

HARĀNANDALAHARĪ

Volume in Honour of Professor Minoru Hara
on his Seventieth Birthday

edited by
Ryutaro Tsuchida and Albrecht Wezler

Dr. Inge Wezler
Verlag für Orientalistische Fachpublikationen
Reinbek 2000

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The *Svabodhodayamañjarī*, or how to suppress the mind with no effort¹

RAFFAELE TORELLA, Rome

Introduction

A literary genre that enjoyed a certain popularity in medieval Kaśmīr is the short versified work which develops philosophical-religious themes, mainly drawn from the Śaiva tradition but also with some significant contributions from the Vaiṣṇava side, as in the case of the *Samvitprakāśa*. Among the authors that contributed to this genre, we can find some of the most illustrious names of the Śaiva tradition, such as Utpaladeva, Sadyojyotis, Abhinavagupta, Kṣemarāja, Rāmakaṇṭha II. Other notable examples, which have sometimes come down to us only partially through citations, are the philosophical stotras of the *Stavacintāmaṇi* by Bhaṭṭa Nārāyaṇa (extant), the *Jñānagarbha*, the *Tattvagarbha*, the *Kakṣyāstotra* by Bhāskara, the *Kramastotra*, the already mentioned *Samvitprakāśa*, etc.

The work that is edited here for the first time -Vāmanadatta's *Svabodhodayamañjarī* (henceforth SBUM), also known as *Svabodha* (or *Subodha*)² - is a short treatise in verse. Very little is known of its author, except that he belonged to rather well defined circles of Kashmirian Śaivādvaita³ and that only one more work can be ascribed to him with absolute certainty, the *Dvayasampattivārttika*, also known as *Bodhaviḷāsa*.⁴ Vāmanadatta's date is also rather vague, being comprehended be-

¹ This article is intended to be a modest token of my appreciation for Professor Minoru Hara, an outstanding scholar and exemplary gentleman, from whom I have learnt so much. I wish to thank my colleagues and friends A. Aklujkar, A. Passi, S. Sandahl and W. Slaje for their valuable comments on an earlier draft of this article.

² The SBUM has been translated into Italian by R. GNOLI (1989: 123-136), who based his translation on the collation of some MSS consulted by him during his stays in Kashmir in the seventies. The differences between GNOLI's translation and mine mainly depend on our establishing the text differently at several points.

³ On his connection with the Krama school see TORELLA 1994b:494-495.

⁴ Edited and translated into Italian by R. GNOLI (1974: 451-455). The colophons of the two works leave no doubt about their having the same author (*Dvayasampattivārttika*: *jākadeśasamudbhū-*

tween that of the *Vijñānabhairavatantra* (henceforth VBh; see below) - which, in turn, is not definitely settled (VIII-IX centuries ?) - and that of Abhinavagupta (ca. 975-1050), who refers to the *Dvayasampattivārttika* in his *Parātrīṃśīkāvivarāṇa* (GNOLI ed. p. 253). The very few citations from the SBUM are not of great help as all the works that contain them are later than Abhinavagupta.⁵ The only case to remain problematic is that of the *Spandapradīpikā*. Its author, Bhagavad^o or Bhāgavata Utpala, well known for resorting to an unusual mixture of Śaiva and Vaiṣṇava authorities in his commentary on the *Spandakārikā*, remained isolated (perhaps precisely owing to his peculiar doctrinal position) and, to the best of my knowledge, has never been quoted in later literature. Of him, we can only say that he came after Utpaladeva, whose *Īśvarapratyabhijñānakārikā* he repeatedly quotes. The fact that he does not cite Abhinavagupta has made scholars assume for him an intermediate date between the two great exponents of the Śaivādvaita, who lived between ca. 925-975 and ca. 975-1050 respectively. This, of course, is bound to remain a hypothesis, however plausible.

The connection with the VBh is a major feature of Vāmanadatta's work. If the unmistakable flavour of the doctrines of this tantra appears throughout the SBUM, the *Dvayasampattivārttika* is even openly built around three verses of the VBh, which are textually cited. The renown of Vāmanadatta as an interpreter of the VBh must have been wide and durable if, several centuries later, Śivopādhyāya (XVIII century) still refers to his positions in the *Vijñānabhairavoddyota* and even quotes the *Dvayasampattivārttika* almost in full (pp.78-79).

The SBUM teaches a series of methods for achieving identification with supreme Consciousness (*svabodhodaya*) through de-identification with the mental and psychic dimension of the individual, called indifferently *manas* or *citta*. This overcoming of *manas* is mainly indicated by the terms *nirodha* or *laya* (and their verbal

to mīmāṃsāvanakeśarī / harṣadattetiṅāmā yas tasya sūnor iyaṃ kṛtiḥ //. SBUM: *mīmāṃsāvanasimhasya harṣadattasya sūnunā / kṛtā vāmanadattena svabodhodayamañjarī //*). Moreover, the two works generally follow each other in the MSS. On the possible identity of their author with the Vāmanadatta author of the *Samvitprakāśa*, see TORELLA 1994b: 482 fn.4.

⁵ Verses from the SBUM are cited by Kṣemarāja (ca.1000-1060), the anonymous *Mahānaya-prakāśa* published in the Trivandrum Sanskrit Series (probably later than Kṣemarāja, and earlier than Maheśvarānanda), Rāmyadeva (ca.1100-1150), and Jayaratha (ca.1150-1200); see the notes to the translation for details.

roots), being apparently used as synonyms⁶. Vāmanadatta does not claim to present novelties but merely to illustrate old teachings for fear that their tradition should be lost (v.4cd). These old teachings are clearly those of the VBh. The latter is a tantra of the Trika school⁷ which participates in a very peculiar way in its marked tendency to depreciate ritual practices (at least, if taken at their face value), which on the contrary are considered by the Śaivasiddhānta as the only effective means of liberation. While another famous tantra of the Trika, in its *ekavīra* version, the *Parātriṃśikā*, opposes bare knowledge to ritual, the VBh proposes instead a kind of subtle experience and spiritual practice, which may be called, in a very broad sense, yoga. However, Vāmanadatta immediately makes clear that, unlike the yoga tradition of Patañjali or the *Bhagavadgītā*, in his work emphasis is not placed on detachment (*vairāgya*) and repeated practice (*abhyāsa*), but that, on the contrary, the latter are programmatically negated.

Such grammatical negation is expressed in straightforward terms by a passage of Abhinavagupta's *Mālinīvijayavārttika*:

“Actually, there is no member of yoga that can really serve as a means [to the Anuttara state]. Its [Anuttara's] own form is without form, in that it is devoid of delimitation. The means to it is in fact a ‘non-means’ [or: ‘contains no means’], since there are neither ritual practices nor suppression of [mental] functions. This is a ship designed for a gentle wind - with no expiration and inspiration - which thus carries the self across the sea of duality, though the mind, in the meantime, is immersing itself into the fluid of objective world. Let us consider that the chaff of grain cannot be eliminated unless it is moistened. The same happens to those who want to restrain the natural course of the mind - or, for example, of a horse: owing to the violence of the procedures, the mind - and, likewise, the horse - will start running here and there taking innumerable wrong directions. Why does that happen? It is well-known that the mind may delight even in pain; on the contrary, it may even turn away in disgust from pleasure or knowledge. This is precisely what the Master [Vāmanadatta ?] has taught us in his treatise, in various ways. The drives of the senses can be dissolved solely through a de-

⁶ To designate the state thus reached by the adept, the SBUM uses terms such as *kaivalya*, *śama*, *śānti*, and finally *jīvanmukta*.

