

Bhagavatstutivārṇana
or the
Description of the Praise of the Divine

A Critical Edition of Text and Commentaries,
and Annotated Translation
of the
Sixth Canto of Ratnākara's *Haravijaya*

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Hamburg, den 28. 6. 2017

Preface

The present work has a history of a few years, some of which might be of interest to the reader, and telling which will give me an opportunity to thank some of the many people I owe thanks to.

Sometime in Hamburg in early summer 2008 I started looking into the options for my M. A. thesis, and discussed them with Harunaga Isaacson, whom I should thank for his guidance and support in all these years, as well as for the many reading sessions of the Haravijaya. I was interested in the topics of Tantra and Yoga, but as I expressed the desire to improve my Sanskrit, he suggested to look into works of Kāvya, and particularly the Haravijaya. I got Durgaprasad and Parab 1890 from the AAI library, sat down by the Alster lake, and was awed. The sound of Ratnākara's Vasantatilakā-verses was beautiful, but I hardly understood anything. I had thought my Sanskrit was already quite good, but now this was a challenge!

The sixth canto could have been an option already then, but the availability of MSS in the Bodleian libraries at Oxford, among which an autograph manuscript of Rājānaka Ratnakaṇṭha's Laghupañcikā commentary on its first sarga as well as a manuscript of Utpala's Haravijayasāravivaraṇa commentary, reaching up to somewhere in the third sarga, some preliminary photos of which were thankfully provided by Kiyokazu Okita, suggested to start at the beginning: The first canto being a description of Śiva's city and of himself, the second canto a depiction of Śiva's Tāṇḍava dance, which I would edit together with these two previously unedited commentaries. Thus with Ratnakaṇṭha's infamous handwriting I got a very rough introduction to reading manuscripts.

Most of 2009 I spent in India, staying some months at Varanasi, reading the text with S. N. Mishra with whom I had already read some Sanskrit on a previous visit in 2005. I also had the pleasure to read the beginning of this sixth canto with him, together with Utpala's commentary, at another shorter stay in Varanasi in Winter 2011/12. Unfortunately he passed away a few months later. I shall thank also Sadananda Das for making the initial contact to him, as well as for his teaching in Spoken Sanskrit.

Late spring 2010 I finally travelled to Oxford to see the manuscripts from M.

A. Stein's collection in the Bodleian library in Oxford. I was in the lucky position to be able to see and photograph almost all relevant manuscripts, for which I owe thanks to Gillian Evison.

Upon the completion of my M. A. in 2011 I felt that my work on the Haravijaya had only just begun, and I was eager to do some manuscript search in India. I was aware of the MSS used by Rama (1982), I had found a few entries in the online database of namami.org, and the library of the Raghunath temple in Jammu which holds the collection of the former Maharaja-family of Kashmir sounded to be a promising place. And of course I would have to visit the Sanskrit department of Chennai University which houses the New Catalogus Catalogorum Project.

Thus, after acclimatising in Delhi for a few days, and booking some train tickets, the first manuscript library to be visited was that of the Rajasthan Oriental Research Institute (RORI) in Jodhpur. After some apparently necessary administrative preliminaries, in which I got ample scope for practising my Hindi, I was finally given access to a MS containing the Haravijaya in full, together with Alaka's commentary. The library staff were very cooperative in taking photos of the manuscripts, and while I had bought a new digital camera for the trip unfortunately its battery was not quite sufficient, which led to some problems.

The next stop was Jammu. The state of Jammu and Kashmir having an insurgency problem, the level of security measures around the Raghunath temple was high, and my Delhi prepaid SIM card did not work. Also here I got ample scope to speak Hindi. At the temple library I was told that I need to get permission from the Dharmarth trust through which the family of the former Maharajas of Kashmir administer the temple. I was thankfully given a room in the temple guesthouse and permission to take photos of all the relevant MSS, but in the end I did not use them, as they were rather recent copies of rather bad quality. I did take photos of more useful manuscripts for some other people, and filled up my stocks of walnuts and dried apricots which were the main item in the shops around the temple.

I returned to Delhi to visit the National Museum, where Dr. Tripathi was most helpful in giving me access to the MS of the Haravijaya kept there, which I was able to photograph. I shall also thank Mrinal Kaul for the extensive information about the manuscript libraries in India he provided me with. In Delhi I also visited the office of the National Manuscript Mission, where I could see some impressive manuscript conservation efforts being taken, but unfortunately I was not able to get further information about Haravijaya MSS.

Having in the meantime become quite sick I decided to spend some weeks in Kerala to recover. From there I made the trip to Chennai to visit the New Catalogus Catalogorum project, headed by Siniruddha Dash, whom, and whose team I shall also thank for further communication via email regarding manuscripts

and libraries. At the NCC office I found two interesting references, a mention of a twelfth century palm leaf MS of the HV in Jaisalmer, which would thus be by far the oldest one, and a reference to a MS of Utpala's commentary at the BHU library in Varanasi.

My health having recovered, the next stop was Pune, where at the Bhandarkar Oriental Research Institute quite a few manuscripts of the Haravijaya and Alaka's commentary are kept. Of these I had photocopies made, which however took quite some time, such that, even though I stayed in Pune for about two weeks, only a part of the MSS copies were finished so that some of these I did not get until 2013, but I had really placed a huge order including manuscripts for other people as well. I shall thank Shreenand Bapat and Mr. Belkar of the BORI for making it all happen eventually. I also visited the libraries of the Bharat Itihas Sanshodak Mandal and Anandashram, but did not find anything of relevance to the Haravijaya there.

Finally I travelled to Jaisalmer, but at the Jain temple complex I was only allowed to see the catalogue of the MSS held there, the MSS are kept in a basement which is only opened when their scholar monks are there. I was eventually given the mobile number of Pundarika Vijaya, one of them, who then connected me to Vijay B. Shah of the Jain Library in Koba, where on the evening of my arrival day I was given photographs of microfilms of that ancient MS, which essentially I could have gotten from Germany if I would have had the right contacts in the beginning. Anyway it was an interesting travel, and I shall thank Vijay B. Shah and the Jain Library in Koba for their hospitality.

Next I travelled to Varanasi, where in the BHU library I then found the most important manuscript for my present research, which covers the sixth canto of the Haravijaya including the commentary of Utpala, for which it is the only witness known so far. On the basis of this find the decision was made to work on the sixth canto of the Haravijaya. I also visited the Sampurnanand Sanskrit University, but was not able to find anything of relevance there.

In the summer term 2012 Harunaga Isaacson read parts of the Haravijaya's sixth canto in class, using a draft of the present edition. In these readings also other (visiting) scholars participated, from which the present work profited considerably. I shall mention and thank Kengo Harimoto, Andrey Klebanov, Kiyokazu Okita, Gaia Pintucci. Also Alexis Sanderson was present in one session.

For the second half of 2012 I thankfully was on a field scholarship of the *École française d'Extrême-Orient* (EFEO) at their centre in Pondicherry, where I was reading, among others, with Dominic Goodall, Sathyanarayana Sarma, Manjunath Bhat and SAS Sarma. Also Csaba Dezső temporarily joined our readings.

Returning to Hamburg in early 2013 the edition was in an advanced stage of readiness already then. But that far I had been able to draft only a very prelimi-

nary translation, and that also only for about the first half of the canto. Reading sessions with Harunaga Isaacson continued every now and then, and eventually, the completion taking much longer than one might have wished for, also due to other obligations that came up in the meantime, while surely much can and will still be improved, it has now come to the point at which it can be released.

A very incomplete list, I am afraid, of a few more people I wish to thank for one thing or another in connection to this work: Diwakar Acharya, Arun K. Banerjee, Jung Lan Bang, Ram Prasad Bhatt, Bidur Bhattarai, Jason Birch, Peter Bisschop, Martin Delhey, Christina Edingloh, Camillo Formigatti, Eberhard Guhe, Tepke Haß, Shaman Hatley, Sarah Höhner, Shanshan Jia, Birgit Kellner, Patrick McAllister, Konrad Meisig, Anja Mohrdieck, Tatiana Oranskaia, Dimitri Pauls, Birte Plutat, Christina Riebesell, Barbara Schuler, David Smith, Ben Staiger, Roger Vogt, Dorji Wangchuk, Sonja Wengoborski, Albrecht Wezler, Yuko Yokochi, and Michael Zimmermann.

Last but not least I owe thanks to my family, particularly to my daughter Tanujá and my wife Tanmaya for having patience and tolerance, and for giving support and inspiration.

Contents

Preface	i
Contents	v
1 Introduction	1
1.1 Ratnākara and His Work	1
Biographical Information	1
The Haravijaya	4
Did Ratnākara complete the Haravijaya, or Gaṇapati?	5
Other works ascribed to Ratnākara	8
<i>Vakroktipañcāśikā</i>	8
<i>*Ratnākaraṣūrah</i>	8
Other works sometimes attributed to Ratnākara	12
1.2 Commentaries on the Haravijaya	13
Alaka's <i>Viṣamapadoddyotā</i>	13
Utpala's <i>Haravijayasāravivarāṇa</i>	14
Ratnakaṇṭha's <i>Laghupañcikā</i>	15
1.3 The Sixth Chapter of the Haravijaya	16
Synopsis	16
1.4 The Present Edition	22
Editorial Policies	22
Punctuation and Omission of Sandhi	23
Normalisation of Orthography	23
Bolding	24
Sources and Sigla:	24
Ratnākara's Haravijaya	24
Alaka's <i>Viṣamapadoddyotā</i>	29
Utpala's <i>Haravijayasāravivarāṇa</i>	31
Manuscripts not Used	31
2 Edition	35

3 Translation	127
A The Haravijaya's Praśasti	187
A.1 Text	188
A.2 Translation	190
B Abstract/Zusammenfassung	193
B.1 Abstract	194
B.2 Zusammenfassung	195
Primary Literature	199
Bibliography	203
Index	215

Chapter 1

Introduction

1.1 Ratnākara and His Work

Biographical Information

As for most Sanskrit authors not much is known about Ratnākara's life. We are able to roughly date him, as well as to put him in a historical context, which is the transitional period from the Karkoṭa dynasty to the Utpala dynasty of Kashmir, because of two primary sources of information: His own work and Kalhaṇa's *Rājatarāṅgiṇī*, the chronicle of the kings of Kashmir. In the colophons of the *Haravijaya*'s cantos Ratnākara is referred to as a dependant of Bālabr̥haspati, "young Br̥haspati", which is generally assumed to be an epithet of the king Cippaṭajayāpīḍa, expressing his great learning and young age. About the situation on his court Kalhaṇa informs us as follows:¹

676. Then the illustrious *Cippaṭajayāpīḍa*, also called *Br̥haspati*,

¹RāTa 4.677–679, translation by Stein (1900, 181):

śrīcippaṭajayāpīḍo br̥haspatyaparābhidhaḥ |
lalitāpīḍajo rājā śísudeśyas tato 'bhavat || 676 ||
rāgagrahagr̥hītasya lalitāpīḍabhupateḥ |
veśyāyām kalyapālyām yo jayādevyām ajāyata || 677 ||
uppākhyasyākhuvagṛāmakalyapālasya tāṃ sutām |
rūpalubdho varuddhātvaṃ anaiṣīt sa hi bhūpatiḥ || 678 ||
padmodpalakakalyāṇamammadharmaiḥ sa mātulaiḥ |
bālakaḥ pālyamāno 'bhūt pṛthivībhogabhāgibhiḥ || 679 ||

One may want to add that this boy, at the time of his enthronement, should have been at least about seven years old, that being the time span of the reign of his predecessor, Saṃgrāmapīḍa, whose ascension to the throne we may assume to have been due to the death of Cippaṭajayāpīḍa's father, whose half brother he was.

the child-son of *Lalitāpīḍa*, became king.

677. His mother was *Jayādevī*, the daughter of a spirit-distiller (*kalyapālī*). She had been the concubine of King *Lalitāpīḍa*, who was in the clutches of the crocodile ‘sensuous passion.’

678. For she was the daughter of a spirit-distiller, called *Uppa*, of the *Ākhuva* village, and had been taken by that king, who was lusting for her beautiful form, [into his seraglio] as a concubine.

679. He (*Cippaṭajayāpīḍa*) was guided, while he was a youth, by his maternal uncles *Padma*, *Utpalaka*, *Kalyāṇa*, *Mamma*, and *Dharma*, who shared the rule over the land.

Kalhaṇa, in RāTa 4.687, assigns to him a reign of twelve years,² the end of which is described as follows:

685. These low-born persons, who knew no restraint in their actions, feared their fall as the king, their nephew, gradually emerged from childhood.

686. Then these wicked men conspired together, and in their desire [to secure] their regal power, destroyed by sorcery the king, who was both their sister’s son and their lord.³

²The year of this young king’s death is the first one for which Kalhaṇa, in RāTa 4.703, records the date in the Laukika era: [38]89 (813/14 CE, the numbers for the century based on Stein’s calculation). Already Bühler (1877, 43) found it necessary to correct this date, arguing that Ratnākara could hardly have been active under both Cippaṭajayāpīḍa and Avantivarman (855–883 CE). Thus he dates his reign to 832–844 CE, giving as a reference for his corrected date a manual note of General Cunningham on his 1848 article in the Numismatic Chronicle (Cunningham 1843?). Stein (1900, 95f.) also, the 37 years for the rule of Cippaṭajayāpīḍa’s uncles seeming implausible to him, applies to his dating a correction by 25 years, thus putting Cippaṭajayāpīḍa’s reign at 826–838 CE. This is based on the same correction that he had already applied to Candrapīḍa, and the kings after him. Following Kalhaṇa’s relative chronology, adding the reigns of the following kings, up to Cippaṭajayāpīḍa’s death, Candrapīḍa’s reign ought to have been from 686–695 CE. But there are two entries in the Annals of the Tang dynasty for him, one of an embassy sent by him to the Chinese court asking for help against the Arabs in 713 CE, and an approved request for recognition as a king in 720 CE. In RāTa 4.118 a reign of eight years and eight months is reported for him. Hence Stein (1900, 67) concludes that Candrapīḍa must have been alive in 719 CE, but his death ought to not have been much later than 720 CE.

³RāTa 4.685f., translation above by Stein (1900, 182):

niraṅkuśaṃ ceṣṭamānāḥ śanakais tyaktaśaiśavāt |
 te svastrīyaṃ nṛpān nāśaṃ akulīnāḥ śaśaṅkire || 685 ||
 athābhicārikriyayā mithaḥ saṃmantrya pāpibhiḥ |
 rājyecchayā taiḥ svastrīyaḥ svāmī ca sa nṛpo hataḥ || 686 ||

Thus he would probably have been around twenty years old when he was killed.

Smith speculates that Ratnākara might have been this young king’s teacher.⁴ After the death of Ratnākara’s first patron, if that’s the right word here, an unstable period of infighting between his uncles followed, until minister Śūra managed to install Avantivarman as king, who reigned from 855–883 CE, Ratnākara being one of the respected poets active at his court.⁵

32. The minister Śūra, by honouring learned men with a seat in [the king’s] Sabhā, caused learning, whose flow had been interrupted, to descend [again] upon this land.

33. The scholars, who were granted great fortunes and high honours, proceeded to the Sabhā in vehicles (litters) worthy of kings.

34. Mukṭakaṇa, Śivasvāmin, the poet Ānandavardhana and Ratnākara obtained fame during the reign of Avantivarman.

35. In the assembly-hall of the minister Śūra, the bard Kṛtamandāra recited always the following Āryā [verse], in order to remind his master of his resolve:

36 “This is the time for granting benefits, while fortune, fickle by nature, is present. Why should there be again time for benefits, while misfortune is always imminent?”

Ratnākara refers to himself as son of Amṛtabhānu, a descendant of a certain Durgadatta from Gangāhrada in the Himālayas.⁶ Bühler (1877, 43) reported: “His descendants live in Kaśmīr at the present day. One of them, my assistant P. Chandrām, showed me his pedigree, which went back to Ratnākara.”

⁴Smith 1985, 21–22, in a “sketch of the historical background to Ratnākara’s masterpiece” (19–23).

⁵Rājatarāṅginī 5.32–36, translation above by Stein (1900, 189f.):

vicchinnaprasarā vidyā bhūyaḥ śūreṇa mantriṇā |
 satkṛtya viduṣaḥ sabhyān deśe ’sminn avatāritā || 32 ||
 yugyaiḥ kṣitibhujām yogyai ruhyamānā maharddhayaḥ |
 budhāḥ pravṛddhasatkārā viviśur bhūpateḥ sabhām || 33 ||
 muktākaṇaḥ śivasvāmi kavir ānandavardhanaḥ |
 prathām **ratnākaraś** cāgāt sāmrajye ’vantivarmaṇaḥ || 34 ||
 āsthāne kṛtamandāro vandī śūrasya mantriṇaḥ |
 saṃkalpasmṛtim ādhātum imām āryaṃ sadāpaṭhat || 35 ||
 ayam avasara upakṛtaye prakṛticalā yāvad asti saṃpad iyam |
 vipadi sadābhyudayinyāṃ punar upakartuṃ kuto ’vasaraḥ || 36 ||

⁶See the first verse of the Haravijaya’s *praśasti*, p. 188. Rama (1982, 13) refers to Amṛtabhānu as a “famous poet of his day”, but in the New Catalogus Catalogorum (NCC 1968, Vol.1, 350) he is only listed as father of Ratnākara.

The Haravijaya

Ratnākara's magnum opus is the Haravijaya, a *Mahākāvya* or epic poem, the longest of its genre surviving,⁷ containing, in fifty cantos, 4351 verses.⁸ Its plot is based on the the purāṇic story of god Śiva's victory over his demonic son Andhaka, introduced in HV 6.188–195.⁹ The Haravijaya has been edited by Durgaprasad and Parab (1890) and Rama (1982), see the description of my sources below, p. 24. Smith (1985) and S. K. Sharma (1990) have written literary studies of it. For shorter synopses see Bühler (1877, 43f.), Keith (1920, 134f.),¹⁰ Rama (1982, Vol. I, 16–20),¹¹ Smith (1985, 127–131), Warder (1988, 140–146), and S. K. Sharma (1990, 136–143).

Apart from its value as a piece of art the Haravijaya and its commentaries bear witness to a wide variety of śāstric learning, which is poetically elaborated upon by Ratnākara. Its two long stotras, for example, an ode to Śiva in its sixth and an ode to Caṇḍī in its 47th sarga, present some important evidence on the development of Śaivism, particularly the sixth canto picking up terms and concepts of Śaiva Siddhānta, sometimes recognisably paraphrasing scriptural sources.¹²

⁷Smith 1985, 3, S. K. Sharma 1990, 9.

⁸Durgaprasad and Parab (1890, 1–2) including the seven verses of the praśasti. S. K. Sharma (1990, 8) gives 4321 as the total number of verses, which is more beautiful a number, but probably just a typesetting mistake, two for five. Rama (1982) counts 4345 verses, which can be explained by the fact that he excludes the seven verses of the praśasti, but includes the verse hidden in 46.71f, see p. 6.

⁹The story of Andhaka is found in different Purāṇas. As has been noted by Bisschop and Yokochi (Forthcoming, Synopsis, notes to 73.68–74, 75–80, and 74.1–7), the *Skandapurāṇa* features the three elements of Pārvatī covering Śiva's eyes, using strikingly similar wording, the consequent birth of Andhaka and his being handed over to Hiranyākṣa, as well as a similar description of Andhaka's successful *tapas*. Rama (1982, 13) refers to Vāyupurāṇa (Śivapurāṇa) chapters 42–49 and Matsyapurāṇa 170–179; Warder (1988, 139) refers to the Kūrma Purāṇa I.15.125ff.

¹⁰In a section titled “The Lesser Epic Poets”. His synopsis end in

[...]his poem is a hopeless blunder and his fondness for Yamakas adds to its inherent dreariness. No more striking instance exists than this of the utter lack of proportion which can afflict the minds of poets with considerable technical facility and abundant knowledge.

For a defense of the Haravijaya against this judgment, as well as that of Schmidt (1915, 260) (“aber als Ganzes betrachtet ist das Haravijayam schlechthin ein Monstrum.”), as well as the claim of the Haravijaya lacking originality by Jacobi (1890, 243) (“On considering the verses of Ratnākara, confronted by me with those of Māgha, nobody will fail to see that the former bear the characteristic marks of imitations.”) see Smith 1985, Introduction.

¹¹Only sargas 1–30 are covered, being the ones edited in the first volume. One would have expected a similar synopsis in the introduction of the second volume, but there Rama (1982, Vol. II, 7) tells his reader to look at the titles of the cantos as included in their colophons.

¹²Sanderson (2000, 5–6, n. 3) lists nine such echoes of the *Svāyambhuvasūtrasaṃgraha*, the

Ratnākara and his work found mention and praise in Sanskrit anthologies and works of alaṃkāraśāstra.¹³

Did Ratnākara complete the Haravijaya, or Gaṇapati?

The transcript by Bühler (1877, Appendix II, cxxvii) of the end of his MS features a curious bracketed sentence, after the colophon of the 50th canto, and before the *Praśasti*: *samāptīkṛtaṃ gaṇapatīnā mahākāvyaṃ idam oṃ tat sat śivam śubham astu sarveṣāṃ*. I have seen this curious feature in D_B , there with a double daṇḍa between śivam and śubham, and the brackets around it having been inserted by another hand. It is also present in Jammu 494 ga and Jammu 797, which I have not used for the edition. The other MSS available to me do not feature it. I understand it as a scribal colophon, its first four words meaning “[the scribe] Gaṇapati finished [copying] this epic poem”, but one can also interpret “this epic poem was completed [not by Ratnākara but] by Gaṇapati” into it,¹⁴ as apparently Peterson (1883, 13) did:

The new copy of the commentary on Ratnākara’s epic, the Haravijaya, called the Vishamapadoddyota, No. 229, appears to differ from that obtained in Kashmir by Bühler in being somewhat more complete. It has the first four verses of the first sarga, and it ends, not in the middle of the forty-fifth sarga, but with the seventieth verse of the forty-sixth. The existence of two copies of this commentary ending at about the same part of the poem may be a coincidence. But the suggestion may also be hazarded that the explanation lies in the fact that Ratnākara did not complete his poem, and that Alaka, the author of the commentary, was a contemporary and pupil of the author, whose work, unlike that of his master, was not finished by another hand. That the whole of the Haravijaya is not by Ratnākara is expressly asserted, I may point out, in the colophon to Bühler’s copy of that work, where Gaṇapati is given as the name of the author of the sequel.

Rauravasūtrasaṃgraha and the *Mataṅgapārameśvara*: HV 6.126 ← SvāSūS VP 1.10–11, HV 6.139 ← SvāSūS 3.11–13, HV 6.121 ← RauSūS 1.17, HV 6.147cd ← RauSūS 4.48, PT 1.5, HV 6.48 ← MaPā VP 8.65ab, HV 6.127ab ← MaPā VP 11.33, HV 6.115 ← MaPā VP 7.70c–71, HV 6.162 ← MaPā VP 9.29b–31...35–35, and HV 47.124 ← MaPā VP 7.31ab. See also Sanderson 2007, 425–426, where he calls these paraphrases the earliest dateable evidence of Mantramārgic Śaivism in Kashmir. Further Sanderson (2006, 57–64) identifies allusions to passages in Brhaspati’s *Śivatana*, (HV 6.127f.) and Sadyojyotis’ *Svāyambhuvavṛtti*, (HV 6.161 ← ad 3.16, HV 6.139 ← ad 3.11–13.) thus helping to establish their terminus ante quem. Also Aciri (2011, 223) notes a parallel between HV 6.128 and *Vṛhaspatitattva* 14.48–49, MaPā 12.25 and SvāSūS 2.14.

¹³See S. K. Sharma 1990, Appendix II for a comprehensive list.

¹⁴SuĀ 61 is ascribed to a Gaṇapati, and a Gaṇapati, composer of a *Mahāmōda*, is also praised in SūMuĀ 4.72, attributed to Rājāśekhara.

Krishnamachariar (1937, 161, in continuation of the quote in n. 31.) then takes this speculation as a fact:

[...] an incomplete commentary by Alaka, son of Rajānaka Jayānaka, which stops in the middle of 46th canto. Alaka was a contemporary and pupil of Ratnākara. Haravijaya was unfinished by Ratnākara and completed by Gaṇapati. It is possible therefore from the limit of Alaka's commentary to say that so far Ratnākara wrote too.[3]

In his footnote 3 Krishnamachariar refers to Peterson 1883, 13, quoted above, and Bühler 1877, 45. The Haravijaya's treatment by Bühler (1877, 42–45) however, apart from the mention of his MS of Alaka's commentary being incomplete, does not contain anything else that I could understand as having inspired Peterson's and Krishnamachariar's statements regarding Ratnākara's or Gaṇapati's authorship of the Haravijaya's final cantos.

Warder (1988, 139–140), without dealing with Peterson's quote above, responds to Krishnamachariar:

It has been suggested (Krishnamacharya [sic] p. 161) that Ratnākara did not finish this enormous *sargabandha*, but the only reason advanced is that the commentary of Alaka breaks off towards the end of Canto XLVI. But this commentary, known so far only from a single manuscript,^[15] breaks off abruptly in the middle of a sentence and in the middle of its explanation of XLVI.68, in other words its final leaves were lost and it offers no evidence at all for the extent of the epic. The Victory of Hara in fact continues to its completion in exactly the same style and manner, vocabulary, metres and so on and appears to be by a single author.

Also S. K. Sharma (1990, 9–12), first listing some arguments for Ratnākara not having completed the Haravijaya, does not come back to what appears to have been this controversy's initial point. Her *pūrvapakṣa* position points to another curiosity:

And, after the seventy-second stanza of this canto, the poet has given the first stanza of the *praśasti*, in which he presents his own introduction before his readers.

The verse referred to indeed appears like an echo in ārya meter of the *praśasti*'s first verse.¹⁶

¹⁵Warder might be referring here to the one mentioned by Durgaprasad and Parab (1890, 2, n.1) in their introductory footnote, see p. 29 below.

¹⁶See p. 188.

śrīdurgadattavamśyaḥ sahrdayagoṣṭhīrasena lalitāṅkam |
 idam amṛtabhānusūnur vyadhatta ratnākaraḥ kāvyam ||(ity etad [5]
 utthāryā)¹⁷

This verse, while printed in the running text of the poem, is in this form not really part of it, and has thus been set in quotation marks by the editors of the *Kāvya*mālā edition, who in their footnote 5 explain it to be a [hidden] verse appearing from the *yugalakam* preceding it,¹⁸ which can be visualised as follows:¹⁹

saśrīmānamṛdur nisargagahane darpān nikṛttadviṣo
 vamśyaś cāruyaśas tadā dadhad adhaḥ sadyo hr̥taśrīripoḥ |
 dattārg̃ho nayamārgagocaragūṇaḥ puṣṭībhavan māraṇe
 sevānamralasatkarāñjalipuṭair vītāriśaṅkaṃ suraiḥ || 71 ||
 itthaṃ durdharadarpadordrumatayā mṛdgaṃścāmūrātātā
 bhāsvān sānumati kṣapā iva tadā sūdāraśobhānugaḥ |
 ṭāṅkārair vyathitārisamḥhati dhanurvratyā(vrātā)ttakīrtī raṇe
 yatnāsañjitaśiñjinīkasaraṭaḥ kāmam tam avyaṃsayat || 72 ||

As further arguments in favour of Ratnākara as the single author of the *Haravijaya*, Sharma adds the observations that also its last cantos' final stanzas are marked with *ratna*,²⁰ and also the colophons do not differ from the earlier ones in mentioning him only, as well as the *Praśasti* at the very end also containing his name, so that she asks: “Had any other poet, than Ratnākara, written these four cantos of commendable merit, why should he not have mentioned his own name instead of that of Ratnākara?”

I also would find it very surprising if Ratnākara, who apparently composed the *Haravijaya* under the reign of Cippaṭajayāpīḍa, as specified in its sarga's colophons, including the last one, would not have finished his magnum opus, considering that he lived on for a few more decades. While the untimely death of his first patron quite possibly lead to some unfavourable changes of his life circumstances, during the reign of Avantivarman he again enjoyed royal protection, giving him opportunity to finish any possibly unfinished work.

¹⁷“Ratnākara, son of Amṛtabhānu, from the family of Śrī Durgadatta, composed this poem, which is suiting the taste of the learned men, and the mark of which is lovely.” I am not certain of the import of the attributes of *kāvya*m, *praśasti* 1 has *lalitabandham* in *lalitāṅkam*'s place. *lalitāṅka* might refer to the device named in the colophons as *ratnāṅka*, describing it as “lovely”.

¹⁸5 *pūrvoktayugalakodbhūteyam āryety arthaḥ*.

¹⁹There might be a still better way of visualising it, if this double-verse were to be identified as an instance of *citrakāvya*, such as the *cakrabandha* of ŚiPāVa 19.120, containing in hidden form the names of the work and its composer. S. K. Sharma (1990, 89–93) lists 41 instances of *citrakāvya*, discussing some examples in detail, but this one is not featured.

²⁰Māgha marks the sargas of the Śiśupālavadhā with *śrī*, Bhāravi marks the sargas of the *Kirātārjunīya* with *lakṣmī*.

Other works ascribed to Ratnākara

Vakroktipañcāśikā

Possibly Ratnākara's only other preserved work is the *Vakroktipañcāśikā*, fifty verses of dialogue between Śiva and Pārvatī, teasingly quarelling with one another, all employing the device of *vakrokti*, “verbal distortion”. It has been commented upon by Vallabhadeva,²¹ who in his commentary on its concluding verse²² glosses *ratnākaraḥ* with *kavivaro haraviḥayakāraḥ*, expressing his high opinion of him as a poet, or possibly Ratnākara's own self-regard, and identifying him with the author of the *Haraviḥaya*. The *Vakroktipañcāśikā*, including Vallabhadeva's commentary, has been edited by Durgaprasad and Parab in 1886 in Number 1 of the Kāvyaṃālā Anthology Series (Durgaprasad and Parab 1886); see also Bronner and McCrea 2001 for a literary analysis of it.

**Ratnākaraḥ Purāṇa*

To Ratnākara is also attributed a lost chronicle of the kings of Kashmir. Preserved, in indirect English translation or summary, are the accounts of kings covering the equivalents of two “gaps” in Kalhaṇa's *Rājatarāṅginī*: 1) The 35 of 52 ‘lost’ kings of mythical past whose records Kalhaṇa says he was not able to restore,²³ and 2) seven

²¹See Goodall and Isaacson 2003, xv–xxi for a discussion of Vallabhadeva's date (\approx first half of tenth century) and work, including (on p. xviii) a refutation of the position held by K. B. Pathak (1916, xiv–xvi), according to which the commentators on the *Vakroktipañcāśikā* and Māgha's *Śiśupālavadha* and Kālidāsa's *Kumārasambhava*, *Raghuvamśa* and *Meghadūta*, would not be identical.

²²This last verse in *bālā* metre appended to the fifty *vakroktis*, which, like all last verses of the *Haraviḥaya*'s cantos, has the *ratnāṅka*, appears to have a function similar to the *praśasti* of the *Haraviḥaya*: In it the author, praising himself as a poet, expresses his wish for his audience to improve their poetic skills: *vakroktipañcāśatim ittham enām yo bhāvayen matsarariktabuddhiḥ / spaṣṭottarāsūktiṣu kāvyabandhe bhavet sa ratnākaraḥ pravīṇaḥ || 51 ||* “May he who thus ponders these fifty [verses] of *vakrokti*, with a mind free of envy regarding [these *vakra*-] *uktis*, in which the superiority is clear, become skilled like Ratnākara in the production of *kāvya*.”

²³Kalhaṇa repeatedly speaks of 52 kings whose records have been lost. This seemed to have been a common number referred to, as Stein (1900, 72) speculates, by folklore, and/or by the chroniclers preceding him, RāTa 1.20 being a quote from one of his sources, Chavillākara, explicitly featuring that number. In RāTa 1.44–48 Kalhaṇa explains why these kings' records had been lost:

tatra kauravakaunteyasamakālabhavān kalau |
 ā gonandāt smaranti sma na dvāpañcāśataṃ nṛpān || 44 ||
 tasmin kāle dhruvaṃ teṣāṃ kukṛtaiḥ kāśyapībhujām |
 kartāraḥ kīrtikāyasya nābhūvan kavivedhasaḥ || 45 ||
 bhujavanatarucchāyāṃ yeṣāṃ niṣevya mahaujasāṃ
 jaladhīruśanā mediny āsīd asāvakutobhaya |
 smṛtim api na te yānti kṣmāpā vinā yadanugrahaṃ

kings sharing with Raṇāditya the incredible 300 years of reign ascribed by Kalhaṇa to him, six before and one after him, see Koul 1913. Koul’s accounts are based on the 19th-century Persian *Tarikh-i-Hassan* of Pir Hasan Shah, the relevant parts of which in turn are said to be based on an abridged Persian recension included in the lost *Waqa‘i’-i-Mulk-i-Kashmir* by Mullah Ahmad, see the following passage from Koul (1910, 199f.):

Hasan, a historian of Kashmir in Persian, however, says that Zainulābdin, who reigned in Kashmir from 1423 to 1474 A.D., got a translation of the Rājatarangini done in Persian by Mullah Ahmad who was poet-laureate of his court. For this purpose Zainulābdin made a search for Purānas and Taranginis of ancient writers. The names of more than 15 different Rājataranginis were then known, but the ruthless hands of Zulchu (1323 A.D.) and Sikandar, the iconoclast (1393–1416 A.D.),

prakṛtim ahate kurmas tasmai namaḥ kavikarmaṇe || 46 ||
 ye ‘py āsan nibhakumbhaśāyitapadā ye ‘pi śriyaṃ lebhire
 yeṣāṃ apy avasan purā yuvatayo geheṣv ahaścandrikāḥ |
 tāṃl loko ‘yam avaiti lokatilakān svapne ‘py ajātān iva
 bhrāntaḥ satkavikṛtya kiṃ stutiśatair andhaṃ jagat tvāṃ vinā || 47 ||

44. In that [country] fifty-two rulers up to (preceding) Gonanda [the Third], who in the Kaliyuga were contemporaries of the Kurus and of the sons of Kunti (Pāṇḍavas), have not been recorded.

45. In those times there were assuredly in consequence of the demerit of those rulers of Kaśyapa’s land (Kaśmīr), no poets of creative power who would produce their bodies of glory.

46. We pay reverence to that naturally sublime craft of poets without whose favour even mighty kings are not remembered, though the earth, encircled by the oceans, was sheltered under the shadow of their arms as in the shade of forest-trees.

47. Without thee, O brother composer of true poetry, this world does not even in its dreams know of the existence of those ornaments of the earth who once rested their feet on the temples of elephants, who possessed wealth, and in whose palaces maidens dwelt, moons of the day,—without thee the universe is blind, why [praise thee] with a hundred hymns? (Translation Stein 1900, 10.)

As alternative reasons for the presumed loss of records of these kings, apart from Kalhaṇa’s “demerit of those rulers”, one could of course also argue that these kings might simply not have existed, and thus neither their court-poets, or that simply time led to their loss, for reasons such as later kings not being interested in preserving the works praising their predecessors.

In RāTa 1.16–20 Kalhaṇa had already explained that he recovered **a**) his very first four kings from the *Nīlamatapurāṇa*, after who he places the **b**) 35 kings *magnā vismṛtisāgare* (RāTa 1.83, “immersed in the ocean of oblivion”, tr. (Stein 1900, 15)) followed by **c**) eight kings, starting with Lava, who he extracted from Helārāja’s *Pārthivāvali* via Padmamihira’s chronicle, after which he places **d**) the five kings from Aśoka to Abhimanyu which he got from Chavillākara. The order in the **Ratnākrapurāṇa* as transmitted by Koul (1910) differs from this: **a**, 23 kings, **c**, 12 kings, **d**.

had destroyed all old books of Hindus. With great efforts, however, only the *Rājataranginis* of Kalhana, Khimendra, Wachhulákar, and Padmamihar were obtained. Out of these, Khimendra's *Rājatarangini* was found replete with inaccuracies, but from other *Rājataranginis* the translation was completed. A few years later, some birch bark leaves of an old *Rājatarangini*, written by Pandit Ratnákar, called *Ratnákar Purána*, were, through the exertions of one Praja Pandit, obtained. From these leaves the account of 35 kings who had ruled in Kashmir in the beginning of the Kaliyuga age, whom Kalhana, owing to want of any record, had omitted from his book, was found out. This discovery gave much pleasure to all, and Zainulábdin had the facts, that were recorded in the *Ratnákar Purána*, inserted in his translation of the *Rājatarangini*.

The *Ratnákar Purána* is not now to be found anywhere, nor even the translation of the *Rājatarangini* by Mullah Ahmad, but Hasan says he has embodied the accounts of the 35 lost kings from Mullah Ahmad's translation. It is said that Hasan had obtained a copy of this translation from a Kashmiri emigrant at *Ráwalpindi*, but one day, when he was going in a boat in the city of Srinagar, it so happened that his boat capsized and both he and the book were thrown into the water, he being rescued and saved but without the book. Hasan is now dead, and it is not known from which man at *Ráwalpindi* he had obtained the copy.

Hasan's chronicle was originally published in 1885 and has also been republished in the Kashmir Series of Texts and Studies in several volumes. The political history of Kashmir of relevance here should be covered in the second volume.

Apart from the work by Pir Hasan Shah there is a recension in Urdu by Muhammad Din Fauq. Both claimed to have seen Mullah Ahmad's Persian recension, of which reportedly four copies exist, which however have disappeared within the last few decades, and an original Sanskrit manuscript. An identification of this chronicle's author with the *Ratnākara* who was active under the rule of Avantivarman is made by Din Fauq.²⁴ It should be noted that notwithstanding Koul's enthusiasm for Hasan's accuracy of date,²⁵ the observations of Stein (1900, 31f.) regarding the

²⁴Personal communication with Muzaffar Ahmad, who is working on a fragmented reconstruction of it in Urdu, October 2016. As I cannot read Urdu yet, let alone Persian, I am not in a position to apply standardised orthography or verify the information in the original languages.

²⁵Koul (1910, 202–205), discussing Hasan's dating of Gonanda I's ascension, 20 years before Kaliyuga, (3120 B.C.), concludes with the following: "So Hasan's date does not seem to be incorrect and all that he has written seems to be based on good authority."

accuracy of the first three books of Kalhaṇa's accounts, would probably, as even anticipated by him, also fit on the **Ratnākarapurāṇa*:

For an estimate of the character of the Rājatarāṅginī as a historical record it is necessary also to take into account its chronological framework. The questions raised by Kalhaṇa's chronological system are so manifold and detailed that it is advisable to discuss them separately in a subsequent chapter. Here only the result can be indicated. Our inquiry will show the wholly artificial nature of the chronology adopted by Kalhaṇa in the first three books of his work, i.e. up to the beginning of the seventh century of our era. It represents an attempt to fill a great chasm in historical tradition by figures bearing a fictitious look of exactness. We have no means to ascertain in detail how this faulty and unhistorical fabric was built up, and what share Kalhaṇa himself had in its construction. So much is clear that we cannot expect critical judgment in matters of chronology from an author who bases his reckoning on a legendary date like that of Yudhiṣṭhira's coronation, and is prepared to accept a reign of three hundred years for a single king (Raṇāditya).

This grave defect of Kalhaṇa's work is the result, however, of a more general cause than the individual disposition of the Chronicler. Albērūnī, whose critical genius could read so deeply in the Hindu mind, has not failed to notice it. "Unfortunately the Hindus do not pay much attention to the historical order of things, they are very careless in relating the chronological succession of their kings, and when they are pressed for information and are at a loss, not knowing what to say, they invariably take to tale-telling."^[10²⁶] In the system of early Kaśmīr chronology as embodied in the Rājatarāṅginī we recognize only too plainly an illustration of Albērūnī's blunt judgment. But it is equally evident that Kalhaṇa was not the first who thus attempted to restore a semblance of chronological order where genuine tradition was vague and fragmentary.

Kalhaṇa himself gives an interesting account of his sources in RāTa 1.11–20. Apparently the "standard work" at his time was a chronicle composed by Suvrata, which condensed the information contained in older books for the purpose of memorisation, which led to these older books becoming *chinnāḥ*, see Stein 1900, 2f. n. 11. Now it apparently shares these older books' fate, having been superseded by Kalhaṇa's work. Kalhaṇa then mentions Kṣemendra's *Nṛpāvalī*, eleven unspecified works, the *Nīlamatapurāṇa* and inscriptions. He further gives in detail

²⁶Stein's footnote 10, "See *India*, ii. p. 10." is referring to Sachau 1888.

the works from which he extracted the information of the kings which “they did not remember”.²⁷ As Kalhaṇa apparently does not include the information of the **Ratnākarapurāṇa* he does not mention Ratnākara here, although he mentions him later (RāTa 5.34) as a poet at the court of Avantivarman. Was he not aware of the **Ratnākarapurāṇa*? Or did he consciously not include the information contained therein? The other possibility is that the identification of this chronicle’s author with the Haravijayakāra could be false, and that the information contained in Hasan’s chronicle could be of later, post-Kalhaṇa, origin. Stein (1900, 73) describes some later works filling the 52 king gap:

It is only natural that a lacuna so prominently indicated should have exercised the imagination of uncritical compilers who have dealt with the early list of Kaśmīr on the basis of Kalhaṇa’s work. And accordingly we find the gap duly filled in the works of some of the later Muhammadan Chroniclers who otherwise only give extracts from Kalhaṇa, by a list of royal names representing a curious jumble of mythical Hindu and Muhammadan designations.[5]

The fictitious character of this list does not need detailed demonstration here. But the fact of this supplement having been attempted at so late a period and without any historical foundation whatever, deserves mention as curiously suggestive of the course which Kalhaṇa himself appears to have taken in his endeavour ‘to recover’ at least a proportion of the fifty-two ‘lost’ kings.

In his footnote [5] Stein refers to Wilson (1825), who had, apart from three manuscripts of Kalhaṇa’s work, consulted three 18th-century works on the history of Kashmir in Persian language, thus much later works. Wilson’s account of the lost kings (12ff.), which he extracted from the work of Bedia Ad-Din, does not correspond to the one contained in Hasan’s chronicle.

Other works sometimes attributed to Ratnākara

A *Dhvanigāthāpañcikā*²⁸ is sometimes ascribed to the Haravijayakāra.²⁹ It deals with the Prakrit verses contained in Ānandavardhana’s Dhvanyāloka, appearing

²⁷*nāsmaran*, with no explicit subject, so that it remains unclear if the following are counted as part of the eleven works mentioned or not. They have been listed already in n. 23 on p. 9.

²⁸This work is alternatively referred to as **pañjikā*. For a discussion of these two orthographical variants see Goodall and Isaacson 2003, xiii, n. 1.

²⁹In his treatment of Ratnākara, Bühler (1877, 43) mentions only the *Haravijaya* as his “chief work”, thus we do not know if he held the *Dhvanigāthāpañcikā*, of which he did acquire a MS, listing it on p. xvii of his Report, to be one of our Ratnākara’s minor works. He appears to be in doubt, as he added the following footnote: “The only guarantee for the identity of this Ratnākara with the author of the *Haravijaya* is the statement of the Kāśmirian Pandits, and

to be an abridged form of the concerned sections of the *Locana* of Abhinavagupta, who lived after the Haravijayakāra, making the identity of him with the author of this work practically impossible. Masson and Patwardhan (1974) have edited the part on the first Uddyota, and discuss its authorship. They conclude the following:

It thus seems very likely that Ratnākara was the name of some Kashmiri teacher, who for the sake of his students, put all the Prakrit *gāthās* together in one convenient book, and copied out the explanations of each verse as given by Abhinavagupta.

There is a MS of it in Göttingen, see Janert and Poti (1970, 940).

In the colophons of the Haravijaya Ratnākara is described as having Vidyādhipati, “lord of knowledge”, as another name (*aparanāman*).³⁰ Also Kṣemendra uses the same compound when introducing HV 1.1 in SuTi 2.21. There are also works and quotes ascribed to someone named Vidyādhipati but ascribing these to him is doubtful, as Vidyādhipati is also used as a title by other scholars and poets. See Dyczkowski 1992, 297–298.

1.2 Commentaries on the Haravijaya

So far I am aware of three commentaries on the Haravijaya,³¹ i.e. Alaka’s Viṣamapadoddyotā, Ratnakaṅṭha’s Laghupañcikā and Utpala’s Haravijayasāravivaraṇa.

Alaka’s Viṣamapadoddyotā

The only published commentary on the *Haravijaya* is the terse *Viṣamapadoddyotā* of Alaka, which has been included with the edition of Durgaprasad and Parab

the epithet *kāśmīrakāchārya* given to him in the colophon.” Durgaprasad and Parab (1890, 1, n. 1) also write *ratnākarakṛtiṣu (1) haravijayamahākāvyaṃ, (2) vakroktipañcāśikā, (3) dhvani-gāthāpañcikā ceti granthatrayaṃ jñātam asti*. Aufrecht (1891, vol. i, 273), refers to the page 43, mentioned above, in Bühler’s Report, and explicitly attributes it to our Ratnākara on p. 491. From there it has most likely been taken over into the New Catalogus Catalogorum, (Dash 2011, 52). Also Bernheimer (1909, 817) makes this attribution. Krishnamachariar (1937, 161) speaks of the *Dhvanigādhāpañcikā* [sic!] as a “similar poem” [to the *Vakroktipañcāśikā*], which is being repeated by S. K. Sharma (1990, 12–13).

³⁰See for example the colophon to the present canto: *iti śrībālabṛhaspatyanujīvinō vāgīśvarāṅkasya vidyādhipatyaparanāmno mahākave rājānakaśrīratnākārasya kṛtau ratnāṅke haravijaye mahākāvye bhagavatstutivaraṇāno nāma ṣaṣṭhaḥ sargaḥ |*

³¹Krishnamachariar (1937, 161) states “There is a commentary on it by Vallabhadeva,[...]”, to which is added footnote 1: “Stein’s *Kash Cat*, page 76”. The said page in Stein 1894 indeed has three entries relevant to the Haravijaya, but referring to two MSS of the text and one of Alaka’s commentary. Possibly this is a confusion with Vallabhadeva’s commentary on Ratnākara’s *Vakroktipañcāśikā*, which Krishnamachariar mentions in his next paragraph. Also MS 757 from Srinagar Library contains commentarial fragments for some of the verses.

(1890). It is not extant beyond the 46th sarga. The colophons tell us the name of his father, Rājānaka Jayānaka, from whose title one can infer that he was Kashmirian. The NCC (NCC 1968, 395) has the following information about him:

Alaka or **Allaṭa** son of Jayānaka, of Kashmir; first half of the 12th Cent. A.D

- C. Viṣamapadoddyta [sic!] on Ratnākara's Haravijaya. Ptd. in the edn. of the Haravijaya in K. M. 22; p. 176, q. Kuntaka's Vakroktijīvita on the 3 mārḡas.
- C. on Ruyyaka's Alamkārasarvasva; ref. to by Ratnakaṇṭha in his C. on the Kāvya prakāśa. Peters. II. p. 17. Stein (Intro. pp. 24–26) distinguishes this Alaka from the collaborator of Mammaṭa whom he calls only Allaṭa. Peterson (II. pp. 14–15) identifies the two.
- Kāvya prakāśa—joint author from the Parikara section according to some, but from even earlier portions according to Arjunavarman on the Amaruśataka, 30, 72.

Krishnamachariar (1937, 161) takes him to be a contemporary and disciple of Ratnākara, an assumption apparently going back to the speculation of Peterson (1883, 13) detailed above (p. 5f.).

Utpala's Haravijayasāravivarāṇa

I have seen three manuscripts of parts of Utpala's Haravijayasāravivarāṇa: MS Stein 294, covering 1.1.–3.42,³² BHU CN 312,³³ in which Utpala's commentary for the end of the fifth canto is covered, and BHU CN 1565,³⁴ covering Utpala's commentary for the sixth sarga only. I would expect that at least sargas three to five should have been covered by Utpala, and maybe also beyond the sixth sarga, so a more thorough search for further manuscripts of Utpala's commentary might still provide us with new material.³⁵

³²Described below, p. 32.

³³Described below, p. 26.

³⁴Described below, p. 28,

³⁵The following is my speculation: S. K. Sharma (1990, 11), when speaking of a complete commentary, might have confused Ratnakaṇṭha and Utpala, whom she does not mention at all. It is possible that a Pandit with superior knowledge of the Haravijaya, maybe her supervisor, told her of a complete but unpublished commentary, and knowing about Ratnakaṇṭha's unpublished commentary, but not remembering his name, she might have transferred the attribute "complete" to the only unpublished commentary on the Haravijaya she was aware of. See also n. 37, p. 15. As said, this is only my speculation, and maybe she just took the wrong assumptions after reading Stein 1900, vii.

Virtually nothing is known about Utpala. The colophons do not give much information about him:

1st canto: *utpalakṛte haravijayasāravivarāṇe prathamah sargaḥ.*

2nd canto: *utpalakṛte haravijayasāravivarāṇe dvitīyah sargaḥ.*

5th canto: *śrī utpalaviracite haravijayasāravivarāṇe pañcamah sargaḥ śubham astu.*

6th canto: *iti śrīvīpaścidvarotpalabhātṭaviracite haravijayasāravivarāṇe ṣaṣṭah sargaḥ.*

Seeing the divergence of the colophons as transmitted by the different MSS one may assume that they are not by Utpala himself. The colophon of the sixth canto only gives him two attributes: *śrīvīpaścidvara* “shining, best among the wise”, and the title *bhātṭa*.

Ratnakaṇṭha’s Laghupañcikā

Ratnakaṇṭha’s *Laghupañcikā* commentary, which is more detailed than those of Alaka and Utpala, is available as an autograph manuscript from 1681/1682,³⁶ covering only the Haravijaya’s first canto, from which it has been edited in Pasedach 2011. I am not aware of any other manuscript of it extending further.³⁷

About Ratnakaṇṭha more is known than about Alaka or Utpala. He lived in Kashmir in the 17th century, belonged to the Dhaumyāyana Clan, his father’s name is Rājānaka Śaṅkarakaṇṭha.³⁸ He was a prolific writer, composed some po-

³⁶MS Stein 188. See the colophon at the beginning of his commentary: *trinabhoṣṭi 1603 mite śāke [...]*, as well as on the last folio: *likhitaś caiṣa mayā rājānakaratnakaṇṭhena saṃ 57 śāke 1603.*

³⁷S. K. Sharma (1990, 11), when discussing the problem of Ratnākara’s authorship of the entire Haravijaya (See p. 5.) states: “Ratnakaṇṭha’s commentary on the fifty cantos also indicates the authorship of a single poet.” Thus she suggests that his commentary is covering the whole Haravijaya. On p. 9 of her book she lists the two commentaries of Ratnakaṇṭha and Alaka, curiously in this order. She does not mention Utpala’s commentary anywhere. Her description of Ratnakaṇṭha’s commentary consists only of two sentences as follows: “Rājānaka Ratnakaṇṭha wrote a commentary, named Laghupañcāśikā [sic!], on the Haravijaya. He states in the introduction to his commentary that he was the son of Śaṅkarakaṇṭha of the Dhaumyāyana gotra. [1]” The footnote to this paragraph quotes from M. A. Stein’s transcript in the preface of his edition of the Rājatarāṅginī (Stein 1900, vii). Maybe she drew a parallel from *°pañcāśika* to the fifty cantos of the *Haravijaya*?

³⁸See his colophon: [...] *śrīśāradācaraṇarajaḥpavitrasthalavāstavyarājānakaśrīśaṅkarakaṇṭhātmajarājānakaratnakaṇṭhakṛtāyām [...]*

etry of his own,³⁹ commentated on kāvya works, copied many works, among which that MS to which M. A. Stein refers to as the codex archetypus of Kalhaṇa’s Rājatarāṅgiṇī.⁴⁰ In his commentary to stanza 1.1 he is also referring to an ancient commentator of the Haravijaya whom he does not name, reproducing the interpretation of the word *sukhāni* as “good sense organs”, just as in Alaka’s commentary.

1.3 The Sixth Chapter of the Haravijaya

Synopsis

1–12 Introduction: Description of the Situation on Śiva’s court.

1–4 Speaker: The arrival of the seasons coming to Śiva for help.

5–8 Śiva: Asking the seasons for the reason of their coming.

9–12 Speaker: Description of personified Spring.

1–196 Spring: Śiva-Stotra.

13–17 Śiva’s omniscience.

13 What possibly could be there you do not know?

14 Śiva’s innate four qualities.

15 Śiva sees the highest himself without needing to resort to Āgamas.

16 Comparison of Śiva’s mind to the sun.

17 By your asking us [nonetheless] you grace us.

18–20 Sāṃkhya.

18 Sāṃkhya’s Puruṣa is Śiva.

19 Joke on the impotence of Sāṃkhya’s Puruṣa.

20 Your highest station is without return.

³⁹See Hanneder, Jager, and Sanderson 2013 for editions and translations of his *Sūryastutirahasya*, *Ratnaśataka* and *Śambhukṛpāmanoharastava*.

⁴⁰See Stein 1900, vol. I, pp 46 - 47, footnote 6 for a full account of Ratnakaṇṭha’s work as known to M. A. Stein as well as some anecdotes about him referring to his ability of writing very quickly.

21–31 Yoga.

21 You are the Īśvara of Yoga.

22 You have always been free, never in bondage.

23-24 You are expressed by om̐.

25-26 You, guru of the gods, are above time.

27 Experiencing samādhi by your wish man does not return.

28 By your wish he leaves behind the vivekakhyāti state.

29 By concentration on diverse objects they obtain a consciousness like you.

30 By your wish they reach the seven stages of wisdom.

31 Supernatural sensations have you as their nature.

32 Upaniṣads (golden Puruṣa and an unidentified set of five qualities).

33–35 Musicology.

36 Vedic Sacrifice.

37 Yoga.

38 Musicology.

39 Upaniṣads (*neti neti*).

40 Advaita Vedānta [?].

41 Pāñcarātra.

42–50 Paradoxes.

51–52 God's being hard to grasp.

53–56 Grammarians.

57–58 Transcendence and Immanence.

59 Śiva is seen by Yogins at the end of the om-sound.

60 Yogins reach Śiva's abode via Suṣumṇā.

61 Yogins reach Śiva after piercing four maṇḍalas.

- 62 Śiva is the source of life.
- 63 Comparison of the soul to the passenger of a chariot, returning by Śiva's wish.
- 64 Śiva is the guru of the presiding deities, he is worshiped in the sky of the heart.
- 65 Comparison of Śiva's wish with a pot.
- 66–68 Śiva being compared to the Sun.
- 69 Tripod image.
- 70 The Prajāpatis enter the mind of the knowers of the past by your wish.
- 71 Identification of all the sciences with Śiva's vidyā.
- 72 Being without a beginning, it is impossible to praise Śiva based on his ancestors.
- 73 Nyāya-Vaiśeṣika: Proof of god by inference, as in the case of the potter and a pot.
- 74 Śiva's agenthood is without any further agent.
- 75–82 Śiva as creator.
- 83 Śiva's wish.
- 84 Śiva's Māyā compared with a honeycomb.
- 85 Śiva's wish instrumental in the creation of the world.
- 86 Sāṃkhya cosmology.
- 87 Sāṃkhya cosmology is ridiculed.
- 88 Śiva as cause for the production of souls, spider simile.
- 89 Identification of puruṣa with īśvara.
- 90 Allusion to Tattvasaṃgraha: Dependent arising as the cause of the world.
- 91 The Mīmāṃsā position towards cosmology is refuted.
- 92 Allusion to the cosmology of the grammarians.
- 93 Allusion to Yogācāra and another Buddhist position.

- 94 Followers of Madhyamaka are described as to be maintaining accomplishment and to be coloured by Śiva's colours.
- 95 Is the soul perceptible or not (allusion unclear).
- 96 Materialists deny Śiva's being eternal and all-pervading.
- 97 Vaiśeṣikas, Mīmāṃsakas, Jains etc. by your grace in manyfold ways proclaim you as the soul.
- 98 Nāstikas deny the existence of Śiva because of not being visible.
- 99 Others imagining another reason for the cessation of saṃsāra.
- 100–103 Sāṃkhya.
- 104 Puruṣa and Īśvara are separate entities.
- 105 Two kinds of teachings.
- 106 Light of fourfold consciousness compared with fireflies, planets, moon and sun.
- 107–132 Śaiva Siddhānta**
- 107 Śivaśāstra leads to freedom from rebirth.
- 108 Śiva awakens the souls.
- 109 Śiva draws the souls towards himself.
- 110–112 Śiva's śāstra.
- 113–115 Alphabet goddesses.
- 116 Śiva's śakti as a wall.
- 117 Minute Śiva creates six *paddhatīs*.
- 118–119 Ananta shakes *māyā* and thereby starts creation.
- 120 The Rudras as protectors of the world.
- 121 The lords of the gods perform their respective functions incited by Śiva.
- 122 Aṣṭamūrti form of Śiva as the producers of the Vedic corpus.
- 123 Identity of the Vedic Dharma with Śiva's innate nature.

- 124 Śiva's Māyā as wish-fulfilling entity.
- 125 Other principles need to be presided over by Śiva to become agents.
- 126 By Śiva's wish, his kañcukas being agents, the soul experiences prakṛti.
- 127 The souls are again led to purity by Śiva's wish.
- 128 *paśus* compared to grazing cows.
- 129 Śiva's and the souls' *citiśakti* are compared.
- 130 The soul, always bound by kalā, does not perceive anything beyond its range.
- 131 By Bhakti to Śiva his māyā is overcome.
- 132 By bliss, by Śiva's wish, the malas are washed away.
- 133 Graced by Śiva the souls do not get reborn again.
- 134 Śiva as "cloud of dharma" raining purifying nectar.
- 135 Looking at only at Śiva, the wise become omniscient.
- 136–137 Alchemical transformations: Śiva's Śakti removes the black stains of mala from the souls. Once their stains are removed, and the copper has become gold, they do not become copper again.
- 138 Comparison of Prakṛti, soul and oṃ with well, pot and rope: Śiva drawing the souls out of the well of prakṛti.
- 139 Two aspects of kalā: Binding the soul, and liberating it.
- 140 Resorting to Śiva the soul becomes omniscient.
- 141 Closeness to Śiva brings out man's qualities.
- 142 Man goes the path to salvation only when Śiva is pleased.
- 143 Yogis performing severe penance attain the highest by Śiva's grace.
- 144 By Śiva's grace the soul becomes omniscient.
- 145–146 Beholding Śiva, whose abode is the sky of the heart, the yogins attain salvation.
- 147 Equipped by Śiva with his greatness, man becomes similar to the lord.

- 148 Śiva's śakti works in two ways.
- 149 The soul becomes one whose movement has the realm of four things, with the help of Śiva.
- 150 Others call nonexistence yoga,
- 151 but in reality one becomes liberated only by Śiva's wish.
- 152 By Śiva's twofold grace souls, becoming free from kalā, obtain his similarity or freedom from rebirth.
- 153 The powers manifest by Śiva's wish.
- 154 Śiva equips the bondages with mental power.
- 155 Presided over by Śiva's śakti the souls don't go astray.
- 156 All the mantras have Śiva as their nature.
- 157 Śiva's śaktis fulfill all wishes.
- 158 The śatarudras reach Śiva's abode by his wish.
- 159 Without Śiva's grace the souls cannot see anything.
- 160 Taking recourse to Śiva man breaks out of saṃsāra.
- 161 Standing in Śiva's teaching the soul obtains Śivahood.
- 162 The yogi becomes fully liberated after his darkness is torn by the rays of Śiva's light of consciousness.
- 163 A confused mind cannot mirror Śiva.
- 164 Śiva destroys the darkness which is the cause of bondage.
- 165 Standing firm in Śiva's doctrine, the wise ones enter into his state.
- 166–170 Having reached Śiva the soul becomes like him.
- 171 Comparison of Śiva's southern face with the sun.
- 172 Description of moon and serpent.
- 173 Description of third eye and moon.
- 174 Myths of the burning of the three cities and the burning of Kāmadeva.

- 175 Description of Śiva's matted locks and the third eye.
- 176 Description of the *kālakūṭa* poison on Śiva's neck.
- 177 The moon as a wheel on Śiva's chariot.
- 178 The circle of planets as Śiva's rosary.
- 179 *Kālakūṭa* poison.
- 180 Śiva dancing.
- 181 Śiva described as staying in the *pitṛsadman*, meaning both cremation ground and house of the father.
- 182 The suras and daityas, bowing down before Śiva, getting reflected in his toenails, obtain greatness.
- 183 Bowing down before Śiva, mankind never goes down.
- 184 *Namaḥ* to Śiva.
- 185 Śiva being unfathomable, Spring announces that he will end the stotra.
- 186 What is the reason for Śiva's grace?
- 187 Śiva is astonishing. Introduction of the issue at hand.
- 188–195 Andhaka's story.
- 196 Request for help.
- 197 Speaker: Final verse of the canto.

1.4 The Present Edition

Editorial Policies

For my edition I have prepared a fully positive apparatus. There are four registers in the apparatus. In the uppermost one quotations are identified, or recorded as unidentified. In it, every entry starts, in bold type, with the name of the commentator in whose text they appear, followed by the verse number and the line number in the commentary. Next, the quote is given, sometimes in abbreviated form. It is followed by a right square bracket,], and the reference, mostly in abbreviated form, of their source, ending in a full stop. The second register records

the readings of the main text. In it, every entry starts, in bold type, with the number of the verse and its quarter, i.e. a,b,c,d. Then follows the lemma, followed by the right square bracket. Next the sigla for the accepted text are given, or Em. for smaller emendations and Conj. for less certain ones, a semicolon and an alternative reading and its sources, possibly more than one, the entry ending in a full stop. The third and fourth register record the readings of Alaka's and Utpala's commentaries respectively. They are structured just as the previous one, only the verse number prefixed with the respective commentator's name, and with line numbers instead of verse quarters. Naturally not every register will appear on each page, particularly so as the commentary of Alaka is lost for a major portion of the canto.

Punctuation and Omission of Sandhi

Sanskrit text written or printed in Devanāgarī and other Indic scripts traditionally knows two standard punctuation marks: The *daṇḍa* (|) and the double *daṇḍa* (||), which in prose roughly translate to a full stop and a paragraph respectively, but their use in the MSS is rather inconsistent. Thus the punctuation in the present edition is by the editor, and should not be understood as an integral part of the text, but as an auxiliary device for the convenience of the reader: In the commentarial prose I am using western punctuation marks, full stop, comma, question and exclamation mark as per the conventions of most modern European languages. In metric text I have retained the traditional *daṇḍa* and double *daṇḍa*, applied at the middle and the end of a verse. For the *mūla* text this was mostly an aesthetic decision, and a following of common editorial practices, for verses quoted in the commentaries it also is a help in identifying them as such, and in understanding their internal metric structure, particularly in the case of short passages not typeset on dedicated lines.

External sandhi is considered optional, thus its application is not very consistent in the MSS. Its non-application many times has a similar function to punctuation. It can signify that the scribe saw the end of a particular word as a convenient place to pause, in many places similar to a comma in English, which as an editor I would supply in these places, often though its force is a bit less.

Normalisation of Orthography

I have standardised the orthography of the MSS, reproducing *Upadhmanīyas* and *Jihvāmūlīyas* in the Śāradā MSS as *Visargas*, or doubled sibilants. I do not report the use of *b* instead of *v* in MSS which do not distinguish them. In some of the MSS (e.g. D_C) *m* and *s* are frequently getting mixed up, also Anusvāras and *es*. I do not report all of these cases in my apparatus. I also do not reproduce gemination

of consonants after *r*, such as in *sarvva*, and standardise where Anusvāra is used instead of the Nasal of the class. Some of these might appear in my apparatus though, when I report the reading of just one MS. I have not paid particular attention to Kashmirian orthographical variants.

Bolding

As an auxiliary feature, in the commentaries, words, or parts of them, when they represent a word in the *mūla* text, are set in bold, such that the reader may more easily recognise them as such, and to help in the navigation of the commentary. To be consistent in supplying this bolding however is not an easy task for the editor, as for example internal and external sandhi often leads to changes of letters. Where in these cases I have not bolded the changed letters, that sometimes lead to just a few letters of a word getting bolded, which can look rather odd. Thus sometimes I have bolded them, too, to reduce the odd effect, such as in the case of vowels only changing in quantity (eg. *a* to *ā*), or consonants changing from voiced to unvoiced, (*d* to *t*), but other times not.

Sources and Sigla:

Σ : “The other MSS”, when it is easier to understand than a long list of witnesses, which particularly is the case when for a lemma one has two readings with only one witness. In the drafting process of the edition most of the times it is spelled out, to be replaced by Σ later.

Ratnākara’s Haravijaya

E_D : Edition of Durgaprasad and Parab (1890). In their introductory footnote (p. 2)⁴¹ they specify their sources:

This poem, ‘Haravijaya’ is rarely found, even in Kashmir. Only in the collection of Gaṇeśa Rājānaka exists a single manuscript, written on birch bark. Whatever can be found here and there are only copies of it, which have been taken by some persons.⁴²

and

⁴¹This edition does not feature a full introduction. A newer reprint, Delhi 2006, Bharatiya Kala Prakashan, adds an English introduction by R.K. Panda, but I have not had access to a copy of it yet.

⁴²*idaṃ haravijayakāvyaṃ kāśmīreṣv api viralapracaram asti. kevalaṃ gaṇeśarājānakasaṃgrāhe ’sya kāvyasyaikaṃ bhūrjapatreṣu likhitaṃ pustakam asti. tatpratirūpakāny eva kaiścana gṛhītānītastataḥ samupalabhyante[.]*

And one manuscript of the root text, which in the beginning lacks the 13th sarga, and in the middle two, three folios, which is mostly correct, written in the city of Lahore in the year 1655 of the Vikrama era (1598/9 CE) has now been sent to us from the city of Gwalior by the Purāṇa expert Śrī Puruṣottama Śāstri.⁴³

E_R : Rama 1982, with further subscript letters for his MSS A–F, listed on his p. 8, where he specifies that all of them are in Devanāgarī script.

E_{RA} : BORI 486 of 1887–91, D_D here.

E_{RB} : BORI 215 of 1875–76, D_B here.

E_{RC} : BORI 216 of 1875–76, D_C here.

E_{RD} : “This ms. is from the Rajasthan Pracya Vidya Pratisthan, Jodhpur. It contains the text along with its commentary.” D_A here.

E_{RE} : Royal Asiatic Society, Bombay, D_F here.

E_{RF} : “This manuscript is from the Banaras Hindu University, Varanasi and contains a few folia which reads the fag end of the text.” I have seen two MSS of the Haravijaya at the BHU, none of which fits to this description.

\acute{S}_C : MS Stein 187. Bodleian Libraries. Paper, Śāradā script. Complete, 159 folios. It is bound into one codex (Stein Or. d. 52) together with MS Stein 189 (containing Alaka’s commentary, see below), forming its first half. Scribal obeisance at the beginning: *śrī gaṇeśāya namaḥ*. Scribal colophon at the end: *śubham astu lekhakapāṭhakayoḥ // saṃ 1 phāśutisaptamā sūryavāsārānvitāyām samāptam idam // //* If I understood and calculated correctly,⁴⁴ then this means that the scribe and reader were done with their work on Sunday, March 10, 1726.

SN757 : Srinagar Government Research Library 757. Paper, Śāradā script. 87 folios. Scribal obeisance at the beginning: *oṃ svasti // śrī sarasvatyai //* After the verse 1.1 follows some commentary:

⁴³adhunā caikaṃ mūlapustakaṃ prārambhe trayodaśasargahīnaṃ madhye ca dvitrapatravikalāṃ prāyaḥ śuddhaṃ lāhoranagare 1655 mite vikramavarṣe likhitaṃ gvāhleranagarāt paurāṇikabhaṭṭaśrīpuruṣottamaśāstribhir asmabhyaṃ prahitaṃ.

⁴⁴We can assume Laukika, also called Saptarṣi, era having been used to specify the date of the MS. When this era is being used, only the last two digits of the year are written down. Bühler (1877, 60) states that Śaka 1786 = Laukika 4940. From this I calculated that Śaka 1747 = Laukika 4901, and Śaka 1647 = Laukika 4801, in which the seventh day of the bright half of Phālguna falls on a Monday. Judging from the physical condition of the manuscript this is a possible date. I am using the Pancanga program of Michio Yano and Makoto Fushimi, <http://www.cc.kyoto-su.ac.jp/~yanom/pancanga/index.html>, to convert dates from Indian eras to common era.

dhūrjaṭiḥ śaṅkaro yuṣṁabhyaṁ sukhāni śreyāṁsi dadhyāt diśatāt
vitaratu kīdṛśaḥ kuvalayastavakair nīlotpalagucchair abhirāmaṁ
cāru yat dāma sragdāma tattulyo viṣamacchaviḥ bahulakāntiḥ kā-
lakūṭo viṣaṁ yasyās [...]

Which looks almost like the beginning of Alaka’s commentary in Dur-
gaprasad and Parab 1890, while the description of the MS by the Na-
tional Manuscript Mission lists that the Haravijaya is accompanied by Rat-
nakaṅṭha’s commentary. The file name of the pdf through which this MS
is available to me additionally mentions Utpala. The commentary does not
feature throughout the MS, e.g. for the sixth canto no commentary has been
provided. The text breaks off after 6.30, filling just two thirds of the page.

Ś_D : BHU 312. Paper, Śāradā script. A fragment of just four folios, with folio
numbering in the 40s, containing Ratnākara’s verses and Utpala’s commen-
tary for the end of the fifth sarga, and the text without commentary for the
very beginning of the sixth sarga. There is a small annotation in the top
margin of its first page, as preserved, possibly reading *ataḥ vistīrṇāḥ*. The
first proper line is as follows: *tataṁ lalantaḥ krīḍantaḥ adarārāmānirbhayapy
anayo ye sattvāḥ prā[°]*. Probably this is commentary on 5.135., and the fol-
lowing verse, part of a *tilakam*. Line 7–9 feature 5.137 of the text, followed
by commentary extending over six lines, followed by verse 138 and again six
lines of commentary. The next two pages feature also some longer marginal
annotations. At the end of the fifth canto we have a colophon for Utpala’s
commentary, see p. 15. The last folio ends at the proper end of the page
with *uditam vikāsi bi*, 6.7, so that it appears that further folios existed, but
were lost. It appears curious to me that there is no commentary on the sixth
canto.

D_A : Rajasthan Oriental Research Institute Jodhpur 11123. Paper, Devanāgarī,
distinguishing between *b* and *v*. The leaf glued onto its containing cloth,
apart from some other information, specifies the date when it was obtained
by the library: 13. 1. 59, and a folio count of 333. This MS contains the
Haravijaya in full and, written above and below the text, Alaka’s commen-
tary. (See below.) It begins with a scribal obeisance *om namaḥ śrīkaṅṭhāya*.
Scribal colophon on the last folio: // *śubhasaṁvat 1930 pauṣṭi pratipadyā
śanivāsare samāptam* // (“Completed in the auspicious year (V.S.) 1930, on
the first day of the bright half of [the month] Pauṣa, Saturday.”) Thus the
writing of the MS was completed on 20th December 1873.

J : Jinabhadrasurijñānabhaṅḍāra Jaisalmer 408. Described in Punyavijayaji
1972, 174f. Palm leaf, Jaina Devanāgarī script. No distinction between *v* and

b. 107 folios. Available to me in scans of microfilms kept at Jain Library, Koba Tirth. Unfortunately the resolution of these scans is very low, so that it is just readable. Generally the text is close to that of the editions. In quite a few places though it is agreeing with D_E , the MS through which we have Utpala's commentary, against most other MSS and the editions, contributing sensible readings, hinting at separate line of transmission. It contains the Haravijaya in full. The scribe appears to have copied this manuscript in many places rather mechanically, leading to errors, however to different degrees. Scribal colophon at the beginning: *om namaḥ sarvvajñāya //*. The colophon at the very end of the MS reads

||❀|| iti haravijayaṃ nāma mahākāvyaṃ samāptaṃ ||❀|| cha ||
 maṅgalaṃ mahāśrīḥ ||❀|| saṃvat 1228 vaiśākhasudi 1 adyeha śrī-
 madanaḥilapātakasthitena vividhalipijñena paṇḍitasūpaṭena likhi-
 tam iti ||❀|| cha ||

From this can be understood and calculated that this MS has been produced by a Pandit named Sūpaṭa, versed in several scripts, staying at what is now the city Patan in Gujarat, finishing on April 8, 1171 CE.

D_B : BORI 215 of 1875-76. Paper, Devanāgarī script. No distinction between *b* and *v*. 316 - 1 = 315 folios, folio 133 missing. Available to me as photocopies. Beginning *om śrīgaṇeśāya namaḥ*. The first folios feature lots of marginal and interlinear annotation, some of which can be identified as statements as they appear in Alaka's commentary. The script of these annotations looks like a curious hybrid of Devanāgarī and Śāradā, maybe this second hand copied some of Alaka's commentary from a Śāradā MS thus mixing the scripts. After the colophon of the 50th sarga the controversial Gaṇapati statement is inserted,⁴⁵ followed by the first six verses of the praśasti, and an incomplete table of contents of the Mahākāvya, around which another hand inserted in brackets, followed by the seventh verse of the praśasti, which thus appears twice, also inserted by another hand on the MS's penultimate page, below its first six verses. The MS closes with *śubham astu lekhakapāṭhakayoḥ*.

D_C : BORI 216 of 1875-76. Paper, Devanāgarī script. Differentiation between *v* and *b*. 190 folios according to cover leaf. Available to me as photocopies, in the process of whose preparation (and/or even earlier) something appears to have gone wrong, parts of it are in disorder. Also some folios of D_D have erroneously been added to this MS, apparently before photocopying, as the formats of the copies are different. The last verse in canto 14 is finished by

⁴⁵See p. 5.

another hand, after which the lower half of the folio remained blank. The next folio contained the end of the Haravijaya, so it seems that its rear stack must have been reversed at some point, and a further preliminary inspection showed that the folios are in a serious disarray. I do not know to what extent this disarray concerns only my photocopies or if it also concerns the original manuscript.

Scribal colophon at the beginning: *śrīgaṇeśāya namaḥ* // . After the colophon of the fiftieth canto follow the first six verses of the praśasti, closing with *samāptaṃ haravijayam atrāmī vṛtāntāḥ*, then the incomplete table of contents starting with the sixteenth canto, only after which the seventh verse of the praśasti, and a closing *śubham astu* // // // .

D_D : BORI 486 of 1887-91. Paper, Devanāgarī script. *b* and *v* undistinguished. 251 - 1 = 250 folios, although 54, 129 and 164 are listed on the cover as missing. Also the last folio [of my photocopies] had been erroneously kept together with those of D_C , BORI 216 of 1875-76, being in their same smaller format. This MS has many interlinear and marginal notes. After the colophon of the 50th canto follow the seven verses of the praśasti, only followed by *samāptaṃ haravijayaṃ kāvyam* //

D_E : BHU 1565 Paper, Devanāgarī script, no distinction between *v* and *b*. 28 Folios. This is the MS which also contains Utpala's commentary for this chapter. It contains the text for the sixth canto, around which is written Utpala's commentary. On its penultimate page, after the colophon of the sarga, the following is inserted: *samāptaś caiṣa sargaḥ saṭīkaḥ* // // *anuṣṭupślokagaṇanayā ślokāḥ 925* //⁴⁶ *haravijayākhyamahākāvyasamāptau yatkr̥tā ime ślokāḥ* //, followed by the *praśasti*, see p. 188, and the following scribal colophon:

anantaśakte 'khilaviśvamūrte
kāvyam mayā śrāntim atīva labdhvā |
lipīkṛtaṃ sārthakam astu viṣṇo
prasīda vijñaptir iyaṃ madīyā || 1 ||
lokarṣisaptendumite śakāntād
varṣe gate caitrasitetare ca |
ṣaṣṭyāṃ budhe pūrṇam akāri lipyā
śrīśrīdhareṇedam ayaṃ prasādaḥ || 2 ||

⁴⁶“By counting anuṣṭubh-ślokas [there are] 925 ślokas.” It's not the number of verses in the entire Haravijaya up to here, Rāma's edition numbers 6.197 as 611. I could speculate it to be the total of akṣaras of the sixth sarga and Utpala's commentary recalculated into anuṣṭubh verse units, as the basis of calculating the scribe's remuneration?

omkāraṃ bindusaṃyuktaṃ nityaṃ dhyāyanti yoginaḥ |
kāmadāṃ mokṣadāṃ caiva omkārayā namo namaḥ || 3 ||
|| śubham astu | svārthaparārthasiddhir astu ||⁴⁷

D_F : Asiatic Society Mumbai 1241. Paper, Devanāgarī script. No distinction between *v* and *b*. c. 150 folios. Available to me as photocopies. Its first folio reads *om atha rājānakaratnākaraviracitaṃ haraviḥayākhyāṃ mahākāvyaṃ prārabhyate kāśmīre likhitaṃ idaṃ sargasamkhyā 50*. The first verse of the first canto is prefixed with *om svasti śrīgaṇeśāya namaḥ || om*. After the colophon of the 50th canto this MS features the seven verses of the praśasti, to which is appended *sampūrṇam idaṃ haraviḥayākhyāṃ mahākāvyaṃ iti bhadrām ||*, followed by a complete table of contents, and a scribal colophon

śrīvikramādityasaṃvat 1927 citrabhānunāmasaṃvatsare kriyamā-
sasya saptame dine kṛṣṇatrītyāyāṃ anurādhānakṣatre somavāsare
likhitaṃ idaṃ pustakaṃ kāśmīre kokilopākhyena kṛṣṇabhaṭṭeneti
śivam śubham astu lekhakapāṭhakayoḥ śrīśāradāpriyatāṃ ||

Alaka's *Viśamapadoddyotā*

E : The edition of Durgaprasad and Parab (1890) also contains Alaka's commentary. They write the following about their source for it:

And there is in the aforementioned collection a manuscript of the commentary (the Haraviḥayapadoddyota [sic!]), which is broken off at its end. Only of it a copy has been obtained by us, and by others, locals. And until today, apart from copies of it, no other manuscript of a commentary on the Haraviḥaya has come to our notice.⁴⁸

⁴⁷1 Oh one of endless power! Oh one who is embodied in the entire world! Having found great difficulty, the poem was written by me, may it be useful, oh Viṣṇu, show favour with regard to this request of mine. 2 In the year world-sage-seven-moon passed since the end of the Śakas, [1773 Vikram Saṃvat] in the other one than the bright half of caitra on the sixth day, on Wednesday, [3rd March 1717 CE] this has been completed, by writing, by Śrī Śrīdhara. This is grace. 3 The yogins contemplate the omkāra which is endowed with a dot and is eternal, which fulfills wishes and gives salvation. Salutation to the syllable om ! May it be auspicious! May there be fulfillment in ones owns as well as in others' objectives!

⁴⁸*ṭikā(haraviḥayapadoddyota[sic!])pustakaṃ caikam evāśuddham, samāptau trūṭitaṃ ca pūrvoktasya saṃgrāhe 'sti. tatpratirūpakam evāsmābhīr anyaiś ca tatrāyair gṛhītam asti. tatpratirūpakāny apahāyānyad dharaviḥayaṭīkāpustakaṃ nādyāpi dṛggocarībhūtam*. One should consider the possibility of the MS described here being the ancestor of the one described by Bühler (1877, 45 and xiv) as his acquisition. If that were the case, we will need an explanation for the presence of the first five verses of Alaka's commentary.

It begins with 1.1: *dhūrjaṭiḥ śaṅkaro yuṣṣmabhyaṃ sukhāni śreyāṃsi diśatād vitaratu | kādṛśaḥ | kuvalayastabakair nīlotpalagucchair* and ends in 46.68: *nagaropa[itaḥ paraṃ ṭikā nopalabdḥā]]*

\acute{S}_A : MS Stein 189, Alaka's commentary. Paper, Śāradā. 96 folios. It is bound into one codex (Stein Or. d. 52) together with MS Stein 187, forming its second half. It begins with a scribal obeisance in the top margin, *śrīganeśāya namaḥ //*, then the text begins in 1.5 *nṛsimhanakhabhinnaṃ ya[n inserted] sarudhiracarcaṃ vakṣa iva gaganam iti bhinnakramo 'yam iva[ti a.c.]śabdaḥ* and ends in *nagaropa*, the text filling the last folio completely, so that it appears as if further folios existed but were lost, which leads to the suspicion that all other MSS were copied from this one, which would only be possible though if the scribes had access to another MS for the first four and a half verses. Another alternative explanation could be that the scribe copied faithfully akṣara by akṣara from his original, producing structurally identical pages from the MS from which the last part of Alaka's commentary was lost, and the first folio was misplaced so the commentary on the first four verses could not be copied, but later it reappeared, so that others could copy it.

One peculiar feature of this MS is that the lacuna in Alaka's commentary from 6.23 to 6.117 is filled up by another text, apparently the Harṣacaritasamketa, as a reddened chapter colophon for its second ucchvāsa suggests. The beginning of this insertion is marked with red and an opening bracket, possibly by the same hand as the running text, on the fifth line of f. 16r. It begins *jarāśauktyapratipādanāya pūrvavat* and it ends on f. 22r, l.8, again marked with red and a closing bracket, thus filling six folios, *krayate dārave kāṣṭhabhāvāt prabhṛtibhūgdeva*. The brackets around this insertion make it seem that the scribe was aware of the fact that he was copying an inserted text. But they might also be by a later hand.

D_A : Alaka's commentary in Jodhpur 11123, written above and below the root text, see D_A above. In it, Alaka's commentary begins with 1.1, *oṃ svasti kuvalayastavakam utpalagucchakam [...]*, and ends with *nagaropa* [root text] *itaḥ paraṃ vivaraṇaṃ truṭitam evāsti*.

D_B : Alaka's commentary in BORI 217 of 1875–76. Paper, Devanāgarī. 126 folios. Available to me as photocopies. It begins with the commentary to 1.5, *oṃ śrīganeśāya namaḥ oṃ nṛsimhanakhabhinnaṃ yan sarudhiracarcaṃ vakṣa iva gaganam iti bhinnakramo 'yam ivaśabdaḥ*, and ends in *nagaropa*.

D_C : Alaka's commentary in BORI 828 of 1886–72. Paper, Devanāgarī. 120 folios. Available to me as photocopies. It begins with the commentary to 1.1, *oṃ namaḥ sarasvatyai dhūrjaṭiḥ śaṅkaro yuṣṣmabhyaṃ sukhāni śreyāṃsi*

dīśatāt It ends in *nagaropa*. Another hand adds: *itaḥ paraṃ sārdhacatuḥsargaṭikā kaśmireṣv api na labhyeti* //, “From here on the commentary for the [next] four and a half cantos [up to the end of the poem] is not available, not even in Kashmir.” The *iti* might mark this last sentence as a quotation.

D_D : Alaka’s commentary in BORI 227 of A 1882–83. Paper, Devanāgarī. 154 folios, folio 63 recorded missing on the cover leaf. It features a table of contents. The beginning and end of the commentary correspond to D_C . Another hands writes into the margin of the last folio [parts of which being hard to read]: *sārdhacatuḥsargāṇām ṭikā jaḥ Xṇ [ku?]trāpi nāsti* //

Utpala’s Haravijayasāravivaraṇa

D_A : BHU 1565. This is the same manuscript as described for D_E of the text, see above.

Manuscripts not Used

Jammu 494 ga⁴⁹ : The Haravijaya contained in a compound manuscript together with two other works. 236 folios (for the Haravijaya). Scribal colophon at the beginning of the Haravijaya: *oṃ svasti prajābhyaḥ // śrīgaṇeśāya namaḥ // śrīśarasvatyai namaḥ //*. The beginning of the sixth sarga: *oṃ tam athāṃdhakāsvaranikāsvaranikāraviplutāḥ kṛtapūrvam evam abhirāddhasānasam datavo ’bhilakṣmyanijalakṣmavigrahāḥ śaraṇaṃ yayuḥ śatamakkena coditāḥ 1*. After the colophon of the fiftieth sarga the MS features the controversial Gaṇapati-statement:⁵⁰ *samāptikṛtaṃ gaṇapatinā mahākāvyaṃ idam*

⁴⁹I should mention that I did visit, with quite some difficulty, the Ranbir Singh Research Library in the Raghunath temple in Jammu, belonging to the family of the previous Mahārājas of Kashmir, run by their Dharmarth Trust. Not having had prior access to their catalogue it seemed to be an obvious place to go to for Kashmirian MSS. They do have some MSS of the Haravijaya and Alaka’s commentary, but my high expectations, of getting access to MS similar or better than those of Stein’s Collection in the Bodleian Library, were disappointed. The relevant MSS there are all recent copies on paper in Devanāgarī script, full of scribal errors, so that I, after checking that they did not cover any of the lacunae, such as Alaka’s commentary for the 6.23–117, or for the last four and a half sargas, then (2011) decided not to use them for this edition. I did take digital photos of all of them, which I still have, and I will describe them here. Stein (1894, 76) listed 494ga, 797 and 798. Instead of the last I was given a MS numbered 495 for Alaka’s commentary, which might have been renumbered for some reason, containing in its beginning a folio with the Devanāgarī number 798 in red.

