श्रवते ] P<sub>ALM</sub>, श्रवन्ते PR<sub>B</sub>D<sub>C</sub> 21d सन्धिभेदं ] *corr.*, स्यात् संधिभेदं P<sub>ALM</sub> *hyper*, संविभेदं D<sub>C</sub>, शंविभेदं PR<sub>B</sub> 21f कालदष्टं ] *em.*, कालदष्टं PR<sub>B</sub>, कालदष्टं च D<sub>C</sub> *hyper*, कालदंशं P<sub>ALM</sub> 22a ताड्यमानस्य ] PR<sub>B</sub>D<sub>C</sub>, ताड्यमानास्य P<sub>ALM</sub> 22c सिञ्चन्तम् ] *corr.*, सिचन्तम् P<sub>ALM</sub>, शिचन्तम् PR<sub>B</sub>D<sub>C</sub> 22e रोमाञ्चो ] *corr.*, रोमाञ्चं Σ 22f विद्यात् ] PR<sub>B</sub>P<sub>ALM</sub>, विद्यात् D<sub>C</sub> 22f °चोदितम् ] P<sub>ALM</sub>, °चोदितः PR<sub>B</sub>D<sub>C</sub> 23a सूर्यसोमौ ] PR<sub>B</sub>P<sub>ALM</sub>, सूर्यं सोमं D<sub>C</sub> 23a दीपं ] PR<sub>B</sub>D<sub>C</sub>, दीपौ P<sub>ALM</sub> 23b पश्यति ] D<sub>C</sub>P<sub>ALM</sub>, पश्यति PR<sub>B</sub> 23c सानुनासं ] *corr.*, सानुनाशं P<sub>ALM</sub>, सानुनामं PR<sub>B</sub>D<sub>C</sub> 23c वदेद् ] PR<sub>B</sub>D<sub>C</sub>, वदे P<sub>ALM</sub> 23d मृतत्वं ] PR<sub>B</sub>D<sub>C</sub>, तं गतं P<sub>ALM</sub> 24a न ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> *hypo* 24c न वदेत् ] P<sub>ALM</sub>, भवतेत् PR<sub>B</sub>D<sub>C</sub> 24c सानुनासं ] P<sub>ALM</sub>, सानुनाशं PR<sub>B</sub>D<sub>C</sub> 24d जीवते ] P<sub>ALM</sub>, जीविते PR<sub>B</sub>D<sub>C</sub>

21d *Kāmaratna* passage cited below testifies to सन्धिभेद being a symptom here. 21f कालदष्टं ] The term may mean “bitten by the fang called काल described in verses 2–4. More generally it means a terminal snakebite case. Cf. Rāmakaṇṭha’s definition in his commentary to *Kiraṇatantra* 4.11: मरणकाल एव यो दष्टः सर्पेण स कालदष्टः क्षीणकर्मेत्यर्थः । 22c Cf. *Kāmaratna* (Vidyasagara 1915: 110): सेचनादुदकेनाथ शीतलेन मुहुर्मुहुः । रोमाञ्चो न भवेद्यस्य तं विद्यात्कालभक्षितम् ॥ 23a Cf. *Kāmaratna* (Vidyasagara 1915: 110): सोमं सूर्यं तथा दीपं न पश्यति च तारकाम् । 23c Cf. *Kāmaratna* (Vidyasagara 1915: 110): सानुनासिकवाक्यं च सन्धिभेदमथापि वा ॥

23b प्रभावं ] should be understood to mean प्रभां.

## चतुर्थः पटलः

### ॥ ईश्वर उवाच ॥

[अशुभतिथयः]

पञ्चमी पौर्णमासी च अष्टमी च चतुर्दशी ।  
अशुभास्तिथयो ह्येता नक्षत्राणि निबोधतः ॥ १ ॥

[अशुभनक्षत्राणि]

कृत्तिका श्रवणं मूलं विशाखा भरणी मघा ।  
पूर्वाणि त्रीणि चित्राश्च तथा अश्लेषमेव च ॥ २ ॥  
ऋक्षाण्यशुभाण्येतानि विषकर्मणि वर्जयेत् ।  
नक्षत्रतिथिदंशास्तु †हुतासक्तानमेव च† ॥ ३ ॥  
मर्मस्थानानि वेलाश्च †समुदायो यदा भवेत्† ।  
एतानि यदि दृश्यन्ते तदा सिद्धिर्न विद्यते ॥ ४ ॥

PR<sub>B</sub> 8<sup>r</sup>

[मर्मस्थानानि]

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>

**1a** पञ्चमी ] PR<sub>B</sub>P<sub>ALM</sub>, ---- D<sub>C</sub> **1a** °मासी ] PR<sub>B</sub>D<sub>C</sub>, °माशी P<sub>ALM</sub> **1c** अशुभास् ] PR<sub>B</sub>D<sub>C</sub>, अशुभाः P<sub>ALM</sub> **1c** एता ] PR<sub>B</sub>D<sub>C</sub>, एताः P<sub>ALM</sub> **1d** निबोधतः ] PR<sub>B</sub>D<sub>C</sub> *aiśā*, नि[बो]धतः P<sub>ALM</sub> *sec. manu* **2b** भरणी ] PR<sub>B</sub>D<sub>C</sub>, भणी P<sub>ALM</sub> *hypo* **2b** मघा ] D<sub>C</sub>P<sub>ALM</sub>, मघ PR<sub>B</sub> **2c** पूर्वाणि ] PR<sub>B</sub>P<sub>ALM</sub>, पूर्वाणि D<sub>C</sub> **2c** चित्राश्च ] PR<sub>B</sub>P<sub>ALM</sub>, वेदाश्च D<sub>C</sub> **2d** अश्लेषम् ] PR<sub>B</sub>P<sub>ALM</sub>, आश्लेषम् D<sub>C</sub> **3a** ऋक्षाण्य° ] PR<sub>B</sub> *unmet.*, ऋ(प्या)ण्य° D<sub>C</sub> *unmet.*, रिक्षा(स्या°) P<sub>ALM</sub> *unmet.* **3b** विषकर्मणि ] PR<sub>B</sub>D<sub>C</sub>, वि[ष]कर्मणि P<sub>ALM</sub> *sec. manu* **3c** °दंशास्तु ] PR<sub>B</sub>, °दंशस्तु P<sub>ALM</sub>, °दंशाश्च D<sub>C</sub> **3d** हुतासक्तानम् ] P<sub>ALM</sub>, वृताशकृन्म् D<sub>C</sub>, वृता[न]शि[कृन्]म् PR<sub>B</sub> **4a** मर्मस्थानानि ] P<sub>ALM</sub> *pc*, मर्मस्थानानि P<sub>ALM</sub> *ac*, मार्गे स्थानानि PR<sub>B</sub>D<sub>C</sub> **4a** वेलाश्च ] PR<sub>B</sub>P<sub>ALM</sub>, वेलाश्च D<sub>C</sub> **4b** समुदायो ] *conj.*, समुदाय P<sub>ALM</sub>, समुदायं PR<sub>B</sub>D<sub>C</sub> **4b** यदा भवेत् ] P<sub>ALM</sub>, यदाभे<sup>२</sup>रीत् PR<sub>B</sub>, यथा लभेत् D<sub>C</sub> **4c** यदि ] PR<sub>B</sub>P<sub>ALM</sub>, यत्र D<sub>C</sub>

**1a-d** For similar lists, cf. *Kāmaratna* (Vidyasagara 1915: 110), *Yogarātnāvali* fol. 2<sup>v</sup>, *Nārāyaṇīya Tantrasārasaṃgraha* 2.26cd, and *Garuḍapañcākṣarikalpa* 4.109, *Īśānaśivagurudevapaddhati* 2,39.62, *Ag-nipurāṇa* 293.17, and the *Aṣṭāṅgasamgraha* 6,41.76. The *Aṣṭāṅgasamgraha* has it succinctly: पञ्चमी-पञ्चमिन्विषु, i.e. the four *parvan* days plus the fifth day of each fortnight. **2a-d** For similar lists, cf. *Garuḍapañcākṣarikalpa* 4.108, *Nārāyaṇīya Tantrasārasaṃgraha* 2.24–25ab, *Kāmaratna* (Vidyasagara 1915: 110), *Yogarātnāvali* fol. 2<sup>v</sup>, *Īśānaśivagurudevapaddhati* 2,39.62, *Garuḍapurāṇa* 1,19.3ab, *Ag-nipurāṇa* 293.16, and *Aṣṭāṅgasamgraha* 6,41.77. The lists agree with ours for the most part, although several list extra *nakṣatras*.

**1d** निबोधतः ] Here, as in about ten other instances later in the text, it seems that we should take निबोधतः as an imperative directed to Kārttikeya. **2d** अश्लेषम् ] Minkowski 1991: 393, has pointed out that this is the constellation associated with snakes. He refers to *Taittirīya Brāhmaṇa* 3.1.1.6–7, which describes a *homa* to snakes to bring it under control. **2d** अश्लेषम् ] Normally feminine, here neuter *metri causa*.

कण्ठे च बस्तिमेद्रे च करमध्ये च सन्धिषु ।  
अधरे शिरभ्रूमध्ये शङ्खे नेत्रे गुदे तथा ॥ ५ ॥

स्तनेषु कक्षस्कन्धेषु ग्रीवायां तालुके तथा ।  
मर्मक्षेत्राणि एतानि येषु दृष्टो न जीवति ॥ ६ ॥

[अशुभस्थानानि]

उद्याने जीर्णकूपे वा वटे †निर्गम आलुके† ।  
शुष्कवृक्षे श्मशाने तु शृङ्गाटे चत्वरेषु च ॥ ७ ॥

P<sub>ALM</sub> 7<sup>r</sup>

शून्यगृहे ऽश्मकूटे वा †समुदायो यदा भवेत्† ।  
देवतायतनागारे शिशुश्लेष्मान्तके तथा ॥ ८ ॥

शाखोटकि-----तथा चैव विभीतके ।

5a °मेद्रे ] P<sub>ALM</sub>, °मेद्रेहि ] PR<sub>B</sub>, °मेद्रे D<sub>C</sub> 5b मध्ये च ] PR<sub>B</sub>D<sub>C</sub>, मध्येषु P<sub>ALM</sub> 5c शिर ] PR<sub>B</sub>D<sub>C</sub> *aiśa*, शिरो°  
P<sub>ALM</sub> *ummet*. 5d शङ्खे ] PR<sub>B</sub>P<sub>ALM</sub>, गले D<sub>C</sub> 5d गुदे ] PR<sub>B</sub>D<sub>C</sub>, गुदेस् P<sub>ALM</sub> 6a स्तनेषु ] PR<sub>B</sub>D<sub>C</sub>, सूतेषु  
P<sub>ALM</sub> 6a कक्षस्कन्धेषु ] P<sub>ALM</sub> *ma-vipulā*, स्कंधकक्षेषु PR<sub>B</sub>D<sub>C</sub> 6c मर्मक्षेत्राणि ] P<sub>ALM</sub>, धर्मक्षेत्राणि PR<sub>B</sub>D<sub>C</sub> 6d  
येषु ] P<sub>ALM</sub>, एषु PR<sub>B</sub>D<sub>C</sub> 6d दृष्टो ] D<sub>C</sub>, [[न] दृष्टो P<sub>ALM</sub>, दंशो PR<sub>B</sub> 7b निर्गम आलुके ] *corr.*, निर्ग[म]  
आलुके PR<sub>B</sub>, निर्गमपावके D<sub>C</sub>, नगरे अरलुक P<sub>ALM</sub> *hyper* 7c शुष्कवृक्षे श्मशाने तु ] PR<sub>B</sub>P<sub>ALM</sub>, शुक्ले श्मशाने च  
D<sub>C</sub> *hypo* 8a ऽश्मकूटे ] PR<sub>B</sub>D<sub>C</sub>, भस्मकूटे तु P<sub>ALM</sub> *hyper* 8b समुदायो यदा भवेत् ] PR<sub>B</sub>D<sub>C</sub>, देवतायतनेषु च P<sub>ALM</sub>  
8c-d देवतायतनागारे शिशुश्लेष्मान्तके तथा ] PR<sub>B</sub>, देवतायत । नागारे शिशुश्लेष्मातके तथा D<sub>C</sub>, शिशुश्लेष्मातके  
वृक्षे खर्जूरविभीतकेषु च P<sub>ALM</sub> 9a शाखोटकि----- ] PR<sub>B</sub>, ----- D<sub>C</sub>, *om.* P<sub>ALM</sub> 9b तथा चैव विभीतके ]  
PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub>

5a For similar lists, cf. *Yogarātnāvalī* fol. 5<sup>v</sup>, *Kāmaratna* (Vidyasagara 1915: 110), *Nārāyaṇīya Tantrasārasaṃgraha* 2.38cd-2.39, *Garuḍapurāṇa* 1,19.3cd, 4cd, *Garuḍapañcākṣarikalpa* 4.74-75, *Agnipurāṇa* 293.24cd, and *Īśānaśivaḡurudevapaddhati* 2,39.52. The *Aṣṭāṅgasamgraha* simply says मर्मसु. Out of the sixteen or so body parts named in our text, seven are supported by four or more of the other texts: तालुक, शिर, बस्ति, कण्ठ/गल, स्तन, कक्ष, and शङ्ख. Attested by only one or two other texts are मेद्रे, सन्धि, गुद, and अधर. 7a Related lists occur in eight other texts, divisible into three groups. Group 1: *Kriyākālaguṇottara*, *Yogarātnāvalī* fol. 5<sup>v</sup>, *Kāmaratna* (Vidyasagara 1915: 110); group 2: *Nārāyaṇīya Tantrasārasaṃgraha* 2.35cd-38ab, *Garuḍapañcākṣarikalpa* 4.71-73, *Agnipurāṇa* 293.21-24ab; group 3: *Īśānaśivaḡurudevapaddhati* 2,39.53, *Garuḍapurāṇa* 1,19.2, *Aṣṭāṅgasamgraha* 6,41.72. Groups 1 and 2 have only minor variations (i.e., group 1: देवतायतन; group 2: देवालय). Group 2 names about ten more places than group 1. The texts in group 3 differ from the other two groups and are alike only in being shorter and having more variation.

5c शिर° in the sense of शिरो° *metri causa*. We can consider the syllable र before भ्र short by poetic license. 5d Three of the parallel passages mentioned above also have शङ्खे in their lists. 7a The reading निर्गम आलुके is not supported by any other text, and appears to be corrupt. 8b Similarity between 4b and 8b suggests corruption, but we cannot accept P<sub>ALM</sub>'s देवतायतनेषु च as an even *pāda* because of the *Kāmaratna*'s external testimony supporting देवतायतनागारे in the odd *pāda* position. The scribe of P<sub>ALM</sub>, or someone in that line of transmission, may have deliberately altered the text to try to fix 8b's corruption/lacuna. The locations named in *pāda* a (शून्यगृहे ऽश्मकूटे वा) are not supported by the *Kāmaratna* and *Yogarātnāvalī*, but they are strongly supported by the other group, so here the corruption may be limited to 8b.

एषु स्थानेषु ये दष्टा न ते जीवन्ति मानवाः ॥ ६ ॥

PR<sub>B</sub> 8<sup>V</sup>

[दृष्टवेलाः]

मध्याह्ने सन्ध्यमध्ये तु अर्धरात्रे निशात्यये ।  
दुष्टा वेलाः सदा ह्येताः कालज्ञस्तूपलक्षयेत् ॥ १० ॥  
अथ दूतान्प्रवक्ष्यामि शुभानि अशुभानि च ।  
यथा विज्ञायते कर्म असाध्यं साध्यमेव च ॥ ११ ॥

[अशुभदूताः]

दूरस्थो व्याहरेद्दूतो रुदते च मुहुर्मुहुः ।  
तृणाच्छेदकरो वाथ पाशदण्डाग्रहस्तकः ॥ १२ ॥  
भीतो दीनास्य-म्-आर्तश्च खरोष्ट्रमहिषारुहः ।  
कृष्णवस्त्रावृताङ्गश्च रक्तमाल्याम्बरादिभिः ॥ १३ ॥  
हृष्टः क्रुद्धस्तथा भीतो नग्नो गद्गदभाषिणः ।

D<sub>C</sub> 5<sup>r</sup>

9c स्थानेषु ] PR<sub>B</sub>D<sub>C</sub>; स्थाने P<sub>ALM</sub> <sup>hypo</sup> 9d ते ] P<sub>ALM</sub>; च PR<sub>B</sub>D<sub>C</sub> 9d जीवन्ति ] PR<sub>B</sub>P<sub>ALM</sub>; जीवति D<sub>C</sub> 9d मानवाः ] P<sub>ALM</sub>; मानुषाः PR<sub>B</sub>D<sub>C</sub> 10b निशात्यये ] em., निसात्तयोः P<sub>ALM</sub>; निशाक्षये D<sub>C</sub>; निशा—[मुखे] PR<sub>B</sub> 10c-d दुष्टा वेलाः सदा ह्येताः कालज्ञम् ] corr., दुष्टा वेला सदा ह्येता कालज्ञस् P<sub>ALM</sub>; -----श् PR<sub>B</sub>, ----- D<sub>C</sub> 10d तूपलक्षयेत् ] em., तूपलक्षि(ते) येत् P<sub>ALM</sub> <sup>ac</sup>; तूपलक्ष[येत्] येत् P<sub>ALM</sub> <sup>pc sec. manu</sup>, चोपलक्षये PR<sub>B</sub>, ----- D<sub>C</sub> 11a दूतान्प्रवक्ष्यामि ] PR<sub>B</sub>D<sub>C</sub>; दूतानि प्रवक्ष्यामि P<sub>ALM</sub> <sup>hyper</sup> 11b शुभानि ] PR<sub>B</sub>D<sub>C</sub>; सुनि P<sub>ALM</sub> <sup>hypo</sup> 11c कर्म ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub> <sup>pc sec. manu</sup>, सर्व्व P<sub>ALM</sub> <sup>ac</sup> 11d असाध्यं ] PR<sub>B</sub>P<sub>ALM</sub>; असाध्य D<sub>C</sub> <sup>unmet.</sup> 12d °ग्रहस्तकः ] P<sub>ALM</sub>; °ग्रहस्त D<sub>C</sub> <sup>hypo</sup>, om. PR<sub>B</sub> 13a दीनास्य-म्-आर्तश्च ] conj., दीनस्तमार्तश्च P<sub>ALM</sub>; दीनासगात्रश्च PR<sub>B</sub>, दी-----श्च D<sub>C</sub> 13b °महिषारुहः ] P<sub>ALM</sub>; °महिषासनः PR<sub>B</sub>; °महिषेण च D<sub>C</sub> 13c °वस्त्रावृताङ्गश्च ] P<sub>ALM</sub>; °वर्णावृतागष्ट PR<sub>B</sub>, om. D<sub>C</sub> 13d रक्तं ] PR<sub>B</sub>D<sub>C</sub>; ररक्तं P<sub>ALM</sub> 13d °आम्बरादिभिः ] corr., °आम्बरादिभिः(ः) PR<sub>B</sub>; °आवरार्चितः P<sub>ALM</sub>, om. D<sub>C</sub> 14b नग्नो ] PR<sub>B</sub>; नग्नौ P<sub>ALM</sub>; -- D<sub>C</sub> 14b गद्गद° ] PR<sub>B</sub>D<sub>C</sub>; बाहुद° P<sub>ALM</sub>

9c Cf. *Yogarātnāvalī* fol. 5<sup>v</sup> ≈ *Kāmaratna* (Vidyasagara 1915: 110) ≈ *Hitopadeśavaidyaka* 8.24: एषु स्थानेषु ये दष्टा न ते जीवन्ति मानवाः । 10a For similar lists, see: *Kāmaratna* (Vidyasagara 1915: 110), *Yogarātnāvalī* fol. 2<sup>v</sup>, *Garuḍapañcākṣarīkalpa* 4.110, *Nārāyaṇīya Tantrasārasaṅgraha* 2.26, *Agnipurāṇa* 293.18a, and *Aṣṭāṅgasamgraha* 6,41.76. The first two list the times as here, while the others say, “On the four transition points of a day (सन्ध्याचतुष्टये).” The four refer to the morning and evening twilight, midday, and midnight. Our text is a little ambiguous; are we to take निशात्यये as the morning twilight, and सन्ध्यमध्ये as only referring to the evening twilight? The *Yogarātnāvalī* reads तिथ्यन्त, the official end of a day whose exact time varies from day to day. Should we take our निशात्यये as referring to this *velā*? 12c Cf. *Yogarātnāvalī* fol. 2<sup>v</sup>: तृणच्छेदकरोद्भूतः सदण्डः साश्रुलोचनः । 13a Cf. *Yogarātnāvalī* fol. 2<sup>v</sup>: खरोष्ट्रमहिषारुढो भस्माङ्गस्तुलयान्वितः । 13c Cf. *Yogarātnāvalī* fol. 2<sup>v</sup>: कृष्णवासाः सपाशश्च हृष्टः क्रुद्धो जतिभीरुकः । रक्तमाल्यम्बरो दीनस्तैलाक्तो जीर्णवस्त्रयुक् ॥

10c D<sub>C</sub> omits 10cd with dashes. 11b दूतान्→शुभानि ] Note the Aīśa oddness here, switch from masc. conjugation to neuter. 12a D<sub>C</sub> omits with dashed lines 12a-c, resuming again with 12d. 12b PR<sub>B</sub> omits with dashed lines 12b-d, resuming again with 13a. 13c D<sub>C</sub> omits with dashes 13c-14a and first two akṣaras of 14b. 14a PR<sub>B</sub> omits with dashes first seven akṣaras of 14a.

तैलाभ्यक्तो रुधिराक्तः ऊर्णावासैश्च ह्यादितः ॥ १४ ॥

P<sub>ALM</sub> 7<sup>v</sup>

भस्माङ्गी रक्तभिक्षुश्च क्षपणः श्वेतभिक्षुकः ।  
तुलाहस्त उन्मत्तो वा व्याधितशिद्यन्ननासिकः ।  
भग्नदण्डस्तथा दग्धो विक्रोशी शस्त्रपाणिनः ॥ १५ ॥

PR<sub>B</sub> 9<sup>r</sup>

कुमारी यस्य दूती च अन्त्यजाती तथा भवेत् ।  
एतैर्न सिध्यते कर्म सर्वकर्मसु वर्जिताः ॥ १६ ॥

[शुभदूताः]

शुभान्ये कथयिष्यामि येन सिद्धिः प्रजायते ।  
पूर्णाङ्गो धीरबुद्धिश्च सितवस्त्राम्बरच्छदः ॥ १७ ॥

सितपुष्पविलिप्ताङ्ग एकाग्रः सौम्यचित्तकः ।  
दृढवाक्यानुवादी च सर्वव्याधिविवर्जितः ॥ १८ ॥

पुष्पहस्त-फलैर्वापि दूर्वा-चाक्षतपल्लवैः ।  
न दीनो न च वित्रस्तः शुभदृष्टिः स्थिरासनः ॥ १९ ॥

14c तैलाभ्यक्तो ] *em.*, तैलाभ्यक्तः PR<sub>B</sub>, तैलाभ्यक्तः D<sub>C</sub>P<sub>ALM</sub> 14c रुधिराक्तः ] P<sub>ALM</sub>, रुधिराक्त- PR<sub>B</sub>D<sub>C</sub>  
14d ऊर्णावासैश्च ] P<sub>ALM</sub>, -----च PR<sub>B</sub>, *om.* D<sub>C</sub> 14d ह्यादितः ] PR<sub>B</sub>P<sub>ALM</sub>, *om.* D<sub>C</sub> 15b क्षपणः ]  
*em.*, क्षपणकः [स्वेतभिक्षु[श्च[कः]] P<sub>ALM</sub> *hyper*, ---- PR<sub>B</sub>D<sub>C</sub> 15c तुलाहस्त ] P<sub>ALM</sub>, तुलाहस्ते PR<sub>B</sub>,  
---- D<sub>C</sub> 15d व्याधितश् ] *corr.*, व्याधित° PR<sub>B</sub> *unmet.*, व्याधिको P<sub>ALM</sub>, व्याधिव° D<sub>C</sub> 15f विक्रोशी ]  
*conj.* H.I., विक्रोशः PR<sub>B</sub>P<sub>ALM</sub>, विकोशः D<sub>C</sub> 16b अन्त्यजाती ] PR<sub>B</sub>D<sub>C</sub>, अन्त्यजाती P<sub>ALM</sub> 16c एतैर्न ]  
D<sub>C</sub>P<sub>ALM</sub>, एतेन PR<sub>B</sub> 16d वर्जिताः ] PR<sub>B</sub>D<sub>C</sub>, वर्जितः P<sub>ALM</sub> 17a शुभान्ये ] PR<sub>B</sub>D<sub>C</sub> *aiśā*, सुभा ज्ये P<sub>ALM</sub>  
17b सिद्धिः ] P<sub>ALM</sub>, सिद्धि PR<sub>B</sub>D<sub>C</sub> 17c पूर्णाङ्गो ] PR<sub>B</sub>, पूर्णाङ्गा P<sub>ALM</sub>, पूर्णाघो D<sub>C</sub> 17c धीर° ]  
*corr.*, धी[र] P<sub>ALM</sub>, वीर° PR<sub>B</sub>D<sub>C</sub> 17d °आम्बर° ] PR<sub>B</sub>P<sub>ALM</sub>, °आवर° D<sub>C</sub> 18a सितपुष्पवि° ] PR<sub>B</sub>D<sub>C</sub>,  
सितपुष्पान° P<sub>ALM</sub> 18a °ललिप्ताङ्ग ] *corr.*, °ललिप्ताङ्गः Σ 18b एकाग्रः ] PR<sub>B</sub>D<sub>C</sub>, एकाग्र° P<sub>ALM</sub> *unmet.*  
18b सौम्य° ] PR<sub>B</sub>D<sub>C</sub>, मौस° P<sub>ALM</sub> 18c दृढवाक्यानु° ] PR<sub>B</sub>, दृ[वा]दृढवाक्याग्र P<sub>ALM</sub>, दृढवाद्यानु° D<sub>C</sub> 19a  
°हस्त ] D<sub>C</sub>P<sub>ALM</sub>, -[°भूप°] PR<sub>B</sub> 19b दूर्वा-चाक्षतपल्लवैः ] PR<sub>B</sub>D<sub>C</sub> *aiśā*, पल्लवै दूर्वा चाक्षतैः P<sub>ALM</sub> *unmet.*  
19c वित्रस्तः ] PR<sub>B</sub>P<sub>ALM</sub>, वित्रस्त D<sub>C</sub> 19d °दृष्टिः ] P<sub>ALM</sub>, °दृष्टि PR<sub>B</sub>D<sub>C</sub>

15a Cf. *Yogarātnāvalī* fol. 2<sup>v</sup>: क्षपणो भिक्षुको भग्नः दन्तो विगतनासिकः ॥ रक्ताक्तस्तुणहस्तश्च दधिवर्कोत्य  
जातिकः । 16a Cf. *ibid.*: कुमारीव्याधितो दूतो न शुभः शुभ उच्यते ॥ 17c Cf. *ibid.*: पूर्णाङ्ग श्वेतवस्त्रश्च  
श्वेतपुष्पान्वितस्तथा । 18c Cf. *ibid.*: सौम्यङ्गा व्याधिनिर्मुक्तः शुभपत्रफलान्वितः ॥

14c In the margin of P<sub>ALM</sub>, below 14a, the following is written by a later hand: मोहजेन । (वङ्क  
आर ) । (final *akṣaras* are unclear). This is followed by a number which looks something like a “1,”  
indicating an insertion in the first line up from the bottom, however there does not seem to be a  
suitable place where these words are needed. 14d PR<sub>B</sub> omits with eight dashes the first four  
*akṣaras* of 14d. 14d D<sub>C</sub> omits 14d with eight dashes. 15a PR<sub>B</sub> omits with dashes *akṣaras* 7-8  
in 15a, and 1-4 in 15b. 15a D<sub>C</sub> omits with dashes *akṣaras* 6-8 in 15a, and all of 15b-c. 15c  
PR<sub>B</sub> omits with dashes *akṣaras* 5-6 of 15c. 19b दूर्वा-चाक्षतपल्लवैः ] The particle च is positioned  
to break the *sandhi*, but we should still read दूर्वा as compounded with अक्षतपल्लवैः.



स्वज्ञातिः सर्ववर्णानां शस्त्रदण्डविवर्जितः ।  
ज्ञातव्यं वातिकेन्द्रेण ते दूताः सर्वसिद्धिदाः ॥ २० ॥

मुक्त्वा तु स्वजनं गोत्रमातुरं गोत्रं वर्जयेत् ।  
ईदृशस्तु यथा दूतः सततं कालचोदितम् ॥ २१ ॥

P<sub>ALM</sub> 8<sup>r</sup>P<sub>RB</sub> 9<sup>v</sup>

[अशुभशकुनानि]

गृध्रोलूकस्य रुद्रं तु श्वानमार्जारयोस्तथा ।  
शृगालदर्शनं दृष्ट्वा खरोष्ट्रमहिषसूकरान् ॥ २२ ॥

रजका नटकाश्चैव पीता वा रक्तवाससम् ।  
प्रस्थाने चलितो वैद्यः शकुनान्येतानि पश्यति ॥ २३ ॥

तत्र कर्म न सिध्येत यदि तार्क्ष्यः स्वयं भवेत् ।  
अशुभानि तु वाक्यानि न गृह्णन्निष्ठुराणि च ॥ २४ ॥

D<sub>C</sub> 5<sup>v</sup>

[अशुभवाक्यानि]

भीतं नष्टं तथा भ्रष्टं च्युतं भग्नं च ध्वंसितम् ।  
विप्लुतं च श्रुतं वाक्यं सुप्तं दग्धं हतं तथा ॥ २५ ॥

विनष्टं निर्गतं चैव गतं पतितमूर्च्छितम् ।  
विश्लिष्टं घातितं भिन्नं विलीनं त्यक्तमेव च ॥ २६ ॥

20a स्वज्ञातिः ] *corr.*, स्वज्ञाति D<sub>C</sub>P<sub>ALM</sub>; अज्ञाति P<sub>RB</sub> 20a सर्ववर्णानां ] P<sub>RB</sub>D<sub>C</sub>, वर्गधर्माणां P<sub>ALM</sub> 20c  
वातिकेन्द्रेण ] P<sub>RB</sub>, [ज]वातिकेन्द्रेण P<sub>ALM</sub>; वातिकेन्द्रेण D<sub>C</sub> 20d दूताः ] D<sub>C</sub>P<sub>ALM</sub>, दूतः P<sub>RB</sub> 21a मुक्त्वा ]  
P<sub>RB</sub>P<sub>ALM</sub>, मुक्त्वा D<sub>C</sub> 21a स्वजनं ] P<sub>RB</sub>P<sub>ALM</sub>, सजनं D<sub>C</sub> 21a गोत्रम् ] P<sub>RB</sub>D<sub>C</sub>, गोत्र[मुक्त्वा तु स्वजनं  
गोत्र]म् P<sub>ALM</sub> 21b गोत्रं ] P<sub>ALM</sub><sup>pc sec. manu</sup>, गात्रं च P<sub>ALM</sub><sup>ac hyper</sup>, गोत्र P<sub>RB</sub>D<sub>C</sub> 21b वर्जयेत् ] P<sub>ALM</sub>,  
कीर्त्तयेत् P<sub>RB</sub>D<sub>C</sub> 21c यथा ] P<sub>RB</sub>D<sub>C</sub>P<sub>ALM</sub><sup>ac</sup>, यथा[दा] P<sub>ALM</sub><sup>pc sec. manu</sup> 21c दूतः ] *corr.*, दूतो Σ 21d  
सततं ] P<sub>RB</sub>, सुततं D<sub>C</sub>, सुतं तं P<sub>ALM</sub> 22a °लूकस्य रुद्रं ] *conj.*, °लूकस्य युध्यं P<sub>RB</sub>D<sub>C</sub>, °लूकश्चायु[ध्यं][द्यं] P<sub>ALM</sub>  
22d °सूकरान् ] P<sub>ALM</sub>, °सूकरैः P<sub>RB</sub>D<sub>C</sub> 23a नटकाश्चैव ] P<sub>RB</sub>D<sub>C</sub>, न[का]टकापायी P<sub>ALM</sub> 23b पीता वा  
रक्तवाससं ] P<sub>RB</sub>D<sub>C</sub>, पीतांवर[क्त]रक्तवाससां P<sub>ALM</sub><sup>ummet.</sup> 23c वैद्यः ] *corr.*, वैद्यो Σ 23d शकुनान्य् ]  
P<sub>ALM</sub>, शक्तुनान्य् P<sub>RB</sub>D<sub>C</sub> 24b तार्क्ष्यः ] *corr.*, तार्क्ष्य P<sub>ALM</sub>, तार्क्षः P<sub>RB</sub>D<sub>C</sub> 24c तु ] P<sub>RB</sub>D<sub>C</sub>, च P<sub>ALM</sub> 24d  
न गृह्णन् ] *corr.* aīśa, न गृह्णे P<sub>RB</sub>, न [हृ] गृह्णे P<sub>ALM</sub>, न गृह्येन् D<sub>C</sub> 25b भग्नं ] P<sub>RB</sub>D<sub>C</sub>, भक्तं P<sub>ALM</sub> 25b  
ध्वंसितम् ] P<sub>RB</sub>D<sub>C</sub>, [थं][ध्वं] सितं P<sub>ALM</sub> 25c विप्लुतं ] P<sub>RB</sub>D<sub>C</sub>, वि[ष्णु][श्रु] तं P<sub>ALM</sub><sup>sec. manu</sup> 25d सुप्तं ]  
P<sub>RB</sub>D<sub>C</sub>, सस्तं P<sub>ALM</sub> 26b पतितं ] P<sub>RB</sub>D<sub>C</sub>, पतितं P<sub>ALM</sub><sup>ummet.</sup> 26b मूर्च्छितम् ] P<sub>RB</sub>D<sub>C</sub>, मूर्च्छितं [च] P<sub>ALM</sub>  
26d विलीनं त्यक्तम् ] *conj.*, विनीलं त्यक्तम् P<sub>ALM</sub>, विकलोत्पत्तम् P<sub>RB</sub>, विकलोत्पत्तम् D<sub>C</sub>

20a Cf. *Yogarātrnāvālī* fol. 2<sup>v</sup>; स्वज्ञातिः सर्ववर्णानां दूतः कर्मसु सिद्धिदाः । 25a Cf. *ibid.*: हतं नष्टं गतं  
भ्रष्टं वाक्यमिथ्यादि वर्जयेत् ॥

24d गृह्णन् in the sense of गृह्णीयान्.

अशस्तानि च वाक्यानि वर्जयेद्वातिकोत्तमः ।

[शुभशकुनानि]

छत्रं सम्पूर्णकुम्भं च गजं वृषभवाजिनम् ॥ २७ ॥

राजानं मुदितं दृष्ट्वा विप्रो ऽथ शिवयोगिनम् ।

PR<sub>B</sub> 10<sup>r</sup>

†पृथ्वी हस्तो सुरा† वापि वितानं ध्वजचामरम् ॥ २८ ॥

P<sub>ALM</sub> 8<sup>v</sup>

सम्पूर्णाङ्गा शुभा नारी हेमरत्नसमौक्तिका ।

आममांसं मधुमांसं दधि वा गोघृतं तथा ॥ २९ ॥

शुक्लपुष्पाक्षता दूर्वा सार्द्रचन्दनरोचना ।

मङ्गल्यानि निमित्तानि सर्वकार्यार्थसाधनैः ॥ ३० ॥

[शुभशब्दाः]

शङ्खशब्दस्तथा तूरं वीणावंशस्य निस्वनम् ।

मङ्गलं गीयते यत्र वेदध्वनि सुशोभनः ॥ ३१ ॥

पुण्याहजयशब्दं च सिद्धशास्त्रविचारणम् ।

प्रस्थितः शृणुते यस्तु तस्य सिद्धिर्न संशयः ॥ ३२ ॥

निदानैर्विविधैर्वत्स परीक्षेत तमातुरम् ।

तदा संग्रहणं कुर्यात्संग्रही न चिकित्सनम् ॥ ३३ ॥

निदानं संग्रहं चैव चिकित्सा शास्त्रचोदिता ।

27a अशस्तानि ] PR<sub>B</sub>D<sub>C</sub>, अ[स]स्तानि P<sub>ALM</sub> <sup>sec. manu</sup> 27b वर्जयेद् ] PR<sub>B</sub>D<sub>C</sub>, वर्ज[यो]द् P<sub>ALM</sub> <sup>sec. manu</sup>  
 27b वातिकोत्तमः ] P<sub>ALM</sub>, वातिकोत्तमं PR<sub>B</sub>D<sub>C</sub> 27c छत्रं ] PR<sub>B</sub>D<sub>C</sub>, छत्रं P<sub>ALM</sub> 27c च ] PR<sub>B</sub>D<sub>C</sub>, तु P<sub>ALM</sub>  
 27d °वाजिनम् ] PR<sub>B</sub>D<sub>C</sub>, °वाहनं P<sub>ALM</sub> 28a राजानं ] PR<sub>B</sub>D<sub>C</sub>, राजानं P<sub>ALM</sub> 28b विप्रो ऽथ ] P<sub>ALM</sub>,  
 विप्रां च PR<sub>B</sub>D<sub>C</sub> 28b शिवयोगिनम् ] em., शिवयोगिनाम् Σ 28c हस्तो ] PR<sub>B</sub>P<sub>ALM</sub>, हस्तो D<sub>C</sub> 29b  
 °रत्नसमौक्तिका ] conj. aiśa, °रत्नसमौक्तिका PR<sub>B</sub>D<sub>C</sub>, °रत्नसमौक्तिकं P<sub>ALM</sub> 29c मधुमांसं ] P<sub>ALM</sub> <sup>sa-vipulā</sup>, तु  
 मध्वाज्यं PR<sub>B</sub>, तु मध्वाद्यं D<sub>C</sub> 29d दधि वा ] P<sub>ALM</sub>, दधि वा PR<sub>B</sub>D<sub>C</sub> 29d गोघृतं ] D<sub>C</sub>, उद्धृतं P<sub>ALM</sub>,  
 चो(द्धृ)तं PR<sub>B</sub> 30a °पुष्पाक्षता ] PR<sub>B</sub>D<sub>C</sub>, °पुष्पक्ष(तां) P<sub>ALM</sub> 30b सार्द्रं ] PR<sub>B</sub>D<sub>C</sub>, सार्द्रं P<sub>ALM</sub> 30b  
 °रोचना ] PR<sub>B</sub>D<sub>C</sub>, °रोचनां P<sub>ALM</sub> 31b निस्वनम् ] D<sub>C</sub>, निःस्वनं PR<sub>B</sub>, om. P<sub>ALM</sub> 31d सुशोभनः ] em.,  
 सुशोभना(ः) PR<sub>B</sub>, सुशोभना D<sub>C</sub>, om. P<sub>ALM</sub> 32b सिद्धं ] PR<sub>B</sub>D<sub>C</sub>, सिद्धिं P<sub>ALM</sub> 33a विविधैर् ] P<sub>ALM</sub>,  
 विविधै PR<sub>B</sub>D<sub>C</sub> 33c कुर्यात् ] corr., कुर्या PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub>

27c Cf. *Yogaratanāvalī* fol. 2<sup>v</sup>: संपूर्णाकलशं छत्रं गजोवृषभवाजिनौ । 28c Cf. *ibid.*: वितानं चामरं नारी सपुत्रा हेमभूषणा ॥ 29c Cf. *ibid.* fol. 3<sup>r</sup>: मद्यं मध्वाभिषं दूर्वा रोचना दधि चन्दनम् । 31a Cf. *ibid.*: सुश्वेतं पुष्पमित्यादि शङ्खशब्दादिकं शुभम् ॥

30c P<sub>ALM</sub> omits, likely due to eyeskip of one line, 30c-31d (48 *aṣṣaras*). 31d वेदध्वनि ] The expected *visarga* is omitted *metri causa*. 33c P<sub>ALM</sub> omits, likely due to eyeskip of one line, the last two *aṣṣaras* of 33c, 33d, all of 34, and first six *aṣṣaras* of 35a (48 *aṣṣaras*).

परिच्छेदं यथार्थेन यो जानाति स वातिकः ॥ ३४ ॥

PR<sub>B</sub> 10<sup>v</sup>

निदानं लक्षणं प्रोक्तं परिच्छेदे च संग्रहे ।

निश्चिनोति यथार्थेन हेतुभिर्निश्चयेन तु ॥ ३५ ॥

निदानं तेन इत्याहुः संग्रहं ग्रहणं भवेत् ।

तदा चिकित्सा कर्तव्या बुद्ध्वा मन्त्रैस्तु तत्त्वतः ॥ ३६ ॥

अन्यथा परिच्छेदोक्तं संग्रहस्य विपर्ययात् ।

D<sub>C</sub> 6<sup>r</sup>

तन्त्रे ऽस्मिन्कथितं स्कन्द क्रियाकालगुणोत्तरे ॥ ३७ ॥

## इति क्रियाकालगुणोत्तरे चतुर्थः पटलः

**34c** यथार्थेन ] PR<sub>B</sub>, यथार्थे[न हेतुभिर्निश्चयेन तु ॥ निदानं तेन इत्याहुः] D<sub>C</sub>, om. P<sub>ALM</sub> **34d** वातिकः ] *corr.*, वातिकः PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> **35b** परिच्छेदे ] PR<sub>B</sub>P<sub>ALM</sub>, परिच्छेदं D<sub>C</sub> **35c** निश्चिनोति ] P<sub>ALM</sub>, निश्चितोति PR<sub>B</sub>D<sub>C</sub> **36b** संग्रहं ग्रहणं ] PR<sub>B</sub>D<sub>C</sub>, संग्रहे संहं P<sub>ALM</sub><sup>hypo</sup> **36c** तदा ] PR<sub>B</sub>D<sub>C</sub>, यदा P<sub>ALM</sub> **36d** बुद्ध्वा ] P<sub>ALM</sub>, बुद्ध्वा PR<sub>B</sub>, om. D<sub>C</sub><sup>hypo</sup> **37a-b** परिच्छेदोक्तं संग्रहस्य ] PR<sub>B</sub>D<sub>C</sub>, पाछदो[[क्त सं ग्र]] [क्तं संग्र]हस्य P<sub>ALM</sub><sup>sec. manu</sup> **37b** विपर्ययात् ] PR<sub>B</sub>D<sub>C</sub>, विपटयात् P<sub>ALM</sub><sup>unmet.</sup>

## पञ्चमः पटलः

### ॥ कार्तिकेय उवाच ॥

त्वया देव पुरा प्रोक्तं देहस्थाः सप्त धातवः ।  
कथं जायन्ति ते देहे विकारैस्तु महेश्वर ॥ १ ॥

### ॥ ईश्वर उवाच ॥

शृणुष्वेकमना भद्र विषं धातुगतं स्थितम् ।  
जलमध्ये यथा तैलं पतितं तु विसर्पते ।  
एवं विषं शरीरस्थं शोणितं प्राप्य वर्धते ॥ २ ॥

P<sub>ALM</sub> 9<sup>r</sup>PR<sub>B</sub> 11<sup>r</sup>

तदेव द्विगुणं चर्मं मांसे चैव चतुर्गुणम् ।  
पित्ते चाष्टगुणं ज्ञेयं श्लेष्मे षोडशधा पुनः ॥ ३ ॥

वाते विशगुणं प्रोक्तं मज्जे त्रिशगुणं भवेत् ।  
मज्जास्थाने तु सम्प्राप्ते असाध्यं विषमुच्यते ॥ ४ ॥

विषं धातुगतं वत्स पृथक्त्वेनोपलक्षयेत् ।

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; Svarnāgrāma Vāsudeva quotes about 20 verses from this chapter (verses 2ef-36ab) in his *Mantravimarsinī* commentary to *Nārāyaṇīya Tantrasārasaṅgraha* 2.71, citing our text as *Kālakriyāguṇottara*. Where the testimonia has influenced the edited text, I cite it in the variants with the siglum “MV.”

**1b** देहस्थाः ] *corr.*, देहस्था PR<sub>B</sub>D<sub>C</sub>, देहस्थ P<sub>ALM</sub> *unmet*. **1c** जायन्ति ते देहे ] PR<sub>B</sub>D<sub>C</sub> *aiśa*, जायति हे P<sub>ALM</sub> *hypo*  
**1d** महेश्वर ] D<sub>C</sub>P<sub>ALM</sub>, महेश्वरः PR<sub>B</sub> **2a** वत्स ] P<sub>ALM</sub>, भद्र PR<sub>B</sub>D<sub>C</sub> **2b** धातुगतं स्थितम् ] *em.* H.I.,  
धातुगतिस्थितं PR<sub>B</sub>D<sub>C</sub>, धातुगतस्थितं P<sub>ALM</sub> **2c** यथा ] D<sub>C</sub>, (य)था P<sub>ALM</sub>, तथा PR<sub>B</sub> **2d** विसर्पते ] PR<sub>B</sub>D<sub>C</sub>,  
विपर्यये P<sub>ALM</sub> **2f** प्राप्य ] P<sub>ALM</sub>MV, व्याप्य PR<sub>B</sub>D<sub>C</sub> **3a** तदेव ] *em.*, तमेव Σ, तदेतद् MV **3b**  
चैव चतुर्गुणम् ] PR<sub>B</sub>D<sub>C</sub>, वै चतुर्गुणे P<sub>ALM</sub> *hypo* **3d** श्लेष्मे ] MV *aiśa*, श्लेष्मा P<sub>ALM</sub>, श्लेष्म PR<sub>B</sub>D<sub>C</sub> *unmet*.  
**3d** षोडशधा ] PR<sub>B</sub>P<sub>ALM</sub>MV, षोडशकं D<sub>C</sub> **4a** विशगुणं ] PR<sub>B</sub>D<sub>C</sub>, विशतिगुणं P<sub>ALM</sub> *hyper* **4b** मज्जे ]  
PR<sub>B</sub>D<sub>C</sub>MV *aiśa*, मज्जा P<sub>ALM</sub> **4b** त्रिशगुणं ] P<sub>ALM</sub>, तृशद्गुणं PR<sub>B</sub>D<sub>C</sub> **4c** मज्जास्थाने तु ] PR<sub>B</sub>P<sub>ALM</sub>, मज्जास्थानेषु  
D<sub>C</sub> **4d** विषम् ] P<sub>ALM</sub>, विष PR<sub>B</sub>D<sub>C</sub> **5b** °ओपलक्षयेत् ] PR<sub>B</sub>D<sub>C</sub>, °आपि लक्षयेत् P<sub>ALM</sub>

**2c** Cf. *Aṣṭāṅghrdaya* 6,36.14cd-15ab: विषं नाहेयमप्राप्य रक्तं दूषयते वपुः ॥ रक्तमण्वपि तु प्राप्तं वर्धते तैलमम्बुवत् । Cf. also, though in a different context, *Mahābhārata* 13,61.81ab: यथाप्सु पतितः शक्र तैलविन्दुविसर्पति ।

**1b** The current list of tissues (शोणित, चर्म, मांस, पित्त, श्लेष्मन्, वात, मज्जन) differs somewhat from the Āyurvedic norm (रस-रक्त-मांस-मेदस्-अस्थि-मज्जन्-शुक्र). It is closer to Sūsruta's seven phases of envenomation. **1c** जायन्ति ते देहे ] *em.* Oberlies 8.7. **1c** The odd hypometrical reading of P<sub>ALM</sub> is evidently from its exemplar rather than an error of P<sub>ALM</sub>'s scribe, because P<sub>ALM</sub> repeats this section and then deletes the repetition. **2a** शृणुष्वेकमना ] Goudriaan and Schotermann accept the form as *aiśa* Sanskrit (1988: 60, “8h”). **2b** Following विषं, P<sub>ALM</sub> writes and deletes: [कथं जायति हे विकारैस्तु महेश्वर ॥ ईश्वर उवाच ॥ शृणुष्वेकमना वत्स विषं]. **3a** चर्म ] *aiśa* locative singular. **3d** श्लेष्मे ] in the sense of श्लेष्मणि. Cf. Rāghava's *Nānārthamañjarī*: कफः श्लेष्मे. **4a** विशगुणं in the sense of विशतिगुणं. This nonstandard form is common in *aiśa*. **4b** मज्जे in the sense of मज्जनि or मज्जसि or मज्जने. Cf. *Niśvāsātattvasaṅghitā Nayasūtra* 2.24. Confusion about how to decline this word is widespread.

न च दष्टमुपेक्षेत चिकित्सेद्वातिकोत्तमः ॥ ५ ॥

[त्वचगते विषे]

त्वचागते विषे स्कन्द रूपकाण्युपलक्षयेत् ।  
अङ्गानि चिमिचिमायन्ते श्वसते च मुहुर्मुहुः ॥ ६ ॥

एतानि यस्य रूपाणि तस्य त्वचगतं विषम् ।  
तत्रागदं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ७ ॥

P<sub>ALM</sub> 9<sup>v</sup>

अर्कमूलमपामार्गं प्रियङ्गुं चन्दनं तथा ।

पानमालेपनं दद्यात्तेन सम्पद्यते सुखम् ॥ ८ ॥

PR<sub>B</sub> 11<sup>v</sup>

[रक्तगते विषे]

अथ कर्मे कृते तस्मिन्यद्विषं न निवर्तते ।  
त्वचस्थानं ततो मुक्त्वा पुना रक्तेषु जायते ।  
रक्तस्थानगते तज्जः रूपाणि उपलक्षयेत् ॥ ९ ॥

शिरसो वेदना तीव्रा अश्रुपूर्णे तु लोचने ।  
दन्तमांसानि शीर्यन्ते पक्कजम्बूफलाकृतिः ॥ १० ॥

रूपाण्येतानि जानीयाद्विषे रुधिरसंस्थिते ।  
तस्य कुर्यात्प्रतीकारं न च दष्टमुपेक्षते ॥ ११ ॥

D<sub>C</sub> 6<sup>v</sup>

5c उपेक्षेत ] PR<sub>B</sub>D<sub>C</sub>, उ[खे]क्षेत P<sub>ALM</sub> 5d चिकित्सेद् ] PR<sub>B</sub>D<sub>C</sub>, चिकित्सद् P<sub>ALM</sub> 6a त्वचागते ] D<sub>C</sub>, गवागते MV, त्वचगते PR<sub>B</sub>P<sub>ALM</sub> *ummet*. 6b रूपकाण्य् ] PR<sub>B</sub>D<sub>C</sub>, रूपकान् P<sub>ALM</sub> 6c अङ्गानि चिमिचिमायन्ते ] Σ *hyper*, अंगान्यवगम्य आयान्ति MV 7c प्रवक्ष्यामि ] D<sub>C</sub>P<sub>ALM</sub>, प्रवक्षामि PR<sub>B</sub> 8a अर्कमूलम् ] PR<sub>B</sub>D<sub>C</sub>MV, अर्कमूल P<sub>ALM</sub> 9a कर्मे ] *em. aiśa*, कर्म Σ 9b यद् ] P<sub>ALM</sub>, यदि PR<sub>B</sub>D<sub>C</sub> *hyper* 9c °स्थानं ] PR<sub>B</sub>D<sub>C</sub>, °स्थान P<sub>ALM</sub> 9c मुक्त्वा ] MV, गत्वा Σ 9d पुना रक्तेषु ] MV, पुनरक्तेषु P<sub>ALM</sub>, पुनरक्तेषु PR<sub>B</sub>D<sub>C</sub> 9e तज्जः ] *corr.*, तजः Σ 9f उपलक्षयेत् ] PR<sub>B</sub>D<sub>C</sub>, न (च) लक्षयेत् P<sub>ALM</sub> 10a शिरसो ] PR<sub>B</sub>D<sub>C</sub>MV, शिरसि P<sub>ALM</sub> 10c °मांसानि ] P<sub>ALM</sub>, °मांसानि PR<sub>B</sub>D<sub>C</sub> 11a जानीयाद् ] PR<sub>B</sub>D<sub>C</sub>, यानीयाद् P<sub>ALM</sub>

6b त्वचागते *metri causa* for त्वचगते. 6c P<sub>ALM</sub>'s 6cd-7a is written over erased and now largely illegible words. The few visible elements suggest that it began—unmetrically—चिमिचिमायन्ते. 7c Following 7d, P<sub>ALM</sub> wrote and erased the first six *aḥṣaras* of 8a, preferring to start fresh on the following verso side of the leaf. 8c पानमालेपनं ] This stock phrase occurs in our text twenty-five times. The three main types of medicament in *viśacikitsā* are पान, आलेपन, and नस्य. Whether we should supply च or वा is ambiguous. Or the intention may be something less obvious. Cf. *Kriyākālaguṇottara* 29.14c-f: एतानि समभागानि सलिलेन तु पीषयेत् । नस्यं चैव तु दातव्यं पानमालेपनं तथा ॥, where it seems all three should be employed. For a more obscure possibility, cf. *Īśānaśivagurudevapaddhati* 2,40.12: भूनागं नरतोयेन पिष्ट्वा पीत्वा प्रलेपयेत् । नस्याञ्जने तथा कृत्वा फणिनां गरलं हरेत् ॥ 9a कर्मे ] I emend to the thematic *aiśa* locative on the basis of 21b and 26b, where there is no variation in the manuscripts. Note that MV here reads a consciously revised: कृते कर्मणि यस्मिन्तु. 9b यद्विषं ] Here यद् must be taken in the sense of यदि. We get the same refrain in 21b and 26b without variant. 9d The text seems inconsistent here; in verses 2-3 the order was *rakta, carma, māṃsa, pitta, śleṣman, vāta, majja*. The word पुनर् may be an attempt to account for it. 10d °आकृतिः ] We have to understand this in apposition with दन्तमांसानि, even though it is grammatically singular.

उशीरं चन्दनं चैव प्रियङ्गुं कुङ्कुमं नखम् ।  
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १२ ॥

[मांसगते विषे]

एवं चैव कृते कर्मै यद्विषं न निवर्तते ।  
रक्तस्थानं परित्यज्य मांसस्थानस्थितं विषम् ॥ १३ ॥

तस्य रूपाणि वक्ष्यामि शृणु तत्त्वेन सुव्रत ।  
पीतवर्णं जगत्सर्वं भ्रमन्तं तच्च पश्यति ॥ १४ ॥

PR<sub>B</sub> 12<sup>r</sup>

अत्यन्तं दह्यते गात्रं छर्दते च पुनः पुनः ।  
एतानि यस्य रूपाणि तस्य मांसगतं विषम् ॥ १५ ॥

P<sub>ALM</sub> 10<sup>r</sup>

अगदं दापयेत्तस्य येन सम्पद्यते सुखम् ।  
मधुसारं मधुहिङ्गु कुङ्कुमं रोहिणी तथा ।  
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १६ ॥

[पित्तगते विषे]

एतेनापि प्रकारेण यद्विषं न निवर्तते ।  
मांसस्थानं परित्यज्य पित्तस्थाने तु वर्तते ।  
पित्तस्थानस्थितस्यापि रूपकाण्युपलक्षयेत् ॥ १७ ॥

पीतवर्णौ भवेत्पादौ अथवा गौरवर्णकौ ।  
पीते च लोचने तस्य जायते नात्र संशयः ॥ १८ ॥

विषे पित्तगते वत्स एतद्भवति रूपकम् ।  
तत्रागदं तु दातव्यं येन सम्पद्यते सुखम् ॥ १९ ॥

12b प्रियङ्गुं ] PR<sub>B</sub>P<sub>ALM</sub>MV, प्रियंगं D<sub>C</sub> 12c दद्यात् ] PR<sub>B</sub>D<sub>C</sub>MV, देयं P<sub>ALM</sub> 13a चैव ] PR<sub>B</sub>D<sub>C</sub>, पिहि P<sub>ALM</sub> 13a कृते कर्मै ] D<sub>C</sub> *aiśa*, [कृते] कर्मै PR<sub>B</sub>, कृते वत्स P<sub>ALM</sub> 13b यद् ] P<sub>ALM</sub>, यदि PR<sub>B</sub>D<sub>C</sub> *hyper* 14b सुव्रत ] PR<sub>B</sub>D<sub>C</sub>, सुव्रतः P<sub>ALM</sub> 15b छर्दते च ] P<sub>ALM</sub>MV, छर्दीभव PR<sub>B</sub> 16e पानम् ] PR<sub>B</sub>P<sub>ALM</sub>, पा\*नम् D<sub>C</sub> 16e दद्यात् ] D<sub>C</sub>P<sub>ALM</sub>, दद्या PR<sub>B</sub> 17a प्रकारेण ] PR<sub>B</sub>D<sub>C</sub>, प्रकारे P<sub>ALM</sub> *hypo* 17b यद् ] P<sub>ALM</sub>, यदि PR<sub>B</sub>D<sub>C</sub> *hyper* 17f रूपकाण्य् ] *corr.*, रूपकान्य् Σ 18a पीतवर्णौ ] MV, पीतवर्णौ Σ 18b अथवा ] P<sub>ALM</sub>, अथ[वा] PR<sub>B</sub>, अथ D<sub>C</sub> *hypo* 19a विषे ] PR<sub>B</sub>D<sub>C</sub>, विष° P<sub>ALM</sub> 19a पित्तगते ] PR<sub>B</sub>, पित्तं गते D<sub>C</sub>, पीतगते P<sub>ALM</sub> 19c दातव्यं ] P<sub>ALM</sub>, दातव्य PR<sub>B</sub>D<sub>C</sub> 19d येन सम्पद्यते सुखम् ] P<sub>ALM</sub>, सखिन्नेन तु मंत्रिणा PR<sub>B</sub>, ससखिन्नेन तु मंत्रिणा D<sub>C</sub> *hyper*

13b यद्विषं ] The same refrain occurs in 21b and 26b without variant. 15b D<sub>C</sub>'s reading "छर्दीभव" is easily explainable as a corruption of an exemplar's छर्दते written with a *pr̥sthāmātra ekāra* and an *r* that was continued slightly too far thus connecting to the *ekāra*. व and च are also easily confused. 17b यद्विषं ] The same refrain occurs in 21b and 26b without variant. 18d जायते in the sense of जायेते. As in Middle Indic, the dual is seldom used in this register of Sanskrit.

त्रिफला चार्द्रकं कुष्ठं चन्दनं च तथा घृतम् । PR<sub>B</sub> 12<sup>v</sup>  
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २० ॥

[श्लेष्मगते विषे]

अथ तस्मिन्कृते कर्मे यद्विषं न निवर्तते ।  
पित्तं च लङ्घयित्वा तु श्लेष्मे तिष्ठति तद्विषम् ॥ २१ ॥

तत्रापि रूपमाख्यामि येन ज्ञायन्ति वातिकाः । PALM 10<sup>v</sup>  
पूतिगन्धं मुखं चास्य लाला च वहते भृशम् ॥ २२ ॥

श्वासकासं तथा निद्रा अधिका तु प्रवर्तते ।  
श्लेष्मस्थाने विषे प्राप्ते चिह्नान्येतानि लक्षयेत् ॥ २३ ॥

उपलक्ष्य यथार्थेन कफस्थं घोरदारुणम् ।  
इमैर्द्रव्यैः समासेन चिकित्सां तस्य कारयेत् ॥ २४ ॥ D<sub>C</sub> 7<sup>r</sup>

कटुका सह पत्रैस्तु राजघोषातकी तथा ।  
त्रिफला चार्द्रकं चित्रमिन्द्रवारुणि-म्-एव च ।  
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २५ ॥

[वायुगते विषे]

अथ एवं कृते कर्मे यद्विषं न निवर्तते । PR<sub>B</sub> 13<sup>r</sup>  
श्लेष्मस्थानं परित्यज्य वायुस्थाने प्रवर्तते ॥ २६ ॥

**20a** त्रिफला चार्द्रकं कुष्ठं ] PR<sub>B</sub>D<sub>C</sub>, कुष्ठं चार्द्रकं त्रिफला P<sub>ALM</sub> *unmet.* **20b** तथा घृतम् ] PR<sub>B</sub>D<sub>C</sub>, घृतं तथा P<sub>ALM</sub> **20c** आलेपनं ] PR<sub>B</sub>D<sub>C</sub>, आलेनं P<sub>ALM</sub> *hypo* **20c** दद्यात् ] D<sub>C</sub>P<sub>ALM</sub>, दद्या PR<sub>B</sub> **21b** यद्विषं ] PR<sub>B</sub>, यद्वि[खं][षं] P<sub>ALM</sub>, ध यद्विषं D<sub>C</sub> *hyper* **21c** लङ्घयित्वा ] P<sub>ALM</sub>, [लं]घयित्वा PR<sub>B</sub>, --यित्वा D<sub>C</sub> **22a** आख्यामि ] D<sub>C</sub>P<sub>ALM</sub>, आस्थामि PR<sub>B</sub> **22b** वातिकाः ] PR<sub>B</sub>D<sub>C</sub>, वा(ति)काः P<sub>ALM</sub> **22c** °गन्धं ] PR<sub>B</sub>D<sub>C</sub>, °गं[(धं) ] P<sub>ALM</sub> *sec. manu* **23a** श्वासकासं ] PR<sub>B</sub>D<sub>C</sub>, स्वासकाश P<sub>ALM</sub> **23a** निद्रा ] D<sub>C</sub>P<sub>ALM</sub>, निद्रा PR<sub>B</sub> **23b** अधिका तु ] PR<sub>B</sub>D<sub>C</sub>, अधिकान्न P<sub>ALM</sub> **23d** लक्षयेत् ] PR<sub>B</sub>P<sub>ALM</sub>, लक्षये D<sub>C</sub> **24a** उपलक्ष्य ] PR<sub>B</sub>D<sub>C</sub>, उपल(क्ष्या) P<sub>ALM</sub> **24b** कफस्थं ] PR<sub>B</sub>D<sub>C</sub>, ख[प][फ]स्थं P<sub>ALM</sub> *sec. manu* **24b** °दारुणम् ] P<sub>ALM</sub>, °दारुणैः PR<sub>B</sub>D<sub>C</sub> **24c** इमैर्द्रव्यैः ] P<sub>ALM</sub>, इमैर् द्रव्यै PR<sub>B</sub>, इमैर् द्रव्यै D<sub>C</sub> **24c** समासेन ] PR<sub>B</sub>P<sub>ALM</sub>, समासे D<sub>C</sub> *hypo* **24d** तस्य ] PR<sub>B</sub>D<sub>C</sub>, तत्र P<sub>ALM</sub> **25c** चार्द्रकं ] PR<sub>B</sub>D<sub>C</sub>, चार्द्रकं P<sub>ALM</sub> **25d** इन्द्रवारुणि-म्- ] P<sub>ALM</sub> *aisā*, इन्द्रवारुणम् PR<sub>B</sub>D<sub>C</sub> **26c** परित्यज्य ] P<sub>ALM</sub>, परित्यक्त्वा D<sub>C</sub>, परित्यक्[त्वा] PR<sub>B</sub>

**22b** ज्ञायन्ति, although passive (nonstandard) in form, is active. Cf. Oberlies 8.7.1. **23d** D<sub>C</sub>'s चिह्नान्ये° is uncharacteristically written with *prṣṭhamātra ekāra*. **24c** इमैर् in the sense of एभिर्. **25b** राजघोषातकी ] may be a variant spelling of राजकोशातकी. **25d** इन्द्रवारुणि-म्-एव ] *metri causa* for इन्द्रवारुणी-म्-एव. **26c** It may be that the परित्यक्त्वा suggested by the β variants is a *difficilior* original. In many other cases all the manuscripts agree on परित्यज्य, so my case is not strong, but the text shows evidence of standardization elsewhere, so we cannot dismiss that possibility here. The form परित्यक्त्वा is also known to a handful of other texts of various genres.

लक्षणं तस्य वक्ष्यामि येन ज्ञायन्ति तत्त्वतः ।  
 संकुचन्ति च गात्राणि विवर्णं जायते मुखम् ॥ २७ ॥  
 श्वसते मूर्च्छमायाति बुद्धिभ्रंशश्च जायते ।  
 यस्यैतानि निमित्तानि तस्य वायुगतं विषम् ॥ २८ ॥  
 तत्रैव भेषजं कुर्याद्येन सम्पद्यते सुखम् ।  
 पारावतस्य चाक्षीणि हरितालं मनःशिला ।  
 पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २९ ॥  
 अथवान्यानि द्रव्याणि सर्वं विषनिवारणम् ।  
 एतेषां चैव गन्धेन भुजंगा विषदर्पिताः ॥ ३० ॥  
 निर्विषां यान्ति ते सर्वे द्रव्यशक्तिविमोहिताः ।  
 समालभ्य सदात्मानं वातिको गृह्णते अहिम् ॥ ३१ ॥  
 क्रीडापयेद्यथा रोचेन्न स दश्यति पन्नगैः ।  
 अथ दश्येत्प्रमादेन दष्टो ऽसौ नाभिभूयते ॥ ३२ ॥  
 शिरीषबीजं तगरं नक्तमाला किणी तथा ।  
 व्याधिघातं मधुसारं कुष्ठं चागरुमेव च ॥ ३३ ॥

P<sub>ALM</sub> 11<sup>r</sup>PR<sub>B</sub> 13<sup>v</sup>

27a वक्ष्यामि ] D<sub>C</sub>P<sub>ALM</sub>, वक्ष्यामि PR<sub>B</sub> 27b ज्ञायन्ति ] PR<sub>B</sub>P<sub>ALM</sub> <sup>aiśa</sup>, ज्ञायति D<sub>C</sub> 27c संकुचन्ति ] PR<sub>B</sub>, (ध)संकुचन्ति D<sub>C</sub>, संकुचन्ति P<sub>ALM</sub> 28c यस्यैतानि ] PR<sub>B</sub>P<sub>ALM</sub>, पश्येतानि D<sub>C</sub> 28c निमित्तानि ] PR<sub>B</sub>D<sub>C</sub>, तु चिह्नानि P<sub>ALM</sub> 29a तत्रैव ] PR<sub>B</sub>D<sub>C</sub>, तस्येदं P<sub>ALM</sub> 29a कुर्याद् ] PR<sub>B</sub>D<sub>C</sub>, कुर्यात् P<sub>ALM</sub> 29c पारावतस्य ] PR<sub>B</sub>D<sub>C</sub>, [पा]पारावतस्य P<sub>ALM</sub> 29c चाक्षीणि ] PR<sub>B</sub>P<sub>ALM</sub>, वाक्षीणि D<sub>C</sub> 29d हरितालं ] PR<sub>B</sub>D<sub>C</sub>, ह[रि]तालं P<sub>ALM</sub> <sup>sec. manu</sup> 30a °वान्यानि ] D<sub>C</sub>P<sub>ALM</sub>, चान्यानि PR<sub>B</sub> 30b विषं ] P<sub>ALM</sub>, विषं PR<sub>B</sub>D<sub>C</sub> <sup>unmet.</sup> 31a निर्विषां यान्ति ] conj. <sup>aiśa</sup>, निर्विषा[जा][या]न्ति P<sub>ALM</sub> <sup>sec. manu</sup>, निर्विस्मृयांति PR<sub>B</sub>D<sub>C</sub> 31b द्रव्यशक्तिं ] P<sub>ALM</sub>, द्रव्या शक्तिं PR<sub>B</sub>D<sub>C</sub> 31d वातिको ] PR<sub>B</sub>D<sub>C</sub>, बालको P<sub>ALM</sub> 32a क्रीडापयेद् ] corr., क्रीड(ट)पयेत् P<sub>ALM</sub>, क्रीडापये PR<sub>B</sub>D<sub>C</sub> 32a यथा ] P<sub>ALM</sub>, तथा PR<sub>B</sub>D<sub>C</sub> 32a रोचेन् ] PR<sub>B</sub>P<sub>ALM</sub>, रौचेन् D<sub>C</sub> 32b न स दश्यति ] D<sub>C</sub>P<sub>ALM</sub> <sup>aiśa</sup>, न द<sup>२</sup>स<sup>१</sup>श्यति PR<sub>B</sub> 32c दश्येत्प्रमादेन ] P<sub>ALM</sub> <sup>aiśa</sup>, दष्टयेत्युमादेन PR<sub>B</sub>, दष्टेत्युमादेन D<sub>C</sub> 32d ऽसौ ] PR<sub>B</sub>P<sub>ALM</sub>, सो D<sub>C</sub> 33b नक्तं ] PR<sub>B</sub>D<sub>C</sub>, रक्तं P<sub>ALM</sub> 33b दश्यति ] P<sub>ALM</sub>, किनी PR<sub>B</sub>D<sub>C</sub> 33d चागरुमेव च ] MV, तगरमेव च P<sub>ALM</sub>, नागकेसरम् PR<sub>B</sub>, om. D<sub>C</sub>

28a मूर्च्छम् ] *metri causa* for मूर्च्छाम्. 29d चाक्षीणि ] for चाक्षिणी *metri causa*. 29f Here ends the section on the movement of poison through the tissues. The lack of instructions for the seventh *dhātu*, the bone marrow, correlates with the beginning of the chapter where it is noted as incurable, but the opening verse of chapter 34 appears to be meant as one last attempt to cure an advanced case using plant poisons. That the misplacement is original to the *Kriyākālaguṇottara* is supported by the quote in the *Nārāyaṇīya's Mantravimarsinī* which parallels our incomplete version here in chapter 5. 30b सर्वं for सर्वं °*metri causa*. 31a निर्विषां must be understood to mean निर्विषतां for my conjecture to stand. 31d गृह्णते ] <sup>aiśa</sup> third-person singular. 32b दश्यति ] *metri causa* for दश्यते. 33a *bha-vipulā*. 33c *sa-vipulā*. MV attempts to “fix” the *vipulā* by lengthening the vowel (unattested elsewhere). मधुसारं is probably a variant spelling of मधूकसार. 33d D<sub>C</sub> omits 33d. It has an insertion symbol following 33c, but no marginal words.



गिरिकर्णिकमाक्षीकं पित्तानि च समाहरेत् ।  
अजापित्तं च वाराहं नकुलस्य शिखिस्य च ॥ ३४ ॥

मार्जारपित्तसंयुक्तं द्रव्याण्येतानि भावयेत् ।  
पानमालेपनं कृत्वा विषार्तस्य तु दापयेत् ॥ ३५ ॥

सर्वनागाः प्रणश्यन्ति नात्र कार्यं विचारणात् ।  
अगदो ज्यं महातेजो महावीर्यपराक्रमः ॥ ३६ ॥

P<sub>ALM</sub> 11<sup>v</sup>

यक्षरक्षग्रहाश्रोग्राः पिशाचाः शाकिनी तथा ।  
चातुर्थका ज्वराश्रान्ये हेद्रव्यन्तरजातयः ॥ ३७ ॥

D<sub>C</sub> 7<sup>v</sup>

नश्यन्ति गरलाः सर्वे गरुडस्येव पन्नगाः ।  
कालस्य च गतिं ज्ञात्वा ततः कर्म समारभेत् ॥ ३८ ॥

P<sub>R<sub>B</sub></sub> 14<sup>r</sup>

॥ कार्तिकेय उवाच ॥

कालं कथय तत्त्वेन यथा ज्ञायति शङ्कर ।  
नागानामुदयं देव उदयन्ति पृथक्पृथक् ॥ ३९ ॥

॥ ईश्वर उवाच ॥

**34a** कर्णिक° ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, कर्णिका° P<sub>ALM</sub>MV *unmet*. **34a** °माक्षीकं ] P<sub>R<sub>B</sub></sub>, °माक्षिकं D<sub>C</sub>P<sub>ALM</sub> *unmet*, कमाची MV **34b** पित्तानि ] P<sub>R<sub>B</sub></sub>, [[ए]तानि D<sub>C</sub>, पीतानि P<sub>ALM</sub>, पिकानि MV **34c** च ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, *om.* P<sub>ALM</sub> **34d** नकुलस्य ] P<sub>R<sub>B</sub></sub>P<sub>ALM</sub>, नकुलस्य च D<sub>C</sub> *hyper* **34d** शिखिस्य च ] P<sub>R<sub>B</sub>D<sub>C</sub></sub> *aiśa*, शिखिनस्तथा P<sub>ALM</sub> **35b** द्रव्याण्य् ] P<sub>ALM</sub>, द्रव्याण्य् P<sub>R<sub>B</sub>D<sub>C</sub></sub> **35c** कृत्वा ] P<sub>ALM</sub>, दद्या P<sub>R<sub>B</sub>D<sub>C</sub></sub>, नस्य MV **35d** विषार्तस्य तु ] *em.*, विषार्तस्य प्र° MV, विषार्दस्य उ° P<sub>R<sub>B</sub>D<sub>C</sub></sub>, एतत्त[*(स्य)*]तु P<sub>ALM</sub> *sec. manu* **36a** प्रणश्यन्ति ] P<sub>R<sub>B</sub></sub>, प्रणश्यन्ते P<sub>ALM</sub>, प्रनश्यति D<sub>C</sub> *unmet*. **36b** कार्यं विचारणात् ] *corr.* *aiśa*, कार्यं[[कार्यं]विचरणात् P<sub>ALM</sub>, कार्यविचारणा P<sub>R<sub>B</sub></sub>, कार्यां विचारणा D<sub>C</sub> **36c** महातेजो ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, महातेजा P<sub>ALM</sub> **37a** यक्ष° ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, य[र]क्ष° P<sub>ALM</sub> **37a** °ग्रहाण् ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, महाण्° P<sub>ALM</sub> **37a** चोग्राः ] *corr.*, चोग्रा Σ **37b** पिशाचाः ] *corr.*, पिशाचा Σ **37c** ज्वराण् ] *corr.*, ज्वरा Σ **37d** हेद्र° ] P<sub>ALM</sub>, केचिद् P<sub>R<sub>B</sub>D<sub>C</sub></sub> **37d** व्यन्तरजातयः ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, व्यक्तरजातकाः P<sub>ALM</sub> **38a** गरलाः ] D<sub>C</sub>P<sub>ALM</sub>, गरला P<sub>R<sub>B</sub></sub> **38b** पन्नगाः ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, पन्न[का]गाः P<sub>ALM</sub> **38c** कालस्य च ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>P<sub>ALM</sub> *pc*, कालस्य[ ] च P<sub>ALM</sub> *ac* **38c** गतिं ] P<sub>R<sub>B</sub></sub>P<sub>ALM</sub>, गति D<sub>C</sub> **38d** ततः ] *corr.*, ततो Σ **38d** समारभेत् ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, समाचरेत् P<sub>ALM</sub> **39b** ज्ञायति ] D<sub>C</sub> *aiśa*, ज्ञायन्ति P<sub>R<sub>B</sub></sub>P<sub>ALM</sub> **39b** शङ्कर ] P<sub>R<sub>B</sub>D<sub>C</sub></sub>, [सं]संकर[ः] P<sub>ALM</sub> **39c** नागानामुदयं ] *corr.*, नागानामुदयं P<sub>R<sub>B</sub>D<sub>C</sub></sub>, नागा[ना]मुदयं P<sub>ALM</sub> *sec. manu*

**34d** शिखिस्य ] *aiśa* for शिखिनश्. Cf. Edgerton (1970) 10.78, which notes its basis in Pali and Prakrit -issa. **36c** महातेजा, the variant of P<sub>ALM</sub>, is strictly correct, but the thematized variant is also common in the Tantras and Epics. **37a** °रक्ष° in the sense of °रक्षो°. **37b** शाकिनी ] singular for plural *metri causa*.

