

A Study on Death-signs and *Utkrānti* of *Padminī* 19, based on its Preliminary Edition and Translation

Junglan BANG & Kenichi KURANISHI

1. Introduction

Summary of *Samvarodayatantra* 19

The nineteenth chapter of the *Samvarodayatantra*, titled as ‘the chapter of the practice of conscious death by/after examining death-signs (*mṛtyunimittadarśanotkrāntiyogapaṭala*)’, consists of two main topics, death-signs (*mṛtyunimitta*, vss.1–25) and the practice of conscious death (*utkrānti*, vss.26–39). The death-signs are divided as occurring internally, i.e. in his own body (*svāśarīre*), and externally (*bāhye*). While the internal signs (vss. 2–10) are related to bodily sensation, symptoms, etc., the external signs (vss.11–) are related to abnormal phenomena, dreams, etc. And the all death-signs are said to indicate how much one has left. As SCHNEIDER (2010: 44–5)¹ shows, the most verses of the death-signs part are found in Vagīśvarakīrti’s *Mṛtyuvañcana* chapter one. As for the technique of conscious death (*utkrānti*), the *Catuṣpīṭhatantra* and the *Vajradākatantra* can be regarded as the close associated earlier scriptural sources to this chapter, since the many verses of the *Samvarodaya* seem to have been apparently transmitted and redacted through them. It should be noted that since this paper aims to present the edition and translation of Ratnarakṣita’s *Padminī*, the edition of *Samvarodayatantra* in Appendix also attempt to present a closer version to its commentaries.

¹ In this study of the *Mṛtyuvañcanopadeśa*, SCHNEIDER provided the table of other paralleled verses found not only in the *Samvarodayatantra* but also in the *Caṇḍamahāroṣaṇatantra*, *Ḍākāṛṇavatāntra*, *Kālavālī**, *Yogaśāstra*. Also, the later development of the idea of death-signs from the *Samvarodayatantra* to *Vajradākatantra*, *Ḍākāṛṇavatāntra*, *Vajravārāhīkalpa*, and so forth has been studied by SUGIKI(2007: 316–323).

The practice of *utkrānti* in Ratnarakṣita's *Padminī*

The *Padminī* comments that death-signs, the former part of chapter 19, is about untimely death and simply mentions it as 'easy to be understood'. The commentary rather focuses on the practice of *utkrānti* part and gives an additional instruction related to *Samvarodaya* 19.29c–33. The preliminary practice taught in the Tantra is that when a yogin perceives any death-sign, he should fill the *nāḍīs*, which are located in nine gates of the body, with inhale ; restrain the [nine] gates with retention of breath; and then expel [breaths in the gates] with exhale. And then, the yogin should perform the practice of conscious death. However, although actual practice of *utkrānti* described in vvs. 29c–33, – installation of the syllable HŪṂ in the heart, fixation of it above and below with *kūṭākṣara* [mantra], enclosing it above and below with breaths, and recitation of the mantra –, is insufficient to understand the details. In this regard, the additional explanation is given in the *Padminī*. According to Ratnarakṣita, the *kūṭākṣara* (in vs. 33c) is HIK (or HIKA) mantra, and the visualization of seed-syllables are KṢUM̐ in the *brahmarandhra*, HŪṂ below it (presumably the forehead), HUM̐ in the middle of eyebrows, HAM̐ in the pericarp of the lotus, SUM̐ in the throat, SMRYUM̐ (not clarified²), and YUM̐ in earholes and nostrils. Then, the yogin should extract winds from twenty-four parts of the body by a hook of inner heat [generated from] the syllable AM̐ in the navel and make the winds as a global form in the genital region. Then the condensed lump should be enclosed by two maṇḍalas generated from a pair of the syllable YUM̐ in bottom and up sides of it. At that time, the yogin

² Commentators on the *Catuspīḥatantra*, Bhavabhāṭṭa, Kalyāṇavarman, and Durjayacandra, as precisely studied in SZÁNTÓ 2012: 258, 433, mention five of these seed-syllables, KṢUM̐, HUM̐, YUM̐, SUM̐, SMRYUM̐ in the list of coding eight bījas to be installed. There they expound that the place to install the syllable SMRYUM̐ is in the neck. Furthermore, it might be noteworthy that a similar bījamantra SMRYŪM̐ is also taught in the Śaiva Trika text, the *Tantrasadbhāva* by its encoding system and described as one of bīja-mantras to stun the bond of soul. Cf. BANG 2019: 11–13.

should recite *HIK* (or *HIKA*) mantra twenty-one times. After giving a detailed course of the practice, Ratnarakṣita seems to clarify that this *utkrānti* is an ancillary practice; therefore, it is not for people who have accomplished Mahāmudrā.

Instruction from another commentary, the *Sadāmnāyānusāriṇī*

As studied before in KURANISHI 2012, there is another commentary on the *Samvarodaya*, titled as the *Sadāmnāyānusāriṇī*. Its explanation on chapter 19, seems to be almost identical with the *Padminī*, but the detailed account of *utkrānti* practice³. The procedure of the practice is mentioned as the teaching of Nāropāda. Instead of *Padminī*'s comment on the *kūṭākṣara* (on vs. 33c), this commentary gives an interpretation of *dṛḍhākṣara* (the fixed syllable) which probably means two syllables, i.e. *A* and *ḴṢUM* (Ms. reads *ḴṢAM*, but presumably corrupted)⁴. But we assume that this commentary aims to comment on vs. 32c (two syllables to be installed above and below the *HŪM*) not vs. 33c (the syllable-mantra to be recited). Based on this understanding, we adopted the reading *dṛḍhākṣaram* for the emendation of vs. 32c. According to this commentary, there are three syllables to be installed. They are *A* in red color at the navel, *HŪM* in blue color on the heart, and *ḴṢUM* in *brahmarandhra*. After that, the practitioner should retain his upward-breath but expel his downward-breath together with the *A* and *HŪM* through the anus. And then, he should expel the *ḴṢUM* and make it return to its own place, his heart. If once he perceives three types of death-sign, he should visualize his own deity above his head and three syllables again in their own positions; make the *A* enter into the *HŪM* by reciting sixteen vowels twenty-one times; take the *HŪM* off to the throat

³ As for the pertinent diplomatic edition of the *Sadāmnāyānusāriṇī*, see fn. 5 (p.(7)) of the edition of the *Padminī* in this paper.

⁴ The feature of scripts in the manuscript of the *Sadāmnāyānusāriṇī* does have an acute stroke of the end of the letter *Ḵṣa* which could be confused with the archaic stroke of *u*, drawn as a downward lefthand stroke if any scribe had miscopied an archaic *Ḵṣu* to *Ḵṣa* at some point.

and to the top of the head by reciting vowels five times. After merging it with the $\kappa\text{ṣuṃ}$, he can set off the $\kappa\text{ṣuṃ}$ which were merged in the Λ and hūṃ in turn, that is to say, he can expel his consciousness through this *utkrānti* practice. At the time of sending off, he should keep making the hiccup sound, i.e. hīka (equivalent to hīk and hīka).

Although there is some discrepancy of the syllable mantras, the number of times of recitation, etc. between the *Padminī* and *Sadāmnāyānusāriṇī*, the basic procedure of *utkrānti* practice seems to have not been deviated that much. Furthermore, it is interesting that Bhavabhaṭṭa's commentary *utkrānti* technique on *Catuṣpīṭha* 4.3.50 (cf. SZÁNTÓ 2012: 221–2, 465–466) includes their syllables $\kappa\text{ṣuṃ}$ on the head, hūṃ on the heart, $\Lambda\text{ṃ}$ at the navel and elucidate the procedure of drawing each syllables upwards by a hook, i.e. the mantra hīka . Considering the fact that Bhavabhaṭṭa's exposition is earlier than the two commentaries on the *Samvarodaya*, the *Sadāmnāyānusāriṇī*'s account could be regarded to sustain an archaic idea than the *Padminī*'s one.

