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Gāruḍa Medicine: A History of Snakebite and Religious Healing in South Asia

by

Michael James Slouber

A dissertation submitted in partial satisfaction of the
requirements for the degree of
Doctor of Philosophy

in

South and Southeast Asian Studies

in the

Graduate Division

of the

University of California, Berkeley

Committee in charge:

Professor Robert P. Goldman, Co-chair
Professor Alexander von Rospatt, Co-chair
Professor Lawrence Cohen
Professor Eugene Irschick

Spring 2012

Gāruḍa Medicine: A History of Snakebite and Religious Healing in South Asia

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Abstract

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This thesis introduces, contextualizes, and closely examines the Gāruḍa Tantras, an early medieval branch of Śaiva scripture that has hitherto not been a proper object of study. The Gāruḍa Tantras were religiously-oriented and divinely-revealed medical manuals whose chief concern was treating snakebite envenomation. Although previously deemed lost, this dissertation establishes the survival and influence of this class of scriptures by drawing on unpublished manuscript sources. The first chapter outlines the scant past research on snakebite and mantras in early South Asian medical systems, and proposes a more nuanced approach based on empathetic skepticism. The long second chapter surveys the theme of snakebite medicine in Sanskrit and Prakrit texts from the Veda down to modern compositions, and establishes the widespread influence of the Gāruḍa Tantras. The third and fourth chapters closely examine the masculine mantra and feminine *vidyā* systems respectively, with the aim of understanding the intricate levels of meaning encoded in ritual practices. The fifth chapter analyzes Garuḍa as a nonsectarian deity, with particular reference to how his identity functions in the possession ritual at the core of the Gāruḍika's practice. The sixth chapter concludes and recommends directions for future research. Part II of the thesis is an introduction, critical edition, and English translation of nine chapters of the *Kriyākālaguṇottara*, an early scriptural compilation that preserves a great deal of archaic material from the Gāruḍa Tantras.

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The elegant typesetting of this dissertation was made possible by the free software \LaTeX and associated packages such as LEDMAC for the Devanāgarī edition. Somadeva Vasudeva got me started with this challenging but useful software, and he wrote some add-on and font packages used in the edition.

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Part I

Gāruḍa Medicine: History and Interpretation



Chapter 1

Introduction and Context

विविधं मे श्रुतं तन्त्रं लोके आश्चर्यकारकम् ।
सिद्धिमुक्तिप्रदं सर्वं त्वयोक्तं परमेश्वर ॥
न श्रुतं गारुडं किञ्चित्सद्यःप्रत्ययकारकम् ।
तमाचक्ष्व सुरश्रेष्ठ मम भक्तस्य शङ्कर ॥¹

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, which produces immediate proof of efficacy. Tell it to me, O Best of Gods, your devotee, O Śaṅkara!

Like Kārttikeya in the quote, many of my readers may be familiar with tantric literature but unfamiliar with the branch called *gāruḍam*. This class of scripture was known as early as the sixth century AD,² and by the tenth century, twenty-eight Gāruḍa Tantras were canonized as the Eastern Stream of Śaiva Revelation (*pūrvasrotas*).³ Most of the canonical titles are now lost, but a great deal of their content survives intact in several scriptural and non-scriptural digests composed between the ninth and twelfth centuries. I am critically editing the *Kriyākālaguṇottara*, the source of the above quote and a rich mine of Gāruḍa and Bhūta Tantra⁴ material, and I present nine chapters of it with an English translation in Part II.

The Gāruḍa Tantras take their name from the base noun Garuḍa, the Lord of Birds and natural enemy of snakes and poison.⁵ Although the chief concern is curing snakebite, other topics are

¹*Kriyākālaguṇottara* 1.2–3.

²See, for example, *Brahmayāmala* 64.154 or *Mañjuśrīyamūlakalpa* (1920a: 34–35). Bhāsvara I, in his seventh century commentary to the *Āryabhaṭṭiya*, quotes a passage from an unnamed *viṣatantra* on inauspicious astrological signs: p.17 of SHUKLA 1976.

³See SLOUBER 2012b forthcoming (*Tvaritāmūlasūtra* 1 Introduction) for a brief discussion of date issues. See HANNEDER 1998 on the Śaiva canon.

⁴The Bhūta Tantras are, like the Gāruḍa Tantras, medically oriented. Their focus is curing demonic possession and fevers.

⁵I use the terms “poison” and “venom” loosely throughout the dissertation in order to reflect the use of the Sanskrit

always included, such as remedies for the bites or stings of spiders, scorpions, and rabid dogs, as well as broader medical and religious matters. For the sake of brevity, my dissertation primarily focuses on the snakebite material.

The impact of snakebite in South Asia is difficult to gauge because most affected people live in far-flung rural communities where medical records are not consistently kept. Conservative estimates are that 10,000 people per year die of snakebite in India alone, and some sources go as high as 50,000.⁶ The true health burden is not accurately reflected by the body-count, however, because snakebite often results in organ and tissue damage that can leave the victim permanently disabled.

As one might expect, the people of South Asia have long sought ways to cure snakebite envenomation. Arrian's *Indica* (fourth century BC) describes how Alexander the Great was impressed by the abilities of Indian doctors to cure his troops' snakebites where his own Greek physicians had failed.⁷ Remedies for snakebite have been a part of every major medical system of the region; but oddly, the topic has not received any sustained scholarly attention. The reasons for this are surely complex, but a major factor is that "traditional" medicine is not taken seriously by people brought up with biomedicine,⁸ a system that generally claims a monopoly on medical truth. Other medical systems are frequently dismissed out of hand and presented as the antithesis of scientific advancement. As post-colonial scholars, we have to move beyond such binaries if we are to make progress in understanding traditional medicine. This dissertation is primarily concerned with understanding Gāruḍa Medicine on its own terms. For a historical study, any other approach fails to do justice to the knowledge-system in question. But one should not simply bury one's head in the books and ignore contemporary practice of traditional snakebite medicine. To that end, the dissertation makes regular reference to living traditions, and outlines future avenues for approaching their study in a medically plural global society.

My basic approach is empathetic skepticism. Whether my objects of study are ancient South Asian texts, World Health Organization publications, or scientific journal articles, I accept none of it at face value. My skepticism applies equally to the medical systems I was raised with and I do not take a position of superiority to the historical material. Therefore, I am well-positioned to give an accurate account of it.

1.1 Why Call it Gāruḍa Medicine?

I term the traditional medical systems for snakebite found in Sanskrit and Middle-Indic texts "Gāruḍa Medicine," following the most common word used in that literature to refer to the topic:

term *viṣa*. In biomedicine the terms are not used interchangeably: venom is restricted to animal toxins injected into the body via a bite or sting. Most Sanskrit sources classify poison into animal, vegetable, and sometimes other types, but in practice the word used is usually just *viṣa*. 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.

⁶For the low, see WHITAKER 2004: 8. For the higher estimates, see WARRELL 2010: 41.

⁷*Indica* 15.11–12, translation of MCCRINDLE 1877: 218–219.

⁸The word biomedicine is imperfect, but less problematic than "Western" medicine. I use it to refer to the dominant system of medicine currently supported by the legal system of the United States and most other nations.

gāruḍam. I add the word “Medicine” to make it more clearly defined in English. *Gāruḍa* is a secondary derivative from the base noun *Garuḍa* and has several semantic referents. Its most basic meaning is adjectival: “of, relating to, or resembling *Garuḍa*.” An example of this sense is the title *Gāruḍa Purāṇa* in the sense of “the *Purāṇa* of *Garuḍa*.” More specifically, *gāruḍam* is also used as a noun referring to the Śaiva *Gāruḍa* Tantras, as in the quote beginning this chapter. Its most general sense refers to any material, especially mantras, related to curing poison.⁹ Counter-intuitively, the presiding deity of *Gāruḍa* mantras is often not *Garuḍa*, and those that are specific to *Garuḍa* are usually not called *gāruḍa*.¹⁰ The mantras may be directed to various gods and goddesses such as *Rudra*, *Bhairava*, *Nīlakaṇṭha*, *Tvaritā*, *Kurukullā*, and the *nāgas*. As mentioned above, the subject matter is not limited to snakebite and poisoning. It encompasses broader material on healthcare and longevity, astrology, possession, general religious prescriptions, fertility, sorcery, and snake-charming,¹¹ so the texts cannot be pigeon-holed as merely medical or merely about poison.

Many other words used in Sanskrit sources refer to the same and similar topics, therefore my choice of “*Gāruḍa* Medicine” requires some justification. The ancient *Śatapathabrāhmaṇa* uses the word *sarpavidyā*, science of snakes, which is imprecise for our purposes.¹² In the next chapter, however, I note examples linking *Garuḍa* to snakebite remedies even in the Vedic literature. In modern Kerala, practitioners of snakebite medicine call their tradition *viṣavaidya*. They say it is predominantly based on herbal treatment (*auśadhipradhāna*), and contrast it with the mantra-centered (*mantrapradhāna*) tradition of *viṣavidyā*.¹³ I have not seen these restricted uses of the terms outside of Keralan Sanskrit sources. Normally *viṣavaidya* refers to the practitioner/doctor (*vaidya*) himself rather than his system of medicine. In the *Amarakośa* lexicon it is glossed with other words referring to poison-doctors or snake charmers: *viṣavaidyō jāṅguliko vyālagrāhy ahituṇḍikah*. Hemacandra’s lexicon *Anekārthasaṃgraha* also has it referring to a person.¹⁴ The *Suśrutasaṃhitā*, which has its entire *Kalpsthāna* section devoted to the topic of poisons, does not know either word and rather uses the term *viṣacikitsā* (poison-medicine), *agadatantra* (treatise on antidotes), or *viṣatantra* (treatise on poisons). The latter two are perhaps the most broad and fitting. However, *agadatantra* is rarely used in other texts. Both *agadatantra* and *viṣatantra* nominally exclude topics covered in the *Gāruḍa* Tantras. Lexical sources have the word *jāṅgula* in the sense of “knowledge of poisons” and *jāṅgulika* as a snake-charmer or snakebite doctor, but actual uses of these words are extremely rare outside of the name of the goddess *Jāṅgulī*, to be discussed later. I avoid the English term “toxicology,” preferred in modern Āyurvedic discourse, because it does not do justice to the heavy emphasis on antidotes against animal venom. At the same time, “toxinology” is too specific and technical, and it is not even in most English dictionaries yet. This leaves the term *gāruḍam*. It is not perfect because it is less commonly used in Āyurveda, but still the best option because of its wide attestation and broad sense.

⁹Cf. *Vātulottara*, p.11: *yathā bhujagadaṣṭas tu gāruḍenaauśadhena ca /*, “Just as a snakebite victim [is cured] by *Gāruḍa* [mantras] and herbal remedies...”

¹⁰The most common mantra to *Garuḍa* is rather referred to as *Vipati*, *vainateya*, or “*Garuḍa*’s five-syllable mantra.”

¹¹In Chapter 5, I take up the subject of snake-charming and how it intersects with our topic.

¹²*Śatapathabrāhmaṇa* 13.4.3.9.

¹³See BRAHMADATTAN’s introduction to the *Viṣavaidyasārasamuccaya* (2006) and YAMASHITA et al. 2010: 103.

¹⁴ZACHARIAE 1893, p.84, #560: *narendro vārtike rājñi viṣavaidyē ’tha nāgaram /*

Āyurveda should not, at any rate, be contrasted with Tantra. Caraka and Suśruta refer to the use of mantras for snakebite, and Vāgbhaṭa appears to have drawn on Gāruḍa Tantric material.¹⁵

1.2 Snakes and Snakebite from the Biomedical Perspective

India has over two hundred seventy species of snakes, and the majority are non-venomous.¹⁶ Of the venomous snakes, four are responsible for the majority of bites: the Cobra, Krait, Russel’s Viper, and Saw-scaled Viper. The first two have venom that is neurotoxic, i.e. it attacks the nervous system and causes death by paralysis and asphyxiation. Someone bitten by a common krait may experience little pain, but may fall into a coma and stop breathing. A viper bite, on the other hand, is extremely painful and can cause severe tissue and internal organ damage. The venom is known as hemotoxic (or hæmotoxic) because it interferes with the blood’s ability to clot. Recent research suggests, however, that the make-up of the venom varies from region to region. Some viper bites result in symptoms of neurotoxic envenomation.¹⁷

For the majority of bites, the snake does not inject a deadly amount of venom. A bite that does not result in envenomation is known as a “dry bite.” Since the early twentieth century, biomedicine has adopted antivenom as the best treatment for snakebite envenomation. Antivenom—less commonly spelled antivenin—is a blood product (serum) obtained by injecting snake venom into a horse, sheep, or other animal, and harvesting the resulting antibodies from the animal’s blood. Global elites currently consider the World Health Organization (WHO) to be the authority on all health topics and the WHO asserts that antivenom is the sole effective treatment for life-threatening envenomation.¹⁸ It is not meant to be used alone, however, and is supported by ancillary equipment, testing, and drugs which are not always available in rural areas. Antivenom often causes an allergic response in the patient ranging from immediate shock that can be managed with drugs, to serum sickness, which can occur up to twelve days later and can be fatal.¹⁹ Doctors are generally discouraged from trying to identify the species of snake and only polyvalent antivenom is available in India.²⁰ It is made from the venom of the Big Four (cobra, common krait, Russell’s viper, and Saw-scaled viper), and is useless against envenomation by less common snakes like the King cobra, Banded krait, or pit vipers.²¹ The complexity of managing snakebite and antivenom reactions makes it an extremely challenging field for biomedicine.

¹⁵See *Carakasamhitā* 6.23.35 and *Suśrutasamhitā* 5.5.8. For my view of Vāgbhaṭa’s sources, see Chapter 2.

¹⁶WHITAKER 2004: 1.

¹⁷SIMPSON 2007: II.

¹⁸For example, WARRELL 2010: 2. This assertion is contradicted by numerous scientific evaluations of traditional herbal remedies. See, for example, CHATTERJEE 2006, USHANANDINI 2006, PITHAYANUKUL 2005, and MAHANTA 2001 among others.

¹⁹WARRELL 2010: 80.

²⁰SIMPSON 2007: 12–13.

²¹Cf. KUMAR 2011 on the inadequacy of polyvalent antivenom in Kerala.

1.3 Gāruḍa Medicine in a Nutshell

Traditional snakebite medicine in South Asia was not and is not monolithic. It consisted of various systems and approaches to treatment. In the interests of quickly acquainting you with the general field, I will simply outline some of its major features here. Snakes were typically divided into five types: hooded (*darvikara/phaṇin*, esp. cobras), spotted (*maṇḍalin*, esp. vipers), striped (*rājila/rājimat*, esp. kraits), cross-breeds (*vaikarañja*), and non-venomous (*nirviṣa*). Each was further subdivided into specific named “species.”²² Types of bites were likewise differentiated by various schemas ranging from the simple binary “envenomed” (*saviṣa*) and “not envenomed” (*nirviṣa*) to more elaborate systems classifying the various types of wounds. The fatal case for which no treatment would succeed is usually included in these classifications. Remedies are diverse. Plant antidotes may consist of a single herb taken as a decoction or complex herbal²³ formulas with dozens of ingredients. Mantras may be short and simple or elaborate ritual systems that take years of preparation to master. The ancient Āyurvedic compendia mostly used herbal remedies, but did refer to the use of tourniquets, cauterization, and even mantras. Herbal treatments in Āyurveda are indicated by snake type: formulas for cobra bite, for example, differ from those for viper bite. Stages of envenomation with symptoms of each stage are also emphasized in every major text on snakebite. The Gāruḍa Tantras employed both herbal cures and complex mantra systems. The herbal cures are sometimes specific to species, but more often are tied to stage of envenomation. Mantras are usually all-purpose and effective immediately, but sometimes specific mantras are used for each species. Some systems admitted symptoms and stages at which a bite would be incurable, whereas others more grandly claimed the ability to cure the most difficult cases.

My background and interests are in Religious Studies, therefore I tend to give more attention to the use of mantras in Gāruḍa Medicine. One well-known living tradition in Kerala, *viṣavaidya*, has systematically deemphasized mantras and other religious aspects of treatment in the last one hundred and fifty years. Texts like the *Jyotsnikā* originally consisted of a section on plant-based remedies and another on mantra-based procedures, however published editions only included the former. The effectiveness of plant-based antivenoms is more amenable to the sensibilities of those educated in the methods of science. The government of India has recently promoted scientific evaluation of plant-based medicines via studies sponsored by the Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homoeopathy (AYUSH).

The binary of nectar and poison, *amṛta* and *viṣa*, is fundamental for understanding Gāruḍa Medicine. It is an old concept in Indic literature, going back to the Veda and typified in the cosmic myth of the gods and demons churning the ocean for nectar. In the *Mahābhārata* version, the ocean is made milky by the sap of the crushed medicinal plants being churned by the gods and demons.²⁴ As butter rises to the top when milk is churned, so did the nectar from the long churning of the herb-

²²There is not a typological vocabulary, rather just statements like “Snakes are divided into eighty types and those consist of five categories” (*aśītis tv eva sarpāṇāṃ bhidyate pañcadhā tu sā*, from *Suśrutasaṃhitā* 5.4.9).

²³For convenience, I call any remedy using natural ingredients “herbal,” even though they sometimes include animal and mineral ingredients.

²⁴*Mahābhārata* 1,16.25–27.

infused water. *Amṛta* is conceived as white, cooling, wet, and life-giving and is associated with the moon and water. *Viṣa*, on the other hand, is regarded as fiery, hot, and unbearable. I will come back to specific uses of the binary in Gāruḍa rituals in Chapter 3. I recommend STUBBE-DIARRA's *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur* ("The Symbolism of Poison and Nectar in Classical Indian Literature," 1995) as background reading.

The worship of *nāgas*, i.e. serpent deities, is surprisingly marginal to Gāruḍa Medicine; it is more closely associated with rain magic and fertility than with curing snakebite. There are occasional mantras, worship, and offerings addressed to the *nāgas* for protection against snakebite, but in the core Gāruḍa Tantra material this is conspicuously rare. An exception, perhaps, is the installation of the eight *nāgas* on the hand and body in the Vipati system described in Chapter 3, but I argue there that it is perfunctory and not an explicit act of worship. In the *Kriyākālaguṇottara*, *bali* offerings are frequently prescribed for cases of demonic possession, but never for snakebite. Why this may be is a worthy question that the current project does not address. Note that in tantric literature the word *nāga* is often used synonymously with *sarpa*, i.e. a non-divine snake.²⁵

1.4 Goals of the Dissertation

My primary aim in writing this dissertation is to introduce the Gāruḍa Tantras. In the current chapter I address and try to counter several outmoded theoretical approaches in the secondary literature. The secondary literature has been incomplete at best, and I will point out specific instances where lack of awareness of the Gāruḍa Tantras has skewed scholars' understanding. Chapter 2 establishes the existence and prominence of the class with a survey of primary textual sources in Sanskrit, Pali, and Prakrit. It also considers the directions of transmission among categories of texts. I give details and text-critical analyses of the major mantra systems in Chapter 3, arguing that mantra is central to the study of religious medicine and has been prematurely marginalized by scholars. Chapter 4 looks at several of the snakebite *vidyās*, goddesses who are the feminine equivalent of male mantra deities. In the fifth chapter I argue that Garuḍa's non-sectarian identity has been misunderstood because of Vaiṣṇava sectarian claims and the inflated prominence given to Vaiṣṇava studies at the expense of the arguably more popular Śaiva, Śākta, Buddhist, and Jain traditions. I seek to demonstrate that Garuḍa was an independent deity present throughout South Asian religions, art, and architecture. Chapter 5 also examines how Garuḍa's specific qualities are visualized by the practitioner to bring about possession and cure snakebite. The sixth chapter concludes and considers fruitful directions for further research. Part II comprises a critical edition and translation of nine chapters of the *Kriyākālaguṇottara*, preceded by a brief introduction. My work on this text is still in progress, but I offer a large section of it here to give readers an accessible entry point to reading primary Gāruḍa Tantra sources.

²⁵Cf. Kṣemarāja in his commentary to *Netratantra* 19.125 (regarding the phrase "The defects of venom from *nāgas*, etc."): "*nāgas* refers to common snakes." (*nāgādiviśadoṣās ca...nāgāḥ sarpāḥ* /)

1.5 Secondary Literature Review

Put simply, this is the first dedicated study of Gāruḍa Tantra and the first to consider the snakebite medicine of other systems in its light. That said, there is valuable information in the secondary literature, but it is scattered and incomplete. Here I will only review what pertains more or less directly to the Gāruḍa Tantras and Āyurveda. I will refer to secondary literature on the identity of Garuḍa in Chapter 5.

Secondary literature pertaining directly to the Gāruḍa Tantras falls into two main categories: those that know the material but do not know the context, and those that know the context but do not know the material. The editorial pre-matter to the *Kāśyapasamhitā* and *Nārāyaṇīya Tantrasārasaṃgraha* editions typify the former category. Both G.R. JOSYER in the Forward, and M. CAKRAVARTI-TIRUMALĀCĀRYA in the Sanskrit Introduction to the *Kāśyapasamhitā* edition²⁶ rightly point out that it is one of the 108 Vaiṣṇava scriptures of the Pāñcarātra denomination, but fail to mention one word about its roots in the Śaiva Gāruḍa Tantras even though the text itself states very openly that it is a recasting of Śaiva material.²⁷ If these scholars had known of the Gāruḍa Tantras, they would have understood the text's clear reference to its Śaiva origins, but the possibility does not seem to have occurred to them. Despite the lack of proper contextualization, their comments are useful and obviously the editor has good command over the content of this important text. I appreciate the pride that JOSYER expresses regarding this legacy of medical knowledge and his dismay at it being passed over in modern times—which for JOSYER meant the 1930s.

In his preface to the 1950 edition of the *Tantrasārasaṃgraha*, AIYANGAR spends most of nine pages arguing against the popular title of the work “Nārāyaṇa’s Work on Poison” (*Viṣanārāyaṇīya*).²⁸ He is at least aware of the work’s intertextuality with the aforementioned *Kāśyapasamhitā*, but is unaware that the title *Śikhāyoga* that the author mentions as one of his sources is a canonical Gāruḍa Tantra which was also likely drawn on by the redactor of the *Kāśyapasamhitā*. In his twenty-four page Sanskrit introduction (*bhūmikā*), AIYANGAR goes into more details, but here too he spends a lot of ink bemoaning the popular title. He cites a list of sixty Tantra titles, and because *Śikhāyoga* is not among them, concludes that it is probably a local Keralan text.²⁹ AIYANGAR suggests that the source of much material in the first ten chapters comes from Āyurvedic classics like the *Suśrutasaṃhitā*’s *Kalpasthāna* and the *Aṣṭāṅgahṛdaya*. He quotes a mantra from the latter that is also present in the *Tantrasārasaṃgraha*. However, as I will discuss later, this mantra is found in many other sources

²⁶ Edited by SAMPATHKUMARAMUNI 1933.

²⁷ See, for example, verses 1.10–15, where Kāśyapa says that he is going to teach what was previously taught by Śiva: *pravakṣyāmi śrutam pūrvaṃ mahādevena bhāṣitam / śṛṇu sarvaṃ muniśreṣṭha sāvadhānena cetasā // nirvikalpasamādhānacetaso yoginaḥ sadā / antaḥ paśyanti yaj jyotis tan namāmi sadāśivam // purā kailāsaśikhare harārādhanaatparaḥ / dharaḥ sarvātmanā tatra tapyate suciraṃ tapaḥ // prasannaḥ tapasā tasya purastād vṛṣabhadhvajaḥ / prañatārtiharaḥ śambhur āvir āsīd umāsakhaḥ // taṃ dṛṣṭvā devadeveṣaṃ dharaḥ suravarārcitam / praṇipatya yathānyāyaṃ pṛṣṭavān idam eva hi // prasannaḥ śubhayā vācā yad avocad umāpatiḥ / tad ahaṃ samppravakṣyāmi śṛṇu gautama suvrata //*

²⁸ Texts commonly have alternative names, and this is hardly an argument worth making. The fact is that the work has no title, and AIYANGAR’s preferred *Tantrasārasaṃgraha* also must be concocted from the second verse.

²⁹ AIYANGAR 1950: 12–13.

and need not be borrowed directly from Vāgbhaṭa.³⁰ He does know the category *gāruḍam* and mentions it along with *śaiva*, *vaiṣṇava*, *pāśupata*, *bauddha*, etc. as fields covered by both the *Tantrasārasaṃgraha* and *Kāśyapaśaṃhitā*. However, it appears that he viewed it, incorrectly, as referring solely to the mantra material.³¹ Toward the end of the *bhūmikā*, AIYANGAR gives much useful information on the modern Keralan *viṣavaidya* context. Neither does N.V.P. UNITHIRI's introduction to the 2002 edition make mention of the Gāruḍa Tantras, but it is informative concerning the previously unpublished commentary of Vāsudeva. The editor notes texts from which the commentary quotes, including the *Kriyākālaguṇottara* under the title *Kālakriyāguṇottara*, but does not identify them. These four modern scholars (JOSYER, SAMPATHKUMARAMUNI, AIYANGAR, and UNITHIRI) know the material, but they are not aware of the Gāruḍa Tantra context.

Modern *viṣavaidya* practitioners in Kerala undeniably know much of the content of the Gāruḍa Tantras, but appear to know it mainly from more recent local sources. According to one eminent *viṣavaidya* practitioner there who was interviewed as part of Tsutomu YAMASHITA's PADAM project,³² every budding doctor first masters the *Aṣṭāṅgahṛdaya*, and then goes on to study the specialist texts of their chosen field.³³ For *viṣavaidya* he says this is the *Jyotsnikā* ("Moonlight"),³⁴ an old local text composed in Manipravalam, sometimes supplemented with the Sanskrit *Prayogasamuccaya*, *Viṣavaidyasārasamuccaya* ("Collection of the Essential Teachings of *Viṣavaidya*"), or the Malayalam *Viṣacandrikā* ("Moonlight (i.e. Elucidation) on Poison").³⁵ Popular tradition counts seven texts in the "canon" of Keralan *viṣavaidya* with an *anuṣṭubh* verse:

*nārāyaṇīyam udḍīśam utpalaṃ haramekhalam /
lakṣaṇāmṛtam aṣṭāṅgahṛdayaṃ kālavañcanam //*³⁶

The *Nārāyaṇīya* refers to Nārāyaṇa's *Tantrasārasaṃgraha*, also known as the *Viṣanārāyaṇīya*. It draws on the canonical Gāruḍa Tantra called *Śikhāyoga* and other sources that are left unnamed. The *Haramekhalā* is a non-scriptural work on a variety of topics including much medical material. It has only a few dozen verses on curing poison, so it is possible that the verse refers to another text by this name.³⁷ The *Lakṣaṇāmṛta* has been edited (SUBRAHMANYASASTRI 1905), but manuscripts are easier to find than the edition.³⁸ The *Aṣṭāṅgahṛdaya* is of course Vāgbhaṭa's well-known classic. I have been unable to find any tantra or medical text named *Kālavañcana*, "Cheating Death."

³⁰ AIYANGAR 1950: 23–25.

³¹ *ibid.* 20.

³² See <http://www.padamonline.org>.

³³ YAMASHITA and MANOHAR 2007: 50.

³⁴ The moon is widely associated with nectar and its light is considered cooling and soothing in contrast to the searing sun.

³⁵ *ibid.*

³⁶ From the "Introduction to the New Edition" of the *Viṣavaidyasārasamuccaya*, 2006: 16. MEULENBELD lists four texts entitled *Udḍīśa*, but none appear to be wholly about curing poison. I have seen a few versions about sorcery. I have not been able to find any tantra or medical text named *utpala*.

³⁷ MEULENBELD 1999, Vol. IIA: 135, lists a completely different *Haramekhalātantra* of unknown provenance.

³⁸ MEULENBELD discusses the text in HIML 1999 Vol.IIA: 143 and 457, and Vol.IIB: 162 and 470. Elaine FISHER recently provided me with copies of two manuscripts of the *Lakṣaṇāmṛta* from the Government Oriental Manuscripts Library (GOML) in Chennai.

MEULENBELD's groundbreaking *History of Indian Medical Literature* has been an indispensable guide as I navigate through the ocean of Sanskrit literature. In this five-volume work, he covers much more than just Āyurveda and is usually the most current and convenient source for chronology and editions of rare texts. While my praise for his *magnum opus* is difficult to qualify, one point is that he is not an expert in Tantra and does not know the Gāruḍa Tantras, although he deals with many texts that are in this tradition.³⁹

Some recent work, in contrast, shows a much greater awareness of the Gāruḍa Tantras as a class of canonical texts, but unfortunately does not have a grounding in the content. GOUDRIAAN (with GUPTA, 1981) has a paragraph on what he calls *agadatantra*, by which he means Gāruḍa Tantra. Not knowing the standard title for this class, he draws this name from Āyurvedic literature. Usefully, he describes the still-unpublished and important source called *Yogaratnāvalī*, but is incorrect that the name Pakṣirāja (“King of Birds”) refers to a Śaiva counterpart of Garuḍa.⁴⁰ Pakṣirāja is just one of many synonyms of Garuḍa found across sectarian lines; the name Garuḍa is certainly widely used in Śaiva Tantra. GOUDRIAAN also mentions the *Kriyākālaguṇottara*, but evidently only relied on Haraprasad ŚĀSTRĪ's catalog of Nepalese manuscripts because he says that the Tantra is divided into three *kalpas* (sections).⁴¹ The mistake stems from ŚĀSTRĪ's hasty survey of a few chapter colophons. The three *kalpas* named represent three chapters out of thirty-five. He summarizes the verse I gave at the beginning of the chapter as “(Kārttikeya) questions his father after Garuḍamantras...,”⁴² and thus takes *gāruḍam* as referring to mantras rather than the broader class of scripture which remained obscure to him.

DYCKOWSKI's 1988 survey of the Śaiva canon brings us a much more accurate understanding of the Gāruḍa Tantra class, albeit in a brief two and a half pages. He mentions that none of the tantras have been found, a point which reminds us that this field is very young and discoveries are being made frequently. His discussion of content is based on passages in the *Gāruḍa Purāṇa* that he rightly says are drawn from early tantras. In the case of the passage he quotes from *Gāruḍa Purāṇa* 197, the likely source turns out to be the *Kriyākālaguṇottara*'s sixth chapter. In the notes, DYCKOWSKI characterizes the *Kāśyapasamhitā* as “concerned entirely with the exposition of the Gāruḍamantra,”⁴³ but one can broaden this by noting that diverse mantras, *vidyās*, *yantras*, and herbal formulas are taught there and not only for snakebite, but for other envenomations too. This is all in addition to more general tantric and astrological material. He proposes that the authenticity of the *Kāśyapasamhitā* is in question, however the first few pages make it clear that it is drawn from Śaiva material. Whether or not that invalidates its membership in the Pāñcarātra corpus is a matter for insiders of the tradition to work out. The early canonical lists and the text itself make it clear that the *Kāśyapasamhitā* is both a canonical scripture of the Pāñcarātra *and* dependent on Śaiva scripture.

Alexis SANDERSON has been the driving force behind much recent progress in Śaiva studies.

³⁹One small correction I would mention here is that he silently quotes GOUDRIAAN 1981 in calling Pakṣirāja the Śaiva counterpart of Garuḍa (HIML 1999, vol. IIB: 486).

⁴⁰GOUDRIAAN 1981: 127.

⁴¹ibid.

⁴²ibid.

⁴³DYCKOWSKI 1988: 152, fn.216.

He was the first to notice that the *Kriyākālaguṇottara* quoted by Kṣemarāja in the eleventh century survives in Nepalese manuscripts and his student Somadeva VASUDEVA was responsible for introducing me to this text and thereby this topic. Jürgen HANNEDER's 1998 *Abhinavagupta's Philosophy of Revelation: Mālinīślokovārttika I, 1–399* is pivotal for establishing the canonicity of the Gāruḍa Tantras as well as for his transcription of the *Śrīkaṇṭhī* in the first appendix. The *Śrīkaṇṭhī* includes titles of twenty-eight canonical Gāruḍa Tantras and other sources confirm the existence of many of them. Another one of SANDERSON's students, Judit TÖRZSÖK, has transcribed most of the palmleaf manuscript of the *Kriyākālaguṇottara* and used the text for several of her entries in recent volumes of the *Tāntrikābhīdhānakośa* (Dictionary of Tantric Words), though mostly regarding Bhūta Tantra terminology.

Diwakar ACHARYA gave a presentation entitled “Fragments of Palm-leaves and Tidbits of Evidence: A Report on Some Otherwise Unknown Bhūta- and Gāruḍa- Tantras” to the Second International Workshop on Early Tantra (SIWET) held at the École française d'Extrême-Orient in Pondicherry in July 2009. Although I was unable to attend, he sent me his transcript of the talk. The majority of the transcript is focused on his discovery of some fragmentary folios of a very early Bhūta Tantra manuscript. The latter part is on Śaṅkuka's ninth century *Samhitāsāra* (“Essential Teachings from the [Gāruḍa] Corpora”) which I then worked on for my Hamburg Master's thesis and which turns out to be full of useful information.⁴⁴ The *Samhitāsāra* is an early and learned text and I am very grateful that ACHARYA has brought this to our attention.

For the most part, the above review sums up the secondary literature that knows the Gāruḍa Tantras, either by name or by content. Now I consider scholarship that knows neither, but that would have benefited substantially from the work of this thesis. I discuss LALOU's 1932 study on the *Garuḍapaṭalaparivarta* of the *Mañjuśrīyamūlakalpa* in Chapter 2, but suffice it to say here that she was unaware of both the context and content of the Gāruḍa Tantras. STUBBE-DIARRA's 1995 monograph *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur* is useful for getting a general view of the popular binary of poison and nectar, but does not know the Gāruḍa Tantras nor does it use any unpublished primary sources. STUBBE-DIARRA does have a few pages on “Heilmittel gegen Schlangengift” (“Remedies for Snake Venom”) in which she covers some of our material as found in *Agni Purāṇa* 294, but she does not appear to understand which mantra is being described.⁴⁵ In this section she would have benefited from knowing that the chapter may be a corrupt extraction from Nārāyaṇa's *Tantrasārasaṃgraha* (chapters 3 and 4).

An article entitled “Snake-bite and its Cure in Pali Literature” (PATRA 2000) sounded promising, but turned out to have little of substance. It is only five pages long and half of that is about Āyurvedic cures. He relies on the same binary as ZYSK which opposes “magico-religious” and “empirico-rational” systems of medicine. I will come back to the problems with this binary below. Somehow he concludes that the Pali passages depend on Āyurveda, but I could not follow him in this conclusion.

KAVIRĀJ's 1972 *Tāntrik Sāhitya* is a title list of Tantras with some short notes and references to

⁴⁴ Available online. See SLOUBER 2011b.

⁴⁵ STUBBE-DIARRA 1995: 47–52.

manuscript archives. In the Hindi introduction (*bhūmikā*), he overviews tantric literature and gives numerous title lists drawn from various primary sources. Many of these lists include some names of canonical Gāruḍa Tantras, but it does not appear that KAVIRĀJ knows the Gāruḍa Tantras as a class. He has an entry on Śrīkaṇṭhapaṇḍita's *Yogaratnāvalī*, whose first chapter draws on twelve named Gāruḍa Tantras and whose second chapter draws on five Bhūta Tantras, but he only remarks vaguely that they describe a lot of magical rituals.⁴⁶ He does have entries for several of the titles listed in the beginning of the *Yogaratnāvalī* as sources. He cites them as such, but does not realize that they are Gāruḍa Tantras and that they are only source texts for the first chapter, rather than for the whole of the *Yogaratnāvalī*.

Although studies on snake and *nāga* worship tend to have little to do with healing or preventing snakebite, one recent monograph points to some useful passages. COZAD's 2004 *Sacred Snakes: Orthodox Images of Indian Snake Worship* is an account of a proposed binary between a grass-roots snake religion and an organized elite Brahmanism that subjects it to a millennia-long propaganda campaign. Such a broad thesis is attractive, but I would like to see more evidence before accepting it as a conclusion. In chapters 3 and 4, COZAD regularly states that snake worship in the Vedic texts serves the purpose of protecting people from snakebite—which is something I was very interested to confirm. I looked up her references to the primary passages and was disappointed that only one of them is unambiguously about snakebite (*Atharva Veda* 6.56). She points to *Śatapathabrāhmaṇa* 10.5.2.20 as evidence that *nāgas* were worshiped to control dangerous snakes, but the passage only suggests that snakes were objects of reverence and not that such reverence was linked to protection from snakebite.⁴⁷ I propose that we should not place *nāga* worship and snakebite medicine in the same category, although they do occasionally overlap. COZAD seems to have been misled by MINKOWSKI concerning *Baudhāyanagr̥hyasūtra* 3.10. It is indeed about offerings to snakes (*sarpabali*), but warding off snakes or snakebite is *not* a use mentioned in the text.

Besides *Atharva Veda* 6.56, I know of only one other Vedic passage that explicitly connects snake worship and curing snakebite: *Āśvalāyanagr̥hyasūtra* 2.1.10.⁴⁸ COZAD lists the text name along with several others that she says include precautions to avoid snakebites, but does not cite this passage directly.⁴⁹ The *Śāṅkhāyanagr̥hyasūtra* has two passages on *sarpabali*: 4.15 and 4.18. Both concern making offerings to the divine snakes and end with instruction to sleep on a high bed. This may very well be to avoid snakebite, but it is not completely unambiguous. They both mention the rains—so critical for agriculture in India—and 4.18 makes it explicit that the ritual is at least in part to ensure timely and abundant rains.⁵⁰ Thus, the extent to which the Vedic snake sacrifice (*sarpasattra*) and

⁴⁶KAVIRĀJ 1972: 538, “prāraṃbhik do pāricchedoṃ meṃ bahut-sī aindrajalik kriyāeṃ varṇit haiṃ.”

⁴⁷COZAD 2004: 30, citing it as 10.5.2.21.

⁴⁸*pradakṣiṇaṃ parītya paścād baler upaviśya sarpo 'si sarpatām sarpāṇām adhipatir asyānnena manuṣyāṃs trāyase 'pūpena sarpān yajñena devāṃs tvayi mā santam tvayi santaḥ sarpā mā hiṃsiṣur dhruva amuṃ te paridadāmi /*, “After circumambulating on the right, having offered food and sat down, [one should say:] ‘You are a snake and the overlord of slithering snakes. By his food, you protect men. By this cake [you protect] snakes. By this sacrifice to the snakes, [you protect] the gods. Let the good snakes who are friendly toward you not harm one who is friendly toward you. O Dhruva, I offer this to you.’”

⁴⁹COZAD 2004: 45.

⁵⁰4.18.2: *suhemantaḥ suvasantaḥ sugr̥ṣmaḥ pratidhīyatām / suvarṣāḥ santu no varṣāḥ śaradaḥ sambhavantu na iti* “Let a good spring, a good rainy season, a good summer come. May there be abundant rains for us. May the Autumn rains be

snake offering (*sarpabali*) rituals were meant to prevent snakebite remains unclear. It is not that I am opposed to such a conclusion in theory, but the textual evidence is lacking. Many other Vedic hymns are unambiguously concerned with warding off snakes and curing snakebite, and most of them are not directed to the *nāgas* or earthly snakes at all.⁵¹

In her chapter on snake worship in the Epics, COZAD mistranslates a key phrase at the end of *Mahābhārata* 1.18 that skews her interpretation of the whole passage: *prādād viśahaṇīm vidyām kāśyapāya mahātmane*, which she translates: “he gave to the great-souled Kāśyapa, knowledge of anti-poison....”⁵² She is preceded in this mistake concerning *viśahaṇīm vidyām* by VOGEL (1926: 51, “the knowledge of antidotes against snake poison”), VAN BUITENEN (1973: 77, “the art of healing poison”) and more recently SCHAUFELBERGER and VINCENT (2004: 229, “l’art de combattre le venin”), but it is grammatically impossible to take the Sanskrit the way they do.⁵³ SEN 1953: xxxii, at least understands the phrase as I do (cited by DIMOCK 1962: 312fn). COZAD claims that this passage means the knowledge of (assumedly herbal) antivenom in the *Mahābhārata* replaces the role of the Vedic *sarpasattra*. But in fact, the passage is not about any kind of natural remedy and, as I mentioned, the function of the *sarpasattra* remains in doubt.

VOGEL’S 1926 *Indian Serpent Lore* covers similar material, but includes much more. It is still of marginal interest to the study of Gāruḍa Medicine because it mainly pertains to the art, mythology, and story literature surrounding *nāga* worship. It draws especially on passages from the *Veda*, *Mahābhārata*, and Buddhist literature. A miscellany of anecdotes on snake-stones, amulets, and medicinal herbs make it somewhat interesting for our topic. He does not discuss tantric literature and does not know the Gāruḍa Tantras.

DIMOCK’S 1962 study on Manasā “The Goddess of Snakes in Medieval Bengali Literature” and its 1964 sequel are useful studies on this goddess, who is often invoked to cure snakebite. I would like to note a couple of corrections regarding tantric literature. He says of Manasā’s human form, “A goddess of snakes in human form seems to have little basis in the Brahmanical tradition,”⁵⁴ but Tvaritā, Kurukullā, and Jāngulī also have human forms. DIMOCK knows of Jāngulī from Buddhist literature and because the *Manasāmaṅgalkāvya* identifies her with Manasā, but he does not know her non-Buddhist identity in the Śaiva literature.

One last piece of secondary literature I would like to mention here is a Hindi book called *Nāg aur Nāgmaṇi* by Tantrik Bahal.⁵⁵ It is solely about snakes, *nāgas*, and snakebite and has many Hindi mantras to counter envenomation toward the end of the book, but does not appear to know the Gāruḍa Tantras. Certainly Tantrik BAHAL and his readership would have appreciated knowing the Gāruḍa Tantras.

productive for us.”

⁵¹I list the relevant hymns I am aware of in the next chapter.

⁵²COZAD 2004: 61.

⁵³The affix *-haṇa/-haṇī* is a variant of the *upapada* form *-ghñī* from the root *han*. Here the main noun which owns this action of destroying poison can only be *vidyā*, a mantra or spell. For the use of *vidyā* as a synonym of mantra, see page 28.

⁵⁴1962: 312.

⁵⁵Published by Raṅdhīr Prakāśan in Haridwar (2000).

1.6 Theoretical Issues and Their Practical Impact

1.6.1 A Binary that Plagues the History of Indian Medicine

One of the most persuasive rhetorical tools is the use of binaries. People reading a book want to be able to trust the writer's authority, but they also want to feel involved by being able to choose sides. Writers often cast an issue as a struggle between good and evil, old and new, or rational and superstitious, for example. If both sides are carefully portrayed the result is an enjoyable piece of writing. Scholars do this too, but there is a heightened expectation that rhetoric will be kept in check by a sense of objectivity toward the subject at hand. In the study of South Asian medicine, scholars have tended to rely too heavily on the binary of rational vs. superstitious. The overwhelming prejudice against aspects of South Asian medicine that are deemed less rational has clouded our objective understanding of it.⁵⁶ To clarify what is happening in the scholarship, I examine three rhetorical moves: translation, selection, and interpretation.

Regarding translation, let us look at some possible English glosses for a Sanskrit word like *vaidya*. Depending on how rational we consider Indian medicine, we could translate *vaidya* as a physician, doctor, practitioner, healer, shaman or quack. Certainly many people in the United States would reserve the title physician or doctor for licensed practitioners of modern Western biomedicine and some would even go so far as to call the South Asian *vaidya* a quack. One academic from another institution told me that he thinks traditional medicine is "mumbo-jumbo." In a publication he would not be so open, but this is for political correctness and does not change how he actually views it. Most scholars are more moderate and would happily call an Āyurvedic *vaidya* a doctor, although maybe only with the prefix Āyurvedic. Still, I think they would be unlikely to call a Brahman reciting an Atharvavedic hymn against snakebite a doctor because of the tendency to make value judgments toward systems of medicine whose epistemes we do not share.

My position is that a medical historian's job, or that of a historian of religions, is to set aside personal and rhetorical considerations and give any medical system under study the benefit of the doubt. A careful representation of Gāruḍa Medicine would reflect how it was viewed by its practitioners and patrons in classical and medieval South Asia. Other key words that must be translated carefully are: *auśadha* (antivenom, medicine, or just remedy?), *mantra* (no translation, spell, charm, prayer, or gibberish), and *vijñāna* (diagnosis, understanding, considering). One point is that *vaidyas* were not universally esteemed in premodern South Asia, just as physicians are not universally respected in the United States. One can find humorous lampoons of *vaidyas* in Sanskrit literature too,⁵⁷ but I stray from my point.

Scholars who disdain traditional medicine as quackery are at one extreme. At the other are those who intentionally represent it as more sophisticated than it actually was. For example, in premodern South Asian medical discourse, menstrual blood was considered the female contribution

⁵⁶ Objectivity also has a history, but I cannot get into that here. Cf. DASTON and GALISON 2007.

⁵⁷ For example, the verse *citāṃ prajvalitāṃ dṛṣtvā vaidyo vismayam āgataḥ / nāhaṃ gato na me bhrātā kasyedaṃ hastalāghavam* // which the GOLDMANS translate "Seeing the blazing funeral pyre, the doctor is greatly astonished, 'I didn't attend him, nor did my brother. Whose skill, then, has accomplished this?'" (GOLDMAN and GOLDMAN 2009a: 185).

to the embryo—the function of the ovaries was apparently unknown. This presented a problem to SRIKANTHAMURTHY, who wanted to present his tradition as scientifically advanced. In his *Doctrines of Pathology in Āyurveda*, he translates *śoṇita* and *ārtava* (blood and menstrual blood) as “ovum” while extending the term *phalakośa* (traditionally meaning testicles) to the female ovaries.⁵⁸ I was also struck by the terms he translates as “tissue cells” (*dhātuparamāṇu*) which are “living entities” (*sacetana*).⁵⁹ Could the ancient Indians have known about cell biology without microscopes? But no, it seems that SRIKANTHAMURTHY made this up. The term *dhātuparamāṇu* does not occur in pre-modern Sanskrit, so far as I could determine. I have no problem with translating modern words and concepts into Sanskrit, but they should not be misrepresented as part of an ancient tradition. This type of promotion of traditional Asian medical systems is part of a larger body of discourse that seeks to revive and modernize traditional medical systems. Joint degrees are now offered that provide training in both Āyurveda and biomedicine, however the result tends to be biomedicine with an Āyurvedic garnish.⁶⁰

Selection of passages also plays an important role in persuasive writing. Few people in modern times are aware that classical Āyurveda counted *bhūtavidyā* and *agadatantra* as two of its eight fundamental branches. The former is concerned with treating possession by malevolent supernatural beings and the latter with our topic of countering poisons. In modern Āyurvedic colleges these topics are barely part of the curriculum to the point that many Āyurvedic doctors are not even aware of them. I will not even speak to the degree to which Āyurveda is “sanitized” for export to an American audience. Regarding scholarship, however, the use of selection is sometimes present where a topic or text is ignored, but also where major topics like *bhūtavidyā* and *agadatantra* are given only passing mention. For example, MAZARS’ 127 page *La Médecine indienne* has two short paragraphs apologetically explaining the presence of *bhūtavidyā* and only briefly refers to toxicology.⁶¹

An interesting monograph by Ganesh THITE, *Medicine, Its Magico-Religious Aspects According to the Vedic and Later Literature* (1982), capitalizes on the fact that most scholars have overstated Āyurveda’s rationality through biased selection. He argues the opposite, and to great effect, since he upsets the binary on which so much previous scholarship depended. THITE 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, interspersed perhaps with some rational ideas. After reading his book it is hard to see Āyurveda as a solely rational system of medicine anymore. THITE describes causes of disease in the Āyurvedic 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.” I do not consider THITE’s study fully convincing, but I was delighted to read it because it is no less valid than those that present Āyurveda as ultra-rational. By going to the other extreme, he makes the bias of the status quo undeniable. Āyurveda was certainly a unique and highly-systematized

⁵⁸I988: 64–67.

⁵⁹I988: 70.

⁶⁰Cf. LESLIE 1992: 177–208, on syncretism in modern Āyurveda.

⁶¹MAZARS 1995: 48.

medical school in its age, but the degree to which a system is called “rational” is always culturally defined.

Partisan interpretation is perhaps the most subtle of the three rhetorical moves. When few readers have access to the primary sources and fewer have the interest to understand them on their own terms, the door to rhetorical distortion is wide open. As an example, I will consider ZYSK’s 1989 article “Mantras in Āyurveda: A Study of the Use of Magico-Religious Speech in Ancient Indian Medicine” in the edited volume *Understanding Mantras*. Riding on the wave of structuralists like LÉVI-STRAUSS who had invested heavily in analysis via binaries, he sets up Āyurveda as “empirico-rational” and Vedic medicine as “primitive” and “magico-religious.” ZYSK suggests that all of the supposed irrational elements in Āyurveda are alien and in the process of being weeded out as Indian medicine marches out of its dark and superstitious past.⁶² This sounds more like a reinterpretation of Āyurveda along the lines of what we are taught about the history of science in Europe. To make this work in Indian history, one must mischaracterize both the degree to which mantras in Āyurveda were irrational, and to downplay the degree to which these elements were present throughout classical Āyurveda. ZYSK’s summary of mantras in the Āyurvedic compendia is fairly dismissive. Using outdated anthropological jargon like “sympathetic magic,” little is made clear about how the mantras were actually understood in the culture. On p.128, he discusses the use of mantras for poisoning in Āyurveda and translates *Suśrutasamhitā* 5.5.8–13.⁶³ There are several problems with the translation, most notably at 5.5.10, where he takes the verse to mean that medicinal plants do not stop the poison. That does not make sense, because the text is about to launch into a long chapter solely about plant remedies. Rather, it means that plant remedies work, but not as quickly as mantras—an axiom in Gāruḍa Medicine down to the present day. In an endnote, he also translates Ḍalhaṇa’s commentary to 5.5.10, but does not understand the reference to the Gāruḍa *vidyā* goddesses Kurukullā and Bheruṇḍā as examples of mantras taught in other texts.⁶⁴ Of more concern is his assertion that the main passage “looks back to a time when only the most primitive techniques of a tourniquet and mantras were employed and a priest rather than a physician performed the healing.”⁶⁵ Why must one consider the passage as looking backward rather than acknowledging a contemporary system? It is odd to regard the use of a tourniquet two thousand years ago as primitive when the latest science recommends compression bandages and professional herpetologists speak of amputation as the best measure if bitten on a finger.⁶⁶ Thinking in terms of binaries like “priest vs. physician” and “primitive vs. advanced,” does not lend itself to a fair portrayal of the subject matter, particularly when one side is privileged over the other.

On the next page ZYSK translates most of a mantra from the *Carakasamhitā* for preparing a snakebite antidote, but incorrectly transliterates the mantra HILI MILI—sometimes written with the orthography HILLI MILLI—as “HILINILI.” In endnote 24 he again mistransliterates it as “HILIHILI.” He calls it a nonsense word, then says that it was only understood by the initiated. Does it carry mean-

⁶²ZYSK 1989: 133.

⁶³I translate the passage on page 33.

⁶⁴See Chapter 4 for more on these goddesses.

⁶⁵ZYSK 1989: 128.

⁶⁶Stan RASMUSSEN and Joe SLOWINSKI quoted by GRANT 2002.

ing or not? For a skeptic it does not matter because it is all hocus-pocus. In fact, if one looks deeper one will find that *HILI MILI* are important words in mantras that are transitional between Vedic and later Mantramārga usage. The *Mahāmāyūrīvidyārājñī*, for example, uses these words extensively and says they are of Dravidian origin. Other scholars think they may be related to Middle Indic imperatives (Skt. $\sqrt{hṛ}$ and $\sqrt{mṛ}$).⁶⁷ In some Apabhraṃśa dialects the second person singular imperative does take the ending “i.”⁶⁸ It is highly improbable that the words are nonsense; rather, it is our own ignorance of ancient Indic languages that makes them seem so.

Additionally, ZYSK claims that the use of “magico-religious speech,” which he uses to translate *mantra*, is both a characteristic and a treatment of insanity.⁶⁹ This is a statement he can only back up by quoting the symptoms of a specific type of possession out of context—mantras are only a symptom for one possessed by a *brahmarākṣasa*, a Brāhmaṇa demon, precisely because the possessed person is understood to reflect the behavior of the Brahmans. Mantras are *not* a characteristic of any other categories of insanity, so it is erroneous to suggest that they were understood as a characteristic of it. All of this assumes that one wants to understand the perspective of the tradition rather than treating the tradition as an object to be judged.

In his conclusion, ZYSK asserts that the examples he gave represent the final vestiges of an archaic tradition being eclipsed by a new and more rational tradition.⁷⁰ He says that magical medicine did not completely vanish, but never regained the status that it enjoyed in the Atharvavedic tradition.⁷¹ For such a statement to hold true, ZYSK must turn a blind eye to tantric medicine—surely falling on the magico-religious side of the binary—and its prominent position in early medieval South Asia. Indeed, it is a significant medical system there, even to this day. While I cannot deny that Āyurveda represents a paradigm shift in Indian medicine, presenting it as a binary between irrational and rational thought is misleading. Rationality is a culturally-defined concept and the ancient progenitors of Āyurveda did not consider mantras to be irrational.

True believers in modern medicine, those with absolute faith in it, will not even admit that other medical systems exist. To them, there is only proven or unproven medicine and the only proof that counts is that provided by biomedical authorities. To study an alternative or traditional medical system, I suggest that the best approach is one of suspended disbelief. Scholars that do not suspend disbelief make too many mistakes and end up misrepresenting the system under study. A healthy degree of respect for the system of medicine, even if one does not follow it oneself, is a more fruitful and accurate way of proceeding.

1.6.2 The State of Studies on the Śaiva Tantras

Studies of the the early medieval period (fifth–thirteenth centuries AD) that utilize the prolific literature of the Śaiva Tantras have steadily increased in recent decades following more than

⁶⁷Somadeva VASUDEVA, personal communication.

⁶⁸TAGARE 1948: 298.

⁶⁹ZYSK 1989: 130.

⁷⁰ibid. 133.

⁷¹ibid. 135.

a century of neglect. The neglect was due in large part to the perceived intellectual worthlessness of tantric works. Monier MONIER-WILLIAMS, a founding father of Indology, says that tantras are ‘mere manuals of mystics, magic and superstition of the worst and most silly kind,’⁷² and such nineteenth-century colonial attitudes are still common. A typical way that antagonistic scholars outside of the field refer to Śaiva Tantra is to call it ‘so much mantra-tantra,’ essentially amounting to calling it gobbledygook.

Recent scholarship has begun to reverse this trend, thanks to the work of scholars like Alexis SANDERSON, Harunaga ISAACSON, and their students. They have transformed our understanding of the history of medieval kingship, politics, religion, art, and literature in South and Southeast Asia. There are many positive developments to report regarding recent work on the Śaiva Tantras, and I refer the reader to HATLEY 2010 and ISAACSON and GOODALL 2011. My dissertation enhances the field by focusing on the so-called worldly (*laukika*) aspects of Śaiva Tantra, a perspective that has not been adequately represented in this emerging field.

As I brought up in the last section, bias against popular practices such as mantras and ritualized medicine has resulted in an inaccurate understanding of Indian medicine. It has also resulted in two of the five branches of the Śaiva canon (the Gāruḍa and Bhūta Tantras) being virtually untouched in the last several decades of burgeoning studies on Śaiva Tantra. Our understanding of religion, and particularly goddess worship, in the early medieval period is also inadequate. Instead, much ink has been devoted to Śaiva philosophy, which I suppose is understandable since academics are intellectuals and many are drawn to studying the work of other intellectuals such as Śaiva philosophical geniuses. It is not mere fancy, though, that has made Śaiva Studies what it is today; other factors also present roadblocks to potential students of Śaivism.

For one, the bulk of the literature remains unpublished and difficult to access. Several of the most important sources for this study—the *Kriyākālaguṇottara*, the *Yogarātnāvalī*, the *Trottala* recensions, etc.—have not been formally edited or translated. Working with manuscripts entails significant difficulties of access, script, and corrupt readings. There is also little support for it in the United States. Few scholars work with manuscripts, so their students face more difficulties in moving beyond the island of published editions. Manuscript work is tied up with that discipline that is now virtually a dirty word in American academia: philology. Despite its unpopularity, philology is absolutely necessary when studying unedited primary sources. Variants and corrupted readings exist, therefore choices and emendations must be made. We may quibble about which approach to editing a text is best, but shunning philology altogether has led to our current position of primary source illiteracy.

The complex and technical nature of much tantric literature is, similarly, a significant barrier for potential scholars. Sanskrit dictionaries do not draw on Tantras, so one cannot rely on them for most of the technical vocabulary.⁷³ Tantras are by nature meant to be secretive, even though in practice they were widely circulated and read. Mantras are often not spelled out plainly, but written with code words that one can only tease meaning out of with deep experience or luck. The most

⁷²in *Hinduism*, 1880; cited by FLOOD 2006: 3.

⁷³The recent *Tāntrikābhīdhānakośa* (2000 and 2004) has made some progress in this regard.

helpful development in this regard is the ability to search through electronic texts of other Śaiva Tantras where commentators or context can help to clarify what the code words mean.

I see the Tantras as indispensable to our understanding of medicine and religion in South Asia. In the next chapter, I will show that the Gāruḍa Tantras came to influence everything from Āyurvedic works to several of the principal Purāṇas, as well as a large body of post-canonical literature extending to the early modern period. Understanding the genesis of all of this will surely facilitate our interpretation of later stages of development.

Chapter 2

Survey of the Sanskrit and Middle Indic Literature

With this chapter I attempt to write a textual history of Gāruḍa Medicine. It will offer many advantages, the first of which is putting the focus of the dissertation, the tantric traditions, into proper perspective. It will also shed some light on the directions of borrowing among the traditions, though much remains conjectural. Finally, it will enable future scholars to more quickly refer to and compare the relevant passages for themselves. Not having such a history has led to skewed understanding in the secondary literature¹ because scholars were not aware that their passages and texts were part of larger themes and traditions in Indic literature. Because I cover such a wide swath of literature, this chapter has turned out to be encyclopedic and readers may prefer to use this chapter as a reference rather than reading straight through it. At the end of the chapter, I summarize my findings in the section “Directions of Transmission.”

2.1 Vedic Antecedents of Gāruḍa Medicine

The Vedic literature that survives 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.² The Vedic literature is quite diverse and was composed over at least one thousand years. Therefore, a distinction should be made between the evidence in the early material and that in the later.

The earliest stratum is the *Ṛg Veda*, typically assigned to the second millennium BC. Unfortunately, it seems that only two of its 1,028 hymns are concerned with curing poisoning: *Ṛg Veda* 1.191

¹ See my review of the secondary literature in Chapter 1.

² 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) That being said, the hymns and passages I will discuss appear to be quite distinct from tantric mantras, although granted, how they were applied in the ritual setting is unknown.

and 7.50. Other passages have passing reference to poisons, but they are few and scattered.³ *Ṛg Veda* 1.191, the final hymn of the first book, is about fear of poisoning.⁴ It is concerned with numerous types of venomous reptiles, insects, and scorpions, but the interpretation of some parts is obscure.⁵ The hymn mentions that these creatures often go unseen and attack in the night. It emphasizes this 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. GRIFFITH notes (quoting Sāyaṇa) that the hymn is said to have been recited silently as an antidote to all poisons and venoms,⁶ and one can trace this prescription back to Śaunaka’s ancient *Ṛgvidhāna* (I.151–153).⁷ Our other hymn of interest from the *Ṛg Veda*, 7.50, is quite short with only four verses. It is directed to various divinities to cure envenomation or waterborne disease. GRIFFITH suggests that each stanza is recited separately to cure the affliction that it specifies. The exact venomous creature in the first verse, directed to Mitra and Varuṇa, is not clear. GRIFFITH translates *ajakāva* as “scorpion,” with some reservation, and Monier-Williams’ dictionary suggests “a species of venomous vermin, centipede or scorpion,” although its primary meaning is a sacrificial vessel dedicated to Mitra and Varuṇa. Then there is the word *tsaru*, which can mean a crawling insect. The second stanza is to Agni, and apparently is also about pacifying the effects of the bite of some crawling insect or reptile. The third verse is directed to all the gods (or the class of gods called *viśvadeva*) for protection from poisonous plants and waters. And the last verse is directed to the rivers asking that they never afflict the reciters with a disease called *śipada*.

In the *Sāmavedasaṃhitā* itself, I could find no reference to poisons or snakebite, however a later text, the *Sāmavidhānabrāhmaṇa* of the *Sāmaveda* tradition does have one provocative passage on making an amulet to ward off snakes (2.3.3).⁸ Two plants, which the commentary says are famous as antidotes, are made into an amulet empowered by reciting *sarpasāman* verses. This text does not specify what those verses are, but MINKOWSKI suggests looking to the following verses from the *Taittirīyasaṃhitā* of the *Kṛṣṇa Yajur Veda*. 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

³Cf. 6.39.5 “give non-poisonous herbs” (*oṣadhīr aviṣā...rīrīhi*), which shows that poisoning was a concern, and 7.38.7 (*vājino...jambhayanto ahim̐ vṛkaṃ rakṣāṃsi*, “The Vājins...crushing the wolf, snake, and demons), which suggests fear of snakebite.

⁴According to Michael WITZEL, it is “a late, Atharva-like hymn full of non-Indo-Aryan loan words” (post to the Indology listserve, March 11th, 1999).

⁵For example, the opening line is: *kaṅkato na kaṅkato atho satīnakaṅkataḥ*, which GRIFFITH translates as “Venomous, slightly venomous, or venomous aquatic worm” following Sāyaṇa with some reservations.(1889: 128)

⁶GRIFFITH 1889: 128.

⁷I cite BHAT’s 1987 edition, translation, and study of the *Ṛgvidhāna*.

⁸I owe a debt to MINKOWSKI’s 1991 essay “Snakes, Satras, and the Mahābhārata” for my understanding of the *Brāhmaṇa* and *Yajurvedic* material presented here. I will leave his fascinating discussion of the *sarpasattra* to be considered in my treatment of the Epics.

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. / (iv.2.8g–i)⁹

Other related hymns from the *Taittirīyasaṃhitā* include v.2.9, v.5.10, v.5.14, vi.1.10, and vii.3.1.

The search for Vedic antecedents of Gāruḍa Medicine begins to turn up more substantial evidence when one looks to the *Atharva Veda*.¹⁰ A dozen or so passages there are concerned with healing poisoning or warding off snakes. That being said, what survives is a very slim testament to what was, by the time of the *Brāhmaṇas* and early *Upaniṣads*, clearly defined as a major branch of learning.¹¹ MINKOWSKI points out that the *sarpavidyā* (“Snake-Science”) is recited on the fifth day of the ten-day cycle of stories and verse, although the text of it has been lost.¹² He expresses doubt about commentators linking this *sarpavidyā* to the later tradition of *viṣavidyā*, our Gāruḍa Medicine, and seems to think that *viṣavidyā* is equivalent to “the vast network of Indian snake lore.” While one cannot be sure of the character of the Vedic *sarpavidyā*, I contend that the *viṣavidyā/gāruḍam* in later literature is much more focused than MINKOWSKI supposed. This term “snake-lore” does not do justice to a topic that is primarily concerned with healing poisoning.

Let us now turn to the *Atharva Veda Saṃhitā* passages themselves, to see what remains of this early stage of *sarpavidyā*. I was mainly looking for material on curing poison, but 1.24, a hymn against leprosy, deserves note because it begins by invoking *Suparṇa* (*suparṇo jātaḥ prathamā*, “Suparṇa was born first”). In capitalizing *suparṇa* I am making the interpretation that the word refers to our divine lord of birds *Garuḍa*. GRIFFITH translates “strong-winged Bird”, notably capitalizing “Bird,” but without making the connection with *Garuḍa* explicit. He notes that WEBER takes it as referring to the sun. The word *suparṇa* also occurs many times in the *Rg Veda* and it is usually translated as “eagle.” In some cases that seems appropriate, but in others it seems wrong to *not* identify the bird as *Garuḍa*. In one case (*Rg Veda* 1.164.46) the text says *divyaḥ sa suparṇo garutmān* (“He is the divine and noble-winged *Garutmān*”) in a list of deities, so the identification appears solid. I will come back to the question of *Garuḍa*’s identity and association with *Viṣṇu* in Chapter 5.

Atharva Veda 3.26 and 3.27 are hymns placating the serpents of the six directions. WHITNEY’S note to the former verse argues that it was used in the context of an offering to the snakes (*sarpabali*).¹³ In the latter verse the types of snakes are named explicitly: the black snake (*asita*, cobra?) is

⁹A.B. KEITH 1914. The Sanskrit reads: *nāmo astu sarpēbhyo yé ké ca pṛthivī m ānu / yé antārikṣe yé divi tébhyaḥ sarpēbhyo nāmaḥ // yé ’dó rocané divó yé vā sūryasya raśmiṣu / yéśām apsu sādāḥ kṛtām tébhyaḥ sarpēbhyo nāmaḥ // yā īśavo yātudhā nānām yé vā vānaspātīnṛ ānu / yé vāvaṭēṣu sérāte tébhyaḥ sarpēbhyo nāmaḥ //*

¹⁰I follow the *Śaunaka* recension, and the translations of GRIFFITH, WHITNEY, and BLOOMFIELD.

¹¹The *Chāndogya Upaniṣad* has several passages (7.1.2, 7.2.1, and 7.7.1) listing various branches of learning, including *sarpadevajanavidyā*. This expression is usually glossed as *sarpavidyā* or *gāruḍam*, but these are not convincing for the whole compound. In the *Śatapathabrāhmaṇa* (13.4.3.9–10, concerning details of an *aśvamedha*), *sarpavidyā* and *devajanavidyā* are listed as separate items. There the latter is apparently synonymous with *bhūtavidyā*, but then the *Chāndogya* already lists *bhūtavidyā* separately. Two verses in the *Atharva Veda* use the phrase *devajana* in verses relating to snakes (6.56, 6.93), although the other two occurrences (6.19, 9.7) do not appear to be related to snakes (nor to *bhūtavidyā*).

¹²1991: 394, referring to *Śatapathabrāhmaṇa* 13.4.3.9 and related passages.

¹³WHITNEY 1905: 131. On *sarpabali* ritual, cf. MINKOWSKI 1991 and VAN DEN HOEK and SHRESTHA 1992, and WINTER-

protector of the east, the striped snake (*tiraścīrājī*, krait?) is protector of the south, the viper (*ṛḍākū*) is protector of the west, the self-born (? , *svaja*)¹⁴ is protector of the north, the one with the variegated neck (*kalmāṣagrīvo*) is the protector of the nadir, and the white one (*śvitra*) is the protector of the zenith.

Atharva Veda 4.6 is particularly notable as a hymn invoking *Garutmant* to cure poison. WHITNEY strongly believes the first verse 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, when in fact it is not. As taught in the later Gāruḍa Tantras, such as the *Kriyākālaguṇottara* (2.3–14, 6.12–15), snakes and their *nāga* overlords were believed to be divided into the same four social classes as people; there, however, Takṣaka is said to belong to the *vaiśya* class. *Atharva Veda* 4.6 is specifically intended to render arrow-poison harmless, and does so by pointing out that the poison was made “harmless” (*arasa*, literally “sapless”) by various divine forms such as Takṣaka, the power of the reciter’s speech (*vāc*), and *Garutmant*. The reciter then personally asserts that the poison is exorcised and the enemies rendered impotent. The next hymn (4.7) is also to remove poison, and WHITNEY lists *Garutman* below the title as the presiding deity, but he is not mentioned in this hymn. GRIFFITH’s translation makes clear that he takes it as a hymn to be recited while processing a poisonous plant to make it fit to eat.

Atharva Veda 5.13 is unambiguously for rendering snake venom impotent. WHITNEY also mentions *Garutman* as the presiding deity, but again, he does not figure in the hymn itself, so the ascription may be categorical, in the sense of *gāruḍam*, i.e. related to curing snakebite.¹⁵ The opening verse asserts the power of the reciter as derived from Varuṇa. Throughout the hymn 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.

Atharva Veda 6.12 is a short hymn against snakebite. It points to the authority of Brahmans, seers, and gods as the basis for stopping the poison. There is also mention of honey (*madhu*) being used as part of the antidote. ZYSK refers to 6.16 as a hymn against poison (1989: 130), but nothing in the verse or translations I have consulted supports his interpretation.

Atharva Veda 6.56 is a three-verse hymn against snakebite directed to the gods (*devāḥ*). Homage is paid to several types of snakes (*namo ‘stv asitāya namas tiraścīrājaye / svajāya babhrave namo*) and also, notably, to the “*devajana*,” the same phrase mentioned above in the *Chāndogya* passages.

Atharva Veda 6.93 is another three-verse hymn, whose interpretation is controversial. GRIFFITH takes it as a prayer for protection from poison, while WHITNEY takes it as a prayer for protection from enemies in general.

Atharva Veda 6.100 is a short hymn against poison addressed to white ants (*upajīka*). WHITNEY’S

NITZ 1888.

¹⁴BAHULKAR (2010) translates “adder,” but that does not work because “viper” already translated *ṛḍākū* and adder is merely a synonym of viper.

¹⁵The ascription of presiding deities to Vedic hymns is probably post-Vedic, and perhaps influenced by the tantric categorizations of mantras by sage, presiding deity, meter, seed syllable, feminine power, and application (*ṛṣi*, *devatā*, *chandas*, *bīja*, *śakti*, *vinīyoga*).

introduction to it says it uses the earth from an anthill for the ritual.

Atharva Veda 7.56 is a general hymn against all kinds of poison, but it emphasizes scorpions especially. The thrust of it is to praise the power of the medicinal herb (*vīrud*).

Atharva Veda 7.88 is a single verse to cure snakebite. I quote the translation of GRIFFITH: “Depart! thou art a foe, a foe. Poison with poison hast thou mixt, yea, verily poison hast thou mixt. Go to the serpent: strike him dead.” (1916: 373) WHITNEY discusses the question of who or what is being ordered to go to the serpent and strike him. It may be that the reciter holds a plant that he then throws toward the snake, or that the venom itself it thought to be removed and ordered to attack the snake.

ZYSK (1989: 139, note 11) lists *Atharva Veda* 7.107 as a hymn against poison, but neither GRIFFITH nor WHITNEY interpret it thus, nor do I see any indication that it would be used thus.

Our 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 steed given to a man named Pedu by the Aśvins.¹⁶ Verse fourteen reads: *kairātikā kumārikā sakā khanati bheṣajam / hiranyayībhir abhribhir girinām upa sānuṣu //*, and GRIFFITH translates “The young maiden of Kirāta race, a little damsel, digs the drug, Digs it with shovels wrought of gold on the high ridges of the hills.” (Vol. 2, 1916: 16) DIMOCK, in his study of the medieval and modern Bengali goddess Manasā, quotes a study on Manasā by BHATṬĀCĀRYA¹⁷ to the effect that this Kirāta virgin is in fact Jāngulī, another goddess associated with snakes and healing, whose name was then changed to Manasā after the fall of Buddhism in Bengal. This seems a rather fanciful interpretation lacking any basis. More likely, in my opinion, is that it refers to the 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. Virgins are associated with purity, which is highly important in ritual contexts, needless to say. Cf. *Aṣṭāṅgahr̥daya* 6,35.26cd–27ab: “A virgin who has bathed, is fasting, and wearing white cloths should worship Brahmans under the asterism “Nourishing” (*puṣye*)¹⁸ before preparing this powerful antidote with those [aforementioned herbs] infused in honey.”¹⁹

To sum up, the *Atharva Veda* passages vary in many respects, are directed to various gods and godlike figures, and give us something of the flavor of this Vedic *sarpavidyā*. In almost every verse there are serious doubts about how to understand a phrase or stanza, but what does come through is more detailed than the few *Rgvedic* hymns.

What remains to be considered are the *Upaniṣads*, and in that category the only one of significance is the *Gāruḍa Upaniṣad* associated with the *Atharva Veda*.²⁰ It is wholly about curing snakebite by invoking Garuḍa and the mantras and procedures employed are strikingly similar to the material

¹⁶Cf. *Rg Veda* 1.118.9.

¹⁷DIMOCK 1962. BHATṬĀCĀRYA’s book is *Bāṅglā maṅgal-kāvyyer itihās* published in Calcutta in 1958 by A. MUKERJI. I do not have access to it at present.

¹⁸I believe this refers to a day in which the moon passes through the lunar mansion called Puṣya.

¹⁹*kanyopavāsini snātā śuklavāsā madhudrutaiḥ // dvijān abhyarcya taiḥ puṣye kalpayed agadottamam /*.

²⁰There are some stray references in others, for example the *Nṛsiṃha Upaniṣad* names *viṣastambhana* and *nāgākaraṣaṇa* as possible uses of the *nṛsiṃhamantra*, and the *Akṣamālīka Upaniṣad* has a few references to destruction of poison among many other topics. These *Upaniṣads* are most likely late.

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*.” At least seven modern scholars,²¹ that I am aware of, have either edited or translated this text, and only one, WOJTILLA, has speculated on its date.²² In short, WOJTILLA believes it should be dated to between the fourth and second centuries BC.²³ I strongly disagree, and I find that his evidence is based on a fundamental misunderstanding of text construction and ignorance of the literature. He seems to believe that if a text has a few phrases that are also found in an early text, then it must also be early. That this is erroneous is apparent from the fact that the features he names—such as the presence of an *anukramaṇikā* for the mantra—are obligatory and also found in demonstrably late texts.²⁴ Another major problem is that the “longer recension” that WOJTILLA discusses appears to be rather the Upaniṣad with a commentary. I have not yet sorted out all of the recensions, but a version with Nārāyaṇa’s *dīpikā* commentary is very similar to the “longer recension.” The dating of the *Gāruḍa Upaniṣad* is, therefore, uncertain, but an early date is improbable. I briefly summarize its contents:²⁵

- Statement of textual transmission
- Mantra Classification (*anukramaṇikā*)
- Installing mantras on the hand (*hastanyāsa*) and on the full-body (*hṛdayādinyāsa*)
- Visualization of Garuḍa (*dhyāna*)
- Long mantra (*mālāmantra*), the bulk of the text
- Benefits of reciting or hearing the mantra

The use of hand empowerment (*hastanyāsa*), the presence of the Vipati mantra (in some editions), and the overall content of the mantra makes it likely that it was drawn from the Gāruḍa Tantras.

2.2 Garuḍa and His Medicine in the Epics

The Sanskrit epics of classical India, the Vālmīki *Rāmāyaṇa* and the *Mahābhārata*, are narrative poems. As expected, they have few specific details about Gāruḍa Medicine. Mantras and herbal

²¹Editors: WEBER 1885, JACOB 1916, WOJTILLA 1975, and SASTRI, J.P., 1996. Translators: DEUSSEN 1905, VARENNE 1972, WOJTILLA 1975, and SASTRI, J.P., 1996.

²²WOJTILLA also cites WINTERNITZ’s *Geschichte der Indischen Literatur* as support of an early date, but he only comments that it is “*ein Schlangenzauber und ebensogut in der Atharva Veda-Saṃhitā stehen könnte.*” (1908: 209) I take this as a passing comment on content and not an attempt to date the text.

²³1975: 386

²⁴By *anukramaṇikā* I refer to the naming of the mantra’s *ṛṣi*, *chandasa*, *devatā*, *artha*, and *vinīyoga*. This is indeed a feature of Vedic exegesis, but it is also found throughout later literature such as the Purāṇas and Tantras.

²⁵I have not systematically compared the different editions and recensions, but they appear to all follow this general outline.

antidotes are mentioned but not spelled out.²⁶ There are, however, a number of important passages that shed light on the popular conception of Garuḍa, snakes, and poison at this relatively early period.

2.2.1 The *Mahābhārata*

The main frame story of the *Mahābhārata* is about the snake sacrifice (*sarpasattra*) of Janamejaya. MINKOWSKI's article "Snakes, *Sattras*, and the *Mahābhārata*" (1991) 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 in the *Mahābhārata* a sacrifice *of* serpents. The *Pañcaviṃśa Brāhmaṇa* lists the names of the first performers of the *sarpasattra*—the snakes themselves. Strikingly, many of these names are mirrored in the epic, most notably Dhṛtarāṣṭra, Janamejaya, and Takṣaka.²⁷ For the implications of all of this on our understanding of the epic, I refer the reader to MINKOWSKI's article itself. For a *sarpabali* still performed in Kathmandu and involving the sacrifice of live snakes, see VAN DEN HOEK and SHRESTHA 1992.

Most of the *Mahābhārata* passages of interest come in the *Āstikaparvan* of the first book. However, even before this is the interesting story of Pramadvarā and Ruru.(1,8–12) 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 he is dissuaded from his rampage by an argument for non-violence put forth by the lizard. This story is notable because it highlights the tension in Indian society, still unresolved, about whether or not to kill harmful creatures like venomous snakes. In many parts of South Asia snakes are revered and never killed, while at the same time there is also a strong trend among some people to 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 who was being tortuously pulled back and forth by the gods and demons. 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").²⁸

²⁶With one notable exception to be discussed below.

²⁷MINKOWSKI 1991: 389.

²⁸The passage excised would have followed 1,16.27d.

This story is retold throughout the Purāṇas with variations. In the *Agni Purāṇa* version, the ocean is not just any ocean; it is the ocean of milk. I do not have the opportunity to offer a full analysis,²⁹ but I think 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.³⁰ 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.³¹

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.

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 is comparable 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.³²

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

Since Garuḍa is the son of Vinatā by the sage Kaśyapa, his patronymic would be Kāśyapa. A character by this name is in fact found in the *Mahābhārata* and he specializes in mantras that destroy poison.³³ He figures in the main frame story of the death of King Parikṣit because he is on his way

²⁹For a more complete analysis see STUBBE-DIARRA 1995, *Die Symbolik von Gift und Nektar in der klassischen indischen Literatur*.

³⁰The *Mahābhārata* passage does not explicitly link poison and nectar, but reading with the southern recension, I take the connection as implied.

³¹VAN BUITENEN: 1973: 74. The Sanskrit reads (1,16.25–27): *tato nānāvidhās tatra susruvuh sāgarāmbhasi / mahādrumāṇām niryāsā bahavaś cauṣadhīrasāḥ // teṣām amṛtavīryāṇām rasānām payasaiva ca / amaratvaṃ surā jagmuḥ kāñcanasya ca niḥsravāt // atha tasya samudrasya taj jātam udakaṃ payaḥ / rasottamair vimiśraṃ ca tataḥ kṣīrād abhūd ghr̥tam //*

³²*Mahābhārata* 1,20.4–8. VAN BUITENEN: 1973: 78.

³³1,18.11ef: *prādād viśahaṇiṃ vidyām kāśyapāya mahātmane //* I discussed the continual mistranslation of this passage in the previous chapter.

to heal the king, who he heard was going to be bitten by Takṣaka. Who is this Kāśyapa? I do not go so far as to suggest that Garuḍa is meant; after all, the sage Kāśyapa was a foundational figure and is also a lineage name among Brahmans. Still, the choice of name may be a deliberate device to link the snakebite spells to Garuḍa. Compare the title of the later tantric compendium *Kāśyapasamhitā*, which is largely concerned with curing poison, primarily through the “five syllables of Garuḍa” that give the text its other name: *Garuḍapañcākṣarīkalpa*.

There are several passages where snakebite or a similar envenomation is cured by mantras. In the *Mahābhārata* 1.39, the showdown between Takṣaka and Kāśyapa is narrated. Takṣaka warns the sage that he cannot heal his king, and the sage replies that he will in fact heal the king by relying on the strength of his spells (*vidyābala*, 1.38.39). VAN BUITENEN takes this differently, and I see his rationale, but the context indicates that *vidyābala* refers to his Gāruḍa mantras, rather than his pre-science of the bite. A few verses later Takṣaka tells him “demonstrate the power of your mantras” (*mantrabalaṃ...darśaya*, 1.39.2), and then at 1.39.8, Kāśyapa replies “behold the power of my spell” (*vidyābalaṃ...paśya*). The epic narrator thus uses *mantra* and *vidyā* interchangeably, both with the meaning of spell. Likewise, I think this is what is referred to at 1.38.29: “He provided protection,³⁴ doctors,³⁵ and healing herbs there, and he brought in Brahmans from all around who had perfected [Gāruḍa] mantras.” (*rakṣāṃ ca vidadhe tatra bhiṣajaś cauṣadhāni ca / brāhmaṇān siddhamantrāṃś ca sarvato vai nyaveśayat //*). This verse also illustrates the cooperation between (assumedly) Āyurvedic doctors (*bhiṣajaḥ*) with their medicinal plants, and Brahmans with their mantras.³⁶ On his way, Takṣaka hears that the king is “being carefully protected with mantras and antidotes that destroy poison.” (1.39.21, *mantrāgadair viṣaharai rakṣyamāṇaṃ prayatnataḥ //*)³⁷

The last part of the *Āstikaparvan*’s final chapter (1.53), has the conclusion of Āstika’s intervention in Janamejaya’s snake sacrifice that ultimately saves the snakes from extermination. Some verses sound less like narrative and more like ritual utterances. For example, it seems that the following verse was intended as a protective mantra and may have even been popularly used: “May he that was born to Jaratkāru by Jaratkāru, the famous Āstika, true to his word, guard me from the snakes!”³⁸ The fact that Āstika’s mother is a *nāga* herself, sister of Vāsuki, and later identified as the snake goddess Manasā, is relevant here. His 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.³⁹ One verse goes “Retreat snake! Good fortune to you O snake, O highly venomous

³⁴This is a little vague. It is possible to understand *rakṣā* more technically as an amulet or a protective ritual.

³⁵*Bhiṣajaś* could alternatively be an adjective, so “healing herbs.”

³⁶Cf. *Suśrutasamhitā* 1.34.7, which I translate in my section on Suśruta below. This passage is pointed out and discussed in ZYSK 1989, but consider my critiques of his approach in Chapter 1.

³⁷Translation mine. Again I have to take issue with VAN BUITENEN’s translation “by magic herbs that cured poison” (1973: 102). Mantra cannot be an adjective meaning “magic.” It is a noun, and here the compound is a *dvandva*.

³⁸1.53.22. Translation of VAN BUITENEN 1973: 123. The Sanskrit reads: *jaratkārora jaratkārvāṃ samutpanno mahāyāsāḥ / āstikaḥ satyasaṃdho māṃ pannagebhyo ’bhirakṣatu //*

³⁹MINKOWSKI 1989: 416.

one! Remember the words of Āstika at the end of Janamejaya's sacrifice!⁴⁰ WEBER's 1885 edition of the *Gāruḍa Upaniṣad* also has these verses.

In the third book of the *Mahābhārata*, the *Nalopākhyāna* features a snake who is actually the *nāga* Karkoṭaka. He bites Nala and thus deforms him in order to disguise him.(3,63) Karkoṭaka promises Nala that he will never suffer pain on account of the venom.(3,63.18ab) I point out this passage to demonstrate that the power of curing poison is not only the domain of Garuḍa, but is also under the power of the *nāga* kings who govern all snakes below them. This will come up again in my discussion of certain Gāruḍa mantras that are directed to *nāgas* rather than Garuḍa, Śiva, or a *vidyā* Goddess.

Another reference along the same line is found in 3,82 describing various places of pilgrimage and the benefits they offer. At verses 91–92, the benefits of traveling to the Mañināga *tīrtha* are listed, and they include being immune to ill effects of being bitten by a venomous snake, demonstrating the power of *nāgas* to protect from snakebite.

The *Mahābhārata*'s eighth book, the Book of Karṇa, 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!⁴¹

This does in fact sound like a Vedic mantra, and the poet probably had *Ṛg Veda* 1.191.16d in mind: *arasaṃ vṛścika te viṣaṃ* ("Your venom is denatured, O scorpion!").⁴² 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 it only survives in fragments.

2.2.2 The Vālmīki Rāmāyaṇa

There are far fewer references to venomous snakes and Gāruḍa Medicine in the *Rāmāyaṇa*. The most common reference to snakes is as an object of comparison for arrows used in battle and Garuḍa mostly gains mention for comparing the great speed of something or the force of the wind. In the first *sarga* of the *Sundarakāṇḍa*, when Hanumān is preparing to jump across the sea to Laṅkā,

⁴⁰1,53.22d *463.3,4 (my translation): *sarpāpasarpa bhadrāṃ te gaccha sarpa mahāviṣa / janamejayasya yajñānte āstikavacanāṃ smara //*

⁴¹Translated by BOWLES 2006: 399 (Clay edition) (*madrake saṃgataṃ nāsti hataṃ vṛścika te viṣaṃ / ātharvaṇena mantreṇa yathā śāntiḥ kṛtā mayā // iti vṛścikadaṣṭasya viṣavegahatasya ca / kurvanti bheṣajaṃ prājñāḥ satyaṃ taccāpi dṛśyate //*). In the critical edition the passage is 8,27.83–84, and the passage is edited somewhat differently. My attention was brought to this passage by MINKOWSKI 1991: 396.

⁴²MINKOWSKI says that it is citing *Atharva Veda* 10.4.9 (*ghanena hanmi vṛścikam ahiṃ daṇḍenāgatam*), but I think the *Ṛg Veda* phrase is most probably the source.

the snakes of the mountain 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.”⁴³

The real passage of interest comes in the longest book of the epic, the *Yuddhakāṇḍa*. In *sarga* 35, Rāma and Lakṣmaṇa are struck and bound by Indrajit’s magical weapons (*astra*), in this case arrows that became constricting snakes after hitting their target.⁴⁴ In *sarga* 40, there is a passage that GOLDMAN and GOLDMAN call “a somewhat clumsy Vaiṣṇava expansion of the narrative”⁴⁵ in which Garuḍa appears to save Rāma and Lakṣmaṇa from the serpentine bonds (*nāgapāśa*, 6,40.33–64).

33. 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.

34. 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.

35. The hooded serpents who dwelt there were terrified and the great sea serpents swiftly plunged deep into the salt sea.

36. Then a moment later, all the monkeys spied immensely powerful Garuḍa Vainateya as radiant as fire.

37. 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.

38. Then Suparṇa spying the Kākutsthas greeted them and stroked their faces, as lustrous as the moon, with both his hands.

39. No sooner had Vainateya touched them than their wounds healed over and their bodies immediately became smooth and lustrous once more.⁴⁶

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

2.3 Āyurvedic Literature

2.3.1 General Features

In the classical Āyurvedic texts, there is an explosion of material on healing snakebite and poisons in general. Dates are typically difficult to pin down, and in the case of the two foundational texts—the *Carakasamhitā* and *Suśrutasaṃhitā*—it is clear that they were redacted over a long period of time. Some core of each was probably in existence before the Christian era, but exactly what that

⁴³ 5,1.19, translation of GOLDMAN and GOLDMAN 1996: 102.

⁴⁴ See GOLDMAN and GOLDMAN 2009b: 212–214, and notes on commentary.

⁴⁵ 2009b: 823, note to 6,40.30.

⁴⁶ Translation of GOLDMAN and GOLDMAN 2009b: 228.

was and how long it took to get to the general shape of the current texts is unknown.⁴⁷ The medical tradition of Āyurveda is markedly distinct from that of the earlier Vedic period. Much has been made of the difference by scholars in the later half of the twentieth century, who tended to emphasize a binary of magico-religious versus scientific-rational medicine.⁴⁸ As discussed in Chapter 1, one needs to downplay or ignore significant and core parts of these works to make such a binary sound convincing. Two such core parts (*aṅga*) of Āyurveda that figure prominently in many works are *bhūtavidyā* (“the science of [exorcising evil] spirits”) and *viṣavidyā* (“the science of poison”).⁴⁹

2.3.2 Viṣavidyā in the Carakasamhitā

Caraka has all of his treatments of poisons and envenomation in one long chapter (254 verses) of the *Cikitsāsthāna* (6.23). It has been translated⁵⁰ and studied⁵¹ by various scholars, so I will not repeat their efforts here, but only give a very brief overview and point out features which I find notable. 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 the number of types, qualities, effects, and treatment of poison (1–17), which is like a table of contents for the chapter, because each will be discussed in more detail further on. Then the seven stages (*vega*) of poisoning are described and their variants in animals (18–23). Next the properties of poison are taught, their effect on people of differing constitutions (*doṣa*), and signs of imminent death (24–34). Subsequent to that are the twenty-four remedial measures⁵²—notably headed by mantra—with further details on which stage of poisoning calls for each remedial measure (35–53). Unfortunately, the use of mantra is not elaborated here. Next are four long recipes for antidotes (*agada*): the *mṛtasamjīvana*, *gandhahastī*, *mahāgandhahastī*, and *kṣārāgada* (54–104). These *agadas* consist mainly of herbal ingredients and were reputed to have numerous applications beyond curing poison. The *mahāgandhahastī* 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 to be discussed in more detail in Chapter 3. Another item of note here is that verse 61, in a subsection on general procedures to follow in using the *agadas*, there is the instruction to do *ātmarakṣā* while treating the bite victim. The translators call this “self-protection,” leaving the referent unspecified. In the Gāruḍa Tantras an *ātmarakṣā* is also prescribed,

⁴⁷For a detailed summary of the dating issues, see MEULENBELD 1999 Vol.IA: 105–115, and 342–344 respectively. For the relative chronological position of each, see 350–352. The *Carakasamhitā* is generally believed to be somewhat earlier than the *Suśrutasamhitā*.

⁴⁸I think foremost of ZYSK 1989, discussed in Chapter 1, but also to a lesser degree MAZARS 1995, SRIKANTHAMURTHY 1988, and even MEULENBELD 1999.

⁴⁹Cf. *Carakasamhitā* 1.30.28 and *Suśrutasamhitā* 1.1.7.

⁵⁰The edition and translation of P.V. SHARMA (1986, Vol. II: 364–390) conveniently has the Sanskrit and English on the same page.

⁵¹MEULENBELD (1999, Vol. IA: 68–70 and Vol. IB: 126–130 (notes) is very useful for his summary and extensive notes and cross-references to Suśruta and other texts and secondary literature.

⁵²*prativiṣa*, translated thus by SHARMA 1986, Vol. II: 368.

and involves protecting the soul of the victim by mantras and visualization.⁵³ Verses 105–122 are about poisoning in the royal court, and how to detect poisoned food, etc. Verses 123–158 describe 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. Verses 159–161 are about inauspicious places and times at which any bite is fatal. Parallel lists are found in virtually all tantric treatises on poison. The rest of the chapter is a sort of miscellaneous collection of formulas and notes on various types of snakes and insects and the treatment of each with reference to *doṣa*. Verses 221–223 describe the fascinating condition of “poison-phobia” (*viṣaśaṅkā*) and the resulting effect in the body that is sometimes enumerated as a discrete type of poison, namely “fear-poison.” (*śaṅkāviṣa*). 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.⁵⁴ Suśruta and others also discuss *śaṅkāviṣa* with different ideas on its cause and treatment.

2.3.3 The *Suśrutasaṃhitā*

The *Suśrutasaṃhitā* places much more importance on curing envenomation and poisoning than Caraka. The entire *Kalpasthāna* is devoted to these topics, and this amounts to more than twice the volume of text given by Caraka. Later tradition calls the eight chapters of the *Kalpasthāna* “*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.⁵⁵ 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 Kāśī 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.⁵⁶ Of course this is a popular tale of a much later age, but it demonstrates the *Suśrutasaṃhitā*’s traditional association with toxicology.

As for the *Carakasamhitā*, I have referred to the edition of P.V. SHARMA⁵⁷ and the summary and notes of MEULENBELD⁵⁸ and will only give a brief overview of this relatively well-studied text.⁵⁹ The first chapter of the *Kalpasthāna* concerns protecting the king from poisoned food, drink, etc., and so resembles Caraka 6,23.105–122. The second chapter is concerned with immobile (*sthāvara*) poisons, including plant-based and mineral based varieties, their symptoms, stages of action, and treatment. The third chapter gives a general overview of animal poisons (*jaṅgama*). It treats the

⁵³More on this in Chapter 3.

⁵⁴The Sanskrit reads: *durandhakāre viddhasya kenacid viṣaśaṅkayā / viṣodvegāj jvaraś chardir mūrccā dāho 'pi vā bhavet // glānir moho 'tisāraś cāpy etac chaṅkāviṣaṃ matam / cikitsitam idaṃ tasya kuryād āśvāsayan budhaḥ // sitā vaigandhiko drākṣā payasyā madhukaṃ madhu / pānaṃ samantrapūtāmbu prokṣaṇaṃ sāntvahaṣaṇam //*

⁵⁵AIYANAGAR 1950: 23, in his Sanskrit introduction (*bhūmikā*) to the *Tantrasārasaṃgraha*.

⁵⁶*Brahmavaivarta Purāṇa*, *Kṛṣṇajanmakhaṇḍa* chapter 51.

⁵⁷1999 Vol.3: 3–102

⁵⁸1999, Vol. IA: 289–299, Vol. IB: 394–402

⁵⁹Also useful is WUJASTYK’s *The Roots of Ayurveda* (2003). He introduces the *Kalpasthāna* (78–82) and translates its first two chapters (131–146).

sources of the poison in the body of an animal (gaze, breath, fangs, nails, urine, excrement, semen, saliva, menstrual blood, bites, flatulence, mouth, bones, bile, stingers, and corpses) and the types of animal to which each applies. The remainder of the chapter consists of general remarks on animal poisons and the origin of poison.

The fourth chapter of the *Kalpasthāna* is concerned with clarifying the basic divisions of snakes into three main categories totaling eighty types altogether. The three main types are hooded snakes (*darvikara*), striped snakes (*rājimant*), and spotted snakes (*maṇḍalin*). Additionally, there are nonvenomous species (*nirviṣa*) and mixed breeds (*vaikarañja*) listed.⁶⁰ In verse 21, certain places are listed in which poison has no ill-effects, headed by a regions inhabited by Garuḍa (*suparṇadevabrahmarṣiyakṣa-siddhaniṣevite viṣaghnauṣadhiyukte ca deśe*). Subsequently, the characteristics of the bites of each type and the stages of envenomation are listed.

The fifth chapter of the *Kalpasthāna* has several interesting features to consider. Verses 5.8–13 concern the use of mantras for snakebite, and I translate in full:

- 5.5.8 *ariṣṭām api mantraiś ca badhnīyān mantrakovidah |
sā tu rajjvādibhir baddhā viṣapratikarī matā ||*

An expert in mantras should also tie the tourniquet with mantras. Tied with rope, etc., this is known to stop poison.

- 5.5.9 *devabrahmarṣibhiḥ proktā mantrāḥ satyatapomayāḥ |⁶¹ bhavanti nānyathā kṣipraṃ viṣaṃ hanyuḥ
sudustaram ||*

Mantras taught by gods and Brahman-seers are full of [the power of] truth and ascetic energy; if they were not (*anyathā*), they would not quickly destroy poison which is very difficult to overcome.

- 5.5.10 *viṣaṃ tejomayair mantraiḥ satyabrahmatapomayaiḥ |
yathā nivāryate kṣipraṃ prayuktair na tathauṣadhaiḥ ||*

Poison is instantly destroyed by mantras, which are full of vitality, truth, and the ascetic heat of Brahmins; it is not so when medicinal plants are used.⁶²

- 5.5.11 *mantrāñāṃ grahaṇaṃ kāryaṃ strīmāṃsamadhuvarjinā |
mitāhāreṇa śucinā kuśāstaraṇaśāyinā ||*

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.

⁶⁰For a course in the Winter semester 2009/2010 at the Universität Hamburg, we read this chapter as edited by Kengo HARIMOTO based on a Nepalese manuscript of the text paleographically datable to the ninth century. This is probably the oldest surviving manuscript of the text paleographically datable to the ninth century. This 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 Dr. HARIMOTO was able to come up with a convincing solution with the help of variants in the Nepalese manuscript.

⁶¹The commentary of Ḍalhaṇa mentions Kurukullā and Bheruṇḍā as mantras for snakebite prescribed by other texts. On these *vidyā* goddesses and others, see Chapter 4.

⁶²That is to say, the medicinal plants work, but not instantly like mantras.

- 5.5.12 *gandhamālyopahāraīś ca balibhiś cāpi devatāḥ |*
pūjāyen mantrasiddhyarthaṃ japahomaiś ca yatnataḥ ||

To gain power over the mantras, he must diligently worship the gods with perfume, wreaths, and gifts, chanting and oblations, and also *bali*.

- 5.5.13 *mantrās tv avidhinā proktā hīnā vā svaravarṇataḥ |*
yasmān na siddhim āyānti tasmād vojyo 'gadakramaḥ ||

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.

Thus, Suśruta's compendium illustrates the Āyurvedic position on mantras: they were greatly respected for their efficacy, however they were generally regarded as outside of the Āyurvedic doctor's specialization. On this point it is helpful to consider *Suśrutasaṃhitā* 1,34.7–8ab, on protecting a king from poison:

doṣāgantujamṛtyubhyo rasamantraviśāradau |
*rakṣetām nṛpatim nityaṃ yattau vaidyapurohitau //*⁶³
brahmā vedāṅgam aṣṭāṅgam āyurvedam abhāṣata |

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 Āyurveda as a division of the Veda.

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 *agadas*. One among them is notably called *Tārksyāgada*, the Garuḍa antidote (5,5.65cd–68ab).

The sixth chapter is entitled *duṇḍubhisvanīyakaḥ*, “The chapter on the sounding of drums,” 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. Among these is an eighty-five ingredient *mahāsugandhyagada*, similar to the sixty ingredient version in Caraka, but unfortunately no mantra is given for comparison.

The seventh chapter also has a misleading title, “Chapter on Rodents” (*mūṣikakaḥ*), which actually is about the bites of various rodents as well as other kinds of rabid animals, particularly dogs. I translate *mūṣika* as “rodent” in spite of the dictionary to cover the eighteen types listed here. Originally I wondered why ancient Indians considered the bites of rodents to be venomous, but this curiosity only betrayed the privilege of my modern life. A friend kindly pointed out the result of a deep bite by his house cat—a hugely swollen arm due to infection from the deep and dirty puncture. In this light it is easy to see that this could be taken as a reaction to poison, and indeed such is not very different from our explanation via the poison which is bacteria. Such an infection is even called “blood poisoning.” Cf. also the highly infectious disease known as “Rat-bite Fever,” however

⁶³Brought to my attention by ZYSK 1989: 129.

the sources I found on it do not attest to its occurrence in South Asia. The commentary of Ḍalhaṇa to verse 5,7.7 quotes a verse attributed to Ālambāyana, well known as an ancient expert on toxicology. He is mentioned in Pali sources and even today experts on snakebite healing in Cambodia are called “Ālambāy.”⁶⁴ MEULENBELD gives several useful references on this figure (1999, Vol. IA: 658; Vol. IB: 722). At the end of the chapter (5,7.61cd–64) a mantra against rabid dogs is given. It is directed to Alakādhipati, lord of Yakṣas, synonymous with Kubera. I will come back to this and mantras for rabies from other texts in Chapter 3.

The final chapter of Suśruta’s *Kalpasthāna* is concerned with insect poisons. The word *kīṭa* of the chapter title *Kīṭakalpa* is variously used to refer to insects in general, or crawling insects in particular. The beginning of the chapter states that insects arise from various polluted bodily fluids of snakes, and can be classed according to the *doṣa* of the respective snake (5,8.3–4) or as being a mixed type from a mixed type snake. In the end of the chapter it is stated that 167 insects have been described (5,8.139). Scorpions, their stings, and treatment are described in verses 58–74, while verses 75–134 are concerned with 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 (1999, Vol. IB: 402), but I think 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 literature on the subject, outside of Suśruta, points to a real life problem.⁶⁵ Ḍalhaṇa also quotes several passages from Ālambāyana in this chapter (on 25 and 84).

2.3.4 Vāgbhaṭa’s *Aṣṭāṅgahr̥daya* and *Aṣṭāṅgasamgraha*

Vāgbhaṭa dates to around the beginning of the seventh century,⁶⁶ and 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.⁶⁷ WUJASTYK takes as slightly more likely the scenario in which the verse *-hr̥daya* was expanded and commented upon in the *-samgraha* (2003: 196). In any case, I will work mainly from the *Aṣṭāṅgahr̥daya* passages and refer to some chapters in the *-samgraha* that are absent in the *-hr̥daya*. With the exception of *Aṣṭāṅgahr̥daya* 1,7 on protecting a king from poison, all of the chapters of interest occur in a series in the *Uttarasthāna*—chapters 35–38.

The first chapter of the series, *Aṣṭāṅgahr̥daya* 6,35, corresponds to *Aṣṭāṅgasamgraha* 6,40. It is called “Counteraction of Poison” (*viṣapraṭiṣedha*), and deals with a variety of topics such as the stages of poisoning, antidotes, poison arrows, artificial poisons, some general remarks on treatment. Of

⁶⁴Sophearith SIYONN, personal communication.

⁶⁵Other texts with sections on spider bite, to name a few, are *Kriyākālaguṇottara* 30, *Garuḍapañcākṣarīkalpa* 12.1–10, *Nārāyaṇīya Tantrasārasamgraha* 10, *Īśānaśivagurudevapaddhati* 40.102–114., and *Hitopadeśavaidyaka* 8.

⁶⁶WUJASTYK 2003: 193.

⁶⁷See MEULENBELD 1999, Vol. IA: 597–656, for a detailed discussion of the identity and date of Vāgbhaṭa.

particular interest is the mantra given at verses 28–30, which is very similar to that of Caraka’s *mahāgandhahastī* antidote. The mantra occurs widely, in fact, and I discuss it further in Chapter 3.

The next chapter—in the manner of Caraka and Suśruta—moves to the topic of snakebite treatment.⁶⁸ Although I have not systematically compared them, it does not appear to differ significantly from Caraka and Suśruta. A recipe for a *gāruḍa* eye ointment is found at the end of the chapter in the *Aṣṭāṅgasamgraha* (6,42.51) and in some editions of the *Aṣṭāṅgasamhitā*:⁶⁹ “Vāri, guñjā fruit, and uśīra ground with water [makes] a *gāruḍa* ointment which works like Garuḍa in the eyes of one suffering envenomation.”⁷⁰

The following chapter, *Aṣṭāṅgahr̥daya* 6,37, is about the venoms of insects.⁷¹ Verses 23–28 gives several recipes for antidotes and fumigants against *kīṭa*⁷² poison which are attributed to Kāśyapa. I checked the *Kāśyapīya* (a.k.a. *Garuḍapañcākṣarīkalpa*) and found that Vāgbhaṭa’s formula called the *daśāṅga*⁷³ antidote given in 6,37.27cd has similar ingredients to the recipe found at 12.30 of the *Garuḍapañcākṣarīkalpa*, which is a significant although small piece of evidence for an early date for the latter text. I have not been able to trace the fumigant recipe also attributed to Kāśyapa. One other reference to Kāśyapa in the *Aṣṭāṅgahr̥daya* 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 *Kāśyapasamhitā* 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 it surely would refer to that text. This has been overlooked by MEULENBELD in his summary of the *Aṣṭāṅgahr̥daya* and his discussion of the date of the *Kāśyapasamhitā* on pediatrics. WUJASTYK says that parts of the *Kāśyapasamhitā* have archaic words and usages otherwise known only from the Brāhmaṇas and Vedas.⁷⁴ The *Aṣṭāṅgasamgraha* has an additional chapter on spiders (6,45), which details each type and symptoms of each unique bite.

Chapter 6,38 of the *Aṣṭāṅgahr̥daya*, corresponding to chapter 6,46 of the *-samgraha*, covers both rodent and dog bites, after the manner of Suśruta. In the *-hr̥daya*, instructions are given to use mantras along with antidotes for the bite of a rabid dog, but the mantra itself is omitted. The *-samgraha*, on the other hand, does give the mantra (6,46.81) which is nearly identical with that given in *Suśrutasamhitā* 5,7.61cd–62ab. It also has a recipe for a medicated ghee that works “just like Garuḍa” (*garuḍopamam*, 6,46.73). This is the last chapter on poison in the *Aṣṭāṅgahr̥daya*.

The *Aṣṭāṅgasamgraha* has two additional chapters, not present in the *-hr̥daya*. The first, 6,47, contains general remarks on complications of poisoning that should not be neglected. The latter part

⁶⁸The corresponding chapters in the *Aṣṭāṅgasamgraha* are 6,41 and 42.

⁶⁹DAS and EMMERICK 1998: 330.

⁷⁰*vāriḡuñjāp̄halośīraḡ netrayor viśaduṣṭayoh / añjanam vāriṇā piṣṭam gāruḍam garuḍopamam //*

⁷¹The corresponding chapters in the *Aṣṭāṅgasamgraha* are 6,43 and 44. The *-samgraha* also has an additional chapter with directions for each specific spider (6,45), which is absent in the *-hr̥daya*.

⁷²As I noted above, the precise kind of insect intended by the word *kīṭa* is unclear.

⁷³The name literally means “ten-part,” but it has only eight are listed. The *Kāśyapasamhitā* version has nine ingredients, of which six agree with Vāgbhaṭa’s list.

⁷⁴WUJASTYK 2003: 164

of the chapter gives formulas and ritual instruction for various antidotes: the *kṣārāgāda*, *sugandhāgāda*, and *mahāsugandhāgāda*, which by now are familiar from their use in Caraka and Suśruta. The same mantra as given in *Carakasamhitā* 6,23.90 is prescribed here, with the additional qualifications that it was “created by Viṣṇu” (*viṣṇunirmītaḥ*).

The final chapter of interest in the *Aṣṭāṅgasamgraha* (6,48) is about using poison to counteract poison. It is absent in the *-hṛdaya*. The opening verses state that poison can be used as an antidote when the stage of poisoning is dire and “*mantratantra*” has not been successful. Now this is not to say that the mantra itself was ineffective, because the instructions that follow specify that they are for one who has *perfected* mantras (*siddhamantradharaḥ*). This implies that the unsuccessful mantras were incorrectly recited. At any rate, regarding the overall theme of the chapter, the idea is that stationary poisons tend to move upward while animal poisons move downward in the body, and so one may be used to counteract the other.⁷⁵

2.3.5 Other Āyurvedic Works of Note

I have discussed the so called “Great Triad” (*bṛhatrayī*) of classical Āyurveda, the compendia of Caraka, Suśruta, and Vāgbhaṭa, but the extent of Āyurvedic literature is very large. Although I cannot explore every text with sections on poison, I will mention a few more. The *Bhelasamhitā*, an ancient work that has survived in only one manuscript and another ninth century fragment, has few references to Gāruḍa Medicine. It has a chapter on the symptoms of poisoning and how to avoid it in the court setting (1,18), references to using snake venom to treat diseases of the stomach (6,13.34, cf. *Carakasamhitā* 6,13.175cd–184ab), and an interesting section on employing exorcists devoted to Rudra (*bhūtavaidyena...rudrabhaktena*) to counteract fevers (6,1.49–50).

The *Haramekhalā* of Māhuka is a Prakrit work on various subjects related to medicine probably written in the ninth century.⁷⁶ Incidentally, a translation of it is the oldest surviving text in the Newari language of Nepal and dozens of manuscripts of it can be found there. The fifth verse of the opening chapter makes reference to Kurukullā and Bheruṇḍā, both Gāruḍa goddesses mentioned in many Gāruḍa Tantras and related works.⁷⁷ Since the author is a Śaiva, MEULENBELD’s suggestion that this Kurukullā refers to the more well-known Buddhist goddess of the same name is dubious. Verses 242–279 are on venomous snakes and insects. 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.⁷⁸ Verse 246 describes using a herbal paste smeared on one’s hand to be able to pick up a dangerous snake. The remaining verses in this section are herbal antidotes for poisons of the various types of snakes, scorpions, spiders, and insects. No mantras are given in this section.

⁷⁵ *Aṣṭāṅgasamgraha* 6,48.3–4.

⁷⁶ See MEULENBELD 1999, Vol. IIA: 134–135 on the date.

⁷⁷ See my discussion of these goddesses in Chapter 4.

