CHAPTER 21

The Kriyāsaṃgrahapañjikā of Kuladatta and its Parallels in the Śaiva Pratiṣṭhātantras

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1 Introduction

Most people think that the prominent features of Tantric religions are their esoteric teachings. This might mislead us into supposing that these religions were limited to restricted communities. But in fact these religions extended over a much wider domain. We see this if we consider the fact that both Śaivism and Tantric Buddhism offered a wide range of public social rituals. Following

1 Sanderson proposes that what kept Śaivism alive, and enabled it to exert its influence, was ritual for others, as the professional activity of officiants who operated outside the narrow confines of self-cultivation (Sanderson 2010, 12).

Generally speaking, rituals for others, i.e. rituals performed for the benefit of donors, were formed through modification of rituals for personal salvation. In the case of Tantric Buddhism, the pratiṣṭhā ritual is a modification of the utpattikrama practice. See the following three quotations: Ratnākaraśānti’s Bhramahara: tasyānandina āṣyena dviholkāravivarbhitaṃ | jvalad bijadvayam rāgāt padmāntah praviśad dravet || tato vajra mahārāgād vilīya saha vidyayā | śāraccandradravinīḥ tiṣṭhe maṇḍalatāṃ gataḥ || athrowhānya tāṃ devyaḥ sthitvā konāsanenduṣu | codacyuyuṣ catarshriḥ catasro vajrajaibhibhiḥ || (Isaacson 2002, 162, lines 9–15); Vajrāvalī (abhīśeka section): tais tathāgataḥ praṇāsāmāpapnair mahārāgeoṇa dravīḥḥūya vairocanaṃvañjetarnāṃviṣva vajramārgaṇa nirgatyā taddravair devyāpadmā praveśitaṃ śiṣyaṃ jhatiti śūnyatānantaraṃ hūṃvajrajātāsapranańskobhyāpūraṃ jñānasattvābhinnam abhiṣicya punar bhujn情报ādīmārtubhīḥ *padmān (corr.; padmāt EM) niḥṣṛtya gaṇamāṇaṃ āpūrya sthitair locanādīḍyāvāsahītaiḥ cchajrahaṇjapatakāvaśravāvādītraṇyāpaṣvapunkumādīvṛṣṭibhīḥ karakṣaśalāvāvājavitraḥ śītmaṇḍatāṃ padmān (corr.; padmāt EM) niḥṣṛtya abhiṣicayāmanām … (EM §24.2, vol. 2, p. 341, lines 6–11); Vajrāvalī (pratiṣṭhā section): tais cā tathāgataḥ praṇāsāmāpapnair mahārāgeoṇa dravīḥḥūya svasya vairocanaṃvañjetarnāṃviṣva vajramārgaṇa nirgatyā taddravair devyāpadmā praveśitaṃ pratiṇādikam abhiṣicya punar bhujnḥdādīmārtubhīḥ *padmān (corr.; padmāt EM) niḥṣṛtya bair ambaram āpūrya sthitair locanādīḍyāvāsahītaiḥ cchajrapatakānāntyāgāvādīṣvapunkumādīvṛṣṭiparikātaṅkārakṣaśalāvāvājavitraḥ śītmaṇḍatāṃ padmāḥ bair niḥṣṛtya abhiṣicayāmanām … (EM §17.3, vol. 2, p. 416, line 17–p. 417, line 2). The first passage quoted from the Bhramahara teaches how the practitioner should generate himself as Hevajra in the First Union (ādiyoga). The practitioner, who has the form of the seed syllables, should enter the womb of Nairṛtmyā, Hevajra’s consort, through Hevajra’s mouth, become liquid (i.e. the state of śūnyatā), be emitted outside the
Śaiva models, Tantric Buddhism offered various kinds of consecration ceremonies (pratiṣṭhā).² Śaivism produced Paddhatis and Pratiṣṭhātantras³ which teach the details of these public social rituals. Tantric Buddhism also produced a number of manuals which are closely comparable to Śaiva Pratiṣṭhātantras and Paddhatis. Of these, three manuals are particularly rich in information: the Kriyāsamgrahapañjikā of Kuladatta, the Vajrāvali of Abhayākaragupta, and the Ācāryakriyāsamuccaya of Jagaddarpana or Darpanācārya, which incorporates much of the Vajrāvali but adds some new materials (Sanderson 2009, 126–127, note 293).

The purpose of this paper is to present a variety of Śaiva parallels in the Kriyāsamgrahapañjikā, especially textual parallels between the Kriyāsamgrahapañjikā of Kuladatta, the Vajrāvali of Abhayākaragupta, and the Ācāryakriyāsamuccaya of Jagaddarpana or Darpanācārya, which incorporates much of the Vajrāvali but adds some new materials (Sanderson 2009, 126–127, note 293).

² For the parallel repertoire of rituals between Śaivism and Tantric Buddhism, see Sanderson 2009, 124–127. To add some more information about the manuals of the Tantric Buddhist funeral rite (given on p. 126, note 294), after the publication of Sanderson 2009, I published a critical edition of and notes on Śūnyasamādhivajra's Mṛtasugatīnyojana (Tanemura 2013a), an annotated Japanese translation of the same text (Tanemura 2013b), and a preliminary edition and annotated Japanese translation of the Antasthitikarmodesa of Padmaśrīmitra's Maṇḍalopāyikā (Tanemura 2012). The visualisation taught in verses 12–13 of the Mṛtasugatīnyojana is a modification of the mṛtasaṃjīvana practice elaborated in commentaries on the Guhyasamājatantra, which are classified as works of Jñānapāda school in the Tibetan canon. The utkṛṇti (intentional death of a yogin) is applied to the visualisations taught in verses 14–16.

³ Sanderson proposes that the fundamental reason for Śaivism's success was “that it greatly increased its appeal to royal patrons by extending and adapting its repertoire to contain a body of rituals and theory that legitimated, empowered, or promoted key elements of the social, political and economic process that characterizes the early medieval period (Sanderson 2009, 253).” With regard to the second element, the proliferation of land-owing temples, “[t]he Śaivas of the Mantramārga provided specialized officiants and rituals to establish these Śivas [= Liṅgas], developing in the course of time a secondary body of scriptural authorities, the Pratiṣṭhātantras, devoted exclusively to this domain, setting out the rituals of installation (pratiṣṭhā) and defining the norms for the form of the Liṅga, the iconography of ancillary images, and the architectural design of the various temple types” (Sanderson 2009, 274; the word in square brackets is supplied by the present author). The characteristics of the Kriyāsamgrahapañjikā are very close to those of the Pratiṣṭhātantras mentioned above. With regard to the contents of the whole Kriyāsamgrahapañjikā, see Tanemura 2004, 12–42.
hapāṇjikā and the Devyāmata, a Śaiva Pratiṣṭhātantra, as materials to consider concerning the relations between Śaivism and Tantric Buddhism.

2 Rituals in the Public Domain

First, I would like to present parallels at the scriptural level between Śaivism and Tantric Buddhism. Just as in Śaivism, where the Saiddhāntika religion, which non-Saiddhāntikas considered to be a fundamental but exoteric and lower Śaiva teaching, is involved in the rituals in the public domain,⁴ so too the ritual system of the consecration ceremonies prescribed in the Kriyāsaṃgrahapañjikā is based on the Yogatantras (more precisely, the Vajradhātumaṇḍala system prescribed in the Sarvatathāgatatattvasaṃgraha, the principal scripture of the Yogatantra class), which was considered to be the Vajrayāna’s fundamental authority by the “higher,” more esoteric tantras, i.e. Yogottara- and Yoginītantras.⁵

⁴ For this non-Saiddhāntika view on the Saiddhāntika religion, see, e.g., Sanderson 2007, 231. On the public character of the Saiddhāntika religion, see, e.g., Sanderson 2007, 238–239 and Sanderson 2014, 13.

⁵ For instance, the Sūtaka(-melāpaka) (commonly known as “Caryāmelāpakapradīpa,” which is not attested in Sanskrit primary sources) calls the Sarvatathāgatatattvasaṃgraha the “root tantra.” See Sūtakamelāpaka (chapter 3 Vāgviveka): vajragurur āha—sādhu sādhu mahāsattva śrītattvasaṃgrahādau mulatantre cottaratantre ca vāyutattvam na vispaṣṭenoktam, samdhyāyabhāṣtatvatvāt (EW p. 375, lines 13–15); vajragurur āha—sādhu sādhu mahāsattva mantraṇa tattvam nāma tattvasaṃgrahādau mulatantre cottaratantre ca kevalaṃ mantramātram udīritam mantroddhāro na pradarśitah (EW p. 378, lines 13–15). That the system of the Yogatantra is the Vajrayāna’s fundamental authority might also be implied by the following verse of the Saṃvarodayatantra (21.2): sāmānyayogatantrānāṃ rahasyān vipaṇcitam | siddhinām paramā siddhir vrataṃ paramaṃ vrataṃ || (ET p. 134).

That the system of the Vajradhātumaṇḍala taught in the Sarvatathāgatatattvasaṃgraha is employed for rituals in the public domain is inferred from the fact that the fundamental system of the Kriyāsaṃgrahapañjikā is the Vajradhātumaṇḍala (See the citation from the Kalaśādhivāsanā section of the Kriyāsaṃgrahapañjikā below).