The following is my speculation: M. A. Stein (or somebody else) had these copies done, and, seeing that they were very faulty, decided to take the originals with him, convincing the library authorities that the new copies in Devanāgarī would be much better than the old ones in Śāradā script which they possibly could not read. God knows what happened.

⁵⁰See p. 5.

om tat sat śivaṃ // śubham astu sarveṣāṃ // //, after which the first six verses of the praśasti, followed by *samāptaṃ haravijayaṃ kāvyam // //*, the incomplete table of contents starting with sarga 16, and the seventh first of the praśasti, concluding with *śubham astu lekhakapāṭhakayoḥ*.

Jammu 495 Alaka's commentary. Paper, Devanāgarī. 199 folios. It begins *om śrīgaṇeśāya namaḥ om nṛsimhanakhabhinam yāma rudhiracarcaṃ vakṣa iva gaganam iti bhinnakramo 'yam itiśabdah*. The commentary on the sixth canto begins in it as follows: *// iti haravijaye viśamapadoddyote paṃcamaḥ sargaḥ // nikārā paribhuvah abhirāddham prasannam upadhākaukanikā*. It features the same insertion into the lacuna between 6.23 and 6.117 as Ś_C does, but without marking it as such. The commentary on the sixth sarga ends with *pārśvato velāt ūrmikā aṃgulīyakā // iti harivijaye ṣaṣṭāḥ sargaḥ //* The text in the MS ends in *nagaropayet // śubham //*

Jammu 797 Haravijaya. Paper, Devanāgarī. 283 folios. No distinction between *v* and *b*. Beginning: *om svasti prajābhyaḥ om śrīgaṇeśāya namaḥ śrīsarasvatyai namaḥ om kaṇṭhaśriyam kuvalayastavakābhirāmadhāmānukārivikaṭacchavikūtām bibhrat sukhāni diśatād upahārapītadhupothadhūmamalinām iva dhūrjaṭir vaḥ 1. 6.1: tam athāmdhakāsuranikāravipluvātāḥ kṛtapūrvam evam abhirāddhamānasam rtavo 'bhilakṣya nijalakṣmavigrahāḥ śaraṇam yayuḥ śatamakkena coditāḥ 1*. After the colophon of the fiftieth sarga the MS features the controversial Gaṇapati-statement:⁵¹ *samāptikṛtaṃ gaṇapatinā mahākāvyaśido[⁵²] tat sat śivaṃ śubham astu sarveṣāṃ*, after which the first six verses of the praśasti, the incomplete table of contents starting with sarga 16, and the seventh first of the praśasti, concluding with *śubham astu lekhakapāṭhakayoḥ*.

MS Stein 188 Bodleian Libraries, 13 folios, paper, Śāradā script. The only manuscript contained in Stein Or. c. 11. It contains the first sarga of Ratnākara's Haravijaya together with the Laghupañcikā commentary of Ratnakaṇṭha, and is an autograph manuscript by Ratnakaṇṭha. It is bound horizontally and contains 13 folios. The mūla text is written in the lower third of each page, indented, with the commentary written on top and below of it. Ratnakaṇṭha's hand is very hard to read. It has been used for editing his commentary in Pasedach 2011.

MS Stein 294 Bodleian Libraries, 14 folios, paper, Śāradā Script. It is contained in a codex, "Stein Or. d 70" together with several other apparently unre-

⁵¹See p. 5.

⁵²Normally the scribe distinguishes between *m* and *s*, both these very much look like *s*. No Anusvāra on the *o*.

lated MSS, most of which birch bark in bad condition, but Stein 294 is well preserved and readable. It starts at the beginning of canto one and breaks off at 3.42. *jīta / śīrīṣapuṣpam itīva pratikriyāṃ kartum icchur īpsitam sat / dr̥ṣṭamātram eva virahiṇīm ekām* [end of page.] The first two cantos in it have been used for editing Utpala's commentary in Pasedach 2011.

MS 716 of the National Museum in Delhi. A fragment of 23 folios, numbered 111–132 (the last folio is empty), paper, Śāradā script. Available to me as digital photographs, some of which unfortunately are a bit blurred. It starts in the middle of 17.94: [^o]vātsatārād vañcante na khalu parair viśeṣaniṣṭhāḥ 94 and breaks off at *saṃkṣobhayodvalanadohadalīladolakallolakāṇḍakalīlam salīlam* ca of 20.83.

MS.Sansk.d.334, Bodleian Library, uncatalogued. Description kindly prepared by Camillo Formigatti:

Physical description

Birch-bark fragmentary manuscript, codex (height ca. 24cm, width ca 19cm); Śāradā, 14-15 lines per page.

Foliation: Śāradā numerals, bottom left margin, verso (below running marginal title and sarga number).

Marginalia - Running marginal title (hara° vi°), bottom left margin, verso. - Abbreviated sarga number (da°, saptā°, etc.), bottom left margin (below running title and above foliation).

Extant folios (hypothetical folios and line numbers are marked with an asterisk, as in [*54v] or in [47r*2]: - 47-*54 (Haravijaya 8.47–11.3c); - [5]9 (Haravijaya 11.22b–11.40a); - *84- (Haravijaya 16.61b–18.33c).

Sarga 9–10 and 17 are complete.

Folio 47 is broken at the top and bottom, but a comparison with other folios shows that on top probably only the first line is lost. On folio *54v12 sarga 11 begins, until 11.3c (sasyandire sapadi); the folio is fragmentary, probably three lines are missing at the bottom.

The text begins again on folio [5]9r, with the end of 11.22b (°canatām ca dhatte [instead of vidhatte]) and ends with the beginning of 11.40a (prāpya kriyāsamabhihāram ahaṃ prakarṣapa[-1-]).

Folio *84 is fragmentary, again one line at the bottom is missing; it begins with 16.61b (°janitam paripāṇḍuratvam_ |) on the recto and ends on line 14v with a fragmentary part of 16.72b ([dīrghasaralā bahutā]); it is followed by folio 85, which begins with 16.72d

(rasādiva bāhudaṇḍaḥ |); then the manuscript is continuous until folio 97, up to sarga 18.33c (āśiśleṣa[-1-]).

Content

Beginning [sarga 8.47]: [47r*2] [sa]tam ucyamānaraktāmbuseka[47r*3][-6-][da]bhīkṣṇam_ khaḍgālavālavālayātsaśilīmukhaighasa[47r*4][-1-]makānanatale ciram ullasanti

Final rubric, section [sarga 9]: [51v5] iti haravi[51v6]jaye mahākāvyē prabhāmayavāharo [sic] nāma navamas sargaḥ ||

Final rubric, section [sarga 10]: [*54v11] iti haravi[*54v12]jaye mahākāvyē vahnigarbhabhāṣitaṃ nāma daśamas sargaḥ ||

Final rubric, section [sarga 16]: [85v13] iti haravijaye mahākāvyē dū[85v14]tasampreṣaṇanirūpaṇo nāma ṣoḍaśas sargaḥ ||

Final rubric, section [sarga 17]: [95v2] iti haravijaye mahākāvyē kusumāvacyavarṇano nāma sa[95v3]ptādaśas sargaḥ ||

MS Stein 244b Bodleian library. Birch bark, Śāradā script, 12 fols. Contained in MS Stein.Or.d.72. [Identity to be confirmed.] Note in Clauson and MacDonell 1912, 601: “Fols. 8 (beginning)–19, preceded by two leaves of Lokaprakāśa. Part of same codex as xlv.” It is in a very fragile state and cannot be consulted before repair. I have been given photos of the first folio covering the Haravijaya by Camillo Formigatti. They contain the beginning of the Haravijaya’s first canto, and feature marginal and interlinear annotation.

The online catalogue [presently apparently gone offline] of India’s National Manuscript Mission pointed me to two private collections in Bihar containing unspecified MSS of the Haravijaya. The first is an incomplete MS of 25 folios described as in good condition, kept by Lalan Jha, Madhepur City, Madhubani. It is listed as MS no. 16 in Bundle No. 34. The second one is described as complete, on 900 worm eaten pages of paper, scribed by Devendratripāṭhī in Devanāgarī script, kept by Vedanand Jha, Pandit Tola, Tamaka, Vibhutipur, 848114 Samastipur. I have, with some difficulty, found out the contact information of both families of the by now late Pandits, and visited them, but did not manage to get anything from either. The collection in Samastipur has by now been shifted to Patna.

Chapter 2

Edition

tam athāndhakāsuranikāraviplutāḥ
 kṛtapūrvasevam abhirāddhamānasam |
 ṛtavo 'bhilakṣyanijalakṣmavigrahāḥ
 śaraṇaṃ yayuḥ śatamakkena coditāḥ || 1 ||

Alaka: nikāraḥ paribhavaḥ. **abhirāddhaṃ** prasannaṃ || 1 ||

Utpala: [1v1] tam athā || **abhirāddhaṃ** tuṣṭaṃ ceto yasya ||

ghanasaurabhānugatabhṛṅgasamhatīr
 upadīkṛtā vividhapuṣpamañjarīḥ |
 dadhataḥ karaiḥ kṣitiniviṣṭajānavo
 viniveditāḥ savinayena nandinā || 2 || (yugmam)

Alaka: upadā ḍhaukanikā || 2 ||

Utpala: [1v1] ghana || **upadīkṛtāḥ** prābhṛtārtham ānītāḥ ||

praṇipatya cainam atha kāñcanāvani -
 skhalitotpatanmadhupamuktaśekharāḥ |
 avidūradeśanihitāni bhejire
 tadanujñayā maṇiśilāsanāni te || 3 ||

Utpala: [1v2] praṇi || **praṇāmavaśāt kāñcanāvanau skhalitāḥ** santa **utpa-**
tanto ye bhramarāḥ tair **muktāni śekharāṇi** yeṣāṃ. **tasya** śarvasyānujñayeti tān
 3 prati bhagavato gauravaṃ teṣāṃ ca vinayavattvam uktam ||

atha tān uvāca daśanāṃsunirjhara -
 snapitoṣṭhapallavam idaṃ jagatpatiḥ |

1b kṛtapūrvasevam] $E_{DR} \acute{S}_C SN757JD_{AEF}$; kṛtapūrvam evam $E_{RACD} D_{BCD}$. **2b** upadīkṛtā] $\Sigma_E SN757 \acute{S}_D JD_{EF}$; upadīkṛtā $\acute{S}_C D_{ABCD}$. **2c** karaiḥ] Σ ; kare J. **2c** °jānavo] Σ ; °bhānavo D_E . **2d** nandinā] Σ ; jānava $\acute{S}_{D^{ac}}$. **2d** || 2 || (yugmam)] E_{DR} ; || 2 || $\acute{S}_C JSN757D_{ABCDEFG}$. **3a** atha kāñcanāvani°] $\Sigma_E \acute{S}_C D_{ABCDE}$; atha kāñcanāvali° SN757; adhikāñcanāvani° J. **3b** °madhupa°] Σ ; °mardhupa° D_C . **3b** °mukta°] $E_D \acute{S}_A JD_{ABE}$; °sakta° SN757 $\acute{S}_D DC$. **3c** avidūra°] Σ ; avadūra° $D_{B^{ac}}$. **3c** bhejire] Σ ; bhojire D_C . **3d** maṇiśilāsanāni] Σ ; maṇiśitāsamāni D_C . **4a** °nirjhara°] Σ ; °nirjjara° D_E . **4b** °snapitoṣṭhapallavam] $E_{DR} \acute{S}_C SN757JD_B$; °snapitauṣṭhapallavam $D_{A^{pc}F}$; °snapitoṣṭhapallavam D_{CDE} .

Alaka 1.1 nikāraḥ] ED_{ACD} ; nikaraḥ \acute{S}_A ; nirakaraḥ D_B . **Alaka 1.1** prasannaṃ] $\acute{S}_A D_{BCD}$; prasāditaṃ ED_A . **Alaka 2.1** upadā] ED_{BC} ; upadhā $\acute{S}_A D_{AD}$. **Alaka 2.1** ḍhaukanikā] ED_{AD} ; kaukanikā $\acute{S}_A D_B$; ḍhaukanikāra D_C .

navanīrabhārabharamantharāmbuda -
stanitātīdambaragabhīrayā girā || 4 ||

Utpala: [1v3] atha || dantāṃśava eva svacchatvān **nirjharāḥ** taiḥ **snapito-**
ṣṭhadalaṃ kṛtvā. **idaṃ** vakṣyamāṇaṃ ||

kim akāṇḍa eva jagatāṃ viparyayād
iva śūnyatām upagatāḥ stha śuṣṃiṇaḥ |
kathayanti vo hṛdayaśalyaduḥkhitām
adhunā mukhacchavaya eva dhūsarāḥ || 5 ||

Alaka: **akāṇḍe** asamaye. **śūnyatā** niḥsāratvaṃ. **śuṣṃiṇas** tejasvina iti ṛtū-
nāṃ sambodhanam. **śalyaṃ** duḥkham. **dhūsarā** malināḥ || 5 ||

Utpala: [1v4] kima || **akāṇḍe** 'navasare. **jagatāṃ viparyayaḥ** kalpāntaḥ. he
śuṣṃiṇas tejasvinaḥ ||

bhujagendrabhogaparipīvarasphurat -
kuliśāgnibhāsurabhujē marutpatau |
sthita eva kena jagatāṃ upaplavaṃ
pravidhitsunā ditisutena jṛmbhitam || 6 ||

Alaka: **marutpatīḥ** sureśaḥ. **jṛmbhitam** auddhatyam āvirbhāvitam || 6 ||

Utpala: [1v5] bhujā || uktaviśeṣaṇe indre **sthite** 'pi **kena** daityena **jṛmbhitam**
iti. sopahāsam iti kecit ||

4c °bhara°] Σ; °bha° D_{Dac}. **4c** °mantharāmbuda°] Σ; °santharāmbuda° D_{Dpc}. **4d**
°gabhīrayā] Σ; °gaṃbhīrayā D_D. **5a** viparyayād] Σ; viparyād SN757 **5b** upagatāḥ]
E_{DR}SN757D_{BCpcDE}; upagatā Ś_CJD_{ACac}. **5c** °śalyaduḥkhitām] E_DSN757Ś_{CD}D_{BCD};
°śalyaduḥkhitām JD_{AF}; °duḥkhaśalyatām D_E. **6b** °kuliśāgnibhāsura°] J_DE; °kuliśātibhā-
sura° E_{DR}SN757Ś_{CD}D_{BCD}; °kuliśāśritāmbara° D_A; °kuliśāśribhāsura° D_F. **6d** pravidhitsunā]
Ś_CJ_DE, cf. Monier-Williams 1899 s.v. praviditsu; praviditsunā E_{DR}Ś_CSN757D_{BCD}; pratidit-
sunā D_{AF}. **6d** jṛmbhitam] Σ; jṛmbhitam SN757

Alaka 5.1 akāṇḍe asamaye] E_DA; [missing] Ś_AD_{BCD}. **Alaka 5.1 śuṣṃiṇas**]
EŚ_AD_{ABCpcDpc}; śuṣṃiṇas D_{CacDac}. **Alaka 5.2 śalyaṃ** duḥkham] EŚ_AD_{BCD}; śalyena
duḥkhitām D_A. **Alaka 5.2 dhūsarā** malināḥ] E_DA; [missing] Ś_AD_{BCD}. **Alaka**
6.1 marutpatīḥ sureśaḥ] EŚ_AD_{BCD}; marutpatau sureśe indre D_A. **Alaka 6.1 jṛmbhitam**
auddhatyam āvirbhāvitam] E_DA; [Missing] Ś_AD_{BCD}.

Utpala 4.1 svacchatvān] A_{Apc}; svacchatvān D_{Aac}. **Utpala 4.1 snapitoṣṭhadalaṃ**] em.;
snapitoṣṭhadalaṃ D_A. **Utpala 5.2** tejasvinaḥ] D_{Apc}; tejasvinaḥ D_{Aac}.

uditam vikāsi bisakandakomalāt
 kamalāsanād anaghapakṣaśālinah |
 bhuvanābjakośam akrśam śīlimukhā
 iva yūyam eva nanu pātum īśvarāḥ || 7 ||

Alaka: kamalāsano brahmā, kamalam āsanam asyeti. kamalam eva cāsanam āśrayaḥ. pakṣāḥ svavargyāḥ patatrāṇi ca. **bhuvanam** evābjasya kośaḥ karṇikā.
 3 **pātum** rakṣitum āsvādayitum ca || 7 ||

Utpala: [1v6] uditam || **bisakandavat** tena ca **komalāt kamalāsanāt** brahmaṇaḥ **abjam** ca kamalāyā lakṣmyā āsanam tena **anaghā** nirdośaḥ. **pakṣā** mitrādidalāni patatrāṇi ca. **pātum** rakṣitum āsvādayitum ca ||

druhiṇasya kāvyam iva sargagocaram
 sphuṭacitravṛttikam avadbhir adbhutam |
 viśadam bhavadbhir abhitanyatetarām
 abhitaḥ purāṇakavitākṛtam yaśaḥ || 8 ||

Alaka: **druhiṇo** brahmā. tasya **sargagocaram**, sṛṣṭiviśayam, etad bhuvanam, **kāvyam iva** yuṣmābhir **avadbhir yaśo** vitanyate, tatkausalasyākhyāpanāt. kāvyo tu sargāḥ khaṇḍalakabhedāḥ. **citrā** nānāvidhāḥ, citram ca cakrabandhādi. **vṛttayo** vyavahārāḥ, paruṣopanāgarikagrāmyāś cānuprāsajātayaḥ. **kaviḥ** prajāpatir api || 8 ||

Utpala: [2r1] druhi || **druhiṇasya** vedhasaḥ **sargagocaram** sṛṣṭim rakṣadbhir bhavadbhir **yaśo** vistāryate. **citrā** **vṛttayo** vyāpārā yasyeti kaḥ. kecit tu
 3 **kaṁ** jalam avadbhir ity āhuḥ, yataḥ “apa eva sasarjādau tāsu vīryam avāsṛjat” iti

Utpala 8.3 apa eva sasarjādau tāsu vīryam avāsṛjat] Manu 1.8cd.

7b °pakṣa°] Σ; °pakṣya° D_A . **7c** °kośam] $E_R \dot{S}_C \text{SN757JD}_{ABC^p c DEF}$; °kośam E_D ; °kosam $D_{C^o c}$. **8c** viśadam] $E_{DR} D_E$; viśadam $\text{SN757D}_A \dot{S}_C D_{ABCD F}$; visadam J. **8d** purāṇakavitākṛtam] J; purāṇakavinā kṛtam Σ.

Alaka 7.1 cāsanam āśrayaḥ] ED_{AC} ; cāmanuman āśrayāḥ D_B ; cāsanam āśrayāḥ $\dot{S}_A D_D$. **Alaka 7.2** pakṣāḥ] E; pakṣyāḥ Σ. **Alaka 7.2** kośaḥ] Σ; kośaḥ E. **Alaka 8.1** sṛṣṭiviśayam] $E \dot{S}_A D_{BCD}$; sṛṣṭigocaram D_A . **Alaka 8.2** yuṣmābhir **avadbhir**] $E \dot{S}_A D_{BCD}$; yuṣmābhir avadbhir, pālakair, D_A . **Alaka 8.2** vitanyate] ED_{AB} ; vitanyate $D_{CD} \dot{S}_A$. **Alaka 8.2** tatkausalasyākhyāpanāt] E; tatkausalasyākhyānāt $\dot{S}_A D_{ABCD}$. **Alaka 8.4** paruṣopanāgarikagrāmyāś] Conj.; paruṣadhe nāgarikā grāmyāś $\dot{S}_A D_{BD}$; pakṣe nāgarikā grāmyāś ED_A ; pahaṣate nāgarikā grāmyāś D_C . **Alaka 8.4** cānuprāsajātayaḥ] $E_A D_{AB^p c CD}$; cānuprāsajātayaḥ $D_{B^o c}$.

Utpala 7.2 āsanam tena] em.; āsanena D_A . **Utpala 8.1** druhi ||] em.; || [Gap instead of pratika.] D_A .

manuḥ. aparatra sargaḥ paricchedaḥ. vṛttayaḥ parusaḡrāmyopanāgarikāḥ śabda-
gataḥ bhāratyādyāś cārthagataḥ ||

sthitavaty athāmbudharadhīraniḥsvanām
iti kiṃcid ādipuruse 'bhyudīrya gām |
śucimukhyaśeṣasakalartumaṇḍala -
kṣaṇadr̥ṣṭipātaparicoditaḥ śanaīḥ || 9 ||

kvaṇitānubandhamukharānanabhramad -
bhramaropayuktaghanasaurabhaśriyam |
daśanāṃśukesarakarālītām puro
nijapuṣpasam̐padam ivodgiran giram || 10 ||

smarabāndhavakṣayakare tadutthita -
jvalanābhghātavinikūṇitekṣaṇaḥ |
śāśalakṣmaśekharaṭṭīyacakṣuṣi
kṣaṇam āśritāśaya ivābhyasūyayā || 11 ||

śravaṇāgralagnanavacūtamañjarī -
makarandaśīkaraṇaspr̥hāgataīḥ
madhur ity abhāṣata madhuvrataīḥ puro
hriyamāṇavākya iva mañjuśiñjitaīḥ || 12 || (cakkalakam) |

Alaka: sthitavatyādi caturbhiḥ kalāpakam. gām vācam. śucir grī-
ṣmaḥ || 9 || smara eva bāndhavas tatḥkṣayakāriṇi harordhvanayane sersyahṛdaya

9a sthitavaty] $E_{DR}SN757^{pc}JD_{ADEF^{pc}}$; sthiravaty $E_{RC}Ś_CSN757^{ac}D_{BC}$; sthirevaty D_C [The scribe very possibly could have mistaken the prolonged end of a daṇḍa in the line above in $Ś_C$ for an e.]; sthivaty $D_{F^{ac}}$. **9a** °niḥsvanām] E_DJD_{DE} ; °niḥsvanād $Ś_CD_B$; °nisvanād D_{BC} ; °niḥsvanam $SN757$. **9b** 'bhyudīrya] E_DJD_{AEF} ; 'bhīdīrya $Ś_CSN757D_C$; 'bhigīrya D_{BD} . **9d** °paricoditaḥ] J, cf. Utpala *coditaḥ*; °paribodhitaḥ Σ . **10b** °ghana°] J; °mukha° $E_{DR}SN757D_{AF}$; °madhu° $Ś_CD_{BCD}$; °nija° D_E . **10b** °saurabhaśriyam] Σ ; °saurabhaśriyām E_{RC} . **10c** °kesara°] Σ ; °keśara° JD_F . **10d** giram] $E_{DR}SN757JD_{ABDEF}$; giran $Ś_CD_C$. **11b** °jvalanābhghāta°] Σ ; °jvalanābhghāti° D_E . **11b** °vinikūṇitekṣaṇaḥ] $E_{DR}Ś_CJD_{ABDE^{pc}F}$; °vinikūṇitekṣaṇaḥ $SN757$; °vinikūṇitokṣaṇaḥ D_C ; °vinikūṇitekṣaṇāḥ $D_{E^{ac}}$. **11d** āśritāśaya] Σ ; āśritāśraya D_{BD} . **12a** °cūta°] Σ ; °dhūta° D_C . **12d** °śiñjitaīḥ] Σ ; °siñjitaīḥ J. **12d** (cakkalakam)] $Ś_CSN757D_{ABCDE}$; [nothing] J; kalāpakam D_F

Alaka 12.1 caturbhiḥ kalāpakam] ED_A ; kalāpam $Ś_AD_{BCD}$.

Utpala 8.4 paricchedaḥ] em.; paricchadaḥ D_A . **Utpala 8.4** parusa°] em.; parusa° D_A .

- 3 **iva**, nimīlitekṣaṇatvāt || 11 || **śīkaraṇā** binduleśāḥ. **puraḥ** pūrvam. **hriyamā-**
ṇavākya iveti vayan eva tvadanuyāyino vijñāpayāmaḥ. na yuktam asmatsaṃni-
dhau svayam eva vibhor abhidhātum ity abhiprāyaḥ || 12 ||

- Utpala:** [2r4] sthita || bhagavati vācam **udīrya sthitavati** tūṣṇīmbhūte **śu-**
cimukhyasya grīṣmādeḥ **śeṣasya ṛtumaṇḍalasya dr̥ṣṭipātena coditaḥ** kāmā-
3 khyabandhudāhake śarvanetre **sāsūya iva** bhramaraiś ca vayan brūma iti **hri-**
yamāṇavākya iva vasanto 'bravīd iti caturbhiḥ kriyā ||

adhitiṣṭhato hṛdayapadmaviṣṭaram
bhuvanatravyavahṛdekasākṣiṇaḥ |
pratighavyapāyapariśūnyasaṃvidāḥ
kim ivāsti yan na viditaṃ taveśituḥ || 13 ||

- Alaka:** **pratighaḥ** pratibandhako hetuḥ. tatkr̥tena **vyapāyena** bādhayā ra-
hitā **saṃvid** vijñānaṃ yasya tādr̥śasya **hṛtpadmavartinas tava yan na viditaṃ**
3 tad iha nāsti, bhavataḥ sarvajñatvāt, ata eva jagataḥ śubhāśubheṣu karmasu bha-
vān eka evasākṣī. **viṣṭaram** āsanam. taveti “ktasya ca vartamāne” iti ṣaṣṭhī || 13 ||

- Utpala:** [2r2b] adhi || **hṛdayapadmam** evāsanam **adhitiṣṭhataḥ bhuvana-**
travyavahāreṣu caikasya ananyasādharāṇasya **sākṣiṇaḥ** sarvagatatvāt **prati-**
3 **ghavyapāyābhyāṃ** ca pratibandhamithyātāvābhyāṃ **rahitā saṃvit** jñānaṃ yasya
satyajñānarūpasya **taveśvarasya** yan na viditaṃ kim ivāsti. sarvam eva te pratyā-
kṣaṃ tat kim asmān pṛcchasiṭy arthaḥ ||

tava saṃvidādi sahaṃ catuṣṭayaṃ
jagati pratītam anaghaṃ tathā yathā |

Alaka 13.4 ktasya ca vartamāne] AA 2.3.67.

13a adhitiṣṭhato] $E_{DR}SN757JD_{AD^{p^c}EF}$; adhitiṣṭhate $\acute{S}_CD_{BCD^{ac}}$. **13b** bhuvanatraya] $E_{D}JD_{AD^{p^c}EF}$; bhuvanatrayaṃ $E_{R}\acute{S}_CSN757D_{BCD^{ac}}$. **13d** taveśituḥ] $E_{DR}\acute{S}_CD_{ABEF}$; taveśi-
tuḥ J; taveśitaḥ D_{CD} . **14a** saṃvidādi] Σ ; sevidādi D_C .

Alaka 12.3 puraḥ] $E\acute{S}_AD_{ACD}$; pura D_B . **Alaka 12.3 hriyamāṇavākya**] ED_A ; hriyamāṇa \acute{S}_AD_{BCD} . **Alaka 13.3** bhavān eka eva] D_C ; tavāneka eva \acute{S}_AD_{BD} ; tava sākṣiṇaḥ ka iva ED_A .

Utpala 12.2 coditaḥ] em.; coditaḥ D_A . **Utpala 12.2** kāmākhyabandhudāhake] Conj. Isaacson; kāmāś ca bandhudāhake D_A . **Utpala 13.4** satyajñānarūpasya] [D_A repeats it.] **Utpala 13.4** viditaṃ] em.; viditaṃ na D_A .

sthitim āpuṣo 'sya sakalātiśāyinīm
 aparaṃ na kiṃcid api tārataṃyabhāk || 14 ||

Alaka: saṃvidādi vijñānaiśvaryaṃvairāgyadharmalakṣaṇaṃ tava guṇacatu-
 ṣṭayaṃ tathā prathitaṃ yathaitasya prakarṣavatīm sthitim āptasya sato na
 3 kiṃcid aparaṃ tārataṃyabhāg atīśayam bhajate, asyaiva sātīśayatvāt. asyety
 anādare ṣaṣṭhī || 14 ||

Utpala: [2v3] tava || tathā te saṃvidādi catuṣṭayaṃ jñānavairāgyaiśvarya-
 dharmākhyam saḥajam akṛtrimaṃ niravadyaṃ ca khyātam, yathāśya jñānādeḥ
 3 sthitim prāptasya sataḥ anyat tārataṃyabhāk atīśayātīśayajuk na kiṃcid
 asti ||

sahasiddhanīṣpratighasaṃvidarciṣo
 na ghaṭām upaiti parapāradṛśvanaḥ |
 tava nātha śabdasaṃmayāgatā kvacit
 sakalārthamaṇḍalasaṭattvaveditā || 15 ||

Alaka: sakalasyārthajātasya saṭattvaṃ paramārthas tadveditā te śabda-
 saṃmayāgatā na ghaṭām upaiti śabdena saṃketenotpanneti na yujyate. anyo hi
 3 parokṣam apy apūrvādi śabdamaṃkhenaiṃva pratipadyate, devaḥ punar apratihata-
 jñānajyotir brahmaṇo 'pi pāradarśī samagram āgamānapekṣayaiva sāksāt karoti.
 paraṃ prakṛṣṭam, brahmety arthaḥ || 15 ||

Utpala: [3r1] saha || saḥajam niṣpratigham niṣpratibandham jñā-
 najyotir yasya tathā parapāradṛśvanaḥ brahmatattvadarśinas tava sa-
 3 kalapadārthamaṇḍalasya saṭattvaveditā paramārthajñatā śabdasaṃmayā-
 gatā āgamapramāṇaprāptā satī ghaṭām ghaṭanaṃ na yāti, nopapadyate. yatra
 hi pratyakṣam vyāpriyate, na tatrāgamena kāryam ||

Alaka 14.4 anādare] AA 2.3.38.

14c āpuṣo] $E_{DR} \dot{S}_C D_{ABCD}$; āyuṣo JD_{EF} . **14d** aparaṃ] Σ ; apare SN757 **14d**
 tārataṃyabhāk] $E_{DR} \dot{S}_C JD_{ADE} \Sigma$; tārataṃyabhāk D_B ; tārataṃ asya bhāk D_C . **15a** °siddha°]
 $\dot{S}_C SN757 JD_C$; °siddhi° $E_{DR} D_{ABDEF}$. **15b** upaiti] Σ ; upaite D_B . **15d** °maṇḍalasaṭattva°]
 Σ ; °maṇḍalam atattva° D_{BC} .

Alaka 14.3 tārataṃyabhāg] ED_A ; bhāratamaṃyabhāg \dot{S}_A ; bhāratasya ca bhāg D_B ; tārataṃyasya ca
 bhāg D_{CD} . **Alaka 14.4** anādare] anārade D_B . **Alaka 15.1** paramārthas] ED_A ; parimārthas
 $\dot{S}_{A^p} D_{BCD}$; parimārthas D_B . **Alaka 15.1** śabdasaṃmayāgatā] ED_{CD^p} ; śabdasaṃmayāgatā
 D_{ABD^c} . **Alaka 15.3** apratihatajñānajyotir brahmaṇo] ED_{AC} ; apratihatajñānajyotirbrahmaṇo
 $\dot{S}_A D_B$; apratihatajñānajyotirbhrāhmaṇo D_D . **Alaka 15.4** āgamāna°] Σ ; āgasāna° D_B .

aviśeṣavṛttir ahimatviṣo yathā
 sakaleṣu vastuṣu vibhā vijṛmbhate |
 tava nātha niṣpratighanirmalīmasa -
 sthitiṣtāstamohatimirā matis tathā || 16 ||

Alaka: aviśeṣavṛttiḥ samānā, vibhā dīptiḥ || 16 ||

Utpala: [3r3] avi || **yathā** sūryasya graṣtāndhakārā sarvatra tulyavṛttiḥ **pra-**
 3 **bhā, tathā tava apāstājñānatimirā niṣpratibandhā śuddhā ca matiḥ** jñānabu-
 dhir **vijṛmbhate** ||

pratipannasarvagatavastuvistaras
 tad apīśa pṛcchasi yad adya tena naḥ |
 kurute 'dhunā kuśalasaṃgrahaṃ paraṃ
 madhuro mithastvadabhibhāṣaṇakṣaṇaḥ || 17 ||

Alaka: **vistarahaḥ** samūhaḥ. prathanam atra na vivakṣitam iti “prathane vāv
 aśabde” iti na ghañahaḥ prāptiḥ || 17 ||

Utpala: [3r5] prati || **mithaḥ** parasparaṃ **tvadābhāṣaṇakṣaṇo** 'smākaṃ
 śreyasaḥ **saṃgrahaṃ** karoti ||

prakṛteḥ pṛthag vikṛtiśūnyatām gataḥ
 pratiśiddhavastugatadharmaniṣkriyaḥ |
 puruṣas tvam eva kila pañcaviṃśakaḥ
 sphuṭacūlikārthavacanair nigadyase || 18 ||

Alaka: **cūlikasya**, pañcaśikhākhyasya muneḥ, **arthāḥ**, “astitvam, ekatvam,

Alaka 17.1 prathane vāv aśabde] AA 3.3.33.

Alaka 18.1 astitvam ekatvam ...] Quoted in Mātharavṛtti ad SK 72.

16b vastuṣu] Σ; [missing] D_E. **16b** vijṛmbhate] Σ; vijṛmbhite D_B. **16c** °nirmalīmasa°]
 Σ; °nirmalībhava° D_A. **17a** °vistaras] Σ; °vistara D_{AE}. **17b** apīśa] Σ; adhīśa J. **17b**
 pṛcchasi] Σ; pṛcchati D_F. **17b** naḥ] Σ; nāḥ D_B. **17d** °abhibhāṣaṇa°] Σ; °anubhāṣaṇa°]
 D_E. **18a** prakṛteḥ] Σ; prakṛte D_C. **18b** °niṣkriyaḥ] Σ; °niḥkriyaḥ J. **18d** nigadyase]
 E_{DR}Ś_CSN757JD_{BCDF}; nigadyame D_A; nirucyase D_E, cf. Utpala.

Alaka 18.1 cūlikasya] EŚ_{ADACD}; śūlikasya D_B. **Alaka 18.1 pañcaśikhākhyasya]**
 EŚ_{ADACD}; pañcaviśākhākhyasya D_B.

athārthavattvaṃ, pārārthyam, anyatvam, atho nivṛtṭiḥ | yogo viyogo, bahavaḥ pu-
 3 māmśaḥ, sthitiḥ śārīrasya ca, śeṣavṛtṭiḥ ||” iti daśa padārthāḥ, tadvacobhis **tvam**
 eva pañcaviṃśakaḥ puruṣo nigadyase, niḥśeṣaṃ pratipādyase. puri, śārīre, uṣita-
 tvān nirvacanenābhidhīyase. cūlikārthāḥ sūksmārthāḥ, iti kecit. **prakṛtiḥ** kāraṇam
 6 avyaktam, **vikṛtayo** mahadādyāḥ, tadvilakṣaṇaḥ. yad uktam: “mūlaprakṛtir avi-
 kṛtir mahadādyāḥ prakṛtīvikṛtayaḥ sapta | ṣoḍaśakas tu vikāraḥ | na prakṛtir na
 vikṛtiḥ puruṣaḥ ||” iti. nityatvāc ca **pratiśiddhā** vastugatā dharmāḥ: “jāyate, asti,
 9 vipariṇamate, vivardhate, prakṣīyate, vinaśyati” iti ṣaḍ bhāvavikārā yena tathāvi-
 dhaḥ, **niṣkriyāś** ca, udāsīnatvāt || 18 ||

Utpala: [3r6] prakṛteḥ || **prakṛter** avyaktād anyāḥ **vikṛtiśūnyatām** ga-
 taḥ prakṛtīvikṛtiśūnyatām gataḥ, prakṛtīvikṛtirūpabuddhyādītrayoviṃśatitattva-
 3 varjitaḥ. **pratiśiddhāś** ca **vastugatāḥ dharmāḥ** “jāyate asti vipariṇamate viva-
 rdhate apakṣīyate vinaśyati” iti ṣaḍ bhāvavikārāḥ, yatra tathāvidho **niṣkriyāś**
 ca, draṣṭṛmātratvāt. **sphuṭacūlikārthavacanaiḥ** sāmkyais **tvam eva pañca-**
 6 **viṃśatattvarūpaḥ puruṣo nirucyase**, “puri śayanād vā” niruktenocyase. tad u-
 ktam: “mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtīvikṛtayaḥ sapta | ṣoḍaśakaś ca
 vikāro na prakṛtir na vikṛtiḥ puruṣaḥ ||” “pradhānāstitvamekatvam arthavattvam
 9 akāryatā | pārārthyam ca tathānaikyam viyogo yoga eva ca | śeṣavṛtṭir akartṛtvam
 cūlikārthā daśa smṛtāḥ ||” upaniṣadrahasyānām cūleva cūlikā ||

prathitaprapañcarasabhāvavarjitaḥ
 kvacid eva kiṃcid api kartum akṣamaḥ |
 avapur gataḥ karaṇavṛtṭiśūnyatām
 prakṛter aho nu sadṛśo 'si kāmukaḥ || 19 ||

Alaka 18.6 mūlaprakṛtir avikṛtir mahadādyāḥ prakṛtīvikṛtayaḥ sapta | ṣoḍaśakas tu vikāraḥ |
 na prakṛtir na vikṛtiḥ puruṣaḥ ||] SK 3.

Alaka 18.8 jāyate, asti, vipariṇamate, vivardhate, prakṣīyate, vinaśyati] Nirukta 1,2.

Utpala 18.6 puri śayanād vā] cf. Praśnopaniṣadbhāṣya 6.6, Īsopaniṣadbhāṣya 16.

Utpala 18.8 pradhānāstitvam ...] cf. Yuktīpikā 10–11.

19a °bhāvavarjitaḥ] Σ; °bhāvavarjitaḥ D_A . **19b** api kartum] Σ; upakartum J. **19d** nu]
 Σ; na D_F .

Alaka 18.2 viyogo] $E\acute{S}_A(\text{blurred})D_A$; prayogo D_B ; niyogo D_{CD} . **Alaka 18.3** tvam] ED_{AC} ;
 tvām $\acute{S}_A(\text{blurred})D_{BD}$. **Alaka 18.4** nigadyase] $ED_{ACD^{pc}}$; nirucyase \acute{S}_AD_B ; na rucyase $D_{D^{ac}}$.
Alaka 18.4 niḥśeṣaṃ] Σ; nitarāṃ D_A . **Alaka 18.4** uṣitatvān] $E\acute{S}_AD_{ACD^{pc}}$; taśitatvā D_B ;
 taśitatvān $D_{D^{ac}}$. **Alaka 18.5** cūlikārthāḥ sūksmārthāḥ, iti kecit.] ED_A ; [Missing] \acute{S}_AD_{BCD} .
Alaka 18.8 nityatvāc] Σ; nityatvān D_B . **Alaka 18.8** pratiśiddhā] E; tisiddhā $D_{D^{ac}}$; nisi-
 ddhā \acute{S}_AD_B ; niśiddhā D_A ; pratisiddhā $D_{CD^{pc}}$.

Utpala 18.3 pratiśiddhāś ca vastugatāḥ] $D_{A^{pc}}$; pratiśiddhā vastugatāḥ $D_{A^{ac}}$. **Utpala**
18.6 puri] Conj; puri puri D_A .

Alaka: aho vicitram, tvam **prakṛteḥ kāmukaḥ sadṛśaḥ**. puruṣasya ca kāmukatvam “prakṛtim aham bhuñjīya” iti kāmanāt. tasya punar ānurūpyam ihopahāsenā viparītalakṣaṇayā pratikṣipyate. tathā hi puruṣaḥ **prathitaḥ prapañco** vistīrṇatā yasya tādṛśena **rasena** rāgeṇa **bhāvena** ca janmanā rahitaḥ **kiṃcid api kartum akṣamaḥ**, niṣkriyatvāt. **avapur** anabhivyaktasvarūpaḥ. **karaṇasya** cakṣurādītrayodaśavidhasyendriyasya **vṛtṭyā** viṣayagrahaṇena śūnyaḥ; prakṛtiḥ punar etadvisadṛśarūpā, iti katham anayoḥ sāmīyam? yo ’pi **rasena** śṛṅgārādinā **bhāvena** ca sātṭvikādinā bahuvīdhena rahitaḥ, dhanavaikalyāc ca **kiṃcid api kartum** asahaḥ, **avapuṣ** ca rūparahitaḥ, **karaṇena** kāmāśāstraprasiddhenotphullakādinā **vṛtṭyā** ca dhanārjanopāyena **śūnyaś** ca puruṣaḥ, so ’ṅanām kām api kāmāyate, iti citram adaḥ || 19 ||

Utpala: [3v5] prathita || **prathitaḥ prapañco** māyāvijṛmbhā yasya **rasena** ca rāgeṇa **bhāvena** sattayā samsāreṇa **varjito** niṣkriyatvāc ca **kiṃcid api** vidhātum **akṣamaḥ**, tathānabhivyaktarūpatvād **avapuḥ** nīrūpaḥ ata eva **karaṇānām** buddhikarmendriyāntaḥkaraṇabhedāt trayodaśasamkhyānām **vṛttibhiḥ śūnyaḥ** san, āścaryam, **prakṛtes** tvam sarūpaḥ **kāmukaḥ**, iti parihāsaḥ. kāmukapakṣe **rasāḥ** śṛṅgārādayaḥ, **bhāvā** ratyādayaḥ, teṣāṃ **prapañco** yathāikasya śṛṅgārasya daśa-prakāratā, bhāvanām ca sthāyyādibhedair ekānnapañcāśatvam. sa **kiṃcid api kartum** ayogyaḥ, arāgakatvāt. **avapuḥ**, kurūpaḥ, **karaṇaiḥ** kāmāśāstroktaiḥ samputādibhiḥ **vṛtṭyā** dhanādīkayā rahitaḥ. nirdhano ’pi hi karaṇābhijño yoṣitām abhimato bhavati, na tūbhayahīnaḥ ||

kathayanti nātha daśahetusamśraya -
 vyavadhūtaviplavaviśuddhacetasaḥ |
 tava sāṅkhyavṛddhamatabhedavartinaḥ
 kṛtino ’nivṛtti kila tat param padam || 20 ||

20b °viplavaviśuddha°] Σ ; °viśuddha° D_{Cac} . **20c** °vṛddha°] $E_{DR}SN757JD_{ADEpcF}$; °vṛtta° \acute{S}_CD_{BC} ; °vṛtti° D_{Eac} . **20d** tat param padam] $E_{DR}SN757JD_{AEF}$; tat param padam \acute{S}_CD_{BCpc} ; yat param padam D_{Cpc} ; tat param param D_{Dpc} ; tat param pam D_{Dac} .

Alaka 19.1 vicitram, tvam] ED_A ; vicitratvam \acute{S}_AD_{BCD} . **Alaka 19.2** ihopahāsenā] $E\acute{S}_AD_A$; ihopahāstrena D_B ; ihopahāsyena D_{CD} . **Alaka 19.3 prapañco**] ED_AD_C ; prapañce \acute{S}_AD_{BD} . **Alaka 19.5 avapur**] ED_{ACDpc} ; ava[new line]puna [?] \acute{S}_A ; atha puna D_{BDac} . **Alaka 19.5** °svarūpaḥ] ED_A ; °padaḥ \acute{S}_AD_{BCD} . **Alaka 19.6** °endriyasya] Σ ; °endrayasya D_A . **Alaka 19.8** sātṭvikādinā bahuvīdhena] E ; sātṭvikādibahuvīdhena \acute{S}_AD_{ABCD} . **Alaka 19.9 avapuṣ**] $E\acute{S}_AD_{AB}$; avapuṣā D_{CDpc} .

Utpala 19.1 māyāvijṛmbhā yasya **rasena**] Conj. Isaacson; māyāvīro yasya **rasena** D_A . **Utpala 19.3** tathānabhivyaktarūpatvād] em., cf. Alaka; tathā | na vyaktarūpatvād D_A . **Utpala 19.5** sarūpaḥ] em.; arūpaḥ D_A . **Utpala 19.10** na tūbhayahīnaḥ] em.; nanūbhayahīnaḥ D_A .

Alaka: sāṅkhyavṛddhasya kapilamaharṣer mataviśeṣasthāḥ kṛtinaḥ sā-
 3 nḱhyāḥ te tāvakam paraṃ padaṃ tad alaukikam anivṛtti nāsti nivṛtṭiḥ pu-
 naḥ saṃsārāgamo yasmāt tādrśam pratipādayanti. **daśa hetavo** vītāvītākhyāḥ,
 tatra: “bhedānām parimāṇāt, samanvayāt, śaktiḥ pravṛtteś ca | kāraṇakārya-
 6 vibhāgāt, avibhāgād vaiśvarūpyasya || kāraṇam asty avyaktam” iti prakṛti-
 sādhanāyopanyastāḥ pañca hetavo vītāḥ. tāvanta eva te puruṣasādhakā avītāḥ.
 tadyathā: “saṃghātaparārthatvāt triguṇādiviparyayād adhiṣṭhānāt | puruṣo ’sti
 9 bhokṛḥbhāvāt kaivalyārtham pravṛtteś ca ||” iti. etadāśrayeṇa tiraskṛto **viplavo**
 nāstikavādo yayiḥ, ata eva **viśuddha**ṛdayāḥ || 20 ||

Utpala: [4r1] katha || vītāvītarūpāṇām daśānām hetūnām āśrayaṇena vi-
 dhūtaḥ anyavādikṛto nāstitvādiviplavo yayiḥ, ata eva **śuddhacetasaḥ** sāṅkhyāḥ
 3 **tat** prakṛṣṭam **anivṛtti** ca **tava paraṃ padaṃ** vadanti, yat prāpya punaḥ saṃ-
 sārāvīcipāto na bhavatīty arthaḥ. tatra **daśa** hetavaḥ prakṛteḥ puruṣasya cāstitve
 pañca tad uktam: “bhedānām parimāṇāt samanvayāt śaktiḥ pravṛtteś ca kāra-
 6 ṇakāryavibhāgād avibhāgād vaiśvarūpyasya kāraṇam asty avyaktam” iti || tathā
 “saṃghātaparārthatvāt triguṇādiviparyayād adhiṣṭhānāt | puruṣo ’sti bhokṛḥbhā-
 vād kaivalyārtham pravṛtteś ca” iti ||

dadhatīha karmaphalabhogavarjite
 sakalārthatattvavidi puṃviśeṣatām |
 tvayi śabdām īśvara iti vyavasthitam
 kathayanty ananyaviṣayaṃ manīṣiṇaḥ || 21 ||

Alaka: nāsty anyo viṣayo yasya tathā kṛtvā **tvayi** puruṣaviśeṣatvaṃ bi-
 bhṛati **sthitam** “īśvara” iti nāma vyapadiśanti vidvāṃsaḥ, **karmaṇaḥ** śubhā-

Alaka 20.4 bhedānām parimāṇāt ...] SK 15, 16.

Alaka 20.7 saṃghātaparārthatvāt ...] SK 17.

21a dadhatīha] Σ ; dadhatī SN757 **21b** °tattva°] $E_D \acute{S}_C$ SN757 D_{BCDE} ; °tatva° $E_R J D_A$. **21b**
 °vidi] Σ ; °drśi J., cf. Alaka *sarvārthatattvadarśini*. **21d** kathayanty ananya°] Σ ; kathayanti
 nānya° J.

Alaka 20.1 °maharṣer] Σ ; °maharṣor D_B . **Alaka 20.1** sāṅkhyāḥ] Σ ; [cut off in second
 akṣara] \acute{S}_A . **Alaka 20.2** anivṛtti] Σ ; annivṛtti D_{Bpc} . **Alaka 20.2** punaḥ] $E D_{AD}$; puras
 $\acute{S}_A D_B$. **Alaka 20.5** vaiśvarūpyasya] $E D_A$; vaiśvarūpyasya $\acute{S}_A D_{BCD}$, cf. Utpala. **Alaka**
20.6 puruṣasādhakā] Σ ; puruṣārthasādhakā D_A . **Alaka 20.7** saṃghātaparārthatvāt] D_{ACD} ;
 saṃghātaparam annatvāt $\acute{S}_A D_B$. **Alaka 20.7** °viparyayād] Σ ; °viparyā[looks like some num-
 ber]d **Alaka 20.8** bhokṛ°] Σ ; bhokti° D_B . **20.8** tiraskṛto] Σ ; tiraskṛtam D_B . **Alaka**
21.1 kṛtvā] $E \acute{S}_A D_{BCD}$; [missing] D_A

Utpala 20.1 āśrayaṇena] D_{Apc} ; āśrayena D_{Aac} . **Utpala 20.2** eva] em.; e eva D_A . **Utpala**
20.2 sāṅkhyāḥ] em.; sāṅkhyā D_A . **Utpala 20.4** bhavatīty] em., bhavatiīty [both i and ī
 attached to t.] **Utpala 20.5** parimāṇāt] em.; pariṇāmāt D_A . **Utpala 20.7** adhiṣṭhānāt]
 em.; adhiṣṭhānāt D_A .

- 3 śubhasya **phalaṃ** sukhaduḥkharūpo vipākaḥ, tadanubhavaśūnye, nirāśamsatvāt, sarv**ārthatattvadarśini** ca karmakleśāśayair aparāmarśāt. uktaṃ ca: “kleśakarmavipākāśayair aparāmr̥ṣṭaḥ puruṣaviśeṣa īśvaraḥ” iti || 21 ||

- Utpala:** [4r6] dadha || **karmaṇaḥ** śubhāśubhasya yat sukhaduḥkharūpaṃ **phalaṃ** tadupab**hogavarjite** draṣṭṛmātravāt **sakalapadārthatattvajñe** ca sarvavyāpītvāt puruṣ**aviśeṣatvaṃ** dadhati **tvayy** eva, **ananyagocaram** “**īśvara**”
3 **iti śabdaṃ** pātañjalāḥ **kathayanti**. yad āhuḥ: “kleśakarmavipākāśayair aparāmr̥ṣṭaḥ puruṣaviśeṣa īśvara iti” || 21 ||

ḍṛḍhabandhakoṭīparimarśakarṣitaṃ
na kadācid anyāśaminām iva kvacit |
vidur īśvaratvam anaghaṃ tavānvaya -
vyatirekaśūnyam avadātadr̥ṣṭayah || 22 ||

- Alaka:** **bandhakoṭīḥ** prakṛtyāḍibandhanadhārā. tatsparśena kadhāthitam aiśvāryam **anyayoginām**, prāganubhūtasamśaratvāt. **tava** tu sarvadaiva muktasya
3 nityaikarūpatayā bhāvābhāvābhyāṃ **śūnyam**, ata evānagham, atīśayaśālitayā viśadam etaj jānanti mahādhiṣaṇāḥ. uktaṃ ca: “tatra niratīśayaṃ sarvajñābījam”
6 iti || 22 ||

- Utpala:** [4r4b] ḍṛḍha || **ḍṛḍhayā bandhakoṭyā** prakṛtyāḍitattvabandhadhārayā yaḥ **parāmarśaḥ** saṃsparśaḥ āskanda iti bhāvaḥ, tena **karṣitaṃ** tanūkr̥taṃ, **na anyāśaminām iva taveśvaratvaṃ** śuddhadarśanā **viduḥ**, yatas tvadaiśvāryam **anvayavyatirekaśūnyam** bhāvābhāvārahitaṃ, nityam ity arthaḥ. tad uktaṃ bhāṣyakṛtā: “santi hi bahavaḥ kevalinaḥ. te ca trīṇi bandhanāni hitvā
6 kaivalyaṃ prāptāḥ. īśvarasya tattatsambandho [4v1] na bhūto na bhāvī, sa tu sa-

Alaka 21.4 kleśakarmavipākāśayair aparāmr̥ṣṭaḥ puruṣaviśeṣa īśvaraḥ] YS 1.24.

Alaka 22.4 tatra niratīśayaṃ sarvajñābījam] YS 1.25.

Utpala 22.5 santi hi bahavaḥ kevalinaḥ...] YSBh 1.24.

22a °parimarśa°] $E_{DR} \acute{S}_C D_{ACEF}$; °parāmarśa° [unmetrical] J, cf. Utpala; °parimarśa° D_{BC} .
22a °karṣitaṃ] Σ ; °karṣitaṃ J. **22b** °śaminām] Σ ; °śāśinām D_{Cac} . **22d** °vyatireka°] Σ ; °vyatibheda° D_A .

Alaka 21.4 karmakleśāśayair] ED_A ; kleśāśayair $\acute{S}_A D_{BCD}$. **Alaka 21.4** aparāmarśāt] ED_C ; aparāmarśāt $\acute{S}_A D_{BCD}$; aparāmr̥ṣṭatvāt D_A . **Alaka 22.1** kadhāthitam] E; kadhāthitam $\acute{S}_A D_B$.
Alaka 22.3 evānagham] evānaghas D_B . **Alaka 22.3** viśadam] E; viśadam $\acute{S}_A D_{BCD}$. **Alaka 22.5** 22] Alaka’s commentary ad 22 is missing in D_A .

Utpala 21.1 sukhaduḥkharūpaṃ] em.; sukhārūpaṃ D_A . **Utpala 21.4** kleśa°] em.; deśa D_A
Utpala 22.2 saṃsparśaḥ] em.; saṃsparśa D_A .

daiva muktaḥ, sadaiveśvaraḥ” iti. uktaṃ ca: “tatra niratiśayaṃ sarvajñatvabījam”
iti || ||

bhuvanāni pañkajabhavaḥ sisṛkṣatas
tapaseddhatām kila gatasya yaḥ purā |
udabhūn makhādiṣu ca pañcalakṣaṇaḥ
sakalakriyāsu viniyogabhāg bhavan || 23 ||

śrutayaḥ padaṃ paramam āmananti yaṃ
bahuvaktrapād iti ca yo ’bhidhīyate |
adhigamya yaṃ punar udeti no janaḥ
praṇavas tavaiva bhagavan sa vācakaḥ || 24 || yugmam

Alaka: bhuvanāni nirmitsato druhīṇasya tasmād eva **yaḥ** pūrvam **udā-**
bhūt sa praṇava oṃkāras **tavaiva vācakaḥ**, tena tvam abhidhīyase. yad uktaṃ:
3 “tasya vācakaḥ praṇavaḥ” iti. saha **pañcabhir lakṣaṇair** akārokāramakārārdha-
candrabindurūpair avayavaiḥ, “brahmā viṣṇuś ca rudraś ca īśvaraś ca sadāśivaḥ |
pañcadhā pañcadaivatyaḥ” || 23 & 24||

Utpala: [4v1] bhuva || **sa** evaṃvidhas **tavaiva vācaka** iti dvābhyām kriyā.
uktaṃ ca: “tasya vācakaḥ praṇavaḥ” iti. yajñādikāsu sarvakriyāsu **viniyogaṃ**
3 **bhajate** yaḥ tādrśo **bhavan**, tathā ca manuḥ: “brahmaṇaḥ praṇavaṃ kuryād ā-

Utpala 22.7 tatra niratiśayaṃ sarvajñatvabījam] YS 1.25.

Alaka 24.3 tasya vācakaḥ praṇavaḥ] YS 1.27.

Alaka 24.4 brahmā viṣṇuś ca rudraś ca īśvaraś ca sadāśivaḥ | pañcadhā pañcadaivatyaḥ]
KāU 29.30f. [E-text reads *pañcadaivatyaṃ*.]

Utpala 24.3 brahmaṇaḥ praṇavaṃ kuryād ādāv ante ca sarvathā | sravaty anomkṛtaṃ brahma
purastāc ca viśeṣataḥ ||] Manu 2.74. See footnote to translation.

23b tapaseddhatām] Σ ; upaseddhatām SN757. **23c** udabhūn makhādiṣu] Σ ; tad abhūn
mukhādiṣu D_C . **23d** bhavan] $E_D D_E$; bhavān $E_R \acute{S}_C J D_{A B C D F}$; bhavet SN757 **24b** iti] J,
cf. Utpala; api Σ . **24c** punar] Σ ; puna [D_E is breaking off in the middle of the line, probably
because the following folio was missing in the MS the scribe copied from, which is also hinted
at by the fact that the MS has no folio numbered “5”. But then the text missing in both verses
and commentary seems too little to fill an entire folio. The text for the verses is recommencing
in the third pāda of 27.] D_E . **24c** janaḥ] Σ ; jamaḥ D_F . **24d** tavaiva] $E_{D R} S N 757 J D_{A D F}$;
tathaiva $\acute{S}_C D_{B C}$. **24d** bhagavan] Σ ; bhagavān SN757

Alaka 24.1 nirmitsato] em.; nirmimitsato E; nirmimatas sato \acute{S}_A ; nirmimatas sato D_{Bpc} [ac
there is something with mu] D_C . **Alaka 24.1** yaḥ] $E D_C$; yāḥ $\acute{S}_A D_B$. **Alaka 24.3** °makārā°]
°sakārā° D_B . **Alaka 24.5**] itaḥ prabhṛti trinavatiślokānāṃ ṭikā ādarśapustake truṭitāsti.
E; prāṇa $\acute{S}_A D_B$; (itaḥ prabhṛti navatipadyānām ekottarāṇām ṭikābhavaḥ 114) D_C .

dāv ante ca sarvathā | sravaty anomkṛtaṃ brahma purastāc ca viśeṣataḥ ||” iti. yaś
 ca **pañcalakṣaṇaḥ** akārokāramakārārdhacandrabindurūpo brahmaviṣṇurudreśva-
 6 raśivalakṣaṇo vā. **yaṃ ca** vedāḥ **paramam** anivṛtti **padam** ūcuḥ, ata eva yaṃ
 vācyarūpaṃ janaḥ prāpya bhūyo na jāyate. yaś ca vācyavācakayor abhedopacā-
 rād **bahuvaktrapād ity** ucyate “sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt”
 9 iti śruteḥ ||

dadhato ’vyayānudayadharmarūpatāṃ
 suranāyakaikagurutāṃ upeyuṣaḥ |
 upavartate ya iha na vyavacchide
 tava śarva carvitacarācaraḥ kvacit || 25 ||

kriyayā kramād avayavaś ca saṃkhyayā
 nijalakṣmaṇā ca ya ihopalakṣyate |
 tvam anādimadhyanidhanaṃ svamāyayā
 smarakāla kālayasi kālam eva tam || 26 || yugalakam

Utpala: [4v4b] dadha || he **smarāntaka** evaṃvidham api **kālam tvam eva**
svamāyayā kālayasi kṣipasi, iti dvābhyāṃ kriyā. nityatvād **anādimadhyāntaṃ**
 3 sarvadā sthitam. nanu, sa evaṃvidho nāstīty āśaṅkyāha: **kriyayā** cirakṣiprādi-
 kayā **kramaṇa** adyatanaprātastanādinā candrārkaḍigama [Commentary breaking
 off here, continuing at 28.]

avitarkam asthitavicāragocaram
 sukhavedanojjhitam anasmitānvayam |

Utpala 24.8 sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt] Ṛgveda 10.90.1.

25a °dharmarūpatāṃ] E_{DP} SN757JD $AD^{pc}F$; °dharmaśūnyatāṃ $E_{DR}\acute{S}CD_{BCD}^{ac}$. **25d**
 śarva carvitacarācaraḥ] JD_{BC} ; śarva carcitacarācaraḥ E_D SN757D D^{ac} ; sarvacarcitasurāsurāḥ
 $E_{DP}E_{RD}A$; śarva carcitacarāś caraḥ $\acute{S}C$; śarva carcitasurāsurāḥ D_{DF} . **26c** tvam anādi°]
 Conj. Isaacson, cf. *tam* J; śamanādi° $E_{DR}\acute{S}CSN757D_{BDC}$; śvasanādi° $E_{DP}D_{AD}^{PF}$; tam anādi°
 J. **26c** °madhya°] $E_{DR}\acute{S}CSN757JD_{ABF}$; °matha° D_{CD} . **26c** °nidhanaṃ] $E_{DR}\acute{S}CJD_{ABCD}F$;
 °nidhane SN757 **26d** kālayasi] $E_{R}\acute{S}CSN757JD_{ABCD}F$; kālayati E_D . **26d** tam] $E_{DP}J$; tat
 $E_{DR}\acute{S}CSN757D_{ABCF}$. **26d** yugalakam] $E_{DR}\acute{S}CD_{BCD}$; [missing] SN757D AF .

Utpala 24.8 sahasraśīrṣā] D_{Apc} ; sahasrapād ity ucyate śīrṣā D_{Aac} . **Utpala 26.2** nityatvād
anādimadhyāntaṃ] D_{Apc} ; nityatvādinādimadhyāntaṃ D_{Aac} .

abhigamya śamkara samādhim icchayā
tava jātu naiva bhajatetamām pumān || 27 ||

citiśaktirūpaviparītatāvaśāt
prakṛtau puraskṛtavirāgabhāvanam |
nirūṇaddhi tām api vivekadarśana -
sthitim īśa samyamimanas tavecchayā || 28 ||

Utpala: [Text recommencing at 6r1] **saṃyamino** yogino **manaḥ** tvadicchayā **tām api** lokottarām **vivekadarśanasthitim**—anyā prakṛtir, anyāḥ puruṣa—
3 iti **nirūṇaddhi** īśvaraikatānatvāj jahāti, yataś **citiśaktirūpasya** caitanyasya **vi-**
paryayād acaitanyāt **prakṛtau puraskṛtavirāgabhāvanam** jaḍeyam akimci-
tkareti. tad uktam: “dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasamjñā vairāgyam |
6 tatparam puruṣakhyāter guṇavaitr̥ṣṇyam |” iti ||

tapanādike vividhalakṣyamaṇḍale
kṛtasamyamās tridaśanātha yoginaḥ |
bhuvanādiddhāmasu bhavanty avipluta -
pratibhātacitrabhavadātmasamvidah || 29 ||

Utpala: [6r4] tapanā || he deveśa **yoginaḥ tapanādike** sūryasomādau
nānāvidhe **lakṣyamaṇḍale** dhyeyavṛnde **kṛtasamyamāḥ** dhyānādinā tadekā-
3 grāḥ santo **bhuvanādiddhāmasu** jagattārāvyūhādiṣu sthāneṣu **aviplutā** sthirā
pratibhātā lokottarā tvatsvarūpā **saṃvit** jñānam yeṣāṃ tathāvidhā **bhavanti**.
tad uktam: “bhuvanajñānam sūryasamyamāt. candre tārāvyūhajñānam.” ityādi ||

vyatipetuṣāṃ trayam asaṃvidādikaṃ
sthitisammukhikṛtanirodhavartmanām |

Utpala 28.5 dṛṣṭānuśravikaviṣayavitr̥ṣṇasya vaśīkārasamjñā vairāgyam | tatparam pu-
ruṣakhyāter guṇavaitr̥ṣṇyam || YS 1.15–16.

Utpala 29.5 bhuvanajñānam sūryasamyamāt. candre tārāvyūhajñānam. | YS 3.26–27.

27c abhigamya] Σ; adhigamya J. **27d** bhajatetamām] $E_{DP}JD_{BD}$; bhajate bhramam
 $E_{DR}D_{ADPF}$; bhajate na mām $\acute{S}_C SN757D_C$; bhajate rumām D_E . **28a** °rūpaviparītatāvaśāt]
J; °rūpaviparītabhāvaśāt $E_{DR}\acute{S}_C SN757D_{BCDE}$; °saṃbhavavido viparyayāt $E_{DP}D_{ADPF}$. **28b**
prakṛtau] Σ; prakṛto J. **28b** °bhāvanam] Σ; °bhāvanām SN757 **28c** nirūṇaddhi] J,
cf. YSBh 1.2; virūṇaddhi $E_{DR}\acute{S}_C SN757D_{BCD}$; na ruṇaddhi $E_{DP}D_{ADPEF}$. **29d** °pratibhāta°]
Σ; °pratibhāti° J. **29d** °saṃvidah] $E_{DR}\acute{S}_C D_{ABCDEF}$; °saṃvidāḥ SN757 **30a** °adikam]
 $\acute{S}_C SN757JD_{BCDEF}$; °ātmakam $E_{DR}D_A$.

Utpala 28.1 saṃyamino] Conj., cf. 28d; mino D_A . **Utpala 28.2** °darśana°] em.; °darśa°
 D_A . **Utpala 28.2** anyā] em.; anyāḥ D_A . **Utpala 28.3** nirūṇaddhi] em.; na ruṇ-
addhi D_A . **Utpala 28.4** akimcitkareti] Conj. S. N. Mishra; akimcitkarotīti D_A . **Utpala**
28.5 dṛṣṭānuśravikaviṣayavitr̥ṣṇasya] em.; dṛṣṭānuśravikavitr̥ṣṇasya D_A .

bhava yoginām udayate tavecchayā
na hi koṭibhūmidhiṣaṇā na saptadhā || 30 ||

Utpala: [6r2b] vyati || he **bhava!** **yoginām asaṃvidādikaṃ trayam** a-
jñānāvairāgyānaiśvaryākhyam **vyatīkrāntavatām sthityā** cittaikāgryeṇa **sammu-**
3 **khīkṛto nirodhasya** bāhyaviṣayavyāvṛttendriyatārūpasya yogasya mārgo yaiḥ
tathāvidhānām tvadanugrahāt **koṭibhūtaḍhiṣaṇā** prāntabhūtaprajñā **na na u-**
dayate udayata eva. tad uktaṃ: “tasya saptavidhā prāntabhūmiprajñā” iti. a-
6 trāpi saptaprakāratvaṃ bhāṣyakṛtoktaṃ: “parijñātaṃ heyam nāsyā punaḥ pari-
jñeyam asti. kṣiṇā heyahetavo na punar eṣāṃ kṣetavyam asti. sāksāt kṛtaṃ niro-
dhasamādhinā hānam. bhāvito vivekakhyātīrūpo hānopāya ity eṣā catuṣṭayī kā-
9 ryavimuktiḥ prajñā. cittavimuktis tu trayī.” ityādi ||

manaso nirargalapariplavātmano
nirupaplavasthitinibandhanā nr̥ṇām |
rasanādiddhāmasu rasādigocarā
bhavadātmikās tridaśanātha saṃvidah || 31 ||

Utpala: [6v5] mana || he **tridaśanātha nirargalaṃ** kṛtvā calātmano 'pi **ma-**
naso nirupaplavāyāḥ sthiter nibandhanabhūtā yogipurūṣaṇām **rasanādiddhā-**
3 **masu** jihvānāsikādisthāneṣu sugandhādiviṣayās tvadātmikās **saṃvido** bhavanti.
tad uktaṃ: “viṣayavatī vā pravṛttir utpannā sthitinibandhinī” iti. bhāṣyakṛtāpy
uktaṃ: “nāsikāgre dhārayato yā gandhasaṃvit sā gandhapravṛttiḥ | jihvāgre ra-

Utpala 30.5 tasya saptavidhā prāntabhūmiprajñā] YS 2.27.

Utpala 30.6 parijñātaṃ heyam nāsyā punaḥ parijñeyam asti. kṣiṇā heyahetavo na punar eṣāṃ
kṣetavyam asti. sāksāt kṛtaṃ nirodhasamādhinā hānam. bhāvito vivekakhyātīrūpo hānopāya
ity eṣā catuṣṭayī kāryavimuktiḥ prajñā. cittavimuktis tu trayī.] YSBh 2.27.

Utpala 31.4 viṣayavatī vā pravṛttir utpannā sthitinibandhinī] YS 1.35.

Utpala 31.5 nāsikāgre dhārayato yā gandhasaṃvit sā gandhapravṛttiḥ | jihvāgre rasasaṃvid]
YSBh 1.35.

30d °bhūmi°] Σ; °bhūta° cf. Utpala. **31a** °pariplavātmano] E_{DR}Ś_CJD_{ABDF}; °pariplutāt-
mano D_E; °paripluvātmano D_C. **31b** nirupaplava°] Σ; niruplava° E_R. **31b** °nibandhanā]
Σ; °nibandhanam J.

Utpala 30.1 he] em.; ha he D_A. **Utpala 30.3** mārgo] em.; mārgā D_A. **Utpala**
30.4 koṭibhūta°] D_A; koṭibhūmi° em.? **Utpala 30.4** prāntabhūtaprajñā] D_A; prāntab-
hūmiprajñā em.? **Utpala 30.4** udayate] D_{Apc}; udyadayate D_{Aac}. **Utpala 30.5** udayata]
em.; udyatā D_A **Utpala 30.6** nāsyā] em.; nāpya D_A. **Utpala 30.8** °samādhinā hānam]
em.; °samādhir āhāre D_A. **Utpala 30.8** bhāvito] em.; bhāvita D_A. **Utpala 30.8** hānopāya]
em.; nānopāya D_A. **Utpala 31.4** sthitinibandhinī] em., cf. YS 1.35 [Accepted reading of
(Maas 2006, 57), *sthitinibandhanī* is also a well attested reading, but *sthitinibandhanā*, as in the
verse, is not recorded.]; sthitibandhanī D_A. **Utpala 31.5** rasasaṃvid] em.; rasasaṃvid D_A.

6 sasamvid” ityādi ||

kaladhautalakṣaṇa iti pratītimān
 puruṣas tvam ānakhaśikhaṃ suvarṇakaḥ |
 kathitaḥ kilaupaniṣadaś ca pañcadhā
 sukhavedanādimayatām upeyivān || 32 ||

Utpala: [6v2b] kala || **tvam aupaniṣadaiḥ** vedāntavādibhiḥ evaṃvidhaḥ **pu-**
ruṣa uktaḥ: **kaladhautalakṣaṇaḥ** suvarṇavarṇaḥ, ata eva **ānakhaśikhaṃ** śo-
 3 bhanavarṇa **iti pratītaḥ**. yad āhuḥ: “mahatas tamasah pāre puruṣam jvalana-
 prabham” iti. **pañcadhā** ātmaprāṇamanovijñānānānamayatvena, tathā †sukha-
 duḥkhajijñāsā tapasā pratibhāsaḥ avadhāraṇam anyāsaḥ nirbhāsaḥ samnyāsa iti
 6 pūrvavedanāmayatvaṃ ceti† ||

sphuṭaḥimkriyādinidhanāvasānatā -
 pratipannapañcavidhabhaktisauṣṭhavam |
 druhiṇena sāma bahuvartma gāyatā
 jagati tvam eva guṇagaura gīyase || 33 ||

Utpala: [7r3] sphuṭa || he **guṇagaura** brahmaṇā **bahuvartma sāma gā-**
yatā tvam eva gīyase, paramātmasvarūpatvāt. **sphuṭam** kṛtvā **imkriyāditayā**
 3 **imkārāditvena nidhanāntatayā** ca śritam **pañcavidhayā bhaktyā sauṣṭhavam**
 yatra. tad uktaḥ: “āvāhalakṣmā imkāraḥ prastāvaḥ pratihāraḥ | udgītho ni-
 dhanaś ceti pañcoktāḥ sāmagīyayaḥ ||” iti. kecin nidhanaśabdasya madhyārthābhi-
 6 dhāyitvād ādimadhyānteṣu imkriyety āhuḥ ||

Utpala 32.3 mahatas tamasah pāre puruṣam jvalanaprabham] MaBhā 12,047.025a, the reading of the critical edition is *jvalanadyutim*.

Utpala 33.4 āvāhalakṣmā imkāraḥ prastāvaḥ pratihāraḥ | udgītho nidhanaś ceti pañcoktāḥ sāmagīyayaḥ ||] Unidentified.

32b ānakhaśikhaṃ] Σ ; anakhaśikhaṃ $D_{A^{cc}}$. **32b** suvarṇakaḥ] $E_{DR}\acute{S}CD_{AB^{pc}CDEF}$; suparṇakaḥ J; svavarṇakaḥ $D_{B^{cc}}$. **32c** kilaupaniṣadaś] Σ ; kilopaniṣadaś J. **32d** sukhavedanādimayatām] Σ ; sukhavedanāmayatām D_E . **32d** upeyivān] $E_{D^F}JD_A$; upeyitaḥ $E_{DR}\acute{S}CD_{BCDEF}$. **33a** °imkriyādi°] $E_{DR}JD_{AD^F EF}$; °hiṣkriyādi° E_{D^F} ; °hiśkriyādi° $D_{BCD}\acute{S}C$. **33a** °nidhanāvasānatā] Σ ; °nidhanavasānatā J. **33b** °sauṣṭhavam] $E_{DR}JD_F$; °sauṣṭavam D_{ABCDE} .

Utpala 33.2 imkriyāditayā] **em.**; hiṅkriyāditā D_A . **Utpala 33.3** sauṣṭhavam] **em.**; sauṣṭavam D_A . **Utpala 33.5** madhyārthābhidhāyitvād] **em.**; madhyārthābhidhāyitvam D_A .

sthitim iyivatsu niyataśrutikrama -
 svaramaṇḍalānugamasusthitāṃ dhruvāṃ |
 aparāntakādiṣu vibhaktavastuṣu
 dhvanasi tvam eva daśaśabdalakṣaṇaḥ || 34 ||

Utpala: [7r7] sthiti || **tvam eva aparāntakādiṣu** saptasu gītakeṣu **dhva-**
nasi, “**aparāntakam** ullopyaṃ prakarīm madrakam tathā | auveṇakam sarobi-
 3 ndum uttaraṃ gītakāni ca ||” iti. **daśa śabdalakṣaṇāni** yasya saḥ, tad uktaṃ:
 “grahāṃsau tāramandrau ca nyāso ’panyāsa eva ca | alpatā ca bahutvaṃ ca
 6 eva sthirāṃ **sthitim** prāpteṣu, **niyataḥ śrutīnām** dvāvīmśatisamkhyānām ka-
 lādīnām svarārambhakāvāntarabhedānām **kramo** yatra tathāvidhasya **svarama-**
ṇḍalasyānugamena ṣaḍjādisaptasvarānusyūtatayā **susthitām** ||

sakalādhikāravinivṛttihetutām
 gatavanti vānmayaparānmukhasthitih |
 hara madrakāṇi gahanāni gāyati
 prakṛtiṃ bubhutsur aṇur eṣa tāvakīm || 35 ||

Utpala: [7v2] saka || he **hara, eṣo ’ṇur**, ātmā, gūḍhārthāni **madrakāṇi gā-**
yati tvat**prakṛtiṃ** jijñāsuḥ san, “gītajño yadi yogena nāpnuyāt paramaṃ padaṃ |
 3 rudrasyānucaro bhūtvā tenaiva saha modate ||” iti, †. . . vikāre ca **parānmukha-**
sthitih jñānaśabdaḥ brahmatvāt.† tad uktaṃ: “śabdabrahmaṇi niṣṇātaḥ paraṃ

Utpala 34.2 aparāntakam ullopyaṃ prakarīm madrakam tathā | auveṇakam sarobindum ut-
 taram gītakāni ca ||] Yājñavalkyasmṛti 3.113.

Utpala 34.4 grahāṃsau tāramandrau ca nyāso ’panyāsa eva ca | alpatā ca bahutvaṃ ca ṣaḍavau-
 ḍuvite tathā ||] Nāṭyaśāstra 28.66.

Utpala 35.2 gītajño yadi yogena nāpnuyāt paramaṃ padaṃ | rudrasyānucaro bhūtvā tenaiva
 saha modate ||] Yājñavalkyasmṛti 3.116.

Utpala 35.4 śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati] Brahmabindūpaniṣad 17cd.

34a iyivatsu] Σ; iyivatsa D_A. **34a** °śruti°] Σ; °sruti° D_C. **34b** dhruvāṃ] D_E, cf. Utpala;
 dhruvam E_{DR}Ś_CJD_{ABDF}; bhuvam D_C. **34c** vibhakta°] D_E, cf. Utpala; vivikta° Σ. **34d**
 tvam] Σ; tam D_F. **35a** °vṛtti°] Σ; °vṛtta° D_E. **35c** madrakāṇi] Σ; mudrakāṇi D_C. **35d**
 aṇur] [E_D has an apparently commentarial footnote here: aṇur jīvaḥ.]

Utpala 34.2 aparāntakam ullopyaṃ prakarīm madrakam tathā | auveṇakam sarobindum ut-
 taram gītakāni ca ||] em.; aparāntakam ullopyaṃ prakarī madrakam tathā | .veṇaka..bindam
 uttaram ceti gītakāni D_A. **Utpala 34.3** iti] em.; [] D_A. **Utpala 34.5** ṣaḍavauḍuvite] em.;
 ṣaḍavoḍuvitai D_A. **Utpala 34.8** susthitām] em.; susthitam D_A. **Utpala 35.1** madrakāṇi]
 em.; madrakāni D_A. **Utpala 35.2** yogena] em.; gītena D_A.

brahmādhigacchati” iti. **madrakāṇy** api sakalasāmsārikādhikārebhyo yo nivṛtṭih,
6 tasya hetutām gatāni. “vīṇāvādanatattvajñāḥ śrutijātivīśāradaḥ | tālajñāś cāpra-
yāsena mokṣamārgam niyacchati ||” iti smṛteḥ ||

gatam īśa śāśvatikatṛptihetutām
amṛtaṃ bhavantam iha somapāyinaḥ |
harisaṃstaravratanimittam uttamaṃ
duhate guhānihitam āhitādarāḥ || 36 ||

Utpala: [7v7] gata || he **īśa somapāyinaḥ** yājñikāḥ na vidyate mṛtaṃ ma-
raṇam yasmād **amṛtaṃ** jñānaṃ mokṣam vā **duhate** nityāyās tṛpteḥ kāraṇatām
3 gatam “apāma somam amṛtā abhūma aganma jyotir avidāma devān” iti śruteḥ
yac ca **harisaṃstarākhyasya** yājñikaprasiddhasya **vratasya** hetuḥ. tvām ca **gu-
hānihitam** hṛtkuharasthaṃ guhyam ata evottamaṃ ||

bahubhedasāmkyaguruyogadhāraṇā -
kṣamatānvitasthirasukhāsanasthiteḥ |
bhavati prasannamanasi pravartate
kṛtinaḥ kilāṣṭavidham aiśvaram balam || 37 ||

Utpala: [7v2b] bahu || tvayi **prasannamanasi** praseduṣi sati yoginaḥ **aṣṭa-
vidham** aṇimalaghimamahimaprāptiprākāmyeśitvavaśitvayatrakāmāvasāyitvala-
3 kṣaṇam **aiśvaram balam pravartate**. kecit tu yamaniyamāsanaprāṇāyāmapra-
tyāhāradhāraṇādhyānasamādhībhedād aṣṭavidham balam abhidadhāti. nābhica-

Utpala 35.6 vīṇāvādanatattvajñāḥ śrutijātivīśāradaḥ | tālajñāś cāprayāsena mokṣamārgam niy-
acchati ||] Yājñavalkyasmṛti 3.115.

Utpala 36.3 apāma somam amṛtā abhūma aganma jyotir avidāma devān] Ṛgveda 8.48.3.1

36b iha] J; iva Σ. **36b** somapāyinaḥ] Σ; somapāthitaḥ D_F. **36c** hari°] Ś_CJD_{ACE}; hara°
E_{DR}D_{BDF}. **36c** °saṃstara°] Σ; °saṃstava° J. **36d** āhitādarāḥ] E_{DR}Ś_CJD_{ABDEF}; āhitā-
darāt E_{RC}D_C. **37a** °sāmkyā°] E_{DR}D_{AEF}; °saṃkyā° E_{RC} [Rama’s footnote reads “bahub-
hedasāmkyā for bahubhedasāmkyā”, in the text he has bahubhedasāmkyā though.]Ś_CJD_{BCD}.
37a °guru°] E_{DR}Ś_CJD_{ABDEF}; °gura° E_R. **37b** °sthira°] E_DŚ_CJD_{ABDEF}; °sthiti° E_R.
37b °sthiteḥ] E_RŚ_CJD_{ACEF}, cf. Utpala; °sthite E_DD_{BD}.

Utpala 35.5 °sāmsārikādhikārebhyo] Conj. Isaacson; °sāmsārikādhikāre D_{Apc};
°sāmsārikavikāre D_{Aec}. **Utpala 35.5** yo nivṛtṭih, tasya hetutām gatāni] Conj. Isaac-
son; . . . gatāgatāni D_A. **Utpala 35.6** vīṇāvādanatattvajñāḥ śrutijātivīśāradaḥ | tālajñāś
cāprayāsena mokṣamārgam niyacchati ||] em.; vīṇāvādanatattvajñāḥ śrutijātivīśāradaḥ | tāla
. . . . mārgam nirgacchati D_A. **Utpala 36.2** tṛpteḥ kāraṇatām] em.; tṛptomkāraṇatām
D_A. **Utpala 36.3** avidāma] em.; avitāma D_A. **Utpala 36.4** yac] em.; yaś D_A. **Utpala**
37.2 °prākāmyeśitva°] em.; °prākāmya īśitva° D_A

krāḍibhedena **bahvyo yogadhāraṇāḥ** “deśabandhaś cittasya dhāraṇā” iti e-
 6 vaṃlakṣaṇāḥ tat**kṣamatayā** yuktā **sthīrasukhānām āsanānām padmāsanādīnām**
sthītir yasya. tad uktaṃ: “sthīrasukham āsanam” iti ||

dvidvidhaiś catuṣprakṛtibhiḥ śrutikramād
 upapannasauṣṭhavaguṇā kila svaraiḥ |
 bhavadātmikaiva mahatīm upasthitā
 sphuṭasāmagoṣamadhurā sarasvatī || 38 ||

Utpala: [8r4] dvidvidhaiḥ || tvadātmikaiva sarasvatī mahatīm ekaviṃ-
 śatantrīm śatatantrīm vā yajñādāv **upasthitā** āśritā. **sphuṭena sāmagoṣeṇa**
 3 **madhurā** sāmavedād gītasyotpatteḥ, yad uktaṃ: “jagrāha pāṭhyam ṛgvedāt sā-
 mabhyo gītam eva ca |” iti. **dvidvidhaiḥ** śārīrair vaiṇaiś ca, tathā vādivivādisaṃ-
 vādyanuvāḍibhedāc **catuḥprakṛtibhiḥ**, svaraiḥ ṣaḍjādibhiḥ **śrutīnām** kalādīnām
 6 **krameṇa sasauṣṭhavā** ||

prathitāḥ parāvaradr̥śaḥ purāvidaḥ
 kathayanti viśvanuta neti neti yat |
 sakalair vinākṛtam upādhisādhanaiḥ
 paramaṃ tad eva tava tattvam adbhutam || 39 ||

Utpala: [8r5b] prathi || he jagannuta, **purāvidaḥ** yajñavalkyādyāḥ **parā-**
varadr̥śaḥ atītānāgatadr̥śvāno ’vyaktādiṣu **yat neti neti kathayanti, tad eva**
 3 **tava tattvam**. tad āhuḥ: “ātmā mantavyo jñātavyo nididhyāsītavyaḥ sa eṣa virajā
 vipāpmā neti neti bhāvanayā labhyate” iti. sarvair upādhibhir viśeṣaṇair uparāgair
 vā sādhanaiś ca pramāṇai rahitam, ata evāścaryaṃ ||

Utpala 37.5 deśabandhaś cittasya dhāraṇā] YS 3.1

Utpala 37.7 sthīrasukham āsanam] YS 2.46.

Utpala 38.3 jagrāha pāṭhyam ṛgvedāt sāmabhyo gītam eva ca ||] Nāṭyaśāstra 1.17.

Utpala 39.3 ātmā mantavyo jñātavyo nididhyāsītavyaḥ ...] See footnote to translation.

38b °sauṣṭhava°] $E_{DR}JD_F$; °sauṣṭhava° D_{ABCDE} . **38b** °guṇā] $E_{DR}JD_{D^{pc}E^{ac}F}$; °guṇāḥ
 $\acute{S}CD_{ABCD^{ac}E^{pc}}$ [It looks like in D_E originally a visarga had been written, which was cancelled but
 then rewritten again.] **38c** upasthitā] Σ ; upāsthita J. **38d** sphuṭasāma°] Σ ; sphuṭamāsa°
 D_C . **39a** parāvara°] JD_E , cf. Utpala; parāpara° $E_{DR}\acute{S}CD_{ABCD^F}$. **39a** purāvidaḥ] Σ ;
 puravidaḥ J. **39b** neti neti] $E_{DR}\acute{S}CD_{A^{pc}B^{pc}C^{pc}DEF}$; neti $D_{A^{ac}B^{ac}C^{ac}}$. **39c** upādhi°] Σ ;
 um[or s?]āpi° J.