⁷⁸ SASTRI, K.S., 1936: 112. *jo viṇaataṇaapaḍimaṇi taracchadṛḍhadasaṇavira-iaṇi vaha-i / ojaggiuṇi ṇa tīra-i bhīmehi vi so bhuaṅgehi //*, or in Sanskrit: *yo vinatātanayapratimāṇi tarakṣudṛḍhadasaṇaviracitāṇi vahati / abhibhavitum api na pāryate bhīmair api sa bhujāṅgamañi //*

The *Hārītasamhitā*⁷⁹ is an ancient treatise whose precise date is unknown. MEULENBELD distinguishes between an old version and a new version, and assigns the latter to between AD 700 and 1000.⁸⁰ Its fifty-sixth chapter is entitled “Treatise on Poison” (*viṣatantra*), and although short, it presents several mantras of note. In the section on stationary poisons, there is a mantra to Nīlakaṅṭha to accompany sprinkling water in the mouth (*mukhasiñcanamantra*), although it does not seem to be related to the more famous Nīlakaṅṭha mantra that I discuss in the next chapter. In the following section, on animal poisons, a mantra for binding poison is taught that is directed to Sugrīva. This mantra may have been drawn from the lost Gāruḍa Tantra called *Sugrīva*, which is mentioned in the canonical lists of the *Śrīkaṅṭhīya* and the list preceding the *Jñānapañcāśikā*.⁸¹

MEULENBELD discusses a text called *Hitopadeśa*, sometimes suffixed with the adjective *vaidyaka* (medical), of the Jain author Śrīkaṅṭhapaṇḍita. This man should not be confused with the Śrīkaṅṭhapaṇḍita who compiled the *Yogaratnāvalī*, a Śaiva work. MEULENBELD’s description of the section on spiders⁸² sounded very similar to the spider chapter (*lūtāpaṭāla*) of the *Kriyākālaguṇottara*, so I tracked down the edition⁸³ and found that the parallels are remarkable. Most of the verses are the same, except that they are reworded, and both differ significantly from Suśruta’s treatment of the topic. The sections on fever and *jvālāgardabha* have similarities to those sections in the *Kriyākālaguṇottara*, but to a lesser degree than the spider section.

The *Gadanigraha* of Soḍhala is an extensive text with its short seventh book dealing with poisons (*viṣatantra*). MEULENBELD assigns Soḍhala to around the year AD 1200,⁸⁴ but does not describe the *viṣatantra* book in his summary of the text, except for noting that its first chapters agree with the last chapter of the *Mādhavanidāna*. After a brief look through the text, I can add that 7,3.27–31 and 7,3.32–34 agree with *Haramekhalā* 242–246 and 247–250 respectively. The first chapter of the *viṣatantra* book is on plant poisons and deserves no special note here. The second chapter lists the symptoms of envenomation by various types of animals. Snakes, of course, top the list, while a few animals are surprising such as frogs and geckos.⁸⁵ Like most other Āyurvedic and tantric sources, the text gives a list of places, times, and other conditions under which a person is incurable, and thus should not be treated. The third chapter has cures for snakebite in particular, starting with short recipes for each type of snake in the first ten verses. Verses 11–26 are on polyvalent antidotes (*sarvaviṣāgāda*) including some longer recipes. As just noted, verses 27–34 agree with verses in the *Haramekhalā*, including the Garuḍa charm made from the tooth of a hyena. The remaining short chapters, on spiders (*lūtā*), scorpions (*vṛścika*), rodents (*mūṣika*), “claw-tooth-poison” (*nakhadantaviṣa*), and the remaining types respectively have no features of note for this study. They are predominantly concerned with providing recipes for herbal antidotes.

⁷⁹Edited by SHASTRI, R. 1985: 416–419.

⁸⁰1999, Vol. IIA: 59–60.

⁸¹For both see SANDERSON 2001: 14fn, and for a preliminary edition of the former see HANNEDER 1998: 237–268.

⁸²1999, Vol. IIA: 476.

⁸³HARIŚANKARA 1912.

⁸⁴1999, Vol. IIA: 219

⁸⁵They were evidently thought to be venomous and according to Robert GOLDMAN, many people in South Asia still consider geckos to be so.

The *Āyurvedaparakāśa* of Mādhava, dating to the second half of the seventeenth century, is “a comprehensive treatise on alchemy in the service of medicine.”⁸⁶ Its fourteenth and final chapter is entitled “Chapter on Mastering Poisons and *Upaviṣas*”⁸⁷ (*viṣopaviṣādisāadhanādhyāya*).⁸⁸ The first part of the chapter 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 churning the ocean. Subsequently several texts are quoted on various subjects such as alchemical uses of poison. A passage attributed to Vāgbhaṭa starts at verse 87, and it is indeed found in both the *Aṣṭāṅgharḍaya* and *-samgraha* up to verse 91ab. Immediately following, the tone changes and the next words would not be encountered in a work of Vāgbhaṭa, despite their collocation in this text: “for the benefit of religious aspirants” (*sādhakānām hitārthāya*). Then comes a mantra to a goddess “Śrīghoṇā” for quickly destroying poison, followed by some intervening tantric verses, and another mantra to Pracaṇḍagaruḍa. Then more tantric verses (96–98) and a mantra for scorpion sting written in, I believe, Hindi. The remaining verses concern various types of minor poisons and remedies. I have not been able to trace the tantric verses to any available texts. One other passage of note comes in the preceding chapter, 13.102–105. It is entitled Gārutmatam, and is about the emerald and among its properties is that it can destroy poison and drive off demons.

The *Viṣavaidyasārasamuccaya* (“Collection of the Essential Teachings of *Viṣavaidya*”) may be the most recent Sanskrit composition on the topic of curing poison. It was written by Cherukulapurath Krishnan Namboodiri from Kerala (1879–1966). The current edition (2006) is enriched by the commentary of his disciple Valloor Sankaran NAMBOODIRI (b.1917) and a translation by Dr. K.P. MADHU. The translated forward, life sketches, and introductions are a pleasure to read and help the scholar to understand the context of this still living tradition of poison healing. The text is primarily a compilation of previous works aiming to give students a unified textbook that covers the basics of *viṣavaidya*. It does, however, have some unique features and formulas and is based on a body of literature that is difficult to come by outside of Kerala. It is divided into two sections, a prior half (*pūrvārdha*) and a latter half (*uttarārdha*), however the verse numbering restarts, and the subject shifts, part way through the *uttarārdha* so I consider the text to have three distinct sections. The introduction by Ashtavaidyān Vaidyamathom Valiya Narayanan NAMBOODIRI (translated from the 1961 Malayalam edition) says that the *pūrvārdha* treats *viṣavijñāna* (here “Theory of Poisons”) whereas the *uttarārdha* treats *viṣacikitsā* (“Curing of Poison”), but the latter half of the *pūrvārdha* is focused on treating the bites of the cobras, vipers, and kraits—clearly a matter of *viṣacikitsā*. The first part of the *uttarārdha* (section two in the e-text numbering) is about healing the bites or stings of various animals other than snakes: that of rodent, scorpion, spider, rabid dog, mongoose, cat, etc. One need not be surprised by the non-venomous animals in the list; infection caused by any bite, especially deep punctures, can lead to symptoms effectively similar to envenomation. The third section

⁸⁶MEULENBELD 1999, Vol. IIA: 593 and 599.

⁸⁷The dictionaries define *upaviṣa* as a manufactured poison, but cite a source which names simple plants like *Datura* as *upaviṣas*. Robert GOLDMAN suggests we understand “lesser poison,” and I concur. Most parts of the *Datura* plant are toxic and hallucinogenic, but not deadly unless consumed in large amounts. The seeds and roots, however, are notorious for their potency.

⁸⁸In MEULENBELD’s edition this is the sixth chapter. I refer to the 1913 edition of Vaidya Jadavji Tricumji ACARYA.

(latter part of the *uttarārdha*) describes various multi-purpose remedies and first aid measures. The 2006 edition comes with five useful appendices. The first gives the recipe for a drug called Kāñcī, synonymous with Dhanyāmla, which is mentioned but not explained in verse 1.103. Appendix II gives metric equivalents for the weights and measures used in the text and Appendix III is on denaturation of some poisonous ingredients. Appendix IV is on using the antidote syrup (*viṣahāriḥya*) to diagnose the type of snake responsible for a bite. The last appendix lists the medicinal plants mentioned in the text by Sanskrit name, Sanskrit synonyms, Latin name, and Malayalam name.

Many more Āyurvedic texts have material on poison and snakebite, but I have covered the main ones. Others that I know about but have not commented on include a late text called *Dhanvantari* with sections on symptoms of disease related to poison (*viṣaroganidāna*) and remedies for disease related to poison (*viṣarogacikitsā*), the Bengali antidote treatise (*agadatantra*) called *Mṛtyusaṃjīvanī*, said to be compiled in the nineteenth century from Suśruta and other sources,⁸⁹ and numerous alchemical treatises to which I have no access.

2.4 The Purāṇas

The Puranic literature is vast and varied, and so I must emphasize once again that my search for material on Gāruḍa Medicine in this body of texts is in no way exhaustive. I will focus on the three Purāṇas in which I have found the most material—the *Gāruḍa Purāṇa*, the *Agni Purāṇa*, and the *Nārada Purāṇa*. I'll also mention some passages in other Purāṇas. This literature is varied in that some Purāṇas are rather predictable—being concerned with ancient myths, histories, mainstream religious worship, and so on—while others deal with a far broader range of topics such as medicine, aesthetics, law, and esoteric magic including our current topic. As far as I am aware, there is no single guide to the Purāṇas which serves the valuable function of MEULENBELD's *History of Indian Medical Literature for Āyurveda*. Such a task would be immense, because the Purāṇas are vast in extent and their authors and redactors put less effort into organization by topic than the Āyurvedic authors and redactors.

2.4.1 The Gāruḍa Purāṇa

The *Gāruḍa Purāṇa* has a wealth of material on Gāruḍa Medicine, and most of it is drawn from tantric sources. This should not be a controversial statement, since the text itself usually cites the material as *śivoktaṃ* or a synonymous variant referring to Śaiva scripture. The material of interest that is not of tantric origin, on the other hand, derives from Āyurvedic sources.

The nineteenth chapter⁹⁰ in thirty-two verses is a sort of hyper-condensed Gāruḍa Tantra digest. It is usually referred to in the colophons as *prāṇeśvaravidyā*, the spell of the Lord of Vital Breath. In the opening verse, our interlocutor the *sūta* says “I now teach the Lord of Breath and [other]

⁸⁹MEULENBELD 1999, Vol. IIA: 363.

⁹⁰All chapter numbers refer to the first and major section of the *Gāruḍa Purāṇa*.

gāruḍa [material] taught by Śiva.”⁹¹ Much of the chapter is parallel with chapters four and five of the *Kriyākālaguṇottara*, which are much longer, but I think rather than drawing directly on this, they both draw on older Gāruḍa Tantra sources, because the *Purāṇa* includes some material that is not found in the *Kriyākālaguṇottara*, and the *Kriyākālaguṇottara* is clearly based on older tantras. The first topic in *Gāruḍa Purāṇa* 19 is fatal places, times, and vital points to be bitten by a snake (19.1–4). The next topic, without transition, is the correspondence between the planets, the *nāgas* and the periods of a day (19.5–8). This topic is obscure in the *Kriyākālaguṇottara*, where it is given in more detail, and so here it is even more so. The original point, it seems, was to determine which *nāga* was dominant during the time of day or night that the snakebite occurred, which would determine if the case was curable or not.⁹² The next two verses continue the correspondences (9–10), but this time between the times of day and the parts of the body, presumably with the same intention of determining curability before treatment is begun.⁹³ Verse 11 seems to refer to a technique of yogic prognostication by watching the flow of breath in the body. Verses 12–13 give an encoded mantra, followed by the *vidyā* of the goddess Kurukullā (14–17).⁹⁴ It says that Garuḍa previously “held” (*dhṛta*) this *vidyā* for the protection of the three worlds, and gives brief instructions for installing it on one’s body and its use in a house to ward off snakes. Next the formula for the *vidyā* goddess Suvarṇarekhā is given along with instruction for its placement on a *yantra* (18) and the Vipati mantra⁹⁵ to be installed on the fingers of one’s hand (19–20). This particular mantra is addressed in more detail in *Gāruḍa Purāṇa* 197. One short verse is on the *vidyā* goddess Bheruṇḍā (21),⁹⁶ and then there are instructions for installing a mantra (*mantranyāsa*) and a visualization of oneself as Garuḍa using breath control to remove the poison (22–26). Next several simple recipes for herbal antidotes are given, the last of which is accompanied by a mantra to remove viper (*gonasa*) poison (27–30). The last two verses describe the use of this mantra for other purposes, mainly romantic control of women (*strīvaśīkaraṇa*, 31–32).

The next chapter, *Gāruḍa Purāṇa* 20, is about weapon mantras and, like the previous chapter, it also opens with the phrase “taught by Śiva” (*śivoktaṃ*). 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 *kilaka* mantra is said to be taught by Garuḍa. I am not familiar with the individual mantras used here, so I cannot comment on them further.

The short twenty-seventh chapter is about the Skandamekhalā *vidyā*. The chapter is only the formula, excepting the final phrase “(Effective for) removing the poison of all *nāgas*, etc.” (*sarvanāgādi-viśaharaṇam*). Here are some features of the formula: the vocatives are all to goddesses or names

⁹¹ 19.1ab: *prāṇeśvaraṃ gāruḍaṃ ca śivoktaṃ pravadāmy aham / (ravipulā)*. Unless otherwise noted, I refer throughout to BHATTACHARYA’S 1964 edition.

⁹² I attempt a full translation of the passage in Part II.

⁹³ This is absent from the *Kriyākālaguṇottara* parallel.

⁹⁴ This goddess is perhaps best known as a form of the Buddhist deity Tārā, however she occurs in quite a number of early non-Buddhist texts as a Gāruḍa goddess. See Chapter 4 for further discussion. The edition prints her name in the formula as KURU KUṆḌE, but notes the variant KURU KULE. This is simply a corruption for KURUKULLE.

⁹⁵ I.e. the five syllables of Garuḍa, KṢI PA OṂ SVĀ HĀ.

⁹⁶ See Chapter 4 for more on Bheruṇḍā.

of one goddess. Despite the final tag phrase that it is for snakebite, other uses gleanable from the mantra itself are destruction of enemies and protection of children from demons (*bālagrahas*). It is closely parallel with the Skandamekhalā *vidyā* found in the *Rakṣāpaṭala* 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*.

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.⁹⁷ Its opening verse says that Hara, having heard it from Hari, told the knowledge to Gaurī. This seems to indicate that the *Purāṇa* chapter is drawn from a Śaiva scripture that the redactor wants to ultimately assign to the authority of Viṣṇu. It is also possible that this indicates that it was drawn from a Vaiṣṇava Tantra that was parallel with a Śaiva Tantra. The *Gāruḍa Purāṇa* chapter is clearly a method of divination based on the movement of vital air (*prāṇa*) in the body, whereas in the *Kriyākālaguṇottara* the details are much more obscure.

Chapters 175–196, also presented as a teaching of Hari to Śiva, are part of a self-contained medical treatise within the *Gāruḍa Purāṇa*, chapters 146–219.⁹⁸ Aside from the tantric chapters 175–196, the rest are narrated by Dhanvantari, the ancient authority of the *Suśrutasaṃhitā*. The transition to Hari as the narrator is rather interesting—to the philologist—after almost thirty chapters of Dhanvantari narrating. The opening verse of chapter 175 reads: (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.”⁹⁹ Having this first verse be the speech of Rudra points to clumsy redaction, because Hara is referred to in the third person in the verse. The switch back to Dhanvantari in 197 is without any transition.

The first chapter in this section with material of interest is not found in any edition that I have access to, but only came to my attention through the 1907 translation of M.N. DUTT.¹⁰⁰ 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 Āyurvedic *viṣatantra* chapter, summarizing the types of poison, snakes, and other venomous insects. The chapter is concerned with symptoms and classification (*nidāna*), rather than treatment (*cikitsā*).

Turning our attention back to the edition, chapter 182 gives herbal recipes for various health and beauty issues, but also a few verses on healing poisoning. Verse 21 says that the mantra OM HRŪM JAḤ removes all poisons derived from scorpions. Verse 22 gives an herbal formula to be drunk or taken nasally. Verse 23 gives a recipe for medicated ghee that nullifies the effects of poison. Verse 24 gives a recipe with mineral and animal-derived ingredients that “destroy poisons as Garuḍa destroys snakes.” And finally, verse 25 gives another medicated ghee, this time specifically for scorpion venom.

Chapter 189 similarly has a mix of herbal formulas for various ailments. Verses 7, 9, and 14 are

⁹⁷In particular, *Gāruḍa Purāṇa* 67.19cd–22ab are genetically related to *Kriyākālaguṇottara* 5.61–63.

⁹⁸Pointed out by MEULENBELD 1999, Vol. IIA: 512.

⁹⁹175.1: *rudra uvāca // evaṃ dhanvantarir viṣṇuḥ suśrutādīn uvāca ha / hariḥ punar harāyāha nānāyogān rugardanān //*.

¹⁰⁰Republished as DUTT 1968.

for removing poison.

Chapter 191 is predominantly about simple herbal formulas for removing poison or warding off snakes. The second verse describes wearing an amulet shaped like Garuḍa made from a bear's tooth, recalling the hyena tooth amulets described in the *Haramekhalā*, *Gadanigraha*, and *Yogaratnāvalī*.

Chapter 194 contains the rites, formulas, and uses of the Vaiṣṇava *kavaca*, a general-purpose spiritual armor that one can invoke in any circumstance of fear or danger. Several times mention is made of using it to drive away snakes or remove poison. The long mantra at the end of the text is also interesting, as it mentions Tumburu, a decidedly Śaiva deity.¹⁰¹ The deity called “Ayokheti” (*ayokhetaye*) is obscure, and the word may be corrupt. There is also the apparent vocative form *garuḍi*, which seems to only occur in this passage.

Chapter 197 is a very key passage for this dissertation, and is genetically related (almost word for word) with the sixth chapter of the *Kriyākālaguṇottara*, edited and translated in Part II of the current dissertation. The parallel begins with the second verse, and continues through the end of the chapter. The *Gāruḍa Purāṇa* version has five or six fewer verses, and as Harunaga ISAACSON noted in our reading group, it appears that the *Purāṇa*'s redactor intentionally left out details, although some variants in the *Purāṇa* could be simple corruption. Verse 3ab replaces a reference to Śiva in the source text with a reference to devotees of Viṣṇu (*viṣṇusevakaiḥ*). This is, however, odd because the rest of the ritual is unambiguously centered on Śiva as the primary deity and uses the terminology of Śaiva cosmology.¹⁰² A verse at the end of the chapter says that the spell was taught to Garuḍa by Śiva, then Garuḍa taught it to Kaśyapa, whereas the beginning of the chapter only mentions Garuḍa teaching it to Kaśyapa. How far these “citations” should be taken is a matter of opinion, but one *Gāruḍa Tantra*, the *Trottala*, that survives only partially in two recensions called the *Tvaritāmūlasūtra* and *Tvaritājñānakalpa* features Garuḍa as the recipient of Śiva's teaching.¹⁰³ I discuss these texts in more detail in Chapter 4.

Chapter 198 is narrated by Bhairava, and is concerned with a goddess here called by the two names Nityaklinnā and Tripurā. The former is usually a name of one of the Nityā goddess, a series of varying number that often includes the *Gāruḍa* goddesses Bheruṇḍā, Kurukullā, and Tvaritā.¹⁰⁴ At the end of the chapter, Tvaritā is mentioned in a long list of goddesses who, when worshiped in the *jvālāmukhī* sequence,¹⁰⁵ remove poison.

And lastly, the final chapter of the *Gāruḍa Purāṇa*'s primary book (*khaṇḍa*, 240), sums up the text by saying that one who visualizes Garuḍa can destroy poison.¹⁰⁶

¹⁰¹The Sansknet e-text, based on the Bombay Venkatesvara Steam Press edition, reads *tvam kuru* instead of *tumburu*.

¹⁰²As I note in Chapter 3, two manuscripts of the *Purāṇa* rather read the same reference to Śiva as in the *Tantra*.

¹⁰³See SLOUBER 2012b (forthcoming).

¹⁰⁴SANDERSON 2009: 48 (and footnotes), cites several texts on Nityā goddesses.

¹⁰⁵I do not know the significance of this sequence.

¹⁰⁶I was not able to locate this chapter in the edition of BHATTACHARYA, but only in the Sansknet e-text based on the Bombay Venkatesvara Steam Press edition.

2.4.2 The Agni Purāṇa

Like the *Gāruḍa Purāṇa*, the *Agni Purāṇa* has a wealth of material for us drawn from tantric sources. 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. I will mention passages in about twenty chapters, but most of the valuable material is concentrated in chapters 293–297 and 308–315.

Chapter 31 teaches that reciting the names of Viṣṇu is effective at removing various ailments, including various kinds of plant, animal, and artificial poisons.

Chapter 133 presents a strange mix of topics, and judging from the header alone, “On Various Strengths,” one might skip over it. The first eleven verses or so are about the characteristics of a newborn, how they predict that person’s future, and how one’s astrological chart determines the future. Then it switches rather abruptly to the topic of applying mantras in warfare magic. Verses 18cd–24 employ the Vipati mantra of Garuḍa (KṢIPA OM SVĀHĀ TĀRKṢYĀTMĀ) for success in warfare, and destruction of poison. It includes a visualization of Tārksya (Garuḍa) coming to the battlefield and eating one’s enemies. Verses 25–26, and the mantra describe using peacock feathers in a ritual for success in battle. Although it is not explicit, the opening part of the mantra appears to be based on the Vipati mantra: “OM HRŪM PAKṢI KṢIPA OM HŪM SAḤ....” All of the editions read PAKṢIN and I emend to PAKṢI. The editors want to “correct” to a proper *-in* stem vocative, but PAKṢI is standard *aiśa* Sanskrit and allows for the reversal of the syllables to KṢIPA. For more on this mantra, see Chapter 3.

Chapter 147 is about worship of Tvaritā, a Gāruḍa goddess, but it makes no mention of poisons or snakebite. I explore Tvaritā’s identity and textual tradition in Chapter 4.

Chapters 260, 278, and 283 all make short reference to topics of interest. The first says that one can use the Vedic *sarpasāma* verses to banish fear of snakes (260.8ab).¹⁰⁷ Chapter 278, verses 56–60 describe herbs and fumigants for curing envenomation by snakes, scorpions, and rabid dogs. Chapter 283, verse 12, makes brief allusion to a mantra called “*garuḍadhvaja*” that removes poison.

Chapter 293 is entitled “Classification of Snakes” (*nāgalakṣaṇa*) and is an overview of snake typology and basic snake lore. The chapter is parallel with the *Kriyākālaguṇottara*’s chapters 2–4, along with many other texts.¹⁰⁸ Although some of the material can be traced to the early Āyurvedic works, much of it appears to draw on the Gāruḍa Tantras.

Chapter 294 is another central passage on the five-syllable Vipati mantra.¹⁰⁹ It is a word-for-word parallel with *Nārāyaṇīya Tantrasārasaṃgraha*’s third chapter, although here the *Purāṇa*’s version is quite corrupt in comparison and leaves out many verses after verse 20. The *mudrā* section at the end of the chapter is parallel with the beginning of Nārāyaṇa’s fourth chapter. I would not rule out the

¹⁰⁷Cf. MINKOWSKI 1991: 393, on the *sarpasāma* verses.

¹⁰⁸I note specific parallels for each topic in my critical edition reproduced in Part II of the dissertation.

¹⁰⁹I consulted six editions and they all print the name of the mantra as *viyati*. It is possible that this is a variant name, but I think corruption is more likely. Unfortunately, Indian 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. The similarity of *pa* and *ya* in North Indian scripts suggests that it is a transcription error.

possibility that the *Agni Purāṇa* copies directly from Nārāyaṇa's compilation, but it is also possible that both copy from the same source Tantra. After a few introductory verses, the text gives the ancillary (*aṅga*) mantras to be installed in the practitioner's body as the heart, crest, armor, weapon, and eye of Garuḍa. Then come verses on installing the element maṇḍalas and mantras on the fingers and thumb of one's left hand, and a description of each maṇḍala. The touch of this empowered hand destroys poison (11). Next, the parallel installation of the syllables and element maṇḍalas on one's body, from the feet up to the head, in effect transforming the practitioner into Garuḍa (12–14). Verses 15–20 are supposed to be giving sequence variations of the Vipati's five syllables, but the text is so corrupt that none of the translations I consulted successfully guessed the intended meaning.¹¹⁰ Following verse 23 is a Gāruḍa version of the Vedic *gāyatrī* mantra. The final section of the chapter has another mantra and a *mudrā* to be used for destroying poison.

Chapter 295 is about a five-part mode of worshiping Rudra using Vedic hymns (1–15), but the last four verses switch to the *Trailokyamohana* mantra (“deluding the triple world”), the Nṛṣiṃha mantra, and some goddesses who are all qualified for removing poison.

Chapter 296 is another key chapter that mainly consists of mantras. One mantra seems to be called *paṅśirudra* (“Winged-Rudra”), a deity form that also occurs in the fourth chapter of the *Nārāyaṇīya Tantrasārasaṃgraha*. I do not yet have a good understanding of this mantra system, but it seems to be related to the Vipati mantra. The chapter has only eight verses, and most of those are also found in the sixth chapter of Nārāyaṇa's compilation.

Chapter 297 is an interesting artifact—a haphazard compilation of verses, for all of which I find parallels in the *Nārāyaṇīya Tantrasārasaṃgraha*. It seems to condense four chapters of that text (268 verses) down into a short 21 verse chapter covering cures for the bites of various snakes, rodents, spiders, scorpions, and *gardabhas*.¹¹¹ 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. Let me give an example of one case: *Agni Purāṇa* 297.4 is approximately equal to Nārāyaṇa's 8.2ab and 8.12cd:

<i>Agni Purāṇa</i> 297	<i>Nārāyaṇīya Tantrasārasaṃgraha</i> 8
<i>sakṛṣṇākhaṇḍadugdhājyaṃ</i>	<i>sakṛṣṇākhaṇḍadugdhājyaṃ</i>
<i>pātavyantena māṅśikam /</i>	<i>pātavyaṃ tena māṅśikam // 2ab //</i>
<i>vyoṣaṃ picchaṃ viḍālāsthi</i>	<i>vyoṣapiñchabiḍālāsthi-</i>
<i>nakulāṅgaruhaiḥ samaiḥ // 4 //</i>	<i>nakulāṅgaruhaiḥ samaiḥ // 12cd //</i>

The remaining eight chapters of the *Agni Purāṇa* I want to discuss, 308–315, are dedicated to the once popular goddess Tvaritā. You'll recall that chapter 147 was also about her, bringing the total to nine chapters. In Chapter 4 I demonstrate 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 these deities originally enjoyed.

¹¹⁰M.N. DUTT (JOSHI'S 2001 EDITION) AND N. GANGADHARAN 1986.

¹¹¹In this context, *gardabha* is a kind of insect, not the usual “donkey.”

Chapter 308 gives the mantra, visualization, and prescriptions for worshiping Tvaritā. For an expanded version of the visualization, see *Tvaritāmūlasūtra*, chapter 1 in SLOUBER 2012b, also described in Chapter 4. Like there, Tvaritā's role here as Gāruḍa goddess seems more ceremonial than real. Her appearance with peacock feathers and snake ornaments is appropriate, but only passing mention is made of her use for curing poison; much more emphasis is placed on Tvaritā as a general purpose deity granting pleasures as well as liberation.

The next chapter, 309, is about worshiping Tvaritā in a maṇḍala for various worldly purposes. On verses 7–8, a traditional etymology (*nirukti*) of her name, see SLOUBER 2012b (in VASUDEVA'S forthcoming *Śivasudhāprapālikā*). Additionally, her *vidyā* and ancillary formulas are given in encoded form, and toward the end, various *mudrās* are described for use while worshiping Tvaritā.

Chapter 310 is concerned with the initiation ceremony for Tvaritā aspirants. It involves construction of a maṇḍala with mantras, performing life-cycle rituals (*saṃskāras*) for the generation of fire, bringing in the initiate, and performing a series of oblations. The remaining verses cover more details of worshiping Tvaritā and several related Śaiva deities.

Chapter 311 is on the extraction of the mystical formula (*vidyā*) of Tvaritā and its use in a *yantra* for various purposes such as healing diseases, removing obstacles, destroying enemies, and obtaining dominion over the entire earth.

Chapter 312 is not directly related to our current topic. The latter part of it gives instructions for worshiping Kāmadeva within a circle of Nityā goddesses, a class in which Tvaritā and other Gāruḍa goddesses are sometimes included. Here, the goddesses listed *do not* include the ones I am familiar with as having Gāruḍa associations: Tvaritā, Bheruṇḍā, and Kurukullā. For more on the Nityā cult, see SANDERSON 2009: 48, and footnotes.

Chapter 313 is on Tvaritā's formula and its use in various magical acts. Its title, *Tvaritājñāna*, recalls the two-hundred verse recension of the *Trottala* called *Tvaritājñānakalpa*, however as far as I can tell, the chapter is not based on that. At the end of the chapter, use of a spell called *Amṛti vidyā* ("Nectar Spell") is prescribed for whispering in the ear of a snakebite victim.

Chapter 314 is primarily about sorcery, but does mention healing poison among the rites. The Nityā goddesses again feature prominently here.

The last chapter to be considered is 315. It carries the title "Various Mantras" (*Nānāmantrāḥ*), but is in fact about the nine syllable *vidyā* of Tvaritā. The goddess' name is not mentioned in this short chapter, but her *vidyā* is unmistakable: HŪṢ KHE CA CHE KṢAḤ STRĪṢ HŪṢ KṢE PHAṬ. Various permutations of ordering the syllables are given for different ritual purposes, as with the permutations of the Vipati mantra. Healing poison is mentioned as a use several times.

2.4.3 The Nārada Purāṇa

The *Nārada Purāṇa*, also called the *Nāradiya Mahāpurāṇa*, is another major *Purāṇa* that draws heavily on tantric sources in some sections.¹¹² Aside from the nature of the content, this is also made

¹¹²Although I have not done a systematic study of the whole text, chapters 63–91 appear to be the locus of the tantric material.

known by the frequent use of the phrase “concealed in all the Tantras” (*sarvatantreṣu gopitam*). All references below are to the first of the two divisions of the *Purāṇa*, the *pūrvakhaṇḍa*. Notably, the tantric influences are much more strongly Vaiṣṇava than in our other *Purāṇa* of this group discussed, the *Gāruḍa Purāṇa*.

Chapter 70 mentions the five-syllable Gāruḍa mantra elsewhere known as Vipati. It is in the context of a long chapter on Vaiṣṇava tantric mantras and worship, about which information is difficult to obtain.¹¹³ The text says to use the five syllables of Garuḍa while sprinkling the snakebite victim with water (58) and to visualize Viṣṇu mounted on Garuḍa for rites of removing poison (59ab). For one that worships him with *aśoka* flowers and leaves, Garuḍa will appear and grant the desired boon (59cd–60).

The next chapter is also a long one (228 verses) dealing with a variety of Vaiṣṇava tantric topics, particularly related to Narasiṃha. Passing mention is made at several places in this chapter to the use of the Nṛsiṃha mantra for curing poison (71.51 and 79). This use is also mentioned in the *Nṛsiṃha Upaniṣad*.

Chapter 77 is about the spiritual armor (*kavaca*) of Kārtavīrya. Verses 78–84 list types of snakes and other venomous creatures that would not be able to harm one who “wears” this armor. Many other categories of animals and supernatural beings are also listed.

Chapter 81 is mainly about mantras of Kṛṣṇa, but the final eleven verses teach an expanded version of the Vipati mantra for removing poison. The five syllables themselves are given in code words in 140cd–141a. The specific ancillary mantras of the main mantra are given in versified form. This seems to be the basis of *Mantramahodadhi* 14.116–130.

Chapter 87 is about the avatars of the Vaiṣṇava goddess Śrī. Surprisingly, the fierce Śaiva goddess Chinnamastā features prominently. Verse 99 says that one wearing a special mark would be able to subdue snakes and other dangerous beasts on sight.

Chapter 88 is about the avatars of the Vaiṣṇava goddess Rādhā. Verses 90–97 are on the Nityā goddess Bheruṇḍā, who features as a snakebite goddess in other texts. I discuss everything I know about Bheruṇḍā in Chapter 4. Her nine-syllable formula is given, followed by her visualization. Verse 97 says that one who remembers her would be able to destroy the three types of poison instantly. Verses 128–142 are on Tvaritā as the ninth Nityā goddess. Mention of Kurukullā is also made at several points (24,232). The following chapter, 89, has more material on the Nityā goddesses that I will not discuss.

Chapters 90 and 91, both quite long, also have a lot of material on the Nityā goddesses. At verse 149 there is mention of curing snakebite through unspecified mantras and offerings to Lakṣmī. In chapter 91 there is a hymn in praise of Śiva from verses 219–229 that was said to be taught in the Gāruḍa Tantras (*etat stotraṃ...sarpatantraprakāśakam* 1,91.230). The hymn itself has little connection with issues of poison, only once calling Śiva “eater of poison” (*viśāśanāya*) in reference to his feat of swallowing the poison in the story of the churning of 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.

¹¹³ 1,70.1ab: *atha vakṣye mahāviṣṇor mantrān lokeṣu durlabhān*

2.4.4 Other Purāṇas of Note

The *Bhaviṣya Purāṇa*'s *Brāhmaparvan* has several chapters that are parallel with chapters in Gāruḍa Tantras such as the *Kriyākālaguṇottara* and the *Kāśyapīya Garuḍapañcākṣarīkalpa*, all of which are incidentally narrated by Kaśyapa. Chapter 33 teaches general facts about snakes and parallels *Kriyākālaguṇottara* 2 and 3 among many other texts. On the specific venomous fangs, the *Purāṇa* lists more detail than is present in any other text that I am familiar with. It has ten verses (33.25–35) whereas the others usually have only one or two verses naming the fangs. Chapter 34 is about the signs that a bite victim is incurable (*kāladaṣṭa*), auspicious and inauspicious messengers, and astrological considerations. These are parallel with *Kriyākālaguṇottara* 4, 5, and 7 among other texts. Chapter 35 also begins with the words “Kaśyapa said,” but the third verse says “according to the speech of Kaśyapa,” thus betraying a third party, or simply a clumsy redactor. The *Kāśyapasamhitā*, which I usually refer to as *Garuḍapañcākṣarīkalpa*, is indeed parallel with these chapters, however not very closely. The association of the sage Kaśyapa and poison is old, and also the date of the current *Kāśyapasamhitā* is unknown. A further point is that verse 35.56 attributes the recipe for an antidote to Rudra, suggesting that some of the material is drawn from Śaiva Gāruḍa Tantras. Finally, chapter 36 is about various classifications of snakes—into hooded, spotted, and striped as well as class-based classifications which are parallel with *Kriyākālaguṇottara* 2.

The *Devībhāgavata Purāṇa*¹¹⁴ and *Brahmavaivarta Purāṇa*¹¹⁵ have interesting and relevant stories on the goddess Manasā, identified as the wife of Jaratkāru of the *Mahābhārata* cycle of stories and the sister of the snake king Vāsuki. She is famous in Bengal even today as a goddess closely associated with snakes and snakebite. In the *Brahmavaivarta* chapter, 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 *Viṣṇudharmottara Purāṇa* has a passing reference to the Gāruḍa goddess Jāṅgulī in a chapter about protecting a king from poison (2,151.35). It also says that the king should wear jewels and medicinal herbs that destroy poison. There are several herbal formulas against poison given in the chapter called *Puruṣacikitsā* (“Medicine for People,” 2.56.59–69).

The *Varāha Purāṇa*'s chapter 24 is on the origin of snakes. In it, Brahmā tells the snakes that they should only bite those whose time is up or who have offended them (verse 28). In turn, the snakes need be afraid of no humans, except those who possess mantras, herbs, and Gāruḍa maṇḍalas (*mantrauṣadhair gāruḍamaṇḍalais ca baddhair...*).

The *Brahmāṇḍa Purāṇa* has several passages mentioning the Nityā goddesses in its third section, the *Lalitāmāhātmya*: chapters 19, 25, 37, 43, and 44. More interesting though, is a battle episode in chapter 23. The war is ultimately between the demon Bhaṇḍa and the goddess Lalitā, but this episode concerns the battle between Bhaṇḍa's five generals—who pool their magic to create a snake demoness called Sarpiṇī—and the goddess Nakulī. *Nakula* means mongoose, a classic enemy of

¹¹⁴See *Devībhāgavata Purāṇa*'s ninth *skhanda*, chapter 48.

¹¹⁵See *Brahmavaivarta Purāṇa*'s *Kṛṣṇajanmakhaṇḍa* chapter 51.

snakes, and so Nakulī is the mongoose goddess. The demoness Sarpiṇī creates huge numbers of snakes who threaten to overcome the army of Lalitā. Nakulī enters the battle riding on Garuḍa and creates an equivalent number of mongooses who attack the snakes in a cosmic version of a scene commonplace in village India. Although the passage is not directly related to Gāruḍa Medicine, it is a fascinating case of two archenemies of snakes, Garuḍa and the mongoose, teaming up to overcome them.

In the *Matsya Purāṇa* I was only able to find one verse of interest, 68.26. I translate: “Homage to the Bird, the Lord of Birds who has the speed of the wind. One should always worship Garuḍa for destruction of poison.”¹¹⁶

Many more important passages are likely to be found in the vast Puranic literature. I have surveyed the first three, the *Gāruḍa*, *Agni*, and *Nārada Purāṇas* rather carefully, but because of the vastness of Puranic literature I cannot survey everything. I found nothing of note in the following Purāṇas: the *Vāmana*, *Gaṇeśa*, *Kūrma*, *Mārkaṇḍeya*, *Viṣṇu*, and *Vāyu Purāṇas*. My main recourse for checking and rejecting these was reading the chapter titles and checking any that sounded promising. Some are available as electronic texts, in which case I checked them for keywords related to Gāruḍa Medicine. The probability that I have missed important passages is high, but much more ground remains to be covered.

2.5 The Śaiva Tantras

It now appears likely that the Śaiva Gāruḍa Tantras were the most extensive repositories on animal poisons and methods of curing in Sanskrit literature. As I mentioned in the introduction, the Gāruḍa Tantras were considered to be one of the five “streams” of Śaiva revelation by the tenth century. Canonical lists are found in the *Śrīkaṇṭhīya* and preceding the *Jñānapañcāśikā* in one manuscript.¹¹⁷ These lists proclaim that the standard number of canonical titles was twenty-eight. Most of these are probably lost, but a lot of material does survive that I will discuss. For this section, I only include texts that present themselves as Tantras. By *Tantra*, I mean a revealed text; put more plainly, I mean a text that is framed as a teaching of a deity rather than of human authorship or compilation. One may call the Tantras a class, but they vary greatly in subject matter and literary sophistication. In the next section, I will discuss the important sources that present themselves as compilations based on the Tantras.

2.5.1 The *Kriyākālaguṇottara*

The *Kriyākālaguṇottara* is a Tantra that teaches topics from the Gāruḍa, Bhūta, and Bāla Tantras. The chapters of interest for studying Gāruḍa Medicine are 1–7, 14, 24, 26, and 28–35, and nine of those are edited and translated in Part II of the dissertation. Although the *Kriyākālaguṇottara* presents itself as revelation, it makes references back to former teachings and therefore can be considered

¹¹⁶*Matsya Purāṇa* 68.26: *namo vihaṅganāthāya vāyuegāya pakṣiṇe / viṣapramāthine nityaṃ garuḍaṃ cābhipūjayet //*

¹¹⁷On the *Śrīkaṇṭhīya* see HANNEDER 1998. The *Jñānapañcāśikā* manuscript was filmed by the NGMPP as B25/7.

a compilation based on earlier canonical Tantras. Several chapters titles correspond to canonical Gāruḍa and Bhūta Tantras, such as *Nilakaṇṭha*,¹¹⁸ *Devatrāsa*, and *Khaḍgarāvaṇa*, and the one called *Caṇḍāsīdhāra*, while not a chapter, is an epithet used in the Khaḍgarāvaṇa mantra.¹¹⁹ The text dates from before the eleventh century, when Kṣemarāja quotes it in his commentary on *Netratantra* 19, and the earliest manuscript I have is from the twelfth century. Because Kṣemarāja quotes it with the respectful prefix “Śrī,” it is unlikely to have been a brand new scripture in his time.

The first chapter is introductory. Kārttikeya tells Śiva that he has heard lots of Tantras, but has not heard any Gāruḍa Tantra and wants to know about a list of other topics. Śiva obliges, but admits that he told it before to the goddess and kept it secret from others.

The second chapter is on basic facts about *nāgas* and snakes, their class (*varṇa*) divisions, and biological facts such as mating, gestation, birth, teeth, and when they get their venom. It ends with a verse about the conditions under which a snake will bite.

The third chapter is about the specific fangs in a snake’s mouth, the types of bites, and the symptoms of the bites under each condition mentioned at the end of chapter 2. It ends with a discussion of incurable bites for which treatment should not be attempted.

The fourth chapter is a series of lists of auspicious and inauspicious items. The point is to determine whether the patient is curable or not, and reminds me of legal disclaimers of responsibility, though perhaps I project. People bitten on certain days, under certain asterisms, and in certain vital spots will not survive. Likewise, if they are bitten in certain locales or at certain times of day, they should not be treated. Following is a long list of good and bad omens to observe in relation to the messenger sent to fetch the Gāruḍa practitioner.

The fifth chapter continues this theme in its latter half, but first discusses the seven stages of envenomation and the treatments to be done in each (1–38). If the poison penetrates to the bone marrow, the patient is incurable. The second half of the chapter is on astrological considerations, and seems to be largely in the same spirit as chapter 4—determining whether a case can be cured or not.

The sixth chapter delves into the details of the healing procedure. The incurable cases have been weeded out, and the basic facts of toxicology presented. The procedure involves mental construction of the element maṇḍalas and their deposition on both the hand and body of the practitioner. The chapter also introduces the mantra system, primarily the five syllables of the Vipati mantra that correspond to the element maṇḍalas. The chapter ends with a visualization of oneself as Garuḍa for cases of envenomation, or Bhairava for cases of possession.

The seventh chapter is the longest in the text with a little less than two hundred verses. The first six verses seem to backtrack by discussing further signs that a patient will be curable or not. It then proceeds to treatment, assuming the preparatory procedures of the last chapter have been done. The first procedure is called *jīvarakṣā*, protecting the soul of the patient, and involves using the Earth maṇḍala to hold the soul in the body and the use of a mantra for stabilization. Then there

¹¹⁸While not technically a chapter title, the β manuscripts call the section ending after 7.174 “*Nilakaṇṭhamantrakośa*.” Chapter 34 of the *Kriyākālaguṇottara* may also be borrowed from the Gāruḍa Tantra called *Nilakaṇṭha*, as I discuss in my note to the redactional fissure of that chapter’s beginning.

¹¹⁹On Khaḍgarāvaṇa, see my Master’s Thesis (SLOUBER 2007a.)

are some verses on installing the maṇḍalas in the hand, reviewing what was said in chapter 6. After that are the permutations of the syllables of the Vipati mantra, each with a specific use appropriate to the corresponding element. From verse 36, a different mantra system seems to begin and I have not yet understood it. This may change to yet another system from verse 53, and the syllables of the mantra are given in code to be extracted. From verse 58, various uses of the mantras and element maṇḍalas are taught, not only related to envenomation, but also to possession, fever, and other diseases. Verses 66–92 discuss various other uses of the element maṇḍalas and mantras. From verse 93 up through 164 is a long discussion of plant poisons—not remedies for people who have eaten them, but rather prescriptions on their use in cases of envenomation. Their use is accompanied by mantras and also involves the element maṇḍalas. Verses 165–174 are about the “Garland of Clouds” spell (*meghamālāvidyā*) for all kinds of envenomation and poisoning. Following verse 174 the β manuscripts¹²⁰ have a colophon: “The section on Nīlakaṇṭha’s collection of mantras and so forth is concluded” (*nīlakaṇṭhamantrakośādih samāptaḥ*). *Nīlakaṇṭha*, aside from being an epithet of Śiva, is the name of one of the canonical Gāruḍa Tantra titles, and perhaps the long section on use of plant poisons and the *Meghamālāvidyā* derive from this Tantra. Verse 175 might as well start a new chapter, as Kārttikeya asks about a topic unrelated to anything preceding in this chapter. It is about how to determine the type of snake when the bite occurs at night and the snake is gone.

Skipping the exorcistic Bhūta Tantra material in chapters 8–13, chapter 14 is on the Gāruḍa mantra deity called Devatrāsa. It is a short chapter with only four verses and some prose, but is notable in using music along with mantras for the healing procedure.

Skipping more material on possession, fevers, and pediatric possession, we come to chapter 24, called *Rakṣāpaṭala*, “the chapter on protection.” This chapter features several new *vidyā* spells and *yantras* to protect people from a variety of ailments including venomous animals. Among them are the Skandamekhalā *vidyā* for creating a barrier of protection, especially around young children.¹²¹ Next is the Pratyāṅgirā *vidyā*, whose first epithet is “destructress of all poison” (*sarvaviṣaghātānī*). Her other epithets imply widespread applications. The next item of interest is a *yantra* based on the Vipati mantra syllables. It is worn on the body for protection from snakes, but also from other dangerous animals, thieves, and to ward off fear in dangerous places. Other uses are making barren women fertile and warding off possession. Following this is another all-purpose *yantra* involving the god Tumburu, also effective against poison.

Chapter 26 opens with prescriptions for where and how to perfect the mantras. The remainder of the chapter gives details on how to master the Śaiva mantras. This does not appear to be generic to this text, and I will be looking for parallels in other Śaiva Tantras when I edit it.

Chapters 28–35, the final seven of the text, return to Gāruḍa topics. Chapter 28 is about scorpions. It describes twelve types of scorpions and gives a slightly different mantra for each. The mantras are quite short, and most feature Brahmā as the presiding deity, which makes me think that they may be derived from the Vedic tradition.

¹²⁰I.e. NGMPP reel numbers E2189/6, B120/II, B120/3, and A149/2. For the relationships among the manuscripts, see the introduction to Part II of the present thesis.

¹²¹I edit and translate this *vidyā* in SLOUBER 2012a: “Vulnerability and Protection in the Śaiva Tantras.”

Chapter 29 is on Jvālāgardabha. I am not certain about its identity: is it an insect or a skin condition? Perhaps it is a skin condition or disease that causes a skin condition that is thought to result from invisible insects somehow related to donkeys (*gardabha*). The chapter opens with a story of the origin of Jvālāgardabha. Ten types are listed along with mantras for each.

Chapter 30 is on vipers (*gonasa*). It also opens with a story about the origin of vipers during the churning of the ocean. 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, that of WHITAKER and CAPTAIN, seems to have no snakes that match the vipers described.¹²² Mantras and herbal formulas are given for most of the types, but around six types are said to have incurable bites. The chapter ends with a Prakrit mantra for a bite by any type of viper.

Chapter 31 is on spider bite, and divides spiders into four categories according to humor (*doṣa*) or combination of humors. The chapter ends with an all-purpose mantra for spider bite.

Chapter 32 is on Markaṭī bite. The identity of this is also in doubt. Dalhaṇa, on *Suśrutasaṃhitā* 1.6 says “*lūtā markaṭaḥ*,” “spider means *markaṭa*,” but I doubt spiders are meant 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 three hundred.¹²³

Chapter 33 is about the bite of rabid dogs. The chapter opens with a story about the mythological origin of rabies. As for snakebite, seven stages of envenomation are detailed. Many herbal formulas and mantras are also given.

Chapter 34 is on the manufacture and use of “poison-pills,” in this case pills in which poison is an ingredient. Their use is prescribed for envenomation as well as other ailments and for general well-being and longevity. The opening verse of the chapter betrays a clear redactional fissure. I propose that the passage made into this chapter actually followed 5.29 in the source text, and that it was perhaps followed by 7.100–174.

The final chapter of the text is on snake charming and presents eighteen different mantras used for attracting, subduing, and controlling snakes. Short comments follow each mantra.

2.5.2 The *Trottala*

Another important source is the *Trottala*, a Tantra whose name is found in the canonical lists of Gāruḍa Tantras. Several manuscripts associating themselves with the *Trottala* survive, but they seem to be shorter recensions of an originally much longer Tantra. The two surviving recensions that I am aware of are the 700-verse *Tvaritāmūlasūtra* and the 200-verse *Tvaritājñānakalpa*. As we have seen in several Puranic sources, the *Tvaritā vidyā* was widely respected for its use against snakebite.

The *Tvaritājñānakalpa* survives in three Nepalese manuscripts microfilmed by the NGMPP as

¹²²In one case the text seemed to fit the description of a non-venomous python, but this could not be correct since the text considers the variety to be highly venomous.

¹²³THORP 2009.

A59/15, B26/14, and B126/15. Its colophon situates the *kalpa* as the thirty-fifth chapter of an eleven-thousand verse *Trottala Mahātantra*. Although I think it is likely that a much longer *Trottala* existed, this *kalpa* seems rather self-contained and likely drew on, rather than formed a part of, the Ur-Tantra. The ritual sections focus on using the syllables of the Tvaritā *vidyā* for curing snakebite. Different operations are performed with specific syllables, much like in the Vipati mantra system. Many other uses for the *vidyā* are extolled, however details are not given.

The longer *Tvaritāmūlasūtra* recension, in contrast, is notably unemphatic about use of the *vidyā* for snakebite. It is mentioned, but only in passing along with dozens of other uses. Tvaritā's iconography is thoroughly that of a Gāruḍa goddess insofar as she is adorned from head to foot with snakes. Garuḍa is the interlocutor with Śiva in this Tantra, and he is also seen as part of the power of the Tvaritā *vidyā*: “For the one who repeats this *vidyā*, or even just recites it once, the Goddess, God, and Garuḍa are present in his body as a triad.” (*yas tv imāṃ bhyāsate vidyāṃ sakṛd uccāraye 'thavā / devī devaś ca garuḍas tritayaṃ tiṣṭhate tanau //*)¹²⁴ I have worked closely on the first chapter of the *Tvaritāmūlasūtra*,¹²⁵ and I summarize the rest in Chapter 4.

2.5.3 The *Niśvāsātattvasaṃhitā*

The *Niśvāsātattvasaṃhitā* is probably the earliest surviving tantric text—certainly the earliest of the Śaiva Siddhānta—and parts of it date to the fifth century AD.¹²⁶ In the third chapter of the somewhat more recent division called *Niśvāsaguhyā* (circa seventh century), there is a small section on curing snakebite with mantras (verses 95–100). It involves pronouncing Śiva's syllable HA with different vowels and semi-vowels to carry out different Gāruḍa operations: “immobilizing poison” (*viṣas-tambhana*), “restricting poison” (*viṣabandhana*), “paralyzing poison” (*viṣastobha*), “transferring poison” (*viṣasaṃkramaṇa*), and “destroying poison” (*viṣanāśana*). The fine distinctions between the first three is not presently clear. Varying the core mantra for different ritual operations is also seen with the Vipati mantra, and this passage looks like a precursor to the Vipati system.

A few provocative passages are to be found in the *Niśvāsakārikā*, the final and probably latest section surviving only in South Indian manuscripts. In chapter 32, there is a passage about a particular type of meditation that a yogi can do to destroy diseases. Additionally, if the yogi meditating thus is bitten by a snake, even a king of snakes, the poison will not affect him (32.165–167). In the forty-third chapter of the *Niśvāsakārikā*, verses 222–242ab, there is a section on *śikhāyoga*, the use of visualized *śikhās* (“rays of light”?) 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 Bhagīnī Tantras, and indeed a number of canonical Gāruḍa Tantra titles do have *śikhā* in the name: *Śikhāyoga*, *Śikhottara*, *Śikhāsāra*, and *Śikhāmṛta*. There is also a Bhūta

¹²⁴Note the *aiśa* Sanskrit usage of *bhyāsate*, presumably for *abhyāsate* and the less surprising *uccāraye* for *uccārayed*. Both irregularities maintain the meter and the latter dropping of a final stop in the optative is extremely common in this register of Sanskrit.

¹²⁵See SLOUBER 2012b (forthcoming).

¹²⁶For a general introduction to the text, see SANDERSON 2006: 152+. On the date, see the prolegomena to the critical edition of GOODALL et al., which is forthcoming in the Franco-German Early Tantra Series.

Tantra in the *Śrīkaṅṭhīya* called *Śikhārāva*, but the other sources for the canonical lists have rather *Śivārāva*. In light of the evidence of these lists, this is a rare passage referring to a lost collection of Śaiva scriptures.

2.5.4 The *Svacchandatantra*

The *Svacchandatantra* is an early text, transitional in character between the Śaiva Siddhānta and the Vidyāpīṭha.¹²⁷ In the seventh book, there is a passage that may draw on a Gāruḍa Tantra, or at any rate, is recognized by Kṣemarāja in his commentary as being found there.¹²⁸ It is about the correspondence between the *nāgas* and the planets, and their use in prognostication. Kṣemarāja also quotes from the Prakrit “*Samhitāsāra*” in this section, which I have confirmed is the *Samhitāsāra* found in two Nepalese manuscripts.¹²⁹ Kṣemarāja also quotes from the *Śrītōtula*, a variant spelling of the *Trottala* Tantra discussed above. This passage itself is not very significant for us. Note that ARRAJ considers the long section of which our passage is a part as an interpolation (1988: 196–197). In the ninth book there is a passage on healing snakebite from verses 94–108. The first part, verses 94–98, is about using the Aghora mantra along with a visualization of Bhairava to destroy poison. There is an interesting ambiguity in the text that may indicate a sloppy redaction in that the text opens by giving instructions for the *sādhaka* to use the mantra if he himself is bitten by a snake (94), while it then says that one should visualize the person bitten as overcome (possessed?) by Bhairava.¹³⁰ Is the *sādhaka* healing himself or another? A few verses later there is another confusing statement that if someone is not competent to do the visualization, he can instead use the herbal antidotes that follow.¹³¹ Are we to take this as meaning the *sādhaka* himself may not be competent to do a simple visualization of Bhairava? That seems unlikely. It must refer to cases when the patient is not an initiate. Which brings us back to the context: are these instructions intended for the personal use of the *sādhaka* as introduced or for a Gāruḍika practitioner to use on others? The remaining verses, 99–108 give several alternative herbal formulas for healing snakebite. In 9.104 there is the tag phrase “according to the speech of Bhairava” (*bhairavasya vaco yathā*), that occurs half a dozen other times in the text. The phrase itself is supposedly the speech of Bhairava, so it is otiose and reveals the redactor’s hand.

2.5.5 The *Tantrasadbhāva*

The *Tantrasadbhāva*,¹³² a foundational text of the Trika school of Śaivism, has several short passages of note. In the fourth chapter there is discussion of a particular set of rituals relating to the god-

¹²⁷See SANDERSON 1988: 669–670. Numbering follows the KSTS edition by Shastri 1921.

¹²⁸Commentary preceding 7.42cd: *gāruḍādisāstradrṣṭanyāyena darśayati*.

¹²⁹See my Hamburg Master’s thesis on the *Samhitāsāra*, SLOUBER 2011b.

¹³⁰9.97ab: *tenākrāntaṃ mahādevi daṣṭakaṃ tu vicintayet*.

¹³¹9.99ab: *atha dhyāne hy akuśalo yadā kaścin naro bhavet*.

¹³²Mark DYCZKOWSKI has published a digital edition partially and provisionally edited with variants from three manuscripts. I use this and another privately circulating digital edition.

dess Parā. Among many other uses mentioned, the rituals are said to be applicable against fevers, demons or planets, spiders, and snakes.¹³³ At 21.134 there is a verse about performing snake charming activities, in the context of nocturnal rituals in the cremation ground involving a human skull and meat offerings. Later in the same chapter (in verse 21.286), there is mention of chanting a Cāmuṇḍā *vidyā* in someone's ear to instantly cure the poison of snake or scorpion. In the long section of prose following 23.276, there are several “witches’ recipes” of only minor interest here. One is for invisibility and involves the funeral ash of a cremated snakebite victim.¹³⁴ Verse 291 mentions an herbal antidote to poisons, and verses 23.296–304 are a short section on the *vidyā* of the Gāruḍa goddess Jāṅgulī. The following section, verses 23.305–312 with some prose, is about remedies primarily for snakebite. Whether this is intended to be connected to the Jāṅgulī section is not clear, because it is introduced “I will tell *his* section” (*asya kalpaṃ pravakṣyāmi*). In context it should refer back to the Jāṅgulī *vidyā*. Several emendations to DYCZKOWSKI’s e-text are necessary; for example, it continually prints *kāladamaṣṭra* 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. The entire long chapter 24 is important for understanding the astrological and yogic prognostication used in Gāruḍa Medicine as seen in *Kriyākālaguṇottara* 5–7. From around verse 24.203, the rest of the chapter is a long passage on the prognostication of death. It makes explicit that this can be for the yogi’s personal use or the yogi can use it for someone else. In verse 24.266, in a subsection on omens similar to *Kriyākālaguṇottara* 4, there is mention of determining the time of death of a snakebite victim. In verses 24.346–348, prognostication is based on the movements of a snake within an enclosure. In the twenty-fifth chapter, in a section on the Lord of Nectar (*amṛtiśa*, *aiśa* Sanskrit for *amṛteśa*), mention is made of using the formula to heal envenomation (25.213). And finally, in chapter 26, there is a section on *adhyātmikā kriyā*, perhaps translatable as “psychic operations.” There is a further subsection on *grahaṇa* in verses 44–55, which seems to refer to using mantras and visualization to remove the destructive power of the poison.¹³⁵ Verses 50–51ab are especially enlightening:

yad eva bhāvam āpanno bhāvayen mantravādinaḥ |
tat karma kurute śīghraṃ garuḍīkṛtavigrahaḥ || 26.50 ||
bhāvamātrena deveśi satyam eva na saṃśayaḥ |

“The mantra-practitioner—when he has attained the state [of possession], with his body made into Garuḍa—is able to quickly perform whatever action he meditates upon.

¹³³ 4.47: *jvaragraha tathā lūtāsarpadaṣṭrais 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.

¹³⁴ *sarpadaṣṭasya puruṣasya bhasmacūrṇa pravālakabhastrāmṛgānām antarddhānam* / I emend to *sarpadaṣṭasya* from *sarpadaṣṭrasya* of the manuscripts.

¹³⁵ *Tantrasadbhāva* 26.48: *avyāhatagatis teṣāṃ acintā pararūpiṇī / grahaṇaṃ te prakurvanti viśaśaktyapanodavat* //

There is no doubt that it comes true by mere visualization, O Queen of the gods.”

2.5.6 The *Brahmayāmala*

The *Brahmayāmala*, also known as *Picumata*, is another important and early Tantra. Its earliest witness is a Nepalese manuscript that is dated AD 1052, and the text itself probably dates to between the sixth and eighth centuries.¹³⁶ I have found very little in it concerning Gāruḍa Medicine, but a few passages warrant mention. The text notes the Gāruḍa Tantras as a class, as usual next to the exorcistic Bhūta Tantras, but does not name any specific titles (39.92).¹³⁷ The sixty-fourth chapter, labeled 61 in the manuscripts and the Muktabodha e-text, but corrected in Shaman HATLEY’s private e-text, is about the form of Bhairava called Kambila who specializes in destroying poison and exorcism, among other uses. The procedure for invoking him starts by visualizing a black cobra in one’s hand oozing black poison (16–17ab). The highly venomous snake is then visualized as entering one’s body, whereupon the poison is impelled to move by meditating on the Wind element.(17cd–18ab) Then the poison is submersed in a flood of nectar in the Ether element (18cd). Situating the poison in this way, one can quickly render poison harmless, be it plant, animal, or artificially-derived (19). The mantra-deity is impelled by the words of Śiva’s command. Following this, the text moves into a short section on exorcism with Kambila wielding a sword and scaring the demons much like Khaḍgarāvaṇa in *Kriyākālaguṇottara* 9–11.¹³⁸ Verses 29cd–30ab say that he is “employed by *sādhakas* in the Gāruḍa, Bhūta, Bāla, and Nayasiddhānta tantric schools.”¹³⁹ Verse 71 starts a short section on black magic. One can cause an enemy to be bitten by a snake and die an untimely death by writing his name with poison and blood in a human cranium on the southern petal of a lotus of Kambila while burning human hair as incense. Following this is a procedure to cause someone perfectly healthy to be instantly possessed by *Brahmarākṣasa* demons. Thus, notably, Kambila is used for both curing and causing possession, as he is used for both curing and causing snakebite. Later in the chapter, starting at verse 135, there is a section on the mantra to Kiṃkara or Kiṃkararāja. I am not clear about if this is another name for Kambila, or another Bhairava-form altogether. At several points in the mantra he is called “Rudra-form with a Snake in Hand” (*Bhujāṅgahastaraudra*). In verse 154 the Bhūta, Gāruḍa, and Bāla Tantras are mentioned again, probably as sources of these techniques, but the syntax is unclear. The canonical lists include a Gāruḍa Tantra entitled *Kambala*, and I suspect that it was the basis for this *Brahmayāmala* passage.

¹³⁶HATLEY 2007: 211

¹³⁷Cf. 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*, *garuḍasya vidhāna*, etc.

¹³⁸On Khaḍgarāvaṇa and these chapters of the *Kriyākālaguṇottara*, see my Master’s Thesis (SLOUBER 2007a.)

¹³⁹*gāruḍe bhūtatantre tu bālatantre tu bhairavi // nayasiddhāntatantrasthaiḥ sādhakaiḥ samprayojitaiḥ /*

2.5.7 The Jayadrathayāmala

The colophons of the unedited *Jayadrathayāmala* refer to it as *caturviṃśatisāhasra*, 24,000 verses in extent, and it is in fact close to that. The enormity of the text was enough of a deterrent to prevent me from looking into it further for Gāruḍa-related material, but Olga SERBAEVA kindly shared with me the fruit of her massive initial labors with the text: a rough digital transcription of all four sections. I was again very grateful when Alexis SANDERSON sent me a 16-page selection of passages he had noted in the text related to snakes, *nāgas*, and Garuḍa. He points to the *Pañcaviṃśatihṛdayācakra* chapter of the second division of the text,¹⁴⁰ wherein the goddess Ekatarā is capable of destroying snakes and has Garuḍa as one of her three faces. Similarly, a goddess named Vidyāvidyeśvarī in a different chapter of the same part of the text¹⁴¹ enables mastery of *nāgas* who then grant various powers. SANDERSON next points to a fascinating passage that I discuss in Chapter 5, and I will not duplicate it here. He references a chapter on *mudrās* in the fourth quarter of the text that includes a “Snake-*mudrā*” that quells the three types of poison,¹⁴² a “Dismissal *mudrā*” for eliminating poison,¹⁴³ and a “Chowrie *mudrā*” that serves the same purpose.¹⁴⁴ Next he gives a passage on propitiating a goddess called Rāviṇī who is able to ward off *nāgas*, poisons, and demonic spirits among other skills.¹⁴⁵ Later in the same fourth division of the *Jayadrathayāmala*,¹⁴⁶ SANDERSON points out a chapter on a form of Kālī (Kālasaṃkarṣaṇī) who is specifically for the destruction of poisons. In her *vidyā* she is called “Queen of Birds” (*khageśvarī*) and in her visualization she is black, emaciated, has a girdle of snakes, and is mounted on Garuḍa. SANDERSON further notes that the results of her mastery include consuming mountains of poison (without ill effect) and killing all snakes within a one hundred *yojana* radius by remembering her spell. Just after this chapter is one on Meghakālī, whose visualization and function is similar to the previous goddess, but broader by including control of the weather.¹⁴⁷ An alternative Ekatarā goddess is described in the fourth division of the text,¹⁴⁸ this one having four faces, but similarly associated with mastery of snakes. And lastly, SANDERSON refers us to the *Vajreśvarīkalpa* in the first division of the *Jayadrathayāmala* wherein the goddess Vajreśvarī possessed the aspirant after he conjures a great snake from beneath the ground and eats it. All of this new material from the *Jayadrathayāmala* will be of value to deeper studies of Garuḍa, goddesses, and snakebite specialists.

¹⁴⁰Folios 63r7–88v9 of the National Archives of Kathmandu (NAK) manuscript 5-4650, microfilmed as NGMPP A153/2 and B122/7.

¹⁴¹ibid. folios 106v4–126v6.

¹⁴²Folio 13v in NAK manuscript 1-1468, corresponding to NGMPP B122/4.

¹⁴³ibid. folio 25r–v.

¹⁴⁴ibid. folio 26v–27r.

¹⁴⁵ibid. folios 69r5–70r6.

¹⁴⁶ibid. folios 137v7–138v6.

¹⁴⁷ibid. folios 138v6–139v6.

¹⁴⁸ibid. folios 157r1–158r5

2.5.8 The *Netratantra*

The *Netratantra* was an important and early Tantra in Kashmir and Nepal, and elsewhere, and dates to between AD 700 and 850.¹⁴⁹ It refers to the Gāruḍa Tantras twice: in 13.38 in the context of deities who may be worshiped with the Amṛteśa mantra successfully, and in 16.72–6, in the context of systems in which a qualified guru can effectively work.¹⁵⁰ He is said to be proficient in beneficent and other rites for poisons, demons, or planets, and qualified in the following systems: Gāruḍa and Mātr̥ Tantras, the Vāma and Dakṣiṇa streams, and the Jyeṣṭha and Caṇḍāsīdhāra systems.¹⁵¹ This passage shows the presence and importance of the Gāruḍa Tantras as a class of Śaiva scripture by the turn of the ninth century. In chapter 19, better known for its valuable material on demonic possession, there is also some mention of Gāruḍa concerns. In verses 122–138, it discusses the need to do daily rituals to protect the king and his family from various dangers that attack a “gap” in one’s spiritual armor created by improper mantra recitation. This type of language is used earlier in the chapter to explain how demons can attack and possess a person, but here the dangers include the venom of snakes, spiders, rodents, and other animals.

2.5.9 The *Mālinīvijayottaratantra*

According to TÖRZSÖK, the *Mālinīvijayottaratantra* dates to before the eighth century AD.¹⁵² It is an important scripture of the Trika school of Śaiva esotericism, and its system of yoga has been masterfully studied by Somadeva VASUDEVA.¹⁵³ Of interest to us is the practice of mastering the elements (*bhūtajaya*) in chapters 12–13, which is accomplished by daily visualization of their maṇḍalas. Verse 13.45, for example, teaches meditation on the Ether element for invulnerability from snakes. Verse 13.55 likewise remarks that contemplation of the five elements leads to destruction of poison and other powers. And in the eighteenth chapter, verse 81 refers to antivenom mantras the yogi may use to protect himself from poison. I discuss the significance of meditating on the elements in the Vipatī mantra system in Chapter 3. This text buttresses a growing number of connections between yoga traditions and Gāruḍika practice.

2.5.10 The *Vāmakeśvarīmata*

The *Vāmakeśvarīmata*, also known as the *Nityāṣoḍaśīkārṇava* dates to between the tenth and twelfth centuries¹⁵⁴ and has a few points of interest. The third verse of the text says that a man who perfects even one small piece of the goddess’ *vidyā* rivals even Tārḥṣya and other great gods. The commen-

¹⁴⁹SANDERSON 2004: 273–294.

¹⁵⁰I follow the KSTS edition of SHASTRI, M.K., 1926 and an unpublished digital edition by Alexis SANDERSON.

¹⁵¹Kṣemarāja glosses *jyeṣṭhe* with *matakulādau*, the Mata and Kula systems among others. The Nepalese manuscript reads *bhūtatantra* for *mātr̥tantra* according to the unpublished edition of Alexis SANDERSON.

¹⁵²1999: vii.

¹⁵³VASUDEVA 2004.

¹⁵⁴SANDERSON 1988: 689.

tary of Jayaratha¹⁵⁵ points us forward to verse 4.49 where the text says that the *sādhaka* becomes like Garuḍa and on seeing him *nāgas* are paralyzed. The following verse (4.50) surely intends to encompass our sister class of texts, the exorcistic Bhūta Tantras, by saying that the *sādhaka* has the same effect as Śiva does on various demonic beings and diseases. Verse 4.30 refers to *gāruḍa* mantras directly as one of many fields the *sādhaka* becomes accomplished in automatically by mastering this tantra. Verse 1.17 lists two important Gāruḍa Tantra titles in an account of the Śaiva canon: the *Trotula* and *Trotulottara*. The name of the latter is corrupt in the edition (p.17) but the title is as I give it in the reading of manuscript G cited in the footnotes.

2.5.11 The *Kālakūṭa*

The *Kālakūṭa* is one of the canonical Gāruḍa Tantra titles found in the lists of the *Śrikanṭhīya et al.* 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 the extracted poison thereof. I have found several manuscripts in the database of the NGMCP that have *Kālakūṭa* in their titles, and one is indeed a Śaiva Tantra about curing poison, though unfortunately only one folio in length. It was filmed under the reel number B180/29. One side is text, consisting of instructions for constructing the *yantra* with the proper mantras, and the other side is an illustration of the *yantra* itself. This may very well be a piece of the *Kālakūṭa* referred to in the canonical lists, but one cannot be certain on such slim evidence. Ideally texts of this title in other manuscript collections should be examined.

2.5.12 The *Vīrabhadra Tantra*

Several sources are available for this text. The first is a Nepalese manuscript held in the Kaiser Library of Kathmandu and microfilmed by the NGMPP as C33/4 and cataloged under the title *Gāruḍīya-mantrayantra*. The first chapter of the text begins on the ninth exposure and ends on the tenth, and has a few mantras of interest. The second chapter ends on the eleventh exposure and does not seem to have any material of interest. The bottom of the next folio has a mantra for destroying any kind of poison (*sarvaviṣanāśanamantra*) consisting of repeated simple seed syllables. The IFP transcripts available online through the Muktabodha library website include two copies of the same *Vīrabhadra Tantra*, each apparently copied from a common exemplar in the Adyar library.

2.5.13 The *Uḍḍāmareśvaratantra*

The *Uḍḍāmareśvara* is a Tantra mainly concerned with sorcery, but has several passages of interest. Verses 2.55–58 teach an herbal antivenom drink said to work immediately. The opening of chapter 9 teaches herbal formulas for destruction of poison and snakes. In chapter 12, section 46, a mantra for scorpion envenomation is given, followed by a mantra effective for all poisons. I

¹⁵⁵SHASTRI, M.K. 1945.

could find no parallels for these mantras. Another mantra for all poisons in 14.13 (ॐ ॐ ॐ हाम हाम हाम हाम साम साम साम साम) is similar to one in the previously mentioned *Virabhadra Tantra* for *viṣastambha* (ॐ ॐ ॐ ॐ ॐ ॐ हाम हाम हाम हाम हाम हाम साह ॐ ह्रीं हूं विषस्तम्भाह). The colophon following chapter one of the *Uḍḍāmareśvaratantra* glosses it as *vīrabhadreśvaratantrad-dhṛte*, extracted from the Tantra of Lord Virabhadra. Section 14.22 has yet another multivalent antivenom mantra. The final chapter, fifteen, opens with instructions for a Kurukullā yantra placed at the doorway of a house to drive out snakes or thrown in a snake's hole to destroy it.

2.5.14 The *Saurasaṃhitā*

The *Saurasaṃhitā*, the only Tantra of the solar (*saura*) school known to survive, has a very brief section on snakebite in its eleventh chapter.¹⁵⁶ The chapter describes the many powers (*siddhis*) possessed by one who has mastered the mantra, among them freedom from all diseases, even incurable ones (11.20), and control of snakes, among many other living beings (11.27). Verses 11.87–91 go into more specifics about healing even a fatal case (*kāladaṣṭo 'pi*) by whispering the mantra in the ear of the victim. The practitioner visualizes his (own?) body blazing starting with the toe, and then is able to destroy the poison with his fist which has been consecrated by chanting the mantra seven times. The victim is stabilized by enclosing his body with the Earth syllable (11.90cd–91ab). The ritual actions are very similar to those in the Vipati system of the Gāruḍa Tantras.

2.5.15 The *Jāṅgulīvidyā*

The goddess Jāṅgulī is currently famous as a Buddhist snake goddess, however the Nepalese manuscript cataloged as Āśā Archives 3152 has a passage on her that appears to be Śaiva. For example, she is called *bhairavadayite*, “dear to Bhairava.” It may be the same manuscript filmed by the NGMPP as E395/12, however I have not verified that. The section on Jāṅgulī starts on folio 5 recto, line 3. Before that the manuscript is about the goddesses Siddhilakṣmī and Pratyāṅgirā. I discuss Jāṅgulī more in Chapter 4.

2.5.16 The *Śalyatantra*

A Tantra that survives in manuscripts that I do not have access to is called *Śalyatantra*. KAVIRĀJ's *Tāntrik Sāhitya* says that it deals with poison and possession, and notes that there appear to be two versions, one quite short with 150–400 verses, and another very long with 3,500–8,300 verses.¹⁵⁷ It is a source text of the *Kakṣapuṭa*,¹⁵⁸ which incidentally also draws on the *Kriyākālaguṇottara* among others. “*Śalyatantra*” does not come up in the lists of canonical Gāruḍa Tantras, but it could possibly be a synonym of the one referred to as *Śūlyabhedavinirṇaya*.

¹⁵⁶The text is being edited by Diwakar ACHARYA, and I use his private draft edition based on several Nepalese manuscripts.

¹⁵⁷KAVIRĀJ 1972: 620. Many of the manuscripts he lists are in the Oriental Institute, Vadodara.

¹⁵⁸Cf. MEULENBELD 1999 Vol. IIA: 192–3 and notes.

2.5.17 The *Ānandakanda* and *Rasamañjarī*

I have not properly explored the Śaiva *rasāyana* corpus for Gāruḍa material because most of the titles are inaccessible at present. I discuss only the *Ānandakanda* and *Rasamañjarī*. MEULENBELD's *History of Indian Medical Literature* makes inroads into this vast field listing hundreds of titles (!) and summarizing dozens of them. Several texts have been input as e-texts by Oliver HELLWIG.¹⁵⁹ The 6,900 verse *Ānandakanda* dates from about the twelfth or thirteenth century¹⁶⁰ and has several useful parallels on poison. The fourteenth chapter of the first book is all about poison, its origin, purification, and use and may draw on the *Nilakaṇṭha* section of the *Kriyākālaguṇottara* (in the seventh and thirty-fourth chapters) or the canonical Gāruḍa Tantra *Nilakaṇṭha* itself. It is mostly concerned with using poisons medicinally and for longevity rather than curing venomous animal bites.

The *Rasamañjarī* of Śālinātha is a much shorter work than the *Ānandakanda* and dates to around the fifteenth century.¹⁶¹ Its fourth chapter is devoted to poison, with much similar information as *Ānandakanda* 14 such as the eighteen types of root poisons and procedures for detoxifying poisonous roots. It also describes the eight stages of envenomation. Although it does not specify that these stages are regarding snakebite, the comments to the *vidyā* that follow clarify that it is indeed about that. The treatment is accompanied by sounding musical instruments, which is also seen in several other sources such as the *Kriyākālaguṇottara*.

2.5.18 The *Nidhipradīpa*

An unlikely source for Gāruḍa mantras and recipes was pointed out by Somadeva VASUDEVA:¹⁶² the *Nidhipradīpa*, a Śaiva scripture about treasure hunting.¹⁶³ Late in the third of four chapters, there is 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. On p. 36 is a mantra for treating poison (*viṣapraśamanamantra*: 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. On the following page is a mantra for treating *kīṭa* and other bites (*kīṭādiśamanamantra*: OM PACI MUDIRIḤ SVĀHĀ) for which I can adduce no parallel. The beginning of the fourth chapter on the following page includes two recipes for a foot salve that makes snakes or other obstacles perish (4.8), or causes them to flee (4.10), for cases where the treasure is buried in the vicinity of venomous animals (4.12: *viṣamadhyagataṃ dhanam*).

¹⁵⁹ See his Digital Sanskrit Corpus: <http://kjc-fs-cluster.kjc.uni-heidelberg.de/dcs/>.

¹⁶⁰ MEULENBELD 1999 IIA: 592.

¹⁶¹ MEULENBELD 1999 IIA: 638.

¹⁶² Personal communication.

¹⁶³ Edited in SASTRI 1930.

2.5.19 Other Primary Tantras

The popularity of Gāruḍa Medicine and deities who can cure poison led to an abundance of tantric passages claiming this as a skill of their specialists or given deity. The following list contains examples and is not meant to be exhaustive. The *Kubjikāmatatantra* is silent about snakebite except in two verses in the ninth chapter which say that Kubjikā can remove poison instantly (9.40–41). The context is a list of many other uses, such as controlling people, curing possession, infertility, etc., and so she is fit to compete with any goddess one could name.

The Saiddhāntika *Pūrvakāmika*, 6.190, describes a guru meditating on Garuḍa to achieve removal of poison. Both the *Pūrva-* and *Uttarakāmika* repeatedly refer to the Gāruḍa Tantras as the eastern branch of Śaiva scripture. Dominic GOODALL presents evidence for a *terminus ante quem* of AD 1350 for the *Kāmikāgama*.¹⁶⁴

The Saiddhāntika *Kiraṇatantra* makes reference to Gāruḍa concerns in several places. Verses 2.31cd–32ab describe the power of poison being overcome by mantras. Likewise, 4.8 describes how one whose body has little impurity (*mala*) is immune to snake poison, and 4.11 how even one whose fate is the cause of the snakebite can hold off death for some time by the power of mantras. A similar point is made in 7.11.

The Kaula *Kulasāra* has about one folio (NGMPP A40/II, 66r) giving a generic passage about curing poison by installing unspecified mantras in the left hand of the practitioner.

The *Tārākhaṇḍa* of the *Śaktisaṃgamatantra*, perhaps dating to the sixteenth century,¹⁶⁵ mentions *gāruḍam* as a class of texts several times¹⁶⁶ as well as a class of mantras.¹⁶⁷ It also has a thirty-five verse *Kurukullāvidhāna*, but here she is a Nityā of Kālī and lacks any Gāruḍa associations.

The voluminous *Merutantra* has a few sections worth noting. Verses 19.230–238 are about a “*gāruḍī vidyā*” called Vainateyākṣī, and her use for removing poison. Several other passages attributed to the *Merutantra*, but not found in the e-text published by Muktabodha, are to be found in the massive *Puraścaryārṇava*. Verses 8.742–752 of the latter text, but attributed to the *Merutantra*, concern the ancillary mantras of the Vipati system. Another short passage is *Puraścaryārṇava* 12.143 quoting the *Merutantra* on a Gāruḍa *yantra*. One line is nearly identical to *Nārada Purāṇa* 1.81.150cd, where the context is the Vipati mantra.

2.6 The Śaiva Compendia

The non-scriptural Śaiva material is vast and valuable for our study. Although most of the primary Gāruḍa Tantras do not survive, many of them were drawn on by these post-canonical compendia; they were sometimes cited by name. The *Yogarātnāvalī*, to be discussed below, is an ideal example in that the author Śrīkaṇṭhapaṇḍita names at the outset the twelve Gāruḍa Tantras on which

¹⁶⁴2000: 212–213.

¹⁶⁵B. BHATTACHARYA 1941: IV.

¹⁶⁶B. BHATTACHARYA 1941, verse 1.25 and 10.35.

¹⁶⁷B. BHATTACHARYA 1941, verse 43.36.

he bases the first chapter. Comparing the names with those found in the canonical lists, one can be confident that he did in fact have access to those lost texts. In a sense then, some of the compendia have more or less equal weight with a composite Tantra like the *Kriyākālaguṇottara*. Both types of text draw on older primary Tantras, although one is explicit about this process while the other only alludes to it.

2.6.1 The *Yogaratnāvalī*

The *Yogaratnāvalī* of Śrīkaṇṭhapaṇḍita is an unedited text of unknown date¹⁶⁸ that survives in many manuscripts from all over India and Nepal.¹⁶⁹ It is valuable for its detailed first chapter on poison, which draws on twelve canonical Gāruḍa Tantra titles named in the beginning. Parallels with the *Kriyākālaguṇottara* are striking, and the section on vipers even notes the *Kriyākālaguṇottara* as a source. In spite of the borrowing in the viper section, however, I believe most of the parallels are due to drawing on a common substratum and perhaps a notion of what the core teachings were.

The first chapter goes into detail about the following topics:¹⁷⁰ auspicious and inauspicious traits of the messenger who reports the snakebite to the practitioner, the Vipati mantra system, extensive prognostication based on movement of the breath, throbbing of eyes, etc., the practitioner possessing the body of the victim to heal him, astrological considerations, a protective Garuḍa amulet, herbal recipes, a Kurukullā *yantra*, the Bheruṇḍā *vidyā*, various other mantras, types of bites, conditions under which a snake will bite, stages of the venom's penetration in the body tissues and cures for each stage, the Nilakaṇṭha mantra system, the *bhogahasta* (hand empowered with mantras, in this case seeming to be a mix of the Vipati and Nilakaṇṭha mantras), the viper classification and mantra system drawn from the *Kriyākālaguṇottara*, remedies for rabid dog bite, herbal remedies for spider and scorpion bite, a miscellanea of remedies for other animal bites, a section on using plant poisons medicinally which includes use of the Meghamālā *vidyā* and Nilakaṇṭha mantra, and ending with the Raktapaṭi *vidyā*.

Most of the topics and mantras/*vidyās* in this chapter are shared with the *Kriyākālaguṇottara*, but the *Yogaratnāvalī* goes into more detail for some of them, and some topics are not found in the *Kriyākālaguṇottara*. 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 only sources for the first chapter.

¹⁶⁸See MEULENBELD 1999 IIA: 474 for speculations, but no firm date has been proposed.

¹⁶⁹The Nepalese manuscript was microfilmed as NGMPP A210/10. The IFP paper transcripts made available online through the Muktabodha website include a transcript (#993) of a *Yogaratnāvalī* manuscript in Tulu script. Both of these are more or less complete. Andrey KLEBANOV kindly gave me images of a palmleaf Nandināgari manuscript held at the Oriental Research Institute of Mysore, which is incomplete and with 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.

¹⁷⁰I go in rough order of occurrence, but intentionally leave out verse numbering because the text remains unedited. I do not list every topic.

2.6.2 The *Samhitāsāra*

The *Samhitāsāra* is a rare find by Diwakar ACHARYA, who presented an introduction to it at the Second International Workshop on Early Tantra in Pondicherry in 2009. It is a Prakrit work by the Kashmirian Śaṅkuka, otherwise known for his views on the theory of *rasa* as cited by Abhinavagupta. ACHARYA notes that Kalhaṇa's *Rājatarāṅgiṇī* (4.704–705) records Śaṅkuka as the author of “a poetic work called *Bhuvanābhyudaya* describing the battle between Mamma and Utpala. This makes him present in Kashmir in the second half of the ninth century.”¹⁷¹ In his commentary to *Svacchandanatantra* 7.42ab, Kṣemarāja quotes two verses from a Prakrit “*Samhitāsāra*” which I have confirmed are verses 66 and 67 in the Nepalese manuscripts. The text survives in two Nepalese manuscripts with a Sanskrit *chāyā* and commentary, and I have edited approximately 30% of it with Harunaga ISAACSON in my Hamburg Master's thesis.¹⁷² Editing the rest is a vital desideratum.

Śaṅkuka's goal for the text was to present the essence of the Gāruḍa Tantras in Prakrit verse, with an eye to conveying spiritual aspects of Gāruḍa Tantra as well as the pragmatic procedures. Such a work is clearly fundamental to our understanding of Gāruḍa Tantras. It also discusses the *vidyās* of several Gāruḍa goddesses such as Kurukullā, Bheruṇḍā, Suvarṇarekhā, and Jhaṃkāriṇī.¹⁷³

2.6.3 The *Īśānaśivagurudevapaddhati*

The voluminous *Īśānaśivagurudevapaddhati* was compiled by Īśānaśivagurudevamiśra of Kerala. Its date and the originality of some of its parts are in dispute, but scholars usually cite it as from the eleventh or twelfth century.¹⁷⁴ The main chapters about Gāruḍa Medicine are chapters 39 and 40, but before I summarize those I will mention other occurrences.

In the thirty-first chapter, mainly on the Vyomavyāpi mantra, there are a few references to Gāruḍa matters. Verse 31.61 mentions a Sadāśiva mantra that removes poisons, verses 31.76–78 describe using the syllables of the Vipati mantra in a *yantra* to cure poison, and 31.107–108 also mention curing poison as a use of the *yantra*. The thirty-seventh chapter includes a short section on using the Sudarśana mantra for invoking beneficial possession and destroying poisons (51–55). Verses 43.77–78 mention that one needs to chant the mantra¹⁷⁵ various numbers of times for various effects: thrice for spider bite, five times for scorpion, seven times for rodent bite, nine times for snakebite, eleven for all types of poison, and fifteen for plant poisons and fevers.

Chapter 39 starts the Gāruḍa section proper. In the second verse, our compiler notes that the material is drawn from the “*viṣatantras*,” i.e. Gāruḍa Tantras. The content of verses 39.4–83 is quite

¹⁷¹Diwakar ACHARYA 2009, unpublished notes to his aforementioned SIWET presentation in Pondicherry.

¹⁷²Available online. See SLOUBER 2011b.

¹⁷³See Chapter 4.

¹⁷⁴For some brief references on the date, see BÜHNEMANN 1999: 305. She also proposes that the *Mantrapāda* is a later insertion, but does not provide convincing evidence in this regard.

¹⁷⁵I am unsure which mantra is being referred to. Much of the preceding material was regarding mantras to Khaḍgarāvaṇa for exorcism. On Khaḍgarāvaṇa, see my Master's Thesis (SLOUBER 2007a.)

similar to *Kriyākālaguṇottara* 2–5 and need not be repeated here. Verses 39.84–125¹⁷⁶ are all about the Vipati mantra and ritual system. The details given mostly agree with the system in *Kriyākālaguṇottara* 6–7, but some aspects differ and some additional procedures are found here. From verse 39.126 the text discusses the three-syllable Nilakaṇṭha mantra and its accompanying system of rituals. It is not clear if the final part of the chapter concerns only this mantra system, but it seems that at 39.149 the text is still referring to it.

Chapter 40 is primarily devoted to herbal remedies. Verses 40.1–23 end with the colophon *iti phaṇīcikitsā*, “thus ends the cobra-medicine [section].” The next section (40.24–33) is about remedies for spotted snakes, predominantly vipers. It opens with a mantra to Garuḍa, and a visualization of the bitten limb as a viper and Garuḍa eating it to remove the poison. Following that are some recipes for herbal remedies up to verse 40.33. Then there is a verse on the *maṇḍalin* subtype *ghoṇasa* snake, usually spelled *gonasa* elsewhere, which refers to the Russel’s Viper. After this the remedies are said to counter *maṇḍaliyaṃ viṣam*, so apparently only 40.34 is specific to the *gonasa* variety. A section on striped snakes, the chief among which is the Banded Krait, runs from 40.44–40.50. Like for the *maṇḍalin* section, it opens with a mantra and consists largely of herbal remedies. Verses 40.51–55 are remedies that work for pairings of the types of snakes just discussed, i.e. *maṇḍalin* or *rājila* poison in one case, *phaṇī* or *ghoṇasa* in another. Verses 40.56–66 are remedies for any type of snake poison. 40.67–76 are on scorpion poison. 40.77–101 are on rodent poisoning and have a few mantras. Spider poison is the subject of verses 40.102–114, and there are also a few mantras given there. Verses 40.115–135 are on miscellaneous poisons, including *gardabha* (some kind of insect or skin condition), horse, lizard, leech, cat, monkey, mosquito, and *kīṭa*. Since most or all of these are non-venomous, one must assume that the condition is caused by infection of their bites rather than the bites themselves. Verses 136–143 are on rabid dog bite, and contain the standard mantra to Alarkādhipati.¹⁷⁷ Following that is another section of miscellaneous animals that may bite people: jackals, mongooses, ants, bees, and *vañculā* (a type of bird?). The remainder of the chapter is about cures for plant poisons and employs a Gāruḍa mantra that seems to be related to the Vipati system.

2.6.4 Nārāyaṇa’s *Tantrasārasaṃgraha*, aka *Viṣanārāyaṇīya*

There are several texts called *Nārāyaṇīya*, and several *Tantrasārasaṃgrahas*, and so the text has also been called *Viṣanārāyaṇīya* to distinguish it. Actually, the title *Tantrasārasaṃgraha* is descriptive and seems to be extrapolated from the second half of the second verse: *śikhāyogādītantrebhyaḥ kriyate sārasaṃgrahaḥ*, “This compendium of essentials was drawn from the Tantras, Śikhāyoga and so on.”¹⁷⁸ This *Śikhāyoga* is one of the canonical Gāruḍa Tantras also used by the author of the *Yogaratanāvālī*. Nārāyaṇa gives some information about himself toward the end of the text (32.69): he lived in the

¹⁷⁶It is not precisely clear where the section on the Vipati mantra ends, but verse 39.118 is certainly referring to the hand empowered with the mantras of the Vipati system.

¹⁷⁷I emend the nonsense reading of the edition (mantra preceding 40.136) to: *alarkādhipate yakṣarāja*...following the mantra given in *Kāśyapaśaṃhitā* 5.49.

¹⁷⁸Perhaps the word “*ādi*” refers specifically to the beginning part of the compendium being drawn from the *Śikhāyoga*, because each subsequent chapter opens with a statement of the sources it draws on.

village of Śivapura on the banks of the river Nilā in Kerala. The date of his compendium is not known,¹⁷⁹ but it predates the *Bhesajjamañjūsā* (AD 1261)¹⁸⁰ and may predate the *Īśānaśivagurudevapaddhati*. MEULENBELD summarizes the text, intertextual, and dating issues,¹⁸¹ but does not recognize that the *Nārāyaṇīya* quoted by the root text of the *Bhesajjamañjūsā* is this *Tantrasārasaṃgraha*. I am aware of two editions, one by AIYANGAR from 1950, and the other by UNITHIRI from 2002. Both have useful introductions, appendices, and most importantly, commentaries. The 1950 edition's commentary is anonymous while the newer edition is printed with the previously unknown commentary of Svarṇagrāma Vāsudeva. Closely reading this commentary will prove to be a fruitful future project as it quotes extensively from other texts.

The text is important to us for chapters two through ten which are devoted to Gāruḍa topics. Summaries and topic lists are available, so I will not repeat those here. Suffice it to say that these chapters are fundamental for the study of Gāruḍa Medicine and its possible dependences with other texts, like the *Īśānaśivagurudevapaddhati*, the *Kāśyapasamhitā*, and the *Yogarātnāvalī* have been insufficiently studied. The commentaries are particularly useful for understanding the mantra sections. The 1933 edition of the *Kāśyapasamhitā* includes an appendix chapter cited as the third chapter of the *Nārāyaṇīya*. It is similar in topic to the edited versions I have mentioned, but differs in many respects. This also remains to be investigated.

2.6.5 The *Śāradātilaka*

The *Śāradātilaka* is a digest of *mantra* learning by Lakṣmaṇadeśika, perhaps dating to the eleventh century in Kashmir.¹⁸² It has at least ten commentaries,¹⁸³ and I refer only to that of Rāghavabhaṭṭa. Scatterings of references to Gāruḍa Tantra, the Vipati mantra, Gāruḍa goddesses, and rituals occur throughout the text and commentary, and I will only note a few more substantial sections.¹⁸⁴

The first half of the tenth chapter is about the Tvaritā/Totalā *vidyā* and its many uses, including curing poison. The commentary quotes from the *Trotalāmata* (i.e. *Trotala*), a canonical Gāruḍa Tantra, several times.

Chapter 19 has a short section (19.42–54) on the Nilakaṅṭha mantra and the main use is removal of poison.

The twenty-fourth chapter on *yantras* has a few of note. One incorporating the Kurukullā *vidyā* and good for curing diseases and other ailments including poisons is taught in verses 24.5–8. Verses

¹⁷⁹ AIYANGAR 1950: I, suggests the text dates to the fifteenth or sixteenth century, but gives no supporting evidence.

¹⁸⁰ Thanks to Andrey KLEBANOV for pointing this out.

¹⁸¹ (1999) vol. IIA: 456–458 and notes in vol. IIB.

¹⁸² GOUDRIAAN and GUPTA 1981: 135, but the date is uncertain.

¹⁸³ GOUDRIAAN and GUPTA 1981: 135.

¹⁸⁴ I have made use of 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 have 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.

24.47–49 are about a protective *gāruḍayantra* employing the *gāruḍaṃ manum*, which the commentary confirms is the five-syllable Vipati mantra.

2.6.6 The *Kāmaratna*

Another text of note is the *Kāmaratna*, published in the collection called *Indrajālavidyāsaṃgraha*.¹⁸⁵ Although largely concerned with sorcery (*ṣaṭkarman*), it has a section on poison and snakes drawn from *Gāruḍa Tantras* (*śambhunoktaṃ*) that begins on p.107 of the collection. Topics include the names of the major plant poisons, symptoms of plant poisoning and remedies, a mantra to Uḍḍāmareśvara, the *nāgas* and how to know which one a snake belongs to, the reasons a snake will bite, inauspicious places, vital spots, times of day, days of the month, and asterisms, the fang called *kāla* whose bite is deadly, symptoms of a fatal bite, a long series of herbal remedies (pp.111–114), a Saura mantra whose parallel I have not seen,¹⁸⁶ more herbal recipes, a *Svacchandabhairavī vidyā*, more herbal remedies, a passage on biting the snake that has bitten you to remove the poison,¹⁸⁷ and yet more herbal remedies and protective charms. A two-page section on scorpion sting begins on p.117, and includes herbal remedies and mantras. It continues for several more pages (up to p.122) on various animal poisons with remedies for each.

Another text in this *Indrajālavidyāsaṃgraha* collection, the *Kakṣapuṭa*, names the *Kriyākālaguṇottara* as a source (p.265). I have been unable to find anything in it that would likely have been drawn from the *Kriyākālaguṇottara*, although my photocopy of this rare edition is barely legible for some sections.

2.6.7 The *Śrīvidyārṇava*

The *Śrīvidyārṇava* is a voluminous compendium written, according to the colophon, by Vidyāraṇyayati. BÜHNEMANN dates it to between the late sixteenth and early eighteenth centuries.¹⁸⁸ It is quite rich in material on the Nityā goddesses, and the distinctly *gāruḍa* identity of some of them is occasionally shown. For example, on page 51, the fifty-one epithets of Kurukullā are mapped to the fifty-one syllables of the Sanskrit alphabet and include names like “Destructress of Poison” (*viṣahantrī*, *viṣāpahā*), *gāruḍī*, *vinatā* (the name of Garuḍa’s mother), *sauparṇī*, “Garuḍa’s Consort”¹⁸⁹ (*tārksyaśaktinī*), and “Destructress of *Nāgas*” (*nāgahantrī*). In addition to the classic seven-syllable *vidyā*, thirteen and fifteen syllable versions are also given.

Bheruṇḍā is also depicted as particularly associated with curing snakebite on p.136. Like Nīla-kaṇṭha, 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

¹⁸⁵ Edited by VIDYĀSĀGARA 1915.

¹⁸⁶ OM ĀDITYACAḶṢUṢĀ DRṢṬAḶ DRṢṬO ‘HAM HARA VIṢAM SVĀHĀ //

¹⁸⁷ This practice is seen elsewhere too; for example, in *Rasaratnākara* (p.837) and *Viṣavaidyasārasamuccaya* 3.13cd.

¹⁸⁸ BÜHNEMANN 2000: 27. I cite page numbers according to the Muktabodha e-text, as I do not currently have access to the printed edition.

¹⁸⁹ Or it may mean “Lady with the Power of Garuḍa.”

with emerald (*gāruḍa*) anti-snake ornaments. Several versions of her *vidyā* are present in the text, and in the “Bheruṇḍā-Gāyatrī,” her primary epithet is Remover of Poison (*viṣaharāyai*, p.152).

On p.342 is a group of five verses that also occurs in the *Svacchandapaddhati* of Cidānandanātha.¹⁹⁰ It is a *nyāsa* of six of the classic *Gāruḍa vidyā* goddesses into the body of the practitioner: *Suvarṇarekhā*,¹⁹¹ *Kurukullā*,¹⁹² *Jhaṃkāriṇī*,¹⁹³ *Bheruṇḍā*, *Trotalā*,¹⁹⁴ and *Jāṅgulī*.¹⁹⁵ A passage on p.420 purportedly drawn from the *Kūrma Purāṇa*, but apparently originally from the *Jayākhyasaṃhitā*, gives some prescriptions for the use of mantras, including that *Gāruḍa* and *Bhūta Tantra* mantras are only to be used out of compassion for others who have no protector, and not to be used on oneself. A passage on p.401–402 describes becoming *Garuḍa* and paralyzing snakes on sight. The latter is identical to the passage from the *Vāmakeśvarīmata* passage mentioned above. On p.416 is a *śaktibīja* ritual (*sādhana*) said to rain poison-removing nectar and make the practitioner equal to *Nilakanṭha* or *Garuḍa*. It is said to be useful against poison, possession, and fevers. On p.428 is another passage on curing poison that is paralleled in the seventeenth century *Tārābhaktisudhārṇava*.¹⁹⁶

2.6.8 Two Compendia from Bengal: The *Bṛhattantrasāra* and *Prāṇatoṣiṇī*

Kṛṣṇānanda Vāgīśa’s *Bṛhattantrasāra* (a.k.a. *Tantrasāra*) is a tantric digest composed in Bengal in the last part of the sixteenth century and still widely influential there today.¹⁹⁷ The section of most interest, labeled “*garuḍamantra*” begins with a coded version of the *Vipati* mantra, apparently drawn from the *Śāradātilaka* because the verse is identical.¹⁹⁸ What follows, not drawn from the *Śāradātilaka*, is a relatively detailed summary of the major ancillary mantras,¹⁹⁹ *nyāsa* procedures, and visualization to be used with the *Vipati* for curing snakebite. Following the mantra section is a brief

¹⁹⁰Verses 75–79, but the numbering in the electronic edition is a little odd, so one might also look it up by file line number: 2383–2396.

¹⁹¹The *Śrīvidyārṇava* writes *suvarṇarekhiṇī* to fit the meter, and the *Svacchandapaddhati* has the variant orthography *suvarṇalekhiṇī*. 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*).

¹⁹²The *Śrīvidyārṇava* describes her 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.

¹⁹³Here I conjecture emending to *Jhaṃkāriṇī*. Both texts read *oṃkāriṇī*, however I can find no attestations of such a goddess other than one in Gaṅgeśa’s *Tattvacintāmaṇi* that appears unrelated. 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.

¹⁹⁴I standardize the orthography from *Toralā* and *Totalā* respectively in the two source texts. This an alias of *Tvaritā*.

¹⁹⁵She is described as giving the power (*siddhi*) of destroying poison. Both editions give her name as *jāṅgalī*.

¹⁹⁶Date according to SANDERSON 2009: 243.

¹⁹⁷URBAN 2006: 88.

¹⁹⁸For the *Bṛhattantrasāra* passage see the edition by RAI 1985: 319–320. For the *Śāradātilaka* passage see BAKHSI 1988: 527.

¹⁹⁹The *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.

garuḍastava with instructions to simply repeat the listed twelve names of Garuḍa daily for protection from snakebite.²⁰⁰ Notably, none of the twelve names have any Vaiṣṇava associations. Immediately following is a *Hanūmatkalpa* drawn from an unspecified “*Garuḍatantra*.” One use specified is protection from poison. Next after the *Hanūmatkalpa* is a mantra for envenomation in general, followed by one each for scorpion, rodent, and spider bites. Toward the end of the text are a few sections of note. There is a mantra, visualization, and hymn of praise for the snakebite goddess Manasā.²⁰¹ She is widely patronized in Bengal, so it is surprising only that the passages are so short. This section also has a Krodharāja mantra that can be used for protection against poison. This is likely related to the Krodheśvara mantra of the *Kriyākālaguṇottara*, however there it is used primarily for exorcism. The *Bṛhattantrasāra* also has passages on Tvaritā and Bheruṇḍā *vidyās*, but only in their identities as Nityā goddesses, and without any association with snakebite.

I have come across two Nepalese manuscripts in the Asha Archives collection in Kathmandu that transmit the above mentioned Garuḍa mantra and panegyric sections of the *Bṛhattantrasāra* in rather corrupt form. They are labeled *Gāruḍatantra* (Asha 5174) and *Garuḍamālamantra* (Asha 4494) respectively.²⁰² 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.

The encyclopedia-like *Prāṇatoṣiṇī* was compiled in the nineteenth century by the Bengali Rāmatoṣaṇa, reportedly seventh lineal descendent of the *Bṛhattantrasāra*’s author.²⁰³ It does not have any extensive passages of interest, so far as I know, but has several brief references worthy of note. In a section drawn from the *Śāradātilaka* enumerating many mantras by syllable count, there are references to some core *garuḍa* mantras. A three syllable “Vinatāsuta” mantra is listed,²⁰⁴ and Rāghavabhaṭṭa in his commentary to the original passage glosses it as KṢIPA OM, i.e. the Vipati mantra without SVĀHĀ. Another three syllable mantra, the Nilakaṇṭha (PROM TRĪM ṬHAḤ), is mentioned as destructive to poison.²⁰⁵ Among mantras with five syllables, the Vipati is mentioned (*pañcavarṇaṃ garutmataḥ*).²⁰⁶ Here Rāghavabhaṭṭa’s commentary on the original *Śāradātilaka* passage points to the twenty-fourth chapter where the syllables are specified. Tvaritā’s ten-syllable *vidyā* is mentioned too. Healing snakebite, even that of a supernatural snake-king like Takṣaka, is mentioned several times; once as a benefit of Śaiva ablution,²⁰⁷ again as a benefit of praising and donating to Brahmins,²⁰⁸ and lastly as a benefit of the Khecari *mudrā*.²⁰⁹ Similarly, the Hatha yogic Mahāmudrā is purported to have the benefit of transforming eaten poison into nectar.²¹⁰ The *Gāruḍa Tantras* are

²⁰⁰RAI 1985: 321.

²⁰¹RAI 1985: 460–463.

²⁰²This manuscript may be identical with the one filmed by the NGMPP as reel number E3012/7.

²⁰³See RODRIGUES 2009: 282–283.

²⁰⁴J.V. BHATTACHARYA 1898: 76.

²⁰⁵ibid. 77.

²⁰⁶ibid. 78.

²⁰⁷ibid. 261.

²⁰⁸ibid. 771.

²⁰⁹ibid. 802.

²¹⁰BHATTACHARYA ibid. 799.

mentioned with an association of eating poison.²¹¹ Visualizing Gaṇeśa in one's heart is said to allow the mantra practitioner to instantly remove the three kinds of poison like Garuḍa.²¹² In a section on the uses of the elements in tantric ritual, the Ether element is associated with white magic and healing poison,²¹³ as it is in the Vipati system in the *Kriyākālaguṇottara*. The text has more minor references like this and I need not mention them all here.

2.6.9 Other Śaiva Compendium References

The famed Kashmirian exegete Abhinavagupta makes surprisingly few references to the Gāruḍa Tantras. In his *Tantrāloka*, 16.278,²¹⁴ he does cite poison-removing mantras in the *Śrīpūrvaśāsana*, a post-canonical reference to the Gāruḍa Tantras as the eastern branch of Śaiva revelation. He also refers to the them in his *Īśvarapratyabhijñāvivṛtivimarśinī* (KSTS edition of SHASTRI, M.K. 1938 vol. II: 137).

2.7 The Pāñcarātra Tantras and Other Vaiṣṇava Texts

F. Otto SCHRADER, in his *Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā*, estimates the extent of this branch of literature at 1.5 million verses.²¹⁵ Most of it remains unedited, and therefore understudied, and so my comments on Gāruḍa Medicine in this literature are necessarily tentative. Since Garuḍa is currently known almost exclusively by his association with Viṣṇu, it may come as a surprise that the Vaiṣṇava Pāñcarātra Tantras do not seem to be a major source for the study of Gāruḍa Medicine. The only *saṃhitā* of this corpus that I have found to be of great importance is the *Kāśyapasamhitā/Garuḍapañcākṣarīkalpa*, and its opening states that it is a retelling of Śaiva Gāruḍa material.²¹⁶ For more on Garuḍa's identity and claimed sectarian affiliation, see Chapter 5.

2.7.1 The Kāśyapasamhitā/Garuḍapañcākṣarīkalpa

The *Kāśyapasamhitā* is the only long text to survive that is solely devoted to Gāruḍa Medicine. Others like the *Kriyākālaguṇottara* and Nārāyaṇa's *Tantrasārasaṃgraha* contain a similar volume of Gāruḍa material, but also delve into other topics. MEULENBELD (1999 IIA: 518–519, and notes) summarizes the text and importantly points out that it shares four chapters with Nārāyaṇa's *Tantrasārasaṃgraha* (9–12 ≈ 7–10 of the latter). Regarding the date of the *Kāśyapasamhitā*, MEULENBELD only says

²¹¹ibid. 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 sārāṇ kaule 'nugrahanigrahau //*. 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?

²¹²J.V. BHATTACHARYA 1898: 602.

²¹³BHATTACHARYA 1898: 812.

²¹⁴KSTS edition of SHASTRI, M.K., 1918.

²¹⁵1916: 14.

²¹⁶See verses 1.10–15.

that it depends on that of the *Tantrasārasaṃgraha*. I find it likely that Nārāyaṇa copies these chapters from the *Kāśyapaśaṃhitā* rather than the other way around,²¹⁷ therefore knowing Nārāyaṇa’s date would only give the latest possible date for the *Kāśyapaśaṃhitā*, but would do nothing for establishing it more specifically. As I mentioned in discussing the *Aṣṭāṅgahṛdaya* and *Aṣṭāṅgasamgraha*, Vāgbhaṭa (circa seventh century) cites an antidote formula from “Kāśyapa” whose parallel is in fact found in the *Kāśyapaśaṃhitā*. Such an early date for this Pāñcarātra scripture is very improbable, so I assume it refers to another text that perhaps was also a source for the current *Kāśyapaśaṃhitā*. I refer to many specifics of the text in Chapter 3 on the Gāruḍa mantra systems.

2.7.2 Other Pāñcarātra Scriptures

Short sections of interest and stray references can also be found in other scriptures of the Pāñcarātra. I have consulted only those easily accessible. The *Pādmasaṃhitā*’s tenth chapter (*caryāpāda*) is all about worshiping Garuḍa in the Vaiṣṇava context and refers to the use of his five-syllable mantra, although removing poison is not mentioned.²¹⁸ Chapter 25 (*caryāpāda*) has a short section (25.251–255) on the use of a Viṣṇu mantra deployed with visualization of Garuḍa to remove poison. Chapter 31 has a longer section (31.316–376) on use of Gāruḍa mantras for various purposes including removing poisons and mastering the *nāgas*. The mantras are encoded, and my lack of familiarity with the Pāñcarātra code system makes extraction of the mantras difficult. In some cases like 31.358, the author seems to be referring to the element syllables of the Vipati mantra variously ordered for different purposes.

The *Jayākhyasaṃhitā*’s eleventh chapter is about installation of mantras in the body of the practitioner. Verses 10–19ab describe the installation of mantras on the hand (*hastanyāsa*), and use of a “*gāruḍamantra*” installed on the ten fingers is mentioned but not elaborated. It is also mentioned in verse 31 for the installation of mantras in the body (*dehanyāsa*). A seventeen-syllable *garuḍamantra* is given in code at 6.174–178,²¹⁹ but it is hard to see how that would be adapted to the installation on the hand. Both may rather refer to the five-syllable Vipati mantra. In the first part of Chapter 29, the use of the Nṛsiṃha mantra for various purposes is detailed and includes destruction of the various types of poison and malignant beings. The thirtieth chapter includes a section on a Garuḍa mantra (30.72–85) 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.

²¹⁷A detailed study of the parallel passages to try to determine direction of borrowing is a desideratum.

²¹⁸*Pādmasaṃhitā* 10.70 and 10.94 (*caryāpāda*).

²¹⁹According to FLOOD 2006: 192, the mantra is OM RKṢRŪAUM RKHRŪAUḤ NAMAḤ ANANTAGATAYE GARUḌĀYA SVĀHĀ, but this is too many syllables. If one applies *sandhi* after NAMAḤ and does not count OM, the desired seventeen results.

