

On the *tattvas* in the *Niśvāsātattvasaṃhitā*

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1. The *tattvas* and their homologisation with the elements of the Navātma-mantra in *Uttarasūtra* 1:

eṣā sṛṣṭir jagīśasya sadāśivasamudbhavā|
sa cāṣṭabhedo vyākhyāto¹ navatattvavyavasthitāḥ|| 1:7||
śaktiś ca daśamā jñeyā śakteḥ paratarāḥ śivaḥ|
evaṃ jñātvā ca buddhvā ca deśikaḥ² pāśahā bhavet|| 1:8||
devy uvāca|
sa kathaṃ daśadhā jñeyo devadevo sadāśivaḥ|
prakriyādhvānamantrās ca noktāḥ pūrvam³ hi me vada|| 1:9||
īśvara uvāca|
ūkāraḥ prakṛtir jñeyā yakāraḥ puruṣaḥ smṛtaḥ|
vakāro niyatir vindyāl⁴ lakāraḥ kāla ucyate|| 1:10||
māyātattvaṃ makāras tu kṣakāro vidya eva tu|
rakāra īśvaro jñeyo hakāras tu sadāśivaḥ|| 1:11||
dehavyāpī ca navamo śaktiś ca daśamā smṛtā|
akathyaś ca arūpī ca kāraṇaḥ⁵ sa śivaḥ paraḥ|| 1:12||
ete tattvāḥ samākhyātāḥ sadāśivasamudbhavāḥ|
[etai]((r eva)) jagat sarvaṃ dresyādresyañ carācaram|| 1:13||
prakriyāvyāpino mantrā yathādhvāne vyavasthitāḥ|
tāni caiva pravakṣyāmi yāthātathyena me śṛṇu|| 1:14||

¹vyākhyāto] *conj.*; vya ... ta N; vyā(khyā)to K; vyākhyāta W

²deśikaḥ] *em.*; ... śikaḥ N; daiśikaḥ K; ... sikaḥ W

³pūrvam] K; pūrva NW

⁴vakāro niyatirvindyāl] *conj.*; vakāra niyati ... [5] ndyāl N; vakāra niyati(rvi)ndyāl K; vakāra niyati ... ndyāl

W

⁵kāraṇaḥ] K; kāraṇa NW

Niśvāsātattvasaṃhitā: Uttara, <i>Naya paśim</i> , in particular Uttara 1:7–17 (with the elements of the Navātma-mantra)	Niśvāsātattvasaṃhitā: Guhya 7	Rauravasūtra 10:98ff, Pārameśvara fragment (explicitly a list of 30)	Niśvāsakārikā: Dikṣottara 13:29–33
[[11]] niṣkala [10] śakti [9] [<i>dehavyāpin?</i> (= M?)] [8] sadāśiva (=H) [7] īśvara (=R) [6] vidyā (=KṢ)	niṣkala (299–302) śakti (296–9) [<i>Suṣumṇā</i> (293–5) <i>Nāda</i> (292) 4 <i>kalās</i> (282–90)] sadāśiva (279–81) īśvara (254–8) mahāvidyā (250–3)	[30] śiva	[36] śiva [35] śivā [34] sadāśiva [33] īśvara [32] vidyā
[5] māyā (=M) [4] kāla (=L) [3] niyati (=V)	māyā(246–9) kalā (238–40) vidyā (234–7) rāga (223) kāla niyatī (222–33)	māyā rāga vidyā kalā	[31] māyā [30] kalā [29] vidyā [28] rāga [27] kāla [26] niyati
[2] puruṣa (= Y) [1] prakṛti (= Ū)	puruṣa (171–2) pradhāna	puruṣa avyakta guṇāḥ buddhi ahaṅkāra 10 indriyāṇi 5 tanmātrāṇi 5 mahābhūtāni	[25] puruṣa [24] pradhāna [buddhi] [ahaṅkāra] [manāḥ] [10 indriyāṇi] [5 tanmātrāṇi] [5 mahābhūtāni]