⁷ Cf. VBh 1-6.

tachment brought about in suppleness (*anādaraviraktyā*)⁸. On the contrary, if one pretends to subjugate them, they turn out to be un-governable”.⁹

This is one of the main motifs of Śaivādvaita schools. This consideration, in its turn, is to be included in an overall tendency to favouring the flexibility of practices and the acceptance of the essential features of human behaviour: the ways to liberation are to be adapted to them, rather than viceversa. This cannot but call to mind the *upāyakaūśalya* of the Buddhists, which is likely to lie at the very basis of the Śaiva doctrine. A lucid definition of this general principle can be found in a passage of the *Mahānaya prakāśa* (Triv.), which is worthwhile quoting in full:

“Common experience shows us that all creatures, broadly speaking, are addicted to sex, meat and alcoholic drinks; some are more addicted to one of them, some to another. If, from the very beginning, they are asked immediately to proceed to the abandonment of all this, the teaching will not in the least take root in them. The human mind is turned towards these objects since hundreds of previous existences, and it is hardly possible to turn it away from them, just as it is very difficult to turn an old cow away from the corn fields. There is general agreement on this: the abandoning of such things is hard to obtain, also because men would end up by hating those who put forward such a teaching. If, on the contrary, a teaching is such as to leave their enjoyments intact at first, common men will adhere to it with faith.”¹⁰

⁸ Or, taking the compound as a *samāhāradvandva*: “through [a mixture of] detachment and suppleness”.

⁹ II.106-112 *vastuto 'sti na kasyāpi yogāṅgasyābhyupāyatā / svarūpaṃ hy asya nīrūpaṃ avacchedavivarjanāt // upāyo 'py anupāyo 'syāyāgavṛttinirodhataḥ / recanāpūraṇair eṣā rahitā tanuvātanauḥ // tārayaty evam ātmānaṃ bhedasāgaragocarāt / nimañjamānaṃ apy etan mano vaiṣayike rase // nāntarārdratvam abhyeti niśchidraṃ tumbakaṃ yathā / svapanthānaṃ hayasyeva manaso ye nirundhate // teṣāṃ tatkhāṇḍanāyogād dhāvaty unmārgakoṭibhiḥ / kimsvid etad iti prāyo duḥkhe 'py utkañthate manaḥ // sukhād api virājyeta jñānād etad idaṃ [tv iti ?] / tathāhi gurur ādikṣad bahudhā svakaśāsane // anādaraviraktyaiva galantūndriyavṛttayaḥ / yāvat tu viniyamante tāvat tāvad vikurvate //*. It is not to be ruled out that the 'guruh' mentioned by Abhinavagupta might be Vāmanadatta himself.

¹⁰ IX.4-8 *prāyo hi maithune madye māmse ca paridrīsyate / āsaktiḥ sarvajantūnāṃ viśeṣāt kasyacit kvacit // yadi tatyāgasamrmbhaḥ pūrvaṃ teṣāṃ vidhīyate / upadeśo na sa manāg api citte prarohati // janmāntaraśatābhyastā viṣayeṣu matir nṛṇām / jaradgaur iva sasyebhyaḥ sā hi duḥkhena vāryate // iti samvādatas teṣāṃ parityāgo hi duṣkaraḥ / abhyasūyanti te yasmād upadeśakarāya ca // yathāsthitopabhogātma pūrvaṃ yat tūpadīsyate / tatrādhirūdhir lokasya śradhāpūrvaṃ prajāyate //*

(HARA 1997), is indeed one of the leitmotifs of these schools¹² and finds perhaps its most classical formulation in the last verse of the influential *Īśvarapratyabhijñākārikā* (IV.18): "In order that the ordinary man too can attain perfection ('*siddhi*') effortlessly, Utpala, son of Udayākara, has explained with argumentations (*upapāditā*) this Recognition of the Lord". (TORELLA 1994a: 219)

Beside 'non-effort', the other key-word of the SBUM is 'instantly' (*kṣaṇāt*, *kṣaṇam*). Between the two concepts there is indeed a close link (but not a necessary coincidence¹³). The spiritual practices taught by the SBUM do not require a regular – possibly, also painful – repetition in order to bring about the expected results. On the contrary, here everything happens in one instant, once and for ever (cf. TORELLA 1994a: XXXVII-XXXIX). The tension between graduality and instantaneity (*krama/akrama*) in the means of liberation runs throughout the Śaiva tradition. A final remark concerns Vāmanadatta's plain acceptance of Buddhist positions and arguments in his criticism of conceptualization and language (vv.5ff) as if they represented the *communis opinio* on the matter, irrespective of the basic religious and philosophical gaps that, in principle, divided Śaivas and Buddhists¹⁴.

The manuscripts

The textual tradition of the SBUM is far from being satisfactory. The extant MSS are not many. To the six used for this edition – all but one photographed by me personally over the past years¹⁵ – at least two more are to be added, both preserved at the

¹² This attitude permeates also another very influential Kashmirian text, with a partly different orientation, the nearly contemporary *Mokṣopāya* (SLAJE 2000: 176-181), later known as *Yogavāsiṣṭha*. Moreover, it is worth noting that the SBUM shows a close affinity to some of the main doctrines found in the *Mokṣopāya*, namely, the central role of *citta* in constructing and projecting an external world and the radical 'falseness' (*mithyārva*) of the latter. This position is not shared by the main stream of Kashmirian Śaiva Advaita. Another important motif shared by the two texts is the emphasis on the role of *vicāra*, as the first step towards liberation (SLAJE 2000:180-182; cf. below 1a, 9a, 25c).

¹³ I am thinking of other, harder and more violent means involving a 'forced ripening/digestion/combustion' (*haṭhapāka*) of duality, expounded by the more extremistic schools.

¹⁴ On the complex relationship between Buddhist and Śaiva schools in medieval Kashmir see TORELLA 1992.

¹⁵ I am not able to give the details of the size of the MSS, which, regrettably, I did not record at the time when I photographed them. The MSS from the personal collection of Pandit Dina-

Library of Research and Publication Department of Jammu and Kashmir Government, Srinagar (Nos. 1342.04 and 1804.03), which were not accessible to me. However, all the extant MSS appear to depend on an archetype already fairly distant from the original, as shown by their sharing several evidently corrupt readings.¹⁶ A frequent resort to conjectural emendation is, therefore, absolutely needed, in spite of all the risks involved. Most of the emendations proposed appear (at least to my mind) as virtually certain, some only probable or possible; in one case, on the contrary, the text seems to be corrupt beyond recovery¹⁷. The MSS are all on paper and not dated. The *śāradā* MSS (i.e. A B C D E) presumably belong to XVIII-earlyXIX centuries; the *kāśmīrī devanāgarī* MS (B¹) belongs to late XIX century, as most of the *devanāgarī* transcripts in Jammu Library. The only genetic connection that can be ascertained beyond doubt is between B (or another faithful apograph from its exemplar, or a faithful apograph of B) and B¹; in fact, B¹, definitely later than B, shares all its lacunas (except for the lacuna vv.9b-25c, found only in B, which is due to B having subsequently lost one folio). The (not many) differences found in the main group of MSS are likely to have originated from either simply reading/writing mistakes or the conscious/unconscious efforts to improve a text deriving from an already corrupt archetype.¹⁸

The *śāradā* MSS, which form the basis of this edition, show no linguistic or ortographic peculiarities that I deem worth noting, except perhaps for the (sporadic) occurrence of special signs for *jihvāmūliya* and *upadhmānīya* in C and D (which however is not rare in *śāradā* MSS). The other features are basically the same I have found in hundreds of MSS of this kind. I must confess that I have not found them so interesting as to describe them in detail.