The *Pārameśvarasaṃhitā* is a major source of the *Īśvarasaṃhitā*,²²⁰ and the eighth chapter of both is on the worship of Garuḍa. His five-syllable mantra is mentioned and spelled it out in verse 8.10 of both texts. They give it as OM PAKṢI SVĀHĀ. A *mudrā* of Garuḍa is also used, and curing poison is one of several uses of the procedures. In 8.40, worship of five deity-forms are described: *satyaḥ suparṇo garuḍas tārkṣyaś ca vihaḡeśvaraḥ* /. Notably the latter four are considered separate identities, although normally they are understood as synonyms. Satya may refer to Viṣṇu here.

The *Paramasaṃhitā* teaches a Gāruḍa *mudrā* for destroying poison (14.23–28). It is referred to as *viṣanāśinī*, which is probably descriptive here (“destructive to poison”), but it echoes the feminine adjectives in the *Gāruḍa Upaniṣad* where a base noun is not specified. Perhaps there too it refers to a *mudrā*.

The *Viṣvaksenasaṃhitā*’s twenty-sixth chapter (213 verses) is an elaborate and detailed exposition of the worship of Garuḍa, itself only preliminary to worshipping Viṣṇu. The first verses point out that any offering to Viṣṇu would be fruitless without first worshipping Garuḍa. Most of the chapter is not of interest for our current study, but I want to point out that the *stotra* mantra following 26.60 is equal to that in *Kāśyapasaṃhitā* 1.64. Instructions to use the five element syllables (the Vipati mantra) occur in verse 26.65.

And lastly, DYCZKOWSKI cites the *Bṛhadbrahmasaṃhitā* (II, 3, 36–57) as having a section on invoking Garuḍa to cure snakebite (1988: 152, fn.216). I have not had access to an edition to see the passage myself.

2.7.3 Vedānta Deśika’s Writings

Vedānta Deśika, also known as Swami Deśikan, was a Śrīvaiṣṇava luminary who lived in the fourteenth century. His prolific writings are still very popular today, and much modern popular knowledge about the Gāruḍa Mantra—on the web at least—is directly related to his life story and writings. The *Garuḍapañcāśat* 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 to correspond 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 *Garuḍadaṇḍaka* is mainly panegyric, and gives the five-syllable mantra with coded words in the final quarter.

2.7.4 The Mantramahodadhi

Mahīdhara’s sixteenth century *Mantramahodadhi*’s fourteenth “wave” (section) entitled “concerning the mantras of Viṣṇu and Garuḍa” (*viṣṇugaruḍamantranirūpaṇam*) mostly deals with Nṛsiṃha mantras, particularly the seed syllable KṢRAUM. Elsewhere this syllable is associated with curing snakebite, but here there is no mention of that association. The final fifteen verses, however, are on our

²²⁰RASTELLI 2006: 52.

Vipati mantra and its ancillaries. The mantra is here said to be able to destroy both animal and vegetal poisons, and the author clearly considers it a Vaiṣṇava mantra. It appears to be based on *Nārada Purāṇa* I,81.14Ocd–150.

2.8 Jaina Literature

Jain literature is, like so many of the categories I have been surveying, a largely unexplored textual ocean. I was lucky that my colleague Aaron ULLREY recommended the *Bhairavapadmāvatīkalpa* for its tenth chapter on Gāruḍa Tantra. It is published in JHAVERY'S massive volume entitled *Comparative and Critical Study of Mantra Sastra (with Special Treatment of Jain Mantravada)*. It seems, however, that I have only scratched the surface of relevant material in Jain literature. Phyllis GRANOFF and Alexis SANDERSON have recommended the Jain literature in Prakrit where the practitioners are called Gāruḍa, however I have had no opportunity to explore this further.

The Prakrit dictionary *Pāia-sadda-mahaṇṇavo* has an entry on the word *gāruḍa* and knows it as a class of texts teaching mantras for the removal of snake poison.²²¹ This definition is cited as from *ṭhā* 9, which should refer us to the ninth *sthāna* of the fifth century *Ṭhānaṅgasutta* (Skt: *Sthānāṅgasūtra*). Such would be a very valuable reference for us, and I spent many hours reading various editions of the text for references to *gāruḍa/gārula* to no avail. Phyllis GRANOFF kindly also checked for me and could not find it, but pointed out that the nineteenth century *Abhidhānarājendrakōṣa* also gives this reference. Perhaps the newer dictionary copied from the older without checking the source. It is also possible that some manuscripts of the *Ṭhānaṅgasutta* do in fact refer to it, but not ones used for the editions.

2.8.1 Pārśvanātha and the *Uvasaggaharaṃ Thottam*

Pārśvanātha, the twenty-third Jain “Ford-Maker” (*tīrthaṃkara*) and immediate predecessor to Mahāvīra, has an intimate association with snakes and curing snakebite that I have not had very much opportunity to explore. 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 latter is the same goddess of the important *Bhairavapadmāvatīkalpa* to be discussed below. The *Uvasaggaharaṃ Thottam* (Skt: *Upasargaharaṃ 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. The hymn has been discussed in CORT 2006.

A related ritual text of the Tapa Gaccha²²² called the *Uvasaggaharaṃ Mahāpūjana* has some fascinating parallels with Śaiva Gāruḍa mantras. The five syllables of the Vipati mantra are installed in the body for the *pañcāṅganyāsa*, although no specific mention is made of their association with

²²¹ *śāstraviśeṣ, mantraśāstraviśeṣ, sarpiṣ-*nāśak* mantra kā jisme varṇan ho vah śāstra* / SETHA 1986: 293.

²²² Thanks to John CORT for pointing out the provenance of the text in a personal communication.

Garuḍa and curing poison. A large part of the text is on the construction of an intricate *yantra*, and its third circuit is inscribed with the following mantra: HRĪṢ OṢ HRAḤ DEVA TRĀSAYA TRĀSAYA OṢ HRĪṢ JHVĪṢ HAṢ SAṢ YAḤ YAḤ YAḤ KṢI PA OṢ SVĀ HĀ HRĪṢ KṢAUM NAMAḤ. One can recognize the Vipati syllables in the latter part, and I suspect the first part is somehow corrupt. *Devatrāsa* is the name of a canonical Gāruḍa Tantra, a chapter in the *Kriyākālaguṇottara*, and the name of a mantra-deity invoked to cure poison. In the *Kriyākālaguṇottara* chapter, the Devatrāsa mantra is OṢ HA HA HA HA DEVATRĀSĀYA HAḤ, although the variant *devatrāsaya* does occur in some manuscripts.²²³ 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.

2.8.2 The *Bhairavapadmāvatīkalpa*

The opening verses of the *Bhairavapadmāvatīkalpa* identify Bhairavapadmāvatī as the true goddess who is famous under names like Totalā, Tvaritā, Tripurā, etc. The first two are Śaiva Gāruḍa goddesses as I have discussed throughout this chapter where their names come up often. They are perhaps mentioned here because, as JHAVERY notes, the author/editor Malliṣeṇasūri was an expert in Gāruḍa Tantra. He also describes the goddess as “snake-crested” (*phaṇiśekhara*) several times in the text, so she would resemble Tvaritā/Totalā who is similarly adorned with snakes. JHAVERY dates Malliṣeṇasūri to the eleventh century AD,²²⁴ however he notes that the *Bhairavapadmāvatīkalpa* is largely a borrowing from an earlier text called the *Vidyānuśāsana*. The accompanying commentary by Bandhuṣeṇa is uncomplicated and often quite helpful.

The tenth chapter is a concise summary of the major Gāruḍa rituals in fifty verses. The first several verses give an overview of treatment and mention bad omens relating to the messenger. Verses 5–11 are on the five-syllable Vipati mantra. Verse 12 mentions the use of the Bheruṇḍā and Suvarṇarekhā *vidyās*, although does not elaborate, and verse 13 comes back to the Vipati mantra. Verses 14–18 link the eight *nāgarājas* to the four elements, and describe symptoms of poisoning by one of those groupings. Verses 19–21 are a sequence of mantra, *mudrā*, and music causing the bite victim to get up (awaken from a coma?). Bandhuṣeṇa’s interpretation of the mantra is suspect, since a feminine name should go with the feminine vocative *bhagavati* rather than the masculine *vṛddhagaruḍāya*. Verses 22–25 are for summoning and dismissing a *nāga* who is then instructed to “go and bite someone else.” Verse 26 presents us with a problem for which the commentary is no help: as written it says “having removed the poison from the body of the snakebite victim with the mantra OṢ SVĀHĀ, flowing nectar from the forehead, one causes the messenger to fall with the mantra.” Unless there is something technical being referred to that I do not understand, we do not seem to want the messenger to be made to fall, but rather the poison. The syntax for construing the third quarter of the verse is also obscure. Verses 27–29 are mantra and ritual involving a cloth that covers the bite victim. Verse 30 gives another mantra which involves ritually following the snake, and

²²³Other reference in the *Kriyākālaguṇottara* make it clear that the deity’s name is Devatrāsa, but I admit the possibility of interpreting the mantra as DEVA TRĀSAYA “O God, scare!”

²²⁴JHAVERY 1944: 300. See also CORT 1987: 245.

verse 31 is a mantra for paralyzing the snake. Verse 32 is a mantra involving the *vidyā* Suvarṇarekhā. Verse 33 is a mantra for making the snake enter a pot, and verse 34 another for killing the snake (? , *bhujago maraṇāvasthaḥ*) and making sure it cannot return. Verses 35–36 are about making a snake simulacrum out of chalk. Verse 37 begins a section on plant poison using the mantra that is elsewhere called *Nilakaṇṭha*. It seems that the references to *Nilakaṇṭha* have been removed to make it less sectarian, although the poison is described as *nīlanibhaṃ* in verse 38. Verse 40 is a recipe for scorpion envenomation. Notably, one ingredient is a mushroom (*dvipamalabhūtachatram*), a biological kingdom that I rarely see referred to in Sanskrit literature. Verse 41 gives instructions for a protective Kurukullā *yantra* of the type seen in several other texts mentioned in this chapter. Verses 42–48 concern a square maṇḍala with waterpots situated at the four corners and worship of the guru and Bhairavapadmāvatī in it. Verses 49–52 are about who may be taught the mantra and about propitiating the mantra. Verses 53–57, the end of the text, are about the lineage of Malliṣeṇa.

2.8.3 The *Jvālāmālinīkalpa*

According to JHAVERY, the *Jvālāmālinīkalpa* is a source text of the *Vidyānuśāsana*, itself a source text of the *Bhairavapadmāvatīkalpa*.²²⁵ Candrakumar SHASTRI, in his introduction to the edition, dates the compiler of the *kalpa* to AD 939.²²⁶ 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. Consider verse 3.54: *viṣaphaṇiviṣamaśākinīviṣamagrahaviṣa-mamānuṣāḥ*²²⁷ *sarve / nirviṣatāṃ gatvā te vaśyāḥ syuḥ kṣobham eti jagat //*, where the similarity of the words *viṣa* (“poison”) and *viṣama* (here, “wicked”) is exploited to show that the mantra in question works for both possession and envenomation. Although literally the text says that venomous snakes and various wicked beings become nonvenomous and subservient, I take it as implied that it is used for patients that have already been affected by envenomation or possession. The link with the Gāruḍa Tantras is made explicit in 3.57ab: *tat karma nātra kathitaṃ kathitaṃ*²²⁸ *śāstreṣu gāruḍe sakalam /*.

The fifth chapter is on the preparation of a medical oil made of dozens of ingredients which is used for curing both possession and poisoning/envenomation. The preparer is instructed to use the Vipati mantra for *sakalīkaraṇa*, which is probably a form of self-protection.²²⁹ The medicinal oil is completed by a consecration with the Khaḍgarāvaṇa mantra.²³⁰

The sixth chapter gives instructions on constructing magical diagrams (*yantras*) for various purposes. Instructions for a pot-shaped diagram (*ghaṭayantra*) are given in verses 29–34, and it involves both the *Nilakaṇṭha* mantra (KROM PROM TRĪM ṬHAḤ) and an “*amṛtamantra*” related to the Vipati mantra. Neither mantra is named, presumably to remove sectarian affiliation. The edition gives an

²²⁵JHAVERY 1944: 301.

²²⁶SHASTRI, C.S. 1964: 10.

²²⁷*em.*, °mānuṣāṃ *codd.*

²²⁸*em.*, *kathitra codd.*

²²⁹*Jvālāmālinīkalpa* 5.14. Banduṣeṇa glosses *sakalīkriyāṃ* as *ātmarakṣāvidhāna* in his commentary to *Bhairavapadmāvatīkalpa* 2.1.

²³⁰On Khaḍgarāvaṇa, see my Master’s Thesis (SLOUBER 2007a.)

illustration of the *yantra* on p.16 of the appendix. No uses are mentioned, but because of the nature of the mantras and the use of consecrated water in other Gāruḍa rituals, healing poison is implied. The following *yantra* also involves an “*amṛtamantra*,” though this one is of a different genealogy. It is used for possession and perhaps also poisoning because of the nature of the *amṛtamantra*. I am suspicious about the diagram given in the appendix, because this *yantra* also seems to involve a pot which is not represented.

In an appended *Jvālāmālinīstotra*, which is rather a collection of mantras to the goddess, she is called *sthāvaraviṣasaṃhāriṇī* or “O Remover of vegetal poisons.” The immediately-preceding part of this mantra resembles the first *amṛtamantra* mentioned above. The vocative *paḥṣi* does not fit *Jvālāmālinī* well.²³¹ There may well be more of interest in the *Jvālāmālinīkalpa* and appended ancillary texts that I have overlooked.

2.8.4 The *Khagendramaṇidarpaṇa*

The *Khagendramaṇidarpaṇa* (“The Mirror of Garuḍa’s Gem” or the “Jewel-Mirror of Garuḍa”)²³² was composed in Kannada verse by the Jaina author Maṅgarāja in the fourteenth-century Vijayanagara empire. MEULENBELD describes it as a work on various diseases in sixteen chapters, but chiefly concerned with snakebite and poisons.²³³ He also notes that mantras are mentioned repeatedly. In the preface to his edition, M.M. BHAT narrows the date slightly to around the middle to latter half of the fourteenth century. The work is 1,500 verses, most of which are in the short *kanda* meter. BHAT notes that some of the mantras are in Tamil, and gives one in roman in his preface. The edition is based on six manuscripts from Madras, Mysore, Arrah, and Bangalore, and variants are included in the apparatus. He gives the briefest mention regarding content in his English preface, only noting the standard three types of poison (plant, animal, and concocted), four modes of herbal treatment (nasal, internal, external, and as an eye salve), and three classifications of treatment (gem, spell, and herbal). Unfortunately, I cannot yet read Kannada to explore this text further.

2.9 Buddhist Sources in Pali

Although I am aware that snakebite is a theme found widely in the Pali canon, I limit myself here to six select texts that I hope are representative for our topic. My skill in reading Pali is limited, so in addition to the primary sources I have also made frequent use of translations (COWELL et. al. 1895 and DAVIDS 1890) and studies (SCHMITHAUSEN 1997 and PATRA 2000).

Several Jātaka stories have snakebite themes. In the long *Bhūridattajātaka*²³⁴, Garuḍa (*garuḷa/su-panṇarājā*) teaches a snakebite charm (*alampāyanamantaṃ*) to a sage. This phrase *alampāyana* deserves

²³¹Unless it means that she is “winged,” but it seems more likely to be “cross-pollination” from the Vipati mantra.

²³²Garuḍa’s gem, if that is the referent, refers to the emerald, which was used as an amulet against poison.

²³³1999, Vol. IIA: 455.

²³⁴No. 543 in COWELL’s English translation. I mainly follow the expanded *aṭṭhakathā* version in FAUSBØLL 1877, vol. 6: 157–219.

special mention. Here it seems to mean merely “snakebite mantra,” and the Brahman to whom the sage gives it is only called “Alampāyana” 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*, probably on the basis of the Pali tradition.²³⁵ 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 mantra and herbs are specified (*manṭaṃ datvā osadhāni ācikkhitvā*). This is not only an inconsistency in the *aṭṭhakathā* version, it is also present in the core verses. Another word the story uses for this knowledge is *visavijja* (Sanskrit: *viṣavidyā*). The remainder of the story is about this Alampāyana taking captive the *bodhisattva*, whose current incarnation is that of a *nāga*, and making him dance in village snake-charming shows.

In the *Visavantajātaka*,²³⁶ the *bodhisattva* was born into a family of toxicologists (*visavejja*, Sanskrit: *viṣavaidyā*). A man from the area was bitten by a snake and brought to him. The main point of interest in the story is that the doctor offers to cure by one of two methods: through herbs (*osadhena paribhāvetvā viṣaṃ harāmi*) or by magically drawing the snake back and making it take back its own poison (*daṭṭhasappaṃ āvāhetvā daṭṭhaṭṭhānato teneva viṣaṃ ākaḍḍhāpemi*).

In the *Kaṇhadīpāyanajātaka*,²³⁷ a young boy’s ball was lost down a hole at the bottom of an anthill. On putting his hand in the hole to retrieve it, the naïve boy was bitten by a deadly snake (*āsīviso hatthe ḍaṃsi*). His parents seek the help of an ascetic, but he says he knows no herbal remedy and does not practice medicine. They decide to use the truth-rite (*saccakiriyaṃ*), which however only works after all three of them recite it. SCHMITHAUSEN cites many references on the power of the “Act of Truth” (1997: 26, fn.46).

In the *Milindapañha*, *The Questions of King Milinda*, snakebite is used several times as an example for various philosophical expositions. The term used for snake-charmer/poison doctor, i.e. the practitioner who administers the antidote (*agada*) is *āhitaṇḍika*. The use of mantras is indicated (*bal-avantena mantapadena*).

SCHMITHAUSEN has studied the *Upasenasutta* and *Khandhaparitta* (= *Ahirājasutta*) in detail, so I will merely summarize those aspects of his study relevant here. He starts with the Sanskrit version of the Upasena story, which he implies is a clumsy redaction of disparate Pali passages. In the Pali *Upasenasutta*,²³⁸ 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 it and to his own demise because of his spiritual advancement. In the Sanskrit version, however, 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, to which type I refer again below. The last is a pure mantra consisting of words that SCHMITHAUSEN calls “unintelligible”:²³⁹ OTUṀBILE TUṀBILE TUṀBE PRATUṀBE NAṬṬE

²³⁵Sophearith SIYONN, personal communication.

²³⁶FAUSBØLL 1877, vol.1: 310–311.

²³⁷FAUSBØLL 1887, vol.4: 27–37.

²³⁸*Samyuttanikāya* IV: 4of. (1894 PTS edition by FEER.)

²³⁹1997: 13

SUNATṬE KEVAṬṬE MUNAYE SAMAYE DATTE NĪLAKĒṢE VĀLAKUPE OLE OṆKO SVĀHĀ // Their unintelligibility to SCHMITHAUSEN, however, does not mean that the mantra is merely gibberish. Since this rare text traveled all the way to Central Asia, one can assume some textual corruption occurred in the process. Another factor is that some of the words of the mantra may be unrecognizable to a Sanskritist because they could be of Dravidian or Middle Indic origin.²⁴⁰ I would guess the opening should be OM TUMBILE TUMBILE (feminine vocatives). The structure feminine vocative followed by *pra-*, *ati-*, *mahā-*, or *su-* feminine vocative is extremely common in both Bauddha and Śaiva *vidyās*. The *Khandhaparitta* story is quite similar. In the Sanskrit Mūlasarvāstivāda version, the *Mahāmāyūrī Vidyā* is given following the friendliness statements.

2.10 Bauddha Tantra

2.10.1 Dhāraṇī Goddesses

The *Mahāmāyūrī Vidyā*

The *Mahāmāyūrī Vidyā* is a very early text²⁴¹ often called “proto-tantric” because of its long *vidyā* spell that resembles the *vidyās* of later tantric Buddhism and Śaivism. 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 that of male deities are called *mantras*. Therefore, one should rather understand “The Great Spell of the Peahen.” 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.”²⁴²

SCHMITHAUSEN sees the *Mahāmāyūrīvidyārājñī* as based on the Mūlasarvāstivādin *Khandhaparitta*, which itself is based on, or at least draws on, elements in the *Upasenasūtra*.²⁴³ The version seen in the *Bhaiṣajyavastu* of the *Mūlasarvāstivādavinayavastvāgama* (Gilgit manuscript) 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 *mahāmāyūrīyā vidyārājāyā* confirms the irregular feminine. HIDAS’s working hypothesis is that this and some other *dhāraṇī* spells were originally masculine in gender,²⁴⁴ so 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

²⁴⁰Cf. the phrases “*drāmiḍā mantrapadāḥ*” and “*draviḍā mantrapadāḥ*” describing some of the words in the *Mahāmāyūrīvidyārājñī*.

²⁴¹It was translated into Chinese as early as the fourth century (SANDERSON 2007: 199).

²⁴²2006: 89

²⁴³1997: 53

²⁴⁴See HIDAS’s 2012 article on the *Mahāsāhasrapramardanasūtra*.

Great Peacock King of Spells” in some instances.²⁴⁵ It was edited by Shūyo TAKUBO as *Ārya-Mahā-Māyūrī Vidyā-Rājñī* and published in Tokyo, 1972.

Other *vidyā/dhāraṇī* texts of this type became associated with the *Mahāmāyūrīvidyārājñī* in the group known especially but not exclusively in Nepal as the Pañcarakṣā goddesses: *Mahāsāhasrapramardanī*, *Mahāpratisarā*, *Mahāmantrānusāriṇī*, and *Mahāśītavatī*. Recently Gergely HIDAS has come out with studies and editions of several of these, and his work on the *Mahāpratisarā* is the subject of a recent monograph (HIDAS 2011). He dates it to the sixth century, therefore it is likely younger than the *Mahāmāyūrīvidyārājñī*, however significantly older than the *Pañcarakṣā* collection.

The *Mahāsāhasrapramardanī*

The *Mahāsāhasrapramardanī* is a long text, running to forty-three pages in the 1937a edition by Yutaka IWAMOTO, 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.” (*etena satyavākyena viśāḥ sarve syur nirviśāḥ*).²⁴⁶ These do not occur together here, but elsewhere they do and constitute one of the more pervasive magical formulae of Gāruḍa Medicine.²⁴⁷ 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 non-poison for all time.” *vīryeṇa tejasā teśāṃ viśam astv aviśaṃ sadā*.²⁴⁸ A similar device is the comparison of physical poison to the three *kleśas*, the three mental states that bind a person to worldly suffering:

rāgo dveśāś ca mohaś ca ete loke trayo viśāḥ / nirviśo bhagavān buddho buddhatejohataṃ viśam //
rāgo dveśāś ca mohaś ca ete loke trayo viśāḥ / nirviśo bhagavān dharmo dharmatejohataṃ viśam //
rāgo dveśāś ca mohaś ca ete loke trayo viśāḥ / nirviśo bhagavān saṃghaṃ saṃghatejohataṃ viśam //
viśasya pṛthivī mātā viśasya pṛthivī pitā / etena satyavākyena viśāḥ sarve syur nirviśāḥ //
*bhūmiṃ saṃkrāmantu viśaṃ pūrṇapātre vā saṃkrāmantu viśaṃ svāhā //*²⁴⁹

This is a combination of truth-statement with disempowerment of the poison. Note that the poison must be transferred (*saṃkram-*) and is not simply banished. In other contexts the poison is transferred to an enemy. For more details, see Chapter 3. The *Mahāsāhasrapramardanī* also teaches an herbal formula that can be used for various apotropaic and healing purposes including quickly freeing one from plant or animal poison.²⁵⁰

²⁴⁵2006: 94, etc.

²⁴⁶IWAMOTO 1937a: 33.

²⁴⁷See my discussion of this formula in Chapter 3.

²⁴⁸IWAMOTO 1937a: 33.

²⁴⁹IWAMOTO 1937a: 33.

²⁵⁰“For one that has been envenomed by a bite or by drinking poison, having drunk [the medicine] they are quickly freed [of the poison]” (*viśadaṣṭe viśapīte pītvā kṣipraṃ pramucyate*).

The *Mahāpratisarā*

Gergely HIDAS's 2011 monograph on the *Mahāpratisarā-Mahāvidyārājñī* contains a critical edition of both an older version found in Gilgit manuscript fragments and a later *Pañcarakṣā* version. This "Great Amulet, Great Queen of Spells" was primarily used for protection against evil influences and for women seeking to give birth to sons, however HIDAS details the textual and archeological evidence for many other uses. Section 18 in HIDAS' edition²⁵¹ is the most notable reference to healing poison in the text. It tells the story of a young Brahman who used a newly-learned spell to capture the great *nāga*-lord Takṣaka. Because of a mistake, he was bitten and dying, but none of the many *vādikas* summoned was able to heal him of the poison. 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. According to Alexis SANDERSON, the word for poison-healers here, *vādika*, is a variant orthography for *vātika* and is probably synonymous with *gāruḍika*.²⁵² It seems likely that the young Brahman himself was a *gāruḍika* in training, since he is described as *vidyāvādika*, of which I think *vādika* is a shortened version here. This hypothesis is supported by the nature of his spell—attracting snakes/*nāgas*—and suggests that *vādikas* performed both snake-charming and snakebite healing.

Destruction of poison is mentioned in the *Mahāśītavatī*, but only in passing, and it is not mentioned at all in the *Mahāmantrānusāriṇī*.

The *Mekhalādhāraṇī*

The *Mekhalādhāraṇī*,²⁵³ concerned with protection of children, is parallel in theme to the Skandamekhalā spell of Śaiva sources. It opens with a story of the Buddha teaching the *vidyā* called Mekhalā to his son Rāhula and other boys for protection from *rākṣasī* demonesses. Although it mainly serves to ward off possession by demonic beings, it also confers protection from poison and *nāgas*. I am uncertain of the date of this specific manuscript, but it is found in the Gilgit manuscripts which include similar *dhāraṇī* texts dating to the first half of the seventh century. I discuss the *Mekhalādhāraṇī* and Skandamekhalā in my forthcoming article "Vulnerability and Protection in the Śaiva Tantras."²⁵⁴

2.10.2 The *Mañjuśriyamūlakalpa*

The *Mañjuśriyamūlakalpa*²⁵⁵ is widely regarded as the earliest example of a Buddhist Tantra. The precise date of the text is, as usual, difficult to pin down. KEOWN notes that the core of the text is generally considered to date to the late sixth century, and that various layers were added on, result-

²⁵¹HIDAS 2011: 129–131.

²⁵²Personal communication.

²⁵³Ed. TRIPATHI 1981.

²⁵⁴SLOUBER 2012a.

²⁵⁵The text was formally known as the *Mañjuśrīmūlakalpa*. See DELHEY 2011 for an explanation of why *Mañjuśriyamūlakalpa* is the original name.

ing in the current text.²⁵⁶ Marcelle LALOU is our key secondary source because her article of 1932 is dedicated to the Gāruḍa chapter of the text (*Garuḍapaṭalaparivarta*, Chapter 41).

LALOU's article is helpful, but brings up more questions than answers. She opens with the statement that the chapter's presence in the text is suspect, and points to the discrepancy between the chapter colophon's label (39) and the editorial numbering (41). This is, however, 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. More significant than the labeling issue, LALOU also points out that the chapter is not present in the Chinese and Tibetan translations, but that there is an independent Chinese translation of the chapter under the title *Garuḍagarbhasūtra*, that dates to the eighth century.²⁵⁷ LALOU makes it sound like this is the only chapter missing, which it not true. According to MATSUNAGA, about 23 chapters of the current Sanskrit edition have no Chinese equivalent.²⁵⁸ This is hardly evidence that half the text is not original.

LALOU suggests that the subject matter is of doubtful orthodoxy in a Buddhist tantra, because it is Garuḍa, rather than Mañjuśrī, who teaches the practices. She apparently is not aware of a fundamental theme of the *Mañjuśriyamūlakalpa*: the distinction between *lokottara* ("supra-mundane," i.e. Buddhist) and *laukika* ("worldly," i.e. Hindu or other) mantras and the idea that both are effective when used as prescribed in this text.²⁵⁹ Nearly every chapter makes reference to this theme, including chapter 41, but past the section that LALOU translated. In some places the theme is applied specifically to Gāruḍa mantras, such as in the second chapter of the text where Mañjuśrī says: "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]." ²⁶⁰ LALOU's comments about how unusual it is to have Garuḍa in the role of thaumaturge just reflect lack of awareness of Śaiva Gāruḍa Tantra as a literature. This might similarly explain her suspicion that the chapter is multilayered because of having more than just snakebite material. As I have emphasized all along, Gāruḍa Tantras encompass many more topics than just snakebite.

As for content, I unfortunately do not have the opportunity to go into very much detail. The mantras given are clearly similar in structure and theme to those in the Gāruḍa Tantras, but they are not identical. In the first chapter there is a section with various mantras whose purpose is apparently to summon particular groups of beings. The mantra for summoning the snake kings begins with the vocative *bheruṇḍa*. *Bheruṇḍa* refers to a type of bird, probably either the Bearded Vulture

²⁵⁶ KEOWN 2003: 172.

²⁵⁷ On this translation see MATSUNAGA 1985 cited by SANDERSON 2009: 129.

²⁵⁸ 1985: 885.

²⁵⁹ See, for example, the *editio princeps* 1922: 444–445: "There are all of the supra-mundane [mantras] taught by the foremost bodhisattvas all around, and those lotus and diamond[-clan] mantras, and the worldly mantras taught by Brahma, Rudra, and Indra. These mantras were taught for the easy awakening of the yogin. They accomplish all aims and are quickly perfected." (*ye ca lokottarāḥ sarve abhimukhyaiḥ prabhāṣitāḥ // bodhisattvais tu sarvatra abjā vajrodbhavās ca ye / laukikā ye ca mantrā vai brahmarudrendrabhāṣitā[ḥ] // ...te tasya yogino yānti iṣadbodhāya bodhitā[ḥ] // kṣipram siddhitāḥ yānti mantrā[ḥ] sarvārthasādhakāḥ /*) GRANOFF 2000 discusses this ritual eclecticism in the *Mañjuśriyamūlakalpa*.

²⁶⁰ *yāvantaḥ gāruḍe tantre kathitāḥ kalpavistarāḥ / te mayaivoditāḥ sarve sattvānāḥ hitakāraṇāt // garutmā bodhisattvas tu vaineyārtham (em., vainateyārtham codd..) ihāgataḥ /* (1920a: 34–35) The use of the word *vaineya*, religious conversion, is surely a play on *vainateya*, a common epithet of Garuḍa.

or Adjutant Stork.²⁶¹ It also calls to mind the Gāruḍa goddess named Bheruṇḍā, who has authority over snakebite and related issues. I have noticed passing references to curing snakebite with mantras and *mudrās* in chapters 14,²⁶² 22,²⁶³ 26,²⁶⁴ 35,²⁶⁵ 36,²⁶⁶ 49,²⁶⁷ and 55.²⁶⁸

The latter half of chapter 40 is of interest to us. Starting on page 451, there is a section on ritual procedures involving *nāgas*, and verses on the following page inform us that these can be used to cure snakebite. Other uses follow, most prominently curing possession. Page 454 comes back to curing poison, and begins a visualization for “destroying the arrogance of [the *nāga* lords].”²⁶⁹ Some of the details are unclear because of textual corruption, but essentially it involves visualizing Mañjuśrī mounted on Garuḍa overcoming deviant *nāgas*. On the following page (455), the text says that the (additional) rite about to be described is from the Garutmat Śāstra (Gāruḍa Tantra). As in the Gāruḍa Tantras, the text mentions standard practice such as determining whether the case is curable or incurable and the symptoms of various types of envenomation. On page 457, the visualization is summed up and it states that it can also be used to cure other diseases. Some verses on page 458 remind us that any non-Buddhist mantras are effective when used in conjunction with this visualization.²⁷⁰ On the same page is a brief section on curing snakebite by either astrological procedures or breath control; I’m afraid I am unclear on the meaning of the technical vocabulary and cannot be sure of the meaning. We are again reminded on the final page of the chapter that all of the ritual manuals of Gāruḍa Tantra or any mantras—Śaiva or otherwise—are fit to be used, but that in the *Mañjuśrīyamūlakalpa*, visualization is the main method taught.²⁷¹

About two-thirds of the *Garuḍapaṭalaparivarta* (pp.460–465) has been translated in LALOU 1932, so I will not duplicate efforts here. What she translated is mostly prose and is an assemblage of rites taught by Garuḍa, some related to snakebite, most for other magical purposes. Suffice it to say that the basis of many of the ritual injunctions is the construction of a maṇḍala with both Buddhist and Hindu deities who are then subsequently worshiped in various ways for various ends. Immediately following where LALOU left off are descriptions of several *mudrās* meant to drive off snakes. The

²⁶¹DAVE 1985: 397–399.

²⁶²SASTRI, G., 1920a: 143.

²⁶³ibid. 241–242.

²⁶⁴SASTRI, G., 1922: 298.

²⁶⁵ibid. 363,369.

²⁶⁶ibid. 405.

²⁶⁷ibid. 542.

²⁶⁸SASTRI, G., 1925a: 690,691,695,721, etc..

²⁶⁹*teṣāṃ ca darpanāśāya idaṃ dhyānaṃ samārabhet //*

²⁷⁰“All folk mantras are taught [to be effective] in this visualization. Even those expounded in non-Buddhist texts are as quickly perfected as those taught here.” (*sarvamantrās ca lokānāṃ asmin dhyāne nibodhitā / siddhiṃ gacchanti te kṣipraṃ parakalpe ’pīhoditā //*)

²⁷¹“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.” (*eṣa prayogaḥ samāsenā dhyāno hy ukto ’tha jāpinām / prayoktavyaḥ kalpanikhilaḥ paratantra garutmanaḥ //* *matam saṃkalpajam proktaṃ śaivam cāpi viśeṣataḥ / sarve ca laukikā mantrā[h] prayoktavyā dhyānavistare //* *iha mañjurave kalpe dhyānenaiva viśeṣataḥ /*)

next page (466) states that they were taught in the worldly Gāruḍa Tantra (*laukike gāruḍe śāstre*) and should be used with compassion for all beings. The remaining four pages seem to be little more than an enumeration and praise of non-Buddhist deities and mantras, mostly Śaiva ones, ending in a short dialogue between Garuḍa and Mañjuśrī in which each praises Buddhist doctrine and the pleasing speech of the other. MATSUNAGA appears to side with LALOU in doubting the authenticity of the latter part of Chapter 4I, but his reasoning remains obscure. He 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.”²⁷² 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 back this up he points 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% 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 wherever possible.

2.10.3 Other Bauddha Sources

In accordance with what has become my refrain in this chapter, Buddhist literature is immense and I cannot cover everything I would like to. A couple of Bauddha Tantras with sections on snake-bite are currently being prepared: the *Buddhakapālatantra* is under the Franco-German Early Tantra project and the *Catuṣpīṭhatantra* is the subject of a recent Oxford dissertation by Péter-Dániel SZÁNTÓ. The *Kṛṣṇayamāri* Tantra has ritual visualizations of Jāṅgulī and Kurukullā, but does not discuss uses. The *Kurukullākalpa*’s chapters 4–6 have material on treating snakebite, and I discuss that text in Chapter 4 in the section on Kurukullā’s Buddhist identity. The *Sādhanamālā* is a rich source for visualizations and ritual practices surrounding Kurukullā in particular,²⁷³ as well as Mahāmāyūrī²⁷⁴ and Jāṅgulī.²⁷⁵ The unpublished *Mitapadapañjikā* of Durjayacandra has a quite long section on curing poison via mantras and determining fatal cases (*kāladaṣṭa*).²⁷⁶ Other sources I would like to explore more in the future include the *Siddhaikavīratāntra*, *Hayagrīvavidyā*, *Laghuśaṃvara*, *Kriyāsaṃgraha*, and *Bodhicaryāvatāra*.

²⁷²MATSUNAGA 1985.

²⁷³BHATTACHARYA 1968a: 343–394.

²⁷⁴ibid. 400.

²⁷⁵ibid. 246–253.

²⁷⁶Folios 17r–20r in the manuscript filmed by the NGMPP as B23/14. Credit for my awareness of the text goes to the anonymous maker of a digital transcription I came to have in my collection.

2.11 Other Sources

Many other classes of texts not yet described could also be delved into for passages of interest, but time does not permit me to do so yet. From my colleagues Jason BIRCH and James MALLINSON I know that works on Yoga have material of interest, such as the unedited eleventh century *Amṛtasiddhi* and the *Hathayogapradīpikā*. Literary sources, plays, poetry, and devotional literature occasionally take up our topic for dramatic or didactic effect. I also have to pass over, by necessity, a large amount of literature written in South Asian languages that I do not read. For example, I know there is material of interest in Tibetan, Bengali, Tamil, Malayalam, Kannada, and Telugu literatures, and surely those of many other languages—not to mention Southeast Asian languages and oral traditions, but I do not have the time and training in these languages to make use of them.

2.12 Directions of Transmission

By way of conclusion, let me summarize what the exercise of such a broad survey has revealed about directions of transmission in the development of Gāruḍa Medicine. I have described the Vedic literature and mentioned the lost *sarpavidyā* corpus, and noted that at least once the *Mahābhārata* has a specifically Vedic antivenom mantra in mind, although usually the details are not specified. Garuḍa had some association with healing envenomation in the Vedas—in *Atharvaveda* 4.6 at least—but the vast majority of Vedic material on snakebite and poisons has nothing to do with Garuḍa. The other early works—the Pali texts and the two foundational Āyurvedic works of Caraka and Suśruta—likewise give us only tenuous connections between snakebite medicine and Garuḍa.

It is not until the *Mañjuśrīyamūlakalpa* and the early Śaiva Tantras like the *Niśvāsātattvasaṃhitā* and *Brahmayāmala* that clear and relatively abundant references to the Gāruḍa Tantras become available, thus they cannot readily be traced to prior extant works—they seemed to have originated at the very beginning of the Śaiva Age and developed from there. I also cannot say for certain if and how they were different in the sixth century versus the ninth when the surviving sources becomes more abundant. It is clear, however that at some point in these four hundred years the Gāruḍa Tantras reached a peak, consisted of twenty-eight canonical titles, and began to be redacted into more manageable non-scriptural digests. I have given abundant evidence of copying from Gāruḍa Tantra sources to the *Gāruḍa*, *Agni*, and *Nārada Purāṇas*, and offer more in the next two chapters.

It is also clear that during this period between the sixth and ninth centuries Āyurvedic text begin to show Gāruḍa Tantra influence—I pointed to Gāruḍa goddesses in the *Haramekhalā*, the Sugrīva mantra in the *Hārītasamhitā*, and to the fact that the *Aṣṭāṅgahṛdaya* and *-samhitā* place much more emphasis on mantras than the prior two foundational texts of the *Bṛhatrayī*. Proving that Vāgbhaṭa knew the Gāruḍa Tantras is difficult, but I remind my readers that one antidote recipe is called *gāruḍa* and works “like Garuḍa” when administered, a medicated ghee is similarly said to work “just like Garuḍa,” and that another antidote recipe that Vāgbhaṭa attributed to Kāśyapa is very similar to one found in the Gāruḍa Tantra inspired *Kāśyapa Saṃhitā*. Additionally, I do not believe that the use of poison to cure poison has a place in Suśruta or Caraka. Vāgbhaṭa does know this

practice, however, and it is a hallmark of the Nilakaṅṭha system of the Gāruḍa Tantras. Certainly later Āyurvedic works like the *Hitopadeśavaidyaka*, *Gadanigraha*, and *Āyurvedaparakāśa*, to name a few, reveal extensive borrowing from the Gāruḍa Tantras.

The Gāruḍa Tantras too must have been influenced by Āyurvedic snakebite expertise. The three humors are frequently invoked in the Gāruḍa Tantras and derivative works, and I would be surprised if one could not trace specific herbal recipes from the early Āyurvedic texts, although I have not yet tried. The typology of snakes was quite advanced in the *Suśrutasamhitā* and some Gāruḍa Tantra passages also make fine distinctions between species whereas others make no distinction in treatment for different types of snakes.

I have also offered evidence that the Jains, Vaiṣṇavas, and Buddhists borrowed from the Gāruḍa Tantras, but all of these literatures need to be studied further before broad conclusions can be drawn. They certainly had their own innovations and the influence must have gone both ways. I look forward to working on the question of directions of transmission more in the future.

Chapter 3

The Gāruḍa Mantra Systems

The Gāruḍa Tantras teach two broad categories of treatment for envenomation: that based on mantras and that based on (predominantly herbal) medicine.¹ In this chapter I explore several important mantra systems in some detail. As I mentioned previously, most scholars of South Asian religions and historians of medicine have fared poorly with the topic of mantras, too often ignoring them or dismissing them out of hand as irrational mumbo-jumbo. Since mantras are so central to tantric medicine and Śaiva religious practice—the dominant form of Hinduism from the fifth through the thirteenth centuries²—it is worthwhile to study them. This chapter will demonstrate that the Gāruḍa mantras under consideration are carefully designed, full of esoteric correspondences, and therefore the precise opposite of mumbo-jumbo. It is not my interest here to address the question of efficacy—whether or not mantras actually work. I understand that for many people this is the only question that matters, but for academic researchers it should be enough that they were widely believed to work. Mantras are an inherently interesting phenomenon and an integral part of South and Southeast Asian cultures. That they are secret and perfected only after considerable difficulty also testifies to their cultural importance.

3.1 The Status of Gāruḍa Mantras

Gāruḍa mantras came to be widely renowned for their efficacy in immediately curing a case of envenomation, and therefore as a proof of the efficacy of mantras in general, and Śaiva mantras in particular. This is not to say that they were universally accepted as efficacious, but for many centuries they were extremely popular, as I have shown in my survey in the previous chapter. 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

¹Minerals and metals were also occasionally used, as well as animal biles and other animal products.

²SANDERSON 2009: 41.

sacred speech, and by extension the validity of the Veda.³ I give three examples.

The *Mokṣopāya* equates existence in the illusory world (*saṃsāra*) to 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.”⁴ 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 non-dualist claim that the world is unreal because it ceases to afflict one with 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.⁵ The *Nyāyabhūṣaṇa* likewise mentions Gāruḍa (mantras/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.⁶ All three of these comparisons are only useful insofar as the audience accepts the efficacy of antivenom mantras beyond doubt, so clearly the authors 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. Patton BURCHETT recently presented a paper on this topic at the American Academy of Religion conference in San Francisco (2011) and kindly shared his draft with me.⁷ The thrust of his paper is that the Bhakti saints denigrated tantric mantras because they saw them as powerless. 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 Gāruḍīs⁸ by identifying Kṛṣṇa as the Gāruḍī who can heal the poison of separation from the divine (*viraha*).

³I paraphrase his note to the “Indology” e-mail discussion list (June 28, 2011). He also points to ELTSCHINGER’s *Dharmakīrti sur les mantra et la perception du supra-sensible*. ELTSCHINGER makes numerous references to Dharmakīrti bringing in the anti-poison 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.

⁴*Mokṣopāya* 2,12.10: *duḥsahā rāma saṃsāravīṣāveśaviṣūcikā / yogagāruḍamantreṇa pāvanena praśāmyati //*. See MEULENBELD 1999 vol. IB: 67, for a discussion of why *viṣūcikā* is not equivalent to cholera, despite the dictionaries.

⁵*Nyāyasudhā* 1,515: *api ca satyasyāpi viśasya garuḍadhyanena nirvṛtidarśanād bandhamithyātvaṃ naiva muktir apekṣate / viśaṃ na satyamiti cenna /*.

⁶*Nyāyabhūṣaṇa* 392.16: *jinādibhis tu drṣṭārthena vañcitair anādyavidyābhyāsajanitena mithyābhimānena svapakṣarāgeṇa ca, vedavedāṅgebhyo ‘rthaṃ vijñāya, svadarśane pratyayotpādanārthaṃ gāruḍādikam ca bhāṣāntareṇopadiṣṭam iti*. Alexander von ROSPATT pointed out that mantras are generally not translated into other languages and referenced 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.”

⁷BURCHETT 2011.

⁸This is the Hindi word for Sanskrit *Gāruḍika*, referring to the practitioner of Gāruḍa Tantra.

3.1.1 In Śaivism

The status of Gāruḍa mantras varied within Śaivism. On the one hand, the Gāruḍa Tantras came to be regarded as one of the five streams of Śaiva revelation, and therefore as valid revelation. This aggregative perspective seeks to unite Śaiva sects together against outside sects such as Vaiṣṇavas, Vaidikas, and Smārtas. On the other hand, there was a good deal of what may be called competition within the Śaiva sects. Consider the following quote from Jayaratha's *Tantrālokaivēka* translated by Jürgen HANNEDER:

All the mantras that are taught in Siddhānta-Tantras etc. are powerless, as they are devoid of the splendor of [Śiva's] power. The great mantras of the Kula [scriptures], whose splendor shines naturally, appear with supernatural [lit.: "heavenly"] splendor and are causes for immediate knowledge.⁹

This shows that some esoteric sects considered the mantras of other sects to be powerless, however it does not specifically name the Gāruḍa Tantras or their mantras. He goes on to note that a "division of schools into "general" (*sādhāraṇa*) and "special" (*viśeṣa*), with the implication that the "special" is more effective, but only accessible to an elite, is applied to mantras."¹⁰ For this HANNEDER offers no citations, and the only cases I could find took the general category to refer to non-Śaiva scriptures. One scholar informed me that there is material on the low status of Gāruḍa mantras in one of the *Kālotṭara* recensions, but I was unable to find anything of that nature. Each recension does, to the contrary, refer to destruction of poison as one of the eight "proofs" (*pratyaya*) meant to generate faith in Śiva. Consider this passage in the *Sārdhatriśatikālotṭara*:

Next I will teach something else, namely that proof is of eight types: not burning in fire, killing a tree, paralysis of fetters, destruction of deadly sins, elimination of poison, rendering infertile, and destruction of seizures and fevers; this is known as the eightfold proof.¹¹

The Saiddhāntika *Kiraṇa Tantra* compares Śiva-knowledge blocking the power of innate impurity (*mala*) of the bound soul (*paśu*) with destruction of poison by mantras. The poison is not destroyed per se, but its destructive power is rather neutralized by the power of the mantras.¹²

Somadeva VASUDEVA has edited and translated a passage of the *Mālinīvijayottaratantra* which describes the rewards of meditating on the five elements (13.54–62). The sole example mentioned is destruction of poison, however the passage goes on to warn: "One should avoid becoming attached to these [lower stages]. Those who become stuck in these [transitions] will not attain the

⁹HANNEDER 1997: 149, translating from *Tantrālokaivēka* 29.3. He is translating two verses cited in the commentary whose source has not been determined.

¹⁰HANNEDER 1997: 149.

¹¹*Sārdhatriśatikālotṭara* 21.1–3ab: *ataḥ paraṃ pravakṣyāmi aṣṭadhā pratyayo yathā / anagnijvalanaṃ caiva vṛkṣasyālabhanaṃ tathā // pāsānāṃ stobhanaṃ caiva mahāpātakanāśanam / viśaṣaṃharaṇaṃ caiva nirbijakaraṇaṃ tathā // grahajaravināśaśca pratyayo 'ṣṭavidhaḥ smṛtaḥ /*

¹²*Kiraṇa Tantra* 1.32–34, translated in GOODALL 2001: 349.

ultimate reward,”¹³ therefore one gets the impression that this yoga system of tantric Śaivism viewed mantras, and anti-poison mantras in particular, as lower in status than salvific ones.

Beyond these examples, many Śākta traditions include curing snakebite as an ability of particular goddesses. As Alexis SANDERSON suggested (oral communication), this points to competition among sects. The Gāruḍa Tantras may be compared to a specialty store that is put out of business by a large general store (the Śākta sects). If one is a worshiper of Kubjikā, for example, one can simply pray to her to destroy the poison rather than call in a specialist or learn another complex mantra system.

A more sympathetic perspective of a Śaiva intellectual, however, is seen in the fourth stanza of Śaṅkuka’s *Samhitāsāra* (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.”¹⁴ Śaṅkuka thus places a high value on the moral quality of compassion and sees Gāruḍa mantras as part of a complete system for achieving any desired goal in life.

3.2 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*.¹⁵ *Vipati* refers at once to both Garuḍa as lord (*pati*) of birds (*vi*) and to disaster (*vipati/vipatti*),¹⁶ 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>Garuḍadaṇḍaka</i>	<i>Nārada Purāṇa</i>
<i>Īśānaśivagurudevapaddhati</i>	<i>Garuḍapañcākṣarīkalpa</i>	<i>Nārāyaṇīya Tantrasārasaṃgraha</i>
<i>Īśvarasaṃhitā</i>	<i>Garuḍapañcāśat</i>	<i>Pādmasaṃhitā</i>
<i>Uḍḍīśatantra</i> , ¹⁷	<i>Garuḍa Purāṇa</i>	<i>Pārameśvarasaṃhitā</i>
<i>Uvasaggaharaṃ Mahāpūjāna</i>	<i>Gāruḍa Upaniṣad</i>	<i>Puraścaryārṇava</i>
<i>Kriyākālaguṇottara</i>	<i>Jvālāmālinīkalpa</i>	<i>Prāṇatoṣiṇī</i>
<i>Khagendramaṇidarpaṇa</i> , ¹⁸	<i>Tripadvibhūtimahānārāyaṇa</i>	<i>Bṛhattantrasāra</i>
	<i>Upaniṣad</i>	

¹³VASUDEVA’s translation of 13.58ab in VASUDEVA 2004: 328.

¹⁴SLOUBER 2011b: 28. The original Prakrit as edited: *jo dhaai jaṃtūjīaṃ dussahavisaveṇāūliam / dhammatthakā-mamokkhāṃ so kaauṇṇo jaṇo lahai //*.

¹⁵See *Garuḍapañcākṣarīkalpa* 5.6, etc., *Nārāyaṇīya Tantrasārasaṃgraha* 3.7, etc., *Śāradātīlaka* 24.52, *Īśānaśivagurudevapaddhati* 39.83, etc., and *Agni Purāṇa* 294.11d.

¹⁶The 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.

¹⁷I have not been able to locate the mantra in the source text, but am basing it on the following web discussion at <http://tinyurl.com/6jlpjh9> (accessed 11 Mar 2011), and on the fact that an *Uḍḍīśa* is named as one of the foundational texts of Kerala’s *viśavaidyā* as I mentioned in Chapter 1.

¹⁸I am just beginning to learn the Kannada script, but I found the *Vipati* mantra on p.267.

Bhairavapadmāvatīkalpa
Mantramahodadhi
Yogarātnāvalī

Lakṣaṇāmṛta
Vidyānuśāsana
Viṣvakṣenasamhitā

Vīrabhadra Tantra
Śāradātilaka
Śivatattvaratnākara

The list could certainly be expanded with more research, but it already includes Śaiva, Vaiṣṇava, and Jaina Tantras, as well as Purāṇas, Upaniṣads, and Vaiṣṇava devotional poetry. It may also be the specific mantra that the *Guru Granth Sahib* has in mind with the words *Garuṛ mukh nahī sarap tarās* (“As with the magic spell of Garuda the eagle upon one’s lips, one does not fear the snake”).¹⁹ One would expect that a mantra so widely distributed in Indic literature would have been discussed in modern secondary sources, but I have turned up almost nothing.²⁰

The Vipati mantra is still widely known and used today, as I have been able to gather from extensive web searches.²¹ It is part of the living tradition of *viṣvavidya* in Kerala,²² is important to Śrīvaiṣṇavas who follow the writings of the fourteenth-century saint Vedānta Deśika,²³ and comes up many times in astrological contexts on the web. Most of the results concerning astrology were in situations where the client suffered from matrimonial and fertility-related problems which were diagnosed as “snake-offense” (*sarpadoṣa/nāgadoṣa*).²⁴ ALLOCCO’s 2009 dissertation entitled “Snakes, Goddesses, and Anthills: Modern Challenges and Women’s Ritual Responses in Contemporary South India” amply demonstrates the contemporary prevalence of *nāgadoṣa* diagnoses, but the typical remedy is offering worship to the *nāgas* and did not, in ALLOCCO’s experience, involve Garuda in any way. It makes sense, however, to invoke Garuda for any problems caused by snakes/*nāgas* because of his status as their punisher. The seed syllable *ḴṢRAUṢ* is also mentioned on the web for poisons and *nāga* issues.²⁵ It is often associated with Narasiṃha in the Tantras, but comes up in

¹⁹*Guru Granth Sahib* p.987. English translation of Dr. Sant Singh Khalsa. Easily accessible online: <http://www.srigranth.org> (accessed 11 Mar 2011).

²⁰Two minor exceptions are a reference to it in a book about Swami Deśikan, 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 *Viṣvavidyasārasamuccaya* edition (NAMBOODIRI, C.K. 2006).

²¹Perhaps 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 *Ḵṣ* may be found spelled *Ḵṣi*, *Ḵṣi*, *Ḵṣhi*, *Ḵṣi*, or *Ḵṣi*. Although I also searched directly 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: “*Ḵṣipa oṃ*” OR “*Ḵṣi pa oṃ*” OR “*paḴṣi oṃ*” OR “*pa Ḵṣi oṃ*” OR “*oṃ pa Ḵṣi*” OR “*oṃ paḴṣi*” OR “*oṃ Ḵṣi pa*” OR “*oṃ Ḵṣipa*”. I came up with over a hundred variations for only these three syllables.

²²See this online discussion of treating snakebite with Ayurveda, wherein the *Garuḍapañcākṣarī* mantra is mentioned: <http://www.ayurvedaconsultants.com/caseshow.aspx?ivalu=engoogle1557> (accessed 11 Mar 2011). See also the website of the following Garuda temple in Kerala that offers *Garuḍapañcākṣarī* empowered oils for poisoning and skin diseases: <http://garudankavu.com> (accessed 11 Mar 2011). It also mentions a tradition wherein people offer live cobras to Garuda by throwing them in an earthen pot into the temple whereupon a priest anoints the snake while chanting the five-syllable mantra and the snakes go away.

²³I discuss his two poems to Garuda in Chapter 2. I found that hundreds of results for the search term “garuda mantra” were about Swami Deśikan.

²⁴See <http://www.mysticboard.com/vedic`astrology`reading`forum/65640-dltd-2.html> and <http://tinyurl.com/6jlpjh9>.

²⁵<http://tinyurl.com/6gqehy4> and <http://tinyurl.com/7thyz2e>.

purely Śaiva contexts as well. The Vipati mantra is still used in modern Tibetan traditions and is now in use even among American practitioners of Tibetan Buddhism.²⁶

I have found a miscellany of other webpages that refer to the Vipati or unspecified Garuḍa mantras. Perhaps the clearest way to present them is in the form of a list. Unless otherwise stated, all websites were verified as current on 11 Mar 2011.

- The “mantra gallery” of homam.org includes a Garuḍa Mantra that uses the Vipati syllables: <http://www.homam.org/mantras/index.html>
- At homam.co.in, Purja Sri Sathyanandhanathar includes a Vipati-like mantra again poison (#21 in his list): <http://homam.co.in/ekakshara.asp>
- Kamakotimandali.com has a well-informed synopsis of the “pa~nchAkSharI mantra” based on the *Kāśyapaśaṃhitā* and other texts: <http://www.kamakotimandali.com/misc/garuda.html>
- This article in *The Hindu* newspaper summarizes a teaching on Garuḍa that claims the Vipati mantra originated in the thirteenth–fourteenth centuries with Vedānta Deśika: <http://www.hindu.com/fr/2009/06/12/stories/2009061251210300.htm>
- Also referred to in another article in *The Hindu*, this one tongue-in-cheek, which prompts readers for suggestions on dealing with cobras in populated areas: <http://www.hindu.com/2005/09/25/stories/2005092502240200.htm>. The first response listed is to teach police the Garuḍa mantra to threaten the cobras: <http://www.hindu.com/2005/09/27/stories/2005092704430200.htm>
- This brief description of Garuḍa and his mantra from a Sai Baba website (saibabaofindia.com) comes up on several other webpages. It is not clear where the blurb originally appeared, but I suggest that the Vipati mantra and Bheruṅḍā vidyā²⁷ were drawn from *Garuḍa Purāṇa* 19. The *vidyā* is misspelled, so it seems to be a mistake in an edition multiplying as people who do not understand what they are reading copy across the web: [http://www.saibabaofindia.com/miracles`of` sathya `sai` baba.htm](http://www.saibabaofindia.com/miracles%20of%20sathya%20sai%20baba.htm)

²⁶See this webpage of the Ecumenical Buddhist Society of Little Rock, Arkansas: <http://www.ebslr.org/practice/sakya/images.html>. I also received a document entitled “Short Sadhana of Garuda (Kyung Thra),” which is mainly in English and which includes the Vipati mantra. It was published by the Ewam Choden Tibetan Buddhist center only a couple of miles from the Berkeley campus (<http://www.ewamchoden.org>), but is not publicly available on their website. On the following website a lama recommends doing a “Black Garuda” *sādhana* for various diseases and general protection (<http://www.lamayeshe.com/index.php?sect=article&id=334&chid=1512>). One can also purchase a booklet detailing “the essential Garuda practice” for cancer and other ills, and which promises to reveal the Tibetan text of Garuḍa’s mantra (http://shangshung.org/store/index.php?main_page=product_info&products_id=263). See also <http://bluegaruda.com> which gives an English translation of a “multi-colored Garuda *sādhana*” which includes the five syllables.

²⁷The various websites refer to the *Bheruṅḍāvidyā* as “Garuda Mantra,” but the *Purāṇa* understands it as a *vidyā* and separate from Garuḍa’s Vipati mantra. The loose structure in this chapter is to open a new section with the mantra or *vidyā*, then give instructions for it, and end the section with a statement of its effect. With this structure it is clear that the Vipati mantra section ends with verse 22.

- A message on [indusladies.com](http://www.indusladies.com), a discussion forum, contains passing reference to using the Vipati (“OM SHIPA OM Swahaa”) for Garuḍa in conjunction with Dattatreya worship:
<http://www.indusladies.com/forums/pujas-prayers-and-slokas/44987-guru-dattatreya-2.html>
- The following three links are discussion threads on the IndiaDivine.org discussion forum. The first contains a rather well-informed synopsis of the Vipati mantra and the procedure for mastering it. The respondent knows of a doctor in Dakshina Kannada district of Karnataka who uses the mantra in his practice. The second linked thread is on palindrome mantras and the Vipati mantra is briefly discussed as an example which is useful for the astrological condition *sarpadoṣa*. The third linked thread is on various mantras, and the “Garuda Panchakshari” is given as an example of a five-syllable mantra.
<http://www.indiadinive.org/audarya/shakti-sadhana/120975-re-garuda-mantram.html>
<http://www.indiadinive.org/audarya/vedic-astrology-jyotisha/629040-palindrome-mantras-sarbani.html>
<http://www.indiadinive.org/audarya/vedic-astrology-jyotisha/552578-job-wrong-mantra.html>
- An unspecified “Gāruḍa” mantra is referred to in a verse from the Śrī Guru Pādukā-Pañcakam (“The Five Stanzas on the Sandals of Shrī Guru”)²⁸ attributed to Śaṅkara and recited daily by thousands of Siddha Yoga practitioners worldwide. I give the following website as an example, but it corrupts *-gāruḍābhyāṃ* to *-garuḍābhyāṃ* at the expense of the Upajāti meter and thus mistranslates the verse. The hymnal book used by most Siddha Yoga practitioners, *The Nectar of Chanting*,²⁹ preserves the correct spelling and translation.
http://www.hindupedia.com/en/Guru_Paduka_stotram
- The 1984 Malayalam film “Shree Krishnaparanthu,” directed by P. BHASKARAN and A. VINCENT, stars MOHANLAL as a neophyte *viṣavaidya* who battles with sexual temptations while perfecting the five-syllable mantra. Many details are surely lost on me, as I do not understand Malayalam, but it strikes me as a fairly accurate portrayal. At one point he demanded payment from a bite victim’s relative, to the horror of his mother because traditionally *viṣavaidya*’s never accepted money for treating snakebite. He then used a mantra to summon the snake that bit the victim and made it bite him again to take back the venom (one hour and twenty-three minutes into the film). Thanks to Pondicherry scholar S.A.S. SHARMA for bringing this film to my attention.

One final piece that I found while searching for Gāruḍa mantras on the web is a fictional modern fable from Kerala in the collection *Stories from Ithiyamala* by A.K. SHRIKUMAR 2001. In the story

²⁸*kāmādisarpavrajagāruḍābhyāṃ, vivekavairāgyanidhipradābhyāṃ / bodhapradābhyāṃ drutamokṣadābhyāṃ, namo namaḥ śrīgurupādukābhyāṃ* // “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...” Thanks to Michael STANLEY-BAKER for pointing out this verse.

²⁹SYDA 1983: 5.

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 mantra is not important, rather the one-pointed faith of the practitioner.

With this review of the modern reception of the Vipati mantra, I hope to impress its widespread and multi-sectarian importance upon my readers. That said, there appears to be a dearth of in-depth knowledge about it. Most people know it only as a mantra to recite, perhaps while visualizing Garuḍa. In the past it was much more complex. Let me lay 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 manuscript sources.

3.2.1 Fundamentals

All of the modern sources I have found 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. Below I will describe various permutations of the syllables’ order for different purposes. Mathematically speaking, there are one hundred and twenty possible sequences in which one could arrange these five syllables, but only six are employed in the early sources. Why only six? It is precisely because there is a tendency for the syllables/elements to remain in the standard order unless one of them is being foregrounded for a specific purpose. The identity of the syllables with the elements was then an extremely important aspect of the mantra.

Visualization of the elements has a long history in Yoga and tantric traditions. In his study of the *Mālinīvijayottaratantra*, 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.³⁰ They are installed on both the hand and body, and I elaborate on this below. According to Jason BIRCH, meditation on the five elements in five centers of the body is taught in post-twelfth century Yoga texts such as the *Vivekamārtaṇḍa* (12th–13th centuries) where the yogin holds his breath and mind for two hours each on the heart (Earth), throat (Water), palate (Fire), space between the eyebrows (Wind), and the crown of the head (Ether).³¹ The purpose of this visualization is to gain mastery over the elements resulting in powers specific to each element: “Stabilizing, supporting, and burning as well as desiccating; this is the five-fold meditation on the elements.”³² 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 as well as not have oneself be burnt by fire.

The *Kriyākālaguṇottara* appears to be the oldest and most detailed source for the Vipati mantra

³⁰VASUDEVA 2007: 329.

³¹Personal communication, 16 Mar 2011, citing edition of F. NOWOTNY 1976.

³²*Vivekamārtaṇḍa* 160: *stambhinī dhāriṇī caiva dahanī bhramaṇī tathā / śoṣiṇī ca bhavaty eṣā bhūtānāṃ pañcadhāraṇā //*

system, so I will outline the narration in its sixth and seventh chapters and note some prominent variants subsequently. A full edition and translation of these chapters may be found in Part II. The ritual represents a merging of several mantra systems and the precise order of ritual actions is far from unambiguous. I have identified six phases of the ritual:

1. Consecration of the heart
2. Consecration of the hand (*tārksyahasta*)
3. Consecration of the body
4. Worship of Bhairava on a visualized internal throne
5. Visualization of oneself as Bhairava or Garuḍa
6. Ritual action as the deity

I describe each below. I should point out that the *Gāruḍa Purāṇa* has a chapter (1,197) that is undoubtedly genetically related to *Kriyākālaguṇottara* 6, but the former is not very helpful because of frequent variants/corruptions resulting in nonsensical readings. Some variants in the *Purāṇa* are mistakes, some are attempts to fix perceived grammatical errors, and some appear to be volitional attempts to obscure details of the mantras. I wondered how many of these changes go back to the original redaction of the *Purāṇa* and looked at two manuscripts of this *Gāruḍa Purāṇa* chapter and one further edition, that of VIDYASAGARA 1890. I discovered that they frequently have better readings than the editions and that they are much closer to those of the *Kriyākālaguṇottara* in many cases.³³ Thus, one cannot rely on the current editions of the *Gāruḍa Purāṇa* for making claims about its textual history. It has been translated in full several times, but these unfortunate translators were all but doomed to fail because of the state of the edition of this chapter.

3.2.2 Consecration of the heart

In the *Kriyākālaguṇottara*, the chapter begins by describing the five syllables as the lords of the elements (6.1), then lists the six ancillary mantras of Śiva as well as the Śiva-mantra itself (6.2–4).³⁴ It tells us that the installation is done in three times: on the heart, on the palm of the hand, and on the body (6.5). The text then launches into a description of how the element maṇḍalas are to be visualized, as well as the eight *nāgas* that correspond in pairs to the first four element maṇḍalas (6.6–14). I assume that these are meant to be visualized in the heart, but the details of how this is done are lacking. Verse 6.15 abruptly instructs us to install the five element maṇḍalas on the fingers beginning with the thumb. This leaves some doubt as to whether the preceding verses were preliminary to the hand consecration or part of that of the heart.

³³The manuscripts are NGMPP B207/2, in the National Archives of Nepal, and Chandra Shum Shere b.29, at the Bodleian Library in Oxford, England. As an example of readings, both have *śivavācakaḥ* in agreement with *Kriyākālaguṇottara* 6.2 (*śivavācakam*) whereas the editions read *viṣṇusevakaiḥ*.

³⁴The manuscripts are somewhat corrupt here, but it appears that the six ancillary mantras are formed on the basis of a single consonant, perhaps KṢA with varying vowels: Ā, Ī, Ū, AI, AU, AḤ.

3.2.3 Consecration of the hand (*tārksyahasta*)

The installation of mantras on the hand is a rather complex affair. The text begins by telling us to install the five elements on the thumb and fingers and that it involves three rounds of moving back and forth on the joints of each finger (6.15).³⁵ This is followed by installation of the *nāgas* in pairs 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 suggests that the *nāgas* are only installed on the middle joints, because the upper and lower joints of the thumb were consecrated with the Earth maṇḍala if I have understood the text correctly. The same verse (6.16) has us also install the ancillary mantras of Śiva on the fingers starting from the little finger and the base mantra of Śiva as “pervasive,” by which one might understand that it is visualized as covering the whole hand. The final quarter of the verse says that it is to be done on both hands. This can only be meant to apply to the entire procedure which is not yet complete, although it is odd to announce this in the midst of the instructions. Verse 6.17 is rather puzzling in that it tells us to visualize the three *tattvas* on the joints of the thumb first and do another round of installation for the element and Śiva ancillaries. Is this really a new series of identical installations or is it merely adding that one should begin the whole hand-consecrating procedure with the three *tattvas* on the thumb? Verse 6.18 helpfully informs that each syllable is to be installed and propitiated by chanting it preceded by OM, ending with NAMAḤ, and including the name. Thus, one might install Śiva’s heart mantra on the third digit of the little finger while chanting OM KṢRĀM HRDAYĀYA NAMAḤ. Verse 6.19 clarifies that the first syllable of the name is used for invoking the eight great *nāgas*. Verse 6.20 gives the syllables to use for the three *tattvas* and finally 6.21 has us install the five Vipati syllables in their respective elements which were previously installed on the first digits of the fingers. It further asserts that this precise ritual action is what effects possession by Garuḍa.



Figure 3.1: A provisional and abbreviated “Hand of Garuḍa.”

3.2.4 Consecration of the body

One continues the preparation by consecrating the body with the newly consecrated right hand (6.22–34). The practitioner first purifies 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 one with nourishing nectar (6.22–23). Next comes a series of five verses for installing the elements in their respective section of the body. I skip the details here of the colors and particulars of the visualization, but note the locations: the Earth is visualized as making up one’s feet and

³⁵The manuscripts say four times, but Alexis SANDERSON suggested that this is likely corrupt.

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. The *nāgas* are installed next, followed by the subtle elements and the syllable of Śiva (6.29). There was no mention of installing the subtle elements on the hand, so should this have been done as well? As for installing the syllable of Śiva in the body, it is also not specified if this means all of the ancillary mantras or just the main one, but I assume all are meant. Verse 6.30 emphasizes that the practitioner 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* (6.31). This is an important point, because it explains that the primary purpose of installing the *nāgas* is not to harness their power, but rather to make the practitioner resemble Garuḍa even more directly. The last three verses of this section (6.32–34) give instructions that muddle our understanding of the sequence and meaning of the body-consecration. We are told that one should banish demonic beings and *nāgas* from one's body prior to installing Śiva, that the installation was taught to be two-fold (that of the elements and that of the *nāgas*), and that the three *tattvas* should be installed prior to installing Śiva. I am not clear on how to fit the subtle elements, *tattvas*, and the Śiva mantra(s) into the framework of a two-fold installation. For the hand-consecration it seemed clear that Śiva was installed prior to the finishing touch of installing Garuḍa, so I assume that order holds here too.

3.2.5 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* (6.38). Next Śiva and his ancillary mantras are worshiped 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 (6.40–41). Śiva's ancillary mantras are then assigned to the cardinal directions, with the weapon and eye mantras placed separately outside the maṇḍala proper, to the north. Finally, the eight *nāgas* are installed in the eight directions and worshiped there. The last verse of the section (6.46) 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.³⁶ This suggests that one should, in fact, have done a complete internal throne and worship upon consecrating the heart and hand, but that this fact was previously omitted. I also wonder why it is not done for the body consecration. Perhaps the heart consecration serves this purpose, but then did the heart consecration really come before that of the hand as suggested by the beginning of the chapter?

³⁶The text here reads *agnimaṇḍale*, but SANDERSON suggests we understand it as abbreviated for *agnau ca maṇḍale*.

3.2.6 Visualization of Oneself as Bhairava or Garuḍa

This stage of the ritual marks the transition between preparation and action. One visualizes oneself as Śiva in his terrific ten-armed Bhairava form, pervading the entire universe with a fierce and penetrating fire. Next comes a crucial verse (6.49):

When it is time to act, one always [visualizes] oneself as Bhairava for the destruction of evil spirits; for destroying snakes, [one] just [visualizes oneself as] terribly powerful Tārksya (Garuḍa).³⁷

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

[Visualize his] feet in the nether regions and wings pervading the directions. The seven worlds are on his chest [with] *brahmāṇḍa* reaching his throat. One should visualize his head as beginning at the Rudra[*tattva*] and ending at the Īśa[*tattva*]. Sadāśiva and the three *śaktis* stand at the crest of his head. The best *sādhaka* should visualize Tārksya before his eyes as both transcendent and immanent, pervading the worlds, with three eyes, dreadful appearance, effecting the destruction of poison and snakes, devouring [*nāgas*], with a terrifying mouth, as an embodiment of the Garuḍa mantra, and blazing like the Fire of Time.³⁸

Thus, 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 place? Or perhaps this is not an issue because he is himself Bhairava. One might think that the ritual system is now complete. Since the practitioner need only show up to frighten away any harmful beings, what need is there for further ritual?

3.2.7 Ritual Action as the Deity

In fact, the core of the Vipati system really only gets started in the *Kriyākālaguṇottara*'s seventh chapter. The first six verses betray clumsy redaction—they more properly belong in the fourth

³⁷*karmakāle sadātmānaṃ bhairavaṃ bhūtanāśane / nāgānāṃ nāśanārthāya tārksyaṃ vai bhīmavikramam //*

³⁸*pāḍau pātālasaṃsthau ca diśaḥ pakṣais tu vyāpitāḥ / sapta svargā ure tasya brahmāṇḍaṃ kaṅṭham āśritam //* *rudrādi-īśaparyantaṃ śiras tasya vicintayet / sadāśivaṃ śikhāntasthaṃ śaktitritayam eva ca //* *parāparaṃ svayaṃ sākṣāt tārksyaṃ bhuvanavyāpakam / trinetram ugrarūpaṃ tu viśanāgakṣayaṃkaram //* *grasantaṃ bhīmavaktraṃ tu garutmāmantravigraham / kālāgnir iva dīpyantaṃ cintayet sādhakottamaḥ //*

chapter. Verses 7.7–10, however, teach the preliminary stabilization of the patient known as protecting the vital force (*jīvarakṣā*) which is done prior to any other ritual actions.

[Visualize] a very lovely, white, eight-petaled lotus in his heart. [Install the syllable representing] the vital force³⁹ with the syllables of his name in a letter E⁴⁰ in the middle of the lotus, [and that] inside a pair of half-moons. One must then install the nectar syllable ṬHA in his throat, above [the *jīva*]. Moreover, one must install a square with yellow *vajras* (the Earth maṇḍala) below and above [the heart]. First one recites the words: “Bind Bind!”, in order to protect the [patient’s] soul. Whether it is written or visualized, this is truly protective.⁴¹

The logic is to encase the life-force of the victim in a nurturing, grounding, and protected environment. The syllable ṬHA 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 holding 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.⁴² Several other uses are mentioned, unrelated to curing poison, so one gets the hint that this mantra system was not the sole interest of poison doctors, or at any rate, that the role of Gāruḍikas was broader than one might think. The Ether maṇḍala functions similarly to Water: it rains down poison-neutralizing nectar on the victim.

Verses 7.20–35 teach the main ritual actions with the Vipati system effected by manipulating the order of the syllables to forefront the element whose corresponding effect is desired. I translate the passage in full:

Now [I’ll tell] the ritual truthfully, so that there may be wellness among men. [It should be done by reciting] the five syllables beginning “KṢI PA” in natural order

³⁹The syllable representing the soul of the patient is SAṂ according to *Nārāyaṇīya Tantrasārasaṅgraha* 3.1 and *Īśānaśi-vagurudevapaddhati* 2,39.83.

⁴⁰The syllable E is a triangle in the Gupta script.

⁴¹*Kriyākālaguṇottara* 7.7cd–10: *hr̥dimadhye śitaṃ padmam aṣṭapatraṃ suśobhanam // ṭhakārāntargataṃ jīvaṃ nāmākṣarasamanvitam / ekāramadhyagaṃ padmam ardhacandrapuṭodare // nyaset kaṇṭhe ṭhakāraṃ tu ūrdhve ca amṛtātmakam / punar dadyād adhordhvaṃ ca catuśrā pītavajriṇī // bandha bandha padoccārya ādau jīvasya rakṣaṇe / likhitaṃ cintitaṃ vātha rakṣeyaṃ nātra saṃśayaḥ //*

⁴²Transferring 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.

and with [certain] permutations. Even without recitation there would be success in [curing] poison, demons, and fevers—this very powerful Gāruḍa [formula] works merely by calling it to mind.⁴³

The first syllable (KṢI) at the beginning and the end, the fifth removed (KṢIPA OṂ SVĀKṢI). Making [the formula] enclosed with the Earth, bounded by ten *vajras*, all [of the syllables] are separated by the name [of the victim], and become immovable like mountains. This is described as *stambhana*. No one else would be able to make him move.⁴⁴

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). [One should visualize the mantra] on a lotus in a square Earth maṇḍala on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving [water]. Wiping the one afflicted by poison with the formula-empowered hand, one can quickly make him free of poison, 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.⁴⁵

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 say “Burn! Cook!” in this way. He would be able to purify one afflicted by demons, fever, or poison; he could likewise do running and leaping by ending the formula with PHAṬ in its own position.⁴⁶

The fourth removed from its place and the Earth [syllable] stationed in its position. Making the Wind [syllable] first (thus SVĀ OṂ PAKṢI HĀ), one should say “go, go!” He should visualize the fever, demon, or poison in the form of a bee on a lotus

⁴³7.20–21: *atha karma yathātathyaṃ sukhaṃ yena bhaven nṛṇām / anulomavilomena kṣipādipañcakena tu // japena tu vinā siddhir viṣe bhūtajvareṣu ca / smaraṇāt kurute karma vainateyaṃ mahaujasam //*

⁴⁴7.22–23: *ādi–m–ante ca prathamam pañcamam tu vilopitam / dharitryā samputam kṛtvā daśavajrasamantataḥ // nāmenāntaritā sarve acalās ca nagopamāḥ / stambhanaṃ–m–etad uddiṣṭam nānyaś cālayituṃ kṣamaḥ //*

⁴⁵7.24–28: *viluptam ādimam bijam dvitīyasthānasaṃsthitam / dvitīyam ādime sthāne śeṣānye tu svabhāvataḥ // kamale indrabhavane mūrdhni jīmūtarūpiṇam / varṣantaṃ ca mahaughena śītalam prāṇadhāriṇam // apamārjya karasthena prayogeṇa viṣāturam / kurute nirviṣam śīghram takṣakenāpi daṃśitam // saptajaptajalenaiva tūram samprokṣya mantravit / dhvaninā nirviṣam kṛtvā utthāpayati niścitam // vāpikūpataḍāgāni śatavārābhimantritam / snānapānāvagāhena nirviṣam bhavate kṣaṇāt //*

⁴⁶7.29–30: *viluptam vahnibijam tu pārthivam tatra saṃsthitam / vahnim caivāditaḥ kṛtvā daha paca dvayam japet // stobhayet†pādasahasrāṇi† grahajavaraviṣāturam / svapurasthaphaḍantena kuryāddhāvanavalganam //* The latter verse has several doubtful and perhaps corrupt words.

somewhere. [Doing so] he transfers them right there. For running, striking down, attraction, immobilizing water, or binding, the *sādhaka* could do whatever he conceives.⁴⁷

Now, removing the fifth syllable (that of Ether), one should place the first [syllable] there (HĀ PA OṂ SVĀ KṢI). One should visualize the fifth seed syllable in the first position flooding [the body with nectar]. It is known to effect the removal of poison for beings afflicted by poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and also various poisons.⁴⁸

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 KṢI HĀ
 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”),⁴⁹ and SVĀHĀ (a ubiquitous ritual exclamation, “Hail!”). One could claim lexical meaning for the words SVĀPA, HĀPA, and SVĀKṢI, however it may not have been intended. Regardless, each configuration of the five syllables of Garuḍa is understood by the practitioner to be *full* of meaning since the correlation between the syllables and the elements was so strong. The lexical meanings of PAKṢI and KṢIPA, coupled with the fact that they mirror each other, sealed the popularity of the mantra for posterity.

The seventh chapter of the *Kriyākālaguṇottara* continues, however the connection of what follows with the Vipati system is tenuous and the verses fairly elliptical and without parallel. It also goes on to teach some other mantras and *vidyās* that I will discuss below.

3.3 The Vipati System in Context

As is common in studies of the Tantras, precisely when or where the Vipati mantra originated is unknown. Earlier I gave the list of thirty texts that mention it or teach it extensively, but most of

⁴⁷7.31–33: *caturthaṃ sthānabhraṣṭaṃ tu sthāne pārthivaṃ saṃsthitam / ādimaṃ vāyavaṃ kṛtvā gaccha gaccheti bhāṣayet // rājī-vaṣatpadākāraṃ yatrātatrasthaṃ cintayet / saṃkrāmayati tatraiva jvaragrahaviṣāṇi ca // dhāvane pātānākārṣe jalasthāpanabandhane / kurute sādhaḥ nityaṃ yaṃ yaṃ manasi gocare //*

⁴⁸7.34–35: *pañcamaṃ lopayivā tu ādimaṃ tatra sthāpayet / ādisthaṃ pañcamaṃ bījaṃ plāvayantaṃ vicintayet / viṣārtānāṃ tu jantūnāṃ viṣākṣepakaraḥ smṛtaḥ // dāghaṃ jvaraṃ tathā śūlaṃ mūrchanā ca śīrorujā / nāṣayet sarvarogāṇi garalaṃ vividhaṃ tathā //*

⁴⁹This is a perfectly normal non-standard vocative in *aīśa* Sanskrit. The standard form is *paḥsin*.

the earlier sources among them cannot be reliably dated except to say that they predate the turn of the first millennium. The earliest one that can be solidly dated is the Jain *Jvālāmālinīkalpa*, which was written in AD 939, however I would be very surprised if the Vipati system was so young. References to the Śaiva Gāruḍa Tantras in the *Mañjuśrīyamūlakalpa* and *Brahmayāmala* indicate that they existed as a class as early as the sixth century AD. It is difficult to imagine the Gāruḍa Tantras without the Gāruḍa mantra, however the evidence for it before the tenth century is weak.⁵⁰ The ninth century *Samhitāsāra*, whose purpose is to celebrate and provide a digest of the Gāruḍa Śāstra, makes no mention of it, although he does present a system of visualizing oneself as Garuḍa with the body parts correlating with the elements as in the *Kriyākālaguṇottara*. I quote the translation in my Master's thesis from Hamburg of 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, possession⁵¹ (of the victim) 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.⁵²

⁵⁰It is present in the *Lakṣaṇāmṛta* which MEULENBELD indirectly assigns to the eighth century, but on somewhat weak grounds (HIML Vol. IIA, 1999: 143).

⁵¹For this meaning of *stobha*, cf. Bandhuṣeṇa's commentary to *Bhairavapadmāvatīkalpa* 10.1 and 10.7.

⁵²See SLOUBER 2011b: 29–32 (available online), for the complete critical edition. The edited Prakrit is: *kasaṇasamīraṇāsīso huavahajālāpalittaganāhī / tado suravāipīo garulo siatuhinājānuharo // 75 // amāharaṇapuramdarakulis- apahāre nīratthae tuṭṭho / garulo viṇihaasattū samṭattamaṇoraho jaai // 76 // taṇḍavaḍambaravilulipakkhāṇilaveacaliakulaselo / paribhāvijjai garulo asesaviṣaṇāsanāthhihiṃ // 77 // pavane nāākariṣaṇakīlā jalāṇeṇa kirai tthoho / thaṃbho sakkeṇa puḍam jalakaṇavariseṇa viṣaṇāso // 78 // garulīaraṇapayattekabhāvaṇoppaṇṇanicchaamaṇeṇa / viṇaāsueṇa va kao asesaviṣaṇiggaho bhuaṇe // 79 //* And the corresponding edited Sanskrit: *kṣṇasamīraṇāśīrṣo hutavahajvālāpradīptaganābhiḥ / tataḥ surapatipīto garuḍaḥ sitatuhinājānudharaḥ // 75 // amṛtāharaṇapuramdarakulīsaprahāre nīrathake tuṣṭaḥ / garuḍo vinihataśatruḥ samprāptamanoratho jayati // 76 // tāṇḍavaḍambaravilulitapakṣāṇilavegacalitakulāsailaḥ / paribhāvīyate garuḍaḥ aśeṣaviṣaṇāsanārthibhiḥ // 77 // pavane nāgākaraṇakrīḍā jvalanena kriyate stobhaḥ / stambhaḥ śakreṇa sphuṭam jalakaṇāvaraṣeṇa viṣaṇāśaḥ // 78 // garuḍīkaṇaprayatnaik- abhāvanotpannaniścayamanasā / vinatāsuteneva kriyate aśeṣaviṣanigraho bhuvane // 79 //*

It seems, therefore, that the Vipati syllables themselves were not known to Śaṅkuka. On the basis of this evidence, I assert that the Vipati mantra was grafted onto this earlier system of mastering the elements and visualizing oneself as Garuḍa with a body made up of them and therefore that the mantra itself was not widely known before the tenth century. Of course further evidence may require us to revise this hypothesis.

The word PAKṢI in the mantra may also be traced to earlier Gāruḍa mantras. In the *Mañjuśrīyamūlakalpa* the following mantra called “Vainateya”⁵³ is cited as an example of mantras taught in the non-Buddhist (*laukika*) Gāruḍa Tantras: Oṃ ŚAKUNA MAHĀŚAKUNA PADMAVITATAPAKṢA SARVAPANNAGANĀŚAKA KHA KHA KHĀHI KHĀHI SAMAYAM ANUSMARA HUṂ TIṢṬHA BODHISATTVO JÑĀPAYATI SVĀHĀ.⁵⁴ Most of it can be translated: “Oṃ O Bird, O Great Bird, whose wings are broad like a lotus [in bloom], O Destroyer of all snakes, Strike! Strike! Devour! Devour!”⁵⁵ 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 believable example of an archaic Gāruḍa mantra. Several mantras in Śaiva sources open with similar words: Oṃ PAKṢI PAKṢI MAHĀPAKṢI—“Oṃ O Bird, O Bird, O Great Bird.”⁵⁶ Another opens variously, but resembles it in other respects: Oṃ KṢI CHINDA PAKṢI ṢAṄGA SŪKṢMAVIṢAṂ KAKAḌHḌHA BHRAMA BHRĀMAYA NIKṚNTAYA VIṢĀSATRURUDRO JÑĀPAYATI SVĀHĀ.⁵⁷ Consider also this verse found in a couple of manuscripts of the *Mahābhārata* (I,30.22d) but expurgated from the critical edition: “A keen man should always think of Garuḍa and should worship a representation of him, always chanting ‘Oṃ PAKṢIRĀJA.’ Snakes would instantly come under his power.”⁵⁸

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 *Nārāyaṇīya Tantrasārasaṅgraha*, *Garuḍapañcākṣarīkalpa*, *Īśānaśivagurudevapaddhati*, *Bhairavapadmāvatīkalpa*, *Garuḍa Purāṇa*, *Agni Purāṇa*, *Yogaratnāvalī*, *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.⁵⁹ It is beyond the scope of this project to study and compare each treatment of the Vipati system, however let me note a significant point I discovered while perusing these sources: 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 Purāṇas, the early and late tantric digests, and the Gāruḍa Upaniṣad—Garuḍa’s six ancillary mantras share a re-

⁵³The 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.

⁵⁴*Mañjuśrīyamūlakalpa* 2.34–40.

⁵⁵KHĀHI is a perfectly normal Apabhraṃśa imperative corresponding to Sanskrit KHĀDA. I have some doubt about my interpretation of KHA, however.

⁵⁶*Kriyākālaguṇottara* 28.29, *Nārāyaṇīya Tantrasārasaṅgraha* 3.63, and *Agni Purāṇa* 294.23.

⁵⁷*Nārāyaṇīya Tantrasārasaṅgraha* 4.28.

⁵⁸*yaḥ saṃsmaren nityam atandrito naro / garutmato mūrtim athārcayed gr̥he // oṃ pakṣirājeti japamś ca sarvadā / tasyāśu sarpā vaśagā bhavanti //*

⁵⁹The remaining texts that I cited on page 89 refer to the mantra unambiguously, but do not preserve a lot of detail about the system of deploying it.

markable uniformity. It is hard to imagine a situation where Garuḍa had ancillary mantras which were cast aside in favor of Śiva's proxy role, therefore this is another piece of evidence that the *Kriyākālaguṇottara* preserves our most archaic stage of the Vipati system.

3.4 Nīlakaṇṭha

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,⁶⁰ and it is still referred to, and probably still used, in modern times.⁶¹ It is likely a system taught in the lost tantra of the same name listed as a canonical Gāruḍa Tantra and one might similarly link the Vipati to the scripture called *Pakṣirāja*.⁶² 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.⁶³

The details and logic of the Nīlakaṇṭha system are very much related to those of the Vipati, particularly in the *Kriyākālaguṇottara* which I shall again follow for its antiquity and depth of treatment.⁶⁴ 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 here Śiva is visualized in a mild-featured (*saumya*) rather fierce Bhairava form—although here too he has ten arms, and additionally five faces. 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, one installs ṬHA(Ḥ) 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. One should always install the entire root mantra in one's own body, and then the ancillaries, and after that the seeds in their proper positions. One should install OM on the head, PROM on the face, TRĪM on the heart, and the ṬHA(Ḥ) above and

⁶⁰I have counted thirteen so far: the *Kriyākālaguṇottara* 7.20–164, *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* (Śivamantra section) 37–41, *Ānandakanda* preceding 1.14.42, *Bhairavapadmāvatīkalpa* 10.37, *Jvālāmālinīkalpa* 6.30, *Garuḍapañcākṣarīkalpa* 1.67, *Yogaratnāvalī* following 187, and *Prāṇatoṣinī* p.77. The *Samhitāsāra* may be referring to this mantra system in verse 81, but no reference to these syllables is made.

⁶¹See for example, in the mantra gallery of Homam.org (accessed 26 Dec 2011): <http://www.homam.org/mantras/pages/Neelakantha.html>

⁶²On these lists, see page 49.

⁶³Colophon following 7.174 in the β manuscripts. See my introduction to Part II in the present thesis for a genetic stemma of the *Kriyākālaguṇottara* manuscripts.

⁶⁴The passage is *Kriyākālaguṇottara* 7.120–164.

below [the heart]. Once the Lord of Gods is installed in this manner, one should install his ancillaries.⁶⁵

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 spit out by the great *nāga* Vāsuki who is being used as a churning rope, but I follow the following version found in several *Mahābhārata* manuscripts, 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 smoky 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.⁶⁶

Kālakūṭa in the myths seems to be a virulent mixture of all the poisons and venoms being churned in the ocean, but it is also the name of a specific plant poison, famed worldwide for its incredibly lethal potency (LD=3μg). 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 installation of mantras is prescribed, with the practitioner visualizing Śiva, the various ancillary mantras, and the patient’s name within a nectar-exuding ṬHA.⁶⁷ Next the practitioner may give a small amount of plant poison to the victim. I have passed over a very lengthy section in this chapter detailing the medicinal use of plant poisons, but

⁶⁵Kriyākālaguṇottara 7.128–131: *aṅguṣṭhe praṇavaṃ yojyaṃ karayor ubhayor api / tarjanī dve tu praṅkāraṃ trīṅkāraṃ dve tu madhyame // ṭhakāraṃ anāmike dve vinyasya praṇavaṃ punaḥ / karanyāsaṃ purā kṛtvā paścād dehe tu vinyaset // mūlamantraṃ nyased dehe sakalaṃ ātmane sadā / tato ’ngāni nyaset paścād bijāni ca yathāsthitam // oṃkāraṃ mūrdhni vinyasya praṅkāraṃ mukhamaṅḍale / trīṅkāraṃ hṛdaye nyasya ṭhakāraṃ adha–m–ūrdhvayoh / evaṃ vinyasya deveṣaṃ paścād aṅgāni vinyaset //*

⁶⁶Mahābhārata, 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 / trailokyam mohitam yasya gandham āghrāya tad viṣam / dadhāra bhagavān kaṇṭhe mantramūrtir maheśvaraḥ / tadā prabhṛti devas tu nīlakaṇṭha iti śrutih //*

⁶⁷Kriyākālaguṇottara 7.139–141. Recall that the grapheme for ṬHA was a full-moon-like circle in the Gupta script.

a little should be explained to put this in context. The 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.⁶⁸ 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].”⁶⁹ This is the general principle operating here, but the section I did not cover also emphasized the usefulness of poison as medicine for nearly all ailments, so the following sentiment of Vāgbhaṭa does not apply: “For someone envenomed, poison administered becomes nectar; it is just poison for someone not envenomed.”⁷⁰ 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.⁷¹

Next comes the use of the mantra itself (7.147–164, followed by prose section). I assume that this is the rite for *PROM*, even though it is not explicitly stated, because the following two sections do explicitly state that they are for *TRĪM* and *ṬHA*(Ḥ):

[The practitioner should] visualize the body of the patient beneath a Fire maṇḍala and the blazing *praṇava* placed in the middle of [the practitioner’s] hand. He then shows it to the patient whereupon [the patient] instantly collapses. But he then makes him stand up, in turn, by that same syllable. He should then administer medicinal smoke to the patient. He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.⁷²

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* because the letter R is associated with Fire.

[The practitioner] then visualizes a healthy person in the Wind maṇḍala and dark in color. He then visualizes the poison that is oppressing the patient as smoke, and the poison transferring into the body of the healthy person. By this transference, the [enemy] would be rendered unconscious from the poison and quickly fall. This is the procedure with the syllable *TRĪM*; listen to that with the syllable *ṬHA*.⁷³

⁶⁸One might wonder how animal venom was administered to a victim of plant poison, and the answer is found in the *Viṣṇudharmottarapurāṇa* as well as other sources: “For plant poison it is beneficial to eat meat bitten by a snake.” (2.56.6oab: *sthāvare sarpadaṣṭasya hitaṃ māṃsasya bhakṣaṇam* / See also *Aṣṭāṅgasamgraha* 6,48.19–20, cited by MEULENBELD 1999, vol. 1A: 587.

⁶⁹*Aṣṭāṅgasamgraha*, Uttarasthāna, 48.3: *śleṣmatulyaguṇaṃ prāyaḥ sthiram ūrdhvagamaṃ viṣam / prāyaḥ pittaguṇair yuktam adhogāmi ca jaṅgamam //*

⁷⁰*Aṣṭāṅgasamgraha*, Uttarasthāna, 48.8: *saviṣe yuktam amṛtaṃ viṣam evāviṣe viṣam //*

⁷¹The word for an allergic person is *viṣaghna*, which in the context must mean “killed by poison.”

⁷²*Kriyākālaguṇottara* 7.147: *āgneyamaṇḍalādhaṣṭaṃ saṃcintyāturavigraham / praṇavaṃ hastamadhye tu jvalantaṃ viniveśitam // darśayed āturyaiva tatkṣaṇāt patate bhṛṣam / utthāpayati tenaiva varṇena tu yathākramam // dhūpaṃ tu dāpayet tasya āveśaṃ grhṇate kṣaṇāt / āviṣṭo nirviṣaṃ yāti nātra kārya vicāraṇāt //*

⁷³*Kriyākālaguṇottara* 7.150–151: *vāyavyamaṇḍalagataṃ svasthaṃ tu kṣṇarūpiṇam / punar dhūmraṃ viṣaṃ cintya āturya vini-graham // svasthasyāṅge viṣaṃ tasya saṃkramantaṃ vicintayet / saṃkramaṇa tataḥ kṣipraṃ patate viṣamūrchiṭaḥ / trīmkārya idaṃ karma ṭhakārya śṛṇuṣvataḥ //*

It is not clear whether the rite with OM/PROM and the Fire element is enough to completely cure a victim 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 a victim. In that case, *nirviṣaṃ yāti* must not mean “becomes free of poison,” but rather something like “has his poison neutralized.” Recall that in the Kālākūṭa 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]. The poison is instantly neutralized by that syllable which is a visual embodiment of nectar. Or alternatively, [one can visualize it as] yellow in color 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 destruction of poison. One could use it everywhere for both plant and animal poisons.⁷⁴

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 space 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 *amṛtākṣara* (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.

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 Raktapaṭi, and her description in the spell is fierce. I have not seen any other references to this goddess, but she might be related to Vajraśṛṅkhalā of *Agni Purāṇa* 142 who also is called *raktapaṭi* 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 Tantrasārasaṃgraha* 4 has confirmed yet another source text of the *Agni Purāṇa*; the *Purāṇa* appears to excerpt from Nārāyaṇa’s compendium.

⁷⁴Kriyākālaguṇottara 7.152–154: pūrṇacandra ṭhakāraṃ tu varṣantaṃ mūrdhni vinyaset / amṛtākārarūpeṇa nirviṣaṃ bhavate kṣaṇāt // athavā pītavarṇaṃ tu daṣṭakasyopari sthitam / mūrdhnāntasamsthitenaiḥ stambhayen nātra saṃśayaḥ // ṭhakāraṃ śuklavarṇaṃ tu saṃhārārthe prayojayet / sthāvare jaṅgame caiva viṣe sarvatra yojayet //

Let me finally note one interesting feature found in several of the Nilakaṇṭha source texts, but absent in the *Kriyākālaguṇottara*: the trident gesture (*śūlamudrā*). This is a *mudrā* found in many different texts and by no means always associated with Nilakaṇṭha. 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 Nilakaṇṭha *PROṂ 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 OṂ and suffixed with NA-MAḤ. By means of recitation and visualization, a bite victim touched by the trident would become well.⁷⁵

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

3.5 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, especially since some core Gāruḍa 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 millenium 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.⁷⁶

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.⁷⁷

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 used for snake charming. The procedure is called *bhogahasta*, “flared hood hand,” and the *Nārāyaṇīya Tantrasārasaṃgraha* explicitly

⁷⁵39.137–138ab: *tryakṣaṃ trīśūlahastaṃ ca svaikyāṃ dhyāyaṃ japen manum / triyakṣaro 'yaṃ mantras tu praṇavādinamontakaḥ // japadhyānādinā śūlasprṣṭo daṣṭaḥ sukhī bhavet /*

⁷⁶Śivadharmā p.36: *guliko nāgarājendro nityaṃ haraparāyaṇaḥ / apahr̥tya viṣaṃ ghoram karotu mama śāntikam //*

⁷⁷Śivadharmā p.36: *ya idaṃ nāgasamsthānaṃ kirtayec chṛṇuyād api / taṃ ca nāgā na hīmsanti viṣaṃ nākramate sadā //*

explains that the hand is cupped to look like a cobra's flared hood.⁷⁸ A similar mantra to Vāsuki that also involves the *bhogahasta* is present in the first chapter of the *Yogarātnāvalī*.⁷⁹ Following this is a mantra addressed to the great *nāga* Ananta for curing a bite victim.

“OM HOMAGE TO GARUḌA, OM 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*.”⁸⁰

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 anti-poison 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 corrupted the mantras quite a lot. Anyhow, highly formulaic mantras to each of the eight *nāgas* are given in versified form. The structure is: OM, short vowel⁸¹ 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 “VIṢAṂ 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 GHAṂ 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 that is *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.”⁸² 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. This narrows it down to two of the eight great *nāgas* which are divided between the classes, but is not precise. A more precise way of determining the presiding *nāga* is to use the time of day at which the bite occurred, because as the saying goes “The planets are indeed the *nāgas* and the *nāgas* are

⁷⁸*Nārāyaṇīya Tantrasārasaṃgraha* 5.50: *talaṃ kṛtvā phaṇākāraṃ saṃgatāṃ kuñcitāṅgulim / hastaṃ bhujāṅgam ākāraṃ dhyātvā saṃstobhayed ahim //* This is virtually identical to *Garuḍapañcākṣarīkalpa* 6.63.

⁷⁹Verse 192 in my provisional transcription.

⁸⁰OM NAMO GARUḌĀYA OM NAMO 'NANTĀYA MAHĀBHOGĀYA SARVANĀGAHṚDAYĀYA SARVANĀGAVAŚAṂKARĀYA SVĀHĀ / *anena mantreṇa saptābhimantritaṃ kṛtvā udakena daṣṭakaṃ snāpayet tataḥ svastho bhavati nāgājñā //*

⁸¹In mantras the short vowels are A, I, U, R, Ī, E, O, and AṂ.

⁸²*Garuḍapañcākṣarīkalpa* 7.4cd: *anantānvayajātāhidaṣṭasyāśu viṣaṃ haret.*

known to be the planets.”⁸³ The *Kriyākālaguṇottara* gives precise instructions for making a chart to determine the presiding *nāga* of any given ninety minute period.⁸⁴

3.6 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 Mahāgandhahastī herbal antidote in the foundational Āyurvedic 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.⁸⁵

There are several features to note in this ancient mantra: an optimistic assertion of victory, an invocation of several great gods, truth statements, the archaic imperatives HILI and MILI, and the imperative RAKṢA (“protect!”). MEULENBELD has numerous references on the figures named in this mantra, which I have not had the opportunity to follow up.⁸⁶ ZYSK has discussed the mantra briefly, on which see my critique on page 16.

It shows up again in the Bower manuscript (1897: 192), though with some variations. Some of the early Buddhist *dhāraṇī* texts have mantras making homage to *puruṣavīra* and *puruṣottama*, truth statements, and the words HILI MILI, but this may be better explained as coming from a shared time period and milieu rather than a genetic connection. A more clearly dependent version is that found in Vāgbhata’s *Aṣṭāṅgahṛdaya*:

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:

⁸³ *Kriyākālaguṇottara* 5.42: *ye grahās te tu vai nāgā ye nāgās te grahāḥ smṛtāḥ* Similar formulations may be found in *Svacchandanatantra* 7.44, *Tantrasadbhāva* 24.38, *Yogaratnāvalī* 1.46, *Tantrāloka* 6.71, and *Mitapadapañjikā* fol.12r2.

⁸⁴ *Kriyākālaguṇottara* 5.41–60.

⁸⁵ *Carakasamhitā* 6.23.91–94: *so ’haṃ jayajayāputro vijayo ’tha jayāmi ca / namaḥ puruṣasimhāya viṣṇave viśvakarmaṇe // sanātanāya kṛṣṇāya bhavāya vibhavāya ca / tejo vṛṣākapeḥ sāksāttejo brahmendrayoryame // yathā ’haṃ nābhijānāmi vāsudevaparājayam / mātuśca pāṇigrahaṇaṃ samudrasya ca śoṣaṇam // anena satyavākyaena sidhyatām agado hy ayam / hilimilisaṃsprṣṭe rakṣa sarvabheshajottame svāhā // iti mahāgandhahastināmā ’gadah //*

⁸⁶ See his note 574 on p.128 of HIML 1999, vol. IB.

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.⁸⁷

The latter mantra is significant for adding female divinities to the list. These two versions are found together in the *Agni Purāṇa* (297.19–20), in Kāṭayavema’s commentary on Kālidāsa’s *Mālavikāgnimitra* citing from an unnamed “Bhairava Tantra,”⁸⁸ in the *Garuḍapañcākṣarīkalpa* (12.48–51), and in the *Nārāyaṇīya Tantrasārasaṅgraha* (10.36–37). A mantra following *Kriyākālaguṇottara* 33.35 may be related, but it has major differences too.

3.7 A Mantra for Rabies

Treatments for rabies, particularly from the bite of a rabid dog, are found in most Āyurvedic and Śaiva medical sources. Although many herbal treatments and mantras are discussed, one in particular has remained virtually unchanged in texts spanning 1,500 years. The *Suśrutasamhitā* (c. 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!⁸⁹

The *Aṣṭāṅgasamgraha* (6,46.81) has the mantra exactly as Suśruta, and all of the tantric sources⁹⁰ follow closely but replace *-juṣṭam* with *-daṣṭam*, which does not work well grammatically. The *Kriyākālaguṇottara*’s chapter on rabid dogs does have a slightly similar mantra directed to a *yakṣa*, but it differs significantly. That source, however, has numerous other mantras and treatments for rabies not found elsewhere.

3.8 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 had the opportunity to do fieldwork, I have encountered enough sources to say a few preliminary words 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:”

⁸⁷ *Aṣṭāṅgahrdaya* 6,35.28–30: *namaḥ puruṣasimhāya namo nārāyaṇāya ca / yathāsau nābhijānāti raṇe kṛṣṇaparājayam // etena satyavākyaena agado me prasidhyatu / namo vaiḍūryamāte hulu hulu rakṣa māṃ sarvaviṣebhyaḥ / gauri gāndhārī cāṇḍālī mātāṅgi svāhā piṣṭe ca dvitīyo mantrah //*

⁸⁸ Thanks to Daniel BALOGH for bringing this to my attention.

⁸⁹ *Suśrutasamhitā* 5,7.62: *alakādhipate yakṣa sārameyagaṇādhipa alarkajuṣṭam etan me nirviṣaṃ kuru mācīrāt //*

⁹⁰ *Garuḍapañcākṣarīkalpa* 5.48 and 12.33, *Nārāyaṇīya Tantrasārasaṅgraha* 10.22, and *Śivatattvaratnākara* 6,27.96.

Garuḍa has swepted 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 (*viṣahārī*).⁹¹

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 Kouruṅ.⁹²

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:

OM *sarah*, I blow. OM HILI MILI, I blow. OM HILI HILI CHILI, I blow. I blow to Brahmā. I blow to all the gods.⁹³

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 should by now be familiar from many of the other Gāruḍa mantras I have discussed. Finally, the scorpion mantra has the words HILI MILI which I discussed in the first chapter regarding ZYSK’s treatment of the Mahāgand-hahastyagada mantra in the *Carakasamhitā*. I have not yet discussed scorpion mantras, but this one is strikingly close to the classic variety for having these particular mantra words and directing the mantra to Brahmā. It is precisely these distinctive features that are found in the numerous scorpion sting mantras in *Kriyākālaguṇottara* 28, for example.

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 OM NAMO TAKṢAKAKULĀYA SARPASTAMBHANAM KURU KURU SVĀHĀ⁹⁴ “OM HOMAGE TO TAKṢAKA’S KIN, PARALYZE THE SNAKES, DO IT!” to a string of seed syllables like HĪM HĪM HĪM HĪM HĪM HĪM HĪM MOḤ HĪM HAḤ HĪM BAḤ HĪM ŚVA HĪM RA RĪ //,⁹⁵ and rhyming mantras in Hindi: OM PHĀRĪ KAMRĪ MAUNĪ RĀT, DHŪMDHO SARAP APANĪ BĀṬ, JO SARAP BICCHĀ PAR PARE LĀT, VAH SARAP BICCHĀ KARE NA GHĀT / DOHĀĪ ĪŚVAR MAHĀDEV GAURĀ PĀRVATĪ KE //.⁹⁶

Rhyming is also a characteristic of Nepali Gāruḍa mantras. MASKARINEC and his assistants translated many Nepalese shaman texts. The following mantra is to cure snakebite:

⁹¹Translation from original Bengali by MITRA. Mantra VI, MITRA 1916: 609.

⁹²Translation from original Bengali by MITRA in MITRA 1915b: 395.

⁹³Translation from original Bengali by MITRA in MITRA 1915a: 226.

⁹⁴BAHAL 2000: 171.

⁹⁵ibid. 166.

⁹⁶ibid. 166

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. This 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!⁹⁷

I am confident in asserting that the mention of “an eagle” 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, Rāmacandra, Garuḍa, and finally Mahādeva.⁹⁸

Sophearith SIYONN, a fellow Ph.D. student of my department at UC Berkeley, pointed out that Cambodia has a strong folk tradition that can be linked to the Indic. There the snakebite specialists are called Alambay, recalling the ancient Alampāyana who is known as a toxicological expert in the Pali literature and beyond. See my references to him on pages 35 and 76. 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.”

3.9 Conclusions

I have pointed out a wide variety of Gāruḍa mantras from Sanskrit and Middle Indic texts as well as modern oral traditions, yet have barely scratched the surface of either domain. I have encountered literally hundreds of snakebite mantras in the sources here referred to, and only discussed the most prevalent among them. 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

⁹⁷MASKARINEC 1998: 355–6. In Nepali: *sāṃpko sāṃpo gurahi bāpho ullaṭi khāyā, pallaṭi jāyā, masuryā terā āṃkhā, lāme teri ghāṃṭi, bippe terā dānt / terā biṣ maroi, mero biṣ ṭharoi / yo biṣ ko jāna / guru bābu jānna / guru bābu kahām chan, māthi indragharmā chan / māthi indralokbāta hallāumḍā jallāumḍā āyā / choḍ biṣ par pālā / garul gājule toi biṣko nāsti pārūm, cau gaṅgā tāruṃ, bhasma pārūm / ek tyāli bācā, duī, tin tyāli bācā, cār, pānc, cha, sāt tyāli 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 //*

⁹⁸I was unable to see seven levels of oaths here as the mantra asserts.

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 travelled down the centuries. I have pointed out a strong tendency for snakebite mantras to be installed on the hand, which is then physically brought into play in the healing rituals. I have also discovered the importance of authority, and of statements of authority in Gāruḍa mantras, although appeal to a higher power is a feature of mantras and prayer in general. The most important point I want to drive home is that mantras are, as a rule, full of meaning. They derive power from that. Mantras are a neglected subject of study within South Asian religions and the history of medicine, yet they are pervasive in both and it should no longer be acceptable for scholars of either discipline to dismiss them as nonsense without careful research.

Chapter 4

Gāruḍa Goddesses in the Śākta Traditions

Goddesses¹ associated with snakes and healing snakebite are well known to anthropologists of modern Śākta traditions; Manasā in the Northeast and Nāgāttammaṇ in the South come immediately to mind. In Jainism there is Padmāvātī, and in Buddhism various goddesses like Jāṅgulī, Kurukullā, and Mahāmāyūrī specialize in curing snakebite. The origins of many of these goddesses remain obscure, but my research into the Śaiva Gāruḍa Tantras suggests that some of them were popularized by this early corpus. In this chapter I focus on those snakebite goddesses of the Gāruḍa Tantras who were incorporated into the wider and increasingly influential Śākta traditions of the ninth to twelfth centuries: Bheruṇḍā, Tvaritā, and Kurukullā. What information is available on their early identities and how did inclusion in wider traditions transform them? The latter two were also incorporated in Jain and Buddhist Tantra, respectively, and are still worshiped today. I present evidence that Puranic chapters on these goddesses are directly borrowed from tantric sources.