1. Preliminary Edition of *Padminī* Ch.19¹

[ekonaviṃśatitamapatalavyākhyā]

[Introduction]

atha **kathaṃ kālasya niyamaṃ mṛtyuvañcanam eva ceti** praśna-
parihārārtham āha – **athetyādi** | prāguktam vāyumātrāśrayāt pra-
dhānyena kālamaraṇalakṣaṇam, idaṃ tu svaśārīrabāhyāśritam prā-
yenākālamaraṇam iti viśeṣaṃ subodham |

[*ad* vss. 26–27]

yathopadeśayuktābhir ity upadeśānatikrameṇa prayuktābhir maṇi-
mantraśadhibhiḥ, tathā **tattveneti** bhāvitena, **dharmeneti** dānā-
dinā kṛtena | yadā tu mṛtyur nivārayituṃ na śakyate tadotkrāntyā
śārīraṃ yoginā tyājyam ity āha – **aparam** ityādi |

[*ad* vs. 28]

recakapūrakam yojaneneti bāhyādhyātmanmṛtyulingopalambhe
| śvāsa iti vāyau | **chijjati chijjatīti** svasvasthānaṃ tyajati |

15 [*ad* vs. 29]

ata evāha – **mṛtyukālam** ityādi | utkramyate śārīrād anayety ut-
krāntir vijñānavisarjanam | **navadvāreti** cakṣurdvayaśrotradvaya-

¹ Manuscripts || T: 34v10–35r10; B: 64r2–65r1; N: NAK 5/203 = NGMPP B113–8: p.157 l.2–159 l.11; Rb: 6v7–8r2. On the manuscripts and the related materials of the *Padminī*, see TANEMURA et al. 2014.

3 kathaṃ kālasya ... eva ca || *Samvarodayatantra* 1.11cd

3 eva ceti || N Rb; eva veti T B 5 idaṃ tu || TRb; idan tu BN
9 °mantraśadhibhiḥ || TBRb; °mantraśadhibhiḥ N 13 yojaneneti || em.;
yonanāneti TBNRb (Cf. Tib. *sbyor ba yis*) 17 °śrotra° || NRB; °śrota°TB

ghrāṇadvayamukhalingaguhyāpānāni navadvārāṇi |

[*ad vs. 30*]

praśāntaḥ śāntam āvahed iti kumbhakābhyāsāt sthirībhūto vāyuś
caittasthairyam utpādayed ity arthaḥ |

5 [*ad vs. 31*]

vijñānaharaṇam iti vijñānavisarjanam, **anyathā pāragāminām**
ity ātmasākṣātkṛtayogānām nāyaṃ prakara iti bhāvaḥ | utpatty-
utpannakrame niṣṭhāsālinām hy akṛte 'py anena pratyutpanna-
dehena mahāmudrāsākṣātkāre na kvacid bhayasambhavaḥ | ata
10 itarasyavāyāya upāyaḥ | **ālikālīti** vāmadakṣiṇānāsāpuṭavāyū |

[*ad vs. 33*]

kūṭākṣareti hisvarahitaṃ kṅkārāḥ ² | [**vāyubījaṃ** yaṃkārāḥ]³

² *Sadāmnāyānusāriṇī*(23r1–2) : *dṛḍhākṣareti* | *akārāḥ svarahitaḥ* (em., *svararahitaḥ Cod.*) *ṅṅkārāś* (em., *ṅṅkārāś Cod.*) ca |

³ After this passage, the Tibetan translation adds *rlung gi sa bon yaṃ yig go*; however, it is not attested in all mss of the *Padminī*. This conjec-

1 *Sadāmnāyānusāriṇī*(22v7) : *navadvāreti caṅṅṅhrotagrāṇamukhaguhyagudākhyadvārāṇi* ; *Rahasyadīpikā ad Vasantatilakā* 6.40 (Sarnath ed. p.46) : *nava srotāṃsi caṅṅṅhrotadvayagrāṇadvayavaktraguhyagudākhyāni yasmin tat tathā 7 pāragāminām nāyaṃ prakara* || The Tibetan translation which renders it differently : *gzhan du pha rol bgrod pa yis ... tshul dang rnam pa (pāragāminā ... nayaḥ prakāś ca or nayaparakārah)*. **7** *Sadāmnāyānusāriṇī*(23r1) : *anyathā pāragāminām iti siddhayogānām nāyaṃ prakārah* | *mahāmudrālabhena maraṇamokṣābhāvāt* (em., *marāṇamokṣ[o'pya]bhāvāt Cod.^{pc}* ; *marāṇābhāvāt Cod.^{ac}*) | **10** Cf. *Sadāmnāyānusāriṇī*(23r2) : *ālikālīti sayetarānāsikapuṭavāyū 12 hisvarahitaṃ* || attested in all mss, but the Tibetan translation renders it as *hi dang dbyangṅ spangṅ pa (=hisvararahitaṃ)*.

1 °ghrāṇadvaya° || em.(Tib. *sna bug gnyis dang*; omit. TBNRb **9** °sākṣātkāre na || em.; °sākṣātkāreṇa TBNRb **9** bhayasambhavaḥ || TN (cf. Tib. *'jigs pa mi srid do*); dvayasambhavaḥ BRb **10** °vāyū || em.; °vāyu TBNRb, (cf. Tib. *rlung dag go*) **12** kūṭākṣareti || em.; deṭākṣareti TBNRb. Cf. Tib. *phyed bcas yi ge* (≈ *dvyardhākṣara*) **12** kṅkārāḥ || em., kakārāḥ TBNRb (Tib. *ka yig go*) **12** vāyubījaṃ yaṃkārāḥ || conj. (Tib. *rlung gi sa bon yaṃ yig go*); omit. TBNRb

[ad vs. 34ab]

vijñānā vāyurūḍhasyeti vijñānaṃ vātārūḍham | **vāyudvāraṃ tv**
iti vāyudvāreṇa | **cetaseti** vibhāvyeti śeṣaḥ |

[Supplementary instruction to vss.31b–34b]

- 5 ayam atropadeśaḥ |
pūrvaṃ tāvad anyakarmā samāhito brahmarandhre ḴṢUM tad-
adho HŪM bhrūmadhye HUM mahāsukhābjavarate HAM kaṅṭha-
randhre SUM SMRYUM⁴ śrotraghrāṇarandhreṣu YUM ity etāni bijāni
vibhāvya, nābhīmūle AMRūpacaṅḍālīkiranāñkuśena pūrakādīnā
10 ca śiraḥprabhṛticaturviṃśatisthānebhyaḥ samākṛṣṭair vāyubhir daśa-
sthāne sthāpitaḥ guhyacakre piṇḍībhūtais taduddīpitaḥ caṅḍālījvālān-
kuśaṃ hṛdvāyumaṅḍale saṃyojya, YUMyugajamaṅḍaladvayantrita-
hūmcittam ūrdhvādhaḥsthaṃ hikmantraṃ gurūpadeśāj japet⁵ |

ture is based on the reading of the *Sadāmnāyānusārīnī* (23r2) : vāyubī-
jaṃ (32c/33a) *yaṃkāraḥ*.

- 4 Cf. Tibetan translation mentions the place of the syllable SMRYUM (*rtags la smryuM*) and adds one more syllable ḴSHUM (*bshad bar ḴshuM*, but should read *bshang bar?*).