The verses quoted below from Padmaśrimitra’s Maṇḍalopāyikā suggest that the rituals prescribed in his manual, which are performed in public, are based on the Sarvatathāgatatattvasaṃgraha. See Padmaśrimitra’s Maṇḍalopāyikā 2.39–41: ādāv arghavidhiḥ proktaḥ dvitīye bhūparigrahaḥ | tṛtyaṃ *tippa (em.; tippa- Ms.) sūtraṃ tu jñānasaṃcāraṇaṃ caturthakam ||2.39|| pañcamaṃ root saṃcāraṃ sāstham kalaśādhivāsanām | saṃcāraṃ kalaśādhivāsanāṃ manaḍalasādhanaṃ aṣṭamam ||2.40|| pratiṣṭhā navamī caiva daśami homakriyāṃ maṇḍalasādhanaṃ | ekādaśi visṛṣṭiḥ syād ity uktam tattvasaṃgrahaṃ ||2.41|| (2r7–8). The eleven rituals from the arghavidhi to the visṛṣṭi mentioned in the above-quoted verses are rituals related to the pratiṣṭhā (cf. the structure of the rituals prescribed in the Kriyāsaṃgrahapañjikā, for which see Tanemura 2004, Introduction). The phrase “taught in the (Sarvatathāgata-)Tattvasaṃgraha” does not
The *Kriyāsamgrahapanjikā* as a whole is a kind of construction manual for monasteries, and the author Kuladatta teaches details of various kinds of rituals within this framework. In chapter 2, having examined the site for a monastery and removed from the site extraneous substances that cause various calamities, the officiant (*ācārya*) should visualise the site, which has been divided into eighty-one compartments, as the Vajradhātumāṇḍala. He should visualise Vairocana in the centre and the other deities in the rest of the compartments. In chapter 3, the officiant should prepare water jugs which are to be used in the ritual. These water jugs represent the deities of the Vajradhātumāṇḍala, and he should draw the symbols of the deities on them. In the *pratiṣṭhā* of images, although images (or rather the deities of images) go through the brahmanical life cycle rites, they are sprinkled with water from the water jugs which represent the deities of the Vajradhātumāṇḍala.

The fact that the system of the Vajradhātumāṇḍala is fundamental is implied by the following remarks of Kuladatta.

(1) *Kriyāsamgrahapanjikā*, *Kalaśādhivāsanā* in chapter 3:
\[
yasyācāryasya vajradhātau nādhimokṣas tasya svēṣṭadevatādhimokṣeṇa bhūśodhanapraṭiṣṭhāparyanteṣu sarvakriyākaraṇam aviruddham.\]

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necessarily mean that the scripture prescribes the eleven rituals listed in the verses, probably only that the mantra-visualisation system employed in those rituals is that of the Vajradhātumāṇḍala taught in the *Sarvatathāgatatattvasaṃgraha*. (Cf. Kimiaki Tanaka’s understanding of the words from *ādau* to *visṛṣṭih syāt* as being directly quoted by Padmaśrīmitra from the scripture; see Tanaka 2010, 562.) For instance, the *samaya* which the officiant causes the deity of the images to listen to is “*om hūṃ trāḥ hrīḥ aḥ*,” the syllables of the Five Buddhas of the Vajradhātumāṇḍala (9frg).
If an ācārya does not have a strong conviction in the Vajradhātu, there is no obstacle to his doing all the rites from purification of the site to consecration [of images etc.] with a strong conviction in his own chosen deity.

The fact that the pratiṣṭhā prescribed in the Kriyāsaṃgrahapañjikā is a public social ritual is implied in some parts in the text.

(2) Kriyāsaṃgrahapañjikā, chapter 4:
\[ \text{tato bhūpatiḥ sthapatikarmakarapreksakalokān yathārham kaṅkanāngu-
liyakavastrahiranyasrakpūgatāmbulādibhiḥ samyak paritoṣayet.}\]

Then the king should satisfy the architects, the assistants, and the spectators with a bracelet, a finger-ring, a garment, gold, heap of chaplet, tāmbūla, or other [articles] according to [the donor's] wealth.

(3) Kriyāsaṃgrahapañjikā, Pratiṣṭhā in chapter 6:
\[ \text{preksakajanāṃś ca tāmbulādibhiḥ samtoṣya śreyase bhojanam baliś ca deyah.}\]

[The ācārya should] also entertain spectators with tāmbūla etc. [In addition,] food and a bali should be offered for [their] good fortune.

(4) Cf. Vajrāvalī (Vihāragandhakūṭīcaityāvasathāśramārghavidhi) pūgasrakcandanaiḥ preksakalokān sampūjya

EM § 1.1.6, vol. 1, p. 58; A 4r1; B 3v4

In the above-quoted passages from the Kriyāsaṃgrahapañjikā, it is envisaged that the ritual is performed in the presence of spectators. The same characteristic of the ritual is also found in the above-quoted passage of the Vajrāvalī. It is also envisaged from the first quotation that the sponsor of the ritual is a king. I shall come back to this point later.

9 The edition is based on the following witnesses (for sigla, see the bibliography): N 37v6, N2 39v5, N3 44v1–2, C1 33r5, C2 51v5, C3 43r5, T1 43v4, T2 40v2–3, T3 37v5.

10 Mss. N2 and N3 read as follows. N2: preksakajanāṃś ca tāṃvulādibhiḥ samtosya śreyase bhojanam valiś ca deyah (150v3); N3: preksakajanāṃś ca tāṃvulādibhiḥ samtosya śreyase bho-
janaṃ valiś ca deyah (174r3–4).
From the passage quoted below, we see that people are not only passive spectators but also active performers of the ritual.

(5) Kriyāsangrahapanḍikā, Vanayātrā in chapter 5:
	tato nagara-pravēṣasamaye vrksānām śilānām vā rājani paurajaneṣu vā vārtaṃ vidhāya madanasphūrtimūrtibhiḥ puṣṭacittair janair vāhaye.11

When the wood [to be used for the construction of a monastery] or the stones [to be used for the construction of a caitya] are brought into the city, [the ācārya] should send a message [that these materials are being brought into the city] to the king or the citizens. He should make people with joyful minds whose bodies quiver with excitement carry [these materials].

3 Royal Patronage

The above-quoted passage (5) too implies not only that the pratiṣṭhā prescribed is a public social ritual, but also that the king might be envisaged as a donor. Royal patronage of the ritual is also implied by the following passage in the nimittokti section of chapter 3:

śīrakhaṇḍiyamānāṁ yady ācāryaśilpiyajamānaṇī ma-dhye kaścit karoti tadaikapauruṣād adhah śalyam asti.12

If someone, either the tantric officiant, a craftsman [involved in the rite], the donor or his officials scratches his head [in the site for a monastery

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11 N 4r1, N2 43r4–5, N3 49r1–2, K 45r1–2, O 38v5–6, C1 36v2–3, C2 56r3–4, C3 47v2–3, T1 47v4–5, T2 44v1–6, T3 41v4–5.
12 For the reading of Ms. N2 see footnote 28 in this paper.
etc., then there is an extraneous thing [that causes a calamity at a depth of] the full height of a man underground.

While an ordinary donor might be present on his own, the king would never be seen without his retinue of officials.

As already mentioned in footnote 3 in this paper, Sanderson proposes that the fundamental reason for Śaivism’s success was “that it greatly increased its appeal to royal patrons by extending and adapting its repertoire to contain a body of rituals and theory that legitimated, empowered, or promoted key elements of the social, political and economic process that characterizes the early medieval period (Sanderson 2009, 253).” With regard to the second element, he states as follows:

The second element of the early medieval process to which I have drawn attention is the proliferation of land-owning temples. All but the most ephemeral sovereigns during this period, both in the subcontinent and in Southeast Asia, gave material form to the legitimacy and solidity of their power by building grand temples in which images of their chosen God were installed, animated, named after themselves (svanāmnā), and endowed with land and officiants to support their cult. As we have seen, the great majority of these temples enshrined Śiva [in the form of a Liṅga].

SANDERSON 2009, 274

The first line after the opening verses of the Kriyāsaṃgrahapañjikā might reflect similar activities done by royal patrons for tantric Buddhism.

Kriyāsaṃgrahapañjikā, Ācāryaparīkṣā in chapter 1:

$tatra$ vihārādikam abhidhātukāmo yajamāna ādāv ācāryam parīkṣayet.\(^{13}\)

\(^{13}\) N folio missing, N₃ folio missing, O folio missing, K 1v₂–₃, C₁ 1v₂–₃, C₂ 1v₃, C₃ 1v₃–₄, T₁ 1v₃, T₂ 1v₃, T₃ 1v₂–₃.