<i>Guhyasūtra</i>	<i>Rauravasūtrasaṅgraha</i>
7:126	4:13
7:134c–135b	4:14
7:141c–143b	4:19–20
7:161–63	4:22–24
7:164cd	4:25cd
7:165cd	4:25ab
7:168c–169b	4:26
7:223cd	1:9ab
7:252c–253b	4:28c–29b
7:256c–258a	4:29c–31a
7:259c–260b	4:32c–33b
7:306cd	4:35cd

brahmāṇḍe caiva ūkāras tattvasarge ca yaḥ smṛtaḥ|
gahane ca [[((va))]]kāro vai gopatyānte ca laḥ smṛtaḥ|| 1:15||⁶
makāraḥ saṃsthito māyāṃ vidyāyāṃ caiva kṣaḥ prabhuḥ|
rakāra īśvarānte tu hakāraḥ sakalāvadheḥ|| 1:16||
dehavyāpī⁷ tu śaktyante śaktyā yojyeta niṣkale|
adhvānavyāpino hy ete kathitā hi⁸ samāsataḥ|| 1:17||

2. The 32 *tattvas* homologised with mantra-parts (*Nayasūtra* 4:91–8):

īśvara u
arddhaṣoḍaśamātras tu devāṣṭakasamanvitaḥ
dvātriṃśattattvasaṃyuktaṃ dhyāto niṣkala mokṣadaḥ 4:90⁹
devy uvāca
arddhaṣoḍaśamātra[(s tu devāṣṭakasamanvitaḥ
dvā)]triṃśattattvasaṃyuktaḥ kathaṃ dhyeyo hi niṣkalaḥ 4:91
īśvara u

⁶gahane ca vakāro vai gopatyānte ca laḥ smṛtaḥ] gahane ca ... gopatyānte ca laḥ smṛtaḥ N; gahane ca vakāro vai gopāścāte ca laḥ smṛtaḥ K; gahane ca vakāro vai gopatyānte ca laḥ smṛtaḥ W

⁷dehavyāpī] K; dehavyāpā NW

⁸kathitā hi] KW; kathitā ... N

⁹Perhaps understand as follows:

‘[The *praṇava*,] having half sixteen [viz. 8] divisions, linked with the 8 forms of God [scil. the 8 forms of Sadāśiva taught in *Mūlasūtra* 6], together with the 32 *tattvas* [viz. the 9 *tattvas* of the *Uttarasūtra*, but with *prakṛti* unpacked into 24 constituents], when meditated upon, is Niṣkala, who bestows liberation.’

ādipañcasvarādaḥ tu pañcaviṃśas tu yonajaḥ
 binduṣaṅnāda śaktiś ca pañcavarṇatribhinnakāḥ 4:92
 brahmā¹⁰ viṣṇuś ca rudraś ca ardhacandrī sanāda ca¹¹
 śaktiś ca saptamī jñeyā śivaś caiva tathāṣṭamaḥ 4:93
bhūtāni ādibījas tu dīrghā mokṣeṣu kīrti[tāḥ]
 (trimātrasama) - - - [pro]ktaḥ¹² *tanmātreṣu* ca u smṛtaḥ 4:94
ahaṅkāre ca *buddhau* ca *avyaktāditṛkeṣu* ca
 dīrghaś caiva samākhyātaḥ plutaḥ *puruṣa* ucyate 4:95
niyati pañcaviṃśas tu dīrgha *kālaś* ca paṭhyate¹³
 trimātras tu bhaven *māyā* saṃsāraparivartinī 4:96
 bindu *sadāśivam* devam asya nāda *mahēśvaram*¹⁴
 (de)vī ca raśmayaḥ proktā *vidyā* caiva nigadyate 4:97
 dvātriṃśakaḥ *śivo* jñeyo niṣkalaḥ paramēśvaraḥ¹⁵
 yaṃ dhyātvā mokṣam āyānti śivatulyā bhavanti ca 4:98

3. *Dikṣottara* 13:29–33 (IFP T. 17, pp. 994–5, quoted with the corrections of GOODALL 1998:lii–liii, fn. 114):

pṛthivīm āditaḥ kṛtvā pradhānāntaḥ tu suvrate
 caturviṃśati tattvaḥ hi puruṣaḥ pañcaviṃśakam 29
 ṣaḍviṃśakas tu niyatiḥ kālaḥ saptādhiko bhavet
 aṣṭaviṃśaḥ smṛto rāgo vidyā jñeyā tathāparā 30
 ūnaviṃśaḥ tu vijñeyaḥ deśikena mahātmanā
 triṃśataḥ tu kalātattvaḥ kathitaḥ hi śivena tu 31
 ekatriṃśad varārohe māyātattvaḥ prakīrtitam
 dvātriṃśakā smṛtā vidyā trayastriṃśadhikeśvaram 32
 sadāśivam catustriṃśat pañcatriṃśac chivā smṛtā
 śivaṣ ṣaṭtriṃśam ākhyātaḥ śivena paramātmanā.

