The *Kriyāsaṃgrahapañjikā* of Kuladatta and its Parallels in the Śaiva Pratiṣṭhātantras

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1 Introduction

Most people think that the prominent features of Tantric religions are their esoteric teachings. This might mislead us into supposing that these religions were limited to restricted communities. But in fact these religions extended over a much wider domain. We see this if we consider the fact that both Śaivism and Tantric Buddhism offered a wide range of public social rituals.¹ Following

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

Generally speaking, rituals for others, i.e. rituals performed for the benefit of donors, were formed through modification of rituals for personal salvation. In the case of Tantric Buddhism, the *pratiṣṭhā* ritual is a modification of the *utpattikrama* practice. See the following three quotations: Ratnākaraśānti's *Bhramahara*: *tasyānandina āsyena dvihohkāravidarbhitaṃ | jvalad bījadvayaṃ rāgāt padmāntaḥ praviśad dravet || tato vajrī mahārāgād vilīya saha vidyayā | śaraccandradraṇanibhāṃ tiṣṭhen maṇḍalatāṃ gataḥ || athotthānāya taṃ devyaḥ sthitvā koṇāsanenduṣu | codayeyuṣ catasrbhiḥ catasro vajragṛtibhiḥ ||* (Isaacson 2002, 162, lines 9–15); *Vajrāvalī* (*abhiṣeka* section): *tais tathāgataiḥ prajñāsamāpannair mahārāgeṇa dravibhūya vairocanadvāreṇāntarniviśya vajramārgēṇa nirgatya taddravair devīpadme mukhena praveśitaṃ śiṣyaṃ jhaṭiti śūnyatānantaraṃ hūṃvajrajātasaprajñākṣobhyarūpiṇaṃ jñānasattvābhinnam abhiṣicya punar bhujamukhādīmūrtibhiḥ *padmān (corr.; padmāt EM) niḥsṛtya gaganam āpūrya sthitair locanādividyāsahitaiḥ chatradhvajapatākāvāstravādītragītanṛtyapuṣpakūṇkumādivṛṣṭibhiḥ karakīśalayāvarjitabodhicittāmṛtapūrṇasitakalāśais taṃ śiṣyaṃ *padmān (corr.; padmāt EM) niḥsṛtam abhiṣicyamānaṃ ... (EM § 24.2, vol. 2, p. 341, lines 6–11); *Vajrāvalī* (*pratiṣṭhā* section): *tais ca tathāgataiḥ prajñāsamāpannair mahārāgeṇa dravibhūya svasya vairocanadvāreṇa praviśya vajramārgēṇa nirgatya taddravair devīpadme mukhena praveśitaṃ pratimādikam abhiṣicya punar bhujamukhādīmūrtibhiḥ *padmān (corr.; padmāt EM) niḥsṛtya bahir ambaram āpūrya sthitair locanādividyāsahitaiḥ cchatrapatākānṛtyagītavādītrakusumakūṇkumādivṛṣṭiparikaritarakīśalayāvarjitabodhicittāmṛtapūrṇasitakalāśais tat pratimādikam padmād bahir niḥsṛtam abhiṣicyamānaṃ ... (EM § 17.3, vol. 2, p. 416, line 17–p. 417, line 2). The first passage quoted from the *Bhramahara* teaches how the practitioner should generate himself as Hevajra in the First Union (*ādīyoga*). The practitioner, who has the form of the seed syllables, should enter the womb of Nairātmyā, Hevajra's consort, through Hevajra's mouth, become liquid (i.e. the state of *śūnyatā*), be emitted outside the**

Śaiva models, Tantric Buddhism offered various kinds of consecration ceremonies (*pratiṣṭhā*).² Śaivism produced Paddhatis and *Pratiṣṭhātantras*³ which teach the details of these public social rituals. Tantric Buddhism also produced a number of manuals which are closely comparable to Śaiva *Pratiṣṭhātantras* and Paddhatis. Of these, three manuals are particularly rich in information: the *Kriyāsaṃgrahapañjikā* of Kuladatta, the *Vajrāvalī* of Abhayākara Gupta, and the *Ācāryakriyāsamuccaya* of Jagaddarpaṇa or Darpaṇācārya, which incorporates much of the *Vajrāvalī* but adds some new materials (Sanderson 2009, 126–127, note 293).

The purpose of this paper is to present a variety of Śaiva parallels in the *Kriyāsaṃgrahapañjikā*, especially textual parallels between the *Kriyāsaṃgra-*

womb, and have the form of Hevajra. The second passage quoted from *Vajrāvalī* teaches how the master should visualise the initiand in the *udakābhiṣeka*. The master should visualise that the initiand is made to enter the womb of the goddess, becomes liquid (*śūnyatā*), and is emitted outside the womb. This is a modification of the meditation in the *utpattikrama* practice. The third passage quoted from *Vajrāvalī* teaches how the officiant should visualise the deity of the image in the *udakābhiṣeka* of the *pratiṣṭhā*. The same method as the second passage is applied here. For the relationship between the *utpattikrama* practice and the *pratiṣṭhā* in Tantric Buddhism, see Tanemura 2004, 85–90.

- 2 For the parallel repertoire of rituals between Śaivism and Tantric Buddhism, see Sanderson 2009, 124–127. To add some more information about the manuals of the Tantric Buddhist funeral rite (given on p. 126, note 294), after the publication of Sanderson 2009, I published a critical edition of and notes on Śūnyasamādhivajra's *Mṛtasugatiniyojana* (Tanemura 2013a), an annotated Japanese translation of the same text (Tanemura 2013b), and a preliminary edition and annotated Japanese translation of the *Antasthitikarmodeśa* of Padmaśrīmitra's *Maṇḍalopāyikā* (Tanemura 2012). The visualisation taught in verses 12–13 of the *Mṛtasugatiniyojana* is a modification of the *mṛtasamjīvana* practice elaborated in commentaries on the *Guhyasamājatantra*, which are classified as works of Jñānapāda school in the Tibetan canon. The *utrānti* (intentional death of a *yogin*) is applied to the visualisations taught in verses 14–16.
- 3 Sanderson proposes that the fundamental reason for Śaivism's success was “that it greatly increased its appeal to royal patrons by extending and adapting its repertoire to contain a body of rituals and theory that legitimated, empowered, or promoted key elements of the social, political and economic process that characterizes the early medieval period (Sanderson 2009, 253).” With regard to the second element, the proliferation of land-owing temples, “[t]he Śaivas of the Mantramārga provided specialized officiants and rituals to establish these Śivas [= Liṅgas], developing in the course of time a secondary body of scriptural authorities, the *Pratiṣṭhātantras*, devoted exclusively to this domain, setting out the rituals of installation (*pratiṣṭhā*) and defining the norms for the form of the Liṅga, the iconography of ancillary images, and the architectural design of the various temple types” (Sanderson 2009, 274; the word in square brackets is supplied by the present author). The characteristics of the *Kriyāsaṃgrahapañjikā* are very close to those of the *Pratiṣṭhātantras* mentioned above. With regard to the contents of the whole *Kriyāsaṃgrahapañjikā*, see Tanemura 2004, 12–42.

hapañjikā and the *Devyāmata*, a Śaiva Pratiṣṭhānta, as materials to consider concerning the relations between Śaivism and Tantric Buddhism.

2 Rituals in the Public Domain

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

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

5 For instance, the *Sūta(-melāpaka)* (commonly known as “*Caryāmelāpakapradīpa*,” which is not attested in Sanskrit primary sources) calls the *Sarvatathāgatatattvasaṃgraha* the “root tantra.” See *Sūtakamelāpaka* (chapter 3 *Vāgviveka*): *vajragurur āha—sādhu sādhu mahāsattva śrītatattvasaṃgrahādaḥ mūlatantre cottaratantre ca vāyutatattvaṃ na vispaṣṭenoktam, saṃdhyāyabhāṣitatvāt* (EW p. 375, lines 13–15); *vajragurur āha—sādhu sādhu mahāsattva mantratattvaṃ nāma tattvasaṃgrahādaḥ mūlatantre cottaratantre ca kevalaṃ mantramātram udīritam mantroddhāro na pradarsītaḥ* (EW p. 378, lines 13–15). That the system of the Yogatantra is the Vajrayāna's fundamental authority might also be implied by the following verse of the *Samvarodayatantra* (21.2): *sāmānyayogatantrānām rahasyaṃ na vipaṇcitam | siddhīnām paramā siddhir vratnānām paramaṃ vratam ||* (ET p. 134).