In this case ($tatra$), a donor who wants to name a monastery and other [thing for religious purpose after himself] should, first of all, choose an [appropriate] officiant.
The manuscripts are divided into two groups with regard to the reading of the third word. Mss. C1 C2 T3 read abhidhātukāmo, which is employed in the above quotation, and Mss. K T2 vidhātukāmo. (The reading of T1 is a corruption of vidhātukāmo, and that of C3 is a corruption of kartukāmo, which is a synonym of vidhātukāmo.\textsuperscript{14}) I suspect that the author, Kuladatta, envisages a king as a donor of a monastery, which should be named after the king. The original reading of the third word is therefore abhidhātukāmo. The prescriptions in the Kriyāsamgrahapañjikā are applied to other rituals related to the construction of a temple. In some cases, objects of pratiṣṭhā are not named after the donor. This might have changed the reading abhidhātukāmo to vidhātukāmo. Alternatively, it might be the case that the custom that monasteries, caityas, and other religious objects are named after the donor had died out or was dying out in Kathmandu in Kuladatta’s time. Sanderson points out that the Licchavis of Nepal supported Buddhism (Sanderson 2009, 74–77). According to the Gopālarājavaṃśāvalī, the earliest local chronicle, the following monasteries and caitya were named after the donor: the Mānavihāra by Mānadeva, the Dharmadevacaitya by Dharmadeva, and the Devalavihāra by Devaladeva (Sanderson 2009, 74). The first one is confirmed by its mention in an undated inscription assigned to his reign (Sanderson 2009, 75). Several of the monasteries of the Kathmandu valley are attributed to kings of the period of the Ṭhākurī kings—most probably Kuladatta flourished in this period—in inscriptions, palm-leaf deeds, manuscript colophons, or their own tradition. But no monastery or caitya named after a king is reported (Sanderson 2009, 77–80). I am not able to draw a firm conclusion, but there might be factors which changed the reading abhidhātukāmo to vidhātukāmo.\textsuperscript{15}

4 Textual Parallels

Next, I would like to present textual parallels between the Kriyāsamgrahapañjikā and Śaiva Pratiṣṭhātantras. The section which contains these Śaiva parallels is called the nimittokti. In chapter 3, the ācārya should divide the

\textsuperscript{14} This kind of “unfaithful copy” is found in various places of Ms. C. See Tanemura 2004, 102.

\textsuperscript{15} I do not conclude that the prescriptions of the Kriyāsamgrahapañjikā are merely ideal. Rather, as I have already pointed out, the Kriyāsamgrahapañjikā is practical in its character (Tanemura 2004, 104–111). For instance, the measurements of a monastery by calculation based on the prescriptions of the vāstunāga are very close to those of the plans of Cha Bahi and I Baha Bahi in the Kathmandu valley. See Tanemura 2002, 572, note 29. For the plans of Cha Bahi and I Baha Bahi, see the plates attached to Watanabe et al. 2009.
site into thirty-six compartments. He should drive ritual spikes (kīla) symbolising the thirty-two wrathful deities into the compartments, excluding the four central ones, and worship the spikes. Then he should visualise himself as Vajrāhūṃkāra in order to remove obstacles from the site. Then the ācārya should re-arrange the placement of the spikes in a proper way. After that, the ācārya should connect the pañcasūtras—the cords of Brahman, the root cords, the direction cords, and the side cords—to the spikes driven to the ground (sūtrapātana). The nimittokti explains various kinds of good and bad omens during the sūtrapātana. I have already shown parallels in the Piṅgalāmata, a Śaiva Pratiṣṭhātantra, the Īśanaśivagurudevapaddhati, and some other sources (Tanemura 2004, 148–155), and I have found yet other parallels in the Devyāmata, another Śaiva Pratiṣṭhātantra.

4.1 The Nimittokti of the Kriyāsaṃgrahapañjikā and the Śalyoddhārapaṭala of the Devyāmata

First I shall quote the relevant part of the Kriyāsaṃgrahapañjikā (abbreviated as KSP) from Tanemura 2004, 148–155. The corresponding verse numbers of the Devyāmata (DM) are indicated at the end of each section. For the convenience of readers, the corresponding section number of the Kriyāsaṃgrahapañjikā are also indicated at the end of each section of the Devyāmata, both in the edition and in the translation.

(1) The Nimittokti of the Kriyāsaṃgrahapañjikā

[0] animittair asiddhiḥ syāt sūtracchede guroḥ kṣayaḥ ity vacanān nimittāny upalakṣayet. liṅgāni sūtracchedanarodanasūtrasamullaṅghanagātrasparśananāmasaṃkīrtanādīni. ([= DM vv. 9–10]

[1] tatra sūtracchedanenācāryasya maraṇam. ([= DM v. 7ab]

[2] śvaśṛgālagṛdhrakunair yajamānasya maraṇam āhuḥ. ([= DM v. 18]) (2) gardabhaṇa laṅghane tadasthi. ([= DM v. 23b]) (3) kukkureṇa laṅghane tadasthi. (= DM v. 23b)

16 The readings of N3 are presented in the footnotes at the end of each section.
17 Guhyasamājamanḍalavidhi v. 229ab (Ms. 12r2, E5 134). The numeration follows that of the Sarnath edition (E5).
18 For §[0] N3 reads as follows: animittair asiddhiḥ syāt sūtraccheda guroh kṣayaḥ iti vacanāt nimittāny upalakṣayet || liṅgāni sūtracchedanarodanasūtrasamullaṅghanagātrasparśananāmasaṃkīrtanādīni || (33v1–2).
19 For §[1] Ms. N3 reads as follows: tatra sūtracchedanēcāryasya maraṇam | (33v2).
20 For §[2] Ms. N3 reads as follows: śvaśṛgālagṛdhrakunair yajamānasya maraṇam āhuḥ | (33v2).
DM v. 19ab) (4) ajāvibhyāṃ laṅghane tayor asthi gor asthi vā. (= DM v. 20a) (5) aśvenāśvāsthi. (= DM v. 20cd) (6) hastinā hastyasthy uṣṭrāsthi vā. (= DM v. 22c) (7) āśvataraṇa tadasthi. (8) mahiṣeṇa śṛgālāsthi. (= DM v. 21ab) (9) mṛgena mṛgāsthi. (10) ṛkṣena ṛkṣāsthi. (11) varāheṇa vyāghrāsthi. (= DM v. 22a) (12) vyāghreṇa gajāsthi. (= DM v. 22b) (13) mūṣakeṇa mūṣakāsthi. (= DM v. 19cd) (14) sarpeṇa sarpāsthi. (15) kacchapaṇa kacchipāsthi.21

[4] (1) śiraḥkaṇḍūyamānaṃ yady acāryaśilpiyamānaṃ adāvatī śalyāṃ asti. (= DM vv. 63c–64b) (2) bhrūsparśe suvarṇaṃ hastatrayāt kācaṃ vā.22 (3) netrasparśe netraparshāsthi.23 (4) mukhasparśe keśaṃ kāṣṭhaṃ vā trikārādhare. (= DM vv. 64c–65b) (5) dantasparśāt tribhir hastair dantam anumīyate. (= DM v. 65cd) (6) karṇakaṇḍūyane karṇāntādhaḥ rūpyaṃ suvarṇaṃ vidrumaṃ vā bha-

vet.24 (7) galasparsaṇa tatpramāṇādhah kaṇṭhikā lōhaśṛṅkhalā vā, mārjārakaṅ-

dareṇa laṃghane tadasthi rāsasya vā
| gard-
| dareṇa laṃghane tadasthi || kujureṇa laṃghane tadasthi || ajāvibhyāṃ laṃghane tayor asthi vā || aśvenāśvāsthi || hastinā hastyasthi || uṣṭrāsthi vā || āśvataraṇa tadasthi mahiṣeṇa śṛgālāsthi || mṛgena mṛgāsthi || rekṣena ṛkṣāsthi || varāheṇa vyāghrāsthi || vyāghreṇa gajāsthi || mūṣakeṇa mūṣakāsthi || sarpeṇa sarpāsthi || kacchapaṇa kacchipāsthi || (33v2–5).

Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: bhrūvoḥ saṃsparśanād bhadre kācaśalyaṃ trihastakam (68r3). See Tanemura 2004, 150.

22 Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: isā*sthe (conj. Sanderson; sthaḥ Ms.) cakṣusamāṃsparsāt tannānaṃ māuktikaṃ bhavet (68r1). See Tanemura 2004, 150.

23 Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: śruti*sthe (conj. Sanderson; sthaḥ Ms.) śrutisaṃsparśāt pravālaṃ vātha kān-

canam | rajataṃ ca subhā hy ete kaṁmatrāt samuddharet | (68r1). See Tanemura 2004, 150.

24 Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: śrutisaṃsparśāt pravālaṃ vātha kān-

canam | rajataṃ ca subhā hy ete kaṁmatrāt samuddharet | (68r1). See Tanemura 2004, 150.

25 Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: kakṣau kakṣākṛtim vindyāt kṛṣṇalohaṃ karatrayat (68r3). See Tanemura 2004, 151.

26 Though the DeVyāmata does not have a parallel to this teaching, the Piṅgalāmata has a...
phasparṣe 'ṣṭādaśāṅgulādhare 'svakhurah.27 (20) pādasparṣād dvādaśāṅgulādhare śālmali kaṇṭhako vā. (= DM vv. 79c–80b) (21) pādakaniṣṭhāṅgulisparsē 'ṣṭāṅgulādhare kāṃsyam. (= DM vv. 82c–83b) (22) pārṣṇisparsē dvādaśāṅgulādhare 'bhramak.28

[5] sūtrapātanasamaye yajamānasya pārśve sthitvā kenacid anyena puruṣena yasya prāṇino nāma saṃkērtaye tadasthi tatrāśtiti niścayaḥ.29 (= DM v. 12cd)

[6] (1) akasmād gaur āgatyā yadi viṣṭhām uṣṭrajati tadadho 'vaṣyam tatpramaṇān kanakam aṃśīti niścīyate. (= DM v. 32ab) (2) yady akasmād āgatyā puriṣam uṣṭrajati bālakumārikā tadā tadadho 'vaṣyam tatpramaṇaṃ rūpyaṃ bhavet. (3) bhekarutena jalabhayan. (4) sūtrapātanasamaye pārṣṇaṃ pādakaniṣṭhāṅgulūrīsparśe 'ṣṭāṅgulādhare kāṃsyam. (= DM vv. 82c–83b) (21) pādasparṣe dvādaśāṅgulādhare 'bhramak.28

iti nimittoktiḥ.

