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

by

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Committee in charge:

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

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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deemed lost, this dissertation establishes the survival and influence of this class of scriptures by drawing on unpublished manuscript sources.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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Part I

Gāruḍa Medicine: History and Interpretation
Chapter 1

Introduction and Context

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, and by the tenth century, twenty-eight Gāruḍa Tantras were canonized as the Eastern
Stream of Śaiva Revelation (pūrvasrotas). 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 Tantra[4] 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.
2 See, for example, Brahmāyāmala 64.154 or Mañjuśrīyamūlakalpa (1920a: 34–35). Bhāsvara I, in his seventh century
commentary to the Āryabhaṭīya, quotes a passage from an unnamed viṣatantra on inauspicious astrological signs: p.17 of
Shukla[1976].
3 See SLOUBER[2012] forthcoming (Tvaritāmūlasūtra I Introduction) for a brief discussion of date issues. See HANNEDER
4 The Bhūta Tantras are, like the Gāruḍa Tantras, medically oriented. Their focus is curing demonic possession and
fevers.
5 I 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. 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. 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, 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.

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6For the low, see *Whitaker* 2004: 8. For the higher estimates, see *Warrell* 2010: 41.


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.¹⁰ 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, Nilakaṇṭha, 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 (ausadhipradhāna), 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 charms: viṣavidyo jāṅguliko vyālagrāhy ahituṇḍikaḥ. Hemacandra’s lexicon Anekārthasaṃgraha also has it referring to a person.¹⁴ The Suśrutasaṃhitā, which has its entire Kalpasthāna 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 Jāṅguli, 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.

⁹ Cf. Vātulottara, p.11: yathā bhujagadaṣṭas tu gāruḍenausadhena ca /, “Just as a snakebite victim [is cured] by Gāruḍa [mantras] and herbal remedies…”
¹⁰ The most common mantra to Garuḍa is rather referred to as Vipati, vainateya, or “Garuḍa’s five-syllable mantra.”
¹¹ In Chapter 3, I take up the subject of snake-charming and how it intersects with our topic.
¹² Śatapathabrāhmaṇa 13.4.3.9.
¹³ See BRAHMAĐATTAN’S introduction to the Viṣavaidyāsārasamuccaya (2006) and YAMASHITA et al. 2010: 103.
¹⁴ ZACHARIAE 1893, p.84, #560: narendro vārtike rājñi viṣavaidyeye '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.

1.2 Snakes and Snakebite from the Biomedical Perspective

India has over two hundred seventy species of snakes, and the majority are non-venomous. Of the venomous snakes, four are responsible for the majority of bites: the Cobra, Krait, Russell’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 hämotoxic) 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.

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. 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. Doctors are generally discouraged from trying to identify the species of snake and only polyvalent antivenom is available in India. 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. The complexity of managing snakebite and antivenom reactions makes it an extremely challenging field for biomedicine.

15 See Carakasamhitā 6.23.35 and Suśrutasamhitā 5.5.8. For my view of Vāgbhaṭa’s sources, see Chapter 2.
16 Whitaker 2004: 1.
17 Simpson 2007: 11.
18 For 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.
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." 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 herbal 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. 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” (aṣṭis te eva sarpaṇāṁ bhidyate pañcadhā tu sā, from Suśrasaṃhitā 5.4.9).
23For convenience, I call any remedy using natural ingredients “herbal,” even though they sometimes include animal and mineral ingredients.
24Mahābhārata 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.

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 Gāruḍa’s non-sectarian identity has been misunderstood because of Vaishnava sectarian claims and the inflated prominence given to Vaishnava studies at the expense of the arguably more popular Śaiva, Śākta, Buddhist, and Jain traditions. I seek to demonstrate that Gāruḍa was an independent deity present throughout South Asian religions, art, and architecture. Chapter 5 also examines how Gāruḍa’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.

25 Cf. Kṣemarāja in his commentary to Netratantra 19.125 (regarding the phrase “The defects of venom from nāgas, etc.,”): “nāgas refers to common snakes.” (nāgādiviṣadoṣāś ca…nāgāḥ sarpaḥ /)
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 Kāśyapaṃhitā 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 Kāśyapaṃhitā edition rightly point out that it is one of the 108 Vaishṇava 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. 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). He is at least aware of the work’s intertextuality with the aforementioned Kāśyapaṃhitā, 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 Kāśyapaṃhitā. 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. Aiyangar suggests that the source of much material in the first ten chapters comes from Āyurvedic classics like the Suśruta-saṃhitā’s Kalpaśāṅkha and the Aṣṭāṅga-hṛdaya. 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.

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26 Edited by Sampathkumaramuni 1933
27 See, for example, verses 1.10–15, where Kāṣyapa says that he is going to teach what was previously taught by Śiva: pravakṣyāmi śrutaṃ pūrvaṃ mahādevena bhāṣitam / śṛṇu sarvaṃ munīsreṣṭha sāvadhānena cetasa // nīrvalpasamādhanacetaso yo-gināh sadā / antaḥ paśyantī yaj jyotis tan namāmi sadāśīvam // pura kailāśasikhare harārādhanatatparaḥ / dharah sarvātmanā tatāra tapyate suciraṃ tapah // prasannas tapasā tasya purastād vṛṣabhātva�ah / pranatārthiharah śambhur āvir āsīd umāsakhah // tāṃ drygā devadevasām dharah suravarācitam / pranipatya yathāyāyam prṣṭavān idam eva hi // prasnānaḥ śubhah vācā yad avocad umāputiḥ / tad āham sampravakṣyaṁ śṛṇu gautama suvratam //
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.
and need not be borrowed directly from Vāgbhaṭa. He does know the category gāruḍam and mentions it along with saiva, vaśnava, 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. Toward the end of the bhūmikā, AIYANGAR gives much useful information on the modern Keralan viśavaidya 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 viśavaidya 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 viśavaidya practitioner there who was interviewed as part of Tsutomu YAMASHITA’s PADAM project, every budding doctor first masters the Aṣṭāṅgahṛdaya, and then goes on to study the specialist texts of their chosen field. For viśavaidya he says this is the Jyotsnīkā (“Moonlight”), an old local text composed in Manipravalam, sometimes supplemented with the Sanskrit Prayogasamuccaya, Viśavaidyasārasamuccaya (“Collection of the Essential Teachings of Viśavaidya”), or the Malayalam Viṣacandrikā (“Moonlight (i.e. Elucidation) on Poison”). Popular tradition counts seven texts in the “canon” of Keralan viśavaidya with an anuṣṭubh verse:

nārāyaṇīyam uḍḍīśam utpalam haramekhalam /
lakṣanāmṛtam aṣṭāṅgahṛdayanām kālavañcana /

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. The Lakṣanāṃṛta has been edited (SUBRAHMANYASASTRI 1905), but manuscripts are easier to find than the edition. 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.”

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31 ibid. 20.
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 Viśavaidyasārasamuccaya, 2006: 16. MEULENBEHL lists four texts entitled Uḍḍīśa, 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.
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 Ayurveda 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 Yogaratnāvali, but is incorrect that the name Pakṣirāja (“King of Birds”) refers to a Śaiva counterpart of Gāruḍa.40 Pakṣirāja is just one of many synonyms of Gāruḍa found across sectarian lines; the name Gāruḍa is certainly widely used in Śaiva Tantra. Goudriaan also mentions the Kriyākālaguṇottara, but evidently only relied on Haraprasad Śāstri’s catalog of Nepalese manuscripts because he says that the Tantra is divided into three kalpas (sections).41 The mistake stems from Śāstri’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 Gāruḍamantras...,”42 and thus takes gāruḍam as referring to mantras rather than the broader class of scripture which remained obscure to him.

Dyczkowski’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, Dyczkowski 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.

39 One small correction I would mention here is that he silently quotes Goudriaan 1981 in calling Pakṣirāja the Śaiva counterpart of Gāruḍa (HIML 1999, vol. IIB: 486).
41 ibid.
42 ibid.
43 Dyczkowski 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: Māliniślokavārttika I, 1–399 is pivotal for establishing the canonicity of the Gāruḍa Tantras as well as for his transcription of the Śrikaṇṭhī in the first appendix. The Śrikaṇṭhī 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 Tāntrikābhidhānakośa (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 Saṃhitāsāra (“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. The Saṃhitāsāra 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 Garuḍapatālaparivarta of the Mañjuśriyamūlakalpa 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. In this section she would have benefited from knowing that the chapter may be a corrupt extraction from Nārāyaṇa’s Tatrasārasamgraha (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 Sahitya is a title list of Tantras with some short notes and references to

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44 Available online. See Slouber 2016b.
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 Yogaratnāvali, 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. He does have entries for several of the titles listed in the beginning of the Yogaratnāvali 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 Yogaratnāvali.

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. 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 Baudhāyanagṛhyasūtra 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: Āśvalāyanagṛhyasūtra 2.1.10. COZAD lists the text name along with several others that she says include precautions to avoid snakebites, but does not cite this passage directly. The Śāṅkhāyanagṛhyasūtra 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. Thus, the extent to which the Vedic snake sacrifice (sarpasattra) and

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47 COZAD 2004: 30, citing it as 10.5.2.21.
48 pradakṣiṇam pariṣṭa paścād baler upaviśya sarpo ’si sarpāṇām adhipatir asyānena manusyaṁs trāyase ’pūpe na sarpaṇ yañena devām tvaṁ mā santām tvaiṁ sāntaḥ sarpaḥ mā hiṁsiṣur dhructu amuṁ 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.’”
49 COZAD 2004: 45.
50 4.18.2: suhemantāḥ suvasantaḥ sugrimaṁ pratidhiyateḥ / suvarṣāṁ santu na varṣāḥ śraddhaḥ sambhavanu 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.\textsuperscript{54}

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 viṣahaṇīṃ vidyāṃ kāśyapāya mahātmane, which she translates: “he gave to the great-souled Kāśyapa, knowledge of anti-poison….”\textsuperscript{62} She is preceded in this mistake concerning viṣahaṇīṃ vidyāṃ by VOGEL\textsuperscript{1926} 51, “the knowledge of antidotes against snake poison”), VAN BUITENEN \textsuperscript{1973} 77, “the art of healing poison”) and more recently SCHAEFFELBERGER and VINCENT \textsuperscript{2004} 229, “l’art de combattre le venin”), but it is grammatically impossible to take the Sanskrit the way they do.\textsuperscript{53}SEN \textsuperscript{1953} xxxii, at least understands the phrase as I do (cited by Dimock\textsuperscript{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 \textsuperscript{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 \textsuperscript{1962} study on Manasā “The Goddess of Snakes in Medieval Bengali Literature” and its \textsuperscript{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,”\textsuperscript{54} but Tvaritā, Kurukullā, and Jáṅgulī also have human forms. DIMOCK knows of Jáṅgulī 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.\textsuperscript{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.

\textsuperscript{51}I list the relevant hymns I am aware of in the next chapter.

\textsuperscript{52}COZAD \textsuperscript{2004} 61.

\textsuperscript{53}The affix -haṇa/-haṇi is a variant of the upapada form -ghni 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 \textsuperscript{28}.

\textsuperscript{54}DIMOCK \textsuperscript{1964} 312.

\textsuperscript{55}Published by Raṇdhīr Prakāśan in Haridwar \textsuperscript{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.

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: auṣadha (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, 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 of 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 dṛṣṭvā vaidyo vismayam āgataḥ / nāhaṃ gato na me bhūrīṭā kasvedaṃ 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 Ayurveda*, he translates *śoṇita* and *ārtava* (blood and menstrual blood) as “ovum” while extending the term *phaḷakoṣa* (traditionally meaning testicles) to the female ovaries. I was also struck by the terms he translates as “tissue cells” (*dhātuparamāṇu*) which are “living entities” (*sac-\_etana*). 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 Ayurveda and biomedicine, however the result tends to be biomedicine with an Ayurvedic garnish.

Selection of passages also plays an important role in persuasive writing. Few people in modern times are aware that classical Ayurveda 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 Ayurvedic colleges these topics are barely part of the curriculum to the point that many Ayurvedic doctors are not even aware of them. I will not even speak to the degree to which Ayurveda 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.

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 Ayurveda’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 Ayurveda as a solely rational system of medicine anymore. Thite describes causes of disease in the Ayurvedic literature (demons, sins, and planetary influences), methods of cure (deity offerings, worship, feeding a Brahman, spells, vows, truth rites, etc.), prophylactic rules of behavior for pregnant women, and so on. His term for “doctor” throughout the book is “medicine-man priest.” 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 Ayurveda as ultra-rational. By going to the other extreme, he makes the bias of the status quo undeniable. Ayurveda was certainly a unique and highly-systematized
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 article “Mantras in Ayurveda: 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 Ayurveda as “empirico-rational” and Vedic medicine as “primitive” and “magico-religious.” Zysk suggests that all of the supposed irrational elements in Ayurveda are alien and in the process of being weeded out as Indian medicine marches out of its dark and superstitious past. This sounds more like a reinterpretation of Ayurveda 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 Ayurveda were irrational, and to downplay the degree to which these elements were present throughout classical Ayurveda. Zysk’s summary of mantras in the Ayurvedic 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 Ayurveda and translates Suśrutasaṃhitā 5.5.8–13. 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 Ďalhaṇa’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. 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.” 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. 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 Carakasaṃhitā 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-

[ZYSK 1989: 133.]
[ZYSK 1989: 128.]
[Stan RASMUSSEN and Joe SLOWINSKI quoted by GRANT 2002.]
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. √ḥṛ and √mṛ). In some Apabhraṃśa dialects the second person singular imperative does take the ending “i.” 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. 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 brahmārākṣasa, 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. He says that magical medicine did not completely vanish, but never regained the status that it enjoyed in the Atharvavedic tradition. 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

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67 Somadeva Vasudeva, personal communication.
68 Tagare 1948: 298.
69 Zysk 1989: 130.
70 ibid. 133.
71 ibid. 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,' 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 and Isaacson and Goodall. 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 Šaivism.

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 Yogaratnāvali, 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. 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

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72 In Hinduism, 1890; cited by Flood 2006. 3.
73 The recent Tāntrikābhidhānakośa (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 literature 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. 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 Rg Veda, typically assigned to the second millennium BC. Unfortunately, it seems that only two of its 1,028 hymns are concerned with curing poisoning: Rg Veda 1.191

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

2Frits 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.\textsuperscript{3} \textit{Rg Veda} 1.191, the final hymn of the first book, is about fear of poisoning.\textsuperscript{4} It is concerned with numerous types of venomous reptiles, insects, and scorpions, but the interpretation of some parts is obscure.\textsuperscript{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” (\textit{adṛṣṭa}) 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. \textsc{Griffith} notes (quoting \textsc{Śaṇya}) that the hymn is said to have been recited silently as an antidote to all poisons and venoms,\textsuperscript{6} and one can trace this prescription back to Śaunaka’s ancient \textit{Ṛgvidhāna} (1.151–153).\textsuperscript{7} Our other hymn of interest from the \textit{Ṛg Veda}, 7.50, is quite short with only four verses. It is directed to various divinities to cure envenomation or waterborne disease. \textsc{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. \textsc{Griffith} translates \textit{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 \textit{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 \textit{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 \textit{śipada}.

In the \textit{Sāmavedasamhitā} itself, I could find no reference to poisons or snakebite, however a later text, the \textit{Sāmavidhānabrāhmaṇa} of the \textit{Sāmaveda} tradition does have one provocative passage on making an amulet to ward off snakes (2.3.3).\textsuperscript{8} Two plants, which the commentary says are famous as antidotes, are made into an amulet empowered by reciting \textit{sarpasāman} verses. This text does not specify what those verses are, but \textsc{Minkowski} suggests looking to the following verses from the \textit{Taittirīyasamhitā} of the \textit{Krṣṇa Yajur Veda}. \textsc{Keith} translates:

\begin{quote}
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
\end{quote}

\textsuperscript{3} Cf. 6.39.5 “give non-poisonous herbs” (\textit{oṣadhīr aviṣā…rirīhi}), which shows that poisoning was a concern, and 7.38.7 (\textit{vājino…jambhayanto ahīṃ vrkāṃ rakṣāṃsi}, “The Vājins…crushing the wolf, snake, and demons), which suggests fear of snakebite.

\textsuperscript{4} According 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).

\textsuperscript{5} For example, the opening line is: \textit{kaṅkato na kaṅkato atho satīnakaṅkataḥ}, which \textsc{Griffith} translates as “Venomous, slightly venomous, or venomous aquatic worm” following \textsc{Śaṇya} with some reservations. \textsc{Griffith} 1889: 128.

\textsuperscript{6} \textsc{Griffith} 1889: 128.

\textsuperscript{7} I cite BHAT’S 1987 edition, translation, and study of the \textit{Ṛgvidhāna}.

\textsuperscript{8} I owe a debt to \textsc{Minkowski}’s essay “Snakes, Satras, and the Mahābhārata” for my understanding of the \textit{Brāhmaṇa} and \textit{Yajurvedic} material presented here. I will leave his fascinating discussion of the \textit{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)

Other related hymns from the Taittirīyasamhitā 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. 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. 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. 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 (suparto jātah pratīhaṁ, “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 garutmaṁ (“He is the divine and noble-winged Garutmaṁ”) 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 (sarpa-bali). In the latter verse the types of snakes are named explicitly: the black snake (asita, cobra?) is...
protector of the east, the striped snake (tirāścirājī, krait?) is protector of the south, the viper (prdākū) is protector of the west, the self-born (?) svaja\textsuperscript{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.\textsuperscript{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 asiśāya namas tirāścirājaye / 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

\textsuperscript{14}Bahulkar (2010) translates “adder,” but that does not work because “viper” already translated prdākū and adder is merely a synonym of viper.

\textsuperscript{15}The 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, bija, śakti, viniyoga).
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. Verse fourteen reads: _kairātikā kumārikā sakā khanati bheṣajam / hiraṇyayībhir abhribhir girīnām 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 _Bhaṭṭācārya_17 to the effect that this Kirāta virgin is in fact Jāṅgulī, another goddess associated with snakes and healing, whose name was then changed to Manasā after the fall of Buddhism in Bengal. 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._ _Aṣṭāṅgahṛdaya_ 6,35,26cd–27ab: “A virgin who has bathed, is fasting, and wearing white cloths should worship Brahmans under the asterism “Nourishing” (puṣye) before preparing this powerful antidote with those [aforementioned herbs] infused in honey.”

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 _Ṛgvedic_ hymns.

What remains to be considered are the _Upaniṣad_ś, and in that category the only one of significance is the _Gāruḍa Upaniṣad_ associated with the _Atharva Veda_. It is wholly about curing snakebite by invoking Garuḍa and the mantras and procedures employed are strikingly similar to the material

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16_Cf._ _Rg Veda_ 1.118.9.

17_Dimock_ [1964]. _Bhaṭṭācārya’s_ book is _Bāṅglā maṅgal-kāyer itihās_ published in Calcutta in 1958 by A. Mukerji. I do not have access to it at present.

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

19_kanyopavāsī snātā śuklavāsā madhudrutāh // dvijān abhyarcya tath puṣye kulpayed agadottamam //._

20_There are some stray references in others, for example the _Nṛsiṃha Upaniṣad_ names viṣastambhana and _nāgākarṣaṇa_ as possible uses of the _nṛsiṃhamantra_ and the _Āksamālikā Upaniṣad_ has a few references to destruction of poison among many other topics. These _Upaniṣad_ś 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,\textsuperscript{21} that I am aware of, have either edited or translated this text, and only one, Wojtilla, has speculated on its date.\textsuperscript{22} In short, Wojtilla believes it should be dated to between the fourth and second centuries BC.\textsuperscript{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.\textsuperscript{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 dipikā 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:\textsuperscript{25}

- Statement of textual transmission
- Mantra Classification (anukramaṇikā)
- Installing mantras on the hand (hastanyāsa) and on the full-body (ḥṛdayādinyāsa)
- 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 Vālmiki Rāmāyaṇa and the Mahābhārata, are narrative poems. As expected, they have few specific details about Gāruḍa Medicine. Mantras and herbal

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\textsuperscript{22} Wojtilla 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-Samhitā stehen könnte.” (1908: 209) I take this as a passing comment on content and not an attempt to date the text.

\textsuperscript{23} 1975: 386

\textsuperscript{24} By anukramaṇikā I refer to the naming of the mantra’s rṣi, chandas, devatā, artha, and viniyoga. This is indeed a feature of Vedic exegesis, but it is also found throughout later literature such as the Purāṇas and Tantras.

\textsuperscript{25} I 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. 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 sarpaṣatttra, 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 sarpaṣatttra—the snakes themselves. Strikingly, many of these names are mirrored in the epic, most notably Dhṛtarāṣṭra, Janamejaya, and Takṣaka. For the implications of all of this on our understanding of the epic, I refer the reader to Minkowski’s article itself. For a sarpaṇbali 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 Āstīkaparvan of the first book. However, even before this is the interesting story of Pramadvarā and Ruru. 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 Āstīkaparvan (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. There is also the famous story of the gods and demons churning the ocean for the nectar of immortality. 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 Nilakaṇṭha (“Blue-Throat”).

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26 With one notable exception to be discussed below.
28 The 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, 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. 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.

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.

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. He figures in the main frame story of the death of King Parikṣit because he is on his way

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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.


331,18.1ef: prādād viṣaḥpiṇīṁ vidyāṁ kāṣyapaḥ mahātmame // 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 Kaśyapa 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 Kāśyapasaṃhitā, 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” (vidyābalam...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 doctors and healing herbs there, and he brought in Brahmans from all around who had perfected [Gāruḍa] mantras.” (rakṣāṃ ca vidadhe tatra bhīṣajaś cauṣadhāni ca / brāhmaṇān siddhamantrāṃs ca sarvato vai nyaveśayat //). This verse also illustrates the cooperation between (assumedly) Āyurvedic doctors (bhīṣajaḥ) with their medicinal plants, and Brahmans with their mantras. On his way, Takṣaka hears that the king is “being carefully protected with mantras and antidotes that destroy poison.” (1.39.21, mantrāgadair visaharat rakṣyamāṇaṃ prayatnataḥ //)

The last part of the Āstīkaparvan’s final chapter (1.53), has the conclusion of Āśṭika’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 Āśṭika, true to his word, guard me from the snakes!” The fact that Āśṭika’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. One verse goes “Retreat snake! Good fortune to you O snake, O highly venomous

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34 This is a little vague. It is possible to understand rakṣā more technically as an amulet or a protective ritual.
35 Bhīṣajaḥ could alternatively be an adjective, so “healing herbs.”
36 Cf. Suśrutasanhitā 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 4.
37 Translation 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.
one! Remember the words of Āstīka at the end of Janamejaya’s sacrifice\textsuperscript{42}\cite{weber1885} 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.\textsuperscript{(3.63)} Karkoṭaka promises Nala that he will never suffer pain on account of the venom.\textsuperscript{(3.63.18ab)} I point out this passage to demonstrate that the power of curing poison is not only the domain of Gāruḍa, 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 Gāruḍa, 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 Maṇināga 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\textsuperscript{43}

This does in fact sound like a Vedic mantra, and the poet probably had \textit{Ṛg Veda} 1.191.16d in mind: \textit{arasaṃ vṛścika te viṣaṃ} (“Your venom is denatured, O scorpion!”).\textsuperscript{43} 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.

\subsection*{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 Gāruḍa 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,

\begin{itemize}
\item[40]\textsuperscript{1.53.22d} *\textsuperscript{463.3,4} (my translation): \textit{sarpāpasarpa bhadraṃ te gaccha sarpa mahāviṣa / janamejayasya yajñānte āstīkavacanaṃ sma //} \textsuperscript{41}
\item[41]Translated by Bowles\textsuperscript{2006}: 399 (Clay edition) (\textit{madrake samgataṃ nāsti hatam vṛścika te viṣaṃ / ātharvaṇena mantrena yathā sāntih klrtā mayā // iti vṛścikadaśātya viṣaṃgahatasya ca / kurvanti bheṣajaṃ prajñāḥ satyam taccāpi dṛṣyate //}). 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\textsuperscript{1991}: 396.
\item[42]Minkowski says that it is citing \textit{Atharva Veda} 10.4.9 (\textit{ghanena hanmi vṛścikam ahinma daṇḍenāgatam}), but I think the \textit{Ṛg Veda} phrase is most probably the source.
\end{itemize}
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.”

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. In sarga 40, there is a passage that Goldman and Goldman call “a somewhat clumsy Vaiṣṇava expansion of the narrative” 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.

Whether or not the passage is Vālmiki’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 Suśrutasaṁhitā—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

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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.\textsuperscript{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.\textsuperscript{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”).\textsuperscript{49}

2.3.2 Viṣavidyā in the Carakasaṃhitā

Caraka has all of his treatments of poisons and envenomation in one long chapter (254 verses) of the Cikitsāsthāna (6.23). It has been translated\textsuperscript{50} and studied\textsuperscript{51} 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 measures\textsuperscript{52}—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 mṛtasaṃjīvana, 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,

\textsuperscript{47} For a detailed summary of the dating issues, see MEULENBELEG 1999 Vol. IA: 105–115, and 342–344 respectively. For the relative chronological position of each, see 350–352. The Carakasaṃhitā is generally believed to be somewhat earlier than the Suśrutaśamhitā.

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

\textsuperscript{49} Cf. Carakasaṃhitā 1.30.28 and Suśrutaśamhitā 1.1.7.

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

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

\textsuperscript{52} Prativiṣa, translated thus by SHARMA 1986 Vol. II: 368.
and involves protecting the soul of the victim by mantras and visualization. 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. 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 “Viṣaṣṭādhyāyi,” the “Collection of Eight Chapters on Poison,” because it is as foundational to the later tradition as Pāṇini’s famous Aṣṭādhyāyi is to grammarians. 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 Kāśi 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. 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 Carakasaṃhitā, I have referred to the edition of P.V. SHARMA and the summary and notes of MEULENBEILD and will only give a brief overview of this relatively well-studied text. 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

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53 More on this in Chapter 3.
54 The Sanskrit reads: durandhakāre viddhasya kenacid viṣaśaṅkayā / viṣođvegāj jvaraś chardir mūrcchā dāho ’pi vā bhavet // glānir moho ’tisānaś cāpy etac chāṅkāviṣaṃ matam / cikitsitam ɪdɑm tɑśya kuryād āśvāsyaṃ budhah // sitā vaigandhiko drākṣa payasya mɑdhukɑṃ mɑdhu / pɑnɑm sɑmɑṅtropuṭɑmɑṃ prɑkɑṣɑnɑṃ sɑntvɑhɑrɑnɑm //
55 AIYANAGAR (1950) 23, in his Sanskrit introduction (bhūmikā) to the Tantrasārasaṃgraha.
56 Brahmanda-varta Purāṇa, Kṛṣṇajanmakhanda chapter 51.
57 1999 Vol.3: 3–102
59 Also 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 (darvīkara), striped snakes (rājimant), and spotted snakes (maṇḍalin). Additionally, there are nonvenomous species (nirviṣa) and mixed breeds (vaikarañja) listed. In verse 21, certain places are listed in which poison has no ill-effects, headed by a regions inhabited by Garuḍa (suparṇadevabrahmarṣiyakṣasiddhanisevite viṣaghaṃsaṇḍhiyukte 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 mantriṣ ca badhniyān mantrakovidaḥ |
  sā tu raivādibhir 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 mantriḥ satyatapomayāḥ |
  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 nīvāryate kṣipraṃ prayuktair na tathauṣadhaiḥ ||
  Poison is instantly destroyed by mantras, which are full of vitality, truth, and the ascetic heat of Brahmans; it is not so when medicinal plants are used.

- **5.5.11** mantrāṇāṃ grahaṇaṃ kāryaṃ strīmāṃsamadhuvarjinā |
  mitāhāreṇa śucinā kuśāṣṭarāṣṭarāṣṭarāṣṭaḥ ||
  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.

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60 For 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 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.

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

62 That is to say, the medicinal plants work, but not instantly like mantras.
5.5.12 gandhamālyopahāraiś ca balibhiś cāpi devatāḥ |
pūjayen mantrasiddhyartham japatomaīś 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 svaravārṇataḥ |
yasmān na siddhim āyānti tasmād yojyo ‘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:

dosgantujamṛtyubhyo rasamantraviśāradau /
rakṣetāṃ nṛpatiṃ nityaṃ yattau vaidyapurohitau ||
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 Tārkṣyāgada, the Garuḍa antidote (5.5.65cd–68ab).

The sixth chapter is entitled dundubhisvanīyakalpa, “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” (mūṣikakalpa), 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

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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.” MEULENBE LD 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. MEULENBE LD 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 MEULENBE LD 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. Ḍalhaṇa also quotes several passages from Ālambāyana in this chapter (on 25 and 84).

2.3.4 Vāgbhaṭa’s Aṣṭāṅghṛdaya and Aṣṭāṅgasamgraha

Vāgbhaṭa dates to around the beginning of the seventh century and his Aṣṭāṅghṛdaya 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. WUJASTYK takes as slightly more likely the scenario in which the verse -hṛdaya was expanded and commented upon in the -samgraha (2003: 196). In any case, I will work mainly from the Aṣṭāṅghṛdaya passages and refer to some chapters in the -samgraha that are absent in the -hṛdaya. With the exception of Aṣṭāṅghṛdaya 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, Aṣṭāṅghṛdaya 6,35, corresponds to Aṣṭāṅgasamgraha 6,40. It is called “Counteraction of Poison” (viṣapratiṣedha), 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, Garudapancaśarikalpa 12.1–10, Nārāyaṇya Tantrasarasamgraha 10, Isānasivagurudevapaddhati 40.102–114., and Hitopadesāvaidyaka 8.
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. 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 Aṣṭāṅgasamhita. “Vāri, guṇjā fruit, and uṣira ground with water [makes] a gāruḍa ointment which works like Garuḍa in the eyes of one suffering envenomation.”

The following chapter, Aṣṭāṅghṛdaya 6,37, is about the venoms of insects. Verses 23–28 gives several recipes for antidotes and fumigants against kīṭa poison which are attributed to Kaśyapa. I checked the Kāśyapīya (a.k.a. Garuḍapañcākṣarīkalpa) and found that Vāgbhaṭa’s formula called the daśāṅga 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 Kaśyapa. One other reference to Kaśyapa in the Aṣṭāṅghṛdaya is at 6,2.43, on teething in babies, but here he is qualified as Kaśyapa the Elder (vrddhakāśyapa), 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, Śutrasthāna 20, which is missing two leaves. Therefore, the formula cannot be confirmed, but Kaśyapa 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 Aṣṭāṅghṛdaya 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. 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 Aṣṭāṅghṛdaya, corresponding to chapter 6,46 of the -saṃgraha, covers both rodent and dog bites, after the manner of Suśruta. In the -hṛdaya, instructions are given to use mantras along with antidotes for the bite of a rabid dog, but the mantra itself is omitted. The -saṃgraha, on the other hand, does give the mantra (6,46.81) which is nearly identical with that given in Suśrutasaṃhitā 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 Aṣṭāṅghṛdaya.

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

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68 The corresponding chapters in the Aṣṭāṅgasamgraha are 6,41 and 42.
70 vāriguñjāphalośīraṃ netrayor viṣaduṣṭayoḥ / aśījanam vārīna piṭām gāruḍam garuḍopamam //
71 The corresponding chapters in the Aṣṭāṅgasamgraha are 6,43 and 44. The -saṃgraha also has an additional chapter with directions for each specific spider (6,45), which is absent in the -hṛdaya.
72 As I noted above, the precise kind of insect intended by the word kīṭa is unclear.
73 The 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.
74 Wujastyk 2003: 164
of the chapter gives formulas and ritual instruction for various antidotes: the kṣārāgada, sugandhāgada, and mahāsugandhāgada, which by now are familiar from their use in Caraka and Suśruta. The same mantra as given in Carakasaṃhitā 6,23.90 is prescribed here, with the additional qualifications that it was "created by Viṣṇu" (viṣṇunirmitaḥ).

The final chapter of interest in the Aṣṭāṅgasaṃgraha (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.\textsuperscript{75}

2.3.5 Other Āyurvedic Works of Note

I have discussed the so called “Great Triad” (bṛhattrayī) 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. Carakasaṃhitā 6,13.175cd–184ab), and an interesting section on employing exorcists devoted to Rudra (bhūtavidyena...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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{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.

\begin{footnotes}
\item[75] Aṣṭāṅgasaṃgraha 6,48.3–4.
\item[76] See MEULENBELD, Vol. IIA: 134–135 on the date.
\item[77] See my discussion of these goddesses in Chapter 4.
\item[78] SASTRI, K.S., 1936: 112. jo vinatānanapratimāṃ taracchādṛḍhadasaṇaṇa-vina-iṃ vaha-i / ojaggiṇaṃ na tira-i bhīmehi vi so bhuamgehi //, or in Sanskrit: yo vinatānanapratimāṃ taracchādṛḍhadasaṇaṇañcitaṃ vahati / abhībhavitum api na pāryate bhīmair api sa bhujāṅgamanī //
\end{footnotes}
The Hārītasamhitā 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. 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 Nilakanṭha to accompany sprinkling water in the mouth (mukhasiñcanamantra), although it does not seem to be related to the more famous Nilakanṭha 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 Śrīkaṇṭhiya and the list preceding the Jñānapaṇḍāśikā.

Meulenbeld discusses a text called Hitopadeśa, sometimes suffixed with the adjective vaidyaka (medical), of the Jain author Śrīkaṇṭha-panḍita. This man should not be confused with the Śrīkaṇṭha-panḍita who compiled the Yogaratnāvalī, a Śaiva work. Meulenbeld's description of the section on spiders sounded very similar to the spider chapter (lūtāpaṭala) of the Kriyākalagunottara, so I tracked down the edition 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 Kriyākalagunottara, 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, 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. Like most other Ayurvedic 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 (sarvaviṣāgada) including some longer recipes. As just noted, verses 27–34 agree with verses in the Haramekhalā, including the Gāruḍa charm made from the tooth of a hyena. The remaining short chapters, on spiders (lūtā), scorpions (vṛścīka), rodents (müṣika), “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.

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81 For both see Sanderson 2001: 14fn, and for a preliminary edition of the former see Hanneder 1998b: 237–268.
83 Hariśaṅkara 1912.
84 1999, Vol. IIA: 219
85 They were evidently thought to be venomous and according to Robert Goldman, many people in South Asia still consider geckos to be so.
The Āyurvedaprakāśa of Mādhava, dating to the second half of the seventeenth century, is “a comprehensive treatise on alchemy in the service of medicine.”\(^\text{86}\) Its fourteenth and final chapter is entitled “Chapter on Mastering Poisons and Upaviṣas”\(^\text{87}\) (viṣopaviṣādisādhanādhyāya).\(^\text{88}\) 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 Aṣṭāṅgahṛdaya and -saṃgraha 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” (sādhakānāṃ 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 viṣavaidyā. It does, however, have some unique features and formulas and is based on a body of literature that is difficult to come from 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


\(^{87}\)The 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.

\(^{88}\)In 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 (viṣahārilehya) 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, 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 MEULENBELOD’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 chapter 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]
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. 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. 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). It says that Gāruḍa 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 mantra 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) and then there are instructions for installing a mantra (mantranyāsa) and a visualization of oneself as Gāruḍa 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 Gāruḍa. 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-viṣaharaṇam). Here are some features of the formula: the vocatives are all to goddesses or names...
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 Rakṣāpatala of the Kriyākālaguṇottara and in chapter 41 of the second division of the Isānaśivagurudevapaddhati. The chapter ends with a version of the Meghamālā vidyā also found in Kriyākālaguṇottara 7 and in the Yogaratnāvali.

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. Its opening verse says that Hara, having heard it from Hari, told the knowledge to Gauri. 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. 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.” 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. 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 oṃ hrūṃ 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

97 In particular, Gāruḍa Purāṇa 67.19cd–22ab are genetically related to Kriyākālaguṇottara 5.61–63.
99 175.1: rudra uvāca // evaṃ dhanvantarir viṣṇuḥ suśrutādīn uvāca ha / hariḥ punar harāyāha nānāyogin rugardanān //.
100 Republished 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, Gadanigrāha, 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. 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. 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. 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. At the end of the chapter, Tvaritā is mentioned in a long list of goddesses who, when worshiped in the ājñānakalpa features Garuḍa as the recipient of Śiva’s teaching.

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.

102 As I note in Chapter 3, two manuscripts of the Purāṇa rather read the same reference to Śiva as in the Tantra.
103 See Slouber 2012b (forthcoming).
104 Sanderson 2009: 48 (and footnotes), cites several texts on Nityā goddesses.
105 I do not know the significance of this sequence.
106 I was not able to locate this chapter in the edition of Bhattacharya, but only in the Sanskriet 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 oṃ svāhā tārksyātma) 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: “oṃ hrūm pakṣi kṣipa oṃ hūṃ 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 aiṣa 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 sarpaṣāma verses to banish fear of snakes (260.8ab). 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. 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. It is a word-for-word parallel with Nārāyaniya Tantrasāramgraha’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

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108 I note specific parallels for each topic in my critical edition reproduced in Part II of the dissertation.
109 I 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 it so corrupt that none of the translations I consulted successfully guessed the intended meaning. Following verse 23 is a Gāruḍa version of the Vedic gāyatri 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 Taṅlokamoḥana mantra (“deluding the triple world”), the Nrśimha 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 pākṣirudra (“Winged-Rudra”), a deity form that also occurs in the fourth chapter of the Nārāyaṇiya 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 Nārāyaṇiya 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. 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:

\[
\text{Agni Purāṇa 297} \quad \text{Nārāyaṇiya Tantrasārasaṃgraha 8}
\]

sakṛṣṇākhaṇḍadudghājyaṃ sakṛṣṇākhaṇḍadudghājyaṃ
pātavyantena mākṣikam // pātavyaṃ tena mākṣikam // 2ab //
vyoṣaṃ picchaṃ vidālāsthi
nakulaṅgaruhaṁ samaīḥ // 4 //
vyoṣapīchabidālāsthi-
 nakulaṅgaruhaṁ samaīḥ // 12cd //

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 Sanskritic 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 worshipping 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 Śivasudhāprapāpālikā). 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 worshipping 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 Trotala 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 Amṛtī 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: HŪM KHE CA CHE KṢAḤ STRĪḤ HŪM 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 Nārādiya 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

112 Although 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. The text says to use the five syllables of Gāruḍa while sprinkling the snakebite victim with water (58) and to visualize Viṣṇu mounted on Gāruḍa for rites of removing poison (59ab). For one that worships him with aśoka flowers and leaves, Gāruḍa 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” (viṣāśanāya) 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 mantram lokesu durlabhān
2.4.4 Other Purāṇas of Note

The Bhaviṣya Purāṇa's Brāhmaṇaparvan 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 Kāśyapasaṃhitā, 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 Kāśyapasaṃhitā 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 and Brahmatvaivarta Purāṇa 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 Brahmatvaivarta chapter, a number of characters are meshed together into one story about snakebite medicine: Dhanvantari, Manasā, Gāruḍa, 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 gāruḍamaṇḍalaiś 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 Bhāṇḍa and the goddess Lalitā, but this episode concerns the battle between Bhāṇḍa’s five generals—who pool their magic to create a snake demoness called Sarpiṇi—and the goddess Nakuli. Nakula means mongoose, a classic enemy of

114 See Devībhāgavata Purāṇa’s ninth skhanda, chapter 48.
115 See Brahmatvaivarta Purāṇa’s Kṛṣṇajnamakhaṇḍa chapter 51.
snakes, and so Nakuli is the mongoose goddess. The demoness Sarpiṇī creates huge numbers of snakes who threaten to overcome the army of Lalitā. Nakuli 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.”

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, Ganeśa, Kurma, Mārkandeya, 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. 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

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116 Matsya Purāṇa 68.26: namo vihaṃganāthāya vāyuvegāya pākṣine / viṣapramāṇine nityam garudam cāhīpūjayet //
117 On 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, Devatrāsa, and Khadgarāvaṇa, and the one called Caṇḍāsidhāra, while not a chapter, is an epithet used in the Khaḍgarāvaṇa mantra. The text dates from before the eleventh century, when Kṣemarāja quotes it in his commentary on Netratantra, 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 manuscripts call the section ending after 7.174 “Nilakanṭhamantrakośa.” 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 manuscripts have a colophon: “The section on Nilakanṭha’s collection of mantras and so forth is concluded” (nilakanṭhamantrakośādih samāptah). Nilakanṭha, 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. Next is the Pratyāṅgirā vidyā, whose first epithet is “destructress of all poison” (sarvaviṣaghātanī). 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.

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120 I.e. NGMPP reel numbers E2189/6, B120/11, B120/3, and A149/2. For the relationships among the manuscripts, see the introduction to Part II of the present thesis.
121 I 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. 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.

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

122 In 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.

123 THORP 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. Gāruḍa 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 Gāruḍa are present in his body as a triad.” (yas tv imāṃ bhyāsate vidyāṃ sakṛd uccāraye ’thava / devi devaś ca garuḍas tritayaṃ tiṣṭhate tanau //)\(^{124}\)

I have worked closely on the first chapter of the Tvaritāmūlasūtra, and I summarize the rest in Chapter 4.

2.5.3 The Niśvāsatattvasaṃhitā

The Niśvāsatattvasaṃhitā 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” (viṣastambhana), “restricting poison” (viṣabandhana), “paralyzing poison” (viṣastobha), “transferring poison” (viṣasamkramaṇa), 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 śikhā ("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 Bhaginī 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

\(^{124}\)Note 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.

\(^{125}\)See Slouber 2012b (forthcoming).

\(^{126}\)For 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 Śrīkaṇṭhīya 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. 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. It is about the correspondence between the nāgas and the planets, and their use in prognostication. Kṣemarāja also quotes from the Prakrit “Saṃhitāsāra” in this section, which I have confirmed is the Saṃhitāsāra found in two Nepalese manuscripts. Kṣemarāja also quotes from the Śrītotula, a variant spelling of the Trotala Tantra discussed above. This passage itself is not very significant for us. Note that ARRJ 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. 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. 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” (bhaivasya 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 reduct of the hand.

2.5.5 The Tantrasadbhāva

The Tantrasadbhāva, 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-
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. Verse 291 mentions an herbal antidote to poisons, and verses 23.296–304 are a short section on the vidyā of the Gāruḍa goddess Jāṅguli. 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 Jāṅguli section is not clear, because it is introduced “I will tell his section” (asya kalpaṃ pravakṣyāmi). In context it should refer back to the Jāṅguli vidyā. Several emendations to Dyczkowski’s e-text are necessary; for example, it continually prints kāladaṃṣṭra or kāladaṣṭra, where we want the widely-attested phrase kāladaṣṭa: a terminal snakebite case, literally “bitten by death.” Several herbal formulas are given to be worn on the body to ward off snakes. A bracelet empowered with mantras is discussed, that provides protection from snakes. A mantra installation (nyāsa) procedure using the syllable om is given for making the bite victim speak, presumably when she or he is comatose. 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.

Verses 50–51ab are especially enlightening:

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yad eva bhāvam āpanno bhāvayen mantravādinaḥ /
tat karma kurute śiğhraṃ garudikṛtaṃvigrahah || 26.50 //
bhāvamātreṇa deveśi satyam eva na saṃśayaḥ //
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“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.”

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133 4.47: jvaragraha tathā lūtāsarpadaṃṣṭrais tathāvidhaiḥ // Dyczkowski emends against the manuscripts to jvaragraham and a privately circulating e-text emends to jvaragahan. 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 4.47: sarpadastaṣaya puruṣasya bhāmācīrṇa pravālakabhastraṃgāmān antarddhānam / I emend to sarpadastaṣaya from sarpadastaṣaya of the manuscripts.

135 5.48: avyāhatagattis teṣāṃ acintā pararūpiṇī / grahaṇaṃ te prakurvanti viṣaṣāktyapanodavat //
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 Khadgarāvaṇa in Kriyākālaguṇottara 9–11.\(^{138}\) Verses 29cd–30ab say that he is “employed by sādhaka 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.

\(^{136}\) Hatley 2007, 211

\(^{137}\) Cf. Hatley 2007, 218, Table 4.3. My numbering of chapters and verses follows Hatley’s current digital version received in July 2010. Hatley seems to take this as a specific text title, but they must all be collective singulars for classes of texts: pańcarātravidhāna, rasāyanavidhi, gāruḍasya vidhāna, etc.

\(^{138}\) On Khadgarāvaṇa and these chapters of the Kriyākālagunottara, see my Master’s Thesis (Slouber 2007a).