4. *Rauravasūtrasaṅgraha* 10:98–101:

triṃśat tattvāni proktāni śaṅkareṇa vibhāgaśaḥ|
 asmin māheśvare tantre pariśaṅkhyāya tattvataḥ|| 98||
 vikāraḥ ṣoḍaśa proktā daśa prakṛtayas tathā|

¹⁰brahmā] K; brahma NW

¹¹sanāda ca] NW; sanādavat K

¹²proktaḥ] K; - - - ktaḥ N; tyuktaḥ W

¹³niyati] NW; niyatiḥ K

¹⁴bindu sadāśivam devam asya nāda] NW; binduḥ sadāśivam devam asya nādaḥ K

¹⁵dvātriṃśakaḥ] KW; dvātriṃśakaḥ N

puruṣo vidyā rāgatattvaṃ¹⁶ śivatattvaṃ ca triṃśakam|| 99||
kalāvyaktaṃ guṇā buddhir ahaṃkāras tathaiva ca|
tanmātrāṇi tathā pañca etāḥ prakṛtayo daśa|| 100||
indriyāṇi daśaikam ca mahābhūtāni pañca ca|
vikārāḥ ṣoḍaśa tv ete yais tu sarvam idaṃ tatam|| 101||

5. *Rauravasūtrasaṅgraha* 1:6–10b:

vāmādiśaktibhir yuktaḥ śivecchāvidhicoditaḥ|
vidyārājādhirājeśo māyāṃ vikṣobhya mantrarāt|| 6||
kalām utpādayāmāsocitāṃ¹⁷ kṣetrajñasaṃsṛtām¹⁸|
yayā yuktaḥ samabhyeti vedanāṃ sukhaduḥkhajām|| 7||
vidyāṃ ca tattvadharmādikarmasaṃvedinīm¹⁹ parām|
vivecayati yā puṃsaḥ²⁰ śubhāśubhaparicchadam|| 8||
rāgaṃ ca rañjakaṃ caiva viśayānandalakṣaṇam|
tasmāt kṣobhāt²¹ samutpādyā pradhānam asṛjad guṇāt²²|| 9||
buddhyādikāryakaraṇam sūkṣmāsthūlavibhāgajam|

6. *Gubhyasūtra* 7:223cd:

rāgas tu rañjakaḥ prokto viśayānandalakṣaṇaḥ|

7. On the positioning of the so-called *tattvasarga* well above the *brahmāṇḍa* (from a mapping of the cosmos onto the body of Sakala-śiva) in the *Gubhyasūtra*:

yogaśtakās ca vijñeyā nābher upari saṃsthitāḥ|
krodhāṣṭakaṃ ca vikhyātaṃ tejisāṣṭakaṃ eva ca|| 1:116||
akṛtāṣṭam²³ ca suśivaṃ gurupañktrayaṃ tataḥ|
tattvasargaṃ ca yat proktaṃ udare tac ca saṃsthitam|| 1:117||

8. *Śvetāśvataropaniṣat* 1:1–2:

kiṃ kāraṇam brahma kutaḥ sma jātā jīvāma kena kva ca saṃpratiṣṭhāḥ|

¹⁶ *rāgatattvaṃ*] (unmetrical): emend, perhaps, to *rāgās ca* ?