27 Though the Devyāmata does not have a parallel to this teaching, the Piṅgalāmata has a close parallel: gulphasthe gulphasaṃsparśād dhayapādaṃ vinirdiśet | daśāṣṭāṅgulamānena tatra *khātvā (em. Sanderson; khaṭvā Ms.) samuddharet | (67v4) See Tanemura 2004, 153.

29 For §[5] N3 reads as follows: sūtrapātanasamaye yajamānasya pārśve sthitvā kenacid anyena sa[ḥ] kātiyam tada[ḥ] sthīti sthīti niścayaḥ | (34v1). See Tanemura 2004, 153.

28 For §[4] N3 reads as follows: śirāḥkāntiyam asmi yadā cāryāsīpyajamānānandavyojanānaṃ madhye kaśicit karoṭi | tadā ekaparuoṣad adhaḥ śalyam aṣṭi | bhrisparṣe suvarṇaṃ āhastratrayāt kācaṃ vā || netrasparṣe netraparyāntādhaṃstān muktaṃ || mukhasparṣe keśam kāstham vā *trīkādhare (N3ac; trīkārhādha N3pc) || dantasparṣe tribhir hastair dantaṃ anumīyet || kāṃśyōjane kāṃśāntādhaṃstād rūpyaṃ || suvarṇaṃ vīnārnam vā bhavet || galasparṣena tataḥ pramāṇaṅdhah kāntiḥkā || lohaṃ śaṅkhalāḷa vā anāśakāmāḷa vā tāci kāntiḥkā || asūtrapātanasamaye yajamānasya pārṣve sthitvā anyena puṣṭiḥ || pādasparṣaṃ paroṣadādhare nāma saṃdarśanaṃ subham bhavati. (10) vidvadbrāhmaṇabhiṣkustadhiṣuṣadhanānāṃ saṃdarśanaṃ dharmaḥ syāt.30

30 For §[6] Ms. N3 reads as follows: akasmād gaur āgatyā yadi viṣṭhām uṣṭrajati tadadho

Iti nimittoktiḥ.
(2) The Śalyoddhārapaṭala of the Devyāmata (excerpted)  
(Ms. A 91r5–93v5, Ms. B 5or2–54v5)31

Preliminary Edition

ataḥ paraṁ pravakṣyāmi yathoktam śalyalakṣaṇam |  
sattvānām apakārāya vāstumadhye vyavasthitam ||1||

____________________
1b yathoktaṃ | A; yathoktaX B 1c sattvānām | B; satvānāṃ m A 1d vāstumadhye | A;  
vāstumadhya B
caturasrīkṛte kṣetre sūtrite śakunādibhīh |  
vāstudehavibhāgajīno vāstusalyam nirūpayet ||2||  
grhāprāsādayor vidvān ārambhe sūtrakarmanaḥ |  
lakṣyec chakunam samyag nimittam copalakṣayet ||3||  
darśanam kirtanam śabdam yajamānasya ceṣṭitam |  
vastudehe yathāvasthaṃ lakṣaye śalyam ādarāt ||4||

____________________
4a darśanam | A; daśanam B 4c lakṣaye śalyam | A; lakṣyec chalyam B  
pāsāṇḍidarśane neśtam grhinām asukhāvaham |  
hatam kṣatam mṛtam bhagam śrutvā na nūrayed grham ||5||

____________________
5a pāsāṇḍidarśane | em.; pāsāṇḍidarśanam A; pāsāṇḍidaśane B 5a neśtam | A; neśtham B

†aśastān† ye ‘pi ye ‘śastā neśṭā sattvās ca garhitāḥ |  
darśanam kirtanam śabdam †sattvās† teśām vividarjitaṃ ||6||

____________________
6a aśastān ye ‘pi | B; aśastāmy api A 6d vividarjitaṃ | B; vivajayet A  
vaśyam tatpramāṇaṃ kanakam asti niścīyaṃ |  
yady akasmād āgatyā [pu?riśam uṣṭi jati vālakumārikā tadā tadadho vaśyam tapramāna rūpyam bhavit || bhakarutena jala-  
ḥakam || sukśirūkāhamsakokilamāyūjīvaṃjīvakacakravākavṛṣabhāṃ kṛdyopakājanaṃ kalyāṇaḥ bhavati ||  
saṃhagajameghamānojñasvano dhanadhānyārthabhādhayah |  
bhavit || saṃkhānanalagūtakakālakrīdāne arthāpatīḥ || dhūmarṣaṇa cittipādaḥ || hīnadvāyadhiḥpiripudatanaśādharṣane rogaḥ ||  
dhajacchatrapatakaśādyamāṃsagāhantālankā-  
rāmbhojadalāndrāvahānīvyālalhālarālaṇyāgarājānādinaṃ sandārsane śubhāṃ bhavati ||  
vīdavdrbrāhmanabhikṣusādhayaṃ sandārsane dhammahā syāt || (34v1–5).  

31 The preliminary edition of the Devyāmata is based upon the two manuscripts listed below under References. There is another incomplete palm-leaf manuscript of the same scripture (NAK 5–446/vi. śaivatantra 105, catalogued under the title Niśvāsākhyamahātantra = NGMP A41/13), which does not, unfortunately, contain the text of the relevant chapter.
śūtracchedena maraṇam duḥkham vā maraṇāntikam | (v. 7ab = KSP [1])
evam jñātvā vidhānajñāḥ sāntihomam tu kārayet ||7||
sarvasuhāvaham yasmāt samaṁ śriyānvitam grham |
tasmāt susūtritaṁ kṛtvā śalyam veśmani lakṣayet ||8||

8c susūtritaṁ ] A; svasūtritaṁ B 8d śalyaṁ ] B; śalya A

śūtrasya laṅghanād vāpi darśanān nāmakirtanāt |
śabdāsāṃśrāvanād vāpi lakṣaye śalyam ādarāt ||9||

9b nāmakirtanāt ] em.; nāmakirtanā A; nāmakīrttināt B 9d lakṣaye śalyam ] A; lakṣayec chalyam B

laṅghanam darśanam yasya ruditaṁ nāmakīrtitam |
tasya sattvasya tac chalyam ādiśel laṅghanādibhiḥ ||10|| (vv. 9–10 = KSP [0])

10a darśanam ] A; darśanam [ve] B

anyasya prāṇino ʾpy āṅgaṁ vidyād anyASYa laṅghanat |
grhino ʾṅgavikārenā vāstunah śalyam ādiśet ||11||

11c grhino ʾṅgavikārenā ] B; grhinodbhavikārenā A

dṛṣyate śakuno vāpi sa yasya śrūyate svanah |
nāmasaṃkīrtanam yasya tasya śalyam vinirdiśet ||12|| (v. 12cd = KSP [5])

12c nāmasaṃkīrtanam ] em.; nāmasaṃkīrta[na] A; nāmasaṃkīrttate B

...

sūtre prasāryamāṇe tu māṛjāro yadi laṅghanam |
rāsabhāsthi vijāniyā tadaṅge vāstuno hy adhaḥ ||18|| (v. 18 = KSP [3](1))

18b laṅghanam ] A; laṁghayete B (hypermetrical) 18c rāsabhāsthi ] A; rāsabhāsthim B
18d tadaṅge ] A; tadaṅgo B

yadi śvā laṅghate sūtraṁ tasmīṁ śvānāsthim ādiśet | (v. 19ab = KSP [3](3))
mūṣikālaṅghanenaiva ajāvikāsthim ādiśet ||19|| (v. 19cd = KSP [3](13))

19a laṅghate ] A B; laṁghayete B 19b śvānāsthim ] em.; śvāno sthim A; śvāno ’sthim B
19c mūṣikālaṅghanenaiva ] A; mūsakālaṅghanenaiva B
ajāvikāś ca gosthi syād gāva-m-aśvāsthim ādiśet | (v. 20a = KSP [3](4))
aśvasya laṅghanenaiva māhiṣam śalyam ādiśet ||20|| (v. 20cd = KSP [3](5))

mahiṣalaṅghanenaiva asthi syāj jambukasya tu | (v. 21ab = KSP [3](8))
jambukalaṅghanenaiva śūkarāsthi samādiśet ||21||
śūkarākramaṇe vyāghram vyāghreṇaiva tu kuṇjaram | (v. 22a = KSP [3](11), v. 22b = KSP [3](12))
kuṇjarākramaṇe hy uṣṭram †āṅgāraso† śtralaṅghanāt ||22|| (v. 22c = KSP [3](6))

nṛlaṅghanān narāsthi syāt kharāsthi kharalaṅghanāt | (v. 23b = KSP [3](2))
evāṃ saṃlakṣayec chalyam laṅghanādarśanādibhibh ||23||

... gavāṃ mūtreṇa rūpyaṃ syāt puriṣenaiva kāṇcanam | (v. 32ab = KSP [6](1))
lohaṃ mārjāramūtreṇa puriṣenāsam ādiśet ||32||

... sāntāyāṃ diśi śakuno madhuraṃ ravate yadi | arthaṃ tatra vijānīyād ... ||34|| (v. 34abc = KSP [5](4))