कालस्तु द्विविधः प्रोक्तः स्थूलसूक्ष्मविभागशः ।  
 ग्रहचारे स्थितः स्थूलः सूक्ष्मः शाम्भवऽनन्तरे ।  
 ततो वक्ष्याम्यहं वत्स संक्षेपान्न तु विस्तरात् ॥ ४० ॥

[स्थूलकालः, नागग्रहप्रस्तारः]

तिर्यगूर्ध्वगतै रेखैरष्टसंख्यैः प्रकल्पयेत् ।  
 कोष्ठानेकूनपञ्चाशत्समान्कुर्याद्विचक्षणः ॥ ४१ ॥  
 ग्रहचक्रं न्यसेत्तत्र ते नागानन्तपूर्वकाः ।  
 ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥ ४२ ॥  
 इन-म्-अनन्त-म्-इत्युक्तं सोमो वासुकिरुच्यते ।  
 तक्षकः क्षमाजमित्याहुः कर्कोटः सौम उच्यते ॥ ४३ ॥

P<sub>ALM</sub> 12<sup>r</sup>

PR<sub>B</sub> 14<sup>v</sup>

**40a** कालस्तु ] PR<sub>B</sub>D<sub>C</sub>, कालं तु P<sub>ALM</sub> **40a** द्विविधः प्रोक्तः ] *corr.*, द्विविधः प्रोक्तः(ः) PR<sub>B</sub>, द्विविधः प्रोक्तः D<sub>C</sub>, द्विविधं प्रोक्तं P<sub>ALM</sub> **40c** °चारे ] PR<sub>B</sub>D<sub>C</sub>, °बाल° P<sub>ALM</sub> **40c** स्थितः स्थूलः ] PR<sub>B</sub>D<sub>C</sub>, स्थित स्थूल P<sub>ALM</sub> **40d** सूक्ष्मः ] PR<sub>B</sub>D<sub>C</sub>, सूक्ष्म P<sub>ALM</sub> **40d** शाम्भवऽनन्तरे ] *conj.* <sup>aiśa</sup>, शम्भुवरोत्तरे PR<sub>B</sub>D<sub>C</sub>, संभवोत्तमैः P<sub>ALM</sub> <sup>hypo</sup> **40e** ततो ] PR<sub>B</sub>D<sub>C</sub>, तत्रे P<sub>ALM</sub> **40f** विस्तरात् ] D<sub>C</sub>P<sub>ALM</sub>, विस्तरान् PR<sub>B</sub> **41a** रेखैर् ] PR<sub>B</sub>D<sub>C</sub> <sup>aiśa</sup>, रेखै P<sub>ALM</sub> **41b** संख्यैः ] PR<sub>B</sub>, संख्यै P<sub>ALM</sub>, संस्थैः D<sub>C</sub> **41b** प्रकल्पयेत् ] PR<sub>B</sub>D<sub>C</sub>, प्रकल्पितैः P<sub>ALM</sub> **41c** एकून° ] PR<sub>B</sub>D<sub>C</sub>, एकोन° P<sub>ALM</sub> **41d** समान् ] P<sub>ALM</sub>, समा° PR<sub>B</sub>D<sub>C</sub> **41d** कुर्याद् ] PR<sub>B</sub>D<sub>C</sub>, कुर्यात् P<sub>ALM</sub> **42a** न्यसेत् ] PR<sub>B</sub>P<sub>ALM</sub>, व्यसेत् D<sub>C</sub> **42b** नागानन्त° ] PR<sub>B</sub>, नागानन्त° D<sub>C</sub>, नागा[न] ] ग्रह ] P<sub>ALM</sub> <sup>sec. manu</sup> **42d** ग्रहाः ] PR<sub>B</sub>, ग्रहा D<sub>C</sub>P<sub>ALM</sub> **43a** अनन्तम् ] PR<sub>B</sub>D<sub>C</sub>, ऐनन्तम् P<sub>ALM</sub> **43b** सोमो ] P<sub>ALM</sub>, जीवो PR<sub>B</sub>, जीवा D<sub>C</sub> **43c** तक्षकः ] *corr.*, तक्षको Σ **43c** क्षमाजम् ] *em.*, वाजम् P<sub>ALM</sub>, क्षम् PR<sub>B</sub>D<sub>C</sub> <sup>hypo</sup> **43d** कर्कोटः ] *corr.*, कार्कोटः P<sub>ALM</sub>, कर्कोट PR<sub>B</sub>D<sub>C</sub> **43d** सौम ] *em.*, सोम Σ

**40a** For somewhat similar division of time into two types, cf. *Tantrasadbhāva* 24, *Svacchandatantra* 7th *paṭala*, and *Kiraṇatantra* 59th *paṭala*, among others. **42c** Cf. *Svacchandatantra* 7.44, *Tantrasadbhāva* 24.38 (corrupt). **43a** This passage (43–44) is quoted by Kṣemarāja on *Svacchandatantra* 7.46 and also by Jayaratha on *Tantrāloka* 6.72. Both cite it simply as तदुक्तम्. It is also possible that they are quoting from a source text that the *Kriyākālaguṇottara* also draws on. The list should describe the planets/*nāgas* in the order of the days of the week—which we find in the quotations—so I have edited accordingly. Note, however, that three of the planet names or their correspondences are in doubt in the manuscripts: the β manuscripts read जीवो for सोमो in 43b, all read सोम in 43d, emended to सौम, and for स्फुजि in 44a there are problems with its spelling and which planet it refers to, discussed below.

**41b** रेखैर् masculine for the normally feminine noun रेखा. **41c** एकून° in the sense of एकोन°. Cf. *Niśvāsaḡuhyasūtra* 9.49, 84, etc.; *Brahmayāma* 81.9, chapter colophons to nineteen, etc.; sometimes shortened to कून°. **42b** नागानन्तपूर्वकाः *aiśa* double *sandhi* (नागा + अनन्तपूर्वकाः). The syntax is also problematic, but we should take it as accusative in sense. More forced would be to take it with the next line. **43a** 43ab is supplied in P<sub>ALM</sub>'s margin in another hand. This hand uses *pr̥ṣṭhamātra* vowels and seems more archaic than the common “second hand.” **43c** क्षमाजम् ] My emendation accounts for the variants better than the easier reading of Kṣemarāja: तक्षकः कुज इत्युक्तः.

सरोजः स्फुजिः समाख्यातो महाब्जः शुक्र उच्यते ।  
 शङ्खपालः शनिर्जेयः सप्त नागा ग्रहाः क्रमात् ॥ ४४ ॥  
 अष्टमः कुलिको नाम राहुः क्रूरग्रहो भवेत् ।  
 स च कालः समाख्यातः कुलिको घोररूपिणः ॥ ४५ ॥  
 सप्त नागात्रयसेत्कोष्ठे परिपाट्या पुनः पुनः ।  
 अनन्तादि यथास्थाने शङ्खपालान्त संस्थिताः ।  
 प्रहरार्धभुजः सप्त अहर्निशि विभागतः ॥ ४६ ॥  
 यमाक्रम्य च यामार्धं निरीक्षेत्कुलिकः क्वचित् ।  
 तं दहत्याशु-र्-उदयं द्वयसन्धिषु नित्यशः ॥ ४७ ॥

**44a** सरोजः स्फुजिः ] *em.*, सरोज स्युजि PR<sub>B</sub>, सरोज स्फजि D<sub>C</sub>, श्रज स्युजि P<sub>ALM</sub> **44a** समाख्यातो ] PR<sub>B</sub>P<sub>ALM</sub>, समास्थातो D<sub>C</sub> **44b** महाब्जः शुक्र उच्यते ] *em.*, महापद्मो सुक्र उच्यते P<sub>ALM</sub> *hyper*, महापद्मस्तु भागवतः PR<sub>B</sub>D<sub>C</sub> **44c** शङ्खपालः ] *corr.*, संखपाल P<sub>ALM</sub>, शंखपाला PR<sub>B</sub>D<sub>C</sub> **44c** शनिर् ] *corr.*, शनि Σ **44c** जेयः ] *corr.*, जेयो PR<sub>B</sub>D<sub>C</sub>, जेयं P<sub>ALM</sub> **44d** सप्त नागा ] PR<sub>B</sub>P<sub>ALM</sub>, सप्त ना D<sub>C</sub> *hypo* **44d** ग्रहाः ] PR<sub>B</sub>D<sub>C</sub>, ग्रहा P<sub>ALM</sub> **45a** अष्टमः ] *corr.*, अष्टमो P<sub>ALM</sub>, अष्टको PR<sub>B</sub>D<sub>C</sub> **45a** नाम ] PR<sub>B</sub>D<sub>C</sub>, नाग P<sub>ALM</sub> **45b** क्रूर° ] PR<sub>B</sub>D<sub>C</sub>, क्रूरो P<sub>ALM</sub> **45c** कालः ] PR<sub>B</sub>D<sub>C</sub>, काल P<sub>ALM</sub> **45c** समाख्यातः ] *corr.*, समाख्यातो PR<sub>B</sub>P<sub>ALM</sub>, समास्थातो D<sub>C</sub> **46a** नागान् ] *em.* H.L., नागा Σ **46a** कोष्ठे ] PR<sub>B</sub>D<sub>C</sub>, कोष्ठे P<sub>ALM</sub> **46b** परिपाट्या ] P<sub>ALM</sub>, परिपाट्या [ट्या] PR<sub>B</sub>, परिपाट्या D<sub>C</sub> **46d** शङ्खपालान्त ] *em.* *aiśa*, शंखपानांत PR<sub>B</sub>D<sub>C</sub>, सं[पा]खपाला तु P<sub>ALM</sub> **46f** अहर्निशि ] D<sub>C</sub> *aiśa*, अहर्निशि PR<sub>B</sub>, असिराति P<sub>ALM</sub> **46f** विभागतः ] PR<sub>B</sub>D<sub>C</sub>, चारिणः P<sub>ALM</sub> *hypo* **47a** यमाक्रम्य च यामार्धं ] *em.*, यमाक्रम्य च यासार्द्धं D<sub>C</sub>, यथाक्रम्य च यासार्द्धं PR<sub>B</sub>, यमाक्रम्यार्धयामं च P<sub>ALM</sub> **47b** निरीक्षेत् ] *em.* H.L., निरीक्षे Σ **47c** तं ] P<sub>ALM</sub>, त PR<sub>B</sub>D<sub>C</sub> **47d** द्वयसन्धिषु ] D<sub>C</sub>, द्वयसद्भिषु PR<sub>B</sub>, सन्धिषु P<sub>ALM</sub> *hypo*

**46e** Cf. *Samhitāsāra* 66–68 and commentary (NGMPP A 44/8, exp. 23), cited by Kṣemarāja ad. *Svacchandatantra* 7.42, where he also cites a related line from the *Trotala*.

**44a** सरोजः ] This should be pronounced स्रोजः for the meter, following P<sub>ALM</sub>'s श्रज. The version quoted by Kṣemarāja adjusts the reading to: सरोजो गुरुराख्यातो. **44a** स्फुजिः ] I emend with P<sub>ALM</sub>'s reading at 5.53d: स्फुजिवारे. The meaning of स्फुजि is less straightforward. The text is enumerating the planets in the order of the days of the week, and so we need Jupiter in this position. Pingree (1978: 5), suggests that *sphuji* may come from *āsphujit*, a direct transliteration of the Greek Ἀφροδίτη (Aphrodite), and thus might be translated as Śukradhvaja. However, that does not fit here. I offer a diagnostic conjecture: in no cases that I am aware of, other than here, does the word स्फुजि occur without reference to the author Sphujidhvaja. Only आस्फुजि(त्) occurs, referring to Venus. In almost every case, however, the word is compounded, and so we might also analyze it as अस्फुजि(त्). Perhaps this was thought to be a negation of स्फुजि(त्), along the lines of असुरगुरु/सुरगुरु, and that could account for the word being used to refer to Jupiter. **44b** महाब्जः शुक्र उच्यते ] I emend following P<sub>ALM</sub> and the quotation of Kṣemarāja. **44c** In PR<sub>B</sub> there is the *akṣara* लॉ in the margin over शनि, but there is no insertion marker and it is not clear where it is intended to go. **45a** अष्टमो ] The *sandhi* of the manuscripts here and in the following verse implies the variant spelling गुलिक. **45c** घोररूपिणः ] *aiśa* nominative singular. **46d** The words अनन्तादि and शङ्खपालान्त may be understood as uninflected nominative plurals. Goudriaan and Schoterman note this as an *aiśa* feature (1988: 69 [III.2a]). **47c** *na-vipulā*.

|  |                                  |
|--|----------------------------------|
| त्रिंशत्प्राणास्त्रिभिर्भक्ताः पुनर्भज्य त्रिभिः क्रमात् ।<br>एतत्कालप्रमाणं तु यस्य यस्योदये स्थितम् ॥ ४८ ॥ | D <sub>C</sub> 8 <sup>r</sup>    |
| इनवारे सदा वत्स कर्कोटस्योदये स्थितम् ।<br>महासरोजयामार्धे कुलिकश्चरते सदा ॥ ४९ ॥                            | P <sub>ALM</sub> 12 <sup>v</sup> |
| शङ्खपालो महापद्म पद्मस्य उदये पुनः ।<br>भुञ्जते कुलिको घोरः त्रिषु वेलासु नित्यशः ॥ ५० ॥                     | PR <sub>B</sub> 15 <sup>r</sup>  |
| कुजोदये पद्म यामार्धे शङ्खपालस्य एव तु ।<br>कुलिकस्योदये ह्येते एवमेतन्न संशयः ॥ ५१ ॥                        |                                  |
| बुधे च शङ्खयामार्धे कुलिकस्योदयं भवेत् ।<br>सा वेला सर्वकालेषु आशु प्राणापहारिणी ॥ ५२ ॥                      |                                  |
| पद्मस्य शङ्खपालस्य तक्षकस्यापि या भवेत् ।<br>कुलिको दूषयत्याशु स्फुजिवारे उदाहृता ॥ ५३ ॥                     |                                  |
| शुक्रस्यापि तथाख्यातं शङ्खपालोदयं तथा ।<br>एषु दष्टो न जीवेत कृमिकेनापि यो भवेत् ॥ ५४ ॥                      |                                  |
| शनिश्चरस्य यद्वत्स कुलिकस्योदयं द्विधा ।<br>शङ्खपालस्य वेला तु तथा कर्कोटकस्य तु ॥ ५५ ॥                      |                                  |

**48a** त्रिंशत्प्राणासु ] *corr.*, त्रिंशत्प्राणाः PR<sub>B</sub>D<sub>C</sub>, त्रिंशत्प्राणसु P<sub>ALM</sub> **48a** त्रिभिर्भक्ताः ] PR<sub>B</sub>D<sub>C</sub>, त्रिभिभ  
[[<त्ता>]]<त्ता>] P<sub>ALM</sub> *sec. manu* **48b** °भज्य ] PR<sub>B</sub>P<sub>ALM</sub> *aisā*, °भध्य D<sub>C</sub> **49a** इनवारे ] D<sub>C</sub>, इनवारे[सरे]  
PR<sub>B</sub>, इनवारे P<sub>ALM</sub> **49b** °दये ] PR<sub>B</sub>D<sub>C</sub>, °दयेद P<sub>ALM</sub> **49c** यामार्धे ] P<sub>ALM</sub>; यासार्धे PR<sub>B</sub>D<sub>C</sub> **49d**  
कुलिकशु ] *corr.*, कुलिको PR<sub>B</sub>D<sub>C</sub>, कुलिका P<sub>ALM</sub> **49d** चरते ] PR<sub>B</sub>P<sub>ALM</sub>, वरते D<sub>C</sub> **50b** पद्मस्य उदये ]  
PR<sub>B</sub>D<sub>C</sub> *aisā*, पद्मस्योदये P<sub>ALM</sub> *hypo* **50c** भुञ्जते ] P<sub>ALM</sub>, भुजन्ते PR<sub>B</sub>D<sub>C</sub> **50c** कुलिको ] PR<sub>B</sub>P<sub>ALM</sub>, कुलिके D<sub>C</sub>  
**51a** पद्म यामार्धे ] PR<sub>B</sub>D<sub>C</sub> *hyper*, पद्मयार्धे P<sub>ALM</sub> **51c** °दयं ज्ञेयं ] P<sub>ALM</sub>, °दये ह्येते PR<sub>B</sub>, °दयं ह्येते D<sub>C</sub> **52a**  
बुधे ] *corr.*, बुधे P<sub>ALM</sub>, बुधे PR<sub>B</sub>D<sub>C</sub> **52a** शङ्खयामार्धे ] P<sub>ALM</sub> *aisā*, शङ्खपालार्धे PR<sub>B</sub>D<sub>C</sub> **52c** °कालेषु ]  
PR<sub>B</sub>D<sub>C</sub>, °काले[षु] P<sub>ALM</sub> *sec. manu* **52d** आशु प्राणा° ] *corr.*, आशुः प्राणा° D<sub>C</sub>, आशुः प्राणा[ः] PR<sub>B</sub>, आयुः  
प्रा[णा]° P<sub>ALM</sub> *sec. manu* **53c** कुलिको दूषयत्याशु ] *corr.*, कुलिको दूषयत्याशुः PR<sub>B</sub>D<sub>C</sub>, कुलिके दूषितामेता P<sub>ALM</sub>  
**53d** स्फुजिवारे उदाहृता ] *em.*, स्फुजिवारे-म्-उदाहृता P<sub>ALM</sub>, स्फुजिवारे उदाहृताः D<sub>C</sub>, स्युजिवारे उदाहृताः  
PR<sub>B</sub> **54a** शुक्रस्यापि ] P<sub>ALM</sub>, शुक्रस्यापि PR<sub>B</sub>D<sub>C</sub> **54a** तथाख्यातं ] PR<sub>B</sub>, तथास्थानं D<sub>C</sub>, च विख्यातं P<sub>ALM</sub>  
**54b** शङ्खपालोदयं ] P<sub>ALM</sub> *pc*, संखपालोदये P<sub>ALM</sub> *ac*, शंखपाणोदयं PR<sub>B</sub>D<sub>C</sub> **54b** तथा ] PR<sub>B</sub>D<sub>C</sub>, [[त]यदा P<sub>ALM</sub>  
**54c** एषु ] P<sub>ALM</sub>, एष PR<sub>B</sub>D<sub>C</sub> **54d** कृमिकेनापि ] PR<sub>B</sub>, कृ[[भ]]मिकेनापि D<sub>C</sub>, कुलिकेनापि P<sub>ALM</sub> **54d** यो ]  
PR<sub>B</sub>D<sub>C</sub>, यद् P<sub>ALM</sub> **55c** वेला तु ] *corr.*, वेलां तु PR<sub>B</sub>D<sub>C</sub>, तु वेलायां P<sub>ALM</sub> *hyper*

**48b** Cf. *Bṛhatpārāśarāhorāśāstra* 3.71.

**50a** Despite the grammar, I take शङ्खपालो and महापद्म as genitive in sense.

दुष्टा वेलाः समाख्याता ग्रहचक्रे यथास्थिताः ।

कुलिकोदयेषु यो दष्टो न जीवेच्छन्नृच्छिन्नपि ॥ ५६ ॥

PR<sub>B</sub> 15<sup>v</sup>

कुशकण्टकविद्धश्च पतितस्त्वरितो ऽपि वा ।

P<sub>ALM</sub> 13<sup>r</sup>

न विषं दापयेत्कश्चिद्भ्रूषजानि न योजयेत् ॥ ५७ ॥

कालछाया तथा कालः चक्रगतिनिरीक्षणम् ।

त्रिंशत्प्राणान्तरे स्कन्द त्रयो वेलाः प्रकीर्तिताः ॥ ५८ ॥

यत्स्वरूपं भवेत्काले छायाया अपि तद्भवेत् ।

चक्रिते जीविते दष्टश्छायादष्टो ऽपि जीवति ॥ ५९ ॥

मध्यकाले तु यो दष्टस्तदन्तं तस्य जीवितम् ।

एष स्थूलं समाख्यातं सूक्ष्माचारं निबोध मे ॥ ६० ॥

D<sub>c</sub> 8<sup>v</sup>

[सूक्ष्मकालः]

स्वच्छन्दो वामदेवस्तु यदा वहति चात्मनि ।

तत्र भागस्थितं पृच्छेत्सिद्धिर्भवति निश्चिता ॥ ६१ ॥

अघोरं घोररूपाणि सौम्यं वामाक्षरेण तु ।

पृच्छते वागते दूते द्वाभ्यां च स्वार्थवाहिनीम् ।

56a वेलाः ] *corr.*, वेला Σ 56a समाख्याता ] PR<sub>B</sub>P<sub>ALM</sub>, समास्थाता D<sub>c</sub> 56b °चक्रे ] D<sub>c</sub>P<sub>ALM</sub>, °वक्रे PR<sub>B</sub> 56c दष्टो ] *corr.*, दष्ट PR<sub>B</sub>D<sub>C</sub>, दष्टः P<sub>ALM</sub> 56d छिन्नपि ] PR<sub>B</sub>D<sub>C</sub>, छिन्नो ऽपि P<sub>ALM</sub> *unmet.* 57a कुश° ] PR<sub>B</sub>D<sub>C</sub>, कुश° P<sub>ALM</sub> 57b पतितस् ] PR<sub>B</sub>D<sub>C</sub>, पतितः P<sub>ALM</sub> 57b त्वरितो ] PR<sub>B</sub>, त्वलितो D<sub>c</sub>, प्रस्खलितो P<sub>ALM</sub> *hyper* 57c दापयेत् ] PR<sub>B</sub>D<sub>C</sub>, दापये[तकये]त् P<sub>ALM</sub> 57d न योजयेत् ] P<sub>ALM</sub>, नियोजयेत् PR<sub>B</sub>D<sub>C</sub> 58b चक्रगति° ] PR<sub>B</sub>D<sub>C</sub>, सुक्रपति° P<sub>ALM</sub> 59a यत्स्वरूपं ] PR<sub>B</sub>D<sub>C</sub>, यच्च रूपं P<sub>ALM</sub> 59a काले ] PR<sub>B</sub>D<sub>C</sub>, काल P<sub>ALM</sub> 59c चक्रिते ] P<sub>ALM</sub>, विक्रिते PR<sub>B</sub>D<sub>C</sub> 59c जीविते ] PR<sub>B</sub>D<sub>C</sub>, जीविते[ ] P<sub>ALM</sub> 59c दष्टम् ] *corr.*, दष्टो Σ 60a दष्टस् ] PR<sub>B</sub>D<sub>C</sub>, दष्टास् P<sub>ALM</sub> 60c एष ] PR<sub>B</sub>D<sub>C</sub> *aisa*, एषु P<sub>ALM</sub> 60c समाख्यातं ] PR<sub>B</sub>P<sub>ALM</sub>, समास्थातं D<sub>c</sub> 60d सूक्ष्माचारं ] PR<sub>B</sub>D<sub>C</sub>, सूक्ष्मे वारं P<sub>ALM</sub> 61a स्वच्छन्दो ] *em.* H.I., स्वच्छन्दं Σ 61a वामदेवस् ] *em.* H.I., वामदेवं Σ 61b यदा ] *em.* H.I., तदा Σ 61c तत्र भागस्थितं ] PR<sub>B</sub>D<sub>C</sub>, न तत्र दुर्भागस्थितः P<sub>ALM</sub> *hyper* 62a अघोरं ] *em.* H.I., अघोर° P<sub>ALM</sub>, अघोरे PR<sub>B</sub>D<sub>C</sub> 62b सौम्यं ] PR<sub>B</sub>P<sub>ALM</sub>, सौम्यं D<sub>c</sub> 62b वामा° ] PR<sub>B</sub>D<sub>C</sub>, वा° P<sub>ALM</sub> *hypo* 62c वागते दूते ] D<sub>c</sub>, वा[चा]गते दूते PR<sub>B</sub>, यो ऽग्रतो भूत्वा P<sub>ALM</sub> 62d स्वार्थवाहिनीम् ] P<sub>ALM</sub>, सार्थवाहिनी PR<sub>B</sub>, सार्द्धवाहिनी D<sub>c</sub>

61a *Garuḍapurāna* 1,67.21cd-25ab are genetically related to our verses 61-63. Here, the Purana preserves more of the context of the source text than ours. There it is clearly a method of divination based on the movement of *prāṇa* in the body. Here the details are much more obscure. The opening verse of the *Garuḍapurāna* passage says that Hara told the knowledge to Gaurī, which serves as a citation of the source tantra where these were the interlocutors.

58d त्रयो वेलाः for तिस्रो वेलाः.

तदा मृत्युं विजानीयान्नात्र कार्यं विचारणात् ॥ ६२ ॥

यत्र यत्र स्थितः पृच्छेद्द्वामदक्षिणसम्मुखे ।

PR<sub>B</sub> 16<sup>r</sup>

तत्र तत्र समावेशं संज्ञा तस्योदयेन तु ॥ ६३ ॥

अघोर पुरुषावेश्यं वामदेवेन चाङ्गना ।

P<sub>ALM</sub> 13<sup>v</sup>

वामघोरसमे काले वदेत्तच्च नपुंसकम् ॥ ६४ ॥

दष्टे नष्टे तथा लाभे जीविते मरणे तथा ।

देवस्य तु गतिं ज्ञात्वा तदा ज्ञेयं बलाबलम् ।

सौम्ये सौम्यानि कार्याणि अघोरे मध्यमानि च ॥ ६५ ॥

एषोदयं समाख्यातं गुह्याद्गुह्योत्तमं परम् ।

अथ अन्योदयं वक्ष्ये कलानां पञ्चकस्य तु ॥ ६६ ॥

[पञ्चकलानामुदयः]

राजा संज्ञा तथोदासा पीडा मृत्युश्च एव च ।

पञ्च पञ्च च वाराणि गण्यते ऽथ स्वरोदये ॥ ६७ ॥

आ·ई·ऊ चैव ऐ·औ च एता नामेन कल्पयेत् ।

ऊर्ध्वतिर्यग्गतै रेखैः षड्भिः षड्भिः क्रमाद्गतैः ॥ ६८ ॥

तिथिपञ्चदशैः कोष्ठैरानुपूर्वेण कल्पयेत् ।

PR<sub>B</sub> 16<sup>v</sup>

त्रयो राजा त्रयः संज्ञा उदासा पीडमेव च ।

62e विजानीयान् ] D<sub>C</sub>P<sub>ALM</sub>, विजानीया PR<sub>B</sub> 62f कार्यविचारणात् ] P<sub>ALM</sub> *aśā*, कार्यविचारणा PR<sub>B</sub>, कार्या विचारणा D<sub>C</sub> 63a यत्र यत्र ] P<sub>ALM</sub>, यत्र तत्र PR<sub>B</sub>D<sub>C</sub> 63a स्थितः ] PR<sub>B</sub>D<sub>C</sub>, स्थिता[तः] P<sub>ALM</sub> 63c समावेशं ] PR<sub>B</sub>D<sub>C</sub>, समावेशं P<sub>ALM</sub> 63d संज्ञा ] PR<sub>B</sub>D<sub>C</sub>, गत्वा P<sub>ALM</sub> 64a अघोर पुरुषावेश्यं ] *conj.*, अघोरे पुरुषादेश्यं PR<sub>B</sub>D<sub>C</sub>, अघोरपुरुषः आवेश्यं P<sub>ALM</sub> *hyper* 64b वामदेवेन ] PR<sub>B</sub>P<sub>ALM</sub>, वामदेवन D<sub>C</sub> 64b चाङ्गना ] PR<sub>B</sub>D<sub>C</sub>, चागमा P<sub>ALM</sub> 64d वदेत् ] D<sub>C</sub>, वदे P<sub>ALM</sub>, पदे PR<sub>B</sub> 64d नपुंसकम् ] PR<sub>B</sub>D<sub>C</sub>, [न]पुंसकम् P<sub>ALM</sub> *sec. manu* 65d ज्ञेयं ] *conj.* H.I., देयं Σ 66a एषोदयं ] PR<sub>B</sub>D<sub>C</sub> *aśā*, एषो वयं P<sub>ALM</sub> 66a समाख्यातं ] PR<sub>B</sub>P<sub>ALM</sub>, समास्थात D<sub>C</sub> 66b गुह्याद् ] P<sub>ALM</sub>, गुह्या PR<sub>B</sub>D<sub>C</sub> 67a राजा ] *em.*, राज Σ 67a संज्ञा ] D<sub>C</sub>, संज्ञा[जा] PR<sub>B</sub>, सा[जा] P<sub>ALM</sub> *sec. manu* 67a तथोदासा ] PR<sub>B</sub>D<sub>C</sub>, तथोवासा P<sub>ALM</sub> 67c च ] PR<sub>B</sub>D<sub>C</sub>, [पं]च P<sub>ALM</sub> 67d ऽथ ] P<sub>ALM</sub>, च PR<sub>B</sub>D<sub>C</sub> 68a-b आ·ई·ऊ चैव ऐ·औ च एता नामेन कल्पयेत् ] PR<sub>B</sub>D<sub>C</sub> *aśā*, आ·ई·ऊ चैव ऐ·औ पंचकं स्मृतं ॥ एतान्यधरदीर्घाणि क्रमेणैव तु कल्पयेत् P<sub>ALM</sub> 68c तिर्यग्गतै ] D<sub>C</sub>, तिर्यग्[ग]तै PR<sub>B</sub>, तिर्यगतो P<sub>ALM</sub> 68d क्रमाद् ] *corr.*, क्रमा Σ 69a कोष्ठैर् ] *corr.*, कोष्ठैः Σ 69c राजा ] PR<sub>B</sub>D<sub>C</sub>, रा[सी][जा] P<sub>ALM</sub> *sec. manu* 69c त्रयः ] *corr.*, त्रयो Σ 69c संज्ञा ] P<sub>ALM</sub>, सज्ज PR<sub>B</sub>D<sub>C</sub> 69d उदासा ] *em.*, उयसा PR<sub>B</sub>D<sub>C</sub>, गुवासा P<sub>ALM</sub>

67a Cf. *Garudapurāṇa* 1,66.15cd: राजा सा(मा)जा उदासा च पीडा मृत्युस्तथैव च, etc.

65d In support of the conjecture, cf. *Brahmayāmalā* 82.72b: तथा ज्ञेय बलाबलं. 66a एषोदयं ] *double-sandhi* (एष + उदयं). 68b नामेन ] *aśā* instrumental singular. 69c त्रयः for तिस्रौ.

त्रयो मृत्युस्तिथि ख्याता परिपाठ्या यथाक्रमम् ॥ ६६ ॥

कुजसोमसुतं चैव स्फुजिशुक्रशनैश्चरः ।

P<sub>ALM</sub> 14<sup>r</sup>

पञ्चैते तु कलानां च विज्ञेया कृत्तिकासुत ॥ ७० ॥

रेवत्यादिमृगान्ताश्च ऋक्षाश्च प्रथमाः कलाः ।

अन्येषां पञ्च पञ्चैव नक्षत्राः परिकीर्तिताः ॥ ७१ ॥

चैत्रादि चोदयान्तानामेकैकस्य कलास्य तु ।

D<sub>C</sub> 9<sup>r</sup>

द्वादशाहं द्वयोर्मासा बोद्धव्याश्च पृथक्पृथक् ॥ ७२ ॥

आद्यक्षरं तु नामस्य या कलालिङ्ग्य तिष्ठति ।

तस्यादेशं ददत्याशु आतुरे ग्रहपीडिते ॥ ७३ ॥

कला तिथि तथा वारं नक्षत्रं मासमेव च ।

नाममुदयपूर्वं स्यात्तथ्यं भवति नान्यथा ॥ ७४ ॥

कालोदयमिति ख्यातमपूर्वं तु मया तव ।

न कस्यचिदिदं दद्याद्गोपनीयं प्रयत्नतः ॥ ७५ ॥

P<sub>R<sub>B</sub></sub> 17<sup>r</sup>

माहेन्द्रा वारुणा वर्णा आप्रेया वायवास्तथा ।

चतुर्विधांशका ज्ञेयाः साध्यसाधनसाधके ॥ ७६ ॥

माहेन्द्रवारुणा वर्णा नामस्याद्यक्षरं यदा ।

P<sub>ALM</sub> 14<sup>v</sup>

**69e** तिथि ख्याता ] P<sub>ALM</sub>, तिरिख्याता P<sub>R<sub>B</sub></sub>, तिरस्थाता D<sub>C</sub> **69f** परिपाठ्या ] *conj.*, प्रतिपदाद्या P<sub>R<sub>B</sub></sub>, P<sub>ALM</sub> *hyper*, प्रतिपदाद्या D<sub>C</sub> *hyper* **69f** यथाक्रमम् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, यथाक्रमात् P<sub>ALM</sub> **70a** कुज° ] D<sub>C</sub>P<sub>ALM</sub>, कुज[कम्म]° P<sub>R<sub>B</sub></sub> **70b** स्फुजि° ] P<sub>ALM</sub>, स्फिज° P<sub>R<sub>B</sub></sub>D<sub>C</sub> **70b** °शनैश् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, °[स]नैश् P<sub>ALM</sub> **70c** कलानां च ] *em.*, कलानाथ Σ **70d** कृत्तिकासुत ] *corr.*, कृत्तिकासुतः Σ **71a** रेवत्यादिमृगान्ताश्च ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, रेवत्या[दि]मृगान्ता[श्च] P<sub>ALM</sub> *sec. manu* **71b** ऋक्षाश्च प्रथमाः कलाः ] *corr.*, रिक्षाश्च प्रथमा कलाः P<sub>R<sub>B</sub></sub>D<sub>C</sub>, ऋ(क्षा)द[प्र]थ[मा] कालस्य तु P<sub>ALM</sub> **71c** पञ्च पञ्चैव ] P<sub>ALM</sub>, पञ्चमं चैव P<sub>R<sub>B</sub></sub>D<sub>C</sub> **72a** चोदयान्तानाम् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, चोदयाता[सा]म् P<sub>ALM</sub> *sec. manu* **72b** कलास्य ] P<sub>ALM</sub><sup>pc</sup>, कालास्य P<sub>ALM</sub><sup>ac</sup>, कलस्य P<sub>R<sub>B</sub></sub>D<sub>C</sub> **72c** मासा ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, मासौ P<sub>ALM</sub> **73a** आद्यक्षरं ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, आद्यर्क्ष P<sub>ALM</sub> **73a** नामस्य ] P<sub>ALM</sub>, नामास्य P<sub>R<sub>B</sub></sub>D<sub>C</sub> **73c** तस्यादेशं ] *em.*, तस्य देशं P<sub>R<sub>B</sub></sub>D<sub>C</sub>, तस्यादेशं P<sub>ALM</sub> **73d** आतुरे ] P<sub>R<sub>B</sub></sub>, आरुरे D<sub>C</sub>, -र्-आतुरे P<sub>ALM</sub> **74d** तथ्यं ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, तथा P<sub>ALM</sub> **75a** कालोदयम् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, कोलोदयम् P<sub>ALM</sub> **75c** कस्यचिदिदं ] *corr.*, कस्य[चि]दिदं P<sub>R<sub>B</sub></sub>, कस्यदिदं D<sub>C</sub> *hypo*, कस्य विदितं P<sub>ALM</sub> **75c** दद्याद् ] *corr.*, दद्यात् Σ **75d** प्रयत्नतः ] D<sub>C</sub>P<sub>ALM</sub>, प्रयत्नतः P<sub>R<sub>B</sub></sub> **76a** माहेन्द्रा ] P<sub>ALM</sub>, महेन्द्रा P<sub>R<sub>B</sub></sub>D<sub>C</sub> **76b** आप्रेया ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, आप्रेयो P<sub>ALM</sub> **76b** वायवास् ] *em.*, वायवो P<sub>ALM</sub>, वारुणा P<sub>R<sub>B</sub></sub>D<sub>C</sub> **76c** °आंशका ] P<sub>R<sub>B</sub></sub>P<sub>ALM</sub>, °आंशका D<sub>C</sub> **76c** ज्ञेयाः ] *corr.*, ज्ञेया Σ **77a** माहेन्द्र° ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, महेन्द्रा° P<sub>ALM</sub> **77a** वर्णा ] P<sub>ALM</sub>, मन्त्रा P<sub>R<sub>B</sub></sub>D<sub>C</sub> **77b** नामस्याद्य° ] P<sub>R<sub>B</sub></sub>D<sub>C</sub> *aiśa*, नाम[द्य]° P<sub>ALM</sub> *sec. manu hypo* **77b** यदा ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, सदा P<sub>ALM</sub>

**73a** नामस्य *aiśa* genitive singular. **77b** नामस्य *aiśa* genitive singular.

स जीवेत्सर्पदष्टस्तु मृत्युर्वाय्वग्नि-र्-अक्षरैः ॥ ७७ ॥

सितपुष्पध्वजं छत्रं सितवस्त्रेण छादितम् ।

दूरस्थेन तु ज्ञातव्यं यथा जीवति दष्टकम् ॥ ७८ ॥

मङ्गले च यथा शब्दं रुदमाना तु योषिता ।

तूरं महोत्सवाकारं नदते मल्लनर्तके ॥ ७९ ॥

दूरस्थितेन ज्ञातव्यं जीविते अहिदंशितः ।

एवं परीक्षयेज्जन्तु ततः कर्म समारभेत् ॥ ८० ॥

कालचक्रं समाख्यातं येन ज्ञायन्ति तत्त्वतः ।

निरूप्य विविधाकारैर्निदानैस्तु शुभाशुभैः ॥ ८१ ॥

### इति क्रियाकालगुणोत्तरे पञ्चमः पटलः

77c जीवेत् ] P<sub>ALM</sub>, जीवे PR<sub>B</sub>D<sub>C</sub> 77c सर्प° ] PR<sub>B</sub>D<sub>C</sub>, स[र्व]र्प° P<sub>ALM</sub> 77d वाय्वग्नि-र्- ] PR<sub>B</sub>, वाय्वग्नि-र्- D<sub>C</sub>, वाग्नि-र्- P<sub>ALM</sub> hypo 78a सित° ] PR<sub>B</sub>D<sub>C</sub>, स्थितः P<sub>ALM</sub> 78a °ध्वजं छत्रं ] PR<sub>B</sub>D<sub>C</sub>, °ध्वजा सर्वा P<sub>ALM</sub> 78c ज्ञातव्यं ] PR<sub>B</sub>D<sub>C</sub>, ज्ञातव्या P<sub>ALM</sub> 79c तूरं ] PR<sub>B</sub>P<sub>ALM</sub>, तूरं D<sub>C</sub> 79c °आकारं ] PR<sub>B</sub>D<sub>C</sub>, °आचारं P<sub>ALM</sub> 79d नदते ] P<sub>ALM</sub>, न च ते PR<sub>B</sub>D<sub>C</sub> 80a दूरस्थितेन ] PR<sub>B</sub>D<sub>C</sub> ma-vipulā, दूरस्थेन P<sub>ALM</sub> hypo 80b जीविते ] D<sub>C</sub>P<sub>ALM</sub> aiśa, जीवित PR<sub>B</sub> unmet. 80c परीक्षयेज् ] D<sub>C</sub>P<sub>ALM</sub>, परीक्षये PR<sub>B</sub> 80c जन्तुं ] PR<sub>B</sub>D<sub>C</sub>, जन्तु P<sub>ALM</sub> 81a समाख्यातं ] PR<sub>B</sub>P<sub>ALM</sub>, समास्थातं D<sub>C</sub> 81b ज्ञायन्ति ] PR<sub>B</sub>D<sub>C</sub> aiśa, जा[स्या]यन्ति P<sub>ALM</sub> 81c विविधाकारेर् ] P<sub>ALM</sub>, विविधाकारेः D<sub>C</sub>, विधाकारेः PR<sub>B</sub> hypo 81d निदानैस्तु ] PR<sub>B</sub>P<sub>ALM</sub>, निदानैःस्तु D<sub>C</sub> 81d शुभाशुभैः ] PR<sub>B</sub>D<sub>C</sub>, [शु]भासुभैः P<sub>ALM</sub> sec. manu

80b जीविते for जीवति metri causa.



## षष्ठः पटलः

### ॥ ईश्वर उवाच ॥

अथान्यं सम्प्रवक्ष्यामि पञ्चतत्त्वं व्यवस्थितम् । PR<sub>B</sub> 17<sup>V</sup>

पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।

क्षिपादिपञ्चवर्णास्तु इत्येते मण्डलाधिपाः ॥ १ ॥

यां यं च जयविजयौ वर्गान्तं शिववाचकम् । P<sub>ALM</sub> 15<sup>r</sup>

दीर्घस्वरैर्विभिन्नं स्यान्नपुंसकविवर्जितम् ।

षडङ्गशिव प्रोक्तस्तु यथासंख्येन कल्पयेत् ॥ २ ॥ D<sub>C</sub> 9<sup>V</sup>

हृच्छिरश्च शिखा वर्म नेत्रमस्त्रं तथैव च ।

स्वस्थानसंस्थितं न्यासं सर्वकर्मसु सिद्धिदम् ॥ ३ ॥

काल·वह्नि·अधोवायु·षष्ठस्वरसमायुतम् ।

ऊर्ध्वेन्दुबिन्दु·औयुक्तं परापरविभेदितम् ।

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; *Garuḍa Purāna* 1,197 closely follows this chapter, though it is clearly secondary. Editions and MSS were consulted. When this testimony influenced the choice of variants, I use the siglum GP. For parallel subject matter, see *Nārāyaṇīya Tantrasārasaṅgraha* 3, *Agnīpurāna* 294, *Garuḍapañcākṣarīkalpa* 5, *Īśānaśivagurudevapaddhati* 39.88–167, and *Bhairavaḍṣṭapadmāvatīkalpa* 10.

**1b** °तत्त्वं व्यवस्थितम् ] *em. A.S.*, °तत्त्वैर्यथा स्थितम् Σ **1d** आकाशम् ] D<sub>C</sub>P<sub>ALM</sub>, आ[का]शम् PR<sub>B</sub> **1e** क्षिपादि ] PR<sub>B</sub>D<sub>C</sub>, क्षि[प्पा][त्या]दि P<sub>ALM</sub> *sec. manu* **2a** यां यं च ] *conj.*, युं युं [या] P<sub>ALM</sub>, हूं धूं यूं हूं, PR<sub>B</sub> *hyper*, हूं धूं यूं यूं D<sub>C</sub> *hyper* **2a** जयविजयौ ] PR<sub>B</sub>D<sub>C</sub>, जायविजयो P<sub>ALM</sub> **2b** वर्गान्तं ] *conj. A.S.*, वर्गान्तं PR<sub>B</sub>D<sub>C</sub>, \*कथादि P<sub>ALM</sub> **2c** स्यान् ] PR<sub>B</sub>, [[स्था]]स्यान् D<sub>C</sub>, स्यात् P<sub>ALM</sub> **2d** नपुंसकविवर्जितम् ] P<sub>ALM</sub>, नपुंसक<sup>०</sup>स<sup>१</sup>विवर्जितं PR<sub>B</sub>, नपुंसकं D<sub>C</sub> *hypo* **2f** °संख्येन ] D<sub>C</sub>P<sub>ALM</sub>, °संस्थेन PR<sub>B</sub> **3a** च ] D<sub>C</sub>, व PR<sub>B</sub>P<sub>ALM</sub> **3a** शिखा ] D<sub>C</sub>, नि[शि]खा PR<sub>B</sub>, शि[खा][खा] P<sub>ALM</sub> *sec. manu* **3b** नेत्रम् ] PR<sub>B</sub>D<sub>C</sub>, नेत्र P<sub>ALM</sub> **3c** स्वस्थान° ] PR<sub>B</sub>D<sub>C</sub>, स्व[त्][स्था]न° P<sub>ALM</sub> **3c** न्यासं ] P<sub>ALM</sub>, न्यास PR<sub>B</sub>D<sub>C</sub> **4a** काल·वह्नि·अधोवायु ] PR<sub>B</sub>, कालवह्नि अधावापु D<sub>C</sub>, कलावह्निसंस्थोवास्तु P<sub>ALM</sub> **4b** °समायुतम् ] PR<sub>B</sub>D<sub>C</sub>, °युतेन च P<sub>ALM</sub> **4c** °बिन्दु° ] D<sub>C</sub>P<sub>ALM</sub>, °[बिन्दु]° PR<sub>B</sub> **4c** औयुक्तं ] P<sub>ALM</sub>, औयुक्तं PR<sub>B</sub>, °युक्तं D<sub>C</sub> *hypo* **4d** परापर° ] PR<sub>B</sub>D<sub>C</sub>, परापर[त्]° P<sub>ALM</sub>

**1a-d** पञ्चतत्त्वं व्यवस्थितम् ] Cf. *Dviśatikālottara* 5.1: अथ दीक्षां प्रवक्ष्यामि पञ्चतत्त्वं व्यवस्थितम् । पृथिव्यापस्तथा तेजो वायुराकाशमेव च ॥ **1e** क्षिपादि is common shorthand for the five syllables of *Garuḍa*: क्षिप अं स्वाहा. Cf. *Garuḍapañcākṣarīkalpa* 6.43b ≈ *Nārāyaṇīya Tantrasārasaṅgraha* 5.58b: उक्तो ज्यं स्यात्ताक्षर्यमन्त्रः क्षिपादिः । **1e** Cf. *Kriyākālagunottara* 7.20cd: अनुलोमविलोमेन क्षिपादिपञ्चकेन तु ॥ **4c** Cf. the *prāsāda* mantra of the *Kālottara* system: HŪAUM/HAUŪM, whose locus classicus is *Sārdhatriśatikālottara* 1.11. Reference provided by Sanderson.

**2a** यां यं च जयविजयौ ] The conjecture is based on the seed syllables for *Jayā* and *Vijayā* in *Viṇāśikhatantra* 125. *जयविजयौ* is *aīsa* for *जयाविजये*, in part *metri causa*. **2c** दीर्घस्वरैर् ] “Long vowels” commonly refer to आ, ई, ऊ, ऐ, औ, and अः, excluding the “neuter [long] vowels” (ऋ, ॠ). Cf. *Kṣemarāja*’s commentary on *Svacchandatantra* 1.71 and *Jayaratha* on *Tantrāloka* 30.11. **2f** षडङ्गशिव प्रोक्तस्तु ] the sense should be शिवस्य षडङ्गानि प्रोक्तानि. The lack of ending is *metri causa*, allowing that semivowels do not always lengthen preceding vowels.

शिवस्योद्धारमेतद्धि अङ्गात्रेफेन भेदयेत् ॥ ४ ॥

हृदि पाणितले देहे न्यासं कृत्वा यथार्थतः ।

अजसः कुरुते कर्म जप्तश्च सर्वसिद्धिदः ॥ ५ ॥

चतुर्वज्रसमायुक्तां चतुरश्रां सुविस्तराम् ।

ध्यायते पीतवर्णां तु पृथिवीं वज्रिदेवताम् ॥ ६ ॥

PR<sub>B</sub> 18<sup>r</sup>

मध्ये पद्मसमायुक्तमर्धचन्द्रं तु शीतलम् ।

इन्द्रनीलद्युतिं सौम्यं ध्यायेद्धारुणमण्डलम् ॥ ७ ॥

त्रिकोणं स्वस्तिकैर्युक्तं ज्वालामालाकुलं सदा ।

आग्नेयमण्डलं ध्यायेत्स्तोभतापनदीपने ॥ ८ ॥

P<sub>ALM</sub> 15<sup>v</sup>

भिन्नाञ्जननिभाकारं सुवृत्तं बिन्दुभूषितम् ।

वायव्यमण्डलं ध्यायेत्तीक्ष्णवेगं भयंकरम् ॥ ९ ॥

क्षीरोर्मिसदृशाकारं शुद्धस्फटिकवर्चसम् ।

प्लावयन्तं जगत्सर्वं व्योमममृतवत्स्मरेत् ॥ १० ॥

वासुकिः शङ्खपालश्च स्थितौ पार्थिवमण्डले ।

4f एतद्धि अङ्गान् ] *corr.*, एतद्धि अङ्गा P<sub>ALM</sub>, एतद्धि ह्यङ्गा PR<sub>B</sub>D<sub>C</sub> 5c अजसः ] D<sub>C</sub>P<sub>ALM</sub>, अजस PR<sub>B</sub>  
 5d जप्तश्च ] P<sub>ALM</sub>, जप्तं वै PR<sub>B</sub>, जप्तं वै D<sub>C</sub> 5d °सिद्धिदः ] P<sub>ALM</sub>, °सिद्धिदम् PR<sub>B</sub>D<sub>C</sub> 6a चतुर्वज्र° ]  
 PR<sub>B</sub>D<sub>C</sub>, चतुर्वज्र° ] P<sub>ALM</sub> 6a °समायुक्तां ] PR<sub>B</sub>D<sub>C</sub>, °समायुक्तां P<sub>ALM</sub> 6b सुविस्तराम् ]  
 PR<sub>B</sub>, °शुविस्तरां D<sub>C</sub>, °स्तु विस्तरां P<sub>ALM</sub><sup>pc</sup>, °स्तु वि(म)\* P<sub>ALM</sub><sup>ac</sup> 6c °वर्णां ] PR<sub>B</sub>D<sub>C</sub>, °वर्णां P<sub>ALM</sub> 6d  
 पृथिवीं ] *em.* H.I., पृथिवीं Σ 6d वज्रि° ] *em.* A.S.GP, वज्र° Σ 6d देवताम् ] PR<sub>B</sub>D<sub>C</sub>, °देवताः P<sub>ALM</sub>  
 7a °समायुक्ताम् ] P<sub>ALM</sub>, °समायुक्ताम् PR<sub>B</sub>D<sub>C</sub> 7c °द्युतिं ] *em.* A.S., °द्युतिः Σ 8a स्वस्तिकैर् ] PR<sub>B</sub>D<sub>C</sub>,  
 स्वस्तिकैः P<sub>ALM</sub> 8b ज्वाला° ] PR<sub>B</sub>D<sub>C</sub>, ज्वा[ज्वा]° P<sub>ALM</sub><sup>sec. manu hypo</sup> 8c आग्नेय° ] P<sub>ALM</sub>, आग्नेयं PR<sub>B</sub>D<sub>C</sub> 8c  
 ध्यायते ] *corr.*, ध्याये 8d स्तोभ° ] PR<sub>B</sub>D<sub>C</sub>, स्तोभस् P<sub>ALM</sub> 9b बिन्दुभूषितम् ] PR<sub>B</sub>D<sub>C</sub>, इन्दुनिभाकारं  
 P<sub>ALM</sub><sup>ac</sup>, इन्दुभूषितां P<sub>ALM</sub><sup>pc</sup> 9c वायव्य° ] P<sub>ALM</sub>, वायव्यं PR<sub>B</sub>D<sub>C</sub> 9c °मण्डलं ] PR<sub>B</sub>D<sub>C</sub>, मण्डलं P<sub>ALM</sub><sup>hypo</sup> 9d  
 तीक्ष्णवेगं ] *em.* H.I., तीक्ष्णवेग° Σ 10d स्मरेत् ] P<sub>ALM</sub>, स्म[स्म]रेत् PR<sub>B</sub>, स्मरेत् D<sub>C</sub> 11a वासुकिः ]  
 PR<sub>B</sub>D<sub>C</sub>, वासुकिः ] P<sub>ALM</sub> 11b स्थितौ ] PR<sub>B</sub>P<sub>ALM</sub>, स्थितौ D<sub>C</sub> 11b पार्थिव° ] D<sub>C</sub>P<sub>ALM</sub>, पाव[क]° PR<sub>B</sub>

5c A similar statement is made at 7.21. 6a Cf. *Lakṣmitantra* 35.39cd–41cd: चतुरश्रं भवेद् विम्बं  
 वज्राङ्कं पार्थिवं महत् ॥ अर्धेन्दुसदृशं शुक्लं पद्माङ्कं पयसः स्मृतम् । त्रिकोणं स्वस्तिकाङ्कं च रक्तं तैजसम् उच्यते ॥  
 धूम्रं षड्बिन्दुसंयुक्तं वृत्तं वायव्यम् उच्यते । अञ्जनाभं तथाकाणं विम्बमात्रं स्मृतं परम् ॥ 6d Cf. *Nārāyaṇīya*  
*Tantrasārasaṅgraha* 3.9d → *Agnipurāṇa* 294.5: पीतं वज्रि चतुष्कोणं पार्थिवं शक्रदैवतम्, 8d स्तोभ ]  
 Cf. *Bhairavapadmāvatikalpa* 10.1 and commentary, where स्तोभ is glossed as दृष्टावेशकरण. 9a Cf.  
*Parākhyatantra* 14.43cd–44ab: विद्यार्या धारणा वायोः सुवृत्तध्यानमण्डला । षड्बिन्दुलाञ्छना (*em.*; तद्° *cod.*)  
 धूम्रा स्वबीजपरितोषिता । Cited and emended by Vasudeva 2001: 87. 10d व्योमम् ] *aiśā* accusative  
 masculine.

5c कृत्वा...कुरुते ] there is a grammatical ellipsis here because the subject of the gerund is the  
*sādhaka*, whereas the subject of the main verb is the implied mantra. 6b A section marker  
 follows 6b in P<sub>ALM</sub>. 7c P<sub>ALM</sub> omits 7cd without any gap, likely due to an eyeskip from °लं of 7ab  
 to °लं of 7cd in its exemplar. 9d Cf. 7.16, where this verse is paraphrased.

कर्कोटं पद्मनागं च वारुणे भवने न्यसेत् ॥ ११ ॥

आग्नेये ऽनन्तकुलिकौ योजयेन्मन्त्रवित्सदा ।

तक्षकं च महापद्मं ध्यायेद्वायव्यमण्डले ॥ १२ ॥

पार्थिवाः क्षत्रिया ज्ञेया रक्ता वज्रेण लाञ्छिताः ।

कृष्णाश्च वारुणा नागा मूर्ध्नि पद्मविभूषिताः ॥ १३ ॥

PR<sub>B</sub> 18<sup>v</sup>

श्वेतास्तु अग्निसम्भूता विप्राः स्वस्तिकलाञ्छिताः ।

वैश्यास्तु वायवा प्रोक्ता तिल-मूर्ध्नि-विभूषिताः ॥ १४ ॥

अङ्गुष्ठादिकनिष्ठान्तं पञ्च भूतानि विन्यसेत् ।

अनुलोमविलोमेन चतुर्धा पर्वसन्धिषु ॥ १५ ॥

जया च विजयाङ्गुष्ठे नागाश्च पुरसंस्थिताः ।

D<sub>C</sub> 10<sup>f</sup>

हृदयादिशिवाङ्गाश्च कनिष्ठादिक्रमात्स्थिताः ।

P<sub>ALM</sub> 16<sup>f</sup>

शिवं च व्यापिनं पश्चात्करयोरुभयोरपि ॥ १६ ॥

प्रथमं त्रितत्त्वविन्यासमङ्गुष्ठाङ्गुलिपर्वसु ।

11c कर्कोटं ] P<sub>ALM</sub>, कर्कोटं PR<sub>B</sub>D<sub>C</sub> 11c पद्मनागं ] em., पद्मनाभश्च Σ 11d वारुणे ] PR<sub>B</sub>D<sub>C</sub>, वारुणं [ ] P<sub>ALM</sub> unmet. 11d भवने ] PR<sub>B</sub>D<sub>C</sub>, भवते P<sub>ALM</sub> 12a आग्नेये ] PR<sub>B</sub>D<sub>C</sub>, आग्नेय P<sub>ALM</sub> 12a °कुलिकौ ] PR<sub>B</sub>, कुलिको D<sub>C</sub>P<sub>ALM</sub> 12c तक्षकं च महापद्मं ] em., तक्षकश्च महापद्मौ P<sub>ALM</sub>, महापद्म तथा तक्ष PR<sub>B</sub>D<sub>C</sub> 12d ध्यायेद् ] em., ध्यायो P<sub>ALM</sub>, ध्येयो PR<sub>B</sub>D<sub>C</sub> 12d वायव्यं ] P<sub>ALM</sub>, पार्थिवं PR<sub>B</sub>D<sub>C</sub> 13a पार्थिवाः ] corr., पार्थिवा Σ 13b रक्ता ] em., रक्तं Σ 13b लाञ्छिताः ] D<sub>C</sub>P<sub>ALM</sub>, लाञ्छिता PR<sub>B</sub> 13c कृष्णांश्च ] D<sub>C</sub>P<sub>ALM</sub>, कृष्णांश्च PR<sub>B</sub> 13d मूर्ध्नि ] PR<sub>B</sub>D<sub>C</sub>, मूर्ध्नि P<sub>ALM</sub> 14a श्वेतास्तु ] PR<sub>B</sub>D<sub>C</sub>, स्वनाम्न P<sub>ALM</sub> 14b विप्राः ] corr., विप्रा Σ 14c वायवा ] PR<sub>B</sub>P<sub>ALM</sub>, वा D<sub>C</sub> hypo 14d तिल-मूर्ध्नि-विभूषिताः ] PR<sub>B</sub>D<sub>C</sub> aisa, तिलके मूर्ध्नि भूषिताः P<sub>ALM</sub> 15a °कनिष्ठान्तं ] em. A.S.GP, °कनिष्ठान्ता Σ 15c अनुलोमं ] PR<sub>B</sub>D<sub>C</sub>, अनुलोमे P<sub>ALM</sub> 15d पर्वं ] P<sub>ALM</sub>GP, पञ्च° PR<sub>B</sub>D<sub>C</sub> 16a जया च विजयाङ्गुष्ठे ] conj. A.S.GP, जयति विजया चाङ्गुष्ठे PR<sub>B</sub>D<sub>C</sub> hyper, जयजयं च अं [ कु ] गुष्ठे P<sub>ALM</sub> unmet. 16b पुरं ] D<sub>C</sub>P<sub>ALM</sub>, पु(ल) PR<sub>B</sub> 16c °शिवाङ्गांश्च ] PR<sub>B</sub>D<sub>C</sub>, °शिवा[न्ता][ङ्गा]श्च P<sub>ALM</sub> sec. manu 16d °क्रमात्स्थिताः ] corr., °क्रमात्स्थिताः D<sub>C</sub>P<sub>ALM</sub>, °क्रमस्थिता PR<sub>B</sub> 16e शिवं च ] P<sub>ALM</sub>, शिवश्च PR<sub>B</sub>D<sub>C</sub> 16e व्यापिनं ] PR<sub>B</sub>D<sub>C</sub>, व्यापितं P<sub>ALM</sub> 16f करयोर् ] P<sub>ALM</sub>, कारयोर् PR<sub>B</sub>D<sub>C</sub> 16f उभयोर् ] PR<sub>B</sub>, उभये(र्)र् P<sub>ALM</sub>, उभयेर् D<sub>C</sub> 17a त्रितत्त्वं ] PR<sub>B</sub>D<sub>C</sub> hyper, त्रित्वं P<sub>ALM</sub>

12c Cf. *Bhairavapadmāvatikalpa* 10.15–16: क्षत्रियकुलसम्भूतौ वासुकिशङ्खौ धराविषौ रक्तौ । कर्कोटकपद्माव् अपि शुद्धौ कृष्णौ च वारुणीयगरो । विप्रावन्तन्तकुलिकौ वद्विगरौ चन्द्रकान्तसंकाशौ । तक्षकमहासरोजौ वैश्यौ पीतौ मरुद्दरली ॥

12d Regarding β's variant, we already had पार्थिवमण्डल in 11b, but there PR<sub>B</sub> reads पावक, which would again be repetitive for आग्नेय. 12d None of the *nāgas* correlate with the Space-*maṇḍala* because there are only eight *nāgas*. In Bauddha Tantra, Space is not considered a constituent element, only an empty substratum. 14d तिल-मूर्ध्नि-विभूषिताः ] It seems that तिल or the variant तिलके must be taken instrumentally. 15d P<sub>ALM</sub> writes °मेन चतुर्धा पर्वसंधिषु in the lower margin in order to finish the verse on the same leaf. 17a प्रथमं ] It is not clear why we have the word प्रथमं, here. It is not the first rite. Or are we to assume that the author clumsily forgot to instruct us earlier to do the *tritattvanyāsa* before the *bhūtanyāsa*?

भूतानां च पुनर्न्यासं शिवाङ्गानि तथैव च ॥ १७ ॥

प्रणवादिनमश्रान्ते नामेन च समन्विताः ।

सर्वमन्त्रेषु कथितो विधिः स्थापनपूजने ॥ १८ ॥

आद्यक्षरं तु नामस्य मन्त्रं तु परिकीर्तितम् ।

PR<sub>B</sub> 19<sup>r</sup>

अष्टानां नागराजानां मन्त्रं सांनिध्यकारणम् ॥ १९ ॥

वर्गान्तेन त्रितत्त्वं तु आ·ई·औ·स्वरदीपितम् ।

त्रितत्त्वं तु भवेदेवं सर्वेषां मूर्ध्नि बिन्दुकम् ॥ २० ॥

क्षिप ॐ स्वाहा क्रमशः पञ्चभूतपुरोगतम् ।

एष साक्षाद्भवेत्तार्क्ष्यः सर्वकर्मप्रसाधकः ॥ २१ ॥

P<sub>ALM</sub> 16<sup>v</sup>

करन्यासं पुरा कृत्वा शरीरे विन्यसेत्ततः ।

ज्वलन्तं चिन्तयेत्प्रणवमात्मसंशुद्धिकारणम् ॥ २२ ॥

पबीजं चिन्तयेत्पश्चाद्दर्षन्तममृतात्मकम् ।

एवमाप्यायनं कृत्वा मूर्ध्नि संचिन्त्य-म्-आत्मनि ॥ २३ ॥

पृथिवीं पादयोर्दद्यात्तप्तकाञ्चनसप्रभाम् ।

अशेषभुवनाकीर्णां लोकालोकसुसंचिता ।

**18b** नामेन ] D<sub>C</sub> *aiśā*, ना[थ]मेन PR<sub>B</sub> *aiśā*, वामेन P<sub>ALM</sub> **18d** विधिः स्थापनपूजने ] *em.GP*, विधिस्थापन-पूजनम् PR<sub>B</sub>D<sub>C</sub>, विधिस्थापनपूजनम् P<sub>ALM</sub> **19a** नामस्य ] P<sub>ALM</sub> *aiśā*, नामास्य PR<sub>B</sub>D<sub>C</sub> **19b** परिकीर्तितम् ] PR<sub>B</sub>D<sub>C</sub>, परिकल्पितं P<sub>ALM</sub><sup>ac</sup>, परिकी[र्त्तितं] P<sub>ALM</sub><sup>pc sec. manu</sup> **19c** मन्त्रं ] *em.*, मन्त्रं Σ **19c** राजानां ] PR<sub>B</sub>P<sub>ALM</sub>, राजानां D<sub>C</sub> **19d** मन्त्रं ] PR<sub>B</sub>D<sub>C</sub>, मन्त्र[र्त्त] P<sub>ALM</sub> **20a** वर्गान्तेन ] PR<sub>B</sub>D<sub>C</sub>, व[र्ण]गान्तेन P<sub>ALM</sub> **20a** त्रितत्त्वं तु ] P<sub>ALM</sub>, सूतत्त्वं तु PR<sub>B</sub>, भूतत्त्वं तु D<sub>C</sub><sup>hyper</sup> **20b** औ ] P<sub>ALM</sub>, ओ PR<sub>B</sub>D<sub>C</sub> **20c** त्रितत्त्वं ] PR<sub>B</sub>P<sub>ALM</sub>, नृतत्त्वं D<sub>C</sub> **20d** बिन्दुकम् ] PR<sub>B</sub>D<sub>C</sub>, [[पञ्चकं][बिन्दुकं] P<sub>ALM</sub><sup>sec. manu</sup> **21a** ॐ ] PR<sub>B</sub>D<sub>C</sub>, [[ओ][ॐ] P<sub>ALM</sub><sup>sec. manu</sup> **21c** साक्षाद् ] *corr.*, साक्षा PR<sub>B</sub>D<sub>C</sub>, साक्षात् P<sub>ALM</sub> **21c** भवेत् ] PR<sub>B</sub>, भवे D<sub>C</sub>P<sub>ALM</sub> **21c** तार्क्ष्यः ] PR<sub>B</sub>D<sub>C</sub>, तार्क्ष्य P<sub>ALM</sub> **21d** प्रसाधकः ] *em.*, प्रसाधकम् PR<sub>B</sub>D<sub>C</sub>, प्रसाधनं P<sub>ALM</sub> **22a** करन्यासं पुरा ] PR<sub>B</sub>D<sub>C</sub>, कर[ ]न्यासं पुरा[ ] P<sub>ALM</sub> **22b** विन्यसेत् ] D<sub>C</sub>P<sub>ALM</sub>, पि[वि]न्यसेत् PR<sub>B</sub> **22c-d** प्रणवमात्मसं ] PR<sub>B</sub>D<sub>C</sub><sup>hyper</sup>, प्राज्ञः । प्रणवं P<sub>ALM</sub> **22d** कारणम् ] P<sub>ALM</sub>, कारणे PR<sub>B</sub>D<sub>C</sub> **23a** पबीजं ] P<sub>ALM</sub>, प[यं]बीजं PR<sub>B</sub>, एबीजं D<sub>C</sub> **23b** वर्षन्तम् ] D<sub>C</sub>, वर्षन्तम् PR<sub>B</sub>, वयन्तम् P<sub>ALM</sub> **23d** मूर्ध्नि ] PR<sub>B</sub>D<sub>C</sub>, मूर्ध्नि P<sub>ALM</sub> **24a** पृथिवीं ] *em.GP*, पृथिवी Σ **24a** पादयोर् ] P<sub>ALM</sub>, पादयो PR<sub>B</sub>D<sub>C</sub> **24c** अशेषं ] PR<sub>B</sub>P<sub>ALM</sub>, अशेषं D<sub>C</sub> **24c** आकीर्णां ] P<sub>ALM</sub>, आकीर्णां PR<sub>B</sub>D<sub>C</sub> **24d** लोकालोकं ] PR<sub>B</sub>D<sub>C</sub>, लोकालोकं P<sub>ALM</sub> **24d** सुसंचिता ] P<sub>ALM</sub>, सुसंचितं PR<sub>B</sub>D<sub>C</sub>

**18a** प्रणवादिनमश्रान्ते...समन्विताः ] *aiśā*, the sense is: प्रणवादिनमोन्तकानि...समन्वितानि. **18b** Following 18ab, P<sub>ALM</sub> repeats 16ef with minor differences: शिवं च व्यापित पश्चात्करयोरुभयोभयोरपि. **19a** नामस्य ] *aiśā* genitive singular. **22c-d** Two GP manuscripts (Chandra Shum Shere b.29 and NGMPP B207/2) confirm β's hypermetrical reading. **23a** It is not certain that the marginal यं is meant to be inserted here, because there is no insertion mark. **23d** आत्मनि ] in the sense of आत्मनः. **24d** The nominative for accusative is allowable *aiśā* syntax and supported by the manuscript evidence.

एषा भगवती पृथ्वी स्वदेहे विन्यसेद्बुधः ॥ २४ ॥

तत आपं नियुञ्जीत जानुनोर्नाभि चान्तरे ।

श्यामवर्णमयां ध्यायेत्पृथिव्या द्विगुणं भवेत् ॥ २५ ॥

PR<sub>B</sub> 19<sup>v</sup>

ज्वालामालाकुलं दीप्तमाब्रह्मभुवनान्तकम् ।

नाभिग्रीवान्तरे न्यस्य त्रिकोणं मण्डलं वरम् ॥ २६ ॥

भिन्नाञ्जननिभाकारं निखिलं व्याप्य संस्थितम् ।

आत्ममूर्ध्नि स्थितं ध्यायेद्वायव्यं तीक्ष्णभीषणम् ॥ २७ ॥

P<sub>ALM</sub> 17<sup>r</sup>

शिखाग्रावस्थितं दिव्यं शुद्धस्फटिकवर्चसम् ।

अप्रमाणं महाव्योम व्यापकममृतोपमम् ॥ २८ ॥

D<sub>C</sub> 10<sup>v</sup>

भूतन्यासं पुरा कृत्वा नागानां च यथाक्रमम् ।

ल·व·र·य·ॐ·विन्दुयुतास्तन्मात्राः क्रमेण तु ।

शिवबीजं ततो दद्यात्ततो ध्यायेत् मण्डलम् ॥ २९ ॥

यद्यस्य रूपमाख्यातं मण्डलस्य विचक्षणः ।

तत्तस्य चिन्तयेद्वर्णं कर्मकाले विधानवित् ॥ ३० ॥

पादपक्ष-तथा-चञ्चु-अष्टनागैर्विभूषितम् ।

तार्क्ष्यं ध्यायेत् वै नित्यं विषे स्थावरजङ्गमे ॥ ३१ ॥

PR<sub>B</sub> 20<sup>r</sup>

ग्रहभूत-तथा-यक्षै राक्षसैः शाकिनीषु च ।

नागैर्वियोजितं कृत्वा स्वदेहे विन्यसेच्छिवम् ॥ ३२ ॥

24e पृथ्वी ] PR<sub>B</sub>D<sub>C</sub>, पृ(थ्वी) P<sub>ALM</sub> 25a तत ] *corr.*, ततः Σ 25a नियुञ्जीत ] PR<sub>B</sub>D<sub>C</sub>, नियुञ्जीत P<sub>ALM</sub> 25b जानुनोर् ] *em.*, जानुनौ PR<sub>B</sub>D<sub>C</sub>, जानुनै P<sub>ALM</sub> 25b नाभि ] PR<sub>B</sub>D<sub>C</sub>, ना(भि) P<sub>ALM</sub> 25c श्यामवर्णमयां ] *em.*, श्यामवर्णामपा P<sub>ALM</sub>, श्यामावर्णामपां D<sub>C</sub>, श्यामावर्णामपां PR<sub>B</sub> 25c ध्यायेत् ] P<sub>ALM</sub>, ध्या[त्वा]ये D<sub>C</sub>, ध्याये PR<sub>B</sub> 25d पृथिव्या ] PR<sub>B</sub>D<sub>C</sub>, पृथिव्य[त्] P<sub>ALM</sub> 25d द्विगुणं ] PR<sub>B</sub>D<sub>C</sub>, द्विगुणां P<sub>ALM</sub> 26a दीप्तम् ] PR<sub>B</sub>D<sub>C</sub>, [[सर्व्व]]दीप्तम् P<sub>ALM</sub> 26b आब्रह्म° ] PR<sub>B</sub>D<sub>C</sub>, आब्रह्मा° P<sub>ALM</sub> 26b °भुवनान्तकम् ] *em. A.S.*, °भुवनात्मकम् PR<sub>B</sub>D<sub>C</sub>, °भुवनात्मनात्मकं P<sub>ALM</sub> *hyper* 26c नाभि° ] D<sub>C</sub>P<sub>ALM</sub>, नाभी° PR<sub>B</sub> 27c °मूर्ध्नि स्थितं ] PR<sub>B</sub>D<sub>C</sub>, °मूर्ध्नि [स्थितं] P<sub>ALM</sub> *sec. manu* 27c ध्यायेद् ] P<sub>ALM</sub>, न्या[ध्या]येद् PR<sub>B</sub>, न्यायेद् D<sub>C</sub> 27d वायव्यं ] PR<sub>B</sub>D<sub>C</sub>, वावव्यं P<sub>ALM</sub> 27d °भीषणम् ] PR<sub>B</sub>D<sub>C</sub>, °भी[क्ष][व]णं P<sub>ALM</sub> *sec. manu* 28a °आवस्थितं ] PR<sub>B</sub>D<sub>C</sub>, आधस्थितं [[स] P<sub>ALM</sub> 28c अप्रमाणं ] PR<sub>B</sub>D<sub>C</sub>, प्रामाणं च P<sub>ALM</sub> 28c °व्योम ] PR<sub>B</sub>D<sub>C</sub>, °व्योम P<sub>ALM</sub> 29a भूतन्यासं ] PR<sub>B</sub>D<sub>C</sub>, कृतन्यासं P<sub>ALM</sub> 29b च ] P<sub>ALM</sub>, तु PR<sub>B</sub>D<sub>C</sub> 29c ल ] PR<sub>B</sub>D<sub>C</sub>, [[उ]ल P<sub>ALM</sub> 29c ॐ ] PR<sub>B</sub>D<sub>C</sub>, [[ओ]] [ॐ] P<sub>ALM</sub> *sec. manu* 29c °युतास् ] *corr.*, °युता Σ 29d तन्मात्रा ] PR<sub>B</sub>, तन्मात्रा D<sub>C</sub>, तन्मा[[\*]] [त्रा] P<sub>ALM</sub> *sec. manu* 29e दद्यात् ] P<sub>ALM</sub>GP, विद्यां PR<sub>B</sub>D<sub>C</sub> 31a पादपक्ष ] PR<sub>B</sub>D<sub>C</sub>, पादपक्षं P<sub>ALM</sub> 31c तार्क्ष्यं ] P<sub>ALM</sub>, तार्क्ष्यं PR<sub>B</sub>D<sub>C</sub> 31c ध्यायेत् ] PR<sub>B</sub>D<sub>C</sub>, ध्यायेद् P<sub>ALM</sub> *hypo* 32a तथा ] PR<sub>B</sub>P<sub>ALM</sub>, यथा D<sub>C</sub> 32b राक्षसैः ] PR<sub>B</sub>D<sub>C</sub>, रा[[का]] [ (क्ष) ] सैः P<sub>ALM</sub> *sec. manu* 32c नागैर्वि° ] PR<sub>B</sub>D<sub>C</sub>, नागै व्वि P<sub>ALM</sub> 32d छिवम् ] PR<sub>B</sub>P<sub>ALM</sub>, छिव D<sub>C</sub>

26b °भुवनान्तकम् ] Sanderson's emendation is supported by 47cd: ज्वालामालाभिर्वितत आब्रह्मभुवनान्तकम् and by GP.

द्विधा न्यासं समाख्यातं भूतानां चैव पन्नगान् ।  
एवं ज्ञात्वा यथार्थेन ततः कर्म समारभेत् ॥ ३३ ॥

आत्मतत्त्वं तथा विद्या शिवतत्त्वं क्रमेण तु ।  
त्रितत्त्वं प्रथमं दत्त्वा शिवमन्त्रं ततोपरि ।  
यथा देहे तथा देवे अङ्गुलीनां तु पर्वसु ॥ ३४ ॥

P<sub>ALM</sub> 17<sup>v</sup>

[अन्तःस्थयजनम्]

देहन्यासं पुरा कृत्वा अन्तःस्थं यजनं तथा ।  
कन्दनालं तथा पद्मं धर्मज्ञानादिमेव च ॥ ३५ ॥

द्वितीयस्वरभिन्नेन वर्गान्तेन तु पूजयेत् ।  
क्षौमिति कर्णिका वत्स मूर्ध्नि रेफेण संयुतम् ॥ ३६ ॥

अ·क·च·ट·त·पाश्चैव य·श·वर्गे तथाष्टमे ।  
पूर्वादिईशपर्यन्ते वर्गाः पत्राष्टके क्रमात् ॥ ३७ ॥

द्वौ द्वौ पूर्वादि-म्-आरभ्य केसरैः षोडश स्वरान् ।  
वामाद्याः शक्तयः प्रोक्तास्त्रितत्त्वं विन्यसेत्ततः ॥ ३८ ॥

P<sub>R</sub>B 20<sup>v</sup>

मूर्तिमावाहयेत्तत्र शिवं साङ्गं ततोपरि ।  
कर्णिकायां यजेद्देवं साङ्गं तत्त्वपुरःसरम् ॥ ३९ ॥

**33b** पन्नगान् ] P<sub>R</sub>B<sub>D</sub>C, पन्न[क]गान् P<sub>ALM</sub> **34a** आत्म° ] P<sub>R</sub>B<sub>D</sub>C, आत्मा° P<sub>ALM</sub> **34b** शिवतत्त्वं ] P<sub>R</sub>B<sub>D</sub>C, सिवत(त्त्व) P<sub>ALM</sub> **34b** तु ] P<sub>R</sub>B<sub>P</sub>ALM, \*तु D<sub>C</sub> **34c** त्रितत्त्वं ] P<sub>ALM</sub>, तुतत्व P<sub>R</sub>B<sub>D</sub>C **34d** °मन्त्रं ] conj. H.L., °मन्त्रा P<sub>R</sub>B, °मन्त्री P<sub>ALM</sub>, °मन्त्र D<sub>C</sub> **34f** अङ्गुलीनां ] P<sub>R</sub>B<sub>D</sub>C, अंगुलीना P<sub>ALM</sub> **35a** °न्यासं ] P<sub>R</sub>B<sub>P</sub>ALM, °न्यास D<sub>C</sub> **35a** पुरा ] P<sub>ALM</sub>, विधि P<sub>R</sub>B<sub>D</sub>C **35b** अन्तःस्थं ] corr., अन्तस्थं Σ **35b** यजनं ] P<sub>R</sub>B<sub>D</sub>C, [य]जनं P<sub>ALM</sub> *sec. manu* **35b** तथा ] P<sub>ALM</sub>, तदा P<sub>R</sub>B<sub>D</sub>C **35c** कन्दनालं ] P<sub>R</sub>B<sub>P</sub>ALM, कन्दलानं D<sub>C</sub> **36c** क्षौम् ] P<sub>R</sub>B, क्षौम् P<sub>ALM</sub>, क्षोम् D<sub>C</sub> **36c** कर्णिका ] P<sub>R</sub>B<sub>D</sub>C, कर्मिका P<sub>ALM</sub> **36d** मूर्ध्नि ] P<sub>R</sub>B<sub>D</sub>C, मूर्ध्नि P<sub>ALM</sub> **37a** पाश् ] *em.* A.S., पश् Σ **37b** श ] P<sub>R</sub>B<sub>D</sub>C, स P<sub>ALM</sub> **37d** वर्गाः ] corr., वर्गा Σ **38b** षोडश ] D<sub>C</sub>, षोडशः P<sub>R</sub>B<sub>P</sub>ALM **38c** वामाद्याः ] P<sub>R</sub>B<sub>D</sub>C, वामाद्या P<sub>ALM</sub> **38c** प्रोक्ताम् ] corr., प्रोक्ताः P<sub>R</sub>B<sub>P</sub>ALM, प्रोक्ता D<sub>C</sub> **39a** आवाहयेत् ] P<sub>R</sub>B<sub>D</sub>C, आवायेत् P<sub>ALM</sub> *hypo* **39b** शिवं साङ्गं ] P<sub>R</sub>B<sub>D</sub>C, सिवांगं P<sub>ALM</sub> *hypo* **39c** कर्णिकायां ] P<sub>R</sub>B<sub>D</sub>C, कर्णिण्यां P<sub>ALM</sub> **39d** तत्त्वपुरःसरम् ] conj. A.S., तत्र पुरःसरम् P<sub>R</sub>B<sub>D</sub>C, तत्र पुरस्सरम् P<sub>ALM</sub>

**34f** Cf. *Pūrvakāṁika* 4.349ab: यथा देहे तथा देवे मन्त्रन्यासं प्रकल्पयेत् । ≈ *Pādamasāṁhitā* 3.125. **36c** *Garuḍapañcāṅśarikalpa* 5.70: क्षौं बीजं विन्यसेन्मध्ये केसरेषु स्वरान् लिखेत् । कादिवर्गान् लिखेत् सप्त पत्रे चान्त्ययुतं परम् ॥ **37d** Thanks to Péter-Dániel Szántó for suggesting this correction.