\(^{139}\) gāruḍe bhūta-tantre tu bāla-tantre tu bhairavi // nayasiddhāntatantrasthaṁ sādhakaiḥ samprayojitaḥ /
2.5.7 The *Jayadrathayāmala*

The colophons of the unedited *Jayadrathayāmala* refer to it as *caturvīṃśatisāhasra*, 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 Gāruḍa. He points to the *Pañcaviṃśatiḥṛdayācakra* chapter of the second division of the text,140 wherein the goddess Ekatarā is capable of destroying snakes and has Gāruḍa as one of her three faces. Similarly, a goddess named Vidyāvidyeśvari 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 Rāviṇi 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 ādiya she is called “Queen of Birds” (*khageśvari*) and in her visualization she is black, emaciated, has a girdle of snakes, and is mounted on Gāruḍa. 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 Vajreśvarikalpa in the first division of the *Jayadrathayāmala* wherein the goddess Vajreśvari 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 Gāruḍa, goddesses, and snakebite specialists.

140 Folio 63r7–88v9 of the National Archives of Kathmandu (NAK) manuscript 5-4650, microfilmed as NGMPP A153/2 and B122/7.
141 ibid. folios 106v4–126v6.
142 Folio 13v in NAK manuscript 1-1468, corresponding to NGMPP B122/4.
143 ibid. folio 25r–v.
144 ibid. folio 26v–27r.
145 ibid. folios 69r5–70r6.
146 ibid. folios 137v7–138v6.
147 ibid. folios 138v6–139v6.
148 ibid. 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 Mātṛ Tantras, the Vāma and Dakṣiṇa streams, and the Ṛṣeṣṭha and Caṇḍāsidhāra 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 Vipati mantra system in Chapter 3. This text buttresses a growing number of connections between yoga traditions and Gāruḍa practice.

2.5.10 The Vāmakeśvarīmata

The Vāmakeśvarīmata, also known as the Nityāṣoḍaśikārṇava dates to between the tenth and twelfth centuries\(^{154}\) 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 Tārkṣya and other great gods. The commen-


\(^{151}\) Kṣemarāja glosses jyeṣṭhe with matakulāda, the Mata and Kula systems among others. The Nepalese manuscript reads bhūtatantra for mārtṛtantra according to the unpublished edition of Alexis Sanderson.

\(^{152}\) 1999: vii.

\(^{153}\) Vasudeva 2004.

\(^{154}\) Sanderson 1988: 689.
tary of Jayaratha 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 Śrīkanṭhiya 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 Bi80/29. 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 Vīrabhadratantra

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 Vīrabhadratantra, 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

could find no parallels for these mantras. Another mantra for all poisons in 14.13 (oṃ oṃ oṃ ṭaṃ ṭaṃ ṭaṃ ṭaṃ oṃ) is similar to one in the previously mentioned Virabhadratantra for viṣastambha (oṃ oṃ oṃ oṃ oṃ ṭaṃ ṭaṃ ṭaṃ ṭaṃ oṃ oṃ ṭaṃ oṃ viṣastambhaḥ). The colophon following chapter one of the Uddāmaraśvaratantra glosses it as virabhadrāśvaratantrod-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 Saurasamhitā

The Saurasamhitā, the only Tantra of the solar (saura) school known to survive, has a very brief section on snakebite in its eleventh chapter. 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 Jāṅgulividyā

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. It is a source text of the Kakṣapuṭa 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.

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156 The text is being edited by Diwakar Acharya, and I use his private draft edition based on several Nepalese manuscripts.
157 Kavirāj 1972: 620. Many of the manuscripts he lists are in the Oriental Institute, Vadodara.
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. The 6,900 verse Ānandakanda dates from about the twelfth or thirteenth century 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 Śālinīthā is a much shorter work than the Ānandakanda and dates to around the fifteenth century. Its fourth chapter is devoted to poison, with much similar information as Ānandakanda 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: the Nidhipradīpa, a Śaiva scripture about treasure hunting. 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: oṃ 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: viṣamadyagataṃ dhanam).

159 See his Digital Sanskrit Corpus: [http://kjc-fs-cluster.kjc.uni-heidelberg.de/dcs/](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 Saidhāntika Pūrvaṇī, 6.190, describes a guru meditating on Garuḍa to achieve removal of poison. Both the Pūrva- and Uttarāṇī 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 Saidhāntika 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 Kulamsa has about one folio (NGMPP A40/11, 66r) giving a generic passage about curing poison by installing unspecified mantras in the left hand of the practitioner.

The Tārākhaṇḍa of the Saktisamigratatantra, perhaps dating to the sixteenth century165 mentions gāruḍam as a class of texts several times166 as well as a class of mantras.167 It also has a thirty-five verse Kurukullāvydhāna, 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 Vainateyākṣi, 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 Purāścaryāñava. 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 Purāścaryāñava 12.143 quoting the Merutantra on a Garuḍa yantra. One line is nearly identical to Narada Purana 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 Yogaratnāvali, to be discussed below, is an ideal example in that the author Śrikanthapaṇḍita names at the outset the twelve Gāruḍa Tantras on which

164 B. BHATTACHARYA 1941: IV.
165 B. BHATTACHARYA 1941: verse 1.25 and 10.35.
166 B. 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 Śrīkaṇṭhaśaṅkara is an unedited text of unknown date that survives in many manuscripts from all over India and Nepal. 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: 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 Gāruḍa amulet, herbal recipes, a Kurukullā yantra, the Bheruṇḍa 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.

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168 See Meulenbeld 1999 IIA: 474 for speculations, but no firm date has been proposed.
169 The 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 Nandinagari 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.
170 I 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 Saṃhitāsāra

The Saṃhitāsāra 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 Abhinava-gupta. Acharya notes that Kālhaṇa’s Rājataaraṅgiṇī (4.704–705) records Śaṅkuka as the author of “a poetic work called Bhuvanābhhyudaya describing the battle between Mamma and Utpala. This makes him present in Kashmir in the second half of the ninth century.” In his commentary to Svacchasndatantra 7.42ab, Kṣemarāja quotes two verses from a Prakrit “Saṃhitāsāra” 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. 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 Jhamkārini.

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. 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 mantra 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

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171 Diwakar Acharya 2009, unpublished notes to his aforementioned SIWET presentation in Pondicherry.
172 Available online. See Slouber 2016.
173 See Chapter 4.
174 For 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.
175 I am unsure which mantra is being referred to. Much of the preceding material was regarding mantras to Khadgarāvana for exorcism. On Khadgarāvana, see my Master’s Thesis (Slouber 2007a).
similar to *Kriyākālaguṇottara* 2–5 and need not be repeated here. Verses 39.84–125 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 *phānicikītsā*, “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 *manḍalin* subtype *ghoṇasa* snake, usually spelled *gonasa* elsewhere, which refers to the Russel’s Viper. After this the remedies are said to counter *manḍalijam 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 *manḍalin* 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. *manḍalin* or rājila poison in one case, *phaṇi* 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. Following that is another section of miscellaneous animals that may bite people: jackals, mongooses, ants, bees, and vaṁculā (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: śikhāyogāditantrebhyaḥ kriyate sārasaṃgrahaḥ, “This compendium of essentials was drawn from the Tantras, Śikhāyoga and so on.” This Śikhāyoga is one of the canonical Gāruḍa Tantras also used by the author of the *Yogaratnāvali*. Nārāyaṇa gives some information about himself toward the end of the text (32.69): he lived in the

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176 It 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.

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

178 Perhaps 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, but it predates the Bhesajjamañjūsā (AD 1261) and may predate the Śivaśīvakurudu devapaddhati. Meulenbeld summarizes the text, intertextual, and dating issues, but does not recognize that the Nārāyaṇīya quoted by the root text of the Bhesajjamañjūsā is this Tantrasūtrasaṃgraha. 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 Svāṅgārāma 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 Śivaśīvakurudu devapaddhati, the Kāśyapasaṃhitā, and the Yogaratnāvalī have been insufficiently studied. The commentaries are particularly useful for understanding the mantra sections. The 1933 edition of the Kāśyapasaṃhitā 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. It has at least ten commentaries and I refer only to that of Rāghavabhaṭṭa. Scattered 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.

The first half of the tenth chapter is about the Tvaritā/Tottalā 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 Nīlakaṇṭha 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: 1, 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. II A: 456–458 and notes in vol. II B.
182 Goudriaan and Gupta 1981: 135, but the date is uncertain.
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 placement 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 Indrajālavidyāsamgraha. 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 Uḍḍāmaresvara, the nāgas and how to know which one a snake belongs to, the reasons a snake will bite, auspicious 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, more herbal recipes, a Svacchandabhairavi vidyā, more herbal remedies, a passage on biting the snake that has bitten you to remove the poison, 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 Indrajālavidyāsamgraha 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 Śrīvidyāraṇṇa

The Śrīvidyāraṇṇa is a voluminous compendium written, according to the colophon, by Vidyāraṇyayati. Bühnemann dates it to between the late sixteenth and early eighteenth centuries. 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” (tārkṣyaśaktinī), 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 Nilakaṇṭha, the form of Śiva who swallowed a deadly poison and held it in his throat, Bheruṇḍā here has a blue throat. She oozes amṛta nectar—the quintessential antidote to poison—and is adorned

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185 Edited by Vidyāsāgara 1915.
186 Oṃ ādityacakṣuṣā dṛṣṭaḥ dṛṣṭo ‘ham hara viṣaṃ 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 “Bherunḍā-Gāyatri,” her primary epithet is Remover of Poison (viṣaharāyai, p.152).

On p.342 is a group of five verses that also occurs in the Svachchandapaddhati of Cidānandanātha.190 It is a nyāsa of six of the classic Gāruḍa vidyā goddesses into the body of the practitioner: Suvarṇarekha,191 Kurukullā,192 Jhamkārini193 Bherunḍā, Trotalā,194 and Jāṅgulī.195 A passage on p.420 purportedly drawn from the Kūrma Purāṇa, but apparently originally from the Jayākhyasamhitā, 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 saktibīja 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 Brhattantrasāra and Prāṇatoṣini

Krṣṇānanda Vāgiśa’s Brhattantrasāra (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, nyāsa procedures, and visualization to be used with the Vipati for curing snakebite. Following the mantra section is a brief

190 Verses 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.
191 The Śrīvidyārṇava writes suvarṇarekhiṇī to fit the meter, and the Svachchandapaddhati has the variant orthography suvarṇalekhinī. She is referred to in a few verses below as suvarṇarekha, whereas the Svachchandapaddhati reads the corrupted subalarekhā. Her primary descriptor here is “Eradicator of Snakes” (nirmūlinī bhuṅgānāṃ).
192 The Śrīvidyārṇava describes her as “arisen from the mouth of Garuḍa” (pakṣirāja-mukho-bhavā), which for a vidyā may mean that she was taught in a tantra revealed by Garuḍa. The Svachchandapaddhati version writes pakṣirājakulodbhavā, “born in the family of Garuḍa,” which is also feasible.
193 Here I conjecture emending to Jhamkārini. Both texts read oṃkārini, 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 Jhamkārini/Jhamkārī comes up a few times in the Śrīvidyārṇava, but is not described.
194 I standardize the orthography from Trotalā and Totalā respectively in the two source texts. This an alias of Tvaritā.
195 She is described as giving the power (siddhi) of destroying poison. Both editions give her name as jāṅgalī.
196 Date according to Sanderson 2009: 243.
199 The mālāmantra is nearly identical with that following Nārāyaṇya Tantrasārasamgraha 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. Notably, none of the twelve names have any Vaishnava 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. 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 Brhattantrasāna 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 panegyrical sections of the Brhattantrasāna in rather corrupt form. They are labeled Garuḍatantra (Asha 5174) and Garuḍamālāmantra (Asha 4494) respectively. There is also another manuscript entitled Garuḍavidhi (Asha 322) in mixed Sanskrit and Newari that appears to be based, in part, on the Brhattantrasāna tradition, probably through one of these excerpted manuscripts.

The encyclopedia-like Prāṇatōṣiṇī was compiled in the nineteenth century by the Bengali Rāma-tosāna, reportedly seventh lineal descendent of the Brhattantrasāna’s author. 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, and Rāghavabhaṭṭa in his commentary to the original passage glosses it as kṣipa oṃ, i.e. the Vipati mantra without svāhā. Another three syllable mantra, the Nilakaṇṭha (proṃ trīṃ ṭhaḥ), is mentioned as destructive to poison. Among mantras with five syllables, the Vipati is mentioned (pañcavarṇaṃ garutmataḥ). 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 Taḵsāka, is mentioned several times; once as a benefit of Śaiva ablution, again as a benefit of praising and donating to Brahmans, and lastly as a benefit of the Khecarī mudrā. Similarly, the Hatha yogic Mahāmudrā is purported to have the benefit of transforming eaten poison into nectar.

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202 This manuscript may be identical with the one filmed by the NGMPP as reel number E3012/7.
204 J.V. Bhattacharya 1898: 76.
205 Ibid. 77.
206 Ibid. 78.
207 Ibid. 261.
208 Ibid. 771.
209 Ibid. 802.
210 Bhattacharyya ibid. 799.
mentioned with an association of eating poison. Visualizing Gaṇeśa in one’s heart is said to allow the mantra practitioner to instantly remove the three kinds of poison like Garuḍa. In a section on the uses of the elements in tantric ritual, the Ether element is associated with white magic and healing poison, 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 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 them in his Īśvarapratyabhijñāvivṛtivimarśini (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. 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 Kāśyapasaṃhitā/Garuḍapañcākṣarīkalpa, and its opening states that it is a retelling of Śaiva Gāruḍa material. For more on Garuḍa’s identity and claimed sectarian affiliation, see Chapter 5.

2.7.1 The Kāśyapasaṃhitā/Garuḍapañcākṣarīkalpa

The Kāśyapasaṃhitā 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) II: 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 Kāśyapasaṃhitā, Meulenbeld only says

\[ \text{\footnotesize{\textsuperscript{211}}} \text{ibid. 1049. The sense here is lost on me. The previous passage was about the five great sins in the Kaula tantric system and then the following lines end the section: } \text{\textit{śaive tattvaparijñānaṁ gārude viṣabhakṣaṇam / jyotiṣe grahaṇaṁ sāraṁ kaule 'nugrahanigrahau //}. Since the Gāruḍa Tantras have sections on eating minute amounts of poison for health benefits, viṣabhakṣaṇam is proper, but what is the sense of this verse in this context?}\]

\[ \text{\footnotesize{\textsuperscript{212}}} \text{J.V. Bhattacharya 1898: 602.}\]

\[ \text{\footnotesize{\textsuperscript{213}}} \text{Bhattacharya 1898: 812.}\]

\[ \text{\footnotesize{\textsuperscript{214}}} \text{KSTS edition of Shastri, M.K. 1918.}\]

\[ \text{\footnotesize{\textsuperscript{215}}} \text{1918: 14.}\]

\[ \text{\footnotesize{\textsuperscript{216}}} \text{See verses 1.10–15.}\]
that it depends on that of the Tantrasārasamgraha. I find it likely that Nārāyaṇa copies these chapters from the Kāśyapasamhitā rather than the other way around, therefore knowing Nārāyaṇa’s date would only give the latest possible date for the Kāśyapasamhitā, but would do nothing for establishing it more specifically. As I mentioned in discussing the Āstāṅgahṛdaya and Āstāṅgasamgraha, Vāgbhaṭa (circa seventh century) cites an antidote formula from “Kāśyapa” whose parallel is in fact found in the Kāśyapasamhitā. 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 Kāśyapasamhitā. 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 Pādmasamhitā’s tenth chapter (caryāpāda) is all about worshiping Gāruḍa in the Vaiṣṇava context and refers to the use of his five-syllable mantra, although removing poison is not mentioned. Chapter 25 (caryāpāda) has a short section (25.251–255) on the use of a Viṣṇu mantra deployed with visualization of Gāruḍa 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 Jayākhyasamhitā’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 gāruḍamantra is given in code at 6.174–178, 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 Gāruḍa mantra (30.72–85) which involves mantra installation, visualization, and worship of Gāruḍa. 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 Gāruḍa. The practitioner then effectively becomes Gāruḍa: 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.

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

218 Pādmasamhitā 10.70 and 10.94 (caryāpāda).

219 According to Flood 2006: 192, the mantra is oṃ ṛkṣṛāuṃ ṛkṛhṛīauḥ namaḥ anantagataye gāruḍāya svāhā, but this is too many syllables. If one applies sandhi after namaḥ and does not count oṃ, the desired seventeen results.
The Pārameśvarasaṃhitā is a major source of the Īśvarasaṃhitā 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 oṃ 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 supraṇo garuḍas tārkyas ca vihageśvarah. 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 viṣanāśini, 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 worshiping Viṣṇu. The first verses point out that any offering to Viṣṇu would be fruitless without first worshiping 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 Kāśyapaṃsaṃhitā 1.64. Instructions to use the five element syllables (the Vipati mantra) occur in verse 26.65.

And lastly, Dyczkowski cites the Brhadbrahmasaṃhitā (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 snake-bite, but here there is no mention of that association. The final fifteen verses, however, are on our
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 Vaishnava mantra. It appears to be based on Nārada Purāṇa 1,81.140cd–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 Bhairavapadmāvatikalpa 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 Gāruḷa, 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. This definition is cited as from thā 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 Abhidhānarājendrakoṣa 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 Padmāvatī. The latter is the same goddess of the important Bhairavapadmāvatikalpa 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 Gaccha 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: hrīṃ oṃ hraḥ deva trāsaya trāsaya oṃ hrīṃ jhvīṃ haṃ saṃ yaḥ yaḥ yaḥ kṣi pa oṃ svā hā hrīṃ kṣauṃ 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 oṃ ha ha ha ha devatrāsaya haḥ, although the variant devatrāsaya does occur in some manuscripts. 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” (phaṇiśekharā) 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, 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 vidyā, although does not elaborate, and verse 13 comes back to the Vipati mantra. Verses 14–18 link the eight nāgarājās 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 vṛddha-garuḍāya. 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 oṃ 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

223 Other 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!”

224 Jhavery 1944: 300. See also Cort 1987: 245.
verse 31 is a mantra for paralyzing the snake. Verse 32 is a mantra involving the *vidyā* Suvarṇarekha. 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 *nilanibham* in verse 38. Verse 40 is a recipe for scorpion envenomation. Notably, one ingredient is a mushroom (*dvipamalabhūtachatranḥ*), 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 gurus and Bhairavapadmāvati 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 *Bhairavapadmāvatikalpa*. Candrakumar SHASTRI, in his introduction to the edition, dates the compiler of the *kalpa* to AD 939. 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: *viṣaphaṇiviṣamaśākinīviṣamagrahaviṣamānuṣāḥ* 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 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. The medicinal oil is completed by a consecration with the Khaḍgarāvaṇa mantra.

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

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225 JHAVERY, J. 1944: 301.
227 em., *mānuṣāṃ codd.
228 em., kathita codd.
229 *Jvālāmālinīkalpa* 5.14. Banduṣeṇa glosses *sakalikaraṇa* as *ātmarakṣāvidhāna* in his commentary to *Bhairavapadmāvatikalpa* 2.1.
230 On 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 “amṛtamanatra,” though this one is of a different genealogy. It is used for possession and perhaps also poisoning because of the nature of the amṛtamana. 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 amṛtamana mentioned above. The vocative pakṣi does not fit Jvālāmālini well. 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”) 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. 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, Garuḍa (garuḷa/su-paṇṭarājā) teaches a snakebite charm (alampāyanaamantaṃ) 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.
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 occupa-
tional title equivalent to gāruḍika or vātika in the later tradition. In Cambodia, modern day practi-
cioners of traditional snakebite medicine are known as Ālambāy, probably on the basis of the Pali tra-
dition.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 (mantaṃ
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: viṣavaidya). 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 visaṃ harāmi) or by magically drawing the snake back and making it take back its own
poison (daṭṭhasappaṃ āvāhetvā daṭṭhaṭṭhānato teneva visaṃ ākaḍḍhāpemi).

In the Kanḍadīpāyanajātaka237 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 āhituṇḍika. 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 Up-
asenasutta238 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”

\[ \text{otûmbile tûmbile tûme pratûmbî naṭṭe} \]

235 Sophearith SIYONN, personal communication.
238 Samyuttanikāya IV: 40f. (1894 PTS edition by Feer.)
SUNAṬṬE KEVAṬTE MUNAYE SAMAYE DATTE NĪLAKEŚE VĀLAKUPE OLE OṀKO SVĀḤĀ /// 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.

I would guess the opening should be oṃ tumbile tumbile (feminine vocatives). The structure feminine vocative followed by pra-, ati-, mahā-, or su- feminine vocative is extremely common in both Baudhā 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 Baudhā Tantra

#### 2.10.1 Dhāraṇī Goddesses

The Mahāmāyūrī Vidyā

The Mahāmāyūrī Vidyā is a very early text 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 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.”

SCHMITHAUSEN sees the Mahāmāyūrīvidyārājñī as based on the Mūlasarvāstivādin Khandhaparitta, which itself is based on, or at least draws on, elements in the Upasenasūtra. The version seen in the Bhaisajyavastu 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 mahāmāyūryā vidyārājayā confirms the irregular feminine. HIDAS’s working hypothesis is that this and some other dhāraṇī spells were originally masculine in gender, 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

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

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

242 2006: 89

243 1997: 53

244 See HIDAS’s 2012 article on the Mahāsāhasrapramardanasūtra.
Great Peacock King of Spells” in some instances. It was edited by Shūyo TAKUBO as Ārya-Mahā-

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: Mahāsāhasrapra-
mardanī, Mahāpratisarā, Mahāmantrānusārīnī, and Mahāṣītavati. 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 pro-
tection 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 PU-
RUŠAVĪRA NAMAS TE PURUṢOTTAMA), and a truth statement like “By this true statement, all poisons
shall be rendered harmless.” (etena satyavākyena viṣāḥ sarve syur nirviṣāḥ). These do not occur to-
gether here, but elsewhere they do and constitute one of the more pervasive magical formulæ of
Gāruḍa Medicine. 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 teṣāṁ viṣam astv aviṣaṁ sadā).
A similar device is the comparison of physical poison to the three kleśa, the three mental states that
bind a person to worldly suffering:

\[ \text{rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān buddho buddhatejohatam viṣam} / \]
\[ \text{rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān dharmo dharmatejohatam viṣam} / \]
\[ \text{rāgo dveṣaś ca mohaś ca ete loke trayo viṣāḥ / nirviṣo bhagavān samgham samghatejohatam viṣam} / \]
\[ \text{viṣasya prthivi mātā viṣasya prthivi pitā / etena satyavākyena viṣāḥ sarve syur nirviṣāḥ} / \]
\[ \text{bhūmiṁ saṃkrāmantu viṣaṇ pūrpūpadīte vā saṃkrāmantu viṣaṇ svāhā} / \]

This is a combination of truth-statement with disempowerment of the poison. Note that the poi-
son 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.

245Iwamoto 1937a: 13-33.
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]” (viṣadaṣte viṣapīte pītvā kṣipraṃ pramucyate).
The Mahāpratisarā

Gergely Hidas’s 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’ edition is the most notable reference to healing poison in the text. It tells the story of a young Brahman who used a newly-learnt spell to capture the great nāga-lord Takṣaka. Because of a mistake, he was bitten and 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 vāṭika and is probably synonymous with gāruḍika. 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, 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.”

2.10.2 The Mañjuśriyamūlakalpa

The Mañjuśriyamūlakalpa 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-

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252 Personal communication.
253 Ed. Tripathi 1981.
254 Slouber 2012a.
255 The text was formally known as the Mañjuśrīmūlakalpa. See Delhey 2011 for an explanation of why Mañjuśriyamūlakalpa is the original name.
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. 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. 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 Gāruḍa, rather than Mañjuśrī, who teaches the practices. She apparently is not aware of a fundamental theme of the Mañjuśriyamilakalpa: 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. 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. Gāruḍa is a Bodhisattva who came here to convert [people to Buddhism].” Lalou’s comments about how unusual it is to have Gāruḍa 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.
or Adjutant Stork. 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, 22, 26, 35, 36, 49, and 55.

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].”

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.

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 Mañjuśrīyamīlakalpa, visualization is the main method taught.

About two-thirds of the Garuḍapāṭalaparivarta (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

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262 Sastri, G., 1920a: 143.
265 ibid. 363,369.
266 ibid. 405.
267 ibid. 542.
268 Sastri, G., 1925a: 690,691,695,721, etc..
269 “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.”
270 “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.”
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 Gāruḍa 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 41, 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.” 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 Catuspīṭhatantra is the subject of a recent Oxford dissertation by Péter-Dániel Szántó. The Kṛṣṇayamāri Tantra has ritual visualizations of Jánguli 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, as well as Mahāmāyūrī and Jánguli. The unpublished Mitapadapañjikā of Durjayacandra has a quite long section on curing poison via mantras and determining fatal cases (kāladaṣṭa). Other sources I would like to explore more in the future include the Siddhaikavīratantra, Hayagrīvavidyā, Laghusaṃvara, Kriyāsamgraha, and Bodhicaryāvatāra.

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272 Matsunaga 1985.
274 Ibid. 400.
275 Ibid. 246–253.
276 Folios 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 sarpa-viḍyā corpus, and noted that at least once the Mahābhārata has a specifically Vedic antivenom mantra in mind, although usually the details are not specified. Gāruḍa 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 Gāruḍa. 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 Gāruḍa. It is not until the Mañjuśrīyamūlakalpa and the early Śaiva Tantras like the Niśvāsatattvasaṃhitā 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 Sugriva mantra in the Ḥṛitasaṃhitā, and to the fact that the Aṣṭaṅgahṛdaya and -saṃhitā place much more emphasis on mantras than the prior two foundational texts of the Bṛhatrayi. 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 Nilakaṇṭha system of the Gāruḍa Tantras. Certainly later Ayurvedic works like the Hitopadeśavaidyaka, Gadanigraha, and Āyurvedapradakṣa, to name a few, reveal extensive borrowing from the Gāruḍa Tantras.

The Gāruḍa Tantras too must have been influenced by Ayurvedic 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 Ayurvedic 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. 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 centuries—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 mantras for curing poisons.

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1. Minerals and metals were also occasionally used, as well as animal biles and other animal products.
sacred speech, and by extension the validity of the Veda. 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.” In his Nyāyasudhā, Jayatīrtha brings in the example of meditating on Gāruḍa 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 Gāruḍa 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. The Nyayabhūṣaṇa 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. 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. 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 Gāruḍīs by identifying Kṛṣṇa as the Gāruḍī who can heal the poison of separation from the divine (viṇṇāha).

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3 I 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 Dharmakīrtī bringing in the anti-poison mantra as an example of the efficacy of mantras in general. Although I do not believe Dharmakīrtī himself uses the phrase gāruḍa or gāruḍika, his commentators frequently interpret him to be referring to these.

4 Mokṣopāya 2,12,10: duḥsahā rāma saṃsāraviṣāviṣūcikā / 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 satasyāpi viṣaya garaḍadhyānena nivruttidarṣanād bandhamithyātvaṃ naiva muktir apekṣate / viṣaṃ na satyamīti cema /. Nyāyabhūṣaṇa 392,16: jinaṁ bhīs tu drṣṭārtheva vañcitair anādyavidyaśājyanīta mithyābhīmāṇena svapakṣarāgeṇa ca, vedavedāṅgebhya ‘rthaṃ vijñāya, svadarśane pratayotpādatārthevaṃ garaḍādikāṃ 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 garaḍādikam more generally as “Gāruḍa Tantras.”

6 Burchett 2011.

8 This 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 *Tantrālokaviveka* translated by Jürgen HANNEs:

> 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 HANNEs 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 Kālottara 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 *Sārdhatriśatikālottara*:

> 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 (paśū) 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 *Mālinivijayottaratantra* 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

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\(^9\) HANNE 1997: 149, translating from *Tantrālokaviveka* 29.3. He is translating two verses cited in the commentary whose source has not been determined.

\(^10\) HANNE 1997: 149.


\(^12\) Kiraṇa Tantra 1.32–34, translated in Goodall 2001: 349.
ultimate reward,\textsuperscript{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.” 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:  

\begin{align*}
\text{क्षि पा ओम स्वा हाः} \\
\text{क्षि पा ओम स्वा हाः}
\end{align*}

It is typically referred to simply as “Garuḍa’s five syllables,” but several texts know it by the polysemous word vipati.\textsuperscript{15} Vipati refers at once to both Garuḍa as lord (pati) of birds (vi) and to disaster (vipati/vipatti),\textsuperscript{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:

\begin{itemize}
  \item Agni Purāṇa
  \item Īśānaśivagurudevapaddhati
  \item Īśvarasāṃhitā
  \item Uḍḍīśatantra\textsuperscript{17}
  \item Uvasaggharaṇa Mahāpūjana
  \item Kriyākālaṅgottottara
  \item Khagendramanḍidarpana\textsuperscript{18}
  \item Garuḍa Siṁhasana
  \item Garuḍapāñcākṣarikalpa
  \item Garuḍapāñcāśat
  \item Garuḍa Purāṇa
  \item Gāruḍa Upaniṣad
  \item Jvalāmālinīkalpa
  \item Tripadvibhūtimahānārāyaṇa
  \item Upaniṣad
  \item Nārada Purāṇa
  \item Nārāyanīya Tantrasārasamgraha
  \item Pādmasāṃhitā
  \item Pārameśvarasāṃhitā
  \item Puraścaryārava
  \item Prāṇatoṣiṇī
  \item Bṛhattantrasāra
\end{itemize}

\textsuperscript{13} Vasudeva’s translation of 13.58ab in Vasudeva 2004: 328.
\textsuperscript{14} Slouber 2011b: 28. The original Prakrit as edited: \textit{jo ḍhaua jaṃṭujaṃ dussahavisaveṇaṭuliam / dhhammatthakāmokkham so kaṇṇo jaṇo lahaī //}.
\textsuperscript{15} See Garuḍapāñcākṣarikalpa 5.6, etc., Nārāyanīya Tantrasārasamgraha 3.7, etc., Śāradātilaka 24.52, Īśānaśivagurudevapaddhati 39.83, etc., and Agni Purāṇa 294.1td.
\textsuperscript{16} The latter spelling, vipatti, is, of course, the grammatically correct one, but gemination is notoriously inconsistent in manuscripts and hardly affects the pronunciation in this case.
\textsuperscript{17} I 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 Keralan viṣavaidya as I mentioned in Chapter 1.
\textsuperscript{18} I am just beginning to learn the Kannada script, but I found the Vipati mantra on p.267.
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 Garuḍa mukh nahi sarap ṯarās (“As with the magic spell of Garuḍa the eagle upon one’s lips, one does not fear the snake”). 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.

The Vipati mantra is still widely known and used today, as I have been able to gather from extensive web searches. It is part of the living tradition of viṣavaidya in Kerala, is important to Śrīvaiṣṇavas who follow the writings of the fourteenth-century saint Vedānta Deśika 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). 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 nāga and did not, in ALLOCCO’s experience, involve Garuḍa in any way. It makes sense, however, to invoke Garuḍa for any problems caused by snakes/nāgas because of his status as their punisher. The seed syllable kṣrauṃ is also mentioned on the web for poisons and nāga issues.

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 िǘ may be found spelled kṣi, ksi, kshi, shi, or xi. 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: “kṣipa oṃ” OR “kṣi pa oṃ” OR “pakṣi oṃ” OR “pa kṣi oṃ” OR “oṃ pa kṣi” OR “oṃ kṣi pa” OR “oṃ kṣipa”. I came up with over a hundred variations for only these three syllables.
22See this online discussion of treating snakebite with Ayurveda, wherein the Garuḍapañcākṣari mantra is mentioned: http://www.ayurvedaconsultants.com/caseshow.aspx?ivalue=engoogle1557 (accessed 11 Mar 2011). See also the website of the following Garuḍa temple in Kerala that offers Garuḍapañcākṣari empowered oils for poisoning and skin diseases: http://garudanakavi.com (accessed 11 Mar 2011). It also mentions a tradition wherein people offer live cobras to Garuḍa 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 Garuḍa in Chapter 2. I found that hundreds of results for the search term “garuda mantra” were about Swami Deśikan.
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.\footnote{See this webpage of the Ecumenical Buddhist Society of Little Rock, Arkansas: \url{http://www.ebslr.org/practice/saky images.htm}. 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 (\url{http://www.ewanchoden.org}), but is not publicly available on their website. On the following website a lama recommends doing a “Black Garuda” sādhanā for various diseases and general protection (\url{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 (\url{http://shangshung.org/store/index.php?main page=product info&products id=263}). See also \url{http://bluegaruda.com} which gives an English translation of a “multi-colored Garuḍa sādhanā” which includes the five syllables.}

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: \url{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): \url{http://homam.co.in/ekakshara.asp}

- Kamakotimandali.com has a well-informed synopsis of the “pa-nchAkSharI mantra” based on the Kāśyapaṃśhita and other texts: \url{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: \url{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: \url{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: \url{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 Bhēruṇḍā vidyā\footnote{The various websites refer to the Bherunḍāvidyā as “Garuḍa 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.} 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: \url{http://www.saibabaofindia.com/miracles of satiya sai baba.htm}
A message on indusladies.com, a discussion forum, contains passing reference to using the Vipati (“OM SHIPA OM Swahaa”) for Garuḍa in conjunction with Dattatreya worship:


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 sarpadosa. The third linked thread is on various mantras, and the “Garuda Panchakshari” is given as an example of a five-syllable mantra.

http://www.indiadivine.org/audarya/shakti-sadhana/120975-re-garuda-mantram.html

An unspecified “Gāruḍa” mantra is referred to in a verse from the Śrī Guru Pādukā-Pañcakam (“The Five Stanzas on the Sandals of Shri Guru”) 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, preserves the correct spelling and translation.


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 Ithihyamala by A.K. SHRIKUMAR. In the story

28 kāmādisarpavajagāruḍābhyāṃ, vivekavairāgyamihipradābhyāṃ / bodhapradābhyāṃ druṭamokṣadābhyāṃ, 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.

29 SYDA 1983: 5.
called “The Bundle, You Fool!” a low-caste neighbor of a famous poison-doctor mistakenly inter-
prets the first words of his prospective guru as the syllables of the mantra he must perfect to be-
come 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: क्षि is Earth (क्षिति), पा is Water (पावस), ओम is Fire, स्वा� is Wind (स्वास?), and हा 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 proce-
dure.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 Vivekamārtanda (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

32 Vivekamārtanda 160: stambhini dhāriṇī caiva dahanti bhramanti 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 (tārskṣyahasta)
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. 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). 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.

33 The 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.

34 The 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, AĪ, 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).\(^3^3\) 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 tattva s 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 tattva s 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 NA-MAH, and including the name. Thus, one might install Śiva’s heart mantra on the third digit of the little finger while chanting OM KŚRĀM 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 tattva s 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.

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

\(^{35}\) The 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 nāga 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 nāga), and that the three tattva should be installed prior to installing Śiva. I am not clear on how to fit the subtle elements, tattva, 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 (kṣrauṃ), eight petals (ā, 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 tattva. 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. 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?

[36] The text here reads agnimāṇḍale, 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 Tārkṣya (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 Tārkṣya 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 Kriyākālagunottara’s seventh chapter. The first six verses betray clumsy redaction—they more properly belong in the fourth

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\(^{37}\text{karmakāle sadātmānaṃ bhairavāṃ bhūtanāśane / nāgaṅāṃ nāsanārthāya tārkṣyam vai bhīmavitramam //}

\(^{38}\text{pādau pātālasaṃsthau ca diśah pakṣais tu vyāpitāḥ / sapta svargā ure tasya brahmāṇḍaṃ kaṇṭham āśritam // rudrādi-
\text{iśaparyantam śiras tasya vicintayet / sadāśivaṃ śikhāntasthaṃ śaktitritayam eva ca // parāparaṃ svayam sākṣat tārkṣyam bhuvanavyā-
\text{pakam / trinetram ugrarūpaṃ tu viṣṇuñāgakṣayaṃkaram // grusantaṃ bhīmavitram tu garutmnāmantravigrnham / kālāgnir iva dipyan-
\text{taṃ 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 force (jīva) with the syllables of his name in a letter E 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 vajra (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.

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. 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.

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39 The syllable representing the soul of the patient is SAṂ according to Nārāyaṇīya Tantrasānasamgraha 3.1 and Īśānasivagurudevapaddhati 2.39.83.
40 The syllable E is a triangle in the Gupta script.
41 Kriyākālaguṇottara 7.7 cd-10: ĥṛdimadhye śitaṃ padnam aṣṭapatram suśobhanam // ṭhakārāntargataṃ jīvaṃ nāma-kṣarasamvanvitaṃ // ēkāramadhyayaṃ padnam ardhacandrapuṭodare // nyaset kaṇṭhe ṭhakāraṃ tu īrṭhive ca amṛtātmakam // punar dadyād adhordhvaṃ ca catusrā pītavajrini // bandha bandha padoccārya ādau jīvasya raksanā // likhitam cintitaṃ vāthā rakṣeyāṃ nātra saṃśayāḥ //
42 Transferring the poison appears to be a rite of black magic, since it is not necessary for healing the patient—the other elements accomplish that goal.
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.\textsuperscript{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.\textsuperscript{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 Taksaka. 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.\textsuperscript{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.\textsuperscript{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

\textsuperscript{43} 7.20–21: atha karma yathātathyaṃ sukhaṃ yena bhaven nṛṇām / anulomavilomena ksipādpiṇacakena tu // japena tu vinā siddhir viṣe bhūtajvareṣu ca / smaranāt kurute karma vāmanateṣu mahaṭaṃsaṃ //

\textsuperscript{44} 7.22–23: ādi–m–ante ca prathamaṃ pañcamaṃ tu vilopitam / dhārityā sampuṭaṃ kṛtvā daśāvājasamantataḥ // nāmenāntarīte śarve acalāś ca nāgopaṃ ṣaṃsthitam / stambhānaṃ–m–etad uḍḍiṣṭaṃ nānyaś cālayitum ksamaḥ //

\textsuperscript{45} 7.24–28: viluptam ādimaṃ bijaṃ dvitiyaṣṭhānasamṣṭhitam / dvitiyaṃ adhime sthāne śeṣāṃye tu svabhāvataḥ // kamale indrāvahane mūrdhiṁ jiṃṭarūpiṇaṃ / varṣante ca mahaṭheṇa śītaḥ śaivaḥ prāṇadhāriṇaḥ // apamārya karasthena pravogeṇa viṣāturaḥ / kurute nivṛśiṣṭaṃ śīṣṭaṃ takṣaṇeṇaḍaṃ daṃṣṭitaḥ // saptaajāṭhaḍenaiva tūraṁ samprōkaṣya mantravit / dhīvanāṁ nivṛśiṣṭaṃ kṛtvā uttānayaḥ pāyati niscitaḥ // vāpi kālpitaḍāgāni śatāvāraḥ bhūmivāya // svapuros ṣaṃśāntaḥ kṣaṇeṣu //

\textsuperscript{46} 7.29–30: viluptaṃ vahniṃ bijaṃ tu pārthivam tatra samṣṭhitam / vahniṃ caiva vṛśitaḥ kṛtvā dāhā paca dvayaṃ japet // stobhayet pādasahasrāṇi graham children ṣaṃśīturaḥ / svapurasthapāḍaṭaṇaḥ kuryāddhāvavārvalganam // 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 KŚI). 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: KŚIPA OṂ SVĀHĀ
- Earth emphasized: KŚIPA OṂ SVĀKŚI
- Water emphasized: PAKŚI OṂ SVĀHĀ
- Fire emphasized: OṂ PAKŚI SVĀHĀ
- Wind emphasized: SVĀPA OṂ KŚI HĀ
- Ether emphasized: HĀPA OṂ SVĀKŚI

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 KŚIPA (“strike, destroy”), PAKŚI (“O Bird”), and SVĀHĀ (a ubiquitous ritual exclamation, “Hail!”). One could claim lexical meaning for the words SVĀPA, HĀPA, and SVĀKŚI, 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 PAKŚI and KŚIPA, 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

\(^{47}\)7.31–33: caturthaṃ sthānābhhaṣṭaṃ tu sthāne pārthiḥ saṃsthitam / ādimaṃ vāyavaṃ kṛtvā gaccha gacchī bhāṣayet // rājīvaṣṭpaṇākāraṃ yatratatrasthaṃ cintayet / saṃkrāmayati tatraiva jvaragrahaviṣāṇi ca // dhāvane pātanākarṣī jalaśāpamabandhane / kurute sādhako nityam yaṃ yaṃ manasi gocare //

\(^{48}\)7.34–35: paṁcamaṃ lopayitaṃ tu ādimaṃ tatra sthāpetat / ādimaṃ pānca maṃ pāvayaṃ tatra cintayet / viśārtaṇam tu jantūnām vijākṣeṣapakaraṇaṃ smṛtaḥ // dābhāṃ jvarāṃ tathā śīlam mūrcchanā ca śīrurūtaḥ / nāṣayat sarvarogāṇi garalaṃ vividhaṃ tathā //

\(^{49}\)This is a perfectly normal non-standard vocative in aiśa Sanskrit. The standard form is pākṣin.
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 *Mañjuśriyamūlakalpa* 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. The ninth century *Saṃhitāsāra*, 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 Gāruḍa with the body parts correlating with the elements as in the *Kriyākālagunottara*. I quote the translation in my Master’s thesis from Hamburg of verses 75–79 of the *Saṃhitāsāra*:

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 his winds which are shaking in the boisterous activity of his dance.

Snake attraction and charming is done with the Wind, possession (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.  

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50It is present in the *Lakṣanāmṛta* 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.

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 *Mañjuśrīrya-mūlakalpa* 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 Hūṃ Tīṭha 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! Strike! Devour! Devour! Remember the contract! Hūṃ 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.”\(^55\) Another opens variously, but resembles it in other respects: Oṃ Kṣi Chinda Pakṣi Śaṅga SūkṣmaViśam Kakaḍhḍha Bhrama Bhramaya Nikṛntaya Viṣaśatrurudro Jñāpayati Svāhā.\(^56\) Consider also this verse found in a couple of manuscripts of the *Mahābhārata* (1.30.22d) 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.”\(^57\)

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 *Nārāyaniya Tantrasārasaṃgraha*, *Garuḍa Purāṇa*, *Agni Purāṇa*, *Īśānaśivagurudevapaddhati*, *Bhairavapadmāvatīkalpa*, *Garuḍa Purāṇa*, 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.\(^58\) 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-

\(^{53}\)The verses subsequent to the mantra make this title into a pun because of its close resemblance to the word vaineya, conversion, which is the purpose of Mañjuśrī’s claim to have taught the Gāruḍa Tantras.

\(^{54}\)*Mañjuśrīrya-mūlakalpa* 2.34–40.

\(^{55}\)*Khāhi* is a perfectly normal Apabhraṃśa imperative corresponding to Sanskrit *Khāda*. I have some doubt about my interpretation of *Kha*, however.


\(^{57}\)*Nārāyaniya Tantrasārasaṃgraha* 4.28.

\(^{58}\)yat samśmaren niyam atandrito naro / garutmati mūrtim athārcayed gṛhe // oṃ pakṣirājeti japaṃ ca sarvadā / tasyāśu sarpa vāsāgā bhavanti //
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 Nilakaṇṭha

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 Nilakaṇṭha mantra (proṃ trīṃ 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 Nilakaṇṭha 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 Nilakaṇṭha Mantra Collection is complete.63

The details and logic of the Nilakaṇṭha 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 Nilakaṇṭha’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 (OṂ) is to be established on the thumbs of both hands, PROṂ on the two index fingers, and TRĪṂ on the two middle fingers. First, one installs ṬHA(Ḥ) on the two ring fingers, then OṂ 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 OṂ on the head, PROM on the face, TRĪṂ on the heart, and the Śaṃhitaśaṅkya may be referring to this mantra system in verse 81, but no reference to these syllables is made.

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60I have counted thirteen so far: the Kriyākālaguṇottara 7.20–164, Nārāyaṇīya Tantrasārasaṃgraha 4.1–18, Ṣaṃhitāsāra 7.20–164, Agni Purāṇa 294.24–29, Nārada Purāṇa 1.91.148–59, Śaṅkaraśāstra 19.42–54, Bṛhattantrasāra 4.4–42, Bṛhatpāñcakṣariṣṭaprakāśa 10.37, Śaṃhitaśaṅkya 6.30, Saṃhitāsāra 6.30, Garuḍapañcakṣariṣṭaprakāśa 1.67, Yogaratnāvali 187, and Prāṇatoṣinī p.77. The Śaṃhitāsāra may be referring to this mantra system in verse 81, but no reference to these syllables is made.