Utpala 37.6 yuktā] em.; yuktāḥ D_A . **Utpala 38.6** sasauṣṭhavā] em.; sasauṣṭavā D_A .
Utpala 39.1 yajñavalkyādyāḥ] em.; yajñavalkyādyāḥ $D_{A^{ac}}$; yajñavalkādyāḥ $D_{A^{pc}}$. **Utpala**
39.2 tad eva tava tattvam] em.; tad eva tattvam D_A .

avipannavedanavivartam uccakair
 vasudhānilānalajalādikaṃ nṛṇām |
 puruṣam tadātmakam athācacakṣire
 bhagavan bhavantam avadātadarśanāḥ || 40 ||

Utpala: [8r2b] avi || śuddhadarśanā brahmavidaḥ yasya pūrṇasya vedanasya
 samvido **vivartam** asatyāvabhāsarūpaṃ pṛthivyaptejovāyvakāsarūpāṇām upādā-
 3 nakāraṇaṃ **tadātmakam** samvidrūpaṃ **bhavantam** eva **puruṣam** ūcuḥ. tad ā-
 huḥ: “ekam evedaṃ samvidrūpaṃ harṣaviṣādādyanekākāravivartam paśyāmas ta-
 tra yatheṣṭaṃ samjñāḥ kriyantām” iti ||

praṇavādir apyayavirāmatām dadhat
 phaṇinā nirūpitapadārthasaptakah |
 bhagavann adhīta iha yaiḥ kilāgamaḥ
 padam āpnuvanti nanu te 'pi tāvakam || 41 ||

Utpala: praṇa [8v2] || **yaiḥ** pāñcarātro 'py āgamo 'dhītas te 'pi
 tvatsthānam āpnuvanti. **praṇavādiḥ** tathā **apyayavirāmatām** bibhrat, ta-
 3 tra kila pañcāśat prakaraṇāni yeṣāṃ omkāraprakaraṇam ādau apyayapra-
 karaṇaṃ samāptau. **phaṇinā** śeṣeṇa **nirūpitāḥ sapta** bhagavadvidyākarma-
 kālakartavyatetikartavyatāsaṃyamākhyāḥ sapta **padārthā** yatra ||

vrajasīśa pādarahito grahīṛtām
 pratipadyase karavinākṛto 'pi san |

Utpala 40.4 ekam evedaṃ samvidrūpaṃ harṣaviṣādādyanekākāravivartam paśyāmas tatra
 yatheṣṭaṃ samjñāḥ kriyantām] PV 1.25.6–7.

40b °jalādikaṃ nṛṇām] Σ; °jalādikāraṇam D_E. **40d** 40] [Verse missing in Ś_CD_{BC}, in D_D
 only added in the margin.] **41a** apyaya°] Ś_CD_{BCE}, cf. Utpala; apy atha E_{DR}D_{ADF}; avyaya°
 J. **41a** dadhat] Σ; gataḥ D_E. **42a** vrajasīśa.] Σ; vrajasīśa J. **42a** grahīṛtām] Σ; grahīṛtā
 D_C.

Utpala 40.1 yasya] Conj.; yat D_A. **Utpala 40.2 vivartam**] em.; vivatarm D_A. **Ut-
 pala 40.4** harṣaviṣādādyanekākāravivartam] em.; viśadādyanekāravivartam D_A. **Utpala
 41.5** °kartavyatetikartavyatā°] em.; °kartavyatāitikartavyatā° D_A.

avalokayasy anayano 'py akarnaḥ
sakalaṃ śṛṇoṣi na ca vetsi vetsi ca || 42 ||

iti nātha sarvajagatāṃ vilakṣaṇaṃ
vapur adbhutātiśayaśāli bibhratam |
abhipaśyataḥ kila bhavantam avyayaṃ
kuśalasya saṃvid akhilā nivartate || 43 || yugalakam

Utpala: [8v5] vraja || ittham āścaryarūpam **avyayaṃ** cākṣayaṃ **vapuḥ bi-**
bhratam bhavantam paśyato yoginaḥ sakalā **saṃvin nivartate**, iti dvābhyāṃ
3 kriyā, tasya sabījaṃ jñānaṃ nivartate nirbījaṃ utpadyata ity arthaḥ. **pādarahito**
'pi gacchasiyādau virodhaḥ spaṣṭaḥ avirodhas tu bhagavadvaibhavāt. yad āhuḥ:
“apādahasto javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarnaḥ | yo veda sarvaṃ
6 na ca tasya vettā taṃ paśyato jñānanivṛttiṃ āhur” iti ||

śāsiṃmaṇḍalam jalataraṅgasamhati -
pratibimbitaṃ hara jalāśaye yathā |
drumapallavodavasitāntarāśrayas
tapanātapo nipatitaḥ kṣitau yathā || 44 ||

gaganam yathā sthitam ulūkhalādiṣu
sphuṭam eka eva sakalādbhutasthitiḥ |
pratipadyate bahavidhatvam āśraya -
pratisaṃkramād avikṛtas tathā bhavān || 45 || yugalakam

Utpala 43.5 apādahasto javano grahītā paśyaty acakṣuḥ sa śṛṇoty akarnaḥ | yo veda sarvaṃ
na ca tasya vettā taṃ paśyato jñānanivṛttiṃ āhur] Unidentified, see note to translation.

43d nivartate] $E_{D^P} \acute{S}_C JD_{BCDE}$, cf. Utpala; vivartate $E_{DR} D_{AF}$. **43d** yugalakam] $\acute{S}_C D_{ABCD}$; yugmaṃ D_E ; [nothing] JD_F . **44d** tapanātapo] $E_{R_C} \acute{S}_C JD_{ABCDEF}$; tapanātayo E_{DR} . **44d** nipatitaḥ] Σ ; vipatitaḥ D_A . **45a** ulūkhalādiṣu] Σ ; ulūṣalādiṣu D_E . **45b** eka] $\acute{S}_C JD_{BCDE}$; ekam $E_{DR} D_{AD^P F}$. **45b** °sthitiḥ] $E_R \acute{S}_C JD_{BCDE}$; °sthiti $E_D D_{AF}$. **45c** āśraya°] Σ ; āśrayatva° J . **45d** avikṛtas] $\acute{S}_C JD_{BCD}$; adhikṛtas $E_{D^P R_B} D_{AD^P EF}$. **45d** bhavān] Σ ; bhavaṃ J . **45d** yugalakam] $\acute{S}_C D_{BCDE}$; [nothing] JD_{AF} .

Utpala 43.3 nivartate] C_{U^Pc} ; nivṛttate C_{U^ac} . **Utpala 43.4** bhagavadvaibhavāt] em.; bhagavadvaibhavā D_A .

Utpala: [8v2b] śaśi || he **hara bhavān** nirvikāra **eko** 'py anekāśrayapratī-
 samkramavaśād **bahuvīdhatvaṃ pratipadyate** iti dvābhyāṃ kriyā. **udavasi-**
 3 **taṃ** gṛhaṃ ||

harir ekaceṣṭa iti yat tadamśakās
 tricaturbahukriyatayā vyavasthitāḥ |
 sakalātmanas tava mahāvibhūtītāṃ
 dadhato vivarta iha samsthito 'paraḥ || 46 ||

Utpala: [8v1b] hari || **tava mahāvibhūtītāṃ** paramaiśvaryam **dadhataḥ** ata
 eva sarvātmano 'yam **vivartaḥ yat harir ekaceṣṭaḥ tadamśakāḥ** samkarṣa-
 3 ṇapradyumnaniruddhabhedena yathāsamkhyam **tricaturbahukriyatayā vyava-**
sthitā iti tavaivaite vivartaḥ rūpabhedā ity arthaḥ. etad ekaceṣṭatvādi pāñcarā-
 trād anveṣṭavyam ||

api nātha vidhyati maṇim nirīkṣaṇas
 tam anaṅgulir vayati bodhitas tvayā |
 pratimuñcati sma tam akaṃdharo 'pi san
 paripūjayaty arasanas tad adbhutam || 47 ||

Utpala: [9r2] api || **tvayā vibodhitaḥ** san yogī buddhīndriyavyāpāropara-
 mān **nirīkṣaṇo 'pi maṇim** cittaratnaṃ **vidhyati** prāṇāpānābhyāṃ. karmendri-
 3 yavyāpārasūnyatvāc ca **anaṅgulir** api **taṃ vayati** jñānasūtreṇa †dambati†. tathā
 sarvavṛttiyupaśamād agrīvo 'pi **pratimuñcati** dhyeye badhnāti. ajihvo 'pi taṃ pū-
 jayatīty āścaryam. tad uktaṃ: “andho maṇim upāvidhyat tam anaṅgulir āvayat |

Utpala 47.5 andho maṇim upāvidhyat tam anaṅgulir āvayat | tam agrīvaḥ pratyamuñcat tam
 ajihvo 'bhyapūjayat |] Cf. Taittirīya Āraṇyaka 1.11: *andho maṇim avīdat / tam anaṅgulir*
āvayat / agrīvaḥ pratyamuñcat / tam ajihvā asaścata /

46a iti] $E_{DR} \dot{S}_C J D_{BCDE}$; iha $E_{DP} D_{AF}$. **46a** tadamśakās] $E_{DR} \dot{S}_C D_{AB C D F}$; tadamśakaḥ
 J; tadamśakā D_E . **46b** vyavasthitāḥ] Σ ; vyavasthitaḥ J. **46d** iha] $E_{DP} \dot{S}_C J D_{BCD}$; iva
 $E_{DR} D_{AD P EF}$. **46d** samsthito 'paraḥ] Σ ; sasthitaḥ paraḥ J. **47b** anaṅgulir] Σ ; anaṅguli J.
47b vayati] Σ ; yā yati D_C . **47c** akaṃdharo] Σ ; asakaṃdharo J. **47d** paripūjayaty] Σ ;
 Commentarial footnote in E_D : *stautīty arthaḥ*. **47d** arasanas] Σ ; arasatas J.

Utpala 46.1 mahāvibhūtītāṃ] em.; mahābhūtītāṃ D_A . **Utpala 46.2 sarvātmano**] em.;
 sarvātmo D_A . **Utpala 46.3 vyavasthitā**] em.; vyavasthita D_A . **Utpala 46.4 pāñcarātrād**]
 em.; pāñcarātrād D_A . **Utpala 47.2 prāṇāpānābhyāṃ**] em.; prāṇāpānābhyāṃ D_A . **Utpala**
47.4 pratimuñcati] Conj.; pratisamvīti D_A . **Utpala 47.4 badhnāti**] em.; badhnīti D_A . **Ut-**
pala 47.5 āścaryam] D_{APc} ; ācaścaryyam D_{Aac} .

6 tam agrīvaḥ pratyamuñcat tam ajihvo 'bhyapūjayat |" iti ||

bahurūpa eva dadhad ekarūpatām
 sthitidharmatām upagato 'pi gatvaraḥ |
 nabhasi sthito 'py anativṛttabhūmikaḥ
 savidhāspado 'pi bhajase vidūratām || 48 ||

cidacitparo 'py acidacitparo bhavann
 atadābha eva hi tadābhatām dadhat |
 sadasatparo 'py asadasatparasthitir
 bahuvaktrapād avayavair vinākṛtaḥ || 49 ||

śīśiraḥ sahasrakaramaṇḍalodare
 śāśini sthito 'pi dadhad uṣṇasaṃpadam |
 ubhayātmako nirubhayātmako 'thavā
 pratipannabhedagahano 'dbhutāyase || 50 || tilakam

Utpala: [9r6] bahu || **tvam adbhutāyase** iti tribhiḥ kriyā. tathā hi avikāri-
 tvād **ekarūpatām** api **dadhat bahurūpa eva** sarvāsu prakṛtiṣv avasthānāt. sa-
 3 nātanatvāt sthito '**pi gatvaraḥ** yatrakāmāvasāyitvāt. **nabhasi** ḥṛdvyomni **sthito**
 'py **anatikrāntabhūmikaḥ** uttarottaradhārāvasthānasthitatvāt. ḥṛtkoṭarasthita-
 tvāc ca nikaṣastho 'pi **vidūratām bhajase** durjñeyatvāt. [48] **cidacidparaḥ** ceta-
 6 nācetanābhyām ātmanaś ca kleśādyaparāmṛṣṭatvāt anyo 'py **acidacitparaḥ** tayos
 tvadrūpatvāc ca. **atadābho** nīrūpo 'pi **tadābhaḥ** sarvatrāvasthānāt. sphaṭikavat
 tadupādhivaśāt tattadākāradhārīti vā. **sadasatparaḥ** vyaktāvyaktābhyām dṛśyā-

48b sthiti°] JD_E ; sthira° $E_{DR} \dot{S}_C D_{ABCD F}$. **48c** °vṛtta°] Σ ; °vṛtti° J. **49a** acidacitparo] Σ ; acidacitparo D_A . **49b** atadābha] Σ ; adāha J. **49b** tadābhatām] $\dot{S}_C JD_{ABCDEF}$; tadāt-
 matām $E_D R$. **49c** °sthitir] Σ ; °sthiti J. **49d** bahuvaktrapād avayavair] Σ ; bahuvaktrapād
 apayavair \dot{S}_C . **50d** pratipannabhedagahano 'dbhutāyase] JD_E ; gahanas tvam ittham alam
 adbhutāyase $E_{DR} \dot{S}_C D_{ABDF}$; gahanas tvam ittham ālam adbhutāyase D_C . **50d** tilakam]
 $E_D \dot{S}_C D_{BCDE}$; [missing] $E_R JD_{AF}$.

Utpala 47.6 apūjayat] $D_{A^{ac}}$; apūjayad $D_{A^{pc}}$. **Utpala 50.1** bahu ||] em.; bahu || asi [9v] (san
 paripūjayaty arasanas ta) D_A . [Brackets from the MS. Apparently here a fragment of the verse
 was erroneously copied into the commentary, and the error corrected by bracketing it and adding
 a symbol in the margin. However the *asi* on the previous folio, probably a corruption for the
 verse's 'pi, was not taken care of by that correction.] **Utpala 50.4** °krānta°] $D_{A^{pc}}$ (marginal in-
 sertsion), ac illegible. **Utpala 50.4** uttarottaradhārāvasthānasthitatvāt] Conj.; uttarottadhārā-
 vasthānasthitatvāt $D_{A^{pc}}$; uttarottarāvasthānasthitatvāt $D_{A^{ac}}$. **Utpala 50.5** bhajase] em.;
 bhajate D_A . **Utpala 50.6** acidacitparaḥ] em.; acidacitparaḥ D_A .

- 9 dr̥śyābhyām anyo 'py **asadatparas** tvadrūpatvāt. yad uktam: “na sā jīvakalā
 kācit santānadvayavartinī | vyāptrī śivakalā yasyām adhiṣṭhātrī na vidyate” iti.
 nīrūpatvād **avayavaśūnyo** 'pi **bahuvaktrapānidhṛt**. yad āhuḥ: “sahasraśīrṣā pu-
 12 ruṣaḥ sahasrākṣaḥ sahasrapāt |” iti. [49] sūryabimbastho 'pi **śīśiro** nirvānadāyi-
 tvāt. sūryabimbaḥ hi bhittvā yogino yānti. candrastho 'py **uṣṇasampadam da-**
dhat nalinīyādīśoṣakatvāt. kecit tu sūryacandrābimbastho dakṣiṇāvāmapravāha-
 15 sthaḥ prāṇāpānarūpatvāc †coṣṇatvād uṣṇatvam† abhidadhati. tad uktam: “sūrya-
 madhyasthitaś candraś candramadhyagato raviḥ | ubhayor antaram veda sa veda
 paramām gatiḥ |” iti. ata **evobhayātmake** 'gnīṣomātmakatvāt. **nirubhayātma-**
 18 **kaś** ca kaivalyadaśāvasthānāt ata evāśritabhedatvena **gahanaḥ** durjñeyatvāt ||

adhiropitena tathatātmanāpi vā
 prathitena rūpavibhavana kenacit |
 bhagavann aho bata kilāsi durgrahaḥ
 kvacanāpi yan na kṛtinābhyupeyase || 51 ||

- Utpala:** [10r3] adhi || tvam kṛtināpi yat āropitena tathatātmanā vā satya-
 rūpeṇa **kenacid vibhavana nābhyupeyase**, tasmād āścaryam tvam **durgrahaḥ**.
 3 **tathatātmaneti** bauddhasiddhāntaprasiddhatvenoktam bodhivat ||

na gatis tavāsti suranātha nāgatir
 na bahir na cāntar avabhāsase kvacit |

Utpala 50.9 na sā jīvakalā kācit santānadvayavartinī | vyāptrī śivakalā yasyām adhiṣṭhātrī na vidyate] Unidentified, see note to translation.

Utpala 50.11 sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt || ṚV 10.90.1.1

Utpala 50.15 sūryamadhyasthitaś candraś candramadhyagato raviḥ | ubhayor antaram veda sa veda paramām gatiḥ || Unidentified.

51a adhiropitena] Σ ; ādharopitena [unm.] J; aviropitena D_C . **51a** tathatātmanāpi vā] Σ ; tathatātmanādhadā (?) J. **51d** kvacanāpi] Σ ; kvacināpi J. **51d** yan] Σ ; yarn D_D . **51d** kṛtinābhyupeyase] Σ ; kṛtinābhyupeyate D_E . **51d** 51] *pāda* order of $\acute{S}_C J D_{BCDE}$; $E_{DR} D_{AF}$ have the following *pāda* order: c b a d. **52a** nāgatir] $E_{DR} D_{AB^pc} DEF$; nāgatin J; gatir $\acute{S}_C D_{B^ac}$.

Utpala 50.15 coṣṇatvād] em.; coṣṇatvān D_A . **Utpala 50.16** candramadhyagato] D_{A^pc} ; candramadhyaragato D_{A^ac} . **Utpala 51.2** vibhavana] Conj.; vibhave D_A . [Note here the absence of both *prathitena* and particularly *rūpa*, without which *vibhavana* alone appears somewhat odd.] **Utpala 51.3** tathatātmaneti] em.; tathatātmane D_A . **Utpala 51.3** bauddhasiddhāntaprasiddhatvenoktam] D_{A^pc} ; bauddhasiddhāntatvenoktam [*prasiddha* marginal insertion] D_{A^ac} .

dvyavabhāsaśūnyatathatāvalambanaḥ
 pratibhāsi nānanugrḥītacetāsām || 52 ||

Utpala: [10r5] na gati || **tava** sarvagatatvāt **gatir nāsti, nāgatir**, gamanapratibandhaḥ, sarvaśaktimattvād yatrakāmāvasāyitvāc, ca. **na** ca tvam
 3 **bahir avabhāsase 'ntar** vā, sarvagato 'pi bahīrūpeṇāntārūpeṇa vā durgrā-
 hyas tvam ity arthaḥ. ata eva **dvābhyām avabhāsābhyām śūnyaḥ tathataiva**
 tavāvalambanaṃ. apuṇyavatām ca na pratibhāsi ||

avibhāga eva sakalārthasamḥater
 jagati prakāśakatayā vyavasthitaḥ |
 padavākyayos tvam upakārakāritām
 abhidheyavastuni savistare gataḥ || 53 ||

Utpala: [10r3b] avi || **tvam padavākyayor** vācyavastuny **upakārakatvaṃ**
gataḥ, jñānarūpatvāt. **padavākyayor** iti keṣāṃcit padam eva vācakaṃ, keṣāṃcit
 3 tu **vākyam** eveti darśanadvayaṃ prakāṣayitum dvayor uktiḥ. tvam ca sarvātmaka-
 tvād **avibhāgo** 'pi **sakalapadārthajātaprakāśakatvena sthitaḥ**. tad uktaṃ: “e-
 kam eva yad āmnātaṃ bhinnāśaktivyapāśrayāt | aprthaktve 'pi śaktibhyaḥ pṛtha-
 6 ktvene va vartate” ||

parikalpanena dadhad ekarūpatām
 api kartṛkarmakaraṇādivartmanā |

Utpala 53.4 ekam eva yad āmnātaṃ bhinnāśaktivyapāśrayāt | aprthaktve 'pi śaktibhyaḥ pṛthaktvene va vartate] VāP 1.2.

52c dvyavabhāsa°] $E_{DR}JD_{AD^P EF}$; vyavabhāsa° $\acute{S}_C D_{BCD}$. **52c** °śūnyatathatāvalambanaḥ] Σ ; °śūnyam avasāvalambanaḥ J. **52d** pratibhāsi nānanugrḥītacetāsām] Σ ; pratibhāsinām anugrḥītacetāsām J. **53c** padavākyayos] Σ ; padavākyayo D_E . **53c** upakārakāritām] Σ ; upakārakātmatām J. **54a** parikalpanena] J, cf. Utpala; parikalpitena $E_{DR}\acute{S}_C D_{ABCDE}$; karikalpitena D_F .

Utpala 52.1 nāgatir] Conj.; [] D_A . **Utpala 53.1 upakārakatvaṃ**] em.; **upakārakatve** D_A . **Utpala 53.5** yad āmnātaṃ] em.; padāmnātaṃ D_A . **Utpala 53.5** bhinnāśaktivyapāśrayāt] em.; bhinnāṃ śaktivyapāśrayāt D_A . [I have emended this verse to follow the accepted reading of Rau's edition, in which for this lemma the reading of our manuscript is reported as a variant.] **Utpala 53.5** pṛthaktvene va] em.; pṛthaktvenaiva D_A .

tvam anādikālakṛtayā hy avidyayā
bahudhā vibhajya parigr̥hyase janaiḥ || 54 ||

Utpala: [10v1] pari || **tvam** nirvikāratvād **ekarūpo** 'pi sahajāvidyāvaśāt **kartrādikārakamārgaparikalpanena** vibhāgikṛtya **janair bahudhākṛtya gr̥hyase**.
3 tad uktam: “ekasya sarvabījasya yasya ceyam anekadhā | bhokṛḥbhoktavayarūpeṇa bhogarūpeṇa ca sthitiḥ ||” iti ||

sakalārthavigrahatayā vivartate
yad anādimadhyanidhanam kilākṣaram |
prathayanti tat tava jagannibandhanam
śiva śabdatattvam avinaśvaram vapuḥ || 55 ||

Utpala: [10r3] sakala || he **śiva, yat sakalārthaśarīratvena vivartate akṣaram** ca nityam ata evādimadhyāntarahitam **jagatām** ca **nibandhanabhūtam**
3 **śabdatattvam tat tava vapuḥ** kathayanti śābdikāḥ. tad uktam: “anādinidhanam brahma śabdatattvam yad akṣaram | vivartate 'rthabhāvena prakriyā jagato yataḥ ||” iti ||

asamāptaviplavavikalpagocarau
vyavahārapaddhatiparasparāśrayau |
parataḥ sthitāt tvad avadher avāpnuto
vinivṛttim īśa jagato 'sya dhīdhvanī || 56 ||

Utpala: [10v6] asamā || evaṃvidhāv api **dhīdhvanī** buddhiśabdau **tvat** tva-
tto **vinivṛttim avāpnutaḥ**, na buddhyā grāhyas tvam nāpi śabdena vācyas tvam
3 ity arthaḥ, ata evāvadheḥ **parataḥ sthitāt** sarvavyatikrāntāt, tau cāsyā **jagato vyavahārāśrayabhūtāv** api, yāvān hi vyavahāraḥ sa buddhyanuviddhena śabdena kriyate. yad āhuḥ: “na so 'sti pratyayo loke yaḥ śabdānugamād ṛte” iti.

Utpala 54.3 ekasya sarvabījasya yasya ceyam anekadhā | bhokṛḥbhoktavayarūpeṇa bhogarūpeṇa ca sthitiḥ ||] VāP 1.4

Utpala 55.3 anādinidhanam brahma śabdatattvam yad akṣaram | vivartate 'rthabhāvena prakriyā jagato yataḥ ||] VāP 1.1.

Utpala 56.5 na so 'sti pratyayo loke yaḥ śabdānugamād ṛte] VāP 1.131ab.

54c anādikāla] Σ; inādikāla D_B. **54d** vibhajya] Σ; vibharjya D_B. **54d** parigr̥hyase] E_{DR}Ś_CJD_{ADEF}; parigr̥hyāse D_{BC}. **55c** prathayanti] Σ; kathayanti D_E, cf. Utpala **55c** tat] Σ; yat J. **56c** sthitāt tvad avadher avāpnuto] Ś_CJD_{BCDE}; sthitatvam avadher avāpnuto E_{DR}; sthitatvadavadher avāpnuto E_{RD}; sthitatvam avadhes tvadāpnuto D_{ADPF}. **56d** īśa] Σ; īśa J.

Utpala 55.4 jagato] em.; jagatām D_A. **Utpala 56.3** sarvavyatikrāntāt] Conj. Klebanov; savyatikrāntāt D_A.

- 6 **asamāptaviplavāḥ** asatyabhūtatvād **vikalpā** eva **gocarāḥ** yayoh. tad uktam:
“vikalpayonayaḥ śabdā vikalpāḥ śabdayonayaḥ” iti ||

jagato 'valambitaparāvarobhaya -
vyativṛttarūpagahano 'visamsthulām |
visabhāgatām upaniṣatparāśritaḥ
pratibhāsate bhava bhavān na kasyacit || 57 ||

- Utpala:** [11r1] jaga || he **bhava**, **upaniṣatpara** rahasyaniṣṭha, **bhavān parā-**
varād ṛṣyāḍṛṣyarūpād **ubhaya**smād **vyativṛttam** anyad **rūpam** āśritaḥ yena,
3 ata eva durjñeyaḥ, **avisamsthulām** sthirām **vigatasabhāgatām** niravayavatvam
āśritaḥ san **jagan**madhye **na kasyacit pratibhāsate** ||

vyatiriktavṛttir aguṇo guṇasthitiḥ
suranātha tatprakṛtitām ca samśritaḥ |
sphuṭam adhvanaḥ ṣaḍavadhisthiter bhavān
visabhāgatām atha sabhāgatām gataḥ || 58 ||

- Utpala:** [11r3] vyati || **bhavān ṣaḍavadhisthiter adhvanaḥ visabhāga-**
tām niravayavatvam sarvagatatvāc ca **sabhāgatām gataḥ. ṣaḍavadhir** **adhvā**
3 **yathoktam:** “tattvapadamantvarāṇā bhuvanāni kalāḥ ṣaḍ adhvānaḥ” iti. **vyati-**
riktā sarvātītā **vṛttir** yasya saḥ. athavā “ṣaṭ ava adhaḥ dhatte adhvano 'tikrā-
ntavṛtṭiḥ” iti yojyam. **aguṇaḥ** sattvarajastamorahitaḥ. **guṇānām** ca jñānādīnām
6 **sattvādīnām** vā prakṛtirūpatvāt sa eva **sthitīḥ**, ata eva teṣām adhvaguṇādīnām
prakṛtitvam prāptas tadrūpatvāt teṣām. virodhaḥ spaṣṭaḥ ||

api buddhigocaram atītya samsthitaḥ
praṇavāravāntaviniviṣṭadrṣṭibhiḥ |

Utpala 56.7 vikalpayonayaḥ śabdā vikalpāḥ śabdayonayaḥ] Ascribed to Dignāga, see p. 147,
n. 130

57a 'valambita°] Σ; 'vilambita° E_R. **57b** °vyativṛtta°] Σ; °vyativyatti° D_A. **57b**
°gahano] Σ; °gahanā D_F. **57c** °parāśritaḥ] E_{DR}JD_{ABCDE}Ś_C; °parāśritā E_{RC}D_F; °parāśritām
D_{DP}. **57d** pratibhāsate] Σ; pratibhāsate J. **57d** bhavān] E_{DR}D_{ABCDE}Ś_C; bhayān
E_{RBC}JD_{DPF}. **58b** samśritaḥ] Σ; samśritaḥ J. **58d** sabhāgatām] Σ; samāgatām E_{RBC}.
59a samsthitaḥ] Σ; samśritaḥ D_{AF}. **59b** praṇavāravāntaviniviṣṭadrṣṭibhiḥ] Ś_CD_{BDE}
cf. Utpala; praṇavāravāntarāniviṣṭadrṣṭibhiḥ E_{DR}D_{AF}; praṇavāt tavāntaviniviṣṭadrṣṭibhiḥ J;
praṇavāravānteviniviṣṭadrṣṭibhiḥ D_C.

Utpala 57.1 °niṣṭha] em.; °niṣṭa D_A. **Utpala 57.1 parāvarād]** Conj. Isaacson; parāvaro
D_A. **Utpala 58.2 sabhāgatām gataḥ]** em.; sa | bhām gataḥ D_A

kimapi pratīpitaviparyayagrahair
anupādhirūpakaraṇo nirūpyase || 59 ||

Utpala: [11r3b] api || tvaṃ **buddhiviṣayād** apy **atītaḥ anupādhikaraṇas** ca nirviśeṣaṇaḥ, ata eva **kimapi** śabdena vaktum aśakyaḥ, apāstava**viparyayagrahaiḥ**
3 satyajñānibhir oṃkāre **ravānte** ca **viniviṣṭadrṣṭibhiḥ** drśyase, īśvaratvāt. pra-
ṇavāntaḥ pañcalakṣaṇoṃkārapakṣe bindvākhyāḥ, ekādaśavidhoṃkāravādipakṣe tu
unmanyantaḥ. tad uktam: “unmanyante paraḥ śivaḥ” iti ||

dadhato vīlaṅghitaturīyavṛttitām
kṛtajīvajīvananirāmayasthiteḥ |
bhavato 'pavargadam anāhatātmanah
padam āpnuvanti kṛtinaḥ suṣumṇayā || 60 ||

Utpala: [11v1] dadha || **vīlaṅghitaturīyavṛttitām dadhataḥ** turyātīta-
sya, **jīvānām** ca **jīvanena kṛtanirāmayasthiter bhavataḥ** mokṣapradam **pa-**
3 **dam suṣumṇayā** madhyamanāḍyā yoginaḥ **prāpnuvanti**. tvatsāyojyaṃ yāntīty
arthah ||

vyavadhūtakalpanagabhīramūrtitām
dadhataṃ durantam anapāyam adbhutam |
pratibhidya maṇḍalacatuṣṭayam javāt
kṛtino bhavantam aviśann anāvṛtim || 61 ||

Utpala: [11v2] vyava || nirvikalpajñānarūpā **gaṃbhīrā mūrtir** yasya tadbhā-
vaṃ bibhratam, ata eva **durantam** apāram, **anapāyam** cākṣayam āvaraṇaśū-
3 nyaṃ ca **bhavantam** hr̥tkaṇṭhatālubhrūmadhyalakṣaṇam **maṇḍalacatuṣṭayam**
bhittvā praviṣṭāḥ, bindubhedena tvatsāyojyaṃ gatā ity arthaḥ ||

bhavadīritena manasābhihanyate
suranātha vighrahaśikhī śikhākulaḥ |

Utpala 59.5 unmanyante paraḥ śivaḥ] See footnote 136 on p. 148.

59c kimapi] Σ; kim iti J. **60a** °vṛtti°] Σ; °trpti° D_B. **60b** kṛtajīvajīvana°] Σ; kṛtajīvajīva°
D_A. **60b** °sthiteḥ] Σ; °sthitih D_E. **61c** javāt] Σ; yavāt J. **61d** aviśann] Σ; avisann J.
61d anāvṛtim] E_{R_B}J D_{AD^PEF}; anāvṛtam E_{DR}Ś_CD_{BCD}.

Utpala 59.3 oṃkāre] em.; āṅkāre D_A **Utpala 61.2 anapāyam]** Conj.; anāmayam D_A.

sa samīram īrayati pañcalakṣaṇam
sthitihetum īśa vapuṣaḥ śarīriṇām || 62 ||

Utpala: [11v4] bhavadī || **bhavatā** ātmarūpeṇa yat **preritaṃ manas** tena śarīrāgnir **āhanyate so** 'pi prāṇāpānasamānodānavyānākhyam **pañcalakṣaṇam**
3 dehinām **sthitihetuṃ** vāyum **īrayati**. tad uktam: “ātmā buddhyā samarthyārthān mano yunkte vivakṣayā | manaḥ kāyāgnim āhanti sa prerayati mārutam” iti ||

adhiruhya niṣpratighacittasārathim
daśabhedabāhyakaraṇāśrayam ratham |
viṣayeṣu nīlagala bambhramīty aṇur
bhavadicchayā ca vinivartate punaḥ || 63 ||

Utpala: [11v6] adhi || he **nīlakaṇṭha niṣpratibandham** **cittam** eva **sārathir** yatra, buddhikarmendriya**bheda**c ca **daśa bāhyāni karaṇāny** evāśrayās turagā
3 yatra, tathāvidham **ratham** āruhya **aṇur** ātmā **viṣayeṣu** śabdādiṣu carati. **puri** śarīre. atha ca yathā kvacit pradeṣeṣu tvadicchayaivātyartham carati tathaiva ca **nivartate** ||

sakalādhidaivatagaṇasya tasthuṣaḥ
śravaṇādīdhāmasu guruḥ śarīriṇām |
hr̥dayāmbare niravalambanasthitih
kṛtibhis tvam eva bhagavann upāsyase || 64 ||

Utpala: [11v1b] saka || dehinām śrotrādiṣṭhāneṣu sthitasya **sakalasya** bāhvā-
der **adhiṣṭhātrgaṇasya** tvam eva **guruḥ** tvadāyattatvāt tasya, hr̥dvyomni ca yo-
3 gibhir **niravalambanasthitir** asaṃprajñātasamādhigrāhyas **tvam evopāsyase** ||

Utpala 62.3 ātmā buddhyā samarthyārthān mano yunkte vivakṣayā | manaḥ kāyāgnim āhanti sa prerayati mārutam] VāP 1.119.

63a °sārathim] Σ; °sārathir J, cf. Utpala **63b** °bhedaabāhya°] $E_{DR} \dot{S}_C D_{BCD}$; °bāhyabheda° JD_{AEF} . **63d** ca vinivartate] $E_{DR} JD_{BD}$; [ca missing] vinivartate $\dot{S}_C D_{AC}$; puri nivartate D_E , cf. Utpala; parinivartate D_F . **64d** 64] [D_B is inserting verse 66 between pādas c and d]

Utpala 62.2 śarīrāgnir āhanyate] em.; śarīrāgninā hanyate D_A . **Utpala 62.2** prāṇāpānasamānodānavyānākhyam] em.; prāṇāpānasamānodānavyānākhyam D_A .

nicite rajaḥprabhṛtibhir ghaṭāntare
 salilāni yogam upayānti no yathā |
 aṇumaṇḍalāni bhagavaṃs tavecchayā
 nirupaplavasya bhavataḥ sukhādibhiḥ || 65 ||

Utpala: [12r2] nici || **yathā ghaṭākāśe rajaḥprabhṛtibhir** vyāpte sarvāṇi
 aṇūnām paramāṇūnām **maṇḍalāṇi yogam** na **yānti** tathā tvadicchayā **aṇu-**
 3 **maṇḍalāni** pudgalagaṇāḥ **sukhādibhiḥ** saṃśleṣaṃ na **yānti**, prakṛtir hi sukha-
 duḥkhai rajastamobhir yujyate. ātmā tu bhavadicchayā nety arthaḥ ||

hṛdayāravindadalakoṭarodara -
 sphuṭajṛmbhamāṇaparivartavibhramaḥ |
 jagato gataḥ pratatam antarātmātām
 kuruṣe gatīs tvam ayanadvayāśrayāḥ || 66 ||

Utpala: [12r4] hṛda || **tvam hṛtpadme** lakṣyamāṇaparivartavibhramaḥ
 sphuradrūpatayā dr̥ṣyo, **jagataś cāntarātmātām gataḥ, pratatam** avicchi-
 3 nnam kṛtvā, **ayanadvayāśrayāḥ** dakṣiṇāyanottarāyaṇasaṃśrayāḥ vāmadakṣiṇa-
 sthedāpiṅgalākhyānāḍisaṃśrayā vā **gatīḥ** karoṣi ||

śriyam ṛṇmaye dadhati sāmādīdhitau
 taraṇes trayīmayanirāmayātmanah |
 pratibhāsabhedagahano 'vabhāsase
 tvam aṇur yajūṃṣi puruṣo 'tra maṇḍale || 67 ||

Utpala: [12r6] śriya || **trayīmayah** ṛgyajuḥsāmarūpo **nirāmayaś cātmā** ya-
 sya tathāvidhasya raveḥ **ṛṇmaye śriyam dadhati sāmāny** eva **dīdhitayo** yatra
 3 tathāvidhe **maṇḍale** nānāvidhaiḥ **pratibhāsabhedaiḥ** durjñeyah **aṇuḥ** sūkṣmah
puruṣah yajūṃṣi avabhāsase. yajūrūpas tvam tatrety arthaḥ. uktaṃ ca:
 “etad yan maṇḍalaṃ khe tapati dinaḥkṛtas tā ṛco 'rcīṃṣi yāni

Utpala 67.5 etad yan maṇḍalaṃ khe tapati dinaḥkṛtas tā ṛco 'rcīṃṣi yāni
 dyotante tāni sāmāny ayam api puruṣo maṇḍale 'ṇur yajūṃṣi || SūŚ 89ab

65a ghaṭāntare] $E_{DR}\dot{S}_CD_{ABCD}F$; ghaṭāmbare J_{DE} , cf. Utpala ghaṭākāśe. **65b** salilāni]
 $E_{DR}J_{DA}F$; sakalāni \dot{S}_CD_{BCDE} , cf. Utpala sarvāṇi **65c** aṇu°] Σ ; anu° D_{BD} . **66c** gataḥ]
 $E_{DR}\dot{S}_CD_{BCDE}$; gata D_{AF} . **66c** pratatam] Σ ; prataram J. **66d** kuruṣe] Σ ; kurute D_E .
66d ayanadvayāśrayāḥ] Σ ; anayanadvayāśrayāḥ D_C . **67a** śriyam] Σ ; syayam [?] J **67a**
 ṛṇmaye] $E_{DR}\dot{S}_CD_{ACDEF}$ ṛṇmaye $E_{RC}D_{Bpc}$; anmaye [?] J; ṛṇmaye D_{Bpc} . **67a** sāmādīdhitau]
 Σ ; sāmādīdhitō J. **67b** trayīmaya°] Σ ; trayīmāya° [possibly long ā cancelled though] J. **67c**
 'vabhāsase] Σ ; vibhāsase D_E .

Utpala 67.2 dīdhitayo] em.; dīdhatayo D_A . **Utpala 67.4** yajūṃṣi] em.; yajūṣi D_A .

6 dyotante tāni sāmāny ayam api puruṣo maṇḍale 'ṇur yajūṃṣi |" iti ||

sphuṭam eka eva bahudhākhyatām gato
 harimūrtināśritapṛthagvidhakriyaḥ |
 jagatīm dinartvayanahāyanādikaṃ
 vidadhat tvam eva vitapasy abhīsumān || 68 ||

Utpala: [12v1] sphuṭa || **tvam eva dināni ṛtūn** dakṣiṇottarāyaṇe samvatsarādikaṃ ca kurvan sūryaḥ san **jagatīm vitapasi. eko** 'pi dvādaśabhir bhedair
 3 **vividhākhyatām** prāpto viṣṇumūrtiś ca. yad āhuḥ: “dhātāryamā mitro varuṇo 'mśumān bhaga indro vivasvān pūṣā tvaṣṭā savitā viṣṇur ity asya bhedaḥ” iti ||

sakalāṇutattvavapuṣām paraspara -
 pratibandhinī tanubhṛtām tridaṇḍavat |
 upalabhyate tridaśanātha yogato
 nirupaplavā bhavadupādrikā sthitiḥ || 69 ||

Utpala: [12v3] saka || he deveśa, śarīriṇām ca **bhavadupādrikā** tvadvīṣe-
 ṣaṇāta evānupaplavā **sthitiḥ yogataś** cittavṛttinirodhād **upalabhyate** nānya-
 3 thety arthaḥ. **sakalāḥ aṇavaḥ** pudgalāḥ **tattvāni** ca prakṛtyādīny eva **vapūṃṣi**
 yeṣām tadārabdhavāt ity arthaḥ; ata eva sā sthitis **tridaṇḍavat paraspara-**
pratibandhinī: tridaṇḍam yathāikatamaṇḍābhāvāt sthitiṃ na labhate, tathā
 6 kevalair aṇubhis tattvair vā na sthitiḥ ity arthaḥ ||

praṇiṣatām anujighṛkṣayākṛtīr
 jagataḥ parasparavivādaviplutāḥ |

Utpala 68.3 dhātāryamā mitro varuṇo 'mśumān bhaga indro vivasvān pūṣā tvaṣṭā savitā viṣṇur ity asya bhedaḥ] Unidentified.

68a bahudhākhyatām] J; vividhākhyatām Σ. **68a** gato] J; dadhad $E_{DR}\dot{S}_C D_{ABCD F}$; dadhat D_E . **68b** harimūrtināśritapṛthagvidhakriyaḥ] J; dharimūrtir āśritapṛthagvidhakriyaḥ $E_{DR}\dot{S}_C D_{ABCD F}$; harimūrtir āśritapṛthagvidhaśriyaḥ D_E . **68d** abhīsumān] Σ; abhīsumān J. **69a** sakalāṇutattvavapuṣām] Σ; sakalāṇusattvavapuṣām conj, cf. n. 160, p. 151. **69a** paraspara°] Σ; parasparam J. **69b** °pratibandhinī] $\dot{S}_C J D_{BCDE}$ cf. Utpala; °pratibandhanī D_{AF} ; °pratibandhinīm E_{DR} . **69b** tanubhṛtām] Σ; tanuvatām J. **69b** tridaṇḍavat] Σ; tridaṇḍavan J.

Utpala 67.6 puruṣo] em., cf. SūŚ; ca tathā D_A . **Utpala 69.2** evānupaplavā] Conj.; evopaplavaṃ D_A . **Utpala 69.4** parasparapratibandhinī] em.; parasya pratibandhinī D_A .

dhīṣaṇādayaḥ kila manaḥ purāvidāṃ
bhavadātmikā viviśur īśa devatāḥ || 70 ||

Utpala: [12v6] praṇi || he **īśa** prajāpatīnāṃ sarveṣāṃ **jagadanugrahecchayā**
ākṛtīḥ prāṇīsarīrāṇi nirmātum icchatāṃ tvadātmakā **dhīṣaṇādayo** devatā
3 **mano viviśuḥ**. tvanmayabuddhyādipreritās te sarvaṃ kurvanti na svaśaktyety
arthaḥ. **ākṛtīr** anyonyavivādena **viplutāḥ**. anyaḥ kālakāraṇatvena tā icchati a-
nyaś cānyatheti ||

praviveśa yā kṣapitamohaviplavā
viviśuś ca yāṃ sakalavedyavedikāḥ |
apavargamārganibiḍārgalacchidā
tava vidyayaiti śivatām aṇus tayā || 71 ||

Utpala: [12v2b] pravi || yā tava vidyā sarvaśaktitvād anyāḥ **sa-**
kalajñānavastu**vedikāḥ** vidyāḥ **viveśa**, yāṃ gatāḥ praviṣṭās, tatrāntarbhūtāḥ pa-
3 rasparam abhinnatvāt, tayā sadvidyayā mokṣapratibandhakacchidā **aṇur** ātmā
śivatām eti tvatsāyojyaṃ yāti ||

jagatām anādinidhanasya tasthuṣo
janakatva eva jananojjhitasthiteḥ |
tava nātha saty api guṇādisaṃbhave
na hi saṃbhavaty abhijanāśrayā stutiḥ || 72 ||

Utpala: [13r1] jaga || tava **janakatve** sthitasya janmaśūnyasthiteḥ ajasyāta
evādyavasānarahitasya **guṇānām** jñānādīnām **ādīś**abdāc ca kālakāmāntādīnām
3 karmaṇām **saṃbhave** saty api kulāśrayā stutir na saṃbhavaty ajatvāt. atha ca
ta eva guṇādayaḥ santi na ca kulam iti parihāsaḥ ||

70d viviśur] Σ ; vivaśur E_R . **70d** īśa] Σ ; īśa J. **71a** °viplavā] Σ ; °viplavāḥ J.
71b viviśuś] Σ ; vivaśuś E_R . **71b** sakalavedyavedikāḥ] $E_{DR}JD_{AE}$; sakalavedyavedakāḥ
 $E_{R_B D^P D_F}$; sakalavedyavedikā $D_{BD}S_C$; sakalavedyavedikāṃ D_C . **71c** °nibiḍārgalacchidā]
 $E_{DR}S_C D_{ABDF^{pc}}$; °nibiḍārgalacchidā D_C ; °nibiḍārgaḍacchidā $JD_{EF^{ac}}$. **71d** tayā] Σ ; tathā D_E .
72b janakatva eva] Σ ; janakatvam eva J. **72b** jananojjhitasthiteḥ] $E_{DR}S_C JD_{ABCF}$; jana-
tojjhitāsthiteḥ D_D ; jananojjhitasthitiḥ D_E . **72d** abhijanāśrayā stutiḥ] $E_{DR}S_C JD_{ACD^{pc}EF}$;
abhijanāśrayastutiḥ $D_{BD^{ac}}$.

Utpala 70.4 anyāḥ] em.; anyāḥ D_A . **Utpala 72.2** ādyavasāna°] em.; ādyavasāna° D_A . **Ut-**
pala 72.2 jñānādīnām] em.; jñānādīnām D_A .

janatendriyātigaviśuddhagocara -
 dvyaṇukādibandhagatakāryadarśanāt |
 ghaṭakumbhakāravat akārakātmanas
 tava kāraṇatvam anumīyate budhaiḥ || 73 ||

Utpala: [13r4] jana || **janatāyā indriyād atikrānto** yogidr̥śyaḥ, ata eva **śuddhagocaro** yo **dvyaṇukādibandhaḥ** paramāṇūnām, dvyaṇukatryaṇukapañcā-
 3 ṇukādiracanāt, tad**gatasya** carācararūpasya **kāryasya darśanāt tava akārakā-**
tmanah udāsīnasyāpi **ghaṭakumbhakāravat tatkāraṇatvam budhair anu-**
 6 **mīyate**. yathā ghaṭam dr̥ṣṭvā budhais tatkartānumīyate tathā dvyaṇukādikārya-
 dr̥ṣṭyā tvam kāraṇatvenānumīyase ity arthaḥ ||

nijayaiva niṣpratigharūpayecchayā
 vyavahāriṇo 'tiniravagrahātmanah |
 kṛtinaḥ prayojakavinākṛtām vibhos
 tava kartṛtām samagiranta sūrayaḥ || 74 ||

Utpala: [13r7] nija || tava **niṣpratibandhasvecchāvyavahāriṇo** 'ta eva **niravagrahātmanah** svatantrasya **prayojakaśūnyām** kartṛtām paṇḍitā ūcuḥ. sa-
 3 rveśatvāt tavānyaḥ prerako nāstīty arthaḥ ||

dadhuṣo 'dhikāvikalaśaktimaṇḍala -
 sthitirūpatām prathitabhāvavikriyam |
 tava śaktileśa idam uccakair jagat
 kṣubhite guṇatrayamayam kilodabhūt || 75 ||

Utpala: [13r2b] dadhu || **adhikasya** prabhūtasya lokottarasya vā **avikalasya** samastasya **śaktimaṇḍalasya sthitirūpatām** bibhratas **tava śaktileśe**
 3 **kṣubhite** saty etat **jagat prathitapūrvoktaṣaḍbhāvavikāram** sattvarajastamo-
 mayam udabhūt. yadā ca tvacchaktyullāsas tadā jagajjanmety arthaḥ. uktaṃ ca:

74a nijayaiva] Σ; jayaiva J (ni should probably be at the end of the last line, but I don't see it there.) **74a** niṣpratigha°] Σ; na pratigha° J. **75a** dadhuṣo] D_E, cf. Utpala's *pratīka dadhu* for this verse; didhiṣo J; dadhato E_{DR}Ś_CD_{ABCD}F.

Utpala 73.1 janatāyā] em.; janatayā D_A. **Utpala 73.4 °kāraṇatvam]** Conj.; kāraṇam D_A. **Utpala 74.1 niravagrahātmanah]** em.; niravagrahātmanāḥ D_A. **Utpala 74.2 °śūnyām]** em.; °śūnyā D_A.

“śaktayaḥ śaktimāṃś caiva padārthadvayam ucyate | śaktayas tu jagat kṛtsnam
6 śaktimāṃś ca maheśvaraḥ ||” tathā: “sarvāsu niṣprakampāsu viśvaṃ suptam ivā-
bhavat | ekāpi jātasamkṣobhā śaktir vivṛṇute jagat ||” iti ||

anaghasvaśaktivibhavavyavasthiteḥ
paśupāśamaṇḍalavilakṣaṇātmanaḥ |
bhuvanādhinātha bhavataḥ pravartate
cidacitsvabhāvam iha bhāvamaṇḍalam || 76 ||

Utpala: [13v3] ana || **anaghā** pūrṇā nirdoṣā vā svasya **śaktivibhavasyāva-**
sthitir yatra, tathā **paśūnām** saṃsāriṇām **pāśānām** ca māyīyāṇavakārmaṇānām
3 bandhanānām **maṇḍalād vilakṣaṇātmanaḥ** patisvarūpād, **bhavata** eva cetanā-
cetanam **bhāvajātaṃ pravartate**, na tv anyataḥ ||

avarugṇagāḍhatimirān marīcibhir
yugapad vicetanacitaḥ pṛthagvidhāḥ |
jvalataḥ kaṇā iva vibho vibhāvasor
bhavataḥ padārthanivahā viniryayuḥ || 77 ||

Utpala: [13v5] ava || jñāna**marīcibhir avarugṇam gāḍham** ajñānat**imiraṃ**
yena tathāvidhāt **bhavata** eva cetanācetanā bhāvavrātāḥ agner visphuliṅgā **iva**
3 nirjagmuḥ ||

tava sād bhutātīśayavaibhavasthiter
api nātha śāśvatikatām upeyuṣaḥ |

Utpala 75.5 śaktayaḥ śaktimāṃś caiva padārthadvayam ucyate | śaktayas tu jagat kṛtsnam
śaktimāṃś ca maheśvaraḥ ||] Unidentified, see n. 166 on p. 152.

Utpala 75.6 sarvāsu niṣprakampāsu viśvaṃ suptam ivābhavat | ekāpi jātasamkṣobhā śaktir
vivṛṇute jagat ||] Unidentified.

76d °maṇḍalam] Σ ; °maṇḍalaḥ J. **77a** °timirān] Σ ; °timirār D_C . **77b** yugapad vicetana-
citaḥ] Σ ; yugapadi cetanacitaḥ D_C . **77c** jvalataḥ] $E_{DR} \dot{S}_A J D_{ABDF}$; jvalaḥ taḥ D_C ; jvalanāt
 D_E . **77c** vibho] $E_{DR} D_{ABCDE}$; vibhor $\dot{S}_C J$. **77d** °nivahā] Σ ; °nicayāni J (unm.) **77d**
viniryayuḥ] Σ ; dhiniryayuḥ J. **78a** sād bhutātīśaya°] Σ ; sād bhutātīśaya° D_F . **78b** upeyuṣaḥ]
 Σ ; upeyiṣaḥ D_E .

Utpala 76.2 ca māyīyāṇava°] em.; cayāṇava° D_A . **Utpala 76.4** bhāvajātaṃ] C_{Upc} ; bhā-
varūpajātaṃ D_{Aac} .

kramayaugapadyaghaṭanāvirodhitām
sakalārthasampadi na bibhrati kriyāḥ || 78 ||

Utpala: [13v6] tava || sāścāryātīśayā vibhutvasthitir yasya, nityatvaṃ ca prāptasyāpi **tava sakalapadārthanīṣpādanakriyāḥ kramayaugapadyābhyāṃ**
3 **ghaṭanayā virodhitvaṃ na** dadhati. nityasya kramayaugapadyābhyāṃ arthakri-
yānupapattir iti hi tārīkikāḥ. tvam tu sarvaśaktitvāt krameṇa yugapac ca sarva-
bhāvān karoṣīty arthaḥ ||

tvam adhiṣṭhitāvikalāśaktimaṇḍalaḥ
sakalaṃ jagat sṛjasi pāsi hansi ca |
sthirapañcamantramayavigrahasthitir
jananadvayena bhagavan vinākṛtaḥ || 79 ||

Utpala: [13v9] tvam a || **adhiṣṭhitam** samastam **śaktimaṇḍalam** yena,
tathā **sthirā pañcamantramayā** īśānasadyojātavāmadevatatpuruṣāghorarūpā
3 **dehasthitir** yasya, tathāvidhas **tvam** eva brahmaviṣṇurudrarūpatayā **jagat sṛjasi**
pālayasi nāśayasi ca. **jananadvayena** parāvararūpeṇa rahitaḥ. tad uktam: “dvi-
dhotpattimatām janma parāvaram ihocyate |”, tathā: “śivaḥ svabhāvanirmuktaḥ”
6 iti ||

kṣubhite bhavaty avanitām guhā gatā
prakṛtiś ca balvajavad utthitā tataḥ |
jagadubbhavārtham itaretarāśraya -
stimitāś ca rajjuguṇavad guṇāḥ sthitāḥ || 80 ||

Utpala 79.4 dvidhotpattimatām janma parāvaram ihocyate || Unidentified.

Utpala 79.5 śivaḥ svabhāvanirmuktaḥ] Unidentified.

78d bibhrati] $E_{DR} \acute{S}_C JD_{BCDF}$; bhibhrati D_A ; sampadi D_E . **79a** tvam adhiṣṭhitā°] Σ ; samadhiṣṭhata° [prob. for samadhiṣṭhitā°] J . **79b** pāsi hansi] Σ ; hamsi pāsi D_A . **79c** °mantramaya°] Σ ; °mantrimaya° J . **80a** bhavaty] Σ ; jagaty D_E . **80a** avanitām] $E_D \acute{S}_C JD_{A^c BCEF}$; avinatām E_R ; avanatā D_{A^c} . **80c** °āśraya°] $E_D JD_{AEF}$; °āśrayā° $E_R D_{D^c}$; °āśrayāḥ] $\acute{S}_C D_{BCD^c}$.

Utpala 78.1 tava] em.; bhava D_A . **Utpala 78.3** ghaṭanayā] em.; ghaṭanayā D_A . **Utpala 79.1** adhiṣṭhitam] em.; adhiṣṭitam D_A . **Utpala 79.3** brahmaviṣṇurudrarūpatayā] Conj.; brahmaviṣṇurūpatayā D_A . **Utpala 79.3** jagat] em.; jagatt D_A .

Utpala: [13v1b] kṣubhite || tvayi **kṣubhite** śaktirūpeṇollasite sati, **guhā** gahanatvān māyābhūmitvaṃ **gatā**. tatas ca **balvajākhyatṛṇavat jagatsargāya prakṛtir** utpannā. idam ṣaṭtrimśattattvavādimite uktaṃ: prakṛteś ca triguṇatvād **rajjuguṇavad itaretarāśrayeṇa** niścalā **guṇāḥ**. yathā rajjuḥ dvābhyāṃ tribhir uta guṇaiḥ kevalatayā na tu syād evaṃ ca prakṛtiḥ, iti yāvat bhaṇati ca, “anyo
3
6 ’nyabhibhavāśrayajanamithunavṛttayaś ca guṇāḥ” iti ||

dvyāṇukādiyuktimad aśeṣagocaraṃ
kṛtavān vicitraṃ iha kāryamaṇḍalam |
atisūkṣmadṛktvasakalārthaveditā -
vibhūtānvitas tvam anumīyase budhaiḥ || 81 ||

Utpala: [14r4] dvyāṇu || **tvam** nānāvidham aśeṣaviṣayaṃ **dvyāṇuka-**tryāṇukādiyuktyuktaṃ ca **kāryamaṇḍalam kṛtavān**, **atisūkṣmadṛktvāc** ca
3 sarv**ārthajñānavaibhavānvitāś cānumīyase** ||

vibhurūpayāvikalavastusaṃnidhiḥ
prabhurūpayā ca sakalārthakāraḥ |
tvam adhīśa śaktikalayā dvidhātmatām
gatayā vibhāvitacarācarasthitiḥ || 82 ||

Utpala: [14r5] vibhu || he **adhīśa**, tvam dviprakāramāyāśaktikalayā **bhā-**vitasthāvarajaṅgamasthitiḥ. tathā hi **vibhuśaktyā** vyāpikayā sarvatrasthitaḥ,
3 **prabhuśaktyā** ca kāryakartā ||

avipannaśaktiguṇagumphitasphurat -
sphuṭavigrahākṣabhuvanaprasūnayā |

Utpala 80.5 anyo ’nyabhibhavāśrayajanamithunavṛttayaś ca guṇāḥ] SK 12cd.

81a °yukti°] $E_D \acute{S}_C J D_{A B C D E F}$; °yukta° E_R . **81c** atisūkṣma°] Σ ; avasūkṣma° J. **81d** anumīyase] Σ ; anumīyate J. **82a** vibhurūpayā°] Σ ; vibhurūpatayā D_E . **82a** °vikala°] Σ ; °sakala° J. **82a** °saṃnidhiḥ] Σ ; °saṃnidheḥ J. **82c** śaktikalayā] Σ ; śaktikalayāṃ D_D . **82d** gatayā] Σ ; gatāya [unm.] J. **83a** °gumphita°] $E_D J D_{A D E}$; °gumbhita° $E_R \acute{S}_C$; °gusphita° $D_{B C F}$.

Utpala 80.2 °khya°] em.; °kha° D_A . **Utpala 80.5** anyo ’nyabhibhavāśrayajanamithunavṛttayaś ca guṇāḥ] em., cf. SK 12cd; anyonyavibhavāśrayajanavṛttayaś ca guṇāḥ D_A .

na kadācana kvacid avāpyata prabhoh
 prasaropaghātaghaṭanā tavecchayā || 83 ||

Utpala: [14r6] avi || **tava prabhor icchayā kadācid** api kvacic ca **prasarasyopaghātaghaṭanā** na prāptā. sarvatra sarvadā ca sā niṣpratibandhety
 3 arthaḥ. **avipannāḥ pūrṇāḥ śaktaya** eva tantavaḥ tatrombhitaḥ **sphurantaḥ sphuṭam** kṛtvā **vigrahāḥ** prāṇīsarīrāṇi **akṣāṇīndriyāṇi bhuvanāny** eva ca, pu-
 6 ṣpāṇi yathā ||

madhukośasampuṭavad āhitasthitir
 gahanā guhā guhapitas tvayā kṛtā |
 sthitibhedam eti na kadācid uccakaiḥ
 samalāmalāṇugaṇabandhamandirā || 84 ||

Utpala: [14r9] || madhu || he **guhasya** skandasya **piṭaḥ, madhukośasampuṭavat** kṛtasthitir māyā, kālaniyatikalāśuddhavidyādibhiḥ tattvaiḥ sampuṭarūpeṇa
 3 baddhā, ata eva gahanā. **guhā** māyā **tvayaiva** ca **kṛtā**, sā ca **sthitibhedam** na
kadācid eti. yad uktam: “daivī hy eṣā guṇamayī mama māyā duratyayā” iti. sā
 ca **samalānām** māyīyādiguṇatrayavatām **amalānām** ca jñāninām **aṇugaṇānām**
 6 ātmatattvānām **bandhanamandirā**. tad uktam: “madhukośapuṭākārā grantheḥ
 puṭaparamparā | aṇūnām srotasām caiva saivāśrayapadaṃ gatā ||” iti ||

vasudhādi bhāvayati bījam uccakair
 anaghaṃ yathāvibhavam aṅkurātmanā |

Utpala 84.4 daivī hy eṣā guṇamayī mama māyā duratyayā] BhG 7.14ab [=MaBhā 6.29.14ab
Utpala 84.6 madhukośapuṭākārā grantheḥ puṭaparamparā | aṇūnām srotasām caiva saivāśra-
 yapadaṃ gatā ||] Unidentified.

83c avāpyata] $E_D \acute{S}_C JD_{ABCD F}$; avāpyate $E_R D_{D^P}$. **83c** prabhoh] $\acute{S}_C JD_{BCDE}$, cf. Ut-
 pala; prabho $E_{DR} D_{AF}$. **84a** °kośa°] $\acute{S}_C JD_{ABCDEF}$; °kośa° E_{DR} . **84a** āhitasthitir]
 $E_{DR} JD_{AD^P EF}$; ākhyātāsthitir E_{R_B} ; āhṛtasthitir $\acute{S}_C D_C$; āhṛtāsthitir D_{BD} . **84b** guhapitas]
 $E_D \acute{S}_C JD_{ABCD F}$; guhapatis E_R ; guhayitas D_E . **84d** samalāmalāṇu°] $\acute{S}_C JD_{ABDF}$, cf. Utpala;
 sakalāmalāṇu° $E_{DR} D_E$; saimalāmalāṇu° D_C . **84d** °bandha°] $E_{DR} \acute{S}_C JD_{AD^P F}$; °bāndha° D_C ;
 °vanda° D_{BD} . **844** daivī] em.; devī D_A . **85a** vasudhādi bhāvayati] $E_{RAB} JD_{D^P E}$ cf. Utpala
 bhūjalātapaprabhṛti; vasudhā vibhāvayati; $E_{DR} \acute{S}_C D_{ABDF}$. **85b** °vibhavam] Σ ; °vibhutam J .

Utpala 84.2 °kalā°] em.; °kalā° D_A . **Utpala 84.3** na] Conj.; [] D_A .

sakalasvabhāvakarāṇaṃ tatthehitam
tava nātha sarvam iha bhāvamaṇḍalam || 85 ||

Utpala: [14v3] vasu || **yathā** bhūjalātapaprabhṛti **anaghaṃ** nirdoṣaṃ mṛgā-
dibhir akhaṇḍitam vā bījaṃ †**añkurānto** ... † janayati, mṛdādīnām api ghaṭādīja-
3 nanam tvadicchayety arthaḥ ||

apare punaḥ sakalaśaktisaṃgraha -
grathitātmanaḥ prakṛtitattvato 'vyayāt |
dhiṣaṇādikāryapaṭalam pravartate
tadabhinnarūpam iti saṃpracakṣate || 86 ||

Utpala: [14v5] apare || anye, sāmkyāḥ, samastaśaktimaṇḍalāśritasvarūpād
avyayāc cākṣayāt **prakṛtitattvād** buddhyādikāryacakraṃ **pravartate**, ity
3 āhuḥ. yad uktaṃ: “prakṛter mahāṃs tato 'haṅkāra” ityādi. **tac** ca mahadādi
prakṛter **abhinnarūpam**, kāraṇasadṛśatvāt kāryasya.
etat sāmkyamatam dūṣayann īśvarasyaiva kartṛtvam pratipādayann āha:

nijakāryacakraghaṭane hy acetanam
pratipadyate kim iva vastu kartṛtām |
kathayanty ataḥ prabhavaḥetum īśvaram
bhavinām bhavantam iha citkriyātmakam || 87 ||

Utpala: [14v8] nija || **acetanam vastu** prakṛtitattvam **nijasya** mahadādeḥ
kāryacakrasya karaṇe **kim iva kartṛtām pratipadyate**, kartā hi cetana ucyate,
3 ataś caitanyātmakam tvām eveśvaram saṃsāriṇām utpattihetum **kathayanti** ||

pralaye 'pi sarvajagatām avipluta -
sphuṭasamvidarcir aviluptavaibhavaḥ |

Utpala 86.3 prakṛter mahāṃs tato 'haṅkāra] SK 22.

85c °karaṇam] E_{DR}D_{ADF}; °karaṇe Ś_CJD_{BCE}. **85c** tatthehitam] Σ; tavehitam D_A. **86a**
sakala°] E_{RA}Ś_CJD_{BCD}, cf. Utpala *samasta*; prathita° E_{DR}D_{AD^FEF}. **86c** dhiṣaṇādi°] Σ;
mahadādi° [?] cf. Utpala. **86d** °rūpam iti] Σ; °rūpa iti J. **86d** saṃpracakṣate] Σ; ha
pracakṣate D_E.

Utpala 85.2 bījaṃ] Conj., tivrām D_A. **Utpala 85.2** janayati] Conj.; yojayati D_A.

sphuṭam ūrṇanābha iva raśmisamḥater
 aṅusampadas tvam asi nātha kāraṇam || 88 ||

Utpala: [14v2b] prala || **sarvajagatkṣayasy** anaṣṭajñānājyotir avichinnavai-
bhavaś ca **tvam** evātmatattvasampado hetur bhavasi, yathā **ūrṇanābho** jāla-
 3 kāraḥ **tantusamḥateḥ** ||

jagadekakāraṇam akāraṇātmakam
 vibhum avyayaṃ guṇadaśāvinākṛtam |
 kathayanti nātha puruṣaṃ sadharmatām
 gatam īśvarasya bhavataḥ kilāpare || 89 ||

Utpala: [15r1] jaga || **apare** paṇḍitā **bhavata** īśvarasya samānadharmatām
gataṃ puruṣaṃ abhidadhāti. yato **jagatām ekaṃ kāraṇam**, na vidyate cā-
 3 nyat kāraṇam ātmani yasya tathāvidham, akṣayaṃ ca, tathā **guṇaiḥ** sattvādibhiḥ
daśābhiś ca bhāvavikārarūpābhiḥ rahitaṃ, tam āhuḥ, evaṃvidho hīśvaraḥ ||

prakṛtīśvarobhayacidādiceṣṭita -
 prathitaprapaṅcarahitānupādhikam |
 apare pramādvitayaniścitaṃ punas
 tritayātmakam samudayaṃ pracakṣate || 90 ||

Utpala: [15r3] prakṛtī || **apare** bauddhāḥ **samyag udayo** yasmāt
 tathāvidham bhavantam eva niḥśreyasahetuṃ kathayanti, **prakṛtyā** īśvarasya
 3 ca tathā tadubhayasya caitanyādeś ca yac **ceṣṭitaṃ** tatprapaṅcena **ra-**
hitaṃ ata evānupādhikam nirviśeṣaṇam, **pramādvitayena** pratyakṣānumānā-
 bhyām **niścitaṃ**, **tritayātmakam** pramāṇaprameyapramitirūpaṃ, vaibhāṣika-
 6 sautrāntikayogācārarūpaṃ vā. kecit tu bhavadātmakam iti paṭhanti. uktaṃ ca:
 “prakṛtīśobhayātmādivyāpārarahitaṃ calam |

Utpala 90.7 prakṛtīśobhayātmādivyāpārarahitaṃ ...] Tattvasaṃgraha Introduction 1–3ab.

88c raśmi°] $E_{DR} \dot{S}_C D_{ABCD F}$; rasmi° J; tantu° D_E , cf. Utpala. **88d** asi] $E_{DR} \dot{S}_C J D_{BCDE}$;
 api D_{AF} . **90a** °ceṣṭita°] Σ ; °deṣṭita° D_A . **90c** apare] $E_{DR} J D_{ADEF}$ cf. Utpala; apara
 $E_{RC} \dot{S}_C D_{BC}$. **90d** tritayātmakam] Σ ; bhavadātmakam cf. Utpala *kecit tu bhavadātmakam iti*
paṭhanti.

Utpala 90.1 apare] D_{Apc} [marginal insertion] **Utpala 90.5** vaibhāṣika] em.; vaiśeṣika D_A .
Utpala 90.6 vā] Conj.; D_A . **Utpala 90.6** bhavadātmakam] em.; bhavadātmakam D_A .

karmatatphalasaṃbandhavyavasthādīsamāśrayam || 1 ||
 9 guṇadravyakriyājāṭīsamavāyādyupādhibhiḥ |
 śūnyam āropitākāraṃ śabdapratyayagocaram || 2 ||
 spaṣṭalakṣaṇasaṃyuktapramādvitayaniścitam |”
 12 iti ||

anapekṣitāvikalakāraṇāntaram
 bhavinām uśanti bhava janma kevalam |
 apare ’pavargada nisargavādinah
 śikhipiñchasaṃsthitivad āttaviplavāḥ || 91 ||

Utpala: [15r8] ana || he **bhava** mokṣapraḍa, **apare**, mīmāṃsakāḥ, **ni-**
sargavādinah “na kadācid anīdrśaṃ jagad” iti svabhāvavādinah, **śikhi-**
 3 **piñchasaṃsthitivad anapekṣitakāraṇāntaram** saṃsāriṇām **janma** praca-
 kṣate, yathā mayūrapīñchaṃ na kaścic citrayati api tu svabhāvācitraṃ tathā bha-
 vinām utpattir, ity arthaḥ. te ca mīmāṃsakāḥ gṛhītavitathatāḥ, tvaṃ hitasya kā-
 6 raṇam iti paramārthaḥ ||

pralayodayavyatikarānupaplutaṃ
 śuci śabdatattvam apare punar viduḥ |
 pariṇāmarūpam iha yasya drśyate
 bhava bhāvamaṇḍalam idaṃ carācaram || 92 ||

Utpala: [15v1] prala || **apare**, vaiyākaraṇāḥ, uktaviśeṣaṇaṃ śuddhaṃ **śa-**
bdatattvam eva jagatkāraṇaṃ **viduḥ**. yad uktam: “anādinidhanaṃ brahma śa-
 3 bdatattvaṃ yad akṣaraṃ | vivartate ’rthabhāvena prakriyā jagato yataḥ ||” iti ||

Utpala 91.2 na kadācid anīdrśaṃ jagad] Unidentified, see p. 157, n. 157.

Utpala 92.2 anādinidhanaṃ brahma śabdatattvaṃ yad akṣaraṃ | vivartate ’rthabhāvena prakriyā jagato yataḥ ||] VāP 1.1

91a anapekṣitā°] Σ; apenekṣitā° D_C. **91b** uśanti] E_{DR}J_DF_DE_F; uśanti Ś_CD_AB_CD. **91b** kevalam] kaivalam D_C. **91d** °piñcha°] Σ; °piccha° E_D. **91d** āttaviplavāḥ] E_{DR}D_AC_DE_F; āṃtaviplavāḥ J; °āt tu viplavāḥ D_B. **92a** pralayodaya°] Σ; praṇayodaya° J. **92a** °vyatikarān°] Σ; °vyatikarām° J.

Utpala 91.5 gṛhītavitathatāḥ] Conj.; gṛhītavitathatāḥ D_{A^{pc}}; vitatagrīhītamataḥ D_{A^{ac}}. **Utpala 91.5** hitasya kāraṇam] Conj.; hitaparakāraṇam D_A. **Utpala 92.3** vivartate] em.; nivar-
 tate D_A.

samayāntare 'py aghaṭamānakalpanām
 trayabāhyavastuviṣayāvamardinaḥ |
 apare viśāradadhiyo jagatsthitim
 suranātha saṃvidam uśanti kevalām || 93 ||

Utpala: [15v3] sama || **apare**, paṇḍitadhiyo bauddhāḥ, **saṃvidam** eva **kevalām jagatsthitim** kathayanti, “vijñānam evedaṃ sarvaṃ” iti, ataś cotpattisthitivināsarūpasya **trayasya bāhyavastugocarasyāvamardino**, vijñānavāditvād
 3 bāhyārthadūṣakāḥ. saṃvidam ca **samayāntare 'py**, anyabauddhamatabhede 'py, **aghaṭamānakalpanām** śabdasaṃbodhaśūnyāṃ nirvikalpakarūpatvāt ||

ubhayātmakagrahaviviktacetaso
 vyavalambya mādhyamikadarśanasthitim |
 sthiratattvaniścayadhiyo 'bhimanvate
 kṛtakṛtyatām tava guṇena rañjitāḥ || 94 ||

Utpala: [15v6] ubha || **sthiratattvaniścayā** buddhir yeṣāṃ ata evobhayātmakena jñānajñeyasvarūpeṇa †rāgadveśābiddha . . bhena vā graheṇābhiniveśena
 3 rahitam ceto yeṣāṃ te cāvya . . bhedā . . . **darśanasthitim**† saṃsṛitya **tava guṇena** sarvajñātvādinā **rañjitāḥ** santa ātmanaḥ **kṛtakṛtyatvaṃ** manyante. mādhyamikadarśane hi na jñānaṃ jñeyam astīti sthitiḥ ||

aṇum āhur aindriyakam eva kecana
 tvadanugrahonmiṣitasamvidarciṣaḥ |
 apare tv aindriyakam eva viplavād
 abhimānam īśvara tvadāspadam viduḥ || 95 ||

Utpala: [15v9] aṇu || **kecana**, vedāntinaḥ, bhavatprasādāpannajñānajyotiṣo

93a °kalpanām] $E_R\acute{S}_CJD_{BCDEF}$, cf. Utpala; °kalpanā $E_D D_A$. **93c** viśārada°] Σ ; viśārada° J. **93c** jagatsthitim] Σ ; jagatsthitih J. **93d** uśanti] $E_D R D_{C^p e} E F$; usanti J; uśanti $D_{BC^{ac} D}$. **93d** kevalām] D_{AE} , cf. Utpala; kevalam $E_{DR}\acute{S}_CJD_{BCDF}$. **94c** °niścaya°] $E_{DR}\acute{S}_C D_{AB CDF}$; °niścala° $J D_E$. **94d** rañjitāḥ] $E_{DR}\acute{S}_C J D_{BCD}$; lāñchitāḥ D_{AEF} . **95a** aṇum] Σ ; anum J. **95a** kecana] Σ ; kecada J. **95d** abhimānam] Σ ; atimānam J. **95d** tvadāspadam] $\acute{S}_C D_{BC}$, cf. Utpala; tadātmakam $E_{DR} J D_{D^p E F}$; tavāspadam D_D . **95d** viduḥ] Σ ; vapuḥ J.

Utpala 94.1 yeṣāṃ] em.; yeṣāṃm D_A . **Utpala 95.1** aṇu || **kecana**] em.; aṇu || iti **kecana** D_A .

'ṇum ātmānam **aindriyakam** pratyakṣam evāhuḥ. **apare tu** tatpratipādinah **vi-**
 3 **plavāt** tanmatahedāt tvadāspadam tad ātmatattvam, abhimānamātrarūpatvād
 apratyakṣam āhuḥ. sukhy aham duḥkhy aham ity ahaṅkāramātratvān nātmā pra-
 tyakṣa ity arthaḥ ||

na bahiḥ śarīrapariṇāmato 'ṇv api
 kvacanāpi cittvam iha jātu lakṣyate |
 iti niścītāḥ kṛtadhiyo 'pare vyadhus
 tava śāśvatatvavibhutāviparyayam || 96 ||

Utpala: [15v2b] na bahiḥ || **apare kṛtabuddhayaḥ**, kṣapaṇakāḥ, **tava śāśva-**
tatvasya vibhutāyāś ca viparyayam anityatvaṃ avyāpakatvaṃ cāhuḥ. yatas ta
 3 evaṃ **niścītāḥ śarīrapariṇāmād bahir aṇu** manāg **api cittvaṃ na** kadācid
 dṛśyata **iti**. †kṛtaniścayāḥ pare, lokāyatikās, tava **śāśvatatvasya**† te hi śarīrāśra-
 yam eva caitanyaṃ madaśaktivad ity ācakṣāṇāḥ. kṛtadhiya iti ca teṣāṃ upahā-
 6 saḥ ||

vyavaluptamohagahanās tvadicchayā
 bhagavan bhavantam avadātadarśanāḥ |
 bahudhātmatattvam apare pracakṣate
 kaṇabhakṣajaiminidigambarādayaḥ || 97 ||

Utpala: [16r2] vyava || anye 'py **avadāt**abuddhaya ekānekādibhedena nānā-
 vidham **ātmatattvaṃ** tvām eva kathayanti. **mohagahanam** ajñānatimiraṃ, **ka-**
 3 **ṇabhakṣaḥ** kaṇādaḥ ||

apare salakṣaṇavilakṣaṇātmatā -
 grathitānavasthamanujohavṛttayaḥ |

96a °pariṇāmato] $E_{RBC}\acute{S}_{C^pc}D_{BCDE}$, cf. Utpala; °parimāṇato $E_{DR}\acute{S}_{C^cc}JD_{ADPF}$. **96b**
 kvacanāpi] Σ ; kvanāpi J. **96b** cittvam] $E_D\acute{S}_CD_{BCDEF}$; citvam E_RJ ; cittam D_A . **96b**
 lakṣyate] Σ ; dṛśyate D_E . **96c** niścītāḥ] Σ ; niścayāḥ J. **96c** kṛtadhiyo 'pare] \acute{S}_CJD_{ABDEF}
 cf. Utpala; kṛtadhiyaḥ pare E_{DR} ; kṛtadhiyaupare D_C . **96d** °vibhu°] Σ ; °vibhū° E_D . **97a**
 °gahanās] Σ ; °gahanāḥ s° D_F . **97c** °tattvam apare] Σ ; °tattvapare J. **97d** °jaimini°] Σ ;
 °ṇaimini° D_A .

Utpala 95.3 tvadāspadam] em.; tvadāsmadam D_A . **Utpala 96.4** śāśvatatvasya] D_{Apc} ; śā-
 śvatasya D_{A^cc} . **Utpala 96.5** madaśaktivad] em.; sadaśaktivad D_A .

bhavato 'stitām anudayādihetubhir
bhagavann apāhnuvata nāstikāśayāḥ || 98 ||

Utpala: [16r3] apare || **nāstikāśayāḥ**, “nāstīśvaraḥ” iti yeṣām āśayaḥ te, lokāyatikāḥ, saugatāḥ, tava sattām anudayādibhiḥ sādhanair **apāhnuvata** nyagūhan. **anudayo** 'prakāśanam. ādigrahaṇād anupalambhādīnām parigrahaḥ. na caiśām īśvarasādhakam anumānam ity arthaḥ. **salakṣaṇavilakṣaṇatayā** sādhyasāmānyarūpayā nibaddhā **anavasthā** anavasthitir yatra tādrī 3
6 **manujakalpitasya ūhasyānumānavṛttir** yeṣām. tathā hi tanubhuvanakaraṇāni buddhimatkarṭṭpūrvakāṇi samniveśaviśiṣṭatvād ghaṭavad ityādirūpa īśvarānumāne buddhimatkarṭṭmātrasya tatkaranaṭvamāne siddhasādhyatā, tadviśeṣasya 9
ca †tannimittatayā sādhyāyām†. uktaṃ ca: “viśeṣe 'nugamābhāvaḥ sāmānye siddhasādhanam” iti ||

pratipannabhinnaparikalpakāraṇa -
pratibhājavañjavavirāmabhāvanāḥ |
śivamārgam adhyavasasur na kecana
plutacetaso bhavadanugrahojjhitāḥ || 99 ||

Utpala: [16r9] pratipanna || tvadvyatirekeṇa **bhinnaparikalpitasya kāraṇasya** **pratibhāsenā javañjavavirāmasya** saṃsāranivṛtter **bhāvanā** yais 3
tvadanugrahojjhitatvād anye **śivamārgam nādhyavasasuḥ**, tavaiva muktiṃ prati hetutvāt.

bhagavaty anugrahaparāṇmukhe sati
pratipadya mārgam api taṃ durāsadam |

Utpala 98.9 viśeṣe 'nugamābhāvaḥ sāmānye siddhasādhanam] Unidentified, see note to translation.

98c anudayādihetubhir] Σ ; anudayāhetubhir D_E . **98d** apāhnuvata] Σ ; upāhnuvata J. **99c** adhyavasasur] Σ ; anyam aviśan J. **99d** plutacetaso] $E_{DR}JD_{ADEF}$; plutacetasā $\acute{S}_C D_{BC}$. **100a** bhagavaty] $E_{DR}\acute{S}_C JD_{BCD}$; bhagavann D_{AEF} , cf. Utpala D_A . **100b** pratipadya] Σ ; pratipādyā D_A .

Utpala 98.4 arthaḥ] Conj; āha D_A . **Utpala 98.6** tathā] em.; ete D_A . **Utpala 98.6** °karaṇāni] em.; °karaṇāni D_A . **Utpala 98.7** °pūrvakāṇi] Conj.; °rūpāṇi D_A . **Utpala 98.7** °rūpa īśvarānumāne] em.; °rūpeśvarānumāne D_A . **Utpala 98.9** viśeṣe 'nugamābhāvaḥ] em.; viśeṣānugamābhāvaḥ D_A .

adhigacchati kvacid aṅur na kiṃcana
sthirapañcaparvaṇi viparyaye sthitaḥ || 100 ||

Utpala: [16r1b] bhagava || “tamo moho mahāmohaḥ tāmīśrāś cābhīdhīyate |
tathā paro ’ndhatāmīśro ghorāḥ pañcavidhas tv asau” iti **pañcaparvaṇi vipa-**
3 **ryaye** bhrāntau sthito ’sāv **aṅuḥ** duṣprāpam **api** padaṃ prāpya **na kiṃcid adhi-**
gacchati, mūḍhatām pratipadyate, prasādavimukhe tvayi **sati** ||

api yatnato ’dhigatatattvamaṇḍala -
prakṛtipratānagahanādiko nṛṇām |
bhavadāgamānṛtabahiṣkṛtaḥ pumān
param eti pāsavamatānusāritām || 101 ||

Utpala: [16v2] api yatna || mahadādi **tattvamaṇḍalam** eva **pratānaḥ** pari-
nāmarūpaḥ tatkr̥tam ajñānādi **nṛṇām**, ātmatattvānām, **yatnenādhigatam** yena
3 tādr̥śo ’pi puruṣaḥ **pāsavamatānusāritām** eti kapilādīmunipraṇītam śāstram
anurudhyate, tvacchāstrāmṛtabahiṣkṛtatvāt paśuśāstrapariśīlanena baddha eva
vyavatiṣṭhata ity arthaḥ ||

avirugṇamohagahanāḥ kiletarā
malinātmabhiḥ paśumatapradīpakaiḥ |
bhavadāgamānadhigamād asaṃśayaṃ
tamasaiḥ saṃpapṛcīre ’ṇusaṃpadaḥ || 102 ||

Utpala: [16v5] avi || **paśumatāny** eva sūkṣmāḥ **pradīpās** tair anapā-
stamohāndhakārāḥ puruṣasaṃhatayaḥ śivaśāstrajyotiṣo **’nadhigamāt tama-**
3 **saiva saṃpapṛcīre** saṃpṛktāḥ ||

Utpala 100.1 tamo moho mahāmohaḥ tāmīśrāś cābhīdhīyate | tathā paro ’ndhatāmīśro ghorāḥ
pañcavidhas tv asau] Unidentified. See footnote to translation (p. 160, n. 206).

100c aṅur] Σ ; adam J. **100d** sthitaḥ] $E_{DR}JD_{A^cDF}$; sthitāḥ] $\acute{S}_C D_{A^cBCE}$. **101b**
°gahanādi°] Σ ; °mahadādi° conj., cf. Utpala. **101d** pāsava°] Σ ; śaśava° D_F . **101d** °sāritām]
 $E_{DR}JD_{AEF}$; °sāratām $E_{RP}\acute{S}_C D_{BCD}$. **102a** avirugṇa°] Σ ; atirugṇa° J. **102a** °gahanāḥ] Σ ;
°gahanā D_F . **102b** paśumata°] Σ ; paśumataḥ J. **102c** bhavad°] Σ ; bhagavad° D_E .

Utpala 100.1 bhagava ||] em.; bhavavan [not marked as pratīka] D_A . **Utpala 100.3** sthito
’sāv] em.; sthitāsāv D_A .

prakṛtir na cetayata eva kiṃcana
 tridaśādhinātha puruṣo 'py udāsītā |
 tad anugrahaṃ prathitacetanākriyaḥ
 kuruṣe tvam eva kila bhuktimuktidaḥ || 103 ||

Utpala: [16v6] prakṛtir || sām̐khyamate **prakṛtir** jaḍā **puruṣo 'py udāsīnaḥ**
 iti, tayoh karaṇāsambhavāt **tvam eva**, caitanyena kriyayā ca **prathito**, bhogāpa-
 3 vargakāritayā sarvān anugr̥hṇāsi. tvam evānugrahaṃ karoṣīty arthaḥ ||

api dharmaleśasamatāvidambanād
 apr̥thaktva eva puruṣeśayoh sthitāḥ |
 bhavadāgamāmṛtabahiṣkṛtāḥ pare
 kṛtino bhavanti na vivektum antaram || 104 ||

Utpala: [16v8] api || anye tvacchāstrāmṛtabahiṣkṛtāḥ, ata eva **dharmaleśasya**
 caitanyādeḥ **samatayā** ātmatattveśvarasāmyena bhramāt **puruṣeśvarayor**
 3 abheda eva **sthitās**, tayor **antaram** jñātum **kṛtinaḥ** kuśalā na **bhavanti**. ye
 tvadadhigataśivaśāstrebhyo bhavān īśvaraḥ anyaś ca pumān iti jānanti, etad eva
 samarthayitum āhuḥ ||

dvididho hi śabdanikurumba uccakaiḥ
 śivaśāsanetaramataprakāśakaḥ |
 jagataḥ parāparaphalaikahetutām
 pratipadyate bhava bhavatpraṇetṛkaḥ || 105 ||

Utpala: [17r1] dvididha || he **bhava**, **śivaśāsanaprakāśako** ve-
 dādītaramataprakāśakaś ca **dvididho hi śabdarāśiḥ**. tatra yo **bhava-**
 3 **praṇetṛkaḥ** śivanirmitaḥ **parāparayoh** mokṣabhogarūpayoh **phalayoh**

103a prakṛtir] Σ ; prakṛtin J. **103a** cetayata] Σ ; cetavyata J. **103b** udāsītā] Σ ; adāsītā J. **103c** anugrahaṃ] Σ ; anugrahe J. **103c** prathitacetanākriyaḥ] Conj.; prathitacetanaḥ kriyāḥ J; prathitacetanakriyaḥ $E_{DR} \dot{S}_C D_{ABCDEF}$. **104b** puruṣeśayoh] $E_{DR} \dot{S}_C J D_{ADEF}$; puruṣaiśayoh D_{BC} . **104c** pare] Σ ; paraṃ D_F . **104d** antaram] Σ ; uttaram D_E . **105a** hi] Σ ; 'pi D_E . **105a** śabda°] Σ ; śāstra° J. **105b** °śāsanetara°] Σ ; °śāsanetara° J. **105c** parāparaphalaikahetutām] Σ ; parāparaikaphalakahetutām J. **105d** bhava] Σ ; tava J.