**33b** पन्नगान् ] *aśa* shorthand for पन्नगानां. **34d** ततोपरि ] Double-sandhi. **38b** केसरैः ] in the sense of केसरेषु. Sanderson notes the collapse of the instrumental and locative cases in late Middle Indic. **38c** वामाद्याः ] The nine śaktis are named in 27.55–57: Vāmā, Jyeṣṭhā, Raudrā, Kālī, Vikaraṇī, Balavikiraṇī, Balapramathanī, Sarvabhūṭadamanī, and Manonmanī. According to Sanderson, the names are based on the masculine datives in the *Mahānārāyaṇa Upaniṣad* 18. **39b** ततोपरि ] Double-sandhi.

|  |  |
|--|--|
| पृथिवीं पश्चिमे पत्रे आपं चोत्तरतः स्थितम् ।<br>तेजं दक्षिणपत्रे तु वायुं पूर्वेण योजयेत् ।<br>खबीजं मूर्तिरूपं तु प्रागुक्तं परिकल्पयेत् ॥ ४० ॥ | D <sub>C</sub> 11 <sup>r</sup>             |
| यं वायुस्थं लं नैर्ऋत्ये रकारं चानले स्थितम् ।<br>वमीशे तु सदा पूज्यं ॐ मूर्तिस्थं पुनर्यजेत् ॥ ४१ ॥   | P <sub>ALM</sub> 18 <sup>r</sup>           |
| तन्मात्रान्भूतमात्रान्तान् तत्रस्थैर्बहि पूजयेत् ।<br>शिवाङ्गानि ततः पश्चाद् धाम्ना पूज्येत साधकः ॥ ४२ ॥   |  |
| आग्नेय्यां हृदयं पूज्य शिरश्चैशानगोचरे ।<br>नैर्ऋत्यां तु शिखां दद्याद्वायव्यां कवचं यजेत् ॥ ४३ ॥  |  |
| अखं तु बाह्यतो देयं नेत्रं चोत्तरतः स्थितम् ।<br>पत्रेषु कर्णिकाग्रे तु बीजानि पूजयेत्सदा ॥ ४४ ॥   | P <sub>R<sub>B</sub></sub> 21 <sup>r</sup> |
| अनन्तादिकुलिकान्ता अष्टौ नागाः क्रमे स्थिताः ।<br>पूर्वादिईशपर्यन्ते यजेत तु विधानवित् ॥ ४५ ॥  |  |

**40a** पृथिवीं ] *corr.*, पृथिवी Σ **40c** दक्षिण° ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, दक्षि[ण]° P<sub>ALM</sub> *sec. manu* **40c** °पत्रे ] D<sub>C</sub>P<sub>ALM</sub>; °पत्रं P<sub>R<sub>B</sub></sub> **40d** वायुं ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, वायुं P<sub>ALM</sub> **40e** खबीजं ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, ख[ी]बीजं P<sub>ALM</sub> **40e** मूर्ति° ] *em.* GP, मूर्ध्नि Σ **40f** प्रागुक्तं ] D<sub>C</sub>P<sub>ALM</sub>; प्रागुक्तं P<sub>R<sub>B</sub></sub> **40f** परिकल्पयेत् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, परिकल्प[कल्प][येत्] P<sub>ALM</sub> *sec. manu* **41a** यं वायुस्थं लं ] P<sub>ALM</sub> *unmet.*, यं वायुं स्थल P<sub>R<sub>B</sub></sub>D<sub>C</sub> **41a** नैर्ऋत्ये ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, नैर्ऋत्ये P<sub>ALM</sub> **41b** रकारं चानले स्थितम् ] *em.*, रेफं चानले स्थिते P<sub>ALM</sub> *hypo.*, नकारं जलसंस्थिते P<sub>R<sub>B</sub></sub>D<sub>C</sub> **41c** वमीशे ] *corr.* *aiśā*, (अ)मीसे P<sub>ALM</sub>, वामीशे P<sub>R<sub>B</sub></sub>D<sub>C</sub> **41c** सदा पूज्यं ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, ससदा पू[ज्यो] [\*न तु पूजयेत्] P<sub>ALM</sub> *sec. manu* **42a** तन्मात्रान् ] *corr.* *aiśā*, तन्मात्रा Σ **42a** भूतमात्रान्तान् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, (नूत)पात्रान्ता P<sub>ALM</sub> **42b** तत्रस्थैर्बहि ] *em.* *aiśā* GP, तत्र छैव P<sub>ALM</sub>, तव स्थैव P<sub>R<sub>B</sub></sub>D<sub>C</sub> **42d** धाम्ना ] *conj.* A.S., धाम्ना P<sub>ALM</sub>, ध्यात्वा GP, धृस्तां P<sub>R<sub>B</sub></sub>, वृस्तां D<sub>C</sub> **42d** पूज्येत ] P<sub>R<sub>B</sub></sub>D<sub>C</sub> *aiśā*, पूजयेत् P<sub>ALM</sub> *unmet.* **43a** आग्नेय्यां ] P<sub>R<sub>B</sub></sub>, आग्नेयां D<sub>C</sub>, आग्नेयं P<sub>ALM</sub> **43b** चैशान° ] P<sub>ALM</sub>, °चैषान P<sub>R<sub>B</sub></sub>D<sub>C</sub> **43c** नैर्ऋत्यां ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, नैर्ऋत्यां P<sub>ALM</sub> **43c** शिखां ] P<sub>R<sub>B</sub></sub>, शिखा D<sub>C</sub>P<sub>ALM</sub> **43d** यजेत् ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, जयेत् P<sub>ALM</sub> **44c** पत्रेषु ] *conj.*, पत्राणाम् P<sub>R<sub>B</sub></sub>D<sub>C</sub>, पत्रा[ण]म् P<sub>ALM</sub> *sec. manu* **44c** कर्णिकाग्रे तु ] *conj.* GP, अणिकाग्रेषु Σ **44d** बीजानि ] P<sub>ALM</sub> GP, बीजैश्च P<sub>R<sub>B</sub></sub>D<sub>C</sub> **45b** नागाः ] *corr.*, नागा Σ **45c** ईश° ] P<sub>R<sub>B</sub></sub>D<sub>C</sub>, ऐश° P<sub>ALM</sub> **45d** यजेत ] *em.* H.I., यजते P<sub>ALM</sub>, यजते P<sub>R<sub>B</sub></sub>D<sub>C</sub>

**40a** पृथिवीं ] I correct with some doubt, due to the *aiśā* tendency to mix nominatives and accusatives. **40b** आपं ] *aiśā* thematization. **40c** तेजम् ] thematization. **40f** प्रागुक्तं ] should refer to either verse 10 or 28 of this chapter. **42d** धाम्ना ] Sanderson offered this conjecture or *न्यस्त्वा* corrupted from *β*'s variant, but both without confidence. **42d** पूज्येत ] *metri causa* in the sense of पूजयेत्. **44c** पत्रेषु कर्णिकाग्रे तु ] These are diagnostic conjectures based on a parallel in chapter 27. The text seems to refer to placing the *śaktis* with Manonmani on the tip of the pericarp: केसरारे न्यसेदेता अष्टौ पूर्वाद्यनुक्रमात् ॥ पुष्करा कर्णिकाग्रे तु तस्योर्ध्वे तु मनोन्मनी । (27.56cd-57ab). The verses might be disordered. Verse 38 had instructions to install the *śaktis*, but without mention of location.

हृदिपद्मे विधिरेष कराब्जे अग्निमण्डले ।  
एतत्काम्ये समुद्दिष्टं नित्यनैमित्तिकेषु च ॥ ४६ ॥

[भैरवध्यानम्]

आत्मानं द्विविधं ध्यायेत्कामरूपमनोपमम् ।  
व्यापयन्तं जगत्सर्वं सृष्टिसंहारकारकम् ।  
ज्वालामालाभिर्विततमाब्रह्मभुवनान्तकम् ॥ ४७ ॥

P<sub>ALM</sub> 18<sup>v</sup>

दशभुजं चण्डवदनं पिङ्गाक्षं शूलपाणिनम् ।  
दंष्ट्राकरालमत्युग्रं त्रिनेत्रं शशिशेखरम् ॥ ४८ ॥

कर्मकाले सदात्मानं भैरवं भूतनाशने ।  
नागानां नाशनार्थाय तार्क्ष्यं वै भीमविक्रमम् ॥ ४९ ॥

[तार्क्ष्यध्यानम्]

पादौ पातालसंस्थौ च दिशः पक्षैस्तु व्यापिताः ।  
सप्त स्वर्गा उरे तस्य ब्रह्माण्डं कण्ठमाश्रितम् ॥ ५० ॥

PR<sub>B</sub> 21<sup>v</sup>

रुद्रादिईशपर्यन्तं शिरस्तस्य विचिन्तयेत् ।  
सदाशिवं शिखान्तस्थं शक्तित्रितयमेव च ॥ ५१ ॥

परापरं स्वयं साक्षात्तार्क्ष्यं भुवनव्यापकम् ।

D<sub>C</sub> 11<sup>v</sup>

46a विधिरेष ] *em. sa-vipulā*, विधिह्येष P<sub>ALM</sub>, विधि ह्येष PR<sub>B</sub>D<sub>C</sub> 46b कराब्जे ] P<sub>ALM</sub>, कराब्जे ह्य PR<sub>B</sub>D<sub>C</sub>  
46c काम्ये ] *em. A.S.*, कार्यं Σ 47a द्विविधं ] P<sub>ALM</sub>, विविधं PR<sub>B</sub>D<sub>C</sub> 47c व्यापयन्तं ] PR<sub>B</sub>D<sub>C</sub>, ध्यायं[[I]तं  
च P<sub>ALM</sub> 47e °मालाभिविततं ] *corr.*, °मालाभिवितत PR<sub>B</sub>D<sub>C</sub>, °माल(त्)[वृत्तं] सर्व्वं P<sub>ALM</sub> *sec. manu* 47f  
आब्रह्म° ] PR<sub>B</sub>, आब्रह्मं P<sub>ALM</sub>; अब्रह्म° D<sub>C</sub> 47f °भुवनान्तकम् ] PR<sub>B</sub>D<sub>C</sub>, °भुवनान्तिकं P<sub>ALM</sub> 48c दंष्ट्रा° ]  
PR<sub>B</sub>D<sub>C</sub>, दष्ट्रा° P<sub>ALM</sub> 49a सदात्मानं ] PR<sub>B</sub>D<sub>C</sub>, सदात्माने P<sub>ALM</sub> 49b भूतनाशने ] PR<sub>B</sub>D<sub>C</sub>, भूतनाशनं P<sub>ALM</sub>  
49d तार्क्ष्यं ] D<sub>C</sub>P<sub>ALM</sub>, तार्क्ष्यं PR<sub>B</sub> 49d वै ] PR<sub>B</sub>D<sub>C</sub>, चेद् P<sub>ALM</sub> 50a पाताल° ] PR<sub>B</sub>D<sub>C</sub>, [[क]पाल° P<sub>ALM</sub>  
50a च ] PR<sub>B</sub>D<sub>C</sub>, तु P<sub>ALM</sub> 50b दिशः पक्षैस्तु ] P<sub>ALM</sub>, दिशा यक्षैश्च PR<sub>B</sub>D<sub>C</sub> 50b व्यापिताः ] *corr.*,  
व्यापिता Σ 50c उरे तस्य ] *corr. aiśa*, उरे तस्य[[I] P<sub>ALM</sub> *aiśa*, °न्तरे तस्य PR<sub>B</sub>D<sub>C</sub> 51a ईश° ] PR<sub>B</sub>D<sub>C</sub>,  
ऐश° P<sub>ALM</sub> 51c सदाशिवं ] *corr.*, सदाशिव Σ 51c °शिखा° ] PR<sub>B</sub>D<sub>C</sub>, °शि[[षा][ख(त्)]° P<sub>ALM</sub> *sec. manu*  
52a परापरं ] PR<sub>B</sub>D<sub>C</sub>, परापर P<sub>ALM</sub> 52a साक्षात् ] *corr.*, साक्षा PR<sub>B</sub>D<sub>C</sub>, साक्षात् P<sub>ALM</sub> 52b तार्क्ष्यं ]  
PR<sub>B</sub>D<sub>C</sub>, तार्क्ष्यं P<sub>ALM</sub>

46b अग्निमण्डले ] Sanderson suggests taking this in the sense of अग्नौ च मण्डले, giving us a list of four substrates of worship: heart, hand, fire, and external *maṇḍala*. 47b अनोपमम् is a common *aiśa* variant of अनुपमम्, *metri causa*. It is also seen in Pali and Prakrit. 47c From 47c to 55, we can compare with Dyczkowski's translation (1988: 40–41) of the corresponding *Garuḍa Purāṇa* passage. 47f Following 47d, P<sub>ALM</sub> writes and deletes: त्रिनेत्रमुग्ररूपं. This is an eyeskip from the end of 47d to the end of 52b, both ending in °कं. The skip consists of three lines (144 *aḥṣaras*) of P<sub>ALM</sub>'s exemplar, elsewhere consistently having 48 *aḥṣaras* per line. 48a The *pāda* is hypermetrical. We could read *caṇḍavaktraṃ* following Gp's *caturvaktraṃ*. 50c उरे ] Thanks to Péter-Dániel Szántó for catching my misreading of P<sub>ALM</sub> here.



त्रिनेत्रमुग्ररूपं तु विषनागक्षयंकरम् ॥ ५२ ॥

प्रसन्तं भीमवक्त्रं तु गरुत्सामन्त्रविग्रहम् ।

कालाग्निरिव दीप्यन्तं चिन्तयेत्साधकोत्तमः ॥ ५३ ॥

एवं न्यासविधिं कृत्वा यां यां मनसि चिन्तयेत् ।

तां तस्यैव भवेत्सत्यं वाचा वै गरुडायते ॥ ५४ ॥

प्रेतभूतास्तथा यक्षा नागा गन्धर्वराक्षसाः ।

नश्यन्ति दर्शनात्तस्य ज्वराश्चातुर्थकादयः ॥ ५५ ॥

P<sub>ALM</sub> 19<sup>r</sup>

## इति क्रियाकालगुणोत्तरे षष्ठः पटलः

52d विष° ] *em.*, विषं Σ 53a प्रसन्तं ] *em.* A.S.GP, प्रसत्तं PR<sub>B</sub>D<sub>C</sub>, प्रशस्तं P<sub>ALM</sub> 53a भीमवक्त्रं ] *corr.*, भीम[रूपं][वक्त्रं] P<sub>ALM</sub>, भी[सी]मवक्त्रं PR<sub>B</sub>, सीमवक्त्रं D<sub>C</sub> 53b मन्त्र° ] PR<sub>B</sub>D<sub>C</sub>, नाम P<sub>ALM</sub> 53d साधको° ] PR<sub>B</sub>D<sub>C</sub>, सा[\*मु][धको] P<sub>ALM</sub> *sec. manu* 54a न्यासविधिं ] P<sub>ALM</sub>, न्यासविधि D<sub>C</sub>, न्यासं विधिं PR<sub>B</sub> 54c सत्यं ] *corr.*, स[(ध्यं)][त्यं] P<sub>ALM</sub>, साध्यं PR<sub>B</sub>D<sub>C</sub> 54d गरुडायते ] PR<sub>B</sub>P<sub>ALM</sub>, गरुडायते D<sub>C</sub> 55c दर्शनात् ] D<sub>C</sub>P<sub>ALM</sub>, दर्शनां PR<sub>B</sub> 55d ज्वराश् ] *corr.*, ज्वरा PR<sub>B</sub>D<sub>C</sub>, ज्वरश् P<sub>ALM</sub>

53b Cf. Nārāyaṇīya Tantrasārasaṅgraha 3.29: तत्तत्कर्म नयेन्मन्त्री गरुडीकृतविग्रहः ।

## सप्तमः पटलः

### ॥ ईश्वर उवाच ॥

अतःपरं प्रवक्ष्यामि विषे स्थावरजङ्गमे ।  
 शरीरे चित्तमालोक्यमातुरस्य शुभाशुभम् ॥ १ ॥

दर्पणे सलिले खड्गे घृततैले तथैव च ।  
 आत्मछायां न पश्येत तं त्यजेदातुरं सदा ॥ २ ॥

सर्पदष्टे त्विमां वत्स दृष्ट्वा चैव विकल्पयेत् ।  
 शीतोदकेन सिक्तस्य रोमाञ्चं न भवेत्तदा ॥ ३ ॥

दण्डेन ताड्यमानस्य दण्डराजी न जायते ।  
 न छेदे रुधिरं तस्य लुप्यन्ते च शिरोरुहः ॥ ४ ॥

एतानि यस्य रूपाणि तं ज्ञेयं कालचोदितम् ।  
 शोभनानि च लिङ्गानि ज्ञायन्ते समुदायतः ॥ ५ ॥

मनो वा उत्सहेद्यत्र तत्र सिद्धिर्न दूरतः ।  
 शुभैस्तु आगतं दृष्ट्वा शुभं वा दूरसंस्थितम् ॥ ६ ॥

PR<sub>B</sub> 22<sup>r</sup>

[जीवरक्षा]

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>

**1b** विषे स्थावरजङ्गमे ] PR<sub>B</sub>D<sub>C</sub>, विषं स्थ(त्)वरजंगमं[ ] P<sub>ALM</sub> **1c** आलोक्यम् ] *em.*, आलोक्य Σ **2a** दर्पणे ] PR<sub>B</sub>D<sub>C</sub>, दर्पले P<sub>ALM</sub> **2a** सलिले ] *corr.*, शलिले P<sub>ALM</sub>, शशिले PR<sub>B</sub>D<sub>C</sub> **2a** खड्गे ] PR<sub>B</sub>P<sub>ALM</sub>, ख[ ] ङ्गे D<sub>C</sub> **2b** घृततैले ] *em.*, घृततैल PR<sub>B</sub>D<sub>C</sub>, घृततैल(त्)[त] P<sub>ALM</sub> **2d** तं ] PR<sub>B</sub>D<sub>C</sub>, [तं] P<sub>ALM</sub> **2d** ल्यजेद् ] D<sub>C</sub>P<sub>ALM</sub>, तेजेद् PR<sub>B</sub> **3a** सर्पं ] PR<sub>B</sub>D<sub>C</sub>, सर्पं P<sub>ALM</sub> **3a** त्विमां ] *conj.*, त्विदं Σ **3a** वत्स ] PR<sub>B</sub>D<sub>C</sub>, [व]वत्स P<sub>ALM</sub> **3b** दृष्ट्वा ] P<sub>ALM</sub>, दृष्टो PR<sub>B</sub>, दृष्टो D<sub>C</sub> **3d** भवेत् ] D<sub>C</sub>P<sub>ALM</sub>, भवे PR<sub>B</sub> **3d** तदा ] PR<sub>B</sub>D<sub>C</sub>, (य)दा P<sub>ALM</sub> **4c** न ] *em.*, तच् PR<sub>B</sub>D<sub>C</sub>, मच् P<sub>ALM</sub> **4d** लुप्यन्ते च ] P<sub>ALM</sub>, लुपान्ते च PR<sub>B</sub>, उलुपातेव D<sub>C</sub> **4d** शिरोरुहः ] *em.*, शिरोरुह P<sub>ALM</sub>, शिरोरुहाम् PR<sub>B</sub>D<sub>C</sub> **5a** यस्य ] PR<sub>B</sub>D<sub>C</sub>, पश्य P<sub>ALM</sub> **5d** ज्ञायन्ते ] P<sub>ALM</sub>, जायन्ते PR<sub>B</sub>D<sub>C</sub> **5d** समुदायतः ] P<sub>ALM</sub>, सुसदायतः PR<sub>B</sub>D<sub>C</sub> **6a** उत्सहेद् ] *corr.*, उत्सहे PR<sub>B</sub>D<sub>C</sub>, उत्स[वे]ह[ ] ति ] P<sub>ALM</sub> **6b** सिद्धिर् ] D<sub>C</sub>P<sub>ALM</sub>, सिद्धि PR<sub>B</sub> **6b** न दूरतः ] P<sub>ALM</sub>, न संशयः PR<sub>B</sub>D<sub>C</sub> **6c** आगतं ] PR<sub>B</sub>D<sub>C</sub>, आगतं आगतं P<sub>ALM</sub> **6d** शुभं वा ] *corr.*, सुभं वा [रू] P<sub>ALM</sub>, युतं वा PR<sub>B</sub>D<sub>C</sub>

**2a** For this type of prognostication of death, often involving *svasthāveśa* possession, cf. *Tantrasadbhāva* 24, especially 24.203–353, *Tvaritāmūlasūtra* fol. 30<sup>r</sup>, *Bhairavapadmāvatīkalpa* 8.1–10, *Guṇabharāṇī* 118, *Mahābhārata* 12,305, and so on. For a general discussion of *svasthāveśa*, cf. Smith 2005: 421–432. **4c** *Īśānaśivagurudevapaddhati* 2,39.47cd supports my emendation: अरोमाञ्चो जलैः सिक्ते छेदे नास्ति च लोहितम् ॥ and *Garuḍapañcākṣarikalpa* 4.58: गात्रे शस्त्रक्षतं दद्यात् क्षतजखरणं नहि ॥

**1b** I take विषे स्थावरजङ्गमे as a locative, following identical usage in 6.31, 7.13, and 7.138. **1c** चित्तम् is a *jātau ekavacanam*. **2c** As in *Tantrasadbhāva* 24.253, we should supply यः.

जीवरक्षां पुरा कृत्वा ततः कर्म समारभेत् ।  
हृदिमध्ये सितं पद्ममष्टपत्रं सुशोभनम् ॥ ७ ॥

PALM 19<sup>V</sup>

ठकारान्तर्गतं जीवं नामाक्षरसमन्वितम् ।  
एकारमध्येगं पद्ममर्धचन्द्रपुटोदरे ॥ ८ ॥

PRB 22<sup>V</sup>

न्यसेत्कण्ठे ठकारं तु ऊर्ध्वे च अमृतात्मकम् ।  
पुनर्दद्यादधोर्ध्वं च चतुश्चा पीतवज्रिणी ॥ ९ ॥

बन्ध बन्ध पदोच्चार्य आदौ जीवस्य रक्षणे ।  
लिखितं चिन्तितं वाथ रक्षेयं नात्र संशयः ॥ १० ॥

D<sub>C</sub> 12<sup>F</sup>

[हस्ते पञ्च महाभूतानि]

ऊर्ध्वमङ्गुष्ठकं कृत्वा पृथ्वीं कनकसप्रभाम् ।  
ध्यायते स्तम्भकाले तु कुलिशाक्रान्तनिश्चलाम् ॥ ११ ॥  
प्लावयन्तं जगत्सर्वं द्वितीयं वारुणाक्षरम् ।

7a °रक्षां ] PR<sub>B</sub>D<sub>C</sub>, °रक्षा P<sub>ALM</sub> 7c हृदिमध्ये सितं ] P<sub>ALM</sub> *aiśā*, हृत्पत्रे च स्थितं PR<sub>B</sub>D<sub>C</sub> 8a ठ° ] P<sub>ALM</sub>, च° PR<sub>B</sub>D<sub>C</sub> 8a °आन्तर्गतं ] PR<sub>B</sub>P<sub>ALM</sub>, °आंतगतं D<sub>C</sub> 8a जीवं ] P<sub>ALM</sub>, बीजं PR<sub>B</sub>D<sub>C</sub> 8b °समन्वितम् ] PR<sub>B</sub>D<sub>C</sub>, °सुसंयुतं P<sub>ALM</sub> 9a तु ] PR<sub>B</sub>D<sub>C</sub>, च P<sub>ALM</sub> 9b ऊर्ध्वे ] PR<sub>B</sub>D<sub>C</sub>, जद्ध्वे P<sub>ALM</sub> 9c दद्याद् ] *corr.*, दद्या PR<sub>B</sub>D<sub>C</sub>, ऊर्ध्वे P<sub>ALM</sub> 9c अधोर्ध्वं ] PR<sub>B</sub>D<sub>C</sub>, अधोखे P<sub>ALM</sub> 9d चतुश्चा ] P<sub>ALM</sub>, चतुरथा PR<sub>B</sub>D<sub>C</sub> *hyper* 10a पदो° ] P<sub>ALM</sub>, पटो[दो]° PR<sub>B</sub>, पटो° D<sub>C</sub> 10b जीवस्य ] *em. H.I.*, बीजस्य Σ 10b रक्षणे ] P<sub>ALM</sub>, लक्षणे PR<sub>B</sub>D<sub>C</sub> 10d संशयः ] PR<sub>B</sub>P<sub>ALM</sub>, संशयः D<sub>C</sub> 11a ऊर्ध्वम् ] PR<sub>B</sub>D<sub>C</sub>, ऊर्ध्वे P<sub>ALM</sub> 11b पृथ्वीं ] *em. H.I.*, पृथ्वी° PR<sub>B</sub>D<sub>C</sub>, पृथिवी° P<sub>ALM</sub> *hyper* 11d कुलिशाक्रान्तनिश्चलाम् ] PR<sub>B</sub>D<sub>C</sub>, कुलि[का]साक्रान्तश्च[नि]लां P<sub>ALM</sub> 12a प्लावयन्तं ] PR<sub>B</sub>D<sub>C</sub>, प्रावयन्तं P<sub>ALM</sub> 12b °आक्षरम् ] PR<sub>B</sub>D<sub>C</sub>, °आक्षरं[र्] P<sub>ALM</sub>

7a This जीवरक्षा procedure (7–10) is also given in *Nārāyaṇīya Tantrasārasaṃgraha* 3.1–2. The commentaries of the two editions are informative, but they interpret the procedure variously, in part due to variant readings. Vāsudeva expands the mantra thus: ॐ लं ठं सं देवदत्तस्य जीवतत्त्वं बन्ध बन्ध सं ठं वं वं । The syllable लं represents the Earth *maṇḍala* in between the eyebrows, ठं is the aforementioned moon syllable dripping nectar onto the lotus in the heart, and the syllable सं is again the patient’s soul, followed by the patient’s name, the words “bind bind,” and then the syllables in reverse order with वं वं instead of लं. 8a Cf. the unattributed verse cited by Vāsudeva commenting on *Nārāyaṇīya Tantrasārasaṃgraha* 3.2.

8a जीवं ] Cf. 7.140. There too I follow P<sub>ALM</sub> in reading जीवम्, although बीजम् is also possible and in any case the patient’s जीव is represented by the बीज SAM in the parallels: *Nārāyaṇīya Tantrasārasaṃgraha* 3.1ab: भृगो दण्डिनि जीवाख्ये साध्यहृत्पत्रकोशगे । and *Īśānaśivagurudevapaddhati* 2,39.83. 8c एकारमध्येगं पद्मम् ] This literally means a lotus inside a triangle, but we should understand it as a triangle inside a lotus because that is the ubiquitous convention. 9b जद्ध्वे ] P<sub>ALM</sub>’s initial ऊ does resemble ज, but here it is clearly miswritten as ज. Also, the ligature for ध्व is identical, in P<sub>ALM</sub>, with the ligatures for both द्ध and द्र. A second hand has added a व् below the ligature here and in several instances on this folio. I silently emend to the appropriate interpretation of the ligature in all cases. 9d चतुश्चा पीतवज्रिणी ] The words are feminine to agree with an implied पृथिवी. Although nominative, we have to take them as accusative. 9d चतुश्चा ] This is a permissible short form of चतुरथा. Cf. *Sūkṣmāgama* TS1003-08, ln. 168: कुर्यान्मण्डपं चतुश्चकम् । and *Arthaśāstra* 2.2.3, etc.: वृत्तं दीर्घं चतुश्च वा translated “circle, rectangular, or square.”

अर्धचन्द्रगतं ध्यायेत्पद्मोदरसुसंस्थितम् ॥ १२ ॥

तर्जनीं बीजसंयुक्तां चालयेत् सकृत्सकृत् ।

तेन निर्विषता सर्वं विषे स्थावरजङ्गमे ॥ १३ ॥

रकाराष्टसमन्तं तु त्रिकोणं स्वस्तिकावृतम् ।

P<sub>ALM</sub> 20<sup>r</sup>

तृतीयं स्तोभकाले तु मध्यमाङ्गुलिसंस्थितम् ॥ १४ ॥

ज्वालामालाकुलं रक्तं पृथिव्याधस्त दीपितम् ।

निदहेद्भुवनान्सर्वान्किं पुनर्विषदूषितान् ॥ १५ ॥

PR<sub>B</sub> 23<sup>r</sup>

चतुर्थं वायवं बीजं संस्थितं स्वपुरोदरे ।

सुवृत्तं बिन्दुभिर्युक्तं चण्डवेगं भयंकरम् ॥ १६ ॥

ध्येयमाकर्षणे नित्यं क्षेपे धावनवल्गने ।

संग्रामे विषग्रहादीनां यत्र तत्रावरोचते ॥ १७ ॥

शुद्धस्फटिकसंकाशं पञ्चमं परमाक्षरम् ।

वर्षन्तममृताधारास्त्रिषु स्थानेषु चिन्तयेत् ॥ १८ ॥

मूर्ध्निहृद्देशनाभिस्थं व्यापयन्तं समन्ततः ।

निर्विषं कुरुते सर्वं त्रैलोक्यं सचराचरम् ॥ १९ ॥

[पञ्चाक्षरकर्माणि]

12d पद्मोदर° ] D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, पद्मोदर° P<sub>ALM</sub><sup>ac</sup>, पद्मोदल° PR<sub>B</sub> 12d °सुसंस्थितम् ] P<sub>ALM</sub>, °गतः स्थितं PR<sub>B</sub>D<sub>C</sub>  
 13a तर्जनीं ] P<sub>ALM</sub>, तर्जनी° PR<sub>B</sub>D<sub>C</sub> 13a °संयुक्तां ] P<sub>ALM</sub>, °संयुक्तं PR<sub>B</sub>D<sub>C</sub> 14a रकाराष्टसमन्तं ] conj.,  
 रकाराष्ट[क]शतंता P<sub>ALM</sub>, रकाराष्टसमन्ता PR<sub>B</sub>D<sub>C</sub><sup>hyper</sup> 14b °आवृतम् ] P<sub>ALM</sub><sup>ac</sup>, °आवृति P<sub>ALM</sub><sup>pc</sup>, °आकृति  
 PR<sub>B</sub>D<sub>C</sub> 14c °काले ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, °कालोक P<sub>ALM</sub><sup>ac hyper</sup> 14d °संस्थितम् ] PR<sub>B</sub>D<sub>C</sub>, °संज्ञितं P<sub>ALM</sub>  
 15c निदहेद् ] PR<sub>B</sub>D<sub>C</sub>, [निर्दहेद् ] P<sub>ALM</sub> 15c भुवनान्सर्वान् ] PR<sub>B</sub>D<sub>C</sub>, [भुवनात्सर्वान् ] P<sub>ALM</sub> 16a वायवं  
 बीजं ] PR<sub>B</sub>P<sub>ALM</sub>, वायुबीजं तु D<sub>C</sub> 16b °स्थितं स्व° ] PR<sub>B</sub>D<sub>C</sub>, स्थितं [T] [स्व] P<sub>ALM</sub> 16c सुवृत्तं बिन्दुभिर ]  
 PR<sub>B</sub>D<sub>C</sub>, शोषणं बिन्दुकैर P<sub>ALM</sub> 16d चण्ड° ] D<sub>C</sub>P<sub>ALM</sub>, चन्द्र° PR<sub>B</sub> 17a ध्येयम् ] corr., [[म]ध्ये[य]म् P<sub>ALM</sub>,  
 ध्यायम् PR<sub>B</sub>D<sub>C</sub> 17b क्षेपे धावनवल्गने ] P<sub>ALM</sub>, क्षिपेद्धावनवल्गने PR<sub>B</sub>D<sub>C</sub> 17d तत्रा° ] PR<sub>B</sub>D<sub>C</sub>, तवा°  
 P<sub>ALM</sub><sup>ummet</sup> 18c वर्षन्तम् ] PR<sub>B</sub>P<sub>ALM</sub>, वर्षन्तम् D<sub>C</sub> 18c अमृताधारास् ] PR<sub>B</sub>D<sub>C</sub>, अमृतं धारा P<sub>ALM</sub> 19a  
 हृद्देशनाभिस्थं ] PR<sub>B</sub>D<sub>C</sub>, च हृदि नाभिस्थं P<sub>ALM</sub><sup>ummet</sup> 19b व्यापयन्तं ] PR<sub>B</sub>, स्थापयन्तं D<sub>C</sub>, ध्यायन्तं र° P<sub>ALM</sub>

14a Kenichi Kuranishi pointed out the following parallel cited by Kṣemarāja regarding *Netratra* 16.32: तद्वाह्ये वल्लिभवनं रेफाष्टकविभूषितम् ॥

12d पद्मोदरसुसंस्थितम् ] I treat this reading as the *difficilior* because outside of the Tantras, the prefix *su-* is generally not used within compounds. 15b In P<sub>ALM</sub>, a second hand writes 15bcd and the first three *akṣaras* of 16a in the margin. 15b My tentative understanding is that we have double *sandhi* and shortening *metri causa* for an intended पृथिव्या अधस्ताद् 15c भुवनान् ] masculine for the expected neuter. 15d D<sub>C</sub> omits 15d without any dashes or blank space. 17c Hypermetrical in all MSS. 18c अमृताधारास् ] *metri causa* for अमृतधारास्. 19a मूर्ध्नि° It is not uncommon to have the word मूर्ध्नि or हृदि in compound, despite being the inflected form.

अथ कर्म यथातथ्यं सुखं येन भवेन्नृणाम् ।  
 अनुलोमविलोमेन क्षिपादिपञ्चकेन तु ॥ २० ॥  
 जपेन तु विना सिद्धिर्विषे भूतज्वरेषु च ।  
 स्मरणात्कुरुते कर्म वैनतेयं महौजसम् ॥ २१ ॥

[क्षि प ॐ स्वा क्षि]

आदि-म्-अन्ते च प्रथमं पञ्चमं तु विलोपितम् ।  
 धरित्र्या सम्पुटं कृत्वा दशवज्रसमन्ततः ॥ २२ ॥

P<sub>ALM</sub> 20<sup>V</sup>

नामेनान्तरिता सर्वे अचलाश्च नगोपमाः ।  
 स्तम्भनं-म्-एतदुद्दिष्टं नान्यश्चालयितुं क्षमः ॥ २३ ॥

PR<sub>B</sub> 23<sup>V</sup>

D<sub>C</sub> 12<sup>V</sup>

[प क्षि ॐ स्वा हा]

विलुप्तमादिमं बीजं द्वितीयस्थानसंस्थितम् ।  
 द्वितीयमादिमे स्थाने शेषान्ये तु स्वभावतः ॥ २४ ॥

कमले बिन्दुभवने मूर्ध्नि जीमूतरूपिणम् ।  
 वर्षन्तं च महौघेन शीतलं प्राणधारिणम् ॥ २५ ॥

अपमार्ज्यं करस्थेन प्रयोगेण विषातुरम् ।  
 कुरुते निर्विषं शीघ्रं तक्षकेनापि दंशितम् ॥ २६ ॥

सप्तजप्तजलेनैव तूरं सम्प्रोक्ष्य मन्त्रवित् ।

**20b** सुखं येन भवेत् ] *conj.*, सुखेन भवते P<sub>ALM</sub>, मु(षे)न भवते PR<sub>B</sub>, सुखेन तवते D<sub>C</sub> **20d** °पञ्चकेन ] PR<sub>B</sub>D<sub>C</sub>, °पञ्चमेन P<sub>ALM</sub> **21a** जपेन तु ] PR<sub>B</sub>D<sub>C</sub>, जपेन[<sup>1</sup>तु] P<sub>ALM</sub> **21a** सिद्धिर् ] PR<sub>B</sub>D<sub>C</sub>, सिद्धि[र] P<sub>ALM</sub> **21b** विषे ] *em.*, विष° PR<sub>B</sub>D<sub>C</sub>, विषं P<sub>ALM</sub> **21c** कर्म ] P<sub>ALM</sub>, मंत्र PR<sub>B</sub>D<sub>C</sub> **21d** महौजसम् ] PR<sub>B</sub>P<sub>ALM</sub>, महौजसम् D<sub>C</sub> **22b** पञ्चमं तु विलोपितम् ] *em.*, पञ्चमं तु विलेपितम् PR<sub>B</sub>D<sub>C</sub>, शेषाण्ये तु स्वभावतः P<sub>ALM</sub> **22d** °वज्र° ] PR<sub>B</sub>D<sub>C</sub>, °वज्रान् P<sub>ALM</sub> **23a** सर्वे ] PR<sub>B</sub>D<sub>C</sub>, सर्वा P<sub>ALM</sub> **23b** अचलाश्च नगोपमाः ] *conj.*, अचलां च नगोपमां PR<sub>B</sub>D<sub>C</sub>, अचला च[न][ल]गोपमां P<sub>ALM</sub> *sec. manu* **23c** स्तम्भनं-म्-एतद् ] PR<sub>B</sub>D<sub>C</sub> *aisā*, स्तं(भ)मि] तत् सम्° P<sub>ALM</sub> *sec. manu* **24d** शेषान्ये तु स्वभावतः ] *corr.*, शेषाण्ये तु स्वभावतः PR<sub>B</sub>D<sub>C</sub>, शेषाणामन्तस्वभालुस्थं P<sub>ALM</sub> *hyper* **25a** कमले बिन्दुभवने ] *em. na-vipulā*, कमले इन्द्रभवने PR<sub>B</sub>D<sub>C</sub>, बिन्दुभूते [[विदुभूते] P<sub>ALM</sub> *hypo* **25c** वर्षन्तं ] P<sub>ALM</sub>, विपतं PR<sub>B</sub>D<sub>C</sub> **25d** °धारिणम् ] PR<sub>B</sub>D<sub>C</sub>, °चारिणं P<sub>ALM</sub> **26a** अपमार्ज्यं ] PR<sub>B</sub>D<sub>C</sub>, अपमाजी° P<sub>ALM</sub> **26b** प्रयोगेण ] PR<sub>B</sub>D<sub>C</sub>, प्रय(ोगे)ण P<sub>ALM</sub> **26c** निर्विषं ] D<sub>C</sub>P<sub>ALM</sub>, विर<sup>2</sup>नि<sup>1</sup>षं PR<sub>B</sub> **27b** तूरं ] PR<sub>B</sub>P<sub>ALM</sub>, तूरं D<sub>C</sub> **27b** सम्प्रोक्ष्य ] PR<sub>B</sub>D<sub>C</sub>, संक्षोभ्य P<sub>ALM</sub>

**22b** Cf. *Nārāyaṇīya Tantrasārasaṅgraha* 3.21cd-22ab: आकाशदेशभूबीजः पञ्चार्णो विपतिर्मनुः ॥ संस्तम्भ-येति वीप्सातो भाषणास्तम्भयेद्विषम् ।

**20b** सुखं येन भवेत् ] This reading is a diagnostic conjecture (low confidence). **22b** The variant of P<sub>ALM</sub> is the right reading in the wrong place. It belongs in 24d. Harunaga Isaacson suggested that it may be the result of a marginal correction in an exemplar of P<sub>ALM</sub> which was misincorporated. P<sub>ALM</sub>'s confused variant at 24d supports this theory. **22c** सम्पुटं कृत्वा should be understood in the sense of सम्पुटीकृत्य. **26b** प्रयोगेण ] The reading is in doubt. In verses 38-39 it seems that a *danḍa* is the referent.

ध्वनिना निर्विषं कृत्वा उत्थापयति निश्चितम् ॥ २७ ॥

वापीकूपतडागानि शतवाराभिमन्त्रितम् ।

स्नानपानावगाहेन निर्विषं भवते क्षणात् ॥ २८ ॥

[ॐ प क्षि स्वा हा]

विलुप्तं वह्निबीजं तु पार्थिवं तत्र संस्थितम् ।

वह्निं चैवादितः कृत्वा दह पच द्वयं जपेत् ॥ २९ ॥

PR<sub>B</sub> 24<sup>r</sup>

स्तोभयेत्पादसहस्राणि† ग्रहज्वरविषातुरम् ।

स्वपुरस्थफडन्तेन कुर्याद्भावनवल्गनम् ॥ ३० ॥

P<sub>ALM</sub> 21<sup>r</sup>

[स्वा प ॐ क्षि हा]

चतुर्थं स्थानभ्रष्टं तु स्थाने पार्थिवं संस्थितम् ।

आदिमं वायवं कृत्वा गच्छ गच्छेति भाषयेत् ॥ ३१ ॥

राजीवषट्पदाकारं यत्रतत्रस्थं चिन्तयेत् ।

संक्रामयति तत्रैव ज्वरग्रहविषाणि च ॥ ३२ ॥

धावने पातनाकर्षे जलस्थापनबन्धने ।

कुरुते साधको नित्यं यं यं मनसि गोचरे ॥ ३३ ॥

[हा प ॐ स्वा क्षि]

पञ्चमं लोपयित्वा तु आदिमं तत्र स्थापयेत् ।

आदिस्थं पञ्चमं बीजं प्लावयन्तं विचिन्तयेत् ।

27c ध्वनिना निर्विषं कृत्वा ] conj. H.I., ध्वनिना तु विषं कृत्वा PR<sub>B</sub>D<sub>C</sub>, वर्धनी वा घटं वापि P<sub>ALM</sub> 28b शतवाराभिः] PR<sub>B</sub>D<sub>C</sub>, शतवाराणि P<sub>ALM</sub> 28c स्नानं ] P<sub>ALM</sub>, स्नानं PR<sub>B</sub>D<sub>C</sub> 29c वह्निं चैवादितः] em. H.I., वह्निं चैवादितं PR<sub>B</sub>, वह्निं चैवादितं D<sub>C</sub>, वह्नित्वैपादितः P<sub>ALM</sub> 29d द्वयं जपेत्] conj. A.S., दह पच एवं लपेत् P<sub>ALM</sub> unmet., तदहमेव लक्षयेत् PR<sub>B</sub>D<sub>C</sub> unmet. 30a स्तोभयेत्पादसहस्रं ] P<sub>ALM</sub>, स्तोभे पात्रसहस्राणि PR<sub>B</sub>D<sub>C</sub> 30b ग्रहज्वरं ] PR<sub>B</sub>D<sub>C</sub>, गुडधारं P<sub>ALM</sub> 30c स्वपुरं ] PR<sub>B</sub>D<sub>C</sub>, स्वपुरे P<sub>ALM</sub> 30c °फडन्तेन ] P<sub>ALM</sub>, फटन्तेन PR<sub>B</sub>, पटांतेन D<sub>C</sub> 30d कुर्याद् ] PR<sub>B</sub>D<sub>C</sub>, कुरुते P<sub>ALM</sub> hyper 31a चतुर्थं स्थानं ] em. H.I., चतुर्थस्थानं PR<sub>B</sub>D<sub>C</sub>, चतुर्थस्नानं P<sub>ALM</sub> pc, चतुर्वस्नानं P<sub>ALM</sub> ac 31b पार्थिवं संस्थितम् ] em., पार्थिवसंस्थिते Σ 31c आदिमं ] P<sub>ALM</sub>, आदिस्थं PR<sub>B</sub>D<sub>C</sub> 31c वायवं ] PR<sub>B</sub>D<sub>C</sub>, वायं ] P<sub>ALM</sub> 31d भाषयेत् ] PR<sub>B</sub>D<sub>C</sub>, भावयेत् P<sub>ALM</sub> 32a राजीवषट् ] D<sub>C</sub>, राजी च षट् PR<sub>B</sub>, om. P<sub>ALM</sub> 32b यत्रतत्रस्थं ] em. H.I., यत्र तत्रस्थ PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> 32c संक्रामयति ] PR<sub>B</sub>, संक्राम ियति D<sub>C</sub>, om. P<sub>ALM</sub> 33b °स्थापनं ] PR<sub>B</sub>, °स्थापनं D<sub>C</sub> unmet., om. P<sub>ALM</sub> 34a लोपयित्वा ] P<sub>ALM</sub>, लोमयित्वा PR<sub>B</sub>D<sub>C</sub> 34c आदिस्थं ] PR<sub>B</sub>D<sub>C</sub>, आदि(स्था) P<sub>ALM</sub> sec. manu

29a Cf. *Garudapañcākṣarikalpa* 5.6: व्यत्ययादेव विपतेर्मेदिनीवह्निबीजयोः । दहपचद्वयाभ्यासाज्जत्वा संस्तम्भयेद्विषम् ॥

30c This line seems out of place. It should go with the Wind operations coming next, but cannot come in this position. 31a The fifth syllable may be counted as short before भ्र by poetic license. 32a P<sub>ALM</sub> omits all of 32 and 33 without any gaps left in the MS. 33d मनसि गोचरे metri causa for मनसः गोचरे.

विषातानां तु जन्तूनां विषाक्षेपकरः स्मृतः ॥ ३४ ॥

दाघं ज्वरं तथा शूलं मूर्च्छना च शिरोरुजा ।

नाशयेत्सर्वरोगाणि गरलं विविधं तथा ॥ ३५ ॥

D<sub>C</sub> 13<sup>r</sup>

[दण्डस्थानि मन्त्राणि]

पृथिव्यापद्मयान्तस्थं नाम्ना तु सहितं भवेत् ।

PR<sub>B</sub> 24<sup>v</sup>

उर्वी तेजस्तथा वायुर्नामेकत्र तु संस्थितम् ।

स्तोभनं पञ्चदण्डस्थं कुरुते नात्र संशयः ॥ ३६ ॥

पृथिव्यानिलमाकाशं स्वकीयपुरसंस्थितम् ।

शताभिमन्त्रितं दण्डं भूतार्तं तेन ताडयेत् ।

आगच्छेच्छरवेगेन दूतसम्प्रेषितेन च ॥ ३७ ॥

पृथिव्याकाशसंयुक्तं दण्डं शताभिमन्त्रितम् ।

P<sub>ALM</sub> 21<sup>v</sup>

स्पृशेद्दूतकरस्थेन दूरस्थो मोचयेद्ब्रह्म ॥ ३८ ॥

लूतागर्दभविस्फोटा वृश्चिकाद्याश्च वेदना ।

अपमार्ज्यं अनेनैव सुखीत्याशु भविष्यति ॥ ३९ ॥

[वह्निप्रधानः, हें हों हः]

क्षसान्तर्वह्निसारुढं ए ओ अः त्रिस्वरान्वितम् ।

अनिलाग्निपुरान्तस्थः युगान्ताग्निसमप्रभम् ।

पादौ हृदि शिरे न्यस्तं भृशं स्तोभति आतुरम् ॥ ४० ॥

**35a** दाघं ज्वरं ] *corr.*, दाघज्वर Σ **35b** मूर्च्छना ] P<sub>ALM</sub>, मूर्च्छना PR<sub>B</sub>D<sub>C</sub> **35b** शिरोरुजा ] PR<sub>B</sub>P<sub>ALM</sub>, शिरोरुजा D<sub>C</sub> **36a-b** पृथिव्यापद्मयान्तस्थं नाम्ना तु ] PR<sub>B</sub>D<sub>C</sub>, पृथ्वी आपः द्वयो संस्थ(ि)नानेन P<sub>ALM</sub> **36c** उर्वी ] *corr.*, उर्वीम् P<sub>ALM</sub><sup>pc</sup>, ऊर्वीम् P<sub>ALM</sub><sup>ac</sup>, मूर्ध्ने PR<sub>B</sub>D<sub>C</sub> **36c** तेजम् ] P<sub>ALM</sub>, तेजं PR<sub>B</sub>D<sub>C</sub> **36d** नामेकत्र तु ] *conj.*, नामेकत्र P<sub>ALM</sub><sup>hypo</sup>, नामेकत्रे तु PR<sub>B</sub>D<sub>C</sub> **36f** नात्र ] P<sub>ALM</sub>, न च PR<sub>B</sub>D<sub>C</sub> **37a** आकाशं ] PR<sub>B</sub>D<sub>C</sub>, (आ)कासं [I] P<sub>ALM</sub> **37c** °मन्त्रितं ] PR<sub>B</sub>D<sub>C</sub>, [°मन्त्रितं] P<sub>ALM</sub> **37c** दण्डं ] PR<sub>B</sub>D<sub>C</sub>, दंडितं P<sub>ALM</sub><sup>ac</sup>, दंडं P<sub>ALM</sub><sup>pc sec. manu</sup> **37d** भूतार्तं ] PR<sub>B</sub>D<sub>C</sub>, भूवार्त्तम् P<sub>ALM</sub> **37e** आगच्छेच्च ] PR<sub>B</sub>D<sub>C</sub>, आगच्छ P<sub>ALM</sub> **37f** दूतसम्प्रेषितेन ] *corr.*, दूतसंप्रेषितेन P<sub>ALM</sub>, दूतं सम्प्रेषितेन PR<sub>B</sub>D<sub>C</sub> **38a** पृथिव्याकाशं ] D<sub>C</sub>, पृथिव्या कोशं PR<sub>B</sub>, पृथिव्या कोकोसं P<sub>ALM</sub> **38b** दण्डं ] PR<sub>B</sub>D<sub>C</sub>, दं P<sub>ALM</sub> **38c** स्पृशेद् ] *em.*, स्पृशे Σ **38c** °करस्थेन ] P<sub>ALM</sub>, °करस्थे त PR<sub>B</sub>D<sub>C</sub> **38d** दूरस्थो ] P<sub>ALM</sub>, दूरस्थे PR<sub>B</sub>D<sub>C</sub> **38d** मोचयेद्ब्रह्म ] PR<sub>B</sub>P<sub>ALM</sub>, मौवयेद् गृहम् D<sub>C</sub> **39a** लूतागर्दभं ] PR<sub>B</sub>P<sub>ALM</sub>, लूतागर्भम् D<sub>C</sub> **39a** विस्फोटा ] PR<sub>B</sub>D<sub>C</sub>, विस्फोटा P<sub>ALM</sub> **39b** वृश्चिकाद्याश् ] D<sub>C</sub>P<sub>ALM</sub>, वृश्चिकायाश् PR<sub>B</sub> **39c** अपमार्ज्यं ] *conj.*, अपमार्ज्यं P<sub>ALM</sub>, अममाद्यं PR<sub>B</sub>D<sub>C</sub> **39d** आशु ] *corr.*, आ[शु]र् P<sub>ALM</sub>, आसुर् PR<sub>B</sub>D<sub>C</sub> **40a** क्षसान्तरं ] *em.*, क्षसान्तं P<sub>ALM</sub>, क्षसान्तं PR<sub>B</sub>D<sub>C</sub> **40b** ए ] PR<sub>B</sub>D<sub>C</sub>, [ए] P<sub>ALM</sub> **40b** अः ] PR<sub>B</sub>P<sub>ALM</sub>, अ D<sub>C</sub> **40b** °स्वरां ] PR<sub>B</sub>D<sub>C</sub>, °स्व[IT]रां P<sub>ALM</sub> **40c** °आग्निं ] P<sub>ALM</sub>, °आग्निः PR<sub>B</sub>D<sub>C</sub> **40c** पुरान्तस्थः ] PR<sub>B</sub>D<sub>C</sub>, पुरांभस्थः P<sub>ALM</sub> **40e** शिरे ] P<sub>ALM</sub> *aiśā*, शिरो PR<sub>B</sub>D<sub>C</sub> **40e** न्यस्तं ] P<sub>ALM</sub>, न्यस्त PR<sub>B</sub>D<sub>C</sub>

**39b** P<sub>ALM</sub> has an X mark over the चा *akṣara* of वृश्चिकाद्याश्. **40a** क्षसान्तरं ] The emendation is supported by the same word used in *Svacchandatantra* 1.83c. **40e** शिरे ] *aiśā* locative singular.

ग्रहैश्चातुर्थकैर्नागैः शाकिनीभिस्तु पीडितम् ।  
स्तुभ्यते नात्र संदेहो अब्रह्मण्यं रटन्ति ते ॥ ४१ ॥

PR<sub>B</sub> 25<sup>r</sup>

पुरं चैव गृहं वाथ ग्रहैरुग्रैश्च दूषितम् ।  
ज्वालामालावृतं ध्यात्वा योगेनानेन दीपितम् ।  
तं दृष्ट्वा नश्यते भीतो ग्रहो वा यदि पन्नगः ॥ ४२ ॥

[जलाकाशप्रधानः, हें हों हः]

ए ओ रेफविहीनं तु आद्ये द्वे बिन्दुभूषिते ।  
पुनरेव विसर्गेण तृतीयं तदवस्थितम् ॥ ४३ ॥

पद्मस्थे बिन्दुभवने शिवं अमृतरूपिणम् ।  
ध्यायेन्मूर्ध्नि स्थितं देवं प्लावयन्तं तमातुरम् ॥ ४४ ॥

PALM 22<sup>r</sup>

आक्षेपं कुरुते शीघ्रं मुष्टिना गरलस्य तु ।  
लूतादाघज्वराश्चैव विस्फोटाकीटगर्दभाः ॥ ४५ ॥

शूलाक्षिवेदना या तु वृश्चिकानां तु वेदना ।  
स्मरणाद्धरते व्याधिं विषाणि त्रिविधानि च ॥ ४६ ॥

एष प्रयोगः सततं यः स्मरेत्साधकोत्तमः ।  
न मृत्युर्जायते तस्य न जरा व्याधिरेव च ॥ ४७ ॥

D<sub>C</sub> 13<sup>v</sup>

हृदि वक्त्रे तथा मूर्ध्नि त्रिषु स्थानेषु चिन्तितम् ।  
हरते सर्वरोगाणि विषार्तेषु च का कथा ॥ ४८ ॥

PR<sub>B</sub> 25<sup>v</sup>

[वायुप्रधानः, हें हों हः]

41a ग्रहैश् ] PR<sub>B</sub>D<sub>C</sub>, गृहैश् P<sub>ALM</sub> 41a चातुर्थकैर् ] D<sub>C</sub>P<sub>ALM</sub>, चातुर्कैर्<sup>१</sup> PR<sub>B</sub> 41a नागैः ] corr., नागै  
Σ 41b शाकिनीभिस्तु ] PR<sub>B</sub>D<sub>C</sub>, साकिनीभि[स्तु] P<sub>ALM</sub> 41c स्तुभ्यते ] PR<sub>B</sub>D<sub>C</sub>, स्तम्भये P<sub>ALM</sub> 41d  
अब्रह्मण्यं ] PR<sub>B</sub>D<sub>C</sub>, अब्रह्मण्य P<sub>ALM</sub> 41d रटन्ति ते ] PR<sub>B</sub>D<sub>C</sub>, रडन्ति ये[त] P<sub>ALM</sub> 42a गृहं ] PR<sub>B</sub>P<sub>ALM</sub>,  
ग्रहं D<sub>C</sub> 42d योगेना° ] PR<sub>B</sub>D<sub>C</sub>, प्रयोगेना° P<sub>ALM</sub> hyper 42e नश्यते ] PR<sub>B</sub>P<sub>ALM</sub>, नश्य[ते] D<sub>C</sub> 43a ए  
ओ ] P<sub>ALM</sub>, एष PR<sub>B</sub>D<sub>C</sub> 43a तु ] P<sub>ALM</sub>, वा PR<sub>B</sub>D<sub>C</sub> 43b आद्ये द्वे ] PR<sub>B</sub>, आद्योर्द्वे D<sub>C</sub>, अ(र्)द्वे P<sub>ALM</sub> hypo  
43c विसर्गेण ] PR<sub>B</sub>D<sub>C</sub>, विशेषेण P<sub>ALM</sub> 44a पद्मस्थे ] PR<sub>B</sub>D<sub>C</sub>, पद्मस्थं P<sub>ALM</sub> 44a बिन्दुभवने ] em.  
H.L., बिन्दुभुवने PR<sub>B</sub>D<sub>C</sub>, विवभवते P<sub>ALM</sub> 44b शिवं ] PR<sub>B</sub>D<sub>C</sub>, शितम् P<sub>ALM</sub> unmet. 44c ध्यायेत् ] corr.,  
ध्याये PR<sub>B</sub>D<sub>C</sub>, ध्यायेत् P<sub>ALM</sub> 44c स्थितं ] P<sub>ALM</sub>, सितं PR<sub>B</sub>D<sub>C</sub> 45a आक्षेपं ] P<sub>ALM</sub>, आपेपं PR<sub>B</sub>D<sub>C</sub> 45b  
तु ] PR<sub>B</sub>D<sub>C</sub>, च P<sub>ALM</sub> 45c °ज्वराश् ] em., °ज्वरश् PR<sub>B</sub>D<sub>C</sub>, °ज्वश् P<sub>ALM</sub> hypo 45d °कीटगर्दभाः ] corr.,  
°कीटगर्दभा PR<sub>B</sub>D<sub>C</sub>, °कीगर्दभा P<sub>ALM</sub> hypo 46a शूला° ] P<sub>ALM</sub>D<sub>C</sub>, लूला PR<sub>B</sub> 46a या ] P<sub>ALM</sub>, पा PR<sub>B</sub>D<sub>C</sub>  
46c स्मरणाद्धरते ] P<sub>ALM</sub>, स्मरणा ज्वरते PR<sub>B</sub>D<sub>C</sub> 46d विषाणि त्रि° ] PR<sub>B</sub>D<sub>C</sub>, विषा नित्य P<sub>ALM</sub> 47a  
प्रयोगः ] P<sub>ALM</sub>, प्रयोग PR<sub>B</sub>D<sub>C</sub> 47b यः स्मरेत् ] PR<sub>B</sub>D<sub>C</sub>, स्मस्मरेते P<sub>ALM</sub> 47d न ] D<sub>C</sub>P<sub>ALM</sub>, [न] PR<sub>B</sub>  
48d च का ] D<sub>C</sub>P<sub>ALM</sub>, का<sup>२</sup> च<sup>१</sup> PR<sub>B</sub>

44b It is metrically necessary to read शिवं अमृत° rather than शिवममृत°.



तदेव वायुबीजस्थं वायुना परिवेष्टितम् ।  
 भृङ्गवर्णसमोपेतं विषभुक्तस्य चिन्तयेत् ॥ ४९ ॥  
 यस्मिन्नङ्गे न्यसेत्तं तु आतुरे वातिकोत्तमः ।  
 तदङ्गं चलते तस्य अर्धं वा यदि वा स्थितम् ॥ ५० ॥  
 धावने वल्गने सर्वे पातनोत्थापने तथा ।  
 जल्पापयति पात्राणि अनेनैव विधानवित् ॥ ५१ ॥  
 एतच्छूर्यपरं वर्णमनेकाश्चर्यकारकम् ।  
 ग्रहज्वरविनाशश्च सर्वपापक्षयंकरम् ॥ ५२ ॥

P<sub>ALM</sub> 22<sup>v</sup>

[अभिमन्त्रितपटविधानम्]  
 अहिदष्टस्य साध्यस्य विधिरन्यो सुखावहः ।  
 उत्तानप्रगुणीकृत्य वस्त्रेणाच्छाद्य-म्-आतुरम् ॥ ५३ ॥  
 अन्तस्थमादिमं बीजं चतुर्थस्वरभेदितम् ।  
 वायव्यमण्डलोपेतं बिन्दुकेन समन्वितम् ॥ ५४ ॥  
 अभिमन्त्र्य पटं पूर्वं वर्धन्या उदकं तथा ।  
 धाराभिप्लावितं सर्वं विषभुक्तं विचिन्तयेत् ॥ ५५ ॥  
 पुनरेव पटान्तस्थं जनस्यास्ये तु विन्यसेत् ।  
 आतुरस्य हृदि वक्त्रे पद्भ्यां च वायुरूपिणम् ॥ ५६ ॥  
 मुष्ट मुष्टेति वचना जने च भाषितेन च ।

PR<sub>B</sub> 26<sup>r</sup>

**49b** वायुना ] PR<sub>B</sub>D<sub>C</sub>, वायुनो P<sub>ALM</sub> **49d** विषभुक्तस्य ] PR<sub>B</sub>D<sub>C</sub>, विषभुक्तस्तु P<sub>ALM</sub> **50a** यस्मिन्नङ्गे ] P<sub>ALM</sub>, यस्मिन्नङ्गे PR<sub>B</sub>, यस्मिन्नङ्गे D<sub>C</sub> **50a** न्यसेत् ] D<sub>C</sub>P<sub>ALM</sub>, न्यसे PR<sub>B</sub> **50b** वातिकोत्तमः ] em., वातिकोत्तमः P<sub>ALM</sub>, बालकोत्तमः PR<sub>B</sub>D<sub>C</sub> **50c** तस्य ] P<sub>ALM</sub>, यस्य PR<sub>B</sub>D<sub>C</sub> **50d** अर्धं वा यदि वा ] PR<sub>B</sub>D<sub>C</sub>, अर्धेन च यदा P<sub>ALM</sub> **51a** धावने वल्गने ] em., धावते वल्गते D<sub>C</sub>, धावते वल्गते PR<sub>B</sub>, [धावते] वल्गते P<sub>ALM</sub><sup>sec. manu</sup> **51a** सर्वे ] PR<sub>B</sub>D<sub>C</sub>, अन्वे P<sub>ALM</sub> **51b** पातनो ] corr., पा[त]नो P<sub>ALM</sub><sup>sec. manu</sup>, पततो PR<sub>B</sub>D<sub>C</sub> **52a** एतच्छूर्यपरं वर्णम् ] PR<sub>B</sub>D<sub>C</sub>, एतच्छूर्यपरं बीजं P<sub>ALM</sub><sup>pc sec. manu</sup>, तच्छूर्यपरं बीजं P<sub>ALM</sub><sup>ac</sup> **52b** अनेकाश्चर्यं ] PR<sub>B</sub>, अने[र]काश्चर्यं D<sub>C</sub>, अनेका[र]श्चर्यं P<sub>ALM</sub> **52b** कारकम् ] PR<sub>B</sub>D<sub>C</sub>, कारकारकं P<sub>ALM</sub><sup>hyper</sup> **52c** विनाशश्च ] PR<sub>B</sub>D<sub>C</sub>, विनाशश्च P<sub>ALM</sub><sup>hypo</sup> **53a** अहिदष्टस्य ] em., अहिदष्टस्य Σ<sup>hyper</sup> **53b** अन्यो ] PR<sub>B</sub>D<sub>C</sub>, अन्या P<sub>ALM</sub> **53b** सुखावहः ] em., सुखावहा P<sub>ALM</sub>, सुखावहम् PR<sub>B</sub>D<sub>C</sub> **53c** प्रगुणीकृत्य ] P<sub>ALM</sub>, प्रगुणीकृत्वा PR<sub>B</sub>D<sub>C</sub> **53d** आच्छाद्य-म् ] D<sub>C</sub>P<sub>ALM</sub>, आच्छाद्यम् PR<sub>B</sub> **54c** मण्डलो ] PR<sub>B</sub>D<sub>C</sub>, मंडले(त्) P<sub>ALM</sub> **54d** बिन्दुकेन ] PR<sub>B</sub>D<sub>C</sub>, इंद्रकोणे P<sub>ALM</sub> **55a** पटं ] PR<sub>B</sub>D<sub>C</sub>, पुटं P<sub>ALM</sub> **55b** वर्धन्या ] PR<sub>B</sub>D<sub>C</sub>, पर्वन्या P<sub>ALM</sub><sup>ac</sup>, पर्वन्या P<sub>ALM</sub><sup>pc</sup> **55b** उदकं ] PR<sub>B</sub>D<sub>C</sub>, उ[क]दकं P<sub>ALM</sub> **55d** विषभुक्तं ] PR<sub>B</sub>D<sub>C</sub>, विषभक्तं P<sub>ALM</sub> **56a** पटान्तस्थं ] P<sub>ALM</sub>, पटान्तस्थं PR<sub>B</sub>D<sub>C</sub> **56b** जनस्यास्ये ] D<sub>C</sub>, ज[न]स्यास्ये P<sub>ALM</sub>, जनस्यास्य PR<sub>B</sub> **56c** हृदि वक्त्रे ] corr., हृदिर्वक्त्रे PR<sub>B</sub>D<sub>C</sub>, हृदिचक्रे P<sub>ALM</sub> **57b** जने च भाषितेन च ] conj., ज(नै) च भाषितेन च P<sub>ALM</sub>, जनपदे भाषिते वरेत् PR<sub>B</sub><sup>hyper</sup>, जनपदे भाषिते चरेत् D<sub>C</sub><sup>hyper</sup>

**50d** D<sub>C</sub> has a line over the य of यदि and P<sub>ALM</sub> has an X under 'न च.

आशु चोत्तिष्ठते दष्टः पटस्य हरणेन तु ॥ ५७ ॥

[चतुर्णां भूतानां वर्णाः]

अथ वायव्य चाग्नेया माहेन्द्रा वारुणा तथा ।

वर्णाः पुरगताः सर्वे विपक्षविषनाशनाः ॥ ५८ ॥

P<sub>ALM</sub> 23<sup>r</sup>

अनेन विधिना सर्वे सर्वकार्येषु सिद्धिदाः ।

तान्वर्णान्सम्प्रवक्ष्यामि यथा ज्ञायन्ति तत्त्वतः ॥ ५९ ॥

अकारादिक्षकारान्ताः शतार्धाक्षरसंख्यया ।

मातृकान्प्रस्तरेत्पूर्वं पश्चादंशं प्रकल्पयेत् ॥ ६० ॥

[त्रयोदश वायव्या वर्णाः]

अ·उ·स्वरसमायुक्तं ए·ऐ·ओ·पदसंयुतम् ।

D<sub>C</sub> 14<sup>r</sup>

य·ग·ठो ढ·फ·धश्चैव ब·भं·एवं पदान्वितम् ।

PR<sub>B</sub> 26<sup>v</sup>

वायव्या अक्षरा ह्येते वायुकार्यांशके स्थिताः ॥ ६१ ॥

[त्रयोदश आग्नेया वर्णाः]

आ·ऊ·ऋ·ॠ·औ·संयुक्ता घ·ख·प·ङ·त·थस्तथा ।

हकारं च रकारं च आग्नेयाः सम्प्रकीर्तिताः ॥ ६२ ॥

[एकादश माहेन्द्रा वर्णाः]

57c आशु चोत्° ] D<sub>C</sub>, आशु वो PR<sub>B</sub>, असुरि P<sub>ALM</sub> 57c दष्टः ] corr., दष्ट° Σ 57d पटस्य ] PR<sub>B</sub>D<sub>C</sub>, पटलस्य P<sub>ALM</sub> hyper 58c वर्णाः ] PR<sub>B</sub>D<sub>C</sub>, वर्णा P<sub>ALM</sub> 58c पुरगताः सर्वे ] PR<sub>B</sub>D<sub>C</sub>, स्वपुरमध्यस्थं P<sub>ALM</sub> 58d °नाशनाः ] PR<sub>B</sub>P<sub>ALM</sub>, °नाशना D<sub>C</sub> 59a विधिना ] PR<sub>B</sub>D<sub>C</sub>, विधि[ ] P<sub>ALM</sub> 59b सिद्धिदाः ] corr., सिद्धिदा Σ 59c तान्वर्णान् ] PR<sub>B</sub>D<sub>C</sub>, ते वर्णा P<sub>ALM</sub> 59d ज्ञायन्ति ] PR<sub>B</sub>D<sub>C</sub>, जायन्ति P<sub>ALM</sub> 60a अकारादि° ] P<sub>ALM</sub>, आकारादि° PR<sub>B</sub>D<sub>C</sub> 60a °आन्ताः ] corr., °आन्ता Σ 60b शतार्धाक्षर° ] PR<sub>B</sub>D<sub>C</sub>, सतार्द्धक्षर° P<sub>ALM</sub> 60b °संख्यया ] P<sub>ALM</sub>, संख्या PR<sub>B</sub>D<sub>C</sub> 60c पूर्व ] PR<sub>B</sub>D<sub>C</sub>, [स]र्व्व P<sub>ALM</sub> 60d अंशं ] PR<sub>B</sub>D<sub>C</sub>, दिशा P<sub>ALM</sub> 61b ओ ] PR<sub>B</sub>D<sub>C</sub>, तु P<sub>ALM</sub> 61c य·ग·ठो ढ·फ·धश् ] conj., य·ग·ठ·ढ·फ·धश् PR<sub>B</sub>D<sub>C</sub> unmet., ज·ग·ठ·ध·ढ·फश् P<sub>ALM</sub> unmet. 61d ब·भं एवं ] PR<sub>B</sub>, ब·भं पवं D<sub>C</sub>, (म)·भ·ज·[श्चै]व° P<sub>ALM</sub> 61e अक्षरा ] PR<sub>B</sub>, °क्षर D<sub>C</sub>P<sub>ALM</sub> hypo 61e एते ] PR<sub>B</sub>P<sub>ALM</sub>, एता D<sub>C</sub> 61f वायु° ] PR<sub>B</sub>D<sub>C</sub>, काचु° P<sub>ALM</sub> 61f स्थिताः ] P<sub>ALM</sub>, स्थिता PR<sub>B</sub>D<sub>C</sub> 62a ऊ ] PR<sub>B</sub>P<sub>ALM</sub>, उ D<sub>C</sub> 62a औ ] P<sub>ALM</sub>, ओ PR<sub>B</sub>D<sub>C</sub> 62a संयुक्ता ] em., संयुक्ता PR<sub>B</sub>D<sub>C</sub>, संप्रयुक्ता P<sub>ALM</sub> hyper 62b घ·ख·प·ङ ] conj., घ·ख·\*·ङ P<sub>ALM</sub>, घ·वे·ऋ·ङ PR<sub>B</sub>D<sub>C</sub> 62b त·थस् ] em., तपस् PR<sub>B</sub>P<sub>ALM</sub>, त एस् D<sub>C</sub> 62c रकारं ] PR<sub>B</sub>D<sub>C</sub>, भकारं P<sub>ALM</sub> 62d आग्नेयाः ] PR<sub>B</sub>D<sub>C</sub>, आग्नेयः P<sub>ALM</sub>

58a वायव्य ] ends in a short vowel in all manuscripts *metri causa*. 59d ज्ञायन्ति is a nonstandard passive. Cf. Oberlies 8.7. 60c मातृकान् ] *aiśā* masculine for feminine. 61b The list in *Īśānaśivagurudevapaddhati* 2,39.61a supports reading ओ here as a *vāyavya* vowel. 62a *ma-vipulā* 62a The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading औ here as an *āgneya* vowel. P<sub>ALM</sub> does not distinguish initial vowel ओ from औ, and where the *β* manuscripts read ओ as a *vāyavya* vowel, P<sub>ALM</sub> had a variant, so it is not possible to decide if P<sub>ALM</sub> intended ओ or औ here. 62b The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading प here as an *āgneya* consonant.

इ·ई·लृ·लृ·च·लश्चैव ड·ज·ण·न·म एव तु ।  
माहेन्द्रा अक्षरा ह्येते वारुणाश्च निबोधतः ॥ ६३ ॥

[त्रयोदश वारुणा वर्णाः]

अं·अः·क·व·छ·जो वर्णाः ट·झश्च पुनरुद्धरेत् ।  
श·ष·सः स·द·कारं तु क्षकारं चैव तत्त्ववित् ।  
वर्णास्तु वारुणाः ख्याताः शुभकर्मसु सिद्धिदाः ॥ ६४ ॥

विषदूषितसत्त्वस्य आद्यनामाक्षरं च यत् ।  
तं गृहीत्वा विकल्पे तु साध्यसाधकमेव च ।  
एवं निरूप्य बहुधा अंशकां सिद्धिकर्मदाम् ॥ ६५ ॥

P<sub>ALM</sub> 23<sup>v</sup>

[एकैकस्य वर्णस्य कर्म]

अथान्यं तु परं गुह्यं कर्म सर्वार्थसिद्धिदम् ।  
एकैकस्य क्रमात्कर्म अक्षरस्य निबोधतः ॥ ६६ ॥

[अकारेण कर्म]

स्वस्थानपुरमध्यस्थं स्वनामपरिवेष्टितम् ।  
अकारं ध्यायते धूम्रं संक्रामेद्यत्र रोचते ॥ ६७ ॥

P<sub>R</sub> 27<sup>r</sup>

[आकारेण कर्म]

वाय्वग्निमण्डलस्थं तु आकारं हुतभुक्प्रभम् ।

**63a** लृ·लृ ] P<sub>R</sub>B<sup>P</sup><sub>ALM</sub>, om. D<sub>C</sub> **63a** च ] conj., व Σ **63a** लश् ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, लाश् P<sub>ALM</sub> **63b** तु ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, च P<sub>ALM</sub> **63c** एते ] P<sub>R</sub>B<sup>P</sup><sub>ALM</sub>, एता D<sub>C</sub> **63d** वारुणाश् ] P<sub>ALM</sub>, वारुणं P<sub>R</sub>B<sub>D</sub><sub>C</sub> **63d** निबोधतः ] P<sub>ALM</sub>, निबोधत P<sub>R</sub>B<sub>D</sub><sub>C</sub> **64a** व ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, च P<sub>ALM</sub> **64a** जो ] conj., ज Σ *ummet.* **64b** ट·झश्च ] conj., टमथश्च P<sub>R</sub>B<sub>D</sub><sub>C</sub> *hyper*, टसथ P<sub>ALM</sub> *ummet.* **64c** सः ] conj., स Σ *ummet.* **64c** स·द ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, दा P<sub>ALM</sub> *hypo* **64c** तु ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, च P<sub>ALM</sub> **64d** क्षकारं ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, क्षकार P<sub>ALM</sub> **64e** वर्णास्तु ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, वर्णाश्च P<sub>ALM</sub> **64e** वारुणाः ख्याताः ] *corr.*, वारुणाख्याता Σ **64f** सिद्धिदाः ] *corr.*, सिद्धिदा Σ **65a** विषदूषितसत्त्वस्य ] *em.*, विषदूषितसर्वस्य P<sub>R</sub>B<sub>D</sub><sub>C</sub>, विषदूषितस्य सत्त्वस्य P<sub>ALM</sub> *hyper* **65b** आद्यं ] D<sub>C</sub>, आद्य[स्य] P<sub>ALM</sub>, आ[\*]द्यं P<sub>R</sub>B **65c** तं ] P<sub>R</sub>B<sup>P</sup><sub>ALM</sub>, तं[तु] D<sub>C</sub> **65c** विकल्पे तु ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, विकल्पेन P<sub>ALM</sub> **65d** च ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, तु P<sub>ALM</sub> **65e** बहुधा ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, [ब]हुधा P<sub>ALM</sub> *sec. manu* **65f** सिद्धिं ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, सिद्धिं[दां] P<sub>ALM</sub> **66a** तु परं ] P<sub>ALM</sub>, त्वपरं P<sub>R</sub>B<sub>D</sub><sub>C</sub> **66b** सर्वां ] P<sub>ALM</sub>, सिद्धां P<sub>R</sub>B<sub>D</sub><sub>C</sub> **66c** क्रमात् ] *em.*, क्रमा P<sub>R</sub>B<sub>D</sub><sub>C</sub>, क्रमात् P<sub>ALM</sub> **66d** निबोधतः ] P<sub>ALM</sub>, निबोधत P<sub>R</sub>B<sub>D</sub><sub>C</sub> **67a** स्वस्थानं ] P<sub>ALM</sub>, श्व(स)नं P<sub>R</sub>B, श्वसनं D<sub>C</sub> **67a** मध्यं ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, म[स्थ]ध्यं P<sub>ALM</sub> **67c** अकारं ] *em.* H.L., आकारं Σ **67c** धूम्रं ] P<sub>R</sub>B<sup>P</sup><sub>ALM</sub>, धूमं D<sub>C</sub> **67d** संक्रामेद् ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, संक्रामे P<sub>ALM</sub> **68b** प्रभम् ] P<sub>R</sub>B<sub>D</sub><sub>C</sub>, °[प्र]भं P<sub>ALM</sub> *pc sec. manu*, °श्रुतं P<sub>ALM</sub> *ac*

**63a** I conjecture च for व because the latter occurs in the water category too and is designated a water syllable in verse 81. The two syllables are often confused by the scribes. **64b** The list in *Īśānaśivagurudevapaddhati* 2,39.60d supports reading ज here as a *vāruṇa* consonant.