In the edited text the *sandhi* has been standardized.

nath Shastri are probably no longer extant, having been presumably destroyed during Muslim disorders in Srinagar. I heartily thank the learned Pandit for allowing me free access to his valuable collection of MSS and books.

¹⁶ See 6c, 7a, 9ab, 9d, 18bd, 19, 20c, 24ab, 27d, 31d, 32a, 36a, etc. Moreover, at least one *ardhaśloka* (41ab) is missing in all MSS. It is also likely that one or more *ślokas* are missing between vv.32 and 33.

¹⁷ The three different states of the edited text are indicated by the remarks 'emend.' and 'conj. emend.' in the apparatus, and by a crux in the text, respectively.

¹⁸ It is to be kept in mind that the *śāradā* textual transmission always remained in the hands of (more or less) learned pandits.

MS A

Personal collection of Pandit Dinanath Shastri, Srinagar. It is composed of 9 (bound) folios (pp.16), numbered on the verso 56-63. Marginal title on the verso: *sva bo dho da ya ma*, then: *sva ma*. Each page has 6 lines with approximately 18 *akṣaras*. *Śāradā* script. The text of the SBUM is followed by the *Bodhaviḷāsa*.

beginning: *śrīgurucaraṇakamalebhyo namoṃ namaḥ // oṃ oṃ*

end: *śrī // gurave // namaḥ iti śrīvāmanadattakṛtaṃ svabodhodayamañjarī samāptā // // // śubham astu lekhakapāṭhakayoḥ śrotrṇām*

MS B

Benares Hindu University Library, C100 (3F 3240). It is composed of 2 (loose) folios (pp.3), numbered on the verso 39-40; no marginal title. Each page has 15 lines with approximately 20 *akṣaras*. *Śāradā* script. After the first page the hand changes; there are some marginal corrections by a later hand. Two major lacunas: vv.9b-25c (corresponding to one folio) and 35a-41b.

beginning: *oṃ*

end: *iti vāmanadattaviracitā svabodhodayamañjarī*

MS B¹

Shri Ranbir Sanskrit Research Institute Library, Jammu, No. 623 (20 ka 2).¹⁹ It is composed of 3 (bound) folios (pp.4), with neither numbers nor marginal title. Each page has approximately 20 lines with 21 *akṣaras*. *Kāśmīrī devanāgarī* script. It shares, among other minor omissions, the lacuna 35a-41b found in B, the readings of which it generally follows very closely. The *Stavarāja* of Taṇḍula Ṛṣi precedes, the *Bodhaviḷāsa* follows.

beginning: *oṃ*

end: *iti vāmanadattakṛtā svabodhodayamañjarī samāptā*

MS C

Benares Hindu University Library, C4255 (3B 2263). It is composed of 5 (loose) folios (pp.10), numbered on the verso 245-249. Marginal title on the verso: *śrī su bo mam*. Each page has approximately 9 lines with 22 *akṣaras*. *Śāradā* script. The *Stava-*

¹⁹ This seems to be the catalogue number of the whole codex to which the MS belongs. I am very grateful to Dr. Jürgen HANNEDER, Halle-Wittenberg, who was so kind as to inform me of the existence of this MS and provide me with a xerocopy. For a description see HANNEDER 1998: 42-43.

rāja of Taṇḍula Ṛṣi precedes, the *Bodhaviḷāsa* follows.

beginning: *om namo gaṇapataye // atha subodhamañjarī likhyate*

end: *iti vāmanadattaviracitā svabodhodayamañjarī samāptā*

MS D

Personal collection of Pandit Dinanath Shastri, Srinagar. It is composed of 3 (loose) folios (pp.5), numbered on the verso 28-29. Marginal title on the verso: *sva bo maṇ*. Each page has approximately 18 lines with 20 *akṣaras*. *Śāradā* script. The *Bodhaviḷāsa* precedes.

beginning: *atha subodhamañjarī likhyate*

end: *iti vāmanadattakṛtā svabodhodayamañjarī samāptā*

MS E

Personal collection of Pandit Dinanath Shastri, Srinagar. It is part of a codex composed of loose folios, bearing on the top of each recto the sentence: *śrīdevī jayatitarām*. It is composed of 1 folio (pp.2), with neither numbers nor marginal title. Each page has approximately 28 lines with 32 *akṣaras*. *Śāradā* script. The scribe has not written on a portion of the second page, which has heavy traces of ink (thus, despite the appearance, the text is complete).

beginning: *om*

end: *iti śrīvāmanadattakṛtā svabodhamañjarī samāptā*

Text

samyagbodhavicāreṇa bhāvānām asvabhāvataḥ /
 labdhabodhodayānandaṃ vande samsthānam ātmanaḥ // 1 //
 rūpādi²⁰pañcavargo 'yaṃ viśvam etāvad eva hi /
 gṛhyate pañcabhis tac ca cakṣurādibhir indriyaiḥ // 2 //
 cakṣuḥ sarvāsv avasthāsu dehināṃ manasi sthitam /
 tat pralīnaṃ²¹bhaved yasya tasya sarvaṃ praliyate // 3 //
 tasyaiva²²vilayopāyaḥ²³pradiṣṭo²⁴gurubhiḥ²⁵purā /

²⁰ *pañcavargo [...] gṛhyate omitted in DE

²¹ bhaved yasya tasya : bhavet tasya yasya CB'E, bhavet tasya B

²² vilayo': vinayo' B B', viniyo' CDE

²³ pradiṣṭo: ādiṣṭo A, pradiṣṭā B B'

tadāgama²⁶paribhramṣābhayāt²⁷spaṣṭīkṛto mayā // 4 //
 jātyādikalpanā²⁸rūpavyavahāro manah²⁹sthitah /
 vastuto³⁰na tu tāḥ santi niścityai³¹tac chamaṃ vrajet // 5 //
 śukraṣṇitasamśleṣa³²kāle nāsti manah kvacit /
³³na ³⁴budbude ³⁵na ³⁶peṣyāṃ vā na śarīre kvacit sthitam // 6 //
³⁷śarīraṃ garbha³⁸vāsāntah ³⁹kaumāre ⁴⁰yauvane tathā /
⁴¹kṣaṇakṣayi vināśāntam tac ca naivopalabhyate // 7 //
⁴²prthag nāma prthag rūpaṃ ⁴³lomādīnāṃ prthaksthitih /
 prthak⁴⁴sarvaṃ yathā⁴⁵dṛṣṭam kva ⁴⁶śarīraṃ tadā sthitam // 8 //
 evam eva ⁴⁷vicāryoktā jātis ⁴⁸tathaiva bādhyate /

²⁴ gurubhiḥ: gurunā B B¹E

²⁵ purā (emend.): parā B B¹, puraḥ A, paraḥ CDE

²⁶ *paribhramṣā* : *bhayād bhramṣā* B B¹, *mayād bhramṣā* CE, *mayād bhrambhayād D

²⁷ spaṣṭīkṛto : spaṣṭīkṛte BB¹CDE

²⁸ *rūpa* : *rūpī A

²⁹ *sthitah* : *sthitam CDE

³⁰ na tu tāḥ (emend.) : na ca tāḥ A, na tatas B, na tataḥ B¹, na ta tās CE, na ta tā D

³¹ *tac chamaṃ* : *tat samaṃ A

³² *kāle* : *nāle D

³³ na: nā CDE

³⁴ budbude (emend.): budbudo ABB¹CDE

³⁵ na peṣyāṃ vā omitted in B B¹

³⁶ peṣyāṃ (emend.): peṣo A, peṣaṃ CDE, lacuna in B B¹ (budbudo... na śarīre)