... śiraḥkaṇḍūyamāne tu śirasi śalyam uddharet ||63||
asthiśalyaḥ tu taṃ jñeyam puruṣārdhena tiṣṭhati \ (vv. 63c–64b = KSP [4](1))
mukhe kaṇḍuyamānena kāṣṭhajam vā śirobhavah ||64||

64b tiṣṭhati | A; tiṣṭati B 64c kaṇḍuyamānena | A; kaṇḍuyamānena B 64d kāṣṭhajam | B; kāṣṭajam A

adhaśthād dhaśtadvayenaiva tiṣṭhate nātra samśayaḥ \ (vv. 64c–65b = KSP [4](4))
hanujaṃ dantasāṃsparśād uddhare tatpramāṇataḥ ||65|| (v. 65cd = KSP [4](5))

65a adhaśthād | A; adha B 65b tiṣṭhate | em.; tiṣṭate A B 65b samśayaḥ | A; saśayaḥ B 65c dantasāṃsparśād | B; dattasāṃsparśād A va; dattasāṃsparśād A va 65d uddhare | em.; urddhare A; dhaddhare B

yadaṅgaṃ spr̥āte hy arthaṃ tadaṅge śalyam ādiśet | yadi kaṇḍuyate grivā śṛṅkhalalohajaṃ viduḥ ||66||

66a spr̥āte hy | A; spr̥ete ty B

haustratrayeṇa sā jñeyā śṛṅkhalā nātra samśayaḥ \ (vv. 66c–67b = KSP [4](7))
an̥ge kaṇḍuyamāne tu aṅgajaṃ śalyam ādiśet ||67||

67b nātra | A; śatra B

adhaśtāt tatpramāṇe tu uddharec chalyam ādarāt | sphaṇake spr̥yamāne tu sphaṇajam śalyam ādiśet ||68||

68b uddharec chalyam ādarāt | A; śiraśi śalya sudarāt B 68cd Sphaṇa(ka) is a corruption of skandha?

tiṣṭhate tatpramāṇe tu samyag jñātvā samuddharet | bāhukaṇḍuyamāne tu bāhuke kaṭakaḥ sthitaḥ ||69||

69b jñātvā | A; kṛtvā B 69c bāhu° | B; vāhu° A 69d bāhuke kaṭakaḥ | conj.; vāhuje nakalaḥ A; vāhyaje nalakaḥ B

haustratrayeṇa sārdhena tiṣṭhate nātra samśayaḥ \ (vv. 69c–70b = KSP [4](10))
haste kaṇḍūyamāne tu khaṭvāpādaṃ vinirdiṣet ||70|| (v. 70cd = KSP [4](12))

70a sārdhena ] A; sāddhena B 70b tiṣṭhate ] A; tiṣṭate B

jānumātre sthitam vidyāt karajāngulisparṣanat |
haste kaṇḍūyamāne va kaṭimātre sthitam viduḥ ||71||

71a vidyāt ] B; vindyān A 71c haste kaṇḍūyamāne vā ] A; hastena kaṇḍūyamāne vā(?) B (hypermetrical)

śalyaṃ śamuddhared vidvān kapālam vātha mṛṇmayam | (vv. 71c–72b = KSP [4](11))
uraḥkaṇḍūyamāne tu paśuśalyam athāṅgajam ||72||

72a śalyaṃ ] A; śalya B 72c uraḥkaṇḍūyamāne ] em.; uraḥkaṇḍūyamānena A; urakaṇḍūyamāne B

sārdhahastadvaye 'dhistāc chalyam yatnāt samuddharet | (vv. 72c–73b = KSP [4](14))
hṛdaye hṛdayasparśat tatpramāṇena tanmayam ||73||

73a sārdhahastadvaye ] A; sārdhahastādvyayo B 73b yatnāt ] em.; yannān A; yannā B 73c hṛdayasparśat ] em.; hṛdayaṃ sparśāt A B

prṣṭhajāṃ prṣṭhasaṃsparśād udare tatpramāṇataḥ | (v. 74ab = KSP [4](15))
pārśve saṃsparṣanād vidyāc chalyaṃ pāṃsulikodbhavam ||74||

74a prṣṭhajāṃ ] B; prṣṭhajāṃ A 74a prṣṭhasaṃsparśād ] em.; prṣṭhasaṃsparśād A B 74d chalyaṃ ] A; chalyāṃ B

tatpramāṇe sthitam śalyam uddharec chalyavittamah | (vv. 74c–75b = KSP [4](13))
kaṭijāṃ katīṣaṃsparśād athavā lohakaṇṭakam ||75||
hastadvayapramāṇe tu śalyaṃ tatra samuddharet | (vv. 75c–76b = KSP [4](16))
ūrukaṇḍūyamāne tu ārujaṃ vātha dārujam ||76||

76b śalyaṃ ] A; śalya B 76c ārukaṇḍūyamāne ] A; urukaṇḍūyamāne B 76d ārujaṃ ] A; ārujaṃ B
sārdhahastapramāṇena śalyaṃ yatnāt samuddharet
jānukanḍūyato dṛṣṭvā sthānujaṃ vātha jānujam ||77||

77a sārdhahastapramāṇena B  sāddhahastapramāṇena B  yatnāt A  yannāt B  77c jānukanḍūyato A  jānukanḍūto B  77d sthānujaṃ corrn  sthānujaṃ A B

†nāditopaskarasvāpि hastamātre samuddharet |
yadā saṃspṛśyate jaṅghām jaṅghāsthiṃ tatra nirdiṣet ||78||

78a nāditopaskarasvāpi A  nāditopaskaramvā B  (The readings of both A and B are suspected but undiagnosed corruption.)

ekādaśāṅgule 'dhaṣtāt tiṣṭhate nātra saṃśayaḥ | (vv. 78c–79b = KSP [4](18))
pāde kāṇḍūyamāne tu kauñjarama śalyam ādiṣet ||79||

79a ekādaśāṅgule 'dhaṣtāt A  ekādaśāṅgulodhastā B  79b tiṣṭhate A  tiṣṭate B  79d kauñjarama B  kaujeraṃ A

dvādaśāṅgulamāne tu śalyaṃ kaṇṭakam uddharet | (vv. 79c–80b = KSP [4](20))
aṅguṣṭake yadā kaṇḍū khaṭikāśalyam ādiṣet ||80||

80b śalya B

ritikācitrasaṃmiśram loham vā tatra nirdiṣet | aṅgulyāṃ yadi kaṇḍūya aśvapādaṃ vinirdiṣet ||81||

81a ritikācitrasaṃmiśram A  81b loham A  loha B  81d aśvapādaṃ B  aṣṭapādaṃ A  81d vinirdiṣet A  vinirdiṣet B

sārdhavatistimātreṇa tiṣṭhate nātra saṃśayaḥ |
kaniṣṭhikāyāṃ kaṇḍūya kāṃṣyaṃ tatra vinirdiṣet ||82||

82a sārdha° em  sārdham A  sāddha° B  82b tiṣṭhate A  tiṣṭate B  82c kaniṣṭhikāyāṃ A  kaniṣṭhikāyā B  82d kāṃṣyaṃ B  kāṃṣaṃṣyavit A

tac cāṣṭāṅgulamāne tu tiṣṭhate nātra saṃśayaḥ | (vv. 82c–83b = KSP [4](21))
adhopādasya kaṇḍūya carma śalyaṃ samādiṣet ||83||

83a tac A  ta[m] B  83d carma A  cama B
Provisional translation

Next, I shall, as told before, teach the characteristics of extraneous substances, which exist beneath the site (vāstumadhye) and cause calamities to people.

(1) When the site, which has been made square, is being divided with cords, [the officiant] who has knowledge of divisions of the site (vāstudehabhāga-jñaḥ) should investigate extraneous substances by omens, etc.

(2) When the division of [the sites for] a house and a shrine with cords has been commenced, the wise man [i.e. the officiant] should notice an omen and observe it correctly.

(3) [The omens are] seeing [someone or something], announcing [a creature's name], cries [of animals], and the actions of a donor. [The officiant] should carefully notice an extraneous substance as situated beneath the site.

(4) If a heretic is seen, that brings an undesirable outcome to householders. If one hears someone hurt, wounded, or killed, or something broken, then [the officiant] should not divide the site with cords.

(5) If there are persons who are not praised, undesirable, or blameworthy, then one should avoid seeing such persons, hearing [the names of] such persons announced, and hearing the voices of such persons.

(6) If a cord is cut, there is death or deadly pain.32 (= KSP [1])

(7) [The officiant] who has knowledge of the ritual should perform the fire rite for quelling of calamities, if he becomes aware of such [omens].

(8) Since a levelled house brings every comfort and prosperity [to the residents], one should divide the site properly with cords and examine extraneous substances beneath the site (veśmani).