Utpala 103.1 prakṛtir ||] em.; [no pratīka] D_A . **Utpala 103.3** tvam] Conj.; na tvam D_A . **Utpala 103.3** arthaḥ] Conj.; āhuḥ D_A . **Utpala 104.3** na bhavanti] Conj.; bhavanti D_A . **Utpala 104.5** āhuḥ] Conj.; āha D_A . **Utpala 105.1** vedādī°] em.; vedādī° D_A .

hetutām pratipadyate netaraḥ. kecit tu dvividho 'pi sa bhavatpraṇītaḥ śīvetaramatabhedāc ca yathāsaṃkhyena mokṣabhogaphalāhetur ity āhuḥ ||

harigopakagrahahimāṃsubhāskara -
 prakṛtaprakāśasadṛśī catuṣṭayī |
 suranātha saṃvid iha saṃpravartate
 tvadanugrahopahitatāratamyabhāk || 106 ||

Utpala: [17r3] hari || **tvadanugraheṇopahitaṃ tāratamyam** bhajate yā tathāvidheha jagati catūrūpā **saṃvit**, jñānajyotiḥ, **pravartate**, indragopakādibhiḥ prakarṣeṇa kṛto yaḥ **prakāśaḥ** tattulyā, tatsamā, tādrśā sā utpadyate. tathā hi alpatamānugrahāṇām khadyotavat alpatarānugrahāṇām śukrādigrāhavat tīvratarānugrahāṇām candrādivat tīvratamānugrahāṇām sūryavad jñānam utpadyate. tad uktam: “khadyotavan manuṣyeṣu grāhavan munimaṇḍale | devānām somavat sūryanirmalā parameṣṭhini ||” iti ||

akathamkathatvam aviparyayāgamāt
 sphuṭam ārivāṃsa iha yogavartmanā |
 na bhavanti kecana bhavadguṇāñjitāḥ
 punar ājavañjavajūṣo vivekinaḥ || 107 ||

Utpala: [17r8] akatham || anye kuśalā **aviparyayāgamāt** śivaśāstrāt **yogamārgeṇa akathamkathatvam** tattvaviveke nissamśayatvam prāptāḥ, tvadguṇaiś ca jñānādibhir dattāñjanā iva, **punar** āvirbhāvatirobhāvabhāgino **na bhavanti kecana** ||

gaganāsane kṣatataṃ kṛtasthitiḥ
 sakalam didarśayiṣur ātmavaibhavam |

Utpala 106.6 khadyotavan manuṣyeṣu grāhavan munimaṇḍale | devānām somavat sūryanirmalā parameṣṭhini || Unidentified.

107a akathamkathatvam] $E_{DR}D_{AEF}$; akathamtvam $\acute{S}_CD_{BCD}^{ac}$; apakarṣakarṣam J; akathamkathamtvam D_D^{pc} . **107a** aviparyayāgamāt] Σ ; aviparyayāgamāḥ J. **107b** ārivāṃsa] $E_{DR}D_{AD^P}EF$; ādhivāṃsa $E_{RC}\acute{S}_CD_{BCD}$ āpivāṃsa J; ādhikaṃsa D_E . **107b** iha] $E_{DR}JD_{AD^P}EF$; iva \acute{S}_CD_{BCD} . **107c** bhavadguṇāñjitāḥ] Σ ; tavāñjitaḥ J. **108a** gaganāsane] Σ ; gaganāsane J. **108a** kṣatataṃ] $E_{DR}D_{AB^{pc}C^{pc}DEF}$; kṣatataṃ E_R ; kṣatamāḥ $\acute{S}_CD_{B^{ac}C^{ac}}$; kṛtataṃ J. **108b** sakalam] $E_{DR}JD_{ADF}$; sakalo $E_{RC}\acute{S}_CD_{BCE}$. **108b** didarśayiṣur] $E_{DR}\acute{S}_CD_{AB^{pc}CDF}$; saṃdidarśayiṣur J; didarśayitum D_E ; didayiṣur D_B^{ac} .

Utpala 106.3 tādrśā] em.; yāvādrśā D_A . **Utpala 107.1 aviparyayāgamāt**] em.; aviparyayāgamāt D_A . **Utpala 107.2** nissamśayatvam] em.; nissamśayatva D_A .

vimalaiḥ svaśaktikiraṇaiḥ prasedivān
udamīmilas tvam aṇusaṃhater jñatām || 108 ||

- Utpala:** [17r1b] gagana || yathā **gaganasthaḥ sūryaḥ kiraṇaiḥ kṣatata-**
māḥ tathā **tvam** hrdākāśaviṣṭare kṛtāvasthānaḥ †apahastitāhīnaḥ† samastaṃ
3 cātmano vibhutvaṃ **darśayitukāmaḥ** prasannaḥ san **nirmalair** kiraṇair ātmata-
ttvasaṃhater **jñatvam** unmīlitavān. ātmataṭṭveṣu jñatā tāvat sthitā sā tu māyī-
yādimalatrayeṇa pihitatvaṃ tvam tu tad vināśya tām unmīlayasi, ity arthaḥ ||

citiśaktitām avikalārthavittayā
sakalārthakāraḥkatayā ca kartṛtām |
aṇumaṇḍalasya bhavatānugṛhṇatā
kriyate sureśa sadṛśatvam ātmanaḥ || 109 ||

- Utpala:** [17v2] citi || tvayā **aṇumaṇḍalasya sakalārthavittvena** caita-
nyaśaktiṃ sarvārthakāraḥkatvena **ca kartṛtām anugṛhṇatā**tmāsadrśyaṃ **kri-**
3 **yate.** anoś caitanyakartṛtve tāvat staḥ, te tv apūrṇe, anabhivyakte ca. tvayā tu te
pūrṇarūpe prakāśya tasyeśvarasāmyaṃ kriyate, ity arthaḥ ||

bhavato ’vyayāt sadasadātmanaḥ purā
niriyāya yat kila ninādarūpatām |
dadhad īśa śāstram anaghaṃ sadāśivo
bubudhe ’rthatattvam akhilaṃ tadāśrayam || 110 ||

- Utpala:** [17v5] bhava || he **īśa**, tvatto ’kṣayāt **sadasadrūpāc** ca **ninādarūpa-**
tām śabdabrahmatvaṃ bibhrat **yat śāstram niriyayau tatstham** akhaṇḍaṃ ni-
3 ravadyaṃ **cārthatattvaṃ sadāśivo bubudhe.** yad uktaṃ: “adr̥ṣṭavigrahāc chā-

Utpala 110.3 adr̥ṣṭavigrahāc chāntāt śivāt paramakāraṇāt | nādarūpaṃ viniṣkrāntaṃ śāstram
paramadurlabham | sadāśivaś ca tad veda ...] See n. 226 on p. 162.

108c vimalaiḥ] Σ ; amalaiḥ D_E . **108d** jñatām] Σ ; tām J. **109a** °vittayā] Σ ; °cintayā
J. **109c** bhavatānugṛhṇatā] Σ ; bhavatānugṛhṇate J. **109d** sadṛśatvam] Σ ; sadṛśas tvam
DE. **110a** sadasad°] $\acute{S}_C J D A B C D E F$; sadasat° $E_{D R}$. **110b** niriyāya] Σ ; niriyāya D_D . **110b**
ninādarūpatām] $E_{R B C} \acute{S}_C J D B C D$, cf. Utpala; ninādarūpabhāk $E_{D R} D_{A D^P E F}$. **110d** bubudhe]
 Σ ; budhadhe D_A .

Utpala 108.3 kiraṇair] Conj. [missing] D_A . **Utpala 108.5** pihitatvaṃ] em.; pihitātvaṃ
 $D_{A^p c}$; pihitā $D_{A^o c}$. **Utpala 109.3** caitanyakartṛtve] em.; caitanyakartṛtvaṃ D_A . **Utpala**
110.3 sadāśivo] em.; sadāśiva D_A .

ntāt śivāt paramakāraṇāt | nādarūpaṃ viniṣkrāntaṃ śāstraṃ paramadurlabham |
sadāśivaś ca tad veda ...” iti ||

kramaśo ’py anantamukharudramaṇḍala -
sthiraśaṃpradāyagatavastuvistaram |
giriśo ’bhyabhāṣata caturbhir ānanair
bahubhedamantragahaṇaṃ tad adbhuṭam || 111 ||

Utpala: [17v7] krama || **tac** ca śāstraṃ āścaryabhūtaṃ krameṇa **caturbhiḥ**
sadyojātavāmadevāghoratatpuruṣākhyair mukhair **giriśaḥ** provāca. **bahubhedair**
3 **mantraiś** tantrair vā saṃhitādiśāstraṃ durjñeyaṃ. **anantapramukhaṃ** yad **ru-**
dramaṇḍalaṃ tasya yaḥ **sthiraḥ sampradāyaḥ** pāraṃparyopadeśaḥ tadgato
vastuvistāro yatra tat, tair evātau loke tattadavatāraṇāt. ananteśādayo ’ṣṭau
6 vidyeśvarāḥ. yad uktam: “ananteśaś ca sūkṣmaś cāpy ekarudraḥ śivottamaḥ | eka-
mūrtiś trinetraś ca śrīkaṇṭhaś ca śikhaṇḍakaḥ ||” iti ||

sad alaṃ vikāsi guṇakesarotkaraṃ
sphuṭadharmanālam amalātmatām dadhat |
madhuvarṣi nātha bhavadānanād abhūṭ
sphuṭaṣaṭpadārtham iha śāstrapaṅkajam || 112 ||

Utpala: [18r1] sadala || **alam** atyartham, **sat** śobhanaṃ nityam vā **śāstraṃ**
padmaṃ ca **saha dalair** vartate. **guṇāḥ** saṃvidādayaḥ eva **kesarotkarāḥ**. **ma-**
3 **dhu** vijñānāmṛtaṃ kiñjalkarasaś ca. **ṣaṭpadārthāḥ** paśuprabhṛtayaḥ, yad uktam:
“paśupāśapatijñānavicārapratipādakaṃ”. vaiśeṣikamatena tu dravyaguṇakarma-
sāmānyaviśeṣasamavāyākhyāḥ ṣaṭpadārthāḥ. paṅkajam api ṣaṭpadārtham bhra-

Utpala 111.6 ananteśaś ca sūkṣmaś cāpy ekarudraḥ śivottamaḥ | ekamūrtiś trinetraś ca
śrīkaṇṭhaś ca śikhaṇḍakaḥ ||] Unidentified.

Utpala 112.4 paśupāśapatijñānavicārapratipādakaṃ] KiTa 1.13.

111a kramaśo] Σ ; kramaso J. **111b** °saṃpradāya°] $E_{DR}JD_{AEF}$; °sāṃpradāya° \acute{S}_CD_{BCD} .
111d °mantra°] $E_{DR}\acute{S}_CD_{ABCDEFG}$; °tantra° J. **112b** sphuṭadharmanālam] Σ ; sphuṭad-
harmanālim D_A . **112b** dadhat] Σ ; dadhan J. **112c** bhavadānanād abhūṭ] $E_{DR}D_{B^pC}D$;
bhavadānanāhavet E_{RC} [“for bhavadānanād abhūḥ”, n. 2.]; bhavadānanād racet $\acute{S}_CD_{B^pC}$;
bhavadānanād udaiḥ J; bhavadānanād udait D_{AF} ; bhavadānanād udet D_E .

Utpala 110.4 paramadurlabham] Conj.; paramakāraṇam D_A . **Utpala 111.3** °śāstraṃ] em.;
°śāstrai D_A . **Utpala 111.5** tattadavatāraṇāt.] em.; tattadavatāraṇā D_A . **Utpala 111.6** yad
uktam] em.; yad uktam | [new folio] yad uktam D_A . **Utpala 112.1** sadala] ala D_A . **Utpala**
112.5 bhramarārtham] Conj.; bhramarakṛte D_A .

6 marārtham ||

sakalārthavādanijaśaktitām gataiḥ
 sahakārisaṃhitaviśeṣavṛttibhiḥ |
 grathitākṣarair jagati viśvarūpatām
 iva garbhitāvikalavānmayam gataiḥ || 113 ||

kṛtasādhakābhyudayamantramaṇḍala -
 prakṛtisphuṭāṣṭavidhavargavigrahā |
 trivibhedatattvapariveṣṭitasthitis
 tava śaktir ānanabhavā hi māṭṛkā || 114 || yugmam

Utpala: [18r5] saka || evaṃvidhair **akṣarair grathitā māṭṛkā** sarvāgamā-
 nām māteva varṇasaṃhatih tvanmukhodbhūtā **śaktir**, iti dvābhyām kriyā. **sa-**
 3 **kalasyārthavādasyābhidheyakathanasya nijaśaktitām** sahasāmarthyam prā-
 ptaiḥ tadārabdhatvāc chabdasya cārthapratīhetutvāt. yad uktam: “na so ’sti
 pratyayo loke yaḥ śabdānugamād ṛte” iti. kecit tu arthavādaśabdena vidhipra-
 6 śaṃsārūpāni vākyāny āhuḥ, yathā pālāśyā juhvā juhuyāt “yasya parṇamayī juhūr
 bhavati na sa pāpaṃ ślokaṃ śṛṇoty”-ādīni. **sahakāribhiḥ** ca varṇāntaraiḥ **saṃhitā**
 9 **viśeṣavṛttir** yeṣāṃ, yathaikasya yūpaśabdasya yakāraparityāgāt kakārabhakāra-
 sakārādinyāsāc ca kūpabhūpasūpādiviśiṣṭārthāv avabodhakatvaṃ bhavati. kroḍi-
 kṛtākhillavānmayatvāc ca **viśvarūpatām** iva prāptaiḥ. kecit tu śikṣākāroktapra-
 12 tyekavarṇabhedād vaiśvarūpyam āhuḥ, tadyathā ekasyākārasyaṣṭādaśa prabhedā
 iti. **kṛtaḥ sādhanām** narendrāṇām **abhyudayo** yena **mantramaṇḍala**na ta-
 sya **prakṛti** rūpo ’ṣṭavidho **vargaḥ** akacaṭatapayaśātmaka eva śarīram yasyāḥ
 tadārabdhatvān māṭṛkāyāḥ, **trividhena** cātmavidyāśivapūrṇena **tattvena pari-**
 15 **veṣṭitāvasthitih** tatrākārādivisargaparyantam ātmatattvaṃ kakārādimakārāntam
 vidyātattvaṃ yakārādihakārāntam ca śivatattvam iti ||

Utpala 114.4 na so ’sti pratyayo loke yaḥ śabdānugamād ṛte] VāP 1.131.

Utpala 114.6 yasya parṇamayī juhūr bhavati na sa pāpaṃ ślokaṃ śṛṇoty] TaiSaṃ 3.5.7.23.

113a °vāda°] Σ; °vada° D_C. **113b** °saṃhita°] Σ; °saṃhati° J. **113d** garbhitā°] Σ;
 garbhatā° D_E. **113d** °vānmayam] Σ; °vānmayāḥ J. **114c** °pariveṣṭita°] J, cf. Utpala;
 °pariniṣṭhita° Σ. **114d** ānanabhavā] Σ; ānanabhavā J.

Utpala 114.7 bhavati] em; na bhavati D_A. **Utpala 114.7** pāpaṃ] em.; pāpaḥ D_A. **Ut-**
pala 114.7 saṃhitā] em.; rahitā D_A. **Utpala 114.9** avabodhakatvaṃ] em.; avabodhakaṃ
 tvam D_A. **Utpala 114.15** kakārādimakārāntam vidyātattvaṃ] Conj.; kakārādisakarāntam
 D_A. **Utpala 114.15** °makārāntam] em.; °sakārāntam D_A. **Utpala 114.16** iti] iti 113 D_A
 [Normally the MS does not number the commentary on the verses.]

bhavadānanābhyuditamāṭṛkāksara -
 grathitā bhavanti bhava mantravigrahāḥ |
 nirapekṣatām upagatā vimuktaye
 bhavabhogadās tu viparītavṛttayaḥ || 115 ||

Utpala: [18v4] bhavadā || he **bhava** tvanmukhotthamāṭṛkāksaropanibaddhā
mantrāḥ, yadā kṛtakṛtyatvād upekṣyante, tadā mokṣāya **bhavanti**, yadā tu bho-
 3 gāyāpekṣyante, tadā saṃsāropab**hogadāyinaḥ** ||

dhruvam ūrdhvavarti padam āruruṣatām
 adhirohiṇī nikhilavastupaddhatiḥ |
 bhagavan vyadhāyi bhavataiva dehinām
 nijaśaktibhittighaṭitāvalambanā || 116 ||

Utpala: [18v6] dhruva || **dhruvam** anapāyi **ūrdhvavarti** ca sarvātītaṃ mo-
 kṣākhyam **padam** āroḍhukāmānām śarīriṇām tvayaiva **nikhilavastupaddhatiḥ**
 3 ṣaṭtriṃśattattvamālavā**adhirohiṇī** kṛtā. tattvajñānād avāśyam niḥśreyasaprāptiḥ.
nijā śaktiḥ śivaśaktir eva **bhittis**, tadāśrayā niḥśreṇir bhittytādinānāsteḥ ||

api vālakotiśatabhāgavigrahāḥ
 ṣaḍupādhikām api vidhāya paddhatim |
 sthita eka eva bhagavann aho bhavān
 vidadhāti cetasi na kasya vismayam || 117 ||

Utpala 116.3 ṣaṭtriṃśat°] em.; ṣaṭtriṃśa° D_A.

115a °ānanābhyudita°] Σ; °ānanātyudita° D_F. **115b** mantra°] Σ; mantri° J. **115c** upagatā
 vimuktaye] E_{DR}JD_{ADFF}; upagatābhimuktaye E_{RC}Ś_CD_{BCD}; [m]ukhagatā vimuktaye D_E.
116b adhirohiṇī] E_{DR}Ś_CD_{ABCD}F; adhirohiṇā J; adhirohaṇī D_E. **116c** dehinām] JD_{AF},
 cf. Utpala śarīriṇām; yoginām E_{DR}Ś_CD_{BCDE}. **117b** api vidhāya] Σ; abhividhāya J. **117d**
 vidadhāti] E_{DR}JD_{ADEF}; vidadāti E_{RAC}Ś_CD_{BC}.

Utpala 116.3 °adhirohiṇī] em.; °adhirohaṇī D_A. **Utpala 116.3** niḥśreyasaprāptiḥ] em.;
 niḥśreyasaprāpteḥ D_A.

Alaka: ...vidhāya sthita ity āścaryakṛt kasya na bhavān || ||

Utpala: [18v8] api || tvam vālāgraśatāmśaparimāṇakāyo 'py eka eva yat ṣa-
ḍupādhiḥkām ṣaḍvidhaviśeṣabhinnām **paddhatim** vidhāya **sthita**, ity āścaryam.
 3 ṣaṭ paddhatayas tattvādyāḥ. yad uktam: “tattvapadamantṛvarṇā bhuvanāni ka-
 lāḥ ṣaḍ adhvānaḥ” iti. kecit tu “sarvajñatā tṛptir anādibodhaḥ svatantratā nityam
 aluptaśaktiḥ anantaśaktiś ca” iti ṣaṭ paddhatayaḥ ity āhuḥ ||

bhavadīritāḥ sphuṭam ananta eva hi
 prathamam guhām guṇavatīm acukṣubhat |
 asṛjat tadādi sa sitāsitam jagad
 vasudhāvasānam iti nātha śúśrūma || 118 ||

Alaka: anantaḥ sarvarudrādhipas tvatpracodita eva māyām sattvādiguṇa-
 trayamayīm **prathamam** akṣobhayat, tatas **tadādi** māyātattvādi **sitam** sattva-
 3 guṇasahitam **asitam** rajastamomayam ca **jagat** pṛthivīparyantam **asṛjat**, **ity** āga-
 mebhyaḥ **śúśrūma** śrutavantaḥ. uktam ca: “anantakṣobhitā māyā prakṛtim kṣo-
 bhayati” ityādy upakramya “raso jalam kṣobhayati, gandhaś ca pṛthivīm tataḥ.”
 6 ityantam || 118 ||

Utpala: [18v2b] bhava || vayam āgamikebhyaḥ **iti śúśrūma**, yathā tvatprerito

Utpala 117.3 tattvapadamantṛvarṇā bhuvanāni kalāḥ ṣaḍ adhvānaḥ] Unidentified.

Utpala 117.4 sarvajñatā tṛptir anādibodhaḥ svatantratā nityam aluptaśaktiḥ anantaśaktiś ca] Śivapurāṇa 1.18.12, Nyāyakusumāñjali 5, p 524, Kūrmapurāṇa 2,8.13, Vāyupurāṇa 12.31

Alaka 118.4 anantakṣobhitā māyā prakṛtim kṣobhayati, ... raso jalam kṣobhayati, gandhaś ca pṛthivīm tataḥ.] Unidentified.

118a bhavadīritāḥ] Σ ; bhavadīrita J. **118b** guṇavatīm] JD_E ; guṇamayīm $E_{DR}D_{AF}$, cf. Alaka; guṇamatīm \acute{S}_CD_{BC} ; guṇamavīm D_D . **118d** śúśrūma] śúśrūma JD_E ; śúśrumaḥ Σ .

Alaka 117.1 ...] [Having broken off in verse 23, Alaka’s commentary recommences here. Some MSS insert a short fragment of the commentary for the verses 127 and 128:] śodhyata iti gahaṇam. [127] prakṛti pašavas saṃsāriṇaḥ, tān anugrahonmathitapāśasaṃcayān [128] \acute{S}_AD_{BC} [prefixed by **tāvat**.] D_D [starting from **gahaṇam**, on the margin there is a **tāvat**.]; [missing] D_A . **Alaka 117.1** vidhāya sthita ity āścaryakṛt kasya na bhavān] \acute{S}_AD_{BCD} [E features this fragment (appending **iti bhāvaḥ**) in the commentary to verse 128.]; [missing] D_A . **Alaka 118.1** tvatpracodita eva] E; tvatpravi..va \acute{S}_AD_B ; tvatpracodito D_A ; tvatpravi...va D_{CD} . **Alaka 118.1** sattvādiguṇatrayamayīm] E; sattvādiguṇamayīm \acute{S}_AD_{ABCD} . **Alaka 118.2** māyātattvādi] $E\acute{S}_{A^c}D_{AD}$; māyātattvādi \acute{S}_{A^c} ; māyātattvādi D_B ; māyātattvāt D_C . **Alaka 118.2** sitam] ED_A ; [missing] \acute{S}_AD_{BCD} . **Alaka 118.2** sattvagūṇasahitam] ED_{CD} ; sattvamayasahitam \acute{S}_AD_B ; sattvamayam D_A . **Alaka 118.3** asitam] ED_A ; [missing] \acute{S}_AD_{BCD} . **Alaka 118.3** ca] $E\acute{S}_CD_{BCD}$; [missing] D_A . **Alaka 118.4** śúśrūma] \acute{S}_AD_{BCD} ; śúśrumaḥ ED_A . **Alaka 118.5** ityādy] ED_A ; [missing] \acute{S}_AD_{BCD} . **Alaka 118.6** °antam] ED_A ; [missing] \acute{S}_AD_{BCD} .

'nantākhyah vidyeśvara ādau sattvādiguṇavatīm guhām māyām kṣobhitavān.
 3 anantaram sa eva **sitaṃ** sattvamayam **asitaṃ** rajastamomayam **tadādi** māyāta-
 ttvādi **vasudhā**pariyantam ca **jagad asṛjad** iti. evaṃ hi ṣaṭtriṃśatattvotpattim ā-
 huḥ, yathā: śivaḥ, śaktiḥ, sadāśivaḥ, īśvaraḥ, śuddhavidyā, tato māyā, kalā, rāgaḥ,
 6 niyatiḥ, kālaḥ, aśuddhavidyā, puruṣaḥ, prakṛtiḥ, buddhiḥ, ahaṃkāraḥ, manaḥ,
 buddhikarmendriyāṇi daśa, tanmātrāṇi pañca, sṛṣṭikrameṇānulomavṛtṭyākāśādīni
 pañca mahābhūtānīti. ||

suranātha yā jagati tattadātmikāḥ
 śivaśaktayo vidadhati kriyāḥ kramāt |
 tava tābhir eva jagad etad icchayā
 niravivṛtat sakalamantranāyakaḥ || 119 ||

Alaka: śivasya śaktayo, vāmādyā devatāḥ, **tattadrūpāḥ kriyāḥ** kurvanti.
tābhir eva karaṇabhūtābhiḥ kriyābhir **jagad** etad anantākhyo **mantranāyakas**
 3 **tvadicchayā** kṛtavān. uktaṃ ca: “śivaśaktikriyāyuktaḥ sarvamantrādhināyakaḥ |
 ananto vidadhe kṛtsnaṃ jagad bhagavadīritaḥ ||” iti || 119 ||

Utpala: [19r4] sura || yāḥ śivaśaktayas tattadātmikā nānāvidhāḥ **kriyāḥ**
 kurvanti, **tābhir eva**, **tvadicchayā** ca, anantesākhyāḥ sarvamantranāyakaḥ i-
 3 daṃ **jagan** niṣpāditavān. tvatpreritaḥ tvacchaktyupādānakāraṇaś ca sa sadasad
 akṛtety arthaḥ. yad uktaṃ: “śivaśaktikriyāyuktaḥ sarvamantrādhināyakaḥ | ana-
 nto vidadhe kṛtsnaṃ jagad bhagavadīritaḥ ||” iti ||

bhavadicchayaiva vinirodhavartinām
 paratantratām ca jagatām upeyuṣām |

Alaka 119.3 śivaśaktikriyāyuktaḥ sarvamantrādhināyakaḥ | ananto vidadhe kṛtsnaṃ jagad bha-
 gavadīritaḥ ||” Unidentified.

119c tava] $E_{RC} \acute{S}_C D_{BCD}$, cf. **tvadicchayā** in both commentaries; bhava $E_{DR} J D_{AD^p F}$. **119d**
 niravivṛtat] $E_{DR} \acute{S}_C D_{AB}$; niravivṛdhat J; nivivivṛtat D_E ; niravivṛtaḥ D_F . **119d** °nāyakaḥ] Σ ;
 °nāyakaḥ D_B . **120a** vinirodhavartinām] J, cf. Utpala; vinirodhavartinām $E_{DR} \acute{S}_C D_{ABCDEF}$.
120b upeyuṣām] Σ ; upaiyuṣām D_C .

Alaka 119.1 śivasya] Σ ; yāḥ śivasya, conj., cf. Utpala. **Alaka 119.1** śaktayo] ED_A ;
 śaktayai \acute{S}_{ADBD} śaktaya D_C . **Alaka 119.1** vāmādyā] $E \acute{S}_{ADBD}$; vāmādyāḥ D_A ; eva māyā
 D_C . **Alaka 119.1** tattadrūpāḥ] Conj., cf. Utpala tattadātmikā; tās tadrūpāḥ $E \acute{S}_{ADABCD}$.
Alaka 119.1 kriyāḥ] $ED_{ACD^p c}$; kriyā $\acute{S}_{ADBD^a c}$. **Alaka 119.2** anantākhyo] ED_A ; antākhyo
 $\acute{S}_{ADBD^p c}$; aṃnantākhyo $D_{CD^p c}$. **Alaka 119.3** śivaśakti] \acute{S}_{ADABCD} ; śivaśivaśakti E. **Alaka**
119.3 °kriyāyuktaḥ] E, cf. Utpala; °sriyāyuktaḥ \acute{S}_{ADABCD} .

Utpala 118.3 tadādi] Conj., ..dādi D_A . **Utpala 118.6** aśuddhavidyā] em.; śuddhavidyā
 D_A . **Utpala 119.2** tvadicchayā] em.; tvadicchayā D_A . **Utpala 119.2** sarva°] em.; sa ca
 D_A . **Utpala 119.3** tvatpreritaḥ tvacchaktyupādānakāraṇaś ca sa] em.; tvatpreritatvacchak-
 tyupādānakāraṇaś ca D_A . **Utpala 119.4** śivaśakti°] em., cf. Alaka; śivaḥ śakti D_A .

sthitirakṣaṇādikavidhāyinaḥ kvacin

na calanti nātha kila mantranāyakāḥ || 120 ||

- Alaka:** mantranāyakā ananteśādayo jagatām sthiter maryādāyāḥ pālānādītas tvadicchayaiva na calanti, tvatpreritā eva ca rakṣādihetavo bhavanti.
3 **vinirodhaḥ** śaktivigamād akimcitkaraṇatā || 120 ||

- Utpala:** [19r7] bhava || mantranāyakā ananteśādyāḥ tvadicchayaiva jagatām vinirodhavartinām ajñatvāt sapratibandhānām ata eva pāratantryam
3 prāptānām satām sthiteḥ maryādāyā avasthānasya vā rakṣādikartāro na kila calanti. tvadicchāpreritās te jaganti rakṣantīty arthaḥ, yad uktam: “ananteśādayo hy ete sarvamantrādhināyakāḥ | jagatsthitim prakurvanti śivecchāvidhicoditāḥ ||”
6 iti ||

kamalāsanaprabhṛtayaḥ surādhipā

bhavadīritās tridaśanātha sājjanāḥ |

trividhasthiter bhuvanasamhateḥ kramād

udayasthitipralayahetutām gatāḥ || 121 ||

- Alaka:** kramāc ca kamalāsanaprabhṛtayaḥ surendrā brahmācyutaharāḥ pūrvoktadhātutrayamayatvena sattvarajastamomayatayā vā trividhāyā bhuvanasamhater janmādihetavas, tvatpreritā eva. sājjanās tvadapekṣayā samalāḥ,
3

Utpala 120.4 ananteśādayo hy ete sarvamantrādhināyakāḥ | jagatsthitim prakurvanti śivecchāvidhicoditāḥ || Unidentified.

120c °rakṣaṇādika°] Σ ; °rakṣaṇādhika° D_{DP} . **120d** mantranāyakāḥ] Σ ; mantrināyakāḥ J^{ac} . **121a** kamalāsana°] $E_{DR}\acute{S}_C D_{ABCDEF}$; kamalāsana° J . **121a** surādhipā] $E_{DR}JD_{AEF}$; surādhipāḥ $\acute{S}_C D_{BCD}$. **121b** sājjanāḥ] $E_{DR}\acute{S}_C D_{ABCDEF}$; sājjasāḥ J **121c** trividha°] $E_{DR}\acute{S}_C J_{D_{ABCDF}}$; vividha° D_E . **121c** bhuvanasamhateḥ] $E_{D_{BC}}\acute{S}_C D_{BCDE}$, cf. Alaka, cf. Utpala; bhuvanasamhateḥ $E_{DR}JD_{AF}$. **121d** °sthiti°] $E_{DR}\acute{S}_C D_{ABCDEF}$; °sthita° J .

Alaka 120.1 sthiter] Σ ; sthite D_B . **Alaka 120.3 vinirodhaḥ**] $ED_{ACD}pc$; vinidhaḥ $D_{D^{ac}}$; vini dhaḥ $\acute{S}_A D_B$. **Alaka 120.3** śaktivigamād] Σ ; śaktim vigamād D_B . **Alaka 120.3** akimcitkaraṇatā] Σ ; akimcitkaraṇatā kramāc ca D_A , cf. beginning of Alaka’s commentary to next verse. \acute{S}_A also has the (added) daṇḍas at the same place. **Alaka 121.1 surendrā**] $E\acute{S}_A D_{BCD}$; surendrāḥ D_A . **Alaka 121.2** pūrvoktadhātutrayamayatvena] $ED_{CD}pc$; pūrvoktadhātutrayamayamatvena $\acute{S}_A D_{BD^{ac}}$; pūrvoktadhātutrayamayatsattvena D_A . **Alaka 121.2 trividhāyā**] ED_A ; trividhāyān $\acute{S}_A D_{BC}$; trividhayāt D_D . **Alaka 121.3** tvatpreritā] $ED_{AD}pc$; tvatpreritār $\acute{S}_A D_{BCD}^{ac}$. **Alaka 121.3** samalāḥ] $E\acute{S}_A D_{AD}pc$; samalā D_{BCD}^{ac} .

Utpala 120.1 °iccha°] em.; °icha° D_A . **Alaka 121.2** bhuvanasamhater] $E\acute{S}_A D_{ABCD}$.

paśurūpatvāt. uktaṃ ca: “brahmādayo ’pi deveśāḥ sāñjanās parameśvarāt | tvaccoditā bhavanty ete jagajjanmādihetavaḥ ||” iti || 121 ||

Utpala: [19r10] kama || padmāsanādayaḥ sureśāḥ brahmaviṣṇurudrās tvadapekṣayā **sāñjanāḥ**, paśurūpatvāt samalāḥ, tvatpreritāḥ santaḥ sattvarajastamomayadevamānuṣatiryagbhedenā **trividhasthiteḥ bhuvanasamphater** utpattyādihetavaḥ. yad uktaṃ: “brahmādayo hi deveśāḥ sāñjanāḥ parameśvarāt | taccoditā bhavanty ete jagajjanmādihetavaḥ ||” iti ||

tava mūrtitām upagatāḥ sureśa ye
prathitāḥ kṛśānupṛṣadaśvabhānavaḥ |
udapādi tebhya iha pāvanī kramāt
sakalāṅgasauṣṭhavayutā kila trayī || 122 ||

Alaka: tavāṣṭamūrtitvāt mūrtitvam upagatā ye vahnipavanaravayas, **tebhyaḥ** “śikṣā kalpo vyākaraṇaṃ jyotiṣaṃ chandasāṃ sthitiḥ | niruktaṃ ca” iti ṣaṇṇām **āṅgānām sauṣṭhavana** sahitā **trayī** ṛgyajuḥsāmalaḥṣaṇā yathākramam **udapādi** prakāṭibhūtā. uktaṃ ca: “agnivāyu” || 122 ||

Utpala: [19v1] tava || bhavato ’ṣṭamūrtitvād ye dahanapavanārkā mūrti-

Alaka 121.4 brahmādayo ’pi deveśāḥ sāñjanās parameśvarāt | tvaccoditā bhavanty ete jagajjanmādihetavaḥ || Unidentified.

Utpala 121.4 brahmādayo hi deveśāḥ sāñjanāḥ parameśvarāt | taccoditā bhavanty ete jagajjanmādihetavaḥ || Unidentified.

122a upagatāḥ] Σ ; gatāḥ J. **122c** udapādi] $E_{DR}JD_{AD^P}$, cf. Alaka and Utpala; upapādi \acute{S}_CD_{BCDF} ; udayādi D_E . **122d** °sauṣṭhava°] E_{DJ} ; sauṣṭava E_RD_{ABCDEF} ; [ṣṭ / ṣṭh not distinct in Śāradā script] \acute{S}_C . **122d** °yutā] Σ ; °yuvā J **122d** trayī] Σ ; trayā J.

Alaka 121.4 paśurūpatvāt] ED_A ; paśurūpatvam \acute{S}_{ADCD} ; po ārūpatvam D_B . **Alaka 121.4** sāñjanās parameśvarāt] Conj., cf. Utpala; sāñjanās tanmaheśvarāt E; sāñjanā śvarāt \acute{S}_A ; sāñjanās tvanmaheśvarāt D_A ; sāñjanām dvarāt D_B ; sāñjanā dvarāt D_{CD} . **Alaka 122.1** tavāṣṭamūrtitvāt mūrtitvam] Conj. Isaacson; tavāṣṭamūrtitvam ED_{BCD} ; tavāṣṭamūrtitām D_A . **Alaka 122.1** upagatā] ED_A ; upagatā \acute{S}_{ADBCD} . **Alaka 122.1** °ravayas] ED_{ACD^P} ; °ramayas \acute{S}_{ADBD^P} . **Alaka 122.2** jyotiṣaṃ] E; jyotiṣāṃś \acute{S}_{ADD} ; jyotiṣāṃ D_{ABC} . **Alaka 122.2** | niruktaṃ ca] ED_A ; [missing] \acute{S}_{ADBCD} . **Alaka 122.2** iti] [missing, instead a misplaced 22] D_{CD} . **Alaka 122.3** ṛgyajuḥsāmalaḥṣaṇā] E; malaḥṣaṇā \acute{S}_A ; salaḥṣaṇā D_{BCD} ; ṛgyajuḥsāmavedalaḥṣaṇā D_A . **Alaka 122.4** udapādi] E; upapādi \acute{S}_{ADBCD} . **Alaka 122.4** uktaṃ ca] [D_A breaks off here and is omitting also the beginning of the quote.] **Alaka 122.4** agnivāyu] E; agnivā [MSS leaves some small space and continues with **śaṣpa- maṅḍalīm** [of 128?]] \acute{S}_{ADBC} .

Utpala 121.2 sattvarajastamomayadevamānuṣatiryagbhedenā] em.; sattvarajastamomayaṃ devamānuṣatiryagbhedenā D_A . **Utpala 122.1** dahanapavanārkā] Em.; dahanapavanārka D_A .

- 3 tvam **upagatās tebhyo** yathākramam sarveṣām **aṅgānām** śikṣākalpavyākara-
 ṇaniruktajyotiśchandāsām **sauṣṭhavana** yuktā pavitrā **trayī** ṛgyajuḥsāmarūpā
kilotpannā. tathā ca smṛtiḥ: “agnivāyuravibhyaś ca trayam brahma sanātanam |
 dudoha yajñasiddhyartham ṛgyajuḥsāmalakṣaṇam ||” iti ||

karaṇātmatām upagatena sarvataḥ
 śrutivartmanā ya iha nātha sādhyate |
 sahasiddham eva tam uśanti sūrayas
 tava dharmam īśa nirupaplavasthitim || 123 ||

- 3 **Utpala:** [19v4] kara || he **īśa**, yo dharmo **vedavartmanā sādhyate**, **taṃ**
dharmam āgamakuśalās **tava** sahajam anaśvarasthitim ca viduḥ. yad āhuḥ: “ai-
 śvaryam caiva dharmāś ca sahasiddham catuṣṭayam” iti. **śrutimārgēṇa karaṇā-**
tmatām sādhatvam **upagatena**. yad uktaḥ: “dharme pramiyamāṇe hi vedena
 karaṇātmanā” iti ||

bhavadicchayā karaṇabhedavartinaḥ
 sukham āsate varada cakravartinaḥ |
 sphuṭasārvakāmikaguhābilāntara -
 pratibaddhacitrabhuvanavyapāśrayāḥ || 124 ||

- 3 **Utpala:** [19v7] bhava || **sphuṭam** kṛtvā kalāditrimśattattvamātrtvāt **sārvakā-**
mikā yā **guhā** māyā saiva **bilam** tadantarapratibaddhāni **citrāni bhuvanāny**
evāśrayo yeṣām tathāvidhāḥ **karaṇabhedavartinaś** ca sargādyakhilavyāpārāś
cakravartino bhuvanacakram vartayanti ye te, brahmādayo ’nantesādayo vā, tva-

Utpala 122.4 agnivāyuravibhyaś ca trayam brahma sanātanam | dudoha yajñasiddhyartham
 ṛgyajuḥsāmalakṣaṇam ||] Manu 1.23.

Utpala 123.2 aiśvaryam caiva dharmāś ca sahasiddham catuṣṭayam] See note to translation
 (p. 167, n. 252).

Utpala 123.4 dharme pramiyamāṇe hi vedena karaṇātmanā] Attributed to Brhaṭṭikā, see
 p. 167, n. 251.

123b śrutivartmanā ya] śrutivartmanāgratam [?] J. **123b** sādhyate] $E_{DR}JD_{AD^pEF}$; many-
 ate $E_{R_{ABC}}\dot{S}_CD_{BCD}$. **123d** nirupaplavasthitim] $E_{DR}\dot{S}_CD_{ABCDEF}$; nirupaplutasthitim J.
124b āsate] Σ ; āmrter D_A . **124c** °sārva°] $E_{DR}JD_{A^pE}$; °sarva° $E_{RC}\dot{S}_CD_{A^cBCDF}$. **124d**
 °vyapāśrayāḥ] Σ ; °vyapāśrayaḥ J.

Utpala 122.3 sauṣṭhavana] em.; sauṣṭhavana D_A . **Utpala 123.1** vedavartmanā] Conj.;
 vertmanā D_A . **Utpala 123.2** sahajam] em.; sahajām D_A . **Utpala 123.2** anaśvara°] em.;
 anaścara° D_A . **Utpala 123.3** sahasiddham catuṣṭayam] em., cf. ŚVS 195; sahasiddhim ma-
 heśvara D_A . **Utpala 124.3** sargādyakhilavyāpārāś] Conj.; stargād abhilavyāpārāś D_A .

dicchayā sukhaṃ tiṣṭhanti. yad uktaṃ: “tasya devādidevasyānugrahāt sukhaṃ ā-
6 sate” iti ||

bhavatā kadācid anadhiṣṭhitātmanām
prakṛtisvabhāvaparamāṇukarmaṇām |
ghaṭate vicetanatayoditā paraiḥ
śapathair api kvacana naiva kartṛtā || 125 ||

Utpala: [20r1] bhava || **prakṛtisvabhāvaparamāṇukarmaṇām**, yathāsaṃ-
khyena **paraiḥ**, sām̐khyamīmāṃsakavaiśeṣikabauddhair, **uditāpi kartṛtā** teṣāṃ,
3 tvayā**nadhiṣṭhitātmanām** ananugṛhītānām **śapathair api sā na ghaṭate**, **vi-**
cetanatvāt teṣāṃ, kartuś ca sacetanatvāt; yadā tu tvayādhiṣṭhīyante tadā teṣāṃ
kartṛtvam upadyate ||

kalayā kilodbalitacetanasthiḥ
pratipādyamānaviṣayaś ca vidyayā |
dṛḍharāgarañjitamanā bhavaty ayaṃ
bhavadicchayā prakṛtibhogabhāg aṇuḥ || 126 ||

Utpala: [20r3] kala || pudgalaḥ **aṇuḥ kalātattvenodbalitacaitanyo**, **vidyā-**
tattvena ca darśitaviṣayo, **rāgākhyatattvena ca rañjitamanāḥ prakṛtibhoga-**
3 **bhāḥ bhavati**. yad uktaṃ: “kalodbalitacaitanyo vidyākhyāpitagocaraḥ | rāgeṇa
rañjitātmanūḥ bhunkte prakṛtijān guṇān ||” iti ||

trividhena kañcukamalena rūṣitān
gahanopabhogakuharābhipātinaḥ |
apakṛṣya pudgalagaṇān guhābilād
avadātātām nayasi dūram icchayā || 127 ||

Utpala 124.5 tasya devādidevasyānugrahāt sukhaṃ āsate] Unidentified.

Utpala 126.3 kalodbalitacaitanyo vidyākhyāpitagocaraḥ | rāgeṇa rañjitātmanūḥ bhunkte
prakṛtijān guṇān ||] Unidentified, see n. 255 on p. 168.

125a anadhiṣṭhitātmanām] Σ ; inadhiṣṭhitātmanām J. **125d** śapathair] Σ ; sapathair J.
Utpala 126.a °balita°] em.; °valita° $E_{DR} \acute{S}_C D_A$; [$J D_{BCDEF}$ don't differentiate between b and
v.]. **126b** pratipādyamāna°] $\acute{S}_C J D_{BCDE}$; pratipadyamāna° $E_{DR} D_{AF}$. **126d** aṇuḥ] Σ ; uṇaḥ
J. **127b** °kuharābhipātinaḥ] Σ ; °kuharātipātinaḥ J. **127c** pudgala°] Σ ; sudgala° $\acute{S}_C D_{BC}$.

Utpala 125.2 °bauddhair] em.; °bodhair D_A .

Utpala: [20r5] trivi || māyaiva **bilam**, tasmād **apakṛṣya pudgalagaṇān** tvam eva malatrayam apāsyāvadātātām śuddhatvaṃ **nayasi**, yatas tān **triprakāreṇa**
 3 **kañcukēnāvāraṇabhūtena malena** vyāptān, yad uktam: “te kalārāgavidyākhyaiḥ
 kañcukais tribhir āvṛtāḥ” iti, **gahano** viṣayabhoga evāvaṭas tadavapātinaḥ ||

avaśātmano viṣayaśaṣpamaṇḍalīm
 abhilāṣukāṃś ciram adhomukhasthitīm |
 tvam anugrahodgrathitapāśasaṃcayān
 na paśūn na mocayasi pañcadharmaṇaḥ || 128 ||

Alaka: paśūn saṃsāriṇaḥ. tvam anugrahodgrathitapāśasaṃcayān †.....
 śaṣpamaṇḍalīm adhomukham icchantāḥ† kenacin muktaraḥjavo ’nugrahād eva
 3 **mocyante. pañcadharmaṇaḥ** pañcaguṇān, yad uktam: “kañcukatritayāviddhaḥ
 kālena kalitas tathā | niyatyālingitaś ceti pañcadharmā paśuḥ smṛtaḥ ||” iti || 127 ||

Utpala: [20r8] ava || viṣayāḥ śabdādāya eva śaṣpasamhatih, tadabhilāṣukān
 ata evādhomukhasthitīm saṃsārāvasannān asvatantrān **paśūn** saṃsāriṇaḥ
 3 **tvam** evānugrahonmuktapāśarāśīm **na na mocayasy** api tu muktikaroṣi. anyo
 ’pi paśūn gāḥ rajjvādibandham apāsyā mocayati. tāmś ca **pañcadharmaṇaḥ**, yad
 uktam: “kañcukatritayāviddhaḥ kālena kalitas tathā | niyatyālingitaś caiva pañca-
 6 dharmā paśuḥ smṛtaḥ ||” iti ||

pratibudhyate viṣayavarti vastu sac
 citiśaktir askhalitavṛttir āṇavī |

Utpala 127.3 te kalārāgavidyākhyaiḥ kañcukais tribhir āvṛtāḥ] Unidentified.

Alaka 128.3 kañcukatritayāviddhaḥ kālena kalitas tathā | niyatyālingitaś ceti pañcadharmā
 paśuḥ smṛtaḥ ||] Unidentified. See footnote to translation (p. 168 n. 258).

128a avaśātmano] J; avaśān mano $E_{DR}D_{ACD^F EF}$; aviśātmano $E_{R^B}Ś_C D_B$; aviśātmano D_D .
128c tvam] $E_{DR}JD_{AF}$; tvad° $Ś_C D_{BCDE}$. **128c** anugrahodgrathita] $Ś_C JD_{ABCDEF}$; anugra-
 honmathita E_{DR} cf. Alaka (E and D_A) **128c** °saṃcayān] $E_{DR}Ś_C JD_{BCD}$; °saṃcayo D_{AEF} ,
 cf. Alaka (D_A) **128d** na mocayasi] J, cf. Utpala; pramocayasi $E_{DR}D_{ADF}$; nu mocayasi D_{BE} ;
 sumocayasi $Ś_C D_C$. **129a** pratibudhyate] $Σ$; pratipadyate cf. Alaka.

Alaka 128.1 paśūn saṃsāriṇaḥ ... pañcaguṇān] [D_A differs significantly from the other MSS:]
 paśūn saṃsāriṇaḥ. paśūnś ca anugrahonmathita pāśasaṃcayas tvam na pramocayasi kintu
 pramocayasy eva. pañcadharmaṇaḥ pañcaguṇān maraṇadharmāṇaś ca. **Alaka 128.1 paśūn**
 saṃsāriṇaḥ] ED_A ; [missing] $Ś_A D_{BCD}$. **Alaka 128.1 tvam anugrahodgrathitapāśasaṃ-**
cayān] em.; tvam anugrahonmathitapāśasaṃcayān E[Misplaced into the commentary to verse
 117.] $Ś_A D_{BCD}$; [missing] D_A . **Alaka 128.1**] vidhāya sthita ity āścaryakṛt kasya na bhavān
 iti bhavaḥ | E, misplaced from 117. **Alaka 128.2 śaṣpamaṇḍalīm]** śaṣpamaṇḍalīm
 D_B . **Alaka 128.3 mocyante]** E; śocyante $Ś_A D_{BCD}$. **Alaka 128.3 pañcadharmaṇaḥ]** $Σ$;
 pañcadharmāṇaḥ D_D . **Alaka 128.4 pañcadharmā]** ED_{CD} ; pañcadharmaḥ $Ś_A D_{AB}$.

dvitayātmatām upagatādbhutasthitiḥ

sakalām prabodhayati tām tu tāvakī || 129 ||

Alaka: aṇūnām jīvānām iyaṃ caitanyaśaktiḥ sukhaduḥkhabhedena **dvipra-**
kārā. viṣayavarti cakṣurādīndriyagocaram eva **vastu sat pratipadyate** sad iti
 3 jānāti, deśādivyavahitasyparijñānāt. **tām tu sakalām**, kalātattvena veṣṭitām,
 tvadīyā svargāpavargasādhakatvena **dviprakāraiva** citiśaktir **askhalitavyāpārā** ni-
 6 ṣkalā ca **prabodhayati**, vyavahitavastudarśanayogyām sampādayati. || 129 ||

Utpala: [20r2b] prati || aṇutattvasaṃbandhinī caitanyaśaktiḥ sukhaduḥkha-
 bhedād **dvividhātmatām gatā askhalitavyāpārā** satī gocaragatām **sac** ca vidya-
 3 mānam **vastu pratibudhyate**. yad uktam: “pratyakṣam vartamānam ca gṛhyate
 cakṣurādīnā” iti. **tām tu sakalām** samalām tvadīyā niṣkalāścaryarūpā **citiśaktiḥ**
prabodhayati darśanapathāvatīrṇasadrūpavastugrahaṇasamarthām āṇavīm ci-
 6 tiśaktiṃ tvacchaktir vyavahitādivastudarśanayogyām karotīty arthaḥ. kecit tu
 “āṇavī citiśaktir **vastv** asad api avidyāvaśāt **sad** iti jānāti; tām tu tvaccicchaktiḥ
 prabodhayati avidyāto nivārayati.” ity āhuḥ ||

api paddhater abhividhau vyavasthitaḥ

puruṣo ’nur eṣa dṛḍhapāsarūpayā |

parato na bhoktum alam ātmagocarāt

tava nātha śaktikalayā niyojitaḥ || 130 ||

Alaka: paddhater abhividhau tattvādiṣaṭprakāram adhvānam abhivyāpya
sthito ’pi sūkṣmaḥ **puruṣaḥ** svaviṣayād anyad upabhoktum na samarthaḥ, **ka-**

Utpala 129.3 pratyakṣam vartamānam ca gṛhyate cakṣurādīnā] MiŚIVā Pratyakṣasūtra 84ab,
 see n. 261, p. 169.

129c dvitayātmatām] Σ ; dvividhātmatām D_E . **129d** sakalām] Σ ; sakalam J. **130a**
 api] Σ ; abhi D_B . **130c** na] $E_{RJD_{AEF}}$; nu $E_D \acute{S}_C D_{BCD}$. **130c** alam ātmagocarāt]
 $E_{DRJD_{AF}}$; amalātmagocarāt $\acute{S}_C D_{BCDE}$. **130d** niyojitaḥ] Σ ; niyantritaḥ [Both commentators
 use *niyantrita*, which they might have read in the verse].

Alaka 129.1 aṇūnām jīvānām iyaṃ] ED_A ; aṇūnām $\acute{S}_A D_{BCD}$. **Alaka 129.1** caitanyaśaktiḥ]
 $E\acute{S}_A D_B$; citiśaktiḥ D_A . **Alaka 129.1** sukhaduḥkhabhedena] $E\acute{S}_A D_{ABD}$; sukhabhedena D_C .
Alaka 129.2 viṣayavarti] $E\acute{S}_A D_{ACD^{pc}}$; viṣayaṃti $D_{BD^{ac}}$. **Alaka 129.3** kalātattvena]
 $E\acute{S}_A D_{BD}$; kalām tattvena D_A ; ka[new page]lām kalātattvena D_C . **Alaka 129.4** citiśaktir]
 $E\acute{S}_A D_{BCD}$; citir D_A . **Alaka 130.1** ṣaṭprakāram adhvānam] $\acute{S}_A D_{ABCD}$; ṣaṭprakāradhvānam
 E. **Alaka 130.1** abhivyāpya] ED_A ; abhivāpya $\acute{S}_A D_{BCD}$. **Alaka 130.2** sūkṣmaḥ **puruṣaḥ**]
 $E\acute{S}_A D_{AB^{pc}}$; sūkṣmapuruṣaḥ $D_{B^{ac}CD}$.

Utpala 129.3 pratibudhyate] em.; pratibuddhyate D_A . **Utpala 129.4** sakalām samalām]
 em.; sakalām amalām D_A . **Utpala 129.7** **vastv** asad] $D_{A^{pc}}$; vastu sad $D_{A^{ac}}$. **Utpala**
129.7 tām] em, tvām D_A .

3 **lāśaktyā niyantritativāt** || 130 ||

Utpala: [20v4] **api** || **eṣo 'ṇuḥ sūkṣmaḥ puruṣaḥ paddhater abhividhāv api vyavasthitaḥ** saṃsārabhogamārgaṃ vyāpyāpi sthitaḥ **pāsarūpatvāc**
3 **cicchaktikalayā niyantritaḥ** san svaviṣayād anyad **bhoktuṃ na samarthaḥ** ||

vivṛṇoty apodhaparamārthasatsthitim
sthagayaty api sphuritarūpam eva yā |
na sa māyayā tava tayā viḍambyate
tvayi yasya bhāvavinibandhanam manaḥ || 131 ||

Alaka: **yasya manas tvadviṣaye bhāvavinibandhanam** nibaddhabhakti, **na sa māyayā tayā viḍambyate**, paribhūyate. kayā tayety āha:
3 **yāpodhaparamārthasya** saṃvṛtimato bhāvasya **satsthitim** satyarūpam iva sthānaṃ prakāśayati. yaiva ca **sphuritarūpam** satyabhūtam **api** vastu **sthagayati**, rūpāntareṇāvabhāsayati, vyāmoharūpatvāt. **apodho** nirastaḥ || 131 ||

Utpala: [20v6] **vivṛ** || **yasya manas tvayi bhāvanibandhanam** bhavadbhaktibhāvitam, **sa tayā tvanmāyayā na viḍambyate**. **yā** māyā **apodhaparamārtham** tattvaśūnyam apy avidyāvaśāt satim ivāviṣkaroti **sthitim** tathā **sphuritarūpam** satyabhūtam **api** vastu **sthagayaty eva** ||

sukhavedanāmṛtatarāṅgiṇījalair
abhiṣicyamānavapuṣas tavecchayā |
vinivṛttim aśnuvata eva sarvato
bhava cetanatvasamavāyino malāḥ || 132 ||

Alaka: **sukhasaṃvittir evāmṛtanadījalāni** taiḥ prakṣālyamānarūpās caitanavartino **malā** māyīyādayaḥ **sarvato nivṛttim** āpnuvanti tvadicchayaiva.

131a °satsthitim] Σ ; °satsthitih J. **131c** na sa māyayā] $E_{DR} \acute{S}_C D_{ABDEF}$; rasamāyathā E_{RC} ; rasamāyayā D_C . **131c** tava tayā] Σ ; vitatayā J. **132d** malāḥ] $E_{DR} J D_{AD^c E}$, cf. Alaka and Utpala; manaḥ $E_{RC} \acute{S}_C D_{BCD^c F}$.

Alaka 131.3 **yāpodhaparamārthasya**] $yā$ apodhaparamārthasya D_A ; $yā$ mohaparamārthasya $\acute{S}_A D_{BCD}$. **Alaka 131.3** saṃvṛtimato] $E \acute{S}_A D_{ACD}$; saṃvṛttimato D_B . **Alaka 131.4** yaiva] Σ ; yaivai D_B . **Alaka 131.5** rūpāntareṇāvabhāsayati] $E D_A$; rūpāntareṇā avabhāsayati $\acute{S}_A D_{BCD}$. **Alaka 132.1** **sukhasaṃvittir**] $E D_A$; **sukhasaṃvittir** $\acute{S}_A D_{BCD}$. **Alaka 132.1** **evāmṛtanadījalāni**] Σ ; **evāmṛtajalāni** E. **Alaka 132.2** **malā**] $D_{ABC} \acute{S}_A$; **malāḥ** E.

Utpala 130.1 **abhividhāv**] D_{A^c} ; **abhividhā** vya v D_{A^c} . **Utpala 130.3** **anyad**] em.; **anyat** D_A . **Utpala 131.2** **apodhaparamārtham**] em.; **apodhaparamārthā** D_A .

Utpala: [20v8] sukha || he **bhava**, **sukhasamvid** evāmṛtanadī tajjalair **abhi-
ṣicyamānavapuṣaḥ** santaś caitanyasamavetāḥ **malā** māyīyādayas tvadicchayā
3 **sarvato nivṛttiṃ** prāpnuvanti, yathā vastrādisamavetā jalaprakṣālyamānā malā
nivartante.

pratipannaśāktavibhavāḥ prasādinā
bhavatā cirād anugṛhītacidṛśaḥ |
upapattidhāmasu na teṣu teṣv amī
bhagavan bhavanti phalabhogino 'ṇavaḥ || 133 ||

Alaka: śāкто vibhavaḥ śaktīnaṃ mahimā. sa **pratipanno** bhaktyavalambito
yais te tvayā **prasannenānugṛhīta**samvinmayadr̥ṣṭayo 'ṇavo jīvāḥ svargādiṣv
3 apy **upapattidhāmasu** janmasthāneṣu karmaphalabhujō **na bhavanti**, mukta-
tvāt || 133 ||

Utpala: [20v1b] prati || āsritaśāktavaibhavās tvayā **prasannena** satā **anu-
gṛhīta**cidrūpadarśanā **aṇava** ātmatattvāni **teṣu** nānāvidheṣū**papattisthāneṣu**
3 tanukaraṇabhuvaneṣu śubhāśubhakarmaphalabhogino **na bhavanti**, mukta-
tvāt ||

tvayi nātha dharmajaladatvam īyusi
sravati prakāmam amṛtaṃ guhāśaye |
sphuṭaśaktiśuktikṛtasamskṛtiḥ kramād
aṇubindur eti śucimauktikātmatām || 134 ||

Alaka: **amṛtaṃ** muktibījam dharmāḥ, tatsravaṇād **dharmameghatvam** ā-
gate **tvayi** sati, ātmabinduḥ **śucimauktikātmatām eti**, “vivekakhyāter dha-

Alaka 134.2 vivekakhyāter dharmameghaḥ samādhiḥ] YS 4.29.

133d °bhogino] $E_{DR} \acute{S}_C D_{BDE}$; °bhāgino J_{DAF} ; °bhoginau D_C . **134a** °jalada°] $E_D J_{DA^p c EF}$;
°jadala° $\acute{S}_C D_{BCD}$; °jala° $D_{A^{ac}}$. **134b** prakāmam] $E_D J_{DAEF}$; prakāśam $E_{R_B C} \acute{S}_C D_{BCD}$;
prakām E_R . **134b** amṛtaṃ] $E_{DR} J_{DAF}$, cf. Alaka and Utpala; aniśam $E_{R_B} \acute{S}_C D_{BCDE}$. **134c**
°śukti°] Σ ; °mukti° D_A . **134c** °samskṛtiḥ] $E_D \acute{S}_C J_{D_{ABCDEF}}$; °samskṛtaḥ E_R . **134d** aṇu°]
 Σ ; amu° J .

Alaka 133.1 pratipanno] E_{DA} ; prayatno \acute{S}_{ADBCD} . **Alaka 133.2 'ṇavo]** E_{DA} ; 'ṇavaḥ
 \acute{S}_{ADCD} ; 'nava D_B . **Alaka 133.2 jīvāḥ]** E_{DA} ; tvas D_B ; [missing] \acute{S}_{ADCD} . **Alaka**
133.2 svargādiṣv] Σ ; svargādiṣv D_B . **Alaka 133.3 upapattidhāmasu janmasthāneṣu]** Σ ;
upapattidhāmasvajanmasthāneṣu D_B . **Alaka 134.2 sati]** E_{DA} ; saty \acute{S}_{ADBCD} . **Alaka**
134.2 vivekakhyāter] E_{DA} ; viveko khyāter D_B ; vivekakhyāte D_C .

Utpala 132.3 vastrādi] Conj.; jalādi D_A . **Utpala 133.2 nānāvidheṣū]** $D_{A^p c}$; nānāvidheṣu
 $D_{A^{ac}}$.

- 3 rmameggaḥ samādhiḥ” iti dharmamegghābhidhasamādhipratilambhottarakālaṃ
 śuddhamuktasvabhāvatāṃ pratipadyate. **guhāśaye** ḥṛtkuharavartini. **sphuṭā** jñā-
 nātmikā **śaktir** eva **śuktiḥ** prāṇibhedas tayā **kṛtasamskṛtir** viśadīkṛto **’ṇur** eva
 6 **binduḥ**, tadākāratvāt. darivartini ca **jalade** jalam ujjhati sati śuktyudareṇa jala-
 binduḥ śuddhamuktāphalatvaṃ pratipadyate. **amṛtaṃ** salilam api. muktiḥ pra-
 9 yojanaṃ yasya sa **mauktikaḥ**, muktaiva mauktikam. ekatra “prayojanaṃ” iti prā-
 gvatīyaḥ ṭhañ. ṭhaḡ aparatra, vinayādīpāṭhāt || 134 ||

- Utpala:** [21r2] tvayi || bhavati **dharmajaladatvaṃ** puṇyameghatvaṃ prā-
 pte tathā jñānāmṛtaṃ kṣarati **guhāśaye** ca ḥṛtkuharaśāyini athavā **guhāśaye**
 3 ḥṛtsthāne jñānāmṛtaṃ **sravati** sati **sphuṭā** tvanmayī jñānātmikā **śaktir** eva **śu-**
kṭiḥ prāniviśeṣas tayā **kṛtasamskāraḥ aṇuḥ** pudgala eva **binduḥ śucimaukti-**
kātmatāṃ śuddhanirmuktasvarūpatvaṃ **eti**. meḡe ca varṣati jalabinduḥ śukti-
 6 patito muktāphalatvaṃ yāti. **mauktikam** iti muktiḥ prayojanaṃ asyeti ṭhañ, a-
 paratra muktaiva **mauktikaṃ**. pātañjalaiś cokaṃ “prasamkhyāne ’py akusīdasya
 sarvathā vivekakhyāter dharmameggaḥ samādhir” iti ||

upasaṃhṛtānyaviśayānupapluta -

stimitāntarātma karaṇoditasthitih |

matimān bhavantam avalokya kevalam

sakalārthadṛḡ bhavati yat tad adbhutam || 135 ||

Alaka: **anye viśayāḥ** śabdādayaḥ. tadupasaṃhārād **anupaplutair** anu-
 driktair acapalaiḥ śāntair **ātmabhir** **antararūpaiḥ karaṇair** manaḥprabhṛtibhir

Alaka 134.8 prayojanaṃ] AA 5.1.109.

Alaka 134.9 vinayādīpāṭhāt] Cf. *mauktikam iti vinayādīpāṭhāt*, Kāvyaḷaṃkārasūtra 5.2.62.

Alaka 134.9 vinayādi] AA 5.4.34.

Utpala 134.7 prasamkhyāne ’py akusīdasya sarvathā vivekakhyāter dharmameggaḥ samādhir] YS 2.29.

135a upa°] Σ; tapa° D_C. **135a** °upapluta°] Σ; °upaplata° D_D. **135b** °stimitāntarātma°] E_{DR}JD_{AD^{pc}EF}; °s timirāntarātma° Ś_CD_{BCD^{ac}}. **135b** °karaṇodita°] E_{DR}JD_{AD^{pc}EF}; °karaṇocita° Ś_CD_{BCD^{ac}E}. **135c** matimān] E_DŚ_CJD_{ABCE^F}; matiman ! E_R. **135d** adbhutam] Σ; [new page] tam D_A.

Alaka 134.4 **guhāśaye**] Σ; guhāśayo D_B. **Alaka 134.5** viśadīkṛto **’ṇur**] E; viśadīkṛ-
 taḥ | aṇur Ś_AD_A; viśadīkṛtaḥ aṇur D_{BCD}. **Alaka 134.6** śuktyudareṇa] ED_{ACD^{pc}}; śaktyu-
 dareṇa Ś_AD_{BD^{ac}}. **Alaka 134.7** śuddhamuktāphalatvaṃ] ED_A; śuddhamuktāphalarūpatāṃ
 Ś_AD_{BCD}. **Alaka 134.9** ṭhañ] E; ṭhak D_{ABCD}Ś_A. **Alaka 134.9** ṭhaḡ aparatra] EŚ_A; anya-
 tra D_A. **Alaka 135.1** tadupasaṃhārād **anupaplutair**] ED_{ACD}; tadupasaṃhārānupaplutair
 D_B. **Alaka 135.2** śāntair **ātmabhir**] ED_A; cāntarātmaḥ Ś_AD_{BCD}.

Utpala 134.2 kṣarati] D_A; sravati D_{AP} [On the margin, marked *pāṭhaḥ*].

- 3 uditā **sthitih** praśamo yasya tādr̥ṣaḥ kuśalas tvām eva vivicya **sakalārthadr̥k**, atītānāgatādivastudarśī, **bhavati yat, tad** āścaryam || 135 ||

- Utpala:** [21r7] upa || parihr̥tāḥ **anye** bāhyāḥ śabdādayo **viṣayā** yenāta evānupaplutaiḥ niścalaiś **cāntarātmakaraṇaiḥ** manaḥprabhṛtibhir antaḥkara-
 3 ñair labdhodayā **sthitir** yasya; tathāvidhaḥ paṇḍito **bhavantam** eva **kevalam** **avalokya** tān samastān atītānāgatavartamānān **arthān** paśyati, **tad** āścaryam. tvaddarśanāt sakalārthadarśanam bhavatīty arthaḥ ||

smṛtileśato 'pi bhavabandhanacchidaḥ
 sphuṭatāmrvṛttim iva nātha kālīkām |
 vyapanetum ātmaparamāṇusamśrayām
 tava śaktir eva malavāsanām kṣamā || 136 ||

Alaka: ātmaiva sūkṣmatvāt **paramāṇus**, tadāśrayām māyīyādimalavāsa-
 nām tavaiva śaktir vyapanetum kṣamā || 136 ||

- Utpala:** [21r9] smṛti || smaraṇamātrād api saṃsārabandhacchedakasya ta-
 vaiva jñānātmikā śaktir ātmāśrayām paramāṇvāśrayām ca mayīyādimalavā-
 3 sanām tāmrvartiniṃ kālīkām iva nivārayituṃ kṣamā. yathā tāmrasthā kālīkā
 pārātādīnā nivāryate, tathātmaparamāṇusthā malavāsanā tvacchaktyety arthaḥ ||

parimṛṣṭakālīkam avāpya hematām
 na yathaiti tāmram iha tāmratām punaḥ |
 vimalīkṛtaṃ sad aṇutattvam icchayā
 tava nātha na rcchati tathā svavāsanām || 137 ||

Alaka: yathā tāmrasya suvarṇarūpatāpattau **punar na tāmratā**, tadvad
 ātmatattvasya tvadicchayā svacchīkṛtasya punar na malavāsanāyogaḥ. uktaṃ

136b sphuṭatāmrvṛttim] Ś_{CD}BCDEF, cf. Utpala; sphuṭatāpravṛttim E_{DR}D_{ADP}; sphuṭatāpravṛttir J. **136c** ātmaparamāṇusamśrayām] E_{DR}Ś_{CD}D_{ABDF}; ātmaparamāt-
 masamśrayā J; ātmaparamāṇusamśrayā D_C; ātmaparimāṇasamśrayām D_E. **136d** tava] Σ; bhava J. **136d** malavāsanām] Σ; kalavāsanām J. **136d** kṣamā] Σ; kṣamāḥ D_E. **137a** parimṛṣṭa°] Σ; paripṛṣṭa° D_E. **137b** yathaiti] Σ; yati J. **137c** °kṛtaṃ] Σ; °kṛte J. **137c** aṇutattvam] Σ; aṇuratnam D_{AEF}. **137d** svavāsanām] Σ; svavāsanān J.

Alaka 135.3 praśamo] Σ; praśamso D_B. **Alaka 135.3** vivicya] ED_{CDPc}; saksātkr̥tya D_A; viviśor va [?] Ś_A; viviśor vo [?] D_B. **Alaka 135.3** °dr̥k] ED_A; °drg Ś_{AD}BCD. **Alaka 135.4** bhavati yat] E; bhavatīti yat D_A; bhavati Ś_{AD}BCD. **Alaka 137.1** suvarṇarūpatāpattau] D_A; suvarṇasya rūpatāpattau EŚ_{AD}D; svavarṇasya rūpatāpattau D_B; suvarṇasvarūpatāpattau D_C.

Utpala 136.2 jñānātmikā] em.; jñānātmikāś D_A.

- 3 ca: “rasaghr̥ṣṭaṃ yathā tāmraṃ na bhūyas tāmratām vrajet | evaṃ yuktaḥ śiva-
tvena na bhūyaḥ paśutām vrajet ||” iti | **ṛcchati** vrajati || 137 ||

Utpala: [21v1] pari || **svām** ātmīyām malarūpām **vāsanām punar** ātma-
tattvaṃ na rcchati na prāpnoti ||

prakṛtiḥ pumān praṇava ity amī trayāḥ
suranātha kūpaghaṭarajjuvat sthitāḥ |
apakarṣasi tvam upari sthito dr̥dham
karaṇaprapañcarahito ’ṇum adbhutam || 138 ||

- Alaka:** yathā kaścid **uparivartī kūpāntarapatitaṃ ghaṭaṃ rajjvā** samu-
ddharati, tathā **tvam prakṛtitattvacyutam** ātmānam oṃkāreṇa. yad uktam: “kū-
3 pavat prakṛtiṃ vidyād ghaṭavat puruṣaṃ tathā | rajjuvac ca tathomkāraṃ śivo
’ṇum anukarṣati ||” iti. yas tu kūpe srastaṃ ghaṭādi tata uddharet, sa hi **ka-**
raṇasahitaḥ; tvam tu tathā neti citram adaḥ || 138 ||

- Utpala:** [21v1] prakṛti || **prakṛtiḥ pumān praṇava ity amī** yathāsaṃ-
khyam **kūpaghaṭarajjuvat sthitāḥ. tvam** tu yat tad**uparisthitaḥ** san indriya-
3 grāmarahito ’pi **dr̥dham apakarṣasi**, tad āścaryaṃ. yathā kūpapālaka upariva-
rtī kūpād rajjvā jalaghaṭaṃ ākarṣati tathā tvam prakṛtikūpapatitam ātmatattvam
oṃkārarajjvāpasārayasīty arthaḥ. tad uktam: “kūpavat prakṛtiṃ vidyād ghaṭavat
6 puruṣaṃ tathā | rajjuvac ca tathomkāraṃ śivo ’ṇum apakarṣati” iti ||

iyam antaraṅgabahiraṅgarūpatām
dadhatī kalāpariṇatir dvidhā sthitā |

Alaka 137.3 rasaghr̥ṣṭaṃ yathā tāmraṃ na bhūyas tāmratām vrajet | evaṃ yuktaḥ śivatvena
na bhūyaḥ paśutām vrajet || Unidentified.

Alaka 138.2 kūpavat prakṛtiṃ vidyād ghaṭavat puruṣaṃ tathā | rajjuvac ca tathomkāraṃ śivo
’ṇum anukarṣati || Unidentified.

138d ’ṇum adbhutam] $E_{DR} \acute{S}_C D_{BCD}$; mahāadbhutam J; mahāadbhutaḥ D_{AEF} .

Alaka 137.3 rasaghr̥ṣṭaṃ] E; rasaḥ ṛṣṭaṃ \acute{S}_{ADB} ; rasair ghr̥ṣṭaṃ D_A ; rasapṛṣṭaṃ D_{Cac} ;
rasapṛṣṭaṃ D_{CpcDpc} ; rasaḥpṛṣṭaṃ D_{Dac} . **Alaka 137.4** paśutām] ED_A ; śivatām \acute{S}_{ADB} ; jī-
vatām D_{CD} . **Alaka 138.1** ghaṭaṃ rajjvā] ED_{ACD} ; ghaṭarajjvā \acute{S}_A [Possibly anusvāra joined
with vertical stroke of akṣara above.] D_B . **Alaka 138.3** śivo] ED_{AC} ; śive $\acute{S}_{CCD_{ABD}}$. **Alaka**
138.4 kūpe srastaṃ ghaṭādi] ED_A ; ghaṭādi srastaṃ kūpe \acute{S}_A ; ghaṭādi srastaṃ kūpet D_B ;
ghaṭādi srastaṃ kūpe tu D_{CD} . **Alaka 138.4** uddharet] E; uddharetā $\acute{S}_A D_{ABCD}$. **Alaka**
138.4 sa] ED_A ; so $\acute{S}_A D_{BCD}$. **Alaka 138.4** karaṇasahitaḥ] $E \acute{S}_A D_{BCD}$; sakaraṇas D_{Apc} ;
karaṇas D_{Aac} . **Alaka 138.5** tu tathā neti] E; na tatheti D_A ; tathā neti $\acute{S}_A D_{BCD}$.

Utpala 138.5 vidyād] em.; vindyād D_A .

aṅubandhavṛttir anulomavartinī

pratilomataḥ punar apohyate tvayā || 139 ||

Alaka: asau kalātattvaparīṇatir antaraṅgabahiraṅgarūpatvād dviprakārā. tatra yadā māyā kalārūpeṇa pariṇamati, tadā kalārūpāvacchāditatanur māyaiva kalāparīṇatir ity ucyate, kalā cāsau pariṇatīś ceti kṛtvā. tadā ca tasyā antaraṅgabhāvaḥ. yadā tu kalāyā rāgādirūpeṇa vṛttis, tadāsau rūpāntareṇa pariṇamanti kalāparīṇatir ity ucyamānā bahiraṅgā. eṣā cānulominī, sṛṣṭikrameṇa pravartamānā satī. **aṅubandhavṛttir** ātmatattvasya bandhinī, saṃsārahetur ity arthaḥ. **prātilomyena punas tvayaiva** nirasyate, sarvatattvānām vyutkrameṇa tvayy eva layāt. rāgādinirāsena tvam evāsya muktihetur ity arthaḥ || 139 ||

Utpala: [21v5] iya || eṣā kalātattvaparīṇatir antaraṅgabahiraṅgarūpabhedād dviprakārā sthitā. yadā māyā kalārūpeṇa pariṇamati, tadā sāntarāṅgā, yadā tu kalārāgarūpeṇa pariṇamati tadā bahiraṅgety arthaḥ. sṛṣṭikrameṇānulomavartinī. **aṅubandhavṛttir** ātmatattvabandhakī. **pratilomatas** tu vināśakrameṇa **tvayā** nivaryate sarvatattvānām tvayaiva layāt ||

apadatrayasya guṇaliṅgāsūnyatām

upajagmuṣaḥ kṛtaḥṛdambarasthiteḥ |

vyapalīnasāmpratabhaviṣyadarthatā -

viṣayo 'ṅur īśa bhavati tvadāśrayāt || 140 ||

Alaka: vyapalīnasāmpratabhaviṣyanto 'rthāḥ, bhūtabhavadbhāvīni vastūni, tadbhāvaviṣayo 'ṅuḥ, ātmā, bhavati, tvat tavāśrayaṇāt—tvām eva pratipadya kālātrayagataṃ bhāvajātaṃ paśyatīty arthaḥ. atra bhāvārthasyānupayogāt tatpratrayo gaḍuprāyaḥ. nāsti **padatrayaṃ** jāgratsvapnasuṣuptirūpās tisro 'va-

139c aṅubandha°] $E_{DR} \dot{S}_C D_{Apc} B_{pc} C_{DEF}$; anubandha° JD_{Bac} . **140b** upajagmuṣaḥ] Σ ; upajagmuṣā E_R . **140b** °sthiteḥ] Σ ; °sthitaḥ J . **140c** °sāmprata°] Σ ; °sāmprata° J . **140d** bhavati tvadāśrayāt] Σ ; bhavataḥ samāśrayāt cf. Utpala (*kecit tu ... paṭhanti.*).

Alaka 139.3 °parīṇatir] Σ ; °parīṇātir E . **Alaka 139.3** tadā ca tasyā antaraṅgabhāvaḥ] ED_A ; tadā ca tasyāntaraṅgabhāvaḥ $\dot{S}_A D_{CD}$; tadāgatasyāntaraṅgabhāvaḥ D_B . **Alaka 139.6** satī. **aṅu**] ED_A ; satyāṅu \dot{S}_A ; satyāṅu D_{BCD} . **Alaka 139.6** bandhinī] E ; bandhanī $\dot{S}_A D_{ABCD}$. **Alaka 139.6** saṃsāra°] $em.$; saṃhāra° Σ . **Alaka 140.1** vyapalīnasāmpratabhaviṣyanto 'rthāḥ] $E\dot{S}_A D_{ABD}$; vyapalīnasāmpratabhaviṣyato 'rthā D_C . **Alaka 140.1** vastūni] $\dot{S}_A D_{ABCD}$; vasūni E **Alaka 140.2** bhavati] ED_A ; bhavati vā $\dot{S}_A D_{BD}$; bhavati vastūni tadbhāvaviṣayo 'ṅur ātmā bhavati vā D_C . **Alaka 140.2** pratipadya] ED_A ; pratipādyā $\dot{S}_A D_{BCD}$. **Alaka 140.4** gaḍu] ED_{ABCDpc} ; gaddu [?] \dot{S}_A . **Alaka 140.4** °suṣupti°] $E\dot{S}_{Apc}$; °suṣupta° $\dot{S}_A D_{ABCacD}$.

Utpala 139.2 dviprakārā] $em.$; dviḥprakārā D_A . **Utpala 139.5** nivaryate] $em.$; nivāryate D_A . **Utpala 139.5** sarvatattvānām] $em.$; sarvasattvānām D_A . **Utpala 139.5** tvayaiva layāt] $em.$, cf. Alaka; tvayyaivālayāt D_A .

sthā yasya tat turīyaṃ padam āsthāya sthitatvāt. **guṇaliṅgaśūnyatām** puruṣa-
 6 tvān nirguṇatvam aliṅgatvam ca nityatvāt **upajagmuṣaḥ** prāptasya. liṅgam upa-
 cayāpacayādi. anye tu “liṅgaśūnyāḥ pratyastamitasakalapramāṇatvād anumānāvi-
 ṣayāḥ” ity āhuḥ. tvad iti svarādiṣu darśanād avyayaṃ yuṣmadarthavṛtti ṣaṣṭhya-
 9 rtham ācaṣṭe. pṛthakpadam caitat. yuṣmadas tu samāso nopapadyate, vṛddhasya
 rājapuruṣa itivad āsāmarthyāt || 140 ||

Utpala: [21v8] apa || he **īsa**, **tvadāśrayāt**, tava saṃśrayeṇa, **aṇuḥ**, pudgalaḥ,
 evaṃvidho **bhavati**. kīdrk? **vyapalīno** vigato vartamānab**haviṣyadarthatārūpo**
 3 **viṣayo** yasya saḥ, nitya ity arthaḥ. anayor upalakṣaṇaparativād atītatayāpi rahi-
 taḥ. kecit tu līnaśabdasyātītābhīdhāyakatvād vyapagato līnādyarthatā viṣayo ya-
 syeti yojayanti. tava cā**padatrayasya** kālatrayarūpapadatrayaśūnyasya. kecit tu
 6 hṛtkaṇṭhatālvākhyasthānatrayātītasetye āhuḥ. tatpakṣe **kṛtaḥṛdākāśasthiter** ity
 avācakaṃ. **guṇaiḥ** sattvādibhiḥ **liṅgaiś** ca **sūnyatām** prāptasya. etac ca tvadāśra-
 yād iti samāsasthasyāpi ṣaṣṭhyantasya yuṣmadarthasya pṛthag ākrṣṭatvād yuktaṃ.
 9 kecit tv, etad asahamānāḥ, “bhavataḥ samāśrayād” iti paṭhanti ||

ravidīdhitivyatikarād ime yathā
 prakāṭībhavanti bhava cākṣuṣā guṇāḥ |
 tava saṃnidher anaghavṛttayas tathā
 viśadībhavanti puruṣavyapāśrayāḥ || 141 ||

Alaka: **cākṣuṣā guṇā** rūpadarśitā vaimalyaṃ vipulatā ca. **puruṣasya** guṇā
 vijñānaiśvaryadharmādirūpāḥ || 141 ||

Utpala: [22r1] ravi || **yathā** sūryāmśusambandhād bāhyapadārthadarśana-
 sāmārthyarūpāś **cakṣurguṇāḥ prakāṭībhavanti**, **tathā tvadadhiṣṭhānāt pu-**
 3 **ruṣasya** jñatvakartṛtvādayo guṇāḥ ||

vikalo 'pi san sakalaśaktisaṃkṣayād
 asahāya eva puruṣo 'tidurgamam |

Alaka 140.8 svarādi] AA 1.1.37.

141c anaghavṛttayas tathā] Σ; sapadi pauraśas tadā J. **141d** viśadī°] $E_{DR}D_E$; viśadī°
 $\dot{S}_A J D_{ABCD} F$.

Alaka 140.5 turīyaṃ] $ED_{ACD}pc$; tatvadītaṃ [?] \dot{S}_A ; tuādītaṃ [first t has both u and ā] D_B .
Alaka 140.6 upacayāpacayādi] E; upacayāpacayādiḥ $S_A D_{ABCD}$. **Alaka 140.8** svarādiṣu]
 ED_A ; surādiṣu $\dot{S}_A D_{BCD}$. **Alaka 140.10** āsāmarthyāt] $E\dot{S}_A D_{AD}$; asāmārthyāt D_{BC} . **Alaka**
141.1 rūpadarśitā] ED_{CD} ; dādarśitā $\dot{S}_A D_B$; darśanaṃ D_A .

Utpala 140.3 upalakṣaṇa°] Conj., upalakṣa° D_A . **Utpala 140.8** samāsasthasyāpi] Conj;
 samāsastha | pi D_A .

apavargamārgam upagacchatīśa yad

bhavati praseduṣi na tat kilādbhutam || 142 ||

Alaka: icchādikānām upakṣayād asahāyaḥ kevalaḥ, yaś ca sāmartyopakṣayena **vikalo** 'samarthaḥ **sahāyarahitaś** ca so 'pīśvare **praseduṣi durgam** api
3 **mārgam gacchatīti nādbhutam** || 142 ||

Utpala: [22r3] vika || tvayi **prasanne** sati **yat** pumān **vikalaḥ** kalātattvaśū-
nyo jñātajñeyatvāc ca jñānādisarvaśaktikṣayān nissahāyo 'pi **durāsadamokṣamā-**
3 **rgam** yāti tat nāścaryaṃ. atha ca yo vikalo 'samarthaḥ sa durgasamsthitim yātīti
nādbhutam, iti kākṡā ||

amanaskayogagatisamśitavratair

yad avāpyate kila nirañjanam padam |

nirupaplavām vidadhad ātmani sthitim

bhava nāntarīyakam anugrahasya tat || 143 ||

Alaka: **amanaskā** vikalpātmakamanovyāpārarahitā asaṃprajñātarūpā
yogadaśaiva samśitam tīkṣṇam **vrataṃ** yeṣāṃ tair yogibhir amalām **ātmani** cā-
3 vicalarūpām vyavasthitim kurvad **yat padam avāpyate tat** tvadanugrahasya
nāntarīyakam avinābhāvi. tenaiva tad avāpyata ity arthaḥ || 143 ||

Utpala: [22r4] ama || **amanaskā** saṅkalpavikalpātmakamanovyāpārasūnyā
asaṃprajñātasamādhirūpā **yogagatir** yeṣāṃ tathāvidhaiḥ tīvravratāir yogibhir
3 **yan nirañjanam** nirmalam ata evātmāny **upaplavaśūnyām sthitim** kurvat **pa-**
dam prāpyate **tat** tavānugrahasya **kila nāntarīyakam** avyabhicāri. tvadanu-
grahāt tad avāśyam āpadyate ity arthaḥ ||

sphuṭayogadharmajanitād anugrahāt

kuśalo nije paragate tathātmani |

142c upagacchatīśa] Σ ; upagacchasīśa D_E . **142d** na tat] Σ ; san na J. **143a** °samśita°] $E_{DR}D_{A^{pc}}$, cf. Alaka; °sañcita° $E_{RBC}Ś_CJD_{BCDEF}$. **143b** nirañjanam] $E_{DR}Ś_CJD_{ABDEF}$; nirañjanam D_C . **143c** vidadhad] $Ś_CJD_{BCDE}$; ca dadhad $E_{DR}D_A$; [E_R footnote 2: nirupaplavām vidadhad ātmani for nirupaplavām ca vidadhad ātmani |] **143c** ātmani] $E_{DR}D_{D^{pc}}$, cf. Alaka and Utpala; ātmanā $Ś_CD_{BC}$; ātmanaḥ $JD_{AD^{ac}EF}$; ātmana $D_{D^{ac}}$. **144a** °dharma°] Σ ; °vartma° D_E .