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

The verses quoted below from Padmaśrīmitra's *Maṇḍalopāyikā* suggest that the rituals prescribed in his manual, which are performed in public, are based on the *Sarvatathāgatatattvasaṃgraha*. See Padmaśrīmitra's *Maṇḍalopāyikā* 2.39–41: *ādāv arghavidhiḥ proktaḥ dvitīye bhūparigrahaḥ | tṛtīyaṃ *tippa(em.; tippa- Ms.)sūtram tu jñānasūtram caturthakam ||2.39|| pañcamo rajasām pātaḥ ṣaṣṭhaṃ kalaśādhivāsanam | saptamaḥ kalaśanyāso maṇḍalasādhanaṃ aṣṭamaḥ ||2.40|| pratiṣṭhā navamī caiva daśamī homakriyā matā | ekādaśī viśrṣṭiḥ syād ity uktam tattvasaṃgrahaḥ ||2.41||* (217–8). The eleven rituals from the *arghavidhi* to the *viśrṣṭi* mentioned in the above-quoted verses are rituals related to the *pratiṣṭhā* (cf. the structure of the rituals prescribed in the *Kriyāsamgrahapañjikā*, for which see Tanemura 2004, Introduction). The phrase “taught in the (*Sarvatathāgata*-)*Tattvasaṃgraha*” does not

The *Kriyāsaṃgrahapañjikā* as a whole is a kind of construction manual for monasteries, and the author Kuladatta teaches details of various kinds of rituals within this framework.⁶ In chapter 2, having examined the site for a monastery and removed from the site extraneous substances that cause various calamities, the officiant (*ācārya*) should visualise the site, which has been divided into eighty-one compartments, as the Vajradhātumaṇḍala. He should visualise Vairocana in the centre and the other deities in the rest of the compartments. In chapter 3, the officiant should prepare water jugs which are to be used in the ritual. These water jugs represent the deities of the Vajradhātumaṇḍala, and he should draw the symbols of the deities on them. In the *pratiṣṭhā* of images, although images (or rather the deities of images) go through the brahmanical life cycle rites, they are sprinkled with water from the water jugs which represent the deities of the Vajradhātumaṇḍala.

The fact that the system of the Vajradhātumaṇḍala is fundamental is implied by the following remarks of Kuladatta.⁷

(1) *Kriyāsaṃgrahapañjikā, Kalaśādhivāsanā* in chapter 3:
yasyācāryasya vajradhātau nādhimokṣas tasya sveṣṭadevatādhimokṣeṇa
*bhūśodhanapraṭiṣṭhāparyanteṣu sarvakriyākaraṇam aviruddham.*⁸

TANEMURA 2004, 135

necessarily mean that the scripture prescribes the eleven rituals listed in the verses, probably only that the mantra-visualisation system employed in those rituals is that of the Vajradhātumaṇḍala taught in the *Sarvatathāgatattvaśaṃgraha*. (Cf. Kimiaki Tanaka's understanding of the words from *ādau* to *viṣṭiḥ syāt* as being directly quoted by Padmaśrimitra from the scripture; see Tanaka 2010, 562.) For instance, the *saṃaya* which the officiant causes the deity of the images to listen to is "*oṃ hūṃ trāḥ hrīḥ aḥ*," the syllables of the Five Buddhas of the Vajradhātumaṇḍala (99).

6 See Tanemura 2004, Introduction § 1.5.

7 After the publication of Tanemura 2004, I was able to access the following two manuscripts of the *Kriyāsaṃgrahapañjikā*. N2: Kaiser Library Access No. 109; N3: NGMPP E365/12 (private collection). I report on the readings of these manuscripts when I quote the texts from Tanemura 2004. With regard to N2, the first forty-five leaves, of which the material is paper, are a later addition to the original palm-leaf manuscript. The leaves before folio 35 of the original palm-leaf manuscript have been lost. The original manuscript was copied in *saṃvat* 336. According to Petech, the date of copying is verified for Thursday, February 11th, 1216 (Petech 1984, 81). With regard to N2, I report only on the readings of the original palm-leaf manuscript.

8 Mss. N2 and N3 read as follows. N2: *yasyācāryasya vajradhātau nāmādhimokṣaḥ tasya sveṣṭadevatādhimokṣeṇa* (N2^{pc}; *mokṣauṇa* N2^{ac}) *bhūśodhanapraṭiṣṭhāparyanteṣu sarve kriyākaraṇam aviruddhaḥ* || (30v1–2); N3: *yasyācāryasya vajradhātau nādhimokṣaḥ tasya sveṣṭadevatādhimokṣeṇa bhūśodhanapraṭiṣṭhāparyanteṣu sarvakriyākaraṇam aviruddham* || (24v1–2).

If an *ācārya* does not have a strong conviction in the Vajradhātu, there is no obstacle to his doing all the rites from purification of the site to consecration [of images etc.] with a strong conviction in his own chosen deity.

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

(2) *Kriyāsamgrahapāñjikā*, chapter 4:

*tato bhūpatiḥ śhapatikarmakaraprekṣakalokān yathārham kaṅkaṅāṅgulīyakastrahiranyasrakpūgatāmbulādibhiḥ samyak paritoṣayet.*⁹

• bhūpatiḥ] *em.*; bhūpati° N N2 O C1 C2 C3 T1 T2 T3; bhūpatiḥ N3] • °karmakara°] N N2 O C1 C2 C3; °karmakaraḥ N3 °karmakaraḥ T1 T2; karmakare T3

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

(3) *Kriyāsamgrahapāñjikā*, *Pratiṣṭhā* in chapter 6:

*prekṣakajanāṃś ca tāmbulādibhiḥ samtoṣya śreyase bhojanam balis ca deyaḥ.*¹⁰

TANEMURA 2004, 162

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

(4) Cf. *Vajrāvalī* (*Vihāragandhakūṭīcaityāvasathāśramārgḥavidhi*)

pūgasrakandanaiḥ prekṣakalokān sampūjya

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

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

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

10 Mss. N2 and N3 read as follows. N2: *prekṣakajanāṃś ca tāmbulādibhiḥ samtoṣya śreyase bhojanam valis ca deyaḥ* (150v3); N3: *prekṣakajanāś ca tāmbulādibhiḥ santoṣya śreyase bhojanam valis ca deyaḥ* (174r3–4).

From the passage quoted below, we see that people are not only passive spectators but also active performers of the ritual.

(5) *Kriyāsaṃgrahapañjikā*, *Vanayātrā* in chapter 5:

*tato nagarapraveśasamaye vrkṣāṇām śilānām vā rājani pauraḥjaneṣu vā vārttām vidhāya madanasphūrtimūrtibhiḥ puṣṭacittair janair vāhayet.*¹¹

• °samaye] N N3 K O C1 C2 T1 T2; °samaya° N2; °sa++ C3; °samayai T3 • śilānām] N N2 N3 K O C1 T1 T2 T3; śilānā C2; [śilānā] C3 • pauraḥjaneṣu vā] N N3 C1 T2; pauraḥjaneṣu vā N2; porajaneṣu vā K; porajaneduvā O; poruṣajaneṣu vā C2; pauraḥjaneṣu C3; purajaneyuvā T1; porajaneṣu cā T3 • vārttām] K C2 C3 T2 T3; vārttā N N3 C1; vārttām O; vārtta T1 • vidhāya] N N3 K O C1 C2 C3 T1 T2 T3; vidhātām N2 • madana°] *em.*; madanamada° N N2 N3 K O C1 C2 C3 T1 T2 T3 • °mūrtibhiḥ] N N3 K O C1 C2 C3 T1 T3; mūrtibhi N2 • puṣṭacittair] N2 K O C2 C3 T2 T3; puṣṭacittai N; puṣṭicittair N3; puṣṭacirtte C1; puṣṭicitter T1 • janair] N N3 K O C1 C3 T1 T2 T3; janai N2 C2; janer

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

3 Royal Patronage

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

*śiraḥkaṇḍūyamānaṃ yady ācāryaśilpiyajamānatanniyogijanānām madhye kaścit karoti tadaikapauruṣād adhaḥ śalyam asti.*¹²

TANEMURA 2004, 150

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

11 N 41v1, N2 43v4–5, N3 49r1–2, K 45r1–2, O 38v5–6, C1 36v2–3, C2 56r3–4, C3 47v2–3, T1 47v4–5, T2 44v1–6, T3 41v4–5.

12 For the reading of Ms. N2 see footnote 28 in this paper.

etc.], then there is an extraneous thing [that causes a calamity at a depth of] the full height of a man underground.