³⁷ śarīraṃ (emend.): śarīre ABB¹CDE

³⁸ *vāsāntah* (emend.): *vāsānte BB¹CDE, *bhāvaś ca A

³⁹ kaumāre: kaumāraṃ A, kāmāre B, kaumārī D

⁴⁰ yauvane: yauvanaṃ A

⁴¹ kṣaṇa* : kṣaya* C

⁴² prthag nāma: prthaj nāma A, prthaj māsaṃ B, prthak māsaṃ CDE, prthak māsaṃ B¹

⁴³ lomādīnāṃ: lomāśīnāṃ BB¹

⁴⁴ sarvaṃ: saṃ D

⁴⁵ *dṛṣṭam* : dṛṣṭāṃ D

⁴⁶ śarīraṃ tadā: śarīre manas BB¹CDE

⁴⁷ vicāryoktā (conj.emend.): vicāryokte CDE, vicāryetthaṃ ABB¹

na ca sã vastuto yuktã ⁴⁹kasyacid vāvabhāsate // 9 //
 nāma pitrā kṛtaṃ mithyā kriyā na niyatā yataḥ /
⁵⁰guṇī yadi bhavet kaścīd bhavanti bahavo guṇāḥ // 10 //
 itthaṃ ⁵¹mithyā⁵²vikalpotthavāsanābhir abhiplutam /
⁵³cañcalaṃ manaso rūpaṃ niścītyaitan ⁵⁴nirodhayet // 11 //
 pūrvair nirodhaḥ kathito vairāgyābhyāsayogataḥ /
 ayatnena nirodho 'yam asmābhir ⁵⁵upadiśyate // 12 //
⁵⁶grāhyaṃ yac ca bhavet kiṃcit ⁵⁷tat tal līnaṃ ⁵⁸tadā bhavet /
 anyasyāgrahaṇac cittam svātmany eva praśāmyati // 13 //
 yathā ghanasvane ⁵⁹sāndre krameṇa vilayaṃ gate /
 tadāśrayavaśac cittam tasmin kṣiṇe praśāmyati // 14 //
 yad yan manoharam kiṃcic chrutigocaram āgatam /
 ekāgram bhāvayet tāvad yāval līnaṃ nirodhakṛt // 15 //
 rūpādīnāṃ tathaivetthaṃ bhāvayed ramaṇi⁶⁰yatām /
⁶¹vilīnāni smaret ⁶²paścād ātmabhāvopabṛmhi⁶³taḥ // 16 //
 evaṃ ⁶⁴grāhyasamāveśān ⁶⁵nirodhaḥ kathito mayā /

⁴⁸ *tathaiva bādhyate* (conj. emend.): *tatraiva badhyate* A, *tatraiva paṭhyate* B¹CDE; in B lacuna after *jāti** (it continues with 25d **dhāre praśāmyati*)

⁴⁹ *kasyacid* (emend.): *kasya ced* AB¹CDE

⁵⁰ *guṇī yadi bhavet kaścīd: guṇī bhavet kaścīd yadi* A (unmetrical)

⁵¹ *mithyā**: *mithyāṃ* A

⁵² *vikalpottha**: *vikalpotthaṃ* CDE

⁵³ *cañcalaṃ*: *cañcalo* B¹

⁵⁴ *nirodhayet*: *nibodhayet* B¹CDE

⁵⁵ *upadiśyate*: *upadīśyate* B¹

⁵⁶ *grāhyaṃ*: *grāhya* CD

⁵⁷ *tat tal*: *tat tu* A

⁵⁸ *tadā*: *yadā* A

⁵⁹ *sāndre*: *sāndre* B¹

⁶⁰ **yatām*: **yātām* D

⁶¹ *vilīnāni* (conj. emend.): *vilīnān na* AB¹E, *vilīnān nā* CD [other possible emendation: *vilīnāṃ* sa]

⁶² *paścād*: *paścad* D

⁶³ **taḥ*: **tāḥ* CDE

⁶⁴ *grāhya**: *grāhyaṃ* B¹CDE

grahaṇād eva pūrvo ⁶⁶'yam idānīm sampradṛṣyate // 17 //
 grahaṇānīndriyāṇīha samānīti ⁶⁷ prabodhayet /
⁶⁸samatvaṃ rāgaḥāneḥ syād dveṣasyopakṣayāt ⁶⁹tathā // 18 //
⁷⁰sarvarāgāt saḥāniḥ syāt sarvadveṣāt tathaiva ⁷¹ca /
⁷²baddhavat sarvarāgī syāt sarva⁷³dveṣtā ca bhairavaḥ // 19 //
 agrāhyam indriyaṃ śūnyaṃ svātmany eva pralīyate /
 pralīnendriya⁷⁴vṛttes tu ⁷⁵kaivalyābhyudayaḥ // 20 //
 tasmāc cittam samādāya śūnye samkalpa⁷⁶varjite /
⁷⁷nistabdhendriyavṛttes tu nirodhaḥ samprajāyate // 21 //
 jṛmbhamānasya satataṃ kṣudhāviṣṭasya yoginaḥ /
⁷⁸dhyāyato vā ⁷⁹kim apy antaḥ pratyante kevalam bhavet // 22 //

⁶⁵ nirodhaḥ: nibodhaḥ CDE

⁶⁶ 'yam idānīm: yomedānīm B¹

⁶⁷ samānīti (conj. emend., suggested by A. Aklujkar) prabodhayet: samāni tu prabodhayet CDE (unmetrical), samāni pravirodhayet AB¹

⁶⁸ samatvaṃ (conj. emend.) rāgaḥāneḥ syād: paratvaṃ rāgaḥāneḥ syād AB¹E; pararāgātmaḥāniḥ syād C, pararāgāmahāniḥ syād D (the readings found in CD seem simple mistakes determined by the verse that follows)

⁶⁹ tathā: tataḥ B¹

⁷⁰ sarvarāgāt saḥāniḥ syāt sarvadveṣāt (conj. emend.): sarvarāgātmaḥānis syāt sarvadeśāt ACDE, sarvarāgātmanāḥānis sarvadeśāt B¹

⁷¹ ca: tu C D

⁷² baddhavat (conj. emend.): budhavat B¹CDE; buddhavat A

⁷³ *dveṣtā ca: *duṣṭāś ca CD, *duṣyaś ca E; see below fn.144 to the translation

⁷⁴ *vṛttes (emend.): *vṛttis AB¹CDE

⁷⁵ kaivalya*: kevala* CD, kaivala* B¹, kevalābhyudiyodayaḥ E

⁷⁶ *varjite: *valite E (unmetrical)

⁷⁷ nistabdha*: nisstabdha* A, nistambhe B¹

⁷⁸ dhyāyato: dhyāyate B¹CDE

⁷⁹ kim apy antaḥ: kim asyāntaḥ B¹CDE

apralīnamanovṛtter nidrām āśrayataḥ śanaih /
⁸⁰viṣayāgrahaṇāt sarvanirodhaḥ saṃprajāyate // 23 //
⁸¹dhāvataḥ padavikṣepaprayatnānavadhāraṇāt /
 niḥsaṃkalpamanovṛtteḥ paramātmā ⁸²prakāśate // 24 //
 āsane 'py upaviṣṭasya kva me cittam avasthitam /
 vicāryaivaṃ prayatnena ⁸³nirādhāre ⁸⁴praśāmyati // 25 //
 vayunā spandanādīni śarīrasya karomy aham /
 na ca citte sthito vāyur na vāyau cittam āsthitam // 26 //
⁸⁵evaṃ vimṛśato bhāvān na kvacit ⁸⁶saṃsthitam manaḥ /
 mithyaiva vṛttayas tasya sarvathā ⁸⁷kevalam sthitam // 27 //
 yatra yatra bhaved vāñchā bhojanādiṣu vastuṣu /
 pūrayet ⁸⁸tām yathā⁸⁹śakti bhavet pūrṇo nirāśrayaḥ // 28 //
 vāñchitam gaditam kiṃcid akasmād ⁹⁰yadi vismṛtam /
 punas tasyānusandhānāt kṣaṇāt kaivalyam āpnuyāt // 29 //
 sthānuḥ syāt puruṣo ⁹¹veti dūrād ⁹²dr̥ṣye vikalpate /
⁹³suniścitamateḥ kṣipram nirodhaḥ saṃprajāyate // 30 //