- 5 Cf. *Sadāmnāyānusārīnī* (23r3–8) : *ayam atropadeśo Nāropādā-
naṃ - svādhīdevatayogena nābhau raktam akāraṃ, hṛdi svacittan,
nīlahūmkārarūpaṃ, brahmarandhre Ḵṣum(em., Ḵṣaṃ Cod.) śubhram
bhāvayet | tata ūrdhvaṃ prāṇavātaṃ nīyamyādho 'pānena prerito 'kāro
hūmkāraṃ prerayet | tadapi(em., 'pi Cod.) Ḵṣumkāraṃ (em., Ḵṣakāraṃ
Cod.) preraya bahiḥ kṛtvā vyāghṛṭya svasthānam āyātī(em., āyātī Cod.)
| akāro 'pi | iti catuḥsandhyaṃ pratyahaṃ saptadhā bhāvayet | ab-
hyāsa eṣaḥ | paryante 'ṅguryā karṇanarandhrayo[r] guluguludhvaner
āśravanam [l] caḴṣuḥpārśveṣu yantrīteṣu satsu biḍālākṣivat prakāśā-
darśanam [l] raudraśirodhūmānu[dga]maś(em., °nuṅgamaś Cod.) ceti
tridhā maraṇacihnaṃ jñātvā sveṣṭadevatāyogī mastakopari yugamātre*

9 amirūpa° is rendered as *yaM gi gzugs* in the Tibetan translation.

3 cetaseti ||em.(cf Tib. *bsams pa yis*; cetasyeti TBNRb 6 anyakarmā
||em.(cf. Tib. *las gzhan med par*; analpakarmā TBNRb 7 °sukhābjā°
||NRb (cf. Tib. *chu skyes*) ; °sukhākṣa° TB 8 smryum ||TNRb; sm-
rūm B 8 śrotra° ||TN; śrota° BRb 10 śiraḥ° ||corr., śira° TBNRb
10 °sthānebhyah ||corr., °sthānebhyas TBNRb 10 °samākṛṣṭair ||TN ;
°samākṛṣṭai BRb 12 °maṅḍale ||conj., °maṅḍalālīn TBNRb

tato niyamena bāhyābhyantaramṛtyuliṅgena mṛtyuṃ viniścityot-
krāntiṃ kuryāt | sati hy āyuṣi vijñānavisarjanena narakādipātaḥ
syāt |

[*ad* vss. 34–38]

- 5 **yeneti** mokṣasiddhipradāyakaṃ vijñānam | **nābhīti** nābhyā gatam
kāmāvacaradevaḥ syāt | **binduneti** bhrūrandhreṇa | **rūpadehina**
iti rūpāvacaraḥ | **ūrdhveneti** brahmarandhreṇa, ārūpyāvacaraḥ |
śubhaṃ tu gatibheditam iti śubham ity upalakṣaṇam aśubhaṃ
ca sthāgatya gamanena bheditaṃ jānīyād ity uddiṣṭasya nirdeśo
10 **yakṣa** ityādi |
mokṣāṇām ity utkrāntyā gatānām teṣāṃ svecchācaritatvāt | **utkrānti**
kālasaṃprāptam iti kālamṛtyau saṃprāpta evotkrāntiḥ karta-
vyety arthaḥ |

ity ekonaviṃśatitamapaṭalavyākhyā || ||

*svādhivevata[m] vibhāvya prabhāsvaraṃ yogapaṭṭavat karadvayan
dhṛtvopaviśya nābhīstham akāraṃ [] hṛdi hūṃ [] śikhāsu kṣuṃ(em.,
kṣaṃ Cod.) vibhāvya [] ūrdhvavātam āyantryādhovātām prerya []
akāraṃ hūṃkāre praveśya [] akārādiṣoḍaśavarṇān ekaviṃśatidhā
parijāpya [] hūṃkāraṃ kaṇṭhaṃ nayet | punaḥ [] ṣoḍaśasvarān
pañcadhāvarṭya hūṃkāraṃ śikhāṃ nayet | tataḥ kṣuṃkāreṇa(em.,
kṣuṃkāreṇa Cod.) saha bahir mīḥsārya svādhivevatahṛdisthahūṃkāre
taṃ praviśantam ekāgraś cintayan śvāsan niruddhya [] hikkd-
hvanim(em., ahikkadhvaniṃ Cod.) kurvan tiṣṭhet | ity utpattikramas-
thasya bālayogināḥ kramaḥ |*

5 nābhyāgatam ||BNRb; nābhyām gatam T 12 kālamṛtyau ||em.(cf. Tib.
'chi ba'i dus la); kālamṛtyo TBNRb

2. Preliminary Translation of the *Padmini* Ch.19

[Introduction and *ad* vss.1-25]

Then, in order to answer the question **how to restrain time and precisely cheating of death** (*kathaṃ kālasya niyamaṃ mṛtyuvañcanam eva ca* 1.11cd), [the Blessed One] says [the words] beginning with **then** (*atha*, 1a). What has been taught before precisely on the basis of wind [=breath] is mainly the feature of timely death. However, this [teaching in this chapter] which is chiefly based on one's own external body is the untimely death. Thus, this specific [feature of untimely death taught in 19.1-25] is easy to be understood.

[*ad* vss. 26-27]

[The passage] As [the cheating of death becomes possible] by **some which are related to previous instructions** (*yathopadeśayuktābhiḥ*, 26a) means by jewels, mantras, magical herbs which are applied without violation of instructions. In the same manner, [death can be conquered] **by reality** (*tattvena*, 26c), by [reality] which has been cultivated, [and] **by religious merit** (*dharmeṇa*, pāda d), by [the merit] made by giving and so forth. However, when one is not able to ward off death, then the yogin should abandon his own body through the practice of *utkrānti*; therefore, [the Blessed One] says [the words] beginning with **another** (*aparam*, 27c) [teaching].

[*ad* vs. 28]

By fusing of exhale and inhale (*recakapūrakam yojanena*, 28a) means that when [one] perceives a death-sign internally and externally. **When breath**(*svāse*, 28c) [obtains various symptoms (*nānānimittasamprāpte*, 28c)] means when wind [obtains them]. [The breath] **is disturbed and disturbed** (*chijjati chijjati*, 28d) means [it] leaves/abandons its own places.

[ad vs. 29]

Precisely because of this reason, [the Blessed one] says [the words] beginning with **the time of death** (*mṛtyukālam*, 29a). The practice of (*utkrānti*) is something by which one can transgress the body, [i.e.] setting off of the consciousness (*vijñāna-visarjana*). The **nine-gate** (*navadvāra*^o, 29c) means eyes, ears, nostrils, face, sexual organ, and the secret part, i.e. anus; [therefore, it means] nine gates¹.

[ad vs. 30]

Being calm should bring forth the tranquility (*praśāntaḥ śāntam āvahet*, 30d) means that once the wind [i.e. breath] has been stable due to the repeated practice of retention of breath, it could bring forth the firmness of the mind. This is the meaning, [i.e. the subject of the sentence is wind].

[ad vs. 31]

Seizing the consciousness (*vijñānaharaṇam*, 31a) means the setting off of the consciousness (*vijñāna-visarjana*). **Otherwise, for ones who have gone to the opposite shore**, (*anyathā pāragāminām*, 31b) means that it is not a kind of practices of self-realization². This is the idea [of the sentence]. For, as for those who are endowed with the perfect skill in the *utpatti* and *utpanna* stages, even though [the practice of *utkrānti*] is not performed [by them], at the realization of Mahāmudrā through [their] present body,

¹ The list of nine gates attested in the manuscripts of the *Padmīnī*, *caḥśurdvaya-śrotradvaya-mukha-liṅga-guhya-apānāni*, seems to have been corrupted during the transmission because it can be counted only seven or eight parts. Here two ears are added based on that the manuscript of the *Sadāmnāyānusāriṇī*, another commentary, transmits the complete list, *caḥśuḥśrot[r]aghrāṇamukhaguhyagudākhyadvārāṇi*. The same list is found in Vanaratna's *Rahasyadīpikā*, too.