¹⁷ **ab.** °socitām] B776; °sa vidyāṃ BHATT

¹⁸ **b.** °saṃsṛtām] B776; °saṃvṛtām BHATT

¹⁹ **a.** tattva°] B776; dharmā° BHATT; nanva° A

²⁰ **c.** puṃsaḥ] A, B776; puṃsām BHATT

²¹ **c.** kṣobhāt] B776; kopāt BHATT

²² **d.** guṇāt] BHATT, B776; guṇān DAGENS

²³ akṛtāṣṭam] *coni*; akṛtāṣṭakaṃ NKW (unmetrical)

adhiṣṭhitāḥ kena sukhetareṣu vartāmahe brahmavido vyavasthām|| 1||
 kālah svabhāvo niyatir yadṛcchā bhūtāni yoniḥ puruṣeti cintyā|
 saṃyoga eṣaṃ na tu ātmabhāvād ātmāpy anīśaḥ sukhaduḥkhaheṭoḥ|| 2||

9. From the sequence of *pralayas* described in the *Gubhyasūtra*:

gahanīśe praliyante mūlaprakṛtikāraṇe|| 7:56||
 tathā caivānyasakalaṃ tena tiṣṭhati saṃhṛtaṃ|
 tatkālaṃte sṛjaty eṣa gahaneśa pracoditaḥ|| 7:57||
 ahorātram idaṃ jñeyam prakṛtam paramārthataḥ|
 kalayet sarvabhūtāni kālarūpī maheśvaraḥ|| 7:58||
 tuṭyādīlakṣaṇan tasya u((paka))... gīyate|
 sa kalābhiḥ kalayate na kalpeti kathañcana|| 7:59||²⁴
 kālasvabhāvo niyati²⁵ yadṛcchādyās ca hetavaḥ|
 yadṛcchayā pravarttante nivṛttante²⁶ yadṛcchayā|| 7:60||
 āveśayitvā sarvāṇi karaṇāni svaśaktibhiḥ|
 sṛjaty anekadhā viśvaṃ saṃharec ca yadṛcchayā|| 7:61||
kecit svabhāvam manyante kālan niyati cāpare|
 pradhānam iti caivānye nāvabudhyanti [te]²⁷ śivaṃ|| 7:62||
 svakāraṇaguṇātītaṃ sarvakāraṇakāraṇam|
 jālamūle vinikṣipyā avīcyādi-m-idañ jagat|| 7:63||
 niyamy paśupāleḥ gopāla iva gogaṇān|
 kriḍāvistārabhāvais tu svabhāve tiṣṭhate prabhuh|| 7:64||
 pūrvavat parimāṇena sthitvā tu sṛjate punaḥ|
 evaṃ kālo 'tha vijñeyas tattvatas sarvadarśibhiḥ|| 7:65||
 pradhānikaparārdhena daśadhā guṇitena ca²⁸
 māyā saṃharate sarvaṃ punaś ca sṛjate jagat|| 7:66||
 māyākālaparārdhasya śatadhā guṇitasya ca|
 īśvaraḥ kurute sṛṣṭiṃ saṃharec ca punar jagat|| 7:67||

10. The *tattvas* as an ontology (*Nayasūtra*):

tattvair etair jagat sarvañ jātaṃ sthāvarajaṅgamam|| 2:17||
 bhuvanāni vicitrāṇi śataśo 'tha sahasraśaḥ|
 tattvābhyantarasaṃsthāni śāstrāṇi vividhāni ca|| 2:18||

²⁴kathañcana] K; kathañcanaḥ NW

²⁵niyati] NW; niyatir K

²⁶nivṛttante] NW; nivarttante K

²⁷nāvabudhyanti te] *conj.*; nāvabudhya ... N; nā ... K; nāvabudhyanti ... W

²⁸daśadhā guṇitena] *conj.*; da ... ten NK; śadhā gu ... tena W

vijñānaṃ kuhakaṃ śilpaṃ siddhisambodhalakṣaṇam|
 prakriyā śivadīkṣā ca tattvair e[(((tai))s tu]] labhyate|| 2:19||
 sarvaṃ tattveṣu boddhavyaṃ sarvaṃ tattveṣu dr̥ṣyate|
 na ca vastvantaṃ kiṃcid yas tattvād vyatiricyate|| 2:20||²⁹