⁸⁰ *viṣayāgrahaṇāt*: *viṣayāgrahaṇā* C (D *id.*, but with *t* added above the line), *viṣayād grahaṇāt* A

⁸¹ *dhāvataḥ padavikṣepa* (conj. emend.): *yāvataḥ padavikṣepāḥ* B¹DE, *yāvata padavikṣepāḥ* AC

⁸² *prakāśate*: *prakāśyate* A

⁸³ *nirādhāre*: *nirāgāre* B¹DE

⁸⁴ *praśāmyati*: *praśāmya* D

⁸⁵ v.27 omitted in B B¹

⁸⁶ *saṃsthitam*: *saṃsthitō* CDE

⁸⁷ *kevalam* (emend.): *kevale* ACDE

⁸⁸ *tām*: *tā* CDE

⁸⁹ **śakti*: **śaktir* BB¹CDE

⁹⁰ *yadi*: *abhi* B, *yabhi* *

⁹¹ *veti*: *vetti* BB¹CD

⁹² *dr̥ṣye*: *dr̥ṣe* D

⁹³ *suniścita* *: *aniścita* * A

‡ dṛṣyaiḥ padārthair ⁹⁴draṣṭāraṃ paśyed buddhyā yato dṛṣaḥ ‡ /
 taṃ dṛṣtvā mokṣam āpnoti ⁹⁵yo na tadvat sa badhyate // 31 //
 ālambya ⁹⁶saṃvidam ⁹⁷yatnāt saṃvedyaṃ na svabhāvataḥ /
 tasmāt ⁹⁸saṃviditam sarvam iti saṃvinmayo bhavet // 32 //
 punar ⁹⁹viśed apānena ¹⁰⁰hṛdayaṃ pravikāsayet /
 tathaiva kṣīṇavṛttiḥ syād apāne vilayaṃ gate // 33 //
 suṣumṇāpatham āsṛitya ¹⁰¹prāsādadhvanibodha¹⁰²taḥ /
 binduṣaṭkapatityāgāc chānta¹⁰³bodhaḥ kṣaṇād bhavet // 34 //
¹⁰⁴vāmadakṣiṇasañcārabindudvayanigharṣaṇāt /
¹⁰⁵dvādaśānte ¹⁰⁶mahāśāntiḥ siddhair uktā mukhāgame // 35 //
 ūrdhvam ¹⁰⁷ākramato ¹⁰⁸vāyor ¹⁰⁹udgatānte śamo bhavet /
 puryaṣṭakavibhede 'pi tathaiva manaso layaḥ // 36 //
¹¹⁰vivāryāsyam kṣaṇam sthitvā niḥsandigdham anākulam /
 stambhitapṛāṇa¹¹¹vṛttes tu nirodhaḥ ¹¹²saṃprajāyate // 37 //

⁹⁴ *draṣṭāraṃ*: *dvaṣṭāraṃ* C, *dṛṣṭāraṃ* DE

⁹⁵ *yo* (emend.) *na tadvat sa*: *yena tadvat sa* BB¹CDE, *tadvan na A*

⁹⁶ *saṃvidam* (conj.): *saṃvido* ABB¹CDE

⁹⁷ see below fn. 152 to the translation

⁹⁸ *saṃviditam*: *saṃvidite* BB¹

⁹⁹ *viśed apānena*: (A has *viśeṣadapānena* with *ṣa* deleted by a vertical stroke placed above the line; the reading comes to be: *viśed apānena*), *videśapānena* CD, *viśeṣapānena* corrected to *videśapānena* E

¹⁰⁰ *hṛdayaṃ pravikāsayet*: *hṛdiye saṃprakāśayet* B, *hṛdiyaṃ pravikāsayet* B¹

¹⁰¹ *prāsāda** (conj. emend.): *prasāda** ABCD, *pramāda** B¹, *praś(?)āda** E

¹⁰² **taḥ*: **kaḥ* corrected to **taḥ* B

¹⁰³ **bodhaḥ*: **bodha* B

¹⁰⁴ B B¹ have a lacuna here; they continue with 42a (which is also preceded by *bhavet*)

¹⁰⁵ *dvādaśānte*: *dvādaśānta** A

¹⁰⁶ *mahāśāntiḥ*: *mahāśaktiḥ* CDE

¹⁰⁷ *ākramato* (emend.): *ākramate* ACDE

¹⁰⁸ *vāyor*: *vāyur* C, *vāyu(gadgatāntaḥ)* D

¹⁰⁹ *udgatānte* (conj. emend.): *udgatāntaḥ* AC, *gadgatāntaḥ* D, *udgam(?)āntaḥ* E

¹¹⁰ *vivāryāsyam* (conj. emend.): *nidāryāsyam* CDE, *vicāryāsyam* A

¹¹¹ **vṛttes*: **vṛttais* CDE

¹¹² *saṃprajāyate*: *saṃpravartate* A (=)

nābhimedhrāntare cittam¹¹³ suratānte vinikṣipet /
¹¹⁴līyamāne ratānande nistarāṅgaḥ kṣaṇam bhavet // 38 //
dūrāgatasuhrdbandhu¹¹⁵ pariṣvaṅgaṇiṣevitam /
ānandanirbharam cittam nivṛtṭim labhate¹¹⁶ kṣaṇāt // 39 //
dūrād¹¹⁷ uccarite śabde śabdārthānavadhāraṇāt /
sāvadhānasya tajjñānam kṣīṇa¹¹⁸ rodhaḥ prajāyate // 40 //
¹¹⁹[...]
pādābhyaṅgapariṣvaṅgāc citta¹²⁰ rodhaḥ kṣaṇam bhavet // 41 //
¹²¹rucyānām śāḍavādīnām sva¹²² lolāgre sthitim kuru /
¹²³kṣīyamāṇe rasānande kaivalyam upajāyate // 42 //
mālatyādiṣu¹²⁴ gandhāś ca tathaiva paribhāvayet /
¹²⁵tadāśrayavaśāc cittam teṣu līneṣu līyate // 43 //
itthaṃ pratikṣaṇam yasya cittam ātmani līyate
¹²⁶sa labdha¹²⁷ bodhasadbhāvo jīvanmukto¹²⁸ bhidhīyate // 44 //
mīmāṃsā¹²⁹ vanasiṃhasya harṣadattasya sūnunā /
kṛtā¹³⁰ vāmanadattena svabodhodayamañjarī // 44 //

¹¹³ suratānte: suratāntair CDE

¹¹⁴ līyamāne ratānande (emend.): līyamāne ratānando CDE, līyamānena manasā A (unmetrical)

¹¹⁵ *pariṣvaṅga*: pūriṣvaṅga* A

¹¹⁶ kṣaṇāt: kṣaṇam A (=)

¹¹⁷ all the MSS have uccarite instead of the more common uccārite

¹¹⁸ *rodhaḥ*: *bodhaḥ CDE

¹¹⁹ an ardhāśloka is likely to have been dropped here

¹²⁰ *rodhaḥ kṣaṇam*: *bodhaḥ kṣayaṃ E

¹²¹ rucyānām: dr̥śyānām CDE (the two words come to be quite similar in śāradā script).

