

# PLEASURE AND THE EMOTIONS IN TANTRIC ŚAIVA SOTERIOLOGY

PUBLIC LECTURE SERIES: EMOTION IN INDIAN TANTRIC THOUGHT: ESOTERIC  
CONCEPTS IN HINDUISM, BUDDHISM, AND JAINISM

UNIVERSITY OF HAMBURG, 18 JUNE 2013

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## HANDOUT

A. Śaivism and its sources. Prescriptive and non-prescriptive evidence.

B. Historical outline:

1. The earliest evidence, Patañjali (middle of the second century B.C.): *Mahābhāṣya* on 5.2.76 (Śivabhāgavatas), 5.3.99 (images of Śiva), and 6.3.26 (*śivavaiśravaṇau*).
2. The earliest epigraphic evidence of patronage:
  - (a) An inscription of c. A.D. 75 in a northwestern Prakrit (*CII* 2 i:26, =*SI* 2:32) records that two persons had a *śivasthālam* made there, 'a precinct for [the worship of] Śiva'.
  - (b) A fragmentary record in central-western Prakrit in the Brāhmī script at Vāsana in the Dharwad District of Karnataka, which reports a donation to a temple of Caṇḍaśivamahādeva during the time of the Sātavāhana king Vāsiṭhīputa Siri (Vāsiṭhīputraśrī-) Puḷumāvi (*IAR* 1981–82, p. 79, no. 16; *EI* 41:16), around the turn of the first and second centuries A.D.
  - (c) No other known inscription that is definitely before the fourth century A.D.
3. Epigraphic, material, and textual evidence of Śaivism in the general population before the fourth century A.D.
  - (a) Theophoric names in Śiva (Śivadatta, Śivapālita, etc.) frequent among lay Buddhist and Jaina donors in the period from the second century B.C. onwards.

- (b) This is also the period during which the anthropomorphic iconography of Śiva begins to take shape and the Liṅga, Śiva's phallic emblem and principal substrate of worship, emerges in the archaeological record and passes through the greater part of the changes of design that lead to its classical, less naturalistic form. See MITTERWALLNER 1984; SRINIVASAN 1984; KREISEL 1986.
- (c) Evidence in Jaina, Brahmanical, and Buddhist texts of the emergence and popularity of the cult of Śiva during this period in spite of the paucity of epigraphic evidence of its patronage by the élite. No evidence in Buddhist texts before the *Ratnaketu-parivarta* of the *Mahāsannipāta* Sūtra collection, also called the *Ratnaketudhāraṇīsūtra*, first translated into Chinese during the first quarter of the fifth century. Here we see the beginning of the response to Śaivism that would culminate in the mythology and iconography of the violent Buddhist subjection and conversion of the Śaiva deities seen in the Buddhist Yogatantras and Yoginītantras.

4. Epigraphic evidence of initiatory Śaivism:

Atimārga: fourth century + (Pāñcārthika Pāśupatas)

Mantramārga ('Tantric Śaivism') from the seventh century; royal initiations recorded; evidence of the existence of its principal monastic institution in the sixth century. Textual evidence that the earliest Śaiva texts of this division may go back as far as the period 450–550 A.D.

C. The Brahmanical background: the Dharmāśāstric model of orthopraxy (*sadācārāḥ*) and the ritualistic mentality of the Vaidika epitomized/prescribed in the Mīmāṃsā; autonomous ritual agency without emotion or devotion.

D. Śaivism's uneasy and changing relationship with mainstream Brahmanism

1. The Brahmanical attitude:

Medhātithi in his commentary on the *Manusmṛiti*:

*evam sarva eva bāhyā bhojakapāñcarātrikanirgranthānātmavādipāśupataprabhṛt-  
yah<sup>1</sup> svasiddhāntānām pranet |n puruṣātīśayān devatāvīśeṣāṃś ca pratyakṣatada-  
rthadarśino 'bhyupayanti na vedamūlam api dharmam abhimanyante pratyakṣeṇa  
ca vedena viruddhās tatrārthā upadiśyante.*

*Manusmṛtibhāṣya*, vol. 1, p. 57, ll. 5–6

1 *nirgranthānātmavādi* conj. : *nirgranthānārthavāda* Ed.

So all those outside [the Veda], such as the worshippers of the Sun (*bhojakah*), the followers of the [Vaiṣṇava] Pañcarātra, the Jains, the Buddhists, the Pāśupatas, and the rest, hold that their doctrines have been authored by exceptional persons and deities who have had direct experience of the truth they teach. They do not claim that their religious practices [like ours] derive from the [eternal and unauthored (*apauruseyah*)] Veda; and indeed their teachings contain doctrines that directly contradict it.

Indeed the Śaivas fared particularly badly in the eyes of the orthodox, the Mīmāṃsaka Kumārila of the seventh century considering the more extreme forms of the Atimārga to be even more remote than Buddhism from the religion of the Veda (*[veda]bāhyatara-*):

*yāny etāni trayīvidbhir na parigrhītāni kiṃcittanmiśrakañcukacchāyāpatitāni lokopasaṅgrahalābhapūjākhyātīprayojanaparāṇi trayīviparītāsambaddhadṛṣṭalobhādi<sup>1</sup> pratyakṣānumānārthāpattiprāyayuktimūlopanibaddhāni sām̐khyayogapāñcarātrapaśūpataśākyanirgranthaparigrhītadharmādharmanibandhanāni viśacikitsāvaśīkaraṇocātānonmādanādīsamarthakatīpayamantrauśadhikādācītkasiddhīnidarśanabalenābhimsāsatyavacanadamādānadayādīśrutismṛtisamvādistokārthagandhavāsītajīvikāprāyārthāntaropadeśīni yāni ca bāhyatarāṇi mlecchācāramiśrakabhōjananagnacaranādinibandhanāni<sup>2</sup> teṣāṃ evāitacchrutivirodhahetudarśanābhyām anapekṣanīyatvaṃ pratipādyate.*

*Tantrāvarttika*, vol. 1, pp. 114, l. 20–115, l. 6, on 1.3.3–4. TESTIMONIA: citation in *Paraśurāmakalpasūtravṛtti*, p. 3 (= T<sub>1</sub>); parallel in Medhātithi, *Manubhāṣya* on 2.6: *syāt tādr̥ṣī vedasākhā yasyām ayaṃ narāsthīpātrabhōjananagnacaryādir upadiṣṭo bhavet* (=T<sub>2</sub>).

1 *lobhādi* em. [T<sub>1</sub>]: *sobhādi* Ed. 2 *bhōjananagnacaranādi* conj. [cf. T<sub>2</sub>]: *bhōjanācarāna* Ed. [T<sub>1</sub>] *nibandhanāni* em. [T]: *nibaddhāni* Ed.