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

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

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

SANDERSON 2009, 274

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

Kriyāsamgrahapañjikā, Ācāryaparīkṣā in chapter 1:

*tatra vihārādikam abhidhātukāmo yajamāna ādāv ācāryaṃ parīkṣayet.*¹³

• tatra] C1 C2 T2; tatrā K T1; tato C3 T3 • vihārādikam] K C1 C2 C3 T1 T3; vihārādikrama T2 • abhidhātukāmo] C1 C2 T3; vidhātukāmo K T2; katukāmo C3; vidhātukāme T1 • yajamāna] K C1 C2 T1 T2 T3; yajamāne C3 • ādāv] K C1 C2 T1 T3; n.e. C3 T2 • ācāryaṃ] K C1 C2 C3 T2 T3; ācārya T1 • parīkṣayet] K C1 C2 C3 T1 T2; parīkṣa[ye]+ T3

In this case (*tatra*), a donor who wants to name a monastery and other [thing for religious purpose after himself] should, first of all, choose an [appropriate] officiant.

13 N folio missing, N3 folio missing, O folio missing, K 1v2–3, C1 1v2–3, C2 1v3, C3 1v3–4, T1 1v3, T2 1v3, T3 1v2–3.

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

4 Textual Parallels

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

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

15 I do not conclude that the prescriptions of the *Kriyāsaṃgrahapañjikā* are merely ideal. Rather, as I have already pointed out, the *Kriyāsaṃgrahapañjikā* is practical in its character (Tanemura 2004, 104–111). For instance, the measurements of a monastery by calculation based on the prescriptions of the *vāstunāga* are very close to those of the plans of Cha Bahi and I Baha Bahi in the Kathmandu valley. See Tanemura 2002, 572, note 29. For the plans of Cha Bahi and I Baha Bahi, see the plates attached to Watanabe et al. 2009.

site into thirty-six compartments. He should drive ritual spikes (*kīla*) symbolising the thirty-two wrathful deities into the compartments, excluding the four central ones, and worship the spikes. Then he should visualise himself as Vajrahūmkāra in order to remove obstacles from the site. Then the *ācārya* should re-arrange the placement of the spikes in a proper way. After that, the *ācārya* should connect the *pañcasūtras*—the cords of Brahman, the root cords, the direction cords, and the side cords—to the spikes driven to the ground (*sūtrapātana*). The *nimittokti* explains various kinds of good and bad omens during the *sūtrapātana*. I have already shown parallels in the *Piṅgalāmata*, a Śaiva Pratiṣṭhānta, the *Īśānaśivagurudevapaddhati*, and some other sources (Tanemura 2004, 148–155), and I have found yet other parallels in the *Devyāmata*, another Śaiva Pratiṣṭhānta.

4.1 *The Nimittokti of the Kriyāsamgrahapañjikā and the Śalyoddhārapaṭala of the Devyāmata*

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

(1) The *Nimittokti* of the *Kriyāsamgrahapañjikā*¹⁶ (Tanemura 2004, 148–155)

[o] animitair asiddhiḥ syāt sūtracchede guroḥ kṣayaḥ¹⁷

ity vacanān nimittāny upalakṣayet. liṅgāni sūtracchedanarodanasūtrasamullaṅghanagātrasparśananāmasaṃkīrtanādini.¹⁸ (= DM vv. 9–10)

[1] tatra sūtracchedanenācāryasya maraṇam.¹⁹ (= DM v. 7ab)

[2] śvaśrgālagrḍhrakaṅkarutair yajamānasya maraṇam āhuḥ.²⁰

[3] (1) mārjāreṇa sūtralaṅghane tadasthi rāsabhasya vā. (= DM v. 18) (2) gar-dabhena laṅghane tadasthi. (= DM v. 23b) (3) kukkureṇa laṅghane tadasthi. (=

16 The readings of N₃ are presented in the footnotes at the end of each section.

17 *Guhyasamājamaṇḍalavidhi* v. 229ab (Ms. 12r2, E^s 134). The numeration follows that of the Sarnath edition (E^s).

18 For §[o] N₃ reads as follows: *animitair asiddhiḥ syāt sūtraccheda guroḥ kṣaya itī vacanāt nimittāny upalakṣayet || liṅgāni sūtracchedanarodanasūtrasamullaṅghanagātrasparśananāmasaṃkīrtanādini ||* (33v1–2).

19 For §[1] Ms. N₃ reads as follows: *tatra sūtracchedanenācāryasya maraṇam |* (33v2).

20 For §[2] Ms. N₃ reads as follows: *śvaśrgālagrḍhrakaṅkarunair yajamānasya maraṇam āhuḥ |* (33v2).

DM v. 19ab) (4) ajāvibhyāṃ laṅghane taylor asthi gor asthi vā. (= DM v. 20a) (5) aśvenāśvāsthi. (= DM v. 20cd) (6) hastinā hastyasthi uṣṭrāsthi vā. (= DM v. 22c) (7) aśvatareṇa tadasthi. (8) mahiṣeṇa śṛgālāsthi. (= DM v. 21ab) (9) mṛgeṇa mṛgāsthi. (10) ṛkṣeṇa ṛkṣāsthi. (11) varāheṇa vyāghrāsthi. (= DM v. 22a) (12) vyāghreṇa gajāsthi. (= DM v. 22b) (13) mūṣakeṇa mūśakāsthi. (= DM v. 19cd) (14) sarpeṇa sarpāsthi. (15) kacchapena kacchapāsthi.²¹

[4] (1) śiraḥkaṇḍūyamānaṃ yady ācāryaśilpiyajamānatanniyogijanānāṃ madhye kaścit karoti tadaikapauruṣād adhaḥ śalyam asti. (= DM vv. 63c–64b) (2) bhrūsparśe suvarṇaṃ hastatrayāt kācaṃ vā.²² (3) netrasparśe netraparyan-tādastān muktā.²³ (4) mukhasparśe keśaṃ kāṣṭhaṃ vā trikarādhare. (= DM vv. 64c–65b) (5) dantasparsāt tribhir hastair dantam anumīyate. (= DM v. 65cd) (6) karṇakaṇḍūyane karṇāntādastād rūpyaṃ suvarṇaṃ vidrumaṃ vā bha-vet.²⁴ (7) galasparśeṇa tatpramāṇādhaḥ kaṇṭhikā lohaśṛṅkhalā vā, mārjārakaṇ-kālaṃ vā trikarādhare. (= DM vv. 66c–67b) (8) aṃsasparśe tatpramāṇādhare tadābharaṇaṃ. (9) kakṣasparśe kakṣāntādho loham.²⁵ (10) bāhupiḍane kaṇ-ṭhapramāṇādhare tadābharaṇaṃ. (= DM vv. 69c–70b) (11) dakṣiṇakarasparśe kaṭimātrādhaḥ †prṣṭha†kapālaṃ mṛṇmayakapālaṃ vā. (= DM vv. 71c–72b) (12) vāmahastasparsē jānumātrādhaḥ kaṭvāpādaḥ. (= DM v. 70cd) (13) pārśvakaṇ-ḍūyane narārdhamātrādho dhūli. (= DM vv. 74c–75b) (14) uraḥsparśe kaṭimā-trādhaḥ paśukikasam. (= DM vv. 72c–73b) (15) prṣṭhasparśe prṣṭhāsthi tatpra-māṇādhaḥ. (= DM vv. 74ab) (16) kaṭisparsē dvikarādhāḥ pradeśe lohakaṇṭakam. (= DM vv. 75c–76b) (17) liṅgasparśeṇa hastapramāṇādhare trilohaśalyam.²⁶ (18) jaṃghāsparśe tadasthy ekādaśāṅgulādhare. (= DM vv. 78c–79b) (19) gul-

21 For §[3] Ms. N3 reads as follows: *mārjjāreṇa sūtralaṅghane tadasthi rāsasya vā || gard-dareṇa laṅghane tadasthi || kujjireṇa laṅghane tadasthi || ajāvibhyāṃ laṅghane taylor asthi vā || aśvenāśvāsthi || hastinā hastyasthi || uṣṭrāsthi vā || aśvatareṇa tadasthi mahiṣeṇa śṛgālāsthi || mṛgeṇa mṛgāsthi || rekṣeṇa ṛkṣāsthi || varāheṇa vyāghrāsthi || vyāghreṇa gajā-sthi || mūṣakeṇa mūśakāsthi || sarpeṇa sarppāsthi || kacchapena kacchapāsthi ||* (33v2–5).