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.\footnote{Kriyākālaguṇottara 7.128–131: aṅguṣṭhe praṇavaṃ yoīyaṃ karayar ubhayor api / tarjani dve tu pronyaṃ trīṃkāraṃ dve tu madhyame // ṭhakāram anāmike dve vinyasya praṇavaṃ punah / karaṇyāsāṃ purā kṛtvā paścād dehe tu vinyaset // mūlamantraṃ nyased // mūlamantraṃ nyased dehe sakalāṃ ātmane sadā / tato ātmane jñānī ca yathāśhītītaṃ // oṃkāraṃ mūrdhvayāṃ pronyaṃ mūlamantraṃ karaṇyāsāṃ / trīṃkāraṃ ṭhakāram adhārmane utdhyayāḥ / evaṃ vinyasye devesāṃ paścād aṅgānī vinyaset //}

The special character of the Nilakaṇṭha system derives from the ancient stories of how Śiva came to be called Nilakaṇṭha (“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 Mahēśvara, an embodiment of mantra, held it in his throat. And from then on, the god became known as blue-throated Nilakaṇṭha.\footnote{Mahābhārata, Ādīparvan, excised passage #274, lines 3–7 (following 1,16.36b in some manuscripts): atinirmathāna eva kālakūṭas tataḥ paṇah / jagad ābhyu sahasā sadhūmo ‘gnir iva vajala / traṅkāram mohitaṃ yasya gandham āghrāya tad viṣam / daḥāna bhagavān kāṇṭhe mantramāritir mahēśvaraḥ / tada prabhṛti devas tu nilakaṇṭha iti śrutiḥ //}

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=31μg). 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 Nilakaṇṭha 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 Nilakaṇṭha. 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 ṭhā.\footnote{Kriyākālagunottara 7.139–141. Recall that the grapheme for ṭhā was a full-moon-like circle in the Gupta script.} 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...
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. 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].”

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.” There are of course circumstances in which use of poison is contraindicated, and the Nilakaṇṭha section mentions a procedure to test for “allergic reaction” to the poison.

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

[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.

Usually praṇava refers to the ubiquitous syllable oṃ, so it is not clear if we should really be visualizing proṃ here or oṃ. Since it is visualized in the Fire maṇḍala, it might mean that proṃ is a fire-enhanced version of oṃ 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 TRĪṂ; listen to that with the syllable ṬHA.

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68 One 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.” (2.56.60ab: sthāvare sarpadaṣṭasya hitaṃ māṃsasya bhakṣaṇam / See also Aṣṭāṅgasamgraha 6,48.19–20, cited by MEULENBEHD 1999, vol. IA: 587.

69 Aṣṭāṅgasamgraha, Uttarasthāna, 48.3: śleṣmatulyaguṇaṃ prāyaḥ sthiram ārdhvagamaṃ viṣam / prāyaḥ pittaguṇair yuktam ad-hogāmi ca jaṅgamam //

70 Aṣṭāṅgasamgraha, Uttarasthāna, 48.8: savise yuktam amṛtam viṣam eva viṣe viṣam /

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

72 Kriyākālaguṇottara 7.147: āgneyamaṇḍalādhastaṃ saṃcintyāturavigraham / praṇavaṃ hastamadhye tu jvalantaṃ viniveśitam // darśayed āturasyaiva tatkṣaṇāt patate bhṛśam / utthāpayati tenaiva varṇena tu yathākramam // dhūpaṃ tu dāpayet tasya āveśaṃ gṛhṇate kṣaṇāt / āviṣṭo nirviṣaṃ yāti nātra kārya vicāraṇāt //

73 Kriyākālaguṇottara 7.150–151: vāyavyamaṇḍalagataṃ svasthaṃ tu kṛṣṇarūpiṇam / punar dhūmaṃ viṣaṃ cintya āturasya vinīgraḥam // svasthasya viṣaṃ tasya saṃkramantaṃ vicintayet / saṃkrameṇa tataḥ kṣipraṃ patate viṣamūrchitaḥ / trīṃkārasya idam karma ṭhakārasya śṛṇuṣvataḥ //
It is not clear whether the rite with OṂ/PROṂ 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 Kālakūṭa story on the previous page, the poison was compared to smoke.

The practitioner should install the full moon syllable ṬHA on the head, raining [nectar]. 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.

This is yet another method of applying the qualities of the five elements to cure poisoning and envenomation. PROṂ works with Fire, TRĪṂ 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 Nilakaṇṭha 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 Nilakaṇṭha 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 Raktaṇaṇi, 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 Puṇāṇa 142 who also is called raktaṇaṇi and specializes in possession. The six ancillary mantras of Nilakaṇṭha follow the ṭhakāra 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 Puṇāṇa 294 and Nārāyaṇya Nītrītantrarasaṃgraha 4 has confirmed yet another source text of the Agni Puṇāṇa; the Puṇāṇa appears to excerpt from Nārāyaṇa’s compendium.

74 The manuscript Kriyākālaguṇottara 7.152–154: pūrṇacandra ṭhakāram tu varṣantam mūrdhni vinyaset / amṛtākārarūpeṇa nirviṣaṃ bhavate kṣaṇāt // athavā pītavarṇaṃ tu daṣṭakasyopari sthitam / mūrdhnāntasaṃsitenaiva stambhayen nātra saṃśayaḥ // ṭhakāram śuklavarṇaṃ tu samhārārthe pravajayet / sthāvare jaṅgame caiva viṣe sarvatra yojaṃ //
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 \textit{proṃ trīṃ ṭhaḥ}, are held out straight. In the \textit{Īśānaśīvagurudevapaddhati}, 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-MAH. By means of recitation and visualization, a bite victim touched by the trident would become well.\textsuperscript{75}

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

### 3.5 Mantras to the Nāgas

The word \textit{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 \textit{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 \textit{nāga}. Knowing which \textit{nāga} presides over the offending snake, one can then offer prayers and food to that overlord. The \textit{Śivadharmaśāstra}, 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 \textit{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 \textit{nāga} is asked to heal poison, either metaphorical or real:

\textit{Gulika is the best of \textit{nāga} lords and always devoted to Hara. Let him remove the fearsome venom and perform expiation for me.}\textsuperscript{76}

And the passage ends:

\textit{The \textit{nāgas} will never harm one who praises this group of \textit{nāgas} or even just hears it, nor will poison overcome him.}\textsuperscript{77}

The Kriyākālaguṇottara’s final chapter also has some interesting rites involving the \textit{nāgas}. In one, the hand is possessed by the \textit{nāga} Vāsuki with the aid of a mantra and used for snake charming. The procedure is called \textit{bhogahasta}, “flared hood hand,” and the \textit{Nārāyaṇiya Tantrasārasaṃgraha} explicitly

\begin{Verbatim}
\textit{39.137-138ab:} tryakṣaṃ triśūlahastaṃ ca svaikyaṃ dhyāyaṇāṃ japen manum / triyakṣaro 'yaṃ mantras tu praṇavādinaṃmontakaḥ // japadhyānādinā śūlaṃprṣṭo daṣṭaḥ sukhi bhavet /} \\
\textit{Śivadharma p.36:} guliko nāgarājendro nityaṃ haraparāyaṇah / apaḥṛtya viṣaṃ ghoraṃ karotu mama śāntikam //} \\
\textit{Śivadharma p.36:} ya idam nāgasamsthamāṃ kirtayec chṛṣṇyād api / tam ca nāgā na hiṃsanti viṣaṃ nākramate sadā //}
\end{Verbatim}


explains that the hand is cupped to look like a cobra’s flared hood. A similar mantra to Vāsuki that also involves the bhogahasta is present in the first chapter of the Yogaratnāvali. 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.”

Here homage is paid to Garuḍa first, and then to Ananta, presumably with the intention of reminding Ananta of his subordinance 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 Nārāyaṇiya Tantrasārasamgraha 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: OṂ, short vowel 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 SAMKŠIPA HAḤ PRAKŠIPA HA,” the name of the nāga compounded with -HRDAYĀYA, and ending with PUḤ SVĀHĀ. Thus, the mantra for Ananta is: OṂ AṂ KAṂ KHAṂ GAṂ GHĀṂ ĀṂ KHURU KHURU CAYA CAYA ANANTA VIṢAṂ HARA SAMKŠIPA HAḤ PRAKŠIPA 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.”

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

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78 Nārāyaṇiya Tantrasārasamgraha 5.50: talam kṛtvā phaṇākāram samgatāṃ kuñcitāṅgulim / hastaṃ bhujāṅgam ākāraṃ dhyātvā samstobhayed ahim // This is virtually identical to Garuḍapañcākṣarīkalpa 6.63.
79 Verse 192 in my provisional transcription.
80 OṂ NAMO GARUḌAYA OṂ NAMO ’NANTĀYA MAḤĀBHOGĀYA SARVANĀGAHRDAYĀYA SARVANĀGAVAŚAṂKARĀYA SVĀHĀ / anena mantrenasaptābhimantrītam kṛtvā udakena daṣṭakam snāpayet tataḥ svastho bhavati nāgājñā //
81 In mantras the short vowels are A, I, U, R, l, E, O, and Āṃ.
82 Garuḍapañcākṣarīkalpa 7.4cd: anantāṃvayajātāhidaṣṭasyāśi viṣaṃ haret.
known to be the planets. The Kriyākālaguṇottara gives precise instructions for making a chart to determine the presiding nāga of any given ninety minute period.

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 Mahāgandhahasti herbal antidote in the foundational Ayurvedic classic, the Carakasaṃhitā, 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.

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!”). MEULENBELELD has numerous references on the figures named in this mantra, which I have not had the opportunity to follow up. 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 found in Vāgbhaṭa’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 Svacchanda-ntantra 7.44, Tantrasadbhāva 24.38, Yogatānāvali 1.46, Tantraloka 6.71, and Mitapadapañjikā fol.12r2.

\[84\] Kriyākālaguṇottara 5.41–60.

\[85\] Carakasaṃhitā 6.23.91–94: so 'haṃ jayajayāputro viṣṇo 'tha jayāmi ca / namaḥ puruṣasimhiḥṣa viṣṇave viṣvakarme // sanātanāya kṛṣṇāya bhavey vibhavey ca / tejo vṛṣākapeḥ sākṣattejo brahmendrayoraye // yathā 'haṃ nābhijānāmi vāsudevarājyam / mātusca pānigrahaṇam samudraṣṭa ca śoṣaṇam // anena satyavākyena sidhyatam agado hy ayaṃ / hilimilisanspriṣṭe rakṣa sarvahsaṣottame svāhā // iti mahāgandhahasthināmā 'gadaḥ //

\[86\] 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 Gandhārī, O Cāṇḍāli, O Mātaṅgi SVĀḤĀ. Second mantra during grinding.

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 Kaṭhayavema’s commentary on Kālidāsa’s Mālavikāṅkāśīnītra citing from an unnamed “Bhairava Tantra,” in the Garuḍapañcākṣarīkalpa (12.48–51), and in the Nārāyaṇīya Tantrasārasaṃgraha (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 Suśrutasaṃhitā (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!

The Aṣṭāṅgasamgraha (6,46.81) has the mantra exactly as Suśruta, and all of the tantric sources follow closely but replace -juṣṭaṃ with -daṣṭaṃ, 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 Aṣṭāṅgaḥṛdaya 6.35.28–30: namaḥ puruṣasimhāya namo nārāyaṇāya ca / yathāsaum nābhijānātī rāne kṛṣṇaparājayam // etena satyavākyena agado me prasidhyatu / nama vaiḍūryamāte hulu hulu rakṣa māṃ sarvaviṣebhyah / gauri gāndhārī cāṇḍāli mātaṅgi svāhā pīṣte ca dvītyo mantraḥ //

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

89Suśrutasaṃhitā 5.7.62: alakādhipate yakṣa sārameyaṉādhipa alarkaṣṭaṃ ete nirviṣaṃ kuru mācintat /

90Garuḍapañcākṣarikalpa 5.48 and 12.33, Nārāyaṇīya Tantrasārasaṃgraha 10.22, and Śivatattvaratnākara 6.27.96.
Garuḍa has swept down below the sky. The napkin gathers all the venom [of the snake]. The napkin has no magical power. Whose command is it? It is the command of the goddess Manasā (viṣahārī).\(^{91}\)

And in his 1915 article “A Note on a Cure-Charm for the Bite of the Bođā 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 Kourūn.\(^{92}\)

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 Sanskrit 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 Garuḍa 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 Mahāgandhahastayagada 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 Nāgmanī presents us with several dozen Garuḍa mantras and rituals in Hindi and Sanskrit. These range from simple Sanskrit mantras like **OM NAMO TAKŚAKAKULAYA SARPASTAMBHAŅAṂ KUṆU KUṆU SVĀḤA**\(^{94}\) “OM homage to Takṣaka’s kin, paralyze the snakes, do it!” to a string of seed syllables like **HĪṂ HĪṂ HĪṂ HĪṂ HĪṂ HĪṂ MŌṂ HĪṂ HĀṂ HĪṂ BĀṂ HĪṂ ŚVA HĪṂ RA RĪ** // and rhyming mantras in Hindi: **OM Phāṛī Kamrī Maunī Rāt, Dhūṃḍho Sarap Apanī Bāṭ, Jo Sarap Bicchā Par Pare Lāṭ, Vah Sarap Bicchā Kare Na Ghāṭ / Dohāī Ṣivār Mahādev Gaurā Pārvatī Ke //**.\(^{95}\)

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

\(^{91}\)Translation from original Bengali by MITRA. Mantra VI, MITRA 1916: 609.
\(^{92}\)Translation from original Bengali by MITRA in MITRA 1915b: 395.
\(^{93}\)Translation from original Bengali by MITRA in MITRA 1915a: 226.
\(^{94}\)Bahal 2000: 171.
\(^{95}\)ibid. 166.
\(^{96}\)ibid. 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 Mahādeva.

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.

Sopharith 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 ARAḤAṂ GRUḌĀ BIS NĀGARĀṆJĀ 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.

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98 I 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.
Gāruḍa Goddesses in the Śākta Traditions

Goddesses associated with snakes and healing snakebite are well known to anthropologists of modern Śākta traditions; Manasā in the Northeast and Nāgāttamman in the South come immediately to mind. In Jainism there is Padmāvatī, 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 and with this

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1 Most 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.”

2 Vidyās 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. In time she was identified with various goddesses of extensive renown: Kubjikā, Durgā, and Kālī in the wider Śākta traditions, as well as Padmāvati in the Jaina Tantras. 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 Kulakaulinimata that discusses Tvaritā at length. I also discovered a Tvaritāvidhānasūtra ascribing itself to the Caturviṃśatisahasrasaṃhitā (i.e. the Manthānabhairava Tantra), 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

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

4Mark Dyczkowski 2009: 83–85 (vol.2).

5See Bhairavapadmāvatisaṃhitā 1.3 in Jhavery 1944.

6The colophons of the Kulakaulinimata 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 Śivasudhāprapāḍālikā, 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.

Several verses are devoted to describing her fierce lion, and then the text returns to Tvaritā's own appearance:

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

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8The crucial verse on the topic of Gaurī/Tvaritā's identity is: Tvaritāmūlasūtra 1.37: "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 theoretically loaded assumption.

9Tvaritāmūlasūtra 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:

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[The Sanskrit text is not transcribed here.]
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, 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 Kulakaulinimata and Tantrarāja, 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 strīṃ hūṃ kṣe phaṭ, and often it is prefixed with oṃ. This is the form of the vidyā that is spelled out plainly in the Tvaritājñānakalpa. It agrees with a versified enumeration in the same text’s twenty-fourth verse.

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]

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10 Dyczkowski 2009: 88–89.
11 Following verse 46, ff.4v–5r in manuscript A59/15.
12 Tvaritājñānakalpa A59/15, f.2v: (oṃ) hūṃ kāradvayasaṃyuktaṃ khe ca cche padabhūṣitam / vargātītaṃ visargaś ca strīṃ hūṃ kṣe phaṭ ca vai smṛtāḥ // 24 // Taken literally, one might assume that hūṃ kāradvayasaṃyuktaṃ means that the vidyā begins HŪM HŪM, but I think it is rather just indicating that the entire vidyā will have two HŪM syllables. The Oṃ at the beginning does not fit the meter and may have been added later.
13 The text divides the Sanskrit syllables into eight groups, as is typical, but the names of several vargas appear to be peculiar to this text and the Agni Purāṇa passage that draws on it. The verses preceding the vidyā clearly list the groups in order: svaravarga, tāluvarga, jihvatāluka, tālujihvägra, jihvadanta, oṣṭhapuṭa, mūsāvarga, and ūṣmāṇa. 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): saṣṭhasvārasamārūḍhāṃ *ūṢmāṇaśāntām (AP, ūṣmāṇānta- Cod.) sabindukam / mūlavidyādikāṃ bijaṃ kathitaṃ tu khageśvara // tāluvarga*dvitiyāṃ (AP, - dvitiyāṃ Cod.) tu svarakādāśasyayijitam / jihvātalu*samāyoge (AP, samāyogaḥ Cod.) prathamaṃ kevalaṃ bhavet // tad eva taddvitiyāṃ tu adhāstād viniyojayet / ekādaśasvarair yuktam prathamaṃ tāluvargataḥ // ūṣmāṇasya dvitiyāṃ tu adhāstād tasya yojayet // svaśas-varasamārūḍhāṃ ūṣmāṇasya tritiyāṃ // jihvādantasamāyoge prathamaṃ yojayed adhāh / mūsāvarga*dvitiyāṃ tu adhāstād punar eva ca // catumahārasamāhāntam tāluvārgādāśIVING punah // ūṣmāṇasya dvitiyāṃ tu adhāstād viniyojayet // svarakādāśasamāhāntam ūṣmāṇaṃ sadhindukam / pāṇīcamasvaraḥ śāstraṃ putyagataḥ // dvitiyāṃ akṣaraṃ cāṇyaṃ jihvägre tāluvargataḥ / prathamaṃ yac ca samāyayām (con., pāṇīcaṃ yojayām Cod.) svarādānādīhāṃ iti // tvariteyam mahāvidyā sarvadādhipradyāika // oṃkārādyamāṃyaṃphāṭ ca vai smṛtāḥ // 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+i=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+m=hum). 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 oṃ and should always have ‘homage’ (namāḥ) at the end. For fire rites she ends in svāhā.

Thus, the vidyā given here is: (om) hūṃ khe ca cche kṣaḥ strī kṣe hum phaṭ (tvārītāyai namāḥ/svāhā). This differs from the Tvaritānānakalpa version in several respects: the syllable strī lacks anusvāra, the syllables kṣe and hum are reversed, and the syllable hum in the eighth position has a short vowel. The significance of these differences are not currently apparent, but note that hum and hūm 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”.

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

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14I assume one should also supply tvārītāyai before namāḥ/svāhā.
15Folio 13v: ādidvihṛdayaṃ proktām tricatuḥ śīram iṣyate // pañcaṣṭhaśikhā 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 HUṂ |
| Eye    | PHAṬ |

Next the Tvaritāmūlasūtra teaches the ten-syllable spells for each of ten female attendants (dūtī): Śakra’s Vajratuṇḍā, Agni’s Jvālinī, Yama’s Śabarī, Nirṛti’s Karāli, 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. The Vajra-bolt is Tvaritā’s signature maṇḍala. 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 maṇḍala, 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.” If my understanding is correct, this ritual departs significantly from the Śaiva norm where the most basic initiation grants liberation and

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17 See ff.62v–63v.
18 ff. 26r–v: ekāy caiva āhutyā diṅśito *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 ṛṣya 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 ṛṣya. 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, and the colophon places it as the thirty-fifth chapter of the eleven-thousand verse Trotalottāra. 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:

<table>
<thead>
<tr>
<th>Tvaritāmūlasūtra 1</th>
<th>Agni Purāṇa 310</th>
</tr>
</thead>
<tbody>
<tr>
<td>aḍḍāśāsabhujā devi</td>
<td>aḍḍāśāsabhujāṃ śimhe</td>
</tr>
</tbody>
</table>
| dharmasimhāsanasthitā // 41 //</dividend-
| tvaritā tatra cārūḍhā |
| vāmajaṅghā pralambitā |
| dakṣinā dvigunā tasyāḥ |
| pādapṛṣṭhe samarpitā // 45 //</dividend-
| vāmajaṅghā pratiṣṭhitā |
| dakṣinā dvigunā tasyāḥ |
| pādapīṭhe samarpitā // 3 //</dividend-
| vajradaṇḍāsicakraṃ ca |
| gadā śulaṃ mahojivalam |
| saraṃ saktis ca varadaṃ |
| daksinēna kṛṭayudhā // 55 //</dividend-
| nāgabhūṣāṃ vajraṇḍe |
| khadgaṃ cakraṃ gadāṃ kramat |
| śulaṃ saraṃ tathā saktiṃ |
| varadāṃ daksināḥ karaiḥ // 4 //</dividend-
| dhanuṣpāśadharanī ghanṭā |
| dhanuṣpāśadharaṃ ghanṭā |

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, samipṣita JOSHI; omkārādīśvarārabhyā APe, omkārādī śvarādī śarāhyā 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.

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19 The 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.

20 For the following words in the Tvaritāmūlasūtra passage I deviate from H170/3: pralambitā, B126/9, pralambitāṃ H170/3; dhanuṣpāśadharanī B126/9, dhanuṣpāśadharanī H170/3; vajradaṇḍāsicakraṃ B126/9, vajradaṇḍāsicakraṃ H170/3; trakārāt conj., omkārāt B126/9, omkārāt H170/3; sarvāṃs trāsate B126/9, sarvāṃs 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, samipṣita JOSHI; omkārādīśvarārabhyā APe, omkārādī śvarādī śarāhyā 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.
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 ūṣmāṇasya by changing it to ūṣ- maṇaś ca, but in a few cases he corrupts the sense even further. For example: “mounted by the fifth vowel” (pañcamasvara–m–ārūḍhaṃ) → “mounted by five vowels” (pañcasvarasamārūḍhaṃ). 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:

Tvaritāmūlasūtra → Agni Purāṇa
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, “Tvaritajñānam.” Such a title makes us suspect that it may be drawing from the Tvaritajñānakalpa, but I found no parallels. Agni Purāṇa 309 also opens with “Now I shall tell the tvaritajñānam,” but it too appears unrelated to the Tvaritajñānakalpa that reaches us. I do, however, see that most of Agni Purāṇa 309 is parallel with Nārāyaṇa’s Tantrasārasamgraha 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 Tvaritavidhānasūtra 21,Parameśvarimatā 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 Trotalā 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 text 24—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 Śrīvikrā (Kubjikā), she and her interlocutor Śrikanṭha reference the “Trotalāmata” as a source and the material appears more closely aligned to the Tvaritāmūlasūtra and Tvaritajñānakalpa than other Kaubjika material I have seen.
22 Bühnemann 2000: 207 (vol. 2).
23 Dyczkowski 2009: 89 (vol. 2).
In Kulakaulinimata 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. 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. I assume this other school would be some early form of the cult of Tripurasundari.

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-Tripura 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 Kulakaulinimata 3, Agni Purāṇa 309 and 314, Nārāyaṇa’s Tantrasārasamgraha 22, and Isānaśivagurudevapaddhati 22 all may lie in the early Tripurā cult. This furthermore appears to be the form of Tvaritā in which she was adopted into wider pantheons in the form of a Nityā, yoginī, mātṛkā, or šakti in the retinue of another goddess. For example, in later Tripura scriptures like the Jñānārṇava and Śrīvidyārṇava, Tvaritā features as an attendant (here nityā) in the retinue of Kāmeśvarī, a synonym of Tripurasundari, 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 Tripurasundari, 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 Tripurasundari 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 Tripura Tvaritā was closely associated with the Jain goddess Padmāvatī. The third verse of the Bhairavapadmāvatikalpa—an important Jain tantric work from the eleventh century with significant dependencies on Śaiva tradition—runs as follows:

25 ibid. 88
26 Dyczkowski, personal communication.
Totalā, Tvaritā, Nityā, Tripurā, Kāmasādhanī: these are names of the goddess Padmā, and so is Tripurabhairavi.

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 Bhairavapadmāvatikalpa 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 Padmāvatī and Totalā/Tvaritā must have been an easy one, since Padmāvatī was closely associated with snakes through her previous-life’s role as snake-protectress of Pārśvanātha, the twenty-third tīrthaṃkara 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. 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, 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, 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. He backed this statement up with nearly twenty references to her in the secondary literature. 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.

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.”

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.](image)

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 Saṃhitāsāra 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.

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34Kriyākālaguṇottara 35, mantra seventeen: oṁ kurukulle svāhā / bhūrjarpatre iyaṁ vidyā lekhya grhadvāre parāṁmukham // sarpam uccāṭayati / saṁmukhena punaḥ praviśati /
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.

Dalhaṇa gives us several more references to this Kurukullā in his twelfth century commentary on the Suśrutasaṃhitā. Regarding 1.46.4.47 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. 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 Saṃhitāsāra, 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 Bhairavapadmāvatikalpa, which I mentioned before regarding Tvaritā, also includes a single verse along the same lines:

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

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 Uḍḍamāresvaratāntāna verse 121 in the unpublished Yogaratnāvalī of Śrīkaṇṭhapaṇḍita, 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 Śaktisamgamatānta 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 mahāvidyā and a Nityā of Kālī. 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 Tantrarājatāntra, one finds a one hundred and one verse chapter (22) on Kurukullā that also focuses predominantly on

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35 siddhair avyabhicāribhiḥ kurukullābheruṇḍāprabhṛtibhir hataviśam annam iti sambandhaḥ //
37 Śaktisamgamatānta, Sundarīkhaṇḍa, 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* has a suspicious number of Buddhist features. Her encoded ten syllable *vidyā* (ōṃ 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. 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.

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.

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.

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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.” I would note in passing the two-headed bird named Gaṇḍabheruṇḍa, associated with Viṣṇu’s Narasiṁha 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 Saṃhitāsāra, 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, Yogaratnāvali 122, and Bhairavapadmāvatikalpa 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 Saṃhitāsāra 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 Saṃhitāsāra:

Saṃhitāsāra: saṃ jo e mpae bheruṃḍāe vi bhariakaraṃḍāe taṃta māṃta visa āhosaī jaṃbhāī moḥāī thāvara jaṃgama kiṃtima jaja jāhi re jaja jāhi re mahāpasāū bharāḍīe haru visa karu ṇivvisu hūṃ hūṃ / … (continues)

Haramekhalā: oṃ jo e bheruṇḍāe vijābhariakaraṇḍāe mantaṃ suṇuha jaha ghosaī hikkāraī taha visu ṇāsaī thāvara jaṃgamao thāmbhāī jaṃbhāī moḥāī jāhi re jāhi re /

Yogaratnāvali: oṃ joyasāsaṇe bheruṇḍe vijahabhariśca karaṇḍe taṃtu māmtu āghosaī phekaraṭ viṣu ṇāsai thāvara jaṃgama māre stambhaṇe moḥāṇa jāhire gara jāṃ jahī /

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41 3.188: bheruṇḍau bhiṣamakhagau bheruṇḍā devatābhidi //
Bhairavapadmāvatikalpa: oṃ ekaḥi ekamāte bheruṇḍā vijjābhavikajakaraṇḍe taṃtu maṃtu āmosāi huṃkāra viṣa nāsaī thāvara jaṃgama kīttima aṃgaja oṃ phaṭ /

Rasaratnākara: oṃ eha mātra bheruṇḍe aīūṃ bījaṃ bhaviakaraṇḍe tantra mantra agdoṣa īn hūṃkāre viṣa nāsaī sthāvara jāṅgametī 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: “oṃ 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: oṃ hrī hrau hrīṃ bhiruṇḍāyai svāhā.

Figure 4.3: A bheruṇḍa bird (Bearded Vulture) in flight over Himachal Pradesh. Photo by khecarī 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: oṃ kroṃ bhroṃ jhroṃ chroṃ jroṃ 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 Tattvacīntāmaṇī has a similar series of syllables for its Bheruṇḍā Nityā. In the Brahmāṇḍa Purāṇa, the Viśvasāratantra, and the Matsyendraṇāmhitā, she is listed as one of fifteen or sixteen Nityā goddesses, but no details on her form or mantra are given. In the Matasāna, Bheruṇḍā is one of eight Goddesses of Speech (vāgeśvarī).
4.5 Other Vidyā Goddesses

Some other important snakebite goddesses include Jhaṃkāriṇī, Jāṅguli, and Suvarṇarekhā. Of these three, the most information is available about Jhaṃkāriṇī, owing to fifteen verses with commentary in Śaṅkuka’s aforementioned Saṃhitāsāra. 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 (JHAṂKĀRĪṆI DHVAṂ) identified with five gods—the so-called Brahma mantras Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Iśāna 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.

Jāṅguli is a goddess almost universally known from Buddhist sources, but several sources attest to a Śaiva Jāṅguli. The origin of the name Jāṅguli is not clear, but since as far back as the Arthaśāstra, poison doctors have occasionally been referred to as Jāṅguliṇa. 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 Jāṅguli 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 Jāṅguli 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 Jāṅguli 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
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 Saṃhitāsāra, which has three verses with commentary on her, the vidyā consists of seventeen syllables: oṃ suvarṇarekhe kukkuṭavi-graharūpinī svāhā. These are arranged two-by-two on the petals of an eight-petaled lotus with oṃ 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 Tripurasundari 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 Tripurasundari 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 Śrīvidyāmāna:

May the vidyā who is called Suvarṇarekha, 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 Jhaṃkāriṇī 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 Suvarṇarekha also always be present at my base. Let Jāṅgulī make my speech perfect for the destruction of poison.

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43 The numbering in the electronic edition is odd, but it cites it as p.342 of the 1947 Shrinagar edition: suvarṇarekhiṇī proktā vidyā yā procyate kila // nirmālinī bhujagānāṁ sā karotu sukhaṁ mama / kurukkulīī viṣhyāta paksirajamukthodhava // yā vidyā śa mahārūpā jihvāgre sthātu me sadā / *jhaṃkārinī (conj., oṃkārinī Cod.) viṣhyāta dehe sthātu sadā mama // *viṣāpahāriṇī (conj., viṣyāpahāriṇī Cod.) nāma kālirāpavādiṇī / bheruṇḍā sthātu me kaṇṭhe *totalā (conj., totalā Cod.) sthātu mastake // tathā *suvarṇarekhāpi (conj., śavalarekhāpi Cod.) mūle sthātu sadā mama / *jāṅgulī (conj., jāṅgali Cod.) viṣanāśaya vācāṁ sidhiṁ karotu me //
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. 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 Kīraṇa Tantra; he is also listed in the Śivadharmaśāstra among beings who are supremely devoted to Śiva and intent upon his worship. In the Jayadrathayāmala, the goddess Ekavīrā is visualized as mounted on Garuḍa for the destruction of poison. In the same text, a Kāli form named Khageśvari is visualized as mounted upon him. 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-

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2 …guruḍaś ca mahārdhitakāḥ / 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.” 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.

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 Saṃhitāsāra:

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.’

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-paṇḍavaśaṅkula” and a “Garuḍagarbhaṭantra,” 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

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6 Slouber 2011b: 22. The edited Sanskrit reads:

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pāyāt pīyūṣasārāharaṇasarabhasojjṛmbhitātmāvaruddhaṃ brahmaṇḍaṃ bhettukāmaḥ smarayad va puṣa svādaśasampiṇḍitatvam / trailokyākāṇḍakalpakṣayabhayadam idaṃ muṇca tārskety upetya pratākhyānāt svāraṇaṃ punar upagamitaḥ śārṅginā vai garutma //.\]

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*... 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 Gāruḍa’s appropriation by the Vaiṣṇavas. He thinks broadly about Gāruḍa and bird symbols in other cultures, and considers the art history record seriously, if somewhat superficially. Nagar asserts several times that Gāruḍa “made forceful inroads into the Buddhist pantheon.” 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 Gāruḍa in the *Agni Purāṇa* and barely more for the *Gāruḍa Purāṇa*. His art history chapters seem sound. However, the exquisite Gāruḍa 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 464—Nagar describes it as simply “medieval.” As a side note, Slusser describes the local belief that this Gāruḍa 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.

5.1.1 Gāruḍa as a Protective Deity

In Nepal and elsewhere in the Himalayas, Gāruḍa is ubiquitous as a protective finial over temple doorways (*ṭorāṇa*). It matters not whether they are Śaiva, Śākta, or Buddhist: it is extremely common to see Gāruḍa at the top and center of the rounded and intricately carved or cast arches over doorways or on temple struts. Figures 5.1 shows an example of Gāruḍa on the famous Swayambhū *stūpa* in Kathmandu. In Figure 5.2, he is a protector and devotee of the Newar-Śaiva goddess Taleju in Bhaktapur. Numerous Gāruḍas and Chepus adorn the struts of a new temple to Svasthānī near Sankhu, Nepal in Figure 5.3. In Figure 5.4 Gāruḍa consumes a Russell’s Viper on a Bhutanese Buddhist monastery.

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9 *ibid.* 109–111.
12 *ibid.* 254.
Another common figure frequently seen at the apex of temple doorways is the Kirtimukha, 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 Kirtimukha. Kirtimukha 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 toraṇas in India, but my search has been admittedly cursory. One can point to a Garuḍa above a temple arch in the eighth-century Kangyur temple pictured in the Huntington Archives (scan number 0008953). According to A. Morandi and C. Tosto, one prominent snakebite doctor in Kerala has an image of Garuḍa over the door of his home. 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 Suśrutasaṁhitā:

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

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 Pañcami. 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 toraṇas 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...
half of the seventeenth century from eastern Tibet (see Figure 5.6). Similarly, see the thirteenth-century carved wooden manuscript cover from central Tibet (Figure 5.7).

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). See also Figure 5.9, where Garuḍa adorns this stone Mahākāla statue from central Tibet (fifteenth century) in a *torāṇa*-like position.

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. 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 *Vajrapāṇiḥhayagrīvagaruḍasādhana* 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.” Note that Hayagrīva is a deity found across sectarian divides. I am aware of Vaishnava, 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).”

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17 ibid. 314.
19 ibid. 245.
20 Lokesh Chandra 1986: 259.
Figure 5.1: Toraṇa-Garuda 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 torana over the Golden Gate (sundhokā), 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 toraṇa 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: Toraṇa-Garuḍa carved on thirteenth-century Tibetan manuscript cover • Figure identified by and photo excerpted from RHIE 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 “Vajrapāṇihayagrīvāgaruḍa” in the Zanabazar Museum of Fine Arts, Mongolia • Photo: Glenn H. Mullin and B. Batbold, [http://www.himalayanart.org/image.cfm/50096.html](http://www.himalayanart.org/image.cfm/50096.html)
Figure 5.11: Woodblock of Garuḍa-feathered Hayagrīva of Atiśa • #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 pītuḥ adhyāgiṣṭhāḥ). 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.

Now regarding social class, both of these examples involved Brahmans. 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 Brahman, 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 Gāruḍiki who remains in her home while patients are brought to her and a lower-class Jāṅguliki 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 Saṃhitāsāra, 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
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, 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, sādhaka 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.…  

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, 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-

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23 Putraka refers to the second of four categories of tantric initiates, the others being samayin, sādhaka, and ācārya. Since these categories are not clearly distinguished here, I am uncertain about what putraka entails in this text.

24 From Slouber 2011b: 25–26. The edited Prakrit for this verse is: je thiraïttā gurukulavivāddhiā suddhamaggasamllaggā / te hoṃti ṇarā saaaṃ siddhibhāaṇā salakammesu // 3 // And the edited Sanskrit translation: ye sthiracittā gurukulavivardhitāḥ suddhamārgasamllagonāḥ / te bhavanti narāḥ saddā siddhibhājanām sarvakarmasu // 3 // The edited text of the commentary: anena prakaraṇapratipāditasādhiyaphalaviṣayādhihikārināṃ nirūpayati / tathā hi ye sthiracittā ity anena samyagvyayāsaktipātataṃ pratipādyate / nu hi paramesvarapradhānāsaktipātāṃ antaṃra saarvasiddhibijāmāṃ sravacittavatvāṃ samśayādivikulapuṣṭitaṃ jāyate / gurukulaprasāddhitāḥ ity anena guruvarusaśvarāśhānaśatrāśhnayatamāṃ dharātāsāmarāpantaṃ sādhanāśaktipātāṃ pratipādyate / tathā suddhamārgasamllagānāḥ ity anena dīkṣālābhasamanantaramāṃ saṃyogasūnghitaputrakādikriyākālaṃ pratipādyate / yato nīkṣmatāvā nīyamāntikakriyāvanuśhānaniṣṭhatamāṃ mantrārdhānaśtrānaparattayā gurucaraṇādikāmāṃ ca putrakasūnghitādikarma ca śuddhamārgaḥ / phalabhāsānāṃ vaśikaraṇādyarhyayā vānushhāyamānāṃ etad asūdhino mārgaḥ / evamvādās tu narāḥ saddā sarvakarmasu siddhibhājanāṃ bhaavantī ti anena sampārṣṇādhihikāriṃsāḥsānānāṃ eva sārvaḥ sārvasu prakaraṇapratipādyate su kriyāvīśesu yathoktalakalpaṭaṃ saha bhavatī uktam / asampārṣṇālakṣaṇo ṣaṃāṃkāri padaṃ kṣaṃiṃ cāt karmanā pāṭhaśiddhāvidyāgadādādis-ādhye phalabhāg bhaved iti //

25 Kriyākālaguṇottara 4.23cd: prasthāne calito vaidyāḥ śakunāḥ itāni 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” (tārkṣyahasta) that I analysed in the previous chapter is akin to the snake-charmer’s “Hood-shaped hand” (bhogahasta). The Kriyākāla-guṇottara’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 (lokaṇāṁ pratya-yārthaṁ tu mantraṇaṁ 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 Nārāyaṇya 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...
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. 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 Matacakreśvarī. Some effects of note are described at some length in one part of the chapter: crop protection (sāsarakṣaṇa), controlling nāgas (nāganigrāha), and destruction of poison (viṣanāśana). 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 (nāganigrāha). The practitioner, apparently without a shred of fear toward the powerful nāgas, approaches the pond where they live (nāgakūṇḍa) 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. 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 Gāruḍa. 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) 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,

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26 Personal communication.

27 Sanderson, 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.

28 Compare 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 Buddhakapālatantra, chapter 4, being edited by Mei Isaacson, Harunaga Isaacson, Luo Hong, Xuezhu 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 daṣṭakaś caiva tyaktvā gāruḍikā sarvve kāladaṣṭo vadanti ca.

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 Gaṇeṣa 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:

“...becoming equivalent to Vainateya.”
“...recalling oneself as Garuḍa...”
“...his body made into Garuḍa...”
“By Garuḍa’ means by the mantra practitioner whose spirit has been made into Garuḍa.”
“Then he becomes peerless, O Goddess, just like Garuḍa.”
“The mantra practitioner, equal to Vainateya, [would be capable of] removing thousands of loads of poison.”

Therefore, some texts use the language of “becoming,” whereas others tend more toward “being like.” The Buddhist Jāṅgulisādhana mentions garuḍeśvaratvaṃ, “becoming Lord Garuḍa” as a possible result of the visualization practice. The Tvaritāmūlasūtra promises that one who recites the Tvaritā spell would have Śiva, Tvaritā, and Garuḍa existing as a triad in his body. 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.

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30 Tvaritājñānakalpa, verse 53: vainateyasamo bhavet.
32 Tantrasadbhāva 26.50: garuḍikṛtavigrahaḥ.
33 Commentary to Saṃhitāsāra 96: garuḍena garuḍīkṛtātmanā mantriṇā.
34 Śrīvidyārnava, p.401: tato bhavati deveśi vainateya ivāparah.
35 Jñānārṇava 19.33ab=Tattvacintāmaṇi 22.89ab: vainateyasamo mantri viṣabhārasahasākasīm.
36 Sādhanamālā #121, p.253: garuḍeśvaratvaṃ kavitvaṃ sarvāstivasvidhāvatvaṃ sarvābhārasahasākatvaṃ bhavati na saṃdehaḥ /
37 Tvaritāmūlasūtra 1.92: yastvimaṃ bhīṣate vidyāṃ sakṛuccāraye 'tavā / devi devaśca garuḍastritāvaye 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, 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 worldview 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.

38 Personal 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 Nilakaṇṭha’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 Yogaratnāvali, the many unedited Tvaritā texts, the unedited two-thirds of the Saṃhitāsāra, the Jain Jvālāṁālinikalpa, Vidyānuśāsana, and Khagendramanidarpana, 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.”

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.

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

1 Isaacson 2010.
2 Chapters 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. I dispensed with the other three manuscripts 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, # 5 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", and "D"), both offshoots of a no longer extant "β"). Therefore, when a reading agrees between the palm-leaf 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 rules—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, and D).

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3Namely those filmed by the Nepal German Manuscript Preservation Project as reel numbers B25/32 ("P alm"), E2189/6 and B120/11 ("Pr"), and A149/2 ("D").

4Namely NGMPP reel numbers C30/6 ("D"), B120/3 ("D"), and B19/5 ("Pr").

5Easily accessible at [http://www.uni-hamburg.de/NGMCP/NGMCP.nl5light_e_e.pdf](http://www.uni-hamburg.de/NGMCP/NGMCP.nl5light_e_e.pdf).

6Regarding the “mechanical” approach to textual criticism, see A.E. Housman 1922: “The Application of Thought to Textual Criticism.”
**PAm. “Palmleaf”**

**Title:** Kriyākālaguṇottara  
**Script:** Nandināgarī/Pāla  
**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 PAm’s final colophon and the important historical information it offers. Of particular interest is identifying the location in which it was written, Dhavalasrotapura, and the status of the ruler “Mahāsāmanta” Ratnadeva (Ratnadiva [sic]).

Catalogers have generally fared poorly with the script of PAm. A few notable features to look for include deletion of an akṣara with a thin vertical mark above it, alternating prṣṭhamātra and “modern” Devanāgarī e and o vowel marks, and the non-initial vowel i written as an “afterthought.” A few notable ligatures include rṇṇ, dhā, and dhye.

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9. For a full discussion of the colophon and related issues see Sloub 2007, available online.  
10. Cf. PAm 42v, line four, in the transcription example.  
11. See PAm 12v, line one: kuli”.  
12. Cf. PAm 42v, line three, in the transcription example.  
13. Cf. PAm 42v, line five, in the transcription example.  
14. Cf. PAm 47v, line two.
Transcription Example:

Transcription of “Pāṇini” folio 42, NGMPP B25/32

Line 1: yas tu sarvāṇi rūpāṇi drayāmiśrāṇi tu kānyāta // sa caṇḍālam iti jñeyaih ācārayai bhūtataṃtriṃ kānyāiḥ / pūrvoṣu ca sthāneṣu yo mudrāṇi na pra-
Line 2: yacchati / sa yonyāntaram āpanno vivastraś caiva tiṣṇhati / bho guhyaketi brāhmaṇaḥ maḥāsaṭveti kṣatriyaḥ / bho naṃdiketi vaiṣyam ca ko sā-
Line 3: dhuḥ sūdra–r–ucyate / itareṣāṃ ca varṇāṇāṃ yatheṣāṃ abhīhbāvyetā // * // iti kriyākālaguṇottare bhūtalakṣanapaṭalāḥ // * //
Line 4: kārttikeya uvāca // [bhū]ye tu bhūtādhipā maṃtrā vidyā ca vrṣabhadhvajaiḥ / teṣāṃ lakṣāṇabhūtam ca nāmotpatīṃ pṛthakapṛthak / karmapūrja
Line 5: yathāsthānaṃ kathayasva pṛṣādataḥ / isvā uvāca // maṃtrāś ca vividhā vatsa uttāmadhamadhyamaḥ / teṣāṃ karmakriyārūpaṃ arccanaṃ ca pṛthakapṛthak /
Pr₂₈, “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.
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 dahanāśvayugāṅkite /
pakṣe phāḷgunāsukle tu tṛṭiyāyāṃ tithau ravau //
śivarāmasya pautreṇa viśvanāhasya sūnunā /
likhiṇī vaiḍyadevena kriyākālaguṇottaram //

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 D₀. It may be at this point that the two halves went their separate ways. D₀, 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 D₀, and another at the starting page of Prᵢ’s latter half. D₀ reads: ata uttaraṅgantaḥ ⟨pustakāntare ******⟩. I take this note to essentially mean that there is more to the text than what is given here. In Prᵢ (in the same hand and writing size) the following note occurs on the starting page of chapter twenty: itaḥ pūrvgraṅthāḥ ⟨pustakāntare⟩, meaning there was more to the text preceding that page. D₀ could not have copied solely from Part 1, because the last line of chapter nineteen, which is present in D₀, is on the first line of Part 2.

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¹⁵Prᵢ 134⁴, 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 śidhra ucyate / itareśaṁ tu varṇānāṁ

Line 2: yatheṣaṁ tu prabhāsayet / / / iti kriyākilagunottare bhūta-aṣṭamaḥ paṭalāḥ // 8 // kārtti-

Line 3: keya uvāca // ye tu bhūtādhipā mantrā vidyāś ca visahārināḥ / teṣāṁ lakṣaṇarūpa ca nāmotparttiṁ pṛthak pr

Line 4: thak / karmapūjā yathāsthānaṁ kathayasva pmsādhahāḥ // / / īśvara uvāca // mantrāś ca vividhā vatsa uttамā-

Line 5: dhamamadhyamā / teṣāṁ karmakriyārūpaṁ arcanaṁ ca pṛthak pṛthak / utpattitirvidhān teṣāṁ tāṁ nicodha samā-

Line 6: sataḥ / uttamā śivaśaktibhyāṁ unmattā maṃtravidyayā / madhyamā mama kā* (ye) tu te rudrāḥ parikirttitāḥ /
Dc “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
Aksaras 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 granthasaṃkhyā.