4.1 Introduction

The prevalence of snakebite in South Asia coupled with the deeply rooted traditions of goddess-worship there has given rise to a variety of Śākta traditions to snakebite goddesses, some of which are popular down to the present day. Although the literature of and references to some of these goddesses is widespread, little scholarship has been done on their textual traditions. This lacuna is due in part to the fact that most of the early primary sources on goddess traditions remain unedited and unpublished, and therefore difficult to access. In the course of my wider research in this dissertation, I have been keeping track of references to snakebite goddesses and *vidyās*² and with this

¹Most of this chapter was delivered at the conference called “Shakta Traditions” held at Somerville College in Oxford, September 2011. It will also appear in an edited volume of the same title under the heading “Snakebite Goddesses in the Śākta Traditions: Roots and Incorporations of Tvaritā, Kurukullā, and Bheruṇḍā.”

²Vidyās are both spells, the female equivalent of mantras, and goddesses. The sonic spell was understood as the embodiment of the goddess.

chapter I will acquaint you with some of my initial findings on three of them in particular—Tvaritā, Kurukullā, and Bheruṇḍā—and I will also briefly touch on Jhaṃkāriṇī, Suvarṇarekhā, and Jāṅgulī. 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 literature on Kurukullā is also large, although the early Gāruḍa Tantra passages are consistently thin on detail. Bheruṇḍā’s references were widespread, but like Kurukullā, they lack depth. By exploring the edited as well as new unedited literature on these goddesses, one can get a glimpse into larger processes affecting Indian religions during the medieval period.

4.2 Tvaritā

“The Swift One” (*tvaritā/tūrṇā/śīghrā*) 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. Her ultimate origin may be lost in antiquity, but the earliest surviving source is one of the most widely cited canonical Gāruḍa Tantras called the *Trottala*.³ In time she was identified with various goddesses of extensive renown: Kubjikā, Durgā, and Kālī⁴ in the wider Śākta traditions, as well as Padmāvātī in the Jaina Tantras.⁵ In the introduction to his massive fourteen-volume edition and translation of the *Manthānabhairava’s Kumārikākhaṇḍa*, Mark DYCZKOWSKI has an eight page section on Tvaritā. His discussion is very informative, and he points to a long and important section of the unpublished *Kulakaulinīmata* that discusses Tvaritā at length.⁶ I also discovered a *Tvaritāvidhānasūtra* ascribing itself to the *Caturviṃśatisahasrasaṃhitā* (i.e. the *Manthānabhairava Tantra*),⁷ but it is incomplete and damaged and I have been unable to trace it in other manuscripts of this massive work. Many texts know Tvaritā as an autonomous snakebite goddess, but it seems probable that most or all of these derive from the aforementioned *Trottala*, so I will only briefly mention them in the section below on “Borrowings.” Since several manuscripts ascribe themselves to the *Trottala* Tantra, let us turn to them now and explore what Tvaritā was like in these early sources.

4.2.1 Tvaritā in the *Trottala* Tantra

I am aware of two surviving works that ascribe themselves to the *Trottala* Tantra: the seven-hundred verse *Tvaritāmūlasūtra* and the two-hundred verse *Tvaritājñānakalpa*. Both use the titles “*Trottala*” and “*Trottalottara*” interchangeably, although the latter is listed as a separate text in the canonical lists. The *Tvaritāmūlasūtra* positions itself as an extraction from the (presumably mythical) version of over 100,000 verses. I have introduced the text and edited and translated most of the first chapter

³The spelling of this title varies. Alternatives include: *Trotala*, *Trotula*, *Totula*, *Totala*, and *Troṭala*.

⁴Mark DYCZKOWSKI 2009: 83–85 (vol.2).

⁵See *Bhairavapadmāvatīkalpa* 1.3 in JHAVERY 1944.

⁶The colophons of the *Kulakaulinīmata* ascribe it to the *Caturviṃśatisahasra* (i.e. the *Manthānabhairava Tantra*). Thanks to Mark DYCZKOWSKI for sharing his draft edition of the Tvaritā chapter of this work.

⁷Microfilmed in NGMPP A59/13. Folios 16–34 carry the *Tvaritāvidhānasūtra* passages.

for Somadeva VASUDEVA's forthcoming Tantrik reader *Śivasudhāprapāpālikā*, so here I will dispense with introductions and describe the most salient features of each of its nine chapters.

The origin story of Tvaritā in the first chapter is a rather grand tale in ninety-four verses. Some stanzas are directly parallel to the similarly named *Niśvāsamūlasūtra*, and presumably the *Tvaritāmūlasūtra* redactor has that text in mind. The frame story is that Garuḍa approaches Śiva after many aeons of penance and requests teachings on a variety of topics. In response, 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*. Here she has eighteen arms, which the text reminds us correspond in pairs to the nine syllables of the *vidyā*, and she is seated on a lion. This mount brings to mind Durgā, but the similarity stops there and whether Durgā, Gaurī, and Tvaritā are three goddesses or one is a matter for another study—here I treat them as separate personages.⁸ Several verses are devoted to describing her fierce lion, and then the text returns to Tvaritā's own appearance:⁹

Tvaritā is mounted on [the 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 naval, 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

⁸The crucial verse on the topic of Gaurī/Tvaritā's identity is: *Tvaritāmūlasūtra* 1.37: *tataḥ kruddhā tu sā gaurī taditkoṭhisamaprabhā / tvaritaṃ tvaritā vidyā tribijā triguṇīkṛtā //* “And then Gaurī was enraged, with a fiery splendor equal to millions of lightning bolts. Instantly (*tvaritaṃ*) she [uttered] the *Tvaritā vidyā*, consisting of three times three seed syllables.” The verse has no verb, so inserting “uttered” is an interpretation. One could alternatively supply “became,” but that is also a theologically loaded assumption.

⁹*Tvaritāmūlasūtra* 1.45–56, ff.5v–6v (Here and henceforth I cite folio numbers for manuscript H170/3). I offer the following provisionally edited Sanskrit text, but the grammar is often highly non-standard, sometimes to preserve the meter: *tvaritā tatra cārūḍhā vāmajaṅghā *pralambitā* (conj., *pralambitāṃ* Cod.) / *dakṣiṇā dviguṇā tasyāḥ pādaprṣṭhe samarpitā // sphurantāarakavad devyā bhrājante pādāyor nakhāḥ / ambhojāruṇa*varṇābhāḥ* (conj., *-varṇābhā* Cod.) *padmalāñchana*lakṣaṇāḥ* (conj., *-lakṣaṇā* Cod.) // *rājate caraṇādhasatā susamāṅguli*-m-āyatā* (conj., *-māpatā* Cod.) / *svṛtaṃ jaṅghapīnoru *vistīrṇa*(conj., *vistīrṇe* Cod.) *jaghanoru sā // gambhīra*nābhis* (conj., *-nābhi* Cod.) *trivalī romarājīsūsobhitā / vistīrṇā kaṭideśe tu hemakumbhapayodharā // kambuḡrīvā tu bimboṣṭhī nīlotpaladalekṣaṇā / sunāsā cāpabhṛubhaṅgā sukarnā *mukutojvalā* (conj., *makutojvalā* Cod.) // **visphuranmaṇibhir* (conj., *visphuretmaṇebhir* Cod.) **dīptaḥ* (conj., *dīptaiḥ* Cod.) *sahasraḥṇidīptimān / nāgarājakṛtoḥarakarṇakuṇḍalabhāsini // nāgabandhakṛtā śobhā *bhujau* (conj., *bhujo* Cod.) *devyā virājate / mekhalā kaṭideśe tu mahāhikṛtabhīṣaṇā // pādāyor *nūpurau* (conj., *nūpurau* Cod.) *ghorau devyāḥ kṛtabhujaṅgamau / sahasradale cāmbhoje vāmapādakṛtodarā // viyattaḍillatā*bhāsaṃ* (conj., *-bhāsaṃ* Cod.) *vāsaḥ kusuma*śobhitam* (conj., *-śobhitāṃ* Cod.) / *indrāyudhanibhaṃ cānyam *vāsaḥ*(conj., *rāsaṃ* Cod.) *kṛtapayodharau // anekapuṣparacitaṃ dṛḍha*bandha*(conj., *-vadha-* Cod.) *mahoragam / kṛtāyudhakarā devī tikṣṇāgranakha*śuktayaḥ* (conj., *-muktayaḥ* Cod.) // *vajradāṇḍāsicakraṃ ca gadā śūlam *mahojvalam* (conj., *mahojvalam* Cod.) / *śaram śaktiś ca varadaṃ dakṣiṇena kṛtāyudhā // *dhanuṣ*(conj., *dhanu-* Cod.) *jpāśa*dharam* (conj., *-haram* Cod.) *ghaṇṭā tarjanī śaṅkham ankuṣam / abhayaṃ ca tathā padmaṃ vāmapārśve kṛtāyudhā //*

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.

This elaborate description of Tvaritā contrasts with the simple two, four, or eight-armed forms which DYCZKOWSKI references in the *Kulakaulinīmata* and *Tantrarāja*,¹⁰ a point to which I will return in the section below on “Incorporations.”

The Tvaritā spell itself is an interesting topic, and here I will briefly describe some features of it. The *mūlavidyā* usually consists of three times three syllables: HŪṂ KHE CA CCHE KṢAḤ STRĪM HŪṂ KṢE PHAṬ, and often it is prefixed with OM. This is the form of the *vidyā* that is spelled out plainly in the *Tvaritājñānakalpa*.¹¹ It agrees with a versified enumeration in the same text's twenty-fourth verse.¹² 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:¹³

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]

¹⁰DYCZKOWSKI 2009: 88–89.

¹¹Following verse 46, ff.4v–5r in manuscript A59/15.

¹²*Tvaritājñānakalpa* A59/15, f.2v: (OM) HŪṂkāradvayasam̐yuktam̐ KHE CA CCHE padabhūṣitam / vargātītam̐ visargaś ca STRĪM HŪṂ KṢE PHAṬ ca vai smṛtāḥ // 24 // Taken literally, one might assume that HŪṂkāradvayasam̐yuktam̐ means that the *vidyā* begins HŪṂ HŪṂ, but I think it is rather just indicating that the entire *vidyā* will have two HŪṂ syllables. The OM at the beginning does not fit the meter and may have been added later.

¹³The 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: *svavararga*, *tāluvarga*, *jihvatāluka*, *tālujihvāgra*, *jihvadanta*, *oṣṭhapuṭa*, *miśravarga*, and *uṣmāṇa*. In manuscript H170/3 it is ff.5v–6v (AP=Agni Purāṇa 310 parallel, which I only report when I accept its reading over ours): *ṣaṣṭhasvarasamārūḍhām *uṣmāṇāntam̐* (AP, *uṣmāṇānta*- Cod.) *sabindukam / mūlavidyādīkam̐ bijam̐ kathitam̐ tu khageśvara // tāluvarga*dvītiyam̐* (AP, -*dvītiyas* Cod.) *tu svaraikādaśayojitam / jihvātālu*samāyoge* (AP, *samāyogaḥ* Cod.) *prathamam̐ kevalam̐ bhavet // tad eva taddvītiyam̐ tu adhastād vīniyojayet / ekādaśasvarair yuktam̐ prathamam̐ tāluvargataḥ // uṣmāṇasya dvītiyam̐ tu adhastāt tasya yojayet / ṣoḍaśasvarasam̐yuktam̐ uṣmāṇasya ṛṭīyakam̐ // jihvādantasamāyoge prathamam̐ yojayed adhaḥ / miśravargadvītiyam̐ tu adhastāt punar eva ca // caturthasvarasambhinnaṁ tāluvargādīmam̐ punaḥ / uṣmāṇasya dvītiyam̐ tu adhastād vīniyojayet // svaraikādaśasambhinnaṁ uṣmāṇāntam̐ sabindukam̐ / pañcamasvara–m–ārūḍham̐ oṣṭhasam̐puṭayogataḥ // dvītiyam̐ akṣaram̐ cānyam̐ jihvāgre tāluvyogataḥ / prathamam̐ *yac ca sam̐yojyam̐ (conj., pañcame yojyam̐ Cod.) svarārḍhenoddhṛtā imā // tvarīteyam̐ mahāvīdyā sarvasiddhipradāyikā / om̐kāṛādisam̐yuktā–m–ante namo japed sadā // svāhāntamagnikāryeṣu...*

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 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 (T) below the third of the heated (S) and the second of the mixed class again combined beneath with the fourth vowel (S+T+R+Ī=STRĪ). One must use the second of the heated joined beneath to the first of the [soft-]palatal class combined with the eleventh vowel (K+Ṣ+E=KṢE). The last of the heated together with a dot and mounted by the fifth vowel (H+U+Ṣ=HUṢ). 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 OM and should always have 'homage' (NAMAḤ) at the end. For fire rites she ends in SVĀHĀ.¹⁴

Thus, the *vidyā* given here is: (OM) HŪṢ KHE CA CCHE KṢAḤ STRĪ KṢE HUṢ PHAṬ (TVARITĀYAI NAMAḤ/SVĀHĀ). This differs from the *Tvaritājñānakalpa* version in several respects: the syllable STRĪ lacks *anusvāra*, the syllables KṢE and HUṢ are reversed, and the syllable HUṢ in the eighth position has a short vowel. The significance of these differences are not currently apparent, but note that HUṢ and HŪṢ are elsewhere generally interchangeable, with the latter occurring only moderately more frequently than the former. 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 ancillary mantras: a three-syllable Heart mantra, a Head mantra with an unclear number of syllables, a five-syllable Crest mantra, a five-syllable Armor mantra, a mantra to the three Eyes whose number of syllables is unclear, and a four-plus-one syllable Weapon mantra, whose first four syllables correspond to weapons placed in the four cardinal directions. The specific syllables of these ancillary mantras, where they can be clearly determined, differ from those plainly enumerated in the *Agni Purāṇa* parallel, so for the time being I will leave this puzzle unsolved. The text emphasizes that without these 'secret ancillary mantras,' one cannot have success with the *Trottala* tantra.

Thereupon the *Tvaritāmūlasūtra*, still in the second chapter and starting with verse 38, teaches the simpler "vidyā-ancillaries":¹⁵

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)¹⁶ is the Eye qualified with its half-syllable as being the ninth.

¹⁴I assume one should also supply TVARITĀYAI before NAMAḤ/SVĀHĀ.

¹⁵Folio 13v: *ādidvihṛdayaṃ proktaṃ tricatuh śīram isyate // pañcaśaṣṭhaśikhā proktā kavacaṃ saptamāṣṭakam / *tārakā* (conj., *tārakāṃ* Cod.) *tu bhavennetraṃ navārdhākṣara*lakṣaṇam* (AP, *rakṣaṇam* Cod.) //

¹⁶The context makes it clear that *tārakā* refers to PHAṬ, but note also the similar sounding code word for PHAṬ found in Dakshinamurti's *Uddhārakośa*: *turaga*.

So the scheme for the *vidyā*'s ancillaries is as follows:

Heart	HŪṂ KHE
Head	CA CCHE
Crest	KṢAḤ STRĪ
Armor	KṢE HUM
Eye	PHAṬ

Next the *Tvaritāmūlasūtra* teaches the ten-syllable spells for each of ten female attendants (*dūtī*): Śakra's **Vajratuṅḍā**, Agni's **Jvālinī**, Yama's **Śabarī**, Nirṛti's **Karālī**, Varuṇa's **Plavaṅgī**, Vāyu's **Dhūnanī**, Kubera's **Kapilā**, Rudra's **Raudrī**, Viṣṇu's **Cakravegā**, and Brahma's **Brahmavetālinī**. Their *vidyās* are characterized by beginning and ending with the respective syllables of Tvaritā's *mūlavidyā*, thus each syllable represents one of the female attendants. The way this works out to fit nine syllables to ten attendants is that PHAṬ is taken to be 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 "Vajra-bolt" (*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.¹⁷ The Vajra-bolt is Tvaritā's signature maṅḍala. It is the same one that Śiva was presiding over with the *yoginīs* in the first chapter, and that which Tvaritā was persuaded to enter by all of the terrified gods.

My summary has covered most of the first two chapters of the *Tvaritāmūlasūtra*. I will now very briefly look at the contents of the remaining seven chapters. The third teaches the installation of Tvaritā's weapon mantras on the hands and body of the mantra practitioner which affords him invulnerability from gods, demons, or any evil influences. The 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/gestures in Tvaritā's hands.

The fifth chapter teaches initiation. The ritual begins with an elaborate worship of Tvaritā in the Vajra-bolt maṅḍala, with her mounted on a five-faced Śiva acting as her throne. This pose is probably meant to demonstrate 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* along with the ancillary spells. At one point the text says "And he becomes initiated by just one oblation, O Bird; in this way he would be authorized. Now listen further concerning liberation."¹⁸ If my understanding is correct, this ritual departs significantly from the Śaiva norm where the most basic initiation grants liberation and

¹⁷ See ff.62v–63v.

¹⁸ ff. 26r–v: *ekayā caiva āhutyā dikṣito *bhavate* (conj., *bhavete* Cod.) *khaga / adhikāro bhaved *evaṃ* (conj., *devaṃ* Cod.) *mokṣaṃ śṛṇu atahparam //*

further initiation is required for those seeking powers. Against this interpretation is the fact that 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, success with mantras, destruction of poverty, and obtaining sons. 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. This chapter will be a fruitful source for future research.

The briefer sixth chapter gives instructions for locating a site on which to practice, ranging from a dreadful cremation ground to cities, towns, or villages where people are predominantly Śaiva. Instructions are given for several basic rites that I will not discuss here. 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 would certainly be of comparative interest to other scholars of Śaivism and Śākta traditions, but time permits me to note only a few features. The 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 serves as a folk etymology of her name. The creation story in the first chapter has little in common with the one here, so one must assume that the text is preserving two separate accounts of her creation.

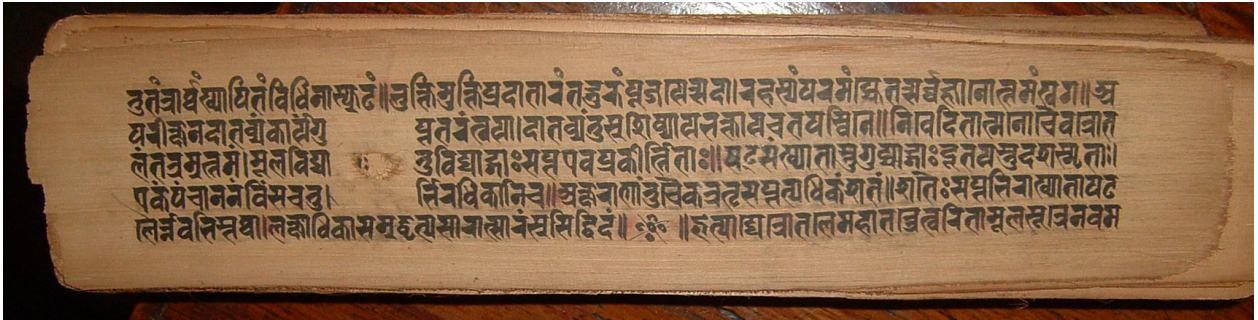


Figure 4.1: A twelfth century folio of the *Tvaritāmūlasūtra* in the Kaiser Library, Kathmandu

The long eighth chapter is a collection of various practical applications (*prayoga*) of the *vidyā*. It gives instructions for making magical diagrams (*yantra*) on funerary cloths, skulls, or less grim, walls and leaves. Goals include the standard black magic actions like killing an enemy, sowing dissension, driving a rival out of town, or controlling women, white magic actions such as creating peace and well-being, royal work like defeating an enemy army, and more specialized actions like destroying possessing demons and fevers. Also present, of course, are several rituals for destroying poison and healing snakebite victims. I mostly pass over the ninth and final chapter on yoga, as I

am not experienced in this subject. Suffice it to say that here it involves meditation, breath control, and visualization culminating in a vision of Tvaritā.

The *Tvaritājñānakalpa*, which I have mentioned several times already, is very parallel to the *Tvaritāmūlasūtra*. It is only two hundred verses in extent,¹⁹ and the colophon places it as the thirty-fifth chapter of the eleven-thousand verse *Troṭalottara*. I know of three Nepalese manuscripts of it. The earliest is paleographically similar to manuscripts from the eleventh or twelfth centuries. It is not obvious from the parallel passages whether the *kalpa* depends directly on the *mūlasūtra*, but it is certainly abbreviated and shares many verses. It is notable in giving various 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*, although other topics are also given.

4.2.2 Borrowings

Many other texts include Tvaritā material, but little of her grandeur in the *Tvaritāmūlasūtra* carries over in subsequent literature. I will discuss her other identities shortly, but here I would like to point out some parallel passages in the *Agni Purāṇa* that are clearly dependent on the *Tvaritāmūlasūtra*:²⁰

<p><i>Tvaritāmūlasūtra</i> 1 <i>aṣṭādaśabhujā devī</i> <i>dharmasiṃhāsānasthitā // 41 //</i> ... <i>tvaritā tatra cārūḍhā</i> <i>vāmajaṅghā pralambitā /</i> <i>dakṣiṇā dviguṇā tasyāḥ</i> <i>pādaprṣṭhe samarpitā // 45 //</i> ... <i>vajradaṇḍāsīcakramā ca</i> <i>gadā śūlam mahojjvalam /</i> <i>śaram śaktiś ca varadam</i> <i>dakṣiṇena kṛtāyudhā // 55 //</i> <i>dhanuṣpāsadharam ghaṇṭā</i></p>	<p><i>Agni Purāṇa</i> 310 <i>aṣṭādaśabhujāṃ siṃhe</i> ... <i>vāmajaṅghā pratiṣṭhitā /</i> <i>dakṣiṇā dviguṇā tasyāḥ</i> <i>pādapīṭhe samarpitā // 3 //</i> ... <i>nāgabhūṣāṃ vajradaṇḍe</i> <i>khaḍgam cakram gadāṃ kramāt /</i> <i>śūlam śaram tathā śaktim</i> <i>varadam dakṣiṇaiḥ karaiḥ // 4 //</i> <i>dhanuḥ pāsāṃ śaram ghaṇṭām</i></p>
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¹⁹The text gives this figure itself. It is actually around one hundred and fifty plus prose, but the traditional way of measuring the length of a verse-text it by counting the average syllables per line which would include the prose too.

²⁰For the following words in the *Tvaritāmūlasūtra* passage I deviate from H170/3; *pralambitā*, B126/9, *pralambitām* H170/3; *dhanuṣpāsadharam* B126/9, *dhanuṣpāsaharam* H170/3; *iṣṭasattvaparāṇmukhāḥ* B126/9, *duṣṭasattvā parāṇmukhāḥ* H170/3; *trakārāt* conj., *omkārāt* B126/9, *aimkārāt* H170/3; *sarvāṃs trāsate* B126/9, *sarvān trāsate* H170/3.

Concerning the *Agni Purāṇa* passage, I take the following words from the *Agni Purāṇa* e-text (“APe”) rather than JOSHI’s printed edition: *samarpitā* APe, *samīpsitā* JOSHI; *omkārādisvarārabhya* APe, *omkārād īsvarād ārabhya* JOSHI. It is evident from citations of these chapters by other scholars that the transmission of the *Agni Purāṇa* includes a great deal of variation.

tarjanī śaṅkham aṅkuśam /
abhayaṃ ca tathā padmaṃ
vāmapārśve kṛtāyudhā

...

yas tu pūjayate bhaktyā
gr̥he nityaṃ svaśaktitaḥ /
śatravo vilayaṃ yānti
iṣṭasattvaparāṅmukhāḥ // 66
jayate pararāṣṭrāṇi
līlayā pūjitā tu saḥ /
vibhūtayaś ca vipulām
ārogyaṃ dīrgham āyuṣam // 67 //
sidhyanti sarvakāryāṇi
divyādivyāny anekadhā /

...

taleti sapta pātālān
kālāgnibhuvanāntikān
oṃkāradī svar ārabhya
yāvad brahmāṇḍa-vācakam // 82 //
trakārāt trāyate sarvāṃs
trāsate caiva sarvataḥ /
trotalā tena ākhyātā
tantrārtho 'yaṃ pratiṣṭhitaḥ // 83 //

tarjanīṃ śaṅkham aṅkuśam /
abhayaṃ ca tathā vajraṃ
vāmapārśve dhṛtāyudham // 5 //

pūjanāc chatrunāśaḥ syād

rāṣṭraṃ jayati līlayā /

dīrghāyū rāṣṭrabhūtiḥ syād

divyādivyādisiddhibhāk // 6 //

taleti saptapātālāḥ
kālāgnibhuvanāntakāḥ /
oṃkāradīsvarārabhya
yāvad brahmāṇḍavācakam // 7 //

takārād bhrāmāyeta toyam

totalā tvaritā tataḥ /

The column on the left is extracted from forty-two verses in the *Tvaritāmūlasūtra* that are redacted as only five and a half verses in the *Agni Purāṇa*. This continues, with the next line in the *Agni Purāṇa* (310cd) picking up with *Tvaritāmūlasūtra* 2.1. I have given the *Tvaritāmūlasūtra*'s Sanskrit for verses 2.11–20ab in note 15 on *Tvaritā's mūlavidyā*, which one can compare to *Agni Purāṇa* 310.10–18. 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 *Purāṇa* and the line was simply dropped. In several cases the redactor tried to clean up the non-standard Sanskrit forms like *uṣmāṇasya* by changing it to *uṣmaṇaś ca*, but in a few cases he corrupts the sense even further. For example: “mounted by the fifth vowel” (*pañcamasvara-m-ārūḍham*) → “mounted by five vowels” (*pañcasvarasamārūḍham*). Needless to say M.N. DUTT's “translation” of the *Agni Purāṇa* passage in JOSHI's edition is confused and notably altogether skips this and several other verses in the chapter. The parallels may be summarized as follows:

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

Chapter 313 in the *Agni Purāṇa* has no material on Tvaritā, but it resumes with chapter 314, “*Tvaritājñānam*.” Such a title makes us suspect that it may be drawing from the *Tvaritājñānakalpa*, but I found no parallels. *Agni Purāṇa* 309 also opens with “Now I shall tell the *tvaritājñānam*,” but it too appears unrelated to the *Tvaritājñānakalpa* that reaches us. I do, however, see that most of *Agni Purāṇa* 309 is parallel with Nārāyaṇa’s *Tantrasārasaṅgraha* 22, starting with verse forty-seven and going to almost the end of the chapter. *Īśānaśivagurudevapaddhati* 22 also has some parallels with this chapter. It is not clear now whether one of these texts is copying from another or if they independently copy from the same source text or texts, but I would not rule out the possibility that the *Agni Purāṇa* is drawing on post-canonical digests in some cases. 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 rich treasure of unpublished sources. I have many Tvaritā texts that I have not yet mentioned and have no time or space to explore in detail now, such as the aforementioned *Tvaritāvidhānasūtra*,²¹ *Pārameśvarīmata* 39 which describes itself as drawn from the *Trotalottara*, and *Śāradātilaka* 10 (up to around verse 50) with Rāghavabhaṭṭa’s useful citations of many other Tvaritā texts. In her book *The Iconography of Hindu Tantric Deities*, vol. II, Gudrun BÜHNEMANN points to the tenth century *Prapañcasāra*, verses 13.26–31, as the source of her description in *Śāradātilaka* 10.²²

4.2.3 Incorporations of Tvaritā

Much of the Tvaritā material in other traditions cannot at present be attributed to direct borrowing from the *Trotala* corpus. In this regard, let us return to the topic of her appearance. 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.²³ 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). *Agni Purāṇa* 314 has been taken to be a third unique visualization of Tvaritā in that text²⁴—as two or eight-armed—however details of her visualization are not given and the eleven attendants match those in chapter 309 and so I think it is safe to assume it is coming from the same tradition. What tradition might that be?

²¹ Although the *Tvaritāvidhānasūtra* is put in the mouth of Śrīvakrā (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.

²²BÜHNEMANN 2000: 207 (vol. 2).

²³DYCZKOWSKI 2009: 89 (vol. 2).

²⁴DYCZKOWSKI 2009: 88, citing MALLMANN 1963: 160.

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.²⁵ This would seem to be a reference to our *Tvaritāmūlasūtra* version. On the provenance of this chapter, DYCZKOWSKI points out 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.²⁶ I assume this other school would be some early form of the cult of Tripurasundarī.

Therefore, the early Tvaritā literature might be classified into two camps: the *Trottala* corpus and its borrowers on the one hand, and the texts apparently derived from an early or proto-Traipura tradition. Examples of the latter generally share the following features not present in the *Trottala* 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 presence of the Tvaritā *gāyatrī* mantra;
- The core *vidyā* is enhanced by the addition, twice, of the syllable HRĪṂ.

It appears likely, then, that the origin of *Kulakaulinīmata* 3, *Agni Purāṇa* 309 and 314, Nārāyaṇa's *Tantrasārasaṅgraha* 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*, *mātrkā*, 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.

The key question is whether Tvaritā ultimately emerges from the *Trottala* corpus or that of *Tripurasundarī*, and the evidence points to the former. Although it may be tempting to suggest that a simpler visualization of Tvaritā as tribal snakebite goddess was the source of the more complex and encompassing eighteen-armed Tvaritā, it may not be the case. The cult of Tripurasundarī was devoid of the ferocious hordes of prior Kaula pantheons and was set to be incorporated into mainstream religion, and so had a need for powerful yet non-threatening deities. But perhaps there is a third model. Perhaps there was an original Tvaritā cult attached to an early *Trottala* 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*. One cannot be sure, but perhaps these speculations will be useful avenues for future research.

Note too that this Traipura Tvaritā was closely associated with the Jain goddess Padmāvatī. The third verse of the *Bhairavapadmāvatīkalpa*—an important Jain tantric work from the eleventh century with significant dependencies on Śaiva tradition—runs as follows:²⁷

²⁵ibid. 88

²⁶DYCZKOWSKI, personal communication.

²⁷JHAVERY 1944: 373 (p.1 of the edition's pagination): *totalā tvaritā nityā tripurā kāmasādhani / devyā nāmāni padmāyās tathā tripurabhairavī //*

Totalā, Tvaritā, Nityā, Tripurā, Kāmasādhanī: these are names of the goddess Padmā, and so is Tripurabhairavī.

In his Hamburg lecture entitled “The Appropriation of Śaiva Sources and Models in the Production of Jain Ritual Paddhatis from the 10th to the 15th Century,” Alexis SANDERSON pointed to this verse as one among many pieces of evidence that the *Bhairavapadmāvatīkalpa* drew on Śaiva sources, in this case, he asserted, the Śākta cult of Tripurasundarī. The evidence which I have offered on the widespread presence of Tvaritā in Traipura sources both supports and is supported by SANDERSON’s cogent 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 *tīrthaṅkara* in Jainism, himself 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.

Tvaritā herself is worshiped today. Consider, for example, the popular Tulja Bhavani temple in the Tuljapur district of Maharashtra whose website informs us that Tuljā is a Marathi form of Sanskrit Tvaritā.²⁸ The description of the idol and the descriptions on the website, however, makes it clear that she is regarded as Durgā, slayer of the buffalo demon, so one can only wonder about the roots of this particular temple.

Looking for Tvaritā on the internet, one predominantly finds references to her as a Nityā goddess, which is the identity that I believe was popularized in the early Tripurasundarī literature. At Celextel.com,²⁹ under the category Yantras » Tithi-Nitya, one can buy a copper Tvaritā *yantra* that they promise protects the owner from “poverty and poisonous attacks.” At Shiva-Shakti.com,³⁰ is a description of Tvaritā as a Nityā goddess, evidently drawn from Traipura sources.

4.3 Kurukullā

The goddess Kurukullā is best known as a tantric Buddhist goddess and often identified with Tārā. Her Buddhist identity is so popular, that even so eminent a scholar as Jan MEULENBELD remarked that a reference to her by the ninth century Śaiva physician Māhuka was to a tantric Buddhist goddess.³¹ He backed this statement up with nearly twenty references to her in the secondary literature.³² What he did not know, and what the scholars he cites did not know, is that Kurukullā actually has a complex Śaiva identity that cannot easily be reduced to borrowing from the Buddhist traditions. Whether Kurukullā originally sprung from Buddhist or Śaiva roots cannot be easily determined, but here I can at least briefly show that it is not a simple question.

²⁸<http://ncbinfotech.appspot.com/tulja/tulja.php?pageid=TV20>.

²⁹<https://www.celextel.com/tvarita-yantra-320-mm-p-916.html>

³⁰<http://www.shivashakti.com/nitya.htm>

³¹MEULENBELD 1999, Vol. IIA: 134.

³²ibid. Vol. IIB: 151.

4.3.1 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. The oldest references, so far as I can determine, are to the first identity.

The earliest Śaiva references come from the ninth century. Māhuka cites the power of Kurukullā and Bheruṇḍā in the opening verses of the first chapter of his *Haramekhalā*, but these are extremely brief—only one line for Kurukullā: “Kurukullā drives away snakes [when] inscribed at the threshold of the house.”³³ The anonymous commentator fleshes this out somewhat by telling us that “threshold” means a certain part of the door—I would assume it is the lintel in conformity with the practice one sees in modern Nepal for the Nāg Pañcamī festival—and that one is to post a *yantra* there on birch bark which has been inscribed with the syllables of Kurukullā’s *vidyā* on the six corners of two interlocking triangles, as in the following figure:

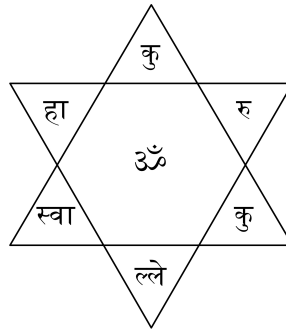


Figure 4.2: A Kurukullā *yantra* according to commentary on *Haramekhalā* 1.5.

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 *Haramekhalā* (both circa ninth century), and at six verses, this is sadly the longest passage that I have seen 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, incant a string with the *vidyā* and ritually place it on a patron to ward off snakes, and incant gravel to be thrown in a house to drive out *nāgas*. For details on this text and the practices mentioned, see SLOUBER 2011b: 51–56 (available online).

The *Kriyākālaguṇottara*, a scripture from around the tenth century drawing on older Gāruḍa and Bhūta Tantras, has a few more specifics:³⁴

³³Edition of BHATTARAI, 1972: 5–6.

³⁴*Kriyākālaguṇottara* 35, mantra seventeen: *om kurukulle svāhā / bhūrjapatre iyaṃ vidyā lekhyā grhadvāre parāṇmukham // sarpam uccāṭayati / saṃmukhena punaḥ praviśati /*

OM KURUKULLE SVĀHĀ. This *vidyā* is to be written on a sheet of birch bark on the door of a house, facing out. She drives off a snake. By facing inward, it would enter again.

Ḍalhaṇa gives us several more references to this Kurukullā in his twelfth century commentary on the *Suśrutasaṃhitā*. Regarding 1,46.447 on kings avoiding poison food he says that the mantras used to purify food refers to infallible mantras which render the poisoned food harmless such as those of Kurukullā and Bheruṇḍā.³⁵ Commenting on 5,5.9, 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. He mentions Kurukullā a third time in his commentary on 5,5.51. All of this points to her prominence as an antivenom and anti-snake goddess in medieval Hindu India.

You may recall that the nineteenth chapter of the *Gāruḍa Purāṇa* is a sort of hyper-condensed Gāruḍa Tantra in thirty-five verses. Verses 14–17 are on Kurukullā, and they are so similar to the six verses on Kurukullā in the *Samhitāsāra*, that it makes one suspect that to be the Purāṇa's source, although it is also possible that each draws on a third source text.

The *Bhairavapadmāvatīkalpa*, which I mentioned before regarding Tvaritā, also includes a single verse along the same lines:³⁶

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.

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 texts that refer to such a *yantra* include *Uḍḍā-mareśvaratantra* 15.1, verse 121 in the unpublished *Yogarātnāvalī* of Śrikanṭhapāṇḍita, and *Śāradātilaka* 24.8.

All of these references from texts from the ninth century up to the sixteenth century 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 *Śaktisaṃgamatantra* 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 a *mahāvīdyā* and a Nityā of Kālī.³⁷ Skimming the chapter, it is clear that this Kurukullā has no associations with snakes or poison, but is rather used predominantly for love magic. Going back to the older Śrīvidyā text *Tantrarājatantra*, one finds a one hundred and one verse chapter (22) on Kurukullā that also focuses predominantly on

³⁵ *siddhair avyabhicāribhīḥ kurukullābheruṇḍāprabhṛtibhir hataviṣam annam iti sambandhaḥ /*

³⁶ 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' tasmīn grhe / 'na tiṣṭhati' na sthāti / kaḥ? 'nāgaḥ' sarpah / kasmin kṛte sati? 'likhite' sati / kena? 'nāgāribandhena' garuḍabandhena // mantraḥ—om kurukulle hūṃ phat //*

³⁷ *Śaktisaṃgamatantra*, *Sundarikhaṇḍa*, chapter 14, verses 8–9. Thanks to Wiesiek MICAL for pointing out this chapter and sharing his draft translation of it.

love magic. It does, however, also mention the *yantra* to drive off snakes and a few other antivenom-type usages.

4.3.2 Buddhist Kurukullā

The Kurukullā of *Tantrarājatantra* 22 has a suspicious number of Buddhist features. Her encoded ten syllable *vidyā* (ॐ TĀRE TUTTĀRE TURE SVĀHĀ) in this chapter is identical to that of Kurukullā in a number of early Buddhist Tantras such as the *Kurukullākalpa* and the *Guhyasamāja*. I have not seen this *vidyā* in any other Śaiva sources. So does this make a Buddhist origin likely? Perhaps, but not necessarily. Wiesiek MICAL, a doctoral candidate at Universität Hamburg is writing his dissertation on Kurukullā, primarily from Buddhist sources. His deep research has also led him to the aforementioned Śrīvidyā and Kālikula sources, and he has explored the origins of Kurukullā at length. Nevertheless, he remains uncertain in which tradition Kurukullā first arose, and he was only partially aware of her Gāruḍa tantric identity. Chronologically, the Buddhist sources appear to be earlier, but issues in dating most of these texts raise significant doubts. I eagerly await MICAL's forthcoming dissertation.

The early Buddhist Saṃmitīya sect had a subdivision known as Kurukullaka as early as the second century AD. This Theravāda sect bore no resemblance to Mahāyāna or Vajrayāna Buddhism and may have even burned tantric Buddhist scriptures in the medieval period.³⁸ According to MICAL, there are sources that link the name of this sect to a mountain as well as other sources linking Kurukullā to a mountain in Gujarat. Thus, although MICAL finds the evidence tenuous, theoretically a tradition of the goddess originating from a mountain may be independent of the earlier orthodox sect of the same name.³⁹

The main source for the Buddhist Kurukullā cult was the *Kurukullākalpa*. This seems to be the source of several Kurukullā meditations in the *Sādhanamālā*, and could perhaps even be older than the *Hevajratantra*. While I have not read this text in detail, I can say that it shows a focus on using Kurukullā for both healing poison and for love magic. Kurukullā's *yantra* is also placed on a door to drive out snakes in verses 4.23–24. On the other hand, MICAL sees Kaula influence in some of its chapters, although the chronological feasibility keeps him rightly doubtful.⁴⁰

To conclude, the question of Kurukullā's roots are far from solved and depend heavily on relative dating of various texts and traditions on both the Buddhist and Śaiva sides. It is also 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.

³⁸ According to *Tārānātha's History of Buddhism in India*, translated by CHATTOPADHYAYA 1970: 279.

³⁹ Personal communication.

⁴⁰ Personal communication.

4.4 Bheruṇḍā

The name of the goddess Bheruṇḍā immediately conjures avian imagery. According to K.N. DAVE, the *bheruṇḍa* bird was either a Bearded Vulture, Adjutant Stork, or Dodo (1985: 397–399). 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* suggests that it may have referred to both birds: “The word *bheruṇḍa* refers to two fierce birds, [while] *bheruṇḍā* is a specific deity.”⁴¹ I would note in passing the two-headed bird named Gaṇḍabheruṇḍa, associated with Viṣṇu’s Narasiṃha incarnation and part of the official seal of the state of Karnataka, although I see no connection between this mythical bird and the goddess Bheruṇḍā aside from the name.

4.4.1 Features in the Early References

As with 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 (*viṣacikitsā*) section, *Yogarātnāvalī* 122, 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 runs for five lines in my edition. The others are briefer; the *Rasaratnākara* version is only one line, but clearly based on the same Prakrit spell. Below I give the spell as found in each of the five sources, though I abbreviate that of the *Samhitāsāra*:

Samhitāsāra: SAṂ JOE MPÆ BHERUṆḌĀE VI_BHARIAKARAṆḌĀE TAṂTA MAṂTA VISA ĀHOSAĪ
JAṂBHAĪ MOHAĪ THĀVARA JAṂGAMA KIṂTIMA JAJA JĀHI RE JAJA JĀHI RE MAHĀPASĀU BHARĀḌĪE
HARU VISA KARU ṆIVVISU HŪṂ HŪṂ / ... (continues)

Haramekhalā: OṂ JOE MĀE BHERUṆḌĀE VIJĀBHARIAKARAṆḌĀE MANTAṂ SUṆUHA JAHA GHOSAĪ
HIKKĀRAĪ TAHA VISU ṆĀSAĪ THĀVARAJAṂGAMA O THAṂBHAĪ JAṂBHAĪ MOHAĪ JĀHI RE JĀHI RE /

Yogarātnāvalī: OṂ JOYASĀSANE BHERUṆḌE VIJAHABHARIŚCA KARAṆḌE TAṂTU MAṂTU ĀGHOSAĪ
PHEKARAT VIŚU NĀŚAYI THĀVARAJAṂGAMA MĀRE STAMBHANE MOHAṆA JĀHIRE GARA JĀṂ JAHĪ /

⁴¹ 3.188: *bheruṇḍau bhīṣamakhagau bheruṇḍā devatābhidi //*

Bhairavapadmāvatīkalpa: ॐ EKAHI EKAMĀTE BHERUṆḌĀ VIJĀBHAVIKAJAKARAṆḌE TAṀTU MAṀTU ĀMOSAĪ HUṀKĀRA VIṢA NĀSAĪ THĀVARA JAṀGAMA KITTIMA AṀGAJA ॐ PHAṬ /

Rasaratnākara: ॐ EHA MĀTRA BHERUṆḌE AĪŪM BĪJAṀ BHAVIAKARAṆḌE TANTRA MANTRA AGDOṢA ĪN HŪMKĀRE VIṢA NĀSAĪ STHĀVARAJAṀGAMETI MANHUKAĪ /

Clearly the *vidyā* is in need of editing, but I do not feel confident enough to fix it. The *Haramekhalā* version seems more coherent in some respects. I partially translate it: “ॐ Yoga Mother BheruṆḌā whose basket is filled with spells (?), listen to the mantra! As you cry out, screech, so must you destroy the poison, be it from a plant or animal—terminate it! Destroy it! Make it fail! Go! RE! Go! RE!” A *Gāruḍa Purāṇa* 19 reference sounds like our stand-alone BheruṆḌā, but the spell is not in Prakrit: ॐ HRĪ HRAU HRĪM BHIRUṆḌĀYAI SVĀHĀ.



Figure 4.3: A *bheruṆḌā* bird (Bearded Vulture) in flight over Himachal Pradesh. Photo by *khecari* scholar James MALLINSON, 2011.

4.4.2 Other Śākta Identities

Many other texts use BheruṆḌā as an attendant goddess. The *Tantrarājatantra* has her as a Nityā alongside Tvaritā and Kurukullā. In verses 3.35–37, the text gives her nine seed-syllable spell in code working out to: ॐ KROM BHROM KROM JHROM CHROM JROM SVĀHĀ. It is completely different from the Prakrit *vidyā* of her independent identity, but here too she is said to be able to destroy the three types of poison. Rather than chanting in the ear of the victim, however, it need only be recalled by the initiate. The *Tattvacintāmaṇi* has a similar series of syllables for its BheruṆḌā Nityā. In the *Brahmāṇḍa Purāṇa*, the *Viśvasāratāntra*, 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*).

4.5 Other *Vidyā* Goddesses

Some other important snakebite goddesses include Jhaṃkāriṇī, Jāṅgulī, and Suvarṇarekhā. Of these three, the most information is available about Jhaṃkāriṇī, owing to fifteen verses with commentary in Śaṅkuka's aforementioned *Samhitāsāra*. I briefly summarize the Jhaṃkāriṇī system here, and refer the reader to SLOUBER 2011b for more details.

Jhaṃkāriṇī is the female embodiment of a five-syllable spell (JHAṂKĀRIṆI DHVAṂ) identified with five gods—the so-called Brahma mantras Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Īśāna respectively. They are assigned colors that 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 Nilakaṇṭha 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 curing demonic possession, so yet again these two branches of medicine overlap.

The Jhaṃkāriṇī spell is also installed on the practitioner's body, effecting transubstantiation into Rudra. This identification with Rudra makes sense when considering the identity of the syllables with the five Brahma mantras, but the femaleness 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 a goddess almost universally known from Buddhist sources, but several sources attest to a Śaiva Jāṅgulī. 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 Āśā Archives collection of Kathmandu. It 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 manuscript begins with a long spell to Jāṅgulī in which she is visualized as 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 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



Figure 4.4: Suvarṇarekhā yantra

consistently brief.⁴² According to the lists of canonical Gāruḍa Tantras, there is one named *Suvarṇarekha*, and one wonders if it is possible that a whole scripture is condensed to only a verse or two in all surviving testimony. According to the *Samhitāsāra*, which has three verses with commentary on her, the *vidyā* consists of seventeen syllables: ॐ सुवर्णरेकहे कुक्कुटविग्राहारूपिणि स्वāहā. These are arranged two-by-two on the petals of an eight-petaled lotus with ॐ in the center. 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.

4.6 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. I close this chapter with one final passage from the *Śrīvidyārṇava*:⁴³

May the *vidyā* who is called Suvarṇarekhā, the one said to be an eradicator of snakes, give 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 be a cleaver to the form of the Kali age. May Bheruṇḍā always be present in my throat. May Totalā 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.

⁴²Most notably *Garuḍa Purāṇa* 19.19–20ab and *Śrīvidyārṇava* p.342.

⁴³The numbering in the electronic edition is odd, but it cites it as p.342 of the 1947 Shrinagar edition: *suvarṇarekhīṇī proktā vidyā yā procyate kila // nirmūlinī bhujāṅgānāṃ sā karotu sukhaṃ mama / kurukulleti vikhyātā pakṣirājamukhodbhavā // yā vidyā sā mahārūpā jihvāgre sthātu me sadā / *jhaṅkārīṇī (conj., oṃkārīṇī Cod.) vikhyātā dehe sthātu sadā mama // *viśāpahārīṇī (conj., vidyāpahārīṇī Cod.) nāma kalirūpavidārīṇī / bheruṇḍā sthātu me kaṅṭhe *totalā (conj., toralā Cod.) sthātu mastake // tathā *suvarṇarekhāpi (conj., śavalarekhāpi Cod.) mūle sthātu sadā mama / *jāṅgulī (conj., jāṅgalī Cod.) viśānāśāya vācāṃ siddhiṃ karotu me //*

Chapter 5

Garuḍa, Gāruḍam, and Gāruḍika

5.1 Who Claims Garuḍa?

This chapter explores the identity of Garuḍa, some points of practice not yet discussed, and the occupational role of the Gāruḍika. For too long, most scholars have accepted the Vaiṣṇava sectarian claim to Garuḍa as “the mount of Viṣṇu” without questioning. Accepting this as Garuḍa’s exclusive identity entails passing over a great deal of evidence to the contrary—his independent identity in the Veda, throughout Buddhist literature, in Śākta sources, and in other South Asian religions like Jainism and Sikhism. He is present in art and architecture across sectarian divides and is popular across East and Southeast Asia, usually independent of Vaiṣṇavism. Lastly, and most importantly, he has a Śaiva identity as a devotee of Śiva and he is the focal deity of the Gāruḍa Tantras.

It is only in the Vaiṣṇava sources that he is conceived as the mount of Viṣṇu, but that is the sole aspect of his identity that is recognized by most scholars. Take FLOOD’s *An Introduction to Hinduism*, for example. In over three hundred pages, Garuḍa is only mentioned in passing twice, both times as the mount of Viṣṇu. As mentioned in Chapter 1, GOUDRIAAN was followed by MEULENBELD in asserting that Pakṣirāja is a Śaiva counterpart to Garuḍa.¹ Reading between the lines, I gather that these eminent scholars regarded the name “Garuḍa” as *inextricably* associated with Viṣṇu, which is absolutely not true. Aside from the Gāruḍa Tantras, Garuḍa 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.² In the *Jayadrathayāmala*, the goddess Ekavīrā is visualized as mounted on Garuḍa for the destruction of poison. In the same text, a Kālī form named Khageśvarī is visualized as mounted upon him.³ There are many more examples one could name, in addition to those given in Chapter 2.

Still, Vaiṣṇava claims to Garuḍa have proven quite tenacious in modern times. Suresh CHAN-

¹ GOUDRIAAN 1981: 127 and HIML 1999, vol. IIB: 486.

² ...*garuḍas ca mahardhikaḥ / maheśvaraparā hy ete maheśvaraparārcanāḥ //*

³ *Jayadrathayāmala* 4.49.10 and 4.38.10 respectively. I am grateful to Alexis SANDERSON for providing me with these passages.

DRA'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."⁴ The odd placement of the adverb "widely" suggests that it was added as an afterthought. BANSAL may have plagiarized this passage from CHANDRA in her 2005 *Hindu Gods and Goddesses*. One website called "Indian Divinity" (hosted on "Webonautics.com"), copies CHANDRA's exact entry, but highlights in red that Garuḍa is not worshiped as separate from Viṣṇu.⁵

Encyclopedias and other sources consistently classify Garuḍa as a "minor god." The notion of "minor gods" is a major problem in the study of Hinduism, particularly because of the religion's kathenotheistic nature. In other words, in Hinduism a god is often worshiped as supreme over all other gods, if worshiped at all. 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*:

May Garuḍa protect you. He yearned to break the Egg of Brahma 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] Śārṅgin (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.'⁶

Here the entire universe is imagined as Garuḍa's fetal egg. His status in the *Mahābhārata* is similarly impressive (*Ādiparvan* 20, etc.).

As a result of the narrow sectarian view that Garuḍa is simply the vehicle of another god, there are very few dedicated studies of him. Here I review two of them. CHANDRAMOHAN's recent monograph *Garuḍa in Medieval Art and Mythology* (2008) sounds like a very promising source, but on inspection it betrays a disappointingly low level of scholarship and is at times confused. The author recounts the well-known mythological stories about Garuḍa and gives a shallow survey of Garuḍa in the art of India and that found outside of India. The second chapter, entitled "Literature Bearing on Garuḍa," is instead a list of sixty texts with Garuḍa in the title—most of which he clearly has not read—apparently drawn from a manuscript catalog. The list includes titles like our "*Garuḍa-pañcākṣarīkalpa*" and a "*Garuḍagarbhatantra*," either of which would have demonstrated that Garuḍa is much more than the mount of Viṣṇu if only the author had bothered to read them. In a note on one title that includes the word 'tantra,' he presumes to teach us: "The tantras are mostly of the Śākta

⁴CHANDRA 2001: 101.

⁵<http://www.webonautics.com/mythology/garuda.html> (accessed Feb. 26, 2012).

⁶SLOUBER 2011b: 22. The edited Sanskrit reads: *pāyāt pīyūṣasārāharāṇasarabhasojjṛmbhitātmāvaruddhaṃ brahmāṇḍaṃ bhettukāmaḥ smarayad iva purā svāṇḍasampiṇḍitatvam / trailokyākāṇḍakalpakṣayabhayadam idaṃ muñca tārksyety upetya pratyākhyānāt svarūpaṃ punar upagamitaḥ śārṅgiṇā vo garutmā //*. Note that although Śārṅgin ("Bowman") can refer to either Śiva or Viṣṇu, the context assures us that it is Śiva.

(e.g. Kalikā), Kaumāra-Murukan (e.g. Kumāra), and Buddhist orders. They have a tantric orientation and some of them talk of the *pañcamakāras*...⁷ Needless to say, CHANDRAMOHAN does not have any inkling of the existence of the Gāruḍa Tantras.

Significantly better, although still unsatisfactory at times, was Shantilal NAGAR's 1992 monograph *Garuḍa—the Celestial Bird*. The most disappointing aspect of NAGAR's book is that he does not know the Gāruḍa Tantras, even though he has a chapter in the book called "As a Tantric Deity." This chapter is more like a note, because it has only three pages of text where half is a general introduction to the Tantras. In NAGAR's favor, he 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. NAGAR asserts several times that Garuḍa "made forceful inroads into the Buddhist pantheon."⁸ While I understand that this is a figure of speech, one should certainly not consider his presence there as in any way forced. "Hindu" gods were present in Buddhist culture from the beginning. There was no barrier to them as one might expect in light of the more strictly-delineated Abrahamic theologies. NAGAR's third chapter, entitled "The Literary Evidence," is a useful overview of popular sources, but it is still quite limited in light of what is available. He has, for example, only a single page on Garuḍa in the *Agni Purāṇa* and barely more for the *Gāruḍa Purāṇa*.⁹ His art history chapters seem sound. However, the exquisite Garuḍa statue at Changu Narayan temple on the rim of the Kathmandu Valley is widely dated to the fifth century AD with the pillar that it probably originally stood upon. The pillar is inscribed with the date of AD 464¹⁰—NAGAR describes it as simply "medieval."¹¹ As a side note, 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.¹²

5.1.1 Garuḍa as a Protective Deity

In Nepal and elsewhere in the Himalayas, Garuḍa is ubiquitous as a protective finial over temple doorways (*torāṇa*). It matters not whether they are 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. Figure 5.1 shows an example of Garuḍa on the famous Svayambhū *stūpa* in Kathmandu. In Figure 5.2, he is a protector and devotee of the Newar-Śaiva goddess Taleju in Bhaktapur. Numerous Garuḍas and Chepus adorn the struts of a new temple to Svasthānī near Sankhu, Nepal in Figure 5.3. In Figure 5.4 Garuḍa consumes a Russell's Viper on a Bhutanese Buddhist monastery.

⁷CHANDRAMOHAN 2008: 39–40.

⁸NAGAR 1992: 14.

⁹ibid. 109–111.

¹⁰SLUSSER 1982: 252.

¹¹NAGAR 1992: 129.

¹²SLUSSER 1982: 254.

Another common figure frequently seen at the apex of temple doorways is the Kīrtimukha, or Chepu in Newari. Locals explain that Chepu is Garuḍa's brother. The iconography of Chepu 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. Since the position and iconography of Garuḍa and Chepu are so similar, one might object that all of the figures I describe and illustrate are not Garuḍa at all—at least not in the Buddhist context. I had an e-mail exchange on this topic with Dan MARTIN of Jerusalem and our general conclusion was that if the figure has a beak and wings, it is not Kīrtimukha. Kīrtimukha or Chepu, by contrast, has a more human-like nose, albeit flatter. Still, there are hybrid images where the figure has no beak, but does have wings and is eating snakes such as Figure 5.5.

I have found far fewer examples of Garuḍa on temple *torāṇas* in India, but my search has been admittedly cursory. One can point to a Garuḍa above a temple arch in the eighth-century Kashmiri Mārtaṇḍa temple pictured in the Huntington Archives (scan number 0008953).¹³ According to A. MORANDI and C. TOSTO, one prominent snakebite doctor in Kerala has an image of Garuḍa over the door of his home.¹⁴ 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.¹⁵

My second chapter notes many protective measures people would take involving Garuḍa, 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. I also mentioned the placement of a Kurukullā *yantra* over doorways to drive out snakes. 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 are 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. I mention these examples to support my claim that Garuḍa's protective function on doorway *torāṇas* is an extension of practices that likely extend back to antiquity.

I would have liked to have offered my readers an in-depth art historical analysis of Garuḍa's roles, but unfortunately that has become impossible within the scope of this project. Let me just mention one other artistic context in which Garuḍa frequently appears without any link to Viṣṇu: in Nepalese, Tibetan, and Mongolian Buddhist paintings, carved manuscript covers, and statuary. Frequently, his portrayal in paintings merely reflects his position on architectural finials. For example, he adorns an arch over a Lama of the Karma Kagyu Order in a Thangka painting dated to the first

¹³The Huntington Archives may be accessed at <http://huntington.wmc.ohio-state.edu/public/>.

¹⁴<http://www.ayurvedicpoint.it/Ayurvedic%20Point%20Articoli.php?id=14> (accessed Mar 3, 2012).

¹⁵*Suśrutasaṃhitā* 5.4.21: *suparṇadevabrahmaṛṣiyakṣasiddhaniṣevite / viṣaghnaṣadhiyukte ca deśe na kramate viṣam //*.

half of the seventeenth century from eastern Tibet (see Figure 5.6).¹⁶ Similarly, see the thirteenth-century carved wooden manuscript cover from central Tibet (Figure 5.7).¹⁷

The *torāṇa* position is not the only context in which Garuḍa figures in Buddhist art. In one circa 1000 AD statue, he is instead present in a devotional pose underneath the main figure who Pratapaditya PAL identifies as Amoghasiddhi, with some reservations (Figure 5.8).¹⁸ See also Figure 5.9, where Garuḍa adorns this stone Mahākāla statue from central Tibet (fifteenth century) in a *torāṇa*-like position.¹⁹

Thangka art reflects the visualization practices (*sādhana*) of Buddhists from the Himalayan and central Asian regions. Figure 5.10 is an eighteenth-century Mongolian painting of a deity called Vajrapāṇi-Hayagrīva-Garuḍa, evidently an amalgamation of these three gods who elsewhere appear separately. In our cited figure, the Garuḍa is 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. For example, Figure 5.11 shows a woodblock from the Narthang pantheon of a Hayagrīva figure with Garuḍa wings.²⁰ While one might object that wings do not necessarily indicate the deity Garuḍa, or that Garuḍa just means an eagle generically, the text 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. See, for example, Figure 5.12, in which three Garuḍas are distinguished from other birds. There is a *Vajrapāṇihayagrīvagaruḍasādhana* that I only have access to in an English translation by DHONDUP 2001: “Meditation and Recitation of the Threefold Wrathful One.” The purpose of the meditation is to protect oneself from harmful interferers. David Yeshe GREEN notes that these three are known as “the three antidote deities.”²¹ Note that Hayagrīva is a deity found across sectarian divides. I am aware of Vaiṣṇava, Śaiva, and Buddhist versions. *Hayagrīva* is the name of a canonical Bhūta Tantra, though I have not turned up any manuscripts of it yet.

Many more instances of Garuḍa in the referenced books could have been included. Indeed, it would be fruitful to systematically explore the iconography of Garuḍa in Buddhist art. One last comment I would make is that the index to PAL’s book references all of these Buddhist Garuḍa images in the reflexive fashion that I have sought to refute in this thesis: “Garuda (Mount of Vishnu).”

¹⁶From RHIE, THURMAN, and TAYLOR 1996: 254.

¹⁷ibid. 314.

¹⁸PAL 2003: 132.

¹⁹ibid. 245

²⁰Lokesh CHANDRA 1986: 259.

²¹See GREEN’s website: <http://bluegaruda.com/2012/04/09/nyenpa-lha-sum-empowerment/> (accessed Apr 10, 2012).



Figure 5.1: Torāṇa-Garuḍa prominently depicted over the shrine of Ratnasambhava in the south face of the Svayambhū Stūpa in Kathmandu, Shah Dynasty (1769-1951). He holds two snakes in his hands and clutches two female snake deities with his feet. • Photo by author, 2006.



Figure 5.2: Two Garuḍas on *torāṇa* over the Golden Gate (*sunḍhokā*), Durbar Square, Bhaktapur (AD 1753). Note the large size of the finial Garuḍa in relation to the main figure, the tutelary goddess of the Malla dynasty, Taleju Bhavānī. Taleju is often glossed as a form of Durgā. Magnified Garuḍa in devotional posture at Taleju's right foot. • Photo by author, 2008.

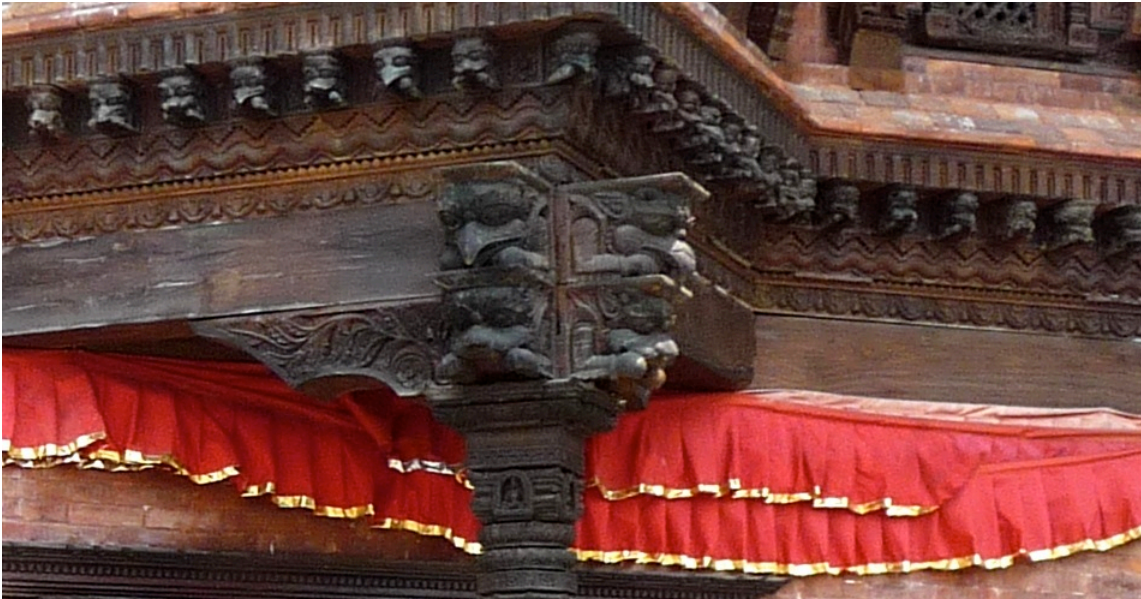


Figure 5.3: Garuḍas and Chepus adorning new Svasthānī temple near Sankhu, Nepal (completed in 2008). I regard the upper beaked figures as Garuḍas and the others as Chepus. Smaller alternating Garuḍas and Chepus ring the temple. • Photo by author, 2009.



Figure 5.4: Garuḍa with a Russell's Viper on monastery constructed by Bhutanese monks for the Smithsonian Institute's 2008 Folk Life Festival in Washington DC. This was the first time Bhutan was represented at an event of this size in the United States. • Photo by author, 2008.



Figure 5.5: A hybrid Chepu-Garuḍa painted as a *torāṇa* over the doorway that leads into the inner sanctum of the tantric shrine of Śāntipur at Svayambhū, Kathmandu • Photo by Alexander von ROSPATT



Figure 5.6: Toraṇa-Garuḍa on seventeenth century Tibetan thangka • Excerpt from RHIE et al. 1996: 254.



Figure 5.7: Torāṇa-Garuḍa carved on thirteenth-century Tibetan manuscript cover • Figure identified by and photo excerpted from RHE et al. 1996: 314.



Figure 5.8: Statue of Amoghasiddhi with devoted Garuḍa from the western Himalayan region (c.1000 AD) • From PAL et al. 2003: 132.



Figure 5.9: Stone statue of Mahākāla with Garuḍa at apex (Fifteenth century, central Tibet) • From PAL et al. 2003: 245.



Figure 5.10: Eighteenth-century “Vajrapāṇihayagrīvagaruḍa” in the Zanabazar Museum of Fine Arts, Mongolia • Photo: Glenn H. MULLIN and B. BATBOLD, <http://www.himalayanart.org/image.cfm/50096.html>

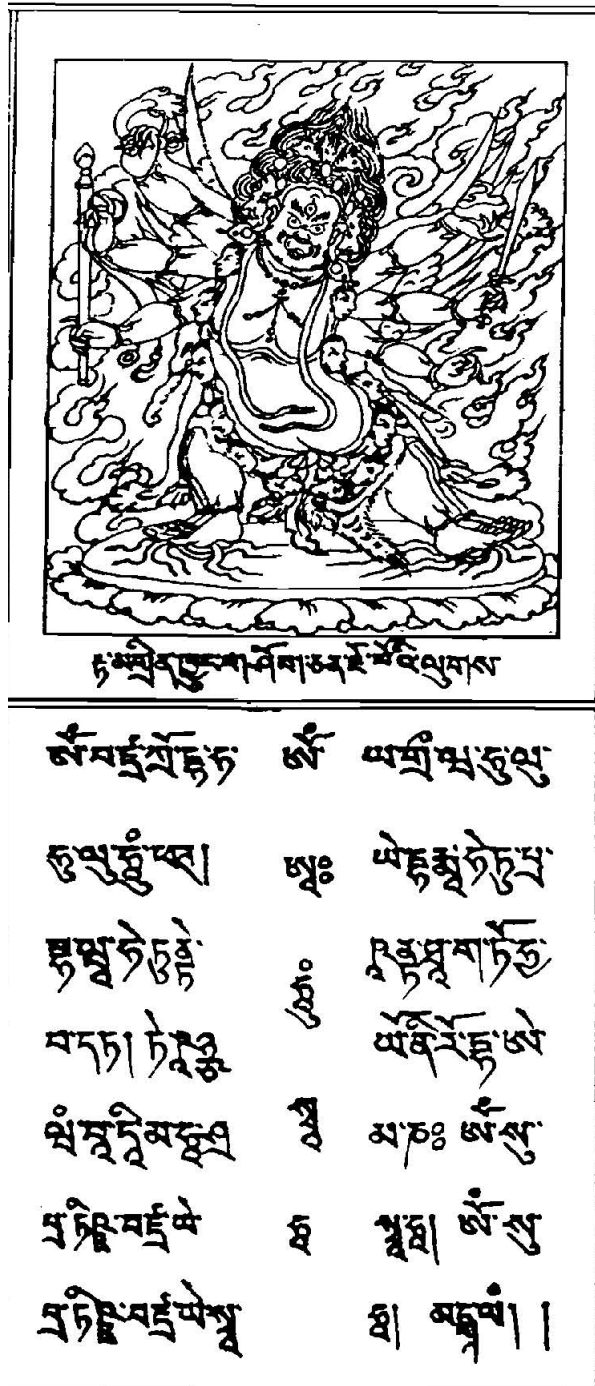


Figure 5.11: Woodblock of Garuḍa-feathered Hayagrīva of Atīśa • #673 in CHANDRA 1986: 259.



Figure 5.12: Multiple divine Garuḍas with distinct iconographical features over Mahākāla image from Central Tibet (sixteenth century AD) • Excerpted from RHIE et al. 1996: 222.

5.2 The *Gāruḍika*: Portrait of a Practitioner

Now that I have established the *Gāruḍa* Tantras as an important class of Śaiva scriptures, established the central mantras as widespread, and established *Garuḍa* as an independent and high-ranking deity in Asia, let us now turn to the *Gāruḍika*, the practitioner who becomes possessed by *Garuḍa* to cure envenomation. Who were these figures? 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 the desired precision, I have collected a good deal of evidence that I can present.

First of all, let us look at who could become a *Gāruḍika*. Most references are to male practitioners, but the *Camatkāracandrikā* presents us with evidence that females were also sometimes involved. In this Vaiṣṇava devotional story, 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 Kṛṣṇa. Her mother-in-law goes to a female mantra practitioner who refers her to another female who learned snake mantras from her father (*sarpamantrān pituḥ adhyagīṣṭhāḥ*). 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, although the expectation is that they depend on the more normative 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 *viṣavaidya* to seven disciples, including his own daughter.²²

Now regarding social class, both of these examples involved Brahmins. There is a bit of argument in the *Camatkāracandrikā* story 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?" (*kulāṅganā vipravadhūr ahaṃ kiṃ bhavanmate jāṅgulikī bhavāmi*) MAHARAJA translates *jāṅgulikī* as "knowledgeable in the uncivilized art of snake charming," but this does 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 for giving treatment. It would indeed seem odd in the Indian context for an upper-class doctor 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 I am right that *Jāṅgulika* refers to a lower-class practitioner, that could account for the scarcity of this word in Sanskrit discourse.

The *Gāruḍa* Tantras themselves do not explicitly exclude any class from practicing, but I do not have a lot of information on this subject. In the beginning of the *Samhitāsāra*, which I introduced in Chapter 2, a single *āryā* verse describes the qualities of a potential *Gāruḍika*:

Those men of stable minds, raised in the house of a guru, and devoted to the pure

²²YAMASHITA 2007: 50.

path always become fit recipients of success in all rites.<3> 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 the Supreme Lord’s excellent descent of power, there is not 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,²³ 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....²⁴

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 lifestyle of the Gāruḍika may be found in the 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 or not he will decide to see the 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,²⁵ although the context suggests that the doctor has a fixed homebase, as is common in contemporary practice in Kerala and elsewhere.

All of this is not 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 ac-

²³Putraka refers to the second of four categories of tantric initiates, the others being samayin, sādḥaka, and ācārya. Since these categories are not clearly distinguished here, I am uncertain about what putraka entails in this text.

²⁴From SLOUBER 2011b: 25–26. The edited Prakrit for this verse is: je thiraittā gurukulavivaḍḍhiā suddhamaggasaṃlagnā / te hoṃti narā saaaṃ siddhibhāṇā salakammesu // 3 // And the edited Sanskrit translation: ye sthiracittā gurukulavivardhitāḥ suddhamārgasaṃlagnāḥ / te bhavanti narāḥ sadā siddhibhājanāṃ sarvakarmasu // 3 // The edited text of the commentary: anena prakaraṇapratipāditasādhyaphalaviṣayādhikāriṇaṃ nirūpayati / tathā hi ye sthiracittā ity anena samyagvṛtaśaktipātavaṃ pratipādyate / na hi parameśvaraprakṛṣṭaśaktipātam antareṇa sarvasiddhibijaṃ sthiracittatvaṃ saṃśayādivikalpaśūnyatvaṃ jāyate / gurukulapravardhitā ity anena gurucaraṇaśivārādhanāśāstrāśrayaṇasamādhisamācārasampannatvaṃ pratipādyate / tathā suddhamārgasaṃlagnā ity anena dikṣalābhasamanantaraṃ samyaganuṣṭhitaputrakādikriyākālāpatvaṃ pratipādyate / yato niṣkamatayā nityanaimittikakriyānuṣṭhānaniṣṭhatvaṃ mantrārādhanamātraparatayā gurucaraṇādikaṃ ca putrakasādḥakādikarma ca suddhamārgaḥ / phalābhisandhinā vaśikaraṇādyarthitayā vānuṣṭhīyamānam etad aśuddho mārgaḥ / evaṃvidhās tu narāḥ sadā sarvakarmasu siddhibhājanāṃ bhavanti ity anena sampūrṇādhikārilakṣaṇayukta eva sarvakālaṃ sarveṣu prakaraṇapratipādyeṣu kriyāviśeṣeṣu yathoktaphalāpatraṃ nara bhavati uktam / asaṃpūrṇalakṣaṇo hy adhikāri kadācit kasmimś cit karmaṇi paṭhitasiddhavidyāgadādisādhye phalabhāg bhaved iti //

²⁵Kriyākālaguṇottara 4.23cd: prasthāne calito vaidyaḥ śakunāny etāni paśyati, “The doctor who has set off and sees these omens...”

tivity that the practitioner can perform. I have yet to see a history of snake-charming in India, which would be a wonderful project to take up in light of the many unpublished references to it that I have uncovered in the course of this study. It seems 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. At the same time, the snake-charmer 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 wandering snake-charmers who handle the snakes themselves everyday.

The “hand of Garuḍa” (*tārksyahasta*) that I analysed in the previous chapter is akin to the snake-charmer’s “Hood-shaped hand” (*bhogahasta*). The *Kriyākālaguṇottara*’s final chapter, entitled “Snake-charming” (*nāgakrīḍā*), 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 (*lokānāṃ pratyayārthaṃ tu mantrāṇāṃ 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 two deadly fangs (5.47), use a wavering peacock feather to hypnotize the snake (5.51), and smear the hand with powerful antivenom herbal extracts before charming the snakes (5.60). That the snakes



Figure 5.13: A Snake-charmer (Sanpera) in the Skinner Album of the British Library, AD 1825 (Add.27255, fol.323).

were sometimes drugged is evinced in the *Kāmaratna* where the charmer uses datura to stupefy the snake. Note that snake-charming is currently illegal in India due to animal rights concerns. One will occasionally see them still, but it is less common than before.

Another aspect of the Gāruḍika's function was pointed out by Alexis SANDERSON.²⁶ He kindly provided me with edited passages of the *Jayadrathayāmala* that show a strong connection between weather magic, crop-protection, 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 (*viṣanāśana*).²⁷ 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. Skipping a longer passage that describes the practitioner warding off threatening thunderheads through ritual means, next comes a section on punishing or controlling the *nāgas* (*nāganigraha*). The practitioner, apparently without a shred of fear toward the powerful *nāgas*, approaches the pond where they live (*nāgakuṇḍa*) and ritually stakes off the area so they cannot escape. He even brings the *nāga* lord Ananta under his power, let alone other cobra-lords.

All of this is interesting, but not directly related to Gāruḍa Medicine. The connection, however, comes subsequently when the very same practitioner treats snakebite with a drink which has been empowered by chanting the spell over it. The text grandly promises that he can cure even a *kāladaṣṭa*, that category of bite victims that Gāruḍikas normally will not treat because they are fated to die.²⁸ He also treats those who have swallowed the most toxic plant poisons, as well as transfers the poison into his own body without being harmed, just like Garuḍa. He may then attract snakes, charm them, and send them away.

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 sent to me by Professor SANDERSON. Kṣemendra's eleventh-century satirical poem *Narmamālā* (2.142–145)²⁹ contains a description of a low-caste leather worker whose social aspirations finally lead to him becoming a lord (*bhaṭṭa*). He does it by climbing the social ladder,

²⁶Personal communication.

²⁷SANDERSON, personal communication. The passage he edited and sent is based on folios 102v–104r of the manuscript filmed by the NGMPP as A 152/9.

²⁸Compare this Buddhist ridicule of the Śaiva Gāruḍikas: “All the Gāruḍikas give up the bite victim for dead and say ‘fatal case.’” This is from the *Buddhakaṭāpantra*, chapter 4, being edited by Mei ISAACSON, Harunaga ISAACSON, Luo HONG, Xuezhong LI, Sang DHAK, and LUMTSHO. I thank Mei ISAACSON for sharing the chapter with me. Here is the Sanskrit, but note that the grammar is seriously faulty, a hallmark of this particular tantra: *mṛteṣv api daṣṭakāś caiva tyaktvā gāruḍikā sarve kāladaṣṭo vadanti ca*.

²⁹BALDISSERA 2005: 28.

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 operated. The fact that the Gāruḍa Tantra texts themselves never mention crop-protection, weather magic, or directly threatening the *nāgas* suggests that they were popularly adapted to uses other than those directly intended. Most of the canonical titles have been lost, however, so one must keep an open mind to the possibility that some of them taught alternative applications.

5.3 Possession and the Gāruḍika's Episteme

In Chapter 3, I referred to the Gāruḍika's ritually-produced possession by Garuḍa whereby he carries out the rites associated with the Vipati mantra. Here I consider possession by Garuḍa more broadly and reflect on the firmament of such a medico-religious episteme of health. "Possession" is probably the best single term in English for the phenomenon under consideration, but "spiritual transformation" is closer to the phenomenon in question. It is a fully controlled process, unlike demonic possession, which was thought to strike vulnerable people spontaneously. "Becoming" Garuḍa was the fundamental act of the ritual, judging by its frequent mention in the literature. Thus:

"He would become equivalent to Vainateya."³⁰

"...recalling oneself as Garuḍa..."³¹

"...his body made into Garuḍa..."³²

"By Garuḍa' means by the mantra practitioner whose spirit has been made into Garuḍa."³³

"Then he becomes peerless, O Goddess, just like Garuḍa."³⁴

"The mantra practitioner, equal to Vainateya, [would be capable of] removing thousands of loads of poison."³⁵

Therefore, some texts use the language of "becoming," whereas others tend more toward "being like." The Buddhist *Jāṅgulīsādhana* mentions *garuḍeśvaratvaṃ*, "becoming Lord Garuḍa" as a possible result of the visualization practice.³⁶ The *Tvaritāmūlasūtra* promises that one who recites the Tvaritā spell would have Śiva, Tvaritā, and Garuḍa existing as a triad in his body.³⁷ I conclude, then, that although "possession by Garuḍa" was the widespread goal of practice, the precise nature of the "possession" varied from source to source.

³⁰*Tvaritājñānakalpa*, verse 53: *vainateyasamo bhavet*.

³¹*Bṛhattantrasāra* 3.156: *smaran garuḍam ātmānaṃ*, RA1 1985: 319.

³²*Tantrasadbhāva* 26.50: *garuḍīkṛtavigrahaḥ*.

³³Commentary to *Samhitāsāra* 96: *garuḍena garuḍīkṛtātmanā mantrinā*.

³⁴*Śrīvidyārṇava*, p.401: *tato bhavati deveśi vainateya ivāparaḥ*.

³⁵*Jñānārṇava* 19.33ab=*Tattvacintāmaṇi* 22.89ab: *vainateyasamo mantri viśabhārasahasranut*.

³⁶*Sādhanaṃālā* #121, p.253: *garuḍeśvaratvaṃ kavitvaṃ sarvaśāstraviśārādatvaṃ sarvaviśaharatvaṃ bhavati na sandehaḥ /*

³⁷*Tvaritāmūlasūtra* 1.92: *yastvimāṃ bhyāsate vidyāṃ sakṛduccāraye 'thavā / devi devaśca garuḍastritayaṃ tiṣṭhate tanau //*

In a consideration of the Gāruḍika episteme in medieval India, it seems prudent to distinguish between the episteme of the Gāruḍika specialist and that of his patients. Alexander von ROSPATT noted that a gap in knowledge is common to all doctor-patient relationships,³⁸ and while I agree, the epistemic gap that I refer to goes beyond the level of knowledge. The Gāruḍika inhabited a highly specialized ritual universe that functioned by rules that would be entirely foreign to most of his patients. The patients would have known little about the operations of the specialist except that they were renowned as highly effective. On the other hand, I do think some amount of his world-view had to have penetrated the popular imagination. The patient and his or her accompanying family were probably unaware of the typologies of snakes and bite victims, the intricacies of the practitioner's visualization, the handling of the five elements, and the functioning of the various orderings of the mantra. They would, however, know that in some cases the practitioner would refuse treatment because of astrological or ominous reasons, and they likely also understood that the power of the mantra to heal the envenomation stems from Garuḍa. Thus, one key feature of the traditional Gāruḍa Medicine episteme shared by practitioners and patients alike was the belief in the authority of Garuḍa. As I mentioned before, Garuḍa was the immensely powerful king of birds and archenemy of snakes. When the king is in control of his enemies, that is to say, when Garuḍa successfully protects humans from unwarranted snakebite and untimely death, then all is well. Health seems to have been understood as this balance in nature. Snakebites will occur, but in a healthy society, Garuḍa will be there to punish the snakes and remove the poison.

A further level of authority in this system is the transmission of knowledge. The knowledge is effective because it is divine in origin. The scriptures themselves are usually revealed by Śiva, therefore it is Śiva's authority that testifies to the validity of the health system. Even the post-canonical digests and Purāṇas commonly use the tag phrase "as taught by Śiva," reminding the reader that this is not made up by people, but has scriptural authority. The chain of command is then Śiva to Garuḍa to the Gāruḍika practitioner who embodies him. Even in the systems that focus on herbal treatment, the recipes are still taught by God and memorized by the Gāruḍika. The public's faith in every step of this chain of command is the basis of healing in the Gāruḍa Tantras. It is a leap for most of us to accept that Garuḍa is a real divinity, that a practitioner can be possessed by him, and that an acute and life-threatening emergency such as snakebite can be successfully managed by this sort of practitioner. Nevertheless, in order to understand the people who existed and still exist in an episteme where this is truth, these epistemic boundaries need to be carefully negotiated in our scholarship.

³⁸Personal communication.

Chapter 6

Conclusions and Directions for Future Research

My main objective in this thesis has been to introduce the Gāruḍa Tantras to the academic community. Prior scholarship was split between knowing the contents, but not the context, or vice versa. Other works on South Asian medicine 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 Purāṇas, Āyurvedic works, and post-canonical Śaiva compendia to Vaiṣṇava, Jain, and Buddhist Tantras.

My close analysis of the mantra and *vidyā* systems has shown that they were quite complex and changed a great deal over time. 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 *viṣavaidya* 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* are not as influential today as 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 re-evaluated in light of the evidence I presented in this thesis. In Vaiṣṇava contexts, he is certainly the mount of Viṣṇu, however 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.

Still, the dissertation only scratches the surface of this topic; there is still much original research left undone. One promising project that future research could take up is a concordance of the herbal ingredients and remedies used in Gāruḍa Tantras and Āyurvedic texts. This would be of interest to modern scientific researchers and may be valuable to historians if it were possible to trace specific recipes through different texts and time periods. 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. I think it is possible and worthwhile, but it would be a time-consuming project.

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 *Yogaratnāvalī*, the many unedited *Tvaritā* texts, the unedited two-thirds of the *Samhitāsāra*, the Jain *Jvālāmālinīkalpa*, *Vidyānuśāsana*, and *Khagendramaṇidarpaṇa*, and the Keralan *viṣavaidya* classics like the *Jyotsnikā*, *Viṣacandrikā*, and *Lakṣaṇāmṛta*. With this thesis as a background, one could explore the origins of the Keralan 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 Gāruḍa Medicine works are written. I look forward to more scholarship from specialists in languages other than Sanskrit and Middle Indic. As mentioned before, I know of relevant material 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 Gāruḍa Medicine.

Part II

Edition and Translation of *Kriyākālaguṇottara* 1—7, 30,
and 34



Introduction

An important contribution of this dissertation is its grounding in sources previously unknown to modern scholars. Working with this new material is a challenge, because it is generally unedited and reaches us in varying degrees of corruption. By corruption I refer to variants and mistakes introduced into texts through long centuries of handwritten textual transmission in South Asia's manuscript cultures. 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 working on unpublished material. The discipline of philology offers many useful tools for approaching unedited texts. My philological training in Berkeley, Kathmandu, and Hamburg have taught me the skills necessary to work with these texts.

An 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 the hypothesis—critical editions are never definitive, as Harunaga ISAACSON so elegantly clarified in his recent review article "Of Critical Editions and Manuscript Reproductions: Remarks apropos of a Critical Edition of *Pramāṇaviniścaya* Chapters 1 and 2."¹

This Part II of my dissertation serves to make an important Gāruḍa Tantra source available to a wider readership. I refer so frequently to the *Kriyākālaguṇottara*, that I am including here the chapters that are most relevant to the arguments put forth in Part I of the dissertation. Section 2.5.1 serves as an introduction to the text. I plan to edit, translate, and publish the entire *Kriyākālaguṇottara* in the coming years. However, for the purpose of this dissertation, I restrict myself to a reproduction of the principal chapters dealing with Gāruḍa Tantra material, viz. chapters 1–7, 30, and 34.²

These nine chapters have been fairly rigorously edited and checked by myself and Harunaga ISAACSON, although our best efforts and his impeccable knowledge of Sanskrit was not enough to solve some of the obscure and elliptical passages. Chapter 6 and some of chapter 7 were also read

¹ISAACSON 2010.

²Chapters 14, 24, 28–29, 31–33, and 35 also have material related to Gāruḍa Tantras, but have not been included here.

with Alexis SANDERSON during my three-week visit to Oxford in October 2010. Though many improvements resulted, not everything about the text could be clarified. The translation, then, is also highly tentative. In particularly difficult passages, I simply note the tenuous state of the translation and I often add question marks to highlight the most doubtful areas. More experience in this new field of study will improve our understanding of the more difficult sections.

Editorial Method and Description of the Manuscripts

The following edition draws on three of the six Nepalese manuscripts of the *Kriyākālaguṇottara*.³ I dispensed with the other three manuscripts⁴ here, because they are directly dependent upon the prior three. Details of the three primary manuscripts and the rationale of my stemma of the relationships between all six were given in my 2007b article in the Newsletter of the Nepal German Manuscript Cataloguing Project, # 5⁵ and I reproduce what follows from that article. Readers may wish to refer ahead to the stemma on page 165 to clarify the relationships I describe.

The palmleaf manuscript (“P_{ALM}”) descends from the common ancestor of all of the manuscripts through a line of transmission (“ γ ”) that is independent from the other two manuscripts (“PR_B” and “D_C”, both offshoots of a no longer extant “ β ”). 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 case to do so. I should also note here 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. As a modern philologist, I follow few hard-and-fast rules⁶—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.

For the sake of brevity I describe only the “firsthand witnesses” to the text (P_{ALM}, PR_B, and D_C).

³Namely those filmed by the Nepal German Manuscript Preservation Project as reel numbers B25/32 (“P_{ALM}”), E2189/6 and B120/11 (“PR_B”), and A149/2 (“D_C”).

⁴Namely NGMPP reel numbers C30/6 (“D_B”), B120/3 (“D_A”), and B119/5 (“PR_A”).

⁵Easily accessible at [http://www.uni-hamburg.de/ngmcp/nl5light`e`e.pdf](http://www.uni-hamburg.de/ngmcp/nl5light%20e%20e.pdf).

⁶Regarding the “mechanical” approach to textual criticism, see A.E. HOUSMAN 1922: “The Application of Thought to Textual Criticism.”

P_{ALM} “Palmleaf”

Title: *Kriyākālaguṇottara*

Script: *Nandināgarī/Pāla*⁷

Medium: Palmleaf

Condition: Very good. Occasional smeared folios. A few damaged leaves.

Size: 31.5cm X 5.5cm

Number of folios: 144

Lines per Side: 4–5

Akṣaras per line: *circa* 50

Location Held: National Archives Kathmandu (NAK) 3/392.

Microfilmed: NGMPP B 25/32; filmed September 27th, 1970

Photographed by Author: July 28th, 2006.

Colophon Date: *Nepāladeśīyasaṃvat 304 jyeṣṭhasudi 13 gurau.*

Many scholars have taken note of P_{ALM}'s final colophon and the important historical information it offers.⁸ Of particular interest is identifying the location in which it was written, Dhavalasrotapura, and the status of the ruler “Mahāsāmanta” Ratnadeva (Ratnadīva [*sic*]).⁹

Catalogers have generally fared poorly with the script of P_{ALM}. A few notable features to look for include deletion of an *akṣara* with a thin vertical mark above it,¹⁰ alternating *prṣṭhamātra* and “modern” Devanāgarī *e* and *o* vowel marks, and the non-initial vowel *i* written as an “afterthought.”¹¹ A few notable ligatures include *ṛṇṇ*,¹² *dhā*,¹³ and *dhye*.¹⁴




⁷SANDERSON 2007: 436.

⁸See, most notably, REGMI 1965: 191–192, PANT 1977: 19–24, and PETECH 1984: 72–73.


⁹For a full discussion of the colophon and related issues see SLOUBER 2007a, available online.

¹⁰Cf. P_{ALM} 42^v, line four, in the transcription example.

¹¹See P_{ALM} 12^v, line one:  *kuli*°.

¹²Cf. P_{ALM} 42^v, line three, in the transcription example.

¹³Cf. P_{ALM} 42^v, line five, in the transcription example.

¹⁴Cf. P_{ALM} 47^v, line two: .

Transcription Example:



Transcription of “P_{alm}” folio 42^v, NGMPP B25/32

- Line 1: yas tu sarvvāṇi rūpāṇi dravyāmiśraṇi tu kārayeta // sa caṃḍālam iti jñeyaḥ ācāryai bhūtataṃtrikaḥ / pū[r]jyokteṣu ca sikhāṇeṣu yo mudhāṃ na pra-
- Line 2: yacchati / sa yonyāntaram āpanno vivastraś caiva tiṣṭhati / bho guhyaketi brāhmaṇaḥ mahāsatveti kṣatriyaḥ / bho naṃdiketi vaiśyaṃ ca ko sū-
- Line 3: dhuh śūdra—r—ucyate / itareṣāṃ ca varṇānāṃ yatheṣṭam abhibhāvayeta // * // iti kriyākālaguṇottare bhūtataḥkṣaṇapātalaḥ // ❀ //
- Line 4: kārṭtikeya uvāca // [[bhū]]ye tu bhūtādhipā maṃtrā vidyā ca vīṣabhadhvājāḥ / teṣāṃ lakṣaṇabhūtaṃ ca nāmotpattiṃ pīṭhakaṇṭhaka / karmapūjā
- Line 5: yathāstihānaṃ kathayasva praśādataḥ / īsvara uvāca // maṃtrās ca vividhā vatsa uttamādhamamadhyamāḥ / teṣāṃ karmakriyārūpaṇi arccanaṇi
ca pīṭhakaṇṭhaka /

PR_B “Pracalita B”

Title: *Kriyākālaguṇottara*

Script: Pracalita (Newari Script)

Medium: Paper

Condition: Very good, slight mold and water damaged around margins.

Size: 20.5cm x 6.5cm

Lines per side: 6

Number of folios: 248 (Part 1: 164, Part 2: 84)

Akṣaras per line: circa 36.

Location Held: Part 1: Private Collection; provided to NGMPP by one Minaraj Regmi.

Part 2: National Archives Kathmandu (NAK) 5/4949.

Microfilmed: NGMPP E 2189/6 (Part 1); NGMPP B 120/11 (part 2)

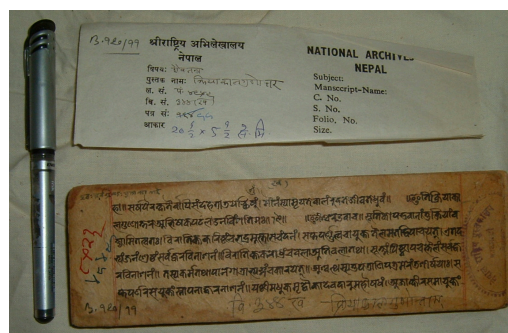
Photographed by Author: July 28th, 2006

References: None.

Colophon Date:

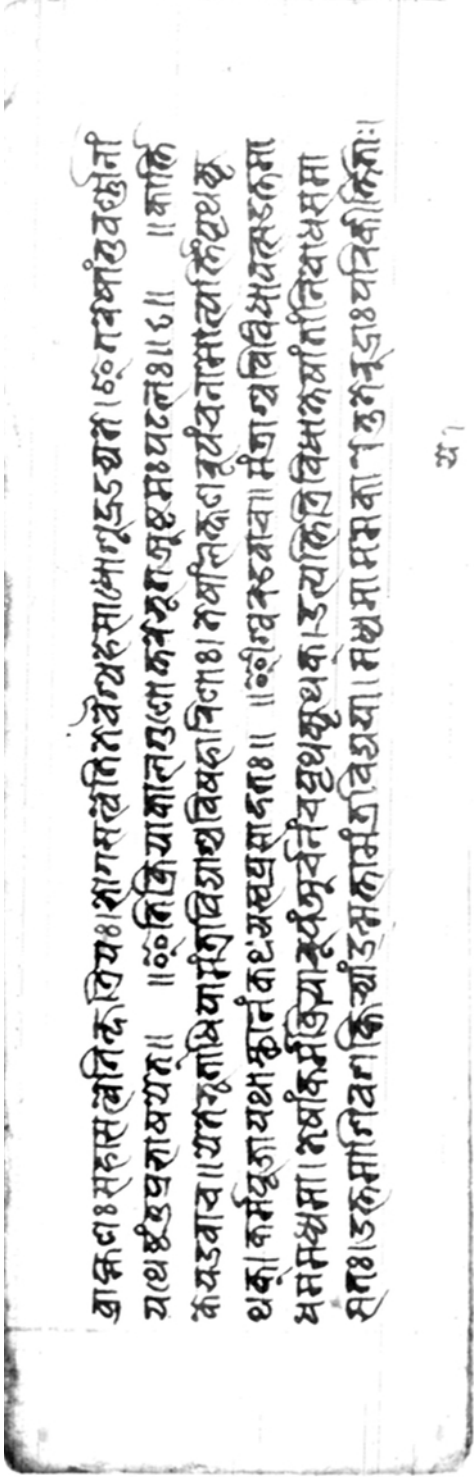
*naipālike gate-r-abde dahanāśvayugānkite /
pakṣe phālguṇaśukle tu tṛtīyāyām tithau ravau //
śivarāmasya pautreṇa viśvanāthasya sūnunā /
likhitam vaidyadevena kriyākālaguṇottaram //*¹⁵

The text has been split into two parts. Part 1, which includes chapters one through nineteen, is privately held, but was lent to the NGMPP for microfilming. The second half of the text is held at the National Archives in Kathmandu. It seems—and this can only be speculation without further evidence—that the manuscript was split immediately after it was copied to manuscript D_A. It may be at this point that the two halves went their separate ways. D_A, for some reason, only copied through chapter nineteen. The text must have been whole at the time of the copying because of the short note on the final page of D_A, and another at the starting page of PR_B's latter half. D_A reads: *ata uttaragranthaḥ* ⟨*pustakāntare* ****⟩. I take this note to essentially mean that there is more to the text than what is given here. In PR_B (in the same hand and writing size) the following note occurs on the starting page of chapter twenty: *itaḥ pūrvagranthaḥ* ⟨*pustakāntare*⟩, meaning there was more to the text preceding that page. D_A could not have copied solely from Part 1, because the last line of chapter nineteen, which is present in D_A, is on the first line of Part 2.



¹⁵PR_B 134^r, lines 3–4 (NGMPP B 120/11). For the full colophon, see SLOUBER 2007a.

Transcription Example:



Transcription of "Pr." folio 48', NGMPP E2189/6

- Line 1: brāhmaṇaḥ sahāsatveti kṣatriyaḥ / bhogasatveti te vaiśya he sādho śūdra ucyate / itareṣāṃ tu varuṇānāṃ
- Line 2: yatheṣāṃ tu prabhāṣayet // iti kriyākālaguṇottare bhūta-aṣṭamaḥ paṭalaḥ // 8 // kārṭti-
- Line 3: keya uvāca // ye tu bhūtādhipā mantrā vidyās ca viśahārīnāḥ / teṣāṃ lakṣaṇarūpaṃ ca nāmotpartim pīṭhak pī
- Line 4: ṭhak / karmapūjā yathāsthānaṃ kathayasva prasādhatāḥ // // īśvara uvāca // maṃtrās ca vivīdhā vatsa uttamā-
- Line 5: dhamamadhyamā / teṣāṃ karmakriyārūpaṃ arcanaṃ ca pīṭhak pīṭhak / utpattirividhān teṣāṃ tāṃ nicoodha samā-
- Line 6: sataḥ / uttamā śivaśaktibhyāṃ unmatīā maṃtravidyā / madhyamā mama kē* (ye) tu te rudrāḥ parikīrtitāḥ /

D_c “Devanāgarī C”

Title: *Kriyākālaguṇottara*

Script: *Devanāgarī*

Medium: Paper

Condition: Very good, slight damage from water, mold, and rodents.

Size: 30cm x 8.5cm

Number of folios: 88

Lines per side: 6–10, usually 8–9

Akṣaras per line: *circa* 54

Location Held: National Archives Kathmandu (NAK) 5/4947.






Microfilmed: NGMPP A 149/2 October 8th, 1971

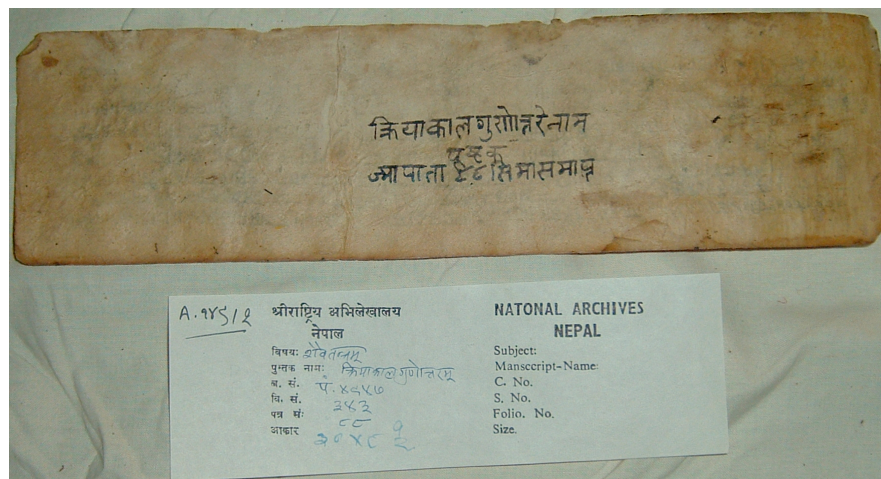
Photographed by Author: July 28th, 2006

References: none

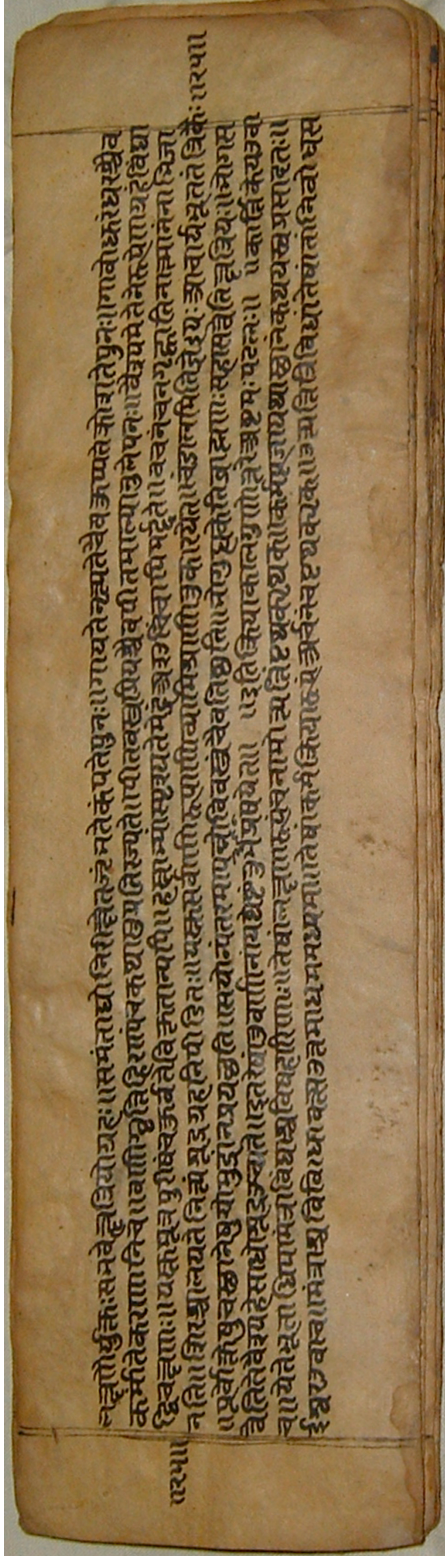
Colophon Date: None given. Text ends with blessing and *granthasamkhyā*.

Notable scribal features include:

- *Prṣṭhamātra* vowels used occasionally, suggesting that they were present in the script of an exemplar:  (32^v4) = *cumḍe*.
- Gemination after consonants in all of the manuscripts consulted, however only in D_c is there gemination *before* certain consonants. It is common especially in the case of *t* preceding *ya* or *sa*:  (25^v1) = *nṛtṭya*;  (25^v8) = *vattsa*.
- Metathesis self-corrected by scribe:  (1^v8) = *vaṃśa*.
- The following is the manuscript's spacefiller/hyphenation symbol used sporadically at the end of lines:  (27^r6).



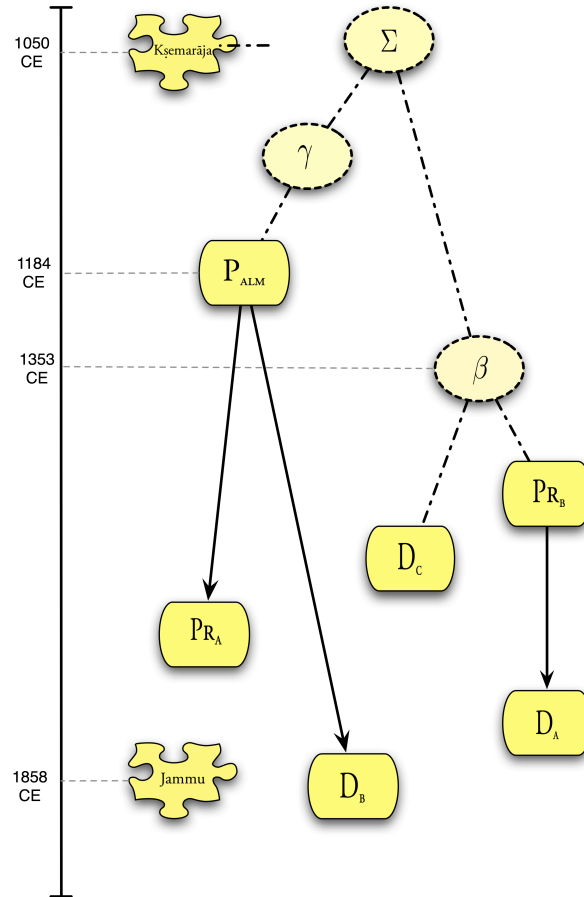
Transcription Example:



Transcription of "D." folio 25^v, NGMPP A149/2

- Line 1: lakṣaṇair yuktaḥ sa bhavet kṣatriyo grahaḥ // samamīdā yō nīrikṣeta jimbhate kampate punaḥ // gāyate nṛityate caiva kupyate krośate punaḥ // gāvo dhuram dharaś caiva
- Line 2: karmāṇte karaṇāni ca // vaṇigvṛtīhiraṇyaṃ ca kathāsu pratirajyate // pūtavastrapriyās caiva pūtamālyānulepanaḥ // vaiśyam etene rūpeṇa grahaṃ viṃdyā-
- Line 3: d vicakṣaṇaḥ // yas tu mūtrapuriṣaṃ ca kurvate vikṛtāny api // hastābhyāṃ spṛśyate meḍhram āsuciṃ cāpi marddate // vacanaṃ ca na grhṇāti nāitṛmānaṃ nābhijā-
- Line 4: nati // śirās cālayate nityaṃ sūdragrahamiḍṭitaḥ // yas tu sarvāṇi rūpāṇi vyāmīśrāṇi tu kāryeta // caṇḍālaṃ iti jñe*yaḥ ācāryabhūtatantrikaiḥ
- Line 5: // pūrvokteṣu ca sthāneṣu yo mūdrāṃ na prayacchati // sa yonyamītarāṃ āpanno vivastram caiva tiṣṭhati // bho guhyaketi brāhmaṇaḥ sahāsatveti kṣatriyaḥ // bhogasa-
- Line 6: tveti te vaiśya he sādho sūdra ucyate // itareṣāṃ tu varṇānāṃ yatheṣāṃ tu bh(ā)³ pra³ ṣayet // iti kriyākālaguṇottare aṣṭamaḥ paṭalaḥ // // kārt- tikeya uvā-
- Line 7: ca // ye te bhūādhipā maṇṭrā viṃdyās ca viśahāriṇāḥ // teṣāṃ lakṣaṇarūpaṃ ca nāmotpattiṃ pṛthak pṛthak // karmapūjā yathāsthānaṃ kathayasva prasādataḥ //
- Line 8: īvara uvāca // maṇṭrās ca vivi?dhā vattsā uttamādhamamadhyaṃ // teṣāṃ karma kriyārūpaṃ arcanaṃ ca pṛthak pṛk // utpattitṛividhāṃ teṣāṃ tāṃ nibodha sa-

Stemma



The preceding chart graphically represents the interrelationships of the actual and conjectured manuscripts of the *Kriyākālaguṇottara* which have survived. The manuscript listed as “Jammu,” is a seven-folio section held at the Raghunātha Temple Library in Jammu.¹⁶ A reported sixteen-folio manuscript held at the Bibliothèque Nationale in Paris is under investigation.

The three oval fields delineated with dotted lines represent conjectured hyparchetypes (namely Σ , γ , and β), rather than extant manuscripts. The transmission between these 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 timeline is for the reader’s convenience, however it is not vertically precise. That is to say, I have no formula such as “1/2 inch = 100 years” as one might expect in a timeline. For this reason,

¹⁶Special thanks to Dr. Ramkrishna SHUKLA for traveling to Jammu and photographing this manuscript on my behalf.

the dates are linked to their respective texts by a broken grey line.¹⁷ The other manuscripts cannot be precisely dated at this time.¹⁸

Rationale for the Stemma Chart

γ and β are Separate Branches of Σ

From the most cursory survey of variants, it is evident that the extant Nepalese manuscripts fall into two groups: one descended from γ and the other descended from β . One can infer that the two are related by way of their hyparchetype Σ , because of a number of conjunctive errors.

Consider the corrupt 9.17b with its various nonsensical readings.¹⁹ It seems that by the time of Σ , this *pāda* was conflated with that of 9.18b. Consider 9.30e,²⁰ where all manuscripts read the hypermetrical and difficult to construe “*bhṛtyavargasya*.” Additionally, a contextually necessary verse in chapter 10 (which would have been numbered 10.07) is missing, though not marked as such, in all the manuscripts. Verse 10.05 instructs the positioning of the seat and implements of a Brahman in the Northeast; in verse 10.06, that of a Kṣatriya in the Southeast; and in verse 10.08, that of a Śūdra in the Northwest. The seat and implements of a Vaiśya in the Southwest should have been present between 10.06 and 10.08 based on the counter-clockwise enumeration of the text. All the manuscripts have errors in common and therefore have Σ as a common ancestor.

P_{ALM} descends from the hyparchetype γ

Proving the existence of the γ hyparchetype is not as simple. Somadeva VASUDEVA has often reminded me of 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 β ? Is γ necessary as a hyparchetype? One piece of evidence for γ , admittedly not firm proof, is a series of illegible characters in the hyparchetype of P_{ALM} , which P_{ALM} marks as horizontal lines (P_{ALM} 142^r1). Neither PR_{B} (160^v3) nor D_{C} (86^r1) are missing the syllables, therefore β must have the complete verse, and Σ would also be complete. A possible criticism of this hypothesis is that Σ was missing the text, but β improvised a reading to fill the lacuna. However, one thing is certain: P_{ALM} is not copying from a lacunose β , because PR_{B} and D_{C} independently read a complete verse. Therefore, it is likely

¹⁷Note that the date 1353 CE assigned to β is tentative. It is actually the date found on manuscript PR_{B} , but I have concluded that PR_{B} cannot possibly be this old, and that it is likely copying the date of its exemplar, in this case theorized to be β .

¹⁸I have tentatively assumed D_{B} to be more recent than PR_{A} based on script and condition of the paper. I believe PR_{B} copied from β earlier than D_{C} because of certain passages of lacunae which are slightly larger in D_{C} (Cf. PR_{B} 7^v–8^v; D_{C} 4^v–5^r). My thought here is that the manuscript β would have been damaged by mold by the time PR_{B} copied, and this condition worsened by the time of D_{C} .

¹⁹Verse 9.17 begins *trāyaṇī sarva°* in all manuscripts (P_{ALM} 43^v (misnumbered 42^v), line five; PR_{A} 28^r, line two; D_{B} 28^r, line two; D_{C} 26^v, line two; PR_{B} 49^r, line six, through 49^v, line one; D_{A} 31^v, line six).

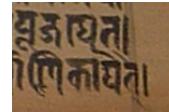
²⁰Verse 9.30 begins *ete pañca mahāmantrā* in all manuscripts (P_{ALM} 44^v, line four; PR_{A} 28^v, line three; D_{B} 28^v, line three/four; D_{C} 27^r, line two; PR_{B} 50^v, line one; D_{A} 32^r, line seven).

that these illegible syllables reflect a manuscript that is intermediary between Σ and P_{ALM} , and I call that manuscript γ .