(9) [The officiant] should carefully prognosticate the extraneous thing [underground] by observing [a creature] step over a cord, seeing [an auspicious or inauspicious thing], announcing a [creature's] name, or hearing [an auspicious or inauspicious sound]. If [a creature] steps over [a cord] or is seen, or if one [hears] a cry of [a creature] or announce a [creature's] name, then [the officiant] should prognosticate the extraneous thing [related to] that creature according to the stepping over and other [omens]. (= KSP [9])

32 The second outcome, deadly pain, is not mentioned in the Kriyāsaṃgrahapañjikā.
If a creature [intrudes into the site] stepping over [a cord], then [the officiant] should know that there is the body [of that creature, i.e. bones of that creature beneath the site]. He should prognosticate an extraneous substance beneath the site (vāstunah) by the bad condition of the householder's body. (11)

If an omen is seen, or if [a creature] cries out, or if [someone] announces a [creature's] name, then [the officiant] should prognosticate an extraneous thing [related to] that [creature]. (= KSP [5]) (12)

... If a cat [intrudes into the site] stepping over [a cord] while a cord is being cast, it should be understood that there is the bone of an ass beneath that spot of the site.33 (= KSP [3](1)) (18)

If a dog steps over a cord, [the officiant] should prognosticate the bone of a dog [beneath] the [spot of the site]. (= KSP [3](3)) (19ab)

If a mouse passes [over a cord], [the officiant] should prognosticate bones of goats and sheep [beneath the site].34 (= KSP [3](13)) (19cd)

If rams or sheep [step over a cord], there is the bone of a cow [beneath the site].35 (= KSP [3](4)) (20a)

If cows [step over a cord], [the officiant] should prognosticate bones of a horse [beneath the site]. (20b)

If a horse steps over [a cord], [the officiant] should prognosticate an extraneous thing related to a buffalo[, i.e. the bone of a buffalo beneath the ground].36 (= KSP [3](5)) (20cd)

If a buffalo steps over [a cord], there is the bone of a jackal [beneath the site].

(= KSP [3](8)) (21ab)

If a jackal steps over [a cord], [the officiant] should prognosticate the bone of a boar [beneath the site]. (21cd)

If a hog steps over [a cord], there is [the bone of] a tiger [beneath the site]. (= KSP [3](11)) (22a)

33 Although the Devyāmata does not mention the bone of a cat as an extraneous thing, it should also be prognosticated if we consider v. 10 of the Devyāmata above.

34 The Kriyāsaṃgrahapañjikā mentions the bone of a mouse, which is not mentioned in the Devyāmata, as the extraneous thing in the case that a mouse passes over a cord. If we consider v. 10 of the Devyāmata above, the bone of mouse should also be prognosticated in this case.

35 The Kriyāsaṃgrahapañjikā mentions bones of rams and sheep, which are not mentioned in the Devyāmata as extraneous things. Probably, in this case too, the rule of v. 10 above should be applied.

36 If the rule of v. 10 is applied, the bone of a horse should also be prognosticated in this case. The bone of a buffalo is not mentioned in the corresponding part of the Kriyāsaṃgrahapañjikā.
If a tiger [steps over a cord], there is [the bone of] an elephant [beneath the site]. (= KSP [3](12)) (22b)

If an elephant steps over [a cord], [there is the bone of] a camel [beneath the site].37 (= KSP [3](6)) (22c)

If an camel steps over [a cord], there is †aṅgārasat† [beneath the site]. (22d)

If a man steps over [a cord], there is a human bone [beneath the site]. (23a)

If an ass [intrudes into the site] stepping over [a cord], there is the bone of an ass [beneath the site]. (= KSP [3](2)) (23b)

In this way, [the officiant] should examine extraneous substances by [the omens] such as stepping over and seeing. (23cd)

...If a cow [which has entered the site] urinates or drops dung, there are pieces of silver or gold [beneath the site, respectively].38 (= KSP [6](1)) (32ab)

If a cat urinates or drops dung, [the officiant] should prognosticate a piece of iron or an inauspicious thing (? aśam)39 [beneath the site], respectively. (32cd)

...If a bird sings sweetly in an auspicious direction, then [the officiant] should prognosticate a treasure there. (v. 34abc = KSP [5](4)) (34a–c)

...If [someone] scratches his head, [the officiant] should remove an extraneous thing at a depth of the full height of a man (śirasi). On the other hand, it should be understood that the extraneous thing which is a bone exists [at a depth of] a half [of the height] of a man [underground].40 (= KSP [4](1)) (63c–64b)

If [someone] touches his mouth (or face), there must be [an extraneous thing] which is a piece of wood or hair (? śirobhavaḥ) [at a depth of] two cubits underground.41 (= KSP [4](4)) (64c–65b)

If [someone] touches his teeth, there is [an extraneous thing] which is a tooth (hanujam). [The officiant] should remove [it from a depth of] that measurement [= up to the teeth].42 (= KSP [4](5)) (65cd)

37 The Devyāmata does not mention the bone of an elephant, which is mentioned in the Kriyāsamgrahaṇāṇīkā. Probably, in this case too, the rule of v. 10 should be applied.

38 The Kriyāsamgrahaṇāṇīkā does not mention the former omen, i.e. the urination of a cow.

39 There might be a corruption here. It is expected that the extraneous thing is a certain kind of metal in this case.

40 The Kriyāsamgrahaṇāṇīkā teaches only that there is an extraneous thing at a depth of the full height of a man in this case.

41 The Kriyāsamgrahaṇāṇīkā teaches that the depth is three cubits in this case.

42 The Kriyāsamgrahaṇāṇīkā teaches that the depth is three cubits in this case.
If [someone] touches a part of his body, [the officiant] should prognosticate an extraneous thing (arthaṃ...śalyam) [at a depth] up to the part. (66ab)

If [someone] touches his neck, they know that there is [an extraneous thing] which is an iron chain. It should be understood that that iron chain [exists at a depth of] three cubits [underground]. There is no doubt about it.43 (= KSP [4](7)) (66c–67b)

If [someone] scratches a part of his body, [the officiant] should prognosticate an extraneous thing related to the part (aṅgajam) at a depth up to the part (adhastrāt tatpramāṇe). [The officiant] should remove the extraneous thing carefully. (67c–68b)

If [someone] scratches his shoulder (?), [the officiant] should prognosticate an extraneous thing related to the shoulder (?), which is at a depth up to the [shoulder (?)]. If he knows it correctly, he should remove it.44 (68c–69b)

If someone scratches his arm, there is armlet [at the depth] up to the arm.45 [That extraneous thing] exists [at a depth of] three and a half cubits [underground].46 There is no doubt about it. (= KSP [4](10)) (69c–70b)

If [someone] touches his [left?] hand, [the officiant] should prognosticate the leg of a couch [beneath the site]. If [someone] touches his finger (karajāṅguli°), [the officiant] should know [that the extraneous thing] is situated at a depth up to the knee.47 (= KSP [4](12)) (70c–71b)

Alternatively, if [someone] scratches his [right?] hand, it is understood that there is an extraneous thing, i.e. a skull or [a bowl] made of clay [at a depth] just up to the buttocks [underground]. The wise man [i.e. officiant] should remove it.48 (= KSP [4](11)) (71c–72b)

If [someone] scratches his breast, there is the bone of an animal (paśuśalyam) or hair (aṅgajam)49 [at a depth of] one and a half cubits underground.50

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43 The Kriyāsaṃgrahapañjikā additionally mentions a necklace and skeleton of a cat as extraneous things in the case that someone touches his neck.

44 I am not sure what sphaṇa or sphaṇaka means. The preceding verse refers to the neck and the following arm, so this word probably means shoulder.

45 If we refer to the parallel in the Kriyāsaṃgrahapañjikā, the extraneous thing to be prognosticated is an ornament related to the arm.

46 The Kriyāsaṃgrahapañjikā teaches that the depth is the measurement up to the neck.

47 The Kriyāsaṃgrahapañjikā limits the first condition to the left hand, but does not mention the second condition, i.e. touching a finger.

48 The Kriyāsaṃgrahapañjikā limits the condition to the right hand. The relevant part of the Devyāmata does not have a word corresponding to pṛṣṭhakapālam† in the Kriyāsaṃgrahapañjikā, i.e. the Devyāmata does not give a clue to solve the textual problem in the Kriyāsaṃgrahapañjikā.

49 The Kriyāsaṃgrahapañjikā does not mention this second extraneous thing.

50 The Kriyāsaṃgrahapañjikā teaches that the depth is the measurement up to the buttocks in this case.
[The officiant] should remove that extraneous thing carefully. (= KSP [4](14)) (72c–73b)

If [someone] touches his heart, there is [an extraneous thing] related to it (tatmayam) at a depth up to the heart (hrdaye ... pramāṇena). (73cd)

If [someone] touches his back, there is [an extraneous thing] arising from the back[, i.e. a back-bone at the depth up to the back]. If [someone touches] his belly, [there is an extraneous thing related to the belly] at the depth up to the [belly]. (= KSP [4](15)) (74ab)

If [someone] touches his side, one should prognosticate that there is an extraneous thing arising from dust. The best knower of extraneous things [= the officiant] should remove that extraneous thing which exists [at a depth of] that measurement [= up to the side] [underground]. (= KSP [4](13)) (74c–75b)

If [someone] touches his buttocks, there is [an extraneous thing] arising from the buttocks[, i.e. coccyx?] or an iron nail at a depth of two cubits [underground]. [The officiant] should remove that extraneous thing from there. (= KSP [4](16)) (75c–76b)

If [someone] scratches his thigh, there is an extraneous thing related to the thigh or piece of wood at a depth of one and a half cubits. [The officiant] should remove it carefully. (76c–77b)

If [someone] is seen to scratch his knee, there is an extraneous thing, i.e. a stump (sthāṇujam) or a knee bone (jānujam) at a depth of one cubit. [The officiant] should remove it.51 (77c–78b)

If [someone] touches his shank, [the officiant] should prognosticate a bone of the shank [at a depth of] eleven digits underground in that place. There is no doubt about this. (= KSP [4](18)) (78c–79b)

If [someone] scratches his foot, [the officiant] should prognosticate an extraneous thing related to an elephant[, i.e. a born of an elephant (kauñjaraṃ)].52 He should remove the extraneous thing, i.e. a thorn [at a depth of] twelve digits [underground]. (= KSP [4](20)) (79c–80b)

If [someone] scratches his big toe, [the officiant] should prognosticate an extraneous thing, i.e. a piece of chalk. Alternatively, he should prognosticate a piece of iron mixed with various calxes of brass there. (80c–81b)

51 I have not translated the corruption, nādhitopākasvāpi.
52 An extraneous thing prescribed in the corresponding part of the Kriyāsāṃgrahaṇapañjikā is a piece of silk-cotton wood (śālmalī).
If [someone] scratches his toe, [the officiant] should prognosticate a foot of a horse [beneath the site].\(^{53}\) It exists at a depth of one and a half \(\text{vitasti}\). There is no doubt regarding this. (81c–82b)

If [someone] scratches his little toe, [the officiant] should prognosticate a piece of bell-metal [beneath] the spot. That [extraneous thing] exists [at a depth of] eight digits [underground]. There is no doubt about it. (= KSP [4](21)) (82c–83b)

If [someone] scratches his sole, [the officiant] should prognosticate an animal's hide as the extraneous thing. There is the extraneous thing at a depth of eight digits. (83c–84b)

... These are the rules for the removal of extraneous substances.