Alaka 142.1 icchādikānām] $EŚ_{AD}BCD$; icchādikānām D_A . **Alaka 142.2** durgam] ED_{AC} ; durgamam $Ś_{AD}BD$. **Alaka 143.2** daśaiva] Σ ; deśaiva D_D . **Alaka 143.2** amalām **ātmani**] em.; amalātmani $EŚ_{AD}ABCD$. **Alaka 143.3** vyavasthitim] ED_{ACD}^{pc} ; avyasthitim $Ś_{AD}BD^{ac}$. **Alaka 143.3** kurvad] ED_A ; kurvan $Ś_{AD}BD$; kurvat D_C .

añucetaso vyatīkarāt tavecchayā
viṣayāntareṣu ca tanoti saṃvidam || 144 ||

Alaka: yoga eva dharmah sukṛtaṃ, tajjanitāt tvadanugrahād ātmano manasaś ca buddher yo vyatikaro bāhyārthaparityāgena sāmasyaṃ, tato
3 yogī na kevalaṃ svaparasaṃtānavartiny ātmani saṃyagjñānaṃ tanoti yāvat tvadicchayā viṣayāntareṣv acetaneṣv api. niścetanāny api sacetanāni karotīty arthaḥ || 144 ||

Utpala: [22r7] sphuṭa || yogī sphuṭena cittavṛttinirodhātmakena yogadharmaṇa kṛtād anugrahād ata evātmanaś cetasaś ca vyatīkarād bā-
3 hyārthaparityāgenaikībhāvān na kevalaṃ ātmīye parasantānavartini cātmani tvadanugrahāt saṃvidam tanoti yāvad viṣayāntareṣv acetanādiṣv api ||

abhimānakāryam iti yan na kathyate
na bibharti śabdaguṇatām yad avyayam |
na ca yatra visphurati tārakāgaṇo
gatir asti yatra na nabhasvataḥ kvacit || 145 ||

yad anāvṛtatridaśakārmukāṅkitam
vicaranti yatra na payodapaṅktayah |
avalokya tatra nabhasi vyavasthitam
kṛtino bhavantam apavargam adhyaguḥ || 146 || yugmam

Alaka: abhimāneti yugalakam. nabhasi hṛdayākāśe bhavantam vilokya yogino pavargam adhyagur, mokṣam āpannāḥ. yan nabho bhimānakāryam
3 iti nocyate, bāhyaṃ hy ākāśam “prakṛter mahāṃs tato haṃkāraḥ” iti pāraṃpa-ryeṇāhaṃkārajanyam iti, tato sya viśeṣaḥ || 145 ||

144c añucetaso] $E_{DR} \acute{S}_C D_{ACEF}$; añucetaso $J D_B$; anuṃ cetaso D_D . **145b** bibharti] Σ ; birti J. **145b** °guṇatām] Σ ; °guṇato J. **145c** visphurati] Σ ; sphurati J. **146a** °āvṛta°] $E_{DR} D_{AF}$; °āvṛtti° E_{RB} ; °āvṛti° $\acute{S}_C J D_{BDE}$; °āvṛtis D_C . **146a** °tridaśa°] °nyadaśa° J. **146a** °kārmukāṅkitam] $E_{DR} D_{ADEF}$; °kārmukāṅkitā $\acute{S}_C D_{BC}$; °kārmukāṅkitāḥ J.

Alaka 144.3 °vartiny] $E \acute{S}_A D_{ACD}$; °vartany D_B . **Alaka 144.3** saṃyagjñānaṃ] $E \acute{S}_A D_{ACD}$; saṃyagjñānaṃ D_B . **Alaka 144.4 viṣayāntareṣv]** $E D_{ACD}^{pc}$; viṣayāreṣv $\acute{S}_C D_{BD}^{ac}$. **Alaka 144.4** acetaneṣv] $E \acute{S}_A D_{ACD}$; acetaneṣv D_B . **Alaka 144.4** sacetanāni] $E D_A$; sacetanāt $\acute{S}_A D_{BC}^{ac} D$. **Alaka 146.1** abhimāneti yugalakam] $E D_{CD}^{pc}$; [missing] $\acute{S}_A D_{ABD}^{ac}$. **Alaka 146.3** ākāśam] Σ ; ārktāśam D_B .

Utpala 144.2 bāhyārthaparityāgenaikībhāvān] Conj., cf. Alaka; bāhyārthaparityāgauḥ naikībhāvān D_A .

Utpala: [22r9] abhi || **tatraivaṃvidhe** bāhyākāśavilakṣaṇe hṛdvyomni **sthi-**
taṃ tvāṃ dr̥ṣṭvā yogino **'pavargam adhyaguḥ**, muktāḥ, iti dvābhyāṃ kriyā.
 3 **yad** dhṛdvyomny “aḥṃkāra^okāryam” **iti na kathyate**, bāhyaṃ cākāśam **abhi-**
mānajanyaṃ, “prakṛter mahāns tato 'haṃkāraḥ” iti nyāyāt. yady api ca tad a-
 haṃkāra^okāryam, tathāpi tatra mūlakāraṇatvād evam uktam. bāhyaṃ vyoma **śa-**
 6 **bdagun**enaivārabdhaṃ, tasyaivaṃguṇarūpatvāt ||

upasaṃhitātma^ovibhavas tvayā pumān
 kṛtakṛtyatojjhitabhavābhavakramaḥ |
 sthitimān nirūpitapadārthapañcakaḥ
 sadṛśatvam eti tava patyur adbhutam || 147 ||

Alaka: **upasaṃhito** 'rpitas **tvayā ātmīyo vibhavo** yasya sa puruṣaḥ **pa-**
tyus tava tulyatām vrajati; paśur api patiḥ saṃpadyate. **bhavābhavāv** āvir-
 3 bhāvatirobhāvau. “vidhiḥ kriyā kalā yogaḥ śivaś ceti samāsataḥ | **padārthāḥ pa-**
ñca vijñeyāḥ śaive śāstre hy anuttare ||” iti. paśor api patitvabhavanam **adbhu-**
tam || 147 ||

Utpala: [22r1b] upa || **pumān** paśurūpo 'pi **tava patyuh** sāmyaṃ yātīty ā-
 ścaryaṃ. **upasaṃhito** 'rpitas **tvayātmavibhavo** yasya saḥ. kvacid upasaṃhṛteti
 3 pāṭhaḥ. saṃhṛta ātmavibhavo yena. abhāvasyaiva bhāvanāt **bhāvābhāvau** āvir-
 rbhāvatirobhāvau. **pañca padārthā** vidhyādayaḥ, yad uktam: “vidhiḥ kriyā kalā
 māyā gatiś ceti samāsataḥ | padārthāḥ pañca vijñeyāḥ” iti ||

aṇumaṇḍalīm anujighṛkṣato vibhos
 taraṇer ivākaluṣatām prabhā gatā |

Utpala 146.4 prakṛter mahāns tato 'haṃkāraḥ] SK 22.

Utpala 147.4 vidhiḥ kriyā kalā māyā gatiś ceti samāsataḥ | padārthāḥ pañca vijñeyāḥ] See note to translation (n. 293 on p. 173).

147a upasaṃhitātma^o] $E_{DR}D_A$; upasaṃhṛtātma^o $E_{RABC}Ś_CJD_{BDEF}$; tapasaṃhṛtātma^o D_C .

147d tava patyur] Σ ; tavatyur J. **148b** taraṇer] Σ ; taruṇer J. **148b** gatā] Σ ; gataḥ J.

Alaka 147.1 **tvayā ātmīyo**] ED_A ; **tvayātmīyo** $Ś_{AD}BCD$. **Alaka 147.2** āvirbhāva^o] $ED_{ABac}CDpc$; āvirbhāva^o $Ś_{AD}BpcDac$. **Alaka 147.3** vidhiḥ] $EŚ_{AD}BCD$; padartheti: vidhiḥ D_A . **Alaka 147.3** samāsataḥ] samāsataḥ $EŚ_{AD}D_A$; sāsāsata D_{BD} ; sasāsataḥ D_C . **Alaka 147.4** śaive śāstre hy anuttare ||” iti. paśor api patitvabhavanam **adbhutam**] E ; śaive śāstre hy anuttare ||” paśor api patitvabhavanam adbhutam D_A ; [missing] $Ś_{AD}BCD$.

Utpala 146.3 **yad** dhṛdvyomny] em.; **yat** hṛdvyomny D_A . **Utpala 146.3** aḥṃkāra] em.; aḥṃkāra D_A . **Utpala 146.6** tasyaivaṃguṇarūpatvāt] Conj. Isaacson; tasyaiva guṇarūpatvāt D_A .

śivaśaktir īśa bhavataḥ pravartate
dvidvidhā parāparavibhedavartinī || 148 ||

Alaka: †...† parāparabhedena dvidvidhā: mokṣapradā bhogahetuś cety arthaḥ || 148 ||

Utpala: [22v3] aṇu || aṇu†...†śaktiḥ parāparabhedā dvidvidhā mokṣapradā †...†. yad uktaṃ: “ekā bandhātmikā śaktiḥ sthitānyās tu vimuktayaḥ” ||

bhavato bhavodbhava bhavābhavasthiteḥ
pratipannapudgalavibhaktavaibhavāt |
adhigamya śaktyupakṛtaikacittatām
caturarthagocaragatir bhavaty aṇuḥ || 149 ||

Alaka: he bhavodbhava hara, bhavataḥ sakāśād aṇuḥ śaktyupakṛtaikacittatām jñānādibhir upakṛtaṃ mano 'dhigamya caturarthagocaragatir
3 bhavati. dharmajñānavairāgyaiśvaryaṇi catvāri viṣayabhūtāni gacchatīty arthaḥ. bhavābhavau saṃsārāsamsārau. tābhyām aṇuḥ parāmrṣṭaḥ. paramēśvaras tu na tatheti tato 'sya viśeṣaḥ || 149 ||

Utpala: [22v4] bhava || tvattaḥ śaktyā †...kayā† upakṛtaikacittatām prāpyātmā caturarthagocaragatiḥ dharmajñānaiśvaryaṇi viṣayo bhavati. bhavodbhavaḥ saṃsārotpattiḥ, bhavābhavaḥ saṃsāravināśaḥ, tayoh sthitir yasmāt
3 utpattivināśau tvatta evety arthaḥ. pratipannaṃ pudgalād vibhaktaṃ vai-bhavaṃ yena. yathātmakleśādisambandho, na tathēśvare, ity arthaḥ ||

avibheda eva kila dharmadharminoh
prthag asti vṛttir iha nāpi vṛttimān |

Utpala 148.2 ekā bandhātmikā śaktiḥ sthitānyās tu vimuktayaḥ] Unidentified.

149b °pudgala°] $EDRJD_{ABDE}$; °svadgala° \acute{S}_C ; °mudgala° D_C ; °yudgala° D_F . **150a** dharmadharminoh] $E_D RD_{ABpcDEF}$; dharmiṇo $\acute{S}_C D_{BccC}$; dharmiṇoh J. **150b** prthag] Σ ; prthag D_F . **150b** iha nāpi] Σ ; aha nona J. **150b** vṛttimān] Σ ; vṛttimān J.

Alaka 148.1 †...† parāparabhedena dvidvidhā] em.; parāparabhedena dvidvidhā E; taraṇeḥ sūryasya prabhevety upamā sāpi ūrdhvādholokapravartitayā dvidvidhā dvidvidheti dvidvidhatvam eva vivṛnoti parāparetyādi D_A ; parāparabhedena dvidvidhā $\acute{S}_A D_{BCD}$. **Alaka 148.1** °pradā] E; °prado D_D . **Alaka 149.c** adhigamya] $E_D RJD_{ABCDEF}$; adhiyamya \acute{S}_C . **Alaka 149.c** °upakṛtaikacittatām] $E_D RJD_{ADEF}$; °upakṛtekacittatām $\acute{S}_C D_{BC}$. **Alaka 149.1** śaktyupakṛtaikacittatām] ED_A ; śaktyupakṛtaikaś cittatām $\acute{S}_A D_{BCD}$. **Alaka 149.2** 'dhigamya] $E\acute{S}_A D_{ACD}$; 'bhigamya D_B . **Alaka 149.4** saṃsārāsamsārau. tābhyām aṇuḥ parāmrṣṭaḥ] ED_A ; saṃsārā parāmrṣṭaḥ $\acute{S}_A D_{BCD}$.

Utpala 148.1 aṇu†...†śaktiḥ] em.; aṇuśaktiḥ D_A . **Utpala 148.1** mokṣapradā †...†] em.; mokṣapradā D_A . **Utpala 148.2** ekā bandhātmikā] em.; ekabandhātmikā D_A .

tad abhāvam eva bhava cetaso 'pare
kathayanti yogam avaruddhavṛttinaḥ || 150 ||

Alaka: ghaṭasvarūpaṃ ghaṭād avyatiriktam iti **dharmadharmiṇor abhedah**, evaṃ **vṛttivṛttimator api pṛthaktvaṃ nāsti**, tayor api dharmadharma-rūpatvāt. uktam ca: “vṛttivṛttimator jātu na bhedaḥ pāramārthikaḥ |” iti. evaṃ ca **cetaso** vṛttimātranirodho yogaḥ. vṛttinirodhe tasyāpi nirodhāt, tasmād aparuddhapramāṇādivṛttikasya cittasyā**bhāvam eva yogam apare** bruvate śūnyasamādhivādināḥ. uktam ca: “abhāvaṃ bhāvayet tāvad yāvat tanmayatāṃ vrajet |” iti || 150 ||

Utpala: [22v7] avi || he **bhava dharmadharmiṇoḥ kilābhedaḥ** na hi vāhner dāhakatvam vyatiriktam. ataś **ceha na vṛttiḥ nāpi vṛttimān pṛthag asti**. yad āhuḥ: “vṛttivṛttimator jātu na bhedaḥ pāramārthikaḥ |” iti. **tat** tasmād **avaruddhavṛttino** nivāritabāhyavyāpārasya **cetaso 'pare** śūnyasamādhivādināḥ abhāvam eva **yogam** āhuḥ. yad uktam: “abhāvaṃ bhāvayet tāvad yāvat tanmayatāṃ vrajet.” iti. nanu bhagavatstutau kiṃ yogavicāreṇety āha ||

sati caivam abhyupagame vimuktibhān
nanu sarva eva viniruddhacetanaḥ |
sphuṭam aprayatnam iha sa prasajyate
bhavadicchayā tu vimalaḥ sa muktibhāk || 151 ||

Alaka 150.3 vṛttivṛttimator jātu na bhedaḥ pāramārthikaḥ] Unidentified.

Alaka 150.6 abhāvaṃ bhāvayet tāvad yāvat tanmayatāṃ vrajet |] Unidentified.

150d avaruddhavṛttinaḥ] D_E cf. Utpala, cf. Alaka aparuddhapramāṇādivṛttikasya; aviruddhavartinaḥ $E_{DR} \acute{S}_C D_{ABCD}$; aviruddhavṛttinaḥ J . **151a** abhyupagame] $J D_{AEF}$, cf. Utpala; abhyupagame $E_{DR} \acute{S}_C D_{BCD}$. **151a** vimuktibhān] $E_{DR} D_A$; vimuktibhāg $\acute{S}_C D_{BCD}$; vimuktibha J ; vimuktibhāk D_{EF} . **151b** nanu] $E_{DR} \acute{S}_C D_{ABDEF}$; [missing] J ; anu D_C . **151b** sarva] Σ ; sa ca J . **151b** viniruddhacetanaḥ] Σ ; na viruddhacetanaḥ J . **151c** aprayatnam] Σ ; aprayatnata J . **151c** sa] Σ ; [missing] D_E . **151d** bhavadicchayā tu] $E_{DR} \acute{S}_C D_{ABDEF}$; bhavadicchayāpi J ; bhavadicchayāt a[-] D_C .

Alaka 150.1 ghaṭasvarūpaṃ ghaṭād avyatiriktam] $E D_A$; ghaṭasva...m avyatiriktam \acute{S}_A ; ghaṭasya...m avyatiriktam D_B ; ghaṭasta...m avyatiriktam D_{CD} . **Alaka 150.1** iti] $E D_A$; iti... || \acute{S}_A ; iti... 49 D_{CD} ; iti... D_B . **Alaka 150.2** evaṃ] eva sati D_B ; evaṃ sati D_{CD} . **Alaka 150.2** vṛttivṛttimator api] $E D_A$; ativṛttivṛttimatoḥ || \acute{S}_A ; vṛttivṛttimatoḥ D_{BCD} . **Alaka 150.3** °rūpatvāt] °bhūpatvāt D_{CD} . **Alaka 150.4** vṛttimātra°] Σ ; vṛttimān D_B . **Alaka 150.4** °nirodho] $E D_{ACD}$ °virodho $\acute{S}_A D_B$. **Alaka 150.6** °vādināḥ] $E D_A$; °bhāvinaḥ $\acute{S}_A D_{BCD}$. **Alaka 150.6** tāvad] tāva D_C .

Utpala 150.1 kilābhedaḥ] em.; kalābhedaḥ D_A .

Alaka: etac cāyuktam, yasmād **evam abhyupagamyamāne sarva** evābhāvabhāvanena **viniruddhacittaḥ samādhibhāk prasajyate**, yogī syāt. na ca tathā dr̥ṣṭam. tvadicchayā tu sa yogī māyīyādimalavimukto **muktim bhajate**. tvadicchāvvyatirekeṇa mukter aparaṃ na kāraṇam ity arthaḥ || 151 ||

Utpala: [23r1] sati || **evam abhyupagame**, “abhāva eva yogaḥ” ity aṅgīkṛtyāviśeṣāt **sarva eva niruddhacetanāmātraḥ** san **ayatnenaiva yogabhāk prasajyate**. **bhavadicchayā tu vigatamāyīyādimalaḥ** mokṣabhāg bhavati, nānyatety arthaḥ. kecit tvadicchāvaśād ayatnata eva mokṣabhāk bhavatīti yojayanti ||

dvividhātmanā bhavadanugraheṇa ye
viṣayīkṛtā vṛṣagate kilākalāḥ |
tava tulyatām dadhati te guhāñjana -
vyativṛttajanmagatitām tathāṇavaḥ || 152 ||

Alaka: he vṛṣagate, ye ’ṇavaḥ parāparabhedād **dviprakāreṇa tvadanugraheṇa viṣayīkṛtatvād akalāḥ** kalātattvarahitāḥ, **te** yathākramam **tava tulyatām, guhāñjana**ena māyīyena malena rahitā **janmaprāptir yeṣām**, tadbhāvaṃ ca dhārayanti. || 152 ||

Utpala: [23r3] dvivi || he vṛṣabhagate, bahvalpabhedād **dviprakāreṇa tvadanugraheṇa** gocarīkṛtāḥ, ata evākalāḥ, kalātattvarahitāḥ, **aṇavo** yathāsaṃkhyam **tava tulyatām tathā guhā** māyaivāñjanam tacchūnya**janmagatitvaṃ** dhārayanti. yeṣu mahān anugrahaḥ, te tvatsādṛṣyam yānti, yeṣu tu svalpaḥ, te nivṛttamāyāmalāḥ, ity arthaḥ. ||

vasudhādiṣu tridaśayonivartinām
parameṣṭhiniṣṭham ajitottarottaram |
sthitam īśvaratvam aṇimādi yad vibho
bhavadicchayātra tad aho vijṛmbhitam || 153 ||

152b kilākalāḥ] Σ; kilākalā D_B. **152d** °vyativṛtta°] J; °vyativṛtti° E_{RBC}Ś_CD_{BCD}; °vyatirikta° ED_{ADPEF}. **152d** °gatitām] Σ; °gatitat J. **153b** parameṣṭhiniṣṭham ajitottarottaram] Σ; parameṣṭhiniṣṭhajanatottarottaram J. **153c** sthitam] Σ; sthitim J.

Alaka 151.2 **viniruddhacittaḥ samādhibhāk**] Σ; **viniruddhacittasamādhibhāk** D_B. **Alaka 151.2** tathā] ED_A; [missing] Ś_{ADBCD}. **Alaka 151.3** °vimukto] E; °viyukto Ś_{ADABCD}. **Alaka 151.4** °vyatirekeṇa] E; °vyatikareṇa Ś_{ADABCD}.

Utpala 151.1 aṅgīkṛtyāviśeṣāt] Conj.; aṅgīkṛtety aviśeṣāt D_A.

Alaka: he **ajita**, na kenacit abhibhūta, tava brahmaprajāpatīndrapitṛgandharvanāgarakṣaḥpiśācabhedād aṣṭavidhānām devayonau sthitānām **vasudhādiṣu** 3
 pṛthivyaptejovāyvakāśamanobuddhyahaṁkāreṣu **yad aṇimādika**m aiśvaryaṁ a-
 ṣṭaparakāram **uttarottaraṁ sthitaṁ**, **tat** tvadicchayaiva **vijṛmbhitam**. **para-**
meṣṭhiniṣṭhaṁ brahmaparyantam. piśācānām aiśvaryaṁ pṛthivyām eva, rakṣa-
 6 sām tu pṛthvīsalilayor eva, iti krameṇaikaikavṛddhyā brahmaṇaḥ sārvatrikam iti
 yāvat || 153 ||

Utpala: [23r6] vasu || he **ajita vibho tridaśayonivartinām** brahmapra-
 jāpatīndrapitṛgandharvanāgarakṣaḥpiśācabhedād aṣṭavidhānām devayonīnām **va-**
 3 **sudhādiṣu** pṛthivyaptejovāyvakāśamanobuddhyahaṁkāreṣu **yad aṣṭavidham a-**
ṇimādikam aiśvaryaṁ **sthitaṁ**, **tad bhavadicchayā jṛmbhitam**. tvadicchā sā
 jṛmbhate, ity arthaḥ. **tattottarottaram** ata eva **parameṣṭhiniṣṭhaṁ** brahma-
 6 paryantam. piśācānām pṛthivyām eva, brahmaṇas tu sarvatra tad, ity arthaḥ. **tat**
 kila piśācādi brahmaparyantam ekaikavṛddhyā sthitaṁ || ||

upajagmuṣā sakaladharmarūpatām
 bhavatā samarthitacidātmavaibhavam |
 sakalakriyāsu suranātha ceṣṭate
 nirupaplavaṁ bhuvanapāśamaṇḍalam || 154 ||

Alaka: sarvabhāvātmakatvam **upagatena** tvayā **samarthitam** upapāditaṁ
cidātmakaṁ vaibhavaṁ jñānaśaktiḥ, yasya tādṛśam eva rāgadveṣādipāśaniku-
 3 rumbaṁ sarvakarmasu **nirupaplavaṁ ceṣṭate** nirargalaṁ prasarati, anyathā ta-
 dayogāt || 154 ||

Utpala: [23r1b] upa || tvayā sarvadharmasvarūpatvaṁ prāptena sarva-
kriyāsu samarthitam upodbalitaṁ caitanyātmakaṁ **vaibhavaṁ** yasya tathā-
 3 vidhaṁ bhuvanānām **pāśamaṇḍalam** rāgadveṣādibandhakacakraṁ **nirupapla-**
vaṁ kṛtvā **ceṣṭate** ||

154a upajagmuṣā] $D_{B^{ac}}$ has pāda order CDAB. $D_{D^{ac}}$ has no number or even space at the end of the last verse, the verse number is only added by a second hand. There is a (later cancelled) verse number though in between pādas B and C, which, assuming that D_B was copied from D_D , could well explain the change in order of the two half verses there. **154a** °dharmarūpatām] $E_{DR}JD_{AEF}$; °rūpadharmatām \acute{S}_CD_{BCD} .

Alaka 153.2 vasudhādiṣu] ED_A ; vasudhādi \acute{S}_AD_{BCD} , cf. Utpala D_A . **Alaka 153.6 brahmaṇaḥ]** Σ ; brahmaṇa D_B . **Alaka 153.6 sārvatrikam]** E ; sāvitrakam \acute{S}_AD_{ABCD} .

Utpala 153.2 vasudhādiṣu] em.; vasudhādi D_A . **Utpala 153.5 tattottarottaram]** em.; tantrottarottaram D_A .

tava śaktir apratihātātmaivaibhava -
 prabhutānvitā ca samadhiṣṭhitā yayā |
 vicalanti nātmaparamāṇavaḥ kvacid
 bhava kṛtyavastuṣu parāparātmasu || 155 ||

Alaka: tavātmīyena vaibhavana sarvavyāpitayā **prabhutayā** ca sarvakarṭṛtvena śaktir apratihātā, na kvacit pratihanyate. ātmāna eva sūkṣmatvāt
 3 **paramāṇavaḥ**, te **parāparātmasu** muktibhogarūpeṣu karaṇīyavastuṣu na **calanti**, yadadhiṣṭhitā eva || 155 ||

Utpala: [23v1] tava || he **bhava tava śaktir apratihātā** niṣpratibandhā ātmanaś ca **vaibhavana** sarvavyāpakatvena **prabhutayā** ca sarvakarṭṛtvena yuktā
 3 **yayā** śaktyādhiṣṭhitāḥ santaḥ **ātmatattvaparamāṇavaḥ parāparātmasu** mokṣabhogarūpeṣu kāryavastuṣv avatiṣṭhante, yad uktam: “na sā jīvakalā” ityādi ||

bhavadātmakaṃ sakalamantramaṇḍalaṃ
 surasaṃhatiś ca bhagavaṃs tadātmikā |
 trividhe guṇatrayamaye jagaty aho
 na tad asti yat kila vinākṛtaṃ tvayā || 156 ||

Alaka: sarve mantrās tvadātmakāḥ, sarve ca surā mantrarūpāḥ. tasmād
 bhūrbhuvāḥsvargarūpatayā triprakāre jagati na tad asti yat tvayā rahitaṃ
 3 syāt, uktaṃ ca: “sarve mantrātmakā devāḥ, sarve mantrāḥ śivātmakāḥ | śivātmakam idaṃ jñātvā śivam evānucintayet||” iti || 156 ||

Utpala: [23v4] bhava || he **bhagavan sakalamantramaṇḍalaṃ tvadātmakaṃ**, devasaṃhatiś ca **tadātmikā** mantrātmikā. tasmād devamānuṣatiryagbhe-

Alaka 155.4 na sā jīvakalā] Unidentified, see footnote to translation (n. 312 on p. 176).

Alaka 156.3 sarve mantrātmakā devāḥ, sarve mantrāḥ śivātmakāḥ | śivātmakam idaṃ jñātvā śivam evānucintayet||] RauSūS 3.28.

155a śaktir aprati°] Σ; śaktiprati° J. **155b** samadhiṣṭhitā] $E_D \acute{S}_C D_{ABCD F}$; samadhiṣṭhitāḥ J.; samādhiṣṭhitā E_R ; samādhiṣṭhitā[new page]tā **155c** vicalanti] $E_{DR} \acute{S}_C D_A$; vicalante J.; vicaranti D_E . **155c** °paramāṇavaḥ] Σ; °parimāṇavaḥ J. **155d** parāparātmasu] $E_{DR} \acute{S}_C J D_{ACEF}$; parāt parātmasu D_{BD} . **156b** bhagavaṃs] $E_D \acute{S}_C J D_{ABCDEF}$; bhagavan E_R . **156b** tadātmikā] $\acute{S}_C J D_{ABCE}$, cf. commentaries; tvadātmikā $E_{DR} D_{DF}$. **156c** trividhe] Σ; vividhe D_E .

Alaka 155.1 tavātmīyena] E; tadātmīyena $\acute{S}_A D_{BCD}$; ātmīyāne D_A . **Alaka 155.1** prabhutayā] Σ; prabhūtayā D_B . **Alaka 156.1** tvadātmakāḥ] $E_D A$; tadātmakāḥ $\acute{S}_A D_{BCD}$. **Alaka 156.2** triprakāre] triprakāreṇa $\acute{S}_A D_{ABCD}$. **Alaka 156.2** na] $E D_{ACD}{}^{pc}$; [missing] $\acute{S}_A D_{BD}{}^{cc}$. **Alaka 156.3** syāt] $E_D A$; [missing] $\acute{S}_A D_{BCD}$. **Alaka 156.3** mantrāḥ] Σ; mantrā D_B .

- 3 dāt **trividhe** sattvādiguṇamaye jagati tan nāsti yat tvayā śūnyam. tad uktaṃ: “sarve mantrātmikā devāḥ sarve mantrāḥ śivātmakāḥ | śivātmakam idaṃ jñātvā sarvam evānucintayet ||” iti ||

pratipūritākhilaparāparātmaka -
 pratibandhaśūnyaphalasaṃpado 'vyayāḥ |
 anivāritāmṛtapayaścyuto vibhos
 tava śaktayo bhuvanakāmadhenavaḥ || 157 ||

Alaka: pratipūritāḥ saṃpado yābhis, tathāvidhās tava śaktayo bhuvane-
 ṣu kāmadhenavaḥ, sarvakāmān phalantīty arthaḥ. amṛtaṃ vijñānam || 157 ||

- Utpala:** [23v6] prati || sampādītāḥ sarvāḥ parāparātmikāḥ bhogamokṣarūpāḥ
 niṣpratibandhāḥ phalasaṃpado yābhiḥ tathā anivāritaṃ kṛtvā jñānāmṛtam
 3 eva payāḥ cyotante yās tathāvidhās tvacchaktayo bhuvanānām kāmadhenava
 iva, sarvakāmapradatvāt ||

bhavadicchayā hy anugṛhītacetasaḥ
 śatarudravīramukharudranāyakāḥ |
 kamalāsanādiguṇabhogayoginaḥ
 praviśanti dhāma kila śaivam adbhutam || 158 ||

- Alaka:** śatarudravīrabhadrapramukhā ekottaraśataparimāṇā rudranāya-
 kāḥ śaivam padaṃ praviśanti tvadicchayaiva. kamalāsano brahmā, tatpra-
 3 bhṛtīnām guṇāḥ sargārambhakatvādayaḥ tadanubhavaṃ yoktuṃ śīlam yeṣām.
 “saṃpṛca”-ādisūtreṇa ghinūḥ. te hi daśasu dikṣu daśa daśa sarvordhvaṃ ca vī-
 rabhadro †bhūtvā† brahmendrādinām sthitim anubhavantaḥ satatam āsate. vīra

Alaka 158.4 saṃpṛca] AA 3.2.142.

157a prati°] $E_{RBC} \acute{S}_C JD_{BCDE}$; pari° E_{DRDA} . **157b** °saṃpado] J, cf. Alaka, Utpala.; °saṃvido $E_{DR} \acute{S}_C D_{ABCDEFG}$. **157c** °payaścyuto] Σ ; °payāścyuto \acute{S}_C . **157c** vibhos] Σ ; vibho D_E . **158a** °icchayā hy] $E_{DR} \acute{S}_C D_{ABCDE}$; °icchayābhy° D_F ; °icchayebhy° J. **158b** śata°] Σ ; śśata° $\acute{S}_C D_C$ [both the MSS also have the visarga of cetasaḥ, but in D_C it appears very thin.] **158b** °rudra°] $E_{DR} \acute{S}_C JD_{ABCDE}$; °bhadra° $E_{RB} D_{DFF}$. **158c** °bhogayoginaḥ] Σ ; °yogabhoginaḥ J. **158d** śaivam] Σ ; saivam J.

Alaka 157.1 pratipūritāḥ] $\acute{S}_A D_{BCD}$; paripūritāḥ ED_A . **Alaka 158.1** °bhadra°] $ED_{CD}{}^{pc}$; °rudra° $\acute{S}_A D_{ABD}{}^{ac}$. **Alaka 158.2** tvadicchayaiva] Σ ; [missing] D_A . **Alaka 158.4** saṃpṛca] E ; pṛca $\acute{S}_A D_{ACD}$; dhic D_B . **Alaka 158.4** ghinūḥ] ED_A ; dhinaḥ \acute{S}_A kenuḥ; D_B ; minaḥ D_{CD} . **Alaka 158.4** daśasu dikṣu] $\acute{S}_A D_{ABCE}$; daśadikṣu E . **Alaka 158.4** sarvordhvaṃ] Conj.; sarve ūrdhvaṃ ED_C ; ūrdhve $\acute{S}_A D_{ABC}$. **Alaka 158.5** anubhavantaḥ] Σ ; anubhavanti $D_{B}{}^{ac}$. **Alaka 158.5** satatam āsate] Σ ; santa upāsate D_A .

6 iti vīrabhadhrākhyah || 158 ||

Utpala: [23v8] bhava || **bhavadicchayā hi** niścaye tvadicchānuḡrhitaceta-
 3 saḡ śatarudravīrākhyapramukhā rudranāyakāḡ rudraśataḡ śaivam sthānaḡ
 tejo vā viśanti, padmāsanādīnāḡ guḡabhogaiḡ sambandho vidyate yeṣāḡ, te
 kila daśa daśa, daśasu dikṣu sthitāḡ brahmendrādivac ca bhogān bhuñjate ||

paṭalādibhiḡ sakaladr̥kkriyātmakam
 pihitaḡ na paśyati yathā vilocanam |
 sthagitaḡ malair bhavadanugrahād ṛte
 na tatheśa kiṃcid aṇutattvam iḡṣate || 159 ||

Alaka: sakalasya vastuno dr̥kkriyā, darśanavyāpāra, ātmā bhāvo yasyeti,
 ubhayatrāpi yojyam || 159 ||

Utpala: [24r1] paṭa || **dr̥kkriyā** darśanavyāpāraḡ. **malaiḡ** māyīyādibhiḡ **pi-**
hitaḡ sat ātmatattvam na kiṃcit paśyati. ||

anurañjitākhillaguḡo bhavadguḡair
 bhavapañjaraḡ dr̥ḡham anañjanañjasā |
 parimṛṣṭagāḡḡhamalapañcakasthitih
 puruṣo bhanakti bhagavaḡs tvadāśrayāt || 160 ||

Alaka: he anañjana māyīyādimalaviyukta, jñānādibhis tvadguḡair ujjvali-
 tasamagraguḡaḡ puruṣo 'ñjasā kṣipram eva saḡsarapañjaraḡ dalayati, tva-
 3 dāśrayād eva. “ajñatvam upaplavitā viṣayatvam anīśatā | ananudhyānam eveti
 pañcaite pauruṣā malāḡ” || 160 ||

159a sakala°] Σ ; sakale J. **159b** pihitaḡ] Σ ; pihitan J. **159d** tatheśa] $E_{DR}D_{AF}$; tatheṣa
 $\acute{S}_{CD}C$; tathaiṣa D_{BDE} . **159d** kiṃcid] Σ ; kiṃcidad D_E . **160a** °guḡo] Σ ; °maḡo J. **160a**
 bhavad°] Σ ; bhava° J. **160a** guḡair] Σ ; guḡā J. **160b** bhavapañjaraḡ] Σ ; vapañjaraḡ
 J. **160b** anañjanañjasā] $E_{DR}D_{ADF}$, cf. commentaries; anāganañjasā $\acute{S}_{CD}BC$; ana..jasā J;
 anañjasājasā D_E . **160c** parimṛṣṭa°] Σ ; paramṛṣṭa° D_A . **160d** puruṣo] Σ ; puruṣe $D_{BD}ac$.
160d bhanakti] $E_{DR}JD_{DEF}$; na bhakti $E_{RAC}\acute{S}_{CD}BC$.

Alaka 159.1 ātmā] E; ātma $\acute{S}_{AD}ABCD$. **Alaka 160.1** anañjana] Σ ; añjana D_B . **Alaka**
160.1 jñānādibhis tvadguḡair ujjvalitasamagraguḡaḡ puruṣo 'ñjasā kṣipram eva] Σ ; añjasā
 kṣipram jñānādibhis tvadguḡair ujjvalitasamagraguḡaḡ puruṣo D_A . **1604** pañcaite] Σ ; [miss-
 ing] D_A . **Alaka 160.4** malāḡ] $\acute{S}_{AD}ABCD$; matāḡ E

Utpala 158.1 bhava ||] em.; [missing] D_A . **Utpala 158.1** bhavadicchayā] C_{Upe} ; bhavadic-
 cha C_{Uac} .

Utpala: [24r1] anu || he **anañjana** śuddhasvabhāva **bhavadguṇair** jñānādi-
 bhir **anurañjitasamastaguṇaḥ** san **puruṣaḥ añjasā** kṣipram eva, sphuṭam vā,
 3 saṃsārapañjaram vidalayati. **malapañcakam** ajñatvādi. yad uktaṃ: “ajñatvam
 upaplavatā viṣayatvam anīśitā | ananudhyānam eveti pañcaite pauraṣā malāḥ ||”
 iti ||

apahāya yadvad iha nātha nīlatām
 vaṭapādapacchada upaiti pītatām |
 paśutām apojjhya tava śāsane sthitāḥ
 śivatām sureśa kila tadvad ety aṇuḥ || 161 ||

Alaka: **chadaḥ** pattram. **tava śāsane** tvadāgame patitāḥ. **śivatām** śivasva-
 bhāvatvam || 161 ||

Utpala: [24r4] apa || yathā **vaṭavṛkṣapallavaḥ** paripākavaśān **nīlatām** muktva
 3 **pītatām** yāti, tathātmanā, śivaśāsanasthaḥ san, **paśutvam** apahāya **śivatvam** **eti**,
 śivībhavati ||

hṛdi saṃvidamaṣubhir adhīśa tāvakair
 avaruṅṇasaṃtamasabandhaviplave |
 sakalam kalāpuruṣayoḥ kilāntaram
 kuśalo 'dhigamya niyamād vimucyate || 162 ||

Alaka: tvadīyair **saṃvidamaṣubhiś** cetasi bhagnavyāmohatimire sati **kuśa-**
laḥ kalāpuruṣatattvayor vivekam **adhigamyāvaśyam** eva **vimucyate** || 162 ||

Utpala: [24r4] hṛdi || **tava** jñānamarīcibhir **avaruṅṇājñānatamoviplave**
 3 **hṛdaye niyamāt** manassaṃyamāt hetoḥ **kalātattvasyātmatattvasya** ca vivekam
 jñātvā yogī **vimukto** bhavati ||

161b °pādapacchada] $E_{DR} \dot{S}_C D_{ABCDEF}$; °pādavacchada J; °pāṭapakvada D_E . **161b** upaiti] Σ ; uyaiti D_E . **161b** pītatām] Σ ; nīlatām D_E . **161c** apojjhya] $E_{DR} D_{BDEF}$; upojjhya $\dot{S}_C J D_{AC}$. **161d** śivatām] $E_{DR} \dot{S}_C D_{BCDEF}$; pātītām J; patitām D_{AF} . **161d** sureśa] Σ ; sureśa J. **161d** aṇuḥ] Σ ; aṇuḥ J. **162b** avaruṅṇa°] Σ ; avabhagna° J, cf. Alaka. **162c** kalā°] Σ ; kalām J.

Alaka 161.1 patitāḥ] E; patitāḥ $\dot{S}_A D_{ABCD}$. **Alaka 162.1** °timire] $E D_{ACD}{}^{pc}$; °ri-
 mare $\dot{S}_A D_{Dac}$; °risare D_B . **Alaka 162.1** kuśalāḥ] $E D_A$; kuśalāḥ $\dot{S}_A D_{BCD}$. **Alaka**
162.2 kalāpuruṣatattvayor vivekam] $E \dot{S}_A D_{BCD}$; kalāpuruṣayos tattvavivekam D_A . **Alaka**
162.2 vimucyate] Σ ; vimucyante D_C .

Utpala 160.4 anīśitā | ananudhyānam eveti pañcaite] Conj., cf. Alaka; anīśitānanudhyānam
 iti | pañceti D_A . **Utpala 162.1** °marīcibhir] em.; °marīcir D_A .

malinatvam īyūṣi yathā na darpaṇe
 pratibimbam asphuṭatayā vibhāvvyate |
 suranātha cetasi malaughaviplute
 niyamān nisargavimalas tathā bhavān || 163 ||

Alaka: yathā mālinyam upagate mukure **pratibimbam asphuṭatayāpi na** lakṣyate, tathā **bhavāṃś** cetasi maline || 163 ||

Utpala: [24r7] mali || **malaugh** māyīyādikaḥ anantaroktājñatvādiko vā ||

sakalādhikāranijaśaktimaṇḍala -
 sphuṭavigrahākṣabhuvanādhiko nṛṇām |
 bhavabandham andhatamasasya tanvataḥ
 praṇihaṃsi haṃsa nibirīsasampadaḥ || 164 ||

Alaka: he **haṃsa**, paramātman, **sakaleṣu** vastuṣv **adhikāro** vivartarūpā vyāvṛttir yasya tathāvidham yad ātmīyaṃ **śaktimaṇḍalam** tatsvabhāvebhyas tanukaraṇa**bhuvanebhyo** 'dhikāḥ prakṛṣṭas tvam eva **bhavabandhanam nṛṇām** ātmanām tanvataḥ **sam̐tamasasya praṇihaṃsi**, mahāmohaṃ vināśayasi. “jāsiniprahaṇa” iti ṣaṣṭhī. **nibirīśā** nibiḍā, “nerbiḍajbirīśacau” || 164 ||

Utpala: [24r7] saka || he **haṃsa** paramātmasvarūpa, **sakaleṣu** vastuṣv **adhikāro** yasya tathāvidham yan **nijaśaktimaṇḍalam** tadrūpāṇi yāni **vigrahākṣabhuvanāni** tanukaraṇabhuvanāni, tato 'bhyadhiko vyatiriktas tvam **nṛṇām** ātmatattvānām saṃsārabandham **tanvato** vistārayataḥ kurvato vā. “ko 'rthas

Alaka 164.4 jāsiniprahaṇa] AA 2.3.56.

Alaka 164.5 nerbiḍajbirīśacau] AA 5.2.32.

Utpala 164.4 ko 'rthas cetasi vedhasā vinihitas tanvyās tanuṃ tanvatā] Ascribed to Dharmakīrti, see footnote to translation.

163a īyūṣi] Σ ; eyūṣi J. **163b** asphuṭatayā] Σ ; asphutayā J. **163d** nisargavimalas] Σ ; nisargamalinās D_E . **164c** bhavabandham] Σ ; bhavabandhanam J. **164c** andhatamasasya] Σ ; anutamasasya J. **164d** nibirīsasampadaḥ] Σ ; birīsasampadaḥ J.

Alaka 163.1 mukure] ED_C ; makure $\acute{S}_A D_{ABD}$. **Alaka 163.1** **pratibimbam asphuṭatayāpi**] $E\acute{S}_A D_{AB}$; pratibimbam sphuṭatayāpi D_{CD} . **Alaka 164.1** paramātman] Σ ; paramātman 163 D_A . **Alaka 164.1** vastuṣv **adhikāro**] $\acute{S}_A D_{BCD}$; vastuṣu adhikāro D_{AE} . **Alaka 164.2** vyāvṛttir] $E\acute{S}_A D_B$; vyāvartir D_{CD} . **Alaka 164.2** tathāvidham] Σ ; tathāvidha D_A . **Alaka 164.3** dhikāḥ] ED_A ; dhikāḥ $\acute{S}_A D_{BCD}$. **Alaka 164.3** prakṛṣṭas] ED_A ; prakṛṣṭāḥ $\acute{S}_A D_{BCD}$. **Alaka 164.4** tanvataḥ] em.; tattvataḥ Σ . **Alaka 164.5** nibirīśā] ED_{ACD} ; vinirīśā \acute{S}_A ; vinigamā D_B . **Alaka 164.5** nerbiḍajbirīśacau] ED_{AC} ; nerbiḍajbirīśacau $\acute{S}_A D_{BD}$.

Utpala 164.4 vistārayataḥ kurvato] C_{Upe} ; vistārayato C_{Uac} .

cetasi vedhasā vinihitas tanvyās tanuṃ tanvatā” ityādivat taneḥ karotyarthatvāt.
 6 **nibirīsasampadaś** ca ghanasyā**ndhatamasasya** mahāmohasya karmabhūtasya
praṇihaṃsi tad vināśayasīty arthaḥ. “jāsini”-ityādinā ṣaṣṭhī karmaṇi ||

pratibhāgatāṣṭavidhasaṃvidarciṣaḥ
 pravilaṅghya vartma suranātha ṣaḍvidham |
 samaye sthitās tava nirañjanaṃ padaṃ
 praviśanti śāntamanaso manasvinaḥ || 165 ||

Alaka: **pratibhayā**, ākasmikatvena tvatpratibhāsenā **vāgato** jyeṣṭhādya-
 ṣṭavidhaḥ **saṃvit**prakāśo yeṣāṃ, tādrśā **manasvinaś**, tattvādikam adhvānam
 3 **ullaṅghya**, vimalaṃ **padam** āpnuvanti, tvatsamaye **sthitat**vāt. **samayaḥ** siddhā-
 ntaḥ. yady api ca “vāmā jyeṣṭhā tathā raudrī, kālī kālānusāriṇī, kalāvīkārīṇī caiva,
 balapramathinī tathā. sarvabhūtapramathanī, tathā caiva manonmanī.” iti vāmā-
 6 dyāḥ saṃvido nava, tathāpi vāmātra parivarjitā, tasyāḥ saṃsārahetutvāt || 165 ||

Utpala: [24v3] prati || **tava samaye** tvacchāsane **sthitāḥ** yoginas **tavaiva ni-**
rañjanaṃ nirmalaṃ śivadhāma **viśanti**. **pratibhāgataṃ** buddhigocaraprāptam
 3 **aṣṭavidhaṃ** jñānārciḥ yeṣāṃ. **saṃvidaś** cāṣṭavidhatvaṃ. yad uktaṃ: “vāmā
 jyeṣṭhā ca raudrī ca, kālī kālānusāriṇī, kalāvīvaraṇī caiva, balapramathanī tathā,
 sarvabhūtapraśamanī, tathā caiva manonmanā” iti. yady apy etā nava, tathāpi vā-
 6 māyāḥ saṃsārapradatvād agrahaṇaṃ. **ṣaḍvidhaṃ** vartma, tattva-pada-mantra-
 varṇa-bhuvana-kalāsvarūpam, **ullaṅghya**. ||

dadhataṃ nirāvaraṇacitsvarūpatāṃ
 dhruvam apratarkyam amṛtaṃ guhāśayam |

Utpala 164.7 jāsini] AA 2.3.56.

165b pravilaṅghya] $E_{RBC} \acute{S}_C JD_{ABCDEF}$; pratilaṅghya E_{DR} . **166a** dadhataṃ] Σ ; dadhatan
 J. **166b** apratarkyam] Σ ; aprataryam J.

Alaka 165.2 manasvinaś] Σ ; manasvinās D_B . **Alaka 165.4** tathā] Σ ; uvo D_B .
Alaka 165.4 kalāvīkārīṇī] $\acute{S}_A D_{ABC^{ac}D}$, cf. Utpala; kalā vikārīṇī E; kalāvīkārīṇī $D_{C^{pc}}$.
Alaka 165.5 balapramathinī] ED_A ; balapramathanī $\acute{S}_A D_{BCD}$. **Alaka 165.5** °pramathanī]
 $\acute{S}_A D_{ABCD}$; °pramathinī E. **Alaka 165.6** nava] Σ ; nava santi D_A .

Utpala 164.5 vedhasā vinihitas] em.; vedhasādinihitas D_A . **Utpala 164.5** tanvyās] tanvās
 D_A . **Utpala 164.7** “jāsini”-ityādinā] em.; jāsiṇītyādinā D_A . **Utpala 165.7** °svarūpam]
 $D_{A^{pc}}$; °dhvarūpam $D_{A^{ac}}$.

sthiragaṇagāhanikagauhamaulatā -
 pratipannabhinnanijaśaktivigrahāṃ || 166 ||

sakalaṃ kalāviraḥitaṃ plavojjhitāṃ
 nirupaplavaṃ bahirupaplavasthitim |
 sthitāṃ adhvaṇaḥ ṣaḍavadher upary ato
 vyativṛttaśāntāṃ anaghaṃ śivaṃ param || 167 ||

pratibhādvayātigāṃ ameyatādika -
 sphuṭadharmayogāṃ anupākhyatāṃ gatāṃ |
 aṇuṃ ādidevaṃ anaṇuṃ ca sarvato -
 mukhamūrdhapāṇicaraṇekṣaṇaṃ vibhum || 168 ||

nirupaplavasthitinijāṅgadīpita -
 sthirapañcavaktramayavigrahagrahāṃ |
 sakalāpramāṇaviṣayātigasthiti -
 pratipattisūnyagahanātmatāṃ gatāṃ || 169 ||

pratipadya śāṅkara bhavantaṃ avyayaṃ
 sukhaduḥkhamohaparihīṇacetanaḥ |
 vyativṛttatantumayabandhanāṣṭako
 bhagavan bhavān iva bhavaty aṇuḥ sphuṭāṃ || 170 ||

pañcabhiḥ kulakam

Alaka: dadhatam ityādipañcabhiḥ kulakam.[166–170] **aṇur** ātmā **bhava-**
ntaṃ pratipadya sukhaduḥkhādirahitacetanaḥ,

3 “prākṛto vaikṛtaś cāpi āhaṃkārika eva ca |

Alaka 170.3 prākṛto vaikṛtaś cāpi āhaṃkārika eva ca |
 sāttviko rājasaś caiva tāmasaś cāparaḥ smṛtaḥ ||
 dharmādharmātmakaś ceti paśor bandhāṣṭakam bhavet |] Unidentified. See notes to translation.

166c °maulatā] Σ; °malitā J. **166d** °vigrahāṃ] Σ; °vigrahāt° J. **167a** °viraḥitaṃ] Σ;
 °vinihataḥ J. **167b** nirupaplavaṃ] Σ; niram uplavaṃ J. **167c** ṣaḍavadher upary ato] Σ;
 ṣaḍavadhibhary api J. **167d** śivaṃ param] Σ; param śivaṃ D_F. **168a** pratibhādvayātigāṃ]
 E_{DR}J_DA_{DEF}; pratibhānvayātigāṃ Ś_CD_{BC}. **168b** °yogāṃ] E_{DR}J_DA_{DEF}; °yuktāṃ Ś_CD_{BC}.
168c ādidevaṃ] Σ; ādim evam J. **168c** anaṇuṃ ca] Σ; ananu J. **169a** nirupaplavaṃ]
 Σ; niruplava° D_F. **169a** °sthiti°] E_{DR}J^{pe}D_AE_F; °sthita° Ś_CJ^{ac}D_BC_D. **169b** °vaktra°]
 E_{DR}Ś_CD_BC_D; °mantra° J_DA_EF. **170b** °parihīṇa°] E_{DR}; °pahīṇa° J; °parihīṇa° Ś_AD_AB_CD_E.
170c vyativṛtta°] Σ; vyativṛtti° D_E. **170c** °tantu°] Σ; °tantra° J. **170d** bhavaty aṇuḥ]
 E_{DR}Ś_CD_AB_CD_E; bhavaṃty ata J; bhavaty aṇu D_DF_{ac}.

sāttviko rājasaś caiva tāmasaś cāparaḥ smṛtaḥ ||

dharmādharmātmakaś ceti paśor bandhāṣṭakaṃ bhavet|”

- 6 iti **tantumayena** pāsātmanā **bandhanāṣṭakena** ca rahito **bhavān iva bhavati**, niścitam eva. [170] **nirāvaraṇam** deśakālādibhir avicchinnam saṃvidātma-
katvaṃ, **dhruvaṃ** niyamena dhārayantam, **apratarkyam** avijñeyam, **amṛtaṃ**
9 mokṣaḥ, īśvarasya tu tathā vyapadeśas tatkāraṇatvāt “āyur ghr̥taṃ” itivat. **gu-**
hāśayaṃ hr̥tkuharasthaṃ. guṇeṣu sattvādiṣu bhavo **gaṇo** brahmādīnāṃ vighra-
haḥ. gahanam prajoyanam yasya sa **gāhanikaḥ**, prākṛtaḥ, vighraheśvarākhyasya
12 prakṛtitattvādihikāriṇaḥ. **gauho** māyīyaḥ, ekarudrādīnāṃ teṣāṃ māyātmakatvāt.
maulaś ca mūlakāraṇāt parameśvarataḥ pravṛtto megharudrādīnāṃ gaṇanāya-
kānāṃ tadbhāvena **pratipannatvād bhinnō** ’nya eva **śaktirūpo vighro** ya-
15 sya. uktaṃ ca: “gaṇam gāhanikaṃ gauham maulam vā vighraṃ vinā | śak-
tibhedo ’paras tvattaḥ svādhikāraṃ karoti kaḥ ||” iti || 166 || **sakalam** vi-
śvātmakam akalam **kalātattvena rahitam** ca. yaḥ sakalaḥ sa katham akalaḥ,
18 iti ca virodhaḥ. **plavena** gatyā rahitam, sarvagatatvāt. **nirupaplavam** rāgā-
dibhir aviplitam, ata evopaplavād **bahirbhūtā** saṃsārabāhyā **sthitir** yasya.
ṣaṭparimāṇasya tattvāder **adhvana upari** sthitam, tam atikramya vartamānam,
21 **ata** eva **vyativṛttam** viśvātītam **sāntam** ca. † niḥśeṣam asamam.† **anagham**
niravadyam. **param** prakṛṣṭam. **śivam** kalyāṇam || 167 || **pratibhā** nūtanolle-
khaśālī vijñānam saha jāhāryabhedena **dvidvidhā**, tam **atīkrāntam**. tadagocaram
24 iti yāvat. nāsti **mevatvanirdeśyatvādibhir dharmair yogo** yasya, tata eva tā-
dr̥śam, ata evānupākhyam anirvācyam. **aṇum** sūkṣmam, ātmarūpatvāt, **ana-**
ṇum ca sthūlam, viśvātmakatvāt. atrāpi virodhaḥ, pūrvavad eva. **sarvato mu-**
27 **khāni** sarvatra prasṛtāni **mūrdhādīni** yasya. tathā ca paṭhyate: “yo viśvaca-

Alaka 170.15 gaṇam gāhanikaṃ gauham maulam vā vighraṃ vinā | śaktibhedo ’paras tvat-
taḥ svādhikāraṃ karoti kaḥ ||] Unidentified.

Alaka 170.27 yo viśvacakṣur uta viśvatomukho viśvato hasta uta viśvatas pāt] Ṛgveda 10.81.3.,
this variant appears also in Yogarāja’s commentary on Paramārthasāra ad 35.

Alaka 170.4 caiva] EŚ_{ADBC}; cāpi D_A. **Alaka 170.6 bandhanāṣṭakena**] Σ; bandhunāṣṭa-
ena D_B. **Alaka 170.9** tatkāraṇatvāt] ED_A; tatkāraṇakatvām Ś_{ADBDac}; tatkāraṇakatvād
D_{CDpc}. **Alaka 170.10** hr̥tkuharasthaṃ] Σ; hyaḥ kururasthaṃ D_B. **Alaka 170.10** bhavo]
ED_{Dpc}; bhāvī Ś_{ADAB}; bhāvo D_{CDac}. **Alaka 170.12** māyātmakatvāt] EŚ_{ADCD}; māyāmay-
atvāt D_A; māyātmakatvāt D_B. **Alaka 170.13** gaṇanāyakānāṃ tadbhāvena **pratipannatvād**
bhinno ’nya] E; gaṇanāyakānāṃ tadbhāvena pratipannād **bhinno** ’nya Ś_{ADABCDac}; [greyed
out] D_{Dpc}. **Alaka 170.14 vighro**] EŚ_{ADBCD}; [missing] D_A. **Alaka 170.15** maulam]
mūlam D_{CD}. **Alaka 170.16 sakalam**] ED_A; sakalī Ś_{ADBDac}; sakaleti D_{Cpc}. **Alaka**
170.17 akalam] Σ; sakalam D_D. **Alaka 170.17 rahitam** ca] ED_D; rahitam Ś_{ADAB};
rahita ca D_C. **Alaka 170.21** niḥśeṣam asamam] E [The editors added a question mark.];
niśśam asamam Ś_{ADBC}; niḥśeṣasasamam D_A; niḥśamasamam D_D; viśeṣaṇasamāsaḥ conj.; śaniś-
caraṃ conj. Isaacson. **Alaka 170.22 param** prakṛṣṭam] ED_A; prakṛṣṭam ca Ś_{ADBCD}.
Alaka 170.23 tam] Σ; tām D_A. **Alaka 170.24** °nirdeśyatvādibhir] ED_A; °nirdeśatādib-
hir Ś_{ADBCD}. **Alaka 170.24 dharmair**] EŚ_{ADACD}; dharmair [Ś_A is ambiguous here.]D_B.
Alaka 170.25 ata evānupākhyam] EŚ_{ADBCD}; anupākhyam D_A. **Alaka 170.26** eva] ED_A;
etat Ś_{ADBCD}. **Alaka 170.27** prasṛtāni] E; sṛtāni Ś_{ADABCD}.

kṣur uta viśvatomukho viśvatohasta uta viśvataspāt” iti || 168 || **nirupaplava-**
sthitibhir ekarūpam avasthitair **nijair aṅgaiḥ** pāṇyādibhiḥ sarvajñātārūpair vā
 30 ḥṛdādibhir **dīpitaḥ** sadyojātādīpañcavaktraratnamayaḥ śarīragraho yasya pra-
 tyakṣādisakalapramāṇānām **viṣayātīgā** na viṣayo yā **sthitis** tato hetoḥ **prati-**
pattyā śūnyam apratyeyam, ata eva ca **gahanam** || 169 || || 170 ||

Utpala: [24v7] dadha || evaṃvidham **bhavantaṃ pratipadya** pudgalo **bha-**
vān iva bhavati, iti pañcabhiḥ kriyā. [166–170] **nirāvaraṇacitsvarūpatām** ni-
 3 ṣpratighajñānātmakatvam **dadhataṃ, dhruvaṃ** śāsvatam, **apratarkyaṃ** du-
 rjñeyam, **amṛtaṃ** jñānātmakaṃ, **guhāśayaṃ** ḥṛtkuharastham tathā. **sthirā** ye
gauṇāḥ sattvarajastamorūpā brahmaviṣṇurudrāḥ, **gahanatvāc** ca prakṛtitattva-
 6 praviṣṭāḥ, **gauhās** ca māyīyāḥ, **maulās** ca mūlakāraṇāc chivatattvāt prasṛtāḥ ta-
 dbhāvenāsritā bhinnāḥ, nijaśaktyā **vigrahā** yena, brahmādayo ’pi tavaivamśāḥ
 ity arthaḥ. || 166 || **sakalaṃ** sarvavyāpitvāt **kalātattvena** ca śūnyam śivam ity a-
 9 rthaḥ. atha ca, yaḥ sakalaḥ sa katham akalaḥ, iti virodhaḥ **plavena** gatyā rahitam
 sarvagatvāt. **nirupaplavaṃ** sthiram niḥsaṃgatvād, anucararahitam vā. **bahiru-**
paplavā saṃsārabāhyā sthitir yasya. anantaroktasya ca **ṣaḍvidhasya** **adhvana**
 12 **upari**, tam atītya **sthitam**, ata eva ca **vyativṛttaṃ** sarvātikrāntam **śāntarūpaṃ**
 ca. **anagham** niravadyam prakṛṣṭam ca **śivatattvam** || 167 || **pratibhādvayāt**
 jñānātmakāt kriyātmakāc **cātikrāntam**, ata eva **ameyatādiharmayuktaṃ a-**
 15 **nupākhyatām** ca prāptam. yad uktaṃ: “aprameyam anaupamyam anirdeśyam
 anāmayam” iti. **aṇum** ātmatattvarūpaṃ, **ādidevaṃ** ceśvaram. yad uktaṃ: “sa
 pūrveṣām api guruḥ kālenānavacchedād.” iti. **ananuṃ** sthūlam sarvagatatvāt. yaś
 18 cāṇuḥ sa katham anaṇuḥ, iti virodhaḥ. **sarvato mukhāni mūrdhānaḥ pāṇayaś**
carāṇā īkṣaṇāni ca yasya. tathā ca śrutiḥ: “viśvataścakṣur uta viśvatomukho
 viśvatobāhur uta viśvataspāt” iti || 168 || **susthitibhiś** ca **nijair aṅgaiḥ** sarvajña-
 21 tvādibhiḥ **dīpitaḥ sthiraś** ca sadyojātādīpañcavaktramayo jagadanujighṛkṣaya
 dehagraho yasya. tathā sarvapratyakṣadīpamānagocarād **atikrāntā sthitir** ya-
 syās tathāvidhayā **pratipattyā śūnyam**, ata eva durjñeyatām **gataṃ**. || 169 ||

Utpala 170.15 aprameyam anaupamyam anirdeśyam anāmayam] Cf. Vṛhaspatitattva 7:

aprameyam anirdeśyam anaupamyam anāmayam |
sūkṣmaṃ sarvagataṃ nityaṃ dhruvaṃ avyayam īśvaram ||
 and Niśvāsakārika 50.12:

aprameyam anirdeśyam anaupamyam anāmayam |
susūkṣmam avyayan nityaṃ kāraṇaṃ jyotir uttamam ||

Utpala 170.16 sa pūrveṣām api guruḥ kālenānavacchedād.] YS 1.26.

Utpala 170.19 viśvataścakṣur uta viśvatomukho viśvatobāhur uta viśvataspāt] Ṛgveda 10.81.3.

Alaka 170.28 viśvataspāt] Ś_AD_{ABCD}; viśvataḥ syāt E; . **Alaka 170.30** dīpitaḥ] ED_{ACD}
 [Ś_C unclear]; lipitas D_B. **Alaka 170.30** sadyojātādi] ED_{ACD^{ac}}; sadyojātādīḥ Ś_AD_{BD^{pc}}.
Alaka 170.31 viṣayo] Σ; viṣayā D_{CD^{pc}}. **Alaka 170.32** apratyeyam] EŚ_AD_{BCD}; apratyeyam
 D_A. **Alaka 170.32** ca] EŚ_AD_{BCD}; [missing] D_A.

- 24 **vinivṛttā** aṅoḥ **tantumayāḥ** pāsarūpā **aṣṭau bandhā** yasya. “prākṛto vaikṛtaś caiva āhaṅkārika eva ca | sāttviko rājasas caiva tāmasaś cāparaḥ smṛtaḥ | dharmādharmamayaś ceti paśoḥ pāsāṣṭakaṃ bhavet |” iti. || 170 ||

vivṛtaṃ jagatkavalanaikatṛṣṇayā
 tava tāmratālu mukhamaṇḍalaṃ kṣaye |
 śriyam eti lagnaśatapattrapāṭalaṃ
 sphurad arkabimbam iva dakṣiṇāspadam || 171 ||

Alaka: **dakṣiṇāspadam** dakṣiṇabhāgavarty aghorākhyam || 171 ||

- Utpala:** [25v3] vivṛtaṃ || **mukham** eva maṇḍalākāratvān **maṇḍalaṃ dakṣiṇāspadam** aghorākhyam, tena kila kalpānte jagad grāsīkaroti. **śatapattram**
 3 padmaṃ, tadvad raktaṃ sūrya**bimbasthānīyaṃ** tālu ||

prthujūṭabandhabhujagādhipasphurat -
 phaṇacakravālamaṇiraśmirañjitaḥ |
 śirasi sthitaḥ śriyam asau tanoti te
 dhṛtasāṃdhyaṛāga iva bālacandramāḥ || 172 ||

bhavato 'vataṃsaśāsiraśmimaṇḍala -
 cchuritaṃ virājati lalāṭalocanaṃ |
 smarabhasmaśeṣaracitām iva śriyam
 dadhatā kṛtāspadam ayugmarociṣā || 173 ||

Alaka: **ayugmarociḥ** saptārciḥ || 173 ||

Utpala: [26v5] bhava || **ayugmarociḥ** vahniḥ ||

Utpala 170.24 prākṛto vaikṛtaś caiva āhaṅkārika eva ca | sāttviko rājasas caiva tāmasaś cāparaḥ smṛtaḥ | dharmādharmamayaś ceti paśoḥ pāsāṣṭakaṃ bhavet |] Unidentified.

171a °trṣṇayā] $E_{DR} \dot{S}_C JD_{AE}$; °trṣṇayāt D_B ; °trṣmayā D_{CDF} . **171c** °pattra°] $E_D \dot{S}_C D_{ABCD}$; °patra° $E_R JD_{EF}$. **172a** °bandha°] Σ ; °ba° J. **172a** °sphurat°] Σ ; °sphuran J. **172b** °phaṇa°] Σ ; °phaṇi° J. **172c** asau] Σ ; aso J. **173a** bhavato] Σ ; dadhato J. **173c** °śeṣaracitām] $E_{DR} \dot{S}_C D_{BCD}$; °śekhanicitām J; °śeṣanicitām D_{AEF} . **173d** dadhatā] Σ ; dadhato J. **173d** °rociṣā] Σ ; °rocaṣā J.

Alaka 171.1 °varty] $ED_{A^pc} D^{pc}$; [unclear] $\dot{S}_{AD} A^{ac} BCD^{ac}$. **Alaka 173.1** **ayugmarociḥ**] Σ ; ayugmarociḥ DA .

Utpala 170.26 ceti] em.; caiti D_A . **Utpala 171.1** **dakṣiṇāspadam**] em.; dakṣiṇāspadam D_A . **Utpala 171.2** **śatapattram**] em.; śatapattram D_A .

jvalitānalena ghaṭitācyutatviṣā
 prṭhuhetiśoṣitasurāpagāmbhasā |
 viśikhena dehitha purā puratrayaṃ
 nayanena manmatham athordhvavartinā || 174 ||

Alaka: ghaṭitā acyutasya viṣṇoḥ sambandhinī tviḍ yasya, purāṃ dāhe hareḥ śarīkṛtatvāt. anyatra acyutāḥ sthirā hetayo jvālāḥ. dehitha pluṣṭavān
 3 asi || 174 ||

Utpala: [25v5] jvalitā || ghaṭitā acyutasya hareḥ tviḍ yatra. puraploṣe kila viṣṇuḥ śarīkṛto 'bhūt. aparatra acyutā sthirā tviḍ. hetayo jvālāḥ ||

tava nātha nūtanaghanāsitoraga -
 grathitā vibhāti vikaṭā jaṭāvalī |
 parivartanākulalalāṭalocana -
 jvaladagnidhūmavalayeva piṅgalā || 175 ||

Utpala: [25v6] tava || netrāgnijvaladagnidhūmavalayavatīva piṅgalā ||

pratipadya kṛṣṇarajanīmayam vapur
 girikanyakeva tava nojjhati kṣaṇam |
 sphuṭakālakūṭaviṣadhūsaraprabhā -
 paṭalacchalena pṛthukaṅṭhamaṅḍalam || 176 ||

174b °śoṣita°] Σ ; °śoṣita° D_{AF} . **174c** viśikhena] Σ ; śiśikhena J. **174c** dehitha] $E_{DR}JD_{AB^pc}DE$; dehiva $\acute{S}_CD_{B^ac}C$. **174d** °vartinā] Σ ; °vṛttinā J. **175b** vikaṭā] Σ ; nikaṭā D_A . **175c** °lalāṭa°] Σ ; °lāṭa° J. **175d** °jvalad°] Σ ; °jjvalad° E_R . **175d** °dhūma°] Σ ; [missing] D_E . **175d** °valayeva] $E_{DR}D_{AEF}$; °valayena $E_{RC}\acute{S}_CD_{BCD}$; °valayaiva J. **176b** girikanyakeva] Σ ; śirikanyakova J. **176b** tava] Σ ; bhava J.

Alaka 174.1 purāṃ dāhe] ED_A ; purādāhe \acute{S}_AD_{BD} ; puradāhe D_C . **Alaka 174.2** hareḥ] $E\acute{S}_AD_{AB^pc}$ hare $D_{C^ac}D$. **Alaka 174.2** śarīkṛtatvāt] ED_{ACD^pc} ; śarīrākṛtatvāt $\acute{S}_AD_{BD^ac}$. **Alaka 174.2** acyutāḥ] ED_A ; acyutā \acute{S}_AD_{BCD} . **Alaka 174.2** sthirā] $E\acute{S}_AD_{BCD}$; sthirāḥ D_A . **Alaka 174.2** dehitha] $E\acute{S}_AD_{AB^pc}CD$; dehiva D_{B^ac} .

Utpala 174.2 acyutā] em.; cyutā D_A . **Utpala 175.1** °dhūma°] em.; [missing] D_A [Note that the same MS misses *dhūma* in the verse, too.].

Alaka: kṣaṇam iti kṣaṇam apīty arthaḥ || 176 ||

Utpala: [25v7] prati || kṛṣṇarajanīmayam kālarātrisvarūpaṃ ||

dahane purāṃ kṣītirathasya cakratām
gamitam tvayā śīśiraraśmimaṇḍalam |
pratibaddhalakṣmamalinodaracchavi -
sphuṭanābhirandhram iva nātha lakṣyate || 177 ||

Alaka: kṣītir eva rathaḥ. pratibaddhena lakṣmaṇā mṛgeṇa malīnasyodarasya cchavir eva madhyarandhram yasya || 177 ||

Utpala: [25v7] daha || kṣītir eva rathaḥ. tripuradāhe bhūḥ kila rathīkṛtā candrasūryabimbe ca cakrībabhūvatuḥ. pratibaddham tatstham lakṣma mṛgaḥ
3 tena malīnā udaracchavir eva nābhirandhram yatra ||

bahuśo vyatītagaṇaneṣu viṣṭapa -
pralayāgameṣu suranātha sambhṛtam |
grahacakravālam amalāṃ karoti te
sphaṭikākṣasūtravalayaprayojanam || 178 ||

Utpala: [25v8] bahuśo || cakravālam maṇḍalam ||

sphuṭakālakūṭaviṣakūṭakamdhārā -
kṛtanīrabhāraguruvāridabhramaḥ |
upadeśalābharabhasād ivāgratas
tava nātha nṛtyati kumāracandrakī || 179 ||

Alaka: candrakī mayūrah || 179 ||

Utpala: [26r1] sphuṭa || kumāracandrakī guhamayūrah ||

karaṇāṅgahāravidhibhiḥ savistaraiḥ
sakalāsu śaṃkara nīśāsu nṛtyatā |

177a purāṃ] $E_D \dot{S}_C D_{ABCD F}$; purā $E_R D_E$; puro J. **177b** śīśira°] Σ ; śaśī° J **177c** -] [It is also possible to read two compounds here, both commentators though take it as one compound.] **178c** amalāṃ] Σ ; amaṃ J. **178d** °sphaṭikākṣasūtra°] Σ ; °sphuṭitākṣasūtra° J. **178d** °valaya°] $E_{DR} \dot{S}_C D_{ABCDEF}$; °valaye° E_{RBC} . **180b** sakalāsu śaṃkara] $E_{DR} \dot{S}_C D_{AB^p c DEF}$; sakalāmbaśaṃkara $E_{RC} D_{B^a c C}$ (\dot{S}_C could also be read like that.); sakalāsu śaṃkara J. **180b** nīśāsu] Σ , daśāsu J.

kriyate tvayānukṛtir ātmano vibho
sacarācaram jagad avāpya tasthuṣaḥ || 180 ||

Alaka: niśāsu nṛtyatā tvayā ātmana evānukṛtiḥ kriyate, tvadvyatirikta-
syāparasyānukāryasyābhāvāt. **karaṇāni** talapuspapuṭādīni, **aṅgahārāḥ** sthiraha-
3 stādyāḥ || 180 ||

Utpala: [26r1] kara || **karaṇāṅgahārāḥ** pūrvoktāḥ. **ātmana** evānukāraḥ **kri-**
yate vaibhavana vyāptajagattvāt ||

pratipannagotraḥaṇaḥ kṛtasthitiḥ
pitṛsadmani tvam aniśaṃ samātrke |
bhagavann anādir aja ity api sphuṭaṃ
puruṣaḥ purātana iti pragīyase || 181 ||

Alaka: pratipannā samāśritā gotreṇa kailāśagiriṇā **ghaṭanā** yena. **pitṛsa-**
dma śmaśānam. **mātarō** vārāhyādidevatāḥ. yaḥ pratipannagargādigotraḥ sajana-
3 nīke ca pitṛgrhe tiṣṭhati, sa katham **anādir ajaḥ** purāṇaś ca pragīyata iti cātra
virodho dhvanyate || 181 ||

Utpala: [26r2] prati || **gotre** kailāśādrau kṛtā **ghaṭanā** yena, **mātarō** deva-
tāviśeṣāḥ, tadyukte 'pi nṛveśmasadmani śmaśāne **kṛtāvasthitiḥ**. anyac ca, ya
3 āśritaśāṇḍilyādigotraḥ sajananīke ca pitur grhe tiṣṭhati, sa katham **anādir ajaḥ**
purāṇaś ca bhavatīti virodhaḥ ||

tava pādapadmanakhadarpaṇodara -
pratibimbitair api laghūkṛtātmabhiḥ |

180d avāpya] Σ , āpya J. **180d** tasthuṣaḥ] Σ , tasthuṣā D_E . **181c** anādir] Σ ; ādir J. **181d**
pragīyase] Σ ; pratīyase J. **182b** °pratibimbitair] Σ ; °pratibimbatair J. **182b** laghū°] Σ ;
laghna° J.

Alaka 180.1 tvad°] ED_{ACDpc} ; tad° \acute{S}_AD_{BDac} . **Alaka 180.2** karaṇāni] ED_{AC} ;
karaṇāvi \acute{S}_AD_{BD} . **Alaka 180.2** aṅgahārāḥ] ED_{ACDpc} ; aṅkārās \acute{S}_AD_{BDac} .
Alaka 181.1 pratipannā] ED_{ACDpc} ; pratipannās \acute{S}_AD_B ; pratipannā,h D_{Dac} . **Alaka**
181.2 °devatāḥ] Σ ; °daivatāḥ D_D . **Alaka 181.2** °gargādi°] em.; °sargādi° Σ . **Alaka**
181.2 gotraḥ] Σ ; gotra D_B . **Alaka 181.3** ca] Σ ; [missing] D_A . **Alaka 181.3** pragīyata]
 ED_A ; pratīyata \acute{S}_AD_{BCD} . **Alaka 181.4** virodho dhvanyate] Σ ; virodho dhanyate D_C .

Utpala 180.1 evānukāraḥ] em.; evānupakāraḥ D_A . **Utpala 181.2** nṛveśmasadmani] C_{Upc} ;
nṛveśma C_{Uac} . **Utpala 181.2** anyac] em.; anya D_A .

adhigamyate hara mahattvam ānataiḥ
sakalātiśāyi suradaityamaṇḍalaiḥ || 182 ||

Alaka: laghūkr̥tātma^{bhiḥ} praṇāmavaśāt saṃpiṇḍitakāyaiḥ. **mahattvam** uttamatvam. ye **nakhodarapratibimbitāḥ** santo laghurūpās te katham mahāntaḥ
3 sthūlā iti ca virodhaḥ. anayaiva bhaṅgyottaratrāpy asau vojyaḥ || 182 ||

Utpala: [26r4] tava || **laghūkr̥tātma^{bhiḥ}** praṇāmavaśāt saṃkucitadehaiḥ
sarvātiśāyi **mahattvam** pūjyatvaṃ prāpyate. atha ca yo laghuḥ sa katham ma-
3 hān iti virodhaḥ ||

sasurāsurasya jagataḥ śaraṇyatām
bhavato gatasya caraṇāmbujadvayam |
janatā namaty avanatāpi kutracid
dhruvam āśuśukṣaṇiśikheva naity adhaḥ || 183 ||

Alaka: āśuśukṣaṇiḥ dahanāḥ || 183 ||

Utpala: [26r5] sasurā || tvatpādapraṇatā **janasaṃhatir agniśikhevādhogatiṃ**
na yāti || 26r 1.5

kṣititoyamārutakṛśānubhānumad -
gaganāmṛtāṃsuyajamānamūrtaye |
bhavate matidhvanivikalpagocara -
vyativṛttarūpaparamātmane namaḥ || 184 ||

Alaka: **mater** nirvikalpakavijñānasya śabdavikalpānām ca **gocar**atvād a-
tikrāntarūpo viṣayatvam anāpannaḥ prakṛṣṭaḥ svabhāvo yasya. atra bhāvapra-

182c adhigamyate] Σ ; abhigamyate J. **182d** sakalātiśāyi] Σ [The editions print it as a compound with the rest of the pāda, Utpala though makes it clear that it is to be taken separate and as a attribute to mahattvam.]; abhidhāyi J. **183c** namaty] Σ ; na santy D_C . **183d** dhruvam] Σ ; bhuvam E_R . **183d** āśuśukṣaṇiśikheva] $E_{DR} \acute{S}_C D_{ACDE}$; āśuśukṣaṇiśikhaiva J; āśuśutaniśiviva D_B āśupraḥkṣaṇiśikheva D_F . **184a** °toyamāruta°] Σ ; °soyamānata° J. **184a** °bhānumad°] Σ ; °sānud° J. **184b** °gaganāmṛtāṃsu°] Σ ; °gaganāśyatāṃsu° J. **184c** bhavate] Σ ; bhavato J. **184d** °vṛtta°] Σ ; vṛtti J.

Alaka 182.1 praṇāmavaśāt] Σ ; praṇāpavaśāt D_B . **Alaka 182.2 nakhodara**] ED_{ACD}^{pc} ; nakhadara $\acute{S}_A D_{BD}^{ac}$. **Alaka 184.1** ca **gocar**atvād] $\acute{S}_A D_{BC}$; cāgoratvād E; ca gocarād D_A . **Alaka 184.2** anāpannaḥ] Σ ; anāpraśnaḥ D_B . **Alaka 184.2** atra bhāvapratyayam] Σ ; bhāvapratyayam E

Utpala 182.2 mahattvam] D_{Apc} ; laghutvam D_{Aac} .

- 3 tyayam antareṇāpi tadartho 'vagamyate, “dvyekayor dvivacanaikavacane” itivat || 184 ||

Utpala: [26v1] kṣiti || **matau** śabdeṣu ye **vikalpāḥ** tadviśayātikrāntaṃ nirvikalpakasvarūpaṃ yasya ||

sudhiyo 'pi nātha matiśabdagocarās
 tvayi na sthitim vidadhatīha kalpanāḥ |
 guṇaleśasūktiṣu yatas tato mayā
 satṛṣāpi tadvyavasitād viramyate || 185 ||

- Alaka:** yataḥ sumater **api matiśabdagocarā** jñānadhvanikāraṇikāḥ **kalpanā** vikalpākhyās **tvayi** padaṃ *na* kurvanti, tābhir api na grāhyas tvam, tatas
 3 tvadguṇalavānāṃ ca **sūktiṣu satṛṣṇenāpi mayā** tadudyogān nivṛtyate || 185 ||

- Utpala:** [26v2] sudhi || tvadīyaguṇaleśānāṃ madīyāḥ **sūktayaḥ yataḥ** śobhanabuddher **api** sambandhinyaḥ **matiśabdaviśayāḥ kalpanāḥ tvayi sthitim**
 3 **na** kurvanti, tābhir apy agrāhya ity arthaḥ, tataḥ **satṛṣā** sābhilāṣeṇāpi **mayā viramyate** maunaṃ kṛtvā sthīyate ity arthaḥ ||

atidūravr̥ttir api yena dṛśyase
 na hi rūpyase 'ntikagato 'pi yena vā |
 pratijr̥mbhate suraguror anugrahaḥ
 sa viparyayaś ca tava kena hetunā || 186 ||

Alaka: yadvaśād **dūrastho 'pi dṛśyase** hṛdayasthitatvād **antikagato 'pi** nāvalokyase, **sa tava** prasādo **viparyayaś cāprasādaḥ kena hetunā** prasarati?

Alaka 184.3 dvyekayor dvivacanaikavacane] AA 1.4.22.

185a 'pi nātha] Σ ; vinātha J. **185a** °gocarās] Σ ; °gocara J. **185c** °sūktiṣu] $E_{DR}\acute{S}_CD_{BCDE}$; °śūktiṣu J; °mūr̥tiṣu D_{AF} . **185c** yatas tato] \acute{S}_CJD_{ABCE} ; yataḥ stuto E_{DR} ; yata stuto D_{DF} . **185d** satṛṣāpi] $E_{DR}JDE$; svatṛṣāpi \acute{S}_CD_{BC} ; sutṛṣāpi D_{ADF} . **186a** dṛśyase] Σ ; dṛśyate D_E . **186b** na hi rūpyase] $E_{DR}\acute{S}_CD_{ABCDF}$; na nirūpyase J; na nirūpyate D_E . **186c** pratijr̥mbhate] $E_{DR}\acute{S}_CD_{ABCDEFG}$; pravijr̥mbhate J.

Alaka 185.1 yataḥ] em.; tataḥ Σ . **Alaka 185.1** gocarā] ED_A ; gocara \acute{S}_AD_{BCD} . **Alaka 185.1** °kāraṇikāḥ] ED_A ; °kāraṇikāt \acute{S}_AD_{BCD} . **Alaka 185.2** api] ED_A ; asi \acute{S}_AD_{BCD} . **Alaka 185.2** tvam] E; [missing] \acute{S}_AD_{ABCD} . **Alaka 185.3** nivṛtyate] ED_A ; nivartante \acute{S}_AD_{BD} ; nivartyate D_C . **Alaka 186.1** yadvaśād] ED_A ; tadvaśād \acute{S}_AD_{BCD} . **Alaka 186.2** cāprasādaḥ] Σ ; caprasādaḥ D_B . **Alaka 186.2** hetunā] Σ ; [missing] D_A .

Utpala 185.1 śobhana] em.; śaibhana D_A . **Utpala 185.2** sambandhinyaḥ] em.; sambandhibhyaḥ D_A . **Utpala 185.3** agrāhya] em.; ananugrāhya D_A .

3 tayoh̄ kāraṇaṃ kathayety arthaḥ || 186 ||

Utpala: [26v4] ati || **atidūrastho** 'py anugrahavaśād **ḍṛśyase antikagataś** ca ḥṛddeśastho 'py ananugrahavaśān **na** ḍṛśyase ||

atha vāstu tāvad idam adbhutāspadaṃ
tava ceṣṭitaṃ pratighaśūnyasaṃvidaḥ |
śṛṇu yan nidhāya manasi vyapāśritāḥ
śaraṇaṃ bhavantam ajam avyayaṃ vyaṃ || 187 ||

Alaka: **pratighaśūnyasaṃvido** nirāvaraṇajñānayoginaḥ. teṣāṃ api **tava ceṣṭitam āścaryapadam** || 187 ||

Utpala: [26v2b] atha || **niṣpratighajñānānām** apy āścaryāspadaṃ tvacceṣṭitaṃ ||

sukham ekadā sthitavato himācale
smitabhinnavaktraparihāsapeśalam |
girikanyayā nibhṛtam etya pṛṣṭhataḥ
karapaṅkajasthagitamuktacakṣuṣaḥ || 188 ||

sahasā vilocanavinākṛtaṃ purā
puruṣaṃ purāṇapuruṣāt tvad utthitam |
kṣayakālakālarajanīmukhocchvasat -
timiraughabījam iva nātha śuśrūma || 189 || yugmam

Alaka: **himācale sthitād** bhagavataḥ samutpannaṃ **puruṣaṃ** vyaṃ **śuśrūma** śrutavantaḥ || 188 ||

Utpala: [26v1b] sukha || parvatyā **sthagite mukte cakṣuṣī** yasya tathāvidhāt **tvat** bhavataḥ **nirlocanaḥ puruṣa** udabhūt. tadā kila gaurīstanasparśād

187b ceṣṭitaṃ] Σ ; ceṣṭitām J. **187b** °saṃvidaḥ] $E_{DR}D_{AD^{pc}EF}$; °saṃvidāṃ $\acute{S}_CJD_{BCD^{ac}}$. **187c** yan nidhāya] Σ ; sannidhāya J. **187d** vyaṃ] Σ ; vayan J. **188a** ekadā] Σ ; ekadhā D_A . **188b** °vaktra°] Σ ; [missing] D_E . **188d** °paṅkaja°] Σ ; °paṃjara° J. **189b** purāṇa°] Σ ; purāṇaṃ J. **189b** °puruṣāt] Σ ; °puruṣāṃ D_F . **189c** °mukhocchvasat°] $E_{DR}\acute{S}_C$ °mukhocchvasaṃ J; °mukhocchvasa° D_F . **189d** śuśrūma] $E_DJD_{A^{pc}}$; śuśrūmaḥ $E_R\acute{S}_CD_{A^{ac}BCDEF}$; suśrūma J.

Alaka 187.2 āścaryapadam] ED_{ABC} ; āścaryāṃ padam \acute{S}_A . **Alaka 189.1** vyaṃ śuśrūma] ED_A ; śuśrūma vyaṃ $\acute{S}_AD_{BD^{ac}}$; śuśrūmo vyaṃ $D_{CD^{pc}}$.

3 bhagavataḥ kṛtārthatvam abhūt, tataś cānetraḥ puruṣo jāta iti śrūyate ||

kṛtayā tadāndhaka iti sphuṭārthayā
 sa jagattrayaprathitayātha saṃjñayā |
 tanayārthine ditisutāya duścaram
 carate tapo 'tra samaye dade tvayā || 190 ||

Utpala: [27r1-2] kṛtayā || adhigamya || cirakāla || spaṣṭam ||

adhigamya vṛddhim atha tasya mandire
 sa manoramāṅkaparivṛttilālitaḥ |
 upacakrame 'ndhatamasacchidonmukhaś
 carituṃ suduścaram anargalam tapaḥ || 191 ||

cirakālasaṃbhṛtimatā praseduṣas
 tapasā sa labdhanayanaḥ svayaṃbhavaḥ |
 pratimallatārahitadevadānavam
 jagatāṃ prabhutvam anapāyam āsadat || 192 ||

Alaka: pratimallaḥ pratiyodhī, sadṛśayodhīty arthaḥ || 192 ||

dalitāndhakāranikaram marīcibhis
 taduraḥsthale sthitim avāpya vaiṣṇavam |
 sphurad arkamaṇḍalam ivāstasānuni
 vrajati sma cakram api niṣpratāpatām || 193 ||

Alaka: pratāpaḥ śauryaprabhāvaḥ prakṛṣṭaś ca tāpaḥ || 193 ||

Utpala: [27r2] dali || pratāpaḥ prabhāvaḥ prakṛṣṭaś ca tāpaḥ ||

190a tadāndhaka] $D_{DR} \dot{S}_C D_{BCDE}$; tayāndhaka J; tad andhaka D_{AF} . **190a** sphuṭārthayā] Σ ; sphuṭājayā J. **190c** ditisutāya] Σ ; ditisvatāya J. **190d** 'tra] Σ ; 'mra D_A . **191a** adhigamya] $\dot{S}_C J D_{ABCDEF}$; abhigamya E_{DR} . **191c** 'ndhatamasacchidonmukhaś] Σ ; 'ndhatamasaś chidonmukhaś E_R . **191d** anargalam] Σ ; anamaḡalan J. **192d** prabhutvam] Σ ; prabhutv J. **193b** °sthale°] Σ , °sthala° D_E . **193b** vaiṣṇavam] Σ ; vaiṣṇavīm J.