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

23 Though the *Devyāmata* does not have a parallel to this teaching, the *Piṅgalāmata* has a close parallel: *īśa*sthe* (conj. Sanderson; *sthaś* Ms.) *caḥṣuḥsaṃsparśāt tanmānān mauk-tikaṃ bhavet* (68r1). See Tanemura 2004, 150.

24 Though the *Devyāmata* does not have a parallel to this teaching, the *Piṅgalāmata* has a close parallel: *śruti*sthe* (conj. Sanderson; *sthaḥ* Ms.) *śrutisaṃsparśāt pravālaṃ vātha kāñ-canam || rajataṃ ca śubhā hy ete karṇamātrāt samuddharet ||* (68r1). See Tanemura 2004, 150.

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

26 Though the *Devyāmata* does not have a parallel to this teaching, the *Piṅgalāmata* has a

phasparśe 'ṣtādaśāṅgulādhare 'śvakhuraḥ.²⁷ (20) pādasparśād dvādaśāṅgulādhare śālmali kaṇṭhako vā. (= DM vv. 79c–80b) (21) pādakaniṣṭhāṅgulisparśe 'ṣtāṅgulādhare kāmśyam. (= DM vv. 82c–83b) (22) pārṣṇisparśe dvādaśāṅgulādhare 'bhrakam.²⁸

[5] sūtrapātanāsamaye yajamānasya pārśve sthitvā kenacid anyena puruṣeṇa yasya prāṇino nāma saṃkīrtiyate tadasthi tatatrāstīti niścayaḥ.²⁹ (= DM v. 12cd)

[6] (1) akasmād gaur āgatya yadi viṣṭhām utsrjati tadadho 'vaśyam tatpramāṇam kanakam astīti niścīyate. (= DM v. 32ab) (2) yady akasmād āgatya puriṣam utsrjati bālakumārīkā tadā tadadho 'vaśyam tatpramāṇam rūpyam bhavet. (3) bhekarutena jalabhayam. (4) śukaśarikāhaṃsakokilamayūrajīva-mjivakacakraṇāvṛṣabhāṇam hṛdayopakūjanam kalyāṇāya bhavati. (= DM v. 34abc) (5) siṃhagajameghamanojñāsvaro dhanadhānyārthalābhodayāya bhavati. (6) śaṅkhamaṇḍalagītikābālakrīdanair arthāptiḥ. (7) dhūmadarśane cittapīḍā. (8) hīnadīnavyādhiparipīḍitajanadarśane rogaḥ. (9) dhvajacchatrapatākāmadyamāṃsaghaṇṭālāṅkārāmbhojadadhīndravahnijvālāphalamīnayugarājāṅganadinām saṃdarśane śubham bhavati. (10) vidvadbrāhmaṇabhikṣusādhujanānām saṃdarśane dharmāḥ syāt.³⁰

iti nimittoktiḥ.

close parallel: *śīṣe tu vikṛtiṃ yāte trilohaṃ tatra jāyate | trikarādhah samuddhāryam iti śāstrasya niścayaḥ* | (68r3–4). See Tanemura 2004, 152.

27 Though the *Devāmata* does not have a parallel to this teaching, the *Piṅgalāmata* has a close parallel: *gulphasthe gulphasamsparsād dhayapādam vinirdīset | daśāṣṭāṅgulamānena tatra *khatvā* (em. Sanderson; *khatvā* Ms.) *samuddharet* | (67v4) See Tanemura 2004, 153.

28 For §[4] N₃ reads as follows: *śiraḥkaṇḍūyanam yady ācāryaśilpiyajamānatanniyogijanānām madhye kaścit karoti || tadā ekapauruṣād adhaḥ śalyam asti || bhrūsparśe suvarṇam hastatrayāt kācam vā || netrasparśe netraparyāntādhastān muktā || mukhasparśe keśam kāṣṭham vā *trikādhare* (N₃^{ac}; *trikarādhare* N₃^{pc}) *|| dantasparśāt tribhir hastair dantam anumīyet || karṇṇakaṇḍūyane karṇṇāntādhastād rūpyam || suvarṇam vidrumam vā bhavet || galasparśena tataḥ pramāṇādhah kaṇṭhikā || lohaśṛṅghalā vā aṇśakamkālam vā trikarādhare || āśasparśe tatpramāṇādhare tadābharaṇam || kakṣasparśe kakṣāntādhah loham || dakṣiṇakarasparśe kaṭimātrādhah prṣṭhakapālam mṛṇmayakapālam vā | vāma-hastasparśe jānumātrādhah khatvāpādah || pārśvakaṇḍūyane navārdhamātrādhah dhūli || uraḥsparśe kaṭimātrādhah paṇḍuḥ kikaśam || prXṣṭhasparśe prṣṭhāsti tatpramāṇādhah || kaṭisparśe dvikarādhah pradeśe lohakaṇṭhakaṃ || liṅgasparśena hastapramāṇādhare trilohaśalyam || jaṃghāsparśe tada *X* (N₃^{ac}; *tyo* N₃^{pc}) *kādaśāṅgulādhare gulphasparśe 'ṣtādaśāṅgulādhare 'śvakuraḥ || pādasparśāXt dvādaśāṅgulre 'dhare śālmali kaṇṭhako vā || pādakaniṣṭhāṅgulisparśe 'ṣtāṅgulādhare kāmśyam | pārṣṇisparśe dvādaśāṅgulādhare 'bhrakam* || (33v5–34v1).

29 For §[5] N₃ reads as follows: *sūtrapātanāsamaye yajamānasya pārśve sthitvā kenacid anye[na pu]ruṣeṇa yasya prāṇino nāma sa[kītyata tada]sthi tat[rā]stīti niścayaḥ* || (34v1).

30 For §[6] Ms. N₃ reads as follows: *akasmād gaur āgatya yadi viṣṭhām utsrjati tadadho*

(2) The *Śalyoddhāraṇa* of the *Devyāmata* (excerpted)(Ms. A 91r5–93v5, Ms. B 50r2–54v5)³¹

Preliminary Edition

ataḥ param pravakṣyāmi yathoktaṃ śalyalakṣaṇam |
sattvānām apakārāya vāstumadhye vyavasthitam ||1||

1b yathoktaṃ] A; yathoktaX B 1c sattvānām] B; satvānām m A 1d vāstumadhye] A;
vāstumadhya B

caturasrīkṛte kṣetre sūtrite śakunādibhiḥ |
vāstudehavibhāgajño vāstuśalyaṃ nirūpayet ||2||
gr̥haprāsādayor vidvān ārambhe sūtrakarmaṇi |
lakṣayec chakunaṃ samyag nimittaṃ copalakṣayet ||3||
darśanaṃ kīrtanaṃ śabdaṃ yajamānasya ceṣṭitam |
vastudehe yathāvasthaṃ lakṣaye śalyam ādarāt ||4||

4a darśanaṃ] A; daśanaṃ B 4c lakṣaye śalyam] A; lakṣayec chalyam B

pāṣaṇḍidarśane neṣṭaṃ gr̥hiṇām asukhāvaham |
hataṃ kṣataṃ mṛtaṃ bhagnaṃ śrutvā na sūtrayed gr̥ham ||5||

5a pāṣaṇḍidarśane] *em.*; pāṣaṇḍidarśanaṃ A; pāṣaṇḍidaśane B 5a neṣṭaṃ] A; neṣṭhaṃ
B

†aśastān† ye 'pi ye 'śastā neṣṭā sattvās ca garhitāḥ |
darśanaṃ kīrtanaṃ śabdaṃ †sattvās† teṣāṃ vivarjayet ||6||

6a aśastān ye 'pi] B; aśastāmy api A 6d vivarjayet] B; vivajayet A

*vaśyaṃ tatpramāṇaṃ kanakam astīti niścīyate | yady akasmād āgatya [pu?]rīṣam utsr-
jati vālakumārīkā tadā tadadho 'vaśyaṃ tatpramāṇa rūpyam bhavet || bhekarutena jala-
bhayaṃ || sukasīrikāhaṃsakokilamayūjīvaṃjīvavakacakraṇāvṛṣabhāṇām hr̥dyopakūja-
naṃ kalyāṇāya bhavati || siṃhagajameghamanojñasvano dhanadhānyārthalābhodayāya
bhavati || śaṅkhamaṅgalagītīkāvalakṛḍāner arthāptiḥ || dhūmadarśane cittapīḍā || hīnādī-
navyādhīparipīḍitajanadarśane rogaḥ || dhvajacchatrapatākāsadyamāṃsaghaṇṭālāṅkā-
rāmbhojadadhīndravahnijvālāphalamīnayugarājāṅganādīnām sandarśane śubham bha-
vati || vidvadbrāhmaṇābhikṣusādhujanānām sandarśane dharmmaḥ syāt || (34v1–5).*