D_B and PR_A descend from P_{ALM}

Manuscripts D_B and PR_A clearly descend from P_{ALM} . This is evident in P_{ALM} 's countless major and minor mistakes carried through to PR_A and D_B , that do not occur in the β manuscripts. Take the opening words of chapter 9, for example (as in P_{ALM} 's transliteration example). In P_{ALM} there is a mistake: "[[*bhūṃ*]]*ye tu*." The scribe of P_{ALM} caught himself and deleted the extra syllable with a tiny vertical dash mark, but D_B and PR_A did not understand, reading *bhūṃ ye tu* (D_B 27^r7) and *bhūye tu* (PR_A 27^r6) respectively.

The final word of chapter 9 offers further confirmation. P_{ALM} reads the corrupt and hypometrical "*kāyet*" against β 's "*kārayet*." The figure to the right shows why D_B and PR_A read the even more corrupt "*kāyete*." Note that D_B and PR_A read the *virāma* of the previous line as an extra *ekāra* of "*kāyet*."



That D_B is copying directly from P_{ALM} and not through an intermediary is evinced in the case of an eyeskip lacuna precisely equal to one line of P_{ALM} (Beginning of chapter 10, D_B 30^r, line four, skips line three of P_{ALM} 47^v).

P_{ALM} 47^r5

D_C and PR_B descend from hyparchetype β

Demonstrating the existence of the β hyparchetype is relatively simple. One need simply show that D_C and PR_B share errors, and that neither is copying directly from the other. Take, for example, 9.14a, which corruptly reads *kalakalaśena namo* in the β -derived manuscripts. Also, in the *Rakṣāpaṭala* (Chapter 24), the β group shares a very lacunose section that is not missing in the γ group: D_C 65^v–66^r and PR_B 116^v–117^r.

One can be certain that PR_B is not copying from D_C , nor vice versa, because often D_C is missing more text in the lacunose sections of the β group. This clearly demonstrates that D_C is not the exemplar of PR_B . It also suggests that D_C was copying from a later, more damaged form of the β exemplar. Take as an example the opening of the third *paṭala* (PR_B 7^v–8^v; D_C 4^v–5^r).

D_A descends from PR_B

The final relationship to be demonstrated is that of D_A and PR_B . There is a comment written in the same hand on both D_A and PR_B . 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_A . For a full explanation, see the colophon section in the description of manuscript PR_B . For numerous shared lacunae, see D_A 22^v and PR_B 34^v.

How to read the apparatus

The apparatus has a maximum of four levels. On the first page of each chapter is a level stating the sources used, as well as any opening words (incipit) that may 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 on the next page). A comma follows, after which any significant variants are listed with a citation of which manuscripts attest to said variants. Below the variants is a level of testimonia. 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 degree of confidence)
<i>em. H.I.</i>	Emendation by H. ISAACSON
<i>em. SANDERSON</i>	Emendation by A. SANDERSON
<i>conj.</i>	Conjecture by M. SLOUBER (low to medium degree of confidence)
<i>conj. H.I.</i>	Conjecture by H. ISAACSON
<i>conj. SANDERSON</i>	Conjecture by A. SANDERSON
क	Syllable 'क' is a conjecture
[[क]]	Syllable 'क' is written and canceled by scribe
<क>	Syllable 'क' is difficult to read and uncertain
[क]	Syllable 'क' is written in the margin
]	The lemma sign separating the edited text from the variants
P _{ALM}	"Palmleaf," NGMPP reel number B25/32
PR _B	"Pracalit Manuscript B," NGMPP reel numbers E2189/6 and B120/11
D _c	"Devanāgarī Manuscript C," NGMPP reel number A149/2
β	PR _B and D _c
γ	P _{ALM} and dependent manuscripts PR _A and D _B .
Σ	All Manuscripts Consulted, i.e. P _{ALM} , PR _B , and D _c at a minimum
MV	"Mantravimarśinī," used only for parallels in <i>Kriyākālaguṇottara</i> chapter 5
GP	"Garuḍa Purāṇa," used only for parallels in <i>Kriyākālaguṇottara</i> chapter 6
YOGR	"Yogarātnāvalī," used only for parallels in <i>Kriyākālaguṇottara</i> chapter 30
<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>	The reading is omitted by the manuscript without gap
<i>pc</i>	The intended reading after correction
<i>ac</i>	The reading as written in the manuscript (before correction)
‡क‡	The text within the cruxes is deemed corrupt and no conjecture is offered
*	An illegible syllable
व ^२ दे ^१	=देव—metathesis of syllables self-corrected by scribe
<i>sec. manu</i>	reading is written by a second hand
<i>aiśa</i>	The reading is non-standard, but allowable in <i>Aiśa</i> Sanskrit
<i>r</i>	The recto side of the folio
<i>v</i>	The verso side of the folio
<i>ma-vipulā</i>	The śloka meter conforms to non-standard type "ma"
□	A missing syllable
[]	Encloses text not present in the manuscripts

Edition of *Kriyākālaguṇottara* Chapters 1–7, 30,
and 34

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 ।
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 ॥

अन्ये ऽपि विविधा दुष्टा रासभाः कीटलूतयः ।

PR_B 2^r

Σ = All MSS; β = PR_BD_C; *Incipit*: ॐ नमः शिवाय ॥ P_{ALM}, (सिद्धमातृका) ॐ नमः शिवाय ॥ PR_BD_C; D_C's first folio is written in three distinct hands. The third hand scribes the remainder of the manuscript.

1d अमृतौघशुभप्रदम्] *conj.*, अमि[मृ]तौजशुभप्रदं PR_B, अमतो[[त]]जशुभप्रदं D_C, अमितौजसं सुभप्रदं P_{ALM}^{pc hyper}, अमितौजसं सुभप्रदं P_{ALM}^{ac} **2a** विविधं मे श्रुतं तन्त्रं] *corr.*, विविधं मे श्रुतं तन्त्र PR_B, विविधं श्रुतं तत्र लं ॥ D_C, श्रुतास्तथा विविधा मंत्रा P_{ALM}^{hyper} **2b** लोके] PR_BP_{ALM}, क D_C^{hypo} **2c** सर्वं] PR_BD_CP_{ALM}^{pc}, (देवं) P_{ALM}^{ac} **2d** परमेश्वर] PR_BP_{ALM}, भपर*(मे)स्वर(त) D_C **3a** न] P_{ALM}, तं PR_BD_C **3b** सद्यः] PR_BD_C, सद्य P_{ALM} **3b** प्रत्यय] PR_BD_CP_{ALM}^{pc}, प्रत्य[य] P_{ALM}^{ac} **3b** कारकम्] D_CP_{ALM}, कारक PR_B **3d** भक्तस्य] PR_BD_C, भक्तश्च P_{ALM} **4b** गर्भोत्पत्तिमशेषतः] P_{ALM}, गर्भोत्पव[त्तिवि]शेषतः PR_B, ग(र्भो)त्यवशेषतः D_C **4c** रूपकं] PR_BP_{ALM}, व्यापकं D_C **4d** व्यन्तराणां] PR_BP_{ALM}, व्यन्तराणां D_C **6a** नारीगर्भहरा] *em.* H.I., नारीगर्भकरा Σ **6b** रूपकम्] D_CP_{ALM}, रूपक PR_B **6c** गोनसानां] P_{ALM}, गोनासानां D_C, गोनाशा(नां)[नां] PR_B **7b** रासभाः] D_C, रासभा PR_BP_{ALM} **7b** लूतयः] P_{ALM}^{aiśa}, लू(ट)यः PR_B, °जातयः D_C

1d Cf. Abhinavagupta's opening *āryā* to *Īśvarapratyabhijñāvivṛtivismarśinī* 1.5: यदनुत्तरसम्बोधादानन्दविकस्वरेच्छया पूर्णम् । ईश्वरमुन्मिषदमृतौघसुन्दरं तत्स्तुवे धाम ॥

1b PR_B has the *akṣara* सु in the margin over the मु of श्रीकण्ठमुमया, but it is not clear if this is the intended insertion point. **4d** Here and typically for this word, PR_B writes the व्य of व्यन्तराणां with a conjunct that looks more like च. Here D_C's variant may suggest that PR_B is copying this feature from the β archetype. **5d** पीड्यन्ते] The verb must be understood as active, although the form is passive. **6a** नारीगर्भहरा] Cf. *Kriyākālaguṇottara* 21.39c: गर्भाधानहरा ह्येते. Cf. also, *Mahāpratisarāvidyādhāraṇī*: गर्भहरेभ्यः स्वाहा.

ज्वराश्च कतिविधाः प्रोक्ता असाध्याः साध्यमेव च ॥ ७ ॥

P_{ALM} 2^r

ज्ञानयोगक्रियादीक्षा मन्त्राश्चाचार्यलक्षणम् ।
दीक्षितानां च समयाः सिद्धिसाधन साधके ॥ ८ ॥

गारुडं मन्त्रवादं च सिद्धान्तं यच्च-म्-उत्तमम् ।
सर्वेष्वेतेषु देवेश सिद्धं नान्यत्र कीर्तितम् ॥ ९ ॥

PR_B 2^v

तत्सर्वं मम देवेश अज्ञो ऽहं भवतः पुरः ।
स्वयं वद महादेव दीनानामभयंकर ॥ १० ॥

॥ ईश्वर उवाच ॥

शृणु वक्ष्यामि तत्त्वेन तन्त्रसद्भावमुत्तमम् ।
देव्यायाः कथितं पूर्वमन्येषां गोपितं मया ॥ ११ ॥

सर्वसिद्धिप्रदो देवः सर्वज्ञानप्रदायकः ।
भुक्तिमुक्तिप्रदः सो वै भक्तानां कारणेश्वरः ॥ १२ ॥

D_C 2^r

न तेन रहितं किञ्चिदिहलोके परत्र च ।
स च ब्रह्मा स वै विष्णुः गरुडात्मा पुरंदरः ॥ १३ ॥

स रुद्रः सोम सूर्यो वा ईश्वरो ऽथ सदाशिवः ।

7c कतिविधाः] *corr. hyper*, कतिविधा PR_BP_{ALM}^{hyper}, कतिधा D_C 7d असाध्याः] *corr.*, असाध्या PR_BP_{ALM}, असाध्यास् D_C 8a ज्ञानयोग°] D_CP_{ALM}^{pc}, [[ज्ञा]]ज्ञानयोग° P_{ALM}^{ac}, ज्ञानयोगं PR_B 8b मन्त्राश्चाचार्य°] D_C, मन्त्राश्(वा)चार्य° PR_B, मन्त्राश्चार्य° P_{ALM}^{hypo} 8c दीक्षितानां] PR_BD_CP_{ALM}^{pc}, दीक्षिता[[]नां P_{ALM}^{ac} 8c समयाः] *em.*, समयात् PR_BD_C, समासात् P_{ALM} 8d साधके] PR_BD_C, साधकौ P_{ALM} 9a मन्त्रवादं च] PR_BD_C, भूततंत्र च P_{ALM}^{pc}, भूतं(ते)त्र P_{ALM}^{ac} 9b सिद्धान्तं यच्च-म्-उत्तमम्] PR_BD_C, मन्त्रवादं तथैव च P_{ALM} 9c—d देवेश सिद्धं] P_{ALM}, देवेशिंश¹वं D_C, देवेश शिवं PR_B 9d नान्यत्र कीर्तितम्] *em.*, नान्यत्र प्रकीर्तितं P_{ALM}^{hyper}, नान्यत्रकीर्तितं PR_BD_C 10a तत्सर्वं मम] P_{ALM}, किंतु पृच्छामि PR_BD_C 10b अज्ञो ऽहं] PR_BP_{ALM}, अस्येदं D_C 10b पुरः] *conj.*, पुरा Σ 10d दीनानाम्] PR_B^{pc}P_{ALM}, दीनाना[[]म् PR_B^{ac}, दीनानाम् D_C 11a वक्ष्यामि] PR_BP_{ALM}, वक्ष्यामि D_C 11b तन्त्र°] PR_BP_{ALM}, तत्व° D_C 12a देवः] PR_BP_{ALM}, देव D_C 13b परत्र] PR_BP_{ALM}, पर(त्र) D_C 13c स च] PR_BD_C, स P_{ALM}^{hypo} 13d गरुडात्मा] *em.*, सरुडात्मा P_{ALM}, स गरुडा सा D_C^{hyper}, स गरुडा सा PR_B^{hyper} 13d पुरंदरः] PR_BP_{ALM}, पुरंदर D_C 14b सदाशिवः] PR_BP_{ALM}, सदा*शिवः D_C

7d साध्यमेव च] for साध्या एव च *metri causa*. 9b After 9b, the β manuscripts have this line: एकत्र संस्थितं सर्वं कथयस्व प्रसादतः । 9c 9cd of the edited text has been conjecturally moved from the position it is found in the manuscripts. There, it is preceded by the line: गारुडं मन्त्रवादं च सिद्धान्तं यच्च-म्-उत्तमम् । (where the only variant is β's lack of the hiatus-filling -m- after यच्च) and that pair of lines occurs following verse 11. The fact that the first line (गारुडं मन्त्रवादं च सिद्धान्तं यच्च-म्-उत्तमम् 1) is identical to 9ab in the β manuscripts makes me suspect that it is an erroneous duplication of 9ab. The line I have repositioned as 9cd contains the vocative देवेश, which is exclusively used for Śiva. These facts have led me to conjecture that this line was somehow part of the corruption surrounding verse 9 and should be returned to that position. 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 14c we have the expected स वै. 13d Cf. *Padmasaṃhitā* 10.92cd: नमः प्राणादिवायूनामीशाय गरुडात्मने, where context is Gāruḍa mantra rituals. 14a सोम lacks *visarga* due to the meter.

एवं सर्वगतो देवः सर्वव्यापी परापरः ॥ १४ ॥

यदिच्छा ध्यायते योगी तत्कामफलदः शिवः ।

तं ज्ञात्वा सिध्यते मन्त्री नात्र कार्यं विचारणात् ॥ १५ ॥

P_{ALM} 2^v

इति क्रियाकालगुणोत्तरे प्रथमः पटलः

14c एवं सर्वगतो देवः] PR_BD_C, पदं सर्व्वं [गतो]देवः P_{ALM}^{sec. manu} 15a यदिच्छा PR_BD_C^{aiśā}, यं का[[लं]] [मं] P_{ALM}
 15a ध्यायते] PR_BP_{ALM}, °र्थायते D_C 15b °फलदः शिवः] D_C, °फलदो भवेत् P_{ALM}, फल[प्र]दः शिवः PR_B^{hyper} 15d
 कार्यविचारणात्] P_{ALM}^{aiśā}, कार्या विचारणा PR_BD_C

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 ।
तज्ज्ञात्वा तत्त्वतो धीरः पश्चात्कर्म समारभेत् ॥ १ ॥

PR_B 3^r

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 ।
अन्ये ऽपि नागराजानो नागराजेश्वरेश्वराः ॥ ७ ॥

P_{ALM} 3^r

PR_B 3^v

अनन्तादिकुलिकान्ता देवमूर्तिस्तु अष्टधा ।

$\Sigma = \text{All MSS}; \beta = \text{PR}_B D_C$

1b साध्यासाध्यस्य] P_{ALM}, साध्यासाध्य[स्य] PR_B, साध्यासाध्य° D_C hypo **1b** लक्षणम्] PR_BP_{ALM}, लक्षण(त्) D_C **1c** तज्] em., तं Σ **1c** तत्त्वतो] D_CP_{ALM}, ततो^२त्व^१ PR_B **1d** पश्चात्कर्म] P_{ALM}, पशोत्कर्म PR_BD_C **2c** तत्समासाच्छृणु] corr. sa-vipulā, तत्समासाच्छृ[णु] P_{ALM} sec. manu, तत्समाशान् शृणु PR_B, तत्समात्शृणु D_C hypo **2d** यथार्थतः] PR_BP_{ALM}, मयार्थतः D_C **3a** द्विविधाः] corr., द्विविधा Σ **3c** द्विविधाश्] PR_BD_C, विविधा P_{ALM} **3c** वर्णाः] PR_B, वर्णा D_C, वर्[म्माः][[ण्णाः] P_{ALM} sec. manu **3d** पृथक्त्वेनोप°] P_{ALM}, पृथक्ते[क्ते][[क्त्वे]नोप° PR_B, पृथ(क्ते)नोप° D_C **4a** ब्राह्मणाः क्षत्रिया वैश्याः] corr., ब्राह्मणा क्षत्रिया वैश्या P_{ALM}, ब्राह्मणा क्षत्रियो वैश्याः D_C, ब्राह्मणा क्षत्रिया वैश्याः PR_B **4b** चैव उदा°] D_C, चैवा उदा° PR_B, चैव-म्-उदा° P_{ALM} **4d** वर्णरूपं] P_{ALM}, वर्णरूप PR_BD_C **5a** उच्चगिरौ] conj. aiśa, उदयगिरौ P_{ALM} hyper, उदयगिरौ PR_BD_C **5a** जाता] PR_BD_C, याता P_{ALM} **5b** मेरौ] D_C, मेरो PR_BP_{ALM} **5c** वैश्य°] P_{ALM}, वैश्या° PR_BD_C **6a** मन्दरे] D_CP_{ALM}, मं(ड)रे PR_B **6a** शूद्रा] corr., शूद्राः PR_BP_{ALM}, शूरुद्रा D_C **6b** ये मेघरूपिणः] PR_BD_C, यामो[[पद्य]घ° रूपिणः P_{ALM} sec. manu **6c** ब्रह्मजास्ते] PR_BD_C, ब्रह्मजाता P_{ALM} **6d** अन्तरिक्षा°] PR_BD_C, अन्तरीक्षा° P_{ALM} **7a** कद्रु°] P_{ALM}, क(द्रु°) PR_B, रुद्र° D_C **7a** चान्ये] D_CP_{ALM}, वान्ये PR_B **7b** कश्यपेन] PR_BD_C, कास्यपेन P_{ALM}

3a Cf. *Īsānaśivagurudevapaddhati* 2,39.4: फणिनो द्विविधास्तेषु दिव्या भौमाश्च ते पुनः । ब्राह्मणक्षत्रविट्शूद्रा इति सर्वे चतुर्विधाः ॥ **6c** Cf. *The Bower Manuscript* (HOERNLE, p.224): पृथिवीचराश्च ये नागास्तथैव जलनिश्चिताः । अन्तरीक्षचरा ये च ये च मेरुसमाश्रिताः ॥ ११ ॥ **7a** Cf. *Mahābhārata* I.14. **7a** *Īsānaśivagurudevapaddhati* 2,39.5ab: दिव्या ये कद्रुतनयाः सहस्रं कामरूपिणः ।

ये ग्रहास्ते च वै नागा लोकपालाश्च ते स्मृताः ॥ ८ ॥

पृथग्मूर्तिस्थिताः सर्वे स्वनियोगे ममेच्छया ।

D_c 2^v

पालयन्ति जगत्सर्वं स्वे स्वे स्थानेषु व्यापकाः ॥ ९ ॥

तेषां जातास्तु ये केचिद्व्यादिव्या उदाहृताः ।

पातालान्तरिक्षभूमिस्था मनुजाः कामरूपिणः ॥ १० ॥

अदिव्या मानुषे लोके विचरन्ति महीतले ।

अन्ये ऽप्यवर्णजाः प्रोक्ता व्यन्तरास्ते प्रकीर्तिताः ॥ ११ ॥

ब्राह्मणाः श्वेतवर्णास्तु रक्तवर्णास्तु क्षत्रियाः ।

वैश्या वै पीतवर्णास्तु शूद्राः कृष्णा उदाहृताः ॥ १२ ॥

पन्नगानां च सर्वेषां चतुर्वर्णाः पृथक्पृथक् ।

त्रैलोक्यचारिणो दिव्या दिव्यभोगासनाशिनः ॥ १३ ॥

PR_B 4^r

दिव्यमाल्याम्बरास्ते वै दिव्यपुष्पोपशोभिताः ।

कामरूपधरा दिव्यास्ते च मूर्ती पृथक्पृथक् ॥ १४ ॥

P_{ALM} 3^v

अदिव्यानां पुनर्वक्ष्ये समासाच्छृणु षण्मुख ।

पर्वतेषु च रम्येषु गुहास्वायतनेषु च ॥ १५ ॥

महापद्मसरे रम्ये उद्यानारामसंगमे ।

द्विजजातिषु ये सर्पा एषु स्थानेषु नित्यशः ॥ १६ ॥

चत्वरेषु गृहे श्रेष्ठे प्राकाराट्टालतोरणे ।

8d ये] *em.*, ते Σ 8d लोकपालाश्च] PR_BD_C, लोकपालस्तु P_{ALM} 8d ते स्मृताः] PR_BD_C, विस्मृताः P_{ALM} 9a पृथग्] PR_BD_C, पृथ(क्) P_{ALM} 9b ममेच्छया] PR_BD_C, °न मेच्छया P_{ALM} 9c जगत्] PR_BP_{ALM}, जत् D_C ^{hypo} 10a केचिद्] P_{ALM}, केचि PR_BD_C 10d मनुजाः] PR_BD_C, मनोजाः P_{ALM} 11a अदिव्या] PR_BD_C, अचिन्त्या P_{ALM} 11b विचरन्ति] D_CP_{ALM}, विचरन्ती PR_B 11c अवर्णजाः] PR_BD_C, अव[र्णा]जाः P_{ALM} 11c प्रोक्ता] D_C, प्रोक्ताः PR_BP_{ALM} 12a ब्राह्मणाः] *corr.*, ब्राह्मणा Σ 12c वैश्या वै] PR_BD_C, वैश्याश्च P_{ALM} 13b चतुर्वर्णाः] *corr.*, चतुर्वर्णा P_{ALM}, चतुर्वर्णाः PR_B, चतुर्वर्ण D_C 13c °चारिणो] PR_BD_C, °चारिणा P_{ALM} 14b °पुष्पो°] P_{ALM}, °धूपो° PR_BD_C 14c घरा] P_{ALM}, वरा PR_BD_C 14d मूर्ती] PR_BD_C, [मू][भू][यो][खा] P_{ALM} 15a अदिव्यानां] PR_BD_C, अचिन्त्यानां P_{ALM} 15b षण्मुख] PR_B, खण्मुख D_C, [षण्मुख][षत्वत्] P_{ALM} ^{sec. manu} 15c पर्वतेषु च रम्येषु] P_{ALM}, पर्वते च^२पु^१रम्येषु PR_B, पर्वतेषु वरग्येषु D_C 15d गुहास्वा°] *corr.*, गुहाष्वा° PR_BD_C, गृहाश्चा° P_{ALM} 16a °पद्मसरे] D_CP_{ALM}, °पद्म[द्या]सने PR_B 16b उद्याना°] PR_BD_C, उद्याना° P_{ALM} 16c सर्पा] D_CP_{ALM}, सर्प PR_B 16d एषु स्थानेषु] P_{ALM}, पशुस्थानेषु D_C, पिशुस्थानेषु PR_B 17a चत्वरेषु] P_{ALM}, चत्वारेषु PR_BD_C 17a श्रेष्ठे] PR_BP_{ALM}, श्रेष्ठे D_C

12a Cf. *Īsānaśivagurudevapaddhati* 2,39.10cd: शुक्ला रक्ताश्च पीताश्च कृष्णाश्च ब्राह्मणादयः ॥ 14a Cf. *Īsānaśivagurudevapaddhati* 2,39.6ab: दिव्यमाल्याम्बरालेपा नागाः सर्वे महौजसः । 15c Cf. *Īsānaśivagurudevapaddhati* 2,39.22: नद्यादिसङ्गमे शैले चोद्याने देवतालये । निवसन्ति हविर्गन्धा ब्राह्मणाः पद्मिनीषु च ॥ 17a Cf. *Īsānaśivagurudevapaddhati* 2,39.23: गृहचत्वरवप्रादौ केतकीसुरभिर्नृपः । गोष्ठवल्मीकविपिनक्षेत्रधान्यगृहेषु च ॥

8d ये ग्रहास्...] cf. 5.42cd: ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥

क्षत्रियाणां च नागानां स्थानान्येतानि षण्मुख ॥ १७ ॥

गोकुले गोष्ठकोष्ठारे यन्त्रशालागृहेषु च ।

वैश्याः पञ्चसु स्थानेषु नित्यं सुखनिवासिनः ॥ १८ ॥

आपःसमीपे मध्ये वा अश्मकूटेन्धनेषु च ।

अटन्ते सर्वतः शूद्राः स्थाने स्थानेषु नित्यशः ॥ १९ ॥

PR_B 4^v

वायुपुष्पफलं पत्रमश्रन्ते द्विजपन्नगाः ।

क्षत्रिया आखुभक्षाश्च वैश्या मण्डूकभक्षकाः ॥ २० ॥

शूद्रा वै सर्वभक्षाश्च तथा व्यन्तरजातकाः ।

D_C 3^r

पूर्वे यामे चरेद्विप्राः मध्याह्ने क्षत्रियाश्चरेत् ॥ २१ ॥

वैश्यास्तृतीयके यामे ऽपराह्ने शूद्रजातयः ।

P_{ALM} 4^r

वैशाखश्रावणयोर्मध्ये सर्पी ऋतुमती भवेत् ॥ २२ ॥

मैथुनं च भवेत्तासां दम्पत्योर्वलितेन तु ।

चतुरो वार्षिकान्मासान्सर्पी गर्भं तु धारयेत् ॥ २३ ॥

अण्डानां तु शते द्वे च चत्वारिंशोत्तरे बुधाः ।

17d षण्मुख] D_CP_{ALM}, षण्मुखः PR_B 18a गोकुले] D_CP_{ALM}, गोकु(रे) PR_B 19a आपः°] PR_BP_{ALM}^{aiśa}, आयः° D_C 19b अश्मकूटेन्धनेषु] PR_BP_{ALM}, अश्मकूटे धनेषु D_C 19c शूद्राः] P_{ALM}, शूद्रा PR_BD_C 19d स्थाने स्थानेषु] P_{ALM}^{aiśa}, स्थानास्थानेषु PR_BD_C 20b अश्रन्ते] *em.*^{aiśa}, अशन्ते PR_BD_C, अ(ष्ण)न्ते P_{ALM} 20c आखु°] PR_B, आपु° D_C, आ° P_{ALM}^{hyper} 20d मण्डूक°] PR_BD_C, मं(ट्ट)क° P_{ALM} 21a °भक्षाश्च] PR_BP_{ALM}, °भक्ष्याश्च D_C 21c यामे] PR_BD_C, याम्ये P_{ALM} 21c चरेद्] *corr.*^{aiśa}, चरे[म्]ेद् P_{ALM}, चरे PR_BD_C 21c विप्राः] *em.*, विप्रः Σ 22a वैश्यास्] *corr.*, वैश्यस् PR_BD_C, वैश्य P_{ALM} 22a यामे] PR_BD_C, याम्ये P_{ALM} 22b 'पराह्ने] D_C, अपराह्ने PR_BP_{ALM}^{hyper} 22c वैशाखश्रावणयोर्] PR_BD_C^{hyper}, वैश्याश्च (श्रा)वणयोर् P_{ALM} 23a च] PR_BD_C, तु P_{ALM} 23a भवेत्] D_C, भवे PR_BP_{ALM} 23b दम्पत्योर्] D_CP_{ALM}, दंत्योर् P_{ALM}, चतुरो PR_B 23c चतुरो] PR_BD_C, चत्वारो P_{ALM} 23c वार्षिकान्] PR_BD_C, वार्षिकं P_{ALM} 23c मासान्] PR_BD_C, मांसा[] न P_{ALM}^{hyper} 23d सर्पी] PR_BD_C, (च्छ)र्पी P_{ALM} 24a अण्डानां तु] P_{ALM}, अण्डानां PR_BD_C^{hyper} 24a द्वे च] PR_BD_C, द्वे [तु] P_{ALM}^{sec. manu} 24b चत्वारिंशोत्तरे] PR_B, चत्वारिंशोत्तमा D_C, चत्वारिंसात्वधरे P_{ALM} 24b बुधाः] PR_BD_C, बुधः P_{ALM}

20a Cf. *Īśānaśivagurudevapaddhati* 2,39.25: वायुपत्रफलक्षीराण्यश्राति ब्राह्मणो नृपः । मूषिकांस्तु वणिग् भेकान् शूद्रः सर्वमुपागतम् ॥ 23c Cf. *Nārāyaṇīya Tantrasārasaṅgraha* 2.14 (≈ *Garudapañcākṣarīkalpa* 4.26 ≈ *Agnipurāṇa* 293.09ab ≈ *Īśānaśivagurudevapaddhati* 2,39.15cd): आषाढादित्रिमासे स्याद्गर्भो मासचतुष्टये । 24a Cf. *Aṣṭāṅgasamgraha* 6,41.15: द्वे शते विशती द्वे च सा सूते तत्र जायते ।; Cf. also *Agnipurāṇa* 293.09cd: अण्डकानां शते द्वे च चत्वारिंशत्प्रसूयते ॥; Cf. also, *Garudapañcākṣarīkalpa* 3,34: द्वे शते द्वे च विशत्या दशना निर्विषाः स्मृताः । चत्वारः सविषा दन्ता जन्तुहिसनतत्पराः ॥; Cf. also *Īśānaśivagurudevapaddhati* 2,39.31: भोगिनां द्वे शते दन्ताश्चत्वारिंशच्च तेष्वपि । and 2,39.16: कार्तिके मार्गशीर्षे वाप्यण्डानां विशतेः परम् | आचत्वारिंशदण्डानि सूते नानाविधानि सा ॥

19a आपःसमीपे] This appears to be a case of the nominative plural आपः functioning as the base noun stem in compound. 20b अश्रन्ते] Conventionally, the 9th *gaṇa* root *aś* conjugates in the *parasmaipada* (अश्रन्ति). Here the *ātmanepada* form should be अश्रते, but that would be unmetrical, so the “n” of the plural ending is retained. 21c चरेत् (or sometimes चरे in the MSS) functions as a generalized optative for both singular and plural. 21c पूर्वे in the sense of पूर्वस्मिन्.

एका सा जनते सर्पी अण्डानां तु न संशयः ॥ २४ ॥

कार्तिके मासि ये जाता अतिरौद्रा विषोत्कटाः ।

रक्तास्तु क्षिप्रविषा अतिदीर्घा भोगविस्तराः ॥ २५ ॥

PR_B 5^f

मार्गशीर्षे तु ये जाता स्थूला ह्रस्वा तु ते स्मृताः ।

रक्तनेत्राल्पभोगाश्च मन्दविषास्तु ते स्मृताः ॥ २६ ॥

सप्ताहं रक्षते सर्पी जातमात्रांस्तु अण्डकान् ।

सप्ताहे तु अतिक्रान्ते स्वयं भक्षयते पुनः ।

निष्पद्यन्ते त्रयस्तस्याः स्त्री पुंसं च नपुंसकम् ॥ २७ ॥

अण्डकाः स्फुटिता वत्स शलाका इव चेतनाः ।

निष्पन्दा निर्विषास्तत्र दिनानि चैकविंशति ॥ २८ ॥

P_{ALM} 4^v

ततस्तृतीयके पक्षे स्वसंज्ञया चलन्ति च ।

उन्मीलचक्षुरुर्ध्वास्याः पश्यन्ते सूर्यमण्डलम् ॥ २९ ॥

तदाप्रभृति सविषा जायन्ते उरगेश्वराः ।

दशन्ति दशधा सर्पास्तान्निबोध समासतः ॥ ३० ॥

भीतोन्मत्तक्षुधार्त्तश्च आक्रान्तो विषदर्पितः ।

आहारेच्छ्यावकार्षी च स्वस्थानं रक्षणे रतः ।

PR_B 5^v

24c सा] PR_BD_C, [पि][तु सा] P_{ALM} ^{sec. manu} 24d अण्डानां तु] PR_BD_C, अण्डकानां [[तु] P_{ALM} 25a जाता] corr., जाताः Σ 25c °विषा] PR_B ^{hypo}, °विषाः P_{ALM} ^{hypo}, विषाणा D_C 25d °विस्तराः] PR_BD_C, °[वि]स्तराः P_{ALM} ^{sec. manu} 26a—b मार्गशीर्षे तु ये जाता स्थूला ह्रस्वा तु ते स्मृताः ।] P_{ALM}, स्थूलह्रस्वा मन्दविषा जाता मार्गशिरेषु च । PR_BD_C ^{ummet.} 26c—d रक्तनेत्राल्पभोगाश्च मन्दविषास्तु ते स्मृताः ।] P_{ALM}, om. PR_BD_C 27b जातमात्रांस्] PR_BD_C, जातमात्रस् P_{ALM} 27d भक्षयते] PR_BD_C, क्षयते P_{ALM} ^{hypo} 27e निष्पद्यन्ते] PR_BD_C, निःपाद्यन्ते P_{ALM} 27e त्रयस्तस्याः] P_{ALM}, त्रयष्टस्या PR_BD_C 27f पुंसं] PR_BD_C, पुंसां P_{ALM} 28a अण्डकाः] PR_B, अण्डका D_CP_{ALM} 28a स्फुटिता] D_CP_{ALM}, स्फटिता PR_B 28b इव] PR_BP_{ALM}, एव D_C 28b चेतनाः] PR_BD_C, चेतनोः P_{ALM} 28d दिनानि] PR_BD_C, दिनानानि P_{ALM} 28d °विंशति] PR_BD_C, विंशति P_{ALM} 29b स्वसंज्ञया] PR_B ^{ummet.}, स्वसंज्ञया D_C, स्वसंज्ञा च P_{ALM} 29c उन्मीलचक्षुरुर्ध्वास्याः] D_C, उन्मीलचक्षुरुर्ध्वास्याः PR_B, उन्मूल्यवेक्षुर्ध्वास्याः P_{ALM} 30a जायन्ते] PR_BP_{ALM}, जायते D_C 30c दशन्ति] PR_B, दशत्रि D_C, दसंते P_{ALM} 30c दशधा] P_{ALM}, दशधाः PR_BD_C 30c सर्पास्] corr., सर्पाः PR_BD_C, सर्पा P_{ALM} 30d तान्निबोध] P_{ALM} ^{pc^{sec. manu}}, तान्निबो P_{ALM} ^{ac}, नान्निबोध PR_B, नास्ति बोध D_C 31c °वकार्षी च] PR_BD_C, सुतान्वी च P_{ALM} 31d स्वस्थानं] PR_BD_C, स्व[[आ]स्थानं[[नं] P_{ALM}

25a Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.17ab (≈ *Garuḍapañcākṣarīkalpa* 4.29ab): यो जातः कार्तिके मासे तामसः संनिरुद्यमः । 26a Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.17cd (≈ *Garuḍapañcākṣarīkalpa* 4.29cd): मार्गशीर्षे बलोद्भ्रितः पौषे दीर्घो विषोल्बणः ॥ 27e Cf. *Agnipurāṇa* 293.010ab: सर्पा ग्रसन्ति सूतौघान् विना स्त्रीपुत्रपुंसकान्. Cf. also *Garuḍapañcākṣarīkalpa* 4.28: अण्डभेदो भवेत् तेषां स्फुटितान् स्फुटितान् ग्रसेत् । शिष्टास् ततो विपच्यन्ते ते च स्त्रीपुत्रपुंसकाः ॥ 29c Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.18 (≈ *Garuḍapañcākṣarīkalpa* 4.30 ≈ *Agnipurāṇa* 293.010cd—011ab): उन्मील्य नेत्रे सप्ताहात्कृष्णो मासाद्भवेदहिः । द्वादशाहात्स्वबोधः स्यात् दन्ताः स्युः सूर्यदर्शनात् ॥ Cf. also, *Īśānaśivagurudevapaddhati* 2,39.20: जायते सूर्यमालोक्य भवन्ति सविषोल्बणाः ॥ 31a This list appears with minor variants in *Aṣṭāṅghṛdaya* 6,36.9 (= *Aṣṭāṅgasamgraha* 6,41.33–4), *Garuḍapañcākṣarīkalpa* 4.44, *Nārāyaṇīya Tantrasārasaṃgraha* 2.28–32b, *Kāmaratna* (p.110 of *Indrajālavidyāsamgraha*), *Īśānaśivagurudevapaddhati* 2,39.38, and *Yogarātnāvalī* (NGMPP A 210/10) fol. 8^v6–7.

नवमो वैरसम्बन्धाद्दशमो कालचोदितः ॥ ३१ ॥

इति क्रियाकालगुणोत्तरे द्वितीयः पटलः

31e वैरसम्बन्धाद्] D_c, वैरसम्बाद् P_{ALM}, चैव संबन्धाद् PR_B 31f काल°] PR_BD_c, कार° P_{ALM}

तृतीयः पटलः

॥ ईश्वर उवाच ॥

शृणुष्वेदं समासेन सर्वलोकहितार्थिनः ।
दंष्ट्रा व्यालमुखे वत्स लोके चाष्टविधाः स्मृताः ॥ १ ॥

D_c 3^v

कराली च कपाली च वायवी च तृतीयका ।
धूम्रा क्रूरा तथा चोग्रा भीषणी विपरीतकी ।
अष्टौ दंष्ट्रा इमाः प्रोक्ता नवमी कालसंज्ञिका ॥ २ ॥

॥ कार्तिकेय उवाच ॥

P_{ALM} 5^r

कालसंज्ञा तु किं नाम कस्मिन्स्थानेषु जायते ।
कस्मिन्नङ्गे विषं तिष्ठेत्सर्पाणां तु उमापते ॥ ३ ॥

॥ ईश्वर उवाच ॥

सर्पस्य तालुके वत्स अङ्कुशाकारलक्षणा ।
विमुञ्चति विषं घोरं तेन सा कालसंज्ञिनी ॥ ४ ॥

PR_B 6^r

वलितस्य तु नागस्य सृक्त्रिण्या भरणेन तु ।

Σ = All MSS; β = PR_BD_c

1a शृणुष्वेदं] PR_BD_c, शृणुष्वेदं P_{ALM} 1d लोके] P_{ALM}, कलौ D_c, ऋ[त्स]लो PR_B^{hyper} 1d °विधाः] PR_B, °विधा D_cP_{ALM} 2c क्रूरा] PR_BP_{ALM}, क्रूरास् D_c 2d भीषणी] PR_BP_{ALM}, भीषणा D_c 2d विपरीतकी] PR_BD_c, विपरीत(की) P_{ALM} 2e इमाः] corr. ^{aiśa}, इमा P_{ALM}, इमे PR_BD_c 2f °संज्ञिका] corr., °संज्ञिका[[:]] P_{ALM}, °संज्ञका PR_B, °संज्ञकाः D_c 3a काल°] PR_B, काल[] D_cP_{ALM} 3b कस्मिन्स्थानेषु] PR_BD_c^{aiśa}, [कथं]कस्मिन् P_{ALM}^{sec. manu} 3c कस्मिन्नङ्गे] corr., कस्मिन्नङ्गे P_{ALM}, कस्मिन्तं D_c^{hypo}, कस्मिन्तं PR_B^{hypo} 3c तिष्ठेत्] PR_BD_c, तिष्ठे P_{ALM} 4a तालुके] PR_BP_{ALM}, तालके D_c 4b अङ्कुशा°] conj., अङ्कुरा° Σ 4b °लक्षणा] D_cP_{ALM}, °लक्षण PR_B 4c विमुञ्चति विषं] conj., ममुंचेत विषं P_{ALM}, मुमुचे[चै]ति विषं PR_B, मुमुचेवि°ति°षं D_c 5a वलितस्य] PR_B, वलितास्य D_c, चलितस्य P_{ALM} 5b सृक्त्रिण्या°] P_{ALM}, सृक्त्रिन्या° D_c, (सृ)त्किन्या° PR_B

2a Cf. *Īśānaśivagurudevapaddhati* 39.32–33ab: नव दन्तास्तु सविषास्तैर्दंष्ट्राद् गरसम्भवः । कराली मकरी धूम्रा कालरात्रिः कपालिनी ॥ काली चोग्रा च यमनी प्रोक्ता तु यमदूतिका । Cf. also *Nārāyaṇīya Tantrasārasaṃgraha* 2.19 ≈ *Garuḍa-pañcākṣarīkalpa* 4.31: द्वात्रिंशद्दिनविशत्या चतस्रस्तेषु दंष्ट्रिकाः । कराली मकरी कालरात्री च यमदूतिका ॥ 4a Cf. *Kāmaratna* (p.110 of the *Indrajālavidyāsaṃgraha*): 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 विमुञ्चति] I conjecture following the *Kāmaratna* passage, although it doesn't help to explain the readings of our Nepalese manuscripts.

पतितं तु विषं दंशे तदाक्रमति धातुषु ॥ ५ ॥

चतुर्विधं भवेद्दंशं 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 दृश्येत लालाक्तं दंशमध्यगम् ।

क्षुधार्तस्य भवेद्दंशमाशुप्राणापहारकम् ॥ १० ॥

बहवो यत्र दृश्यन्ते दंशास्तु वक्रगामिनः ।

अविषास्ते तु विज्ञेया आक्रान्तेन तु दंशिताः ॥ ११ ॥

लालारुधिरसंयुक्ता दृश्यन्ते बहवो यदा ।

विषदर्पितस्य ते दंशास्तान्तु ज्ञात्वा चिकित्सयेत् ॥ १२ ॥

6a भवेद्दंशं] *corr.*, भवेदंशं PR_B, भवेद्दंशे P_{ALM}, देशं D_C 6c अविलुप्तं] *conj.*, अविलुप्तं Σ 6c भवेच्चान्यं] PR_BD_C, भवेद्विषं P_{ALM} 6d वक्ष्यामि] P_{ALM}, वक्ष्यामि PR_BD_C 7b त्रिदंशकम्] P_{ALM}, तृदण्डकम् PR_BD_C 7d अदंशकम्] D_CP_{ALM}, मदंशकम् PR_B 8c °दष्टं] P_{ALM}, °दष्टं PR_BD_C 8d विद्यते] P_{ALM}, जायते PR_BD_C 9a—b लालाक्तौ द्वौ दंशौ दृश्यते ऋजुतौ तथा ।] PR_B, लालाक्तौ द्वौ दंशौ दृश्यते (ऋ)जुतो तथा । D_C^{hypo}, लालाक्ते तु ये दृश्यन्ते रिपुरायतो यदा । P_{ALM}^{ummet.} 9c मत्तसर्पस्य] *em.*, मददर्पितस्य P_{ALM}^{hyper}, माददर्पितस्य PR_BD_C^{hyper} 9d सविषं कृत्तिकासुत] PR_BD_C, सविषां कृत्तिकासुताः P_{ALM} 10a दृश्येत] P_{ALM}, दृश्य[*(न्)*]ते PR_B, दृश्यंते D_C 10c दंशम्] PR_BD_C, (दृ)शम् P_{ALM} 11a दृश्यन्ते] PR_BD_C, दृश्यन्ते P_{ALM} 11b दंशास्तु वक्रगामिनः] PR_BD_C, दंशा वै चक्रमा(सि)नः P_{ALM} 11c अविषास्] PR_BD_C, अविषा P_{ALM} 12a लालारुधिरसंयुक्ता] *em.*, लालाक्ता रुधिरसंयुक्ता PR_BD_C^{hyper}, लाल(*t*)*क्त*(*t*) रुधिरसंयुक्ता P_{ALM}^{hyper} 12b बहवो] PR_BP_{ALM}, बहवा D_C 12b यदा] D_CP_{ALM}, यथा PR_B 12c दंशास्] *corr.*, दंशा Σ 12d तान्तु] PR_BD_C, तत्र P_{ALM}

6a Cf. *Yogarātnāvali* folio 9^v–10^r: चतुर्विधो भवेद् दंशो दृष्टो विद्धश् च खण्डितः ॥ अविलुप्तं वदाम्य् एषां स्वरूपं परिपाटितः । 6a Cf. *Nārāyaṇīya Tantrasārasaṃgraha* 2.27–28cd: एकद्विवहवो दंशा दष्टं विद्धं च खण्डितम् । अदंशमवलिसं स्याद्दंशमेवं चतुर्विधम् ॥ ऋजु वक्रं क्षतं विद्धं निर्विषं भीतसर्पजम् । लालाक्तं खण्डितं कृच्छ्रसाध्यं क्ष्वेलं क्षुधार्तिजम् ॥ 7a Cf. *Yogarātnāvali* folio 10^r: एकदंशो भवेद्विद्धस्त्रिभिर्दष्ट उदाहृतः ॥ खण्डितः खण्डितेन स्यादवलुप्तमदंशकम् । Cf. also, *Garuḍapañcāṣṭikā* 4.42–43cd: क्षतम् एकं भवेद् दष्टं द्विदंशं विद्धम् उच्यते । त्रिदंशम् अवलिप्तं स्याद्बहुदंशं तु खण्डितम् ॥ एकदंशं विषं नास्ति द्विदंशं मन्त्रसाधकम् । त्रिदंशमौषधेनैव चतुर्थं मरणप्रदम् । Cf. also *Īśānaśivagurudevapaddhati* 2,39,36–7: ज्ञेयश्चतुर्विधो दंशो दष्टं विद्धं च खण्डितम् । अविलुप्तं च दष्टस्य क्षतमेकं विभाव्यते ॥ क्षतद्वयं चेद्विद्धं स्यात्खण्डितं तु बहुव्रणम् । अव्रणं त्वविलुप्तं स्यात्कथ्यन्ते दंशहेतवः ॥

5d आक्रमति] The standard prescribed by Pāṇini (7.3,76) is आक्रामति, but our form is a widely attested alternative.

P_{ALM} 5^v

PR_B 6^v

द्वौ दंशौ च ऋजुस्त्वेकः वक्रस्तु भवते यदा ।
आहारार्थं तु तं दंशं विषं स्वल्पं विदुर्बुधाः ॥ १३ ॥

D_c 4^r

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_B 7^r

चक्राकृतिर्यदा दंशं पक्वजम्बूफलोपमम् ।
सुस्विन्नस्वेदबहुलमरिष्टकफलाकृतिम् ॥ १७ ॥

P_{ALM} 6^r

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 ॥

13a दंशौ] P_{ALM}, <द>शौ PR_B, वंशौ D_c 13a च] PR_BD_C, om. P_{ALM} hypo 13a ऋजुस्] D_CP_{ALM}, ऋजुस् PR_B 13b वक्रस्] PR_BD_C, वक्रं P_{ALM} 13d बुधाः] PR_BD_C, बुधः P_{ALM} 14a मांसं] P_{ALM}, मांसं PR_BD_C 14b लालाक्ता] PR_BD_C, लाला P_{ALM} hypo 14c अपत्यार्थे] PR_BD_C, अ[प]त्यार्थे P_{ALM} 15a भक्षितैः स्थानैः] P_{ALM}, भक्षितैः स्थानैः PR_BD_C 15b °वैरां] PR_BP_{ALM}, °वेदां D_c 15c तस्य] PR_BP_{ALM}, तत्स D_c 15c कुर्याच्] P_{ALM}, कुर्या PR_BD_C 15c चिकित्सां] D_C, चिकित्सा PR_BP_{ALM} 15d आहुर्] P_{ALM}, आहु PR_BD_C 15d संशयः] PR_BD_C, संशः P_{ALM} hypo 16a एकदंशं] P_{ALM}, एकदंशो PR_BD_C 16b तं] P_{ALM}, तां PR_BD_C 16b च] PR_BD_C, om. P_{ALM} hypo 16b रुधिरोल्वणम्] PR_BP_{ALM}, रुधिरोल्वणम् D_c 16d विद्यात्] PR_B, विद्यात् D_C, विद्या P_{ALM} 16d कालचोदितम्] PR_BD_C, [का]लचोदितम् P_{ALM} 17a चक्राकृतिर्] D_CP_{ALM}, चक्राकृति PR_B 17a दंशं] PR_BD_C, दं[[I]]सं P_{ALM} 17b °जम्बू°] P_{ALM}, °जंबु° D_C, जं[[तु]] [बु] PR_B 17c सुस्विन्नस्वेद°] conj., सुस्विन्नस्वेद° P_{ALM}, सुनीलस्वेद° D_C, [[सु]] [स्व]नीलस्वेद° PR_B 17d °फलाकृतिम्] P_{ALM}, °पदाकृतिम् PR_BD_C 18a सुशूनम्] corr., सुसूनम् PR_BD_C, स्वसूनं P_{ALM} 18b वहेत्] PR_BP_{ALM}, वहन् D_c 19c पश्येत्] P_{ALM}, पश्ये PR_BD_C 19d कालं] PR_BP_{ALM}, काल D_c 19d निबोधतः] D_CP_{ALM}, निबोधत PR_B 20a ताम्राभं] P_{ALM}, तां शतं PR_BD_C 20a नेत्रयुगलं] PR_BD_C, ने[त्र]युगलं P_{ALM} sec. manu 20c °धरदन्ताभ्यां] PR_B, °धरवंताभ्यां D_c, °अधरदन्ताभ्यां P_{ALM} hyper

13a—d Cf. *Yogaratanāvalī* folio 10^r: वक्रदंशद्वयं यत्र तृतीया सरला भवेत् । क्षुधापीडितसर्पस्य दंशः स्वल्पविषो मतः ॥

19d निबोधतः] I think here we should understand निबोधयेत्, although in many other cases in our text निबोधतः seems to be an imperative to Kārttikeya. I do not rule out corruption. 20a na-vipulā.

हृदि शूलं तथा छर्दिरङ्गदाहश्च वेदना ।
श्रवते मूत्रपुरीषं सन्धिभेदं च जायते ॥ २१ ॥

एवं तु लक्षणं दृष्ट्वा कालदष्टं न संशयः ।
दण्डेन ताड्यमानस्य दण्डराजी न दृश्यते ॥ २२ ॥

सिञ्चन्तमुदकेनापि शीतेन च मुहुर्मुहुः ।
रोमाञ्चो न भवेद्यस्य तं विद्यात्कालचोदितम् ॥ २३ ॥

PR_B 7^v

सूर्यसोमौ तथा दीपं न प्रभावं तु पश्यति ।
सानुनासं वदेद्वाक्यं मृतत्वं नात्र संशयः ॥ २४ ॥

आरक्तौ न भवेन्नेत्रौ ग्रीवाभङ्गो न विद्यते ।
न वदेत्सानुनासं तु जीवते तं शिखिध्वज ॥ २५ ॥

D_C 4^v
P_{ALM} 6^v

इति क्रियाकालगुणोत्तरे तृतीयः पटलः

21a छर्दिर्] PR_BD_C, छर्दि P_{ALM} 21b अङ्गदाहश्] P_{ALM}, अङ्गदाहश् PR_BD_C 21b वेदना] P_{ALM}, वेदनः PR_BD_C
21c श्रवते] P_{ALM}, श्रवन्ते PR_BD_C 21d सन्धिभेदं] corr., स्यात् संधिभेदं P_{ALM}^{hyper}, संविभेदं D_C, शंविभेदं PR_B 22b
कालदष्टं] em., कालदंष्ट्रं PR_B, कालदंष्ट्रं च D_C^{hyper}, कालदंशं P_{ALM} 22c ताड्यमानस्य] PR_BD_C, ताड्यमानास्य P_{ALM} 23a
सिञ्चन्तम्] corr., सिञ्चन्तम् P_{ALM}, शिञ्चन्तम् PR_BD_C 23c रोमाञ्चो] corr., रोमाञ्च Σ 23d विद्यात्] PR_BP_{ALM}, विद्यात्
D_C 23d °चोदितम्] P_{ALM}, °चोदितः PR_BD_C 24a सूर्यसोमौ] PR_BP_{ALM}, सूर्य सोमं D_C 24a दीपं] PR_BD_C, दीपौ
P_{ALM} 24b पश्यति] D_CP_{ALM}, पश्यति PR_B 24c सानुनासं] corr., सानुनाशं P_{ALM}, सानुनासं PR_BD_C 24c वदेद्]
PR_BD_C, वदे P_{ALM} 24d मृतत्वं] PR_BD_C, तं गतं P_{ALM} 25a न] PR_BD_C, om. P_{ALM}^{hypo} 25c न वदेत्] P_{ALM}, भवतेत्
PR_BD_C 25c सानुनासं] P_{ALM}, सानुनाशं PR_BD_C 25d जीवते] P_{ALM}, जीविते PR_BD_C

21d *Kāmaratna* passage cited below testifies to सन्धिभेद being a symptom here. 22b कालदष्टं] Cf. Rā-
makaṇṭha's definition in his commentary to *Kiraṇatantra* 4.II: मरणकाल एव यो दष्टः सर्पेण स कालदष्टः क्षीणकर्मेत्यर्थः.
23a Cf. *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*): सेचनादुदकेनाथ शीतलेन मुहुर्मुहुः । रोमाञ्चो न भवेद्यस्य तं
विद्यात्कालभक्षितम् ॥ 24a Cf. *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*): सोमं सूर्यं तथा दीपं न पश्यति च
तारकाम् । 24c Cf. *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*): सानुनासिकवाक्यं च सन्धिभेदमथापि वा ॥

21b Following 21b, P_{ALM} has the word भाव in the margin, and its intended insertion point is not clear. 24b
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 ॥

$\Sigma = \text{All MSS}; \beta = \text{PR}_B D_C$

1a पञ्चमी] $\text{PR}_B P_{\text{ALM}}$, ---- D_C 1a °मासी] $\text{PR}_B D_C$, °माशी P_{ALM} 1c अशुभास्] $\text{PR}_B D_C$, अशुभाः P_{ALM} 1c एता] $\text{PR}_B D_C$, एताः P_{ALM} 1d निबोधतः] $\text{PR}_B D_C$ *aiśa*, नि[बो]धतः P_{ALM} *sec. manu* 2b भरणी] $\text{PR}_B D_C$, भणी P_{ALM} *hypo* 2b मघा] $D_C P_{\text{ALM}}$, मघ PR_B 2c पूर्वाणि] $\text{PR}_B P_{\text{ALM}}$, पर्वाणि D_C 2c चित्राश्च] $\text{PR}_B P_{\text{ALM}}$, वेदाश्च D_C 2d अश्लेषम्] $\text{PR}_B P_{\text{ALM}}$, आश्लेषम् D_C 3a ऋक्षाण्य°] PR_B *unmet.*, ऋ(ष्या)ण्य° D_C *unmet.*, रिक्षा(स्या°) P_{ALM} *unmet.* 3b विषकर्मणि] $\text{PR}_B D_C$, वि[ष]कर्मणि P_{ALM} *sec. manu* 3c °दंशास्तु] PR_B , °दंशस्तु P_{ALM} , °दंशाश्च D_C 3d हुतासक्तानम्] P_{ALM} , ब्रूताशकृन्म् D_C , ब्रूता[[न]]श]कृन्म् PR_B 4a मर्मस्थानानि] P_{ALM} *pc*, मर्मस्थानानि P_{ALM} *ac*, मार्गे स्थानानि $\text{PR}_B D_C$ 4a वेलाश्च] $\text{PR}_B P_{\text{ALM}}$, वेलांश्च D_C 4b समुदायो] *conj.*, समुदाय P_{ALM} , समुदायं $\text{PR}_B D_C$ 4b यदा भवेत्] P_{ALM} , यदाभे^रत् PR_B , यथा लभेत् D_C 4c यदि] $\text{PR}_B P_{\text{ALM}}$, यत्र D_C

1a Lists of days inauspicious for treating snakebite are also found in: *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*), *Yogarātnāvalī* folio 2^v, *Nārāyaṇīya Tantrasārasamgraha* 2.26cd, and *Garuḍapañcākṣarīkalpa* 4.109, *Īśānaśivagurudevapaddhati* 2,39.62, *Agnipurāṇa* 293.17, and the *Aṣṭāṅgasamgraha* 6,41.76. The first two agree precisely with our list (although the *Kāmaratna* adds अमावस्या). The *Aṣṭāṅgasamgraha* put it succinctly: पञ्चमीपक्षसन्धिषु, by which I understand the four *parvan* days plus the fifth day of each fortnight. 2a Lists of asterisms inauspicious for snakebite treatment are also found in: *Garuḍapañcākṣarīkalpa* 4.108, *Nārāyaṇīya Tantrasārasamgraha* 2.24–25ab, *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*), *Yogarātnāvalī* folio 2^v, *Īśānaśivagurudevapaddhati* 2,39.62, *Garuḍapurāṇa* 1,19.3ab, *Agnipurāṇa* 293.16, and *Aṣṭāṅgasamgraha* 6,41.77. The lists agree with ours for the most part, although the 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 points 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*.

$\text{PR}_B 8'$

[मर्मस्थानानि]

कण्ठे च बस्तिमेद्रे च करमध्ये च सन्धिषु ।
अधरे शिरभ्रूमध्ये शङ्खे नेत्रे गुदे तथा ॥ ५ ॥
स्तनेषु कक्षस्कन्धेषु ग्रीवायां तालुके तथा ।
मर्मक्षेत्राणि एतानि येषु दष्टो न जीवति ॥ ६ ॥

[अशुभस्थानानि]

उद्याने जीर्णकूपे वा वटे †निर्गम आलुके† ।
शुष्कवृक्षे श्मशाने तु शृङ्गाटे चत्वरेषु च ॥ ७ ॥
शून्यगृहे ऽश्मकूटे वा †समुदायो यदा भवेत्† ।

P_{ALM} 7^r

5a °मेद्रे] P_{ALM}, °मेद्रे[द्रे] PR_B, °मेद्रे D_C 5b मध्ये च] PR_BD_C, मध्येषु P_{ALM} 5c शिर] PR_BD_C *aiśā*, शिरे° P_{ALM} *unmet.*
5d शङ्खे] PR_BP_{ALM}, गले D_C 5d गुदे] PR_BD_C, गुदेस् P_{ALM} 6a स्तनेषु] PR_BD_C, स्तनेषु P_{ALM} 6a कक्षस्कन्धेषु]
P_{ALM} *ma-nīpūlā*, स्कन्धक्षेषु PR_BD_C 6c मर्मक्षेत्राणि] P_{ALM}, धर्मक्षेत्राणि PR_BD_C 6d येषु] P_{ALM}, एषु PR_BD_C 6d दष्टो]
D_C, †[न] दष्टो P_{ALM}, दंशौ PR_B 7b निर्गम आलुके] *corr.*, निर्ग[म] आलुके PR_B, निर्गमपावके D_C, नगरे अरलुक P_{ALM} *hyper*
7c शुष्कवृक्षे श्मशाने तु] PR_BP_{ALM}, शुक्ले श्मशाने च D_C *hypo* 8a 'श्मकूटे] PR_BD_C, भस्मकूटे तु P_{ALM} *hyper* 8b समुदायो
यदा भवेत्] PR_BD_C, देवतायतनेषु च P_{ALM}

5a Such lists of the मर्मस्थानानि for snakebite are found in the following texts: *Yogarātnāvalī* folio 5^v, *Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*), *Nārāyaṇīya Tantrasārasamgraha* 2.38cd–2.39, *Garuḍapañcāṣṭikākalpa* 4.74–75, *Garuḍapurāṇa* 1.19.3cd,4cd, *Agnipurāṇa* 293.24cd, and *Īśānaśivagurudevapaddhati* 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 Such दष्टस्थानानि lists occur in eight other texts. A careful analysis shows a basic division into three groups; group 1: *Kriyākālaguṇottara*/*Yogarātnāvalī* folio 5^v/*Kāmaratna* (p.110 of the *Indrajālavidyāsamgraha*); group 2: *Nārāyaṇīya Tantrasārasamgraha* 2.35cd–38ab/*Garuḍapañcāṣṭikākalpa* 4.71–73/*Agnipurāṇa* 293.21–24ab; and group 3: *Īśānaśivagurudevapaddhati* 2.39.53/*Garuḍapurāṇa* 1.19.2/*Aṣṭāṅgasamgraha* 6.41.72. Minor variations occur within groups 1 and 2, but the phrasing is much the same (i.e. group 1: देवतायतन; group 2: देवालय). Group 2 names about ten more places than group 1. The texts in group 3 do not correspond with each other like the other groups, except in having shorter and more varied lists.

5c शिरो° in the sense of शिरो° *metri causa*. We can consider the syllable र before अ short by poetic license. 5d Three of the parallel passages mentioned above also have शङ्खे in their lists. 7a The reading निर्गम आलुके in the *Kriyākālaguṇottara* is not supported by any other text, and I am unsure of its sense, so I have put it in crux marks. 8b The similarity between 4b and 8b suggests corruption, but even so we cannot accept P_{ALM}'s देवतायतनेषु च as an even *pāda* because we have the external testimony of the *Kāmaratna* which supports देवतायतनागारे in the odd *pāda* position. It seems that the scribe of P_{ALM}, or someone in that line of transmission, deliberately altered the text to try to fix 8b's corruption/lacuna. Although the locations named in *pāda* a (शून्यगृहे ऽश्मकूटे वा) are not supported by the *Kāmaratna* and *Yogarātnāvalī*, they are strongly supported by the other group, and so I think here the corruption is limited to 8b.

देवतायतनागारे शिशुश्लेष्मान्तके तथा ॥ ८ ॥

शाखोटकि-----तथा चैव विभीतके ।

एषु स्थानेषु ये दृष्टा न ते जीवन्ति मानवाः ॥ ९ ॥

PR_B 8^v

[दृष्टवेलाः]

मध्याह्ने सन्ध्यमध्ये तु अर्धरात्रे निशात्यये ।

दृष्टा 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 ॥

D_C 5^r

भीतो दीनास्य-म्-आर्तश्च खरोष्ट्रमहिषारुहः ।

8c—d देवतायतनागारे शिशुश्लेष्मान्तके तथा] PR_B, देवतायत । नागारे शिशुश्लेष्मातके तथा D_C, शिशुश्लेष्मातके वृक्षे खर्जूरविभीतकेषु च P_{ALM} 9a शाखोटकि-----] PR_B, ----- D_C, om. P_{ALM} 9b तथा चैव विभीतके] PR_BD_C, om. P_{ALM} 9c स्थानेषु] PR_BD_C, स्थाने P_{ALM} hypo 9d ते] P_{ALM}, च PR_BD_C 9d जीवन्ति] PR_BP_{ALM}, जीवति D_C 9d मानवाः] P_{ALM}, मानुषाः PR_BD_C 10b निशात्यये] em., निसात्तयोः P_{ALM}, निशाक्षये D_C, निशा—[मुखे] PR_B 10c—d दृष्टा वेलाः सदा ह्येताः कालज्ञस्] corr., दृष्टा वेला सदा ह्येता कालज्ञस् P_{ALM}, -----श् PR_B, ----- D_C 10d तूपलक्षयेत्] em., तूपलक्षि(ते) येत् P_{ALM} ac, तूपलक्ष[येत्]येत् P_{ALM} pc^{sec. manu}, चोपलक्षये PR_B, ----- D_C 11a दूतान्प्रवक्ष्यामि] PR_BD_C, दूतानि प्रवक्ष्यामि P_{ALM} hyper 11b शुभानि] PR_BD_C, सुनि P_{ALM} hypo 11c कर्म] PR_BD_C, [[सर्व्व]] [कर्म] P_{ALM} sec. manu 11d असाध्यं] PR_BP_{ALM}, असाध्य D_C unmet. 12d अग्रहस्तकः] P_{ALM}, अग्रहस्त D_C hypo, om. PR_B 13a दीनास्य-म्-आर्तश्च] conj., दीनास्तमार्तश्च P_{ALM}, दीनासगात्रश्च PR_B, दी-----श्च D_C 13b अमहिषारुहः] P_{ALM}, अमहिषासनः PR_B, अमहिषेण च D_C

9c Cf. *Yogarātnāvalī* folio 5^v ≈ *Kāmaratna* (p.110 of *Indrajālavidyāsaṅgraha*) ≈ *Hitopadeśavaidyaka* 8.24: एषु स्थानेषु ये दृष्टा न ते जीवन्ति मानवाः । 10a The “दृष्टा वेलाः” list is paralleled in: *Kāmaratna* (p.110 of the *Indrajālavidyāsaṅgraha*), *Yogarātnāvalī* folio 2^v, *Garuḍapañcākṣarīkalpa* 4.110, *Nārāyaṇīya Tantrasārasaṅgraha* 2.26, *Agnipurāṇa* 293.18a, and *Aṣṭāṅgasamgraha* 6,41.76. The first two list out the times like in our text, while the others simply say “On the four transition points of a day (सन्ध्याचतुष्टये).” The four must 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* folio 2^v: तृणच्छेदकरोद्भूतः सदण्डः साश्रुलोचनः । 13a Cf. *Yogarātnāvalī* folio 2^v: खरोष्ट्रमहिषारुहो भस्माङ्गस् तुलयान्वितः ।

10c D_C omits 10cd with dashes. 11b दूतान्→शुभानि] Note the Aīśa oddness here, switch from masc. conjugation to neuter. 12a D_C omits with dashed lines 12a–c, resuming again with 12d. 12b PR_B omits with dashed lines 12b–d, resuming again with 13a.

कृष्णवस्त्रावृताङ्गश्च रक्तमाल्याम्बरादिभिः ॥ १३ ॥

हृष्टः क्रुद्धस्तथा भीतो नग्नो गद्गदभाषिणः ।

तैलाभ्यक्तो रुधिराक्तः ऊर्णावासैश्च छादितः ॥ १४ ॥

P_{ALM} 7^v

भस्माङ्गी रक्तभिक्षुश्च क्षपणः श्वेतभिक्षुकः ।

तुलाहस्त उन्मत्तो वा व्याधितश्छिन्ननासिकः ।

भग्नदण्डस्तथा दग्धो विक्रोशी शस्त्रपाणिनः ॥ १५ ॥

PR_B 9^r

कुमारी यस्य दूती च अन्त्यजाती तथा भवेत् ।

एतैर्न सिध्यते कर्म सर्वकर्मसु वर्जिताः ॥ १६ ॥

[शुभदूताः]

शुभान्ये कथयिष्यामि येन सिद्धिः प्रजायते ।

पूर्णाङ्गो धीरबुद्धिश्च सितवस्त्राम्बरच्छदः ॥ १७ ॥

सितपुष्पविलिसाङ्ग एकाग्रः सौम्यचित्तकः ।

दृढवाक्यानुवादी च सर्वव्याधिविवर्जितः ॥ १८ ॥

13c °वस्त्रावृताङ्गश्च] P_{ALM}, °वर्णावृतागष्ट PR_B, om. D_C 13d रक्त°] PR_BD_C, रक्त° P_{ALM} 13d °आम्बरादिभिः] corr., °आम्बरादिभिः(ः) PR_B, °आवरार्चितः P_{ALM}, om. D_C 14b नग्नो] PR_B, नग्नौ P_{ALM}, -- D_C 14b गद्गद°] PR_BD_C, बाहुद° P_{ALM} 14c तैलाभ्यक्तो] em., तैलाभ्यक्तः PR_B, तैलाभ्यक्त D_CP_{ALM} 14c रुधिराक्तः] P_{ALM}, रुधिराक्त-PR_BD_C 14d ऊर्णावासैश्च] P_{ALM}, -----च PR_B, om. D_C 14d छादितः] PR_BP_{ALM}, om. D_C 15a क्षपणः] em., क्षपणकः [स्वेतभिक्षुश्च[कः]] क्षपणकः] P_{ALM}^{hyper}, -- PR_BD_C 15c तुलाहस्त] P_{ALM}, तुलाहस्ते PR_B, ---- D_C 15d व्याधितश्] corr., व्याधित° PR_B^{unmet.}, व्याधिको P_{ALM}, व्याधिव° D_C 15f विक्रोशी] conj. H.I., विक्रोशः PR_BP_{ALM}, विक्रोशः D_C 16b अन्त्यजाती] PR_BD_C, अन्यजाती P_{ALM} 16c एतैर्न] D_CP_{ALM}, एतेन PR_B 16d वर्जिताः] PR_BD_C, वर्जितः P_{ALM} 17a शुभान्ये] PR_BD_C^{aisa}, सुभा 'न्ये P_{ALM} 17b सिद्धिः] P_{ALM}, सिद्धि PR_BD_C 17c पूर्णाङ्गो] PR_B, पूर्णाङ्गा P_{ALM}, पूर्णाघो D_C 17c धीर°] corr., धी[र] P_{ALM}, वीर° PR_BD_C 17d °आम्बर°] PR_BP_{ALM}, °आवर° D_C 18a सितपुष्पवि°] PR_BD_C, शितपुष्पान° P_{ALM} 18a °लिसाङ्ग] corr., °लिसाङ्गः Σ 18b एकाग्रः] PR_BD_C, एकाग्र° P_{ALM}^{unmet.} 18b सौम्य°] PR_BD_C, मौस° P_{ALM} 18c दृढवाक्यानु°] PR_B, दृ[वा]दृढवाक्याग्र P_{ALM}, वृहवाद्यानु° D_C

13c Cf. *Yogarātnāvalī* folio 2^v: कृष्णवासाः सपाशश्च हृष्टः क्रुद्धो ऽतिभीरुकः । रक्तमाल्यम्बरो दीनस्तैलाक्तो जीर्णवस्त्रयुक् ॥

15a Cf. *Yogarātnāvalī* folio 2^v: क्षपणो भिक्षुको भग्नः दन्तो विगतनासिकः ॥ रक्ताक्तस्तृणहस्तश्च दधिवर्कोत्य जातिकः ।

16a Cf. *Yogarātnāvalī* folio 2^v: कुमारीव्याधितो दूतो न शुभः शुभ उच्यते ॥ 17c Cf. *Yogarātnāvalī* folio 2^v: पूर्णाङ्ग श्वेतवस्त्रश्च श्वेतपुष्पान्वितस्तथा । 18c Cf. *Yogarātnāvalī* folio 2^v: सौम्यङ्गा व्याधिनिर्मुक्तः शुभपत्रफलान्वितः ॥

13c D_C omits with dashes 13c–14a and first two *akṣaras* of 14b. 14a PR_B omits with dashes first seven *akṣaras* of 14a. 14c In the margin of P_{ALM}, below 14a, the following is written by a later hand: मोहजेन । <वद्भ आर ।> (final *akṣaras* are unclear to me.) 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 doesn’t seem to be a suitable place where these words are needed. 14d PR_B omits with eight dashes the first four *akṣaras* of 14d. 14d D_C omits 14d with eight dashes. 15a PR_B omits with dashes *akṣaras* 7–8 in 15a, and 1–4 in 15b. 15a D_C omits with dashes *akṣaras* 6–8 in 15a, and all of 15b–c. 15c PR_B omits with dashes *akṣaras* 5–6 of 15c.

पुष्पहस्त-फलैर्वापि दूर्वा-चाक्षतपल्लवैः ।
न दीनो न च वित्रस्तः शुभदृष्टिः स्थिरासनः ॥ १६ ॥

स्वज्ञातिः सर्ववर्णानां शस्त्रदण्डविवर्जितः ।
ज्ञातव्यं वातिकेन्द्रेण ते दूताः सर्वसिद्धिदाः ॥ २० ॥

मुक्त्वा तु स्वजनं गोत्रमातुरं गोत्रं वर्जयेत् ।
ईदृशस्तु यथा दूतः सततं कालचोदितम् ॥ २१ ॥

P_{ALM} 8^rPR_B 9^v

[अशुभशकुनानि]

गृध्रोलूकस्य †युध्यं† 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_C 5^v

[अशुभवाक्यानि]

भीतं नष्टं तथा भ्रष्टं च्युतं भग्नं च ध्वंसितम् ।
विप्लुतं च श्रुतं वाक्यं सुप्तं दग्धं हतं तथा ॥ २५ ॥

विनष्टं निर्गतं चैव गतं पतितमूर्च्छितम् ।

19a °हस्त] D_CP_{ALM}, -[°धूप°] PR_B 19b दूर्वा-चाक्षतपल्लवैः] PR_BD_C ^{aiśa}, पल्लवै दूर्वा चाक्षतैः P_{ALM} ^{ummet.} 19c
वित्रस्तः] PR_BP_{ALM}, वित्रस्त D_C 19d °दृष्टिः] P_{ALM}, °दृष्टि PR_BD_C 20a स्वज्ञातिः] *corr.*, स्वज्ञाति D_CP_{ALM}, अज्ञाति
PR_B 20a सर्ववर्णानां] PR_BD_C, वर्गधर्माणां P_{ALM} 20c वातिकेन्द्रेण] PR_B, [[ज]]वातिकेन्द्रेण P_{ALM}, वातिकेन्द्रेणस् D_C
20d दूताः] D_CP_{ALM}, दूतः PR_B 21a मुक्त्वा] PR_BP_{ALM}, मुक्त्वा D_C 21a स्वजनं] PR_BP_{ALM}, सजनं D_C 21a गोत्रम्]
PR_BD_C, गोत्र[मुक्त्वा तु स्वजनं गोत्र]म् P_{ALM} 21b गोत्रं] P_{ALM} ^{pc^{sec.} manu}, गात्रं च P_{ALM} ^{ac hyper}, गोत्र PR_BD_C 21b वर्जयेत्]
P_{ALM}, कीर्त्तयेत् PR_BD_C 21c यथा] PR_BD_CP_{ALM} ^{ac}, यथा[दा] P_{ALM} ^{pc^{sec.} manu} 21c दूतः] *corr.*, दूतो Σ 21d सततं] PR_B,
सृततं D_C, मृतं तं P_{ALM} 22a °लूकस्य युध्यं] PR_BD_C, °लूकश्चायु[[ध्यं]] [द्यं] P_{ALM} 22d °सूकरान्] P_{ALM}, °सूकरैः PR_BD_C
23a नटकाश्चैव] PR_BD_C, न[[का]]टकाषायी P_{ALM} 23b पीता वा रक्तवाससं] PR_BD_C, पीतांबर[[क्त]]रक्तवाससां P_{ALM} ^{ummet.}
23c वैद्यः] *corr.*, वैद्यो Σ 23d शकुनान्य्] P_{ALM}, शकुनान्य् PR_BD_C 24b तार्क्ष्यः] *corr.*, तार्क्ष्य P_{ALM}, तार्क्षः PR_BD_C
24c तु] PR_BD_C, च P_{ALM} 24d न गृह्णन्] *corr.* ^{aiśa}, न गृह्णे PR_B, न [[ह]] गृह्णे P_{ALM}, न गृह्येन् D_C 25b भग्नं] PR_BD_C,
भक्तं P_{ALM} 25b ध्वंसितम्] PR_BD_C, [[थं]] [ध्वं] सितं P_{ALM} 25c विप्लुतं] PR_BD_C, वि[[ष्णु]] [श्रु] तं P_{ALM} ^{sec. manu} 25d
सुप्तं] PR_BD_C, सस्तं P_{ALM} 26b पतित°] PR_BD_C, पतितं P_{ALM} ^{ummet.} 26b मूर्च्छितम्] PR_BD_C, मूर्च्छितं [[च]] P_{ALM}

20a Cf. *Yogarātnāvalī* folio 2^v: स्वज्ञातिः सर्ववर्णानां दूतः कर्मसु सिद्धिदाः । 25a Cf. *Yogarātnāvalī* folio 2^v: हृतं नष्टं
गतं भ्रष्टं वाक्यमिथ्यादि वर्जयेत् ॥

19b दूर्वा-चाक्षतपल्लवैः] The particle च is positioned to break the *sandhi*, but we should still read दूर्वा as com-
pounded with अक्षतपल्लवैः. 24d गृह्णन् in the sense of गृह्णीयान्

विश्लिष्टं घातितं भिन्नं विलीनं त्यक्तमेव च ॥ २६ ॥

अशस्तानि च वाक्यानि वर्जयेद्वातिकोत्तमः ।

[शुभशकुनानि]

छत्रं सम्पूर्णकुम्भं च गजं वृषभवाजिनम् ॥ २७ ॥

राजानं मुदितं दृष्ट्वा विप्रो ऽथ शिवयोगिनम् ।

†पृथ्वी हस्तो सुरा† वापि वितानं ध्वजचामरम् ॥ २८ ॥

सम्पूर्णाङ्गा शुभा नारी हेमरत्नसमौक्तिका ।

आममांसं मधुमांसं दधिं वा गोघृतं तथा ॥ २९ ॥

शुक्रपुष्पाक्षता 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 ।

26d विलीनं त्यक्तम्] conj., विनीलं त्यक्तम् P_{ALM}, विकलोत्पत्तम् PR_B, विकलोत्पत्तम् D_C 27a अशस्तानि] PR_BD_C, अ[स]स्तानि P_{ALM} ^{sec. manu} 27b वर्जयेद्] PR_BD_C, वर्ज[ये]द् P_{ALM} ^{sec. manu} 27b वातिकोत्तमः] P_{ALM}, वातिकोत्तमं PR_BD_C 27c छत्रं] PR_BD_C, छत्रं P_{ALM} 27c च] PR_BD_C, तु P_{ALM} 27d °वाजिनम्] PR_BD_C, °वाहनं P_{ALM} 28a राजानं] PR_BD_C, राजान° P_{ALM} 28b विप्रो ऽथ] P_{ALM}, विप्रां च PR_BD_C 28b शिवयोगिनम्] em., शिवयोगिनाम् Σ 28c हस्तो] PR_BP_{ALM}, हस्तो D_C 29b °रत्नसमौक्तिका] conj. ^{aisā}, °रत्नसमौक्तिका PR_BD_C, °रत्नसमौक्तिकं P_{ALM} 29c मधुमांसं] P_{ALM} ^{sa-vīpūlā}, तु मध्वाज्यं PR_B, तु मध्वाद्यं D_C 29d दधिं वा] P_{ALM}, दधि वा PR_BD_C 29d गोघृतं] D_C, उद्धृतं P_{ALM}, चो(द्धृ)तं PR_B 30a °पुष्पाक्षता] PR_BD_C, °पुष्पक्ष(तां) P_{ALM} 30b सार्द्र°] PR_BD_C, सार्द्र P_{ALM} 30b °रोचना] PR_BD_C, °रोचनां P_{ALM} 31b निस्वनम्] D_C, निःस्वनं PR_B, om. P_{ALM} 31d सुशोभनः] em., सुशोभना(ं) PR_B, सुशोभना D_C, om. P_{ALM} 32b सिद्ध°] PR_BD_C, सिद्धि° P_{ALM} 33a विविधैर्] P_{ALM}, विविधै PR_BD_C 33c कुर्यात्] corr., कुर्या PR_BD_C, om. P_{ALM}

27c Cf. *Yogaratnāvalī* folio 2^v: संपूर्णकलशं छत्रं गजोवृषभवाजिनौ । 28c Cf. *Yogaratnāvalī* folio 2^v: वितानं चामरं नारी सपुत्रा हेमभूषणा ॥ 29c Cf. *Yogaratnāvalī* folio 3^r: मद्यं मध्वामिषं दूर्वा रोचना दधि चन्दनम् । 31a Cf. *Yogaratnāvalī* folio 3^r: सुश्रेतं पुष्पमित्यादि शङ्खशब्दादिकं शुभम् ॥

30c P_{ALM} omits, likely due to eyeskip of one line, 30c–31d (48 akṣaras). 31d वेदध्वनि] The expected *visarga* is omitted *metri causa*. 33c P_{ALM} omits, likely due to eyeskip of one line, last two akṣaras of 33c, 33d, all of 34, and first six akṣaras of 35a. (48 akṣaras).

परिच्छेदं यथार्थेन यो जानाति स वातिकः ॥ ३४ ॥

PR_B 10^v

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_C 6^r

तन्त्रे ऽस्मिन्कथितं स्कन्द क्रियाकालगुणोत्तरे ॥ ३७ ॥

इति क्रियाकालगुणोत्तरे चतुर्थः पटलः

34c यथार्थेन] PR_B, यथार्थे[न हेतुभिर्निश्चयेन तु ॥ निदानं तेन इत्याहुः] D_C, om. P_{ALM} 34d वातिकः] corr., वातिकः PR_BD_C, om. P_{ALM} 35b परिच्छेदे] PR_BP_{ALM}, परिच्छेदं D_C 35c निश्चिनोति] P_{ALM}, निश्चितोति PR_BD_C 36b संग्रहं ग्रहणं] PR_BD_C, संग्रहे संग्रहं P_{ALM}^{hypo} 36c तदा] PR_BD_C, यदा P_{ALM} 36d बुद्ध्वा] P_{ALM}, बुद्ध्वा PR_B, om. D_C^{hypo} 37a—b परिच्छेदोक्तं संग्रहस्य] PR_BD_C, पाछदो[[क्तं संग्रहस्य] P_{ALM}^{sec. manu} 37b विपर्ययात्] PR_BD_C, विपटयात् P_{ALM}^{unmet.}

पञ्चमः पटलः

॥ कार्तिकेय उवाच ॥

त्वया देव पुरा प्रोक्तं देहस्थाः सप्त धातवः ।
कथं ज्ञायन्ति 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 ॥

तदेव द्विगुणं चर्मं मांसे चैव चतुर्गुणम् ।
पित्ते चाष्टगुणं ज्ञेयं श्लेष्मे षोडशधा पुनः ॥ ३ ॥

$\Sigma = \text{All MSS}; \beta = \text{PR}_B D_C$

1b देहस्थाः] *corr.*, देहस्था $\text{PR}_B D_C$, देहस्य P_{ALM} *ummet.* **1c** ज्ञायन्ति ते देहे] $\text{PR}_B D_C$ *aiśa*, ज्ञायति हे P_{ALM} *hypo* **1d** महेश्वर] $D_C \text{P}_{\text{ALM}}$, महेश्वरः PR_B **2a** वत्स] P_{ALM} , भद्र $\text{PR}_B D_C$ **2b** धातुगतं स्थितम्] *em.* H.I., धातुगतिस्थितं $\text{PR}_B D_C$, धातुगतस्थितं P_{ALM} **2c** यथा] D_C , <य>था P_{ALM} , तथा PR_B **2d** विसर्पते] $\text{PR}_B D_C$, विपर्यये P_{ALM} **2f** प्राप्य] P_{ALM} Mv, व्याप्य $\text{PR}_B D_C$ **3a** तदेव] *em.*, तमेव Σ , तदेतद् Mv **3b** चैव चतुर्गुणम्] $\text{PR}_B D_C$, वै चतुर्गुणे P_{ALM} *hypo* **3d** श्लेष्मे] Mv *aiśa*, श्लेष्मा P_{ALM} , श्लेष्म $\text{PR}_B D_C$ *ummet.* **3d** षोडशधा] $\text{PR}_B \text{P}_{\text{ALM}}$ Mv, षोडशकं D_C

2c Cf. *Aṣṭāṅgahṛdaya* 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 तैलबिन्दुर्विसर्पति । **2e** About 20 verses from 5.2ef-36ab are quoted by Svartnagrāma Vāsudeva in his *Mantravimarsinī* commentary to the *Nārāyaṇīya Tantrasārasaṃgraha*. He cites our text under the title *Kālakriyāguṇottara*, as part of his commentary to 2.71 of the *mūla* text. Where the testimonia has influenced the edited text, I cite it in the variants with the siglum “Mv”.

1b The सप्त धातवः list we get here (शोणित, चर्म, मांस, पित्त, श्लेष्मन्, वात, मज्जन) is somewhat different from the Āyurvedic norm (रस-रक्त-मांस-मेदस्-अस्थि-मज्जन-शुक्र). It more closely resembles Suśruta’s seven phases of envenomation (सप्त वेगाः, 5,4.39: शोणितं --> मांस --> मेदो --> कोष्ठ (त्रिदोषाः) --> अस्थि --> मज्जस् --> शुक्र), but it does not distinguish the phases by the type of snake, lacks मेदस्, अस्थि, and शुक्र as items, instead counting the three *doṣas* as separate *dhātus*, and it adds चर्म to the list. **1c** ज्ञायन्ति is a passive, despite the *parasmaipada* ending. This is a commonly encountered Middle Indic feature. Cf. OBERLIES 8.7. **1c** The odd hypometrical reading of P_{ALM} is evidently from its exemplar rather than an error of P_{ALM} ’s scribe, because as noted below, P_{ALM} repeats this section and then deletes the repetition. This is important evidence for γ , as a separate transmission from β . **2a** शृणुष्वेकमना] GOUDRIAAN and SCHOTERMANN accept the form as *aiśa* Sanskrit (1988: 60, “8h”). Cf. *Tantrasadbhāva* 10.752d, 10.936b, 19.6d, 19.17d, 19.59b; *Niśaṃcāra* f.13v, 14v, 15v; *Niśvāsamukha* (in the *Niśvāsattvasaṃhitā*) 1.15d (emended in the Pondicherry etext), *Niśvāsaguhyasūtra* (in the *Niśvāsattvasaṃhitā*) 1.35d, 13.39d; *Tvaritāmūlasūtra* 1.74d; *Kulapradīpa* 3.110b; and *Kubjikāmata* 7.52a, 8.49b. **2b** Following विषं, P_{ALM} writes and deletes: [कथं ज्ञायति 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.

P_{ALM} 9^r

PR_B 11^r

वाते विशगुणं प्रोक्तं मज्जे त्रिशगुणं भवेत् ।
मज्जास्थाने तु सम्प्राप्ते असाध्यं विषमुच्यते ॥ ४ ॥

विषं धातुगतं वत्स पृथक्त्वेनोपलक्षयेत् ।
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 ॥

अर्कमूलमपामार्गं प्रियङ्गुं चन्दनं तथा ।
पानमालेपनं दद्यात्तेन सम्पद्यते सुखम् ॥ ८ ॥

[रक्तगते विषे]

अथ कर्मे कृते तस्मिन्यद्विषं न निवर्तते ।

4a विशगुणं] PR_BD_C, विशतिगुणं P_{ALM}^{hyper} 4b मज्जे] PR_BD_CMV^{aiśā}, मज्जा P_{ALM} 4b त्रिशगुणं] P_{ALM}, तृशद्गुणं PR_BD_C 4c मज्जास्थाने तु] PR_BP_{ALM}, मज्जास्थानेषु D_C 4d विषम्] P_{ALM}, विष PR_BD_C 5b °ओपलक्षयेत्] PR_BD_C, °आपि लक्षयेत् P_{ALM} 5c उपेक्षेत] PR_BD_C, उ[[खे]]क्षेत P_{ALM} 5d चिकित्सेद्] PR_BD_C, चिकित्सद् P_{ALM} 6a त्वचागते] D_C, गवागते MV, त्वचगते PR_BP_{ALM}^{unmet.} 6b रूपकाण्यु] PR_BD_C, रूपकान् P_{ALM} 6c अङ्गानि चिमिचिमायन्ते] Σ^{hyper}, अंगान्यवशमायान्ति MV 7c प्रवक्ष्यामि] D_CP_{ALM}, प्रवक्ष्यामि PR_B 8a अर्कमूलम्] PR_BD_CMV, अर्कमूल P_{ALM} 9a कर्मे] em.^{aiśā}, कर्म Σ 9b यद्] P_{ALM}, यदि PR_BD_C^{hyper}

4a विशगुणं in the sense of विशतिगुणं. This nonstandard form is also used widely in the *Svacchandatantra*, *Kubjikāmatatantra*, *Kularatnoddyota*, and the *Tantrasadbhāva*. 4b मज्जे in the sense of मज्जनि or मज्जसि or मज्जने. Cf. *Niśvāsattvasaṃhitā Nayasūtra* 2.24. Confusion about how to decline this word is widespread. 6b त्वचागते *metri causa* for त्वचगते. 6c P_{ALM}'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_{ALM} wrote and erased the first six *akṣaras* of 8a, preferring to start fresh on the following verso side of the leaf. 8c पानमालेपनं] This is a stock phrase in our text, used 25 times. The three main types of medicament in *viśacikitsā* are पान, आलेपन, and नस्य. It is ambiguous whether we should supply a च or a वा, or whether the intention is something more obscure. Cf. KKGU 28.14c–f: एतानि समभागानि सलिलेन तु पीषयेत् । नश्यं 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 *aiśā* 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 यस्मिन्स्तु. 9b यद्विषं] Here यद् must be taken in the sense of यदि. We get the same refrain in 21b and 26b without variant.

P_{ALM} 9^v

PR_B II^v

त्वचस्थानं ततो मुक्त्वा पुना रक्तेषु जायते ।
 रक्तस्थानगते तज्जः रूपाणि उपलक्षयेत् ॥ ९ ॥
 शिरसो वेदना तीव्रा अश्रुपूर्णे तु लोचने ।
 दन्तमांसानि शीर्यन्ते पक्वजम्बूफलाकृतिः ॥ १० ॥
 रूपाण्येतानि जानीयाद्विषे रुधिरसंस्थिते ।
 तस्य कुर्यात्प्रतीकारं न च दष्टमुपेक्षते ॥ ११ ॥
 उशीरं चन्दनं चैव प्रियङ्गुं कुङ्कुमं नखम् ।
 पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १२ ॥

[मांसगते विषे]

एवं चैव कृते कर्मे यद्विषं न निवर्तते ।
 रक्तस्थानं परित्यज्य मांसस्थानस्थितं विषम् ॥ १३ ॥
 तस्य रूपाणि वक्ष्यामि शृणु तत्त्वेन सुव्रत ।
 पीतवर्णं जगत्सर्वं भ्रमन्तं तच्च पश्यति ॥ १४ ॥
 अत्यन्तं दह्यते गात्रं छर्दते च पुनः पुनः ।
 एतानि यस्य रूपाणि तस्य मांसगतं विषम् ॥ १५ ॥
 अगदं दापयेत्तस्य येन सम्पद्यते सुखम् ।
 मधुसारं मधुहिङ्गुं कुङ्कुमं रोहिणी तथा ।
 पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १६ ॥

[पित्तगते विषे]

एतेनापि प्रकारेण यद्विषं न निवर्तते ।

9c °स्थानं] PR_BD_C, °स्थान P_{ALM} 9c मुक्त्वा] MV, गत्वा Σ 9d पुना रक्तेषु] MV, पुनरक्तेषु P_{ALM}, पुनरुक्तेषु PR_BD_C
 9e तज्जः] corr., तज्जः Σ 9f उपलक्षयेत्] PR_BD_C, न (च) लक्षयेत् P_{ALM} 10a शिरसो] PR_BD_CMV, शिरसि P_{ALM}
 10c °मांसानि] P_{ALM}, °मांसानि PR_BD_C 11a जानीयाद्] PR_BD_C, यानीयाद् P_{ALM} 12b प्रियङ्गुं] PR_BP_{ALM}MV, प्रियंगं
 D_C 12c दद्यात्] PR_BD_CMV, देयं P_{ALM} 13a चैव] PR_BD_C, पिहि P_{ALM} 13a कृते कर्मे] D_C^{aiśa}, [कृते] कर्मे PR_B, कृते
 वत्स P_{ALM} 13b यद्] P_{ALM}, यदि PR_BD_C^{hyper} 14b सुव्रत] PR_BD_C, सुव्रतः P_{ALM} 15b छर्दते च] P_{ALM}MV, छदीतव
 D_C, छर्दीभव PR_B 16e पानम्] PR_BP_{ALM}, पा*नम् D_C 16e दद्यात्] D_CP_{ALM}, दद्या PR_B 17a प्रकारेण] PR_BD_C,
 प्रकारे P_{ALM}^{hypo} 17b यद्] P_{ALM}, यदि PR_BD_C^{hyper}

9d There seems to be an inconsistency here, because in verses 2–3 we had the order *rakta, carma, māṃsa, pitta, śleṣman, vāta, majja*. The word पुनर् seems to be an attempt to account for it. 10d °आकृतिः] We have to understand this in apposition with दन्तमांसानि, even though it is grammatically singular. 13b यद्विषं] We get the same refrain in 21b and 26b without variant. 15b D_C's reading “छदीतव” is easily explainable as a corruption of an exemplar's छर्दते written with a *pr̥ṣṭhamātra ekāra* and an “r” that was continued slightly too far thus connecting to the *ekāra*. व and च are also easily confused. 17b यद्विषं] We get the same refrain in 21b and 26b without variant.

D_C 6^v

PR_B 12^r

P_{ALM} 10^r

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 ॥

त्रिफला चार्द्रकं कुष्ठं चन्दनं च तथा घृतम् ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २० ॥

PR_B 12^v

[श्लेष्मगते विषे]

अथ तस्मिन्कृते कर्मे यद्विषं न निवर्तते ।
पित्तं च लङ्घयित्वा तु श्लेष्मे तिष्ठति तद्विषम् ॥ २१ ॥

तत्रापि रूपमाख्यामि येन ज्ञायन्ति वातिकाः ।
पूतिगन्धं मुखं चास्य लाला च वहते भृशम् ॥ २२ ॥

P_{ALM} 10^v

श्वासकासं तथा निद्रा अधिका तु प्रवर्तते ।
श्लेष्मस्थाने विषे प्राप्ते चिह्नान्येतानि लक्षयेत् ॥ २३ ॥

उपलक्ष्य यथार्थेन कफस्थं घोरदारुणम् ।
इमैर्द्रव्यैः समासेन चिकित्सां तस्य कारयेत् ॥ २४ ॥

D_C 7^r

कटुका सह पत्रैस्तु राजघोषातकी तथा ।
त्रिफला चार्द्रकं चित्रमिन्द्रवारुणि-म्-एव च ।

17f रूपकाण्य] *corr.*, रूपकान्य Σ 18a पीतवर्णौ] Mv, पीतवर्णौ Σ 18b अथवा] P_{ALM}, अथ[वा] PR_B, अथ D_C ^{hypo}
19a विषे] PR_BD_C, विषं P_{ALM} 19a पित्तगते] PR_B, पित्तं गते D_C, पीतगते P_{ALM} 19c दातव्यं] P_{ALM}, दातव्य PR_BD_C
19d येन सम्पद्यते सुखम्] P_{ALM}, सखिन्नेन तु मंत्रिणा PR_B, सप्तखिन्नेन तु मंत्रिणा D_C ^{hyper} 20a त्रिफला चार्द्रकं कुष्ठं]
PR_BD_C, कुष्ठं चार्द्रकं त्रिफला P_{ALM} ^{unmet.} 20b तथा घृतम्] PR_BD_C, घृतं तथा P_{ALM} 20c आलेपनं] PR_BD_C, आलेपनं
P_{ALM} ^{hypo} 20c दद्यात्] D_CP_{ALM}, दद्या PR_B 21b यद्विषं] PR_B, यद्वि[[खं]] [षं] P_{ALM}, ध यद्विषं D_C ^{hyper} 21c लङ्घयित्वा]
P_{ALM}, [लं]घयित्वा PR_B, --यित्वा D_C 22a आख्यामि] D_CP_{ALM}, आस्थामि PR_B 22b वातिकाः] PR_BD_C, वा(ति)काः
P_{ALM} 22c ँगन्धं] PR_BD_C, ँगं[(घं)] P_{ALM} ^{sec. manu} 23a श्वासकासं] PR_BD_C, स्वासकाश P_{ALM} 23a निद्रा] D_CP_{ALM},
निद्रा PR_B 23b अधिका तु] PR_BD_C, अधिकान्न P_{ALM} 23d लक्षयेत्] PR_BP_{ALM}, लक्षये D_C 24a उपलक्ष्य] PR_BD_C,
उपल(क्ष्य) P_{ALM} 24b कफस्थं] PR_BD_C, ख[[प]] [फ]स्थं P_{ALM} ^{sec. manu} 24b ँदारुणम्] P_{ALM}, ँदारुणैः PR_BD_C 24c
इमैर्द्रव्यैः] P_{ALM}, इमैर्द्रव्यै PR_B, इमैर्द्रव्ये D_C 24c समासेन] PR_BP_{ALM}, समासे D_C ^{hypo} 24d तस्य] PR_BD_C, तत्र P_{ALM}
25c चार्द्रकं] PR_BD_C, चार्द्रकं P_{ALM} 25d इन्द्रवारुणि-म्-] P_{ALM} ^{aiśa}, इन्द्रवारुणम् PR_BD_C

18d जायते in the sense of जायेते. As in Middle Indic, the dual is seldom used in this register of Sanskrit.
22b ज्ञायन्ति, although passive (nonstandard) in form, is active. Cf. OBERLIES 8.7.I. 23d D_C's चिह्नान्ये° is
uncharacteristically written with *pr̥ṣṭhamātra-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.

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ २५ ॥

[वायुगते विषे]

अथ एवं कृते कर्मे यद्विषं न निवर्तते ।

PR_B 13^r

श्लेष्मस्थानं परित्यज्य वायुस्थाने प्रवर्तते ॥ २६ ॥

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 ।

P_{ALM} 11^r

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 ।

PR_B 13^v

26c परित्यज्य] P_{ALM}, परित्यक्त्वा D_C, परित्य*^[क्तु] PR_B 27a वक्ष्यामि] D_CP_{ALM}, वक्षामि PR_B 27b ज्ञायन्ति] PR_BP_{ALM} ^{aiśa}, ज्ञायति D_C 27c संकुचन्ति] PR_B, <घ्र>संकुचन्ति D_C, संकुच[[ि]]न्ति P_{ALM} 28c यस्यैतानि] PR_BP_{ALM}, पश्येतानि D_C 28c निमित्तानि] PR_BD_C, तु चिह्नानि P_{ALM} 29a तत्रैव] PR_BD_C, तस्येदं P_{ALM} 29a कुर्याद्] PR_BD_C, कुर्यात् P_{ALM} 29c पारावतस्य] PR_BD_C, [[पा]]पारावतस्य P_{ALM} 29c चाक्षीणि] PR_BP_{ALM}, वाक्षीणि D_C 29d हरितालं] PR_BD_C, ह[रि]तालं P_{ALM} ^{sec. manu} 30a °वान्यानि] D_CP_{ALM}, चान्यानि PR_B 30b विषं] P_{ALM}, विषं निवारणम् PR_BD_C ^{ummet.} 31a निर्विषां यान्ति] conj. ^{aiśa}, निर्विषा[[जा]]^[या]न्ति P_{ALM} ^{sec. manu}, निर्विस्मृयांति PR_BD_C 31b द्रव्यशक्तिं] P_{ALM}, द्रव्या शक्तिं PR_BD_C 31d वातिको] PR_BD_C, बालको P_{ALM} 32a क्रीडापयेद्] corr., क्रीड(ट)पयेत् P_{ALM}, क्रीडापये PR_BD_C 32a यथा] P_{ALM}, तथा PR_BD_C 32a रोचेन्] PR_BP_{ALM}, रौचेन् D_C 32b न स दश्यति] D_CP_{ALM} ^{aiśa}, न द^२स^१श्यति PR_B

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. 28a मूर्च्छम्] *metri causa* for मूर्च्छम्. 29d चाक्षीणि] for चाक्षिणी *metri causa*. 29f Here ends the section on the movement of the poison through the tissues, and we are left without an explanation of what to do if it reaches the seventh *dhātu*, the bone marrow. The beginning of the chapter, however, says that the case is incurable if it goes that far, 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 *Kriyākālaguṇotara* 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 as निर्विषतां for my conjecture to stand. 31d गृह्णते] *aiśa* third person singular. 32b दश्यति] *metri causa* for दश्यते.

अथ दृश्येत्प्रमादेन दष्टो ऽसौ नाभिभूयते ॥ ३२ ॥

शिरीषबीजं तगरं नक्तमाला किणी तथा ।

व्याधिघातं मधुसारं कुष्ठं चागरुमेव च ॥ ३३ ॥

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 ऽयं महातेजो महावीर्यपराक्रमः ॥ ३६ ॥

यक्षरक्षग्रहाश्रोग्राः पिशाचाः शाकिनी तथा ।

चातुर्थका ज्वराश्रान्ये हेद्रव्यन्तरजातयः ॥ ३७ ॥

नश्यन्ति गरलाः सर्वे गरुडस्येव पन्नगाः ।

कालस्य च गतिं ज्ञात्वा ततः कर्म समारभेत् ॥ ३८ ॥

॥ कार्तिकेय उवाच ॥

कालं कथय तत्त्वेन यथा ज्ञायति शङ्कर ।

नागानामुदयं देव उदयन्ति पृथक्पृथक् ॥ ३९ ॥

32c दृश्येत्प्रमादेन] P_{ALM} ^{aiśā}, दृश्येत्युमादेन PR_B, दष्टेत्युमादेन D_C 32d 'सौ] PR_BP_{ALM}, सो D_C 33b नक्तं] PR_BD_C, रक्ता° P_{ALM} 33b किणी] P_{ALM}, किनी PR_BD_C 33d चागरुमेव च] MV, तगरमेव च P_{ALM}, नागकेसरम् PR_B, om. D_C 34a कर्णिकं] PR_BD_C, कर्णिका° P_{ALM} MV ^{unmet.} 34a °माक्षीकं] PR_B, °माक्षिकं D_CP_{ALM} ^{unmet.}, कमाची MV 34b पित्तानि] PR_B, [[ए]]तानि D_C, पीतानि P_{ALM}, पिकानि MV 34c च] PR_BD_C, om. P_{ALM} 34d नकुलस्य] PR_BP_{ALM}, नकुलस्य च D_C ^{hyper} 34d शिखिस्य च] PR_BD_C ^{aiśā}, शिखिनस्तथा P_{ALM} 35b द्रव्याण्य्] P_{ALM}, द्रव्याण्य् PR_BD_C 35c कृत्वा] P_{ALM}, दद्या PR_BD_C, नस्यं MV 35d विषार्तस्य तु] em., विषार्तस्य प्र° MV, विषार्दस्य उ° PR_BD_C, एतत्त[^{sec. manu}(स्य)]तु P_{ALM} 36a प्रणश्यन्ति] PR_B, प्रणस्यन्ते P_{ALM}, प्रनश्यति D_C ^{unmet.} 36b कार्यविचारणात्] corr. ^{aiśā}, कार्य[[कार्य]]विचरणात् P_{ALM}, कार्यविचारणा PR_B, कार्या विचारणा D_C 36c महातेजो] PR_BD_C, महातेजा P_{ALM} 37a यक्ष°] PR_BD_C, य[[र]]क्ष° P_{ALM} 37a °ग्रहाश्] PR_BD_C, महाश्° P_{ALM} 37a चोग्राः] corr., चोग्रा Σ 37b पिशाचाः] corr., पिशाचा Σ 37c ज्वराश्] corr., ज्वरा Σ 37d हेद्र°] P_{ALM}, केचिद् PR_BD_C 37d व्यन्तरजातयः] PR_BD_C, व्यक्तरजातकाः P_{ALM} 38a गरलाः] D_CP_{ALM}, गरला PR_B 38b पन्नगाः] PR_BD_C, पन्न[[का]]गाः P_{ALM} 38c कालस्य च] PR_BD_C, कालस्य[[]च P_{ALM} 38c गतिं] PR_BP_{ALM}, गति D_C 38d ततः] corr., ततो Σ 38d समारभेत्] PR_BD_C, समाचरेत् P_{ALM} 39b ज्ञायति] D_C ^{aiśā}, ज्ञायन्ति PR_BP_{ALM} 39b शङ्कर] PR_BD_C, [[सं]]संकर[[ः]] P_{ALM} 39c नागानामुदयं] corr., नागानामुदयं PR_BD_C, नागा[ना]मुदयं P_{ALM} ^{sec. manu}

33a bha-vipulā. 33c sa-vipulā. MV attempts to "fix" the vipulā by lengthening the vowel (unattested elsewhere). मधुसार is probably variant spelling of मधूकसार. 33d D_C omits 33d. It has an insertion symbol following 33c, but no marginal words. 34d शिखिस्य] aiśā for शिखिनश्. Cf. EDGERTON's *Buddhist Hybrid Sanskrit Grammar* 10.78, which notes its basis in Pali and Prakrit -issa. 36c महातेजा, the variant of P_{ALM} 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.

P_{ALM} 11^v

D_C 7^v

PR_B 14^r

॥ ईश्वर उवाच ॥

कालस्तु द्विविधः प्रोक्तः स्थूलसूक्ष्मविभागशः ।
ग्रहचारे स्थितः स्थूलः सूक्ष्मः †शम्भुवरोत्तरे† ।
ततो वक्ष्याम्यहं वत्स संक्षेपान्न तु विस्तरात् ॥ ४० ॥

[स्थूलकाल, नागग्रहप्रस्तार]

तिर्यगूर्ध्वगतै रेखैरष्टसंख्यैः प्रकल्पयेत् ।
कोष्ठानेकूनपञ्चाशत्समान्कुर्याद्विचक्षणः ॥ ४१ ॥

ग्रहचक्रं न्यसेत्तत्र ते नागानन्तपूर्वकाः ।
ये ग्रहास्ते तु वै नागा ये नागास्ते ग्रहाः स्मृताः ॥ ४२ ॥

P_{ALM} I2^r

इन-म्-अनन्त-म्-इत्युक्तं सोमो वासुकिरुच्यते ।
तक्षकः क्षमाजमित्याहुः कर्कोटः सौम उच्यते ॥ ४३ ॥

PR_B I4^v

40a कालस्तु] PR_BD_C, कालं तु P_{ALM} 40a द्विविधः प्रोक्तः] *corr.*, द्विविधः प्रोक्तः(ः) PR_B, द्विविधः प्रोक्तः D_C, द्विविधं प्रोक्तं P_{ALM} 40c °चारे] PR_BD_C, °बाल° P_{ALM} 40c स्थितः स्थूलः] PR_BD_C, स्थित स्थूल P_{ALM} 40d सूक्ष्मः] PR_BD_C, सूक्ष्म P_{ALM} 40d शम्भुवरोत्तरे] PR_BD_C, संभवोत्तमैः P_{ALM}^{hypo} 40e ततो] PR_BD_C, तत्रे P_{ALM} 40f विस्तरात्] D_CP_{ALM}, विस्तरान् PR_B 41a रेखैर्] PR_BD_C^{aiśa}, रेखै P_{ALM} 41b संख्यैः] PR_B, संख्यै P_{ALM}, संस्थैः D_C 41b प्रकल्पयेत्] PR_BD_C, प्रकल्पितैः P_{ALM} 41c एकून°] PR_BD_C, एकोन° P_{ALM} 41d समान्] P_{ALM}, समा° PR_BD_C 41d कुर्याद्] PR_BD_C, कुर्यात् P_{ALM} 42a न्यसेत्] PR_BP_{ALM}, व्यसेत् D_C 42b नागानन्त°] PR_B, नागानन्त° D_C, नागा[[न]] [ग्रह] P_{ALM}^{sec. manu} 42d ग्रहाः] PR_B, ग्रहा D_CP_{ALM} 43a अनन्तम्] PR_BD_C, ऐनन्तम् P_{ALM} 43b सोमो] P_{ALM}, जीवो PR_B, जीवा D_C 43c तक्षकः] *corr.*, तक्षको Σ 43c क्षमाजम्] *em.*, वाजम् P_{ALM}, क्षम् PR_BD_C^{hypo} 43d कर्कोटः] *corr.*, कार्कोटः P_{ALM}, कर्कोट PR_BD_C 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 *Kriyākālaguṇot-tara* also draws on. It seems that we want the list to describe the planets/nāgas in order of the days of the week, which we find in the quotations, and 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 planets it refers to, discussed below.