¹²² svalolāgre sthitim: svalokāgre sthitim A, svalolāgro sthitam E

¹²³ kṣīyamāṇe rasānande (emend.): kṣīyamāṇarasānandaṃ ABB¹CDE

¹²⁴ gandhāś ca: gandhās ca BB¹

¹²⁵ the ardhāśloka has been omitted in A

¹²⁶ sa: saṃ* BB¹

¹²⁷ *bodha*: *bodho* B¹CDE

¹²⁸ *bhidhīyate: vidhīyate BB¹CE, vilīyate D

¹²⁹ *vanasi*: *vasi* A

¹³⁰ vāmanadattena: vāmadattena B¹

Translation

1. I bow to the conformation [*saṃsthānam* 'way of manifesting, nature'] of the Self,¹³¹ in which the bliss connected with the emerging of consciousness arises once one has thoroughly examined the nature of consciousness and ascertained, as a consequence, that the objects do not possess a reality of their own.
2. The five groups of form-colour etc. constitute the totality of the world. The world is grasped by the five sensory faculties, the sight and so on.¹³²
3. Sight, in all its forms, is based on the mind of men. Everything is dissolved to him whose mind is dissolved.
4. In the past, the Masters have taught the means to dissolve it [the mind]. Being afraid that this authoritative teaching should decay, I will illustrate it.¹³³
5. Linguistic communication, formed as it is by the conception of universals and so on,¹³⁴ is based on the mind. But such conceptions do not exist in reality: having ascertained this, one attains pacification.
6. At the time when male semen and female blood get mixed, the mind can be found nowhere, nor can it be found in the embryo, nor in the foetus, nor anywhere in the

¹³¹ The world is the manifestation of the self, made of its own effulgence. This consideration is made in the *Mahānayaṅprakāśa*, which quotes and comments upon the first verse of the SBUM while dealing with the Krama practice of *kālagrāsa* 'devouement of time': *samyagvastuvicāreṇa bhāvānām asvabhāvataḥ // labdhabodhodayānandaṃ vande saṃsthānam ātmanaḥ / iti siddhamukhāmnāyayuktyā naivāsti vastutaḥ / vastusvabhāvo yatrāyaṃ kālaḥ syāt kalanātmakaḥ / svavisphāramayaṃ sarvaṃ idaṃ saṃsthānam ātmanaḥ // iti bodhodayānandāt kaḥ kālo grasyate hi yaḥ / tadgrāsasaṃrambhaparā yās ca dvādaśa kālikāḥ // [...]* (IX.52cd-55; the odd division of the verses is probably caused by an *ardhaśloka* having been previously dropped).

¹³² Cf. e.g. VBh 136a *indriyadvāraṇaṃ sarvaṃ*. The first two *pādas* are quoted by Jayaratha, again in a Krama context, ad *Tantrāloka* IV.149 (vol.III p.159).

¹³³ Cf. e.g. *Mahānayaṅprakāśa* VII.168 *tad etat paramaṃ guhyaṃ yoginīnām mukhe sthitam / mukhāgamamlānabhayād udghāṭya pratipāditaṃ //*. Vāmanadatta is referring here to the VBh.

¹³⁴ This is an obvious reference to *Pramāṇasamuccaya* 1.3d *nāmajātyādiyojanā [kalpanā]*. In the next verses Vāmanadatta will mention and briefly criticize *jāti*, *nāma*, *kriyā*, *guṇa* and *guṇin* (*dravya*). Cf. *Pramāṇasamuccayasavvṛtti* (as quoted in *Tattvasaṃgrahaṇajikā* p.452) *yadr̥cchāśabdeṣu nāmnā viśiṣṭo 'rtha ucyate dittha iti / jātiśabdeṣu jātyā gaur iti / guṇaśabdeṣu guṇena śukla iti / kriyāśabdeṣu kriyayā pācaka iti / dravyaśabdeṣu dravyeṇa danḍi viśānīti*. On the various possible interpretations of this crucial passage, see HATTORI 1968: 83 ff.; FUNAYAMA 1992:72ff. Cf. also *Mahābhāṣya* vol. I, p. 19, *catuṣṭayī śabdānām pravṛtṭiḥ / jātiśabdā guṇaśabdāḥ kriyāśabdā yadr̥cchāśabdāś caturthāḥ*.

body.¹³⁵

7. The body, for its part, while being in the embryonic state, in the childhood or in the youth, is decaying instant by instant until complete destruction, and, moreover, it is not perceived [as a unit].

8. In it, name is separate, form is separate, the various parts it is composed of, such as hair and so on, also exist separately. Everything is separate, depending on how each component is grasped by perception. Then, where is the body?

9. Once the same way of reasoning is applied, universal too – already mentioned before – is to be rejected.¹³⁶ On the other hand, universal does not in fact logically stand nor does it appear directly to anyone.

10. Name is given by the father; verbal noun is illusory since it is not fixed. If we assume someone as the quality-bearer, qualities [however] are many.¹³⁷

¹³⁵ The mind cannot be located in a definite place, hence it does not exist. Cf. the meditation on the inexistence of the *antaḥkaraṇa* (*citta*, etc.) in VBh 94 *cittādyāntaḥkṛtir nāsti mamāntar bhāvayed iti / vikalpānām abhāvena vikalpair ujjhito bhavet //*.

¹³⁶ The criticism addressed to the body (individual substance as *avayavin*) can also apply, by analogy, to universal (as extending to different individuals), ‘already mentioned earlier’ (by tentatively accepting the conjectural emendation *uktā*).

¹³⁷ In this way, *nāma* is given the meaning of *yadṛcchāśabda* ‘proper noun’, just as in the *Pramāṇasamuccayasvavṛtti*. Also the other items are to be taken as linguistic categories. The unreality of verbal noun depends on its not being ‘fixed’ (*na niyatā*) in the sense that an individual would come to be signified through one of the many actions that occasionally he may bring about. I draw this interpretation from the *Pramāṇasamuccayasvavṛtti* which is apparently taken as the reference point here (in fact, Dignāga gives ‘*pācaka*’ as an example of *kriyā*). Another – but by far less probable, though seemingly plainer – interpretation of this passage could be: “Verbal action is illusory since it is not definite”. This would refer to the fact, pointed out by grammatical speculation from Patañjali onwards, that action, e.g. ‘cooking’, is only apparently something unitary and definite, being instead a series of different segments of ‘micro-actions’ (‘filling the pot’, ‘kindling the fire’ etc.) which follow each other in a temporal chain (*pūrvāparibhūtāvayava*) and are given a sort of artificial unity only by the intervention of the mind. As to *guṇin*, not differently from the *kriyā*-noun, its unreality would consist in the fact that one and the same individual would have multiple designations depending on the various single qualities that, by turns, are related to it. One is reminded of Dignāga’s remarks on closely related topics in *Pramāṇasamuccaya* (TORELLA 1994a: 165-166, fn.12).

