

gaḥ); Rudra extends up to [the tattva of] *kāla*,⁸¹⁰ Maheśa is located in his own abode (*nijadhāmani*).⁸¹¹ Sadāśiva resides in his own power (*svaśakti-sthaḥ*): his body is the five *brahmamantras* (*pañcamantraniketanah*).⁸¹² (75–6)

By passing higher and higher (*uttarottarasañcārāt*) one attains (*bhavantī*) higher and higher worlds (*uttarottarabhūmayah*), which are located in particular places in [the paths of] these [deities(?)]⁸¹³ (*tadviśeṣasthāḥ*), possessed of (*saha*) their particular properties (*tadviśeṣaguṇaiḥ*). (77)

Or rather (*vā*) there is but one supreme Lord who has different forms (*bhedaiḥ sthitaḥ*) that are [different] in [no more than] their names (*nāmagaiḥ*): [He is called] *Brahmā* because he is great (*bṛhattvāt*), because He fills (*bṛmhakatvāt*), or because He possesses *brahman* (*vā brahmayogataḥ*). [He is called] *Viṣṇu* because it is His nature to be powerful (*prabhavaśīlatvāt*), because He is the source of the universe (*prabhavo jagataḥ*), He is omnipotent (*prabhuh*).⁸¹⁴ (78)

Because He drives away affliction (*rujaṃ drāvayate*) He is called Rudra, since the affliction is destroyed (*rujaḥ kṣayāt*).⁸¹⁵ Because He possesses all the attributes of sovereignty (*sarvaiśvaryaguṇaśleṣāt*)⁸¹⁶ the sovereign Lord (*īśvaraḥ*) [is called] *Maheśvara*. (79)

He is *Sadāśiva* [because He is] always favourable (*sadākāntaḥ*), or [be-

⁸¹⁰In *Parākhyā* 5:151–2 *rāga* is placed immediately above *puruṣatattva* and *kāla* is placed immediately below *māyā* (see fn. 626 on p. 317 above). Thus *Viṣṇu* would extend across *rāgatattva* alone, and Rudra would cover (in ascending order) the tattvas of *vidyā*, *kalā*, *niyati* and *kāla*.

⁸¹¹This must refer to *īśvaratattva*; what is unclear is whether or not the text intends that he should also extend across the tattvas that intervene between him and Rudra, namely *māyā* and pure *vidyā*.

⁸¹²Perhaps the choice of words here is partly intended to convey that *Sadāśiva*'s 'place' is not to be conceived of spatially.

⁸¹³But perhaps we must supply yogins as the subject of the second half of the verse.

⁸¹⁴More common is the etymologisation of *Viṣṇu* cited by APTE (1957, s.v.):

yasmād viśvaṃ idaṃ sarvaṃ tasya śaktyā mahātmanah
tasmād evocyate viṣṇur viśadhātoḥ praveśanāt.

Here *viṣṭam*, as we find in a couple of the versions of this verse cited by TRIPĀṬHĪ (1988:166–7), would make better sense. Cf. also *Hevajratāntra* I.v.13b: *viṣaṇād viṣṇur ucyate*.

⁸¹⁵This *nirvacana* has been alluded to twice above: in 2:48 and in 5:143.

⁸¹⁶*ex conj.* Emendation to °*guṇaiḥ śleṣāt* (suggestion of Dr. ISAACSON) is perhaps equally likely.

cause] Śiva [means] situated in rest.⁸¹⁷ Thus there exists, [called] with various names, only one Lord of the universe. (80)

It is He who bestows the fruit, and that depends on the goal [at which the yogin aims(?)] (*lakṣyasamāśritam*).⁸¹⁸ The goal is located in the breath; †it is the 'soul' (*jīvam*) in the breath (*vāyugam*) of the embodied person (*sakalātmanah*)†.⁸¹⁹ (81)

The [individual] soul (*ātmā*), it seems (*kila*),⁸²⁰ †is He (*saḥ*) ⊔ *jomgo bindukārapuṭīkṛtam*†.⁸²¹ He resides in all bodies saying 'haṁso

⁸¹⁷Or perhaps 'in *śānti[-kalā]*'.

⁸¹⁸I do not understand the text here.

⁸¹⁹The accusatives are not accounted for, but, since I have no confidence in my having understood the text, I am reluctant to emend. Perhaps the text assumes a distinction between *prāṇa* as *haṁ* and *jīva* as *sa*, which might have been alluded to in 14:69ab, and which is to be found in *Vijñānabhairava* 24ab (quoted in fn. 821 on p. 376 below).

⁸²⁰For the (for me) unexceptionable, though not particularly common, use of *kila* in the first position in a sentence see GOODALL 1998:169, fn. 26. At the time of writing that footnote I was not aware that Gopendratippabhūpāla understands *kila* to have been intended in the list of particles adverted to by Vāmana in *Kāvyaḷaṅkārasūtra* 5.5 (*na pādādaḥ khalvādayaḥ*) as words that should not be used in initial position. This shows that initial *kila* was known to but frowned upon by Gopendratippabhūpāla and possibly also Vāmana. It is presumably added here to emphasize that this is a yogic exercise rather than a doctrinal statement of truth.

⁸²¹Because of what follows we may suppose that the text is here offering an interpretation of the 'mantra' *haṁso haṁsaḥ* based upon its similarity to a repeated assertion of the form *ahaṁ saḥ! ahaṁ saḥ!*: 'I am that! I am that!'. The inward breath is the sound *haṁ* (ending in an *anusvāra*) and the outward breath is the sound *saḥ* (ending in a *visarga*). This is explained by *Sārdhatriśatikālottara* 23:3 and by Rāmakaṇṭha's *Sārdhatriśatikālottaravṛtti* ad loc., which is corrupt in the text offered by the edition, but can fortunately be at least partly repaired with the help of *Dviśatikālottara* 7:3 and Aghoraśiva's *Dviśatikālottaravṛtti* (IFP MS T. 176, pp. 43 and Trivandrum MS 4509, ff. 27^v–28^r), which is nearly identical:

*haṁsa haṁseti yo brūyād dhaṁso devaḥ sadāśivaḥ
guruvaṁstrāt tu labhyeta pratyakṣaṁ sarvatomukhaḥ.*

prāṇagamāgamasya haṁkāreṇa prāṇavṛtṭyātmanā sakāreṇa cāpānavṛtṭirūpeṇānvayād vāgvṛtṭyavinābhāvasiddheḥ tadgamāgamapravṛtṭyaiva pratikṣaṇaṁ yo 'haṁsa haṁsa' ity āmantraṇapadena brūyād iti sambhāvanāyām—yad āhuḥ 'saṁkoce ca vikāse ca haṁsa ity akṣaradvayam' ititena viśiṣṭenaiva vāgātmaprāṇaśaktidvayajñānavatā puruṣeṇa sadāśivaḥ sakalas tāval labhyate...

- *sarvatomukhaḥ*] BHATT; *sarvatomukham* 4509, T176, BHATT's MSS
- *prāṇagamāgamasya haṁkāreṇa*] 4509, BHATT; —*haṁkāreṇa* 47622 *prāṇagamāgamasya haṁkāro* T176
- *cāpānavṛtṭirūpeṇānvayād vāgvṛtṭyavinā°*] conj. ISAACSON; *cāpānavṛtṭirūpeṇānvayād*