41b रेखैर् masculine for the normally feminine noun रेखा. 41c एकून° in the sense of एकोन°. Cf. *Niśvāsaguhyasūtra* 9.49, 84, etc.; *Brahmayāmala* 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 43b is supplied in the margin in P_{ALM} 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 of the manuscripts 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 नागाह्यसेत्कोष्ठे परिपाट्या पुनः पुनः ।

अनन्तादि यथास्थाने शङ्खपालान्त संस्थिताः ।

प्रहरार्धभुजः सप्त अहर्निशि विभागतः ॥ ४६ ॥

यमाक्रम्य च यामार्धं निरीक्षेत्कुलिकः क्वचित् ।

तं दहत्याशु-र्-उदयं द्वयसन्धिषु नित्यशः ॥ ४७ ॥

त्रिंशत्प्राणाः त्रिभिर्भक्ताः पुनर्भज्य त्रिभिः क्रमात् ।

44a सरोजः स्फुजिः] *em.*, सरोज स्युजि PR_B, सरोज स्फुजि D_C, श्रज स्युजि P_{ALM} 44a समाख्यातो] PR_BP_{ALM} समास्थातो D_C 44b महाब्जः शुक्र उच्यते] *em.*, महापद्मो सुक्र उच्यते P_{ALM} *hyper*, महापद्मस्तु भार्गवः PR_BD_C 44c शङ्खपालः] *corr.*, संखपाल P_{ALM}, शंखपाला PR_BD_C 44c शनिर्] *corr.*, शनि Σ 44c जेयः] *corr.*, जेयो PR_BD_C, जेयं P_{ALM} 44d सप्त नागा] PR_BP_{ALM}, सप्त ना D_C *hypo* 44d ग्रहाः] PR_BD_C, ग्रहा P_{ALM} 45a अष्टमः] *corr.*, अष्टमो P_{ALM}, अष्टको PR_BD_C 45a नाम] PR_BD_C, नाग P_{ALM} 45b क्रूर°] PR_BD_C, क्रूरो P_{ALM} 45c कालः] PR_BD_C, काल P_{ALM} 45c समाख्यातः] *corr.*, समाख्यातो PR_BP_{ALM}, समास्थातो D_C 46a नागान्] *em.* H.I., नागा Σ 46a कोष्ठे] PR_BD_C, कोष्ठैः P_{ALM} 46b परिपाट्या] P_{ALM}, परिपाट्या[ट्या] PR_B, परिपाट्या D_C 46d शङ्खपालान्त] *em.* *aiśa*, शंखपालान्त PR_BD_C, सं[पा]खपाला तु P_{ALM} 46f अहर्निशि] D_C *aiśa*, अहर्निशि PR_B, असिराति P_{ALM} 46f विभागतः] PR_BD_C, चारिणः P_{ALM} *hypo* 47a यमाक्रम्य च यामार्धं] *em.*, यमाक्रम्य च यासार्द्धं D_C, यथाक्रम्य च यासार्द्धं PR_B, यमाक्रम्यार्धयामं च P_{ALM} 47b निरीक्षेत्] *em.* H.I., निरीक्षे Σ 47c तं] P_{ALM}, त PR_BD_C 47d द्वयसन्धिषु] D_C, द्वयसन्धिषु PR_B, संधिषु P_{ALM} *hypo* 48a त्रिंशत्प्राणाः] *em.*, त्रिंशत्प्राणाः PR_BD_C, त्रिंशत्प्राणस् P_{ALM} 48a त्रिभिर्भक्ताः] PR_BD_C, त्रिभिर्भ[*क्त्या*][*क्ता*] P_{ALM} *sec. manu* 48b °भज्य] PR_BP_{ALM} *aiśa*, °भध्य D_C

46e Kṣemarāja cites a similar line—from the “*śrītotule*” (Trottala)—in his commentary to *Svacchandatantra* 7.42: प्रहरार्धभुजः सर्वे ऽहोरात्रं च चरन्ति ते ।

44a सरोजः] This should be pronounced स्रोजः for the meter, following P_{ALM}’s श्रज. The version quoted by Kṣemarāja adjusts the reading to: सरोजो गुरुराख्यातो. 44a स्फुजिः] I emend with P_{ALM}’s reading at 5.53d: स्फुजिवारे. Now 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, in his *The Yavanajataka of Sphujidhvaja* (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 doesn’t fit here. Here is 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 analyse it as अस्फुजि(त्). Now perhaps this was thought to be a negation of स्फुजि(त्), along the lines of असुरगुरु/सुरगुरु, and that might have given us the referent to Jupiter. 44b महाब्जः शुक्र उच्यते] I emend following P_{ALM} and the quote of Kṣemarāja. 44c In PR_B there is the *akṣara* लीं 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 suggests that they originally read the occasionally encountered variant spelling गुलिक. 45c घोररूपिणः] *aiśa* nominative singular. 46d The words अनन्तादि and शङ्खपालान्त I take as nominative plurals without their case-endings. GOUDRIAAN and SCHOTERMAN have also noted this *aiśa* feature (1988: 69 (III.2a)). 47c *na-vipulā*.

एतत्कालप्रमाणं तु यस्य यस्योदये स्थितम् ॥ ४८ ॥

D_c 8^r

इनवारे सदा वत्स कर्कोटस्योदये स्थितम् ।

महासरोजयामार्धे कुलिकश्चरते सदा ॥ ४९ ॥

P_{ALM} 12^v

शङ्खपालो महापद्म पद्मस्य उदये पुनः ।

PR_B 15^r

भुञ्जते कुलिको घोरः त्रिषु वेलासु नित्यशः ॥ ५० ॥

कुजोदये पद्म यामार्धे शङ्खपालस्य एव तु ।

कुलिकस्योदये ह्येते एवमेतन्न संशयः ॥ ५१ ॥

बुधे च शङ्खयामार्धे कुलिकस्योदयं भवेत् ।

सा वेला सर्वकालेषु आशु प्राणापहारिणी ॥ ५२ ॥

पद्मस्य शङ्खपालस्य तक्षकस्यापि या भवेत् ।

कुलिको दूषयत्याशु स्फुजिवारे उदाहृता ॥ ५३ ॥

शुक्रस्यापि तथाख्यातं शङ्खपालोदयं तथा ।

एषु दष्टो न जीवेत कृमिकेनापि यो भवेत् ॥ ५४ ॥

शनिश्चरस्य यद्वत्स कुलिकस्योदयं द्विधा ।

शङ्खपालस्य वेला तु तथा कर्कोटकस्य तु ॥ ५५ ॥

दुष्टा वेलाः समाख्याता ग्रहचक्रे यथास्थिताः ।

कुलिकोदयेषु यो दष्टो न जीवेच्छस्त्रछिन्नपि ॥ ५६ ॥

PR_B 15^v

कुशकण्टकविद्धश्च पतितस्त्वरितो ऽपि वा ।

न विषं दापयेत्कश्चिद्दूषजानि न योजयेत् ॥ ५७ ॥

P_{ALM} 13^r

49a इनवारे] D_c, इनवारे[सरे] PR_B, इनचारे P_{ALM} 49b °ओदये] PR_BD_c, °ओदयेद P_{ALM} 49c यामार्धे] P_{ALM},
यासार्धे PR_BD_c 49d कुलिकश्] corr., कुलिको PR_BD_c, कुलिका P_{ALM} 49d चरते] PR_BP_{ALM}, वरते D_c 50b पद्मस्य
उदये] PR_BD_c ^{aiśā}, पद्मस्योदये P_{ALM} ^{hyo} 50c भुञ्जते] P_{ALM}, भुजन्ते PR_BD_c 50c कुलिको] PR_BP_{ALM}, कुलिके D_c 51a
पद्म यामार्धे] PR_BD_c ^{hyper}, पद्मयार्धे P_{ALM} 51c °दयं ज्ञेयं] P_{ALM}, °दये ह्येते PR_B, °दये ह्येते D_c 52a बुधे] corr., बुधे
P_{ALM}, बुधे PR_BD_c 52a शङ्खयामार्धे] P_{ALM} ^{aiśā}, शङ्खपालार्धे PR_BD_c 52c °कालेषु] PR_BD_c, °काले[षु] P_{ALM} ^{sec. manu} 52d
आशु प्राणा°] corr., आशुः प्राणा° D_c, आशुः प्राणा[ः] PR_B, आयुः प्रा[णा]° P_{ALM} ^{sec. manu} 53c कुलिको दूषयत्याशु] corr.,
कुलिको दूषयत्याशुः PR_BD_c, कुलिके दूषितामेता P_{ALM} 53d स्फुजिवारे उदाहृता] em., स्फुजिवारे-म्-उदाहृता P_{ALM},
स्फुजिवारे उदाहृताः D_c, स्युजिवारे उदाहृताः PR_B 54a शुक्रस्यापि] P_{ALM}, शुक्रस्यापि PR_BD_c 54a तथाख्यातं] PR_B,
तथास्थानं D_c, च विख्यातं P_{ALM} 54b शङ्खपालोदयं] P_{ALM} ^{pc}, शंखपालोदये P_{ALM} ^{ac}, शंखपाणोदयं PR_BD_c 54b तथा]
PR_BD_c, [त]यदा P_{ALM} 54c एषु] P_{ALM}, एष PR_BD_c 54d कृमिकेनापि] PR_B, कृ[म]मिकेनापि D_c, कुलिकेनापि P_{ALM}
54d यो] PR_BD_c, यद् P_{ALM} 55c वेला तु] corr., वेलां तु PR_BD_c, तु वेलायां P_{ALM} ^{hyper} 56a वेलाः] corr., वेला Σ
56a समाख्याता] PR_BP_{ALM}, समास्थाता D_c 56b °चक्रे] D_cP_{ALM}, °वक्रे PR_B 56c दष्टो] corr., दष्ट PR_BD_c, दष्टः
P_{ALM} 56d छिन्नपि] PR_BD_c, छिन्नो ऽपि P_{ALM} ^{ummet.} 57a कुश°] PR_BD_c, कुश्र° P_{ALM} 57b पतितस्] PR_BD_c, पतितः
P_{ALM} 57b त्वरितो] PR_B, त्वलितो D_c, प्रस्वलितो P_{ALM} ^{hyper} 57c दापयेत्] PR_BD_c, दापये[त्तकये]त् P_{ALM} 57d न
योजयेत्] P_{ALM}, नियोजयेत् PR_BD_c

50a Despite the grammar, I take शङ्खपालो and महापद्म as genitive in sense.

कालच्छाया तथा कालः चक्रगतिनिरीक्षणम् ।
त्रिंशत्प्राणान्तरे स्कन्द त्रयो वेलाः प्रकीर्तिताः ॥ ५८ ॥

यत्स्वरूपं भवेत्काले छायाया अपि तद्भवेत् ।
चक्रिते जीविते दष्टच्छायादष्टो ऽपि जीवति ॥ ५९ ॥

मध्यकाले तु यो दष्टस्तदन्तं तस्य जीवितम् ।
एष स्थूलं समाख्यातं सूक्ष्माचारं निबोध मे ॥ ६० ॥

D_c 8^v

[सूक्ष्मकाल]

स्वच्छन्दो वामदेवस्तु यदा वहति चात्मनि ।
तत्र भागस्थितं पृच्छेत्सिद्धिर्भवति निश्चिता ॥ ६१ ॥

अघोरं घोररूपाणि सौम्यं वामाक्षरेण तु ।
पृच्छते वागते दूते द्वाभ्यां च स्वार्थवाहिनीम् ।
तदा मृत्युं विजानीयान्नात्र कार्यं विचारणात् ॥ ६२ ॥

यत्र यत्र स्थितः पृच्छेद्द्वामदक्षिणसम्मुखे ।
तत्र तत्र समावेशं संज्ञा तस्योदयेन तु ॥ ६३ ॥

PR_B 16^f

अघोर पुरुषावेश्यं वामदेवेन चाङ्गना ।
वामघोरसमे काले वदेत्तच्च नपुंसकम् ॥ ६४ ॥

P_{ALM} 13^v

58b चक्रगति°] PR_BD_C, सुक्रपति° P_{ALM} 59a यत्स्वरूपं] PR_BD_C, यच्च रूपं P_{ALM} 59a काले] PR_BD_C, काल P_{ALM}
59c चक्रिते] P_{ALM}, विक्रिते PR_BD_C 59c जीविते] PR_BD_C, जीविते[र] P_{ALM} 59c दष्टश्] corr., दष्टो Σ 60a
दष्टश्] PR_BD_C, दष्टास् P_{ALM} 60c एष] PR_BD_C ^{aiśa}, एषु P_{ALM} 60c समाख्यातं] PR_BP_{ALM}, समास्थातं D_C 60d
सूक्ष्माचारं] PR_BD_C, सूक्ष्मे वारं P_{ALM} 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_BD_C, न तत्र दुर्भागस्थितः P_{ALM} ^{hyper} 62a अघोरं] em. H.I.,
अघोर° P_{ALM}, अघोरे PR_BD_C 62b सौम्यं] PR_BP_{ALM}, सौम्यं D_C 62b वामा°] PR_BD_C, वा° P_{ALM} ^{hypo} 62c वागते
दूते] D_C, वा[चा]गते दूते PR_B, यो ऽग्रतो भूत्वा P_{ALM} 62d स्वार्थवाहिनीम्] P_{ALM}, सार्थवाहिनी PR_B, सार्द्धवाहिनि D_C
62e विजानीयान्] D_CP_{ALM}, विजानीया PR_B 62f कार्यविचारणात्] P_{ALM} ^{aiśa}, कार्यविचारणा PR_B, कार्या विचारणा D_C
63a यत्र यत्र] P_{ALM}, यत्र तत्र PR_BD_C 63a स्थितः] PR_BD_C, स्थिता[तः] P_{ALM} 63c समावेशं] PR_BD_C, समावेशं P_{ALM}
63d संज्ञा] PR_BD_C, गत्वा P_{ALM} 64a अघोर पुरुषावेश्यं] conj., अघोरे पुरुषादेस्य PR_BD_C, अघोरपुरुषः आवेस्यं P_{ALM} ^{hyper}
64b वामदेवेन] PR_BP_{ALM}, वामदेवेन D_C 64b चाङ्गना] PR_BD_C, चागमा P_{ALM} 64d वदेत्] D_C, वदे P_{ALM}, पदे PR_B
64d नपुंसकम्] PR_BD_C, [न]पुंसकम् P_{ALM} ^{sec. manu}

61a *Garuḍapurāṇa* I, 67.21cd–25ab are genetically related to our verses 61–63. Evidently the *Garuḍapurāṇa* passage 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 *Garuḍapurāṇa* passage says that Hara told the knowledge to Gaurī, which I take as a citation of the source tantra where these were the interlocutors.

58d त्रयो वेलाः for तिस्रो वेलाः.

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 ॥

[पञ्चकलानाम् उदय]

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 ।
 त्रयो राजा त्रयः संज्ञा उदासा पीडमेव च ।
 त्रयो मृत्युस्तिथि ख्याता परिपाठ्या यथाक्रमम् ॥ ६९ ॥

PR_B I6^v

कुजसोमसुतं चैव स्फुजिशुक्रशनैश्चरः ।
 पञ्चैते तु कलानां च विज्ञेया कृत्तिकासुत ॥ ७० ॥

P_{ALM} I4^r

रेवत्यादिमृगान्ताश्च ऋक्षाश्च प्रथमाः कलाः ।
 अन्येषां पञ्चमं चैव नक्षत्राः परिकीर्तिताः ॥ ७१ ॥

65d ज्ञेयं] conj. H.I., देयं Σ 66a एषोदयं] PR_BD_C ^{aiśa}, एषो वयं P_{ALM} 66a समाख्यातं] PR_BP_{ALM} समास्थात D_C 66b गुह्याद्] P_{ALM} गुह्या PR_BD_C 67a राजा] em., राज Σ 67a संज्ञा] D_C, संज्ञा[जा] PR_B, सा[जा] P_{ALM} ^{sec. manu} 67a तथोदासा] PR_BD_C, तथोवासा P_{ALM} 67c च] PR_BD_C, [[पं]]च P_{ALM} 67d 'थ] P_{ALM}, च PR_BD_C 68a—b आ ई ऊ चैव ऐ औ च एता नामेन कल्पयेत्] PR_BD_C ^{aiśa}, आ·ई·ऊ चैव ऐ·औ पंचकं स्मृतं ॥ एतान्यक्षरदीर्घाणि क्रमेणैव तु कल्पयेत् P_{ALM} 68c तिर्यग्गतै] D_C, तिर्यग्[ग]तै PR_B, तिर्यगतो P_{ALM} 68d क्रमाद्] corr., क्रमा Σ 69a कोष्ठैर्] corr., कोष्ठैः Σ 69c राजा] PR_BD_C, रा[[सी]]जा] P_{ALM} ^{sec. manu} 69c त्रयः] corr., त्रयो Σ 69c संज्ञा] P_{ALM}, सज्ज PR_BD_C 69d उदासा] em., उयसा PR_BD_C, गुवासा P_{ALM} 69e तिथि ख्याता] P_{ALM}, तिरिख्याता PR_B, तिरस्थाता D_C 69f परिपाठ्या] conj., प्रतिपदाद्या PR_BP_{ALM} ^{hyper}, प्रतिपदाघा D_C ^{hyper} 69f यथाक्रमम्] PR_BD_C, यथाक्रमात् P_{ALM} 70a कुज°] D_CP_{ALM}, कुज[कर्म]° PR_B 70b स्फुजि°] P_{ALM}, स्फिज° PR_BD_C 70b °शनैश्] PR_BD_C, °[[स]]सनैश् P_{ALM} 70c कलानां च] em., कलानाथ Σ 70d कृत्तिकासुत] corr., कृत्तिकासुतः Σ 71a रेवत्यादिमृगान्ताश्च] PR_BD_C, रेवत्या[दि]मृगान्ता[श्च] P_{ALM} ^{sec. manu} 71b ऋक्षाश्च प्रथमाः कलाः] corr., रिक्षाश्च प्रथमा कलाः PR_BD_C, ऋ(क्षा)द[[प्र]]थ[[मा]] कालस्य तु P_{ALM} 71c पञ्चमं चैव] PR_BD_C, पंच पंचैव P_{ALM}

67a Cf. *Garuḍapurāṇa* 1,66.15cd: राजा सा(मा)जा उदासा च पीडा मृत्युस्तथैव च ॥, etc.

65d In support of the conjecture, cf. *Brahmayāmala* 82.72b: तथा ज्ञेय बलाबलं. 66a एषोदयं] double-sandhi (एष + उदयं). 68b नामेन] *aiśa* instrumental singular. 69c त्रयः for तिस्रो.

चैत्रादि चोदयान्तानामेकैकस्य कलास्य तु ।
द्वादशाहं द्वयोर्मासा बोद्धव्याश्च पृथक्पृथक् ॥ ७२ ॥

D_c 9^r

आद्यक्षरं तु नामस्य या कलालिङ्गु 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 ॥

PR_B 17^r

माहेन्द्रा वारुणा वर्णा आग्नेया वायवास्तथा ।
चतुर्विधांशका ज्ञेयाः साध्यसाधनसाधके ॥ ७६ ॥

माहेन्द्रवारुणा वर्णा नामस्याद्यक्षरं यदा ।
स जीवेत्सर्पदष्टस्तु मृत्युर्वाय्वग्नि-र्-अक्षरैः ॥ ७७ ॥

P_{ALM} 14^v

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 परीक्षयेज्जन्तुं ततः कर्म समारभेत् ॥ ८० ॥

72a चोदयान्तानाम्] PR_BD_C, चोदयाता[सा]म् P_{ALM}^{sec. manu} 72b कलास्य] P_{ALM}^{pc}, कालास्य P_{ALM}^{ac}, कलस्य PR_BD_C
72c मासा] PR_BD_C, मासौ P_{ALM} 73a आद्यक्षरं] PR_BD_C, आद्यक्षं P_{ALM} 73a नामस्य] P_{ALM}, नामास्य PR_BD_C 73c
तस्यादेशं] em., तस्य देशं PR_BD_C, तस्यादेशं P_{ALM} 73d आतुरे] PR_B, आरुरे D_C, -र्-आतुरे P_{ALM} 74d तथ्यं] PR_BD_C,
तथा P_{ALM} 75a कालोदयम्] PR_BD_C, कोलोदयम् P_{ALM} 75c कस्यचिदिदं] corr., कस्य[चि]दिदं PR_B, कस्यदिदं D_C^{hypo},
कस्य विदितं P_{ALM} 75c दद्याद्] corr., दद्यात् Σ 75d प्रयत्नतः] D_CP_{ALM}, प्रयत्नतः PR_B 76a माहेन्द्रा] P_{ALM}, महेन्द्रा
PR_BD_C 76b आग्नेया] PR_BD_C, आग्नेयो P_{ALM} 76b वायवास] em., वायवो P_{ALM}, वारुणा PR_BD_C 76c °आंशका]
PR_BP_{ALM}, °आशका D_C 76c ज्ञेयाः] corr., ज्ञेया Σ 77a माहेन्द्र°] PR_BD_C, महेन्द्रा° P_{ALM} 77a वर्णा] P_{ALM}, मन्त्रा
PR_BD_C 77b नामस्याद्य°] PR_BD_C^{aiśa}, नामा[द्य]° P_{ALM}^{sec. manu hypo} 77b यदा] PR_BD_C, सदा P_{ALM} 77c जीवेत्] P_{ALM},
जीवे PR_BD_C 77c सर्प°] PR_BD_C, स[र्व]र्प° P_{ALM} 77d वाय्वग्नि-र्-] PR_B, वाद्यग्नि-र्- D_C, वाग्नि-र्- P_{ALM}^{hypo}
78a सित°] PR_BD_C, स्थितः P_{ALM} 78a °ध्वजं छत्रं] PR_BD_C, °ध्वजा सर्वा P_{ALM} 78c ज्ञातव्यं] PR_BD_C, ज्ञातव्या
P_{ALM} 79c तूरं] PR_BP_{ALM}, तूरं D_C 79c °आकारं] PR_BD_C, °आचारं P_{ALM} 79d नदते] P_{ALM}, न च ते PR_BD_C 80a
दूरस्थितेन] PR_BD_C^{ma-vipulā}, दूरस्थेन P_{ALM}^{hypo} 80b जीविते] D_CP_{ALM}^{aiśa}, जीवित PR_B^{ummet.} 80c परीक्षयेज्] D_CP_{ALM},
परीक्षये PR_B 80c जन्तुं] PR_BD_C, जन्तु P_{ALM}

73a नामस्य *aiśa* genitive singular. 77b नामस्य *aiśa* genitive singular. 80b जीविते for जीवति *metri causa*.

कालचक्रं समाख्यातं येन ज्ञायन्ति तत्त्वतः ।
निरूप्य विविधाकारैर्निदानैस्तु शुभाशुभैः ॥ ८१ ॥

इति क्रियाकालगुणोत्तरे पञ्चमः पटलः

81a समाख्यातं] $PR_B P_{ALM}$, समास्थातं D_C 81b ज्ञायन्ति] $PR_B D_C^{aiśā}$, ज्ञा[[स्या]]यन्ति P_{ALM} 81c विविधाकारैर्] P_{ALM} ,
विविधाकारैः D_C , विधाकारैः PR_B^{hypo} 81d निदानैस्तु] $PR_B P_{ALM}$, निदानैःस्तु D_C 81d शुभाशुभैः] $PR_B D_C$, [शु] भासुभैः
 $P_{ALM}^{sec. manu}$

षष्ठः पटलः

॥ ईश्वर उवाच ॥

अथान्यं सम्प्रवक्ष्यामि पञ्चतत्त्वं व्यवस्थितम् ।
पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
क्षिपादिपञ्चवर्णास्तु इत्येते मण्डलाधिपाः ॥ १ ॥

PR_B 17^v

हूं धूं यूं रूं जयविजयौ वृर्गान्तं शिववाचकम् ।
दीर्घस्वरैर्विभिन्नं स्यान्नपुंसकविवर्जितम् ।
षडङ्गशिव प्रोक्तस्तु यथासंख्येन कल्पयेत् ॥ २ ॥

P_{ALM} 15^fD_C 9^v

हृच्छिरश्च शिखा वर्म नेत्रमस्त्रं तथैव च ।
स्वस्थानसंस्थितं न्यासं सर्वकर्मसु सिद्धिदम् ॥ ३ ॥

कालवह्नि अधोवायु षष्ठस्वरसमायुतम् ।
ऊर्ध्वेन्दुबिन्दु औयुक्तं परापरविभेदितम् ।

Σ = All MSS; β = PR_BD_C; The chapter is closely parallel to *Garuḍapurāṇa* 1,197. Where this testimonia has influenced choice of variants, I use the siglum GP. The parallel is helpful, but is clearly secondary to the *Kriyākālaguṇottara* or a common source and introduces many corruptions. Similar in many respects, but not word for word are *Nārāyaṇīya Tantrasārasaṃgraha* 3, *Agnipurāṇa* 294, *Garuḍapañcākṣarīkalpa* 5, *Īśānaśivagurudevapaddhati* 39.88–167, and *Bhairavapadmāvatīkalpa* 10.

1b °तत्त्वं व्यवस्थितम्] *em.* SANDERSON, °तत्त्वैर्यथा स्थितम् Σ **1d** आकाशम्] D_CP_{ALM}, आ[का]शम् PR_B **1e** क्षिपादि] PR_BD_C, क्षि[प्पा][त्या]दि P_{ALM}^{sec. manu} **2a** हूं धूं यूं रूं] PR_B^{hyper}, हूं धूं यूं रूं D_C^{hyper}, यूं यूं [[या]] P_{ALM} **2a** जयविजयौ] PR_BD_C, जायविजयो P_{ALM} **2b** वर्गान्तं] *conj.*, वर्णान्तं PR_BD_C, *कथादि P_{ALM} **2c** स्यान्] PR_B, [[स्था]]स्यान् D_C, स्यात् P_{ALM} **2d** नपुंसकविवर्जितम्] P_{ALM}, नपुंसक³वि¹विवर्जितं PR_B, नपुंसकं D_C^{hypo} **2f** °संख्येन] D_CP_{ALM}, °संस्थेन PR_B **3a** च] D_C, व PR_BP_{ALM} **3a** शिखा] D_C, णि[शि]खा PR_B, शि[खा][खा] P_{ALM}^{sec. manu} **3b** नेत्रम्] PR_BD_C, नेत्र P_{ALM} **3c** स्वस्थानं] PR_BD_C, स्व[[र्]]स्थानं P_{ALM} **3c** न्यासं] P_{ALM}, न्यास PR_BD_C **4a** कालवह्नि अधोवायु] PR_B, कालवह्नि अधोवायु D_C, कलावह्निस्तथोवास्तु P_{ALM} **4b** °समायुतम्] PR_BD_C, °युतेन च P_{ALM} **4c** °बिन्दुं] D_CP_{ALM}, °[बिन्दु]° PR_B **4c** औयुक्तं] P_{ALM}, ओयुक्तं PR_B, °युक्तं D_C^{hypo} **4d** परापरं] PR_BD_C, परापर[[र्]]° P_{ALM}

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 ँ स्वाहा. *Cf.* *Garuḍapañcākṣarīkalpa* 6.43b ≈ *Nārāyaṇīya Tantrasārasaṃgraha* 5.58b: उक्तो ज्यं स्यात्तार्क्ष्यमन्त्रः क्षिपादिः । **1e** *Cf.* KKGU 7.20cd: अनुलोमविलोमेन क्षिपादिपञ्चकेन तु ॥ **4c** *Cf.* the *prāsāda* mantra of the *Kālottara* system: HŪAUM/HAUŪM, whose *locus classicus* is *Sārdhatrīśatikālottara* 1.11. Reference provided by SANDERSON.

2b वर्गान्तं] **2c** दीर्घस्वरैर्] The “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 Jayadratha’s commentary to *Tantrāloka* 30.11. **2f** षडङ्गशिव प्रोक्तस्तु] the sense should be शिवस्य षडङ्गानि प्रोक्तानि. The lack of ending may be considered *metri causa* if we allow that semi-vowels do not always lengthen preceding vowels.

शिवस्योद्धारमेतद्धि अङ्गात्रेफेन भेदयेत् ॥ ४ ॥

हृदि पाणितले देहे न्यासं कृत्वा यथार्थतः ।
अजस्रः कुरुते कर्म जसश्च सर्वसिद्धिदः ॥ ५ ॥

चतुर्वज्रसमायुक्तां चतुरश्रां सुविस्तराम् ।
ध्यायते पीतवर्णां तु पृथिवीं वज्रिदेवताम् ॥ ६ ॥

PR_B 18^f

मध्ये पद्मसमायुक्तमर्धचन्द्रं तु शीतलम् ।
इन्द्रनीलद्युतिं सौम्यं ध्यायेद्धारुणमण्डलम् ॥ ७ ॥

त्रिकोणं स्वस्तिकैर्युक्तं ज्वालामालाकुलं सदा ।
आग्नेयमण्डलं ध्यायेत्स्तोभतापनदीपने ॥ ८ ॥

P_{ALM} 15^v

भिन्नाञ्जननिभाकारं सुवृत्तं बिन्दुभूषितम् ।
वायव्यमण्डलं ध्यायेत्तीक्ष्णवेगं भयंकरम् ॥ ९ ॥

क्षीरोर्मिसदृशाकारं शुद्धस्फटिकवर्चसम् ।
प्लावयन्तं जगत्सर्वं व्योमममृतवत्स्मरेत् ॥ १० ॥

वासुकिः शङ्खपालश्च स्थितौ पार्थिवमण्डले ।

4f एतद्धि अङ्गान्] *corr.*, एतद्धि अङ्गा P_{ALM}, एतद्धि ह्यङ्गा PR_BD_C 5c अजस्रः] D_CP_{ALM}, अजस्र PR_B 5d जसश्च] P_{ALM}, जसं वै PR_B, जसं वै D_C 5d °सिद्धिदः] P_{ALM}, °सिद्धिदम् PR_BD_C 6a चतुर्वज्रं] PR_BD_C, चतुर्वज्रं] [र्थ] / (ज्र) ° P_{ALM} ^{sec. manu}
6a °समायुक्तां] PR_BD_C, °समायुक्तं P_{ALM} 6b सुविस्तराम्] PR_B, °शुविस्तरां D_C, °स्तु विस्तरां P_{ALM}^{pc}, °स्तु वि(म)* P_{ALM}^{ac}
6c °वर्णां] PR_BD_C, °वर्णं P_{ALM} 6d पृथिवीं] *em.* H.I., पृथिवी Σ 6d वज्रि°] *em.* SANDERSON GP, वज्रं Σ
6d देवताम्] PR_BD_C, °देवताः P_{ALM} 7a °समायुक्तम्] P_{ALM}, °समायुक्ताम् PR_BD_C 7c °द्युतिं] *em.* SANDERSON,
°द्युतिः Σ 8a स्वस्तिकैर्] PR_BD_C, स्वस्तिकै P_{ALM} 8b ज्वाला°] PR_BD_C, ज्वा[ज्वा]° P_{ALM} ^{sec. manu hypo} 8c आग्नेय°]
P_{ALM}, आग्नेयं PR_BD_C 8c ध्यायेत्] *corr.*, ध्याये Σ 8d स्तोभ°] PR_BD_C, स्तोभस् P_{ALM} 9b बिन्दुभूषितम्] PR_BD_C,
इन्दुनिभाकारं P_{ALM}^{ac}, इन्दुभूषितं P_{ALM}^{pc} 9c वायव्य°] P_{ALM}, वायव्यं PR_BD_C 9c °मण्डलं] PR_BD_C, मण्डलं P_{ALM}^{hypo}
9d तीक्ष्णवेगं] *em.* H.I., तीक्ष्णवेगं Σ 10d स्मरेत्] P_{ALM}, स्प[स्म]रेत् PR_B, स्परेत् D_C 11a वासुकिः] PR_BD_C,
वासुकिः] P_{ALM} 11b स्थितौ] PR_BP_{ALM}, स्थितौ D_C 11b पार्थिव°] D_CP_{ALM}, पाव[क]° PR_B

5c A similar statement is made at 7.21. 6a Cf. *Lakṣmītantra* 35.39cd–41cd: चतुरश्रं भवेद् बिम्बं वज्राङ्कं पार्थिवं महत् ॥ अर्धेन्दुसदृशं शुक्लं पद्माङ्कं पयसः स्मृतम् । त्रिकोणं स्वस्तिकाङ्कं च रक्तं तैजसम् उच्यते ॥ धूम्रं षड्बिन्दुसंयुक्तं वृत्तं वायव्यम् उच्यते । अञ्जनाभं तथाकाशं बिम्बमात्रं 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 *stobha* is glossed as *daṣṭāveśakaraṇa*. 9a Cf. *Parākhyatantra* 14.43cd–44ab: विधायार्था धारणा वायोः सुवृत्तध्यानमण्डला । षड्बिन्दुलाञ्छना (*em.*; तद्° *cod.*) धूम्रा स्वबीजपरितोषिता । Cited and emended by VASUDEVA 2001, p.87. 10d व्योमम्] *aiśa* 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_{ALM}. 7c P_{ALM} omits 7cd without any gap, likely due to 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_B 18^v

श्वेतास्तु अग्निसम्भूता विप्राः स्वस्तिकलाञ्छिताः ।

वैश्यास्तु वायवा प्रोक्ता तिल—मूर्ध्नि—विभूषिताः ॥ १४ ॥

अङ्गुष्ठादिकनिष्ठान्तं पञ्च भूतानि विन्यसेत् ।

अनुलोमविलोमेन त्रिधा च पर्वसन्धिषु ॥ १५ ॥

जया च विजयाङ्गुष्ठे नागाश्च पुरसंस्थिताः ।

D_C 10^r

हृदयादिशिवाङ्गाश्च कनिष्ठादिक्रमात्स्थिताः ।

शिवं च व्यापिनं पश्चात्करयोरुभयोरपि ॥ १६ ॥

प्रथमं त्रितत्त्वविन्यासमङ्गुष्ठाङ्गुलिपर्वसु ।

भूतानां च पुनर्न्यासं शिवाङ्गानि तथैव च ॥ १७ ॥

I1c कर्कोटं] P_{ALM}, कर्कोटं PR_BD_C I1c पद्मनागं] em., पद्मनाभश्च Σ I1d वारुणे] PR_BD_C, वारुणा] P_{ALM} ^{ummet.}
 I1d भवने] PR_BD_C, भवते P_{ALM} I2a आग्नेये] PR_BD_C, आग्नेय P_{ALM} I2a °कुलिकौ] PR_B, कुलिको D_CP_{ALM} I2c
 तक्षकं च महापद्मं] em., तक्षकश्च महापद्मौ P_{ALM}, महापद्म तथा तक्ष PR_BD_C I2d ध्यायेद्] em., ध्यायो P_{ALM}, ध्येयो
 PR_BD_C I2d वायव्यं] P_{ALM}, पार्थिवं PR_BD_C I3a पार्थिवाः] corr., पार्थिवा Σ I3b रक्ता] em., रक्तं Σ
 I3b लाञ्छिताः] D_CP_{ALM}, लाञ्छिता PR_B I3c कृष्णाश्] D_CP_{ALM}, कृष्णांश् PR_B I3d मूर्ध्नि] PR_BD_C, मूर्द्धिन्
 P_{ALM} I4a श्वेतास्तु] PR_BD_C, स्वेनास्त्र P_{ALM} I4b विप्राः] corr., विप्रा Σ I4c वायवा] PR_BP_{ALM}, वा D_C ^{hyper}
 I4d तिल—मूर्ध्नि—विभूषिताः] PR_BD_C ^{aisā}, तिलके मूर्द्धिन् भूषिताः P_{ALM} I5a °कनिष्ठान्तं] em. SANDERSON GP,
 °कनिष्ठान्ता Σ I5c अनुलोमं] PR_BD_C, अनुलोमे P_{ALM} I5d त्रिधा च] conj. SANDERSON, चतुर्धा Σ I5d पर्वं]
 P_{ALM}GP, पञ्चं PR_BD_C I6a जया च विजयाङ्गुष्ठे] conj. SANDERSON GP, जयति विजया चाङ्गुष्ठे PR_BD_C ^{hyper}, जयजयं च
 अं [कु] गुष्ठे P_{ALM} ^{ummet.} I6b पुरं] D_CP_{ALM}, पु(ल) PR_B I6c °शिवाङ्गाश्] PR_BD_C, °शिवा[न्ता][ङ्गा]श् P_{ALM} ^{sec. manu} I6d
 °क्रमात्स्थिताः] corr., °क्रमास्थिताः D_CP_{ALM}, °क्रमस्थिता PR_B I6e शिवं च] P_{ALM}, शिवश्च PR_BD_C I6e व्यापिनं]
 PR_BD_C, व्यापितं P_{ALM} I6f करयोर्] P_{ALM}, कारयेर् PR_BD_C I6f उभयोर्] PR_B, उभये(र्) P_{ALM}, उभयेर् D_C I7a
 त्रितत्त्वं] PR_BD_C ^{hyper}, त्रित्वं P_{ALM}

I2c Cf. *Bhairavapadmāvatikalpa* 10.15–16: क्षत्रियकुलसम्भूतौ वासुकिशङ्खौ धराविषौ रक्तौ । कर्कोटकपद्मावपि शूद्रौ कृष्णौ च वारुणीयगौ ॥ विप्रावन्तकुलिकौ वह्निगौ चन्द्रकान्तसंकाशौ । तक्षकमहासरोजौ वैश्या पीतौ मरुद्गलौ ॥

I2d Regarding β's variant, we already had *pārthivamaṇḍala* in I1b, but there PR_B reads *pāvaka*, which would again be repetitive for *āgneya*. I2d 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. I4d तिल—मूर्ध्नि—विभूषिताः] It seems that तिल or the variant तिलके must be taken instrumentally. I5d P_{ALM} writes °मेन चतुर्धा पर्वसंधिषु in the lower margin in order to finish the verse on the same leaf. I7a 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*?

प्रणवादिनमश्चान्ते नामेन च समन्विताः ।
सर्वमन्त्रेषु कथितो विधिः स्थापनपूजने ॥ १८ ॥

आद्यक्षरं तु नामस्य मन्त्रं तु परिकीर्तितम् ।
अष्टानां नागराजानां मन्त्रं सांनिध्यकारणम् ॥ १९ ॥

PR_B 19^r

वर्गान्तेन त्रितत्त्वं तु आ·ई·औ·स्वरदीपितम् ।
त्रितत्त्वं तु भवेदेवं सर्वेषां मूर्ध्नि बिन्दुकम् ॥ २० ॥

क्षिप ॐ स्वाहा क्रमशः पञ्चभूतपुरोगतम् ।
एष साक्षाद्भवेत्तार्क्ष्यः सर्वकर्मप्रसाधकः ॥ २१ ॥

P_{ALM} 16^v

करन्यासं पुरा कृत्वा शरीरे विन्यसेत्ततः ।
ज्वलन्तं चिन्तयेत्प्रणवमात्मसंशुद्धिकारणम् ॥ २२ ॥

पबीजं चिन्तयेत्पश्चाद्द्वर्षन्तममृतात्मकम् । एवमाप्यायनं कृत्वा मूर्ध्नि संचिन्त्य—म्—आत्मनि ॥ २३ ॥

पृथिवीं पादयोर्दद्यात्तप्तकाञ्चनसप्रभाम् ।
अशेषभुवनाकीर्णां लोकालोकसुसंचिता ।
एषा भगवती पृथ्वी स्वदेहे विन्यसेद्बुधः ॥ २४ ॥

तत आपं नियुञ्जीत जानुनोर्नाभि चान्तरे ।

18b नामेन] D_C ^{aiśa}, ना[थ]मेन PR_B ^{aiśa}, वामेन P_{ALM} 18d विधिः स्थापनपूजने] em.GP, विधिस्थापनपूजनम् PR_BD_C, विधिस्थापनपूजनम् P_{ALM} 19a नामस्य] P_{ALM} ^{aiśa}, नामास्य PR_BD_C 19b परिकीर्तितम्] PR_BD_C, परिकल्पितं P_{ALM} ^{ac}, परिकीर्त्तितं P_{ALM} ^{sec.manu} 19c मन्त्रं] em., मन्त्रं Σ 19c राजानां] PR_BP_{ALM}, राजानां D_C 19d मन्त्र] PR_BD_C, मन्त्र[IT] P_{ALM} 20a वर्गान्तेन] PR_BD_C, व[ण]र्गान्तेन P_{ALM} 20a त्रितत्त्वं तु] P_{ALM}, भूतत्त्वं तु PR_B, भूततत्त्वं तु D_C ^{hyper} 20b औ] P_{ALM}, ओ PR_BD_C 20c त्रितत्त्वं] PR_BP_{ALM}, नृतत्त्वं D_C 20d बिन्दुकम्] PR_BD_C, [[पंचकं][बिन्दुकं] P_{ALM} ^{sec.manu} 21a ॐ] PR_BD_C, [[ओ][ॐ] P_{ALM} ^{sec.manu} 21c साक्षाद्] corr., साक्षा PR_BD_C, साक्षात् P_{ALM} 21c भवेत्] PR_B, भवे D_CP_{ALM} 21c तार्क्ष्यः] PR_BD_C, तार्क्ष्य P_{ALM} 21d प्रसाधकः] em., प्रसाधकम् PR_BD_C, प्रसाधनं P_{ALM} 22a करन्यासं पुरा] PR_BD_C, कर[]न्यासं पुरा[] P_{ALM} 22b विन्यसेत्] D_CP_{ALM}, षि[वि]न्यसेत् PR_B 22c—d प्रणवमात्मसं] PR_BD_C ^{hyper}, प्राज्ञः । प्रणवं P_{ALM} 22d °कारणम्] P_{ALM}, °कारणे PR_BD_C 23a पबीजं] P_{ALM}, प[यं]बीजं PR_B, एबीजं D_C 23a वर्षन्तम्] D_C, वर्षन्तम् PR_B, वर्यन्तम् P_{ALM} 23c मूर्ध्नि] PR_BD_C, मूर्ध्नि P_{ALM} 24a पृथिवीं] em.GP, पृथिवी Σ 24a पादयोर्] P_{ALM}, पादयो PR_BD_C 24c अशेषं] PR_BP_{ALM}, अशेषं D_C 24c °आकीर्णा] P_{ALM}, °आकीर्णा PR_BD_C 24d लोकालोकं] PR_BD_C, लोकालोकं P_{ALM} 24d सुसंचिता] P_{ALM}, सुसंचितं PR_BD_C 24e पृथ्वी] PR_BD_C, पृ(थ्वी) P_{ALM} 25a तत] corr., ततः Σ 25a नियुञ्जीत] PR_BD_C, नियुञ्जीत P_{ALM} 25b जानुनोर्] conj., जानुनौ PR_BD_C, जानुनौ P_{ALM} 25b नाभि] PR_BD_C, ना(भि) P_{ALM}

18a प्रणवादिनमश्चान्ते...समन्विताः] *aiśa*, the sense is: प्रणवादिनमोन्तकानि...समन्वितानि. 18b Following 18ab, P_{ALM} repeats 16ef with minor differences: शिवं च व्यापित पश्चात्करयोरुभयोभयोरपि. 19a नामस्य] *aiśa* 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. 23c आत्मनि] in the sense of आत्मनः. 24d The nominative for accusative is allowable *aiśa* syntax and supported by the manuscript evidence.

श्यामवर्णमयं ध्यायेत्पृथिव्या द्विगुणं भवेत् ॥ २५ ॥

PR_B 19^v

ज्वालामालाकुलं दीप्तमाब्रह्मभुवनान्तकम् ।

नाभिग्रीवान्तरे न्यस्य त्रिकोणं मण्डलं वरम् ॥ २६ ॥

भिन्नाञ्जननिभाकारं निखिलं व्याप्य संस्थितम् ।

आत्ममूर्ध्नि स्थितं ध्यायेद्वायव्यं तीक्ष्णभीषणम् ॥ २७ ॥

शिखाग्रावस्थितं दिव्यं शुद्धस्फटिकवर्चसम् ।

अप्रमाणं महाव्योम व्यापकममृतोपमम् ॥ २८ ॥

D_C 10^v

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 ॥

पादपक्षं-तथा-चञ्चु-अष्टनागैर्विभूषितम् ।

ताक्षर्यं ध्यायेत् वै नित्यं विषे स्थावरजङ्गमे ॥ ३१ ॥

PR_B 20^r

ग्रहभूत-तथा-यक्षै राक्षसैः शाकिनीषु च ।

नागैर्वियोजितं कृत्वा स्वदेहे विन्यसेच्छिवम् ॥ ३२ ॥

द्विधा न्यासं समाख्यातं भूतानां चैव पन्नगान् ।

एवं ज्ञात्वा यथार्थेन ततः कर्म समारभेत् ॥ ३३ ॥

आत्मतत्त्वं तथा विद्या शिवतत्त्वं क्रमेण तु ।

25c श्यामवर्णमयं] conj.GP, श्यामवर्णमपा P_{ALM}, श्यामावर्णमपां D_C, श्यामावर्णमपां PR_B 25c ध्यायेत्] P_{ALM}, ध्या[त्वा]ये D_C, ध्याये PR_B 25d पृथिव्या] PR_BD_C, पृथिव्य[त्] P_{ALM} 25d द्विगुणं] PR_BD_C, द्विगुणां P_{ALM} 26a दीप्तम्] PR_BD_C, [सर्व्व]दीप्तम् P_{ALM} 26b आब्रह्म] PR_BD_C, आब्रह्मा° P_{ALM} 26b °भुवनान्तकम्] em. SANDERSON, °भुवनात्मकम् PR_BD_C, °भुवनात्मनात्मकं P_{ALM} hyper 26c नाभि°] D_CP_{ALM}, नाभी° PR_B 27c °मूर्ध्नि स्थितं] PR_BD_C, °मूर्ध्नि [स्थितं] P_{ALM} sec. manu 27c ध्यायेद्] P_{ALM}, न्या[ध्या]येद् PR_B, न्यायेद् D_C 27d वायव्यं] PR_BD_C, वावव्यं P_{ALM} 27d °भीषणम्] PR_BD_C, °भी[क्ष][ष]णं P_{ALM} sec. manu 28a °आवस्थितं] PR_BD_C, आधस्थितं [स] P_{ALM} 28c अप्रमाणं] PR_BD_C, प्रामाणं च P_{ALM} 28c °व्योम] PR_BD_C, °व्योमं P_{ALM} 29a भूतन्यासं] PR_BD_C, कृतन्यासं P_{ALM} 29b च] P_{ALM}, तु PR_BD_C 29c ल] PR_BD_C, [उ]ल P_{ALM} 29c ॐ] PR_BD_C, [ओं][ॐ] P_{ALM} sec. manu 29c °युतास्] corr., °युता Σ 29d तन्मात्रा] PR_B, तन्मात्रा D_C, तन्मा[[*]]त्रा P_{ALM} sec. manu 29e दद्यात्] P_{ALM}GP, विद्यां PR_BD_C 31a पादपक्ष] PR_BD_C, पादपक्षं P_{ALM} 31c ताक्षर्यं] P_{ALM}, ताक्षर्य PR_BD_C 31c ध्यायेत्] PR_BD_C, ध्यायेद् P_{ALM} hypo 32a तथा] PR_BP_{ALM}, यथा D_C 32b राक्षसैः] PR_BD_C, रा[का][क्ष]सैः P_{ALM} sec. manu 32c नागैर्वि°] PR_BD_C, नागै व्वि P_{ALM} 32d छिवम्] PR_BP_{ALM}, छिव D_C 33b पन्नगान्] PR_BD_C, पन्न[क]गान् P_{ALM} 34a आत्म°] PR_BD_C, आत्मा° P_{ALM} 34b शिवतत्त्वं] PR_BD_C, शिवत[त्त्व] P_{ALM} 34b तु] PR_BP_{ALM}, *तु D_C

26b °भुवनान्तकम्] SANDERSON's emendation is supported by 47cd: ज्वालामालाभिर्वितत आब्रह्मभुवनान्तकम् and by GP. 33b पन्नगान्] aiśa shorthand for पन्नगानां.

त्रितत्त्वं प्रथमं दत्त्वा शिवमन्त्रं ततोपरि ।
यथा देहे तथा देवे अङ्गुलीनां तु पर्वसु ॥ ३४ ॥

P_{ALM} 17^v

[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 ॥

PR_B 20^v

मूर्तिमावाहयेत्तत्र शिवं साङ्गं ततोपरि ।
कर्णिकायां यजेद्देवं साङ्गं तत्त्वपुरःसरम् ॥ ३९ ॥

पृथिवीं पश्चिमे पत्रे आपं चोत्तरतः स्थितम् ।
तेजं दक्षिणपत्रे तु वायुं पूर्वेण योजयेत् ।
खबीजं मूर्तिरूपं तु प्रागुक्तं परिकल्पयेत् ॥ ४० ॥

D_C 11^r

34c त्रितत्त्वं] P_{ALM}, तृतत्व PR_BD_C 34d °मन्त्रं] conj. H.I., °मन्त्रा PR_B, °मन्त्री P_{ALM}, °मन्त्र D_C 34f अङ्गुलीनां] PR_BD_C, अंगुलीना P_{ALM} 35a °न्यासं] PR_BP_{ALM}, °न्यास D_C 35a पुरा] P_{ALM}, विधिं PR_BD_C 35b अन्तःस्थं] corr., अन्तस्थं Σ 35b यजनं] PR_BD_C, [य]जनं P_{ALM}^{sec. manu} 35b तथा] P_{ALM}, तदा PR_BD_C 35c कन्दनालं] PR_BP_{ALM}, कन्दलानं D_C 36c क्षौम्] PR_B, क्षौम् P_{ALM}, क्षोम् D_C 36c कर्णिका] PR_BD_C, कर्मिका P_{ALM} 36d मूर्ध्नि] PR_BD_C, मूर्धि P_{ALM} 37a पाश्] em. SANDERSON, पश् Σ 37b श] PR_BD_C, स P_{ALM} 37d वर्गाः] corr. SZÁNTÓ, वर्गा Σ 38b षोडश] D_C, षोडशः PR_BP_{ALM} 38c वामाद्याः] PR_BD_C, वामाद्या P_{ALM} 38c प्रोक्तास्] corr., प्रोक्ताः PR_BP_{ALM}, प्रोक्ता D_C 39a आवाहयेत्] PR_BD_C, आवायेत् P_{ALM}^{hypo} 39b शिवं साङ्गं] PR_BD_C, सिवांगं P_{ALM}^{hypo} 39c कर्णिकायां] PR_BD_C, कर्णिगायां P_{ALM} 39d तत्त्वपुरःसरम्] conj. SANDERSON, तत्र पुरःसरम् PR_BD_C, तत्र पुरस्सरम् P_{ALM} 40a पृथिवीं] corr., पृथिवी Σ 40c दक्षिण°] PR_BD_C, दक्षि[ण]° P_{ALM}^{sec. manu} 40c °पत्रे] D_CP_{ALM}, °पत्रं PR_B 40d वायुं] PR_BD_C, वायुं P_{ALM} 40e खबीजं] PR_BD_C, ख[ि]बीजं P_{ALM} 40e मूर्ति°] em.GP, मूर्धि Σ 40f प्रागुक्तं] D_CP_{ALM}, प्रागुप्तं PR_B 40f परिकल्पयेत्] PR_BD_C, परिकल्प[कल्प]येत्] P_{ALM}^{sec. manu}

34f Cf. *Pūrvakāmika* 4.349ab: यथा देहे तथा देवे मन्त्रन्यासं प्रकल्पयेत् । ≈ *Pādmasaṃhitā* 3.125. 36c *Garuḍa-pañcākṣarīkalpa* 5.70: क्षौं बीजं विन्यसेन्मध्ये केसरेषु स्वरान् लिखेत् । कादिवर्गान् लिखेत् सप्त पत्रे चान्त्ययुतं परम् ॥

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 26.55–57: Vāmā, Jyeṣṭhā, Raudrā, Kālī, Vikaraṇī, Balavikiraṇī, Balapramathanī, Sarvabhūṭadamanī, and Manonmanī. According to SANDERSON, their names are based on the masculine datives in the *Mahānārāyaṇa Upaniṣad* 18. 39b ततोपरि] Double-sandhi. 40a पृथिवीं] The correction comes with some doubt due to the *aiśa* tendency to mix nominatives and accusatives. 40b आपं] *aiśa* thematicization. 40c तेजम्] thematicization. 40f प्रागुक्तं] should refer to either verse 10 or 28 of this chapter.

यं वायुस्थं लं नैर्ऋत्ये रकारं चानले स्थितम् ।
वमीशे तु सदा पूज्यं ओं मूर्तिस्थं पुनर्यजेत् ॥ ४१ ॥

P_{ALM} 18^r

तन्मात्रान्भूतमात्रान्तान् तत्रस्थैव हि पूजयेत् ।
शिवाङ्गानि ततः पश्चाद्धाम्नां पूजयेत साधकः ॥ ४२ ॥

आग्नेय्यां हृदयं पूज्य शिरश्चैशानगोचरे ।
नैर्ऋत्यां तु शिखां दद्याद्वायव्यां कवचं यजेत् ॥ ४३ ॥

अस्त्रं तु बाह्यतो देयं नेत्रं चोत्तरतः स्थितम् ।
पत्रेषु कर्णिकाग्रे तु बीजानि पूजयेत्सदा ॥ ४४ ॥

PR_B 21^r

अनन्तादिकुलिकान्ता अष्टौ नागाः क्रमे स्थिताः ।
पूर्वादिईशपर्यन्ते यजेत तु विधानवित् ॥ ४५ ॥

हृदिपद्मे विधिरेष कराब्जे अग्निमण्डले ।
एतत्काम्ये समुद्दिष्टं नित्यनैमित्तिकेषु च ॥ ४६ ॥

[भैरवध्यानम्]

आत्मानं द्विविधं ध्यायेत्कामरूपमनोपमम् ।
व्यापयन्तं जगत्सर्वं सृष्टिसंहारकारकम् ।

41a यं वायुस्थं लं] P_{ALM} *ummet.*, यं वायुं स्थल PR_BD_C 41a नैर्ऋत्ये] PR_BD_C, नैर्ऋत्ये P_{ALM} 41b रकारं चानले स्थितम्]
em., रेफं चानले स्थिते P_{ALM} *hypo.*, नकारं जलसंस्थिते PR_BD_C 41c वमीशे] *corr. aiśa*, (घ)मीसे P_{ALM}, वामीशं PR_BD_C
41c सदा पूज्यं] PR_BD_C, ससदा पूज्यो] [*न तु पूजयेत्] P_{ALM} *sec. manu* 42a तन्मात्रान्] *corr. aiśa*, तन्मात्रा Σ 42a
भूतमात्रान्तान्] PR_BD_C, (नून)पात्रान्ता P_{ALM} 42b तत्रस्थैव] *conj.*, तत्र छैव P_{ALM}, तव स्थैव PR_BD_C 42d धाम्नां]
P_{ALM}, धृस्तां PR_B, वृस्तां D_C 42d पूजयेत] PR_BD_C *aiśa*, पूजयेत् P_{ALM} *ummet.* 43a आग्नेय्यां] PR_B, आग्नेयां D_C, आग्नेयं
P_{ALM} 43b चैशानं] P_{ALM}, चैषान PR_BD_C 43c नैर्ऋत्यां] PR_BD_C, नैर्ऋत्यां P_{ALM} 43c शिखां] PR_B, शिखा D_CP_{ALM}
43d यजेत्] PR_BD_C, जयेत् P_{ALM} 44c पत्रेषु] *conj.*, पत्राणाम् PR_BD_C, पत्रा[णाम् P_{ALM} *sec. manu* 44c कर्णिकाग्रे तु]
*conj.*GP, अणिकाग्रेषु Σ 44d बीजानि] P_{ALM}GP, बीजैश्च PR_BD_C 45b नागाः] *corr.*, नागा Σ 45c ईशं] PR_BD_C,
ऐशं P_{ALM} 45d यजेत] em. H.I., यजते P_{ALM}, यजते PR_BD_C 46a विधिरेष] em. *sa-vipulā*, विधिर्होष P_{ALM}, विधि होष
PR_BD_C 46b कराब्जे] P_{ALM}, कराब्जे ह्य् PR_BD_C 46c काम्ये] em. SANDERSON, कार्यं Σ 47a द्विविधं] P_{ALM},
विविधं PR_BD_C 47c व्यापयन्तं] PR_BD_C, ध्याय[ओ]तं च P_{ALM}

42d धाम्नां] SANDERSON offered two possible conjectures, but without confidence: धाम्ना in the sense of “with the *mūlamantra*” or न्यस्त्वा corrupted from β’s variant. 42d पूजयेत] *metri causa* in the sense of पूजयेत्.
44c पत्रेषु कर्णिकाग्रे तु] These are mere diagnostic conjectures, but because of the similar language seen in chapter 26, this seems to be referring to placement of the *śaktis* with Manonmanī on the tip of the pericarp: केसराग्रे न्यसेदेता अष्टौ पूर्वाद्यनुक्रमात् ॥ पुष्करा कर्णिकाग्रे तु तस्योर्ध्वे तु मनोन्मनी । (26.56cd–57ab). Might the verses be out of order? At verse 38 we had instructions to install the *śaktis*, but without mention of location. 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–55, we can compare with DYCZKOWSKI’s translation (1988: 40–41) of the corresponding *Garuḍapurāṇa* passage.

ज्वालामालाभिर्विततमाब्रह्मभुवनान्तकम् ॥ ४७ ॥

P_{ALM} 18^v

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_B 21^v

रुद्रादिईशपर्यन्तं शिरस्तस्य विचिन्तयेत् ।
सदाशिवं शिखान्तस्थं शक्तित्रितयमेव च ॥ ५१ ॥

परापरं स्वयं साक्षात्तार्क्ष्यं भुवनव्यापकम् ।
त्रिनेत्रमुग्ररूपं तु विषनागक्षयंकरम् ॥ ५२ ॥

D_C 11^v

ग्रसन्तं 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 ।

47e °मालाभिर्विततं] *corr.*, °मालाभिर्वितत PR_BD_C, °माल(त)[वृत्तं] सर्व्व P_{ALM}^{sec. manu} 47f आब्रह्म°] PR_B, आब्रह्मं P_{ALM},
अब्रह्म° D_C 47f °भुवनान्तकम्] PR_BD_C, °भुवनान्तिकं P_{ALM} 48c दंष्ट्रा°] PR_BD_C, दष्ट्रा° P_{ALM} 49a सदात्मानं]
PR_BD_C, सदात्माने P_{ALM} 49b भूतनाशने] PR_BD_C, भूतनाशनं P_{ALM} 49d तार्क्ष्यं] D_CP_{ALM}, तार्क्ष्यं PR_B 49d वै]
PR_BD_C, चेद् P_{ALM} 50a पाताल°] PR_BD_C, [[क]]पाल° P_{ALM} 50a च] PR_BD_C, तु P_{ALM} 50b दिशः पक्षैस्तु] P_{ALM},
दिशा यक्षैश्च PR_BD_C 50b व्यापिताः] *corr.*, व्यापिता Σ 50c उरे तस्य] *corr.* aisa, उरे तस्य[[T]] P_{ALM}^{aisa}, □ntare tasya
PR_BD_C 51a ईश°] PR_BD_C, ऐश° P_{ALM} 51c सदाशिवं] *corr.*, सदाशिव Σ 51c °शिखा°] PR_BD_C, °शि[[षा]][ख(त)]°
P_{ALM}^{sec. manu} 52a परापरं] PR_BD_C, परापर P_{ALM} 52a साक्षात्] *corr.*, साक्षा PR_BD_C, साक्षार्त P_{ALM} 52b तार्क्ष्यं]
PR_BD_C, तार्क्ष्यं P_{ALM} 52d विष°] *em.*, विषं Σ 53a ग्रसन्तं] *em.* SANDERSON GP, प्रमत्तं PR_BD_C, प्रशस्तं P_{ALM}
53a भीमवक्त्रं] *corr.*, भीम[[रूपं]][वक्त्रं] P_{ALM}, भी[सी]मवक्त्रं PR_B, सीमवक्त्रं D_C 53b मन्त्र°] PR_BD_C, नाम P_{ALM}
53d साधको°] PR_BD_C, सा[[*मु]][धको] P_{ALM}^{sec. manu} 54a न्यासविधिं] P_{ALM}, न्यासविधि D_C, न्यासं विधिं PR_B 54c
सत्यं] *corr.*, स[[ध्यं]][त्यं] P_{ALM}, साध्यं PR_BD_C 54d गरुडायते] PR_BP_{ALM}, गरुडायते D_C

53b Cf. Nārāyaṇīya Tantrasārasaṅgraha 3.29: तत्तत्कर्म नयेन्मन्त्री गरुडीकृतविग्रहः ।

47f Following 47d, P_{ALM} 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 akṣaras) of P_{ALM}'s exemplar, elsewhere consistently having 48 akṣaras 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_{ALM} here.

नश्यन्ति दर्शनात्तस्य ज्वराश्चातुर्थकादयः ॥ ५५ ॥

P_{ALM} 19^r

इति क्रियाकालगुणोत्तरे षष्ठः पटलः

सप्तमः पटलः

॥ ईश्वर उवाच ॥

अतःपरं प्रवक्ष्यामि विषे स्थावरजङ्गमे ।
शरीरे चिह्नमालोक्य आतुरस्य शुभाशुभम् ॥ १ ॥

PR_B 22^f

दर्पणे सलिले खड्गे घृततैले तथैव च ।
आत्मछायां न पश्येत तं त्यजेदातुरं सदा ॥ २ ॥

सर्पदष्टे त्विदं 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 ॥

Σ = All MSS; β = PR_BD_C

1b विषे स्थावरजङ्गमे] PR_BD_C, विषं स्थ(त्)वरजंगमं] P_{ALM} 2a दर्पणे] PR_BD_C, दर्पले P_{ALM} 2a सलिले] corr.,
शलिले P_{ALM}, शशलिले PR_BD_C 2a खड्गे] PR_BP_{ALM}, ख] ड्गे D_C 2b घृततैले] em., घृततैल PR_BD_C, घृततैल(त्)] P_{ALM}
2d तं] PR_BD_C, [तं] P_{ALM} 2d त्यजेद्] D_CP_{ALM}, तेजेद् PR_B 3a सर्प°] PR_BD_C, सर्व° P_{ALM} 3a वत्स] PR_BD_C,
[व]वत्स P_{ALM} 3b दृष्ट्वा] P_{ALM}, दृष्टौ PR_B, दृष्टो D_C 3d भवेत्] D_CP_{ALM}, भवे PR_B 3d तदा] PR_BD_C, (य)दा P_{ALM}
4c न] em., तच् PR_BD_C, मच् P_{ALM} 4d लुप्यन्ते च] P_{ALM}, लुपान्ते च PR_B, उलुपांतेव D_C 4d शिरोरुहः] em.,
शिरोरुह P_{ALM}, शिरोरुहाम् PR_BD_C 5a यस्य] PR_BD_C, पश्य P_{ALM} 5d ज्ञायन्ते] P_{ALM}, जायन्ते PR_BD_C 5d समुदायतः]
P_{ALM}, सुसदायतः PR_BD_C 6a उत्सहेद्] corr., उत्सहे PR_BD_C, उत्स[वे]ह] P_{ALM} 6b सिद्धिर्] D_CP_{ALM}, सिद्धि PR_B
6b न दूरतः] P_{ALM}, न संशयः PR_BD_C 6c आगतं] PR_BD_C, आगतं आगतं P_{ALM} 6d शुभं वा] corr., सुभं वा] P_{ALM},
युतं वा PR_BD_C

2a For this type of prognostication of death, often involving *svasthāveśa* possession, cf. *Tantrasadbhāva* 24, especially 24.203–353, *Tvaritāmūlasūtra* folio 30^r, *Bhairavapadmāvatikalpa* 8.1–10, *Guṇabharanī* 118, *Mahābhārata* 12.305, and so on. For a general discussion of *svasthāveśa*, cf. SMITH 2005: 421–432. 4c The sense of my emendation is confirmed by *Īśānaśivagurudevapaddhati* 2.39.47cd: अरोमाञ्चो जलैः सिक्ते छेदे नास्ति च लोहितम् ॥ and *Garudapañcākṣarīkalpa* 4.58: गात्रे शस्त्रक्षतं दद्यात् क्षतजक्षरणं नहि ॥

1b The grammar in this verse is either confused or very elliptical. The phrase विषे स्थावरजङ्गमे also occurs in 6.31, 7.13, and 7.138, and in each of these cases a locative singular is the clearly intended. It could be taken as accusative dual, but the dual is very uncommon in *aiśa* Sanskrit. Perhaps the word आलोक्य is corrupt and we should take चिह्नं as the object of प्रवक्ष्यामि. 1c चिह्नमिति जातावेकवचनम् । 2c As in *Tantrasadbhāva* 24.253, we should supply यः. 3a त्विदं] should we conjecture त्विमां?

[जीवरक्षा]

जीवरक्षां पुरा कृत्वा ततः कर्म समारभेत् ।
हृदिमध्ये शितं पद्ममष्टपत्रं सुशोभनम् ॥ ७ ॥

P_{ALM} 19^v

ठकारान्तर्गतं जीवं नामाक्षरसमन्वितम् ।
एकारमध्यगं पद्ममर्धचन्द्रपुटोदरे ॥ ८ ॥

PR_B 22^v

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_C 12^r

[हस्ते पञ्च महाभूतानि]

ऊर्ध्वमङ्गुष्ठकं कृत्वा पृथ्वीं कनकसप्रभाम् ।
ध्यायते स्तम्भकाले तु कुलिशाक्रान्तनिश्चलाम् ॥ ११ ॥

7a °रक्षां] PR_BD_C, °रक्षा P_{ALM} 7c हृदिमध्ये शितं] P_{ALM} ^{aiśā}, हृत्पद्मे च स्थितं PR_BD_C 8a ठ°] P_{ALM}, च° PR_BD_C
8a °आन्तर्गतं] PR_BP_{ALM}, °आंतगतं D_C 8a जीवं] P_{ALM}, बीजं PR_BD_C 8b °समन्वितम्] PR_BD_C, °सुसंयुतं P_{ALM} 9a
तु] PR_BD_C, च P_{ALM} 9b ऊर्ध्वे] PR_BD_C, जद्ध्वे P_{ALM} 9c दद्याद्] corr., दद्या PR_BD_C, ऊर्ध्वे P_{ALM} 9c अधोर्ध्वं]
PR_BD_C, अधोखे P_{ALM} 9d चतुश्चा] P_{ALM}, चतुरश्चा PR_BD_C ^{hyper} 10a पदो°] P_{ALM}, पटो[दो]° PR_B, पटो° D_C 10b
जीवस्य] em. H.I., बीजस्य Σ 10b रक्षणे] P_{ALM}, लक्षणे PR_BD_C 10d संशयः] PR_BP_{ALM}, संशयः D_C 11a ऊर्ध्वम्]
PR_BD_C, ऊर्ध्वं P_{ALM} 11b पृथ्वीं] em. H.I., पृथ्वी° PR_BD_C, पृथिवी° P_{ALM} ^{hyper} 11d कुलिशाक्रान्तनिश्चलाम्] PR_BD_C,
कुलि[का]साक्रान्तश्च[नि]लां P_{ALM}

7a This जीवरक्षा procedure (7–10) is given in *Nārāyaṇīya Tantrasārasaṃgraha* 3.1–2. The commentaries of the two editions are quite helpful, but they interpret variously, in part due to variant readings. Vāsudeva expands the mantra thus: ओं 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_{ALM} in reading जीवम्, although बीजम् is also possible and in any case the patient’s जीव is represented by the बीज SAṀ in the parallels: *Nārāyaṇīya Tantrasārasaṃgraha* 3.1ab: भृगौ दण्डिनि जीवाख्ये साध्यहृत्पद्मकोशगे । and *Īśānaśivagurudevapaddhati* 2,39.83. 8c एकारमध्यगं पद्मम्] This literally means a lotus inside a triangle, but we should probably take it as a triangle inside the lotus because that is the ubiquitous convention. 9b जद्ध्वे] P_{ALM}’s initial ऊ does resemble ज, but here it is clearly miswritten as ज. Also, the ligature for ध्व is identical, in P_{ALM}, 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 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 चतुरश्चा. Cf. *Sūkṣmāgama* TS1003-08, ln.168: कुर्यान्मण्डपं चतुश्चकम् । and *Arthaśāstra* 2.2.3, etc.: वृत्तं दीर्घं चतुश्च वा translated “circle, rectangular, or square.”

प्लावयन्तं जगत्सर्वं द्वितीयं वारुणाक्षरम् ।
अर्धचन्द्रगतं ध्यायेत्पद्मोदरसुसंस्थितम् ॥ १२ ॥

तर्जनीं बीजसंयुक्तां चालयेत् सकृत्सकृत् ।
तेन निर्विषता सर्वं विषे स्थावरजङ्गमे ॥ १३ ॥

रकाराष्टसमन्तं तु त्रिकोणं स्वस्तिकावृतम् ।
तृतीयं स्तोभकाले तु मध्यमाङ्गुलिसंस्थितम् ॥ १४ ॥

P_{ALM} 20^r

ज्वालामालाकुलं रक्तं पृथिव्याधस्त दीपितम् ।
निदहेद्भुवनान्सर्वान्किं पुनर्विषदूषितान् ॥ १५ ॥

PR_B 23^r

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 ॥

12a प्लावयन्तं] PR_BD_C, प्रावयन्तं P_{ALM} 12b °आक्षरम्] PR_BD_C, °आक्षरं[[I]] P_{ALM} 12d पद्मोदर°] D_CP_{ALM}^{pc}, पद्मोदर°
P_{ALM}^{ac}, पद्मोदल° PR_B 12d °सुसंस्थितम्] P_{ALM}, °गतः स्थितं PR_BD_C 13a तर्जनीं] P_{ALM}, तर्जनी° PR_BD_C 13a
°संयुक्तां] P_{ALM}, °संयुक्तं PR_BD_C 14a रकाराष्टसमन्तं] conj., रकाराष्ट[[क]]शतंता P_{ALM}, रकाराष्टकसमन्ता PR_BD_C^{hyper}
14b °आवृतम्] P_{ALM}^{ac}, °आवृतिं P_{ALM}^{pc}, °आकृतिं PR_BD_C 14c °काले] PR_BD_CP_{ALM}^{pc}, °कालोक P_{ALM}^{ac}^{hyper} P_{ALM} 14d
°संस्थितम्] PR_BD_C, °संज्ञितं P_{ALM} 15c निदहेद्] PR_BD_C, [निर्दहेद्] P_{ALM} 15c भुवनान्सर्वान्] PR_BD_C, [भुवनान्सर्वान्]
P_{ALM} 16a वायवं बीजं] PR_BP_{ALM}, वायुबीजं तु D_C 16b °स्थितं स्व°] PR_BD_C, स्थितं[[I]] [स्व] P_{ALM} 16c सुवृत्तं
बिन्दुभिर्] PR_BD_C, शोषणं बिन्दुकैर् P_{ALM} 16d चण्ड°] D_CP_{ALM}, चन्द्र° PR_B 17a ध्येयम्] corr., [[म]]ध्ये[य]म् P_{ALM},
ध्येयम् PR_BD_C 17b क्षेपे धावनवल्गने] P_{ALM}, क्षिपेद्धावनवल्गने PR_BD_C 17d तत्रा°] PR_BD_C, तवा° P_{ALM}^{unmet.} 18c
वर्षन्तम्] PR_BP_{ALM}, वर्षन्तम् D_C 18c अमृताधारास्] PR_BD_C, अमृतं धारा P_{ALM} 19a हृद्देशनाभिस्थं] PR_BD_C, च
हृदि नाभिस्थं P_{ALM}^{unmet.} 19b व्यापयन्तं] PR_B, स्थापयन्तं D_C, ध्यायन्तं र° P_{ALM}

14a Kenichi KURANISHI pointed out the following parallel cited by Kṣemarāja regarding *Netratāntra* 16.32:
तद्वाह्ये वह्निभवनं रेफाष्टकविभूषितम् ॥

12d पद्मोदरसुसंस्थितम्] I treat this reading as the *difficilior* because outside of the tantras, the prefix सु- is generally not used within compounds. 15b In P_{ALM}, a second hand writes 15bcd and the first three *akṣaras* of 16a in 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_C 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 declined form.

[पञ्चाक्षरकर्माणि]

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 ॥
नामेनान्तरिता सर्वे अचलाश्च नगोपमाः ।
स्तम्भनं-म्-एतदुद्दिष्टं नान्यश्चालयितुं क्षमः ॥ २३ ॥

P_{ALM} 20^y

PR_B 23^y

D_C 12^y

[प क्षि ॐ स्वा हा]

विलुप्तमादिमं बीजं द्वितीयस्थानसंस्थितम् ।
द्वितीयमादिमे स्थाने शेषान्ये तु स्वभावतः ॥ २४ ॥
कमले इन्द्रभवने मूर्ध्नि जीमूतरूपिणम् ।
वर्षन्तं च महौघेन शीतलं प्राणधारिणम् ॥ २५ ॥
अपमार्ज्यं करस्थेन प्रयोगेण विषातुरम् ।
कुरुते निर्विषं शीघ्रं तक्षकेनापि दंशितम् ॥ २६ ॥

20b सुखं येन भवेन्] conj., सुखेन भवते P_{ALM}, मु(षे)न भवते PR_B, सुखेन तवते D_C 20d °पञ्चकेन] PR_BD_C, °पञ्चमेन P_{ALM} 21a जपेन तु] PR_BD_C, जपेन[IT] [तु] P_{ALM} 21a सिद्धिर्] PR_BD_C, सिद्धि[र्] P_{ALM} 21b विषे] em., विष° PR_BD_C, विषं P_{ALM} 21c कर्म] P_{ALM}, मंत्र PR_BD_C 21d महौजसम्] PR_BP_{ALM}, महौजसम् D_C 22b पञ्चमं तु विलोपितम्] em., पञ्चमं तु विलोपितम् PR_BD_C, शेषाण्ये तु स्वभावतः P_{ALM} 22d °वज्र°] PR_BD_C, °वज्रान् P_{ALM} 23a सर्वे] PR_BD_C, सर्वा P_{ALM} 23b अचलाश्च नगोपमाः] conj., अचलां च नगोपमाम् PR_BD_C, अचला च[न][ल]गोपमां P_{ALM} ^{sec. manu} 23c स्तम्भनं-म्-एतद्] PR_BD_C ^{aisā}, स्तं(भ)[मे] तत् सम्° P_{ALM} ^{sec. manu} 24d शेषान्ये तु स्वभावतः] corr., शेषाण्ये तु स्वभावतः PR_BD_C, शेषाणामन्तस्वभालुस्थं P_{ALM} ^{hyper} 25a कमले इन्द्रभवने] PR_BD_C, बिन्दुभूते[बिन्दुभूते] P_{ALM} ^{hypo} 25c वर्षन्तं] P_{ALM}, विषंतं PR_BD_C 25d °धारिणम्] PR_BD_C, °चारिणं P_{ALM} 26a अपमार्ज्यं] PR_BD_C, अपमार्जी° P_{ALM} 26b प्रयोगेण] PR_BD_C, प्रय(ोगे)ण P_{ALM} 26c निर्विषं] D_CP_{ALM}, विर्^२नि^१षं PR_B

22b Cf. *Nārāyaṇīya Tantrasārasaṅgraha* 3.21cd–22ab: आकाशदेशभूबीजः पञ्चार्णो विपतिर्मनुः ॥ संस्तम्भयेति वीप्सातो भाषणात्स्तम्भयेद्विषम् ।

20b सुखं येन भवेत्] I offer this reading as a mere diagnostic conjecture. 22b The variant of P_{ALM} 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_{ALM} which was misincorporated. P_{ALM}'s confused variant at 24d supports this theory. 22c सम्पुटं कृत्वा should be understood in the sense of सम्पुटीकृत्वा. 26b प्रयोगेण] The reading is in doubt. In verses 38–39 it seems that a *danḍa* is being referred to.

सप्तजसजलेनैव तूरं सम्प्रोक्ष्य मन्त्रवित् ।
 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 ॥
 स्तोभयेत्पादसहस्राणि† ग्रहज्वरविषातुरम् ।
 स्वपुरस्थफडन्तेन कुर्याद्भावनवल्गानम् ॥ ३० ॥

PR_B 24^r

P_{ALM} 21^r

[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 ।

27b तूरं] PR_BP_{ALM}, नूरं D_C 27b सम्प्रोक्ष्य] PR_BD_C, संक्षोभ्य P_{ALM} 27c ध्वनिना निर्विषं कृत्वा] conj. H.I., ध्वनिना तु विषं कृत्वा PR_BD_C, वर्धनी वा घटं वापि P_{ALM} 28b शतवाराभिः] PR_BD_C, शतवाराणि P_{ALM} 28c स्नानं] P_{ALM}, स्नानं PR_BD_C 29c वह्निं चैवादितः] em. H.I., वह्निं चैवादितं PR_B, वह्निं वै वादितं D_C, वह्निन्वैपादितः P_{ALM} 29d द्वयं जपेत्] conj. SANDERSON, दह पच एवं लपेत् P_{ALM} unmet., तदहमेव लक्षयेत् PR_BD_C unmet. 30a स्तोभयेत्पादसहस्रं] P_{ALM}, स्तोभे पात्रसहस्राणि PR_BD_C 30b ग्रहज्वरं] PR_BD_C, गुडधारं P_{ALM} 30c स्वपुरं] PR_BD_C, स्वपुरे P_{ALM} 30c फडन्तेन] P_{ALM}, फटान्तेन PR_B, पटातेन D_C 30d कुर्याद्] PR_BD_C, कुरुते P_{ALM} hyper 31a चतुर्थं स्थानं] em. H.I., चतुर्थस्थानं PR_BD_C, चतुर्थस्नानं P_{ALM} pc, चतुर्वस्नानं P_{ALM} ac 31b पार्थिवं संस्थितम्] em., पार्थिवसंस्थिते Σ 31c आदिमं] P_{ALM}, आदिस्थं PR_BD_C 31c वायवं] PR_BD_C, वायव्यं P_{ALM} 31d भाषयेत्] PR_BD_C, भावयेत् P_{ALM} 32a राजीवषट्] D_C, राजी च षट् PR_B, om. P_{ALM} 32b यत्रतत्रस्थं] em. H.I., यत्र तत्रस्थ PR_BD_C, om. P_{ALM} 32c संक्रामयति] PR_B, संक्रामायति D_C, om. P_{ALM} 33b स्थापनं] PR_B, स्थापनं D_C unmet., om. P_{ALM} 34a लोपयित्वा] P_{ALM}, लोमयित्वा PR_BD_C

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 considered short before भ्र by poetic license. 32a P_{ALM} omits all of 32 and 33 without any gaps left in the MS. 33d मनसि गोचरे metri causa for मनसः गोचरे.

आदिस्थं पञ्चमं बीजं प्लावयन्तं विचिन्तयेत् ।
विषातानां तु जन्तूनां विषाक्षेपकरः स्मृतः ॥ ३४ ॥

दाघं ज्वरं तथा शूलं मूर्च्छना च शिरोरुजा ।
नाशयेत्सर्वरोगाणि गरलं विविधं तथा ॥ ३५ ॥

D_c 13'

[दण्डस्थानि मन्त्राणि]

पृथिव्यापद्वयान्तस्थं नाम्ना तु सहितं भवेत् ।
उर्वी तेजस्तथा वायुर् नामेकत्र तु संस्थितम् ।
स्तोभनं पञ्चदण्डस्थं कुरुते नात्र संशयः ॥ ३६ ॥

PR_b 24^y

पृथिव्यानिलमाकाशं स्वकीयपुरसंस्थितम् ।
शताभिमन्त्रितं दण्डं भूतार्तं तेन ताडयेत् ।
आगच्छेच्छरवेगेन दूतसम्प्रेषितेन च ॥ ३७ ॥

पृथिव्याकाशसंयुक्तं दण्डं शताभिमन्त्रितम् ।
स्पृशेद्दूतकरस्थेन दूरस्थो मोचयेद्ब्रह्म ॥ ३८ ॥

P_{ALM} 21^y

लूतागर्दभविस्फोटा वृश्चिकाद्याश्च वेदना ।
अपमार्ज्यं अनेनैव सुखीत्याशु भविष्यति ॥ ३९ ॥

[हैं हों हः?, fire emphasized]

क्षमान्तं वह्निमारुढं ए ओ अः त्रिस्वरान्वितम् ।
अनिलाग्निपुरान्तस्थः युगान्ताग्निसमप्रभम् ।
पादौ हृदि शिरे न्यस्तं भृशं स्तोभति आतुरम् ॥ ४० ॥

34c आदिस्थं] PR_BD_C, आदि(स्था) P_{ALM}^{sec. manu} 35a दाघं ज्वरं] corr., दाघज्वर Σ 35b मूर्च्छना] P_{ALM}, मूर्च्छनां PR_BD_C 35b शिरोरुजा] PR_BP_{ALM}, शिरोरुजां D_C 36a—b पृथिव्यापद्वयान्तस्थं नाम्ना तु] PR_BD_C, पृथ्वी आपः द्वयो संस्थ(त)नानेन P_{ALM} 36c उर्वी] corr., उर्वीस् P_{ALM}^{pc}, ऊर्वीस् P_{ALM}^{ac}, मूर्ध्ने PR_BD_C 36c तेजस्] P_{ALM}, तेजं PR_BD_C 36d नामेकत्र तु] conj., नामेकत्र P_{ALM}^{hypo}, नामेकत्रं तु PR_BD_C 36f नात्र] P_{ALM}, न च PR_BD_C 37a आकाशं] PR_BD_C, (आ)कासं[[T]] P_{ALM} 37c °मन्त्रितं] PR_BD_C, [°मन्त्रितं] P_{ALM} 37c दण्डं] PR_BD_C, दंडितं P_{ALM}^{ac}, दंडं P_{ALM}^{pc sec. manu} 37d भूतार्तं] PR_BD_C, चूर्वार्तस् P_{ALM} 37e आगच्छेच्च] PR_BD_C, आगच्छ P_{ALM} 37f दूतसम्प्रेषितेन] corr., दूतसंप्रेषितेन P_{ALM}, दूतं सम्प्रेषितेन PR_BD_C 38a पृथिव्याकाशं] D_C, पृथिव्या कोशं PR_B, पृथिव्या कोकोसं P_{ALM} 38b दण्डं] PR_BD_C, दं P_{ALM} 38c स्पृशेद्] em., स्पृशे Σ 38c °करस्थेन] P_{ALM}, °करस्थे त PR_BD_C 38d दूरस्थो] P_{ALM}, दूरस्थे PR_BD_C 38d मोचयेद्ब्रह्म] PR_BP_{ALM}, मौवयेद्ब्रह्म D_C 39a लूतागर्दभं] PR_BP_{ALM}, लूतागर्भं D_C 39a विस्फोटा] PR_BD_C, विस्फोटां P_{ALM} 39b वृश्चिकाद्याश्च] D_CP_{ALM}, वृश्चिकायाश्च PR_B 39c अपमार्ज्यं] conj., अपमार्ज्यं P_{ALM}, अममाच्चं PR_BD_C 39d आशु] corr., आ[शु]र् P_{ALM}, आसुर् PR_BD_C 40a क्षमान्तं] PR_BD_C, क्षसान्तं P_{ALM} 40b ए] PR_BD_C, [ए] P_{ALM} 40b अः] PR_BP_{ALM}, अ D_C 40b °स्वरां] PR_BD_C, °स्व[[T]]रां P_{ALM} 40c °आग्निं] P_{ALM}, °आग्निः PR_BD_C 40c पुरान्तस्थः] PR_BD_C, पुरांभस्थः P_{ALM} 40e शिरे] P_{ALM}^{aiśa}, शिरो PR_BD_C 40e न्यस्तं] P_{ALM}, न्यस्त PR_BD_C

39b P_{ALM} has an X mark over the द्या akṣara of वृश्चिकाद्याश्च. 40e शिरे] aiśa locative singular.

ग्रहैश्चातुर्थकैर्नागैः शाकिनीभिस्तु पीडितम् ।
स्तुभ्यते नात्र संदेहो अब्रह्मण्यं रटन्ति ते ॥ ४१ ॥

PR_B 25^r

पुरं चैव गृहं वाथ ग्रहैरुग्रैश्च दूषितम् ।
ज्वालामालावृतं ध्यात्वा योगेनानेन दीपितम् ।
तं दृष्ट्वा नश्यते भीतो ग्रहो वा यदि पन्नगः ॥ ४२ ॥

[क्षेँ क्षेँ शः?, water/space emphasized]

ए ओ रेफविहीनं तु आद्ये द्वे बिन्दुभूषिते ।
पुनरेव विसर्गेण तृतीयं तदवस्थितम् ॥ ४३ ॥

पद्मस्थे बिन्दुभवने शिवं अमृतरूपिणम् ।
ध्यायेन्मूर्ध्नि स्थितं देवं प्लावयन्तं तमातुरम् ॥ ४४ ॥

P_{ALM} 22^r

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_C 13^v

हृदि वक्त्रे तथा मूर्ध्नि त्रिषु स्थानेषु चिन्तितम् ।
हरते सर्वरोगाणि विषार्तेषु च का कथा ॥ ४८ ॥

PR_B 25^v

[वायुना नाम?]

तदेव वायुबीजस्थं वायुना परिवेष्टितम् ।
भृङ्गवर्णसमोपेतं विषभुक्तस्य चिन्तयेत् ॥ ४९ ॥

41a ग्रहैश्] PR_BD_C, गृहैश् P_{ALM} 41a चातुर्थकैर्] D_CP_{ALM}, चातुर्कै^{र्थ} PR_B 41a नागैः] *corr.*, नागै Σ 41b
शाकिनीभिस्तु] PR_BD_C, साकिनीभि[स्तु] P_{ALM} 41c स्तुभ्यते] PR_BD_C, स्तम्भये P_{ALM} 41d अब्रह्मण्यं] PR_BD_C,
अब्रह्मण्य P_{ALM} 41d रटन्ति ते] PR_BD_C, रडन्ति ये[[त]] P_{ALM} 42a गृहं] PR_BP_{ALM}, ग्रहं D_C 42d योगेना°] PR_BD_C,
प्रयोगेना° P_{ALM}^{hyper} 42e नश्यते] PR_BP_{ALM}, नश्य[ते] D_C 43a ए ओ] P_{ALM}, एष PR_BD_C 43a तु] P_{ALM}, वा PR_BD_C
43b आद्ये द्वे] PR_B, आधोर्द्धे D_C, अ(र्)द्ये P_{ALM}^{hypo} 43c विसर्गेण] PR_BD_C, विशेषेण P_{ALM} 44a पद्मस्थे] PR_BD_C,
पद्मस्थं P_{ALM} 44a बिन्दुभवने] *em.* H.I., बिन्दुभवने PR_BD_C, विवभवते P_{ALM} 44b शिवं] PR_BD_C, शितम् P_{ALM}^{ummet.}
44c ध्यायेन्] *corr.*, ध्याये PR_BD_C, ध्यायेत् P_{ALM} 44c स्थितं] P_{ALM}, सितं PR_BD_C 45a आक्षेपं] P_{ALM}, आपेपं
PR_BD_C 45b तु] PR_BD_C, च P_{ALM} 45c °ज्वराश्] *em.*, °ज्वरश् PR_BD_C, °ज्वश् P_{ALM}^{hypo} 45d °कीटगर्दभाः]
corr., °कीटगर्दभा PR_BD_C, °कीगर्दभा P_{ALM}^{hypo} 46a शूला°] P_{ALM}D_C, लूला PR_B 46a या] P_{ALM}, पा PR_BD_C 46c
स्मरणाद्धरते] P_{ALM}, स्मरणा ज्वरते PR_BD_C 46d विषाणि त्रि°] PR_BD_C, विषा नित्य P_{ALM} 47a प्रयोगः] P_{ALM}, प्रयोग
PR_BD_C 47b यः स्मरेत्] PR_BD_C, स्मस्मरते P_{ALM} 47d न] D_CP_{ALM}, [न] PR_B 48d च का] D_CP_{ALM}, का^{र्} च^{र्} PR_B
49b वायुना] PR_BD_C, वायुनो P_{ALM} 49d विषभुक्तस्य] PR_BD_C, विषभुक्तस्तु P_{ALM}

44b It is metrically necessary to read शिवं अमृत° rather than शिवममृत°.

यस्मिन्नङ्गे न्यसेत्तं तु आतुरे वातिकोत्तमः ।
तदङ्गं चलते तस्य अर्धं वा यदि वा स्थितम् ॥ ५० ॥

धावने बल्गने सर्वे पातनोत्थापने तथा ।
जल्पापयति पात्राणि अनेनैव विधानवित् ॥ ५१ ॥

P_{ALM} 22^v

एतच्छूर्यपरं वर्णमनेकाश्चर्यकारकम् ।
ग्रहज्वरविनाशश्च सर्वपापक्षयंकरम् ॥ ५२ ॥

[अहिदष्टस्य साध्यस्य विधिः]

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 ॥

PR_B 26^f

पुनरेव पटान्तस्थं जनस्यास्ये तु विन्यसेत् ।
आतुरस्य हृदि वक्त्रे पद्भ्यां च वायुरूपिणम् ॥ ५६ ॥

मुष्ट मुष्टेति वचना जने च भाषितेन च ।
आशु चोत्तिष्ठते दष्टः पटस्य हरणेन तु ॥ ५७ ॥

[चतुर्णां भूतानां वर्णाः]

50a यस्मिन्नङ्गे] P_{ALM}, यस्मिन्यङ्गे PR_B, यस्मिन्यङ्गे D_C 50a न्यसेत्] D_CP_{ALM}, न्यसे PR_B 50b वातिकोत्तमः] em.,
वात्तिकोत्तमः P_{ALM}, बालकोत्तमः PR_BD_C 50c तस्य] P_{ALM}, यस्य PR_BD_C 50d अर्धं वा यदि वा] PR_BD_C, अर्धेन च
यदा P_{ALM} 51a धावने बल्गने] em., धावते बल्गते D_C, धावते बल्गतेत् PR_B, [धावते] बल्गते P_{ALM}^{sec. manu} 51a सर्वे]
PR_BD_C, अन्वे P_{ALM} 51b पातनो°] corr., पा[त]नो° P_{ALM}^{sec. manu}, पततो° PR_BD_C 52a एतच्छूर्यपरं वर्णम्] PR_BD_C,
एतच्छूर्यपरं बीजं P_{ALM}^{pc. manu}, तच्छूर्यपरं बीजं P_{ALM}^{ac} 52b अनेकाश्चर्य°] PR_B, अने[र]काश्चर्य° D_C, अनेका[र]श्चर्य° P_{ALM}
52b °कारकम्] PR_BD_C, °कारकारकं P_{ALM}^{hyper} 52c °विनाशश्च] PR_BD_C, °विनाशश्च P_{ALM}^{hypo} 53a अहिदष्टस्य] em.,
अहिदंशितस्य Σ^{hyper} 53b अन्यो] PR_BD_C, अन्या P_{ALM} 53b सुखावहः] em., सुखावहा P_{ALM}, सुखावहम् PR_BD_C 53c
°प्रगुणीकृत्य] P_{ALM}, °प्रगुणीकृत्वा PR_BD_C 53d °आच्छाद्य-म्] D_CP_{ALM}, आच्छाद्यम् PR_B 54c मण्डलो°] PR_BD_C,
मंडले(त्)° P_{ALM} 54d बिन्दुकेन] PR_BD_C, इंद्रकोणे P_{ALM} 55a पटं] PR_BD_C, पुट° P_{ALM} 55b वर्धन्या] PR_BD_C,
पर्धन्या P_{ALM}^{ac}, पर्वन्या P_{ALM}^{pc} 55b उदकं] PR_BD_C, उ[कं]दकं P_{ALM} 55d विषभुक्तं] PR_BD_C, विषभक्तं P_{ALM} 56a
पटान्तस्थं] P_{ALM}, पुटान्तस्थं PR_BD_C 56b जनस्यास्ये] D_C, ज[न]स्यास्ये P_{ALM}, जनस्यास्य PR_B 56c हृदि वक्त्रे]
corr., हृदिर्वक्त्रे PR_BD_C, हृदिचक्रे P_{ALM} 57b जने च भाषितेन च] conj., ज(नै) च भाषितेन च P_{ALM}, जनपदे भाषिते वरेत्
PR_B^{hyper}, जनपदे भाषिते चरेत् D_C^{hyper} 57c आशु चोत्°] D_C, आशु वो PR_B, असुरि P_{ALM} 57c दष्टः] corr., दष्ट° Σ
57d पटस्य] PR_BD_C, पटलस्य P_{ALM}^{hyper}

50d D_C has a line over the y of यदि and P_{ALM} has an X under °न च. 52b शूर्य° is a variant spelling of सूर्य.

अथ वायव्य चाग्नेया माहेन्द्रा वारुणा तथा ।
वर्णाः पुरगताः सर्वे विपक्षविषनाशनाः ॥ ५८ ॥

P_{ALM} 23^r

अनेन विधिना सर्वे सर्वकार्येषु सिद्धिदाः ।
तान्वर्णान्सम्प्रवक्ष्यामि यथा ज्ञायन्ति तत्त्वतः ॥ ५९ ॥

अकारादिक्षकारान्ताः शतार्धाक्षरसंख्यया ।
मातृकां प्रस्तरेत्पूर्वं पश्चादंशं प्रकल्पयेत् ॥ ६० ॥

[त्रयोदश वायव्या वर्णाः]

अ·उ·स्वरसमायुक्तं ए·ऐ·ओ·पदसंयुतम् ।
य·ग·ठो ढ·फ·धश्चैव ब·भं·एवं पदान्वितम् ।
वायव्या अक्षरा ह्येते वायुकार्यांशके स्थिताः ॥ ६१ ॥

D_c 14^rPR_B 26^v

[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]

इ·ई·लृ·लृ·चृ·लश्चैव ङ·ञ·ण·न·म एव तु ।
माहेन्द्रा अक्षरा ह्येते वारुणाश्च निबोधतः ॥ ६३ ॥

58c वर्णाः] PR_BD_C, वर्णा P_{ALM} 58c पुरगताः सर्वे] PR_BD_C, स्वपुरमध्यस्थं P_{ALM} 58d °नाशनाः] PR_BP_{ALM}, °नाशना D_c 59a विधिना] PR_BD_C, विधि[†]ना P_{ALM} 59b सिद्धिदाः] corr., सिद्धिदा Σ 59c तान्वर्णान्] PR_BD_C, ते वर्णा P_{ALM} 59d ज्ञायन्ति] PR_BD_C, जायन्ति P_{ALM} 60a अकारादि°] P_{ALM}, आकारादि° PR_BD_C 60a °आन्ताः] corr., °आन्ता Σ 60b शतार्धाक्षर°] PR_BD_C, सतार्द्धक्षर° P_{ALM} 60b °संख्यया] P_{ALM}, संख्यया PR_BD_C 60c पूर्व] PR_BD_C, [स]र्व्व P_{ALM} 60d अंशं] PR_BD_C, दिशां P_{ALM} 61b ओ] PR_BD_C, तु P_{ALM} 61c य·ग·ठो ढ·फ·धश्] conj., य·ग·ठ·ढ·फ·धश् PR_BD_C *unmet.*, ज·ग·ठ·ध·ढ·फश् P_{ALM} *unmet.* 61d ब·भं एवं] PR_B, ब·भं पवं D_c, (म)·भ·ज·[श्चै]व° P_{ALM} 61e अक्षरा] PR_B, °क्षरा D_c P_{ALM} *hypo* 61e एते] PR_BP_{ALM}, एता D_c 61f वायु°] PR_BD_C, काचु° P_{ALM} 61f स्थिताः] P_{ALM}, स्थिता PR_BD_C 62a ऊ] PR_BP_{ALM}, उ D_c 62a औ] P_{ALM}, ओ PR_BD_C 62a संयुक्ता] *em.*, संयुक्तां PR_BD_C, संप्रयुक्ता P_{ALM} *hyper* 62b घ·ख·प·ङ] conj., घ·ख·*·ङ P_{ALM}, घ·वे·ऋ·ङ PR_BD_C 62b तथस्] *em.*, तपस् PR_BP_{ALM}, त एस् D_c 62c रकारं] PR_BD_C, भकारं P_{ALM} 62d आग्नेयाः] PR_BD_C, आग्नेयः P_{ALM} 63a लृ·लृ] PR_BP_{ALM}, *om.* D_c 63a च] conj., व Σ 63a लश्] PR_BD_C, लाश् P_{ALM} 63b तु] PR_BD_C, च P_{ALM} 63c एते] PR_BP_{ALM}, एता D_c 63d वारुणाश्] P_{ALM}, वारुणं PR_BD_C 63d निबोधतः] P_{ALM}, निबोधत PR_BD_C

58a वायव्य] ends in a short vowel in all manuscripts *metri causa*. 59d ज्ञायन्ति for ज्ञायन्ते *metri causa*. 61b The list in *Īśānaśivagurudevapaddhati* 2,39.61a supports reading औ here as a *vāyavya* vowel. 62a P_{ALM} has no distinct *akṣara* for initial *au*, so it could likewise be read as *o*. 62a *ma-vipulā* 62a The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading औ here as an *āgneya* vowel. P_{ALM} does not distinguish initial vowel ओ from औ, and where the *β* manuscripts read औ as a *vāyavya* vowel, P_{ALM} had a variant, so it is not possible to decide if P_{ALM} intended ओ or औ here. 62b The list in *Īśānaśivagurudevapaddhati* 2,39.61c supports reading प here as an *āgneya* consonant. 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.

[त्रयोदश वारुणा वर्णाः]

अं·अः·क·व·छ·ञो वर्णाः ट·झश्च पुनरुद्धरेत् ।
श·ष·सुः 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_{ALM} 23^y

[वर्णैः कर्म]

अथान्यं तु परं गुह्यं कर्म सर्वार्थसिद्धिदम् ।
एकैकस्य क्रमात्कर्म अक्षरस्य निबोधतः ॥ ६६ ॥

[अकारेण कर्म]

स्वस्थानपुरमध्यस्थं स्वनामपरिवेष्टितम् ।
अकारं ध्यायते धूम्रं संक्रामेद्यत्र रोचते ॥ ६७ ॥

PR_B 27^f

[आकारेण कर्म]

वाय्वग्निमण्डलस्थं तु आकारं हुतभुक्प्रभम् ।
आवेशयेन्निरुजांश्च सरुजेषु च का कथा ॥ ६८ ॥

[इकारेण कर्म]

इ वायुपुरमध्यस्थं रक्ताभं बिन्दुसंयुतम् ।
ज्वरः शिरोरुजातो वा अपमार्ज्यं सुखी भवेत् ॥ ६९ ॥

[एकारेण कर्म]

64a व] PR_BD_C, च P_{ALM} 64a जो] conj., ज Σ^{unmet.} 64b ट·झश्च] conj., टमथश्च PR_BD_C^{hyper}, टसथ P_{ALM}^{unmet.}
64c सः] conj., स Σ^{unmet.} 64c स·द] PR_BD_C, दा P_{ALM}^{hypo} 64c तु] PR_BD_C, च P_{ALM} 64d क्षकारं] PR_BD_C,
क्षकार P_{ALM} 64e वर्णास्तु] PR_BD_C, वर्णाश्च P_{ALM} 64e वारुणाः ख्याताः] corr., वारुणाख्याता Σ 64f सिद्धिदाः]
corr., सिद्धिदा Σ 65a विषदूषितसत्त्वस्य] em., विषदूषितसर्वस्य PR_BD_C, विषदूषितस्य सत्त्वस्य P_{ALM}^{hyper} 65b आद्यं]
D_C, आद्य[स्य] P_{ALM}, आ[*]द्यं PR_B 65c तं] PR_BP_{ALM}, तं[तू] D_C 65c विकल्पे तु] PR_BD_C, विकल्पेन P_{ALM} 65d
च] PR_BD_C, तु P_{ALM} 65e बहुधा] PR_BD_C, [ब]हुधा P_{ALM}^{sec. manu} 65f सिद्धिं] PR_BD_C, सिद्धिं[दां] P_{ALM} 66a
तु परं] P_{ALM}, त्वपरं PR_BD_C 66b सर्वां] P_{ALM}, सिद्धां PR_BD_C 66c क्रमात्] em., क्रमा PR_BD_C, क्रमार्त् P_{ALM}
66d निबोधतः] P_{ALM}, निबोधत PR_BD_C 67a स्वस्थानं] P_{ALM}, श्व(स)नं PR_B, श्वसनं D_C 67a °मध्यं] PR_BD_C,
°म[स्थ]ध्यं P_{ALM} 67c अकारं] em. H.I., आकारं Σ 67c धूम्रं] PR_BP_{ALM}, धूमं D_C 67d संक्रामेद्] PR_BD_C, संक्रामे
P_{ALM} 68b °प्रभम्] PR_BD_C, °[प्र]भं P_{ALM}^{pc. manu}, °श्रुतं P_{ALM}^{ac} 68c आवेशयेन्] em. sa-vipulā, आवेशये P_{ALM}^{sa-vipulā},
आवेशायति D_C^{unmet.}, आवेशयति PR_B^{unmet.} 68c निरुजांश्च] P_{ALM}, निरुजां PR_BD_C^{hypo} 68d सरुजेषु] PR_BD_C, स्वरुजेषु
P_{ALM} 69a इ वायुपुरं] D_C, ई वायुपुरं P_{ALM}, इ वायुपुरं PR_B 69a °स्थं] P_{ALM}, °स्था PR_BD_C 69b रक्ताभं
बिन्दुसंयुतम्] corr., रक्ताभं बिन्दुसंयुतं P_{ALM}, रक्ताभा बिन्दुभिर्युता PR_BD_C 69c ज्वरः शिरोरुजातो वा] corr., ज्वरो
शिरोरुजातो वा PR_BD_C, ज्वरिते शिरोरुजाते च P_{ALM}^{hyper} 69d अपमार्ज्यं] PR_BD_C, अमार्ज्यं P_{ALM}^{hypo}

64b The list in *Īśānaśivagurudevapaddhati* 2,39.60d supports reading झ here as a *vāruṇa* consonant.

एकारं धूम्रवर्णं तु वह्नेः पुरवरे स्थितम् ।
वाह्यतो वायुभवनं धरित्र्या सम्पुटीकृतम् ।
गृहीत्वा विष भूतं वा वस्त्रान्ते ग्रन्थितं धरेत् ॥ ७० ॥

[ककारेण कर्म]

ककारं सर्वगात्रेषु कृष्णाञ्जनसमप्रभम् ।
संक्रमे गरलभूतानां यत्र यत्रावरोचते ॥ ७१ ॥

P_{ALM} 24^r

[चकारेण कर्म]

वह्निगोचरमध्यस्थं विद्युज्वालासमप्रभम् ।
चकारोच्चाटने क्षिप्रं पिशाचोरगमानुषम् ॥ ७२ ॥

D_c 14^v

[ठकारेण कर्म]

ठकारोदरमध्यस्थं कलशं मुखसंयुतम् ।
व चतुर्थं सितां ध्यायेद्विन्दुना मूर्ध्नि भूषितम् ।
अर्धेन्दुसम्पुटीकृत्वा वामहस्ते विचिन्तयेत् ॥ ७३ ॥

PR_B 27^v

तेनाभिमन्त्रितं तोयमातुरस्याभिषेचनम् ।
कारयेत्सर्वरोगेषु ज्वरदाघविषूचिकैः ॥ ७४ ॥

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 ।

P_{ALM} 24^v

70a एकारं] P_{ALM}, इकारं PR_B, ईकारं D_c 70e गृहीत्वा] PR_BD_c, गृहीत्व P_{ALM} 70f वस्त्रान्ते ग्रन्थितं] PR_BD_c,
वस्त्रान्तरे ग्रथितं P_{ALM} 70f धरेत्] P_{ALM}, वरेत् PR_BD_c 71c संक्रमे गरलभूतानां PR_BD_c ^{hyper aiśa}, संग्रामे करारलभूतानां
P_{ALM} ^{hyper} 72a वह्निगोचरं] PR_BD_c, वह्निर्गोचरं P_{ALM} 72b विद्युज्] corr., विद्युं Σ 72b °ज्वालासमं] PR_BP_{ALM},
°ज्वालां समं D_c 72c चकारोच्चाटने] D_c, चकारोच्चाटने PR_B, यकारोच्चाटने P_{ALM} 73a ठं] D_cP_{ALM}, °ठ[व] PR_B
73b कलशं] corr., कलस P_{ALM}, कलासं PR_BD_c 73c व चतुर्थं सितां] PR_BD_c, चतुर्थसितं P_{ALM} ^{hypo} 73c ध्यायेद्] P_{ALM},
ध्याये PR_BD_c 74a तोयम्] PR_BD_c, [कृत्वा] तोयं P_{ALM} 74b आतुरस्यां] PR_BD_c, पानमस्यां P_{ALM} 74d °विषूचिकैः]
em., °विषूचिकैः PR_BD_c, °विसूचिकैः P_{ALM} 75a विस्फोटं] PR_BP_{ALM}, विस्फोटे D_c 75a °शूलेषु] D_cP_{ALM}, °शूषु^२ले^१
PR_B 75c कर्णाक्षिगणं] corr., [कर्णाक्षि]गणं D_c, कर्णाक्षिणं^२ग^१ [ल] PR_B, कर्णाक्षि च P_{ALM} ^{hypo} 75f देवः] corr., देवो
Σ 75f सदाशिवः] PR_BD_c, सदाशिव P_{ALM} 76b कृष्णरूपिणम्] PR_BD_cP_{ALM} ^{pc}, कर्णरूपितं P_{ALM} ^{ac} 76d संक्रामयति
तत्] P_{ALM}, संक्रामन्ति यथा PR_BD_c 77a—b °स्थं मयुक्तं] conj., °स्थं अयुक्तं PR_BD_c, °स्थं अयु अयुक्तं P_{ALM} 77b
रक्तवर्णकम्] D_cP_{ALM}, र^२[व]र्णक^१कं PR_B

72b In D_c, the text of this *pāda* is written over erased and now illegible syllables.

ज्वालामालाकुलं दीप्तं ध्यात्वा च विनिवेशयेत् ।
आवेशयति पृथिवीं ग्रहभूतेषु का कथा ॥ ७७ ॥

अष्टाष्टकशिखोपेतं स्वपुरे देहव्यापकम् ।
ध्यायेदावेशकाले तु मन्दाग्निविनिवृत्तये ॥ ७८ ॥

कुष्ठव्याधिविनाशाय नागोद्दारे च सर्वदा ।
मारणे शत्रुवर्गस्य एतद्भ्यानं हि सिद्धिदम् ॥ ७९ ॥

PR_B 28^r

[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 ॥

ग्रहकृतान्तसंतप्तः त्रिदुःखार्तो ऽपि पीडितः ।
एतदेव सदा ध्यायेद्विषनाशे च नित्यशः ॥ ८२ ॥

[सकारेण कर्म]

सौम्यरूपं सकारं तु सोममण्डलमध्यगम् ।
षष्ठस्वरसमायुक्तं प्लावयन्तं समन्ततः ॥ ८३ ॥

P_{ALM} 25^rD_C 15^r

रुजां तु नाशयेत्सर्वा विषाणि त्रिविधानि च ।
संहारशान्तकर्माणि समासाच्छृणु षण्मुख ॥ ८४ ॥

PR_B 28^v

77d च विनिवेशयेत्] PR_BD_C, वेसे निवेशयेत् P_{ALM} 78b स्वपुरे] *em.*, स्वपुरं PR_BD_C, स्वपुरं P_{ALM} *unmet.* 78d
मन्दाग्निं] P_{ALM}, मदाग्निं PR_BD_C 79a कुष्ठं] P_{ALM}, कुष्ठे PR_BD_C 79a °विनाशाय] D_CP_{ALM}, °विनाश(त)[य] PR_B
79b नागोद्दारे च] PR_BD_C, नागोद्दारेण P_{ALM} 79c मारणे] PR_BD_C, सारणा P_{ALM} 79c शत्रुवर्गस्य] D_C, शक्रवर्गस्य
PR_BP_{ALM} 79d ध्यानं] P_{ALM}, व्यासं PR_BD_C 80c समन्ताद्ब्रजं] P_{ALM}, समन्ताद्ब्रजं PR_B^{pc}, समन्ताज्वक्रं PR_B^{ac}D_C
80e चिन्तयेन्] PR_BD_C, चिन्तये P_{ALM} 80f °वारणम्] *em.*, °वारिणा PR_BD_C, °कारणात् P_{ALM}^{pc}, °कारणं P_{ALM}^{ac} 81c
धाराभिः] D_CP_{ALM}, धात्राभिः PR_B 81d पूरयन्तं] PR_BD_C, पूरयंत P_{ALM} 81e देवं] *corr.*, दे(वम्) P_{ALM}, एनम् D_C,
प(त)नं PR_B 81f शान्तकर्मणि] PR_BD_C, शान्तिकर्मणि P_{ALM} 82a ग्रहकृतान्तसंतप्तः] PR_BD_C, ग्रहभूता तु संतप्ता P_{ALM}
82b त्रिदुःखार्तो ऽपि] PR_BD_C, तृषार्तापि हि P_{ALM} 82b पीडितः] D_CP_{ALM}, पीडिताः PR_B 83a सकारं] P_{ALM},
सदाकारं PR_BD_C ^{hyper} 83d प्लावयन्तं] PR_BD_C, प्लावयंत P_{ALM} 84a तु नाशयेत्सर्वा] PR_BD_C, नाशयतेर्वा P_{ALM} ^{hypo} 84b
च] P_{ALM}, तु PR_BD_C 84c संहारशान्तं] P_{ALM}, संहारस्य तु PR_BD_C 84d समासाच्छृणु] D_C, समासात्शृणु P_{ALM},
समासान् शृणु PR_B 84d षण्मुख] PR_B, षण्मुखः P_{ALM}, ष D_C ^{hypo}

82b त्रिदुःख] probably corresponds to the usage in *Sāṃkhyakārikā* 1.1. The commentary *Yuktidīpikā* explains the three to be *adhyātma*, *adhidaiva*, and *adhibhūta*.