31 The preliminary edition of the *Devyāmata* is based upon the two manuscripts listed below under References. There is another incomplete palm-leaf manuscript of the same scrip-
ture (NAK 5–446/vi. śaivatantra 105, catalogued under the title *Niśvāsākhya mahātāntra* =
NGMPP A41/13), which does not, unfortunately, contain the text of the relevant chapter.

sūtracchedena maraṇaṃ duḥkhaṃ vā maraṇāntikam | (v. 7ab = KSP [1])
 evaṃ jñātvā vidhānajaññaḥ śāntihomaṃ tu kārayet ||7||
 sarvasukhāvahaṃ yasmāt samaṃ śrīyānvitaṃ gṛhaṃ |
 tasmāt susūtritaṃ kṛtvā śalyaṃ veśmani lakṣayet ||8||

8c susūtritaṃ] A; svasūtritaṃ B 8d śalyaṃ] B; śalya A

sūtrasya laṅghanaḍ vāpi darśanaṇ nāmakīrtanaḍ |
 śabdasamaśrāvaṇaḍ vāpi lakṣaye śalyaṃ ādarāt ||9||

9b nāmakīrtanaḍ] *em.*; nāmakīrtanaḍ A; nāmakīrtinaḍ B 9d lakṣaye śalyaṃ] A; lakṣayec
 chalyaṃ B

laṅghanaṃ darśanaṃ yasya ruditaṃ nāmakīrtitaṃ |
 tasya sattvasya tac chalyaṃ ādiśel laṅghanaḍibhiḥ ||10|| (vv. 9–10 = KSP
 [o])

10a darśanaṃ] A; darśanaṃ [ve] B

anyasya prāṇino 'py aṅgaṃ vidyād anyasya laṅghanaḍ |
 gṛhiṇo 'ṅgavikāreṇa vāstunaḥ śalyaṃ ādiśet ||11||

11c gṛhiṇo 'ṅgavikāreṇa] B; gṛhiṇodbhavikāreṇa A

dṛśyate śakuno vāpi sa yasya śrūyate svanaḥ |
 nāmasaṃkīrtanaṃ yasya tasya śalyaṃ vinirdiśet ||12|| (v. 12cd = KSP [5])

12c nāmasaṃkīrtanaṃ] *em.*; nāmasaṃkīrtta[na] A; nāmasaṃkīrttate B

...

sūtre prasāryamāṇe tu mārjāro yadi laṅghanaṃ |
 rāsabhāsthi vijānīyā tadaṅge vāstuno hy adhaḥ ||18|| (v. 18 = KSP [3](1))

18b laṅghanaṃ] A; laṅghayete B (hypermetrical) 18c rāsabhāsthi] A; rāsabhāsthim B
 18d tadaṅge] A; tadaṅgo B

yadi śvā laṅghate sūtraṃ tasmaṃ śvānāsthim ādiśet | (v. 19ab = KSP
 3)
 mūṣikālaṅghanaṇaiva ajāvikāsthim ādiśet ||19|| (v. 19cd = KSP [3](13))

19a laṅghate] A B^{pc}; laṅghayete B^{ac} 19b śvānāsthim] *em.*; śvāno sthim A; śvāno 'sthim B
 19c mūṣikālaṅghanaṇaiva] A; mūṣakālaṅghanaṇaiva B

ajāvikās ca gosthi syād gāva-m-aśvāsthim ādiśet | (v. 20a = KSP [3](4))
 aśvasya laṅghanenaiva māhiṣaṃ śalyam ādiśet ||20|| (v. 20cd = KSP
 [3](5))

20b aśvāsthi] A; B^{pc}; āśvāsthi B^{ac} B 20d māhiṣaṃ śalyam ādiśet] A; māhiśet B (*haplo-graphical error*)

mahiṣalaṅghanenaiva asthi syāj jambukasya tu | (v. 21ab = KSP [3](8))
 jambukalaṅghanenaiva śūkarāsthi samādiśet ||21||
 śūkarākramaṇe vyāghraṃ vyāghreṇaiva tu kuñjaram | (v. 22a = KSP
 [3](11), v. 22b = KSP [3](12))
 kuñjarākramaṇe hy uṣṭram †aṅgāraso†ṣṭralaṅghanāt ||22|| (v. 22c = KSP
 [3](6))

22a vyāghraṃ] A; n.e. B (*caused by eye-skip*) 22c uṣṭram] A; aṣṭam B

nṛlaṅghanān narāsthi syāt kharāsthi kharalaṅghaṇāt | (v. 23b = KSP
 [3](2))
 evaṃ saṃlakṣayec chalyaṃ laṅghanādarśanādibhiḥ ||23||

23a nṛlaṅghanān] A; nṛlaṅghanā B 23a narāsthi] A B^{pc}; nṛrāsthi B^{ac} 23c saṃlakṣayec]
 A; śalakṣayec B

...
 gavāṃ mūtreṇa rūpyaṃ syāt puriṣeṇaiva kāñcanam | (v. 32ab = KSP
 [6](1))
 lohaṃ mārjāramūtreṇa puriṣeṇāśam ādiśet ||32||

32a gavāṃ] A; gavā B 32a rūpyaṃ] *conj.*; ruśmaṃ A; rugmaṃ B 32c lohaṃ] *em.*; loha
 A B 32c mārjāramūtreṇa] B; mārjāmūtreṇa A 32d puriṣeṇāśam] A; puriṣeṇāgam B

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

34a śāntāyāṃ] A; śāntāyā B

...
 śiraḥkaṇḍūyamāne tu śirasi śalyam uddharet ||63||

63c śiraḥkaṇḍūyamāne] A; śirakaṇḍuyamā*ṇde(?) B 63d śirasi] B; ++[sa] A

asthiśalyaṃ tu taṃ jñeyaṃ puruṣārdhena tiṣṭhati | (vv. 63c–64b = KSP
[4](1))
mukhe kaṇḍūyamānena kāṣṭhajaṃ vā śirobhavaḥ ||64||

64b tiṣṭhati] A; tiṣṭati B 64c kaṇḍūyamānena] A; kaṇḍuyamānena B 64d kāṣṭhajaṃ] B; kāṣṭajaṃ A

adhaṣṭhād dhaṣṭadvayenaiva tiṣṭhate nātra saṃśayaḥ | (vv. 64c–65b =
KSP 4)
hanujaṃ dantasaṃsparsād uddhare tatpramāṇataḥ ||65|| (v. 65cd = KSP
[4](5))

65a adhaṣṭhād] A; adha B 65b tiṣṭhate] *em.*; tiṣṭate A B 65b saṃśayaḥ] A; saśayaḥ B
65c dantasaṃsparsād] B; dantasaṃspārsād A^{ac}; dantasaṃsparsād A^{pc} 65d uddhare] *em.*;
urddhare A; dhaddhare B

yadaṅgaṃ sprṣate hy arthaṃ tadaṅge śalyam ādiśet |
yadi kaṇḍūyate grīvā śṛṅkhalālohajaṃ viduḥ ||66||

66a sprṣate hy] A; sprtete ty B

hastatrayeṇa sā jñeyā śṛṅkhalā nātra saṃśayaḥ | (vv. 66c–67b = KSP
[4](7))
aṅge kaṇḍūyamāne tu aṅgajaṃ śalyam ādiśet ||67||

67b nātra] A; śātra B

adhastāt tatpramāṇe tu uddharec chalyam ādarāt |
sphaṇake sprṣyamāne tu sphaṇajaṃ śalyam ādiśet ||68||

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

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

69b jñātvā] A; kṛtvā B 69c bāhu°] B; vāhū° A 69d bāhuke kaṭakaḥ] *conj.*; vāhuje
nakalaḥ A; vāhyaje nalakaḥ B

hastatrayeṇa sārdhena tiṣṭhate nātra saṃśayaḥ | (vv. 69c–70b = KSP
[4](10))

haste kaṇḍūyamāne tu khaṭvāpādaṃ vinirdiśet ||70|| (v. 70cd = KSP
[4](12))

70a sārddhena] A; sārddhena B 70b tiṣṭhate] A; tiṣṭate B

jānumātre sthitaṃ vidyāt karajāṅgulisparśanāt |
haste kaṇḍūyamāne vā kaṭimātre sthitaṃ viduḥ ||71||