आवेशयेन्निरुजांश्च सरुजेषु च का कथा ॥ ६८ ॥

[इकारेण कर्म]

इ वायुपुरमध्यस्थं रक्ताभं बिन्दुसंयुतम् ।

ज्वरः शिरोरुजातो वा अपमार्ज्यं सुखी भवेत् ॥ ६९ ॥

[एकारेण कर्म]

एकारं धूम्रवर्णं तु वल्लेः पुरवरे स्थितम् ।

बाह्यतो वायुभवनं धरित्र्या सम्पुटीकृतम् ।

गृहीत्वा विष भूतं वा वस्त्रान्ते ग्रन्थितं धरेत् ॥ ७० ॥

[ककारेण कर्म]

ककारं सर्वगात्रेषु कृष्णाज्जनसमप्रभम् ।

P<sub>ALM</sub> 24<sup>r</sup>

संक्रमे गरलभूतानां यत्र यत्रावरोचते ॥ ७१ ॥

[चकारेण कर्म]

वल्लिगोचरमध्यस्थं विद्युज्वालासमप्रभम् ।

D<sub>C</sub> 14<sup>v</sup>

चकारोच्चाटने क्षिप्रं पिशाचोरगमानुषम् ॥ ७२ ॥

[ठकारेण कर्म]

ठकारोदरमध्यस्थं कलशं मुखसंयुतम् ।

व चतुर्थं सितां ध्यायेद्विन्दुना मूर्ध्नि भूषितम् ।

PR<sub>B</sub> 27<sup>v</sup>

अर्धेन्दुसम्पुटीकृत्वा वामहस्ते विचिन्तयेत् ॥ ७३ ॥

तेनाभिमन्त्रितं तोयमातुरस्याभिषेचनम् ।

कारयेत्सर्वरोगेषु ज्वरदाघविषूचिकैः ॥ ७४ ॥

68c आवेशयेन् ] *em. sa-vipulā*, आवेशये P<sub>ALM</sub> *sa-vipulā*, आवेशायति D<sub>C</sub> *unmet.*, आवेशयति PR<sub>B</sub> *unmet.* 68c निरुजांश्च ] P<sub>ALM</sub>, निरुजां PR<sub>B</sub>D<sub>C</sub> *hypo* 68d सरुजेषु ] PR<sub>B</sub>D<sub>C</sub>, स्वरुचेषु P<sub>ALM</sub> 69a इ वायुपुरं ] D<sub>C</sub>, ई वायुपुरं P<sub>ALM</sub>, इ वायुपुरं PR<sub>B</sub> 69a स्थं ] P<sub>ALM</sub>, स्था PR<sub>B</sub>D<sub>C</sub> 69b रक्ताभं बिन्दुसंयुतम् ] *corr.*, रक्ताभं बिन्दुसंयुतं P<sub>ALM</sub>, रक्ताभा बिन्दुभिर्युता PR<sub>B</sub>D<sub>C</sub> 69c ज्वरः शिरोरुजातो वा ] *corr.*, ज्वरो शिरोरुजातो वा PR<sub>B</sub>D<sub>C</sub>, ज्वरिते शिरोरुजाते च P<sub>ALM</sub> *hyper* 69d अपमार्ज्यं ] PR<sub>B</sub>D<sub>C</sub>, अमार्ज्यं P<sub>ALM</sub> *hypo* 70a एकारं ] P<sub>ALM</sub>, इकारं PR<sub>B</sub>, ईकारं D<sub>C</sub> 70e गृहीत्वा ] PR<sub>B</sub>D<sub>C</sub>, गृहीत्व P<sub>ALM</sub> 70f वस्त्रान्ते ग्रन्थितं ] PR<sub>B</sub>D<sub>C</sub>, वस्त्रान्तरे ग्रन्थितं P<sub>ALM</sub> 70f धरेत् ] P<sub>ALM</sub>, वरेत् PR<sub>B</sub>D<sub>C</sub> 71c संक्रमे गरलभूतानां PR<sub>B</sub>D<sub>C</sub> *hyper aīsa*, संग्रामे करारलभूतानां P<sub>ALM</sub> *hyper* 72a वल्लिगोचरं ] PR<sub>B</sub>D<sub>C</sub>, वल्लिगोचरं P<sub>ALM</sub> 72b विद्युज् ] *corr.*, विद्युः Σ 72b °ज्वालासमं ] PR<sub>B</sub>P<sub>ALM</sub>, °ज्वालां समं D<sub>C</sub> 72c चकारोच्चाटने° ] D<sub>C</sub>, चकारोच्चाटने PR<sub>B</sub>, यकारोच्चाटने P<sub>ALM</sub> 73a ठ° ] D<sub>C</sub>P<sub>ALM</sub>, °ठ[व] PR<sub>B</sub> 73b कलशं ] *corr.*, कलस P<sub>ALM</sub>, कलासं PR<sub>B</sub>D<sub>C</sub> 73c व चतुर्थं सितां ] PR<sub>B</sub>D<sub>C</sub>, चतुर्थसितं P<sub>ALM</sub> *hypo* 73c ध्यायेद् ] P<sub>ALM</sub>, ध्याये PR<sub>B</sub>D<sub>C</sub> 74a तोयम् ] PR<sub>B</sub>D<sub>C</sub>, [[कृत्वा]तोयं P<sub>ALM</sub> 74b आतुरस्या° ] PR<sub>B</sub>D<sub>C</sub>, पानमस्या° P<sub>ALM</sub> 74d °विषूचिकैः ] *em.*, °विशूचिकैः PR<sub>B</sub>D<sub>C</sub>, °विषूचिकैः P<sub>ALM</sub>

72b In D<sub>C</sub>, the text of this *pāda* is written over erased and now illegible syllables.

विस्फोटकुक्षिशूलेषु अजीर्णे विषदूषिते ।  
कर्णाक्षिगणरोगेषु लूतानां गर्दभेषु च ।  
कुरुते चित्रकर्माणि साक्षाद्देवः सदाशिवः ॥ ७५ ॥

[यकारेण कर्म]

यकारं वायवं वर्णं ध्यायते कृष्णरूपिणम् ।  
दण्डेनाकृष्य भूतानि संक्रामयति तत्पुनः ॥ ७६ ॥

हुतभुक् कठिनान्तस्थं मयुक्तं रक्तवर्णकम् ।  
ज्वालामालाकुलं दीप्तं ध्यात्वा च विनिवेशयेत् ।  
आवेशयति पृथिवीं ग्रहभूतेषु का कथा ॥ ७७ ॥

P<sub>ALM</sub> 24<sup>V</sup>

अष्टाष्टकशिखोपेतं स्वपुरे देहव्यापकम् ।  
ध्यायेदावेशकाले तु मन्दाग्निविनिवृत्तये ॥ ७८ ॥

कुष्ठव्याधिविनाशाय नागोद्दारे च सर्वदा ।  
मारणे शत्रुवर्गस्य एतद्भ्यानं हि सिद्धिदम् ॥ ७९ ॥

PR<sub>B</sub> 28<sup>r</sup>

[लकारेण कर्म]

कूर्मसंस्थं लकारं तु शुद्धकाञ्चनसप्रभम् ।  
समन्ताद्ब्रजमालाभिर्भूषितं त्रिदशाधिपम् ।  
स्तम्भार्थे चिन्तयेन्नित्यं सर्वोपद्रववारणम् ॥ ८० ॥

[वकारेण कर्म]

वकारं हिमसंकाशं जलमण्डलमध्यगम् ।  
धाराभिः सितवर्णाभिः पूरयन्तं नभस्तलम् ।  
विचिन्तयेत्सदा देवमात्मनः शान्तकर्मणि ॥ ८१ ॥

75a विस्फोट° ] PR<sub>B</sub>P<sub>ALM</sub>, विस्फोटे D<sub>C</sub> 75a °शूलेषु ] D<sub>C</sub>P<sub>ALM</sub>, °शूले<sup>1</sup> PR<sub>B</sub> 75c कर्णाक्षिगण° ] corr., [कर्णाक्षि]गण° D<sub>C</sub>, कर्णाक्षिगण<sup>2</sup>ग<sup>1</sup> [ल] PR<sub>B</sub>, कर्णाक्षि च P<sub>ALM</sub><sup>hypp</sup> 75f देवः ] corr., देवो Σ 75f सदाशिवः ] PR<sub>B</sub>D<sub>C</sub>, सदाशिव P<sub>ALM</sub> 76b कृष्णरूपिणम् ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, कर्णरूपितं P<sub>ALM</sub><sup>ac</sup> 76d संक्रामयति तत् ] P<sub>ALM</sub>, संक्रामन्ति यथा PR<sub>B</sub>D<sub>C</sub> 77a-b °स्थं मयुक्तं ] conj., °स्थं अयुक्तं PR<sub>B</sub>D<sub>C</sub>, °स्थं अयुक्तं P<sub>ALM</sub> 77b रक्तवर्णकम् ] D<sub>C</sub>P<sub>ALM</sub>, र<sup>2</sup>[व]र्णक्त<sup>1</sup>कं PR<sub>B</sub> 77d च विनिवेशयेत् ] PR<sub>B</sub>D<sub>C</sub>, वेसे निवेशयेत् P<sub>ALM</sub> 78b स्वपुरे ] em., स्वपुरं PR<sub>B</sub>D<sub>C</sub>, स्वपुर° P<sub>ALM</sub><sup>unmet</sup>. 78d मन्दाग्निः ] P<sub>ALM</sub>, मदाग्निः PR<sub>B</sub>D<sub>C</sub> 79a कुष्ठ° ] P<sub>ALM</sub>, कुष्ठे PR<sub>B</sub>D<sub>C</sub> 79a °विनाशाय ] D<sub>C</sub>P<sub>ALM</sub>, °विनाश(T)[य] PR<sub>B</sub> 79b नागोद्दारे च ] PR<sub>B</sub>D<sub>C</sub>, नागोद्दारेण P<sub>ALM</sub> 79c मारणे ] PR<sub>B</sub>D<sub>C</sub>, सारणा P<sub>ALM</sub> 79c शत्रुवर्गस्य ] D<sub>C</sub>, शक्रवर्गस्य PR<sub>B</sub>P<sub>ALM</sub> 79d ध्यानं ] P<sub>ALM</sub>, व्यासं PR<sub>B</sub>D<sub>C</sub> 80c समन्ताद्ब्रज° ] P<sub>ALM</sub>, समन्ताद्ब्रज° PR<sub>B</sub><sup>pc</sup>, समन्ताज्वक्र° PR<sub>B</sub><sup>ac</sup>D<sub>C</sub> 80e चिन्तयेत् ] PR<sub>B</sub>D<sub>C</sub>, चिन्तये P<sub>ALM</sub> 80f °वारणम् ] em., °वारिणा PR<sub>B</sub>D<sub>C</sub>, °कारणात् P<sub>ALM</sub><sup>pc</sup>, °कारणं P<sub>ALM</sub><sup>ac</sup> 81c धाराभिः ] D<sub>C</sub>P<sub>ALM</sub>, धाराभिः PR<sub>B</sub> 81d पूरयन्तं ] PR<sub>B</sub>D<sub>C</sub>, पूरयंत P<sub>ALM</sub> 81e देवं ] corr., दे(वम्) P<sub>ALM</sub>, एनम् D<sub>C</sub>, प(T)नं PR<sub>B</sub> 81f शान्तकर्मणि ] PR<sub>B</sub>D<sub>C</sub>, शान्तिकर्मणि P<sub>ALM</sub>

ग्रहकृतान्तसंतप्तः त्रिदुःखार्तो ऽपि पीडितः ।  
एतदेव सदा ध्यायेद्विषनाशे च नित्यशः ॥ ८२ ॥

[सकारेण कर्म]

सौम्यरूपं सकारं तु सोममण्डलमध्यगम् । P<sub>ALM</sub> 25<sup>r</sup>  
षष्ठस्वरसमायुक्तं प्लावयन्तं समन्ततः ॥ ८३ ॥ D<sub>C</sub> 15<sup>r</sup>

रुजां तु नाशयेत्सर्वा विषाणि त्रिविधानि च ।  
संहारशान्तकर्माणि समासाच्छृणु षण्मुख ॥ ८४ ॥ P<sub>RB</sub> 28<sup>v</sup>

[कलकर्माणि]

द्वादशैस्तु कलैर्युक्तः पृथक्कर्माणि कारयेत् ।  
प्रथमस्वरसम्भिन्नं वह्निसंस्थं स्तोभयेत्तदा ॥ ८५ ॥

द्वितीयेन तु सम्भिन्नमावेशं कुरुते नृणाम् ।  
तृतीयेन तु संयुक्तं कुरुते बन्धपातनम् ॥ ८६ ॥

चतुर्थेन तु सम्भिन्नमुत्थापयति पातितम् ।  
पञ्चमेन तु संयुक्तं बन्धापयति चासनम् ॥ ८७ ॥

षष्ठस्वरसमायुक्तं जल्पापयति निश्चितम् ।  
एकादशेन सम्भिन्नं वर्णान्संस्तम्भयेत्तदा ॥ ८८ ॥

धावनं वल्गनं चैव नृत्यनं जल्पनं तथा । P<sub>ALM</sub> 25<sup>v</sup>  
द्वादशस्वरसम्भिन्नं कुरुते वायुमध्यगम् ॥ ८९ ॥

त्रयोदशस्वराक्रान्तं तत्रैव पुरसंस्थितम् ।

**82a** ग्रहकृतान्तसंतप्तः ] P<sub>RB</sub>D<sub>C</sub>, ग्रहभूता तु संतप्ता P<sub>ALM</sub> **82b** त्रिदुःखार्तो ऽपि ] P<sub>RB</sub>D<sub>C</sub>, तृपार्त्तापि हि P<sub>ALM</sub>  
**82b** पीडितः ] D<sub>C</sub>P<sub>ALM</sub>, पीडिताः P<sub>RB</sub> **83a** सकारं ] P<sub>ALM</sub>, सदाकारं P<sub>RB</sub>D<sub>C</sub> *hyper* **83d** प्लावयन्तं ]  
P<sub>RB</sub>D<sub>C</sub>, प्लावयंतं P<sub>ALM</sub> **84a** तु नाशयेत्सर्वा ] P<sub>RB</sub>D<sub>C</sub>, नाशयतेर्वा P<sub>ALM</sub> *hypo* **84b** च ] P<sub>ALM</sub>, तु P<sub>RB</sub>D<sub>C</sub>  
**84c** संहारशान्तं ] P<sub>ALM</sub>, संहारस्य तु P<sub>RB</sub>D<sub>C</sub> **84d** समासाच्छृणु ] D<sub>C</sub>, समासात्शृणु P<sub>ALM</sub>, समासान् शृणु  
P<sub>RB</sub> **84d** षण्मुख ] P<sub>RB</sub>, षण्मुखः P<sub>ALM</sub>, ष D<sub>C</sub> *hypo* **85c** प्रथमं ] P<sub>ALM</sub>, प्रथमं P<sub>RB</sub>D<sub>C</sub> **85d** वह्निसंस्थं ]  
P<sub>ALM</sub>, वह्निसं P<sub>RB</sub>D<sub>C</sub> **85d** स्तोभयेत् ] P<sub>RB</sub>D<sub>C</sub>, सोभयेत् P<sub>ALM</sub> **85d** तदा ] P<sub>ALM</sub>, सदा P<sub>RB</sub>D<sub>C</sub> **86a**  
तु सम्भिन्नम् ] *corr.*, सम्भिन्नो P<sub>RB</sub>D<sub>C</sub>, (तु सं)भिन्नो P<sub>ALM</sub> **86b** आवेशं ] P<sub>ALM</sub>, आवेश P<sub>RB</sub>D<sub>C</sub> **86b**  
नृणाम् ] D<sub>C</sub>, नृणाम् P<sub>RB</sub>, भृशं P<sub>ALM</sub> **86c** संयुक्तं ] P<sub>RB</sub>D<sub>C</sub>, सं(फि)भन्नं P<sub>ALM</sub> **87d** चासनं ] P<sub>ALM</sub>, वामनम्  
P<sub>RB</sub>D<sub>C</sub> **88a** समायुक्तं ] P<sub>ALM</sub>, समायुक्ते P<sub>RB</sub>D<sub>C</sub> **88c** एकादशेन ] P<sub>ALM</sub>, एकदे[काद]शेन P<sub>RB</sub>, एकदेशेन  
D<sub>C</sub> **88c** संभिन्नं ] P<sub>ALM</sub>, संभिन्नो P<sub>RB</sub>D<sub>C</sub> **88d** वर्णान्संस्तम्भयेत्तदा ] *em.* H.L., वर्णा संस्तम्भयेत्तदा  
P<sub>RB</sub>D<sub>C</sub>, [कु]स्वरैस्तंभय[ ]ते सदा P<sub>ALM</sub> **89b** जल्पनं ] P<sub>RB</sub>, जल्पनं जल्पनं D<sub>C</sub> *hyper*, जल्पं P<sub>ALM</sub> *hypo* **89d**  
वायुमध्यगम् ] P<sub>ALM</sub>, वायुहन्यगं P<sub>RB</sub>D<sub>C</sub> **90a** स्वराक्रान्तं ] *em.*, स्वा[रा]क्रान्तं P<sub>ALM</sub> *sec. manu*, स्वराक्रान्तो  
P<sub>RB</sub>D<sub>C</sub>

**82b** त्रिदुःख ] Cf. Bhaṭṭa Nārāyaṇakaṇṭha ad. *Mrgendragama* 13.92.

संक्रामयति तत्रस्थं वर्णराजेन बुद्धिमान् ॥ ६० ॥

चतुर्दशस्वरोपेतं संहारं कुरुते सदा ।

प्लुतेन निर्विषं कुर्यात्सविसर्गेण निग्रहम् ॥ ६१ ॥

PR<sub>B</sub> 29<sup>r</sup>

अजप्तानां तु वर्णानामेतत्कर्म प्रकीर्तितम् ।

ज्ञात्वा मण्डलरूपाणि कलानामुदयं तथा ॥ ६२ ॥

[स्थावरविषयस्य विधानम्]

स्थावरस्य विषयाहं विधानं कथयामि ते ।

आतुरमीक्षयेत्पूर्वं साध्यासाध्यमथापि वा ॥ ६३ ॥

विषग्रन्थि करे दत्त्वा प्राङ्मुखो मण्डलोपरि ।

पादजानुकटिहृत्स्थं प्रणवं अग्निवर्चसम् ।

PALM 26<sup>r</sup>

वक्त्रे चास्य ततो न्यासं पठेत्प्रणवपञ्चकम् ॥ ६४ ॥

ज्वालामालाकुलं ध्यात्वा विग्रहं चातुरस्य तु ।

D<sub>C</sub> 15<sup>v</sup>

भ्रमरीति ततो विद्यां पश्चादुच्चार्य स्तम्भयेत् ॥ ६५ ॥

भूमध्ये कम्पते यस्य गात्रकं पञ्च जायते ।

लोचने च भवेद्रक्ते विषं तस्य न दापयेत् ।

कदा स्यात्कालसंयोगो मृत्युस्तेनैव हेतुना ॥ ६६ ॥

अष्टवर्षात्परे देयमाशीतिकाश्च वर्जयेत् ।

PR<sub>B</sub> 29<sup>v</sup>

ब्राह्मणं दीयते रोगे क्षत्रियं विषभक्षणे ।

वैश्यं सर्वेषु रोगेषु शूद्रं सर्पेण दंशिते ॥ ६७ ॥

**90c** तत्रस्थं ] PR<sub>B</sub>D<sub>C</sub>, त[त्र]स्थं P<sub>ALM</sub><sup>sec. manu</sup> **91c** प्लुतेन ] PR<sub>B</sub>, प्लवते D<sub>C</sub>, [प्लु]प्लुतेन P<sub>ALM</sub> **91d** सविसर्गेण ] corr., सविसर्गे[न][ण] P<sub>ALM</sub>, सविसर्पेण PR<sub>B</sub>D<sub>C</sub> **91d** निग्रहम् ] PR<sub>B</sub>D<sub>C</sub>, विग्रहं P<sub>ALM</sub> **92a** अजप्तानां ] PR<sub>B</sub>P<sub>ALM</sub>, अजप्तानां D<sub>C</sub> **92c** ०रूपाणि ] PR<sub>B</sub>D<sub>C</sub>, ०रूपा[णि] P<sub>ALM</sub><sup>sec. manu</sup> **93b** कथयामि ते ] D<sub>C</sub>P<sub>ALM</sub>, कथयामि<sup>०</sup>मि<sup>१</sup> PR<sub>B</sub> **93c** आतुरमीक्षयेत् ] corr., आतुरमीक्षयेत् PR<sub>B</sub>D<sub>C</sub>, आतुरं परीक्षयेत् P<sub>ALM</sub><sup>hyper</sup> **93d** साध्यासाध्यम् ] PR<sub>B</sub>P<sub>ALM</sub>, साध्यासाध्यम् D<sub>C</sub> **94c** पादजानुकटिहृत्स्थं ] em. sa-vipulā, पादजामुकटिहृत्स्थं PR<sub>B</sub>D<sub>C</sub> sa-vipulā, बाहुजानुकटि[हृ] स्थं P<sub>ALM</sub><sup>sa-vipulā</sup> **94f** पठेत्प्रणवपञ्चकम् ] PR<sub>B</sub>D<sub>C</sub>, पंचत्रत उदाहृतं P<sub>ALM</sub> **95a** ज्वालामालाकुलं ] PR<sub>B</sub>D<sub>C</sub>, ज्वालामालाकुलं ज्वालामालाकुलं P<sub>ALM</sub> **95b** विग्रहं ] em., विग्रहे PR<sub>B</sub>D<sub>C</sub>, निग्रहं P<sub>ALM</sub> **95c** भ्रमरीति ] PR<sub>B</sub>D<sub>C</sub>, भ्रमरी तु P<sub>ALM</sub> **95c** विद्यां ] P<sub>ALM</sub>, विद्या PR<sub>B</sub>D<sub>C</sub> **96a** कम्पते ] PR<sub>B</sub>D<sub>C</sub>, कास्पते P<sub>ALM</sub> **96a** यस्य ] PR<sub>B</sub>D<sub>C</sub>, यस्तु P<sub>ALM</sub> **96b** पञ्च ] PR<sub>B</sub>D<sub>C</sub>, पञ्च P<sub>ALM</sub> **96c** च ] PR<sub>B</sub>D<sub>C</sub>, न P<sub>ALM</sub> **96c** रक्ते ] PR<sub>B</sub>D<sub>C</sub>, उक्ते P<sub>ALM</sub> **96d** विषं ] PR<sub>B</sub>D<sub>C</sub>, विषं यं P<sub>ALM</sub><sup>hyperpc</sup>, विषं [[यं] P<sub>ALM</sub><sup>pc</sup>, विषयं P<sub>ALM</sub><sup>ac</sup> **96e** कदा ] D<sub>C</sub>P<sub>ALM</sub>, कदा(चि) PR<sub>B</sub><sup>hyper</sup> **97b** आशीतिकाश् ] PR<sub>B</sub>D<sub>C</sub>, सासीतिकाश् P<sub>ALM</sub> **97d** क्षत्रियं ] PR<sub>B</sub>P<sub>ALM</sub>, क्षत्रियं D<sub>C</sub><sup>unmet.</sup> **97d** विषभक्षणे ] P<sub>ALM</sub>, विषलक्षणे PR<sub>B</sub>D<sub>C</sub> **97e** वैश्यं ] em., वैश्यः Σ **97f** शूद्रं ] em., शूद्रः Σ **97f** सर्पेण ] PR<sub>B</sub>D<sub>C</sub>, सर्पेण P<sub>ALM</sub> **97f** दंशिते ] em., दंशितः D<sub>C</sub>P<sub>ALM</sub>, दंशितः PR<sub>B</sub>

**94c** प्रणवं metri causa for प्रणवम्. **95c** भ्रमरीति ततो विद्यां ] See the vidyā following 7.118. **96e** कदा ] I tentatively take this as short for कदाचित्.

पद्मवर्णसुवर्णाभं मध्ये पद्मसुगन्धिनम् ।  
 रूक्षं तु वातुलं चैव तं विद्याद् ब्राह्मणं विषम् ॥ ९८ ॥  
 रक्तवर्णं भवेद्यस्य मध्ये जगरुसुगन्धिनम् ।  
 तन्तुकं बहुवीर्यं च तं विद्यात्क्षत्रियं विषम् ॥ ९९ ॥  
 पीतवर्णं भवेद्यस्य मध्ये तगरुगन्धिनम् ।  
 रूक्षं तु वातुलं चैव तं विद्याद्द्वैश्यजं विषम् ॥ १०० ॥  
 अञ्जनागिरिनाभं च अजाशृङ्गसमप्रभम् ।  
 कटुकं मद्यगन्धं च तं विद्याच्छूद्रजं विषम् ॥ १०१ ॥

PALM 26<sup>v</sup>

[विषनामानि]

अथान्यं सम्प्रवक्ष्यामि विषस्य वर्णसंज्ञकाः ।  
 कालकूटं मयूराभं बिन्दुकं सक्तुकं तथा ॥ १०२ ॥  
 सुनाभं वत्सनाभं च शङ्खुनाभं सुमङ्गलम् ।  
 शृङ्गी कर्कटकं मुस्तं मायूरं पुष्करं शिखा ॥ १०३ ॥  
 हरिद्रं हरितं चक्रं विषं हालाहलं तथा ।  
 एते ऽष्टादशभेदास्तु कालकूटस्य निर्गताः ॥ १०४ ॥

PR<sub>B</sub> 30<sup>r</sup>

[ग्रन्थभेदाः]

**98a** °सुवर्णाभं ] *conj.*, °स्तु वर्णाभं P<sub>ALM</sub>, °सवर्णाभं PR<sub>B</sub>D<sub>C</sub> **98b** °सुगन्धिनम् ] P<sub>ALM</sub>, °सुगन्धितं PR<sub>B</sub>D<sub>C</sub>  
**98c** रूक्षं तु ] *conj.*, [(त्रू)] रूक्षं (तु) P<sub>ALM</sub>, ब्रूक्षयं D<sub>C</sub>, ब्रू[त्रू]क्षयं PR<sub>B</sub> **98c** वातुलं ] PR<sub>B</sub>D<sub>C</sub>, वातलं P<sub>ALM</sub>  
**98d** विद्याद् ] PR<sub>B</sub>, विद्याद् D<sub>C</sub>, विद्यात् P<sub>ALM</sub> **99a** यस्य ] P<sub>ALM</sub>, यस्तु PR<sub>B</sub>D<sub>C</sub> **99b** जगरु° ] PR<sub>B</sub>D<sub>C</sub>,  
 [[तत्र [\*\*]]][अगरु] P<sub>ALM</sub> **99c** तन्तुकं ] PR<sub>B</sub>D<sub>C</sub>, तत्र कं P<sub>ALM</sub> **99d** विद्यात् ] *corr.*, विद्या PR<sub>B</sub>, विद्यात्  
 D<sub>C</sub> P<sub>ALM</sub> **100a** पीतवर्णं ] PR<sub>B</sub> P<sub>ALM</sub>, पीतवर्णं भवार्णं D<sub>C</sub> **100b** मध्ये ] D<sub>C</sub> P<sub>ALM</sub>, मथि° PR<sub>B</sub> **100b** तगरु° ]  
 PR<sub>B</sub>D<sub>C</sub>, तत्र सु° P<sub>ALM</sub> **100c** वातुलं ] PR<sub>B</sub>D<sub>C</sub>, वातलं P<sub>ALM</sub> **100d** विद्याद् ] P<sub>ALM</sub>, विद्या PR<sub>B</sub>, विद्याद् D<sub>C</sub>  
**100d** वैश्यजं ] PR<sub>B</sub>D<sub>C</sub>, वैस्यं [जं] P<sub>ALM</sub> **101b** अजाशृङ्ग° ] PR<sub>B</sub>D<sub>C</sub>, अजामृ[ग]° P<sub>ALM</sub> *sec. manu* **101c**  
 मद्य° ] PR<sub>B</sub>D<sub>C</sub> P<sub>ALM</sub> *pc sec. manu*, मध्यमं P<sub>ALM</sub> *ac hyper* **101d** विद्याच्छू° ] *corr.*, विद्यात्शू° PR<sub>B</sub>, विद्याच्छू°  
 D<sub>C</sub>, [वि]द्यात्शू° P<sub>ALM</sub> **102b** विषस्य ] PR<sub>B</sub>D<sub>C</sub> P<sub>ALM</sub> *pc*, [[विषस्य वर्णा] विषस्य P<sub>ALM</sub> *ac* **102b** °संज्ञकाः ]  
 PR<sub>B</sub>D<sub>C</sub>, °संज्ञिका P<sub>ALM</sub> **102c** मयूराभं ] P<sub>ALM</sub>, मयूराभं PR<sub>B</sub>D<sub>C</sub> **102d** सक्तुकं ] PR<sub>B</sub>D<sub>C</sub>, संज्ञकं P<sub>ALM</sub>  
**103a** वत्स° ] PR<sub>B</sub>D<sub>C</sub>, व[त्स]° P<sub>ALM</sub> **103c** शृङ्गी कर्कटकं ] D<sub>C</sub>, शृंगीकर्ककं° P<sub>ALM</sub> PR<sub>B</sub>, सुगिकं कर्कटं P<sub>ALM</sub>  
**103d** शिखा ] *em. H.I.*, शिखाम् PR<sub>B</sub>D<sub>C</sub>, सिखं P<sub>ALM</sub> **104c** एते ऽष्टादशभेदास्तु ] PR<sub>B</sub>D<sub>C</sub>, अष्टादश भवेद्भेदा  
 P<sub>ALM</sub> **104d** निर्गताः ] P<sub>ALM</sub>, निर्गता PR<sub>B</sub>D<sub>C</sub>

**102d** मयूराभं बिन्दुकं सक्तुकं ] Cf. *Rasamañjarī* 4.3.

**100b** तगरु° ] This appears to be an alternative spelling of तगर, i.e. the fragrant valerian root.  
**102a** *Rasamañjarī* 4 is parallel. 4.1-3 has a nearly identical list referring specifically to bulb  
 poisons (*kandaja*). The *Yogaratanāvalī* has a similar list of thirteen bulb poisons (18<sup>r</sup>).



ग्रन्थिभेदान्प्रवक्ष्यामि चातुर्वर्ण्यविषस्य तु ।  
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं चैव यथाविधि ॥ १०५ ॥

विषस्य यस्य भग्नस्य श्वेता दृश्यन्ति बिन्दुकाः ।  
ब्राह्मणं तं तु विज्ञेयं शिरोरोगनिवारणम् ॥ १०६ ॥

विषस्य यस्य भग्नस्य रक्ता दृश्यन्ति बिन्दुकाः ।  
क्षत्रियं तं तु विज्ञेयं शोधने तु नियोजयेत् ॥ १०७ ॥

D<sub>C</sub> 16<sup>r</sup>

पीतास्तु बिन्दुका यस्य दृश्यन्ते च प्रतिष्ठिताः ।  
तं तु वैश्यं विजानीयाच्छ्वस्तं तच्च रसायने ॥ १०८ ॥

P<sub>ALM</sub> 27<sup>r</sup>

श्यामबिन्दु भवेच्छूद्रं सर्वकर्मसु साधकम् ।  
विषं कटुकस्वादेन सर्वकर्मसु योजयेत् ॥ १०९ ॥

ये रोगा न प्रमुञ्चन्ति विषं तेषां प्रयोजयेत् ।  
पाययेदातुरं सर्पिः ततः कर्म समारभेत् ॥ ११० ॥

PR<sub>B</sub> 30<sup>v</sup>

न हि रूक्षशरीरस्य विषं दद्याद्विचक्षणः ।  
क्षीणे तु मृदुके चैव बालवृद्धातुरे तथा ॥ १११ ॥

अतिस्थूले कृशे चैव सूतिकां गुर्विणीं तथा ।  
लब्धानुजे तु नृपतेः पङ्गूनां तु द्विजातिषु ॥ ११२ ॥

**105a** °भेदान् ] PR<sub>B</sub>D<sub>C</sub>, °भेदात् P<sub>ALM</sub> **105b** °वर्ण्यविषस्य ] PR<sub>B</sub>D<sub>C</sub>, °वर्णवि[ष]स्य P<sub>ALM</sub> <sup>sec. manu</sup> **106c**  
तं तु ] D<sub>C</sub>P<sub>ALM</sub>; सं तु PR<sub>B</sub> **107b** बिन्दुकाः ] P<sub>ALM</sub>, बिन्दुका PR<sub>B</sub>D<sub>C</sub> **108a** पीतास्तु ] PR<sub>B</sub>D<sub>C</sub>, पीतासं P<sub>ALM</sub>  
**108b** दृश्यन्ते ] PR<sub>B</sub>P<sub>ALM</sub>, दृश्यते D<sub>C</sub> **108b** प्रतिष्ठिताः ] P<sub>ALM</sub>, प्रतिष्ठिता PR<sub>B</sub>, प्रतिष्ठिता D<sub>C</sub> **108c**  
तं तु ] PR<sub>B</sub>D<sub>C</sub>, तं च P<sub>ALM</sub> **108c** विजानीयाच् ] *corr.*, वि\*जानीयाच् D<sub>C</sub>, विजानीयात् PR<sub>B</sub>, विजानीया  
P<sub>ALM</sub> **108d** छ्वस्तं तच्च रसायने ] D<sub>C</sub>, श्वस्तं तच्च रसायने PR<sub>B</sub>, स[स्ति] तच्च रसायने ] P<sub>ALM</sub> **109a**  
°बिन्दु ] PR<sub>B</sub>D<sub>C</sub>, °वि[र्ण]न्दु P<sub>ALM</sub> **109a** छूद्रं ] PR<sub>B</sub>D<sub>C</sub>, छूद्रो P<sub>ALM</sub> **110a** ये ] P<sub>ALM</sub>, यो PR<sub>B</sub>D<sub>C</sub> **110a**  
प्रमुञ्चन्ति ] PR<sub>B</sub>D<sub>C</sub>, प्र[सु](च)न्ति P<sub>ALM</sub> **110c** पाययेद् ] PR<sub>B</sub>D<sub>C</sub>, पाषयेद् P<sub>ALM</sub> **110c** सर्पिः ] PR<sub>B</sub>P<sub>ALM</sub>,  
स[[ष्ट]] D<sub>C</sub> **111b** दद्याद् ] *corr.*, दद्या P<sub>ALM</sub>, देयं PR<sub>B</sub>D<sub>C</sub> **111c** क्षीणे तु मृदुके चैव ] *em.*, क्षी[ना][णा]तु  
मृदुके चैव P<sub>ALM</sub>, क्षीणकाये न दातव्यं PR<sub>B</sub>D<sub>C</sub> **111d** °आतुरे ] PR<sub>B</sub>D<sub>C</sub>, °आन्तरे P<sub>ALM</sub> **112a** अतिस्थूले ]  
PR<sub>B</sub>D<sub>C</sub>, अतिस्थू[ल]° P<sub>ALM</sub> **112a** कृशे ] D<sub>C</sub>, कृसे P<sub>ALM</sub>, कृषे PR<sub>B</sub> **112b** गुर्विणीं ] P<sub>ALM</sub>, गर्भिणी PR<sub>B</sub>D<sub>C</sub>  
**112c** लब्धानुजे तु नृपतेः ] *conj. na-vipulā*, लब्धा तु[ज्ञा तु] नृपते PR<sub>B</sub>, लब्धा तु ज्ञातु नृपते D<sub>C</sub>, लब्धाज्ञा तु  
नृपते P<sub>ALM</sub> <sup>hypo</sup> **112d** पङ्गूनां ] *corr.*, पङ्गूना P<sub>ALM</sub>, बंधूनां PR<sub>B</sub>D<sub>C</sub>

**111d** बालवृद्धातुरे ] finds parallel in *Nāradaśmṛti* 20.36a, although there the context requires आतुर to be a forbidden recipient of medicinal poison, which is unsuitable here.

**106c** तं ] is supported by the manuscripts here and in the following two verses. An accusative is acceptable, since we can understand the verb in the next verse as construing here, but विष should be neuter in gender. **106c-d** The association between Brāhmaṇas and the head goes back to the *R̥gveda*'s *Puruṣasūkta*. We expect the following caste associations to likewise construe with the classic *varṇa* body parts, but they do not. **111b** β's reading देयं विचक्षणः is also possible as an anacoluthon. **112c** लब्धानुजे तु नृपतेः ] Cf. *Aṣṭāṅgaśaṅgraha* 6,48.1.

श्लेष्माजीर्णं परित्यज्य आतुरे मन्त्रवादिनः ।  
लब्ध्वा बलाबलं तस्य यवं यवं च वर्धयेत् ॥ ११३ ॥

उपस्पृश्य यथान्यायं स्मृत्वा देवं परापरम् ।  
प्रशस्ते ऽहनि देयं तु नक्षत्रे शकुनान्विते ॥ ११४ ॥

यवं यवं च आरभ्य एकैकं वर्धयेत् त्र्यहान् ।  
त्र्यहानि त्रिभि मासैस्तु कुष्ठरोगाद्विमुच्यते ॥ ११५ ॥

शीतक्रियां सदा कुर्यादग्निर्नैवोपसेव्यते ।  
क्षीरजाङ्गलगोधूममुद्गमाषतिलास्तथा ।  
मद्यं शाकाम्ललवणं स्त्रियो नैवोपसेव्यते ॥ ११६ ॥

दिवासुप्तं तु व्यायाममुष्णकाले च वर्जयेत् ।  
काले तु शीतले देयं मेघऋतुं च वर्जयेत् ।  
शरद्वीष्मवसन्तेषु वर्षासु च न दापयेत् ॥ ११७ ॥

जीवरक्षां पुरा कृत्वा विषं तु दापयेत्ततः ॥ ११८ ॥

1 ॐ भ्रमरि भ्रामरि विषनिपातनि स्वाहा ॥

एषा तु भ्रामरी विद्या आतुरस्य परीक्षणे ।

P<sub>ALM</sub> 27<sup>v</sup>

PR<sub>B</sub> 31<sup>r</sup>

D<sub>C</sub> 16<sup>v</sup>

113a °जीर्णं ] PR<sub>B</sub>D<sub>C</sub>, °जीर्णं P<sub>ALM</sub> 113b °वादिनः ] PR<sub>B</sub>D<sub>C</sub> *aiśā*, वादिना P<sub>ALM</sub> 113c लब्ध्वा ] *em.*, लब्ध्वा Σ 113d यवं यवं च ] D<sub>C</sub>PR<sub>B</sub><sup>pc</sup>, एवं एवं च PR<sub>B</sub><sup>ac</sup>, [[व]पंच पंच[च] ] P<sub>ALM</sub><sup>sec. manu</sup> 113d वर्धयेत् ] PR<sub>B</sub>D<sub>C</sub>, च(व)र्द्धये P<sub>ALM</sub><sup>sec. manu</sup> 114a-b °न्यायं स्मृत्वा ] D<sub>C</sub>P<sub>ALM</sub>, °न्यास्मृत्यैत्वा PR<sub>B</sub> 114c देयं ] PR<sub>B</sub>D<sub>C</sub>, दे[व] ] य[ ] P<sub>ALM</sub> 114d नक्षत्रे शकुनान्विते ] PR<sub>B</sub>D<sub>C</sub>, वर्म्मबन्धन्तु कारयेत् P<sub>ALM</sub> 115a यवं यवं ] *em.*, वयं वयं Σ 115b वर्धयेत् ] *corr.*, वर्धये PR<sub>B</sub>P<sub>ALM</sub>, वद्धये D<sub>C</sub> 115c त्र्यहानि ] P<sub>ALM</sub>; निहानितं PR<sub>B</sub>D<sub>C</sub> 115c त्रिभि मासैस्तु ] *corr. aiśā*, त्रिभिमासै तु P<sub>ALM</sub>; त्रिभिमासै PR<sub>B</sub>D<sub>C</sub> 115d कुष्ठरोगाद्विमुच्यते ] P<sub>ALM</sub>; कुष्ठारोगान् अशेषतः PR<sub>B</sub>D<sub>C</sub> 116a शीतक्रियां ] P<sub>ALM</sub><sup>pc</sup>, सीतक(यां) P<sub>ALM</sub><sup>ac</sup>, सैतक्रियां PR<sub>B</sub>D<sub>C</sub> 116b अग्निर् ] *corr.*, अग्नि Σ 116b °पसेव्यते ] *corr.*, °पसं[से]व्यते PR<sub>B</sub>, °पसव्यते D<sub>C</sub>, °पसेवयेत् P<sub>ALM</sub><sup>pc</sup>, °पसोभयेत् P<sub>ALM</sub><sup>ac</sup> 116d माषतिलासु ] PR<sub>B</sub>D<sub>C</sub>, माषाति[[\*]ला P<sub>ALM</sub> 116e मद्यं ] PR<sub>B</sub>D<sub>C</sub>, मद्य P<sub>ALM</sub> 116e शाकाम्लं ] D<sub>C</sub>P<sub>ALM</sub>; शाकाङ्ग[म्ल]° PR<sub>B</sub> 116f स्त्रियो ] *em.*, स्त्रिया PR<sub>B</sub>D<sub>C</sub>, स्त्रियां P<sub>ALM</sub> 116f नैवोपसेव्यते ] PR<sub>B</sub>D<sub>C</sub>, [[\*]नैव प्रसे]वयेत् P<sub>ALM</sub> 117b काले च ] P<sub>ALM</sub>, कालं तु PR<sub>B</sub>D<sub>C</sub> 117e शरदं ] PR<sub>B</sub>P<sub>ALM</sub>, शर° D<sub>C</sub> 117f वर्षासु ] P<sub>ALM</sub><sup>pc</sup>, [[प]व[र्गा]]र्षा]सु P<sub>ALM</sub><sup>ac</sup>, वर्षासु PR<sub>B</sub>D<sub>C</sub> 117f न ] PR<sub>B</sub>D<sub>C</sub>, [न] P<sub>ALM</sub> 118a °रक्षां ] PR<sub>B</sub>D<sub>C</sub>, °रक्षा P<sub>ALM</sub> 118b दापयेत् ] P<sub>ALM</sub>, पातयेत् PR<sub>B</sub>D<sub>C</sub> Ln.1 ॐ ] D<sub>C</sub>P<sub>ALM</sub>; उं[ॐ] PR<sub>B</sub> Ln.1 भ्रमरि भ्रामरि ] PR<sub>B</sub>D<sub>C</sub>, भ्रमरी भ्रामरी P<sub>ALM</sub> Ln.1 विषं ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, विषो P<sub>ALM</sub><sup>ac</sup> Ln.1 °निपातनि ] PR<sub>B</sub>P<sub>ALM</sub>; °निपातिनि D<sub>C</sub> 119a-b एषा तु भ्रामरी विद्या आतुरस्य ] P<sub>ALM</sub><sup>pc sec. manu</sup>, एषा तु भ्रामरी विद्यादातुरस्य P<sub>ALM</sub><sup>ac</sup>, अनया विद्याया कार्य आतुरस्य PR<sub>B</sub>D<sub>C</sub> 119b परीक्षणे ] P<sub>ALM</sub>, परीक्षणं PR<sub>B</sub> D<sub>C</sub>

115c त्रिभि मासैस्तु ] *metri causa*. 116f उपसेव्यते ] singular for plural *metri causa*.

स्थावरस्य विषस्याहं कर्माणि कथयामि ते ॥ ११६ ॥

[स्थावरस्य विषस्य कर्माणि] (पूर्वभाग, उपकल्पन)

त्रि-र्-अक्षरं महामन्त्रं विद्याद्विषनिवारणम् ।  
नाम्ना वै नीलकण्ठं तु त्रिनेत्रं शूलपाणिनम् ॥ १२० ॥

सौम्यं दशभुजं देवं पञ्चवक्त्रं जटाधरम् ।  
मकुटेन विचित्रेण हारकेयूरभूषितम् ।  
कलेन्दुधारिणं मूर्ध्नि हारनागेन्द्रसंस्थितम् ॥ १२१ ॥

एवं जपेषु कर्मेषु यजनेषु च साधकः ।  
लक्ष-म्-एकेन जप्तेन मानसीं सिद्धिमाप्नुयात् ॥ १२२ ॥

P<sub>ALM</sub> 28<sup>r</sup>

P<sub>RB</sub> 31<sup>v</sup>

षष्ठवर्गादिमं बीजमधोरेफसमायुतम् ।  
ओस्वरं बिन्दुमूर्ध्निस्थं प्रथमं बीजमुच्यते ॥ १२३ ॥

तस्यादिमं च यच्चान्यं चतुर्थस्वरभेदितम् ।  
अधोरेफेण सम्भिन्नं मूर्ध्नि बिन्दुविभूषितम् ॥ १२४ ॥

द्वितीयमेतदाख्यातं तृतीयं तु निबोधतः ।  
चतुर्थस्य च वर्गस्य द्वितीयमक्षरं शुभम् ॥ १२५ ॥

सविसर्गं तु कर्तव्यममृताख्यं महोदयम् ।  
त्रि-र्-अक्षरमयं मन्त्रं प्रणवादिनमोन्तगम् ॥ १२६ ॥

जापने च जपे न्यासे एवं वत्स मनु स्मरेत् ।  
होमे वाथ कर्मे च स्वाहान्तं परिकल्पयेत् ॥ १२७ ॥

**119c** विषस्या° ] P<sub>RB</sub>, [[वि]विषस्या° P<sub>ALM</sub>, वि(श)स्या° D<sub>C</sub> **120a** त्रि-र्-अक्षरं ] P<sub>ALM</sub>, त्र्यक्षरं D<sub>C</sub>, त्र्यक्षरं तु P<sub>RB</sub> **120b** विद्याद् ] P<sub>RB</sub>, विद्याद् D<sub>C</sub>, विद्या P<sub>ALM</sub> **120b** विष° ] D<sub>C</sub>P<sub>ALM</sub>, विषय° P<sub>RB</sub> *hyper* **120c** नाम्ना वै ] P<sub>RB</sub>, नाम्नाख्येP<sub>ALM</sub>, नाम्नो वै D<sub>C</sub> **120c** नीलकण्ठं ] P<sub>RB</sub>D<sub>C</sub>, नीलठं P<sub>ALM</sub> *hypo* **121c** मकुटेन ] P<sub>RB</sub>D<sub>C</sub>, मुकुटेन P<sub>ALM</sub> **121e** कलेन्दु° ] P<sub>ALM</sub>, बालेन्दु° P<sub>RB</sub>D<sub>C</sub> **121e** मूर्ध्नि ] P<sub>RB</sub>D<sub>C</sub>, मूर्ध्नि P<sub>ALM</sub> **122a** एवं जपेषु कर्मेषु ] P<sub>ALM</sub> *aiśa*, कर्मणि जप्येत P<sub>RB</sub>D<sub>C</sub> **122b** यजनेषु च साधकः ] P<sub>ALM</sub>, ध्यानेषु यजनेषु च P<sub>RB</sub>D<sub>C</sub> **122d** मानसीं ] P<sub>ALM</sub>, मानसां P<sub>RB</sub>, मातसां D<sub>C</sub> **123a** °वर्गादिमं ] P<sub>RB</sub>D<sub>C</sub>, °स्वरादिमं P<sub>ALM</sub> **123b** अधो° ] P<sub>RB</sub>D<sub>C</sub>, अध° P<sub>ALM</sub> **123c** ओस्वरं ] P<sub>RB</sub>, ओ(चु)रं D<sub>C</sub>, ओस्वर° P<sub>ALM</sub> *ummet*. **124c** अधोरेफेण ] *corr.*, अधोरे[ ] [फे]ण P<sub>ALM</sub> *pc sec. manu*, अधोरो\* P<sub>ALM</sub> *ac*, अधोरेफेण P<sub>RB</sub>D<sub>C</sub> **124d** मूर्ध्नि ] P<sub>RB</sub>D<sub>C</sub>, मूर्ध्नि P<sub>ALM</sub> **124d** °विभूषितम् ] P<sub>RB</sub>D<sub>C</sub>, °समन्वितं P<sub>ALM</sub> **125a** आख्यातं ] P<sub>ALM</sub>, आस्यातं D<sub>C</sub>, आस्थानं P<sub>RB</sub> **125b** तृतीयं तु ] P<sub>ALM</sub>, तृतीयम P<sub>RB</sub>D<sub>C</sub> **125b** निबोधतः ] P<sub>ALM</sub>, निबोधत P<sub>RB</sub>D<sub>C</sub> **125c** चतुर्थस्य च ] P<sub>ALM</sub>, तृतीयस्य तु P<sub>RB</sub>D<sub>C</sub> **126b** अमृताख्यं ] P<sub>ALM</sub>, अमृतास्थं P<sub>RB</sub>D<sub>C</sub> **126c** °अक्षरमयं ] P<sub>RB</sub>D<sub>C</sub>, °अक्षरमिदं P<sub>ALM</sub> *pc sec. manu*, °अक्षरविदं P<sub>ALM</sub> *pc* **127a** जापने च ] P<sub>ALM</sub>, यजनेन P<sub>RB</sub>D<sub>C</sub> **127c** होमे वाथ कर्मे च ] P<sub>ALM</sub> *aiśa hypo*, होमकर्मणि काले च P<sub>RB</sub>D<sub>C</sub> **127d** स्वाहान्तं ] P<sub>ALM</sub>, स्वाहान्त P<sub>RB</sub>, स्वाहान्ते D<sub>C</sub>

**124a** तस्य has to stand for तवर्गस्य to get the seed syllable त्रीं, which is written directly in 128.

**127b** मनु ] for मनुं *metri causa*.

|   |                                  |
|---|----------------------------------|
| अङ्गुष्ठे प्रणवं योज्यं करयोरुभयोरपि ।                  |                                  |
| तर्जनी द्वे तु प्रोकारं त्रीकारं द्वे तु मध्यमे ॥ १२८ ॥ |                                  |
| ठकारमनामिके द्वे विन्यस्य प्रणवं पुनः ।                 |                                  |
| करन्यासं पुरा कृत्वा पश्चाद्देहे तु विन्यसेत् ॥ १२९ ॥   | P <sub>ALM</sub> 28 <sup>v</sup> |
| मूलमन्त्रं न्यसेद्देहे सकलं आत्मने सदा ।                | PR <sub>B</sub> 32 <sup>r</sup>  |
| ततो ऽङ्गानि न्यसेत्पश्चाद्बीजानि च यथास्थितम् ॥ १३० ॥   | D <sub>C</sub> 17 <sup>r</sup>   |
| ॐकारं मूर्ध्नि विन्यस्य प्रोकारं मुखमण्डले ।            |                                  |
| त्रीकारं हृदये न्यस्य ठकारमध-म्-ऊर्ध्वयोः ।             |                                  |
| एवं विन्यस्य देवेशं पश्चाद्देहानि विन्यसेत् ॥ १३१ ॥     |                                  |
| अनन्तं शक्तिसंयुक्तं कन्दनालं तथैव च ।                  |                                  |
| धर्मज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम् ॥ १३२ ॥       |                                  |
| छदनं पद्मसंयुक्तं केशराः कर्णिका तथा ।                  |                                  |
| वामादिशक्तिव्यूहं तु मण्डलानि यथाक्रमम् ॥ १३३ ॥         |                                  |
| ॐ नमः नामसंयुक्तं प्रणवेन तु दीपयेत् ।                  |                                  |

|   |  |  |
|---|--|--|
| 128b करयोर् ] P <sub>ALM</sub> , कारयोर् PR <sub>B</sub> D <sub>C</sub> | 128c तर्जनी ] P <sub>ALM</sub> , वर्जनी PR <sub>B</sub> D <sub>C</sub>   | 128c °कारं ] PR <sub>B</sub> P <sub>ALM</sub> ,                        |
| °करं D <sub>C</sub>   | 128d त्रीकारं ] P <sub>ALM</sub> , नीकारं PR <sub>B</sub> D <sub>C</sub> | 128d मध्यमे ] P <sub>ALM</sub> , मध्यगे PR <sub>B</sub> D <sub>C</sub> |
| 128d अनामिके ] PR <sub>B</sub> ,  | अनामिका D <sub>C</sub> ,   | अना[मि]के P <sub>ALM</sub> <sup>sec. manu</sup>                        |
| 129a द्वे ] conj.,  | द्वे तु PR <sub>B</sub> D <sub>C</sub> <sup>hyper</sup> ,                | वे तु P <sub>ALM</sub> <sup>hyper</sup>                                |
| 129b विन्यस्य ] PR <sub>B</sub> D <sub>C</sub> ,                        | (क)न्यसे P <sub>ALM</sub>  | 129d पश्चाद् ] D <sub>C</sub> P <sub>ALM</sub> ,                       |
| पश्चात् PR <sub>B</sub>   | 130b आत्मने ] P <sub>ALM</sub> ,   | आत्मनिः PR <sub>B</sub> D <sub>C</sub>                                 |
| 130c ततो ऽङ्गानि न्यसेत् ] em.,   | ततो अंगां न्यसेत् P <sub>ALM</sub> <sup>pc</sup> ,                       | तोतो अंगां न्यसेत् P <sub>ALM</sub> <sup>ac</sup> ,                    |
| ततो ऽङ्गं विन्यसेत् PR <sub>B</sub> D <sub>C</sub>                      | 130c पश्चाद् ] D <sub>C</sub> P <sub>ALM</sub> ,                         | पश्चात् PR <sub>B</sub>  |
| 130d बीजानि ] PR <sub>B</sub> D <sub>C</sub> ,                          | बीजापि P <sub>ALM</sub>  | 130d यथास्थितम् ] em.,   |
| यथास्थितान् PR <sub>B</sub> D <sub>C</sub> ,                            | यथास्थिताः P <sub>ALM</sub>  | 131a ॐकारं ] D <sub>C</sub> P <sub>ALM</sub> ,                         |
| ॐ[ॐ]कारं PR <sub>B</sub>  | 131a विन्यस्य ] PR <sub>B</sub> D <sub>C</sub> ,                         | न्यसेत् P <sub>ALM</sub>   |
| 131b प्रोकारं ] P <sub>ALM</sub> ,                                      | प्रोकार° PR <sub>B</sub> ,   | प्रांकार° D <sub>C</sub>   |
| 131c त्रीकारं ] D <sub>C</sub> P <sub>ALM</sub> ,                       | त्रीकारं PR <sub>B</sub>   | 131e विन्यस्य देवेशं ] PR <sub>B</sub> D <sub>C</sub> ,                |
| विन्यस्य देवेशे P <sub>ALM</sub> <sup>pc sec. manu</sup> ,              | विन्यसेद्देवं P <sub>ALM</sub> <sup>ac</sup>                             | 132a अनन्तं ] P <sub>ALM</sub> ,                                       |
| अनन्त° PR <sub>B</sub> D <sub>C</sub>                                   | 132b कन्दनालं ] PR <sub>B</sub> D <sub>C</sub> ,                         | कन्दनालात् P <sub>ALM</sub> <sup>pc</sup> ,                            |
| वदनालात् P <sub>ALM</sub> <sup>ac</sup>                                 | 132c वैराग्यम् ] P <sub>ALM</sub> ,                                      | वैर्यप्रयं PR <sub>B</sub> D <sub>C</sub>                              |
| 132d यथाक्रमम् ] P <sub>ALM</sub> ,                                     | यथाक्रमात् PR <sub>B</sub> D <sub>C</sub>                                | 133a छदनं ] PR <sub>B</sub> P <sub>ALM</sub> ,                         |
| छादनं D <sub>C</sub>  | 133a पद्म° ] D <sub>C</sub> ,  | पद्म[द्म]° PR <sub>B</sub> ,   |
| मन्त्र° P <sub>ALM</sub>  | 133b केशराः ] corr.,   | केशरा Σ  |
| 133b कर्णिका ] PR <sub>B</sub> <sup>pc</sup> D <sub>C</sub> ,           | कर्णिका PR <sub>B</sub> <sup>ac</sup> P <sub>ALM</sub>                   | 133c °व्यूहं ] PR <sub>B</sub> D <sub>C</sub> ,                        |
| °संघं P <sub>ALM</sub>  | 133d यथाक्रमम् ] P <sub>ALM</sub> <sup>pc sec. manu</sup> ,              | यथाक्रमं P <sub>ALM</sub> <sup>ac</sup> ,                              |
| यथाक्रमः PR <sub>B</sub> D <sub>C</sub>                                 | 134a ॐ ] D <sub>C</sub> P <sub>ALM</sub> ,                               | ॐ[ॐ]कारं PR <sub>B</sub>   |

128a अङ्गुष्ठे ] should be taken in the sense of a locative dual, as should the nominative duals given for the other fingers in this and the following verse. 130b सकलं ] *metri causa* for सकलम्, 130b आत्मने ] *aiśā* locative *metri causa*. 131d ठकारमध-म्-ऊर्ध्वयोः ] cf. the *jivarakṣā* procedure detailed in the beginning of the chapter. Verse 9 describes the placement of the two ष syllables.

संकल्प्य-म्-आसनं वत्स ततः पश्चाद्यजेच्छिवम् ॥ १३४ ॥

कर्णिकायां न्यसेद्देवमाग्नेय्यां हृदयं यजेत् ।

ईशान्यां तु शिरं पूज्य नैऋत्यां तु शिखां यजेत् ॥ १३५ ॥

PR<sub>B</sub> 32<sup>v</sup>

वायव्यां कवचं पूज्य अस्त्रं पूज्य दिशासु च ।

पूर्वादिवामपर्यन्तमस्त्रं देयं यथाक्रमम् ॥ १३६ ॥

शिवाङ्गाः शिवदेहस्था हृदयादिक्रमेण तु ।

योजनीयाः सदा वत्स सर्वसिद्धिप्रदायकाः ॥ १३७ ॥

एवं योजयते देवं नीलकण्ठं त्रिलोचनम् ।

तस्य कर्माणि सिध्यन्ते विषे स्थावरजङ्गमे ॥ १३८ ॥

[स्थावरस्य विषस्य कर्माणि] (उत्तरभाग- कर्माणि)

अथ कर्माणि वक्ष्यामि स्थावरस्य विषस्य तु ।

हृदि पद्मं सितं दिव्यमष्टपत्रं सकर्णिकम् ॥ १३९ ॥

P<sub>ALM</sub> 29<sup>r</sup>

तस्य मध्ये न्यसेज्जीवमातुरं नामसंयुतम् ।

ठकारोदरमध्यस्थं प्लावितं अमृतेन तु ॥ १४० ॥

पुरा मन्त्रगणाः सर्वे स्वे स्वे स्थानेषु चिन्तयेत् ।

आत्मदेहे यथा न्यासं चिन्तयेदातुरस्य तु ॥ १४१ ॥

एवं न्यासं पुरा कृत्वा स्थावरं तु प्रदापयेत् ।

अथवा मृत्तिकां गुह्य मूलमन्त्रेण मन्त्रवित् ॥ १४२ ॥

D<sub>C</sub> 17<sup>v</sup>

PR<sub>B</sub> 33<sup>r</sup>

एकविंशतिकोष्ठानां रेखान्वै कारयेद्बुधः ।

**134c** संकल्प्य-म्- ] *em.*, संकल्प्या P<sub>ALM</sub>, संकल्पं PR<sub>B</sub>D<sub>C</sub> **134d** पश्चाद् ] *corr.*, पश्चात् PR<sub>B</sub>, पश्चात् ] D<sub>C</sub>, पश्चद् P<sub>ALM</sub> **134d** यजेच्छिवम् ] PR<sub>B</sub>D<sub>C</sub>, यजे शिवं P<sub>ALM</sub> **135a** कर्णिकायां ] PR<sub>B</sub>D<sub>C</sub>, कर्णिकायां P<sub>ALM</sub> **135a** न्यसेद् ] P<sub>ALM</sub>, न्यसे PR<sub>B</sub>D<sub>C</sub> **135a** आग्नेय्यां ] *corr.*, आग्नेयां Σ **135c** शिरं ] PR<sub>B</sub> *aiśā*, शिवं D<sub>C</sub>, *om.* P<sub>ALM</sub> **135d** नैऋत्यां ] D<sub>C</sub>, नैऋत्यां PR<sub>B</sub>, *om.* P<sub>ALM</sub> **136b** दिशासु ] *corr.*, दिशाषु PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> **137a** शिवाङ्गाः शिवदेहस्था ] *conj.*, शिवाङ्गः शिवदेहस्थे Σ **137b** हृदयादि° ] *em.* H.L., हृदयानि Σ **137b** क्रमेण ] PR<sub>B</sub>, (क्रा)मेण D<sub>C</sub>, *om.* P<sub>ALM</sub> **137c** योजनीयाः ] *conj.*, योजनीया Σ **137d** °प्रदायकाः ] *conj.*, °प्रदायकम् Σ **138c** सिध्यन्ते ] PR<sub>B</sub>D<sub>C</sub>, सिद्ध्यन्ति P<sub>ALM</sub> **138d** स्थावर° ] PR<sub>B</sub>D<sub>C</sub>, स्थार° P<sub>ALM</sub> *hypo* **139a** कर्माणि ] PR<sub>B</sub>D<sub>C</sub>, क[र्मा]र्माणि P<sub>ALM</sub> **139b** स्थावरस्य ] PR<sub>B</sub>D<sub>C</sub> P<sub>ALM</sub> *pc sec. manu*, (स्था)वरस्य P<sub>ALM</sub> *ac* **140a** न्यसेज्जीवम् ] P<sub>ALM</sub>, न्यसेद्वीजम् PR<sub>B</sub>D<sub>C</sub> **141a** पुरा ] D<sub>C</sub> P<sub>ALM</sub>, पुराः PR<sub>B</sub> **141a** °गणाः सर्वे ] PR<sub>B</sub>D<sub>C</sub>, °गणा सर्व्वां P<sub>ALM</sub> **141b** स्थानेषु ] P<sub>ALM</sub>, स्थाने तु PR<sub>B</sub>D<sub>C</sub> **142b** स्थावरं ] PR<sub>B</sub>D<sub>C</sub>, स्थावर P<sub>ALM</sub> **142c** मृत्तिकां ] P<sub>ALM</sub>, मृत्तिका PR<sub>B</sub>D<sub>C</sub> **142c** गुह्य ] P<sub>ALM</sub>, गुह्य PR<sub>B</sub>D<sub>C</sub> **143a** कोष्ठानां ] P<sub>ALM</sub>, जप्तानां PR<sub>B</sub>D<sub>C</sub> **143b** रेखान् ] *em.* *aiśā*, रेखां PR<sub>B</sub>D<sub>C</sub>, रेखा P<sub>ALM</sub>

**135a** P<sub>ALM</sub> omits 136b–139a, resuming with 139b due to an eyeskip of two lines (96 *akṣaras*) from देवं of 136a to देवं of 139a. **135c** ईशान्यां for ऐशान्यां. **136b** अस्त्रं ] for अस्त्राणि. **140a** न्यसेज्जीवम् ] Cf. 7.8 and note. **140b** आतुर° ] I take as compounded and having अनुस्वार for meter. **140d** प्लावितं for प्लावितम् *metri causa*.

बन्ध बन्ध पदोच्चार्य विषं तिष्ठति मुद्रितम् ॥ १४३ ॥

विषेण यस्य वै मृत्युनिषेकादेव लेखितम् ।

परीक्षा तस्य कर्तव्या आदौ मन्त्रेण मन्त्रवित् ॥ १४४ ॥

विषग्रन्थि करे दत्त्वा ततो विद्यां समुच्चरेत् ।

एकविंशतिजप्तं तु यदा कम्पति चातुरम् ॥ १४५ ॥

प्रस्वेदो वा भवेद्यस्य स्तुभ्यते पतते ऽपि वा ।

P<sub>ALM</sub> 29<sup>v</sup>

स्तुभितं तं विजानीयाद्विषग्रं नाम-म्-आतुरम् ।

विषं तस्य न दातव्यं प्रयुक्ते म्रियते तु सः ॥ १४६ ॥

[प्रोक्कारस्य कर्म]

आग्नेयमण्डलाधस्तं संचिन्त्यातुरविग्रहम् ।

प्रणवं हस्तमध्ये तु ज्वलन्तं विनिवेशितम् ॥ १४७ ॥

दर्शयेदातुरस्यैव तत्क्षणात्पतते भृशम् ।

उत्थापयति तेनैव वर्णेन तु यथाक्रमम् ॥ १४८ ॥

धूपं तु दापयेत्तस्य आवेशं गृह्णते क्षणात् ।

PR<sub>B</sub> 33<sup>v</sup>

आविष्टो निर्विषं याति नात्र कार्यं विचारणात् ॥ १४९ ॥

[त्रोक्कारस्य कर्म]

वायव्यमण्डलगतं स्वस्थं तु कृष्णरूपिणम् ।

**143c** बन्ध बन्ध ] PR<sub>B</sub>D<sub>C</sub>, बंधबंध P<sub>ALM</sub> **143c** पदोच्चार्य ] *corr.* *aīśā*, [प]यदोच्चार्य PR<sub>B</sub>, पदोच्चार्यो P<sub>ALM</sub>, यदोच्चार्य D<sub>C</sub> **143d** मुद्रितम् ] D<sub>C</sub>P<sub>ALM</sub>, मुद्रितं PR<sub>B</sub> **144a** विषेण ] PR<sub>B</sub>D<sub>C</sub>, विषेण P<sub>ALM</sub> **144a** मृत्युर् ] *corr.*, मृत्युः P<sub>ALM</sub>, मृत्यु PR<sub>B</sub>D<sub>C</sub> **144b** निषेकादेव ] PR<sub>B</sub>, निषेकादेव D<sub>C</sub>, निषेकादेयं P<sub>ALM</sub> **144c** कर्तव्या ] PR<sub>B</sub>D<sub>C</sub>, कर्तव्या P<sub>ALM</sub> **144d** आदौ ] PR<sub>B</sub>D<sub>C</sub>, आदौ [ते] P<sub>ALM</sub> **145b** समुच्चरेत् ] PR<sub>B</sub>D<sub>C</sub>, समुद्धरेत् P<sub>ALM</sub> **145c** एकविंशति ] PR<sub>B</sub>D<sub>C</sub>, एवं सति P<sub>ALM</sub> *hypo* **146a** प्रस्वेदो ] PR<sub>B</sub>D<sub>C</sub>, प्रस्येदो P<sub>ALM</sub> **146b** स्तुभ्यते ] PR<sub>B</sub>D<sub>C</sub>, स्तोभ्यते P<sub>ALM</sub> **146c** स्तुभितं तं विजानीयाद् ] PR<sub>B</sub>D<sub>C</sub>, ज्वं [तु] सितंतुं विजाविजानीयाद् P<sub>ALM</sub> **146d** विषग्रं ] PR<sub>B</sub>D<sub>C</sub>, विग्रं P<sub>ALM</sub> *hypo* **146d** नाम-म्-आतुरम् ] PR<sub>B</sub>D<sub>C</sub>, नाम आतुरं P<sub>ALM</sub> **146e** न दातव्यं ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub> *pc*, विजानीया P<sub>ALM</sub> *ac* **146f** प्रयुक्ते म्रियते ] PR<sub>B</sub>D<sub>C</sub>, प्रयते P<sub>ALM</sub> *hypo* **147a** आग्नेयं ] PR<sub>B</sub>D<sub>C</sub>, [न] आग्नेयं P<sub>ALM</sub> **147b** संचिन्त्यातुरं ] D<sub>C</sub>, संचिन्त्यातुं P<sub>ALM</sub> *hypo*, संचित्यातुरं PR<sub>B</sub> **147d** ज्वलन्तं ] D<sub>C</sub>P<sub>ALM</sub>, ज्वरन्तं PR<sub>B</sub> **147d** विनिवेशितम् ] P<sub>ALM</sub> *pc*, विनिवेशतं P<sub>ALM</sub> *ac*, विनिवेशितः PR<sub>B</sub>D<sub>C</sub> **148a** आतुरस्यैव ] PR<sub>B</sub>D<sub>C</sub>, आतुरस्येव P<sub>ALM</sub> **148c** तेनैव ] PR<sub>B</sub>D<sub>C</sub>, तेनैव [ ] P<sub>ALM</sub> **149b** गृह्णते ] PR<sub>B</sub>P<sub>ALM</sub> *aīśā*, गृह्यते D<sub>C</sub> **149c** आविष्टो निर्विषं याति ] *em.* *aīśā*, आविष्टो निर्विषो याति PR<sub>B</sub>D<sub>C</sub>, आविष्टयतिविषोभूयतिविषोभूय P<sub>ALM</sub> *hyper* **149d** कार्यविचारणात् ] PR<sub>B</sub>P<sub>ALM</sub> *aīśā*, कार्या विचारणा D<sub>C</sub> **150a** वायव्यमण्डलगतं ] PR<sub>B</sub>D<sub>C</sub> *na-vipulā*, वायव्यंडलतं P<sub>ALM</sub> **150b** स्वस्थं ] PR<sub>B</sub>P<sub>ALM</sub>D<sub>C</sub> *pc*, स्वस्थं D<sub>C</sub> *ac*

**144d** मन्त्रवित् ] should be taken as the *karṭr* although it should be in the instrumental case. **146c** P<sub>ALM</sub> writes 146c-d and 147a over erased and illegible text. **149b** गृह्णते ] *aīśā* third person singular.

पुनर्धूम्रं विषं चिन्त्य आतुरस्य विनिग्रहम् ॥ १५० ॥

स्वस्थस्याङ्गे विषं तस्य संक्रमन्तं विचिन्तयेत् ।

संक्रमेण ततः क्षिप्रं पतते विषमूर्च्छितः ।

त्रीकारस्य इदं कर्म ठकारस्य शृणुष्वतः ॥ १५१ ॥

[ठकारस्य कर्म]

पूर्णचन्द्र ठकारं तु वर्षन्तं मूर्ध्नि विन्यसेत् ।

P<sub>ALM</sub> 30<sup>r</sup>

अमृताकाररूपेण निविषं भवते क्षणात् ॥ १५२ ॥

अथवा पीतवर्णं तु दष्टकस्योपरि स्थितम् ।

D<sub>C</sub> 18<sup>r</sup>

मूर्धान्तसंस्थितेनैव स्तम्भयेन्नात्र संशयः ॥ १५३ ॥

ठकारं शुक्लवर्णं तु संहारार्थं प्रयोजयेत् ।

स्थावरे जङ्गमे चैव विषे सर्वत्र योजयेत् ॥ १५४ ॥

अन्येषु चैव रोगेषु कुरुते शान्तिमुत्तमाम् ।

PR<sub>B</sub> 34<sup>r</sup>

लूतानां शमनं ह्येष ग्रहराक्षसनाशनम् ॥ १५५ ॥

शिररोगोपशमनं चातुर्थकनिवारणम् ।

अक्षिरोगं च हरणं दाघशूलनिवारणम् ॥ १५६ ॥

लक्षैकेन तु जप्तेन सर्वकर्माणि कारयेत् ।

नागक्रीडा तथाकर्षं भुजङ्गविषनाशनम् ॥ १५७ ॥

जस्वा चत्वारि लक्षाणि वाचया कुरुते भृशम् ।

स्थावरं तु विषं वत्स पलानां शतमुद्धृतम् ॥ १५८ ॥

**150c** °धूम्रं ] P<sub>ALM</sub>, °धूम्रं PR<sub>B</sub>D<sub>C</sub> **150d** विनिग्रहम् ] PR<sub>B</sub>P<sub>ALM</sub>, विनिग्रहं D<sub>C</sub> **151a** स्वस्थस्याङ्गे ] PR<sub>B</sub>P<sub>ALM</sub>D<sub>C</sub><sup>pc</sup>, स्व[स्थस्या]स्थस्यांगे D<sub>C</sub><sup>ac</sup> **151a** तस्य ] PR<sub>B</sub>D<sub>C</sub>, तं तु P<sub>ALM</sub> **151c** संक्रमेण ] corr., संक्रमे(न) PR<sub>B</sub>, संक्रमेत D<sub>C</sub>, संक्रमन्ते P<sub>ALM</sub> **151d** मूर्च्छितः ] PR<sub>B</sub>D<sub>C</sub>, मूर्च्छितं P<sub>ALM</sub> **152b** मूर्ध्नि ] PR<sub>B</sub>D<sub>C</sub>, मूर्ध्नि P<sub>ALM</sub> **152d** भवते ] PR<sub>B</sub>D<sub>C</sub>, भवते भवते P<sub>ALM</sub><sup>hyper</sup> **152d** क्षणात् ] D<sub>C</sub>P<sub>ALM</sub>, क्षणा PR<sub>B</sub> **153a** पीतवर्णं ] PR<sub>B</sub>P<sub>ALM</sub>, पीव<sup>२</sup>त<sup>१</sup>णं D<sub>C</sub> **153c** मूर्धान्तसंस्थितेनैव ] em. *aiśa*, मूर्धान्तस्थास्थिते P<sub>ALM</sub>, मूर्धांते संस्थिते PR<sub>B</sub>, मूर्धां ते संस्थिते D<sub>C</sub> **153d** स्तम्भयेन् ] corr., स्तम्भये PR<sub>B</sub>D<sub>C</sub>, स्तंभते P<sub>ALM</sub> **155b** उत्तमाम् ] PR<sub>B</sub>P<sub>ALM</sub>, उत्तमं D<sub>C</sub> **155c** शमनं ] PR<sub>B</sub>D<sub>C</sub>, नाशनं P<sub>ALM</sub> **155c** ह्येष ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub><sup>hypo</sup> **155d** नाशनम् ] PR<sub>B</sub>D<sub>C</sub>, °नानं P<sub>ALM</sub><sup>hypo</sup> **156a** शिरः ] PR<sub>B</sub>D<sub>C</sub> *aiśa*, शिरोः P<sub>ALM</sub> **156c** अक्षिरोगं च ] P<sub>ALM</sub> *aiśa na-vipulā*, अक्षिरोगस्य PR<sub>B</sub>D<sub>C</sub> *na-vipulā* **156d** °शूलः ] P<sub>ALM</sub>, °मूलः PR<sub>B</sub>D<sub>C</sub> **157c** नागक्रीडा ] PR<sub>B</sub>D<sub>C</sub>, नागक्रीड P<sub>ALM</sub> **157c** आकर्षं ] PR<sub>B</sub>D<sub>C</sub>, आकृष्टि P<sub>ALM</sub> **157d** भुजङ्गविषं ] P<sub>ALM</sub>, भुजंगस्थविः D<sub>C</sub>, भुजङ्गस्थं विः PR<sub>B</sub> **158b** वाचया ] PR<sub>B</sub>D<sub>C</sub>, वाचय P<sub>ALM</sub><sup>ummet.</sup> **158c** विषं ] PR<sub>B</sub>D<sub>C</sub>, विष P<sub>ALM</sub> **158d** पलानां ] PR<sub>B</sub>D<sub>C</sub>, पलाना P<sub>ALM</sub> **158d** शतमुद्धृतम् ] PR<sub>B</sub>D<sub>C</sub>, च[सम]तं(धृ)तं P<sub>ALM</sub>

**151f** शृणुष्वतः is either an *aiśa* contraction of शृणुष्व + अतः or analogous to the form of निबोधतः. Cf. occurrences at *Kiraṇatantra* 58.8, *Kularatnoddyota* 3.78, 5.113, 7.83, and the *Siddhikālistotram* of the *Tridaśaḍāmara* (line 599 of the *Muktābodha e*-text). **153c** मूर्धान्तः ] cf. Goudriaan and Schoterman 1988: 77, on *aiśa* nominal stems on -n. **156c** अक्षिरोगं च हरणं is a split compound in the sense of अक्षिरोगस्य हरणं (*β*'s correction).