11. If, in this way, one ascertains that the perpetually instable nature of the mind is affected by the latent impressions deriving from illusory mental constructs, he will be able to suppress it.
12. The ancient masters have shown how to suppress it through detachment and repeated practice. [Instead], we will teach how to obtain suppression with no effort.¹³⁸
13. As a consequence, all the various possible objects of perception will be dissolved. Owing to its not perceiving any other thing, the mind becomes extinguished into the Self.
14. This is just like what happens when a rumbling thunder gradually vanishes: once the thunder has completely vanished, the mind too, due to its resting on it, becomes extinguished.¹³⁹
15. The adept should fix his exclusive attention on any pleasant sound coming to his ears, till the moment in which the sound, having disappeared, becomes the cause of the suppression [of the mind].¹⁴⁰
16. Or similarly, he should in the same way fix his attention on the pleasantness of colours/forms and so on. Once they have dissolved, the adept should meditate on them¹⁴¹, being supported by the attainment of Self-hood.
17. Thus, I have expounded the suppression obtained through the immersion into the objects of perception. Now, I am going to show the suppression obtained prior to perception.

¹³⁸ The verse is quoted by Jayaratha ad *Tantrāloka* IV.257cd-258ab (vol.III p.289) with a slightly different wording of *pādas* cd: *asmābhis tu nirodho 'yam ayatnenopadiśyate*. A possible allusion to this verse can be found in Abhinavagupta's *Mālinīvijayavārttika* II.111cd-112, quoted above (fn.9). Vāmanadatta is referring to *Yogasūtra* I.12 *abhyāsavairāgyābhyām tannirodhaḥ* and *Bhagavadgītā* VI.36cd *abhyāsenaiva kaunteya vairāgyeṇa ca gṛhyate* (*Bhagavadgītārthasamgraha* p.109, *vairāgyeṇa viśayotsukatā vināśyate / abhyāsena mokṣapakṣaḥ kramāt kramaṃ viśayīkriyate*). Cf. VBh 129 *yatra yatra mano yāti tat tat tenaiva tatkṣaṇam / parityajyānavasthityā nistarāṅgas tato bhavet //*; according to Śivopādhyāya (pp.112-113), the practice outlined in this verse would refer precisely to the above doctrine.

¹³⁹ Cf. VBh 41 *tantryādivādyaśabdeṣu dīrghēṣu kramasamsthiteḥ / ananyacetāḥ pratyante paravyomavapur bhavet //* (Śivopādhyāya: *pratyante tacchabdaniṣṭvrttau ālambanāntarānudāye*).

¹⁴⁰ The verse is quoted in *Spandapradīpikā* p.56 (with the reading *akṣigocaram* instead of *śrutigocaram*). Cf. VBh 72 *gītādiviśayāsvādāsamasaukhyaiikatātmanah / yoginas tanmayatvena manorūḍhes tadātmātā //*; see also *ibid.* v. 41.

¹⁴¹ That is, 'on their being dissolved'; or, by accepting the emendation *vilīnām sa* instead of *vilīnāni*, 'on their pleasantness being dissolved'.

18. In this practice, the sensorial faculties, which are the instruments of perception, are to be brought to a state of 'equality'. Equality comes from the escaping from attachment, as well as from the extinction of aversion.¹⁴²
19. ¹⁴³One should escape from all attachment, and from all aversion as well. Attached to all, just like the fettered man, is Bhairava, and averse to all.¹⁴⁴
20. Sensorial faculties, when bereft of perceptible objects and void, are dissolved into the Self. The happiness of isolation arises in him, who attains the dissolvment of the sensorial faculties.¹⁴⁵
21. Therefore, in the adept who has withdrawn the mind into the void¹⁴⁶, free from mental constructs, the activity of sensorial faculties is paralysed, and, consequently, suppression is attained.
22. In the yogin who continuously yawns, being affected by hunger, or who is

¹⁴² Cf. VBh 126 *na dveṣaṃ bhāvayet kvāpi na rāgaṃ bhāvayet kvacit / rāgadveṣavinirmuktau madhye brahma prasarpati //*; also 101 *kāmakrodhalobhamohamadamātsaryagocare / buddhiṃ nistimitāṃ kṛtvā tat tattvam avaśiṣyate //*.

¹⁴³ The verse, which seems bound to remain doubtful in some points, is quoted by Ramyadeva in his *vivarāṇa* on Cakrapāṇi's *Bhāvopahāra* (p.19): *indriyārtheṣu śabdaspārśarūparasagandheṣu viṣayabhūteṣu, indriyeṣu rāgalobhānuyāyiṣu satsu iti vyadhikaraṇe saptamyau, niḥsnehatvaṃ prabhutvaṃ cātyantāyuktir anabhiṣvaṅgas tadadhiṣṭhārtvena vā sphuraṇaṃ "buddhavat sarvarāgī syāt sarvadveṣo 'tha bhairava iti" nyāyena udvartanam aśeṣavāsanonmūlanam* (a MS of this work, which I have consulted in Berlin, presents a few significant differences from the edited text. It may be useful to quote it in full: *indriyārtheṣu śabdaspārśarūparasagandheṣu indriyeṣu rāgalobhānuyāyiṣu iti vyadhikaraṇe saptamyau niḥsnehatvaṃ vibhutvaṃ cātyantasaktir abhiṣvaṅgas tadadhiṣṭhārtvena vā sphuraṇaṃ / buddhavat sarvarāgī syāt sarvadveṣo 'tha bhairava iti nyāyeno-udvartanam evāśeṣavāsanonmūlanam*, Staatsbibliothek Berlin, MS HS.OR.12464 (KA 1464), f.7a).

¹⁴⁴ *rāga* and *dveṣa* are a symptom of the limited state precisely in that they introduce a discrimination into reality (one is attached or averse to 'something'). On the contrary, being attached or averse to 'everything' amounts, in a sense, to transcending both *rāga* and *dveṣa*. In the Bhairava state (if the text I have established is correct) there is even the paradoxical coexistence of *sarvarāga*, which is closer to the experience of common man, and *sarvadveṣa*. It is to be noted that Ramyadeva seems instead to take them as alternative; his quotation of the *ardhaśloka*, however corrupt may it be, has 'tha instead of *ca*, and serves as an illustration of the phrase *anabhiṣvaṅgas tadadhiṣṭhārtvena vā sphuraṇaṃ* 'the absence of attachment, or the appearing as the one that rules over attachment [i.e. includes it but is not dependent on it].

¹⁴⁵ Cf. VBh 136 *indriyadvārakaṃ sarvaṃ sukhaduḥkhādīsaṃgamam / itīndriyāṇi saṃtyajya svasthaḥ svātmani vartate //*.

¹⁴⁶ The relevance of the concept of *sūnya* and its role in spiritual practice as found in the VBh, and in other texts of the Śaivādvaita tradition of Kashmir as well, would deserve a separate study.

internally meditating on something, at the very end isolation arises.

23. When one is slowly falling asleep, having his mental functions not [yet] completely dissolved, a total suppression arises since no perception of objects occurs in him.¹⁴⁷

24. If one is running without being determinately aware of his own efforts in making steps, and, consequently, has his mental activity free from intentions and constructs, the supreme Self shines in him.

25. If one is sitting on a seat and thinks insistently: "Where is my mind?", he will become extinguished into the plane without support.¹⁴⁸

26-27. "Through the breath I bring about the movements of the body; however, the breath does not reside in the mind nor does the mind reside in the breath." By considering the various realities from this viewpoint, he comes to realize that the mind does not reside in any place. Therefore, to him the mental functions become illusory and he reaches the full state of isolation.

28. Whatever longing he may experience for any object, like food and so on, he should satisfy it as far as possible. Thus, he will become full and without support.¹⁴⁹

29. One has been told something that he was longing for, and, without reasons, he has forgotten it. On recollecting it later, he attains isolation in one instant.¹⁵⁰

30. One has seen something from a distance and wonders whether it is a pillar or a man. When certainty is reached, suppression takes place immediately.