It is taught that the texts that may not be drawn on, because they contradict the Veda and because we can detect their motives, are [the following. Firstly they are] these well-known works of religion-cum-irreligion rejected by Vaidikas and accepted [as scriptures] by the Sām̐khyas, the followers of the Yoga school, the Pañcarātrika Vaiṣṇavas, the Pāśupatas, the Buddhists, and the Jains. These hide in the shadow cast by a curtain of pious observance containing some elements of the Veda's teaching; but their real purpose is to win social approval, wealth, veneration and fame. They are contrary to the Veda and incoherent. The greed and other [vices of their authors] are manifest. They have been composed on the basis of arguments framed within the limits of [the means of non-transcendental knowledge, namely] sense-perception, inference, analogy, and presumption. They are perfumed with the fragrance of a handful of teachings congruent with Śruti and Smṛti, [advocating such virtues as] non-violence,

truthfulness, self-control, generosity and compassion; but [at the same time] they propagate teachings of a quite different nature, teachings that are little more than means of making a living, by demonstrating the occasional successes of a handful of spells and herbs able to counteract the effects of poison, to subject people, to drive them out, to drive them mad, and so forth. And [secondly they are] the works even more remote [from the Veda] (*bāhyatarāṇi*) [which prescribe] eating (*-bhojana-*) from a skull-bowl (*ka-*), wandering naked (*nagna-carāṇa-*, and the like, [practices] that are contaminated by elements of barbarian culture (*mlecchācāramisra-*).

Concluding his argument he points out (1) that greed and other such base urges (*lobhādi*) are a sufficient explanation of the source of all these traditions, and (2) that they themselves make no claim to be Veda-based (*vedamūlatvam*). So, he says, it is these that are referred to by Manu when he speaks of followers of forbidden religious practices, who should not be honoured even with speech:

*pāṣaṇḍīno vikarmasthān baidālavratikān chathān |*  
*haitukān bakavṛttīmś ca vānmatrenāpi nārcayet ||*

*Manusmṛti* 4.30

[The householder] should not honour even with speech those who follow forbidden religious practices (*pāṣaṇḍīnaḥ*), those who practice professions forbidden to their caste, those who practice religion for profit, deceivers, those who reason [against the teachings of the Vedas], and pious hypocrites.

The context is the behaviour of householders towards uninvited guests (*atithiḥ*). Commenting on this verse Medhātithi says that if such a person arrives at one's home he is not to be greeted respectfully, nor to receive the customary enquiries concerning his birth and learning, nor to be offered a seat and the rest. He may be fed, but only as one feeds untouchables and the like. And this equation with untouchables is more than metaphorical. For other Smṛti passages tell us that even the sight of such persons is pollutant for the orthoprax, let alone physical contact:

*bauddhān pāśupatāṃś caiva laukāyatikanāstikān |*  
*vikarmasthān dvijān sprṣtvā sacailo jalam āviśet ||*

The *Ṣaṭṭriṃśanmata* quoted by Aparāditya, *Yājñavalkya-smṛti-tīkā*, p. 923

If he comes into physical contact with Buddhists, Pāśupatas, materialists, deniers [of life after death, the validity of the Veda, and the like], or brahmins engaged in improper employment he should bathe fully clothed.

and:

*kāpālikāḥ pāśupatāḥ śaivās ca saba kārukaiḥ |*  
*dṛṣṭās ced ravim īkṣeta sprṣṭās cet snānam ācaret ||*  
*Yājñavalkyasmṛitiḥ, p. 18*  
If he sees Kāpālikas, Pāśupatas, Śaivas [of the Mantramārga], or Kārukas<sup>1</sup> he should gaze at the sun [in order to purify himself].

2. Atimārga: abandoning the cult of the ancestors and Vedic deities for exclusive devotion to Śiva; transcending brahmanical social mores:

*snānam kṛtvā tato vipraḥ pitṛdevān kṣamāpayet |*  
*kṣamantu pitṛdevās te gato 'haṃ śaraṇam śive ||*  
*Saṃskāravidhi v. 37*  
Then after bathing the brahmin should ask [his] ancestors and the gods for pardon, [saying] “May the ancestors and the gods forgive me. [For] I have now taken refuge in Śiva [alone]”.

This formula echoes a passage in the foundational aphorisms of this system:

*tasmād ubhayathā yaṣṭavyaḥ. devavat pitṛvac ca. ubhaye tu rudre devāḥ pitaras ca*  
*Pañcārtha 2.8–10*  
Therefore he [alone] should be worshipped in both modes. Like the gods and like the ancestors. [For] on Rudra both the gods and the ancestors [depend].

on which Bhagavat Kauṇḍinya comments as follows in his *Pañcārthabhāṣya*, the work that was the guiding authority of the subsequent tradition:

*pūrvam asya brāhmaṇasya devayajane pitryajane cādhikāro 'dhigataḥ. tasmāt te-*  
*bhyo devapitṛbhyo bhaktivyāvartanam kṛtvobhayathāpi mahēśvare bhāvam ava-*  
*sthāpya yajanam kartavyam nānyasya. caśabdaḥ pratiṣedhe. yat tat pūrvam devapi-*  
*trṣu kārakatvam saṃbhāvitam tat teṣu na vidyate. atas teṣāṃ yajanam na kar-*  
*tavyam ity arthaḥ.*  
*Pañcārthabhāṣya on 2.9*

This brahmin’s qualification and obligation to make offerings to the gods and his ancestors applied [only] before [his initiation]. Therefore he should [now] withdraw devotion from these gods and ancestors and in place of both fix his heart on Maheśvara and worship him and no other. The word *ca* here [in *pitṛvac ca*] expresses prohibition. It implies that the [other] gods and his ancestors lack the agency that he used to attribute to them and that therefore he should no longer make offerings to them.

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<sup>1</sup>On the Kārukas, here occupying the position usually occupied by the Lākulas, see here p.??.

Radical separation from the social world (*varṇāśramadharmah*):

*ummattadaridrapuruṣasadrśāsṅāmaladigdhāṅgena<sup>1</sup> rūḍhaśmaśrunakharomadhbā-  
rinā sarvasaṃskāravārjiteṇa bhavitavyam | ato varṇāśramavyucchedo vairāgyot-  
sāhaś ca jāyate*

Kauṇḍinya, *Pañcārthabhāṣya* on *Pañcārtha* 3.11: *pretavac caret*

1 *ummattadaridrapuruṣasadrśāsṅā* conj. : *ummattasadrśadaridrapuruṣasṅā* Ed.

He should be like a madman or pauper, unbathed, with his body smeared with filth, not cutting his beard, nails, and hair, and not attending to himself in any way. As a result of this he severs his links with the society of the castes and disciplines and intensifies his loathing of the world.

3. Mantramārga: accommodation; the Śaiva-brahmanical order:

The validity of the Veda-ordained socio-religious order defended by Sadyo-  
jyotis (*fl. c. 650–750*):

74 *svamatasyaiva mānātve yatnaṃ sarvaḥ karoti hi |  
vedasyāpi pramāṇātve kiṃ mudhaiva kṛtaḥ śramah ||*  
75 *vedaṃ vinā na karmāsti kalādi ca na tad vinā |  
chettavyaṃ dikṣayā sarvaṃ karmāditi prabhāṣitam ||*  
76 *anuñātās ca vedoktāḥ śaive varṇāśramādayaḥ |  
vedasyāpi pramāṇātve yatno 'smābhir atah kṛtaḥ ||*

*Nareśvaraparikṣā*, 3.74–76

74b *yatnaṃ sarvaḥ* em. (inferred from Bhaṭṭa Rāmakaṇṭha II's paraphrase in his commentary: *sarveṇa ... yatno vidheyah*) : *yatnaṃ sarvaṃ* Ed.