उच्चरेत् व्यक्षरं देवं पलानि हरते दश ।  
संक्रामं च तथाक्षेपं स्तोभं चाकर्षमेव च ॥ १५६ ॥

P<sub>ALM</sub> 30<sup>v</sup>

कुरुते कर्मसहस्रं यथा तत्स्मरते मनः ।  
पूर्वदष्टं तु वै ज्ञात्वा विषेणाचूर्ण्य मस्तके ॥ १६० ॥

प्रणवादि ठहीनं तु शिखिमण्डलमध्यगम् ।  
दह्यन्तं ध्यायते देहे पातयेन्नात्र संशयः ॥ १६१ ॥

ठकारसहितेन तु ध्यात्वा अमृतरूपिणम् ।  
निर्विषं कुरुते क्षिप्रं नीलकण्ठेन मन्त्रिणः ॥ १६२ ॥

P<sub>RB</sub> 34<sup>v</sup>

त्रि-र्-अक्षरस्य मन्त्रस्य एतत्कर्म प्रचोदितम् ।  
विद्यायास्तु पुनर्वत्स आदौ कुर्यात्परीक्षणम् ॥ १६३ ॥

विषग्रन्थि करे दत्त्वा इयं विद्या समुच्चरेत् ।  
ज्वालामालाकुलं ध्यात्वा यदा स्तुभ्यति मानवः ।  
विषं तस्य न दातव्यं मन्त्रिणा-म्-आतुरस्य तु ॥ १६४ ॥

- 1 इयं विद्या । ॐ नमो भगवति रक्तपटि रक्ताङ्गि रक्तलोचने
- 2 कपिलजटे कपिलशरीरे कट्ट २ कट २ नृत्य २ सर २ भञ्ज
- 3 शूलोग्रपाणि उग्रचण्डे तर्प्ये महातर्प्ये कृष्णे अतिकृष्णे इदं

**159a** उच्चरेत् ] *em.*, उच्चरे Σ **159b** व्यक्षरं ] P<sub>RB</sub>D<sub>C</sub>, व्यक्ष\*\*रं P<sub>ALM</sub> **159d** स्तोभं चाकर्षम् ] P<sub>RB</sub>D<sub>C</sub>, स्तोभश्चाकर्म P<sub>ALM</sub> *hypo* **160a** °सहस्रं ] D<sub>C</sub>P<sub>ALM</sub> *na-vipulā*, साहस्रं [ (द्ध) ] P<sub>RB</sub> **160b** तत् ] P<sub>RB</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> *hypo* **160b** मनः ] P<sub>ALM</sub>, मतः P<sub>RB</sub>D<sub>C</sub> **160c** वै ज्ञात्वा ] P<sub>RB</sub>D<sub>C</sub>, विज्ञात्वा P<sub>ALM</sub> **160d** विषेणा° ] D<sub>C</sub>, विषेणा° P<sub>RB</sub>, विषे[ ] णा P<sub>ALM</sub> **160d** आचूर्ण्य ] P<sub>ALM</sub>, आचूर्ण° P<sub>RB</sub>D<sub>C</sub> **161a** °ठहीनं ] P<sub>ALM</sub>, °विहीनं D<sub>C</sub>, °च हीनं P<sub>RB</sub> **161c** दह्यन्तं ] *conj.*, दह्यन्ते P<sub>ALM</sub>, दह्यतं P<sub>RB</sub>D<sub>C</sub> **161c** ध्यायते ] P<sub>ALM</sub>, ध्या— P<sub>RB</sub>D<sub>C</sub> **161c** देहे ] *em.*, देहे P<sub>ALM</sub>, *om.* P<sub>RB</sub>D<sub>C</sub> **161d** पातयेन् ] *corr.*, पातये P<sub>ALM</sub>, *om.* P<sub>RB</sub>D<sub>C</sub> **162b** ध्यात्वा ] P<sub>ALM</sub>, —त्वा P<sub>RB</sub>, *om.* D<sub>C</sub> **162b** अमृत° ] P<sub>RB</sub>, उमृत° P<sub>ALM</sub> *hypo*, *om.* D<sub>C</sub> **162d** मन्त्रिणः ] *corr.* *aiśā*, मन्त्रिणः [ता] P<sub>RB</sub>, मन्त्रितः P<sub>ALM</sub>, *om.* D<sub>C</sub> **163a** मन्त्रस्य ] P<sub>ALM</sub>, मन्त्रेण P<sub>RB</sub>, *om.* D<sub>C</sub> **163b** प्रचोदितम् ] *corr.*, प्र(चो)दितं P<sub>ALM</sub>, *om.* P<sub>RB</sub>D<sub>C</sub> **163d** आदौ ] *conj.*, आदौ P<sub>ALM</sub>, —त्ये P<sub>RB</sub>, *om.* D<sub>C</sub> **164f** मन्त्रिणा-म्-आतुरस्य ] *conj.*, मंत्राणातुरस्य P<sub>ALM</sub> *hypo*, *om.* P<sub>RB</sub>D<sub>C</sub> **Ln.1** इयं विद्या ] P<sub>ALM</sub>, *om.* P<sub>RB</sub>D<sub>C</sub> **Ln.1** रक्तपटि रक्ताङ्गि रक्तलोचने ] P<sub>ALM</sub>, रक्ताग्रिलोचन P<sub>RB</sub>, *om.* D<sub>C</sub> **Ln.3** उग्रचण्डे ] P<sub>ALM</sub> <sup>PC</sup>, उग्रचंदे P<sub>ALM</sub> <sup>ac</sup>

**161c** Starting from 161c, P<sub>RB</sub> has a gap of 19 *aṣaras* indicated by blank space. It resumes with 162b. D<sub>C</sub>'s gap is more extensive, beginning at the same place as P<sub>RB</sub>, but only resuming with आवेशविद्या of the mantra section following verse 165. **163b** P<sub>RB</sub> omits 17 *aṣaras* following 163b. **164b** इयं विद्या for इमां विद्यां. **164c** Following ज्वालामालाकुलं, P<sub>RB</sub> omits 26 *aṣaras*. **Ln.2** Following कट्ट २, P<sub>RB</sub> omits the rest of the *vidyā* (approx. 99 *aṣaras*) up until the हा of स्वाहा.



|    |  |                                  |
|----|--|----------------------------------|
| 1  | मानुषशरीरमनुप्रविश्य भ्रम २ भ्रामय २ नृत्य २ बहुरूपे सु-           | P <sub>ALM</sub> 31 <sup>r</sup> |
| 2  | रूपे विमलाशिनि रक्तपटि कृष्णाङ्गे पूरय २ आविश २ वि-                |                                  |
| 3  | श्वरूपिणि रक्तपटि आज्ञापयति हूं फट् स्वाहा ॥ आवेशविद्या ॥          | D <sub>C</sub> 18 <sup>v</sup>   |
| 4  | चन्द्रग्रहणे आदित्यग्रहणे वा जपेत्तावद्यावद्ग्रहणं प्रमुक्तः । ततः | PR <sub>B</sub> 35 <sup>r</sup>  |
| 5  | सिद्धो भवति ॥ अथ नीलकण्ठस्य अङ्गानि भवन्ति ॥ ॐ नमः                 |                                  |
| 6  | हर २ हृदयाय स्वाहा ॥ हृदयम् ॥ ॐ नीलकण्ठाय स्वाहा ॥                 |                                  |
| 7  | शिरः ॥ ॐ हूं सर्वज्ञाय वौषट् ॥ कवचम् ॥ ॐ कठिनि स्वाहा              |                                  |
| 8  | ॥ नेत्रम् ॥ ॐ सर्वज्ञाय ॐ कर्पदिने स्वाहा ॥ शिखा ॥ हूं फट्         |                                  |
| 9  | स्वाहा ॥ अस्त्रः ॥ ॐ नीलकण्ठाय विषभक्षणाय हूं फट् स्वाहा           |                                  |
| 10 | ॥ अग्निप्राकारः । अनेनैव विधिना न्यासं कृत्वा सर्वग्रहपिशा-        | P <sub>ALM</sub> 31 <sup>v</sup> |
| 11 | चराक्षसविषनाशनं वाचया करोति ॥                                      | PR <sub>B</sub> 35 <sup>v</sup>  |

[मेघमालाविद्या]

मेघमालां प्रवक्ष्यामि सर्वेविषविमोचनीम् ।

कुलक [ मेघमालावृताङ्गी च नवमेघसमप्रभः ॥ १६५ ॥

अहिना गोनसेनापि दष्टो वाजगरेण वा ।

**Ln.1** मानुषशरीरम् ] *corr.*, मामानुषशरीर[विश्य]म् P<sub>ALM</sub>, *om.* PR<sub>B</sub>D<sub>C</sub> **Ln.1** भ्रामय २ ] *corr.*, भ्रामय \* २ P<sub>ALM</sub>, *om.* PR<sub>B</sub>D<sub>C</sub> **Ln.3** आवेश° ] PR<sub>B</sub>, -वेश° D<sub>C</sub>, आवेशय P<sub>ALM</sub> **Ln.5** सिद्धो ] P<sub>ALM</sub>, सिद्धो PR<sub>B</sub>, सिद्धं D<sub>C</sub> **Ln.5** अथ नीलकण्ठस्य अङ्गानि भवन्ति ] PR<sub>B</sub>D<sub>C</sub>, अथ नीलकण्ठस्य अङ्गानि कथयामि न संशयः P<sub>ALM</sub> **Ln.6** हर २ ] PR<sub>B</sub>P<sub>ALM</sub>, *om.* D<sub>C</sub> **Ln.6** हृदयाय ] P<sub>ALM</sub>, हृदय PR<sub>B</sub>, हृदयः D<sub>C</sub> **Ln.6** नीलकण्ठाय ] P<sub>ALM</sub>, नीलकण्ठं वायव्य PR<sub>B</sub>D<sub>C</sub> **Ln.7** हूं ] P<sub>ALM</sub>, कुरु PR<sub>B</sub>D<sub>C</sub> **Ln.7** वौषट् ॥ कवचम् ] P<sub>ALM</sub>, स्वाहा ॥ कवचम् PR<sub>B</sub>D<sub>C</sub> **Ln.7** ॐ कठिनि ] PR<sub>B</sub>, ठ कठिनि D<sub>C</sub>, ॐ कंठिनि फट् P<sub>ALM</sub> **Ln.8** नेत्रम् ] D<sub>C</sub>, नेत्र PR<sub>B</sub>, *om.* P<sub>ALM</sub> **Ln.8** ॐ सर्वज्ञाय ] PR<sub>B</sub>, ठ सर्वज्ञाय D<sub>C</sub>, *om.* P<sub>ALM</sub> **Ln.8** कर्पदिने ] D<sub>C</sub>P<sub>ALM</sub>, कर्पदिन PR<sub>B</sub> **Ln.8-9** हूं फट् स्वाहा ] PR<sub>B</sub>, हुं फट् स्वाहा D<sub>C</sub>, *om.* P<sub>ALM</sub> **Ln.9** अस्त्रः ] D<sub>C</sub>, अस्त्र PR<sub>B</sub>, अस्त्रं P<sub>ALM</sub> **Ln.9** नीलकण्ठाय ] PR<sub>B</sub>D<sub>C</sub>, कालकंठ P<sub>ALM</sub> **Ln.9** विषभक्षणाय ] PR<sub>B</sub>D<sub>C</sub>, विषं भक्षय P<sub>ALM</sub> **Ln.9** हूं ] PR<sub>B</sub>P<sub>ALM</sub>, हुं D<sub>C</sub> **Ln.10** अग्निप्राकारः ] *corr.*, अग्निप्र(त्)कारः PR<sub>B</sub>, अग्निप्राकार P<sub>ALM</sub>, अग्निप्रकारः D<sub>C</sub> **Ln. 11** °राक्षसविष° ] PR<sub>B</sub>, °यक्षसद्विष° D<sub>C</sub> **Ln.11** °नाशनं वाचया ] *em.*, °नागचारया PR<sub>B</sub>D<sub>C</sub> **165a** मेघमालां ] *em.*, अथ मेघमालां PR<sub>B</sub>D<sub>C</sub>, मेघवर्णा P<sub>ALM</sub> **165a** प्रवक्ष्यामि ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> <sup>hypo</sup> **165b** सर्वे° ] P<sub>ALM</sub> <sup>aisā</sup>, सर्वे° PR<sub>B</sub>D<sub>C</sub> *unmet.* **165b** °विमोचनीम् ] P<sub>ALM</sub>, °विमोचनी PR<sub>B</sub>D<sub>C</sub> **165c** मेघमाला° ] P<sub>ALM</sub>; मेघमा(ला)° PR<sub>B</sub>, मेघमा° D<sub>C</sub> **165d** °प्रभः ] *em.*, °प्रभाम् D<sub>C</sub>P<sub>ALM</sub>; °प्रभं PR<sub>B</sub> **166a** अहिना गोनसेनापि ] *em.*, अहिनागेन सेनापि P<sub>ALM</sub>; अहिनागानासनी- PR<sub>B</sub>, अहिनागान-पि D<sub>C</sub> **166b** दष्टो वाजगरेण वा ] *em.*, दष्टो वा अजगरेण वा P<sub>ALM</sub> <sup>hyper</sup>, ----- PR<sub>B</sub>, ----- D<sub>C</sub>

**Ln.4** For this line, P<sub>ALM</sub> reads: चन्द्रसूर्यग्रहे जलमध्ये प्रविश्य जपेत्लावद्यावद्ग्रहणं उक्तं मुंचति । **Ln.5-9** Cf. *Śāradātīlaka* 19.43-46 and *Nārada-purāṇa* 1,91.148-19 for Nilakanṭha's ancillary mantras. **Ln.10** In place of the lines 10-11, P<sub>ALM</sub> has these three *anuṣṭubh* lines: अनेन विधिना न्यासं कृत्वा ईशार्थमंगिकं । राक्षसा ग्रहरूपाश्च विषाणि त्रिविधानि च । विषनासे च वाचया सर्वकर्म्मणि कारयेत् ॥

व्यन्तरेणाथ घोरेण दष्टश्चित्रकयापि वा ॥ १६६ ॥

नागोदरेण तीक्ष्णेन तथा दृष्टिविषेण तु ।

कीटेन मूषिका वाथ लृतया गर्दभेन वा ॥ १६७ ॥

विद्धो वा कुण्डलीयेन तथावयसिरेण वा ।

विषं वा भक्षितं येन पीतं वाथ विषोदकम् ॥ १६८ ॥

अनया विद्यया मन्त्र्य दीर्घा पुष्करिणीं नदीम् ।

कूपो वाथ घटो वाथ पात्रे उदकमन्त्रितम् ।

P<sub>ALM</sub> 32<sup>f</sup>

कुलक । मेघमालाभिषेकेण शीघ्रं भवति निर्विषम् ॥ १६९ ॥

PR<sub>B</sub> 36<sup>f</sup>

श्रुत्वा विद्यामिमां यस्तु यदाक्रमति दुर्मतिः ।

D<sub>C</sub> 19<sup>f</sup>

तस्य ब्रह्मा च विष्णुश्च शिवश्चान्ये च देवताः ।

इन्द्राद्याश्च प्रकुप्यन्ते शापयन्ति सुरासुराः ॥ १७० ॥

1 ॐ माले माले विमले हर विषवेगं हा हा शबरि हूं हूं शबरि

2 अम्बे लम्बे माये किं पोतङ्गे ध हुः मा रुद्रं अर्वटः मः ह्ल ले

**166c** व्यन्तरेणाथ घोरेण ] PR<sub>B</sub>, व्यन्तरे व्यन्तरेनाथ घोरेण P<sub>ALM</sub> *hyper*, -----घोरेण D<sub>C</sub> **166d** दष्टश्चित्रं ] corr., दंष्ट्रो चित्रं D<sub>C</sub>, दष्टो चित्रं PR<sub>B</sub>, दष्टो चित्रिं P<sub>ALM</sub> **167a** नागोदरेण ] PR<sub>B</sub>, नगोदरेण D<sub>C</sub>, गोदरेण P<sub>ALM</sub> *hypo* **167b** दृष्टिविषेण ] PR<sub>B</sub>D<sub>C</sub>, दष्टविसेन P<sub>ALM</sub> **167c** मूषिका वाथ ] PR<sub>B</sub> *aiśa*, मूषिका वाथ D<sub>C</sub>, मूषिकया वा P<sub>ALM</sub> *ummet*. **167d** लृतया ] D<sub>C</sub>P<sub>ALM</sub>, लृतया PR<sub>B</sub> **167d** गर्दभेन ] P<sub>ALM</sub>, गर्दभेण PR<sub>B</sub>, गद्भेण D<sub>C</sub> **168a** कुण्डलीयेन ] PR<sub>B</sub>D<sub>C</sub>, कुलीयेन P<sub>ALM</sub> *hypo* **168d** वाथ ] PR<sub>B</sub>D<sub>C</sub>, वा P<sub>ALM</sub> *hypo* **168d** विषोदकम् ] PR<sub>B</sub>, विषेदकं D<sub>C</sub>, निषोदकं P<sub>ALM</sub> **169b** दीर्घा ] corr., दीर्(घी) PR<sub>B</sub>D<sub>C</sub>, दीर्घा P<sub>ALM</sub> **169b** पुष्करिणीं ] PR<sub>B</sub>D<sub>C</sub>, पुष्करिणी P<sub>ALM</sub> **169d** पात्रे ] PR<sub>B</sub>D<sub>C</sub>, पात्रे वा P<sub>ALM</sub> *hyper* **169d** उदकं ] PR<sub>B</sub>D<sub>C</sub>, उदकं P<sub>ALM</sub> **169e** °आभिषेकेण ] P<sub>ALM</sub>, °आभिषेकेन PR<sub>B</sub>D<sub>C</sub> **169e** मेघं ] PR<sub>B</sub>D<sub>C</sub>, मेमेघं P<sub>ALM</sub> **170b** दुर्मतिः ] em. H.L., दुर्मति Σ **170d** देवताः ] corr., दे[ ]वताः P<sub>ALM</sub>, देवता PR<sub>B</sub>D<sub>C</sub> **170e** इन्द्राद्याश्च ] em., इन्द्राद्याश्च P<sub>ALM</sub>, सइन्द्रायाः PR<sub>B</sub>, सइन्द्राया D<sub>C</sub> **170f** शापयन्ति ] PR<sub>B</sub>D<sub>C</sub>, सपयन्ति P<sub>ALM</sub> **Ln.1** P<sub>ALM</sub> has a significantly unique version of the *vidyā* so I will not otherwise report its variants: तद्यथा मालेशा[शे] प्रकुप्यन्ते विमटे हर विषवेगं हा हा सवरी हु २ सवरी यंवे लंवे संवे कि पोतंवे ह २ मा रुद्रं ज्ञापयति अपीट २ गृह्ण २ हूं २ हस स्वाहा । एष विद्या सर्वविषा निव्विषं करोति । **Ln.1** शबरि हूं हूं शबरि ] em., शबरी हूं हूं शबरी PR<sub>B</sub>, शबरी हुं हुं शबरी D<sub>C</sub> **Ln.2** किं पोतङ्गे ] D<sub>C</sub>, कम् पोतङ्गे PR<sub>B</sub>

**168a** कुण्डलीयेन ] Cf. Kalhaṇa's *Rājatarāṅgiṇī* 1.2. **168a** तथावयसिरेण ] This word is obscure, and might be divided differently. **169a** विद्यया मन्त्र्य ] I take this as an *aiśa lyabanta*, but we could also read the words together. Cf. 177b. **170b** आक्रमति ] The standard prescribed by Pāṇini (7.3.76) is *आक्रामति*, but our form is a widely attested alternative. **170f** शापयन्ति ] causative for simplex *metri causa*. **Ln.1** Recensions of this *vidyā* occur in the *Yogarātrāvalī* (18<sup>v</sup>) and *Garuḍapurāṇa* 27. The prior reads: ॐ मेघमाले विमले हर विषवेगं हां २ शबरि हूं हूं शबरि अम्बे सर्वविषनाशनि महामाये हूं हूं लं सः ठ ठ स्वाहा ॥ The latter reads: ॐ शाले माले हर हर विषोङ्काररहि विषवेगे हां हां शबरि हुं शबरि आकौलवेगेशे सर्वे विन्धमेघमाले सर्वनागादिविषहरणम् ॥ **Ln.1** The opening words ॐ माले माले are also supported by the *Mahāmāyūrī vidyā* and *Yoginītantra* 7.131. The word पोतङ्गे may be based on Sanskrit पोतङ्ग, which is the name of a *chomma* in *Tantrasadbhāva* 18.18, paralleled by *Brahmayāmala* 55.113 under the spelling पोतङ्ग. Junglan Bang and Harunaga Isaacson provided these leads. The remaining syllable divisions are conjectural.

1 सः स्वाहा । मेघमाल्यै स्वाहा । एषा विद्या सर्वविषाहरणी  
2 निर्विषकरी ।

अपमार्जनाद्धरते तथा च हसितेन च ।  
तालशब्दकृतेन च तथा भ्रूक्षेपणेन च ॥ १७१ ॥

गीतेन सहितेनाथ दूतकथानकेन वा ।  
याति निर्विषतां देही †भोजने वा यथोचिते† ॥ १७२ ॥

पटस्य हरणेनैव भूम्यां पादप्रघातने ।  
शङ्खशब्दे तथा तूरे वीणावंशनिनादिते ॥ १७३ ॥

PR<sub>B</sub> 36<sup>v</sup>

मेघमालां ततो ध्यात्वा यं यं स्मरति कौतुकम् ।  
एवं तत्कुरुते मन्त्री नागानां चतुर्जातिषु ॥ १७४ ॥

P<sub>ALM</sub> 32<sup>v</sup>

3 ॥ नीलकण्ठमन्त्रकोशादिः समातः ॥

4 ॥ कार्तिकेय उवाच ॥

रात्रौ च दंशितो देव तथा बिलगतेन च ।  
स्त्रीबालकनपुंसेन उन्मत्तकामुकेन वा ॥ १७५ ॥

D<sub>C</sub> 19<sup>v</sup>

गुर्विण्या वाथ वन्ध्या वा वृद्धेन उरगेण वा ।  
रूपं कथय देवेश मन्त्रांश्चैव पृथक्पृथक् ॥ १७६ ॥

5 ॥ ईश्वर उवाच ॥

**Ln.1 मेघमाल्यै** ] *em.*, मेघमाल्यै PR<sub>B</sub>, मेघमाल्यै D<sub>C</sub> **Ln.1 सर्वविषाहरणी** ] *conj.*, सर्वविषां स्मरणां PR<sub>B</sub>D<sub>C</sub> **171a** अपमार्जनाद् ] *em.* H.I., अपमार्जना Σ **171a** धरते ] PR<sub>B</sub>D<sub>C</sub>, हरते P<sub>ALM</sub> **171b** हसितेन च ] P<sub>ALM</sub>, हसिते तव PR<sub>B</sub>D<sub>C</sub> **171c** तालशब्दकृतेन च ] PR<sub>B</sub>D<sub>C</sub>, तालाप्रहारकृतेन P<sub>ALM</sub> **171d** तथा भ्रूक्षेपणेन च ] *conj.* H.I., तथा भ्रूक्षेपणेन च P<sub>ALM</sub> *hyper*, भ्रूक्षेपालक्तकेन वा D<sub>C</sub>, भ्रू[<सु]क्षेपालक्तकेन वा PR<sub>B</sub> **172a** सहितेनाथ ] P<sub>ALM</sub>, सहितेनैव PR<sub>B</sub>D<sub>C</sub> **172b** दूतकथानकेन वा ] P<sub>ALM</sub>, दूतेनाथ कथानके PR<sub>B</sub>D<sub>C</sub> **172c** देही ] PR<sub>B</sub>D<sub>C</sub>, दीडी P<sub>ALM</sub> **172d** भोजने ] PR<sub>B</sub>D<sub>C</sub>, भोदने P<sub>ALM</sub> **172d** वा यथोचिते ] P<sub>ALM</sub>, चाथ याचिते PR<sub>B</sub>, वाथ याचिते D<sub>C</sub> **173c** शङ्खशब्दे ] *em.*, शङ्खशब्दस् P<sub>ALM</sub>, शंखशब्द PR<sub>B</sub>, शंस्वशब्द D<sub>C</sub> **173c** तूरे ] P<sub>ALM</sub>, न्तूरे PR<sub>B</sub>D<sub>C</sub> **173d** निनादिते ] PR<sub>B</sub>P<sub>ALM</sub>, निनादिते[ ] D<sub>C</sub> **174a** मालां ] PR<sub>B</sub>D<sub>C</sub>, माला P<sub>ALM</sub> **174b** कौतुकम् ] PR<sub>B</sub>P<sub>ALM</sub>, कोतुकं D<sub>C</sub> **174c** एवं ] *conj.*, तं च तत् P<sub>ALM</sub>, तथा PR<sub>B</sub>D<sub>C</sub> *hyper* **174d** चतुर्जातिषु ] P<sub>ALM</sub>, चतुरंशकः PR<sub>B</sub>D<sub>C</sub> **175a** रात्रौ च ] PR<sub>B</sub>P<sub>ALM</sub>, रात्रौ च D<sub>C</sub> **175a** दंशितो ] D<sub>C</sub>, दंशिता PR<sub>B</sub>, दंसिते P<sub>ALM</sub> **175c** बालकनपुंसेन ] PR<sub>B</sub>D<sub>C</sub>, बालनपुंसकेन P<sub>ALM</sub> *unmet.* **175d** कामुकेन ] P<sub>ALM</sub>, कामुकेन PR<sub>B</sub>D<sub>C</sub> **176a** गुर्विण्या ] PR<sub>B</sub>D<sub>C</sub>, गुर्विण्य P<sub>ALM</sub> **176a** वाथ ] P<sub>ALM</sub>, चाथ PR<sub>B</sub>D<sub>C</sub> **176a** वन्ध्या वा ] PR<sub>B</sub> *aisā*, वन्ध्यात्वा D<sub>C</sub>, वध्या वा P<sub>ALM</sub> **176c** रूपं ] PR<sub>B</sub>D<sub>C</sub>, स्वरूपं P<sub>ALM</sub> *hyper* **176d** मन्त्रांश् ] *em.* H.I., मन्त्रांश् D<sub>C</sub>P<sub>ALM</sub>, मन्त्रा[ः]श् PR<sub>B</sub> **Ln.5 ईश्वर उवाच** ] PR<sub>B</sub>D<sub>C</sub>, ईस्वर[ ] उवाच P<sub>ALM</sub>

**Ln.3** This colophon is omitted in P<sub>ALM</sub>, but a section marker is given.

दष्टकस्य परीक्षायां मृत्तिकां मन्त्र्य दापयेत् ।  
तेन विज्ञायते सर्वं व्यन्तरं वर्णजं ऽपि वा ॥ १७७ ॥

स्वादेन कटुका सा तु वदत्येवं यदातुरः ।  
चातुर्वर्णेन सर्पेण विज्ञेयो दंशितस्तथा ॥ १७८ ॥

व्यन्तरे अम्लस्वादा तु गुडस्वादा तु गोनसे ।  
अन्येषां चैव जातीनां मृत्तिका च स्वभावतः ॥ १७९ ॥

अनया विद्यया कार्यं वर्णानां तु परीक्षणं ।

PR<sub>B</sub> 37<sup>r</sup>

१ ॐ अमृते अमृतरूपिणि सां सूं सः ।

क्रोधकामुकगर्भिण्या बालैर्वृद्धैर्नपुंसकैः ॥ १८० ॥

P<sub>ALM</sub> 33<sup>r</sup>

सर्पैरभिः प्रदष्टो यः एभिर्बीजैः प्रसिध्यति ।  
एभिर्बीजैः प्रसिद्धैस्तु कर्माण्येतानि साधयेत् ॥ १८१ ॥

रू·ट·क्ष·क्रोधबीजानि प्रयुज्यात्क्रोधदष्टके ।  
उ·ऊ·कामुकबीजानि ऋ·ऋ·लृ·लृ·नपुंसके ।  
छ·फ·थश्चैव गर्भिण्या बाला हौ·हा·जलार्णवः ॥ १८२ ॥  
दिशां निरीक्षते दष्टः किञ्चिद्रक्तान्तलोचनः ।

177a दष्टकस्य परीक्षायां ] PR<sub>B</sub>D<sub>C</sub>, दंशितस्य परीक्षादौ P<sub>ALM</sub> 177b मृत्तिकां मन्त्र्य ] conj. *aiśā*, मृत्तिका मन्त्र्य D<sub>C</sub>, मृत्तिका मन्त्र्य[त्र] PR<sub>B</sub>, मृन्मतिमंत्रि P<sub>ALM</sub> 177d व्यन्तरं ] PR<sub>B</sub>P<sub>ALM</sub>, स्वन्तरं D<sub>C</sub> 177d ऽपि वा ] PR<sub>B</sub>D<sub>C</sub> *aiśā*, [[वा]]पि वा P<sub>ALM</sub> 178a कटुका सा तु ] PR<sub>B</sub>, कटुका सा (दु) D<sub>C</sub>, सा भवेत् कटुका P<sub>ALM</sub> *hyper* 178b वदत्य् ] PR<sub>B</sub>P<sub>ALM</sub>, वदेत्य् D<sub>C</sub> 178b एवं ] PR<sub>B</sub>D<sub>C</sub>, एव P<sub>ALM</sub> 178b यदातुरः ] P<sub>ALM</sub>, यदातुरम् PR<sub>B</sub>D<sub>C</sub> 178c चातुर्वर्णेन ] PR<sub>B</sub>D<sub>C</sub>, चातुर्वर्णेन P<sub>ALM</sub> 179a अम्लस्वादा ] *em.*, अ(स्त्र)स्वादा P<sub>ALM</sub>, अद्वस्वादात् PR<sub>B</sub>, अल्वस्वादात् D<sub>C</sub> 179b गोनसे ] P<sub>ALM</sub>, गोनसे PR<sub>B</sub>D<sub>C</sub> 180b परीक्षणं ] PR<sub>B</sub>, परीक्षं D<sub>C</sub> *hypo*, परीक्षणाः P<sub>ALM</sub> 180c °कामुक° ] *corr.*, °कामुक° Σ 180c °गर्भिण्या ] D<sub>C</sub> *aiśā*, °गर्भिण्यां P<sub>ALM</sub>, °गर्भिण्योर् PR<sub>B</sub> 180d बालैर्वृद्धैर् ] PR<sub>B</sub>D<sub>C</sub>, बालै वृद्धै P<sub>ALM</sub> 181a सर्पैरभिः ] PR<sub>B</sub>D<sub>C</sub>, सर्वैरेव P<sub>ALM</sub> 181b एभिर् ] *corr.*, एभि P<sub>ALM</sub>, सैन्यैर् PR<sub>B</sub>D<sub>C</sub> 181b प्रसिध्यति ] PR<sub>B</sub>D<sub>C</sub>, प्रसिध्य[ ]ति P<sub>ALM</sub> 181c एभिर्बीजैः ] P<sub>ALM</sub>, पतिर्बीजै PR<sub>B</sub>, पतिर्बीजैः D<sub>C</sub> 181c प्रसिद्धैस् ] P<sub>ALM</sub>, प्रसिद्धौस् PR<sub>B</sub>D<sub>C</sub> 182a रू·ट·क्ष° ] PR<sub>B</sub>, (रू)·ट·क्षः P<sub>ALM</sub>, रू·ढ·क्ष° D<sub>C</sub> 182b प्रयुज्यात् ] *corr.*, प्रयुज्या PR<sub>B</sub>D<sub>C</sub>, प्रयुज्यते । P<sub>ALM</sub> *hyper* 182d लृ·लृ ] PR<sub>B</sub>, *om.* D<sub>C</sub> *hypo*, तृ·तृ P<sub>ALM</sub> 182f बाला हौ·हा·जलार्णवः ] conj., बाला हौ·हा·जलार्णवः— [र्णवः PR<sub>B</sub>, बाला हौ·हा·जलार्णवः D<sub>C</sub>, ब(र्ण)र्णवः P<sub>ALM</sub> 183a दिशां ] PR<sub>B</sub>D<sub>C</sub>, दिशा P<sub>ALM</sub> 183a दष्टः ] *corr.*, दष्टो PR<sub>B</sub>P<sub>ALM</sub>, दस्तो D<sub>C</sub> 183b रक्तान्त° ] PR<sub>B</sub>D<sub>C</sub>, उक्तान्त° P<sub>ALM</sub>

Ln.1 Cf. the mantra ॐ अमृते अमृतरवति हूं ॥ in the *kriyāmudrā* section of the *Kriyāsāṃgrahapañjikā*.  
183a दिशां ] is a collective singular here. Cf. 8.43: दिशां प्रधावते सर्वाम्.

परुषं वदते वाक्यं †तथाक्षो† क्रोधदष्टकः ॥ १८३ ॥

D<sub>C</sub> 20<sup>r</sup>

गायते हसते चैव भ्रूक्षेपी पुलकोद्गमी ।

अपाङ्गवीक्षणे सक्तो नरः कामुकदष्टकः ॥ १८४ ॥

स्थूलोदरी भवेत्कृष्णं† जृम्भते श्वसते पुनः ।

गात्रं कण्डूयते सर्वं गर्भिण्या दष्टलक्षणम् ॥ १८५ ॥

PR<sub>B</sub> 37<sup>v</sup>

अनिबद्धप्रलापी च रुदते हसते पुनः ।

उत्तिष्ठे पतते चैव बालाहिदष्टको नरः ॥ १८६ ॥

कम्पते सर्वगात्राणि किञ्चिदुन्मीलितेक्षणः ।

अधोमुखः क्षिते शायी वृद्धसर्पेण दंशितः ॥ १८७ ॥

स्तब्धनेत्रोर्ध्वकेशश्च लुप्तकेशो ऽर्धभाषिणः ।

PALM 33<sup>v</sup>

मुखं पिधाय हसते षण्डाहेर्दष्टलक्षणम् ।

एवं बुद्ध्वा स्वकैर्बीजैः कर्म कुर्यात्तु साधकः ॥ १८८ ॥

अथ मन्त्रात्मकं ज्ञात्वा प्रयुञ्ज्यात्सर्वकर्मसु ।

चतुर्षु मण्डलान्तेषु कादिक्शान्तविधानवित् ।

स्वरास्तु बीजविन्यस्ता ध्यानसिद्धिप्रदायकाः ॥ १८९ ॥

## इति क्रियाकालगुणोत्तरे सप्तमः पटलः

**183c** परुषं ] PR<sub>B</sub>, परुषं च D<sub>C</sub> <sup>hyper</sup>, पुरुषं P<sub>ALM</sub> **183c** वदते वाक्यं ] em., वदते वाक्यस् P<sub>ALM</sub>, वदते वाक्यस् PR<sub>B</sub>, वदवा<sup>2</sup>ते<sup>1</sup>क्यस् D<sub>C</sub> **183d** तथाक्षो क्रोध° ] D<sub>C</sub>, तथाक्षे । क्रोध° PR<sub>B</sub>, तथाक्षै ध° P<sub>ALM</sub> <sup>hypo</sup>  
**184d** सक्तो ] em., सक्त Σ **184d** नरः ] P<sub>ALM</sub>, नर° PR<sub>B</sub>D<sub>C</sub> **184d** कामुकदष्टकः ] PR<sub>B</sub>D<sub>C</sub>, कामुकः P<sub>ALM</sub> <sup>hypo</sup>  
**185a** कृष्णं ] conj., कृ(ष्णं) P<sub>ALM</sub>, कृतत्त PR<sub>B</sub>, कृतत्त D<sub>C</sub> **185b** जृम्भते ] P<sub>ALM</sub>, जलते PR<sub>B</sub>, जलते D<sub>C</sub> **185c** कण्डूयते ] PR<sub>B</sub>D<sub>C</sub>, कं(डू)यते P<sub>ALM</sub> **185d** गर्भिण्या ] PR<sub>B</sub>D<sub>C</sub>, गर्भिण्या P<sub>ALM</sub> **186a** अनिबद्ध° ] PR<sub>B</sub>D<sub>C</sub>, अतिबद्ध° P<sub>ALM</sub> **186c** उत्तिष्ठे ] PR<sub>B</sub>D<sub>C</sub> <sup>aisā</sup>, उत्तिष्ठ P<sub>ALM</sub> **186c** पतते ] PR<sub>B</sub>D<sub>C</sub>, हसते P<sub>ALM</sub> **187b** किञ्चिद् ] PR<sub>B</sub>P<sub>ALM</sub>, किञ्चिद् D<sub>C</sub> **187b** उन्मीलितेक्षणः ] PR<sub>B</sub>D<sub>C</sub>, उन्मीलितेक्षणः P<sub>ALM</sub>  
**187c** क्षिते ] PR<sub>B</sub> <sup>aisā</sup>, क्षितौ D<sub>C</sub>, क्षितिः P<sub>ALM</sub> **188b** लुप्तकेशो ] P<sub>ALM</sub>, लुप्तकेशो PR<sub>B</sub>, स्येत्केशो D<sub>C</sub> <sup>hypo</sup>  
**188b** ऽर्ध° ] P<sub>ALM</sub>, ऽथ D<sub>C</sub>, ष° PR<sub>B</sub> **188c** पिधाय ] PR<sub>B</sub>D<sub>C</sub>, विधाय P<sub>ALM</sub> **188d** षण्डाहेर्दष्टलक्षणम् ] em. H.I., षण्डाहिदिव्यलक्षणः P<sub>ALM</sub>, षंय्यातेर्दष्टलक्षणम् PR<sub>B</sub>, षंय्यातिर्दष्टलक्षणम् D<sub>C</sub> **188e** स्वकैर् ] corr., स्वकै PR<sub>B</sub>D<sub>C</sub>, सकैर् P<sub>ALM</sub> **188f** कर्म ] P<sub>ALM</sub> <sup>aisā</sup>, कर्म PR<sub>B</sub>D<sub>C</sub> **188f** कुर्यात्तु ] D<sub>C</sub>, कुर्यास्तु PR<sub>B</sub>, कुर्यात् P<sub>ALM</sub> **189b** प्रयुञ्ज्यात् ] conj., प्रयोज्यः PR<sub>B</sub>P<sub>ALM</sub>, प्रायोज्यः D<sub>C</sub> **189d** कादिक्शान्तविधानवित् ] em., कादिक्शान्त विधानवित् PR<sub>B</sub>D<sub>C</sub>, कादीक्षान्तविचारिणः P<sub>ALM</sub> **189e** स्वरास्तु ] PR<sub>B</sub>, स्वस्तु<sup>2</sup>रा<sup>1</sup> D<sub>C</sub>, स्व(स्तु°) P<sub>ALM</sub> **189e** °विन्यस्ता ] PR<sub>B</sub>D<sub>C</sub>, विन्यश्चा P<sub>ALM</sub>

**186c** उत्तिष्ठे ] This seems to be meant as a contraction of उत्तिष्ठते.

## ज्वालागर्दभपटलः ३०

चन्द्रभागतटे रम्ये सिद्धचारणसेविते ।

P<sub>ALM</sub> 121<sup>V</sup>

पृच्छते पुरतो भूत्वा कार्तिकेयो महात्मनः ॥ १ ॥

D<sub>C</sub> 75<sup>r</sup>

कथं तु गर्दभा जाति शरीरेषु शरीरिणाम् ।

कस्मिन्स्थानेषु जायन्ते ज्वालागर्दभ दारुणा ॥ २ ॥

चिकित्सा च कथं तेषां मन्त्रं चौषधमेव च ।

असाध्यास्तु कति प्रोक्ताः साध्या एव कति स्मृताः ।

एवमुक्तस्तु देवेश कथं मे सर्वरूपकम् ॥ ३ ॥

PR<sub>B</sub> 133<sup>r</sup>

॥ ईश्वर उवाच ॥

कैलासो धारितो येन रावणेन महात्मना ।

तत्र सा तु उमा भीता ततस्त्रस्ता तु पार्वती ॥ ४ ॥

अङ्गुष्ठपीडने तस्मिन् ततो ज्वालामुखोत्थितम् ।

तेन गर्दभरूपेण गोकर्णे ऽभ्यर्चिता पुरा ।

तुष्टेन तु मया वत्स रावणस्य महात्मनः ॥ ५ ॥

रावणो विकलो भूत्वा विश्वावसुस्ततः पुरा ।

शिरसि ज्वाला महा भूत्वा रावणस्य विनिसृताः ॥ ६ ॥

प्रथमः कपिलो नाम द्वितीयो गौर एव च ।

तृतीयो मृत्युकालश्च चतुर्थः पिङ्गलः स्मृतः ॥ ७ ॥

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; all manuscripts begin with कार्तिकेय उवाच ॥ गर्दभानां च (गर्दभाना P<sub>ALM</sub> hypo) देवेश तेषां कथय लक्षणम् ॥ ईश्वर उवाच ॥ This is redundant and out of place, since the following verse sets up Kārttikeya's multipart question.

1a चन्द्रभाग° ] corr., चांद्रभाग° P<sub>ALM</sub>, चंद्रभाग° PR<sub>B</sub>D<sub>C</sub> 1b °चारण° ] PR<sub>B</sub>D<sub>C</sub>, °चार° P<sub>ALM</sub> hypo 1d कार्तिकेयो ] PR<sub>B</sub>D<sub>C</sub>, कार्तिकेयो P<sub>ALM</sub> 3a चिकित्सा ] P<sub>ALM</sub>, चिकित्सा PR<sub>B</sub>D<sub>C</sub> 3b मन्त्रं चौषधम् ] PR<sub>B</sub>D<sub>C</sub>, मन्त्रमौषधम् P<sub>ALM</sub> 3c असाध्यास् ] P<sub>ALM</sub>, असाध्यस् PR<sub>B</sub>D<sub>C</sub> 3c कति ] PR<sub>B</sub>D<sub>C</sub>, के P<sub>ALM</sub> hypo 3d साध्या एव ] PR<sub>B</sub>D<sub>C</sub>, साध्य एव P<sub>ALM</sub> 4b महात्मना ] PR<sub>B</sub>D<sub>C</sub>, [म]महात्मना P<sub>ALM</sub> 4d ततस्त्रस्ता तु ] D<sub>C</sub>, ततस्त्रस्तात् PR<sub>B</sub> hypo, om. P<sub>ALM</sub> 5a पीडने ] P<sub>ALM</sub>, पीडनात् PR<sub>B</sub>D<sub>C</sub> 5b ज्वालामुखोत्थितम् ] corr., ज्वालामुखोत्थिता PR<sub>B</sub>, ज्वालामुखो स्थिताम् D<sub>C</sub>, ज्वालमुखे स्थितं P<sub>ALM</sub> pc, ज्वालमुखो स्थितं P<sub>ALM</sub> ac 5c गर्दभ° ] PR<sub>B</sub>D<sub>C</sub>, र्दभ° P<sub>ALM</sub> hypo 5d ऽभ्यर्चिता ] PR<sub>B</sub>D<sub>C</sub>, ह्यर्चिता P<sub>ALM</sub> 5e मया ] PR<sub>B</sub>D<sub>C</sub>, माया वत्स माया वत्स P<sub>ALM</sub> hyper 6a विकलो भूत्वा ] PR<sub>B</sub>D<sub>C</sub>, वि P<sub>ALM</sub> hypo 6b विश्वावसुस्ततः ] D<sub>C</sub>, निश्वावसुस्ततः PR<sub>B</sub>, वि\*तः P<sub>ALM</sub> hypo 6c शिरसि ] PR<sub>B</sub>, शिरसिरसि D<sub>C</sub> hyper, सिर P<sub>ALM</sub> hypo 6d विनिसृताः ] corr., विनिसृताः PR<sub>B</sub>, विनिश्रिताः D<sub>C</sub>, विनिस्मृताः P<sub>ALM</sub> 7d चतुर्थः ] PR<sub>B</sub>D<sub>C</sub>, चतुः P<sub>ALM</sub> hypo 7d पिङ्गलः ] P<sub>ALM</sub>, पिङ्गल PR<sub>B</sub>D<sub>C</sub>

4d P<sub>ALM</sub> omits all of 4d.

|  |                                   |
|--|-----------------------------------|
| पञ्चमो विजयो नाम षष्ठस्तु कलहप्रियः ।                    | P <sub>ALM</sub> 122 <sup>r</sup> |
| सप्तमः कुम्भकर्णस्तु अष्टमस्तु विभीषणः ॥ ८ ॥             |                                   |
| नवमश्चन्द्रवक्त्रस्तु श्वेतो ऽपि दशमः स्मृतः ।           | PR <sub>B</sub> 133 <sup>v</sup>  |
| खरदूषणश्चैकादशो हिडिम्बो द्वादशस्तथा ॥ ९ ॥               |                                   |
| सर्वेषां गर्दभानां तु क्षेत्रं वक्ष्यामि तत्त्वतः ॥ १० ॥ |                                   |
| कपिलो दशते कुक्षौ गौरो दशति पृष्ठतः ।                    |                                   |
| अङ्गसन्धिषु सर्वेषु मृत्युकालस्तु दारुणः ॥ ११ ॥          |                                   |
| मस्तके दशते पिङ्गश्चक्षुषी विजयो दशेत् ।                 |                                   |
| हस्तौ पादौ च जङ्घाभ्यां दशते कलहप्रियः ॥ १२ ॥            |                                   |
| कुम्भकर्णो दशेद्योन्यां मेढ्रे चैव विभीषणः ।             |                                   |
| ऊरुभ्यां हृदयं चैव चन्द्रवक्त्रस्तु दारुणः ॥ १३ ॥        | D <sub>C</sub> 75 <sup>v</sup>    |
| खरदूषण पृष्ठं च वक्त्रे दशति नित्यशः ।                   |                                   |
| हिडिम्बः पार्श्वं दशेत्तु स्तनौ च प्रियदर्शनः ॥ १४ ॥     |                                   |
| सर्वेषां गर्दभानां च जातिं वक्ष्यामि यत्नतः ।            |                                   |
| पीतं रक्तं तथा कृष्णं श्यामं चैव तु लक्षयेत् ॥ १५ ॥      |                                   |
| [कपिल, प्रथम]  |                                   |
| क्षेत्रभ्रष्टाश्च जायन्ते लूतापिट शरीरिणाम् ।            | PR <sub>B</sub> 134 <sup>r</sup>  |
| चिकित्सां सम्प्रवक्ष्यामि आनुपूर्वेण मे शृणु ॥ १६ ॥      | P <sub>ALM</sub> 122 <sup>v</sup> |
| पीतं च मण्डलं यस्य दाघशूलं च जायते ।                     |                                   |

8a विजयो ] PR<sub>B</sub>D<sub>C</sub>, विजयो विजयो P<sub>ALM</sub> 8b षष्ठस्तु ] PR<sub>B</sub>D<sub>C</sub>, षष्ठस्तु कलस्तु P<sub>ALM</sub> hyper 8b कलहप्रियः ] D<sub>C</sub>P<sub>ALM</sub>, कलहःपुयः PR<sub>B</sub> 8c कुम्भ° ] PR<sub>B</sub>P<sub>ALM</sub>, कु\*° D<sub>C</sub> 8d अष्टमस्तु ] PR<sub>B</sub>D<sub>C</sub>, अष्टमश्च P<sub>ALM</sub> 9a नवमश् ] D<sub>C</sub>, नवमः PR<sub>B</sub>, नमः P<sub>ALM</sub> hypo 9c चैकादशो ] PR<sub>B</sub>D<sub>C</sub> hyper, चैकदशो P<sub>ALM</sub> hyper 9d द्वादशस्तथा ] PR<sub>B</sub>, द्वादमस्तथा P<sub>ALM</sub>, द्वादश स्मृतः D<sub>C</sub> 11a दशते ] P<sub>ALM</sub>, दहते PR<sub>B</sub>D<sub>C</sub> 11b दशति ] D<sub>C</sub>P<sub>ALM</sub>, दशति PR<sub>B</sub> 11c सर्वेषु ] PR<sub>B</sub>D<sub>C</sub>, सर्वे P<sub>ALM</sub> hypo 11d मृत्युकालस्तु ] PR<sub>B</sub>D<sub>C</sub>, मृत्युकालश्च P<sub>ALM</sub> 12a दशते ] D<sub>C</sub>P<sub>ALM</sub>, दशते PR<sub>B</sub> 12a पिङ्गश् ] D<sub>C</sub>, पिङ्गः PR<sub>B</sub>P<sub>ALM</sub> 12d दशते ] P<sub>ALM</sub>, दशते PR<sub>B</sub>D<sub>C</sub> 13a कुम्भकर्णो ] PR<sub>B</sub>P<sub>ALM</sub>, कुम्भकर्णो D<sub>C</sub> 13a दशेद्योन्यां ] PR<sub>B</sub>D<sub>C</sub>, दशेत्नामौ P<sub>ALM</sub> 14a पृष्ठं ] P<sub>ALM</sub>, पृष्ठि D<sub>C</sub>, पृथ्वि PR<sub>B</sub> 14a च ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> hypo 14c हिडिम्बः ] P<sub>ALM</sub>, हिडिब PR<sub>B</sub>D<sub>C</sub> 14c पार्श्वं दशेत् ] conj. aīśā, पास्वदशेत् P<sub>ALM</sub>, पार्श्वतः सेत् D<sub>C</sub>, पार्श्वतसेत् PR<sub>B</sub> 15b जाति ] D<sub>C</sub>P<sub>ALM</sub>, जाति PR<sub>B</sub> 15c पीतं ] PR<sub>B</sub>D<sub>C</sub>, पीत P<sub>ALM</sub> 16a °भ्रष्टाश्च ] PR<sub>B</sub>D<sub>C</sub>, °भ्रष्टा P<sub>ALM</sub> hypo 16b लूतापिट ] PR<sub>B</sub>D<sub>C</sub> aīśā, लूतापिडक P<sub>ALM</sub> hyper 16c सम्प्रवक्ष्यामि ] PR<sub>B</sub>D<sub>C</sub>, प्रवक्ष्या P<sub>ALM</sub> hypo 16d आनुपूर्वेण ] PR<sub>B</sub>, आनु[कूले]पूर्वेण P<sub>ALM</sub>, आनुपूर्वे D<sub>C</sub>

13c P<sub>ALM</sub> omits 13cd. 14a खरदूषण ] The subject lacks an ending in all MSS.

कपिलो नाम सो वत्स गर्दभः परिकीर्तितः ॥ १७ ॥

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ।

गर्दभाण्डत्वचा चैव रुधिरं गर्दभस्य च ।

एष लेपः प्रदातव्यस्ततः सम्पद्यते सुखम् ॥ १८ ॥

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ १९ ॥

- 1 ॐ नमो भगवते रुद्राय हन २ छिन्द २ चन्द्रहासेन खड्गेन
- 2 स्वाहा ॥ पूर्वाभिमुखं गर्दभमालिख्य अनेन मन्त्रेण शिरस्
- 3 तस्य निकृन्तयेत् ॥

[गौर, द्वितीय]

गौरस्य तु प्रवक्ष्यामि औषधं शृणु तत्त्वतः ।

अर्कमूलं प्रियङ्गुं च कुङ्कुमं नागकेसरम् ।

तण्डुलोदकपिष्टानि त्रणे दद्याद्विचक्षणः ॥ २० ॥

PR<sub>B</sub> 134<sup>V</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ २१ ॥

- 4 ॐ नमो भगवते रुद्राय छिन्द २ चक्रेण हुं फट् स्वाहा ॥

P<sub>ALM</sub> 123<sup>f</sup>

[मृत्युकाल, तृतीय]

तृतीयो मृत्युकालस्तु सर्वसन्धिषु जायते ।

न मन्त्रं नौषधं तस्य ध्रुवं याति यमालयम् ॥ २२ ॥

[पिङ्गल, चतुर्थ]

चतुर्थं सम्प्रवक्ष्यामि पिङ्गलं वायुसम्भवम् ।

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ २३ ॥

अर्कमूलं प्रियङ्गुं च कुष्ठं च नागकेसरम् ।

तण्डुलोदकसंयुक्तं पीषयेत् विचक्षणः ।

17c सो ] PR<sub>B</sub>P<sub>ALM</sub>; सौ D<sub>C</sub> 17d परिकीर्तितः ] PR<sub>B</sub>D<sub>C</sub>, परिकीर्तित[ ] P<sub>ALM</sub> 18e प्रदातव्यस् ] D<sub>C</sub>, प्रदातव्यः PR<sub>B</sub>P<sub>ALM</sub> 19b गर्दभस्य विनाशनम् ] PR<sub>B</sub>, गर्द[स्य]भस्य विनाशनम् P<sub>ALM</sub>, येन गर्दभनाशनम् D<sub>C</sub> Ln.1 भगवते रुद्राय ] PR<sub>B</sub>D<sub>C</sub>, भगवे रुद्राय २ P<sub>ALM</sub> Ln.1 हन २ ] P<sub>ALM</sub> aīśa, हर्तन PR<sub>B</sub>D<sub>C</sub> Ln.1 छिन्द २ ] PR<sub>B</sub>P<sub>ALM</sub>; छिन्द २ D<sub>C</sub> Ln.1 खड्गेन ] D<sub>C</sub>, खड्गेन २ PR<sub>B</sub>P<sub>ALM</sub> Ln.2 स्वाहा ] PR<sub>B</sub>D<sub>C</sub>, स्वाहा २ P<sub>ALM</sub> Ln.2-3 शिरस्तस्य ] PR<sub>B</sub>D<sub>C</sub>, सिरस्य P<sub>ALM</sub> 20a प्रवक्ष्यामि ] PR<sub>B</sub>, प्रवक्ष्यामि (येन) D<sub>C</sub> hyper, वक्ष्यामि P<sub>ALM</sub> hypo 20b तत्त्वतः ] PR<sub>B</sub>D<sub>C</sub>, तत्त्वः P<sub>ALM</sub> hypo 20e तण्डुलोदकं ] PR<sub>B</sub>D<sub>C</sub>, तण्डुलोदकेन P<sub>ALM</sub> hyper 20f विचक्षणः ] PR<sub>B</sub>D<sub>C</sub>, विचणः P<sub>ALM</sub> hypo Ln.4 रुद्राय ] PR<sub>B</sub>D<sub>C</sub>, गर्दभाय P<sub>ALM</sub> 22a तृतीयो ] PR<sub>B</sub>D<sub>C</sub>, तृतीयोस्तु P<sub>ALM</sub> hyper 22d यमालयम् ] PR<sub>B</sub>D<sub>C</sub>, य[र्]मालयं P<sub>ALM</sub> 24b च ] PR<sub>B</sub>D<sub>C</sub>, चेन् P<sub>ALM</sub> 24d पीषयेत् ] conj. aīśa, पीषयेन PR<sub>B</sub>D<sub>C</sub>, पीषयेद् P<sub>ALM</sub> hypo 24d विचक्षणः ] PR<sub>B</sub>D<sub>C</sub>, विचणः P<sub>ALM</sub> hypo



अनेन लेपं दातव्यं ततः सम्पद्यते सुखम् ॥ २४ ॥

D<sub>C</sub> 76<sup>r</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ २५ ॥

- 1 ॐ नमो भगवते रुद्राय महाप्रेतरावणस्य वधार्थाय छिन्द २
- 2 सुदर्शनेन हुं फट् स्वाहा । आप्नेयदिशि गर्दभमालिख्य । अनेन
- 3 मन्त्रेण शिरस्तस्य निकृन्तयेत् ॥

[विजय, पञ्चम]

पञ्चमं तु प्रवक्ष्यामि विजयस्य महात्मनः ।

PR<sub>B</sub> 135<sup>r</sup>

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ २६ ॥

करवीरस्य मूलानि काञ्जिकेन तु पीषयेत् ।

एष लेपः प्रदातव्यस्तेन सम्पद्यते सुखम् ॥ २७ ॥

P<sub>ALM</sub> 123<sup>v</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ २८ ॥

- 4 ॐ नमो भगवते रुद्राय तुरु २ छिन्द २ हलेन हुं फट् स्वाहा ।
- 5 दक्षिणाभिमुखं गर्दभमालिख्य शिरस्तस्य निकृन्तयेत् ॥

[कलहप्रिय, षष्ठ]

षष्ठं चैव प्रवक्ष्यामि नाम्ना तु कलहप्रियः ।

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ २९ ॥

वानरस्य तु रोमाणि तदस्थीनि च पण्डितः ।

क्षीरेण सह पिष्ट्वा तु व्रणे तस्य प्रलेपयेत् ।

एष लेपः प्रदातव्यस्तेन सम्पद्यते सुखम् ॥ ३० ॥

PR<sub>B</sub> 135<sup>v</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ ३१ ॥

- 6 ॐ नमो भगवते रुद्राय कट्ट २ अङ्गुशेन हुं फट् स्वाहा । नैर्ऋत्या-

24e दातव्यं ] PR<sub>B</sub>D<sub>C</sub> *ma-vipulā*, प्रदातव्यं P<sub>ALM</sub> *hyper* Ln.1 महाप्रेत° ] P<sub>ALM</sub>, महाप्रेत° PR<sub>B</sub>D<sub>C</sub> Ln.2 सुदर्शनेन ] D<sub>C</sub>P<sub>ALM</sub> सुदर्शने PR<sub>B</sub> Ln.2 आप्नेयदिशि ] *conj.*, आप्नेयदिशि PR<sub>B</sub>D<sub>C</sub>, आप्नेया दिशि P<sub>ALM</sub> Ln.3 निकृन्तयेत् ] PR<sub>B</sub>D<sub>C</sub>, [मूलानि काञ्जिकेन तु पीषयेत् । एष लेपः प्रदातव्यं]निकृन्तयेत् P<sub>ALM</sub> 26d येन ] PR<sub>B</sub>D<sub>C</sub>, येन [प] P<sub>ALM</sub> 27b पीषयेत् ] PR<sub>B</sub>P<sub>ALM</sub> *aiśa*, पीषयेत् D<sub>C</sub> 27c प्रदातव्यस् ] P<sub>ALM</sub>, प्रदातव्यः PR<sub>B</sub>, प्रदातव्यो D<sub>C</sub> 27d तेन सम्पद्यते सुखम् ] PR<sub>B</sub>, ततः संपद्यते सुखं P<sub>ALM</sub>, नैनेव च सुखं भवेत् D<sub>C</sub> 28a मन्त्रं प्रवक्ष्यामि ] P<sub>ALM</sub>, मन्त्राणि वक्ष्यामि PR<sub>B</sub>D<sub>C</sub> Ln.4 रुद्राय तुरु २ ] PR<sub>B</sub>D<sub>C</sub>, रुय [तुरु] P<sub>ALM</sub> Ln.4 हुं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> Ln.5 दक्षिणाभिमुखं ] PR<sub>B</sub>D<sub>C</sub>, दक्षिणाभिमुखं P<sub>ALM</sub> Ln.5 आलिख्य ] PR<sub>B</sub>D<sub>C</sub>, आलिख्य अनेन मन्त्रेण P<sub>ALM</sub> 29b कलहप्रियः ] P<sub>ALM</sub>, कलहप्रियं PR<sub>B</sub>D<sub>C</sub> 30a तु ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> *hypo* 30c तु ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> 30d व्रणे ] PR<sub>B</sub>D<sub>C</sub>, व्रणं P<sub>ALM</sub> 30d प्रलेपयेत् ] PR<sub>B</sub>D<sub>C</sub>, प्रदापयेत् P<sub>ALM</sub> 30e लेपः प्रदातव्यस् ] *corr.*, लेपः प्रदातव्यो PR<sub>B</sub>D<sub>C</sub>, लेपः प्रदातव्यः P<sub>ALM</sub> 30f तेन ] PR<sub>B</sub>D<sub>C</sub>, ततः P<sub>ALM</sub> 31a मन्त्रं ] P<sub>ALM</sub>, मन्त्रान् D<sub>C</sub>, मन्त्राण् [न्] PR<sub>B</sub> Ln.6 रुद्राय ] PR<sub>B</sub>D<sub>C</sub>, रुयद्राय P<sub>ALM</sub> Ln.6 कट्ट २ ] P<sub>ALM</sub>, कट्ट २ PR<sub>B</sub>D<sub>C</sub> Ln.6 हुं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> Ln.6 नैर्ऋत्या° ] PR<sub>B</sub>D<sub>C</sub>, नैर्ऋत्या° P<sub>ALM</sub>

- 1 भिमुखं गर्दभमालिख्य अनेन मन्त्रेण शिरस्तस्य निकृन्तयेत् ॥

[कुम्भकर्ण, सप्तम]

सप्तमं तु प्रवक्ष्यामि कुम्भकर्णस्तु दारुणः ।

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ३२ ॥

कूष्माण्डस्य तु बीजानि अजाक्षीरेण पीषयेत् ।

एष लेपः प्रदातव्यस्ततः सम्पद्यते सुखम् ॥ ३३ ॥

P<sub>ALM</sub> 124<sup>r</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ ३४ ॥

D<sub>C</sub> 76<sup>v</sup>

- 2 ॐ नमो भगवते रुद्राय छिन्द २ खड्गेन हुं फट् स्वाहा । पश्चिमा-

- 3 भिमुखं गर्दभमालिख्य अनेन मन्त्रेण शिरस्तस्य निकृन्तयेत् ॥

[विभीषण, अष्टम]

अष्टमं तु प्रवक्ष्यामि नाम्ना चैव विभीषणः ।

PR<sub>B</sub> 136<sup>r</sup>

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ३५ ॥

मृगस्य पुरीषं गृह्य अश्वमूत्रेण पीषयेत् ।

एष लेपः प्रदातव्यस्ततः सम्पद्यते सुखम् ॥ ३६ ॥

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ ३७ ॥

- 4 ॐ नमो भगवते रुद्राय छिन्द २ हर २ छिन्द त्रिशूलेन हुं फट्

- 5 स्वाहा । इदं ज्वालागर्दभं वायव्याभिमुखं गर्दभमालिख्य

- 6 अनेन मन्त्रेण शिरस्तस्य निकृन्तयेत् ॥

[चन्द्रवक्त्र, नवम]

नवमं सम्प्रवक्ष्यामि चन्द्रवक्त्रस्तु दारुणः ।

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ३८ ॥

निम्बं वचा हरिद्रा च पिप्पली मरिचानि च ।

P<sub>ALM</sub> 124<sup>v</sup>

**Ln.1** आलिख्य अनेन ] P<sub>ALM</sub>, आलिख्यानेन PR<sub>B</sub>D<sub>C</sub> **33a** कूष्माण्डस्य ] D<sub>C</sub>P<sub>ALM</sub>, कुष्माण्डस्य PR<sub>B</sub> **33b** पीषयेत् ] PR<sub>B</sub>P<sub>ALM</sub> *aiśā*, पेपयेत् D<sub>C</sub> **33c** प्रदातव्यस् ] P<sub>ALM</sub>, प्रदातव्यं D<sub>C</sub>, प्रदातव्यं PR<sub>B</sub> **34b** गर्दभस्य ] PR<sub>B</sub>D<sub>C</sub>, गर्दस्य [प्रवक्ष्या] P<sub>ALM</sub> **Ln.2** हुं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> **Ln.3** आलिख्य अनेन ] P<sub>ALM</sub>, आलिख्य तेन D<sub>C</sub>, आलिख्यानेन PR<sub>B</sub> **36a** मृगस्य पुरीषं गृह्य ] *conj.*, *aiśā*, मृगं पुरीषं संगृह्य P<sub>ALM</sub>, मृगपुरीषं संगृह्य PR<sub>B</sub>D<sub>C</sub> *unmet.* **36b** अश्वमूत्रेण ] PR<sub>B</sub>D<sub>C</sub>, स्वमूत्रेण P<sub>ALM</sub> *hypo* **36b** पीषयेत् ] PR<sub>B</sub>P<sub>ALM</sub> *aiśā*, पेपयेत् D<sub>C</sub> **36c** लेपः ] PR<sub>B</sub>P<sub>ALM</sub>, लेपं D<sub>C</sub> **36c** प्रदातव्यस् ] *corr.*, प्रदातव्यः P<sub>ALM</sub>, प्रदातव्यं PR<sub>B</sub>D<sub>C</sub> **36d** ततः ] D<sub>C</sub>P<sub>ALM</sub>, त[त]तः PR<sub>B</sub> **37a** मन्त्रं ] PR<sub>B</sub>D<sub>C</sub>, मंत्र P<sub>ALM</sub> **37b** गर्दभस्य ] PR<sub>B</sub>D<sub>C</sub>, गर्भ<sup>२</sup>र्द<sup>१</sup>स्य P<sub>ALM</sub> **Ln.4** हुं ] PR<sub>B</sub>, हुं D<sub>C</sub>P<sub>ALM</sub> **Ln.5** वायव्याभिमुखं ] PR<sub>B</sub>D<sub>C</sub>, वायवाभिमुखं P<sub>ALM</sub> **Ln.5-6** गर्दभमालिख्य अनेन ] *conj.*, लिखित्वा अनेन P<sub>ALM</sub>, गर्दभमालिख्यानेन D<sub>C</sub>, गर्भ<sup>२</sup>र्द<sup>१</sup>मालिख्यानेन PR<sub>B</sub> **38a** सम्प्रवक्ष्यामि ] PR<sub>B</sub>D<sub>C</sub>, सम्प्रवक्ष्यामि P<sub>ALM</sub> *hypo* **39b** पिप्पली ] PR<sub>B</sub>D<sub>C</sub>, पिप्पल्यो P<sub>ALM</sub>

**36d** Following 36cd, D<sub>C</sub> repeats 36ab.

चन्दनेन समायुक्तं व्रणे दद्यान्महौषधम् ।  
तेन चैव प्रलेपेन ततः सम्पद्यते सुखम् ॥ ३६ ॥

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ ४० ॥

PR<sub>B</sub> 136<sup>v</sup>

- 1 ॐ नमो भगवते रुद्राय कुटकीटेश्वरमेवेति विसर्जय हन २ हुं
- 2 फट् स्वाहा । उत्तराभिमुखं गर्दभमालिख्य अनेन मन्त्रेण शिरस्
- 3 तस्य निकृन्तयेत् ॥

[श्वेत, दशम]

दशमं तु प्रवक्ष्यामि सौम्यदृष्टिस्तु दारुणः ।  
तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ ४१ ॥

शिरीषपत्रपुष्पाणि फलमूलं सवल्कलम् ।

D<sub>C</sub> 77<sup>r</sup>

व्रणे दद्यात्स मेधावी ततः सम्पद्यते सुखम् ॥ ४२ ॥

PR<sub>B</sub> 137<sup>r</sup>

अथ मन्त्रं प्रवक्ष्यामि गर्दभस्य विनाशनम् ॥ ४३ ॥

P<sub>ALM</sub> 125<sup>r</sup>

- 4 ॐ नमो भगवते रुद्राय । हिमवन्तस्योत्तरे पार्श्वे पर्वते गन्ध-
- 5 मादने । तस्मिन्वसति हालाहलस्तस्य पुत्रो ज्वालागर्दभो नाम
- 6 †जइजनइतं† सर्व हन २ वज्रकुठारेण गतिं छिन्दामि पुच्छं
- 7 छिन्दामि पुच्छाग्रं छिन्दामि नासां छिन्दामि नासाग्रं छिन्दामि
- 8 कर्णं छिन्दामि कर्णाग्रं छिन्दामि शिरश्छिन्दामि शिरोग्रं छि-
- 9 न्दामि ॐ फट् स्वाहा । ॐ नमो भगवते रुद्राय तुरि २ छिन्द
- 10 २ चन्द्रहासेन खड्गेन रुद्रकवचाय स्वाहा । ॐ नमो भगवते

39c समायुक्तं ] PR<sub>B</sub>D<sub>C</sub>, चमायुक्तं P<sub>ALM</sub> 39d व्रणे दद्यान् ] PR<sub>B</sub>, ब्रह्मणे दद्यान् P<sub>ALM</sub>, ब्रह्मणे तन् D<sub>C</sub>  
Ln.1 विसर्जय ] PR<sub>B</sub>P<sub>ALM</sub>, विर्जय D<sub>C</sub> Ln.1 हुं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> Ln.2 उत्तराभिमुखं ] P<sub>ALM</sub>, उत्तराभि-  
मुख PR<sub>B</sub>D<sub>C</sub> Ln.2 गर्दभम् ] D<sub>C</sub>P<sub>ALM</sub>, गभ<sup>२</sup>र्द<sup>१</sup>म् PR<sub>B</sub> Ln.2 अनेन मन्त्रेण ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> 42a  
शिरीषपत्रपुष्पाणि ] PR<sub>B</sub>D<sub>C</sub>, शिरषपुष्पपत्राणि P<sub>ALM</sub> 42b फलमूलं ] D<sub>C</sub>P<sub>ALM</sub>, फलं मूलं PR<sub>B</sub> 43a मन्त्रं ]  
PR<sub>B</sub>D<sub>C</sub>, मंत्र P<sub>ALM</sub> 43b गर्दभस्य ] PR<sub>B</sub>D<sub>C</sub>, गर्दस्य P<sub>ALM</sub> <sup>hypo</sup> Ln.5 \*मादने ] PR<sub>B</sub>P<sub>ALM</sub>, \*माद(णे)  
D<sub>C</sub> Ln.5 हालाहलस् ] corr., हालाहलो Σ Ln.5 तस्य ] PR<sub>B</sub>D<sub>C</sub>, सस्य P<sub>ALM</sub> Ln.5 ज्वालागर्दभो ]  
P<sub>ALM</sub>, ज्वालो गभो<sup>२</sup>र्द<sup>१</sup> PR<sub>B</sub>, ज्वलो गर्दभो D<sub>C</sub> Ln.6 जइजनइतं ] PR<sub>B</sub>, इजनइतं D<sub>C</sub>, जाइतिजानइतं P<sub>ALM</sub>  
Ln.6 पुच्छं ] P<sub>ALM</sub>, पुच्छं PR<sub>B</sub>, पुच्छ D<sub>C</sub> Ln.7 पुच्छाग्रं छिन्दामि ] D<sub>C</sub>, पुच्छाग्रं छिमि P<sub>ALM</sub>, पुच्छाग्रं छिं  
दामि PR<sub>B</sub> Ln.7 नासां ] D<sub>C</sub>P<sub>ALM</sub>, नासं PR<sub>B</sub> Ln.7 नासाग्रं छिन्दामि ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> Ln.8 कर्णाग्रं  
छिन्दामि ] PR<sub>B</sub>D<sub>C</sub>, कर्णाग्रं छिं । छिंदमि P<sub>ALM</sub> Ln.8 शिरश् ] D<sub>C</sub>, शिर PR<sub>B</sub>, शिरः P<sub>ALM</sub> Ln.8 शिरोग्रं ]  
PR<sub>B</sub>D<sub>C</sub>, शिरोग्रंथि P<sub>ALM</sub> Ln.9 ॐ ] PR<sub>B</sub>P<sub>ALM</sub>, \* D<sub>C</sub> Ln.9 स्वाहा ] PR<sub>B</sub>D<sub>C</sub>, स्वहा P<sub>ALM</sub> Ln.9 भगवते ]  
PR<sub>B</sub>D<sub>C</sub>, भगते P<sub>ALM</sub> Ln.10 रुद्रकवचाय स्वाहा ] P<sub>ALM</sub>, रुद्रवचनाय स्वाहा PR<sub>B</sub>, रुद्रवनाय स्वास्वहा D<sub>C</sub>

1 रुद्राय हुंकाराय हुं फट् विषं जः स्वाहा । ॐ नमो भगवते  
 2 रुद्राय ख स्वाहा । छिन्द २ स्वाहा । भिन्द २ स्वाहा । ॐ नमो  
 3 भगवते रुद्राय नारायणेन सहित विजृम्भिताय लालाय क्रम  
 4 महाबलाय राक्षसकुलज्येष्ठविभीषणाय शुभश्रवणविदिताय  
 5 त्रैलोक्यकण्टकाय त्रिपुरविध्वंसकाय ससलूताकृतस्य एक-  
 6 स्यार्थाय मनुभो २ राम २ अविजितदैत्याय चन्द्रहासेन  
 7 खड्गेन जटायुपक्षछेदनाय ल उ गर्दभ छिन्द २ भगवती चन्द्र-  
 8 हासेन खड्गेन-म्-आज्ञापयति स्वाहा ॥ ज्वालागर्दभः समाप्तः ॥

PALM 125<sup>V</sup>

सर्वेषां गर्दभानां तु शर्करा क्षीरसंयुता ।

PR<sub>B</sub> 137<sup>V</sup>

भोजनं षष्टिकान्नं तु घृतेन सह दापयेत् ।

सर्वेषां गर्दभानां तु त्रासः संनिधीकरणम् ॥ ४४ ॥

9 ॐ नमो भगवते रुद्राय स्वाहा । सर्वेषां गर्दभानां संनिधी-  
 10 कृत्याछेदनमन्त्रः । ॐ नमो भगवते कालचक्राय धिरि २ छिन्द  
 11 २ भिन्द २ भर २ पूरय २ †परमय २ लोह्य २ भोषय २ † ह-  
 12 न २ दह २ पच २ मथ २ तुरु २ सुर २ विजृम्भय २ हस २ नृत्य  
 13 २ तट २ केतुरि २ आमण्डले सम्प्रवेशय २ फट् विजयो हुं फट्  
 14 कालचक्र-म्-आज्ञापयति स्वाहा । सर्वगर्दभनिकृन्तनमन्त्रः ॥

D<sub>C</sub> 77<sup>V</sup>

[इति क्रियाकालगुणोत्तरे ज्वालागर्दभपटलः त्रिंशत्तमः]

Ln.1 हुं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> Ln.1 विषं जः ] conj., विषं ज P<sub>ALM</sub>, शिषं ज PR<sub>B</sub>, om. D<sub>C</sub> Ln.1 भगवते ]  
 PR<sub>B</sub>D<sub>C</sub>, भगव P<sub>ALM</sub> Ln.2 ख ] PR<sub>B</sub>, यः खः P<sub>ALM</sub>, om. D<sub>C</sub> Ln.3 नारायणेन ] D<sub>C</sub>, नारायणे PR<sub>B</sub>,  
 नारायणाय P<sub>ALM</sub> Ln.3 सहित ] PR<sub>B</sub>P<sub>ALM</sub>, सहिताय D<sub>C</sub> Ln.3 विजृम्भिताय ] PR<sub>B</sub>D<sub>C</sub>, जुंभिताय P<sub>ALM</sub>  
 Ln.3 लालाय ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> Ln.3 क्रम ] PR<sub>B</sub>D<sub>C</sub>, क्र(म) P<sub>ALM</sub> Ln.4 महाबलाय ] PR<sub>B</sub>D<sub>C</sub>,  
 महाबला P<sub>ALM</sub> Ln.4 विभीषणाय ] PR<sub>B</sub>D<sub>C</sub>, विभीषणा P<sub>ALM</sub> Ln.4 विदिताय ] PR<sub>B</sub>D<sub>C</sub>, विहिताय  
 P<sub>ALM</sub> Ln.5 त्रैलोक्यकण्टकाय ] D<sub>C</sub>, त्रैलोक्यं कण्टकाय PR<sub>B</sub>, त्रैलोक्यसंकटा P<sub>ALM</sub> Ln.5 ससलूताकृतस्य ]  
 conj., ससलूताकृतश्च PR<sub>B</sub>P<sub>ALM</sub>, सर्वलूताकृतश्च D<sub>C</sub> Ln.5-6 एकस्यार्थाय ] conj., (ष)कस्यार्थाय P<sub>ALM</sub>,  
 प्रकस्यार्थाय PR<sub>B</sub>D<sub>C</sub> Ln.6 मनुभो ] PR<sub>B</sub>D<sub>C</sub>, मनुभो P<sub>ALM</sub> Ln.6 अविजितदैत्याय ] PR<sub>B</sub>D<sub>C</sub>, अविदितदैत्याय  
 P<sub>ALM</sub> Ln.7 भगवती ] conj., भगवति PR<sub>B</sub>D<sub>C</sub>, भगवति P<sub>ALM</sub> Ln.8 खड्गेन-म्-आज्ञापयति ] P<sub>ALM</sub>, खड्गमाज्ञा-  
 पयि PR<sub>B</sub>D<sub>C</sub> Ln.8 समाप्तः ] PR<sub>B</sub>D<sub>C</sub>, [स्वाहा]समाप्तः P<sub>ALM</sub> 44b शर्करा° ] PR<sub>B</sub>D<sub>C</sub>, सक्करा° P<sub>ALM</sub> 44c  
 षष्टिकान्नं ] PR<sub>B</sub>D<sub>C</sub>, षष्टिकानां P<sub>ALM</sub> 44e गर्दभानां ] D<sub>C</sub>P<sub>ALM</sub>, गभा<sup>०</sup>र्द<sup>१</sup>नां PR<sub>B</sub> Ln.9 भगवते ] PR<sub>B</sub>D<sub>C</sub>,  
 भवते P<sub>ALM</sub> Ln.9 स्वाहा ] PR<sub>B</sub>P<sub>ALM</sub>, om. D<sub>C</sub> Ln.9-10 संनिधीकृत्या° ] P<sub>ALM</sub>, संनिधीकृत्वा PR<sub>B</sub>D<sub>C</sub>  
 Ln.11 भिन्द २ ] PR<sub>B</sub>D<sub>C</sub>, [केतुरि] २ भिन्द २ P<sub>ALM</sub> Ln.11 भर २ ] PR<sub>B</sub>P<sub>ALM</sub>, भय २ D<sub>C</sub> Ln.11 पूरय  
 २ ] PR<sub>B</sub>D<sub>C</sub>, सूरय P<sub>ALM</sub> Ln.11 लोह्य २ ] PR<sub>B</sub>D<sub>C</sub>, नोह्य २ P<sub>ALM</sub> Ln.12 विजृम्भय २ ] PR<sub>B</sub>D<sub>C</sub>,  
 विजृय २ P<sub>ALM</sub> Ln.13 तट २ ] PR<sub>B</sub>D<sub>C</sub>, नट २ P<sub>ALM</sub> Ln.13 आमण्डले ] PR<sub>B</sub>P<sub>ALM</sub>, अमंडले D<sub>C</sub>  
 Ln.13 सम्प्रवेशय २ ] PR<sub>B</sub>D<sub>C</sub>, खं प्रवेशय(ः) P<sub>ALM</sub> Ln.13 हुं फट् ] PR<sub>B</sub>, हुं फट् P<sub>ALM</sub>, हुं D<sub>C</sub> Ln.14 काल-  
 चक्र-म् ] P<sub>ALM</sub>, काचक्रं PR<sub>B</sub>D<sub>C</sub> Ln.14 मन्त्रः ] PR<sub>B</sub>P<sub>ALM</sub>, मन्त्र D<sub>C</sub>

## गोनससंहिता ३१

॥ ईश्वर उवाच ॥

PR<sub>B</sub> 138<sup>r</sup>

अथ देवासुरैः सर्वैः क्षीरोदं मथितं यदा ।

मन्दराघातवेगेन जलौघभ्रमणाहताः ।

ततो गावः समुत्पन्नाः संक्रुद्धा रक्तलोचनाः ॥ १ ॥

P<sub>ALM</sub> 126<sup>r</sup>

हृदयापूरितान्वायुनिश्वासान्विप्रमुञ्चति ।

गोनसास्तत्र सम्भूताः विषमाग्निविषोत्कटाः ॥ २ ॥

तान्दृष्ट्वा देवता भीता मम शरणमागताः ।

वदन्तो “रक्ष देवेश उपायं कुरु शूलिन” ॥ ३ ॥

तदा मया कृतोपायं तं शृणुष्व शिखिध्वज ।

नाममन्त्रौषधं कर्ममशेषं कथयामि ते ॥ ४ ॥

[नामानि]

काण्डारुणः कर्दमश्च स्वर्णमाली तथैव च ।

अग्निमालीन्दुमाली च वज्रमाली तथैव च ।

PR<sub>B</sub> 138<sup>v</sup>

वेणीकण्ठस्तथा चान्यो गोधामुखस्ततः पुनः ॥ ५ ॥

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; Most of the chapter is paraphrased in the *Yogaratanāvalī* (starts on fol. 11<sup>v</sup> in Nepalese MS) as drawn from the *Kriyākālagunottara* (विशेषः कथ्यते दृष्टः क्रियाकालगुणोत्तरे). Where the readings there influence my editorial decisions, I note it with the siglum YOG<sub>R</sub>.