Alaka 192.1 pratimallaḥ] ED_{ACD} ; pratimalaḥ $\dot{S}_A D_B$. **Alaka 192.1** pratiyodhī] ED_A ; [missing] $\dot{S}_A D_{BCD}$. **Alaka 192.1** sadṛśayodhīty arthaḥ] ED_A ; sadṛśayodhī $\dot{S}_A D_{BCD}$. **Alaka 193.1** pratāpaḥ] ED_A ; [missing] $\dot{S}_A D_{BCD}$. **Alaka 193.1** śauryaprabhāvaḥ] $E\dot{S}_A D_{AD^{oc}}$; prabhāvaḥ D_B ; śauryaprabhavaḥ $D_{CD^{pc}}$. **Alaka 193.1** prakṛṣṭaś ca tāpaḥ] $E\dot{S}_A D_{BCD}$; prakṛṣṭatāpaś ca D_A .

tenorjitenā vijitasya harer amarṣa -
 gharmāmbuśīkarakaṇāvalir āhaveṣu |
 vaktraṃ mamārja vikaṭabhrukuṭivibhaṅga -
 cchāyāmalīmasam ivāviraḷaṃ galantī || 194 ||

Alaka: vibhaṅgo vicchittih || 194 ||

so 'smākam īśa karadīkṛtalokapāla -
 lakṣmīsamākulitaśekharaśāsanaśrīḥ |
 c bandīgrahaṃ vyadhita ketanakānanāgra -
 nityānubandhayugapatsthitibandhahetoḥ || 195 ||

Alaka: karadīkṛtānām daṇḍapradatvena sthāpitānām indrādīnām la-
 kṣmyāḥ samākṛantaśekharaśāsanaśrīḥ yasya, taduktasya śirasānuṣṭhitatvāt.
 3 bandī haṭhahṛtā yoṣit. ketanaṃ gṛhaṃ || 195 ||

Utpala: [27r2] so smā || indrādīnām lakṣmyā ākrāntaśekharaśāsanaśrīḥ
 yasya. yat sa ādīśati tat te mūrdhnā kurvanti, ity arthaḥ ||

tat prāptakālam iha yat kuru tat tvam anvag
 āyāta eva harir eṣa salokapālaḥ |
 saṃsārasāgaram api sphuṭam uttitīrṣor
 ekaḥ plavas tvam anaghaḥ kim utārtiduhkham || 196 ||

194a tenorjitenā] $E_{DR}Ś_C D_{ABCDE}$; tenojjhatena E_{RB} ; tenojjhitena J; tenoṃjjhitena D_{Fac} ; tenoṃjjhitena D_{Fpc} . **194c** mamārja] Σ ; samāja E_{RC} . **194c** vikaṭa°] $E_{DR}Ś_C D_{BCDEF}$; vipulaṃ J; vikaṭaṃ D_A . **195b** °samākulita°] $E_{DR}Ś_C D_{ABCD}$; °samakalita° $J D_E$. **195b** °śekharaśāsana°] $E_{DR}Ś_C D_{BCDE}$; śāsanaśekhara J; śāsanaśekhara D_{AF} . **195c** °bandī°] J, cf. Alaka **bandī haṭhahṛtā yoṣit**; bandi $E_{DR}Ś_C D_{ABCDEF}$. **195c** vyadhita] Σ ; vyadhita D_E . **195d** °yugapat°] Σ ; °vyugapat° J. **196a** iha] Σ ; iva D_A . **196a** tat tvam] Σ ; tatvam J. **196b** eva] $E_{DR} D_F$; eṣa $J D_C$. **196b** harir eṣa] $E_{DR} D_{AEacF}$; harir īśa $E_{RC} Ś_{Cpc} D_{BDEpc}$; harir īśa J; ha... $E_{RC} D_C$. **196c** °sāgaram] Σ ; °saṃgaram D_C . **196d** ekaḥ] Σ ; eṣaḥ J. **196d** plavas tvam] Σ ; plavatvam D_A . **196d** anaghaḥ] Σ ; anagha J. **196d** utārtiduhkham] $E_{DR}Ś_C D_{AF}$; utārtiduhkham $J D_C$; utārtiduhkham D_{BDpc} ; utārtiduhkham D_E .

Alaka 195.1 lakṣmyāḥ] $E Ś_{AD_A}$; lakṣmyā D_{BCD} . **Alaka 195.2** °śekhara] Σ ; śikhara D_B . **Alaka 195.2** °śrīr] Σ ; °śrī D_B . **Alaka 195.2** taduktasya] $E D_A$; taduktasya taiś $Ś_{AD_{BCD}}$. **Alaka 195.3** haṭhahṛtā] E; haṭhahṛtā $Ś_{AD_A}$; °ha ca kṛtā D_B ; hṛtā D_C ; haṭhatā D_{ADpc} [D_{Dac} two illegible akṣaras].

Utpala 195.1 so smā ||] [*pratīka* not marked by *daṇḍas*, and the fact that there's no commen-
 tary on the last verse suggests a textual problem.]

Alaka: **prāptakālam** prāptāvasaram, योग्यम इति यवत. **anvak** paścāt. **plavas** tāraṇam || 196 ||

Utpala: [27r2b] tatprāpta || **prāptakālam** ucitam **anvak** paścāt ||

iti vacanam udīryāvānmukhe tatra tūṣṇīm
 sthitavati kṛtapūrvābhyāgamānām tadānīm |
 sapadi gaṇapatīnām krodhalīlāpravṛttiḥ
 karatalamalanena kṣuṇṇaratnormikāsīt || 197 ||

Alaka: **avāk** adhaḥ, †apavṛttiḥ pārśvato velā vā†, ūrmikā aṅgulīyakā || 197 ||

Utpala: [27r1b] iti || **ūrmikā** karaśākhābharāṇam ||

iti śrībālabrhaspatyanujīvino vāgīśvarānkasya vidyādhipatyaparanāmno
 mahākave rājānakaśrīratnākarasya kṛtau ratnānke haravijaye
 mahākāvye bhagavatstutivarṇano nāma ṣaṣṭhaḥ sargaḥ |

Alaka: iti rājānakajayānakasunor alakasya kṛtau haravijayaṣamapadoddyote ṣaṣṭhaḥ sargaḥ ||

Utpala: iti śrīvīpaścidvarotpalabhaṭṭaviracite haravijayasāravivarāṇe ṣaṣṭhaḥ sargaḥ || || om ||

197a iti] This verse is missing in D_E . **197a** °āvān°] °āvān° $E_{DR} \dot{S}_C J D_{ABD}$; āvām D_{CF} . **197b** kṛtapūrvābhyāgamānām] Σ ; kṛtapūrvābhyāgamānā J. **197c** sapadi] $E_{DR} D_{ABCD F}$; sapari \dot{S}_C ; sadasi J. **197c** °līlāpravṛttiḥ] Σ ; °līlāpavṛttiḥ cf. Alaka. **197d** karatalamalanena] Σ ; karatamalanena J. **197d** kṣuṇṇa°] Σ ; kṣiṇṇa° J. **1971** iti] iti Σ ; [missing] J. **Col. 1** śrībālabrhaspatyanujīvino vāgīśvarānkasya vidyādhipatyaparanāmno] $E_{DR} D_E$; [missing] $\dot{S}_C J D_{ABCD F}$. **Col. 2** mahākave] E_{DR} ; śrīmahākavi° $\dot{S}_C D_{BCD}$; [missing] $J D_{AF}$; śrīkāśmīravāstavyamahāmāheśvaramahākavacakrakavarticiromane D_E . **Col. 2** rājānakaśrīratnākarasya] rājānakaśrīratnākarasya E_{DR} ; rājānakaratnākarasya \dot{S}_C ; [missing] J; śrīratnākara° D_{AF} ; rājānakaratnākara° D_{BCD} ; śrīrājānakaratnākarasya D_E . **Col. 2** kṛtau] $E_{DR} D_E$; viracite $\dot{S}_C D_{ABCD F}$; [missing] J. **Col. 2** ratnānke] E_{DR} ; [missing] $D_E \dot{S}_C D_{ABCDE}$. **Col. 2** haravijaye] Σ ; haravijayākhye D_E . **Col. 3** bhagavatstutivarṇano nāma] $E_{DR} D_{ABD}$; bhagavatstutivarṇanam nāma $\dot{S}_C D_{CF}$; [missing] J; śrībhagavatstutivarṇanam nāma D_E .

Alaka 196.1 iti yavat] $E D_A$; [missing] $\dot{S}_A D_{BCD}$. **Alaka 196.1** plavas tāraṇam] E; plavas tarātvām $\dot{S}_A D_{BD^{ac}}$; plavatvaṃs tarītvam D_A ; plavas tāraṇām D_{CD}^{pc} . **Alaka 197.1** Alaka] D_A has only the last *ūrmikā aṅgulīyakā*. **Alaka 197.1** avāk] $\dot{S}_A D_{BCD}$; arvāk E. **Alaka 197.1** pārśvato] $\dot{S}_A D_{BCD}$; vārśvato E. **Alaka 197.1** velā vā] E[adding a question mark in brackets.] D_{CD} ; velān \dot{S}_A ; velāt D_B . **Alaka 197.1** aṅgulīyakā] D_{CD} ; aṅgulīyakā [Kashmirian spelling.] $E \dot{S}_A D_{AB}$. **Col. Alaka 1** rājānakajayānakasunor alakasya kṛtau] E; [missing] Σ . **Col. Alaka 1** haravijayaṣamapadoddyote] $E D_A$; haravijaye $\dot{S}_A D_B$; śrīharavijaye ṣaṣamapadoddyote D_C ; śrīhari[sic]vijaye $D_{D^{ac}}$; śrīhari[sic]vijaye ṣaṣamapadoddyote $D_{D^{pc}}$ [marginal insertion].

Chapter 3

Translation

¹ Then, overwhelmed by their humiliation at the hands of the demon Andhaka,² their own distinguishing marks clearly perceptible on their bodies,³ his[, Lord Śiva's,] preliminary propitiation having been done,⁴ his mind [thus] pleased, the seasons sought refuge with him, urged to do so by Śatamakha,⁵

² holding with their hands⁷ bouquets of diverse flowers, to be offered as presents, whose dense fragrance was followed by swarms of bees, kneeling down on the ground, announced by Nandin with courtesy.⁸

³ And, having prostrated before him, their crowns [thus] abandoned by the bees, stumbling on the golden ground and flying up, they then, with his permission⁹

¹The metre for the major part of this canto, from stanzas 1–193, is Mañjubhāṣiṇī, of 13 akṣaras per pāda, defined as *sajasā jagau bhavati mañjubhāṣiṇī* // (VR 3.74).

²This is the first time Andhaka, the anti-hero of the *Haraviṣaya*, is mentioned in it. He will be properly introduced in verses 188–195.

³Presumably this means the flowers of the different seasons, this image also applying to *vividhapuṣpamañjarī* in the next verse.

⁴*kṛtapūrvasevam* is a *bahuvrīhi* compound qualifying Śiva, and the logical subject of the passive subclause it expands to are probably the seasons, their serving Śiva being described in HV 3.1:

atha sa manthagirau sakalartubhir nijanijaprasavojjvalayā śriyā |
samam asevi kadācid upāśrito girijayārijayānaghadordrumaḥ ||

“Then he, the daughter of the mountain sometimes leaning on to him, his tree-like arms unfailing in the victories over his enemies, was served on mount Mandara by all the seasons together with beauty the radiance of which was that of their respective own flowers.” *pūrvasevā* is also a tantric technical term, signifying the preliminary service to be performed before a mantra becomes effective, cf. Sanderson 2009b, 235, n. 540.

⁵Indra, “of Hundred Sacrifices”. This urging the seasons to come forward and ask Śiva for help might express a certain cowardice of him, leading to what some interpret him being ridiculed by Śiva in stanza 6 below.

⁶The two editions treat verses 1 and 2 as a *yugmam*, but none of the MSS does so. Also Utpala marks each of the verses with its own pratīka, whereas in the case of a syntactic unit of several verses he would normally mark only the first of them, thus one can assume him understanding stanzas 1 and 2 as independent semantic units. I prefer to follow the editions in taking the two verses as a *yugmam*, as only stanza 1 has a finite verb, so that it is more natural to translate the participles *upadīkṛtāḥ* and *viniveditāḥ* as predicates of subordinate clauses. If one were to read the two verses separately, *viniveditāḥ* will have to be the main predicate of verse 2. Either way we have to understand the same sequence of events, the difference between taking the two verses independently or as one unit being relevant only for the translation.

⁷J reads *kare* “in their hand”.

⁸Nandin is already mentioned in a similar passage in HV 2.18cd: *śailādinā nataśiraḥsu nivediteṣu teṣūcītāsanaparigrahanirvrteṣu* // “—while they, [the lords of the gods,] bowing down their heads, were announced by Śailādin, were at ease after accepting appropriate seats,—” there being referred to by his patronymic “Śailādin”, and identified only by the commentators with his proper name. He is thus to be understood as a gaṇa of Śiva, not his bull. For a discussion of the more recent identification of these two, see G. Bhattacharya 1977.

⁹Utpala remarks that by the term *anujñā* Śiva’s “respect towards them” (*tān prati bhagavato*

took seats of gem stones, positioned at a point closeby.

4 Then the lord of the world spoke this¹⁰ to them, in such a way that the sprout of his lips was washed by the waterfall of the rays from his teeth,¹¹ with a voice which was deep like the roaring of the thunder of the slow clouds bearing a load of fresh water:

5 “Why, oh strong ones,¹² have you become desolate, as if because of the worlds’ destruction at the wrong time?¹³ The grey colours of your faces are already relating the pain from a splinter in your heart now.

6 While [Indra,] the Lord of the Maruts[,] is standing right there, his arm extremely bright from the flashing fire of his thunderbolt and muscular all around, like the coils of the lord of snakes, which son of Diti would blossom,¹⁴ wishing to overturn the worlds?¹⁵

7 Isn’t it only you who are able, like the arrow-mouthed [bees],¹⁶ to <pro-

gauravam), is expressed, as well as their courtesy. The setting is described in terms of a royal court, rich beyond normal imagination, the floor being golden and the chairs made from jewels. For a full description of the fantastic wealth of Śiva’s royal city see HV 1.4–33.

¹⁰*idam* referring to the next verses, 5–8, going to be spoken (Utpala: *vakṣyamāṇam*) by Lord Śiva, addressing his guests.

¹¹Utpala explains that the rays from his teeth which are the waterfall, because of their whiteness. By them the sprout which is his lip is being washed. By *kṛtvā* he makes clear that he understands the compound adverbially.

¹²Both commentators gloss *śuṣmīn* with *tejasvin*, Alaka further elaborating that the seasons are addressed here. However one could understand Indra, possibly to be imagined hiding behind the seasons pushed forward by him in stanza 1, to be the implicit addressee of the next four verses, as they seem much more fittingly directed to a kṣatriya like him than to the seasons, they normally being described in terms of the flowers they possess.

¹³*akāṇḍe*, “at the wrong time”, is hinting at the idea that it is Lord Śiva’s role to at the proper time, the *kalpānta*, with which Utpala glosses *viparyāya*, dissolve the world by his Tāṇḍava.

¹⁴*ditisuta* can also be translated just as “demon”, but Diti not only being the mother of the Daityas but also of the Maruts, as whose Lord Indra is mentioned here, there is a bit more to the use of her name here: Diti’s first sons had been killed by Indra in battle, so that she went into a pregnancy supposed to last hundred years, in order to give birth to a son mighty enough to kill Indra. However Indra, who came to know of this, cut Diti’s fetus into pieces, using his *vajra* also referred to in the verse, and the pieces would then become the Maruts, attendants to him. See Mani 1975, s.v. Diti, with reference to ViPu 1.21. Alaka glosses *jṛmbhita* with *auddhatyam āvirbhāvitam* “showed overweening pride”.

¹⁵Śiva is apparently ridiculing Indra here. Utpala notes “Some say this is sarcasm,” possibly referring to some older (lost) commentary, as it is not featured in Alaka’s commentary as transmitted.

¹⁶This verse features some rather complicated śleṣa, wordplay, as *pātum* can mean “to protect” as well as “to drink”. *bhuvanābjakośa* is a *karmadhāraya* compound, the world being compared to the seed box in the lotus flower. Now in the primary sense the addressees of this verse are asked about their ability to protect the world, in the secondary sense the bees are described as enjoying the actual lotus flower. Thus all its attributes are taken by the commentators to have two

tect>/<feast upon> the big lotus seed head of the world,¹⁷ which arose and expanded from <the lotus-seated [Brahmā]>/<[its] seat, the lotus [plant]>, <who is tender like the lotus bulb>/<of which bulb and shoots are tender>, whose <followers>/<petals> are faultless?

8 By you, who are protecting the wondrous realm of Druhiṇa’s creation, which is like a poem,¹⁸ in which <diverse kinds of behaviour>/<citras and vṛttis> are

meaning, possibly not all of which were originally intended by Ratnākara. Not picked up by the commentators is *akṛśa*, and of *udita* and *vikāsin* only its ablative attribute *kamalāsana* with its two adjectives is commented upon. *kamalāsana* in its primary sense is Brahmā. Its first adjective, *bisakandakomala*, is not picked up by Alaka, but by Utpala, using *vat* to curiously declare Brahmā to be tender like a lotus bulb. The *pakṣa* in its second adjective, *anaghapakṣasālīn*, is glossed by Alaka with *svavargya*, “people belonging to his own group”, and by Utpala with *mitrādīdala*, *dala* being a curious word, which can also mean “petal” as both the commentators take in its secondary sense, but here apparently referring to his group, whose members are referred to as Mitra etc. In modern Indo-Aryan languages *dala* actually carries the meanings of “group” and “party”. Thus Brahmā has with him a group of faultless people. *kamalāsana* in its secondary sense is explained by Alaka to be the lotus plant itself, as the seat [for its blossom], by Utpala as the “seat of [goddess] Kamalā [also named] Lakṣmī”, thus also as a “lotus”. It is further described by Utpala as *bisakanda[vat]*, apparently using a *ca* to mark the secondary meaning of each word, *tena komala*, “tender by its bulb” and, now Alaka joining Utpala again in explaining *pakṣa* in *anaghapakṣasālīn* in its secondary sense to mean *patatra*, “petal”.

¹⁷*kośa* apparently must be neuter here, as its attribute *vikāsin* is clearly a neuter form. Alaka uses the word in its usual masculine though. Cf. Böhtlingk and Roth 1858, s.v. *kośa* “1) m. n. gaṇa ardharcādi zu P. 2, 4, 31. Ak. 3, 4, 29, 223. Med. ; zu belegen ist nur das m.”

¹⁸The point in this verse is the comparison of creation and poetry, a topic appearing for example in three verses in DhvĀ 3.42:

apāre kāvyasaṃsāre kavir ekaḥ prajāpatiḥ |
yathāsmāi rocate viśvaṃ tathedaṃ parivartate || [...]

In poetry’s endless worlds
the poet alone is God;
the universe revolves
according to his nod. [...]

(Translation Ingalls, Masson, and Patwardhan 1990, 639.) Thus portions of this verse can be read in two ways, depicting either creation or a poem. In the case of creation *sargagocara* is the object of the subclause, Alaka first glosses it with *sṛṣṭivīṣaya*, and then gives a second gloss, *etaḥ bhuvanam*, “this world”. Utpala glosses simply *sṛṣṭi*, “creation”. In the second sense *sargagocara* becomes an attribute to *kāvya*, “which is the realm of *sargas*”, the divisions making up a work of epic court poetry. *citravṛtti*, when taken to qualify creation, has to be taken as a karmadhāraya sub-compound, “diverse kinds of behaviour”, when taken to qualify *kāvya* it becomes a dvandva of two technical terms. Alaka gives *cakrabandha* as an example, a particularly difficult kind of citrakāvya, in which a verse can be written in a wheel diagram. *vṛttis* are explained by Alaka as types of alliteration (*anuprāsa*), listing *paruṣā*, *upanāgarikā* and *grāmyā*, as described in Udbhaṭa’s *Kāvyaḷaṃkārasārasaṃgraha* 1.4–1.6. Utpala lists the same *vṛttis* as Alaka, but in different order, and then mentions a second set, *bhāratī* etc., which are described as styles of speech and gesture in chapter 20 of Bharata’s *Nāṭyaśāstra*. Utpala thus refers to the former set

manifest, the bright fame made by the ancient genius is further extended all around.”

9 Then, when the first man[*Śiva*,] came to a halt, having thus raised his voice a bit, the sound of which was deep like that of a cloud, [spring], silently urged¹⁹ by the momentary glances of the entire circle of the rest of the seasons, led by summer,²⁰

10 pouring out words in front of him which were like the abundance of his own flowers, the beauty of whose thick fragrance was enjoyed by bees who were whirling around, their mouths talkative with a succession of humming noises, and which [*<words/flowers>*] were fanged by the filaments which were the rays from his teeth,²¹

11 he was as if his mind was for a moment resorted to by anger at the third eye of [*Śiva*,] the one on whose crest is the hare-marked [moon], which [third eye] had caused the destruction of his friend Smara,²² as he [spring] closed his eyes firmly, [to avoid the] strike of the flames arisen from it,²³

12 spring spoke thus, his sentences being as if before they had been taken

as *ṛttis* of sound and the latter as *ṛttis* of meaning. Further he mentions another interpretation made by some (*kecit*), according to which *kam* (n.) stands for “water” which they protect, and quotes from the account of creation at the beginning of *Manusmṛti*, “it was the waters that he first brought forth; and into them he poured fourth his semen.” (Translation Olivelle 2006, 86.) Alaka also points out that the progenitor can be called “Kavi”.

¹⁹Reading with J and apparently Utpala *paricodita*, *paribodhita*, as read by all other sources could be translated as “awoken” or “alerted”.

²⁰This verse is the first of a syntactic unit of four, in which the transition is made from *Śiva*’s short address to spring’s speech, which covers the major part of this canto, i.e. verses 13–196. Alaka only glosses *go* and *śuci*, Utpala, packing his commentary on these four verses into one single sentence, explains *sthitavati* to mean that the lord has become silent and unwraps the long compound in *pādas* c and d.

²¹The commentators don’t treat this stanza. It contains a comparison of spring’s speech with his flowers, with the long compound in *pādas* a and b referring to its smell, the bees being attracted to the flower-like smell of spring’s breath as he speaks, and the one in *pāda* c referring to their optical appearance of the talking mouth of spring, light apparently getting reflected on spring’s teeth, the beams of which, as they protrude from his mouth, being compared to the filaments of a flower.

²²*Kāmadeva*, this epithet literally meaning “[loving] recollection”. Here the myth of *Śiva*’s burning of *Kāmadeva* is alluded to. It appears in the 154th chapter of the *Matsyapurāṇa*, and is picked up in *Kālidāsa*’s *Kumārasambhava*’s third canto. In it spring accompanies *Kāmadeva*, sent by *Indra* on a mission to *Śiva*, to make him fall in love with *Pārvatī*, as only their son will be able to slay the demon *Tāraka*, who is causing severe trouble to the gods. *Kāmadeva* is burnt to ashes by the fire from *Śiva*’s third eye, but his mission is accomplished.

²³The *tad* is ambiguous. If taken, as translated here, to refer to the third eye of *Śiva*, then it should normally have come after it. Another possibility is that it stands for *kṣaya*: “the flames arisen for (or at the occasion of) the killing of his friend Smara”.

away²⁴ by the sweet humming by the bees, which had come out of desire for drops of spray of nectar from the cluster of fresh mango flowers attached to [his] ear:

13²⁵ “For you,²⁶ the lord who presides over the lotus seat in the hearts, you who are the sole witness of the activities of the three worlds, you whose consciousness is completely free of obstacles and failures,²⁷ what could there possibly be that is not known to you?

14 Your innate set of four [qualities] beginning with knowledge²⁸ which is known in the world²⁹ is so faultless that while it reaches a state of superiority over everything³⁰ there is nothing at all which surpasses it.

15 Oh protector, you whose light of unobstructed consciousness is innate, you who have seen the farther shore of the highest,³¹ your state of being the knower of the real nature of the group of all things by no means is accomplished as coming from verbal doctrines.³²

²⁴Alaka explains the idea of *hriyamāṇavākya* by letting the bees speak: “We are your servants, we’ll make the announcement, it is not appropriate for the lord to speak when we are present.”

²⁵This verse starts the Śivastotra. In it spring replies to Śiva’s question why the seasons have come, by referring to Śiva’s omniscience, without alluding to any particular system yet. Utpala summarises the verse’s point to be “Everything is visible for you, then why do you ask us?”

²⁶Alaka quotes AA 2.3.67 to explain the genitive case used for Śiva here.

²⁷The commentators have slightly different interpretations of pāda c, I follow Utpala taking *pratighavyapāya* as a dvandva, *vyapāya* glossed by him with *mithyātva*, “falseness”. Alaka makes a causal connection between the two members of the sub-compound. “obstacle which leads to it ceasing”.

²⁸The commentators elaborate that these four innate qualities are knowledge (Alaka: *viññāna*, Utpala: *jñāna*), supremacy (*aiśvarya*), freedom from desires (*vairāgya*) and *dharma*, without however identifying the source of this concept. There is a verse which Ratnākara seems to have had in mind when composing this verse, appearing, with variants, in a few places. In fact it is picked up by Utpala later, in his commentary ad verse 123.

jñānam apratighaṃ yasya vairāgyaṃ ca jagatpateḥ |
aiśvaryaṃ caiva dharmāś ca sahasiddhaṃ catuṣṭayam ||

“of which lord of the world the innate set of four [qualities] is unobstructed knowledge, freedom from desires, supremacy and *dharma*.” This reading is that of ŚVS 195, which seems closest to our verses. Its actual origin might be VāyuP 1.1.3, the edition reading *apratimaṃ* and *sahasiddhicatuṣṭayam*. As a concept it might have its origin in Sāṃkhya, see SK 23: *adhyavasāyo buddhiḥ | dharmo jñānaṃ virāga aiśvaryaṃ | sātṭvikam etad rūpam | tāmasam asmād viparyastam*, where the buddhi, if dominated by *sāttva* is defined to have the form of these qualities, and that of their opposites if dominated by *tamas*. It is also mentioned in YSBh ad 1.2.

²⁹Apparently Alaka takes *pratīta* as the predicate: “It is known to be so faultless that...”

³⁰Both commentators explain the genitive *asya sthītim āpuṣaḥ* as a genitive absolute, which, Alaka explicitly hinting at AA 2.3.38, expresses disrespect, in the sense that it would be a disgrace if anything else would surpass it.

³¹Lit.: [The omniscience] of you (*tava*), of you whose light ..., of you who have seen ...

³²The point of this verse is that Śiva’s omniscience has not come from teachings. Alaka glosses

16 Oh lord, just like the light of the sun, whose function is indiscriminate, spreads out on all things, so your mind, whose permanent condition is without obstacles and pure, is one because of which the darkness of delusion ceases.³³

17³⁴ You know the multitude³⁵ of things in all the places, nevertheless, oh Lord, by your asking us now³⁶ the present³⁷ sweet moment of mutual talking with you causes for us the highest amount of merit.

18 [You are] separate from Prakṛti, free of Vikṛtis,³⁸ the properties of objects are denied for you, thus you are actionless,³⁹ only you are called⁴⁰ puruṣa, said to be the 25th, by the clear teachings of the Cūlikārthas.⁴¹

śabdasaṃyāgatā na ghaṭām upaiti as *śabdena saṃketenotpanneti na yujyate*, it is “not prepared as arisen by conventions by words”. In contrast to others, non-omniscient ones, who understand what is beyond the range of sight, such as consequences not immediately preceded by their cause, *apūrvādi*, via words. God on the other hand, whose light of knowledge is unobstructed, and who also is a seer of the farther shore of brahman, sees everything without requiring the āgamas. Utpala adds that where something is perceived directly, there is no use for the āgamas.

³³Utpala takes *viṣṭambhate* as the predicate for both the relative and the correlative subclauses, I prefer to take the *bahuvrīhi astamohatimīrā* as the predicative expression in the correlative subclause.

³⁴This verse ends the series of five verses in which spring praises Śiva’s omniscience in more or less universal terms. Having in verse 13 still wondered why all-knowing Śiva asks them for the reason of their pitiful state, he now expresses gratefulness to be blessed by talking to the lord, possibly hinting at it all being his *līlā*.

³⁵Alaka, referring to AA 3.3.33, makes the point that *vistara*, without *vṛddhi*, when not referring to words, does not carry the meaning of “broadness” but just functions as a plural marker.

³⁶Lit.: “[...]that you ask us now, by that[...]”.

³⁷I change the grammatical construction here, from the adverbial “now” for *adhunā* to the adjective “present”.

³⁸This is the first verse praising Śiva in terms of Sāṃkhya philosophy. The concept played on here is *Puruṣa*, which is equated with Śiva and further described as being separate from *Prakṛti* and free from *Vikṛtis*, for which both commentators quote SK 3, which speaks of the primordial *Mūlaprakṛti*, seven *Vikṛtis* or derivatives arising from *Prakṛti* beginning with *Mahat* and sixteen *Vikāras*. *Puruṣa*, then the 25th factor, is neither *Prakṛti* nor *Vikṛti*, neither source material nor product of transformation. both commentators refer to the etymologists to explain the word *Puruṣa*.

³⁹The properties of things mentioned in pāda b are explained by both commentators to be the six *bhāvavikāras* or changes of the state, quoting Ni 1.2 on it, “something is born, it exists, it undergoes change, it becomes old, it decays and disappears.”

⁴⁰The variant *nirucyase* read by Utpala, the MS through which we have his commentary, and some MSS of Alaka’s commentary, could be understood as an allusion to the Nirukta.

⁴¹Utpala glosses *sphuṭacūlikārthavacana* to mean *sāṃkhya*, followers of the Sāṃkhya philosophy, whereas Alaka explains that *Cūlika* is the sage *Pañcaśikha*, and gives a standard list, the source of which is unclear, of his ten *padārthas* defining the Sāṃkhya-doctrine, i.e. existence, oneness, possessing purpose, being for the sake of others, being different, cessation, connection and disconnection, many souls, the abiding in the body, and dissolution. Utpala quotes another unidentified source containing a slightly diverging list of the *cūlikārthas*, and then gives an al-

19⁴² Devoid of feelings and <existence>/<[emotional] states> whose diversity is wellknown,⁴³ unable to do even one thing at any one time, bodiless, without <the functioning of organs>/<postures of sexual intercourse and livelihood>,⁴⁴ oh really, you are a worthy lover of Prakṛti.

20⁴⁵ Oh protector, the wise ones, who by taking recourse to the ten reasons have completely abandoned the confusion and whose mind is thus purified, who are abiding by the old sect of the Sāṃkhya, by authority they say that that,⁴⁶

ternative interpretation according to which *cūlika* stands for *cūleva*, “like the top of the secret teachings of the upaniṣads”, which might correspond to the secondary interpretation by *kecī* mentioned by Alaka, according to which the *cūlikārthas* are *sūkṣmārthas*, “subtle things”.

⁴²In this verse Śiva is punningly compared to a man of ill-shaped body who nevertheless is desirous of a woman. While both commentators explain that it is a joke, they don’t explain the point. The joke seems to be at the expense of the position of the Sāṃkhyas, whose Puruṣa is only an inactive witness, as described already in the previous verse; and ridicule on Śiva would be out of place in the context of this stotra. Alaka explains that Puruṣa is a lover because of the desire “May I enjoy Prakṛti”, but that his suitability as a lover is ridiculed by his ironical description.

⁴³*rasa* and *bhāva* are concepts of alaṃkāraśāstra. When applied to Puruṣa both commentators agree that *rasa* means *rāga*, feeling, and that *bhāva* means worldly existence, birth. When applied to the *kāmuka* both commentators agree again on *rasa* standing for a group of *śṛṅgāra* etc. and *bhāva* for a list of states beginning with *sāttvika*. Alaka does not explain *prathitaprapaṅca* here, Utpala explains *prapaṅca* to be referring to ten types of *śṛṅgāra* and 49 different forms of *bhāvas*, emotional states, which can be of permanent or impermanent nature.

⁴⁴The commentators agree that in the case of Puruṣa *karaṇa* stands for thirteen organs and *ṛtti* for their functioning, whereas in the case of the *kāmuka* *karaṇa* stands for sexual positions described in the kāmāśāstra, Alaka using the example of *utphullaka*, Utpala that of *saṃputa*. *ṛtti* in the case of the *kāmuka* stands for wealth or the means to acquire it. Utpala remarks that a poor man, if he has sexual skills, can still be desired by women, but not a man who has neither of both, neither wealth nor sexual skills.

⁴⁵Another verse referring to the Sāṃkhyas. The import of *matabheda* is not clear, either a) it refers to some doctrinal split within the Sāṃkhyas or b) refers to the Sāṃkhyas as opposed to other philosophical systems. I assume possibility b, the Sāṃkhya being the oldest of the six systems, and Utpala not writing anything about *matabheda*. Alaka mentions the great sage Kapila, which mention we might take as a gloss for *sāṃkhyavṛddha*, in which case we would also have to take possibility b for *matabheda*. The concept alluded to here are two lists, each of five reasons, called *vītāvītāḥ*, which are given for the existence of Prakṛti and Puruṣa respectively in SK 15–17, as identified by the commentators: The existence of Prakṛti is thus proven by the following five, called *vītāḥ*: The size of the different things (*bhedānām parimāṇaḥ*), continuity (*samanvayaḥ*), acting with power (*śaktitaḥ pravṛttiḥ*), the difference between cause and effect (*karaṇakāryavibhāgaḥ*) and the non-differentiation of everything (*avibhāgaḥ vaiśvarūpyasya*). There must be an unmanifest cause for these. For Puruṣa there are also five proofs, called *avītāḥ*: The fact that compositions are serving the purpose of someone else (*saṃghātaparārthatvam*), the being the opposite of the three guṇas etc. (*triguṇādiviparyayaḥ*), control (*adhiṣṭhānaḥ*), the existence of experience (*bhokṛtḥbhāvaḥ*) and activity for the sake of kaivalya (*kaivalyārtham pravṛttiḥ*). Taking recourse to these ten reasons, they abandon confusion, *viplava*, which the commentators explain to mean nāstika-positions, Alaka specifically, Utpala adding an *ādi*, “etc.”.

⁴⁶Alaka glosses *tad* with *alaukikam*, “not of this world”, Utpala with *prakṛṣṭam*, “superior”.

called the highest station of yours, is without return.

21 The wise say that, having no other object, the word “Lord” stands for you, who, not experiencing the fruits of actions, and knowing the real nature of everything, are a special soul.⁴⁷

22 Those whose sight is clear know your lordhood which is free of existence and nonexistence⁴⁸ to be faultless, never anywhere, like that of other emancipated ones, diminished by the contact⁴⁹ with the hard edge of bondage.⁵⁰

23 [That *praṇava*] which existed before [Brahmā,] the one arisen from a lotus, said to be alighted by heat, was wanting to create the worlds,⁵¹ and [which], having five characteristics,⁵² is being used⁵³ in all rites, such as sacrifices etc.,

24 which the *śrutis* teach as the highest state, and which also is referred to as [having] “many faces and feet”,⁵⁴ having reached which people don’t get born

⁴⁷In this verse Ratnākara moves on to the next system after Sāṃkhya, which is Yoga or Śeśvara Sāṃkhya. The term *pumviśeṣatā* alludes to, as referred to by the commentators, YS 1.24, in which Īśvara is defined as a special soul, not affected by *kleśakarmavipākāśaya*, a word whose meaning commentators of the Yogasūtra have difficulty with, but which does contain the ripening of karma, the (non-)experience of which is expressed by *karmaphalabhogavarjita* in the verse. In order to in turn explain the Lord’s freedom from the fruits of actions Alaka uses a peculiar word, *nirāśamsatvam*, which probably means the being free of expectations or hopes.

⁴⁸Both commentators gloss *anvayavyatireka* as *bhāvābhāva*, “existence and nonexistence”, not referring to its technical usage in relation to *pramāṇas*. Utpala gives a second gloss for *anvayavyatirekaśūnya*: *nitya*, “eternal”.

⁴⁹It is worth noting that here Utpala’s commentary and the Jaisalmer MS agree in the unmetrical reading *parāmarṣa*.

⁵⁰The word *bandhakoṭi* is also used in the Bhāṣya ad YS 1.24, in the description of the previous bondage the liberated person was subjected to, as opposed to Īśvara who had always been liberated.

⁵¹The exact meaning of the first correlative clause is not quite clear. Utpala does not comment on it, and Alaka seems to take the genitive for an ablative, *tasmāt pūrvam*, “before he was wishing to create the worlds”. One could also take the genitive to mean “for”: “which in old time arose for Brahmā who was alighted by heat, wanting to create the worlds”, meaning that actually the *om*-sound was instrumental in creating the world, that Brahmā could not have done so without it. In a similar fashion one could also interpret it as a genitive absolute, carrying an air of disrespect for Brahmā, “While Brahmā was wishing to create the worlds...”

⁵²Both commentators give two possible explanations for the “five characteristics”: 1) the graphemes *a*, *o*, *ma*, “half moon” and “dot”, and 2) the five deities Brahmā, Viṣṇu, Rudra, Īśvara and (Sadā-)Śiva. Alaka, for the latter explanation, quotes KāU 28.30f.

⁵³*vinīyogabhāg bhavan*, lit.: “being partaking of employment”. Utpala quotes, mentioning the source, Manu 2.74, but with an unusual reading. “The *om*-sound should always be made both at the beginning and at the end of a vedic passage. The sacred word wastes away if the *om*-sound is not employed, particularly so at the beginning.”

⁵⁴Utpala refers to the *Puruṣasūkta* in the *R̥gveda*, according to which *puruṣa* has a thousand heads, a thousand eyes and a thousand feet. Because there not being a difference between the expressor and the expressed the quote applies to the *om*-sound as well.

again,⁵⁵ that *praṇava* verily is an expression of you, oh Lord!⁵⁶

25 Oh Śarva, you, who are without perishing and arising,⁵⁷ you who have become the only *guru* of the leaders of the gods, [time⁵⁸], devouring [everything] moving and unmoving, does not come anywhere close to limit you,⁵⁹

26 which [time] is perceived by action, by its parts in sequence and by counting, its own characteristic, that time even which is without beginning, middle and end,⁶⁰ you, who were the end of cupid, impel⁶¹ by your own *Māyā*.

27 Oh Śaṅkara, having by your wish obtained a *samādhi* without *vitarka*, not standing in the realm of *vicāra*, without the experience of happiness and not connected to existence,⁶² a man never at all experiences [saṃsāra].⁶³

28 Having first performed the cultivation of indifference regarding *prakṛti*, be-

⁵⁵Utpala makes a causal connection between pādas a and c: Reaching that which the vedas call the highest state, from which there is no return, having the form of something expressed, people don't get born again.

⁵⁶Commentators identify this as an allusion to YS 1.27.

⁵⁷Lit.: “you who are bearing the state of being of a form whose nature is to be without perishing and arising”

⁵⁸Literally translated the construction of the sentence is: “Which [time] (*yaḥ*) ... that time (*taṃ kālam*) you impel.”

⁵⁹Literally: “which does not approach your limit” This alludes to YS 1.26: *pūrveṣāṃ api guruḥ kālenānavacchedāt*, “[Īśvara] was also the guru of the forefathers, as he is not limited by time”.

⁶⁰Utpala's commentary expresses a doubt regarding time's being eternal. He gives further explanations regarding *kriyā*, “action”, “long, short etc.”, then he seems to qualify *kramāt*, “in sequence” by “belonging to today, belonging to the morning, etc.”, *candrārkhādīgama* refers to the movement of celestial bodies such as moon and sun. Unfortunately our MS breaks here.

⁶¹The exact meaning of *kālayasi* is unclear. Utpala glosses with *kṣipasi*, lit. “throw”, possibly conveying the idea of time being set in motion by Śiva. Alternatively, taking *kālayasi* to be a denominative of *kāla*, in its meaning of “end”, parallel to *smarakāla*, one could understand it to mean “you make an end to time.” Either way Śiva's superiority over time is expressed.

⁶²This verse appears to be mainly an allusion to YS 1.17, which features the technical terms *vitarka*, *vicāra*, *ānanda* (= *sukha*) and *asmitā* in that order, the exact meaning of which are unclear, but which are successively higher levels of *saṃprajñāta samādhi*, meditative absorption in which the yogin is still conscious. These four terms being negated though, this verse speaks of the higher *samādhi* beyond these four levels. The element of Śiva's wish might refer to YS 1.23, *īśvarapraṇidhānād vā*, in which *īśvarapraṇidhāna*, a yoga technical term, is stated to be one of several ways of achieving *samādhi*, these being introduced in the preceding sūtras, *vā* referring back to them.

⁶³The verb is problematic. The reading *bhajatetamām*, in which the verb *bhajate* is intensified by a superlative suffix, while correct as a verbal form, appears to lack an object. It is however what most manuscripts read. The reading *bhajate bhramam*, “experiences wandering around” makes good sense but is not so well attested in the manuscripts. Another reading *bhajate na mām* “doesn't experience me”, rendering the idea that he won't see spring (the speaker of this stotra) again, doesn't make much sense. *D_E*, the manuscript through which we have Utpala's commentary, reads *bhajate rumām*, does not seem to make sense. The commentary on this verse being lost, unfortunately it cannot help here.

cause of her being the opposite of that whose form is mental power, the mind of one who has self-control rejects even that state of seeing the difference,⁶⁴ oh Lord, by your wish.⁶⁵

29 Yogins who have developed control over the circle of diverse objects of meditation, such as the sun, oh protector of the 30 [gods], become ones whose knowledge, regarding domains such as the worlds, has the nature of you, without deviation, shining, and clear.⁶⁶

30 For yogins who have transcended the triad beginning with *asaṃvid*⁶⁷ and by whom the path of cessation has been actualised by their firmness,⁶⁸ for them, by your wish, oh Bhava, the wisdom that is the sevenfold highpoint⁶⁹ surely arises.

⁶⁴Utpala in his commentary on this verse quotes YS 1.15–16, in which *vairāgya* is described, these two sūtras directly preceding 1.17, which was alluded to in the previous verse. They could be translated as: “*vairāgya* is the controlling consciousness of [a yogi] who is without thirst for sense objects seen or heard of. The highest of that [*vairāgya*], is freedom from thirst regarding the *guṇas*, which is caused by *puruṣakhyāti*.” (Or, possibly: “Higher than that [...]”, interpreting *vairāgya* to be a something done with conscious effort, whereas in *vaitrṣṇya* the aversion has become natural and is therefore of a higher order.) The word *vivekakhyaṭi* is introduced in YSBh 1.2, which features quite a few words used in this verse, I am setting them in bold: *citiśaktir* [Maas (2006, 6) accepts *cicchaktir*.] *aparīṇāminy*, *apratisaṃkramā*, *darśitaviṣayā*, *śuddhānantasattvā*, *puruṣātmikā seyam*, *ato viparītā vivekakhyaṭiḥ*, *ity atas tasyāṃ viraktaṃ cittam tām api khyātiṃ niruṇaddhi*. Thus it seems to me that Ratnākara alluded to this sequence in YSBh 1.2. The idea here is that *vivekakhyaṭi*, being a product of *prakṛti*, even if the most subtle one, is different from pure consciousness. *prakṛti* is referred to by Utpala as “unconscious, unable to do anything”. He explains *vivekadarśanasthiti* to mean [the state in which one sees the difference:] “The one is *prakṛti*, the other one is *puruṣa*.” The soul therefore, when reaching *asaṃprajñāta samādhi*, eventually needs to reject even it.

⁶⁵As in the last verse also here the element of Śiva’s wish is added as the final requisite for the highest yogic states. We do not know if Utpala commented on this aspect of the verse, as the beginning of his commentary on it does not reach us.

⁶⁶This is another verse taking reference to the Yoga system, Utpala quotes YS 3.26 and 3.27. The first of which explains that by control over the sun one obtains the knowledge of the worlds, YSBh 3.26 listing seven of them: Bhūloka, Antarīkṣaloka, Svarloka, Maharloka, Janaloka, Tapoloka and Satyaloka, which are also further described there, together with seven hells and seven netherworlds. The latter explains that by control over the moon cognition of all the stars is reached.

⁶⁷It is not quite clear what exactly this *traya* is. According to Utpala it is *ajñāna*, which would then correspond to *asaṃvid* in the verse, *avairāgya* and *anaiśvarya*. These three are actually the end of a list of four featured in YSBh 1.2, the first of which list, *adharmā* missing here, which makes this interpretation seem a bit odd. Another possibility, if we read *asaṃvidātmaka*, which however is not so well attested, is to understand the *traya* to mean the three *guṇas* collectively, i.e. *prakṛti*, whose nature is to be unconscious, as specified also in 6.28a. In YS 1.16 quoted by Utpala in his commentary on that verse, *guṇavaitrṣṇya*, as interpreted there, refers to indifference towards *prakṛti*.

⁶⁸Utpala explains that *nirodha*, cessation, is the path of yoga, the nature of which is the state of having ones senses averted from the external objects.

⁶⁹Regarding these seven stages Utpala quotes YS 2.27., and then YSBh 2.27. It is curious

31 For mens’ mind, whose nature is unrestrained restlessness, [there arise] cognitions which are the cause of an untroubled remaining still, their objects being taste etc., in the loci of taste etc., having the nature of you.⁷⁰

32 You are known as the *puruṣa* who has the “golden characteristic”, from [toe-]nails to head golden,⁷¹ and you are called by the followers of the Upaniṣads by authority to be made of the fivefold [set] starting with the experience of happiness.⁷²

33⁷³ Oh Guṇagaura, by Brahman singing the *sāman* which is of many paths [and] in which excellence, of a fivefold division has been obtained which clearly has

that he seems to read *koṭibhūtadhīṣaṇā* in the verse which he glosses with *prāntabhūtaprajñā*, but keeping °*bhūmi*° in his YS quote.

⁷⁰This verse alludes to YS and YSBh 1.35, quoted by Utpala. It is about supersensual perception arising through concentration on specific body parts, such as a divine smell through concentration on the tip of the nose, or divine taste through concentration on the tip of the tongue. These supernatural perceptions help the practitioner to calm his mind by increasing his faith, so that Ratnākara calls them *bhavadātmika*.

⁷¹Utpala understands this differently: “being of golden complexion, and therefore known to have a splendid colour”. He then quotes a half-verse from the Mahābhārata, “on the other side of the great darkness to the *puruṣa* who has the shine of fire.” It is questionable however if that was the concept Ratnākara had in mind, we would rather expect something from the upaniṣads, where the topos of a golden *puruṣa* occurs at several places. Among which ChU 1.6.6 features also a parallel to *ānakhaśikhāṃ*: [...] | *atha ya eṣo ’ntarādītye hiraṇmayah puruṣo drśyate hiraṇyaśmaśrur hiraṇyakeśa ā praṇakhāt sarva eva suvarṇah* || “Now the golden person we see within the sun—he has golden hair and a golden beard; he is completely golden, down to the very tips of his nails.” (Translation Olivelle 1998, 177.)

⁷²Utpala’s commentary to this half verse gives two, possibly three possibilities as regards to what is meant with this set of five: The first one consists of “the state of being made out of *ātman*, *prāṇa*, *manas*, *vijñāna* and *ānanda*, “soul”, “breath”, “mind”, “understanding” and “bliss”. One might change *ātman* for *anna*, to get the pañcakośa as listed (but there not named kośa) in TU 2.1.2–5. The following is very unclear, and doesn’t easily render a list of five, maybe they were a second and third set? “The desire to know happiness and suffering”, (or happiness, suffering and desire to know?) “appearance by heat” (or, assuming some corruption, “heat” and, possibly starting the third list, “appearance”), “determination”, “not putting down” (or maybe, conjecturing to *abhyāsa*, “practice”), “appearance” (*pratibhāsa* and *nirbhāsa* being rather similar, but the *nir*- prefix could also signify the opposite, “disappearing”) and “renunciation”. *pūrvavedanāmayatvaṃ* should be a gloss of *sukhavedanādimayatām*, but the *ādi* has disappeared, and *sukha* has changed to *pūrva*, which is metrically impossible.

⁷³Here starts a series of three verses in which Śiva is praised in musicological terms, particularly related to singing, presenting some challenges to the editor, it being a rather technical subject, and the terms used have over the centuries changed their meanings in many cases. A proper understanding would require an in-depth study of Indian musicology, such as the one undertaken by Nijenhuis (1970), which has been most helpful in at least getting a superficial understanding. This verse deals with the oldest tradition relevant to musicology, that of the recitation of the Sāmaveda, which is regarded as the origin of (vocal) music, cf. Dattilam 222 and Nāṭyaśāstra 1.17, also quoted in Utpala ad 6.38.

himkriyā at the beginning and nidhana at the end,⁷⁴ it is you only in the world who are being sung.

34 It is you only, having the ten characteristics of sounds,⁷⁵ who resonate in *aparāntaka* etc.,⁷⁶ the principal parts of which are diverse,⁷⁷ and which go into a long⁷⁸ state which is well established because of the following of the circle of notes, in which the sequence of micro-intervals is fixed.⁷⁹

⁷⁴This compound alludes to a fivefold division of sāman chants, for which Utpala quotes an unidentified verse listing *himkāra*, whose characteristic is that of an invocation, *prastāva*, *pratihāraka*, *udgītha* and *nidhana* as the five *sāmagītis*. Cf. Hillebrandt 1897, 100. Utpala’s commentary on this section ends with a curious sentence, presenting another interpretation of the passage by “some”, presumably other commentators, who say that himkriyā is in the beginning, the middle and the end, because the word *nidhana* [technical term of one of these components of the sāman chant, lit. “end”] means “middle”.

⁷⁵Utpala quotes Nāṭyaśāstra 28.66 for the ten *lakṣaṇas*, listing *graha*, “initial note”, *aṃśa*, “dominant”, *tāra*, “high register”, *mandra*, “low register”, *nyāsa*, “final note”, *apanyāsa*, “secondary final note”, *alpatā*, “rareness”, *bahutva*, “prevalence”, *ṣāḍaba*, “hexatonic” and *audubita*, “pentatonic”. For a discussion of these ten characteristics see Nijenhuis 1970, 195–219.

⁷⁶Utpala lists seven *gītakas*, “kinds of songs”: *aparāntaka*, *ullopya*, *prakarī*, *madraka*, *auveṇaka*, *sarobīndu* and *uttara*. This list appears to have been taken from Yājñavalkyaśmṛti 3.113. While it might not necessarily have been a literal quote, not being introduced by *tad uktam* or a similar phrase, I have emended our text to the reading there, as also in his commentary to the next verse Utpala has two more quotes from the same curious passage, in which the idea of liberation through music is featured. These seven *gītakas* are dealt with in detail in Dattilam 161cd–222. It may be noted that *madraka*, *aparāntaka* and *ullopya* appear on a fragment of the Spitzer manuscript, tentatively dated to the third century. Cf. Franco 2004, Vol. I, 52.

⁷⁷Nijenhuis (1970, 12) translates *vastu* as “the principal part of a composition”. The reading *vibhakta* “diverse”, even though not so well attested, might make more sense than *vivikta*, “distinguished”, as what might have been alluded to here is the fact that the *aparāntaka* song can have six, seven or five *vastus*, as stated in Dattilam 171cd: *atha vastūni ṣaṭ sapta pañca vāpy aparāntake* // Utpala further explains it as *kalārambhakakhaṇḍā yeṣu*, which could be translated as “that in which there are pieces at the beginning of which is *kalā*”, possibly reflecting the idea presented in Dattilam 174: *kalā dvādaśa kartavyāś catasra itarādiṣu | vṛttimārge prayuñjīta dve vā dakṣiṇamārgake* //, “Twelve *kalās* should be applied. One should apply four [*kalās*] at the beginning of the other [*vastus*] in the *vṛtti* style, or two [*kalās*] in the *dakṣiṇa* style” (Translation Nijenhuis 1970, 47). Utpala then, *ata eva*, makes a causal connection, the “lasting state” being due to the “diverse *vastus*”. *kalā* normally refers to the time-unit, cf. Nijenhuis 1970, 320 ff.

⁷⁸Utpala glosses *dhruvām* with *sthīrām*, “firm”, “lasting”. Almost all manuscripts read *dhruvam*, in which case one can take it adverbially, without much change in the meaning. It may be noted that the seven *gītakas* listed above are also categorised as *dhruvā* songs, so that Ratnākara might have alluded to this technical term, this however is not mentioned by our commentator.

⁷⁹*svara* is used in the sense of “note” as well as of “interval”. Cf. Nijenhuis 1970, 94. The *svaramaṇḍala* is the circle of seven *svaras* an octave is subdivided into, *ṣaḍja* and so on, which are produced by different *śrutis*, “micro-intervals”, of which there are 22 in number, as also mentioned by Utpala. *kalādi* here seems like a suspicious echo of *kalārambhakakhaṇḍa*, see n. 77. Another possibility is also that Utpala had a different system of *śrutis* in mind, in which the first one is called *kalā*, as he uses this term again in a similar context in his commentary ad 6.38.

35⁸⁰ This *aṇu*, wishing to know your nature, his way of being averse to speech,⁸¹ sings the deep *madrakas* which become the cause of the cessation of all [his] duties.⁸²

36 Oh Lord, here the soma-drinkers⁸³ by who respect has been put on, milk you, who are *amṛta*⁸⁴ [you] becoming the cause for eternal satisfaction, [you] who are the reason for the hari-sacrifice-observance⁸⁵ you, who are the highest, kept in the cave.⁸⁶

37 For a yogin whose abiding in a sitting position of durable comfort is accompanied by capability in the yoga dhāraṇas of the sāmkhya gurus which have many divisions,⁸⁷ they say that, when your mind is pleased, the eightfold power of god

⁸⁰This verse is the last of the set of three in which Śiva is praised in musicological terms. The idea of liberation through the practice of music is put in contrast here to other ways apparently demanding a more textual approach, as the position of the *aṇu* is portrayed as one which is averse to speech. Possibly also the *jñāna* in the passage marked as corrupt is connected to that idea. Utpala quotes Yājñavalkyasmṛti 3.116, “One versed in the art of singing, should he not achieve the highest state by yoga, having become a companion of Śiva, he enjoys together with him alone,” takes reference to yoga, apparently being the regular way to achieve liberation. Our manuscript reads *gītena* instead of the edition’s *yogena* though. If we do read *gītena* we don’t have the contrast of two ways to liberation, but two levels of spiritual attainment, the one being the “highest state”, the second one that of being companion of Śiva.

⁸¹In the corrupt passage *vikāre* might have been *adhikāre*, and we probably want to read *śabdabrahmatvāt*, probably not in compound with *jñāna*, so we might assume that an *anusvāra* got lost there. For whichever idea was expressed in it Utpala quotes BraBiU 17cd: “The one skilled in *śabdabrahman* achieves the highest *brahman*.”

⁸²The *madraka* songs are dealt with in Kuttīlam 155–171, but with no clue there regarding their effectiveness as a means of liberation. Utpala concludes his commentary to this verse by quoting Yājñavalkyasmṛti 3.115: “Those who thoroughly know how to play the *viṇā*, are proficient in *śruti* and *jāti*, and know the *tālas* are effortlessly reaching the path to *mokṣa*.”

⁸³Utpala glosses with *yajñika*, sacrificers. This verse relates to vedic sacrifice. R̥gveda 8.48.3.1 is quoted: “We drank the soma. We became immortal. We went into the light. We got to know the gods.”

⁸⁴Ambrosia/deathless. Utpala explains: “that because of which there is no death”, i.e. *jñāna*, “knowledge”, or *mokṣa*, “liberation”, which apparently is identified with Śiva. Grammatically it would also be possible though to translate: “They milk *amṛta* from you,” It is suspicious though that *tvām* appears only at the end of the commentary.

⁸⁵Utpala explains that this observance is called *harisaṃstara* and that it is well known among the sacrificers.

⁸⁶According to Utpala “hidden, as he resides in the cavity of the heart, and therefore the highest.”

⁸⁷Curiously as in 6.20, *sāṅkhyavṛddhamatabheda*, we have another compound featuring both *sāṅkhya* and *bheda*, also the *vṛddha* there could correspond to *guru* here. While *sāṅkhya* and *yoga* are closely related the allusions in this verse are to the Yogasūtra. *dhāraṇa* is defined in YS 3.1 as the “fixing of the mind on one place”, of which there are many, which Utpala reports, picking up also the *Bhāṣya*’s *nābhicakra* in this regard, also the definition of *āsana* as a “position the comfort in which is durable” in YS 2.46 is recorded, including the *Bhāṣya*’s list starting with *padmāsana*.

starts to become active.⁸⁸

38 They say that when Sarasvatī plays Mahatī,⁸⁹ she has you as her nature, obtaining excellence as her quality, she is clear by the sweetness of the sāmāsong⁹⁰ by the svaras which are twofold and have four natures⁹¹ in the sequence of the śrutis.⁹²

39 That which the famous knowers of the events of former times who see the past and the future teach “neti neti”,⁹³ without any attributes or proofs, oh you who are praised by all, that is your supreme wondrous nature.

40 Clear sighted ones loudly proclaimed to men⁹⁴ that which begins with earth, wind, fire and water, to be a transformation of perfect consciousness, and then

⁸⁸The usual list of *aiśvarya*s or divine powers, as listed also by Utpala, is as follows: *aṇīman*, making oneself as small as an atom, *laghīma*, making oneself very light, *mahīma*, making oneself very large, *prāpti*, the ability to attain anything, *prākāmya*, fulfillment of all desires, *īśītva*, lordship, *vaśītva*, mastery, and *yatrakāmasāyītva*, the power to transport oneself to wherever one want to go. Patañjali in YS 3.45 refers to them as *aṇīmādi*, in the Bhāṣya they are then explained. Utpala then reports that others (less convincingly) mean that power which is eightfold by being distinguished in *yama*, *nīyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *dhyaṇa* and *samādhi*, i.e. what is normally referred to as the “eight limbs” of yoga, as defined in YS 2.29.

⁸⁹Utpala specifies this “big” vīṇa to be either 21-stringed or 100-stringed, played by Sarasvatī at sacrifices etc.

⁹⁰Utpala: Because song originated from the Sāmaveda. Which has been said: “He took that which is to be recited from the Ṛgveda, and from the sāmāns singing,” (Nāṭyaśāstra 1.17).

⁹¹Twofold: Relating to the body and relating to the vīṇā; fourfold nature: *vādīn*, “sonants” *vīvādīn*, “dissonants” *saṃvādīn*, “consonants” and *anuvādīn*, assonants. Cf. Dattilam 18–19. These terms signify the relation of notes in melodic intervals, not as in European music harmonic intervals. See Nijenhuis 1970, 125.

⁹²Cf. 6.34., p. 139, n. 79.

⁹³Utpala specifies Yājñavalkya etc., Upaniṣadic seers, and supplies what might be a quote from somewhere, which translates as “It is the self that should be thought of, that should be known, that should be intensely meditated on, this one is without stain and without sin, he is obtained through the contemplation ‘not this and not that.’” It is also possible that this passage is not really a quote, I haven’t been able to find it anywhere as a whole, but three distinct tags can which be identified in it. The first four words bear striking resemblance to a passage from the dialog of Yājñavalkya and Maitreyī in BṛAU 2.4.5: *ātma vā are draṣṭavyaḥ śrotavyo mantavyo nidīdhyāsītavyo maitreyī*, “You see, Maitreyī—it is one’s self (*ātman*) which one should see and hear, and on which one should reflect and concentrate” (Translation Olivelle). The second one is *virajā vipāpmā*, “without stain, without sin”, which is part of the oblation formula in MNāU 65–66, as in 65.1: *prāṇāpānavyānodānasamānā me śudhyantāṃ jyotir ahaṃ virajā vipāpmā bhūyāsaṃ svāhā* // The third tag is the famous *neti neti* picked up in the verse, It appears for example in BṛAU 3.9.26, *sa eṣa neti nety ātmā*. Commonly it is interpreted as a negative definition of *ātman*, “not this, not that”. This interpretation is linguistically problematic, for a discussion of which see (Slaje 2010), however Ratnākara and with him Utpala follow this interpretation here, as can be seen from pāda c and its commentary. Utpala specifies that *upādhi* means *viśeṣana*, qualification, or *uparāga*, [secondary] colouring and that *sādhana* means *pramāṇa* and that he is wondrous, *āścarya*, because he’s devoid of them.

⁹⁴Genitive for dative. Utpala has a different reading here.

puruṣa, having that as its nature, to be you, oh lord.⁹⁵

41 Those who study that āgama which starts with praṇava and ends with dissolution, in which by the serpent a set of seven categories is described, oh lord, they surely also reach your highest state.⁹⁶

42 You go, oh lord, without feet, you become a seizer, even though you have no hands, you observe, although you're eyeless, earless, you hear everything, you don't perceive, and yet you know,

43 they say that a for a skilled one, oh lord, who are thus bearing an imperishable body which is unique in all the worlds, which possesses superiority of wonder, [for that skilled one,] beholding you, his whole consciousness turns back.⁹⁷

44 Just as the moon disk gets reflected on the multitudes of waves of the water

⁹⁵This verse is missing from a few manuscripts, which for this sarga is unique. Also Utpala's commentary to this verse, as transmitted, is problematic. He alone reads, only agreeing with the mūla text of the MS his commentary is transmitted in, *jalādīkārāṇam* in pāda b, "the cause for water etc.", and reads *vivartam* to be a neuter noun, (*yad*), when normally it should be masculine. I have thus made the conjecture *yat* to *yasya*, in that way one could understand the commentary explaining the verse as per his reading as follows: "Clear sighted ones, knowers of *brahman*, call a transformation of full consciousness, [which transformation] has as its form an unreal appearance, the material cause of that whose form are the five elements, '*puruṣa*', which is actually you, having it as its nature, having consciousness as its form." If one understands *saṃvidrūpam* to be a gloss for *tadātmakam*, that would indicate that the relative to the tad would have to be *vedana*, even if it not at the end of the compound. Utpala then quotes Dharmakīrti in support of the idea of everything being a metamorphosed form of consciousness: "What we see is just this one thing, the nature of which is consciousness, [but which] has transformations in many forms such as excitement, depression, etc. With reference to that, call it what you like."

⁹⁶Utpala glossing *phaṇin*, the "serpent" with Śeṣa who is identified with *Samkarṣaṇa*, and explaining the *āgama* to be that of the Pāñcarātras, this verse apparently alludes to the *Sāmkarṣaṇapāñcarātras*, one of their two subgroups active in Kashmir during the Kārkoṭa dynasty, and their lost scripture, possibly named the *Sāmkarṣaṇasūtra*, see Sanderson 2009a, 107–108. Utpala gives us some more information on this scripture: Ratnākara describes it as having praṇava in the beginning and dissolution at the end, Utpala specifies these to the first and last of a set of fifty topics or chapters. He then also lists the seven *padārthas* described in it as follows: *bhagavad*, *vidyā*, *karma*, *kāla*, *kartavyatā*, *itikartavyatā* and *saṃyama*.

⁹⁷Utpala explains this to mean that the yogī's *sabīja jñāna* becomes *nirbīja*, probably alluding to the *nirbīja samādhi* of YS 1.51. Also the *nirodha* in the verse alludes to YS 1.2. According to Utpala the contradictions in this verse are clear, and their being not contradictory is due to divine power. He then quotes a verse in triṣṭubh metre as the apparent inspiration for this verse, which I could not identify in this form, but the following two are close: ŚveU 3.19:

apāṇipādo javano grahītā paśyaty acakṣuḥ sa śrṇoty akarṇaḥ |
sa vetti vedyam na ca tasyāsti vettā tam āhur agryam puruṣam mahāntam ||

and ViPu 5,1.41cd–42ab:

apādahasto javano grahītā tvam vetsy sarvam na ca sarvavedyaḥ ||
aṇor aṇīyām samasatsvarūpaṃ tvam paśyato jñānanivṛttir agryā |

in a pond, oh Hara, just as the shine of the sun, fallen on the earth, has recourse to another house which is the foliage of a tree,⁹⁸

45 just as there is space in mortars etc.,⁹⁹ being clearly one only, [your] existence being the most wondrous of all, you, who are unchanged, in the same way become manifold by transition into diverse¹⁰⁰ seats.

46 Hari having one activity, his parts being established having three, four and many activities,¹⁰¹ this¹⁰² here is another transformation of you, who are the universal soul and who bear the state of being *mahāvibhūti*.¹⁰³

47 Even, oh lord, being eyeless,¹⁰⁴ he pierced a jewel, awoken by you, he, who has no fingers, strung it, he put it on, even though he's neckless, tongueless, he worships, that's a wonder.

48 Being uniform your forms are many indeed,¹⁰⁵ although your nature is

⁹⁸I'm uncertain of the meaning of this compound. I could imagine it to allude to the many different rays that one can see through the foliage of a tree, producing a similar effect as the moonlight on the waves of *pādas* a and b.

⁹⁹Apparently the idea here is that space is only one, even if it is separated by containers such as mortars.

¹⁰⁰*prati* seems to carry a distributive sense here.

¹⁰¹Utpala specifies that these parts are *Samkarṣaṇa*, *Pradyumna* and *Aniruddha*, which are commonly called *vyūhas* of *Vāsudeva*, a term Utpala does not make use of here. I have not found any reference for the one, three, four and many activities respectively, also Utpala does not provide further details, but remarks that it, *ekaceṣṭatvādi*, the state of having one activity and so on, should be searched for from the *Pāñcarātra*.

¹⁰²Utpala seems to be taking *iti yad* in *pāda* a as connecting the first and second halves of the verse. The construction implies abstraction, such that the subclause has to be understood as referring to the theological concept referred to. As this is a bit complicated Utpala then explains it to actually mean the forms listed in the previous footnote to be different forms of *Śiva*.

¹⁰³*mahāvibhūti* is glossed by Utpala as *paramāiśvarya*, “supreme lordship”, and is specified as the reason for his being *sarvātman*, “universal soul”. *mahāvibhūti* might be a *Pāñcarātra* technical term, therefore I have left it untranslated.

¹⁰⁴This verse is an allusion to a sequence from TA 1.11, in which is described some incredible activity of the soul. This verse is quoted, with some variation, in a few places, such as in the YSBh 4.31, where it is almost identical to Utpala's version of it, with *avidhyat* in place of *upāvidhyat*. Utpala explains that the yogin is “eyeless” because the activity of the sensory organs is suspended, and that the jewel is actually the mind, which he pierces by *prāṇa* and *apāna*, the first two of the vital airs. TA has *vid* here instead of *vyadh*, thus there “he finds the jewel”. Fingerless, because the activity of his motory organs is suspended, he strings it, means he [some corruption here, *ḍamb*, “to throw” doesn't make sense] by the thread which is knowledge. And neckless because of the stopping of all his *vṛttis*, “putting it on” means that he binds it on his object of meditation. Not having a tongue he worships it, that is a wonder.

¹⁰⁵Verse 48–50 are a *tilaka*, a syntactic unit spanning three verses, the theme here being apparent paradoxes. Most of these have an *api*, but this first one has *eva*, which Utpala takes to belong to the second part of the paradox, which he picks up first in his commentary, supplying the *api*: “Although you bear oneness of form, because of not undergoing any change in nature, you are manifold indeed, as you exist in all the *prakṛtis*.”

permanence you are moving,¹⁰⁶ although you remain in the sky you are one by whom the earth has not been transcended,¹⁰⁷ although your abode is near you are very far away,¹⁰⁸

49 even though you are different from sentient and insentient you are not separate from sentient and insentient,¹⁰⁹ although not resembling them you appear as them,¹¹⁰ even though you are different from manifest and non-manifest you are not different from manifest and non-manifest,¹¹¹ [you have] many faces and feet [but] are without limbs,¹¹²

50 you are cold in the middle of the disk of the thousand-rayed [sun],¹¹³ and although staying on the moon you are bearing a wealth of heat,¹¹⁴ having the

¹⁰⁶It is not easily possible to bring out the paradox in this pāda, as the primary meanings of the roots contrasted with each other here are “to stand”, *sthā* and “to go” *gam*. “Although you are standing because of being eternal, you are moving, because you possess *yatrakāmāvasāya*, the power to transport yourself to wherever you wish.”

¹⁰⁷Utpala explains the sky to be that of the heart, and that Śiva has not transgressed the earths, as he is located in successively higher *bhūmis*, without further elaboration on them.

¹⁰⁸Utpala: “Although, because of staying in the cavity of the heart, you are near, you are far away, as you are hard to fathom.”

¹⁰⁹Utpala: “*cidacitparaḥ*: Although different from sentient and insentient, as you are not afflicted by *kleśas* etc., you are *acidacitparaḥ* [not different from sentient and insentient], because both are formed from you.”

¹¹⁰Utpala explains *atadābha* with *nīrūpa*: “Although, being one who doesn’t have a form, not resembling them,...” Then he gives two possible explanations for *tadābha*, “being the appearance of them” or “having them as your appearance”: 1) because of being everywhere, 2) You bear their various forms because, like a crystal, you are secondarily coloured by them.

¹¹¹Utpala quotes a verse of unknown origin, which is also quoted in the *Spandavṛtti* of Kallaṭa-bhaṭṭa ad *Spandakārika* 48: “There is no energy of the soul (*jīvakalā*) residing in the two currents that does not contain Śiva’s power, which pervades and governs.” (Translation Dyczkowski 1992, 128).

¹¹²Utpala explains that god is without limbs as he has no form, and then quotes the beginning of the *Puruṣasūkta* (RV 10.90.1.1) for its paradox: “*puruṣa* has thousand heads, thousand eyes and thousand feet.”

¹¹³Utpala: “Staying in the disk of the sun you are cold because you give *nīrvāṇa* [, whose primary meaning is ‘extinguishing [of fire]’]. For yogins go [out of saṃsāra], after piercing the disk of the sun.” The idea of liberation by passage through the sun is archaic, featured for example in MuU 1.2.11:

tapaḥśraddhe ye hy upavasanty araṇye
sāntā vidvāṃso bhaiṣacaryāṃ carantaḥ |
sūryadvāreṇa te virajāḥ prayānti
yatrāmṛtaḥ sa puruṣo hy avyayātmā ||

“But those in the wilderness, calm and wise, who live a life of penance and faith, as they beg their food; Through the sun’s door they go, spotless, to where the immortal Person is, the immutable self.” (Translation Olivelle 1998, 441.)

¹¹⁴Utpala explains the idea of Śiva being hot while staying in the moon by referring to him as drying up lotus ponds etc., possibly hinting at day-lotuses closing at night, so that the moon

nature of both of those or having the nature of neither of those, you are amazing, being one who is inexplicable, resorting to differences.¹¹⁵

51¹¹⁶ Since¹¹⁷ you are never reached even by a wise one, by your famous richness of form,¹¹⁸ neither by a superimposed one nor by one which has the nature of reality,¹¹⁹ [therefore] my goodness, oh Lord, they say that you are hard to grasp.

52 Of you there is no going, oh protector of the gods, and no non-going,¹²⁰ You do not appear anywhere, outside or inside, empty of both the appearances your support is reality,¹²¹ you do not appear for those whose minds have not been favoured.¹²²

53 You, being without any division, established as the illuminator of the en-

dries up the beauty of the pond. What follows is a corrupt passage, as transmitted curiously featuring “heat because of heat”, and not mentioning coolness, presenting an alternative yogic interpretation made by “some” who explain, “[Śiva] is situated in the disk of sun and moon, he is located in the right and the left stream, because he has the form of *prāṇa* and *apāṇa*,” for which he quotes an unidentified verse translating as “The moon is in the middle of the sun and in the middle of the moon is the sun, the one who knows the intermediate space between both knows the passage to the highest,” and that therefore, [Śiva has] the nature of both, that is of fire and soma (as which *prāṇa* and *apāṇa* are sometimes referred to).

¹¹⁵Utpala says that therefore, [*ubhaya* in the two compounds of pāda c possibly referring to all the paradoxes of the last verses, not only of the present *tilaka*, but going back until verse 42, thus concluding a series of nine verses featuring paradoxes,] he has the nature of both, and he does not have the nature of both as he remains in the state of *kaivalya*, so that, resorting to these differences he is deep, because he is difficult to be understood.

¹¹⁶The editions and two MSS have the pāda order **c b a d**, which, with the punchline at the beginning, makes the verse easier to read. This, and the weak MSS evidence, also the fact that Utpala uses *adhi* as his *pratīka*, make it likely to be a secondary reading, and that the pāda order of the majority of the MSS should be accepted.

¹¹⁷*yad*. Utpala, supplying *tasmād*, “therefore” before *āścaryam*, which apparently glosses *aho bata*, makes clear that he takes *yad* to indicate a causal connection.

¹¹⁸Utpala’s commentary, as transmitted, neither picks up *prathita* nor *rūpa*, repeating only the *vibhavana* of that compound, raising a suspicion that a chunk of text was lost here.

¹¹⁹Utpala curiously remarks that “*tathatātman* is said because of it being a prominent word in buddhist doctrine, just as *bodhi*.” Indeed *tathatā* is rather a Buddhist term. *adhiropa*, glossed by Utpala as *āropa*, or, with both prefixes combined, *adhyāropa*, as a term is more associated to Vedānta.

¹²⁰Utpala explains that because he is everywhere, there is no going [away] of him. We then supply by conjecture *nāgati* (*na agati*, resolving sandhi. *na āgati*, “no coming” could also be possible, but that’s not what Utpala reads.) which is glossed with *gamanapratibandha*, “obstruction in going”, which he doesn’t have, “because of possessing all powers and because of having the power of going wherever he wishes”, for the latter Utpala using the term *yatrakāmavasāyitva*, which appears in YSBh 3.45.

¹²¹Utpala explains the compound in pāda c, as translated, as a *viśeṣaṇasamāsa*, while it might have been more satisfactory, to take *śūnya* as an attribute to *tathatā*.

¹²²Utpala specifies that “he doesn’t appear for the non-pious”, apparently implying a connection between religious merit and Śiva’s grace.

tirety of things¹²³ in the world, have become the assistant for word and sentence with regard to the object to be expressed.¹²⁴

54 Although you are bearing a oneness of form, by a conceptualisation whose paths are *kartr̥*, *karma*, *karaṇa* and so on,¹²⁵ you are perceived by the people as multiply divided, by your *avidyā* which was made in beginningless time.¹²⁶

55 That indestructible thing¹²⁷ which transforms itself, by becoming embodied in everything, which is said to be without beginning, middle and end, that foundation of the worlds, the true nature of sound,¹²⁸ they call, oh Śiva, your indestructible body.

56 This world's intellect and word,¹²⁹ whose scope are concepts in which confu-

¹²³Or, possibly, “the illuminator of the entirety of meanings”.

¹²⁴This verse is the first of a series in which Śiva is praised in the language of the grammarians, or language-philosophers, *śābdikas*, as they are referred to by Utpala in his commentary ad 55. Utpala explains that Śiva has become the assistant for word and sentence with regard to the things to be expressed, because of having the form of knowledge, that the two in *padavākyaḥ* are mentioned to display two views, the first held by some that only the word carries meaning, the second one holding that only the sentence does so. In the following sentence the paradox of this verse is highlighted: “And you, even being undivided (exchanging *eva* for *api*), being the nature of everything, are established by being the illuminator of the meaning of all objects”. He then identifies this as an allusion to VāP 1.2, which is part of a sequence of verses on śabdabrahman, in this one the idea expressed being that brahman, which is taught to be one only because of resorting to different śaktis, even though in the state of being not separated, he exists in separation, by the śaktis.

¹²⁵This is the second verse of a set in which Śiva is praised in terms of the *śābdikas*, Utpala identifying the three words based on the root *kṛ* in pāda b as *kāraṇas*, “case relationships”. He then quotes the VāP 1.4: “and this existence of it [brahman], which is one, in which are the seeds of everything, is manifold by the form of experiencer and experienced and by the form of the experience,—” But while the same apparent paradox of oneness and diversity is featured here, the three elements do not correspond to those of the compound in pāda b, “agent”, “act”, and “instrument”, and also the *ādi*, “etc.”, remains unaccounted for.

¹²⁶Utpala qualifies *avidyā* as *sahajā*, “innate”.

¹²⁷The series of *vaiyākaraṇa* verses continues. Utpala names the unexpressed subject of the verse's main clause the *śābdikas*, “grammarians”, and identifies the verse as an allusion to VāP 1.1, “which Brahman is without beginning and end, which is the imperishable true nature of the word, from which comes forth by the generation of things, the production of the world.” Utpala glosses *akṣara* with *nitya*, “eternal”. He then makes a causal connection between its being such and being “without beginning, middle and end”.

¹²⁸Utpala takes *jaḡannibandhana* and *śabdattva* to be part of the relative clause, and I follow him in this for the present translation. One could also however, maybe more naturally so, as the two halves of the verse would then also be semantically separate, take them to be part of the second object of *prathayanti*: “they call [that thing] your indestructible body, the foundation of the worlds, the true nature of sound.”

¹²⁹This verse might have been inspired by the half verse at the beginning of TaiU 2.4: *yato vāco nīvartante aprāpya manasā saha |*, “Before they reach it, word turns back, together with the mind;—” (Translation Olivelle 1998, 303.). In it *nīvartante* would correspond to *vinivṛttim avāpnutaḥ*, and *vācaḥ ... manasā saha* to *dhīdhvanī*.

sion has not ended,¹³⁰ [and] who mutually support each other on the path of daily activity,¹³¹ they obtain turning back from you, oh lord, who are located beyond [their] limit.¹³²

57 Oh Bhava, you who are unfathomable because of entering into a form which transcends both distant and near, resorting to permanent partlessness, intent on [being a] mystery,¹³³ you don't appear to anyone of this world.

58 Your way of being is transcendent, you are without qualities, [but] you are existing in the qualities, oh protector of the gods, you have come to the state of

¹³⁰I am not at all certain about the meaning of *asamāptaviplavavikalpagocarau*. Utpala explains it as a genitive bahuvrīhi, which one could tentatively translate as: “the scopes of which are concepts, in which confusion (*viplava*) has not ended (*asamāpta*), because of being unreal (*asatyabhūtadvād*)”.

Alternatively one could speculate *asamāpta* to correspond to *aprāpya* in the *Taittirīyopaniṣad* verse mentioned in n. 129: “Not having reached [you], their scope being concepts, which are confusion” or “concepts and confusion”. For that meaning we would normally have expected *asamāpta* at the end of the compound though, allowing for a causal connection between what their *gocara* is and their not reaching him.

Utpala quotes the following half verse on this: *vikalpayonayaḥ śabdā vikalpāḥ śabdayonayaḥ*, Pind (2015, part 2, 158f., n. 530) discusses this tag, of which he says that it is “commonly attributed to Dignāga”. It is also quoted in NAV, featuring a second half: *kāryakāraṇatā teṣāṃ nārthaṃ śabdāḥ sprśanty api* //. Balcerowicz (2001, vol. 2, p. 227, n. 375) notes:

The authorship of the above verse could not be tracked down. Helmut Krasser, inquired about the identification of the verse, mentions in his letter the opinion of Prof. E. Steinkellner, according to whom a probable historical source of the idea might be the following verse of PV[Pramāṇavārttika](3).3.286:

*vikalpa-vāsanōdbhūtāḥ samāropita-gocarāḥ /
jāyante buddhayaḥ tatra kevalam na artha-gocarāḥ //*

¹³¹Utpala doesn't seem to take *jagataḥ* as qualifying *dhīdhvani*, as translated here, according to its position in the verse, but as qualifying *vyavahāra* instead: “the activities of the world”, to which mind and speech have taken recourse, because activity is always made by speech together with mind. For which concept Utpala quotes VāP 1.131ab, “There is no intellect in the world which is not accompanied by words.”

¹³²Utpala explains this to mean that “the mind cannot grasp you, and language cannot express you.” which then is the reason for [Śiva] to be located beyond their limit, as [he has] transcended everything.

¹³³*upaniṣatpara* is a curious vocative, as Utpala seems to take it, and is possibly the least problematic way of interpreting it. It does not necessarily have to be one, with *bhava* we already have another vocative in this verse, and one could also try to understand it as in compound with *āśrītaḥ*, then translating to “resorting to the highest of mysteries”, but then *visabhāgatām* would lack the verb of movement required by it. Utpala apparently glosses it with *rahasyanīṣṭha*, which could be translated as “situated in mystery”, but *para* does not provide that sense. Or one could understand Utpala's *upaniṣatpararahasyanīṣṭha* as a compound, “remaining in the highest secret of the upaniṣads”, *nīṣṭha* possibly glossing *āśrīta*, but this does not work, as in the verse *āśrīta* is a nominative and needed for *visabhāgatām*. Another way to translate *upaniṣatpara* in the verse could be “oh highest of mysteries”, but that is not very natural, either.

being the nature of them,¹³⁴ clearly you have gone to the state of being partless and then to the state of having parts for the path which has six limits.¹³⁵

59 You who are beyond even the realm of the intellect are perceived by those whose gaze is fixed on the end of the praṇava sound,¹³⁶ whose holding on to wrong ideas has been reversed, as being without any factor producing *upādhis*.¹³⁷

60 The emancipation giving abode of you,¹³⁸ whose condition is beyond the fourth state,¹³⁹ of you, who are creating a healthy condition for the souls by giving life to them, of you, who is of unstruck nature, [that abode] the yogins reach by

¹³⁴Utpala takes *tad* to represent the *guṇas* mentioned in pāda a, connecting their *sthiti* with their having Śiva as their nature. In *agūṇa* he takes the *guṇas* to be *sattva rajas* and *tamas*, in *guṇasthiti* they could additionally also mean Śiva's qualities such as knowledge. What follows is not very clear: "As the *guṇas* have the nature of *prakṛti*, it is he [*sa*, not sure what is meant, we need a masculine noun, but the *guṇas* are normally referred to as a group and are thus in plural, Śiva is addressed in second person, *tvam*, or with the polite pronoun *bhavān*, maybe the path is meant? It is featured in the next sentence only, so that *sa* would point forward here.] alone who is the maintained existence, and therefore he has obtained the state of having the nature of them, the *guṇas* of the path, as they have the nature of that. [Possibly one could emend to *tvadrūpatvāt*.] The contradiction is clear."

¹³⁵Here the tantric concept of six initiatory paths to liberation is alluded to, the paths being those of *tattvas*, *padas* ("words"), *mantras*, *varṇas* ("syllables"), *bhuvanas* ("worlds") and *kalās*, as also listed by Utpala. See *Tāntrikābhīdhānakośa* s. v. *Tattvādhvan*. Curiously it is termed as a path which has "six limits", *ṣaḍavadhi*, for which compound Utpala, after a possibly interpolated *bahuvrīhi* gloss for *vyatiriktaṅgī*, has an odd secondary interpretation, as "[the one who] bears (*dhatte*) the six below (*ava*, glossed by *adha*) [and thus] his way of being has transcended the path".

¹³⁶Utpala explains that Śiva, because of being *īśvara*, is seen by those who gaze at the end of the om sound, by those who have given up (*apāsta*) their holding on (*graha*) to wrong ideas (*viparyaya*), which people he further specifies to be knowers of the truth (*satyajñānin*). He then mentions two different views on the praṇava sound. According to the first view praṇava is constituted of five parts, the last of which being *bindu*, in the latter view it consists of 11 parts, the last of which being *unmani*, for which he quotes an unidentified tag, *unmanyante paraḥ śivaḥ*. This tag is quoted in a few other place, such as twice in TaĀ, without reference to its source. The JRĀ quotes this longer version of it:

akāraś cokāraś ca makāro bindur eva ca |
ardhacandro virodhī ca nādo nādānta eva ca ||
śaktiś ca vyāpinī caiva samanā unmanā tathā |
samanāntaṃ pāśajālam unmanyante paraḥ śivaḥ ||

¹³⁷Utpala glosses (omitting *rūpa*) *anupādhirūpakaraṇa* with *nirviśeṣaṇa*, "having no attributes" and therefore not expressible by any word.

¹³⁸*bhavataḥ 'pavargada* could also be understood as "giving emancipation from *samsāra*",

¹³⁹While the Upaniṣads already feature four states of consciousness, 1) waking, 2) dream, 3) deep sleep and 4) the state beyond these three, as dealt with e.g. in MāU 3–7, a fifth state, *turyātīta*, as Utpala also glosses *vilaṅghitaturīyavṛttitāṃ dadhat*, is introduced in tantric texts, see TAK, s.v. *turyātīta*.