¹⁴⁷ Cf. VBh 75 *anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhyagocare / sāvasthā manasā gamyā parā devī prakāśate* //. Śivopādhyāya (p.65) quotes a closely related passage from the *Yogavāsīṣṭha* (untraced in the edited text): *nidrādaṁ jāgarasyānte yo bhāva upajāyate / taṁ bhāvaṁ bhāvayan sākṣād akṣayānandaṁ āsnute* //. Taking into account the close similarity between *a* and *su* in *śāradā* script, one may hypothesize the alternative reading *supralīna**, which would furnish a different but equally possible meaning.

¹⁴⁸ Cf. VBh 78 *mṛdvāsane sphijaikena hastapādau nirāśrayam / nidhāya tatprasaṅgena parā pūrṇā matir bhavet* //; and 82 *āsane śayane sthitvā nirādhāraṁ vibhāvayan / svadehaṁ manasi kṣiṇe kṣaṇāt kṣiṇāśayo bhavet* //.

¹⁴⁹ Cf. VBh 74 *yatra yatra manastuṣṭir manas tatraiva dhārayet / tatra tatra parānanda-svarūpaṁ sampravartate* //; 72 *jagdhīpānakṛtollāsarasaṅgānandavijṛmbhaṇāt / bhāvayed bharitāvasthāṁ mahānandas tato bhavet* //; 73 *gītādiviṣayāsvādāsamasaukhyaiikatātmānaḥ / yoginas tanmayatvena manorūḍhes tadātmātā* //.

¹⁵⁰ Cf., on partially similar lines, VBh 119 *vastuṣu smaryamāṇeṣu dṛṣṭe deśe manas tyajet / svaśarīraṁ nirādhāraṁ kṛtvā prasaratī prabhūḥ* //.

31. Thanks to intellect, in a perception one sees, through the perceptible objects, the perceiver¹⁵¹. Having seen it, he attains liberation; those who cannot do the same are bound.

32 Having intensely rested on consciousness, [he realizes that] what is the object of consciousness does not exist [as such] by its own nature; therefore, everything is [solely] object of consciousness. Having realized this, he becomes identified with consciousness.¹⁵²

33. And again (*punaḥ*)¹⁵³ he should go within with the *apāna* breath, and, consequently, cause the heart to expand. Similarly, once the *apāna* is dissolved, his mental functions cease.

34. After entering the path of *suṣumṇā* and abandoning the six *bindus* through the awareness of the resonances of *prāsāda*[*mantra*], his consciousness instantly becomes pacified.¹⁵⁴

35. The Perfect Ones said in the oral tradition (*mukhāgama*) that the great pacification arises when the two *bindus*, moving along the left and the right paths, merge in the *dvādaśānta*.¹⁵⁵

36. At the end of the rise of the up-going breath, pacification arises. Similarly, the

¹⁵¹ Tentative translation of a text apparently corrupt.

¹⁵² The verse is cited by Kṣemarāja in the *Spandanirṇaya* (p.48) with *yasmāt* (probably suggested by the following *tasmāt*) instead of *yatnāt*.

¹⁵³ The presence of *punaḥ* makes one guess that a verse has been dropped, where the first part of this practice, centred on the *prāṇa*, was presumably treated. The movements of *prāṇa* (directed outwards) and *apāna* (directed inwards) are indicated by *vraj-* e *viś-* respectively; cf. VBh 26 *na vrajen na viśec chaktir marudrūpā [...]* and Śivopādhyāya's comments (p.24): *na vrajat - hṛdo dvādaśāntaṃ na yāyāt, na ca viśet - dvādaśāntāt hṛdayaṃ na gacchet*.

¹⁵⁴ Text doubtful. If we tentatively assume the reading *prāsādadhvani* as the correct one, the verse would be alluding to the meditation on the various planes of the *prāsādamantra* (PADOUX 1990: 384 n.26). The six *bindus* probably represent the two homologous groups of six (*adhvan, kāraṇa*): the six 'paths' and the six 'Causal Deities' which are to be transcended (*tyaj-*) by the adept wishing to attain the supreme plane (the 'seventh'); cf. *Netratantra* XXII.15 *ṣaṭprakāraṃ mahādhvānaṃ ṣaṭkāraṇapadaśthitam / juhoti vidyayā sarvaṃ juṃkāreṇa pracoditam // [...]; 19-20 udgīthākṣarasambaddhaṃ tatvavarnāpadātmakam / bhuvanāni kalā mantrāḥ kāraṇāni ṣaḍ eva tu // brahmā viṣṇuś ca rudraś cāpīśvaraś ca sadāśivaḥ / śivaś ceti svaśaktyā tu ṣaṭtyāgāt saptame layaḥ //*.

¹⁵⁵ The two *bindus* correspond to *prāṇa* and *apāna*. Cf. VBh 64 *vāyudvayasya samghaṭṭād antar vā bahir antataḥ / yogī samatvavijñānasamudgamanabhājanam //* (Śivopādhyāya p.53: *prāṇā-pānasamghaṭṭam*)

dissolution of the mind takes place also by breaking asunder [or: 'piercing'] (°*vibhede 'pi*) the octuple body¹⁵⁶.

37. If one has kept his mouth open¹⁵⁷ for an instant, remaining free of doubts and agitation, his *prāṇa* functions are paralysed. [Consequently], suppression takes place in him.

38. At the end of coitus, the adept should project his mind into the place between the navel and the sexual organ. When the love bliss dissolves, he becomes waveless in one instant.

39. The mind, rejoicing at the embrace of a friend or a relative returning from afar, full of bliss, comes to cessation in one instant.¹⁵⁸

40. When a word is uttered from a distance, at first one cannot grasp its meaning, but after paying attention one can understand it. [In so doing], one becomes free from obstruction.

41. [...] by the anointing and massaging of the feet (*pādābhyaṅgapariṣvaṅgāt*), one gets at the obstruction of his mind.¹⁵⁹

42. Keep some tasty food - such as pastry - on the tip of your tongue: when the bliss that derives from savouring it is gradually dissolving, isolation will arise.¹⁶⁰

43. Similarly, one should concentrate on the fragrances of flowers, such as jasmims. Due to having them as its support, the mind also dissolves when they dissolve.¹⁶¹

44. If, in the manners outlined so far, instant by instant he brings about the dis-

¹⁵⁶ Text and translation doubtful ('in spite of the differentiation of the octuple body'?).

¹⁵⁷ The conjecture *vivārya* is only tentative.

¹⁵⁸ Cf. VBh 71 *ānande mahati prāpte dṛṣṭe vā bāndhave cirāt / ānandam udbhūtaṃ dhyātvā tallayas tanmanā bhavet //*.

¹⁵⁹ See above fn.11. Though the more current meaning of *pariṣvaṅga* is 'embrace' (see also above v.39), here the context would suggest 'massage'. This is confirmed by S. SANDAHL, currently working on related topics as treated in the *Mānasollāsa* (personal communication): "As for *pariṣvaṅga* in the compound below I think that it indeed refers to massage, especially in connection with *abhyaṅga*. [...] foot massage is considered aphrodisiac; it is supposed to enhance sexual endurance and delay ejaculation [...]." The verse apparently lacks the first hemistich.

¹⁶⁰ Cf. VBh 73 *gītādīviṣayāsvādāsamasaukhyaiikatātmanaḥ / yoginas tanmayatvena manorūḍhes tadātmatā //*. See also above v.15.

¹⁶¹ See also above v.16.

solution of the mind into the Self, he attains the essence of consciousness. He is called 'liberated-while-living'.

45. This "Bundle of Flowers of the Arising of One's Own Consciousness" has been composed by Vāmanadatta, son of Harṣadatta, a lion in the forest of Mīmāṃsā.

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