**1a** सर्वैः ] PR<sub>B</sub>P<sub>ALM</sub>, सर्वैः D<sub>C</sub> **1b** क्षीरोदं ] *em.*, क्षीरोदं Σ **1d** भ्रमणाहताः ] PR<sub>B</sub>D<sub>C</sub>, भ्रमराहयः P<sub>ALM</sub>  
**1e** गावः ] PR<sub>B</sub>D<sub>C</sub>, राव P<sub>ALM</sub> **1f** संक्रुद्धा ] *em.* H.I., संक्रुद्धा D<sub>C</sub>P<sub>ALM</sub>, शक्रुद्धा PR<sub>B</sub> **1f** रक्तलोचनाः ]  
 PR<sub>B</sub>P<sub>ALM</sub>, रक्तलोचना D<sub>C</sub> **2a** पूरितान् ] *conj.* H.I., पूरिता P<sub>ALM</sub>, पूरितो PR<sub>B</sub>D<sub>C</sub> **2b** निश्वासान् ]  
*conj.* H.I., निश्वासा Σ **2b** विप्रमुञ्चति ] *conj.*, वयु मुञ्चति P<sub>ALM</sub>, वा विमुञ्चति PR<sub>B</sub>D<sub>C</sub> **2c** गोनसास् ]  
*corr.*, Σ **2d** विषमाग्निविषोत्कटाः ] *conj.*, विषाग्निविषमोत्कटाः Σ **3a** देवता ] PR<sub>B</sub>D<sub>C</sub>, देता P<sub>ALM</sub> <sup>hypo</sup>  
**3b** शरणमागताः ] PR<sub>B</sub>P<sub>ALM</sub>, शरणगाताः D<sub>C</sub> <sup>hypo</sup> **3c** वदन्तो ] *conj.* H.I., वदन्ते P<sub>ALM</sub>, वदते PR<sub>B</sub>D<sub>C</sub> **3d**  
 उपायं ] PR<sub>B</sub>D<sub>C</sub>, उपयं P<sub>ALM</sub> **3d** शूलिन ] *corr.* *aiśa*, शूलिनः Σ **4a** मया ] PR<sub>B</sub>D<sub>C</sub>, मा P<sub>ALM</sub> <sup>hypo</sup> **4b** तं  
 शृणुष्व ] PR<sub>B</sub>D<sub>C</sub>, शृणुष्व च P<sub>ALM</sub> **4b** शिखिध्वज ] D<sub>C</sub>, शिखिध्वजः PR<sub>B</sub>P<sub>ALM</sub> **4c** नाम ] PR<sub>B</sub>P<sub>ALM</sub>, नामं D<sub>C</sub>  
**4c** कर्मम् ] D<sub>C</sub> *aiśa*, कर्म PR<sub>B</sub>P<sub>ALM</sub> **4d** अशेषं ] PR<sub>B</sub>P<sub>ALM</sub>, अषं<sup>१</sup> D<sub>C</sub> **5a** काण्डारुणः ] PR<sub>B</sub>D<sub>C</sub>, काडारुणः  
 P<sub>ALM</sub> **5a** कर्दमश्च ] *em.* *ra-vipulā*, *om.* Σ **5b** स्वर्णमाली ] *em.*, स्ववर्णमाली D<sub>C</sub>P<sub>ALM</sub>, स्ववर्णमाली PR<sub>B</sub> **5c**  
 ईन्दुमाली ] *corr.*, ई<sup>१</sup>[दु]माली P<sub>ALM</sub>, ई<sup>१</sup>दुमाल(T) PR<sub>B</sub>, ई<sup>१</sup>दुमाला D<sub>C</sub> **5d** वज्रमाली ] PR<sub>B</sub>D<sub>C</sub>, वज्रमालां  
 P<sub>ALM</sub> **5e** वेणीकण्ठस्तथा ] PR<sub>B</sub>D<sub>C</sub>, वेणीकंठ अ P<sub>ALM</sub> <sup>hypo</sup> **5f** गोधामुखस् ] P<sub>ALM</sub>, गोधामुखः PR<sub>B</sub>, गोधामुख  
 D<sub>C</sub>

**2b** विप्रमुञ्चति ] singular for plural *metri causa*. **4a** कृतोपायं ] for कृतमुपायं **5a** कर्दमश्च ] The omission of this word without gap or variant is a shared error that strongly supports the genetic relationship of all the Nepalese manuscripts.

घोटामुखश्च शकटः अजामुखश्च कीर्तितः ।  
मार्जारमुखो वत्सास्यो मेषमुखः कुक्कुरकः ॥ ६ ॥

दंशको रक्तमुखो ऽथ चक्रमुखस्तथापरः ।  
एकोनविंशतिः प्रोक्ता गोनसा विषवेगिनः ॥ ७ ॥

तैस्तु ये मानवा दष्टा लक्षणं शृणु तत्त्वतः ।  
असाध्याः साध्य ये केचित्तेषां रूपं निबोधतः ॥ ८ ॥

P<sub>ALM</sub> 126<sup>v</sup>

[काण्डारुण]

श्वेतास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।  
काण्डारुणः स विज्ञेयो ह्रस्वस्थूलो महाविषः ॥ ९ ॥

ईषत्संभवते दंशं वेदना तीव्र जायते ।  
ज्वरस्तीव्रशिरोर्तिश्च जायते नात्र संशयः ।  
काण्डारुणेन दष्टस्य एतद्भवति लक्षणम् ॥ १० ॥

चिकित्सा तस्य कर्तव्या भेषजैर्विषघातकैः ॥ ११ ॥

**6a** घोटामुखश्च ] PR<sub>B</sub>D<sub>C</sub>, गोमुखः P<sub>ALM</sub> <sup>hypo</sup> **6a-b** शकटः अजामुखश्च ] *em. aīśa*, शकटस्त्वजामुखश्च PR<sub>B</sub>D<sub>C</sub>, सकंठश्राजमुखश्च P<sub>ALM</sub> **6b** कीर्तितः ] P<sub>ALM</sub>, प्रकीर्तितः PR<sub>B</sub>D<sub>C</sub> <sup>hyper</sup> **6c** मार्जारमुखो ] P<sub>ALM</sub>, मार्जारमुख(ः) PR<sub>B</sub>, मार्जामुखो D<sub>C</sub> **6c** वत्सास्यो ] *em.*, वत्साख्यो PR<sub>B</sub>D<sub>C</sub>, य आख्य(ः) P<sub>ALM</sub> **6d** मेषमुखः ] *em.*, शेषमुखः D<sub>C</sub>P<sub>ALM</sub>, शेषमुखः PR<sub>B</sub> **6d** कुक्कुरकः ] D<sub>C</sub>P<sub>ALM</sub>, कुक्कुरकः PR<sub>B</sub> **7a** रक्तमुखो ऽथ ] *conj.*, रक्तमुखो PR<sub>B</sub>D<sub>C</sub> <sup>hypo</sup>, रक्तमुखः P<sub>ALM</sub> <sup>hypo</sup> **7b** चक्रमुखस्तथापरः ] PR<sub>B</sub>D<sub>C</sub> <sup>unmet.</sup>, तथापरः P<sub>ALM</sub> <sup>hypo</sup> **7c** एकोनविंशतिः ] *corr.*, एकोनविंशति PR<sub>B</sub>P<sub>ALM</sub>, एकोनविंशति D<sub>C</sub> **7d** विषः ] PR<sub>B</sub>D<sub>C</sub>, विषः P<sub>ALM</sub> **8a** ये मानवा ] PR<sub>B</sub>D<sub>C</sub>, यो नामवा P<sub>ALM</sub> **8b** लक्षणं ] PR<sub>B</sub>D<sub>C</sub>, दक्षणं P<sub>ALM</sub> **8c** असाध्याः साध्य ] *corr. aīśa*, असाध्या साध्य Σ **8cd** केचित्तेषां ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub> <sup>pc sec. manu</sup>, केचि तेषां P<sub>ALM</sub> <sup>ac</sup> **9a** मण्डला यस्य ] PR<sub>B</sub>D<sub>C</sub>, मंडलस्य P<sub>ALM</sub> <sup>hypo</sup> **9b** परिवेष्टिताः ] PR<sub>B</sub>D<sub>C</sub>, परि[वेष्टि]वेष्टिताः P<sub>ALM</sub> **9c** काण्डारुणः ] *corr.*, कांडारुण P<sub>ALM</sub>, कण्डारुणः PR<sub>B</sub>D<sub>C</sub> **9c** स विज्ञेयो ] PR<sub>B</sub>D<sub>C</sub>, स विज्ञेया P<sub>ALM</sub> **9d** स्थूलो ] PR<sub>B</sub>D<sub>C</sub>, स्थूलो P<sub>ALM</sub> **9d** महाविषः ] PR<sub>B</sub>P<sub>ALM</sub>, महा\*विषः D<sub>C</sub> **10a** संभवते ] PR<sub>B</sub>D<sub>C</sub>, स प्रभवते P<sub>ALM</sub> **10a** दंशं ] PR<sub>B</sub>D<sub>C</sub>, दंस P<sub>ALM</sub> **10b** तीव्र ] P<sub>ALM</sub> <sup>aīśa</sup>, तीव PR<sub>B</sub>D<sub>C</sub> **10c** ज्वरस् ] PR<sub>B</sub>D<sub>C</sub>, कृतस् P<sub>ALM</sub> **10e** काण्डारुणेन ] P<sub>ALM</sub>, कंडारुणेन PR<sub>B</sub>D<sub>C</sub> **11b** भेषजैर् ] PR<sub>B</sub>D<sub>C</sub>, भेष[णै]जैः P<sub>ALM</sub>

**6a-b** I emend to *aīśa sandhi*. P<sub>ALM</sub>'s reading is unlikely because it makes *pāda* b begin with च. β's "च...तु" does not seem correct either. **7a** रक्तमुखो ऽथ ] I conjecture ऽथ to fill the meter and justify β's *sandhi*. Alternatively, one might allow hypo- and hypermetrical *pādas* in a list. **7c** एकोनविंशतिः प्रोक्ता ] The list has only eighteen, but in the elaboration of each type below we have an extra *danturaka* type. The *Yogarātnāvalī* also says nineteen have been spoken, and agrees with the names given here except that it has वज्रतुण्ड and मिथित instead of चक्रमुख and रक्तमुख. *Suśruta* has a list of 26 *maṇḍalin* types, also referred to collectively there as *gonasa*, but the names do not correspond with our list. **8c** साध्य ] for साध्या *metri causa*. **9c** Preceding 9c, D<sub>C</sub> writes and indicates mispositioning: कंडारुणेन दष्टस्य एतद्भवति लक्षणम् ॥ चिकित्सा तस्य कर्तव्या. The repositioning marker follows 10d. **10b** तीव्र ] for तीव्रा *metri causa*.

वेतसं चिरिबिल्वं च फलानि मदनस्य च ।

PR<sub>B</sub> 139<sup>r</sup>

पलाशबीजं वचायुक्तं समभागानि कारयेत् ॥ १२ ॥

गजपिप्पलिसंयुक्तं मधुसर्पिसमायुतम् ।

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १३ ॥

1 मन्त्रः । ॐ नमो भगवते गरुडाय बन्ध २ हर २ वज्रमुष्टि

2 जयवानसि स्वाहा । सर्वगोनसमन्त्रः ॥

D<sub>C</sub> 78<sup>r</sup>

[स्वर्णमाली]

रक्तास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।

सौवर्णकः स विज्ञेयो दीर्घस्थूलो महाविषः ॥ १४ ॥

दंशोद्देशे स्रवेद्रक्तं शोणितं स्रवते मुखात् ।

नस्तुभ्यां रोमकूपेषु समन्ताच्छोणितं स्रवेत् ।

P<sub>ALM</sub> 127<sup>r</sup>

सौवर्णेन तु दष्टस्य एतद्भवति लक्षणम् ॥ १५ ॥

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ १६ ॥

आरग्वधं सिन्दुवारं पिप्पली चन्दनं तथा ।

PR<sub>B</sub> 139<sup>v</sup>

उशीरं तगरं बिल्वं पद्मकं च समं तथा ।

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ १७ ॥

3 मन्त्रः । ॐ नमो भगवते आदित्याय । सां सुं सः । ॐ नमो

4 योगिनीनागेन्द्रवेतालि हर २ विषं वज्रयोगिनि चल स्वाहा ॥

12c °बीजं ] PR<sub>B</sub>, बीजं(ज) D<sub>C</sub>, °बीजा P<sub>ALM</sub> 12d समभागानि ] PR<sub>B</sub>D<sub>C</sub>, समभानि P<sub>ALM</sub> hypo 13a गजपिप्पलिसंयुक्तं ] PR<sub>B</sub>D<sub>C</sub>, गजपिप्पलैस् समायुक्तं P<sub>ALM</sub> hyper 13c दद्यात् ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> Ln.1 गह-डाय बन्ध २ हर २ ] em., गरुडाय बन्ध २ गरुडाय हर २ PR<sub>B</sub>D<sub>C</sub>, बन्ध २ गरुडाय हर २ P<sub>ALM</sub> Ln.1 वज्रमुष्टि ] PR<sub>B</sub>D<sub>C</sub>, वज्रमुष्टि[यं] P<sub>ALM</sub> Ln.2 जयवानसि ] em. YOGR, जयमानसि Σ 14a रक्तास्तु ] PR<sub>B</sub>D<sub>C</sub>, रक्ताश्च P<sub>ALM</sub> 14a मण्डला यस्य ] PR<sub>B</sub>D<sub>C</sub>, मंडलस्य P<sub>ALM</sub> hypo 14b परिवेष्टिताः ] em., परिवेष्टितं PR<sub>B</sub>D<sub>C</sub>, परिवेष्टितैः P<sub>ALM</sub> 14d महाविषः ] PR<sub>B</sub>D<sub>C</sub>, महामहाविषः P<sub>ALM</sub> 15a दंशोद्देशे ] PR<sub>B</sub>P<sub>ALM</sub>, दंशोद्देशे D<sub>C</sub> 15a स्रवेद्रक्तं ] PR<sub>B</sub>D<sub>C</sub>, [स्र]श्च P<sub>ALM</sub> hypo 15c नस्तुभ्यां ] D<sub>C</sub>, नस्तुभ्यां PR<sub>B</sub>, रेत्राभ्यां P<sub>ALM</sub> 15d समन्ताच्छोणितं ] D<sub>C</sub>, समन्तात्सोणितं P<sub>ALM</sub>, समन्ताशोणित PR<sub>B</sub> 15d स्रवेत् ] PR<sub>B</sub>P<sub>ALM</sub>, श्रवेत् D<sub>C</sub> 15e तु ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> hypo 17a आरग्वधं ] PR<sub>B</sub>D<sub>C</sub>, अरग्वं P<sub>ALM</sub> hypo 17a सिन्दुवारं ] PR<sub>B</sub>P<sub>ALM</sub>, सिन्दुवारं च D<sub>C</sub> hyper 17e मधुसर्पिः ] D<sub>C</sub> aīśā, सर्पिः P<sub>ALM</sub>, मधुसर्पिः° PR<sub>B</sub> Ln.3 मन्त्रः ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> Ln.3 सां ] D<sub>C</sub>P<sub>ALM</sub>, सा PR<sub>B</sub> Ln.4 °नागेन्द्र° ] PR<sub>B</sub>D<sub>C</sub>, °नान्द्रेण P<sub>ALM</sub> Ln.4 वज्रयोगिनि ] PR<sub>B</sub>, वज्रयोगिने P<sub>ALM</sub>

12c The *pāda* is hypermetrical in all manuscripts. 13b P<sub>ALM</sub> omits 13b. 13b °सर्पिः° ] aīśā for °सर्पिः°. 15c नस्तुभ्यां ] The reading is uncertain and the form unattested elsewhere, but it appears to refer to the nostrils. Cf. *Yogarātnāvalī*: नासास्यरोमकूपेभ्यो. Ln.3 The sun is invoked because the *maṇḍalas* on the snake's back resemble solar discs. Ln.3 सां सुं सः ] cf. the *vidyā* following 7.180ab.

[कर्म]

कृष्णास्तु मण्डला यस्य श्वेतकैः परिवेष्टिताः ।  
गोनसः कर्मो नाम दीर्घतुण्डो महाविषः ॥ १८ ॥

सप्ताङ्गुल चतुर्दिक्षु व्रणे स्रवति शोणितम् ।  
शूल छर्दि ज्वरं चैव शूनं च भवति व्रणम् ।  
तृषा तु जायते तीव्रा एतै रूपैस्तु लक्षयेत् ॥ १९ ॥  
औषधं तस्य वक्ष्यामि येन सम्पद्यते सुखम् ॥ २० ॥

देवदारुहरिद्रे द्वे रोहिणी मदयन्तिका ।  
अर्जुनं मदनं चैव केसरं तगरं कणाः ।  
मरिचं मधुसर्पिश्च पानमालेपनं हितम् ॥ २१ ॥

PR<sub>B</sub> 140<sup>r</sup>

- 1 मन्त्रः । ॐ नमो भगवते रुद्राय दर २ फट् भूम्यां गच्छ महा-  
2 विष स्वाहा ॥

[अग्निमाली]

अतसीपुष्पसंकाशा यस्य पृष्ठे तु मण्डलाः ।  
अग्निमाली स विज्ञेयो गोनसो विषदर्पितः ॥ २२ ॥

P<sub>ALM</sub> 127<sup>v</sup>

तेन दष्टस्य रूपाणि प्राज्ञः समुपलक्षयेत् ।  
दाघशोषपरीतापं ज्वरछर्दिशिरोरुजा ।  
अग्निमाल्या तु दष्टस्य एतद्भवति लक्षणम् ॥ २३ ॥  
तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ २४ ॥

अङ्गोल्लमूलं कटभी सोमराजी पुनर्नवा ।  
रक्तचन्दनपिप्पल्या पाठा सनागकेसरम् ॥ २५ ॥

D<sub>C</sub> 78<sup>v</sup>

18a मण्डला ] P<sub>ALM</sub>, मंगला PR<sub>B</sub>D<sub>C</sub> 19c शूल ] P<sub>ALM</sub>, शूलं D<sub>C</sub>, (सु)लं PR<sub>B</sub> 19d शूनं ] D<sub>C</sub>, सू(त्रं)  
PR<sub>B</sub>, स्थूलं P<sub>ALM</sub> 19d व्रणम् ] P<sub>ALM</sub>, व्रणा PR<sub>B</sub>D<sub>C</sub> 19e तृषा ] PR<sub>B</sub>D<sub>C</sub>, त्रिषा P<sub>ALM</sub> 19f एतै ] PR<sub>B</sub>D<sub>C</sub>,  
एतैः P<sub>ALM</sub> 19f लक्षयेत् ] PR<sub>B</sub>D<sub>C</sub>, लयेत् P<sub>ALM</sub> <sup>lypo</sup> 21b मदयन्तिका ] PR<sub>B</sub>D<sub>C</sub>, दमयन्तिका P<sub>ALM</sub> 21c  
अर्जुनं मदनं ] PR<sub>B</sub>D<sub>C</sub>, अर्द्ध[न्त]नं दशनं P<sub>ALM</sub> 21d केसरं ] PR<sub>B</sub>D<sub>C</sub>, केतरं P<sub>ALM</sub> 21d कणाः ] PR<sub>B</sub>D<sub>C</sub>,  
कणा P<sub>ALM</sub> Ln.1 फट् ] PR<sub>B</sub>D<sub>C</sub> YOGR, हूं फ P<sub>ALM</sub> Ln.1-2 महाविष ] PR<sub>B</sub>D<sub>C</sub>, ममहाविष P<sub>ALM</sub> 22a  
संकाशा ] P<sub>ALM</sub>, संकाशं PR<sub>B</sub>, संकाश D<sub>C</sub> 22b मण्डलाः ] P<sub>ALM</sub>, मण्डला PR<sub>B</sub>D<sub>C</sub> 22c विज्ञेयो ] D<sub>C</sub>,  
विज्ञेया PR<sub>B</sub>P<sub>ALM</sub> 22d गोनसो विषदर्पितः ] PR<sub>B</sub>D<sub>C</sub>, गोनसा विषदर्पिताः P<sub>ALM</sub> 23c दाघशोषं ] conj.,  
दीर्घशोषं P<sub>ALM</sub>, दाघशोकं PR<sub>B</sub>D<sub>C</sub> 23d ज्वरं ] PR<sub>B</sub>D<sub>C</sub>, ज्वरश् P<sub>ALM</sub> 23e अग्निमाल्या तु दष्टस्य ]  
conj. <sup>aiśa</sup>, अग्निमाला तु दष्टेन P<sub>ALM</sub>, अग्निमाल्यानुदष्टेन D<sub>C</sub>, अग्निमाल्यानुदष्टेन PR<sub>B</sub> 25a अङ्गोल्लमूलं ] PR<sub>B</sub>,  
अङ्गोल्लमूल D<sub>C</sub>, अकालमूल P<sub>ALM</sub> 25a कटभी ] PR<sub>B</sub>, कटही P<sub>ALM</sub>, कदली D<sub>C</sub>

19c शूल छर्दि ज्वरं चैव ] No endings are necessary for first items in a list (*aiśa*). 22a Unlike Svarnamāli, Agnimāli has no surrounding dots.



तगरं दन्तिनी चैव समभागानि कारयेत् ।  
मधुसर्पिसमायुक्तं पानमालेपनं हितं ॥ २६ ॥

- 1 ॐ नमो भगवते आदित्याय करवीरोदरसोमाय हर २ विषं  
2 मुञ्च २ दह सुरश्मिर् आज्ञापयति स्वाहा ॥

[इन्दुमाली]

वज्रवैडूर्यसंकाशा यस्य पृष्ठे तु मण्डलाः ।  
इन्दुमाली स विज्ञेयस्तेन दष्टस्य लक्षणम् ॥ २७ ॥

PR<sub>B</sub> 140<sup>V</sup>

अतीव पूयते दंशस्तीव्रा भवति वेदना ।  
छर्दि मूर्च्छां ज्वरश्चैव तैलं च स्रवते व्रणम् ॥ २८ ॥

कृच्छ्रसाध्यो महावीर्यो विषदर्पो विषोत्कटः ।  
अग्निदाघजलूकादि शस्त्रप्रच्छेदनेन वा ॥ २९ ॥

P<sub>ALM</sub> 128<sup>r</sup>

शोणितं स्रावयेत्प्राज्ञः सिराभिः शृङ्गकैरपि ।  
स्रावयित्वा भृशं रक्तं व्रणं प्रक्षाल्य सर्षपैः ।  
गोमांसं ह्यागमांसं च व्रणे दद्याद्विचक्षणः ॥ ३० ॥

लोभ्रं च देवदारुं च श्वेता च गिरिकर्णिका ।  
करवीरार्कमूलं तु करञ्जस्य फलानि च ॥ ३१ ॥

निम्बकुष्ठकबीजानि जात्यास्तु मुकुलानि च ।

PR<sub>B</sub> 141<sup>r</sup>

26a तगरं ] PR<sub>B</sub>P<sub>ALM</sub>, तगरं D<sub>C</sub> 26c °समायुक्तं ] PR<sub>B</sub>P<sub>ALM</sub>, °समायुक्त D<sub>C</sub> Ln.1 भगवते ] PR<sub>B</sub>P<sub>ALM</sub>, भगवते D<sub>C</sub> Ln.1 करवीरो° ] PR<sub>B</sub>D<sub>C</sub>, कर[ी]वीरो° P<sub>ALM</sub> Ln.1-2 विषं मुञ्च २ दह ] PR<sub>B</sub>D<sub>C</sub>, हर २ दह । २ P<sub>ALM</sub> Ln.2 सुरश्मिर् ] em. YOG<sub>R</sub>, सुराश्मिर् PR<sub>B</sub>D<sub>C</sub>, सुरासिर् P<sub>ALM</sub> 27a °संकाशा ] em., °संकाशं Σ 27b पृष्ठे ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub><sup>pc</sup>, पृष्ठ P<sub>ALM</sub><sup>ac</sup> 27b मण्डलाः ] P<sub>ALM</sub>, मण्डला PR<sub>B</sub>, मंडल D<sub>C</sub> 27c इन्दुमाली ] D<sub>C</sub>, इन्द्रमाली PR<sub>B</sub>, इद्रमाली P<sub>ALM</sub> 27c स विज्ञेयस् ] P<sub>ALM</sub>, स विज्ञेयोस् PR<sub>B</sub>, स विज्ञेयो D<sub>C</sub> 27d तेन दष्टस्य ] PR<sub>B</sub>, तेन दस्य P<sub>ALM</sub>, दष्टस्य तेन D<sub>C</sub> 28a पूयते दंशस् ] em. H.I., भूयते दंशस् PR<sub>B</sub>D<sub>C</sub>, चूयते दंश P<sub>ALM</sub> 28b तीव्रा ] D<sub>C</sub>P<sub>ALM</sub>, तीव्रो PR<sub>B</sub> 28d तैलं च ] conj., तैल D<sub>C</sub>, तै[ी]लै PR<sub>B</sub>, तैलिका P<sub>ALM</sub> 28d स्रवते ] D<sub>C</sub>P<sub>ALM</sub>, स्रव[ति]ते PR<sub>B</sub> 28d व्रणम् ] PR<sub>B</sub>P<sub>ALM</sub>, व्रणा D<sub>C</sub> 29a कृच्छ्रसाध्यो ] P<sub>ALM</sub>, कृच्छ्रासाध्यो PR<sub>B</sub>D<sub>C</sub> 29b विषदर्पो ] PR<sub>B</sub>P<sub>ALM</sub>, विषदर्पैर् D<sub>C</sub> 29c अग्निदाघ° ] PR<sub>B</sub>P<sub>ALM</sub> aīśa, अग्निदाह° D<sub>C</sub> 29c °जलूकादि ] PR<sub>B</sub>D<sub>C</sub>, °उलूकादि P<sub>ALM</sub> 29d °प्रच्छेदनेन वा ] PR<sub>B</sub>D<sub>C</sub>, °च्छेदने तथा P<sub>ALM</sub> hypo 30a शोणितं ] PR<sub>B</sub>D<sub>C</sub>, शोणितं P<sub>ALM</sub> 30c भृशं ] PR<sub>B</sub>D<sub>C</sub>, बहुद् P<sub>ALM</sub> 30d प्रक्षाल्य ] D<sub>C</sub>P<sub>ALM</sub>, प्रत्या°क्षा<sup>1</sup> PR<sub>B</sub> 31a लोभ्रं ] PR<sub>B</sub>D<sub>C</sub>, (रोभ्रं) P<sub>ALM</sub> 31a च ] P<sub>ALM</sub>, स PR<sub>B</sub>D<sub>C</sub> 31b गिरिकर्णिका ] PR<sub>B</sub>D<sub>C</sub>, गिरिकर्णिका: P<sub>ALM</sub> 31c °मूलं तु ] PR<sub>B</sub>D<sub>C</sub>, °दलै मूलं P<sub>ALM</sub> hyper 32a °कुष्ठक° ] PR<sub>B</sub>D<sub>C</sub>, °कुटज° P<sub>ALM</sub> unmet. 32b मुकुलानि ] P<sub>ALM</sub>, कुसुमानि PR<sub>B</sub>D<sub>C</sub>

27a वज्रवैडूर्य ] I understand this to be a single variety of beryl, probably goshenite. 28c छर्दि ] The word is uninflected, perhaps because it is in a list.

एतदालेपनं दद्यान्मधुसर्पिसमन्वितम् ॥ ३२ ॥

शिरीषं कटभीं चैव दाडिमं चार्जुनं त्वचा ।

चूर्णं कृत्वा व्रणे देयं मधुसर्पिसमन्वितम् ॥ ३३ ॥

पिवेद्वात्रीफलं प्राज्ञो मधुसर्पिसमन्वितम् ॥ ३४ ॥

एतैरेवौषधैः प्राज्ञो घृतप्रस्थं प्रदापयेत् ।

पूर्वोक्तेन विधानेन ततो भवति निर्विषम् ॥ ३५ ॥

1 मन्त्रः । ॐ नमो भगवते रुद्राय कपिल हर २ विषं सुः संहर

2 स्वाहा ॥

[वज्रमाली]

मयूरचन्द्रसंकाशा यस्य दृश्यन्ति मण्डलाः ।

P<sub>ALM</sub> 128<sup>v</sup>

अतिस्थूलो विषो दीर्घो वज्रमालीति तं विदुः ॥ ३६ ॥

आकेशान्तनखाः यावत्तेन दष्टस्तु शूयते ।

स्फुटन्ति सर्वगात्राणि सिद्धकस्य फला यथा ।

अहोरात्रं त्रिरात्रं वा ततः प्राणान्विमृञ्चति ॥ ३७ ॥

P<sub>R<sub>B</sub></sub> 141<sup>v</sup>

[वेणीकण्ठ]

यस्य कर्दमवर्णाभाः कपिलाः श्वेतमण्डलाः ।

ह्रस्वग्रीवो महाकायो वेणीकण्ठं विनिर्दिशेत् ॥ ३८ ॥

श्लेष्मा चैव प्रवर्धेत निद्रा चैव प्रवर्तते ।

आ दंशाच्छ्रवते रक्तं स्फोटकाश्च हिमोपमाः ॥ ३९ ॥

32c दद्यान् ] D<sub>C</sub>P<sub>ALM</sub>, दद्या PR<sub>B</sub> 32d °समन्वितम् ] PR<sub>B</sub>D<sub>C</sub>, °समन्वितः P<sub>ALM</sub><sup>PC</sup>, °समन्विता P<sub>ALM</sub><sup>ac</sup>  
 33a शिरीषं ] P<sub>ALM</sub>, शिरीषं PR<sub>B</sub>D<sub>C</sub> 33a कटभीं ] PR<sub>B</sub>D<sub>C</sub>, कली P<sub>ALM</sub><sup>hypo</sup> 33b चार्जुनं ] PR<sub>B</sub>D<sub>C</sub>,  
 चांजनं P<sub>ALM</sub> 33b त्वचा ] PR<sub>B</sub>D<sub>C</sub>, त्वचा P<sub>ALM</sub> 33c व्रणे ] P<sub>ALM</sub>, व्रणं PR<sub>B</sub>D<sub>C</sub> 34a धात्रीफलं ] em.,  
 धातृफलं P<sub>ALM</sub>, धातृफला PR<sub>B</sub>, वा त्रिफला D<sub>C</sub> 34a प्राज्ञो ] PR<sub>B</sub>D<sub>C</sub>, प्राज्ञः P<sub>ALM</sub> 35a एवौषधैः ] D<sub>C</sub>,  
 एवौषधः P<sub>ALM</sub>, एवौषधै PR<sub>B</sub> 35a प्राज्ञो ] PR<sub>B</sub>D<sub>C</sub>, प्राज्ञः P<sub>ALM</sub> Ln.1 भगवते ] PR<sub>B</sub>D<sub>C</sub>, भवते P<sub>ALM</sub>  
 Ln.1 कपिल ] PR<sub>B</sub>D<sub>C</sub>, कपिल २ P<sub>ALM</sub> Ln.1 हर २ ] D<sub>C</sub>P<sub>ALM</sub>, ह(ल) २ PR<sub>B</sub> Ln.1 विषं ] em.,  
 विष Σ Ln.1 संहर ] P<sub>ALM</sub>, सं ह स र PR<sub>B</sub>D<sub>C</sub> 36a मयूरचन्द्रसंकाशा ] PR<sub>B</sub>D<sub>C</sub>, मयूरं चन्द्र[ ] [सि] कासा  
 P<sub>ALM</sub> 36d वज्रमालीति ] em. aisa, वज्रमाली तु PR<sub>B</sub>D<sub>C</sub>, बहुमालीति P<sub>ALM</sub> 37a आकेशान्तनखाः ] P<sub>ALM</sub>,  
 आकेशान्ता नखा PR<sub>B</sub>D<sub>C</sub> 37a यावत् ] corr., जावत् P<sub>ALM</sub>, यावम् PR<sub>B</sub>D<sub>C</sub> 37e ततः ] PR<sub>B</sub>D<sub>C</sub>, ततो P<sub>ALM</sub>  
 37f प्राणान् ] PR<sub>B</sub>D<sub>C</sub>, प्राणाद् P<sub>ALM</sub> 38b कपिलाः ] D<sub>C</sub>P<sub>ALM</sub>, कपिला PR<sub>B</sub> 38b °मण्डलाः ] PR<sub>B</sub>D<sub>C</sub>,  
 °मण्डले P<sub>ALM</sub> 38c ह्रस्व° ] PR<sub>B</sub>D<sub>C</sub>, ह्रस्वं P<sub>ALM</sub> 38d वेणीकण्ठं ] em. YOGR, वेणीकंठं PR<sub>B</sub>D<sub>C</sub>, तुलीकंदं  
 P<sub>ALM</sub> 39a श्लेष्मा ] PR<sub>B</sub>D<sub>C</sub>YOGR, तेषां P<sub>ALM</sub> 39a प्रवर्धेत ] PR<sub>B</sub>, प्रवर्त्तत D<sub>C</sub>, प्रवर्त्ततः P<sub>ALM</sub> 39c  
 आदंशाच्छ्रवते ] D<sub>C</sub>YOGR, आदंशा[श्रु]च्छ्रवते PR<sub>B</sub>, आदन्ताच्छ्रवते P<sub>ALM</sub>

**Ln.1** Immediately following the introductory word मन्त्र, P<sub>ALM</sub> writes and deletes: अतिस्थूलो वीसो दीर्घो बहुमा.

अलाभे चैव वैद्यस्य सप्तरात्राद्विनश्यति ।  
अथ वैद्यो भवेत्तत्र ज्ञानविज्ञानतत्त्ववित् ॥ ४० ॥

D<sub>C</sub> 79<sup>r</sup>

शोधयित्वा व्रणं पूर्वं गृध्रपक्षेण पण्डितः ।  
प्रलेपमीश्वरी रोध्र श्वेता च गिरिकर्णिका ॥ ४१ ॥

करवीरार्कयोर्मूलं तुलसीमूलमेव च ।  
कटुका निम्बबीजानि जातिमूलं तथैव च ॥ ४२ ॥

कण्टकारी विडङ्गं च त्रिफला शर्करा सह ।  
रजनीद्वयसंयुक्तं पीषयेत्तण्डुलाम्बुना ॥ ४३ ॥

PR<sub>B</sub> 142<sup>r</sup>

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ।  
पाटलाधातकीमूलं दाडिमार्जुनयोस्तथा ॥ ४४ ॥

P<sub>ALM</sub> 129<sup>r</sup>

चूर्णं कृत्वा व्रणे दद्यात्सर्पिषा सह लोडितम् ।  
एभिस्तु ओषधैः सार्धं घृतप्रस्थं विपाचयेत् ।  
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ४५ ॥

- 1 मन्त्रः । ॐ नमो भगवते रुद्राय कपालहस्ताय निर्विषं कुरु २  
2 स्वाहा ॥

[गोधामुख]

मयूरचन्द्रसंकाशा दृश्यन्ते यस्य मण्डलाः ।  
स्थूलदीर्घश्च पिङ्गाक्षो विकटाकृतिमस्तकः ॥ ४६ ॥

गोधाया गर्भसम्भूतो महाविषपराक्रमः ।

40a अलाभे ] P<sub>ALM</sub>, अलाभे PR<sub>B</sub>D<sub>C</sub> 40b सप्तरात्राद्विनश्यति ] D<sub>C</sub>P<sub>ALM</sub>, सप्तरात्रानि PR<sub>B</sub> 40c तत्र ] PR<sub>B</sub>P<sub>ALM</sub>, तस्य D<sub>C</sub> 41a शोधयित्वा ] PR<sub>B</sub>D<sub>C</sub>, साधयित्वा P<sub>ALM</sub> 41c प्रलेपम् ] PR<sub>B</sub>P<sub>ALM</sub>, प्र[[T]]लेपं D<sub>C</sub> 41c रोध्र ] PR<sub>B</sub>P<sub>ALM</sub>, लोध्र D<sub>C</sub> 41d गिरिकर्णिका ] D<sub>C</sub>PR<sub>B</sub><sup>pc</sup>, गिरिकी(त्ति)[[त्ति]]का PR<sub>B</sub><sup>ac</sup>, गिरिकर्णिका: P<sub>ALM</sub> 42a करवीरार्कयोर् ] PR<sub>B</sub>D<sub>C</sub>, वरवीरार्कयो P<sub>ALM</sub> 42c निम्ब° ] PR<sub>B</sub>P<sub>ALM</sub>, निम्ब° D<sub>C</sub> 43b शर्करा ] D<sub>C</sub>P<sub>ALM</sub>, शर्क(ला) PR<sub>B</sub> 43d पीषयेत् ] P<sub>ALM</sub><sup>aisā</sup>, पीषये PR<sub>B</sub>, om. D<sub>C</sub> 44c °धातकी° ] PR<sub>B</sub>D<sub>C</sub>, °धाकी° P<sub>ALM</sub><sup>hypo</sup> 44d °आर्जुनयोस् ] P<sub>ALM</sub>, °आर्जुनकं D<sub>C</sub>, °आर्जनकं PR<sub>B</sub> 45b लोडितम् ] PR<sub>B</sub>D<sub>C</sub>, लोडित: P<sub>ALM</sub> 45c तु ] PR<sub>B</sub>P<sub>ALM</sub>, त D<sub>C</sub> 45c ओषधैः ] P<sub>ALM</sub>, औषधैः PR<sub>B</sub>D<sub>C</sub> 45d विपाचयेत् ] PR<sub>B</sub>D<sub>C</sub>, [प्र]विपाचयेत् P<sub>ALM</sub> Ln.1 कपालहस्ताय ] PR<sub>B</sub>D<sub>C</sub>, कपालहाय P<sub>ALM</sub> 46a मयूर° ] PR<sub>B</sub>D<sub>C</sub>, मयूर P<sub>ALM</sub> 46a °संकाशा ] P<sub>ALM</sub>, °संकाशं PR<sub>B</sub>D<sub>C</sub> 46b दृश्यन्ते ] P<sub>ALM</sub>, दृश्यते PR<sub>B</sub>D<sub>C</sub> 46b यस्य ] PR<sub>B</sub>D<sub>C</sub>, यस्य [[कस्यचित्] P<sub>ALM</sub> 46b मण्डलाः ] P<sub>ALM</sub>, मण्डला PR<sub>B</sub>D<sub>C</sub> 46c स्थूलदीर्घश् ] PR<sub>B</sub>D<sub>C</sub>, स्थूलदीर्घां P<sub>ALM</sub> 46d विकटाकृतिमस्तकः ] PR<sub>B</sub>, विकटा(कृ) तिमस्तकः D<sub>C</sub>, विकटाकृतिस्तकः P<sub>ALM</sub>

43d D<sub>C</sub> omits 43b-c.

तेन दष्टो महाप्राज्ञ दिशाः पश्यति पीतकाः ॥ ४७ ॥

गात्राणि परिशुष्यन्ति सीदन्ति च पतन्ति च ।

ईदृशं लक्षणं ज्ञात्वा क्रियां तस्य न कारयेत् ॥ ४८ ॥

[घोटामुख]

नीलैः कृष्णैश्च रक्तैश्च यस्य दृश्यन्ति मण्डलाः ।

PR<sub>B</sub> 142<sup>V</sup>

स तु घोटामुखो नाम धर्मिणीगर्भसम्भवः ।

तेन दष्टो महाप्राज्ञ त्रिरात्रेण विनश्यति ॥ ४९ ॥

P<sub>ALM</sub> 129<sup>V</sup>

[शकटमुख]

पृष्ठे मण्डलकैश्चित्रैः सर्वत्र परिवारितः ।

शकटामुखः स विज्ञेयो विषभारसमुद्भवः ॥ ५० ॥

निद्रा च भवते तस्य केशाः पतन्ति सर्वतः ।

कृष्णनासो गम्भीराक्षी तेन दष्टस्तु दह्यति ॥ ५१ ॥

स्वरभेदो ज्वरश्चैव तस्य कुर्याच्चिकित्सितम् ।

पटोलं निम्बबीजानि वत्सकश्च महौषधी ॥ ५२ ॥

D<sub>C</sub> 79<sup>V</sup>

कदम्बं गुग्गुलुं भार्गीं पीषयेत् सह वारिणा ।

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५३ ॥

47c दष्टो ] PR<sub>B</sub>D<sub>C</sub> (द)ष्टो P<sub>ALM</sub> 47c महाप्राज्ञ ] PR<sub>B</sub>D<sub>C</sub>, महाप्राज्ञः P<sub>ALM</sub> 47d दिशाः पश्यति पीतकाः ] em., दिशां पश्यति पीतिकाः PR<sub>B</sub>D<sub>C</sub>, पीतिकाः दिशांश्रुति P<sub>ALM</sub> hypo 48a गात्राणि ] PR<sub>B</sub>D<sub>C</sub>, गाणि P<sub>ALM</sub> hypo 48c ज्ञात्वा ] P<sub>ALM</sub>, दृष्ट्वा YOGR, यस्य PR<sub>B</sub>D<sub>C</sub> 48d क्रियां ] PR<sub>B</sub>, क्रिया D<sub>C</sub>P<sub>ALM</sub> 49a कृष्णैश्च रक्तैश्च ] D<sub>C</sub>, कृष्णैः स्वरक्तैश्च PR<sub>B</sub>, कृष्णैः स्वरक्तैः P<sub>ALM</sub> hypo 49b दृश्यन्ति ] PR<sub>B</sub>D<sub>C</sub>, दृशन्ति P<sub>ALM</sub> 49c घोटामुखो ] D<sub>C</sub>P<sub>ALM</sub>, घोटामुखा PR<sub>B</sub> 49d °सम्भवः ] PR<sub>B</sub>D<sub>C</sub>, °सम्भवाः P<sub>ALM</sub> 49e महाप्राज्ञ ] P<sub>ALM</sub>, महाप्राज्ञः PR<sub>B</sub>D<sub>C</sub> 49f विनश्यति ] PR<sub>B</sub>D<sub>C</sub>, नस्य P<sub>ALM</sub> hypo 50a चित्रैः ] PR<sub>B</sub>P<sub>ALM</sub>, चित्रैः D<sub>C</sub> 50b सर्वत्र ] P<sub>ALM</sub>, सर्वतः PR<sub>B</sub>D<sub>C</sub> 50c शकटामुखः स विज्ञेयो ] corr. hyper, शकटामुखो स विज्ञेयो P<sub>ALM</sub>, कटामुखो स विज्ञेयो D<sub>C</sub>, सकटामुखो स विज्ञेयो PR<sub>B</sub> 50d विषभारसमुद्भवः ] PR<sub>B</sub>D<sub>C</sub>, विषंभवसुद्भवः P<sub>ALM</sub> hypo 51b केशाः ] P<sub>ALM</sub>, केशा PR<sub>B</sub>D<sub>C</sub> 51b पतन्ति ] PR<sub>B</sub>, पतति D<sub>C</sub>P<sub>ALM</sub> 51c कृष्णनासो ] conj., कृष्णनासौ PR<sub>B</sub>D<sub>C</sub>, कृष्णाख्या P<sub>ALM</sub> hypo 51c गम्भीराक्षी ] D<sub>C</sub>, गम्भीराक्षीस् PR<sub>B</sub>, च गंभीरा P<sub>ALM</sub> 51d दष्टस्तु ] PR<sub>B</sub>D<sub>C</sub>, दष्टस्य P<sub>ALM</sub> 52a स्वरभेदो ] PR<sub>B</sub>P<sub>ALM</sub>, स्वरभेदा D<sub>C</sub> 52b तस्य ] P<sub>ALM</sub>, तस्य PR<sub>B</sub>D<sub>C</sub> 52b कुर्याच्च ] corr., कुर्यां P<sub>ALM</sub>, कार्याच्च PR<sub>B</sub>D<sub>C</sub> 52b चिकित्सितम् ] em., चिकित्सि(कं) P<sub>ALM</sub>, चिकित्सकम् PR<sub>B</sub>D<sub>C</sub> 52d महौषधी ] PR<sub>B</sub>D<sub>C</sub>, हौषधी P<sub>ALM</sub> hypo 53a गुग्गुलुं ] PR<sub>B</sub>P<sub>ALM</sub>, गुग्गुलं D<sub>C</sub> 53b वारिणा ] P<sub>ALM</sub>, वारिणी PR<sub>B</sub>D<sub>C</sub> 53c °समायुक्तं ] corr., °समायुक्तं PR<sub>B</sub>D<sub>C</sub>, °सायुक्तं P<sub>ALM</sub> hypo

47c महाप्राज्ञ ] This vocative is unusual for Kārttikeya, and may stem from the source text of this chapter. 47d Yellow-colored vision is a symptom of evenenotation by many types of snakes and also some plant poisons. Cf. *Kriyākālaguṇottara* 5.15: पीतवर्णं जगत्सर्वं describing “मांसगतं विषं.”

## 1 मन्त्रः । ॐ नमो नीलकण्ठाय चिरि २ यक्षिणि मुञ्च २ स्वाहा ॥

[अजामुख]

पाटलापुष्पवर्णाभा दृश्यन्ते यस्य मण्डलाः ।

द्वौ कर्णौ तस्य शृङ्गौ च उदरे स्थूलमण्डलाः ।

PR<sub>B</sub> 143<sup>r</sup>

अजामुखः स विज्ञेयश्चित्रिकागर्भसम्भवः ॥ ५४ ॥

भ्रमते कम्पते चैव तेन दष्टो विजृम्भते ।

कासशोषो भवेत्तस्य शोणितं श्रवते व्रणम् ॥ ५५ ॥

उत्पलं तगरं कुष्ठं दन्तिनी पिप्पली तथा ।

कटभी निम्ब भार्गी च पीषयेन्मधुसर्पिषा ।

P<sub>ALM</sub> 130<sup>r</sup>

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ५६ ॥

## 2 मन्त्रः । ॐ नमो भगवते रुद्राय एहि २ भगवति कपालमाला-

## 3 धरि महाकपाले हन २ स्वाहा ॥

[मार्जारमुख]

कदलीगर्भसंकाशा यस्य दृश्यन्ति मण्डलाः ।

नानावर्णेश्चितं चन्द्रं पृष्ठे तु भवते सदा ।

स मार्जारमुखो नाम दुन्दुभीगर्भसम्भवः ॥ ५७ ॥

ग्रीवाभङ्गस्तथा लाला तेन दष्टस्य जायते ।

PR<sub>B</sub> 143<sup>v</sup>

प्रमेहकं तथा छर्दिस्तस्य कुर्याच्चिकित्सितम् ॥ ५८ ॥

पिप्पली मरिचा शुण्ठी वचा चित्रकमेव च ।

अतिविषा च मञ्जिष्ठा त्रिफला च समा भवेत् ।

**Ln.1 मुञ्च २** ] P<sub>ALM</sub>, मुञ्च PR<sub>B</sub>D<sub>C</sub> **Ln.1 यक्षिणि** ] em., यक्षिणी Σ, पक्षिणि YOGR **54c** शृङ्गौ च ] PR<sub>B</sub>P<sub>ALM</sub>, om. D<sub>C</sub> hypo **54d** स्थूल° ] PR<sub>B</sub>D<sub>C</sub>, तस्य P<sub>ALM</sub> **54e** अजामुखः ] PR<sub>B</sub>D<sub>C</sub>, अजामुख P<sub>ALM</sub> **54e** विज्ञेयश् ] corr., विज्ञेयोश् Σ **54f** चित्रिकागर्भ° ] D<sub>C</sub>YOGR, चित्रिकागर्भ° ] ईर्भ° P<sub>ALM</sub> hyper, चित्रिकागर्भ° PR<sub>B</sub> hyper **55b** दष्टो ] D<sub>C</sub>P<sub>ALM</sub>, दंष्ट्रौ PR<sub>B</sub> **56c** कटभी ] PR<sub>B</sub>D<sub>C</sub>, कटही P<sub>ALM</sub> **56c** भार्गी ] PR<sub>B</sub>P<sub>ALM</sub>, भागी D<sub>C</sub> **56f** ततः ] PR<sub>B</sub>D<sub>C</sub>, तः P<sub>ALM</sub> hypo **Ln.2 भगवते** ] PR<sub>B</sub>P<sub>ALM</sub>, गवते D<sub>C</sub> **Ln.2 एहि २** ] PR<sub>B</sub>D<sub>C</sub>, एहि P<sub>ALM</sub> **Ln.2 भगवति** ] D<sub>C</sub>, भगवती PR<sub>B</sub>, भवती P<sub>ALM</sub> **Ln.2-3 कपालमालाधरि** ] P<sub>ALM</sub>, कपालमालीधरि PR<sub>B</sub>D<sub>C</sub> **57b** यस्य ] PR<sub>B</sub>D<sub>C</sub>, य P<sub>ALM</sub> hypo **57b** मण्डलाः ] PR<sub>B</sub>, मण्डला D<sub>C</sub>, लाः P<sub>ALM</sub> hypo **57c** नानावर्णेश्चितं चन्द्रं ] em. H.L., नानावर्णेश्चितं चन्द्रं P<sub>ALM</sub>, नानावर्णेश्चितं तं तु PR<sub>B</sub>D<sub>C</sub> **57d** सदा ] PR<sub>B</sub>D<sub>C</sub>, [[रुद्राय एहि] P<sub>ALM</sub> hypo **57f** °गर्भ° ] D<sub>C</sub>P<sub>ALM</sub>PR<sub>B</sub> PC, °गर्दभ° PR<sub>B</sub> ac **58b** दष्टस्य ] PR<sub>B</sub>P<sub>ALM</sub>, दष्टेन D<sub>C</sub> **58c** प्रमेहकं ] corr., प्रमेहक Σ **58c** छर्दिस् ] PR<sub>B</sub>D<sub>C</sub>, छर्दि P<sub>ALM</sub> **59b** चित्रकम् ] PR<sub>B</sub>D<sub>C</sub>, चित्रक P<sub>ALM</sub> **59d** समा भवेत् ] PR<sub>B</sub>D<sub>C</sub>, समारभेत् P<sub>ALM</sub>

**55d** β has an extra line between 55a and 55d: स्तनं च भवते व्रणम् । पूतिगन्धं भवेत्तस्य. It seems that β erroneously incorporated a marginal पूतिगन्ध twice, once in 43b, its proper place, and once here. It is not supported by the *Yogarātnāvalī*. **Ln.3 हन २** ] *aīsa* for जहि २.

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५६ ॥

- 1 मन्त्रः । ॐ नमो भगीश्वराय खादय विषं जीवापय महाशबरि
- 2 हूं २ स्वाहा ॥

[वत्समुख]

रक्तैः कृष्णैर्विवर्णैस्तु यस्य मण्डलकैश्चितम् ।  
स तु वत्समुखो नाम कृकलासगर्भसम्भवः ॥ ६० ॥

अतिदीर्घतनुश्चैव तेन दष्टो निबोध मे ।  
कर्दमेन यथा लिप्तस्तथा सीदति दष्टकः ॥ ६१ ॥

P<sub>ALM</sub> 130<sup>v</sup>

†अथ मज्जाविशेषस्तु† ततः प्राणैर्विमुच्यते ।  
असाध्यः स तु विज्ञेयो न कुर्यात्तस्य भेषजम् ॥ ६२ ॥

D<sub>C</sub> 80<sup>r</sup>

[मेषमुख]

अथ मेषमुखो नाम कृष्णकर्दमसंनिभः ।  
मण्डलैः पृष्ठतो व्याप्त-म्-अङ्गैरिव विचित्रितम् ॥ ६३ ॥

PR<sub>B</sub> 144<sup>r</sup>

द्वौ कर्णौ तस्य सुज्ञौ च यथा मेषः स कुञ्जति ।  
न कर्म तस्य कर्तव्यं न क्रिया नैव भेषजम् ॥ ६४ ॥

[कुक्कुरक]

अथ कुक्कुरको नाम मण्डलैः स्वस्तिसंनिभैः ।  
चत्वारस्तस्य वै पादा गोधा इव स गच्छति ।

**Ln.1 मन्त्रः** ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> **Ln.1 भगीश्वराय** ] P<sub>ALM</sub>, भगीश्वराय PR<sub>B</sub>, भगीश्वराय D<sub>C</sub> **Ln.1 विषं** ] PR<sub>B</sub>D<sub>C</sub>, विष P<sub>ALM</sub> **Ln.1 जीवापय** ] P<sub>ALM</sub> *pcaiśā*, जीवापहया P<sub>ALM</sub><sup>ac</sup>, जीवायय PR<sub>B</sub>, जीवाय D<sub>C</sub> **Ln.1 महाशबरि** ] em., महाशबरी Σ **Ln.2 हूं २** ] P<sub>ALM</sub> YOGR, हूं २ D<sub>C</sub>, हूं २ PR<sub>B</sub> **60a** कृष्णैः ] D<sub>C</sub>P<sub>ALM</sub>, कृष्णैः PR<sub>B</sub> **60a** विवर्णैस्तु ] PR<sub>B</sub>, विवर्णैस्(तर) D<sub>C</sub>, विवर्णैश्च P<sub>ALM</sub> **60b** यस्य ] em., यस्तु PR<sub>B</sub>D<sub>C</sub>, यस्तस्य P<sub>ALM</sub> *hyper* **60b** चितम् ] P<sub>ALM</sub>, चिके PR<sub>B</sub>D<sub>C</sub> **60c** स तु वत्समुखो ] em., शत्रवः सेमुखो PR<sub>B</sub>D<sub>C</sub>, सत्रवः समुखो P<sub>ALM</sub> **60c** नाम ] D<sub>C</sub>P<sub>ALM</sub>, नाग PR<sub>B</sub> **60d** °गर्भसम्भवः ] PR<sub>B</sub>D<sub>C</sub> *hyper*, °गर्भसम्भवः P<sub>ALM</sub> *hyper* **61a** °तनुश् ] PR<sub>B</sub>D<sub>C</sub>, °ततश् P<sub>ALM</sub> **61b** दष्टो ] PR<sub>B</sub>D<sub>C</sub>, द[ष्टो] P<sub>ALM</sub> *sec. manu* **61c** यथालिप्तम् ] D<sub>C</sub>, यथालिप्त PR<sub>B</sub>P<sub>ALM</sub> **61d** सीदति ] em. H.I., सीदन्ति Σ **61d** दष्टकः ] PR<sub>B</sub>D<sub>C</sub>, दष्ट[कि]कः P<sub>ALM</sub> **62a** मज्जाविशेषस् ] P<sub>ALM</sub>PR<sub>B</sub><sup>pc</sup>, मज्जाविशेषस् PR<sub>B</sub><sup>ac</sup>, मज्जाविषे षस् D<sub>C</sub> **62b** प्राणैर्विमुच्यते ] PR<sub>B</sub>D<sub>C</sub>, प्राणि स उच्यते P<sub>ALM</sub> **63b** °कर्दम° ] PR<sub>B</sub>P<sub>ALM</sub>, °गर्दभ° D<sub>C</sub> **64a** सुज्ञौ ] PR<sub>B</sub>D<sub>C</sub>, सुज्ञे P<sub>ALM</sub> **64b** मेषः स ] em., मेषस्त PR<sub>B</sub>D<sub>C</sub>, मेषसु P<sub>ALM</sub> **64b** कुञ्जति ] P<sub>ALM</sub>, कुञ्जितः PR<sub>B</sub>D<sub>C</sub> **64c** कर्म ] P<sub>ALM</sub>, कर्म PR<sub>B</sub>D<sub>C</sub> **65a** कुक्कुरको ] PR<sub>B</sub>D<sub>C</sub>, कुक्कुरको P<sub>ALM</sub> **65c** चत्वारस्तस्य वै ] PR<sub>B</sub>D<sub>C</sub>, चत्वारस्य P<sub>ALM</sub> *hypo*

**61a** The grammar here is poor; we would prefer अतिदीर्घतन्वा चैव तेन दष्टं निबोध मे. **62a** अथ मज्जाविशेषस्तु ] The meaning we want is something like “if the poison reaches the marrow,” but it is not clear how to emend. Such a meaning may imply that it is treatable in the manner of Kardama before it reaches the marrow, but this is conjectural.

हस्तमात्रप्रमाणेन भवते विषदर्पितः ॥ ६५ ॥

तेन दष्टो महाप्राज्ञ भूम्यां पतति मानवः ।  
लकुटेनाहतो यद्वत्सो ऽपि प्राणान्विमुञ्चति ॥ ६६ ॥

[संदंशक]

अथ संदंशको नाम दर्शनान्नकुलाकृतिः ।  
द्वीपिचर्मनिभाकारैः पृष्ठं मण्डलकैश्चितम् ॥ ६७ ॥  
द्वौ कर्णौ तस्य शृङ्गौ च उदरे स्थूलमण्डलाः ।  
सो ऽप्यसाध्यो महाप्राज्ञ अहरेरेव समुद्भवः ॥ ६८ ॥  
न तस्य कर्म कर्तव्यं न पानं नैव-म्-औषधम् ।  
दुर्निरीक्षो महाप्राज्ञ कालकूट-म्-इव स्थितः ॥ ६९ ॥

P<sub>ALM</sub> 131<sup>r</sup>

PR<sub>B</sub> 144<sup>v</sup>

[रक्तमुख]

अथ रक्तमुखो नाम कृष्णकर्दमसंनिभः ।  
मण्डलैः सर्वतो व्याप्त-म्-अङ्गैरिव विचित्रितम् ॥ ७० ॥  
द्वौ कर्णौ तस्य शृङ्गौ च यथा मेघः स कुञ्जति ।  
चत्वारस्तस्य वै पादा गोधा इव स गच्छति ॥ ७१ ॥  
हस्तमात्रप्रमाणेन मण्डलैः स्वस्तिकाकृतिः ।  
तेन दष्टो महाप्राज्ञ भूम्यां पतति मूर्च्छितः ॥ ७२ ॥

65f भवते ] P<sub>ALM</sub>, भवति D<sub>C</sub> *ummet*, भवति PR<sub>B</sub> 66a महाप्राज्ञ ] D<sub>C</sub>P<sub>ALM</sub>, महाप्राज्ञः PR<sub>B</sub> 66b भूम्यां ] P<sub>ALM</sub>, भूम्या PR<sub>B</sub>D<sub>C</sub> 66c लकुटेनाहतो ] P<sub>ALM</sub>, लगुटे[डे]नाहते PR<sub>B</sub>, लगुडेनाहते D<sub>C</sub> 66c यद्वत् ] PR<sub>B</sub>D<sub>C</sub>, यद्वा P<sub>ALM</sub> 67b दर्शनान् ] *em.* H.I., दर्शना Σ 67b नकुलाकृतिः ] D<sub>C</sub>P<sub>ALM</sub>, न( )कुलाकृति PR<sub>B</sub> 67c द्वीपिचर्मनिभाकारैः ] PR<sub>B</sub>D<sub>C</sub>, द्विपचर्मनिराचारैः P<sub>ALM</sub> 67d पृष्ठं ] *em.*, पृष्ठं Σ 67d चितम् ] *em.*, चितः Σ 68b उदरे ] PR<sub>B</sub>D<sub>C</sub>, उदार P<sub>ALM</sub> 68c सो ऽप्यसाध्यो ] P<sub>ALM</sub>, सो पि साध्यो PR<sub>B</sub>D<sub>C</sub> 68c महाप्राज्ञ ] D<sub>C</sub>, महाप्राज्ञः PR<sub>B</sub>, महाप्राज्ञो P<sub>ALM</sub> 68d अहरेरेव ] *em.* H.I., अहिरेव Σ 68d समुद्भवः ] D<sub>C</sub>, [सर्वे] समुद्भवः PR<sub>B</sub>, समु P<sub>ALM</sub> *hypo* 69a कर्म ] PR<sub>B</sub>P<sub>ALM</sub>, कर्मक( ) D<sub>C</sub> *hyper* 69b नैव-म्-औषधम् ] PR<sub>B</sub>P<sub>ALM</sub>, नैव औषधम् D<sub>C</sub> 69c दुर्निरीक्षो ] PR<sub>B</sub>D<sub>C</sub>, दुन्निरक्षो P<sub>ALM</sub> 69c महाप्राज्ञ ] *em.*, महाप्राज्ञः PR<sub>B</sub>D<sub>C</sub>, महाप्राज्ञो P<sub>ALM</sub> 69d कालकूटम् ] D<sub>C</sub>, कालकुतम् PR<sub>B</sub>, कालम् P<sub>ALM</sub> *hypo* 69d स्थितः ] PR<sub>B</sub>D<sub>C</sub>P<sub>ALM</sub> *pc*, स्थितं P<sub>ALM</sub> *ac* 70b कृष्णकर्दमं ] PR<sub>B</sub>, कृष्णगर्दभं D<sub>C</sub>, *om.* P<sub>ALM</sub> *hypo* 70c-d व्याप्त-म्-अङ्गैर् ] PR<sub>B</sub>P<sub>ALM</sub>, व्याप्तं भगैर् D<sub>C</sub> 70d विचित्रितम् ] PR<sub>B</sub>D<sub>C</sub>, चिकित्सितं P<sub>ALM</sub> 71a कर्णौ ] PR<sub>B</sub>P<sub>ALM</sub>, कर्णौ D<sub>C</sub> 71b मेघः ] D<sub>C</sub>P<sub>ALM</sub>, मेघ[ः] PR<sub>B</sub> 71b कुञ्जति ] *em.*, गुञ्जति PR<sub>B</sub>D<sub>C</sub>, पुञ्जति P<sub>ALM</sub> 71c तस्य वै पादा ] *corr.*, तस्य वै पादाः PR<sub>B</sub>, तस्तं पादा D<sub>C</sub> *hypo*, तस्य पादाश्च P<sub>ALM</sub> 72b मण्डलैः ] PR<sub>B</sub>D<sub>C</sub>, मडलैः P<sub>ALM</sub> 72c महाप्राज्ञ ] *em.*, महाप्राज्ञः PR<sub>B</sub>P<sub>ALM</sub>, महाप्राज्ञो D<sub>C</sub> 72d भूम्यां ] PR<sub>B</sub>D<sub>C</sub>, भूम्यं P<sub>ALM</sub>

65e Preceding 66a, P<sub>ALM</sub> writes and cancels: अथ संदंशको नाम. 68c-d महाप्राज्ञ अहेर् ] Nonstandard *sandhi* for the meter.

लकुटेनाहतो यद्वत्सद्यः प्राणान्विमुञ्चति ।  
लूतागर्दभ-म्-उत्पन्नो नास्ति तस्य चिकित्सनम् ॥ ७३ ॥

[चक्रमुख]

अथ चक्रमुखो नाम गोनसो बलदर्पितः ।  
तेन दष्टस्य रूपाणि दारुणानि भवन्ति च ॥ ७४ ॥  
भूम्यां पतति वै क्षिप्रं चेतनां नैव विन्दति ।  
असाध्यः स तु विज्ञेयः कर्म तत्र न कारयेत् ॥ ७५ ॥

PR<sub>B</sub> 145<sup>r</sup>

[दन्तुरक]

अथ दन्तुरको नाम दुन्दुभीगर्भसम्भवः ।  
रुक्मकुण्डलसंकाशैर्यस्य मण्डलकैश्चितम् ॥ ७६ ॥  
नातिदीर्घश्च ह्रस्वश्च क्रोधनश्चपलश्वसः ।  
स तु दन्तुरको नाम गोनसो विषदर्पितः ॥ ७७ ॥  
सितपीतनिभाकारो बलोपेतो दृश्यते यदि ।  
मृत्तिका त्रिफलामिश्रा लेपं तस्य प्रदापयेत् ।  
त्रिरात्रे सप्तरात्रे वा ततः शाम्यति तद्विषम् ॥ ७८ ॥

D<sub>C</sub> 80<sup>v</sup>

P<sub>ALM</sub> 131<sup>v</sup>

- 1 मन्त्रः । ॐ वर हूं फट् स्वाहा । सर्वेषां गोनसानामपमार्जन-
- 2 मन्त्रः ॥

ॐकारं चिन्तयेन् मूर्ध्नि वकारं हृदये तथा ।

73a लकुटेनाहतो ] *corr.*, लकुटेनाहत P<sub>ALM</sub>, लकुटेनाहतो PR<sub>B</sub>, लकुटेनाहतो D<sub>C</sub> 73a यद्वत् ] D<sub>C</sub>P<sub>ALM</sub>, यद्वन् PR<sub>B</sub> 73b सद्यः ] PR<sub>B</sub>D<sub>C</sub>, सद्य P<sub>ALM</sub> 73d चिकित्सनम् ] P<sub>ALM</sub>, चिकित्सितं PR<sub>B</sub>D<sub>C</sub> 74a °मुखो ] D<sub>C</sub>P<sub>ALM</sub>, °मुखा PR<sub>B</sub> 74d दारुणानि ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> 74d च ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> 75b चेतनां ] *em.* H.I., चेतना PR<sub>B</sub>P<sub>ALM</sub>, तेनना D<sub>C</sub> 75c विज्ञेयः ] PR<sub>B</sub>D<sub>C</sub>, विज्ञेयो P<sub>ALM</sub> 75d कर्म ] PR<sub>B</sub> *aisa*, कर्म D<sub>C</sub>, क(र्म) P<sub>ALM</sub> 75d न ] PR<sub>B</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> 76c रुक्म° ] PR<sub>B</sub>D<sub>C</sub>, कक्ष° P<sub>ALM</sub> 76c °कुण्डल° ] P<sub>ALM</sub>, °मण्डल° PR<sub>B</sub>D<sub>C</sub> 76c °संकाशैर ] D<sub>C</sub>P<sub>ALM</sub>, °संकाशै PR<sub>B</sub> 76d मण्डलकैश् ] PR<sub>B</sub>P<sub>ALM</sub>, मंडलकैश् D<sub>C</sub> 76d यस्य ] *em.*, यस्तु Σ 76d चित्तम् ] *em.*, चित्तः Σ 77b क्रोधनश् ] PR<sub>B</sub>D<sub>C</sub>, क्रो[षे]धनश् P<sub>ALM</sub> 77b चपलश्वसः ] D<sub>C</sub>P<sub>ALM</sub>, चप(र)स्वसः PR<sub>B</sub> 77d विष° ] PR<sub>B</sub>D<sub>C</sub>, वि° P<sub>ALM</sub> *hypo* 78b बलोपेतो ] D<sub>C</sub> *hyper*, [ब]लोपेतो PR<sub>B</sub>, बलापो P<sub>ALM</sub> 78d लेपं तस्य ] PR<sub>B</sub>D<sub>C</sub>, लेपनस्य P<sub>ALM</sub> Ln.1 वर ] *conj.*, *om.* Σ Ln.1 अपमार्जन° ] PR<sub>B</sub>P<sub>ALM</sub>, अपमार्जन° D<sub>C</sub> 79a चिन्तयेन् ] *conj.* H.I., मूर्ध्नि यन् Σ

79a In the margins, PR<sub>B</sub> has the mantra: ॐ मोहिनी मोहय निषीकेसवी आकाशवन्ननाय लुङ्गण्ठेश्वरकुमाराय पसर २ पल्ल २ हिमवन्तकैलास आसनेन पर्वतकैलास आसने हन २ ह्रीं कुं हूं ॥ वर्षस्तंभनचक्रमुद्राबन्धयैत ॥ It also has this mantra on the final folio with some minor variants and a remark in Newari: ॐ मोहनी मोहय रिषीकेसवी आकाशन्तनाय लुङ्गण्ठेश्वरकुमाराय पसर २ पज्जल २ हिमवन्त कैलास आसनेन पर्वतकैलास आसने हन २ ह्रीं कुं हूं ॥ वर्षस्तंभनचक्रमुद्रा बन्धयैत ॥ सिसचोयावतयाथायचोड थन चोया ॥



रकारं नाभिमध्ये तु हूंफट्कारं च पादयोः ॥ ७६ ॥

ॐकारं चिन्तयेच्छ्रेतं रक्तवर्णं रकारकम् ।

पीतवर्णं वकारं तु हूंफट्कारं च कृष्णकम् ॥ ८० ॥

PR<sub>B</sub> 145<sup>V</sup>

ॐकार-म्-ईश्वरो ज्ञेयो वकारो विष्णुरेव च ।

रेफं चैव स्वयं ब्रह्मा हूंफट्कारो हुताशनः ॥ ८१ ॥

अतः परं प्रवक्ष्यामि सर्वसामान्यमौषधम् ।

सोमराजीं तु संगृह्य बीजं घोषातकी तथा ।

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ८२ ॥

- 1 सर्वगोनसानां मन्त्रः । ॐ तुमं कुण राजपुत्तो तुमं ईश्वर देव-
- 2 दत्तो इंमा एण पुण इतिर् विसाजाया आवइदू उ ल घ इ एही
- 3 यढका नामेण निर्विषो होउ तुमं नागविस हर निर्विसं जं
- 4 जं जं सः हः ॥

P<sub>ALM</sub> 132<sup>R</sup>

## 5 इति क्रियाकालगुणोत्तरे गोनससंहितापटल एकत्रिंशत्तमः

79d हूं ] P<sub>ALM</sub>, हुं PR<sub>B</sub>D<sub>C</sub> 79d पादयोः ] PR<sub>B</sub>D<sub>C</sub>, पदयोः P<sub>ALM</sub> *unmet.* 80a चिन्तयेच्छ्रेतं ] PR<sub>B</sub>D<sub>C</sub>, चित्रस्वेतं (यौ) P<sub>ALM</sub> 80b रक्तवर्णं ] D<sub>C</sub>, रक्तवर्णं PR<sub>B</sub>P<sub>ALM</sub> 80c वकारं ] *em.*, चकारं Σ 80d हूंफट्कारं च कृष्णकम् ] PR<sub>B</sub>D<sub>C</sub>, फट्कारं च वर्णकं P<sub>ALM</sub> 81a ईश्वरो ] PR<sub>B</sub>D<sub>C</sub>, ईश्वरं P<sub>ALM</sub> 81a-b ज्ञेयो वकारो ] P<sub>ALM</sub>, ज्ञेयो चकारो PR<sub>B</sub>, ज्ञेयश्चकारो D<sub>C</sub> 81d हूं ] PR<sub>B</sub>D<sub>C</sub>, हुं P<sub>ALM</sub> 82b सर्वसामान्यमौषधम् ] PR<sub>B</sub>D<sub>C</sub>, सामान्यमौषधं परम् P<sub>ALM</sub> *unmet.* 82c सोमराजीं ] *corr.*, सोमराजी Σ 82f हितम् ] PR<sub>B</sub>D<sub>C</sub>, तथा P<sub>ALM</sub> Ln.1 सर्वगोनसानां ] PR<sub>B</sub>D<sub>C</sub>, सर्वं गोनसानां [[तु] मन्त्रः P<sub>ALM</sub> Ln.1 राजपुत्तो ] PR<sub>B</sub>, राजपुत्रो D<sub>C</sub> Ln.2 - पुण ] PR<sub>B</sub>, पुण पुण D<sub>C</sub> Ln.2 आव इदू ] PR<sub>B</sub>, आवईदू D<sub>C</sub> Ln.3 ंढं ] PR<sub>B</sub>, (ंढं) D<sub>C</sub> Ln.3 निर्विषो ] D<sub>C</sub>, विर्वि<sup>1</sup>शो PR<sub>B</sub> Ln.3 होउ तुमं ] *em.* H.I., हो उत्तमं PR<sub>B</sub>D<sub>C</sub> Ln.3 नागविस ] D<sub>C</sub>, नागविस PR<sub>B</sub> Ln.5 इति क्रियाकालगुणोत्तरे ] *em.*, इति क्रियाकालगुणोत्तरे P<sub>ALM</sub>, इति क्रियाकालगुणोत्तरे क्रियापादे त्रिकंटके PR<sub>B</sub>D<sub>C</sub> Ln.5 त्रिंशत्तमः ] *em.*, उनत्रिंशत्तमः PR<sub>B</sub>, *om.* D<sub>C</sub>P<sub>ALM</sub>

Ln.1-4 P<sub>ALM</sub>'s reading of the mantra, part of which it gives in the margin, varies significantly from the β manuscripts. Rather than list individual variants, I transcribe P<sub>ALM</sub>'s reading in full: ॐ उमं क्रमन गजवृत्तौत्तमं ईश्वरदेवदत्तो तं जायेन पुनः निविसा जा आ हुं आवइदु उलंघ इ ए [[क]ही पढका नामेण निर्विसो होउ उत्तमं ॥ नानाविष हर विष जं जं जं सः हः ॥ ॥

## विषगुटिकाधिकार ३५

### ॥ ईश्वर उवाच ॥

तेनापि च कृते कर्मे यद्विषं न निवर्तते ।  
छेदयेत्तीक्ष्णशस्त्रेण स्थावरं दापयेद्विषम् ॥ १ ॥

सुखं तेन भवत्याशु दुष्टो दुष्टेन वार्यते ।  
तस्मात्सर्वप्रयत्नेन विषं सर्वेषु व्याधिषु ॥ २ ॥

D<sub>C</sub> 86<sup>V</sup>P<sub>ALM</sub> 141<sup>r</sup>

लूतागर्दभकीटेषु दद्रू पामा विचर्चिका ।  
श्वासकासप्लिहुरोगे वातगुल्मे भगंदरे ॥ ३ ॥

PR<sub>B</sub> 159<sup>v</sup>

शूलेषु कुक्षिशूलेषु अक्षिरोगेषु योजयेत् ।  
शिररोगेषु सर्वेषु कुष्ठरोगेषु सर्वतः ॥ ४ ॥

कामलापाण्डुरोगेषु अन्येषु च प्रदापयेत् ।  
वातपित्ते कफे चैव सर्वरोगेषु नाशनम् ।  
दापयेत्सर्वव्याधीनां नीलकण्ठेन मन्त्रितम् ॥ ५ ॥

### 1 ॥ कार्तिकेय उवाच ॥

नीलकण्ठं न जानामि तस्योपायं वदस्व मे ।  
अक्लेशेन तु जानन्ति नरा मन्त्रविवर्जिताः ॥ ६ ॥

### 2 ॥ ईश्वर उवाच ॥

ओषधानां बलं वत्स सम्प्रदायं वदाम्यहम् ।  
त्रिकटुकं त्वचा मुस्ता विडङ्गं चित्रकं विषम् ।  
समभागानि चैतानि पथ्या च त्रिगुणा विषे ॥ ७ ॥

PR<sub>B</sub> 160<sup>r</sup>

Σ = All MSS; β = PR<sub>B</sub>D<sub>C</sub>; the opening verse of the chapter betrays a clear redactional fissure. The passage made into this chapter may have followed 5.29 in the source text, and was perhaps followed by 7.93–174. In light of the colophon following 7.174 in the β manuscripts, I find it probable that the source text for these passages is the Gāruḍa tantra listed in the canonical lists as *Nilakaṇṭha*, or at any rate, a text that excerpted from it.