[Question:] Surely no-one attempts to prove the validity of any doctrine but his own. Why have you striven without purpose to show that the Veda too is valid.  
[Answer:] Without the Veda there would be no [knowledge of the] actions [that lead to reward and punishment through reincarnation]. And without those there could not exist [the stratified order of impure reality] from [the principle] Kalā [down to that of Earth, comprising the various worlds in which souls are incarnated to experience the consequences of their Veda-determined actions. The Śaiva scriptures would then be invalid. For] they have ruled that the function of initiation is to cut out [the potential of these] actions [past, current, and future] and all the other [factors that would otherwise keep the soul in states of incarnation within this order]. Moreover, the caste-classes, disciplines, and other [elements of brahmanical observance] enjoined by the Veda have been authorized in the Śaiva scriptures [as binding for initiates]. So [for both these reasons] I have undertaken the task of proving the validity [not only of those scriptures but] also of the Veda.

That the Śaiva scriptures do indeed require this conformity is well illustrated in the following passage frequently cited by the commentators:

*iti varṇāśramācārān manasāpi na laṅghayet ||  
yo yasminn āśrame tiṣṭhan dikṣitaḥ śivaśāsane |  
sa tasminn eva saṁtiṣṭhec chivadbharman ca pālayet ||*

So he should not transgress the practices of his caste-class and brahmanical discipline even in thought. He should remain in the discipline in which he was when he was initiated into the Śaiva religion and [at the same time] maintain the ordinances of Śiva.<sup>2</sup>

E. Routinization and normalization: Ācāryas and Sādhakas; → the accommodation of the Mantramārga by Jayantabhaṭṭa, minister of king Śaṅkaravarman [r. c. A.D. 883–902]), Śaivism as part of ‘Hinduism’:

*yāni punar āgamāntarāni paridr̥śyante tāny api dvividhāni. kānicit sarvātmanā vedavirodhena vartante bauddhādivat kānicit tadavirodhenaiva vaikalpikavratāntaropadeśīni śaivādivat. tatra śaivādyāgamānām tāvat prāmānyam brūmahe tadupajanitāyāḥ pratiteḥ sandehabādihakāraṇakālusyakalāpyānupalambhād īśvarakartṛtvasya tatrāpi smṛtyanumānābhyaṁ siddhatvān mūlāntarasya lobhamohādeḥ kalpayitum aśakyatvāt. na hi tatre-damprathamata smaryate vedavad ekadeśasamvādās ca bhūmnā dr̥śyante. iti kuto mūlāntarakalpanāvakāśaḥ. na ca vedapratipakṣatayā teṣām avasthānaṁ vedaprasiddhacāturvarṇyādivyavahārāparityāgāt.*

*manvādicodanānyāyāḥ sa yady api na vidyate |  
śaivāgame tathāpy asya na na yuktā pramānatā ||  
sarvopaniṣadām arthā niḥśreyaspadaspr̥śaḥ |  
vivicyamānā dr̥śyante te hi tatra pade pade ||  
ye ca vedavidām agryāḥ kṛṣṇadvaiṇāpāyanādayaḥ |  
pramāṇam anumanyante te 'pi śaivādidarśanam ||  
pañcarātre 'pi tenaiva prāmānyam upavarṇitam |  
aprāmānyanimittam hi nāsti tatrāpi kiṁcana ||*

*tatra ca bhagavān viṣṇuḥ pranetā kathyate. sa ceśvara eva:*

*ekasya kasyacid aśeṣajagatprasūtihetor anādīpuruṣasya mahāvibhūteḥ |  
sr̥ṣṭisthitipralayakāryavibhāgayogād brahmeti viṣṇur iti rudra iti pratītiḥ ||*

<sup>2</sup>This passage is cited by Bhaṭṭa Nārāyaṇakaṇṭha in his commentary on *Mrgendratāntra*, *Vidyāpada* p. 63, ll. 13–15 with attribution to the *Bhārgavottara*. Cf. the scripture quoted without attribution in *Mrgendrapaddhativyaḥkhyā*, p. 207: *yady api syāt trikālajñas trailokyākarṣaṇakṣamaḥ | tathāpi laukikācānaṁ manāg api na laṅghayet* ‘Even if one knows past, present and future and can to draw the three worlds within one’s power one should not transgress the mundane discipline even to the slightest extent’.

*vede ca pade pade eka eva rudro 'va tasthe na dvitīyaḥ iti idam viṣṇur vi cakrame iti rudro viṣṇuś ca paṭhyate. tadyogās ca tadārādhānopāyā vede 'pi coditā eva. śaivapañcarātrayos tu tadyogā evānyathopadiśyante. na caiṣa vedāvirodhaḥ vaikalpikatvād upāyānām. ata āptapranītatvād vedāvīruddhatvāc ca na tayoḥ aprāmānyaṃ.*

*Nyāyamañjarī-Āgamaprāmānya*, ed. КАТАОКА, p. 152, l. 3 to p. 154, l. 8 (corresponding to *Nyāyamañjarī* vol. 1, p. 635, l. 6 to p. 637, l. 2)

But as for the scriptures that we see which are other than [those of the Vedic corpus], they too are of two kinds. Some, such as those taught by the Buddha, are completely at odds with the Veda. But others, such as those taught by Śiva, are certainly not, merely teaching optional modes of religious observance that differ [from those of that corpus]. I declare that of these the scriptures [of the latter kind, those] taught by Śiva and [Viṣṇu,] are undoubtedly (*tāvat*) valid. This is (1) because we find in the cognitions that they produce none of the numerous defects that give rise [in other cases] to doubt or refutation, [and] (2) because we are unable to impute any of the motives such as greed and delusion that might otherwise explain their creation since both Smṛti texts and inference establish that these too were authored by God (Īśvara). For we find in them no record of their having come into existence at a specific time [after the creation]; and we find in them, as in the Veda, numerous instances of *ekadeśasaṃvādaḥ* [that is to say, of] 'the verification of claims made in part [of the corpus]', claims which when they have been put to the test and found effective evince confidence in the truth of its statements on matters that must be taken on trust]. So what scope remains for the postulation that they have some other source [such as human greed or ignorance]? Nor [unlike the scriptures of the Buddhists and others,] do they stand in opposition to the Veda. For they do not abandon participation in the system of the four caste-classes and [four life-disciplines] established by [the ordinances of] the Veda.

The manner [in which we establish the validity] of the injunctions of Manu and the other [promulgators of secondary scripture] cannot apply to the Śaiva scriptural corpus. But that does not entail its invalidity. [For] throughout its texts we find clear understanding of the well-known teachings of all the Upaniṣads pertaining to the ultimate goal. Moreover, even the foremost of those who have mastered the Veda, such as Kṛṣṇadvaipāyana, support the view that the teachings of the Śaiva scriptures and [the like] are valid. And he has taught that this validity also applies to [the corpus of Vaiṣṇava texts called] the Pañcarātra. For they too contain nothing that requires us to dismiss them as devoid of authority.

Moreover, they contain the declaration that Lord Viṣṇu is their author; and he is just God himself (Īśvara) [under another name].