Notable scribal features include:

- Prāthamātra vowels used occasionally, suggesting that they were present in the script of an exemplar: \(\text{उँ} \text{(32^4)} = \text{cuṃḍe}\).
- Gemination after consonants in all of the manuscripts consulted, however only in Dc is there gemination before certain consonants. It is common especially in the case of \(t\) preceding \(ya\) or \(sa\): \(\text{क्म} \text{(25^1)} = \text{nṛttya}; \text{व्त्र} \text{(25^8)} = \text{vattsa}\).
- Metathesis self-corrected by scribe: \(\text{वां} \text{(1^8)} = \text{वांशा}\).
- The following is the manuscript’s spacefiller/hyphenation symbol used sporadically at the end of lines: \(\text{र्} \text{(27^6)}\).
Transcription of “D₃” folio 25", NGMPP A149/2

Line 1: lākṣaṇair yuktah sa bhavet kṣatriyo grahaḥ // samaṃṭād yo nirikṣeta jmṛḥbhave kampate punah // gāyate nṛttyate caiva kupyate kroṣate punah // gāvo dhunam dharas caiva

Line 2: karmānte kaṇāṇi ca // vanīgyṛṭthihīvanam ca kathāsu pratirajyate // pīṭhastraṇāyaś caiva pīṭhamālyānulepanah // vaiśyam etene rūpeṇa guhaṃ viṃḍyā-

Line 3: d vīcakṣaṇah // yas tu mūtrapuruṣam ca kuryate viṃḍyāny api // hastābhyaṃ spṛṣyate meḍhamā asucim cāpi marddate // vacanaṃ ca na grīḥnati nāttmānāṃ nābbhījā-

Line 4: nati // śiraś cālayate nittyaṃ śūdraḥ sahāsavittham // yas tu sarvāni rūpāni vyātimārāni tu kārayeta // caṃḍālam iti jñeyyaḥ acāryabhūtataṃtriṃkaiḥ

Line 5: // pūrvokeṣu ca sthāneṣu yo mūdraṃ na praśādaṃ caiva tisṭhati // bho guhyaketi brāhmaṇaḥ sahāsavittham // bhogasa-

Line 6: terti te vaiśyam he śādha śūdra uṣyate // itareṣaṃ tu varṇāṃ atyaheṣaṃ tu bh (ā) ṣatām // iti kriyākālaguṇottare aṣṭamaḥ paṭalaḥ // // kārttikēya u 받아

Line 7: ca // ye te bhūtādhipā maṃtrā viṃḍyāś ca viṣahārīṇāḥ // teṣaṃ lākṣaṇarūpam ca nāmottpattīṃ pṛthak pṛthak // karmapūjā yathāṣṭhāṇān kathayasaṃ praśādaṃ //

Line 8: iśvāra uṣyāca // maṃtrāṣ ca viviśdha vattvam uttamadhamamadhyamā // teṣaṃ karma kriyārūpam arcanaṃ ca pṛthak pṛthak // utpattitrividhāṃ teṣaṃ tām 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. 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 from P), 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,

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16 Special 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.\textsuperscript{13} The other manuscripts cannot be precisely dated at this time.\textsuperscript{18}

Rationale for the Stemma Chart

\(\gamma\) and \(\beta\) are Separate Branches of \(\Sigma\)

From the most cursory survey of variants, it is evident that the extant Nepalese manuscripts fall into two groups: one descended from \(\gamma\) and the other descended from \(\beta\). One can infer that the two are related by way of their hyparchetype \(\Sigma\), because of a number of conjunctive errors.

Consider the corrupt 9.17b with its various nonsensical readings.\textsuperscript{17} It seems that by the time of \(\Sigma\), this pāda was conflated with that of 9.18b. Consider 9.18, 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 \(\Sigma\) as a common ancestor.

\(\text{P}_{\text{ALM}}\) descends from the hyparchetype \(\gamma\)

Proving the existence of the \(\gamma\) 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 \(\text{P}_{\text{ALM}}\) not be copying directly from \(\beta\)? Is \(\gamma\) necessary as a hyparchetype? One piece of evidence for \(\gamma\), admittedly not firm proof, is a series of illegible characters in the hyparchetype of \(\text{P}_{\text{ALM}}\) which \(\text{P}_{\text{ALM}}\) marks as horizontal lines (\(\text{P}_{\text{ALM}}\) 142\textsuperscript{1}1). Neither \(\text{Pr}_b\) (160\textsuperscript{v}3) nor \(\text{D}_c\) (86\textsuperscript{r}1) are missing the syllables, therefore \(\beta\) must have the complete verse, and \(\Sigma\) would also be complete. A possible criticism of this hypothesis is that \(\Sigma\) was missing the text, but \(\beta\) improvised a reading to fill the lacuna. However, one thing is certain: \(\text{P}_{\text{ALM}}\) is not copying from a lacunose \(\beta\), because \(\text{Pr}_b\) and \(\text{D}_c\) independently read a complete verse. Therefore, it is likely

\textsuperscript{17}Note that the date 1353 CE assigned to \(\beta\) is tentative. It is actually the date found on manuscript \(\text{Pr}_a\), but I have concluded that \(\text{Pr}_a\) cannot possibly be this old, and that it is likely copying the date of its exemplar, in this case theorized to be \(\beta\).

\textsuperscript{18}I have tentatively assumed \(\text{D}_a\) to be more recent than \(\text{Pr}_a\) based on script and condition of the paper. I believe \(\text{Pr}_a\) copied from \(\beta\) earlier than \(\text{D}_c\), because of certain passages of lacunae which are slightly larger in \(\text{D}_c\) (Cf. \(\text{Pr}_a\) 7\textsuperscript{r}–8\textsuperscript{r}; \(\text{D}_c\) 4\textsuperscript{v}–5\textsuperscript{v}). My thought here is that the manuscript \(\beta\) would have been damaged by mold by the time \(\text{Pr}_a\) copied, and this condition worsened by the time of \(\text{D}_c\).

\textsuperscript{19}Verse 9.17 begins trāyāṇī sarva˚ in all manuscripts (\(\text{P}_{\text{ALM}}\) 43\textsuperscript{v} (misnumbered 42\textsuperscript{v}), line five; \(\text{Pr}_a\) 28\textsuperscript{r}, line two; \(\text{D}_c\) 28\textsuperscript{r}, line two; \(\text{D}_a\) 26\textsuperscript{r}, line two; \(\text{Pr}_b\) 49\textsuperscript{r}, line six, through 49\textsuperscript{r}, line one; \(\text{D}_a\) 31\textsuperscript{r}, line six).

\textsuperscript{20}Verse 9.30 begins ete pañca mahāmantrā in all manuscripts (\(\text{P}_{\text{ALM}}\) 44\textsuperscript{v}, line four; \(\text{Pr}_a\) 28\textsuperscript{r}, line three; \(\text{D}_b\) 28\textsuperscript{r}, line three/four; \(\text{D}_c\) 27\textsuperscript{r}, line two; \(\text{Pr}_a\) 50\textsuperscript{r}, line one; \(\text{D}_a\) 32\textsuperscript{r}, line seven).
that these illegible syllables reflect a manuscript that is intermediary between $\Sigma$ and $P_{\text{ALM}}$ and I call that manuscript $\gamma$.

**$D_b$ and $P_{\text{RA}}$ descend from $P_{\text{ALM}}$**

Manuscripts $D_b$ and $P_{\text{RA}}$ clearly descend from $P_{\text{ALM}}$. This is evident in $P_{\text{ALM}}$’s countless major and minor mistakes carried through to $P_{\text{RA}}$ and $D_b$ that do not occur in the $\beta$ manuscripts. Take the opening words of chapter 9, for example (as in $P_{\text{ALM}}$’s transliteration example). In $P_{\text{ALM}}$ there is a mistake: “[bhūṃ]ye tu.” The scribe of $P_{\text{ALM}}$ caught himself and deleted the extra syllable with a tiny vertical dash mark, but $D_b$ and $P_{\text{RA}}$ did not understand, reading bhūṃ ye tu ($D_b 27^7\gamma$) and bhūye tu ($P_{\text{RA}} 27^6\gamma$) respectively.

The final word of chapter 9 offers further confirmation. $P_{\text{ALM}}$ reads the corrupt and hypometrical “kāyet” against $\beta$’s “kārayet.” The figure to the right shows why $D_b$ and $P_{\text{RA}}$ read the even more corrupt “kāyete.” Note that $D_a$ and $P_{\text{RA}}$ read the virāma of the previous line as an extra ekāra of “kāyet.”

That $D_a$ is copying directly from $P_{\text{ALM}}$ and not through an intermediary is evinced in the case of an eyeskip lacuna precisely equal to one line of $P_{\text{ALM}}$ (Beginning of chapter 10, $D_a 30^\gamma$, line four, skips line three of $P_{\text{ALM}} 47^\gamma$).

**$D_c$ and $P_{\text{PB}}$ descend from hyparchetype $\beta$**

Demonstrating the existence of the $\beta$ hyparchetype is relatively simple. One need simply show that $D_c$ and $P_{\text{PB}}$ share errors, and that neither is copying directly from the other. Take, for example, 9.14a, which corruptly reads kalakalaśena namo in the $\beta$-derived manuscripts. Also, in the Rakṣā-patiḥala (Chapter 24), the $\beta$ group shares a very lacunose section that is not missing in the $\gamma$ group: $D_c 65^\gamma$–66$^\gamma$ and $P_{\text{PB}} 116^\gamma$–117$^\gamma$.

One can be certain that $P_{\text{PB}}$ is not copying from $D_c$, nor vice versa, because often $D_c$ is missing more text in the lacunose sections of the $\beta$ group. This clearly demonstrates that $D_c$ is not the exemplar of $P_{\text{PB}}$. It also suggests that $D_c$ was copying from a later, more damaged form of the $\beta$ exemplar. Take as an example the opening of the third paṭala ($P_{\text{PB}} 7^\gamma$–8$^\gamma$; $D_c 4^\gamma$–5$^\gamma$).

**$D_\alpha$ descends from $P_{\text{PB}}$**

The final relationship to be demonstrated is that of $D_\alpha$ and $P_{\text{PB}}$. There is a comment written in the same hand on both $D_\alpha$ and $P_{\text{PB}}$. 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 $D_\alpha$. For a full explanation, see the colophon section in the description of manuscript $P_{\text{PB}}$. For numerous shared lacunae, see $D_\alpha 22^\gamma$ and $P_{\text{PB}} 34^\gamma$. 
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

corr. Corrected reading (high certainty and small correction)
em. Emendation by M. SLOUBER (medium to high degree of confidence)
em. H.I. Emendation by H. ISAACSON
em. SANDERSON Emendation by A. SANDERSON
conj. Conjecture by M. SLOUBER (low to medium degree of confidence)
conj. H.I. Conjecture by H. ISAACSON
conj. SANDERSON 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
PRa “Pracalit Manuscript B,” NGMPP reel numbers E2189/6 and B120/11
Dc “Devanāgarī Manuscript C,” NGMPP reel number A149/2
β PRa and Dc.
Σ All Manuscripts Consulted, i.e. P alm, PRa, and Dc at a minimum
Mv “Mantravimarsini,” used only for parallels in Kriyākālaguṇottara chapter 5
GP “Garuḍa Purāṇa,” used only for parallels in Kriyākālaguṇottara chapter 6
YOGR “Yogaratnāvali,” used only for parallels in Kriyākālaguṇottara chapter 30
unmet. Unmetrical
hypo Hypometrical, too few syllables or syllabic instances
hyper Hypermetrical, too many syllables or syllabic instances
om. The reading is omitted by the manuscript without gap
pc The intended reading after correction
ac The reading as written in the manuscript (before correction)
† The text within the cruxes is deemed corrupt and no conjecture is offered
* An illegible syllable
=देव—metathesis of syllables self-corrected by scribe
reading is written by a second hand
asia The reading is non-standard, but allowable in Aiśa Sanskrit
r The recto side of the folio
v The verso side of the folio
ma-sipulā 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
प्रथम: पटलः

प्रणम्य जिर्सा देवं श्रीकण्ठसमुया सह ।
कलया कवितं कान्तममुलक्ष्यश्रमदम् ॥ १ ॥

॥ कवित्काय उवाच ॥

विविधं में शुंतं तन्त्रं लोकं आध्यात्मिकारकम्
सिद्धृतिस्वरूपं सर्वं ल्योकं परमेष्ठ ॥ २ ॥

न शुंतं गार्धा किंवितस्वरूपायकारकम्
तमाचतव सुरंक्षेत्रम सम भतस्तम गंधसु ॥ ३ ॥

लक्षणानागाजीनां गमेन्तितितिमोघेयः;
रूपं सर्वप्राणानां व्यानारणां च जातकम् ॥ ४ ॥

ग्रहवक्षशिष्यानां शाक्तिनां च लक्षणम्
वालधः ब्रह्म वे कृर्ति पीड़नेति नित्यनिन्द्रणः: ॥ ५ ॥

नारीग्मृहः ये तु तेघं कथ क्रमसः
गोनासानं तु देवं वृषिकानं तु लक्षणम् ॥ ६ ॥

अन्ये उषि विविधं हुष्टारामः: कृष्टित्वयः ॥

Σ = All MSS; β = PrdDc; Incipit: ॐ नमः िशवाय ॥

1d अमुन्तेश्वरवन्दम् [ conj., अमी] मु] तीजयुतप्रवं Prs, अमतोगु जशुमतं D, अमति-जयु मुमयां PrdPrd, अमति-जयु मुमयां Prd ॥ ॥

4d पीड़कारकम्: प्रयत्नं शुरुणपूर्वका संववाका सर्वम् धाम ॥ ॥

6a नारीग्मृहः [ om. H.I., नारीग्मृहः अं ॥ ॥

6b गोनासानं तु देवं वृषिकानं तु लक्षणम् ॥ ६ ॥

1b Cf. Abhinavagupta's opening āryā to Īśvarapratyabhijñāvivṛtivarṣavini 1.5: पद्मसन्योजनानवन्दिकावन्दिकरोणां बृहस्पतिः।

4d गोनासानं तु देवं वृषिकानं तु लक्षणम् ॥ ६ ॥

1b Prd has the akṣara सु in the margin over the म of श्रीकण्ठसमुया, but it is not clear if this is the intended insertion point. ॥ ॥

6a नारीग्मृहः [ cf. Kriyākalāgunaottana 21.39c: गोनासानं तु देवं वृषिकानं तु लक्षणम् ॥ ६ ॥

4d Here and typically for this word, Prd writes the भ of वानारणां with a conjunct that looks more like ि. Here D's variant may suggest that Prd is copying this feature from the भ archetype. ॥

The verb must be understood as active, although the form is passive. ॥

6a नारीग्मृहः [ cf. Kriyākalāgunaottana 21.39c: गोनासानं तु देवं वृषिकानं तु लक्षणम् ॥ ६ ॥
वरा गुरु ते वच्चाः। साहा याः सा कायम् च ॥ ७ ॥

मम देवश जो महादेव दीनानाम् ॥ १ ॥

ईश्वर उवच ॥

एषः तेन तत्र सदाहस्वः।

दीनानाम् ॥ १ ॥

सो वै सोम सञ्जयकः।

न तेन रन्हतिन्सदीहलोपे पर्ज च।

स ज ब्रह्मा स वैविषयः।

गर्हात्मा पुरूर्द्र: ॥ १ ॥

स हः सौम सूयो वा ईश्वरो यश सदासिवः।

7c कोंतवियः: [corr., कोंतवियः Pr_P_AIM hyper, कोंतवियः D_c] 7d असाह्यः: [corr., असाह्यः Pr_P_AIM, असाह्यः D_c]

8a जानोऽः [D_P_AIM, [आ] [आ] जानोऽः P_AIM ac, जानोऽः Pr_a] 8b मन्त्रालसपूर्वः [D_c, मन्त्रालसपूर्वः P_AIM hyper 8c दीक्षिताः [Pr_P_AIM, दीक्षिताः [ना P_AIM ac 8c समायः: [em., समायः Pr_P_AIM, समायः P_AIM 8d साख्यः [Pr_P_AIM, साख्यः P_AIM 9a मन्त्राद्वं च [Pr_P_AIM, वृत्तानां च P_AIM hyper] 9b मन्त्राद्वं च [Pr_P_AIM, वृत्तानां च P_AIM hyper] 9c—d देवसिद्धः [P_AIM, देवसिद्धः वृद्धः D_c, देवसिद्धः वृद्धः Pr_a 9d नान्याय कोंतवियः [em., नान्याय अकोंतकौः P_AIM hyper, नान्याय कोंतकौः Pr_P_AIM, तृतीय यवः [Pr_P_AIM, तृतीय यवः Pr_P_AIM, तृतीय यवः D_c, तृतीय यवः D_c] 10a तत्त्व समायः [P_AIM, तत्त्व समायः Pr_P_AIM, तत्त्व समायः D_c, तत्त्व समायः D_c] 10b अकोंजः [Pr_P_AIM, अकोंजः Pr_P_AIM, अकोंजः D_c, अकोंजः D_c] 10c—d द्वितीय यवः [Pr_P_AIM, द्वितीय यवः Pr_P_AIM, द्वितीय यवः D_c, द्वितीय यवः D_c] 11a कोंतवियः [Pr_P_AIM, कोंतवियः D_c, कोंतवियः D_c] 11b तन्त्रः [Pr_P_AIM, तन्त्रः D_c, तन्त्रः D_c] 12a देवः [Pr_P_AIM, देवः D_c] 12b पर्जः [Pr_P_AIM, पर्जः D_c] 13c स् [Pr_P_AIM, स् D_c, स् D_c] 13d गर्हात्मा [em., गर्हात्मा P_AIM, गर्हात्मा D_c] 14b सदासिवः: [Pr_P_AIM, सदासिवः D_c]

7d साख्यः च [for साख्यः च metri causa. 9b After 9b, the β manuscripts have this line: एकज संस्थितं सर्वं कथासन्त्रि: ॥ १ ॥ ९c ९cd of the edited text has been conjecturally moved from the position it is found in the manuscripts. There, it is preceded by the line: गाण्ड मन्त्राद्वं च मिद्यां वच्च: म-उतमसम् | (where the only variant is β's lack of the hiatus-filling –m– after वच्च) and that pair of lines occurs following verse 11. The fact that the first line (गाण्ड मन्त्राद्वं च मिद्यां वच्च: म-उतमसम् |) 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 देवेण्य, 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 देवायाः: in the sense of रक्षयः। 12c सो वै [The pronouns स और एव: are commonly handled with normal visarga-sandhi in the Tantras, Epics, and Buddhist hybrid Sanskrit, although in 14c we have the expected स औ वै. 13d Cf. Padmasāṃhitā १०.९२२: नौ: नान्याया वर्मः कथासन्त्रि: गर्हात्मेऽव, where context is Gāruḍa mantra rituals. 14a सोम lacks visarga due to the meter.
एवं सर्वागतों देवं सर्वस्यापि परापरः \[14\]

यदिच्छा ध्यायते योगी तत्कामफलम: शिवः।
ते ज्ञात्वा सिध्धते मन्त्री नायन कार्य विचारणात् \[15\]

इति क्रियाकालगुणोत्तरे प्रथम: पदलः

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14c एवं सर्वागतों देवं \[Pr_bD_c, पदं सर्वं \]
15a यदिच्छा \[Pr_bD_c, यं कालाल्\] \[Pr_a\]
15a ध्यायते \[Pr_bA_l, योधवत् D_c\]
15b फलदः \[D_c\]
15d कार्यविचारणात् \[Pr_bA_l, कार्यं विचारणा Pr_bD_c]\n
15d नायन कार्य विचारणात् is a fixed expression in the tantras with the sense of नायन कार्यं विचारणा.


II ईथर उवाच

गाःडवस्य पुरा वस साध्यासाध्यम लक्षणम्।
तज्ञात्वा तत्त्वो धौरः पश्चात्कर्म समारम्भे। ॥ १ ॥

यक्षय्राहाणां च शाक्तीनां च लक्षणम्।
तत्समासाध्यतु वस कथायत्भं यथार्थं:। ॥ २ ॥

नागास्तु विहिथा: प्रोका विभादिवायातु स्मृता:।
विहिथाय सतुरो वर्ण: पृथ्वेनोपलक्केतु ॥ ३ ॥

ब्राह्मण: श्रुति वैश्याः: श्रुत्तश्रेव उदाहता:।
विहिथाय श्री संबन्धे वर्णपुष्पम मेव:। ॥ ४ ॥

विश्रु उद्भृत्री जाता में जातात्व श्रुति:।
ब्राह्मणात्तु मेष्टो नागास्ते जाता गण्यमादेन। ॥ ५ ॥

मन्त्रे च स्थिता: श्रुता दियर ये मेष्टप्रण:।
ब्रह्मजाते समास्यात्ता अन्तर्धातानुबारिण:। ॥ ६ ॥

क्रुद्धाजातात्त्वाय चायने कथ्यनाव महाज्ञान।
अन्ये श्री माराजानो नागराजश्रेष्ठाः। ॥ ७ ॥

अनंतेविद्वृतं अतं श्रुता।

$\Sigma = \text{All MSS}; \beta = \text{Pr}_k D_e$

1b साध्यासाध्य | P$_{\text{ALM}}$ साध्यासाध्य$|:\text{स्व:} | \text{Pr}_b | \text{साध्यासाध्य} = \text{D}_b^{\text{hypo}} \quad \text{बक्षण:} | \text{Pr}_k \text{P}_{\text{ALM}} | \text{बक्षण:} (तु) \text{D}_c \quad 1c$

1c तज्ञा | [\text{em.}] \quad \text{वं \text{1c} तज्ञा: | D$_{\text{P}_{\text{ALM}}} | \text{तत्त्वो \text{Pr}_b 1d | \text{पश्चात्कर्म: | P}_{\text{ALM}} | \text{पश्चात्कर्म:} \text{Pr}_k \text{D}_e | 2c | \text{तत्समासाध्यतु: | P}_{\text{ALM}} | \text{साध्यासाध्य:} | \text{Pr}_b | \text{पत्तमान्तः} | \text{Pr}_k | \text{पत्तमान्तः} = \text{D}_b^{\text{hypo}} | 2d | \text{वथर्षेयं: | \text{Pr}_k \text{P}_{\text{ALM}} | \text{वथर्षेयं:} \text{D}_c | 3a$)

3a विहिथा: | \text{cort.} \quad \text{विहिथा: \Sigma} \quad 3c \quad \text{विहिथात} | \text{Pr}_k \text{D}_c | \text{विहिथा: P}_{\text{ALM}} \quad 3c \quad \text{वर्ण: | \text{Pr}_b | \text{वर्ण:} \text{D}_c | \text{वर्ण:} [\text{स्वा:}] | \text{वर्ण:} \text{Pr}_k | \text{स्वा:} | \text{Pr}_b | \text{स्वा:} | \text{Pr}_k \text{P}_{\text{ALM}}$)

3d पृष्ठक्केनोप | P$_{\text{ALM}}$ पृष्ठक्केनोप$|:\text{देव:} | \text{Pr}_b | \text{देव:} | \text{Pr}_k | \text{देव:} | \text{Pr}_k$)

3a ब्राह्मण: श्रुति वैश्याः: | \text{cort.} \quad \text{ब्राह्मण: श्रुति P}_{\text{ALM}} | \text{ब्राह्मण: श्रुति: बैश्याः:} | \text{D}_c | \text{ब्राह्मण: श्रुति बैश्याः:} | \text{Pr}_b | \text{बैश्याः: | D}_c | \text{बैश्याः:} | \text{Pr}_b | \text{बैश्याः: | D}_c | 5b$)

5b में有一点$ | \text{D}_c | \text{सम्बन्धे: | D}_c$)

7a \text{Cf. Mahābhārata 1.14.}

7a \text{Isānaśīvagurudevapaddhati 2.39.5ab: दियर ये क्रुद्धानव: सम्बन्धे कथ्यप्रण:।}
ये प्रहासे च वे नामा लोकपालाः ते स्मृता: इ ॥
पृथ्वीमूर्तिः सव त्वन्यंगोऽस्मेच्छया ।
P₃₁.department.1
पालयति जगस्तच सव यस्मेनुपु व्यापका: इ ॥
तेषां जातान्तु ये कैचित्तिः विद्या उदाहरता: ॥
P₃₁.department.2
पालयातातिरिश्वचिमुखा मनुजा: काम्रूपिण: ॥
P₃₁.department.3
अविश्या मातुप्रे लोकं विचारानि सहीतले ।
P₃₁.department.4
अन्ये उपदानिः प्रोक्ता व्यतराते प्रक्षीतिता: ॥
P₃₁.department.5
बैभ्या श्री पीतवर्णस्तु युध्दः कृणा उदाहरता: ॥
P₃₁.department.6
परमान्ताच सवयं च ततुर्वेषः पृथक्पथः ।
P₃₁.department.7
बैलोक्यचारिणी अद्या दिव्योद्वेषानातिषिण: ॥
P₃₁.department.8
दिव्यमाल्यमिर्मारस्ते श्री दिव्यपूर्णोपपोषिताः: ॥
P₃₁.department.9
कासुपत्तराय दिव्यान्ते भेन मूर्ती पृथक्पथः ॥
P₃₁.department.10
अविश्यानां पुनःबयं समासच्चुदच्याः पुष्मुखः
P₃₁.department.11
पव्यते च रमेयुपु सहाय्यवस्तुनेयु प्राप्तः ॥
P₃₁.department.12
महापञ्चमस्ते रम्ये उद्यानारासंसर्गे ।
P₃₁.department.13
हिर्गदगीतिः वे सर्वं एषु व्यस्नेयु निव्येः: ॥
P₃₁.department.14
चत्तरेयु गृहे एकेश्या प्राकाराङ्गकोऽरोऽणे ।


Cf. Īśānaśivagurudevapaddhati 2.39.10cd: शुमाः प्रत्येक च तत्ता क्रियाः ब्रह्मानां: ॥ 14a Cf. Īśānaśivaguru- rudevapaddhati 2.39.6ab: दिव्यमाल्यमिर्मारस्ते नामाः सव भोज्याः: ॥ 15c Cf. Īśānaśivagurudevapaddhati 2.39.22: नशात्तिः श्री चापाणी साधारणे: पवातः ये च ॥ 17a Cf. Īśānaśivagurudevapaddhati 2.39.23: शुमात: च चापाणी उपेक्षानुपिपुष्टम्: ॥ गोविक्षेपिक्षिपनलेखानां स्वेयु ॥

8d ये प्रहासः... ] cf. 5.42cd: ये प्रहासे तु वे नामा वे नामाते प्रहा: स्मृता: ॥
गोकुले गोष्टिकोरारे यन्त्रशालागृहेऽ प्र.
अयासे अनात्मिते च अनात्मिते च ।
अन्ते सर्वत्रः गुर्जः स्थाने निवसय न । गोकुले

बहुपुष्पाभिनं पत्रशुद्धे दिनययातः।
कृष्णिया आश्रमकाले वैश्या मनमंकनकः ॥ २० ॥


शुद्रा वै सर्वभावातः तथा व्ययराजतः।
पूर्वे यामे चरेर्षामः मयादतः कर्मवर्ते ॥ २२ ॥


मैथूने च भेदतासां दम्पत्तोर्जलिते तु।
चतुरो वारिकान्तानानांगम तु धारयेत् ॥ २३ ॥

अण्डां तु शते दे च चतुराचारणोर्ते भुञः।

17d परमुक् | D, P kim | Pr, 18a गोकुले | D, P kim | 
19a आयः | Pr, P kim, गोकुले र Pr | 19a आयः | Pr, P kim, गोकुले र Pr | 
19b अम्मुरुन्तनेऽतु | Pr, P kim, अम्मुरु नेऽतु D | 
19c शुद्रा | P kim, शुद्रा P, Pr, D | 
19d नाना कृप्याय न | P kim, नाना कृप्याय न | 
20b अभ्यं | em, अभ्यं | 
20c आयः | Pr, आयः D, आयः |

21d मण्डः | | Pr, D, मण्डः क P, P kim |
21a “भवाः | Pr, P kim, “भवाः D, “भवाः |

22b अश्रुः | Pr, अश्रुः D, अश्रुः |

22c वैश्याः | Pr, P, कृप्याय वैश्याः |

23a “शाश्वाः | Pr, D, “शाश्वाः |

23d माना || P, P kim, माना |

24a अण्डां तु | P, अण्डां तु |

24b चतुराचारणोर्ते | Pr, चतुराचारणोर्ते |

24b शुचः | Pr, प्र, कृप्याय न प्र, प्र |

24b प्र, प्र |

20a Cf. Isānuśaṅgurudevapaddhati 2.39.25: वायुपत्तकोरायणशान्त वादयाः । मूर्खरत्नो वर्णित् ॥ बेचाराण्यां गृहं च।

19a आयामेयः | This appears to be case of the nominative plural आयः functioning as the base noun stem in compound. 20b अथः | Conventional, the 9th gana root अस conjugates in the parasmaipada (अथः). Here the atmanepada form should be अथः, but that would be unmetrical, so the “न” of the plural ending is retained. 21c चरित्रः (or sometimes चर्या in the MSS) functions as a generalized optative for both singular and plural.
एका सा जनते सप्री अण्डाना तु न संशयः ॥ २४ ॥
काौठीक मासि ये जाता अतिरीक्त विषोटकः।
रक्तस्तु धिग्रम्विषा अतिरीक्त मोगविस्तरः ॥ २५ ॥
मार्गीणिय तु ये जाता ध्वस्त ह्रस्वा तु ते स्मृता:।
रक्तेनात्मोगव्याध मन्दिविस्तारु ते स्मृता: ॥ २६ ॥
समाहे रश्ये सप्री जातामांस्तु अण्डकारः।
समाहे तु अतिनाने स्वपि भक्तये पुनः।
निन्दानाम् नवरस्तवा: य्रो पिंस: च ननुसंक्रमः ॥ २७ ॥
अण्डका: स्कूटिता वस्त: शलकाः इते चेतनः।
निन्दानादा निन्दियंत्रित्व विनानि चैविनितः ॥ २८ ॥
तत्तुनुतीये पश्चा समस्या चलङ्गः ।
उदिष्ट दशि: दस्तां सप्तवा अङ्कदेख समासि: ॥ ३० ॥
तदा िटै जाौया उरे: जराः।
उत्तमा मलचुर्वर: पुरया: उरो: सञ्जयसः ॥ २८ ॥
तत्ते इयो तु निन्दिता युपकार:।
भौतिकमेति समिवा जायन् उरोकरः।
दशला जयान्या सप्रोत्साहिबो च समासः: ॥ ३० ॥
भौतिकमेति शुद्धरुपेण आकृत्तो विविधपितः।
आहारे नान्दकार्याय च स्वभीमाय रक्षण रतः।
नवमो वैसम्वन्धादिशमो कालप्रोकरितः ॥ ३१ ॥

इति क्रियाकालगणोत्रे द्वितीय: पटलः
तृतीयः पटलः

॥ ईश्वर उवाच ॥

शणञ्ज्यदत्त समासेन सर्वनामकहिताधिनः।
देशता व्यालमुखि बलि लोके चाषविधा: स्मृता:। ॥ १ ॥

करालि च कपालि च वायवीि च तृतीयका।
शणञ्ज्ञुरात्तता तथा चोग्रा भीषणी विपरीतकी।
अद्वैतादेशा इमा: प्रोक्ता नवमि कालसंजिका। ॥ २ ॥

॥ कार्त्तिकेय उवाच ॥

कालसंज्जा तु किन्नाम कम्मिन्तथानेपु जायते।
किमिश्रवेदः विन्तिशेषसपूर्णां तु उपायते। ॥ ३ ॥

॥ ईश्वर उवाच ॥

सर्पस्य तालुके बलस्रुवः कालसंज्जनः।
विमुच्यति विन्तिघोरं तेन सा कालसन्धिनि। ॥ ४ ॥

बलितस्य तु नागस्य सुक्रिया भरणेन तु।

\(\Sigma = \text{All MSS; } \beta = \text{Pr}_b D_c\)

1a शणुञ्ज्यदत्त [Pr\(_b\) D\(_c\)] शणुञ्ज्यदत्प्र\(_{\alpha M}\) 1d लोके [P\(_{\alpha M}\) कली D\(_c\), तृष्णा लोके Pr\(_b\) hyp 1d विधातासु] [Pr\(_b\) विधान D\(_{\alpha M}\), 2c कुर्णा [Pr\(_{\alpha M}\) करालि D\(_c\), 2d भीषणी [Pr\(_{\alpha M}\) भीषणा D\(_c\), 2d विपरीतकी [Pr\(_b\) D\(_c\), विपरीत(की)]
P\(_{\alpha M}\) 2e हमा: [corr. तृष्णा] हमे Pr\(_b\) D\(_c\) 2f संजितका [corr. तृष्णा] P\(_{\alpha M}\), संजितका Pr\(_b\), संजितका D\(_c\).

3a कालि [Pr\(_b\) कालि [P\(_{\alpha M}\) करालि D\(_c\), 3b कम्मिन्तथानेपु [Pr\(_{\alpha M}\) D\(_c\) hyp, कर्म] किमिश्रवेदः P\(_{\alpha M}\) किमिश्रवेदः D\(_c\) hyp, किमिश्रवेदः Pr\(_b\) D\(_c\), लिस्ति P\(_{\alpha M}\) 4a तालुके [Pr\(_b\) D\(_c\) तालुके D\(_c\), 4b अहूरा [corr., अहूरा] Σ 4b ललकना [D\(_{\alpha M}\), ललकना Pr\(_b\), 4c विमुच्यति विष [corr., ममुच्यि विष P\(_{\alpha M}\), मुमुच्यि विष Pr\(_b\), मुमुच्यि विष P\(_{\alpha M}\), विमुच्यति विष Pr\(_b\), विमुच्यति विष P\(_{\alpha M}\), विमुच्यति विष D\(_c\), 5a बलितस्य [Pr\(_b\), बलितस्य D\(_c\), बलितस्य P\(_{\alpha M}\), बलितस्य D\(_c\), (सू) लिस्ति Pr\(_b\)]

2a Cf. Īśānaśivagurudapaddhati 39.32–33ab: नव दन्तास्तु सविविस्ताः देवादृश्यमयेः। करालि मकरी चुणावी कालार्जः।

कपालिनी II कली चोग्रा च यमणि प्रोक्ता तु यमटुलका I. Cf. also Nārāyaṇiya Tantrasārasamgraha 2.19 = Garuḍapañcākṣarīkalpa 4.31; वाणिज्यमितिविषयाः चतुर्वत्तेषु दोषा मा दर्शयते: | करालि मकरी कालार्जी च यमटुलका II. 4a Cf. Kāmaratna (p.110 of the Indrajālavidyāsāmsgraha): सर्पमेकानकामधे दन्ती यो चुणाश्वस्वभ:। विमुच्यति विष घोरं तेनायं कालसंजिक:।

1a सर्वनामकहिताधिनः। This reading is problematic. We might take it as a singular vocative to Kārttikeya following the aiśa usage of मुनिन्: as a vocative in this position. Cf. Brahmāyamala 47.39ab: यदि तुरानि मा देव बर्ष दद्दे मुनिन्। 3b किमिश्रवेदः in the sense of केरु स्थानेपु। 4c विमुच्यति I conjecture following the Kāmaratna passage, although it doesn’t help to explain the readings of our Nepalese manuscripts.
पतितं तु विषयं दंशे तदाधृतमिति धानुपु्
चतुश्विंचं मवेदृंशं दंशे विवं च शणिठतम्
अविलुम् मवच्चायं तेषां वश्यामि लस्यम्
एकदशं मवेदृंशं दंशं चौबिं विदेशकम्
शणिठं शणिठेतेनेव अवलुमसंशेषकम्
चन्द्रं च आयं मध्ये एकदशं च दृष्टये
भीतदशं विज्ञानीयांविंचं तद्द न विचारे
लालाश्वी दी हंशी दृष्टये हृदरुती तथा
मरतप्यस्य तत्विन्द्रं स्विंचं कृतिकालयं
शुधार्तस्य मवेदृंश्मायाप्राणप्रत्याकरम्
बहुः ्या या दृष्टयं दंशास्तु बक्रमाणिनः
अविपाये तु विज्ञेय आकारो तु दंशितः
लालाविज्ञिसमंकुं्कुं दृष्टये बहुः ्या यदा
विविधपित्यं से दंशास्तान्तु जात्वा चिकन्त्येयेत्

6a. भवेदर्शं | cor., भवेदेः Prs. 6c अविलुम् | conj., अवलुम् 6c मवच्चायं | Prs.Dc. 
भवेदर्शं PAlm. 6d वश्यामि | PAlm. वश्यामि Prs.Dc. 7b विदेशकम् | PAlm. शणिठकम् Prs.Dc. 7d अवलुमसंशेषकम् | Ds.PAlm. मवेदृंशं Prs. 8c अदतूं | PAlm. वषं ज्ञभा. 8d विचारे | PAlm. ज्ञभा ज्ञभा Prs.Dc. 9a—b लालाश्वी दी हंशी दृष्टये हृदरुती तथा | ] Prs. लालाश्वी दी हंशी दृष्टये हृदरुती तथा | Dc. लालाश्वी दी हंशी दृष्टये हृदरुती तथा | Dc. लालाश्वी दी हंशी दृष्टये हृदरुती तथा | PAlm. 9c मवधार्तस्य | em., मवर्दपित्यं PAlm. अदतूं, भविष्यपित्यं Prs.Dc. अदतूं, स्विंचं कृतिकालयं | Prs.Dc. 
स्विंचं शणिठं | PAlm. 10a दृष्टयं | PAlm. दृष्टयं (नी) | Prs., दृष्टयं दृष्टो दृष्टयं दृष्टो दृष्टयं दृष्टो | Dc. दृष्टयं दृष्टयं दृष्टयं दृष्टयं दृष्टयं | Dc. दृष्टयं दृष्टयं दृष्टयं दृष्टयं दृष्टयं | PAlm. 11a दृष्टयं | Prs.Dc. दृष्टयं दृष्टयं दृष्टयं | PAlm. 11b दंशास्तु बक्रमाणिनः | ] Prs.Dc. दंशास्तु बक्रमाणिनः | Dc. दंशास्तु बक्रमाणिनः | Dc. दंशास्तु बक्रमाणिनः | PAlm. 11c अविलुम् | Prs.Dc. 
अविलुम् PAlm. 12a लालाविज्ञिसमंकुं्कुं | em., लालाविज्ञिसमंकुं Prs.Dc. अदतूं, अदतूं कृतिकालयं | PAlm. 12b दंशास्तु बक्रमाणिनः | ] Prs.Dc. दंशास्तु बक्रमाणिनः | Dc. दंशास्तु बक्रमाणिनः | Dc. दंशास्तु बक्रमाणिनः | Prs. दंशास्तु बक्रमाणिनः | PAlm. 12d लालाश्वी | Dc. दंशास्तु बक्रमाणिनः | PAlm. 12c दंशास्तु | corr., दंशास्तु ।

6a. Cf. Yogaratnāvali folio 9v—10v: चतुर्विधं भवेदें दंशं दृष्टी विदितं च शणिठं: || अविलुम वदास्तु एवं स्विंचं परिपालित: ||

16a. Cf. Nārāyaṇiyātantrasārasaṃgraha 2.27–28cd: एकंदशेण दंशं दंशं दंशं शणिठं च शणिठं: || अविलुमलतं स्वायत्में चतुर्विधं || कृतु दोषं शणिठं शणिठिन्द्रविश्वयं || मवच्चायं शणिठं कृतिकालयं || तत्त्वं वदास्तु एवं स्विंचं परिपालित: ||

17a. Cf. Yogaratnāvali folio 10v: एकदशेण मवेदृंशेणविदिन्द्रविदेशकम् दहुःश्वद: || कृतिकालयं: कृतिकालयं || शणिठं: शणिठं ||

5d. आक्रमितं] The standard prescribed by Pāṇini (7.3.76) is आक्रमितं, but our form is a widely attested alternative.
ही दंशी च क्रजुस्तेत: क्रजस्तु महने यदा।
आहारारथ तू तं दंशं विन्य स्वल्पं विदुर्वधः। ॥ १३ ॥

मांसमयाे प्रविष्टास्तु लाताका बहःौ यदा।
अपि यारथ तू तं दंशं करत तय समार्थेत। ॥ १४ ॥

dिविभिम्रिप्तिः: स्थाने: पूर्वैरानुसारिणम्।
तस्य कुर्यारित्वं स्तु एवमाहृदन संभायं। ॥ १५ ॥

एकदेशं भवेद्यस्त तं च वै प्रित्रोदवयम्।
विद्रामकदेशं त तं विद्रामकालोदितम्। ॥ १६ ॥

चक्रकृतितयदा दंशं पक्षज्ञुश्चतुमोमम्।
सुप्रेमस्वस्यदबलमरिक्तुपक्षाकृतिम्। ॥ १७ ॥

वेदनामुखं च अतीव रुबिरं वहतं।
वेदाना दंशमुखे तु अतितीर्थं च जायते। ॥ १८ ॥

श्रेष्ठं च तत्तवेदं तु ब्रजोऽन्नमयशापं वा।
यदा एवं रुपं पश्येतदा कालं निन्योऽधि:। ॥ १९ ॥

ताध्राम्यं नेत्रमुलं तत्वेदं क्रान्तीलक्षम्।
विन्योऽधर्यत्तामण्यं प्रीतमास्मयया प्रमाणिः। ॥ २० ॥

13a दंशी] P_{ALM} (१५) जौ PR, वंशी D, 13a च] PR_{D, C, om. P_{ALM}^{hypo}} 13a क्रजुम्] D, P_{ALM}, क्रजुम् प्र 13b वंशु] PR_{D, C}, वंशु P_{ALM} 13d बुधा:} P_{ALM}, बुध P_{ALM} 14a मांस:} P_{ALM}, मांस P_{ALM} 14b लाला:] PR_{D, C}, लाला P_{ALM}^{hypo} 14c अपिनाः] PR_{D, C}, अ|प|स्वार्थे P_{ALM} 15a भववते:} स्थाने: P_{ALM}, भववते स्थाने P_{ALM} 15b ब्रह्मा] PR_{P_{ALM}, ब्रह्मा D} 15c तस्य] PR_{P_{ALM}, तस्य D} 15c कुर्याः] P_{ALM}, कुर्याः PR_{D, C} 15c विभिन्ना] D, विभिन्ना P_{ALM} 15d आहुः] P_{ALM}, आहु PR_{D, C} 16a एकदेशं] P_{ALM}, एकदेशं PR_{D, C} 16b तं] P_{ALM}, तं PR_{D, C} 16b च] PR_{D, c, om. P_{ALM}^{hypo}} 16b स्वरोहयाम्] PR_{P_{ALM}, कारोहयाम} D, 16c विवाहात्] PR_{P_{ALM}, विवाहात् D} 16d विवाहात्] P_{ALM} 16d कालोदितम्] PR_{P_{ALM}, कालोदितम् P_{ALM}} 17a चक्रकृतिः] D, P_{ALM}, चक्रकृतिः PR_{P_{ALM}, चक्रकृतिः} 17a शः] PR_{P_{ALM}, शः} 17a पदहृदन्] [PR_{P_{ALM}, पदहृदन्} 17b जयन्] P_{ALM}, जयन् D 17c जीवणवेदं] PR_{P_{ALM}, जीवणवेदं} 17c सुप्रेमस्वस्य] P_{ALM}, सुप्रेमस्वस्य D 17c सुप्रेमस्वस्य] D, [PR_{P_{ALM}, सुप्रेमस्वस्य} 17d कालोदितम्] P_{ALM}, कालोदितम् PR_{P_{ALM}, कालोदितम्} 18a शुन्यम्] cor., सुन्यम् PR_{D, C}, स्वन्यम् P_{ALM} 18b वहतं] PR_{P_{ALM}, वहतं D} 19c पथेतु] P_{ALM}, पथेतु PR_{D, C} 19d कालं] PR_{P_{ALM}, कालं D} 19d निन्योऽधि:] D, P_{ALM}, निन्योऽधि: PR_{P_{ALM}, निन्योऽधि:} 20a ताध्राम्यं] P_{ALM}, ताध्राम्यं PR_{P_{ALM}, ताध्राम्यं} 20a ताध्राम्यं नेत्रमुलं] PR_{P_{ALM}, नेत्रमुलं} 20a नेत्रमुलं] P_{ALM} 20c स्वरत्तम्यां] PR_{P_{ALM}, स्वरत्तम्यां} 20c स्वरत्तम्यां D, 20c स्वरत्तम्यां P_{ALM}^{hypo}

13a—d Cf. Yoganandavali folio 10: ब्रजरच्यांग्यं यत्र नूतिया सरला भवेत्। यूपापिन्यमित्यवर्गम् दंशे: स्वल्पविधो मतः।

19d निन्योऽधि:] I think here we should understand निन्योऽधि:, although in many other cases in our text निन्योऽधि: seems to be an imperative to Kārttikeya. I do not rule out corruption. 20a na-vipulā.
इति क्रियाकालगुणोत्तरे तृतीयः पटलः

21a) छिदर् | Pr₇, D, P₉₉ twenty-two
21b) भूत संस्कृतम् | Pr₈, D, P₉₉ twenty-two
21c) श्रवणे | P₉₉ twenty-two
21d) सर्थिते | corr., स्वतं संस्कृतम् | D, P₉₉ twenty-two
21e) कालदृश्य | em., कालदृश्य | Pr₇, D, P₉₉ twenty-two
22b) कालदृश्य | तारकाम् | Pr₇, D, P₉₉ twenty-two
23a) कालदृश्य | corr., सिंचानन | P₉₉ twenty-two
23b) केरावः | corr., केरावः | Pr₉₉ twenty-two
23c) विधात् | Pr₉₉ twenty-two
24a) शीतलन | P₉₉ twenty-three
24b) पापथ्यी | D, P₉₉ twenty-three
24c) सानुनास्ति | corr., सानुनास्ति | Pr₉₉ twenty-three
24d) बर्देव | Pr₉₉ twenty-three
24e) शीतलन | P₉₉ twenty-three

21b) Following 21b, P₀₀ has the word भाव in the margin, and its intended insertion point is not clear.