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

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

72a śalyaṃ] A; śalya B 72c uraḥkaṇḍūyamāne] *em.*; uraḥkaṇḍūyamānena A; urakaṇ-
ḍūyamāne B

sārdhahastadvaye 'dhastāc chalyaṃ yatnāt samuddharet | (vv. 72c–73b =
KSP [4](14))
hṛdaye hṛdayasparśāt tatpramāṇena tanmayam ||73||

73a sārddhahastadvaye] A; sārddhahastādvayo B 73b yatnāt] *em.*; yannān A; yannā B 73c
hṛdayasparśāt] *em.*; hṛdayaṃ sparśāt A B

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

74a prṣṭhajaṃ] B; sprṣṭhajaṃ A 74a prṣṭhasaṃsparśād] *em.*; sprṣṭhasaṃsparśād A B
74d chalyaṃ] A; chalyām B

tatpramāṇe sthitaṃ śalyam uddharec chalyavittamaḥ | (vv. 74c–75b =
KSP [4](13))
kaṭijaṃ kaṭisaṃsparśād athavā lohakaṇṭakam ||75||
hastadvayapramāṇe tu śalyaṃ tatra samuddharet | (vv. 75c–76b = KSP
[4](16))
ūrukaṇḍūyamāne tu ūrujaṃ vātha dārujaṃ ||76||

76b śalyaṃ] A; śalya B 76c ūrukaṇḍūyamāne] A; urukaṇḍūyamāne B 76d ūrujaṃ] A;
urujaṃ B

sārdhahastapramāṇena śalyaṃ yatnāt samuddharet |
jānukaṇḍūyato dṛṣṭvā sthāṇujaṃ vātha jānujaṃ ||77||

77a sārddhastapramāṇena] A; sādhdastapramāṇena B 77b yatnāt] A; yannāt B 77c
jānukaṇḍūyato] A; jānukaṇḍūto B 77d sthāṇujaṃ] *corr.*; sthānujaṃ A B

†nādhitoṣkarasvāpi† hastamātre samuddharet |
yadā saṃsprīyate jaṅghāṃ jaṅghāsthīm tatra nirdiśet ||78||

78a nādhitoṣkarasvāpi] A; nādhitoṣkaramvā B (The readings of both A and B are
suspected but undiagnosed corruption.)

ekādaśāṅgule 'dhastāt tiṣṭhate nātra saṃśayaḥ | (vv. 78c–79b = KSP
[4](18))
pāde kāṇḍūyamāṇe tu kauñjaraṃ śalyaṃ ādiśet ||79||

79a ekādaśāṅgule 'dhastāt] A; ekādaśāṅgulodhastā B 79b tiṣṭhate] A; tiṣṭate B 79d
kauñjaraṃ] B; kaujaraṃ A

dvādaśāṅgulamāṇe tu śalyaṃ kaṇṭakam uddharet | (vv. 79c–80b = KSP
[4](20))
aṅguṣṭhake yadā kaṇḍū khaṭikāśalyaṃ ādiśet ||80||

80b śalyaṃ] A; śalya B

rītikācitrasaṃmiśraṃ lohaṃ vā tatra nirdiśet |
aṅgulyaṃ yadi kaṇḍūya aśvapādaṃ vinirdiśet ||81||

81a rītikācitrasaṃmiśraṃ] B; rītikācitrasanmīśraṃ A 81b lohaṃ] A; loha B 81d
aśvapādaṃ] B; aṣṭapādaṃ A 81d vinirdiśet] A; vinidiśet B

sārdhavitastimātreṇa tiṣṭhate nātra saṃśayaḥ |
kaniṣṭhikāyāṃ kaṇḍūya kāmśyaṃ tatra vinirdiśet ||82||

82a sārddha°] *em.*; sārddhaṃ A; sādhdha° B 82b tiṣṭhate] A; tiṣṭate B 82c kaniṣṭhikāyāṃ
] A; kaniṣṭhikāyā B 82d kāmśyaṃ] B; kāmśamsyavit A

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

83a tac] A; ta[ṃ] B 83d carma] A; cama B

aṣṭāṅgulapramāṇe tu tiṣṭhate śalyakaṇṭakam |

...

iti śalyoddhārapaṭalaḥ.

Provisional translation

Next, I shall, as told before, teach the characteristics of extraneous substances, which exist beneath the site (*vāstumadhye*) and cause calamities to people. (1)

When the site, which has been made square, is being divided with cords, [the officiant] who has knowledge of divisions of the site (*vāstudehavibhāga-jñāḥ*) should investigate extraneous substances by omens, etc. (2)

When the division of [the sites for] a house and a shrine with cords has been commenced, the wise man [i.e. the officiant] should notice an omen and observe it correctly. (3)

[The omens are] seeing [someone or something], announcing [a creature's name], cries [of animals], and the actions of a donor. [The officiant] should carefully notice an extraneous substance as situated beneath the site. (4)

If a heretic is seen, that brings an undesirable outcome to householders. If one hears someone hurt, wounded, or killed, or something broken, then [the officiant] should not divide the site with cords. (5)

If there are persons who are not praised, undesirable, or blameworthy, then one should avoid seeing such persons, hearing [the names of] such persons announced, and hearing the voices of such persons. (6)

If a cord is cut, there is death or deadly pain.³² (= KSP [1]) (7ab)

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

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

[The officiant] should carefully prognosticate the extraneous thing [underground] by observing [a creature] step over a cord, seeing [an auspicious or inauspicious thing], announcing a [creature's] name, or hearing [an auspicious or inauspicious sound]. If [a creature] steps over [a cord] or is seen, or if one [hears] a cry of [a creature] or announce a [creature's] name, then [the officiant] should prognosticate the extraneous thing [related to] that creature according to the stepping over and other [omens]. (= KSP [0]) (9–10)

32 The second outcome, deadly pain, is not mentioned in the *Kriyāsamgrahapañjikā*.

If a creature [intrudes into the site] stepping over [a cord], then [the officiant] should know that there is the body [of that creature, i.e. bones of that creature beneath the site]. He should prognosticate an extraneous substance beneath the site (*vāstunaḥ*) by the bad condition of the householder's body. (11)

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

...

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

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

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

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

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

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

If a buffalo steps over [a cord], there is the bone of a jackal [beneath the site]. (= KSP [3](8)) (21ab)

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

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

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

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

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

36 If the rule of v. 10 is applied, the bone of a horse should also be prognosticated in this case. The bone of a buffalo is not mentioned in the corresponding part of the *Kriyāsamgrahapañjikā*.

If a tiger [steps over a cord], there is [the bone of] an elephant [beneath the site]. (= KSP [3](12)) (22b)

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

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

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

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

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

...

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

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

...

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

...

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

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

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

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

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

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

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

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

42 The *Kṛiyāsaṃgrahapañjikā* teaches that the depth is three cubits in this case.

- If [someone] touches a part of his body, [the officiant] should prognosticate an extraneous thing (*artham ... śalyam*) [at a depth] up to the part. (66ab)
- If [someone] touches his neck, they know that there is [an extraneous thing] which is an iron chain. It should be understood that that iron chain [exists at a depth of] three cubits [underground]. There is no doubt about it.⁴³ (= KSP [4](7)) (66c–67b)
- If [someone] scratches a part of his body, [the officiant] should prognosticate an extraneous thing related to the part (*aṅgajam*) at a depth up to the part (*adhastāt tatpramāṇe*). [The officiant] should remove the extraneous thing carefully. (67c–68b)
- If [someone] scratches his shoulder (?), [the officiant] should prognosticate an extraneous thing related to the shoulder (?), which is at a depth up to the [shoulder (?)]. If he knows it correctly, he should remove it.⁴⁴ (68c–69b)
- If someone scratches his arm, there is armlet [at the depth] up to the arm.⁴⁵ [That extraneous thing] exists [at a depth of] three and a half cubits [underground].⁴⁶ There is no doubt about it. (= KSP [4](10)) (69c–70b)
- If [someone] touches his [left?] hand, [the officiant] should prognosticate the leg of a couch [beneath the site]. If [someone] touches his finger (*karajāṅguli*°), [the officiant] should know [that the extraneous thing] is situated at a depth up to the knee.⁴⁷ (= KSP [4](12)) (70c–71b)
- Alternatively, if [someone] scratches his [right?] hand, it is understood that there is an extraneous thing, i.e. a skull or [a bowl] made of clay [at a depth] just up to the buttocks [underground]. The wise man [i.e. officiant] should remove it.⁴⁸ (= KSP [4](11)) (71c–72b)
- If [someone] scratches his breast, there is the bone of an animal (*paśuśalyam*) or hair (*aṅgajam*)⁴⁹ [at a depth of] one and a half cubits underground.⁵⁰