Because one beginningless soul with infinite power, the wondrous (*kāśyapit*) cause of the creation of the entire universe, undertakes the [three] distinct tasks

of creating the world, holding it in existence, and withdrawing it [again at the end of each cycle], it has come to be perceived as [three distinct deities:] Brahmā, Viṣṇu, and Rudra.

Furthermore, at various places within the Veda we have the texts “Rudra alone remained. There was no second” and “Viṣṇu strode out over [all] this”; and means of union with these [deities], [that is to say] methods for their propitiation, are certainly enjoined in the Veda too. As for the methods taught in the Śaiva scriptures and the Pañcarātra, they are certainly different; but this does not amount to an [invalidating] contradiction of the Veda, because **these [various] methods [Vedic, Śaiva, and Pāñcarātri] are alternatives from which one is free to choose** (*vaikalpikatvād upāyānām*). So these two [bodies of scripture, the Śaiva and the Pañcarātra] are not invalid, because they have been composed by a competent authority [namely God himself] and because they do not contradict the Veda.

#### F. Hybridization

#### G. THE COUNTER CURRENT:

1. Atimārga: Lākula/Kālamukha (Atimārga II) → Somasiddhānta/Mahāvratā of the Kāpālikas/Mahāvratins (Atimārga III: Bhairava, Cāmuṇḍā, possession, violence; meat, intoxicating liquor, sex.
2. Atimārga III → the non-Saiddhāntika Mantramārga (Mantrapīṭha and Vidyāpīṭha, especially the latter) and the Kulamārga.
3. The inducing of possession through Mudrā (*Mudrakośa* of *Jayadrathayāmala*, *Ṣaṭka* 4) by means, *inter alia*, of intense *rasāveśaḥ* (the nine dramatic sentiments [*rasāḥ*]):

4.I.24 *mudrāvīryam ṛsa eva syād abhinno vīryamantharahṛ |*  
*pañcadhā tasya vijñeyam kārya(3r)bhedān nagātmaje ||*

4.I.25 *cittavākkāyabhedena lekhyagolakabhedataḥ |*  
*evam vīryam vibhinnaṃ hi yathāvad upadiśyate ||*

4.I.26 *ādyasya paripūrṇasya samvidullāsa eva ca |*  
*tadbhāvanānubandhena śāntaraudrādibhedataḥ ||*

4.I.27 *śṛṅgāravīrabībhatsahāsyakāruṇya-ādarān |*  
*adbhutāntarasamsthityā tadāveśavaśena hi ||*

4.I.28 *prathamam tat samākhyātam punarbhedād anantatā |*

*Jayadrathayāmala, Ṣaṭka 4, NAK MS I-1468, ff. 2v-3r (Mudrakośa, Paṭala 1)*

24c *tac ca* conj. : *tasya* Cod. 27c *adbhutāntara* conj. : *tadbhūtāntara* Cod.

4. The esoteric Mudrās of the Mudrakośa, e.g. Damṣṭriṇī Mudrā:

*ataḥ param pravakṣyāmi sarahasyaṃ mahādbhutam ||*  
 4.2.582 *yan na kasya cid ākhyātaṃ tad adya kathayāmy aham |*  
*yena samyag adhītena bhairaveva bhaven naraḥ ||*  
 583 *vedhayet sarvam akhilaṃ jagad etac carācaram |*  
*yā cādau damṣṭriṇī śreṣṭhā tāṃ śṛṇuṣva nagātmaḥ ||*  
 584 *madirānandacaitanyaḥ sudhūpāmodamoditaḥ |*  
*ṣapuspitaḥ satāmbūlaś candanāgurucarcitaḥ ||*  
 585 *devīrūpaṃ samālambya pūrvavīryasamanvitaḥ |*  
*sahasotthāya deveśi śvāsanāṣphotayogataḥ ||*  
 586 *vāmājānu prasāryeta madhyame tvacit kuñcayet |*  
*koṭare locane kṛtvā bhruvor yugmaṃ pracārayet ||*  
 587 *sarpavad valitāḥ sarvā hy āṅgulyo karayobhayoḥ |*  
*pradeśīnye sṛkviṇībhyaṃ dāritāsyo vīnikṣipet ||*  
 588 *jihvāṃ samcālayed vegād dhāhākāraṃ samunnadan ||*  
*aṭṭahāsaṃ naded ghoram aṣṭadhā bhairavātmakam |*  
 589 *eṣā sā damṣṭriṇī mudrā raśmicakrodayātmikā ||*  
*sarahasyā tavākhyātā nākhyeyā yasya kasya cit ||*  
 590 *anayā baddhayā gauri kālāgnyādi śivāntakam |*  
*kampate viśvam akhilaṃ darśanāt sādhakasya hi ||*  
 591 *yathā śrīdamṣṭriṇī devī yathā devī karaṅkinī |*  
*tathā sadṛśyate sarvaiḥ sadevāsuramānuṣaiḥ ||*  
 592 *saptāhā<d> dṛṣṭir atulā sādhakāya pravartate |*  
*devyākāro dvisaptāhāt trisaptāhāt kham utpatet ||*  
 593 *mahāmelāpasiddhiḥ syād duḥprāpyam akṛtātmanām |*  
*sarvatantreṣu deveśi nedṛṣī kva cid ucyate ||*  
 594 *īyaṃ prāpya na śocanti sādhakendrāḥ kadā cana |*  
*tadā hy apaścimam janma jñātavyam vīrapuṅgavaiḥ ||*  
 595 *mantrayantraparijñeyam sahasrākṣaramālitāḥ |*  
*atha vā devadeveśyā hṛdayāny eva yāni ca ||*  
 596 *uktāni vakṣyamāṇāni tair yuktā siddhyate dhruvam ||*  
*sarvakarmakarī jñeyā bhogamokṣaphalaprādā ||*

ITI JAYADRATHE DAMṢṬRIṆĪBANDHAḤ

*Jayadrathayāmala, Ṣaṭka 4, NAK MS I-1468, ff. 29v-30r (Mudrakośa, Paṭala 2)*

588b *hāhākāraṃ* conj. (cf. *Tantrāloka* 32.13c-16b) : *svāhākāraṃ* Cod. 591b *devī* em. : *devā* Cod. 594b *sādhakendrāḥ* em. : *sādhakendraḥ* Cod.