² The *Sadāmnāyānusāriṇī* elucidates 'it is not a kind of practices of accomplishment, *siddhayogānām nāyaṃ prakaraḥ*.

there is no place of fear [of death for them]. Because of this reason, this is the means precisely for the opposite [i.e. people who have not accomplished the self-realization]. [It is associated with] **a series of A (vowels) and a series of KA (consonants)** (*ālikāli*^o, 31c) means winds both in the right and left nostrils.

[ad vs. 33]

The *kūṭākṣaram* (33c) is क associated with the sound HI, [i.e. HI like sound of hiccup]³. [The wind-seed means the syllable YAM]

[ad vs. 34ab]

The consciousness of being mounted on wind (*vijñānā vāyurūḍhasya*, 34a) means the consciousness which is mounted on wind. **The door of wind, however** (*vāyudvāraṃ tu*, 34b) means ‘by means of the door of wind (*vāyudvāreṇa*)’. **By mind** (*cetasā*, 34b) should be supplemented with [an gerund] ‘having cultivated (*vibhāvya*)’. [That is, the meaning of the first half of verse 34 is ‘having mentally cultivated consciousness which is mounted on wind through the door of wind’].

[Additional instruction on vss.31b-34b]

The [following] is the instruction on this topic ⁴.

First of all, one whose [mental] activity is nothing but well-focused,

³ Instead of the comment on the *kūṭākṣaram*, the *Sadāmnāyānusāriṇī* gives an account of *ḍṛḍhākṣara* (the fixed syllable). If my understanding of the passage is right, it consists of syllables A and KṢUM. Here, although the manuscript supports the letter *kṣa-*, we suspect that KṢAM might have been corrupted from KṢUM due to the similarity of the scripts.

⁴ Given that many parts of the *Sadāmnāyānusāriṇī* commenting on the Tantra overlaps one of the *Padminī* (cf. KURANISHI 2012), it is remarkable that the *Sadāmnāyānusāriṇī*’s additional instruction is different from on transmitted to Ratnarakṣita and said to have come from Nāropāda. More details are discussed in the Introduction (pp.(2)-(3)).

should visualize these seeds, –the syllable *ḥṣuṃ* in the aperture of the crown (*brahmarandhra*), *hūṃ* below the [the *brahmarandhra*, i.e. the forehead(?)], *huṃ* in the middle of eyebrows, *haṃ* at the pericarp of the lotus of Great Pleasure, *suṃ* inside of throat, *smryuṃ*⁵, and *yuṃ* in the earholes and nostrils –, and [he should] extract winds from twenty-four places⁶ beginning with the head by means of hook-shaped rays of inner heat (*caṇḍalī*) [from] the syllable *aṃ* at the root of the navel; with inhale and so forth; fix [those winds] in ten places⁷, roll [the winds] into a form of ball at the secret place (i.e. the genital region); and merge the hook-shaped burning inner heat ignited by those [winds] on the wind-circle of the heart [*ad* 32a]; [enclose] the mind which is [produced from] the letter *hūṃ* bound by [two] *maṇḍalas* [respectively] generated from a pair of *yuṃ* [*ad* 33cd]; and then [he should] recite the *ḥiḥ*-mantra according to instructions of his teacher [*ad* 33cd]. Therefore, having invariably discerned [one’s own] death according to external and internal signs of death, he should perform the practice of egress (*utkrānti*). For, [if one performs it] even [his] life still remains, he would fall into hell and so forth.

[*ad* vs. 34c-38]

By which (*yena*, 34c) means [by which] the consciousness bestows liberation and accomplishments. **The navel** (*nābhi* in the frozen form, 35c) means that [once the consciousness] has come out through the navel, he would be [born as] a deity in the desire realm. **Through bindu** (*bindunā*, 35d) means through the middle of eyebrows. [The plural] **ones who are embodied in**

⁵ The body part to place *smryuṃ* is not mentioned. The Tibetan translation adds *rtags la*, in the liṅga / mark(?)

⁶ Twenty-four places in the body presumably indicate the internalized of twenty-four holy sites of Saṃvara tradition.

⁷ It is unclear. They could presumably be ten places where the above-mentioned seven syllables are installed, since the last syllable *yuṃ* includes four spots, earholes and nostrils.

form (*rūpadehinaḥ* in the plural nominative, 35d) means one who dwells in the form realm [i.e. in the singular nominative]. **Upwards** (*ūrdhvena*, 36a) means through the aperture of the crown, [he would] be [born] in the formless realm. As for [the passage] **auspicious, but being divided according to the state of existence** (*śubhaṃ tu gatibheditam*, 36b), one should discern that **the auspicious** [result] is expressed elliptically, and inauspicious [result] is distinguished by [their] going away according to the place [of realms] and states of being [i.e. *gatibheditam* is not in apposition to *śubham* but *aśubham*]. Therefore, the specific explanation of what has been generally explained is [the verses 36c-38b] beginning with **Yakṣa** (36c-). **Of them who have obtained liberation** (*mokṣānām*, 38b) means of them who have gone through *utkrānti* practice since they performed it by their will. **The practice of conscious death, attained timely** (*utkrānti kālasaṃprāptam*, 38c) means that the practice of conscious death should be performed only when his timely death comes [i.e. the frozen case *utkrānti* is the nominative to be understood with *kartavyā*, and *kālasaṃprāptam* is used in the sense of the locative].

The commentary on chapter 19 [is finished].

3. Preliminary Edition of *Samvarodayatantra* Ch.19⁸

[mṛtyunimittadarśanotkrāntiyogapaṭalaḥ]

- athānyatama saṃvaksye mṛtyunirṇayalakṣaṇam |
 svaśārīre ca bāhye ca nimittam lakṣayet sudhīḥ || 1 ||
 pādayos tālukām viddhvā nābhau vedho yadā bhavet |
 5 trayadivasaparād ūrdhvam pañcatvam gacchate tadā || 2 ||¹
 kuṭīprasrāvayoḥ kāle tulyakāleṣu hañchikā |
 tasyām eva hi velāyām mṛtyur varṣena naśyati || 3 ||²
 bhagaliṅgasamāyoge madhye śeṣe ca hañchikā |
 syāc cet tulyam tadā māse maraṇam bhavati niścitam || 4 ||³
 10 hṛtkaṅṭhamadhyayor vedhas tulyakālam yadā bhavet |

⁸ (Mss) || [A] 51v4–55r1; [C] 24v7–26r6; [L] 50r2–53r1; [T] 40r5–42v5; (Edition) [Ted.] TSUDA 1974. Only cases that this present edition has a different reading from *Ted.* are reported in the bottom apparatus.