Suṣumnā.¹⁴⁰

61 Into you whose form is deep as the *kalpanas* have been rejected from it,¹⁴¹ you who are unfathomable, limitless and wondrous, having quickly pierced the four maṇḍalas,¹⁴² the kṛtins entered without obstruction.¹⁴³

62 The fire of the body, which has lots of flames, oh protector of the gods, is struck by the mind incited by you. It [in turn] brings to rise the wind which, oh Lord, has five characteristics¹⁴⁴ and is the cause for the maintained existence of the body of humans.¹⁴⁵

63 Having mounted the chariot¹⁴⁶ the mind free from obstacles being its¹⁴⁷ charioteer in which the supports are the external organs of ten kinds¹⁴⁸ the soul, oh blue-necked one, roams around a lot in the <sense objects>/<territories>, and by your wish returns¹⁴⁹ again.

64 For the group of all the presiding deities standing in the seats which are ear etc. of the humans [you are] the guru;¹⁵⁰ oh Lord, only you, who are without a supporting station,¹⁵¹ are worshipped by the virtuous¹⁵² in the sky of the heart.

65 Oh Lord, just as waters¹⁵³ in the covered interior of a pot don't come in

¹⁴⁰*Suṣumnā* is referred to as middle *nāḍī* by Utpala, who then summarizes: “they go into union with you”.

¹⁴¹Utpala explains this to refer to *nirvikalpa jñāna* because of which the next attributes also apply to Śiva.

¹⁴²Utpala locates these four maṇḍalas in heart, throat, palate and the middle of the eyebrows. Most likely this is a further description of the subtle body, as in the last verse *susumṇā* had been referred to.

¹⁴³Taking *anāvṛtim* adverbially. It could also mean “without return”. It seems though Utpala takes it as another attribute to Śiva.

¹⁴⁴ Utpala gives the standard list of the five winds: *prāṇa*, *apāṇa*, *samāna*, *udāna* and *vyāna*.

¹⁴⁵Utpala identifies this verse as an allusion to VāP 1.119: *ātmā* (Utpala: “[By] you in the form of the self”) *buddhyā samarthārthān mano yuñkte vivakṣayā | manaḥ kāyāgnim (=vighraśikhī) āhanti sa prerayati mārutam (= samīram) ||*

¹⁴⁶This verse is an allusion to the chariot allegory prominently appearing in KaU 3.3-4. In it the body is compared to the chariot, the soul to the passenger, the thinking to the charioteer, the senses to the horses, the mind to the reins and objects the paths.

¹⁴⁷If we read *°sārathir* with Jaisalmer and Utpala, the charioteer is an attribute to the soul, if we read *°sārathim* it is an attribute to the chariot.

¹⁴⁸Utpala glosses *āśraya*, “support”, with *turaga*, “horse”.

¹⁴⁹Utpala must have read *puri nivartate*, “returns in the city”, glossing *pur* with *śarīra*, body. He then explains that only by Śiva's wish it roams around excessively in the regions, until, again by his wish, it returns.

¹⁵⁰Utpala doesn't further elaborate on the list of the places, but he mentions another list, *bāhvādī*, arm etc., which by its placing looks as if it was a gloss to *adhidaivatagaṇa*, the “group of presiding deities”.

¹⁵¹Utpala glosses *niravalambanasthiti* with *asamprajñātasamādhigrāhya*, “obtained in the samādhi beyond consciousness”.

¹⁵²Utpala glosses *kṛtin* with *yogin*.

¹⁵³I am not following Utpala in my translation. His commentary is based on the variant

contact with dust etc.,¹⁵⁴ [in the same way] the circles of souls by the wish of you,¹⁵⁵ who are without trouble, [don't come in contact] with pleasure etc.

66 [You,] the beauty of whose circular movement is clearly unfolding in the inside of the cavity between the heart lotus' petals, you who have eternally become the soul of the world, you perform movements whose locus are the two paths.¹⁵⁶

67 In the circle of the sun, which is pure as it has the nature of the triad,¹⁵⁷ [which circle is] bearing beauty, made out of *rces*, whose rays are the *sāmans*, you, who are a thicket of a variety of appearances, shine forth, you, who here [in the circle] are the atomic *puruṣa* [and] the *yajuses*.¹⁵⁸

68 Although clearly only one you have diverse names, you are engaged, by the form of Hari, in manifold activities,¹⁵⁹ effecting the coming and going and so on

readings *sakalāni* (glossed with *sarvāṇi*) and *ghaṭāmbare* (glossed with *ghaṭākāśe*). He construes *rajaḥprabhṛtibhīḥ* with *nicite* (glossed with *vyāpte*) which rids the *yogam* of its object: “Just as all the souls in the sky of the pot which is filled with dust etc. don't obtain *yoga*...”. This doesn't seem to make much sense. I think rather that the souls are equated with the waters, the will of Śiva with the pot shielding from pleasures etc. or the dust etc. they are equated with.

¹⁵⁴*rajas* can also be taken to mean *rajoguṇa*. Utpala explains, that prakṛti is connected with pleasures and pains, rajas and tamas, but the *ātman* is not.

¹⁵⁵*bhavataḥ* can also be understood as “pertaining to existence”.

¹⁵⁶Utpala gives two interpretations for the *ayanadvaya*, the first one being the southern path and the northern path, possibly referring to the movement of the sun, the second one being the *nāḍīs* called *Īḍā* and *Pīṅgala* located on the left and on the right.

¹⁵⁷This verse alludes to the old identification of three Vedas with the sun. Utpala quotes the first half of SūŚ 89 which picks up a concept already appearing in ŚPB 10.5.2: *yad etan maṅḍalaṃ tapati | tan mahad ukthaṃ tā ṛcaḥ sa ṛcāṃ loko 'tha yad etad arcir dīpyate tan mahāvratam tāni sāmāni sa sāmnaṃ loko 'tha ya eṣa etasmin maṅḍale puruṣaḥ so 'gnis tāni yajūṃṣi sa yajuṣām lokaḥ || 1 saiṣā trayy eva vidyā tapati | tad vaitad apy avidvāṃ sa ahus trayī vā eṣā vidyā tapatīti vāgghaiva tat paśyantī vadati || 2 ||* “1. Now that shining orb is the Great Litany, the *Rik*-verses: this is the world of the *Rik*. And that glowing light is (the hymn of) the Great Rite, the *Sāman*-tunes: this is the world of the *Sāman*. And the man in yonder orb is the Fire-altar, the *Yagus*-formulas: this is the world of the *Yagus*. 2. It is this threefold lore that shines, and even they who do not know this say, ‘This threefold lore does indeed shine;’ for it is Speech that, seeing it, speaks thus.” (Translation: Eggeling 1882–1900, part iv, 366.)

¹⁵⁸I am not sure about the relationship between Śiva, *puruṣa* and the *yajuses* here, probably they are considered all the same, as in the passages alluded to, otherwise it would be more natural to regard the *yajuses* as the object of *avabhās*, “... you, [being] the atomic *puruṣa*, shine out the *yajuses*.”

¹⁵⁹Utpala supplies an unidentified quote listing twelve *mūrtis* of Viṣṇu, normally referred to as *Ādityas*. Some elements of this verse appear in the BhāPu 12.11.30:

eka eva hi lokānāṃ sūrya ātmādikṛd **dhariḥ**
sarvavedakriyāmūlam ṛṣibhir **bahudh**oditaḥ || 30 ||

Which is followed by a listing of the twelve lunar months each of which with their respective *Ādityas* and associates ruling them. The earliest reference to the 12 *Ādityas* might be MaBhā1.59.14ff:

adityāṃ dvādaśādityāḥ saṃbhūtā bhuvaneśvarāḥ |

of days and seasons, you only, [being] the sun, scorch the world.

69 Oh lord of the thirty [gods], for embodied beings, whose bodies are all the *aṅus* and *tattvas*,¹⁶⁰ the state characterized by you, which is free from disturbance, and which is like a tripod in mutual support is attained by yoga.

70 Oh lord, the deities beginning with intellect,¹⁶¹ which have you as their

ye rājan nāmatas tāms te kīrtayiṣyāmi bhārata || 14 ||
 dhātā mitro 'ryamā śakro varuṇas cāṃśa eva ca |
 bhago vivasvān pūṣā ca savitā daśamas tathā || 15 ||
 ekādaśas tathā tvaṣṭā viṣṇur dvādaśa ucyate |
 jaghanyajaḥ sa sarveṣāṃ ādityānāṃ guṇādhikaḥ || 16 ||

¹⁶⁰This compound, as well as its treatment by Utpala, following which I have translated here, is problematic. He takes it to be a comparison of Śiva's state to a tripod. Śiva's state is reached by *yoga*, for which Utpala supplies Patañjali's definition, (*cittavṛttinirodha*), and the statement that there is no alternative to it. A tripod needs all its three legs to stand, but Utpala identifies only two legs: *aṅus* ("souls") and *tattvas*, *prakṛti* etc., of which he says that the bodies have their beginning in them.

Alternatively one might, possibly introducing a conjecture in the verse from *tattva* to *sattva*, understand it as an allusion to CaSa 1.46:

sattvam ātmā śarīraṃ ca trayam etat tridaṇḍavat |
 lokas tiṣṭhati saṃyogāt tatra sarvaṃ pratiṣṭhitam || 46 ||

"Mind, soul and body—these three are like a *tridaṇḍa*. Their union supports the world, and everything is established in them." (Translation Olivelle 1986–1987, vol. 1, 49.) If one does so, one might translate as follows: "The undisturbed state, which has you as its quality, is, oh lord of the thirty [gods], reached by yoga; it features a mutual dependency, like a tripod, between all the souls, minds and bodies of the embodied beings."

¹⁶¹The *devatās* seem to be personifications of the *tattvas* as in *sāṃkhya*, *buddhi* being the first evolute of *prakṛti*. They are described as having Śiva as their nature, so that Utpala further explains that "they", *te*, which must refer to the "old wise ones", which Utpala takes to be the *prajāpatis*, "do everything incited by *buddhi* etc. which are made out of you, not by their own *śakti*." Utpala takes this verse to be referring to, *kila* hinting at some authority, an account of creation involving the *prajāpatis*, which he glosses *purāvid* with, literally "knowing that which was before". He then glosses *ākṛti* with *prāṇiśarīra*, "bodies of living beings", explains the present active participle of the desiderative from pra-nī, (*praṇinīṣat*), without repeating, it as *nirmātum icchat*, "wishing to create". Utpala apparently takes the verse to refer to an account of creation involving the *prajāpatis*. The idea is that the *prajāpatis*, in order to create the worlds, first need to create bodies for themselves. These bodies are further referred to as harmed by their fight amongst each other, one because of being the reason of time, wanting them, *tāh*, another otherwise.

Alternatively one could separate *anujighṛkṣayā kṛtūr*, *kṛti* then meaning a work in the sense of a text. In that case one might translate:

The deities, intellect etc., having you as their nature, oh Lord, are said to have entered the minds of the old wise ones, who out of desire to bestow grace for the world were wishing to compose works, which are immersed in mutual quarrel.

not alluding to a creation myth but to the idea that all the diverse systems were ultimately

nature are said to have entered the mind of the ancestors, by the desire of bestowing grace on the world wishing to create bodies confused by fighting between each other.

71 That [vidyā of yours]¹⁶² by which the misery of delusion is destroyed and into which the sciences of everything have entered, by that vidyā of yours, which cuts through the impediments on the path of salvation, the soul becomes Śiva.

72 For you, oh lord, who are the only creator of the worlds, who are without beginning and end, whose continuance in being is without birth, although there being existence of good qualities etc.,¹⁶³ a eulogy based on your noble descent is not at all possible.

73 From the seeing of the effect contained in connections of *dvyāṇukas* etc., the realm of which is pure, beyond the sense faculties of [ordinary] people,¹⁶⁴ wise ones infer, as [the existence of] a potter from a pot, the causality of you, who are a non-doer.

74 Of you, Vibhu, acting only by your own will which is without obstruction, utmostly independent in nature, skillful, the sages praise your agenthood to be without anybody setting it in motion.¹⁶⁵

75 When a small portion of your śaktis starts vibrating, your form being the standing still of the complete circle of the surpassing śaktis,¹⁶⁶ it is said that this

inspired by Śiva.

¹⁶²This verse plays with the idea of the identity of Śiva's *vidyā* with all sciences. Utpala does not refer to any text while commenting on this verse. He takes *vidyā* as a *śakti* of Śiva.

¹⁶³This verse is a joke, stating that although Śiva has so many qualities etc., Utpala referring to the qualities as *jñāna*, knowledge etc., and explaining that the *ādi* stands for deeds such as the slaying of Kāla and Kāma, nevertheless, as he is without birth, a eulogy of him based on his family, as would be appropriate in the case of a worldly king, cannot be made.

¹⁶⁴Utpala glosses *kārya*, effect, with *carācara*, universe. This effect has gone (*gata*), or is located in it (*tad*), apparently referring to molecules such as *dvyāṇukas*, composed of atoms (*paramāṇus*), because of their arrangement in *dvyāṇukas*, *tryaṇukas*, *pañcāṇukas* and so on. These molecules are beyond the sense faculties of [ordinary] people, but visible to yogins (*yogidṛśya*), whence they are referred to as being of a pure realm. From the seeing of this effect wise ones infer Śiva's being the cause of it, even though he does not act, as from [seeing] a pot they deduce the [existence of a] potter. "In the same way in which wise ones infer, having seen a pot, [the existence of] its creator, so do they also infer from the sight of effects of *dvyāṇukas* etc. you by [your] being [their] cause."

¹⁶⁵*prayojaka*. Utpala explains that "Because you are the Lord of all there exists no *preraka* other than you."

¹⁶⁶Lit. "of you", and for *adhika* Utpala refers to two meanings, *prabhūta* and *lokottara*, "numerous" and "beyond the world". The general idea in this verse is a creation concept, referred to also in the quotes supplied by Utpala: "The *śaktis* and the *śaktimān* indeed are said to be two things, but the *śaktis* are the whole world, and the *śaktimān* is Maheśvara," which, in a variant form, is also quoted by Abhinavagupta in *ĪPVV*, its source referred to by him as *āgama*:

śaktiś ca śaktimāṃś caiva padārthadvayam ucyate |
śaktayas tu jagat sarvaṃ śaktimāṃś tu maheśvaraḥ ||

world, the change of whose conditions is well known,¹⁶⁷ and which is made out of the three guṇas, arose.

76 From you, in who the condition of the might of your own śaktis is faultless, you, whose nature is different from all the bonds and bound souls, from you, oh supreme lord of the worlds, the totality of beings here, which are of conscious and unconscious nature, originates.¹⁶⁸

77 From you, who have shattered the dense darkness with rays,¹⁶⁹ simultaneously multitudes of things of many kinds, unconscious and conscious, came out, like sparks from a blazing fire.¹⁷⁰

78 The condition of your power is of astonishing superiority, oh protector, although you are eternal¹⁷¹ your activity is not barred from creating sequentially and simultaneously with regard to the effecting of all things.¹⁷²

79 You rule over the totality of śaktis, the whole world you create, protect and destroy, your stance in the body made out of five mantras is firm, [you are] free from the twofold birth.¹⁷³

(Shāstrī 1938–1943, vol.2, 146) Also in TaĀ 5.40 he quotes a variant of its second half (*śaktayo 'sya jagat kṛtsnam śaktimāṃs tu maheśvaraḥ* /) ascribing it to the *Māṅgalaśāstra* of Śrīkaṇṭha; Also Kṣemarāja quotes the second half ad NeT 21.20–32ab, and attributes it to the *Sarvamāṅgalā*. The second quote can be translated as: “When all of them were without trembling the world was as if sleeping. When even for one śakti agitation arose, the world manifested.” (Unidentified.)

¹⁶⁷Utpala refers to the six changes of state, as already elaborated upon before. See verse 18, footnote 39.

¹⁶⁸Utpala specifies that *anagha* can mean both complete (*pūrṇa*) and faultless (*nirdoṣa*). He further qualifies the bonds *pāśas* to mean the bonds related to *māyā*, *aṇu* and *karman*, see TAKs. v. *pāśa*. and that, *na tv anyataḥ*, the classes of being originate from nowhere else.

¹⁶⁹Utpala further qualifies the darkness by *ajñāna*, ignorance, and the rays by *jñāna*, knowledge.

¹⁷⁰The comparison of souls to sparks is featured in MuU 2.1.1: *yathā sudīptāt pāvakād visphuliṅgāḥ sahasraśāḥ prabhavante sarūpāḥ | tathākṣarād vividhāḥ somya bhāvāḥ prajāyante tatra caivāpi yanti* // “As from a well-stoked fire sparks fly by the thousands, all looking just like it, So from the imperishable issue diverse things, and into it, my friend, they return.” (Translation Olivelle 1998, 443.) Also in KA 1.9: *anādyavidyopahitā yathāgnau visphuliṅgakāḥ | garbhādyupādhisambhinnāḥ karmabhiḥ karaṇādibhiḥ* // “All the *jīvas*, the myriad creatures, are portions of Him, like sparks of the Fire. Attached to the Ancient Ignorance and regulated by their own volition and action, influenced by their environment, they go on passing from birth to birth.” (Translation Pandit 1965, 18.)

¹⁷¹The grammatical subject of the verse is *kriyāḥ*, and all the attributes of Śiva are in genitive case, qualifying it.

¹⁷²Utpala names the holders of the position alluded to “logicians” (*tārkikāḥ*). According to them anything *nitya*, “eternal”, has *arthakriyānvapatti*, “non-effectiveness in regard to the production of things”, “sequentially as well as simultaneously” (*kramayaugapadyābhyām*). The position alluded to here is that of Dharmakīrti’s *sattvānumāna* argument introduced in *Pramāṇaviniśaya* 2: *na hi tasyākṣaṇikasyārthakriyā sambhavati, kramayaugapadyavirodhat*. (Steinkellner 2007, 80, see also Steinkellner 1968/1969.)

¹⁷³Śiva is described as a) presiding over his Śaktis, b) as performing the roles of generator,

80 When you are agitated¹⁷⁴ *Māyā* becomes earth; from it *Prakṛti* arises like *balvaḥ* [grass], and, for the purpose of the world's creation, the *guṇas* remain motionless because of attachment to each other, like the strands of a rope.¹⁷⁵

81 You are inferred to by the wise as producing the diverse totality of objects here, which has combinations such as *dvyaṇukas*, and whose realm doesn't leave out anything, and, because of [them being] beyond even the subtle sight,¹⁷⁶ to be knowing everything and to be powerful.

82 Oh supreme lord, by a tiny part of your twofold *śakti*, by whose *vibhu*-form you are present in all things, and by whose *prabhu*-form you are the creator of all things, you have created the continued existence of the universe.¹⁷⁷

83 Never ever has arrived the forming of an obstacle for the free expansion of you, the omnipotent Lord, by your wish, upon whose thread-like full *śaktis* are strung, like flowers, the clearly glittering bodies, organs and worlds.¹⁷⁸

operator, destroyer, commonly associated with the triad *Brahmā*, *Viṣṇu*, *Rudra*, c) in his five faced form, i. e. *Īśāna*, *Sadyojāta*, *Vāmadeva*, *Tatpuruṣa* and *Aghora*, see TAK s.v. *pañcamaṅgala*, d) as free of the twofold birth, which *Utpala* glosses as *parāvararūpa*, “having the form of distant and near”, for which he supplies two unidentified quotes, the first one apparently defining *parāvara*: “The birth (*janma*) of those having two births (*utpatti*) is called here *parāvara*.” The second quote can be translated as “Śiva is by his nature completely liberated”. It is unclear what is meant. It does not seem to be hinting at the concept of the second birth by initiation of members of the so-called upper *varṇas* who are thus referred to as *dvija*. It might refer to birth in this life and to a birth hereafter. One could also translate *janana* as “birth-generating”. Curiously *Utpala*'s commentary deals with the *pādas* in the order A, C, B, D.

¹⁷⁴*Utpala* specifies that Śiva in form of his Śakti is agitated.

¹⁷⁵There is a pun here on *guṇa*, which in one sense means a quality, *tri-guṇa* commonly referring to the three qualities of *prakṛti*, *sattva*, *rajas* and *tamas*. Another meaning of it is anything stringlike, like the constituent parts of a thicker rope. *Utpala* in his explanation of this verse refers to the *ṣaṭtrimṣattattvavādimata*, the doctrine of those proclaiming 36 *tattvas*, i.e. Tantric Śaivism. The following maybe not being a literal quote: “The *guṇas* don't move, because of their mutual attachment as in a rope, because of *prakṛti* having three strands. Just as a rope would not exist by a single strand but by two or three of them, so is also the case of *prakṛti*, he says.”, and: “The qualities [...] mutually domineer; rest on each other; produce each other; consort each other; and are reciprocally present.” (SK 2cd. Translation Colebrooke and Wilson 1887, 65, this is also my reference for the Sanskrit, as this verse is missing in Wezler and Motegi 1998.)

¹⁷⁶It is not quite clear what is meant here by *atisūkṣmadṛk*, either Śiva's seeing of *dvyaṇukas* and other molecules, or Śiva not being visible to men, because he is too subtle. This verse refers to *Vaiśeṣika* terminology.

¹⁷⁷*Utpala* specifies that the *śakti* referred to is that of *māyā*, and that by the *vibhu-śakti* which pervades everything he is omnipresent, and that by his *prabhu-śakti* he is the doer of what is to be done. *vibhu* means “all-pervading” and *prabhu* means “all-powerful”. One passage in which this contrasting pair appears, in which the bound soul is being described as all-pervading but not all-powerful is in *SvāSūS* 1.6: *acetano vibhur nityo guṇahīno 'kriyo 'prabhuḥ | vyāghātabhāg aśaktaś ca śodhyo bodhyo 'kalaḥ paśuḥ ||*

¹⁷⁸This curious verse compares Śiva's *śaktis* to threads, onto which are strung, like flowers, bodies, organs and worlds. This triad appears several times in this canto and the commentary.

84 Oh father of Skanda, the impenetrable māyā, whose shape is made like the cell of a honeycomb, has been made by you, its structure never breaks, and it is a prison for the groups of souls which are with and without malas.¹⁷⁹

85 Just as earth etc.¹⁸⁰ very much¹⁸¹ cause a faultless seed,¹⁸² according to the resources, to develop, in the same way, oh lord, your wish here, effecting the

Its next occurrence is in a corrupt passage of Utpala's commentary ad 98, without any apparent connection to the verse. In Utpala ad 133 it appears as a gloss for *upapattīdhāman*, "birthplaces". Stanza 164 again features *vigrahākṣabhuvana*, exactly as here, and both commentators gloss it as *tanukaraṇabhuvana*.

One parallel occurrence of *tanukaraṇabhuvana* is in Bhoja's TP 37/2.17ab: *tena vibhus tadbhuktyai kurute tanukaraṇabhuvananiṣpattim* / "Therefore the lord, in order for it [karman] to be experienced, performs the production of bodies, organs, and worlds." For which the commentator Śrīkumāra gives the following explanation: "As there is no destruction of Karma without experience, therefore, in order for it to be experienced, the lord performs the production of bodies, organs and worlds. The body, [glossing *tanu* with *śarīra*] is of two kinds, being of subtle and gross nature. Also the organ is of two kinds, the external and internal ones. There, the external [organ] is of ten kinds, by the nature of motory and sensory organs. The internal organ is threefold: *manas*, *ahamkāra* and *buddhi*. By the word *bhuvana* 224 worlds are described. All these the lord Maheśvara creates for the purpose of experience." Curiously Aghoraśiva reinterprets this half verse as "Therefore the lord, in order that this [karman] is experienced, performs the creation (karaṇa) of the subtle bodies, the production (niṣpatti) of the worlds [and the gross bodies arising from them].", cf. Gengnagel 1996, 132.

Another interesting occurrence of this tag is in Bhaṭṭa Rāmakaṇṭha's NPP 2.4: Glossing *kāyādi* he writes *tanukaraṇabhuvanādi*, thus being only the beginning of a list, explaining that it is the world, as being created by the lord whose existence can be inferred to from the existence of his creation.

¹⁷⁹This verse alludes to an obscure concept of a comparison of māyā with a honeycomb, or maybe its individual cells. He lists *kāla*, *niyati*, *kalā* and *śuddhavidya*, to which he adds *ādi*, "etc". *rāga* would be missing from a standard list of five *kañcukas*, a term he does not use here, and also in verses 127 and 128 reference is made to three *kañcukas*. Normally honeycomb cells have six sides, so that maybe Utpala could be wrong in glossing *sthiti* in the verse with *rūpa*, also this gloss not being very clearly formulated. Is is also possible that not the hexagon structure but some other aspect of the honeycomb which is meant, or that *ādi* could refer to two further unknown elements to complete the number of six. However that may be, Utpala explains māyā to be bound together from these tattvas in the form of a *samputa*, which he then gives as the reason for her being impenetrable, quoting BhG 7.14ab [=MaBhā 6.29.14ab]. Then he quotes another so far unidentified verse in *anuṣṭubh* which speaks of the sequence of *putas* of the knot as having the form of the chambers in the honeycomb and being the shelter of *aṇus* and *srotas*. What is meant by *srotas*, "stream" in its primary sense, is also unclear.

Sanderson (2001, 6 n. 3) identifies HV 6.84 as an allusion to MaPā VP 8.65ab. *māyā 'pi tadvaśā yasmān nityam prasavadharmanī || 64 || madhukośaputaṅkāra nīcitā paramāṇubhiḥ* | See also Aciri (2011, 217–222) for a discussion of the beehive simile.

¹⁸⁰Utpala lists "earth, water, sunshine etc".

¹⁸¹I am not sure how to take this *uccakaiḥ*, already the last verse had one which didn't seem to fit in.

¹⁸²Utpala explains this to mean "not having a fault" as well as "not eaten by wild animals".

natures of everything, [causes to develop] the totality of things.¹⁸³

86 Others still propound that the multitude of devolutes beginning with intellect originates from unchangeable *prakṛtitattva*, into whose nature are bound the collection of all śaktis, [and] from which it does not differ in form.¹⁸⁴

87 How possibly can an unconscious thing become agent, all the more so in the effecting of the [entire] circle of its own devolutes? Therefore they proclaim you here, the lord, whose nature is that of consciousness and action, to be the reason for the production of living beings.¹⁸⁵

88 You, whose clear light of consciousness is not dimmed and whose glory is not destroyed even at the dissolution of all worlds, clearly, like a spider for its web of threads,¹⁸⁶ oh Lord, are the cause of the production of souls.

89 Others, by authority, proclaim the soul, being the only cause of the worlds, not having a cause, allpervading, eternal, free of *guṇas* and *daśās*, to be the same as you, *īśvara*.¹⁸⁷

90 Again others proclaim arising which is without attributes as it is free from the extended diversity of the activity of prakṛti, *īśvara*, both of them, the soul and so on,¹⁸⁸ which is ascertained by the two valid means of cognition, and which has

¹⁸³My MS of Utpala has a lacuna here, possibly it ends with an allusion to the potter/pot concept, resuming and ending with a passage translating to "... creates [based on conj.]. Which means that by your wish there is the creation of pots etc. of clay etc."

¹⁸⁴This verse alludes to the Sāṃkhya tenet of prakṛti being at the beginning of creation, for which Utpala quotes SK 22. This pūrvapakṣa position is going to be ridiculed in the next verse, as Utpala notes, propounding the agency of *īśvara*.

¹⁸⁵As this verse responds to the previous one, Utpala explains that the "unconscious thing" refers to *prakṛtitattva*, and that "its own devolutes" accordingly are *mahat* etc., in which regard *prakṛti*'s agency is impossible, for which he gives the reason that "an agent is called conscious". Therefore, he explains, they propound Śiva only (possibly glossing *īha* with *eva*), "whose nature is that of consciousness", (not picking up the *kriyā* in *citkriyātmaka* in the verse,) the lord, to be the reason for the arising of living beings.

¹⁸⁶The comparison of god with the spider is prominent from MuU 1.1.7: *yathorṇanābhīḥ sṛjate gṛhṇate ca tathā pṛthivyām ośadhayaḥ sambhavanti | athā sataḥ puruṣāt keśalomāni tathākṣarāt sambhavatīha viśvam* // "As a spider spins out threads, then draws them into itself; As plants sprout out from the earth; As head and body hair grows from a living man; So from the imperishable all things here spring.

¹⁸⁷Utpala, calling the "others" *paṇḍitas*, explains that they declare the identity of *puruṣa* with Śiva, *īśvara*. According to him they describe *puruṣa* to be the only cause of the worlds, eternal, and to be free from *guṇas* and *daśās*, further the *guṇas* to be *sattva* etc., and the *daśās* to have the form of *bhāva-vikāras*, changes of conditions, possibly hinting at the same concept as in verse 18, cf. p. 133, n. 39. noting that *īśvara* is just like that.

¹⁸⁸Utpala identifies this verse as an allusion to the opening verses of Śāntarakṣita's *Tattvasaṃgraha*, quoting 1–3b of it. Some of the attributes contained therein are echoed by Ratnākara as attributes to *samudaya*, with which he apparently supplants *pratītyasamutpāda*, "dependent arising", in terms of having taught which the Buddha is paid respect to in verse six. Utpala however does not refer to *pratītyasamutpāda* in his explanation of *samudaya*, rather he gives a

the nature of the triad.¹⁸⁹

91 Others, oh giver of final beatitude, *nisargavādins*¹⁹⁰ having become confused, declare the birth of men, oh Bhava¹⁹¹ to be only like the appearance of the

bahuvrīhi analysis translating as “that from which there is complete arising”, further calling it “the reason for the final beatitude”, which makes sense only if understood in a wider sense as referring to its teaching and understanding, as also Kamalaśīla justifies its prominent position in the praise of the Buddha in the verses alluded to, in which also he uses the word *niḥśreyasahetu*. Normally *samudaya* refers to the second noble truth of Buddhism, the “cause [of suffering]”, but this is not what is meant here.

The first part of the long compound spanning over pādas a and b echoes the first compound of TS 1, which is explained by Kamalaśīla as referring to philosophical concepts dealt with in some of the chapters of the Tattvasaṃgraha: Prakṛtiparīkṣā (1, dealing with Sāṅkhya.), Īśvaraparīkṣā (2, dealing with Nyāya), Ubhayaparīkṣā (3, dealing with Śeśvara Sāṅkhya.) and Ātmaparīkṣā (7, dealing in its subdivisions with different schools’ views on the soul.). *ceṣṭita* stands for *vyapāra* in TS 1, Kamalaśīla glossing it with *kāraṇabhāva*, “being a cause”, *pratītyasamutpāda* thus being free of all these.

anupādhika probably echoes *upādhībhiḥ śūnyam* in Tattvasaṃgraha 2bc, there in compound with the *dvandva* from *guṇa* to *samavāya(-ādi)*, identified by Kamalaśīla as the six *padārthas* (of the Vaiśeṣikas), dealt with in chapters 10 to 15 of the Tattvasaṃgraha, of which attributes *pratītyasamutpada* is free. In Ratnākara’s verse though *anupādhika* is in compound with the other subcompound of pādas ab spanning from *prakṛti* to *prapañca*, Utpala explaining (*ata eva*) their connection to be of causal nature.

prathītaprapapañca can be taken as kind of a plural marker, it is not featured in TS 1. Utpala picks up only *prapañca*, and relates it to *ceṣṭita*.

¹⁸⁹Kamalaśīla explains *pramādvitayaniścītam*, which is taken literally from TS 3b, there in compound with *spāṣṭalākṣaṇasamyukta* “being endowed with clear characteristics,” such that *pratītyasamutpāda*, as opposed to the other concepts already mentioned in this verse, can thus be cognised by the two *pramāṇas*, “valid means of cognition” accepted here, direct perception” and inference, which, as Kamalaśīla points out, will be dealt with in detail in the TS’s respective chapters, i.e. Pratyakṣaparīkṣā (17), Anumānaparīkṣā (18) and Pramāṇāntaraparīkṣā (19).

For *trītayātmakam* Utpala provides us with two possibilities, “having the form of *pramāṇa*, *prameya* and *pramīti*” and the “Vaibhāṣika, Sautrāntika and Yogācara” [schools of Buddhist philosophy]. This compound does not reflect anything in the opening verses of the Tattvasaṃgraha, thus the alternative, *bhavadātmakam*, which “some read” in its place, as Utpala reports, is worth considering, although there is no MS evidence for it.

¹⁹⁰ “Followers of the doctrine of the natural state”, Mīmāṃsakas as identified by Utpala, who quotes a tag translating to “The world was never not thus.” which might have its origin in Kumāriḷa Bhaṭṭa’s lost *Bṛhatṭikā*, see Goodall 2004, 169, n. 114. The idea expressed in which is that the world always existed as it is, was never created, and that there will also be no dissolution. Utpala explains the simile to the feather of a peacock such, that although it has not been made variegated by anyone, is by nature colourful, and just like that is the origin of living beings. He then explains the highest meaning of this verse to be that the Mīmāṃsakas are wrong, *grhītavītathata* possibly being a free gloss for *āttaviplava* in the verse. and that Śīva is the reason for that which has been arranged.

¹⁹¹Utpala apparently reads two vocatives in this verse, *bhava* and *apavargada*, for which he gives *mokṣapada* as a gloss. Normally the stanzas of this canto feature only vocative. Another alternative, not hinted at by him, would be to take *bhavajanman* as a compound, “the birth of men in saṃsāra”.

peacock’s tail feather, disregarding the complete¹⁹² other cause.

92 Others however consider the pure *śabdatattva*,¹⁹³ unafflicted by the contact with dissolution and creation, as being one as whose metamorphosed form one can see this totality of beings, which is moving and unmoving.

93 Other learned ones, crushing the realms of the three external things,¹⁹⁴ declare the continued existence of the world to be only consciousness, which however in another convention is one of which a conception cannot be made.¹⁹⁵

94 Those whose minds are free from perseverance of both kinds,¹⁹⁶ having devoted themselves to the position of the Madhyamaka philosophy, the certainty regarding the truth firm in their mind, they maintain accomplishment, coloured by your qualities.

95 Some, whose light of knowledge has been opened by your grace, speak of the soul as being very perceptible; others though, oh Lord, out of confusion, hold it, which has you as its abode, to be very much imperceptible ego.¹⁹⁷

96 “consciousness, except as a transformation of the body, and that just a little bit, is never ever seen here!”—thus convinced, others, educated ones,¹⁹⁸ invented

¹⁹²I am unsure of the meaning of *avikala* here, Utpala omits it.

¹⁹³Utpala specifies these “others” to be grammarians, and quotes VāP 1.1, already quoted in his commentary ad 55, see p. 146, n. 127.

¹⁹⁴Utpala identifies the position alluded to in the first half of the verse to be Buddhist, specifically *viññānavāda*, (*Yogācāra*) whose followers proclaim “this all is only consciousness”, because of which they destroy the triad, which, according to him, consists of the realms of arising, existence and destruction; being *viññānavādins*, they reject external objects. Another possibility of translating the compound would be “crushing the realms, which are the triad and external things”, which would be more natural, as *traya* is only rarely an adjective. Also it is uncertain whether Utpala picked the right triad when he guessed what Ratnākara had in mind.

¹⁹⁵Utpala does not specify, but refers to “another fraction of buddhist doctrine” in which consciousness [is considered to be] free of verbal understanding, because of its form being without conception. This might allude to the *Madhyamaka*, topic of the next verse.

¹⁹⁶Utpala (lacunae in the manuscript here) explains the *grahas* to be either *jñāna* and *jñeya*, knowledge and that what is to be known, or affection and hatred. He remarks that regarding the former pair the position of the Madhyamaka philosophy is that they don’t exist.

¹⁹⁷My translation is provisional, as I cannot identify the concepts. Utpala glosses *kecana* with *vedāntinaḥ*, but the soul being perceptible is not a common upaniṣadic image. Others are portrayed as understanding the soul, which [actually] has Śiva as its seat (which, although it appears in the second half of the verse, by context fits more into the first half) as being imperceptible, [possibly as for them it, because of confusion [connected to the experience of *samsāra*] appears to them as *abhimāna*, apparently used as a variant for *ahamkāra*, as also done in verse 145. Utpala resumes the verse to mean: “Due to [the experience of] ‘I am happy, I am miserable’ [they being confined to experience of] the ego only, the soul is not perceptible [to them].” Alternatively one could interpret into this verse that those speaking of the soul as something perceptible are reproached by those who don’t believe the experience of the former ones to be true, rejecting it as a display of their ego only.

¹⁹⁸This verse is about materialists, *cārvākas* or *lokāyatas*, who deny the existence of consciousness, apart from a little bit, that is generated from the body, just as the power of wine

the deterioration of your being eternal and all-pervading.¹⁹⁹

97 Others,²⁰⁰ the thicket of whose delusion has disappeared, by your wish, their sight cleansed, oh Lord, proclaim you as the manyfold²⁰¹ true nature of the self: Kaṇāda, Jaimini, the Digambaras etc.

98 Others, of nāstika position,²⁰² for who the activity of inferring [the world to be] created by an intelligent being is one of instability, tied to its being without the characteristic of [there being] anything similar [to it],²⁰³ deny, oh lord, your

(*madaśaktivat*). This tag appears to be from a lost foundational text of the materialists, see R. Bhattacharya 2009, 79. Utpala notes that *kṛtadhīya iti ca teṣām upahāsaḥ*: “And [the word] ‘educated’ is a way of ridiculing them.” This possibly is a reference to BSBh 1.1.1. (A. Śāstrī 1938, 81) in which some “unrefined people” and the lokāyata’s are mentioned as assuming the soul to be only the body, distinguished by consciousness: *dehamātram caitanyaviśiṣṭam ātmeti prakṛtā janā laukāyatikāś ca pratipannāḥ* |

¹⁹⁹Utpala’s commentary to this verse has some textual problems. The second *tava śāśvatatvasya* appears out of place. In fact the word immediately preceding it, *lokāyatikāḥ*, would fit well in place of the apparently mislead *kṣapaṇakāḥ* (hinting at jainas, which are featured in the next verse) at the beginning of the first sentence as a gloss of *apare*, whose repetition as *pare* could also suggest some kind of eyeskip to have happened here.

²⁰⁰Here Ratnākara states that other non-Śaivas, distinguished from the materialists alluded to in the last verse by accepting *ātman*, such as Vaiśeṣikas, Mimāṃsakas, Jainas, when being graced by Śiva, actually proclaim him when they speak of the diverse *ātmatattva*.

²⁰¹Utpala understands *bahudhā* as part of the compound with *ātmatattva*, glosses it with *nānāvidham*, which is qualified by *ekānekādibhedena*: “you, who are diverse by the separation of being one and many, and so on”. Alternatively it could be taken as an adverb to *pracakṣate*, “they, in manyfold ways, proclaim you as *ātmatattva*”.

²⁰²This verse refers to nāstikas, further specified by Utpala as materialists (*lokāyatikāḥ*) and Buddhists (*saugatāḥ*), and their arguments against the existence of *īśvara*.

²⁰³This compound is rather difficult, Utpala understands it as a genitive-*bahuvrīhi*, which I have translated as “for who”. He analyses *manujohavṛtti* as a *vṛtti* which is *anumāna*, inference (glossing *ūha*), and *manuja*, which I translate as “created by an intelligent being”, to which one would have to supply “the world”, the whole of which is again connected with a locative *bahuvrīhi*, such an (*tādṛśī*) activity, in which (*yatra*) there is instability, which is *grathita*, apparently glossed as *nibaddha*, “tied to”, which I understand as making the causal connection to *salakṣaṇavilakṣaṇ[ātm]atā*, glossed as *sādhyasāmānyarūpa* “something that has the form of a universal that is to be proven”.

The following passage is problematic, at least the end of it is corrupt. D_A reads *ete hi*, “For they”, which would probably be referring to the *nāstikas* dealt with here, but we would need a verb or a participle somewhere presumably providing the sense of “they proclaim”, “they hold that”, or alternatively “they deny”. Assuming a reading *tathā hi*, “for thus”. The following, up to *iti*, is a description of a theists *anumāna* for the existence of *īśvara*: Bodies, organs and worlds, because of being arranged in a special way, are ones which were preceded by an intelligent creator, just like a pot. The idea is that if one sees a pot, one can assume the existence of a potter, because its complex form cannot come into existence without an intelligent creator who had shaped the clay into a pot, and in the same way the existence of these bodies, organs and worlds, as they are distinctly shaped, presuppose the existence of an intelligent creator. The following is “with regard to this kind of *īśvarānumāna*, the idea in which is of only an intelligent agent doing it,” (*tatkaraṇa*, conceivable with a small emendation would also be *tatkāraṇa*, “being the cause of

existence, for reasons such as your not becoming visible.²⁰⁴

99 Some confused minds, convinced of the idea of the cessation of saṃsāra because of the appearance of a reason whose conception is different [from you], have not undertaken the path of Śiva, being free from your grace.²⁰⁵

100 It being the case that the Lord is averse to [bestowing] grace, the soul, even if it has set foot on that very difficult path, attains nothing nowhere, remains in delusion of which there are five well-established parts.²⁰⁶

101 Even [one] understanding, by effort, the thick darkness etc. of men, which is the extension of prakṛti, which is the *tattvamaṇḍala*,²⁰⁷ a person rejecting the

that”). “there is siddhasādhyatā”, i.e. the state that [the *hetu*] being one whose *sādhyā* is already established. [Thus the *nāstikas* do not accept it.] Then *tadvīśeṣasya* “For its particular” and the last two words do not form, and cannot easily emended to form something sensible. As an example Utpala quotes a *cārvāka* tag, which has been understood in different ways, one of which, probably not the best one in this context, is: “In the case of a special [object of perception and inference respectively] there is no concomitance, [...] in the case of commonness [of the object to perception and inference] what has to be proved is [already] proved.” (Translation Franco (1987, 400), see also R. Bhattacharya 2009, 86.)

²⁰⁴Utpala glosses *anudaya* with *aprakāśana*. *ādi* he takes to refer to non-perception etc., meaning that for them (the *nāstikas*) inference is not a proof for *īśvara*. *bhavataḥ* can be construed both with *astitā* and *anudaya*.

²⁰⁵Utpala’s *tavaiva muktīm prati hetuvāt* “because of only you being the reason for liberation” appears a bit out of context. Maybe an idea as in the following verse is implied, that the people referred to in this verse remain unsuccessful on the spiritual path, but maybe some text is missing here also. It is not clear exactly who is meant by this verse, but the following verses suggest them to be followers of sāmkhya.

²⁰⁶Utpala quotes a verse which lists these five parts of *viparyaya* as referred to in Īśvarakṛṣṇa’s SK 47–48.

²⁰⁷This complex compound spanning most of pādas a and b qualifies the subject of the sentence, marked by the *bahuvrīhi* marker *ka*, and has the participle *adhigata* as its verbal component. The relationship of its further members and their respective meanings are explained by Utpala as follows: The *tattvamaṇḍala* is *mahadādi* [*mahat* or *buddhi* being the first of the sāmkhya-tattvas]. By *eva* he specifies that it is what is meant by the *pratāna*, the “tendrils” branching off from prakṛti. *pratāna* is glossed by *pariṇāmarūpa*, [prakṛti’s] “metamorphosed form”. *gahanādi*, which referred to as *tatkṛta*, “made from that”. Then it is glossed as *ajñānādi* which is further connected to *nṛṇām* outside the compound: The ignorance etc. of the souls. Someone who has by effort (*yatnena*, again outside the compound) understood it, only follows paśu-doctrines, follows the teaching taught by sages such as Kāpila[, i.e. the sāmkhya]. Utpala sums up that because of rejecting the śāstra of Śiva, and by attachment to the paśuśāstra he remains bound indeed. Thus this verse, as Utpala interprets it, is about the difference between the 25 tattva-based sāmkhya cosmology and the 36 tattva based śaiva one. However one could understand *gahanādi* also as “that which has its beginning in māyā”, particularly so as the *ādi* does not fit so much into Utpala’s interpretation of the compound. Then it would refer to the tattvas below māyā, śuddhāśuddha and aśuddha tattvas, which does not translate to the sāmkhya system anymore, though. Another possibility would be to read *gahanādi* as a corruption for *mahadādi*, a word Utpala uses in the beginning of his treatment of this compound, which however would then the *ajñānādi*-section would not make sense. Also *nṛṇām* would then have to be understood to qualify

nectar of your āgama becomes no more than a follower of paśu doctrine.

102 Other masses of souls, the thick darkness of whose delusion is said to be unbroken by the dirty lamps which are the paśu-doctrines²⁰⁸ are, because of not understanding your āgama,²⁰⁹ doubtlessly linked to nothing but darkness.

103 *prakṛti* thinks nothing at all, oh supreme lord over the 30 [deities], and also *puruṣa* is passive: therefore²¹⁰ it is said that only you, celebrated for consciousness and deeds, [you,] who give enjoyment and liberation, bestow grace.

104 Others, rejecting the nectar of your teaching, because of deception by the identity of a little bit of their characteristics²¹¹ adhering to the not-being-separate indeed of soul and lord, do not become able to discern the difference.²¹²

105 For²¹³ the multitude of words is of two kinds: loudly proclaiming [either] the teaching of Śiva [or] other doctrines, the one that you are the author of, oh Bhava, becomes the only reason for higher and lower fruits for the world.

something else, possibly *pumān*.

²⁰⁸Or, “by dirty-natured ones preaching the paśu-doctrines”. This verse connects to the previous one, in which these are already referred to.

²⁰⁹Utpala refers to *bhavadāgama*, “your teaching”, as *śivaśāstrajyotis*, “the shine of Śiva’s śāstra”, picking up the construction of *paśumatapradīpaka*, “the lamp of the paśu doctrines”, for which he uses the attribute *sūkṣma*, “lesser”, apparently to express the difference in degree, “jyotis” commonly being used for the brightness of celestial bodies.

²¹⁰According to the [atheist] sāmkhya-doctrine, as identified by Utpala, *prakṛti* is unconscious and *puruṣa* is passive. From this is concluded that grace is done by Śiva who is celebrated for being conscious as well as active, that it is only he who bestows grace. To read this meaning into Utpala’s commentary two conjectures had to be made: A *na* needed to be dropped, and *āhuḥ* was changed to *arthah*, rendering the last clause to be a short summary of the preceding one. Otherwise, *āhuḥ* could be a gloss for *kila*.

²¹¹I take *apī* to qualify *leśa*, “even though their characteristics are just a little bit similar”.

²¹²This verse and its commentary are complicated, but suggest that Ratnākara holds a dualist position, as apparently the identity of soul and lord are negated. Utpala explains: “Others, who are rejecting the nectar of your teaching, and who therefore by the little bit of characteristics, such as consciousness, because of the likeness of soul and lord, because of erring, hold the false notion of the identity of soul and lord, and cannot become able to discern the difference between the two.” The all-important *na* has been added here though by way of conjecture. What follows is not very clear: “The ones who know from the Śivaśāstras learnt from you, ‘you are *īśvara*, and the other one is *puruṣa*,’ they, in order to support exactly that, say:” [Probably introducing the next verse.]

²¹³*hi* could be understood to just emphasise *dvividha*, “twofold indeed”, or, as translated here, as making a causal connection to the preceding verse, as the end of commentary on the last verse appears to be an introduction to this one, which is not entirely clear though. The points in these two verses seem to be different ones: While in the last verse we dealt with the difference between *puruṣa*, “soul”, and *īśvara* as something not understood by those who don’t follow the *śivaśāstra*, in the present verse the *dvividha* deals with texts of human and divine origin, and that only those texts authored by Śiva lead to the fruits which are salvation and enjoyment. Curiously Utpala gives the *Veda* as an example for a human-authored text. Utpala further refers to “some” (*kecī*) others who hold (apparently two other views) that (1) also this *śivaśāstra* is twofold, and that (2) other śāstras lead to enjoyment, while the *śivaśāstra* to salvation.

106 Fourfold consciousness, resembling the light made with intensity²¹⁴ by fireflies, planets, moon and sun, oh protector of the gods, is produced here,²¹⁵ its gradation depending on your grace.²¹⁶

107 Because of the āgama of the unchanging one,²¹⁷ by the path of yoga, having here clearly reached the state of freedom from doubt,²¹⁸ anointed by your qualities²¹⁹ no discriminating ones again partake of becoming manifest and disappearing.²²⁰

108 Taking up the abode in the seat of the sky,²²¹ destroying darkness, desiring to show the entire glory of the self²²² with the shining rays of your own power, being clear²²³ you have awakened the state of knowing of the multitude of souls.

109 By dint of your omniscience bestowing mental power and by your being the doer of all things [bestowing] agency, you, oh Lord of the gods, bring about the similarity of the totality of souls to yourself.²²⁴

110 [The śāstra which is] said to in olden times have come out from you, who are unchanging, [you,] whose nature is in and beyond existence, that śāstra which, oh Lord, is having the nature of sound, that Sadāśīva realised to be the abode of the blameless²²⁵ and complete true nature of all things.²²⁶

²¹⁴Utpala glosses *prakṛta* with *prakarṣeṇa kṛta*.

²¹⁵Utpala glosses *iha* with *jagati*, “in the world”

²¹⁶Lit.: “sharing gradation connected to your grace”. Utpala explains that *samvit*, “consciousness” means *jñānajyoti*, the “light of knowledge”. For those who partake of the smallest bit of grace it is like in fireflies, for those of a relatively small bit of grace like that of [planet] Venus etc., for those who partake of stronger grace it is like that of moon etc., for those who partake of the strongest grace like the sun. He then quotes a so far unidentified verse in which these four gradations are attributed to humans, sages, gods and the supreme god respectively.

²¹⁷Utpala glosses with *śivaśāstra*, which suggest taking *avīparyaya* to be an epithet of Śīva.

²¹⁸Utpala glosses *ārivāṃsaḥ*, being the nom. pl. m. of the part. perf. act. of the root *r/ṛch*, *ārivās*, a rare form parallel to the more common *vīyivas*, with *prāptāḥ*. Utpala adds that the doubtlessness is in regard to the discrimination concerning the truth.

²¹⁹*jñāna* etc. The yogi becomes like Śīva.

²²⁰The word *ājavanjāva* is glossed by Utpala as *āvīrbhāvatirohāva*, on the basis of which I have translated it, taking it to essentially mean *samsāra*.

²²¹In this verse Śīva is praised in *saura* terms. Utpala diverges from the structure of the verse by introducing a *yathā tathā* construction, comparing Śīva to the sun: “In the way in which the sun, whose seat is in the sky, destroys darkness by its spotless rays, in the same way you take your seat in the extended sky of the heart.” Utpala explains the point of the verse: “As much as in the souls conscience is there, this is however covered by the three *malas*, *māyīya* etc. You though, having destroyed them, awaken it [the conscience].

²²²Or: “the entire glory of the soul”.

²²³*prasedivān* also could mean “having become happy”.

²²⁴Utpala explains that while a soul has consciousness and agency, these are incomplete and unmanifest. Śīva though, manifesting them in their full form, makes the soul equal to the lord.

²²⁵*anagha* could also be, more naturally, understood to qualify *śāstra*, but Utpala takes it to qualify *arthatattva*.

²²⁶Lit. “Sadāśīva realised the true nature of all things to have that [śāstra] as its abode.”

111 And, in sequence, with his four faces,²²⁷ Giriśa spoke that wondrous [śāstra], the abundance of whose subject matter is in the unchanging tradition of the Rudras which are headed by Ananta,²²⁸ and which [śāstra] is deep because of its diverse mantras.²²⁹

112 Eternal,²³⁰ sufficiently extending, having a multitude of qualities as its filaments,²³¹ bearing, due to its clear nature, a sufficiently²³² spotless character, pouring out nectar,²³³ oh Lord, from your mouth arose, having six categories,²³⁴ here the lotus of a śāstra.

113²³⁵ Strung together from the letters which are the own śaktis of all *a-rthavādas*,²³⁶ whose functions bear distinction with regard to the collection of

Utpala supplies a quote from NiTaSa, Uttarasūtra 1.23–24, but with a different reading. See also Goodall et al. 2015, 344.

²²⁷The four faces are Sadyojāta, Vāmadeva, Aghora and Tatpuruṣa, as listed by Utpala, who then qualifies the śāstra as beginning with the *saṃhitās*, i.e. the corpus of vedic texts. The idea of Śiva’s four faces being associated with the four vedas appears among other places in ST 11.42: *sadyojātas tu ṛgvedo vāmadevo yajuhḥ smṛtaḥ | aghoraḥ sāmavedas tu puruṣo ’tharva ucyate ||*

²²⁸Utpala quotes an unidentified text, listing the Rudras as Ananteśa, Sūkṣma, Ekarudra, Śivottama, Ekamūrti, Trinetra, Śrīkaṇṭha and Sikhaṇḍaka. He names them *Vidyēśvaras*, and the idea here seems to be that of them revealing all the scriptures, referred to by *tair evādau loke tattadavatāraṇāt* (“because of only their, in the beginning, causing to descend all of them in the world”). This appears related to KiTa 3.27, in which Ananta is referred to as *sarvajñānaprakāśaka*, further elucidated by Rāmakaṇṭha mean 28 Śāiva scriptures (for details of which see also Goodall 1998, 402–417) whose authorship is extended by him to his group.

²²⁹J reads *tantra*, which Utpala mentions as a variant.

²³⁰This verse has a few instances of *śleṣa*. In the running text I translate them as qualifying the śāstra, the meanings when qualifying *padma* I supply in the footnotes. Utpala gives two meanings for *sat*, as qualifying the śāstra: “shining” (*śobhana*) and “eternal” (*nitya*). When qualifying *padma*, *sadala* can be read as one word, meaning “having petals”.

²³¹I don’t think *kesara* (filament) can be translated as qualifying the śāstra. To the *guṇas* Utpala refers to as *saṃvidādayaḥ*, “beginning with consciousness”. *guṇa* literally means “string”, to which filaments can be compared.

²³²*alam*, somewhat suspicious as its meaning here is dubious, and we already had one *alam* in pāda a.

²³³Utpala understands the nectar in the case of the śāstra to be *viññāna*, “knowledge”.

²³⁴Utpala quotes KiTa 1.13 here, agreeing with its commentator Rāmakaṇṭha in reading six categories (*paśu*, *pāśa*, *pati*, *śakti* (which Rāmakaṇṭha explains to be named *jñāna* in the Kirāṇa), *vicāra* and the subject matter to be taught in the three sections [of the work]) into the text, where the natural reading would be three (*paśu*, *pāśa* and *pati*). Cf. Goodall 1998, 182–190. As an alternative interpretation Utpala mentions the six categories of the Vaiśeṣika system, i.e. *dravya*, *guṇa*, *karma*, *sāmānya*, *viśeṣa* and *samavāya*. See also n. 293 on p. 173. When qualifying *padma* *ṣaṭpadārtha* translates as “object of the [six-footed] bees”.

²³⁵113 and 114 form a *yugmam*, a syntactic unit of two verses. Utpala explains the main syntax as follows: “The *Mātrkā*, which is bound together from such letters [as are going to be described], which is like the mother of all āgamas, [“mātrkā” means both alphabet as well as “mother”,] that collection of letters is a śakti whose origin is your mouth.”

²³⁶Utpala specifies two meanings for this compound: The first one apparently favoured by

their fellows,²³⁷ containing the entire speech becoming very much manifold in the world,²³⁸

114 whose body is the clear eightfold group which is the form of the circle of mantras which has been made for the upliftment of *sādhakas*,²³⁹ whose sthiti is surrounded by the threefold tattva,²⁴⁰ that <alphabet>/<mother> is none other than your śakti originated from your mouth.

115 Oh Bhava, the embodiments of the mantras,²⁴¹ which are made of the letters of the alphabet which came out from your mouth, becoming ones which are not required they serve for liberation, but their function being the opposite they are givers of worldly enjoyments.²⁴²

him explains *arthavāda* to mean “information to be expressed”, and *nijaśaktitā* as their “innate capacity”. Which state [the letters] have obtained because of their being produced by them and because of the letters being the reason for the understanding of the meaning. For this he quotes *Vākyapadīya* 1.131, “There is no understanding in the world which does not follow words [Maybe in this context *śabda* should be translated as letter.]” The second view Utpala presents as held by “some” (*kecit*), is to take *arthavāda* as a technical term in the *mīmāṃsā*, there meaning statements in the praise of *vidhi*, such as “He should sacrifice using a ladle made of pālāśa wood”, for which he quotes from *Taittirīyasaṃhitā* 3.5.7.23: “He whose ladle is made from pālāśa wood does not hear a bad śloka.”

²³⁷I have translated *sahakārīn* as “fellow”, literally it means somebody with who one does something together, like a colleague or an assistant. Utpala specifies that it refers to the other letters. He explains the idea to mean that by dropping the letter *ya* from the one word *yūpa* (“sacrificial post”), and inserting the letters *ka*, *bha* and *sa*, it changes its import to *kūpa* (“well”), *bhūpa* (“king”) and *sūpa* (“sauce”).

²³⁸Translating *iva* as *eva*. The meaning of *garbhitāvikalavānīmaya* is not clear. Utpala presents it as the cause for becoming manifold. “Because of its state of embracing the complete speech”, or, maybe, “because of being embraced by the complete speech.” He then gives a secondary interpretation, which holds that because, as stated by the śikṣākāras, every single letter is divided, there is manifoldness, the single *a* having eighteen divisions. This expresses a concept of vedic phonology according to which there are 3x3x2 modes of pronouncing the letter *a*, see KāVṛ 1.1.9: ‘*a a a*’ *iti trayo ’kāṛā udātānūdatasvaritāḥ, pratyekaṃ sānunāsikā niranunāsikāś ca hrasvadīrghaplutabhedād aṣṭādaśadhā bhidyante*.

²³⁹Utpala glosses *sādhaka* with *narendra*, best of men. The eight groups i.e. the vowels, gutturals, palatals, cerebrals, dentals, labials, semivowels and fricatives, are forming the alphabet’s body because, as Utpala states, it is composed out of them.

²⁴⁰Utpala identifies the three tattvas as ātma (from *a* to *visarga*), vidyā (from *ka* to *ma*) and śiva (from *ya* to *ha*). For this set of three tattvas see also Goodall 2016, 95.

²⁴¹Literally “those whose bodies are the mantras”. Utpala doesn’t explain anything about *vigraha*, for which one would assume that it refers to mantra deities, he just glosses the compound with *mantrāḥ*.

²⁴²The idea here seems to be that as long as the mantra deities are approached with worldly desires in mind, then they will fulfill them, and once all the desires have been fulfilled, they lead to liberation. Utpala glosses *nirapekṣatām upagatāḥ* with *upekṣyante*, meaning “they are disregarded”, adding *kṛtakṛtyatvād*, “because they have done what was to be done.” Sanderson (2001, 6, n. 3) identifies this verse as an allusion to MaPā 70c–71:

sāpekṣāḥ siddhaye yasman nirapekṣā vimuktaye || 70 ||

116 For those souls wishing to ascend to the eternal state located above you made the path of all things as a ladder for which you made as a support a wall of your own śakti.²⁴³

117 Although your body is only a hundredth of the tip of a hair,²⁴⁴ still, having made the *paddhati* which has six *upādhis*,²⁴⁵ you stand as just one, oh Lord; in whose mind will that not create astonishment?

118 Only incited by you Ananta first clearly shook Guhā which has guṇas. Starting with her, he created the universe, which is “white” and “black”. Thus we have heard, o Lord.²⁴⁶

119 Oh Protector of the gods, the Powers of Śiva, which gradually perform acts of this and that kind in the world, by those same the master of all mantras has produced this world, by your wish.²⁴⁷

tadvipāko viraktasya nopasarpāti karhicit |
rāgiṇaḥ sādhakasyettham upabhogāya sarpatī || 71 ||

²⁴³Utpala specifies this state as *mokṣa*, salvation, which is never-ending (*anapāyīn*) and surpassing everything (*sarvātīta*). He explains that the “path of all things” is the row of the 36 *tattvas*, by the knowledge of all of which one surely obtains the highest state. Utpala’s commentary then, after explaining that the wall [built by Śiva] is his own Śivaśakti, and the ladder has it as its support, ends in a corruption, *bhitti* (“wall”) still making sense, the next five akṣaras not.

²⁴⁴Minuteness is expressed here. Utpala adds *parimāṇa*, size. Cf. ŚveUvālāgrasatabhāga, but not referred to by Utpala.

²⁴⁵Utpala gives two possible interpretations for *paddhati*. First he numbers the six *adhvas*, referred to already in verse 58, see p. 148, n. 135. Then he states that “some” are meaning a second list, which can be found in several places, in which case the *paddhatis* would be representing certain marks of Maheśvara: omniscience, satisfaction, beginningless consciousness, independence, eternally [taking *nityam* as an adverb qualifying *alupta*, one could also have the suspicion of it being a misplaced word.] undiminished power and endless power.

²⁴⁶This verse alludes to an account of creation involving Ananta, the ruler of all the Rudras, according to which he, only incited by Śiva, shakes Māyā, called Guhā in the verse, which is described as “having *guṇas*”, (or “made from *guṇas*”, reading *guṇamayim*) parallel to *prakṛti* in *sāṃkhya*, both the commentators explain it to mean *sattvādi*. After that he creates, which is described as white and non-white, which both commentators explain to mean made from *sattva* and *rajas* and *tamas* respectively. The world is further described to be “ending with earth”, the last of the *tattvas*, or one could take it adverbially with *asṛjat*, “up to earth”. Alaka says that this is heard from the *Āgamas*, Utpala from the *Āgamikas*. Alaka quotes a passage from an unidentified text for this, of which he provides only the beginning, “Shaken by Ananta Māyā shakes *prakṛti*.” and the end, “taste shakes water, and then smell shakes earth.” Utpala instead gives a list of the 36 *tattvas*, in which the order of the *kañcukas* is curious: *kalā*, *rāga*, *nīyati*, *kāla*, *aśuddhavidyā* (em.). A similar account of creation can be found in the fourth chapter of the *Kīraṇatantra*.

²⁴⁷The theme of the last verse’s account of creation is continued, Ananta here being named the “master of all mantras”. Now the aspect of Śiva’s śaktis is focussed upon. Alaka names them “Vāmā etc.”, probably referring to the set of goddesses alluded to in verse 165, see n. 335, p. 178. Alaka explains that they become instruments for Ananta creating the world, Utpala refers to them as the material cause. Both quote an unidentified verse: “Employing the deeds

120 Oh Protector, only by your wish the lords of the mantras, who perform the protection and so on of the way that things properly are for the people being in obstruction and in dependence on others' will, are said to in no case go away.²⁴⁸

121 The lords of gods, beginning with Brahmā, who are not pure, incited by you, oh protector of the gods, have become the reason for, in sequence, the arising, the maintenance and the dissolution of the worlds, the existence of which is threefold.²⁴⁹

122 Oh Lord of the gods, from the well known fire, wind and sun, which have become forms of you, it is said, has here been gradually produced the purifying

of the Śivaśaktis, the leader of all the mantras, Ananta, created the entire world, incited by the lord.”

²⁴⁸The topic of the Rudras lead by Ananta continues, in this verse they are referred to as protectors of the people in bondage, staying on guard due to Śiva's wish. The curious *ādi* is not explained by the commentators, it must be referring to further functions they perform. *sthiti* is glossed by both commentators as *maryādā*, the “limits of morality”, Utpala providing *avasthāna*, “residence” as a second possibility. Utpala explains that the people are bound because of their ignorance, and therefore have become dependent on others (i.e. the Mantranāyakas). Utpala provides an unidentified quote: “For these, the lords of the mantras, Ananteśa etc., effect the continued existence of the worlds, impelled by the direction of Śiva's wish.”

²⁴⁹Sanderson (2001, 6, n. 3) identifies this verse as an allusion to RauSūS 1.17, apparently extending up to 1.19:

prayacchanti mahātmāno devebhyaś cāmitaujasaḥ |
 madhyottamanikṛṣṭāni bhuvanāni sahasraśaḥ || 17 ||
 viśeṣaviṣayānandavisṛṣṭyākriḍabhūmayāḥ |
 teṣāṃ utpāttisaṃhārasthityanugrahahetavaḥ || 18 ||
 patayaḥ sāñjanāḥ proktā brahmaviṣṇuvindradevatāḥ |
 te atyantaśuddham aiśvaryaṃ vidyeśānāṃ mahātmanāṃ || 19 ||

Thus *kamalāsanaprabhṛtayaḥ* would be *brahmaviṣṇuvindradevatāḥ* in 19, Alaka names the three Brahmā, Acyuta and Hara, whereas Utpala names them Brahmā, Viṣṇu and Rudra, having the functions of creator, preserver and destroyer respectively. *sāñjanāḥ*, “not pure” appears literally in 19, Both commentators explain this similarly, that these gods, having the form of subordinate deities, are impure in comparison to Śiva. I see no parallel for *bhavadīritāḥ* in the Raurava-passage. As in the previous verses also here the deities perform their respective functions only incited by Śiva. Both commentators quote a not yet identified verse, in two different variations, to which this verse might also have alluded to. The many worlds whose states are of three kinds we find in 17 as *madhyottamanikṛṣṭāni bhuvanāni sahasraśaḥ*, “thousands of worlds, which are middle, upper and lower”, Alaka is referring to some not further specified “abovementioned three *dhātus*”, or the fact that everything is somewhat made up out of the three guṇas, i.e. *sattva*, *rajas* and *tamas*. Utpala seems to be taking it to qualify three different classes of beings, i.e. gods, humans and animals, in which case *bhuvana* apparently must be understood to mean “living being”. *udayasthitīpralayahetutāṃ gatāḥ* (not quite fully) corresponds to *teṣāṃ utpāttisaṃhārasthityanugrahahetavaḥ ... proktā*. Here the Raurava adds the element of *anugraha*, which could either be in a dvandva-compound with the first three elements, or one could understand arising, maintenance and dissolution as [Śiva's] grace, which we then possibly could understand to correspond to the verse's *bhavadīritāḥ*.

vedas together with the excellence of all the aṅgas.²⁵⁰

123 That [Dharma] which, oh Lord, is proved here by the path of śruti which completely becomes an instrument,²⁵¹ that Dharma, oh Lord, the sages call your innate nature²⁵² whose continued existence is completely free of disturbance.

124 Oh Wish-Fulfiller! By your wish the Turners of the Wheel, engaged in a variety of actions, remain happy, their seats being the diverse worlds which are bound into the inside of the hole of Guhā which clearly fulfills everybody's desires.²⁵³

125 The agency of *Prakṛti*, *Svabhāva*, *Paramāṇu* and *Karman*, taught by others,²⁵⁴ [if] not sometimes presided over by you, is not possible at all, even by vows, because of their being unconscious.

²⁵⁰Both the commentators are referring to the *aṣṭamūrti* (eightfold form) of Śiva, a concept according to which Śiva has eight names corresponding to diverse functions, of which different sets exist. See K. Bhattacharya (1953), Goodall and Isaacson (2003, 363f., n. ad 5:4d). Key point here is that fire, wind and sun are considered forms of Śiva, so that when in the account of creation of the Manusmṛti the “milking” of the three vedas including the vedāṅgas from them is told, their being originated from Śiva is implied. Manu 1.23 is quoted by the commentators, Alaka's commentary again breaking off in this verse, but the quote is traceable through Utpala's commentary. Both commentators also list the six aṅgas, for which Alaka quotes an unidentified text.

²⁵¹Utpala supplies a quote to this, identified by Sastri (1961, 404) as being from Kumārila's *Bṛhatṭikā*, in which is said that “When dharma is being known through the veda as an instrument...”.

²⁵²Utpala identifies the words *sahasiddha* and *dharma* as an allusion to a verse Ratnākara apparently also had in mind when composing verses 14 and 15, speaking of four innate qualities. See p. 132, n. 28.

²⁵³Guhā, “cave”, is glossed by Utpala as *māyā*, who by her being the mother of the 30 *tattvas*, i.e. the impure universe, originating from her is the fulfiller of all wishes. *sphuṭa* is glossed by *sphuṭam kṛtvā*, thus Utpala understands it adverbially. It is not clear though what exactly it qualifies. I have translated it as qualifying *kāmikā*, being the next possibility, but it might also qualify *pratibaddha* or even *vyapāśraya*. Into the hole of guhā are bound the diverse worlds, which are the seats of the *cakravartins*, “turners of the circle of the worlds”, who might be either Brahmā etc. [Viṣṇu and Rudra] or [the Rudras, topic of the last verses:] Ananta etc., The reading of Utpala's gloss of *karaṇabhedavartin*, “engaged in a variety of actions” is corrupt, a possible conjecture is *sargādyakhilavyapāra*, “their entire activity being creation etc.”. The main verbal construction of the verse is *bhavadicchayā sukhaṃ āsate*, for which Utpala provides an unidentified quote, “they remain happy because of his, the first god among the gods' grace.”

²⁵⁴Utpala enumerates them as *Sāṃkhyas*, *Mīmāṃsakas*, *Vaiśeṣikas* and Buddhists, whose teaching is that creation is due to these respective principles. Being unconscious though, and an agent having to be conscious, they can only be agents if presided over by Śiva. Utpala glosses *anadiṣṭhita* with *ananuṣṭhita*, “not graced”, which makes it sound like people are meant, as grace being applied to philosophical concepts appears a bit odd. Alternatively one could understand *ananuṣṭhātmanām* as qualifying *śapatha*, “even by vows of people not graced by you it is not possible,” but this seems unlikely to be Ratnākara's intended meaning, as it does not agree with *paraiḥ*.

126 By Kalā, it is said, its sentient state is empowered, and by Vidyā it is made to know the objects, its mind coloured by the strong Rāga by your wish the soul becomes a partaker of the experience of Prakṛti.²⁵⁵

127 Multitudes of souls, which keep falling into the deep hole of enjoyment and which are smeared with the threefold defilement covering them,²⁵⁶ having pulled them out of the hole of Guhā, by your wish you lead them to purity.

128 You surely free the paśus,²⁵⁷ who don't have free will, which desire the multitude of blades of grass which really are the objects, being for long in a state of facing downwards, whose multitude of fetters is released by [your] grace, and which [paśus] have five qualities²⁵⁸

129 The twofold²⁵⁹ mental power of the individual, the activity of which is

²⁵⁵Utpala glosses *cetanasthiti* with *caitanya*, the compound it is part of probably meaning “made conscious”, “awakened”. He glosses *pratipādyamāna* with *darśita*, “shown”, and specifies that *rāga* is the name of a *tattva*. *kalā*, *vidyā* and *rāga* are also named three *kañcukas*, dealt with in the next verse, see n. 256. Utpala then quotes an unidentified verse, related to which are the following passages: KiTa 1.16cd *tayodbalitacaitanyo vidyākhyāpitagocarāḥ*, BhG 13.21b [=MaBhā 6.35.21b] *bhūñkte prakṛtījān guṇān*. Sanderson (2001, 6, n. 3) identifies HV 6.126 as an allusion to SvāSūS 1.10–11: *kalodbalitacaitanyo vidyādarśitagocarāḥ | rāgeṇa rañjitaś cāpi buddhyādikaraṇais tataḥ || māyādyavanīparyantatattvamūtātmavartmani | bhūñkte tatra sthito bhogān bhogaikarasikaḥ pumān ||*

²⁵⁶One could also think of the three *malas* here, i.e. *āṇava*, *māyīya* and *karma*, but that's at least not what Utpala understood, as he refers to a so far unidentified quote naming *kalā*, *rāga* and *vidyā* as the three *kañcukas* covering “them” (*te*). This set of three, already featured in the last verse, is referred to as the *antaraṅga* ones of the *kañcukas* (Torella 1998, 58). Sanderson (2001, 6, n. 3) identifies the first half of this verse as an allusion to MaPā Vidyāpāda 11.33: *tasmād dhetuparo rāgo māyājālāpanuttaye | rāgavidyākalākhyena kañcukatritayena vai ||*. Further Sanderson (2006, 60–64) identifies in this and the next verse an allusion to a passage of Bṛhaspati's *Śivatanu*, preserved in TA 9.211c–212b, thus helping to establish Bṛhaspati's terminus ante quem: *evam avidyāmalinaḥ samarthitas trividhakañcukabalena [em. Sanderson] | gahanopabhogagarbhe paśur avaśam adhomukhaḥ patati ||*

²⁵⁷Here *paśu* means both “bound soul” and “cow”, whose natural body position of eating grass is alluded to here. Acri (2011, 223) notes a parallel to the old-Javanese *Vṛhaspatitattva* 14.48–49, and to the MaPā 12.25: *kalīto 'dhomukho jantuḥ kañcukair avaguṇthitaḥ | na vijānāti ruddhātma mahāmāyāṃ yataḥ paśuḥ ||* He further notes an echo of this idea in Sadyojyotis' commentary on SvāSūS 2.14: *kiṃ tu paśutvān nimittān nordhvaṃ niratiśayaṃ śreyāḥ paśyanto 'dhomukhāś ca santo māyāvīkaraś cānvitātmāno bhoge ca karmaphale viśeṣataḥ plutam parataraśreyastayā gataṃ cetō yeṣāṃ te*. Alaka and Utpala both mention people who free cows by removing the ropes etc. that bind them.

²⁵⁸Both commentators quote the same unidentified verse here, which defines the paśus' five qualities as affected by the triad of *kañcukas*, pushed by time, and embraced by fate. MaPā Vidyāpāda 14.2 comes close to that: *kañcukatritayāviddham kālena kalitaṃ śanaīḥ | nīyatyālīṅgitaṃ yāti pumbhāvenātmavartinā ||*

²⁵⁹Both commentators explain *dvitayātmatām upagatā* in the case of the individual as referring to *duḥkha* and *sukha*. Only Alaka also applies it to Śiva's *citiśakti*, as “that which leads to the accomplishment of *svarga* and *apavarga*”. Natural word order though would suggest to take it mainly with Śiva's *citiśakti*, and Ratnākara could have meant something else, taking also into

firm,²⁶⁰ perceives a thing which is within its range and exists;²⁶¹ but your mental power, which is wondrous, awakens²⁶² it[, the individual *citiśakti*,] which is under the influence of *kalā*.²⁶³

130 Even when being in full pervasion of the path²⁶⁴ this minute soul is not capable of experiencing anything beyond its own sensory realm, as, oh Lord, it is restrained by *kalā*,²⁶⁵ which is a śakti of yours, and which is a firm bond.

131 The one whose mind is completely bound in devotion to you is not deceived by your Māyā, which shows as real things which do not really exist,²⁶⁶ and which conceals a thing whose form is shining indeed.²⁶⁷

132 Oh Bhava, the *malas*,²⁶⁸ which are inherent to being human, being washed by the waters of the river of the nectar which is the experience of bliss, by your wish, come to complete cessation.

133 Oh Lord, those souls the eyes of whose consciousness is favoured by you, grace-bestowing one,²⁶⁹ and who at last attain the plenitude of [their own] powers—they do not [have to] experience the fruits [of their karman] in all the various places in which they were due to take birth.²⁷⁰

account the dynamic element of “upagata”, which the commentators don’t do anything with, such as the *citiśakti* becoming *jñānaśakti* and *kriyāśakti* for example.

²⁶⁰Alaka takes *askhalitavyapāra* with Śiva’s *citiśakti* only, glossing it as *niṣkalā*, not under the influence of *kalā*. Which is not what the word order suggests though. Utpala takes it with the *āṇavī* only.

²⁶¹I follow Utpala here, who quotes what appears like a variant, replacing the edition’s *saṃbaddham* with *pratyakṣam*, of MiŚIVā Pratyakṣasūtram 84ab, translating “That which is perceptible and exists is grasped by eye etc.”. He also mentions another interpretation by *kecit*, “some”, according to which the *āṇavī citiśakti*, under the influence of *avidyā* holds a thing, although it is nonexistent, to be existing, but Śiva’s *citiśakti* awakens them, protecting them from *avidyā*. Alaka interprets “it perceives a thing as real, when it’s in its realm”.

²⁶²The commentators explain that it makes it fit for the seeing of concealed objects.

²⁶³Alaka glosses *sakalā kalātattvena veṣṭitam*, “enveloped by *kalā-tattva*”, Utpala possibly glosses it with *samala*, “impure”.

²⁶⁴Alaka glosses *paddhati* with *tattvādiṣaṭprakārādhvan*, the sixfold path beginning with *tattva*, see n. 135 on p. 148. Utpala glosses with *saṃsārabhogamarga*, the path of enjoyment of the world.

²⁶⁵*śaktikalā* could be taken in different ways, either as the *kañcuka kalā*, which can possibly be understood also as power of Śiva, as seen in Alaka’s reversing the word order, to *kalāśakti*. Another possibility is to just take it literally as a “subdivision of [your] power”.

²⁶⁶Both commentators essentially interpret *apodharamārthasatsthiti* in this way, with only grammatical differences. According to Alaka it reveals a real existence (*satsthiti*) of a thing of which the highest reality is removed, whereas Utpala speaks of the *sthiti* itself to be *apodharamārtha*, glossing it with *tattvaśunya*, devoid of truth.

²⁶⁷Alaka glosses *sthaḡayati* with *rūpāntareṇāvabhāsayati*, “it lets it appear in another shape”.

²⁶⁸The *malas* are described by the commentators as *māyīyādaya*, beginning with *māyīya*. Utpala compares them to stains on clothing etc., which disappear when washed in water.

²⁶⁹*prasādinā* can also mean *prasāda-mantra*-possessor.

²⁷⁰Both commentators explain this as to mean that they, because of being liberated, do not experience the fruits of their (good or bad) actions in different places of birth which Alaka un-

134 Oh protector, as you, seated in the cave [of the heart], having become a cloud of dharma,²⁷¹ are oozing out nectar very much, the drop which is the individual soul, its perfection gradually made by the oyster of your clear shakti, becomes a brilliant <seeker of liberation>/<pearl>.²⁷²

135 That the wise man, in a high state, his mental faculties not disturbed by the other objects they withdrew from²⁷³ and thus calm, having looked only at you becomes a seer of all things,²⁷⁴ that is astonishing.

136 Only the power²⁷⁵ of you, oh protector, who are cutting the bond of existence because of remembering you just a bit, is able to remove the trace of mala, which stays in ātma and paramāṇu²⁷⁶ like, oh Lord, the blackness stuck on clear copper.²⁷⁷

137 Just as here copper, its blackness polished off, having become gold, doesn't become copper again,²⁷⁸ in the same way the aṇutattva, being purified by your

derstands to include even heaven. Utpala here glosses *upapattisthāna* with *tanukaraṇabhuvana*, bodies, sense faculties and worlds. For a discussion of this triad see n. 178 on p. 154. If the commentators are right with their identification of the upapattidhāmans with *tanukaraṇabhuvanas* then the element of grace, *anugraha*, might also be an echo of the TP referred to in that note, as in the verses preceding that one it is explained that the creation happens by the lord's grace, so that the souls can experience their karman, without which they could not become liberated.

²⁷¹Both the commentators refer to YS 4.29 here, in which a particular kind of *samādhi* is called "the cloud of dharma". Alaka refers to the oozing out of the nectar, *amṛta*, which he explains as "the seed of *mukti*, liberation, which is *dharma*" as the reason because of which Śiva has become a cloud of *dharma*. For a discussion of a Buddhist origin of the term *dharmamegha* see Wujastyk 2016, 14–17.

²⁷²For the first meaning of *mauktika* Alaka and Utpala both explain the word by saying that *thañ* has been applied, by referring to AA 5.1.109, *prayojanam, muktiḥ prayojanam yasya*, "one who's aim is *mukti*, 'liberation'". Utpala though, *śuddhanirmuktasvarūpatvam eti*, interprets this to mean that the soul actually becomes (pure and) liberated. Alaka further uses the term *prāgvatīya*, referring to the whole series of AA 5.1.18 (*prāgvateṣ thañ*)–5.1.115 dealing with *thañ*. For the second meaning of *mauktika*, "pearl", Alaka refers to the word group beginning with *vinaya*, for which *thak* is employed, referring to AA 5.4.34.

²⁷³Both commentators specify the other objects as "sound etc.", Utpala further calls them "external".

²⁷⁴The commentators explain this to refer to things of the past, present and future.

²⁷⁵Utpala says that the power has the nature of *jñāna*.

²⁷⁶Utpala seems to take *ātmaparamāṇu* as a dvandva, whereas Alaka takes it as a *karmadhāraya*, *ātma* because of its subtlety being called *paramāṇu*.

²⁷⁷Utpala explains the meaning of the verse to be that "Just as blackness on copper is removed by mercury etc., in the same way the *malavāsānā* is removed from *ātmaparamāṇu*." Which is a bit suspect, as there's no word for mercury in the verse, it might be referring already to the next verse dealing with an alchemical transmutation of copper to gold.

²⁷⁸Alaka here quotes a verse expressing the same idea, not mentioning gold though, that "just as copper rubbed with mercury does not again become copper, in such a manner furnished with śivahood he doesn't become paśu again." See Sferra 2003, 72f, n. 32 for a discussion of similar quotes in Hindu and Buddhist Tantric texts.

wish, oh protector, does not go [again] to its habitual state²⁷⁹

138 Prakṛti, man and Praṇava, these three, oh protector of the gods, are like well, bucket and rope.²⁸⁰ That you, standing on top, without any instrument, firmly pull out the aṇu, that is astonishing.

139 This transformation by kalā, bearing interior and exterior form, is twofold; in anuloma²⁸¹ its behaviour is that of binding the aṇu, and by pratiloma it is removed again by you.²⁸²

140 Oh Lord, because of resorting to you,²⁸³ who are beyond the three states,²⁸⁴ you, who are free of attributes and characteristics,²⁸⁵ you, who have made the

²⁷⁹Utpala clarifies that *vāsana* has the nature of a *mala*.

²⁸⁰Both commentators quote the same unidentified verse with a slight variation only in the prefix of the verb (*anukarṣati/apakarṣati*), in which *prakṛti*, man and *oṃkāra* are compared to well, bucket and rope respectively. Man is described as fallen down into *prakṛti*, and just as someone pulling out a bucket out of a well using a rope, Śiva pulls him out using the *oṃkāra*, thus not having any means for doing so, as somebody pulling water from a well would.

²⁸¹Both commentators explain *anuloma*, “with the grain”, using the word *sr̥ṣṭīkrama*, “course of creation”, the gradual formation of all the tattvas, that what binds the soul in the world. *pratiloma* is its counterpart, that which leads the soul out of bondage to liberation. Utpala uses a gloss *vināśakrama*, “the course of destruction or removal”, a more common antonym would be *samhāarakrama*.

²⁸²Sanderson (2001, 6, n. 3) identifies this verse as an allusion to SvāSūS 3.11–13:

dīkṣākarma krameṇoktaṃ māyāpariṇatau yataḥ |
so 'dhvā pariṇatis tasmād deśātīśayavartinī || 11 ||
pumbandhabhāvam āpannā kramaśaḥ patyur icchayā |
vyutkrameṇāpaneyāsau śivāya gamanaṃ prati || 12 ||
antarāṅgatarā śodhyā bahiraṅgatarāpi ca |
bahiraṅge 'panīte syād antaraṅgakriyākramaḥ || 13 ||

Further Sanderson (2006, 63, n. 34) suggests: “Ratnākara’s *dvidhā sthitā* may be drawing on *dvirūpā* in Sadyojyotis’ gloss, since nothing corresponds to this in the *Svāyambhūvasūtrasaṃgraha* itself.”

²⁸³The commentators disagree on *tvad*. Obviously there is a genitive relation between *tvad* and *āśraya*, and the genitives in the first two pādas are attributes to Śiva, for whom the *tvad* stands. Alaka, referring to AA 1.1.37, explains it as an indeclinable word with the sense of *yuṣmad*, “you” (plural, which can also express respect.), which should be understood as a separate word carrying a genitive sense, as otherwise the genitives qualifying it would be problematic, as in the example *vṛddhasya rājapurusaḥ*. Utpala, on the contrary, is of the opinion that also in a compound it can function like that, but reports that some, unable to bear it, read *bhavataḥ samāśrayāt*.

²⁸⁴Alaka takes “beyond the three states” to mean beyond waking, dreaming and deep sleep, thus a remaining in the fourth, *turiya*, state, which is enlightenment. Utpala understands it to refer to the three times, but mentions that some, *kecit*, also interpret it to mean heart, throat and palate, but says if one did read like that, it would be meaningless to say that Śiva stays in the heart.

²⁸⁵*guṇāliṅgaśūnyatām upajagmuṣaḥ* literally means “of the one who has become free of attributes and characteristics”, but as these are not acquired characteristics of Śiva the dynamic element of this expression doesn’t seem necessary. Alaka explains the “freedom from *guṇas*” as

firmament of the heart your abode, the scope of the soul becomes all the things of past, present and future.²⁸⁶

141 Man's inherent qualities,²⁸⁷ the functioning of which is faultless, become visible by closeness to you, just as the qualities of the eye, by contact with the rays of the sun, become apparent.

142 Oh Lord, it is said to not be wondrous that, when you are pleased, man, although disabled by the loss of all his powers,²⁸⁸ and without companion indeed, sets out onto the path of emancipation, which is extremely difficult to walk.

143 That those whose rigid vow is a state of yoga beyond the mind attain a pure condition which produces an undisturbed stay in the ātman, that is said to be inseparable from [your] grace.²⁸⁹

144 Because of [your] grace that occurred due to the dharma of clear yoga, by the mixing of his mind in the soul by your wish,²⁹⁰ the skilled one displays knowledge regarding the soul of himself and of others, and about other realms.