11. *Kiraṇa* 1:18ab and Rāmakaṇṭha's commentary thereon, giving a definition of *niyati*

tato niyatisaṃśleṣāt svārijite 'pi niyamyate|

tataḥ kāryakaraṇasambandhād anantaraṃ niyatyā yaḥ saṃśleṣaḥ sambandhas tato hetoḥ
 prāg arjite karmaphale niyamyate puruṣaḥ| ayam arthaḥ—karmaphalaṃ prati niyamaḥ
 puṃsāṃ na karmahetukaḥ, tasya kṛṣyādikarmavat svaphalajananaṃ evopayogāt| nāpi
 tattvāntarahetuḥ svakāryair eva teṣāṃ siddheḥ kāryāntarahetutve pramaṇābhāvād ity
 uktam| ataḥ kṛṣyādau rājanīyuktenevātrāpi kenacin niyāmakena bhavitavyam| yo 'sau
 niyāmakaḥ sa niyatyākhyo 'paro bandhaḥ|³⁰

12. Meditation on *niyati* in *Uttarasūtra* 5:

mahālabhaviḥpattau ca udakādiraseṣu ca|
 darpaṇe dhyānam ālambya niyatyājayasiddhiṣu|| 5:17||
 mahālabhaviḥpattau ca na tuṣyen naiva codvijet|
 jñātvā niyatisadbhāvan nirjitā sā bhaviṣyati|| 5:18||
 udake vā ghr̥te [vāpi niyati]lakṣam abhyaset|³¹
 toyātmako hi bhavati niyatin dr̥ṣṭvā tu siddhyate|| 5:19||
 darpaṇe niyatin dhyāyed vahnirūpaṃ prajāyate|
 niyatiṅ ca tato paśyan niyatyā sidhyate dhruvam|| 5:20||

13. Meditation on *niyati* in *Nayasūtra* 3:

²⁹kiṃcidyastattvādvyatiricyate] *conj.*; kicidyastvatvādvyatiricyate N; kiṃcidyastattvādvyatiricyate K; kiciyast-
 vatvodvyatīṣyate W

³⁰Then, after the connection [of the soul] to the products [of *māyā*] and to the instruments [of knowledge and action, there follows] the connection (*sambandhaḥ* = *saṃśleṣaḥ*) to binding fate, because of which the soul is bound to the fruits of action which he has previously accumulated. This is the purport: the binding (*niyamaḥ*) of souls to the fruits of their actions is not caused by [the souls'] actions, because their function, as with ploughing and such like [agricultural activity], is solely the generation of their own particular fruits. And it is not caused by any other of the principles, because there is no proof that they are the cause of any other effects since they are established by their own effects alone. This has been taught above. And so, just as in the case of ploughing and such like, where there must be someone appointed [as overseer] by the king, here too there must be something which binds [the fruit of an action to its agent]. This binding factor is another bond called binding fate.

³¹ghr̥te vāpi niyatīlakṣam] gha ... kṣamabhyaset N; ghaṭa ... tasthamabhyaset K; ghr̥te ... kṣamaset W

dakṣiṇena sitāṅgā tu vāmato kṛṣṇarūpiṇī|
 tadvarṇṇāni ca vastrāṇi [maṇḍanāni viśeṣataḥ|| 3:29||
 karmabandhena badhnāti sukha] ((duḥ))khaṃ prayacchate|
 niyatīn tām vijānīyād anivāryām³² surāsuraiḥ|| 3:30||

14. Meditation on *māyā* in *Uttarasūtra* 5:

snehe tu nisṛṅho yas tu jñānānveṣaṇataparāḥ|
 saṃsārodvignamokṣārthī māyā tena vilamghitā|| 5:24||
 tarujām mṛṇmayīm vāpi [[(māyā)]|]pratima kārayet|
 tatra dhyāna[m prakurvīta jvalite] sidhyateti ca|| 5:25||
 maṇiratnapradīpeṣu māyādhyānaṃ samādadheth|
 jvalite siddhyate caiva māyādhyānena sādhaḥ|| 5:26||