¹ **19.2** || ≈ *Mṛtyuvañcana* 1.36 (ed. p.81): *pādayos tālukām viddhvā nābhau vedho yadā bhavet | ahorātratrāyād ūrdhvam pañcatvam jāyate tadā* ||

² **19.3** || ≈ *Mṛtyuvañcanopadeśa* 1.39 (ed. p.81): *kuṭīprasrāvayoḥ kāle tulyam syād yadī hañchikā | tasyām eva hi velāyām mṛtyur varṣena tasya hi* ||

³ **19.4** || ≈ *Mṛtyuvañcanopadeśa* 1.43 (ed. p.81): *bhagaliṅgasamāyoge madhye śeṣe ca hañchikā | syāc cet tulyam tadā māsaḥ pañcatvam yāti pañcabhiḥ* |

5 *traya*° || ॐ 9 bhavati || ॐ ॐ

2 athānyatama saṃvaksye || L (*metri causa*, for °athānyatamam); athānyatamam vaksye A *Ted.*; athānyata saṃvaksye C, athānyata saṃvaksye 2 mṛtyu° || ACT; mṛtyur L 3 svaśārīre || *Ted.*; svaśārīra LT, svacaśārīram C, svaśārī A 3 bāhye || ACL, cāhye T 4 tālukām || ACLT; tālikām *Ted.* 4 viddhvā || C; vidhvā AT, vidyā L 5 trayadivasaparād || C; trayadivasaprayād A, trayo divasaparād L, trayadivase parād T 5 pañcatvam || A^{pc} LT; pañcatva A^{ac} C 6 kuṭīprasrāvayoḥ kāle || A; kuṭīprasrāvayoḥ kāle C, kuṭīprasrāvayakole L, kuṭīprasrāvayo kāle T, kuṭīprasrāvayoḥ *Ted.* 6 hañchikā || A; hañchikā C, saṃchchikā L, hañchikā T 7 mṛtyur || L; mṛtyu ACT 7 naśyati || ACLT (Tib. *brlag*); but could have been corrupted from *tasya hi* as seen in *Mṛtyuvañcanopadeśa* 1.39d. 8 hañchikā || *em.*; hañchitā A, hacchikā CT, saṃchchikā L, hañjikā *Ted.* 10 °madhyayor || ACT; °madhyar L 10 vedhas || A; vedha C, vodha L, ṣedhe T

- pakṣatrayeṇa mṛtyuḥ syād yadi dharmam na sevate || 5 ||⁴
 vāmākṣiputtalīcchāyām yo na paśyati darpaṇe |
 saptāhān mṛtyate nūnaṃ yadi na syāt praktikriyā || 6 ||⁵
 karṇamūle bhrūvor madhye mastakāgreṣu vedhayet |
 5 catuḥṣaṃdhigato vedhaḥ sadyo mṛtyus tadā bhavet || 7 ||⁶
 akasmāj jāyate sthūlah kṛśaḥ kruddho bhayākulah |
 yas tasya mṛtyu varṣeṇa yadi dharmam na sevate || 8 ||⁷
 kṛṣṇaṃ yadi bhavec chukraṃ śuklāyām pratipattithau |
 ṣaḍbhir māśais tadā mṛtyur lohitaṃ vyādhisūcakam || 9 ||⁸
 10 cakṣuṣī sravate nityaṃ dṛṣṭarūpe 'pi vibhramaḥ |
 darpaṇe salile vāpi svacchāyām yo na paśyati || 10 ||⁹

⁴ **19.5**] ≈ *Mṛtyuvañcanopadeśa* 1.45 (ed. p.82): *hṛtkañṭhamadhyayor vedhas tulyakālām yadā bhavet | pakṣatrayeṇa mṛtyuḥ syād yadi dharmam na sevate* ||

⁵ **19.6**] ≈ *Mṛtyuvañcanopadeśa* 1.47 (ed. p.82): *vāmākṣiputtalīcchāyām yo na paśyati darpaṇe | saptāhān mṛtyate nūnaṃ yadi na syāt praktikriyā* |

⁶ **19.7**] ≈ *Mṛtyuvañcanopadeśa* 1.50 (ed. p.82): *karṇamūle bhrūvor madhye mastakāgre pṛthak pṛthak | yadi vedho 'pratīkāro mṛtyuḥ sadyas tadā bhavet* ||

⁷ **19.8**] ≈ *Mṛtyuvañcanopadeśa* 1.61 (ed. p.83): *akasmāj jāyate sthūlah kṛśaḥ kruddho bhayākulah | yas tasya mṛtyur varṣeṇa yadi dharmam na sevate* ||

⁸ **19.9**] ≈ *Mṛtyuvañcanopadeśa* 1.49 (ed. p.82): *kṛṣṇaṃ yadi bhavec chukraṃ śuklāyām pratipattithau | ṣaḍbhir māśais tadā mṛtyur lohitaṃ vyādhisūcakam* ||

⁹ **19.10**] ≈ *Mṛtyuvañcanopadeśa* 1.63 (ed. p.83): *cakṣuṣī sravato nityaṃ dṛṣṭarūpe 'pi vibhramaḥ | darpaṇe salile vāpi svacchāyām yo na*

7 mṛtyu] for mṛtyur metri causa

1 pakṣatrayeṇa] C; yakṣatrayaṇa A; pakṣatrayena L, pakṣatraya T; Cf. (Tib. *zla ba phyed dang gnyis na 'chi*) 2 °cchāyām] ALT; °cchāyā C 3 saptāhān] A; saptāhāt CT, saptahā L 3 praktikriyā] ACT; praktikriyāḥ L 4 karṇamūle bhrūvor] *em.*; karṇamūlabhrūvor T, karṇamūlabhruvo C, karṇamūlabhrūvor L, karṇamūlo bhūvo A, bruvor madhye *Ted.* 4 mastakāgreṣu] ALT, mastakāgrīsu C 4 vedhayet] ALT, vedhet C 8 chukraṃ] A, śuklaṃ LT; chukra° C 8 pratipattithau] CLT, pratipattithau A 9 ṣaḍbhir] L, ṣaḍbhiḥ CT; ṣaḍbhi A 9 mṛtyur] *corr.*; mṛtyu ACLT 10 sravate] *corr.*; śravate CLT; sra A, sarvataḥ *Ted.* 11 salile] *corr.* (*Ted.*); śalile T, śarīre A, śārīre B, saṃlikhec L 11 vāpi] ACT; cāpi L

- rātrāv indradhanuḥ paśyed divā nakṣatramaṇḍalam |
ameghavidyutaḥ paśyet sphurantīr dakṣiṇāśritāḥ || 11 ||¹⁰
divā chāyāpathaṃ paśyed ulkāyāḥ patanaṃ tathā |
haṃsakākamayūrāṇaṃ paśyed ekatra melakam || 12 ||¹¹
- 5 candradvayaṃ dvisūryaṃ ca svaśirojvalanaṃ tathā |
gandharvanagaraṃ paśyed vṛkṣāgre śikhare girau || 13 ||¹²
paśyet pretapiśācān vādṛśyān anyamś ca bhīṣaṇān |
prakampate akasmāc ca mūrccate ca kṣaṇe kṣaṇe || 14 ||¹³
paśyed ekaikaśas tasya mṛtyur māsāvadher bhavet |¹⁴
- 10 kalaṅkarahitaṃ candraṃ sūryaṃ raśmivivarjitaṃ || 15 ||¹⁵
rātrau sūryaṃ divā candraṃ svanetrajalanaṃ tathā |

paśyati ||

¹⁰ **19.11** || ≈ *Mṛtyuvañcanopadeśa* 1.64 (ed. p.84): *rātrāv indradhanuḥ paśyed divā nakṣatramaṇḍalam | ameghe vidyutaḥ paśyet sphurantīr dakṣiṇāśritāḥ* ||

¹¹ **19.12** || ≈ *Mṛtyuvañcanopadeśa* 1.65 (ed. p.84): *divā chāyāpathaṃ paśyed ulkāyāḥ patanaṃ tathā | haṃsakākamayūrāṇaṃ paśyed ekatra melakam* ||

¹² **19.13** || ≈ *Mṛtyuvañcanopadeśa* 1.66 (ed. p.84): *candradvayaṃ dvisūryaṃ vā svaśirojvalanaṃ tathā | gandharvanagaraṃ paśyed vṛkṣāgre śikhare gireḥ* ||