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

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

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

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

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

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

49 The *Kriyāsamgrahapañjikā* does not mention this second extraneous thing.

50 The *Kriyāsamgrahapañjikā* teaches that the depth is the measurement up to the buttocks in this case.

- [The officiant] should remove that extraneous thing carefully. (= KSP [4](14)) (72c–73b)
- If [someone] touches his heart, there is [an extraneous thing] related to it (*tatmayam*) at a depth up to the heart (*hṛdaye ... pramāṇena*). (73cd)
- If [someone] touches his back, there is [an extraneous thing] arising from the back[, i.e. a back-bone at the depth up to the back]. If [someone touches] his belly, [there is an extraneous thing related to the belly] at the depth up to the [belly]. (= KSP [4](15)) (74ab)
- If [someone] touches his side, one should prognosticate that there is an extraneous thing arising from dust. The best knower of extraneous things [= the officiant] should remove that extraneous thing which exists [at a depth of] that measurement [= up to the side] [underground]. (= KSP [4](13)) (74c–75b)
- If [someone] touches his buttocks, there is [an extraneous thing] arising from the buttocks[, i.e. coccyx?] or an iron nail at a depth of two cubits [underground]. [The officiant] should remove that extraneous thing from there. (= KSP [4](16)) (75c–76b)
- If [someone] scratches his thigh, there is an extraneous thing related to the thigh or piece of wood at a depth of one and a half cubits. [The officiant] should remove it carefully. (76c–77b)
- If [someone] is seen to scratch his knee, there is an extraneous thing, i.e. a stump (*sthāṇujam*) or a knee bone (*jānujam*) at a depth of one cubit. [The officiant] should remove it.⁵¹ (77c–78b)
- If [someone] touches his shank, [the officiant] should prognosticate a bone of the shank [at a depth of] eleven digits underground in that place. There is no doubt about this. (= KSP [4](18)) (78c–79b)
- If [someone] scratches his foot, [the officiant] should prognosticate an extraneous thing related to an elephant[, i.e. a born of an elephant (*kauñjaram*)].⁵² He should remove the extraneous thing, i.e. a thorn [at a depth of] twelve digits [underground]. (= KSP [4](20)) (79c–80b)
- If [someone] scratches his big toe, [the officiant] should prognosticate an extraneous thing, i.e. a piece of chalk. Alternatively, he should prognosticate a piece of iron mixed with various calxes of brass there. (80c–81b)

51 I have not translated the corruption, *nādhitoṣaskarasvāpi*.

52 An extraneous thing prescribed in the corresponding part of the *Kṛiyāsamgrahapañjikā* is a piece of silk-cotton wood (*śālmali*).

If [someone] scratches his toe, [the officiant] should prognosticate a foot of a horse [beneath the site].⁵³ It exists at a depth of one and a half *vitastis*. There is no doubt regarding this. (81c–82b)

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

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

...

These are the rules for the removal of extraneous substances.

5 Concluding Remarks

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

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

54 The Śaivas of Mantramārga produced a secondary body of scriptural authorities, the *Pratiṣṭhātantras*, devoted exclusively to the domain of construction of royal temples. They also asserted the principle that the Śaiva *sthāpaka*, the specialist who performs the rituals related to temple construction and installation, is competent not only for the Śaiva domain but also for all the levels that Śaivas ranked below this (Sanderson 2009, 274–275). Cf. *Devyāmata: pāṣaṇḍidarśanaṃ neṣṭaṇ grhiṇām asukhāvahaṃ* (Ms. A 91v1); *Kriyāsamgrahapañjikā, nimittokti: vidvadbrāhmaṇabhikṣusādhujanānām saṃdarśane dharmah syāt* (Tanemura 2004, 155).

it is important that Buddhist mantra-visualisation systems are employed.⁵⁵ In the case of the *Kriyāsaṃgrahapañjikā*, the mantra-visualisation systems of the Yogatantra and the “higher” *tantras* are employed, and in this sense the rituals prescribed function as Buddhist. This syncretism of different classes of scriptures is common to both Śaivism and Tantric Buddhism.

The *nimittokti* and other sections (e.g. *bhūmiparikṣā*) in which close textual parallels to Śaiva Pratiṣṭhāntantras and Paddhatis are found have little to do with Śaiva and Buddhist doctrines and those sections have close parallels to *jyotiḥśāstras* and *śilpaśāstras*.⁵⁶ One might suppose that this is evidence of the fact that both Śaivism and Buddhism used this kind of literature as common sources and established their own respective ritual systems. This is probably not the case. Although the non-sectarian parallels are common to the Śaiva Pratiṣṭhāntantras or Paddhatis and the Buddhist ritual manuals, and these two religions employ different mantra-visualisation systems, the structures or styles of the rituals prescribed are similar to each other. For example, while the *Kriyāsaṃgrahapañjikā* teaches that in the preparation of water jugs the officiant should make the assistants recite Mahāyāna *sūtras*, the *Somaśambhupaddhati* prescribes a preparation ritual for consecration of the Śivaliṅga in which mantras of the four Vedas are recited in the four directions (Tanemura 2004, 235, note 50). Considering the parallels on the scriptural level mentioned above, the parallel repertoire of rituals prescribed in Śaiva ritual texts and the *Kriyāsaṃgrahapañjikā*, and the similarities of structures or styles of the rituals, it is not implausible that one religion, probably Buddhism, followed examples of the other. It is, of course, important to consider various parallels of the kinds presented in this paper in greater detail in order to understand the relationship between Śaivism and Tantric Buddhism.

55 The *sūtrapātanavidhi*, in which the *nimittokti* section is included, is based on the mantra-visualisation system of the Vajradhātumaṇḍala taught in the *Sarvatathāgatātattvasaṃgraha*. See Tanemura 2004, 139–155, 237–250.

56 For example, descriptions similar to those of the *nimittokti* of the *Kriyāsaṃgrahapañjikā* are found in the *Bṛhatsaṃhitā* 53.105–110 (E^B vol. 1, pp. 489–491). See also Tanemura 2004, 245–250.

**Appendix: A Provisional Edition and Translation of the
Bhūśalyasūtrapātananimittavidhi of the *Ācāryakriyāsamuccaya***

After I had finished writing a draft of this article, I found a small section of Jagaddarpaṇa's *Ācāryakriyāsamuccaya* which teaches about extraneous things beneath the site for a *maṇḍala* or monastery, and the omens for those extraneous things. Here I present a preliminary edition and provisional translation of the relevant section. This is written in verse, and the metre is *śārdūlavikrīḍitā*. Most probably the material is silently quoted from the work of a predecessor; the section colophon of Ms. K states that the *Ācāryakriyāsamuccaya* is a compilation of various teachings (for this colophon, see the apparatus of this preliminary edition).

sūtram tatra nipāṭayet suvidhinā tullīkṛte bhūtale
 pañcājñānamayaṃ viśuddhavalitaṃ nirgranthi nābhyūrdhvagam |
 sthairyadhyānasamanvito varagurur nāsāgramadhye 'kṣiṇī
 ghaṇṭāmaṅgalagītaśaṅkhaṇaiḥ saṃstūya vaṃśasvanaiḥ ||1||

- 5 airandhrīkarapallavoddhṛtapayomiśrapraphullojjvalair
 arghaṃ ratnasuvarṇagandhakusumaiḥ saṃdāpayed dāyakāḥ |
 naimittaṃ ca nirūpayed gurumṛtiḥ sūtrasya saṃcchedane
 nūnaṃ jambukagrḍhrakaṅkaruditair mṛtyur bhavet svāmināḥ ||2||
 2c gurumṛtiḥ ... saṃcchedane] = KSP [1] 2d = KSP [2]
- 10 yajjātīyaviśeṣasattvajanitaiḥ sūtram samullaṅghyate
 tājīyākam asthi tatra niyataṃ sūtrādhare vāstuni |
 dātuh pārśvagato hi sūtravitate yannāma saṃkīrtayet
 tannāmānugasattvakīkasamalaṃ dātṛsthabhūkhaṇḍale ||3||
 3ab = KSP [3] 3cd = KSP [5]
- 15 svāṅgaṃ vā spṛśati drutaṃ vidhivaśāt tanmānam ākhanya tac
 chalyānāṃ bahudhā nimittam uditam samkṣepamātram tv iha |
 gaur āgatya tadā purīṣam asṛjat tanmānahema sthitaṃ
 yadvā bālakumārīkā ca visṛjet tanmānarūpyaṃ bhavet ||4||
 4a = KSP [4] 4c = KSP [6](1) 4d = KSP [6](2)