24b) Pr₈, D, P₉₉ twenty-two
चतुर्थ: पटल:

|| ई०यर उवाच ||

[अनुमतिथयः]
पञ्चमी पौर्णमासी च अष्टमी च चतुर्दशी ।
अष्टमासिथयः हृता नक्तारणि निबोधतः॥ १ ॥

[अनुमतिथयः]
कृतिका अष्टमी मूलं विषाल्क्ष मरणी मधा ।
पौर्णाणि चितपनि च अष्टमेव च ॥ २ ॥
अष्टमाण्यभाषे तानि विचारः। अनुसङ्गितिविद्याः।
हृतान्तानानं च ॥ ३ ॥

समस्यानाति वेदान्त च। समुदायो यदा भवेत् ॥
एतानि यदि दृष्टा च तदा विद्विद्ये विद्वेदेऽ ॥ ४ ॥

Σ = All MSS; β = Pr, D,

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1a Lists of days inauspicious for treating snakebite are also found in: Kāmaratna (p.110 of the Indrajālavidyāsāṃgraha), Yogaratnāvali folio 2ª, Nārāyaṇīya Tantrasārasaṃgraha 2.26cd, and Garuḍaṇāṇcākṣarīkālpa 4.109, Īśānavigurudavapaddhati 2.39.62, Agnipurāṇa 293.17, and the Aśṭāṅgasamgraha 6.41.76. The first two agree precisely with our list (although the Kāmaratna adds अष्टमास), and the Aṣṭāṅgasamgraha put it succinctly: पञ्चमीप्राणसन्त्वम्, 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: Garuḍaṇāṇcākṣarīkālpa 4.108, Nārāyaṇīya Tantrasārasaṃgraha 2.24–25ab, Kāmaratna (p.110 of the Indrajālavidyāsāṃgraha), Yogaratnāvali folio 2ª, Īśānavigurudavapaddhati 2.39.62, Garuḍaṇāṇcākṣarīkālpa 1.19, and Aṣṭāṅgasamgraha 6.141.77. The lists agree with ours for the most part, although the several list extra nakṣatras.

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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 अष्टमास: MNKOWSKI 1991: 393, has pointed out that this is the constellation associated with snakes. He points to Śūttīrīṭya Brahmāṇa 3.1.1.6–7 which describes a homa to snakes to bring it under control.
Such lists of the शरणासानि for snakebite are found in the following texts: Yogaratnāvali folio 5r, Kāmaratna (p.110 of the Indrajālavidyāśāstrasārasaṃgraha), Nārāyaṇīya Tantrasārasaṃgraha 2.35cd–2.39, Garuḍapañcākṣarīkalpa 4.74–75, Garudapurāṇa 1,19.2cd, and Ānāsāvargurudevapaddhati 2,39.52. The अष्टांगasaṃgraha simply says शरणसानि. Out of the sixteen or so body parts named in our text, seven are supported by four or more of the other texts: तालुक, जिर, बल्लित, कण्ठ/गल, शनित, अख्र and शद्दा. Attested by only one or two other texts are मेंड, लक्ष्य, गुप्त and अपर. 7a Such शरणासानि lists occur in eight other texts. A careful analysis shows a basic division into three groups; group 1: Kriyākālaguṇottara/Yogaratnāvali folio 5r/Kāmaratna (p.110 of the Indrajālavidyāśāstrasārasaṃgraha); group 2: Nārāyaṇīya Tantrasārasaṃgraha 2.35cd–2.39; and group 3: Ānāsāvargurudevapaddhati 2,39.52/Garudapurāṇa 1,19.2/Aṣṭāngasaṃgraha 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: देवलय). 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 जिर in the sense of जिरे metri causa. We can consider the syllable र before श्र short by poetic license. 5d Three of the parallel passages mentioned above also have गुप्त in their lists. 7a The reading निरंत्र 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 PāÌ’s देवतायतनेपुद्ध as an even pāda because we have the external testimony of the Kāmaratna which supports देवतायतनेदर in the odd pāda position. It seems that the scribe of PāÌ 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 (गुप्तगुप्तुपुद्ध) are not supported by the Kāmaratna and Yogaratnāvali, they are strongly supported by the other group, and so I think here the corruption is limited to 8b.
देवतावतनागरे शिरुलेख्यात् के तथा \( \text{II} \) \( \text{II} \)

शाखोटक हैग्रहिता तथा चैव विभीतके।
एषा स्वस्ते ये दशा न ते जीवित्त नाटन। \( \text{II} \) \( \text{II} \)

[खुप्पना:]
मध्याह्न सन्ध्यमध्ये तु अर्थाते निशाध्ये।
दुधा बेला: सदा होता: कालाज्ञातुपवत्। \( \text{II} \) \( \text{II} \)

अथ होतान्वित्याम्य शुभमान असुभमान।
यथा निशाध्ये कर्म असाध्ये सात्माये। \( \text{II} \) \( \text{II} \)

[अनुभूति:]
द्रुस्तो व्याहिरे दृश्ये च मुख्ये।
तृणांज्ज्ञद्वरूपो वाय पायदानहित्तक। \( \text{II} \) \( \text{II} \)

भीतो दीनस्य-म्-आत्मक ब्रूहोष्महियारक।

8c-d देवतावतनागरे शिरुलेख्यात् के तथा | \( \text{Pr}_a \) देवतावत। नागरे शिरुलेख्यात् के तथा \( \text{D}_c \), शिरुलेख्यात् के तुवे खरार्विभीतकेषु च \( \text{P}_{\text{ALM}} \) 9a शाखोटक हैग्रहिता | \( \text{Pr}_b \), \( \text{D}_c \), \( \text{om} \). \( \text{P}_{\text{ALM}} \) 9b तथा चैव विभीतके। \( \text{Pr}_b \) \( \text{D}_c \), \( \text{om} \). \( \text{P}_{\text{ALM}} \) 9c स्वस्ते \( \text{Pr}_b \), \( \text{D}_c \), \( \text{स्वस्ते} \) \( \text{P}_{\text{ALM}} \) \( \text{hyper} \) 9d ने \( \text{P}_{\text{ALM}} \) \( \text{Pr}_b \), \( \text{D}_c \). \( \text{D}_c \) \( \text{9d} \) मानवा: \( \text{P}_{\text{ALM}} \) मानवौ: \( \text{Pr}_b \), \( \text{D}_c \). \( \text{om} \). \( \text{P}_{\text{ALM}} \) 10b निशाध्ये। \( \text{em} \)., \( \text{निशाध्ये} \) \( \text{P}_{\text{ALM}} \), \( \text{निशाध्ये} \) \( \text{D}_c \), \( \text{निशाध्ये} \) \( \text{Pr}_b \), \( \text{D}_c \), \( \text{निशाध्ये} \) \( \text{P}_{\text{ALM}} \). \( \text{Pr}_b \) \( \text{D}_c \), \( \text{om} \). \( \text{Pr}_b \), 10c-d दुधा बेला: सदा होता: कालाज्ञातुपवत्। \( \text{corr.} \) \( \text{D}_c \) \( \text{10d} \) तृणांज्ज्ञद्वरूपो वाय पायदानहित्तक। \( \text{II} \) \( \text{II} \)

भीतो दीनस्य-म्-आत्मक ब्रूहोष्महियारक।

9c Cf. Yogaratnāvali folio 5v = Kāmaratna (p.110 of Indrajalavidyāsaṃgraha) = Hitopadeśavaidyaka 8.24: \( \text{एषा} \) \( \text{वथा} \) \( \text{दुधा} \) \( \text{न} \) \( \text{जीवित्त} \) मानव।

10a The "सदा होता: कालाज्ञातुपवत्讲述了 1992 the four transition points of a day (सन्ध्यामध्ये)।" The four must refer to the morning and evening twilight, midday, and midnight. Our text is a little ambiguous; are we to take \( \text{सदा} \) \( \text{होता} \) as referring to the morning twilight, and \( \text{सन्ध्यामध्ये} \) as only referring to the evening twilight? The Yogaratnāvali reads \( \text{नील} \), the official end of a day whose exact time varies from day to day. Should we take our \( \text{सदा} \) \( \text{होता} \) as referring to this \( \text{velā} \)?

12c Cf. Yogaratnāvali folio 2v: खरोुमेघाः सदा होता।

13a Cf. Yogaratnāvali folio 2v: ब्रूहोष्महियारक।

10c \( \text{D}_c \) ओमिट्स 10cd with dashes. \( \text{11b} \) दृश्य-नीलमान। Note the Aiśa oddness here, switch from masc. conjugation to neuter.

12a \( \text{D}_c \) ओमिट्स with dashed lines 12a-c, resuming again with 12d. \( \text{12b} \) \( \text{Pr}_b \) ओमिट्स with dashed lines 12b–d, resuming again with 13a.
कृष्णव्रतारूत्तिः रत्नमालन्यांक्रर्दिभिः: || 13 ||

हेतुः कृपस्य भीतो नष्ठो गौदभाषणः:।

तैलाम्को रचिरासः: उर्मावासः$ छालितः: || 14 ||

भस्माबधी रत्नमिकुट्ट्त अणणः: येंतमिसूकः।

तुलहस्त उत्तमो वा वाच्याः। दिशानामीसिकः।

भस्मदस्त्वधा दर्शो विक्रोषी शब्दाणि: || 15 ||

कुमारी यस्य दूती च अन्यजाती तथा भवेत ।

एतेन सिध्यने कर्म सर्वकृतमुख वज्जितः: || 16 ||

[शुभमतं:]

शुभात्वे कथाविधामि वेन सिद्धः: प्रजायते ।

पूणाः$ श्रीरुद्धिः सिंतवाचम्ब्रवन्युः: || 17 ||

सिन्धुपुण्यविलासः$ एकायः सौम्यचितः।

हङ्कवाचयानुवादी च सर्वव्याहित्रविजितः: || 18 ||

13c Cf. Yogaratnāvali folio 2v: कृष्णव्रताः सप्राश्वव रुपः: कृष्णो श्रीमभाकः। रत्नमालन्यां कृपस्य दृष्टिमेधसः।

15a Cf. Yogaratnāvali folio 2v: हेतुः कुष्णो विद्वद्वाय देशी बिगतानामिकः। रत्नमालन्यान्यां कृपस्य दृष्टिमेधसः।

13c D. omits with dashes 13c–14a and first two akṣaras of 14b. 14a Prₐ omits with dashes first seven akṣaras of 14a. 14c In the margin of Pₐ, below 14a, the following is written by a later hand: मोहेन्द्रः। (वृङ्ग आरः।)।

14d Prₐ omits with eight dashes the first four akṣaras of 14d. 14d Dₐ omits 14d with eight dashes. 15a Prₐ omits with dashes akṣaras 7–8 in 15a, and 1–4 in 15b. 15a Dₐ omits with dashes akṣaras 6–8 in 15a, and all of 15b–c. 15c Prₐ omits with dashes akṣaras 5–6 of 15c.
पुष्पस्य-फलेऽर्थः दुर्वा-चाक्षुषपतल्लिः।
न दीनो न च वित्ततः: शुभदृष्टिः: स्थिरसम्बन्धः। ॥ १२ ॥

स्वाजयतः: सर्ववर्णां शख्यदेववर्जितः।
जातयं बालिकेन्द्रण तेषुदुः: सर्वसिद्धिदः। ॥ २० ॥

मुषुपा तु सज्जनं गोनमातुरं गोतं वर्ज्येती।
ईदंशस्तं यथा: हुः: सततं कालोचित्तम्। ॥ २१ ॥

[अनुभवान्त्यामि]

गुह्रोपक्षक्ति मयुः तृ आन्माजर्ष्योपस्थाः।
शुभालदर्शनं दृष्टं खोरोष्ट्रगिहिष्मुक्तरान्। ॥ २२ ॥

रजको नक्षत्रवश नीता वा रक्तवाससः।
प्रस्थानं चलितं बैलः: शुचनायेतानि पश्यति। ॥ २३ ॥

ततं कर्मं न सिद्धेयं यद्य तात्थं: स्वयं भवेतु।
अनुभावति तु वाकयानि न गृहेऽनिरुपाणि च। ॥ २४ ॥

[अनुभवान्त्यामि]

मैत्रीं नवं तथा अर्हतं चुंबनं भयं च ध्येन्ममसः।
विन्दुं च चुंबं वाक्यं समुं दर्शं हुः: तथा। ॥ २५ ॥

विन्दुं निर्गयं चैव गतं पतितमुद्गितम्।

19a “हनं” [Pr.9] D, P.
19b दुर्वा-चाक्षुषपतल्लिः: [Pr.6,8] D, D, P.
19c मल्लवां चाक्षुषपतल्लिः: [P.9].

19d वित्ततं: [P.10] D, D, P.
20a वित्ततं: [D, P.10] D, D, P.
20b वित्ततं: [Sec. manu. P.10] D, D, P.
20c वित्ततं: [D, P.10] D, D, P.
21a धृतु: [P.10] D, D, P.
21b धृतु: [P.10] D, D, P.
21c धृतु: [D, P.10] D, D, P.
22a “नक्षत्रवश” [P.10] D, D, P.
22b “नक्षत्रवश” [P.10] D, D, P.
23a नक्षत्रवशं: [D, P.10] D, D, P.
23b नक्षत्रवशं: [D, P.10] D, D, P.
23c नक्षत्रवशं: [Sec. manu. P.10] D, D, P.
24a नक्षत्रवशं: [Sec. manu. P.10] D, D, P.
24b नक्षत्रवशं: [D, P.10] D, D, P.
24c नक्षत्रवशं: [D, P.10] D, D, P.
25a चार्यं: [D, P.10] D, D, P.
25b चार्यं: [D, P.10] D, D, P.
26a पतितं: [D, P.10] D, D, P.
26b पतितं: [D, P.10] D, D, P.

20a Cf. Yogaratnāvalī folio 2°: स्वाजयतः: सर्ववर्णां शुचिः: कर्ममु शिरितत:। ॥ २५ ॥
20b दुर्वा-चाक्षुषपतल्लिः: ] The particle च is positioned to break the sandhi, but we should still read दुर्वा as compounded with अक्ष्यपतल्लिः। ॥ २४ ॥

23a “समुं दर्शं” [D, P.10] D, D, P.
23b “समुं दर्शं” [D, P.10] D, D, P.
24a “समुं दर्शं” [D, P.10] D, D, P.
24b “समुं दर्शं” [D, P.10] D, D, P.
24c “समुं दर्शं” [D, P.10] D, D, P.
25a “समुं दर्शं” [D, P.10] D, D, P.
25b “समुं दर्शं” [D, P.10] D, D, P.
26d विलीन हवाज च त्रयूस्तम्।
अश्वतह च वायु च वज्ञोऽदे तकोमः।
[शुभ्रदा]
छोटी सप्तण्डिकला गजोवष्टवांनम्।
राजासत्य दशथ जो धर्मनाभिसत्तम्।
पुष्पाङ्गकृष्ण च सिद्धांश्विविद्यारणम्।
प्रस्वित: गुप्तते यस्तु तस्य सिद्धिः संज्ञयः।
निदानन्तिकिर्तिः परिक्षेत तामातुर्म्।
तदा संग्रही तु कुशीसंप्रही न चिन्तितसम्।
निदानां संग्रहं चैव चिन्तिःशाखाचौदिता।

27c Cf. Yogaratnāvali folio 2v: संपूर्णाकलां छोटी गद्योपवाच्यानि।
28c Cf. Yogaratnāvali folio 2v: विदित चायमः।
29c Cf. Yogaratnāvali folio 3r: मर्य मथवायं दूरव रोचनाः दानसम्।
30c P_AIM omits, likely due to eyeskip of one line, 30c–31d (48 akṣaras).
परिच्छेदः यथायथेन यो जानाति स वातिकः॥ ३४॥

निदानं लक्षणं प्रोक्तं परिच्छेदं च संग्रहे।
निधिनोति यथायथेन हेतुमिनिधयेन तु॥ ३५॥

निदानं तेन इत्यादः संग्रहं प्रहणं भवेन्।
तदा चित्तसं चतुष्या बुद्धवा मनुष्यस्तु तत्तवतः॥ ३६॥

अन्यथा परिच्छेदोऽत्तं संग्रहस्य विपयवात्।
तन्त्रे अस्मिनकथितं स्कन्दं क्रियाकालगुणोत्रे॥ ३७॥

इति क्रियाकालगुणोत्रे चतुर्थः पदलः।
पञ्चमः पत्तानः

॥ कालिकेय उवाच ॥

त्या देव पुरा प्रोक्ते देश्या: सम धातवः।
कथं जायन्ति ते देवो विकारेरस्त महेश्वरः॥ ॥

॥ ईवेश उवाच ॥

शुपुष्पेयमनना भद्रं वियं धातुगतं स्थितमः।
जलमध्ये यथा तैं तत्तत तु विसपति।
एवं विषं शरीरस्य शोषितं प्रायं वर्धते॥ ॥

तदेव दिवुण्णेच मासे चैव चतुरुण्णभः।
पिते चापुण्णे जेवं ग्नेथमे शोषणं चुन:॥ ॥

= All MSS; β = Prb.Dc

1b देश्या: [ corr. देश्या Prb.Dc, देश्या P alm annnot. 1c जायन्ति ते देवे ] Prb.Dc aisi, जायन्ति हे P alm hypr 1d महेश्वरः ]


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2c Cf. Asṭāṅgahṛdaya 6.36.14cd–15ab: वियं नाहेयमप्रायं रक्तं दृष्यते वपु:॥ रक्तमुष्णिः तु प्रायं वर्धते तैलमुदः ।. Cf. also, though in a different context, Mahābhārata 13.61.81ab: यथा: तैलमुदः शोषिते। 2e About 20 verses from 5.2ef–36ab are quoted by Svarṇagrāma Vāsudeva in his Mantravimarśinī 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 सम धातवः list we get here (शोषण, चम्श, मृदु, वात, मण्डल) is somewhat different from the Āyurvedic norm (रस-रास-मृदु-पन्न-षृष्टि-मण्डल-शुक्र). It more closely resembles Suśruta’s seven phases of envenomation (सम धातवः 5,4.39: शोषण → मृदु → पन्न → कोष्ठ (फिलिया) → अश्चि → मण्डल → शुक्र), but it does not distinguish the phases by the type of snake, lacks अश्चि, and शुक्र as items, instead counting the three doṣas as separate dhātu, and it adds वात to the list. 1c जायन्ति 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 शुपुष्पेयमनना Goudriaan and Schotermann accept the form as aisi Sanskrit (1988: 60, “8h”). Cf. Tantrasadbhāva 10.752d, 10.936b, 19.6d, 19.17d, 19.59b; Niśisamcāra f.13v; Nīśvāsamukha (in the Nīśvāsatattvasaṃhitā) 1.15d (emended in the Pondicherry etext), Nīśvāsaghūyasūtra (in the Nīśvāsatattvasaṃhitā) 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 जायन्ति हे विकारेरस्त महेश्वर॥ ईवेश उवाच॥ शुपुष्पेयमनना वयस विषयः].

3a च एवः मा असि locative singular. 3d ग्नेथमे ] in the sense of ग्नेथमणि. Cf. Rāghava’s Nānārthamañjarī: कफः ग्नेथमे.
वाते विशेषण प्रोत्त मजेवर विशेषण प्रोत्त।
मजास्सर तु सम्ब्रान्त असाध्य विशेषण प्रोत्त॥ ४॥
विषय धातुगत बलम पुष्टकायायूपशयेत।
न च दष्टमण्येत चिन्तितोत्तत्तोत्तम॥ ५॥

[वचने चित्रे]

वचने चित्रे स्वतं रूपकायुपशयेत।
अज्ञान विचित्रीमयेते श्रव्यस्ते च मूहुमूहूः॥ ६॥
एलानि यस्य रूपाणि तस्य लच्छानि विशेषम्।
तत्तागं विशेषामि यस्य सम्ब्रान्ते सुखम्॥ ७॥
अर्कमूलनमपार्ग प्रियम्यं चन्दूय मथा।
पानमलेपणं दशातेन सम्ब्रान्ते सुखम्॥ ८॥

[रचने चित्रे]

अथ केमू कृत्ते तस्मिन्यं दिति निनिति।

4a विशेषण | Pr, D, C, विशेषण P alm hyper 4b बजे | Pr, D, P, MV aiśa, मजा P alm 4b विशेषण | P alm वुष्टुनं
Pr, D, C 4c मजास्सरे तु | Pr, P alm, मजास्सरे पुष्टकायुप | D, C 4d विशेष | P alm विश Pr, D, C 5b ओपलबयेत् | Pr, D, C,
अणि नक्षेत्रः P alm 5c स्यंक्षेत P alm 4d चिन्तितोत्तम | Pr, D, C, चिन्तितोत्तम P alm 6a वचने च |
D, C, गतं मव, लच्छाने Pr, P alm new 6b रूपकायु | Pr, D, C, रूपकायु P alm 6c अज्ञान विचित्रीमयेते | Σ hyper,
अंगान्यकायामण्यि MV 7c प्रवश्यामि | D, P alm, प्रवश्यामि Pr, 8a अर्कमूलम् | Pr, D, MV, अर्कमूलम् P alm 9a केमू | em. aiśa, केमू Σ 9b यद् | P alm, यद्द Pr, D, C hyper

4a विशेषण in the sense of विशेषण। This nonstandard form is also used widely in the Svachchandatantra, Kub-
jkāmata nantra, Kulanatoddhyota, and the Tantrasadbhāva। 4b बजे in the sense of मजा or मजा or मजे। Cf.
Niśvāsatattvasaṃhitā Nayasūtra 2.24। Confusion about how to decline this word is widespread। 6b लच्छाने metri causa for लच्छाने। 6c P alm’s 6cd–7a is written over erased and now largely illegible words। The few visi-
ble elements suggest that it began–unmetrically–चिन्तितोत्तम। 7c Following 7d, P alm wrote and erased the
first six aksaras of 8a, preferring to start fresh on the following verso side of the leaf। 8c पानमलेपणं | This
is a stock phrase in our text, used 25 times। The three main types of medicament in viṣacikitsā are पान, आलेपण, and
नाय। It is ambiguous whether we should supply a ल or a व, or whether the intention is something more
obcure। Cf. KKGU 28.14c–f: एलानि ममायामि सलिलने तु पीयेत्। नस्यं च च दात्यं पानमलेपणं तथा॥, where
it seems all three should be employed। For a more obscure possibility, cf. Īśānāśivagurudevapaddhati 2,40.12: भूमाय
नरोपये नङ्गुलू पीता सोयेरेत। 9a केमू | I emend to the thematic aiśa locative on the basis of 21b and 26b, where there is no variation in the manuscripts। Note that MV here reads a
consciously revised: कृत्ते केमूणि पवमितु। 9b यद्द | Here यद्द must be taken in the sense of यद्। We get the
same refrain in 21b and 26b without variant।
त्वचस्यां ततो मुखुः पुनः रक्तेऽपि जायते।
रक्तस्यांियंते तज्जुः रूपाणि उपवचद्वेदत्॥ १०॥
शिरसा वैदमा तीव्रा अनुपूर्णं तु लोचने।
दल्मासालि शीर्षेन्द्रे प्रकृतज्ञेयमातृक्तः॥ ११॥
रूपाणेत्तानि जानीयांांिन सुरस्यस्त्वि।
तस्य कुष्ठप्रतीकां न च दष्टमुपेतोत्॥ १२॥
उशीर्वंचनं चैव प्रयुः कृजुः सुखम्।
पानमाणपनं ददाततः समपथं सुखम्॥ १३॥

[मांसेियं विशे]
एवं चैव कुंितकम् यद्विंद्य न निवति।
रूपाणि परित्यज मांसस्यानिधिं&विशम्॥ १४॥

अवस्य रूपाणि कक्षामि शृणु तल्लेन सुन्त्र।
पीतवर्णं जगाश्च भ्रमन्ते तच्च पश्यति॥ १५॥

अवस्य ददाति गाति छड़िते च चुः पुः।
एतानि यस्य रूपाणि तस्य मांसस्यानिधिं।
एवम् ददायेत्स्य येन समपायं सुखम्।
मसुस्यां मसुहिः कृजुः सुखम्।
पानमाणपनं ददाततः समपथं सुखम्। १६॥

[पितमते विशे]
एतेनाति प्रकारणेन यद्विंद्य न निवति।

9c स्थयां [ Pr, P, alm ] 9d मुखुः [ MV, गंवा । 9d पुनः रक्तेऽ ] MV, पुनरंकेषु पुनर्मुखुः पुनरंकेषु प्रकृतेऽ
9e तज्जुः ] corr., तज्जुः । 9f उपवचद्वेदत् [ Pr, P, alm ] 10a जानीयांांिन [ Pr, P, MV, शिरसा ] 10c मांसालि [ Pr, alm ]
11a जानीयांांिन [ Pr, alm, मांसालि Pr, Dc, यानीयांांिन P, alm ] 12b प्रकृतज्ञेयमाांिन [ Pr, P, alm, मांसालि ]
Dc 12c ददाति [ Pr, Dc, alm, ददाति P, alm ] 13a चैव [ Pr, alm, सुन्त्रः ] 13a कुंितकम् [ Pr, alm, चैव ] 13a कुंितकम् [ चैव, Dc, alm, सुन्त्रः ]
13b चैव [ Pr, alm, चैव ] 13b चैव [ Pr, alm, चैव ] 13b चैव [ Pr, alm, चैव ] चैव [ Pr, alm, चैव ]
Dc, चैव [ Pr, alm, चैव ] 16e रामत् [ Pr, P, alm, पाणम् Dc ] 16e तदान् [ Dc, alm, तदान् ] 17a प्रकारण [ Pr, Dc, alm, प्रकारं ]
Pr, alm, प्रकारं [ Pr, alm, प्रकारं ]

9d तस्तमांियं स्थयां ततो मुखुः पुनः रक्तेऽपि जायते। 
रक्तस्यांियंते तज्जुः रूपाणि उपवचद्वेदत्॥ १०॥
शिरसा वैदमा तीव्रा अनुपूर्णं तु लोचने।
दल्मासालि शीर्षेन्द्रे प्रकृतज्ञेयमातृक्तः॥ ११॥
रूपाणेत्तानि जानीयांांिन सुरस्यस्त्वि।
तस्य कुष्ठप्रतीकां न च दष्टमुपेतोत्॥ १२॥
उशीर्वंचनं चैव प्रयुः कृजुः सुखम्।
पानमाणपनं ददाततः समपायं सुखम्॥ १३॥

[पितमते विशे]
एतेनाति प्रकारणेन यद्विंद्य न निवति।

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 पुनाः seems to be an attempt to account for it. 10d आकृति: ] We have to understand this in apposition with दल्मासालि, even though it is grammatically singular. 13b यद्विंद्य [ ] We get the same refrain in 21b and 26b without variant. 15b Dc’s reading “छड़िताँक” is easily explainable as a corruption of an exemplar’s छड़ितांक written with a प्रभस्मात्रा ekāra and an “र” that was continued slightly too far thus connecting to the ekāra. ब and च are also easily confused. 17b यद्विंद्य [ ] We get the same refrain in 21b and 26b without variant.
मांसस्थानं परित्वज्य पितस्थाने तु बतते ।  
पितस्थानस्थितस्यापि रूपकाणुपपत्तयेत ॥ १७ ॥

पीतवण्यं भवेयपादी अवबा गौरवण्यं ।
पीतवण्यं लोचने तस्य जायते नात्र संशयः ॥ १६ ॥

विषयं पितवगते वसि एतद्वितयुर रूपकम् ।
तदागमं तु दातव्रेद्यं देन सम्पत्तं सुखम् ॥ १८ ॥

विष्णु चाँदं कुंड्यं चं च तथा गृहं ।
पातमालेनं द्वायत: सम्पत्तं सुखम् ॥ २० ॥

[शेषम्य विषय]
अथ तत्स्मिन्नते कमेद्विं न निवर्तते ।
पितम् च लघुविलय तु शेषमेव तिष्ठति तद्धिरम् ॥ २१ ॥

tराजम् रूपमाध्यमवने जापनिन वालिका ।
पूर्वगमन्यं मुख्य चाला च बहुते मृणाम् ॥ २२ ॥

आचारका तथा निद्रा अधिका तु प्रवर्तते ।
शेषम्यवने विषयं प्रवाप्राप्तुयेन तथा रितेयत् ॥ २३ ॥

उपलुक्तवन गर्भस्य घोरदर्शनम् ।
मेक्ष्ये: समासेन चिक्षितवा तस्य कार्येत् ॥ २४ ॥

करुका सह पवेन्तु राजस्थोपात्तका तथा ।
विष्णु चाँदं चित्रभद्रवाणि—मृ—एव च ।

१७f रूपकाणुं [ CORT, रूपकाणुं ] । १८a पीतवण्यं [ MV, पीतवण्यं ] । १८b अववा [ P ALM, अववा ] य प्रक, अथ दौ,hyp ।

१९a विषयं [ PrD, विषयं ] । १९b प्पिलात्तु [ PrP, प्पिलात्तु ] । १९c दातव्रेद्यं [ P ALM, दातव्रेद्यं ] ।

२०a विष्णु चाँदं कुंड्यं चं तथा घर्मम् ।

२०b तथा घर्मम् [ PrD, चाँदं कुंड्यं चं ] । २०c दातव्रेद्यं [ P ALM, दातव्रेद्यं ] ।

२१ ।

२२b निरोधका तथा गौरवाणवने जापनिन वालिका ।

२२c अधिका तु प्रवर्तते ।

२३ ।

२४b चाँदं कुंड्यं चं तथा घर्मम् ।

It may be that the परियत्त्वा suggested by the β variants is a difficilior original. In many other cases all the manuscripts agree on परियत्वा, so my case is not strong, but the text shows evidence of standardization elsewhere, so we cannot dismiss that possibility here. The form परियत्त्वा is also known to a handful of other texts of various genres. 28a मूढ़म्] metri causa for मूढ़म्. 29d चार्याणि] for चार्याणि 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 धहतु, 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 Kriyākālaguṇot-taṇa is supported by the quote in the Nārāyaṇīya’s Mantravimāraśini which parallels our incomplete version here in chapter 5. 30b सर्व for सर्वं metri causa. 31a निविष्या must be understood as निविष्या for my conjecture to stand. 31d गृह:-ते | aīśa third person singular. 32b दशयति] metri causa for दशयते.
अथ दशेयमादेन दशो ज्ञी नामिस्मूयते ॥ ३२ ॥
शिरीषमीजं तमरं नक्तमारा किणि तथा ।
व्याधिचांतं मधुसारं कुंदे चागरमेव च ॥ ३३ ॥
मिरिक्रिकाश्चि धिपाति च समाह्रेत् ।
अजापितं च बाराहं नक्तमस्य शिखितस्य च ॥ ३४ ॥
मार्गरस्यसंयुक्तं द्रश्येतनात्म भावेत् ।
पानमालेपं कृत्वा विपाश्चत्वं तृ दापयेत् ॥ ३५ ॥
सर्वनामात्: प्रणस्यन्ति नामार्ग विचारणात् ।
अपरो यथा महारको महावीर्यं परारक्षः ॥ ३६ ॥
यक्षरक्षनाय: पिचावत्: शाक्षिकी तथा ।
चाहुरका ज्यरायणं द्वार्याष्ट्रज्ञात्: ॥ ३७ ॥
नक्तमस्ति गरिता: सि गरिवर्तेव परिवर्ता: ।
कालस्य च गतिः ज्यात्ता तत्: कर्म समाहरेत् ॥ ३८ ॥

॥ कालिकेय उदाहर ॥
कालं कथो तचेन्य यथा जायति शुद्ध ।
नागानमूद्यं देव उदयति प्रयुक्तवेकः ॥ ३९ ॥

32c दशेयमादेन | P\text{ALM}^{32}, दशेयमादेन P\text{B}, दशेयमादेन D\text{C} 32d 'सी' | P\text{R}, P\text{ALM}, सी D\text{C} 33b नक्ता | P\text{R}, P\text{ALM}, नक्ता D\text{C}, रक्ता P\text{ALM} 33b तित्व | P\text{ALM}, तित्व P\text{R}, D\text{C} 33d चागरमेव च | P\text{ALM}, चागरमेव P\text{R}, चागरमेव D\text{C} 34a करिणकरिण करिणकरिण P\text{ALM}^{unmet}, अकरिणकरिण P\text{R}, D\text{C} 34a 'माये' | P\text{R}, D\text{C}, 'माये' P\text{ALM}^{unmet}, 'माये' P\text{R}, 'माये' D\text{C} 34c च | P\text{R}, D\text{C}, om. P\text{ALM} 34d नक्तस्य | P\text{R}, P\text{ALM}, नक्तस्य D\text{C} 34d शिखितस्य | P\text{R}, P\text{ALM}, शिखितस्य D\text{C} 34d \text{change} | P\text{R}, P\text{ALM}, \text{change} D\text{C} 35b द्वारा | P\text{ALM}, द्वारा D\text{C} 35d विपाश्चत्वं | P\text{ALM}, \text{vi-parāśa-ha} P\text{R}, P\text{ALM}, \text{vi-parāśa-ha} D\text{C}, \text{vi-parāśa-ha} 36b कालिकेयाः | P\text{ALM}, कालिकेयाः P\text{R}, कालिकेयाः D\text{C} 36c कालिकेयाः P\text{ALM}, कालिकेयाः D\text{C}, \text{corr.} 37a यथा | P\text{R}, D\text{C}, यथा D\text{C} 37a \text{om.} | P\text{ALM}, \text{om.} P\text{R}, \text{om.} D\text{C} 37a \text{corr.} | P\text{R}, P\text{ALM}, \text{corr.} D\text{C} 37a \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, D\text{C} 37b रक्ता | P\text{ALM}, रक्ता P\text{R}, रक्ता D\text{C} 37c यथा | P\text{ALM}, \text{yathā} P\text{R}, \text{yathā} D\text{C} 37c \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C} 37c \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C} 38c \text{सति} | P\text{ALM}, \text{sati} P\text{R}, P\text{ALM}, \text{sati} D\text{C} 38d पलिता | P\text{ALM}, \text{palītā} P\text{R}, \text{palītā} D\text{C} 38d \text{corr.} | P\text{R}, P\text{ALM}, \text{corr.} D\text{C} 38d \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C} 38d \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C} 39b \text{सति} | P\text{ALM}, \text{sati} P\text{R}, \text{sati} D\text{C} 39c \text{नागानमूद्यं} | P\text{ALM}, \text{na-ga-namaudhyam} P\text{R}, \text{na-ga-namaudhyam} D\text{C} 39c \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C} 39c \text{corr.} | P\text{ALM}, \text{corr.} P\text{R}, \text{corr.} D\text{C}

33a \text{bhā-vipulā}. 33c \text{sa-vipulā}. \text{Mv attempts to "fix" the vipulā by lengthening the vowel (unattested elsewhere).}
मयुरार च is probably variant spelling of मयुरार. 33d D, omits 33d. It has an insertion symbol following 33c,
but no marginal words. 34d शिखित्व | शिखित्व for शिखित्व. \text{Cf. EDGERTON's \textit{Buddhist Hybrid Sanskrit Grammar}}
10,78, which notes its basis in Pali and Prakrit-\text{issa}. 36c महारको, the variant of P\text{ALM} is strictly correct, but
the thematized variant is also common in the Tantras and Epics. 37a रक्ता in the sense of \text{रक्ता}. 37b
शाक्षिकी | singular for plural \text{metri causa}.
॥ ईश्वर उवाच ॥
कालसूत्र द्विविधः प्रोक्तः: स्वल्पसूत्रभविभागः।
ग्रहवर्ग विविधः: स्वूतः सूत्रम: [ग्रहवर्गोद्धवर्।]
ततो श्रावणं वल्स संक्षेपात् तु विष्णुरात् ॥ ४० ॥

[स्वल्पकाल, नामप्रपंश्तार]

विविधवेद्यः रेखाकरसूत्रः प्रक्ष्येतृतः।
कोषाणकृतप्राचार्यमानुषयोदिवश्च: ॥ ४१ ॥

gृहवर्ग न्यायवर्गः नागानन्दपूर्वः।
ये ग्रहस्ते तु ये नागः ये नागस्ते ग्रहः: स्मृतः। ॥ ४२ ॥

इत्यपि अन्तः अन्तः इत्यपि सोमो वासिकुर्यः।
तत्काण्डः कामाजितियः: कर्कोट: सोम उच्यः ॥ ४३ ॥

40a कालसूत्र | Pr. Dc, कालसूत्र | P.Am. 40a द्विविधः प्रोक्तः: [corr., द्विविधः द्विविधः: p. Dc, द्विविधः p. Am. 40c वचः | Pr. Dc, वचः | P.Am. 40c स्वूतः: | Pr. Dc, विष्णुरात् ॥ ४० ॥

40b कालसूत्र | Pr. Dc, कालसूत्र | P.Am. 41a रेखाकर: | Pr. Dc, रेखाकर: | P.Am. 41b संबंधः: | Pr. Dc, प्रक्ष्येतृतः ॥ ४१ ॥

41c एकुणः | Pr. Dc, एकुणः | P.Am. 41c समानः | P.Am, समानः | Pr. Dc, कुर्यः ॥ ४२ ॥

43c श्रावणम् | em., राज्ञम् | P.Am, राज्ञम् | Pr. Dc, ॥ ४३ ॥

41b रेखाकर: masculine for the normally feminine noun रेखा। 41c एकुणः in the sense of एकोनः. Cf. Niśvāsaguhyasūtra 9.49, 84, etc.; Bnhmayāmala 81.9, chapter colophons to nineteen, etc.; sometimes shortened to कृणः. 42b नागानन्दपूर्वः: एकूण्डः (नागम् + अनन्तपूर्वः). The syntax is also problematic, but we should take it as accusative in sense. More forced would be to take it with the next line. 43a 43ab is supplied in the margin in P.Am. in another hand. This hand uses प्रश्नमात्रा vowels and seems more archaic than the common “second hand.” 43c श्रावणम्. My emendation accounts for the variants of the manuscripts better than the easier reading of Kṣemarāja: तत्काण्डः कुणु इत्यपि.
अष्म: कुलिको नाम राहः कृप्यामो संवेदः।
स च काल: साम्भाषात: कुलिको घोररूपिणः।॥ ४५॥
सम नागायसेल्कुषेको परिपाठानु: पुनः।
अन्ततादि यथायसाने शब्दालातान सस्तिताः।
प्रहारभुज: सम अर्थिनिषिविभागः।॥ ४६॥
यामक्रमः च यामाते निरीक्षकुलिक: कृपितः।
तं दहल्याः रु:-उदयं इमस्थित्वं ििल्यः।॥ ४७॥
विषयांगः: विषयिनतं: पुन्मत्तज्ञ्य विभिन्न:। क्रमात्।

44a सरोजः स्फुजः: समाभाषायो महाजः: शुक्र उच्छते।
शुक्लपालः: शरिरायो: सम नाया ग्रहः: क्रमात्।॥ ४४॥

44b महाजः: कुलिको नाम राहः कृप्यामो संवेदः।
कुलिको घोररूपिणः।॥ ४५॥

46c Kṣemarāja cites a similar line--from the “śrītūla” (Trottala)--in his commentary to Svachandatanatra 7.42: प्रहारभुजः च यामाते निरीक्षकुलिक: कृपितः।

44a This should be pronounced ब्रोजः: for the meter, following Pāñca’s श्र। The version quoted by Kṣemarāja adjusts the reading to: सरोजः सुदरासायो। 44a स्फुजः: I emend with Pāñca’s reading at 5,53d: स्फुजः। Now the meaning of स्फुजः 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 Tavamajataka of Sphujidhvaja (1978: 5), suggests that sphiui may come from “asphuui,” a direct transliteration of the Greek ἀσφοῦτι (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 स्फुजः occur without reference to the author Sphujidhvaja. Only आस्फुजितः occurs, referring to Venus. In almost every case, however, the word is compounded, and so we might also analyse it as अस्फुजितः। Now perhaps this was thought to be a negation of आस्फुजितः, along the lines of असुगुप्त/सुगुप्त, and that might have given us the referent to Jupiter. 44b महाजः: शुक्र उच्छते। I emend following Pāñca, and the quote of Kṣemarāja। 44c In Pāñca, there is the aksara लो in the margin over श्र, but there is no insertion marker and it is not clear where it is intended to go। 45a अष्मो। The sandhi of the manuscripts here and in the following verse suggests that they originally read the occasionally encountered variant spelling गुलिकः। 45c चौरंपिणः। यामक्रमः। अष्मो। नमीपा। अष्मो। नमीपा। नमीपा। नमीपा।

47c na-vipulā.
एतकालप्रमाण तु प्रथ्य यस्योदेय स्वतंत्रम् ॥ ५८ ॥

इनवारे सदा वत्त कृत्योदयो दित्यम्।
महामोहिनायामाधे कुलिकाधरते सदा ॥ ५४ ॥

शोधणालो महाप्रथ्य परस्य उदये पुनः।
सुख्तेकुलिको घोरः तिष्ठु बलामु निलयनः ॥ ५० ॥

कुलिकोदेष पद्य यामाणेय स्वधुपालय एव तु।
कुलिकस्योदो होते एयामेत संयंत। ॥ ५९ ॥

बुधेच शोधणामाधे कुलिकस्योदो मनुष्ये।
सा भेला सर्वायोलेषु आशु प्राणापहारिपि ॥ ५५ ॥

पचम्य शोधणपालय तथकलिपि या भवेत्।
कुलिको दुस्यधाय अतिविधेरता उदहरता ॥ ५५ ॥

श्रुतानिक्षय यद्यु कुलिकस्योदो दिःता।
शोधणालो भेला तु तथा कृयाकोस्य तु ॥ ५५ ॥

दुधा भेला: समायावता ग्रहनके यथासिध्यैता।
कुलिकोदेषु जो दशो न जीवे न्युत्रिकिसिधिपि ॥ ५५ ॥

कुलकण्ठकविघाण पतितस्वरतिः उपि वा।
न विषं दायसेचित्रध्युपिनानि न योद्वेत् ॥ ५६ ॥

50a Despite the grammar, I take शोधणालो and महाप्रथ्य as genitive in sense.
कालछाया तथा काल: चक्रमृतिनिरीक्षणम् ।

विशेषाणात्रपरे सकन्त वयो वेला: प्रकृतिता। नृत्य ॥ ५४ ॥

यत्वबृहं भवेकाले द्रायाया अपि तदुदेवत।

चक्रिते जीविते द्रष्ण्यायादन्ति औपि जीवित ॥ ५५ ॥

मध्यकाले तु यो द्रष्ण्यादत तत्य जीवितम् ।

एष स्थूलं समाव्यां सुभाष्चारं स्वाभोष मे ॥ ६० ॥

[D, 8]

[सूतश्चाल]