1a च ] PR<sub>B</sub>D<sub>C</sub>, om. P<sub>ALM</sub> hypo 1a कर्मे ] em. aiśa, कर्म Σ 1b यद्विषं न ] PR<sub>B</sub>D<sub>C</sub>, यदि विषं P<sub>ALM</sub> unmet.  
1c छेदयेत् ] PR<sub>B</sub>D<sub>C</sub>, छेदत् P<sub>ALM</sub> hypo 2a सुखं ] PR<sub>B</sub>P<sub>ALM</sub>, सुखं D<sub>C</sub> 2a भवत्य् ] PR<sub>B</sub>P<sub>ALM</sub>, भवेत्य् D<sub>C</sub>  
2b दुष्टो दुष्टेन वार्यते ] em. H.L., दुष्टो दुष्टेन वायते PR<sub>B</sub>D<sub>C</sub>, दुष्टे(ो)[न] दुष्टेन वापीत P<sub>ALM</sub> 2c °प्रयत्नेन ]  
PR<sub>B</sub>D<sub>C</sub>, °प्रयत्ने P<sub>ALM</sub> hypo 3a लूतागर्दभ° ] P<sub>ALM</sub>, लूताकर्दभ° D<sub>C</sub>, लूटाकर्दभ° PR<sub>B</sub> 3a °कीटेषु ] PR<sub>B</sub>D<sub>C</sub>,  
°कीटेषु P<sub>ALM</sub> hypo 3c °प्लिह° ] P<sub>ALM</sub> sa-vipulā, °प्लिषे PR<sub>B</sub>, °विषे D<sub>C</sub> 4c शिर° ] PR<sub>B</sub> aiśa, शिरो° D<sub>C</sub>P<sub>ALM</sub> 5b  
अन्येषु ] P<sub>ALM</sub>, असासु PR<sub>B</sub>D<sub>C</sub> 5d सर्वरोगेषु ] PR<sub>B</sub>, सर्वरोगे[स्य]षु D<sub>C</sub>, सर्वेषु च वि° P<sub>ALM</sub> 6a नीलकण्ठं ]  
PR<sub>B</sub>P<sub>ALM</sub>, नीलकं[कं]ठं D<sub>C</sub> 6b तस्योपायं ] PR<sub>B</sub>D<sub>C</sub>, तस्यो[व]पायं P<sub>ALM</sub> Ln.2 उवाच ] PR<sub>B</sub>P<sub>ALM</sub>, उवा  
D<sub>C</sub> 7a ओषधानां ] P<sub>ALM</sub>, औषधानां PR<sub>B</sub>D<sub>C</sub> 7f पथ्या च ] conj., (पथ्या च) P<sub>ALM</sub>, om. PR<sub>B</sub>D<sub>C</sub>

3b दद्रू पामा विचर्चिका ] nominatives for locatives. 7ef This line is not present in PR<sub>B</sub>D<sub>C</sub>.

पञ्चत्रिंशद्भे भागान् क्वाथयेन्मृदुवह्निना ।

चूर्णं कृत्वा तु द्रव्याणां प्रक्षिपेत्तत्र मध्यतः ॥ ८ ॥

P<sub>ALM</sub> 141<sup>V</sup>

†उत्तरायेनदाग्नौ तु† दार्वघाटा पुनः पुनः ।

गुटिकां रचयेत्तां तु बदरास्थिप्रमाणतः ॥ ९ ॥

शुभे ऽहनि प्रयुञ्जानास्त्वेकैकां तु यथाबलम् ।

घृतेन भोजयेद्वत्स बलं यावत्प्रजायते ॥ १० ॥

ज्ञात्वा बलाबलं सर्वं द्वे द्वे च दापयेत्पुनः ।

अथवा गुटिका सार्धा यथा न पीड्यते पुनः ॥ ११ ॥

मासद्वयेन श्लेष्माणां पित्तं चैव त्रिभिर्हरेत् ।

चतुर्भिर्वायुदोषांश्च नाशयेन्नात्र संशयः ॥ १२ ॥

मासैस्तु पञ्चभिश्चैव मूत्रकृच्छ्रं विनाशयेत् ।

मासैः षड्भिर्न संदेहः कुष्ठरोगैर्न लिप्यते ॥ १३ ॥

सर्वव्याधिविनिर्मुक्तो वर्ष-म्-एकेन जायते ।

वर्षद्वयोपयोगेन वलीपलितवजितः ॥ १४ ॥

P<sub>RB</sub> 160<sup>V</sup>

जीवेद्वर्षशतास्त्रीणि द्विरष्टवर्षकाकृतिः ।

**8a** पञ्चत्रिंशद् ] P<sub>RB</sub>D<sub>C</sub>, पञ्चत्रिंशत् P<sub>ALM</sub> **8a** भागान् ] *conj.*, भागात् P<sub>ALM</sub>, भागे P<sub>RB</sub>D<sub>C</sub> **8b** क्वाथयेन् ] P<sub>RB</sub>D<sub>C</sub>, क्वाथयेत् P<sub>ALM</sub> **8d** मध्यतः ] P<sub>RB</sub>D<sub>C</sub>, मध्य[म]तः P<sub>ALM</sub> **9b** दार्वघाटा ] *em.*, दार्वघाटा P<sub>ALM</sub>, दार्वघाटा D<sub>C</sub>, दार्वघा(त) P<sub>RB</sub> **9c** गुटिकां ] P<sub>RB</sub>D<sub>C</sub>, गुटिकां P<sub>ALM</sub> **9c** रचयेत् ] D<sub>C</sub>P<sub>ALM</sub>, रच[च]ये P<sub>RB</sub> **9d** बदरास्थि° ] P<sub>RB</sub>D<sub>C</sub>, बदरास्थि° P<sub>ALM</sub> **10a-b** प्रयुञ्जानास्त्वेकैकां ] *conj.*, प्रयुञ्जानास्त्वेकैकां P<sub>ALM</sub>, प्रयुञ्जानास्त्वेकैकां P<sub>RB</sub>, प्रयुञ्जानास्(त्वे)कैकां D<sub>C</sub> **10c** भोजयेद्वत्स ] P<sub>RB</sub>D<sub>C</sub>, भोजये[द्व]त्स P<sub>ALM</sub> **10d** यावत् ] P<sub>RB</sub>P<sub>ALM</sub>, या\* D<sub>C</sub> **11a** सर्वं ] *em.* H.I., सर्वे P<sub>ALM</sub>, सत्वैर् P<sub>RB</sub>D<sub>C</sub> **11b** दापयेत्पुनः ] P<sub>RB</sub>, दापयेत्पुनः D<sub>C</sub>, पुनः पुनः P<sub>ALM</sub> <sup>hypo</sup> **11c** गुटिका ] P<sub>RB</sub>D<sub>C</sub>, गुटिका P<sub>ALM</sub> **11c** सार्धा ] P<sub>RB</sub>D<sub>C</sub>, सर्वा P<sub>ALM</sub> **11d** पीड्यते पुनः ] P<sub>RB</sub>D<sub>C</sub>, पीदते तु सः P<sub>ALM</sub> **12a** मासद्वयेन श्लेष्माणां ] P<sub>RB</sub>D<sub>C</sub>, मासद्वेन श्लेष्माणां P<sub>ALM</sub> <sup>hypo</sup> **12b** हरेत् ] P<sub>RB</sub>D<sub>C</sub>, हनेत् P<sub>ALM</sub> **12c** चतुर्भिर् ] P<sub>RB</sub>, चतुर्भि D<sub>C</sub>, चतुर्भिर् P<sub>ALM</sub> **12c** °दोषांश्च ] *em.*, °दोषांश्च P<sub>RB</sub>D<sub>C</sub>, *om.* P<sub>ALM</sub> <sup>hypo</sup> **12d** नाशयेन् ] P<sub>RB</sub>D<sub>C</sub>, [स्वा]नस्वनात्मयेन् P<sub>ALM</sub> **13a** मासैस् ] P<sub>RB</sub>D<sub>C</sub>, मासै P<sub>ALM</sub> **13b** मूत्रकृच्छ्रं ] *em.*, मूत्रं कृच्छ्रं P<sub>RB</sub>, मूत्रकृच्छ्रं D<sub>C</sub>, सप्तकृच्छ्रं P<sub>ALM</sub> **13c** मासैः षड्भिर्न संदेहः ] *corr.*, मासैः षड्भिर्न संदेहो D<sub>C</sub>, मासै षड्भिर्न संदेहो P<sub>RB</sub>, मासैस्तु ष(ष्ट)भिश्चैव P<sub>ALM</sub> <sup>hypo</sup> **14b** वर्षमेकेन ] P<sub>RB</sub>P<sub>ALM</sub>, मानवः स तु D<sub>C</sub> **14c** °पयोगेन ] P<sub>RB</sub>D<sub>C</sub>, °पयोन P<sub>ALM</sub> <sup>hypo</sup> **15a** जीवेद् ] D<sub>C</sub>, जीवे P<sub>RB</sub>, जीवे[व]द् P<sub>ALM</sub> **15a** वर्षशताम् ] *corr.*, वर्षशता P<sub>RB</sub>D<sub>C</sub>, वर्षशतां P<sub>ALM</sub> **15b** द्विरष्टवर्षकाकृतिः ] *em.*, द्विरष्टवर्षकाकृतिः P<sub>ALM</sub> <sup>hypo</sup>, द्विरष्टवर्षाकृति P<sub>RB</sub> <sup>hypo</sup>, द्विषष्टिवर्षकाकृतिः D<sub>C</sub>

**15ab** Cf. *Rasaratnākara* 1.4.39.

**8a** Cf. *Bhelaṣaṃhitā* 6.16.54–55, where each ingredient is also used in small proportion to the amount of गुड. **9b** दार्वघाटा ] may be a type of plant. Cf. *Rājanighaṇṭu* 19.155.

एवंवर्षा न वृद्धिः स्यादायुषो वृद्धि वर्धते ॥ १५ ॥

सर्वव्याधिविनिर्मुक्तो जरामृत्युविवर्जितः ।

D<sub>C</sub> 87<sup>r</sup>

अविकलेन्द्रियः श्रुतिमान् भूतघ्नो निबिडस्तथा ॥ १६ ॥

P<sub>ALM</sub> 142<sup>r</sup>

चक्षुषा विशदः प्राज्ञो वलीपलितवर्जितः ।

जीवेद्वर्षसहस्रं तु पञ्चवर्षेर्न संशयः ॥ १७ ॥

यथेष्टचेष्टाहारो ज्यं मायाशोकविवर्जितः ।

सर्वव्याधिहरं दिव्यं सर्वदुष्टहरं परम् ।

अमृतमन्थनरूपेण विषं लोके प्रकीर्त्यते ॥ १८ ॥

1

इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः  
पञ्चत्रिंशत्तमः

2

15c एवं° ] PR<sub>B</sub>P<sub>ALM</sub>, पञ्च D<sub>C</sub> 15c वर्षा न ] *conj.*, वर्षा तु PR<sub>B</sub>, वर्षात्तु । D<sub>C</sub>, सर्वान P<sub>ALM</sub> 15c वृद्धिः ] P<sub>ALM</sub>, वृद्धि PR<sub>B</sub>D<sub>C</sub> 15d आयुषो वृद्धि ] PR<sub>B</sub>D<sub>C</sub>, वायुषो वृद्धि P<sub>ALM</sub> 16a °विनिर्मुक्तो ] PR<sub>B</sub>, °विनिर्मुक्तो D<sub>C</sub>P<sub>ALM</sub> sa-vipulā 16b जरा° ] P<sub>ALM</sub>, ज्व[ज]रा° PR<sub>B</sub>, ज्वरा° D<sub>C</sub> 16c अविकलेन्द्रियः ] *conj.*, *hyper*, अविकलेन्द्रिय P<sub>ALM</sub> *hyper*, अविकलेदु यः PR<sub>B</sub>D<sub>C</sub> *hyper* 16c श्रुतिमान् ] P<sub>ALM</sub>, श्रुतिवान् PR<sub>B</sub>D<sub>C</sub> 16d भूतघ्नो निबिडस्तथा ] D<sub>C</sub>, भूतघ्नो निबिडस्तथा PR<sub>B</sub>, भूतघातिनि----- P<sub>ALM</sub> 17a विशदः ] *em.*, विषदः PR<sub>B</sub>P<sub>ALM</sub>, विषद D<sub>C</sub> 17b °वर्जितः ] PR<sub>B</sub>D<sub>C</sub>, °विवर्जितः P<sub>ALM</sub> *hyper* 18a चेष्टाहारो ज्यं ] PR<sub>B</sub>D<sub>C</sub> ma-vipulā, चेष्टाहारो P<sub>ALM</sub> *hypo* 18e अमृतमन्थन° ] D<sub>C</sub> *hyper*, अमृतमथेन PR<sub>B</sub> *hyper*, अमृतममृत° P<sub>ALM</sub> *unmet.* 18f लोके प्रकीर्त्यते ] P<sub>ALM</sub>, लोकेषु कीर्त्यते PR<sub>B</sub>D<sub>C</sub> Ln.1-2 इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः पञ्चत्रिंशत्तमः ] *em.*, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः त्रयत्रिंशत्तमः ] PR<sub>B</sub>, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः D<sub>C</sub>, इति विषगुटिकाधिकारः P<sub>ALM</sub>

15cd The readings and interpretation of this line are doubtful. 15d वृद्धि ] may be *metri causa* for वृद्धिर्. 16b Following 16b, P<sub>ALM</sub> writes श्री श्री श्री in the space at the end of the folio, then rewrites: विनिर्मुक्तो जरामृत्युविवर्जितः on the beginning of the next folio.

# Notes

## Chapter 1 Introduction

1. Mohapatra et al. 2011. Statistics on the incidence of snakebite in India vary notoriously; however, the “Million Death Study” is currently the most reliable estimate. The statistics cited are for India alone. The numbers are much higher for all of South Asia.
2. Arrian’s *Indica* XV. English translation of McCrindle 1877: 218–219.
3. The term “Western medicine” is troubling because biomedicine is now practiced in every country with research contributions made worldwide. While it has roots in Europe, calling it Western medicine suggests that it is the sole domain of a particular region, which is absolutely false. The term allopathy was coined by the founder of homeopathy, and has become pejorative. Even “biomedicine” is imperfect, because it suggests that other forms of medicine are not based on an understanding of human physiology. Additionally, the use of any single term misleads by conjuring an internal consistency that every large medical tradition lacks in reality.
4. Tambiah 1990: 146–147.
5. Jowett 1937: vol. 1: 5, cited by Ostenfeld-Rosenthal 2012: 327.
6. Ostenfeld-Rosenthal 2012: 335.
7. Sax 2010 and Ranganathan 2015.
8. How quickly antivenom needs to be administered depends on the level of envenomation. Several snakes are capable of injecting sufficient venom to kill within a matter of minutes. More typically one could avert disaster by receiving antivenom hours after the bite. The exact window of opportunity is a matter of debate among toxinologists and physicians. See the citation of Simpson et al. in note 12.
9. Whitaker and Captain 2004: 9.

10. E.g., *Suśrutasaṃhitā* 5.8.76–77 for Ayurveda (the context is spider bite, but the distinction between these conditions is more clear in this passage than in the snakebite passages), and *Kriyākālaguṇottara* 3.8–16 (on the degree of envenomation as linked to the reason the snake bit the victim; translated in Appendix B).
11. These stages are called *viṣavega* in Sanskrit.
12. Simpson et al. 2007: 165.
13. See *Suśrutasaṃhitā* 5.4.39–45.
14. Yelle 2003: 5, 9.
15. E.g., Yelle 2012.
16. Cited by Burchett 2008: 812.
17. E.g., *Niśvāsakārikā* 13.87–89.
18. E.g., *Jvālāmālinīkalpa* 3.56–59, discussed in Chapter 7.
19. Yelle 2003: 21, citing Staal 1996.
20. *Ibid.*, 11.
21. For an overview of the major Śaiva and Tantric schools, see Sanderson 2014.
22. Much contention surrounds usage of the words “Hinduism” and “Hindu” in the precolonial era, but for the general reader these words serve their purpose of defining a subject; they refer collectively to Śaiva, Śākta, and Vaiṣṇava religious movements, among others. While these were not as cohesively united in the past as they are today, they were much more closely aligned with each other than with, for example, Buddhism.
23. Sanderson 2001, 2004, 2009, etc.
24. Isaacson 1998: 25.
25. Sanderson 2014: 2.
26. See Hatley 2010: 616–617.
27. Nichter 1981.
28. On Śītalā, see Ferrari 2015. Regarding highly controlled possession performances, see English 2002 and Caldwell 1999.
29. See Chapter 3 for details.
30. See Slouber (forthcoming), “Introduction, Edition, and Translation of the First Chapter of the Tvaritāmūlasūtra,” for a brief discussion of date issues; on the Śaiva canon, see Hanneder 1998.
31. I intentionally use the terms “poison” and “venom” loosely throughout the book in order to reflect the use of the Sanskrit term *viṣa*. Most Sanskrit sources classify poison into animal, vegetable, and sometimes other types, but in practice the word *viṣa* is used without specification.

- In biomedicine, the words poison and venom are not interchangeable: venom is restricted to animal toxins injected into the body via a bite or sting. I generally use the word “antivenom” for modern serum products and “antidote” for the remedies of traditional medicine, but I occasionally and consciously use the terms interchangeably.
32. Cf. Kṣemarāja in his commentary to *Netra Tantra* 19.125 (regarding the phrase “the defects of venom from *nāgas*, etc.”): “*nāgas* refers to common snakes” (*nāgādiviṣadoṣās ca . . . nāgāḥ sarpāḥ*).
  33. In Sanskrit, the word for “species” is less precise than in modern English; it means something more akin to “type” e.g., *Suśrutasaṃhitā* 5.4.9: “Snakes are divided into eighty types and those consist of five categories” (*aśītis tv eva sarpāṇām bhidyate pañcadhā tu sā*).
  34. An exception to the *Kriyākālaguṇottara*’s general preference for polyvalent remedies and rituals is its chapter 31, a detailed typology of vipers with distinct remedies and mantras for each.
  35. E.g., *Suśrutasaṃhitā Sūtrasthāna* chapters 28–33.
  36. Reported in the New York Daily News: <http://bit.ly/10Ndpbf>.
  37. *Kriyākālaguṇottara* 5.5; edited and translated in the appendices to this book.
  38. Namely, the *Tvaritāmūlasūtra*. See Chapter 6 for details.
  39. Goudriaan 1981: 127 and Meulenbeld 1999 vol. IIB: 486.
  40. Svarṇagrāma Vāsudeva’s commentary to *Nārāyaṇīya Tantrasāra-saṃgraha* 3.7: *tārksyaḥ svabhaktān saṃsārabhayāt tārayati teṣāṃ tanmūlājñānaṃ kṣipati tebhyaḥ pūrṇāhamtāntyaṃ prayacchatī tārksyaḥ paramaśivaḥ*. I borrow the phrase “alliterative etymology” from Yelle (2003: 50) who argues, following Patrick Olivelle, that calling them “folk etymologies” is misleading.
  41. *Śivadharmasāstra* p.35 (38): *garuḍas ca mahardhikaḥ. maheśvaraparā hy ete maheśvaraparārcaṇāḥ*.
  42. On Ekavīrā and Khageśvarī, see *Jayadrathayāmala* 4.49.10 and 4.38.10, cited in Sanderson 2015.
  43. Chandra 2001: 101.
  44. Bansal may have plagiarized this passage from Chandra in her 2005 *Hindu Gods and Goddesses*.
  45. <http://bit.ly/HPqT07>.
  46. Slightly reworded from Slouber 2011b: 22. The edited Sanskrit reads: *pāyāt pīyūṣasārāharaṇasarabhasojjmbhitātmāvaruddhaṃ brahmāṇḍaṃ bhettukāmaḥ smarayad iva purā svāṇḍasampiṇḍitatvam. trailokyākāṇḍa-kalpapakṣayabhayadam idaṃ muñca tārksyety upetya pratyākhyānāt svarūpaṃ*

*punar upagamitaḥ śārṅgiṇā vo garutmā*. Note that although Śārṅgin (“Bowman”) can refer to either Śiva or Viṣṇu, the Śaiva context assures us that it is Śiva.

47. *Mahābhārata* 1,13–53, ed. Sukthankar 1927.
48. *Ibid.*, 1,29.13c–16c.
49. Nagar’s art history chapters are sound; however, describing the exquisite Garuḍa statue at Changu Narayan temple on the rim of the Kathmandu Valley as “medieval” is misleading (Nagar 1992:129). It is widely dated to the fifth century AD with the pillar that it probably originally stood upon. The pillar is inscribed with a date equivalent to AD 464 (Slusser 1982: 252). An interesting aside: Slusser describes the local belief that this Garuḍa statue sweats during the summer Nāg Pañcamī festival because he is battling with the *nāga* Takṣaka. The sweat is wiped off with a handkerchief and is sent to the king. Slusser notes that even a thread of the handkerchief soaked in water renders the water a powerful cure for snakebite (Slusser 1982: 254).
50. Chandramohan’s second chapter is misleadingly titled “Literature Bearing on Garuḍa.” It is instead a list of sixty manuscript titles that include the word Garuḍa, apparently taken from a catalog. The list includes titles like the *Garuḍapañcākṣarikalpa*, a brief perusal of which would have transformed Chandramohan’s view of his subject.

## Chapter 2 Precursors to *Gāruḍam*

1. Frits Staal has argued against a systemic divide between Vedic and Tantric mantras, pointing to the diversity and ritual uses of the former (1989: 48–95). Even so, the hymns and passages I discuss appear to be quite distinct from Tantric mantras.
2. E.g., *Mañjuśrīyamūlakalpa* 40.178.
3. Doniger 1981: 132.
4. The Vipati mantra system is described in Chapter 4.
5. Jamison and Brereton 2014, vol. 1: 359.
6. *Ibid.*, vol. 3: 1634.
7. Cf. *Ṛg Veda* 6,39.5 “give anti poison herbs” (*oṣadhīr aviṣā . . . rirīhi*), which shows that poisoning was a concern, and 7.38.7 (*vājino . . . jambhayanto ahiṃ vṛkaṃ rakṣāṃsi*, “The Vājins . . . crushing the wolf, snake, and demons”) indicating concern about snakebite.
8. According to Michael Witzel, it is “a late, Atharva-like hymn full of non-Indo-Aryan loan words” (post to the Indology LISTSERV,



March 11, 1999). The opening line is difficult because it apparently uses words for venomous creatures that are not used elsewhere in this sense: *kañkato na kañkato atho satñnakañkataḥ*. Ralph Griffith translates the line: “Venomous, slightly venomous, or venomous aquatic worm,” following Sāyaṇa with some reservations (1889: 128). Jamison and Brereton translate it as “The stinger that isn’t a stinger, and the one that’s a real stinger” (2014: 397).

9. Griffith 1889: 128.
10. *Ṛgvidhāna* 1.151–153. I cite M. S. Bhat’s 1987 edition, translation, and study.
11. Zysk 1985: 28 and 131–132.
12. *Sāmavidhānabrāhmaṇa* 2,3.3. My understanding of this *Brāhmaṇa* and *Yajurvedic* material is based on Christopher Minkowski’s 1991 essay “Snakes, Sattvas, and the Mahābhārata.” I come back to his fascinating discussion of the *sarpasattra* in my treatment of the epics.
13. *Taittirīyasaṃhitā* iv.2.8g–i, Keith 1914. The Sanskrit reads: *nāmo astu sarpēbhyo yé ké ca pṛthivīm ānu. yé antārikṣe yé diví tébhyaḥ sarpēbhyo námaḥ. yé ‘dó rocané divó yé vā sūryasya raśmīṣu. yéṣāṃ apsú sádaḥ kṛtām tébhyaḥ sarpēbhyo námaḥ. yā́īṣavo yātudhā́nānām yé vā vānaspátīm ānu. yé vāvaṭésu sérate tébhyaḥ sarpēbhyo námaḥ*.
14. See, for example, Appendix B, *Kriyākālaguṇottara* 7.32 and 7.150.
15. Cozad points to *Śatapathabrāhmaṇa* 10.5.2.20 as evidence that *nāgas* were worshipped to control dangerous snakes, but the passage suggests only that snakes were objects of reverence and not that such reverence was linked to protection from snakebite (2004: 30). Cozad may have been misled by Minkowski concerning *Baudhāyanagrhyasūtra* 3.10. It is indeed about offerings to snakes (*sarpabali*), but warding off snakes or snakebite is *not* a use mentioned in the text.
16. I follow the *Śaunaka* recension, and the translations of Bloomfield 1897, Whitney 1905, and Griffith 1916.
17. By capitalizing *suparṇa*, I indicate that the word should refer to the divine lord of birds Garuḍa. Griffith translates “strong-winged Bird,” notably capitalizing “Bird,” but without making the connection with Garuḍa explicit. He notes that Albrecht Weber takes it as referring to the sun.
18. William Dwight Whitney strongly believes the first verse of *Atharva Veda* 4.6 is unoriginal (1905: 153). I do not dispute all of his evidence for this opinion, but I do dispute that he calls it senseless. The commentator explains that serpents have classes (*varṇa*) like men, and that Takṣaka

was their primeval Brahman. Whitney takes this explanation as a feeble attempt to put meaning into the verse, but he is mistaken. As taught later in the Gāruḍa Tantras, such as the *Kriyākālaguṇottara* 2.3–14 and 6.12–15 (Appendix C), snakes and their *nāga* overlords were divided into the same four social classes as people. There, however, Takṣaka is said to belong to the *vaiśya* class.

19. Face-to-face communication on October 28, 2010.
20. *Atharva Veda* 3.26, 3.27, 6.12, 6.56, 6.100, 7.56, 7.88.
21. Cf. *Rg Veda* 1.118.9.
22. Dimock 1962: 307, citing Bhattacharya's *Bāṅglā maṅgal-kāvyaer itihās*, published in Calcutta in 1958 by A. Mukerji. The line in the hymn that Dimock and Bhattacharya refer to is 10.4.14: *kairātikā kumārikā sakā khanati bheṣajam. hiraṇyayībhir abhribhir girinām upa sānuṣu*.
23. *Aṣṭāṅgahṛdaya* 6,35.26cd–27ab: *kanyopavāsini snātā śuklavāsā madhudrutaiḥ. dvijān abhyarcya taiḥ puṣye kalpayed agadottamam*.
24. Minkowski (1991: 394) refers to *Śatapathabrāhmaṇa* 13.4.3.9 and related passages.
25. Future researchers should take note of Sripad Damodar Satwalekar's Hindi book called *Vaidikasarpavidyā* published in 1922. It seeks to reconstruct the Vedic "science of snakes" on the basis of many of the same hymns mentioned here, plus some additional ones and later texts like the *Mahābhārata* and *Aṣṭāṅgahṛdayasamhitā*. Thanks to Dr. Manoj Sankaranarayana of Kerala for bringing this book to my attention.
26. *Chāndogya Upaniṣad* 7,1.2.
27. Ibid.
28. Editors: Weber, 1885, Jacob, 1916, Wojtilla, 1975, and Sastri, 1996. Translators: Deussen, 1905, Varenne, 1972, Wojtilla, 1975, and Sastri, 1996.
29. Wojtilla 1975: 386. He also cites Moriz Winternitz's *Geschichte der Indischen Literatur* as support of an early date, but Winternitz only comments that it is "ein Schlangenzauber und ebensogut in der Atharva Veda-Samhitā stehen könnte" (1908: 209). I take this as a passing comment on content and not an attempt to date the text. Wojtilla claims to improve upon Weber's 1885 edition of the "long recension," but ends up with many more mistakes than improvements.
30. The *Pañcaviṃśa Brāhmaṇa* lists the names of the first performers of the *sarpasattra*—the snakes themselves. Minkowski notes that many of these names are mirrored in the epic, most notably Dhṛtarāṣṭra, Janamejaya, and Takṣaka (1991: 389). Concerning the *sarpabali* still

- performed in Kathmandu and involving the sacrifice of live snakes, see Van den Hoek and Shrestha 1992.
31. The passage excised would have followed 1,16.27d.
  32. The *Mahābhārata* passage does not explicitly link poison and nectar, but reading with the southern recension, I take the connection as implied.
  33. Van Buitenen 1973: 74. The Sanskrit reads (1,16.25–27): *tato nānāvidhās tatra susruvuh sāgarāmbhasi. mahādrumāṇām niryāsā bahavaś cauśadhīrasāh. teṣām amṛtavīryāṇām rasānām payasaiva ca. amaratvaṃ surā jagmuḥ kāñcanasya ca niḥśravāt. atha tasya samudrasya taj jātam udakam payaḥ. rasottamair vimiśraṃ ca tataḥ kṣīrād abhūd ghr̥tam.*
  34. *Mahābhārata* 1,20.4–8; Van Buitenen 1973: 78.
  35. *Mahābhārata* 1,38.29: *rakṣām ca vidadhe tatra bhiṣjaś cauśadhāni ca. brāhmaṇān siddhamantrāṃś ca sarvato vai nyaveśayat.* My translation improves upon that of van Buitenen in taking *rakṣā* in its technical sense of amulet, and understanding *siddhamantra* as “who had perfected mantras” rather than “proven spells.”
  36. Cf. *Suśrutasaṃhitā* 1,34.7, which I translate in my section on *Suśruta* below.
  37. 1,39.21: *mantrāgadair viṣaharai rakṣyamāṇaṃ prayatnataḥ.* Translation mine. Van Buitenen’s “by magic herbs that cured poison” (1973: 102) is not feasible. The word “mantra” cannot be an adjective meaning “magic.” It is a noun, and here the compound is a *dvandva*.
  38. A prior passage describes Kāśyapa’s acquisition of the spell: *Mahābhārata* 1,18.11ef: *prādād viṣahaṇīm vidyām kāśyapāya mahātmane.* This line has been continuously mistranslated: Vogel (1926: 51), “the knowledge of antidotes against snake poison”; Van Buitenen (1973: 77), “the art of healing poison”; and more recently Cozad (2004: 61), “knowledge of anti-poison”; Schaufelberger and Vincent (2004: 229), “*l’art de combattre le venin.*” It is grammatically impossible to take the Sanskrit the way they do. The affix *-haṇa/-haṇī* is a variant of the *upapada* form *-ghnī* from the root *han*. Here the main noun which owns this action of destroying poison can only be *vidyā*, a spell or mantra. Sukumar Sen, at least, understands the phrase as I do (Sen 1953: xxxii, cited by Dimock 1962: 312fn).
  39. *Mahābhārata* 1,38.39. Van Buitenen translates *vidyābala* as “the power of my knowledge” with the implication that he means he has prescience of the bite (1973: 101). The more likely interpretation is that *vidyābala* refers to his medical mantras: “the strength of his spells.”
  40. *Mahābhārata* 1,39.2 and 8.

41. Cf. the title of the later Tantric compendium *Kāśyapa Saṃhitā*, which is largely concerned with curing poison, primarily through the “five syllables of Garuḍa” that give the text its other name: *Garuḍapañcākṣarīkalpa*.
42. *Mahābhārata* 1,53.22. Translation of Van Buitenen 1973: 123. The Sanskrit reads: *jaratkāror jaratkārvām samutpanno mahāyaśāḥ. āstikaḥ satyasamdhō māṃ pannagebhyo ’bhirakṣatu*.
43. Minkowski 1989: 416.
44. *Mahābhārata* 1,53.22d \*463.3,4 (translation mine): *sarpāpasarpa bhadrām te gaccha sarpa mahāvīṣa. janamejayasya yajñānte āstikavacanām smara*.
45. See Weber’s 1885 edition of the *Gāruḍa Upaniṣad*.
46. *Mahābhārata* 3,63.18ab.
47. *Mahābhārata* 3,82.91–92.
48. Translated by Adam Bowles 2006: 399 (Clay edition) (*madrake saṃgataṃ nāsti hataṃ vṛścika te viṣaṃ. ātharvaṇena mantreṇa yathā sāntiḥ kṛtā mayā. iti vṛścikadaṣṭasya viṣavegahatasya ca. kurvanti bheṣajam prājñāḥ satyaṃ taccāpi dṛśyate*). In the critical edition the passage is 8,27.83–84, and it is edited somewhat differently there. My attention was brought to this passage by Minkowski 1991: 396.
49. *Ṛg Veda* 1.191.16d: *arasaṃ vṛścika te viṣaṃ*. Minkowski says that the *Mahābhārata* author is recalling *Atharva Veda* 10.4.9 (*ghanena hanmi vṛścikam ahiṃ danḍenāgatam*), but the wording of the *Ṛg Veda* phrase makes it the more likely source.
50. *Mahābhārata* 13.1.
51. *Rāmāyaṇa* 5,1.19, translation of Goldman and Goldman 1996: 102.
52. *Rāmāyaṇa* 6,35. Refer to Goldman and Goldman 2009: 212–214, and their notes on commentary.
53. *Ibid.*, 823; note to *Rāmāyaṇa* 6,40.30.
54. *Ibid.*, 228; *Rāmāyaṇa* 6,40.33–64.
55. For a brief discussion of dates, see Wujastyk 2003. For a detailed discussion of the dating issues, see Meulenbeld 1999 vol. 1A: 105–115, and 342–344, respectively. For the relative chronological position of each, see 350–352. The *Carakasaṃhitā* is usually ascribed a somewhat earlier date than the *Suśrutasamhitā*.
56. I think foremost of Zysk 1989, but also to a lesser degree Mazars 1995, Srikanthamurthy 1988, and even Meulenbeld 1999.
57. Cf. *Carakasaṃhitā* 1.30.28 and *Suśrutasamhitā* 1.1.7.
58. Thite 1982.

59. The edition and translation of Sharma (1986 vol. 2: 364–390) conveniently has the Sanskrit and English on the same page. Meulenbeld (1999 vol. 1A: 68–70 and vol. 1B: 126–130 [notes]) is very useful for his summary and extensive notes and cross-references to Suśruta and other texts and secondary literature.
60. *Carakasamhitā* 6,23.1–17.
61. *Ibid.*, 6,23.18–23.
62. *Ibid.*, 6,23.24–34.
63. *Ibid.*, 6,23.35–53.
64. *Ibid.*, 6,23.54–104.
65. This procedure is explored in more depth in Chapter 4.
66. *Carakasamhitā* 6,23.123–158.
67. *Ibid.*, 6,23.221–223.
68. The Sanskrit reads: *durandhakāre viddhasya kenacid viśaśaṅkayā. viṣodvegājjvaraś chardir mūrccā dāho 'pi vā bhavet. glānir moho 'tisāraś cāpy etac chankāviṣaṃ matam. cikitsitam idaṃ tasya kuryād āśvāsayan budhaḥ. sitā vaigandhiko drākṣā payasyā madhukaṃ madhu. pānaṃ samantrapūtāmbu prokṣaṇaṃ sāntvahaṛṣaṇam.*
69. Aiyangar (1950: 23), in his Sanskrit introduction (*bhūmikā*) to the *Tantra-sārasaṃgraha*.
70. *Brahmavaivarta Purāṇa*, *Kṛṣṇajanmakhaṇḍa* chapter 51.
71. I have referred to the edition of Sharma (1999 vol. 3: 3–102) and the summary and notes of Meulenbeld (1999 vol. 1A: 289–299, vol. 1B: 394–402). Wujastyk's *The Roots of Ayurveda* (2003) is also useful. He introduces the *Kalpasthāna* (78–82) and translates its first two chapters (131–146).
72. *Carakasamhitā* 6,23.105–122.
73. Kengo Harimoto prepared an edition of this chapter based on a Nepalese manuscript of the text paleographically datable to the ninth century AD. It is probably the oldest surviving manuscript of the *Suśrutasaṃhitā*, and has not been used for any published editions. The list of eighty snakes does not tally correctly in the editions or this Nepalese manuscript, but Harimoto was able to come up with a convincing solution with the help of variants in the Nepalese manuscript. His edition is not yet published.
74. *Suśrutasaṃhitā* 5,4.21: *suparṇadevabrahmarṣiyakṣasiddhanīṣevite viśagh-nauśadhiyukte ca deśe.*

75. The commentary of Ḍalhaṇa mentions Kurukullā and Bheruṇḍā as mantras for snakebite prescribed by other texts. On these *vidyā* goddesses and others, see Chapter 6.
76. That is to say, the medicinal plants work, but not instantly like mantras.
77. *Suśrutasaṃhitā* 5,5.8–13: *ariṣṭām api mantraiś ca badhniyān mantrakovidah. sā tu rajjivādibhir baddhā viṣapratikarī matā. devabrahmarṣibhiḥ proktā mantrāḥ satyatapomayāḥ. bhavanti nānyathā kṣipraṃ viṣaṃ hanyuḥ sudustaram. viṣaṃ tejomayair mantraiḥ satyabrahmatapomayaiḥ. yathā nivāryate kṣipraṃ prayuktair na tathauśadhaiḥ. mantrāṇaṃ grahaṇaṃ kāryaṃ strīmāṃsamadhuvarjinā. mitāhāreṇa śucinā kuśāstaraṇaśāyinā. gandhamālyopahāraiś ca balibhiś cāpi devatāḥ. pūjayen mantrasiddhyarthaṃ japahomaiś ca yatnataḥ. mantrās tv avidhinā proktā hīnā vā svaravarṇataḥ. yasmān na siddhim āyānti tasmād yojyo 'gadakramaḥ.*
78. Translation mine. *Suśrutasaṃhitā* 1,34.7–8ab: *doṣāgantujamṛtyubhyo rasamantraviśāradau. rakṣetām nṛpatim nityaṃ yattau vaidyapurohitau. brahmā vedāṅgam aṣṭāṅgam āyurvedam abhāṣata.* This passage was brought to my attention by Zysk 1989: 129.
79. *Suśrutasaṃhitā* 5,5.65cd–68ab.
80. *Suśrutasaṃhitā* 5,8.3–4.
81. Meulenbeld 1999 vol. 1B: 402.
82. Other texts with sections on spider bite, to name a few, are *Kriyākālaguṇottara* 32, *Garuḍapañcākṣarīkalpa* 12.1–10, *Nārāyaṇīya Tantrasārasaṃgraha* 10, *Īśānaśiva gurudevapaddhati* 40.102–114., and *Hitopadeśavaidyaka* 8.
83. No. 543 in E. B. Cowell's English translation. I mainly follow the expanded *aṭṭhakathā* version in Fausbøll and Davids 1877 vol. 6: 157–219.
84. Sophearith Siyonn, face-to-face communication at University of California Berkeley on May 4, 2008.
85. Fausbøll and Davids 1877 vol. 1: 310–311.
86. Slouber (forthcoming c). “The Buddha's Past Life as a Snakebite Doctor: The Visa-vanta Jataka” in Pierce Salguero's *Buddhism & Medicine: An Anthology*.
87. Fausbøll and Davids 1877 vol. 1: 310–311: *osadhena paribhāvetvā visaṃ harāmi & datṭhasappaṃ āvāhetvā datṭhaṭṭhānato teneva visaṃ ākaḍḍhāpemi.*
88. I also comment on this film in Chapter 4.
89. See Anderson 1988: 86.
90. Fausbøll and Davids 1887 vol. 4: 27–37.
91. Schmithausen 1997: 26, fn. 46.

92. *Samyuttanikāya* IV: 40f (PTS edition, Feer 1894).
93. Cf. the phrases *drāmiḍā mantrapadāḥ* and *draviḍā mantrapadāḥ* describing some of the words in the *Mahāmāyūrīvidyārājñī*.
94. Yelle 2003: 14.
95. It is typically mistranslated as “The Great Spell of the Peacock,” presumably under the erroneous idea that the word *māyūra* is merely adjectival to an accidentally feminine *vidyā*. In fact, all *vidyās* are verbal embodiments of female deities, whereas those of male deities are called *mantras*. Therefore, one should rather understand “The Great Spell of the Peahen.” J. Desjardins translates it thus in his 2002 dissertation on the textual corpus. Sørensen understands *Mahāmāyūrī* as a goddess and shows unambiguously feminine photos of sixth-century carvings of her from the Ellora caves, but still translates “Peacock Spell” (2006: 89).
96. Sanderson 2007: 199.
97. Schmithausen sees the *Mahāmāyūrīvidyārājñī* as based on the *Mūlasarvāstivādin Khandhaparitta*, itself based on elements in the *Upasenāsūtra* (1997: 53). The version seen in the *Bhaiṣajyavastu* of the *Mūlasarvāstivādinayavastvāgama* (Gilgit MS) may represent a precursor, or perhaps just a parallel, to the full version known as *Mahāmāyūrīvidyārājñī*. There, a very abbreviated *vidyā* is given, but it is referred to once as *mahāmāyūrīvidyārājā*. The word *rājā* is there used as a feminine. The Bower manuscript, perhaps dating to the fourth or fifth century, also has a version where the phrase *mahāmāyūrīvidyārājā* confirms the irregular feminine. Gergely Hidas’s working hypothesis is that this and some other *dhāraṇī* spells were originally masculine in gender; see Hidas 2013 on the *Mahāsāhasrapramardanasūtra*. If he is correct, the form in question may be transitional. The long version of the *vidyā* was in existence at an early date based on early Chinese translations, the titles of which Sørensen renders as “The Great Peacock King of Spells” in some instances (2006: 94, etc.). It was edited by Shūyo Takubo as *Ārya-Mahā-Māyūrī Vidyā-Rājñī* and published in Tokyo, 1972.
98. Hidas 2012.
99. Ed. Tripathi 1981.
100. Iwamoto 1937a: 33: *etena satyavākyena viṣāḥ sarve syur nirviṣāḥ*.
101. See my discussion of this formula in Chapter 5.
102. Iwamoto 1937a: 33 *vīryeṇa tejasā teṣāṃ viṣam astv aviṣaṃ sadā*.
103. *Ibid.*, *rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ. nirviṣo bhagavān buddhatejohataṃ viṣam. rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ. nirviṣo bhagavān dharmo dharmatejohataṃ viṣam. rāgo dveṣaś ca mohaś ca*

*ete loke trayo viṣāḥ. nirviṣo bhagavān saṅghaṃ saṅghatejohataṃ viṣaṃ. viṣasya pṛthivī mātā viṣasya pṛthivī pitā. etena satyavākyena viṣāḥ sarve syur nirviṣāḥ. bhūmiṃ saṅkrāmantu viṣaṃ pūrṇapātre vā saṅkrāmantu viṣaṃ svāhā.*

104. “For one that has been envenomed by a bite or by drinking poison, having drunk [the medicine] they are quickly freed [of the poison]” (*viṣadaṣṭe viṣapīte pītvā kṣipraṃ pramucyate*).
105. Section 18 in Hidas’s edition (2012: 129–131).
106. Alexis Sanderson, face-to-face communication in October 2010.

### Chapter 3 Canon and Compendia

1. Goodall et al. 2015.
2. Ibid., 71–73.
3. *Niśvāsaḡhyasūtra*: 3.95–100. The fine distinctions between the first three are not presently clear.
4. *Niśvāsakārikā* 43.222–242.
5. *Bṛhatsaṃhitā* 16.19.
6. Sanderson 2001: 13–14.
7. E.g., *Netra Tantra* 13.28, *Brahmayāmala* 39.92, and *Tantrasadbhāva* 2.87.
8. *Bodhicaryāvatāra* 9.36: *yathā gāruḡikaḡ stambhaṃ sādhyaitva vinaśyati. sa tasmimś ciranaṣṭe ’pi viṣādīn upaśāmayet. bodhicaryānurūpyeṇa jinastambho ’pi sādhitāḡ. karoti sarvakāryāṇi bodhisattve ’pi nirvr̥te.* On the date of Śāntideva, the author of the *Bodhicaryāvatāra*, see Brassard 2000: 15–17.
9. Sanderson 2014: 40. For further discussion of the *Brahmayāmala*’s date, see Hatley 2007: 211–228 and Sanderson 2009: 51–52.
10. *Brahmayāmala* 39.92, 64.29, and 64.154 according to the numbering in Shaman Hatley’s unpublished digital transcript. Cf. Hatley 2007: 218, table 4.3. My numbering of chapters and verses follows Hatley’s current digital version received in July 2010. Hatley seems to take this as a specific text title, but they must all be collective singulars for classes of texts: *pañcarātravidhāna*, *rasāyanavidhi*, *garuḡasya vidhāna*, etc.
11. Sanderson 2014: 34.
12. *Brahmayāmala* 64.16–19. Following this, the text moves into a short section on exorcism with Kambila wielding a sword and scaring the demons much like Khaḡgarāvaṇa in *Kriyākālaḡuṇottara* 9–11. On Khaḡgarāvaṇa and his *kalpa* in the *Kriyākālaḡuṇottara*, see my UC Berkeley Master’s thesis (Slouber 2007).



13. The text was formerly known as the *Mañjuśrīmūlakalpa*. See Delhey 2012 for an explanation of why *Mañjuśriyamūlakalpa* is the original name.
14. *Mañjuśriyamūlakalpa* 2.37 (Sastri 1920a: 34–35): *yāvantaḥ gāruḍe tantrē kathitāḥ kalpavistarāḥ. te mayavoditāḥ sarve sattvānāṃ hitakāraṇāt. garutmā bodhisattvas tu vaineyārtham (em., vainateyārtham codd.) ihāgataḥ.* The use of the word *vaineya*, “religious conversion,” is surely a play on *vainateya*, a common epithet of Garuḍa.
15. *Mañjuśriyamūlakalpa* 40.186–190. My translation is reproduced from a larger passage to be published in Pierce Salguero’s *Buddhism & Medicine: An Anthology* (forthcoming). Translation based on Ganapati Sastri’s edition with two emendations: *kṛṣṇābhaṃ tatra m udyantaṃ mañjughoṣaṃ sucintayet. garutmasthaṃ sukhāsinaṃ bālarūpaṃ sukhodayam. cintayed vyantarair duṣṭamānuṣe (em., duṣṭaṃ mānuṣe codd.) pādāsandhiṣu. tatordhvaṃ (em., tato ’rdhaṃ codd.) cintayed divyaṃ kumāraṃ bālarūpiṇam. viśvarūpaṃ mahātmānaṃ garutmatoparishthitam. tadāsinaṃ mahābhāgaṃ śaratkāṇḍākāraavidviṣam. ūsabhyāṃ cintayed dhīmān nābhisyādadyomagam. pītābhaṃ cintayed dhyāyī uraḥsthāne susuptigam. mañjughoṣaṃ mahāvīryaṃ pakṣirājāgravāhanam. śiraḥsthāne tathācintyaḥ dhyāyīta garuḍadhvajam. śuklābhaṃ vainateyasthaṃ bahisthaṃ cātha cintayet.*
16. *Mañjuśriyamūlakalpa* 40.223 (Sastri 1922: 459): *eṣa prayogaḥ samāsenā dhyāno hy ukto ’tha jāpinām. prayoktavyaḥ kalpanikhilāḥ paratantra garutmanāḥ. mataṃ saṃkalpajam proktaṃ śaivaṃ cāpi viśeṣataḥ. sarve ca laukikā mantrā[h] prayoktavyā dhyānavistare. iha mañjurave kalpe dhyānenaiva viśeṣataḥ.*
17. Cf. Matsunaga 1985: 890.
18. *Ibid.*, 890. Matsunaga says that the Chinese translation of it contains expressions not normally found in Amoghavajra’s translations, such as “human hair,” “cow’s meat,” and “skull-cup.” Since these terms are found in the extant Sanskrit text of the chapter, it seems that their originality in Amoghavajra’s translation is confirmed rather than in doubt. To bolster his point, Matsunaga refers to the fact that the length of the text as transmitted to Japan in 806 was one-third of the length of the current Chinese text. Since he says the current Chinese text has 90 percent correspondence with the Sanskrit text, and we are to reduce that by one-third because of the folio count given in 806, we are left with very little correspondence; and this is all conjectural since no Chinese manuscripts dating to that period survive. The evidence is

- inconclusive to say the least. Perhaps he, like Lalou, felt uncomfortable with antinomian practices and sought to discredit them here.
19. Lalou 1932: 304. Numerous other objections that Lalou expresses regarding this chapter are likewise unfounded. The discrepancy in the chapter's numbering is no more than a scribal error that started all the way back in chapter 15, mislabeled as 13. The editor gives a footnote there explaining it as a mistake.
  20. Yelle 2003: 56.
  21. E.g., the 12,000-verse *Picumata Brahmayāmala*.
  22. Such as the *Jayadrathayāmala* and *Manthānabhairava*.
  23. The earliest reference to this model is Vairocana's *Lakṣaṇasaṃgraha*, discussed below.
  24. Sanderson 2014: 32.
  25. *Mṛgendra Tantra* 3.35 (*Caryāpada*): *prācyam trolalādi suvistaram*.
  26. Figure 3.1 was redrawn from a Śāradā manuscript folio from the Oriental Research Library (ORL) in Srinagar, Kashmir by Corinne Slouber. The accession number of the manuscript is unavailable.
  27. Hanneder 1998: 19.
  28. *Śrīkaṇṭhīya* 151–155, according to transcription in Hanneder 1998: 253.
  29. The Gāruḍa Tantra list is found in *Lakṣaṇasaṃgraha* 2.112–115. Sanderson lays out his evidence of Vairocana's provenance in his *Śaiva Literature* article (2014: 28–29fn). Mark Dyczkowski (1988: 35), following Sharma 1963–1968, also proposes the early ninth century, but Gudrun Bühnemann (2003: 9–10) disagrees and dates it to the late eleventh century on the tenuous assumption that the author's teacher, Īśānaśiva, is the same as the author of the *Īśānaśiva gurudevapaddhati*. On the uncertainty of Īśānaśiva's date, see Sanderson 2014: 23–24fn.
  30. From the *Śrīkaṇṭhīya* list: *Bindusāra*, *Pakṣirāja*, *Śikhāyoga*, *Kāla*, *Kālakūṭa*, *Kākatuṇḍa*, *Kaṭāhaka*, *Sugrīva*, *Trotula*, and *Trotulottara*; from the *Lakṣaṇasaṃgraha* list: *Śikhāmṛta*, *Suvarṇarekha* and *Devatrāsa*. These are referred to in several sources, most notably the *Yogarātnāvalī* of Śrīkaṇṭhaśambhu (unpublished), which lists twelve Gāruḍa Tantras that it draws on in its first chapter.
  31. This text is available in two complete paper manuscripts from Nepal, both of which appear to be relatively recent. They were filmed by the NGMPP as reel numbers B126/9 and H170/3. Another fragment also survives in a few palmleaf folios dating to AD 1195 (final three folios grouped with the *Matasāra* manuscript filmed as NGMPP C6/7).

32. The *Tvaritājñānakalpa* survives in three Nepalese manuscripts micro-filmed by the NGMPP as A59/15, B26/14, and B126/15.
33. The word *kālakūṭa* has two basic meanings: the primordial poison that arose when the gods and demons churned the ocean, and a specific poisonous plant (probably *Abrus precatorius*) and/or its extracted poison. The *Kālakūṭa folio* was filmed by the NGMPP as reel number B180/29. The back side of the folio has an illustration of the diagram described in the text.
34. For example, NGMPP E289/14 titled *Sugrīvaśāstra*, or Asha Archives manuscript 3431.
35. *Kriyākālaguṇottara* 1.10–11.
36. Among them are the Skandamekhalā *vidyā* for creating a barrier of protection, especially around young children. This *vidyā* is edited and translated in Slouber (forthcoming b). Next is the Pratyāṅgirā *vidyā*, whose first epithet is “destructress of all poison” (*sarvaṣiṣaghātānī*). Her other epithets imply widespread applications. Following this is another all-purpose *yantra* involving the ancient Śiva-form Tumburu, also effective against poison.
37. Twenty-one varieties are described, with the colors of their spots and the shape of their bodies. Unfortunately, it seems impossible to identify most of them with this information. The best handbook on the snakes of India, Whitaker and Captain 2004, seems to have no snakes that match the vipers described. In one case the text seemed to fit the description of a nonvenomous python, but this could not be correct since the text considers the variety to be highly venomous.
38. Although Dalhaṇa says “spider means *markaṭa*” (*lūtā markaṭaḥ*) in his comments on *Suśrutasaṃhitā* 1.6, they are unlikely the subject here. Eight types are enumerated. One is said to have twenty feet, and two others are said to have “many feet.” Perhaps centipedes are meant. Although the word “centipede” means one hundred feet, in reality their number can vary from twenty to over 300 (Thorp 2009).
39. While not technically a chapter title, the  $\beta$  manuscripts call the section ending after 7.174 *Nīlakaṇṭhamantrakośa*. Chapter 35 of the *Kriyākālaguṇottara* may also be borrowed from the Gāruḍa Tantra called *Nīlakaṇṭha*, as I discuss in my note to the redactional fissure of that chapter’s beginning.
40. On this topic, see Chapter 4.
41. See Sanderson 1988: 669–670.

42. *Svacchanda Tantra* 7.40–49. Numbering follows the Kashmir Series of Texts and Studies (KSTS) edition by Shastri 1921.
43. Commentary preceding 7.42cd: *gāruḍādīśāstradṛṣṭanyāyena darśayati*. See my Universität Hamburg thesis on the *Samhitāsāra*: Slouber 2011b. Kṣemarāja’s quotation of the *Śrītotula* follows 7.46.
44. *Svacchanda Tantra* 9.94–110.
45. Ibid., 9.97ab: *tenākrāntaṃ mahādevi daṣṭakaṃ tu vicintayet* and 9.99ab: *atha dhyāne hy akuśalo yadā kaścin naro bhavet*.
46. Ibid., 9.104d: *bhairavasya vaco yathā*.
47. Törzsök 1999: vii.
48. Vasudeva 2004: 69–93 (*Mālinīvijayottara* 12–13).
49. Ibid., 13.45 and 13.55, respectively.
50. Ibid., 18.81.
51. Mark Dyczkowski has published a digital edition of the *Tantrasadbhāva*, partially and provisionally edited with variants from three manuscripts. I use this and another privately circulating digital edition. Additional passages of interest not discussed here include 21.134 on snake charming, 21.286 on the Cāmuṇḍā *vidyā* applied to envenomation, 23.276 on using the corpse of a snakebite victim for sorcery, the entire long chapter 24 on astrology and prognostication, and 25.213 on using the deity Amṛtīśa to heal snakebite.
52. *Tantrasadbhāva* 4.47: *jvaragraha tathā lūtāsarpadaṃṣṭrais tathāvidhaiḥ*. Dyczkowski emends against the manuscripts to *jvaragrahaṃ* and a privately circulating e-text emends to *jvaragrahas*. I find neither convincing, because in my experience *tathā* can be used within *dvandva* compounds in this register of Sanskrit. The latter e-text also emends against the manuscripts to *lūnā* (for *lūtā*), but this also seems unlikely and unnecessary.
53. Alexis Sanderson first suggested this line of thinking to me when I visited Oxford in October 2010.
54. *Tantrasadbhāva* 23.291–312. Several emendations to Dyczkowski’s e-text are necessary; for example, it continually prints *kāladaṃṣṭra* or *kāladaṣṭra*, where we want the widely attested phrase *kāladaṣṭa*: a terminal snakebite case, literally “bitten by death.” Several herbal formulas are given to be worn on the body to ward off snakes. A bracelet empowered with mantras is discussed, that provides protection from snakes. A mantra installation (*nyāsa*) procedure using the syllable *om* is given for making the bite victim speak, presumably when she or he is comatose.

55. Ibid., 26.44–55.
56. Ibid., 26.48: *avyāhatagatis teṣāṃ acintā pararūpiṇī. grahaṇaṃ te prakurvanti viśaśaktyapanodavat.*
57. Ibid., 26.50–51ab: *yad eva bhāvam āpanno bhāvayen mantravādinaḥ. tat karma kurute śīghraṃ garuḍīkṛtavigrahaḥ. bhāvamātrena deveśi satyam eva na saṃśayaḥ.*
58. Sanderson 2015. I also made use of Olga Serbaeva’s private digital transcription of the entire text that she generously shared.
59. The three-headed Ekatarā is taught in the *Pañcaviṃśatihṛdayācakra* chapter of the second division of the *Jayadrathayāmala*: fols. 63<sup>r</sup>7–88<sup>v</sup>9 of the National Archives of Kathmandu (NAK) manuscript 5-4650, microfilmed as NGMPP A153/2 and B122/7.
60. The four-faced Ekatarā is taught in the *Ekatarāvidhipaṭala* of the fourth division of the *Jayadrathayāmala*: fols. 157<sup>r</sup>1–158<sup>r</sup>5. NAK manuscript 1-1468, NGMPP B122/4.
61. Ibid., fols. 137<sup>v</sup>7–138<sup>v</sup>6.
62. Ibid., fols. 138<sup>v</sup>6–139<sup>v</sup>6.
63. Ibid., fols. 69<sup>r</sup>5–70<sup>r</sup>6.
64. Ibid., fol. 13<sup>v</sup>.
65. Ibid., fol. 25<sup>r-v</sup>.
66. Ibid., fols. 26<sup>v</sup>–27<sup>r</sup>.
67. Email communication on January 25, 2011.
68. On the date of the *Netra Tantra*, see Sanderson 2004: 273–294. I follow the KSTS edition of Shastri 1926 and an unpublished digital edition of Alexis Sanderson that takes into account the Nepalese recension.
69. *Netra Tantra* 13.38.
70. Ibid., 16.72–76. Here, Sanderson notes that the Nepalese manuscript reads *bhūtatantra*, whereas the KSTS edition has *māṛtantra*—a reminder that currently published editions often do not take all manuscript evidence into account.
71. *Vāmakeśvarīmata* 1.3. The text dates to between the tenth and twelfth centuries according to Sanderson 1988: 689.
72. Shastri 1945: 7, pointing to *Vāmakeśvarīmata* 4.49.
73. *Vāmakeśvarīmata* 4.30.
74. Ibid., 1.17. The name of the latter is corrupt in the edition (Shastri 1945: 17) but the correct reading is reported by manuscript G in the variants cited in the footnotes.
75. Sanderson 2009: 55.

76. *Saurasamhitā* 11.20, 27. The text is being edited by Diwakar Acharya, and I use his private draft edition based on several Nepalese manuscripts.
77. *Ibid.*, 11.87–91.
78. See his Digital Sanskrit Corpus: <http://bit.ly/17XAduM>.
79. Meulenbeld 1999 IIA: 592.
80. *Ānandakanda* 14.
81. See Meulenbeld 1999 vol. 2A: 474 for speculations, but no firm date has been proposed. The Nepalese manuscript was microfilmed as NGMPP A210/10. The IFP (Institut Français de Pondichéry) paper transcripts made available through the Muktabodha website include a transcript (#993) of a *Yogaratanāvalī* manuscript in Tulu script. Both of these are more or less complete. Andrey Klebanov kindly gave me images of a palmleaf manuscript in Nandināgarī script held at the Oriental Research Institute of Mysore, which is incomplete and has disordered leaves. Similarly incomplete and disordered is a manuscript from the Wellcome Institute for the History of Medicine in London. According to the catalogs, manuscripts can also be found in Varanasi, Calcutta, Baroda, and Jammu.
82. Sanderson 2014: 56–57.
83. The second chapter begins by listing five canonical Bhūta Tantra titles on which the author drew, and in the third and fourth chapters he also cites the sources used at the outset, so the twelve Gāruḍa Tantra titles were sources for only the first chapter.
84. Edited in Sastri 1930. Thanks to Somadeva Vasudeva for bringing this text and these passages to my attention.
85. *Nidhipradīpa* 3.
86. *Ibid.*, 36.
87. *Nidhipradīpa* 4.8–12.
88. Diwakar Acharya presented an introduction to it at the Second International Workshop on Early Tantra in Pondicherry in 2009.
89. Sanderson 2014: 56.
90. My Hamburg thesis is available online; see Slouber 2011b.
91. See Chapter 6.
92. Sanderson 2007: 230–233.
93. I used the electronic text of Sudhakar Malaviya which was machine transliterated by the Muktabodha Indological Research Institute. Judging by the nature of common errors, it seems that the source text of Dr. Malaviya was also electronically digitized via Devanagari OCR. It is based on the text of Arthur Avalon, but there are some differences in

the placing of the commentary from the printed edition I consulted. In short, the end result of all of this machine processing is a very corrupted text, but it at least allows one to find the intact sections quickly, and so is useful until someone produces a better edition.

94. *Śāradātilaka* 10.
95. *Ibid.*, 19.42–54 on *Nilakaṅṭha*, and 24.5–8 on *Kurukullā*.
96. *Ibid.*, 24.47–49, and commentary.
97. For the most solid discussion of the date, see Sanderson 2014: 23–24, fn. 84. *Bühnemann* (1999: 305) proposes that the *Mantrapāda* is a later insertion, but does not provide convincing evidence in this regard.
98. *Īśānaśivagurudevapaddhati* 1,1.3: *vistr̥tāni viśiṣṭāni tantrāṇi vividhāny aham.yāvat sāmārthyam ālocya kariṣye tantrapaddhatim*. *Īśānaśiva* focused primarily on *Śaiva* Tantra, but included some *Vaiṣṇava* material too. He also included rituals for several *Buddhist* Tantric deities. See *Bühnemann* 1999.
99. E.g., *Īśānaśivagurudevapaddhati* 2 (*Mantrapāda*) 31.61, 31.71–78, 31.107–108, 37.51–55, and 43.77–78.
100. *Ibid.*, 2,39–40.
101. *Ibid.*, 2,40.1–50. Verses 1–23 are on hooded snakes, 24–43 on spotted, and 44–50 on striped snakes.
102. The date of his compendium is not known. *Aiyangar* (1950: 1) suggests the text dates to the fifteenth or sixteenth century, but gives no supporting evidence. As *Andrey Klebanov* pointed out to me in a face-to-face communication, it predates the *Bhesajjamañjūsā* (AD 1261) and may predate the *Īśānaśivagurudevapaddhati*. *Meulenbeld* summarizes the text, intertextual, and dating issues (1999 vol. IIA: 456–458 and notes in vol. IIB), but does not recognize that the *Nārāyaṇīya* quoted in the root text of the *Bhesajjamañjūsā* is *Nārāyaṇa's Tantrasārasaṃgraha*.
103. *Nārāyaṇīya Tantrasārasaṃgraha* 1.2: *yāvat sāmārthyam asmābhiḥ sarval-okahitaiṣibhiḥ. śikhāyogādītantrebhyaḥ kriyate sārasaṃgrahaḥ*. Perhaps the word *ādi* refers literally to the *Śikhāyoga* as source for the beginning part of the compendium.
104. The commentary to *Aiyangar's* 1950 edition is anonymous. The other edition, by *Unithiri*, came out in 2002 and contains the previously unknown commentary of *Svarṇagrāma Vāsudeva*. It quotes widely from other texts, so would be useful for reconstructing textual histories.
105. Edited by *Vidyasagara et al.* 1915.
106. *Ibid.*, 107.

107. Ibid., 114–15. The solar mantra is: OM ĀDITYACAḤṢUṢĀ DRṢṬAḤ DRṢṬO 'HAM HARA VIṢAṂ SVĀHĀ. The Svacchandabhairavī *vidyā* begins: OM NAMO BHAGAVATI SVACCHANDABHAIRAVI MAHĀBHAIRAVI KĀLAKŪṬA-VIṢAṂ SPHOṬAYA SPHOṬAYA VISPHĀRAYA VISPHĀRAYA KHĀDAYA KHĀDAYA AVATĀRAYA AVATĀRAYA NĀSTI VIṢA HALĀHALAVIṢA SAMYOGAVIṢA STHĀVARAVIṢA ATYUGRAVIṢA JAṄGAMAVIṢA KĀLACAṆCUYĀ.
108. Ibid., 265. My photocopy of this rare edition is barely legible for some sections, so it is possible that it does draw on the *Kriyākālaguṇottara* in one of those parts.
109. Urban 2006: 88.
110. For the *Bṛhattantrasāra* passage see the edition by Rai 1985: 319–320. For the *Śāradātilaka* passage see Bakhsi 1988: 527.
111. The *mālāmantra* is nearly identical with that following *Nārāyaṇīya Tantrasārasaṃgraha* 3.36. Here I cite the mantra as given in the 2002 edition of Unithiri. In Aiyangar's 1950 edition, the mantra is addressed to Rudra instead of Garuḍa, which is probably a mistake.
112. Rai 1985: 321.
113. Ibid., 460–463.
114. Asha MSS 5174 and 4494. The latter may be identical with the one filmed by the NGMPP as reel number E3012/7.
115. See Rodrigues 2009: 282–283.
116. The *Prāṇatoṣiṇī* passage is in Bhattacharyya 1898: 76. Rāghavabhaṭṭa's commentary is on the original passage in *Śāradātilaka* 1.64.
117. Bhattacharyya 1898: 77.
118. Ibid., 78: *pañcavarṇaṃ garutmataḥ*. Here Rāghavabhaṭṭa's commentary on the original *Śāradātilaka* passage points to the twenty-fourth chapter where the syllables are specified.
119. Ibid., 261.
120. Ibid., 771.
121. Ibid., 802.
122. Ibid., 799.
123. Ibid., 1049. The sense here is lost on me. The previous passage was about the five great sins in the Kaula Tantric system and then the following lines end the section: *śaive tattvaparijñānaṃ gāruḍe viṣabhakṣaṇam. jyotiṣe grahaṇaṃ sāraṃ kaule 'nugrahanigrahou*. Since the Gāruḍa Tantras have sections on eating minute amounts of poison for health benefits, *viṣabhakṣaṇam* is proper, but what is the sense of this verse in this context?
124. Bhattacharyya 1898: 602.
125. Ibid., 812.



126. Date follows Bühnemann 2000: 27. I cite page numbers according to the Muktabodha electronic text, as I do not currently have access to the printed edition.
127. *Śrīvidyārṇava* p.51. Or it may mean “Lady with the Power of Garuḍa.”
128. *Ibid.*, 136.
129. *Ibid.*, 152.
130. *Ibid.*, 342. It also occurs in the *Svacchandapaddhati* of Cidānandanātha, verses 75–79. The numbering in the Muktabodha’s electronic edition is inconsistent, so one might also look it up by file line number: 2383–2396. The *Śrīvidyārṇava* writes *suvarṇarekhiṇī* to fit the meter, and the *Svacchandapaddhati* has the variant orthography *suvarṇalekhinī*. She is referred to a few verses below as *suvarṇarekhā*, whereas the *Svacchandapaddhati* reads the corrupted *subalarekhā*. Her primary descriptor here is “Eradicator of Snakes” (*nirmūlinī bhujāṅgānām*). The *Śrīvidyārṇava* describes Kurukullā as “arisen from the mouth of Garuḍa” (*pakṣirājamukhodbhavā*), which for a *vidyā* may mean that she was taught in a Tantra revealed by Garuḍa. The *Svacchandapaddhati* version writes *pakṣirājakulodbhavā*, “born in the family of Garuḍa,” which is also feasible. Both texts read *oṃkāriṇī* rather than *jhaṃkāriṇī*, but I can find no related attestations of such a goddess. The syllable *jhaṃ* is very uncommon in word-initial position and it is not improbable that it was mistaken for *oṃ*. The name *Jhaṃkāriṇī*/*Jhaṃkāri* comes up a few times in the *Śrīvidyārṇava*, but is not described. For Trotalā, I standardize the orthography from *Toralā* and *Totalā* respectively in the two source texts. This is an alias of Tvaritā. Jāṅgulī is described as giving the power (*siddhi*) of destroying poison. Both editions spell her name *jāṅgalī*.

## Chapter 4 The Vipati Mantra

1. I paraphrase Eli Franco’s note to the “Indology” e-mail discussion list (June 28, 2011). He also points to Eltschinger (2001). Eltschinger makes numerous references to Dharmakīrti bringing in the antipoison mantra as an example of the efficacy of mantras in general. Although I do not believe Dharmakīrti himself uses the phrase *gāruḍa* or *gāruḍika*, his commentators frequently interpret him to be referring to these.
2. *Mokṣopāya* 2,12.10: *duḥsahā rāma saṃsāraviṣāveśaviṣūcikā. yogaḡāruḍa-mantreṇa pāvanena praśāmyati*. See Meulenbeld 1999 vol. 1B: 67, for a discussion of why *viṣūcikā* is not equivalent to cholera, despite the dictionaries.

3. Nyāyasudhā 1,515: *api ca satyasyāpi viśasya gaṛuḍadhyānena nirvṛtti-darśanād bandhamithyātvaṃ naiva muktir apekṣate. viśaṃ na satyam iti cen na.*
4. Nyāyabhūṣaṇa 392.16: *jinādibhis tu dṛṣṭārthena vañcitair anādyavidyābhyāsajanitena mithyābhimānena svapakṣarāgeṇa ca, vedavedāṅgebhyo 'rthaṃ vijñāya, svadarśane pratyayotpādanārthaṃ gāruḍādikam ca bhāṣāntareṇopadiṣtam iti.* In a personal communication in May 2012, Alexander von Rospatt pointed out that mantras are generally not translated into other languages and cited the Tibetan tradition's conviction that a translated mantra loses its efficacy. This would seem to be the principle at work in cases of Dravidian mantras used in the Mahāmāyūrī vidyā for instance. One might, therefore, take *gāruḍādikam* more generally as "Gāruḍa Tantras."
5. Burchett 2013.
6. *Gāruḍī* is the Hindi word for Sanskrit *Gāruḍika*, referring to the practitioner of Gāruḍa Tantra.
7. Sanderson 2014, 33–35 and 74.
8. Ibid.
9. Email communication dated July 11, 2016: Sanderson cited Abhinavagupta's view at *Tantrāloka* 8.34c–35b and 15.525, and in *Tantrasāra* 13. Here, he also cited the *Jayadrathayāmala* (Ṣaṭka 1, 9.497c–498, NAK 3–358, f. 117r–v) and *Brahmayāmala* 39.88–93.
10. Slouber 2011b: 28. The original Prakrit as edited: *jo dhaaī jaṃtūjīaṃ dussahavisaveaṇūliam. dhammatthakāmamokkhāṃ so kaaūṇṇo jaṇo lahaī.*
11. *Br̥hatkālottara, Prāyaścittapaṭala* v. 44, (Sanderson's transcription of the Nepalese manuscript NAK 1–89, f. 143v): *gāruḍaṃ bhūtakarma ca lobhān mohān na kārayet. pramādāt kurute yas tu dakṣavaktrāyutāc chuciḥ.*
12. *Jayākhyasaṃhitā* 16.321: *gāruḍaṃ bhūtakarmāpi lokasyārthena nārada, kṛpayā parayā kuryād anātheṣu asaṃsadi.* This precise wording is an educated guess based on the 1931 edition of Krishnamacharya, the unpublished edition of Alexis Sanderson and Marzenna Czerniak-Drożdżowicz, and the variants of this verse in the *Śrīvidyārṇava* (p.420), the *Meru Tantra* (7.33, corrupt), and the *Saubhāgyatarāṅgiṇī* (fol.26b of NGMPP Reel A175/11, transcribed by Muktabodha).
13. Ibid.
14. *Sārdhatriśatikālottara* 21.1–3ab: *ataḥ paraṃ pravakṣyāmi aṣṭadhā pratyayo yathā. anagnijvalanaṃ caiva vṛkṣasyālabhanaṃ tathā. pāśānāṃ stobhanaṃ caiva mahāpātakanāśanam. viśasaṃharaṇaṃ caiva nirbījakaraṇaṃ tathā.*

*grahajvaravināśaś ca pratyayo 'ṣṭavidhaḥ smṛtaḥ*. My understanding of *pāśānāṃ stobhanaṃ* was informed by the entry *pāśastobha* in the *Tāntrikābhīdhānakośa*, vol. 3 (2013), edited by Goodall and Rastelli.