15. Meditation on *māyā* in *Nayasūtra* 3:

kṛṣṇavarṇā ca raktākṣī dīrghadantā sulomaśā|| 3:34||
 kucordhvapiṅgakeśī ca sthūlakāyā mahodarā|
 yā pātayati bhūtāni brahmādyāni punaḥ punaḥ|| 3:35||
 nirvairaparipanthinyā māyāgranthi duratyayā|
 sām̐khyavedapurāṇajñā anyasāstraprayoginaḥ|| 3:36||³³
 na te lamghayitum³⁴ śaktā ye cānye mokṣavādinaḥ|
 kliśyante māyayā bhrāntā amokṣe mokṣaniścitāḥ|| 3:37||

16. The nature of *māyā* in the *Gubhyasūtra* (\approx *Svacchandatantra* 10:1138c–1142b):

ataḥ param bhaven māyā sarvajantuvimohanī|
 nirvairaparipanthinyā³⁵ māyābhrāmitabuddhayaḥ|| 7:246||
 idaṃ tattvam idan neti vivadantīha vādinaḥ|
 satpathan tu parityajya utpathaṃ tv ānayed drutam|| 7:247||³⁶
 [ye śi]vabhaktirahitāḥ śuśkatarkkāvalambinaḥ|
 bhrāmāyaty eva³⁷ sā māyā dharmmādharmmaphalepsukāḥ|| 7:248||
 śivadīkṣāsinā cchittvā na prarohati sā punaḥ|

17. Bhoja's *Tattvapraśāsa* on the nature and position of *vidyā*:

³²anivāryām] anivārya NKW

³³anyasāstraprayoginaḥ] *conj.*; anyasāstrayoginā NW (*unmetrical*); anyasāstrayoginaḥ K (*unmetrical*)

³⁴na te lamghayitum] *em.*; na ... mghayitum N; ... lakṣayitum K; na tā lamghayitum W

³⁵nirvairaparipanthinyā] *em.*; nirveraparipanthinyā N; nirdhāraparipanthinyo K; nirvāraparipatthinyā W

³⁶°nayeddrutam] K; °nayeddrutam NW

³⁷°mayaty eva] KW; °mayety evā N

nyagbhavati kartṛśaktir jñānākhyodrekam aśnute yatra|
 tat tattvaṃ vidyākhyam prakāśakam jñānarūpatvāt|| 30||
 nādo binduḥ sakalaḥ sādākhyam tattvam āśritau kathitau|
 vidyeśāḥ punar aiśe mantrā vidyās ca vidyākhye|| 31||
 pañcānām apy eṣāṃ na hi kramo 'stīha kālaraहितvāt |
 vyāpāraśād eṣāṃ vihitā khalu kalpanā śāstre|| 32||

‘Where the power of action is subdued and the power of knowledge predominates, that *tattva* is called *vidyā*: it illuminates because it has the form of knowledge. (30) Nāda and the [lower] divided Bindu are said to be in *sadāśiva-tattva*. The Vidyēśvaras, however, are in *īśvara-tattva*; and the Mantras and Vidyās are in *vidyā-tattva*. (31) There is no order [of evolution] among these five [pure *tattvas*] because they are beyond time: this arrangement is given in scripture, as is well known, in consideration of their functions.’

Aghoraśiva’s comment on 31d:

mantrānām saptakoṭisaṃkhyākānām vācikaśabdānām ca vyomavyāpyādīnām vidyānām ca kāmikādyāṣṭāvīmśatitantrānām vidyātattve 'ntarbhāvab.

18. Meditation on *vidyā* in *Uttarasūtra* 5 (first alternative):

ekaikākṣarayogena abhyasen mātrkāśivam|
 vidyāsiddhim avāpnoti śivatulyaś ca jāyate|| 5:27||

19. Meditation on *vidyā* in *Nayasūtra* 3:

caturvarṇṇā bhaved vidyā avarṇṇavyāpi³⁸ kathyate|
 sitaraktapītakṛṣṇā dhyātavyā suśīrātmikā|| 3:39||
 ākāśavyū-m-ārūḍhā rūpayauvanaśālinī|
 svabījēna tu †sadbhāvaṃ† sādḥake siddhidāyikā|| 3:40||
 vidyāsiddhim avāpnoti siddhas sarvatra saṅkramet|