स्वाभवः वामदेवस्तु यदा वहति चाचालि ।

तद भागायिन्तं पृष्ठस्तिधित्वति निधिता ॥ ६१ ॥

अघोरं घोररूपाणि सौम्यं वामाधरणे तु।

पृष्ठते वागते दृष्टे द्राययं च स्वार्थवाहिनी।

तदा मूर्त्यं विजनीयात्तथा कार्यविचारणात् ॥ ६२ ॥

यज्ञ यत्र स्वित: पृष्ठदेवाधिकणसम्पुष्ये ।

तत्र तत्र संवेच्छ संज्ञा सम्प्रयोगेन तु ॥ ६३ ॥

अघोरुपुष्पावेयं वामदेवेन चाख्मन ॥

बामघोरसम्य कले बदेतरज नन्यंसकं ॥ ६४ ॥

58b चक्रमृति [ Pr₆D₆ c, 59a यत्वबृहं] Pr₆D₆, यथा रूपं P₆ALM 59a कले [ Pr₆D₆, कल P₆ALM 59c चक्रिते [ P₆ALM, विक्रिते Pr₆D₆, 59c जीविते [ Pr₆D₆, जीविते[ ]] P₆ALM 59c द्विर [ corr., द्विर Σ 60a द्विर [ Pr₆D₆, द्विर P₆ALM 60c एष [ Pr₆D₆ alt., एष P₆ALM 60c समाव्यां [ Pr₆P₆ALM, समाव्यां D₆ 60d सुभाषारः [ Pr₆D₆, वृभेव वार P₆ALM 61a स्वाभवः P₆ALM, स्वाभवः Σ 61a वामदेव् [ em. H.I., स्वाभवः Σ 61b यदा [ em. H.I., तदा Σ 61c तद भागायिन्तं [ Pr₆D₆, न त दृष्ण्यादिति: P₆ALM hyp 62a अघोरं [ em. H.I., अघोर P₆ALM, अघोर Pr₆D₆ 62b सौम्यं [ Pr₆P₆ALM, सौम्यं D₆ 62b वामा [ Pr₆D₆, वा P₆ALM hyp 62c बागने हुये [ D₆, बा [चा [चा हुये हुये Pr₆, यो ज्ञाते भूला P₆ALM 62e स्वार्थवाहिनी [ Σ, P₆ALM, विजनीयानि Pr₆, 62f कार्यविचारणात् [ P₆ALM alt., कार्यविचारणा Pr₆, कार्यविचारणा D₆ 63a यज्ञ यत्र [ P₆ALM, यज्ञ तत्र Pr₆D₆, 63a स्तथ: [ Pr₆D₆, स्तथा[ ]] P₆ALM 63c समाव्यां [ Pr₆D₆, समाव्यां P₆ALM 63d संज्ञा [ Pr₆D₆, गता P₆ALM 64a अघोर गुणावेयं [ conj., अघोर पुष्पावेय Pr₆D₆, अघोपुष्पय: अवेय P₆ALM hyp 64b वामदेवेन [ Pr₆P₆ALM, वामदेवेन D₆ 64b चाख्मन [ Pr₆D₆, चाख्मन P₆ALM 64d बदेत् [ D₆, बदे P₆ALM, पदे Pr₆a 64d नन्यंसकं [ Pr₆D₆, [न]पुष्पम P₆ALM alt. manu

61a Garuḍapurāṇa 1.67.21cd–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 praṇa 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 यज्ञ पेला: for लाभो पेला:.
देवस्य तु गति जात्वा तदा जेः वलावलम्।
सौमे सौम्यानि कार्यणौ अगोरि मत्य्मानि च || ६५ ||
एषोदं समाख्यातं गुष्ठावहृतमं परम्।
अथ अन्योदं वषये कलानां पवकस्य तु॥ ६६ ||

[पवकलानाम् उदय]

राजा संजा तथोदासाः पीडा मूल्यक्ष्ठ एव च।
पवक पवक च बाराणि गम्ये यथा स्वरोदये॥ ६७ ||

आः िौा िौा िौा नामे नामे कल्पयेत्।
ऊवर्तीवर्तमाते रेखे: पांडः पांडः क्रमाधि:॥ ६८ ||

तिथिपवस्थितः कोण्रांपनुषे कल्पयेत्।
व्रोधो राजा वचः संजा उदास वीणमेव च।
व्रोधो मूल्यस्विििव्या परिपाष्या यथाक्रमसः॥ ६८ ||

कुजसोमस्तुंत्वै वच्च पुज्जकुर्ममैौौरः।
पवस्मे तु कलानां च विज्ञया कृतिकामूत्य॥ ६९ ||

रेव्यादिकम् हासाळासः काव्यासः प्रवयमः।
अन्यंषयं पवमेव श्रवणं: परिकृतित्या॥ ७० ||

चैत्रार्दी चोद्यान्तानामार्गिकः कलास्य तु ।
ढादशाहं द्रोमाशीता चोद्याश्च पुष्करुपः ॥ ७२ ॥
आचार्यं तु नामस्य वा कलाविकृतः तिष्ठति ।
तस्याश्च ददयात् आतुरं गन्धर्षीदिते ॥ ७३ ॥
कला तिथि तथा वारं नस्तन नामसेव ।
नामसूढळाय प्रयत्नः क्षरित नामत्था ॥ ७४ ॥
कलाविभिन्निं ख्यातामुण्युं तु मया तथ।
न कस्यनिदेशं ददात्रापेनीयं प्रयत्नः ॥ ७५ ॥
महोद्याम वर्णा वर्णा आदया वायवस्था ।
चतुर्विवंशका स्त्रिया साध्याधानसाधकः ॥ ७६ ॥
महोद्यालावणा वर्णा नामस्याचार्यं यदा ।
स जीवितेऽस्तदस्तु मुन्तुवाल्यविप्र्य-र-अधरे: ॥ ७७ ॥
सिन्धुपुष्करन छ्वात सितविशेषः छावितम् ।
दुःश्चेन तु जात्यं यथा जीवि दशकम् ॥ ७८ ॥
मङ्गले च यथा शर्दु रद्मान्तु तु योगिता ।
तूर्म महोद्यालकारं नद्ये मल्लत्तरीकः ॥ ७९ ॥
दुःश्चेन्द्र जात्यं जीविते अहिवर्तितः ।
एवं परिवेशेन्तु ततः कर्म समारमेतो ॥ ८० ॥

72a चोद्यान्तात्ति [PrDc, चोद्याति[sa] म् P alm ak, कलास्य P alm ak, कलास्य PrDc]
72b नाम तु P alm, नामस्य P alm, नामस्य PrDc]
72c कलास्य [PrDc, कलास्य P alm, कलास्य PrDc]
73a आचार्यं P alm, आस्यं P alm, आस्यं PrDc]
73b नामस्य P alm, नामस्य P alm, नामस्य PrDc]
73c तस्याश्च [em., तस्याश्च PrDc, तस्याश्च P alm, तस्याश्च PrDc]
73d आतुरं P alm, आतुरं P alm, आतुरं P alm]
74d तथं P alm, तथं P alm, तथं P alm]
75a नामस्य P alm, नामस्य P alm, नामस्य P alm]
75c कस्यनिदेशं Cott., कस्यनिदेशं PrRb, कस्यनिदेशं D bhp,
75d एवं P alm, एवं P alm, एवं P alm]
76a जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु PrDc]
76b जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु PrDc]
76c महोद्यालकारं PrDc, महोद्यालकारं P alm, महोद्यालकारं P alm]
77a जीवितेऽस्तदस्तु PrDc, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
77c जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
77d जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
78a जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
79a जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
79b जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
79c जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
80a जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]
80b जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm, जीवितेऽस्तदस्तु P alm]

73a नामस्य aiśa genitive singular. 77b नामस्य aiśa genitive singular. 80b जीवितेऽस्तदस्तु for जीवितेऽस्तदस्तु metri causa.
कालचक्र समाध्यांत येन ज्ञायति तत्वतः ।
निरुप्य विविधाकारखिनिदानेन शुभासुभेः: ॥ ५१ ॥

इति क्रियाकालगुणोत्तरे पद्धमः पटलः:

81a च समाध्यांत] प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति [ प्रमुङ्गम् द्वितीय ज्ञायति पालम् ।
81b च समाध्यांत] प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति [ प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति पालम् ।
81c च समाध्यांत] प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति [ प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति पालम् ।
81d च समाध्यांत] प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति [ प्रमुङ्गम् समाध्यांत द्वितीय ज्ञायति पालम् ।
The “long vowels” commonly refer to आ, इ, ई, उ, ऊ, ऋ, ऎ, ए, ऐ, ओ, औ,
and ग, घ, ङ, which is common shorthand for the five syllables of Garuḍa: गो, गो, गो, गो, गो.
Cf. Garuḍapañcākṣarīkalpa 5.1c: गो, गो, गो, गो, गो.
Cf. Garuḍa-prāsāda 5.58: गो, गो, गो, गो, गो.
Cf. KKGU 7.20c: गो, गो, गो, गो, गो.
Cf. the prāsāda mantra of the Kālottara system: हूअम/हूअम, whose locus classicus is Sādhanaśīlottarottara 1.11. Reference provided by SANDERSON.

The lack of ending may be considered metri causa if we allow that semi-vowels do not always lengthen preceding vowels.
वासुदेवकः शेषालयः श्रीमान्मृतम् ॥ ७ ॥

ईरोणसद्वशाकारः शुद्धद्वितिकावस्मृतः ॥ ९ ॥

प्रवाहयति जगदिव्ये योममृतगतेऽपि ॥ १० ॥

वासुकः शुद्धालाक्ष स्थिताः पारिवर्धनः ॥

6d कृष्ण...कुरुः | cor. एति अञ्जाः \[corr.\] एति अञ्जा P\_ALM, एति हंगा Pr\_D, 5c अजाः \[corr.\] D\_P\_ALM, अजस P\_R, 5d जचाः \[corr.\] P\_ALM, जने व P\_R, जने व D, 5a समायुक्तः \[corr.\] P\_ALM, समयुक्त Pr\_D, 6a चतुर्वेकः \[corr.\] P\_ALM, चतुर्वेक प्० सुविष्टराम् \[corr.\] P\_ALM, सुविष्टराम D, \[corr.\] सुविष्टराम P\_ALM, सुविष्टराम P\_P\_ALM, सुविष्टराम P\_ALM, सुविष्टराम ॥ ७ ॥

भियाज्जननिमारकं सुवृतं बिन्दुमृतिम् ॥

वायुमण्डलं योममीलिशयः मंगकरम् ॥ १४ ॥

क्षीरोमिस्वद्धखारकं शुद्धपालिकावस्मृतः ॥ १५ ॥

वासुदेवकः शेषालयः श्रीमान्मृतम् ॥

6b A section marker follows 6b in P\_ALM. 7c P\_ALM omits 7cd without any gap, likely due to eyeskip from ८c to ८d in its exemplar. 9d Cf. 7.16, where this verse is paraphrased.

5c A similar statement is made at 7.21. 6a Cf. Lakṣmītantra 35.39cd–41cd: चतुर्वेकं समायुक्तं विचारं विचारं मदनम्।

5c A similar statement is made at 7.21. 6a Cf. Lakṣmītantra 35.39cd–41cd: चतुर्वेकं समायुक्तं विचारं विचारं मदनम्।

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Regarding β’s variant, we already had pārthivamanḍala in 11b, but there Pr₉ reads pāvaka, which would again be repetitive for āgneya. 12d None of the nāgas correlate with the Space-manḍala because there are only eight nāgas. In Bauddha Tantra, space is not considered a constituent element, only an empty substratum.

14d In the lower margin in order to finish the verse on the same leaf.

12d It is not clear why we have the word Pr₁₈ before the bhūtanyāsa?
प्रणबादितमाधाने नामेन च समविनताः।
सर्वनामेव कथितो विवेधः स्थापनपूजने ॥ १५ प्र
आयकरं तु नामस्य मन्त्रं तु परिकीर्तितम्।
अप्रायनं नामराजः नवं सानिश्चकारणम् ॥ १६ प्र
वर्गान्तन वितत्वं तु आः औ-स्वर्दीपितम्।
वितत्वं तु भेदेव वस्त्र्यं मृदिः बिन्दुकम् ॥ २० प्र
क्षीर ा न्या क्रमश: पवित्रपुरोपतम्।
एष सादांदवेतार्थः सर्वकम्मसाधकः ॥ २१ प्र
कर्मांसं पुरा कृता शरीरे विष्णेवत:।
ज्ञवत्तदिन्यस्ववाचारार्थपुत्रपूजनम् ॥ २२ प्र
पवींं चिन्त्येतपादायपुत्रपूजनार्थकम्।
एवमार्यानं कृता मृदिः संविन्ध्य-मू-आत्मन ॥ २३ प्र
पृथ्विवी पादयोर्दशात्साक्षारनमार्याम।
अशोपुवनकार्णो लोकालोकसम्बन्धिता।
एष भववसी पृथ्वी स्वदेहे विण्येतदुः। ॥ २४ प्र
तत आनं नियन्त्विता जानुतुलाभमिः चाल्येर।

18b नामेन [D<sub>c</sub>, नातासुने] प्र<sub>r</sub>, बामेन प<sub>pl</sub> 18d विवेधः स्थापनपूजने | em.GP, विविधस्थापनपूजनम् प<sub>r</sub>D<sub>c</sub>, विभिन्नार्यासाजनम् प<sub>pl</sub> 19a नामेन | P<sub>pl</sub> 19b परिकीर्तितम् | P<sub>r</sub>D<sub>c</sub>, परिकीर्तित स<sub>pl</sub> 20a वितत्वं | P<sub>pl</sub>, एवं श्वरेश्चिन्तन प<sub>pl</sub> 20b औ | P<sub>pl</sub>, औपुराणिक स<sub>pl</sub> 20c वितत्वं | P<sub>pl</sub>, निर्य तृत्य सर्वकम्मोपरि P<sub>pl</sub> 20d बिन्दुकम् | P<sub>r</sub>D<sub>c</sub>, एवं विष्णेत P<sub>pl</sub> 21a अस्य तु | P<sub>pl</sub>, अस्य अस्य P<sub>pl</sub> 21c साधार | corr., साधा P<sub>pl</sub>, सादात् P<sub>pl</sub> 21d भवेत् | P<sub>r</sub>, भवे D<sub>pl</sub> 21c नास्यः | P<sub>pl</sub>, नास्य P<sub>pl</sub> 22a विन्यास पूरा [P<sub>pl</sub>, कर्ण] पादयोर्दशाः।

18a प्रणबादितमाधाने... समविनताः | aśa, the sense is: प्रणबादितमाधाने... समविनताः। 18b Following 18ab, P<sub>pl</sub> repeats 16ef with minor differences: श्वरेश्चिन्तन पादयोर्दशाः। 19a नामेन | aśa 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 य is meant to be inserted here, because there is no insertion mark. 23c आत्मन | in the sense of आत्मनः। 24d The nominative for accusative is allowable aśa syntax and supported by the manuscript evidence.
श्यामर्कणां श्यायत्वृविधता दियुषणं भवेत्।

व्यालामाला कुलं दीसामार्यासुबुवनाल्लकम्।

नामिनीवान्त्रे कृष्य त्रिकोण मण्डलं वर्मम्।

भिन्नान्तिनिमारं निर्विल्यं व्यायं वायतम्।

आदमुन्नि स्पिति त्रायेर्यवं तीस्मीमृणम्।

शिवायार्थितं दिवं शुद्धसफिकवर्यम्।

अग्रमाण महाययं व्यायकममुत्तोपसम्।

भूतन्यासं पुरा कृत्वा नागानं च यथा क्रमं।

लं बं यं भंनुतस्तिस्मात्रः क्रमेण तु।

शिवार्ज्जं ततो द्याति तो व्यायं मण्डलं।

व्यायः रुपमार्यां वर्तमण्डलं विच्छेदः।

वत्तमयं विन्यस्येद्यं कर्मकालं विद्याविनिः।

पादं तथा-धनं अव्याग्रिविरूपितम्।

तात्त्वियः ह्यायेते य निर्यं बिध्ये स्याबर्ज्जं।

ग्रहमृतं-तथा-यवेशः रायकिर्ति च।

नागिकीयोतिजं कृत्वा स्वयें विन्यस्येष्ठिथम्।

द्विषा न्यासं समाख्यातं भूतानं वैत प्रवत।

एवं जात्वा यथार्थेन ततः कर्म समारीतेन।

आत्मकालपं तथा विश्यं जिततं क्रमेण तु।

25c श्यामर्कणं] cng, GP, श्यामर्कणं पं अल्म, श्यामर्कणं धृं श्यामर्कणं पं।

25c व्यायेत्] पं अल्म, श्यामर्नयेत्।

25d पृष्ठभंज] पं अल्म।

25d दियुषणं] पं अल्म।

26a दीस्म] पं अल्म।

26b आयश्व] पं अल्म।

26b सुवनाल्लकम्] em. SANDERSON,

26c नाम्] D, पं अल्म।

27c व्यायेर] पं अल्म।

27d चावर्ज्ज] पं अल्म।

28a आत्मिः] पं अल्म।

28c अग्राण] पं अल्म।

29a नागशं] पं अल्म।

29b च] पं अल्म।

29c न] पं अल्म।

29d तमात्रा] पं अल्म।

29c तमात्रा] पं अल्म।

29e द्विती] P, अल्म।

31a पालाण्] पं अल्म।

31b तावश] पं अल्म।

31c तात्त्व] पं अल्म।

31d व्यायेत्] पं अल्म।

32a तथा] पं अल्म।

32b रायस्] पं अल्म।

32c नागमी] पं अल्म।

32c नागमी] पं अल्म।

32d खिदं] पं अल्म।

33b पत्राण्] पं अल्म।

33b पत्राण्] पं अल्म।

34a अल्म] P, अल्म।

34b शिवाय] पं अल्म।

34b तु] P, पं अल्म।

26b सुवनाल्लकम्] em. SANDERSON's emendation is supported by 47cd: व्यालामालाभिवितत आयश्वमुवनाल्लकम्

and by GP. 33b पत्राण्] aiśa shorthand for पत्राण्.
वित्तलें प्रथमं दल्या शिवरमवं दलोपरि ।
यथा देह तथा देहे अवजुविनां तु पवेसु ॥ **३४** ॥

[अन्तःवथजनम]

देहनयां पुरा कृच्छ्र अन्तःद्वयं जजनं तथां ।
कन्दुनालं तथा पद्यं धर्मजानादिमेहं च ॥ **३५** ॥

हितोतसारस्मनेन वर्गान्तेन तु पूवेशेर् ।
शीमिति कणिकाः वास्मृति रूपेरं संयुतम् ॥ **३६** ॥

अः च तैः पायुः य शः बृहः तथामेव ।
पूवीदिह्यापर्यः वर्गः वेताय क्रमातः ॥ **३७** ॥

हो हो पूवीदीम्—म्—आरम् कर्मसः: गोठ्ठा स्वरानः।
वामाचा: शतां: प्रोक्ताक्षितं संयन्तितम् ॥ **३८** ॥

मृत्तिमावहेनेत्त्स शिष्यं सांहं तलोपरि ।
कणिकामां यजसेवं सांहं ततज्जुपुरः: सर्वम् ॥ **३९** ॥

पृथिवीं परिस्थितमें परं आपं चोतरः: स्थितम् ।
तेजं दशिनेवेन्त्र तु बायं पूविणं योजयेत् ।

खेबींं मृत्तियुःं तु प्रागूस्तं विकर्तप्येत् ॥ **४०** ॥

**34c** वित्तलें। **34d** अन्तःवथजनम्। **34e** कन्दुनालं। **34f** अवजुविनां।

**35a** देहनयां। **35b** शीमितिः। **35c** कणिकाः। **35d** पूवेशेर।

**36a** अन्तःवथजनम्। **36b** शीमिति। **36c** कणिकाः। **36d** पूवेशेर।

**37a** पुरा। **37b** वामाचा। **37c** प्रोक्ताक्षितं। **37d** कर्मसः।

**38a** पृथिवीं। **38b** दशिनेवेन्त्र। **38c** प्रागूस्तं।

**39a** अवजुविनां। **39b** वेताय। **39c** शिवरमवं।

**39d** कन्दुनालं। **39e** अस्मृतिः। **39f** दलोपरि।

**40a** पूवीदीम्। **40b** पूवेशेर। **40c** वेताय। **40d** दलोपरि।

**P₂** 20露天

D₄ 11露天

**34f** Cf. Pūrvakāmika 4.3.49ab: यथा देह तथा देहे मनन्यां प्रकर्तप्येत्। **36c** Garuḍa-paṇcākṣara-kalpa 5.70: श्री बीजं विनंसैन्यसैं वेदेऽपरस्य प्रकर्तप्येत्।

**34d** तलोपरि। **38a** कर्मसः। **38b** भाषणम्। Sanderson notes the collapse of the instrumental and locative cases in late Middle Indic. **38c** वामाचा:। The nine śaktis are named in 26.65–57: Vāmā, Jyeṣṭhā, Raudrā, Kāli, Vikariṇī, Balavikirṇī, Balapramathāni, Sarvabhūtadāmanī, and Manonmanī. According to Sanderson, their names are based on the masculine datives in the Mahānāmaṇya Upaniṣad 18. **39b** दलोपरि। **40a** पूवीदीम्। The correction comes with some doubt due to the aiśa tendency to mix nominatives and accusatives. **40b** आपं। **40c** तेजं। **40f** श्री बीजं। should refer to either verse 10 or 28 of this chapter.
य वायुभाष्यं लं नैसृत्ये रक्षार्य चानले स्वयम्।
वमीश्यं तु सदा पूज्यं ओं मूर्तिः स्वतं वर्त्येजः॥ ४९॥

तन्मात्रासमूहमात्रासमूहम तन्मात्रेष्वेद हि पूज्येत।
शिवाज्ञानं ततः पवादांवामां। पूज्येत साधकः॥ ४२॥

आपेयां हदयं पूज्यं शिरकैशाश्रयोरे।
नैसृत्यां तु शिक्षा ददाहायाः करं कर्त्ये॥ ४३॥

अधं तु बालाते देवं नेत्रं चोरतरतः स्वयम्।
पुरुषपुरुषकामिका तु बीजानि पूज्यत्वसदा॥ ४४॥

अनन्ताकुक्कुशिनाला अथै नामा: क्रमे हेतु।
पुरयार्दिककारं चकटो हेतु बीवाधिनित्व। ॥ ४५॥

हृदिपये विरिष्ठे करतो अयस्मिणवे।
एवलक्ष्मे समुद्द्रित्व नित्यनैसीत्केषु च॥ ४६॥

[पैक्षिकम्]
आत्मानं दिविषं अष्टेलक्ष्ममहुममोऽपमम।
व्यापयनं जगेन्त्रेषु मूलसंहारकाकामः।

41a यं वायुभाष्यं लं | PALM unm., यं वायु स्वल्प PrDc 41a नैसृत्ये | PrDc, नैसृत्ये PALM 41b रक्षार्य चानले स्वयम् | em., रक्षार्य चानले घिरिते PALM hps., रक्षार्य जलसंधिते PrDc 41c वमीश्यं | corr., (च)मगीं PrALM, वमीश्यं PrDc 41c सदा पूज्यं | PrDc, सदा पूज्यं ||+N तु पूज्येतु| PALM sec. manu 41c तन्मात्रान् | corr., तन्मात्रा। PALM 42a सुतमात्रासमूहिन् | PrDc, (त)सुतुसये पृष्ठान्ते PALM 42b तन्मात्रेष्वेद | conj., तन्मात्रा पृष्ठी, तन्मात्रा पृष्ठी PrDc 42d चाशा। | पृष्ठान्ते PrDc, पृष्ठान्ते। 42d पूज्येतं | PrDc, पूज्येतं। PALM unm. 43a आपेयाः | PrDc, आपेयाः। D, आपेयः PrDc 43b चैतन्यं | PALM, चैतन्यं। PrDc, चैतन्यं। PALM 43c नैसृत्यां। | PrDc, नैसृत्यां। PALM 43c शिक्षा। | Prp, शिक्षा। D, PALM 43d बृजे। | PrDc, बृजे।| PALM 44c पुष्येतं | conj., पुष्येतं। PrDc, पुष्येतं। PALM unm. 44c केलिण्यके तु | conj.GP, केलिण्यके। PALM unm., केलिण्यके। PrDc 44d बीजानि। | PALM GP, बीजानि। PrDc, बीजानि। 45b नामा: | corr., नामा। PALM 45c इशा। | PrDc, इशा। 45d योजेत। | em., H.I., योजेत। PALM, योजेत। PrDc, योजेत। 46a विप्रमेहं | em., sa-idpali, विप्रमेहं। PALM, विप्रमेहं। 46b करार्ये। | PrDc, करार्ये। PrDc 46c काम्ये। | em. SANDERSON, काम्ये। PALM 47a दिविषं | PALM, दिविषं। PrDc, दिविषं। PALM unm. 47c व्यापयनं। | PrDc, व्यापयनं। PALM unm. 48c च पृष्ठी।

42d पृष्ठान्ते | SANDERSON offered two possible conjectures, but without confidence: भाषा in the sense of "with the mūlamantra" or "न्यस्वच्छा corrupted from β's variant. 42d पूज्येतं | metri causa in the sense of पूज्येतं। 44c पृष्ठान्ते | केलिण्यके। 44d शिक्षा। 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 Manonmani on the tip of the pericarp: केलिण्यके तु त्यादेव तु निर्माणताता॥ २६.५६६६–५७। Might the verses be out of order? At verse 38 we had instructions to install the śaktis, but without mention of location. 46b अमोऽपमम् | SANDERSON suggests taking this in the sense of अधी। च मण्डले, giving us a list of four substrates of worship: heart, hand, fire, and external maṇḍala. 47b अमोऽपमम् 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 Garudapurāṇa passage.
प्राचार्यांनी तपस्यावरील तात्विक प्रमाणोऽवश्यकता।

[पौराणिक संस्करण]

पाछी पातलसंस्करो विद्यापितः।
सत्य स्वर्गै उऽ तस्य ब्रह्माण्डः कण्ठाविविधम्।

प्रसन्नं भीमवर्तम त गृहामन्त्रिविवर्तम्।
काव्यप्रिरिच दीप्यतं चिन्त्येतसाविकोतमः।

एवं न्यासविवर्तु कृत्वा यां मनसि चिन्त्येत।
तां तस्य सुवेदन्तवृत्त व गृहायेत।

प्रेतमृत्तमाय यस्य नाग गन्धर्वराशसः।

47f 'मानवविविधत' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

47f 'सुवेदन्तवृत्त' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

50a पातालः) 'प्रारंभिक' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

50b यथोऽ विद्यापितः।

50c तथा प्रारंभिक निरीक्षित शिक्षित विश्वस्तरिमाय

53b 'दृश्यत्तमाय' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

47f अनुक्रमेत्ति ज्ञातः प्रारंभिक कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

47f 'सुवेदन्तवृत्त' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

50a यथोऽ विद्यापितः।

50c तथा प्रारंभिक निरीक्षित शिक्षित विश्वस्तरिमाय

53b 'दृश्यत्तमाय' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

50c तथा प्रारंभिक निरीक्षित शिक्षित विश्वस्तरिमाय

50c 'दृश्यत्तमाय' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।

53b 'दृश्यत्तमाय' कृत्योऽ सन्नीतत अद्वैतेऽक्षरं।
नश्यन्ति दर्शनात्स्य ज्वराव्रातुर्थकादयः ॥ ५५ ॥

इति क्रियाकालगुणोत्तरे पष्टः पटलः
This page contains a verse from a Sanskrit text, likely a treatise on astrology or divination. The text is written in Sanskrit script and includes some梵文 (Devanagari) characters. The content is difficult to translate directly without context, but it appears to discuss astrological predictions or reflections on the nature of time and change.

The page includes a mix of Sanskrit text and some modern annotations in the margin. The text is structured in a verse format, typical of Sanskrit literature, with stanzas and lines that may require contextual knowledge to fully interpret.

The page also contains some Latin notes or annotations, such as "Σ = All MSS; β = Pr. Dc." and "Γ = All MSS; β = Pr. Dc." These notations are likely references to different manuscripts or editions of the text.

The text is rich with astrological and philosophical themes, and it may be a part of a larger treatise on astrology or a commentary on a classical text. The page also includes references to other works, such as "cf. Tantrasadbhāva 24, especially 24.203–353, Tvaritāmūlasūtra folio 30' Bhainavapadmāvatikalpa 8.1–10, Guṇabharanīi 118, Mahābhārata 12,305, and so on. For a general discussion of svasthāveṣa, cf. Smith 2005: 421–432."

The annotations also mention Sanskrit grammatical points, such as "The grammar in this verse is either confused or very elliptical. The phrase विषये स्थावरज्ञम् 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 विषये as the object of प्रब्धामा."

The annotations are interspersed throughout the text, providing context and further analysis for scholars or students of Sanskrit literature.
This procedure (7–10) is given in Nārāyaṇīya Tantrasaṃgraha 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: न हि से मं देवदत्त जीवबद्ध स द वं बं वं. The syllable ल represents the Earth mandala in between the eyebrows, द is the aforementioned moon syllable dripping nectar onto the lotus in the heart, and the syllable स is again the patient’s soul, followed by the patient’s name, the words “bind bind”, and then the syllables in reverse order with ब व ब व ब instead of न. 8a Cf. the unattributed verse cited by Vāsudeva commenting on Nārāyaṇīya Tantrasaṃgraha 3.2.

8a Jīva] Cf. 7.140. There too I follow P alm in reading Jīva, although Jīva is also possible and in any case the patient’s Jīva is represented by the Bīja SAM in the parallels: Nārāyaṇīya Tantrasaṃgraha 3.1ab: यूँ द्विविनि Jīvāक्षे साधवृत्तिकारणे and Īśānaśīlavedavapadhānī 2.39.83. 8c 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 Jātā] P alm’s initial ज does resemble ज, but here it is clearly miswritten as ज. Also, the ligature for ध is identical, in P alm with the ligatures for both ध and द. A second hand has added a ध below the ligature here and in several instances on this folio. I silently emend to appropriate interpretation of the ligature in all cases. 9d Chandra] The words are feminine to agree with an implied पृथ्वी. Although nominative, we have to take them as accusative. 9d Chandra] This is a permissible short-form of Chandran. Cf. Sāksmāgama TS0003-08, In.168: कुणामण्डलं चं चन्द्रकम् । and Arthaśāstra 2.2.3, etc.: वृंट दीपे चन्द्रम् व च translated “circle, rectangular, or square.”
I treat this reading as the *difficult* because outside of the tantras, the prefix $\text{म}$- is generally not used within compounds. In $P_{\text{ALM}}$, a second hand writes $15\text{bcd}$ and the first three $\text{akṣara}$ are hyphenated. My tentative understanding is that we have double sandhi and shortening *metri causa* for an intended *pūśibhāṣya* masculine for the expected neuter. $D_{\text{c}}$ omits $15\text{d}$ without any dashes or blank space. *Hypermetrical in all MSS.* $\text{Amūtaḥārasya}$ *metri causa* for *Amūtāhāraḥ,* it is not uncommon to have the word *मृग्नि* or $\text{हृद्र}$ in compound despite being the declined form.
The reading is in doubt. In verses 38–39 it seems that adaṇḍa is being referred to. Supports this theory.

I offer this reading as a mere diagnostic conjecture.
साजाजृव तञ्च संमोहकं मन्त्रितं।
ध्वनिना निभिधं कुव्ता उत्थापयति निधित्वम् ॥ २७ ॥
वापीपुष्पदागारी शतवारामिन्दितम्।
खानपानायागाहेन निभिधं भवते अणात् ॥ २८ ॥

[प्र ॥ ॥]
चतुर्थ स्थानमें तु स्थाने पाठिं तन संस्थितम्।
आदिमें वायव्यं कृता सच्चा संग्रेहितं भापयेत् ॥ ३१ ॥
राजीवपद्धि अयतनस्य चिन्तयेत्।
संक्रमयं तैव ज्ञानमुद्धिता च च। ॥ ३२ ॥
धारासे पाठानायेते जलस्थापनकरे।
कुरुते साधको निर्दे यं यं मनसं गोचरे। ॥ ३३ ॥

[ह ॥ ॥]
प्रचं लोपितव्या तु आदिमें तन स्थापयेत्।

27b तूरं | Pr,Pa, Alm, तूरं।
27b समोहकं | Pr,Dc, संमोहकं।
27c ध्वनिना निभिधं कुव्ता।

[चतुर्थ स्थानमें तु स्थाने पाठिं तन संस्थितम्।
आदिमें वायव्यं कृता सच्चा संग्रेहितं भापयेत् ॥ ३१ ॥
राजीवपद्धि अयतनस्य चिन्तयेत्।
संक्रमयं तैव ज्ञानमुद्धिता च च। ॥ ३२ ॥
धारासे पाठानायेते जलस्थापनकरे।
कुरुते साधको निर्दे यं यं मनसं गोचरे। ॥ ३३ ॥

[ह ॥ ॥]
प्रचं लोपितव्या तु आदिमें तन स्थापयेत्।

29a Cf. Garuḍapañcākṣarīkalpa 5.6: व्याख्यादेव चिन्तियदिविविधाविजयोः। दहपदच्छुरियायामक्ष्या संस्तमवेदित्वम् ॥

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 न् by poetic license.

32a Pa, Alm omits all of 32 and 33 without any gaps left in the MS.
अदिस्थः पर्चमं बीजं नावयलं विचिन्त्येत्।
विषाणिं तु जस्तुः वियाक्षेपकः स्मुतः ॥ ३४ ॥

dārgh jvaro tathā śūlō mūdāna ca sīrōrūja ।
nājāyatpāryaṅgāṇi gārlo vibihdā tathā ॥ ३५ ॥

[वषात् तु तरं जस्तुः विचिन्त्येत्]
पृथ्वियापदवानत्रं नाश्रा तु संहितं भवेत्।
उदा तेजस्त्वः बायुर तु (नामक)तु संस्थितम्।
स्तोभं पर्चवदण्डस्त्र कुलं नाव संयात्॥ ३६ ॥

पृथ्वियाकाशं स्वस्तीयपरस्परस्थितम्।
शतामिनितं तद्धत्तु मृतात्ति तेन तांडयेत्।
आगच्छद्येत्वेगुण दूषमप्रभुति च ॥ ३७ ॥

पृथ्वियाकाशमेव तद्धत्तु शतामिनिति।
स्पृष्टेऽवरस्थ्येन दूरश्च मोचर्जेवहम् ॥ ३८ ॥

लुतागदे उपस्थो वृक्षाकाशवेदना।
अपमाण्ड्रो अनेनैव सुखीययार भविष्यति ॥ ३९ ॥

[हें हें हें, fire emphasized]
कश्मान्त बद्धिमांड्रो ए ओ अः विज्ञप्तितम्।
अनिलाशयः पुरानत्सः युगलप्रसिद्धमप्रमः।
पादी हृदि शिरे न्ययं भृं श्वेतमाण्ड्रो आतूम। ॥ ४० ॥

34c आदिस्यं [ Pr.Dc, आदि(स्व) P.ASM.35a] ac.mana 35a दार्ग ज्वरं ] corrf., दार्गिज्वर स् 35b मृत्ता [ P.ASM, मृदूलों]
Pr.Dc 35b सीरोरुजा [ Pr.P.ASM, दीरोरूजा Dc 36a—b पृथ्विापदवानत्रं नाश्रा तु ] Pr.Dc, पृथ्विा आपः इयो संस्र (ि) नालन P.ASM 36c उदा [ corrf., उदा P.ASM.36c, उदा P.ASM.36c, मृदू Pr.Dc 36c तेजस् ] P.ASM, तेजस् Pr.Dc 36d नामकएः तु ] corrf., नामकएः P.ASM.36d, नामकएः तु Pr.Dc. 36f नात् ] P.ASM, न तू Pr.Dc 37a आकाशः [ Pr.Dc, (आ) काशः[ ][ P.ASM.37c मनविष ] Pr.Dc, [ मनविष P.ASM.37c, मनविष P.ASM.37c, देघः P.ASM.37f नृत्तम प्रभुति ] corrf., देघः प्रभुति P.ASM.37f नृत्तम प्रभुति] ।
37d नृत्तम [ Pr.Dc, नृत्तम P.ASM.37e आग्न्ध्यः ] Pr.Dc, आग्न्ध्य P.ASM.37e आग्न्ध्य प्रभुति ] corrf., आग्न्ध्य प्रभुति P.ASM.37f नृत्तम प्रभुति]।
38a पृथ्विाकाशः[ ] Dc, पृथ्विा कोः रक P.ASM.38b दूरः ] Pr.Dc.38b दूरः [ Pr.Dc, दूरः P.ASM.38c स्पृष्टेऽ [ cm., स्पृष्टे स् 38c क्षरेखः ] P.ASM, क्षरेख नू Pr.Dc 38d नूरः [ Pr.ASM, नूरः P.ASM 39a नूरागार्दः ] Pr.P.ASM, नूरागार्दः Dc 39a नूरागार्दः]।
39b विस्मोरतं Pr.Dc, विस्मोरतं P.ASM.39b बृहकप्राशः Dc, P.ASM.39b बृहकप्राशः Pr.b 39c अपमाण्ड्रो corrf., अपमाण्ड्रो P.ASM, अपमाण्ड्रो Pr.Dc. 39d आपः corrf., आपः P.ASM, आपः Pr.Dc 40a शामां तः ] Pr.Dc, शामां तः P.ASM.40b शामां तः Pr.Dc, शामां तः P.ASM.40c आपः [ corrf., आपः Pr.Dc, आपः Pr.Dc.39c पृथ्वियाकाशः ] Pr.Dc, पृथ्वियाकाशः P.ASM.40c पृथ्वियाकाशः Pr.b 39c पृथ्वियाकाशः P.ASM, पृथ्वियाकाशः Pr.Dc. 40b स्वरः [ Pr.Dc, स्वरः P.ASM.40c स्वरः Pr.ASM, स्वरः Pr.Dc, आपः [ Pr.P.ASM, आपः Pr.Dc, आपः Pr.Dc.40c पृथ्वियाकाशः ] Pr.Dc, पृथ्वियाकाशः P.ASM.40e लिखे Pr.P.ASM, लिखे Pr.Dc 40d लिखे ] P.ASM, न्ययं तः P.ASM, न्ययं तः Pr.Dc.
प्रहृष्ठातुकैनिम्: शाक्लिनभिस्तु पीडितम्।
स्तुष्यते नात संदेहो अब्राह्मध्ये रद्दि ते॥ ४५॥
पुरू चैव गुहे वाक्य ग्रहभीयते दुःशिष्यतम्।
ज्ञालमालावश्य ज्ञात्वा योगेनात्मन दीपितम्।
तं दृश्यान कथे भैरो यहो वा यदि प्रसन्नः॥ ४६॥

[शों शों? water/space emphasized]
ए ओ राममाहिनिः तु आयो च बिन्दुभूषिते।
पुनरेव विमपण तुल्यत्स तदस्थितम्॥ ४७॥
पदयने बिन्दुभने निमित्त अमृतस्वपनम्।
ञ्च विनीमध्विः स्थितं देवं आवर्तं तमातुरम्॥ ४८॥
आत्रेयं कुरुते शैवे मुखिना गरलस्य तु।
दृश्यिताय वर्षाक्रेष्व विस्मृताकीर्तिदेवं॥ ४९॥
शुल्किवे देवन या तु बुद्धिकानां तु वेदना।
स्मरणादर्थेन विपायिणि विविधानि च॥ ५०॥
एष प्रयोगं तत्तं यः स्मर्तसाधकोत्तमः।
न मुख्युर्जयते तत्त्व न जरा व्यविरेच च॥ ५१॥
हुदने वकने तथा मुखिग्न ग्रंघिस्व भवनेपु चित्तितम्।
हरते सर्वोपाराणा विपायति सुषम च का कथा॥ ५२॥

[बायुप नाम?]
तदेव वायुविज्ञगम्य बायुपा परिवेष्ठितम्।
स्मृतिकारणमापतेन विप्रभुस्य चित्तिते॥ ५३॥

41a ग्रहेऽहु | Pr.Dc, ग्रहेऽहु | P.AM 41a चातुर्यकृत् | D.P.AM, चातुर्यकृत् | Pr.B 41a नामः | corr., नामः स 41b शाक्लिनभिः | Pr.Dc, शाक्लिनभिः | P.AM 41c स्तुष्यते | Pr.D, स्तुष्यते | P.AM 41d अब्राह्मध्ये | Pr.Dc, अब्राह्मध्ये | P.AM 41d रद्दि ते | Pr.Dc, रद्दि ते P.AM 42a गुहे | Pr.P.AM, यहे Dc 42b बिन्दुभूषिते | Pr.Dc, बिन्दुभूषिते | P.AM 42b नायः | Pr.P.AM, नायः P.AM 43a आयो | P.AM, आयाम | Pr.Dc, अयाम | P.AM 43b अवशेषे | Pr.Dc, अवशेषे | P.AM 44a विमपणे | Pr.Dc, विमपणे | P.AM 44a विमपणे | em, H.I, विमपणे Pr.Dc, विमपणे P.AM 44b विमपणे | Pr.Dc, विमपणे | P.AM 44c पदयने | Pr.P.AM, पदयने | P.AM 44c पदयने | em, ह.स त्रावणी Pr.Dc, ह.स त्रावणी P.AM 45a आक्षेषे | Pr.P.AM, आक्षेषे | P.AM 45b तु | Pr.Dc, तु | P.AM 45c अवशेषे | Pr.P.AM, अवशेषे | P.AM 45c अवशेषे | corr., ह.स त्रावणी Pr.Dc, ह.स त्रावणी P.AM 46a शुल्की | P.AM, शुल्की Pr.Dc, शुल्की P.AM 46b विपायिणि | Pr.Dc, विपायिणि | P.AM 47a प्रयोगं | P.AM, प्रयोग | Pr.Dc, प्रयोग P.AM 47b च तस्मात् | Pr.Dc, च तस्मात् P.AM 48a च का | D.P.AM, च का | P.AM 48b बायुपा | Pr.Dc, बायुपा P.AM 49a विमपणे | Pr.P.AM, विमपणे P.AM 49b विपायिणि | Pr.Dc, विपायिणि P.AM Pr.B 25c ॥ ॥

44b It is metrically necessary to read विमपणे rather than विमपणे.
यस्मिन्द्रेषु न्यस्तेन तु आतुरे यातिकोत्तमः।
तद्भजने चत्वारे तस्य अर्थ वा यदि वा स्थितत्मः॥ ५०॥
धारमयति पात्राणि अनेनेव विपाणितत्॥ ५१॥
एतत्थुर्यर्थं वर्णमनकारक्षरम्।
प्रण्वविनाशायं स्वर्पवादयंकरम्॥ ५२॥

[अहिद्वक्ता माध्यमस्विधि] ।
अहिद्वक्ता माध्यमस्विधि विपश्चस्यो सुखबाहः।
उत्तानप्रमुणीकृत्य वक्रस्याराजम्–म–आतुर्म॥ ५३॥
अन्तस्मादिमें बीजं चतुर्खंबवेपैदत।
बायत्रमण्डलोपेतं विनुपेन समन्वितम्॥ ५४॥
अन्तमत्त्वं पर्यं पूर्वं वर्धन्यति उदकं तथा।
धारामिधारिते सर्वं विपुरुक्तं विचिद्वेदेत॥ ५५॥
पुनरेव पटानास्येन जनस्वयम् तु विषयसे।
आतुर्स्व हुदिद बचते शुद्ध्रयां च बायुपुरिः॥ ५६॥
मुङ्ग मुंद्रतिः वर्णं जनं च कारितन च।
आसु बोधितते दशः प्रस्य हरणेषु तु॥ ५७॥

[चतुर्यथ बुधताया वर्णः]

50a यस्मिन्द्रे | P₂₈, यस्मिन्द्रे P₃₀, यस्मिन्द्रे D₅ | 50a न्यस्तेन | D₃, P₂₈, न्यस्ते P₃₀ | 50b यातिकोत्तमः | em., बालिकोत्तमः P₂₈, बालिकोत्तमः Pr₃₀, बालिकोत्तमः D₅ | 50c तस्य | P₂₈, यस्य Pr₃₀, यस्य D₅ | 50d अर्थ वा यदि वा | Pr₃₀, अर्थ च।
यदा P₂₈, यदा P₃₀, यदा D₅ | 51a धारने बचने | em., धार्ये वचने D₅, धार्ये वचने Pr₃₀, धार्ये वचने P₂₈, धार्ये वचने P₃₀ | 51b पात्राणि | corr., पात्राणि P₃₆, पात्राणि Pr₃₀, पात्राणि D₅ | 52a एतत्थुर्यर्थं वर्णम् | Pr₃₀, एतत्थुर्यर्थं वर्णम् D₅ | 52b अनेनेव | Pr₃₀, अनेनेव D₅ | 52c विपाणितत् | Pr₃₀, विपाणितत् D₅ | 53a अहिद्वक्ता | em., अहिद्वक्ता P₂₈, अहिद्वक्ता P₃₀, अहिद्वक्ता D₅ | 53b सुखवाक् | em., सुखवाक् P₂₈, सुखवाक् P₃₀, सुखवाक् D₅ | 53c अपुण्यकृतः | Pr₃₀, अपुण्यकृतः Pr₃₀, अपुण्यकृतः D₅ | 53d अहिद्वक्ता–सः | D₃, अहिद्वक्ता–सः Pr₃₀, अहिद्वक्ता–सः D₅ | 54a समत्तेन | Pr₃₀, समत्तेन D₅ | 54b विनुपेन | Pr₃₀, विनुपेन D₅ | 55a पर्यं | Pr₃₀, पर्यं D₅ | 55b वर्धन्यति | Pr₃₀, वर्धन्यति D₅ | 56a पटानास्येन | Pr₃₀, पटानास्येन Pr₃₀, पटानास्येन D₅ | 56b जनस्वयम् | D₃, जनस्वयम् Pr₃₀, जनस्वयम् D₅ | 57a जनने च कारितन च | corr., जनने च कारितन च | conj., जनने च कारितन च P₂₈, जनने च कारितन च P₃₀, जनने च कारितन च D₅ | 57b प्रस्य | P₂₈, प्रस्य P₃₀, प्रस्य D₅ | 57c आसु बोधितः | D₃, आसु बोधितः Pr₃₀, आसु बोधितः D₅ | 57d दशः | corr., दशः P₂₈, दशः P₃₀, दशः D₅

50d D₃ has a line over the य of यदि and P₂₈ has an X under न च. 52b पृष्ठ is a variant spelling of पूर्ण.
The list in Śrīnāvīṣagurudevapaddhati 2.39.61a supports reading ओ here as a vāyavaya vowel. 62a P alm has no distinct akṣara for initial au, so it could likewise be read as o. 62a ma-vipulā The list in Śrīnāvīṣagurudevapaddhati 2.39.61c supports reading ओ here as an āgneya vowel. P alm does not distinguish initial vowel ओ from ओ, and where the β manuscripts read ओ as a vāyavaya vowel, P alm had a variant, so it is not possible to decide if P alm intended ओ or ओ here. 62b The list in Śrīnāvīṣagurudevapaddhati 2.39.61c supports reading ओ here as an āgneya consonant.