5. Orgiastic worship:

āsṛitya śaraṇaṃ guptaṃ sarvabādhāvivarjitam |  
 suśobhaṃ \*kusumāmodasudhūpagandhamantharam ||  
 6 kulaparvaṃ samāsādyā vīramelāpam ācaret |  
 nimantrayet tataḥ sarve bhairavācārapālakāḥ ||  
 7 samayajñā devibhaktāḥ samtustāḥ kramatatparāḥ |  
 samayinaḥ putrakāś ca sādhakā deśikāḥ pare ||  
 8 yoginyo yāḥ prabuddhāś ca \*bhaktā vā tadalābhataḥ |  
 ānīya vāpy asahitān tāmbūlādiyutān kuru ||  
 9 āsanāny atra deyaṇi yathāvat kramayogataḥ |  
 pūjyaṇi praṇavenaiva gandhadhūpasragādibhiḥ ||  
 10 tatropaveśayet samyag yathācakranīyogataḥ |  
 gurūnāṃ prathamam cakram sādhakānāṃ dvitīyakam ||  
 11 trītīyam putrākāṇam syāc caturtham samayiṣv atha |  
 yoginīnāṃ pañcamam syād evaṃ kuryāt kramaṇa ca ||  
 12 sarvavīrasamāyoge tatra āvartayed giriḥ |  
 pañcāśārṇamayīm śaktim kāli sā sakalāvyayā ||  
 13 navavīrasamāyogas tasyāntaḥ pravijṛmbhate |  
 tena tad vīramelāpam pūjayet parameśvari ||  
 14 arghaiḥ puspaiś tathā dhūpaiś candanāgurucarcitaiḥ  
 | pratyekam arcayet tatra yathāvibhavayogataḥ ||  
 15 praticakrasya madhyastham pūjyen madyaḥhairavam |  
 kṛṣṇalohitaraktākṣam paramāmodavāsitam ||  
 16 mahānandakaram śreṣṭham jagadunmādakārakam |  
 evaṃ saṃpūjya madhyastham pātrāny eṣāṃ prapūrayet ||  
 17 mahākusumapūrnāni pañcaratnānvitāni ca |  
 paścād vividham āhāram teṣāṃ deyam atandritam ||  
 18 yad yasyābhimatam devi tat tasya vitare śakti |  
 nānā māṃsāni citrāṇi bhakṣyāny uccāvācāni ca ||  
 19 lehyapeyaṇi cūsyāṇi pānāni vividhāni ca |  
 kaṭutiktakaṣāyāni madhurāmlāni yāni ca ||  
 20 evamādi-anekaś ca tarpayec cakrapañcakam |  
 madhyāhne bhūya saṃtarpya yāvad ānandamantharam ||  
 21 tato hy arghaiś tathā geyair vīṇāvamaśasvanaiś tathā |  
 śrotrotsavakaraiś citraiś tarpayec cakrapañcakam ||  
 22 tatas taccakragā rāśmyaḥ prollasanti sutejitāḥ |  
 sphuranti mahadānandā vilāsaśatasamkulā<h> |  
 nrtyanti ca hasanty uccaiḥ valganti kṛīḍanotsukāḥ ||  
 23 patanti dhāvanti vamanti sarve vepanti svīdyanti layanti tatra |  
 jalpanti mantrāṇi rahasyam anye sanmarmayuktāni vacāṃsi cānye ||  
 24 chekōktayaś cāpi vicitrarūpāḥ parasparam te pravadanti devi |  
 kecic ca †kekāracanāvireti †kecic ca mudrāvalim ārabhante ||  
 25ab kecic ca kaulāgamajair vilāśaiḥ saṃsthānakair nartanam ārabhante |

26 *kecit tāṇḍavam ārabhanti subhaṭaḥ kecid ca †sarvoddhatāḥ †*  
*kecid bhairavabhāvanāhitamanā jalpanti kāvyam pare |*  
*kecid bāhum anekadhā pracalitaṃ kurvanti tatroccakāiḥ*  
*kecid rodanatatparāḥ kim aparaṃ kecid †vrajanty āvilam† ||*  
 27 *kecit \*pañcaviḷāsajam rasavaram bhuñjanti tatrotsukāḥ*  
*ke cit†prāvaranāni cakravaranaḥ†samdarśayanty udbhaṭam |*  
*kecid †cakraṇirgatenā†sahasā svadeham ālambati†*  
*kecid vāntam adanti ghoravapuṣam kecit tu hy atyutkaṭam |*  
*ke cin maithunam ārabhanti ca pibanty atrodhbhavam nirbharāḥ ||*  
 28 *evam vīravarendravandyacaraṇe melāpam atyuttamam*  
*vīrākhyam pravitatya raśminikarān uccaiḥ samutpadyate |*  
*drṣtvā yat prabhavanti tatkrāmaparāḥ kim vā bahu varnyate*  
*saṃcārakramanirbharāḥ priyatame parve tathaikāśayāḥ ||*  
*yad yasya prabalopadeśa \*kara[ṇam] maudrakramodīritam*  
*tat tasya pravijṛmbhate param aho satyam na caivānṛtam |*  
 29 *vīratāṇḍavam etat te mayā samupavarṇitam |*  
*yenāśu kṛtamātreṇa sarvasiddhyarhatā bhavet ||*  
 30 *kramajñānaikanipuṇo bhavaty eva hi sādhaḥ |*

Jayadrathayāmala, Ṣaṭka 4, NAK MS I-1468, ff. 206v3–207v5 (Vīratāṇḍavavidhipāṭala, vv. 5–30b)

5d *kusumāmoda* em. : *kumbhamāmoda* Cod. 8b *bhaktā vā tadālābhataḥ* em. : *bhaktāpā-*  
*tādālabhataḥ* Cod. 8cd *ānīya vāpy asahitān tāmbūlādiyutān kuru* conj. : *ānīya tāpyasa-*  
*hatāmvrūtādiyutām kuru* Cod. 9b *yathāvat* em. : *yathā tat* Cod. 10a *tatropaveśayet* em.  
 : *tatopaveśayet* Cod. 11b *samayiṣu atha* em. : *samayeṣu atha* Cod. 12c *pañcāsārṇamayīm*  
*śaktim* em. : *pañcāsārṇamayā śaktiḥ* Cod. 13a *navavīrasamāyogas* em. : *nacavīrasamāyo-*  
*gam* Cod. 13d *parameśvari* corr. : *parameśvarī* Cod. 15b *madyabhairavam* em. : *madhya-*  
*bhairavam* Cod. 17b *pañcaratnānvitāni* conj. : *pañcaratnānitāni* Cod. 18b *vitare śakṛt*  
 conj. (Aīśa for *vitared asakṛt*) : *vicaret sakṛt* Cod. 19a *lehyapeyāni* em. : *pehyāni* Cod. 20d  
*mantharam* em. : *manthanam* Cod. 21c *śrotrotsavakaraiś* tent. conj. : *śrotrodakakaraiś*  
 Cod. 23a *vamanti* conj. : *vasanti* Cod. 23b *svidyanti* conj. : *khidyanti* Cod. 24a *chekok-*  
*tayaś* em. : *kekoktapaś* Cod. 26b *kāvyam* conj. : *kālam* Cod. 26c *bāhum anekadhā*  
 tent. conj. : *dvādaśanekadhā* Cod. 27a *pañcaviḷāsajam* conj. : *pañcaviḷāsajā* Cod. 27b  
*saṃdarśayanty* corr. : *saṃdarśayaty* Cod. 27c *adanti* conj. : *athamvi* Cod. 27d *kecit tu*  
*hy atyutkaṭam* conj. : *kā cittruṭantotkaṭam* Cod. 28c *tatkrāmaparāḥ* conj. *tatkrāmaparā*  
 Cod. *bahu* em. : *bahur* Cod. 28d *parve tathaikāśayāḥ* conj. (Aīśa) : *paṃcāitathaikāśayā*  
 Cod. 28f *caivānṛtam* em. : *caivānṛtam* Cod. 30b *sādhaḥ* em. : *sādhaḥ* Cod.