[कलकर्माणि]

द्वादशैस्तु कलैर्युक्तः पृथक्कर्माणि कारयेत् ।
प्रथमस्वरसम्भिन्नं वह्निस्थं स्तोभयेत्तदा ॥ ८५ ॥

द्वितीयेन तु सम्भिन्नमावेशं कुरुते नृणाम् ।
तृतीयेन तु संयुक्तं कुरुते बन्धपातनम् ॥ ८६ ॥

चतुर्थेन तु सम्भिन्नमुत्थापयति पातितम् ।
पञ्चमेन तु संयुक्तं बन्धापयति वामनम् ॥ ८७ ॥

षष्ठस्वरसमायुक्तं जल्पापयति निश्चितम् ।
एकादशेन सम्भिन्नं वर्णान्संस्तम्भयेत्तदा ॥ ८८ ॥

धावनं बलानं चैव नृत्यनं जल्पनं तथा ।
द्वादशस्वरसम्भिन्नं कुरुते वायुमध्यगम् ॥ ८९ ॥

P_{ALM} 25^v

त्रयोदशस्वराक्रान्तं तत्रैव पुरसंस्थितम् ।
संक्रामयति तत्रस्थं वर्णराजेन बुद्धिमान् ॥ ९० ॥

चतुर्दशस्वरोपेतं संहारं कुरुते सदा ।
प्लुतेन निर्विषं कुर्यात्सविसर्गेण विग्रहम् ॥ ९१ ॥

PR_B 29^f

अजप्तानां तु वर्णानामेतत्कर्म प्रकीर्तितम् ।
ज्ञात्वा मण्डलरूपाणि कलानामुदयं तथा ॥ ९२ ॥

[स्थावरविषस्य विधानम्]

स्थावरस्य विषस्याहं विधानं कथयामि ते ।
आतुरमीक्षयेत्पूर्वं साध्यासाध्यमथापि वा ॥ ९३ ॥

विषग्रन्थि करे दत्त्वा प्राङ्मुखो मण्डलोपरि ।

85c प्रथमं] P_{ALM}, प्रथमं PR_BD_C 85d वह्निस्थं] P_{ALM}, वह्निसं° PR_BD_C 85d स्तोभयेत्] PR_BD_C, सोभयेत् P_{ALM} 85d तदा] P_{ALM}, सदा PR_BD_C 86a तु सम्भिन्नम्] corr., सम्भिन्नो PR_BD_C, <तु सं>भिन्नो P_{ALM} 86b आवेशं] P_{ALM}, आवेश PR_BD_C 86b नृणाम्] D_C, नृणम् PR_B, भृशं P_{ALM} 86c संयुक्तं] PR_BD_C, सं(ं)भिन्नं P_{ALM} 87d वामनम्] PR_BD_C, चासनं P_{ALM} 88a °समायुक्तं] P_{ALM}, °समायुक्ते PR_BD_C 88c एकादशेन] P_{ALM}, एकदे[काद]शेन PR_B, एकदेशेन D_C 88c संभिन्नं] P_{ALM}, संभिन्नो PR_BD_C 88d वर्णान्संस्तम्भयेत्तदा] em. H.I., वर्णा संस्तम्भयेत्तदा PR_BD_C, [[कु]स्वरैस्तंभय[[]ते सदा P_{ALM} 89b जल्पनं] PR_B, जल्पनं जल्पनं D_C^{hyper}, जल्पं P_{ALM}^{hypo} 89d वायुमध्यगम्] P_{ALM}, वायुहन्यगं PR_BD_C 90a स्वराक्रान्तं] em., स्वा[रा]क्रान्तं P_{ALM}^{sec. manu}, स्वराक्रान्तो PR_BD_C 90c तत्रस्थं] PR_BD_C, त[त्र]स्थं P_{ALM}^{sec. manu} 91c प्लुतेन] PR_B, प्लवते D_C, [[प्लु]]तेन P_{ALM} 91d सविसर्गेण] corr., सविसर्गे[[न]]ण] P_{ALM}, सविसर्पेण PR_BD_C 91d विग्रहम्] P_{ALM}, निग्रहं PR_BD_C 92a अजप्तानां] PR_BP_{ALM}, अजन्मानां D_C 92c °रूपाणि] PR_BD_C, °रूपा[णि] P_{ALM}^{sec. manu} 93b कथयामि ते] D_CP_{ALM}, कथयाते°मि° PR_B 93c आतुरमीक्षयेत्] corr., आतुरंमीक्षयेत् PR_BD_C, आतुरं परीक्षयेत् P_{ALM}^{hyper} 93d साध्यासाध्यम्] PR_BP_{ALM}, साध्यसाध्यम् D_C

पादजानुकटिहृत्स्थं प्रणवं अग्निवर्चसम् ।

P_{ALM} 26^r

वक्त्रे चास्य ततो न्यासं पठेत्प्रणवपञ्चकम् ॥ ६४ ॥

ज्वालामालाकुलं ध्यात्वा विग्रहं चातुरस्य तु ।

D_c 15^y

भ्रमरीति ततो विद्यां पश्चादुच्चार्य स्तम्भयेत् ॥ ६५ ॥

भ्रूमध्ये कम्पते यस्य गात्रकं पञ्च जायते ।

लोचने च भवेद्रक्ते विषं तस्य न दापयेत् ।

कदा स्यात्कालसंयोगो मृत्युस्तेनैव हेतुना ॥ ६६ ॥

अष्टवर्षात्परे देयमाशीतिकाश्च वर्जयेत् ।

PR_B 29^y

ब्राह्मणं दीयते रोगे क्षत्रियं विषभक्षणे ।

वैश्यं सर्वेषु रोगेषु शूद्रं सर्पेण दंशिते ॥ ६७ ॥

पद्मवर्णसुवर्णाभं मध्ये पद्मसुगन्धिनम् ।

रूक्षं तु वातुलं चैव तं विद्याद्ब्राह्मणं विषम् ॥ ६८ ॥

रक्तवर्णं भवेद्यस्य मध्ये ऽगरुसुगन्धिनम् ।

तन्तुकं बहुवीर्यं च तं विद्यात्क्षत्रियं विषम् ॥ ६९ ॥

पीतवर्णं भवेद्यस्य मध्ये तगरुगन्धिनम् ।

रूक्षं तु वातुलं चैव तं विद्याद्वैश्यजं विषम् ॥ १०० ॥

अञ्जनागिरिनाभं च अजाशृङ्गसमप्रभम् ।

P_{ALM} 26^y

कटुकं मद्यगन्धं च तं विद्याच्छूद्रजं विषम् ॥ १०१ ॥

[विषनामानि]

94c पादजानुकटिहृत्स्थं] *em.* ^{sa-vipulā}, पादजामुकटिहृत्स्थं PR_BD_c ^{sa-vipulā}, बाहुजानुकटि(हृ)स्थं P_{ALM} ^{sa-vipulā} 94f पठेत्प्रणव-
पञ्चकम्] PR_BD_c, पञ्चव्रत उदाहृतं P_{ALM} 95a ज्वालामालाकुलं] PR_BD_c, ज्वालामालाकुलं ज्वालामालाकुलं P_{ALM} 95b
विग्रहं] *em.*, विग्रहे PR_BD_c, निग्रहं P_{ALM} 95c भ्रमरीति] PR_BD_c, भ्रमरी तु P_{ALM} 95c विद्यां] P_{ALM}, विद्या PR_BD_c
96a कम्पते] PR_BD_c, काम्पते P_{ALM} 96a यस्य] PR_BD_c, यस्तु P_{ALM} 96b पञ्च] PR_BD_c, पञ्च P_{ALM} 96c च]
PR_BD_c, न P_{ALM} 96c रक्ते] PR_BD_c, उक्ते P_{ALM} 96d विषं] PR_BD_c, विषं यं P_{ALM} ^{hyperPc}, विषं [[यं]] P_{ALM} ^{Pc}, विषयं P_{ALM} ^{ac}
96e कदा] D_cP_{ALM}, कदा(चि) PR_B ^{hyper} 97b आशीतिकाश्] PR_BD_c, सासीतिकाश् P_{ALM} 97d क्षत्रियं] PR_BP_{ALM},
क्षत्रियं D_c ^{unmet.} 97d विषभक्षणे] P_{ALM}, विषलक्षणे PR_BD_c 97e वैश्यं] *em.*, वैश्यः Σ 97f शूद्रं] *em.*, शूद्रः Σ
97f सर्पेण] PR_BD_c, सर्पेण P_{ALM} 97f दंशिते] *em.*, दंशितः D_cP_{ALM}, दंशितः PR_B 98a सुवर्णाभं] *conj.*, सुवर्णाभं
P_{ALM}, सुवर्णाभं PR_BD_c 98b सुगन्धिनम्] P_{ALM}, सुगन्धितं PR_BD_c 98c रूक्षं तु] *conj.*, [[रू]]^{क्षं} (तु) P_{ALM},
ब्रूक्षयं D_c, द्रू^{क्षं} PR_B 98c वातुलं] PR_BD_c, वातलं P_{ALM} 98d विद्याद्] PR_B, विद्याद् D_c, विद्यात् P_{ALM} 99a
यस्य] P_{ALM}, यस्तु PR_BD_c 99b 'गरु'] PR_BD_c, [[तत्र [**]]][अगरु] P_{ALM} 99c तन्तुकं] PR_BD_c, तत्र कं P_{ALM} 99d
विद्यात्] *corr.*, विद्या PR_B, विद्यात् D_cP_{ALM} 100a पीतवर्णं] PR_BP_{ALM}, पीतवर्णं भवार्णं D_c 100b मध्ये] D_cP_{ALM},
मथि° PR_B 100b तगरु°] PR_BD_c, तत्र सु° P_{ALM} 100c वातुलं] PR_BD_c, वातलं P_{ALM} 100d विद्याद्] P_{ALM}, विद्या
PR_B, विद्याद् D_c 100d वैश्यजं] PR_BD_c, वैस्यं[जं] P_{ALM} 101b अजाशृङ्ग°] PR_BD_c, अजासुं[ग]° P_{ALM} ^{sec. manu} 101c
मद्य°] PR_BD_cP_{ALM} ^{Pc^{sec. manu}}, मध्यमं P_{ALM} ^{ac hyper} 101d विद्याच्छू°] *corr.*, विद्यात्शू° PR_B, विद्याच्छू° D_c, [वि]द्यात्शू° P_{ALM}

94c प्रणवं *metri causa* for प्रणवम्. 96e कदा] I tentatively take this as short for कदाचित्.

अथान्यं सम्प्रवक्ष्यामि विषस्य वर्णसंज्ञकाः ।

कालकूटं मयूराभं बिन्दुकं सक्तुकं तथा ॥ १०२ ॥

सुनाभं वत्सनाभं च शङ्खनाभं सुमङ्गलम् ।

शृङ्गी कर्कटकं मुस्तं मायूरं पुष्करं शिखा ॥ १०३ ॥

PR_B 30^r

हरिद्रं हरितं चक्रं विषं हालाहलं तथा ।

एते ऽष्टादशभेदास्तु कालकूटस्य निर्गताः ॥ १०४ ॥

[ग्रन्थिभेदाः]

ग्रन्थिभेदान्प्रवक्ष्यामि चातुर्वर्ण्यविषस्य तु ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रं चैव यथाविधि ॥ १०५ ॥

विषस्य यस्य भग्नस्य श्रेता दृश्यन्ति बिन्दुकाः ।

ब्राह्मणं तं तु विज्ञेयं शिरोरोगनिवारणम् ॥ १०६ ॥

विषस्य यस्य भग्नस्य रक्ता दृश्यन्ति बिन्दुकाः ।

क्षत्रियं तं तु विज्ञेयं शोधने तु नियोजयेत् ॥ १०७ ॥

D_c 16^r

पीतास्तु बिन्दुका यस्य दृश्यन्ते च प्रतिष्ठिताः ।

तं तु वैश्यं विजानीयाच्छस्तं तच्च रसायने ॥ १०८ ॥

P_{ALM} 27^r

श्यामबिन्दु भवेच्छूद्रं सर्वकर्मसु साधकम् ।

विषं कटुकस्वादेन सर्वकर्मसु योजयेत् ॥ १०९ ॥

ये रोगा न प्रमुञ्चन्ति विषं तेषां प्रयोजयेत् ।

102b विषस्य] PR_BD_CP_{ALM}^{pc}, [[विषस्य वर्णं]] विषस्य P_{ALM}^{ac} 102b °संज्ञकाः] PR_BD_C, °संज्ञिका P_{ALM} 102c
मयूराभं] P_{ALM}, मयूरांगं PR_BD_C 102d सक्तुकं] PR_BD_C, संज्ञकं P_{ALM} 103a वत्स°] PR_BD_C, व[त्स]° P_{ALM} 103c
शृङ्गी कर्कटकं] D_C, शृङ्गीकर्ककं^३ट^१ PR_B, शृङ्गिकं कर्कटे P_{ALM} 103d शिखा] em. H.L., शिखाम् PR_BD_C, सिखं P_{ALM} 104c
एते ऽष्टादशभेदास्तु] PR_BD_C, अष्टादश भवेद्भेदा P_{ALM} 104d निर्गताः] P_{ALM}, निर्गता PR_BD_C 105a °भेदान्] PR_BD_C,
°भेदात् P_{ALM} 105b °वर्ण्यविषस्य] PR_BD_C, °वर्ण्यवि[ष]स्य P_{ALM}^{sec. manu} 106c तं तु] D_CP_{ALM}, मं तु PR_B 107b
बिन्दुकाः] P_{ALM}, बिन्दुका PR_BD_C 108a पीतास्तु] PR_BD_C, पीताभं P_{ALM} 108b दृश्यन्ते] PR_BP_{ALM}, दृश्यते D_C
108b प्रतिष्ठिताः] P_{ALM}, प्रतिष्ठिता PR_B, प्रतिष्ठिता D_C 108c तं तु] PR_BD_C, तं च P_{ALM} 108c विजानीयाच्] corr.,
वि*जानीयाच् D_C, विजानीयात् PR_B, विजानीया P_{ALM} 108d छस्तं तच्च रसायने] D_C, शस्तं तच्च रसायने PR_B, स[स्तं
तच्च रसायने] P_{ALM} 109a °बिन्दु] PR_BD_C, °वि[[र्णा]न्दु P_{ALM} 109a छूद्रं] PR_BD_C, छूद्रो P_{ALM} 110a ये] P_{ALM},
यो PR_BD_C 110a प्रमुञ्चन्ति] PR_BD_C, प्र[सु]न्ति P_{ALM}

102d मयूराभं बिन्दुकं सक्तुकं] Cf. *Rasamañjari* 4.3.

102a *Rasamañjari* 4 is parallel. 4.1–3 has a nearly identical list referring specifically to bulb poisons (*kandaja*). The *Yogaratanāvali* has a similar list of 13 bulb poisons (N: 18^r). 106c तं] is the supported by the manuscripts here and in the following two verses. An accusative is fine here, 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 don't.

पाययेदातुरं सर्पिः ततः कर्म समारभेत् ॥ ११० ॥

PR_B 30^v

न हि रूक्षशरीरस्य विषं दद्याद्विचक्षणः ।

क्षीणे तु मृदुके चैव बालवृद्धातुरे तथा ॥ १११ ॥

अतिस्थूले कृशे चैव सूतिकां गुर्विणीं तथा ।

लब्धानुज्ञे तु नृपते पङ्गूनां तु द्विजातिषु ॥ ११२ ॥

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 वर्धयेत्त्रयहान् ।

त्र्यहानि त्रिभि मासैस्तु कुष्ठरोगाद्विमुच्यते ॥ ११५ ॥

शीतक्रियां सदा कुर्यादग्निर्नैवोपसेव्यते ।

क्षीरजाङ्गलगोधूममुद्गमाषतिलास्तथा ।

मद्यं शाकाम्ललवणं स्त्रियो नैवोपसेव्यते ॥ ११६ ॥

P_{ALM} 27^v

दिवासुप्तं तु व्यायाममुष्णकाले च वर्जयेत् ।

काले तु शीतले देयं मेघऋतुं च वर्जयेत् ।

PR_B 31^r

110c पाययेद्] PR_BD_C, पाषयेद् P_{ALM} 110c सर्पिः] PR_BP_{ALM}, स[[ष्ट]] D_C 111b दद्याद्] corr., दद्या P_{ALM}, देयं PR_BD_C 111c क्षीणे तु मृदुके चैव] em., क्षी[[ना]] [णा] तु मृदुके चैव P_{ALM}, क्षीणकाये न दातव्यं PR_BD_C 111d °आतुरे] PR_BD_C, °आन्तरे P_{ALM} 112a अतिस्थूले] PR_BD_C, अतिस्थू[ल]° P_{ALM} 112a कृशे] D_C, कृसे P_{ALM}, कृषे PR_B 112b गुर्विणीं] P_{ALM}, गभिणी PR_BD_C 112c लब्धानुज्ञे तु] em., लब्धा तु[ज्ञा तु] PR_B, लब्ध्वा तु ज्ञातु D_C, लब्धाज्ञा तु P_{ALM}^{hypo} 112d पङ्गूनां] corr., पङ्गूना P_{ALM}, बंधूनां PR_BD_C 113a °जीर्णं] PR_BD_C, °जीर्ण P_{ALM} 113b °वादिनः] PR_BD_C^{aiśa}, वादिना P_{ALM} 113c लब्ध्वा] em., लब्धा Σ 113d यवं यवं च] D_CPR_B^{pc}, एवं एवं च PR_B^{ac}, [[व]]पंच पंच[च] P_{ALM}^{sec. manu} 113d वर्धयेत्] PR_BD_C, च(व)र्द्धये P_{ALM}^{sec. manu} 115a—b °न्यायं स्मृत्वा] D_CP_{ALM}, °न्यास्मृ^{यं}त्वा PR_B 114c देयं] PR_BD_C, दे[[व]] [य] P_{ALM} 114d नक्षत्रे शकुनान्विते] PR_BD_C, वर्म्मबन्धन्तु कारयेत् P_{ALM} 115a यवं यवं] em., वयं वयं Σ 115b वर्धयेत्] corr., वर्धये PR_BP_{ALM}, वद्धये D_C 115c त्र्यहानि] P_{ALM}, निहानितं PR_BD_C 115c त्रिभि मासैस्तु] corr.^{aiśa}, त्रिभिमासै तु P_{ALM}, त्रिभिर्मासै PR_BD_C 115d कुष्ठरोगाद्विमुच्यते] P_{ALM}, कुष्ठारोगान् अशेषतः PR_BD_C 116a शीतक्रियां] P_{ALM}^{pc}, शीतक(यां) P_{ALM}^{ac}, सैतक्रियां PR_BD_C 116b अग्निर्] corr., अग्नि Σ 116b °पसेव्यते] corr., °पसं[से]व्यते PR_B, °पसव्यते D_C, °पसेवयेत् P_{ALM}^{pc}, °पसोभयेत् P_{ALM}^{ac} 116d माषतिलास्] PR_BD_C, माषाति[[*]]ला P_{ALM} 116e मद्यं] PR_BD_C, मद्य P_{ALM} 116e शाकाम्ल°] D_CP_{ALM}, शाकाल्ल[म्ल]° PR_B 116f स्त्रियो] em., स्त्रिया PR_BD_C, स्त्रियां P_{ALM} 116f नैवोपसेव्यते] PR_BD_C, [[*]]नैव प्रसे|वयेत् P_{ALM} 117b काले च] P_{ALM}, कालं तु PR_BD_C

111d बालवृद्धातुरे] finds parallel in *Nāradaśmṛti* 20.36a, although there the context requires आतुर to be taken as a forbidden recipient, which is unsuitable here.

111b β's reading देयं विचक्षणः is also possible as an anacoluthon. 112c नृपते] *aiśa* locative. 115c त्रिभि मासैस्तु] *metri causa*. 116f उपसेव्यते] singular for plural *metri causa*.

शरद्वीष्मवसन्तेषु वर्षासु च न दापयेत् ॥ ११७ ॥

जीवरक्षां पुरा कृत्वा विषं तु दापयेत्ततः ॥ ११८ ॥

I ॐ भ्रमरि भ्रामरि विषनिपातनि स्वाहा ॥

D_c 16^v

एषा तु भ्रामरी विद्या आतुरस्य परीक्षणे ।

स्थावरस्य विषस्याहं कर्माणि कथयामि ते ॥ ११९ ॥

[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 ।

P_{ALM} 28^r

लक्ष-म्-एकेन जप्तेन मानसीं सिद्धिमाप्नुयात् ॥ १२२ ॥

PR_B 31^v

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 ॥

117e शरद्°] PR_BP_{ALM}, शर° D_c 117f वर्षासु] P_{ALM}^{pc}, [[प]व[[र्गा]]][र्षा]सु P_{ALM}^{ac}, वर्षासु PR_BD_c 117f न] PR_BD_c, [न] P_{ALM} 118a °रक्षां] PR_BD_c, °रक्षा P_{ALM} 118b दापयेत्] P_{ALM}, पातयेत् PR_BD_c Ln.1 ॐ] D_cP_{ALM}, उं[ॐ] PR_B Ln.1 भ्रमरि भ्रामरि] PR_BD_c, भ्रमरी भ्रामरी P_{ALM} Ln.1 विष°] PR_BD_cP_{ALM}^{pc}, विषो P_{ALM}^{ac} Ln.1 °निपातनि] PR_BP_{ALM}, °निपातनि D_c 121a—b एषा तु भ्रामरी विद्या आतुरस्य] P_{ALM}^{pc^{sec}.manu}, एषा तु भ्रामरी विद्यादातुरस्य P_{ALM}^{ac}, अनया विद्यया कार्यं आतुरस्य PR_BD_c 119b परीक्षणे] P_{ALM}, परीक्षणं PR_BD_c 119c विषस्या°] PR_B, [[वि]]विषस्या° P_{ALM}, वि(श)स्या° D_c 120a त्रि-र्-अक्षरं] P_{ALM}, त्र्यक्षरं D_c, त्र्यक्षरं तु PR_B 120b विद्याद्] PR_B, विद्याद् D_c, विद्या P_{ALM} 120b विष°] D_cP_{ALM}, विषय° PR_B^{hyper} 120c नाम्ना वै] PR_B, नाम्नाख्यैP_{ALM}, नाम्नो वै D_c 120c नीलकण्ठं] PR_BD_c, नीलठं P_{ALM}^{hypo} 121c मकुटेन] PR_BD_c, मुकुटेन P_{ALM} 121e कलेन्दु°] P_{ALM}, बालेन्दु° PR_BD_c 121e मूर्ध्नि] PR_BD_c, मूर्ध्नि P_{ALM} 122a एवं जपेषु कर्मेषु] P_{ALM}^{aisa}, कर्मणि जप्येत PR_BD_c 122b यजनेषु च साधकः] P_{ALM}, ध्यानेषु यजनेषु च PR_BD_c 122d मानसीं] P_{ALM}, मानसां PR_B, मातसां D_c 123a °वर्गादिमं] , PR_BD_c, °स्वरादिमं P_{ALM} 123b अधो°] PR_BD_c, अध° P_{ALM} 123c ओस्वरं] PR_B, ओ(चृ)रं D_c, ओस्वर° P_{ALM}^{unmet.} 124c अधोरेफेण] corr., अधोरे[ि][फे]ण P_{ALM}^{pc^{sec}.manu}, अधोरो* P_{ALM}^{ac}, अधोरेफेण PR_BD_c 124d मूर्ध्नि] PR_BD_c, मूर्ध्नि P_{ALM} 124d °विभूषितम्] PR_BD_c, °समन्वितं P_{ALM} 125a आख्यातं] P_{ALM}, आस्थातं D_c, आस्थानं PR_B 125b तृतीयं तु] P_{ALM}, तृतीयम् PR_BD_c 125b निबोधतः] P_{ALM}, निबोधत PR_BD_c 125c चतुर्थस्य च] P_{ALM}, तृतीयस्य तु PR_BD_c

124a It seems we have to take तस्य as standing for तवर्गस्य to get the seed syllable त्रीं, given openly in 128.

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 ॥
 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 ॥
 मूलमन्त्रं न्यसेद्देहे सकलं आत्मने सदा ।
 ततो ऽङ्गानि न्यसेत्पश्चाद्बीजानि च यथास्थितम् ॥ १३० ॥
 ॐकारं मूर्ध्नि विन्यस्य प्रोकारं मुखमण्डले ।
 त्रीकारं हृदये न्यस्य ठकारमध-म्-ऊर्ध्वयोः ।
 एवं विन्यस्य देवेशं पश्चादङ्गानि विन्यसेत् ॥ १३१ ॥
 अनन्तं शक्तिसंयुक्तं कन्दनालं तथैव च ।
 धर्मज्ञानं च वैराग्यमैश्वर्यं च यथाक्रमम् ॥ १३२ ॥
 छदं पद्मसंयुक्तं केशराः कर्णिका तथा ।

P_{ALM} 28^vPR_B 32^rD_C 17^r

126b अमृताख्यं] P_{ALM}, अमृतास्थं PR_BD_C 126c °अक्षरमयं] PR_BD_C, °अक्षरमिदं P_{ALM}^{pc}^{sec. manu}, °अक्षरविदं P_{ALM}^{pc}
 127a जापने च] P_{ALM}, यजनेन PR_BD_C 127c होमे वाथ कर्मे च] P_{ALM}^{aiśa hypo}, होमकर्मणि काले च PR_BD_C 127d
 स्वाहान्तं] P_{ALM}, स्वाहान्तं PR_B, स्वाहान्ते D_C 128b करयोर्] P_{ALM}, कारयोर् PR_BD_C 128c तर्जनी] P_{ALM}, वर्जनी
 PR_BD_C 128c °कारं] PR_BP_{ALM}, °करं D_C 128d त्रीकारं] P_{ALM}, नीकारं PR_BD_C 128d मध्यमे] P_{ALM}, मध्यमे
 PR_BD_C 129a अनामिके] PR_B, अनामिका D_C, अना[मि]कै P_{ALM}^{sec. manu} 129a द्वे] *conj.*, द्वे तु PR_BD_C^{hyper}, वे तु P_{ALM}^{hyper}
 129b विन्यस्य] PR_BD_C, (क)न्यसे P_{ALM} 129d पश्चाद्] D_CP_{ALM}, पश्चा PR_B 130b आत्मने] P_{ALM}, आत्मनि: PR_BD_C
 130c ततो ऽङ्गानि न्यसेत्] *em.*, ततो अंगां न्यसेत् P_{ALM}^{pc}, तोतो अंगां न्यसेत् P_{ALM}^{ac}, ततो ऽङ्गं विन्यसेत् PR_BD_C 130c
 पश्चाद्] D_CP_{ALM}, पश्चात् PR_B 130d बीजानि] PR_BD_C, बीजापि P_{ALM} 130d यथास्थितम्] *em.*, यथास्थितान् PR_BD_C,
 यथास्थिताः P_{ALM} 131a ॐकारं] D_CP_{ALM}, ॐ[ॐ]कारं PR_B 131a विन्यस्य] PR_BD_C, न्यसेत् P_{ALM} 131b प्रोकारं]
 P_{ALM}, प्रोकारं PR_B, प्राकारं D_C 131c त्रीकारं] D_CP_{ALM}, त्रीकारं PR_B 131e विन्यस्य देवेशं] PR_BD_C, विन्यस्य देवेशे
 P_{ALM}^{pc}^{sec. manu}, विन्यसेद्देवं P_{ALM}^{ac} 132a अनन्तं] P_{ALM}, अनन्तं PR_BD_C 132b कन्दनालं] PR_BD_C, कन्दनालात् P_{ALM}^{pc},
 वदनालात् P_{ALM}^{ac} 132c वैराग्यम्] P_{ALM}, वैर्यग्र्यं PR_BD_C 132d यथाक्रमम्] P_{ALM}, यथाक्रमात् PR_BD_C 133a छदं]
 PR_BP_{ALM}, छादनं D_C 133a पद्मं] D_C, पद्म[द्मं] PR_B, मंत्रं P_{ALM} 133b केशराः] *corr.*, केशरा Σ 133b कर्णिका]
 PR_B^{pc}D_C, कर्णिका PR_B^{ac}P_{ALM}

127b मनु] for मनुं *metri causa*. 128a अङ्गुष्ठे] should be taken in the sense of a locative dual, as should
 the nominative duals given for the other fingers in this as the following verse. 130b सकलं] *metri causa*
 for सकलम्. 130b आत्मने] *aiśa* locative मेत्रि चौस. 131d ठकारमध-म्-ऊर्ध्वयोः] *cf.* the *jīvarakṣā* procedure
 detailed in the beginning of the chapter. Verse 9 describes the placement of the two ष syllables.

वामादिशक्तिव्यूहं तु मण्डलानि यथाक्रमम् ॥ १३३ ॥

ॐ नमः नामसंयुक्तं प्रणवेन तु दीपयेत् ।

संकल्प्य-म्-आसनं वत्स ततः पश्चाद्यजेच्छिवम् ॥ १३४ ॥

कर्णिकायां न्यसेद्देवमाग्नेय्यां हृदयं यजेत् ।

ईशान्यां तु शिरं पूज्य नैऋत्यां तु शिखां यजेत् ॥ १३५ ॥

PR_B 32^v

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_{ALM} 29^r

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 गृह्य मूलमन्त्रेण मन्त्रवित् ॥ १४२ ॥

D_C 17^v

PR_B 33^r

133c ॐव्यूहं] PR_BD_C, ॐसंघं P_{ALM} 133d यथाक्रमम्] P_{ALM}^{pc^{sec}. manu}, यथाक्रमं P_{ALM}^{ac}, यथाक्रमः PR_BD_C 134a ॐ] D_CP_{ALM}, ॐ[ॐ] PR_B 134c संकल्प्य-म्-] em., संकल्प्या P_{ALM}, संकल्पं PR_BD_C 134d पश्चाद्] corr., पश्चात् PR_B, पश्चात्] D_C, पश्चाद् P_{ALM} 134d यजेच्छिवम्] PR_BD_C, यजे शिवं P_{ALM} 135a कर्णिकायां] PR_BD_C, कर्णिकायां P_{ALM} 135a न्यसेद्] P_{ALM}, न्यसे PR_BD_C 135a आग्नेय्यां] corr., आग्नेयां Σ 135c शिरं] PR_B^{aiśa}, शिवं D_C, om. P_{ALM} 135d नैऋत्यां] D_C, नैऋत्यां PR_B, om. P_{ALM} 136b दिशासु] corr., दिशासु PR_BD_C, om. P_{ALM} 137a शिवाङ्गाः शिवदेहस्था] conj., शिवाङ्गः शिवदेहस्थे Σ 137b हृदयादि] em. H.I., हृदयानि Σ 137b क्रमेण] PR_B, (क्रा)मेण D_C, om. P_{ALM} 137c योजनीयाः] conj., योजनीया Σ 137d ॐप्रदायकाः] conj., ॐप्रदायकम् Σ 138c सिध्यन्ते] PR_BD_C, सिद्ध्यन्ति P_{ALM} 138d स्थावरं] PR_BD_C, स्थारं P_{ALM}^{hypo} 139a कर्माणि] PR_BD_C, क[णा]र्माणि P_{ALM} 139b स्थावरस्य] PR_BD_CP_{ALM}^{pc^{sec}. manu}, (स्था)वरस्य P_{ALM}^{ac} 140a न्यसेज्जीवम्] P_{ALM}, न्यसेद्वीजम् PR_BD_C 141a पुरा] D_CP_{ALM}, पुराः PR_B 141a ॐगणाः सर्वे] PR_BD_C, ॐगणा सर्वा P_{ALM} 141b स्थानेषु] P_{ALM}, स्थाने तु PR_BD_C 142b स्थावरं] PR_BD_C, स्थावर P_{ALM} 142c मृत्तिकां] P_{ALM}, मृत्तिका PR_BD_C 142c गृह्य] P_{ALM}, गृह्य PR_BD_C

135a P_{ALM} 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 आतुरं] I take as compounded and having अनुस्वार for meter. 140d प्लावितं for प्लावितम् metri causa.

एकविंशतिकोष्ठानां रेखान्वै कारयेद्बुधः ।
बन्ध बन्ध पदोच्चार्य विषं तिष्ठति मुद्रितम् ॥ १४३ ॥

विषेण यस्य वै मृत्युर्निषेकादेव लेखितम् ।
परीक्षा तस्य कर्तव्या आदौ मन्त्रेण मन्त्रवित् ॥ १४४ ॥

विषग्रन्थि करे दत्त्वा ततो विद्यां समुच्चरेत् ।
एकविंशतिजसं तु यदा कम्पति चातुरम् ॥ १४५ ॥

प्रस्वेदो वा भवेद्यस्य स्तुभ्यते पतते ऽपि वा ।
स्तुभितं तं विजानीयाद्विषग्रं नाम-म्-आतुरम् ।
विषं तस्य न दातव्यं प्रयुक्ते म्रियते तु सः ॥ १४६ ॥

P_{ALM} 29^v

[प्रोकारस्य कर्म]

आग्नेयमण्डलाधस्तं संचिन्त्यातुरविग्रहम् ।
प्रणवं हस्तमध्ये तु ज्वलन्तं विनिवेशितम् ॥ १४७ ॥

दर्शयेदातुरस्यैव तत्क्षणात्पतते भृशम् ।
उत्थापयति तेनैव वर्णेन तु यथाक्रमम् ॥ १४८ ॥

धूपं तु दापयेत्तस्य आवेशं गृह्णते क्षणात् ।
आविष्टो निर्विषं याति नात्र कार्यं विचारणात् ॥ १४९ ॥

PR_B 33^v

[त्रीकारस्य कर्म]

वायव्यमण्डलगतं स्वस्थं तु कृष्णरूपिणम् ।

I43a कोष्ठानां] P_{ALM}, जप्तानां PR_BD_C **I43b** रेखान्] *em. aiśa*, रेखां PR_BD_C, रेखा P_{ALM} **I43c** बन्ध बन्ध] PR_BD_C, बुधबंध P_{ALM} **I43c** पदोच्चार्य] *corr. aiśa*, [प]यदोच्चार्य PR_B, पदोच्चार्यो P_{ALM}, यदोच्चार्य D_C **I43d** मुद्रितम्] D_CP_{ALM}, मुद्रितं PR_B **I44a** विषेण] PR_BD_C, विषेण P_{ALM} **I44a** मृत्युर्] *corr.*, मृत्युः P_{ALM}, मृत्यु PR_BD_C **I44b** निषेकादेव] PR_B, निषेकादेव D_C, निषेकादेय° P_{ALM} **I44c** कर्तव्या] PR_BD_C, कर्तव्या P_{ALM} **I44d** आदौ] PR_BD_C, आदौ [ते] P_{ALM} **I45b** समुच्चरेत्] PR_BD_C, समुद्धरेत् P_{ALM} **I45c** एकविंशति°] PR_BD_C, एवं सति P_{ALM}^{hypo} **I46a** प्रस्वेदो] PR_BD_C, प्रस्वेदो P_{ALM} **I46b** स्तुभ्यते] PR_BD_C, स्तोभ्यते P_{ALM} **I46c** स्तुभितं तं विजानीयाद्] PR_BD_C, ज्वं[लुं]सितंतुं विजाविजानीयाद् P_{ALM} **I46d** विषग्रं] PR_BD_C, विग्रं P_{ALM}^{hypo} **I46d** नाम-म्-आतुरम्] PR_BD_C, नाम आंतुरं P_{ALM} **I46e** न दातव्यं] PR_BD_CP_{ALM}^{pc}, विजानीया P_{ALM}^{ac} **I46f** प्रयुक्ते म्रियते] PR_BD_C, प्रयते P_{ALM}^{hypo} **I47a** आग्नेय°] PR_BD_C, [न]आग्नेय° P_{ALM} **I47b** संचिन्त्यातुर°] D_C, संचिन्त्यातु° P_{ALM}^{hypo}, संचित्यातुर° PR_B **I47d** ज्वलन्तं] D_CP_{ALM}, ज्वरंतं PR_B **I47d** विनिवेशितम्] P_{ALM}^{pc}, विनिवेशतं P_{ALM}^{ac}, विनिवेशितः PR_BD_C **I48a** आतुरस्यैव] PR_BD_C, आतुरस्येव P_{ALM} **I48c** तेनैव] PR_BD_C, तेनैव[] P_{ALM} **I49b** गृह्णते] PR_BP_{ALM}^{aiśa}, गृह्णते D_C **I49c** आविष्टो निर्विषं याति] *em. aiśa*, आविष्टो निर्विषो याति PR_BD_C, आविष्टयतिविषोभूयतिविषोभूय P_{ALM}^{hyper} **I49d** कार्यविचारणात्] PR_BP_{ALM}^{aiśa}, कार्या विचारणा D_C **150a** वायव्यमण्डलगतं] PR_BD_C^{na-vipulā}, वायव्यंडलतं P_{ALM} **150b** स्वस्थं] PR_BP_{ALM}D_C^{pc}, स्वस्थं D_C^{ac}

I44d मन्त्रवित्] should be taken as the *kartṛ* although it should be in the instrumental case. **I46c** P_{ALM} writes I46c–d and I47a over erased and illegible text. **I49b** गृह्णते] *aiśa* third person singular.

पुनर्धूम्रं विषं चिन्त्य आतुरस्य विनिग्रहम् ॥ १५० ॥

स्वस्थस्याङ्गे विषं तस्य संक्रमन्तं विचिन्तयेत् ।

संक्रमेण ततः क्षिप्रं पतते विषमूर्च्छितः ।

त्रींकारस्य इदं कर्म ठकारस्य शृणुष्वतः ॥ १५१ ॥

[ठकारस्य कर्म]

पूर्णचन्द्र ठकारं तु वर्षन्तं मूर्ध्नि विन्यसेत् ।

P_{ALM} 30^r

अमृताकाररूपेण निर्विषं भवते क्षणात् ॥ १५२ ॥

अथवा पीतवर्णं तु दष्टकस्योपरि स्थितम् ।

D_C 18^r

मूर्धान्तसंस्थितेनैव स्तम्भयेन्नात्र संशयः ॥ १५३ ॥

ठकारं शुक्लवर्णं तु संहारार्थे प्रयोजयेत् ।

स्थावरे जङ्गमे चैव विषे सर्वत्र योजयेत् ॥ १५४ ॥

अन्येषु चैव रोगेषु कुरुते शान्तिमुत्तमाम् ।

PR_B 34^r

लूतानां शमनं ह्येष ग्रहराक्षसनाशनम् ॥ १५५ ॥

शिररोगोपशमनं चातुर्थकनिवारणम् ।

अक्षिरोगं च हरणं दाघशूलनिवारणम् ॥ १५६ ॥

लक्षैकेन तु जप्तेन सर्वकर्माणि कारयेत् ।

नागक्रीडा तथाकर्षं भुजङ्गविषनाशनम् ॥ १५७ ॥

जप्त्वा चत्वारि लक्षाणि वाचया कुरुते भृशम् ।

स्थावरं तु विषं वत्स पलानां शतमुद्धृतम् ॥ १५८ ॥

150c °धूम्रं] P_{ALM}, °धूम्रं PR_BD_C 150d विनिग्रहम्] PR_BP_{ALM}, विनिग्रहं D_C 151a स्वस्थस्याङ्गे] PR_BP_{ALM}D_C^{pc}, स्व[स्थस्या]स्थस्याङ्गे D_C^{ac} 151a तस्य] PR_BD_C, तं तु P_{ALM} 151c संक्रमेण] corr., संक्रमे(न) PR_B, संक्रमेत D_C, संक्रमन्ते P_{ALM} 151d मूर्च्छितः] PR_BD_C, मूर्च्छितं P_{ALM} 152b मूर्ध्नि] PR_BD_C, मूर्ध्नि P_{ALM} 152d भवते] PR_BD_C, भवते भवते P_{ALM}^{hyper} 152d क्षणात्] D_CP_{ALM}, क्षणा PR_B 153a पीतवर्णं] PR_BP_{ALM}, पीव²त¹र्णं D_C 153c मूर्धान्तसंस्थितेनैव] em. ^{aiśa}, मूर्धान्तस्थांस्थिते P_{ALM}, मूर्धाते संस्थिते PR_B, मूर्धा ते संस्थिते D_C 153d स्तम्भयेन्] corr., स्तम्भये PR_BD_C, स्तंभते P_{ALM} 155b उत्तमाम्] PR_BP_{ALM}, उत्तमं D_C 155c शमनं] PR_BD_C, नाशनं P_{ALM} 155c ह्येष] PR_BD_C, om. P_{ALM}^{hypo} 155d °नाशनम्] PR_BD_C, °नानं P_{ALM}^{hypo} 156a शिर°] PR_BD_C^{aiśa}, शिरो° P_{ALM} 156c अक्षिरोगं च] P_{ALM}^{aiśa na-vipulā}, अक्षिरोगस्य PR_BD_C^{na-vipulā} 156d °शूल°] P_{ALM}, °मूल° PR_BD_C 157c नागक्रीडा] PR_BD_C, नागक्रीड P_{ALM} 157c आकर्षं] PR_BD_C, आकृष्टि P_{ALM} 157d भुजङ्गविष°] P_{ALM}, भुजङ्गस्थवि° D_C, भुजङ्गस्थं वि° PR_B 158b वाचया] PR_BD_C, वाचय P_{ALM}^{ummet.} 158c विषं] PR_BD_C, विष P_{ALM} 158d पलानां] PR_BD_C, पलाना P_{ALM} 158d शतमुद्धृतम्] PR_BD_C, च[सम]तं(धृ)तं P_{ALM}

151f शृणुष्वतः might be taken as an *aiśa* contraction of शृणुष्व + अतः or analogous to the form of निबोधतः. It also occurs in *Kiraṇatantra* 58.8, *Kularatnodiyota* 3.78, 5.113, 7.83, and in the *Siddhikālistotram* of the *Tridaśādāmara* (line 599 of the *Muktabodha* etext). 153c मूर्धान्त°] cf. GOUDRIAAN and SCHOTERMANN 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).

उच्चरेत्त्र्यक्षरं देवं पलानि हरते दश ।
संक्रामं च तथाक्षेपं स्तोभं चाकर्षमेव च ॥ १५६ ॥

P_{ALM} 30^v

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 ॥

PR_B 34^v

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-म-आतुरस्य तु ॥ १६४ ॥

- 1 इयं विद्या । ॐ नमो भगवति रक्तपटि रक्ताङ्गि रक्तलोचने कपिलजटे कपिलशरीरे कट्ट २ कट २ नृत्य PR_B 35^r
2 २ सर २ भञ्ज शूलोग्रपाणि उग्रचण्डे तर्प्ये महातर्प्ये कृष्णे अतिकृष्णे इदं मानुषशरीरमनुप्रविश्य भ्रम २
3 भ्रामय २ नृत्य २ बहुरूपे सुरूपे विमलाशिनि रक्तपटि कृष्णाङ्गे पूरय २ आविश २ विश्वरूपिणि रक्तपटि P_{ALM} 31^r
4 आज्ञापयति हूं फट् स्वाहा ॥ आवेशविद्या ॥ चन्द्रग्रहणे आदित्यग्रहणे वा जपेत्तावद्यावद्ग्रहणं प्रमुक्तः । ततः D_C 18^v
5 सिद्धो भवति ॥ अथ नीलकण्ठस्य अङ्गानि भवन्ति ॥ ॐ नमः हर २ हृदयाय स्वाहा ॥ हृदयम् ॥ ॐ
6 नीलकण्ठाय स्वाहा ॥ शिरः ॥ ॐ हूं सर्वज्ञाय वौषट् ॥ कवचम् ॥ ॐ कठिनि स्वाहा ॥ नेत्रम् ॥ ॐ PR_B 35^v

159a उच्चरेत्] *em.*, उच्चरे Σ 159b त्र्यक्षरं] PR_BD_C, त्र्यक्षर**रं P_{ALM} 159d स्तोभं चाकर्षम्] PR_BD_C, स्तोभश्चार्कम्
P_{ALM} hypo 160a °सहस्रं] D_CP_{ALM} na-vipulā, साहस्रं [<द्ध] PR_B 160b तत्] PR_BD_C, *om.* P_{ALM} hypo 160b मनः] P_{ALM},
मतः PR_BD_C 160c वै ज्ञात्वा] PR_BD_C, विज्ञात्वा P_{ALM} 160d विषेणा°] D_C, विषेणा° PR_B, विषे[र]णा P_{ALM} 160d
आचूर्ण्य] P_{ALM}, आचूर्ण° PR_BD_C 161a °ठहीनं] P_{ALM}, °विहीनं D_C, °च हीनं PR_B 161c दह्यन्तं] *conj.*, दह्यन्ते P_{ALM},
दह्यन्तं PR_BD_C 161c ध्यायते] P_{ALM}, ध्या-- PR_BD_C 161c देहे] *em.*, देहे P_{ALM}, *om.* PR_BD_C 161d पातयेन्] *corr.*,
पातये P_{ALM}, *om.* PR_BD_C 162b ध्यात्वा] P_{ALM}, --त्वा PR_B, *om.* D_C 162b अमृत°] PR_B, 'मृत° P_{ALM} hypo, *om.* D_C
162d मन्त्रिणः] *corr.* aiśā, मन्त्रिणः [ता] PR_B, मन्त्रितः P_{ALM}, *om.* D_C 163a मन्त्रस्य] P_{ALM}, मन्त्रेण PR_B, *om.* D_C 163b
प्रचोदितम्] *corr.*, प्र(चो)दितं P_{ALM}, *om.* PR_BD_C 163d आदौ] *conj.*, आदो P_{ALM}, -त्ये PR_B, *om.* D_C 163d परीक्षणम्]
PR_B, परीक्ष[र]णम् P_{ALM}, *om.* D_C 164b इयं] P_{ALM} aiśā, <द्ध>यं PR_B, *om.* D_C 164f मन्त्रिणा-म्-आतुरस्य] *conj.*,
मंत्राणातुरस्य P_{ALM} hypo, *om.* PR_BD_C

161c Starting with the last two *akṣaras* of 161c, PR_B has a gap of nineteen *akṣaras* indicated by blank space. It resumes with the second *akṣara* of 162b. D_C has a more extensive omission, beginning at the same place as PR_B, but only resuming with आवेशविद्या of the mantra section following verse 165. 163b PR_B omits seventeen *akṣaras* starting with 163b. D_C's previously noted omission continues. 164b इयं विद्या for इमां विद्यां. 164c Following ज्वालामालाकुलं, PR_B omits twenty-six *akṣaras*. The previously mentioned omission of D_C continues.

- 1 सर्वज्ञाय ॐ कर्पदिने स्वाहा ॥ शिखा ॥ हूं फट् स्वाहा ॥ अस्त्रः ॥ ॐ नीलकण्ठाय विषभक्षणाय हूं फट्
2 स्वाहा ॥ अग्निप्राकारः । अनेनैव विधिना न्यासं कृत्वा सर्वग्रहपिशाचराक्षसविषनाशनं वाचया करोति ॥ P_{ALM} 31^p

[मेघमालाविद्या]

मेघमालां प्रवक्ष्यामि सर्वेविषविमोचनीम् ।

कुलक [मेघमालावृताङ्गी च नवमेघसमप्रभः ॥ १६५ ॥

अहिना गोनसेनापि दष्टो वाजगरेण वा ।

व्यन्तरेणाथ घोरेण दष्टश्चित्रकयापि वा ॥ १६६ ॥

नागोदरेण तीक्ष्णेन तथा दृष्टिविषेण तु ।

कीटेन मूषिका वाथ लूतया गर्दभेन वा ॥ १६७ ॥

Ln.1 इयं विद्या] P_{ALM}, om. PR_BD_C Ln.1 रक्तपटि रक्ताङ्गि रक्तलोचने] P_{ALM}, रक्ताग्निलोचन PR_B, om. D_C Ln.2 उग्र-
चण्डे] P_{ALM}^{pc}, उग्रचन्दे P_{ALM}^{ac} Ln.2 मानुषशरीरम्] corr., मामानुषशरीर[[विष्य]]म् P_{ALM}, om. PR_BD_C Ln.3 भ्रामय
२] corr., भ्रामय *२ P_{ALM}, om. PR_BD_C Ln.4 आवेशविद्या] PR_B, -वेशविद्या D_C, आवेशय विद्या P_{ALM} Ln.4 For
चन्द्रग्रहणे. . . प्रमुक्तः । P_{ALM} reads: चन्द्रसूर्यग्रहे जलमध्ये प्रविश्य जपेलावद्यावद्ग्रहणं उक्तं मुंचति । Ln.5 सिद्धो] P_{ALM},
सिद्धां PR_B, सिद्धं D_C Ln.5 अथ नीलकण्ठस्य अङ्गानि भवन्ति] PR_BD_C, अथ नीलकण्ठस्य अङ्गानि कथयामि न संशयः P_{ALM}
Ln.5 हर २] PR_BP_{ALM}, om. D_C Ln.5 हृदयाय] P_{ALM}, हृदय PR_B, हृदयः D_C Ln.6 नीलकण्ठाय] P_{ALM}, नीलकण्ठं
वायव्य PR_BD_C Ln.7 कर्पदिने] D_CP_{ALM}, कर्पदिन PR_B Ln.7 हूं] P_{ALM}, कुरु PR_BD_C Ln.7 वौषट् ॥ कवचम्]
P_{ALM}, स्वाहा ॥ कवचम् PR_BD_C Ln.7 ॐ कठिनि] PR_B, ठ कठिनि D_C, ॐ कंठिनि फट् P_{ALM} Ln.7 नेत्रम्] D_C, नेत्र
PR_B, om. P_{ALM} Ln.7 ॐ सर्वज्ञाय] PR_B, ठं सर्वज्ञाय D_C, om. P_{ALM} Ln.7 हूं फट् स्वाहा] PR_B, हुं फट् स्वाहा D_C,
om. P_{ALM} Ln.7 अस्त्रः] D_C, अस्त्र PR_B, अस्त्रं P_{ALM} Ln.7 नीलकण्ठाय विषभक्षणाय] PR_BD_C, कालकंठ विषं भक्षय
P_{ALM} Ln.7 हूं] PR_BP_{ALM}, हुं D_C Ln.8 अग्निप्राकारः] corr., अग्निप्र(T)कारः PR_B, अग्निप्राकार P_{ALM}, अग्निप्रकारः D_C
Ln.8 ०राक्षसविषं] PR_B, ०यक्षसद्विषं D_C Ln.8 ०नाशनं वाचया] em., ०नागचारया PR_BD_C 165a मेघमालां] em.,
अथ मेघमालां PR_BD_C, मेघवर्णा P_{ALM} 165a प्रवक्ष्यामि] PR_BD_C, om. P_{ALM}^{hypo} 165b सर्वे] P_{ALM}^{aiśa}, सर्वं PR_BD_C^{unmet.}
165b ०विमोचनीम्] P_{ALM}, ०विमोचनी PR_BD_C 165c मेघमालां] P_{ALM}, मेघमा(ला)° PR_B, मेघमा° D_C 165d
०प्रभः] em., ०प्रभाम् D_CP_{ALM}, ०प्रभं PR_B 166a अहिना गोनसेनापि] em., अहिनागेन सेनापि P_{ALM}, अहिनागानासनी-
PR_B, अहिनागान-पि D_C 166b दष्टो वाजगरेण वा] em., दष्टो वा अजगरेण वा P_{ALM}^{hyper}, ----- PR_B, -----
D_C 166c व्यन्तरेणाथ घोरेण] PR_B, व्यन्तरे व्यन्तरेणाथ घोरेण P_{ALM}^{hyper}, -----घोरेण D_C 166d दष्टश्चित्रं] corr.,
दंष्ट्रो चित्रं D_C, दष्टौ चित्रं PR_B, दष्टो चित्रिं P_{ALM} 167a नागोदरेण] PR_B, नगोदरेण D_C, गोदरेण P_{ALM}^{hypo} 167b
दृष्टिविषेण] PR_BD_C, दष्टविसेन P_{ALM} 167c मूषिका वाथ] PR_B^{aiśa}, मूषिका वाथ D_C, मूषिकया वा P_{ALM}^{unmet.} 167d
लूतया] D_CP_{ALM}, लूतया PR_B 167d गर्दभेन] P_{ALM}, गर्दभेण PR_B, गद्भेण D_C

Ln.1 The omission of रक्तपटि रक्ताङ्गि in PR_B noted in the variants register is without any blank space left.

Ln.1 Following कट्ट २, PR_B omits the rest of the vidyā (approx. 99 akṣaras) up until the हा of स्वाहा. The omission of D_C continues. Ln.5 Cf. Śāradātīlaka 19.43–46 and Nārada mahāpurāṇa 1.91.148–159 for Nilakaṇṭha's limbs.

Ln.5 D_C's omission of हर २ noted in the variants is done with a blank space large enough for four or five akṣaras. Ln.8 In place of the final line of this prose section (अनेनैव. . . करोति), P_{ALM} gives the following three anuṣṭubh lines: अनेन विधिना न्यासं कृत्वा ईशार्थमंगिकं । राक्षसा ग्रहरूपाश्च विषाणि त्रिविधानि च । विषनासे च वाचया सर्वकर्मणि कारयेत् ॥ 166a D_C's omission in 166a is a blank space the size of five akṣaras, whereas only two are missing. Its omission in 166b–c is blank space the size of about four akṣaras, whereas there we are actually missing thirteen. The omission in PR_B is nine syllables in 166a–b, and a comparable amount of blank space is left.

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 ।

कुलक |

मेघमालाभिषेकेण शीघ्रं भवति निर्विषम् ॥ १६९ ॥

श्रुत्वा विद्यामिमां यस्तु यदाक्रमति दुर्मतिः ।

तस्य ब्रह्मा च विष्णुश्च शिवश्चान्ये च देवताः ।

इन्द्राद्याश्च प्रकुप्यन्ते शापयन्ति सुरासुराः ॥ १७० ॥

P_{ALM} 32^rPR_B 36^rD_C 19^r

- 1 ॐ माले माले विमले हर विषवेगं हा हा शबरि हूं हूं शबरि अम्बे लम्बे माये किं पोतङ्गे ध हुः मा
2 रुद्रं अर्वटः मः ह ले सः स्वाहा । मेघमाल्यै स्वाहा । एषा विद्या सर्वविषाहरणी निर्विषं करी ।

अपमार्जनाद्धरते तथा च हसितेन च ।

तालशब्दकृतेन च तथा भ्रूक्षेपणेन च ॥ १७१ ॥

168a कुण्डलीयेन] PR_BD_C, कुंलीयेन P_{ALM}^{hypo} 168d वाथ] PR_BD_C, वा P_{ALM}^{hypo} 168d विषोदकम्] PR_B, विषेदकं D_C, निषोदकं P_{ALM} 169b दीर्घा] corr., दीर्(घी) PR_BD_C, दीर्घा P_{ALM} 169b पुष्करिणीं] PR_BD_C, पुष्करिणी P_{ALM} 169d पात्रे] PR_BD_C, पात्रे वा P_{ALM}^{hyper} 169d उदकं] PR_BD_C, उदकं P_{ALM} 169e °आभिषेकेण] P_{ALM}, °आभिषेकेन PR_BD_C 169e मेघं] PR_BD_C, मेमेघं P_{ALM} 170b दुर्मतिः] em. H.I., दुर्मति Σ 170d देवताः] corr., दे[] वताः P_{ALM}, देवता PR_BD_C 170e इन्द्राद्याश्च] em., इन्द्राद्याश्च P_{ALM}, सइन्द्रायाः PR_B, सइन्द्राया D_C 170f शापयन्ति] PR_BD_C, सपयन्ति P_{ALM} Ln.1—2 P_{ALM} 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 मंवे कि पोतंवे ह २ मा रुद्रं ज्ञापयति अपीट २ गृह्ण २ हूं २ हस स्वाहा । एष विद्या सर्वविषा निर्विषं करोति । Ln.1 शबरि हूं हूं शबरि] em., शबरी हूं हूं शबरी PR_B, शबरी हुं हुं शबरी D_C Ln.1 किं पोतङ्गे] D_C, कम् पोतङ्गे PR_B Ln.2 मेघमाल्यै] em., मेघमालै PR_B, मेघमाले D_C Ln.2 सर्वविषाहरणी] conj., सर्वविषां स्मरणां PR_BD_C 171a अपमार्जनाद्] em. H.I., अपमार्जना Σ 171a धरते] PR_BD_C, हरते P_{ALM} 171b हसितेन च] P_{ALM}, हसिते तव PR_BD_C 171c तालशब्दकृतेन च] PR_BD_C, तालाप्रहारकृतेन P_{ALM} 171d तथा भ्रूक्षेपणेन च] conj. H.I., तथा भ्रूक्षेपणेन च P_{ALM}^{hyper}, भ्रूक्षेपालक्तकेन वा D_C, भ्रू[^(भ्रू)]क्षेपालक्तकेन वा PR_B

168a कुण्डलीयेन] meaning unclear, but Kṣemarāja refers to it as the name of an *agada* in his commentary to *Svacchandatantra* 9.108. 168a तथावयसिरेण] This word is likewise unknown to me, 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 आक्रमति, but our form is a widely attested alternative. 170f शापयन्ति] causative for simplex *metri causa*. Ln.1—2 Recensions of this *vidyā* can be found in the *Yogarātrnāvalī* (N 18^v) 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 *Garuḍapurāṇa* recension reads: ॐ शाले माले हर हर विषोङ्काररहि विषवेगे हां हां शबरि हुं शबरि आकौलवेगेशे सर्वे विश्वमेघमाले सर्वनागादिविषहरणम् ॥ Ln.1—2 The opening words ॐ माले माले are also supported by the *Mahāmāyūri vidyā* and *Yoginītantra* 7.131. The word पोतङ्गे may be based on Sanskrit प्रोत्तङ्ग, which is the name of a *chomma* in *Tantrasadbhāva* 18.18, paralleled by *Brahmayāmala* 55.113 under the spelling पोतङ्ग. Thanks to Ms. Junglan BANG and Harunaga ISAACSON for pointing these out. Unfortunately the remaining syllables of the *vidyā* are obscure to me and therefore their divisions are conjectural.

गीतेन सहितेनाथ दूतकथानकेन वा ।
याति निर्विषतां देही भोजने वा यथोचिते ॥ १७२ ॥

पटस्य हरणेनैव भूम्यां पादप्रघातने ।
शङ्खशब्दस्तथा तूरे वीणावंशनिनादिते ॥ १७३ ॥

PR_B 36^v

मेघमालां ततो ध्यात्वा यं यं स्मरति कौतुकम् ।
एवं तत्कुरुते मन्त्री नागानां चतुर्जातिषु ॥ १७४ ॥

P_{ALM} 32^v

3 ॥ नीलकण्ठमन्त्रकोशादिः समाप्तः ॥

4 ॥ कार्तिकेय उवाच ॥

रात्रौ च दंशितो देव तथा बिलगतेन च ।
स्त्रीबालकनपुंसेन उन्मत्तकामुकेन वा ॥ १७५ ॥

D_C 19^v

गुर्विण्या वाथ वन्ध्या वा वृद्धेन उरगेण वा ।
रूपं कथय देवेश मन्त्रांश्चैव पृथक्पृथक् ॥ १७६ ॥

3 ॥ ईश्वर उवाच ॥

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 ।

172a सहितेनाथ] P_{ALM}, सहितेनैव PR_BD_C 172b दूतकथानकेन वा] P_{ALM}, दूतेनाथ कथानके PR_BD_C 172c देही] PR_BD_C, दीडी P_{ALM} 172d भोजने] PR_BD_C, भोदने P_{ALM} 172d वा यथोचिते] P_{ALM}, चाथ याचिते PR_B, वाथ याचिते D_C 173c शङ्खशब्दस्] P_{ALM}, शंखशब्दं PR_B, शंस्वशब्दं D_C 173c तूरे] P_{ALM}, °न्तूरे PR_BD_C 173d निनादिते] PR_BP_{ALM}, निवादिते[] D_C 174a °मालां] PR_BD_C, °माला P_{ALM} 174b कौतुकम्] PR_BP_{ALM}, कौतुकं D_C 174c एवं] conj., तं च तत् P_{ALM}, तथा PR_BD_C ^{hyp} 174d चतुर्जातिषु] P_{ALM}, चतुरंशकः PR_BD_C 175a रात्रौ च] PR_BP_{ALM}, राशैव D_C 175a दंशितो] D_C, दंशिता PR_B, दंसिते P_{ALM} 175c °बालकनपुंसेन] PR_BD_C, °बालनपुंसकेन P_{ALM} ^{ummet.} 175d °कामुकेन] P_{ALM}, °कामुकेन PR_BD_C 176a गुर्विण्या] PR_BD_C, गुर्विण्य P_{ALM} 176a वाथ] P_{ALM}, चाथ PR_BD_C 176a वन्ध्या वा] PR_B ^{aiśā}, वन्ध्यात्वा D_C, वक्ष्या वा P_{ALM} 176c रूपं] PR_BD_C, स्वरूपं P_{ALM} ^{hyper} 176d मन्त्रांश्] em. H.I., मन्त्राश् D_CP_{ALM}, मन्त्रा[] P_B Ln.1 ईश्वर उवाच] PR_BD_C, ईस्वर[] उवाच P_{ALM} 177a दष्टकस्य परीक्षायां] PR_BD_C, दंशितस्य परीक्षादौ P_{ALM} 177b मृत्तिकां मन्त्र्य] conj. ^{aiśā}, मृत्तिका मन्त्र्य D_C, मृत्तिका मन्त्र्य[त्र] PR_B, मृन्मतिमंत्रि P_{ALM} 177d व्यन्तरं] PR_BP_{ALM}, स्वन्तरं D_C 177d 'पि वा] PR_BD_C, [वा]पि वा P_{ALM} 178a कटुका सा तु] PR_B, कटुका सा (दु) D_C, सा भवेत् कटुका P_{ALM} ^{hyper} 178b वदत्य्] PR_BP_{ALM}, वदेत्य् D_C 178b एवं] PR_BD_C, एव P_{ALM} 178b यदातुरः] P_{ALM}, यदातुरम् PR_BD_C 178c चातुर्वर्णेन] PR_BD_C, वातुर्थर्णेन P_{ALM} 179a अम्लस्वादा] em., अ(स्त्र)स्वादा P_{ALM}, अम्लस्वादात् PR_B, अल्वस्वादात् D_C 179b गोनसे] P_{ALM}, गोनसे PR_BD_C

Ln.3 This colophon is omitted in P_{ALM}, but a section marker is given.

	अन्येषां चैव जातीनां मृत्तिका च स्वभावतः ॥ १७६ ॥	
	अनया विद्यया कार्यं वर्णानां तु परीक्षणं ।	PR _B 37 ^r
2	ॐ अमृते अमृतरूपिणि सां सूं सः ।	
	क्रोधकामुकगर्भिण्या बालैर्वृद्धैर्नपुंसकैः ॥ १८० ॥	P _{ALM} 33 ^r
	सर्पैरिभिः 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 । परुषं वदते वाक्यं †तथाक्षो† क्रोधदष्टकः ॥ १८३ ॥	D _C 20 ^r
	गायते हसते चैव भ्रूक्षेपी पुलकोद्गमी । अपाङ्गवीक्षणे सक्तो नरः कामुकदष्टकः ॥ १८४ ॥	
	स्थूलोदरी भवेत्कृष्णां जृम्भते श्वसते पुनः । गात्रं कण्डूयते सर्वं गर्भिण्या दष्टलक्षणम् ॥ १८५ ॥	PR _B 37 ^v
	अनिबद्धप्रलापी च रुदते हसते पुनः । उत्तिष्ठे पतते चैव बालाहिदष्टको नरः ॥ १८६ ॥	
	कम्पते सर्वगात्राणि किञ्चिदुन्मीलितेक्षणः ।	
	<hr/>	
	180b परीक्षणं] PR _B , परीक्षं D _C ^{hypo} , परीक्षणाः P _{ALM} 180c °कामुक°] corr., °कामुक° Σ 180c °गर्भिण्या] D _C ^{aiśa} , °गर्भिण्या P _{ALM} , °गर्भिण्योर् PR _B 180d बालैर्वृद्धैर्] PR _B D _C , बालै वृद्धै P _{ALM} 181a सर्पैरिभिः] PR _B D _C , सर्वैरेव P _{ALM} 181b एभिर्] corr., एभि P _{ALM} , सैन्यैर् PR _B D _C 181b प्रसिध्यति] PR _B D _C , प्रसिध्यति] ति P _{ALM} 181c एभिर्बीजैः] P _{ALM} , पतिर्बीजैः PR _B , पतिर्बीजैः D _C 181c प्रसिद्धैस्] P _{ALM} , प्रसिद्धैस् PR _B D _C 182a रू·ट·क्ष°] PR _B , (रू)·ट·क्षः P _{ALM} , रू·ढ·क्ष° D _C 182b प्रयुज्यात्] corr., प्रयुज्या PR _B D _C , प्रयुज्यते । P _{ALM} ^{hyper} 182d लृ·लृ] PR _B , om. D _C ^{hypo} , तृ·तृ P _{ALM} 182f बाला हौ·हा·जलार्णवः] conj., बाला हौ·हा·जला—[र्ण]वः PR _B , बाला हो·ला·जलार्णवः D _C , ब(र्)लार्णवः] ति लो हृ·हा·ज·गर्णवः P _{ALM} 183a दिशां] PR _B D _C , दिशा P _{ALM} 183a दष्टः] corr., दष्टो PR _B P _{ALM} , दस्तो D _C 183b रक्तान्त°] PR _B D _C , उक्तान्त° P _{ALM} 183c परुषं] PR _B , परुषं च D _C ^{hyper} , पुरुषं P _{ALM} 183c वदते वाक्यं] em., वदते वाक्यस् P _{ALM} , वदते वाक्यस् PR _B , वदवाते°क्यस् D _C 183d तथाक्षो क्रोध°] D _C , तथाक्षे । क्रोध° PR _B , तथाक्षे घ° P _{ALM} ^{hypo} 184d सक्तो] em., सक्त Σ 184d नरः] P _{ALM} , नर° PR _B D _C 184d कामुकदष्टकः] PR _B D _C , कामुकः P _{ALM} ^{hypo} 185a कृष्णां] conj., कृ(ष्णां) P _{ALM} , कृतत्त PR _B , कृत D _C 185b जृम्भते] P _{ALM} , जलते PR _B , जलते D _C 185c कण्डूयते] PR _B D _C , कं(दू)यते P _{ALM} 185d गर्भिण्या] PR _B D _C , गर्भिण्या P _{ALM} 186a अनिबद्ध°] PR _B D _C , अतिबद्ध° P _{ALM} 186c उत्तिष्ठे] PR _B D _C ^{aiśa} , उत्तिष्ठ P _{ALM} 186c पतते] PR _B D _C , हसते P _{ALM} 187b किञ्चिद्] PR _B P _{ALM} , किञ्चिद् D _C 187b उन्मीलितेक्षणः] PR _B D _C , उन्मीलितेक्षणः P _{ALM}	

Ln.2 Cf. the mantra ॐ अमृते अमृतवति हूं ॥ in the *kriyāmudrā* section of the *Kriyāsamgrahapañjikā*. 183a दिशां] is a collective singular here. Cf. 8.43: दिशां प्रधावते सर्वाम्. 186c उत्तिष्ठे] This seems to be meant as a contraction of उत्तिष्ठते.

अधोमुखः क्षिते शायी वृद्धसर्पेण दंशितः ॥ १८७ ॥

स्तब्धनेत्रोर्ध्वकेशश्च लुप्तकेशो ऽर्धभाषिणः ।

मुखं पिधाय हसते षण्डाहेर्दृष्टलक्षणम् ।

एवं बुद्ध्वा स्वकैर्बीजैः कर्म कुर्यात्तु साधकः ॥ १८८ ॥

अथ मन्त्रात्मकं ज्ञात्वा प्रयुञ्ज्यात्सर्वकर्मसु ।

चतुर्षु मण्डलान्तेषु कादिक्शान्तविधानवित् ।

स्वरास्तु बीजविन्यस्ता ध्यानसिद्धिप्रदायकाः ॥ १८९ ॥

P_{ALM} 33^y

इति क्रियाकालगुणोत्तरे सप्तमः पटलः

I

187c क्षिते] PR_B^{aiśā}, क्षितौ D_C, क्षितिः P_{ALM} 188b लुप्तकेशो] P_{ALM}, लुप्तकेशो PR_B, स्येत्केशो D_C^{hypo} 188b 'र्ध°] P_{ALM}, 'थ D_C, ष° PR_B 188c पिधाय] PR_BD_C, विधाय P_{ALM} 188d षण्डाहेर्दृष्टलक्षणम्] em. H.I., षडाहिदिव्यलक्षणः P_{ALM}, षंव्यातेर्दृष्टलक्षणम् PR_B, षंव्यातिर्दृष्टलक्षणम् D_C 188e स्वकैर्] corr., स्वकै PR_BD_C, सकैर् P_{ALM} 188f कर्म] P_{ALM}^{aiśā}, कर्म PR_BD_C 188f कुर्यात्तु] D_C, कुर्यास्तु PR_B, कुर्यात् P_{ALM} 189b प्रयुञ्ज्यात्] conj., प्रयोज्यः PR_BP_{ALM}, प्रायोज्यः D_C 189d कादिक्शान्तविधानवित्] em., कादिक्शान्ति विधानवित् PR_BD_C, कादीक्षान्तविचारिणः P_{ALM} 189e स्वरास्तु] PR_B, स्वस्तु^२रा^१ D_C, स्व(पु°) P_{ALM} 189e °विन्यस्ता] PR_BD_C, विन्यश्चा P_{ALM}

गोनससंहिता ३०

1 ॥ ईश्वर उवाच ॥

PR_B 138^r

अथ देवासुरैः सर्वैः क्षीरोदं मथितं यदा ।

D_C 77^v

मन्दराघातवेगेन जलौघभ्रमणाहयः ।

ततो गावः समुत्पन्नाः संक्रुद्धा रक्तलोचनाः ॥ १ ॥

P_{ALM} 126^v

†हृदया पूरिता वायुनिश्वासा वा विमुञ्चति† ।

गोनसास्तत्र सम्भूताः विषमाग्निविषोत्कटाः ॥ २ ॥

तान्दृष्ट्वा देवता भीता मम शरणमागताः ।

वदन्तो ऽरक्ष देवेश उपायं कुरु शूलिनः ॥ ३ ॥

तदा मया कृतोपायं तं शृणुष्व शिखिध्वज ।

नाममन्त्रौषधं कर्ममशेषं कथयामि ते ॥ ४ ॥

[नामानि]

काण्डारुणः कर्दमश्च स्वर्णमाली तथैव च ।

अग्निमालीन्दुमाली च वज्रमाली तथैव च ।

PR_B 138^v

वेणीकण्ठस्तथा चान्यो गोधामुखस्ततः पुनः ॥ ५ ॥

Σ = All MSS; β = PR_BD_C; Most of the chapter is paraphrased in the *Yogarātnāvalī* (starts on folio 11^v in Nepalese MS) as drawn from the *Kriyākālaguṇottara* (विशेषः कथ्यते दृष्टः क्रियाकालगुणोत्तरे). Where the readings there influence my editorial decisions, I note it with the siglum YOGR.

1a सर्वैः] PR_BP_{ALM} सवै D_C 1b क्षीरोदं] *em.*, क्षीरोद Σ 1d ऽभ्रमराहयः] P_{ALM} ^{aiśa}, ऽभ्रमणाहताः PR_BD_C 1e गावः] PR_BD_C, <रा>व P_{ALM} 1f संक्रुद्धा] *em.* H.I., सक्रुद्धा D_CP_{ALM} शक्रुद्धा PR_B 1f रक्तलोचनाः] PR_BP_{ALM}, रक्तलोचना D_C 2a हृदया] PR_BD_C, [ह] दया P_{ALM} 2a पूरिता] P_{ALM}, पूरितो PR_BD_C 2b वा विमुञ्चति] PR_BD_C, वयमुञ्चति P_{ALM} 2c गोनसास्] *corr.*, Σ 2d विषमाग्निविषोत्कटाः] *conj.*, विषाग्निविषोत्कटाः Σ 3a देवता] PR_BD_C, देता P_{ALM} ^{hypo} 3b शरणमागताः] PR_BP_{ALM} शरणागताः D_C ^{hypo} 3c वदन्तो] *conj.* H.I., वदन्ते P_{ALM}, वदते PR_BD_C 3d उपायं] PR_BD_C, उपयं P_{ALM} 3d शूलिन] *corr.* ^{aiśa}, शूलिनः Σ 4a मया] PR_BD_C, मा P_{ALM} ^{hypo} 4b तं शृणुष्व] PR_BD_C, शृणुष्व च P_{ALM} 4b शिखिध्वज] D_C, शिखिध्वजः PR_BP_{ALM} 4c नाम] PR_BP_{ALM}, नामं D_C 4c कर्मम्] D_C ^{aiśa}, कर्म PR_BP_{ALM} 4d अशेषं] PR_BP_{ALM}, अपं²शे¹ D_C 5a काण्डारुणः] PR_BD_C, काडारुणः P_{ALM} 5a कर्दमश्च] *em.* ^{ra-vipulā}, *om.* Σ 5b स्वर्णमाली] *em.*, स्ववर्णमाली D_CP_{ALM} स्ववर्णमाली PR_B 5c ऽईन्दुमाली] *corr.*, ऽई[दु]माली P_{ALM}, ऽईन्दुमाल(ी) PR_B, ऽईन्दुमाला D_C 5d वज्रमाली] PR_BD_C, वज्रमालां P_{ALM} 5e वेणीकण्ठस्तथा] PR_BD_C, वेणीकंठ अ P_{ALM} ^{hypo} 5f गोधामुखस्] P_{ALM}, गोधामुखः PR_B, गोधामुख D_C

1d जलौघभ्रमणाहयः] double-*sandhi* and *aiśa* ablative for जलौघभ्रमणाहयः. There may be corruption or a missing line. 2b विमुञ्चति] singular for plural *metri causa*. 4a कृतोपायं] for कृतमुपायं 5a kardamaśca] The omission of this word without gap or variant is a common error and strongly supports the genetic relationship of the γ and β branches of 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_{ALM} 126^y

[काण्डारुण]

श्वेतास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।
 काण्डारुणः स विज्ञेयो ह्रस्व स्थूलो महाविषः ॥ ६ ॥
 ईषत्संभवते दंशं वेदना तीव्र जायते ।
 ज्वरस्तीव्रशिरोर्तिश्च जायते नात्र संशयः ।
 काण्डारुणेन दष्टस्य एतद्भ्रूवति लक्षणम् ॥ १० ॥
 चिकित्सा तस्य कर्तव्या भेषजैर्विषघातकैः ॥ ११ ॥
 वेतसं चिरिबिल्वं च फलानि मदनस्य च ।

PR_B 139^r

6a घोटामुखश्च] PR_BD_C, गोमुखः P_{ALM}^{hypo} 6a—b शकटः अजामुखश्च] *em.* ^{aiśa}, शकटस्त्वजामुखश्च PR_BD_C, सकंठश्चाजमु-
 खश्च P_{ALM} 6b कीर्तितः] P_{ALM}, प्रकीर्तितः PR_BD_C^{hyper} 6c मार्जारमुखो] P_{ALM}, मार्जारमुख(ी) PR_B, मार्जामुखौ D_C
 6c वत्सास्यो] *em.*, वत्साख्यो PR_BD_C, य आख्य(ी) P_{ALM} 6d मेषमुखः] *em.*, शेषमुखः D_CP_{ALM}, शेखमुखः PR_B 6d
 कुक्कुरकः] D_CP_{ALM}, कुक्कुरकः PR_B 7a रक्तमुखो ऽथ] *conj.*, रक्तमुखो PR_BD_C^{hypo}, रक्तमुखः P_{ALM}^{hypo} 7b चक्रमुखस्तथापरः]
 PR_BD_C^{unmet.}, तथापरः P_{ALM}^{hypo} 7c एकोनविंशतिः] *corr.*, एकोनविंशति PR_BP_{ALM}, एकोनविंशति D_C 7d विषः]
 PR_BD_C, विषः P_{ALM} 8a ये मानवा] PR_BD_C, यो नामवा P_{ALM} 8b लक्षणं] PR_BD_C, दक्षणं P_{ALM} 8c असाध्याः
 साध्य] *corr.* ^{aiśa}, असाध्या साध्य Σ 8cd केचित्तेषां] PR_BD_CP_{ALM}^{pc^{sec.} manu}, केचि तेषां P_{ALM}^{ac} 9a मण्डला यस्य]
 PR_BD_C, मंडलस्य P_{ALM}^{hypo} 9b परिवेष्टिताः] PR_BD_C, परि[ष्टि]वेष्टिताः P_{ALM} 9c काण्डारुणः] *corr.*, कांडारुण P_{ALM},
 कण्डारुणः PR_BD_C 9c स विज्ञेयो] PR_BD_C, स विज्ञेया P_{ALM} 9d °स्थूलो] PR_BD_C, °स्थू[ी]लो P_{ALM} 9d महाविषः]
 PR_BP_{ALM}, महा*विषः D_C 10a संभवते] PR_BD_C, स प्रभवते P_{ALM} 10a दंशं] PR_BD_C, दंस P_{ALM} 10b तीव्र] P_{ALM}^{aiśa},
 °तीव PR_BD_C 10c ज्वरस्] PR_BD_C, कृतस् P_{ALM} 10e काण्डारुणेन] P_{ALM}, कंडारुणेन PR_BD_C 11b भेषजैर्] PR_BD_C,
 भेष[णै]जैः P_{ALM}

6a—b I emend to *aiśa sandhi*. P_{ALM}'s reading is unlikely because it makes *pāda* b begin with च. β's "च. . . तु" doesn't seem right either. 7a raktamukho 'tha] My conjecture adds 'थ to fill the meter and justify the -o ending of β. On the other hand, perhaps we should 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 वज्रतण्ड and मिश्रित 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_C writes and indicates mispositioning: कंडारुणेन दष्टस्य एतद्भ्रूवति लक्षणम् ॥ चिकित्सा तस्य कर्तव्या. The repositioning marker follows 10d. 10b तीव्र] for तीव्रा *metri causa*.

पलाशबीजं वचायुक्तं समभागानि कारयेत् ॥ १२ ॥

गजपिप्पलिसंयुक्तं मधुसर्पिसमायुतम् ।

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ १३ ॥

1 मन्त्रः । ओं नमो भगवते गरुडाय बन्ध २ हर २ वज्रमुष्टि जयमानसि स्वाहा । सर्वगोनसमन्त्रः ॥ D_c 78^r

[स्वर्णमाली]

रक्तास्तु मण्डला यस्य पीतकैः परिवेष्टिताः ।

सौवर्णकः स विज्ञेयो दीर्घस्थूलो महाविषः ॥ १४ ॥

दंशोद्देशे स्रवेद्रक्तं शोणितं स्रवते मुखात् ।

नस्तुभ्यां रोमकूपेषु समन्ताच्छोणितं स्रवेत् ।

सौवर्णेन तु दष्टस्य एतद्भवति लक्षणम् ॥ १५ ॥

P_{ALM} 127^r

तस्यौषधं प्रवक्ष्यामि येन सम्पद्यते सुखम् ॥ १६ ॥

आरग्वधं सिन्दुवारं पिप्पली चन्दनं तथा ।

उशीरं तगरं बिल्वं पद्मकं च समं तथा ।

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ १७ ॥

PR_B 139^v

2 मन्त्रः । ओं नमो भगवते आदित्याय । सां सुं सः । ओं नमो योगिनीनागेन्द्रवेतालि हर २ विषं वज्रयोगिनि
3 चल स्वाहा ॥

[कर्दम]

कृष्णास्तु मण्डला यस्य श्वेतकैः परिवेष्टिताः ।

12c °बीजं] PR_B, बीजं(ज) D_C, °बीजा P_{ALM} 12d समभागानि] PR_BD_C, समभानि P_{ALM}^{hypo} 13a गजपिप्पलिसंयुक्तं] PR_BD_C, गजपिप्पलैस्समायुक्तं P_{ALM}^{hyper} 13c दद्यात्] PR_BD_C, om. P_{ALM} Ln.1 गरुडाय बन्ध २ हर २] em., गरुडाय बन्ध २ गरुडाय हर २ PR_BD_C, बन्ध २ गरुडाय हर २ P_{ALM} Ln.1 वज्रमुष्टि] PR_BD_C, वज्रमुष्टि[यं] P_{ALM} Ln.1 जयमानसि] em. YOGR, जयमानसि Σ 14a रक्तास्तु] PR_BD_C, रक्ताश्च P_{ALM} 14a मण्डला यस्य] PR_BD_C, मंडलस्य P_{ALM}^{hypo} 14b परिवेष्टिताः] em., परिवेष्टितं PR_BD_C, परिवेष्टितैः P_{ALM} 14d महाविषः] PR_BD_C, महामहाविषः P_{ALM}^{hyper} 15a दंशोद्देशे] PR_BP_{ALM}, दंशोद्देशे D_C 15a स्रवेद्रक्तं] PR_BD_C, [स्र]श्च P_{ALM}^{hypo} 15c नस्तुभ्यां] D_C, नस्तुभ्यां PR_B, रेत्राभ्यां P_{ALM} 15d समन्ताच्छोणितं] D_C, समन्तात्सोणितं P_{ALM}, समन्ताशोणितं PR_B 15d स्रवेत्] PR_BP_{ALM}, श्रवेत् D_C 15e तु] PR_BD_C, om. P_{ALM}^{hypo} 17a आरग्वधं] PR_BD_C, अरग्वं P_{ALM}^{hypo} 17a सिन्दुवारं] PR_BP_{ALM}, सिन्दुवारं च D_C^{hyper} 17e मधुसर्पिं] D_C^{aiśa}, सर्पिं P_{ALM}, मधुसर्पिः° PR_B Ln.2 मन्त्रः ।] PR_BD_C, om. P_{ALM} Ln.2 सां सुं सः] D_CP_{ALM}, सां सुं सः PR_B Ln.2 योगिनीनागेन्द्र°] PR_BD_C, योगिनीनाद्रेण P_{ALM} Ln.2 वज्रयोगिनि] D_C, वज्रयोगिनी[नि] PR_B, वज्रयोने P_{ALM} 18a मण्डला] P_{ALM}, मंगला PR_BD_C

12c The *pāda* is hypermetrical in all manuscripts. 13b P_{ALM} omits 13b. 13b °सर्पिं] *aiśa* for °सर्पिः°. Ln.1 I have found no direct parallel to the mantra, other than in the *Yogarātnāvalī*, but it may be a variation of some of the expanded *vipatī* mantras seen in chapters 6–7. 15c नस्तुभ्यां] The reading is uncertain and the form unattested elsewhere, but it might refer to the nostrils. Cf. *Yogarātnāvalī*: नासास्यरोमकूपेभ्यो. Ln.2 The sun is invoked because the *maṇḍalas* on the snake's back resemble solar discs. Ln.2 सां सुं सः] cf. the *vidyā* following 7.18oab.

गोनसः कर्दमो 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_B I40^r

1 मन्त्रः । ओं नमो भगवते रुद्राय दर २ फट् भूम्यां गच्छ महाविष स्वाहा ॥

P_{ALM} I27^v

[अग्निमाली]

अतसीपुष्पसंकाशा यस्य पृष्ठे तु मण्डलाः ।

अग्निमाली स विज्ञेयो गोनसो विषदर्पितः ॥ २२ ॥

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_C 78^v

तगरं दन्तिनी चैव समभागानि कारयेत् ।

मधुसर्पिसमायुक्तं पानमालेपनं हितं ॥ २६ ॥

2 ओं नमो भगवते आदित्याय करवीरोदरसोमाय हर २ विषं मुञ्च २ दह सुरश्मिराज्ञापयति स्वाहा ॥

PR_B I40^v

19c शूल] P_{ALM}, शूलं D_C, (सू)लं PR_B 19d शूनं] D_C, सू(त्रं) PR_B, स्थूलं P_{ALM} 19d व्रणम्] P_{ALM}, व्रणा PR_BD_C
 19e तृषा] PR_BD_C, त्रिषा P_{ALM} 19f एतै] PR_BD_C, एतैः P_{ALM} 19f लक्षयेत्] PR_BD_C, लयेत् P_{ALM}^{hypo} 21b
 मदयन्तिका] PR_BD_C, दमयन्तिका P_{ALM} 21c अर्जुनं मदनं] PR_BD_C, अर्द्ध[न्त]नं दशनं P_{ALM} 21d केसरं] PR_BD_C,
 केतरं P_{ALM} 21d कणाः] PR_BD_C, कणा P_{ALM} Ln.1 फट्] PR_BD_C, हूं फ P_{ALM} Ln.1 महाविष] PR_BD_C, ममहाविष
 P_{ALM} 22a संकाशा] P_{ALM}, संकाशं PR_B, संकाश D_C 22b मण्डलाः] P_{ALM}, मण्डला PR_BD_C 22c विज्ञेयो] D_C,
 विज्ञेया PR_BP_{ALM} 22d गोनसो विषदर्पितः] PR_BD_C, गोनसा विषदर्पिताः P_{ALM} 23c दाघशोषं] conj., दीर्घशोषं
 P_{ALM}, दाघशोकं PR_BD_C 23d ज्वरं] PR_BD_C, ज्वरश् P_{ALM} 23e अग्निमाल्या तु दष्टस्य] conj.^{aiśā}, अग्निमाला तु दष्टेन
 P_{ALM}, अग्निमाल्यानुदष्टेन D_C, अग्निमाल्यानुदष्टेन PR_B 25a अङ्गोल्लमूलं] PR_B, अङ्गोल्लमूल D_C, अकालमूल P_{ALM} 25a
 कटभी] PR_B, कटही P_{ALM}, कदली D_C 26a तगरं] PR_BP_{ALM}, तगरं D_C 26c संमायुक्तं] PR_BP_{ALM}, संमायुक्त D_C
 Ln.2 भगवते] PR_BP_{ALM}, भगंवते D_C Ln.2 करवीरो] PR_BD_C, कर[ि]वीरो P_{ALM} Ln.2 विषं मुञ्च २ दह] PR_BD_C,
 हर २ दह । २ P_{ALM} Ln.2 सुरश्मिर्] em.YOGR, सुराश्मिर् PR_BD_C, सुरासिर् P_{ALM}

19c शूल छर्दि ज्वरं चैव] No endings are necessary for first items in a list (aiśā). 22a The main difference with Sauvarṇaka is that here there are no surrounding dots.

[इन्दुमाली]

वज्रवैडूर्यसंकाशा यस्य पृष्ठे तु मण्डलाः ।
इन्दुमाली स विज्ञेयस्तेन दष्टस्य लक्षणम् ॥ २७ ॥

अतीव पूयते दंशस्तीव्रा भवति वेदना ।
छर्दि मूर्च्छा ज्वरश्चैव तैलं स्रवते व्रणम् ॥ २८ ॥

कृच्छ्रसाध्यो महावीर्यो विषदर्पो विषोत्कटः ।
अग्निदाघजलूकादि शस्त्रप्रच्छेदनेन वा ॥ २९ ॥

P_{ALM} I28^f

शोणितं स्रावयेत्प्राज्ञः सिराभिः शृङ्गकैरपि ।
स्रावयित्वा भृशं रक्तं व्रणं प्रक्षाल्य सर्षपैः ।
गोमांसं छागमांसं च व्रणे दद्याद्विचक्षणः ॥ ३० ॥

लोध्रं च देवदारुं च श्वेता च गिरिकर्णिका ।
करवीरार्कमूलं तु करञ्जस्य फलानि च ॥ ३१ ॥

निम्बकुष्ठकबीजानि जात्यास्तु मुकुलानि च ।
एतदालेपनं दद्यान्मधुसर्पिसमन्वितम् ॥ ३२ ॥

PR_B I41^f

शिरीषं कटभीं चैव दाडिमं चार्जुनं त्वचा ।
चूर्णं कृत्वा व्रणे देयं मधुसर्पिसमन्वितम् ॥ ३३ ॥

पिबेद्वा त्रिफलां प्राज्ञो मधुसर्पिसमन्वितम् ॥ ३४ ॥

एतैरेवौषधैः प्राज्ञो घृतप्रस्थं प्रदापयेत् ।

27a °संकाशा] *em.*, °संकाशं Σ 27b पृष्ठे] PR_BD_CP_{ALM}^{pc}, पृष्ठ P_{ALM}^{ac} 27b मण्डलाः] P_{ALM}, मण्डला PR_B, मंडलं D_C 27c इन्दुमाली] D_C, इंद्रमाली PR_B, इंद्रमाली P_{ALM} 27c स विज्ञेयस्] P_{ALM}, स विज्ञेयोस् PR_B, स विज्ञेयो D_C 27d तेन दष्टस्य] PR_B, तेन दस्य P_{ALM}, दष्टस्य तेन D_C 28a पूयते दंशस्] *em.* H.I., भूयते दंशस् PR_BD_C, चूयते दंश P_{ALM} 28b तीव्रा] D_CP_{ALM}, तीव्रो PR_B 28d तैलं] *conj.*, तैल D_C, तै[[ि]]लै PR_B, तैलिका P_{ALM}^{hyper} 28d स्रवते] D_CP_{ALM}, स्रव[[ति]]ते PR_B 28d व्रणम्] PR_BP_{ALM}, व्रणा D_C 29a कृच्छ्रसाध्यो] P_{ALM}, कृच्छ्रसाध्यो PR_BD_C 29b विषदर्पो] PR_BP_{ALM}, विषदर्पेर् D_C 29c अग्निदाघं] PR_BP_{ALM}^{aiśa}, अग्निदाहं D_C 29c °जलूकादि] PR_BD_C, °उलूकादि P_{ALM} 29d °प्रच्छेदनेन वा] PR_BD_C, °च्छेदने तथा P_{ALM}^{hypo} 30a शोणितं] PR_BD_C, श्रोणितं P_{ALM} 30c भृशं] PR_BD_C, बहुद् P_{ALM} 30d प्रक्षाल्य] D_CP_{ALM}, प्रल्या°क्षाⁱ PR_B 31a लोध्रं] PR_BD_C, <रोध्रं> P_{ALM} 31a च] P_{ALM}, स PR_BD_C 31b गिरिकर्णिका] PR_BD_C, गिरिकर्णिका: P_{ALM} 31c °मूलं तु] PR_BD_C, °दलै मूलं P_{ALM}^{hyper} 32a °कुष्ठकं] PR_BD_C, °कुटजं P_{ALM}^{ummet.} 32b मुकुलानि] P_{ALM}, कुसुमानि PR_BD_C 32c दद्यान्] D_CP_{ALM}, दद्या PR_B 32d °समन्वितम्] PR_BD_C, °समन्विता: P_{ALM}^{pc}, °समन्विता P_{ALM}^{ac} 33a शिरीषं] P_{ALM}, शिरीषं PR_BD_C 33a कटभीं] PR_BD_C, कली P_{ALM}^{hypo} 33b चार्जुनं] PR_BD_C, चार्जनं P_{ALM} 33b त्वचा] PR_BD_C, त्वचा: P_{ALM} 33c व्रणे] P_{ALM}, व्रणं PR_BD_C 34a वा त्रिफलां] *corr.*, वा त्रिफला D_C, धातृफला PR_B, धातृफलं P_{ALM} 34a प्राज्ञो] PR_BD_C, प्राज्ञ: P_{ALM} 35a एवौषधैः] D_C, एवौषध: P_{ALM}, एवौषधै PR_B 35a प्राज्ञो] PR_BD_C, प्राज्ञ: P_{ALM}

27a वज्रवैडूर्य] I take this as a single variety of beryl, probably goshenite. 28c छर्दि] I propose that the word lacks an ending because it is in a list.

पूर्वोक्तेन विधानेन ततो भवति निर्विषम् ॥ ३५ ॥

I मन्त्रः । ओं नमो भगवते रुद्राय कपिल हर २ विषं सुः संहर स्वाहा ॥

[वज्रमाली]

मयूरचन्द्रसंकाशा यस्य दृश्यन्ति मण्डलाः ।
अतिस्थूलो विषो दीर्घो वज्रमालीति तं विदुः ॥ ३६ ॥

P_{ALM} 128^v

आकेशान्तनखाः यावत्तेन दष्टस्तु शूयते ।
स्फुटन्ति सर्वगात्राणि सिद्धकस्य फला यथा ।
अहोरात्रं त्रिरात्रं वा ततः प्राणान्विमुञ्चति ॥ ३७ ॥

PR_B 141^v

[वेणीकण्ठ]

यस्य कर्दमवर्णाभाः कपिलाः श्वेतमण्डलाः ।
ह्रस्वग्रीवो महाकायो वेणीकण्ठं विनिर्दिशेत् ॥ ३८ ॥

श्लेष्मा चैव प्रवर्धेत निद्रा चैव प्रवर्तते ।
आ दंशाच्छ्रवते रक्तं स्फोटकाश्च हिमोपमाः ॥ ३९ ॥

अलाभे चैव वैद्यस्य सप्तरात्राद्विनश्यति ।
अथ वैद्यो भवेत्तत्र ज्ञानविज्ञानतत्त्ववित् ॥ ४० ॥

D_C 79^r

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_B 142^r

Ln.I भगवते] PR_BD_C, भवते P_{ALM} Ln.I कपिल] PR_BD_C, कपिल २ P_{ALM} Ln.I हर २] D_CP_{ALM}, ह(ल) २ PR_B Ln.I विषं] em., विष Σ Ln.I संहर] P_{ALM}, सं ह सर PR_BD_C 36a मयूरचन्द्रसंकाशा] PR_BD_C, मयूरं चंद्र[] [सं]कासा P_{ALM} 36d वज्रमालीति] em.^{aiśa}, वज्रमाली तु PR_BD_C, बहुमालीति P_{ALM} 37a आकेशान्तनखाः] P_{ALM}, आकेशान्ता नखा PR_BD_C 37a यावत्] corr., जावत् P_{ALM}, यावस् PR_BD_C 37e ततः] PR_BD_C, ततो P_{ALM} 37f प्राणान्] PR_BD_C, प्राणाद् P_{ALM} 38b कपिलाः] D_CP_{ALM}, कपिला PR_B 38b °मण्डलाः] PR_BD_C, °मण्डले P_{ALM} 38c ह्रस्व°] PR_BD_C, ह्रस्वं P_{ALM} 38d वेणीकण्ठं] em.YOGR, वीणीकण्ठं PR_BD_C, तूलीकण्ठं P_{ALM} 39a श्लेष्मा] PR_BD_CYOGR, तेषां P_{ALM} 39a प्रवर्धेत] PR_B, प्रवर्धेत D_C, प्रवर्धेतः P_{ALM} 39c आदंशाच्छ्रवते] D_CYOGR, आदंशा[श्च]च्छ्रवते PR_B, आदन्ताच्छ्रवते P_{ALM} 40a अलाभे] P_{ALM}, आलाभे PR_BD_C 40b सप्तरात्राद्विनश्यति] D_CP_{ALM}, सप्तरात्रानि PR_B 40c तत्र] PR_BP_{ALM}, तस्य D_C 41a शोधयित्वा] PR_BD_C, साधयित्वा P_{ALM} 41c प्रलेपम्] PR_BP_{ALM}, प्र[]लेपं D_C 41c रोध्र] PR_BP_{ALM}, लोध्र D_C 41d गिरिकर्णिका] D_CPR_B^{pc}, गिरिकी(त्ति)[] [त्ति]का PR_B^{ac}, गिरिकर्णिकाः P_{ALM} 42a करवीरार्कयोर्] PR_BD_C, वरवीरार्कयो P_{ALM} 42c निम्ब°] PR_BP_{ALM}, निम्ब° D_C 43b शर्करा] D_CP_{ALM}, शर्क(ला) PR_B 43d पीषयेत्] P_{ALM}^{aiśa}, पीषये PR_B, om. D_C

36a After the introductory word मन्त्र, but before the mantra, P_{ALM} writes and deletes: अतिस्थूलो वीसो दीर्घो बहुमा. 43d D_C omits 43b-c.

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ।
पाटलाधातकीमूलं दाडिमार्जुनयोस्तथा ॥ ४४ ॥

P_{ALM} I29^r

चूर्णं कृत्वा व्रणे दद्यात्सर्पिषा सह लोडितम् ।
एभिस्तु ओषधैः सार्धं घृतप्रस्थं विपाचयेत् ।
पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ४५ ॥

I मन्त्रः । ओं नमो भगवते रुद्राय कपालहस्ताय निर्विषं कुरु २ स्वाहा ॥

[गोधामुख]

मयूरचन्द्रसंकाशा दृश्यन्ते यस्य मण्डलाः ।
स्थूलदीर्घश्च पिङ्गाक्षो विकटाकृतिमस्तकः ॥ ४६ ॥
गोधया गर्भसम्भूतो महाविषपराक्रमः ।
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 ।
स तु घोटामुखो नाम धर्मिणीगर्भसम्भवः ।
तेन दष्टो महाप्राज्ञ त्रिरात्रेण विनश्यति ॥ ४९ ॥

PR_B I42^vP_{ALM} I29^v

[शकटमुख]

पृष्ठे मण्डलकैश्चित्रैः सर्वत्र परिवारितः ।

44c °धातकी°] PR_BD_C, °धाकी° P_{ALM}^{hypo} 44d °आर्जुनयोस्] P_{ALM}, °आर्जुनकं D_C, °आर्जनकं PR_B 45b लोडितम्] PR_BD_C, लोडितः P_{ALM} 45c तु] PR_BP_{ALM}, त D_C 45c ओषधैः] P_{ALM}, औषधैः PR_BD_C 45d विपाचयेत्] PR_BD_C, [[प्र]]विपाचयेत् P_{ALM} Ln.I कपालहस्ताय] PR_BD_C, कपालहाय P_{ALM} 46a मयूर°] PR_BD_C, मयूरं P_{ALM} 46a °संकाशा] P_{ALM}, °संकाशं PR_BD_C 46b दृश्यन्ते] P_{ALM}, दृश्यते PR_BD_C 46b यस्य] PR_BD_C, यस्य [[कस्यचित्]] P_{ALM} 46b मण्डलाः] P_{ALM}, मण्डला PR_BD_C 46c स्थूलदीर्घश्] PR_BD_C, सूलदीर्घाश् P_{ALM} 46d विकटाकृतिमस्तकः] PR_B, विकटा(कृ)तिमस्तकः D_C, विकटाकृतिस्तकः P_{ALM} 47c दष्टो] PR_BD_C, (द)ष्टो P_{ALM} 47c महाप्राज्ञ] PR_BD_C, महाप्राज्ञः P_{ALM} 47d दिशाः पश्यति पीतकाः] em., दिशां पश्यति पीडिकाः PR_BD_C, पीतिकाः दिशांशंपति P_{ALM}^{hypo} 48a गात्राणि] PR_BD_C, गाणि P_{ALM}^{hypo} 48c ज्ञात्वा] P_{ALM}, दृष्ट्वा YOGR, यस्य PR_BD_C 48d क्रियां] PR_B, क्रिया D_CP_{ALM} 49a कृष्णैश्च रक्तैश्च] D_C, कृष्णैः स्वरक्तैश्च PR_B, कृष्णैः स्वरक्तै P_{ALM}^{hypo} 49b दृश्यन्ति] PR_BD_C, दृशन्ति P_{ALM} 49c घोटामुखो] D_CP_{ALM}, घोटामुखा PR_B 49d °सम्भवः] PR_BD_C, °सम्भवाः P_{ALM} 49e महाप्राज्ञ] P_{ALM}, महाप्राज्ञः PR_BD_C 49f विनश्यति] PR_BD_C, नस्य P_{ALM}^{hypo} 50a चित्रैः] PR_BP_{ALM}, चित्रै D_C 50b सर्वत्र] P_{ALM}, सर्वतः PR_BD_C

47c महाप्राज्ञ] This vocative is inappropriate for Kārttikeya, and likely stems from the source text of this chapter. 47d Yellow-colored vision is a symptom of envenomation by many types of snakes and also some plant poisons. Cf. *Kriyākālaguṇottara* 5.15: पीतवर्णं जगत्सर्वं describing “मांसगतं विषं.”

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_c 79^v

कदम्बं गुग्गुलुं भार्गी पीषयेत् सह वारिणा ।

मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५३ ॥

1 मन्त्रः । ओं नमो नीलकण्ठाय चिरि २ यक्षिणि मुञ्च २ स्वाहा ॥

[अजामुख]

पाटलापुष्पवर्णाभा दृश्यन्ते यस्य मण्डलाः ।

द्वौ कर्णौ तस्य शृङ्गौ च उदरे स्थूलमण्डलाः ।

अजामुखः स विज्ञेयश्चित्रिकागर्भसम्भवः ॥ ५४ ॥

PR_B 143^r

भ्रमते कम्पते चैव तेन दष्टो विजृम्भते ।

कासशोषो भवेत्तस्य शोणितं श्रवते व्रणम् ॥ ५५ ॥

उत्पलं तगरं कुष्ठं दन्तिनी पिप्पली तथा ।

कटभी निम्ब भार्गी च पीषयेन्मधुसर्पिषा ।

पानमालेपनं दद्यात्ततः सम्पद्यते सुखम् ॥ ५६ ॥

P_{ALM} 130^r

2 मन्त्रः । ओं नमो भगवते रुद्राय एहि २ भगवति कपालमालाधरि महाकपाले हन २ स्वाहा ॥

[मार्जारमुख]

50c शकटामुखः स विज्ञेयो] *corr. hyper*, शकटामुखो स विज्ञेयो P_{ALM}, कटामुखो स विज्ञेयो D_c, सकटामुखौ स विज्ञेयौ PR_B
50d विषभारसमुद्भवः] PR_BD_c, विषंभवमुद्भवः P_{ALM}^{hypo} 51b केशाः] P_{ALM}, केशा PR_BD_c 51b पतन्ति] PR_B,
पतति D_cP_{ALM} 51c कृष्णनासो] *conj.*, कृष्णनासौ PR_BD_c, कृष्णाख्या P_{ALM}^{hypo} 51c गम्भीराक्षी] D_c, गम्भीराक्षीस्
PR_B, च गंभीरा P_{ALM} 51d दष्टस्तु] PR_BD_c, दष्टस्य P_{ALM} 52a स्वरभेदो] PR_BP_{ALM}, स्वरभेदा D_c 52b तस्य]
P_{ALM}, तस्य PR_BD_c 52b कुर्याच्च] *corr.*, कुर्या P_{ALM}, कार्याच्च PR_BD_c 52b चिकित्सितम्] *em.*, चिकित्सि(कं) P_{ALM},
चिकित्सकम् PR_BD_c 52d महौषधी] PR_BD_c, हौषधी P_{ALM}^{hypo} 53a गुग्गुलुं] PR_BP_{ALM}, गुग्गुलं D_c 53b वारिणा]
P_{ALM}, वारिणी PR_BD_c 53c °समायुक्तं] *corr.*, °समायुक्त PR_BD_c, °सायुक्तं P_{ALM}^{hypo} Ln.1 मुञ्च २] P_{ALM}, मुञ्च PR_BD_c
Ln.1 यक्षिणि] *em.*, यक्षिणी Σ, पक्षिणि YOGR 54c शृङ्गौ च] PR_BP_{ALM}, *om.* D_c^{hypo} 54d स्थूल°] PR_BD_c, तस्य
P_{ALM} 54e अजामुखः] PR_BD_c, अजामुख P_{ALM} 54e विज्ञेयश्] *corr.*, विज्ञेयोश् Σ 54f चित्रिकागर्भ°] D_cYOGR,
चित्रिकागर्भ[र्भ]र्द्भ° P_{ALM}^{hyper}, चित्रिकागर्दभ° PR_B^{hyper} 55b दष्टो] D_cP_{ALM}, दंष्ट्रौ PR_B 56c कटभी] PR_BD_c, कटही
P_{ALM} 56c भार्गी] PR_BP_{ALM}, भार्गी D_c 56f ततः] PR_BD_c, तः P_{ALM}^{hypo} Ln.2 भगवते] PR_BP_{ALM}, गवते D_c
Ln.2 एहि २] PR_BD_c, एहि P_{ALM} Ln.2 भगवति] D_c, भगवती PR_B, भवती P_{ALM} Ln.2 कपालमालाधरि] P_{ALM},
कपालमालीधरि PR_BD_c

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 *Yogaratnāvalī*. Ln.2 हन २] *aiśa* for जहि २.

कदलीगर्भसंकाशा यस्य दृश्यन्ति मण्डलाः ।
नानावर्णैश्चितं चन्द्रं पृष्ठे तु भवते सदा ।
स मार्जारमुखो नाम दुन्दुभीगर्भसम्भवः ॥ ५७ ॥

ग्रीवाभङ्गस्तथा लाला तेन दष्टस्य जायते ।
प्रमेहकं तथा छर्दिस्तस्य कुर्याच्चिकित्सितम् ॥ ५८ ॥

PR_B I43^v

पिप्पली मरिचा शुण्ठी वचा चित्रकमेव च ।
अतिविषा च मज्जिष्ठा त्रिफला च समा भवेत् ।
मधुसर्पिसमायुक्तं पानमालेपनं हितम् ॥ ५९ ॥

I मन्त्रः । ओं नमो भगीश्वराय खादय विषं जीवापय महाशबरि 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_{ALM} I30^v

†अथ मज्जाविशेषस्तु† ततः प्राणैर्विमुच्यते ।
असाध्यः स तु विज्ञेयो न कुर्यात्तस्य भेषजम् ॥ ६२ ॥

D_C 80^r

[मेषमुख]

अथ मेषमुखो नाम कृष्णकर्दमसंनिभः ।

PR_B I44^r

57b यस्य] PR_BD_C, य P_{ALM}^{hypo} 57b मण्डलाः] PR_B, मण्डला D_C, लाः P_{ALM}^{hypo} 57c नानावर्णैश्चितं चन्द्रं] em.
H.I., नानावर्णैश्चितं चन्द्रं P_{ALM}, नानावर्णैश्चितं तं तु PR_BD_C 57d सदा] PR_BD_C, [[रुद्राय एहि] P_{ALM}^{hypo} 57f °गर्भ°]
D_CP_{ALM}PR_B^{pc}, °गर्भ° PR_B^{ac} 58b दष्टस्य] PR_BP_{ALM}, दष्टेन D_C 58c प्रमेहकं] corr., प्रमेहक Σ 58c छर्दिस्]
PR_BD_C, छर्दि P_{ALM} 59b चित्रकम्] PR_BD_C, चित्रक P_{ALM} 59d समा भवेत्] PR_BD_C, समारभेत् P_{ALM} Ln.I मन्त्रः
I] PR_BD_C, om. P_{ALM} Ln.I भगीश्वराय] P_{ALM}, भगीश्वराय PR_B, भगीश्वराय D_C Ln.I विषं] PR_BD_C, विष
P_{ALM} Ln.I जीवापय] P_{ALM}^{pc} ^{aiśā}, जीवापहया P_{ALM}^{ac}, जीवायय PR_B, जीवाय D_C Ln.I महाशबरि] em., महाशबरी
Σ Ln.I हूं २] P_{ALM}YOG_R, हुं २ D_C, हूं २ PR_B 60a कृष्णैर्] D_CP_{ALM}, कृष्णैः PR_B 60a विवर्णैस्तु] PR_B,
विवर्णैस्(त्र) D_C, विवर्णैश्च P_{ALM} 60b यस्य] em., यस्तु PR_BD_C, यस्तस्य P_{ALM}^{hyper} 60b चितम्] P_{ALM}, चिकं
PR_BD_C 60c स तु वत्समुखो] em., शत्रवः सेमुखो PR_BD_C, सत्रवः समुखो P_{ALM} 60c नाम] D_CP_{ALM}, नाग PR_B
60d °गर्भसम्भवः] PR_BD_C^{hyper}, °गर्दभसम्भवः P_{ALM}^{hyper} 61a °तनुश्] PR_BD_C, °ततश् P_{ALM} 61b दष्टो] PR_BD_C,
द[ष्टो] P_{ALM}^{sec. manu} 61c यथालिप्तस्] D_C, यथालिप्त PR_BP_{ALM} 61d सीदति] em. H.I., सीदन्ति Σ 61d दष्टकः]
PR_BD_C, दष्ट[[f]कः P_{ALM} 62a मज्जाविशेषस्] P_{ALM}PR_B^{pc}, मज्जाविशेषस् PR_B^{ac}, मज्जाविषे षस् D_C 62b प्राणैर्विमुच्यते]
PR_BD_C, प्राणि स उच्यते P_{ALM} 63b °कर्दम°] PR_BP_{ALM}, °गर्दभ° D_C

61a The grammar here is bad; 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.