¹³ **19.14** || ≈ *Mṛtyuvañcanopadeśa* 1.67 (ed. p.84): *paśyet pretapiśācān adṛśyān anyamś ca bhīṣaṇān | prakampate bhṛṣaṃ caiva mūrccito vā bhaven muhuḥ* ||

¹⁴ **19.15ab** || ≈ *Mṛtyuvañcanopadeśa* 1.68cd: *paśyed ekaikaśas tasya mṛtyur māsāvadher bhavet* ||

¹⁵ **19.15cd** || ≈ *Mṛtyuvañcanopadeśa* 1.73ab (ed. p.85): *kalaṅkarahitaṃ candraṃ sūryaṃ raśmivivarjitaṃ |*

1 indradhanuḥ || A; bindudhanu C, indūdhanūr L, imdūdhanū T **1** divā || ALT; divo C **2** ameghavidyutaḥ || CT; ameghavidrutaḥ A, ameghavidyutat L **2** paśyet || CT; paśyan A, paśyen L **2** sphurantīr || *Ted.*; sphuranti CL; sphuranti AL **3** °pathaṃ || LT; °ṣathaṃ A, °patha C **3** ulkāyāḥ || *corr.*; ulkāyāḥ L, ulkāyā A, ulkāyān C, ulkāyānaḥ T **4** melakam || CL; merakam AT **5** candradvayaṃ || L; candradvaya AT^{Pc} C, candradvayo T^{4c} **7** paśyet || CLT; paśyata A **7** °piśācān || A; °piśācād CLT **7** vādṛśyān anyamś ca || *corr.*; vādṛśyān anyāś ca A, vādṛśyātnanyāś ca C, vādṛśyānn anyān ca L, vādṛśyānn anyoś ca T **7** bhīṣaṇān || A; bhīṣaṇāt CLT **8** akasmāc ca || L; 'kasmān A *Ted.*, akasmān C, akasmāt T **8** mūrccate ca || ALT; mūrccite C **10** candraṃ || T; candra ACL **11** sūryaṃ || A, sūryaṃ C; sūrya LT **11** svanetrajalanaṃ || A, svanetrajalana C T; svanetre jvalanaṃ L

- tārāṃ merupramāṇāṃ ca samudraṃ ca nadīm iva || 16 ||¹⁶
 mūtrapurīṣaśukrāṇi tulyakālaṃ patanti cet |
 pakṣam ekaṃ bhaven mṛtyur yadi dharmam na sevate || 17 ||¹⁷
 tatrāpi divase paśyec chāyāṃ dhavalārūpiṇim |
 5 śirasō 'darśanaṃ tasya mṛtyuḥ syād varṣamadhyataḥ || 18 ||¹⁸
 putrabhāryāvīnāśaḥ syād vāmapāṇer adarśanāt |
 dakṣiṇādarśanāt piṭrbhāryādīnāṃ mahīyasām || 19 ||¹⁹
 pañcadhāraṃ bhaven mūtraṃ vāmāvartaṃ vighandhi ca |
 āmlāditvaṃ ca mūtrasya mṛtyuḥ ṣaṇmāsamadhyataḥ || 20 ||²⁰
 10 bālukābhasmarāśiṃ vā vihārayaṣṭim eva ca |
 svapnānte yo 'bhirohanti maraṇam tatra pūrvavat || 21 ||²¹

¹⁶ **19.16** || ≈ *Mṛtyuvañcanopadeśa* 1.74 (ed. p.85): *rātrau sūryam divā candram svanetre jvalanaṃ tathā | tārāṃ merupramāṇāṃ ca samudraṃ ca nadīm iva |*

¹⁷ **19.17** || ≈ *Mṛtyuvañcanopadeśa* 1.78 (ed. p.85): *mūtraśukrapurīṣāni tulyakālaṃ patanti cet | varṣān mṛtyur bhavet tatra bhaiśajyādipratīkriyā |*

¹⁸ **19.18** || ≈ *Mṛtyuvañcanopadeśa* 1.94 (ed. p.87): *tatrāpi dr̥ṣyate chāyā dhavalā nararūpiṇī | śirasō 'darśanāt tasya mṛtyuḥ syād varṣamadhyataḥ ||*

¹⁹ **19.19** || ≈ *Mṛtyuvañcanopadeśa* 1.95 (ed. p.87): *putrabhāryāvīnāśaḥ syād vāmapāṇer adarśanāt | dakṣiṇādarśanāt piṭrbhrātrādīnāṃ mahīyasām ||*

²⁰ **19.20** || ≈ *Mṛtyuvañcanopadeśa* 1.115 (ed. p.89): *yugapat pañcadhāraṃ vā vāmāvartaṃ vighandhi ca | mūtraṃ yasya bhaven mṛtyus tasya ṣaḍmāsamadhyataḥ ||*

²¹ **19.21** || ≈ *Mṛtyuvañcanopadeśa* 1.123 (ed. p.90): *vihārayaṣṭim svapnānte yo 'bhirohati mānavaḥ | vālukābhasmarāśiṃ vā maraṇam tasya*

1 tārāṃ merupramāṇāṃ || *corr.* (MṛVaU); tārāmerupramāṇam CL, tārāmerupramāṇāṃ AT **2** mūtrapurīṣaśukrāṇi || *em.*; mūtrapurīṣayoḥ śukraṃ A *Ted.*, mūtrapurīṣayo śuklaṃ C, mūtrapūliṣo śuklaṃ L; mūtrapurīṣayo śukraṃ T **2** tulyakālaṃ || AC; tulye kāla C, tulyakāla T **3** bhaven mṛtyur || *corr.*; bhavet mṛtyu AL; bhavet mṛtyuḥ C, bhaveta mṛtyuḥ T **3** dharmam na || *corr.*; dharmam na CT, dharmeṇa AL **4** divase || ACT; divaset L **4** rūpiṇim || A; rūpiṇī CT, rūpini L **5** śirasō 'darśanaṃ || A; śirodarśanāt C, śiro adarśanāt L, śiro darśanāt T **5** mṛtyuḥ || ACT; mṛtyu L **8** pañcadhāraṃ || *corr.* (MṛVaU); pañcadhāraṃ A; pañcadhārā CLT **8** vāmāvartaṃ || AC; vāmāvartta° CT **10** bālukābhasmarāśiṃ vā || *corr.*; bālukābhasmarāśiṃ vā A, bālukābhasmaṃ rāśiṃ cā C; bālukābhasmarāśiṃ ca L, bālukābhasmarāśiṃ vā T **10** vihārayaṣṭim eva ca || A; vihārayaṣṭikam eva ca CLT (hyper) **11** svapnānte || AT; svapnānta CL

- gardabhaṃ vānarārūḍho vālmīkaṃ pāṃśurāśikam |
 yo 'bhirohati svapnānte dakṣiṇādiśi nīyate || 22 ||²²
 kṛṣṇavastrā tu yā nārī kālī kāmāyate naram |
 kālarātris tu sā jñeyā gacchate yamadārśanam || 23 ||²³
 5 śvakākaḡḍhragomāyu-ṛkṣaiḥ pretapiśācakaiḥ |
 bhakṣyate 'nte svapnaṃ paśyed ekavarṣān viniścitam || 24 ||²⁴
 raktavastrapraliptāṅgo raktamālyavibhūṣiṇaḥ |
 tailābhyakto yadā svapne ṣaṇmāsān sa na jīvati || 25 ||²⁵
 yathopadeśayuktābhiḥ jāyate mṛtyuvañcanam |
 10 tattvena jīyate mṛtyur mṛtyur dharmeṇa jīyate || 26 ||
 tasmād dharmaparā cintā saṃbodhikramasādhanāt |

pūrvavat ||

²² **19.22** || ≈ *Mṛtyuvañcanopadeśa* 1.124–5b (ed. p.90): *gardabhaṃ yaḥ samārūḍhaḥ prayāyād dakṣiṇāṃ diśam | bhūyaś ca na nivarteta tadvat tasyāpi jīvītam || yaś cāpi vānarārūḍhaḥ prayāyād dakṣiṇāṃ diśam |*