20. The nature of *vidyā* in the *Guhyasūtra* (≈ *Svacchandatantra* 10:1142c–1143):

tatopari mahāvidyā sarvavidyāsamāvṛtā|| 7:249||
 sarvajñānaguṇopetā sarvaiśvaryaabhavāraṇī|
 jagataḥ pralayotpattivibhūtinidhir avyayā|| 7:250||
 sā devī ca kalā eva vāgeśīti nigadyate|
 aṣṭabhedavibhinnā tu vidyā sā eva paṭhyate|| 7:251||

³⁸avarṇṇavyāpi] *conj. Acharya*; avarṇṇā vāpi NKW

21. All 36 *tattvas* homologised with the 3 *tattvas* (*ātma*-, *vidyā*- and *śiva*-) in the *Brahmayāmala* (Shaman HATLEY's transcription with corrections of Csaba Kiss):

adhunā sampravakṣyāmi tattvatritayam uttamam 11. 148
 [ātmatattvam]
 [...]
 tanmātrāṇi tu vai pañca bhūtāny eṣa †vijī smire†
 [...]
 karmendriyāni caitāni eteṣāṃ caiva pārsvataḥ 11. 154
 buddhīndriyāni jātāni tato 'nyāni nibodha me
 mano buddhir ahaṃkāro avyaktā puruṣas tathā 11. 155
 karmendriyāṇi caiteṣāṃ utpannāni sakāśataḥ
 pañcaviṃśatitattvāni ātmatattve vyavasthitam 11. 156
 [vidyātattvam]
 vyāpayitvā tu sarvāṇi ato 'nyaṃ tu nibodha me
 smaraṇaiva samākhyātaḥ śivas samparikīrtitaḥ 11. 157
 vidyātattvaṃ tad evātra vyāpitasyāpi me śṛṇu
 kalā kāla tathā rāga vidyā†vyaktas tathaiva ca† 11. 158
 māyā vidyā tathaivaṃ ca vidyātattvaṃ vyavasthitam
 vyāpya caitāni tattvāni śivatattva tataḥ śṛṇu 11. 159
 [śivatattvam]
 haṃsa eva samākhyāta kalābinduvivarjitaḥ
 ..ṣoḍaśasvarasaṃyuktaḥ śivatattvaṃ na saṃśayaḥ 11. 160
 śuddhamāyā tathā vidyā īśvare śaktir eva ca
 śivaś caiva-s-tathā vyāpya śivatattva' pratiṣṭhitam 11. 161
 śivādyavaniparyantā tattvamālā-m-udāhṛtā

22. One of two references (the other being in *Guhyasūtra* 12:42–3) to this *tattvatraya* in the *Niśvāsātattvasaṃhitā*, from the account of *muktidīkṣā* using the syllables of the *vyoma-vyāpi-mantra* in the *Guhyasūtra*:

yājyākṣareṇa homas tu hutvā yojyeta vai śive|
 hrasvākṣaro hy ātmatattvaṃ pluto vidyā nigadyate|| 9:183||
 nirvāṇaṃ śivatattvan tu yatra yukto na jāyate|
 eṣa yāgavidhiḥ prokta ekaikasyākṣarasya tu|| 9:184||

23. The eleven “*tattvas*” of the the Lokātīta presented in the *Niśvāsamukha* (the passage is discussed by SANDERSON 2006:163–8, who follows a different numeration):

viditvaikādaśādhvānaṃ nirviśaṅkaḥ samācaret|| 4:92||

prathame jālam etat tu dvitīye mūrttisañjñakam|
ṭṭīye paśur ākhyātam pāsās caiva caturthake|| 4:93||
pañcame vigrahaḥ khyātaḥ asuddhās te prakīrttitāḥ|
asuddhamārggo vyākhyātaḥ suddhamārgaṅ ca me śṛṇu|| 4:94||
yonir vāgeśvarī devī praṇavo yatra jāyate|
ṭṭīyañ caiva dhātāraṃ dhyānañ caiva caturtthakam|| 4:95||
tejīsam pañcamañ khyātaṃ dhruvaṃ ṣaṣṭham prakīrttitam|
avīcyādi dhruvāntaṅ ca etaj jñātvā vimucyate|| 4:96||
[...]
lokātītaṃ samākhyātaṃ kim anyat pariṇchasi|
devy uvāca|
ekādaśaite tattvās tu nāmamātreṇa me śrutāḥ|| 4:99||