5 Concluding Remarks

Whereas Śaivism produced Pratiṣṭhātantras, scriptures which specialise in temple construction and installation, Buddhism did not produce a scripture in this domain.\(^{54}\) The author of the \(\text{Kriyāsaṃgrahapañjikā}\) was aware that there is no scriptural authority at least with regard to the \(\text{nimittokti}\) section. Thus he states that one should consider various omens based on the half stanza from Dipaṅkarabhadra’s \(\text{Guhyasamājamaṇḍalavidhi}\). He also employs the word \(\text{liṅga}\) as a synonym of \(\text{nimitta}\) and uses this word not only for an auspicious or inauspicious sign or omen, but also as a term from logic (inferential sign). His intention is probably to state that the word \(\text{nimitta}\) in the half stanza quoted from the \(\text{Guhyasamājamaṇḍalavidhi}\) should be understood as a \(\text{liṅga}\) and, therefore, things caused by those \(\text{liṅgas}\) are correctly inferred (\(\text{anumīyate}\)) based on the \(\text{liṅgaliṅgisaṃbandha}\). However, this might not necessarily mean that Kuladatta thinks his teachings are non-Buddhist. For in ritual manuals

\(^{53}\) A foot of a horse (\(\text{aśvapādaṃ}\)) is supported by Ms. B and Ms. A reads \(\text{aṣṭapādaṃ}\) (a spider). Since the omen is scratching the toe, an extraneous thing related to the foot might be better.

\(^{54}\) The Śaivas of Mantramārga produced a secondary body of scriptural authorities, the Pratiṣṭhātantras, devoted exclusively to the domain of construction of royal temples. They also asserted the principle that the Śaiva \(\text{sthāpaka}\), the specialist who performs the rituals related to temple construction and installation, is competent not only for the Śaiva domain but also for all the levels that Śaivas ranked below this (Sanderson 2009, 274–275). Cf. Devyāmata: \(\text{pāṣaṇḍidarśanaṃ neṣṭaṅ gṛhiṇām asukhāvahaḥ}\) (Ms. A 91v1); \(\text{Kriyāsaṃgrahapañjikā}, \text{nimittokti: vidvadbrāhmaṇabhikṣusādhuṣaḥjananănām samarśane dharmaḥ syāt}\) (Tanemura 2004, 155).
it is important that Buddhist mantra-visualisation systems are employed.\footnote{The sūtrapātanavidhi, in which the nimittokti section is included, is based on the mantra-visualisation system of the Vajradhātumaṇḍala taught in the Sarvatathāgatatattvasaṃgraha. See Tanemura 2004, 139–155, 237–250.} In the case of the Kriyāsaṃgrahapañjikā, the mantra-visualisation systems of the Yogatantra and the “higher” tantras are employed, and in this sense the rituals prescribed function as Buddhist. This syncretism of different classes of scriptures is common to both Śaivism and Tantric Buddhism.

The nimittokti and other sections (e.g. bhūmiparīkṣā) in which close textual parallels to Śaiva Pratiṣṭhātantras and Paddhatis are found have little to do with Śaiva and Buddhist doctrines and those sections have close parallels to jyotiḥśāstra and śilpaśāstra.\footnote{For example, descriptions similar to those of the nimittokti of the Kriyāsaṃgrahapañjikā are found in the Brhatasamithā 53.105–110 (EP vol. 1, pp. 489–491). See also Tanemura 2004, 245–250.} One might suppose that this is evidence of the fact that both Śaivism and Buddhism used this kind of literature as common sources and established their own respective ritual systems. This is probably not the case. Although the non-sectarian parallels are common to the Śaiva Pratiṣṭhātantras or Paddhatis and the Buddhist ritual manuals, and these two religions employ different mantra-visualisation systems, the structures or styles of the rituals prescribed are similar to each other. For example, while the Kriyāsaṃgrahapañjikā teaches that in the preparation of water jugs the officiant should make the assistants recite Mahāyāna sūtras, the Somaśambhupaddhati prescribes a preparation ritual for consecration of the Śivaliṅga in which mantras of the four Vedas are recited in the four directions (Tanemura 2004, 235, note 50). Considering the parallels on the scriptural level mentioned above, the parallel repertoire of rituals prescribed in Śaiva ritual texts and the Kriyāsaṃgrahapañjikā, and the similarities of structures or styles of the rituals, it is not implausible that one religion, probably Buddhism, followed examples of the other. It is, of course, important to consider various parallels of the kinds presented in this paper in greater detail in order to understand the relationship between Śaivism and Tantric Buddhism.
Appendix: A Provisional Edition and Translation of the
*Bhūśalyasūtrapātanānīmitavidhi* of the *Ācāryakriyāsamuccaya*

After I had finished writing a draft of this article, I found a small section of Jagaddarpana's *Ācāryakriyāsamuccaya* which teaches about extraneous things beneath the site for a *maṇḍala* or monastery, and the omens for those extraneous things. Here I present a preliminary edition and provisional translation of the relevant section. This is written in verse, and the metre is śārdūlavikrīḍitā. Most probably the material is silently quoted from the work of a predecessor; the section colophon of Ms. K states that the *Ācāryakriyāsamuccaya* is a compilation of various teachings (for this colophon, see the apparatus of this preliminary edition).
sūtraṃ tatra nipātayet suvidhinā tullikrte bhūtale
pañcājñānayamāṃ viśuddhavālitaṃ nirgranthi nābhvyūrdhvagam |
sthairyadhyānasamanvito varagurur nāsāgramadhye ‘kṣiṇi
ghanṭāmaṅgalagītaśaṅkhapāthanaīḥ samāṃṣāṃṣavānaiḥ ||1||

airandhrīkarapallavoddhṛtapayomisrāpraphulhuṣjjvalai
arγhaṃ ratnasuvrāgaṇandhakusumaiḥ samādāpayed dāyakaḥ |
naimittam ca nirūpayed gurumṛtīḥ sūtrasya samccchedane
nūnaiṃ jambukagṛhākaiṇkaruditair mṛtyur bhavet svāminaiḥ ||2||

gurumṛtīḥ ... samccchedane = KSP [1] 2d = KSP [2]

yajjātiyaviśeṣasattvajanaitaiḥ sūtraṃ samṃālaṅghyate
tajjātyakam asthi tatra niyataṃ sūtrādhare vāstuni |
dātuḥ pārśvagato hi sūtravāt yannāma samkīrtayet
tannāmanugasattvakasamalaṃ dāträsthābhūkhaṇḍade ||3||

dātṛs tattvite yannāma saṃkīrtayet

nīmaitaiṃ dātṛsthabhūkhaṇḍale ||3||

svāṅgaṃ va śṛṣṭi drutaiṃ vidhivaśāt tanmānōm ākhānyai tac
ychāyaṃ bhudhā nīmaitam uditaṃ samśeppamātraṃ tv iha |
gaur āgatyai tadā puriśam asṛjai tanmnānahaiṃ sthitaṃ
yadvā bālakumarikaiṃ ca visṛjet tannānarūpyaiṃ bhavet ||4||

saṃkīrtayet
tannāmarūpyaiṃ bhavet ||4||


2 viśuddhavālitaṃ] Kpc Ni N2 (The relevant word in Ms. K is corrected at least three times: viX →
vidha → viusualita → viusuddhavālitaṃ) || nirgranthi Ni; nirgranthi K; niranithi N2 3 nāsāgra-
amadhye] K Ni; nāsāgramadhyai N2 [[ kṣiṇi] conj; kṣaṇo K; kaṇo Ni N2 4 o pathanai] 5
airandhrīkara° Ni N2; airandhrikara° K || praphulhuṣjjvalair] Ni N2; praphulhuṣjjvalair K 6

dāyaka] em.; dāyaka Ni K Ni 7 nımaitam] Kpc Ni N2; nımaitam uditaṃ K 8 jambu° K || o rudita] 9
kpc Ni N2; rudita N2 || mṛtyu] K; mṛtyu N2 10 o sattva] N2; o sattva K 12
dātu] K pc N2; dātṛ Kpc; dātu Kpc; pārśvagato] K Kpc; pārśvagato K N2ac; śvagato N2ac 15
ākhānyai Ni N2; ākhaṇa K 16 chalāyāni] K; chalāyāni m Ni N2; chalāyāni Kpc N2; chalāyāni Kac || nimaitam uditaṃ] K; nimaitam uditaṃ or nimaitamuditaṃ K || tv] N2; n.e. 17
asṛjat] N2; asṛjat K 18 visṛjet] K; visṛjet N2 || tanmnānarūpyai Ni N2; tanmnānarūpya K || bhavet N2; bhave K