On the day sacred to the Lineage [of his Mother-goddess the sponsor] should celebrate a Vīramelāpa in a pleasant, secluded house that is free of all disturbances and full of the scent of flowers, fine incense, and fragrant powders. He should invite all those who maintain the observance of Bhairava, who know the discipline, are devoted to the Goddess, contented, intent on the Krama,

Samayins, Putrakas, Sādhakas, Gurus, and Yoginīs, the last enlightened or, if such cannot be found, at least devout. When he has brought those [initiates there, together with the Yoginīs] \*or even without them (*conj.*) he should provide them with betel nuts and the like and offer them seats in the proper order [of precedence]. He should [first] worship these seats with the Praṇava (OM), presenting them such offerings as scented powder, incense, and flowers. Then he should invite the [guests] to sit on them, each in the appropriate circle. The first circle is of Gurus, the second of Sādhakas, the third of Putrakas, the fourth of Samayins, and the fifth of Yoginīs. In this way he should gradually accomplish the Union of all the Vīras (*sarvavīrasamāyogaḥ*). As he does this the [sponsoring] Sādhaka (*giriḥ*) should repeat the Power that consists of the fifty sounds [of speech]. [For] this is eternal Kālī in her immanent form. The Union of the \*Nine (*conj.*) Vīras becomes manifest within it. Then, O goddess, he should honour the assembly of Vīras (*vīramelāpaḥ*) with offerings of guest water, flowers, incenses, and pastes of sandal-wood powder and camphor. He should worship each [participant] in this [assembly] to the extent that his wealth permits. In the centre of each circle he should worship the Bhairava that is Wine (Madyabhairava), dark red and red-eyed, redolent with the best of fragrances, the cause of the highest joy, the best [of liquids], the intoxicator of the whole world. After worshipping it thus in the centre he should fill cups for them [from it], which should [also] be well provided with the flowers of the human body and the five nectars. Then with great attentiveness he should serve them foods of the various kinds. Again and again, O goddess, he should give them whatever it is that they desire: meat of various sorts, diverse foods of the masticable variety, both exquisite and commonplace, foods to be licked, drunk, and sucked, drinks of many kinds, acrid, pungent, astringent, sweet, and sour. With various [offerings] such as these he should gratify the five circles. Then at midday he should gratify them again until they are overflowing with joy. Then he should please the five circles with guest water, songs, and diverse music of the lute and flute to delight their ears. At this the rays [of their awareness] shine forth with great intensity, vibrant, blissful, flooded by so many delights. They dance, laugh out loud, and leap about eager to revel. They collapse, run, vomit, tremble, \*perspire (*conj.*), and faint. Some voice Mantras, others the secret [teachings], and others words that contain the core teachings [of the Krama]. [Some] exchange clever \*banter with double meanings (*conj.*), and some †... †. Some assume series of Mudrās. Some begin to dance with playful gestures [and] postures taught in the Kaula scriptures. Others, who are warriors, commence the [wild] Tāṇḍava dance [of Śiva], and some †... †. Others focus their minds in meditation on Bhairava, others give voice to \*poetry (*conj.*), some \*hold their arms above their heads in various postures and sway them from side to side (*conj.*), some abandon themselves there to loud weeping, and others become †... †. Others there eagerly devour the excellent liquid \*that arises from the five

Vilāsa (conj.). Some vigorously display †...†. Some suddenly suspend their bodies †...†. Some eat vomit, and others faeces (*atyuktaṅgaṃ*) (conj.). Some will engage in copulation and drink its product when replete. O you whose feet are worshipped by the foremost of Vīras, when in this way it has expanded to the utmost the fused mass of the rays [of its consciousness] the supreme Vīramelāpa comes into being. By beholding it [initiates] become intent on this Krama. What need is there for lengthy instruction? My beloved, [by engaging in this gathering] \*on the sacred day (conj.) they are filled with the cyclical Krama, their minds as one. Whatever mighty teaching proclaimed in [this *Ṣaṭka* on] the practice of the Mudrās a person has received becomes completely clear to him [through this means]. Behold, the truth. This is indeed no lie. I have taught you this wild dance of the Vīras (*vīrataṅḍavaḥ*), by celebrating which a Sādhaka quickly becomes able to accomplish any *siddhiḥ* and supremely adept in the gnosis of the Krama.

6. Throwing off the contraction of awareness by means of non-dualistic practice (*advaitācārah*, *niḥśaṅkācārah*, *nirvikalpācārah*).

In the *Parātrimśikāvivarāṇa* Abhinavagupta explains what he sees as the rationale behind his tradition's requirement that the worshipper should offer and ingest substances that the exoteric religions consider impure:

*tad etāni dravyāṇi yathālābhaṃ bhedamalavilāpakāni. tathā hi dr̥śyata evāyaṃ kramo yad iyaṃ saṃkocātmikā śaṅkaiva samullasanti rūḍhā phalaparyantā samsārajirṇataror<sup>1</sup> prathamāṅkurasūtiḥ. sā cāprabuddhān prati sthitir<sup>2</sup> bhaved iti prabuddhaiḥ kalpitā. bālān prati ca kalpyamāṅāpy eteṣāṃ<sup>3</sup> rūḍhā vaicitryeṇaiva phalati. ata eva vaicitryakalpanād eva sā bahudhā<sup>4</sup> dharmādisabdanirdeśyā pratiśāstram pratideśaṃ cānyānyarūpā yathoktaṃ*

*glānir vilunṭhikā dehe*

*iti. seyaṃ yadā jhatiti vīgalitā bhavati tadā nirastapāsavayantranākalaṅko bhairavaḥṛdayānupraviṣṭo bhavati. iti sarvathaivetad abhyasitavyam.<sup>5</sup> śrītilakaśāstre yaṃ bhāvah. śrībhargaśikhāyām apy uktam*

*vīravratam cābbinanded yathāyogaṃ tathābhyased*

*ityādi. śrīsarvācāre 'pi*

*ajñānāc chaṅkate mūḍhas tataḥ sṛṣṭiś ca saṃhṛtiḥ |  
mantrā varṇātmakāḥ sarve varṇāḥ sarve śivātmakāḥ ||  
peyāpeyaṃ smṛtā āpo bhakṣyābhakṣyaṃ tu pārthivam |  
surūpaṃ ca virūpaṃ ca tat sarvaṃ teja ucyaṭe ||*

*spr̥śyāspr̥śyau smṛto vāyuś chidram ākāśa ucyate |  
naivedyam ca nivedī ca naivedyam gr̥hṇate ca yaḥ<sup>6</sup> ||  
sarvaṃ pañcātmakaṃ devi na tena rahitaṃ kvacit |  
icchām utpādayed ātmā katham śaṅkā vidhīyate ||*

*iti. śrīvirāvalisāstre 'py ayam evābhiprāyaḥ. uktam ca kramastotre*

*sarvārthasamkarṣaṇasamyamasya  
yamasya yantur jagato yamāya |  
vapur mahāgrāsavilāsarāgāt  
samkarṣayantīm praṇamāmi kālīm ||*