15. Face-to-face communication on 28 Oct, 2010.
16. The following texts call Garuḍa's five-syllable mantra *vipati*: *Garuḍapañcākṣarikalpa* 5.6, *Nārāyaṇīya Tantrasārasaṃgraha* 3.7, *Śāradātilaka* 24.52, *Īśānaśivagurudevapaddhati* 39.83, and *Agni Purāṇa* 294.11d.
17. The latter spelling, *vipatti* is, of course, the grammatically correct one, but gemination is notoriously inconsistent in manuscripts and hardly affects the pronunciation in this case.
18. I have not been able to locate the mantra in the source text, but I base it on the following web discussion at <http://bit.ly/1P07RcK>, and on the fact that an *Uḍḍīśa* is named as one of the foundational texts of Keralīya *viśavaidya*.
19. The full title is *Tripadvibhūtimahānārāyaṇa Upaniṣad*. This is often found in the collections of 108 Upaniṣads.
20. *Guru Granth Sahib* p. 987. English translation of Dr. Sant Singh Khalsa.
21. Two minor exceptions are a reference to it in a book about Vedānta Deśika, Raghavan 1991: 21 (in reference to its mention in the opening verse of the *Garuḍapañcāśat*) and a reference to it in the preface to the 2006 *Viśavaidyasārasamuccaya* edition (Namboodiri 2006).
22. The most fruitful search term was simply the exact phrase “garuda mantra,” but searching for variant spellings, orders, and spacings of the mantra syllables themselves also resulted in valuable hits. Concerning spelling, a single Devanagari syllable like  $\text{फ़ि}$  may be found spelled *kṣi*, *ksi*, *kshi*, *shi*, or *xi*. Although I also searched in Devanagari, there is certainly much online that I missed because it is typed in idiosyncratic font encodings that cannot be predicted. Search engines typically do not index by letter, but rather by word, so one has to do something like the following for each spelling variant: “kṣipa oṃ” OR “kṣi pa oṃ” OR “pakṣi oṃ” OR “pa kṣi oṃ” OR “oṃ pa kṣi” OR “oṃ pakṣi” OR “oṃ kṣi pa” OR “oṃ kṣipa.” I came up with over a hundred variations for only these three syllables.
23. The Garudan Kavu website is: <http://bit.ly/18VGTIQ>. The temple is located in the village of Talakkad in the Malappuram district in the state of Kerala, India.
24. This scene is one hour and twenty-three minutes into the film.
25. On the purported origin of the Vipati mantra from Vedānta Deśika, see, e.g., Lalithaa Krishnan's article “With Soul and Substance” that appeared in *The Hindu* newspaper on June 12, 2009.

26. For examples of formal and informal astrological advisors recommending Garuda's five-syllable mantra, see <http://bit.ly/1PwL986> and <http://bit.ly/1P07RcK>. The seed syllable  $\text{KṢRAUM}$  is also recommended for poisons and *nāga* issues (e.g., <http://bit.ly/130ck9v> and <http://bit.ly/15U120k>). It is often associated with Narasiṃha in the Tantras, but comes up in purely Śaiva contexts as well.
27. See this webpage connected to the Ecumenical Buddhist Society of Little Rock, Arkansas: <http://bit.ly/1NH4aGw>.
28. An instance of Lama Z. Rinpoche's advice concerning a "Black Garuda" *sādhana* is archived here: <http://bit.ly/1LyuRxA>. Cf. also <http://bit.ly/1Lvq7wy>, which gives an English translation of a "multi-colored Garuda *sādhana*" and which includes the five syllables.
29. E.g., the document published by the Ewam Choden Tibetan Buddhist center entitled "Short Sadhana of Garuda (Kyung Thra)," which is mainly in English and which includes the Vipati mantra syllables.
30. The Shang Shung Institute's store page where the DVD is listed for sale: <http://bit.ly/1PQC09P>.
31. The Sanskrit for this verse of the Śrīgurupādukāpañcakam: *kāmādisarpavrajagāruḍābhyām, vivekavairāgyanidhipradābhyām. bodhapradābhyām drutamokṣadābhyām, namo namaḥ śrīgurupādukābhyām*. Michael Stanley-Baker pointed out this verse in an email communication dated 12 Jul 2011. Some who reproduce the hymn corrupt *-gāruḍābhyām* to *-garuḍābhyām* at the expense of the Upajāti meter and mistranslate the verse (e.g., <http://bit.ly/f1wzEK>). The hymnal book used by most Siddha Yoga practitioners, *The Nectar of Chanting*, preserves the correct spelling and translation (SYDA 1983: 5).
32. An exception to this dearth of in-depth knowledge are a few bloggers and contributors to nonacademic discussion boards who are particularly well informed about the mantra because of having learned about it from early Sanskrit compendia like the *Garuḍapañcākṣarikalpa*; for example: <http://bit.ly/182h4pt> and <http://bit.ly/1b7bMjo>. For a list of other occurrences of the Vipati on the internet, see Slouber 2012: 91–92.
33. Yelle 2003: 14.
34. For a Vedic association of the syllable  $\text{OM}$  with fire, see *Śvetāśvatara Upaniṣad* 1.14, which compares the effect of reciting  $\text{OM}$  on the body to a fire drill kindling another fire stick. On the Tantric association of  $\text{OM}$  and the action of "kindling" the energy of a mantra, see the entry

- dīpana* in *Tāntrikābhīdhānakośa* vol. 3, edited by Dominic Goodall and Marion Rastelli.
35. Jayaratha notes that HA is the syllable of Ether in his commentary to *Tantrāloka* 30.64ab. Elsewhere it is so common to link the four semivowels with the first four elements and HA with Ether that seldom is any explanation necessary.
  36. Yelle 2003: 15.
  37. *Ibid.*, 82.
  38. *Ibid.*, 84–94.
  39. Vasudeva 2007: 329.
  40. Email communication on March 16, 2011, citing the edition of Nowotny 1976.
  41. *Vivekamārtaṇḍa* 160: *stambhinī dhāriṇī caiva dahanī bhramaṇī tathā. śoṣiṇī ca bhavaty eṣā bhūtānām pañcadhāraṇā.*
  42. E.g., *Niśvāsakārikā* 6.2070–2073.
  43. The thumb, in fact, has only two true joints, but the skin shows three lines that count as joints for the purpose of this ritual. It is also possible that “joint” is used loosely for phalanx, the finger sections between each joint, but then there is the problem of having four series.
  44. According to *Kriyākālaguṇottara* 27.57, the first eight *śaktis* are placed one per pistil and Manonmanī, the ninth, is placed in the center of the lotus on the pericarp. The placement of the three *tattvas* on the pistils is unclear.
  45. The text here reads *agnimaṇḍale*, but Sanderson suggested we understand it as abbreviated for *agnau ca maṇḍale* (face-to-face communication, October 2010).
  46. This may refer to *śakti*, *vyāpinī*, and *samanā*.
  47. *Tvaritājñānakalpa*, verse 53: *vainateyasamo bhavet.*
  48. *Brhattantrasāra* 3.156: *smaran garuḍam ātmānaṃ*, Rai 1985: 319.
  49. *Tantrasadbhāva* 26.50: *garuḍīkṛtavigrahaḥ.*
  50. Commentary to *Samhitāsāra* 96: *garuḍena garuḍīkṛtātmanā mantriṇā.*
  51. *Śrīvidyārṇava*, p.401: *tato bhavati deveśi vainateya ivāparaḥ.*
  52. *Jñānārṇava* 19.33ab = *Tattvacintāmaṇi* 22.89ab: *vainateyasamo mantri viṣabhārasahasranut.*
  53. *Sāadhanamālā* #121, p.253: *garuḍeśvaratvaṃ kavitvaṃ sarvaśāstraviśāradatvaṃ sarvaviṣaharatvaṃ bhavati na sandehaḥ.*
  54. *Tvaritāmūlasūtra* 1.92: *yas tv imāṃ bhyāsate vidyāṃ sakṛd uccāraye ’thavā. devī devaś ca garuḍas tritayaṃ tiṣṭhate tanau.*

55. The syllable representing the vital force is unstated in the *Kriyākālaguṇottara* version, however it is specified as SAM in *Nārāyaṇīya Tantrasārasaṃgraha* 3.1 and *Īśānaśiva gurudevapaddhati* 2,39.83.
56. Transferring the poison appears to be a rite of black magic, since it is not necessary for healing the patient—the other elements accomplish that goal.
57. *Pakṣi* for *pakṣin* is unremarkable in *aiśa* Sanskrit.
58. Yelle 2003: 16.
59. *Ibid.*, 19–20.
60. Sanderson 2009: 245.
61. It is present in the *Lakṣaṇāmṛta* which Meulenbeld indirectly assigns to the eighth century, but on somewhat weak grounds (Meulenbeld Vol. IIA, 1999: 143).
62. E.g., item 81667 at [HimalayanArt.org](http://bit.ly/18R4viQ): <http://bit.ly/18R4viQ>. The colors in the *Samhitāsāra* reverse yellow and white, but that appears to be a corruption. See my note to the edition in Slouber 2011b: 29.
63. For this meaning of *stobha*, Cf. Bandhuṣeṇa’s commentary to *Bhairavapadmāvātikalpa* 10.1 and 10.7, and also Sanderson 2014: 61.
64. See Slouber 2011b: 29–32, for a critical edition. The edited Prakrit is: *kasaṇasamīraṇasīso huavahajālāpalittagalanāhī. tado suravaipīo garulo siatuhinājānuharo (75). amāharaṇapuramdarakulisapahāre nīratthae tuṭṭho. garulo viṇihaasattū saṃpattamaṇoraho jaaī (76). taṇḍavaḍaṃbar-avilulipakkhāṇilaveacaliakulaselo. paribhāvijjāi garulo asesaviṣaṇāsāṇāt-thihim (77). pavane nāākarisaṇakilā jalaṇeṇa kīraī tthoho. thambho sakkeṇa puḍaṃ jalakaṇavariseṇa viṣaṇāso (78). garulīraṇapayat-tekabhāvaṇoppaṇṇanicchaamaṇeṇa. viṇaāsueṇa va kao asesaviṣaṇig-gaho bhuaṇe (79). And the corresponding edited Sanskrit: *kṛṣṇa-samīraṇasīrṣo hutavahajvālāpradīptagalanābhiḥ. tataḥ surapatipīto garuḍaḥ sitatuhinājānudharaḥ (75). amṛtāharaṇapuramdarakulīśaprahāre nirarthake tuṣṭaḥ. garuḍo vinihataśatruḥ saṃprāptamanoratho jayati (76). tāṇḍavaḍaṃbaravilulitapakṣāṇilavegacalitakulasāilāḥ. paribhāvīyate garuḍaḥ aśeṣaviṣaṇāsānārthibhiḥ (77). pavane nāgākaraṣaṇakrīḍā jvalanena kriyate stobhaḥ. stambhaḥ śakreṇa sphuṭaṃ jalakaṇāvarṣeṇa viṣaṇāsāḥ (78). garuḍīkaraṇaprayatnaikabhāvanotpannaniścayamaṇasā. vinatāsuteneva kriyate aśeṣaviṣaṇigraho bhuvane (79).**
65. The verses subsequent to the mantra make this title into a pun because of its close resemblance to the word *vaineya*, “conversion”, which is the purpose of Mañjuśrī’s claim to have taught the Gāruḍa Tantras.
66. *Mañjuśrīyamūlakalpa* 2.34–40.

67. KHĀHI is a perfectly normal Apabhraṃśa imperative corresponding to Sanskrit KHĀDA. The interpretation of KHA is in doubt.
68. E.g., *Kriyākālaguṇottara* 33.29, *Nārāyaṇīya Tantrasārasaṃgraha* 3.63, and *Agni Purāṇa* 294.23.
69. Yelle 2003: 14.
70. *Nārāyaṇīya Tantrasārasaṃgraha* 4.28.
71. A variant in the *Mahābhārata* critical text 1,30.22d: *yaḥ saṃsmaren nityam atandrito naro. garutmato mūrtim athārcayed gr̥he. oṃ pakṣir̥jeti japamś ca sarvadā. tasyāśu sarpā vaśagā bhavanti.*
72. The remaining texts that I cited in Chapter 4 refer to the mantra unambiguously, but do not preserve a lot of detail about the system of deploying it.

## Chapter 5 *Nīlakaṇṭha et al.*

1. At least fourteen Sanskrit texts feature the Nīlakaṇṭha mantra: *Kriyākālaguṇottara* 7.20–164 (in Appendix C), *Nārāyaṇīya Tantrasārasaṃgraha* 4.1–18, *Īśānaśivagurudevapaddhati* 39.130–167, *Agni Purāṇa* 294.24–29, *Nārada Purāṇa* 1,91.148–59, *Śāradātilaka* 19.42–54, *Bṛhattantrasāra* (Śiva-mantra section) 37–41, *Ānandakanda* preceding 1,14.42, *Vidyānuśāsana* 10.65, *Bhairavapadmāvatikalpa* 10.37, *Jvālāmālinikalpa* 6.30, *Garuḍapañcā-kṣarikalpa* 1.67, *Yogarātrnāvalī* following 187, and *Prāṇatoṣiṇī* p. 77. The *Samhitāsāra* may be referring to this mantra system in verse 81, but no reference to these syllables is made.
2. See for example, the “Neelakantha” mantra in the gallery of Homam.org: <http://bit.ly/18fS3x0>.
3. On these lists, see Chapter 3.
4. Colophon following 7.174 in the  $\beta$  manuscripts. See Appendix A for a genetic stemma of the *Kriyākālaguṇottara* manuscripts.
5. The passage is *Kriyākālaguṇottara* 7.120–164. See Appendix C.
6. *Ibid.*, 7.128–131.
7. *Mahābhārata*, *Ādiparvan*, excised passage #274, lines 3–7 (following 1,16.36b in some manuscripts): *atinirmathanād eva kālakūṭas tataḥ paraḥ. jagad āvṛtya sahasā sadhūmo 'gnir iva jvalan. trailokyaṃ mohitaṃ yasya gandham āghrāya tad viṣam. dadhāra bhagavān kaṇṭhe mantramūrtir maheś-varaḥ. tadāprabhṛti devas tu nīlakaṇṭha iti śrutih.*
8. *Kriyākālaguṇottara* 7.139–141. See Appendix C. Recall that the grapheme for ṬHA was a full-moon-like circle in the Gupta script.

9. One might wonder how animal venom was administered to a victim of plant poisoning, and the answer is found in the *Viṣṇudharmottara Purāṇa* as well as other sources: “For plant poison it is beneficial to eat meat bitten by a snake” (2.56.60ab: *sthāvare sarpadaṣṭasya hitaṃ māṃsasya bhakṣaṇam*). See also *Aṣṭāṅgasamgraha* 6,48.19–20, cited by Meulenbeld 1999 vol. IA: 587.
10. Translation of *Aṣṭāṅgasamgraha* 6,48.3: *śleṣmatulyaguṇaṃ prāyaḥ sthiram ūrdhvagamaṃ viṣam. prāyaḥ pittaguṇair yuktam adhogāmi ca jaṅgamam.*
11. *Ibid.*, 6,48.8: *saviṣe yuktam amṛtaṃ viṣam evāviṣe viṣam.*
12. The word for an allergic person is *viṣaghna*, which in the context must mean “killed by poison.”
13. The Sanskrit merely says to place a *praṇava* on the hand, which normally refers to OM, but I take it as referring to PROM in the context.
14. *Kriyākālaguṇottara* 7.147. See Appendix C.
15. *Ibid.*, 7.150–151.
16. *Ibid.*, 7.152–154.
17. *Īśānaśivagurudevapaddhati* 39.137–138ab: *tryakṣaṃ triśūlahastaṃ ca svaikyam dhyāyañ japeṇ manum. triyakṣaro 'yaṃ mantras tu praṇavādinamontakaḥ. japaḍhyānādinā sūlasprṣṭo daṣṭaḥ sukhī bhavet.*
18. *Śivadharmā* p.36: *guliko nāgarājendro nityaṃ haraparāyaṇaḥ. apahr̥tya viṣaṃ ghoram karotu mama śāntikam.*
19. *Ibid.*: *ya idaṃ nāgasamsthānaṃ kīrtayec chr̥ṇuyād api. taṃ ca nāgā na hiṃsanti viṣaṃ nākramate sadā.*
20. *Nārāyaṇīya Tantrasārasaṃgraha* 5.50: *talam kṛtvā phaṇākāraṃ saṃgatāṃ kuñcitāṅgulim. hastaṃ bhujāṅgam ākāraṃ dhyātvā saṃstobhayed ahim.* This is virtually identical to *Garudapañcākṣarikalpa* 6.63.
21. Verse 192 in my provisional transcription.
22. OM NAMO GARUḌĀYA OM NAMO 'NANTĀYA MAHĀBHOGĀYA SARVANĀGAHR̥DAYĀYA SARVANĀGAVAŚAMKARĀYA SVĀHĀ. *anena mantreṇa saptābhimantritaṃ kṛtvā udakena daṣṭakaṃ snāpayet tataḥ svastho bhavati nāgājñā.*
23. In mantras, the short vowels are A, I, U, Ṛ, Ḍ, E, O, and AM̐.
24. *Garudapañcākṣarikalpa* 7.4cd: *anantānvayajātāhidaṣṭasyāśu viṣaṃ haret.*
25. *Kriyākālaguṇottara* 5.41–60. See Appendix C.
26. *Ibid.*, 5.42. Similar formulations may be found in *Svacchanda Tantra* 7.44, *Tantrasadbhāva* 24.38, *Yogarātnāvalī* 1.46, *Tantrāloka* 6.71, and *Mitapadapañjikā* fol. 12<sup>r</sup>2.
27. *Carakasamhitā* 6.23.91–94: *so 'haṃ jayajayāputro vijayo 'tha jayāmi ca namaḥ puruṣasiṃhāya viṣṇave viśvakarmaṇe. sanātanāya kṛṣṇāya bhavāya*



- vibhavāya ca. tejo vṛṣākapeḥ sākṣāt tejo brahmendrayor yame. yathā 'haṃ nābhijānāmi vāsudevaparājayam. mātuś ca pānigrahaṇaṃ samudrasya ca śoṣaṇam. anena satyavākyena sidhyatām agado hy ayam. hilimilisaṃsprṣṭe rakṣa sarvabheṣajottame svāhā. iti mahāgandhahastī nāmā 'gadaḥ.*
28. Meulenbeld gives numerous references on the figures named in this mantra; see Meulenbeld 1999 vol. 1B 128 fn.574. Zysk has discussed the mantra briefly, critiqued in Slouber 2012: 16–17.
29. On Hindu devotional ordeals, see Brighenti 2012.
30. Hoernle 1897: 192.
31. *Aṣṭāṅgahr̥daya* 6,35.28–30: *namaḥ puruṣasiṃhāya namo nārāyaṇāya ca. yathāsau nābhijānāti raṇe kṛṣṇaparājayam. etena satyavākyena agado me prasidhyatu. namo vaiḍūryamāte hulu hulu rakṣa mām sarvaviṣebhyaḥ. gauri gāndhāri cāṇḍālī mātaṅgi svāhā piṣṭe ca dvitīyo mantraḥ.*
32. Daniel Balogh brought this to my attention in an email communication dated November 21, 2008.
33. A mantra following *Kriyākālaguṇottara* 34.35 may also be related.
34. Alagón 2007: 5.
35. *Suśrutasaṃhitā* 5,7.62: *alakādhipate yakṣa sārameyagaṇādhipa alarkajuṣṭam etan me nirviṣaṃ kuru mācirāt.*
36. *Garuḍapañcāṅgarīkalpa* 5.48 and 12.33, *Nārāyaṇīya Tantrasārasaṃgraha* 10.22, and *Śivatattvaratnākara* 6,27.96.
37. Translation from original Bengali by Mitra. Mantra VI, Mitra 1916: 609.
38. Translation from original Bengali by Mitra in Mitra 1915a: 395.
39. Translation from original Bengali by Mitra in Mitra 1915b: 226.
40. Slouber 2012: 16–17.
41. Yelle 2012: 28. The text of the mantra is not given.
42. Bahal 2000: 171.
43. *Ibid.*, 166.
44. *Ibid.*
45. Maskarinec 1998: 355–356. In Nepali: *sāṃpo sāṃpo gurahi bāpho ullaṭī khāyā, pallaṭī jāyā, masuryā terā āṃkhā, lāme terī ghāṃṭī, biphe terā dāṃt. terā biṣ maroi, mero biṣ ṭharoi. yo biṣ ko jāna. guru bābu jānna. guru bābu kahāṃ chan, māthi indragharmā chan. māthi indralokbāṭa hallāūmḍā jallāūmḍā āyā. choḍ biṣ par pālā. garul gājule toi biṣko nāsti pārum, cau gaṅgā tārum, bhasma pārum. ek tyālī bācā, duī, tīn tyālī bācā, cār, pānc, cha, sāt tyālī bācā, akās indradevkā bācā, patāl bāsudevko bācā, rāmcandrako bācā, mero guruko bācā. yo biṣ challāi toi biṣko toi sāṃko dulā pasī marlāi. phū mantar. śrī mahādevkā bācā.*
46. I was unable to see seven levels of oaths here as the mantra asserts.

47. Face-to-face communication on May 4, 2008. On Alampāyana, see my reference in Chapter 2.

## Chapter 6 Snakebite Goddesses

1. An earlier version of this chapter was delivered at the conference called “Shakta Traditions” held at Somerville College in Oxford, September 2011, and is published in Bjarne Olesen’s edited volume *Goddess Traditions in Tantric Hinduism* 2016. The opening quote is from the *Śrīvidyārṇava*; I edited the passage from Muktabodha’s electronic transcription of the 1947 Shrinagar edition (p. 342): *suvarṇarekhiṇī proktā vidyā yā procyate kila. nirmūlinī bhujāṅgānāṃ sā karotu sukhaṃ mama. kurukulleti vikhyātā pakṣirājamukhodbhavā. yā vidyā sā mahārūpā jihvāgre sthātu me sadā. \*jhaṃkāriṇīti (conj., oṃkāriṇīti Cod.) vikhyātā dehe sthātu sadā mama. \*viṣāpahāriṇī (conj., vidyāpahāriṇī Cod.) nāma kalirūpavidāriṇī. bheruṅḍā sthātu me kaṅthe \*trotalā (←totalā conj., toralā Cod.) sthātu mastake. tathā \*suvarṇarekhāpi (conj., śavalarekhāpi Cod.) mūle sthātu sadā mama. \*jāṅguli (conj., jāṅgalī Cod.) viṣanāśāya vācāṃ siddhiṃ karotu me.*
2. The spelling of *Trotala* varies. Alternatives include: *Trottala*, *Trotula*, *Totula*, *Totala*, and *Troṭala*.
3. Dyczkowski 2009 vol. 2: 83–85. On the link between *Tvaritā* and *Padmāvati*, see *Bhairavapadmāvatikalpa* 1.3 in Jhavery 1944.
4. The colophons of the *Kulakaulinīmata* ascribe it to the *Caturviṃśatisahasra* (i.e., the *Manthānabhairava Tantra*). Mark Dyczkowski generously shared his draft edition of the *Tvaritā* chapter of this work.
5. Microfilmed as NGMPP A59/13. Fols. 16–34 carry the *Tvaritāvīdhānasūtra* passages. It is incomplete and damaged and I have been unable to trace it in other manuscripts of this massive work.
6. Sanderson 2014: 43, fn. 161.
7. *Tvaritāmūlasūtra* 1.45–56, fols. 5<sup>v</sup>–6<sup>v</sup>. (Here and henceforth I cite folio numbers for manuscript H170/3.) I offer the following provisionally edited Sanskrit text. Note that the grammar is often highly nonstandard: *tvaritā tatra cārūḍhā vāmajaṅghā \*pralambitā (conj., pralambitāṃ Cod.). dakṣiṇā dviguṇā tasyāḥ pādaprṣṭhe samarpitā. sphurantārakavad devyā bhrājante pādayor nakhāḥ. ambhojāruṇa\*varṇābhāḥ (conj., -varṇābhā Cod.) padmalāñchana\*lakṣaṇāḥ (conj., -lakṣaṇā Cod.). rājate caraṇādhasat susamāṅguli\*-m-āyatā (conj., -māpatā Cod.). suvrtaṃ jaṅghapīnoru \*vistīrṇa (conj., vistīrṇe Cod.) jaghanoru sā. gambhīra\*nābhis (conj., -nābhi Cod.) trivalī romarājīsusobhitā. vistīrṇā kaṭideśe tu*

hemakumbhapyodharā. kambugrīvā tu bimboṣṭhī nīlotpaladalekṣaṇā. sunāsā cāpabhrūbhaṅgā sukarṇā \*mukuṭojjalā (conj., makuṭojjalā Cod.). \*visphuranmaṇibhir (conj., visphuretmaṇebhir Cod.) \*dīptaḥ (conj., dīptaiḥ Cod.) sahasraphaṇidīptimān. nāgarājakṛtohāraṅkarṇakuṇḍalabhāsini. nāgabandhakṛtā śobhā \*bhujau (conj., bhujō Cod.) devyā virājate. mekhalā kaṭideśe tu mahāhikṛtabhīṣaṇā. pādayor \*nūpurau (conj., nūpurau Cod.) ghorau devyāḥ kṛtabhujāṅgamau. sahasradale cāmbhoje vāmapādakṛtdarā. viyattaḍillatā\*bhāsaṃ (conj., -bhāsaṃ Cod.) vāsaḥ kusuma\*śobhitam (conj., -śobhitam Cod.). indrāyudhanibhaṃ cānyaṃ \*vāsaḥ (conj., rāsaṃ Cod.) kṛtapayodharau. anekapuṣparacitaṃ dṛḍha\*bandha (conj., -vadha-Cod.) mahoragam. kṛtāyudhakarā devī tikṣṇāgranakha\*suktayaḥ (conj., -muktayaḥ Cod.). vajradaṇḍāsīcakraṃ ca gadā sūlaṃ \*mahojjvalam (conj., mahojvalam Cod.). śaraṃ śaktiś ca varadaṃ dakṣiṇena kṛtāyudhā. \*dhanuṣ- (conj., dhanu- Cod.) pāśa\*dharaṃ (conj., -haraṃ Cod.) ghaṅṭā tarjaṇī śaṅkham aṅkuśam. abhayaṃ ca tathā padmaṃ vāmapārśve kṛtāyudhā.

8. The first classical source for Durgā as *Mahiṣāsuraṃdanī* is the *Devīmāhātmya*. In her dissertation entitled “The Rise of the Warrior Goddess in Ancient India,” Yuko YOKOCHI argues for dating the *Devīmāhātmya* not in the fifth to seventh centuries, as was previously the norm, but in the eighth century (2004: 8, 21–23).
9. Some scene-setting stanzas in the beginning directly parallel verses in the similarly named *Niśvāsamūlasūtra*—presumably the *Tvaritāmūlasūtra* redactor has that text in mind.
10. *Tvaritājñānakalpa* gives Tvaritā’s *vidyā* following verse 46, fols. 4<sup>v</sup>–5<sup>r</sup> in manuscript A59/15.
11. *Tvaritājñānakalpa* A59/15, fol. 2<sup>v</sup>: (OM) HŪMkāradvayaṣaṃyuktaṃ KHE CA CCHE padabhūṣitam. vargātītaṃ visargaś ca STRĪM HŪM KṢE PHAṬ ca vai smṛtāḥ (24). Taken literally, one might assume that HŪMkāradvayaṣaṃyuktaṃ means that the *vidyā* begins HŪM HŪM, but it should rather mean that the entire *vidyā* will have two HŪM syllables. The OM at the beginning does not fit the meter, and may have been added later.
12. The text divides the Sanskrit syllables into eight groups, as is typical, but the names of several *vargas* appear to be peculiar to this text and the *Agni Purāṇa* passage that draws on it. The verses preceding the *vidyā* clearly list the groups in order: *svaravarga*, *tāluvarga*, *jihvatāluka*, *tālu-jihvāgra*, *jihvadanta*, *oṣṭhapuṭa*, *miśravarga*, and *ūsmāṇa*. In manuscript H170/3 it is fols. 5<sup>v</sup>–6<sup>v</sup> (AP = *Agni Purāṇa* 310 parallel, which I report only

- when I accept its reading over ours): *ṣaṣṭhasvarasamārūḍhām \*ūṣmāṇāntaṃ* (AP, *ūṣmāṇānta-* Cod.) *sabindukam. mūlavidyādikaṃ bījaṃ kathitaṃ tu khageśvara. tāluvarga\*dvitīyaṃ* (AP, *-dvitīyas* Cod.) *tu svaraikādaśayojitam. jihvātālu\*samāyoge* (AP, *samāyogaḥ* Cod.) *prathamaṃ kevalaṃ bhavet. tad eva taddvitīyaṃ tu adhistād viniyojayet. ekādaśasvarair yuktaṃ prathamaṃ tāluvargataḥ. ūṣmānasya dvitīyaṃ tu adhistāt tasya yojayet. ṣoḍaśasvarasamyuktam ūṣmānasya trtīyakam. jihvādantasamāyoge prathamaṃ yojayed adhaḥ. miśravargadvitīyaṃ tu adhistāt punar eva ca. caturthasvarasambhinnaṃ tāluvargādimaṃ punaḥ. ūṣmānasya dvitīyaṃ tu adhistād viniyojayet. svaraikādaśasambhinnaṃ ūṣmāṇāntaṃ sabindukaṃ. pañcamasvara-m-ārūḍham oṣṭhasamputayogataḥ. dvitīyam akṣaraṃ cānyaṃ jihvāgre tāluyogataḥ. prathamaṃ \*yac ca samyojyaṃ* (conj., *pañcame yojyaṃ* Cod.) *svārārdhenoddhṛtā imā. tvariteyaṃ mahāvīdyā sarvasiddhipradāyikā. oṃkārādisamāyuktā-m-ante namo jayet sadā. svāhāntam agnikāryeṣu. One should presumably supply TVARITĀYAI before NAMAḤ/SVĀHĀ.*
13. The context makes it clear that *tārakā* refers to PHAṬ; note the similar-sounding code word for PHAṬ found in Dakshinamurti's *Uddhārakośa: turaga*.
  14. *Tvaritāmūlasūtra*, folio 13<sup>v</sup>(H170/3): *ādidvihṛdayaṃ proktaṃ tricatuh śīram isyate. pañcaṣaṣṭhaśikhā proktā kavacaṃ saptamāṣṭakam. \*tārakā* (conj., *tārakāṃ* Cod.) *tu bhaven netraṃ navārdhākṣara\*lakṣaṇam* (AP, *rakṣaṇam* Cod.).
  15. *Ibid.* fols. 62<sup>v</sup>–63<sup>v</sup>.
  16. *Ibid.* fol. 26<sup>r-v</sup>: *ekayā caiva āhutyā dikṣito \*bhavate* (conj., *bhavete* Cod.) *khaga. adhikāro bhaved \*evaṃ* (conj., *devaṃ* Cod.) *mokṣaṃ śṛṇu atahparam.*
  17. The text gives this figure itself. The verse count is actually around 150 plus prose, but the traditional way of measuring the length of a metrical text is by counting the average syllables per line, which would include the prose too.
  18. Although the *Tvaritāvidhānasūtra* is put in the mouth of Śrīvākrā (Kubjikā), she and her interlocutor Śrīkaṇṭha reference the *Trotalāmata* as a source and the material appears more closely aligned to the *Tvaritāmūlasūtra* and *Tvaritājñānakalpa* than other Kaubjika material I have seen.
  19. In her book *The Iconography of Hindu Tantric Deities*, vol. 2, Gudrun Bühnemann points to the *Prapañcasāra*, verses 13.26–31, as the source of her description in *Śāradātilaka* 10 (2001 vol. 2: 207). Contra Bühnemann, Alexis Sanderson argues that the *Prapañcasāra* belongs to the twelfth century (2007: 230–233).

20. Dyczkowski 2009 (vol. 2): 89.
21. Mallmann 1963: 160, cited in Dyczkowski 2009 vol. 2: 88.
22. Dyczkowski 2009 vol. 2: 88.
23. Dyczkowski, email communication, February 25, 2011.
24. Jhavery 1944: 373 (p. 1 of the edition's pagination): *totalā tvaritā nityā tripurā kāmasādhanī. devyā nāmāni padmāyās tathā tripurabhairavī.*
25. Sanderson 2009: 243.
26. Meulenbeld 1999 vol. 2A: 134.
27. Ibid., vol. IIB: 151.
28. Edition of Bhattarai, 1972: 5–6.
29. For details on this text and the practices mentioned, see Slouber 2011b: 51–56.
30. *Kriyākālaguṇottara* 36, mantra 17: *oṃ kurukulle svāhā. bhūrjapatre iyaṃ vidyā lekhyā grhadvāre parānmukham. sarpam uccāṭayati. saṃmukhena punaḥ praviśati.*
31. Ḍalhaṇa on *Suśrutasaṃhitā* 1,46.447: *siddhair avyabhicāribhiḥ kurukullābheruṇḍāprabhṛtibhir hataviṣam annam iti sambandhaḥ.*
32. Ḍalhaṇa on *Suśrutasaṃhitā* 5,5.9.
33. Verse 10.41 in Jhavery 1944: *ṣaṭkoṇabhavanamadhye kurukullāṃ yo likhed grhe vidyām. tatra na tiṣṭhati nāgo likhite nāgāribandhena.* With Bandhuṣeṇa's commentary: *'ṣaṭkoṇabhavanamadhye' ṣaṭkoṇacakramadhye. 'kurukullāṃ' kurukullānāmadevyā mantraḥ. 'yo likhed' yaḥ ko 'pi mantravādī likhet. kva? 'grhe' grhadehalyām, svavāsottarāṅge. kām? 'vidyām' kurukullādevyā vidyām. 'tatra' tasmin grhe. 'na tiṣṭhati' na sthāti. kaḥ? 'nāgaḥ' sarpah. kasmin kṛte sati? 'likhite' sati. kena? 'nāgāribandhena' garuḍabandhena. mantraḥ—oṃ kurukulle hūṃ phaṭ.*
34. *Śaktisaṃgama Tantra, Sundarikhaṇḍa*, chapter 14, verses 8–9. Thanks to Wiesiek Mical for pointing out this chapter and sharing his draft translation of it.
35. According to *Tārānātha's History of Buddhism in India*, translated by Chattopadhyaya 1970: 279.
36. Email communication, December 2, 2010. The *Kurukullākalpa* refers to a *kurukullaparvata* at 2.16.
37. *Hevajra Tantra* 1,11.12: *saṃkṣiptaṃ pūrvam uddiṣṭaṃ vistareṇa kalpadvādaśaiḥ.*
38. *Kurukullākalpa* 4.23–24.
39. 3.188: *bheruṇḍau bhīṣamakhaḡau bheruṇḍā devatābhidi.*
40. Bheruṇḍā's spell in the *Haramekhalāṭikā*: *OM JOE MĀE BHERUṆḌĀE VIJĀBHARIAKARAṆḌĀE MANTAṀ SUṆUHA JAHA GHOSAĪ HIKKĀRAĪ TAHA*

VISU NĀSAĪ THĀVARAJAMGAMAO THAMBHAĪ JAMBHAĪ MOHAĪ JĀHI RE  
JĀHI RE.

41. *Tantrarāja Tantra* 3.35–37.
42. *Tattvacintāmaṇi* 15.334–5: *praṇavaṃ cāṅkuśadvandvamadhya bhronkāram ālikhet. cavargam antyahinaṃ tu vahniyuktaṃ pṛthag likhet. caturdaśa-svaropetaṃ nādabindusamanvitam. vahniyāyānvito mantra bheruṅḍāyāḥ prakāśitaḥ*. This is a semicoded description that works out to: OṂ KROM BHROM KROM JHROM CHROM JROM SVĀHĀ.
43. *Matasāra*, fol. 17<sup>r</sup>4 (NGMPP B28/16).
44. For more on the Jhaṅkāriṇī system, see Slouber 2011b.
45. The *Jāṅgulīvidyā* manuscript was filmed and included on their DVD collection as manuscript number 3152, and may be the same manuscript filmed by the NGMPP under reel E395/12. The section on *Jāṅgulī* starts on folio 5 recto, line 3.
46. Most notably *Garuḍa Purāṇa* 19.19–20ab and *Śrīvidyārṇava* p. 342.

## Chapter 7 Impact

1. On Vāgbhaṭa's date, see Wujastyk 2003: 193. His *Aṣṭāṅgahr̥daya* represents a synthesis and clarification of the compendia of Caraka and Suśruta. It is highly regarded, even memorized, down to the present day. Its relationship with the *Aṣṭāṅgasamgraha* is a hotly debated topic, as is the question of whether they were written by the same author. See Meulenbeld 1999 vol. 1A: 597–656, for a detailed discussion of the identity and date of Vāgbhaṭa. Wujastyk (2003: 196) regards the scenario in which the verse *-hr̥daya* was expanded and commented upon in the *-samgraha* as slightly more likely.
2. Smith 2006: 481–482.
3. On the earliest references to the Bhūta Tantras, see Chapter 3.
4. Vāgbhaṭa uses the phrase *chidraprahārin* to describe demons who strike at one's vulnerabilities. *Netra Tantra* 19 refers to these vulnerabilities as both *doṣa* and *chidra*.
5. *Aṣṭāṅgahr̥daya* 6,36.93 and *Aṣṭāṅgasamgraha* 6,42.51: *vāriguṅjāphalośīraṃ netrayor viśaduṣṭayoh. añjanaṃ vāriṇā piṣṭaṃ gāruḍaṃ garuḍopamam*.
6. *Aṣṭāṅgasamgraha* 6,46.73.
7. *Aṣṭāṅgahr̥daya* 6,37.23–28 and *Aṣṭāṅgasamgraha* 6,43.49–54. The *Kāśyapa Samhitā* (also known as *Kāśyapīya* and *Garuḍapañcākṣarikalpa*) has a recipe for the *dasāṅga* formula that Vāgbhaṭa cites (found at 12.30), but I was unable to trace Vāgbhaṭa's fumigant recipe to the extant version

of the Tantric text. The name *daśāṅga* literally means “having ten parts,” but Vāgbhaṭa’s recipe has only eight ingredients, whereas the *Kāśyapa Saṃhitā* version has nine, of which six agree with Vāgbhaṭa’s list. One other reference to Kāśyapa in the *Aṣṭāṅgaḥṛdaya* is at 6,2.43, on teething in babies, but here he is qualified as Kāśyapa the Elder (*vṛddhakāśyapa*), and I propose that this should refer to the author of the other *Kāśyapa Saṃhitā* that deals with pediatrics (*kaumārabhṛtya*). That text also has a section on teething, *Sūtrasthāna* 20, which is missing two leaves. Therefore, the formula cannot be confirmed, but Kāśyapa was the only ancient authority on pediatrics, and so Vāgbhaṭa most likely referred to that text. Meulenbeld overlooked this in his summary of the *Aṣṭāṅgaḥṛdaya* and his discussion of the date of the *Kāśyapa Saṃhitā* on pediatrics. Wujastyk says that parts of the *Kāśyapa Saṃhitā* have archaic words and usages otherwise known only from the Brāhmaṇas and Vedas (2003: 164).

8. *Aṣṭāṅgasamgraha* 6,48.
9. Edited by Shastri 1985: 416–419. Meulenbeld distinguishes between an old version and a new version, and assigns the latter to between AD 700 and 1000 (1999 vol. 2A: 59–60).
10. E.g., *Śrīkaṅṭhīya* and the list preceding the *Jñānapañcāśikā*. For both see Sanderson 2001: 14fn, and for a preliminary edition of the former see Hanneder 1998: 237–268.
11. On the date, see Meulenbeld 1999 vol. 2A: 134–135.
12. The other sources are the Garuḍa Tantra–derived first chapter of the *Yogarātnāvalī* (verse 109 in my draft edition), *Garuḍa Purāṇa* 191, and *Gadanigraha*, *viṣatantra* section, 3.27–34. *Haramekhalā* verse 243 says that one who wears an amulet of Garuḍa made from the tooth of a hyena will not be overcome by fierce snakes (Sastri 1936: 112): *jo viṇaataṇaapaḍimaṃ taracchadṛḍhadasaṇaviraiaṃ vahaī. ojaggiuṃ ṇa tīraī bhīmehi vi so bhuaṃgehi*, or in Sanskrit: *yo vinatātanayapratimāṃ tarakṣudṛḍhadasaṇaviracitāṃ vahati. abhibhavitum api na pāryate bhīmair api sa bhujāṅgamaīḥ*.
13. Meulenbeld 1999 vol. 2A: 593, 599.
14. The *Rasarātnasamuccaya* has the phrase in question, but its attribution to the seventh century Vāgbhaṭa is untenable. On this issue, see Meulenbeld 1999 vol. 2A, 670.
15. A beautiful verse from the Telugu *Amuktamālyāda* (II.7) plays on the connection of emeralds and Garuḍa in its description of the Pāṇḍya city of Madhura. Srinivas Reddy (2010) translates: “Moss-covered rocks

- along the banks of the moat glisten like the so-called garuḍa emeralds, and as subterranean serpents rise up through the water to usurp the Earth, the mere thought of Garuḍa quickly scares them back, back to their watery lair.”
16. K. P. Madhu informed me of the influence of the Cochin royals on the modern Viṣa Vaidya tradition in Kerala in an email communication, September 23, 2010.
  17. All chapter numbers refer to the first and major section of the *Gāruḍa Purāṇa*.
  18. *Gāruḍa Purāṇa* 19.1ab: *prāṇeśvaraṃ gāruḍaṃ ca śivoktaṃ pravādāmy aham. (ravipulā)*. Unless otherwise noted, I refer throughout to R. Bhat-tacharya’s 1964 edition.
  19. In chapter 66, on astrology, there is a passage on a system of five *kalās* (starting with verse 14) that is parallel with *Kriyākālaguṇottara* 5.67 and what follows. I have found this somewhat obscure system of *kalās* in no other text. Likewise, chapter 67 is related to parts of the *Kriyākālaguṇottara*’s fifth chapter. In particular, *Gāruḍa Purāṇa* 67.19cd–22ab are genetically related to *Kriyākālaguṇottara* 5.61–63. See Appendix C.
  20. Meulenbeld 1999 vol. 2A: 512.
  21. *Gāruḍa Purāṇa* 175.1: *rudra uvāca. evaṃ dhanvantarir viṣṇuḥ suśrutādīn uvāca ha. hariḥ punar harāyāha nānāyogān rugardanān.*
  22. Republished as Dutt 1968. There it is chapter 181, and at seven pages in the translation (563–569), is a rather long chapter by the standard of this section. It reads much like an Ayurvedic *viṣatantra* chapter, summarizing the types of poison, snakes, and other venomous insects. The chapter is concerned with symptoms and distinctions (*nidāna*), rather than treatment (*cikitsā*).
  23. The manuscripts are NGMPP B207/2, in the National Archives of Nepal, and Chandra Shum Shere b.29, at the Bodleian Library in Oxford, United Kingdom. As an example of readings, both have *śivavācakaḥ*, in agreement with *Kriyākālaguṇottara* 6.2 (*śivavācakam*), whereas the editions read *viṣṇusevakaiḥ*.
  24. I have used various editions in searching for passages, but unless otherwise noted, I refer to the 1873–1879 edition of Mitra. His edition’s numbering of the chapters is the standard of most editions, and it gives some variant readings.
  25. Namely, *Agni Purāṇa* chapters 133, 147, 260, 278, and 283.
  26. Of the six editions consulted, all print the name of the mantra as *viyati*, most likely a transcription error. Indian Purana editions often copy



- the text of previous editions without attribution, so it is difficult to know whether or not the spelling *viyati* is widespread in the manuscript tradition.
27. See *Agni Purāṇa* 294.15–20 on the permutations of the Vipati mantra, for example, in the translations of M. N. Dutt (Joshi's 2001 edition) and N. Gangadharan 1986.
  28. In this context, *gardabha* is a kind of insect, not the usual "donkey."
  29. All references are to the first of the two divisions of the Purana, the *pūrvakhaṇḍa*. Although I have not done a systematic study of the whole text, chapters 63–91 appear to be the nucleus of the Tantric material.
  30. *Nārada Purāṇa* 1,70.1ab: *atha vakṣye mahāviṣṇor mantrān lokeṣu durlabhān*.
  31. *Ibid.*, 1,70.58–60.
  32. *Ibid.*, 1,91.230. The hymn as a whole is verses 219–229.
  33. *Bhaviṣya Purāṇa Brāhmaparvan*, 33–36.
  34. See *Devībhāgavata Purāṇa*'s ninth *skandha*, chapter 48. See *Brahmavaivarta Purāṇa*'s *Kṛṣṇajanmakhaṇḍa* chapter 51.
  35. *Varāha Purāṇa* 24.28: *mantrauṣadhair gāruḍamaṇḍalais ca baddhair . . .*
  36. Schrader 1916: 14 (*Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā*).
  37. See *Kāśyapasamhitā* 1.10–15.
  38. *Pādmasamhitā* 10.70 and 10.94, 25.251–255, and 31.316–376, all in the *caryāpāda* of the text.
  39. *Jayākhyasamhitā* 6.174–178, 11.10–19ab, and 11.31.
  40. *Ibid.*, 30.72–85.
  41. On Dundas' criticism, see his 1998 article in the volume *Open Boundaries: Jain Communities and Cultures in Indian History*.
  42. *Sūtrakṛtāṅga* 2.2.25–27, cited in Jhavery 1944: 263. On its date, see Dundas 1992: 20.
  43. Candrakumar Shastri, in his introduction to the edition, dates the compiler of the *Jvālāmālinīkalpa* to AD 939 (Shastri 1964: 10). Jhavery discusses the relationship of all three texts (1944: 310–315).
  44. Jhavery 1944: 301.
  45. *Jvālāmālinīkalpa* 3.54. I emend to *-mānuṣāḥ* from the edition's *-mānuṣāṃ*.
  46. *Ibid.*, 3.57ab: *tat karma nātra kathitaṃ \*kathitaṃ (em., kathitra codd) śāstreṣu gāruḍe sakalam. tadbhedam āpya mantri yad vakti padaṃ tad eva mantraḥ syāt*
  47. On the medicinal oils and *yantras* consecrated with the Vipati mantra, see *Jvālāmālinīkalpa* 5.14 and 6.29–34.
  48. On *Khaḍgarāvaṇa*, see Slouber 2007.

49. The *Uvasaggaharam Thottam* is the subject of Cort 2006.
50. John Cort pointed out the provenance of the text in an email communication, March 8, 2011.
51. In the *Kriyākālaguṇottara* chapter, the Devatrāsa mantra is OM HA HA HA HA DEVATRĀSĀYA HAḤ, although the variant *devatrāsaya* does occur in some manuscripts. Other references in the *Kriyākālaguṇottara* make it clear that the deity's name is Devatrāsa, although it is possible to interpret the mantra as DEVA TRĀSAYA, "O God, scare!" In the case of the *Uvasaggaharam Mahāpūjana*, my interpretation is backed up by the name of the circuit in the text: "*deva trāsaya*" *mantrapūjanam*, which shows that the author/compiler understands *devatrāsaya* as the name of the mantra-deity.
52. Garuḍa's gem, if that is the referent, refers to the emerald, which was used as an amulet against poison.
53. The Vipati mantra occurs in Rao and Ayyangar 1942: 267. Meulenbeld describes the *Khagendramaṇidarpaṇa* as a work on various diseases in sixteen chapters, but chiefly concerned with snakebite and poisons (1999 vol. 2A: 455).
54. Péter-Dániel Szántó's dissertation includes a full annotated translation and critical edition of this section on curing snakebite (2012 vol. 1: 222–234; vol 2: 32–45). He discusses the date of the *Catuspīṭha* in the prologue (14) and at more length in the introduction (35–49).
55. An edition and translation of the *Buddhakaṭāla Tantra* chapters 9–14 was produced by Luo Hong (2012).
56. Davidson 2002: 247–252.
57. *Buddhakaṭāla Tantra* 4.20–23 (the edition has no verse numbers); the translation is rather free, in accordance with the loose language of the text: *tyaktvā gāruḍikāḥ sarve kāladaṣṭaṃ vadanti ca. tāvat sa mahāyogī karma tatra samārabhet. ātmānaṃ herukaṃ bhūtvā aṣṭayoginīsamānviṭaḥ. paścād baliṃ dāpayet prājñāḥ pūrvoktena mantreṇa tathā. paścān maṇḍalakaṃ kṛtvā navasthānaṃ tu pūjayet. pūrvoktena mantreṇaiva pūjāṃ kurute budhaḥ. paścāt samārabhet karma susamāhitacetasā. rāsmayaḥ preṣayet tatra yatra nāgā maharddhikāḥ. hrdayaṃ śoṣayen nāgān kiṃ karomīti bruvan.* Mei Isaacson kindly shared her more accurate manuscript transliteration that was useful for understanding this passage.
58. *Ibid.*, 30.
59. Giebel's work on the former is now published in Andrea Aciri's *Esoteric Buddhism in Maritime Asia* (2016). My comments are based on drafts of

his annotated translations of T.1277 and 1278. *Suji liyan Moxishouluo tian shuo (jialouluo) aweishe fa* transcribes: 速疾立驗魔醯首羅天說 (迦樓羅)阿尾奢法 (T.1277). *Jialouluo ji zhutian miyan jing* transcribes: 迦樓羅及諸天密言經 (T.1278).

60. Giebel (2016) notes that the biography referring to Prajñābala is that of Huaidi 懷迪 in the *Song gaoseng zhuan* 宋高僧傳 (T.2061, 50:720c, 23–28).
61. Vajracharya 2014.
62. *Ibid.*, 333.
63. See the description of Morandi and Tosto at: <http://bit.ly/1b7eDZS>.
64. *Suśrutasaṃhitā* 5.4.21: *suparṇadevabrahmarṣiyakṣasiddhaniṣevite. viṣa-ghnauṣadhiyukte ca deśe na kramate viṣam.*
65. From Rhie, Thurman, and Taylor 1996: 254.
66. *Ibid.*, 314.
67. Pal 2003: 132. The index to Pal’s book references all of its Buddhist Garuḍa images in the reflexive fashion that I have sought to refute in this book: “Garuda (Mount of Vishnu).”
68. Chandra 1986: 259.
69. *Camatkāracandrikā* 3.36: *sarpamantrān pituḥ adhyagīṣṭhāḥ.*
70. Yamashita 2007: 50.
71. *Camatkāracandrikā* 3.44: *kulāṅganā vipravadhūr ahaṃ kiṃ bhavanmate jāṅgulikī bhavāmi?*
72. *Putraka* refers to the second of four categories of Tantric initiates, the others being *samayin*, *sādhaka*, and *ācārya*. Since these categories are not distinguished here, the precise sense of *putraka* is vague.
73. From Slouber 2011b: 25–26. The edited Prakrit for this verse is: *je thiraiṭṭā gurukulavivaḍḍhiā suddhamaggasaṃlagnā. te hoṃti ṇarā saaaṃ siddhibhāṇā salakammesu* (3). And the edited Sanskrit translation: *ye sthiracittā gurukulavivardhitāḥ śuddhamārgasaṃlagnāḥ. te bhavanti narāḥ sadā siddhibhājanaṃ sarvakarmasu* (3). The edited commentary: *anena prakaraṇapratipāditasādhyaphalaviṣayādhikāriṇaṃ nirūpayati. tathā hi ye sthiracittā ity anena samyagvṛtaśaktipātatvaṃ pratipādyate. na hi parameśvaraprakṛṣṭaśaktipātam antareṇa sarvasiddhibījaṃ sthiracittatvaṃ saṃśayādivikalpaśūnyatvaṃ jāyate. gurukulapravardhitā ity anena gurucaraṇaśivārādhanaśāstrāśrayaṇasamādhisamācārasampannatvaṃ pratipādyate. tathā śuddhamārgasaṃlagnā ity anena dīkṣālābhāsamanantaraṃ samyaganuṣṭhitaputrakādikriyākālāpatvaṃ pratipādyate.*

yato niṣkāmatayā nityanaimittikakriyānuṣṭhānaniṣṭhatvaṃ mantrārādhana-mātraparatayā gurucaraṇādikaṃ ca putrakasādhakādikarma ca **śud-dhamārgaḥ**. phalābhisandhinā vaśīkaraṇādyarthitayā vānuṣṭhīyamānam etad aśuddho mārgaḥ. evaṃvidhās tu **narāḥ sadā sarvakarmasu siddhib-hājanam bhavantīty** anena sampūrṇādhikārilakṣaṇayukta eva sarvakālam sarveṣu prakaraṇapratiṇyāyēṣu kriyāviśeṣeṣu yathoktaphalapātram nara bhavatīty uktam. asampūrṇalakṣaṇo hy adhiḥkāri kadācit kasmiṃś cit karmaṇi paṭhitasiddhavidyāgadādisādhye phalabhāg bhaved iti.

74. “The doctor who has set off and sees these omens . . .” *Kriyākālaguṇottara* 4.23cd. See Appendix C.
75. *Nārāyaṇīya Tantrasārasaṃgraha* 5.47, 5.51, and 5.60.
76. Email communication, January 25, 2011, now expanded into a publication posted to the author’s website (Sanderson 2015).
77. Sanderson 2015. This passage is based on fols. 102<sup>v</sup>–104<sup>r</sup> of the manuscript filmed by the NGMPP as A152/9.
78. Email communication, January 26, 2011.
79. *Narmamālā* 2.142–145; Baldissera 2005: 28.

## Chapter 8 Conclusions and Prospective

1. *Palāśa* is an ingredient in viper antivenom in *Yogarātnāvalī* 203 and *Kriyākālaguṇottara* 31.12. The latter recommends using the seeds, rather than the bark that was evaluated in the study of Tarannum et al., 2012, however the former does not specify which part of the plant to use.
2. The full title of the law is “The Maharashtra Prevention and Eradication of Human Sacrifice and other Inhuman, Evil and Aghori Practices and Black Magic Act, 2013.”

## Appendix A Prologue to the Translation and Edition

1. E.g., the Orientalism debate spawned by Edward Said. Note that Said returned to philology in the mature phase of his scholarship.
2. Isaacson 2010.
3. A more literal translation of nine of these chapters is available in my doctoral dissertation: Slouber 2012.
4. Namely those filmed by the Nepal German Manuscript Preservation Project as reels B25/32 (P<sub>ALM</sub>), E2189/6 and B120/11 (P<sub>R</sub>), and A149/2 (D<sub>C</sub>).

5. Regarding the “mechanical” approach to textual criticism, see Housman 1922: “The Application of Thought to Textual Criticism.”
6. See, most notably, Regmi 1965: 191–192, Pant 1977: 19–24, and Petech 1984: 72–73.
7. For a full discussion of the colophon and related issues see Slouber 2007: 26–29, available online. Alexis Sanderson supports the thesis of Mahes Raj Pant and Aishvarya Dhar Sharma (1977) that the site was located in the region of the Dhaulagiri massif, near Pokhara (cited in Sanderson 2014: 43, fn. 163).
8. E.g., P<sub>ALM</sub> 42<sup>v</sup>, line 4.
9. See P<sub>ALM</sub> 12<sup>v</sup>, line 1.
10. E.g., P<sub>ALM</sub> 42<sup>v</sup>, line 3.
11. E.g., P<sub>ALM</sub> 42<sup>v</sup>, line 5.
12. Cf. P<sub>ALM</sub> 47<sup>v</sup>, line 2.
13. E.g., fol. 32<sup>v</sup>, line 4, which reads *cumḍe*.
14. E.g., fol. 25<sup>v</sup>, line 1, which reads *nr̥t̥tya*, and fol. 25<sup>v</sup>, line 8, which reads *vattsa*.
15. E.g., 27<sup>r</sup>, line 6.
16. I have tentatively assumed D<sub>b</sub> to be more recent than PR<sub>A</sub> based on script and condition of the paper. I believe PR<sub>B</sub> copied from β earlier than D<sub>c</sub> because of certain passages of lacunae which are slightly larger in D<sub>c</sub> (Cf. PR<sub>B</sub> 7<sup>v</sup>–8<sup>v</sup>; D<sub>c</sub> 4<sup>v</sup>–5<sup>r</sup>). My rationale is that the manuscript β would have been damaged by mold by the time PR<sub>B</sub> copied it, and this condition worsened by the time of D<sub>c</sub>.
17. The KSTS edition is cited as Shastri 1926, however the volume in question was not released until 1939. Christopher Tompkins kindly provided copies of Srinagar ORL’s MSS #845, 1521, and 2334 (the *Netratantroddyota*).
18. The Bālatantra manuscripts which excerpt from the *Kriyākālaguṇottara* include #3226 from the Raghunath Temple in Jammu, its apograph “Sanskrit#1160” from Bibliothèque nationale de France, Wellcome Library MS Alpha 298 (from Rajasthan), and Chandra Shum Shere MS d.713(7) at the Bodleian Library (fols. 86–89).

### *Appendix B Translation of the Kriyākālaguṇottara: The Gāruḍam Chapters*

1. The moon on Śiva’s head radiates cool nectar that allays the effects of fiery venom. Śiva is called Śrikanṭha here to call to mind his role

- as swallower of the poison which stained his throat blue. One could also read *kalayākalitaṃ* more philosophically, to mean “not divided by a limited power to act (*kalā*).”
2. *Rāsabha* refers to *javālāgardabha*, a severe rash thought to be caused by some kind of insect—oddly sharing the name “donkey.” See chapter 30.
  3. “Grant protection to the weak!” is literally, “O you who grant protection to the weak.”
  4. Here, *kāraṇeśvara* appears unrelated to the group of five *kāraṇeśas* of the Śaiva Siddhānta.
  5. The adverb *purā* is frequently used in the sense of “first,” even though its standard meaning is “previously” or “long ago.”
  6. The verse is jarring in the context of this initial teaching on Gāruḍam, but it is present in all of the manuscripts. My translation attempts to make sense of it, but the verse may be spurious.
  7. Consider the so-called flying snakes of Assam (*Chrysopelea* spp.), which can, in fact, flatten their bodies and glide over 100 meters in the air when launching from a tall tree, although the author likely has something more mythological in mind.
  8. The text uses the word *nāga* in two senses: any divine or mundane snake, or, specifically, a divine serpent. The translation reserves *nāga* for divine snakes, and translates “snake” or “serpent” when it is used more generally.
  9. Both of which are eight in number, like the *nāgas*.
  10. The reading is in doubt. P<sub>ALM</sub> has “born of the mind” (*manojāḥ*.) It is possible that *manujāḥ* is intended to mean “born of men,” i.e., as a result of mating between a divine *nāga* and a human. Harunaga Isaacson conjectured *manojñāḥ*, “lovely.”
  11. A more specific referent is possible. In the *Nīlamatapūrāṇa* (verses 1021, 1024, and 1387), *mahāpadmasara* is the proper name of a specific lake inhabited by the great *nāga* named Mahāpadma. This lake northwest of Srinagar in Kashmir is now known as Wular.
  12. This number is unrealistically high for most snakes. The *Garuḍapañcā-kṣarikalpa* and *Īśānaśivaḡurudevapaddhati* referenced in the edition have similar passages in which the reference is rather to the number of teeth.
  13. Although this could refer to any powerful snake, the mention of hoods in 2.26 suggests that the whole passage is relevant only to cobras.
  14. One example of a *pūrvavaira* would be a snake going after its mate’s killer to seek revenge.

15. As noted in the edition, this phrase is problematic unless it is meant to be a vocative of Kārttikeya.
16. The first half of the verse is difficult. *Valita* may refer to the snake having to flex its body to squeeze the venom gland—an idea suggested by an acquaintance from Maharashtra. I am doubtful that *sṛkvin* means “corner of the mouth” because it seems clear that the tradition recognizes that the fangs deliver the venom.
17. One would expect two punctures for the common category of bite, but three is mentioned again in several bite descriptions below, and the manuscripts are unanimous. The parallels cited variously support two or three.
18. Here, as elsewhere, I am free with the translation to make it read more easily in English. More literally, this line is, “These bites are to be recognized as lacking venom [and] bitten by a stepped-on [snake].”
19. The phrase *kālacodita*, “death-impelled,” is difficult to translate consistently, because it is used to refer to the snake, the wound, and the patient.
20. I am uncertain about how to interpret *sandhibheda*. It could literally mean “dislocated joints,” but that seems unlikely. More generally it could mean any broken connections.
21. Kengo Harimoto clarified that these are Pūrvabhādrapada, Pūrvāṣāḍhā, and Pūrvaphalgunī.
22. Or in order: Bharāṇī, Krttikā, Aśleṣa, Maghā, Pūrvaphalgunī, Citrā, Viśākhā, Mūla, Pūrvāṣāḍhā, Śravaṇa, and Pūrvabhādrapada.
23. The interpretation is doubtful because the Gāruḍika would not be able to determine the messenger’s attitude toward other castes by the way he looked, which is the criterion of the other traits.
24. A *vātika* is a specialist in healing poison and envenomation. The term is largely synonymous with Gāruḍika, although the latter implies someone who treats by mantra and ritual possession.
25. Interpretation is uncertain.
26. Gossip is an unlikely meaning for *śruta*, but it cannot mean Vedic recitation, because that is listed as auspicious in the following section.
27. It is not clear if these inauspicious forms of speech apply only to the messenger, or if he would turn back if he heard these from anyone while traveling to see the patient.
28. Or saffron, but turmeric was often called by the same name.
29. “Śambhu’s eternity” is based on a diagnostic conjecture—the reading is in doubt.

30. The length of a half-*prahara* varies based on the length of a day from sunrise to sunset in a given locale and on a given day. The prototypical twelve-hour day consists of eight half-*praharas* of 1.5 hours each.
31. The subject of the main verb *nirīkṣayet* has to be understood as the Vātika and not Kulika, even though the latter is the grammatical subject.
32. Here, “burning” would mean that Kulika makes the period deathly dangerous.
33. I have doubts about this verse. Comparing with *Bṛhatpārāśarahaśāstra*, I entertained and rejected the idea that it could refer to *prāṇapada* in the patient’s chart. Thirteen seconds seems to be a rather short period of time for the ascension of a planet/*nāga*.
34. It is possible that we should understand Śaṅkhaṇḍa and Mahāpadma to be the half-*prahara* periods eclipsed by Kulika, but the grammar is very elliptical.
35. This last phrase, “even if cut by a knife,” is in doubt and may be corrupt.
36. On the medicinal use of poison see 7.93–174.
37. The meaning of this statement is unclear.
38. The verse is in doubt.
39. For an extensive discussion of subtle time and prognostication based on movement of the breath in the subtle body, see *Svacchandatantrodyota*, chapter 7. See also the English summary of this chapter in Arraj 1988: 190–203. Even with these resources, the entire passage is somewhat obscure and the translation is uncertain.
40. The entire passage is highly obscure, and thus the translation is a haphazard attempt.
41. Which syllables belong to which element are specified in chapter 7.
42. A similar two-tiered mantra is the *prāsāda* mantra of the Kālottara system. It is possible that we are meant to prefix *ḲṢA*, yielding *ḲṢMRYŪḲ* and *ḲṢMRYŪAUM*.
43. Here, possession probably refers to positive and intentional possession by a deity, a state one might compare to contact with the Holy Spirit in Christianity. Alternatively, it could refer to causing an enemy to be possessed by a demon.
44. Or understand *tāpana* less benignly to mean “causing pain.”
45. *Dīpana* is a technical term that refers to empowering a mantra with certain syllables. Cf. *Tantrasadbhāva* 22.
46. Stibnite is a mineral that is gray when fresh, but blackens with exposure to air.



47. Tārksya is a common name for Garuḍa.
48. Perhaps the sense is that he holds snakes in his hands. Garuḍa is often portrayed with both wings and hands.
49. It is also possible to stretch the syntax and read “install Śiva with the *nāgas*” instead of including them in the list of banished creatures.
50. I have taken the liberty of translating the third-person pronouns and reflexive pronouns in the next two paragraphs as second-person. The nature of the visualization is that the practitioner identifies with the deity, entailing a collapse of the subject-object distinction.
51. This may refer to *śakti*, *vyāpinī*, and *samanā*.
52. The Sanskrit *viṣe sthāvarajaṅgame* literally means “stationary” or “moving poison.” Plant and mineral poisons are *sthāvara* and animal venoms are *jaṅgama*.
53. The Sanskrit is ambiguous about whether it is the patient’s or the practitioner’s reflection that is visible.
54. My translation of 7.3–6 takes extra liberty with the Sanskrit grammar for improved readability in English.
55. The syllable representing the soul of the patient is SAṂ according to *Nārāyaṇīya Tantrasārasaṃgraha* 3.1 and *Īśānaśivagurudevapaddhati* 2,39.83.
56. The translation of this verse is in doubt.
57. Because of the wording of the Sanskrit, it is possible that the third syllable of the heading should not lack the fire-denoting R.
58. The syllables in the headings are conjectures, as the Sanskrit merely says “that with the syllable of wind.” I extrapolate “that” to mean the previous syllables. It is possible that the third syllable should be HRAḤ, depending on whether we were expected to keep the R in the previous procedure.
59. We expect to know the purport of the three possible outcomes; perhaps something is missing. It is also possible that the line is corrupt.
60. My interpretation assumes that we are still dealing with the three syllables built on HA, as in the previous prescriptions.
61. The line is uncertain. This might refer to an enemy, or it could mean someone else that the practitioner seeks to cure.
62. Here, “possession” would entail entering the body of the patient in order to safeguard his or her life and drive out any poison or demonic influence.

63. Above, the syllable I was classed as an Earth syllable, so its association with Wind here is a discrepancy. The color red is associated with Fire; therefore, that is a second discrepancy.
64. The smokey quality rightly points to the association of E with the Wind, and its placement in a Fire maṇḍala seems to be to “fan the fire.”
65. The black color and function of transference associates the syllable KA with the Wind, but it was listed as a Water syllable in 7.64.
66. Again this Earth syllable is placed with an inconsistent element.
67. Alternatively, we might understand “people ill from fresh poison.” Some plant poisons increase in strength as they age, and would then require a different procedure.
68. In his commentary on *Mṛgendrāgama* 13.92, Bhaṭṭa Nārāyaṇakaṅṭha specifies the three forms of suffering as *ādhyātmikā*, *ādhaivikā*, and *ādhibhautika* (mental, spiritual, and physical).
69. These are the sixteen vowels, minus the four neuter vowels (Ṛ, Ṝ, Ḍ, Ḍ̄).
70. Harunaga Isaacson suggested that the Lord of Phonemes refers to a consonant that each vowel is mounted on. I would conjecture that it is HA or KṢA here. Therefore, the first *kala* mounted on Fire would refer to HRAṂ or KṢRAṂ, and so on.
71. The word I interpret as *anusvāra* is *pluta*, which more commonly means “lengthening.”
72. “Fivefold *praṇava*” probably refers to the doctrine that the syllable OM is actually made up of five distinct parts that should be detected and meditated upon. Here, the five named body parts would be correlated with each part of the *praṇava*. Identification of the five parts varies, so we do not know what they were for this particular tradition. Cf. *Svacchandatantra* 6.
73. This *vidyā* is given following 7.118.
74. This last phrase is also a trait of Vaiśya poison, so this may be corrupt.
75. This is a distinctly shaped mountain near Nashik in Maharashtra. It is famous as the birthplace of Hanuman, whose mother gives it her name.
76. *Kālakūṭa* most likely refers to jequirity seeds (*Abrus precatorius*), but is also the mother of all poisons, as mentioned at the end of the list.
77. Probably synonymous with aconite.
78. Dominic Goodall translated verses 105–111 in a personal communication. My translation here differs slightly, but benefited from his insight at several points.
79. A similar phrase—*na bālāturavṛddheṣu* occurs in the *Nāradaśmṛti*, but there the context suggests taking *ātura* as a separate item because the

- poison is being administered to criminals. Clearly, one cannot exclude the unwell here.
80. Dagmar Wujastyk discusses how, in classical Ayurveda, a physician commonly had to notify the king before undertaking any procedure that would put his patient in danger (2012).
  81. A *yava* is literally a single barley corn, and was a standard measure of size and weight in classical India.
  82. With some hesitation, I take the compound as a *samāhāradvandva* of three items following P. V. Sharma's translation of *Suśrutasaṃhitā* 1.19.16, where the same words occur together in a larger compound.
  83. Normally, the cloudy season would refer to the monsoon months, but *varṣasu* is clearly the rainy monsoon, so it is unclear if *meghaṛtu* is meant to be different.
  84. My translation "audible and silent recitation" for *jāpane ca jape* is provisional.
  85. These three maṇḍalas are standard in the Śaiva throne *pūjā*. Cf. Hélène Brunner's comments to the *agnimaṇḍala* entry in *Tāntrikābhidhānakośa* I, p. 86.
  86. The translation is conjectural.
  87. Normally *viśaghna* means "destroyer of poison," but the context requires this abnormal interpretation.
  88. The Sanskrit merely says to place a *praṇava* on the hand, which normally refers to OM, but I take it as referring to PROM in the context.
  89. The ingredients of this medicinal smoke are not specified, but it could possibly contain a psychoactive plant such as *datura*, which could conceivably contribute to the patient becoming "instantly possessed."
  90. Destruction of any sort seems out of character for the *amṛtākṣara* (nectar syllable), but a parallel in *Īśānaśivagurudevapaddhati* 2,39.147 supports the reading.
  91. One hundred *palas* translates to about 9 lbs, based on Monier-Williams's conversion of 1 *karṣa* to 176 troy grains.
  92. I supply "in his throat like *Nilakaṇṭha*," which is clearly implied. Verses 2,39.156–158 in the *Īśānaśivagurudevapaddhati* support this interpretation.
  93. The text says "having ground with poison," so either some ingredient is amiss or the grammar is imprecise.
  94. The Sanskrit has the name *Raktapaṭi* in the vocative, but I translate it in the nominative because this is the common way to end a spell.
  95. *Ajaḡara* is most likely the nonvenomous Indian Rock python.

96. The *Suśrutasaṃhitā* lists *citraka* as a variety of snake with spots (*maṇḍalin*). The name implies that it was a particularly colorful type.
97. This word does not seem to refer to any known snake type and may be corrupt.
98. This type is unknown to me.
99. The translation is uncertain and based on a conjecture.
100. My translation of this line is free and conjectural.
101. *Jvālāgardabha* is both a severe skin rash and the minute spider-like insects thought to cause it. The insects are connected with donkeys by their name, which literally means both voracious and noisy. The instructions also seem to draw a connection with donkeys when they say to use donkey blood in the treatment of the type called Tawny, although this is somewhat ambiguous. Also ambiguous is the repeated instruction to “draw a donkey.” Is one to understand this as an ass or as the insect? The fact that Śītalā, the goddess of pox, rides a donkey suggests that *jvālāgardabha* was the diagnosis for a variety of severe diseases that cause rashes. Though still incomplete, my understanding of this chapter was improved by correspondence with Fabrizio Ferrari.
102. Gokarṇa is the name of several sacred sites in India, Nepal, and Sri Lanka.
103. Viśvāvasu ironically means “beneficent to all.” Here it probably refers to the famous *gandharva* (a type of demigod) of this name. See Mani 1975: 877 for details. It is also an epithet of Viṣṇu.
104. Corresponding to the two *rākṣasas* named Khara and Dūṣaṇa.
105. The sword named *Candrahāsa* was popularly understood to belong to Śīva, who subsequently gave it to Rāvaṇa as a boon for his penances.
106. The phrase “springs from the Wind” translates *vāyusambhava*. The meaning is not clear, but perhaps people believed that this type of condition was caught by being exposed to excessive wind. Alternatively, it could mean it manifests because of an imbalanced Wind humor in the body.
107. The mantra portrays Rudra as the deity incarnating as Rāma to slay Rāvaṇa and wielding Viṣṇu’s chakra, probably suggesting that Viṣṇu is a lower form of Śīva.
108. Uncertain. Deriving from *vtur*.
109. *Śīriṣapatra* can alternatively refer to the medicinal plant *apāmārga*. Aiśa grammar is such that *-mūlaṃ savalkalam* could refer to the root bark rather than the bark of the tree.
110. Common epithet of Rāvaṇa in the *Rāmāyaṇa*.

111. Usually an epithet of Śiva.
112. *Śarkarā* literally means “gravel,” but more likely refers to a variety of *arka*.
113. This translation tentatively takes DHIRI to be a Prakrit imperative from  $\sqrt{dhr}$ .
114. Uncertain. Deriving from  $\sqrt{tur}$ .
115. Uncertain. Deriving from  $\sqrt{sur}$ .
116. According to Jamison 1998: 254, *godhā* refers to the monitor lizard, not to the New World iguana, as supposed in the Monier-Williams Sanskrit-English Dictionary.
117. In fact, only eighteen have been named. See note to 30.7c in the edition.
118. Note that I supply “scales” as a translation of the implied *maṇḍalaka*. The word *maṇḍalakaiś* is specified in descriptions of several of the vipers. It is also possible to understand the Sanskrit as referring to the main circles being surrounded by other multiscale circular shapes.
119. The reading *nasnubhyāṃ* and its meaning is not clear. The *Yogaratanāvalī* parallel reads: *nāsāsyaromakūpebhyo*. The form *nasnubhyāṃ* is unattested elsewhere to the best of my knowledge.
120. Apte interprets *atasī* as common flax or hemp and refers to *Mahābhārata* 12,47.60a: *atasīpuṣpasamkāsam pītavāsasam acyutam* (comparing the flower to the color of Viṣṇu’s clothes).
121. I understand *vajravaiḍūrya* as a single variety of beryl, probably goshenite. In its many other occurrences in the literature, scholars have generally translated it as a *dvandva*. On *vaiḍūrya*, cf. Biswas 1994 and Winder 1987.
122. This seems odd because cauterization is normally a technique to stop the flow of blood.
123. My interpretation of 30b is uncertain.
124. There is a plausible variant, *vā triphalam*, which would be “the three myrobalans.”
125. Kilo translates *prastha*, and the equivalence is imprecise.
126. It is not clear if 35ab refers to all of the herbs mentioned or only the most recent in 34.
127. The word *dharmiṇī* literally means a righteous woman, so the referent remains unclear. The testimonium of the *Yogaratanāvalī* also reads *dharmiṇī*.
128. The meaning would be easier if *viṣabhara* referred to a specific animal, but I could find no such identification.

129. “The sensitive plant” translates *mahaṣadhi*. It could also refer to ginger, *dūrvā* grass, or other plants, or could be understood as an adjective.
130. *Citraka* is listed as a type of *maṇḍalin* in the *Suśrutasamhitā*, but the referent may be different here.
131. *Dundubhī* could refer to a type of poison, snake, or may be the proper name of a *rākṣasa* or *yakṣa*.
132. The mantra is in Prakrit, and although some of it is translatable, I am not confident of much, and the manuscripts vary significantly.
133. Note that the beginning of this chapter betrays hasty redaction. More logically, it would follow 5.29 and be followed by 7.92–174.
134. Interpretation of the first *pāda* is uncertain. *Guḍa* normally refers to sugar, but since the text says to decoct, the use of water is implied.
135. Leprosy, is one specific disease in biomedicine, but here the term is plural and refers to several skin diseases.
136. Literally, “only an increase of lifespan increases.” The interpretation is doubtful.
137. This alludes to the well-known story of the gods and demons churning the ocean for nectar. The word *mathana* literally means “churning” or “to produce by churning.”

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