“because of [his] being *puruṣa*”, probably implying that the *guṇas* belong to *prakṛti*; the freedom of *liṅgas* is because of [his] being eternal, then defining the *liṅgas* as *upacaya*, *apacaya* etc., increase and decrease etc. He also mentions another interpretation according to which *liṅgaśūnya* means “not the object of inference”. The plural used is curious, maybe because it is a literal quote.

²⁸⁶Lit. “the soul becomes one whose scope are all the things of past, present and future”, Alaka takes it to mean that it becomes a seer of the objects in all the three times, and remarks that the *tā*-Suffix was superfluous, as it doesn't add anything to the meaning. However it can act as a plural-marker. Utpala takes this compound to mean somebody for whom the objects which are all the things of present and future are lost, and as both of them stand *pars pro toto* he is also free of past, meaning that he eternal. He then mentions another interpretation which arrives at the same sense but construes it slightly differently by taking *vyapa* to mean “disappeared” and *līna* to mean past.

²⁸⁷The commentators are referring to different sets of qualities. Alaka lists *viñāna*, *aiśvarya*, *dharma* etc., Utpala *jñatva*, *kartṛtva* etc. Ratnākara compares them with the qualities of the sun, which Alaka explains as the state of seeing forms, faultlessness and longness, the latter probably meaning an aesthetic quality, whereas Utpala takes the quality of the eye to mean the capacity to see external objects.

²⁸⁸Alaka speaks of *icchā* etc., and of the loss of ability, Utpala glosses *vikala* with *kalātattvaśūnya*, devoid of *kalā tattva*, and refers to a list beginning with *jñāna*. The idea seems to be that the divine powers are inherent also in humans, but obscured, and only come to the fore again by contact with Śiva. Utpala hints at another meaning, that “it is not surprising that somebody *vikala*, i.e. unable, goes into *durgasamsthiti*, possibly “a situation of danger”.

²⁸⁹This is another verse picking up the indispensability of Śiva's grace in obtaining spiritual goals, and taking reference to yoga. Both commentators use Yogasūtra terminology to explain the term *amanaska*: “beyond the mind” meaning the state of *asamprajñāta samādhi*.

²⁹⁰This verse expresses the idea that the yogi by his practise pleases Śiva, is thus graced by him with the attainment of a state of suspension of his mind in the self, as a result of which he becomes omniscient. Alaka seems to understand *samvidam tanoti* to mean “he spreads consciousness”, leading to the idea, that the yogi even makes unconscious things become conscious. Utpala, using the term *cittavṛttinirodha* alludes to Yogasūtra 1.2.

145 [In the sky,²⁹¹] which is not called “product of ego”, which does not have the quality of sound and which is eternal, in which does not glitter the multitude of stars, in which there is nowhere the movement of the wind,

146 which is not marked by clearly visible rainbows, in which do not move around the rows of clouds, having beheld you standing there in that sky the skilled ones obtained salvation.

147 Man, furnished²⁹² by you with your own greatness, having done all that was to be done [and thus] leaving the course of birth and death, stable, being one by who the five padārthas²⁹³ have been seen, he becomes similar to you, oh lord. Astonishing!

148 The śivaśakti of you, Vibhu, who are wishing to bestow grace on all the aṅus, which has become pure like the sunshine,²⁹⁴ acts, oh Lord, in two ways, being divided into higher and lower.

149 From you, oh Bhavodbhava, who are remaining in the world and not in the

²⁹¹This yugma features a description of the firmament in the heart, comparing it to the outer sky. Both commentators quote SK 22 to explain the word *abhimānakārya*, according to which “from prakṛti [is produced] mahat, from it ahaṃkāra”, from which then all the gross elements originate, ākāśa being the first of them. Its association with sound (*śabdaguṇatā*) is also alluded to. The last two sentences of Utpala’s commentary are problematic: “And even though that [the sky of the heart?] is a product of ahaṃkāra, still there it is called like that [i.e. not a product of ahaṃkāra?], because of being the root cause. The outer sky is produced only together with the quality of sound, because of it having the form of having such a quality.”

²⁹²Many MSS read *upasaṃhṛta* in place of *upasaṃhita*, which Utpala also reports as a variant and explains as an instrumental *bahuvrīhi*.

²⁹³Alaka and Utpala have slightly different lists of padārthas, they seem to be quoting the same (unidentified) text though. This quote is identified by Sanderson (2001, 6 n. 3) as RauSūS 4.48: *parārdhāḥ pañca vikhyātā vidyeśavad anodgatāḥ | vidhikriye kālayogau śivaś ceti samāsataḥ ||*, he also mentions PT 1.5: *padārthapañcakaṃ siddham asmīn jñāne parānvite | paśuḥ prāg īśvaro vidyā yonir muktir ihāntimā ||* Also Bhaṭṭarāmakaṇṭha quotes this verse in KiVṛ ad 1.13, introducing it *yad uktaṃ raurave: padārthāḥ pañca vikhyātā vidyeśavad anodbhavāḥ | vidhiḥ kriyā kalāyogau śivaśceti samāsataḥ |* See also n. 234 on p. 163, for a discussion of Utpala commentary ad 112 containing a quote of KiVṛ as a reference for six *padārthas*.

²⁹⁴This verse features an upamā of Śiva’s anugrahaśakti with the sun. There are textual problems in the commentaries, strikingly parallel both in Alaka and Utpala. At the beginning of Alaka’s commentary something is apparently missing, the mss mark lacunae only for the next verse, though. D_A diverges here, filling the apparent lacuna, explaining that the twofoldness of the sunshine is in being both in the upper and lower world. It is yet unclear to me whether its scribe copied from a more complete source or filled in the missing portion by himself. From what is left from Alaka it appears that he understands the twofoldness as in bestowing mokṣa and bhoga. Utpala could be read as referring to two different kinds of mokṣa, but more likely the section mentioning bhoga just dropped out, as he quotes a yet unidentified verse in which a bandhātmikā śakti is put in contrast with others which are liberation.

world,²⁹⁵ you, who have a power²⁹⁶ which is different from [that of] souls, having obtained singularity of mind which is assisted by your śakti, the aṇu becomes one whose movement has the realm of the four things.²⁹⁷

150 It is said that indeed there is no separation between a characteristic and the one having [that] characteristic,²⁹⁸ hereby [is implied that] also *ṛtti* and the one having [that] *ṛtti* do not exist separately,²⁹⁹ therefore³⁰⁰ [it is] nothing but the annihilation of the mind whose activity is stopped,³⁰¹ oh lord, [which] others³⁰² call yoga.

151 And if that were accepted,³⁰³ then surely everybody who checks his mind would partake of liberation, clearly without any effort³⁰⁴ in this regard, but [really

²⁹⁵Alaka reads “bhavodbhava” as a name of Śiva, whereas Utpala reads it as part of a compound with the next word: “[from you,] because of whom there continues to be the arising of existence as well as the destruction of existence.”

²⁹⁶Utpala specifies that this means that as the soul is connected to suffering etc., regarding īśvara that’s not the case.

²⁹⁷Alaka enumerates *dharma*, *jñāna*, *vairāgya* and *aiśvarya*, cf. SK 44f. Utpala also lists them, but with *vairāgya* missing, which might just be a scribal error.

²⁹⁸*dharma* and *dharmin*. Alaka exemplifies this with “the nature of a pot” (*ghaṭasvarūpa*) and “pot” (*ghaṭa*), Utpala with “fire” (*vahni*) and “the state of being something that burns” (*dāhakatva*).

²⁹⁹This verse apparently alludes to Patañjali’s definition of yoga in YS 1.2., *yogaś cittavṛttinirodhaḥ*, “Yoga is the cessation of the activity of the mind”, which can also be seen from Alaka specifying the *ṛttis* to be *pramāṇādi*, referring to YS 1.6, *pramāṇaviparyayavikalpanidrāsmṛtayah*. Thus we could translate *ṛtti* as “activity” and *ṛttimat*, the one “having that activity” is the mind. As seen in the next verse, this doctrine is rejected. Both commentators quote a so far unidentified verse *ṛttivṛttimator jātu na bhedaḥ pāramārthikaḥ |*, “In reality there is no separation at all between *ṛtti* and *ṛttimat*.”

³⁰⁰*tad. tadabhāva* could be understood also as a compound, the “absence of that”, i.e. *ṛtti*, from the mind, both commentators though have *tasmāt*, as translated here.

³⁰¹Most of the MSS and the editions read *aviruddhavartinah*, “of the one who remains without obstruction”, but *avaruddhavṛttin* corresponds to *nīrodha* in YS 1.2.

³⁰²Both commentators gloss apare with *śūnyasamādhivādinah*, followers of the doctrine of *śūnyasamādhi*. Both commentators supply a so far unidentified quote: *abhāvaṃ bhāvayet tāvad yāvat tanmayatām vrajet |*, “He may cause to be nonexistence as long as he may become made out of that.” This half verse can also be found quoted in Abhinavagupta’s *Īśvarapratyabhi-jñāvivṛttivimarśinī* and *Parātriṃśikavivṛti*, Bhaṭṭa Kallaṭa’s *Spandakārikāvṛtti*, Rāmakaṇṭha’s *Spandakārikāvivṛtti* and Utpala’s *Spandapradīpikā*, in which it is prepended by another half verse *tān dhvaṃsayitum āhedam ye tv āhuḥ śūnyavādinah |*, echoing in the commentators’ *śūnyasamādhivādinah*. Utpala closes his commentary with a remark which could be translated as: “Please, what is the use of a discussion of Yoga in an ode to God?”, which might actually belong to the next verse, in which *nanu* occurs.

³⁰³The idea alluded to in the last verse is criticised here, and the śaiva motive that “only by the grace of Śiva, freed from the malas such as māyīya mala, one partakes of liberation” is provided instead.

³⁰⁴Utpala remarks that some understand “by the power of your will, without making any effort, he experiences liberation.” This would leave the rest of pāda c hanging though, particularly the

only] someone who by your wish becomes free of mala experiences liberation.

152 Oh Bull-Rider, those souls of which is said, [that,] made objects of your twofold grace, [they thus become] free from *kalā*,³⁰⁵ they[, in case of the higher kind of grace,] bear your similarity and [, in case of the lower kind of grace,] the state in which is obtained a birth free from the black ointment³⁰⁶ of *guhā*.³⁰⁷

153 The powers such as *aṇima*³⁰⁸ of those in divine form, which exist in earth etc., up to Brahmā, oh invincible one, higher and higher, they, oh Vibhu, have manifested here by your wish.

154 Oh lord of the gods, all the bondages in the worlds³⁰⁹ are moving undisturbed in all activities, power of the conscious kind given³¹⁰ [to them] by you, who become the nature of everything.

sa.

³⁰⁵Both commentators make it clear that said souls become free from *kalā-tattva* because of Śiva's grace. *akala* is an established term for partially bound souls, freed of the *tattvas* below *kalā*. They are further subcategorized into *vijñānakala*, liberated due to knowledge, and *pralayākala*, liberated due to *pralaya*. Cf. Goodall 1998 pp. 184-185.

³⁰⁶Our two commentators differ slightly in the interpretation of this compound, Alaka glosses *guhāñjana* with *māyīya mala*, impurity pertaining to *mala*, whereas Utpala, at least in his explicit compound analysis, does not give a gloss for *añjana*, in his explanation of the general meaning he does make use of the word *mala* though.

³⁰⁷Utpala makes it explicit that those, for who there is big grace by Śiva, become similar to him, and that those for who there is small grace are freed from the *mala* of *māyā*. The word "twofold" Alaka explains with a differentiation into *para* and *apara*, higher and lower, Utpala speaks of *bahu* and *alpa*, much and little.

³⁰⁸For readability I translate *īśvaratvam*, Sg., as "powers", Pl., as it means the well established *aṇimādi* list of powers, which were already referred to in verse 37 and there commented upon by Utpala, Alaka's commentary not extant for that verse. According to the commentators the idea here is that of eight *tattvas*, and eight classes of divine beings and their corresponding powers in them. They are listed from lower to higher as follows: earth, water, fire, wind, ether, *manas*, *buddhi* and *ahaṃkāra*. The eight classes of beings, listed from higher to lower are Brahmā, Prajāpati, Indra, Pitṛs, Gandharvas, Nāgas, Rākṣasas and Piśācas (This eightfold list of Devayonis not being the standard list, it is not entirely clear which one of them are singular, which are plural. Brahmā, Prajāpati and Indra would normally be singular, but at least Prajāpati can also refer to a class of beings. These beings are explained to have increasing powers, Piśācas over earth, Rākṣasas over earth and water up to Brahmā having supremacy everywhere.

³⁰⁹This verse hints at the non-dualist concept that Śiva is everything, thus also all the bondages, referred to by the commentators as *rāga* and *dveṣa*, love and hate etc., of the world (or people) operate by him letting them use his faculty of consciousness, which, as Alaka notes, would otherwise be impossible. The *pāśas*, *rāga*, *dveṣa*, etc. referred to as part of Śiva, and provided with consciousness by him, is not a common idea though, and the commentators do not provide a reference to any such concept. Harunaga Isaacson suggests that the commentators might have misunderstood Ratnākara's idea of *bhuvanapāśa*, that the poet might have used it as a *karmadhāraya* compound, meaning the bondage which is the world, i.e. creation, with the *bhuvanas* coming under *māyīya mala*.

³¹⁰Alaka glosses *samarthitam* with *upapāditam*, Utpala with *upodbalitam*, "helped".

155 Your śakti is unobstructed and accompanied with your own omnipresence and supremacy; presided over by her the *paramāṇus* which are the *ātman*s³¹¹ nowhere go astray, oh Bhava, in the things which are to be done, which are of absolute and relative nature.³¹²

156 All the mantras have you as their nature, and all the gods, oh Lord, have them as their nature. In the threefold world,³¹³ made out of the three guṇas, oh, that [thing] does not exist of which can be said that it were without you.³¹⁴

157 Your eternal śaktis, which fulfill the complete obstacle-less attainment of fruits of higher and lower nature, oozing without restriction the liquid of nectar, are the wish-fulfilling cows for the worlds.³¹⁵

158 Only by your wish their minds having been graced, the leaders of the Rudras whose head is the *śatarudra* Vīra, possessed of the experience of the qualities of the [gods] beginning with [Brahmā,] the lotus seated one,³¹⁶ are said to enter the wondrous abode³¹⁷ of Śiva.

159 Just as the eye, whose characteristic is the activity of seeing everything,³¹⁸

³¹¹Ratnākara uses the compound *ātmaparamāṇu* here for soul. Alaka makes it explicit that the souls, because of being subtle, are the *paramāṇus*.

³¹²The commentators specify that *para* and *apara* refer to liberation and enjoyment. Utpala quotes the beginning of an unidentified text which is also quoted in Kallaṭabhaṭṭa's *Vṛtti ad SpKā* 48, *na sā jīvakalā kācīt saṃtānadvayavartinī | vyāpṛī śivakalā yasyāṃ adhiṣṭhātrī na vidyate* // "There is no energy of the soul (jīvakalā) residing in the two currents that does not contain Śiva's power, which pervades and governs." (Translation Dyczkowski 1992, 128.)

³¹³Alaka: earth (*bhūr*), atmosphere (*bhuvā*) and heaven (*svarga*), Utpala: gods (*deva*), man (*mānuṣa*) and animals (*tīryāṇc*).

³¹⁴Both commentators quote RauSūS 3.28, which states "All gods have mantras as their nature, all mantras have Śiva as their nature. Knowing this to have Śiva as its nature, he may meditate on Śiva himself." The editions' reading *tvadātmikā* "having you as their nature", as an attribute to the gods does not correspond to this quote, and most MSS do read *tadātmika*.

³¹⁵The commentators both take *amṛta* to stand for knowledge, and explain that by "wish-fulfilling cows" is meant that the śaktis fulfill all desires. Utpala specifies the higher and lower nature of the fruits to mean enjoyment and liberation.

³¹⁶Alaka specifies the head of the Rudras to be Vīrabhadra, suspiciously twice so. First by appending *bhadra* to *vīra* at the beginning of his commentary when expanding the long compound of pāda b, there also being an alternative reading *śatarudravīrarudrapramukhā*, Utpala similarly expanding to *śatarudravīrākhyapramukhā*, and thus not supplying *bhadra* anywhere in his commentary on this verse. The second time Alaka explains *vīra* to mean Vīrabhadra it appears out of context, at the very end of his commentary to this verse. Both commentators explain the *rudranāyakas* to be hundred in number, ten of them standing in each of the ten directions, Alaka, that passage containing textual problems, explains Vīrabhadra to be above all of them. Alaka explains the ending *-in* of *yogin* by the application of *ghinun*, as per AA 3.2.142. According to Alaka the Rudras continue to forever experience the position of Brahmā etc., Brahmā being the one who causes creation to begin. See also Goodall 2004, 313, n. 616 on the hundred Rudras in different tantras.

³¹⁷Utpala points out that *dhāman* also means "energy".

³¹⁸This compound can qualify also aṇutattva, the soul, in the second half of the verse. cf.

covered by cataracts etc. doesn't see, in the same way, oh lord, the individual soul, covered by *malas*, does not see anything without your grace.

160 Man, all his qualities coloured by your qualities, breaks the solid cage of worldly existence, oh uncoloured one,³¹⁹ quickly,³²⁰ the thick fivefold *mala* rubbed off from his existence,³²¹ oh Lord, because of taking recourse to you.

161 Oh Lord, like here the leaf of the Banyan tree gives up its dark colour and becomes yellow, in the same way the soul, having left behind its state of being a bound soul, standing in your teaching, is said, oh Lord of the gods, to reach Śivahood.³²²

162 When in the heart,³²³ by your rays of consciousness, oh supreme Lord, the misery of the bondage of universal darkness is torn, the skilled one,³²⁴ having realised the entire difference between *kalā* and *puruṣa*,³²⁵ by *niyama*,³²⁶ is said to become completely liberated.³²⁷

Alaka *ubhayatrāpi yojyam*.

³¹⁹Alaka explains *anañjana* as “free from *malas* such as *māyīya*”, Utpala as “pure-natured one”.

³²⁰Or, as Utpala gives as second possibility, “clearly”.

³²¹Alaka and Utpala, the latter with a few corruptions in the MS, both quote an unidentified verse listing five human *malas*: Ignorance, afflictedness, the condition of being an object, non-lordship and non-meditation.

Alternatively one could translate this compound as “his form smeared with the thick fivefold *mala*”. If we imagine the subject of the verse to be a *sādhu*, smeared with ashes, then *pāda* a can also be understood to refer to their physical forms. *pañcamala* then might possibly stand for *pañcāṅgamala*.

³²²Sanderson (2006, 57–60) proposes to take this verse as an echo of Sadyojyotis' commentary on SvāSūS 3.16:

dharmād ekasmād apagatād dharmāntaravyaktau satyāṃ loke nīlatāṃ vihāya pī-
tatāṃ gatam iti yathā procyate vaṭaparṇādī [em. Sanderson.] vastu tadvat pumān
api paśvavasthāṃ vihāya patyavasthāṃ gata ity āśayaḥ.

Sanderson considers this proof beyond doubt of Ratnākara's knowledge of Sadyojyotis, serving in establishing his terminus ante quem.

³²³Alaka, using *satī*, makes clear he understands the locatives in *pādas* a and b as locative absolute. Utpala doesn't make it explicit, the sentence also works with a locative expressing the locus, construed with *niyama*, “because of restraint of the mind in the heart”.

³²⁴Utpala glosses *kuśala* with *yogin*.

³²⁵Both commentators speak of the *tattva* of *kalā* and *puruṣa*, which Utpala glosses with *ātman*, without further elucidation, thus probably not using *tattva* in the sense of the 25 or 36 *tattvas* here but rather in the sense of the “real character”.

³²⁶Following Utpala, who glosses with *manassamṛyamāt hetoḥ*, “because of restraint of the mind”. Alaka though takes it adverbially, glossing it *avaśyam eva*, “surely”. The next verse also features the same word.

³²⁷Sanderson (2001, 6 n. 3) identifies this verse as an allusion to MaPā VP 9.29b–31...35–35:

[...] kalayāṇuḥ kalāpyatha |
svāliṅgitāṇunā yasmāt tayos tasmād vibhāgataḥ || 29 ||

163 Just as a reflection does not [even]³²⁸ unclearly appear in a mirror which has become dirty, oh protector of the gods, in the same way you who are naturally pure surely [don't appear] in a mind confused by the flood of malas.³²⁹

164 Oh Haṃsa, you who are beyond manifest bodies, sense faculties and worlds³³⁰ which have your own circle of śaktis as their nature, which [śaktis] have *adhikāra*³³¹ with regard to everything, you destroy for men the dense³³² intense darkness³³³ which causes³³⁴ the bondage that is worldly existence.

165 Those for who the light of the eightfold knowledge has become apparent,³³⁵ having gone over the path, oh protector of the gods, which is sixfold,³³⁶ standing

na śakyate 'ntaraṃ draṣṭum ekam evopalakṣyate |
tathāpi kāraṇajñānakiraṇodyotite hṛdi || 30 ||
buddhiḥ pravartate jñātum svabhāvenaiva peśalā |
bhogadhātrī kalā jñeyā kalādhāraś ca pudgalaḥ || 31 ||

ayaṃ pumān iyaṃ caiṣā kalā doṣālayāśubhā |
anayor antaraṃ jñatvā svastho nivartya saṃśayam || 35 ||

The idea here originates in *Sāṃkhya* philosophy, as Bhaṭṭarāmakaṇṭha in his commentary on 35 remarks: ... *sāṃkhyayoginām buddhipuruṣabhedopalambhataḥ prakṛtipuruṣavivekaviṣayaajñānavat*, ... The concept thus is parallel to the *vivekakhyāti* in YS 2.26.

³²⁸Alaka adds an *apī*.

³²⁹Utpala gives two possible interpretations of what is meant by *malas* here. The first one starts with *māyīya*, the second one begins with *ajñatva*, referred to by Utpala as “immediately after this” (*anantarokta*). Possibly meant, although occurring quite some time before and not immediately after this verse, the *trayam asaṃvidādīkam* of verse 30, which Utpala dubiously explains as *ajñāna*, *avairāgya* and *anaśvarya*, cf. p. 137 n. 67. More likely he meant the *pañcamala* of verse 160, see n. 321.

³³⁰See n. 178 on p. 154 for a discussion of this triad.

³³¹Entitlement and usage.

³³²Utpala glosses *nibirīsasampad* with *ghana*. *nibirīsa* is a rare word, whose etymology is explained in AA 5.2.32.

³³³The genitive for the direct object is used according to AA 2.3.56.

³³⁴The root *tan* is used here in the sense of *kr*, for which use Utpala quotes a verse attributed to Dharmakīrti, appearing in several anthologies and also quoted in DhvĀ, translating to (Ingalls, Masson, and Patwardhan 1990, 625, see also Ingalls, Masson, and Patwardhan 1990, 627, n. 6.): “What purpose had the Creator in making the body of this slender maid?” It can be, as specified by Utpala, also be taken in its literal sense of “spreading out”.

³³⁵Utpala glosses *pratibhāgatam* with *buddhigocaraprāptam*, “reached the realm of perception”. Alaka interprets the first pāda as “for whom he flame of the eightfold knowledge by intuition has appeared” further explaining that this could be either spontaneously or because of “your” [Śiva’s] appearance. Both the commentators, quoting a verse which I did not find in exactly the form given by either commentator, but in similar forms in a few places, refer to a set of nine goddesses here, Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kālānusārīnī, Kalāvīkārīnī (Kalāvīvaraṇī in Utpala), Balapramathinī, Sarvabhūtapramathinī (Sarvabhūtapraśamanī in Utpala, normally Sarvabhūtadamanī) and Manonmanī (Manonmanā in Utpala). Out of these Vāmā is referred to by the commentators as the cause for *saṃsāra* so that she is excluded from them.

³³⁶Utpala lists tattva, pada, mantra, varṇa, bhuvana and kalā, referred to already on p. 148,

firm in your doctrine, the wise ones, their minds calm, enter into your³³⁷ pure state.

166³³⁸ [Having reached you,] whose own form is consciousness without obstruction,³³⁹ [you, who are] eternal, undefinable, deathless,³⁴⁰ living in the cave,³⁴¹ who have diverse bodies which are your own śaktis,³⁴² the firm gaṇa-gāhanika-gauha and maula,³⁴³

167 [having reached you, who are] complete, free of *kalā*[*tattva*],³⁴⁴ free from afflictions, untroubled, remaining outside of calamity, standing above the paths which are six in number,³⁴⁵ hence exceedingly calm,³⁴⁶ unblamable, highest *śiva*,³⁴⁷

168 [having reached you, who have] surpassed the two *pratibhās*,³⁴⁸ [you who]

n. 135.

³³⁷*tava* can either be interpreted as qualifying *samaya*, “doctrine” as Alaka takes it, or as qualifying *nirmala pada*, “pure state”, or both.

³³⁸Starting a *pañcabhiḥ kulakam*, a syntactic unit of five verses, up to 170. The beginning of Alaka’s commentary deals with the main sentence, thus with verse 170. I have inserted verse numbers in square brackets in my edition accordingly.

³³⁹*dadhatam nirāvaraṇacitsvarūpatām*, lit. “who are bearing the state of consciousness without obstruction being your own form”. Alaka glosses *nirāvaraṇam* with *deśakālādibhir avicchinnam*, “not cut off by place, time etc.”.

³⁴⁰Alaka explains that *amṛta* means salvation, and that being the cause for that, *amṛta* is a name for *īśvara*, just as “ghee” is used as a synonym for “life”. Utpala glosses *jñānātma*, “having the nature of knowledge”.

³⁴¹Both commentators gloss *guhāśayam* with *hṛtkuharastham*, “staying in the cavity of the heart”.

³⁴²Following Alaka, according to Utpala it would be “who have diverse bodies because of your own śakti”.

³⁴³Alaka quotes a yet unidentified verse in which these four categories of embodiments are listed. *gaṇa*, relating to the *guṇas*, means Brahmā, Viṣṇu and Rudra, their respective functions being creator (*rajas*), maintainer (*sattva*) and destructor (*tamas*) of the universe. *gāhanika* stands for the sovereign of *prakṛti-tattva*, named Vighraheśvara. *gauha* means related to *māyā*, which are Ekarudra etc., and *maula* is another such category of embodiments, leaders of the *gaṇas*, Megharudra etc., so called because they have arisen from Parameśvara who is the root-cause. One can see a hierarchical order of the stuff these bodies are made from. Utpala sums up that “Brahmā and so on are all parts of you.”

³⁴⁴Both commentators note the apparent contradiction of *sakala* and *akala*.

³⁴⁵Alaka is referring to them as *tattvādi*, see also 6.58., Utpala refers to the sixfold path as *anantaroktam*, “to be discussed after”. Both commentators explain it as meaning that the path has been walked through, which occurs to me more as describing soul than as referring to Śiva, for which one would have to take it adverbially.

³⁴⁶Utpala seems to understand this as “excelling and calm”, and maybe also Alaka does so. Maybe the corruption in his commentary here stood for *viśeṣaṇasamāsaḥ*?

³⁴⁷Utpala uses the word *śivatattvaṃ* here, possibly meaning the highest of the 36 śaiva tattvas, whereas Alaka glosses with *kalyāṇam*, auspicious.

³⁴⁸In *alaṃkāraśāstra* *pratibhā* means poetic inspiration. Alaka thus explains the two *pratibhās* as consciousness which is full of new ideas, which is twofold by being distinguished in *sahaja* and *āhārya*, innate and acquired, surpassing which means to be beyond the realm of it. Utpala

clearly [have the] characteristic of not being measurable etc.,³⁴⁹ [you who are] not perceivable, [you who are] subtle, the primordial god,³⁵⁰ [you who are] huge,³⁵¹ having faces, heads, hands, feet and eyes on all sides,³⁵² omnipresent,

169 [having reached you,] who have taken a body³⁵³ whose continued existence is undisturbed, which [body] is illuminated by its own limbs,³⁵⁴ which is permanent, [and] which is made with five faces,³⁵⁵ [you,] who, as your existence is beyond the realm of all *pramāṇas*,³⁵⁶ have an impenetrable nature devoid of perception,

170 [the soul], having reached you, oh Śaṅkara, who are eternal, pleasure, pain and delusion having disappeared from its mind, [the soul, which has] escaped from the cob-web-like eight bondages, oh Lord, the soul becomes like you, clearly.³⁵⁷

distinguishes *jñānātmaka* and *krīyātmaka* *pratibhā*, “being of the nature of knowledge” and “being of the nature of action”, and makes a causal connection to the following compound: As he has surpassed the two *pratibhās* he is not measurable.

³⁴⁹*ādi* here hints at a standard list being alluded to. Utpala in this regard quotes a half-verse, roughly corresponding to Vṛhaspatitattva 7 and Niśvāsakārika 50.11, but with different word order. Alaka instead provides *nirdeśyatva*, “inexplicability”, as a second member of the list, whose equivalent *anirdeśyam* features also as the second member of the list in these two verses. He then makes a causal connection to the next attribute: Because these qualities don’t apply to him he is undescribable.

³⁵⁰Utpala quotes YS 1.26 for this, in which Īśvara is referred to as “also the guru of the first ones”.

³⁵¹Alaka notes the contradiction here between *aṇu* and *anaṇu*, and relates that a previous contradiction, possibly between *akala* and *sakala* in the last verse, or possibly that between *dadhatam nirāvaraṇacitsvarūpatām* and *sthira[...]*vigraha in 166. 169 features a similar contrast. Alaka explains that Śiva is subtle because he has the form of the soul, and that he is huge, because he is the essence of the universe.

³⁵²The commentators identify this as an allusion to Ṛgveda 10.81.3. Alaka’s reading is corrupt, however he has a variant *hasta* instead of *bāhu*.

³⁵³Lit. “of who there is a taking of a body” [as described].

³⁵⁴Alaka gives two interpretations for what is meant by *aṅgas*, the first one is referring to the physical limbs, hands and so on, the second is referring to limbs the form of which is omniscience, and which are heart etc. In the physical sense we might understand *ekarūpam avasthita* to mean that without problem (*nirupaplava*) so many limbs, such as the mentioned five faces, all find their place on one trunk.

³⁵⁵The reading of the Jaisalmer, Jodhpur and Benares MSS *pañcamantramaya*, “made by/out of five mantras” makes sense, too, the commentators read *vaktra* though.

³⁵⁶Means of valid cognition, cf. 189 on p. 157. Not further specified by the commentators.

³⁵⁷I take Alaka’s *niścitam eva* to refer to *sphuṭam* in the verse. Both Alaka and Utpala quote a verse defining eight bondages: *prākṛta*, *vaikṛta*, *āhaṅkārika*, *sāttvika*, *rājasa* and *tāmasa*, *dharmātmaka* and *adharmātmaka*. The source of it remains so far unidentified. The topic of a set of eight bondages breaking which the soul attains śivahood appears in other places also, such as in ŚivP 1.18.2–5:

prakṛtyādyasṭabandhena baddho jīvaḥ sa ucyate ||
 prakṛtyādyasṭabandhena nirmukto mukta ucyate || 2 ||
 prakṛtyādivaśīkāro mokṣa ity ucyate svataḥ |
 baddhajīvas tu nirmukto mukta jīvaḥ sa kathyate || 3 ||

171 At the destruction [of the universe], opened by its only desire which is to swallow the world, the circle of your southern³⁵⁸ mouth/face,³⁵⁹ its palate copper-red, becomes beautiful³⁶⁰ like the shining disk of the sun to which is attached the red of the hundred-petaled [lotus].³⁶¹

172 Coloured by the radiance of the glittering jewels of the circle of hoods of the lord of serpents who is the tie of your abundant matted locks,³⁶² located on your head, this young moon diffuses a splendour which is as if it was bearing the colour of twilight.

173 Mingling with the circle of the light-rays of your crest moon, the eye on your forehead shines, bearing a beauty which is as if it was made out of the rest of the ashes of cupid, [your eye] being one in which a place has been taken by fire.³⁶³

174 First you burned³⁶⁴ the three cities, by the arrow whose fire is blazing, whose splendour is that of Acyuta, [and] whose abundant flames have dried up the waters of the divine river, then [you burned] Cupid by your upper eye [whose fire is blazing, whose splendour is permanent, and whose abundant flames have dried up the waters of the divine river].³⁶⁵

175 Oh lord, tied up by the young thick black snake, your huge multitude of matted locks appears reddish in such a way as if it was having as an encirclement the smoke of the blazing fire from the eye on your forehead, agitated by whirling

prakṛty āgre tato buddhir ahaṃkāro guṇātmakaḥ ||
pañcātanaṃ ity ete prakṛtyādy aṣṭakaṃ viduḥ || 4 ||

or in KA 13.90–91:

ghṛṇā śaṅkā bhayaṃ lajjā jugupsā ceti pañcamī |
kulaṃ śīlaṃ tathā jātir aṣṭau pāsāḥ prakīrtitāḥ || 90 ||
pāsābaddhaḥ paśur jñeyaḥ pāsā mukto mahēśvaraḥ |
tasmāt pāsāharo yas tu sa guruḥ paramo mataḥ || 91 ||

The constituents of the set diverge though.

³⁵⁸Lit.: “having its seat in the south”. Śiva’s southern face is called *aghora*, whose function, as specified by Utpala, is to devour the world at the time of its dissolution.

³⁵⁹Utpala makes clear that *maṇḍala* (“circle”) is the mouth itself, because of its circular shape.

³⁶⁰Lit.: “goes into beauty”.

³⁶¹According to Utpala the palate, being red like a lotus, is in the place of the disk of the sun.

³⁶²Or “the lord of serpents in the tie of your abundant matted locks”.

³⁶³lit. “[having an] odd [number of] rays”, Alaka glosses with *saptārci*, “seven rayed” Utpala with *valni*.

³⁶⁴*dehitha* is 2nd pers. Sg. perf. of *dah*.

³⁶⁵The three adjectives of the first two pādas qualify both *viśīkha* (“arrow”) and *nayana* (“eye”). The word *acyuta* carrying different meanings: In the case of the arrow it is an epithet of Viṣṇu, as in the Tripurāntaka myth, as mentioned by both commentators, Viṣṇu, becomes the arrow with which Śiva destroys the three cities. This myth appears in TaiSam 6.3.2 and MaBhā 8.24 and gets elaborated upon in several Purāṇas. In the case of the eye, alluding to the burning of Kāmadeva already dealt with in verse 11 (see n. 22, p. 131) *acyuta* simply means “permanent”.

around.³⁶⁶

176 It is as if the daughter of the mountain, having obtained a body made out of the black night,³⁶⁷ under the disguise of a veil of clear grey colour of the *kālakūṭa* poison, does not for a moment leave the circumference of your broad neck.

177 The disk of the moon, which in the burning of the cities you have made a wheel on the chariot which is the earth,³⁶⁸ oh Lord, is perceived as if the dark colour on its belly, [which it has] by the mark³⁶⁹ fixed to it was the clear hole in its center.³⁷⁰

178 In regard to the arrivals of the dissolution of the worlds which surpass counting by many times, oh protector of the gods, the collected pure circle of planets serves as your crystal rosary chain.³⁷¹

179 Made to mistake [your] neck³⁷² by the mass of *kālakūṭa* poison evident [on it] for a cloud heavy with a load of water, the peacock of *Kumāra*³⁷³ dances in front of you, oh Lord, as if out of excitement for getting [your] teaching.

180 You, oh Śaṅkara, who dance every night with the procedures of the *karaṇas* and *aṅgaḥaras*³⁷⁴ in their multitude, imitate yourself,³⁷⁵ oh Vibhu, as you exist, pervading the world with everything moving and nonmoving.

³⁶⁶The last compound is somewhat unclear. The image should be that of something reddish surrounded by something black, either the red hair by the black snake or the red fire by the black smoke. So one would like to understand it as a dvandva of [...]–*agni* and *dhūmavalaya* to which is suffixed the *iva* to mark it as a comparison. But having a feminine ending we have to understand it as a *bahuvrīhi* compound, Utpala’s short commentary’s *vat* hinting at a genitive relationship to the word qualified by it, and then the relationship between its member remains somewhat obscure. It is also interesting to note that our MS of Utpala omits *dhūma*, in the commentary as well as in the verse itself.

³⁶⁷Utpala glosses *kālarātrisvarūpam*, “in the form of Kālī”.

³⁶⁸This verse alludes to the myth of the burning of the three cities. the earth became a chariot, and the disks of moon and sun its wheels. The Mahābhārata version of this myth features these: *vandhuraṃ pṛthivīm devīm viśālapuramālīnīm | saparvatavanadvīpāṃ cakrur bhūtheadhārāṃ tadā ||* (8.24.68) and *sūryācandramasau kṛtvā cakre rathavarottame |* (8.24.71ab)

³⁶⁹Alaka and Utpala both gloss *lakṣman* with *mṛga*, deer.

³⁷⁰Both commentators interpret pāda c and the first half of pāda d to be one long compound. It is however grammatically possible, and possibly more natural, to take them as two separate *bahuvrīhi* compounds, translating to “[the moon] bound to which as a mark is the dark colour on its belly, is perceived as if the hole in its center was clear”.

³⁷¹This verse features the image of Śiva using the planets like beads of a rosary for counting the dissolutions of the world, just as a meditator might use a rosary to keep track of the number of repetitions of a mantra.

³⁷²*kaṃdharā* also means cloud.

³⁷³Skanda, who has a peacock as his vehicle. Utpala uses his epithet “Guha”.

³⁷⁴Dance elements “mentioned before” (U.), i.e. in the Haravijaya’s second canto. Alaka quotes the beginnings of their respective lists.

³⁷⁵Alaka comments: “Because there is nothing else apart from yourself which could be imitated.” Utpala adds an *eva* after *ātmanaḥ* “the imitation of yourself only”, which he explains as

181 You who resort to a connection with the <mountain>/<family>,³⁷⁶ continually taking your abode in the <cremation ground>/<house of the father> with the <mother goddesses>/<mother>, oh Lord, clearly still you are celebrated as beginningless, not born, as the puruṣa of old times.

182 Getting reflected in the mirrors which are the toe nails of your foot lotuses, even though they become small,³⁷⁷ oh Hara, bowed down the circle of suras and daityas attains all-excelling greatness.

183 To the pair of lotus feet of you who have become the shelter of the world with the suras and asuras, mankind bows down, and although it bends down it definitely never goes down, like the flame of fire.³⁷⁸

184 Obeisance to you whose forms are earth, water, wind, fire, sun, sky, moon, and the institutor of a sacrifice,³⁷⁹ to you who are the supreme soul whose form is beyond the realms of the conceptualisations of thought and speech.³⁸⁰

185 Now since, oh protector, even wise ones' imagination, its realm being thought and speech, cannot fathom you, therefore I, although I'm eager for stanzas

being “because of your pervading of the whole world”, by his omnipresence, *vaibhavena* alluded to by his name Vibhu. The idea is that dancers normally imitate something outside of themselves, but as for Śiva nothing is external, whatever he imitates in dance is within himself.

³⁷⁶This verse has two meanings, employing a few puns. *gotra* either means “mountain”, the commentators specify it to be Kailāsa, or “family”, such as those of the Ṛṣis Garga or Śāṇḍilya mentioned by Alaka and Utpala respectively. If we read “mountain”, then we have to understand Mount Kailāsa to be meant, a forbidding terrain, such as, in a different way though, the “abode of the forefathers”, the cremation ground, and also the māṭṛkās are probably to be imagined as fierce here, forming a rather stark contrast to “family”, “house of the father” and “with the mother” of the other meaning. If we consider this second meaning, then, as the commentators point out, we have a contradiction between Śiva's being beginningless, which implies also having no parents, and the other features he's celebrated for as mentioned in pādas b and c, and his connection to family, father's house and mother.

³⁷⁷The commentators understand the reason for the gods and demons becoming small to be the contraction of their bodies when bowing down. Another interpretation is that by being reflected in Śiva's toenails they become small, which is also expressed by Alaka. Either way we have an apparent contradiction here, that by becoming small they become great. U. adds that they become worthy of being worshipped. A. adds that in the subsequent verse too (*uttaratrāpi*) that (*asau*, probably referring back to *virodha*, “contradiction”) should be construed (*yojyaḥ*) in the same way (*anayaiva bhaṅgyā*).

³⁷⁸The idea here, in its apparent contradiction, is similar to the one of the last verse, as already mentioned by Alaka there: Mankind bows down, but it [then] will never go down.

³⁷⁹This verse is first praising Śiva's aṣṭamūrti, “eightfold form”, a common theme in kāvya, such as in the maṅgala-verse of Kālidāsa's Abhijñānaśakuntala, then he is praised as being the paramātman beyond speech and imagination.

³⁸⁰Alaka explains that even if there's no bhāvapratyaya, the suffix -tva, its sense implied, referring to AA 1.4.22. Thus he understands *gocara(-tva)* as “the state of being an object. Utpala explains: “whose nature is that of *nirvikalpa*, as it surpasses the realms of differences in thinking and words”.

[covering only] a small portion of your qualities halt from my endeavour in them.³⁸¹

186 That by which you are seen, although you are of a nature that is extremely distant, or that because of which, even though you are near,³⁸² are not at all seen, your grace, and the opposite of it, for which reason does it unfold?³⁸³

187 Or, let it be, this much. This behaviour of yours is an abode of astonishment for the one whose consciousness is without obstructions³⁸⁴. Listen to what we had in mind, resorting for protection to you, the unborn, the unperishable:³⁸⁵

188 & 189 We heard, oh Lord, that when³⁸⁶ you once happily stayed in the Himālaya, the daughter of the mountain secretly came from behind, in joking beauty her mouth opened by a smile, she covered and freed again your eyes with her hand-lotuses,³⁸⁷

suddenly a man who in the beginning³⁸⁸ was without sight was born from you [who are] the primordial man, which [other] man was black like the seed of the flood of darkness exhaled by the mouth of Kālī at the time of destruction [of the universe].

190 With his name “Andhaka”, at that time given [to him by you], its meaning clear, pervading the three worlds,³⁸⁹ he was then entrusted by you to the son of Diti,³⁹⁰ who, desiring a son, was performing difficult asceticism there at that time.³⁹¹

³⁸¹This verse marks the beginning of the end of the stotra.

³⁸²The commentators refer to the heart.

³⁸³Apparently spring, in the previous verse referring to himself as “eager to praise” Śiva, although he was going to bring his stotra to an end, continues his praise for a little longer.

³⁸⁴The commentators take *pratighaśūnyasaṃvidah* to mean a “[person of] consciousness without obstruction”. It might however be easier to take it to qualify *tava*, “you, whose consciousness is without obstruction”.

³⁸⁵Finally spring comes to the point. After the end of stotra the Andhaka myth is finally introduced, corresponding to some extant (See also n. 393.) to VāPu 37.06-09.

³⁸⁶I’m changing the construction for the sake of keeping the order. Literally “We heard of a man ... springing forth from you ...”, *puruṣaṃ vayoṃ śuśrūma*.

³⁸⁷Utpala explains that by the touch of Gaurī’s breast the lord’s desire was fulfilled, and that therefore the eyeless man was born.

³⁸⁸I’m not quite certain about the meaning of *purā* here, which is not picked up by the commentators. Another possibility would be to take it with *tvad* “a man who was born in front of you”. This however is not how the commentators take it.

³⁸⁹This can be understood in two ways: Either as an attribute to *saṃjñā*, “with his name which has become famous in the three worlds”, or, as an attribute to *andhaka* in its literal meaning: “darkness which pervades the three worlds”, the latter of which again can be either understood to refer to the darkness enveloping the world when Pārvatī covered Śiva’s eyes, or as a metaphor for Andhaka’s tormenting of the worlds.

³⁹⁰Demon Hiranyākṣa.

³⁹¹Utpala marks this verse, as well as the two following ones, as “clear”, i.e. they need no comments.

191 Then, having grown up³⁹² in his house, treated very nicely by being kept on the lap of Manoramā,³⁹³ he, [as he was] eager for the annihilation of his great darkness, began to perform very difficult asceticism without restraint.

192 He, who by *tapas* accumulated over a long time pleased Svayambhu and obtained sight from him, gained the unending lordship over the worlds, with regard to which the gods and demons were devoid of the capacity of being rivals.³⁹⁴

193 Even Viṣṇu’s discus,³⁹⁵ coming to a halt on his chest, lost its scorching quality, as does the shining disk of the sun, shattering with its rays the mass of darkness, when setting on a mountain.

194 In their battles, conquered by him who was mighty, Hari’s strongly oozing continuous line of particles of the spray of sweat of anger cleaned his face, as if it were dirty by the shade of the contraction of his frowning eyebrows.³⁹⁶

195 He, oh Lord, whose power of command has disordered the mountain of the royal power of the subjugated Lokapālas, took us³⁹⁷ captive for the reason of binding into a simultaneous existence of the ones who are in an eternal succession in the foremost gardens of his palaces.³⁹⁸

196 This here is that for which the time has arrived: You must make [us] surpass this. Viṣṇu here, together with the guardians of the world, has arrived even.³⁹⁹ You who are faultless are the only boat for those wishing to cross even the ocean of worldly existence, how much more is that the case for the sorrow of [this] pain.”

197 When there he who was facing downwards, having thus spoken his words, silently came to a halt, then suddenly⁴⁰⁰ there was an appearance of the play of

³⁹²Lit. “having reached increase”.

³⁹³Apparently the wife of Hiraṇyākṣa. Smith 1985, 256, referring to this verse, considers her Ratnākara’s invention, and notes that Andhaka’s desire for Pārvatī is omitted.

³⁹⁴Utpala does not comment on this verse, Alaka only explains the word *pratimalla*, to mean an equal rival.

³⁹⁵Apparently this verse alludes to a myth according to which Viṣṇu fails to defeat Andhaka with his discus, which is compared to the sun. Here the rays of the sun are parallel to the spikes of Viṣṇu’s cakra. *tadurāḥsthale sthītim avāpya* expresses the idea that the discus is stopped on the chest of the demon, it then being compared with the sun setting on a mountain.

³⁹⁶We are approaching the end of the *sarga*, and a change of metre from the 13 *akṣara* long *Mañjubhāṣinī* used in this *sarga* up to here to the 14 *akṣara* long *Vasantatīlakā* prevailing in major portions of this poem announces it. Verses 194–196 are in *Vasantatīlakā* metre.

³⁹⁷The long *i* in *bandī* and Alaka’s *bandī haṭhahṛtā yoṣit* suggest that maybe the wives of the seasons, not they themselves were meant here, which would also explain the fact that they can still approach Śiva for help.

³⁹⁸This long compound is not explained by the commentators. The idea seems to be, similar to Kumārasambhava 2.36, the season giving up their natural sequence in order to serve a demon who has grabbed the power over the worlds.

³⁹⁹Verses 193 and 194 described Andhaka’s defeat of Viṣṇu, 195 his defeat of the Lokapālas.

⁴⁰⁰J reads *sadasi*, “in the assembly”, which is also possible.

anger of the gaṇapatis who had arrived before, in which diamond⁴⁰¹ rings were crushed by grinding in the hands.⁴⁰²

⁴⁰¹Ratnākara marks every sarga's last verse with his abbreviated name, *ratna*, so also here. The colophons acknowledge this by the word *ratnāṅka*.

⁴⁰²For this very last verse of the canto Ratnākara changes the metre again, from *Vasantatilakā* used for the last three verses to *Malinī*. Alaka's commentary contains an problematic passage, to explain which one must assume him to have read, instead of *pravṛtti* (translated as "appearance"), *apavṛtti* whose gloss is presenting problems to scribes and the editor, it might translate to "there was the end of the play of anger", taking the gloss *velā*. The other gloss, which most MSS read as *pārśvatas*, "at the side", does not seem to make sense.

Appendix A

The Haravijaya's Praśasti

Appended to the Haravijaya are seven verses of the following Praśasti. They are generally assumed to be by the poet himself,¹ and quite possibly directed at the young king Cippaṭajayāpīḍa.² A cursory glance at J and D_E showed different readings in quite a few places, thus the below edition, with preference given to these. The additional siglum R refers to Bühler 1877, cxxvii.

A.1 Text

śrīdurgadattanijavaṃśahimādrisānu -
 gaṅgāhradāśrayasutāmṛtabhānusūnuḥ |
 ratnākaro lalitabandham idaṃ vyadhatta
 candrārdhacūlacaritāśrayacāru kāvyam || 1 ||
 sa kila kavir evam uktavān—

lalitamadhurāḥ sālankārāḥ prasādamanoramā
 vikaṭayamakaśleṣodāraprabandhanirargalāḥ |

¹Durgaprasad and Parab (1890, 707) supply a bracketed heading *granthakartuḥ praśasti*: “The author’s praise”. Rama (1982, Vol. 2, 759, n. *, footnote mark at the beginning of verse 2) writes the following: “The authenticity of this puṣpikā is doubtful and can not be established, as most manuscripts have not made any mention of it. To me it appears that this puṣpikā is a latter [sic] addition by his admirers.” As shown below most MSS do feature this praśasti. One point could be raised though, which is that quite a few MSS separate the seventh verse, the *pratijñāśloka* by inserting a table of contents before it, so we may have to understand it as not being an integral part of the praśasti.

²This is what Smith (1985, 106) assumes, with particular reference to verse seven. But it should be noted that two MSS locate the sentence between verses one and two at the court of Avantivarman. In fact the sequence of the verses two to six, particularly if accepting the reading *sadasi sādyaṃ* in verse five sounds like the poet, having been led into a royal assembly, introducing himself, with the aim of winning the king’s patronage. We may speculate that Ratnākara might have been absent from the royal court between the death of Cippaṭajayāpīḍa and the enthronement of Avantivarman, in that twelve year period which was characterised by extremely bloody fights between Cippaṭajayāpīḍa’s uncles, who were of low origin, and that upon seeing the situation stabilise again, he introduced himself to the assembly of the new king. It would also be possible to locate verses one and seven at the court of Cippaṭajayāpīḍa, and verses two to six at Avantivarman’s court.

1a °vaṃśa°] Σ; °vaṃśya° D_E, cf. 46.71/72, p. 6. **1b** °gaṅgāhradāśraya°] Σ; °gaṅgāhrado-
 daya° J; °gaṅgāhrdāśraya° D_R. **1c** °bandham] Σ; °kāvyam D_E. **1d** candrārdhacūla°] Σ;
 candrāvacūla° J_DE. **1d** °caritāśraya°] Σ; °caritaśraya° J. **1e** sa kila kavir evam ukta-
 vān] E_DRJŚ_CRD_CE_DD_D[without virāma, and a marginal insertion by another hand [']*vaṃtīva-*
rmasabhāyām]D_B[marginal insertion [']*vaṃtīvarmasadasi* ||]; [missing] D_F. **2b** °yamaka°] Σ;
 °jamaka° J. **2b** °śleṣodāra°] J_DE; °śleṣoddhāra° Σ.

asadṛśagatīś citre mārge mamodgirato giro
na khalu nṛpate ceto vācaspater api śaṅkate || 2 ||

sāndrānandāmṛtarasaparispandaniḥsyandinīnām
asmadvācām atīśayajuṣām vastutattvābhidhāne |
prauḍhajyotsnādhavalavikasaddigvadhūkarṇapūra -
brahmastambhastabakayaśasām ko 'pi ṭāṅkāraṭaṅkaḥ || 3 ||

dhārā kāvyaprabandhapraṇihitamanaśaḥ śrotrapeyā kavīnām
bhāśaṣaṭke 'pi yasya kvacid api na gatā bhāratī bhaṅguravatvam |
prāptajñeyāvasānasphuradamalataraprātibhajñānasampat
so 'haṃ ratnākaras te sadasi kṛtapadaḥ kṣmāpa vāgīśvarāṅkaḥ || 4 ||

yasyodaye 'ndhatamasam dadhato viśuddhir
āvīrbhavaty anīśam eva jalāśayānām |
tadgrastavānmayasamudram avehi rājan
ratnākaram sadasi sādyam agastyam aurvam || 5 ||

2c citre] Σ ; citre E_R . **2c** mārge] Σ ; kāvyē D_E . **2c** mamodgirato] $E_{DR}RD_{DF}$; samodgirato \acute{S}_CD_{BC} ; samudgirate J ; mamodvamato D_E . **2c** giro] $E_{DR}JD_{B^pc}CDF$ [marginal insertion]; [missing] D_{Bac} ; giram D_E . **2d** nṛpate] $E_D\acute{S}_CRD_{ABCD}$; nṛpa J ; nṛpateś D_EE_R . **2d** api śaṅkate] Σ ; aviśaṅkate D_{Dac} . **3a** sāndrā] Σ ; sārdrā D_{AC} . **3a** °parispanda°] Σ ; °parisyanda° J . [In many MSS it is hard to see the difference.] **3a** °niḥsyandinīnām] E_{DR} ; °viṣyandinīnām $J\acute{S}_CD_{BCDF}$; °niṣyandinīnām R ; °nīsyandinīnām D_E . **3b** atīśaya°] $E_{DR}D_{BCDF}$; atīśaya° J ; abhinaya° D_E . **3c** prauḍhajyotsnā] Σ ; prauḍhājyotsnā J . **3d** °stambhastabaka°] E_{DR} ; °stambhastavaka° \acute{S}_CRD_{ABCF} ; °stavaka° J ; °stamvastavaka° D_{DE} . **3d** ṭāṅkāraṭaṅkaḥ] $E_D\acute{S}_CD_{BCDEF}$; ṭāṅkāraṭaṅkaḥ E_RJR . **4a** dhārā] Σ [But without the following space.]; nānā° J . **4a** °manasaḥ] JD_E ; °paramaḥ] $E_{DR}\acute{S}_CRD_{ABCD}$; °paramā em. Smith (1985, 105); °parama° D_F . **4a** śrotra] Σ ; śśrotra [Both visarga and double-ś] D_C . **4b** ṣaṭke] $E_{DR}RD_{B^pc}C^pcDEF$; °paṃke] $\acute{S}_CJD_{B^ac}C^ac$; °.ke D_A . **4b** bhaṅguravatvam] JD_E ; bhāravattvam] $E_{DR}RD_{B^pc}D^pc$; bhāratatvam] $\acute{S}_CD_{AB^pc}$; bhāratattvam] D_{Fac} . **4c** prāpta] Σ ; prāpte] E_R . **4c** °jñeyāvasāna°] Σ ; °jñeyāvasārdha° J . **4c** amala] $E_{DR}RJ_{BD^pc}EF$; amara] $\acute{S}_CD_{AB^ac}$. **4c** °prātibha°] $E_{DR}J\acute{S}_CD_{CDE}$; °prātibhi°] E_RD_{ABC} ; °prātyabhi°] D_F . **4d** ratnākaras te] Σ ; ratnākarākhyah] D_E . **4d** sadasi] Σ ; sapadi] D_E . **5a** 'ndhatamasam] Σ ; tvatamasam] D_A . **5a** dadhato] $E_{DR}\acute{S}_CD_{ABC}$; dahato] E_D [in brackets] R_{D^pc} [ac illegible] F Smith (1985, 105); nudato] JD_E . **5b** jalā°] Σ ; jaḍā°] D_E . **5c** tad°] $E_{DR}RD_{ABCD}$; ud°] J ; taṃ] D_E . **5c** avehi] $E_{DR}D_{EF}$; avaihi] $J\acute{S}_CRD_{ABCD}$. **5c** rājan] Σ ; rāja] J . **5d** sadasi sādyam agastyam] J ; sadasi māṃ] tv agastyam [unmetrical] D_E ; sa..... gastyam] $R\acute{S}_CD_C$; sa] D_{AB} ; ra..... gastyam] D_{Dac} ; ravim] $athainam$ agastyam] $E_{DR}D_{D^pc}$. **5d** aurvam] $E_{DR}\acute{S}_CD_{D^pc}$ [marginal insertion] EF ; [missing] D_{BDac} ; auryam] JD_A ; orva(?)] R ; orvam] D_C .

ḍṛbdhaṃ satprajñakair yan na jagati kavibhir vastu tan nāsti kiṃcit
 kṣuṇṇe kṣuṇṇatvacintāgahanaviṣayatā tasya dūre 'stu tāvat |
 tat saṃdarbhapragalbhaprasaragurugirām agranīr bāṇa eko
 rājan ratnākaraś ca jvalanavad avanau jājvalīti dvitīyaḥ || 6 ||

haravijayamahākaveḥ pratijñāṃ
 śṛṇuta kṛtapraṇayo mama prabandhe |
 api śīśur akaviḥ kaviḥ prabhāvād
 bhavati kaviś ca mahākaviḥ krameṇa || 7 ||

A.2 Translation³

¹Ratnākara, who was the son of Amṛtabhānu, child of one who lived at Gaṅgāhrada in the Himālaya mountains, whose own family was that of Śrīdurgadatta, composed this poem, the arrangement of which is lovely, which is beautiful as its subject are the deeds of [Śīva,] the one whose crest is the digit of the moon.⁵

The poet himself is supposed to have said the following:⁶

³I should mention that the translation by Smith (1985, 104–105), has served as a point of departure for my own one here, the alternative readings, surfacing mainly in J and D_E, being the main reason for my changes. In some places, see the footnotes, where my translation would not improve anything, I kept his translation.

⁴Vasantatilakā meter.

⁵*candrārdhacūla*^o. Reading *cāndrāvacūla* (JD_E): “whose crest is the moon”.

⁶It is curious that two MSS locate this statement at the court of Avantivarman. The colophons of the Haravijaya (although for the sixth canto, apart from the editions, only one MS does so.) associates him with the court of Cippaṭajayāpīḍa.

6a ḍṛbdhaṃ] E_{DR}JD_{DEF}; ḍṛbdhaḥ RD_A; ḍṛbdhas Ś_CDC **6a** ḍṛbdhaṃ ... kiṃcit] [D_B has an unmarked lacuna here, after the marked lacuna of the previous verse, thus reading *gastyā kiṃcit*; D_D starts pāda a with kiṃcit, but has the missing portion in the margin, agreeing with E_D.] **6a** satprajñakair] E_{DR}DD_{DF}; satprājñakair JŚ_CDC; yat prājñakair D_E; san prājñakair RŚ_C; saṃprājñakair D_A. **6a** yan na] E_{DR}Ś_CD_{E^{pc}}; yatra RD_{ACE^{ac}}[Maybe.]_F. **6a** kavibhir] Σ; kavibhi D_A. **6a** tan nāsti] Σ; tatrāsti D_A; tāstīhi J. **6b** kṣuṇṇe] Σ; kṣuṇṇo J. **6b** cintā] Σ; bhinnā J. **6b** [a]gahana] Smith (1985, 105, 114), assuming *agahana*, does not insert a space (as in E_{DR}R) after *cintā*. **6b** dūre 'stu] JD_F; dūrāstu E_{DR}RD_{BC}Ś_C; dūrastu D_A; dūrena D_E; dūresta D_D. **6b** tāvat] Σ; kiṃcit D_E. **6c** tat saṃdarbha^o] JD_E; tan mandābhi^o E_{DR}RŚ_CD_{AB}; tan mandarbhī^o D_C; tan mandrābhi^o D_{D^{ac}}; tan mandrāti^o D_{D^{pc}}_F. **6c** °guru^o] E_{DR}RŚ_CJD_{ACE^F}; °gura^o D_{BD}. **6c** girām] D_{DR}RŚ_CJD_{DEF}; cirām D_A; girās D_{BC}. **6c** eko] E_{DR}JD_{B^{pc}}_{DEF}; eka D_{B^{ac}}; ekaḥ Ś_CD_{AC}; eko- R. **6d** ratnākaraś] Σ; ratnākaraś D_D. **6d** avanau] Σ; ananau J. **6d** dvitīyaḥ] Σ; dviyaḥ D_{B^{ac}}. **7a** haravijayamahākaveḥ] E_{DR}Ś_CD_{BDE}; haravijayamahākave D_{AC}; haravijayamahākaveḥ D_F. **7b** kṛtapraṇayo] praṇayau D_C. **7d** kaviś ca] E_{DR}D_E; kavis tu Ś_CD_{ABCDF}. **7d** 7] [Verse missing in JR. Ś_CD_{ABC} insert between verses 6 and 7 a truncated table of contents of sargas 16–50: [example of D_A] *sa-māptam haraviḥayaṃ atrāmī vṛttāntāḥ gaṇapatopanyāsaḥ ṣoḍaśasargaḥ 16 puṣpāvacyaḥ 17 [...]* *devadevapratiṣṭhāpanaṃ 50*].

2⁷ O King! My outpouring words,⁸ charming and sweet, provided with *alam-kāras*, pleasing the mind by their clarity, unrestrained in composition which is lofty by difficult *yamakas* and *śleṣas*,⁹ their movement on the way of *citra* unequalled, even the mind of Vācaspati is not in doubt about them.

3¹⁰ There is a wonderful beauty of sound¹¹ in our verses: they pour forth surging *rasa*—the rich nectar of bliss; <preeminently>/<hyperbolically> expressing the truth of things; their fame, shining white as full moonlight, is ear-ornament to the fairies in the sky and nosegay to the universe.

4¹² The one, the outflow of whose mind¹³ dedicated to the composition of poetry is [considered] by the ears of the poets [something] to be drunk in, that one, whose eloquence nowhere, not even in a *bhāṣāṣaṭka*,¹⁴ becomes deceiving,¹⁵ that one whose wealth is the shining very pure¹⁶ intuitional knowledge which has reached the limit of what can be known, that am I, Ratnākara, who has entered into your assembly, oh ruler of the earth, I am marked “Lord of Speech”.

5¹⁷ The one on whose arising, driving away blind darkness,¹⁸ <the lakes>/<fools>, without any interruption, exhibit <purity>/<perfect wisdom>, know him, o King, to be Ratnākara who has swallowed the ocean of speech; he should be made to sit in [your] assembly,¹⁹ [he who is] Agastya, and the submarine

⁷Hariṇī meter.

⁸*mamodgīrato*. This probably is the best reading. J’s reading might be a corruption for *samudgīrato*, but *samodgīrato* is more likely a corruption for the accepted reading than for it. D_E’s *mamodvamato* bears the same meaning.

⁹*vikaṭayamakāśleṣodāra*^o (JD_E). All other witnesses read °uddhāra°, based on which Smith (1985, 104) translates “unrestrained in the sections of difficult *yamaka* and *śleṣa*”.

¹⁰Translation Smith (1985, 104), footnote by me. Mandakrānta meter.

¹¹*ko ’pi ṭāṅkāraṭkaḥ*. This is a curious compound. Schmidt (1915, 282) has “Klang” for *ṭāṅkṛti*, *ṭāṅkāra* being another combination of the syllable *ṭāṅ* with a noun derived from the root *kr*. For *taṅka*, “chisel” or “arrowhead”, he has *śobhā*. One could also think of “wood-apple”, the juice of which is thick, connecting to *sāndra* and *rasa*.

¹²Sragdharā meter.

¹³°*manasaḥ* (JD_E). Smith (1985, 104), emending the reading °*paramaḥ* to °*paramā*, translates: “My eloquence is drunk in by poets’ ears for it is supreme for those intent on gushing poetry;”

¹⁴Durgaprasad and Parab (1890, 50) tag HV 4.35 with *bhāṣāṣaṭkasamāveśaḥ*. This is referring to the feat of composing a verse which parses correctly in six languages simultaneously. An alternative reading to *ṣaṭka* is *paṃka*, “mud”.

¹⁵[*gatā ...*] *bhaṅgurattvam* (JD_E). The reading *bhāravattvam* “[became] burdensome” supplies a nice repetition of *bhāra*°, and might be preferable, but I consider J and D_E, especially when they agree, my best witnesses. Also the mention in the second verse of Vācaspati being free of doubt with regard to his words supports this reading.

¹⁶*amalātara*. *amarātara*, read by a number of witnesses, seems an odd word, as either something/someone is immortal or not, a comparative does not make sense here.

¹⁷Vasantatilakā meter.

¹⁸*nudataḥ* (JD_E). *dadhataḥ* “bearing” does not make sense, and probably is a corruption for *dahataḥ* “burning”, which also fits. Ratnākara compares himself to the sun.

¹⁹*sadasi sādyaṃ*. D_E’s reading supports *sadasi*, but *māṅ tv* is unmetrical. As an alternative

fire.

6²⁰ There is nothing in the world that has not been written about by poets excellently wise. So, as far as one's subject is concerned <one need not worry about it being banal when banality is the rule>/<one should not permit triviality of topic out of concern for novelty where there cannot be novelty>.²¹ Thus, Bāṇa was the one foremost of those [poets] whose words are bold by their arrangement and weighty by their extension,²² and, o king, Ratnākara like a fire blazes forth on the earth, a second such!

7²³ Listen to the promise of the *mahākavi* of the *Haravijaya*! If he delights in my poem, one who as a child is not a poet will, by its virtue, become a poet, and²⁴ a poet will in due course become a great poet.

to J's *sādyam*, *mānyam* would be thinkable, "he should be respected in your assembly", retaining the first *akṣara* of D_E's *mām tv*. It should be noted that many MSS record a lacuna in the pāda d. Some MSS and the editions read *raviṃ athainam*, based on which Smith (1985, 105) translates pāda d "and after him we may add the sun, Agastya, and the submarine fire!" On pp. 109–113 he deals with this verse in detail.

²⁰Sragdharā meter. Translation of pādas ab by Smith (1985, 105).

²¹Smith (1985, 114), discussing this verse on the following pages, repeats its translation, but only with the second one of these two options. For the first option I do not understand what he did with [a]*gahanaviṣayatā*. He also mentions the possibility of reading *akṣuṇṇatvacintā*.

²²Smith, reading *mandābhīpragalbha*^o, translates pāda c: "Thus it was Bāṇa first led the way with writings great in scope, slow yet bold,"

²³Puṣpitaḡrā meter. Translation by Smith.

²⁴Most MSS, in place of *ca*, read *tu*, "but", in this context it could also be translated as "and".

Appendix B

Abstract / Zusammenfassung

B.1 Abstract

The *Haraviḡaya* is an epic poem or *Mahākāvya*, composed in Sanskrit in the 9th century by the Kashmiri poet Ratnākara. It is a distinguished work of its genre, which is extensive and demanding by its language as well as by its content. The subject of this research is its sixth canto, containing a hymn to Śiva. In it Śiva is praised as the true nature of highest reality according to the diverse teachings of all major religious and philosophical traditions of the time, alluding to and paraphrasing their authoritative texts. Thus it is an important witness for the development of the philosophies and religions of India, and for Śaivism in particular, testifying as it does to what a learned author in Kashmir in the 9th century knew and presumably expected his likewise learned audience to understand.

This research work contains a critical edition of the text and of both its extant commentaries: 1) Alaka's *Viṣamapadoddyota*, which however is lost for a major part of the canto, 2) Utpala's almost complete, not previously edited *Haraviḡayasāravivaraṇa*. Thus the commentarial situation is improved considerably by this edition. Among the manuscripts consulted Jinabhadrasurijñānabhaṇḍāra Jaisalmer 408 (Palm-leaf, 12. century CE) and BHU 1565, containing also Utpala's commentary, were of particular significance. Mostly owing to the consideration of their readings the text of the poem could be improved in many places.

Furthermore, this work contains a translation of the text into English, in the annotation to which the diverse concepts and text passages alluded to by the poet are, wherever possible, identified and explained, taking detailed account of the commentaries.

B.2 Zusammenfassung

Das *Haraviṣaya* ist ein episches Gedicht oder *Mahākāvya*, verfaßt auf Sanskrit im neunten Jahrhundert vom kaschmirischen Dichter Ratnākara. Es ist ein bedeutendes Werk seines Genres, das sehr umfangreich und sowohl sprachlich wie auch inhaltlich sehr anspruchsvoll ist. Gegenstand dieser Forschungsarbeit ist sein sechster Gesang, der eine Hymne an Śiva enthält. In ihr wird Śiva gepriesen als die wahre Natur der höchsten Realität wie sie von den verschiedenen größeren religiösen und philosophischen Traditionen seiner Zeit gelehrt wird, wobei Ratnākara die jeweiligen autoritativen Texte paraphrasierend aufgreift. Damit ist sie ein wichtiges Zeugnis für die Entwicklung der Philosophien und Religionen Indiens, speziell des Śivaismus, indem es Zeugnis davon gibt, was ein gelehrter Verfasser in Kashmir im 9. Jahrhundert wußte, und wovon er wahrscheinlich ausging, daß sein ebenso gelehrtes Publikum es versteht.

Diese Arbeit beinhaltet eine kritische Edition des Textes und seiner beiden erhaltenen Kommentare: 1) Alakas *Viṣamapadoddyota*, welcher allerdings für einen großen Teil diesen Gesangs verloren gegangen ist, 2) Utpalas fast vollständiges, bisher nicht ediertes *Haraviṣayasāravivaraṇa*. Somit verbessert diese Edition die Kommentarsituation beträchtlich. Von den herangezogenen Handschriften waren Jinabhadrasurijñānabhaṇḍāra Jaisalmer 408 (Palmblatt, 12. Jhdt. CE) und BHU 1565, das auch Utpalas Kommentar beinhaltet, von herausragender Bedeutung. Vor allem durch Berücksichtigung ihrer Lesarten konnte der Text des Gedichts an vielen Stellen verbessert werden.

Desweiteren enthält diese Arbeit eine Übersetzung des Textes ins Englische. In den Anmerkungen zu dieser werden, wo das möglich war, die verschiedenen vom Dichter aufgegriffenen philosophischen Konzepte und Textstellen identifiziert und erklärt, wobei detailliert auf die Kommentare eingegangen wird.

Primary Literature

ĪPVV Īśvarapratyabhijñā of Abhinavagupta (Shāstrī 1938–1943)

ŚiPāVa Śiśupālavadha of Māgha (Durgâprasâd and Śivadatta 1902)

ŚveU Śvetâśvatara Upaniṣad (Olivelle 1998)

ṢaCaVi Ṣaṭcakraivṛti of Viśvanātha (Vidyāratna 1913)

AA Aṣṭādhyāyī of Pāṇini (Böhtlingk 1971)

BhG Bhagavadgītā (Sukthankar and Belvalkar 1925–)

BhāPu Bhāgavatapurāṇa (R. N. Sharma 1987)

BraBiU Brahmabindūpaniṣad (Tarkaratna 1872)

BSBh Brahmasūtrabhāṣya of Śaṅkara (A. Śāstrī 1938)

BṛAU Bṛhadaraṇyakopaniṣad (Olivelle 1998)

CaSa Carakasaṃhitā (Sharma and Dash 1983)

ChU Chāndogyopaniṣad (Olivelle 1998)

DhvĀ Dhvanyāloka of Ānandavardhana (Krishnamoorthy 1974)

HV Haravijaya of Ratnākara (Durgaprasad and Parab 1890, Pasedach 2011)

JRĀ Jñānaratnāvalī of Jñānaśiva (IFP-EFEO-T0231)

KA Kulārṇava (Vidyāratna 1917)

KaU Kaṭhopaniṣad (Olivelle 1998)

KiTa Kiraṇatantra (Goodall 1998)

- KiVṛ** Kiraṇavṛtti of Bhaṭṭarāmakaṇṭha (Goodall 1998)
- KāASS** Kāvyaḷaṅkārasārasaṅgraha of Udbhaṭa (Banhatti 1925)
- KāĀ** Kāvyaḷadarśa of Daṇḍin (Thakur and Jha 1975)
- KāU** Kālottara (IFP-EFEO-T0059)
- KāVṛ** Kāśikāvṛtti of Vāmana and Jayāditya (Shastri and Shukla 1965)
- KS** Kumārasambhava of Kālidāsa (Murti 1980)
- MaBhā** Mahābhārata (Sukthankar and Belvalkar 1925–)
- Manu** Manusmṛti (Olivelle 2006)
- MaPā** Mataṅgapārameśvara (Bhatt 1977–)
- MatP** Matsyapurāṇa (Singh 1983)
- MNāU** Mahānārāyaṇopaniṣad (Guruvenkatāchārya 1995)
- MāU** Māṇḍūkyopaniṣad (Olivelle 1998)
- MiŚIVā** Mīmāṃsāślokaḷarttikam of Kumāriḷa (Śāstrī 1990)
- MuU** Muṇḍakopaniṣad (Olivelle 1998)
- NAV** Nyāyāvatāravivṛti of Siddharṣigaṇi (Balcerowicz 2001)
- NeT** Netratantra (M. K. Śāstrī 1926–1939)
- Ni** Nirukta (Sarup 1967)
- NiTaSa** Niśvāsatattḷasamhitā (Goodall et al. 2015)
- NP** Nareśḷvaraparīkṣā of Sadyojyoti (Shastri 1926)
- NPP** Nareśḷvaraparīkṣāprakāśa of Bhaṭṭa Rāmakaṇṭha (Shastri 1926)
- PT** Parākhyatantra (Goodall 2004)
- PV** Pramāṇaviniścaya of Dharmakīrti (Steinkellner 2007)
- RauSūS** Rauravasūtrasaṅgraha [=Rauravāgama Vidyāpāda] (Bhatt 1961, Vol. I, pp. 1–16 (1.1–4.41), pp. 173–194 (4.42–10.110))

- RāTa** Rājatarāṅginī of Kalhaṇa (Stein 1892)
- ṚV** Ṛgveda (Müller, n.d.)
- ŚivP** Śivapurāṇa (Singh 1986)
- SK** Sāṃkhyakārika of Īśvarakṛṣṇa (Wezler and Motegi 1998)
- SūMuĀ** Sūktimuktāvalī of Jalhaṇa (Krishnamacharya 1938)
- ŚPB** Śatapathabrāhmaṇa (Weber 1855)
- SpKā** Spandakārikā (Chatterjee 1916)
- ST** Svacchandatantra (Dwivedi 1985)
- SuĀ** Subhāṣitāvalī of Vallabhadeva (Peterson and Durgâprasâda 1886)
- SūŚ** Sūryaśataka of Mayūra (Quackenbos 1965)
- SuTi** Suvṛttatilaka of Kṣemendra (Rāghavāchārya and Padhye 1961)
- SvāSūS** Svāyambhuvasūtrasaṃgraha (Filliozat 1991)
- ŚVS** Śāstravārtāsamuccaya of Haribhadrasūri (Dixit 1969)
- TA** Taittirīyāraṇyaka (Phadake 1897–1898)
- TaiSam** Taittirīyasamhitā (Sastri and Rangacharya 1986)
- TaiU** Taittirīyopaniṣad (Olivelle 1998)
- TAK** Tāntrikābhidhānakoṣa (Tāntrikābhidhānakoṣa 3 2013)
- TaĀ** Tantrāloka of Abhinavagupta (Shastri and Shastri 1918–1938)
- TP** Tattvaparakāśa of Bhojadeva (Mishra 1976)
- ViPu** Viṣṇupurāṇa (M. M. Pathak 1997–1999)
- VāP** Vākyapadīya of Bhartṛhari (Rau 1977)
- VāPu** Vāmanapurāṇa (Gupta 1967)
- VāyuP** Vāyupurāṇa (Mitra 1880)
- VR** Vṛttaratnākara of Kedarabhaṭṭa (Upadhyay 2004)
- YS** Yogasūtra (Sastri and Sastri 1952, Maas 2006)
- YSBh** Yogasūtrabhāṣya (Sastri and Sastri 1952, Maas 2006)

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Index

36 *tattvas*, 165

A

Aṣṭādhyāyī

- 1.1.37, 171
- 1.4.22, 183
- 2.3.38, 132
- 2.3.56, 178
- 2.3.67, 132
- 3.2.142, 176
- 3.3.33, 133
- 5.1.109, 170
- 5.2.32, 178
- 5.4.34, 170

Abhimanyu, 9

Abhinavagupta, 152

Āgama, 165

Aghora, 154, 163

aīśvarya, 141

amṛta, 176

Ananta, 19, 163, 165, 167

Andhaka, 4, 128, 184, 185

Aniruddha, 143

anumāna, 159

arthavāda, 163, 164

Aśoka, 9

aṣṭamūrti, 167

aśuddhavidyā, 165

ātman, 141, 150, 176

Avantivarman, 3

B

bahuvrīhi, 128, 133, 157, 160, 173, 182

bālā (metre), 8

bees, 128, 129, 131, 132, 163

Bhagavadgītā

7.14ab, 155

Bhagavata Purāṇa

12.11.30, 150

Bhaṭṭarāmakaṇṭha, 173, 178

Bhoja, 155

Brahmā, 130, 135, 138, 166, 167, 175,
176, 179

Brahmabindūpaniṣad, see Upaniṣad

brahman, 133, 140, 146

Bṛhadāranyakopaniṣad, see Upaniṣad

Bṛhaspati, 5, 168

Bṛhattīkā, 157, 167

buddhi, 151

Buddhism, 167

Buddhist, 158

C

cakrabandha, 7

cakravartin, 167

Carakasamhitā

1.46, 151

cārvāka, 160

Chāndogyopaniṣad, see Upaniṣad

Chavillākara, 8, 9

Cippaṭajayāpīḍa, 1

citrakāvya, 7

colophon, 1

consciousness, 158
creation, 130, 165

D

daśā, 156
Dharmakīrti, 142, 153, 178
Dhvanyāloka
3.40, 178
3.42, 130
Dhvanigāthāpañcikā, 12

E

Ekamūrti, 163
Ekarudra, 163

F

fireflies, 162
flowers, 128, 129

G

Gaṇapati, 5
Gonanda, 9
grace of Śiva, 145, 158–162, 166–168,
170, 172–177, 184
guṇa, 156

H

Haraviṣaya, 8
1.1, 13
Hari, 143, 185
Helārāja, 9
Hiraṇyākṣa, 4, 184, 185
honeycomb, 155
Haraviṣaya
2.18, 128
3.1, 128

I

Indra, 128, 129, 131, 175
Īśāna, 154
īśvara, 156, 159

J

Jihvāmūlīya, 23

K

Kulārṇavatāntra
1.9, 153
13.90–91, 181
kāla, 155, 165, 168
Kalhaṇa, 1, 8, 9
Kālidāsa, 8, 131
Kālottara
28.30f, 135
Kāmadeva, 131, 136, 181
kañcuka, 155, 165, 168
Kārkoṭa dynasty, 142
Karman, 167
Kashmir, 142
Kāthopaniṣad, see Upaniṣad
kāvyā, 130
Kiraṇatantra, 165
1.13, 163, 173
3.27, 163
Kiraṇavṛtti
1.13, 173
Krishnamachariar, 13
Kṣemarāja, 153
Kṣemendra, 11, 13
Kumārasambhava, 8, 131
Kumārila, 167
Kumārila Bhaṭṭa, 157

L

Laghupañcikā, 15
Lakṣmī, 130
Lava, 9
Locana, 13
lotus, 129, 130, 132, 135, 150, 163,
176, 181, 183, 184

M

Madhyamaka, 158
Māgha, 8
Mahābhārata
6.29.14ab, 155

Mahānārāyaṇopaniṣad, see Upaniṣad
mahat, 156
 Maitreyī, 141
mala, 177, 178
Malinī (metre), 186
 Mandara, 128
Māṅgalaśāstra, 153
Mañjubhāṣinī (metre), 185
 mantra, 128
Manusmṛti
 1.8, 131
 1.23, 167
 2.74, 135
Mataṅgapārameśvara, 5
Māṭṛkā, 163
Matsyapurāṇa, 131
māyā, 19, 155, 167
māyāya, 177
Meghadūta, 8
 metre, 128, 142, 185, 186
 Mañjubhāṣinī, 128
 Mīmāṃsā, 157, 167
mīmāṃsā, 164
 moon, 162
Muṇḍakopaniṣad, see Upaniṣad

N
 Nandin, 128
 nāstika, 159
 neti neti, 141
 Netratantra, 153
Nīlamatapurāṇa, 9, 11
Nirukta
 1.2, 133
nirvāṇa, 144
Niśvāsatattvasaṃhitā
 Uttarasūtra 1.23–24, 163
 niyati, 155, 165
Nṛpāvali, 11
Nyāyāvataravivṛti
 10.2, 147

O
 Olivelle, 141
oṃkāra, 171
 omniscience, 132, 133, 162, 180

P
padārtha, 142, 152, 173
padārthas, 133, 157
paddhati, 165
 Padmamihira, 9
pañcamala, 177, 178
pañcāṅgamala, 177
 Pañcarātra, 142, 143
Paramāṇu, 167
paramāṇu, 176
Pārthivāvali, 9
 Pārvatī, 4, 128, 131
 paśu, 161
 peacock, 157
 Pir Hasan Shah, 9
 poetry, 130
 Pradyumna, 143
prajāpatis, 151
 Prakṛti, 133, 167
prakṛti, 151, 156, 165, 171
Praśasti, 5
 Puruṣa, 133
puruṣa, 156
Puruṣasūkta, 144
 pūrvapakṣa, 156

R
rāga, 165, 168
Raghuvamśa, 8
Rājatarāṅginī, 1, 8
 Rāmakaṇṭha, 163
 Raṇāditya, 9
 Ratnākara, 1
 **Ratnākarapurāṇa*, 8–11
Ratnaśataka, 16
Rauravasūtrasaṃgraha, 5

3.28, 176
Rgveda
 10.90.1.1, 144
 Rudras, 163

S
śabdabrahman, 146
sādhu, 177
 Sadyojāta, 154, 163
 Sadyojyotis, 5, 168, 171, 177
śakti, 151
samādhi, 136
Śambhukṛpāmanoharastava, 16
saṃhitā, 163
 Saṃkarṣaṇa, 143
 Sāṃkhya, 132–135, 156, 167, 173, 174, 178
sāṃkhya, 151
Sāṃkhyakārika
 22, 156
 Sanderson, 4
 Sanderson, Alexis, 128
Sarvamaṅgalā, 153
śāstra, 163
Śatapathabrāhmaṇa
 10.5.2, 150
sattva, 156
sattvānumāna, 153
 seasons, 128, 129, 131, 132, 151, 185
 Śeṣa, 142
 Śikhaṇḍaka, 163
Śiśupālavadha, 8
 Śiva, 4
Śivatānu, 5, 168
 Śivottama, 163
 six paths, 148, 169, 179
Skandapurāṇa, 4
Spandakārika, 144
Spandavṛtti, 144
 spider, 156
 Śrikanṭha, 163

Śrīkumāra, 155
 srotas, 155
 Subhāṣitāvalī, 5
 śuddhavidya, 155
 Sūkṣma, 163
 Sūktimuktāvalī
 4.72, 5
 sun, 133, 136, 137, 144, 150, 151, 162, 166, 172, 173, 181–183, 185
 Śūra, 3
Sūryaśataka
 89, 150
Sūryastutirahasya, 16
 Suvrata, 11
Suvṛttatilaka
 2.21, 13
Svabhāva, 167
Svāyambhuvasūtrasaṃgraha, 4, 171
Svāyambhuvavṛtti, 5
Śvetāśvataropaniṣad, *see* Upaniṣad

T
Taittirīyāranyaka
 1.11, 143
Taittirīyasamhitā
 3.5.7.23, 164
Taittirīyopaniṣad, 147, *see* Upaniṣad
 Tantra, 128
Tāntrikābhidhānakośa, 148
 Tāraka, 131
Tarikh-i-Hassan, 9
 Tatpuruṣa, 154, 163
tattva, 151, 155
Tattvaparakāśa
 37/2.17ab, 155
 Trinetra, 163
 Tripurāntaka, 181

U
 Udbhaṭa, 130
Upadhmanīya, 23

Upaniṣad, 134, 138, 141, 158

Brahmabindūpaniṣad

17cd, 140

Bṛhadāraṇyakopaniṣad

2.4.5, 141

3.9.26, 141

Chāndogyopaniṣad

1.6.6, 138

Kāthopaniṣad

3.3.4, 149

Mahānārāyaṇopaniṣad

65–66, 141

Māṇḍūkyaopaniṣad

3–7, 148

Muṇḍakopaniṣad

1.1.7, 156

1.2.11, 144

2.1.1, 153

Śvetāśvataropaniṣad

3.19, 142

5.9, 165

Taittirīyopaniṣad

2.4, 146

Utpala, 148

V

Vācaspati, 191

Vaiśeṣika, 167

vakrokti, 8

Vakroktipañcāśikā, 8

Vākya-padīya

1.1, 146, 158

1.2, 146

1.4, 146

1.119, 149

1.131, 164

1.131ab, 147

Vallabhadeva, 8, 13

Vāmadeva, 154, 163

Vāmanapurāṇa

37.6–9, 184

Vasantatilakā (metre), 185, 186

Veda, 163

vidyā, 168

Vidyēśvaras, 163

vijñānavāda, 158

Visarga, 23

Viṣṇu, 185

Viṣṇupurāṇa

1.21, 129

5.1.41cd–42ab, 142

vivekakhyaṭi, 178

Vṛhaspatitattva, 5, 168

Vṛttaratnākara

3.74, 128

W

wish of Śiva, 136, 137, 149, 150, 154–
156, 159, 165–169, 171–173,
175, 176

Y

Yājñavalkya, 141

Yogācāra, 158

Yogasūtra

1.2, 142, 172, 174

1.6, 174

1.15, 137

1.16, 137

1.17, 136

1.23, 136

1.24, 135

1.26, 136, 180

1.27, 136

1.35, 138

1.51, 142

2.27, 137

2.29, 141

2.46, 140

3.1, 140

3.26, 137

3.27, 137

- 3.45, 141
- 4.29, 170
- Yogasūtrabhāṣya*
 - 1.2, 137
 - 1.24, 135
 - 1.35, 138
 - 2.27, 137
 - 2.46, 140
 - 3.1, 140
 - 3.26, 137
 - 3.45, 145
 - 4.31, 143
- yugmam*, 163