*iti. vyākhyātaṃ caitan mayā tat̥tikāyām eva kramakelau vistarataḥ. ata eva ṣaḍ-  
ardhasāstreṣu eṣaiva kriyā prāyo niyantraṇārहितatvena pūjā.*

Editions: *Parātrimśikāvivarāṇa*, ed. GNOLI, p. 266, l. 8–p. 267, l. 7; KSTS ed. (Ked), p. 233, l. 5–p. 236, l. 15

Manuscripts: A f. [147]r3–[148]r5; B f. 71r11–72r3; C = f. 43v11–44r10; D = f. 99v13–101r1

1 *jīrṇataror* A GNOLI'S MS N (*ñīrṇataror* C) : *bījataror* BD Ked 2 *sā cāprabuddhān prati sthitir* ABC Ked.; *śuddhāsuddhādīnām sthitir* conj. GNOLI 3 *bālān prati ca kalpyamāṇāpy eteṣām* conj. : *bālān prati ca kalpyamāṇāpi ca teṣām* ABCD Ked GNOLI 4 *bahudhā* BD : *bahuvīdhā* AC GNOLI : *bahuvīdhā* Ked 5 *sarvathaitad abhyasitavyam* ABCD : *sarvathaitadabhyāse yatitavyam* Ked GNOLI 6 *gr̥hṇate ca yaḥ* ABCD : *gr̥hṇate ca ye* em. GNOLI following the citation in *Tantrālokaivēka* vol. 7, p. 106 : *gr̥hyate ca yat* Ked

So whenever they are available [all] these substances [should be offered and consumed], for they dissolve the impurity that is plurality. I shall explain. We witness directly the following process. This inhibition (*śaṅkā*) is the state of the contraction [of consciousness that constitutes our bondage]. Emerging and becoming established to the extent that it takes full effect it causes the first sprouting of the ancient tree of Saṃsāra. That has been constructed by the enlightened for [the benefit of] the unenlightened in order to provide them with a stable [social] order; and although merely constructed it becomes deeply rooted for them and bears fruit in a variety of ways. Precisely because of this construction of diversity [inhibition] assumes a multiplicity of aspects, differing from scripture to scripture (*pratisāstram*) and from region to region, passing accordingly under various names, of which *dharmah* ('the religious obligations enjoined by the Veda') is only one. Thus we are taught:

Debility (*glānīh*) in [the state of identification with] the body is the robber [that carries off the wealth of one's enlightened awareness].

Now, when this same [inhibition] is suddenly dissolved one throws off the contamination imposed by the restrictions of the bound and enters the heart of Bhairava. Therefore one should strive in every way to cultivate this [dissolution]. Such is the teaching of the *Tilaka*. The *Bhargasikhā* too has told us:

He should venerate the observance of the Hero, [the follower of non-dualistic practice,] and he should practice it himself to the extent of his power.

And the *Sarvācāra* teaches:

The deluded is inhibited out of ignorance, and from that flow his births and deaths [in the cycle of transmigration]. [All] Mantras are only sounds and all sounds are Śiva. [So why should one hesitate to repeat those that are not Vedic?] It is ordained that all drinks permitted and forbidden are [to be seen equally as] [the element] Water, [all] foods permitted and forbidden as forms of [the element] Earth, [all visible things] whether beautiful or ugly as [forms of the element] Fire, all tangible things, whether one is or is not permitted [by the Veda] to touch them, as [the element] Air, and [every] aperture [of the body] as [the element] Ether. The food offered, the offerer, and the recipient it are all [to be seen] as those five [elements]. Nothing anywhere is other than those. The self may [therefore] generate desire [freely]. Why should it be inhibited [when it comes to performing these non-dualistic rites]?

The gist of the *Virāvalīśāstra* is the same. In the *Kramastotra* too we are told [with regard to Yamakālī]:

I bow to [that] Kālī who in the passion of her desire to accomplish the great resorption retracts the power of the tyrant Inhibition who impedes total withdrawal so diminishing man's [innate vitality].

I have explained this [statement] at length in the *Kramakeli*, my commentary on that [hymn]. So it is that in the venerable teachings of the Trika the ritual is essentially this: to offer worship without the inhibitions [imposed on consciousness by the constructions of the brahmanical religion].

Similarly:

595 atattve 'bhiniveśaṃ ca na kuryāt pakṣapātataḥ |  
jātividyaikulācāradehadēśaguṇārthajān ||  
596 grahān grahān ivāṣṭau drāk tyajed gahvaradarśitān |  
tathā śrīniśicārādau heyatvenopadarśitān ||

597 brāhmaṇo 'haṃ mayā vedasāstroktād aparaṃ katham |  
 anuṣṭheyam ayaṃ jātigrāhaḥ paranirodhakaḥ ||  
 598 evam anye 'py udāhāryāḥ kulagahvaravartmanā |  
 atatsvabhāve tādrūpyaṃ darśayann avaśe 'pi yaḥ ||  
 599 svarūpācchādakaḥ so 'tra graho graha ivoditaḥ |  
 saṃvitsvabhāve no jātiprabhṛtiḥ kāpi kalpanā ||  
 600 rūḍhā sā tu svarūpeṇa tadrūpaṃ chādayaty alam |  
 yā kācit kalpanā saṃvittattvasyākhaṇḍitātmanāḥ ||  
 601 saṃkocakāriṇī sarvaḥ sa grahas tāṃ parityajet |  
 śrīmadānandaśāstre ca kathitaṃ parameṣṭhinā ||  
 602 nirapekṣaḥ prabbur vāmo na śuddhis tatra kāraṇam |  
 devītrptir makhe raktamāmsair no śaucayojanāt ||  
 603 dvijāntyajaiḥ samam kāryā caryāntye 'pi marīcayāḥ |  
 avikārakṛtaḥ

*Tantrāloka* 15.595–603c: Ked; A f. 116r6–16; B Pt. 2, f. 31r4–18

596b *gahvaradarśitān* AB : *gahvararśitān* 600a *rūḍhā sā tu svarūpeṇa* conj. : *rūpaṃ sā tv asvarūpeṇa* Ked : *rūpaṃ sā tv asarūpeṇa* A : *rūposātvasvaropyeṇa* B 602b *na śuddhis tatra kāraṇam* conj. : *na śuddhyā tatra kāraṇam* Ked AB 603b *caryāntye 'pi* conj. : *carānte 'pi* Ked AB

He should not become attached through prejudice to anything that is not real. [So] he should immediately exorcize as though they are evil spirits (*grāhāḥ*) the eight 'possessors' (*grāhāḥ*) that the [*Kula*]*gahvara* has mentioned and that according to the *Niśicāra* and other [scriptures] must be abandoned, namely [pride of] caste, learning, lineage, orthopraxy, physical appearance, country, virtue, and wealth. "I am a brahmin. How can I perform any rites other than those ordained by the Veda?" Such is the pride of caste, which [must be removed because it] blocks one's access to the higher [teachings]. The other [seven] too may readily be exemplified along the [same] lines [as] indicated by the *Kulagahvara*. These have been called 'possessors' *grāhāḥ* in this [passage of scripture] because they are indeed analogous to possessing spirits. Though individuals are autonomous [agents] these factors make them appear to take on a nature that is alien to their own, concealing their true identity. Such conceptual constructs as caste cannot apply to one's real identity as consciousness. [But] once established they [like invasive spirits] completely occlude that nature with their own. Each and every conceptual construct that causes the undivided reality of consciousness to contract [in this way] is such a 'possessor' and should be discarded. Similarly, the Lord has declared in the *Ānandaśāstra*: "The Lord [liberates souls] without regard [for their standing in terms of virtue and sin as defined by the scriptures of the bound]; and indeed he is contrary (*vāmaḥ*) [in his very nature to that mundane order]. So purity is of no avail in this matter. What gratifies the Goddess in her worship is [offerings of] blood and flesh not the practice of

[brahmanical] purity. Brahmins and persons of the lowest castes should practice [the circle rite] together. [For] The radiant senses themselves do not react with perturbation even when their object is an untouchable.