2 viśuddhavalitaṃ] K^{pc} N1 N2 (*The relevant word in Ms. K is corrected at least three times: viX → vidha → visuvalitaṃ → viśuddhavalitaṃ*) || nirgranthi] N1; nigranthi K; nitranthi N2 3 nāsāgramadhye] K N1; nāsāgramadhyā N2 || 'kṣiṇī] conj.; 'kṣaṇo K; kṣaṇo N1 N2 4 ° paṭhanaiḥ] N1 N2; °pradhvanaiḥ K || saṃstūya] em. (← Tib. bstod pas); santūryya K; santūrya N1 N2 5 airandhrīkara°] N1 N2; airandhrīkara° K || ° praphullojjvalair] N1 N2; °prasphullojjvalair K 6 dāyakāḥ] em.; dāyakaṃ K N1 N2 7 gurumṛtiḥ] N2; gurumṛti K 8 jambuka°] N2; jambuka° K || ° ruditair] K; °rudite N2 || mṛtyur] K; mṛtyu N2 10 ° sattva°] N2; °satya° 12 dātuh] K^{pc} N2; pādātuh K^{ac} || pārśvagato] K N2^{pc}; śvagato N2^{ac} 15 ākhanya] N2; ākhana K 16 chalyānāṃ] K; chalyānāṃ m N2 || bahudhā] K^{pc} N2; bahuvidhā K^{ac} || nimittam uditam] K; nimittavyditam or nimittamaditam N2 || tv] N2; n.e. K 17 asṛjat] N2; asṛjan K 18 visṛjet] K; visṛjat N2 || tanmānarūpyaṃ] N2; tanmānarūpa K || bhavet] N2; bhave K

7 naimittam] *The folios which contain the text from nimittam to the end of this chapter are missing from Ms. N1.*

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

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

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

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

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

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

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

If a cow comes and drops dung, then there is the same amount of gold as the [dung beneath the site]. (= KSP [6](1)) Alternatively, if a young girl [comes and] urinates, then there must be the same amount of silver as [the urine beneath the site]. (= KSP [6](2)) (4cd)

maṇḍūkadhvaninā gr̥he jalabhayaṃ dhūmena cittākulaṃ
 rogārtāṅgavihīnakuṣṭhavivaśastrīdarśaṇe rogabhāk |
 jīvaṃjīvamayūrakokilaśukāś cakraṅkahamsarṣabhās
 teṣāṃ kaṇṭharutaṃ śubhodayakaraṃ saṃpatkaraṃ darśaṇam ||5||

- 5 5a maṇḍūkadhvaninā ... jalabhayaṃ] = KSP [6](3) 5a dhūmena cittākulaṃ] = KSP
 [6](7) 5b = KSP [6](8) 5cd = KSP [6](4)

siṃhāmbhodhararājakuñjararavair dhānyārthalābhodayaṃ
 bālakrīḍanaśaṅkhamaṅgaladhvanau dravyāgamas tadgr̥he |
 chatrāmbhojapatākāmurajadhvajālāṅkārarājāṅgaṇā-
 10 matsyakṣīradadhīndramadyadahanajvālāphalānām jayam ||6||
 6a = KSP [6](5) 6b = KSP 6

dhānyadravyasutādivṛddhir atulā niṣpannakāryaṃ tadā
 bhikṣubrāhmaṇadhīdhanottamajanaiḥ saṃdarśaṇe dharmabhāk |
 prārambhe bhuvi sūtrapātanaavidhau devādisaṃsthāpene
 15 śreyoliṅgam idaṃ hitodayakaraṃ saṃvīkṣya kuryāt tadā ||7||
 6c–7a = KSP [6](9) 7b = KSP [6](10)

śilpācāryavicāracārucaturais tyaktvāśubhaṃ sarvathā
 yena sthānanivāsisarvajananatārājñāṃ ca dātur yathā |
 kalyāṇāya śubhodayāya nitarām ādau vicāryaiva tat
 20 sattārāgrahayogavāsaraśubhe kāryaṃ samārabhyatām ||8||

iti bhūśalyasūtrapātananimittaavidhiḥ.

1 maṇḍūkadhvaninā] N2; maṇḍakadhvaninā K || cittākulaṃ] *em.*; cintākulaṃ K; citākulaṃ N2
 2 rogārtāṅga°] K; rogārttaṅga° N2 || °vihīna°] N2; °vihina° || °vivaśa°] *em.*; °vivaśaḥ K; °viva-
 gaḥ N2 || °strīdarśaṇe] N2; °strīdarśaṇa K 3 cakraṅka°] K; cakraṃka° N2 || °rṣabhās] N2;
 °gaṇāḥ K 7 °ravair] *em.*; °ravai K N2 8 °dhvanau] N2; °dhvanair K 9 chatrāmbhoja°] K^{pc};
 cchatrāmbhojakha° K^{ac}; chatrāmbhojakhama N2 || °muraja°] K; °jera° N2 || °dhvajālāṅkāra°]
 K; °dhvajaghaṭālāṅkāra° N2 10 °dadhīndra°] N2; °dadhiṣu° K 12 dhānya°] K; dhānyārtha°
 N2 || niṣpanna°] K; niṣpan° N2 14 bhuvi] N2; guru K 15 śreyoliṅgam] K; śriyoliṅgam N2 ||
 saṃvīkṣya] N2; saṃvidya K 17 śilpācārya°] *em.*; śiṣyācārya° K; śilppācārya° N2 || °caturais]
 K; catures N2 18 yena] N2; ye K || sthānanivāsi°] N2; sthānavāsinām K || °sarvajananatā°]
 N2; sarvajanānām K^{ac}; sarvajanatanām K^{pc} || ca dātur] N2; pradābhūr K 19 tat] K; tata
 N2 21 iti bhūśalyasūtrapātananimittaavidhiḥ] *em. based upon* N2; nānāmātāt samākṣya maṇ-
 ḍalācāryadarpaṇnaviracite kriyāsamuccaye bhūśalyasūtrapātananimittaavidhiḥ ṣaṣṭamaṇḍalāḥ
 K; iti bhūśalyasūtrapātananimittaavidhi N2

8 °maṅgala°] *la of maṅgala must be short (dhv does not make the vowel heavy).* 9 muraja] *la of muraja must be short (dhv does not make the vowel heavy).*

If a frog croaks, there is danger of water in the [donor's?] house. (= KSP [6](3))

If smoke [is seen], there is distraction of mind. (= KSP [6](7)) If a person suffering from a disease (*rogārtāṅga*^o), a person of a lower [class], a person suffering from leprosy, a deranged person (^o*vivaśa*^o), and a woman are seen, then it causes disease (*rogabhāk*). (= KSP [6](8)) (5ab)

Songs (*kaṇṭharutam*) of a *jīvaṃjīvaka* bird, peacock, *kokila* bird, parrot, *ca-kṛāṅka*, *haṃsa*, and a bull bring auspiciousness. If [these creatures] are seen, it brings prosperity. (= KSP [6](4)) (5cd)

The roar of a lion, the sound of thunder, and the roar of a royal elephant bring the gain of grain and property. (= KSP [6](5)) (6a)

If the voices of children playing, the sound of a conch-shell, or an auspicious [song are heard], it brings wealth to the [donor's] house. (= KSP 6) (6b)

If a parasol, lotus, banner, *muraḥa* drum, flagpole, ornament, a woman of the court, fish, milk, the best curd, wine, blazing fire, and fruits [are seen], then there are victory, extraordinary increase of grain, property, [the number of] sons, and other [merits], and the completion of duties. (= KSP [6](9)) (6c–7a)

If a *bhikṣu*, *brāhmaṇa*, wise man (^o*dhī*^o), or a wealthy man (^o*dhanottamajana*-) is seen, it brings virtue. (= KSP [6](10)) (7b)

In the consecration of [images of] deities and other [sacred objects], [the officiant] should examine the [above-mentioned] omens which bring merits [to the donor] in the commencement of the rite of the casting of cords, and then perform [the casting of cords]. (7cd)

The officiant with special knowledge of architecture⁵⁷ who is skilled in the examination [of omens] should abandon inauspicious[, extraneous] things by all means. By doing this (*yena*), fortune and auspiciousness will certainly be brought to the donor, the king, and all people who live in the region. [Therefore, the officiant] should first examine the [omens], and then undertake the rite [to follow] when the combination of fixed stars and planets, and the day are auspicious. (8)

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

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

Abbreviations

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

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

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