63a I conjecture ओ for ओ because the latter occurs in the water category too and is designated a water syllable in verse 8r. The two syllables are often confused by the scribes.
अथ अः कः वः छः जः बः घः शः सः दः कः तः धः नः नः भः भः चः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः दः कः तः

64b The list in Iśānaśivagurudevapaddhati 2,39.60d supports reading झ here as a vāruṇa consonant.
एकारं धृष्टवर्णं तु वशे: पुरवरे स्थितम् ।
बाहतो वायुमवरं वरित्या समपुटीकृतम् ।
गृहीत्वा विष्णू वा बवान्ते प्रनिधित् घरेत् ॥ ७० ॥

[ककारण कमः]
ककारं सर्यागशेषु कुष्णाजनसमप्रभम् ।
संक्रमे गरलमुखानां यत् यज्ञारोचिते ॥ ७१ ॥

[ककारण कमः]
बल्गोचरमध्यस्थं विचुव्यालासमप्रभम् ।
चक्रारोचावटे निष्प्र पिशाचोरामानुप्सः ॥ ७२ ॥

[ककारण कमः]
ढ़करोदरमध्यस्थं कलं मुखसंरुतम् ।
व चतवृ निम्नं ध्यामितिन्तु धुष्ठि यूषितम् ।
अर्जुनसमपुटीकृतवा वासंहस्ते विचित्रिेत् ॥ ७३ ॥

tेनामिनितं तौमातुसरामिनिषेचनम् ।
कर्यङ्गसर्वरेषु ज्वरदार्बिषुविभिकः: ॥ ७४ ॥

विस्फोटकशुमशेषेषु अविदे विष्टुपिते ।
कणांसिगरणेषु लूंतानां गर्देमेषु ।
कुरते चिन्तामणिः साधारेवः सदाशिवः ॥ ७५ ॥

[यकारण कमः]
यकारं वायवं वर्णं ध्यायंते कुष्णप्रिणम् ।
दण्डनाक्रृष्ण भूरातिः संस्क्रमयं तत्तुः: ॥ ७६ ॥

हृदभुक्त कठिनात्स्य समुक्तं रत्नाकरकम् ।

70a एकारं [P_{ALM} दकारं Pr_{A} ईकारं D_{c} 70e गृहीत्वा [Pr_{D}, P_{ALM} 70f ववान्ते प्रनिधितं [Pr_{D},
बवान्ते ग्रिवि P_{ALM} 70f धरेत् [P_{ALM}, दरेत् Pr_{D} 71c संक्रमे गरलमुखानना Pr_{D} \text{hyper} \text{a}, संक्रमे करारलभावाना P_{ALM} \text{hyper} 72a धनसंगीता [Pr_{D}, धनसंगीता P_{ALM} 72b विष्णू [\text{corr.}], विष्णू \Sigma 72b ज्वालामाय [Pr_{P}, P_{ALM} \text{A}]
सनान समं D_{c} 72c चक्रारोचावटे [D_{c}, चक्रारोचावटे Pr_{A}, चक्रारोचावटे P_{ALM} 73a त्व [D_{c}, प्र \text{dev} [Pr_{A}, 73b क्लान्ति [\text{corr.}], क्लान्ति Pr_{A}, क्लान्ति Pr_{D} 73c छ चतुर्दशि P_{ALM} \text{hyper} 73c ध्यायेत् [P_{ALM} \text{A}
यायं Pr_{D} 74a तोमय [Pr_{D}, तोमय P_{ALM} 74b आतरुपस्य [Pr_{D}, पातरुपस्य P_{ALM} 74d \text{विरूपिके}: [\text{corr.}, विरूपिके: \Sigma 75f साधिक येत: [Pr_{D}, साधिक Y P_{ALM} 75b कपिलमपिम [Pr_{D}, P_{ALM} \text{A}], कपिलमपिम P_{ALM} \text{A}, कपिलमपिम [\text{corr.}], कपिलमपिम \Sigma 75f देव: [\text{corr.}, देवे \Sigma 75f साधिक येत: [Pr_{D}, साधिक Y P_{ALM} 76b कपिलमपिम [Pr_{D}, P_{ALM} \text{A}], कपिलमपिम P_{ALM} \text{A}, साधिक येत: [\text{corr.}, साधिक Y P_{ALM} 77a ब यथं मुरुक्त [conj., आयुर्वृक्त Pr_{D}, ब यथं आयुर्वृक्त P_{ALM} 77b रत्नाकरकम् [D_{c}, P_{ALM}, र [व] जणकिं के Pr_{A}]

72b In D_{c}, the text of this pāda is written over erased and now illegible syllables.
उद्गमः पञ्चिष्ठः पूर्वतः नमस्तम्मः।
विचित्रकालः देशमानः शांतकर्मणि ॥ ७९ ॥

[संक्षेपण कम्]
सौप्रण सकारेऽन समापनम्।
पञ्चवर्षसमायुक्त ज्ञान्यतन्त्र समतत्त्वः ॥ १३ ॥

८२ तु नायकत्वाः विषयते विविधानाः।
संहरासात्त्वकस्तिषिण समासान् शुष्कः पण्मुखः ॥ १४ ॥

82b विषयः प्राय: यह संक्षेपण कम् प्रायः प्रकारः स्वेतः प्रयः प्रकारः प्रेमः।

77d च विनिवेषयेत् | Pr₅₆D₅, वेसन विनिवेषयेत् | P₅₆ । स्त्र । देशूँ, देशूँ देशूँ, प्रयः P₅₆अनेकः।
78b स्वप्नः | Pr₅₆D₅, प्रेमः प्रेमः प्रेमः प्रेमः।
79e नायकः | P₅₆, नायकः नायकः नायकः।
80e जिन्यकः | Pr₅₆D₅, जिन्यकः जिन्यकः जिन्यकः।
81c धारणः | D₅₆P₅₆, धारणः धारणः।
82b जिन्यकः जिन्यकः प्रयः प्रयः प्रयः।
83a संहरासात्त्वकः प्रयः।
84b च च | प्रयः, प्रयः।

82b विषयः प्राय: यह संक्षेपण कम् प्रायः प्रकारः स्वेतः प्रयः प्रकारः प्रेमः।

The commentary Yuktidipika explains the three to be adhyātma, adhidaiva, and adhibhūta.
कलकमणि

हराशैतु कल्याछ्यः पुष्पकमणि कार्येत।
प्रथमवरसमित्रः वर्णस्यं त्वोभवेतदा॥५॥

हनिते येन तु समीत्रायेः कृत्ये नृणाम्।
तृतीये येन तु संयुक्ते कृत्ये बन्धंपातनम्॥६॥

चतुर्थे येन तु समीत्रस्याम्य्ययिति पातितम्।
पञ्चमे येन तु संयुक्ते बन्धंपातिति वामनम्॥७॥

षष्ठे वरसमायिते ज्ञपातने निष्ठितम्।
एकादशे सम्भवेः वर्णस्यांसंतंभ्वेतदा॥८॥

धातवः वच्चाः च नृणां जल्यां तथा।
हरादशेवरसमित्रः कृत्ये वायुमध्यमम्॥९॥

ब्योदशः वराक्षान्तः तैरे पुरस्वतितम्।
संक्रामयिति तत्रस्यं वर्णराजेः वृद्धिमान्॥१०॥

चतुर्दशसमरेनं संहारं कृत्ये सद।
प्रूयनेन निष्ठितं कृष्णस्यांस्वमितं विव्रहम्॥११॥

अजसानं तु बर्णानमेतत्कर्मः कृतितितम।
जात्वा मण्डलपाणि कलानामदये तथा॥१२॥

[स्वरस्वमध्यम]

स्वरस्वमध्यमां विसतां ज्ञयामि ते।
आतुर्मीतेषु ज्ञायामवाणि बा॥१३॥

विषग्रन्थी करें द्राक्षुण्यको मण्डलापर।

85c प्रथमः] P alm 85d वहितस्] P alm वहितस् Pr Dc 85d स्वयम्येत्] Pr Dc, स्वयम्येत् P alm 85d
tवदा] P alm, स्वयम्येत् Pr Dc 86a तु समीत्रम्] corr., समीत्रः Pr Dc, (तृतीय) येन P alm 86b आचे्] Pr Dc, आचे्
Pr Dc 86b ज्ञानः] Dc, ज्ञानः Pr, ज्ञानः P alm 86c संयुक्तः] Pr Dc, संयुक्तः P alm 87d वामनः] Pr Dc, चाम्रः P alm 88a नमायुक्तः] P alm, नमायुक्तः Pr Dc 88c एकादशे] P alm, एकादशे Pr, एकादशे Dc 88c
sंहारः] P alm, संहारः Pr Dc 88d वर्णसंतंभ्वेतदा] em., ह.ल.हेतु परस्परंसम्भेतदा Pr Dc, [हु]वर्णसंतंभ्वेतदा] ते
सदा P alm 89b ज्ञानः] Pr, ज्ञानः ज्ञानः D bhyp, ज्ञानः P alm bhyp 89d वायुमध्यमः] P alm, वायुमध्यमः Pr Dc, 90a वराक्षान्तः] em., वराम् करान्तः P alm sec main, वराक्षान्तः Pr Dc 90c तन्तः] P alm, तन्तः Dc 91c गुणे्] P, गुणे् D, [अ] [अ] ते P alm 91d संविकृतः] corr., संविकृतः P alm, संविकृतः Pr Dc 91d विव्रहः] P alm, निर्मः Pr Dc 92a ज्ञानः] Pr P alm, ज्ञानः Dc 92c रुपाणि] Pr Dc, रुपाणि P alm, रुपाणि Pr Dc 93b काल्याणि ते] D, P alm, काल्याणि ते Pr, काल्याणि Pr, काल्याणि P alm 93d साधारणायम्] Pr P alm, साधारणायम् Dc
पादजानकितः थे यथा अन्तर्वणसम्।
बके चाया ततो स्यामक परिणामपशुकम्।

ज्ञावलामालकु हेयत्व विग्रहः चावर्तम्।
भ्रमरीति ततो विग्र्यां पशुदृढवर्त्य स्वभये।

भूमये कमते यस्य गात्रम् पशु जायेव।
तोलये च भएद्रोऽविं तथ्य न दायेयेन्।
कदा यथावलमालायं गृहूः पुस्तेन्ते हेतुतम॥

अष्ठेबार्षयपि देयमानीतिकाद्वयनेन।
श्राद्धणिं दीयते ध्वनिय behavioural विधाने।
वैश्यं सर्वं रोगेऽ गृहेऽ अन्तर्याचं दशिते॥

पदवर्युस्यां मध्ये पदवरुस्कित।
रूपं तु वातुलै चैव तं विवाहाद्वारणं विषयः॥

रक्तकरण्य स्वेदायम् मध्ये आगमिनिन्चम्।
तनुनं बहुतिर्यं च तं विवाहान्त्रियं विषयम्॥

पीतकरण्य स्वेदायम् मध्ये तागमिनिन्चम्।
रूपं तु वातुलै चैव तं विवाहावर्यं विषयम्॥

अजनामिरिन्म सं अजगार्ज्ञ्यसम्प्रम।
कटूकं मद्यग्रम्ये च तं विवाहाध्वरजं विषयम्॥

[विधानावरिति।]

94c पादजानकितः पदार्थम्।
P_{\text{r}} 26^v

94f पदत्यमण्यः पशुकम्।
P_{\text{a}} 26^v

95a ज्ञावलामालकु हेयत्व।
P_{\text{a}} 15^v

95b विग्रहः।
P_{\text{a}} 29^v

96a कमते।
P_{\text{a}} 29^v

96b वर्णं।
P_{\text{b}} 29^v

96c च।
P_{\text{b}} 29^v

97b साधित्वम्।
P_{\text{b}} 29^v

97c अन्तर्वणसम्।
P_{\text{a}} 100d

97d विधाने।
P_{\text{a}} 100d

97e वैश्यं।
P_{\text{a}} 100d

97f अन्तर्याचं।
P_{\text{a}} 100d

98a सुन्यावरिते।
P_{\text{a}} 100d

98b सुन्यावरिते।
P_{\text{a}} 100d

98c रूपं।
P_{\text{a}} 100d

98d बायस्या।
P_{\text{a}} 100d

99c तनुनं।
P_{\text{a}} 100d

99a लुभरण्य।
P_{\text{a}} 100d

99b तथा।
P_{\text{a}} 100d

100d सं अजगार्ज्ञ्यसम्प्रम।
P_{\text{a}} 100d

100b मध्ये।
P_{\text{b}} 100d

101c शंक्य।
P_{\text{b}} 100d

101d विधानः।
P_{\text{b}} 100d

94c अणवं metri causa for अणवम्।
P_{\text{r}} 96e कदा।
I tentatively take this as short for कदाचित्।
अथायं सम्प्रवृत्त्यामि विषस्य वर्णसंज्ञाः।
कालकृं न्युरास्मि बिन्दुर्कं सतुरकं तथा॥ १०२॥

सुनामं वस्त्तनामं च ग्रहणनामं सुमंज्लम्।
श्रोणिः कर्मकं सुनें मायूः पुनर्मो शिबा॥ १०३॥

हरिद्रो हरितं च रंगं वालाहलं तथा।
एते व्रजवेदेशस्तुक कालकृंस्य निर्गताः॥ १०४॥

[प्रनिधित्वः]

प्रनिधित्वाद्वृत्त्यामि चातृष्णियस्वर्णस्य तु।
विषस्य वर्णस्य वेदा दुर्गतिः बिन्दुकः।
विषस्य वर्णस्य रत्नस्य दुर्गतिः बिन्दुकः।
कालकृं । तैं तु विजयस्य शिवरोगसंचारणम्॥ १०६॥

पीतास्तु बिन्दुकः वस्तिः दुर्गतिः च प्रतिष्ठिताः।
तैं तु वेदायमि विजयवाच्छस्य तंद्रा रसायने॥ १०७॥

श्रमविन्दुः मेवेश्वरस्य सर्वकण्यस्य साधकम्।
विष्म कटुक्स्वादेन सर्वकण्यस्य योगेये॥ १०८॥

ये रोगाः न प्रमूखः विष्म तेपाय प्रयोजये॥

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102c मुरारम् बिन्दुर्कं सतुरकं। Cf. Rasamaṇījari 4.3.
पायेदातुर सर्प: तत: कम समारहेतु ॥ ११० ॥
न हि चक्षशीरस्य विच्छ ददाहि धक्षणः।
श्रीणे तु मुद्रे कैल वाल्वशदातुरे तथा ॥ १११ ॥
अत्सुध्दे कृजे कैल मृतिकां गुरुविषां तथा।
वत्त्वानुः तु नृपे पञ्चुनं तु हिर्जातितु ॥ ११२ ॥
श्लेषमाजीणि परियध्य आवरे मन्त्रवादिनः।
लव्रञ्जा कलालवं तथव यवं च वर्धेतु ॥ ११३ ॥
उपस्पुष्ठ वथान्यायः स्मृतु देवं परिपरमः।
प्रशस्ते ज्ञिने देवं तु नृपने शकुनाति विनः ॥ ११४ ॥
यवं यवं च आरम्भ एककं वर्धेत्त्रयहानः।
व्याहानि नितिं मासेर्वतु कुष्टरागाधिभुजः ॥ ११५ ॥
शीतिक्रियाः सदा कुर्मद्विन्त्योपासेये।
श्रीजात्नलोकवामुद्भविलवायस्वः।
मभं शाकाललबं खियो नीविोपासेये ॥ ११६ ॥
दिवासां सु वथायमासां कि च वर्धेतु ।
काले तु शीतिने देवं मेयश्चतु च वर्धेतु ॥

110c पायेद्र् [PrDc, पायेद्र् P alm 110c सर्पः | Pr₄ P alm, स[०] Dc. 111b वथाह | corr., वथा P alm, देये PrDc 111c श्रीणे तु मुद्रे कैल ] em., श्री[०]णा[०] तु मुद्रे कैल P alm, श्रीणकावे न दलवं Pr₄ Dc 111d *आतुरे | PrDc. *शानारे P alm 112a अत्सुध्दे | Pr₄ Dc. अत्सुध्दे[०] अ० P alm 112a कृजे ] Dc, कृजे P alm, कृजे Pr₄ 112b गुरुविषां [ P alm, गुरुविषां PrDc. 112c वत्त्वानुः तु ] em., लव्रञ्जा मु ज्ञातु Dc, लव्रञ्जा तु P alm hyp 112d पञ्चुनं | corr., पञ्चु P alm, बंगुणं PrDc. 113a *श्रीणे | Pr₄ Dc, *श्रीणे P alm 113b *वाचिनः | Pr₄ Dc ais, बाविना P alm 113c लव्रञ्जा | em., लव्रञ्जा तु 113d यवं यवं च | D, Pr₄ P₄, एवं एवं च Pr₄ ac, [व]पचं पचं [च] | P alm ac, manu 113d वर्धिते | Pr₄ Dc, च(अ) त्रैयं P alm ac, manu 115a—b न्यायं स्मुतिः | D, P alm, स्मुतिः यवं वर् Pr₄ 114c देवं | PrDc, देवं [०] P alm 114d नृपे पञ्चुनाति | PrDc, वर्धेत् त्वम पञ्चुनि P alm 115a यवं यवं | em., यवं यवं तू 115b वर्धिते | corr., वर्धिते Pr₄ Pr₄ P alm, बलवे Dc 115c व्याहानि | P alm, नितिं नितिं Pr₄ Dc 115c व्याहानि | corr., व्याहानि तु P alm, व्याहानि Pr₄ Dc, 115d कुष्टरागाधिभुजः | P alm, कुष्टरागाधिभुजः | PrDc 116a शीतिक्रियाः | P alm ac, पीतिक्रियाः P alm ac, शीतिक्रियाः PrDc 116b अप्रिनः | corr., अप्रिन तू 116b पसेथ्ये | corr., पसेथ्ये [से] म्वे Pr₄, पसेथ्ये Dc, पसेथ्ये P alm ac, पसेथ्ये P alm ac 116d मापं गंधरी | Pr₄ Dc, गंधरी ||[ला P alm 116e मयं | Pr₄ Dc, मयं P alm, 116e शाकालः | D, P alm, शाकालः | Pr₄ 116f खियो | em., खियो Pr₄ Dc, खियो P alm 116f मेयश्चतु यवं | PrDc, यवं P alm, मेयश्चतु 117b काले च | P alm, काले तु PrDc

111d वालवदातुरे || finds parallel in Nāradasmṛti 20.36a, although there the context requires आतुर as a forbidden recipient, which is unsuitable here.

111b β's reading देव विच्छणः is also possible as an anacoluthon. 112c नृपे | aiśa locative. 115c व्याहानि मासेर्वतु | metri causa. 116f उपसेथ्ये | singular for plural metri causa.
शरद्विष्णुसान्तोऽपरसुऽ च न दायेत् ॥ ११७ ॥
जीवर्शात धृता कुला दित्य द दायेतत: ॥ ११८ ॥

श्रमर्त्राश्रमर्त विषयितानिः स्वाहा ॥
एषा तु भारामी विधा आतुरस्य परिक्रमणः।
स्वारस्य विषयसां कर्माणि कर्यामि ते ॥ ११९ ॥

[स्वारस्य विषयस: कर्मणि] (पूर्वभाषा- उपकलम)\
तिरु-अथर्महामात्रं विभाजितविचारणम।
नास्म वै नीलकण्ठं तृतीयं शृवायम् ॥ १२० ॥

सौमयं दशस्येन द्वेष पर्वतवर्णं जटान्तरः।
मुकुटन विचारण हारकर्षु गृहः।
केलन्तुधारिणेऽर्म्भो हर्नायतेनस्तिनितम् ॥ १२१ ॥

एवं जयपुरं केमयु यजुरु च साधकः।
लक्ष्मीहृष्टम् ययेति ते आत्रस्म मनुष्यते ॥ १२२ ॥

षव्याधिदत्र वीजमधोरहेवसमातूतम्।
ओवरं विन्दुमुद्रिस्य प्रथमः वीजमधुष्टेन। ॥ १२३ ॥

तस्यादिमः च यज्ञान्न्त चतुर्वस्यादिदितम्।
अधोरेविन नविभेरवेद्विविभूतितम् ॥ १२४ ॥

विभवीनेनवहं तृतीयं तु नित्योऽतः।
चतुर्वस्य च वर्ग्यम् िन्नितिमाध्यर्य शृवायम् ॥ १२५ ॥

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117e अश्रू: [PrP2.1, PrD2.117e वर्षसुऽ] [P2.16c, [P2.16c] [P2.16c] [P2.16c] [P2.16c] [P2.16c] [P2.16c] यमसुऽ [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] [PrP2.1, PrD2.117f न] भारामी विधा आतुर्य परिक्रमणः।

120c विरुपी-अथर्महामात्रं विभाजितविचारणम।

124a It seems we have to take तस्य as standing for तत्वग्यम् to get the seed syllable श्री, given openly in 128.
Verse 9 describes the placement of the two syllables.

The jīvarakṣā procedure detailed in the beginning of the chapter. Verse 9 describes the placement of the two syllables.
वामादिशलिक्षान् तु मण्डलांनि यथाक्रमम्॥ १३३॥

मनः नामसुन्तक प्रणवन तु दीपयेत्।
संकल्पमूः आसनं वस्त ततः पाण्ड्रेण्येवचिरम्॥ १३४॥

कणिकायाः न्यासेजीवमार्गाया हृदयं यजेत्।
ईशायां तु शिरं पृथ्यै नैत्रेयां तु शिखं यजेत्॥ १३५॥

वायव्याः कबन्ध पृथ्य अर्थं पृथ्य दिशायति च।
पूर्वदिशादिशपत्यत्सं क्रं देवं यथाक्रमम्॥ १३६॥

शिवात्स: शिववेशं हृदयंविद्धमेण तु।
योजनीया: वद वत्स सर्वसिद्धाव्याक्तः॥ १३७॥

एवं योजयते देवं नीलकण्ठं निर्लोचनम्।
तस्य कमाणि मिथ्यन्ते विषे व्यावर्जनम्॥ १३८॥

[व्यावर्ज वियास कमाणि] (उत्तरभाषाकमाणि)
अनि कमाणि वक्तामिनि व्यावर्ज वियासं तु।
हुर्द पथं सितं दिशायमपत्यं संकरणकम्॥ १३५॥

tasya मद्ये न्यासेजीवमातृं नामसंयत्म।
ठकरोदकमध्यस्थं ग्रावितं अमृतेन तु॥ १३६॥

पुरा मन्त्रमणि: सर्वे स्वे स्वे धनेनुषु चिन्तयेत्।
आत्मदेहे यथा व्यासं चिन्तयेदातरस्य तु॥ १३७॥

एवं व्यासं पुरा तृत्वा व्यासं तु प्रदायेत्॥
अथवा नृत्तिकृः गृहा मूलमज्ञेण मनवित्वं॥ १३८॥


एकिविषयिकोशाना रेखावै कार्यवेद्यः।
बन्ध बन्ध पदोन्नतियो विभ्रम तिक्तम्।
विषयं यस्य यत्र मृत्युनिगटकादेव लेखितम्।
परिवक्ता तस्य कर्तव्या आदी मन्न्येन मन्न्यवित्।
विषयार्थी करे दर्ज ततो विभ्रम समुच्छरे।
एकिविषयिकाः तु यदा कमप्ति चातुरम्।
प्रस्तेदो बा भवेस्य स्तुत्यं पत्ते उपं बा।
स्तुति न वै विज्ञानमाहिनिये नामः - मृ - आतुर्।
विशयं तस्य न दातयं प्रयुक्ते स्रोते तु सः।

[अर्कवाक्रम केम]
आप्रेयमण्डनाथस्त संचित्याचार्यविष्णुः।
प्रश्नं हस्तमध्ये तु ज्वलनेन स्नित्वेशितम्।
दशस्ये दार्शनिक सम्भवान्ते मूर्तिम्।
उत्तप्यति तेनेव वर्णनतु यशोऽभिमुखः।
प्रस्ते तु दापेयत्त्व अवेशं गृहते अधानवः।
अविधो निर्दिशं याति नात्र कार्यं विचारणात्।

[अर्कवाक्रम केम]
बायायमण्डलातुं स्वस्यं तु कृष्णहृपिष्म।

143a कोशानां | P_{ASM}, ज्ञानानं Pr_{d}D_{c} 143b रेखावृ | cm., aśa, रेखां Pr_{d}D_{c}, रेखा P_{ASM} 143c वन्ध बन्ध | Pr_{d}D_{c}, बुझके झ P_{ASM} 143c पदोन्नतियाय | corr. aśa. [ग] पदोन्नतिया Pr_{d}, पदोन्नति P_{ASM}, यदोन्नति D_{c} 143d मृत्तम् | D_{P_{ASM}}

144a विशेषं | Pr_{d}D_{c}, वित्त P_{ASM} 144a मृतुः | corr., मृतुः P_{ASM}, मृतुः Pr_{d}D_{c} 144b निषेकित | Pr_{d}, निषेकित D_{c}, निषेकित P_{ASM} 144c कर्तव्य | Pr_{d}D_{c}, कर्तव्य P_{ASM} 144d आदी | Pr_{d}D_{c}, आदी [ले] P_{ASM} 145b समुच्छरे | Pr_{d}D_{c}, समुच्छर प_{ASM} 145c एविषयाः | Pr_{d}D_{c}, एवं सन्ति P_{ASM}^{P_{AC}} 146a प्रस्तेदो | Pr_{d}D_{c}, प्रस्तेदो प_{ASM} 146b स्तुत्यं | Pr_{d}D_{c}, स्तुत्यं P_{ASM} 146c स्तुति नं वै विज्ञानात् | Pr_{d}D_{c}, व्र[ले] सििंतु विज्ञानिनिवादि P_{ASM} 146d विध्यं | Pr_{d}D_{c}, विध्यं P_{ASM}^{P_{AC}} 146d नाम | - मृ - आतुर् | Pr_{d}D_{c}, नाम आतुरं P_{ASM} 146e न दातयं | Pr_{d}D_{p}P_{ASM}^{P_{AC}}, विधिनियति P_{ASM}^{P_{AC}} 146f प्रयोगः | Pr_{d}D_{c}, प्रयोग प_{ASM}^{P_{AC}} 147a आप्रेयः | Pr_{d}D_{c}, [न]आप्रेयः P_{ASM}^{P_{AC}}, संचित्यात् | D_{c}, संचित्यात् P_{ASM}^{P_{AC}}, संचित्यात् P_{AS}}

147d विनिदेशितम् | P_{ASM}^{P_{AC}}, विनिदेशितं P_{ASM}^{P_{AC}}, विनिदेशित: Pr_{d}D_{c} 148a आतुर्यैव | Pr_{d}D_{c}, आतुर्यैव P_{ASM} 148c तेनेव | Pr_{d}D_{c}, तेनेव [क] P_{ASM}^{P_{AC}} 149b गृहते | Pr_{d}P_{ASM}^{P_{AC}}, गृहते D_{c} 149c आविधो निर्दिशं साहि | cm. aśa, आविधिः निर्दिशं साहि Pr_{d}D_{c}, आविधिनिर्दिशंसूत्रिनिर्दिशं प्रयै P_{ASM}^{P_{AC}} 149d कार्य:विचारणात् | Pr_{d}P_{ASM}^{P_{AC}}, कार्य:विचारणा D_{c} 150a वायायमण्डलातुं | Pr_{d}D_{c}, वायायमण्डलातुं P_{ASM} 150b स्वस्यं | Pr_{d}P_{ASM}D_{C}, स्वस्यं D_{C}^{P_{AC}}

144d मन्न्यवित् | should be taken as the kartṛ although it should be in the instrumental case. 146c P_{ASM} writes 146c–d and 147a over erased and illegible text. 149b गृहते | aśa third person singular.
पुनःपुष्पं विषं चिन्त्य आतुरस्य विनिग्रहम् || १५० ||
स्वस्थ्याःपुष्पं विषं तस्य संक्रमलते विचितित्वेत् ||
संक्रमण ततः चिन्त्यं पतः विचितित्वेत् ||
तीकारस्य इदं कर्म तीकारस्य शून्यवत् || १५१ ||

[तीकारस्य कर्म]
पूर्णचन्द्र तालकरं तु वर्षवतं मूढः विनिग्रहः || १५२ ||
अमृताकरुःपेयं निविष्टं भवते श्रणात् || १५२ ||
अथवा पीतवर्णं तु दक्ष्योपपरिः स्थितम् ||
मूढःसमस्यस्थितेन स्वतंभरेराज ज्ञातः || १५३ ||
टालकरं शुकवर्णं तु संहारार्थं श्रष्येत् ||
स्वाधिे जड़स्मे चैव विषये स्वर्गे योज्येत् || १५४ ||
अन्योष्ट्वै वेद रोगेषु कुस्ते शालिन्तुमातः ||
लुतानां शमनं हृष्य ग्रहाभक्षणवतन्म || १५५ ||
शिरोस्यपितमस्तं चातुर्यंकनवारणम् ||
अतिरोगेऽच हरायं वायुश्चलनवारणम् || १५६ ||
ल्यौकेन तु जासेन सर्वकर्मणं कार्येत् ||
नागक्रिया तथाकर्मं भुज्ञजविध्यनावयनम् || १५७ ||
जाता चवार्थं चक्षणि वाचयं कुस्ते भृषम् ||
स्वाध्यं तु विषं चत्वा पलानं शतुम्भेत || १५८ ||

150c पुष्पं | P alm 30r
150d पुष्पं | Dc 18r
150e पुष्पं | PrA 34r

151a तत्वं | PrDc, Td, Td'
151b चिन्त्यं | PrDc, Td, Td'
151c चिन्त्यं | P alm, P alm, Dc
151d मूढः | PrDc, Td, Td'
152a अत्यन्तं श्रणात् || Dc
152b अत्यन्तं श्रणात् || Dc
152c अत्यन्तं श्रणात् || Dc
152d अत्यन्तं श्रणात् || Dc
153a पीतवर्णं | PrP alm
153b पीतवर्णं | Dc
154b मूढः | Dc, Dc
155a श्रणात् || PrDc, Td, Td'
155b श्रणात् || PrDc, Td, Td'
155c श्रणात् || PrDc, Td, Td'
155d श्रणात् || PrDc, Td, Td'
156a हृष्यं | PrDc, Td, Td'
156b हृष्यं | PrDc, Td, Td'
157a हृष्यं | PrDc, Td, Td'
157b हृष्यं | PrDc, Td, Td'
157c हृष्यं | PrDc, Td, Td'
157d हृष्यं | PrDc, Td, Td'
158a हृष्यं | PrDc, Td, Td'
158b हृष्यं | PrDc, Td, Td'
158c हृष्यं | PrDc, Td, Td'
158d हृष्यं | PrDc, Td, Td'
158e हृष्यं | PrDc, Td, Td'

150c पुष्पं: might be taken as an aisa contraction of गुष्प्य + अत: or analogous to the form of निविष्टं. It also occurs in Kīraṇatāntara 58.8, Kulatūndavīy a 3.78, 5.11, 7.83, and in the Siddhikālistotra of the Trīdāsaḍāmarō (line 599 of the Muktabadha etext). 153c मूढः || cf. Goudriaan and Schotermann 1988: 77, on aisa nominal stems on -n. 156c अतिरोगेऽ च हरणं is a split compound in the sense of अतिरोगेऽ च हरणं (β's correction).
Following the two akṣaras of 161c, Prₚₚ has a gap of nineteen akṣaras indicated by blank space. It resumes with the second akṣara of 162b. Dₚ has a more extensive ommission, beginning at the same place as Prₚₚ, but only resuming with आदित्यविष्णु of the mantra section following verse 165. 163b Prₚₚ omits seventeen akṣaras starting with 163b. Dₚ’s previously noted omission continues. 164b इव विष्णु for इव विष्णु. 164c Following ज्यानादालोकुले, Prₚₚ omits twenty-six akṣaras. The previously mentioned omission of Dₚ continues.
1 सवजय उँ कपिलिन स्वाहा ॥ शिखा ॥ हूँ फट स्वाहा ॥ अलः ॥ उँ नीलकांठाय क्षिपयाण्य हँ फट। स्वाहा ॥ अग्रिमाकारः । अनेकव विधिना न्यायं क्षित्य सवजयः। नीलकांठाय क्षिपयाण्य वाचया करोति ॥ पम31v

[मेघमलाविवाह]
मेघमलाविवाह दादिप्रस्तुतिः। नीलकांठाय क्षिपयाण्य ॥ १६५॥
अहिंगो गोसेनानि देवो वाजयरेण वा। व्यतिरेकाय पोरे दशकेक्षणाय वा ॥ १६६॥
नामोरेण नीपुष्यन तथा दृष्टिहेवेण तु। कौटि मुखिका बाण लूटमा गर्दभेन वा ॥ १६७॥

Ln.1 इति पित्या | प्रमो, प्रमं, प्रमं | प्रमो, प्रमं, प्रमं | प्रमो, प्रमं, प्रमं।
Ln.2 रक्षित प्रकाष्ठि रक्षितचेन्याः | प्रमो, प्रमं, प्रमं, प्रमं।
Ln.3 उप- भेष्ये | प्रमो, प्रमं, प्रमं।
Ln.4 मातुस्वरोस्य | प्रमो, प्रमं, प्रमं।
Ln.5 प्रति, प्रति, प्रति।
Ln.6 अभ्यविवाह | प्रमो, प्रमं।
Ln.7 बोधीवेय | प्रमो, प्रमं।
Ln.8 बोधीप्रकास | प्रमो, प्रमं।
Ln.9 अग्रिमाकारः।
Ln.10 अहिंगो गोसेनानि देवो वाजयरेण वा।
Ln.11 सवजयः।
Ln.12 अब्दः।
Ln.13 नीलकांठाय क्षिपयाण्य ॥ प्रमो, प्रमं।
Ln.14 नीलकांठाय क्षिपयाण्य ॥ प्रमो, प्रमं।
Ln.15 एवा दिर्घा।
Ln.16 अहिंगो गोसेनानि देवो वाजयरेण वा।
Ln.17 अब्दः।
Ln.18 नीलकांठाय क्षिपयाण्य ॥ प्रमो, प्रमं।
Ln.19 अप्रिमाकारः।
Ln.20 अहिंगो गोसेनानि देवो वाजयरेण वा।
Ln.21 सवजयः।
Ln.22 अब्दः।
Ln.23 नीलकांठाय क्षिपयाण्य ॥ प्रमो, प्रमं।
Ln.24 अप्रिमाकारः।
Ln.25 अहिंगो गोसेनानि देवो वाजयरेण वा।
Ln.26 सवजयः।
Ln.27 अब्दः।
Ln.28 नीलकांठाय क्षिपयाण्य ॥ प्रमो, प्रमं।
Ln.29 अप्रिमाकारः।
Ln.30 अहिंगो गोसेनानि देवो वाजयरेण वा।
Ln.31 सवजयः।
Ln.32 अब्दः।

Ln.1 The omission of raktapati raktakṣaṇa in Prk noted in the variants register is without any blank space left.
Ln.1 Following क्षत्रा ॥ Prk omits the rest of the vidyā (approx. 99 akṣaras) up until the ह्रेत् of स्वाहा. The omission of Dc continues. Ln.5 Cf. Sāradātilaka 19.43–46 and Nāradamahāpurāṇa 1.91.148–159 for Nilakanṭha’s limbs. Ln.5 Dc’s omission of ह्रेत् in Ln.2 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 (अनेच… करोति), Pasm gives the following three anuṣṭubh lines: अनेन विधिना न्यायं क्षित्य सवजयांभिकम्यं। अत्या यथारम्भवम सत्यविधिनि च। विनायने च वाचया सर्वक्षमात्रां करोते ॥ १६६a। Dc’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 Prk is nine syllables in 166a–b, and a comparable amount of blank space is left.
1. अपमाज़नाद् तथा च हृदंशन च।

The standard prescribed by Pāṇini (7.3.76) is differently.

2. तालामकुटूर्णन च तथा मृत्युपपेण स।

The opening words आँ माले माले are also supported by the Mahāmāyūrī vīḍyā and Yoginītantra 7.131.

The word पोतम्बर is may be based on Sanskrit प्रोतम्बर which is the name of a chomma in Tantrasadbhāva 18.18, paralleled by Brahmayāmala 55.113 under the spelling पोतम्बर. Thanks to Ms. Junglan Bang and Harunaga ISAACSON for pointing these out. Unfortunately the remaining syllables of the vīḍyā are obscure to me and therefore their divisions are conjectural.
गीतन सहितेनाथ दृढ़कथाकेन वा।
याति निविषयतां देही मोजने वा यथोचिते ॥ १६॥

पदस्य हरणेनैव भूम्या पादप्राप्तानि।
शहुशवदस्तथा तूरे वीणावंशनिनादिते ॥ १७॥

मेघमलां ततो ध्यात्वा यं स्मरति कौतुकम्।
परं तक्रुत्ते मन्नी नागानां चतुर्जीतिपु ॥ १७४॥

|| नीलकण्ठमन्त्रकोशादिवः समासः ||

4. कान्तिके उचावः

रात्रि च दंशिपे देव तथा विलगितेन च।
खीराकनपुंसेन उन्नतकापुष्केन वा ॥ १७५॥

गुविष्या वाच कंव्या वा क्रोद्ञ उर्गेन वा।
रूपं कथय दैवेष मन्नाश्रेयव पृथ्वयुष्कः ॥ १७६॥

5. ईश्वर उचावः

दक्षस्य परिक्ष्याम् मृत्तिकाम मन्त्रा दापेते।
तेन निवासये सर्व व्यन्तरं मण्यं उष्य वा ॥ १७७॥

स्वादेश कुटुका सा तु वदेयेऽय यदातुः।
चातुर्भेषण सर्पेण ध्रुवों दंशिनतान्त्रा ॥ १७८॥

व्यন्तरे अम्लस्वाददु तु गुडस्वाददु तु गोनिः।

172a सहितेनाथ | P alm, सहितेनाथ Pr, Dc, 172b दृढ़कथाकेन वा | P alm, दृढ़नाथ कवासके Pr, Dc, 172c देही | Pr, Dc, 172d गोसे | Pr, Dc, गोसे P alm, 172d यथोचिते | P alm, चाच यथोचिते Pr, वाच यथोचिते Dc, 173c शहुशवदस्तथा | P alm, शहुशवदस्तथा Pr, शहुशवदस्तथा Dc, 173c तूरे | P alm, तूरे Pr, Dc, 173d निनादिते | Pr, P alm, निनादिते Dc, 174a माया | Pr, Dc, माया P alm, 174b कौतुकम् | Pr, P alm, कौतुकम् Dc, 174c एवं | conj., एवं।

6. ईश्वर उचावः

दक्षस्य परिक्ष्याम् मृत्तिकाम मन्त्रा दापेते।
तेन निवासये सर्व व्यन्तरं मण्यं उष्य वा ॥ १७७॥

स्वादेश कुटुका सा तु वदेयेऽय यदातुः।
चातुर्भेषण सर्पेण ध्रुवों दंशिनतान्त्रा ॥ १७८॥

व्यन्तरे अम्लस्वाददु तु गुडस्वाददु तु गोनिः।

172a सहितेनाथ | P alm, सहितेनाथ Pr, Dc, 172b दृढ़कथाकेन वा | P alm, दृढ़नाथ कवासके Pr, Dc, 172c देही | Pr, Dc, 172d गोसे | Pr, Dc, गोसे P alm, 172d यथोचिते | P alm, चाच यथोचिते Pr, वाच यथोचिते Dc, 173c शहुशवदस्तथा | P alm, शहुशवदस्तथा Pr, शहुशवदस्तथा Dc, 173c तूरे | P alm, तूरे Pr, Dc, 173d निनादिते | Pr, P alm, निनादिते Dc, 174a माया | Pr, Dc, माया P alm, 174b कौतुकम् | Pr, P alm, कौतुकम् Dc, 174c एवं | conj., एवं।

LN.3 This colophon is omitted in P alm, but a section marker is given.
अन्यथा चैव जातिनां मूलितका च स्वभावतः ॥ १५२ ॥

अन्यथा विख्यात वार्त बारानां ्तु परीक्षणः ।

ञ्ज अमृतेः अमृतवस्यपिणि सां सूः ।

क्रोधकामुकःगमिषया बालौर्द्वेर्दःपूः ॥ १५० ॥

सपैरिभः प्रदत्ते वेष्याजिते वस्यथाति ।

एष्याजितेः प्रसिद्धस्तु कर्मण्येताति सावधेऽः ॥ १५१ ॥

रू-ङ्च-क्रोधबीजिनां प्रयुक्ताक्रोधदक्षः ।

उ-ङ्च-कामुकवीजिनां क्रृ-ङ्ख-ङ्च-नु-पूः ॥

छ-ङ्च-ञ्जधैव गमिषया बाला हृ-ङ्च-जलास्यः ॥ १५२ ॥

दिशां निरीक्षणेष दशः किचिद्रकालंतोऽननः ।

परंत बदते वार्तं ॥ तथाः। क्रोधदक्षः ॥ १५३ ॥

गायते हस्तेः चैव भृत्यस्य पुलकोऽसौ ं ।

अपांजलिक्ष्णेः सकंतों नं: कामुकदक्षः ॥ १५४ ॥

स्वृृन्दरी भैवंकुणणं जुःस्येः बदते बुः ॥

गायं क्रृष्यस्य सर्वं गमिषया दशलक्षणः ॥ १५५ ॥

अनिव्रतप्रलयीं च सद्यमेव हस्तें ॥

उत्तिष्ठे पतेः चैव बालासाक्षतः नरः ॥ १५६ ॥

कप्ते सर्वमार्गाणि किचिद्रुमस्वित्तेश्षः ।


< costa: Ln. 2 Cf. the mantra ओ अमृते अमृतवस्यः ॥ in the kriyāmudrā section of the Kriyāsangrahamapāni. १५३a दिशाः ॥ is a collective singular here. Cf. 8.43: दिशाः प्रत्येकात्मवेः. १५४c उत्तिष्ठे ॥ This seems to be meant as a contraction of उत्तिष्ठे।>
अथोमुखः जिते शायी वृद्धस्पन्न देशितः ॥ १५७ ॥
स्तव्वथंनृत्यकङ्गक्रम लुस्केनेऽ वर्धापिष्यः ॥
पुष सिधाय हसते पण्डतेदेश्वकणम् ॥
एवं वृद्धा स्वकेबिः कर्म कुर्यात् साधकः ॥ १५८ ॥
अथ मन्त्रात्मकं जात्वा प्रयुक्तः वर्धकसंगमु ॥
चतुर्द मण्डलानेपु कार्तिकानन्तविप्रयत् ।
स्वरास्तु वीरजन्यास्ता थ्रानसिद्धिविदायकः: ॥ १५९ ॥

इति क्रियाकालगुणोत्तरे सतम्: पदलः
गोनससंहिता ३०

॥ ईणर उवाच ॥
अथ देवासुः: तर्वः: ौरोदं समितं यदा ।
मन्दरावाल्येर जलोचनमाहः।
ततो गाव: समूहाः: संहुंदा रक्तलोचनः:। ॥ ॥
॥हुर्दया पूरिता पुरनिक्षिप्ताः बायुपिनिश्चावता ।
गोनसस्त्वत्र सम्मुहाः: विवाहविभिन्नोलक्तः।। ॥ ॥
तान्त्रिक देवता संहिता सम मगरामाहः।
वदली रक्त देवेण उपयाय रुहुः शूळिनः।। ॥ ॥

[नामानि]

कांडालम: कवमलुः स्त्र्यस्माली तथेक च।
अधिमलिन्द्राली च वच्छ्यमाली तथेक च।
बेवीकण्ठस्तथा चायो गोधामुखस्त्रत: पुनः।। ॥ ॥

S = All MSS; β = Pr_r D_c; Most of the chapter is paraphrased in the Yogaratnāvalī (starts on folio 11r in Nepalese MS) as drawn from the Kriyākālaguṇottara (विषम-कथयते हुस्त्रुः: क्रियाकालनुष्ठोते) Where the readings there influence my editorial decisions, I note it with the siglum YocR.