7 naimittam] The folios which contain the text from nimittam to the end of this chapter are missing
from Ms. Ni.
The excellent master [= officiant] in steady meditation, gazing upon the centre of the tip of his nose, should cast the cord on the surface of the site which has been levelled following the rules exactly. [The cord,] into which [the five threads of the five colours] are twined, has as its nature the five wisdoms and is purified. [It] does not have a knot, and is placed in the centre [of the site before casting]. (1a–c)

Having praised [the cord] with the sounds of a bell, auspicious song, conch shell, and bamboo flute, the donor should offer guest water [to the cord] together with jewels, gold, and fragrant flowers, which are blooming and beautiful, and mixed with the juice extracted from the sprouts of the *aira-ndhrīkara*. (1d–2b)

[The officiant] should examine omens. If a cord is cut, the death of a master [will take place]. (= KSP [1]) If the cries of a jackal, a vulture and a heron [are heard], then the death of a lord [will] definitely [take place]. (= KSP [2]) (2cd)

If a cord is stepped over by a specific kind of creature, then there must be a bone of that creature beneath the site (*vāstuni*) on which the cord is being cast (*sūtrādhāre*). (= KSP [3]) (3ab)

If [some other man] who stands beside the donor announces a [creature's] name while a cord is being cast, then there is an impure substance, i.e. a bone of the creature of the name beneath the site on which the donor is standing. (= KSP [5]) (3cd)

If [someone] touches [a particular part of] his body and [the site] is quickly dug to a depth up to that [particular part of the body] according to the rules, then there is the [extraneous thing corresponding to the omen]. (= KSP [4]) (4a)

[With regard to bodily sensations,] various omens of extraneous things [beneath the site] are taught. In this [short section], however, [the explanation is] just abridged. (4b)

If a cow comes and drops dung, then there is the same amount of gold as the [dung beneath the site]. (= KSP [6](1)) Alternatively, if a young girl [comes and] urinates, then there must be the same amount of silver as [the urine beneath the site]. (= KSP [6](2)) (4cd)
manḍūkadhvaninā grhe jalabhayaṃ dhūmena cittākulaṃ
goṅṛtāṅgavihinakuṣṭhavivaśastridārśaṇe rogabhāk | jivamjīvamayūrakokilasukās cakrāṅkahaṃśarsabhās
teṣām kaṇṭharutam śubhodayakaram sampatkaraṃ darṣaṇam ||5||

5a manḍūkadhvaninā … jalabhayaṃ ] = KSP [6](3) 5a dhūmena cittākulaṃ ] = KSP [6](4)

simḥāmbhodhararājakuñjaraṇavair dhānyārthalābhodayam
balakrīḍanaśaṅkhamaṅgaladhvanau dravyāgamas tadgrhe |
chatrāṃbhjoḍapataṅkāmuraṇadvajālaṅkārarājāṅgaṇa-
matsyaṅkṣiradhindramadyadhanajāvālāphalānāṃ jayam ||6||

6a = KSP [6](5) 6b = KSP [6](6)
dhānyadravyasutādviruddhir atulā nispannakāryam tadā
bhikṣubhraṇadhiḍhanottamajanaiv śamdarṣaṇe dharmabhāk |
prārambhe bhuvī sūtrapāṭanavidhau devādisingsthāpane
śreyoṅgaṃ idaṃ hitodayakaramaṃ saṅvikaṃ kuryāt tadā ||7||

6c–7a = KSP [6](9) 7b = KSP [6](10)

śilpācāryavicāracārucaturais tyaktvāsubhaṃ sarvātha
yena sthānanivāsisasramaṇatārājñāṃ ca dātur yathā |
kalyāṇa saṅkṛtaṃ nitarāṃ ādau vicāryaiva tat
sattāṅgrahavācaraṇasubhaṃ kāryāṃ samārābhayaṃ ||8||

iti bhūśalasaṅtrāṭapuṭananimittavidhiḥ.

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1 manḍūkadhvaninā] N2; manḍakadhvaninā K || cittākulaṃ] em.; cintākulaṃ K; cittākulaṃ N2 2 rogāṛtāṅga°] K; rogāṛtāṅga° N2 || vihina°] N2; vihina° || vivaśa°] em.; vivaśa K; vivaśa K; vivaśa N2 || stridārśaṇe] N2; stridārśaṇa K 3 cakrāṅka°] N2; cakraṅka° K; cakraṅka° N2 || ṛṣabhās] N2; ṛṣaṅka K 7 ṛavair] em.; ṛavai K N2 8 dhvanau] N2; ṛavai K 9 chāṭrāṃbhjoḍa°] KP; cchatrāṃbhjoḍakha° Kac; cchatrāṃbhjoḍakha K 10 ṛadhīndra°] N2; ṛadhīndra° K; ṛadhīndra° N2 14 bhuvi] N2; guru K 15 śreyoṅgaṃ] K; śreyoṅgaṃ N2 || saṅvikaṃ] N2; saṅvikaṃ K 17 śilpācārya°] em.; śilpācārya° K; śilpācārya° N2 || caturais] K; caturais N2 18 yena] N2; ye K || sthānanivāsi°] N2; sthānanivāsi° K; sthānanivāsi° N2 || sarvajana°] N2; sarvajana N2 || kaṃ saṅvijaya°] K; saṅvijaya N2 19 dātur] N2; pradābhū K 21 iti bhūśalasaṅtrāṭapūṭananimittavidhiḥ] em. based upon N2; nānāmatat samākṛṣya maṅgala-ardharpáṇāvibhīte kriyāsamuccaye bhūśalasaṅtrāṭapūṭananimittavidhiḥ ṣaṣṭamapaṭalaḥ K; iti bhūśalasaṅtrāṭapūṭananimittavidhi N2

8 ° maṅgala° la of maṅgala must be short (dhv does not make the vowel heavy). 9 muraja] la of muraja must be short (dhv does not make the vowel heavy).
If a frog croaks, there is danger of water in the [donor’s?] house. (= KSP [6](3))
If smoke [is seen], there is distraction of mind. (= KSP [6](7)) If a person suffering from a disease (rogaśānta°), a person of a lower [class], a person suffering from leprosy, a deranged person (vīvāśa°), and a woman are seen, then it causes disease (rogabhāk). (= KSP [6](8)) (5ab)
Songs (kaṇṭharutam) of a jīvamjīvaka bird, peacock, kokila bird, parrot, ca-khrāṅka, hamsa, and a bull bring auspiciousness. If [these creatures] are seen, it brings prosperity. (= KSP [6](4)) (5cd)
The roar of a lion, the sound of thunder, and the roar of a royal elephant bring the gain of grain and property. (= KSP [6](5)) (6a)
If the voices of children playing, the sound of a conch-shell, or an auspicious [song are heard], it brings wealth to the [donor’s] house. (= KSP [6](6)) (6b)
If a parasol, lotus, banner, muraja drum, flagpole, ornament, a woman of the court, fish, milk, the best curd, wine, blazing fire, and fruits [are seen], then there are victory, extraordinary increase of grain, property, [the number of] sons, and other [merits], and the completion of duties. (= KSP [6](9)) (6c–7a)
If a bhikṣu, brāhmaṇa, wise man (dhī°), or a wealthy man (dhanottamajana-) is seen, it brings virtue. (= KSP [6](10)) (7b)
In the consecration of [images of] deities and other [sacred objects], [the officiant] should examine the [above-mentioned] omens which bring merits [to the donor] in the commencement of the rite of the casting of cords, and then perform [the casting of cords]. (7cd)
The officiant with special knowledge of architecture57 who is skilled in the examination [of omens] should abandon inauspicious[, extraneous] things by all means. By doing this (yena), fortune and auspiciousness will certainly be brought to the donor, the king, and all people who live in the region. [Therefore, the officiant] should first examine the [omens], and then undertake the rite [to follow] when the combination of fixed stars and planets, and the day are auspicious. (8)

These are the rules for extraneous things beneath the site and the omens [observed] in the rite of casting of cords.

57 I have not seen the word śilpācārya elsewhere. If this is not a corruption, it probably refers to a particular class of officiant which is equivalent to the sthāpaka, the Saiva officiant who specialises in the installation of images and consecration of temples.
Abbreviations

*ac* before correction
*conj.* a diagnostic conjecture
*corr.* a correction
*DM* *Devyāmata*
*em.* an emendation
*KSP* *Kriyāsaṃgrahapañjikā*
*NAK* National Archives, Kathmandu
*n.e.* not existent
*NGMPP* Nepal-German Manuscript Preservation Project
*pc* after correction
*X* an illegible *ākṣara*
+ an *ākṣara* lost due to damage to the manuscript.
†...† suspected but undiagnosed corruption

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See Tanemura 2004.

For sigla N K O C1 C2 C3 T1 T2 T3, see Tanemura 2004, 103–103.

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