7. The aestheticization of transgression:

*aśuddhatā ca vijñeyā paśutacchāsanāśayāt ||*  
 164 *svatādavasthyāt pūrvasminn athavāpyupakalpīte |*  
*tena yad yad ihāsannaṃ saṃvidas cidanugrahāt ||*  
 165 *kiyato 'pi tad atyantam योग्यायं यागे 'tra jīvavat |*  
*anena nayayogena yadāsattividūrate ||*  
 166 *saṃvid eti tadā tatra योग्यायोग्यात्वम ādiśet |*  
*vīrānām ata eveha mithaḥsvapratimāmṛtam ||*  
 167 *tattadyāgavidhāv iṣṭam gurubhir bhāvitātmaḥ |*  
*unmajjayati nirmagnāṃ saṃvidam yat tu suṣṭhu tat ||*  
 168 *arcāyai योग्या ānando yasmād unmagnatā citah |*  
*tenācidrūpadehādiprādhānyavinimajjakam ||*  
 169 *ānandajananaṃ pūjāyogyam hrdayahāri yat |*  
*ataḥ kulakramottīrṇatrikasāramatādiṣu ||*  
 170 *madyakādambarīśīdhudravayāder mahimā param |*  
*lokasthitim racayitum madyādeḥ paśuśāsane ||*

*Tantrāloka* 15.163c–170

164cd *pūrvasminn athavāpy upakalpīte* conj. : *pūrvasmād athavāpy upakalpītāt* Ed.

Now, impurity [here] is to be understood in the terms of the unliberated and their [Vaidika] scriptures, because the innate nature [of a thing] remains the same whether in the [supposed state] prior [to its purification] or in that brought about [by purification].

So anything in this world that is close to consciousness because of its power, however slight, to intensify awareness, is entirely suitable for this rite of worship, [because it is] endowed with life.

Following this principle one may declare that something is 'pure' or 'impure' if consciousness is drawn to it or retreats from it.

This is why the most advanced Gurus in our [tradition] require from Heroes [that they should offer] in the various rites of worship the nectar (*-amṛtam*) of the united icons [of the deities that are] their [own bodies].

But in fact any [substance] that makes our awareness come to the fore from its [usual] state of suppression is suitable as an offering. For it is [this] emergence of awareness that constitutes bliss (*ānandah*).

So anything that delights the mind is appropriate for [inclusion in the act of] worship). For it suppresses the dominance of all that is not consciousness [in

our awareness, namely our identification with] the body [, the vital energy] and [the intellect]), giving rise to the bliss[that is our inner nature].<sup>3</sup>

It is for this reason alone (*param*) that such things as the material offerings that are the fermented juice of the grape, Kadamba flowers (*-kādambarī-*) or molasses are praised in the *Trikasāra*, the [scriptures of the] Mata and similar [authorities] (*-trikasāramatādiṣu*) [whose practice] transcends (*-uttirṇa-* [that of ] the Kula system (*kulakrama-*).

For impurity has been taught in the scriptures of the unliberated [only] to create a mundane order (*lokasthitim*).

Jayaratha on this passage:

The word *ādi* (*ādiśabdena*) [in *dravyādeḥ*] ('such things as the material offerings that are the fermented juice of the grape . . .') means such things as sexual intercourse and meat (*maithunamāmsādi*), these with alcoholic liquor (*madyam*) being the Kaulas' 'three Ms' (for which see *Tantrāloka* 29.97–100b quoting the lost *Yogasamcāra*). The [idea behind Abhinavagupta's verse] has been expressed (*uktam*) [in scripture as follows]:

*na nadyo madhuvāhinyo na palam parvatopamam |*  
*strīmayam na jagat sarvaṃ kutaḥ siddhiḥ kulāgame ||*

There are not rivers flowing with wine, nor meat [massed up] like mountains. Nor is the whole world female. [So] how could one ever achieve success in the tradition of the Kula (*kulāgame*)?

The point that Jayaratha conveys is this. In the lower Kaula teachings one proceeds as though these three factors (wine, meat and sexual intercourse) were of themselves the means to success, namely liberation. But in that case one would never be able to achieve it, since an infinite outcome would require an infinite input. So it is not the substances per se that have this effect but that effect that they can have upon an expanded awareness ready for enlightenment through ecstasy.

#### 8. Gratifying the deities through the senses. Vāmanadatta, *Svabodhodayamañjarī*:

*15 yad yan manoharam kiṃcic chrutigocaram āgatam |*  
*ekāgram bhāvayet tāvad yāval līnam nirodhakṛt ||*

<sup>3</sup>Jayaratha comments: 'With which in mind others have made statements such as this: *yā yā samvid udārā yo yo 'py ānandasundaro bhāvaḥ | jagati yad adbhutarūpam tad tad devyās tavākārah* 'Every (*yā yā*) state of exaltation (*samvid udārā*), every entity that enchants with joy, everything astonishing in the world is a form of you, the Goddess'.

16 *rūpādīnām tathāivettham bhāvayed ramaṇīyatām |*  
*vilīnān na smaret paścād ātmabhāvopabrṛṃhitāḥ ||*

A, f. 7111–14; B, f. 314–7 (vv. 15–16)

*vilīnān na smaret A : vilīnān nāsmaret B*

One may meditate on any beautiful sound that one hears until ceasing it brings about the cessation of mind. In the same way one may meditate on the beauty of the visible and other [objects of the senses]. After the object-perception has dissolved one should let one's awareness remain empty, with no memory of it, full only of the sense of one's own immediate being.

.....

38 *nābhimedhrāntare cittam suratānte viniṣṭipet |*  
*līyamāne ratānande nīstaraṅgaḥ kṣaṇam bhavet ||*

B, f. 516–7 (lacking in A)

One should direct one's attention at the climax of love-making to the point between the penis and the navel. As the bliss of orgasm fades one will suddenly be freed of all perturbation.

.....

43 *ittham pratikṣaṇam yasya cittam ātmani līyate |*  
*sa labdhabodhasadbhāvo jīvanmukto vidhīyate ||*

A, f. 817–9; B, f. 515–7

If a person's awareness dissolves into the self in every moment through these methods he becomes liberated-in-life, having reached the full reality of consciousness.

9. The problem of devotion (*bhaktiḥ*): the difficulty of accommodating this emotion within the ritualistic and gnostic perspectives; its survival in spite of this: *Śivastotrāvalī* of Utpaladeva.

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