मण्डलैः पृष्ठतो व्याप्त-म्-अङ्गैरिव विचित्रितम् ॥ ६३ ॥

द्वौ कर्णौ तस्य सृङ्गौ 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 ।
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 अहरेव समुद्भवः ॥ ६८ ॥

न तस्य कर्म कर्तव्यं न पानं नैव-म्-औषधम् ।
दुर्निरीक्षो महाप्राज्ञ कालकूट-म्-इव स्थितः ॥ ६९ ॥

[रक्तमुख]

अथ रक्तमुखो नाम कृष्णकर्दमसंनिभः ।
मण्डलैः सर्वतो व्याप्त-म्-अङ्गैरिव विचित्रितम् ॥ ७० ॥

64a सृङ्गौ] PR_BD_C, सृङ्गे P_{ALM} 64b मेषः स] em., मेषस्त PR_BD_C, मेषसु P_{ALM} 64b कुञ्जति] P_{ALM}, कुञ्जितः PR_BD_C 64c कर्म] P_{ALM}, कर्म PR_BD_C 65a कुक्कुरको] PR_BD_C, कुक्कुरको P_{ALM} 65c चत्वारस्तस्य वै] PR_BD_C, चत्वारस्य P_{ALM}^{hypo} 65f भवते] P_{ALM}, भवति D_C^{unmet.}, भवन्ति PR_B 66a महाप्राज्ञ] D_CP_{ALM}, महाप्राज्ञः PR_B 66b भूम्यां] P_{ALM}, भूम्या PR_BD_C 66c लकुटेनाहतो] P_{ALM}, लगुटे[डे]नाहते PR_B, लगुडेनाहते D_C 66c यद्वत्] PR_BD_C, यद्वा P_{ALM} 67b दर्शनान्] em. H.I., दर्शना Σ 67b नकुलाकृतिः] D_CP_{ALM}, न()कुलाकृति PR_B 67c द्वीपिचर्मनिभाकारैः] PR_BD_C, द्विपचर्मनिराचारैः P_{ALM} 67d पृष्ठं] em., पृष्ठं Σ 67d चितम्] em., चितः Σ 68b उदरे] PR_BD_C, उदार P_{ALM} 68c सो ऽप्यसाध्यो] P_{ALM}, सो पि साध्यो PR_BD_C 68c महाप्राज्ञ] D_C, महाप्राज्ञः PR_B, महाप्राज्ञो P_{ALM} 68d अहरेव] em. H.I., अहरेव Σ 68d समुद्भवः] D_C, [सर्वे] समुद्भवः PR_B, समु P_{ALM}^{hypo} 69a कर्म] PR_BP_{ALM}, कर्मक() D_C^{hyper} 69b नैव-म्-औषधम्] PR_BP_{ALM}, नैव चौषधम् D_C 69c दुर्निरीक्षो] PR_BD_C, दुर्निरीक्षो P_{ALM} 69c महाप्राज्ञ] em., महाप्राज्ञः PR_BD_C, महाप्राज्ञो P_{ALM} 69d कालकूटम्] D_C, कालकुतम् PR_B, कालम् P_{ALM}^{hypo} 69d स्थितः] PR_BD_CP_{ALM}^{pc}, स्थितं P_{ALM}^{ac} 70b कृष्णकर्दमं] PR_B, कृष्णगर्दभं D_C, om. P_{ALM}^{hypo} 70c—d व्याप्त-म्-अङ्गैर्] PR_BP_{ALM}, व्याप्तं भगैर् D_C 70d विचित्रितम्] PR_BD_C, चिकित्सितं P_{ALM}

65e Preceding 66a, P_{ALM} writes and cancels: अथ संदंशको नाम. 68c—d महाप्राज्ञ अहेर्] The non-standard sandhi cannot be corrected.

P_{ALM} I31^r

PR_B I44^v

द्वौ कर्णौ तस्य शृङ्गौ च यथा मेषः स कुञ्जति ।
चत्वारस्तस्य वै पादा गोधा इव स गच्छति ॥ ७१ ॥

हस्तमात्रप्रमाणेन मण्डलैः स्वस्तिकाकृतिः ।
तेन दष्टो महाप्राज्ञ भूम्यां पतति मूर्च्छितः ॥ ७२ ॥

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_B I45^r

[दन्तुरक]

अथ दन्तुरको नाम दुन्दुभीगर्भसम्भवः ।
रुक्मकुण्डलसंकाशैर्यस्य मण्डलकैश्चितम् ॥ ७६ ॥

D_C 80^v

नातिदीर्घश्च ह्रस्वश्च क्रोधनश्चपलश्चसः ।
स तु दन्तुरको नाम गोनसो विषदर्पितः ॥ ७७ ॥

P_{ALM} I31^v

सितपीतनिभाकारो बलोपेतो दृश्यते यदि ।
मृत्तिका त्रिफलामिश्रा लेपं तस्य प्रदापयेत् ।
त्रिरात्रे सप्तरात्रे वा ततः शाम्यति तद्विषम् ॥ ७८ ॥

I मन्त्रः । ओं व्र हूं फट् स्वाहा । सर्वेषां गोनसानामपमार्जनमन्त्रः ॥

71a कर्णौ] PR_BP_{ALM}, कर्णौ D_C 71b मेषः] D_CP_{ALM}, मेषः[] PR_B 71b कुञ्जति] em., गुञ्जति PR_BD_C, पुञ्जति P_{ALM}
71c तस्य वै पादा] corr., तस्य वै पादाः PR_B, तस्त पादा D_C^{hypo}, तस्य पादाश्च P_{ALM} 72b मण्डलैः] PR_BD_C, मडलैः
P_{ALM} 72c महाप्राज्ञ] em., महाप्राज्ञः PR_BP_{ALM}, महाप्राज्ञो D_C 72d भूम्यां] PR_BD_C, भूम्यं P_{ALM} 73a लकुटेनाहतो]
corr., लकुटेनाहत P_{ALM}, लगुटेनाहतो PR_B, लगुडेनाहतो D_C 73a यद्वत्] D_CP_{ALM}, यद्वन् PR_B 73b सद्यः] PR_BD_C, सद्य
P_{ALM} 73d चिकित्सनम्] P_{ALM}, चिकित्सितं PR_BD_C 74a °मुखो] D_CP_{ALM}, °मुखा PR_B 74d दारुणानि] PR_BD_C,
om. P_{ALM}^{hypo} 74d च] PR_BD_C, om. P_{ALM} 75b चेतनां] em. H.I., चेतना PR_BP_{ALM}, तेनना D_C 75c विज्ञेयः]
PR_BD_C, विज्ञेयो P_{ALM} 75d कर्म] PR_B^{aiśā}, कर्म D_C, क(र्म) P_{ALM} 75d न] PR_BD_C, om. P_{ALM} 76c रुक्म°] PR_BD_C,
कक्ष° P_{ALM} 76c °कुण्डल°] P_{ALM}, °मण्डल° PR_BD_C 76c °संकाशैर्] D_CP_{ALM}, °संकाशै PR_B 76d मण्डलकैश्]
PR_BP_{ALM}, मंडलकैश् D_C 76d यस्य] em., यस्तु Σ 76d चितम्] em., चितः Σ 77b क्रोधनश्] PR_BD_C,
क्रो[षे]धनश् P_{ALM} 77b चपलश्चसः] D_CP_{ALM}, चप(र)स्वसः PR_B 77d विषदर्पितः] PR_BD_C, विदपितः P_{ALM} 78b
बलोपेतो] D_C, [ब]लोपेतौ PR_B, बलापो P_{ALM}^{hypo} 78d लेपं तस्य] PR_BD_C, लेपनस्य P_{ALM} Ln.I वर] conj., om. Σ
Ln.I अपमार्जन°] PR_BP_{ALM}, अपमार्जन° D_C

ओंकारं चिन्तयेन् मूर्ध्नि वकारं हृदये तथा ।
रकारं नाभिमध्ये तु हूंफट्कारं च पादयोः ॥ ७६ ॥

ओंकारं चिन्तयेच्छवेतं रक्तवर्णं रकारकम् ।
पीतवर्णं वकारं तु हूंफट्कारं च कृष्णकम् ॥ ८० ॥

PR_B 145^v

ओंकार-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 ॥

- 2 सर्वगोनसानां मन्त्रः । ओं तुमं कुण राजपुत्तो तुमं ईश्वर देवदत्तो इंमा एण पुण इतिर् विसाजाया आवइद्द
3 उ ल घ इ एही यढका नामेण निर्विषो हो उ तुमं नागविस हर निर्विसं जं जं जं सः हः ॥

P_{ALM} 132^r

4 इति क्रियाकालगुणोत्तरे गोनससंहितापटलः त्रिंशतिमः

79a चिन्तयेन्] conj. H.I., मूर्ध्नि यन् Σ 79d हूं] P_{ALM}, हुं° PR_BD_C 79d पादयोः] PR_BD_C, पदयोः P_{ALM} unmet. 80a चिन्तयेच्छवेतं] PR_BD_C, चित्रस्वेतं (यौ) P_{ALM} 80b रक्तवर्णं] D_C, रक्तवर्णं PR_BP_{ALM} 80c वकारं] em., चकारं Σ 80d हूंफट्कारं च कृष्णकम्] PR_BD_C, फट्कारं च वर्णकं P_{ALM} 81a ईश्वरो] PR_BD_C, ईश्वरं P_{ALM} 81a—b ज्ञेयो वकारो] P_{ALM}, ज्ञेयो चकारो PR_B, ज्ञेयश्चकारो D_C 81d हूं] PR_BD_C, हुं° P_{ALM} 82b सर्वसामान्यमौषधम्] PR_BD_C, सामान्यमौषधं परम् P_{ALM} unmet. 82c सोमराजीं] corr., सोमराजी Σ 82f हितम्] PR_BD_C, तथा P_{ALM} Ln.2 सर्वगोनसानां] PR_BD_C, सर्व गोनसानां [तु] मन्त्रः P_{ALM} Ln.2 राजपुत्तो] PR_B, राजपुत्रो D_C Ln.2 पुण] PR_B, पण पुण D_C Ln.2 आवइद्द] PR_B, आवइद्द D_C Ln.3 ढ] PR_B, (ठ) D_C Ln.3 निर्विषो] D_C, विंनि'शो PR_B Ln.3 हो उ तुमं] em. H.I., हो उत्तमं PR_BD_C Ln.3 नागविस] D_C, नांगविस PR_B Ln.4 इति क्रियाकालगुणोत्तरे] em., इति क्रियाकालगुणोत्तरे क्रियापादे त्रिकंठके PR_BD_C, इति क्रियाकालगुणोत्तरे P_{ALM} Ln.4 त्रिंशतिमः] em., उनत्रिंशतिमः PR_B, om. D_CP_{ALM}

79d Around the border of this folio (145r), PR_B writes in small akṣaras: ओं मोहिनी मोहय निषीकेसवी आकाशवन्ननाय लुङ्गणेश्वरकुमाराय पसर २ पहल २ हिमवन्तकैलास आसनेन पर्वतकैलास आसने हन २ ह्रीं कुं हूं ॥ वर्षस्तंभनचक्रमुद्राबंधयैत ॥ PR_B also notes this marginal text on the final folio with some minor differences and a remark in Newari: ओं मोहिनी मोहय रिषीकेसवी आकाशन्तनाय लुङ्गणेश्वरकुमाराय पसर २ पज्जल २ हिमवन्त कैलास आसनेन पर्वतकैलास आसने हन २ ह्रीं कुं हूं ॥ वर्षस्तंभनचक्रमुद्रा बन्धयैत ॥ सिसचोयावतयाथायचोड थन चोया ॥ 83a P_{ALM}'s reading of the mantra, part of which is gives in the margin, varies significantly from PR_BD_C, therefore rather than clutter the apparatus with individual variants, I reproduce P_{ALM}'s version of the mantra continuously: ओं उमं क्रमन गजवृत्तौत्तमं ईश्वरदेवदत्तो तं जायेन पुनः निविसा जा आ हुं आवइद्द उलंघ इ ए [क]ही पढका नामेन निविसो हो उ उत्तमं ॥ नानाविष हर विष जं जं जं सः हः ॥ ॥

विषगुटिकाधिकार ३४

1 ॥ ईश्वर उवाच ॥

तेनापि च कृते कर्मे यद्विषं न निवर्तते ।
छेदयेत्तीक्ष्णशस्त्रेण स्थावरं दापयेद्विषम् ॥ १ ॥

सुखं तेन भवत्याशु दुष्टो दुष्टेन वार्यते ।
तस्मात्सर्वप्रयत्नेन विषं सर्वेषु व्याधिषु ॥ २ ॥

लूतागर्दभकीटेषु दद्रू पामा विचर्चिका ।
श्वासकासप्लिहरोगे वातगुल्मे भगंदरे ॥ ३ ॥

शूलेषु कुक्षिशूलेषु अक्षिरोगेषु योजयेत् ।
शिररोगेषु सर्वेषु कुष्ठरोगेषु सर्वतः ॥ ४ ॥

कामलापाण्डुरोगेषु अन्येषु च प्रदापयेत् ।
वातपित्ते कफे चैव सर्वरोगेषु नाशनम् ।
दापयेत्सर्वव्याधीनां नीलकण्ठेन मन्त्रितम् ॥ ५ ॥

2 ॥ कार्तिकेय उवाच ॥

नीलकण्ठं न जानामि तस्योपायं वदस्व मे ।
अक्लेशेन तु जानन्ति नरा मन्त्रविवर्जिताः ॥ ६ ॥

3 ॥ ईश्वर उवाच ॥

ओषधानां बलं वत्स सम्प्रदायं वदाम्यहम् ।
त्रिकटुकं त्वचा मुस्ता विडङ्गं चित्रकं विषम् ।

Σ = All MSS; β = PR_BD_C; 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 *Nīlakaṇṭha*.

1a च] PR_BD_C, om. P_{ALM}^{hypo} 1a कर्मे] em. ^{aiśa}, कर्म Σ 1b यद्विषं न] PR_BD_C, यदि विषं P_{ALM}^{ummet.} 1c छेदयेत्] PR_BD_C, छेदत् P_{ALM}^{hypo} 2a सुखं] PR_BP_{ALM}, सुखं D_C 2a भवत्य्] PR_BP_{ALM}, भवेत्य् D_C 2b दुष्टो दुष्टेन वार्यते] em. H.I., दुष्टो दुष्टेन वायते PR_BD_C, दुष्टे(त्)न] दुष्टेन वापीत P_{ALM} 2c °प्रयत्नेन] PR_BD_C, °प्रयत्ने P_{ALM}^{hypo} 3a लूतागर्दभं] P_{ALM}, लूताकर्दभं D_C, लूताकर्दभं PR_B 3a °कीटेषु] PR_BD_C, °कीटे P_{ALM}^{hypo} 3c °प्लिहं] P_{ALM}^{sa-vipulā}, °प्लिषे PR_B, °विषे D_C 4c शिरः] PR_B^{aiśa}, शिरो D_CP_{ALM} 5b अन्येषु] P_{ALM}, असासु PR_BD_C 5d सर्वरोगेषु] PR_B, सर्वरोगे[स्य]षु D_C, सर्वेषु च विं P_{ALM} 6a नीलकण्ठं] PR_BP_{ALM}, नीलकं[कं]ठं D_C 6b तस्योपायं] PR_BD_C, तस्यो[व]पायं P_{ALM} Ln.3 उवाच] PR_BP_{ALM} उवा D_C 7a ओषधानां] P_{ALM}, औषधानां PR_BD_C

3b दद्रू पामा विचर्चिका] nominatives for locatives.

D_C 86^v
P_{ALM} 141^r
PR_B 159^v

समभागानि चैतानि पथ्या च त्रिगुणा विषे ॥ ७ ॥

PR_B 160^r

पञ्चत्रिंशद्गुडे भागान् क्वाथयेन्मृदुवह्निना ।

चूर्णं कृत्वा तु द्रव्याणां प्रक्षिपेत्तत्र मध्यतः ॥ ८ ॥

P_{ALM} 141^v

†उत्तरायेनदाग्नौ तु† दार्वीघाटा 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 वलीपलितवर्जितः ॥ १४ ॥

PR_B 160^v

जीवेद्वर्षशतास्त्रीणि द्विरष्टवर्षकाकृतिः ।

7f पथ्या च] conj., (पथ्या च) P_{ALM}, om. PR_BD_C 8a पञ्चत्रिंशद्] PR_BD_C, पञ्चत्रिंशत् P_{ALM} 8a भागान्] conj., भागात् P_{ALM}, भागे PR_BD_C 8b क्वाथयेन्] PR_BD_C, क्वाथयेत् P_{ALM} 8d मध्यतः] PR_BD_C, मध्य[म]तः P_{ALM} 9b दार्वीघाटा] em., दार्वीघाटा P_{ALM}, दार्वीघाट D_C, दार्वीघा(त) PR_B 9c गुटिकां] PR_BD_C, गुडिकां P_{ALM} 9c रचयेत्] D_CP_{ALM}, रच[च]ये PR_B 9d बदरास्थि°] PR_BD_C, बदरास्थि° P_{ALM} 10a—b प्रयुञ्जानास्त्वेकैकां] conj., प्रयुञ्जानास्त्वेकैकां P_{ALM}, प्रयुञ्जातास्त्वेकैकां PR_B, प्रयुञ्जातास्(त्वे)कैकां D_C 10c भोजयेद्वत्स] PR_BD_C, भोजये[द्व]त्स P_{ALM} 10d यावत्] PR_BP_{ALM}, या* D_C 11a सर्वं] em. H.L., सर्वे P_{ALM}, सत्वैर् PR_BD_C 11b दापयेत्पुनः] PR_B, दापयेत्फनः D_C, पुनः पुनः P_{ALM}^{hypo} 11c गुटिका] PR_BD_C, गुडिका P_{ALM} 11c सार्धा] PR_BD_C, सर्वा P_{ALM} 11d पीड्यते पुनः] PR_BD_C, पीदते तु सः P_{ALM} 12a मासद्वयेन श्लेष्माणां] PR_BD_C, मासद्वेन श्लेष्माणां P_{ALM}^{hypo} 12b हरेत्] PR_BD_C, हनेत् P_{ALM} 12c चतुर्भिर्] PR_B, चतुर्भि D_C, चतुभिर् P_{ALM} 12c °दोषांश्च] em., °दोषाश्च PR_BD_C, om. P_{ALM}^{hypo} 12d नाशयेन्] PR_BD_C, [[स्वा]]नस्वनात्मयेन् P_{ALM} 13a मासैस्] PR_BD_C, मासै P_{ALM} 13b मूत्रकृच्छ्रं] em., मूत्रं कृच्छ्रं PR_B, मूत्रकृत्स्नं D_C, सप्तकृच्छ्रं P_{ALM} 13c मासैः षड्भिर्न संदेहः] corr., मासैः षड्भिर्न संदेहो D_C, मासै षड्भिर्न संदेहो PR_B, मासैस्तु ष(ष्ट)भिश्चैव P_{ALM}^{hypo} 14b वर्षमेकेन] PR_BP_{ALM}, मानवः स तु D_C 14c °पयोगेन] PR_BD_C, °पयोन P_{ALM}^{hypo} 15a जीवेद्] D_C, जीवे PR_B, जीवे[[व]]द् P_{ALM} 15a वर्षशतास्] corr., वर्षशता PR_BD_C, वर्षशतां P_{ALM} 15b द्विरष्टवर्षकाकृतिः] em., द्विरष्टवर्षाकृतिः P_{ALM}^{hypo}, द्विरष्टवर्षाकृति PR_B^{hypo}, द्विषष्टिवर्षकाकृतिः D_C

15ab Cf. Rasaratnākara 1.4.39.

7ef This line is not present in PR_BD_C. 8a Cf. Bheḷasaṃhitā 6.16.54–55, where each ingredient is also used in small proportion to the amount of गुड. 9b दार्वीघाटा] may be a type of plant. Cf. Rājanighaṅṭu 19.155.

एवंवर्षा न वृद्धिः स्यादायुषो वृद्धि वर्धते ॥ १५ ॥

सर्वव्याधिविनिर्मुक्तो जरामृत्युविवर्जितः ।

अविकलेन्द्रियः श्रुतिमान् भूतघ्नो निविडस्तथा ॥ १६ ॥

चक्षुषा विशदः प्राज्ञो वलीपलितवर्जितः ।

जीवेद्वर्षसहस्रं तु पञ्चवर्षेण संशयः ॥ १७ ॥

यथेष्टचेष्टाहारो ज्यं मायाशोकविवर्जितः ।

सर्वव्याधिहरं दिव्यं सर्वदुष्टहरं परम् ।

अमृतमन्थनरूपेण विषं लोके प्रकीर्त्यते ॥ १८ ॥

D_c 87^r

P_{ALM} 142^f

1

इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः

2

चतुस्त्रिंशत्तमः

15c एवं°] PR_BP_{ALM} पञ्च D_c 15c वर्षा न] *conj.*, वर्षा तु PR_B, वर्षात्तु । D_c, सर्वा न P_{ALM} 15c वृद्धिः] P_{ALM}, वृद्धि PR_BD_c 15d आयुषो वृद्धि] PR_BD_c, वायुषो वृद्धि P_{ALM} 16a °विनिर्मुक्तो] PR_B, °विनिर्मुक्तो D_cP_{ALM} ^{sa-vipulā} 16b जरा°] P_{ALM}, ज्व[ज]रा° PR_B, ज्वरा° D_c 16c अविकलेन्द्रियः] *conj.* ^{hyper}, अविकलेन्द्रिय P_{ALM} ^{hyper}, अविकलेदु यः PR_BD_c ^{hyper} 16c श्रुतिमान्] P_{ALM}, श्रुतिवान् PR_BD_c 16d भूतघ्नो निविडस्तथा] D_c, भूतघ्नो निविडस्तथा PR_B, भूतघातिनि----- P_{ALM} 17a विशदः] *em.*, विषदः PR_BP_{ALM}, विषद D_c 17b °वर्जितः] PR_BD_c, °विवर्जितः P_{ALM} ^{hyper} 18a चेष्टाहारो ज्यं] PR_BD_c ^{ma-vipulā}, चेष्टाहारो P_{ALM} ^{hypo} 18e अमृतमन्थन°] D_c ^{hyper}, अमृतमथेन PR_B ^{hyper}, अमृतममृत° P_{ALM} ^{unmet.} 18f लोके प्रकीर्त्यते] P_{ALM}, लोकेषु कीर्त्यते PR_BD_c Ln.1—2 इति क्रियाकालगुणोत्तरे विषगुटिकाधिकारः सर्वरोगहरः चतुस्त्रिंशत्तमः] *em.*, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः त्रयस्त्रिंशत्तमः] PR_B, इति क्रियाकालगुणोत्तरे विषगुडाधिकारः सर्वरोगहरः D_c, इति विषगुटिकाधिकारः P_{ALM}

15cd The readings and interpretation of this line are doubtful. 15d वृद्धि] may be *metri causa* for वृद्धिर्. 16b Following 16b, P_{ALM} writes श्री श्री श्री in the space at the end of the folio, then rewrites: विनिर्मुक्तो जरामृत्युविवर्जितः on the beginning of the next folio.

Translation of *Kriyākālaguṇottara* Chapters 1–7, 30, and 34.

First Chapter

1: Bowing his head to the Lord Śrīkaṇṭha together with Umā, to that one who is lovely, adorned with the crescent moon,²¹ granting welfare via a flood of nectar,

Kārttikeya said:

2: 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.

3: I have never heard any Gāruḍam, which produces immediate proof of efficacy. Tell it to me, O Best of Gods, your devotee, O Śaṅkara!

4: [And tell me] the classification of the types of serpents, the birth of their young without omitting any detail, the traits of all the serpents, and the class of indistinct types.

5: [And tell me] the classification of Seizers, Yakṣas, Piśācas, and Śākinīs, and those cruel Child-Seizers, which always mercilessly torment [children].

6: And tell me the traits of those spirits which steal women's embryos, and the classification of vipers and scorpions, O Lord of Gods.

7: And the various other evil Rāsabha [unknown insect], worms, and spiders. And [tell me] how many types of fevers are known, both incurable and curable.

²¹Or read *kalayākalitaṃ* to mean “not divided by a limited power to act (*kalā*).”

8: And tell me the classification of doctrine, yoga, rites, initiation, mantras, as well as the classification of teachers, and the post-initiatory obligations of students (*dīkṣita*) and those in regard to advanced students (*sādhaka*) striving for powers.

9: Tell the Gāruḍa and Bhūta Tantras, and what[ever other] doctrine is supreme. O Lord of Gods, [tell me] about all of these. Nowhere else is it perfectly known.

10: Tell all of that to me O Lord of Gods, I am ignorant before you. Tell me yourself O Mahādeva, O granter of security to the wretched!

The Lord said:

11: Listen, I will tell you truthfully that supreme essence of the Tantras! Previously I revealed it to the Goddess, but concealed it from others.

[The teaching begins]

12: God grants all powers and bestows all knowledge. He alone grants pleasure and freedom. He is the Prime Mover²² for his devotees.

13: Without Him there is nothing in this world or the next. He is Brahma, and indeed, he is Viṣṇu. He is Garuḍa and Indra.

14: He is Rudra, Soma, or Sūrya; He is Īśvara and also Sadāśiva. Present in everything in this way, the Lord pervades everything and is both transcendent and immanent.

15: He grants the fruit of whatever desire the Yogi meditates upon. Knowing him, the Mantra practitioner succeeds, there can be no doubt.

Thus concludes the first chapter in the *Kriyākālaguṇottara*.

²²Here *kāraṇeśvara* appears unrelated to the group of five *kāraṇeśas* of the Śaiva Siddhānta.

Second Chapter

The Lord said:

1: First of all, my calf, [one must know] the classification of curable and incurable [cases]. Having known that truly, the wise one would then begin treatment.

2: [Previously] I truthfully told²³ the classification of Yakṣas, Rakṣas, Seizers, and Śākinīs. Hear it in brief [later in this text], my calf.

3: Serpents are taught to be of two types. They are known as divine and mundane. [Although] twofold, there are four classes (*varṇa*). One should distinguish them individually.

4: They are declared to be Brahmans, Kṣatriyas, Vaiśyas, and Śūdras. Listen to me [tell] the characteristics of these classes in regards to the divine and mundane.

5: The Brahmans arose on the eastern mountain. The Kṣatriyas arose on Mt. Meru. Those snakes among the Vaiśya type arose on Mt. Gandhamādana.

6: And on Mt. Mandara live the Śūdras. Those which are divine look like thunderclouds. Those who are called Brahmaja (i.e. Brahmans) travel in the sky.²⁴

7: And the others too, offspring of Kadrū and the great sage Kaśyapa [are divine Brahmans]. Other *nāga* lords are also rulers among the best *nāga* overlords.

8: There are eight divine forms taken by the *nāgas*, beginning with Ananta and ending with Kulika.²⁵ The planets verily correspond to the *nāgas*, and they are known as world-protectors.

9: They all exist in individual forms, and by my command, [fulfill] their own duties. They protect the whole world, pervading their respective spheres.

10: On the other hand, there are some born of them that are known as divine-mundane. Located in the underworlds, in the sky, and on the earth, they are born as men²⁶ and can take any form at will.

11: The mundane move about on the surface of the earth, in the world of men. Still others are

²³I take the present indicative *kathayāmi* as a simple past, because of context. The words “hear it in brief” suggests that it was told before in a longer form, and that is expected because of the way the text was introduced in I.II.

²⁴Consider the so-called “flying snakes” of Assam (*Chrysopelea* spp.), which can in fact flatten their bodies and glide over one-hundred meters in the air when launching from a tall tree, although the text may have something more fanciful in mind.

²⁵I translate this awkward line freely.

²⁶The reading is doubtful.

said to not be born of a class, and these are known as indistinct classes.

12: 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.

13: [These are] the four classes of all snakes, [given] separately. The divine move throughout the three worlds enjoying divine pleasures, thrones, and food.

14: They truly were divine garlands and clothes, adorned with divine flowers. Those divine ones take on any form at will and are individual in their forms.

15: Furthermore, I will tell you briefly about the mundane ones, listen Ṣaṅmukha. On lovely mountains and in caves and homes...

16: in a lovely large lotus pond,²⁷ in a park, pleasure grove, or confluence [of rivers]—the snakes of the Brāhmaṇa (twice-born) class are always in these places.

17: At crossroads, in the best houses, in walls, towers, and arches; these are the locales of the Kṣatriya snakes, Ṣaṅmukha.

18: In barns, cowsheds, and granaries, as well as in pump houses and homes; Vaiśyas always dwell contentedly in these five places.

19: Near water or in the middle of it and in heaps of rocks and firewood; Śūdras always roam about all over these places.

20: Brāhmaṇa snakes eat wind, flowers, fruit, and leaves. Kṣatriyas have rodents for food. Vaiśyas are frog-eaters.

21: Śūdras truly eat everything, and likewise the indistinct types. Brahmans are active during the first watch. Kṣatriyas are active in the middle of the day.

22: 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).

23: And for all of them, there is mating of male and female by coiling [around each other]. The female snake bears the embryo for the four rainy months.

²⁷A more specific referent is possible. In the *Nīlamatapurāṇa* (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.

24: Wise ones [know that there are] two hundred and forty eggs; [i.e.] one female snake doubtlessly produces [this many] eggs.²⁸

25: The ones born in the month Kārttika (Oct./Nov.) are very fierce and abound in venom. They are red and have fast-acting venom and are very long with broad hoods.

26: But those born in Mārgaśīrṣa (Nov./Dec.) are traditionally known to be fat and short. They have red eyes and small hoods and are traditionally considered to have slow-acting venom.

27: 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]. Three [types] of them hatch: female, male, and neuter.

28: The eggs break, my calf, [and the emerging snakes are] like sentient spikes. They are motionless and non-venomous there for twenty-one days.

29: Then in the third fortnight they move with their own volition. With open eyes and faces turned up, they see the orb of the sun.

30: Starting from then, the lords of snakes²⁹ become venomous. Snakes bite for ten reasons. Listen to them in brief.

31: [The snake may be] frightened, mad, afflicted with hunger, stepped on, arrogant with venom, seeking food, pulled, or protecting its domain. The ninth is because of a hostile connection, and the tenth is one sent by Death.

Thus concludes the second chapter in the *Kriyākālaguṇottara*.

²⁸This number is unrealistically high for most snakes. The *Garuḍapañcākṣarīkalpa* and *Īśānaśivagurudevapaddhati* referenced in the edition have similar passages in which the reference is rather the number of teeth.

²⁹This seems to be a reference to cobras, and with the mention of hoods in 2.26, the whole passage may be referring only to cobras.

Third Chapter

The Lord said:

1: Listen to this in brief, O you who seek to benefit all mankind. The teeth in the mouth of a snake, my calf, are traditionally said in this world to be of eight kinds:

2: Gaper, Skull-bearer, and the third Windy; Smoky, Cruel and likewise Ferocious, Horrible and Backward. These are said to be the eight fangs. A ninth is called Death.

Kārttikeya said:

3: 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:

4: In the palate of a snake, my calf, the one called Death is characterized as having the shape of a hook. It thereby releases a grisly venom.

5: The venom falls on the bite from the [venom-]bearing corner of the mouth of the bent snake,³⁰ then it crosses into the bodily tissues.

6: A bite may be of four kinds: bitten, punctured, torn, or otherwise unbroken. I will tell the traits of these.

7: One bite-[mark] would be “punctured,” and three marks “bitten.” Torn [is known] simply by a torn [wound], and unbroken is lack of a bite.

8: [If] an oblong circular bite with one puncture in the middle is seen, one should know [that the patient has been] bitten by a frightened snake. No venom is present in such a case.

9: [If] two punctures tinged with foam are seen, or similarly two straight marks, that is the mark of a mad snake. It is venomous, son of the Kṛttikās.

10: Where a torn wound is seen which is tinged with foam in the middle of the bite, that would be the bite of a snake afflicted with hunger. It quickly steals the vital breaths.

³⁰The 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 mentioned by an acquaintance from Maharashtra. I am doubtful that *ṣṛkvin* means “corner of the mouth” because it seems clear that the tradition recognizes that the fangs deliver the venom.

11: But where many crooked punctures are seen, they are to be understood as non-venomous and result in one bitten by a stepped-on snake.

12: When many are seen tinged with foam and blood, they are punctures of a snake arrogant with venom. On recognizing them, one should treat [the patient].

13: When there are two straight punctures and one crooked, wise ones know it to be a bite of a snake seeking food and which has very little venom.

14: When there are many which have penetrated into the middle of the flesh and are tinged with foam, those punctures are from a snake protecting its young—one should begin treatment in that case.

15: With two or bitten³¹ places, [the offending snake was] following up on a past grudge. One could effect a remedy for him—this they say without doubt.

16: And one who has a single puncture with much blood, or a triple puncture or a single one would be known as appointed by death.

17: 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.

18: Or [it may be] very swollen or burned by fire or would gush excessive blood. Extremely intense pain at the root of the puncture occurs.

19: And the area of the bite may be white or otherwise devoid of color. When one sees signs such as these, recognize that death [is at hand].

20: Both eyes may be red or glassy blue, with the teeth held apart or likewise [the patient] may have stiff neck.

21: Thus, there may be pain in the heart, vomiting, burning limbs, and pain. [The patient may] pass urine and feces and there may be dislocation of the joints.³²

22: Seeing these traits, it is doubtlessly a fatal bite. Being struck with a stick, marks would not appear.

³¹Literally “eaten/chewed.”

³²I am uncertain about how to interpret *sandhibheda*.

23: [Following] repeated sprinkling with cold water, gooseflesh would not occur for him who is known to have an appointment with death.³³

24: He would not see the light of the sun, moon, nor of a lamp. He would speak nasalized sentences. Death is doubtlessly [near].

25: [If] the eyes are not reddened, the neck not known to be stiff, if he does not speak nasally, then he will live, Śikhidhvaja.

Thus concludes the third chapter in the *Kriyākālaguṇottara*.

³³I translate loosely here because the text seems to confuse the three *kālas*. Properly it seems that *kālacodita* should refer to a snake that is acting as an agent of death/fate, *kālasaṃjñinī* is the ninth and most deadly type of fang, and *kāladaṣṭa* is a patient whose bite is fatal or destined to be fatal, i.e. is incurable.

Fourth Chapter

The Lord said:

[Adverse Lunar Days]

1: The fifth and full moon and the eighth and fourteenth—these are indeed adverse lunar days. Listen to the lunar mansions.

[Adverse Lunar Mansions]

2: Kṛttikā, Śravaṇa, Mūla, Viśākhā, Bharāṇī, and Maghā; the three Pūrvas,³⁴ Citrā, and Aśleṣa;

3: These are the adverse lunar mansions during which one should eschew poison work. The bites during these lunar days and mansions... (corrupt quarter verse).

4: The vital points and times... (corrupt quarter verse). If these are seen, then 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;

6: on the breasts, armpit, shoulder, neck, or palate—one bitten on these vital regions does not survive.

[Adverse Locales]

7: In a park, an old well, a Banyan tree, (corrupt), a dried tree, a cremation ground, a three-way or four-way intersection,

8: in an abandoned house, a pile of stones, (corrupt), a temple, a house, a Horseradish tree, a Śleṣmāntaka tree,

9: the Śākhota tree, (missing text) and the Myrobalan—men bitten at these places do not survive.

³⁴Kengo HARIMOTO clarified that these are Pūrvabhādrapada, Pūrvāṣāḍhā, and Pūrvaphalgunī.

[Adverse Times]

10: Midday, or in the middle of twilight, midnight, or before daybreak—one who knows time would mark these times as consistently adverse.

11: Now I will teach the auspicious and inauspicious messengers whereby the case may be known to be curable or incurable.

[Inauspicious Messengers]

12: 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,

13: scared, sad-faced, troubled, mounted on a donkey, camel, or buffalo, having a body swathed with black cloth, or with red garlands, clothes, etc.;

14: excited, angry, frightened, naked, or stammering his words, daubed with oil or blood, or covered with woolen clothes;

15: one with an 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;

16: a [patient] whose messenger is a virgin or likewise an outcaste—with these the treatment would not succeed. These are excluded from any kind of treatment.

[Auspicious Messengers]

17: I will tell others which are auspicious, so that success may come to pass: one possessing all their limbs, sharp witted, clothed in white garments,

18: one whose body is daubed with white flowers, attentive, gentle-minded, of steady speech, free of all diseases,

19: 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,

20: a kinsman to all castes,³⁵ without a weapon or staff—the best Vātika knows that these mes-

³⁵The interpretation is doubtful because the Gāruḍika would not be able to determine the messenger's attitude toward other castes by the way he looks, which is the criterion of the other traits.

sengers ensure universal success.

21: Having abstained [from treating] his own family and relations, he should cast aside the family of the patient,³⁶ since such a messenger is always appointed by Death.

[Inauspicious Omens]

22: The (corrupt) of a vulture, owl, dog, or cat; on seeing the sight of a jackal, donkey, camel, buffalo, or pig.

23: A washerman or actor with yellow or white clothes—the doctor who has set off and sees these omens [should know that]...

24: the treatment would not succeed in that case, even if he were Garuḍa himself. Nor should one accept inauspicious or harsh speech.

[Inauspicious speech]

25: Scared, spoiled, fallen, deviant, broken, ruined, stammering, and recollected speech, and likewise sleepy, proud, or stricken;

26: perished, extinct, departed, fallen, fainted, incoherent, killed, split, blended, or left.

27: The best Vātika would shun these inauspicious types of speech [on the part of the messenger].

[Auspicious Omens]

On seeing a parasol, full water pot, an elephant, bull or horse,

28: a pleased king, a Brāhmaṇa, or a Śaiva yogin, (corrupt), a canopy, banner, or fly-whisk,

29: a beautiful woman possessing all her limbs [and adorned] with gold, jewels, and pearls, raw meat, honeyed-meat, curds, or cow-ghee;

30: white flowers, husked grain, Durvā grass, fresh Sandal, yellow pigment—these pious signs fulfill the purpose of all works.

[Auspicious Sounds]

³⁶Interpretation is uncertain.

31: 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],

32: the words “good day” or “victory,” deliberations on perfect treatises—he who has set out and hears [such sounds] will doubtlessly be successful.

[Note: my translation of the following five verses is in doubt because these words may have technical senses that I am missing.]

33: One should examine the patient, my calf, for the various symptoms. Then the “collector” should carry out collecting together [of the symptoms]—not treatment [yet].

34: The authoritative texts enjoin symptoms, collecting together, and treatment. He who truly knows exact discrimination is a Vātika.

35: Symptom is expressed as a trait, and when collecting together and exact discrimination [is done], he diagnoses correctly by means of a diagnosis through causes.

36: They say “a symptom [exists] because of that,” as an expression of collecting together. Having understood correctly, treatment should then be done with mantras.

37: Alternatively collecting together is expressed as exact discrimination, because it is the inversion. It is taught in this Tantra, Skanda, the *Kriyākālaguṇottara*.

Thus concludes the fourth chapter in the *Kriyākālaguṇottara*.

Fifth Chapter

Kārttikeya said:

1: Previously, O Lord, you taught that there are seven tissues (*dhātu*) located in the body. [Please tell me] how they are known in the body, O Maheśvara, by the symptoms [of envenomation for each].

Īśvara said:

2: Hear with a focused mind my dear, about [the effects of] venom remaining in the tissues. Just as oil which is poured in water spreads, in the same way venom [spreads] in the body [and] increases [in strength] on reaching the blood.

3: That very venom becomes twice [as strong] in the skin, and in the muscles four times. In the bile it is known to be eight times [as powerful], and in the phlegm sixteen-fold again.

4: In the vital winds (*vāta*) it is said 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.

5: My child, 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!

[When the venom has reached the skin]

6: When the venom is in the skin, Skanda, one notices these symptoms: there is a prickling in the limbs, and the breath is irregular.

7: One who shows these symptoms has venom in his skin. In regard to that, I will tell the antidote by which wellness is restored.

8: The root of *arka*, *apāmārga*, *priyaṅgu*, and sandalwood. One must give these as a decoction and as ointment: by this wellness is restored.

[When the venom has reached the blood]

9: Now, when this procedure is done, if the venom does not desist, it then leaves the skin and again arises in the blood. The learned would notice these symptoms in regard to venom in the blood:

10: There is an intense headache, watery eyes, and the gums waste away, looking like ripe Jambū

fruit.

11: One should know these as the symptoms when venom is in the blood. One should counteract it, and not abandon the bite victim.

12: *Uśira*, sandalwood, *priyaṅgu*, *kuṅkuma*, *nakha*. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the flesh]

13: When the procedure is done thus, if the venom does not desist, it leaves the blood and appears (-*sthitaṃ*) in the muscles.

14: I will truthfully tell its symptoms; listen my virtuous son (*suvrata*): he sees the whole world as yellow and whirling,

15: there is a terrible burning sensation in his body, and he vomits again and again. One who shows these symptoms has venom in his muscles.

16: One must give this antidote to him, whereby wellness is restored: *madhusāra*, asafoetida mixed with honey, turmeric, and *rohiṇī*. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the bile]

17: If by this method the venom does not desist, it leaves the muscles and proceeds to the bile. One would also notice these symptoms in regard to venom in the bile:

18: The feet become the color of butter (*pīṭavarṇa*), or the color of white mustard seed (*gauravarṇaka*); his eyes turn yellow. This doubtlessly comes to pass.

19: When the venom has entered the bile, my child, these are the symptoms. In regard to that, this antidote must be given, by which wellness is restored.

20: The three myrobalans, fresh ginger, *kuṣṭha*, sandalwood, and likewise ghee. One must give these as a decoction and as ointment so that wellness is restored.

[When the venom has reached the phlegm]

21: Now, when this procedure is done, if the venom does not desist, it then leaves the bile and arises in the phlegm.

22: In that regard, I will tell the symptom[s], by which the Vātikas will know: his breath smells awful, and excessive saliva foams [from his mouth];

23: He has difficulty breathing and cough (*śvāsakāsa*) and is very drowsy. One notices these symptoms when the venom reaches the phlegm.

24: Noticing these, [one knows] truly that the atrocious venom is in the phlegm. With these ingredients, to be brief, one should undertake to heal him:

25: *Kaṭukā* with its leaves, *rājaghoṣātakī*, the three myrobalans, fresh ginger, *citra*, and especially wild bitter gourd. One must give these as a decoction and as an ointment; then wellness is restored.

[When the venom has reached the vital winds]

26: Now, when the procedure is done thus, if the venom does not desist, it leaves the phlegm and appears in the vital winds.

27: I will tell its symptoms, whereby [Vātikas] will know it accurately: the muscles of his limbs contract and his face becomes pale.

28: He breathes heavily and faints, and his mind is confused. One who has these symptoms has venom in his vital winds.

29: In that case, one should make the following medicine, so that wellness is restored: the eyes of a pigeon, yellow arsenic, and red arsenic. One must give these as a decoction and as ointment so that wellness is restored.

30–31: Or there are other medical ingredients, all of which counter venom. And just by smell of those, all those snakes, proud with [abundance of] venom, become harmless, bewitched by the power of those medical ingredients. Always smearing himself [with an ointment of these], the Vātika [can] handle [venomous] snake[s].

32: He could play with them as he likes, and he is not bitten by the snakes. Now, if he is bitten because of being careless, he, though bitten, is not overcome [by the venom].

33: *Śirīṣa* seed, *naktamālā*, *kiṇī*, *vyādhighāta*, *madhusāra*, *kuṣṭha*, *agaru*,

34: and honey from mountain flowers, combined with the following biles: bile of goat, boar, mon-goose, and peacock,

35: along with cat bile, these ingredients should be mixed together. One should then make a decoction and ointment and give them to one overcome by venom.

36: All snakes perish [by the use of this medicine], no doubt about it. This is a powerful antivenom, full of strength and energy.

37–38ab: Fierce *yakṣas*, *rākṣasas*, seizers, flesh-eating demons, and *śākinīs*, quartan fevers, and others types, *hedra*'s and indistinct types [of malevolent beings], all of these “venoms” perish like snakes [in the claws] of Garuḍa.

38cd: Knowing the course of time, one should then begin treatment.

Kārttikeya said:

39: Tell me precisely about time, just as it is known [to you] Śaṅkara, and about the “rising” of the *nāgas*, O God, [for] they arise separately.

Īśvara said:

40: Time is said to have two types according to the distinction of gross and subtle. It is gross in regard to the course of the planets, and subtle in regard to (corrupt/unclear referent). I will tell it to you briefly my child, not the full version.

[Gross time, The Diagram of the *Nāgas* and Planets]

41: The wise one would construct 49 equal squares with eight horizontal and vertical lines.

42: One places the group of planets there, [i.e.] the *nāgas* headed by Ananta. The planets are indeed the *nāgas*, and the *nāgas* are known as the planets.

43: 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.

44–45: Saroja is declared to be Jupiter, Mahāpadma is Venus, and Śaṅkhapāla should be known as Saturn. [These are] the seven *nāgas* and planets in order.

45: The eighth, namely Kulika, would be the cruel planet of the eclipse Rāhu. And this Kulika of fierce form is known as Death.

46: One should place the seven *nāgas* in the squares in proper order again and again (i.e. until the squares are filled?). Starting with Ananta, in regard to the location, and ending with Śaṅkhapāla,

they are situated [in the grid]. The seven days and nights of the week are separately divided into one and a half hour periods.

[Note that I have not yet consulted with an astrology specialist and my interpretations of the remaining verses in this chapter are highly uncertain]

47: One should observe that Kulika immediately burns any one and a half hour period that he eclipses, and his ascension is always [also] at the two twilights.

48: Thirty breaths are divided by three, [then] again divided by three in due order. This is the measure of time present in the arising of each [*nāga*].

49: On every Sunday, my calf, Kulika is always active during the ascension of Karkoṭa and during the one and a half hour period of Mahāpadma.

50: [On Mondays,] the terrible Kulika always enjoys three times: the ascension of Śaṅkhapāla, Mahāpadma, and Padma.

51: On Tuesday, Kulika's active periods are the one and a half hour slots of Padma and Śaṅkhapāla, thus there is no doubt.³⁷

52: And on Wednesday, Kulika's active period would be during the one and a half hour slot of Śaṅkhapāla. This period among all the times quickly deprives one of the vital breaths.

53: On Thursday, it is declared that Kulika corrupts the period of Padma, Śaṅkhapāla, and likewise Takṣaka.

54: On Friday too, it is declared to be the same, and also the ascension of Śaṅkhapāla. One bitten during these would not survive, even if it was by a worm.

55: Kulika's active period is two-fold for Saturday: the period of Śaṅkhapāla and that of Karkoṭaka.

56: 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 (?).

57: And one pierced by the sharp tip of Kuśa grass would immediately fall. No one should give [medicinal] poison³⁸ to him, nor should [anyone] use medicines.

³⁷I, however still have doubts. Should one rather take it as Padma's *yāmārdha* and Śaṅkhapāla's ascension or vice versa?

³⁸On the medicinal use of poison see 7.93–174.

58: The Shadow of Time, Time, and examining the course of the Cycle—O Skanda, these are famed as the three periods within thirty breaths.

59: The nature that would exist in Time would also be so for the Shadow. One bitten during the shadow would live if he is bitten when the Cycle is active.(?)

60: And one bitten during the middle time would live at the end of that. The gross time has been told; listen to me [teach] subtle usage.

[Subtle Time]

61: When Svachanda and Vāmadeva carry [breath?] in the body, one may query based on the location—success is guaranteed.

62: [One queries] Aghora regarding terrible (*ghora* matters), and gentle matters by means of the syllable for Vāma[deva]. Or when the messenger has arrived, one queries with both for questions concerning oneself.(?, major doubts) Then one could predict death, no doubt about it.

63: Possession takes place via the ascension of consciousness to wherever one stands and would query facing the left or right.(?)

64: A man is possessed by Aghora, a woman by Vāmadeva. And when time is equally Vāma and Ghora, one would say it is neuter.

65: Bitten, ruined, gain, survived, and death—knowing the cycle of god, one then may know the strengths and weaknesses. For the gentle one (i.e. Vāmadeva) gentle rites are to be done, and for Aghora, middling.

66: The ascension has been taught; it is more secret than top secret. Now I will tell another ascension, that of the group of five *kalās*.

[The Ascension of the Five *Kalās*]

67: King, Consciousness, Apathy, Affliction, and Death—five times five are counted in the ascension of a vowel.

68: Ā, ī, and ū; ai and au—these should be arranged in order with the name [of the victim] with six vertical and horizontal lines.

69: With boxes representing the fifteen lunar days, one should arrange them in order: three are

King, three are Consciousness, and likewise for Apathy and Affliction. Three successive lunar days are called Death, according to the sequence.

70: Mars, the moon, Jupiter, Venus, and Saturn—these are to be known as the five belonging to the *kalās*, O son of the Kṛttikās.

71: The asterisms beginning with Revatī and ending with Mṛga are the first *kalās*. And the lunar mansions are the fifth of the others.

72: The months beginning with Caitra of the ends of the ascensions are the *kalā* of each.(?) Two months are to be understood [as divided] separately [into *kalās*] consisting of twelve days.

73: Joining the first syllable of the name, the *kalā* remains. One immediately gives a conjunction of that [*kalā*] when the patient is suffering on account of planets.

74: The *kalā*, the lunar day, the days of the week, the lunar mansion, and the month—the real name [of the victim], and no other, should be preceded by the ascension.

75: This “ascension of time” that I have not told to you before should not be given to anyone. It is to be carefully concealed.

76: The syllables of Earth, Water, Fire, and Wind are to be known as the four types of parts regarding the goal, the means, and the effector.

77: When the first syllable of the name is an Earth or Water syllable the snakebite victim would survive. Death with the Wind or Fire syllables.

78: White flower or banner or a parasol covered with white cloth—one remaining remote knows [these signs] as according with the victim surviving.

79: Just as when there is an auspicious sound or a woman weeping or a musical instrument re-sounds, or an acrobat [is seen],

80: one located far away knows that the snakebite victim will live. Thus, he should examine that person and then begin treatment.

81: The cycle of time was told so that they may be known correctly after ascertaining [the prognosis] by various types of auspicious and inauspicious symptoms.

Thus concludes the fifth chapter in the *Kriyākālaguṇottara*.

Sixth Chapter

Īśvara said:

1: Now, moreover, I will teach the five elements in order: Earth, Water, Fire, Wind, and Ether. These five syllables, *ḲṢĪPA* and so on, are the lords of the element *maṇḍalas*.

2: †*HŪṢṢ*, *ḲṢŪṢṢ*, *YŪṢṢ*, *RŪṢṢ*, *JAYA*, and *VIJAYA*, †the last syllable (*HA*), expressing Śiva. It should be joined with the long vowels excluding the neuter vowels (*HĀṢṢ HĪṢṢ HŪṢṢ HAIṢṢ HAUṢṢ HAḤṢṢ*?). The six-ancillaries of Śiva have been taught and should be arranged as enumerated.

3: [The six correspond to] the heart, head, crest, armor, eye, and weapon. When placed on the right place, they grant success in all rites.

4: Time (*MA*), Fire (*RA*), with Wind below (*YA* in conjunct) and endowed with the sixth vowel. An upper crescent moon and drop (*candrabindu*) with *AU*; the higher and lower forms are distinguished (i.e. *MRYŪṢṢ* = lower and *MRYŪAUM* = higher?). This is indeed the extraction of Śiva; one should segment the ancillaries (ancillary-mantras) with the syllable *RA*.

5: One must correctly do a deposition on the heart, palm, and body. It works even when not chanted. Chanted, it gives all powers.

6: One visualizes the Earth with the thunder-bolt wielder (Indra) as presiding deity in the form of a very large yellow square with four *vajras*.

7: One should visualize the Water *maṇḍala* as mild, with the lustre of a sapphire, in the shape of a cooling half-moon with a lotus in the center.

8: One should visualize the Fire *maṇḍala* as a triangle with *svastikas*, always engulfed in flames. It is used for [bringing about] possession, inflicting pain, and stimulation.

9: One should visualize the Wind *maṇḍala* as perfectly round, the color of split charcoal, with dots, terrifying, and with a strong velocity.

10: One should 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.

11: *Vāsuki* and *Śaṅkhapāla* are located in the Earth *maṇḍala*; *Karkoṭa* and *Padma* should be placed in the Water *maṇḍala*.

12: The mantra specialist should always install *Ananta* and *Kulika* in the Fire *maṇḍala*, and *Takṣaka*

and Mahāpadma are to be visualized in the Wind maṇḍala.

13: 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.

14: The Fire *nāgas* are white Brāhmins 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, one should deposit the five elements forward and backward three times on the finger-joints.

16: Jayā and Vijayā are placed on the thumb, and the *nāgas* are located on their [respective element] maṇḍalas. The ancillaries of Śiva, beginning with the heart, are located in sequence beginning with the little finger. And after that [one should visualize] Śiva as all-pervasive on both hands.

17: First the deposition of the three *tattvas* on the joints of the thumb, and further the deposition of the elements and the ancillaries of Śiva.

18: It should begin with the *praṇava*, end with *namaḥ*, and include the name (i.e. OṂ HRĀṂ HRDAYĀYA NAMAḤ). [This is] the procedure for the all the mantras taught in regards to their installation and worship.

19: The first syllable of the name [with *anusvāra*] is taught to be the [*bīja*] mantra. The mantra brings about the presence of the eight *nāgarājas*.

20: Along with the [sound at] the end of the classes (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.

21: KṢIPA OṂ SVĀHĀ in order, [each syllable] located on the maṇḍalas of the five elements. This is indeed Tārksya embodied; it is effective in all rites.

22: One first does the consecration of the hands, and after that should consecrate the body. The wise one should visualize a blazing OṂ, bringing about purification.

23: Afterward, one should visualize the seed syllable PA, whose nature is nectar, raining down. Strengthening oneself in this way, it should be visualized on one's head.

24: One should place the Earth at the feet, equal in lustre to molten gold. She is crowded with the all the worlds, surrounded by the Lokāloka mountains. She is the Blessed Earth. The wise one would install her in his own body.

- 25: Then one should install Water between the knees and the navel. One should visualize Water as blue in color. It should be twice the length of the Earth.
- 26: Thronged with garlands of flames, blazing, the nature of (?) the *bhuvanas* up to Brahma, one should install the excellent triangular maṇḍala between the navel and neck.
- 27: One should visualize the Wind maṇḍala in one's head: the color of freshly split collyrium, fierce and terrifying, and present and pervading everything.
- 28: [One should visualize] the great Ether maṇḍala located at the crown of the head: heavenly, blazing like pure crystal, measureless, pervasive, and like nectar.
- 29: Having first done the deposition of the elements, [one then does that] of the *nāgas* in due order. [The syllables] LA, VA, RA, YA, and OM with *anusvāra* are the subtle elements in order. Next one should install the seed syllable of Śiva, and then visualize [all of?] the maṇḍala[s?].
- 30: The wise one who knows correct procedure should visualize the form that was taught for each *maṇḍala* during the rite.
- 31: Indeed, for poison be it plant or animal, one should always visualize Tārksya bedecked with the eight *nāgas* in his claws, on his wings (?), and in his beak.
- 32: Having first banished *grahas*, *bhūtas*, *yakṣas*, *rākṣasas*, *śākinīs*, and *nāgas*, one should install Śiva in his own body.
- 33: A two-tier installation has been taught: of the elements and of the snakes. One should begin the rite after having understood this truthfully.
- 34: One should first install the three *tattvas*: *ātmatattva*, *vidyātattva*, and *śivatattva*, and 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.] (doubts)
- 35: Having first done the installation in the body, one should then do the internal worship: bulb, stalk, lotus, and the throne beginning with the legs *dharma* and *jñāna*.
- 36: One should worship [Śiva] with the [syllable] at the end of the *vargas* (HA) joined with the second vowel (Ā). The pericarp is KṢAUM, my child, and with RA is placed on the head. (KṢRAUM)
- 37: 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.

38: Starting in the east, one should install the sixteen vowels two by two on the stamens. Then the *śaktis*, called *Vāmā* and so on, then the three *tattvas*.

39: One then invokes the divine image there, then Śiva with his ancillaries on top of that. There on the pericarp one should worship God, followed by the elements [again].

40: Earth is located on the western petal and Water stands to the north. One should join Fire to the southern petal, and Wind with the eastern. The Ether seed syllable should be made on the previously mentioned divine image.

41: The syllable YAṂ is located in the northwest, LAṂ in the southwest, and RA[M] in the southeast. VAṂ should always be worshiped in the northeast, and one should worship OṂ on the divine image.

42: Indeed, one should worship the subtle elements next to the gross elements in the very same location. Then, after that, the *sādhaka* should worship Śiva's constituent parts †*dhāmnām*†.

43: Having worshiped 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.

44: The Weapon is to be installed outside, and the Eye to the north. One should always worship the seed [syllables of the *śaktis*?] on the petals and [Manonmani] on the tip of the pericarp.

45: The wise one would worship the eight *nāgas*, beginning with Ananta and ending with Kulika, located in order beginning in the east and ending in the northeast.

46: This is the prescription for the lotus of the heart, the lotus of the hand, fire, and an [external] maṇḍala. This is indicated for optional, regular, and special rites.

47–48: One should visualize oneself as two-fold, 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.

49: At the time of the ritual one should always (visualize) oneself as Bhairava for the destruction of Bhūtas, [or] indeed as Tārksya of fearful power for the sake of destroying snakes.

50: [Visualize his] feet in the nether regions and wings pervading the directions. The seven worlds are on his chest [with] *brahmāṇḍa* reaching his throat.

51: One should visualize his head as beginning at the Rudra[*tattva*] and ending at the Īśa[*tattva*]. Sadāśiva and the three *śaktis* (*śakti*, *vyāpinī*, and *samanā*?) stand at the crest of his head.

52–53: The best *sādhaka* should visualize Tārṅṣya before one’s eyes as both transcendent and immanent, pervading the worlds, with three eyes, dreadful appearance, effecting the destruction of poison and snakes, devouring [*nāgas?*], with a terrifying mouth, as an embodiment of the Garuḍa mantra, and blazing like the Fire of Time.

54: Having followed this prescription of installation, whatever the one transformed into Garuḍa thinks of in his mind would become true; indeed he becomes Garuḍa through speech.

55: *Pretas*, *bhūtas*, *yakṣas*, *nāgas*, *gandharvas*, and *rākṣasas* perish from seeing him, and likewise recurrent fevers, etc.

Thus concludes the sixth chapter in the *Kriyākālaguṇottara*.

Seventh Chapter

Īśvara said:

1: Now I will explain, regarding inanimate and animate poisons, the good and bad signs in the body of the patient.

2: If he does not see his [the patient’s] reflection in a mirror, water, a sword, or likewise in liquid ghee, he should always give up on the patient.

3: But if he does see it, my child, one should still hesitate [about treatment] for the snakebite victim: one sprinkled with cold water may not subsequently have gooseflesh.

4: There is no welt (*daṇḍarājī*) when he is struck with a stick. When an incision is made he does not bleed and his hair falls out.

5: These are the signs of one known to be under the control of Death. And [the opposite of these] collectively are known as auspicious symptoms.

6: Or if he feels confident, success is not far off. And seeing that has come with auspicious [signs], or seeing an auspicious sign off in the distance, [likewise indicates success].

[Protecting the Vital Force]

7: First of all one must safeguard his vital force, and after that begin treatment. [Visualize] a very lovely, white, eight-petaled lotus in his heart.

8: [Install the syllable representing] the vital force (SAM)³⁹ 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.

9: One must then install the nectar syllable *ṭha* in his throat, above [the *jīva*]. Moreover, one must install a square with yellow *vajras* (the Earth maṇḍala) below and above [the heart].

10: First one recites the words: “Bind Bind!”, in order to protect the [patient’s] soul. Whether it is written or visualized, this is truly protective.

[The Element Maṇḍalas on the Thumb and Fingers]

11: When it is time for stopping [the spread of the poison], one raises the thumb and visualizes it as the golden-hued Earth (LA), motionless because it is pressed down by *vajras*.

12–13: To make everything free of poison, one visualizes 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 inanimate or animate.

14–15: When it is time for immobilizing [the poison], [visualize] the third syllable (RA) on the middle finger as a triangle with a *svastika* on it, surrounded by eight RA syllables. It should be red, with a halo of flames, blazing beneath the Earth. It could burn all the worlds, let alone those corrupted by poison.

16–17: The fourth seed syllable, that of Wind (YA), is situated inside in its own maṇḍala. The [maṇḍala] is perfectly round, has small circles on it, has a fierce power and terrifies [those who see it.] It should be always be visualized for purposes of attraction, expulsion, running, or leaping. One could use it in battle against poison, demons, etc. [or] wherever one likes.

18–19: One should visualize the fifth and foremost syllable, (that of space, HA), shining like clear crystal, in three places raining down streams of nectar: in the head, the heart and the navel, spreading outward in all directions. It makes the whole triple world, moving and motionless, free of poison.

[Ritual Uses of the Five Syllables]

20–21: Now [I’ll tell] the ritual truthfully, so that there may be wellness among men. [It should

³⁹The syllable representing the soul of the patient is SAM according to *Nārāyaṇīya Tantrasārasaṃgraha* 3.1 and *Īśānaśi-vagurudevapaddhati* 2,39.83.

be done by reciting] the five syllables beginning “KṢI PA” in natural order and with [certain] permutations. Even without recitation there would be success in [curing] poison, demons, and fevers. This very powerful Gāruḍa [formula] works merely by remembering it.

22–23: The first syllable (KṢI) at the beginning and the end, the fifth removed (KṢIPA OṂ SVĀKṢI). Making [the formula] enclosed with the Earth, bounded by ten *vajras*, all [of the syllables] are separated by the name [of the victim], and become immovable like mountains. This is described as *stambhana*. No one else would be able to make him move.

24–25: 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). [One should visualize the mantra] on a lotus in a square Earth maṇḍala on the head, having the appearance of a storm cloud, raining strong torrents of cool, life-giving [nectar].

26: Wiping the one afflicted by poison with the formula-empowered hand, one can quickly make him free of poison, even if he was bitten by Takṣaka.

27: 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.

28: 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.

29–30: 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 say “Burn! Cook!” in this way. For paralyzing (?) the one afflicted by demon, fever, or poison, he could do running and leaping by ending the formula with PHAṬ in its own position.(?)

31–33: The fourth removed from its place and the Earth [syllable] stationed in its position. Making the Wind [syllable] first (thus SVĀ OṂ PA 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. For running, striking down, attraction, immobilizing water (?), or binding, the *sādhaka* could do whatever he conceives.

34–35: Now, removing the fifth syllable (that of Ether), one should place the first [syllable] there (HĀ PA OṂ SVĀ KṢI). One should visualize the fifth seed syllable in the first position flooding [the body with nectar]. It is known to effect the removal of poison for beings afflicted with poison. Burning pain, fever, sharp pains, fainting, and headaches; it could destroy all diseases, and also various poisons.

[Note that the following verses, 7.36—92, are particularly obscure]

[Mantras on a Staff]

36: With the name in between the two [syllables] Earth and Water (*kṣi devadatta pa?*)...Earth, Fire, and Wind (corrupt). He doubtlessly does *stobhana* present on the five-fold empowered stick.

37: Earth, Wind, and Ether, [each] located in its proper maṇḍala. The stick is empowered by one hundred recitations [of the mantra]. He should beat the one troubled by a ghost with it. [The ghost] would come as fast as an arrow sent with the messenger.(?)

38: The stick [should be prepared] with the syllables of Earth and Ether incanted one hundred times. He should touch [the patient with the stick] in the hand of the messenger [and thereby] remotely drive out the demon.

39: [It is good for] spiders, *gardabha*, boils, scorpions, and other kinds of pain. Rubbing with that very [mantrically empowered stick], the patient would quickly recover.

[hreṃ, hroṃ, hraḥ?; Fire emphasized]

40: The syllable preceding कṣा is mounted by Fire and includes the three vowels: E, O, and Aḥ. Located within the Fire and Wind maṇḍalas, it is equal in splendor to the fire at the end of time. Installed on the feet, heart, and head, it quickly possesses the patient.

41: One oppressed by spirits, quartan fevers, *nāgas*, or *śākinīs* would be possessed, there is no doubt. They say “*abrahmaṇyaṃ*” (?).

42: Whether it is a city or a house plagued by fierce demons, one should visualize it surrounded by a garland of blazing fire, enflamed by this procedure. On seeing it, the scared demon or snake would perish.

[heṃ, hoṃ, haḥ?; Water/Ether emphasized]

43: The first two [syllables], e and o, without “r,” are adorned with dots. Further, the third following those takes *visarga*.

44: One should visualize Śiva, taking the form of nectar, in the *bindu*-palace located on a lotus on the forehead flooding the victim [with nectar].

45: One quickly removes the venom with the fist, as well as spiders, burning, fevers, boils, worms, and *gardabhas*.

46: Sharp pain, eye pain, and the pain of scorpion [envenomation]—one removes disease and the

three types of poison by remembering [the mantra].

47: Death does not occur for the best *sādhaka* who always remembers this procedure, nor old age or disease.

48: On the heart, the mouth, and the forehead—it is visualized in three places. It removes all diseases, to say nothing of [healing] those afflicted by poison.

[The Name with the Wind(?)]

49: For one who has eaten poison, one should visualize that very [name?] located with the Wind syllable and surrounded by Wind, with the color of a black bee.

50: The victim's limb on which the best *Vātika* has installed it would move, or if half (?), remain still.

51: Running, leaping, making fall or making rise—the knower of the procedures could make his subjects prattle on and on with it.

52: That syllable is the supreme knife capable of many wonders. It destroys planets and fevers and puts an end to all sin.

[The Procedure for a Curable Snakebite Victim]

53: This is another health-giving procedure for a curable snakebite victim—having stretched him out straight and covered the victim with a cloth,

54: the first syllable placed at the end and enhanced by the fourth vowel with a dot, in the the Wind maṇḍala...

55: One first enchants the cloth and likewise water in a *vardhanī* pot. One should visualize the entire person who ate poison washed with stream [of nectar].

56: On should again install the Wind-like [mantra] on the end of the cloth on the face of the afflicted person and on his heart, mouth, and feet.

57: With the words “carry off, carry off” spoken over the bitten man, one removes the cloth and he immediately stands up.

[The Syllables of the Four Elements]

58: Now the syllables of Wind, Fire, Earth, and Water, all in their maṇḍalas, are destructive to ene-

mies and poison.

59: By this technique, they all grant success in all rites. I will teach those syllables so that they are known correctly.

60: Beginning with A and ending with KṢA, they number half of a hundred. One should arrange the syllables first, and then form the groups.

[The Thirteen Wind Syllables]

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

[The Thirteen Fire Syllables]

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

[The Eleven Earth Syllables]

63: I, Ī, Ḳ, Ḳ̄, CA, LA, ṆA, Ṇ̄A, ṆA, NA, and MA are indeed the Earth syllables. Now hear those of Water:

[The Thirteen Water Syllables]

64: AṀ, AḤ, KA, VA, CHA, JA, ṬA, JHA, ŚA, ṢA, SA, DA, and KṢA—the knower of truth [knows these to be] called the syllables of Water which grant success in auspicious rituals.

65: Taking the first syllable of the name of the being corrupted by poison, or alternatively that of the target, one discovers the manifold groupings which grant success in ritual.(?)

[Rites with the Syllables]

66: And now another supremely secret rite which grants success for all goals. Listen to the rite for each of the syllables.

[Rite with the Syllable a]

67: One visualizes the syllable A in the middle of the maṇḍala in its own position surrounded by the name [of the victim?]. One could then transfer [the poison, etc. as] smoke wherever one likes.

[Rite with the Syllable ā]

68: The fiery syllable ā [is visualized] in the maṇḍala of Fire and Wind. One could possess healthy people, to say nothing of the sick.

[Rite with the Syllable i]

69: The red syllable i [is visualized] with a dot in the middle of the Wind maṇḍala.⁴⁰ One afflicted with fever or a headache would become well after a ritual cleansing.

[Rite with the Syllable e]

70: The smoke-colored syllable e is situated in the excellent maṇḍala of Fire.⁴¹ Outside is the Wind maṇḍala enclosed by the Earth. Having removed poison or a demonic being, one could keep it knotted at the end of a cloth.

[Rite with the Syllable ka]

71: The syllable ka, looking like black collyrium, [is installed] on all the limbs [of the victim]. One could transfer venom and demonic beings wherever one desires.⁴²

[Rite with the syllable ca]

72: The syllable ca, looking like blazing lightning and located in the middle of the Fire maṇḍala,⁴³ [is good for] quickly driving out flesh-eating demons, snakes, and men.

[Rite with the syllable ṭha]

73: A water pot with a spout is placed in the middle within a ṭha. One should visualize va, the fourth [Water syllable] as white and adorned with a dot on its forehead. Enclosing it with half-moons, one should visualize it on the left hand.

74: One should sprinkle water that has been enchanted with that on the victim [in order to remove] all diseases along with fevers, burning, and cholera.

75: [It is likewise good for] boils, stomach aches, fresh poison victims, the various diseases of the ears and eyes, spiders, and *gardabhas*. One could do various rites [like] the god Sadāśiva incarnate.

⁴⁰Above the syllable i was classed as an Earth syllable, so its association with Wind here is a discrepancy.

⁴¹The smoky color rightly points to the association of e with the Wind, and its placement in the Fire maṇḍala seems to be to “fan the fire.”

⁴²The black color and function of transference associates the syllable ka with the Wind, however it was listed as a Water syllable in 7.64.

⁴³Again this Earth syllable is placed with an inconsistent element.

[Rite with the Syllable ya]

76: The Wind syllable YA is visualized with a dark appearance. Drawing possessing spirits out with a wand, one then transfers them [elsewhere].

[Rite with the Syllable ra]

77: The [syllable of] Fire (RA), visualized as red in color, with *anusvāra*(?), standing in the midst of the Earth maṇḍala (?), blazing with a garland of flames, should be deposited [in the patient's body]. One could possess the earth [itself with this technique], let alone those afflicted by demons and planets.

78: At the time of possession [the practitioner] should visualize it (RA) in its maṇḍala with 64 flames and pervading the body [of the patient] in order to cure weak digestive fire.

79: Indeed, this visualization grants success for the destruction of leprosy, killing one's enemies, and always for removing snakes.

[Rite with the Syllable la]

80: Now for stabilizing, the syllable LA should always be visualized on the Earth maṇḍala with the luster of purified gold, ornamented all around with garlands of *vajras*, and as the lord of the gods preventing all adversity.

[Rite with the Syllable va]

81: The syllable VA should always be visualized as the Deity for peaceful rites. It is white in color in the middle of a Water maṇḍala, filling the firmament with white streams [of nectar].

82: One troubled by planets/demons or fate, or even one suffering from the three miseries should always visualize this very [syllable], and it should be continually visualized for the destruction of poison.

[Rite with the Syllable sa]

83: Now, [one should visualize] the auspicious syllable SA in the middle of the moon maṇḍala, joined with the sixth vowel (Ū), inundating [everything] from all sides.

84: One could destroy all disease and the three types of poison. Now listen in brief Ṣaṇmukha, to the beneficial and destructive rites.

[Kala Rites]

85: One should do each rite equipped with the twelve *kalas*. One could then effect paralysis with the first vowel (A) positioned on Fire (=RA).

86: With the second (Ā), one can make men possessed. With the third (I) one can make bonds fall away.

87: With the fourth (ī) one makes a felled man get up. With the fifth (U) one makes† a dwarf bound.†

88: With the sixth (ū), one certainly makes [anyone] speak. With the eleventh (E) one can paralyse phonemes (i.e. stop someone from speaking).

89: Running, leaping, dancing, and chattering. One effects [these] with the twelfth vowel (AI) in the Wind [maṇḍala].(?)

90: With the thirteenth (O) situated right there in the [Wind] maṇḍala, the wise one transfers something located there by means of the Varṇarāja.

91: With the fourteenth vowel (AU) one could always do destruction. One could make [a patient] free of poison by lengthening, [or one could cause] separation(?) with *visarga*.

92: This rite is known [to work] when the syllables are not audibly pronounced. [One need only] know the forms of the maṇḍalas and the origin of the *kalas*.

[The Teaching on Plant Poisons]

93: Now I will tell you the prescription for [the use of] stationary poison. One should first examine the patient [to determine whether] he is curable or incurable:

94: Placing the poisonous bulb in his hand, facing east on the maṇḍala, one deposits the fiery *praṇava* in his feet, knees, hips, heart, and mouth, and then recites five *praṇavas*.

95: Visualizing the body of the patient filled with blazing flames, one then recites the Bhramarī *vidyā* and causes paralysis.

96: The body of one who quivers in the middle of the brow will die. One should not give poison to [one whose] eyes are red. Sometimes(?) there is “a conjunction of time” and his death is because of that.

97: It can be given after eight years, but one should exclude those who are eighty [or older]. The Brāhmaṇa [variety] is given for disease, the Kṣatriya for oral poisoning, the Vaiśya for all diseases,

and the Śūdra for snakebite.

98: The [poisonous bulb] that is the color of a lotus or gold in the middle, with the sweet smell of a lotus. Acrid and wind-inducing, this one knows to be Brāhmaṇa poison.

99: The [poisonous bulb] that is red in the middle and has the sweet fragrance of Agarū, is fibrous and full of energy, one may know as Kṣatriya poison.

100: The [poisonous bulb] that is yellow in the middle and has the sweet fragrance of Valerian, is acrid and wind-inducing, this one knows to be Vaiśya poison.

101: [The poisonous bulb] like collyrium or Girinābha(?), similar to the horn of a she-goat (?), pungent, with the odor of wine, one would know as poison of the Śūdra class.

[The Names of the Root Poisons]

102–104: Now I will tell you something else: the names of the types of poison. *Kālakūṭa*, *Māyūrābha*, *Binduka*, and *Saktuka*; *Sunābha*, *Vatsanābha* (Aconite), *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]

105: I will teach the types of bulbs concerning poison of the four-class system: Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra in due order.⁴⁴

106: The poisonous bulb in which white spots are seen when it is broken should be recognized as Brāhmaṇa. It treats diseases of the head.

107: The poisonous bulb in which red spots are seen when it is broken should be recognized as Kṣatriya and used in purification.

108: Now the one in which visible yellow spots occur should be known as Vaiśya and is praised in alchemy.

109: The poison that has black spots would be Śūdra; it is effective in all procedures. One could use [this]? poison with a pungent taste in all procedures.

⁴⁴Verses 105–111 were previously translated by Dominic GOODALL in a personal communication. My translation here differs slightly, but benefited from it at several points.

110: One should use poison for tenacious diseases. One should have the patient drink ghee and then begin treatment.

111–112: The wise one would by no means give poison to someone with a thin and dry body (*rūkṣa-śarīrasya*); nor to one who is in a weakened state; nor to the feeble, nor to a patient that is young, or old;⁴⁵ nor to the obese or emaciated, nor to a woman who has recently given birth or is pregnant; nor to a king, to the crippled or Brahmans, unless a legal waiver of responsibility has been obtained (*labdhānujñe tu*).⁴⁶

113: Rejecting [those mentioned above and] one decrepit from phlegmatic disease, the mantra specialist should find out the strength or weakness concerning the patient and increase the [dosage of poison] *yava* by *yava*.⁴⁷

114: 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.

115: One should begin *yava* by *yava* and increase the amount by one unit every three days. After three days and three months [a patient] is freed from leprosy.

116: One should always perform cooling rites and not go near fire [for warmth].⁴⁸ Milk, dry-land meats, wheat, mung beans, sesame, wine, vegetables, sour food, salt,⁴⁹ and women should not be enjoyed.

117: [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 rainy season. It should likewise not be given in the autumn, summer, spring, or rainy season.

118: One first has to perform the soul protection rite, and then administer poison.

OM BHRAMARI BHRĀMARI VIṢANIPĀTANI SVĀHĀ

119: This is the Bee-spell for examining the patient. [Now] I will tell you the rites for [using] plant poison.

⁴⁵A 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. Here, clearly, one cannot exclude the unwell.

⁴⁶The translation “unless a legal waiver of responsibility has been obtained” is admittedly a stretch for *labdhānujñe tu*, which literally means “whose permission is given.” The literal rendering is not preferable because one assumes permission is granted in all cases.

⁴⁷A *yava* means a single barley corn, and was a standard measure of size and weight in classical India.

⁴⁸Literally, “fire is not resorted to.”

⁴⁹With some hesitation I take the compound as a *samāhāradvandva* of three items following P.V. SHARMA’s translation of *Suśrutasamhitā* 1.19.16 where the same words occur together in a larger compound.

[The Rites of Plant Poisons (Part I: Preliminaries)]

120: One should know the [following] powerful mantra deity of three-syllables that keeps poison in check. Indeed, he is called Nīlakaṇṭha, has three eyes, and carries a spear/trident.

121: He is a mild, ten-armed god with five faces and wearing a topknot. He is adorned with a brilliant crown, necklace, and bracelets. He bears the crescent moon on his head and stands on a beautiful *nāga* lord.

122: The *sādhaka* [should visualize him] in this way during recitation, rituals, and sacrifices. After chanting it one hundred-thousand times, he would get the desired power.

123: The seed is the first of the sixth group (PA) with an R below. It has the vowel O located on an *anusvāra* (PROM). The first seed syllable has been taught.

124: And the other one with TA at its beginning is expanded by the fourth vowel (ī). It is connected with a lower R and adorned with *anusvāra* on its head. (thus: TRĪM)

125: The second has been told, now hear the third. It is the auspicious second syllable of the fourth group (ṬHA).

126: This great syllable called *amṛta* 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).

127: One should remember the mantra this way, my child, during loud and quiet recitation,⁵⁰ and during installation [of the mantra]. Now for *homa* and ritual, it should be made to end in SVĀHĀ.

128: 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.

129: First, one installs 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.

130: One should always install the entire root mantra in one's own body, and then the ancillaries, and after that the seeds in their proper positions.

131: One should install OM on the head, PROM on the face, TRĪM on the heart, and the ṬHA above

⁵⁰My translation "loud and quiet recitation" for *jāpane ca jape* is provisional.

and below [the heart]. Once the Lord of Gods is installed in this manner, one should install his ancillaries.

132: One should install Ananta along with the [*ādhāra*-]śakti, and likewise the bulb and stem of the lotus [throne]. [Then the four legs of the throne] in order: Dharma, Jñāna, Vairāgya, and Aiśvarya.

133: [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]⁵¹ in due order.

134: [Chant] OM NAMAḤ and the name, and enflame it with the *praṇava*. Only after the throne has been constructed, my child, may one worship Śiva.

135–136: One should install God on the pericarp and worship his heart in the southeast. Having worshiped his head in the northeast, one should worship his crest in the southwest. Worshipping his armor in the northwest, one then worships the weapons in the cardinal directions. The weapons are to be given in order, starting in the east and ending in the north.

137: The ancillaries of Śiva are to be located in Śiva's body by the sequence beginning with the heart. They should always be used, my child, for they bestow all powers.

138: One uses the three-eyed god Nīlakaṇṭha like this. [Now for] his ritual uses regarding plant⁵² and animal poisons.

[The Rites of Plant Poisons (Part 2: The Rites)]

139: Now I will tell [more] about procedures with plant poisons. [One should visualize] a divine white lotus in the heart with eight petals and a pericarp.

140: In the middle of the lotus one should 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.

141: First one should visualize all the groups of mantras each in their own place. One visualizes the same mantra [installation in the body] of the patient as was done in one's own body.

142–143: The wise mantra specialist should first do the installation in this way, and then administer the plant poison. Or alternatively, he may take some clay with the root mantra and make lines

⁵¹These three maṇḍalas are standard in the Śaiva throne-pūjā. Cf. Hélène BRUNNER's comments to the *agnimaṇḍala* entry in *Tāntrikābhidhānaśāstra* I, p.86.

⁵²I translate *sthāvara* as plant poisons for convenience, although strictly it means any non-animal poison and often includes mineral poisons in other texts.

for twenty-one squares. Pronouncing the words “BIND BIND,” the poison is fixed and stops.

144: First the mantra specialist must do a test with the mantra [to identify] a patient whose death by poison is decreed [by fate] to be from mere sprinkling.⁵³

145–146: 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, is stupefied or even falls down, one knows that stupefied patient [to be the type] called “killed by poison.”⁵⁴ Poison is not to be given to him. If it is used he would die.

[Rite with *prom*]

147–148: [The practitioner should] visualize the body of the patient beneath a Fire maṇḍala and the blazing syllable *om* placed in the middle of [the practitioner’s] hand. He then shows it to the patient whereupon [the patient] instantly collapses. But he then makes him stand up, in turn, by that same syllable.

149: He should then administer medicinal smoke to the patient. He becomes instantly possessed. Possessed, he becomes free of poison, no doubt about it.

[Rite with *trīm*]

150–151: [The practitioner] then visualizes a healthy person in the Wind maṇḍala and dark in color. He then visualizes the poison that is oppressing the patient as smoke, and the poison transferring into the body of the healthy person. By this transference, the [enemy] would be rendered unconscious from the poison and quickly fall. This is the procedure with the syllable *trīm*; listen to that with the syllable *ṭha*.

[Rite with *ṭha*]

152: The practitioner should install the full moon syllable *ṭha* on the head, raining [nectar]. [The patient] instantly becomes free of poison by that syllable with the form of nectar.

153: Or alternatively, [one can visualize it as] yellow in color located above the bite victim. With it situated on top of the head, it would doubtlessly stop [the poison].

154: One could use the syllable *ṭha* as white in color for *saṃhāra* (? should not be negative here.).

⁵³The translation is conjectural.

⁵⁴Normally *viśaghna* means “destroyer of poison,” but the context requires my abnormal interpretation so far as I can see.

One could use it everywhere for both plant and animal poisons.

155–156: For 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.

157: By chanting it one hundred thousand times one could perform all rites: snake charming, drawing [snakes close], and destruction of snake venom.

158: After chanting it four hundred thousand times, one could, by speech,⁵⁵ mightily hold [in the throat like *Nilakaṇṭha*] one hundred *palas*⁵⁶ of plant poison.

159: Pronouncing the three syllable mantra god, one could remove ten *palas* and [do] transference, removal, paralysis, and attraction.

160–161: Just by calling it to mind, one could do thousands of rites. Having recognized [that the patient was] bitten long ago, and having ground [something (?)] with poison on the head of the patient, one visualizes the blazing mantra beginning with OM but without the syllable ṬHA, in the middle of the Fire maṇḍala in the body [of the patient], one could doubtlessly make [the poison] fall away.

162: But visualizing the *Nilakaṇṭha* formula with the syllable ṬHA, which has the form of nectar, the mantra specialist quickly makes [the patient] free of poison.

163: This is the decreed rite of the three syllable mantra-deity. Now for the *vidyā*, one must first perform a test (or: one must first perform the test of the *vidyā*), my child.

164: Placing the poisonous bulb in the [patient's] hand, one recites this *vidyā*. On imagining [the patient] surrounded by garlands of flames, if the man is stupefied, the mantra specialist should not give poison to that patient.

[Raktapaṭīvidyā]

Line1: This is the *vidyā*: OM *homage, O blessed goddess Raktapaṭī with red limbs, red eyes, red locks, red body, KAṬṬA KAṬṬA, KAṬA KAṬA, dance dance*

Line2: *go go, break break, O Lady with a dreadful spear in hand, O Terrible Caṇḍā (?), O Tarpya (?), O Mahā-tarpya, O Dark lady, O Very dark lady, enter this human body and move move,*

⁵⁵I take “by speech” (*vācayā*) to mean that one can simply say “stop poison” and the poison will stop.

⁵⁶One hundred *palas* translates to about 9lbs, based on Monier-Williams’ conversion of 1 *karṣa* to 176 troy grains.

Line3: *make it move make it move, dance dance, O Lady of many forms, O Beauty, O Lady of bright lightning, O Raktapaṭi, O Dark-bodied one, revive revive, enter enter, O you who take all forms, O Raktapaṭi,*

Line4: *she gives the command, HŪṢ PHAṬ SVĀHĀ // Possession vidyā. One should chant it during an eclipse of the moon or sun until the eclipse is over.*

Lines: Then one becomes adept. Now, Nīlakaṇṭha's ancillaries: *oṃ homage take take, to the heart SVĀHĀ // the heart //*

Line6: *oṃ homage to Nīlakaṇṭha // the head // oṃ HŪṢ homage to the Omniscient one // the armor // oṃ KAṬHINI SVĀHĀ // the eye //*

Line7: *oṃ to the Omniscient one, oṃ to the dreadlocked one // the crest // HŪṢ PHAṬ SVĀHĀ // the weapon // oṃ to Nīlakaṇṭha, the eater of poison, HŪṢ PHAṬ SVĀHĀ //*

Line8: The wall of fire / Having done the mantra installation by this very procedure, one destroys the poison of all possessing demons/planets, flesh eating demons, and demons.

[Meghamālāvidyā]

165: I will tell the [*vidyā* called] Garland of Clouds which frees one from all poisons. One whose body is covered by the “Garland of Clouds” [*vidyā*] appears like a fresh cloud.

166–169: Even if he was bitten by a *gonasa*⁵⁷ snake, a Goat-eater,⁵⁸ or by a terrible outcaste snake or even if he was bitten by a *citraka* snake,⁵⁹ or by a sharp *nāgodara* (?), or by a snake with a venomous gaze, or by an insect, spider, or *gardabha*;⁶⁰ or if he was stung by a *kuṇḍaliya* (?) or by an *avayasira* (?); or if he ingested poison or if he drank poison water, then [the practitioner] having empowered water in an oblong tank, a lotus pond, a river, a well, or a pot or cup, and using it to sprinkle [the patient] with the Garland of Clouds *vidyā*, he quickly becomes free of poison.

170: If an wicked minded person attacks one who has heard this *vidyā*, the gods—Brahmā, Viṣṇu, Śiva, and other deities, Indra and so on—[would] become angry gods and both the gods and titans [would] curse him.

oṃ Garland of Clouds, O stainless one, take the force of the poison, HĀ HĀ Śabari, HŪṢ HŪṢ Śabari, O Mother O Lambā, O Māyā, KIṢ POTANĜE DHA HUṢ MĀ RUDRAṢ ARVAṬAṢ MAṢ HRA LE SAṢ SVĀHĀ, To Meghamālā SVĀHĀ // This vidyā removes all poison, it makes [a person] free of poison.

171: One could remove poison [with this *vidyā*] by wiping [the patient], by laughter, by the making a clapping sound (?), or by frowning.

⁵⁷In Hindi, *gonas* refers specifically to the deadly Russell's viper.

⁵⁸*Ajagara* is most likely the Indian Rock python, which is, however, non venomous.

⁵⁹The *Suśrutasaṃhitā* lists *citraka* as a variety of snake with spots (*maṇḍalin*). The name implies that it was a particularly colorful type.

⁶⁰*Gardabha* refers to some kind of venomous insect.

172: By singing [the *vidyā*] or by telling the messenger, the person becomes free of poison (last *pāda* unclear??).

173: By simply removing a cloth, by (?) striking the ground with one's foot; the sound of a conch when the *tūra* resounds like the string of a lute (?)

174: Then having called to mind the Garland of Clouds, the mantra specialist could thus effect whatever spectacle he thinks of in regards to the four classes of snakes.

The section treating the treasury of Nīlakaṇṭha mantras concludes.

Kārttikeya said:

175–176: [If 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:

177: 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.

178: By tasting it, if the patient says “It is pungent,” he is thus to be known as one bitten by a snake of the four classes.

179: 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 (?).

180–181: The test of caste is to be done with this *vidyā*: ॐ *nectar*, *o lady whose form is nectar*, *SĀM SŪM SAḤ* // One who was bitten by these snakes—angry, rutting, pregnant, young, old or neuter in gender—is cured by these seed syllables. One accomplishes these rites with these perfect seed syllables:

182: One should 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*, *Ṝ*, *Ḍ*, and *Ḍ̄* [for one bitten by a neuter snake], *CHA*, *PHA*, and *THA* [for one bitten] by a pregnant snake, the young syllables *HAU* and *HĀ* (*jalārṇavaḥ?*) [for one bitten by a young snake].

183: The bite victim [who] looks all around, has slightly red eye edges, and speaks harsh words such as “*kṣa*” (??) is one bitten by an angry [snake].

184: A man bitten by a rutting [snake] sings, laughs, lifts his brows flirtatiously, has horripilation,

and is fond of looking from the corner of his eyes.

185: The signs of one bitten by a pregnant snake: he has a large belly...(kṛtsno?), yawns and sighs, and scratches his whole body.

186: The man bitten by a young snake babbles incoherently, cries, and laughs, stands (?) and falls.

187: One bitten by an old snake trembles in all his limbs, has eyes barely open, looks down, and sleeps on the ground.

188: 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 in this way, the *sādhaka* could perform the [appropriate] rite.

189: 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 in the four maṇḍalas. The vowels installed as seed syllables grant powers upon meditation.

Thus concludes the seventh chapter in the *Kriyākālaguṇottara*.

Chapter 30, The Compendium concerning Vipers

Īśvara said:

1: When the milk-ocean was churned by the gods and demons, because of the whirling of the mass of waters caused by the force of the Mt. Mandara's blows, the snakes arose as angry, red-eyed cows (?).

2: They snorted out sighs that were filled from their hearts.(?)⁶¹ The cow-nosed snakes were born there [from the breath being emitted from the noses of the cows], abounding in dreadful fiery poison.

3: Having seen them, the terrified gods came to me for refuge. They said: "Protect [us], O Lord of the Gods, make an expedient, O Trident-bearer."

4: Then I made an expedient; hear it, O Peacock bannered one. I will tell you their names, mantras, herbal remedies, and ritual actions without remainder.

[Names of Each Type]

5–7: They are "Cluster-sun" (?), "Mud", and "Gold-garlanded;" "Fire-garlanded," "Moon-garlanded," and "Diamond-garlanded;" "Braid-neck" is another, and likewise "Monitor-face";⁶² there is "Horse-face," "Cart-face," and the one known as "She-goat-face;" "Cat-face," "Calf-face," "Ram-face," and "Rooster[-face];" "Biter," "Red-face", and finally "Wheel-face." Nineteen vipers of fierce poison have been named.

8: Hear truthfully the symptoms of men bitten by them. Some are curable, some incurable; hear their appearance.

[Cluster-sun (?)]

9: The one which has white circles bordered by yellow dots is to be known as "Cluster-sun" (?), *kāṇḍāruṇa*). It is short and thick and has strong poison.

10: The bite oozes a little and intense pain arises. [Then] fever and a terrible headache doubtlessly come. This is the symptom of one bitten by a *kāṇḍāruṇa* viper.

⁶¹I have marked the text of 2ab as corrupt, and so the translation is a mere conjecture.

⁶²According to JAMISON 1998: 254, *godhā* refers to the monitor lizard, not the new world iguana as supposed in the Monier-Williams Sanskrit-English Dictionary.

11: A cure can be done for him with poison-destroying remedies.

12–13: One should assemble equal parts reed, *Pongamia glabra*, the fruits of *Datura*, and seed of *palāśa* along with *vacā*; it should also have *Scindapsus officinalis* as well as honey and ghee. One should give it as a decoction and ointment; thereupon wellness is restored.

Mantra: ॐ *Homage to Lord Garuḍa, bind bind take take, O diamond-clawed one, you are victorious, svĀHĀ.*
Mantra for all vipers.

[Golden Viper]

14: The one which has red circles bordered by yellow dots is to be known as “Golden.” It is long and thick and has strong poison.

15: At the site of the bite blood would flow. Blood flows from the mouth. Blood would flow from the nostrils(?),⁶³ the pores of the skin, all over. This is the symptom of one bitten by a “Golden” viper.

16: I will tell a remedy for him whereby wellness is restored.

17: [Mix together] equal parts *Cathartocarpus (Cassia) fistula*, *Vitex negundo*, long pepper, and sandal; root of *Andropogon muricatus*, *Tabernaemontana coronaria*, Bel, and wood of *Cerasus puddum/lotus*. Along with honey and ghee, taken as a decoction and ointment.

Mantra: ॐ *Homage to the Blessed Sun; sĀṂ SUṂ SAḤ;* ॐ *Homage to Yoginīnāgendravetāli, take take the poison, O Vajrayoginī, move svĀHĀ.*

[Mud]

18: The one which has black circles bordered by white dots is the viper named “Mud”. He has a long snout and has strong poison.

19: Blood flows seven finger-widths from the wound in the four directions. There is pain, vomiting, and fever, and the wound swells. Extreme thirst arises. One can know [one who was bitten by “Mud”] by these symptoms.

20: I will tell the remedy for him, whereby wellness is restored.

21: Deodar, turmeric, *rohiṇī*, Arabian jasmine, *Terminalia arjuna*, *Datura*, *Asafoetida*, *Tabernaemon-*

⁶³The reading *nasubhyām* and its meaning is not clear. The *Yogaratnāvalī* parallel reads: *nāsāsyaromakūpebhyo*. The form *nasubhyām* is unattested elsewhere to my knowledge.

tana coronaria, *kaṇa*, black pepper, honey, and ghee, taken as a decoction and ointment.

Mantra: ॐ *homage to Lord Rudra, rend rend PHAṬ go in the ground o strong poison SVĀHĀ.*

[Fire-garlanded]

22: The one which has circles on its back that look like *Atasī* flowers⁶⁴ is to be known as the Fire-Garlanded viper, arrogant with poison.

23: A wise man would recognize these [as] symptoms of one bitten by him: burning, dehydration, pain, fever, vomiting, and headache. This is the symptom of one bitten by a Fire-garlanded [viper].

24: I will tell the remedy for him, whereby wellness is restored.

25–26: One should assemble equal parts of root of *Alangium hexapetalum*, *Cardiospermum halicacabum*, *Vernonia anthelmintica*, hog-weed, red sandal, long pepper, *Clypea hernandifolia* along with *Mesua roxburghii*, *Tabernaemontana coronaria*, and *dantini*. Along with honey and ghee, it is taken as a decoction and ointment.

Mantra: ॐ *Homage to the blessed Sun, to Karavīrodarasoma, take take the poison, release release, burn burn, the beautiful-rayed one gives the command SVĀHĀ.*

[Moon-garlanded]

27: The one which has circles on its back that look like *white beryl*,⁶⁵ is to be known as “Garlanded with Moons.” The symptoms of one bitten by him:

28: The bite excessively emits pus, there is severe pain, vomiting, fainting, and fever. The wound oozes oily liquid.

29–30: [This snake is] difficult to cure (i.e. the a bite by it is difficult to cure). It is very vigorous, arrogant with poison, and possesses an excess of poison. A wise one would make the blood flow by burning with fire,⁶⁶ leeches, etc., or by cutting with a knife, even by [piercing] the veins with sharp instruments.⁶⁷ Having quickly made the blood flow, and having cleansed the wound with

⁶⁴APTE has *atasī* as common flax/hemp and refers to *Mahābhārata*: 12,47.60a: *atasīpuṣpasamkāśaṃ pītavāsasam acyutam* (comparing color of Viṣṇu’s clothes).

⁶⁵I take *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.

⁶⁶This seems odd because cauterization is normally a technique to stop the flow of blood.

⁶⁷My interpretation of 30b is uncertain.

mustard seeds, the wise man would apply bovine meat and goat meat to the wound.

31–32: Lode tree, Himalayan cedar, *śvetā*, and Achyranthes; root of oleander and fruits of Indian beech; seeds of neem and kuth, and jasmine flowers; one should give this [made into] an ointment with honey and ghee.

33: Siris, kumbhi, pomegranate, arjun, and cinnamon; having powdered [these], they are to be applied to the wound with honey and ghee.

34: Or the a wise one would have [the patient] drink three myrobalans⁶⁸ with honey and ghee.

35: With these exact herbs, the wise one would apply a kilo⁶⁹ of ghee by the previously mentioned method.⁷⁰ The the patient becomes free of poison.

Mantra:ॐ Homage to Lord Rudra, O Kapila, take take the poison, SUḤ destroy SVĀHĀ.

[Diamond-garlanded]

36: The one which has circles that look like the circular part of a peacock feather, is very large, long, and poisonous, they know as “Diamond-garlanded.”

37: The bite victim swells up from head to toe and all his limbs expand like the fruits of a *siddhaka* tree. Within twenty-four hours or three nights, he stops breathing.

[Braid-neck]

38: The one which has circles resembling the color of mud, tawny circles, [and] white circles, with a short neck and large body would be designated “Braid-neck.”

39: [Its bite] increases phlegm and [the patient] goes to sleep (i.e. becomes comatose). Blood flows from the bite and snow-like boils [appear].

40–43: If a doctor is unavailable [the patient] perishes after seven nights. Now if there is a doctor there who knows the true nature of sacred and worldly knowledge, then that wise man should first cleanse the wound with a vulture feather, then [make] a salve [by] grinding with water [the following plants]: Lode tree, *śvetā*, and Achyranthes; roots of oleander, giant milk-weed, and basil; hell bore, neem seed, and likewise root of nutmeg; Indian nightshade, Embelia, and the three my-

⁶⁸There is an equally likely variant, *dhātyphalaṃ*, which would be “Indian gooseberry.”

⁶⁹Kilo translates *prastha*, and the equivalence is imprecise.

⁷⁰It is not clear if 35ab refers to all of the herbs mentioned or only the most recent in 34.

robalan fruits along with hill myna and the two turmeric.

44: With honey and ghee, taken as a decoction and ointment. Root of crimson trumpet flower and fire-flame bush, and likewise of pomegranate and arjun.

45: Having made a powder and stirred with ghee, it should be applied to the wound. One should cook a kilo of ghee with these herbs. It should be given as a decoction and ointment, and then wellness arises.

mantraḥ / ॐ Homage to Lord Rudra, to the one with a skull in hand, make free of poison, make, SVĀHĀ.

[Monitor-face]

46–47: The one which has circles that look like the circular part of a peacock feather, is large and long, with yellow eyes and a monstrous-looking head, arises from the embryo of a Monitor lizard and has very strong poison. The wise one(??) bitten by him has yellow-colored vision.

48: His limbs dry up, waste away, and fall. Having perceived such symptoms, there is no procedure to do for him.

[Horse-face]

49: The one which has blue, black, and red circles is called “Horse-face.” It arises from the embryo of Dharmiṇī (?). The wise one (?) bitten by him perishes in three nights.

[Cart-face]

50: The one whose back is covered with small variegated circles is to be known as “Cart-face.” It arises from a mass of poison.⁷¹

51: He goes to sleep (i.e. enters a coma) and his hair falls out completely. The bite victim has a black nose and hollow eyes and [feels like] he is burning.

52–53: He also has hoarseness and fever. One should make a remedy for him: snake gourd, neem seeds, Conessi bark, and the sensitive plant;⁷² kadamba, Indian bedellium, and *Clerodendrum siphonantus*. One should grind these with water. Along with honey and ghee, it is taken as a decoction and ointment.

⁷¹The meaning of *viṣabhāra* is uncertain. *Bhāra* is also a specific weight, “a load,” roughly equal to 180 pounds.

⁷²“The sensitive plant” translates *mahaṣadhi*. It could also refer to ginger, *dūrvā* grass, or other plants, or could be understood an adjective.

Mantraḥ: ॐ *Homage to The Blue-throated God, kill kill, O yakṣiṇī, release release, SVĀHĀ.*

[She-goat-face]

54: The one which has circles that appear like the color of crimson trumpet flowers, has two ears and horns and large circles on his belly is to be known as “She-goat-face.” It arises from the embryo of *citraka* (?).⁷³

55: One bitten by it moves about, shakes, and yawns. He would have cough and dehydration and blood flows [from] the wound.

56: One should grind blue lotus, valerian, kuth, *dantini*, long pepper, black licorice, neem, and *Clerodendrum siphonantus* with honey and ghee. It should be given as a decoction and ointment. Then wellness returns.

Mantraḥ: ॐ *Homage to Lord Rudra, come come, O Goddess Bearing the Garland of Skulls, O Great Skull-bearer, kill kill SVĀHĀ.*

[Cat-face]

57: The one which has circles like the inside of a banana plant, and always has a moon spotted with various colors on its back is called “Cat-faced.” It arises from the embryo of Dundhubhī.

58: Paralysis of the neck (?) and drooling occur for one bitten by it. Likewise urinary disease and vomiting. One could cure him:

59: Long pepper, black pepper, ginger, Calamus, and leadwort; atis root, Indian madder, and the three myrobalan fruits; all in equal parts. It should be taken with honey and ghee as a decoction and ointment.

Mantra: ॐ *Homage to Bhagīśvara, eat the poison, bring back to life, O Mahāśabarī, HŪM 2 SVĀHĀ.*

[Calf-face]

60: The one that is covered with red, black, and pale spots is called Calf-face. His origin is from a chameleon embryo.

61: His body is very long. Listen to me [tell about] one bitten by him. One bitten is ruined just

⁷³*Citraka* is listed as a type of *maṇḍalin* in the *Suśrutasaṃhitā*, but the referent may be different here.

like one envenomed by [the viper type] “Mud.”

62: Then a type of marrow (?) would leave with the vital breaths. The victim must be understood to be incurable. One should not treat him.

[Ram-face]

63: Now the one called Ram-face which looks like black mud. He is covered with circles on his back which seem to be studded with limbs.

64: He has two ears and two horns and he bleats like a ram. There is no [counter-]measure for him, nor ritual nor medicine.

[Rooster(-faced)]

65: Now the one called Rooster has swastika-like circular marks. He has four feet and moves like a monitor lizard. He measures about eighteen inches (*hasta*) in length and is arrogant with venom.

66: 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]

67: 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 which have the appearance of leopard skin.

68: 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.

69: There is no [counter-]measure for him, nor elixer, nor medicine. He is difficult to look at, O wise one—he is like the *kālakūṭa* poison.(?)

[Red-face]

70: Now the one called Red-face, which looks like black mud. He is covered all over with spots which seem to be studded with limbs.

71: He has two ears and horns and bleats like a ram. He indeed has four feet and moves like a monitor lizard.

72: He measures about eighteen inches (*hasta*) in length and has swastika-like circular marks. One

bitten by him, O wise one, falls to the ground senseless,

73: just as if struck by a club. [The victim] immediately gives up his vital breaths. He arose from a spider and *gardabha*. There is no treatment for him.

[Wheel-face]

74: Now the viper called Wheel-face is arrogant with strength. These are the cruel symptoms of one bitten by him:

75: He would indeed fall quickly to the ground with no sign of consciousness. And he should be understood to be incurable. One should not attempt a [counter-]measure for him.

[Bucktooth]

76: Now the one called Bucktooth, originated from the embryo of a Dundubhī. He is covered by spots which look like gold-bracelets.

77: He is small, not very long, irascible, and has wavering breath. This viper called Bucktooth is arrogant with venom.

78: If [the victim] is seen to be white-yellow in appearance and has some strength, one should administer a salve of clay mixed with the three Myrobalans. Within three or seven nights, the venom would be quelled.

Mantra: ॐ VARA HŪṂ PHAṬ SVĀHĀ / This is the mantra for destroying all vipers.

79: One should visualize the syllable ॐ on the forehead, the syllable VA on the heart, the syllable RA in the middle of the navel, and the syllables HŪṂ and PHAṬ on the feet.

80: One should visualize the syllable ॐ as white, the syllable RA as red, the syllable VA as yellow, and the syllables HŪṂ and PHAṬ as black.

81: The syllable ॐ is to be known as Īśvara, the syllable VA is Viṣṇu alone, RA is Brahmā himself, and HŪṂ PHAṬ is Fire.

[All-purpose Remedy and Mantra]

82: 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 elixer and salve.

The mantra for all vipers: OṂ TUMAṂ KUṆA RĀJAPUTTO TUMAṂ ĪŚVARA DEVADATTO IMMĀ EṆA
 PUṆA ITIR VISĀJĀYĀ ĀVAIDŪ U LA GHA I EHĪ YAḌHAKĀ NĀMEṆA NIRVIṢO HO U TUMAṂ NĀGAVISA
 HARA NIRVISAM JAṂ JAṂ JAṂ SAḤ HAḤ //⁷⁴

Thus concludes the thirtieth chapter in the *Kriyākālaguṇottara*, the Viper-Compendium.

⁷⁴The mantra is in Prakrit, and although some of it is translatable, I am not confident of much, and the manuscripts vary significantly.

Chapter 34, The Section on Poison Pills

Īśvara said:

1: Even when the procedure is done with this technique, if the venom does not desist, one should make an incision with a sharp instrument and apply plant poison.

2: Thereby there will quickly be ease. Bad is warded off by bad. Because of that with great care, poison [may be used to treat] all diseases.

3–4: One could use it for leprosy-like skin eruptions [caused by the bites of (?)] spiders, *gardabhas*, and insects, for asthma, spleen disease, rheumatism, vaginal tearing, shooting pain, stomach pain, eye disease, all diseases of the head, and for all cases of leprosy.

5: One could apply it for different types of jaundice and for other diseases. Be it [caused by excess of] *vāta*, *pitta*, and *kapha*, [poison is] destructive of all diseases. One should administer [poison] empowered by the *Nilakaṇṭha* [mantra] for all diseases.

Kārttikeya said:

6: I do not know the *Nilakaṇṭha* [mantra]. Tell me its use for well-being, [so that] men without of mantras [may] know it without difficulty.

Īśvara said:

7: My child, I tell you the power of herbs and their established teaching: the three hot spices (black pepper, long pepper, and dry ginger), cinnamon (*tvacā*), *mustā* grass, *Embelia* (*viḍaṅga*), and leadwort poison (*citraka*). [One should mix] one part each of these, and three parts *pathyā* for the poison [mixture].

8: In thirty-five parts sugar water,⁷⁵ one should decoct those parts with a gentle fire. Having [first] made a powder of the ingredients, one should throw them there in the middle [of the boiling sugar water].

9: (first line corrupt) One should make those pills the size of a jujube kernel.

10: On an auspicious day, using them one by one according to [the patient's] strength, one should have [the patient] swallow them with ghee, my child, until his strength returns.

⁷⁵Interpretation of the first *pāda* is uncertain. *Guḍa* normally refers to sugar, but since the text says to decoct, the use of water is implied.

11: 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.

12: After two months, it would remove *śleṣma*, after three *pitta* [diseases], and after four months it would certainly destroy disorders of *vāyu*.

13: Now 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.⁷⁶

14: After a year, one becomes free of all diseases. After two years of use, one would have no wrinkles or grey hair.

15: One would live three hundred year with the appearance of a sixteen year old. With this many years there would be no aging [of the body], only the lifespan would increase.⁷⁷

16–17: He is freed from all diseases, rid of old age and death, has unimpaired faculties, is learned, able to destroy malignant spirits (*bhūtaghna*), firm, with clear eyes, is wise, and devoid of wrinkles and grey hair. After five years [of taking poison], he would live thousands of years, no doubt about it.

18: One could move and eat according to desire, free of the sorrows of delusion. Poison is divine in that it removes all diseases, supreme in removing all pollution. Poison is famed in the world as producing nectar.⁷⁸

Thus concludes the thirty-fourth chapter in the *Kriyākālaguṇottara* concerning poison pills which remove all diseases.

⁷⁶Leprosy is one specific disease in biomedicine, but here is plural and refers to several skin diseases.

⁷⁷Literally: “only an increase of lifespan increases.” The interpretation is doubtful.

⁷⁸This 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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