²³ **19.23** || ≈ *Mṛtyuvañcanopadeśa* 1.128 (ed. p.91): *kṛṣṇavastrā tu yā nārī kālī kāmāyate naram | karavīramālā svapne yāty asau yamamaṇḍalam ||*

²⁴ **19.24** || ≈ *Mṛtyuvañcanopadeśa* 1.132 (ed. p.91): *śvakākaḡḍhragomāyurakṣaḥ pretapiśācakaiḥ | bhakṣyate prohyate cāpi kharapotryuṣṭrasaurabhāiḥ ||*

²⁵ **19.25** || ≈ *Mṛtyuvañcanopadeśa* 1.135 (ed. p.92): *raktaḡandhapraliptāṅgaṃ raktamālyavibhūṣitam | tailābhyaktaṃ atibhītaṃ muṇḍitaṃ raktavāsasam ||*

6 bhakṣyate 'nte svapnaṃ paśyēt || ma-vipulā (*conj.*)

1 gardabhaṃ || AC; gardabha° LT **1** vānarārūḍho || A; vānarārūḍhaḥ CLT **1** vālmīkaṃ || A; vālmīka CLT **1** pāṃśurāśikam || *corr.* pāṃśurāśikam A; yānsarāśijitaḥ C, pānsurāśikaḥ L, pānsūrāśrikam T **2** 'bhirohati || A; bhirohanti C, nirohanti L, bhirohanti T **2** nīyate || L; nīyatām ACTed., niyatām T **3** kṛṣṇavastrā || ACL, kṛṣṇovastra T **3** kālī || ACT; kālī L **3** naram || A; naraḥ CLT **6** bhakṣyate 'nte || *conj.*; bhakṣyante ACTed., bhakṣante L, bhakṣante T **6** svapnaṃ ||, ACT; svapna L **7** °pralītaṅgo || *corr.* (MṛVaU); °parīptaṅgo A, °pralītaṅga° C, °pralīptaṅgaṃ LT **7** raktamālyavibhūṣiṇaḥ || A; raktamālyavibhūṣiṇam C, raktamālyavibhūṣitam L, raktamālyovibhūṣaṇam T, raktamālyovibhūṣaṇaḥ Ted. **8** tailābhyakto yadā || A; tailābhyataṃ dyadā C, tailābhyakta yadā L, tailābhyaktaṃ yadā T **8** ṣaṇmāsān sa na || A; ṣaṇmāsān na C, ṣaṇmāsān nā na L, ṣaṇmāsān na T, ṣaṇmāsāt sa na Ted. **9** °yuktābhiḥ || CLT (cf. *Padminī*); °yuktyā hi A Ted. **10** mṛtyur || *corr.*; mṛtyu A, mṛtyuḥ CLT **10** mṛtyur || *corr.*; mṛtyu ACLT **11** °sādhanāt || CLT; °sādhana A, °sādhanam Ted.

- aparaṃ kathayiṣyāmi śobhanaṃ bhāvanāntaram || 27 ||²⁶
 recakapūraṃ yojanena śodhayed dehamaṇḍalam |
 nānānimittasamprāpte śvāse cchijjati cchijjati || 28 ||²⁷
 mṛtyukālaṃ tu samprāptam utkrāntiyogam uttamam ||²⁸
 5 navadvāragatā nāḍīḥ pūrakena tu pūrayet || 29 ||²⁹
 kumbhakena stambhayed dvāraṃ dvārarandhraviśodhanam |
 recakena recayed viśvaṃ praśāntaḥ śāntam āvahet || 30 ||³⁰

²⁶ **19.27cd** || ≈ *Vajradāka* 21.6cd: *aparaṃ kathayiṣyāmi śodhanaṃ bhāvanāntaram* ||

²⁷ **19.28cd** || ≈ *Vajradāka* 20.9ab: *śikhāmūrdhnipradeṣe tu śvāsā cchijjati cchijjati* | ; *Catuspīṭha* 1.2.4ab: *āpatsu yadi mātrena śvāsā cchijjati cchijjati*. cf. SzÁNTÓ 2014: 3–4.

²⁸ **19.29ab** || ≈ *Vajradāka* 21.17c–18b: *mṛtyukālasamprāptānām* (C; °*saptānām* T) *mṛtyukālaṃ tu darśitam* || *na tu bhedaye jarādīnām utkrāntiyogam uttamam* | ; *Catuspīṭatantra* 4.3.32 (ed. p.218): *mṛtyukālasya prāptānām mṛtyucihnaṃ tu darśitam* | *na tu bhedaye jarādīnām utkrāntiyogam uttamam* ||

²⁹ **19.29cd** || ≈ *Vajradāka* 21.7cd: *pūrakena pūrayed dehaṃ viśadāghākṣarāpaham* |

³⁰ **19.30** || ≈ *Vajradāka* 21.8: *kumbhakena stambhayet* (T, *stambhāt* C) *dvāraṃ dvārarandhrasya śodhanam* | *recakena recayed viśvaṃ praśānta śāntam* (C, *praśāntam* T) *āvahet* ||

2 recakapūraṃ yojanena || hypermetric, but here followed by the attestation of the *Padmini*. Remark that two manuscripts of the *Samvarodaya*, A and T, transmit an metrically polished reading, *recakam pūrakam yogam*.
6 kumbhakena stambhayed dvāraṃ || hypermetric; probably starts with an anacrusis. **7** recakena recayed viśvaṃ || hypermetric; probably starts with an anacrusis.

2 recakapūraṃ || C; recakam pūrakam AT *Ted.*, devakapūrakam L **2** yojanena || *em.hyper* (cf. *Padmini*); yogam ACLT *Ted.*
3 nānānimittasamprāpte || T; nānānittasamprāpte A, nānānimittaṃ samprāpte C, nānānimittasamprāpta L **3** cchijjati cchijjati || CT; cchirjjati cchirjjati A, cchiñjati chñjati L **4** mṛtyukālaṃ || C; mṛtyukāle A, mṛtyukāran L, mṛtyukālan T **4** samprāptaṃ || AC; samprāpte CL **4** utkrāntiyogam || AC; mukrāntiyogam L, mtkrāntiyogam T **5** navadvāragatā || *em.*; navadvāgatā A, navadvāragātan CT, navadvāragate L **5** nāḍīḥ || *em.*; nāḍī A, nāḍī CLT **5** pūrakena || ACT; purakena L **6** stambhayed || ALT, stambhayad A **6** dvāraṃ || *em.*; dvāra° C, vāraṃ AL, vāra T **6** °randhraviśodhanam || A; °randhrasya sodhanam C; °landhrasya śodhanam L, °randhasya sodhana T **7** recakena || AC; rocakena L, raicakena T **7** viśvaṃ || AT; viśva CL **7** praśāntaḥ || *em.*(*Padmini*); praśāntam AL *Ted.*, praśānta CT