1a सर्वः: | Pr_r P_ALM, सवः D_c 1b श्रीरोदः] em., श्रीरोद और्र 1d अभमाराहः: | P_ALM, अभमाराहा: Pr_r D_c 1e गाकः: | Pr_r D_c, (र) ब P_ALM 1f संहुंदा: | em. H.I., संहुंदा D_c P_ALM, गाकः Pr_r 1f रक्तलोचनः: | Pr_r P_ALM, रक्तलोचना D_c 2a शूळिनः: | Pr_r D_c, हः देवासुः 2b विवाहविभिन्नोलक्ता: | P_ALM, पूरिता: Pr_r D_c प्रणुमाति 2c गोनसस्त्रत् | corr., Σ 2d विवाहविभिन्नोलक्ता: | conj., विवाहविभिन्नोलक्ता: Σ 3a देवता: | Pr_r D_c, देवता 3b गोनसस्त्राहः: | Pr_r P_ALM श्रणमाहव: D_c, hyp 3c वदली: | conj. H.I., वदली P_ALM, वदली Pr_r D_c 3d उपायः | Pr_r D_c, उपायः P_ALM 3d शूळिनः: | corr. aśa, शूळिनः: Σ 4a मया: | Pr_r D_c, मा P_ALM hyp 4b तं शूळिनः ।| Pr_r D_c, शूळिन: प्रणुमाति 4c नाम: | Pr_r P_ALM नाम D_c 4c कर्मम्: D_c aśa, कर्म Pr_r P_ALM 4d अशेषः ।| Pr_r P_ALM, अशेषः D_c 5a कांडाराहः: | Pr_r D_c, कांडाराहः P_ALM 5a कवमलुः | em. aś-aśa, om. Σ 5b स्त्र्यस्माली] em., स्त्र्यस्माली D_c P_ALM, स्त्र्यस्माली Pr_r 5c “ईदुमाली” | corr., “ईदुमाली” P_ALM, “ईदुमाली” Pr_r D_c, “ईदुमाली” D_c 5d वच्छ्यमाली: | Pr_r D_c, वच्छ्यमाली P_ALM 5e बेवीकण्ठस्तथा: | Pr_r D_c, बेवीकण्ठस्तथा: P_ALM hyp 5f गोधामुखः: | P_ALM, गोधामुख: Pr_r, गोधामुख D_c

1d जलोचनमाहः: ] double-sandhi and aśa ablative for जलोचनमाहः: There may be corruption or a missing line. 2b विवाहविभिन्नोलक्ता: ] singular for plural metri causa. 4a कुंतुमायः ] for कुंतुमायः 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.
The repositioning marker follows 10d.

6a I emend to aiśa sandhi. Pₐₐₐₐₐ’s reading is unlikely because it makes pāda b begin with च. β’s “च…ू” doesn’t seem right either.

7c ηκονεννδενο: ητον] My conjecture adds ‘θ’ to fill the meter and justify the -o ending of β. On the other hand, perhaps we should allow hypoo- and hypermetrical pādas in a list. 7c ηκονεννδενο: ητον] The list has only eighteen, but in the elaboration of each type below we have an extra danturaka type. The Yogānātāvīlī also says nineteen have been spoken, and agrees with the names given here except that it has वज्जरुष्य and चर्चरुष्य instead of चर्चरुष्य and रक्तरुष्य. Suśruta has a list of 26 maṇḍalīn types, also referred to collectively there as gonasa, but the names do not correspond with our list. 8c साधय] for साधय metri causa. 9c Preceding 9c, Dᵢ writes and indicates mispositioning; काण्ड कन्दरण Pₐₐₐₐₐ Dᵢ, मेरे下一篇 for तीत्र metri causa.
The páda is hypermetrical in all manuscripts. The reading is uncertain and the form unattested elsewhere, but it might refer to the nostrils. Cf. Yogaratnāvali: नासा्रोमकषयो.
गोनस: कर्मोऽन नाम दीर्घतुडो महाविष:।
समाकुल चतुर्दिशु व्रणं सवर्ति शोषिनः।
शूलं चौदिः ज्वरं च शूनं च भवति ब्रणः।
तुषा तु जायते तीव्रा एति रूपेष्टि लघुयेत्।

text continues...

1. अनुमो भवते भ्राय दर २ फट्ट मूयां गच्छ महाविष स्वाहा॥
[अप्रीमाली]
अतसीपुष्पसंकाशा यस्य पृष्ठे तु मण्डलः।
अप्रीमाली सं विजेण्यो गोनसो विषपरिप्रिति:।

text continues...

2. अनुमो भवते आशित्याम कर्वरोदरसोमाय हर २ विषय मुख २ वह सुरिष्णायणक्ति स्वाहा॥

19c शूल | P alm, शूल D, (ू)लं Pr, 19d शून | D, (ू)लं Pr, 19d ब्रणः | P alm, ब्रण Pr, D, 19e तुषा | Pr, D, तुषा P alm, 19f नाम | Pr, D, नाम P alm, 21b नामं | Pr, D, नामं P alm, 21c अज्ञात मदन | Pr, D, अज्ञात P alm, 21d भवति | Pr, D, भवति P alm, 21d कर्त भवति | Pr, P alm, भवति P alm, 23c विषय: | Pr, D, विषय: P alm, 23e अप्रीमाला तु दर्शन | P alm, अप्रीमाला तु दर्शन Pr, D, 25a अश्लेषमल | Pr, प्रक, अश्लेषमल D, 26c समायुक्त | P alm, समायुक्त P alm, L2 विषय मुख २ वह | P alm, विषय मुख २ वह P alm,

19c शूल चौदिः ज्वरं चौदि | No endings are necessary for first items in a list (aiśa).
22a The main difference with Sauvarṇaka is that here there are no surrounding dots.
I propose that the word lacks an ending because it is in a list.
पूर्वोऽनन्दन विधानेन ततो भवंति निविष्म्। ॥ ३५ ॥

मन्त्रः । ओऽ नमो भवाते हराय कपिल हर २ विचं सुः संहर स्वाहा ॥

[वज्रमाल]

मूर्त्रचन्द्रसंकाशण यस्य दृष्यन्ति गमन्तः।
अतिस्पृश्यो मन्यों द्विमालीन्ति तं भिन्दः। ॥ ३६ ॥

आकेशानन्दः यास्यन्द सदस्तु चूष्यते।
स्पृष्टि तर्कमान्तलि सिद्धकस्य फलो यथा।
अहोरात्र तिरात्र वा ततः प्राणान्तिर्हन्तः। ॥ ३७ ॥

[वणकंड]

यस्य कर्मचरणामि: किला: श्रेष्ठमण्डः।
हर्ष्यर्थ: भक्तान् वणकंडः विनिदिब्नेतु। ॥ ३८ ॥

श्लेष्मा चैव प्रवेशत निद्रा चैव प्रवेशते।
आ देशान्नुब्लते रत्न स्फोटकाश वियोगमाः। ॥ ३८ ॥

अलामे चैव बैयस्य समराराधिनयमत:।
अथ वैयो भवेतनं जानिश्वानतच्यवित। ॥ ४० ॥

शोचविवल्ल ब्रह्म पूर्व गृहस्पष्टेण पण्डित।
प्रलेपान्निहीरी रोम्भेता च गोरिकर्णिका। ॥ ४१ ॥

कर्मराजकियोंमुूलं तुलसीमुमेव च।
कुट्का निम्नबीजानि जातिपूतं तथैव च। ॥ ४२ ॥

कण्टकारी विचारं च विचारं शर्करा सह।
रजनीद्वयंसुः पीपोंतेनुषुड्नामुना। ॥ ४३ ॥

36a After the introductory word मन्त्र, but before the mantra, P_Asm writes and deletes: अतिस्पृश्यो बीरों दीर्घों ब्रह्मा। 43d D, omits 43b–c.
मधुसिंहसमाचार्य पानमार्पन वित्तम्।
पाटलाधातकिमूलं दाधिमार्जनयोगस्थाय वि४।
चूर्ण कृत्वा बोगे द्राढ्य-समीचीकरण सह लोहितम्।
एविस्तु ओपेये: सार्थ सूर्यस्मृतिः विपाच्येवेन्।
पानमार्पन द्राढ्यतः सम्पन्ने सुप्रभूमृ वि५।

मनः: ओ नमो भगवते रत्न रक्षालक्ष्मीयाय तिरिक्षिण कुरू २ स्वार्हाय।

[गोर्गमुख]

मयः रचितकाश्य दुःखवे यस्य मण्डलाः।
सूर्यदीर्घेण पिन्धालो विकामकृतिमस्तकः। वि६।

गोदाया गर्भसम्मलो महाविक्ष्मयाः।
तेन दशो महाबाजः दिशाः पशुति पीठः। वि७।

गात्रेण परिशुष्कतिः सीदनिः च पति च।
ईृष्ण लक्ष्मण जात्राः क्रियाः तस्य न कार्ये। वि८।

[घोटामुख]

नीलः कृष्णेण रत्नेण यस्य दुःखवे तिरिक्षी।
स तु घोटामुखी नाम गयसिंहसम्मस्य।
तेन दशो महाबाजः तिरारणेव विश्रवषः। वि९।

[कण्ठमुख]

पृष्ठे मण्डलेक्षिणे: सर्वविवर्णिते।

44c धातकीः। Pr.D.C. 44d धातकीः P.ALM hypo. 44e आर्जुनयोगस्। P.ALM. 44f आर्जुनकं दत्तां। P.ALM. 45a आर्जुनकं प्र. 45b लोहितम्। Pr.D.C. 45c लोहितः। P.ALM. 45d तु। Pr.P.ALM. D. 45e आर्जुनकं। P.ALM. 45f आर्जुनकं प्र. Pr.D.C. 45g रार्जुनकं। P.ALM. 46c कपालहरण युगाः। P.ALM. 46d सुभाषिणः। P.ALM. 46e विकटाकृत्तिमस्तकः। Pr.D.C. 46f पीतवणः। P.ALM. 46g महाबाजः। Pr.D.C. 46h महाबाजः। P.ALM. 46i देविः। Pr.D.C. D. 46j देविः। P.ALM. 46k देविः। Pr.P.ALM. D. 46l शून्यनः। P.ALM. 46m शून्यनः। Pr.P.ALM. D. 46n शून्यनः। P.ALM. 46o पीतवणः। P.ALM. 46p महाबाजः। Pr.D.C. 46q महाबाजः। P.ALM. 47a वित्तम्। P.ALM. 47b वित्तम्। P.ALM. 47c महाबाजः। Pr.D.C. 47d महाबाजः। P.ALM. 47e वित्तम्। P.ALM. 47f वित्तम्। P.ALM. 48a गात्रीणा। Pr.D.C. 48b गात्रीणा। P.ALM. 48c गात्रीणा। P.ALM. 48d गात्रीणा। P.ALM. 48e गात्रीणा। P.ALM. 48f गात्रीणा। P.ALM. 49a कृष्णेण रत्नेण। D. 49b कृष्णेण रत्नेण। Pr.P.ALM. D. 49c कृष्णेण रत्नेण। D.P.ALM. 49d कृष्णेण रत्नेण। P.ALM. 49e महाबाजः। P.ALM. 49f महाबाजः। Pr.D.C. 49g महाबाजः। P.ALM. 50a वित्तम्। P.ALM. 50b वित्तम्। P.ALM. 50c महाबाजः। Pr.D.C. 50d महाबाजः। P.ALM.

47c महाबाजः। 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: पीतवणः जगुसवः describing “पीतवणः जगुसवः.”
शकटामुखः स विजेयों विषमारसमुद्रः || ५.० ||

निद्रा च भवते तस्य केषा: पत्तनि सर्वेत: ||

कुण्यानामी गम्भीराची तेन ददस्तु दधानि च || ५.१ ||

स्वरभेदो ज्वरभेद तस्य कुण्यानिजन्ततम् ||

पदिः निम्बविजनी बलीसां महाहोपधी || ५.२ ||

कदम्भ सुगमुलं मार्गी पीयेन यदि वारिणा ||

मधुमिस्समायुक्तं पानमाले न हितम् || ५.३ ||

मन्त्रः || ओ नमो नीलकण्ठयो चिरि २ यक्षिणि मुखं २ स्वाहाः ||

[अजामुखः]

पाटलापुप्पवर्णाभः द्रुणयं यथं मण्डलः।

हो कर्मि तथ्य ज्ञानं च उद्दे यथूमण्डलः।

अजामुखः स विजेययज्ञालाभस्मध्वं || ५.४ ||

भमते कमते चाअ तेन ददो विगुम्मते।

काशोयी भवेतस्य शोणिणि ब्रह्मेते ब्रणम् || ५.५ ||

उत्तमं तनरं कुं दल्नी पिपली तथा।

कट्टभी निम्न भायाँ च पीयेदुम्मुर्मिणा।

पानमालेपः ददातः सप्तरेत दुम्मु || ५.६ ||

मन्त्रः || ओ नमो भगवते रक्षय एहृ २ भगवति कपालमालाधरि महाकपाले हृन् २ स्वाहाः ||

[माजार्मुखः]

50c शकटामुखः: स विजेयो | corr. hyp. | शकटामुखः स विजेयो | P_{ALM}, कदम्भो | स विजेयो | Pr_{s}
50d विषमारसमुद्रः: | Pr_{r}D_{o}, विषमारसमुद्रः | P_{ALM} hypo 51b केषा: | P_{ALM}, केषा | Pr_{r}D_{o},
51b पत्तनि | Pr_{r} | पत्तनि | D_{o}P_{ALM}
51c कुण्यानामी | conj., कुण्यानामी | Pr_{r}D_{o}, कुण्यानामी | P_{ALM} hypo 51c गम्भीराची | D_{o}, गम्भीराची
51e च गम्भीरा | Pr_{r} | च गम्भीरा | P_{ALM} 51d ददस्तु | Pr_{r}D_{o}, ददस्तु | P_{ALM} 52a स्वरभेदो | Pr_{r}P_{ALM}, स्वरभेदो | D_{o}
52b तथ्य | Pr_{r}D_{o}, कुण्यानामी | Pr_{r}D_{o}, कुण्यानामी | P_{ALM} hypo | चिक्रितसम् कार्याच्
52b चिक्रितसम् | P_{ALM}, P_{ALM} hypo | 52b | कार्याच् | P_{r}D_{o}, कार्याच् | P_{r}D_{o}, कार्याच् | P_{ALM}
52b | कार्याच् | P_{r}D_{o}, कार्याच् | P_{r}D_{o}, कार्याच् | P_{ALM} hypo | 52d महाप्रभी | Pr_{r}D_{o}, महाप्रभी | P_{ALM} hypo 53a सुगमुलं | Pr_{r}P_{ALM}, सुगमुलं | D_{o} 53b बारिणा | P_{ALM}, बारिणा | Pr_{r}D_{o}, बारिणा | 53c असमायुक् | corr., असमायुक् | Pr_{r}D_{o}, असमायुक् | P_{ALM} hypo Ln.1 मुख २ | P_{ALM} मुख | Pr_{r}D_{o},
Ln.1 | यक्षिणि | em., यक्षिणि | Yogr 54c मुखः | Pr_{r}P_{ALM}, om. D_{o} hyp 54d स्वरूपः | Pr_{r}D_{o}, तस्य
54e अजामुखः | Pr_{r}D_{o}, अजामुखः | P_{ALM} 54e ब्रणणः | corr., ब्रणणः | 54f चिक्रितसम् | D_{o}Yogr, चिक्रितसम् | P_{ALM} hypo | कार्याच् | P_{r}D_{o}, कार्याच् | Pr_{r}P_{ALM}, कार्याच् | D_{o}P_{ALM} hypo, चिक्रितसम् | P_{r}D_{o},
55b हदोः | D_{o}P_{ALM} | हदोः | Pr_{r}D_{o}, हदोः | Pr_{r}D_{o}, हदोः |
56c कपालमालाधरि | P_{r}P_{ALM}, कपालमालाधरि | 56c बारिणा | P_{r}P_{ALM}, महाप्रभी | D_{o}
56f बारिणा | Pr_{r}D_{o}, बारिणा | Pr_{r}D_{o}, बारिणा | Ln.2 महाप्रभी | Pr_{r}P_{ALM}, बारिणा | D_{o}Ln.2 एहृ २ | Pr_{r}D_{o}, एहृ | P_{ALM} Ln.2 | कपालमालाधरि | D_{o}, कपालमालाधरि | Pr_{r}P_{ALM}, कपालमालाधरि | Pr_{r}D_{o},

55d β has an extra line between 55a and 55d: सन्न च भवते ब्रणम्। पुरुषगम्यं भवेतस्य। It seems that β erroneously incorporated a marginal पुरुषगम्य twice, once in 43b, its proper place, and once here. It is not supported by the Yogaratnāvali. Ln.2 हृन् २ | atiśa for ज्ञहन् २.
कदलीगर्सङ्काराणा यथस्मृय्यति मण्डलः।
नागार्जुनिधित्वं बद्धे पुष्टे तु मरते सदा।
स माजरेशुमोहो नाम दुन्दुमीगर्सम्सम्बवः॥ ५७॥

प्रीवाभुसङ्काराणा नाला तेन दध्यस्य जायते।
प्रमेहकरं तथा छविस्त्या कुण्यानिधित्तवसम्भवः॥ ५८॥

गिण्नी तिरचा चपुष्टे बचा चितकमेखच।
अष्टिलिया च मिलिता चिन्तना च समा मवेद।
मधुसिंहसमुपुत्र पानामालेपणः हितम्॥ ५६॥

मन्तः। ओऽ नमो महाशरमार्यं जीवं विष जीवापद महाशरकरं हूँ ॥ २ ॥

वल्मिकः।

रासं: कृष्णदिवमिथ्यस्य स्म मण्डलकैकधित्तम।
स तु वल्मिकूर्यो नाम कृकलासम्सम्बवे॥ ६०॥

अतिधियस्तुवये तेन दशो निषिधि मे।
कर्मिन्त यथा लिन्सङ्स्था सीदति ज्याकः॥ ६१॥

असस्थे: स तु बिजेयो न कुण्यास्य म्येपमेयमसम्भवः॥ ६२॥

मेपमेयः

अथ मेपमेयको नाम कृष्णदिवकैयस्यसमर्थः।

57b जातः | Prₑ,Dₜ, य Pₐₐₘ Lam hypo 57b मण्डलः। | Prₑ, मण्डला Dₜ, ला: Pₐₐₘ hypo 57c नानार्जुनिधित्वं बद्धे | em.
H.I., नानार्जुनिधित्वं बद्धे Pₐₐₘ, नानार्जुनिधित्वं तेन तु Prₑ,Dₜ 57d सदा | Prₑ,Dₜ, [[हस्तपाते]] Pₐₐₘ hypo 57f गर्म् | Dₐₐₘ Prₑ Prₐ hypo 58b दस्तयं | Prₑ,Pₐₐₘ, दस्तयं Dₜ, 58c प्रमेहकरं | corr., प्रमेहकरं। 58c छविस्युः | Prₑ,Dₜ, छिद्र Pₐₐₘ 59b विचक्तम् | Prₑ,Dₜ, विचक्त Pₐₐₘ 59d समा मवेद। | Prₑ,Dₜ, समा मवेद। Pₐₐₘ, च्रिणा॥ ४८॥

1) Prₑ,Dₜ, om. Pₐₐₘ ।

Prₑ, Pₐₐₘ, क धित्म् ॥ ५७॥

दर्शाय: कृष्णदिवस्तु यथस्य मण्डलकैकधित्तम।
स तु वल्मिकूर्यो नाम कृकलासम्सम्बवेः॥ ६०॥

अतिधियस्तुवये तेन दशो निषिधि मे।
कर्मिन्त यथा लिन्सङ्स्था सीदति ज्याकः॥ ६१॥

असस्थे: स तु बिजेयो न कुण्यास्य म्येपमेयमसम्भवः॥ ६२॥

मेपमेयः

अथ मेपमेयको नाम कृष्णदिवकैयस्यसमर्थः।
मण्डले: पुष्टो यथा—म्—अञृौऽिरिव विलिचित्रितम् ॥ ६२ ॥

dौ कणौऽ तथ्य सृौऽऽौऽ च यथा मेघः स कुञ्जितः ।

न कर्म तथ्य कर्त्वेः न क्रिया नैव मेघजम् ॥ ६४ ॥

[कुकुरक]

अथ कुकुरको नाम मण्डले: स्वस्तिरिनिमः ।

चत्वारस्तस्य भै पादा गोधा इव स गच्छितः ।

हस्तमागप्रमाणेन भवते विषदितः ॥ ६५ ॥

तेन ददेषो महाराजः शृण्यं पतितं मातरः ।

लकुटेनाहतो यद्वसो उपि प्राणानिबुधितः ॥ ६६ ॥

[संदर्भ]

अथ संदर्भको नाम दशनापकुलाकृतिः ।

द्रिपञ्चमन्निमावणाः: पृष्ठ मण्डलकैश्चितितम् ॥ ६७ ॥

dौ कणौऽ तथ्य शृणौऽऽौऽ च उदथः शृणामवः ।

न कर्म कर्त्वेः न पातं नैव—म्—सृणामवः ।

dुनिरीौऽ महाराजः कालकृतूऽ—म्—इव स्पितः ॥ ६८ ॥

[रक्तमुख]

अथ रक्तमुखो नाम कृष्णकर्दमसनिमः ।

मण्डले: सबर्तरो यथा—म्—अञृौऽिरिव विलिचित्रितम् ॥ ७० ॥

64a ृणौऽः । P_ALM 64b ृणौऽः । P_ALM

64a गुणौऽः । P_ALM 64b गुणौऽः । P_ALM

64a कूकुरको । P_ALM 64b कूकुरको । P_ALM

65a कूकुरको । P_ALM 65b कूकुरको । P_ALM

65a कृष्णकर्दमसनिमः । P_ALM 65b कृष्णकर्दमसनिमः । P_ALM

66a दशनापकुलाकृति । P_ALM 66b दशनापकुलाकृति । P_ALM

67a दशनापकुलाकृति । P_ALM 67b दशनापकुलाकृति । P_ALM

68a दशनापकुलाकृति । P_ALM 68b दशनापकुलाकृति । P_ALM

69a दशनापकुलाकृति । P_ALM 69b दशनापकुलाकृति । P_ALM

69a दशनापकुलाकृति । P_ALM 69b दशनापकुलाकृति । P_ALM

69a दशनापकुलाकृति । P_ALM 69b दशनापकुलाकृति । P_ALM

70a कृष्णकर्दमसनिमः । P_ALM 70b कृष्णकर्दमसनिमः । P_ALM

70a कृष्णकर्दमसनिमः । P_ALM 70b कृष्णकर्दमसनिमः । P_ALM

65c Preceding 66a, P_ALM writes and cancels: अथ संदर्भको नाम. 68c—d महापाण अञ्जरः ] The non-standard sandhi cannot be corrected.
अं चक्रसुखो नाम गोत्रसमन्वितः।
तेन दक्ष्य रूपाणि दारुणानि भवति च॥ ७५॥
भूमिः पतति ब्रह्मचर्य नैच बिन्दुति।
असाध्यः स तृ विजेयः कमः तत्र न कार्रेऽ॥ ७६॥

[चक्रसुख]

अर्थ चक्रसुखो नाम गोत्रसमन्वितः।
तेन दक्ष्य रूपाणि दारुणानि भवति च॥ ७५॥
भूमिः पतति ब्रह्मचर्य नैच बिन्दुति।
असाध्यः स तृ विजेयः कमः तत्र न कार्रेऽ॥ ७६॥

[दत्तुरक]

अर्थ दत्तुरको नाम दत्तुरीशयमसमवः।
रक्षकुण्डलसमकाशीद्विभिष्टम् ॥ ७६॥
नातिदीर्घं दत्तक्ष्रोधनयपलभवः।
स तृ दत्तुरको नाम गोत्रसमन्वितः॥ ७७॥
सितीपितमिनिताकरों बलोपेती दुःखते यति।
मृत्युः विज्ञामिषयः लेपं तस्य प्रदापयेत।
विराघ्नेन सरसर्जे वा ततं शाम्यत्वत्वशम्य॥ ७८॥

मन्त्रः ओ वर्षूण्ड फड्ड स्वाहाः। सर्वयो गोत्रसानामपुराणार्थमन्त्रः॥
अंकारं चिन्तयेनु मृत्तिके बकारं हुल्ले तथा।
रकारं नाभिमध्ये तु हृद्दारं च पादयोः। II.७४॥

अंकारं चिन्तयेच्छेने रत्नवण रकारकम्।
पीतवण बकारं तु हृद्दारं च कृणाकम्। II.७४॥

अंकारं—सू—ईश्वरो जेबो बकारो विषेषे च।
रेथं चैव स्वयं ब्रह्म हृद्दारं हुल्लाशय:। II.७४॥

अतः परं प्रवक्ष्याति सर्वसमान्योपयथम्।
सोमराजेः तु सुपृग्धा बीजं चोपातकी तथा।
महूसभस्मार्कं पानमालेपम्हि हितम्। II.७४॥

अंकारं वैधो यन्त्रो वकारो एवो वषेषाय वाताय आवदू।
उल धय इ ऐही यष्टका नामेन निषिद्धो हो इ तुमं नागविस हर निषिद्धं जं जं सं: हे॥

इति क्रियाकालगुणोत्तरे गोनससंहितापत्तमः त्रिशतिमः:


80d हृद्दारं च कृणाकम् ] Prb Dc. हृद्दारं च कृणाकम् P alm. ८०a ईश्वरो ] Prb Dc. ईश्वरो एवो P alm. ८०a—b ईश्वरो जेबो।

81a वैधो यन्त्रो ] Prb Dc. वैधो यन्त्रो Prb Dc. यन्त्रो।

82c सोमराजोः ] corr., सोमराजोः।

83a चिन्तयेच्छेने [ conj. H.I., मृत्तिके यनं] P alm. ८३a मृत्तिके यनं] P alm. ८३a हो उल धय।
विष्णुटिकाधिकार ३४

|| ईष्ठर उवाच ||
tenaपि च कृते कमे यदिधि न निवर्तते।
छेदेत्तीविशुण्येण स्थावरं दापेयधिप्रमः || १ ॥

s配方 तेन भववायुरुयो दुष्टेण वाययते।
tस्मातस्यर्ययनवं विर्यं सर्वेण व्याधिन् || २ ॥

लुतागर्दभेकौटे पद् पामा विचारिका।
श्वासकाश्र्यीरोगे वातगुले भंगान्ते || ३ ॥

शुलेयु कुक्षीयुपुषु अधिरोगुपुषु पोजयेन।
शिररोगुपु सर्वेण कुषरोगुपु सवत्: || ४ ॥

कामलपाण्डरोगुपु अनेयु प्रसारयेन।
वातपिते कोऽ चव सर्वरोगुपु नाशनम्।
दापेयस्वर्यवापिनो नीलकण्ठेन मन्त्रितम् || ५ ॥

|| कालिकेय उवाच ||

नीलकण्ठु न जानामि तस्वपापयं वदस्वमे।
अनेयेन तु जानानि नरा मन्त्रविवर्यिता: || ६ ॥

|| ईष्ठर उवाच ||

ओष्खानं वर्ण वस्त समप्रदयं वदायम्ह।
विकुक्तं त्वचा मुद्ता विड्ङ्ङु चिरवं विष्पम्।

= All MSS; = PrəDc: 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 manuscripts, I find it probable that the source text for these passages is the Gāruḍa tantra listed in the canonical lists as Nilakanṭha.

1a ्च | PrəDc, om. P₃₈₈ hypo 1a कमे | em.₃₈₈, कमे Σ 1b यदिधि न | PrəDc, यदिधि P₃₈₈ 1c छेदेत्ते | PrəDc, छेदेत्ते P₃₈₈ 2a दुष्टेण | Pr₃₈₈, सुषुषु Dc 2a सज्ज्य | Pr₃₈₈P₃₈₈, सज्ज्य Dc 2b दुष्टेण वाययते | em. H.I. 3a लुतागर्दभेकौटे | Pr₃₈₈, लुतागर्दभेकौटे P₃₈₈ 3b अनेयु | Pr₃₈₈, अनेयु P₃₈₈ 3c पोजयेन | Pr₃₈₈, पोजयेन P₃₈₈ 3d अनेयु | Pr₃₈₈, अनेयु P₃₈₈ 4a कृते | Pr₃₈₈, कृते D₃₈₈, कृते P₃₈₈ 4b अनेयु | P₃₈₈, अनेयु Pr₃₈₈ 5a नीलकण्ठेन | Pr₃₈₈, नीलकण्ठेन P₃₈₈ 6a नीलकण्ठेन | Pr₃₈₈P₃₈₈, नीलकण्ठेन P₃₈₈ 6b सत्यययम् | Pr₃₈₈, सत्यययम् P₃₈₈ 7a ओष्खानं | Pr₃₈₈P₃₈₈, ओष्खानं P₃₈₈ 7b ओष्खानं P₃₈₈ 7c ओष्खानं P₃₈₈ 7d ओष्खानं P₃₈₈ 7e ओष्खानं P₃₈₈ 7f ओष्खानं P₃₈₈ 7g ओष्खानं P₃₈₈ 7h ओष्खानं P₃₈₈ 7i ओष्खानं P₃₈₈ 7j ओष्खानं P₃₈₈ 7k ओष्खानं P₃₈₈ 7l ओष्खानं P₃₈₈ 7m ओष्खानं P₃₈₈ 7n ओष्खानं P₃₈₈ 7o ओष्खानं P₃₈₈ 7p ओष्खानं P₃₈₈ 7q ओष्खानं P₃₈₈ 7r ओष्खानं P₃₈₈ 7s ओष्खानं P₃₈₈ 7t ओष्खानं P₈₈ 7u ओष्खानं P₈₈ 7v ओष्खानं P₈₈ 7w ओष्खानं P₈₈ 7x ओष्खानं P₈₈ 7y ओष्खानं P₈₈ 7z ओष्खानं P₈₈ 8a ओष्खानं P₈₈
चतुरिक्षुते भागसू कायपेयस्युद्वाविना।
चूणि कृत्वा तु इत्यादिः प्रक्षिप्ततत्र मिथ्यत्: [8] ≤ [2]
उत्तरायनदायित्वो तु दाबाष्ठाता पुनः: पुनः: 
गुटिका रचयति तु बदरस्थियमाणत: [9] ≤ [2]
शुष्मे अहि प्रयुजानास्थितों तु यथावलम्।
घृतेर्न मौजयेद्वस वल्ल यावथसानिते [10] ≤ [2]
जात्वा बलाववं स्तवे दे दे च दाबाष्ठाता।
अथवा गुटिका सार्थी यथा न पीड़ते पुनः [11] ≤ [2]
मामदेवेन्ः शेखमाणाः पितां चैत्र निषिद्धित्तै।
चतुरिक्षुमयसुरसायणाः नाशोदित्तै: [12] ≤ [2]
मासप्रेतु पञ्चमिष्ये मूर्तकुच्छ्ये विनाशवेद्यै।
माये: पाटिङ्कम संदेहः कुश्योग्मान लिन्ते [13] ≤ [2]
सर्वेदिविनिर्मुक्तं वर्ष-मूलं एकेन जायते।
वर्षेदोपोपोप्येन बलपिलितवर्जित: [14] ≤ [2]
हीवदायस्तास्त्रेण दिर्घस्त्रव्यकृतिः।


7ef This line is not present in Pr_D, C. 8a Cf. Bhelasamhītā 6.16.54–55, where each ingredient is also used in small proportion to the amount of गुड़. 9b दाबाष्ठाता] may be a type of plant. Cf. Rājamīṅgaṇṭu 19.155.
इति क्रियाकलापिणोत्तरे विषुगुटिकाधिकारः सर्वरोगहरः
चतुबिन्धित्वमः
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, 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.

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21 Or 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 Mover 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 told the classification of Yakṣas, Rakṣas, Seizers, and Śākinis. 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 (vaṇṇa). 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.

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. 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 men 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
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 Śaṃmukha. On lovely mountains and in caves and homes…

16: in a lovely large lotus pond, 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, Śaṃmukha.

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.

27 A more specific referent is possible. In the Nīlamatapurāṇa (verses 1021, 1024, and 1387), mahāpadmasana 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 Mārgaṣīrṣa (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 Garuḍapañcākṣarikalpa 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.

Kār̥ttikeya 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, 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 Kṛṣṭikās.

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. Vaśita 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 śkrin 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 bitten\textsuperscript{31} 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.\textsuperscript{32}

22: Seeing these traits, it is doubtlessly a fatal bite. Being struck with a stick, marks would not appear.

\textsuperscript{31}\textit{Literally “eaten/chewed.”}

\textsuperscript{32}I am uncertain about how to interpret \textit{sandhibheda}.
23: [Following] repeated sprinkling with cold water, gooseflesh would not occur for him who is known to have an appointment with death.\textsuperscript{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 \textit{Kriyākālaguṇottara}.

\textsuperscript{33}I 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, kālasaṃjñīni 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, Bharaṇī, and Maghā; the three Pūrvas, 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 Śākhoṭa tree, (missing text) and the Myrobalan—men bitten at these places do not survive.

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Kengo Harimoto clarified that these are Purvabhādrapada, Purvāṣadha, and Purvaphalguni.
[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 woollen 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, without a weapon or staff—the best Vātika knows that these mes-

\[35\]The 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, 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]

\[\text{Interpretation is uncertain.}\]
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

Kārṇikeya 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 Jāmbū
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: Uśīra, 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 tell 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 (pitavarna), 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, vyādhīghāta, madhusāra, kuṣṭha, agaru,

34: and honey from mountain flowers, combined with the following biles: bile of goat, boar, mongoose, 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, Ḫendra’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.

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] poison to him, nor should [anyone] use medicines.

37 I, however still have doubts. Should one rather take it as Padma’s yāmārdha and Śaṅkhapāla’s ascension or vice versa?
38 On 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 Svacchanda 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 resounds, 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, Kṣipa and so on, are the lords of the element maṇḍalas.

2: यहुं, क्षुं, युं, रूं, जया, and विजया, the last syllable (Ha), expressing Śiva. It should be joined with the long vowels excluding the neuter vowels (हां हिं हुं हां हां हां?). 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. म्रयुं = lower and म्रयुअूं = 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 Brāhmans 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 namah, and include the name (i.e. OṂ HRĀṂ HṚDĀṆṬĀ 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 [bij] mantra. The mantra brings about the presence of the eight nāgarājas.

20: Along with the [sound at] the end of the classes (ṇa), 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 SVĀḤĀ 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 OṂ with anusvāra are the subtle elements in order. Next one should install the seed syllable of Śiva, and then visualize [all of?] the maṇḍalas.

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 Tārkṣya 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 YAM is located in the northwest, LAM in the southwest, and RA[M] in the southeast. VAM should always be worshiped in the northeast, and one should worship OM 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 ṛdhāmnāṃ.

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 [Manonmanī] 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 Tārksya 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 (saṃ) 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 (vaṃ), 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

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39 The syllable representing the soul of the patient is saṃ according to Nārāyanīya Tantrasārasaṃgraha 3.1 andĪśānaśivagurudekapaddhati 2.39.83.
be done by reciting] the five syllables beginning “Kṣī 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 (Kṣī) at the beginning and the end, the fifth removed (Kṣipa Oṃ Svākṣī). 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 Pakṣī 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 Pakṣī 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 Kṣī 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 Kṣī). 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]
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.

40: The syllable preceding kṣa 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 śākinis would be possessed, there is no doubt. They say “abrahmanyāṃ” (?).

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.

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 ḷṣa, 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, ī, CA, LA, đNA, āNA, NA, and MA are indeed the Earth syllables. Now hear those of Water:

[The Thirteen Water Syllables]

64: AM, AH, KA, VA, CHA, JA, ṬA, JHA, ŚA,-SA, SA, DA, and ḷṣa—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. 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. 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.

[Rite with the syllable ca]

72: The syllable ca, looking like blazing lightning and located in the middle of the Fire maṇḍala, [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.

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40 Above the syllable i was classed as an Earth syllable, so its association with Wind here is a discrepancy.
41 The 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.”
42 The black color and function of transference associates the syllable ka with the Wind, however it was listed as a Water syllable in 7.64.
43 Again 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 anusvára(?), 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 Śaṃmukha, to the beneficial and destructive rites.
**[Kala Rites]**

85: One should do each rite equipped with the twelve *kala*ṣ. 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 (*ī*) 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 *kala*ṣ.  

**[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 Bhramari *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. Acrìd 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 Agaru, 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; Śrīṅgī, 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.

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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; 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).

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.

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]. Milk, dry-land meats, wheat, mung beans, sesame, wine, vegetables, sour food, salt, 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.

Oṃ 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.

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45 A similar phrase—na bālāturavṛddheṣu occurs in the Nāradasmṛti, 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.

46 The 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.

47 A yava means a single barley corn, and was a standard measure of size and weight in classical India.

48 Literally, “fire is not resorted to.”

49 With some hesitation I take the compound as a samāhāradvandva of three items following P.V. SHARMA’S translation of Suśrutasaṃhitā 1.19.16 where the same words occur together in a larger compound.
[The Rites of Plant Poisons (Part 1: 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 (proṃ). 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 OṂ and ending with NAMAḤ (thus: OṂ PROṂ TRĪM ṬHAḤ NAMAḤ).

127: One should remember the mantra this way, my child, during loud and quiet recitation, and during installation [of the mantra]. Now for homa and ritual, it should be made to end in svāhā.

128: The praṇava (OṂ) is to be established on the thumbs of both hands, PROṂ on the two index fingers, and TRĪM on the two middle fingers.

129: First, one installs ṬHA on the two ring fingers, then OṂ 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 OṂ on the head, PROṂ on the face, TRĪM on the heart, and the ṬHA above

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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] in due order.

134: [Chant] OṂ NAMAH 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. Worshiping 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 plant 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

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51 These three maṇḍalas are standard in the Śaiva throne-pūjā. Cf. Hélène Brunner’s comments to the agnimāṇḍala entry in Tāntrikābhidhānakośa I, p.86.
52 I 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.

145–146: Placing a poisonous bulb in [the patient’s] hand, he should then recite the víḍyā. 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.” Poison is not to be given to him. If it is used he would die.

[Rite with proṃ]

147–148: [The practitioner should] visualize the body of the patient beneath a Fire maṇḍala and the blazing syllable ṒṀ 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 trīṃ]

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 TRĪṀ; 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 samḥāra (should not be negative here.).

53 The translation is conjectural.
54 Normally viṣaghna 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, mightily hold [in the throat like Nilakaṇṭha] one hundred palas 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 oṃ 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: oṃ homage, O blessed goddess Raktapaṭi 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 Mahātarpya, O Dark lady, O Very dark lady, enter this human body and move move,

55 I take “by speech” (vācayā) to mean that one can simply say “stop poison” and the poison will stop.
56 One 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, HŪṂ PHAṬ SVĀHĀ // Possession vidyā. One should chant it during an eclipse of the moon or sun until the eclipse is over.
Line5: Then one becomes adept. Now, Nilakaṇṭha’s ancillaries: OṂ homage take take, to the heart SVĀHĀ // the heart //
Line6: OṂ homage to Nilakaṇṭha // the head // OṂ HŪṂ homage to the Omniscient one // the armor // OṂ KĀṬHINI SVĀHĀ // the eye //
Line7: OṂ to the Omniscient one, OṂ to the dreadlocked one // the crest // HŪṂ PHAṬ SVĀHĀ // the weapon // OṂ to Nilakaṇṭha, the eater of poison, HŪṂ 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 snake, a Goat-eater, or by a terrible outcaste snake or even if he was bitten by a citraka snake, or by a sharp nāgodara (?), or by a snake with a venomous gaze, or by an insect, spider, or gardabha; or if he was stung by a kūṇḍaliya (?); or by an avayasina (?); 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, HŪṂ HŪṂ Śabari, O Mother O Lambā, O Māyā, KĪṂ POTAṆGE DHAHUḤ MĀ RUDRĀṀ ARVĀṬAḤ MAḤ HRA LE SAḤ 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.

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57 In Hindi, gonasa refers specifically to the deadly Russell’s viper.
58 Ajagara is most likely the Indian Rock python, which is, however, non venomous.
59 The 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: oṃ nectar, o lady whose form is nectar, sāṃ sūṃ 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 ū, ū, and ḵa for someone bitten by an angry snake, the syllables of a lover ū and ū [for one bitten by a rutting snake], the neuter syllables ṛ, ṛ, ḷ, and ḷ [for one bitten by a neuter snake], cha, pha, and tha [for one bitten] by a pregnant snake, the young syllables ha and ha (jalārvah?) [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 “ḵa” (?) 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 ...(kr̥tsto?), 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 KSA 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. (?) 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”; 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.

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61 I have marked the text of 2ab as corrupt, and so the translation is a mere conjecture.
62 According 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: Oṃ 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 (?) 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: Oṃ Homage to the Blessed Sun; Sām Sum Saḥ; Oṃ Homage to Yoginīgendravetāli, 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, rohinī, Arabian jasmine, Terminalia arjuna, Datura, Asafoetida, Tabernaemontana...
tana coronaria, kaṇa, black pepper, honey, and ghee, taken as a decoction and ointment.

**Mantra:** OM homage to Lord Rudra, rend rend PHAT go in the ground o strong poison SVĀHĀ.

**[Fire-garlanded]**

22: The one which has circles on its back that look like Atasī flowers 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 anthelminthica, 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:** OM 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 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, leeches, etc., or by cutting with a knife, even by [piercing] the veins with sharp instruments. Having quickly made the blood flow, and having cleansed the wound with

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64 Apte has atasi as common flax/hemp and refers to Mahābhārata: 12.47.60a: atasipuspaṃkāśaṃ pītavāsasam acyutam (comparing color of Viṣṇu’s clothes).

65 I take vaiśravaidūrya 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 vaišravaidūrya, cf. Biswas 1994 and Winder 1987.

66 This seems odd because cauterization is normally a technique to stop the flow of blood.

67 My 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 wise one would have [the patient] drink three myrobalans with honey and ghee.

35: With these exact herbs, the wise one would apply a kilo of ghee by the previously mentioned method. The patient becomes free of poison.

Mantra: oṃ Homage to Lord Rudra, O Kapila, take take the poison, suḥ destroy svāhā.

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-

68 There is an equally likely variant, dhātṛphalaṃ, which would be “Indian gooseberry.”
69 Kilo translates prastha, and the equivalence is imprecise.
70 It 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 turmerics.

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 well-being arises.

mantraḥ / OM 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.2

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;23 kadamba, Indian bedellium, and Clerodendrum siphonanthus. One should grind these with water. Along with honey and ghee, it is taken as a decoction and ointment.

71 The meaning of viśabhāra is uncertain. Bhāra is also a specific weight, “a load,” roughly equal to 180 pounds.
72 “The sensitive plant” translates mahauṣadhi. It could also refer to ginger, dūrā grass, or other plants, or could be understood an adjective.
Mantraḥ: OṂ Homage to The Blue-throated God, kill kill, O yakṣinī, 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.


[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 Dundhubī.

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: OṂ Homage to Bhagīśvara, eat the poison, bring back to life, O Mahāśabarī, hūṃ 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: OṂ VARA HŪṂ PHAṬ SVĀHĀ / This is the mantra for destroying all vipers.

79: One should visualize the syllable OṂ 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 OṂ as white, the syllable RA as red, the syllable VA as yellow, and the syllables HŪṂ and PHAṬ as black.

81: The syllable OṂ 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: 

\[ \text{ॐ तुमम कुँ राजपुत्तो तुमम इस्वरा देवदत्तो इम्मा एना पुणा इतिर विसाज्या आवाइदु उ ला ग्हा इ एही याद्हकान नामेना निरविसो हो उ तुमम नागविसा हरान निरविसम जाम जाम जाम साह हाह} \]

Thus concludes the thirtieth chapter in the *Kriyākālaguṇottara*, the Viper-Compendium.

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74 The 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 Nilakanṭha [mantra] for all diseases.

Kārttikeya said:

6: I do not know the Nilakanṭha [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, 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.

Interpretation of the first pāda is uncertain. Guḍa normally refers to sugar, but since the text says to decoct, the use of water is implied.
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 leprosies.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.”
Title List of Indic Primary Sources

The following list is in Indic alphabetical order and notes the author and year of texts that have been edited. One may then look up the full reference in the General Bibliography. Users of the PDF version may click the date to jump to the full reference.

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