- vijñānāharaṇaṃ kāryam anyathā pāragāminām |
 ālikālisamāyuktaṃ vojayeta vicakṣaṇaḥ || 31 ||³¹
 hṛdaye hūṃkāra saṃyojya dṛḍhākṣaram adhordhvaṃ tu sthāpayet |
 vāyubījaṃ tadadhobhāge tadadhomukham || 32 ||
 5 vāyubījaṃ dvayaṃ kāryaṃ sampuṭīkr̥tya yogavān |
 uccārayed kūṭākṣaram ekaviṃśatiparikramaiḥ || 33 ||
 vijñānavāyurūdhasya vāyudvāraṃ tu cetasā |
 yena yena hi gacchante mokṣasiddhipradāyakam || 34 ||
 uttamādhamabhedena kathyate śṛṇu guhyaka |
 10 nābhi kāmika svargaḥ syād bindunā rūpadehinaḥ || 35 ||³²
 ūrdhvenārūpyadhātuś ca śubhaṃ tu gatibheditam |

³¹ **19.31** || ≈ *Vajradāka* 21.9: *paravijñānāharaṇaṃ vakṣye vidhinā (T, °haraṇavidhinā vakṣye C) pāragāmināḥ (T, pāragāminā C) | tato bāhyāni yogasya kārayed vicakṣaṇaḥ ||; 21.11ab ālikālisamāyuktaṃ bījaṃ tasyaiva vojayet |*

³² **19.35** || ≈ *Vajradāka* 21.30: *uttamādhamabhedena kathayāmi samāsataḥ | nābhi (C, nābhe T) kāmika (em., kāmikaṃ CT) svargasya bindunā rūpadehinaḥ ||; Catuspīṭha 4.3.38ab (ed. p.216): nābhe kāmikasvargasya bindunā rūpa dehinām |*

3 hṛdaye || ॐ — **3** hūṃkāra || for *hūṃkāraṃ, metri causa*
3 dṛḍhākṣaram adhordhvaṃ || hypermetric **4** tadadhobhāge || hypermetric, probably read as ॐ — — —. Remark that the manuscript C reads *tadhobhāge*. **4** tadadhomukham || *Ted.* reads *tad adhomukham* **6** 33cd || hypemetric **10** kāmika || for *kāmikaḥ, metri causa*

1 vijñānāharaṇaṃ || C; vijñānāpharaṇaṃ A, vijñānāharate L, vijñānāharaṇa T **1** pāragāminām || A; pāragāminā CT, pāragāmināḥ L **3** dṛḍhākṣaram || *em.*, dyakṣaram C, dvadhākṣaram A, dvaḍhokṣaram L, dṛtakṣaram T, dvyardhākṣaram *Ted.* **3** adhordhvaṃ || *corr.*; adhordhvan AL, adhordhva C, apārddhan T **4** vāyubījaṃ || L; vāyubījan ACT **4** tadadhobhāge || CT^{pc}; tu tadadhobhāge A, tadhobhāge L, tadadhoge T^{ac} **5** vāyubījaṃ || AL; vāyubīja CT **5** kāryaṃ || AL, kārya CT **6** kūṭākṣaram° || *conj.* (unmetric); dvyakṣara° A; yaṭakṣaram C, yatakṣaram LT, dvyardhākṣaram mantram *Ted.* **7** vāyudvāraṃ || C; vāyudvāran ALT **8** gacchante || CLT; icchante A **8** °pradāyakam || ACL; °pradāyaka T **9** guhyaka || A; guhyakāḥ CT, guhyakā L **10** nābhi kāmika || CLT; nābhiḥ kāmikaḥ A, nābhiḥ kāmika *Ted.* **10** svargaḥ syād || *em.*; svarggasya ACLT **10** °dehinaḥ || ACT; °dehinā L **11** °rūpyadhātuś || A; °rūpadhātuṃ CT, rūpadhātuñ L **11** tu || *em.* (Cf *Padmīnī*); tad A, taṃ CLT

- yakṣo bhavati nāsābhyāṃ karṇābhyāṃ kinnaras tathā || 36 ||³³
 cakṣubhyāṃ yadi gate devi nararājyo bhaviṣyati |
 vaktradvāraṃ ca pretānāṃ mūtreṇa tiryakas tathā || 37 ||³⁴
 apāne narakam yānti mokṣānāṃ gatir anyathā ||³⁵
 5 utkrānti kālasaṃprāptam akāle devaghātanam || 38 ||³⁶
 devatāghātāmātreṇa narake pacyate dhruvam |
 tasmān mṛtyucihñāni jñāyante tu vicakṣaṇaiḥ || 39 ||³⁷

|| iti mṛtyunimittadarśanotkrāntiyogaṇaḥ ||
 ekonaviṃśatitamaḥ ||

10

- ³³ **19.36** || ≈ *Vajraḍāka* 21.31: *ūrdhva ūrdhvatamaṃ devi śīghraṃ ca gatibheditam | yakṣā bhavati nāsānāṃ karṇābhyāṃ kinnarās tathā ||*; *Catuṣpīṭatantra* 4.3.38c–39b (ed. pp. 216–7): *ūrdhva ūrdhvakasthā-nasya gatyā tasyāparītavataḥ* || yakṣā bhavasya nāsānāṃ karṇābhyāṃ siddhadevatā |*
- ³⁴ **19.37** || ≈ *Vajraḍāka* 21.32: *cakṣu yadi gataṃ devi narānāṃ nṛpavartinam | bhavadvārasya pretānāṃ mūtre tiryakas tathā ||*; *Catuṣpīṭatantra* 4.3.39c–40b (ed. p. 217): *cakṣu yadi gate jñānaṃ narānāṃ nṛpavartinam || bhavadvārasya pretānāṃ mūtre tiryakas tathā |*; *Vajraḍāka* 21.32
- ³⁵ **19.38ab** || ≈ *Vajraḍāka* 21.33ab: *apāne narakam yānti mokṣānāṃ gatir anyathā |*; *Catuṣpīṭatantra* 4.3.40cd (ed. p. 217) : *aṣṭau narakajātānām apāne jñāna śīghrataḥ ||*
- ³⁶ **19.38cd** || ≈ *Catuṣpīṭatantra* 4.3.55 (ed. p.224): *utkrānti kālasaṃprāptam akāle devaghātakam | tasmā cihñāni dehānāṃ yogam ārambha budhdhimān ||*
- ³⁷ **19.39** || ≈ *Vajraḍāka* 21.38c–39b: *devatāghātāmātreṇa narake pacyate dhruvam (T, narāṃ C) | tasmāt mṛtyucihñāni jñāyate tu vicakṣaṇaiḥ ||*

2 cakṣubhyāṃ || hypermetric; probably starts with an anacrusis. **7** tasmān mṛtyucihñāni || hypometric, could be emended *etasmāt*(?).

1 nāsābhyāṃ || A; nāsātāṃ C, nāsānāṃ LT **1** kinnaras || A; kinnarās C, kinnarā L, kinnarān T **2** nararājyo || ACT; nararājya L **3** vaktradvāraṃ ca || A (°dvāraṃ ca); vaktradvārasya CLT **3** tiryakas || *corr.*; tiryakas LT, triryacas A, tiyyakas C, tiryacas *Ted.* **5** devaghātanam || ACT; devaghātakam L **6** pacyate || CT; pracyate A, paṭanam L **6** dhruvam || ALT; naraḥ C **7** vicakṣaṇaiḥ || A; vicakṣaṇaḥ CL, cihnarakṣaṇaḥ T

Abbreviations

ac	<i>ante correctionem</i>
Cod.	Codex
conj.	conjecture
corr.	correction
em.	emendation
ms.	manuscript
mss.	manuscripts
NGMPP	Nepal-German Manuscript Preservation Project
pc	<i>post correctionem</i>
r	recto
v	verso
vs. / vss.	verse / verses

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